

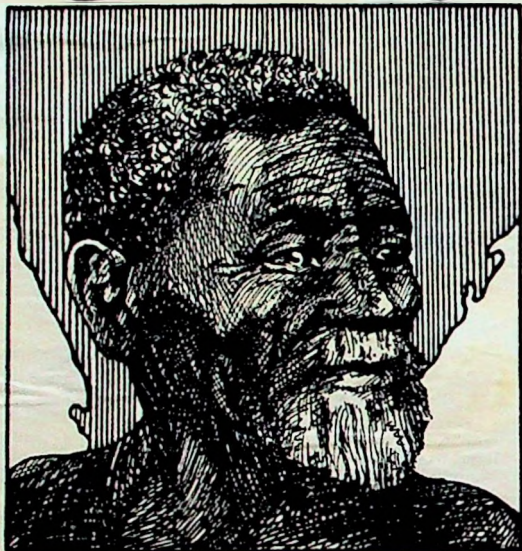
A PRACTICAL INTRODUCTION TO

TONGA

NORTHERN RHODESIAN

C. R. HOPGOOD

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A
PRACTICAL INTRODUCTION
TO
TONGA

C. R. Hopgood, B.A., B.D.

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PREFACE

In 1938, at the request of the African Education Department of Northern Rhodesia, I undertook to prepare a book that would meet the needs of Europeans wishing to obtain a good working knowledge of Tonga. The results of my labours were embodied in the *Tonga Grammar*, with the sub-title *A Practical Introduction to the Study of Citonga*, published by Messrs. Longmans Green and Co. in 1940. Very gratifying comments have been received from time to time on the usefulness of that book, and there is little doubt that during the ten years since its publication it has well served its purpose.

The present book is based on the old one. To secure certain desired improvements, however, it has been so completely rewritten that this volume constitutes a new book and is not in any sense a mere Second Edition of the former one. With the improvements referred to, it is hoped that the new book will prove even more useful than its predecessor.

A few words must be said here about the scope and character of the book. Written with the practical aim very much in the foreground, it is not a formal "Grammar" in the usually accepted sense of the term. The need for such a "Grammar", to serve as a book of reference and as a guide to further study for those who have already acquired the rudiments of Tonga has long been in my mind, and plans for producing one may materialise in the very near future. In the meantime the present volume should serve its purpose, which is, as the title indicates, to give students a "Practical introduction" to the subject.

For the methods of teaching adopted in this book I owe a great debt of gratitude to the late Rev. W. S. Page of the London School of Oriental Studies, whose lectures on methods of language study I attended when a student in London. His main principles, as exemplified in his *Introduction to Colloquial Bengali*, are based on two fundamental assumptions: first, that the unit of speech is the sentence rather than the word; secondly, that the study of grammar should be inductive rather than deductive. A detailed study of grammatical rules can be undertaken with much more profit, and certainly with far greater interest, when the student has first seen words and constructions actually used in practice.

Formal grammatical terminology has been as far as possible avoided. Experience has taught me the importance of bearing in mind two classes of students: first, those who have had little training in formal grammar, either in English or any other language; secondly, those who have had in some senses a little too much of such training and who tend too readily to apply to Bantu studies principles they have conceived in connection with the classical or modern European languages. I have tried to avoid using terms that might mislead the latter or bewilder the former of these two types of students, and have endeavoured to confine myself to a few

simple terms such as “noun”, “verb”, etc. that should give little difficulty to any one, or to terms the meaning of which is made self-evident from the context in which they are used.

A notoriously common fault in language text books is the introduction into illustrative sentences and reading matter of phraseology that is highly artificial in character and unlike anything one ever hears in real life. My previous book on Tonga could by no means claim exemption from criticism in this respect, but great care has been taken to effect an improvement in its successor. When I set out to write the present book, I undertook the laborious but fascinating task of collecting—partly by direct observation, but largely by a technique of free association used with chosen African helpers—a mass of illustrative material drawn from real life to replace the sentences, coined to illustrate specific points of grammar but often rather artificial in character, used in the previous book. The Drills and Exercises, containing between them over a thousand sentences, have been built up entirely from this material. Everything in them has actually been heard; they represent quite literally “Citonga as it is spoken”.

The matter of dialect has also received careful attention in the present book. In Lessons I-XV, which take the student through the noun classes and concords and thus give him the essential rudiments of the whole subject, the vocabulary used has been carefully selected so as to employ only words known throughout the whole Tonga-Ila Mukuni area. A student living anywhere in the area can thus use the book without being embarrassed in the early stages by variations of dialect.

In the preparation of this book, as in the case of its predecessor, I am much indebted to the work of other writers, especially to Dr. E. W. Smith's *Handbook of the Ila Language*, Fr. Torrend's *Bantu Botatwe Dictionary* and his unpublished *Grammar of Tonga*, Fr. J. O'Neil's *Grammar of Shona*, Dr. C. M. Doke's *Grammar of Zulu* and Mrs. E. O. Ashton's *Swahili Grammar*. My notes on Tonga phonetics still rest mainly on a foundation of experimental work done at the Witwatersrand University in 1939, when I received invaluable help from Dr. de V. Pienaar. For hints and suggestions on minor details I am indebted to Mr. G. H. Wilson of the Publications Bureau, Major P. Rive of the Salvation Army, and sundry other European friends and colleagues in Northern Rhodesia. Of the many African friends without whose co-operation the book could not have been written, especial mention must be made of Ba Eliot Syameso and Ba Musipili Liwakala, who gave invaluable help in the collection of material by the free association technique referred to above. Finally, my sincere thanks are due to the Rhodes-Livingstone Institute and the N.R. African Education Department for their financial assistance in my research work in 1943-45, and to Messrs. Longmans Green and Co. for their constant encouragement to press ahead with the production of the book.

CECIL R. HOPGOOD

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NOTE ON TONGA DIALECTS

The Tonga language is spoken over the greater part of the peninsula formed by the waters of the Lower Kafue and the Middle Zambezi. A certain amount of variation both in pronunciation, in grammatical forms and usages, and in vocabulary is found in different parts of the country. Hitherto it has been customary to speak of the two chief dialects of Tonga as Plateau Tonga and Valley Tonga. The former is spoken in the Monze district, the latter in the neighbourhood of Kancindu Mission in the Zambezi Valley. The terms Plateau and Valley, however, are inaccurate and misleading. The dialect spoken in the Valley below the river Zongwe (some thirty miles north-east of Kancindu) is essentially "Plateau" Tonga, while that spoken around Kalomo on the Plateau is more akin to "Valley" Tonga. In this book we have referred to these two groups of dialects as Northern and Southern Tonga. "Western" Tonga spoken in the area around Mapanza and Macha missions is generally to be classed with the Northern group, but in certain important respects it is more akin to Southern or "Valley" Tonga. The Ila and Mukuni languages, spoken by tribes living to the west and north respectively, are so closely akin to Tonga that they can hardly be regarded as distinct languages. The Ila-Tonga-Mukuni group of dialects is commonly referred to as the "Bantu Botatwe" group, a term invented to describe them by the late Fr. Torrend on the ground that in these languages and in no other the phrase "three people" is "bantu botatwe."

The illustrative sentences contained in this book are written for the most part in Southern Tonga, which is favoured by the writer as being a purer form of the language than the Monze dialect. In some cases, however, words and forms used in Northern Tonga and likely to be understood over a wider area have been used. In the notes an attempt has been made to include all dialect variations occurring within the Tonga area proper, while occasional references will be found to Ila and Mukuni, especially in cases where these dialects agree with one form of Tonga against another. At the end of the volume space has been left for students working in various areas to make their own notes on local dialect variations.

INTRODUCTION

It must be obvious to any thinking man that the future of a country like Northern Rhodesia depends in no small measure on the extent to which Europeans and Africans understand each other. It is clear also that one cannot hope to understand the Africans properly without a knowledge of their language. Hence, the importance of Bantu studies cannot be too strongly emphasised.

It is to be regretted that very few white people—be they traders, Government officials or missionaries—who settle in Africa ever acquire a real mastery of the vernacular speech of the people amongst whom they live. One must not assume, however, that such failure is necessarily an indication either of incompetence or of lack of interest. There are many factors that tend to make language study extremely difficult for a large proportion of the people concerned. Amongst the factors in question we would include faulty methods of study and the lack of suitable text-books. These two things often prove real stumbling blocks to those who have had little or no previous experience of practical language study.

This book is an attempt to help Europeans wishing to acquire a good working knowledge of Tonga. A word must be said at the beginning about the methods of teaching employed. It is assumed that, wherever possible, the student will obtain the services of an intelligent African to help him in his studies. It is invaluable to have always at hand a native speaker whom one can call to one's aid. At the same time one must remember that ability to speak one's own language does not necessarily carry with it the ability to teach the language to a foreigner. Even the most intelligent Mutonga may have little idea as to how he should set about the task of teaching his own speech to a European, and left to himself he may be of little assistance. But if the lessons in this book are taken as a guide, the difficulty should be largely overcome.

Each lesson commences with a sentence drill. The student should ask his teacher to read over the sentences aloud, and should listen carefully while this is being done. Then, with the aid of the notes on pronunciation, he should practise saying them himself. In the first lesson notes are given on each sound used; in subsequent lessons notes on new sounds are given as required. The student should remember that correct intonation is also a matter of great importance. A few notes on this side of the subject have been included, but to the student without technical training in phonetics imitation of native speakers will generally be found more useful than any theoretical explanations.

Each sentence is provided with both literal and idiomatic English translation. The student should study these carefully and should make his own observations regarding the nature and use of words and forms exemplified before he proceeds to read the appended notes on Grammar and Vocabulary.

In some instances substitution tables have been added at the end of a lesson. These should be fully used, as they frequently give important facts of grammar in a concise form and will aid the student in his attempts at sentence making. At the end of other lessons exercises have been added. These have been framed to aid revision of previous work. The student should make a point of working carefully through each exercise unaided before referring to the key.

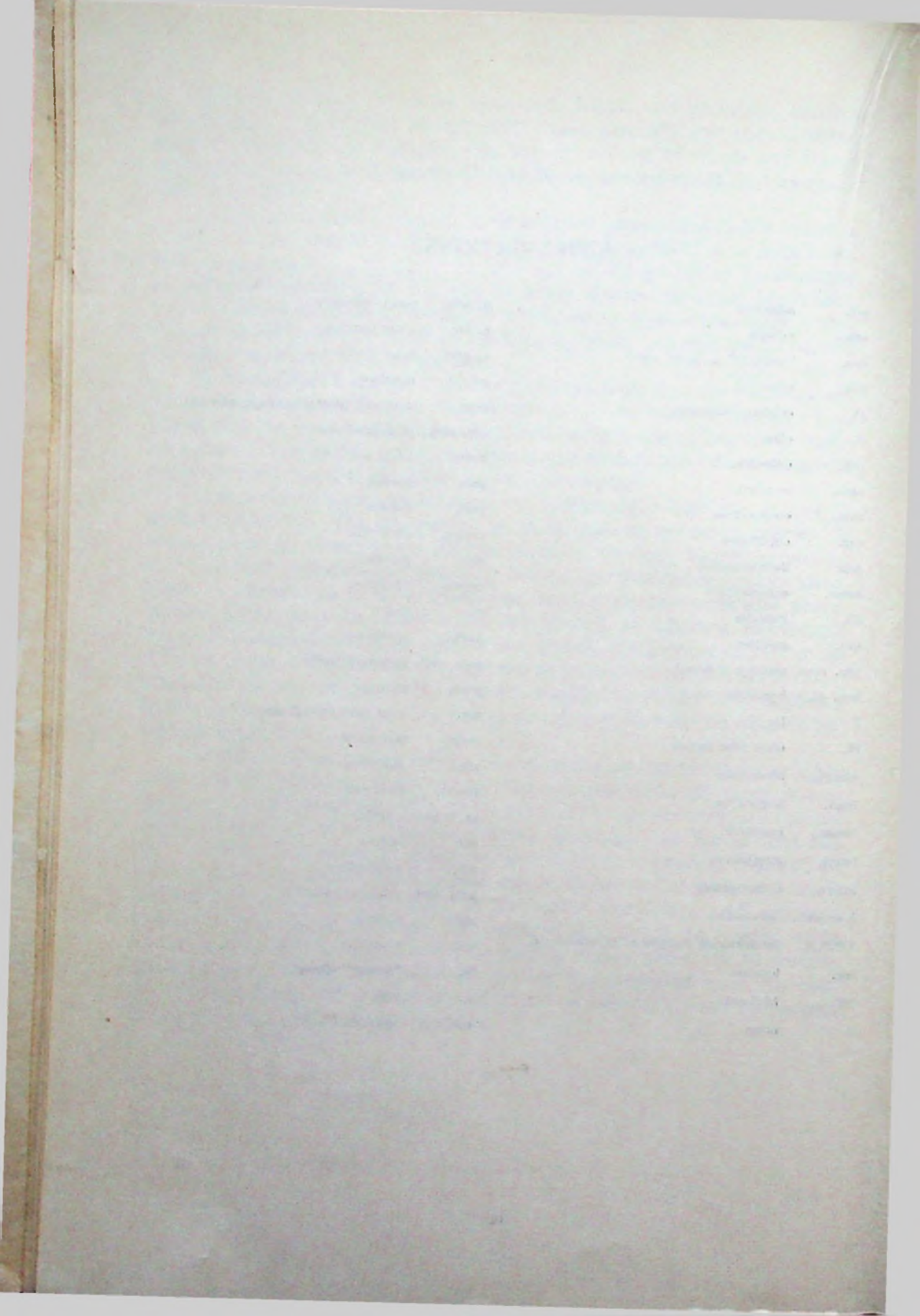
In issuing this book the writer reminds students that the volume does not claim to be more than an "Introduction" to the study of Tonga. It is hoped that the book will be of real value to all who use it, but at the same time there is inevitably a great deal that every student must do for himself. A few remarks on this head will not be out of place.

One problem likely to occasion the reader some difficulty is that of dialect variations. On this subject he is referred to my notes below. It must further be remembered that in addition to these dialect variations one also finds individual variations. No two people speak exactly alike. Slight differences in pronunciation and in the use of words and grammatical forms may be observed in the speech of different individuals living in the same village or even in the speech of the same individual at different times. The student is recommended to look out for such variations himself and is cautioned against hastily concluding that anything in this book is wrong if it does not quite agree with what he himself has already noticed.

Finally students are reminded that to master any language thoroughly is the task of a lifetime. One may be able in a comparatively short time to gain a working knowledge of it, but there will always be room for further study. Especially is this the case with a language like Tonga that has only recently been made a subject of investigation. There are bound to be scores of facts about the language not recorded in this or in any book and still unknown to the writer or any other European. All students therefore who work through this volume are urged to regard such knowledge as they obtain from it as merely a stepping-stone to further investigation. Those who wish to master the language have no easy task before them. If this book sets them on the right road to success it will have accomplished its purpose.

ABBREVIATIONS

adj.	adjective	n. coll.	noun collective
adv.	adverb	n. loc.	noun locative
app.	"applied" form of verb	n. pref.	noun prefix
caus.	causative	neg.	negative
cf.	conferre (compare)	neut.	"neuter" (potential) form of verb
cl.	class	obj. conc.	object concord
coll.	collective	part.	particle
conc.	concord	pass.	passive
conj.	conjunction	perf.	perfect
cop.	copulative	perfec.	perfective
dem.	demonstrative	pers.	person
enum.	enumerative	persist.	persistive
Ex.	Exercise	pl.	plural
gen.	genitive	poss.	possessive
gen. conc.	genitive concord	poss. suff.	possessive suffix
hon. pl.	honorific plural	pron.	pronoun
I	Ila	q.v.	quid vide (which see)
id.	idem (the same)	recip.	reciprocal
ideoph.	ideophone	rep.	repetitive
impv.	imperative	revers.	reversive
intens.	intensive	sg. or sing.	singular
interj.	interjection	stat.	stative
interr.	interrogative	subj.	subjunctive
i. or intrs.	intransitive	subj. conc.	subject concord
I.P.N.R.	Ila-Speaking Peoples of N. Rhodesia.	suff.	suffix
loc.	locative	trs.	transitive
M	Mukuni	V.	"Valley" Tonga
n.	noun	v.	verb
		voc.	vocative



LESSON I
SENTENCE DRILL

1. *Ba-ntu ba-fwa.*
People they-die.
The people have died, are dead.
2. *Ci-ntu ca-fwa.*
Thing it-die.
The thing is dead (i.e. defunct, out of action).
3. *Ka-ntu ka-fwa.*
Small-thing it-die.
The small object is dead (i.e. out of action, worn out, useless).
4. *Mu-ntu wa-fwa kale.*
Person he-die already.
The person is already dead.
5. *Mu-ntu mu-kali wa-fwa.*
Person fierce he-die.
The angry person is dead.
6. *Ba-ntu ba-buka kale.*
People they-rise already.
The people have already got up.
7. *Bukali bwa-buka.*
Anger it-rise.
Wrath has been roused.
8. *Mu-nyama mu-botu wa-ya.*
Animal good it-go.
The good animal has gone.
9. *Ba-nyama ba-kali ba-fwa.*
Animals fierce they-die.
The ferocious animals are dead.
10. *Ka-nyama ka-kali ka-ya.*
Small-animal fierce it-go.
The ferocious little beast has gone.

NOTES ON PRONUNCIATION

Vowels

- a** The Italian **a**, i.e. more open than the normal English pronunciation of **a** in *pat*, but not pronounced so far back in the mouth as the English **a** in *father*. A common and conspicuous fault with English

speakers is to use the vowel in *pat* (phonetically written *ae*).

- e Similar to English *e* in *pet*.
- i Similar to English *i* in *pike*.
- o The vowel in *boat* as pronounced in North Wales. The position of the lips must remain the same throughout. A common and conspicuous fault with English speakers is to make it a diphthong, as in standard Southern English, where the vowel in *boat*, *note*, etc. (phonetically written *ou*) begins with *o* and ends with *u*.
- u Similar to English *oo* in *book*.

Consonants

m, *n*, *t*, *w*, *y* are pronounced as in English.

- b Articulated with the two lips, as in English, but except in emphatic pronunciation it is a fricative rather than a plosive sound, i.e. the lips are not completely closed but brought lightly together as in the act of blowing out a candle.
- f For practical purposes this may be regarded as identical with English *f* in *fear*. Pronunciation varies however in different dialects and also in different individuals. Many native speakers have the upper front teeth missing; these obviously cannot pronounce an ordinary labio-dental *f*. Sometimes the sound used is a type of *h* pronounced with concomitant lip friction as in blowing out a candle.
- k Usually pronounced as in English but without any sort of aspiration following. (English *k*, phonetically written *kh* or *k^h*, has a slight aspiration after it). Often however the sound used is a type of *g* but pronounced with less force of closure than the English *g* in *get*.
- c A sound similar to though not quite identical with the English *ch* in *church*. Frequently the sound used is really a type of *j* but pronounced with slight force of closure only, as in the case of *k* noted above.
- l Usually the same as English *l* in *last*, but in some districts the sound used strikes the ear as nearer to an English *r*. Natives speaking English invariably confuse *l* and *r*. See further note in Lesson II.
- ny A sound akin to the English *n* (the first *n*) in *onion*.
- fw This combination need occasion no difficulty if the individual sounds are known.
- nt As English *nt* in *hunting*. Note the division of the words *mu-ntu*, *ba-ntu*, etc. above. It would make no difference phonetically if these words were divided *mun-tu*, *ban-tu*, etc. For grammatical reasons, however, the *n* must be regarded as belonging to the second syllable and not the first; moreover, it is important to remember that combinations like *nt* often occur even at the beginning of words. Avoid putting any sort of vowel sound between the *n* and the *t*. Do not say *munetu*.

Stress. All syllables in Tonga are fairly equally stressed. Normally

however a slight stress (i.e. a slight increase of breath force) is observed on the last syllable but one, e.g. *mu-nyā-ma*, *mú-ntu*, *wá-fwa*. In the case of a monosyllabic verb root like *fwa* English speakers often tend to put the stress on the last syllable, saying *wa-fwá* instead of *wá-fwa*; this should be carefully avoided. (N.B. Do not confuse stress and tone. The latter is an important factor in Bantu languages, as we shall see at a later stage).

NOTES ON GRAMMAR

The Noun. A noun in Tonga consists of two parts, the root and the prefix. The root gives a general idea of the meaning, the prefix gives it precision. Nouns are classified according to their prefixes. One sometimes gets a number of nouns from the same root. Thus from the root *-ntu* we have *muntu*, person; *bantu*, people; *cintu*, thing; *kantu*, small thing. From the root *-nyama* we have *munyama*, animal; *banyama*, animals; *kanyama*, small animal.

The Article. There is nothing in Tonga that can strictly be said to correspond to the English definite and indefinite articles 'a' and 'the.' *Muntu* may mean either person, a person, or the person, according to context.

The Adjective. An adjective, like a noun, consists of a root and a prefix. The prefix varies according to the prefix of the noun the adjective qualifies. Thus from the root *-kali* we get the forms *mu-kali*, *ba-kali*, *ka-kali*, etc. Thus we say:—

mu-ntu mu-kali, an angry person
ba-ntu ba-kali, angry people
ka-nyama ka-kali, an angry little beast

The adjective usually follows the noun it qualifies. It is not always easy in Bantu Grammar to draw a hard and fast distinction between nouns and adjectives. Thus from the root *-kali* we get not only the adjectival forms indicated above but also the noun *bukali*, anger (Sentence 7 above).

The Subject Concord. It will be observed from the Sentence Drill that, even when the subject of a sentence is a noun, the verb has prefixed to it a particle (*wa-*, *ba-*, *ka-*, etc.) corresponding more or less to an English personal pronoun (he, she, it, they). It is as if we said in English, The person he is dead, The people they are dead, etc. These particles will be referred to throughout this book as "Subject Concorde". The form of the concord varies according to the prefix of the noun. Thus we say: *Mun-tu wa-fwa*, *Bawa-ntu ba-fwa*, *Ka-ntu ka-fwa*, etc.

Principle of Concord. It will be seen from the above notes that in Bantu there is a formal agreement between various words in a sentence producing incidentally a good deal of alliteration. This fundamental principle of Bantu Grammar will become clearer as we proceed.

NOTES ON VOCABULARY

- muntu* The word may be used of either man or woman. It normally connotes a human being as distinct from the brute creation (*ban-yama*). Sometimes however it is used more as an ethnological term; *bantu* is often used by Africans themselves in speaking of members of their own race as distinct from Europeans, Indians, etc.
- fwa* Literally "to die". The word is often used in speaking of things as being old, worn out, broken, out of action.
- kali* sharp, fierce, angry, etc.
- botu* good, nice, beautiful, pleasing, etc.

LESSON II

SENTENCE DRILL

1. *Buka, ka-nyama.*
Rise, small-animal.
Get up you little beast.
2. *Ba-sune ba-la-ya ku-Chisamba.*
Oxen they-are-going to-Chisamba.
The oxen are going to Chisamba.
3. *Ba-ntu ba-la-ya ku-ku-lima.*
People they-are-going to-to-hoe.
The people are going to hoe.
4. *Ba-ntu ba-ya kale ku-masuku.*
People they-go already to-masuku.
The people have already gone to gather masuku fruit.
5. *Sa mu-la-ya ku-Matoka? Ee, tu-la-ya.*
? you-are-going to-Matoka. Yes, we-are-going.
Are you going to Matoka? Yes, we are going.
6. *Mwa-buka ba-sama. Ee, twa-buka.*
You-have-risen comrades. Yes, we-have-risen.
So you are up, comrades. Yes we are up.
(Customary greeting and reply. See notes below).
7. *Mwa-bonwa ba-kwesu. Ee, twa-bonwa.*
You-are-seen clansmen. Yes, we-are-seen.
You are seen, brothers. Yes, we are seen.
(Another common greeting. See below).
8. *Bona, mu-kwesu. Mu-sune wa-loboka.*
See, clansman. Ox it-break-loose.
See, brother! The ox is loose!

9. *Buka, mu-sama. Langa. Bwa-ca.*
 Rise, comrade. Look. It-dawns.
 Get up, comrade. Look. It is daybreak.
10. (a) *Mu-nyama u-la-luma.* (b) *Ba-nyama ba-la-luma.*
 Animal it-is-biting. Animals they-are-biting.
 The animal bites. The animals bite.

NOTES ON PRONUNCIATION

Vowels

- ee** A single sound. A lengthened form of the e noted in Lesson I.
- a** Note carefully the intonation of this vowel. A falling tone, as in the English word *no!* when it expresses mere contradiction—"No. Of course not. That is not the case." (The word "No?" may be a question, in which case it has a rising tone, indicated by an acute accent, thus:-*Nó.*)

Consonants

- s** As in English *so*.
- ch** This sound is normally written *c* (see notes on Lesson I above), but the spelling *ch* is used in place names that have been adopted by Europeans, such as *Choma, Chisamba, etc.*
- mb** As in English *combine*. Cf. note on **nt** in Lesson I.
- l** Before **i** (as in *lima* above) the sound used is normally that known to phoneticians as a flapped **l**. The tip of the tongue is curled up and then quickly flapped down; on the way down the underside of the tongue taps the ridge behind the upper front teeth. The sides of the tongue are free, so that the air escapes laterally. To an untrained ear this consonant sounds like something between **l**, **r** and **d**. If the sides of the tongue touch the upper teeth the sound produced is a "flapped **r**"; this may actually be heard in the speech of some districts. The difference between this flapped **l** (or **r**, as the case may be) and the ordinary **l** noted in Lesson I is not significant; that is to say, the two sounds are not used to differentiate otherwise identical words as **l** and **r** are used in the English words *lay* and *ray*.
- mw, tw, nw, kw, bw.** Combinations of **w** with another consonant are very common in Tonga. **tw** need give no difficulty, being the same as **tw** in the English words *twin, twine, twitter, etc.* **kw** is the English **qu** in *quick, quack, etc.* The combinations **mw, nw, bw** are not so familiar to an English ear but should give no difficulty after a little practice.
- ng** as in English *finger*.

NOTES ON GRAMMAR

Nouns. Many nouns denoting people or large animals have in the singular the prefix **mu** and in the plural **ba-**. Thus:—

muntu, person; *bantu*, people.

munyama, animal; *banyama*, animals.

Subject Concords. Note the following forms exemplified in the above sentences:—

tu- we

mu- you, ye

u- he, she, it (referring to a noun like *muntu*)

ba- they (referring to a plural noun like *bantu*).

In certain tenses of the verb these concords coalesce with the particle **-a-** (see note below), producing forms beginning with *twa-*, *mwa-*, *wa-*, and *ba-* respectively.

Imperative of Verb. The simplest form of the verb is the imperative singular, expressing a bald injunction addressed to a single person,

e.g. *Bona* See
Langa Look
Buka Get up

Verbal Infixes. Note that a verbal form like *ba-la-luma* consists of three parts: the subject concord, the root of the verb, and an “infix” (i.e. a particle placed between the two). Verbal infixes help to form the various tenses of the verb. They may express (a) time of the action (past, present, future, or indefinite time), and (b) “aspect”, i.e. some feature of the action such as completeness, incompleteness, continuity, etc. Two of these infixes are exemplified in the sentences above, viz. **-la-**, the existence of which is obvious, and **-a-**, the existence of which is obscured by the fact that it coalesces with the subject concord. The two sets of verbal forms built up with these two infixes (e.g. *tulaya*, *mulaya*, *balaya*, *ulaya*, etc. and *twaya*, *mwaya*, *baya*, *waya*, etc.) will be referred to in future lessons as the **-la-** and **-a-** tenses respectively. The exact uses of these two tenses will become clearer with practice, but they may be roughly defined as follows:—

-la- tense. This may denote either a continuous action in the present, an action in the immediate future, or a repeated or habitual action; e.g. *Tulaya*, We are going (i.e. We are now going, or We are about to go); *Ulaluma*, He is biting, or He bites (is given to biting)

-a- tense. This commonly denotes an action completed but with a definite bearing on the present. If for example I ask, “Where is So-and-so?” the answer may be *Waya*, i.e. He has gone, he is no longer here.

Infinitive of Verb. The sign of the Infinitive is the prefix **ku-**, e.g. *ku-lima*, to hoe; *ku-bona*, to see. The Infinitive is used as a noun like the English verbal noun ending in **-ing**. In a sentence like “The people are going to hoe,” (No. 3 above), one may find another **ku-** prefixed to an

infinitive; this is equivalent to the *a-* of old English idiom in a phrase like "He has gone *a-*hunting".

Questions. A direct question like "Are you going to Matoka?"

No. 5 above) is prefaced by the word *Sa*.

Bwa-ca (Sentence 9). "It" dawns. The "it" refers, of course, to the day; the word for day, as we shall see later, has the *bu-* prefix; hence the *bwa-* in **Bwa-ca**.

NOTES ON VOCABULARY AND IDIOM

masuku: The edible fruit of the tree *Uapaca kirkiana*, very common in the country around Choma and Kalomo. Masuku Mission takes its name from this fruit. It is ripe about December, when *masuku* gathering is a very common pastime amongst the village folk.

Greetings A very common form of greeting is *Mwabuka*—literally "You have risen"—with its reply *Twabuka* or *Ee, twabuka*. This is more or less equivalent to "Good morning", but may be used at any time of the day on seeing a person for the first time. The greeting *Mwabonwa*—literally "You are seen"—with its reply *Twabonwa* or *Ee, twabonwa* is perhaps a little less intimate than *Mwabuka*; it is the most appropriate form of greeting to use when meeting a stranger on the road. Note that these forms are plural; it is customary, however, in some districts to use the plural forms even in addressing a single person, this being more polite than to use the singular form, just as in seventeenth century England "you" was more polite than "thou".

musàma Strictly speaking this denotes a person of the same age-group as the speaker. The use of the word is usually indicative of close intimacy with the person so addressed.

mukwesu Strictly speaking, a member of the same *mukowa* or clan. The word may be used, however, as a term of friendly address to anyone.

luma Literally "to bite". The word is used in speaking of any creatures that are dangerous. Lions, crocodiles, scorpions, bees, red ants, etc. are all things that "bite".

LESSON III

SENTENCE DRILL

1. *Nda-ka-bona mu-unda.*
I-saw garden.
I saw the garden.

2. *Ba-ntu ba-li mu-mi-unda.*
 People they-are in-fields.
 The people are in the fields.
3. (a) *Ma! Wa-lema mu-kuli.* (b) *Ya-lema mi-kuli.*
 Mother! It-is-heavy load. They-are-heavy loads.
 Good gracious! The load is heavy. The loads are heavy.
4. *Mi-unda i-li kabotu.*
 Fields they-are well.
 The gardens are in good condition.
5. *Wa-buka mu-kwesu. Nda-buka.*
 Thou-hast-risen clansman. I-have-risen.
 Good morning, clansman. Good morning.
6. *Sa u-li ka-botu. Ee, ndi kabotu.*
 ? thou-art well. Yes, I-am well.
 Are you well? Yes, I am well.
7. *Wa-bonwa mu-sama. Ee, nda-bonwa.*
 Thou-art-seen fellow-initiate. Yes, I-am-seen.
 Hello, comrade. Hello.
8. (a) *Nda-bona mu-longa.* (b) *Ya-komena mi-longa.*
 I-see river. They-are-big rivers.
 I see the river. The rivers are big.
9. *Sa u-la-ya ku-Malonga? Ee, nda-ya.*
 ? thou-art-going to-Malonga. Yes, I-am-going.
 Are you going to Malonga? Yes, I am going.
10. *Sa Mbayimbayi u-la-ya ku-Kalomo. Ee, u-la-ya.*
 ? Mbayimbayi he-is-going to-Kalomo. Yes, he-is-going.
 Is Mbayimbayi going to Kalomo? Yes, he is.

NOTES ON PRONUNCIATIONS

nd As in English candid. Do not insert any sort of vowel.

muunda For grammatical purposes this is divided *mu-unda* in the above Sentence Drill, but the two u's coalesce to form one long vowel sound.

miunda This word is written thus in the above Sentence Drill for grammatical purposes, but the *i* coalesces with the *u* giving a *y* sound. Thus the word will commonly be found in vernacular books written *myuunda*.

Tone. Note very carefully the intonation of Sentences 5, 6, 7, 9 and 10 above. Cf. grammatical notes below.

NOTES ON GRAMMAR

Nouns. (1) Note that proper names have the same concord as a singular noun of the type *muntu*. Cf. Sentence 10 above. (2) An

important class of nouns is illustrated in the above Sentence Drill. These nouns denote large inanimate objects. They have in the singular the prefix *mu-* and in the plural *mi-*, e.g. *mulonga*, river; *milonga*, rivers. *mukuli*, load; *mikuli*, loads.

Subject Concords. Four new forms are exemplified in the above Sentence Drill, viz.:

- (a) **n-** or **ndi-** I. Where normally **n** would be followed by **I**, this impossible combination is always replaced in Tonga by **nd**. Thus in the **-la-** tense of the Verb we commonly find **n+la+bona** = *ndabona*, I see. (In some districts however *ndilabona* may be heard). In the **-a-** tense **ndi** plus **-a-** forms **nda-**. Thus:—*Ndabona*, I see, have seen. The latter form is identical with the corresponding form of the **-la-** tense except for its tone.
- (b) **u-** thou. In the **-a-** tense this gives us forms beginning with **wa-**. It is distinguished from the third person (he, she, it. See note on previous Lesson, also form **c** below) by being on a relatively lower tone. Thus: *Ulabona*. Thou seest. *Ulabona* He sees.
- (c) **u-** it, referring to a noun of the *mulonga* type. In the **-a-** tense this gives us forms beginning with **wa-**.
- (d) **i-** they, referring to a plural noun of the *milonga* type and giving in the **-a-** tense forms beginning with **ya-**.

The beginner may find the explanation of these forms a little puzzling; if so, he should not worry unduly but should concentrate his attention rather on the paradigms set out below.

Verbal Tenses. In the previous Lesson we explained the nature of the **-la-** and **-a-** tenses. We set out below some of the principal forms of each, taking the verb *bona* (to see) as our pattern.

Ndabona (or *Ndilabona*), I see, am seeing. *Tulabona*, we see, are seeing.

Ulabona, thou seest, art seeing. *Mulabona*, ye see, are seeing.

Ulabona, he (she) sees, is seeing. *Balabona*, they see, are seeing.

Ndabona, I see, have seen. *Twabona*, we see, have seen.

Wabona, thou seest, hast seen. *Mwabona*, ye see, have seen.

Wabona, he (she) sees, has seen. *Babona*, they see, have seen.

Past Tense. If we take an **-a-** tense and insert an extra **-ka-** before the root of the verb we get a tense denoting an action in the more remote past. Thus: *Ndabona*, I see, have seen; *Ndakabona*, I saw. For further illustrations of this tense see the next Lesson.

Verb "to be". The verb "to be" may be expressed by **-li** joined to a Subject Concord. Thus:—

ndi I am. (**n+li**. See note above).

uli Thou art.

bali They are (i.e. *Bantu*, the people).

ili is a fourth example in the same series.

They are (referring to a noun with the *mi-* prefix, e.g. *miunda*, gardens).

Order of Sentence. The subject of a sentence usually precedes the predicate, but the order may be reversed. Thus:—*Mukuli walema*, or *Walema mukuli*, The load is heavy.

NOTE ON VOCABULARY

miunda fields, gardens, i.e. the cultivated ground that provides the people's food supplies, sometimes situated at a considerable distance from the village.

LESSON IV

SENTENCE DRILL

1. *Sautu wa-tanda Sulwe ku-mulonga.*
Sautu he-chase Hare to-river.
Sautu has driven away a hare at the river.
2. *Fulwe u-la-kakaila ku-enda.*
Tortoise he-is-creeping to-travel.
Tortoise goes creeping along.
3. *Ba-Sokwe ba-li mu-ku-lila mu-muunda.*
Baboons they-are in-to-cry in-field.
The baboons are howling in the field.
4. *Sokwe u-la-mana ku-lya kwa-bantu.*
Baboon he-is-finishing to-eat of-people.
The baboon is eating up all the people's food.
5. *Ba-Sulwe ba-la-kala ku-muunda wa-ngu.*
Hares they-are-sitting at-field of-me.
The hares are living at my field.
6. *Mwana wa-ka-leta masuku.*
Child he-brought masuku-fruit.
The child brought some masuku fruit.
7. *Twa-ka-bona ma-i a-ba-Fulwe.*
We-saw eggs of-Tortoises.
We saw some tortoises' eggs.
8. *Bana ba-ngu ba-ka-ya ku-mulonga.*
Children of-me they-went to-river.

My children went to the river.

9. (a) *Ka-ntu ka-ngu ka-sweka.* (b) *Tu-ntu twa-ngu ta-tu-wo.*
 Small-thing of-me it-is-lost. Small-things of-me not-
 My small thing is lost. they-on-the-spot.
 My small things are not
 there.

10. *Bu-ntu bwa-ngu bwa-mana.*
 Humanity of-me it-finish.
 My humanity is finished (i.e. I can no longer be counted as a
 human being).

NOTES ON PRONUNCIATION

- au** The two vowels are pronounced separately but without any sort of hiatus between them. So easily and naturally do they run together that one may sometimes imagine one hears the English diphthong **ow** as in *how*. In point of fact, however, this is not the case; there are no diphthongs in Tonga.
- lw** This combination is apt at first to give some difficulty to English speakers, but after a little practice should give no trouble. Try saying a phrase like "will win" very quickly.
- ly** Flapped l (see Lesson II) plus y. Another combination that may give difficulty at first but should be easy enough after a little practice.
- sw** As in English *sweet*.
- y** Glide Sounds. In *Kakaila* (Sentence 2) and *Mai* (Sentence 7) one may hear some semblance of a y between the two vowels **a** and **i**. This y is to be regarded as a "glide" sound, i.e. a sound produced incidentally as the tongue passes from the **a** to the **i** position, and not as an essential part of the word. Such glide sounds are often distinctly audible in Tonga and in many words it is difficult to decide whether or not they should be represented in writing.

Coalescence of u with a following vowel. The Infinitive *ku-enda* (to go, walk, travel) in Sentence 2 above is written thus for grammatical reasons only; in speech the **u** coalesces with the following **e** to form **w**, and the vowel is lengthened under the influence of tone; the word is thus pronounced, and will elsewhere be found written, *kweenda*. Cf. grammatical note on *mwana* below.

NOTES ON GRAMMAR

Nouns. Note that when the root of a noun begins with a vowel the prefix **mu-** becomes **mw-**, thus:—*mwana* (**mu-ana**), a child, plural *bana* (**ba-ana**). (In some districts these may be heard pronounced with long vowels, *mwaana*, *baana*).

Many names of animals have the prefix **ba-** in the plural but no singular prefix:—thus, *Sulwe*, Hare; *basulwe*, hares.

Fulwe, Tortoise; *bafulwe*, tortoises.
Sokwe, Baboon; *basokwe*, baboons.

According to Father Torrend these nouns were originally proper names, like Puss and Jumbo in English; hence they are often written with capital letters. They take the same concords as nouns of the *muntu*, *bantu* type.

The prefix *ka-* has already been noted in Lesson I. The corresponding plural form is *tu-* (Subject Concord *tu-*). Thus:—

kantu, small thing; *tuntu*, small things.

ma-suku, *ma-i* (Sentences 6 and 7 above). The prefix *ma-* occurs in the plural of various types of noun. It will be dealt with fully in later lessons.

ku-lya (Sentence 4). Note that this form is, strictly speaking, the Infinitive of the verb “to eat”, but may be used as a noun with the meaning “food”.

Genitive Concord. “Of” is expressed in Tonga by a particle, varying in form according to the class of noun referred to but always ending in *-a*. These particles will be referred to in subsequent lessons as Genitive Concords; a number of forms are exemplified in the above Sentence Drill, viz. *kwa-*, *wa-*, *a-*, *ba-*, *ka-*, *twa-*, and *bwa-*, referring to nouns with the prefixes *ku-*, *mu-*, *a-*, *ba-*, *ka-*, *tu-*, *bu-* respectively. Note that when these concords are joined to *-ngu* they form the word for “my”, thus:—*bana bangu*, my children; *kantu kangu*, my small thing; *tuntu twangu*, my small things; etc. They may also be joined to a second noun, thus:—*mai abafulwe*, eggs of tortoises; *kulya kwabantu*, food of people, etc.

Present Continuous Tense of Verb. Note that a form of the present tense of the verb “to be” plus the particle *mu-* (in) plus the Infinitive of the verb forms a tense denoting an action in process of continuing. Thus:—*Bali mukulila*, They are crying, i.e. in the act of crying.

NOTES ON VOCABULARY

- Sulwe* Several species of the hare tribe are found in the Tonga country. *Sulwe* is the “Brer Rabbit” who figures so prominently in African folklore. Many tales are told of his playing tricks on other folk.
- lila* May mean weep, cry, mourn, as at a funeral; but also used of the cry of various animals, e.g. cattle, goats, sheep, hyena, baboons, etc.
- Sokwe* The Baboon, a great pest when the crops are ripening; frequently steals maize cobs, ground-nuts, etc. from the gardens.
- buntu* humanity, status of human being as distinct from the “beasts that perish”. The word often connotes all that for an African makes life worth living.

SUBSTITUTION TABLE

<i>Tu-</i>	<i>la-</i>	<i>lila</i>
<i>Mu-</i>	<i>li muku-</i>	<i>lya</i>
<i>Ba-</i>		<i>buka</i>
<i>Bana ba-</i>		<i>lima myuunda</i>
<i>Mwana u-</i>		<i>leta masuku</i>
<i>U-</i>		<i>ya ku-Matoka</i>

If any line of column 1 of this table is followed by either line of column 2 and this in turn by any line of column 3, a good sentence is formed. Thus:—*Bana balalya, Bali mukubuka, Mwana ulaleta masuku*, etc. The table thus provides for the formation of 72 ($6 \times 2 \times 6$) sentences. The student should write out as many as possible of these sentences and translate them into English.

LESSON V

SENTENCE DRILL

- Bu-lo bwa-ngu mbu-botu.*
Bed of-me it-is-good.
My bed is a good one.
- Ba-na ba-Tiki ba-la-bamba ma-lo ma-botu.*
Children of-Tiki they-are-arranging beds good.
Tiki's children make good beds.
- (a) *Bu-ta bwa-ngu mbu-botu.* (b) *Bu-ta bwa-ngu bwa-bola.*
Bow of-me it-is-good. Bow of-me it-rot.
My bow is good. My bow is rotten.
- Bu-tala bwesu bwa-mwaika.*
Bin of-us it-disperse.
Our grain bin has fallen to pieces.
- Bu-longo bwa-ku-mata bwa-mana.*
Clay of-to-smear it-finish.
The clay for smearing has come to an end.
- Ma-ta esu a-pya mu-nyanda.*
Bows of-us they-burn in-house.
Our bows have been burnt in the house.
- Ma-tala a-Ciko a-li kumbo.*
Bins of-Ciko they-are to-west.
The grain bins of Ciko are to the west.

8. *Bu-umi bu-botu bu-la-leta ku-kondwa.*
Life good it-is-bringing to-be-pleased.
A good life brings pleasure.
9. *Nu bana besu a-mu-leke ku-lwana.*
You children of-us do-you-desist to-fight.
My children, leave off fighting.
10. *Mwami wa-bu-leka bu-kali sunu.*
Chief he-it-leave fierceness today.
The chief has now desisted from his anger.

NOTES ON PRONUNCIATION

mwaika (Sentence 4). A y “glide” sound may be heard between the two vowels a and i, and in some vernacular books the word may be found written *mwayika*.

apya (Sentence 6). The consonant p, which has not previously been used, is pronounced as in English. The combination py has no parallel in English but should give no difficulty after a little practice. Note that the first a in *apya* has a high tone.

ŋ This symbol represents the sound of ng in singer, distinct from the double sound (ŋ + g) in finger. The occurrence of the sound at the beginning of a syllable is apt to give difficulty to English speakers, though there is no real reason why it should do so. Remember that phonetically *mu-yanda* might equally well be divided *muŋ-anda*. The syllable *muŋ* is similar to sing, pang, lung, etc. in English. Add -*anda* to it, but without putting any sort of hiatus between the ŋ and the a.

ndw As in English “and win”.

Intonation. Note carefully the intonation of *mbubotu* (Sentence 3).

NOTES ON GRAMMAR

Nouns. An important class of nouns is illustrated in the above Sentence Drill, viz. those that have the prefix *bu-*. Many of these are names of abstract ideas, e.g., *buumi*, life; *bukali*, fierceness; *buntu*, humanity. Others are names of concrete objects, e.g. *buta*, bow; *butala*, grain bin. The latter have in the plural form the prefix *ma-*, thus: *mata*, bows; *matala*, grain-bins. (We shall see later, however, that nouns with the *ma-* prefix are not always plurals of *bu-* nouns). The Subject ConCORDS for these nouns are *bu-* and *a-*, which in the -*a-* and -*aka-* tenses of the verb appear as *bwa-*, *a-* and *bwaka-*, *aka-* respectively. The Genitive ConCORDS *bwa-* and *a-* have already been noted in the previous lesson.

Possessives. “Our” is expressed in Tonga by a Genitive ConCORD plus *-isu*; since however a and i coming together normally coalesce to form e, we get the forms, *besu*, *wesu*, *esu*, etc. Thus:—*bana besu*, our children; *butala bwesu*, our grain bin; *mata esu*, our bows, etc.

Adjectival Predicates. An adjectival concept in predicative form may be expressed in either of two ways, viz. (1) by the use of the type of verb, commonly known as “stative”, that indicates a state or condition: thus, *bola* denotes to be rotten, and so *Buta bwabola*, The bow is rotten. (2) By prefixing a nasal consonant to the prefix of an adjective and using the intonation noted above: thus, *Buta mbubotu*, the bow is good.

Object Concords. The *-bu-* in *wa-bu-leka* (Sentence 10 above) is an example of an “Object Concord”. Object Concords are particles, placed immediately before the root of a verb, corresponding to English personal pronouns (him, her, it, them, etc.) used as the object of a verb. These forms, which are frequently identical with the prefix of a noun, will be dealt with fully in subsequent lessons. In a sentence like No. 10 above the inclusion of the Object Concord is not strictly necessary but serves to give a slight emphasis to the noun following.

A-mu-leke. Note this form, consisting of a prefix *a-* plus the Subject Concord *mu-* (ye, you) plus the verb (the final *-a* being changed to *-e*), denoting a command.

NOTES ON VOCABULARY

bulongo clay or clayey soil, especially that found in ant-heaps and used for plastering huts.

ku-mata to smear, daub, plaster. The word regularly used of plastering mud on the walls or floor of a native hut.

pya Commonly denotes to be hot—hence to be hot to the point of ignition, catch fire, burn.

SUBSTITUTION TABLE

<i>Butala</i>	<i>bwangu</i>	<i>bwabola</i>
<i>Buta</i>	<i>bwesu</i>	<i>bwapya</i>
<i>Bulo</i>	<i>bwamwami</i>	<i>bwafwa</i>
<i>Bulongo</i>	<i>bwa-Ciko</i>	<i>mbubotu</i>

The above table provides for the formation of 64 sentences.

EXERCISE 1 (A)

Translate into English:—

1. *Munyama mukali wafwa kale.*
2. *Bana babotu bakaleta masuku.*
3. *Muunda wa-Mbayimbayi wakomena.*
4. *Sa mikuli ili kabotu? Ee, ili kabotu.*
5. *Tuntu twangu tuli kumulonga.*
6. *Bulongo bwesu bwamana.*

7. *Bana bamwami bakaleta mata.*
8. *Matala a-Ciko ali mukumwaika.*
9. *Basulwe balalila kumuunda.*
10. *Twakabona myuunda mibotu.*
(For key see Exercise 1B).

LESSON VI

SENTENCE DRILL

1. *Ku-lya kwesu kwa-ka-mana.*
To-eat of-us it-finished.
Our food supplies ran out.
2. *Ku-lima maila nku-botu.*
To-cultivate corn it-is-good.
It is a good thing to grow corn.
3. *Mu-sune wa-ko wa-fwa.*
Ox of-thee it-die.
Your ox is dead.
4. *Ku-twi kwa-ngu ku-la-cisa mukati.*
Ear of-me it-is-paining inside.
My ear is painful inside.
5. *Sa matwi a-ko a-ci-cisa sunu? A-leka sunu.*
? ears of-thee they-still-pain today. They-leave-off today.
Are your ears still painful today? No, they are better today.
6. (a) *Sa ma-twi a-la-cisa? Ee, a-la cisa.* (b) *Ma-twi a-ngu a-cisa.*
? ears they-are-paining. Yes, Ears of-me they-pain.
they-are-paining. My ears are painful.
Are your ears painful? Yes,
they are.
7. (a) *Mu-bondo mu-botu ku-ku-lya.* (b) *Ba-bondo mba-botu.*
Barbel it-is-good to-to-eat. Barbels they-are-good.
Barbel fish is good to eat. Barbels are good.
8. *Siluwayile wa-mu-tanda Sulwe mu-muunda.*
Siluwayile he-him-chase Hare in-field.
Siluwayile chased a hare in the field.
9. *Wa-ba-bona ba-nyama ba-botu.*
He-them-see animals good.
He has seen the good animals.

10. *Mi-nwe ya-ko mi-lamfu.*
 Fingers of-thee they-are-long.
 You have long fingers.

NOTES ON PRONUNCIATION

- maila* A y “glide” sound may be heard between the two vowels a and i. In some vernacular books the word will be found written *mayila*.
- nk** As in English ink, tinkle, etc.
- mf** The combination is articulated in the same way as the single consonant **f** (See note on Lesson I). Where the **f** is a labiodental (i.e. articulated with the upper teeth against the lower lip), the **m** is thus likewise a labial-dental and so differs from the ordinary **m**, which is bilabial (i.e. articulated with the two lips). This last distinction, however, is so slight as to be, for all practical purposes, negligible.

NOTES ON GRAMMAR

Nouns. Note that the infinitive of a verb, formed by the prefix **ku-**, is in every respect a true noun as well as a verb, and has its own Subject Concord, Genitive Concord, etc. There are a very few nouns—*Rutwi*, an ear, is the only example used regularly in all the Tonga-Ila dialects—that have in the singular the prefix **ku-** and in the plural **ma-**. *Kutwi* was probably originally a verb meaning “to listen”. The Subject Concord for **ku-** nouns is **ku-** (in **-a-** tenses **kwa-**); that for **ma-** nouns has already been noted in Lesson V, viz. **a-**.

Object ConCORDS. Note the forms **-mu-** (him) and **-ba-** (them), referring to nouns with the prefixes **mu-** (singular) and **ba-** (plural) described in Lesson II.

Genitive ConCORDS. Note the forms **wa-**, **kwa-**, **a-** and **ya-** referring to nouns with the prefixes **mu-**, **ku-**, **a-** and **mi-** respectively.

Possessives. “Thy” is expressed by a Genitive Concord joined to **-ko**, thus giving forms **wako**, **ako**, **yako**, etc. according to the type of noun referred to.

Verbal Infixes. Note that **-ci-** inserted between a Subject Concord and the root of a verb denotes “still”. Thus:—*Matwi acicisa*, The ears are still paining.

NOTES ON VOCABULARY

- maila* Holcus Sorghum or “Kaffir corn”. Sometimes, however, the word is used as a generic term for cereals in general.
- mubondo* The barbel fish, very common in African rivers and streams and widely used as food by the Batonga and neighbouring tribes.

SUBSTITUTION TABLE

<i>Bantu</i>	<i>bangu</i>	<i>balaya</i>	<i>kumuunda</i>
<i>Bana</i>	<i>bako</i>	<i>baya</i>	<i>kumulonga</i>
<i>Basune</i>	<i>besu</i>	<i>bakaya</i>	<i>ku-Matoka</i>
	<i>ba-Siluwayile</i>	<i>bali mukuya</i>	
		<i>baciya</i>	

The above table provides for the formation of 180 sentences.

EXERCISE 1 (B)

Retranslate into Tonga:—

1. The fierce animal is already dead.
2. The good children brought masuku fruit.
3. Mbayimbayi's garden is a big one.
4. Are the loads all right? Yes, they are all right.
5. My knick-knacks are at the river.
6. Our clay is finished.
7. The chief's children brought bows.
8. Ciko's grain bins are in process of disintegration.
9. The hares are howling in the field.
10. We saw good gardens.

(For key see Exercise 1A).

EXERCISE 2 (A)

Translate into English:—

1. *Bana bangu bakaleta mai.*
2. *Twakabona babondo mumulonga.*
3. *Mukwesu uli mukubamba malo.*
4. *Sa mwana wamana kale kumata?*
5. *Ndakabona basokwe kumuunda.*
6. *Sa buumi bwako buli kabotu sunu? Ee, buli kabotu.*
7. *Bakabona musune mubotu ku-Matoka.*
8. *Mikuli yesu yakomena.*
9. *Sa minwe yako icicisa? Ee, icicisa.*
10. *Bukali bwamwami bwabuka sunu.*

(For key see Exercise 2B).

LESSON VII
SENTENCE DRILL

1. *Im-pongo ya-ngu ya-sowa.*
Goat of-me it-throw-away.
My goat has aborted.
2. *In-kuku ya-kwe ya-kumba.*
Fowl of-him it-brood.
His fowl is sitting.
3. *Bana ba-kwe ba-li ku-masuku sunu.*
Children of-him they-are to-masuku today.
His children have gone to gather masuku fruit today.
4. *Jalata wa-lya im-bula ya-ka-bola.*
Jalata he-eat imbula it-rotted.
Jalata has eaten a rotten imbula fruit.
5. *Im-belele ya-kwe ya-ka-lumwa ba-umpe.*
Sheep of-him it-was-bitten wild-dogs.
His sheep was attacked by wild dogs.
6. *Twa-ka-bona umpe u-la-lya munyembwa.*
We-saw wild-dog it-is-eating wild-boar.
We saw a wild dog eating a boar.
7. *Ij-anda ya-mbelele ya-ngu ya-mwaika.*
House of-sheep of-me it-disperse.
My sheep's hut has fallen into disrepair.
8. *Im-pongo ya-ko i-la-ya ku-mulonga.*
Goat of-thee it-is-going to-river.
Thy goat is going to the river.
9. *Sa wa-ka-i-tola in-tobolo ya-kwe. Ta-na-i-tola.*
? he-it-took gun of-him. Not-he-it-took.
Did he take his gun? No, he has not taken it.
10. *Ba-munyembwa ba-tu-manina ku-lya.*
Wild-boars they-us-finish-for to-eat.
Wild boars have sadly depleted our crops.

NOTES ON PRONUNCIATION

im-, in-, ij- It is often supposed that all syllables in Bantu languages end in a vowel. This is not the case; the noun prefixes **im-**, **in-**, etc. in words like *impongo*, *inkuku*, are a notable exception. The **i** in these words is very short and weak, and it is in fact open to question whether the vowel exists at all, particularly in the Mukuni dialect. The nasal consonants **m**, **n**, **ŋ** are capable of forming syllables in themselves; words like *impongo* are generally heard distinctly as three syllables, not as two, and the writing of the **i** helps to indicate

this fact. Note however, that when a Genitive Concord or other particle is prefixed to one of these nouns, the *i*, if it does exist, definitely drops out; thus:—*yambelele*, *muyanda*, etc.

Tone. Note that in the words *inkuku*, *imbula*, the first syllable has a high tone that gives a semblance of stress. This high tone is not found in *impongo*, *iyanda*, etc.

mp As in English simple.

mbwa Combinations like this, consisting of a nasal consonant plus a second consonant plus the semi-vowel *w* are very common in Bantu. They have no parallel in English and hence may at first sight appear strange to the student. A little practice should suffice, however, to remove any difficulty he may have in pronouncing them.

wa-ka-i-tola (Sentence 9). In normal quick speech this may often become *wa-kii-tola*.

NOTES ON GRAMMAR

Nouns. An important class of nouns is exemplified in the above Sentence Drill, viz. those with the prefix *im*, *in-*, etc. (The exact form of the prefix varies according to the beginning of the root: thus one gets *im-* before *p* and *b*, *in-* before *t*, *in-* before *a-* and so on. For fuller details see page 66). Many of these are names of animals; others are names of large inanimate objects. The Subject Concord for these names is *i-*; in *-a-* tenses this coalesces with the *-a-* to form *ya-*; thus:— *impongo ilaya*, the goat is going; *imbula yakabola*, the imbula rotted. The Object Concord is *-i-*, thus:—*wakaitola*, he took it (i.e. the gun, sheep, goat, etc.). The Genitive Concord is *ya-*, thus:—*iyanda yambelele*, the house of the sheep; *impongo yako*, thy goat; etc. The plural forms are dealt with in Lesson XII.

munyembwa. Note that the *mu* in this noun is part of the root and not a prefix; thus the plural is *bamunyembwa*; it is a noun of the same type as *sulwe* (plural *basulwe*), as is *umpe*, a wild dog (plural *baumpe*), also exemplified above.

Possessives. Note that “his, her” is expressed in Tonga by a Genitive Concord prefixed to *-kwe*, thus:—*bana bakwe*, his children; *inkuku yakwe*, his fowl, etc.

Twakabona . . . ulalya . . . (Sentence 6). Observe this use of the *-la-* tense to indicate an action in process at the past time indicated in the first verb.

Ta-na-i-tola (Sentence 9). Note the form *Tana-* He has not (done something).

batumanina (Sentence 10). By changing the final *-a* of *mana* to *-ina* we get *manina*, to finish for (someone or something else). “They have finished the food for us”, i.e. They have finished our food. Note the Object Concord *-tu-*, us.

NOTES ON VOCABULARY

sowa to throw away, discard—hence of a pregnant woman or animal, to miscarry, abort.

imbula The edible fruit of the Parinari mobola tree; it is about the size of a plum, of a yellowish colour, and ripens in October and November. Livingstone and his men are said to have lived on it for days at a stretch.

luma Literally to bite. Used of animals attacking, wounding or killing prey.

munyembwa a species of wild pig, very destructive of crops.

SUBSTITUTION TABLE

<i>Impongo</i>	<i>yangu</i>	<i>yakalumwa baumpe</i>
<i>Imbelele</i>	<i>yako</i>	<i>yasweka</i>
<i>Inkuku</i>	<i>yakwe</i>	<i>ilalya maila</i>
	<i>yesu</i>	<i>yaya kumulonga</i>
	<i>yamukwesu</i>	<i>yakafwa</i>

The above table provides for the formation of 75 sentences.

EXERCISE 2 (B)

Translate into Tonga:—

1. My children brought eggs.
2. We saw barbels at the river.
3. Our clansman is arranging the beds.
4. Has the child already finished daubing?
5. I saw baboons at the field.
6. Is your life alright today? Yes, it is alright.
7. They saw a good ox at Matoka.
8. Our loads are large.
9. Are your fingers still paining? Yes, they are paining.
10. The chief's anger is aroused today.

(For key see Exercise 2A).

EXERCISE 3(A)

Translate into English:—

1. *Sa wakaleta inkuku yako? Ee, wakaileta.*
2. *Bana besu bali mukuleta bulongo bwakumata.*
3. *Sa bantu bako bacilwana? Ee, bacilwana.*
4. *Imbelele yakwe yakasweka ku-Matoka.*
5. *Basama baciya kumulonga.*

6. *Langa, mukwesu. Bwaca kale.*
7. *Sa kutwi kwakwe kucicisa sunu? Kwaleka sunu.*
8. *Sa mwakabona butala bwamwami? Ee, twakabubona.*
9. *Sa mulalya mai ankuku? Tulalya.*
10. *Ndakabona bamunyembwa kumulonga.*
(For key see Exercise 3B).

LESSON VIII

SENTENCE DRILL

1. *Ka-pongo ka-ya ku-muunda.*
Kid it-go to-garden.
The kid has gone to the field.
2. *Tu-pongo twa-ko tu-li mu-ka-longa.*
Kids of-thee they-are in-small-river.
Your kids are in the stream.
3. *Tu-longa toonse ta-tu-endeki.*
Streams all not-they-are-crossable.
None of the streams are crossable.
4. (a) *Tu-solo twa-ngu twa-cisa.* (b) *Ka-solo ka-kwe ka-syokoka.*
Hips of-me they-pain. Hip of-him it-is-broken.
My hips are painful. His hip is broken.
5. *Bantu boonse ba-ya ku-ndima.*
People they-all they-go to-hoeing-feast.
All the people have gone to the hoeing feast.
6. (a) *Ka-anda ka-kwe ka-wa.* (b) *Twaanda twa-bo twa-pya.*
Small-house of-him it-fall. Small-houses of-them they-
burn.
His small hut has fallen down. Their small huts have been burnt.
7. *Twana tu-la-samba ku-mu-longa.*
Small-children they-are-washing to-river.
The little children are bathing at the river.
8. *Ka-nyama ka-la-lila mu-ηanda.*
Small-animal it-is-crying in-house.
The little animal is howling in the house.
9. *Kana ka-li ku-ηombe.*
Small-child it-is to-cattle.
The youngster is with the cattle.
10. *Kana ka-kwe wa-ka-tenta.*
Small-child of-her she-it-burn.
She has burnt her little child.

NOTES ON PRONUNCIATION

ta-tu-endeki (Sentence 3). This word is written thus in the above Sentence Drill for grammatical purposes only. The **u** coalesces with the following **e**, which is lengthened by tone, so that the word is pronounced *tatweendeki* and will normally be found written thus in vernacular books.

sy In Southern Tonga **s+y**; a syllable like **syo-** in **syokoka** (Sentence 4b above) may tend to sound to English ears like two syllables **si-o**. In the Tonga spoken in some districts, notably around Monze, a sound akin to German **ch** in *ich*—to English ears almost like **h**—is used. Ila and Mukuni use a sound similar to English **sh** in *shine*, but pronounced with the tongue pressed against the lower teeth and not, as in English, against the upper teeth ridge; this sound will be found variously written in vernacular books; in these lessons it will for convenience be represented by **sh**.

Coalescence of Vowels. Note that the forms *kana*, *twana*, *kaanda*, *twaanda*, represent **ka-ana**, **tu-ana**, **ka-anda**, **tu-anda**, respectively, the vowel of the prefix being coalesced with the first vowel of the root, as in the case of *tatweendeki* noted above. The fact that in *kana*, *twana*, the first vowel is short, whereas in *kaanda*, *twaanda*, it is long, may appear inconsistent. The difference is due to the difference of tone.

NOTES ON GRAMMAR

Nouns, ConCORDS, etc. We have already noted, in Lessons I and IV, the existence of nouns with the prefix **ka-**, with the plural **tu-**. Other examples of these nouns are found in the above Sentence Drill. The Subject ConCORDS are **ka-** and **tu-**, which in **-a** tenses become **ka-** and **twa-** respectively. The Genitive ConCORDS **ka-** and **twa-** have already been noted in Lesson IV. Note also the Object ConCORD **-ka-** exemplified in Sentence 10 above.

Nouns of this class are frequently, though not necessarily, diminutives, thus:—*mulonga*, a river—*kalonga*, a small river, stream; *impongo*, a goat—*kapongo*, a small goat, young goat, kid; and so on.

Possessives. “their” is expressed by **-bo** joined to a Genitive ConCORD, thus:—*twaanda twabo*, their small houses.

“All”. This is expressed by a Subject ConCORD joined to the root **-onse**, the vowel of the concord coalescing with the **o** to form a long vowel, thus:—*bantu boonse*, all the people; *tulonga toonse*, all the streams, etc. Other forms will be exemplified later.

Verbal Forms. Note that a negative form is expressed by **ta+** a subject concord+the root of the verb, with the final **-a** changed to **-i**. Thus from *endeka*, to be crossable, fordable, passable, we get *ta-tu-endeki* or *tatweendeki* (Sentence 3 above), they (i.e. the streams) are not passable.

NOTES ON VOCABULARY

ndima (From the root *lima*, to hoe). Hospitality offered by a headman or other person in return for help given with work in his fields.

samba to wash or bathe—of part or all of the body.

tenta to burn (transitive).

SUBSTITUTION TABLE

<i>Batenta</i>	<i>cintu ca-</i>	<i>ngu</i>
<i>Bakatenta</i>	<i>kantu ka-</i>	<i>ko</i>
<i>Bana bakatenta</i>	<i>butala bwa-</i>	<i>kwe</i>
	<i>matala a-</i>	<i>mukwesu</i>
	<i>ijanda ya-</i>	<i>mwami</i>
	<i>twaanda twa-</i>	<i>Mbayimbayi</i>

The above table provides for the formation of 108 sentences.

EXERCISE 3 (B)

Translate into Tonga:—

1. Did he bring the fowl? Yes, he brought it.
2. Our children are bringing clay for smearing.
3. Are your people still fighting? Yes, they are still fighting.
4. His sheep got lost at Matoka.
5. My companions are still on their way to the river.
6. Look, clansman. The dawn has already broken.
7. Is his ear still painful today? No, it has left off paining today.
8. Did you see the chief's grain-bin? Yes, we saw it.
9. Are you eating fowls' eggs? Yes, we are (eating).
10. I saw wild boars at the river.
(For key see Exercise 3A).

EXERCISE 4(A)

Translate into English:—

1. *Buntu bwesu bwamana.*
2. *Basune balaya kukuleta maila.*
3. *Sa muli kabotu? Ee, tuli kabotu.*
4. *Bona, mukwesu. Basune bako baloboka.*
5. *Sa ulaya ku-Chisamba sunu?*
6. *Wakomena mulonga.*
7. *Bana boonse baya kumasuku sunu.*
8. *Sa mulalya mubondo? Ee, tulalya.*

9. *Maila esu akamana.*
 10. *Buta bwangu bwakapya mujanda.*
 (For key see Exercise 4B).

LESSON IX

SENTENCE DRILL

1. *Ma! Lwa-komena lu-kuni.*
 Mother! It-is-big log-of-wood.
 My word, that's a big log of firewood!
2. *Ka-mu-ya mu-ka-lete in-kuni.*
 Do-you-go you-may-bring logs-of-wood.
 Go you and bring firewood.
3. *Lumano lwa-ngu wa-lu-tyola mwana.*
 Pair-of-tongs of-me he-them-break child.
 The child has broken my tongs.
4. (a) *Bana ba-leta im-balo.* (b) *Lu-balo lwa-loka.*
 Children they-bring wattles. Wattle it-fall.
 The children have brought The wattle has slipped
 wattles. down.
5. *Lu-uka lwa-ka-tu-luma kwa-Syatwinda.*
 Tsetse-fly it-did-us-bite at-of-Syatwinda.
 The tsetse fly bit us at Syatwinda's village.
6. (a) *Lu-bange lu-la-kola banike.* (b) *Mwanike wa-li-cisa cisamu.*
 Hemp it-is-poisoning Youngster he-self-hurt
 youngsters. stick.
 Hemp is poisonous to The youngster has hurt
 youngsters. himself with a stick.
7. (a) *Ba-la-imba ku-mulonga.* (b) *Lwiimbo lwa-ko ndu-botu.*
 They-are-singing to-river. Song of-thee it-is-good.
 They are singing at the river. Your song is a good one.
8. *Luuka ta-lu-lumi im-pongo.*
 Tsetse-fly not-it-bite goats.
 The tsetse fly does not attack goats.
9. *Nda-ka-bona bana ba-Fulwe bo-tatwe.*
 I-saw children of-Tortoise they-three.
 I saw three young tortoises.
10. (a) *Ma-tala o-tatwe a-pya.* (b) *Mi-nwe yo-tatwe ya-ka-pya.*
 Grain-bins they-three they- Fingers they-three they-
 burn. burnt.
 Three grain bins have been Three fingers got burnt.
 burnt.

NOTES ON PRONUNCIATION

ty Similar in sound to **c**, but for the latter the tip of the tongue is pressed against the lower teeth, whereas here it begins in the **t** position, i.e. pressed against the teeth-ridge behind the upper teeth.

luuka The two **u**'s coalesce to form one long vowel.

sya- This in Southern Tonga is apt to sound like two syllables (**si-a**) and will often be found actually written **sia-**. Cf. note on **sy** in previous lesson.

lwiimbo Grammatically this represents *lu-imbo* (cf. note below) but the **u** coalesces with the following **i**, which is lengthened by tone, and thus gives *lwii-mbo*. The **ii** is a single long vowel.

NOTES ON GRAMMAR

Nouns, Concorde, etc. Many Tonga nouns have the prefix **lu-**. These usually, though not invariably, have plurals with the **im-**, in-prefix; thus:—*lubalo*, wattle—*imbalo*, wattles. Some are collective in character; thus:—*lubange*, hemp. Some are formed from verbs, the final **-a** of the verb stem being changed to **-o**; thus, from *imba* (to sing) we get *lwiimbo* (*lu-imbo*), a song.

The Subject Concord for these nouns is **lu-**, which in **-a**-tenses becomes **lwa-**, thus:—*Lulakola*, it (i.e. the hemp) poisons; *lwaloka*, it (i.e. *lubalo*, the wattle) has fallen down. The Object Concord is likewise **-lu-**, thus:—*Walutyola*, he has broken it (i.e. *lumano*, the pair of tongs). The Genitive Concord is **lwa-**, giving possessive forms *lwangu*, my; *lwako*, thy, etc.

Ka-mu-ya. Note this form of the Imperative "Go (ye)", consisting of a prefixed particle **ka-** plus the Subject Concord **mu-** plus the verb stem. The form is strictly speaking plural, but may be addressed to one person when one wishes to be polite, just as in Seventeenth Century English "you" was more polite than the singular "thou".

mu-ka-lete. Note that the change of the final **-a** of the verb to **-e** gives a Subjunctive form—"that ye (may) bring". The infix **-ka-** indicates distance or remoteness and so is naturally used after the verb "to go", as in Sentence 2 above.

kwa- (Sentence 5). This is a Genitive Concord corresponding to the Locative **ku-**, thus meaning to or at (the place) of. Villages are usually called after the name of the headman. Thus one says *kwa-Syatwinda* (at Syatwinda's village) and not *ku-Syatwinda*.

Reflexive Verb. Note that the insertion of **-li-** before the verb stem gives a reflexive meaning, thus from *ku-cisa* (to hurt, pain) we get *ku-li-cisa* (to hurt oneself), *wakalicisa* (he hurt himself), and so on.

Numeral "three": This is expressed by **-otatwe** joined to a Subject Concord; the latter, however, coalesces with the **o** to produce forms beginning with **bo-**, **yo-**, **o-**, etc. Thus we get *botatwe*, *otatwe*, *yotatwe*,

exemplified in Sentences 9 and 10 above, referring to nouns with the prefixes *ba-*, *ma-*, and *mi-* respectively. For full list of forms see the Substitution Table at the end of Lesson XIII.

NOTES ON VOCABULARY

- inkuni* firewood. Normally used in the plural form; *lukuni* denotes a single log of firewood.
- lumano* a pair of tongs used for handling fire.
- imbalo* "wattles". Twigs interlaced horizontally with the upright poles in the building of a hut.
- lubange* Hemp smoking is fairly common amongst Africans, but wise parents, says one of my informants, warn their children against it, for it poisons, intoxicates (*Lulakola*).
- mwanike* "a youngster". The word usually carries a slight suggestion of contempt.

SUBSTITUTION TABLE

<i>Luuka</i> <i>Sa luuka</i>	<i>lulaluma</i> <i>lwaluma</i> <i>lwakaluma</i> <i>luciluma</i> <i>talulumi</i>	<i>musune wa-</i> <i>basune ba-</i> <i>iyombe ya-</i>	<i>ko</i> <i>mwami</i> <i>Jalata</i> <i>kwe</i>
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The above table provides for the formation of 120 sentences.

EXERCISE 4 (B)

Translate into Tonga:—

1. Our worth as human beings no longer exists.
2. The oxen are going to bring grain.
3. Are you well? Yes, we are well.
4. See brother, your oxen have broken loose!
5. Are you going to Chisamba today?
6. The river is a big one.
7. All the children have gone in search of *masuku* fruit today.
8. Do you eat *barbel* fish? Yes, we do.
9. Our grain supplies were exhausted.
10. My bow got burnt in the house.
(For key see Exercise 4A).

EXERCISE 5(A)

Translate into English:—

1. *Leta mukuli wako mujanda.*

2. *Sa bana bako balaya ku-Chisamba? Tabayi.*
3. *Basulwe batumanina kulya kumyuunda.*
4. *Inkuku yangu ilakumba.*
5. *Banike bali mukusamba kumulonga.*
6. *Sa twana twakaleta inkuni? Ee, twakaleta.*
7. *Baumpe bakaluma kapongo kakwe.*
8. *Bantu boonse balalya imbula sunu.*
9. *Mwana ulaimba lwiimbo lubotu.*
10. *Kana kalila kale.*
(For key see Exercise 5B).

LESSON X

SENTENCE DRILL

1. (a) *Sa mu-cikolo mu-la-salala.* (b) *Sa ku-muunda ku-la-tuba.*
? in-school it-is-clean. ? to-field it-is-white.
Is it clean in the school? Is the field clear.
2. (a) *Kwa-bota ku-Masuku.* (b) *Mwa-pya mu-nyanda.*
It-is-good to-Masuku. It-is-hot in-house.
Masuku is a pleasant spot. It is hot in the house.
3. (a) *Kwa-ka-tontola ku-Masuku.* (b) *Mwa-ka-bota mu-nkuta.*
It-was-quiet at-Masuku. It-was-good in-court.
Things were quiet at Masuku. The inside of the court-
house was very nice.
4. *Bantu bo-sanwe ba-la-tebula.*
People they-five they-are-harvesting.
There are five people harvesting.
5. (a) *Ba-bika mi-lilo yo-sanwe.* (b) *Masumo o-sanwe a-ka-tyoka.*
They-put fires they-five. Spears they-five they-broke.
They have put five fires. Five spears got broken.
6. *Leta mu-lilo tu-tente in-swi.*
Bring fire we-may-burn fish.
Bring fire to roast the fish.
7. *Tuma mwana a-lete mu-lilo wa-ku-fwebya.*
Send child he-may-bring fire of-to-cause-to-smoke.
Send the child for fire to light my pipe.
8. *A-mu-lete lubange tu-fwebe.*
Do-you-bring hemp we-may-smoke.
Bring hemp and let us have a smoke.
9. *Mu-sune u-tuba wa-fwa.*
Ox which-is-white it-die.

The white ox is dead.

10. *Mu-sune mu-botu ku-ku-limya.*

Ox it-is-good to-to-cause-to-hoe.

It is good to have an ox with which to plough.

NOTES ON PRONUNCIATION

nsw, by, my These combinations of consonants have not occurred in previous lessons, but the individual sounds being known, they should cause little difficulty.

masumo Note the high tone on the first syllable.

utuba Note the intonation here (cf. Grammatical note below).

NOTES ON GRAMMAR

Locatives. The prefixes **mu-** (in, inside) and **ku-** (to, at, near to) have already been noted in previous lessons. Their use, as exemplified in Sentences 1-3 above, is apt to puzzle the beginner. But the difficulties disappear if the student once grasps the idea that they are not “prepositions”—for there is nothing in Bantu grammar to which that term can strictly be applied—but noun prefixes like **ba-**, **ci-**, **ka-**, **mi-**, etc. They differ from the latter only in that they are attached to whole nouns and not to mere stems. Thus from the noun *cikolo* (school) we get *mu-cikolo* (the inside, interior of the school), from *muunda* (garden) we get *ku-muunda* (the locality or vicinity of the garden), and so on. These forms may be described as “locative nouns”; grammatically they are in all respects true nouns with their own subject concords, object concords, genitive concords, etc. The subject concords for these **mu-** and **ku-** nouns are **mu-** and **ku-** respectively; in **-a-** tenses these become **mwa-** and **kwa-**. Thus:—*Mwakabota munkuta* or *Munkuta mwakabota* (The interior of the court house was good), and so on.

Numerals. Note that “five” is expressed by **-osanwe** joined to a Subject Concord, the vowels coalescing in just the same way as we have seen in the case of **-otatwe**, three. Thus we get the forms *bosanwe*, *yosanwe*, *osanwe*, etc. corresponding to nouns with the prefixes **ba-**, **mi-**, **a-**, etc. respectively.

utuba (Sentence 9) *tuba* is a verb meaning “to be white”; *utuba* (literally “which is white”) is used adjectivally. Note the intonation indicating a relative clause.

Nouns with mu- prefix. The nouns with plurals in **ba-** and those with plurals in **mi-** form two distinct classes; the singular concords are in most cases the same for both of them, but not in all cases. Thus the Genitive Concord **wa-** is the same for both (cf. Sentence 7 above). The subject concord for **mu-**, **ba-** nouns in the Subjunctive mood is **a-**, thus:—*alete* —Let him bring, (that) he may bring.

tyoka. Note that this verb is cognate with *tyola* used in Lesson IX,

sentence 3. *tyola* to break (transitive), *tyoka* to be broken. One often finds pairs of words like this.

Causative Verbs. Note that the insertion of *y* before the final *a* of a verb gives a causative meaning; this form is often used of the instrument with which the action is done. Thus *lima* to hoe, cultivate, plough; *limya ijombe* to cause the oxen to plough, i.e. to plough with oxen.

NOTES ON VOCABULARY

tuba Normally to be white, but sometimes used in the sense of being clean, clear, e.g. of a piece of land cleared of bush and weeds in preparation for cultivation.

tontola Frequently used in answer to an enquiry as to the current news of a place. "Things are quiet".

inkuta the "palaver house" found in every village, usually a small hut with the walls only half the normal height and the upper space left open.

tenta Literally "burn", but sometimes used of cooking or roasting food.

cikolo This is an adaptation of the English word "school", but it is now so universally known that it can be regarded for all practical purposes as a pure Tonga word. The *ci-* has become the prefix.

SUBSTITUTION TABLE

<i>Bakabika</i>	<i>mukuli wangu</i>	<i>muɣanda</i>
<i>Bana bakabika</i>	<i>mukuli wako</i>	<i>mucikolo</i>
<i>Sa babika</i>	<i>mikuli</i>	<i>munkuta</i>
	<i>mikuli yabo</i>	
	<i>mikuli yesu</i>	
	<i>tuntu twesu</i>	

The above table provides for the formation of 54 sentences.

EXERCISE 5 (B)

Retranslate into Tonga:—

1. Bring your load into the house.
2. Are your children going to Chisamba? No, they are not.
3. The hares have eaten up all our crops in the fields.
4. My fowl is sitting.
5. The youngsters are bathing at the river.
6. Did the small children bring firewood? Yes, they did.
7. The wild dogs bit his kid.
8. All the folk are eating Parinari mobola fruit today.
9. The child is singing a good song.
10. The little child is already crying.

(For key see Exercise 5A).

EXERCISE 5(C)

Give the Tonga for:—

a fierce animal—fierce animals—a good ox—good oxen—a good fire—good fires—good eggs—my eggs—my grain bin—my grain bins—our grain bins—my bow—a good bow—good bows—our bows—my ear—my ears—our ears—his ears—his goat—thy goat—thy sheep—thy tongs—a good (pair of) tongs—a good goat.

(For key see Exercise 5D).

LESSON XI

SENTENCE DRILL

- | | |
|--|---|
| 1. (a) <i>Ci-ntu ca-ngu ca-fwa.</i>
Thing of-me it-die.
My thing is defunct. | (b) <i>Ci-ntu ngu-ni wa-ci-tola.</i>
Thing it-is-who? he-it-take.
Who has taken the thing? |
| 2. <i>Ci-ntu ca-ngu ca-ka-tolwa muntu.</i>
Thing of-me it-was-taken person.
My thing was taken by some one. | |
| 3. <i>Ci-mpati ca-ngu ba-ka-ci-mwaya ba-nyama.</i>
Kraal of-me they-it-demolished animals.
The animals destroyed my kraal. | |
| 4. <i>A-mu-bike zi-ntu zyoonse mu-yola.</i>
Do-ye-put things they-all in-waggon.
Put all the things in the waggon. | |
| 5. (a) <i>Zi-ntu zya-mana ku-fwa.</i>
Things they-finish to-die.
The things are quite defunct. | (b) <i>Zi-ntu zya-ka-mana ku-sweka.</i>
Things they-finished to-be-lost.
Everything was lost. |
| 6. <i>Zi-mpati zya-mana kale ku-bangilwa?</i>
Kraals they-finish already to-be-wattled?
Have all the wattles already been put in the kraals? | |
| 7. (a) <i>Ci-belo ca-ngu ci-la-cisa.</i>
Thigh of-me it-is-paining.
My thigh is painful. | (b) <i>Zi-belo zya-ngu zi-la-panda.</i>
Thighs of-me they-are-splitting.
My thighs are splitting with pain. |
| 8. <i>Ciindi ca-cilimo twa-ka-tola lweendo lu-lamfu.</i>
Time of-summer we-took journey long.
In the hot season we undertook a long journey. | |
| 9. <i>Ziindi zya-mainza tu-la-penga ku-beleka.</i>
Times of-rainy-season we-are-troubled to-work.
Often in the rainy season work is a trouble to us. | |

10. (a) *Leta ci-fulo.*
Bring knife.
Bring a knife.
- (b) *Zi-fulo zyo-tatwe zya-sweka.*
Knives they-three they-are-lost.
Three knives have got lost.

NOTES ON PRONUNCIATION

- z** In normal Tonga pronunciation, and in Ila, pronounced as in English. For peculiarities of pronunciation in Northern and Western Tonga see note below on *zy*. (In Mukuni this sound does not exist; it is commonly replaced in this dialect by *s*, but sometimes by *sh* as in the noun prefix noted below.)
- zy** As pronounced in Southern Tonga this is just a combination of *z* and *y*; the syllable *zya-* may tend to English ears to sound like *zia-*. In other dialects a single sound is used. In Ila it is pronounced like English *z* in *azure*, except that the tongue is placed against the lower teeth and not, as in English, pressed against the upper teeth ridge. In the Tonga spoken in some districts, notably around Monze, the sound used is a type of *y* but pronounced with distinctly audible friction; this sound has been variously written *zy*, *h*, *hy*, etc.; it is sometimes heard in place of *z* before *i* and other vowels, e.g. in *zintu* (written in some early vernacular books as *hintu*).
- nz** As English *ns* in *pansy*.

NOTES ON GRAMMAR

Nouns. The above Sentence Drill illustrates the use of a number of nouns with the prefix *ci-*. In the plural this prefix is changed to *zi-* (in Ila and Mukuni *shi-*). Thus:—*cintu*, a thing; *zintu*, things; *ciindi*, time; *ziindi* times. The Subject Concords are *ci-* and *zi-*, which in *-a-* tenses become *ca-* and *zya-* (Ila and Mukuni *sha-*) respectively. Thus:—*Cilacisa*, It pains; *Cafwa*, It is dead, defunct; *Zilapanda*, they are very painful; *Zyasweka*, they are lost; and so on. The Genitive Concords are *ca-* and *zya-* (Ila and Mukuni *sha-*), forming possessives *cangu*, *zyangu*, my, and so on. The singular Object Concord *-ci-* is illustrated in Sentences 1b and 3 above.

nguni? The suffix *-ni* denotes "Who?" Attaching it to *ngu-* we get *Nguni?* Who is it? Who is he? etc.

zyotatwe We have already noted the forms *botatwe*, *yotatwe*, *otatwe*; "three" referring to a noun with the *zi-* prefix is *zyotatwe* (Ila and Mukuni *shotatwe*), thus:—*zintu zyotatwe*, three things; *ziindi zyotatwe*, three times, etc.

NOTES ON VOCABULARY

bangila This is the verb regularly used of the work of putting in the wattles (*imbalo*—see note on Lesson IX) in building the wall of a hut or kraal.

cibelo the upper part of the leg, from the hip to the knee.

panda literally "split"; sometimes used of severe pain, just as we speak of a "splitting headache".

cilimo the hot season before the rains commence in Rhodesia, i.e. September to November.

mainza the rainy season, particularly the latter part of it, i.e. January to March.

beleka This word probably meant originally, as it still does in Bemba and other Bantu languages, "to carry". A word widely used for "work" is the "Kitchen Kaffir" *sebeza* or *sebenza*.

SUBSTITUTION TABLE

<i>Leta</i>	<i>cifulo ca-</i>	<i>ngu</i>
<i>Amulete</i>	<i>buta bwa-</i>	<i>ko</i>
<i>Kamuya mukalete</i>	<i>zifulo zya-</i>	<i>mwami</i>
<i>Tuma mwana alete</i>	<i>mata a-</i>	<i>Mbayimbayi</i>
<i>Sa mwana wakaleta</i>	<i>intobolo ya-</i>	<i>kwe</i>

The above table provides for the formation of 125 sentences.

EXERCISE 5(D)

Give English for:—

munyama mukali—banyama bakali—musune mubotu—basune babotu—mulilo mubotu—mililo mibotu—mai mabotu—mai angu—butala bwangu—matala angu—matala esu—buta bwangu—buta bubotu—mata mabotu—mata esu—kutwi kwangu—matwi angu—matwi esu—matwi akwe—impongo yakwe—impongo yako—imbelele yako—lumano lwako—lumano lubotu—impongo imbotu.

(For key see Exercise 5c.)

LESSON XII

SENTENCE DRILL

- (a) *Ihombe zi-la-cela ku-matongo.* (b) *Impongo zya-ngu zya-lumwa.*
 Cattle they-are-grazing to- Goats of-me they-are-bitten.
 ruins. My goats have been killed.
 The cattle are grazing at the
 old site.
- (a) *Saiti wa-jaya in-kanga.* (b) *In-kanga zya-njila mu-muunda.*
 Saiti he-kill guinea-fowl. Guinea-fowls they-enter in-
 Saiti has killed a guinea fowl. field.
 The guinea fowls have got
 into the garden.

3. *Ihombe zyotatwe zya-ka-lumwa ba-umpe.*
Cattle three they-were-bitten wild-dogs.
Three cattle were taken by wild dogs.
4. (a) *Ihombe zyosanwe zya-sweka.* (b) *Zi-fuwa zyosanwe twa-zi-tenta.*
Cattle five they-are-lost. Bones five we-them-burn.
Five cattle have been lost. We have burnt five bones.
5. *Basune ba-ulwa im-pondo zyobile.*
Oxen they-are-bought (for) pounds two.
Oxen cost £2 a head.
6. *Bweza ci-fuwa.* *Ci-la-yasa bana.*
Take bone. It-will-wound children.
Take up that bone. It is going to hurt the children.
7. (a) *In-sombo nzi-botu.* (b) *In-sombo zya-talika ku-bizwa.*
Insombo they-are-good. Insombo they-begin to-be-ripe.
Insombo fruit is good. The insombo are beginning to ripen.
8. (a) *Bantu bobile nda-ba-jana.* (b) *Minwe yobile i-la-cisa.*
People two I-them-find. Fingers two they-are-paining.
I have found two people. Two fingers are painful.
9. (a) *Impongo zya-mana nyangu.* (b) *Inkanga zya-mana nyemu.*
Goats they-finish beans. Guinea-fowls they-finish ground-nuts.
The goats have eaten up all the beans. The guinea fowls have eaten up all the ground nuts.
10. (a) *Maluba obile a-la-tuba.* (b) *Zi-kolo zyobilo zi-la-fwa.*
Flowers two they-are-white. Schools two they-are-dying.
Two flowers are blooming white. Two schools are closing down.

NOTES ON PRONUNCIATION

- ai** The English *i* diphthong as in *sight*. It is not found in Tonga except in a few words, particularly names, of foreign origin.
- nj** as English *ng* in *engine*.
- j** When not in combination with **n** this represents a sound akin to English *j* as in *jam* articulated in the same way as *c* (See Lesson 1). An important point must be noted here. The difference between **ch** and **j** in English is one of "voicing"; the two sounds are articulated in the same way but **j** is "voiced", i.e. produced with concomitant vibration of the vocal chords. "Voicing" however does not always continue throughout the entire length of a consonant; it may begin after the articulation has already commenced and finish before the

sound is completed. This is seen in the Tonga *j*. The essential difference between the Tonga *c* and *j* is NOT one of voicing but one of force of articulation; the latter is pronounced with greater force of closure than the former, and this force of articulation is often so great that it results in a loss of voicing during the latter part of the sound, so that the consonant might very well be represented in a strictly phonetic system of writing by *jc* or *j^c*. This is seen particularly in Mukuni; in recent vernacular books in this dialect words formerly spelt with *j* have actually been written with *c*, as *caya*, to kill; *cana*, to find. (N.B. In Ila *j* occurs only in the *nj* combination; the single sound described above is commonly replaced by *y*; thus *yaya*, to kill; *yana*, to find).

cifuwa The *w* in this word is not always very marked and might be regarded as a "glide" sound (cf. Lesson IV). That it is a definite part of the word, however, is shown by the fact that it corresponds to *p* in the Soli form of the word (*cifupa*).

zw as in English rose will.

NOTES ON GRAMMAR

Nouns. We have noted already in Lesson VII the important class of nouns with the prefix *im-*, *in-*, etc. These nouns have the same form in both singular and plural, but when used in the plural they take the same concords as plural nouns with the *zi-* prefix. Thus we say, *Impongo ilacela*, The goat is grazing, but *Impongo zilacela*, The goats are grazing; *impongo yangu*, my goat, but *impongo zyangu*, my goats.

Object Concords. Note the use of *-ba-* and *-zi-* in Sentences 8(a) and 4(b) respectively.

Numerals. "two" is expressed by *-OBILE* (an alternative form is *-OBILO*) joined to a Subject Concord, the vowel of the latter coalescing with the *o* to give the forms *bobile*, *yobile*, *obile*, *zyobile* used with plural nouns with the prefixes *ba-*, *mi-*, *ma-* and *zi-* (or *im-*, *in-*, etc.) respectively. Note the forms *zyotatwe* and *zyosanwe*, denoting three and five respectively, used with nouns with the prefixes *zi-* and *im-*, *in-*, etc.

NOTES ON VOCABULARY

matongo the site of a deserted village.

impondo This is an adaptation of the English word "pound".

insombo The edible fruit of the *Sizygium guineense* tree.

bizwa Used of fruit ripening, also of food being fully cooked and ready for use. The word *pya*—literally to be hot—is used in this sense in Mukuni and frequently also in Tonga and Ila.

inyangu Kaffir beans, a common pulse crop amongst the Batonga and kindred tribes.

inyemu "monkey nuts".

SUBSTITUTION TABLE

<i>Ijombe</i> <i>impongo</i> <i>Imbelele</i>	<i>zyako</i> <i>zya-Syatwinda</i> <i>zyakwe</i> <i>zyotatwe</i> <i>zyosanwe</i>	<i>zili</i> <i>zilacela</i> <i>twazibona</i> <i>twakazibona</i>	<i>kumulonga</i> <i>kumuunda</i> <i>kumatongo</i> <i>mumatongo</i>
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The above table provides for the formation of 240 sentences.

EXERCISE 6(A)

Translate into English:—

1. *Basokwe botatwe banjila mukaanda.*
2. *Ndajana inkuku zyotatwe kumulonga.*
3. *Mwana wayombe uli kucimpati.*
4. *Inkuta yamwaika sunu.*
5. *Syatwinu walya insombo yakabola.*
6. *Banyama bakali twabajana.*
7. *Mwabuka bakwesu. Ee, twabuka.*
8. *Sa mulaya kunsombo? Ee, tulaya.*
9. *Mwana wakalya nyemu.*
10. *Basune balacela mumuunda.*
(For key see Exercise 6B).

LESSON XIII

SENTENCE DRILL

1. *I-tanga lya-ngu lya-bola.*
Pumpkin of-me it-rot.
My pumpkin has gone bad.
2. *Ma-tanga oonse a-tolwa mulonga.*
Pumpkins they-all they-are-taken river.
All the pumpkins have been washed away by the flood.
3. (a) *Lino li-la-cisa.*
Tooth it-is-paining.
The tooth is paining.
- (b) *Meno a-ka-kuka.*
Teeth they-came-out.
The teeth were dislodged.
4. (a) *I-sumo li-li mu-nyanda.*
Spear it-is in-house.
The spear is in the house.
- (b) *I-bondwe lya-ka-mana.*
Ibondwe-herb it-finished.
The ibondwe was finished.

5. (a) *Wa-tu-tanda mu-nyati.* (b) *Nda-ba-jana ba-nyati bali i-kumi.*
 He-us-chased buffalo. I-them-find buffaloes they-are
 ten.
 A buffalo has chased us. I have seen ten buffaloes.
6. *Ijombe zya-ngu zi-li ma-kumi one.*
 Cattle of-me they-are tens four.
 My cattle number forty.
7. (a) *Kwa-ka-ya bantu bone.* (b) *Ndalima tuunda tone.*
 There-went people they-four. I-hoe small-gardens four.
 There went four people. I have hoed four beds.
8. (a) *A-mu-kunke mililo yone.* (b) *Ijombe zyone zya-zyala.*
 Do-you-kindle fires four. Cattle four they-bear.
 Make four fires. Four cows have calved.
9. *Mwanike ya-mu-kula meno im-belele.*
 Youngster it-it-knock-out teeth sheep.
 The sheep has dislodged some of the youngster's teeth.
10. (a) *Twa-ata mujanda.* (b) *Ma-tanga a-ata mu-ŋola.*
 We-are-cramped in-house. Pumpkins they-are-cramped
 We are overcrowded in this in-waggon.
 house. The waggon is too small to
 hold all the pumpkins.

NOTES ON PRONUNCIATION

tuunda, twaata, aata. Note that in each of these words two similar vowels coalesce to form one long vowel, so that the word consists of two syllables only, not three.

NOTES ON GRAMMAR

Nouns. Many nouns have in the singular the prefix *i-* or *li-* and in the plural *ma-*. The original form of the singular prefix was *li-*, in which form it is always found in Mukuni and in other Bantu languages, but in Tonga and Ila the *l* has in most cases been dropped, thus:—*isumo* (Mukuni *lisumo*), a spear—*masumo*, spears; *ikumi* (Mukuni *likumi*), *ten-makuni*, tens; *itanga* (Mukuni *litanga*), pumpkin—*matanga*, pumpkins. The *l* still survives in all the Tonga-Ila dialects in a few words such as *lino*, tooth. (This word is contracted from *liino*, plural *meno* from *ma-ino*). The Subject concord for these nouns is *li-*, in *-a-* tenses becoming *lya-*, thus:—*Lilacisa*, It (i.e. the tooth) is paining; *lyakamana*, It (i.e. the *ibondwe*) finished. The Genitive Concord is *lya*, forming possessives *lyangu*, my, etc. For the plural concords cf. Lessons V and XIV.

Numerals. "Four" is expressed by *-one* attached to a Subject Concord, the vowel of the latter coalescing with the *o* to produce forms beginning with *bo-*, *yo-*, *o-*, *zyo-*, *to-* as in the case of two, three and five.

The various forms of these numerals are further illustrated in the Substitution Table below.

“Ten” is a noun, *ikumi*, and is attached to the word it qualifies by the verb “to be”, thus:—*bantu bali ikumi* (literally, “People they are ten”), ten people; *ijombe zili ikumi*, ten cattle; and so on.

Verbs. Note the two cognate forms *kuka* (intransitive, “to be dislodged”) and *kula* (transitive, “to dislodge”) illustrated in Sentences 3b and 9 above.

NOTES ON VOCABULARY

itanga The cattle melon, a common crop amongst the Batonga and neighbouring tribes.

ibondwe A wild herb used as a relish.

munyati, pl. *banyati*. The form *inyati* (*in-nyati*, *in-*prefix) is sometimes used, especially in Mukuni.

ata to be cramped for space, overcrowded.

SUBSTITUTION TABLE

<i>Bakatola</i>	<i>banike bo-</i>	<i>bile</i>
<i>Kwakaya</i>	<i>mikuli yo-</i>	<i>tatwe</i>
<i>Batola</i>	<i>matanga o-</i>	<i>ne</i>
<i>Kwaya</i>	<i>zintu zyo-</i>	<i>sanwe</i>
<i>Twakabona</i>	<i>ijombe zyo-</i>	
<i>Twajana</i>	<i>twana to-</i>	

The above table provides for the formation of 144 sentences.

EXERCISE 6 (B)

Retranslate into Tonga:—

1. Three baboons have gone into the little hut.
2. I have found three fowls at the river.
3. The calf is in the kraal.
4. The palaver house is in bad repair nowadays.
5. Syatwinu ate a musombo fruit that had gone bad.
6. We have found fierce animals.
7. Good morning, brethren. Good morning.
8. Are you going to gather musombo fruit? Yes, we are going.
9. The child ate the ground nuts.
10. The oxen are grazing in the field.

(For key see Exercise 6A).

LESSON XIV

SENTENCE DRILL

1. *I-pobwe lya-nu lya-mana sunu?*
Feast of-you it-finish today?
Your feast is over today, is it?
2. *Ma-lo a-nu mabotu mbuli a-Sijamba.*
Beds of-you they-are-good as of-Sijamba.
Your beds are as good as Sijamba's.
3. (a) *Twa-ka-cita ma-pobwe o-ne.*
We-made feasts they-four.
We made four feasts.
- (b) *Sunu a-pya ma-anda o-ne.*
Today they-burn houses
they-four.
Today four houses have
been burnt.
4. (a) *Ma-futa a-ijombe a-la-nunka.*
Fat of-cattle it-is-stinking.
The butter stinks.
- (b) *Ma-ila a-ka-sumpwa.*
Corn it-was-bored.
The Kaffir corn had weevils
in it.
5. (a) *Nda-li-tenda lwala.*
I-self-cut nail.
I have hurt my fingernail.
- (b) *A-bola maala a-ngu.*
They-rot nails of-me.
My nails are rotten.
6. (a) *Tu-la-beza bwaato.*
We-are-carving canoe.
We are making a canoe.
- (b) *Maato ba-a-tola ku-nkuni bana.*
Canoes they-them-take to-
wood children.
The children have taken the
canoes for firewood.
7. (a) *Ba-mu-uma ku-matako.*
They-him-beat to-buttocks.
They have beaten his
buttocks.
- (b) *Ba-mu-yasa a-tako lya-lulyo.*
They-him-wound on-buttock
of-right.
They have wounded him in
the right buttock.
8. (a) *Ma-kani a-Leza ma-botu.*
Affairs of-God they-are-good.

The things of God deserve
our attention.
- (b) *Ma-kani esu a-kosoka sunu.*
Affairs our they-are-cut
today.
Our affair has been decided
today.
9. (a) *Ma-bele a-ka-mana.*
Millet it-finished.
The millet supply ran out.
- (b) *A-mu-ule ma-bele.*
Do-you-buy millet.
Buy this millet.
10. *Sulwe ku-lampya matwi.*
Hare to-make-long ears.
Look at Hare! How his long ears protrude!

NOTES ON PRONUNCIATION

mpw, mpy These combinations have not occurred in previous Lessons but should give no difficulty.

Long Vowels. Note the words *ma-anda*, *ma-ala*, *ma-ato* above. The two **a s**, while grammatically distinct sounds, run together to form a single long vowel. So also the two **u s** in *bamuuma*, *amuule*.

atako Grammatically this represents **a-i-tako**, but the **i** is very weak and drops out after the prefix.

NOTES ON GRAMMAR

Nouns with **ma-** prefix. Note that a noun with the **ma-** prefix may be either:—

- (a) the plural of a **i-**, **li-** noun, e.g. *mapobwe* (feasts), plural of *ipobwe* (Mukuni *lipobwe*)
- (b) the plural of a **bu-** noun, e.g. *malo* (beds), plural of *bulo*
- (c) the plural of a **ku-** noun, e.g. *matwi* (ears) plural of *kutwi*
- (d) the plural of a **lu-** noun, e.g. *maala* (fingernails), plural of *lwaala*
- (e) the plural of a noun with the prefix **im-**, **in-**, or **ij-**, etc., e.g. *maanda* (houses), plural of *ijanda* (Examples of this are very rare)
- (f) nouns with no singular form denoting names of substances, etc., e.g. *mafuta* (fat, oil).

All these nouns form a single class as regards concords, etc. The Subject Concords and Genitive Concords have already been illustrated in Lesson V, etc.; further examples are found above. The Object Concord is **-a-**, thus *Baatola* (*Ba-a-tola*). They have taken them (i.e. *maato*, the boats).

Possessives. “Your” is expressed by **-nu** joined to a Genitive Concord. Thus:—*ipobwe lyanu*, your feast; *malo anu*, your beds; *bantu banu*, your people; etc. (N.B. In Ila, and sometimes also in Tonga, the forms *benu*, *lyenu*, *enu*, etc. are used. Cf. the “our” forms, *besu*, *lyesu*, *esu*, etc.).

kulampya (Sentence 10 above), literally “to make long, cause to be long”, from *kulampa*, to be long. The Infinitive of a verb is often used in a sentence of an exclamatory character, as in the example above, which may appear ungrammatical.

NOTES ON VOCABULARY

ipobwe A feast to celebrate some special occasion, e.g., the building of a new village, the homecoming of a long absent member of the clan, etc. The plural form *mapobwe* is often used instead of the singular, cf. the English “rejoicings”.

mafuta Used of any sort of fat or oil. Lard, butter, etc. are widely used for anointing purposes.

sumpwa Used of the activities of the weevil or borer insect (*munsunse*,

plural *bamunsunse*, in Mukuni called *busumpwasumpwa*), which attacks grain, etc.

tenda The word is commonly used of cutting up meat; hence in Sentence 5a above of cutting too deep—cutting into the flesh—when paring one's nails.

kosoka Literally "be cut". Regularly used of an affair being decided, brought to a conclusion.

makani (singular *inkani* or *ikani*; but the word is almost invariably used in the plural). Any sort of matter, business, affair, etc.

mabele finger-millet. One of the chief indigenous crops amongst the Batonga.

SUBSTITUTION TABLE

<i>Maila</i>	<i>angu</i>	<i>akasumpwa</i>
<i>Mabele</i>	<i>ako</i>	<i>akamana</i>
	<i>akwe</i>	<i>amana kale</i>
	<i>esu</i>	<i>akabola</i>
	<i>anu</i>	<i>mabotu</i>
	<i>abo</i>	<i>ali mumatala</i>

The above table provides for the formation of 72 sentences.

EXERCISE 6(C)

Give the Tonga for:—

a person—two people—three people—his ox—our oxen—five oxen—a wild dog—wild dogs—a tortoise—four tortoises—thy garden—our gardens—the gardens of the chief—my spear—three spears—his tooth—our teeth—my bow—two bows—his ear—our ears—a stream—two streams—our school—our schools—a guinea fowl—two guinea fowls—a fowl—three fowls—a pair of tongs—two pairs of tongs—a wattle—our wattles—my fingernail—my fingernails—his fingernails—my house—our houses—my canoe—our canoes.

(For key see Exercise 6D).

LESSON XV

SENTENCE DRILL

- (a) *Sa a-ka-pya a-tongo.* ? it-burnt on-ruin.
Was the old village burnt?

(b) *A-bota a-ŋanda ya-ŋgu.* It-is-good on-house of-me.
The site of my house is good.
- A-la-tuba a-cikolo? Ee, a-la-tuba.*
It-is-white on-school? Yes, it-is-white.
Is the school site clear? Yes, it is clear.

3. (a) *Tu-la-tula a-no. Mpa-botu.* (b) *Ona a-bulo.*
 We-are-depositing on-here. Sleep on-bed.
 It-is-good. Sleep on the bed.
 This is a good spot to put
 our loads down.
4. *Ba-tonga ba-la-lya im-beba. Mi-syobo i-mwi i-la-lya ma-uka.*
 Batonga they-are-eating mice. Tribes they-one they-are-eating
 caterpillars.
 The Batonga eat mice. Some tribes eat caterpillars.
5. *Sa u-li Mu-tonga? Ee, ndi Mu-tonga.*
 ? thou-art Mutonga. Yes, I-am Mutonga.
 Are you a Mutonga? Yes, I am a Mutonga.
6. *Mayaamika u-la-amba ci-tonga ca-ciindi.*
 Mayaamika he-is-speaking Tonga-language of-time.
 Mayaamika speaks old fashioned Tonga.
7. (a) *Cilimo nda-ya ku-bu-tonga.* (b) *Nku-botu ku-bu-tonga.*
 Hot-season I-am-going to- It-is-good to-Tongaland.
 Tongaland. Tongaland is a good country.
 In the hot season I am going
 to Tongaland.
8. *U-mwi mu-ntu wa-wizuka mu-nzila.*
 He-one person he-faint in-way.
 One person has fainted on the way.
9. *Ba-mwi ba-ka-ba-uma, ba-mwi ba-ka-ba-tanta.*
 They-one they-them-beat, they-one they-them-chased.
 Some they beat and some they chased away.
10. (a) *Mwa-bota mwa-Syameso.* (b) *A-bota aa-Chipembi.*
 In-is-good in-of-Syameso. On-is-good on-of-Chipembi.
 It is good in Syameso's place. It is good at Chipembi's
 place.

NOTES ON PRONUNCIATION

- mauka** The **a** and **u** vowels are pronounced quite distinctly and separately; they do not run together at all, but at the same time there is no sort of **w** or **y** glide sound between them.
- wizuka** In Mukuni this becomes *wisuka*.
- munzila** In Ila this becomes *munshila*, in Mukuni *munshila*.
- aa-Chipembi** Note the falling tone on the **aa**, making a Genitive Concord (see Grammatical Notes below).

NOTES ON GRAMMAR

Locative Prefixes. The prefixes **ku-** and **mu-** have already been dealt with in Lesson X. There is a third locative prefix **a-** (originally **pa-**,

in which form it is still used in Mukuni and in other Bantu languages; in Tonga and Ila the *p* has dropped out but reappears in the predicative form of the adjective, e.g., *mpabotu*, Sentence 3 above). This denotes "on, on the spot, on the site of". We would emphasize again what has already been said in Lesson X, viz. that the "locative nouns" formed by joining up these prefixes with other nouns are in all respects true nouns themselves with their own concords. Thus *kuyanda*=the vicinity of the house, *muyanda*=the interior, inside of the house, *ayanda*=the site of the house. Note the Genitive Concords *mwa-* and *aa-* in Sentence 10 above.

Summary of Noun Classes. We are now in a position to summarize the various classes of nouns. The table below gives a complete list of prefixes with subject concords and genitive concords. The classes are numbered in harmony with a scheme devised for comparative purposes by Meinhof in his "Grundrisseiner Lautlehre der Bantusprachen". (A revised edition of this work was published in English in 1932 under the title *Bantu Phonology*).

TABLE OF NOUN CLASSES

	Prefix	Example		Subject Concords	Genitive Concords
1.	<i>mu-</i> (personal)	<i>muntu</i> person		<i>u-</i> <i>wa-</i>	<i>wa-</i>
1A.		<i>sulwe</i> hare		<i>u-</i> <i>wa-</i>	<i>wa-</i>
2.	<i>ba-</i> (plural of 1)	<i>bantu</i> people		<i>ba-</i> <i>ba-</i>	<i>ba-</i>
3.	<i>mu-</i> (non-personal)	<i>mulonga</i> river		<i>u-</i> <i>wa-</i>	<i>wa-</i>
4.	<i>mi-</i> (plural of 3)	<i>milonga</i> rivers		<i>i-</i> <i>ya-</i>	<i>ya-</i>
5.	<i>i-</i> , <i>li-</i> (Mukuni always <i>li-</i>)	<i>isumo</i> spear (Mukuni <i>lisumo</i>)		<i>li-</i> <i>lya-</i>	<i>lya-</i>
6.	<i>ma-</i> (plural of 5) (plural of 9) (plural of 11) (plural of 14) (plural of 15) (no singular)	<i>masumo</i> spears <i>maanda</i> houses <i>maala</i> nails <i>malo</i> beds <i>matwi</i> ears <i>mafuta</i> fat	}	<i>a-</i> <i>a-</i>	<i>a-</i>
7.	<i>ci-</i>	<i>cintu</i> thing		<i>ci-</i> <i>ca-</i>	<i>ca-</i>
8.	<i>zi-</i> (Ila and Mukuni: <i>shi-</i>)	<i>zintu</i> things		<i>zi-</i> <i>zya-</i>	<i>zya-</i>
9.	<i>im-</i> , <i>in-</i> , etc.	<i>shintu</i> goat		<i>shi-</i> <i>sha-</i>	<i>sha-</i>
10.	ditto (plural of 9) (plural of 11)	<i>impongo</i> goats	}	<i>i-</i> <i>ya-</i>	<i>ya-</i>
11.	<i>lu-</i> (singular of 10) (singular of 6)	<i>imbalo</i> wattles <i>luba</i> wattle <i>lwaala</i> nail (<i>lu-ala</i>)		<i>zi-</i> <i>zya-</i> <i>shi-</i> <i>sha-</i>	<i>zya-</i> <i>sha-</i>
12.	<i>tu-</i> (plural of 13)	<i>luba</i> wattle		<i>lu-</i> <i>lwa-</i>	<i>lwa-</i>
13.	<i>ka-</i> (often diminutive)	<i>tu-</i> streams		<i>tu-</i> <i>twa-</i>	<i>twa-</i>
14.	<i>bu-</i> (abstract) (concrete)	<i>ka-</i> stream <i>kubantu</i> humanity	}	<i>ka-</i> <i>ka-</i>	<i>ka-</i>
15.	<i>ku-</i> (infinitive) (concrete)	<i>bulo</i> bed		<i>bu-</i> <i>bwa-</i>	<i>bwa-</i>
16.	<i>a-</i> (locative) (Mukuni: <i>pa-</i>)	<i>kubona</i> to see, seeing <i>kutwi</i> ear <i>ayanda</i> on the house	}	<i>ku-</i> <i>kwa-</i>	<i>kwa-</i>
17.	<i>ku-</i> (locative)	<i>ayanda</i> on the house		<i>a-</i> <i>a-</i>	<i>aa-</i>
18.	<i>mu-</i> (locative)	<i>kuyanda</i> at the house <i>muyanda</i> in the house		or: <i>pa-</i> <i>pa-</i>	<i>pa-</i>
				<i>ku-</i> <i>kwa-</i>	<i>kwa-</i>
				<i>mu-</i> <i>mwa-</i>	<i>mwa-</i>

Certain pairs of suffixes correspond regularly as singular and plural. We may thus divide all nouns other than locatives into nine or ten classes, as shown in the following table:—

	SINGULAR	PLURAL	EXAMPLES
I.	mu-	ba-	<i>muntu, bantu</i>
Ia.	no prefix	ba-	<i>sulwe, basulwe</i>
II.	mu-	mi-	<i>mulonga, milonga</i>
III.	i-, li-	ma-	<i>isumo (lisumo) masumo</i>
IV.	bu-	ma-	<i>bulo, malo</i>
V.	ku-	ma-	<i>kutwi, matwi</i>
VI.	ka-	tu-	<i>kalonga, tulonga</i>
VII.	ci-	zi (I & M shi-)	<i>cintu, zintu</i>
VIII.	im-, in-, etc.	im-, in-, etc.	<i>impongo, impongo</i>
VIIIa.	(rare) im-, etc.	ma-	<i>ijanda, maanda</i>
IX.	lu-	im-, in-, etc.	<i>lubalo, imbalo</i>
IXa.	lu-	ma-	<i>lwala, maala</i>

In some ways, however, it is better to think of each of the eighteen classes shown in the table on page 43 as a separate entity. The various types of noun with the prefix **ma-** (No. 6) form a single class as far as concords are concerned; the same applies to nouns with the No. 10 prefix (**im-**, **in-**, etc.) No. 11 (**lu-**), No. 12 (**bu-**) and No. 13 (**ku-**). On the other hand it is essential to distinguish prefixes 1 (**mu-** personal) and 3 (**mu-** non-personal), as the concords for these two classes are in certain forms distinct; cf. note on Lesson X.

Note that the **bu-** prefix may denote the name of a country and the **ci-** prefix the name of a language. Thus *Butonga*, the Tonga country; *citonga*, the Tonga language; *Batonga*, the Tonga people; *mutonga*, a single member of the tribe. *Butonga* could also mean, of course, the status of a Mutonga.

Indefinite pronoun or adjective. Note that **-mwi** attached to a Subject Concord denotes "one, some, a certain, certain". Thus *umwi muntu*, one person, a certain person; *bamwi bantu*, certain people; *misyobo imwi*, certain tribes, some tribes. It may either precede or follow the noun, and may also be used by itself, the noun being omitted but understood, as in Sentence 9 above, where *bamwi* refers of course to people (*bantu*).

NOTES ON VOCABULARY

itongo (Note that the **i-** drops out after **a-** in *atongo*). More often used in the plural form *matongo*, cf. note on Lesson XII.

ciindi Sometimes used in the sense of "long ago", "in former times".

SUBSTITUTION TABLE

<i>Leta</i>	<i>musune wa-</i>	<i>ngu</i>
<i>Amulete</i>	<i>isumo lya-</i>	<i>ko</i>
<i>Balaleta</i>	<i>buta bwa-</i>	<i>kwe</i>
<i>Bana balaleta</i>	<i>masumo a-</i>	<i>mwami</i>
<i>Bana bakaleta</i>	<i>inkuku ya-</i>	<i>Jalata</i>
<i>Sa bakaleta</i>	<i>tuntu twa-</i>	<i>mwami wesu</i>

The above table provides for the formation of 216 sentences.

EXERCISE 6 (D)

Give the English for:—

*muntu—bantu bobile—bantu botatwe—musune wakwe—basune besu—
basune bosanwe—umpe—ba-umpe—fulwe—bafulwe bone—muunda wako—
myuunda yesu—myuunda yamwami—isumo lyangu—masumo otatwe—lino
lyakwe—meno akwe—buta bwangu—mata obile—kutwi kwakwe—matwi
esu—kalonga—tulonga tobile—cikolo cesu—zikolo zyesu—inkanga—inka-
nga zyobile—inkuku—inkuku zyotatwe—lumano—imano zyobile—lubalo—
imbalo zyesu—lwaala lwangu—maala angu—maala akwe—ijanda yangu—
maanda esu—bwaato bwangu—maato esu.*

(For key see Exercise 6c).

LESSON XVI

SENTENCE DRILL

- (a) *Ka-longa aka nka-lamfu.* Stream this it-is-deep.
This stream is deep.

(b) *Eci cinyama ncibi.* This beast it-is-bad.
This is a bad beast.
- Bu-longo obu mbu-botu ku-ku-bumba.*
Clay this it-is-good to-to-mould.
This clay is good for moulding.
- Wa-komena mubili wa-mwana oyu.*
It-is-big body of-child this.
This child's body is large.
- (a) *Mu-bili wa-bomba sunu.* Body it-is-soft today.
(My) body is weak today.

(b) *Mi-bili mi-pati mi-botu.* Bodies big they-are-good.
It is good to have big bodies.
- (a) *Aya ma-sanga ku-lampa.* These grasses to-be-long.
What a length this grass is!

(b) *Ezi ing-ano ku-bota.* These tales to-be-good.
What good tales these are!

6. *Muli-lembede kale lwaano lwa-mubwa?*
You-are-having-written already tale of-dog.
Have you already written the tale of the dog?
7. (a) *Bana ba-la-lamba mu-cikolo.* (b) *Toonse tuli-sambide.*
Children they-are-writing We-all we-are-washed.
in-school. We have all washed.
The children are writing in
the school.
8. (a) *Twali-celede bowa.* (b) *Mukupwi uli-bolede.*
We-are-having-plucked Mushroom it-is-rotted.
mushrooms. The mushroom has gone
We have been gathering rotten.
mushrooms.
9. *Sa imbula zyako zyakali-bombede. Pe, pe, akali makoto.*
? mobola-fruit thy they-were-softened. No, no, they-were knots.
Had your Mobola fruit softened. No, indeed, it was quite hard.
10. (a) *Bali-imbide kale.* (b) *Mwana wali-tubide ivu.*
They-are-having-sung already. Child he-has-been-whitened
They have sung already. soil.
The child is white with dirt.

NOTES ON PRONUNCIATION

- d** Hitherto we have found this consonant only in combination with **n**. Where it occurs alone, it represents a sound articulated in the same way as **t** but with greater force of closure, i.e. corresponding to **t** just as **j** corresponds to **c**. Cf. note on Lesson XII. We saw in the case of **j** that the force of articulation is sometimes such as to cause a loss of voicing, especially in the Mukuni dialect. This happens also with **d**; in Mukuni vernacular books this is often replaced by **t**; thus *bolede* (rotten) will be found written *bolete*. In Ila this "reinforced" **d** sound does not occur; it is commonly replaced by **l**.
- nc, pw** These combinations should give no difficulty, once the individual sounds are known.
- v** Essentially the same as English **v**, as in victory, but varies with different dialects or different individuals in the same way as **f** (cf. note on Lesson I). It is obviously impossible to pronounce a true labiodental **v** when ones upper front teeth are missing. (N.B. In the Mukuni dialect the sound does not occur; it is commonly replaced by **f**; examples of this will come up at a later stage; the word *ivu* in Sentence 10b is not used in Mukuni).

NOTES ON GRAMMAR

Noun Prefixes. Note that when the stem of a noun begins with the vowel **a**, prefix No. 9 or 10 (**im-**, **in-**, etc.) may take the form **ing-**. Thus *lwaano* (*lu-ano*), a tale, becomes in the plural *ingano*.

Note that the prefix *ci-* often has a pejorative significance, thus:—*munyama*, an animal; *cinyama*, a bad animal, beast.

Demonstratives. Six words in the above Sentence Drill are translated “this” or “these”, viz. *aka, eci, obu, oyu, aya, ezi*. These are used with nouns with the prefixes Nos. 13, 7, 14, 1, 6 and 8 (*ka-, ci-, bu-, mu-, ma-* and *zi-*) respectively. Note that the second syllable of the word is identical in form with the noun prefix, except in the case of *oyu* and *aya*, where the *m* of the noun prefix has been replaced by *y*.

(N.B. These Demonstrative forms vary considerably in the various Tonga-Ila-Mukuni dialects. The Mukuni forms corresponding to the above are *aka, ici, ubu, uyu, aya, ishi*; and the Ila forms *kaka, ceci, hobu, wezu, aza, sheshi*, respectively).

Perfect Form of the Verb. This is a form of the verb the primary indication of which is not the time or nature of the action but the state resulting from it. Thus: *Tulisambide*, We (have washed and so) are clean. *Imbula syakalibombede*, The Mobola fruit (had been subjected to the ripening and softening influences of nature and so) was soft. This perfect form is usually obtained by changing the final *-a* of the verb to *-ide* (when the previous syllable contains one of the vowels *a, i* or *u*) or *-ede* (after *e* or *o*). Thus from *samba, cela, lemba, imba, bola, bomba, tuba*, we get *sambide, celede, lembede, imbide, bolede, bombede, and tubide* respectively. (N.B. In Ila the perfect ending is *-ile* or *-ele*, in Mukuni *-ite* or *-ete*, as indicated in the pronunciation note above).

toonse (Sentence 7b). Note that the Subject Concord *tu-* (we) can be linked up with *-onse* just like a noun concord. Thus *toonse* = “we all”, all of us.

NOTES ON VOCABULARY

- lamfu* Used of both length, height and depth; so also the cognate verb *lampa*. Thus:—*muntu mulamfu*, a tall person; *isumo ilamfu*, a long spear, etc.
- bi* bad, disagreeable, unpleasant, etc. (Dialect Forms. Ila *-byaabi*; Mukuni *-biibi*).
- bumba* The verb regularly used of the potter’s activities.
- bomba* Literally “to be soft”, but used in a number of ways, e.g. of one’s body being weak.
- pati* big, large. Dialect alternatives:—Ila *-kando*, Mukuni *-nene* (also known in Tonga).
- masanga* Two species of grass—*Hyparrhenia gazensis* and *Hyparrhenia rufa*—are known by this name. The latter is easily recognized by its distinctly reddish tinge.
- mubwa* The dog is found in all Tonga villages. The word *mubwa* is everywhere known, but in Valley Tonga an alternative word *munkala*

is common; in Mukuni the form *imbwa* is used, the prefix *im-* being in this dialect frequently substituted for *mu-* in names of animals.

bowa This is the generic name for all species of mushroom. A number of kinds are eaten by the Batonga, one of the commonest being the *mukupwi*, a large white species sometimes measuring a foot or eighteen inches in diameter.

makoto (singular *ikoto*), anything hard or unripe. Cognate with this word is *cikoto* (plural *zikoto*), a knot.

pe no. Mukuni:—*sobwe* or *tau*.

ivu earth, soil. (Tonga and Ila; not used in Mukuni).

SUBSTITUTION TABLE

<i>Bana</i>	<i>boonse</i>	<i>balasamba</i>
<i>Banike</i>	<i>bamwi</i>	<i>basamba</i>
<i>Bantu</i>	<i>bangu</i>	<i>bakasamba</i>
	<i>bako</i>	<i>bali mukusamba</i>
	<i>besu</i>	<i>bacisamba</i>
	<i>ba-Jalata</i>	<i>balisambide</i>
	—	<i>bakalisambide</i>

The dash in column 2 indicates that if nothing is taken from this column a good sentence will still be formed. This table provides for the formation of 147 sentences.

EXERCISE 7(A)

Translate into English:—

1. *Buta bwangu bwakosoka.*
2. *Mibili yabantu bamwi kukomena.*
3. *Kanyama aka nkabotu.*
4. *Tupongo twangu tuli mukulila.*
5. *Sa mubili wako ulacisa sunu? Ee, ulacisa.*
6. *Oyu muntu kulampa matwi akwe.*
7. *Aata maila mubutala.*
8. *Bwato bwatolwa mulonga.*
9. *Makani amuntu oyu mabotu.*
10. *Musyobo umwi ulalya bantu.*

(For key see Exercise 7B).

LESSON XVII

SENTENCE DRILL

1. (a) *Ijamba lili mujanda.*
Hoe it-is in-house.
The hoe is in the hut.
- (b) *Aya maamba ma-yumu.*
These hoes they-are-hard.
These hoes are strong.

2. *Sokwe twa-mu-kosola matwi a-maanza.*
 Baboon we-him-cut ears and-hands.
 We cut off the baboon's ears and hands.
3. *Eli ijanza lya-ngu lya-ba a-cinywe.*
 This hand of-me it-become with-cramp.
 This hand of mine has got cramped.
4. (a) *Eyi mi-limo mi-yumu.* (b) *Aba bantu mba-botu.*
 This work it-is-hard. These people they-are-good.
 This work is hard. These are good folk.
5. (a) *Ezi zi-popwe a-mu-zi-tebule.* (b) *Iji lya-ciwena kukomona.*
 These maize do-you-them- Egg of-crocodile to-be-big.
 harvest. What a size the crocodile's
 Get this maize harvested. egg is!
6. *A-mu-sagwide muunda oyu, u-mane.*
 Do-you-weed garden this, it-may-finish.
 Go on weeding this field and get the job finished.
7. *Bana bali kuli? Bali-kede ku-myuunda.*
 Children they-are where? They-are-seated to-fields.
 Where are the children? They are sitting at the gardens.
8. (a) *Ima, mweelane.* (b) *Mu-cila wa-mpongo uli-imvwi.*
 Stand, you-may-measure- Tail of-goat it-is-stood.
 each-other. The goat's tail is erect.
 Stand up and compare your
 heights.
9. *Sa muli-bwene tuntu otu tuli mu-maanzi.*
 ? you-are-having-seen small-things these they-are in-water.
 Have you seen these small things in the water?
10. *Ela maanzi, tu-bone na ma-lamfu.—Maanzi manji. Ta-tu-konzyi
 ku-zubuka.—A-tu-jate ku-mi-cila ya-nombe.*
 Measure water, we-may-see if it-is-deep—Water, it-is-much. Not-
 we-can to-cross.—Let-us-hold to-tails of-cattle.
 Go in and test the depth of the water.—There is a lot of water.
 We cannot get across—Let us hold on to the cattle's tails.

NOTES ON PRONUNCIATION

- nyw For this combination one first places the tongue in the position to articulate the **ny** sound (cf. Lesson I) and then passes to the **w** position. One does not hear the **y** glide sound that is so distinctly audible when **ny** is followed directly by a vowel. The **nyw** combination is found only in Tonga proper; in Ila, etc. it is replaced by **nw**, and to pronounce it thus in any dialect is not a serious mistake.
- g Hitherto we have found this consonant only in the combination **ng**. When found alone, it represents a sound corresponding to **k** in the

same way that **d** corresponds to **t**, as noted in the previous lesson, or **j** to **c**, as noted in Lesson XII. The same tendency towards loss of voicing that we have noted in the case of **j** and **d** is found here also, especially in Mukuni, where *sagwida* (to weed) becomes *sakwita*.
gw, mvw, nzy These combinations should give no difficulty, once the individual sounds are known.

NOTES ON GRAMMAR

Nouns. Note that when the stem of a noun begins with a vowel a **j** may be inserted after the **i-**, **li-** prefix. Thus:—*ijan***za**, a hand; *ijamba*, a hoe; *iji*, an egg. (In Ila this **j** is commonly replaced by a more or less audible **y** glide sound. Thus:—*iamba* or *iyamba*, a hoe—plural *maamba*, or sometimes *mayamba*; *ii* or *iyi*, an egg—plural *mai* or *mayi*). The **j** is sometimes found even in the plural; thus the form *majanza* may be heard for “hands”, but the more usual form is *maan***za**.

Demonstratives. The following forms denoting “this” or “these” are illustrated in the above Sentence Drill:—*aya*, *eli*, *eyi*, *aba*, *ezi*, *oyu*, *otu*, referring to nouns with the prefixes **ma-**, **i-** or **li-**, **mi-**, **ba-**, **im-**, etc. (plural), **mu-** and **tu-** (Nos. 6, 5, 4, 2, 10, 3 and 12) respectively.

Perfect Verb Forms. These normally end in **-ide** or **-ede**, as noted in the previous Lesson, but there are a number of irregular forms. Thus:—*kede*, *imvwi*, *bwene*, from *kala* (to sit, stay), *ima* (to stand) and *bona* (to see) respectively.

mweelane. Note that from *ela* to measure, we get *elana*, to measure one another.

NOTES ON VOCABULARY

ijamba (Mukuni *lise*, plural *mase*) the hoe, still the chief tool used in native agriculture, but being in many districts replaced by the plough.
-yumu (Ila *-zumu*, a **z** in this dialect often replacing a **y** in Tonga and Mukuni) hard, strong, dry, difficult, etc.

milimo work. The singular form *mulimo* is also used but less frequently. The word is derived originally from *lima*, to hoe, cultivate.

*ijan***za** hand. The Ila word, also known in some Tonga-speaking areas, is *itashi*, plural *matashi*.

zipopwe (Ila *mapopwe*, Mukuni *mancebele*) Maize, introduced by the Portuguese in the seventeenth century, is now, along with the indigenous sorghum and millet, one of the staple foods of the Bantu.
ciwena (plural *baciwena*) the crocodile. In Valley Tonga and Mukuni the usual name is *intale* (plural *intale*).

sagwida (Mukuni *sakwita*, as noted above; Ila *zaila*). Several hoeings are required during the season to keep land free from weeds and to ensure good crops.

kuli? Where? Ila *kwi*?

ima to stand, be in an erect position. Ila *zhima*, perfect form *zhimine*.
maanzi (Ila *meenzhi*; Mukuni *maanshi*) water. In Northern parts of the
 Tonga area the usual word is *meenda*. Elsewhere this may be applied
 to running water (root *enda*—to go, travel, be on the move), the
 word *maanzi* being applied to stagnant water.

zubuka (Mukuni *subuka*; Ila *vubuka*, a *v* in this dialect often replacing
 a *z* in Tonga). The word regularly used of crossing a river. An
 alternative word, common in Ila and Western Tonga, is *landuka*.
jata, to seize, hold. Ila *kwata*.

SUBSTITUTION TABLE

<i>Bantu</i>	<i>bobile</i>	<i>balalima</i>	<i>kumuunda</i>
<i>Bana</i>	<i>botatwe</i>	<i>balasagwida</i>	<i>kumuunda wangu</i>
<i>Banike</i>	<i>bone</i>	<i>balatebula</i>	<i>kumuunda oyu</i>
	<i>bosanwe</i>		<i>mumyuunda eyi</i>
	<i>bali ikumi</i>		

The above table provides for the formation of 180 sentences.

EXERCISE 7(B)

Translate into Tonga:—

1. My bow is broken ("cut").
2. What big bodies some people have!
3. This is a good little beast.
4. My kids are bleating.
5. Is your body giving you pain today? Yes, it is.
6. What long ears this person has!
7. The bin is too small to hold the corn.
8. The canoe has been carried off by the river.
9. This person has a very good case.
10. One tribe is addicted to cannibalism.

(For key see Exercise 7A).

EXERCISE 7(C)

Give the Tonga for:—

my ox—my oxen—my garden—my gardens—my hoe—my hoes—my
 spear—my spears—my bed—my bow—my bows—my ear—my ears—my
 small house—my small houses—my cattle kraal—my thing—my things—
 my goat—my goats—my cattle—my house—my houses—my hemp—my
 firewood—my fingernail—my fingernails—thy person—thy people—thy
 load—thy loads—thy hand—thy hands—thy kraal—thy things—thy

fowl—thy fowls—thy pair of tongs—thy wattles—thy bed—thy ear—thy kid—thy kids.

(For key see Exercise 7D).

LESSON XVIII

SENTENCE DRILL

1. *Nsi-konzyi ku-fwa in-zala. Ndi-jisi matala obile.*
Not-I-can to-die hunger. I-am-holden-of bins two.
I cannot go hungry. I have two grain-bins.
2. *Nsi-boni kabotu ciindi ca-ma-siku pe.*
Not-I-see well time of-night no.
I do not see well at night.
3. (a) *To-boni sa?* (b) *Ta-boni kabotu.*
Not-thou-seest? Not-he-sees well.
Don't you see? His sight is not good.
4. *Eyi ijombe tii-konzyi kweenda. Amwiisiye.*
This ox not-it-can to-walk. Do-you-it-leave.
This beast cannot walk. Leave it behind.
5. *Olu lu-gwalo lwa-ka-zwa ku-mwanaangu.*
This letter it-come-from to-my-child.
This letter is from my son.
6. (a) *Oku ku-ulu kwa-komena.* (b) *Ma-ulu a-la-cisa.*
This leg it-is-big. Legs they-are-paining.
This leg is big. (My) legs are painful.
7. (a) *Ta-tu-boni omu mu-butala.* (b) *Bantu aba ta-ba-boni.*
Not-we-see in-here in-bin. People these not-they-see.
We cannot see inside the bin. These people cannot see.
8. *Ta-mu-boni bantu ba-sambala inswi?*
Not-you-see people they-trade fish?
Have you not seen any fishmongers around?
9. *Oku ku-mulonga ku-li inswi zinji.*
Here to-river there-are fish they-many.
There are plenty of fish here at the river.
10. *Awa a-cito ta-a-indiki sunu pe. A-vula maanzi.*
On-here on-ford not-it-is-crossable today no. It-is-much water.
It is not possible to cross here at the ford today. There is too much water.

NOTES ON PRONUNCIATION

- masiku** The *s* sound before *i* occurs only in Tonga proper; in Ila and Mukuni it is replaced by *sh*; thus *masiku* in those dialects is pronounced *mashiku*, and *sia* (see below) is pronounced *shia*.
- sia** There is usually a distinctly audible *y* glide between the *i* and the *a*; both spellings *sia* and *siya* will be found in vernacular books. Distinguish carefully between *ku-sia* (to leave behind) and *ku-sia* (to be dark, black). The two words are distinguished by intonation only, the former word having a high tone on the first syllable.
- mwanaangu** Three syllables only, not four, the *aa* being a single long vowel.
- kuulu** The *u* of the prefix and the initial *u* of the stem coalesce to form one long vowel, so that there are two syllables only, not three.
- maulu** The *a* and the *u* are both pronounced distinctly, but without any sort of glide between.

NOTES ON GRAMMAR

Nouns. *kuulu*, a leg (plural *maulu*) is one of the rare instances of a noun, other than a verbal infinitive, with the prefix *ku-*. Cf. note on *kutwi* in Lesson VI.

Demonstratives. Note the following new forms for "this, these":—*eyi*, *olu*, *oku*, referring to nouns with prefixes Nos. 9, 11 and 15 (*im*, *in*, etc., *lu-* and *ku-*) respectively. Into the same category come also the locative forms *oku*, *omu* and *awa*. (Ila forms for these six words are *ezhi*, *lolu*, *koku*, *koku*, *momu* and *awa*; the Mukuni forms are *iyi*, *ulu*, *uku*, *uku*, *umu* and *awa* or *apa* respectively). All forms of this demonstrative have now been illustrated. The complete list of Tonga forms, numbered in harmony with the scheme of Noun Prefixes given in Lesson XV, is as follows:—1. *oyu*. 2. *aba*. 3. *oyu*. 4. *eyi*. 5. *eli*. 6. *aya*. 7. *eci*. 8. *ezi*. 9. *eyi*. 10. *ezi*. 11. *olu*. 12. *otu*. 13. *aka*. 14. *obu*. 15. *oku*. 16. *awa*. 17. *oku*. 18. *omu*.

Negative Verb Paradigm. A negative verbal form is normally obtained, as we have already seen, by prefixing *ta-* to a Subject Concord plus the stem of the verb with the final *-a* changed to *-i*. Note however that (a) the first person singular is irregular, being formed by prefixing *Nsi-* (Ila and Mukuni *Nshi-*), and (b) when the concord consists of a vowel only, this coalesces with the *a* of *ta-*; thus in the second person singular *ta-u-boni* becomes *toboni*; similarly *ta-a-boni* becomes *taboni*, he does not see, and *ta-i-konzyi* becomes *tiikonzyi*, it (i.e. *ijombe*, the ox) can not. Note the following paradigm; the student should learn this by heart.

Nsiboni, I do not see
Toboni, thou dost not see
Taboni, he does not see

Tatuboni, we do not see
Tamuboni, ye do not see
Tababoni, they do not see

fwa inzala Literally “to die of hunger”, i.e. to be hungry, go hungry. The verb *fwa* is widely used in Tonga in expressions of this kind; “to be thirsty” is “to die of thirst”, and so on.

jisi This is really the irregular perfect form of the verb *jata*, to hold. With the verb *-li* “to be” it forms the verb “to have”. Thus:—*Ndijisi*, I have; *tulijisi*, we have, etc. (N.B. The Ila form is *kwete*, from *kwata*, the Mukuni *cite*).

mwanaangu A contraction of *mwana wangu*.

NOTES ON VOCABULARY

lugwalo (Ila *luḡwalo*). Derived from the root *gwala* or *ḡwala*, to write.

Another word that is widely used is *inkalata*, originally an adaptation of the English “card”.

zwa (Ila *vwa*, Mukuni *siva*—for sound change cf. note on *zubuka* in previous lesson) to come from, proceed from. Always followed by a locative—thus *Lwakazwa kumwanaangu*, It is from my son—not *Lwakazwa mwanaangu*.

kuulu leg. A synonym known throughout the entire Tonga-Ila-Mukuni area is *mweendo*, plural *myeendo*.

sambala Used of people hawking goods for sale.

cito A shallow place in a river, ford.

SUBSTITUTION TABLE

<i>Ndijisi</i>	<i>matala o-</i>	<i>bile</i>
<i>Tulijisi</i>	<i>inkuku zyo-</i>	<i>tatwe</i>
<i>Mwami ulijisi</i>	<i>basune bo-</i>	<i>ne</i>
<i>Aba bantu balijisi</i>	<i>myuunda yo-</i>	<i>sanwe</i>
<i>Ndaula</i>	<i>zifulo zyo-</i>	
<i>Twakaula</i>	<i>maamba o-</i>	
<i>Jalata wakaula</i>	<i>tupongo to-</i>	

The above table provides for the formation of 196 sentences.

EXERCISE 7(D)

Give the English for:—

musune wangu—basune bangu—muunda wangu—myuunda yangu—ijamba lyangu—maamba angu—isumo lyangu—masumo angu—bulo bwangu—buta bwangu—mata angu—kutwi kwangu—matwi angu—kaanda kangu—twaanda twangu—cimpati cangu—cintu cangu—zintu zyangu—impongo yangu—impongo zyangu—ijombe zyangu—ijanda yangu—maanda angu—lubange lwangu—inkuni zyangu—lwaala lwangu—maala angu—muntu wako—bantu bako—mukuli wako—mikuli yako—ijaniza lyako—maanza ako—cimpati cako—zintu zyako—inkuku yako—inkuku zyako—lumano

*lwako—imbalo zyako—bulo bwako—kutwi kwako—kapongo kako—
tupongo twako.*

(For key see Exercise 7c).

EXERCISE 8 (A)

Translate into English:—

1. *Sa waleta maanzi? Ee, ndaleta.*
2. *Sa ulaya kukusagwida zipopwe? Ee, ndaya.*
3. *Sa aya masuku alibombede? Ee, alibombede.*
4. *Twakabona inswi zinji kumulonga.*
5. *Omu mubutala muli maila manji.*
6. *Tuli mulweendo lwakuya ku-Butonga.*
7. *Sokwe ndamuyasa kumatako.*
8. *Amulete inkuni zinji, mulilo uvule.*
9. *Twakajana mai aciwena kumulonga.*
10. *Bamwi bantu bacili munkuta.*

(For key see Exercise 8b).

LESSON XIX

SENTENCE DRILL

1. *Muunzi uno mubotu loko.*
Village this-here it-is-good very.
This is a very good village here.
2. *Myuunzi ino ili-jisi bana ba-nji loko.*
Villages these-here they-are-possessed-of children many very.
These villages here have very many children.
3. *Ciindi ecino bantu boonse bali mu-mi-limo.*
Time this-here people all they-are in-work.
At the present moment all the folk are at work.
4. (a) *A-mu-lete okuno mikuli.* (b) *Leta mukuli wako omuno.*
Do-you-bring here loads. Bring load thy in-here.
Bring the loads here. Bring your load in here.
5. (a) *A-tu-lale. I-zuba lya-bbila.* (b) *Maanzi a-bila. Leta busu.*
Let-us-sleep. Sun it-set. Water it-boil. Bring meal.
Let us sleep here; the sun The water is boiling; bring
has set. meal.

6. (a) *Ba-simbi ba-ka-bba mali.* (b) *Mu-simbi wa-bbala mwana.*
 Girls they-stole money. Girl she-carry child.
 The girls stole the money. The girl has the child on
 her back.
7. *Sa wa-mu-ziba mwana oyu? Pe, tee-nda-mu-ziba.*
 ? thou-knowest child this. No, not-I-him-know.
 Do you know this child? No, he is a stranger to me.
8. (a) *Twa-bala kale.* (b) *Leta muumba.*
 We-read already. Bring javelin.
 We have read already. Bring the javelin.
9. *Mu-lombe uno uli-ku-zi ku-fula myuumba.*
 Boy this-here he-is-it-acquainted-with to-forge javelins.
 This boy here knows how to forge javelins.
10. *Ba-lombe abano ba-tu-jana a-nzala.*
 Boys these-here they-us-find with-hunger.
 These boys have lighted on us when we have no food to hand.

NOTES ON PRONUNCIATION

- loko** The **k** has no sort of aspiration after it and consequently tends to sound to English ears like a **g**.
- bb** The sound thus represented is a "reinforced" **b**, i.e. it corresponds to an ordinary **b** in the same way as the "reinforced" **d** corresponds to an ordinary **d** or **t**, "reinforced" **j** to ordinary **j** or **c**, and "reinforced" **g** to ordinary **g** or **k**; cf. the notes on these sounds in Lessons XVI, XII and XVII respectively. The same tendency to loss of voicing is observable, especially in Mukuni; in vernacular books in the latter dialect the words for "steal" and "set" (Tonga *bba*, *bbila*) will be found written *ipa* and *ipila*. In Ila the reinforced sound does not occur, but the initial **i** noted in Mukuni is found also in this dialect and helps to distinguish words that would otherwise be identical—thus *bila*, to boil—*ibila* to set; *ba*, to be, become—*iba*, to steal.
- ziba** (to know). Distinguish this word carefully from *ziba*, to castrate. The difference is one of intonation only. Thus:—*kuziba*, to know—*kuziba*, to castrate, *Ndaziba*, I know—*Ndaziba*, I castrate.

NOTES ON GRAMMAR

maunzi The root of this word was apparently originally **-unzi** giving the singular form *munzi* (*mu-unzi*) and the plural *myuunzi* (*mi-unzi*); these are the forms used in Southern Tonga; in Northern and Western districts however, the **u** vowel is commonly shortened, thus producing the form *munzi*, and for the plural *minzi* is used; so also in Ila (*munzhi*, plural *minzhi*) and Mukuni (*mushi*, plural *mishi*).

Demonstratives. In the above Sentence Drill the student is introduced to a second type of demonstrative, ending in **-no**, the use of which indicates that the speaker is actually "on the spot". In referring to a village close at hand one says *munzi oyu*, but if one is actually in the village one says *muunzi uno*. Sentence 4b above *Leta mukuli wako omuno* would be used to invite a person to bring his load into a house, the speaker being actually inside the house; in the sentence *Tatuboni omu mubutala* (Lesson XVIII, Sentence 7a) on the other hand, the use of *omu* indicates that the speaker is merely looking into the *butala* from outside and is not actually inside it. The following forms are illustrated above:—*uno, abano, uno, ino, ecino, okuno, omuno*, used with nouns with prefixes Nos. 1, 2, 3, 4, 7, 17 and 18 (**mu-** personal, **ba-**, **mu-** impersonal, **mi-**, **ci-**, **ku-** locative, and **mu-** locative) respectively. (Dialect forms:—Ila, *weno, beno, weno, yeno, ceno, kono, mono*. Mukuni, *uno, bano, uno, ino, cino, kuno, muno* respectively). The locative form *ano* has already been illustrated in Lesson XV, Sentence 3.)

Ziba The perfect form of this verb is *zi*. The form *ziba* (as in Sentence 7 above: *Sa wamuziba mwana oyu?*) is commonly used when one speaks of recognizing a person on seeing him. In speaking of knowing a person habitually, i.e. being acquainted with him, the perfect form is more usual, e.g. *Tulizi muntu oyu*, We know this person. The perfect form is also used in speaking of a person's being acquainted with, skilled in, conversant with, an art or craft, e.g. *Ulizi kufula*, He is skilled in the blacksmith's craft.

Negative. Note that *tee-* before an **-a-** tense of the verb negatives a statement. Thus:—*ndamuziba*, I know him; *teendamuziba*, I do not know him.

NOTES ON VOCABULARY

loko very, exceedingly, extremely. According to Father Torrend the word was originally a sort of oath:—By heaven! It is very widely used in the Valley. Synonyms commonly used elsewhere include the following:—*cinicini* (Ila and Western Tonga) *kapati, maningi* (really "Kitchen Kaffir" but widely used on the Plateau), *bumbi* (Mukuni).

bbila to sink, go down. Used particularly of the setting sun.

busu (Ila *bufu*). maize, sorghum, millet or other meal.

bbala to carry on the back, as the African mother always carries her child.

muumba a pointed variety of spear used for fishing. See Smith & Dale IPNR Vol. I p. 215.

mulombe a boy, lad, youth. This word is used only in Tonga proper; the usual word in Ila is *mweembezhi*, pl. *beembezhi*, known also in other districts; in Mukuni *musankwa* (pl. *basankwa*).

fula The verb regularly used of the blacksmith's craft.

SUBSTITUTION TABLE

<i>Muunzi</i> <i>Muunda</i>	<i>uno</i> <i>oyu</i> <i>wangu</i> <i>wako</i> <i>wakwe</i> <i>wa-Jalata</i>	<i>mubotu</i> <i>mupati</i> <i>wabota</i> <i>wakomena</i> <i>ulatuba</i>	— <i>loko</i>
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The dash in column 4 indicates that if nothing is taken from this column, a sentence is still formed. The table provides for the formation of 120 sentences.

EXERCISE 8(B)

Retranslate into Tonga:—

1. Have you brought water? Yes, I have brought some.
2. Are you going to weed the maize? Yes, I am going.
3. Is this masuku fruit soft? Yes, it is soft.
4. We saw a lot of fish at the river.
5. Here in the grain bin there is a lot of corn.
6. We are on a journey to Tongaland.
7. I wounded the baboon in the buttocks.
8. Bring plenty of wood and make up a good fire.
9. We found some crocodile eggs at the river.
10. Some of the folk are still in the palaver house.

(For key see Exercise 8A).

EXERCISE 8(C)

Give the Tonga for:—

the chief's ox—his ox—the chief's people—his people—the chief's garden—his garden—the chief's gardens—his gardens—the chief's spear—his spear—the chief's spears—his spears—this person's knife—his knives—the girl's things—her things—Jalata's fowl—his fowl—Jalata's fowls—his fowls—the girl's letter—her letter—the child's bed—his bed—the child's ear—his ear—the chief's small house—his small house—the child's small things—his small things.

(For key see Exercise 8D).

LESSON XX

SENTENCE DRILL

1. (a) *Bu-zuba obuno mbu-botu.* Day this-here it-is-good.
This is a good day.
- (b) *Ku-twi okuno ku-la-cokoma.* Ear this-here it-is-drilling.
This ear is giving trouble.

2. *Ezino impongo zili-kotede loko kwiinda zyesu.*
 These-here goats they-are-thin much to-surpass ours.
 These goats here are much thinner than ours.
3. *Elino iji lili-kosokede akati. Lili-jiisi bana bobile.*
 This-here egg it-is-cut half-way. It-has children two.
 This egg is in two sections. It is a double-yolked one.
4. (a) *Tu-simbi otuno tu-la-twa.* (b) *Mi-mena ya-twigwa kale?*
 Girls these-here they-are- Ferment it-is-stamped
 stamping. already?
 These girls are stamping grain. Is the grain for the
 ferment already stamped?
5. (a) *Zya-bbigwa zintu zyangu.* (b) *Tulalima ma-zuba oonse.*
 They-are-stolen things my. We-are-hoeing days all.
 My things have been stolen. We hoe every day.
6. *Inkuku zyangu zyamana ku-ligwa in-simba.*
 Fowls my they-finish to-be-eaten wild-cats.
 All my fowls have been eaten by wild cats.
7. *Impongo zi-la-nywa maanzi ku-mulonga.*
 Goats they-are-drinking water at-river.
 The goats are drinking water at the river.
8. *Sunu bu-koko bu-la-nywigwa kuli-Ciweza.*
 Today strong-beer it-is-being-drunk to-Ciweza.
 There is a beer drink today at Ciweza's village.
9. (a) *Wa-tu-pa insima.* (b) *Zingende wa-pegwa mweendo.*
 She-us-give bread. Zingende he-is-given leg.
 She has given us bread. Zingende has been given a leg.
10. (a) *Im-bongolo ino ku-kotela!* (b) *Imbongolo zya-kwe zya-lumwa.*
 Donkey this-here to-be-thin. Donkeys his they-are-bitten.
 How thin this donkey is! His donkeys have fallen a
 prey to wild beasts.

NOTES ON PRONUNCIATION

kwiinda, mweendo In each word there are two syllables only, not three, the *ii* and *ee* representing single long vowels.

imbóngolo Note the high tone on the second syllable.

NOTES ON GRAMMAR

Demonstratives. The use of the demonstrative ending in **-no** has been explained in the previous lesson. The following forms of it are illustrated above:—*obuno, okuno, ezino, elino, otuno, ino*, used with nouns with prefixes Nos. 14, 15, 10, 5, 12, 9 (**bu-**, **ku-**, **im-** etc. pl., **i-** or **li-**, **tu-** and **im-** etc. single) respectively. (Dialect forms. Ila:—*bono*,

kono, sheno, leno, tono, yeno. Mukuni:—*buno, kuno, shino, lino, tuno, ino*, respectively).

Passive of the Verb. This is normally formed, as we have already seen, by inserting *w* before the final *-a*. Thus:—

bona, see — *bonwa*, be seen
luma, bite — *lumwa*, be bitten

In the case of the monosyllabic verbs the final *-a* is changed to *-igwa* or *-egwa*. Thus from *twa* (to stamp grain), *bba* (to steal), *lya* (to eat), *nywa* (to drink) and *pa* (to give) we get the forms *twigwa*, *bbigwa*, *ligwa*, *nywigwa* and *pegwa* respectively.

Perfect Verb Forms. Two forms are illustrated above, viz. *kosokede* regularly formed from *kosoka*, to cut; and *kotede*, an irregular form from *kotela*, to be thin.

Comparison of Adjectives. Note the idiomatic use of the verb *kwiinda* (*ku-inda* to pass, surpass) in Sentence 2 above; “thinner than” is expressed by the phrase “thin to surpass”.

kuli (Sentence 8). This is used before proper nouns and is essentially of the nature of an alternative for *kwa-*.

NOTES ON VOCABULARY

- buzuba* (Tonga and Ila) Day. Synonym (Ila and Mukuni:—*bushiku*).
- cokoma* to throb with pain. Used of earache, toothache, etc.
- twa* to stamp. The verb regularly used of women stamping grain with a mortar and pestle.
- mimena* Grain put to ferment for making beer.
- insimba* The genet or musk cat. One of several species of wild cat. Others include *sibandilwaabana* (literally, “not talked about before children”, Mukuni, *ciswe*), notorious for fowl eating, *muzuzi* (also called *inzuzi*, Mukuni *nyonzi*) the serval or tiger cat, and *fungwe*, the genet or musk cat.
- bukoko* (In some districts called *bwaalwa*), strong beer made from fermented grain.
- nsima* The thick porridge, made from maize, sorghum or millet meal, that forms the unvarying main constituent of every meal amongst the Batonga; “bread” is a convenient translation, since *insima* is to the Bantu the “staff of life”.
- mweendo* Cf. note on *kuulu* in Lesson XVIII. *mweendo* is the usual word in speaking of an animal, especially of a dead animal. *mweendo wanombe*—a leg of beef.
- kotela* (Perfect form—*kotede*), to be thin. Synonyms used in the various dialects include:—*koka* (Ila and Western Tonga), *nyanga* (Mukuni), *pupungana* (Ila).

SUBSTITUTION TABLE

<i>Ezi</i>	<i>impongo</i>	<i>zilikotede</i>	<i>kwiinda zyangu</i>
<i>Ezino</i>	<i>imbelele</i>	<i>zyakotela</i>	<i>kwiinda zyako</i>
	<i>ijombe</i>	<i>nzipati</i>	<i>kwiinda zyesu</i>
	<i>imbongolo</i>	<i>nzibotu</i>	<i>kwiinda zyanu</i>
	<i>inkuku</i>	<i>zyabota</i>	

The above table provides for the formation of 200 sentences.

EXERCISE 8(D)

Give the English for:—

musune wamwami—musune wakwe—bantu bamwami—bantu bakwe—muunda wamwami—muunda wakwe—myuunda yamwami—myuunda yakwe—
isumo lyamwami—sumo lyakwe—masumo amwami—masumo akwe—cifulo camuntu uno—cifulo cakwe—zintu zyamusimbi—zintu zyakwe—
inkuku ya-Jalata—inkuku yakwe—inkuku zya-Jalata—inkuku zyakwe—lugwalo lwamusimbi—lugwalo lwakwe—bulo bwamwana—bulo bwakwe—
kutwi kwamwana—kutwi kwakwe—kaanda kamwami—kaanda kakwe—tuntu twamwana—tuntu twakwe.

(For key see Exercise 8C).

EXERCISE 9(A)

Translate into English:—

1. *Tulibambide mali esu mujanda.*
2. *Ndajana muntu uliimvwi.*
3. *Basimbi boonse baya kumbula sunu.*
4. *Matanga oonse aligwa bamunyembwa.*
5. *Aba bantu amubape ijanda.*
6. *Musune uno kukotela.*
7. *Imbongolo yangu yatyoka mweendo.*
8. *Balombe baya kukulima indima.*
9. *Cimpatu cangu camwaika.*
10. *Balombe balikedede kucimpatu.*

(For key see Exercise 9B).

LESSON XXI

SENTENCE DRILL

1. (a) *Elino i-ntamba li-la-lula.* This-here wild-orange
 This wild orange is bitter.
 (b) *Ma-ntamba a-la-kola.* Wild-oranges they-poison.
 Wild oranges are poisonous.

2. *Igwi eli li-la-nunka. Lya-ka-bola mukati.*
 Wild-orange this it-stinks. It-rotted inside.
 This wild orange stinks ; it has gone bad inside.
3. (a) *Sunu twa-yanika ma-wi.* (b) *Ma-wi a-ka-mbwela okuno.*
 Today we-spread-out wild- Wild-oranges they-fell here.
 oranges. There are oranges down here.
 Today we have dried some
 oranges.
4. *Lu-gwalo oluno ta-lu-swiililiki kabotu pe.*
 Letter this-here not-it-is intelligible well no.
 This letter is far from clear.
5. (a) *Akano kantu kalizi ku-zyana.* (b) *Wa-tu-ulila inkuku.*
 This-here small-thing it- He-us-buy-for fowl.
 knows to-dance. He has bought us a fowl.
 This little thing knows how
 to dance.
6. *Banakazi ba-ka-tu-bambila ezino zintu.*
 Women they-us-arranged-for these-here things.
 The women looked after these things for us.
7. (a) *Mwana u-la-lilila nyama.* (b) *Tolela uso mu-kande.*
 Child he-is-crying-for meat. Take-to thy-father light-beer.
 The child is crying for meat. Take your father the light
 beer.
8. *Ngu-ni wa-tu-letela ma-lili ano.*
 It-is-who he-us-brought-for milk this-here.
 Who brought us this milk?
9. *Ba-ta ba-la-tu-bikila mali ciindi coonse. Ta-a-bbigwi. Lino nywebo ta-mu-zi ku-bika pe.*
 My-father he-is-us-putting-for money time all. Not-it-is-stolen.
 Now you not-you-know to-put no.
 My father frequently puts money aside for us, and it does not
 get stolen, but as for you, it is clear that you do not know
 how to look after it.
10. *Muunda wangu uli-elede ku-bikilwa bufumba.*
 Garden my it-is-bound-to to-be-put-to manure.
 My garden must have some manure put on it.

NOTES ON PRONUNCIATION

uli-elede (Sentence 10). Written thus for grammatical purposes. In speech the *i* and the following *e* invariably coalesce giving *uleelede* or *ulyeelede*.

NOTES ON GRAMMAR

Nouns. *igwi*. Note the *g* between the prefix *i-* and the root *-wi*; this *g* is akin to the *j* in *ijamba*, *iji*, etc. noted in Lesson XVII; cf. also the *g* in the passive forms of verbs—*ligwa*, *pegwa*, etc. It does not occur in the plural (*mawi*), nor in *Ila* or *Mukuni* in the singular (*iwi*, *liwi*)

intamba. Note that the *n* is part of the root, the prefix being *i-*, not *in-*, so that the subject concord is *li-* and the plural *mantamba*.

Uso Thy father. Nouns expressing relationships often contain in themselves the meaning of the possessive inseparable from the root meaning. So also *ta*, my father.

bata. Note that this is a plural form and accordingly has plural concords. The use of a plural in referring to a single person indicates respect.

Demonstratives. The following new forms are illustrated above:—*ano*, *ezino*, *oluno*, *akano*, used with nouns with prefixes Nos. 6, 8, 11 and 13 (*ma-*, *zi-*, *lu-* and *ka-*) respectively. (Dialect forms. *Ila*:—*ano*, *sheno lono*, *kono*. *Mukuni*:—*ano*, *shino*, *luno*, *kuno*, respectively). All forms of the *-no* type of demonstratives have now been illustrated. The complete list of Tonga forms, numbered in harmony with the scheme of Noun Prefixes given in Lesson XV is as follows:—1. *uno*. 2. *abano*. 3. *uno*. 4. *ino*. 5. *elino*. 6. *ano*. 7. *ecino*. 8. *ezino*. 9. *ino*. 10. *ezino*. 11. *oluno*. 12. *otuno*. 13. *akano*. 14. *obuno*. 15. *okuno*. 16. *ano*. 17. *okuno*. 18. *omuno*.

Verbs. Note the following forms illustrated above:—*ulila*, *bambila lilila*, *tolela*, *letela*, *bikila*, derived from *ula*, *bamba*, *lila*, *tola*, *leta* and *bika* respectively. They indicate an action done to or for, on behalf of or in some relationship to a specified person or thing. These forms will be referred to in future lessons as the “Applied” form of the verb. (Note that after *a*, *i*, or *u* the final *a* of the verb is changed to *-ila*, after *e* or *o* to *-ela*. We have observed the same rule of “vowel harmony” in the case of the Perfect forms ending in *-ide* or *-ede*; see Lesson XVI). Note that an Applied form of the verb may be used, equally with the simple form, in the Passive. Thus:—*bikila*—to put to, put for, apply to, put aside for, etc.; *bikilwa*—to be “put to”, i.e. to have applied to one, have laid aside for one, etc.

nguni (Sentence 8). Note this interrogative form (literally It is who?) used to begin a sentence of the type “Who did this?” “Who does this?” “Who is this”, etc.

nywebo (Sentence 9). Emphasis, shown in English by change in the intonation pattern of a sentence, can often be shown in Tonga only by the use of special pronouns or other words. Thus *Tamuzi*—You do not know. *Nywebo tamuzi*—You do not know (e.g. My father knows; but you on the contrary do not know).

uli-elede (Sentence 10). Commonly contracted into *uleelede*, as indicated in the Pronunciation Notes above. *-elede* is the perfect form of the verb *elela*, to be fit, becoming, essential, binding on, etc. With the verb *li*, to be, it is used to denote "must". Thus *Tuleelede kuya*. We must go.

NOTES ON VOCABULARY

mantamba, mawi Two species of fruit, commonly spoken of, from their size and general outward appearance, as "wild oranges", though in reality very different from oranges. When ripe the *mawi* are black inside, the *mantamba* an orange colour. The latter (also known as *manzhimbilili* or *maabo*) are sometimes eaten but are liable to upset the digestive organs; *mawi* on the other hand are quite harmless.

yanika (Ila *zanika*) to spread out to dry. Used of fruit, etc. being prepared for preservation.

mbwela to fall down. Used of fruit dropping from the trees.

mwanakazi (plural *banakazi*) woman. Etymologically the word denotes "child-bearing". In Western Tonga and Ila the word commonly used is *mukaintu* (pl. *bakaintu*).

nyama (*in-nyama*) meat, animal flesh—from the same root as *mu-nyama*, animal.

mukande light (i.e. unfermented, unintoxicating) beer. A very refreshing drink, commonly offered to passing visitors, made from sorghum. Synonyms include:—*cibwantu* (Ila), *funku* (Mukuni). The latter term however is used in Ila of strong beer.

malili fresh milk (Synonym understood in most districts *mukupu*). Milk is not normally used by the Batonga till sour, when it is known as *mabisi*.

SUBSTITUTION TABLE

<i>Mwana</i>	<i>ula-</i>	<i>tu-</i>	<i>letela</i>	<i>malili</i>
<i>Mwana oyu</i>	<i>wa-</i>	<i>ba</i>	<i>pa</i>	<i>insima</i>
<i>Jalata</i>	<i>waka-</i>			<i>maanzi</i>
<i>Mwanaangu</i>	<i>uleelede ku-</i>			<i>mukande</i>
<i>Mulombe uno</i>	<i>ulakonzya ku-</i>			<i>busu</i>

The above table provides for the formation of 500 sentences.

EXERCISE 9(B)

Retranslate into Tonga:—

1. We have arranged our money in the house.
2. I found a person standing.
3. All the girls have gone to gather P. mobola fruit today.

4. All the pumpkins have been eaten by wild boars.
5. See that these folk are given a house.
6. How thin this ox is!
7. My donkey has broken its leg.
8. The boys have gone to hoe at the hoeing feast.
9. My cattle kraal has fallen into disrepair.
10. The boys are sitting at the cattle kraal.
(For key see Exercise 9A).

EXERCISE 9(C)

Give the Tonga for:—

our chief—our people—our village—our fields—our hoe—our spears—
our kraal—our bones—our house—our goats—our hemp—our life—our
eating—our small house—our kids—your small things—your small
garden—your seeing—your clay—your pair of tongs—your cattle—your
donkey—your things—your school—your milk—your spear—your
bodies—your fire—your children—your dog.

(For key see Exercise 9D).

LESSON XXII

SENTENCE DRILL

1. (a) *Oyo muntu u-la-tu-limina muunda.* (b) *Onena a-nsi.*
That person he-is-us-hoeing-for Sleep-to on-ground.
garden.
That person is hoeing the garden Sleep on the ground.
for us.
2. *Abo bantu ba-syomeka. Sa mu-luti wa-ba-tumina? Ee, nda-ba-tumina.*
Those people they-are-trustable. ? missionary he-them-send-for.
Yes, I-them-send-for.
Those are trustworthy folk. Has the missionary sent for them?
Yes, I have sent for them.
3. *Oyo mu-bula uli-zyede im-bula zinji.*
That P. mobola-tree it-is-having-borne mobola-fruits many.
That Parinari mobola tree has a lot of fruit on it.
4. (a) *Mikuli ya-tu-lemena. A-tu-tule.* (b) *Wa-tu-janina milimo.*
Loads they-us-are-heavy-for. He-us-find-for work.
Let-us-deposit. He has found work for us.
The loads are heavy for us.
Let us put them down.

5. (a) *Eyo mi-bula mibotu ku-ma-koma.* (b) *I-koma elyo lya-anduka.*
 Those P. mobola-trees they-are- Door that it-split.
 good to-doors. That door is split.
 Those P. mobola trees are good
 for doors.
6. *Ayo ma-tobo a-mu-a-gwisye, mu-a-yanike.*
 Those skins do-you-them-take-out, you-them-may-spread.
 Take those skins out and spread them out to dry.
7. (a) *M-pale i-tobo lya-ngu.* (b) *N-tole mwana kuli banyina.*
 Let-me-scrape skin my. Let-me-take child to his-mother.
 Let me scrape my skin. Let me take the child to his
 mother.
8. (a) *M-rumbe butala bwangu.* (b) *M-bbale mwana oyo.*
 Let-me-cover bin my. Let-me-carry child that.
 Let me thatch my grain bin. Let me carry that child.
9. (a) *Bama ba-ya ku-ku-teba inkuni.* (b) *M-bale.*
 My-mother she-go to-to-cut firewood. Let-me-count.
 My mother has gone to fetch firewood. Let me count.
10. *Ba-nyoko ba-inka ku-Matoka na? Pe, pe, baya buyo ku-maanzi.*
 Thy-mother she-set-out to-Matoka is-it-so? No, no, she-go only
 to-water.
 Your mother has gone to Matoka I presume. No, she has not,
 she has only gone for water.

NOTES ON PRONUNCIATION

- a-mu-a-gwisye, mu-a-yanike** (Sentence 6). Written thus for grammatical reasons only; in the spoken language the **-a-** inevitably coalesces, so that the two words are pronounced *a-mvaa-gwisye, mvaa-yanike*.
- mp, mb, mbb, mv, nt, etc.** All combinations of this kind have now been illustrated, and at this stage we may conveniently make certain general observations about these compound consonants. Tonga consonants (excluding the semi-vowels **w** and **y**) may be classified as follows:—
- Bilabial** (articulated with the two lips together) as **p, b, bb; m; mp, mb, mbb.**
- Labio-dental** (upper teeth against lower lips) as **f, v; m** (see note on Lesson VI); **mf, mv.**
- Alveolar** (tongue against alveolus or ridge behind upper teeth) as **t, d, l, s, z; n; nt, nd, ns, nz.**
- Palatal** (tongue against hard palate or “roof of mouth”) as **c, j; ny; nc, nj.**
- Velar** (tongue against velum or soft palate at back of mouth) as **k, g; ŋ; nk (ŋ+k), ng (ŋ+g).**
- All combinations like **mp, mb, nt, nd, etc.** are homogeneous, that is

to say, the first consonant, and hence the combination as a whole, is articulated at the same point as the second. One does not find heterogeneous combinations like **mk**, **mg**, **nb**, **gp**, **jb**, etc. A little reflection will show that this is very natural, for the homogeneous combinations are easily formed, whereas heterogeneous combinations would in most cases be clumsy and difficult to pronounce.

If the student bears in mind the above observations, they will clarify for him certain points of grammar, particularly the varying forms of the Noun Prefix No. 9 (**im-**, **in-**, etc. as in *im-pongo*, *in-tobolo*), and the various forms of the first person singular subject concord (see Grammatical note below).

Bama (my mother). In *Ila* the word has a high tone on the second syllable.

NOTES ON GRAMMAR

Nouns. Note the following points.

1. *mubula* (plural *mibula*) denotes the *Parinari mobola* tree, *imbula* being the fruit.
2. *bama*—my mother, *banyoko* (*Ila banoko*)—thy mother, *banyina* (*Ila baina*)—his mother. The possessive suffixes are inseparable from the rest of the word, as in the case of *bata* (my father) and *uso* (thy father) noted in the previous lesson. The **ba-** in each of these three words is the honorific plural already noted in the case of *bata*, my father.

Demonstratives. The following forms denoting “that, those” are illustrated above:—*oyo*, *abo*, *oyo*, *eyo*, *elyo*, *ayo*, used with nouns with prefixes Nos. 1, 2, 3, 4, 5, 6 (**mu-** personal, **ba-** **mu-** impersonal, **mi-**, **i-** or **li-**, and **ma-**) respectively. (Dialect variants:—*Ila wezo*, *babo*, *wezo*, *yezho*, *lelyo*, *azo*; *Mukuni uyo*, *abo*, *uyo*, *iyu*, *ilyo*, *ayo* respectively). Note that these forms differ from *oyu*, *aba*, etc. (this, these) in that they all end in **-o**, whereas the latter end in the same vowel as the noun prefixes to which they correspond.

“Applied” Form of Verb. Note that when a verb ends in **-ma**, or **-na** the “Applied” form is obtained by changing the final **-a** to **-ina** (after **a**, **i** or **u**) or **-ena** (after **e** or **o**), not to **-ila** or **-ela** as in the case of the verbs noted in the previous Lesson. Thus we get the forms *janina* (to find for), *limina* (to hoe for), *tumina* (to send to or for), *lemena* (literally to be heavy for, i.e. burden, oppress), *onena* (to sleep to, for, on, etc.) illustrated above, derived from *jana*, *lima*, *tuma*, *lema* and *ona* respectively. From *mana* (to finish) we get *manina* already illustrated in Lesson VII, sentence 10.

First person singular of Subjunctive. Note the following forms illustrated above:—*Mpale* (Let me scrape), *Mbbale* (Let me carry), *Mbale* (Let me count, read), *Mvumbe* (Let me cover, thatch), *Ntole* (Let me take), derived from *pala*, *bbala*, *bala*, *vumba*, *tola* respectively.

On the use of **m** before **p**, **bb**, **b**, **v** and of **n** before **t**, cf. remarks on nasal compounds in the notes on Pronunciation above.

na? (Sentence 10). The use of this word at the end of an interrogative sentence usually indicates that the question is one to which one expects the answer to be in the affirmative.

NOTES ON VOCABULARY

muluti (plural *baluti*) sometimes written *moruti*. A missionary. The word was derived originally from the Suto language and denotes a teacher.

itobo skin of an animal.

pala to scrape. Used especially of skins being scraped as a preliminary to preserving them.

vumba literally to cover. Used also of thatching a house.

teba This is the "technical" term used for fetching firewood.

inka to depart, set out, go one's way. An alternative form of the word (Ila and Western Tonga) is *unka*.

buyo just, only, simply. Dialect forms:—*biyo* ("Valley" Tonga), *bulyo* (Ila), *bo* (Mukuni).

SUBSTITUTION TABLE

<i>Muntu</i>	<i>uno</i>	<i>watuletela</i>	<i>malili</i>
<i>Mwana</i>	<i>oyu</i>	<i>watujanina</i>	<i>mukande</i>
<i>Mwami</i>	<i>oyo</i>	<i>watupa</i>	<i>nyama</i>
<i>Mulombe</i>			<i>busu</i>
<i>Musimbi</i>			<i>inkuku</i>
<i>Mwanakazi</i>			<i>insima</i>

The above table provides for the formation of 324 sentences.

EXERCISE 9(D)

Give the English for:—

mwami wesu—bantu besu—muunzi wesu—myuunzi yesu—ijamba lyesu—maamba esu—cimpati cesu—zifuwa zyesu—ijanda yesu—impongo zyesu—lubange lwesu—buumi bwesu—kulya kwesu—kaanda kesu—tupongo twesu—tuntu twanu—kaunda kanu—kubona kwanu—bulongo bwanu—lumano lwanu—ijombe zyanu—imbongolo yanu—zintu zyanu—cikolo canu—malili anu—isumo lyanu—mibili yanu—mulilo wanu—bana banu—mubwa wanu.

(For key see Exercise 9C).

EXERCISE 10(A)

Translate into English:—

1. *Ndajana bantu balabala ijombe.*

2. *Batonga balalima kulya kunji.*
3. *Zipopwe zyangu zyamana sunu.*
4. *Banyama bakali bainka.*
5. *Kapongo kangu kainkila mumaanzi.*
6. *Okuno tulonga toonse tuli answi.*
7. *Banakazi boonse baya kukuteba inkuni.*
8. *Imbeba zyatebula maila kumuunda.*
9. *Matanga oonse akaligwa ijombe.*
10. *Bama batupa nyemu zyakulya munzila.*
(For key see Exercise 10B).

LESSON XXIII

SENTENCE DRILL

1. *Nguni wakali ku-lida mu-ci-longo eci? Pe, pe, swebo twakali ku-lida mu-cilongo eco.*
It-is-who he-was to-eat in-pot this. No, no, we we-were to-eat in-pot that.
Who was eating from this pot? No (we are not the culprits), we were eating from that pot.
2. *Swebo ciindi ci-mwi twa-ka-nywida mu-ci-nywido ca-nkuku.*
We time it-one we-drank-from in-drinking-vessel of-fowls.
We once drank out of the fowls' trough.
3. (a) *Sa wa-mama ingubo ya-mwana.* (b) *'Mame cikobela cangu.*
? thou-patchest blanket of-child. Let-me-patch coat my.
Have you mended the child's blanket. Let me mend my coat.
4. *Ezyo zikobela nzibotu ku-ulila ba-si-ijombe.*
Those coats they-are-good to-buy-for men-of-cattle.
Those are good coats to buy for the herd boys.
5. (a) *Ezyo ingubo amuziyanike.* (b) *Eyo ingubo wa-ka-i-ula kuli?*
Those blankets do-you-them-spread-out. That blanket thou-it-boughtest where?
Spread out those blankets. Where did you buy that blanket?
6. (a) *Ndete cisyu.* (b) *Nje kumulonga.*
Let-me-bring relish. Let-me-go to-river.
Let me bring some relish. Let me go to the river.

before *w* in the passive forms of verbs, e.g., *ligwa*, and in nouns like *igwi*)

- (d) When a verb begins with a nasal consonant the concord is assimilated to this. *M-mame* becomes *Mame*.

Applied Forms of Verbs. Note that the “applied” forms of monosyllabic verbs end in *-ida* or *-eda*. Thus:—*lida*, to eat to, for, from; *nywida*, to drink to, for, from; *wida*, to fall to; *peda* to give for—from *lya*, *nywa*, *wa* and *pa* respectively. (N.B. In Ila the forms end in *-ila* or *-ela*, in Mukuni *-ita* or *-eta*. Cf. note on “reinforced” *d* in Lesson XVI).

Imperfect Tense: *twakali kulida*. The past tense of the verb “to be” with an infinitive denotes a continuous or repeated past action.

Formation of Nouns from Verbs. A noun may often be formed from a verb by prefixing *ci-* and changing the final *-a* to *-o*. Thus *nywida*, to drink from—*cinywido*, that from which one drinks, drinking vessel.

swebo (Sentence 2) *we*. Used for emphasis. Cf. note on *nywebo* in Lesson XXI.

sijombe. ‘one who was to do with cattle’ Many nouns are thus formed with the prefix *si-* cf. note on Lesson XXXIII.

NOTES ON VOCABULARY

cilongo (plural *zilongo*) a cooking pot. Dialect variant (Ila and Western Tonga and Mukuni) *cibiya*.

ingubo blanket. Mukuni *likumbesa* (pl. *makumbesa*).

cisyu meat, beans, herbs, etc. eaten with *insima* (cf. note on Lesson XX) to make it more palatable.

teya To set a snare to trap animals.

ikole (pl. *makole*), a snare made of bark string.

lozi a rough sort of rope is made by the Batonga and other tribes from strips of the bark of various species of trees.

SUBSTITUTION TABLE

<i>Ndete</i>	<i>cikobela ca-</i>	<i>ngu</i>
<i>Mame</i>	<i>zikobela zya-</i>	<i>ko</i>
<i>Njanike</i>	<i>ingubo ya-</i>	<i>mwana</i>
<i>Mbone</i>	<i>ingubo zya-</i>	<i>kwe</i>

The above table provides for the formation of 64 sentences.

EXERCISE 10(B)

Retranslate into Tonga:—

1. I found some people counting the cattle.
2. The Batonga grow plenty of food.
3. My maize is now finished.

4. The dangerous beasts have gone.
5. My kid has gone off to the water.
6. Here all the streams have fish in them.
7. All the women have gone to fetch firewood.
8. The mice have harvested the Kaffir corn at the field.
9. All the pumpkins were eaten by the cattle.
10. My mother gave us some monkey nuts to eat on the way.
(For key see Exercise 10A).

EXERCISE 10(C)

Give the Tonga for:—

the people's ox—their ox—the people's children—their children—the boys' garden—their garden—the villages of the Batonga—their villages—the boys' spear—their spear—the girls' houses—their houses—the girls' school—their school—girls' schools—their schools—the women's blanket—their blanket—the women's blankets—their blankets—the boys' bark string—their bark string—the life of the women—their life—the oxen's food—their food—the boys' small things—their small things—the small child of these people—their small child.

(For key see Exercise 10D).

LESSON XXIV

SENTENCE DRILL

1. *Oku kuulu kwa-zimba na? Ee, kwa-zimba, ku-la-baba.*
That leg it-swell is-it-not? Yes, it-swell, it-is-itching.
That leg is swollen, is it not? Yes, it is swollen. It itches.
2. (a) *Ngule i-papa lya-nkaka.* (b) *Ngambe makani akulima.*
Let-me-buy shell of-turtle. Let-me-speak affairs of-to-hoe.
Let me buy the shell of the Let me speak about hoeing.
turtle.
3. (a) *Ngone mu-ngazi.* (b) *Awo abulo ali tu-luma-luma.*
Let-me-sleep in-loft. On-there on-bed on-are small-
Let me sleep in the loft. bite-biters.
That bed is infested with
vermin.
4. *Oto tupongo tu-yoo-ndi-lida maila. A-mu-tu-jole.*
Those kids they-will-me-eat-for corn. Do-you-them-bring back.
Those kids will eat my corn. Bring them back.

5. (a) *Ita musimbi oyo.* (b) *Njite mwana wangu. Ulasweka.*
 Call girl that. Let-me-call child my. He-will-be-lost.
 Call that girl. Let me call my child; he will get lost.
6. (a) *Ako kasimbi ka-zwa kuli?*
 That small-girl she-come-from where?
 Where does that little girl come from?
 (b) *Omo mumaanzi muli in-zoka.*
 In-there in-water in-is snake.
 There is a snake there in the water.
7. *Oku kumulonga nda-ba-jana ba-lavu ba-nywa maanzi.*
 There to-river I-them-find lions they-drink water.
 There at the river I found lions drinking water.
8. (a) *Njembele tupongo twangu.* (b) *Mi-gwagwa ya-sofwaala.*
 Let-me-herd kids my. Roads they-are-dirty.
 Let me herd my kids. The roads are dirty.
9. *Ambila mwana a-embele ijombe zyesu.*
 Say-to child he-may-herd cattle our.
 Tell the child to look after our cattle.
10. (a) *Bamba mu-gwagwa u-salale.*
 Arrange road it-may-be-clean.
 Get to work on the road and make it tidy.
 (b) *Sanzya mwana a-salale.*
 Wash child he-may-be-clean.
 Wash the child and make him clean.

NOTES ON PRONOUCIATION

inkaka (Sentence 2a), **inzoka** (Sentence 6b). Note that the second of these nouns, but not the first, has a high tone on the first syllable, cf. *inkuku*, *imvula*.

mugwagwa The g here written represents, in the pronunciation of Southern Tonga, the "reinforced" g described in Lesson XVII. But pronunciation varies from district to district and the word is sometimes pronounced *mukwakwa*.

NOTES ON GRAMMAR

First person singular Subjunctive of Verb. Note that before a vowel the concord takes the form **ng** (before **a**, **o** or **u**) or **nj** (before **e** or **i**). Thus *Ngambe*, Let me say; *Ngone*, Let me sleep; *Ngule*, Let me buy; *Njite*, Let me call; *Njembele*, Let me herd.

Third person singular Subjunctive of Verb. Note that here there is a difference, as regards concord, between nouns with prefix No. 1 (**mu**-personal) and those with prefix No. 3 (**mu**-impersonal). Thus in Sentences 10a and 10b above we find *usalale*, that it (i.e. *mu-gwagwa*, the road) may

be clean, and *asalale*, that he (i.e. *mwana*, the child) may be clean, respectively.

Summary of Subject Concords. We can now make a complete list of Subject Concords. The forms are as follows.

First Person Singular. This takes various forms. We find (1) *ndi-* as in *Ndili*, I am; in *-a-* tenses of the verb this becomes *nda-*, e.g. *Ndakaya*, I went. (2) *m-*, *n-*, *ŋ-*, *ng-*, etc., the particular form varying according to the letter that follows. We have seen that:—Before *p*, *b*, *bb*, *f*, *v*, *t*, *d*, *s*, *sy*, *z*, *zy*, *c*, *j*, *k*, *g*, the homogeneous nasal consonant is used. (cf. note on Lesson XXII); $n+l=nd$; $n+y=nj$.

Before *m*, *n*, *ny*, *ŋ* the concord is assimilated, e.g. *Mame* (= *M-mame*), Let me patch.

Before *e* and *i* *nj* is used.

Before *a*, *o*, *u* and *w* *ng* is used.

First Person Plural. (*we*). *tu-*, in *-a-* tenses *twa-*.

Second Person Singular. (*thou*). *u-*, in *-a-* tenses *wa-*; distinguished from the third person only by tone.

Second Person Plural (*you*). *mu-*, in *-a-* tenses *mwa-*.

Third Person (*he, she, it, they*). Varies according to the type of noun referred to. The complete list of forms, numbered in harmony with the list of noun prefixes as in Lesson XV is as follows:—1. *u-*, *a-* (cf. note on Subjunctive above). 2. *ba-*. 3. *u-*. 4. *i-*. 5. *li-*. 6. *a-*. 7. *ci-*. 8. *zi-*. 9. *i-*. 10. *zi-*. 11. *lu-*. 12. *tu-*. 13. *ka-*. 14. *bu-*. 15. *ku-*. 16. *a-*. 17. *ku-*. 18. *mu-*. In *-a-* tenses of the verb these become, *wa-*, *ba-*, *wa-*, *ya-*, *lya-*, *a-*, *ca-*, *zya-*, *ya-*, *zya-*, *lwa-*, *twa-*, *ka-*, *bwa-*, *kwa-*, *a-*, *kwa-*, *mwa-*, respectively.

Object Concords. The first person singular Object Concord (*me*) in Tonga takes the form *-ndi-* as shown in Sentence 4 above. (In *Ila* and *Lenje* the form used is *-m-*, *-n-*, etc., varying according to the initial letter of the verb in the same way as the Subject Concord in the Subjunctive, as noted above). Two other Object Concords occur in the above Sentence Drill, viz. *-ba-* and *-tu-* referring to nouns with prefixes Nos. 2 and 12 respectively.

Demonstratives. Twelve forms of the demonstrative ending in *-o* have been noted in Lessons XXII and XXIII. The remaining six are exemplified above, viz. *oko*, *oto*, *ako*, *oko*, *omo*, *awo*, corresponding to the noun prefixes *ku-*, *tu-*, *ka-*, *ku-* locative, *mu-* locative, *a-* locative (Nos. 15, 12, 13, 17, 18, 16) respectively. (Dialect Forms. *Ila* *koko*, *toto*, *kako*, *koko*, *momo*, *awo*. *Mukuni* *uko*, *uto*, *ako*, *uko*, *umo*, *awo* or *apo*, respectively). The complete list of forms for Tonga, numbered in the usual way, is thus as follows:—1. *oyo* 2. *abo* 3. *oyo* 4. *eyo* 5. *elyo* 6. *ayo* 7. *eco* 8. *ezyo* 9. *eyo* 10. *ezyo* 11. *olo* 12. *oto* 13. *ako* 14. *obo* 15. *oko* 16. *awo* 17. *oko* 18. *omo*.

Future Tense of Verb. A future tense is formed by the insertion of the infix *-yoo-* (in Northern and Western dialects of Tonga *-yaku-*, Ila *-kala-*, Mukuni *-laku-*). Thus *Bayoolya*, They will eat; *Bayoondilida*, They will eat to me.

NOTES ON VOCABULARY

ingazi a sort of miniature hut elevated from the ground, used as a store for grain, etc.

tulumaluma Literally "small things that bite", a generic term for vermin.
mulavu (pl. *balavu*) lion. Synonyms include:—*syuumbwa*, pl. *basyuum-bwa* (Ila and Western Tonga), *inkalamo* (Mukuni).

mugwagwa a road, broad path, highway, as distinct from the usual narrow bush path (*inzila*).

SUBSTITUTION TABLE

<i>Tupongo tu-</i>	<i>la-</i>	<i>ndi-</i>	<i>lida</i>	<i>maila</i>
<i>Kapongo ka-</i>	<i>yoo-</i>	<i>tu-</i>	<i>manina</i>	<i>zipopwe</i>
<i>Impongo i-</i>	<i>li muku-</i>			<i>kulya</i>
<i>Impongo zi-</i>				<i>inyemu</i>
				<i>inyangu</i>

The above table provides for the formation of 240 sentences.

EXERCISE 10(D)

Give the English for:—

musune wabantu—musune wabo—bana babantu—bana babo—muunda wabalombe—muunda wabo—myuunzi yabatonga—myuunzi yabo—isumo lyabalombe—isumo lyabo—maanda abasimbi—maanda abo—cikolo cabasimbi—cikolo cabo—zikolo zyabasimbi—zikolo zyabo—ingubo yabanakazi—ingubo yabo—ingubo zyabanakazi—ingubo zyabo—lozi lwabalombe—lozi lwabo—buumi bwabanakazi—buumi bwabo—kulya kwabasune—kulya kwabo—tuntu twabalombe—tuntu twabo—kana kabantu aba—kana kabo.

(For key see Exercise 10C).

EXERCISE 11(A)

Translate into English:—

1. *Bukali bwabuka lino.*
2. *Magwalo ano awidwa imvula.*
3. *Kasimbi akano kandinywida mukande.*
4. *Sa ayo masuku alibombede? Ee, alibombede.*
5. *Loozi lulibombede lino.*
6. *Gwisya zilongo mujanda.*
7. *Imbongolo yangu yaziyala sunu.*
8. *Imbeba zyandimanina zipopwe mubutala.*

9. *Balombe bobile baya kukuleta loozi lwakuvumbya injanda.*
 10. *Ciindi camainza bantu tabapengi zisyu.*
 (For key see Exercise 11B).

LESSON XXV

SENTENCE DRILL

1. (a) *Nsambe ku-meso.*
 Let-me-wash to-eyes.
 Let me wash my face.
 (b) *Mu-ta-mu-umi a-liso, amumuume amubili.*
 You-not-him-hit on-eye, do-you-him-hit on-body.
 Don't hit him in the eye, hit him on the body.
2. *Bu-zuba bu-mwi nzoo-ya ku-Choma, nka-u-le.*
 Day it-one I-shall-go to-Choma, I-may-buy.
 One day I shall go to Choma to do some shopping.
3. *Mu-zoo-ndi-tola lili? Nzoo-ku-tola kuciindi ca-musemuna.*
 You-will-me-take when? I-shall-thee-take at-time of-first-rains.
 When will you take me? I will take you at the beginning of the
 rainy season.
4. *U-zootola lili isumo lyako? Nzoo-li-tola muli bwa-sanu.*
 Thou-wilt-take when spear thy? I-shall-it-take in (day)-of-five.
 When will you take your spear? I shall take it on Friday.
5. *Ulya mulombe u-zoo-tola impongo yangu ku-cintolo.*
 Yonder boy he-will-take goat my to-store.
 Yonder boy will take my goat to the store.
6. *Abaya bantu ba-zoo-tola amwana wa-Joeli.*
 Yonder people they-will-take also-child of-Joeli.
 Yonder people will also take with them Joeli's child.
7. *Junza tu-zoo-tola zintu zyoonse kumuunzi.*
 Tomorrow we-shall-take things all to-village.
 Tomorrow we shall take all the things to the village.
8. *Mi-bombo i-mwi mibotu ku-ku-funda loozi.*
 Mubombo-trees they-one they-are-good to-to-strip bark-string.
 Some *Brachystegia flagristipulata* trees are a good source of
 bark-string.
9. (a) *Ulya mubombo tuufundiki pe.*
 Yonder mubombo not-it-is-strippable no.
 Yonder B.flag. tree is of no use for bark string.

(b) *Amukale mu-musikili.*

Do-you-sit in-musigili tree.

Sit in the shade of the musigili tree.

10. *Ilya misikili yakomena. Ileelede kugonkwa. Ya-ndi-jayila muunda.*
 Yonder musigili-trees they-are-big. They-ought to-be-cut-down.
 They-me-kill-for garden.
 Yonder musigili trees are big. They must be cut down. They are
 spoiling my garden.

NOTES ON PRONUNCIATION

musikili The *k* in this word is pronounced (unlike English *k*) without any sort of aspiration after it, and for this reason it is apt to sound to English ears more like *g*. Cf. note on *loko*, Lesson XIX. On the relation of *k* and *g* in Tonga cf. also note on Lesson I.

tuufundiki This is of course, a contraction of *ta-u-fundiki*; in normal quick speech the *au* becomes a long *u*.

ileeledede A contraction of *ili-elede*. The *i* and *e* becomes a long *e*.

NOTES ON GRAMMAR

Nouns. The noun *liso* (eye) is a contraction of *li-iso*, the plural *ma-iso* being contracted to *meso*.

Object ConCORDS. Note the following forms exemplified above:—

2nd person singular (thee) **-ku-**.

3rd person singular (it) referring to a noun of class 5 (*i-*, *li-*, prefix) **-li-**.

Demonstratives. Three types of demonstratives have been noted in previous lessons. A fourth type is illustrated in the above Sentence Drill; this is used in referring to things at a considerable distance both from the speaker and from the person addressed; in English it may conveniently be translated “yonder”. The forms *ulya*, *abaya*, *ulya*, *ilya* are used with nouns with prefixes 1, 2, 3, and 4 respectively. Thus:—
Ulya muntu, yonder person; *Bantu abaya*, yonder people; *muunda ulya*, yonder garden; *ilya myuunda*, yonder gardens, etc. (Dialect Forms. *Ila welya*, *balya*, *welya*, *yelya*. Mukuni *ulya*, *balya*, *ulya*, *ilya*, respectively).

Future Tense of Verb. The future tense of the verb formed by the infix **-yoo-** has been noted in the previous lesson. Another form of the future has the infix **-zoo-** (in Northern dialects of Tonga **-ziku-** is often used. Thus:—

Nzootola, I will take *Tuzootola*, We shall take

Uzootola, Thou wilt take *Muzootola*, You will take

Uzootola, He will take *Bazootola*, They will take.

The **-yoo-** and **-zoo-** forms are more or less synonymous and interchangeable, but the former is commonly used in speaking of an action done elsewhere, the latter of an action done in the same place where one is

speaking. The two infixes are derived from the verbs *ya* (to go) and *za* (to come) respectively.

Negative Imperative of Verb. Note that this is built up as follows:— Subject Concord + negative *ta* + verb (final *-a* changed to *-i*), any object concords being inserted in the usual position immediately before the root of the verb. Thus:—*Mu-ta-uni*, Do not hit; *Mu-ta-mu-umi*, Do not hit him.

nkaule (Sentence 2) On the force of the infix *-ka-* cf. note on *muka-lete*, Lesson IX, Sentence 2.

funda, fundika Note that the change of the final *-a* of the verb to *-ika* produces a fresh verbal form denoting that the action is possible. *funda*—to strip, *fundika*—to be “strippable”, easy or suitable for stripping.

NOTES ON VOCABULARY

musemuna the season of the early rains, i.e. November-December.

bwasanu Friday, literally “Fifthday”; note that the *bwa-* is the Genitive Concord of *buzuba* (day).

cintolo store; a corruption of the English word, the *ci-* being used as a prefix, as in the case of *cikolo* (school).

mubombo The *Brachystegia flagristipulata*, a species of tree very common in Northern Rhodesia; the wood is widely used for building purposes.

funda The verb regularly used of stripping the bark from a tree for *loozi* (cf. Lesson XXIII).

musikili A species of tree (*Trichilia emetica*), found in the Zambezi valley and elsewhere, with luxuriant foliage green nearly all the year round and affording a welcome shade from the heat of the tropical sun.

gonka This verb is used of cutting down, felling trees; also of cutting a thing in pieces, e.g. of wood. In the former sense a synonym used in all the Tonga-Ila-Lenje dialects is *tema*.

SUBSTITUTION TABLE

<i>Mulombe</i>	<i>uno</i>	<i>ulatola</i>	<i>impongo</i>	<i>kucintolo</i>
<i>Muntu</i>	<i>oyu</i>	<i>watola</i>	<i>inkuku</i>	<i>kumuunzi</i>
<i>Musimbi</i>	<i>oyo</i>	<i>wakatola</i>	<i>imbelele</i>	
	<i>ulya</i>	<i>uzootola</i>	<i>ijombe</i>	
		<i>uyootola</i>	<i>imbongolo</i>	
		<i>uleelede kutola</i>		
		<i>uli mukutola</i>		

The above table provides for the formation of 840 sentences.

EXERCISE 11(B)

Retranslate into Tonga:—

1. Now (his) temper is roused.

2. These letters here have been out in the rain.
3. This small girl here has drunk my light beer.
4. Are those masuku fruit soft yet? Yes, they are soft.
5. The bark-string is now softened.
6. Take out the pots from the house.
7. My donkey has foaled today.
8. The mice have eaten up all my maize in the bin.
9. Two boys have gone to bring bark-string for thatching the house.
10. In the rainy season folk have no trouble in finding relishes.
(For key see Exercise 11A).

EXERCISE 11(C)

Give the Tonga for:—

a boy—that boy—two boys—these boys here—this fire—yonder fire—
yonder fires—three fires—my eye—his eye—my eyes—our eyes—this
thing—this thing here—those things—his things—this sheep here—that
sheep—those sheep—my sheep—a good tale—a tale of long ago—tales
of the Batonga—a good bed—that bed—my ear—his ear—this small
house—these small things—the boy's small things.

(For key see Exercise 11D).

LESSON XXVI

SENTENCE DRILL

1. (a) *Nda-ka-mu-bona ni-mwa-ka-inda.* (b) *Elia ikoa kukomena.*
I-you-saw when-you-passed. Yonder cucumber to-be-
I saw you on your way big.
through. What a size that cucum-
ber is.
2. (a) *Ba-bule balaluma.* (b) *Muumba wangu u-u-tyola bule.*
Badgers they-are-biting. Javelin my he-it-break badger.
Badgers bite. The badger has broken my
spear.
3. (a) *Makoa alya amana kubola.* (b) *Ndipa limwi ikoa, ndye.*
Cucumbers yonder they-
finish to-rot. Me-give one cucumber, I-may-
eat.
Yonder cucumbers are Give me a cucumber to eat.
all rotten.

4. *Sa wa-ka-i-bona myuunda ya-Zingende? Ku-bota. Ii, nda-ka-i-bona.*
 ? you-them-saw gardens of-Zingende. To-be-good. Yes, I-them-saw.
 Did you see Zingende's gardens? They are fine. Yes, I saw them.
5. (a) *Kutwi nda-ku-delula.* (b) *Ecia cilongo kubota.*
 Ear I-it-tear. Yonder pot to-be-good.
 I have torn his ear. What a good pot that is!
6. *Sa ku-Mazabuka wa-ka-ku-bona? Ii, nda-ka-ku-bona.*
 ? to-Mazabuka you-it-saw. Yes, I-it-saw.
 Did you see Mazabuka? Yes, I did.
7. *Sa wa-ka-a-bona a-Monze? Ee, nda-ka-a-bona.*
Sa to-koo-mu-bona mwaalumi wangu? Pe, pe, tee-nda-ka-mu-bona.
 ? you-it-saw on-Monze. Yes, I-it-saw.
 ? not-you-him-saw man my. No, no, not-I-him-saw.
 Did you see anything of Monze? Yes, I did.
 Didn't you see my husband there? No, I did not see him.
8. *Sa wa-mu-njila mujanda? Ii, nda-mu-njila.*
 ? you-in-entered in-house? Yes, I-in-entered.
 Have you been into the house? Yes I have.
9. *Okuno Balenge ba-amba kuti kandolo, swebo tu-ti cimwali.*
 Here Lenje-people they-say that "kandolo" (sweet potato), we we-say "cimwali".
 Here amongst the Lenje people the name for the sweet potato is kandolo, but we call it cimwali.
10. *Ezia zimbwali zyazwa kuli? Zyazwa kuli banyina-Esinati. Sa nzya-kuula? Pe, ba-tu-letela buyo. Twalumba.*
 Yonder sweet potatoes they-come-from where? They-come-from to her-mother Esinati. ? they-are-of-to-sell. No, they-us-bring-to only. We-thank.
 Where did those sweet potatoes come from? They are from Esinate's mother. Are they for sale? No, she has brought them as a present. That is very kind of her.

NOTES ON PRONUNCIATION

Glide sounds. A distinct w "glide" sound may often be heard in the word *ikoa* (cucumber) with its plural *makoā*; a y glide may be distinctly audible in the demonstratives *elia*, *ecia*, *ezia*. In some vernacular books these words may be found written *ikowa*, *makowa*, *eliya*, *eciya*, *eziya*, respectively.

Long vowels. In the words *muumba* and *uutyola* (Sentence 2b above) two u's coalesce to form one long vowel; so also the two a's in *wakaabona* and *ndakaabona* (Sentence 7). In normal quick speech *wakaibona* and *ndakaibona* (Sentence 4) commonly become *wakiibona*, *ndakiibona* respectively.

NOTES ON GRAMMAR

Object Concords. All forms of the Object Concord not previously noted are exemplified in the above Sentence Drill. The following is a complete list of forms, those for the third person being numbered in the usual way in harmony with the scheme of noun classes.

First person singular. (me) **-ndi-** (In Ila and Lenje, **-m-**, **-n-**, etc. as noted in Lesson XXIV).

First person plural. (us) **-tu-**.

Second person singular. (thee) **-ku-**.

Second person plural. (you) **-mu-**. (Lumbu dialect **-ma-**).

Third person. (him, her, it, them) 1. **-mu-**, 2. **-ba-**, 3. **-u-**, 4. **-i-**, 5. **-li-**, 6. **-a-**, 7. **-ci-**, 8. **-zi-** (Ila and Mukuni **-shi-**), 9. **-i-**, 10. Same as 8. 11. **-lu-**, 12. **-tu-**, 13. **-ka-**, 14. **-bu-**, 15. **-ku-**, 16. **-a-** (in Mukuni sometimes **-pa-**) 17. **-ku-**, 18. **-mu-**. Note that a number of the forms are simple vowels and thus apt to coalesce with other vowels.

Demonstratives. Four new forms of the "yonder" Demonstrative are exemplified above, viz. *elia*, *alya*, *ecia*, *ezia*, corresponding to Noun Prefixes Nos. 5, 6, 7, and 8 respectively. Thus:—*Elia ikoa*, yonder cucumber; *makoa alya*, yonder cucumbers; *ecia cilongo*, yonder pot; *ezia zimwali*, yonder potatoes. (Dialect Forms. Ila *lelya*, *alya*, *celya*, *shelya*. Mukuni *lilya*, *alya*, *cilya*, *shilya* respectively).

nimwakainda (Sentence 1a). Note the conjunction **ni-** denoting "when".

kuti (Sentence 9). In Tonga there is not the same clear-cut distinction between indirect and direct speech that is made in English. Hence the word *kuti* sometimes has to be translated "that" but in other cases is simply the equivalent of quotation marks. Africans speaking English almost invariably use the word "that" before a direct quotation, e.g. "He said that I shall come", meaning "He said, 'I shall come'", or "He said that he would come."

NOTES ON VOCABULARY

bule (pl. *babule*) Dialect variant *cibule*, (pl. *bacibule*), the honey badger. *mwaalumi* (pl. *baalumi*) a full grown man. Dialect variants Ila *mulombwana* (pl. *balombwana*), Mukuni *musankwa* (pl. *basankwa*).

SUBSTITUTION TABLE

<i>Leta</i>	<i>makoa</i>	<i>ndye</i>
<i>Amulete</i>	<i>insima</i>	<i>tulye</i>
<i>Tuma mwana, alete</i>	<i>zipopwe</i>	<i>balye</i>
<i>Alete</i>	<i>inyemu</i>	<i>balye bantu aba</i>
<i>Muleelede kuleta</i>	<i>matanga</i>	<i>alye muntu oyu</i>

The above table provides for the formation of 125 sentences.

EXERCISE 11(D)

Give the English for:—

mulombe—mulombe oyo—balombe bobile—balombe abano—mulilo oyu—mulilo ulya—mililo ilya—mililo yotatwe—liso lyanu—liso lyakwe—meso angu—meso esu—cintu eci—cintu ecino—zintu ezyo—zintu zyakwe—imbelele ino—imbelele ino—imbelele eyo—imbelele ezyo—imbelele zyangu—lwaano lubotu—lwaano lwaciindi—ingano zyaBatonga—bulo bubotu—bulo obo—kutwi kwangu—kutwi kwakwe—kaanda aka—tuntu otu—tuntu twamulombe.

(For key see Exercise 11C).

EXERCISE 12(A)

Translate into English:—

1. *Ikoma lyangu lyasumpwa.*
2. *Banditumina nyemu bama. Atuye, tukalye kujanda yangu.*
3. *Amukacele ibondwe kucimpati.*
4. *Bufumba boonse bwapya.*
5. *Basokwe bandimwayila butala sunu.*
6. *Joeli ulaamba citonga ciyumu.*
7. *Lwalindikolede lubange.*
8. *Sa mulakonzya kubeza bwaato?*
9. *Imbeba zyandilida itanga.*
10. *Ingazi yangu baimwaya basokwe.*

(For key see Exercise 12B).

LESSON XXVII

SENTENCE DRILL

1. *Ezi impongo zi-la-zyalisya. Zi-zyala ma-yanga.*
 These goats they-bear-much. They-bear twins.
 These goats are very prolific. They produce twins.
2. *Ilya imbelele ya-ka-ndi-sekesya jilo. Yakati yande ku-dinka mubwa.*
 Yonder sheep it-me-laughed-much yesterday. It-said may-want
 to-butt dog.
 Yonder sheep amused me yesterday. It was almost inclined to
 butt the dog.
3. *Ezia injombe wa-ka-zi-bonesya mbu-zi-bede. Nimbotu loko.*
 Yonder cattle thou-them-sawest-well how-they-are. They-are-
 good very.
 Did you have a good look at those cattle? They are very good.

4. *Oluya lumano kubota ku-ku-jatya mulilo.*
Yonder pair-of-tongs to-be-good to-to-cause-to-hold fire.
That is an excellent pair of tongs with which to handle the fire.
5. *Uma ijombe zi-endesye. Twafwa invula.*
Hit cattle they-may-travel-hard. We-die rain.
Hit the oxen and make them move faster. We are caught in the rain.
6. (a) *Obuya busu bwa-tika.* (b) *Okuya kuboko kulacisa.*
Yonder meal it-is-spilt. Yonder arm it-is-paining.
The meal has been upset. That arm is painful.
7. (a) *Oyu mu-liya u-la-lulisya.* (b) *Mi-liya ya-manisya sumu.*
This muliya it-is-very-bitter. Miliya they-finish-much to-day.
This muliya is very bitter. All the muliya roots are finished today.
8. (a) *Limisya, umane-mane.* (b) *Mwana oyu u-la-seka.*
Hoe hard, thou-mayest-finish-finish. Child this he-is-laughing.
Work hard and get your hoeing done. This child is laughing.
9. (a) *Ca-deluka cisani cangu.* (b) *Njebele mbu-ba-zyana.*
It-is-torn cloth my. Let-me-watch how-they-dance.
My cloth is torn. Let me see how they dance.
10. *Ingubo yangu yapyia. Njelede ku-i-suma ni-i-tana ku-delukisya.*
Blanket my it-burn. I must to-it-sew when-it-not-yet to-tear-much.
My blanket is singed. I must sew it up before it gets torn too badly.

NOTES ON PRONUNCIATION

ezia Cf. note on Glide Sounds in previous Lesson.

zi-endesye (Sentence 5) In normal quick speech this will become *zyeendeseye*.

ku-i-suma (Sentence 10) In normal quick speech *kwiisuma*.

ni-i-tana The two i's coalesce to form one long vowel.

NOTES ON GRAMMAR

Demonstratives. Five forms of the "Yonder" type of demonstrative are illustrated above, viz. *ilya, ezia, oluya, obuya, okuya* respectively. These correspond to the noun prefixes Nos. 9, 10, 11, 14, and 15 respectively. Thus:—*ilya imbebele*, yonder sheep; *ezia ijombe*, yonder cattle; *oluya lumano*, yonder tongs; *obuya busu*, yonder meal; *okuya kuboko*, yonder arm. (N.B. Dialect Forms. In "Valley" Tonga *oluya, obuya*

and *okuya* commonly become *olia*, *obia*, *okia* respectively—or, if the *y* glide sound is written, *oliya*, *obiya*, *okiya*. The Ila forms for these five demonstratives are *yelya*, *shelya*, *lolya*, *bolya* and *kolya* respectively, and the Mukuni forms *ilya*, *shilya*, *lulya*, *bulya* and *kulya*).

Intensive Form of Verb. By changing the final *-a* of a verb to *-esya* or *-isya* we get a new verb denoting an intensified action; thus *bona*, to see—*bonesya*, to see well or clearly; *-enda*, to walk, travel, go—*endesya*, to walk fast, travel hard; *lima*, to hoe—*limisya*, to hoe diligently; *lula*, to be bitter—*lulisya*, to be very bitter; *zyala*, to bear or beget—*zyalisya*, to be prolific. (Note that the form *-esya* is used after the vowels *e* and *o*, *isya* after *a*, *i*, or *u*; we have found the same rule of sequence of vowels in the case of the perfect and the applied forms of the verb—cf. Lessons XVI, XXI and XXII). Occasionally, however, this ending gives the verb a causative significance, as in the case of *sekesya* in Sentence 2 above.

jatya (Sentence 4). A causative form. Cf. note on *limya* in Lesson X.

zizyala, *njelede*. Note that these forms consist of a Subject Concord and a verb form only, without any verbal infix. Cf. note on *uutyola* (Lesson XXVI. Sentence 2b).

yakati yande. “It almost wanted”. Note this idiomatic use of the verb *ti* (to say) along with the subjunctive of a second verb to indicate an action “almost”, “nearly”, “on the point of” being done.

mbuzibede, *mbubazyana*. “How they are”, “how they dance”. These forms consist of the prefix *mbu-* denoting manner, plus a Subject Concord, plus a verb. *bede* is the Perfect Form of the verb *ba*, to be, become, and is widely used in sentences like No. 4 above, thus:—*Ndabona cintu mbucibede*, I see what the thing is like.

umane-mane (Sentence 8a). Reduplications of this kind are common in Tonga; their force is to indicate that the action is either intensified or—more frequently—diffused and so weakened. The particular phrase here might be translated “make some sort of a show of having finished”.

deluka, to be torn. Note that this verb is cognate with the transitive form *delula*, to tear (Lesson XXVI. Sentence 5a).

NOTES ON VOCABULARY

jilo (Ila *ozona*) Yesterday—or, according to context, tomorrow.

yanda (Ila *zanda*) to want, wish, desire, will—also to like, love, be fond of.

muliya a species of shrub, the root of which is used for food in times of famine.

suma to sew. Synonym (Ila and Mukuni):—*tunga*.

SUBSTITUTION TABLE

<i>Oluno</i>	<i>lumano</i>	<i>ndubotu</i>
<i>Olu</i>	<i>lukuni</i>	<i>ndulamfu</i>
<i>Olo</i>	<i>lubalo</i>	<i>ndupati</i>
<i>Oluya</i>		<i>lwakomena</i>

The above table provides for the formation of 48 sentences.

EXERCISE 12(B)

Retranslate into Tonga:—

1. My door has weevils in it.
2. My mother has sent me some monkey nuts. Let us go and eat them at my house.
3. (Go ye and) pluck some ibondwe at the cattle kraal.
4. All the manure has been burnt.
5. The baboons have today knocked down my grain bin.
6. Joel speaks difficult Citonga.
7. The hemp has been too much for me.
8. Are you able to carve a canoe?
9. The mice have eaten my pumpkin.
10. My drying platform the baboons have broken down.
(For key see Exercise 12A).

EXERCISE 12(C)

Give the Tonga for:—

Let me scrape the skin. Let me read. Let me carry the child. Let me burn this bone. Let me tear his ear. Let me pluck relish. Let me kill a fowl. Let me sit here. Let me cut down the musigili tree. Let me smoke. Let me thatch the house. Let me bathe. Let me cross the river. Let me be trustworthy. Let me dance. Let me bring water. Let me patch the garment. Let me enter the house. Let me drink. Let me throw. Let me go to the river. Let me speak. Let me herd the cattle. Let me pass. Let me sleep. Let me buy a fowl. Let me hit the dog.
(For key Exercise see 12D).

LESSON XXVIII

SENTENCE DRILL

1. *Otuya tu-lombe tu-la-penzya mu-dala.*
Yonder small-boys they-are-troubling old-man.
Those small boys are troubling the old man.

2. *Jakobo ba-ka-tangana a-ka-lombe akaya bu-zolwani.*
 Jakobo they-strike-up with-small-boy yonder friendship.
 Jakobo has struck up a friendship with yonder small boy.
3. (a) *Ba-ka-longa okuya sunu.* (b) *Tuloona omuya mujanda.*
 They-migrated yonder We-are-sleeping in-yonder
 today. in-house.
 Nowadays their dwelling We are sleeping in the house
 place has been shifted yonder.
 yonder.
4. *Jalata ulayanda ku-lonzya butala bwakwe.*
 Jalata he-is-wanting to-cause-to-migrate grain-bin his.
 Jalata wants to move his grain bin.
5. *Muzolwani nda-penga. Ndi-abila basune, nkalimye mazuba obile.*
 Friend, I-am-troubled. Me-distribute-to oxen, I-may-cause-to-hoe
 days two.
 Friend, I am in trouble. Let me have some oxen for a couple of
 days ploughing.
6. *Bumwi buzuba mwana wangu wakaciswa loko. Lino ndakaya kuli bama kuti ba-zoo-mu-bone.*
 One day child my he-was-sick very. Then I-went to my-mother
 in-order-that she-may-come-him-see.
 One day my child was very sick, so I went to fetch my mother to
 see him.
7. *Syasikaboole wa-kaa-ku-leta mulazyo wa-kuti, Na muntu umwi uyanda kulwa amweenzinyina, uleelede kubbadela cisanu.*
 Syasikaboole he-went-to-bring law of-that, if person one he-want
 to-fight with-his-neighbour, he-must to-pay five.
 Syasikaboole brought in a law that any person molesting his
 neighbour should be fined five shillings.
8. *Cikozongo bali-tangene buzolwani a-Ciyanika.*
 Cikozongo they-have-struck-up friendship with-Ciyanika.
 Cikozongo has struck up a friendship with Ciyanika.
9. *Banyoko bali ku-lazya kuti, Nda-sika muli kwasanu.*
 Thy-mother she-is to-instruct that, I-am-arriving in fifth-day.
 Your mother has sent a message that she is coming on Friday.
10. (a) *Tu-yoo-swana alya a-cilundu.* (b) *Tulaya toonse tobile.*
 We-shall-meet on-yonder We-are-going we-all we-two.
 on-hill. Both of us are going.
 We will meet on the hill
 yonder.

NOTES ON PRONUNCIATION

ndi-abila (Sentence 5) Written thus for grammatical reasons, but in ordinary quick speech contracted into *ndaabila*.

uyanda (Sentence 7) **ndasika** (Sentence 9) Note the intonation of these words.

NOTES ON GRAMMAR

Demonstratives. Thirteen forms of the “yonder” type of demonstrative have been noted in previous lessons; the remaining five are illustrated above, viz. *otuya*, *akaya*, and the three locatives *okuya*, *omuya* and *alya*. (Dialect Forms. Ila *tolya*, *kalya*, *kolya*, *molya*, *alya*; Mukuni *tulya*, *kalya*, *kulya*, *mulya*, *alya* or *palya* respectively. In “Valley” Tonga *otuya*, *okuya*, *omuya* take the forms *otiya* or *otia*, *okiya* or *okia*, *omiya* or *omia* respectively). The complete list of forms for Tonga is thus as follows:—1. *ulya* 2. *abaya* 3. *ulya* 4. *ilya* 5. *elia* 6. *alya* 7. *ecia* 8. *ezia* 9. *ilya* 10. *ezia* 11. *oluya* 12. *otuya* 13. *akaya* 14. *obuya* 15. *okuya* 16. *alya* 17. *okuya* 18. *omuya*. A number of the forms end in **-lya**; students of Ila or Lenje will note that in these dialects all the forms end thus.

We can now summarize all the facts noted about Demonstratives in Tonga. There are four types of these, viz. :—

(1) The forms denoting something “on the spot”, i.e. quite close both to the speaker and the person spoken to. These all end in **-no**, thus:— *-uno*, *-abano*, *-ino*, etc.

(2) Forms denoting something near to the speaker but not necessarily near to the person spoken to. These can be translated “this”. They end in the same vowel as the prefix of the noun class referred to. Thus:— *oyu*, *aba*, *eyi*, etc.

(3) Forms denoting something at a distance from the speaker but possibly near the person spoken to. These can normally be translated “that”. These all end in **-o**. Thus:— *oyo*, *abo*, *eyo*, etc.

(4) Forms denoting something at a distance from both the speaker and the person spoken to, and conveniently translated “yonder”. A number of these—in Ila and Mukuni all of them—end in **-lya**, others in **-ya**. Thus:— *ulya*, *abaya*, *ilya*, etc.

Causative Form of Verb. This is usually obtained by inserting **y** before the final vowel of the verb (cf. Lessons X and XXVII). Thus:— *lima*, to hoe; *limiya*, cause to hoe, hoe with, use for hoeing. Verbs ending in **-nga**, however, usually have causative forms ending in **-nzya**. Thus from *penga* (to be in trouble) we get *penzya* (to “cause to be in trouble”, i.e. trouble, harass, worry); from *longa* (to migrate, change one’s abode) we get *lonzya* (to “cause to migrate”, shift or move a village, house, etc.).

mweenzinyina “his neighbour”. The possessive “his” is inseparable from the rest of the word, as in the case of *banyina*, his mother, *banyoko*, thy mother, *bama*, my mother, etc.

bazoomubone (Sentence 6). "that she might come and see him".

Note the connection of the **-zoo-** infix with the **za**, to come.

wakaakuleta (Sentence 7). This form is essentially a contraction of *wakaya kuleta*.

bakatangana, balitangene. (Sentences 2 and 7) Note that Tonga idiom here uses the plural *ba-*, they, where we should expect the singular "he". *tangene* is the perfect form of *tangana*.

cisanu. The **-sanu** is the same element found in *bwasanu*, fifth (day) Sentence 9, cf. note on Lesson XXV. It is an old form for "five". By prefixing **ci-** one gets a sort of noun akin to the vulgar English "fiver".

toonse tobile. Note that the first person plural concord **tu-** can be prefixed to **-onse** and **-obile** in just the same way as a noun concord. Thus *toonse*=all of us; *tobile*=we two, *toonse tobile* "all two" of us, both of us.

NOTES ON VOCABULARY

mudala an "elder", senior, old man. The term carries a certain honorific significance.

swaana to meet. Variant forms:—*swaangana* (Ila) *kumana* (Mukuni).

SUBSTITUTION TABLE

<i>Tulombe</i>	<i>otuno</i>	<i>tulapenzya</i>	<i>mudala</i>
<i>Tusimbi</i>	<i>otu</i>	<i>tuli mukupenzya</i>	<i>badala</i>
<i>Tuntu</i>	<i>oto</i>	<i>twakapenzya</i>	<i>bama</i>
<i>Twana</i>	<i>otuya</i>	<i>tatweeledede kupenzya</i>	<i>Mayaamika</i>

The above table provides for the formation of 256 sentences.

EXERCISE 12(D)

Give the English for:—

Mpale ikoma—Mbale—Mbbale mwana—Ntente cifuwa eci—Ndelule kutwi kwakwe—Ncele cisyu—Njaye inkuku—Nkale ano—Ngonke musikili—Mfwebe—Mvumbe ijanda—Nsambe—Nzubuke mulonga—Nsyomeke—Nzyane—Ndete maanzi—Mame cikobela—Njile mujanda—Nywe—Ngwale—Nje kumulonga—Ngaambe—Njembele ijombe—Njite—Ngoone—Nguule inkuku—Ngume mubwa.

(For key see Exercise 12c).

LESSON XXIX

SENTENCE DRILL

1. *Ime nda-inda kwa-Syasikaboole, nywebo mu-la-inda ku-Kasompa.*

I I-am-passing to-of-Syasikaboole, you you-are-passing to-Kasompa.

I shall travel via Syasikaboole's village, you will go via Kasompa.

2. *Iswe tu-la-sya cimwali ca-bulilu.*
We we-are-digging potatoes of-travelling-ration.
We are digging sweet potatoes for food on the journey.
3. (a) *Iwe, ko-za, tu-lye insima.* (b) *Mebo mweto nja ku-muunzi.*
Thou, come-thou, we-may- I winter I-go to-village.
eat porridge. I am going to the village in
You! Come here and let the cold season.
us eat porridge.
4. (a) *Webo wali ku-pelela kuli?* (b) *Mbanyama bakali.*
Thou thou-wast to-visit where? They-are-animals fierce.
Where have you been visiting? They are fierce animals.
5. (a) *Munyama mukali mubi.* (b) *Nkanyama kakali loko.*
Animal fierce it-is-bad. It-is-small-animal fierce very.
The angry animal is bad. It is a most ferocious little
beast.
6. *Inywe mu-zoo-lima junza, mebo njoolima sunu.*
You you-will-hoe tomorrow, I I-shall-hoe today.
You can plough tomorrow, it is my turn today.
7. *Nkabela mwa-zoo-ndi-pelela mu-zoo-ndi-sida a-ndongwe.*
And you-go-come-me-visit you-will-me-dig-for and-ground-nuts.
Moreover, when you come to visit me, you will also dig ground
nuts for me.
8. (a) *Mubwa wangu wajaya nkuntula* (b) *Mu-kondo wa-ba-nkuntula.*
Dog my it-kill pig. It-is-spoor of-pigs.
My dog has killed a wild pig. It is the spoor of wild pigs.
9. (a) *Mi-kondo ya-syuumbwa.* (b) *Ndi-sumo lya-ngu.*
It-is-footprints of-lions. It-is-spear my.
Here are footprints of lions. It is my spear.
10. *U-jisi-nzi omo. Mbuci. Bwaa-ku-zwa kuli? Ndaa-ku-bu- cela mu-
sokwe.*
Thou-hast-what in-there? It-is-honey. It-go-to-proceed-from
where? I-go-to-it-gather in-veld.
What have you in there? I have some honey. Where did that
come from? I have gathered it from the veld.

NOTES ON PRONUNCIATION

ndainda, mulainda (Sentence 1). In normal quick speech these are commonly contracted to *ndiinda, muliinda* respectively.

Intonation. Note carefully the intonation of Sentences 4b, 5a, 5b, etc. Cf. Grammatical Notes below.

Ujisinzi (Sentence 10). Note that *nzi* (what?) is always an enclitic, that is to say it has no stress of its own but forms, as regards stress, part of the preceding word.

NOTES ON GRAMMAR

Pronouns. The pronouns *nywebo* (you) and *swebo* (we), used for emphasis, have been noted in Lessons XXI and XXIII respectively. Other forms that come into the same category are exemplified above. Thus we have:—

ime or *mebo* (Ila *ume*. Mukuni *nebo*). I.

iwe or *webo* (Ila *uwe*). Thou.

iswe or *swebo* (Ila *uswe*). We.

inywe or *nywebo* (Ila *umwe*, Mukuni *mwebo*). You.

Of the two sets of forms here given those ending in **-bo** are perhaps slightly more emphatic than the others, but the difference is very slight and for practical purposes *ime* and *mebo*, *iwe* and *webo*, etc. are identical and interchangeable.

Copulative Form of Nouns. We have noted in Lesson V that the prefixing of a nasal consonant to an adjective, along with the use of the correct intonation, gives the word a predicative sense. Thus:—*Ncibotu*, It is good; *Mubotu*, He is good; *Ndibotu*, It (i.e. the spear *isumo*) is good. Nouns can also be used in the same way. Thus:—*Nkanyama*, It is a small animal; *Ndisumo*, It is a spear; *Mukondo*, It is a spoor, etc. Note again that (a) When the prefix begins with a **m** the prefixed nasal naturally coalesces with this; (b) In the case of the **i-** or **li-** prefix the prefixed **n** joined to the **l** forms, as always, **nd**; thus from *isumo* (Mukuni *lisumo*) a spear, we get *Ndisumo*, It is a spear. Note carefully the intonation of Sentence 5 (a), since the phrase *munyama mukali mubi* may mean either “a bad angry animal”, “the angry animal is bad”, or “it is a bad angry animal”, the distinction being made by intonation only.

nja (Sentence 3b). I go. This form represents **n+ya**, the **n** and **y** coalescing, as frequently happens, to form **nj**. The tense here used may be called “simple present”, consisting of the Subject Concord and the Verbal Stem without any infix. This tense is not often used. *Ndaya* or *Ndilaya* would be equally correct, and in fact more usual, in a sentence like the one in question.

wali kupelela (Sentence 4a). The verb “to be” with the infinitive of a verb denotes an action thought of as continuing over some length of time. “Where have you been visiting?”

mwazoondipelela (Sentence 7). “when you come to visit me”. Note this use of the infix **-zoo-** (derived from the verb *za* to come). Note carefully also the intonation of the sentence, as it is the intonation only that indicates the meaning “when . . .”.

sida “to dig for”—from *sya*, “to dig”. Cf. note on the applied form of monosyllabic verbs, Lesson XXIII.

Ujisinzi? (Sentence 10). The form *ulijisinzi* which one would naturally expect, is also permissible, but the shorter form with the **-li-** dropped is more usual in such cases.

Ndaakucela (Sentence 10). This form is a contraction of *ndaya kucela* "I went and gathered it". So also the *Bwaakuzwa*.

NOTES ON VOCABULARY

bulilu provisions for a journey.

mweto the cold season, i.e. roughly May to July. The term *mapeyo* (cognate with *impeyo*, cold) is more usual in some districts.

pelela to visit. A synonym—and the normal word in most districts—is *swaya*.

musokwe in the veld, in the bush (Ila *isokwe*, Mukuni *cisuwa*), i.e. uncultivated land outside the village.

SUBSTITUTION TABLE

<i>Ujisinzi</i>	<i>omo?</i>	<i>Mbuci</i>
<i>Mujisinzi</i>	<i>omu?</i>	<i>Mbusu</i>
<i>Waletanzi</i>	<i>omo mucilongo?</i>	<i>Mukande</i>
<i>Mwaletanzi</i>	<i>mucilongo?</i>	<i>Mbamukupwi</i>
	<i>mucilongo eco?</i>	<i>Ndiji</i>

The above table provides for the formation of 100 sentences.

EXERCISE 13(A)

Translate into English:—

1. *Elyo ijamba wakaliula kuli? Ndakaliula kucintolo ca-Syasikaboole.*
2. *Isuku lyawida mucimpatu.*
3. *Na ulayandisya mwana wangu, ndipa impondo zyobile.*
4. *Mudala waya kukusya indongwe kumatongo.*
5. *Sa waleta zipopwe? Ndaleta.*
6. *Basulwe bali kulila masiku mumuunda.*
7. *Twabona bana bafulwe musokwe.*
8. *Amwi mantamba alalula.*
9. *Bunwi busu bulanunka.*
10. *Zimwi imbelele zilatuba.*

(For key see Exercise 13B).

LESSON XXX

SENTENCE DRILL

1. *Munyama-nzi ulya u-enda okuya? Munyati.*

It-is-animal-what yonder which-walks yonder? It-is-buffalo.

What is that animal walking along there? It is a buffalo.

2. *Ngu-ni oyo u-ndi-lyata? Nci-tuta cangu ci-ku-lyata.*
It-is-who that who-me-treads-on? It-is-foot my which-thee-treads on.
Who is that stepping on me? It is my foot.
3. (a) *Nci-nzi eci? Nkutwi.* (b) *Ndi-susu.*
It-is-what this? It-is-ear. It-is-hair.
What is this? It is an ear. It is hair.
4. *Nci-nzi eci? Nimpemu. Nsi-lyi im-pemu pe, a-mu-ndi-pe i-mbi nyama.*
It-is-what this? It-is-nose. Not-I-eat nose no, do-you-me-give it-different meat.
What is this? It is the nose. I do not eat the nose, give me some other part of the joint.
5. *A-tu-inke tobile. Pe, pe, ndeenda endike.*
Let-us-set-out we-two. No, no, I-journey I-alone.
Let us both go. No, no, I am going alone.
6. *Njende a-ni? Sa to-konzyi kweenda o-like? Nsi-konzyi pe, nkaambo kuli ba-syumbwa ba-nji.*
I-may-journey with-whom? ? not-thou-canst to-journey thou-alone. Not-I-can no, for there-are lions many.
With whom am I to go? Can you not go alone? No, I cannot, there are too many lions about.
7. *Muli-kede mu-like. Bamwi bali kuli? Ba-ya ku-ku-nywa bukoko. Ino nywebo ta-mu-inki? Pe, pe, ta-tu-nywi. Ino mu-la-kakilanzu ku-nywa? Ta-tu-yandi nkaambo bu-la-kola.*
You-are-seated you-alone. They-others they-are where? They-go to-to-drink strong-beer. And you not-you-set-out? No, no, not-we-drink. And you-are-refusing-for-what to-drink? Not-we-want for it-is-poisoning.
I see you are by yourselves; where are the others? They have gone to drink beer. And what about you—are you not going? No, no, we do not drink. And why, pray, do you refuse to drink? We do not like the stuff, it is intoxicating.
8. (a) *Be-za ba-like abo bana.* (b) *Wa-ndi-pa ci-mbi ci-longo.*
They-come they-alone She-me-give it-different pot.
those children. She has given me a different
Those children have pot.
come alone.
9. (a) *Tu-la-lima tu-like.* (b) *Nda-tambula lu-mbi lugwalo.*
We-are-hoeing we-alone. I-receive it-different letter.
We will do the hoeing I have received another letter.
alone.

10. *Nsi-konzyi kweenda endike. Likubo uleenda a-like. Ko-ya ayebo.*
 Not-I-can to-journey I-alone. Likubo he-is-journeying he-alone.
 Do-thou-go thou-also.
 I cannot go by myself. Likubo goes by himself, so you can do likewise.

NOTES ON PRONUNCIATION

- Intonation.** Note carefully the intonation of *uenda*, *undilyata* and *cikulyata* (Sentences 1 and 2), cf. Grammatical Note below on relative forms. Note also that the intonation tends to lengthen the vowel *u*, so that words like *uenda*, etc. will often be found in vernacular books written *uuenda*, etc.
- okuya** (Sentence 1). In some districts pronounced *okiya* or *okia*. Cf. note on *otuya*, etc. in Lesson XXVIII.
- a-tu-inke** (Sentence 5). Written thus for grammatical purposes. In normal quick speech *atwiinke*.
- ndeenda, kweenda, uleenda** From the root *enda*. Note how in each case the initial *e* coalesces with the preceding vowel.

NOTES ON GRAMMAR

Relatives. Note that a relative (who, which, that) in Tonga is expressed by a concord differing from the ordinary Subject Concord only in intonation. Thus *munyama u-enda*, the animal which walks, *oyo u-lyata*, he who treads, etc.

Copulative Form of Nouns. This has been described in the last lesson. Note the following further examples contained in the above sentence drill:—*Munyama*, it is an animal; *Munyati*, it is a buffalo; *Ncituta*, it is a foot (*cituta*); *Nkutwi*, it is an ear; *Ndisusu*, it is hair (*isusu*, *lisusu*); *Nimpemu*, it is a nose (*impemu*).

-mbi Note that this form, joined to a Subject Concord, gives an indefinite adjective denoting “other, different”, e.g. *inyama imbi*, other (different) meat; *cilongo cimbi*, another pot, a different pot; *lugwalo lumbi*, another letter, a different letter. These forms are akin to those in *-mwi* already noted, and the difference in meaning is not always clearly definable, but *-mbi* always means “other, different” whereas *-mwi* frequently denotes “one, some, certain, others, in addition to”, etc.

-like This denotes “alone by oneself”. Note the following six forms exemplified above:—

<i>endlike</i> , I alone	<i>tulike</i> , we alone
<i>olike</i> , thou alone	<i>mulike</i> , you alone
<i>alike</i> , he, she alone	<i>balike</i> , they alone.

(N.B. In Mukuni the following synonyms are common:—

<i>neenka</i> , I alone;	<i>weenka</i> , thou alone;	<i>enka</i> , he, she alone;
<i>swenka</i> , we alone;	<i>nwenka</i> , you alone;	<i>beenka</i> , they alone.

In Ila the forms used are *ndilolona*, *ulolona*, *ulolona*, *tulolona*, *mulolona* *balolona*, respectively. The word *ice* is also used in Ila, but this is invariable in form and not joined to a Subject Concord, e.g. *Ndaya ice*, I am going alone: *Waya ice*, He has gone alone.

Mulakakilanzi? (Sentence 7). "Why do you refuse". The interrogative *why?* is often expressed in this way, *nzi* being added to the "Applied" form of the verb. Thus *kaka*=to refuse, *kakila*=to refuse for, and so we get *Mwakakilanzi*, literally "What do you refuse for?", i.e., "Why do you refuse?".

ko-ya "Go". The prefix *ko-* makes a somewhat less blank form of the imperative than the simple stem. It is used particularly with monosyllabic verbs such as *ya*, to go.

ayebo Thou also. Note this form. Synonyms include *awebo* (Tonga and Mukuni), *aze* (Ila).

Ino This little word is often used to introduce a question; it can scarcely be said to have any real meaning.

NOTES ON VOCABULARY

lyata to tread, trample, step on, kick.

cituta (pl. *zituta*) the foot. Synonyms:—*itende* (Ila, pl. *matende*). Frequently *maulu* (legs) is used where in English idiom we should speak of feet.

isusu (pl. *masusu*), hair of the head. Commonly used in the singular, though the plural is not unknown.

SUBSTITUTION TABLE

<i>Oyu musimbi</i>	<i>wandipa</i>	<i>cilongo ci-</i>	<i>mwi</i>
<i>Oyo musimbi</i>	<i>watupa</i>	<i>ijamba li-</i>	<i>mbi</i>
<i>Ulya musimbi</i>	<i>wakatupa</i>	<i>zilongo zi-</i>	
<i>Musimbi</i>	<i>waleta</i>	<i>maamba a-</i>	
<i>Mulombe</i>	<i>watuletela</i>	<i>busu bu-</i>	
_____	<i>wakatuletela</i>	<i>inyama i-</i>	

The above table provides for the formation of 432 sentences.

EXERCISE 13(B)

Retranslate into Tonga:—

1. Where did you buy that hoe? I bought it at Syasikaboole's store.
2. A "masuku" fruit has fallen inside the cattle kraal.
3. If you really love my child, give me £2.
4. The old man has gone to dig ground nuts at the old village site.
5. Have you brought the maize? I have.
6. The hares have been howling during the night in the field.

7. We have seen some young tortoises in the veld.
8. Some Kaffir oranges are bitter.
9. Some meal stinks.
10. Some sheep are white.
(For key see Exercise 13A).

EXERCISE 14(A)

Translate into English:—

1. *Basune balaya kukuleta zipopwe.*
2. *Sa ulaya ayebo? Ee, ndaya.*
3. *Sa ulatola mukupa sunu ku-Masuku? Ee, ndatola.*
4. *Basulwe bandimanina indongwe kumuunda.*
5. *Lumwi lubalo lwakatyoka.*
6. *Kutwi kumwi kulacisa.*
7. *Swebo tatulyi mauka. Amulye, tubone na mulafwa.*
8. *Mujanda omuno muli tulumaluma.*
9. *Kamwi kana kabweza mali.*
10. *Swebo tulalonga, tuye kumuunzi umbi.*
(For key see Exercise 14B).

LESSON XXXI

SENTENCE DRILL

1. *Nci-nzi eci? Ndu-tambo lwa-kwaanzya ijombe.*
It-is-what this? It-is-rope of-to-cause-to-tie oxen.
What is this? It is rope with which to tether the oxen.
2. (a) *Anga basune tu-ka-lime aswebo.* (b) *Leta ci-swepu.*
Tie oxen we-may-hoe we-also. Bring whip.
Harness the oxen, so that we too may plough. Bring the whip.
3. (a) *Leta lu-tambo, tu-ka-beze zi-swepu.* (b) *Nda-inka amebo.*
Bring rope we-may-carve whips. I-set-out I-also.
Bring rope and let us make some whips. I also am off.
4. *Alakwe Mukabi naakamvwa obo wa-ka-kondwa.*
He-also Mukabi when-he-heard thus he-was-pleased.
Mukabi also, when he heard this, was glad.
5. *Ba-ta abalo ba-la-yanda ku-ula ijombe.*
My-father they-also they-want to-buy cattle.
My father also wants to buy cattle.

6. (a) *Ni-nzi ci-cisa? Ntu-solo tu-cisa.* (b) *Nzi-belo zi-cisa.*
 It-is-what it-pains? It-is-hips It-is-thighs they-pain.
 they-pain. It is the thighs that are
 What is paining? It is the hips. painful.
7. (a) *Mweezu wa-kala ali? Mpaansi.* (b) *Sa anywebo muli beenzu?*
 Stranger he-sit where? It-is- ? you-also you-are
 on-ground. strangers.
 Where does the stranger sit? Are you also strangers?
 On the ground.
8. (a) *Ni-nzi eci cili momo? Nintambo.* (b) *Maanzi.*
 It-is-what this it-is in-there? It-is-water.
 It-is-ropes. It is water.
 What is that in there? Ropes.
9. *Mweenzu wa-lala kuli? Nku-bulo. Nci-botu, ndali (ku-yeeya) kut wa-lala ansi.*
 Stranger he-lie where? It-is-to-bed. It-is-good, I-was to-think
 that he-lie on-ground.
 Where is the stranger sleeping? On the bed. Good! I thought
 he was sleeping on the bare ground.
10. *Ezi zipopwe mwaa-ku-zi-jana kuli? Mu-butala. Nkaambo-nzi wa-zi-nyonyoona zipopwe? Ndali ku-yeeya kuti ta-zi-li zya-ku-byala.*
 These maize you-go-to-them-find where? It-is-in-bin. On-
 account-of-what thou-them-destroy maize? I-was to-think that
 not-they-are of-to-plant.
 Where did you find these maize? In the grain bin. What do
 you mean by spoiling the maize? I did not realize it was for
 planting.

NOTES ON PRONUNCIATION

kwaanzya (*ku-anzya*), **mweenzu** (*mu-enzu*), **nyonyoona**. Note the correlation between intonation and vowel length.

NOTES ON GRAMMAR

Pronouns. Note the following forms exemplified in the above Sentence Drills:—

amebo, I also. (Also *ambebo*. Ila *ame*, Mukuni *anebo*).

aswebo, We also.

anywebo, Ye also. (Ila *amwe*, Mukuni *amwebo*).

alakwe, He also. (In Western dialects, Ila and Mukuni usually *awalo*).

abalo, They also. (In "Valley" Tonga usually *abalabo*).

These come into the same category as *ayebo* already noted in the previous lesson.

Copulative Form of Nouns. Examples of the use of this in all Noun classes not already illustrated in previous lessons are found in the above Sentence Drill. Below is a complete list of the forms the noun prefix assumes in this usage:—

1. **mu-** e.g. *Muntu*, It is a person
2. **mba-** e.g. *Mbantu*, They are people
3. **mu-** e.g. *Mulilo*, It is fire
4. **mi-** e.g. *Mililo*, They are fires
5. **ndi-** e.g. *Ndisumo*, It is a spear.
6. **ma-** e.g. *Maanzi*, It is water.
7. **nci-** e.g. *Ncintu*, It is a thing.
8. **nzi-** (I. and M. **nshi-**) e.g. *Nzintu*, they are things.
9. **nim-, nin-, niŋ-**, e.g. *Nimpongo*, It is a goat; *Ninkuku*, It is a fowl. *Nijombe*, It is an ox.
10. As 9. e.g. *Nimpongo*, They are goats. (N.B. For adjectives the form used is as in 8, e.g. *Impongo nzibotu*, The goats are good).
11. **ndu-** e.g. *Ndukuni*, It is a log of wood.
12. **ntu-** e.g. *Ntupongo*, They are kids.
13. **nka-** e.g. *Nkapongo*, It is a kid.
14. **mbu-** e.g. *Mbulo*, It is a bed.
15. **nku-** e.g. *Nkutwi*, It is an ear.
16. **mpa-** e.g. *Mpaansi*, It is on the ground.
17. **nku-** e.g. *Nkuyanda*, It is at the house.
18. **mu-** e.g. *Muyanda*, It is in the house.

Ninzi eci? What is this? (Sentence 6a). This is an alternative form of *Ncinzi eci?*

anza (Sentence 1). Causative form of *anga*, to tie (Sentence 2a). Cf. *penga—penzya; longa—lonzya*. (See note on Lesson XXVIII).

ndali kuti (Sentence 9). "I thought that . . .". This should strictly be *Ndali kuyeeya kuti*, as in Sentence 10, but the verb *yeeya* is sometimes omitted in such a sentence.

Nkaambonzi? (In Mukuni *Nceebo nshi?*). Why? Literally, "On account of what?"

naakamvwa (Sentence 4). "when he heard". Contracted from *ni-a-ka-mvwa*. The concord here takes the form *a*, as in the Subjunctive. Cf. note on Lesson XXIV.

mwaakuzijana (Sentence 10). Cf. note on *wakaakuleta* in Lesson XXVIII.

NOTES ON VOCABULARY

lutambo (pl. *intambo*). strips of skin used as rope.

mvwa to hear; also "to understand, to perceive (with any of the senses).

Synonyms include *nyumfwa* (Mukuni), *teelela* (Ila and Western Tonga), and *swiilila* (Tonga).

nyonyoona to destroy, spoil, corrupt. Synonyms include *zonaula* (Ila), *nyonyaula* (Mukuni—a variant form of the same word).

byala to sow, plant. A synonym is *syanga*, this being the normal word in Ila and Mukuni.

mweenzu a stranger, visitor, guest.

SUBSTITUTION TABLE

<i>Ambebo nda-</i>	<i>ka-</i>	<i>ya</i>	<i>kumuunzi</i>
<i>Alakwe wa-</i>	—	<i>inka</i>	<i>ku-Chisamba</i>
<i>Jalata alakwe wa-</i>			<i>ku-Butonga</i>
<i>Aswebo twa-</i>			
<i>Bana bangu abalo ba-</i>			
<i>Abalo ba-</i>			

This table provides for the formation of 72 sentences.

EXERCISE 14(B)

Retranslate into Tonga:—

1. The oxen are going to bring maize.
2. Are you also going? Yes, I am going.
3. Are you taking milk to Masuku today? Yes, I am.
4. The hares have finished my ground nuts at the garden.
5. One wattle broke.
6. One ear is painful.
7. *We* do not eat caterpillars. Well, try them, and let us see if you survive.
8. Here in this house we are infested with vermin.
9. One small child has taken the money.
10. We are shifting and going to another village.
(For key see Exercise 14A).

EXERCISE 15(A)

Translate into English:—

1. *Sunu twamufunda Fungwe.*
2. *Bankuntula bamana masuku.*
3. *Sunu ingazi yangu yawa.*

4. *Amulete bwaato, tuzubuke.*
5. *Nyama yangu bailya babwa.*
6. *Iyanda yangu ilaloka.*
7. *Matako oonse acisa.*
8. *Baluti beenzu bainka sunu? Ee, balainka.*
9. *Tulijisi mweenzu, amutupe inkuku.*
10. *Sa wandijanina inkuku yangu? Ee, ndaijana.*
(For key see Exercise 15B).

LESSON XXXII

SENTENCE DRILL

1. *Nduwe-ni i-zina lya-ko? Ndime Situmvwali.*
It-is-thou-who? name of-thee. It-is-me Situmvwali.
What is thy name? I am Situmvwali.
2. *Sa ndinywe mu-ya ku-ku-teka maanzi? Ee, ndiswe tu-ya.*
? it-is-you you-go to-to-draw water. Yes, it-is-we we-go.
Is it you who are going to draw water? Yes, it is we who are going.
3. (a) *Ngu-ni ulya? Ngu Simunyama.* (b) *Nguni ulya? Ngu-Sokwe.*
It-is-who yonder? It-is- Baboon.
Simunyama. Baboon.
Who is that yonder? It is Who is that? It is
Simunyama. Baboon.
4. *Ngu-ni uu-ambuula? Ngu-muntu wa-indide.*
It-is-who who-converses? It-is-person he-has-passed.
Who is that talking? It is the person who passed by.
5. (a) *Nci-nzi eci? Nce-cintu cangu.* (b) *Ndo-lutambo lwangu.*
It-is-what this? It-is-thing my. It-is-belt my.
What is this? It is my thing. It is my belt.
6. *Mpawo wa-tu-buzya kuti, Mu-la-bweza bulilu-nzi mu-hweendo lwanu?*
Thereupon he-us-ask that, You-are-taking provision-what in-
journey your?
He then asked us, What food are you taking for the journey?
7. *Mbubo, lino a-mu-talike ku-mata. Bwa-zukila ku-kandwa.*
Very-well, now do-you-begin to-smear. It-is-mixed to-be-kneaded.
All right, now start to plaster. It (i.e. *bulongo*, the clay) is sufficiently
mixed.

8. *Banakwe bati, Mu-la-bweza bulilu-nzi? Kuti mu-ta-bweze bulilu bunji i-yoo-mu-jaya inzala.*
 His-wife she-say, You-are-taking provision-what? If you-not-take provision much it-will-you-kill hunger.
 His wife asked, "What food are you taking? If you do not take sufficient, hunger will plague you.
9. (a) *A-tu-yake ijanda ya-mpongo.* (b) *Nduwe-ni? Ndime.*
 Let-us-build house of-goats. It-is-thou-who? It-is-I.
 Let us build a house for the goats. Who is there? It is I.
10. *Wa-inda muntu u-ya bu-sambala in-cili. Sa wa-inda ciindi loko? Ee, nciindi loko naainda, lino uli kule.*
 He-pass person he-go while-selling mortars ? he-pass time very? Yes, it-is-time very, now he-is far.
 A person passed who was hawking mortars. Was it very long ago he passed? Yes it was a long time ago, he must now be miles away.

NOTES ON PRONUNCIATION

ambuula This spelling represents the pronunciation of the word in "Valley" Tonga, but the **uu** in this and a number of similar verb forms is contracted from **au**, and in Western districts the word is pronounced *ambaula*. The **au** here is apt to sound, to English ears, like the English diphthong **ow** in *how*; actually, however, the two vowels are quite distinct.

mpawo The **w** is by no means always distinctly audible and the word may sound like *mpao*.

yaka (to build) Distinguish carefully from *yaka* (to burn—of fire); the difference is one of intonation only.

NOTES ON GRAMMAR

Pronouns. Note the following forms illustrated above:—

Ndime It is I.

Nduwe (Ila *Ndiwe*) It is thou.

Ndiswe It is we.

Ndinywe (Ila and Mukuni *Ndimwe*) It is you.

These forms when used in sentences must often be rendered "I am", "We are", etc., but the predicate that follows is always definite in character, so that the sentence thus formed differs from one beginning *Ndi, Tuli*, etc. Thus *Ndi Mutonga*=I am a Mutonga; *Ndime Mutonga*=I am the Mutonga (i.e. one previously spoken of or in some other way clearly defined to the mind). This latter construction is naturally used with proper names; thus "I am Situmvwali" is *Ndime Situmvwali*, not *Ndi Situmvwali*.

Copulative Form of Nouns. We have seen that the "copula" (it is . . ., they are . . ., etc.) before a noun is expressed in Tonga by prefixing

a single nasal consonant and using the correct intonation. There is however a longer form used when the predicate expressed is of a more definite or emphatic character.

Thus:— <i>Muntu</i> , It is a person	<i>Ngu-muntu</i> , it is the person
<i>Ncintu</i> , It is a thing	<i>Ncecintu</i> , It is the thing
<i>Ndutambo</i> , It is a belt	<i>Ndolutambo</i> , It is the belt.

Further illustrations of this, exemplifying all the Noun Classes, will be found in subsequent lessons. This emphatic form of the “copula” is in the nature of a modified reduplication of the Noun Prefix; this fact is obvious in the case of the *ci-* and *lu-* prefixes illustrated above but is obscured in the case of *ngu-*, where the *m* is dropped and the nasal (before the *u* vowel, cf. note on Lesson XXIV) takes the form *ng*. Note the use of *ngu-* before Proper Nouns and nouns of the “*Fulwe*” type with no prefix; thus:—*Ngu-Simunyama*, It is Simunyama; *Ngu-Sokwe*, It is a baboon.

Quasi- Proper Nouns. Nouns like *Sokwe*, *Fulwe*, *Sulwe*, etc., with no prefix, are in some sense in the nature of Proper Nouns. Hence in a sentence like 3 b above, one asks *Nguni ulya?* (literally, “Who is that?”), “What sort of animal is that?”

Nduweni izina lyako? (Sentence 1). Note carefully this idiom. Do not say *Nci nzi izina lyako?* for no Mutonga ever says that. Cf. common Bantu error in English—“My name I am John”.

uya busambala. The verb *ya*, to go, with the particle *bu* joined to the following verbal root, indicates two actions going on simultaneously. Thus:—*Balaya bwiimba*, they go singing; *Ulaza buseka*, he comes laughing.

Banakwe (Sentence 8). His wife. This form is an example of the honorific plural. Cf. note on *bama*, etc. Lesson XXII.

NOTES ON VOCABULARY

- izina* name (pl. *mazina*). Dialect forms:—*Ila izhina*, *Lenje liina*.
teka the “technical” term for drawing water.
ambaula to converse (a derivative form of *amba*, to speak). Synonym:—*bandika* (*Ila*, *Mukuni* and *P. Tonga*).
buzya (*Mukuni ipusha*). normally—“to ask”, but in “Valley” *Tonga* is also often used for “to tell”.
bulilu provision for a journey.
kanda to knead with hands or feet, e.g. of clay for plastering.
yaka to build (*Ila zaka*).
incili The mortar used by African women in stamping maize, etc.
kule far away. *Ila kulaale*.
zukila to mix, moisten, as clay with water.
ciindi time. Idiomatically used to mean “long ago”, as in Sentence 10 above. A synonym for this is *kalekale* cf. Lesson XV 6.

SUBSTITUTION TABLE

<i>Oyu muntu</i> <i>Oyo muntu</i> <i>Situmvwali</i> —	<i>ulaya</i> <i>wakali kuya</i> <i>uciya</i>	<i>busambala</i> <i>buula</i> <i>butusambalila</i> <i>butuulila</i>	<i>incili</i> <i>inswi</i> <i>inkuku</i> <i>imbelele</i> <i>intobolo</i> <i>masumo</i>
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The above table provides for the formation of 288 sentences.

EXERCISE 15(B)

Retranslate into Tonga:—

1. Today we have skinned the wild cat.
2. The pigs have finished the masuku fruit.
3. Today my drying platform has collapsed.
4. Bring the boat, let us cross over to the other side.
5. My meat the dogs have eaten.
6. My house is falling down.
7. Both buttocks are painful.
8. The visiting missionaries are going today, are they? Yes, they are.
9. We have a visitor; give us a fowl.
10. Have you found my fowl for me? Yes, I have found it.
(For key see Exercise 15A).

EXERCISE 16(A)

Translate into English:—

1. *Eli iji lyalokela ansi.*
2. *Sa mulaya anywebo kumapobwe.*
3. *Bulongo bwabomba. Kamuya, mulime.*
4. *Imbongolo yangu baityola myeendo.*
5. *Muntu oyu ulasyomeka loko.*
6. *Sunu wasika muntu usambala inswi.*
7. *Mebo nsilyi impongo. Ilanunka. Ncibotu, tulaula inkuku.*
8. *Banakazi baya kukuleta ibondwe.*
9. *Bata bakamubuzya kuti, Sa sunu wali kumilimo? Lino wati, Pe, pe, cibelo cangu cazimba, nsikonzyi kweenda.*
10. *Tumwi twana twampongo twasweka.*
(For key see Exercise 16B).

LESSON XXXIII

SENTENCE DRILL

1. *Mu-sekese oyu u-u-gonke. Wa-ndi-jayila zipopwe.*
Musekese-tree this thou-it-mayest-cut-down. It-me-kill-for maize.
Cut down this musekese tree. It is killing my maize.
2. *Eyi mi-sekese ya-komena kwiinda ya-kuli-ndiswe.*
These musekese-trees they-are-big to-surpass of-to-us.
These musekese trees are bigger than those in our district.
3. (a) *Ngu-uno mu-zuzi.* (b) *Ngooyu musamu u-luzya buci.*
It-is-this-here wild cat. It-is-this tree it-makes-bitter honey.
Here is the wild-cat. This is the tree that gives honey a bitter flavour.
4. *Ngooyo mwana wali ku-lila kumulonga? Ee, ngu-wali ku-lila. Ani mwa-mu-cita byeni? Twali ku-mu-sanzya.*
It-is-that child he-was to-cry to-river? Yes, it-is-who-was to-cry.
Well you-him-do how? We-were to-him-wash.
Is that the child who was crying at the river? Yes, he is the one.
But what you were you doing to him? We were washing him.
5. *Ngu-ulya si-milimo wangu wa-sika. Amujike insima.*
It-is-yonder man-of-work my he-arrive. Do-you-cook porridge.
Yonder is my workman arrived. Get some porridge cooked.
6. (a) *U-boole kuli-ndime sunu.* (b) *Dunujunu ngwa-babili.*
Thou-mayest-come to-me today. Conversation it-is-of-two.
Come to my place today. Small talk is a matter for two.
7. *Sa si-ku-ula inkuku wa-sika kuli-nduwe?*
? man-of-to-buy fowls he-arrive to-thee.
Has the fowl-buyer been to your place?
8. *Mu-ta-mu-seki pe. Sa ta-mu-zi kuti suntwe moa ngu-u-ongola.*
You-not-him-laugh no. ?not-you-know that hyena coward it-is-who-lives-long.
Do not laugh at him. Don't you know that the cowardly hyena is the one who lives longest?
9. *Ngooyu-mwana. Amwiinke awe kuli-ndinywe.*
It-is-this child. Do-you-set-out with-him to-you.
Here is the child. You can travel together to your home.
10. *Sa ta-mwiinki amulike? Njiinke endike? Sa tozi kuti simweenda alike kakamulya kalonga?*
? not-you-set-out and-you-alone. I-may-set-out I-alone? ? not-thou-knowest that he-who-travels he-alone it-him devoured stream.
Can you not go alone if necessary? I travel alone! Have you not heard how the lonely traveller was devoured by the stream?

NOTES ON PRONUNCIATION

uugonke, nguulya, nguuno, sikuula Note in these words how that the two **u** vowels, grammatically separate units, coalesce to form one long vowel.

ngooyu, ngooyo Grammatically these words represent *ngu-oyu*, *ngu-oyo* respectively, but the **u** and **o** coming together coalesce to form a single **o** vowel; this is written **oo** above, but it is not always distinctively long.

nguwali, nguongola Note carefully the intonation of these words.

gunugunu The **ŋ** at the beginning of a syllable is apt to give difficulty to English speakers and a word like this may be found particularly awkward. The difficulty is superficial rather than real, however, and with a little practice should be overcome.

NOTES ON GRAMMAR

Prefix si- This is used before a noun or an infinitive to form a "nomen agentis". Thus:—*similimo*, a worker; *sikuula*, a seller; *sijombe*, an oxherd; and so on. Note that this prefix is not a classifying prefix like **mu-**, **ba-**, etc. The nouns thus formed come under the same category as *sulwe*, *fulwe*, etc.; that is to say, they take the same concords as nouns of the *muntu* type and form their plurals by prefixing **ba-**. Thus:—*similimo wasika*, the worker has arrived; *basimilimo basika*, the workers have arrived. (N.B. In some noun formations of this type one finds a **mu-** prefix in place of the **ku-** of the infinitive; thus: *simweenda*, a traveller: *sikweenda* is also permissible. The form with **-mu-** is probably archaic, as it occurs in proverbs like the one quoted in Sentence 10 above).

Pronouns. Note that the forms *ndime*, *nduwe*, *ndiswe*, etc. illustrated in the last lesson can be joined to *kuli-* to produce "to me", "to thee", "to us", etc. The phrases *kulindime*, *kulindiswe*, etc. often mean at my home, at our village, at our place, etc. cf. the French *chez moi*, *chez nous*, etc.

awe (Sentence 9) with him. Note this form.

Copulative with Demonstratives, etc. Note that the copulative **ngu-** noted in the previous lesson, can be joined to the demonstratives, **uno**, **oyu**, **oyo** and **ulya**, to relative clauses, and to genitive concords, as exemplified above.

Thus:— *Nguuno*. It is this. This is he, she, it.

Ngooyu. It is this. This is he, she, it.

Ngooyo. It is that. That is he, she, it.

Nguulya. It is yonder. Yonder is he, she, it.

Nguwali. "It is who was". He is the one who was . . .

Nguuongola. "It is who lives long". He is the one who lives long.

Ngwa- It is of . . . It belongs to, is the property of.

(N.B. Dialect forms for the above are as follows:—Ila:—*Nguweno*, *Nguwezu*, *Nguwezo*, *Nguwelya*, *Nguwelya*, *Nguwali*, *Nguuongola*, *Ngwa-*; Mukuni:—*Nguuno*, *Nguuyu* or *Nguu*, *Nguuyo*, *Nguulya*, *Nguwali* or *Nguwalinga*, *Nguuongola*, *Ngwa-*, respectively).

Genitive Concord. Note that a genitive concord can be used without the noun referred to being clearly expressed. Thus in Sentence 2 above *yakulindiswe*=those (musekese trees) of our district. When used in this way an initial vowel is sometimes found prefixed, so that *yakulindiswe* here might become *iyakulindiswe*.

ani (Sentence 4). This particle is often used to introduce a question; it can scarcely be said to have any specific meaning; its force is like that of “Well . . .”, “But . . .” as used in a similar context in English. (N.B. An alternative form used in Western districts is *Ino*; Ila *No*. cf. note on Lesson XXX).

amulike (Sentence 10). The *a-* here gives a slight additional emphasis to *mulike*. “Can you not go, even though you may need to go alone?”

luzya (Sentence 3b), to make bitter. Causative form of *lula*. Verbs ending in *-la* commonly have causative forms ending in *zya*; for further examples, cf. Lessons XXXIV, XXXV, XLII.

NOTES ON VOCABULARY

musekese A very common species of tree; the leaves are used as a medicine for coughs; the pods are eaten by cattle.

musamu (pl. *misamu*) tree, herb, medicine.

byeni How? Alternative forms:—*buti* (Ila and Plateau Tonga); *buyani* (Mukuni).

jika to cook. Ila *ika*; Mukuni *teleka*.

ijunujunu The word is probably onomatopoeic in character, being reminiscent of the murmur of constant chatter heard from a distance.

suntwe (pl. *basuntwe*). hyena. Synonym:—*kabwenga*, pl. *bakabwenga* (Ila and Western Tonga).

moa a coward, cowardly. Synonym (adjective):—*mukandu*.

SUBSTITUTION TABLE

<i>Sikuula inkuku</i>	<i>wakasika</i>	<i>kulindime</i>
<i>Sikuula ijombe</i>	<i>wasika</i>	<i>kulindiswe</i>
<i>Sikujaya ijombe</i>	<i>uli</i>	<i>kumuunzi wesu</i>
<i>Sikusambala ijombe</i>	<i>ucili</i>	<i>ku-Choma</i>
<i>Sikusambala inkuku</i>		<i>kwa-Syatwinda</i>
<i>Sikusambala incili</i>		
<i>Sijombe</i>		
<i>Simpongo</i>		
<i>Similimo</i>		

The above table provides for the formation of 180 sentences.

EXERCISE 16(B)

Retranslate into Tonga:—

1. This egg has slipped down on to the ground.
2. Are you also going to the festivities?
3. The ground is soft. Go you and hoe.
4. As for my donkey, they broke its legs.
5. This person has a most genuine character.
6. Today there has arrived a man selling fish.
7. For my part I do not eat goat meat; it stinks. Very well, we will buy a fowl.
8. The women have gone to bring ibondwe relish.
9. My father asked him, "Were you at work today". He said, "No, no; my thigh is swollen, I cannot walk."
10. Some of the kids are lost.
(For key see Exercise 16A).

EXERCISE 17(A)

Translate into English:—

1. *Simpongo wangu oyo umutola kuli? Sa tozi kuti nguue mbela.*
2. *Uboole kulindime, uzoonywe malili.*
3. *Sa mulilo ulayaka munkuta? Ii, wayaka.*
4. *Waleta umbi musune, nkaambo oyo takonzyi kweenda.*
5. *Mbanyama bambi aba bali kulya mumuunda wangu. Tabali bankuntula pe.*
6. *Basune bakwe mbapati kwiinda bangu.*
7. *Ntunyama tumbi otu twiinda omu.*
8. *Wakati, Ndasika kulindinywe kuzoomuswaya, nzoobone mweenzu.*
9. *Bulilu bwesu bwamana. Ani tubeleke byeni anzala.*
10. *Balenge balati kujika nkuteleka.*
(For key see Exercise 17B).

LESSON XXXIV

SENTENCE DRILL

1. *Ni-nda-zwa ku-Matoka nda-ba-swaana banakazi a-mwaalumi. We uleendesya loko, bo ta-beendesyi pe.*
When-I-come-from to-Matoka I-them-meet women and-man.
He he-is-walking-hard very, they not-they-walk-hard no.

On my way from Matoka I met some women and a man. The latter was walking very hard, the former were not.

2. *Mbiba-ni bantu abaya ba-kede okuya? Mbi-bantu ba-Mabalani.*
They-are-who people yonder they-seated yonder? They-are-the-people of-Mabalani.
Who are those folk sitting over yonder? They are Mabalani's people.
3. *Nci-nzi ci-kede alya? Mbo-bulo bwangu.*
It-is-what it-seated on-yonder? It-is-bed my.
What is that perched yonder? It is my bed.
4. *Nci-nzi ci-lede munzila? Nje-mpongo yangu.*
It-is-what it-laid in-path? It-is-goat my.
What is that lying in the path? It is my goat.
5. *Buzya bana. Ambweni mbi-ba-ndi-tolela imbezyo.*
Ask children. Perhaps it-is-they-who-me-take-for adze.
Ask the children if it is they who have taken my adze.
6. *Oyu mwana lubange lwa-mu-buzya maanu.*
This child hemp it-him-cause-to-lack wisdom.
You see this child. Hemp smoking has robbed him of his senses.
7. (a) *Twa-bula cilisyo.* We lack relish.
We have no relish.
(b) *Mu-suku mibotu kukutema zi-yako.* U. kirkiana it-is-good to-to-cut poles.
The U. kirkiana provides good building poles.
8. *Mu-mi-suku indongo zi-la-kula kabotu. Bantu boonse balima mu-misuku balalima indongo zingi.*
In-U. kirkiana-trees ground-nuts they-are-growing well. People all who-cultivate in-U. kirkiana trees they-grow ground-nuts many.
Amongst the U. kirkiana trees the soil is good for growing ground-nuts. Anyone who chooses such a site is sure of a good crop.
9. *Mi-pondo mibotu loko ku-ku-kuzya matanga.*
Mupondo-trees they-are-good very to-to-cause-to-grow pumpkins.
Mupondo trees are a sure sign of soil suitable for growing pumpkins.
10. *Bona, u-la-ku-yandisya loko nkaambo ka-ku-li-bombya a-ku-ba si-nguzu ku-milimo. Bomba u-lye ma-lelo.*
See, he-thee-likes-much very account of-to-self-make-soft and-to-be person-of-strength to-work. Be-soft thou-mayest-eat nourishments.
You see that he is very fond of you on account of your humility and your competence for work. Continue humble and your living is assured.

NOTES ON PRONUNCIATION

buzya Note the difference of intonation between *buzya* (to ask) and *buzya* (causative form of *bula*, to lack), both exemplified above.

NOTES ON GRAMMAR

Pronouns. Note the forms *we* (he, she) and *bo* (they), used for emphasis or distinction. These are akin in usage to *mebo* (I), *swebo* (we), etc., previously noted. (N.B. The forms *we*, *bo* are "Valley" Tonga; the forms used in most Ila-Tonga dialects are *walo*, *balo*, respectively).

Copulative Form of Nouns. Note the forms *mbiba-*, *mbobu-*, *njem-* illustrated above, corresponding to Noun prefixes Nos. 2, 14 and 9 (*ba-*, *bu-*, and *im-*, etc.) respectively. Thus:—

Mbantu, they are people *Mbibantu*, they are the people
Mbulo, it is a bed *Mbobulo*, it is the bed
Nimpongo, it is a goat *Njempongo*, it is the goat.

Causative Form of Verbs. Note the forms *kuzya*, *buzya*, from *kula*, *bula*, respectively; cf. note on *luzya* in Lesson XXXIII.

The form *bombya* is regularly derived from *bomba* by simply inserting *y*.

Perfect Verb Forms. Note the irregular forms *kede*, *lede*, from *kala*, *lala*, respectively.

Names of trees. Note that these usually have the prefix **mu-**, plural **mi-**. Thus:—*musuku*, plural *misuku*; *mupondo*, plural *mipondo*; *musekese*, plural *misekese*. The fruit of the *musuku* tree is *isuku*, plural *masuku*, as already noted in the early lessons of this book.

im-bezyo carving tools (from *beza*, to carve).

zi-yako (singular *ciyako*) building poles (from *yaka*, to build).

nkaambo ka (Mukuni *paceebo ca*) on account of.

singuzu a strong person (from *inguzu* strength), cf. note on *si-* prefix in Lesson XXXIII.

NOTES ON VOCABULARY

maanu Used variously of wisdom, knowledge, cunning, etc.

cilisyo relish eaten with *insima* to make it more palatable; also *cisyu* (See Lesson XXIII 6.) Cognate verb *lisya*.

bomba Literally "to be soft"—hence "to be humble". *kulibombya* (literally "to cause oneself to be soft, humble") is humility. This virtue is recommended, especially to children, in the proverb *Bombya, ulye malelo*. Be humble, that you may eat sustenance.

malelo (from *lela*, to rear, bring up, support, sustain children), sustenance, means of living.

inguzu strength, power, competence. Dialect forms:—*inkusu* (Mukuni), *insana* (Ila).

SUBSTITUTION TABLE

<i>Mebo nda-</i>	<i>ya</i>	<i>kumuunzi</i>
<i>Webo wa-</i>	<i>kaya</i>	<i>ku-Chisamba</i>
<i>Jalata wa-</i>	<i>kali kuya</i>	<i>kunkuta</i>
<i>Mwaalumi wa-</i>	<i>kaka kuya</i>	<i>kujanda</i>
<i>We wa-</i>		
<i>Swebo twa-</i>		
<i>Nywebo mwa-</i>		
<i>Baalumi ba-</i>		
<i>Ba-</i>		
<i>Bo ba-</i>		

The above table provides for the formation of 160 sentences.

EXERCISE 17(B)

Retranslate into Tonga:—

1. Where are you taking that herdboy of mine? Do you not know that he has herding to do?
2. Come to my house and drink milk.
3. Is the fire burning in the palaver house? Yes, it is burning.
4. You have brought another ox, as this one is lame.
5. It is some other kind of animals that are raiding my field. They are not pigs.
6. His oxen are bigger than mine.
7. It is some other kind of small beasts—those that have been here.
8. He said, I am coming to visit you, to see the stranger.
9. Our rations are finished. How can we work on an empty stomach?
10. With the Balenje the verb for “cook” is “*teleka*”.
(For key see Exercise 17A).

EXERCISE 18(A)

Translate into English:—

1. *Ncinzi ciledede alya? Njentobolo yangu.*
2. *Njenjombe yako eyi? Ee, njenjombe yangu.*
3. *Jilo wakali koledwe lubange.*
4. *Beenzinyina balalima, we ulikedede buyo.*
5. *Amukacele bamukupwi, tuzoolisye.*
6. *Amukunke imbi mililo.*
7. *Basune bangu baloboka sunu.*
8. *Eyi misamu yoonse ili mumuunda mwiiteme.*

9. *Abila babwa insima. Bafwa inzala.*
 10. *Sa alatuba amuunzi wanu? Ee, kulasalala.*
 (For key see Exercise 18B).

LESSON XXXV

SENTENCE DRILL

1. *Inkanga yomwe twa-ka-i-jana kumyuunda.*
 Guinea-fowl one we-it-found to-fields.
 One guinea fowl we found at the fields.
2. *Twakabona mwana wa-Fulwe omwe.*
 We-saw child of-Tortoise one.
 We saw one young tortoise.
3. *Misamu-nzi eyo ya-ka-wa alya? Nje-mi-buba njitwakali kubeza ingoma.*
 They-are-trees-what those they-fell on-yonder? They-are-the-mububa-trees, it-is-they-we-were to-carve drums.
 What are those trees cut down yonder? They are the ones which we used to carve the drums.
4. *Sa ngo-mububa oyo ngu-mwakali kugonka jilo?*
 ? it-is-the-mububa-tree that which-you-were to-fell yesterday?
 Is that the mububa tree you were felling yesterday?
5. (a) *Sa nze-zi-koboko zyesu ezi?* (b) *Beenzu bafuma kweenda.*
 ? it-is-lunch our this? Visitors they-rise-early to-travel.
 Is *this* our lunch? The visitors were on the road early.
6. (a) *Wa-yusa na-malelo.* (b) *Kwa-sia no baluti.*
 Thou-takest-shade mother-of-sustenance. It-is-dark O missionaries.
 Good afternoon madam. Good evening, Padre.
7. (a) *Na-maanda wa-yeeya ku-muunzi.* (b) *Wabonwa Mutonga-ma.*
 Mother-of-houses she-think Thou-are-seen Mutonga
 to-village. my-fellow.
 The mistress is set for home. Hail, fellow Mutonga.
8. *Mweenzu wakabuzya kuti, Sa taakwe si-ku-ndi-sindikila nyoonse no ba-meenzu angu? Wa-vua mwanakazi wati, Ee, pe, taakwe mwaalu.*
 Visitor he-asked that, ? there-is-not one-to-me-accompany all-ye

Nzikoboko, It is a lunch *Nzezikoboko*, It is the lunch. In the case of *nji-*, *nje-*, as in that of *ngu-*, *ngo-* (cf. Lesson XXXII), the fact that the copula is a modified reduplication of the noun prefix is by no means obvious at first sight; the *m* of the prefix is dropped, and before the *i* the prefixed nasal takes the form *nj*, cf. previous note on form of 1st person singular concord.

Object Relatives. The relatives “whom, which, that”, used as the object of a clause are expressed by forms identical with the “copula” which we have been studying in the last three or four lessons. Thus:—*mububa ngotwakali kugonka*, the mububa tree which we were cutting down; *mibuba njitwakali kubeza*, the mububa trees which we were carving. Further illustrations will be found in subsequent Sentence Drills; for complete list see Lesson XL.

Prefix na-. This is used to form nouns in the same way as *si-* noted in Lesson XXXIII. Thus from *malelo*, food, sustenance, we get *namalelo*, the one who provides for our bodily wants, i.e. the housewife; from *maanda*, houses—*namaanda*, the mistress of the house. These nouns, like those formed with *si-*, are of the same type as *Fulwe*, etc., i.e. they take the same concords as nouns like *muntu* and form their plurals by prefixing *ba-* to the whole noun; the *na-* is not a classifying prefix, like *mu-*, *ci-*, etc. The *na-* prefix commonly, but by no means invariably, indicates a feminine noun.

Honorific Plural. The word *baluti* in Sentence 6b above is of course plural in form, but such a plural is often used as a term of respect in addressing a single person.

Suffix -ma. This can be added to any noun to denote “my fellow”. Thus:—*Mutongama*, my fellow Mutonga; *Similimoma*, my fellow workman; *silweendoma*, my fellow traveller, etc. The *-ma* in *musama*, fellow-initiate (II.6) is akin to this but is there inseparable from the rest of the word.

bameenzuangu (Sentence 8) my host. An alternative form is *basimeenzuangu*, the singular being *simeenzuangu*; the *meenzu* is plural of the abstract noun *bweenzu*, from *mweenzu*, a guest, stranger, visitor.

bozya (Sentence 10) to cause to rot, to rot (transitive). Causative form of *bola*, to rot (intransitive), be rotten, cf. *kuzya*, *buzya*, *luzya*, from *kula*, *bula*, *lula* respectively as illustrated in the Lessons XXXIII and XXXIV.

NOTES ON VOCABULARY AND IDIOM

mububa a species of tree with hard wood, often used for making drums.

A kind of soap was formerly made from the bark.

zikoboko the midday meal.

yusa to sit in the shade. *Wayusa* (literally “you are sitting in the shade”)

is the usual greeting amongst the Batonga from about 1 to 5 p.m.
namalelo, namaanda Both used as terms of respect applied to a woman.
 Cf. Grammatical Note above.

Kwasia (Literally, It is dark, The sun is down). The usual greeting from about 5 p.m. onwards.

vua to answer. Synonyms include *tyaba* (or *taba*) (Ila and Tonga), *ingula* (Ila), *kumbula* (Mukuni).

mwaalu elder. A term of respect applied to an elderly man.

kutuuka (In some areas *kutauka*; cf. Pronunciation note above) to prepare and cook food and serve it.

Buzuba bomwe tabuozyi muzovu "One day does not rot an elephant".

A proverb used to imply that certain tasks cannot be done in a day or that a single day counts for nothing in certain matters.

SUBSTITUTION TABLE

<i>Mubwa omwe wa-</i>	<i>kaulwa</i>	<i>ku-Choma</i>
<i>Musamu omwe wa-</i>	<i>zwa</i>	<i>ku-Matoka</i>
<i>Ijamba lyomwe lya-</i>	<i>kazwa</i>	<i>kucintolo ca-Syasikaboole</i>
<i>Bulo bomwe bwa-</i>		<i>kwa-Syasikaboole</i>
<i>Kuulu komwe kwayjombe kwa-</i>		<i>kucintolo caku-Matoka</i>
<i>Kantu komwe ka-</i>		
<i>Ingubo yomwe ya-</i>		
<i>Cisani comwe ca-</i>		
<i>Lutambo lomwe lwa-</i>		

The above table provides for the formation of 135 sentences.

EXERCISE 18(B)

Retranslate into Tonga:—

1. What is that lying there? It is my gun.
2. Is this your beast? Yes, it is mine.
3. Yesterday you were intoxicated with hemp.
4. His companions are ploughing, but he is simply sitting idle.
5. Go and gather some mushrooms so that we may have some relish.
6. Kindle other fires.
7. My oxen have broken loose today.
8. You see these trees in the field; cut them all down.
9. Give the dogs some porridge. They are hungry.
10. Is the site of your village clear? Yes, it is quite clear.

(For key see Exercise 18A).

EXERCISE 19(A)

Translate into English:—

1. *Matwi akwe taaswiilili kabotu.*
2. *Bana bako mbayumu kukulima.*
3. *Luuka lwatuluma nitwali kweenda.*
4. *Basimpongo ndabajana balalya Sulwe.*
5. *Kamuya kumuunzi, mukakutaukile beenzu. Bafwa inzala.*
6. *Kalombe kangu kakotela sunu nkaambo kakuciswa.*
7. *Kuboko kwangu kulababa.*
8. *Sunu ndabajana baumpe balalya nyama. Katuya kumuunzi tukalete intobolo.*
9. *Ijombe zili ikumi zyaligwa banyama.*
10. *Na ulandiyanda, ndisindikila ku-Matoka, nkaule.*
(For key see Exercise 19B).

LESSON XXXVI

SENTENCE DRILL

1. *Sa ngu-Mweenze wakayaka a-Cibelele? Ee, nguwe, wakayaka.*
? it-is-Mweenze he-built on-Cibelele. Yes, it-is-he he-built.
Was it Mweenze who built on Cibelele? Yes, he is the one.
2. *Twakasika ku-Bulozi mu-mweezi wa-sanu mu-buzuba bwa-tatu.*
We-arrived to-Barotseland in-moon of-five in-day of-three.
We reached Barotseland on the third day of the fifth month
(i.e. May 3rd).
3. *Tuyoolima kuli-nguwe muli-bwatatu kusikila muli-bwasanu.*
We-shall-hoe to-him in- (day)-of-three to-arrive-to in-(day)-of-five.
We shall plough at his place from Wednesday till Friday.
4. *Ni-nzi eci? Nka-ka-amba kangu. Ino wa-ka-jana kuli? Nda-ka-jana nku-twakali ku-byala jilo.*
It-is-what this? It-is-small-hoe of-me. Well you-it-find where?
I-it-find it-is-there-we-were to-plant yesterday.
What is this? It is my small hoe. Where have you found it?
I found it where we were planting yesterday.
5. *Nci-nzi eco cili mu-cilongo? Nge-ma-ambwa esu.*
It-is-what that it-is in-pot? It-is-hash our.
What is that in the pot? It is our hash of relish.

6. *Mu-la-lisya cisyu-nzi kuli-ndinywe? Ma-ambwa ngo-tu-lisya.*
 You-are-eating relish-what to-you? It-is-hash it-is-we-eat.
 What relish are you having at your place? It is just a hash we are using.
7. *Sa Ba-lovale bakajaya iyombe? Ee, mbabo ba-ka-i-jaya.*
 ? Balovale they-killed ox. Yes, it-is-they they-it-killed.
 Did the Balovale kill the ox? Yes, it is they who killed it.
8. *Kabiyo na-a-ka-sika kuli-mbabo, wa-ka-ibulukwa ku-yoo-leta mwana wakwe ku-Matoka.*
 Again when-he-arrived to-them he-remembered to-go-bring child his to-Matoka.
 Then when he reached home, he bethought himself to go and fetch his child from Matoka.
9. *Sa nko-kuulu oko kwa-ka-lumidwe in-zoka? Ii, nko-kwakalumidwe. Ndakali mu-lufu. Leza ngu wa-ka-ndi-gwasya, a-misamu ya-bantu.*
 ? It-is-the-leg that it-was-bitten snake. Yes, it-is-it-it-was-bitten.
 I-was in-death. God it-is-he-me-helped and-medicines of-people.
 Is that the leg that was bitten by the snake? Yes, that is the one that was bitten. I should have died had it not been for the help of God and native medicines.
10. *Nze-nkuku zyako ezyo zi-kwekela. Uli-jene coolwe, mwaalu. Uli-yubide inkuku zinji.*
 It-is-the-fowls thy those they-lay? You-have-found luck, elder.
 You-have-got-possession-of fowls many.
 Are those your laying hens? You are a fortunate man, sir. You have built up a fine brood of poultry.

NOTES ON PRONUNCIATION

kaamba, maambwa In the above Sentence Drill these are divided *ka-amba, ma-ambwa*, for grammatical purposes, but in each case the **aa** represents a single long vowel.

Maambwa ngotulisya (Sentence 6). Note carefully the intonation of this phrase.

bakajaya (Sentence 7). Written thus for grammatical reasons. In normal quick speech this will be contracted into *ba-kii-jaya*.

kabiyo The **y** is somewhat in the nature of a "glide" sound but is usually distinctly audible.

NOTES ON GRAMMAR

Pronouns. The forms *nguwe* (it is he, it is she) and *mbabo* (it is they), illustrated in Sentences 1, 3, 7 and 8 above, are akin to *ndime* (It is I), *nduwe* (It is thou), *Ndiswe* (It is we), *Ndinywe* (It is you), previously noted.

Like the latter they can be joined to **kuli-** to denote "at the place of . . .". Thus:—*kulinguwe*, at his place (Fr. chez lui); *kulimbabo*, at their place.

Copulative Form of Nouns. Note the forms **nge-** (also **ngi-**), **nze-**, **nko-**, **nka-**, prefixed to nouns with prefixes Nos. 6, 10, 15, 13 (**ma-**, **im-**, etc. plural, **ku-** and **ka-**) respectively. Thus:—

Maanzi, It is water *Ngemaanzi*, It is the water

Ninkuku, They are fowls *Nzenkuku*, They are the fowls

Nkuulu, It is a leg *Nkokuulu*, It is the leg

Nkaamba, It is a small hoe *Nkakaamba*, It is the small hoe.

Object Relatives. Two forms of this are exemplified above, viz.: **ngo-** (used with a noun with the **ma-** prefix) and **nku-** (used with a locative noun with the **ku-** prefix). Thus:—

Maambwa ngo-tulisya The relish which we eat

nkutwakabyala (the place which, i.e.) where we planted.

Ordinal Numerals. "third" and "fifth" are expressed by **-tatu** and **-sanu** respectively, joined to a Genitive Concord.

Thus:—

Muntu watatu, the third person *Muntu wasanu*, the fifth person

Cintu catatu, the third thing *Cintu casanu*, the fifth thing

Buzuba bwatatu, the third day *Buzuba bwasanu*, the fifth day.

(N.B. *Bwatatu* and *bwasanu*, commonly joined to **muli-**, are used to denote Wednesday and Friday respectively).

kusikila (Sentence 3). Literally "to arrive to"—hence "until, up to" (Latin *usque ad*).

Perfect Verb Forms. Note the forms **-jene**, **-vubide**, from *jana*, *vuba*, respectively.

NOTES ON VOCABULARY

Bulozi the country of the Balozi (sing. *Mulozi*), i.e. Barotseland. The term *mulozi* also denotes a wizard, sorcerer.

mweezi (pl. *myeezi*) the moon—hence the period the moon takes to go through all its phases, i.e. a month.

maambwa relish—in a derogatory sense, of a "make-shift" used as relish when nothing else is available.

Balovale a tribe found in the far North-West corner of Northern Rhodesia, extending into Angola.

kabiyo again, further, moreover. A "Valley" Tonga word; the usual word in most dialects, including Ila and Mukuni, is *alimwi*.

Ibaluka to remember, call to mind, bethink oneself. Used in both active (*ibaluka*) and passive (*ibalukwa*) forms. In Ila the word takes the form *zhibaluka*; a common synonym in this dialect is *zhingashila*.

gwasya to help. Synonyms:—*yovwa* (Ila and Western Tonga), *jafwa* (Mukuni).

kwekela to be near to laying (of a pullet). Synonym:—*cecesya* (Mukuni).
coolwe luck, good fortune.
vuba (Ila *fua*) to possess, to be the owner of, commonly used in the perfect form *vubide*.

SUBSTITUTION TABLE

<i>Ndajana</i>	<i>ijamba</i>	<i>oko</i>	<i>nkutwakabyala jilo</i>
<i>Twajana</i>	<i>eli ijamba</i>	<i>oko kumuunda</i>	<i>nkutwakali kubyala</i>
<i>Jaleta wajana</i>	<i>aya maamba</i>	<i>kumuunda</i>	<i>nkutwakali kulima</i>
	<i>maamba esu</i>	<i>okuya kumuunda</i>	<i>nkutwakalima jilo</i>
	<i>kaamba kangu</i>		
	<i>twaamba twesu</i>		
	<i>twaamba otuno</i>		

The above table provides for the formation of 336 sentences.

EXERCISE 19(B)

Retranslate into Tonga:—

1. His ears do not hear well.
2. Your children are good at hoeing.
3. The tsetse flies have bitten us on our journey.
4. I found the goatherds eating hare.
5. Go ye to the village and prepare food for the visitors, they are hungry.
6. My small boy has grown thin nowadays on account of illness.
7. My arm is irritating.
8. Today I have come across wild dogs eating meat. Let us go to the village and bring a gun.
9. Ten cattle have been eaten by wild beasts.
10. If you love me, go with me to Matoka, so I can do some shopping. (For key see Exercise 19A).

EXERCISE 20(A)

Translate into English:—

1. *Ndaziswana ijombe zili ikumi.*
2. *Mebo ndajaya mubondo omwe. Jakobo nguwakajaya babondo banji. Kamupa, ambweni ulampa.*
3. *Bulilu bwesu bwamana. Atubweede kumuunzi.*
4. *Gwisya intobolo muṅanda. Ilapya.*
5. *Insima yamaila nimbotu kwiilisya anyama. Tiiboti a cisyu pe.*
6. *Mabisi avula. Amutolele bapati kumuunzi, bakalye.*

7. *Imbelele wazisia kuli? Ambweni zyaya mukulya zipopwe zyangu. Pe, imbelele zyoonse zili kucimpiati.*
8. *Zinywido zyoonse tazisambide pe. Tunywisyenzi bukoko?*
9. *Sa mulijisi busu kuyanda? Pe, pe, tatujisi, bwamana boonse.*
10. *Undibalile lugwalo lwangu. Nsikonzyi kubala pe; liso lyalulyo lilacisa, nkaambo bakanduuma bantu.*
(For key see Exercise 20B).

LESSON XXXVII

SENTENCE DRILL

1. *Ndakalijisi zi-suwo zyobile a-ci-longo comwe. Zyo zisuwo zyakapya biya, cilongo co ca-ka-pwayigwa mwana.*
I-had baskets two and-pot one. They baskets they-were-burnt simply, pot it it-was-crushed child.
I had two baskets and one pot. The former got burnt and the latter was broken by a child.
2. *Twana twangu tuleembela kabotu kwiinda kana kakwe. To ta-tu-sowi ijombe pe, ko ka-la-zi-sowa lubbe.*
Small-children my they-are-herding well to-surpass small-child his. They not-they-throw-away cattle no, he he-them-is-throwing-away often.
My children are more reliable at herding than his boy. They never lose the cattle, whereas he is frequently losing them.
3. *Ndamubuzya kuti, Uboole kwangu ciindi-ca-kumazuba, pele wakaamba kuti, Pe, nsikonzyi kuboola ciindi ca-kumazuba, nkaambo ndaya nku-bayaka maanda. Nkabela twa-ka-anzaana.*
I-him-ask that, Thou-mayest-come to-of-me time of-to-afternoon, but he-said that, No, not-I-can to-come time of-afternoon, because I-go where-they-build houses. And we-separated.
I asked him to come to my place in the afternoon, but he said, "No, I cannot come in the afternoon, as I am going to the place where they are building the houses". So we separated.
4. *Sa nde-liso elyo lya-ka-yasidwe cisamu?*
? it-is-the-eye that it-was-wounded stick.
Is that the eye that was injured by a stick?
5. *Ncinzi eci cili moomu? A! Nto-tuntu twangu ntu-nda-kaa-ku-ula jilo ku-Matoka.*
It-is-what this it-is in-here? A! It-is-the-small-things my it-is-they-I-went-to-buy yesterday to-Matoka.

What is this in here? Dear me! It is the knick-knacks I went to buy yesterday at Matoka.

6. *Nko-ku-Bukaonde nku-twakaula intobolo. Ino mwa-ula mali-nzi? Twakaula impondo zyobile.*
It-is-to-Kaondeland that-we-bought gun. And you-buy money-what? We-bought pounds two.
It was in Kaondeland that we bought the gun. And how much did you pay for it? We gave £2.
7. *Bowa mbubotu kwiinda cinsyungwa, nkaambo bowa bo bu-la-nona, co ci-nsyungwa cilalula.*
Mushroom it-is-good to-surpass spinach, because mushroom it it-is-sweet, it spinach it-is-bitter.
Mushrooms are a better relish than this stuff of spinach. The former is sweet, the latter is bitter.
8. (a) *Mo- mujanda mo-twa-lede.* (b) *Mpo-pansi mpo-twa-lede.*
It-is-in-the-house in- which-we-laid. It-is-on-the-ground on- which-we-laid.
It was in the house that we slept. It was on the ground that we slept.
9. *Ani mulaboola lili kumuunzi? Tulaboola a-kale musule, nkaambo tu-cece twangu tu-ci-nyuma-nyuma.*
And you-will-return when to-village? We-shall-come and-again afterwards, because youngsters my they-still-ail-ail.
And when are you coming back to the village? We shall come at some later date, as my children are still poorly.
10. *Sa u-la-zumina kuti insondo i-boola tu-zoo-bweede ku-maanda? Na wa-bbilingana u-la-i-zunda milimo ya-tu-celezya ku-fwambaana ku-bweeda.*
? you-are-consenting that week which-comes we-shall-may-return to-houses? If you-hurry you-will-it-conquer work it-us-hinder to-hasten to-return.
Do you agree that we should go back home next week? If you get a move on, you will tackle the work that has delayed our return.

NOTES ON PRONUNCIATION

zisuwo, biya, pwayigwa The *w* in the first word and the *y* in the second and third are somewhat in the nature of "glide" sounds but are usually distinctly audible.

tuleembela Contracted from *tu-la-embela*.

cinsyungwa Probably this word, to be strictly phonetically correct, should be written *cisyungwa*, there being no *n* after the *i*, but the vowel being nasalised, cf. note on *liso* in Lesson XXV. Natives in

writing these words seem to spell indiscriminately, omitting or inserting the nasal consonant.

u-la-i-zunda (Sentence 10) Written thus above for grammatical purposes. In normal quick speech contracted to *uliizunda*.

NOTES ON GRAMMAR

Pronouns. The forms *co*, *zyo*, *bo*, *ko*, *to* illustrated above are akin to *we* and *bo*, noted in Lesson XXXIV, and to the forms *mebo* (I), *webo* (Thou), etc., i.e. they are used for emphasis and distinction. The five forms in question refer, of course, to nouns with the prefixes *ci-*, *zi-*, *bu-*, *ka-*, and *tu-* respectively. (N.B. In some dialects of Tonga, as in Ila and Mukuni, these pronouns take the forms *calo*, *zyalo* or *shalo*, *bwalo*, *kalo* and *twalo* respectively).

Copulative Form of Nouns. In the above Sentence Drill examples of the definite copula are given for all Noun Classes, including Locatives, not previously illustrated. Thus:—*Ndeliso*, It is the eye; *Ntotuntu*, It is the small things; *Nkoku-Bukaonde*, It is in Kaondeland; *Momuṅanda*, It is in the house; *Mpopansi* (or *Mpaansi*), It is on the ground. We can now summarise the reduplicated forms of the Noun Prefix used in this way. Numbered in the usual way, they are as follows:—1. *Ngomu-* (*Ngumu*). 1a. *Ngu-* (e.g. *Ngu-Sulwe*, It is the hare) 2. *Mbiba-* 3. *Ngomu-* (*Ngumu*-). 4. *Njemi-* 5. *Ndeli-* (*Ndili-*). 6. *Ngoma-* (*Ngema-*). 7. *Nceci-* (*Ncici-*). 8. *Nzezi-* (*Nzizi-*). 9. *Njem-* (*Njim-*), etc. 10. same as 8. 11. *Ndolu* (*Ndulu-*). 12. *Ntotu-* (*ntutu-*). 13. *Nkaka-*. 14. *Mbobu-* (*Mbubu-*). 15. *Nkoku-* (*Nkuku-*). 16. *Mpaa-* (*Mpopa-*). 17. *Nkoku-* (*Nkuku-*). 18. *Momu-* The forms in brackets represent alternatives used either in different dialects or according to individual idiosyncracies.

Object Relatives. Several examples of this are given above, including the following new forms:—*ntu-*, *mo-*, *mpo-*, used with nouns with the *tu-* prefix and with the locatives *mu-* and *a-* respectively. Thus:—*tuntu ntundakaula*, the small things which I bought; *muṅanda mundakalala*, in the house where I slept; *ansi mpondakakala*, on the ground where I sat. (N.B. When Perfect Forms are used in relative clauses like the last two examples above, the verb *li*, to be, is commonly omitted. Thus:—*mpotulede*, where we are lying—NOT *mpotulilede*; *nkutwakakede*—where we were seated—NOT *nkutwakalikede*).

kwangu to my place, cf. *kwa-Syatwinda*, to, at Syatwinda's place.

moomu in there. An alternative form of *omu*.

akale another time. *kale* normally means "already", but like a number of other words in Tonga, it may refer to either past or future time according to context.

NOTES ON VOCABULARY

cisuwo (pl. *zisuwo*) a basket used for carrying grain, meal, etc.; woven from reeds, palm leaves, etc. (Ila *intundu*. cf. Smith and Dale, I P N R. i. 188, 189).

p:vaya to smash, shatter, break into small pieces.

kumazuba early afternoon (say 1 to 5 p.m.).

pele but. Synonyms include *mpo* (Valley Tonga), *pesi* (Plateau Tonga), *sombi* (Mukuni).

cinsyungwa an indigenous variety of spinach, used as a relish.

kacece (pl. *tucece*) small child, say between the ages of one and eight years.

nyuma nyuma to be ailing, poorly.

zumina (Ila *vumina*, Mukuni *sumina*. cf. *zwa*—Ila *vwa*—Mukuni *swa*), to agree, consent. Also used in the sense of "believe".

bbilingana to "put one's back into" a task, get ahead with it.

SUBSTITUTION TABLE

<i>Sa wabona</i>	<i>musamu ngu-</i>	<i>ndakaula ku-Matoka</i>
<i>Sa mwabona</i>	<i>misamu nji-</i>	<i>twakaula ku-Choma</i>
<i>Sa mwakabona</i>	<i>maamba nge-</i>	<i>ndakajana kwa-Syatwinda</i>
<i>Sa mulayanda kubona</i>	<i>tuntu ntu-</i>	<i>ndakaula jilo</i>

The above table provides for the formation of 64 sentences.

EXERCISE 20(B)

Retranslate into Tonga:—

1. I have met ten cattle.
2. I have killed but one barbel. Jakobo is the man who has caught many; go to him; perhaps he will give you some.
3. Our rations are exhausted. Let us go back to the village.
4. Take the gun out of the house. It will get burnt.
5. Sorghum porridge is alright to eat with meat but no good with herbs.
6. There is plenty of sour milk. Take it to the village for the old folk to eat.
7. Where have you left the sheep? Perhaps they have got at my maize. No, all the sheep are at the kraal.
8. All the cups are unwashed. In what are we to drink beer?
9. Have you any meal at the house? No, we haven't, it is all finished.
10. Will you read my letter for me? No, I cannot read; my right eye is paining; it is where those people struck me.

(For key see Exercise 20A).

EXERCISE 21(A)

Translate into English:—

1. *Bantu bakali bazundwa.*
2. *Nsiyandi inkuku eyi pe. Ndayanda inkuku zimbi.*
3. *Sunu bantu boonse baya kuli? Baya kundima.*
4. *Amundivumbile butala bwangu, nkaambo invula ilasika. Indongwe zyangu zilabola na zyawidwa invula.*
5. *Ijombe zyangu zyaloboka sunu. Ambweni zyabweeda kumuunzi.*
6. *Ijombe yangu eyi yoongola, pele icizyala kabotu.*
7. *Junza mwami wesu uli mulweendo lwakuya kumbo.*
8. *Cituta cangu cazimba mpolyandiyasa ijamba.*
9. *Ndaba acoolwe. Teendakazi kuti ijombe yangu ndiibona.*
10. *Oyu muntu tafwi impeyo pe. Uloona mukati.*
(For key see Exercise 21B).

LESSON XXXVIII

SENTENCE DRILL

1. *Ko-cenjela, u-la-inkila. Sa to-bwene kuti mulonga wa-zula.*
Do-thou-beware, thou-wilt-go-to. ? not-thou-hast-seen that river it-is-full.
Take care, you will sink. Don't you see that the river is full?
2. *Sa magwalo angu ta-a-siki kulinduwe? Lu-taanzi lo lwa-ka-sika, lwa-bili lwa-ka-sweka, tee-nda-ka-lu-bona pe.*
? letters my not-they-arrive to-thee. First it it-arrived, of-two it-was-lost, not-I-it-saw no.
Have my letters not reached you? The first one—I had that; but the second miscarried, I have seen nothing of it.
3. *Ijamba li-taanzi ndi-yumu kwiinda lyabili. Eli lya-ka-syaalila ku-ulwa. Wabona kuti lya-amba ku-mana.*
Hoe first it-is-hard to-surpass of-two. This it-was-last to-be-bought. Thou-seest that it-speak to-finish.
The first hoe is stronger than the second. This one was bought more recently, but you see that it is nearly worn out.
4. *Mu-mu-buyu oyu mo-mu-zyalila ba-moomba, nkaambo wo ulijisi im-pako im-botu, ulya ta-u-jisi pe. Katuya, tu-ka-bone mai a-moomba mbu-a-bede.*
In-baobab this it-is-in-it-in-it-bear-to hornbills, because it it-has

hollow good, yonder not-it-has no. Let-us-go, we-may-see eggs of-hornbill how-they-are.

In this baobab tree is the spot where the hornbills breed, for it has a good hollow; that one yonder has no hollow. Let us go and look at the hornbills eggs.

5. *Mi-bungubungu yo ilijisi ma-tu mapati, pele mi-buyu yo ilijisi ma-tu ma-niini, alimwi wo a-la-siya-siya.*

Mubungubungu-trees they they-have leaves big, but baobabs they-have leaves small, again they they-are-dark-dark.

Mubungubungu trees have large leaves, whereas the baobabs have small leaves, and the latter are green.

6. *Igwi lyangu ta-li-na ku-bizwa pe. Ilyako lyo lyakabizwa na?*
Wild-orange of-me not-it-yet to-be-ripe no. That-of-thee it it-ripened eh?

My wild orange is not yet ripe. What about yours—is that ripe?

7. *Inkuku yako i-zyala mai ma-niini loko. Iyangu yo i-zyala mapati loko.*
Fowl of-thee it-bear eggs small very. That-of-me it it-bear big very. Your fowl lays very small eggs. Mine lays very big ones.

8. *Impongo zyako zi-zyala umwi umwi mwana. Izyangu zyo zi-zyala ba-bili ba-bili.*

Goats of-thee they-bear one one child. Those-of-me they they-bear two two.

Your goats bear but one kid apiece. Mine bear twins.

9. *Wa-kotoka lino, kasimbi? Ee, nda-kotoka, nda-katala.*

Thou-leave-work now, small-girl? Yes, I-leave work, I-am-tired.

So you have finished work, little girl? Yes, I have finished, I am tired.

10. *Zya-ka-tu-katazuya loko ijombe nzi-mwa-ka-siya jilo.*

They-us-tired very cattle which-you-left yesterday.

Those cattle you left here yesterday have been a terrible nuisance.

NOTES ON PRONUNCIATION

ta-a-siki, ta-u-jisi Written thus above for grammatical purposes; in normal quick speech contracted to *taasiki* and *tuujisi* respectively.

siya Distinguish carefully the two verbs “to leave” and “to be dark”, both of which occur in the above Sentence Drill. Cf. note on Lesson XVIII.

mbu-a-bede In normal quick speech this becomes *mbwaabede*.

NOTES ON GRAMMAR

Pronouns. The following forms, used for emphasis or distinction, are exemplified above:—*wo, yo, lyo, wo, yo, zyo, lo*, denoting “it” or “they” when referring to nouns with prefixes *mu-, mi-, i- or li-, ma-, im-, etc., im-* etc. (plural), and *lu-* (Nos. 3, 4, 5, 6, 9, 10 and 11) respectively.

(N.B. In Ila and Mukuni, as well as some dialects of Tonga, the forms used are:—*walo*, *yalo*, *lyalo*, *alo*, *yalo*, *zyalo* or *shalo*, and *lwalo* respectively).

Ordinal Numerals. “First” is expressed by the adjective—*taanzi*; thus:—*muntu mutaanzi*, the first person; *cintu citaanzi*, the first thing, etc. “second” is expressed by *-bili* joined to a Genitive Concord, in the same way as *-tatu* and *-sanu* (“third” and “fifth”, cf. Lesson XXXVI); thus:—*muntu wabili*, the second person; *cintu cabili*, the second thing, etc.

umwi, *babili* (Sentence 8). These are alternative, and probably older forms, for *omwe* and *bobile* respectively. *-mwi* we have seen already in the indefinite adjective “one, a certain, etc”. *-bili* occurs in the ordinal numeral “second” as noted above. Note the idiom *umwi umwi* (or *omwe omwe*), one apiece; *babili babili* (or *bobili bobili*), two apiece.

Genitive ConCORDS. When a Genitive Concord occurs at the beginning of a sentence or clause an *i-* is usually prefixed to give it definiteness. Thus in Sentences 6, 7, 8 respectively we have *ilyako*, thine (that, i.e. the hoe, of thee) *iyangu*, mine (that, i.e. the fowl, of me); and *izyangu*, mine (those, i.e. the goats, of me); (N.B. When the vowel of the prefix of the Noun Class referred to is *u-* or *a-*, the *i-* is sometimes replaced by the vowel in question. Thus instead of *iwangu*, *ibangu*, one may find *uwangu*, *abangu* respectively).

Object Relatives. One example occurs above (Sentence 10), viz. *nzi-*, referring to a plural noun with prefix No. 10. (*im-*, *in-*, etc.). Thus:—*ijombe nzimwakasia*, the cattle which you left; *inkuku nzitwakaleta*, the fowls which we brought. (N.B. Alternative forms are *nze-*, *nzo-*, *nzyo-*. In Ila and Mukuni *nsi-*, *nshi-*).

Tobwene (Sentence 1). For omission of *-li* in perfect verb forms cf. note in Lesson XXXVII.

Teendakalubona (Sentence 2). Negative Past Tense, cf. Lesson XIX. *mwaabede*. cf. *mbuzibede*. Lesson XXVII 3.

na (Sentence 6). Sometimes used at the end of an interrogative sentence with the force “is that so?”, “eh?”

izyala, zizyala (Sentences 7 and 8). Examples of the simple present tense, consisting of subject concord and verb without any infix. This tense is but rarely used.

NOTES ON VOCABULARY

inkila (Sentence 1) The applied form of the verb *inka* (to go, set out, depart). Often used of losing one’s footing in the water, sinking, getting drowned.

zula to be full. *Mukuni sula*.

amba (Sentence 3) Note the idiomatic use of this verb to denote “about to”.

moomba The Ground Hornbill (*Bucorvus cafer*), a large bird, common in Rhodesia, with a deep booming note. It figures in a number of native folk tales.

impako (pl. id.) a hole, crevice, hollow in a tree.

matu leaves. Singular *itu*. Dialect variants:—*ituru* (Ila), *liteu* (Mukuni).

sia-sia Tonga is very vague in its terminology for denoting colours. *sia* as we have seen means “dark, black”; the reduplicated form *sia-sia* is used for any “darkish” shade, e.g. green, blue, dark grey.

niini small *-nene* is “big”. Note the contrast expressed in the different vowels. A synonym for “small” is *-syonto* (“Plateau” Tonga and Ila).

kotoka to “knock off” work at the end of the day.

katazya (Causative form of *katala*, to be tired), literally “to tire”—hence to trouble, be a nuisance, “fag”.

SUBSTITUTION TABLE

<i>Ijamba</i>	<i>litaanzi</i>	<i>ndiyumu</i>
<i>Isumo</i>	<i>lyabili</i>	<i>ndibotu</i>
<i>Itobo</i>	<i>lyatatu</i>	<i>ndipati</i>
<i>Ikole</i>	<i>lyasanu</i>	<i>ndiniini</i>
<i>Ikoma</i>		<i>ndibi</i>
		<i>lyafwa kale</i>
		<i>lyaamba kufwa</i>

The above table provides for the formation of 140 sentences.

EXERCISE 21(B)

Retranslate into Tonga:—

1. The irascible people have been beaten.
2. I do not want this fowl. I want different fowls.
3. Where are all the people today? They have gone to the hoeing feast.
4. Thatch my grain bin for me. The rain is coming, and my ground nuts will rot if they get the rain upon them.
5. My cattle have broken loose today. Perhaps they have gone back to the village.
6. This cow of mine is old but still calves well.
7. Tomorrow our chief is setting out on a journey westwards.
8. My foot has swollen when the hoe hurt me.
9. I am fortunate. I doubted if I should ever see my ox again.
10. This person does not feel the cold. He sleeps inside.
(For key see Exercise 21A).

EXERCISE 22(A)

Translate into English:—

1. *Cenjela. Inzoka ilakuluma.*
2. *Iyombe intaanzi njiinywa maanzi mabotu.*
3. *Lino lyangu lyaamba kukuka.*
4. *Inkuku eyi yakumba sunu. Izyale. Ambweni tulajana inkuku zinji.*
5. *Bata balasika sunu, Ino Balalyanzi? Mulajaya inkuku yangu, bazoolye.*
6. *Ecino ciindi tulonga toonse twazula maanzi. Tokonzyi kweenda pe.*
7. *Sa ulayanda kuula inkuku? Ee, ndaziyanda.*
8. *Isumo lyako ndilamfu kwiinda lyangu.*
9. *Imbeba zyandimanina zipopwe mumuunda. Sa tokonzyi kuzitea? Njoozitea.*
10. *Sa nduwe wandinywida mukande?—Ee, ndime, nkaambo yalindi-ciside inzala.—Ani lino uyeeya kuti ndalyanzi? Koya, ukandiletele umbi kuli banyoko. Sa tobwene kuti yandicisa inzala ambebo.*
(For key see Exercise 22B).

LESSON XXXIX

SENTENCE DRILL

1. *Ku-Masuku nkubotu kwiinda ku-Chipembi, nkaambo ko ta-ku-kwe mansenya pe.*
To-Masuku it-is-good to-surpass to-Chipembi, because there not-there-are mosquitoes no.
Masuku is a better place than Chipembi, for at the former there are no mosquitoes.
2. *Atulale anze sunu, nkaambo wo alatontola, mujanda mulapya loko.*
Let-us-sleep outside today, because on-there it-is-cold, in-house it-is-hot very.
Let us sleep outside today, for there it is cool; it is very hot in the house.
3. *Mujanda yangu mulaloka loko. Muli-nduwe mo ta-mu-loki pe. Nda-ka-mu-bona ciindi nci-nda-ka-kede nindakazwa ku-ku-vwima jilo.*
In-house my it-is-falling very. In-thee in-there not-it-falls no. I-it-saw time which-I-seated when-I-came-from to-to-hunt yesterday.
My house lets the rain in very badly. Yours on the contrary

does not leak; I noticed that when I was sitting there yesterday on my return from hunting.

4. *Kuboko ko takucisi loko pe, kuulu nko-ku-cisa loko.*
Arm it not-it-pains very no, leg it-is-it-which-pains very.
The arm is not particularly painful; it is the leg that is so painful.
5. *Oyo muntu ngu-twakabona jilo uli-kozyene a-bata.*
That person whom-we-saw yesterday he-is-like with-my-father.
That man whom we saw yesterday is very like my father.
6. *Bantu mbi-twakabona jilo kumulonga, unwi uli-samide cibaki casiluwe.*
People whom-we-saw yesterday to-river, one he-is-dressed-in coat of-leopard.
One of those people we saw at the river yesterday wears a leopard skin coat.
7. *Inkuku yangu ya-ne ya-ligwa muyuni. Ma! Ya-nyonyooka inkuku.*
Fowl my of-four it-is-eaten bird. Mother! It-is-destroyed fowl.
My fourth fowl has been eaten by a bird. Alas! How the fowls are destroyed!
8. *Ijamba ndi-twakafula jilo nde-lya-ne.*
Hoe which-we-forged yesterday it-is-of-four.
The hoe we forged yesterday is the fourth.
9. (a) *Sama lutambo lwangu.* (b) *Zilyo zyati bizwe! Wazisia.*
Wear belt my. Food it-speak may-be-ready.
Put on my belt. You-it-leave.
The food is nearly ready and you are going without it!
10. *Muli-bwane ndakaya ku-Matoka, ndakaboola ku-mazuba. Bu-ce, nda-ya kwa-Moyo.*
In-(day)-of-four I-went to-Matoka, I-returned afternoon. It-dawn, I-go to-of-Moyo.
On Thursday I went to Matoka and came back in the afternoon.
Next day I went to Moyo's village.

NOTES ON PRONUNCIATION

vw This combination is not very common but need give no difficulty. Students of Ila will have met it already in *vwa*, to come out (Tonga *zwa*. Ila *v* here, as in a number of words, replaces Tonga *z*). In Mukuni *vwima* becomes *fwima* (cf. note below), there being no *v* sound in that dialect.

kozyene An alternative form is *kozyenye*.

yane, lyane, bwane (Sentences 7, 8, 10). Note the low tone on the last syllable.

NOTES ON GRAMMAR

Pronouns. The form *ko* (Sentence 4 above) denotes "it", with reference to a Noun with Prefix No. 15, as *kuboko* (arm), *kutwi* (ear), *kuulu* (leg). It is used for emphasis or distinction, like the forms *wo*, *lyo*, etc. already noted. *ko*, *mo*, *wo* (See Sentences 1, 3, 2 respectively) are the corresponding locative forms. (In most dialects the four forms in question become *kwalo*, *kwalo*, *mwalo* and *alo* respectively). We can now summarize these pronouns.

1st person singular (I) *ime*, *mebo* (Ila *ume*).

1st person plural (We) *iswe*, *swebo*. (Ila *uswe*).

2nd person singular (Thou) *ive*, *webo*. (Ila *uwe*).

2nd person plural (You). *inywe*, *nywebo*. (Ila *umwe*, Mukuni *mwebo*).

3rd person (he, she, it, they). Numbered according to Noun Classes:—

1. *we* (*walo*); 2. *bo* (*balu*); 3. *wo* (*walo*); 4. *yo* (*yalo*); 5. *lyo* (*lyalo*); 6. *wo* (*alo*); 7. *co* (*calo*); 8. *zyo* (*zyalo*, *syalo*, *shalo*); 9. *yo* (*yalo*); 10. same as 8; 11. *lo* (*lwalo*); 12. *to* (*twalo*); 13. *ko* (*kalo*); 14. *bo* (*bwalo*); 15. *ko* (*kwalo*); 16. *wo* (*alo*). 17. *ko* (*kwalo*); 18. *mo* (*mwalo*);

Object Relatives. "whom, which, that", as the object of a clause, referring to nouns with prefixes Nos. 1, 2, 5 and 7 (*mu-*, *ba-*, *i-* or *li-*, and *ci-*), is denoted by *ngu-*, *mbi-*, *ndi-* and *nci-* respectively. Thus:—

Muntu ngutwakabona The person whom we saw

Bantu mbitwakabona The people whom we saw

Ijamba nditwakafula The hoe which we forged

Cintu ncitwakajana The thing which we found.

Note in Sentence 3 above the use of *ciindi nci-* (literally "the time which") as an alternative for *ni-*, "when".

Ordinal Numerals. "fourth" is expressed by *-ne* joined to a Genitive Concord. Thus:—*muntu wane*, the fourth person; *cintu cane*, the fourth thing; *ijamba lyane*, the fourth hoe; *buzuba bwane*, the fourth day.

tatukwe (Sentence 1) there is not, there are not. An alternative form for *taakwe*, cf. Lesson XXXV 8.

mulinduwe (Sentence 3) in your house, in your place. cf. *kulinduwe*, at your place, etc.

zyati bizwe (Sentence 9b). about to be ready. The verb *-ti* is often used thus, followed by a Subjunctive, to denote "nearly, almost, about to," etc. (Note that the second verb has no subject concord). Cf. the similar idiomatic use of *mba* noted in Lesson XXXVIII.

kozyene (Sentence 5). Perfect form of *kozyana*, to be like, resemble.

Buce (Sentence 10) "When it dawned . . ." (i.e. The next day). The Subjunctive of the verb is often used in this way to introduce a subordinate clause.

ndakaya . . . ndakaboola . . . ndaya . . . (Sentence 10). When a number of successive past tenses occur in a narrative, the **-aka-** tense is of course used for the first, but for the subsequent ones the simple **-a-** tense may be used.

NOTES ON VOCABULARY

mansenya mosquitoes. Singular *insenya*. Ila *imwi*, pl. *mamwi*.
anze outside. Dialect variants:—*ansengwe* (Ila), *pansengwe* (Mukuni).
vwima (Mukuni *fwima*) to hunt. A synonym (Ila and “Plateau” Tonga) is *weza*.
muyuni (pl. *bayuni*) (Sentence 7), a bird. In this context, of course an eagle or other bird of prey. (Ila *muzuni*).
fula to forge. The verb regularly used of the blacksmith’s activities. The craft is a dying one amongst the Batonga.
sama to wear, don, put on (clothes, etc.).
bizwa to be ready, cooked (of food)—also ripe (of fruit) cf. note on Lesson XII. 7.

SUBSTITUTION TABLE

<i>Mebo nda-</i>	<i>ya</i>	<i>ku-Matoka</i>
<i>Nda-</i>	<i>kaya</i>	<i>ku-Choma</i>
<i>Jalata wa-</i>	<i>kayanda kuya</i>	<i>kwa-Moyo</i>
<i>We wa-</i>	<i>kali kuya</i>	<i>kujanda</i>
<i>Wa-</i>		<i>kumuunzi</i>
<i>Swebo twa-</i>		<i>kucintolo</i>
<i>Twa-</i>		<i>kucintolo ca-Syasikaboole</i>
<i>Bo ba-</i>		<i>ku Butonga</i>

The above table provides for the formation of 256 sentences.

EXERCISE 22(B)

Retranslate into Tonga:—

1. Take care! The snake is going to bite you.
2. The first ox is the one that drinks good water.
3. My tooth is very nearly out.
4. This fowl is broody. Let it sit. Perhaps we shall add considerably to our stock of poultry.
5. My father is coming today—What is he to eat?—You may kill my fowl for him to eat.
6. At the present time all the streams are in flood. You cannot undertake a journey.
7. Do you want to buy some fowls? Yes, I do.
8. Your spear is longer than mine.

9. The mice are finishing all my maize in the field. Can you not set a trap for them?—I will.
10. Is it you who drank my light beer?—Yes, it was I; I was feeling the pangs of hunger. Well now, what do you think I am going to eat? Go and fetch me another lot from your mother's. Don't you see that I am famishing?
(For key see Exercise 22A).

EXERCISE 22(C)

Give the Tonga for:—

the first person—the second person—the third person—the fourth person—the fifth person—the second fire—the third village—the fourth village—the first hoe—the third spear—the first bed—the second grain bin—the third bow—the fourth day—the fifth boat—the second leg—the first small animal—the second small thing—the third kid—the fifth coat—the fourth knife—the third time—the second school—the first thing—the first goat—the second fowl—the third guinea fowl—the fourth donkey—the fifth letter—the first letter—the second letter—the third journey—the fourth journey—the first song.

(For key see Exercise 22D).

LESSON XL

SENTENCE DRILL

1. *Sa nje-mpongo eyi nji-ndakabwene jilo? Njiyo.*
? it-is-the-goat this which-I-had-seen yesterday. It-is-it.
Is this the goat which I saw yesterday? Yes, that is the one.
2. *Sa nze-zyakusama ezi nzi-ndakasamide muli-bwasamu? Nzizyo.*
? it-is-the-(things)-of-to-wear these which-I-had-put-on in-fifth-day? It-is-they.
Are these the clothes I was wearing on Friday? Yes, they are the ones.
3. *Sa ndo-lukuni olu ndu-ndakakuletela muli-bwatatu? Ndulo. Ukandiletele a-lumwi.—Mbubo, ndakuletela.*
? it-is-the-log this which-I-thee-brought-for in-(day)-of-three. It-is-it. Thou-mayest-me-bring-for and-another. All right, I-thee-bring-for.
Is this the log of firewood which I brought you on Wednesday?
Yes, this is it. You might bring me another. All right, I will.
4. *Wainda muntu uujisi basune bali musanu a-umwi, nkabela mbabotu loko. Ambweni wali kuyanda ku-ulisya.*

He-pass person who-has oxen they-are five and-one, and they-are-good very. Perhaps he-was to-want to-sell.

A person has gone by with six oxen, and they are very good ones. Perhaps he was wanting to sell them.

5. *Ndijisi zilundu zya-tombwe zili musanu a-cimwi.*

I-have hills of-tobacco they-are five and-one.

I have six lumps of tobacco.

6. *Obo buci mbu-twakajana jilo mu-sokwe bwakandikola.*

That honey which-we-found yesterday in-veldt it-me-intoxicated.

That honey which we found yesterday in the veldt was too strong for me.

7. *Kuulu kwayombe nku-mwakaula jilo kwaya-i?—Ba-mukamwini bakakasya bati, Utajiki nyama, nja-beenzu bangu.*

Leg of-ox which-you-bought yesterday it-go-where? They-master-of-house he-prevented he-say, Thou-not-cook meat, it-is-of visitors my.

What has become of the leg of beef you bought yesterday? The master of the house gave me instructions not to cook it; he said, "It is for my visitors".

8. *Keembe kabantu nki-twakaleta ka-inka a-maanzi.*

Axe of-people which-we-brought it-go with-water.

The people's axe we brought has been carried off by the water.

9. (a) *Sa eli i-tafule ndya-kuulisya?* (b) *Aya matongo nga-matata.*

? this table it-is-of-to-sell

These ruins they-are-of-my-fathers.

Is this table for sale?

This is the site of my ancestral home.

10. *Mweenya uno mubotu kukuyaka muunzi, nkaambo maanzi ali afwiifwi, ta-a-katazyi ciindi cacilimo, nkaambo ta-a-yuminini pe.*

Place this it-is-good to-to-build village, because water it-is near, not-it-tires time of-hot-season, because not-it-dries-up no.

This is a good site to build a village, for the water is near; moreover there is no difficulty with water even in the hot season, as it does not dry up.

NOTES ON PRONUNCIATION

njiyo, *nzizyo*, *ndulo*, etc. Note carefully the intonation of these words. *kwaya i?* (Sentence 7). A *y* glide sound may be heard between the two last vowels. Note the high tone on *i*.

NOTES ON GRAMMAR

Pronouns. Note the forms *nzizyo*, *njiyo*, *ndulo* denoting "it is it, it is they", with reference to nouns with prefixes *zi-*, *im-*, etc., and *lu-* (Nos. 8,

9 and 11) respectively. These forms come under the same category as *nguwe* (It is he), *mbabo* (It is they), noted in Lesson XXXVI.

Object Relatives. All forms not previously noted are exemplified in this Lesson, viz. those for nouns with prefixes Nos. 8, 9, 11, 14, 15 and 13 (*zi-*, *im-*, etc., *lu-*, *bu-*, *ku-* and *ka-* respectively). Thus:—*zyakusama nzindakasamide*, the clothes which I was wearing; *impongo njindakabwene*, the goat which I saw; *lukuni ndundakaleta*, the log which I brought; *buci mbutwakajana*, the honey which we found; *kuulu nkumwakaula*, the leg which you bought; *keembe nkitwakaleta*, the axe which we brought. We can now give a complete list of these forms, numbered in the usual way according to Noun Classes. Forms in brackets represent either dialectal variants or alternatives used according to individual idiosyncracies. There is considerable variation in the final vowel. 1. *ngu* (*ngo-*), 2. *mbi-* (*mbo-*), 3. *ngu-* (*ngo-*), 4. *nji-* (*nje-*, *njo-*), 5. *ndi-* (*nde-*, *ndyo-*), 6. *ngi-* (*ngo-*), 7. *nci-* (*nce-*, *nco-*), 8. *nzi-* (*nze-*, *nzyo-*, *nshi-*), 9. *nji-*, (*nje-*, *njo-*), 10. same as 8. 11. *ndu-* (*ndo-*), 12. *ntu-* (*nto-*), 13. *nki-* (*nke-*, *nko-*), 14. *mbu-* (*mbo-*), 15. *nku-* (*nko-*), 16. *mpo-* (*mpu-*, *mpe-*, *mpa-*), 17. *nku-* (*nko-*, *nke-*, *nkwa-*), 18. *mu-* (*mo-*, *mwe-*, *mwa-*).

Genitive ConCORDS. Note the forms *ndya-*, *nga-*, *nja-*, denoting “it is of . . .”, “they are of . . .”, with reference to nouns with prefixes Nos. 5 (*i-*, *li-*), 6 (*ma-*), 9 (*im-*, *in-*, etc.) respectively. Cf. *ngwa* (Lesson XXXIII).

Numeral “six”. There is in Tonga and Mukuni no word for “six”; one has to say “five and one”. The “five” is expressed by the noun *musanu*, joined to the preceding noun in the same way as *ikumi*, “ten”; the “one” is expressed by *a-* (a curious alternative is *mu-*) plus the appropriate subject concord plus *-mwi*. Thus:—*bantu bali musanu aumwi* (or *bantu bali musanu muumwi*), six people; *Zintu zili musanu acimwi* (or *mucimwi*), six things; *maamba ali musanu alimwi* (or *mulimwi*), six hoes. (N.B. In Ila “six” is *cisambomwi*; in the Lumba and sometimes in Western Tonga *kakole* is used. These words are nouns, like *ikumi* and *musanu*. Thus:—*Bantu bali cisambomwi*, six people; *Maamba ali cisambomwi*, six hoes; *tuntu tuli kakole*, six small things).

njindakabwene (Sentence 1). The form *njindakabona* would also, of course, make a perfectly good sentence. The difference is very slight. Cf. note below.

nzindakasamide (Sentence 2). The perfect form—*samide* gives the sense of “which I was wearing”—the thought being of the state and not of the action of putting on a garment. *nzindakasama* would mean “which I put on”.

alumwi (Sentence 3). “and another one”. “Bring me yet another”.

ulisya (Sentences 4 and 9), to sell. > *ula*, to buy. The ending *-isya*, as we have seen (Lesson XXVII) commonly gives the verb an intensive, but in some instances a causative, significance. The latter is the case here: *ulisya*=cause to buy, i.e. sell. The form *uzya* is also used.

musokwe (Sentence 6), in the veld, bush (*isokwe*, pl. *masokwe*). The *i*- of this prefix, as we have seen, is very weak in character and commonly drops out when a locative is prefixed.

bamukamwini (Sentence 7). Plural of respect, cf. note on *bata* (Lesson XXI).

yuminina (Sentence 10). *yuma*=to be dry; *yuminina*=to be completely dry, absolutely dried up. Examples of similar formations will be found in subsequent Lessons.

NOTES ON VOCABULARY

cilundu Literally "a hill". Tobacco (*tombwe*—Mukuni *fwaka*) is potted into mound-like lumps. The Baila commonly speak of a *cikoto* (literally "knot") of tobacco.

keembe (pl. *tweembe*) axe. In "Valley" Tonga this word is used of the female genitalia and so is considered impolite; the word *kaleba* (pl. *tuleba*) is therefore substituted. Another term for "axe" is *kankuni* (presumably derived from *inkuni*, firewood—that with which one cuts wood).

isokwe open bush, veldt. Dialect alternatives:—*cisuwa*, *luundu* (Mukuni). *itafule* (also *intafule*), table. An adaptation of the English word, or rather of the cognate Dutch.

mwenya (pl. *myeenya*) In Ila, Mukuni and Western Tonga *busena* (pl. *masena*), a place.

SUBSTITUTION TABLE

<i>Ndijisi</i>	<i>inombe</i>	<i>zyobile</i>
<i>Tulijisi</i>	<i>impongo</i>	<i>zyotatwe</i>
<i>Bata balijisi</i>	<i>imbelele</i>	<i>zyone</i>
<i>Ndakaula</i>	<i>inkuku</i>	<i>zyosanwe</i>
<i>Twakaula</i>	<i>imbongolo</i>	<i>zili musanu aimwi</i>
<i>Ndaleta</i>	<i>inkanga</i>	<i>zili ikumi</i>

The above table provides for the formation of 216 sentences.

EXERCISE 22(D)

Give the English for:—

muntu mutaanzi—*muntu wabili*—*muntu watatu*—*muntu wane*—*muntu wasanu*—*mulilo wabili*—*muunzi watatu*—*muunzi wane*—*ijamba litaanzi*—*isumo lyatatu*—*bulo butaanzi*—*butala bwabili*—*buta bwatatu*—*b zuba bwane*—*bwaato kwasanu*—*kuulu kwabili*—*kanyama kataanzi*—*kantu kabili*—*kapongo katatu*—*cibaki casanu*—*cifulo cane*—*ciindi catatu*—*cikolo cabili*—*cintu citaanzi*—*impongo intaanzi*—*inkuku yabili*—*inkanga yatatu*—*imbongolo yane*—*lugwalo lwasanu*—*lugwalo lutaanzi*—*lugwalo lwabili*—*lweendo lwatatu*—*lweendo lwane*—*lwiimbo lutaanzi*.

(For key see Exercise 22c).

EXERCISE 23(A)

Translate into English:—

1. *Ijombe ezi kukomena! Zizwai? Zizwa ku-Bulozi.*
2. *Sa tulonga twayuminina kale? Ee, twayuminina.*
3. *Tupongo twaya musokwe.*
4. *Itu lyatombwe lyawida mumukande. Mukande woonse walula.*
5. *Muliya okuno tabaulyi na? Baluulya. Nkaambonzi tabausyi? Nkaambo ecino ciindi tabafwide inzala.*
6. *Sa mubungubungu ulijisi loози mbuli mubuyu? Ee, ulijisi loози, pele taluli luyumu mbuli lwamubuyu pe.*
7. *Ku-Bukaonde takukwe ijombe pe. Tabalyi malili.*
8. *Fwambaana kujika insima. Bafwa inzala beenzu.*
9. *Matwi amunkala oyu kukomena! Ee, mapati nkaambo alakwe mupati.*
10. *Sa inzila eyi ileendeka? Pe, pe, tiiendeki. Ukainde ku-Cibelele.*
(For key see Exercise 23B).

LESSON XLI

SENTENCE DRILL

1. *Sa ngo-munseme oyu ngu-mwakaula ijlo?—Nguwo—Mubotu loko.*
? it-is-mat this which-you-bought yesterday. It-is-it. It-is-good very.
Is this the mat you bought yesterday? Yes, that is the one. It is a very good one.
2. *A-mu-yale minseme minji. Sunu ndaswayigwa beenzu.—Sa mbo-muya abalo ku-Lusaka?—Ee, mbombabo.*
Do-you-spread mats many. Today I-am-visited strangers. ?it-is-they-who-you-go with-them to-Lusaka. Yes, it-is-they.
Put plenty of mats down. I have visitors today.—Are they the folk with whom you are travelling to Lusaka? Yes, they are the ones.
3. *Sa nde-jamba nde-mwakaletede obuya buzuba nitwakali kulima indima?—Ee, ndilyo.—Nda-li-luba. Ndali kuyeyya kuti ambweni ndimbi. Nguni wakakubezela mwini?*
? It-is-the-hoe which-you-had-brought yonder day when-we-were to-hoe hoeing-feast—Yes, it-is-it. I-it-forgot. I-was to-think that perhaps it-is-different. It-is-who he-thee-carved-for handle?
Is that the hoe you had with you on that day when we were working

at the hoeing feast?—Yes, this is the one—Oh, I could not remember if it was the same or if it was a different one. Who carved the handle for you?

4. *Ndijisi iyombe iyanda kuulwa zilundu zili musanu azibili zya-tombwe.*
I-have ox it-want to-be-sold lumps they-are five and-two of-tobacco.
I have an ox I am willing to sell for seven bales of tobacco.
5. *Sa ulakonzya kundibezela miini ili musanu aibili.*
? thou-canst to-me-carve-for handles they-are five and-two.
Can you carve me seven handles?
6. *Sa bulo obu mbo-bwa-saanguna ku-lukwa? Ec, mbubo.*
? bed this it-is-it-which-was-first to-be-woven? Yes, it-is-it.
Is this the first bed that was woven? Yes, this is it.
7. (a) *Eci cuuno nca-moongwe.* (b) *Sa ezi zyuuno nzya-musamba.*
This chair it-is-of- ? these chairs they-are-of-mu-
moongwe. samba.
This chair is of moongwe Are these chairs of musamba
wood. wood?
8. *Sa mibula eyi nji-mwakazoobweza imbula obuya buzuba?—Ii, njiyo.*
? P. mobola-trees these it-is-they-which-you-came-take P. mobola-
fruits yonder day. Yes, it-is-they.
Are these Parinari mobola trees the ones from which you came to
get fruit that day?—Yes, they are the ones.
9. *Sa nkuko kutwi oko kwakali kucisa?—Ii, nkuko.*
? it-is-it ear that it-was to-pain.—Yes, it-is-it.
Is that the ear that was paining?—Yes, that is the one.
10. *Wainda muntu wali kusambala inswi, mane nda-mu-sindikila kasinzo-
sinzo. Twali kuya bu-ambaula. Wazwa ku-Bombo, u-ya kwa-
Sikatumba.*
He-pass person he-was to-trade fish, until I-him-accompany
small-journey-journey. We-were to-go while-converse. He-come-
from to-Bombo, he-go to-of-Sikatumba.
A person passed by who was hawking fish, and I accompanied
him a short distance on his way, and had some conversation
with him. He was from Bombo and was going to Sikatumba's
village.

NOTES ON PRONUNCIATION

luka Note the intonation. Distinguish carefully from *luka*=vomit, and *luuka*=tsetse fly.

buambaula (Sentence 10) Written thus above for grammatical purposes. In normal quick speech contracted into *bwaambaula*.

mbubwasaanguna, njimwakazoobweza (Sentences 6 and 8) Note carefully the intonation here used. Cf. Grammatical Note below.

NOTES ON GRAMMAR

Pronouns. Note the following forms exemplified above:—*nguwo*, *njiyo*, *ndilyo*, *mbubo*, *nkuko*. These denote “it is it”, “it is they” with reference to Nouns with prefixes No. 3 (*mu-*), 4 (*mi-*), 5 (*i-*, *li-*), 14 (*bu-*) and 15 (*ku-*) respectively.

Note also the form *mbombabo* used in Sentence 2. This is a more emphatic form of *mbabo*, “It is they”, and is formed by prefixing the copula *mbo-* which we have already seen used before nouns and relative clauses, as in *Mbobantu*, they are the people; *mbobakasaanguna kusika*, they are the ones who arrived first. There are similar emphatic reduplicated forms corresponding to other classes of pronoun of the type we are considering. Thus—*nguwe*, *nguwo*, *njiyo*, *ndilyo*, etc. can be replaced by *Ngonguwe*, *ngonguwo*, *njenjiyo*, *ndendilyo*, etc. Thus in answer to the question *Sa ngomunseme oyu ngumwakaula jilo?* “Is that the mat you bought yesterday”, one may either say *Nguwo*, as in Sentence 1 above, or—if one wishes to be especially explicit or emphatic—*Ngonguwo*.

abalo (Sentence 2) “with them”. This is simply a combination of *a-* (“and, with”) with the Pronoun *balo* already noted.

Genitive Concorde. Note the forms *nca-*, *nzya-*, denoting “it is of”, “they are of”, with reference to nouns with the prefixes *ci-* and *zi-* respectively.

mbomuya abalo, njimwakazoobweza (Sentences 6 and 8 respectively). The correct intonation gives the initial *mbo-* and *nji-* in these phrases a copulative force, so that the meaning is “they are the ones with whom you are going”, “they are the ones (from) which you came to gather”. With a different intonation the phrases become mere relative clauses, meaning “with whom you are going”, “from which you came to gather”. Note that a sentence like No. 8 above may take several different forms. We may say:—

Sa njemibula eyi njimwakazoobweza imbula?

OR *Sa eyi njemibula njimwakazoobweza imbula?*

OR *Sa mibula eyi njimwakazoobweza imbula?*

OR *Sa njiyo mibula eyi njimwakazoobweza imbula?* and so on.

Numeral “seven”. This is expressed in Tonga by a phrase “five and two” similar in construction to the “five and one” noted in the previous lesson. Thus:—

Bantu bali musanu ababili (or *mubabili*) Seven people

Misamu ili musanu aibili (or *mwiibili*) Seven trees

Zintu zili musanu azibili (or *muzibili*) Seven things

and so on.

(N.B. In Ila “seven” is *ciloba*, this being a noun used in the same way as *ikumi* and *cisambomwi* previously noted. Thus:—*Bantu bali ciloba*, seven people; *Maato ali ciloba*, seven canoes, etc.).

swayigwa (Sentence 2) “to be visited”—from *swaya*, to visit. Note that verbs ending in *-ya* have passive forms ending in *-igwa*. Thus:—*jaya*, to kill—*jayigwa*, to be killed. Cf. the monosyllabic verbs *pa*, *bba* etc. noted in Lesson XX.

NOTES ON VOCABULARY

munseme a mat made of reeds, used for sleeping purposes.

mwini handle of axe or hoe.

moongwe (pl. *myoongwe*) a species of tree with hard wood suitable for carving stools. Another name is *mujongo* (pl. *mijongo*).

musamba (pl. *misamba*) another species of tree with wood suitable for carpentry.

kasinzosinzo The word *musinzo* denotes a journey; *kasinzo* is a short journey, short distance; the reduplicated form *kasinzosinzo* denotes a short distance such as that for which one sometimes accompanies a friend starting a journey—not far enough to be seriously called a *musinzo* or even a *kasinzo*.

saanguna to be first. An alternative form of the word (regularly used in Ila and not unknown in Tonga) is *taanguna*.

cuuno a stool chair. In Ila and Mukuni the form of the word is *cuuna* (pl. *shuuna*).

EXERCISE 23(B)

Retranslate into Tonga:—

1. What a size these cattle are! Where are they from?—They are from Barotseland.
2. Are the streams already dried up? Yes, they are dried up.
3. The kids have gone into the veld.
4. A leaf of tobacco has fallen into the light beer and all of it is flavoured (“bitter”).
5. Do they not eat the muliya root here?—Yes, they do—Then why do they not dig it?—Because at the present time they are not short of food.
6. Does the mubungubungu tree yield bark-string like the baobab?—Yes, it does, but the string is not as strong as that of the baobab.
7. In Kaondeland there are no cattle. They do not eat milk there.
8. Make haste and cook some porridge. The visitors are hungry.
9. What a size this dog’s ears are!—Yes they are certainly large, but then he is a big dog.
10. Is this road passable?—No, it is not. Go via Cibebele.
(For key see Exercise 23A).

EXERCISE 24(A)

Translate into English:—

1. *Sa wacileta cintu cangu ncindakali kwaamba muli bwasanu?—Ma! Ndaluba. Teendacileta pe.*
2. *Ingoma tiilili sunu. Izoolila junza.—Nkaambonzi watulazya kuti muboole?—Teendalizi. Ndali kuyeeya kuti ambweni sunu tulazyana, pele bapati batukasya.—Junza tulaboola alimwi.—Ee, mukaboole mukaleta abasimbi.*
3. *Amubbale mwana. Izuba lyabbila.*
4. *Wakali kulazya kuti, Tuyooswaana alya mpotwakalede ciindi camweto.*
5. *Mbubo. Njoomubuzya buzuba mbumweelede kusika.*
6. *Olu lwiimbo ndubotu kwiinda ndutwakaimba jilo.*
7. *Intale yatutanda sunu.—Mwijana kuli?—Twali mubwaato akati kamulonga.*
8. *Sa wiitanga kale impongo? Iange, ndaamba kweenda.*
9. *Bona mulilo! Ambweni apya aŋanda yako.*
10. *Sa mulibwene nkundakalibika ijamba?—Pe, pe, nsilibwene.—Amwiinke alya mpotwakalekela kulima jilo.*
(For key see Exercise 24B).

LESSON XLII

SENTENCE DRILL

1. *Sunu twaange ijombe zili musanu a-zi-tatu.*
Today let-us-tie cattle they-are five and-they-three.
Today let us harness eight oxen.
2. *Beenzuma mbu-tu-lala abo bali musanu a-ba-tatu.*
My-companions whom-we-sleep with-them they-are five and-they-three.
My companions with whom I sleep number eight.
3. *Aba basune mba-bantu. U-ta-ba-sowi pe.*
These oxen they-are-of-people. Thou-not-them-throw-away no.
These oxen belong to (other) people. Take care not to lose them.
4. *Sa nge-makwa aya ngo-waakuleta?—Ee, ngawo.—Ino nkaambonzi waakuteba makwa luzutu.*
? it-is-barks these which-thou-go-to-bring—Yes, it-is-they. Now account-of-what thou-go-to-cut barks only.
Is this the bark that you went to bring?—Yes, that is it—But why did you cut only bark?

5. *Sa eco cuulu ncoyanda kusya bulongo?—Ee, ncico.—Ne! Tacili cibotu pe. Bulongo bulaanduka.*
 ?t hat ant-hill it-is-it-which-thou-wantest to-dig clay—Yes, it-is-it.
 —Nay! Not-it-is good no. Clay it-is-splitting.
 Is that the anthill from which you wish to dig clay? Yes, that is the one.—But that one is of no use! The clay from it will split far too easily.
6. *Ndaya kukusya bulongo. Moyo wangu ulayanda ku-soleka ku-bumba cilongo mbubonya mbuli ncaakabumba mweenzuma.—Mbubo, koya. Ani ulainka ani?—Ndainka abeenzuma. Nkubali bayanda kuya.*
 I-go to-to-dig clay. Heart my it-is-wanting to-try to-mould pot exactly-as as which-moulded my-companion—Very-well, do-thou-go. And thou-are-going with-whom?—I-go with-my-companions. There-they-are they-want to-go.
 I am going to dig clay. I am anxious to try and mould a pot like the one my friend made—Very well, go along. With whom are you going?—I am going with my friends; there are some of them who wish to go.
7. *Sa impongo ezi nzo-wakaula jilo?—Ee, nzizyo.*
 ? goats these they-are-they-which-thou-boughtest yesterday. Yes, it-is-they.
 Are these goats the ones you bought yesterday? Yes, these are they.
8. *Sa ntu-twako otu tukuku twalala anze? Ee, ntuto. A-mu-tu-njizye.*
 ? they-are-thine these small-fowls they-sleep outside—Yes, it-is-they. Do-you-them-cause-to-enter.
 Are these your chickens that are roosting outside? Yes, they are the ones. Get them in.
9. *Sa nkako aka kana nki-ka-kukula koonse koonse.—Ee, nkako. Kacita kabotu. Ka-salazya loko.*
 ? it-is-it this small-child it-is-it-which-sweep to-all to-all—Yes, it-is-it—It-do well. It-cause-to-be-clean very.
 Is this the little chap that has swept everywhere?—Yes, this is he—He has done well; he has cleaned things up thoroughly.
10. *Obu bwizu mbwa-kuvumba. A-mu-bu-bambe kabotu.*
 This grass it-is-of-to-cover. Do-you-it-arrange well.
 This grass is for thatching. Stack it up nicely.

NOTES ON PRONUNCIATION

nzowakaula (Sentence 7) Note carefully the Intonation. Cf. Grammatical note below and note on *mbomuya abalo*, etc. in Lesson XLI.

NOTES ON GRAMMAR

Pronouns. Note the following forms exemplified above:—*ngawo*, *ncico*, *nzizyo*, *ntuto*, *nkako*. These denote “It is it,” “It is they”, with reference to nouns with prefixes *ma-*, *ci-*, *im-*, etc. (plural), *tu-* and *ka-* respectively.

Genitive ConCORDS. Note the forms *mba-* and *mbwa-*, denoting “it is of . . .” with reference to nouns with prefixes *ba-* and *bu-* respectively.

Numeral “eight”. This is expressed in Tonga by “five (*musanu*) and three (*-tatu*), the construction being exactly similar to that we have noted in the case of “six” and “seven”. Thus:—*Bantu bali musanu abatatu*, or *Bantu bali musanu mubatatu*, eight people; *Zintu zili musanu azitatu*, or *Zintu zili musanu muzitatu*, eight things, etc.

(N.B. In Ila “eight” is *lusele*, a noun like *ikumi*, *cisambomwi*, etc. Thus:—*Maamba ali lusele*, eight hoes: *mililo ili lusele*, eight fires, etc.).

Causative Verb forms. Note the forms *njizya* (cause to enter) and *salazya* (cause to be clean, make clean, clean up) exemplified above, derived from *njila* (enter) and *salala* (be clean) respectively. Cf. note on Lesson XXXIII.

abo (Sentence 2) with them. A shorter form of *abalo*.

mbotulala abo “with whom I sleep”. One would expect *mbondala abo*, but Tonga idiom in such phrases commonly uses a plural concord.

nzowakaula (Sentence 7). With the correct intonation this means “they are the ones which you bought”. With a different intonation it is simply a relative clause “which you bought”. Cf. note on similar phrases in last Lesson.

NOTES ON VOCABULARY

Mweenzuma (pl. *beenzuma*) my neighbour, companion, fellow, comrade, friend. The word is cognate with *mweenzinyina* already noted (See XXVIII, 7), the possessive suffixes being in each case inseparable from the rest of the word.

kukula to sweep. A synonym (Ila and Western Tonga) is *peela*, in Mukuni *pyeela*.

SUBSTITUTION TABLE

<i>Beenzuma</i>	<i>mbotulala abo</i>	<i>bali musanu abatatu</i>
<i>Basama</i>	<i>mbotuya abo</i>	<i>bali musanu ababili</i>
<i>Bakwesu</i>	<i>mbotwakaza abo</i>	<i>bali musanu aumwi</i>
<i>Batonga ma</i>	<i>mbotwakeenda abo</i>	<i>bali ikumi</i>
	<i>mbotuzooinka abo</i>	<i>bali bosanwe</i>

The above table provides for the formation of 100 sentences.

EXERCISE 24(B)

Retranslate into Tonga:—

1. Did you bring my thing that I was speaking about on Friday?
Dear me! I have forgotten it. I did not bring it.
2. The drum is not beating today, it will beat tomorrow—Why then did you send to tell us come?—I did not know. I thought we might be dancing today, but the old folk have forbidden us to do so—We will come again tomorrow—Yes, that's right. Come and bring the girls with you.
3. Carry the child. The sun is going down.
4. He sent a message to this effect:—"We will meet yonder where we slept last winter".
5. Very well. I will let you know the day when you will be expected to arrive.
6. This is a better song than the one we sang yesterday.
7. A crocodile has chased us today—Where did you find him? We were out in the canoe in midstream.
8. Have you tied the goat yet? Tie him, I am about to set out.
9. Look at the fire! Perhaps it has burnt your house.
10. Have you seen where I put the hoe? No, indeed, I have not seen.—
Well go to the spot where we left off hoeing yesterday.
(For key see Exercise 24A).

EXERCISE 25(A)

Translate into English:—

1. *Nkutwakabede jilo ko balalisya nyama luzutu. Tabalisyi maambwa pe.*
2. *Munkala wako ulaluma bantu. Iwangu talumi bantu pe.*
3. *Basune babata mbanji. Ibamwami mbaniini.*
4. *Mukuli wangu walema. Iwakwe tuulemi pe.*
5. *Sa njemigwagwa eyi njimwakasaanguna kukukula?—Ee, njiyo.*
6. *Sa mwakazisambala kale zipopwe nzimwakali kwaamba? Pe, pe, nsina kuzisambala.*
7. *Bantu banditentela zyuulu sunu. Bazinyonyoona.*
8. *Sulwe ngusimaanu, pele sunu maanu amumanina.*
9. *Sa ulaya kukuvwima? Ee, ndaya. Sa kuli ncoyanda kwaamba? Ee, ndali kuyanda kwaamba kuti undisindikile kucintolo kwa Syasikaboole.—Ndi mulweendo kale. Ulainka olike.—Pe, pe, nzooinka akale, nkaambo meso ngababili.*
10. *Amukabike bufumba kumuunda wangu.*
(For key see Exercise 25B).

LESSON XLIII

SENTENCE DRILL

1. *Sa nko-ku-Choma nku-mu-selukila kuzwa ku-citima? Ee, nkuko.*
 ? it-is-to-to-Choma which-you-descend-to to-come-from to-train.
 Yes, it-is-there.
 Is it at Choma that you get off the train? Yes, that is it.
2. *Sa mpawo acintolo mpomwaledede? Ee, mpawo.*
 ? it-is-on-there on-store on-which-you-slept? Yes, it-is-on-it.
 Is it at the store that you slept? Yes, that is the place.
3. *Sa Naasoni wakabika malili munsuwa yangu? Pe, pe, takakabika, wa-ka-kaka.*
 ? Naasoni he-put milk in-calabash of-me. No, no, not-he-put, he-refused.
 Did Naasoni put milk in my calabash? No, he did not put any in, he refused.
4. *Sa mungazi omu mu-mwa-lede? Ee, mumo. Sa teeyali kuloka masiku invula? Ii, pe, mbubo mbubo.*
 ? in-loft in-here it-is-in-which-you-slept. Yes, it-is-in-it. ? not-it-has-been to-fall night rain. Yes, no, it-is-so- it-is-so.
 Is it here in the loft that you have slept?—Yes, it is so.—Did not the rain come down during the night?—Yes, there was some rain, but not too much.
5. *Bali bongaye bantu baina ano?—Bali musanu abane.—Sa taakwe uu-bbede mwana?—Mpali mwanakazi omwe uu-bbede mwana.*
 They-are they-how-many people they-pass on-here—They-are five and-they-four—? not-there-is who-carried child—There-is woman one who-carried child.
 How many were the people who passed here?—They were nine—
 Was there not one with a child on her back?—Yes, there was one woman with a child on her back.
6. *Mi-ani yongaye njo-waa-ku-tema? Ndaa-ku-tema musanu aine.*
 They-are-mopani-trees they-how-many which-thou-go-to-cut? I-go-to-cut five and-they-four.
 How many mopani trees did you fell? I felled nine.
7. *Sa oyu mwani ngwa-ku-zikila? Pe, pe, ngwa-ku-li-menena.*
 ? this mopani-tree it-is-of-to-plant. No, no, it-is-of-to-self-grow-for.
 Is this mopani tree a cultivated one? No, indeed, it is self-sown.
8. *Sa zya-mena inyungu? Ee, zyamena. Ani zyamena zyongae? Nzinji.*
 ? they-grow seeds. Yes, they-grow. And they-grow they-how-many? They-are-many.

Are the seeds growing?—Yes, they are—How many are up?—Oh, plenty.

9. *Sa wa-ba-ziba abaya bantu bakede muyanda?—Pe, pe, nda-ba-bona mitwi luzutu, tee-nda-ba-zibisya, nkaambo kwali kule kule.*

? thou-them-know yonder people they-seated in-house?—No, no, I-them-see heads only, not-I-them-know-well, because it-was far far.

Do you know yonder people sitting in the house?—No, indeed; I have only seen their heads; I could not recognize them, as they were too far away.

10. *Lyasika a-mutwe izuba, tuye kukubyala mabele akucela cisyu.*

It-arrive on-head sun, let-us-go to-to-sow millet and-to-pluck relish.

When the sun is well up, let us go to sow millet and to gather relish herbs.

NOTES ON PRONUNCIATION

mponwalede, mumwalede (Sentences 2 and 4). Note carefully the intonation of these words, as it is only the correct intonation that gives these words a copulative force as distinct from mere relative clauses.

bongaye, yongaye, etc. The *y* between the two final vowels of these words is somewhat in the nature of a “glide” sound; it is usually distinctly audible, but in some dialects may be hardly noticeable, so that the two vowels tend to sound like the English diphthong *i* as in like.

ziba (to know) Distinguish carefully from *ziba* (to castrate). The difference is one of intonation only.

lyasika amutwe izuba (Sentence 10). Note carefully the intonation. Cf. Grammatical note below.

NOTES ON GRAMMAR

Pronouns. Note the forms *nkuko*, *mpawo*, *mumo*, exemplified in Sentences 1, 2, and 4 above. These are locatives denoting “it is there”, etc. They belong to the same category as *nguwe* (it is he), *mbabo* (it is they), etc. The complete list of these forms is given below.

1st person. singular *Ndime*. plural *Ndiswe*.

2nd person. singular *Nduwe*. plural *Ndinywe*.

3rd person (numbered in the usual way according to noun classes).

1. *nguwe*. 2. *mbabo*. 3. *nguwo*. 4. *njiyo*. 5. *ndilyo*. 6. *ngawo*. 7. *ncico*. 8. *nzizyo*. 9. *njiyo*. 10. *nzizyo*. 11. *ndulo*. 12. *ntuto*. 13. *nkako*. 14. *mbubo*. 15. *nkuko*. 16. *mpawo*. 17. *nkuko*. 18. *mumo*.

Genitive ConCORDS. Note the form *ngwa-* denoting “it is of . . .”, referring to nouns with No. 3 prefix in Sentence 7 above.

How many? This is expressed in Tonga by the form—*ongaye* joined to a subject concord, the vowel of the latter coalescing with the *o* to

produce forms beginning with *bo-*, *yo-*, etc. just as in the case of the numerals *-obile*, *-otatwe*, etc. Cf. Substitution Table below.

Numeral "nine". This is expressed by "five (*musanu*) and four (*-ne*)", the construction being exactly similar to that used in the case of six, seven and eight. Thus:—*bantu bali musanu abane*, or *bantu bali musanu mubane*, Nine people.

(N.B.—In Ila "nine" is *ifuka*. Thus *Bantu bali ifuka*, nine people; *maamba ali ifuka*, nine hoes, etc.).

takakabika (Sentence 3). "He did not put". An alternative form for *teewakabika*.

bbede Perfect form of *bbala* (to carry on the back). Cf. *kede*, *lede*, *zyede*, from *kala*, *lala*, *zyala* respectively.

Lyasika amutwe izuba (Sentence 10). Note that the correct intonation makes this a subordinate clause of time, denoting "When the sun is overhead".

NOTES ON VOCABULARY

citima (pl. *zitima*) train (also *citimela*). Probably a corruption of English "steam" or "steamer".

insuwa a calabash—hollow gourd used for churning milk.

mwani a species of tree (*Copaifera mopane*) with hard wood, providing long straight poles specially suitable for building.

zikila to plant (of trees, etc.). A synonym is *simpika* (Ila and Mukuni *shimpika*).

kule kule For the force of reduplication cf. notes on *sia-sia* (Lesson XXXVIII) etc., *kule*=far away; *kule kule*=a fair distance away.

SUBSTITUTION TABLE

<i>Kwasika</i>	<i>bantu bo-</i>	<i>ngaye?</i>
<i>Baleta</i>	<i>miani yo-</i>	<i>bile</i>
<i>Bakaleta</i>	<i>maamba o-</i>	<i>tatwe</i>
	<i>zilundu zyo-</i>	<i>ne</i>
	<i>inkuku zyo-</i>	<i>sanwe</i>
	<i>tulombe to-</i>	

The above table provides for the formation of 90 sentences.

EXERCISE 25(B)

Retranslate into Tonga:—

1. Where we were yesterday they eat meat only as relish; they do not use herbs.
2. Your dog bites people. Mine does not bite.
3. My father's cattle are many. The chief's are but a paltry herd.

4. My load is heavy. His is not.
5. Are these roads the one you cleared first? Yes, they are the ones.
6. Have you already sold the maize you were speaking about? No, no, I have not yet sold it.
7. The people are burning the ant heaps for me today. They are destroying them.
8. Hare is a cunning fellow, but his wisdom has deserted him today.
9. Are you going hunting?—Yes, I am. Is there anything you wish to speak about?—Yes, I was going to suggest that you might accompany me to the store at Syasikaboole.—I am already on my way; you must go alone.—No, indeed, I will go another time, for two people see more than one (“eyes are of two people”).
10. Put some manure on my garden.
(For key see Exercise 25A).

EXERCISE 26(A)

Translate into English:—

1. *Izuba nilyali amutwe bainda bantu bali musanu ababili, baalumi bone abanakazi botatwe.*
2. *Cisuwo cako ncibotu. Icangu ncibi.—Ayebo uzooluka cibotu. waakuziba. Tobwene zyangyoko? Nzibotu kwiinda zyangu. Ne! Izyako nzibotu kwiinda zyangama.*
3. *Lutambo lwangu ndupati. Ilwakwe nduniini.*
4. *Seluka. Twakusia. Yaboola invula.*
5. *Sa mwakukula moonse mujanda impati?—Ee, twakukula.*
6. *Sa uli kabotu sunu?—Pe, pe, kuboko kulacisa, akuulu koonse. Kula-panda.—Ani eci cintu ncinzi cikucisa. Ambweni musamu wabantu ngowakakuyasa mumuunda.*
7. *Sa otu tusimbi ntotwakali kuziyana jilo kumwami?—Pe, pe, ntumbi.*
8. *Sa aka kalombe nkikaleta basune?—Pe, nkambi.—Ani bali abasune bali kuli?*
9. *Akaya kalombe kalacita nzi?—Kalasoleka kubeza intobolo.*
10. *Sunu ndaakubona mai ankanga.—Sa sunu inkanga zyatalika kale kuziyala?—Ee, Sa tozi kuti zilatalika mweezi uno.*
(For key see Exercise 26B).

LESSON XLIV

SENTENCE DRILL

1. *Nda-usa loko. Inombe zyangu zyasweka.—Azilazyo zyangu zyasweka ambe.*

I-am-sad very. Cattle of-me they-are-lost.—They-also of-me they-are-lost I-also.

I am very sad; my cattle are lost.—And I also, mine are lost.

2. *Nda-gamba loko. Inkuku zyangu zyalumwa sunu, azilazyo zipopwe zyaligwa basokwe.*

I-am-astonished very. Fowls of-me they-are-bitten today, they-also maize they-are-eaten baboons.

Good heavens! My fowls have been taken away, and the maize also has been eaten by baboons.

3. *Busu bwangu bwaligwa impongo, acilaco cisyu ca-tika. Ani sunu tulalya nzi?*

Meal of-me it-is-eaten goats, it-also relish it-is-spilt. Now today we-shall-eat what?

The goats have eaten my meal, and the relish has been upset. What are we going to eat today?

4. *Amucite zinkuli zili ikumi acimwi, zyoonse zizule indongwe.*

Do-you-make calabashes they-are ten and-it-one, they-all they-may-be-full-of ground-nuts.

Prepare eleven calabashes and let them all be full of groundnuts.

5. *Ezi in-cinga nzya-ku-yanika, tu-zoo-lye junza.*

These incinga-fruit they-are-of-to-spread-out, we-shall-may-eat tomorrow.

These incinga fruit are for preserving, so that we may eat them tomorrow.

6. (a) *Ebela oyu mu-cinga mbu-u-bede.* (b) *Eyi mi-cinga nja-ku-banzya lululi.*

Look-at this mucinga-tree how-it-is.

Look at this mucinga tree!

These mucinga trees they-are-of-to-cause-to-wattle roof.

These mucinga trees are for wattling the roof.

7. *Nda-ba-swaana batolo bali ikumi ababili, bazyazi bali musanu ababili, beenze botatwe abana bobile.*

I-them-meet kudus they-are ten and-two, females they-are five and-two, males three and-children two.

I met twelve kudus; there were seven does, three bucks and two young ones.

8. *Ndwa-nzi olu lulindi ndu-mu-sya? Ndwaku-yasya injanda yabana banjombe.*

It-is-of-what this trench which-you-dig? It-is-of-to-cause-to-build house of-children of-cattle.

What is this trench for that you are digging? It is the foundation of a hut for the young cattle.

9. *Nka-kutyeni ako kalindi nko-mu-sya?—Nka-ku-sobana buyo.—Mu-ta-noo-syi munzila. Mu-la-i-bisya inzila. Amukavwikile.*

It-is-of-what-meaning that small-hole which-you-dig?—It-is-of-to-play simply.—You-not-must-dig in-path. You-are-it-spoiling path. Do-you-it-fill-in.

What is the meaning of this hole you are digging?—We are just playing.—You must not dig in the path; you are spoiling the path. Fill it in.

10. *Kacapocapo nkabi no-ci-li mwana. Sa tozi kuti busiku ngu-namasandu.* Jest-jesting it-is-bad when-thou-still-art child. ? not-thou-knowest that day it-is-the-one-who-brings-changes.

Impudence is a bad thing for a youngster. Do you not know that some day may bring you an unexpected fall?

NOTES ON PRONUNCIATION

tulalyanzi? (Sentence 3). The **nzi** is enclitic, i.e. has no stress of its own. Note the low tone on the last syllable.

mbu-u-bede (Sentence 6a). Written thus above for grammatical purposes, but the two **u**'s coalesce to form one syllable.

batolo (Sentence 7). Kudu. Distinguish carefully from *batolo*, lazy people. The difference lies only in intonation.

Ndwanzi? (Sentence 8). The **a** in such phrases is sometimes replaced by an **e**, thus:—*Ndwenzi?*

Mu-la-i-bisya (Sentence 9). Written thus above for grammatical purposes. In normal quick speech the **a** and **i** coalesce to form *muliibisya*.

NOTES ON GRAMMAR

Pronouns. Note the forms *acilaco*, *azilazyo*, denoting “it also”, “they also”, with reference to nouns with prefixes No. 7 (**ci-**), and 8 (**zi-**) or 10 (**im-**, etc.) respectively. Thus:—*cintu acilaco*, the thing also; *imbelele azilazyo*, the sheep also. (N.B. In Northern and Western Tonga dialects, as also in Mukuni and Ila, the forms used are *acalo*, *azyalo*). Cf. note on *abalabo* in Lessons XXXI and XLI.

Genitive Concords. Note the forms *nja-*, *nzya-*, *ndwa-*, *nka-*, denoting “it is of . . .” with reference to nouns with prefixes Nos. 4 (**mi-**), 10 (**im-**, etc.), 11 (**lu-**) and 13 (**ka-**) respectively.

Numerals “eleven” to “fourteen”. These are expressed by “ten and one”, “ten and two”, “ten and three”, “ten and four”, the construction being exactly similar to that which we have seen used for “five”, “six”, “seven”, and “eight”. Thus:—*bantu bali ikumi aumwi* (or *muumwi*), eleven people; *maamba ali ikumi aabili*, twelve hoes, etc. Cf. Substitution Table below.

banzya (Sentence 6b). Causative form of *banga*, the applied form of which (*bangila*) has already been noted in Lesson XI, sentence 6.

yasya (Sentence 8). To “cause to build”, build with, use for building (from *yaka*). Verbs ending in **-ka** usually have causative forms ending in **-sya**.

mutanoosyi (Sentence 9). Essentially the same as **mutasyi**. The uses of the infix **-noo-** will be noted later.

NOTES ON VOCABULARY

gamba to be surprised, amazed, astounded. Synonyms include:—
zoowa (Ila, =Tonga and Lenje *yoowa*, also sometimes used in the same sense but usually =to fear), *kankamana* (Tonga and Lenje).

cinkuli calabash; the empty skin of certain species of gourd, used as a vessel for carrying water, etc.

incinga the edible fruits of the mucinga (pl. *micinga*), a species of shrub that provides long supple withes, especially suitable for use as wattles in building.

batolo (singular *tolo*) kudu, a species of antelope.

muzyazi female of any species of animal. (> *zyala*, to bear).

mweenze male of the species.

busiku day. In Ila the word in common use, but in Tonga rarely occurs except in proverbs, etc.

SUBSTITUTION TABLE

<i>Ndijisi</i>	<i>ijombe</i>	<i>zili musanu</i>	<i>aimwi</i>
<i>Tulijisi</i>	<i>impongo</i>	<i>zili ikumi</i>	<i>azibili</i>
<i>Bata balijisi</i>	<i>inkuku</i>	<i>zili ikumi amusanu</i>	<i>azitatu</i>
<i>Jalata ulijisi</i>	<i>inbelele</i>	<i>zili makumi obile</i>	<i>azine</i>
	<i>inkanga</i>	<i>zili makumi otatwe</i>	

The above Table provides for the formation of 400 sentences.

EXERCISE 26(B)

Retranslate into Tonga:—

1. When the sun was overhead, seven people passed by—four men and three women.
2. Your basket is a good one, mine is poor—You also will weave a good one when you have become conversant with the task. Don't you see your mother's? They are better than mine—Nay! Yours are better than my mother's.
3. My belt is a big one. His is small.
4. Come down! We shall leave you behind! The rain has come.
5. Have you thoroughly swept out the big house?—Yes, we have.
6. Are you all right today?—No, indeed; my arm is paining and the whole of my leg. It is splitting with pain.—Well, what is it that

is giving you this pain? Perhaps it was some native medicine that hurt you in the field.

7. Are these small girls the ones who were dancing yesterday before the chief?—No, no, they are a different lot.
8. Is this small boy the one who brought the oxen?—No, it is another one.—Well, where are the folk with the oxen?
9. What is yonder small boy doing? He is trying to carve a gun.
10. Today I have been and found some guinea fowl's eggs.—Have the guinea fowls started breeding already?—Yes, don't you know that they start this month?

(For key see Exercise 26A).

EXERCISE 27(A)

Translate into English:—

1. *Ndagamba loko. Inkuku zyangu zyalumwa kanyama. Azilazyo impongo zyobile zyalumwa siluwe.*
2. *Bwato bwangu mbuniini. Ibwako mbupati.*
3. *Kulima kwa-Wanki nkubotu. Ikwa-Syamalimbo nkubi. Nkaambo ijombe zya-Wanki zilizi kulima, izya-Syamalimbo tazizi pe, nkaambo zicili ziniini.*
4. *Nyama yoonse yamana. Ino beenzu balisyenzi?—Ulabajayila inkuku. Pe, pe, nsikonzyi kujaya inkuku yangu.*
5. *Isumo lyoonse walityola bule.—Ino mwamujaya buti?—Twamujaya kukeembe.*
6. *Sa mubwa wanjila munjanda yangu? Pe, pe, wanjila mumbi.*
7. *Mipondo mibotu loko kukuzya maila.*
8. *Ezyo zikobela zilaulwa mali ongaye?—Zilaulwa ikumi.*
9. *Waakugonka zyuulu zyongaye sunu?—Ndaakugonka zyobile.—Mbubo, wacita kabotu sunu yebo. Mebo ndaakutema comwe luzutu.*
10. *Ndajana basicikolo bali anze balalemba.*

(For key see Exercise 27B).

LESSON XLV

SENTENCE DRILL

1. *Sa oku kuulu kwanombe nkwa-kuulisya?—Pe, pe, nkwa-kulya bana bangu, nkaambo bacili kucikolo.*
? this leg of-ox it-is-of-to-sell. No, no, it-is-of-to-eat children my, because they-still-are to-school.

Is this leg of beef to sell?—No, no, it is for my children to eat; they are still at school.

2. *Sa otu tusimpi ntwa-Bankoya?*—*Ee, ntwa-Bankoya.*
? these proverbs they-are-of-Bankoya.—Yes, they-are-of-Bankoya.
Are these proverbs of the Bankoya?—Yes they are.
3. *Ani mwalekela-nzi kuyaka butala?*—*Imbalo zyoonse zyamana, maseketi alao amana.*—*Sa loozi mpo-lu-li?*—*Ee, mpoluli.*
Now you-leave-for-what to-build grain-bin?—Wattles all they-finish, roof-poles they-also they-finish—? bark-string on-there-it-is—Yes, on-there-it-is.
Why have you left off building the grain bin?—The wattles are all finished; the roof poles also are finished.—Is there some bark string?—Yes, there is some.
4. (a) *Iseketi alilalyo lyatyoka.* (b) *Lu-zilulule alulalo lwaanzi.*
Roof-pole it-also it-break. It-fill-in-thou it-also crack.
The roof pole is also broken. Fill in that crack also.
5. *Ijanda yaba a-yanzi. A-mu-i-zilulule.*
House it-become with-cracks. Do-you-it-fill-in.
The hut has cracks in it. Replaster it.
6. *Okuno nkutubede nkwa-kulima indongwe.*
Here where-we-are it-is-of-to-cultivate ground-nuts.
This spot here is to be used for growing ground nuts.
7. *Omu mu-lutebe mwa-kubikila zipopwe, mumwi mwa-ku-bikila busenga.*
In-here in-sack it-is-of-to-put-to maize, in-other it-is-of-to-put-to coarse-meal.
In this sack here is the place for putting the maize, in the other we will put the meal siftings.
8. *Awa ansi mpotwakukula mpa-kuyala masasa.*
On-here on-ground on-which-we-sweep it-is-of-to-spread mats.
Here on the ground where we have swept is the place where the mats are to be spread.
9. *Eci ciyanza ci-la-ndi-cima ncokaka kempatila.*
This custom it-me-tantalizes which-thou-refusest obstinately.
The way in which you persistently refuse (to do as you are told) is most annoying to me.
10. *Nywebo mulafwidwa muntu. Mweenzu talangwa ankumu, ulangwa mu-ida.*—*Ncoonyo twa-gama ku-bandika, anu tona kulya.*
You you-will-be-died-for person. Stranger not-he-is-looked-at on-forehead, he-is-looked-at in-stomach.—Indeed we-are-absorbed to-converse, whereas not-thou-hast-yet to-eat.
You will let a person die. A visitor should be considered not in relation to his face but in relation to his stomach—Well now!

We are just going on talking and you have not yet had anything to eat!

NOTES ON PRONUNCIATION

a-mu-i-zilulule, mu-ida (Sentences 5 and 10). These words are written thus in the above Sentence Drill for grammatical purposes. In speech the **u** in each case coalesces with the following **i** to give *Amwiizilulule* and *mwida* respectively.

NOTES ON GRAMMAR

Genitive Concords. Note the following forms, exemplified above, denoting "it is of . . .", "they are of . . .":—**nkwa-, ntwa-, nkwa-, mwa-, mpa-**. These refer to Nouns with prefixes Nos. 15, 12, 17, 18 and 16 respectively. We can now make a complete list of these forms, numbered in the usual way according to Nouns Classes. 1. **ngwa-**. 2. **mba-**. 3. **ngwa-**. 4. **nja-**. 5. **ndya-**. 6. **nga-**. 7. **nca-**. 8. **nzya-**. (Ila and Mukuni *nsha-*). 9. **nja-**. 10. same as 8. 11. **ndwa-**. 12. **ntwa-**. 13. **nka-**. 14. **mbwa-**. 15. **nkwa-**. 16. **mpa-**. 17. **nkwa-**. 18. **mwa-**. Note that, while it is convenient for the learner's purposes, to set out the list of concords in this way, it is also possible to think of a Genitive Form like *wamwami*, of the chief, as an ordinary noun, the copulative form of which ("it is . . .") is formed in the ordinary way by prefixing a nasal consonant and using the correct intonation, remembering that **ng** is the form of the nasal used before **w** and that an initial **y** is changed to **j**.

Pronouns. Note the forms *alilalyo, alao, alulalo*, denoting "it also", "they also", with reference to nouns with prefixes No. 5 (**i-, li-**), 6. (**ma-**) and 11. (**lu-**) respectively. (N.B. In most Tonga-Ila-Mukuni dialects, the forms used are *alyalo, aalo* and *ahwalo* respectively).

yaba aņanzi (Sentence 5) has cracks. Note this use of the verb **ba** with conjunction **a** to denote "to have" (literally "to be with").

fwidwa (Sentence 10) the passive of the "applied" form (*fwida*) of the verb *fiva*, to die. Literally "to be died to", i.e. to allow to die, to lose by death, to be bereaved of, etc.

NOTES ON VOCABULARY

kasimpi (plural *tusimpi*) a proverb. The word is used rather loosely, not only of proverbs in the strict sense, but also of proverbial or idiomatic sayings, of riddles or conundrums (the more usual word here, however, being *kalabi*, plural *tulabi*), and of stories, folk tales (the more usual word here being *kaano*, plural *twaano*).

iseketi (pl. *maseketi*) a roof pole. A synonym is *isomo* (pl. *masomo*).

zilulula (Mukuni *shilulula*). When a hut has been plastered, cracks are apt to appear as the clay dries and some replastering has to be done to fill these in. *zilulula* is the verb regularly used of this replastering. The cracks are called *ijanzi* (singular *lwaanzi*).

- lutebe* a bag or sack made of bark cloth. Rarely seen nowadays, having been replaced by European sacks.
- busenga* the coarse residue left after meal has been sifted, commonly used for feeding dogs.
- cima* to tantalize, irritate, etc. Commonly used in the passive form. *Ndacimwa*=I am "fed up".
- kampatila* this word strengthens the force of the verb *kaka*.
- Mweenzu talangwa ankumu, ulangwa mwida.* A proverb inculcating the duty of hospitality.
- gama* to become absorbed in a matter to the exclusion of everything else, so that one neglects obvious duties.
- ida* stomach. Synonyms:—*ifu* (Ila), *lifumo* (Mukuni).

SUBSTITUTION TABLE

<i>Okuno nkutubede</i>	<i>nkwakulima</i>	<i>indongwe</i>
<i>Okuno nkutukede</i>	<i>nkwakubyala</i>	<i>inyemu</i>
<i>Okuno</i>	<i>tulayanda kulima</i>	<i>zimbwali</i>
<i>Okuya kumusekese</i>	<i>nkubotu kukulima</i>	<i>zipopwe</i>
<i>Okuya nkutwakakede jilo</i>	<i>tuli byalide</i>	<i>matanga</i>

The above table provides for the formation of 125 sentences.

EXERCISE 27(B)

Retranslate into Tonga:—

1. I am dumbfounded! My fowls have been taken by some little beast, and two of my goats also have been taken by a leopard.
2. My boat is small. Thine is large.
3. Wanki's ploughing is good. Syamalimbo's is bad. That is because Wanki's cattle know how to plough, but Syamalimbo's do not, for they are still small.
4. All the meat is finished. What relish are the visitors to eat?—You can kill a fowl for them.—No, indeed. I cannot kill my fowl.
5. The badger broke the whole spear.—Then how did you kill him?—We killed him with an axe.
6. Has the dog gone into my house?—No, he has gone in elsewhere.
7. Bihinia trees indicate soil very good for growing sorghum.
8. What is the price of those garments?—They are ten (shillings).
9. How many anthills did you go and clear today?—I cleared two.—Very good. You have done well. I for my part have only done one.
10. I found the scholars writing outside.
(For key see Exercise 27A).

EXERCISE 28(A)

Translate into English:—

1. *Inkumu yazimba mpaalicisa.*
2. *Ida lyacisa nkaambo ndalya loko malili.*
3. *Tukuku twangu twakomena. Itwako tatuna pe.*
4. *Kaanda kangu kapyā. Sa ikako teekapya?—Teekapya pe.—Waba acoolwe yebo, mwaalu.*
5. *Zifuwa zyoonse amuzisowe. Zilamuyasa mwana.*
6. *Loozi loonse amululete kumulonga.*
7. *Oyu muntu ulijisi bana bongaye?—Ulijisi musanu aumwi.*
8. *Myuunda yongaye njimwakamana kulima?—Twakamana yotatwe.*
9. *Sa ngonguwe oyu mweenzu ngumwakali kwaamba kuti, “Ulasika mweenzu junza?”—Ee, ngonguwe.*
10. *Sa ndendilyo eli ijamba ndiwakaula jilo?—Pe, pe, talili ndilyo, ndimbi, talina kubikwa mumwini.*
(For key see Exercise 28B).

LESSON XLVI

SENTENCE DRILL

1. *Oyu mwana waciswa loko. Bulazwa bulowa mumpemu, abulabo busyu bwazimba.*
This child he-is-sick very. It-come-out blood in-nose, it-also face it-swell.
This child is very sick. His nose is bleeding; his face also is swollen.
2. *Nkaambonzi sunu tobandiki pe?—Mutwe ulacisa, aulao mulomo wazimba.—Ino ninzi cakakuluma.—Twali kulwa.*
On-account-of-what today not-thou-conversest no?—Head it-is-paining, it-also mouth it-swell—Then it-is-what it-thee-bit?—We-were to-fight.
Why are you not talking today?—I have a headache; my mouth also is swollen—What was it that bit you then?—I have been fighting.
3. *Ciindi cimwi uzootume bana kulindime, bazookuletele kufweba. Pe, mazuba ali kunembo ndasika ndemwini kuzookuswaya.—Mbubo, ncibotu, inga ndalumba na wasika omwini.*
Time some thou-wilt-mayest-send children to-me, they-come-may-thee-bring-for to-smoke.—No, days they-are in-front I-arrive I-

myself to-come-thee-visit.—It-is-well, it-is-good, perhaps I-thank if thou-arrivest thou-thyself.

Some time you may send your children to my place, so that they may bring you some tobacco to smoke.—No, some future day, I shall come to visit you myself—Very good! I shall indeed be pleased if you come yourself.

4. (a) *Ndausa insoni* I-am-sad shame. I am ashamed.
 (b) *Watuusya insoni mwana wako.* He-us-sadden shame child thy. Your child has put us to shame.
5. (a) *Twali kusimpa mwanja sunu.* We-were to-plant cassava today. We have been planting cassava today.
 (b) *Muleke, alisimpile mwini.* Thou-him-mayest-leave, he-self-may-plant-for he-himself. Leave him to plant for himself.
6. *Lino lyangu lilacisa loko, ailayo milomo yazimba. Lilandipenzya loko lino eli. Kubota ndaya ku-Masuku, bakandigwisye, nekuboobo moyo umwi ulayoowa.*
 Tooth my it-is-paining very, they-also lips they-swell. It-is-me-troubling very tooth this. It-is-good I-go to-Masuku, they-may-me-extract, nevertheless heart one it-is-fearing.
 My tooth is very painful, and my lips too are swollen. This tooth is troublesome to me; it would be a good thing for me to go to Masuku and have it out, but I am half afraid.
7. *Sa eli ijamba lyakaulilwa banako?—Ee, lyakaulilwa nguwe, kuti azoolimye.—Sa tojisi limwi ijamba?—Limwi lyakatyoka ciindi ncotwakali kukusya munkoyo.*
 ? this hoe it-was-bought-for thy-wife—Yes, it-was-bought-for her, that she-may-cause-to-hoe—? not-thou-hast hoe other—Other it-broke time which-we-were to-to-dig munkoyo-root.
 Was this hoe bought for your wife?—Yes it was bought for her, so that she may hoe with it.—Haven't you another hoe?—(No), the other one got broken when we were digging munkoyo.
8. *Sa minkuli eyi nje-ya-banyoko? Mbubo, taakwe indaba, nda-i-tola, njumwide maanzi ngi-nda-tila muzinkuli zyanuntu.*
 ? calabashes these they-are-of-thy-mother? It-is-well, not-there-is business, I-them-take, I-may-carry water which-I-poured in-calabashes of-person.
 Do these calabashes belong to your mother? Well, never mind, I will take them to carry the water which I have poured into this person's calabashes.
9. *Sa mu-la-ebelezya mwana na-tila-tila zipopwe zyangu nzindabikide mucisiko camusamu?*

? you-are-gazing-at child when-he-pour-pour maize my which-I-
(had)-put in-shade of-tree.

Do you just look on when the child is scattering my maize that I
put under the tree?

10. *Sa oyu mukuli nguwa-Siluwayile?—Ee, nguwo.*

? this load it-is-of-Siluwayile?—Yes, it-is-it.

Is this Siluwayile's load?—Yes, that is the one.

NOTES ON PRONUNCIATION

mwini himself. Distinguish carefully from *mwini* (handle of hoe, spear, etc.).

Kubota ndaya . . . (Sentence 6). Note carefully the intonation of this sentence. Cf. Grammatical notes below.

ndaitola, mulaebelezya (Sentences 8 and 9). Written thus above for grammatical purposes. In ordinary speech contracted to *ndiitola, muleebelezya* respectively.

NOTES ON GRAMMAR

Pronouns. Note the forms *aulao, ailayo, abulabo*, denoting "it also", "they also", referring to nouns with prefixes Nos. 3 (**mu-** impersonal) 4 (**mi-**) and 14 (**bu-**) respectively. Thus:—*mulilo aulao*, the fire also; *milimo ailayo*, the work also; *bulo abulabo*, the bed also. (N.B. In most Tonga-Ila-Mukuni dialects the forms used are *uwalo, ayalo, abwalo*, respectively).

ndemwini, omwini, mwini. Note these forms denoting "myself", "thysself", and "himself" or "herself", respectively. Thus:—*Ndaya ndemwini*, I am going myself (i.e. I am not sending a representative but going in person); *Acite mwini*, Let him do it himself (i.e. Do not do it for him; let him do his own work).

lyakaulilwa nguwe (Sentence 7). Note this use of *nguwe* after a verb when a measure of emphasis is required.

usya (Sentence 4b) Causative form of *usa*. *usa insoni*=to be ashamed; *usya insoni*="cause to be ashamed", shame, put to shame.

njeyabanyoko, ngowa-Siluwayile (Sentences 8 and 10). We have already seen (cf. note on Lesson XXXII) that the "copula" (it is . . . , they are . . .) may be expressed either (a) by simply prefixing a nasal consonant and using the correct intonation; or (b) when greater emphasis or definiteness is required, by prefixing *ngo-*, *mbe-*, *ngo-*, *nje-*, etc., this latter being in the nature of a reduplication of the prefix. Thus:—*ngomuntu*, it is the person; *mbebantu*, they are the people, etc. The same applies to Genitive Forms. Thus:—*minkuli eyi njeyabanyoko*, these calabashes belong to your mother, etc.

Kubota . . . (Sentence 6). Note that the correct intonation makes this a subordinate clause with the meaning "It will (or would) be a good thing if . . ."

NOTES ON VOCABULARY AND IDIOM

- mulomo* mouth, as seen from without. The plural *milomo* denotes lips. The inside (cavity) of the mouth is *kanwa* (or *ikanwa*, plural *makanwa*); "in my mouth" = *mukanwa lyangu*.
- simpa* to fix something upright in the ground, e.g. poles in building a hut or plants in transplanting. cf. *simpika*.
- mwanja* cassava A common crop amongst the Batonga and other African tribes; in some parts of the country it is the staple food.
- moyo umwi* (Sentence 6) Literally "one heart". Of a man with a divided mind the Batonga say *Ulijisi myoyo yobile*, He has two hearts.
- munkoyo* (plural *minkoyo*), a wild plant, the root of which is used to flavour light beer.
- indaba* business, matter, affair. *Takwe indaba* = No matter! Never mind! *Taakwe makani* is also similarly used.
- ebelezya* to look on.
- cisiko* (plural *zisiko*) Literally "trunk", but the phrase "*mucisiko camusamu*" or simply "*mucisiko*" is often used where we should say "in the shade" of the tree.

SUBSTITUTION TABLE

<i>Minkuli</i>	<i>eyi</i>	<i>njeyabama</i>
<i>Misamu</i>	<i>eyo</i>	<i>njeyabanyoko</i>
<i>Minseme</i>	<i>ilya</i>	<i>njeyabanyina</i>
<i>Miini</i>	<i>ino</i>	<i>njeyabanako</i>

The above table provides for the formation of 64 sentences.

EXERCISE 28(B)

Retranslate into Tonga:—

- (His) forehead is swollen where he hurt himself.
- I have the stomach ache because I have had too much milk.
- My chickens have grown big. Yours have not yet grown.
- My small house has been burnt. Was yours burnt?—No, it was not burnt—You are lucky, old man.
- Throw away all the bones. They will hurt the child.
- Bring all the bark string to the river.
- How many children has this person?—He has six.
- How many fields was it you ploughed?—We completed three.
- Is this the same visitor of whom you were saying, "I have a visitor coming tomorrow?"—Yes, this is he.
- Is this the same hoe you bought yesterday.—No, it is not. It is

another one. (That one) has not yet been fitted with a handle.
(For key see Exercise 28A).

EXERCISE 29(A)

Translate into English:—

Sokwe a- Fulwe

Sokwe a- Fulwe bakalitangene buzolwani. Lino buzuba bumwi Fulwe wakalazya muzolwani wakwe Sokwe, wakatuma mulazyo wakuti, Uleelede kuzootupelela buzuba bumwi. Lino muzolwani wakwe naakamvwa obo wakakondwa loko. Mpawo wakabuzya banakazi bakwe kuti bamubambile bulilu bwakulya munzila. Nkabela alakwe Sokwe wakatuma mwana kumuzolwani wakwe kuciindi banakwe nibakacili kumubambila bulilu. Lino mwana wakamulazya kuti, Ukamubuzye muzolwani wangu kuti, Wati, Mbubo, ncibotu, ndasika. Nkabela nibakamana kumubambila bulilu, wakaambila banakazi bakwe wati, No banakazi, yunuyumu ngwababili. Sa tamuzi kuti simweenda alike kakamulya kalonga? Sa taakwe undisindikila pe?

(For key see Exercise 29B).

LESSON XLVII

SENTENCE DRILL

1. (a) *Twana atulato twatanta kujulu.* Small-children they-also they-climb to-above The little ones also have climbed up.
(b) *Nguulya sokwe mujulu.* It-is-yonder baboon in-above. There is a baboon yonder in the upper story.
2. (a) *Kabwa kangu sunu akalako kafwa.* Small-dog my today it-also it-die. Today my puppy also has died.
(b) *Ku-Chisamba akulako ndakasika.* To-Chisamba it-also I-arrived. Chisamba also I visited.
3. *Mutwe wacisa loko, akulako kutwi kwanjilwa lusinga.* Head it-pain very, it-also ear it-is-entered-by neuralgia. I have a bad headache, and my ear also has neuralgia in it.
4. (a) *Beenzu bali kuli? Mbaabano.* Strangers they-are where? It-is-these-here. Where are the visitors? Here they are (right here).
(b) *Mbaabaya mucisamu.* It-is-those-yonder in-tree. There they are yonder under the tree.

5. (a) *Bana bali kuli? Mbaaba mucikolo.* (b) *Mbaabo mumuunda.*
 Children they-are where? They-are-these in-school. They-are-those in-garden.
 Where are the children? Here they are in the school. There they are in the field.
6. *Ijombe zyangu zyasweka, ailayo ingulube yalumwa inzoka.*
 Cattle my they-are-lost, it-also pig it-is-bitten snake.
 My cattle are lost, my pig also has been bitten by a snake.
7. (a) *Omuno mujanda amulamo mulaloka.* (b) *Kukula awa alao.*
 In-here in-house in-also it-is-falling. Sweep on-there on-also.
 Here in the house too the rain is coming in. Sweep there also.
8. (a) *Oyu muntu mwaanka loko.* (b) *Aba mbaanka mujanda yabo.*
 This person he-is-stingy very. These they-are-stingy in-house their.
 This person is very stingy. These folk are very stingy in their house.
9. *Waluba makani ngowakali kundisampaula ciindi cakamana. Kuluba mwaambi, mwaambilwa talubi.*
 Thou-forgettest affairs which-thou-wast to-me-despise time it-finished. To-forget speaker, one-spoken-to not-he-forget.
 So you have forgotten the insult you offered me on a past occasion.
 To forget is all very well for the speaker, the one insulted does not forget.
10. *Ndaswiilila bantu bali kuyoba. Sa ndinywe mwali kulwa?—Ee, ndiswe.—Ino mwalwa ani?—Twalwa a-Julius.—Ino nkaambonzi mwalwa?—Nsizi ncotwalwida. Ndamulyata biyo, mpawo waka-lala.—Tiinsi kumulyata pe. Sikoswe ufwa tukulukulu.*
 I-hear people they-are to-make-uproar. ? it-is-you you-are to-fight.—Yes, it-is-we.—Then you-fight with-whom?—We-fight with-Julius.—Then why you-fight?—Not-I-know which-we-fight-for. I-him-tread-on simply, thereupon he-is-angry—Not-it-is to-him-tread-on no. Rat it-dies old things.
 I heard all the uproar the folk were making. Is it you who have been fighting?—Yes, it was we—With whom were you fighting? I was fighting Julius—And what were you fighting about?—I really do not know what there was to fight about; I simply trod on his toes and at once his anger blazed up—It was not just that you were fighting about; it is an old grudge rankling.

NOTES ON PRONUNCIATION

nguulya, mbaabana, mbaaba, mbaabo, mbaabaya. The double vowels are written for grammatical reasons; they are single vowel sounds and not always conspicuously long.

NOTES ON GRAMMAR

Pronouns. All forms of the pronouns for "it also", "they also", not noted in previous Lessons are exemplified in the Sentence Drill above. We give below a complete list of these "also" forms. Dialect and other variants are noted in brackets.

1st person singular (I also) *ambe, ambebo (ame, anebo)*.

1st person plural (We also) *aswe, aswebo*.

2nd person singular (Thou also) *ayebo (awebo, aze)*.

2nd person plural (Ye also) *anywe, anywebo (amwe, amwebo)*.

3rd person. (He also, She also, It also, They also) numbered in the usual way according to Noun Classes:—1. *alakwe (awalo, aze)* 2. *abalabo (abalo, abo)*. 3. *aulao (awalo)*. 4. *ailayo (ayalo)*. 5. *alilalyo (alyalo)*. 6. *alao (aalo)*. 7. *acilaco (acalo)*. 8. *azilazyo (azyalo, ashalo)*. 9. *ailayo (ayalo)*. 10. same as 8. 11. *alulalo (alwalo)*. 12. *atulato (atwalo)*. 13. *akalako (akalo)*. 14. *abulabo (abwalo)*. 15. *akulako (akwalo)*. 16. *alao (aalo)*. 17. *akulako (akwalo)*. 18. *amulamo (amwalo)*.

Copulative with Demonstrative. The forms *Nguuno, Ngooyu, Ngooyo* and *Nguulya* (cf. Sentence 1b above) have already been noted in Lesson XXXIII. The corresponding plural forms are exemplified in Sentences 4 and 5 above, viz.

Mbaabano It is these here, They are these here, Here they are (right here on the spot).

Mbaaba It is these, These are they, Here they are.

Mbaabo It is those, Those are they, There they are.

Mbaabaya It is yonder ones, Yonder ones are they, There they are yonder.

(N.B. Dialect Forms. Ila—*Mbobano, Mbobaba, Mbobabo, Mbobalya*. Mukuni:—*Mbaabano, Mbaaba, Mbaabo, Mbabalya*, respectively).

Tiinsi (also *Teensi*) It is not. A more definite form than *-li*.

NOTES ON VOCABULARY AND IDIOM

tanta to climb, ascend, mount, get up. Ila:—*liza*.

kujulu above. Ila *kwizeulu*. (Noun *ijulu, izeulu*=the sky, Heaven).

lusinga (pl. *insinga*). Used of any sort of neuralgic pains.

ingulube pig. Used especially of the domestic pig. Synonyms include *nkuntula* (pl. *Bankuntula*), *inkumba* (Mukuni).

kalala to be fierce, angry. Synonyms include:—*nyema, lemana* (Ila).

Kuluba mwaambi, mwaambilwa talubi. A proverbial saying meaning that an insulting remark may be quickly forgotten by the speaker but may long rankle in the heart of the person insulted.

Sikoswe ufwa tukulukulu Literally "The rat dies (for) old matters". "It is an old grievance for which you are seeking revenge".

SUBSTITUTION TABLE

<i>Kabwa kangu akalako ka- Tukuku twangu atulato twa- Mubwa wakwe alakwe wa- Babwa besu abalabo ba- Inkuku yaJalata ailayo ya- Ijombe zyabata azilazyo zya-</i>	<i>lumwa kalumwa jayigwa kajayigwa</i>	<i>inzoka siluwe munyama</i>
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The above table provides for the formation of 72 sentences.

EXERCISE 29(B)

Retranslate into Tonga:—

Baboon and Tortoise

Baboon and Tortoise had established a friendship. So one day Tortoise sent a message to his friend Baboon. The message was as follows:—"You must come and visit us one day". Then when his friend heard this, he was very glad. He forthwith asked his wives to prepare him rations to eat on the way. Moreover, while his wife was still preparing the ration, Baboon sent back a child with a message to his friend. "Tell my friend," he told the child, "that it is all right; I will come." Then when the rations were ready, he said to his wife, "Woman, it needs two to make company. And again, have you not heard of the solitary traveller who was drowned in the stream? Is there no one to accompany me?"

(For key see Exercise 29A. The folktale of which this is a part is continued in Exercise 30A below).

EXERCISE 30(A)

Translate into English:—

Lino namalelo naakaswiilila obo wakavuwa kuti, Tuleenda tobile. Mpawo bakatalika kweenda, balala munzila, buce basika. Lino Fulwe wakakondwa loko nkaambo kakubona muzolwani wakwe. Mpawo wakaambila banakazi bakwe kuti bakutuuke zikoboko nkaambo bakafuna kusika. Lino banakazi bakwe bakabbilingana kukukutuuka zikoboko zyabeenzu, bakajaya inkuku iikweekela akwijika akujika insima, nkabela bakalya beenzu. Lino bameenzu abo teebakalya pe, bakalisya maambwa a-Fulwe. Kabiyo masiku bakajika imbi inkuku iikweekela. Lino bwamusanu nibwakasika wakaambila muzolwani wakwe kuti, Sunu twiibulukwa kumaanda esu, muzolwani, nkaambo tucece twakasia tulanyuma nyuma. Lino muzolwani wakati bakasye, kuti balyookezye mazuba musanu abumwi, pele bakakaka, bati, Pe, tuzooboola akale, muzolwani. Lino musule wakazumina. Nkabela wakabapa inkuku zyobile zyakuya bulya munzila. Mpawo bakatalika lweendo lwabo, wakabasindikila kasinzo sinzo. Musule wkapiluka. Lino naakayeeya kupiluka, muzolwani wakwe naakabona kuti wabasindikila kasinzosinzo, waka buzya muzolwani wakwe Sokwe wati, Fulwe, muzolwani,

ayebo kwainda insondo zyobile, uze kuzootupelela. Fulwe wakazumina. Lino bakaanzaana.

(For key see Exercise 30B).

LESSON XLVIII

SENTENCE DRILL

1. (a) *Mikuli ili kuli? Njilya.* (b) *Njeeyi mikondo yabankuntula.*
 Loads they-are where? It-is-these footmarks of-pigs.
 It-is-those-yonder. Here is the spoor of wild
 Where are the loads? pigs.
 There they are yonder.
2. *Njiino mikondo. Ilalibonya. Kamutobela.*
 It-is-these-here footmarks. They-are-self-causing-to-see. Do-you-
 follow.
 Here is the spoor. It is quite clear. Follow it up.
3. (a) *Njeeyo mikuyu. Igonke.* (b) *Ngooyo mukuyu. Wakabizwa.*
 It-is-those fig-trees. It-is-that fig-tree. It-
 Them-cut-down. ripened.
 There are some fig trees. That is a fig tree; the fruit
 Cut them down. is ripe.
4. (a) *Kamutola ijombe abana ba-zyo.* (b) *Ngooyu musibi.*
 Do-you-take cattle and- It-is-this musibi-fruit.
 children of-them. This is musibi fruit.
 Take the cattle and their
 offspring.
5. (a) *Kamutola ijombe abana bayo.* (b) *Nguulya mulilo.*
 Do-you-take cattle and-children of-it. It-is-yonder fire.
 Take the beast and its offspring. Yonder is fire.
6. (a) *Kamutola zilongo.* (b) *Nguuno mukande.*
 Do-you-take pots. It-is-this-here light-beer.
 Take ye the pots. Here is some light beer.
7. *Katola ijamba amwini wa-lyo. Utabi syacivulemwangu.*
 Let-him-take hoe and-handle of-it. Thou-not-be stingy.
 Let him take both the hoe and the handle. Don't be stingy.
8. (a) *Kotola musoboyo amatu a-o.* (b) *Kabatola musune.*
 Do-thou-take musoboyo-tree and- Let-them-take ox.
 leaves of-it. Let them take the ox.
 Take the musoboyo tree and its
 leaves.

9. *Nkentola impongo yabo ailayo, nkaambo banduusya buusu malaa.*
Let-me-take goat their it-also, for they-me-cause-to-be-sad sadness surely.
Let me take their goat also, for they have truly put me to shame.
10. *Nkaambo kakuti walyataula mumuunda wangu lwabili nci-nda-kukalalila, nkaambo ayebo uli sikalifune.*
It-is-reason of-that thou-trampledst in-garden my second-time which-I-thee-am-angry-with, for thou-also thou-art self-lover.
It is because you have again trampled my garden that I am angry with you, for you are a selfish creature.

NOTES ON PRONUNCIATION

Vowel Length. The words *nguuno*, *ngooyu*, *ngooyo*, *nguulya*, *njiino*, *njeeyi*, *njeeyo*, *njiilya* are conveniently written with long vowels, but pronunciation varies.

ao (Sentence 8). A *w* glide sound may be heard between the two vowels.

buusu (Sentence 9) Distinguish from *busu* (meal).

banduusya (Sentence 9) Contracted from *ba-ndi-usya*.

Intonation. Note carefully the general intonation pattern of Sentence 10.

NOTES ON GRAMMAR

Copulative with Demonstrative. The following forms, exemplified above, are used with plural nouns with the *mi-* prefix:—

njiino It is these here, Here they are (right here).

njeeyi It is these, These are they, Here they are.

njeeyo It is those, Those are they, There they are.

njiilya It is those yonder, Those are they, There they are yonder.

The corresponding singular forms *nguuno*, *ngooyu*, *ngooyo*, *nguulya* are identical in form with those used with nouns with No. 1 (*mu-* personal) prefix.

Possessives. The possessives *its*, *their*, are expressed by forms consisting of a Genitive Concord (varying of course with the type of noun referred to), joined to a possessive suffix. The latter likewise varies according to the class of noun; it is a modification of the noun prefix, ending in *-o*. Four forms of suffix are exemplified above, viz. *-lyo*, *-o*, *-yo* and *-zyo*, referring to nouns with prefixes Nos. 5, 6, 9 and 10 (*i-* or *li-*, *ma-*, *im-*, etc.) respectively. Thus:—*impongo amwana wayo*, the goat and its kid; *impongo abana bazyo*, the goats and their kids. See further Substitution Table below.

“Let . . .” Note the following forms exemplified above:—

Nkentola Let me take

Kotola Take thou

Katola Let him take

Katutola Let us take

Kamutola Take ye

Kabatola Let them take

ilalibonya (Sentence 1). It is obvious, apparent. Literally:—
“it makes itself (-li) visible” (*bonya*, causative form of *bona*=cause to see).

NOTES ON VOCABULARY

mukuyu (Ila *mukuzu*) a species of wild fig (*ficus sycamorus*).

musibi a species of tree with timber similar to mahogany, found in the Livingstone district.

syacivulemwangu a mean, stingy, grasping person. (Etymologically the word would seem to mean one who wants everyone for himself; *vula*=to be much, plentiful; *mwangu*=to me).

musoboyo a species of shrub.

SUBSTITUTION TABLE

<i>Katu-</i>	<i>tola</i>	<i>ijombe</i>	<i>abana ba-</i>	<i>yo</i>
<i>Kamu-</i>	<i>leta</i>	<i>impongo</i>	<i>atwana twa-</i>	<i>zyo</i>
<i>Kaba-</i>	<i>embela</i>	<i>imbongolo</i>		

The above table provides for the formation of 108 sentences.

EXERCISE 30(B)

Retranslate into Tonga:—

Then the lady of the house, when she heard this, said “We will both go”. So they set out at once on their journey, sleeping one night on the way and arriving next day. Tortoise was very glad to see his friend. He then told his wives to prepare lunch, for they had arrived early in the day. His wives accordingly busied themselves preparing lunch for the visitors; they killed a pullet and cooked it, along with mieliepap, and the visitors ate. The hosts did not eat along with them, however, but contented themselves with Tortoise’s herbs. In the evening they cooked another pullet. When the fifth day came round, Baboon said to his friend, “Today our thoughts are turning homewards, for we left our children poorly”. His friend would fain have detained them for the sixth day, but they would not listen; they said, “Nay, friend (we must go now but) we will come again another time.” So Tortoise eventually gave in. He gave them two fowls as provision for the journey, and when they set out on the way he went a little distance to see them on the road. Before he left them to return home, Baboon, seeing how he had set them on the road, said to his friend, “Tortoise, my friend, in a fortnight’s time you also must come to visit us”. Tortoise agreed to do so, and then they separated.

(For key see Exercise 30A).

EXERCISE 30(C)

Give the Tonga for:—

a certain person—certain people—certain villages—a certain village—a certain spear—certain spears—a certain day—certain days—certain times

7. *Imwi minzi mibotu loko abantu ba-yo boonse.*
Some villages they-are-good very and-people of-them all.
Some villages are good and all their people are good.
8. *Ndeelyo ijamba, lilete, nsye mwanja. Nside mweenzu uyanda kuula.*
It-is-that hoe, it-bring-thou, I-may-dig cassava. I-may-dig-for
visitor he-wants to-buy.
There is a hoe; bring it and let me dig some cassava. Let me dig
for the visitor who wants to buy some.
9. (a) *Mboobu buntele.* (b) *Mboobuno busu.* (c) *Mdoobuya bulo
buulwa.*
It-is-this ground- It-is-this-here It-is-yonder bed
nut-relish. meal. it-is-sold.
Here is ground Here is meal. Yonder is a bed
nut relish. for sale.
10. (a) *Ndeelino ijamba lyako.* (b) *Mboobu bunyangu, mulisye insima.*
It-is-this-here hoe thy. It-is-that bean-relish, you-may-
Here is your hoe. eat-with porridge.
There is bean relish for you to eat
with your bread.

NOTES ON PRONUNCIATION

Glide Sounds. A w "glide" sound may be heard between the a and o in *zyao* and between the oo and a in *zooatole*. (Sentence 2).

NOTES ON GRAMMAR

Copulative with Demonstrative. The following forms are exemplified in the Sentence Drill above.

Used with Nouns with No. 5 Prefix (i-, li-)

<i>ndeelino</i>	Here it is.
<i>ndeeli</i>	Here it is.
<i>ndeelyo</i>	There it is.
<i>ndeeliya</i>	There it is yonder.

Used with Nouns with No. 6 Prefix (ma-)

<i>Ngaano</i>	Here they are.
<i>Ngaaya</i>	Here they are.
<i>Ngaayo</i>	There they are.
<i>Ngaalya</i>	There they are yonder.

Used with Nouns with No. 14 Prefix (bu-)

<i>Mboobuno</i>	Here it is.
<i>Mboobu</i>	Here it is.
<i>Mboobo</i>	There it is.
<i>Mboobuya</i>	There it is yonder.

Possessive Suffixes. Note the suffixes *wo-*, *yo-*, *-co*, *-lo* and *-bo*, which are joined to a Genitive Concord to denote "its", "their"; they

correspond to Noun Prefixes Nos. 3 (**mu-** impersonal), 4. (**mi-**), 7. (**ci-**), 11. (**lu-**) and 14. (**bu-**) respectively. Thus:—*munzi abantu bawo*, the village and its people; *cisi aminzi yaco*, the country and its villages, etc.

zooatole (Sentence 2). Come and take. A contraction of *Za uatole*.

Boonse . . . tabali batuni (Sentence 5). Literally, "All are not stingy", i.e. None of them are stingy. The **ta** negatives the *bali batuni* that follows; it does not simply limit the *Boonse*, as English idiom might lead one to expect.

NOTES ON VOCABULARY AND IDIOM

cileba An alternative form of *kaleba*. Cf. note on *keembe*. Lesson XL, 8.

mwaya cikanda A proverbial expression describing liberality.

buntele A preparation of groundnuts used as a relish.

SUBSTITUTION TABLE

<i>Ndeelino</i>	<i>isumo</i>	<i>lyangu</i>
<i>Ndeeli</i>	<i>ijamba</i>	<i>lyako</i>
<i>Ndeelyo</i>	<i>ibondwe</i>	<i>lyakwe</i>
<i>Ndeeliya</i>	<i>ikoma</i>	<i>lyakuula</i>

The above table provides for the formation of 64 sentences.

EXERCISE 30(D)

Give the English for:—

*umwi muntu—bamwi bantu—minzi imwi—munzi umwi—sumo limwi
amwi masumo—bumwi buzuba—amwi mazuba—ziindi zimwi—ciindi cimwi
—myaka imwi—misyobo imwi—tulombe tumwi—kalombe kamwi—imwi
impongo—impongo zyoonse—imbelele zyoonse—tusimbi toonse—maanzi
oonse—baalumi boonse—minzi yoonse—maamba oonse—malo oonse—
matwi oonse obile—zintu zyoonse.*

(For key see Exercise 30c).

EXERCISE 31(A)

Translate into English:—

1. *Ndakalijisi basune bali ikumi.*
2. *Inkuku yanditilila busu, ayalo impongo yabulya bunyangu. Ino beenzu balalyanzi?*
3. *Bantu balya malili balijisi mibili mibotu.*
4. *Mulilo ulibonya ani nguni wautenta? Tatuze pe.*
5. *Myuunda ilibonya alya njiya- Nakonje.—Ilalibonya myuunda yakwe okuno!—Ee, ilalibonya nkaambo taakwe misamu minji.*
6. *Kapongo kangu kakomena sunu. Kalagwasya banyina kuzyala.—Ma! Waba acoolwe. Ulavuba.*

7. *Kaunda kangu takana kumana kulimwa.*
8. *Indongo zyangu zyamana kuligwa basokwe. Ndausa loko malaa.*
9. *Bantu bandibbida mwanja sunu.—Ani uzwa kuli oyo muntu wabba mwanja?—Teendamubona pe.*
10. *Sa oyu munyama nguwakali kulila jilo masiku?—Tali nguwe, pe, ngumbi.*
(For key see Exercise 31B).

LESSON L

SENTENCE DRILL

1. (a) *Nceeciya cimbayambaya kumulonga.*
It-is-yonder lorry to-river.
Yonder at the river is the lorry.
- (b) *Nceecino cilongo cako.*
It-is-this-here pot thy.
Here is your pot.
2. (a) *Nceeci ciyako cakugonkolola.*
It-is-this building-pole of-to-cut-off.
Here is a pole that needs to be cut off.
- (b) *Sa mwa-kazika kale lululi?*
? you-settle already roof.
Have you already got the roof into position?
3. *Amubaleke. Mboofu. Moofu takonzyi kweenzya moofu-nyina. Boonse bobile balawida mumulindi.*
Do-you-them-leave. They-are-blind-men. Blind-man not-he-can to-lead blind-man-his-fellow. All two they-will-fall in-ditch.
Let them be. They are blind. The blind cannot lead the blind; both will fall into the ditch.
4. *Sa abakua balijisi impimbiziko ciindi ncibakwata?*
? and-Europeans they-have ceremonies time which-they-marry.
Have the Europeans also rites associated with marriage?
5. *Sa nceeco cisuwo icakaulwa jilo?—Ii, ncico.—Ncibotu. Oyu muntu ulikuzi kuluka.*
? it-is-that basket which-was-bought yesterday.—Yes, it-is-it.—It-is-good. This person he-it-knows to-weave.
Is that the basket which was bought yesterday?—Yes that is it.—It is a good one. This man (i.e. the man who made it) knows how to weave.
6. (a) *Aba bana bangu mbatavu.*
These children my they-are-greedy.
These children of mine are greedy.
- (b) *Mweenzu uwakasika jilo wainka.*
Stranger who-arrived yesterday he-depart.
The stranger who came yesterday has gone.

7. *Bantu abakasika jilo mba-mu-jaya-ziyanze.*
 People who-arrived yesterday they-are-they-who-kill-fellowship.
 The folk who came yesterday are sowers of dissension.
8. (a) *Leta zisuwo abusu bwa-zyo.* (b) *Leta kakole amweeta wa-ko.*
 Bring baskets and-meal of-them. Bring snare and-stick of-it.
 Bring the baskets and the meal in them. Bring the snare and its stick.
9. (a) *Twatujana tulombe ajombe zya-to.* (b) *Walima ca-ku-li-jaya.*
 We-them-find small-boys and-cattle of-them. Thou-hoest in-way-to-self kill.
 We found the boys and their cattle. You have been working desperately hard at your hoeing.
10. (a) *Uwe uyanda kutujayila ciyanze.* (b) *Kamuya nyoonse nyobile.*
 Thou thou-wantest to-us-kill-for fellowship. Do-you-go you-all you-two.
 You want to spoil our fellowship. Go you, both of you.

NOTES ON PRONUNCIATION

- nceecino, nceeci, nceeco, nceeciya.** For vowel length cf. note on *nguuno*, etc. in Lesson XLVIII.
- bakua** (Sentence 4). A *w* glide sound may be heard between the last two vowels.

NOTES ON GRAMMAR

Copulative with Demonstrative. Note the following forms used with Nouns with No. 7 (*ci-*) Prefix.

- Nceecino* "It is this here," This is it, Here it is.
Nceeci "It is this," This is it, Here it is.
Nceeco "It is that," That is it, There it is.
Nceeciya "It is yonder," That is it, There it is yonder.

Possessive Suffixes. Note the forms *-zyo*, *-to* and *-ko* exemplified above; these are joined to a Genitive Concord to denote "its", "their", with reference to nouns with prefixes Nos. 8 (*zi-*), 12 (*tu-*), and 13 (*ka-*) respectively.

Relative Clauses. As already noted, a relative clause is commonly indicated solely by intonation; thus *basika* may mean "they have arrived" or "who have arrived" according to intonation. In the past tense, however, a vowel is commonly prefixed; this vowel varies according to dialect and individual idiosyncrasy; it may be either (a) *i-* in all cases, or (b) the same as the vowel of the Noun Prefix, i.e. *u-*, *a-* or *i-* as the case may be. Thus:—

Mweenzu iwakasika, or *Mweenzu uwakasika*, The stranger who arrived

Bantu ibakasika, or *Bantu abakasika*, The people who arrived

Cisuwo icakaulwa, The basket which was bought.

cakulijaya (Sentence 9b) "in a suicidal way", "at a breakneck pace". **ca-** is often prefixed to the infinitive of a verb in this way to form an adverb.

nyoonse nyobile (Sentence 10b) "both ("all the two") of you". Note these forms.

NOTES ON VOCABULARY

cimbayambaya a motor lorry. The word was probably coined in imitation of the sound of the lorry when travelling.

bakua (Singular *mukua*) The name commonly given to Europeans amongst the Batonga.

kwata to marry. Dialect variants include *twala* (Ila: in this dialect *kwata*=Tonga *jata*, to hold, take hold of), and *sesa* (*Totela*; in Tonga this word means to seek a wife.)

ciyanze (often used in the plural form *ziyanze*) fellowship, concord, neighbourliness. *mujayazianze* (pl. *bamujayazianze*) is one who destroys such good fellowship by tale bearing and sowing seeds of dissension.

BUILDING VOCABULARY

A few of the words in the above Sentence Drill illustrate the vocabulary of building, and at this stage we may conveniently review all the words used in previous lessons under this head. In the building of an African hut the following materials are needed:—upright poles (*ziyako*, singular *ciyako*, from root *yaka*, to build), wattles (*imbalo*, singular *lubalo*) string (*lozi*, plural *ingozi*) made from bark of trees (*makwa*), grass (*bwizu*) for thatching, and clay (*bulongo*) obtained from the ant heap (*cuulu*). The trees most suitable for building poles include *mopani* (*mwani*), the *mubombo* (*Brachystegia flagristipulata*) and *musuku* (*Uapaca kirkiana*); for wattles the *mucinga* (a common shrub with edible red fruit, *incinga*), etc. When a trench (*lulindi* or *mwiimbi*) has been dug, the first task is to put in (*ku-simpa*) the uprights; the wattles are then interlaced and tied (*ku-bangila* is the verb used to describe this operation), and when the earth has been watered and trampled (*ku-kanda*=to knead with hands or feet; *ku-lyataula*=to trample) to make plaster, the building is daubed (*ku-mata*). When the clay has dried, a few cracks (*inganzi*, singular *lwaanzi*) are usually found, and one has to replaster (*ku-zingulula*) to fill these in and leave a smooth surface. The roof (*lululi*) is usually constructed from suitable poles (*maseketi*, *masomo*) on the ground, and when finished is hoisted into position (*ku-kazika*). Thatching (*ku-vumba*, literally "to cover"; there is no distinct word) and trimming off (*ku-gonkolola*) complete the work.

EXERCISE 31(B)

Retranslate into Tonga:—

1. I had ten oxen.
2. The fowl has upset my meal and the goat has eaten the bean-relish.
What are the visitors going to eat?
3. People who have a milk diet have good bodies.
4. Who lit that fire that appears over there?—We do not know.
5. The gardens that appear yonder are Nakonje's—His gardens can be seen from here!—Yes, they can be seen, because there are not many trees.
6. My kid is now mature. It will help its mother in breeding—My! You are lucky; you will get rich.
7. My little patch of garden is not yet hoed.
8. My groundnuts have all been eaten up by baboons. I am terribly upset about it.
9. Some people have stolen my cassava.—Where did the thief come from?—I did not see him.
10. Is this the animal that was howling last night?—No, it was not this one; this is a different kind.
(For key see Exercise 31A).

EXERCISE 32(A)

Translate into English:—

1. *Ndaswaana zimbayambaya zili ikumi.*
2. *Zilonda zyobile zyandipenzya.*
3. *Ligwisye lino licisa. Lilandikatazya.—Lili kuli licisa? Tubone.*
4. *Matala alya alibonya ngani?—Ngaku-Cileya.—Sa munzi wakwe uli afwifwi?—Pe, pe, uli kule. Okuno nkubalima myuunda yabo.*
5. *Zipopwe zilibonya alya nzezyani?—Nzyamudala.—Ma! Zyalampa kale. Ani wakalima lili?—Wakalima imvula niyakatalika biyo.*
6. *Ijombe nzitwakabona jilo nzezya-Kabalaula.*
7. *Sa watambula magwalo? Mebo ndatambula sunu.—Mebo pe, nsina kutambula.—Ambweni alasika insondo iboola.*
8. *Ndaabila maanzi ako, nkajike insima.*
9. *Masumo ako mabi, angu mabotu.*
10. *Olo lutambo ndolwani?—Ndolwatata.*
(For key see Exercise 32B).

LESSON LI

SENTENCE DRILL

1. (a) *Njiilya ijombe. Ilete.* (b) *Njeeyi inkuku, muvube.*
 It-is-yonder ox. Bring- It-is-this fowl, you-may
 it-thou. possess.
 Yonder is the ox. Bring Here is a fowl for you to keep.
 it.
2. (a) *Njiino inseke yalubele, ubyale.* (b) *Nzeezyo inseke zyalubele.*
 It-is-this-here seed of-lubele, It-is-those seeds of-lubele.
 thou-mayest-sow. Here are some lubele
 Here is a seed of lubele for seeds.
 you to sow.
3. *Njeeyo inkuku. Itande. Ilabutila busu.*
 It-is-that fowl. It-chase-thou. It-will-it-spill meal.
 There is a fowl. Drive it away. It will upset the meal.
4. (a) *Tuzoobonana munsondo.* (b) *Imvuvu zyajayana kumulonga.*
 We-shall-see-one- Hippopotami they-kill-one-
 another in-Sunday. another to-river.
 We shall see each There has been a mutual slaughter
 other on Sunday. of hippopotami at the river.
5. (a) *Ndabona kuulu aminwe yako.* (b) *Leza ta-tu-mu-upi-upi ameso.*
 I-see leg and-fingers of-it. God not-us-him-smooth on-
 I have seen the paw and eyes.
 its claws. Let us not dissemble to God.
6. (a) *Tuleenzyanya kumulonga.* (b) *Inkuku yalosya iji.*
 We-will-lead-one-another Fowl it-cause to-fall egg.
 to-river. The fowl has knocked down
 We shall meet at the river. the egg.
7. (a) *Leza ulatulosezya invula.* (b) *Ijombe zyandibisizya mabele.*
 God he-us-causes-to-fall- Cattle they-me-spoil-for
 for rain. millet.
 God sends us rain. The cattle have spoilt my
 millet.
8. *Nzeezi inkuyu nzyaandiselusizya Munsaka.*
 It-is-these figs which-he-me-caused-to-descend-for Munsaka.
 Here are the figs that Munsaka knocked down for me.
9. (a) *Nzeezino zintu zyako.* (b) *Nzeeziya ijombe zyako mumuunda.*
 It-is-these-here things It-is-those-yonder cattle thy in-
 thy. garden.
 Here are your things. Yonder are your cattle in the
 garden.

10. *Nda-mu-buzizye kuti, Kamundikasizya mwana kuya kumulonga Inywe mwaamba kuti, Pe, pe, muleke, kacita mwaazibonena. Mubone lino waakwiinkila mumaanzi, wali kunoonfwa. Mwaandibisizya loko.*

I-you-have-asked that, Do-you-me-prevent-for child to-go to-river. You you-say that, No, no, him-leave-thou, let-him-do as-he-them-sees-to. You-may-see now he-go-to-go-down in-water, he-has-been to-might-die. You-me-sin-for very.

I asked you to keep my child away from the river. You said, Nay, leave him alone, let him do as he sees fit. Now you see how he was nearly drowned and might have been dead. You have done me a great wrong.

NOTES ON PRONUNCIATION

Vowel Length. *njiino, nyeyi, njeeyo, njiilya. nzeezino, nzeezi, nzeeyo, nzeeziya.* Cf. note on *nguuno*, etc. in Lesson XLVIII.

inseke (seed) Distinguish carefully from *inseke* (hen). The difference is one of intonation only.

NOTES ON GRAMMAR

Copulative with Demonstrative. Note the following forms used with reference to Nouns with Prefix No. 9 (*im-*, etc.):—

<i>Njiino</i>	Here it is.
<i>Njeeyi</i>	Here it is.
<i>Njeeyo</i>	There it is.
<i>Njiilya</i>	There it is yonder.

Also the following used with Nouns with prefixes Nos. 8 (*zi-*) and 10 (*im-*, etc. plural):—

<i>Nzeezino</i>	Here they are.
<i>Nzeezi</i>	Here they are.
<i>Nzeeyo</i>	There they are.
<i>Nzeeziya</i>	There they are yonder.

Possessive Suffix. Note the suffix *-ko* (Sentence 5a) which is joined to a Genitive Concord to denote “its” with reference to a Noun with Prefix No. 15 (*ku-*), e.g. *kuulu aminwe yako*, the leg (foot, paw) and its fingers.

Reciprocal Form of Verb. Note the change of the final *-a* of a verb to *-ana* indicates a reciprocal action. Thus:—

<i>kubona</i> , to see;	<i>kubonana</i> , to see one another.
<i>kujaya</i> , to kill;	<i>kujayana</i> , to kill one another.

When the last syllable of the verb contains a combination of another consonant with *y*, the ending becomes *-anya*. Thus:—

enzya, lead, go before; *enzyanya* (literally “go before one another”), overtake one another, meet.

Applied Form of Verbs ending in -sya. Verbs ending in -sya (which are frequently causative forms of verbs in -ka, e.g. *loka*, fall—*losya*, cause to fall; compare note on *yaka*, *yasya* in Lesson XLIV) have “applied” forms ending in -izya, -ezya. Thus:—

kasya, prevent, hinder; *kasizya*, prevent for
bisya, sin, spoil; *bisizya*, to sin against, spoil for
losya, cause to fall; *losezya*, to cause to fall for
selusya, cause to descend; *selusizya*, cause to descend for.

buzizye Perfect form of *buzya* (ask).

kunoofwa. The infix -noo- indicates a possibility—what might have been. See further Lesson LXVI.

NOTES ON VOCABULARY

lubele A species of herb, the leaves of which are used as relish. (Also *mubele*).

upa upa ameso to dissemble, *upa*=to smooth, *ameso*=superficially; hence “to show a smooth face”.

Kacita mwaazibonena ‘Let him do as he sees fit’.

invuvu (pl. id.) hippopotamus. The name is apparently onomatopoeic in origin from the animal’s call “vu-vu-vu”. Another name (Ila and P. Tonga) is *civubwe* (pl. *bacivubwe*).

SUBSTITUTION TABLE

<i>Nzeezino</i>	<i>zintu</i>	<i>zyako</i>
<i>Nzeezi</i>	<i>zyakusama</i>	<i>zyakwe</i>
<i>Nzeezyo</i>	<i>ijombe</i>	<i>zya-Jalata</i>
<i>Nzeeziya</i>	<i>inkuku</i>	<i>nzitwakaula jilo</i>

The above table provides for the formation of 64 sentences.

EXERCISE 32(B)

Retranslate into Tonga:—

1. I have met ten lorries.
2. Two sores are troubling me.
3. Take out the tooth that is paining. It is a nuisance to me—Where is the tooth that is paining? Let us see.
4. Whose grainbins are those that appear yonder?—They belong to Chileya—Is his village near?—No, indeed, it is a long way, (but) this is the place where the folk have their gardens.
5. Whose mealies are those that appear yonder?—They are the old man’s—My word! They are already grown tall!—When did he plant them?—He only put them in when the rain began.
6. The cattle which we saw yesterday are Kabalaula’s.

7. Have you had any mail? I have had some today—No, I have not had any—Perhaps you will get some next week.
8. Give me some of your water, so that I may cook porridge.
9. Your spears are bad, mine are good.
10. Whose is that belt?—It is my father's.
(For key see Exercise 32A).

EXERCISE 33(A)

Translate into English:—

Fulwe mbwaakaswaya muzolwani wakwe Sokwe

Musule alakwe Fulwe wakaya kuyooswaya muzolwani wakwe. Lino naakasika bakakondwa loko kumubona. Mpawo sokwe wakaambila banakazi bakwe kuti bakutauke zyakulya. Bakajaya inkuku ikwekela, lino bakajika zyakulya. Nizyakabizwa zyakulya, bakaita mweenzu wabo, babamba minseme ansi, bayala. Mumweenya wakubika itafule bakayala minseme. Mpo Sokwe wakakaka kuyala minseme, wakayanda kubika itafule. Banakazi bakwe bakasoleka kumukasya, mpo takakazumina pe, nkaambo wakali kuyeeya kuti Fulwe teelede kulya alike inkuku iyajayilwa nguwe. Musule banakazi bakazumina, mpo mumyoyo yabo kabatazumini-syi pe. Lino nibakatalika kusamba maanzi ansima, Fulwe wakali kuyeeya kuti, Tulalida aminseme, mbubonya mbutwakalya naakazide kwangu. Nkabela Sokwe nguwakasaanguna kusamba mujanza. Lino naakamana kusamba, wakakala acuuno, alakwe mweenzinyina wakasamba. Mpo we katakonzyi kukala acuuno pe, wakakala aminseme, wakali kuyeeya kuti atene mweenzuma ulaiselusizya ansi insima. Mpo we takakaiselusya pe, wakakondwa loko naakabona kuti takonzyi kulida mujulu. Nkabela Fulwe wakacimwa, wakaakukala mucisiko camusamu, wamweebelezya biyo mweenzinyina naakali kulya. Ayeeye mubuli mbwaakamubamba kulinguwe ambwaamucita kacapocapo, wakagamba loko akuusa kupati. Wayeeya kuti, kampakila loko, lino ndu mweenzinyina, wanduusya insoni. Mbubo, ncibotu, taakwe indaba. Kacita mwaazibonena alakwe mazuba miingi. Tuyooenzanyanya kumazuba ali kunembo mulombema. Bakati kuluba mwaambi, mwaambilwa talubi. Sikoswe ufwa tukulukulu. Nkaambo kakuti Sokwe wakabona kuti inkuku ilijisi mafuta miinji loko, nkabela wakayeeya kuti taelede kuti alye Fulwe pe, njelede kulya ndemwini endike. Sokwe wakaba mutuni kunkuku zyakwe. Wakaba mwanka. Mpawo Fulwe wakabweeda kulimbabo anzala abusu. Nkabela banakazi bakwe Sokwe bakausa loko, bakayeeya kuti oyu mwaalumi wesu mubi loko malaa, mutavu, ngusyacivulemwangu. Wakabausya insoni mwaalumi wabo. Bayeeye mbubakaakulya nibakaswayide kuli Fulwe, bakausa loko, bakayeeya kuti, Oyu mwaalumi wangu ngusikalifune, ngumujazyazyanze. Fulwe wakaakusika anzala yakwe kulinguwe.

(The above is a continuation of the Folk Tale begun in Exercise 29A and B and 30A and B. For key see Exercise 33B).

LESSON LII

SENTENCE DRILL

1. (a) *Ndooluya lulimi. Ula.* (b) *Ndoolo lufulo, tunywisyē maanzi.*
 It-is-yonder tongue. It-is-that cup, we-may-cause-to-
 Buy. drink water.
 Yonder is the tongue. There is a cup with which we may
 Buy it. drink water.
2. *Ndoolu lulimi. Lutole kujanda, balujike.*
 It-is-this tongue. It-take-thou to-house, they-it-may-cook.
 Here is the tongue. Take it to the house and let them cook it.
3. *Ndamubona mungazi azintu zyamo.*
 I-in-see in-loft and-things of-in-it.
 I have seen the inside of the loft and its contents.
4. *Sa kujanda nkubotu azintu zyako?—Ee, nkubotu.—Taakwe munanze wanjila?—Pe, pe, taakwe.*
 ? to-house it-is-good and-things of-to-it.—Yes, it-is-good.—Not-
 there-are white-ant it-enter?—No, no, not-there-are.
 Is all well with the house and the things that are there?—Yes, all
 is well. Are there no white ants in ?—No, no, none.
5. (a) *Ndooluno lubanje lwako.* (b) *Butezelele bwandikatazizya mwana.*
 It-is-this-here hemp Slipperiness it-me-tires-for child.
 thy. The slipperiness troubles my
 Here is your hemp. child.
6. (a) *Nkaakano kaamba kako.* (b) *Sa nkaaka kantengeza kacisa.*
 It-is-this-here small- ? it-is-this little-finger it-pain.
 hoe thy. Is this the little finger that pains.
 Here is your small hoe.
7. (a) *Nkaako kabaki kamwana wangu.* (b) *Nkaakaya kakuku kako.*
 It-is-that small-coat of-child It-is-yonder small-fowl
 my. thy.
 That is my child's small coat. Yonder is your chicken.
8. (a) *Oyu musamu wandiluzizya* (b) *Caala candipenzezya*
maanzi. *mwana.*
 This medicine it-me-embitter- Big-toe it-me-trouble-for
 for water. child.
 This medicine has made my My child's big toe is
 water bitter. troubling him.
9. (a) *Wandibozezya indongo.* (b) *Sa ansi alasalala azintu zyao.*
 Thou-me-rot-for ? on-ground it-is-clean and-
 ground-nuts. things of-on-it.
 You have spoilt my Is it clean on the ground and the
 groundnuts. things there?

10. *Sa mwandinjizizya mukande mujanda?—Ee, twamunjizizya.*

? You-me-cause-to-enter-for light-beer in-house. Yes, we-you-cause-to-enter-for.

Have you put the light beer into the house for me? Yes, we have put it in for you.

NOTES ON PRONUNCIATION

Vowel Length. For length of vowels in *Ndooluno*, etc. cf. previous note on *ngnuuo* etc. (Lesson XLVIII).

zyao (Sentence 10b). A w glide sound may be heard between the a and the o.

NOTES ON GRAMMAR

Copulative with Demonstrative. Note the following forms used with nouns with prefix No. 11 (**lu-**).

<i>Ndooluno</i>	Here it is.
<i>Ndoolu</i>	Here it is.
<i>Ndoolo</i>	There it is.
<i>Ndooluya</i>	There it is yonder.

Also the following with prefix No. 13 (**ka-**).

<i>Nkaakano</i>	Here it is.
<i>Nkaaka</i>	Here it is.
<i>Nkaako</i>	There it is.
<i>Nkaakaya</i>	There it is yonder.

Possessive Suffixes. Note the suffixes **-ko**, **-mo** and **-o** exemplified in Sentences 3, 4 and 9b above. These correspond to the locative prefixes **ku-**, **mu-** and **a-** respectively. We can now give a complete list of these suffixes.

1st person singular. **-ngu** (my) pl. **-isu** (our).

2nd person singular. **-ko** (thy) pl. **-inu** (your).

3rd person. (his, hers, its, their) numbered according to Noun Prefixes:—1. **-kwe**. 2. **-bo**. 3. **-wo**. 4. **-yo**. 5. **-lyo**. 6. **-o**. 7. **-co**. 8. **-zyo** (I. and M. **-sho**). 9. **-yo**. 10. same as 8. 11. **-lo**. 12. **-to**. 13. **-ko**. 14. **-bo**. 15. **-ko**. 16. **-o**. 17. **-ko**. 18. **-mo**.

Verb Forms. Note that verbs ending in **-zya** (which are often causative forms of verbs in **-la**, e.g. *lula*, to be bitter; *luzya*, to cause to be bitter, make bitter) have applied forms ending in **-izya** or **-ezya**. Thus:—

<i>katazya</i> , to tire	<i>katazizya</i> , to “tire for”
<i>penzya</i> , to trouble	<i>penzezya</i> , to trouble for
<i>njizya</i> , to put in	<i>njizizya</i> , to put in for
<i>bozya</i> , to rot	<i>bozezya</i> , to rot for
<i>luzya</i> , to make bitter	<i>luzizya</i> , to make bitter for.

Note that the vowel of the suffix varies with the vowel preceding it according to the rule we have already noted in other cases, viz. **-i-** after **a**, **i**, or **u**, and **e** after **-e** and **-o**.

NOTES ON VOCABULARY

lulimi (pl. *indimi*) tongue. Synonym:—*mulaka* (pl. *milaka*).
lufulu (pl. *imfulu*) A small calabash used as a drinking vessel.
kantengeza (pl. *tuntengeza*) little finger of hand or little toe of foot.
caala (pl. *zyaala*) thumb or big toe.

SUBSTITUTION TABLE

<i>Oyu musamu wa-</i>	<i>ndi-</i>	<i>luzizya</i>	<i>maanzi</i>
<i>Aya matu a-</i>	<i>tu-</i>	<i>nunsizya</i>	<i>mukande</i>
<i>Oyo musamu nguwaka-</i>	<i>ba-</i>	<i>bisizya</i>	<i>buci</i>

The above table provides for the formation of 81 sentences.

EXERCISE 33(B)

Retranslate into Tonga:—

How Tortoise visited his friend Baboon

At a later date Tortoise also went to visit his friend. Then when he arrived, they were very glad to see him. Baboon immediately told his wives to prepare food. They killed a laying fowl and cooked food. When the food was ready, they called their visitor, and arranged mats and spread them on the ground. The mats served them in place of a table. Baboon however refused to spread mats and wanted to place a table. His wives tried to dissuade him but he did not consent, for he was thinking, "Tortoise must not have all to himself the fowl that has been killed for him". Eventually the wives agreed to his plan, but they were by no means fully persuaded in their hearts. Then when they began washing hands in preparation for the meal, Tortoise was thinking, "We shall eat on the mats, just as we ate when he came to my place". Now Baboon was the first to wash his hands. When he had finished washing, he sat down on the stool, and then his neighbour also washed. But the latter was unable to sit down on a stool, he had to sit on a mat. He was thinking. "Perhaps my neighbour will put the porridge down on to the ground", but Baboon did not put it down; on the contrary, he was very pleased to see that it was out of Tortoise's reach. Tortoise was very "fed up" about it and went off to sit in the shade of a tree, whence he gazed at his neighbour eating. As he thought of how he had entertained him at home, and how discourteous he had shown himself in return, he was astounded and very grieved about it. He thought, he is most impudent in thus putting me his friend to shame. Still, let it be, it does not matter. Let him do as he pleases. Some day in the distant future we will get even with you, my boy. The ancients said, "An insult is easily forgotten by the one who offers it, not so easily by the one insulted. An old grudge may rankle a long time". For Baboon saw that the fowls were fat, and he thought, "Tortoise must not eat them. I

must have them to myself". Baboon was very greedy and stingy with his fowls. So Tortoise returned home hungry and sad.

Baboon's wives were very sorry about it; they thought, "What a fellow this husband of ours is! He is a glutton and a selfish beast". Their husband made them ashamed. When they remembered how they had been entertained on the occasion of their visit to Tortoise, they were very sad. They thought, "This husband of ours is a destroyer of good fellowship". Tortoise went on his way and arrived home hungry.

(For key see Exercise 33A).

EXERCISE 34(A)

Translate into English:—

1. *Mazuba obile ndakali kumwaambila kuti, Katuya kucikolo. Walo wakakaka, wakati, Ndacimwa.*
2. *Undisindikile kwa-Syasikaboole. Njanda kuyooulisya ijombe.—Ndijisi milimo.—Uzoobeleka akale milimo yako.—Pe, pe, nsiyandi.—Mbubo, ncibotu.*
3. *Kulwa kulatubisizya munzi wesu.*
4. *Sa eli ikoma ndelyabauso?—Ee, ndelyabo.—Ma! Ulikuzi kubeza makoma. Uzoobabuzye ambebo bazoondibezele lyomwe.*
5. *Sa eci cibaki ncecauso?—Ee, ncecakwe.—Ani wakacuula mali nzi?—Nsizi pe. Nsyaaazi mali aco.*
6. *Impongo eyi njeyangu na?—Ee, njeyako. Wailuba na?*
7. *Kuboko kwangu sunu kwaba kabotu, pele kwacisa kumbi kabiyo.*
8. *Sa nkukwako kutwi oku?—Ee, nkukwangu.—Nguni wakakupa?—Ngutata.—Ne! Ngu Leza wakakupa.*
9. *Sunu tulaula busu bwamwanja.—Mwanja teendalizi kuti ulaligwa insima.*
10. *Ipobwe lyamwanaangu lizooba junza.*
(For key see Exercise 34B).

LESSON LIII

SENTENCE DRILL

1. (a) *Ntootuno tuswi twako.* (b) *Ntootu tukuni, ujisye cisyu.*

<p>It-is-these-here small-fishes thy. Here are your small fish.</p>	<p>It-is-these small-firewood, thou- mayest-cause-to-cook relish. Here is a little firewood which you can use to cook relish.</p>
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2. (a) *Ntooto tupongo twako.* (b) *Ntootuya tusozya. Kalete, ulye.*
 It-is-those kids thy. It-is-those-yonder small-boiled-
 Those are your kids. maize.
 Do-bring-thou, thou-mayest-eat.
 Yonder is a little boiled maize.
 Bring it and eat it.
3. *Kaango kangu kacisa, asule lyoonse lyacisa.*
 Chest my it-pain, and-back all it-pain.
 My chest is painful; my back also is painful.
4. (a) *Nkooku kuboko kucisa.* (b) *Nkooko kutwi. Kajike.*
 It-is-this arm it-pains. It-is-that ear. Do-cook-thou.
 This is the arm that is That is the ear. Cook it.
 painful.
5. *Nkookuya kuulu kwa-Sulwe. Ulalya mubwa.*
 It-is-yonder leg of-hare. He-is-eating dog.
 Yonder is a hare's leg. The dog is eating it.
6. *Mapunga angu waalya mubwa wako. Nsiyandi kuliigwa pe, nkaambo
 uli mulamu wangu.*
 Lungs my he-them-eat dog thy. Not-I-want to-be-paid no because
 thou-art brother-in-law my.
 Your dog has eaten my lungs, (but) I do not want any compensation
 seeing that you are my brother in law.
7. (a) *Nkookuno kutwi kwako.* (b) *Igombwa lyangu lyamwayigwa luwo.*
 It-is-this-here ear thy. Grain-house my it-is-scattered
 Here is your ear. wind.
 My grainbin has been demolished
 by the gale.
8. *Sa eyi imbuto njiyonya njokajana kulindime? Ee, njiyonya.*
 ? this seed it-is-it-same it-is-which-thou-foundest to-me.—Yes, it-
 is-it-same.
 Is this the same seed you obtained from me?—Yes, this is indeed it.
9. *Sa aka kalolomi nkikakazimbide insunda yakamana?—Ee, nkakonya.*
 ? this toe it-is-it-which-was-swollen week it-finished—Yes, it-is-it-
 same.
 Is this the toe that was swollen last week?—Yes, this is the selfsame
 one.
10. *Ukuti cituli ayebo cituli. Ukuti ifuwa ayebo ifuwa.*
 Thou-sayest meat thou-also meat. Thou-sayest bone thou-also
 bone.
 Give meat, you will get meat. Give a dry bone, you will get a
 dry bone.

NOTES ON PRONUNCIATION

Vowel Length. *ntootuno, ntootu, ntooto, ntootuya, nkookuno, nkooku, nkooko, nkookuya.* Cf. note on *nguuno*, etc. (Lesson XLVIII).

Glide Sounds. *luuwo, mwayigwa.* The intervocalic *w* and *y* are in the nature of "glides".

liigwa (cf. Grammatical Note below) Distinguish carefully from *ligwa*, to be eaten.

njiyonya, njokajana (Sentence 8) Note carefully the intonation of these words. The intonation of *njiyonya* on its second occurrence is different from that on its first. Cf. Grammatical Note below.

NOTES ON GRAMMAR

Copula with Demonstrative. The following forms are exemplified in the above Sentence Drill.

(a) Used with Nouns with Prefix No. 12 (**tu-**).

Ntootuno Here they are.

Ntootu Here they are.

Ntooto There they are.

Ntootuya There they are yonder.

(b) Used with Nouns with Prefix No. 15 (**ku-**).

Nkookuno Here it is.

Nkooku Here it is.

Nkooko There it is.

Nkookuya. There it is yonder.

tu-prefix. Note that this prefix may be used to denote "a little of . . ." Thus:—*tukuni*, a little firewood (*inkuni*); *tusozya*, a little boiled maize (*misozya*—see Vocabulary note below).

Passives. Note the verbal forms *liigwa* (Sentence 6) and *mwayigwa* (Sentence 7b), being the passive forms of *liiya* and *mwaya* respectively (On *liiya* see Vocabulary Note below).

njiyonya, nkakonya (Sentences 8 and 9). The addition of the suffix **-nya** to *njiyo*, *nkako*, and cognate forms gives a slight degree of emphasis. "it is indeed it, it is the selfsame one". Note that these forms can be used attributively as well as predicatively, the precise use of the word being shown by the intonation. Thus in Sentence 8 above, *imbuto njiyonya*=the self-same seed, and *njokajana*=it is that which you obtained; the second *Njiyonya*=It is indeed it, it is truly the same.

asule lyoonse (Sentence 3). This does not mean "and the whole back" but "and the back also (as well as the chest)." This use of **-onse** is quite common.

NOTES ON VOCABULARY

misozya maize boiled whole till it is soft.

kaango chest. In most B.B.L. dialects the word *camba* (pl. *zyamba*) is used.

isule back. A dialect synonym (Ila) is *inuma*.
mapunga lungs (singular *ipunga*). Synonym (Ila and P. Tonga):—
mafufwi (sing. *ifufwi*).

liiya to pay a fine, pay compensation, etc.

mulamu brother-in-law. Sometimes 'friend'.

Sentence 10. This is a Tonga Proverb. The meaning is that stinginess is likely to be met with stinginess and liberality rewarded with liberality. Cf. St. Paul's dictum (2. Corinthians ix. 6) "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully".

SUBSTITUTION TABLE

<i>Mutwe wangu u-</i>	<i>la-</i>	<i>cisa</i>
<i>Kutwi kwangu ku-</i>	<i>ci-</i>	<i>cisa loko</i>
<i>Isule lyangu li-</i>	<i>li muku-</i>	<i>panda</i>
<i>Matwi angu a-</i>		<i>ndipenzya</i>
<i>Minwe yangu i-</i>		<i>ndipenzya loko</i>
<i>Cibelo cangu ci-</i>		
<i>Zibelo zyangu zi-</i>		

The above table provides for the formation of 105 sentences.

EXERCISE 34(B)

Retranslate into Tonga:—

- Two days I kept saying to her, Let us go to school, but she refused saying, "I am fed up".
- Pray accompany me to Syasikaboole's village. I want to go and sell cattle—I have work on hand—You can do your work another time—No, no, I don't want to do that—Very well then.
- Fighting is spoiling our village.
- Is this door your father's?—Yes, it is his—My word! He knows how to carve doors. You must ask him to carve one for me also.
- Is this coat your papa's?—Yes, it is his.—What did he pay for it?—That I cannot say. I know nothing about the price of it.
- Is this goat mine?—Yes, that is yours. Have you forgotten it?
- My arm is well today, but the other one is again giving me pain.
- Is this your ear?—Yes, it is mine.—Who gave you it?—My father did.—Nay, God gave you it.
- Today we will buy some cassava meal.—I did not know cassava can be eaten as porridge.
- My child's feast is fixed for tomorrow.
(For key see Exercise 34A).

EXERCISE 35(A)

Translate into English:—

1. *Nootu tusimbi. Atukutwide zipopwe.*
2. *Ntootuya tulombe twako mujanda. Twiite.*
3. *Ntootuno tulombe twako itwandisida indongwe.*
4. *Sa obu busu mbobwabanyoko?—Ee, mbobwabo.*
5. *Sa aka kakole nkekauso?—Ee, nkekakwe. Uyanda kukatola kuli?—Pe, pe, ndabuzya buyo, nkaambo kandibotela kwiinda otu tumwi.*
6. *Sa mweenzu wako waya ku-Lusaka?—Pe, pe, waya kumbi. Waya ku-Choma.—Ndali kuyeeya kuti ambweni waya ku-Lusaka, nkaambo nkwaakali kwaamba.*
7. *Inkuku iilala mujanda yako njiyangu.—Ndali kuti tiili yako.—Pe, pe, njiyangu. Koibamba kabotu. Nzooigwisya akale. Ndayaka caanda.—Mbubo, ncibotu.*
8. *Ijombe zili mumuunda nzizyangu.*
9. *Lufulu luli atafule ndolwangu.*
10. *Olu lugwalo ndwembala lwazwa ku-Masuku.—Lwazwa kulini?—Lwazwa kuli-Abel.—Lwaamba nzi.—Pe, pe, taakwe ncolwaamba.*
(For key see Exercise 35B).

LESSON LIV

SENTENCE DRILL

1. *Nkookuno nkutwakali kuteba inkuni jilo.*
It-is-here where-we-were to-cut firewood yesterday.
This is the place where we were cutting firewood yesterday.
2. *Ijombe yangu yafwa.—I-li?—Impwizi.*
Cattle my it-die—It-which? Cow.
My beast is dead—Which one?—The cow.
3. *Mucende walumwa nguu-li?—Nguulya usia. Wali mubotu kwiinda beenzinyina.*
Bull which-is-bitten it-is-it-which?—It-is-yonder which-is-black.
It-was good to-surpass its-fellows.
Which bull is it that has been bitten?—That black one. It was the best of the lot.
4. (a) *Nkookuya nkutwakalede.* (b) *Nkooko nkutwakainda swebo.*
It-is-yonder where-we-lay. It-is-there where-we-passed we.
Yonder is the place That is where we passed.
where we slept.

<i>Nkookuno</i>	It is here.
<i>Nkooku</i>	It is here.
<i>Nkooko</i>	It is there.
<i>Nkookuya</i>	It is yonder.
<i>Moomuno</i>	It is in here.
<i>Moomu</i>	It is in here.
<i>Moomo</i>	It is in there.
<i>Moomuya.</i>	It is in yonder.

Interrogative "Which". This is expressed by *-li* joined to a subject concord. Thus:—*Muntu uli?* Which person? *Cintu cili?* Which thing? *Nguuli mucende wakalumwa?* Which bull is it that was bitten? **Tabakwe** (Sentence 6). They have not. *-kwe* is sometimes used as an alternative for *-jisi*.

NOTES ON VOCABULARY

bumvwa (pl. *mamvwa*) thorn. Synonym (Ila):—*bwiya* (pl. *meya*).
Mukuni:—*muumfiwa* (pl. *myuumfiwa*).

SUBSTITUTION TABLE

<i>Moomuno</i>	<i>mubutala</i>	<i>mundagwisya</i>	<i>zipopwe</i>
<i>Moomu</i>	<i>mujanda</i>	<i>mundabika</i>	<i>maila</i>
<i>Moomo</i>	<i>mugombwa</i>	<i>mutwagwisya</i>	<i>imbuto</i>
<i>Moomuya</i>	—————	<i>mutugwiside</i>	<i>mabele</i>

The above table provides for the formation of 256 sentences. The dash in column 2 indicates that if nothing is taken from this column a good sentence will still be formed.

EXERCISE 35(B)

Retranslate into Tonga:—

- Here are the small girls. Let them stamp the maize for you.
- Yonder are your small boys in the house. Call them.
- It was these small boys of yours who dug up my groundnuts.
- Is this meal your mother's?—Yes, it is.
- Is this string your father's?—Yes, it is. Where do you want to take it?—No (I don't want it), I only ask because it appears to me better than these others.
- Has your visitor gone to Lusaka?—No, indeed, he has gone elsewhere; he has gone to Choma—I was thinking that perhaps he had gone to Lusaka, for that is the place he was talking about.
- The fowl that roosts in your house is mine—I thought it was not yours—Indeed it is mine. Take good care of it. I will take it away later on. I am building a shanty—Very good.

8. The cattle that are in the field are mine.
9. The cup that is on the table is mine.
10. This letter that I am reading comes from Masuku—From whom is it?—It is from Abel—What news is there in it?—No, there is no news in it.

(For key see Exercise 35A).

EXERCISE 36(A)

Translate into English:—

1. *Aka kantu kangu kakaulwa kwa-Syasikaboole.*
2. *Ntooto tukande. Umupe mwana, anywe.*
3. *Nkookuya kuulu kulalibonya.*
4. *Ntootuno tusimbi atulombe tulalya kutwi kwanzovu.*
5. *Sa mukua wanu ulaswiilila ciila?—Ne! Tateeleli. Ulateelela cilozi.*
6. *Moomuno mumuunda mutwakali kulima jilo.*
7. *Sa otu tukuku ntotwangu? Ee, ntotwako.—Ma! Twakomena sunu.—Ee, twakomena, nkaambo caba ciindi. Banyina balakumba.*
8. *Busu buzwa ku-Lusaka mbubotu.*
9. *Kuboko kucisa kulandikatazuya loko. Ndaamba kuya ku-Lusaka. Ambweni nsicibooli okuno.*
10. *Tukole otu tuli abulo ntotwani?—Ntotwangu.—Undipe kamwi.—Nsiyandi pe. Ndatuyanda toonse.*

(For key see Exercise 36B).

LESSON LV

SENTENCE DRILL

1. (a) *Mpaano mpundakacela bowa.* (b) *Mpaawa mpundabikide jamba.*
 It-is-on-here where-I-plucked mushrooms. It-is-here where-I-put hoe.
 This is the spot where I plucked the mushrooms. This is where I put the hoe.
2. *Boya bwangu wa-bu-myankuta mangowe.*
 Hair my he-it-lick cat.
 The cat is licking my hair.
3. *Watezeleka ayebo mpaawo mpundakatezeleka jilo mangolezuya. A! Awa antu mpabi loko. Nsicizooindi pe.*
 Thou-slip-down thou-also it-is-there where-I-slipped-down yester-

day afternoon.—Ah! On-here on-place it-is-bad very. Not-I-still-shall-pass no.

You too have slipped down just where I went down yesterday afternoon—My word! This is a very bad spot. I shall not pass here again.

4. *Mpaalya mpundakabija jilo nindakali kucija bamuuma, kabiyo aya matope ali waawa alasia loko. ndaba anga ninengo yali kufumba bulyango.*

It-is-yonder where-I-was-bad yesterday when-I-was to-flee wild-pigs, again this mud it-is on-there it-is-black very, I-became as-it-might-be it-is-an-antbear it-was to-burrow burrow.

Yonder is the spot where I dirtied myself yesterday when running away from the wild pigs; the mud there is very black; I was like an antbear digging its burrow.

5. *Sa nduwe wakazubula ingulube?—Pe, endime.*

? it-is-thou thou-extricatedst pig?—No, it-is-not-I.

Was it you who extricated the pig?—No, it was not I.

6. *Sa ndinywe mwakaabana buci?—Pe, endiswe.*

? it-is-you you-distributed-among-one-another honey?—No, it-is-not-we.

Is it you who shared the honey among yourselves?—No, it was not we.

7. *Enduwe oitwa pe. Lindila, ulakwiita akale.*

It-is-not-thou who-art-called no. Wait, he-will-thee-call and-again. It is not you who is being called. Wait, he will call you in due course.

8. *Sa ndiswe mboita?—Pe, pe, endinywe. Njiita ibakajaya imbizi jilo.*

? it-is-we whom-thou-callest.—No, no, it-is-not-you. I-call they-who-killed zebra yesterday.

Is it us you are calling?—No, no, it is not you. I am calling the folk who killed the zebra yesterday.

9. (a) *Oyu mwana wasula.* (b) *Aba bantu basulana.*

This child he-hate.

These people they-hate-one-another.

This child hates it.

These people hate one another.

10. *Meso akabwenene taaindani lumwi pe.*

Eyes they-have-seen-one-another not-they-pass-one-another again no.

Folk who have once met do not afterwards pass by one another.

NOTES ON PRONUNCIATION

Vowel Length. *mpaano mpaawa mpaawo mpaalya* Cf. note on *nguuno*, etc. (Lesson XLVIII).

NOTES ON GRAMMAR

Copula with Demonstrative. The following locative forms are exemplified above

<i>Mpaano</i>	It is (on) here.
<i>Mpaawa</i>	It is (on) here.
<i>Mpaawo</i>	It is (on) there.
<i>Mpaalya</i>	It is (on) yonder.

Negative Copula. Note the following forms illustrated above:—

<i>Endime</i>	It is not I	<i>Endiswe</i>	It is not we
<i>Enduwe</i>	It is not thou	<i>Endinywe</i>	It is not you.

mpandabikide (Sentence 1) Perfect verb forms often occur in such phrases as an alternative to the simple past tense. *mpundakabika* would also be correct here.

waawa (Sentence 4). An alternative (reduplicated) form of *awa*.

Reciprocal Form of Verb (Cf. note on Lesson LI). Note the following examples of this contained in the above Sentence Drill.

abana, share (“distribute to one another”, from *aba*).

sulana, hate each other (from *sula*, to hate).

indana, pass one another (from *inda*, to pass).

bwenene, having seen one another. (Perfect form of *bonana*, to see one another).

NOTES ON VOCABULARY

hoya (Ila *boza*) hair of the body. The hair of the head is *isusu* (cf. Lesson XXX. 3).

mangowe (pl. *bamangowe*) the domestic cat, not very common amongst the Batonga. In the Ila and Plateau Tonga dialects it is known as *kaze* (pl. *bakaze*), probably derived from the Dutch; in Mukuni *mwanamanga*. For wild cats cf. note on *insimba* in Lesson XX.

mangolezya (V. *magolezya*) the late afternoon and early evening.

antu a locative noun for “place”, the root *-ntu* being the same as in *cintu*, thing. The form *kuntu* is also similarly used.

bija (Ila *bia*). Literally “to be bad”, but may be used, as in Sentence 4 above, of being dirty, “in a mess”, etc.

cija to flee in fear, run away from. Dialect forms:—Plateau Tonga *tija*, Ila *tia*.

muuma (pl. *bamuuma*) the wart hog, a species of wild pig. Also known as *syankole* (pl. *basyankole*), *munjile* (pl. *bamunjile*), etc.

matope mud. Synonyms include *intipa* (Ila), *matipa* (Mukuni), etc.

inengo (pl. *id.*) the antbear or aardvark. This animal has various names, including *nalufumbafumba* (“the burrower”, from *fumba*, to burrow).

mbizi (pl. *id.*) zebra. The form *cibizi* is also used.

SUBSTITUTION TABLE

<i>Mpaano</i>	<i>mpundakacela</i>	<i>bowa</i>	<i>jilo</i>
<i>Mpaawa</i>	<i>mputwakacela</i>	<i>mukupwi</i>	<i>insondo yakamana</i>
<i>Mpaawo</i>	<i>mpundakajana</i>	<i>insombo</i>	<i>mweezi wakamana</i>
<i>Mpaalya</i>	<i>mputwakalya</i>	<i>masuku</i>	—————
		<i>imbula</i>	

The above table provides for the formation of 320 sentences. The dash in column 4 indicates that if nothing is taken from this column a good sentence will still be formed.

EXERCISE 36(B)

Retranslate into Tonga:—

1. This small thing of mine was bought at Syasikaboole's village.
2. There is a little light beer. Give it to the child to drink.
3. Yonder the leg appears.
4. Here are the small girls and boys eating the ear of the elephant.
5. Does your European understand the Ila language?—Nay, he does not. He understands Lozi.
6. It is here in the garden that we were hoeing yesterday.
7. Are these chickens mine?—Yes, they are yours—My word! They have grown.—Yes they have grown, for the time has flown. Their mother is sitting (again).
8. The meal which came from Lusaka is good.
9. The arm that is paining gives me a lot of trouble. I am about to go to Lusaka. Perhaps I shall not come back here again.
10. Whose is that string on the bed?—It is mine.—Give me one bit. No, I do not want to. I want them all.

(For key see Exercise 36A).

EXERCISE 36(C)

Give the Tonga names for the following parts of the body:—

head, hair (of head), forehead, face, eye, eyes, ear, ears, nose, mouth, lips, tooth, teeth, tongue, arm, arms, hand, hands, finger, fingers, thumb, little finger, chest, lungs, heart, back, stomach, leg, legs, thigh, foot, feet, toe, toes, big toe, little toe, hair (of body).

(For key see Exercise 36D).

LESSON LVI

SENTENCE DRILL

1. *Sa eli ijamba ndokaula kwa-Syasikaboole.—Pe, pe, endyo.*
 ? This hoe it-is-that-which-thou-boughtest to-of-Syasikaboole.
 No, no, it-is-not-it.
 Is this hoe the one you bought at Syasikaboole's?—No, no, this is not it.
2. *Sa oyu malama ngowakajaya jilo?—Pe, engwe.—Sa ulaulisya ikutu eli?—Ee, ndaulisya. Sa ulaliyanda?*
 ? this cheetah it-is-it-which-thou-killedst yesterday.—No, it-is-not-it.—? thou-wilt-sell skin this.—Yes, I-will-sell. ? thou-art-it-wanting.
 Is this the cheetah you killed yesterday?—No, this is not the one.—Will you sell this skin?—Yes, I will. Do you want it?
3. *Sa aba mbebasefu?—Pe, pe, embo. Aba mbatolo.*
 ? these they-are-the elands.—No, no, It-is-not-they. These they-are-kudus.
 Are these (animals) eland?—No, no, they are not. These are kudu.
4. *Sa invuvu eyi ailike njiilya zipopwe ezi zyoonse?—Ee, njiyo ilike.*
 ? hippopotamus this and-it-alone it-is-which-eat maize this all—Yes, it-is-it it-alone.
 And does this hippopotamus alone eat all this maize?—Yes, all by itself.
5. *Kayuni kalike takakonzyi kwaamana maila pe. Amukaleke, kakute.*
 Small-bird it-alone not-it-can to-it-finish Kaffir-corn no. Do-you-it-leave, it-may-be-satisfied.
 One solitary small bird cannot eat up all the corn. Leave it alone and let it eat its fill.
6. *Sa ulya mulonga ngu-Zimu?—Pe, engo, pele kulekule uba anga nguwo.*
 ? yonder river it-is-Zimu—No, it-is-not-it, but far-far it-is as-if-it-were it-is-it.
 Is yonder river the Zimu?—No, it is not, though from a distance it looks as if it were.
7. *Tata wakalizide kuzoondibona. Nicakaba ciindi kabiyo wakanyamuka kuyoobona umbi uuli ku-Malima.*
 My-father he-had-come to-come-me-see. When-it-became time again he-set-out to-go-see another who-is to-Malima.
 My father had come to see me. After a time he went off again to see some one else at Malima.
8. *Sa endo loozi lwangu ndokavumbya caanda eci?—Pe, enco ncindakavumbya loozi lwako. Ncimbi.*

? it-is-not-it string my which-thou-causedst-to-thatch shanty this.
 No, it-it-not-it which-I-caused-to-thatch string thy. It-is-another.
 Was it not my string you used to thatch this shanty?—No, this is
 not the one I thatched with your string. That is another one.

9. *Nkambonzi mwana wako wanduumina mwana? Sa tozi kuti ambebo lino ndamuuma mwana wako? Sa tozi kasimpi kaamba kuti, Liso kuliso, lino kulino.*

Why child thy he-me-beat-for child? ? not-thou-knowest that I-also now I-him-beat child thy? ? not-thou-knowest proverb which-says that, Eye to-eye, tooth to-tooth.

Why has your child beaten my child? Don't you know that I also shall now beat your child? Is there not a proverb that says, "An eye for an eye and a tooth for a tooth"?

10. *Kasaka nkowajayila takaindwi lunwi.*

Forest where-you-kill-to not-it-is-passed-over again.

A forest where you have once been fortunate in hunting is not thereafter to be despised.

NOTES ON PRONUNCIATION

ndokaula, ngowakajaya (1, 2). Note carefully the intonation of these words.

kwaamana (Sentence 5). Contracted from *ku-a-mana*.

wanduumina (Sentence 9) Contracted from *wa-ndi-umina*.

NOTES ON GRAMMAR

Negative Copula. The following forms come under the same category as *Endime* (It is not I), etc. noted in the previous lesson. They denote "It is not he", "It is not she", "It is not it", "It is not they", and correspond to Nouns with Prefixes Nos. 1, 2, 3, 5, 7 and 11 respectively:—

Engwe, Embo, Engo, Endyo, Enco, Endo.

ilike, kalike (Sentences 4 and 5) "it alone", "by itself"; the forms consist of the appropriate Subject Concord+*-like*. Cf. note on Lesson XXX. On the force of the *a-* in *ailike* in Sentence 4 cf. note on *amulike* in Lesson XXXIII, sentence 1c.

NOTES ON VOCABULARY

malama (pl. *bamalama*) The name seems to be used sometimes of the leopard (*siluwe*), but more often of the cheetah, a similar but slightly larger species.

ikutu (pl. *makutu*) skin of an animal.

musefu (pl. *basefu*) eland, a species of antelope.

kuta (Ila *ikuta*) to be satisfied, eat one's fill.

nicakaba ciindi "After a time . . ."

SUBSTITUTION TABLE

<i>Oyu muyuni alike wa-</i>	<i>Iya</i>	<i>zipopwe zyoonse</i>
<i>Aba bayuni balike ba-</i>	<i>kalya</i>	<i>maila oonse</i>
<i>Aka kayuni kalike ka-</i>	<i>ndimanina</i>	<i>mabele oonse</i>
<i>Otu tuyuni tulike twa-</i>	<i>kandimanina</i>	
<i>Eyi inkuku ilike ya-</i>	<i>ndilida</i>	
<i>Inkuku ezi zilike zya-</i>	<i>kandilida</i>	

The above table provides for the formation of 108 sentences.

EXERCISE 36(D)

Give the English for:—

mutwe, isusu, inkumu, busyu, liso, meso, kutwi, matwi, impemu, mulomo, milomo, lino, meno, lulimi (mulaka), kuboko, maboko, ijanza (itashi), maanza (matashi), munwe, minwe, caala (cajanza), kantengeza (kajanza), kangu (camba), mapunga (mafufwi), moyo, isule, ida (ifu), kuulu, mauulu, cibelo, cino (cituta, itende), zino (zituta, matende), kalolomi, tulolomi, caala (cacino), kantengeza (kacino), boya.

(For key see Exercise 36C).

EXERCISE 37(A)

Translate into English:—

- Ingulube yangu yainkila mumulonga.*
- Munzila omu tamwiindwi masiku pe. Mwaakafumba nengo.*
- Mpaalya mpundakayakide caanda cankuku.*
- Ntootu tusimbi atulombe tulikedede mugombwa. Katutande. Tula-kutentela igombwa. Tobwene kuti tulakunka mulilo munji?*
- Kalolomi kacisa kandikatazya. Jika maanzi, ukakande.*
- Kujanda kusalala nkubotu. Anywebo muleelede kukukula mazuba oonse kumaanda anu. Tamubwene beenzu mbubakukula?*
- Sa aya mabisi ngauso?—Ee, ngakuula.—Nsikwe indaba akuula. Undipe biyo, nkaambo mebo ndakazipengela ijombe ezi.—Lindila, nkaambile tata.*
- Sa oyu mubwa ngowabauso?—Ee, nguwabo.—Ndamuyanda. Muule ajombe.—Zyongae ijombe?—Yomwe.—Pe, tatukonzyi kuuzya ijombe yomwe. Noleta zgotatwe, tatuzumini pe, nkaambo tula-muyanda loko.*
- Tola mujanda. Utabiki abulo, bika ambi. Undiletele atombwe.*
- Ndaleta ijombe yangu atupongo.—Tupongo ntongaye?—Makumi otatwe.—Sa ulijisi sikweembela tupongo?—Nsijisi pe.*

(For key see Exercise 37B).

LESSON LVII

SENTENCE DRILL

1. *Sa mpo-teya mpozili inswi?—Zyalo mpozili, pele tazinjili mumoona pe.—Uli amizimu mibi. Nkaambo-nzi bamwi balajaya?—Mizimo enjo icita obo, mbabantu, nkaambo mwakali ndakazijaya loko, uno mwaka bantu bandibikila musamu.*
 ? where-thou-trapped there-they-are fish.—They there-they-are, but not-they-enter in-weir no.—Thou-art with-spirits bad. Why others they-are-killing?—Spirits it-is-not-they who-do thus, it-is-people, for last-year I-them-killed much, this year people they-me-put-for medicine.
 Are there any fish where you have set your traps?—Yes, the fish are there, but they do not get into the weir—You must have bad ancestral spirits. How is it that other people are killing them?—It is not the spirits who are responsible for this, it is human beings; last year I killed plenty, but this year folk have put down medicine to prevent me.
2. *Sa ngomasumo ayo ngotwakafula jilo?—Pe, engo.*
 ? it-is-spears those which-we-forged yesterday. No, it-is-not-they. Are those the spears we forged yesterday? No, those are not the ones.
3. *Zipaya zyako enzyo zya-fwidilila. Nzizya-Simango.*
 Skins thy it-is-not-they which-utterly-die. It-is-those-of-Simango. It is not your skins that are perished, it is Simango's.
4. *Nanja wa-maninina sunu. Koya ukaule mukupa kwa-Sikatende.*
 Lechwe it-quite-finish today. Go-thou thou-mayest-buy milk to-of-Sikatende.
 The lechwe meat is quite finished today. Go and buy milk at Sikatende's village.
5. (a) *Suminina cipaya eco.* (b) *Mulonga wa-zulilila.*
 Sew-thoroughly skin that. River it-is-quite-full.
 Sew that skin thoroughly. The river is brim-full.
6. *Twali ku-temenena zyoonse ziteo azisamu zipati.*
 We-were to-quite-cut-down all bushes and-trees big.
 We have completely cleared all the under growth and trees.
7. *Atujaye inkuku tu-sekelele mwanaangu waboola sunu.—Sa toyandi kujaya impongo?*
 Let-us-kill fowl we-may-rejoice-for child-my he-return today.
 ? not-thou-wantest to-kill goat.
 Let us kill a fowl to celebrate the return of my child.—Would you not rather kill a goat?

8. *Zipopwe zyangu zyamanwa ijombe ntama zyoonse.*
Maize my they-are-finished cattle completely all.
All my maize has been utterly ruined by the cattle.
9. *Syafumbwamuunya nkukumujana ulalya.*
Greedy-person where-one-finds-him he-is-eating.
Greedy Hog is always eating, wherever you find him.
10. *Yakeebelelwa nkuyakalya mweemywe mubotu.*
It-was-accustomed where-it-ate pasture good.
The ox frequented the place where it had once eaten good pasture.

NOTES ON PRONUNCIATION

uli amizimu (Sentence 1). In normal quick speech this becomes *ulaami-zimu*.

mwakali (last year) note carefully the intonation of this word. Distinguish from *mwakali*=you were.

NOTES ON GRAMMAR

Negative Copula. The following forms, denoting "it is not they", correspond to Noun Prefixes Nos. 4 (*mi-*), 6 (*ma-*) and 8 (*zi-*) respectively:—
enjo, engo, enzyo.

"Double Applied" Verbal Suffix. By changing the final *-a* of a verb into *-ilila, -elela, -inina, -enena* (reduplications of the various forms of the "applied" suffix), one often gets a verb form denoting an action done thoroughly, completely, carried to the logical conclusion. Thus:—

fwa, to die, be defunct; *fwidilila*, to die without hope of resurrection, be defunct beyond repair

zula, to be full; *zulilila*, to be brim-full

seka, to laugh; *sekelela*, to rejoice, celebrate

mana, to finish; *maninina*, to be utterly and completely finished.

suma, to sew; *suminina*, to sew up completely.

tema, to cut down, fell; *temenena*, to clear away completely the bush and trees.

ntama An "ideophone" emphasising the meaning of *mana*, finish.

NOTES ON VOCABULARY

moonoo (pl. *myoonoo*) a conical shaped trap, made of reeds, for catching fish. See Smith and Dale, I.P.N.R. Vol. I. p. 163.

mizimu (sing. *muzimu*) ancestral spirits, believed by the Bantu to be continually interfering in the affairs of the living.

musamu "medicine", anything that has valuable properties, natural or magical. A man may use *musamu* to prevent his neighbour having good luck in fishing.

cipaya skin of an animal.

nanja (pl. *bananja*) lechwe. A species of antelope.

citeo (pl. *ziteo*). small bush or shrub.
mweemywe fresh green grass, pasture.

SUBSTITUTION TABLE

<i>Mizimu enjo i-</i> <i>Bana bangu embo ba-</i> <i>Mwana engwe u-</i> <i>Jalata engwe u-</i> <i>Muzimu engo u-</i>	<i>cita</i> <i>beleka</i>	<i>obo</i> <i>eyi milimo mibi</i>
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The above table provides for the formation of 20 sentences.

EXERCISE 37(B)

Retranslate into Tonga:—

1. My pig fell into the river.
2. This path is not safe for travelling at night. The antbear burrows in it.
3. Yonder is the place where I built a fowl pen.
4. Here are the small girls and boys sitting in the grain house. Drive them away. They will burn your grain house. Don't you see they are kindling a big fire?
5. The toe that pains is troubling me. Heat water and foment it for me.
6. A clean house is a good thing. You too must sweep your houses every day. Don't you see how the visitors sweep?
7. Is this sour milk your father's?—Yes, it is for sale—I have nothing to do with buying. Just give it to me, for I had a lot of trouble with these cattle.—Wait a minute. Let me speak to my father.
8. Is this dog your father's?—Yes, it is his—I want him. Let me buy him with cattle—How many cattle?—One.—No, we cannot sell him for one beast. Even if you bring three, we shall not agree (to part with him), for we are extremely fond of him.
9. Take (this) into the house. Do not put it on the bed, put it somewhere else. And bring me also some tobacco.
10. I have brought my cattle and kids.—How many kids are there?—Thirty—Have you a herdboy for the kids?—No, I haven't.
 (For key see Exercise 37A).

EXERCISE 37(C)

Give the Tonga for:—

the ox which I brought—the people whom I brought—the fire which I kindled—the handles which I carved—the spear which I bought—the spears which we brought—the relish which I cooked—the maize which

we stamped—the fowl which I bought—the cattle which we saw—the hemp which we threw away—the honey which they brought—the ear which he wounded—the kid which they killed—the kids which they bought—the water which we drank—in the house where we slept—at the village where I slept—on the ground where they slept—the wattles which we cut.

(For key see Exercise 37D).

LESSON LVIII

SENTENCE DRILL

1. *Sa ninyota yakujaya ncotaambauli?—Pe, pe, enjo. Ninzala yandicisa.*
 ? it-is-thirst it-thee-kill which-not-thou-conversest. No, no, it-is-not-it. It-is-hunger it-me-pain.
 Is it thirst that is troubling you that you are so quiet?—No, no, it is not. It is hunger that is paining me.
2. *Nguni wa-jatilila itafule? Walibisya bulongo.*
 It-is-who he-hold-on-to table? He-it-defile clay.
 Who has put his hands on the table? He has made it dirty.
3. *Ezyo impongo nzyolangilizya nzizyauso na?—Pe, enzyo. Ezi nzizya-Syanene.*
 Those goats which-thou-lookest-at they-are-of-thy-father is-it-so?—No, it-is-not-they. These they-are-of-Syanene.
 Those goats you are looking at are your father's, are they?—No, they are not. These are Syanene's.
4. (a) *Binga basune, tukalime.* Drive oxen, we-may-go-hoe.
 Drive on the oxen and let us get to ploughing.
 (b) *Cikala cazula.* Well it-is-full.
 The well is full.
5. *Enko aka kasamu nkindakali kubinzya iyombe na?—Pe, enko. Sa iyombe zilabinzigwa kasamu kali boobu? Zilabinzigwa amusako mupati.*
 It-is-not-it this stick which-I-was to-cause-to-drive cattle it-is-so?—No, it-is-not-it. ? cattle they-are-driven-with stick it-is thus? They-are-driven with-rod big.
 Is not that the stick with which I was driving the cattle?—No, it is not. Can cattle be driven with a little stick like this? They are driven with a big rod.
6. *Sa kuulu ikwakatyoka nkwa-lulyo?—Pe, enko. Kwalumwensi kwakatyoka.*
 ? leg which-broke it-is-of-right?—No, it-is-not-it. Of-left it-broke.

Is it the right leg that was broken?—No, it is not. The left one was broken.

7. *Sa otu tulonga ntomwakali kujaya inswi mwakali?—Pe, ento.*

? these streams which-you-were to-kill fish last-year? No, it-is-not-they.

Are these the streams where you were fishing last year?—No, these are not the ones.

8. *Sa embo obu bulo mbookaletede jilo? Pe, pe, embo. Mbumbi.*

? it-is-not-it this bed which-thou-broughtest yesterday. No, no, it-is-not-it. It-is-different.

Is not this the bed which you brought yesterday?—No, no, it is not, it is another one.

9. *Sa aba bantu mbibakali kulangilizigwa jilo masiku?—Pe, embo. Bo bakaya jilo ndilyonya nibakamana kuzyana.*

? these people it-is-they-who-were to-be-looked-at yesterday night.—No, it-is-not-they. They they-went yesterday immediately when-they-finished to-dance.

Are these the folk who gave the show last night?—No, they are not. Those people went off yesterday as soon as they had finished dancing.

10. *Muntu ukanana twaambo twakusebaanya beenzinyina tajisi luyanda kubantu-nyina. Ulayanda biyo kupenzegwa abeenzinyina mane kusikila akutamani.*

Person who-relates tales of-to-despise his-neighbours not-he-has love to-people-his-fellows. He-is-wanting simply to-be-troubled with-his-neighbours until to-arrive-to and-to-not-finish.

A man who tells tales disparaging his neighbours has no love for his fellow men. He is simply asking for endless trouble with his neighbours.

NOTES ON GRAMMAR

Negative Copula. The following forms denoting “it is not it”, “it is not they”, are illustrated above:—*enjo, enzyo, ento, enko, embo, enko*. These are used when referring to nouns with prefixes Nos. 9 (*im-*, etc.), 10 (*im-*, etc. pl.), 12 (*tu-*), 13 (*ka-*), 14 (*bu-*) and 15 (*ku-*) respectively.

Verb Forms. Note that verbs ending in *-zya* have passives ending in *-zigwa* or *-zengwa*. Thus:—

penzya, to trouble; *penzegwa*, be troubled

langilizya, to look at; *langilizigwa*, be looked at

binzya, to “cause to drive”, drive with, use for driving (causative form of *binga*, to drive); *binzigwa*, be driven with.

jatilila. Cf. note on “Double Applied” verbal suffix in Lesson LVII.

-nyina. “his fellow”

NOTES ON VOCABULARY

lumwensi left. Dialect variants:—*cimwensi*, *cimonsyo* (Ila), *cipiko* (Mukuni).

EXERCISE 37(D)

Give the English for:—

musune ngundakaleta—*bantu mbindakaleta*—*mulilo ngundakakunka*—*miini njindakabeza*—*isumo ndindakaula*—*masumo ngitwakaleta*—*cisyu ncindakajika*—*zipopwe nzitwakatwa*—*inkuku njindakaula*—*ijombe nzitwakabona*—*lubange ndutwakasowa*—*buci mbubakaleta*—*kutwi nkwaakayasa*—*kapongo nkibakajaya*—*tupongo ntubakaula*—*maanzi ngitwakanywa*—*mujanda mutwakoona*—*kumuunzi nkundakoona*—*ansi mpobakoona*—*imbalo nzitwakatema*.

(For key see Exercise 37C).

EXERCISE 38(A)

Translate into English:—

Sokwe mbwaakaswaya lwabili kuli-Fulwe

Kabiyo Sokwe wakainka kuyooswaya kuli-Fulwe. Lino Fulwe waka-kondwa loko cakuupaupa ameso. Lino wakayeeya kuti, Sunu ambebo ndamucita ciyanza cimwi mbuli mbwaakaakundicita kuli-nguwe. Nkabela wakabuzya banakazi bakwe kuti bajaye inkuku zyobile, nkaambo abalabo makani bakalaazi kale, wakalibabuzizye kale mwaalumi naakaboola. Nconzyo bakajaya inkuku zyobile mbubonya mbuli mwaalumi wabo mbwaakabaambila. Lino nicakabizwa cakulya, banakazi ba-Fulwe bakatola mugombwa kuti bakalide mumo amweenzu wabo. Lino bakatola minseme kuyooyala nkubalida mpawo. Lino Sokwe wakakondwa loko mumoyo wakwe naakabona inkuku zili amafuta, wakayeeya kuti, Atene Fulwe taakwe maanu. Lino banakazi ba-Fulwe bakaleta zilyo kumwaalumi wabo kuti balye amweenzu wabo. Mpo Fulwe wakaambila banakazi bakwe kuti baleelede kutilatila maanzi koonse, bacite butezelele, kanga wati ende wawa, mane lumwi njimana insima kulya endike mbuli mbwaakandicita alakwe. Nkaambo kuli kasimpi kaamba kuti, Syafumbwamunyu nkukumujana ulalya. Kabiyo bakati, Ukuti cituli ayebo cituli, ukuti ifuwa ayebo ifuwa. Kabiyo bakati, Liso kuliso, lino kulino. Kabiyo bakati, Yakeebelwa nkuakalya mweemvwe mubotu. Kabiyo bakati, Kasaka nkowajayila takiindwi lumwi. Kabiyo bakati, Meso aakabwenene taaindani lumwi pe.

Lino banakazi bakwe Fulwe bakatila tila maanzi koonse koonse, basiya biyo akede mulumi. Nkabela maanzi aakusamba mujanza bakwaabika kule kule. Mpawo bakaita Sokwe, bati, Muzolwani, atuzoolye insima. Lino Sokwe wakakondwa loko. Mpawo wakatalika kusamba maanzi. Lino uciti nje kukulya insima, watezeleka, wabija mujanza, wajatilila ansi, kabiyo wabweeda kukusamba mujanza. We Fulwe ulalya ulaseka. Kabiyo uciti, Mboole kunsima, watezeleka, kabiyo wabweeda kukusamba maanzi. Kabiyo uciti, nje kunsima, watezeleka, wabija matope

mujanza. Lumwi wamucisa moyo, wakala mumsi acisamu, wamulangilizya biyo naalye Fulwe. Lino musule wayeeya makani ngaakamucitila alakwe, wati, Oyu mweenzuma ncaandicita obo nkaambo ambebo mbundakamusebaanya, lino alakwe ncaandisebaanya. Lino Fulwe wakaseka loko mane lumwi wiimana insima, ankuku zyoonse zyobile wazimana ntama. Lino Sokwe wakausa loko loko cakuti tacikonzyi akukanana pe. Mpawo bwaakafwa buzolwani bwabo, teebakacili kuyandana pe, basulana loko kuzwa kuciindi eco nkaambo ka-Sokwe wakatajisi luyando kumweenzinyina pe. Bakaindana kumaanu, nkabela Sokwe wakainka anzala kulimbabo. Nkabela teebakacili kupeelelana pe kusikila akutamani. Mbuboobu mbwaabede makani aba-Sokwe a-Fulwe. Amana.

(For Key see Exercise 38B).

LESSON LIX

SENTENCE DRILL

1. *Sa nkookuya nkumwabweza Nakasya?—Enko, Nkookuya kumuunda.*
? it-is-yonder where-you-took duiker.—It-is-not-it. It-is-yonder to-field.
Is that the place yonder where you got the duiker?—No, that is not it. It is yonder at the garden.
2. *Sa caankuni eco ncitwakeenda aco kuya ku-Macili?—Pe, pe, enco. Eci cakazwa ku-Mulovale. Ndakaula amwanja.*
? axe that it-is-which-we-went with-it to-go to-Machili.—No, no, it-is-not-it. This it-came-from to-Mulovale. I-it-bought with-cassava.
Is that the axe we took with us when we went to Machili?—No, no, this is not the one. This one came from Mulovale. I bought it with cassava.
3. *Koya, ubalesye abaya bantu, batalwani.*
Go-thou, thou-mayest-stop yonder people, they-not-fight.
Go and stop those people from fighting.
4. *Sa omu mumuunda mookatebula zipopwe ezi?—Pe, pe, emo. Ndakazitebula kuli umbi ezi.*
? in-here in-garden it-is-in-which-harvestedst maize these.—No, no, it-is-not-it. I them-harvested to another these.
Was it here in this garden that you harvested these maize? No, no, it was not here—I harvested these in another garden.
5. *Sa tokokalesegwa kulima muunda awa?—Pe, pe, empo.*
? not-thou-wast-stopped to-hoe garden on-here.—No, no, it-is-not-on-it.
Were you not stopped from making a garden here?—No, no, this is not the place.

6. *Sa aya masumo njookakasigwa kweenda ao?—Pe, pe, aya ngindaka-pegwa kuti, Koenda ao.*
 ? those spears they-are-they-which-thou-wast-stopped to-walk with-them.—No, no, these they-are-they-which-I-was-given saying, Walk-thou with-them.
 Are those the spears you were forbidden to carry with you?—No, no, these are the ones I was told to take with me.
7. *Sa loozi lwamupondo lulayasigwa ijanda?—Ee, lulayasigwa.*
 ? bark-string of-bihinia it-is-caused-to-build house.—Yes, it-is-caused-to-build.
 Is bihinia string used for building a house?—Yes, it is used.
8. *Atujisye insima inkoli yako, mweenzuma!—A! Sa ankoli ijisigwa insima? Tozi kuti ili atombe na? Abo bantu bajisya inkoli balalya biyo matombe.*
 Let-us-cause-to-cook porridge knob-kerrie thy, my-friend.—Ah!
 ? with-knob-kerrie it-is-caused-to-cook porridge. Knowest-thou-not that it-is with-dirt eh? Those people who-cause-to-cook knob-kerrie they-are-eating just dirt.
 Let us have your knob-kerrie to stir the porridge, friend.—What? Stir the porridge with a knob-kerrie? Don't you know it is dirty? People who use a knob-kerrie for cooking are simply eating dirt.
9. *Sa ulizizi intwiza?—Pe, nsizizi.—Intwiza insingo zyazyo nindamfu. Boola, uzibone mbozibede.*
 ? thou-them-knowest giraffes.—No, not-I-them-know—Giraffes necks of-them they-are-long. Come thou-them-mayest-see how-they-are.
 Do you know anything about giraffes?—No, I don't—Giraffes have long necks. Come and have a look at them.
10. *Sa eli isumo ndookali alyo?—Ee, ndilyo.—Sa wakalibika muli lumbi luti.—Ee, ndakalibika muli lumbi.*
 ? this spear it-is-which-thou-wast with-it.—Yes it-is-it.—? thou-it-puttest in other handle—Yes, I-it-put in other.
 Is this the spear you had?—Yes, that is it—Have you fitted it with a new handle? Yes, I have.

NOTES ON GRAMMAR

Negative Copula. The following forms denoting "it is not . . ." with reference to place are illustrated above:—*empo, enko, emo*. We can now give the complete list of negative copulative forms, which is as follows:—

1st pers. sing. *endime* pl. *endiswe*
 2nd pers. sing. *enduwe* pl. *endinywe*

3rd pers. 1. *engwe* 2. *embo* 3. *engo* 4. *enjo* 5. *endyo* 6. *engo*
 7. *enco* 8. *enzyo* 9. *enjo* 10. *enzyo* 11. *endo* 12. *ento* 13. *enko*
 14. *embo* 15. *enko* 16. *empo* 17. *enko* 18. *emo*.

“Also Forms”. Note the forms *aco*, *ao*, *alyo* (denoting “with it” “with them”) exemplified in sentences 2, 6 and 10 above. These are shorter alternative forms of the “also” pronouns already dealt with and summarised in Lesson XLVII. They consist of the particles *a-* (and, with) joined to the shorter form of the pronoun (*co*, *lyo*, etc.) used in Valley Tonga.

Verb Forms. Note that verbs ending in *-sya* have passives ending in *-sigwa* or *-segwa*. The following examples are illustrated above:

kasya (stop, prevent) *kasigwa* (be stopped)
lesya (cause to desist, stop) *lesegwa* (be prevented)
yasya (cause to build, build with) *yasigwa* (be used for building)
jisyasya (use for cooking) *jisigwa* (be used for cooking).

Table of Concords. At this stage the student can with profit make a careful study of the complete Table of Concords given in appendix B at the end of the book.

NOTES ON VOCABULARY

caankuni axe used for cutting firewood (*inkuni*).

inkoli A stick with a large knob at the end, carried on a journey for protection from animals, etc.

EXERCISE 38(B)

Retranslate into Tonga:—

Baboon’s second visit to Tortoise

Baboon again went to visit Tortoise. Tortoise feigned to be very glad. He thought, “Today I shall do something to him like the trick he played on me at his place”. And he asked his women-folk to kill two fowls, for they also knew about the matter already—the husband had told them when he came back. They killed the two fowls just as the husband told them. Then when the food was ready, Tortoise’s wives took the pot so that they might eat from it together with their guest. They also took mats to sit on where they were going to eat. Then Baboon was very glad in his heart when he saw the fat fowls; he thought, “Perhaps Tortoise is a simpleton”. Then Tortoise’s wives brought food to their husband so that he might eat with their guest. But Tortoise had told his wives that they must pour water all around and make a slippery mess, so that when Baboon started walking he might fall, and so, he thought, I shall finish all the porridge alone and so get even with him for what he did to me. For there is a proverb that says, “The greedy man—everywhere you find him eating”. And another says, “Give a steak—you get

a steak; give a dry bone—you get a dry bone”. And another, “Eye for an eye, and a tooth for a tooth”. Again, “The ox frequents the place where it has once eaten good pasture”. And again, “The forest where you have once had good hunting is not thereafter to be despised”. And “Folk who have once met do not pass one another by”. Then Tortoise’s wives poured water everywhere around, leaving dry only the place where their husband was sitting. Moreover the water for hand-washing they placed at a distance. They then called Baboon, saying, “Friend, come and eat”. Baboon was very glad, and began to wash (in preparation for eating). But as soon as he was going to eat porridge, he slipped down and dirtied his hand where he touched the ground, and so went back to wash again. Meanwhile Tortoise was eating and laughing. Again, as he tried to reach the porridge, he slipped down and went back again to wash. And yet again, while still trying to get to the porridge he slipped down and soiled his hand with mud. At last his heart gave up, and he sat down under a tree just watching while Tortoise ate. Then afterwards he remembered the tricks he himself had played. He said, “This neighbour of mine has done this to me because I also made a fool of him; now he has made a fool of me.” The Tortoise, chuckling heartily, went on eating till he had completely finished both the porridge and the two fowls. Then Baboon was very very sad because there was nothing he could do about it. Forthwith their friendship ended; from that time onwards they no longer loved but hated each other for Baboon had no love for his neighbour. They had had a contest of wits. Baboon went hungry home. They never visited each other again. So runs the tale of Baboon and Tortoise. It is finished.

(For key see Exercise 38A).

LESSON LX

SENTENCE DRILL

1. *Taata wandilailila kuti, Kabaya beni bakalitemene zipopwe kumuunda wangu.*

My-father he-me-command that, Let-them-go themselves they-may-self-cut-down-for maize to-field my.

My father has given me instructions that they are to go themselves and cut themselves maize in his field.

2. *Tulakukula tubeni.—Amuleke. Sa mweenzu ulalikukwida mpaali kulida? Tacili cibotu pe. Umuna biyo. Kala.*

We-will-sweep we-selves.—Do-you-desist. ? stranger he-will-self-sweep-for on-where-he-is to-eat? Not-it-is good no. Be-quiet only. Sit.

We will sweep, ourselves—Stop it! Does a visitor sweep for himself where he is eating? That is not good. Just be quiet and sit down.

3. *Nyama ya-konze ninono kwiinda ya-muzilawa.*
Meat of-hartebeest it-is-sweet to-surpass of-kudu.
Hartebeest meat is sweeter than kudu.
4. *Tukoswede lutambo.—Kamuya nubeni, mulikoswede.—Uzootukalalila uso na tulukosole lutambo lwakwe.*
Us-cut-for string.—Go-ye ye-selves, you-self-may-cut-for.—He-will-us-be-angry-with thy-father if we-it-cut string his.
Cut some string for us—Go and cut some for yourselves—Your father will be angry with us if we cut his string.
5. *Ndi-tulwida mwiini oyu. Ne! nsikonzyi kuutulula, pe, nkaambo ucili mutete.—Sa ucili mutete tuutulukiki?—Ee, pe, tuutulukiki.*
Me-pierce-for handle this.—Nay! not-I-can to-it-pierce, no, for it-is-still new—? which-is-still new not-it-is-pierceable—Yes, no, not-it-is pierceable.
Pierce this handle for me.—No, I cannot pierce it, for it is still new.—Is a new one not pierceable then?—Indeed it is not.
6. *Ndipandulwida makani aali mulugwalo olu ndundatambula sunu. Bamwi tabacibwene kupandulula kabotu pe, nkaambo tabana kukuziba kubala.*
Me-explain-for matters which-are in-letter this which-I-received today. Others not-they-seen to-explain well no, for not-they-have-yet to-it-know to-read.
Explain for me what is in this letter which I have received today. The others do not know how to explain well, for they have not learned to read.
7. *Sa ulabezeka oyu musamu ngootema.—Ee, ulabezeka.*
? it-is-carveable this tree which-thou-cuttest—Yes, it-is-carveable. Is this tree you are cutting any good for carpentry?—Yes, it is.
8. *Sa eyi nyama njoyoka ilayokeka?—Koonse akujika ilajikika.*
? this meat which-thou-roastest it-is-roastable. Everyways and-to-cook it-is-cookable.
Is this meat you are roasting easy to roast?—Yes it is easily cooked either way—by roasting or by stewing.
9. *Ingubo inkulukulu ilatontola kukulivumba, impiya ilakasaala, nkaambo inga icili aboya.*
Blanket old it-is-cold to- to-self-cover, new it-is-warm, for perhaps it-still-is with-hair.
An old blanket is cold to sleep in, a new one is warm, for it is probably still hairy.

10. *Ma! Sa uyeeya kuti cibaki eci cilamamika? Cimamo cipiya tacimamiki kucibaki cikulukulu. Ulabona cazakala cakufwambaana.*

Mother! ? thou-thinkest that coat this it-is-patchable. Patch new not-it-is-patchable to-coat old. Thou-wilt-see it-will-tear quickly.

Good gracious! Do you think this coat is patchable? A new patch cannot be put on an old coat. You will find that it tears very quickly.

NOTES ON PRONUNCIATION

-piya (new) Distinguish from **-pya** (hot).

NOTES ON GRAMMAR

Emphatic pronominal forms. Note the forms *tubeni* (we ourselves), *nubeni* (you yourselves), *beni* (themselves) illustrated above. These are cognate with the singular forms *ndemwini* (I myself), *omwini* (thou thyself) *mwini* (himself) noted in Lesson XLVI.

Applied forms of Verb. Note that verbs ending in **-ola**, **-ula** have applied forms in **-wida**. Thus:—

kosola (cut) *kosweda* (cut for)
kukula (sweep) *kukwida* (sweep for)
pandulula (explain) *pandululwida* (explain to)
tulula (pierce) *tulwida* (pierce for).

“Potential” Verb forms. Verb forms ending in **-ika** or **-eka** often denote an action thought of as possible. We have noted in Lesson XXV one example of thus: *fundika* (to be strippable) from *funda* (to strip). Other forms illustrated in the above Sentence Drill are:—

mama (patch) *mamika* (be patchable)
beza (carve) *bezeka* (be carveable, suitable for carpentry)
jika (cook) *jikika* (be cookable, easy to cook)
yoka (roast) *yokeka* (be roastable, suitable for roasting)
tulula (to pierce) *tululika* (be pierceable).

NOTES ON VOCABULARY

tulula pierce. Often used, as in sentence 5 above, of piercing a newly carved handle when fitting a hoe, axe, etc.

-tete Fresh, green, new. Used of green maize, unseasoned wood, etc.

EXERCISE 39(A)

Translate into English:—

Kayuni kakazyede mai

Kayuni kamwi kakalizyede mai musokwe, lino buzuba bumwi kwakasika muntu wakatola mai. Nkabela ako kayuni kakali kukucela. Lino nikakaboola kuciteente cako kajana mai tawo pe, waatola muntu. Lino

kayuni ako kakapenga loko citana bwenwe, kakalila loko. Lino nikakali kulila, mboobu mbukakali kulila:—

Nguni wantolela mai awa?

Sa ngulubande bande?

Obu mbukucisa kuzyala.

Sa ngulubande bande?

Obu mbukucisa otobayuni.

Sa ngulubande bande?

Alo kubantu kulainda.

Sa ngulubande bande?

Mani lala mani buka.

Sa ngulubande bande?

Lumwi wamvwa umwi muntu, nkabela wabuzya bantu boonse bakali mumunzi wati, Ani nguni watola mai aakayuni? Kafwa kulila ikali amai. Ulelede kuti abweedezye nkwankwaajana. Tamuboni kali amai kafwaba loko, kali mukulila isikati lyoonse, kalayanuna mubwizu. Ulelede kuti akakape mai ako kapenga loko. Sa tamumvwide nokali mukulila? Kali mukuti, “Nguni wantolela mai awa? Sa ngulubande-bande?” Nkabela lino oyo wakatoledede mai oyo wakabweedezya, nkabela kakakondwa loko. Mbuboobo mbukakapengede ako kayuni. Makani amana.

(For key see Exercise 39B).

LESSON LXI

SENTENCE DRILL

1. *Ulacita ncaakacita mwaba. Mwaba wawalindila malolo kuti abizwe. Wakati, Na ndizwe wo, ndilajana umwi waalya.*
Thou-art-doing what-he-did Jackal. Jackal he-waited-for malolo-fruits that they-might-ripen. He-said, if I-come-away-from here I-shall-find another he-them-eat.
You are doing what Jackal did. Jackal waited for the malolo fruit to ripen, for he said, “If I leave the spot, I shall find some one else has eaten them.”
2. *Nsiyandi ilolo ibisi, ndiyanda libizidwe.*
Not-I-want ilolo-fruit unripe, I-want which-has-ripened.
I don't want an unripe ilolo fruit, I want a ripe one.
3. *Sa nyama yaboneka, nowajika insima?—Ee, yaboneka, pele tiibizidwe pe, icili imbisi.*
? meat it-appear, when-thou-cook porridge?—Yes, it-appear,—but not-it-cooked no, it-still-is raw.
Has some meat turned up, seeing you are cooking porridge?—Yes it has, but it is not cooked, it is still raw.

4. *Aka kasamu kangu nguni wakakatyola?—Pe, taakwe iwakakatyola. Kakatyoka keni.*
 This stick my who he-it-broke?—No, not-there-is who-it-broke.
 —It broke itself.
 Who broke this stick of mine?—No one broke it. It broke itself.
5. *Nguni wakeenzununa bunzuka bwakumpeta yangu?—Pe pe, taakwe wabweenzununa. Bwakeenzunuka bwini, nkaambo wiisiide kufwafwi kumulilo.*
 Who-is-it who-melted wax of-to-trumpet my.—No, no, not-there-is who-it-melted. It-melted itself, because thou-it-leftest near to-fire.
 Who melted the wax on my trumpet?—No, no, nobody melted it. It melted itself, because you left it near the fire.
6. *Sa mwiini mufwiifwi watuluka?—Pe, tona kutuluka.—Fwambaana kuutulula. Tulayanda kwiinka.*
 ? handle short it-is-pierced—No, not-it-is-yet to-be-pierced.—Hurry to-it-pierce—We-want to-set-out.
 Is the short handle pierced?—No, it is not yet pierced—Be quick and pierce it. We want to be going.
7. *Bantu bafwiifwi tabafwambi kucembala.*
 People short not-they-hurry to-be-old.
 Short people do not age quickly.
8. *Sa aya makuba ngamaila na njimisale ini?*
 ? these stalks they-are-of-sorghum or they-are-sugar-cane real.
 Are these stalks sorghum or real sugar cane?
9. *Nguni waandula eli ibbuyu?—Lyaanduka lini.—Ndabona intabi zyawida ansi. Ndali kuti ambweni ndimwe mwaitema.*
 It-is-who he-split this baobab?—It-split itself.—I-see branches they-fall-to on-ground. I-was-(thinking) that perhaps it-is-you you-it-cut-down.
 Who split this baobab tree?—It split itself—I saw branches fallen down. I thought perhaps it was you who had cut it down.
10. *Sa eco cipaya wacikosola kale?—Pe, pe, tacina kukosoka, nkaambo intipa ilafumpya. Tulayanda intipa iibosya.*
 ? that skin thou-it-cut already.—No, no, not-it-yet to-be-cut, because knife it-is-blunt. We-want knife which-is-sharp.
 Have you already cut that skin?—No, no, it is not yet cut, because the knife is blunt. We want a sharp knife.

NOTES ON GRAMMAR

Emphatic Pronouns. Note the forms *ini*, *lini*, *keni*, *bwini* denoting “itself”, “themselves” illustrated above. These refer to nouns with prefixes No. 4 (*mi-*), No. 5 (*li-*), No. 13 (*ka-*) and No. 14 (*bu-*) respectively. Other forms are exemplified in sentences in subsequent exercises.

Adjectives. Purely adjectival roots are rare in Tonga; one or two not previously used in this book are illustrated above, e.g. *-bisi* (unripe, raw, uncooked), *-fiviifivi* (short). Adjectival concepts are more frequently expressed by relative verb forms, especially perfect forms, e.g. *intipa iibosya* (a knife which is sharp, i.e. a sharp knife), *ilolo libizidwe* (an ilolo fruit which has ripened, i.e. a ripe fruit).

Verb forms. Verbs denoting a state often end in *-uka* or *-oka* and have corresponding transitive forms in *-la* or *-na*. Note for instance the following pairs of forms illustrated in the Sentence Drill above:—

andula (split) *anduka* (be split, in a split condition)
tulula (pierce) *tuluka* (be pierced, in a pierced condition)
kosola (cut) *kosoka* (be cut, in a cut condition)
enzununa (melt) *enzunuka* (be molten)
tyola (break) *tyoka* (be broken).

NOTES ON VOCABULARY

ilolo (pl. *malolo*) a species of edible wild fruit.

misale sugar-cane, frequently chewed raw for its sweetness. The stalks (*makuba*) of the sorghum or Kaffir corn (*maila*) are often used as a substitute for the true sugar-cane.

EXERCISE 39(B)

Retranslate into Tonga:—

The little bird that laid eggs

A little bird had laid eggs in the veld, and one day there came a human being and took the eggs while the bird was away food-gathering. When it came back to its nest, it found the eggs were not there—The man had taken them. Then the little bird was very troubled indeed, it cried piteously. In its crying this was its song:—

Who has taken my eggs there?
 Is it Lubandebande?
 Such are the troubles of laying.
 Is it Lubandebande?
 Such are the troubles of us birds.
 Is it Lubandebande?
 But to People it surpasses?
 Is it Lubandebande?
 Sleeping or waking,
 Is it Lubandebande?

At last a person heard and he asked everybody in the village, "Who has taken the little bird's eggs? The egg-layer is crying dreadfully. (He who has stolen them) must put them back where he found them. Don't you see how distressed the egg-layer is, how she is crying always all day and searching in the grass. You must give back the eggs to the troubled

owner. Don't you hear it crying? Listen how it says, "Who has taken my eggs. Is it Lubandebande?" Then the one who had taken the eggs returned them and the little bird was very pleased. This is the story of a bird's troubles. My tale is ended.

(For key see Exercise 39A).

EXERCISE 39(C)

Give the Tonga names of the following animals:—

Dog, cat, cattle, cow, ox, bull, donkey, sheep, goat, lion, elephant, buffalo, leopard, baboon, pig, wild-pig, cheetah, crocodile, duiker, eland, zebra, giraffe, hare, hartebeest, hippopotamus, jackal, kudu, lechwe, tortoise.

(For key see Exercise 34D).

LESSON LXII

SENTENCE DRILL

1. *Amubone Paulo. Mwanakazi wakwe wamuyasaula.*
Do-you-see Paul. Woman his she-him-wound-all-over.
Look at Paul! His wife has thoroughly wounded him.
2. *Ndijisi ijombe zituba azisia azisalala.*
I-have cattle which-are-white and-which-are-black and-which-are-red.
I have white cattle and black ones and red ones.
3. *Atukosaule. Oyu munyama mulemu—Sa tokonzyi kuyumuna olike.—Nsikonzyi pe.*
Let-us-cut-up. This animal it-is-heavy.—? not-thou-canst to-carry thou-alone.—Not-I-can no.
Let us cut up (the meat). This animal is heavy.—Can you not carry it alone?—No, I cannot.
4. *Aya mabwe aatuba malemu. Koleta aasiya.*
These stones which-are-white they-are-heavy. Do-thou-bring which-are-black.
These white stones are heavy. Bring black ones.
5. *Sa wacibona cisani cisalala ncowali kulangaula?—Pe, pe, teenda-cibona.—Nceeco awo mpocazikidwe.*
? thou-it-see cloth which-is-red which-thou-wast to-look-for.—No, no, not-I-it-see.—It-is-that on-there on-where-it-is-hung.
Do you see the red cloth you were looking for?—No, no, I don't see it.—That is it hanging up there.

kusalala, to be red *kusalala tyu*, to be bright red
kuyuma, to be hard *kuyuma nta*, to be hard as a rock
kubomba, to be soft *kubomba bombee*, to be very very soft
kulula, to be bitter *kulula luu*, to be bitter as gall.

The ideophones are widely used and add much to the expressiveness and picturesqueness of the language.

“**Persistent Form**” of the Verb. By suffixing *-aula* (in Valley Tonga *-uula*) in place of the final *a* of a verb we often obtain a form indicating an action carried through persistently, repeatedly or forcefully. Thus:—

amba (speak) *ambaula* (keep on speaking, converse)
yasa (wound) *yasaula* (to wound in many places)
langa (to look) *langaula* (to look for, to look about)
lyata (to tread) *lyataula* (to trample on, cf. Lesson XVIII).

Cf. also *kosaula* (cut up, cut in pieces) and *pasaula* (split up, split in pieces); the simple forms of these verbs are no longer extant.

Emphasis. Note how the use of a form like *tubeni*, as in Sentence 10 above, emphasizes a possessive: Thus

zinywido zyesu (our cups), *zinywido zyesu tubeni* (our own cups).

NOTES ON VOCABULARY

induba The Turacus corthaix or Knysna lourie, a bird with red eyes and some brilliant red in its plumage.

EXERCISE 39(D)

Give the English for:—

mubwa (*munkala*), *mangoe* (*kaze*), *ijombe*, *impwizi*, *musune*, *mucende*, *imbongolo*, *inbelele*, *impongo*, *mulavu* (*syuumbwa*), *muzovu*, *munyati*, *siluwe*, *sokwe*, *ingulube*, *muuma*, *malama*, *intale* (*ciwena*), *nakasya*, *musefu*, *imbizi*, *intwiza*, *sulwe*, *konze*, *invuvu* (*civubwe*), *mwaba*, *muzilawa*, *nanja*, *fulwe*.

N.B. Words in brackets are dialect variants.

(For key see Exercise 39c).

EXERCISE 40(A)

Translate into English:—

1. *Myuunda yesu yacembaala. Tuleelede kotalika imbi.*
2. *Mumuunda musalala mubotu, nkaambo kukweenda tamukwe isokwe.*
3. *Ayanda asalala mpabotu, nkaambo inzoka tiikonzyi kusika.*
4. *Lufulu ulwakaletwa jilo walujaya mwana.*
5. *Cinkuli eci nguni wacijaya?—Pe, taakwe wacijaya. Califwida cini.*
6. *Sa aba basune mbebako?—Ee, mbebangu.—Bakomena sunu, nkaambo ndakabwene ciindi.—Ee, eciya ciindi ncookababwene bacili banini, sunu bakomena.*

7. *Mumwi mujanda atubike zilongo, mumwi tubike maamba.*
8. *Ijombe zyatata zili makumi osanwe.—Ma! Ulijisi ijombe zinji.—Ee, kabiyo zimwi zyakamana kufwa.*
9. *Impongo iyakafwa jilo njiyangu.—Ani yakalumwa nzi?—Yakalumwa inzoka.*
10. *Bulo ubwakaletwa jilo bwafwa sunu. Ndasowa biyo mali angu.*
(For key see Exercise 40B).

LESSON LXIII

SENTENCE DRILL

1. *Ndakaamba kuti, Utasami zisofweede. Samununa, usame zisalala.*
I-said that, thou-not-put-on they-dirty. Derobe, thou-mayest-put-on they-clean.
I said, Do not put on dirty clothes. Take them off again and put on clean things.
2. *Aya maanzi aasofwede alanunka nu! Amwaatile.*
This water which-dirtied it-stinks phew! Do-you-it-pour.
This dirty water stinks horribly. Throw it out.
3. *Wali kuloba Syadunka akabbuyu. Naakamana kuloba, wakalobola inswi impati, wiitola kuli banyina.*
He-was to-hook Syadunka with-baobab. When-he-finished to-hook, he-unhooked fish big, he-it-took to his-mother.
Syadunka was fishing with baobab. When he had hooked a big fish, he unhooked it and took it to his mother.
4. (a) *Mwana wajala mulyango.* (b) *Jalula milyango yoonse.*
Child he-shut door. Open doors all.
The child has shut the door. Open all the doors.
5. (a) *Yala bulo, aone mwana.* (b) *Sa lwayalulwa kale bulo?*
Spread bed, he-may-sleep child. ? it-is-unspread already bed.
child. Is the bed already rolled up.
Spread the bed and let the child sleep.
6. *Ndali kusyoma kuti mwakali njoojana babili basune. Lino ndasyomonona, nkaambo ngundajisi wafwa.*
I-was to-hope that next-year I-shall-find two oxen. Now I-am-“dehoped”, for which-I-had it-die.
I was hoping that next year I should have two oxen. Now I have lost hope, for the one which I had is dead.

7. *Ndakavunga kakole kangu pele mwana wakavungulula.*
I-rolled string my but child he-it-unrolled.
I rolled up my string, the child unrolled it.
8. *Ndamujana sulwe uloona. Ndamuuma mpha. Kwaundumuka boya, pele taakwe kufwa pe.*
I-him-find hare he-is-sleeping. I-him-hit plonk. There-fly hair, but not-he to-die no.
I found a hare sleeping and gave him a smart blow. There was hair scattered, but he did not die.
9. (a) *Soma ipanga lyako kumuziyo wako.* (b) *Somona isumo.*
Sheathe sword thy to-load thy. Unsheathe spear.
Tuck that sword into your load. Draw your spear.
10. *Sa tamujisi cakwaanzya ingubo?—Pe, pe, tatujisi. Kopolola lutambo lwako uanzye.—Nsijisi cakwaanzya kaputula, nkaambo takajati, kalaloka. Ndipa incinga yako, nkaule intambo kucintolo.*
? not-you-have of-to-tie-with blankets.—No, no, not-we-have.
Unfasten belt thy thou-mayest-tie-with.—Not-I-have of-to-tie-with shorts, for not-they-hold, they-will-fall. Me-give cycle thy, I-go-buy string to-store.
Have you not got anything to tie these blankets with?—No, no, we haven't. Unfasten your belt and use that—I have nothing with which to fasten my shorts; they are not tight and will fall down. Give me your bicycle and let me go and buy some string from the store.

NOTES ON GRAMMAR

sofweede (Sentence 1). This is another example of an adjectival concept expressed by a relative verb form, the verb being, as often happens, in the perfect. Cf. note on Lesson LXI.

Ideophones (Cf. Lesson LXII). Two further examples of this interesting class of words are found in sentences 2 and 8 above, viz.: **nu** (used after *kununka*, to stink), and **mpha** (used after *kuuma*, to hit, strike, beat).

Verbal Forms: Reversives. By changing the final **a** of a simple verb to **-ula**, **-ulula**, **-ola**, **-olola**, **-una**, **-ununa**, **-ona** or **-onona** we frequently get a form indicating the reverse action. Thus:—

<i>jala</i> (shut)	<i>jalula</i> (open)
<i>yala</i> (spread out)	<i>yalula</i> (roll up)
<i>vunga</i> (fold, twist)	<i>vungula</i> (unfold, untwist)
<i>sama</i> (dress)	<i>samununa</i> (undress)
<i>syoma</i> (trust, hope)	<i>syomomona</i> (lose hope)
<i>soma</i> (sheathe)	<i>somona</i> (unsheathe)
<i>loba</i> (hook)	<i>lobola</i> (unhook).

The precise form of the suffix varies considerably but generally speaking it follows rules of vowel and consonant harmony similar to those noted

in the case of applied and perfect forms; **-ula, -ulula** are used when the vowel of the previous syllable is **a, e, i** or **u**, but **-ola, -olola** are used after **o**. If the previous syllable contains one of the nasal consonants **m** or **n**, the usual **l** of the suffix becomes **n**.

Reversive forms are sometimes found derived from simple verbs no longer extant; thus *kopolola* (unfastened—see Sentence 10 above) is apparently derived from a verb *kopa*; the simple form is no longer in use, but the applied form *kopela* is used.

NOTES ON VOCABULARY

syoma May be variously translated, in different contexts, hope, trust, think, expect.

ipanga a large sword-like knife, used in warfare in the old days, now used for cutting reeds, etc.

muziyo A synonym for *mukuli*.

EXERCISE 40(B)

Retranslate into Tonga:—

1. Our gardens are old. We must start others.
2. In a clean garden it is good, for in walking you have no bush.
3. It is good to have the roof of the house clean, for then a snake cannot reach you.
4. The cup which was brought yesterday—the child has broken it.
5. Who has broken this calabash?—Nay, nobody has broken it. It got broken itself.
6. Are these oxen yours?—Yes, they are mine—They look big today, for it is a long time since I saw them—Yes, at that time when you saw them they were still small; now they are big.
7. In one place in the house let us put pots, in another place let us put hoes.
8. My father's cattle number fifty—My word. He has a lot—Yes, and moreover some died.
9. The goat which died yesterday was mine—How was it killed?—It was killed by a snake.
10. The bed which was brought yesterday is broken today. I have just thrown away my money.
(For key see Exercise 40A).

EXERCISE 41(A)

Translate into English:—

1. *Isuku lyandyuuma amutwe.*
2. *Makani aa-Leza alaleta kuyandana.*

3. *Zikanda izyakapalwa mwezi wakamana nzibotu, ezi zyawidwa imvula taziboti pe.*
4. *Isumo ilyakaulwa jilo lyasweka—Ne! Mpolili.—Ani lili kuli?—Nkulili kujanda yangu.*
5. *Mulilo wakatutentela maanda jilo. Tulapenga kuyaka ambi—Ani nguni wakatenta?—Tatumuzi pe. Twakabona biyo mililo wasika.*
6. *Misamu iyakamenede mumuunda yanya sunu. Lino tulalima kabotu, nkaambo mwasalala.*
7. *Mibondo ilike njijisi loози lubotu.*
8. *Sa kuboko nkokucisa kulike? Sa mubili tuucisi?—Pe, mubili uli kabotu. Kuboko nkokundikataazya.*
9. *Nguni wakakupa ayo masumo ngoenda ao?—Ngutaata wakandipa.*
10. *Eci cuuno ncokaula jilo na?—Ee, ncencico.—Ncibotu. Ambebo njooula cimwi. Zyuulwa mali nzi?*
(For key see Exercise 41B).

LESSON LXIV

SENTENCE DRILL

1. *Cifumofumo njoobezulula mwiini wangu.*
Early-morning I-shall-recarve handle my.
In the early morning I shall recarve my handle.
2. *Kuti katupona mwakali tuyooyakulula maanda esu.*
If may-we-be-well next-year we-shall-rebuild houses our.
If we are well next year, we shall rebuild our houses.
3. *Ndakumbila kuti cifumofumo uzoondaabile micelo, nzoolye.*
I-beg that early-morning thou-will-me-give-share-of fruits, I-shall-may-eat.
I beg that you will give me some fruits to eat early in the morning.
4. *Sa mulakonzya kwiitola ijombe eyi ku-Mutantanjombe?*
? you-can to-it-take ox this to-Mutantanjombe.
Can you take this ox back to Mutantanjombe?
5. (a) *Yandaula mulilo.* (b) *Sa mwamana kukama.*
Seek fire. ? you-finish to-milk.
Look for fire. Have you finished milking?
6. *Mutanookamununi ijombe. Bana bajombe balafwa.*
You-not-should-remilk cattle. Children of-cattle they-will die.
Do not remilk the cows. The calves will die.

7. (a) *Mukande wako ulanona none.* (b) *Sunu ndabononona mulavu.*
 Beer thy it-is-sweet sweet. Today I-ree see lion.
 Your beer is very sweet. Today I have seen the lion
 again.
8. *Sunu maanzi alatontola tontolo. Andiyoooya kusamba.*
 Today water it-is-cold cold. It-me-frighten to-bathe.
 Today the water is terribly cold. I am afraid to bathe.
9. *Sunu kuulu kwangu kwazimbuluka. Kwalindipenzezye, lino ndamvwa kabotu.*
 Today leg my it-"unswell". It-was-me-having-troubled, now I-
 feel well.
 Today the swelling in my leg has gone down. It has troubled me
 a lot, but now I feel all right.
10. *Mukuwa wazimbulula kuulu kwangu.*
 European he-"unswell" leg my.
 The white man has reduced the swelling in my leg.

NOTES ON GRAMMAR

Idcophones. Further examples of these words found in the above Sentence Drill are: *none* (used after *nona*, to be sweet) and *tontolo* (used after *tontola*, to be cold).

Verbal Forms. Note that the suffixes *-ulula*, *-ununa*, *-olola*, *-onona*, mentioned in the Lesson LXIII, often have a repetitive rather than a reversive significance. Thus:—

<i>beza</i> (carve)	<i>bezulula</i> (recarve)
<i>yaka</i> (build)	<i>yakulula</i> (rebuild)
<i>tola</i> (take)	<i>tololola</i> (take again, take back)
<i>kama</i> (milk)	<i>kamununa</i> (remilk)
<i>bona</i> (see)	<i>bononona</i> (see again)

Note also that reversive and repetitive verbs, like other verbs ending in *-la* or *-na*, often have corresponding intransitive forms ending in *-ka*. Thus:— *zimba* (swell)

zimbuluka (go down—of a swelling)
zimbulula (cause to go down).

kuti katupona . . . (Sentence 2) "If we are well . . ." Note this construction.

yandaula (Sentence 5a) Cf. note on Persistent form in Lesson LXII.

yoosya (Sentence 8) Frighten. Causative of *yoowa*, fear.

NOTES ON VOCABULARY

mvwa (Sentence 9). This word, with its synonyms *swiilila*, *teelela*, etc. is used most often of hearing or understanding, but can be used of any sort of sense perception.

EXERCISE 41(B)

Retranslate into Tonga:—

1. A masuku fruit has fallen on my head
2. The message of God brings mutual love.
3. The skins which were scraped last month are good; these which have been in the rain are not good.
4. The spear which was bought yesterday is lost.—Nay! It is about.—Where is it then?—It is at my house.
5. The fire burnt our houses yesterday. We are having the trouble of building others.—Who burnt them?—We do not know; we just saw the fire when it came.
6. The trees which had grown in the field are now burnt. Now we can hoe well, for it is clear.
7. Only mubombo trees have good bark-string.
8. Is it only your arm that is paining? Does not the body pain?—No, my body is alright; it is the arm that troubles me.
9. Who gave you those spears to carry with you?—My father gave me them.
10. This stool is the one you bought yesterday, is it?—Yes, this is the one.—It is good. I also shall buy one. How much do they cost?
(For key see Exercise 41A).

EXERCISE 42(A)

Translate into English:—

1. *Kutwi ikwakacisa jilo sunu kwapona.*
2. *Makani Mabotu alabotya munzi.*
3. *Twalijsi maato obile akafwa.*
4. *Tusimbi itwakasika jilo tuzwa kwa-Syakasipa.*
5. *Sa oyu musibi ngutwakatea mwakali?—Ee, ngonguwo.*
6. *Sa ezi zipopwe nzowakaleta jilo?—Ee, nzenzizyo. Atutwe mukande.*
7. *Sa otu tuswi ntutwakaletwa jilo? Ee, ntontuto.—Tujike, tulisye insima. Twafwa inzala.*
8. *Sa eyi inkuku njookandipa?—Ee, njenjiyo. Sa wiiluba?—Ee, ndiiluba, nkaambo yakacili iniini nookandipa.*
9. *Nguni waijaya inkuku yangu?—Yalifwida ini.—Ta muli ndinywe mwaijaya, pe?—Pe pe, tee ndiswe.*
10. *Nguni wazigwisya ijombe kucimpiati?—Zyaligwisya zini.—Amuzinji-zye, zikamwe.*

(For key see Exercise 42B).

LESSON LXV

SENTENCE DRILL

1. *Oyu musamu muteteete kukugonka kwiinda misamu yoonse.*
This tree it-is-soft to-to-cut to-surpass trees all.
This is the softest of all trees for cutting.
2. (a) *Leta kasako kakubinzya iqombe.* (b) *Tema cibinzyo cibotu.*
Bring stick of-to-cause-to- Cut driving-stick good.
drive cattle. Cut a good driving
Bring the stick to drive the stick.
cattle.
3. *Nkaambonzi nobinda kukulya sunu?—Taata nguwandibinzya, wati, Fwambaana kulya, ukalete basune, tulime.*
Why dost-hurry to-to-eat today?—My-father it-is-who-me-caused-to-hurry, he-say, Hasten to-eat, thou-go-bring oxen, we-may-plough.
Why are you in such a hurry over your food today?—My father is the one who has hurried me; he said "Be quick with your food and then fetch the oxen so that we can plough."
4. *Oyu muntu watenga zipopwe nzindamupa?—Ani nguni wamutenzya?—Ambweni beenzinyina bamutenzya.*
This person he-quibble maize which-I-him-give—But who caused-him-to-quibble?—Perhaps his-companions caused-him-to-quibble.
This man grumbled about the maize I gave him—Who made him disgruntled then?—Perhaps it was his companions.
5. *Nguni watenzya nyama cifulo cangu?—Ndime. Mbama mbibati, Tenda nyama acifulo eci.*
It-is-who he-caused-to-cut meat knife my?—It-is-I. It-is-my-mother who-say, Cut meat with-knife this.
Who has used my knife to cut the meat?—It is I. My mother is the one who said, Cut the meat with this knife.
6. *Utaleti isumo ifumfyu pe. Leta libosya.*
Thou-not-bring spear blunt no. Bring which-is-sharp.
Do not bring a blunt spear. Bring a sharp one.
7. *Sa eyi misale icili mitete?—Pe, pe, yakauma, yakanyonyoka.*
? these sugar-canes they-still-are soft—No, no, They-are-hard.
They-are-destroyed.
Is this sugar cane still fresh?—No, no, it is hard. It is spoilt.
8. *Oyu mukande wasanduka sunu mbuli bukoko, nkaambo wakala ciindi munongo.*
This light-beer it-is-changed today as strong-beer, because it-stay time in-pot.

This light beer has now become like strong beer, for it has been a long time in the pot.

9. (a) *Sa wacisandula kale cisyu?* (b) *Tendaula nyama yakujika sunu.*
 ? Thou-it-turn already Cut-up meat of-to-cook today.
 relish. Cut up meat for cooking
 Have you already turned today.
 the relish.
10. *Aya matanga acili mabisi, nkaambo mulilo waceya kukujika.*
 These pumpkins they-still-are raw, because fire it-was-small to-to-cook.
 These pumpkins are still raw for there was too little fire for cooking.

NOTES ON GRAMMAR

Adjectives. True adjectival roots, as we have noted, are rare in Tonga. Two more examples of them are included in the sentences above, viz. *-teteete* (soft) and *-fumpyu* (blunt).

Superlative of Adjectives. Superlatives are commonly expressed in Tonga by the use of *kwiinda* (to surpass) or *kwiinda . . . onse* (to surpass all). Thus:—*musamu muteteete kwiinda yoonse* (the softest of trees).

sandula, sanduka. Cognate transitive and intransitive forms. Cf. note on Lesson LXI.

Causative Verb Forms. Verbs ending in *-nda*, like those ending in *-nga* (cf. Lesson XXVIII), usually have causative forms ending in *-nzya*. Thus:— *binda* (hurry) *binzya* (cause to hurry)
tenda (cut) *tenzya* (cause to cut, cut with, use for cutting).

Pairs of verbs like *binda* (hurry), *binga* (drive) or *tenda* (cut), *tenga* (quibble, be disgruntled) may thus have causatives identical in form; *binzya*, for instance, may mean either “cause to hurry” or “cause to drive, drive with, use for driving”, and only the context can show which meaning is intended. Alternative forms in *-ndya* and *-ngya* are found, however, and when these are used there is no risk of ambiguity.

NOTES ON VOCABULARY

sanduka, sandula The primary root idea of these words is that of turning; *sandula* is used in Sentence 9a above in the literal sense of turning something over (as in cooking). The words then come to be used in speaking of something changed, converted, transformed, etc.
inongo a pot. An alternative form of *cinongo*.

EXERCISE 42(B)

Retranslate into Tonga:—

1. The ear which was painful yesterday is now all right.
2. The good news is improving the village.

3. We had two boats that got worn out.
 4. The small girls who arrived yesterday are from Syakasipa's.
 5. Is this the musibi tree where we set snares last year?—Yes, this is the one.
 6. It is this maize that you brought yesterday?—Yes, this is it. Let us stamp some for beer.
 7. Are these the small fishes which were brought yesterday?—Yes, these are they—Let us cook them and eat them with our porridge. We are hungry.
 8. Is this the fowl which you gave me?—Yes, this is it. Have you forgotten it?—Yes, I forgot it, for it was still small when you gave it to me.
 9. Who has killed my fowl?—It died itself—It was not you who killed it then?—No, no, it was not we.
 10. Who has taken the cattle out of the kraal?—They got out themselves. Get them in, so that they may be milked.
- (For key see Exercise 42A).

EXERCISE 43(A)

Translate into English:—

1. *Eci ciyako cicili citete. Tacina kuyuma pe.—Ee, nkaambo oyu musamu tuufwambaani kuyuma.*
2. *Bambulula ingoma eyi. Tiina kubota pe.*
3. *Sa ulakonzya kubezulula mwini wangu?—Sa wabiya?—Ee, wabiya.*
4. *Sa wakumbila misale?—Ee, ndaleta.—Twalumba.*
5. *Mulilo iwakatenta ijanda yangu wakazwa kukandyoli. Zintu zyangu zyanyonyooka.*
6. *Zintu zyangu izyakapya jilo, zimwi ndakazyuulide ku-Tara.—Sa ulakonzya kuula zimbi?—Ne! Taakwe mali pe.*
7. *Sa aka kasimbi ikakatwa zipopwe nkakwanu?—Ee, nkakwesu.*
8. *Taata ulijisi ijombe zili ikumi aimwi—Ma! bauso balijisi zinji. Mebo batata balijisi musanu azitatu.*
9. *Sa wacibumbulula kale cilongo ncindakwaambila?—Pe, pe, nsina kucibumbulula.—Fwambaana kucibumbulula. Ndapenga kujikila cisyu.*
10. *Njiyani eyo intobolo njoenda ayo?—Njiyataata.—Wakaiula kuli?—Wakaiula kubantu ibakainda.—Wakaiuzya nzi?—Wakaiula ajombe.—Ijombe zyongae?—Zyobile, impati yomwe, iniini yomwe.*

(For key see Exercise 43B).

LESSON LXVI

SENTENCE DRILL

1. *Bona! Munwe omwe tuupwayi injina. Nkaambo kakutamba bantu banji, muunda wamana buzuba bomwe. Nindali ndime endike niwatafwambaana kumana pe.*
See! Finger one not-it-crush louse. Because of-to-invite people many, field it-finish day one. If-I-was it-is-I I-alone would-it-not-hurry to-finish no.
See! One finger does not crush a louse. As a result of calling in plenty of people, the field has been quickly finished. Had I been alone it would not have been finished so quickly.
2. *Ndipa inkoli yakupwazya insezi, nkaambo nsijisi cakujazya.*
Me-give knob-kerrie of-to-cause-to-crush wild-cats, for not-I-have of-to-cause-to-kill.
Give me a knob-kerrie with which to crush the wild cats, for I have nothing to kill them with.
3. *Sa ulaya kukuleta ziyako zyako sunu?—Pe, nsijisi cakuletya, nkaambo cileyi bacitola ku-Matoka.*
? thou-art-going to-to-bring building-poles thy today.—No, not I-have of-to-cause-to-bring, for sledge they-it-take to-Matoka.
Are you going to bring your poles today?—No, I have no means of transporting them, for they have taken the sledge to Matoka.
4. *Musipili naatali mulwazi naasika mwini.*
Musipili if-he-not-were sick-man he-would-arrive himself.
Had Musipili not been sick, he would have come himself.
5. *Taata wandiwisya ancinga nitwali kweenda munzila.—Ma! Wali kunootyoka.*
My-father he-me-cause-to-fall on-cycle when-we-were to-travel in-road—Mother! Thou-wast to-would-be-broken.
My father let me fall from the bicycle as we were coming along the path—Good gracious. You might have been smashed.
6. *Wandinywisya mukande wamunkoyo sunu. Caba ciindi nsinywi mukande wamunkoyo. Kulindiswe wakamana munkoyo.—Ma! okuno munkoyo munji. Sa ulakonzya kutolelezya kulindinywe?*
Thou-me-cause-to-drink beer of-munkoyo today. It-became time not-I-drink beer of-munkoyo. To-us it-finished munkoyo.—Mother! here munkoyo it-is-much. ? Thou-cannot to-take to-you.
You have given me munkoyo beer today. It is a long time since I tasted munkoyo beer. At our place munkoyo is finished—Goodness! There is plenty of munkoyo here. Can you take some home with you?

7. *Umwi aumwi unooembela kabotu unoopegwa zyakusama zibotu.*
One and-one who-may-herd well he-may-be-given clothes good.
Everyone who herds well will be given good clothes.
8. (a) *Utasalami, ulalitoneka.* (b) *Salamuna nyama. Ilabola.*
Thou-not-lie-on-back, thou- Turn-over meat—It-will-rot.
wilt-self-hurt. Turn the meat over. It will
Don't lie on your back, you go bad.
will make matters worse.
9. *Mujate mwana. Ulamusalamukila muciko.*
Him-catch-hold-of-thou child. He-will-turn-over-to in-fire-place.
Get hold of the child. He may roll over into the fire.
10. *Junza mbuli eno tunoonzooli kundima.*
Tomorrow as now we-would-be to-hoeing-feast.
Tomorrow about this time we should be at the hoeing feast.

NOTES ON GRAMMAR

Causative Verb Forms. Note the following verbs illustrated in the above Sentence Drill.

<i>leta</i> (bring)	<i>letya</i> (cause to bring, use for bringing)
<i>jaya</i> (kill)	<i>jazya</i> (cause to kill, use for killing)
<i>pwaya</i> (crush)	<i>pwazya</i> (cause to crush, use for crushing)
<i>wa</i> (fall)	<i>wisya</i> (cause to fall, let fall)
<i>nywa</i> (drink)	<i>nywisya</i> (cause to drink, give to drink).

Verbs ending in *ya* normally have causatives ending in *-zya*. Monosyllabic verbs usually have causatives ending in *-isya*.

salama, salamuna, salamuka. Note this series of forms, *salama*—to lie flat on the back, *salamuna* is the transitive reversive form of this—“turn something over”—and *salamuka* the cognate intransitive stative form.

Verbal-*noo*-infix. The *-noo-* in *unooembela* (sentence 7 above) and *tunoozooli* (sentence 10) is probably a contraction of *-na-u-*; in some dialects it appears as *--na-ku-*; the *na* is probably in origin an independent verb. It represents a condition. Thus Sentence 7 implies “If a boy herds well, he will be given a reward”. It is not always possible however, to draw a hard and fast distinction between this *-noo-* conditional tense and the *-zoo-* or *-yoo-* future tense.

“Future conditional” tenses are formed by combining the *-noo-* infix with *-zoo-* or *-yoo-*, as in *tunoozooli* (sentence 10).

An impossible or purely hypothetical condition is expressed by *ni . . . ni . . .* joined to an *-a-* tense of the verb; in the 3rd person singular the *i* coalesces with the *a-* concord. Thus:—*Nindali endike . . . niwatafwambaana kumana.* (Had I been alone, it would not have been finished quickly; *Naatali mulwazi naasika mwini* (Had he not been sick, he would have come himself).

NOTES ON VOCABULARY AND IDIOM

Munwe omwe tuupwayi injina "One finger does not crack a louse". A proverbial expression meaning that there are some jobs too big to be done by one person unaided.

insezi a species of wild cat.

munkoyo Cf. note on Lesson XLVI. 7.

indima Cf. note on Lesson VIII. 5.

EXERCISE 43(B)

Retranslate into Tonga:—

1. This pole is still green. It is not yet hard.—Yes, for this wood does not harden quickly.
2. Rearrange this drum. It is not good.
3. Can you recarve my handle?—Is it bad?—Yes it is bad.
4. Did you beg some sugar cane?—Yes, I have brought it—Thanks.
5. The fire which burnt my house came from Kandyoli. My things are destroyed.
6. Some of my things which were burnt yesterday I bought at Tara—Can you buy some more?—Nay! I have no money.
7. This small girl who stamped the maize—is she yours?—Yes, she is ours.
8. My father has eleven cattle—Goodness! Your father has a lot. *My father has eight.*
9. Have you already remoulded the pot I spoke to you about?—No, no, I have not remoulded it—Get it remoulded quickly. I am troubled about cooking relish.
10. Whose is that gun you carry with you?—It is my father's.—Where did he buy it?—He bought it from some travelling salesman—What did he buy it with?—He bought it for cattle—How many?—Two, a big one and a small one.

(For key see Exercise 43A).

EXERCISE 44(A)

Translate into English:—

1. *Sa abaya bantu mbookali kweenda abo bakainka jilo?—Ee, bakainka, asumo lyangu bakainka alyo.*
2. *Uli kuli mukuli nguwakeenda awo?—Uli kumwami. Nkuubede.—Sa swebo taakwe nciwatuletela.—Pe, pe, taakwe.*
3. *Tateeleli cilenje pe. Ulaamba citonga cilike.*
4. *Bunyangu bulike mbotwakalya ako nkutwabede.*
5. *Sa aba bantu mbobakasika jilo?—Ee, mbombabo.—Ndakupa bobile, ubeleke abo.*

6. *Aya maazi alatontola tontolo. Utasanzyi mwana. Ulaciswa.*
 7. *Mwana wangu wabononona sunu. Amana kucisa meso.*
 8. *Sa nkobacili abaya bankala mbookali kweenda abo?—Ee, nkobacili bamwi. Umwi wakafwa, wakalumwa sokwe.*
 9. *Sa mpokali kaleba nkitwakainkide ako musokwe jilo?—Ee, mpokali.*
 10. *Sa ezi inkuku nzizyakaleta uso?—Ee, nzenzizyo.*
- (For key see Exercise 44B).

LESSON LXVII

SENTENCE DRILL

1. *Ani wakaiya kuli kuvumba maanda? Ciindi ncitwakede mu-Lusaka katuvumba maanda aabasimilimo bapya.*
 Now thou-learnedst where to-thatch house?—Time which-we-lived in-Lusaka used-we-thatch houses of-workers new.
 Where did you learn to thatch houses?—When we lived in Lusaka we used to thatch the houses of new workers.
2. *Ciindi ncitwakasika twakajana kabavumba ijanda.*
 Time which-we-arrived we-found they-were-thatching house.
 When we arrived we found them thatching the house.
3. *Ani wakasika ciindi nzi okuno?—Sa tokwe kundibona ciindi ncondasika?—Pe, pe, nsikwe kukubona.—Nindakasika kucimpatu Siyanga kaangununa musune.*
 Now thou-arrivedst time what here?—? not-thou-hast to-me-see time which-I-arrive.—No, no, not-I-have to-thee-see.—When-I-arrived to-kraal Siyanga was-untying ox.
 When did you arrive here?—Did you not see me when I arrived?—No, no, I did not see you—When I reached the kraal Siyanga was untying the ox.
4. *Mulibwasanu ndindakazide ndakajana kamuvundama ansi. Mwakali kucita nzi?—Twakali kulanga tuuka ansi.*
 In-(day)-of-five when-I-had-come I-found you-were-stooping-down on-ground. You-were to-do what?—We-were to-look-at insects on-ground.
 When I came on Friday I found you crouching on the ground.
 What were you doing?—We were looking at insects.
5. *Sa wakandibona jilo nindakainda? Ndakajana kojika insima.—Pe, pe, teendakakubona. Ani wakazwa kuli?—Ndakali ku-Matoka.—Wakali kuyoocita nzi?—Ndakali kuyooula insimbi yajamba.*

Ani wakaba anzi kwiinda kulindime, mbokabona nkenjika insima?
 ? thou-me-sawest yesterday when-I-passed. I-found thou-wast-cooking porridge.—No, no, not-I-thee-saw. Now thou-comest-from where?—I-was to-Matoka.—Thou-wast to-go-do what?—I-was to-go-buy iron of-hoe.—Then thou-becamest with-what to-pass to-me, as-thou-sawest I-was-cooking porridge.

Did you see me yesterday when I passed? I found you cooking porridge.—No, no, I did not see you. Where did you come from?—I was at Matoka.—What were you doing there?—I went to buy a plough share.—Well what was the matter with you that you passed by my house when you saw I was cooking porridge?

6. *Bwato obu nguni wabuvundamuna?—Twajana bwavundamuka kale. Sa wayeeya kuti ndiswe twabuvundamuna?*

Canoe this it-is-who? he-turned-it-over? We-found it-is-turned-over already. ? Thou-thoughtest that it-is-we we-it-turned-over. Who turned this canoe over?—We found it already turned over. Did you think it was we who turned it over?

7. *Jilo nibakasika ba-Andrew, nkembeza mwini wangu.*

Yesterday when-he-arrived Andrew, I-was-carving handle my. When Andrew came yesterday, I was carving my handle.

8. *Ndazooya ku-Masuku mwakali, njoobabona bata.*

I-shall-go to-Masuku next-year, I-shall-him-see my-father. I shall go to Masuku next year to see my father.

9. *Kuti tuzooye kukuulisia ijombe njooula angubo yangu.*

If-we-shall-go to-to-sell cattle I-shall-buy and-blanket my. If we go to sell the cattle, I shall buy my blanket at the same time.

10. *Nitwakakede ku-Kancindu twakali kulisia itelele luzutu.*

When-we-were-seated to-Kancindu we-were to-eat-with itelele alone.

When we lived at Kancindu, itelele was our only relish.

NOTES ON GRAMMAR

Past Continuous Tenses of Verb. A continuous, repeated or habitual action may be expressed in Tonga by:—

(a) An **-a-** tense of the verb **-li** (to be) linked with the infinitive (usually with a prefixed **mu-**), e.g. *Twakali mukulisia* or *Twakali kulisia* (We were eating, we used to eat); *Mwakali kucita nzi* (What were you doing?) *Twakali kulanga tuuka* (We were looking at insects). Sometimes a **-yoo-** or **-zoo-** is inserted after the **ku-** of the infinitive to denote “go and do” or “come and do”, as in *Wakali kuyocita nzi?* (What were you going to do) in Sentence 5 above.

(b) A tense compounded of a particle **ka-** plus a subject concord plus the stem of the verb. In the 2nd and 3rd person singular the **a** of

the **ka-** coalesces with the vowel of the concord to form **ko-** and **ka-** respectively, while the 1st person singular has an irregular form. The tense is fully illustrated in the Sentence Drill above. A paradigm is given below.

<i>Nkembeza</i> (I was carving)	<i>Katubeza</i> (we were carving)
<i>Kobeza</i> (Thou wast carving)	<i>Kamubeza</i> (Ye were carving)
<i>Kabeza</i> (He was carving)	<i>Kababeza</i> (They were carving).

Negative Past Tense. A form of the past tense (negative) of the verb, illustrated in the above Sentence Drill, is obtained by linking up the words *Nsikwe* (I have not), *Tokwe* (Thou hast not), *Takwe* (He has not), *Tatukwe* (We have not), etc. with an infinitive. Thus:—

Nsikwe kukubona (I did not see you)
Sa tokwe kundibona (Did you not see me)

and so on.

Perfect Tense Forms. Sundry perfect forms are illustrated in the sentence drill above. Note that in long forms, especially in relative forms, there is no **-li-**; thus *ncitwakede* (when we lived . . .), not *ncitwalikede*.

NOTES ON VOCABULARY

bwasanu "Fifth day", i.e. Friday.

vundama lie on the face. In the reversive form *vundamuka*, to turn over on to the back.

insimbi A word used of any sort of iron tool.

itelele A herb used as a relish.

EXERCISE 44(B)

Retranslate into Tonga:—

1. Those people with whom you were travelling—did they leave yesterday?—Yes, they left, and took my spear with them.
2. Where is the load you brought with you?—It is at the chief's. That's where it is.—Did you not bring *us* anything?—No, nothing.
3. He does not understand Cilenge. He speaks only Tonga.
4. Beans only is what we ate there where we have been.
5. Are these the people who came yesterday?—Yes, these are they.—I will give you two to work with you.
6. This water is terribly cold. Don't wash the child. He will be ill.
7. My child has now recovered his sight. His eyes have stopped paining.
8. Are those dogs you used to travel with still about?—Yes some are still about. One died; he was bitten by a baboon.
9. Is the axe there which we took with us into the veld yesterday? Yes, it is.

10. Are these the fowls your father brought?—Yes, these are the ones.
(For key see Exercise 44A).

EXERCISE 45(A)

Translate into English:—

1. *Sa wabajana banyama?—Pe, pe, teetwabajana, mukondo ulike ngutwabona.—No mukondo wabanyama nzi ngowajana?—Ndajana mukondo wabasefu.*
2. *Teendalijisi intobolo pe. Ndalijsi isumo lilike.*
3. *Sa miini eyi njowakeza ayo kuzwa ku-Bunkoya?—Ee, njenjiyo.*
4. *Sa olu lugwalo ndubakasika alo basimbi jilo?—Ee, ndondulo.—Ino luamba nzi lugwalo?—Luamba makani aayombe yangu.*
5. *Vumbulula butala obu, ubuvumbe kabotu, nkaambo tabuvumbidwe kabotu pe. Ndakasowa buyo mali aangu.*
6. *Nguni uuli ampongo njitwaswaana iityokede mweendo?—Njiyangu. Njenja bulangaula lino. Mwiiswanina ali?—Twijana kumulonga, ililede.*
7. *Yalula eyo ingubo iili abulo, undiletele, ndivumbe. Ndafwa impeyo.*
8. *Langa! Mwana wamutentya mujanza. Nkaambonzi nowamupa insima ipya?*
9. *Atujike bukoko, tutontozye mizimu.*
10. *Sa obu bukoko mbookainkide abo jilo?—Ee, mbombubo,—Nkabela bwalula loko, tabucinywiki pe.*

(For Key see Exercise 45B.)

LESSON LXVIII

SENTENCE DRILL

1. *Junza mbuleeno tunooli mukuzuba.*
Tomorrow as-now we-should-be in-to-fish.
Tomorrow about this time we should be fishing.
2. *Insunda iiboola tuzooye ku-Livinga.—Nsikonzyi kuya pe. Insunda iiboola tunoozooli mukulima.*
Week which-comes we-shall-may-go to-Livingstone.—Not-I-can to-go no. Week which-comes we-should-shall-be in-to-hoe.
Next week let us go to Livingstone—I cannot go. Next week we shall be hoeing.
3. *Junza mbuli lino nooli mukuzuba. Ndazibona inswi zinji kwa-Nankanga. Tuzooinke tobile.*
Tomorrow as now I-would-be in-to-fish. I-them-see fish many at-of-Nankanga. We-may-set-out we-two.

Tomorrow about this time I should be fishing. I have seen a lot of fish at Nankanga's. Let us both go.

4. *Mwezi uubola noozooli mukuyaka ijanda yangu. Ndaleka milimo. Ndayanda kukala kumunzi.—Ani zyakusama kozijana kuli?—Ndazijana nkaambo kakweenda. Ndauzya inswi andongwe.—Mebo ndi mutolo kweenda. Kulakataazya.*

Month which-comes I-shall-be in-to-build house my. I-leave work. I-want to-sit to-village—But clothes you-will-them-find where?—I-them-find account of-to-travel. I-sell fish and-ground nuts.—Myself I-am lazy to-travel. It-tires.

Next month I shall be building my house. I am leaving work. I want to settle in the reserve—But how will you find clothes? —I shall find them by travelling, selling fish and groundnuts—For my part I dislike travelling. It is a troublesome business.

5. *Nindakasika kumunzi ndajana bakalitebwide kale, pele ndakatalika kulima muunda wangu.*

When-I-arrived to-village I-find they-were-having-harvested already, but I-began to-hoe garden my.

When I reached the village I found they had already harvested, but I started to dig my garden.

6. *Nitwakazwa kumunzi, twakasia kabamanide kale kulima.*

When-we-came-from to-village, we-left they-had-finished already to-hoe.

When we left the village, they had already finished hoeing.

7. *Nibakatalika myuunda yabo, mebo nkemanide kale.*

When-they-began gardens their, I I-had-finished already.

When they started their gardens, I had already finished.

8. *Waakuboola, noozoomanide kale kubeza bwato bwako.*

Thou-go-to-return, I-shall-have-finished already to-carve canoe thy.

When you return I shall already have finished carving your canoe.

9. *Junza mbuli lino tunoosikide kale.*

Tomorrow as now we-shall-have-arrived already.

Tomorrow about this time we shall be already there.

10. *Kutalima nkubi. Kulaleta mapenzyi. Kulabuzya ciimo cibotu.*

To-not-hoe it-is-bad. It-brings troubles. It-causes-to-lack stature good.

It is bad not to hoe. Such neglect of agriculture brings troubles. It results in poor stamina.

NOTES ON GRAMMAR

Continuous Tenses. We have seen that a continuous, repeated or habitual action in past or present time can be expressed by the appropriate tense of the verb *-li* linked with the infinitive, with or without a prefixed

mu-. Future and conditional tenses can also be formed on the same pattern. Thus: *tunooli mukuzuba* (we shall be, should be, fishing), *tunoozooli mukulima* (we shall be hoeing), etc.

Perfect Tenses. Note the following tense forms illustrated in the above Sentence Drill:—

- (a) Pluperfect, formed from the past tense of the verb **-li** prefixed to the perfect stem, e.g. *Bakali tebwide* (They had harvested).
- (b) Pluperfect (alternative form), similar to the alternative “past continuous” or “imperfect” tense (b) noted in Lesson LXVII, but with a perfect instead of a simple stem. Thus:—
Nkemanide (I had finished) *Katumanide* (We had finished)
Komanide (Thou hadst finished) *Kamumanide* (Ye had finished)
Kamanide (He had finished) *Kabamanide* (They had finished)
- (c) Future Perfect, formed from a future tense of the verb **-li** prefixed to the stem, e.g. *noozoomanide* (I shall have finished), *tunooyoosikide* (we shall have arrived).

Negative Infinitive. Note that the negative formative **ta** can be infixed between the **ku** and the stem of an infinitive. Thus:—*kutalima nkubi* (it is bad not to hoe).

buzya Causative of *bula* (lack). Cf. Lesson XXXIV.6.

SUBSTITUTION TABLE

<i>Bantu</i>	<i>bali</i>	<i>mukulima</i>
<i>Bantu boonse</i>	<i>bakali</i>	<i>mukuzuba</i>
<i>Balombe</i>	<i>kabali</i>	<i>mukubeleka</i>
<i>Basicikolo</i>	<i>banooli</i>	
<i>Banakazi</i>	<i>banoozooli</i>	
—	<i>banooyooli</i>	

The above table provides for the formation of 108 sentences. The dash in column 1 indicates that if nothing is taken from this column, a good sentence is still formed.

EXERCISE 45(B)

Retranslate into Tonga:—

1. Have you found the animals? No, we have not found them; we have seen the spoor only.—What animal was it whose spoor you found?—I have found eland’s spoor.
2. I had no gun. I had only a spear.
3. Are these the handles you brought with you from Nkoyaland?—Yes, these are the ones.
4. Is this the letter which the girls brought with them yesterday?—What is the letter about?—It is about my ox.

5. Rethatch this grain bin, and do it well, for it was not previously thatched well. I merely wasted my money.
6. Who is the owner of the goat we met with a broken leg?—It is mine. I am now going looking for it. Where did you meet it?—We found it at the river, lying down.
7. Roll up the blanket on the bed and bring it to me to cover myself with it. I am feeling cold.
8. Look! The child has burnt his hand with it. Why do you give him hot porridge?
9. Let us brew beer to appease the spirits.
10. Is this beer you took with you yesterday?—Yes, this is it—But it is bitter, it is no longer drinkable.
(For key see Exercise 45A).

EXERCISE 46(A)

Translate into English:—

1. *Sa nkenkako kaumba aka nkowanditumide?—Pe, enko, waleta kambu.*
2. *Mwakali bantu boonse bakali kupenga nkaambo kanzala. Mebo teendakapenga pe. Ndali limide matala one. Pele mwaka uno nsijisi coolwe pe, nkaambo kabasune bangu ibakaswekede.*
3. *Munzi wabo wamwaigwa.*
4. *Wandijanina ijombe. Ndalipengede kuziyandaula.*
5. *Uso waya kuli?—Waya musokwe kukuyandaula ijombe.*
6. *Zili kuli zintu nziwaseluka azyo?—Ndazisia kuli-Cali.*
7. *Tuli kuli tulombe ntutwakeza ato?—Twaya kale kujombe. Sa teemwali kuyanda kuti bakeembele?—Ndali kuyanda kuti balyookezye mazuba obile.*
8. *Maanzi alike ngondanywa.—Sa takwe kukupa insima?—Pe, pe, takwe kundipa.—Nkaambo nzi?—Swebo okuno tulamubamba kabotu, yebo waboola anzala.*
9. *Sa alya maila ngowakaula jilo ku-Cibumba?—Ee, ngengao. Ma! Aceya.*
10. *Sa wakalisamide cipaya?—Pe, ndakalisamide lutebe lwini.*
(For key see Exercise 46B).

LESSON LXIX

SENTENCE DRILL

1. *Nsikoobona muunda sunu. Ndijisi milimo.*
Not-I-shall-see garden today. I-have work.
I shall not inspect the garden today. I am busy.

2. *Sa tokoozoobona banyoko insunda iiboola?—Nsizi na ndasika. Nsizi mukuwa na ulandizumizya.*
 ? not-thou-wilt-see thy-mother week which-comes—Not-I-know whether I-arrive. Not-I-know European whether he-will-me-allow.
 Will you not come to see your mother next week?—I don't know whether I shall come. I don't know if the "bwana" will give me leave.
3. *Mujika takooyoobona ijombe yakwe yakafwa?—Pe, pe, takoozooibona.—Sa nyama yoonse tukauzye?—Pe, pe. Wati, bakalye basijombe.*
 ? Mujika not-he-will-see ox his which-died—No, no, not-he-will-it-see.—? meat all we-may-sell.—No, no. He-say, they-may-eat men-of-cattle.
 Will not Mujika see his ox which died?—No, no, he will not see it—Are we to sell all the meat?—No, no. He said, "Let the herdboys eat it."
4. *Tatukoozookonzya kucita obo pe.*
 Not-we-shall-be-able to-do thus no.
 We shall not be able to do this.
5. *Sa tamukoozooli mukulima ciindi ncenti boole?*
 ? not-you-be in-to-hoe time which-I-say return.
 Will you not be hoeing at the time when I expect to come back?
6. *Sa tamuli mukunywa ino insunda?—Pe, pe, tatunywi.*
 ? not-you-are in-to-drink this week.—No, no, not-we-drink.
 Are you not drinking this week? No, no, we are not.
7. *Sa tobwene obuya buzuba mbundakaciluka cinkuli? Pe, nsibwene.*
 ? not-thou-seen yonder day which-I-it-weaved calabash—No, not-I-seen.
 Did you not see (how the job was done) that day when I weaved the calabash?—No, I did not see.
8. *Utamuumi pe, nkaambo tewamvwide niwakali kumwiita.*
 Thou-not-him-hit no, for not-he-heard when-thou-wast to-him-call.
 Don't hit him. He did not hear when you called him.
9. *Sa teemwakabwene kuti oko kuli muunda?—Teetwakabwene pe.*
 ? not-you-seen that there there-is garden—Not-we-had-seen no.
 Did you not see that there was a garden there?—No, we did not see.
10. *Tabakoozooomvwide mwaakuboola muzoomutola oyo mubwa.*
 Not-they-will-have-heard you-go-to-return you-will-him-take that dog.
 They will not have heard that when you return you are going to take that dog.

NOTES ON GRAMMAR

Negative Future Tenses. An immediate future tense of the negative verb is built up from the formatives *Nsi*, *To*-, etc. followed by an infix *-koo-* followed by the verb stem. Thus:—

Nsikoobona (I shall not see) *Tatukoobona* (We shall not see)
Tokoobona (Thou wilt not see) *Tamukoobona* (Ye will not see)
Takoobona (He will not see) *Tabakoobona* (They will not see).

Remote future tenses are obtained by following up the *-koo-* with a *-zoo-* or *-yoo-*. Thus:—

Tokoozoobona (Thou wilt not see) *Takooyoobona* (He will not see)
Tatukoozookonzya (We shall not be able), etc.

Continuous Tenses. Continuous tenses formed from the verb *-li* linked up with the Infinitive have already been noted. A whole series of such tenses, past, present and future, positive and negative, can be formed. Further examples are found in the Sentence Drill above, e.g. *Tamukoozooli mukulima* (You will not be hoeing), *Tamuli mukunywa* (You are not drinking).

Negative Perfect Tenses. Sundry perfect forms of the negative verb are illustrated in the above Sentence Drill. The general principles governing the formation of those tenses should be clear from the paradigms given below. Cf. also the Substitution Table included in this lesson.

Nsibwene (I have not seen) *Tatubwene* (We have not seen)
Tobwene (Thou hast not seen) *Tamubwene* (Ye have not seen)
Tabwene (He has not seen) *Tababwene* (They have not seen)
Teendakabwene (I had not seen) *Teetwakabwene* (We had not seen)
Teewakabwene (Thou hadst not seen) *Teemwakabwene* (Ye had not seen)
Teewakabwene (He had not seen) *Teebakabwene* (They had not seen)
Nsikoozoobwene (I shall not have seen) *Tatukoozoobwene* (We shall
not have seen)
Tokoozoobwene (Thou wilt not have seen) *Tamukoozoobwene* (Ye
will not have seen)
Takoozoobwene (He will not have seen) *Tabakoozoobwene* (They
will not have seen).

SUBSTITUTION TABLE

<i>Nsi-</i>	<i>koo-</i>	<i>bona muunda</i>
<i>To-</i>	<i>koozoo-</i>	<i>lima muunda mupati</i>
<i>Ta-</i>	<i>kooyoo-</i>	<i>manide kulima</i>
<i>Mujika ta-</i>		<i>bwene muunda</i>
<i>Tatu-</i>		
<i>Tamu-</i>		
<i>Taba-</i>		

The above table provides for the formation of 84 sentences.

EXERCISE 46(B)

Retranslate into Tonga:—

1. Is this the small spear you sent me for?—No, it is not. You have brought a different one.
2. Last year all the folk were in trouble on account of famine. I had no trouble. I had grown four bins full. But this year I am unlucky, because my oxen were lost.
3. Their village was broken up.
4. You have found my cattle for me. I was in trouble looking for them.
5. Where has your father gone?—He has gone into the veld to look for the cattle.
6. Where are the things with which you came down?—I have left them at Cali's.
7. Where are the small boys with whom we came?—They have gone already to the cattle. Did you not want them to herd?—I wanted them to rest two days.
8. I have had nothing but water to drink—Did he not give you some porridge?—No, no, he did not.—Why? (When he comes) here to our place we look after him well, but you return hungry.
9. Is that the sorghum which you bought yesterday at Cibumbu?—Yes, that is it—My word! It is a small quantity.
10. Were you wearing a skin?—No, I was wearing a proper sack. (For key see Exercise 46A).

EXERCISE 47(A)

Translate into English:—

1. *Mujanda mulike mundakede. Nsikwe kweendeenda sunu pe.—Ndali-sikide kujanda yako. Wali kuli? Nsikwe kukujana pe.*
2. *Ansi alike mpotwaledede sunu, nkaambo teetwajisi cakuyala pe.*
3. *Kumwi kujanda ndabika beenzu bangu.*
4. *Sa mpempawo mpowabika zintu?—Pe, teensi mpempawo. Ndazibika okuya nkutwakalida buci.*
5. *Katweendesya, tukanywe maanzi.—Mebo nsikonzyi kweendesya pe. Ndalemewa.*
6. *Tutalali awa. Tukulale amwi amunzi.*
7. *Luuka lulike ndolwatupenzya okuno.—Sa ijombe zyoonse zyakamana kufwa?—Ee, zyoonse zyamana.*
8. *Kuulu kwangulube nkutwakeza ako kwabola kale.*
9. *Sa oku kuulu nkokwakatyoka eciya ciindi?—Ee, nkonkuko.*

10. *Sa tutuyumune otu tubwa?—Pe, pe, tuleke, tweende twini.*
(For key see Exercise 47B).

LESSON LXX

SENTENCE DRILL

1. *Kamusyaala kabotu—Ee, kamuciya, mukasike.—Mutanoolila kusule.*
—Tunoolila nkaambo ulaya mukupenga.
Stay-ye well.—Yes, go-ye, ye-may-arrive.—You-not-should-weep
after.—We-should-weep because thou-art-going in-to-be-
troubled.
Farewell—Goodbye—Don't cry after we have left you—We
shall cry, for yours is a journey in trouble.
2. *Takakamvwide ciindi ncotwakasika.*
Not-he-heard time which-we-arrived.
He did not hear when we arrived.
3. *Uwe mwai, atuyote mulilo, tulabike tulabi.—Nkaako.—Kakeza.—*
Tengwe talili alike.—Nincoko.
Thou friend, let-us-sit-around fire, we-may-propound riddles.—It-
is-that—It-may-come—Blackbird not-he-cry he-alone—It-is-
wristlet.
Come, friend, let us sit round the fire and ask riddles—Here is
one for you—Let it come—The blackbird does not cry alone—
A wristlet.
4. *Inyenze ilalila kufwa kwamuntu.—Mwana uli mwida.*
Beetle it-is-crying to-die of-person.—Child which-is in-stomach.
The beetle bewails the death of a person—The child in the womb.
5. *Amulete bwato kuti tuye kukasuwa.*
Do-ye-bring canoe that we-may-go to-island.
Bring the canoe and let us go to the island.
6. *Basike biyo, bakatula insezi nzibakaya kujaya kukasuwa.*
They-arrive just, they-deposited wild-cats which-they-went to-kill
at-island.
As soon as they arrived, they put down the wild cats they had
been to kill at the island.
7. *Nindakasika ku-Macili ndakati wizuke nkaambo kanyota.*
When-I-arrived to-Macili I-said may-faint account of-thirst.
When I reached Macili I was almost fainting from thirst.
8. *Mulavu naakalila, bantu boonse bakaumuna. Teebacili kwaamba pe.*
Lion when-it-cried, people all they-were-silent. Not-they-still-
were to-speak no.

When the lion roared, all the people were silent. They were no longer speaking.

9. *Tutacibeleki pe, kuti tutakatali, nkaambo tuli alweendo lulamfu mangolezya. Tulaya kuzyana ingoma.—Nkukuli?—Sa tozi kuti mwaka mupiya sunu? Tulaya kumwami, tukazyane. Kuli kuzundana sunu.*

We-not-still-work no, that we-not-be-tired, because we-are with-journey long afternoon. We-are-going to-dance drum.—It-is-where?—? not-thou-knowest that it-is-year new today. We-are-going to-chief, we-may-dance. There-is to-conquer-one-another today.

Do not let us work any more, so that we may not get tired, for we have a long journey this evening. We are going to dance (to the sound of the) drum.—Where?—Why, don't you know it is New Year's Day? We are going to the chief to dance. There is a competition today.

10. *Insunda iiboola tatuzoocibeleki okuno, nkaambo tulaya kusekelela mwami ulasika ku-Livinga.*

Week which-comes not-we-shall-still-work here, for we-are-going to-celebrate chief he-is-arriving to-Livingstone.

Next week we shall no longer be working here, for we are going to celebrate the chief's arrival in Livingstone.

NOTES ON GRAMMAR

Subjunctive of the Verb. Most facts of importance regarding the subjunctive or -e form of the verb have been noted in previous lessons. We may here summarize the chief facts. This form of the verb is used:—

- (1) As a more polite form of command in the second person, and to express "Let . . ." in the first and third persons. Thus: *Amulete* (Bring ye) *Atuyote* (Let us sit round).
- (2) After *Kuti* to express purpose, e.g. *Amulete bwaato kuti tuye kukasuwa* (Bring the boat, in order that we may go to the island).
- (3) In complex sentences to express "when" or "as soon as"; thus it is often followed by *buyo* (*biyo*), e.g. *Basike buyo, bakatula mikuli.* (As soon as they arrived, they put down their loads).
- (4) After the verb *ti* to express an action nearly done or about to be done, e.g. *Ndakati wizuke* (I was about to faint; I nearly fainted).

Takakamvwide (Sentence 2). "He did not hear". Note the alternative form of past tense here exemplified—used only in the 3rd person singular.

-ci- infix. We have already noted in Lesson VI the verbal infix *ci* (still), e.g. *Uciza* (he is still coming). It can be inserted in any tense—past, present or future—where a continuous action is indicated; also in negative tenses to express ". . . no more," e.g. *Tatuzoocibeleki* (We shall work no more).

NOTES ON VOCABULARY AND IDIOM

Farewell greetings. *Kamusyaala kabotu* (Stay well) and *Kamuya, mukasike* (Go and arrive) are the most usual forms of farewell greeting. The former is spoken by the people leaving to those left behind. The latter by those left to those travelling.

Yota (Sentence 3). The word regularly used of "sitting round" the fire.

Kalabi a riddle. Asking riddles is a favourite form of entertainment with the Batonga and other Bantu tribes. From the same root as *kalabi* we get the verbs *labika* (to propound a riddle) and *labuka* (to solve, answer the riddle). The recognized formula for introducing a riddle is *Nkaako* (Here is one for you), the other person answering *Kakaza* (Let it come—Let us hear it). The riddle is then propounded and the listeners make their guesses. Samples of riddles are given in Sentence 3 and 4 above.

tengwe the black locust bird.

incoko bracelet worn on wrist or ankle. Two or more together make a jingling sound, compared in the riddle to the cry of the *tengwe*.

inyenze the rain beetle heard at the beginning of the rainy season. When it is heard, one can be sure that rain is near. In the same way the riddle says, a child crying when still in the womb would be a sure sign of approaching death.

zundana to conquer one another, vie with one another, i.e. take part in competitions, races, competitive sports, etc.

EXERCISE 47(B)

Retranslate into Tonga:—

1. I have been sitting in the house only. I have not been abroad today—(But) I came to your house. Where were you? I did not find you.
2. On the bare ground is where we slept, for we had no blankets to spread out.
3. I have put my visitors at a hut elsewhere.
4. Is that the spot where you put the things?—No, it is not there. I put them yonder where we ate honey.
5. Let us walk hard, so that we may drink water—I cannot walk hard. I am loaded.
6. Let us not sleep here. We will sleep at another village.
7. Tsetse fly is the only thing that troubles us here—Have all the cattle died?—Yes, they are all finished.
8. The leg of pork we brought with us is already rotten.
9. Is this leg the one that was broken on that occasion?—Yes, this is the one.
10. Shall we carry these puppies?—No, indeed. Let them walk themselves.

(For key see Exercise 47A).

APPENDIX A

INDEX OF TONGA WORDS AND FORMATIVES ILLUSTRATED IN THE GRADED LESSONS

Roman numerals indicate the lesson, Arabic numerals the actual sentence in the sentence drill of that lesson, in which the word is illustrated. If a word is used more than once in the book, reference is normally made to its first occurrence only. *n* after a reference refers to a (vocabulary) note in the lesson indicated, *gr.n.* to a grammatical note, *pr.n.* to a note on pronunciation. For other abbreviations see the list of Abbreviations.

Pronouns and concords are numbered to correspond with Meinhof's scheme of noun prefixes (see p.43). Nouns which occur in the singular form only, and plural forms which have no singular, are also numbered in the same way but where singular and plural forms are both shown, this has been considered a sufficient indication of the class of the noun in question.

A

a *interj.* Ah! Dear me! XXXVII.5
a- *verbal formative (impv. and subj.)* let. X.8
a- *verbal formative (tense forming)* II.4. *gr.n.*
a-n. *pref.16 (loc.)* on, on the spot. XIV.7
a- *subj.conc. cl.1* he, she. XXIV.10. *gr.n.*
a- *subj.conc. cl.6* they, it. V.6; XIII.2.
a- *subj.conc. cl.16 (loc.)* XV.1
a- *obj.conc. cl.6* them, it. XIV.6
a- *obj.conc. cl.16 (loc.)* XXVI.7
a- *conj.* and, with. XVII.2, 3; XXVIII.2
aa- *gen.conc. cl.6* of. IV.7
aa- *gen.conc. cl.16 (loc.)* "on the place of".
 XV.10
alo *pron. cl.6* they also, it also. cf. *aluo*.
 XLV.3. *gr.n.*
aalo *pron. cl.16 (loc.)* "on it also". cf. *alao*
 XLVII.7. *gr.n.*
aba *dem. cl.2* these. XVII.4
abalabo, abalo *pron. cl.2* they also, with them.
 XXXI.5; XLI.2. *gr.n.*
abana *v.* share. LV.6
abano *dem. cl.2* these here. XIX.10
abaya *dem. cl.2* those, those yonder. XXV.6
abila *v.* divide, distribute, share, give a
 portion. XXVIII.5
abo *dem. cl.2* those. XXII.2
abo *pron. cl.2* with them. XLII.2
abulabo *abwalo* *pron. cl.14* it also. XLVI.1.
gr.n.
acalo, acilaco *pron. cl.7* it also. XLIV.3.
gr.n.
aco *pron. cl.7* it also, with it. LIX.2.
 cf. *acalo* XLIV.3. *gr.n.*
afwiitiwi *adv.* near. XL.10
ailayo *pron. cl.4 and cl.9* they also. XLVI.6;
 XLVII.6

aka *dem. cl.13* this. XVI.1
akalako *pron. cl.13* it also. See *akalo*.
akale *adv.* another time, later on. XXXVII.9
akalo *pron. cl.13* it also. cf. *akalako*.
 XLVII.2
akano *dem. cl.13* this here. XXI.5
akati *adv.* in the centre, half-way. XX.3
akaya *dem. cl.13* that, that yonder. XXVIII.2
ako *dem. cl.13* that. XXIV.6
akulako, akwalo *pron. cl.15 and cl.17 (loc.)*
 XLVII.2; XLVII.3
alakwe *pron. cl.1* he also, she also. XXXI.4
alao *pron. cl.6 and cl.16 (loc.)* See *aalo*.
ali? *adv.interr.* where? "on where"? XXXI.7
alike *pron. cl.1* he alone, she alone. XXX.10
alilalyo *pron. cl.5* it also. See *alyalo*.
alimwi *conj.* again, further, moreover. (cf.
kabiyo) XXXVI.8
alo *pron. cl.6* they (cf. *wo*) XXXVIII.5. *gr.n.*
alo *pron. cl.16 (loc.)* on it (cf. *wo*) XXXIX.2.
gr.n.
alulalo, alwalo *pron. cl.11* it also. XLV.4
alya *dem. cl.6* yonder. XXVI.3
alya *dem. cl.16 (loc.)* on yonder. XXVIII.10
alyalo *pron. cl.5* it also (cf. *alilalyo*) XLV.4
alyo *pron. cl.5* it also, with it. LIX.10.
 cf. *alyalo*.
amba *v.* speak. XV.6
ambaula *v.* (*persist. of amba*) talk, converse.
 XXXII.4
ambe, ambebo *pron. 1st pers.sing.* I also.
 XXXI.3. *gr.n.*: XLIV.1
ambila *v.* (*app. of amba*) XXIV.9
ambuula *v.* talk, converse. See *ambaula*.
ambweni *conj.* perhaps. XXXIV.5
ame, amebo (I) *pron.* See *ambe, ambebo*.

amulamo, amwalo *pron. cl.18 (loc.)* in, also. XLVII.7
 amwe, amwebo (IM) *pron.* See *anywe, anywebo*.
 andawida *v. (app. of andaula)* split up for. LXII.6
 anduka *v.* be split. XXII.5; XLII.5
 andula *v.* split. LXI.9
 anebo (M) *pron.* See *ambe, ambebo*.
 anga *v.* tie, harness. XXXI.2; XLII.1
 anga *conj.* as if. LV.4
 angununa *v. (revers. of anga)* untie, unharness. LXVII.3
 ani See *ino*. XXX.7. *gr.n.*
 ano *dem. cl.6* these here, this here. XXI.8
 ano *dem. cl.16 (loc.)* here, on here, right here. XV.3
 ansengwe (I) *adv.* outside. See *anze*.
 ansi *adv.* on the ground. XXII.1
 antu *n.loc.* place. LV.3
 anu *conj.* whereas, but. XLV.10
 anywe, anywebo *pron. 2nd pers. pl.* you also, with you. XXXI.7
 anzaana *v.* part, separate. XXXVII.3
 anze *adv.* outside. XXXIX.2
 anzika *v.* hang up. LXII.5
 anzya *v. (caus. of anga)* cause to tie, tie with. XXXI.1
 ao *pron. cl.6* they also, with them. LIX.6
 apa (M) *dem. cl.16 (loc.)* on here. See *awa*.

apo (M) *dem. cl.16 (loc.)* on there. See *awa*.
 ashilo (IM) *pron. cl.8 and 10* they also. See *azalyo, azilazyo*.
 aswe, aswebo *pron. 1st pers. pl.* we also, with us. XXXII.2
 ata *v.* be crowded, cramped for space. XIII.10
 atene (v) *conj.* perhaps. See *ambweni*.
 atulato, atwalo *pron. cl.12* they also. XLVII.1
 aulao *pron. cl.3* it also. XLVI.2
 awa *dem. cl.16 (loc.)* on here. XVIII.10
 awalo *pron. cl.1 and 2* See *alakwe* and *aulao* respectively.
 awebo (M) *pron. 2nd pers. sing.* thou also. See *ayebo*.
 awo *dem. cl.16 (loc.)* on there. XXIV.3.
 aya *dem. cl.6* this, these. XVI.5; XVII.1.
 ayalo *pron. cl.4 and 9* it also, they also. See *ailayo*.
 ayebo *pron. 2nd pers. sing.* thou also. XXX.10
 ayu *dem. cl.6* that, those. XXII.6
 aza (I) *dem. cl.6* this, these. See *aya*.
 aze (I) *pron. 2nd pers. sing.* thou also. See *ayebo*.
 azilazyo (v) *pron. cl. 8 and 10.* they also. See *azalyo*.
 azo (I) *dem. cl.6* that, those. See *ayo*.
 azyalo *pron. cl.8 and 10* Cf. *azilazyo*. XLIV.1, 2 *gr.n.*

B

ba- *n.pref.2 (pl. of mu-)* I.1
 ba- *subj.conc. cl.2* I.1
 -ba- *obj.conc. cl.2* V.9
 ba- *gen.conc. cl.2* IV.7
 ba *v.* be, become. XVII.3. baa "be with", have. XLV.5
 baba *v.* itch. XXIV.1
 baba (I) *dem. cl.2* these. See *aba*.
 babo (I) *dem. cl.2* those. See *abo*.
 baila *n. pl. cl.2* the Ila people. LIV.10
 baina (I) *n. cl.2* his mother. See *banyina*.
 bala *v.* read, count. XIX.8; XXII.9
 bala (I) *v.* carry. See *bbala*.
 balo *pron. cl.2* they. XXXIV.1. *gr.n.* Cf. *bo*.
 balya (IM) *dem. cl.2* yonder, those yonder. See *abaya*.
 bama *n. cl.2 (hon.pl.)* my mother. XXII.9
 bamba *v.* arrange, put in order. V.2
 bambila *v. (app. of bamba)* arrange for. XXI.6
 bameenzu *n. cl.2 (hon.pl.)* host. See *simeenzu*.
 banako *n. cl.2 (hon.pl.)* thy wife. XLVI.7
 banakwe *n. cl.2 (hon.pl.)* his wife. XXXII.8
 bandika *v.* talk, converse. cf. *ambaula* XXXII.4.n.
 banga *v.* put in wattles. XLIV.6. *gr.n.*
 bangila *v.* put in wattles. XI.6
 bankoya *n.pl. cl.2* the Nkoya people. XLV.2
 bano (M) *dem. cl.2* these, these here. See *abano*.
 banoko (I) *n. cl.2 (hon.pl.)* thy mother. See *banyoko*.
 banyina *n. cl.2 (hon.pl.)* his mother. XXII.7
 banyoko *n. cl.2 (hon.pl.)* thy mother. XXII.10
 banzya *v. (caus. of banga)* cause to "wattle", wattle with. XLIV.6. *gr.n.*
 bata *n. cl.2 (hon.pl.)* my father. See *ta*.
 batonga *n.pl. cl.2* the Tonga people. XV.4
 bazya (I) *v.* surpass. See *inda*. XX.2. *gr.n.*
 bba *v.* steal. XIX.6
 bbadela *v.* pay, pay a fine. XXVIII.7
 bbala *v.* carry on the back. XIX.6. *perf. bbede*. XLIII.5
 bbigwa *v. (pass. of bba)* be stolen. XX.5
 bbila *v.* sink, go down, set (sun). XIX.5
 bbilingana *v.* hurry, get a move on, push through. XXXVII.10
 bede *v. (perf. of ba)* been, become. XXVII.3
 beleka *v.* work. XI.9
 beni *pron. 3rd pers.pl. (cl.2)* themselves. LX.1

bena (I) *dem. cl.2* these, these here. See *abano*.
 besa (M) *v.* carve. See *beza*.
 beza *v.* carve (of carpenter's activities) XIV.6; XXXII.3
 bezeka *v. (neut. of beza)* be carveable. LX.7
 bezulula *v. (rep. of beza)* recarve. LXIV.1
 -bi *adj.* bad. XVI.1
 bia (I) *v.* be bad. See *bija*.
 -biibi (M) *adj.* bad. See *-bi*.
 bija *v.* be bad, dirty, unclean, etc. LV.4.n.
 bika *v.* put, place, deposit. X.5
 bikila *v. (app. of bika)* put for, place for, put by for. XXI.9
 bila *v.* boil. XIX.5
 -bili *enum.* two. Joined to *gen.conc.* second. XXXVIII.2, 3. *gr.n.*
 binda *v.* hurry. LXV.3
 binga *v.* drive. LVIII.4
 binzya *v. (caus. of binda)* cause to hurry, hurry (*trs.*). LXV.3
 binzya *v. (caus. of binga)* cause to drive, drive with, use for driving. LVIII.5
 -bisi *adj.* raw, unripe. LXI.2, 3
 bisizya *v. (app. of bisya)* spoil for, sin against. LI.7, 10
 bisya *v.* spoil, ruin. XLIV.9
 biya *adv.* just, only. XXXVII.1
 biyo *adv.* just, only, simply. See *buyo*.
 bizwa *v.* be ripe, be ready (of food cooking) XII.7; XXXIX.9
 bo *pron. cl.2* they. See *balo*.
 bo *pron. cl.14* it. See *bwalo*.
 bo (M) *adv.* only, simply. See *buyo*.
 -bo *poss.suff. cl.2* their. VIII.6
 -bo *poss.suff. cl.14* its. XLIX.3
 bobo (I) *dem. cl.14* that; *adv.* thus. See *obo*.
 bobu (I) *dem. cl.14* this. See *obu*.
 bola *v.* rot, be rotten. V.3
 bolya (I) *dem. cl.14* yonder. See *obuya*.
 bomba *v.* be soft. XVI.4, 9. be humble. XXXIV.10
 bombee *ideoph.* used after *bomba*, very soft. LXII.7
 bona *v.* see. II.8. *perf. bwene*, XVII.9.
 bonana *v. (recip. of bona)* see one another. LI.4
 boncka *v. (neut. of bona)* be visible. LXI.3
 bonesya *v. (intens. of bona)* see well, see clearly. XXVII.3

bono (I) *dem. cl.14* this, this here. See *obuno*.
 bononona *v. (rep. of bona)* see again. LXIV.7
 bonwa *v. (pass. of bona)* be seen. Used idiomatically in greetings, II.7
 boobo *adv.* like that, thus. LXIX.2
 boobu *adv.* like this, thus. LVIII.5
 boola *v.* come, come back. XXXIII.6
 bosya *v.* be sharp. LXI.10
 bota *v.* be good. X.2
 -botu *adj.* good. I.8
 bowa *n. coll. cl.14* mushrooms. XVI.8
 boya *n. cl.14* hair (of body). LV.1.n.
 boza (I) *n. cl.14* hair (of body). See *boya*.
 bozezya *v. (app. of bozya)*, rot for. LI.9
 bozya *v. (caus. of bolu)* cause to rot, rot (*trs.*). XXXV.10
 bu- *n. pref. cl.14* 1.7.
 bu- *subj. conc. cl.14* V.8
 -bu- *obj. conc. cl.14* V.10
 bu- *verbal formative.* XXXII.10 *gr. n.*
 buci *n. cl.14* honey. XL.6
 bufu (I) *n. cl.14* meal, flour. See *busu*.
 bufumba *n. cl.14* manure. XXI.10
 buka *v.* rise, get up. I.6, 7; III.5
 bukali *n. cl.14* anger, fierceness, irascibility. I.7
 bukaonde *n. cl.14* Kaondeland. XXXVII.6
 bukoko *n. cl.14* strong beer. XX.8. n.
 bula *v.* lack, want, be without. XXXIV.7
 bule *n. (pl. babule)* honey-badger. XXVI.2
 bulifu *n. cl.14.* ration, provision for journey. XXXII.6
 bulo *n. (pl. malo)* bed. XXXIV.3
 bulongo *n.* clay, earth, mud. V.5
 bulowa *n. cl.14* blood. XLVI.1.
 bulozi *n. cl.14* country of the Baluzi, Barotse-land. XXXVI.2
 bulya (M) *dem. cl.14* yonder, that yonder. See *obuya*.
 bulyango *n. (pl. malyango)* burrow. LV.4
 bulyo (I) *adv.* only, just, simply. See *buyo*.
 bumba *v.* mould. XVI.2
 bumbi (M) *adv.* very, much, exceedingly. See *loko*. XIX.1. n.
 bumywa *n. (pl. mamwywa)* thorn. LIV.8
 buno (M) *dem. cl.14* this, this here. See *obuno*.
 buntele *n. cl.14* relish of ground-nuts. XLIX.9. n.
 buntu *n. cl.14* humanity. IV.10
 bunyangu *n. cl.14* relish of beans. XLIX.10

bunzuka *n. cl.14* wax. LXI.5
 busena *n. (pl. masena)* place. See *mwenya*. XL.10. n.
 busenga *n. (pl. masenga)* coarse siftings of meal. XLV.7
 bushiku (I) *n. cl.14* day. See *buzuba*. XX.1. n.
 busiku *n. cl.14* day. XLIV.10
 busu *n. cl.14* meal, flour. XIX.5
 busyu *n. (pl. masyu)* face. XLVI.1
 buta *n. (pl. mata)* bow. V.3
 butala *n. (pl. matala)* grain-bin. V.4
 butezelele *n. cl.14* slipperiness, slippery place. LI.5
 buti *adv. interr.* how? See *byeni*.
 butonga *n. cl.14* the Tonga country, Tongaland. XV.7
 buu *ideoph.* used after *tuba*. *tuba buu* be very white. LXII.8
 buumi *n. cl.14* life. V.8
 buusu *n. cl.14.* sadness. XLVIII.9
 buyani (M) *adv. interr.* how? See *byeni*.
 buyo *adv.* only, just, simply. XXII.10
 buzolwani *n. cl.14* friendship. XXVIII.2
 buzuba *n. (pl. mazuba)* day. XX.1
 buzya *v.* ask. XXXII.6
 buzya *v. (caus. of bula)* cause to lack, deprive of. XXXIV.6
 bwa- *gen. conc. cl.14* IV.10
 bwaalwa (IM) *n. cl.14* strong beer. See *bukoko*.
 bwalo *pron. cl.14* it. Cf. *bo*. XXXVII.7. *gr. n.*
 bwane *n. cl.14* "fourth-day", i.e. Thursday XXXIX.10
 bwasanu *n. cl.14* "fifth-day", i.e. Friday. XXV.4
 bwatatu *n. cl.14* "third-day", i.e. Wednesday. XXXVI.3
 bwato *n. (pl. maato)* boat, canoe. XIV.6
 bweeda *v.* return, go back. XXXV.10
 bwela (I) *v.* return, go back. See *bweeda*.
 bwesa (M) *v.* take. See *bweza*.
 bweza *v.* take, take in hand. XII.6
 bwila *n. cl.14* the Ila country, Ilaland. LIV.10
 bwini *pron. cl.14* itself. LXI.5
 bwisu (M) *n. cl.14* grass. See *bwizu*.
 bwiya (I) *n. (pl. meya)* thorn. Cf. *bumywa*.
 bwizu *n. cl.14* grass. XLII.10
 -hyabi (I) *adj.* bad. See *-bi*.
 byala *v.* sow, plant. XXXI.10
 byeni *adv. interr.* how? XXXIII.4

C

ca- *gen. conc. cl.7* XI.1
 ca *v.* dawn. II.9. *buce* "when it dawned", next day. XXXIX.10.
 caala *n. (pl. zyaala)* thumb, big toe. II.8
 caanda *n. (pl. zyaanda)* old house, shanty. LV.18
 caankuni *n. (pl. zyaankuni)* axe. LIX.2
 cakufwambaana *adv.* quickly. LX.10
 cakulijaya *adv.* at a break-neck pace. L.9
 calo *pron. cl.7* it. Cf. *co*. XXXVII.1, 7. *gr. n.*
 camba *n. (pl. zyamba)* chest. See *kaango*. LIII.4. n.
 cea *v.* be small, little. LXV.10
 cea *v.* snare. LXII.9
 cecesyia (IM) *v.* lay (of hen). See *kwekela*.
 ceci (I) *dem. cl.7* See *eci*.
 ecco (I) *dem. cl.7* See *eco*.
 cea *v.* pluck, pull, pick, graze. XII.1; XVI.8; XXIX.10
 celezya *v.* hinder, prevent. XXXVII.10
 celya (I) *dem. cl.7* that, that yonder. See *ecia*.
 cembraala *v.* be old, become old, age. LXI.7
 cenjela *v.* beware. XXXVIII.1
 ceno (I) *dem. cl.7* this, this here. See *ecino*.
 ci- *n. pref. cl.7* 1.2
 ci- *subj. conc. cl.7* XI.7
 -ci- *obj. conc. cl.7* XI.1
 -ci- *verbal infix* denoting "still". VI.5
 cibaki *n. (pl. zibaki)* coat, garment. XXXIX.6

cibelo *n. (pl. zibelo)* thigh, upper part of leg. XI.7
 cibinzyo *n. (pl. zibinzyo)* driving stick. LXV.2
 cibiya *n. (pl. zibiya)* pot. cf. *cilongo*. XXIII.1 n.
 cibizi *n. cl.7* zebra. See *imbizi*. LV.8. n.
 cibule *n. (pl. bacibule)* honey-badger. See *bule*.
 cibwantu (I) *n. cl.7* light beer. cf. *mukande*. XXI.7. n.
 cifulo *n. (pl. zifulo)* knife. XI.10
 cifumofumo *adv.* early in the morning. LXIV.1
 cifuwa *n. (pl. zifuwa)* bone. XII.4, 6
 ciimo *n. (pl. ziimo)* height, stature, physique LXVIII.10
 ciindi *n. (pl. ziindi)* time. XI.8. idiomatically, long ago, XV.6. *Nicakaba ciindi*, after a time, LVI.7
 cija *v.* flee, flee in fear, run away from. LV.4. n.
 cikala *n. (pl. zikala)* well. LVIII.4
 cikanda *n. (pl. zikanda)* skin. XLIX.5
 ciko *n. (pl. ziko)* fireplace. LXVI.9
 cikobela *n. (pl. zikobela)* garment. XXIII.3
 cikoboko *n.* usually in *pl. zikoboko*, *q.v.*
 cikolo *n. (pl. zikolo)* school. XI.1
 cikoto *n. (pl. zikoto)* knot. *cikoto catombwe*, lump of tobacco, cf. *cilundu*, XL.5. n.
 cileba *n. (pl. zileba)* axe. XLIX.4
 cilenje *n. cl.7* the Lenje language. Ex.44.a.3
 cileyi *n. (pl. zileyi)* sledge. LXVI.3

cilimo *n. cl.7* the hot season. XI.8
 cilisyo *n. (pl. zilisyo)* relish. XXXIV.7
 cilongo *n. (pl. zilongo)* pot. XXIII.1. *n.*
 cilundu *n. (pl. zilundu)* hill, XXVIII.10;
 lump (of tobacco), XL.5
 cilya (M) *dem. cl.7* yonder, that yonder. See
ecia.
 cilyo *n.* (more usually in *pl. form zilyo*) food
 LXI.8.
 cima *v.* nauseate, "bore", tantalize. XLV.9
 cimamo *n. (pl. zimamo)* patch. LX.10
 cimbayambaya *n. (pl. zimbayambaya)* lorry.
 L.1
 cimbwali *n. (pl. zimbwali)* sweet potato.
 XXVI.9
 cimonsyo (I) *n. cl.7* left. See *lumwensi*.
 cimpatu *n. (pl. zimpatu)* kraal. XI.3
 cimwa *v. (pass. of cima)* be "fed up", bored,
 nauseated. XLV.9
 cimwensi *n. cl.7* left. See *lumwensi*.
 cinicini *adv.* much, very, exceedingly. *cf. loko*.
 XIX.1. *n.*
 cinkuli *n. (pl. zinkuli)* calabash. XLIV.4
 cino (M) *dem. cl.7* this, this here. See *ecino*.
 cino *n. (pl. zino)* foot. LIV.8
 cinsyungwa See *cisyungwa*. XXXVII.7. *pron.n.*
 cintolo *n. (pl. zintolo)* store. XXV.5
 ciutu *n. (pl. zintu)* thing. I.2; XI.1, 4, 5
 cinyama *n. (pl. zinyama)* bad animal, beast.
 XVI.1
 cinywe *n. cl.7* cramp. XVII.3
 cinywido *n. (pl. zinywido)* drinking vessel.
 XXIII.2
 cipaya *n. (pl. zipaya)* skin. LVII.3. *n.*
 cipiko (M) *n. cl.7* left. See *lumwensi*.
 cisa *v.* pain, be painful. VI.4
 cisambomwi (I) *n. (cl.7)* six. See *XL gr.n.*
 cisamu *n. (pl. zisamu)* stick. IX.6. tree.

deluka *v.* be torn, ragged. XXVII.9
 delukisya *v. (intens. of deluka)* be badly torn.
 XXVII.10

ebela *v.* gaze, look at, admire. XXVII.9
 ebelela *v. (perfec. of ebela)* be constantly seen.
 LVII.10.
 ebelezya *v.* look on, be a spectator.
 eci *dem. cl.7* this. XVI.1
 ecia *dem. cl.7* that, yonder. XXVI.5
 ecino *dem. cl.7* this, this here. XIX.3
 eciya *dem. cl.7* that, yonder. See *ecia*.
 eco *dem. cl.7* that. XXIII.1
 ee *interf.* affirmative answer, yes. II.6
 ela *v.* measure. XVII.10
 elana *v. (recip. of ela)* measure on another,
 compare height. XVII.8 *perf. elene*,
 comparable, equal. LXI.8
 elede *v. (perf. of elela)* must. XXI.10
 elele (I) See *elede*.
 eli *dem. cl.5* this. XVII.3.
 elia *dem. cl.5* that, yonder. XXVI.1.
 elino *dem. cl.5* this, this here. XX.3
 eliya *dem. cl.5* that, yonder. See *elia*.
 elyo *dem. cl.5* that. XXII.5
 embela *v.* herd, shepherd. XXIV.8
 embo *pron.cop.neg. cl.2* it is not they. LVI.3
 embo *pron.cop.neg. cl.14* it is not it. LVIII.8
 emo *pron.cop.neg. cl.18 (loc.)* it is not in there.
 LIX.4
 empo *pron.cop.neg. cl.16 (loc.)* it is not on
 there. LIX.5
 euco *pron.cop.neg. cl.7* it is not it. LVI.8
 enda *v.* travel, walk, journey, go. IV.2
 endeka *v. (neut. of enda)* be crossable, navigable.
 VIII.3
 endesya *v. (intens. of enda)* travel quickly, walk

XLVII.4

cisani *n. (pl. zisani)* cloth. XXVII.9
 cisanu *n. (pl. zisanu)* a "fiver". XXVIII.7
 cisiko *n. (pl. zisiko)* trunk, shade of tree
 XLVI.9
 cisuwa (M) *n. cl.7* bush, veld. See *isokwe*.
 cisuwo *n. (pl. zisuwo)* basket. XXXVII.1
 ciswa *v.* be sick, ill. XXVIII.6
 ciswe (M) *n. (pl. baciswe)* species of wild cat.
cf. insimba.
 ciswepu *n. (pl. ziswepu)* whip. XXXII.2,
 cisyu *n. (pl. zisyu)* relish. XXIII.6,
 cisyungwa *n. (pl. zisyungwa)* spinach
 XXXVII.7. *n.*
 cita *v.* make, do. LXI.1
 cite (M) *v. (perf. of cata or jata)* See *jstl*.
 citeo *n. (pl. ziteo)* bush. LVII.6
 citima *n. (pl. zitima)* train. XLIII.1
 cito *n. (pl. zito)* ford, crossing place. XVIII.10
 citonga *n. cl.7* the Tonga language. XV.6
 cituli *n. (pl. zituli)* steak, meat without bone.
 LIII.10
 cituta *n. (pl. zituta)* foot. XXX.2. *n.*
 civubwe *n. (pl. bacivubwe)* hippopotamus. See
imvuvu. LI.4
 ciwena *n. (pl. baciwena)* crocodile. XVII.5
 ciyako *n. (pl. ziyako)* building pole. XXXIV.7
 ciyanza *n. (pl. ziyanza)* custom. XLV.9
 ciyanze *n. (pl. ziyanze)* fellowship. L.10
 co *pron. cl.7* it. *cf. calo*. XXXVII.1, 7
-co poss.suff. cl.7 its. XLIX.4
 cokoma *v.* pain, be painful. XX.1
 coolwe *n. (pl. zyoolwe)* luck, good fortune,
 blessing. XXXVI.10
 cuulu *n. (pl. zyuulu)* ant-hill. XLII.5
 cuuna (IM) *n. (pl. shuuna)* stool, chair. See
cuuno.
 cuuno *n. (pl. zyuuno)* stool, chair. XLI.7

D

delula *v.* tear. XXVI.5
 dinka *v.* butt. XXVII.2

E

hard. XXVII.5
 endike I alone, by myself. XXX.5, 10
 endime *pron.cop.neg. 1st pers.sing.* It is not I.
 LV.5
 endimwe (I) See *endinywe*.
 endinywe *pron.cop.neg. 2nd pers.pl.* It is not
 you. LV.8
 endiswe *pron.cop.neg. 1st pers.pl.* It is not we.
 LV.6
 endiwe *pron.cop.neg. 2nd pers.sing.* See *enduwe*.
 endo *pron.cop.neg. cl.11* It is not it. LVI.8
 enduwe *pron.cop.neg. 2nd pers.sing.* It is not
 thou. LV.7
 endyo *pron.cop.neg. cl.5* It is not it. LVI.1
 engo *pron.cop.neg. cl.6* it is not they, it is not it.
 LVII.2
 engo, enguwo *pron.cop.neg. cl.3* it is not it.
 LVI.6
 engwe *pron.cop.neg. cl.1* it is not he, it is not
 she. LVI.2.
 enjo *pron.cop.neg. cl.4* it is not they. LVII.1
 enjo *pron.cop.neg. cl.9* it is not it. LVIII.1
 -enka (M) alone. See *-like*. XXX. *gr.n.*
 enko *pron.cop.neg. cl.13* and *cl.15* it is not it.
 LVIII.5, 6
 enko *pron.cop.neg. cl.17 (loc.)* it is not there.
 LIX.1
 eno *adv.* now. LXVI.10
 ento *pron.cop.neg. cl.12* it is not they. LVIII.7
 enzunuka *v.* melt (*intrs.*), be molten. LXI.5
 enzununa *v.* melt (*trs.*) LXI.5
 enzya *v.* lead, guide. L.3

enzanyanya *v. (recip. of enzya)* overtake one another. LI.6
enzyo *pron.cop.neg. cl.8 and cl.10* it is not they. LVII.3; LVIII.3.
eyi *dem. cl.4* these, this. XVII.4
eyi *dem. cl.9* this. XVIII.4.
eyo *dem. cl.4* those, that. XXII.5
eyo *dem. cl.9* that. XXIII.5.
ezhi (I) *dem. cl.4 and cl.9* this, these. See *eyl*.

ezho (I) *dem. cl.4 and cl.9* that, those. See *eyo*.
ezi *dem. cl.8 and cl.10* these. XVI.5; XVII.5
ezia *dem. cl.8 and cl.10* those, yonder. XXVI.10; XXVII.3
ezino *dem. cl.8 and cl.10* these, these here. XX.2; XXI.6
eziya *dem. cl.8 and cl.10* those, yonder. See *ezia*.
ezyo *dem. cl.8 and cl.10* those. XXIII.4, 5

F

fua (I) *v. possess.* See *vuba*
fuba (M) *v. possess.* See *vuba*.
fula *v. forge, ply the blacksmith's craft.* XIX.9
fula (M) *v. be much, be many.* See *vula*.
fulwe *n. (pl. bafulwe)* tortoise. IV.2
fuma *v. get up early, be early astir.* XXXV.5
fumba *v. burrow, dig.* LV.4
fumpya *v. be blunt.* LXI.10
-fumpyu *adj. blunt.* LXV.6
funda *v. strip, skin.* XXV.8
fundika *v. (neut. of funda)* be strippable, skinnable.
fungwe *n. (pl. bafungwe)* a species of wild cat. cf. *insimba*.

funku *n. beer.* See *mukande*. XXI.7 *n.*
fwa *v. die.* I.1, 2
fwaka (M) *n. tobacco.* See *tombwe*. XL.5. *n.*
fwaniba *v. hurry, hasten.* LXI.7
fwambaana *v. hurry, hasten.* XXXVII.10
fweba *v. smoke.* X.8
fwebya *v. (caus. of fweba)* cause to smoke, use for smoking. X.7
fwida *v. (app. of fwa)* die to or for; pass. *fwidwa*, be "died to", lose, be robbed of. XLV.10
fwidilila *v. (perfec. of fwa)* die, perish utterly beyond hope. LVII.3
-fwiiwi *adj. short.* LXI.6
fwima (M) *v. hunt.* See *vwima*, XXXIX.3. *n.*

G

gama *v. be absorbed in.* XLV.10
gamba *v. be amazed, astonished, surprised.* XLIV.2
gonka *v. cut, cut down.* XXV.10

gonkolola *v. cut off, trim off.* L.2
gwasya *v. help.* XXXVI.9
gwisyu *v. take out, extract.* XXII.6; XLVI.6

I

i- *n.pref.5 (also li-)* XIII.1
i- *subj.conc. cl.4* III.3
i- *subj.conc. cl.9* VII.1
-i- *obj.conc. cl.4* XXVI.4
-i- *obj.conc. cl.9* VII.9
i *adv.interr.* where? XL.7
iamba (I) *n. (pl. maamba)* hoe. See *ijamba*. XVII.1. *gr.n.*
ibaluka *v. remember.* XXXVI.8
ibbuyu *n. (pl. mabuyu)* baobab tree. LXI.9
ibila (I) *v. go down, sink.* See *bbila*.
ibondwe *n. cl.5* a species of herb used as relish. XIII.4
ibuzu (I) *n. (pl. mabuzu)* baobab. See *mubuyu*.
ibwo *n. (pl. mabwe)* stone. LXII.4
ice (I) *adv. alone.* Cf. *-like*. XXX. *gr.n.*
ici (M) *dem. cl.7* this. See *eci*.
ico (M) *dem. cl.7* that. See *eco*.
ida *n. (pl. mada)* stomach. XLV.10
iduba *n. cl.5* See *maluba*.
ifu (I) *n. (pl. mafu)* stomach. See *ida*.
ifufwi (I) *n. (pl. mafufwi)* lung. See *ipunga*. LIII.6
ifuwa *n. (pl. mafuwa)* bone. LIII.10. cf. also *cifuwa*.
igombwa *n. (pl. magombwa)* grain-house. LIII.7.
igwi *n. (pl. mawi)* species of wild orange. XXI.2, 3
ii *interj. yes. cf. ee.* XXVI.4
ii (I) *n. (pl. mai)* egg. See *iji*. XVII.5. *gr.n.*
ijamba *n. (pl. maamba)* hoe. XVII.1
ijanza *n. (pl. maanza)* hand. XVII.2, 3
iji *n. (pl. mai)* egg. XVII.5; XXXVIII.4
ijulu *n. (pl. majulu)* above. Usually in locative form *kujulu* or *mujulu*. XLVII.1
ika (I) *v. cook.* See *jika*.
ikani *n. usually in pl. form makani.* affair, matter, business. XIV.8
ikanwa *n. (pl. makanwa)* mouth. cf. *mulomo*. XLVI.2. *n.*
ikoa *n. (pl. makoa)* cucumber. XXXVI.1

ikole *n. (pl. makole)* snare. XXIII.10
ikoma *n. (pl. makoma)* door. XXII.5
ikoto *n. usually in pl. form makoto, q.v.*
ikowa *n. (pl. makowa)* cucumber. See *ikoa*.
ikuba *n. (pl. makuba)* stalk of corn. LXI.8
ikumi *n. (pl. makumi)* ten. XIII.5, 6
ikuta (I) *v. be satisfied (of hunger).* See *kuta*.
ikutu *n. (pl. makutu)* skin of animal. LVI.2
ili (M) *dem. cl.5* this. See *eli*.
ilolo *n. (pl. malolo)* a species of wild fruit. LXI.1, 2
iluba *n. cl.5* flower. See *maluba*.
ilundu (M) bush, veldt. See *isokwe*. XL.6. *n.*
ilya *dem. cl.4* those, yonder. XXV.10.
ilya *dem. cl.9* that, yonder. XXVII.2
ilyo (M) *conj.* then, thereupon, after that. See *elyo*.
ima *v. stand.* XVII.8; *perf. imvwi*, XVII.8
imba *v. sing.* IX.7
imbalo *n. pl. of lubalo, q.v.*
imbeba *n. (pl. id.)* mouse. XV.4
imbelele *n. (pl. id.)* sheep. VII.5
imbezyo *n. (pl. id.)* adze. XXXIV.5
imbizi *n. (pl. id.)* zebra. LV.8
imbongolo *n. (pl. id.)* donkey, ass. XX.10
imbula *n. (pl. id.)* fruit of Paranari mobola tree. VII.4
imbuto *n. (pl. id.)* seed. LIII.8
imbwa (M) *n. (pl. id.)* dog. See *mubwa*.
ime *pron. 1st pers.sing.* I. XXIX.1
impako *n. (pl. id.)* hole, crevice, hollow. XXXVIII.4
impemu *n. (pl. id.)* nose. XXX.4
impeta *n. (pl. id.)* trumpet. LXI.5
impeyo *n. cl.9* cold, cold season (cf. *mweto*). XXIX.3. *n.*
impimbiziko *n. (pl. id.)* rite, ceremony. L.4
impondo *n. (pl. id.)* pound. XII.5
impongo *n. (pl. id.)* goat. VII.1
impwizi *n. (pl. id.)* cow. LIV.2
invula *n. (pl. id.)* rain. XXIII.9

- imvuvu *n. (pl. id.)* hippopotamus. LI.4; LV.4.
 imwi (I) *n. (pl. mamwi)* mosquito. cf. *insenya*. XXXIX.1. *n.*
 ina (I) *v.* be sweet. cf. *nona*. XXXVII.7. *n.*
 ina *v.* be not, have not.
 incili *n. (pl. id.)* mortar. XXXII.10
 incinga *n. (pl. id.)* bicycle. LXIII.10
 incinga *n. (pl. id.)* fruit of mucinga tree, *q.v.* XLIV.5
 incoko *n. (pl. id.)* wristlet, anklet. LXX.3
 inda *v.* pass, surpass. XX.2; XXVI.1; XXIX.1. *perf. indide*, XXXII.4
 indaba *n. (pl. id.)* business, affair, matter. XLVI.8
 indana *v. (recip. of inda)* pass one another, *vie.* LV.10
 indika *v. (neut. of inda)* be crossable. XVIII.10
 indima *n. (pl. id.)* hosing feast. VIII.5
 indongwe *n. (pl. id.)* ground-nut. XXIX.7; XXXIV.8
 induba *n. (pl. id.)* species of bird. LXII.9
 inengo *n. (pl. id.)* antbear. LV.4. *n.*
 inga *adv.* perhaps, may be, about. XLVI.3
 ingazi *n. (pl. id.)* loft. XXIV.3. *n.*
 ingoma *n. (pl. id.)* drum. XXXV.3
 ingubo *n. (pl. id.)* blanket. XXIII.3
 ingula (I) *v.* answer. cf. *vua, vuwa*.
 ingulube *n. (pl. id.)* pig. XLVII.6
 inguzu *n. (pl. id.)* strength. XXXIV.10
 ini *pron. cl.4 and cl.9* themselves, itself. LXI.8
 injina *n. (pl. id.)* flea, louse. LXVI.1
 inka *v.* leave, set out, depart, go one's way. XXII.10
 inkaka *n. (pl. id.)* tortoise, turtle. XXIV.2
 inkalamo (M) *n. (pl. id.)* lion. cf. *mulavu*.
 inkalata *n. (pl. makalata)* letter. cf. *lugwalo*. XVIII.5. *n.*
 inkanga *n. (pl. id.)* guinea fowl. XII.2.
 inkani *v.* See *ikani*.
 inkila *v. (app. of inka)* lose one's footing. XXXVIII.1. *n.*
 inkoli *n. (pl. id.)* knob-kerric. LIX.8
 inkuku *n. (pl. id.)* fowl. VII.2
 inkumba (M) *n. (pl. id.)* pig. See *ingulube*.
 inkumu *n. (pl. id.)* forehead. XLV.10
 inkuni *n. (pl. of lukuni)* firewood. IX.2.
 inkusu (M) *n. (pl. id.)* strength. See *inguzu*.
 inkuta *n. (pl. id.)* palaver-house. X.3
 inkuyu *n. (pl. id.)* fig. LI.8
 inkuzu (I) *n. (pl. id.)* fig. See *inkuyu*.
 ino *conj.* commencing question. and, and what of . . . ? XXX.7
 ino *dem. cl.4* these. XIX.2
 ino *dem. cl.9* this, this here. XX.10
 inongo *n. (pl. id.)* pot. LXV.8
 insala (M) *n. cl.9* hunger. See *inzala*.
 insana (I) *n. (pl. id.)* strength. See *inguzu*.
 inseke *n. (pl. id.)* seed. LI.2
 inseke *n. (pl. id.)* hen. LI.2. *pr.n.*
 insenya *n. (pl. mansenya)* mosquito. XXXIX.1
 insezi *n. (pl. id.)* species of wild cat. LXVI.2
 inshila (M) *n. (pl. id.)* road, path, way. See *inzila*.
 insima *n. (pl. id.)* bread, mealy pap. XX.9
 insimba *n. (pl. id.)* wild cat. XX.6. *n.*
 iasimbi *n. (pl. id.)* iron part of tool (e.g. hoe). LXVII.5
 insingo *n. (pl. id.)* neck. LIX.9
 insofu (M) *n. (pl. id.)* elephant. See *muzovu*.
 insoka (M) *n. (pl. id.)* snake. See *inzoka*.
 insombo *n. (pl. id.)* fruit of Sisygium guineense tree. XII.7
 insondo *n. (pl. id.)* week. XXXVII.10. Sunday, LI.4
 insoni *n. (pl. id.)* shame. XLVI.4
 insuwa *n. (pl. id.)* calabash. XLIII.3
 inswi *n. (pl. id.)* fish. X.6
 intabi *n. (pl. id.)* branch. LXI.9
 intafule *n. (pl. id.)* table. See *itafule*.
 intale *n. (pl. id.)* crocodile. See *ciwena*.
 intamba *n. (pl. mantamba)* a species of wild orange. XXI.1
 intipa (I) *n. cl.9* mud. See *matope*. LV.4. *n.*
 intipa *n. (pl. id.)* knife. LXI.10
 intobolo *n. (pl. id.)* gun. VII.9
 intundu (I) *n. (pl. id.)* basket. cf. *cisuwo*. XXXVII.1. *n.*
 intwiza *n. (pl. id.)* giraffe. LIX.9
 -inu *poss.suff. 2nd pers.pl.* your. See *-nu*.
 inuma *n. (pl. manuma)* back. See *isule*. LIII.4
 inyangu *n. (pl. id.)* Kaffir bean. XII.9
 inyati *n. (pl. id.)* buffalo. cf. *munyati*. XIII.5. *n.*
 inyenze *n. (pl. id.)* rain beetle. LXX.4
 inyemu *n.coll. cl.10* monkey-nuts. XII.9
 inyota *n. cl.9* thirst. LVIII.1.
 inyungu *n. (pl. id.)* seed. XLIII.8
 inywe *pron. 2nd pers.pl. ye, you.* XXIX.6
 inzala *n. cl.9* hunger. XVIII.1
 inziba *n. (pl. id.)* dove. LXII.9
 inzila *n. (pl. id.)* way, path, road. XV.8
 inzoka *n. (pl. id.)* snake. XXIV.6
 inzuzi *n. (pl. id.)* a species of wild cat. cf. *insimba*.
 iganda *n. (pl. maanda)* hut, house. V.6; XIV.3
 igola *n. (pl. id.)* waggon. XI.4
 igombe *n. (pl. id.)* ox, cattle. VIII.9
 ipanga *n. (pl. mapanga)* big knife, sword. LXIII.9
 ipapa *n. (pl. mapapa)* shell. XXIII.9
 ipila (M) *v.* sink, go down, set (of sun). See *bbila*.
 ipobwe *n. (pl. mapobwe)* feast. XIV.1
 ipunga *n. (pl. mapunga)* lung. LIII.6
 ipusha (M) *v.* ask. See *buzya*.
 isa (M) *v.* come. See *za*.
 isasa *n. (pl. masasa)* reed mat. XLV.8
 iseketi *n. (pl. maseketi)* roof-pole. XLV. 3, 4
 ishi (M) *dem. cl.8* these. See *ezi*.
 isho (M) *dem. cl.8* those. See *ezyo*.
 isokwe *n. cl.5* forest, veldt, bush. XL.6
 isomo *n. (pl. masomo)* roof-pole. See *isekeri*. XLV.3, 4. *n.*
 -isu *poss.suff. 1st pers.pl.* our. V.4
 isuku *n. (pl. masuku)* fruit of a tree. II.4. *n.*
 isule *n. (pl. masule)* back. LIII.6
 isumo *n. (pl. masumo)* spear. X.5; XIII.4
 isusu *n. (pl. masusu)* hair (of head). XXX.3.
 iswe *pron. 1st pers.pl.* we XXIX.2
 ita *v.* call. XXIV.5
 itafule *n. (pl. matafule)* table. XL.9. *n.*
 itako *n. (pl. matak)* buttock. XIV.7
 itanga *n. (pl. matanga)* cattle-melon. XIII.1
 itelele *n. cl.5* herb used as relish. LXVII.10
 itende (I) *n. (pl. matende)* foot. See *cituta*.
 itobo *n. (pl. matobo)* skin. XXII.6, 7
 itongo *n.* usually in pl. form *matongo*. old site of village. XII.1; XV.1
 itu *n. (pl. matu)* leaf. XXXVIII.5
 ituvu (I) *n. (pl. matuyvu)* leaf. See *itu*.
 ivu *n. cl.5* soil. XVI.10
 iwe *pron. 2nd pers. sing.* thou. XXIX.3
 iwi (I) *n. (pl. mawi)* a species of wild orange. See *igwi*.
 iya *v.* teach. LXVII.1
 iyamba (I) *n. (pl. maamba)* a hoe. cf. *iamba, ijamba*. XVII.1. *gr.n.*
 iyi (M) *dem. cl.4 and cl.9* this, these. See *eyi*.
 iyo (M) *dem. cl.4 and cl.9* that, those. See *eyo*.
 iza *v.* come. See *za*.
 izeulu (I) *n. cl.5* sky, heaven. See *ijulu*.
 izhina (I) See *izina*.
 izina *n. (pl. mazina)* name. XXXII.1
 izuba *n. cl.5* sun. XIX.5

J

jafwa (M) v. help. Cf *gwasya*. XXXVI.9 n.
 jala v. shut, close. LXIII.4; *revers. jalula*,
 open. LXIII.4
 jana v. find. XII.8; *perf. jene*, XXXVI.10
 janina v. (*app. of jana*) find for. XXII.4
 jata v. hold, catch hold of. XVII.10
 jatya v. (*caus. of jata*) cause to hold, use for
 holding, hold with. XXVII.4
 jatilila v. (*perfec. of jata*) take firm hold of.
 LVIII.2
 jaya v. kill. XII.2
 jayana v. (*recip. of jaya*) kill one another.
 LI.4

jayila v. (*app. of jaya*) kill for. XXV.10
 jazya v. (*caus. of jaya*) cause to kill, use for
 killing, kill with. LXVI.2
 jika v. cook. XXXIII.5
 jikika v. (*neut. of jika*) be cookable, easy to
 cook. LX.8
 jilo adv. yesterday. XXVII.2
 jisi v. (*perf. of jata*, hold) have. XVIII.1. *gr.n.*
 jisya v. (*caus. of jika*) cause to cook, use for
 cooking, cook with. LIII.1
 jola v. fetch back. XXIV.4
 junza adv. tomorrow, tomorrow morning.
 XXV.7

K

ka- n. *pref.13* I.3
 ka- *subj.conc. cl.13* I.3
 -ka- *obj.conc. cl.13* VIII.10
 ka- *gen.conc. cl.13* IV.7
 -ka- verbal infix of past tense. III.1
 kaamba n. (*pl. twaamba*) small hoe. XXXVI.4
 kaambo n. (*pl. twaambo*) matter, affair, tale.
 LVIII.10
 kaanda n. (*pl. twaanda*) small house. VIII.6
 kaango n. (*pl. twaango*) chest. cf. *caumba*.
 LIII.4. n.
 kaankuni n. (*pl. twaankuni*) axe. See *keembe*.
 XL.8 n.
 kaano n. (*pl. twaano*) folk-tale. cf. *kasimpi*.
 XLV.2. n.
 kabaki n. (*pl. tubaki*) small coat. LI.7.
 kabbuyu n. *cl.13* baobab tree. LXIII.3.
 cf. *ibbuyu*.
 kabiyo conj. again, further, furthermore.
 XXXVI.8
 kabotu adv. well. III.4
 kabwa n. (*pl. tubwa*) small dog, puppy.
 XLVII.2
 kabwenga (I) n. (*pl. bakabwenga*) hyena. See
suntwe.
 kacapocapo n. (*pl. tucapocapo*) impudence.
 XLIV.10
 kacece n. (*pl. tuccece*) small child. XXXVII.9
 kaka (I) *dem. cl.13* this. See *aka*.
 kaka v. refuse. XLIII.3; *app. kakila*, XXX.7.
gr.n.
 kakaila v. creep along. IV.2
 kako (I) *dem. cl.13* that. See *ako*.
 kakole n. (*pl. tukole*) string, snare. L.8
 kakole n. *cl.13* six. cf. *musanu a.mwl.* XL.
gr.n.
 kakuku n. (*pl. tukuku*) small fowl, chicken.
 XLII.8
 kala v. sit, dwell, live. IV.5; *perf. kede*,
 XVII.7
 kalabi n. (*pl. tulabi*) riddle, conundrum.
 cf. *kasimpi*. XLV.2. n.
 kalala v. be angry. XLVII.10
 kalalila v. (*app. of kalala*) be angry with.
 XLVIII.10
 kale adv. already. I.4
 kaleba n. (*pl. tulcba*) axe. See *keembe*.
 kalkale adv. long ago. cf. *ciinali*, XXXII.10. n.
 -kali adj. fierce, angry. I.5, 9
 kalindi n. (*pl. tulindi*) hole. XLIV.9
 kalo *pron. cl.13* he, she, it. cf. *ko*, XXXVII.2
 kalolomi (*pl. tulolomi*) toe. LIII.9
 kalombe n. (*pl. tulombe*) small boy. XXVIII.1, 2
 kalonga n. (*pl. tulonga*) small river, stream.
 VIII.2
 kalya (IM) *dem. cl.13* yonder, that yonder.
 See *akaya*.
 kama v. milk. LXIV.5
 kampatila *ideoph.* used after *kaka* (refuse)
 point blank, constantly, persistently. XLV.9
 kamununa v. (*rep. of kama*) remilk. LXIV.6
 kana n. (*pl. twana*) small child. VIII.7, 9
 kanana v. tell, relate, narrate. LVIII.10

kanda v. knead. XXXII.7
 -kando (I) adj. big, great, large. See *-pati*.
 XVI.4. n.
 kandolo n. (*pl. bakandolo*) sweet potato.
 XXVI.9
 -kandu adj. cowardly. cf. *moa*. XXXIII.8. n.
 kankamana v. be surprised, amazed. See
gamba. XLIV.2. n.
 kankuni n. (*pl. twankuni*) See *kaankuni*.
 kano (IM) *dem. cl.13* this, this here. See *akano*.
 kantengeza n. (*pl. tuntengeza*) little finger.
 XVII.9
 kantu n. (*pl. tuntuntu*) small thing, small person.
 I.3; XVII.9
 kanyama n. (*pl. tunyama*) small animal. I.10.
 kapati adv. "bigly", much, very, extremely.
 XIX.1. n.
 kapatula n. (*pl. tupatula*) shorts, breeches.
 LXIII.10
 kapongo n. (*pl. tupongo*) small goat, kid. VIII.1
 kasaala v. be warm, hot. LX.9
 kasaka n. (*pl. tusaka*) forest. LVI.10
 kasako n. (*pl. tusako*) small stick. LXV.2
 kasamu n. (*pl. tusamu*) stick. LVIII.5
 kasimbi n. (*pl. tusimbi*) small girl. XX.4
 kasimpi n. (*pl. tusimpi*) proverb, riddle, etc.
 XLV.2. n.
 kasinzo n. (*pl. tusinzo*) short journey, distance.
 XI.10. n.
 kasinzosinzo n. (*pl. tusinzosinzo*) a little distance
 XI.10
 kasizya v. (*app. of kasya*) prevent for. LI.10
 kasolo n. (*pl. tusolo*) hip, hip-joint. VIII.4
 kasuwa n. (*pl. tusuwa*) island. LXX.5
 kaswi n. (*pl. tuswi*) small fish. LIII.1
 kasya v. prevent, dissuade. XXXV.10; *pass.*
kasigwa, LIX.6
 katala v. be tired. XXXVIII.9
 katasha (M) v. See *katazya*.
 katazizya v. (*app. of katazya*) tire for. LI.5
 katazya v. (*caus. of katala*) tire, trouble,
 weary. XXXVIII.10.
 kauka n. (*pl. tuuka*) small insect. LXVII.4
 kaunda n. (*pl. tuunda*) small garden. XIII.7
 kayuni n. (*pl. tuyuni*) small bird. LVI.5
 kaze n. (*pl. bakaze*) cat. cf. *mangowe*. LV.2. n.
 kazika v. settle, get into place, get into position.
 L.2
 kazuni (I) n. (*pl. tuzuni*) small bird. See
kayuni.
 keembe n. (*pl. tweembe*) axe. XL.8
 keni *pron. cl.13* itself. LXI.4
 ko *pron. cl.13* he, she, it. cf. *kalo*. XXXVII.2
 ko *pron. cl.15* it. cf. *kwalo*. XXXIX.4
 ko *pron. cl.17 (loc.)* there. cf. *kwalo*. XXXIX.1
 -ko *poss.suff. 2nd pers.sing.* thy. VI.3
 -ko *poss.suff. cl.13 and cl.15* its, his, her.
 L.8 and LI.5
 -ko *poss.suff. cl.17 (loc.)* LII.4
 koka v. be thin. cf. *kotela*. XX.10. n.
 koko (I) *dem. cl.17 (loc.)* there. See *oko*.
 koku (I) *dem. cl.17 (loc.)* here. See *oku*.
 kola v. poison, intoxicate. IX.6; XL.6

kolya (I) *dem. cl.15 and cl.17* yonder. See *okuyu*.
 komena *v.* be big. III.8
 kondwa *v.* be pleased. V.8
 kono (I) *dem. cl.15 and cl.17.* here, this, this here. See *okuno*.
 konsha (M) *v.* be able. See *konzya*.
 koanze *n. (pl. bakonze)* duiker. LX.3
 konzya *v.* be able. XVII.10.
 -koo- verbal tense infix. LXIX.1
 kopolola *v.* unfasten. LXIII.10
 kosaula *v. (persist. of kosola)* cut up. LXII.3
 koshana (M) *v.* be like, resemble. See *kozyana*.
 kosolka *v. intrs.* be cut; be decided. XIV.8; *perf. kosokede*, XX.3
 kosola *v.trs.* cut. XVII.2
 kosweda *v. (app. of kosola)* cut for. LX.4
 kotela *v.* be thin. XX.10; *perf. kotede*, XX.2
 kotoka *v.* leave, finish work, "knock off". XXXVIII.9
 kozyana *v. (perf. kozyene)* be like, resemble. XXXIX.5
 ku- *n.pref.15 and 17 (loc.)* II.3; II.2
 ku- *subj.conc. cl.15* it. VI.4
 ku- *subj.conc. cl.17 (loc.)* X.1
 -ku- *obj.conc. 2nd pers.sing.* thee. XXV.3
 -ku- *obj.conc. cl.15 and cl.17* XXVI.5, 6
 kuboko *n. (pl. maboko)* arm. XXVII.6
 kufwaafwi *adv.* near. LXI.5
 kufweba *n. cl.15* something to smoke. XLVI.3
 kujulu *adv.* above. XLVII.1
 kuka *v.intrs.* be dislodged. XIII.3
 kukula *v.* sweep. XLII.9
 kukwida *v. (app. of kukula)* sweep for. LX.2
 kula *v.intrs.* grow. XXXIV.8
 kula *v.trs.* dislodge. XIII.9
 kulaale *adv.* See *kule*.
 kule *adv.* far, far away. XXXII.10; also *kulekule*, XLIII.9; LXI.6
 kuli? *adv.interr.* Where? XVII.7
 kuli- *loc.* to, at. XX.8
 -kulukulu *adj.* old. LX.9
 kulya (M) *dem. cl.15 and cl.17* yonder. See

okuya.
 kulya *n. cl.15* eating, food. VI.1; VII.10
 kumana (M) *v.* meet. See *swaana*.
 kumazuba *adv.* afternoon, in the afternoon, evening. XXXVII.3
 kumba *v.* sit, brood. VII.2
 kumbele *adv.* forward, in front. See *kunembo*.
 kumbila *v.* beg. LXIV.3
 kumbo *adv.* to the west, westwards. V.7
 kumbula (M) *v.* answer. cf. *vuwa, ingula*.
 kunembo *adv.* in front, forward, to the fore. XLVI.3
 kunka *v.* kindle, light a fire. XIII.8
 kuno (M) here, right here. See *okuno*.
 kuntu *n.loc.* place. cf. *antu*, LV.3. n.
 kusule *adv.* afterwards. LXX.1
 kuta *v.* be satisfied, eat one's fill. LVI.5; *pass.* LXI.8
 kutauka *v.* prepare food. XXXV.9
 kuti *conj.* that, XXVI.9. *gr.n.*; in order that, XXVIII.6; if, XXXII.8; LXIV.2
 kutuuka *v.* See *kutauka*.
 kutwi *n. (pl. matwi)* ear. VI.4
 kutyeni *interr.* what? for what purpose? of what significance? XLIV.9
 kuulu *n. (pl. maulu)* leg. XVIII.6
 kuzya *v. (caus. of kula)* grow, cultivate. XXXIV.9
 kwa- *gen.conc. cl.15* IV.4
 kwa- *gen.conc. cl.17 (loc.)* IX.5
 kwalo *pron. cl.15 and cl.17 (loc.)* See *ko*. XXXIX.1, 4
 kwata *v.* marry. L.4
 kwata (I) *v.* hold. See *jata*. XVII.10. n.
 -kwe *poss.suff. 3rd pers.sing. (cl.1)* his, her, its VII.2
 -kwe *v.perf.* Cf. *jisi*, have. LIV.6
 kwekwela *v.* lay, be laying eggs (of hen). XXXVI.10
 kwete (I) *v. perf.* of *kwata* have. See *jisi*.
 kwi (I) *adv.interr.* where? See *kuli*.
 kwina (I) there is none. See *taakwe*.
 kwizeulu (I) *adv.* above. See *kujulu*.

L

-la- *verb tense forming infix.* II.2. *gr.n.*
 labika *v.* propound riddles. LXX.3
 lailila *v.* order, command, give instructions. LX.1
 lala *v.* lie down, sleep. XIX.5. *perf. lede*, XXXIV.4
 -lamfu *adj.* long, VI.10; deep, XVII.10
 lampa *v.* be long.
 lampya *v. (caus. of lampa)* make long, lengthen. XIV.10
 landuka *v.* cross over (a river). cf. *zubuka*. XVII.10. n.
 langa *v.* look. II.9
 langaula *v. (persist. of langa)* look about. LXII.5
 langilizya *v.* look at. LVIII. 3, 9
 lazya *v.* instruct, send a message. XXVIII.9
 leka *v.* leave, leave off, desist. V.9; LI.10
 lekela *v. (app. of leka)* leave for, leave to. XLV.3
 leli (I) *dem. cl.5* this. See *eli*.
 lelya (I) *dem. cl.5* that, yonder. See *ella*.
 lelyo (I) *dem. cl.5* that. See *elyo*.
 lema *v.* be heavy. III.3
 lemana (I) *v.* be angry. See *kalala*. XLVII.10. n.
 lemena *v. (app. of lema)* be heavy for, a burden on. XXII.4
 lemenwa *v. (pass. of lemena)* be burdened. XXXV.9
 lembe *v.* write. XVI.6, 7
 -lemu *adj.* heavy. LXII.3, 4
 leno (I) *dem. cl.5* this, this here. See *ellno*.
 Lesa (M) *n.* God. See *leza*.
 lesya *v. (caus. of leka)* cause to stop, stop (*trs.*)

LIX.3; *pass. lesegewa*, LIX.5
 leta *v.* bring. IV.6
 letela *v. (app. of leta)* bring to, for. XXI.8
 letya *v. (caus. of leta)* cause to bring, bring with. LXVI.3
 Leza *n.* God. XIV.8
 li- *n.pref.5* XIII.3
 li- *subj.conc. cl.5* it. XIII.3
 -li- *obj.conc. cl.5* it. XXV.4
 li *v.* be. III.2
 -li- *reflexive infix.* self, oneself, himself, itself, etc. IX.6
 -li *interr.* which? LIV.2
 libondwe (M) *n. cl.5* a species of herb. See *ibondwe*.
 lida *v. (app. of lya)* eat to, for, at, from. LX.2
 lifumo (M) *n. (pl. mafumo)* stomach. See *ida*.
 liina (M) *n. (pl. meena)* name. See *izina*.
 liiya *v.* pay a fine, pay compensation. LIII.6
 -like *indef.adj.* alone, by oneself. XXX.
 likoa (M) *n. (pl. makoa)* cucumber. See *ikoa*.
 likoma (M) *n. (pl. makoina)* door. See *ikoma*.
 likowa (M) *n.* See *likoa*.
 likumbesa (M) *n. (pl. makumbesa)* blanket. cf. *ingubo*.
 likumi (M) *n. (pl. makumi)* ten. See *ikumi*.
 lila *v.* cry, weep, mourn. IV.3
 lili? *interr.* when? XXV.3
 lilila *v. (app. of lila)* cry for. XXI.7
 lilya (M) *dem. cl.5* that, yonder. See *elia*.
 lima *v.* hoe, cultivate. II.3
 limina *v. (app. of lima)* hoe for, cultivate for. XXII.1
 limisyva *v. (intens. of lima)* hoe hard, intensely. XXVII.7

limya v. (*caus. of lina*) cause to hoe, hoe with, use for hoeing. X.10; XXXVIII.5
 lindila v. wait, wait for. LV.7
 lindilila v. (*app. of lindila*) wait for. LXI.1
 lini *pron. cl.5* itself. LXI.9
 lino (M) *dem. cl.5* this, this here. See *elino*.
 lino *adv.* now. XXIII.7; then, so, and. XXVIII.6
 lino n. (*pl. meno*) tooth. XIII.3
 lipobwe (M) n. (*pl. mapobwe*) feast. See *ipobwe*.
 lisasa (M) n. (*pl. masasa*) reed-mat. See *isasa*.
 lise (M) n. (*pl. mase*) hoe. See *ijamba*. XVII.1. n.
 liso n. (*pl. meso*) eye. XXV.1
 lisuba (M) n. *cl.5* sun. See *izuba*.
 lisumo n. (*pl. masumo*) spear. See *isumo*.
 lisusu (M) n. (*pl. masusu*) hair. See *isusu*.
 lisyā v. eat relish. See note on *cilisyā*, XXXIV.7; Ex.18(a).5; XXXVI.6
 litako (M) n. (*pl. mataka*) buttock. See *itako*.
 litanga (M) n. (*pl. matanga*) pumpkin. See *itanga*.
 liteu (M) n. (*pl. maten*) leaf. See *itu*.
 litobo (M) n. (*pl. matobo*) a species of tree. See *itobo*.
 litongo (M) n. (*pl. matongo*) old site of village. See *itongo*.
 liza (I) v. climb, mount, ascend. cf. *tanta*. XLVII.1. n.
 lo *pron. cl.11* it. cf. *lwalo*. XXXVIII.2
 -lo *poss.suff. cl.11* XLIX.3
 loba v. hook, fish, catch fish. LXIII.3
 loboka v. escape, get free. II.8
 lobola v. unhook. LXIII.3
 loka v. fall, slip down. IX.4; of rain, XXXIX.3
 loko *adv.* much, very, extremely. XIX.1. n.
 lolo (I) *dem. cl.11* that. See *olo*.
 lolu (I) *dem. cl.11* this. See *olu*.
 lolya (I) *dem. cl.11* that, yonder. See *oluya*.
 longa v. move, migrate. XXVIII.3
 lono (I) *dem. cl.11* this, this here. See *oluno*.
 lonzya v. (*caus. of longa*) cause to migrate, move. XXVIII.4
 loozi n. (*pl. ingozi*) bark-string. XXIII.10
 losezya v. (*app. of losya*) "cause to fall for", knock down for. LI.7
 losya v. (*caus. of loka*) cause to fail, knock down. LI.6
 lu- *n. pref.11* IX.1
 lu- *subj.conc. cl.11* IX.1
 -lu- *obj.conc. cl.11* IX.3
 luba v. forget. XLI.3
 lubalo n. (*pl. imbalo*) wattle. IX.4
 lubango n. *cl.11* hemp. IX.6
 lubbe *adv.* often, frequently. XXXVII.2
 lubele n. *cl.11* a species of herb used as relish. LI.2

lufu n. *cl.11* death. XXXVI.9
 lululu n. (*pl. imfulu*) calabash cup. LI.1
 lugwalo n. (*pl. magwalo*) letter. XVIII.5
 luka v. weave. XLI.6; LXIX.7
 luka v. vomit. XLI.6. *pr.n.*
 lukuni n. (*pl. inkuni*) log of wood. IX.1
 lula v. be bitter. XXI.1; *lulisyā*, XXVII.7
 lulimi n. (*pl. indimi*) tongue. LI.1
 lulindi n. (*pl. indindi*) trench. XLIV.8
 lululi n. (*pl. indull*) roof. XLIV.6
 lulya *dem. cl.11* (M) that, yonder. See *oluya*.
 lulyo n. *cl.11* right. XIV.7
 luma v. bite, attack. II.10; VII.5
 lumano n. (*pl. imano*) pair of tongs. IX.3
 lumba v. thank, be thankful. XXVI.10
 lumwensi n. *cl.11* left. LVIII.6. n.
 lumwi *conj.* at last, and so at last. LV.10; LVI.10
 lundumuka v. fly, scatter. LXIII.8
 luno (M) *dem. cl.11* this, this here. See *oluno*.
 lugwalo n. (*pl. maywalo*) letter. See *lugwalo*.
 lusinga n. (*pl. insinga*) neuralgia. XLVII.3
 lutambo n. (*pl. intanibo*) string, rope. XXXI.1; belt, XXXIX.9
 lutebe n. (*pl. itebe*) sack. XLV.7
 luti n. (*pl. inti*) shaft of spear. XLIX.3
 luu *ideoph.* used after *lula*; *lula luu*, be very bitter. LXII.7
 luuka n. *cl.11* tsetse-fly. IX.5
 luuwo n. (*pl. inguwo*) wind, gale. LIII.7
 luyando n. *cl.11* love. LVIII.10
 luzizya v. (*app. of luzya*) make bitter for. LI.8
 luzutu *adv.* only, alone, solely. XLII.4
 luzya v. (*caus. of lula*) make bitter. XXXIII.3
 lwa v. fight. XXVIII.7
 lwa- *gen.conc. cl.11* IX.3
 lwano n. (*pl. ingano*) tale, folk-tale. XVI.5, 6
 lwaanzi n. (*pl. inganzi*) crack in newly plastered wall. XLV.4, 5
 lwabili *adv.* again, the second time. XLVIII.10
 lwala n. (*pl. maula*) finger-nail. XIV.5
 lwalo *pron. cl.11*. it. See *lo*.
 lwana v. (*recip. of lwa*) fight one another, fight. V.9
 -lwazi *adj.* sick. LXVI.4
 lweendo n. (*pl. inyendo*) journey. XI.8
 lwida v. (*app. of lwa*) fight for. XLVII.10
 lwiimbo n. (*pl. inyimbo*) song. IX.7
 lya v. eat. IV.4; *appl lida*, eat to, for, from, XXIII.1; *pass. ligwa*, be eaten, XX.6
 lya- *gen.conc. cl.5* XIII.1.
 lyalo *pron. cl.5* it. See *lyo*.
 lyata v. step on, tread, trample. XXX.2
 lyataula v. trample. XLVIII.10
 -lye (I) *interr.* which? See *-ll*.
 lyo *pron. cl.5* it. XXXVIII.6
 -lyo *poss.suff. cl.5* XLVIII.7
 yookezya v. rest. XXXV.9

M

ma- *n. pref.6* V.2
 -ma *n. suff.* "my fellow". XXXV.7. *gr.n.*
 ma *interj.* Exclamation of surprise. III.3
 maabu n. *cl.6* wild oranges. See *mantamba*. XXI.1. n.
 maambwa n. *cl.6* herbs, relish (in derogatory sense). XXXVI.5. n.
 maanu n. *cl.6* wisdom, cunning, cleverness. XXXIV.6
 maanshi (M) n. *cl.6* water. See *maanzi*
 maanzi n. *cl.6* water. XVII.9
 mabelo n. *cl.6* finger-millet. XIV.9
 mabisi n. *cl.6* sour milk. cf. *malili*, XXI.8. n.
 mafuta n. *cl.6* fat, oil. XIV.4
 magolezya n. *cl.6* afternoon, evening. See *mangolezya*.
 mai n. (*pl. of iji*) eggs. IV.7
 maila n. *cl.6* sorghum, Kaffir corn. VI.2
 mainza n. *cl.6* the rainy season. XI.9

makani n. (*pl. of ikani*) affairs, matters. See *ikani*.
 makoto n. *cl.6* something knotty, hard, unripe. XVI.9
 makwa n. *cl.6* bark of tree. XLII.4
 malaa *adv.* surely, truly, certainly, very much. XLVIII.9
 malama n. (*pl. banalama*) cheetah. LVI.2
 malelo n. *cl.6* food, nourishment, sustenance. XXXIV.10
 mali n. *cl.6* money. XIX.6
 malili n. *cl.6* milk. XXI.8
 malolo n. *cl.6* species of wild fruit. LXI.1
 maluba n. (*pl. of iduba or iluba*) flowers. XII.10
 mama v. patch. XXIII.3
 mamika v. (*neut. of mama*) be patchable, mendable. LX.10
 mana v. finish, complete, come to an end. IV.4

- mancebele (M) *n. cl.6* maize. See *zipopwe*, XVII.5 *n.*
 mane *conj.* until, and, and then. XLI.10
 mane kusikila *conj.* until. LVIII.10
 mangolezya *n. cl.6* late afternoon, evening. LV.3 *n.*
 mangowe *n. (pl. bamangowe)* cat. LV.2. *n.*
 manide *v. (perf. of mana)* LXVIII.6, 7
 manina *v. (app. of mana)* finish for. VII.10
 maningi *adv.* much, very much, very. cf. *loko*, XIX.1. *n.*
 maninina *v. (perfec. of mana)* be utterly and completely finished. LVII.4
 manzimbilili *n. cl.6* wild oranges. See *mantamba*. XXI.1. *n.*
 mapeyo *n. cl.6* the cold season, cf. *mweto*. XXIX.3. *n.*
 mapopwe *n. cl.6* maize, mealies. See *zipopwe*.
 masanga *n. cl.6* a species of grass. XVI.5
 mashiku (IM), masiku *n. cl.6* night. XVIII.2
 masuku *n. cl.6* a species of fruit, cf. *isuku*. II.4
 masumo *n. (pl. of isumo, lisumo)* spears. X.5
 mata *v.* smear, daub, plaster. V.5
 matakō *n. (pl. of itako, liako)* buttocks. See *itako*.
 matata *n. cl.6* my ancestors. XL.9
 mate *n. cl.6* saliva, spittle. LXI.8
 matipa *n. cl.6* mud. See *matope*.
 matongo *n. (pl. of itongo, litongo)* ruins, old site of villages. XII.1; XL.9
 matope *n. cl.6* mud. LV.4. *n.*
 mauka *n. cl.6* caterpillars. XV.4
 mayanga *n. cl.6* twins. XXVII.1
 mbabo *pron. cl.2* it is they. XXXVI.7
 mbi *ideoph.* used after *sia* (be dark). LXII.8
 -mbi *enum.* other, different. XXX.4. *gr.n.*
 mbibani? *inter.* who are they? XXXIV.2
 mbombabo reduplicated (emphatic) form of *mbabo*, *q.v.*
 mbu- as. XXVII.3.9
 mbubo *interj.* Alright! Very well! XXXII.7
 mbubo *pron. cl.14* it is it. XLI.6
 mbubonya, mbubonya mbuli *adv. and conj.* just as, exactly as. XLII.6
 mbuli *conj.* as, just as. XIV.2
 mbwela *v.* fall (of fruit, etc.) XXI.3
 mebo *pron. 1st pers.sing.* XXIX.6
 meenda *n. cl.6* water. See *maanzi*. XVII.9 *n.*
 meenzhi (I) *n. cl.6* water. See *maanzi*. XVII.9. *n.*
 mena *v.* grow. XLIII.7, 8
 menena *v. (app. of mena)* grow for. XLIII.7, 8
 mi- *n.pref.4* III.2
 mimena *n. cl.4* grain for ferment. XX.4
 mo *pron. cl.18 (loc.)* in there. XXXIX.3
 -mo *poss. suff. cl.18 (loc.)* LI.3
 moa *n. (pl. boa)* coward. XXXIII.8
 momo (I) *dem. cl.18 (loc.)* in there. See *omo*. cf. also XXXI.8
 momu (I) *dem. cl.18 (loc.)* in here. See *omu*.
 mono (I) *dem. cl.18 (loc.)* in here. See *omuno*.
 moofu *n. (pl. boofu)* blind person. L.3
 moomba *n. (pl. bamoomba)* ground-hornbill. XXXVIII.4
 moomu *adv.* in here. XXXVII.5. *gr.n.*
 moongwe *n. (pl. myoongwe)* a species of tree. XLI.7. *n.*
 moono *n. (pl. myoono)* fish-trap. LVII.1. *n.*
 mowa *n. (pl. bowa)* coward. See *moa*.
 moyo *n. (pl. myoyo)* heart. XLII.6
 mozo (I) *n. (pl. myozo)* heart. See *moyo*.
 mpali *cop.* "there is on". XLIII.5
 mpawo *conj.* then, thereupon. XXXII.6
 mpawo *pron. cl.16 (loc.)* it is on there. XLIII.2
 mpba *ideoph.* used after *uma* (to beat), hit hard, "plonk". LXIII.8
 mpo *conj.* but. cf. *pele*. XXXVII.3. *n.*
 mu- *n.pref.1.* 1.4
 mu- *n.pref.3*
 mu- *n.pref.18 (loc.)* IV.3
 mu- *subj.conc. cl.18 (loc.)* X.1
 mu- *obj.conc. cl.1* him, her. VI.8
 mu- *obj.conc. cl.18 (loc.)* XXVI.8
 mu- *subj.conc. 2nd pers. pl.* ye, you. II.5
 -mu- *obj.conc. 2nd pers. pl.* you. XXVI.1
 mubili *n. (pl. mibili)* body. XVI.3, 4
 mubombo *n. (pl. mibombo)* *Brachystegia flagristipulata*. XXV.8, 9
 mubondo *n. (pl. babondo)* barbel fish. VI.7
 mububa *n. (pl. mibuba)* a species of tree. XXXV.3, 4
 mubula *n. (pl. mibula)* Parinari mobola tree. XXII.3
 mubungubungu *n. (pl. mibungubungu)* a species of tree. XXXVIII.5
 mubuyu *n. (pl. mibuyu)* Baobab tree. XXXVIII.4
 mubwa *n. (pl. babwa)* dog. XVI.6. *n.*
 mucelo *n. (pl. micelo)* fruit. LXIV.3
 mucende *n. (pl. bacende)* bull. LIV.3
 mucila *n. (pl. micila)* tail. XVII.8
 mucinga *n. (pl. micinga)* species of shrub. XLIV.6. *n.*
 mudala *n. (pl. badala)* old man. XXVIII.1
 mugwagwa *n. (pl. migwagwa)* road. XXIV.8
 mujayazyanze *n. (pl. bajayazyanze)* sower of dissension. L.7
 mujulu *adv.* "in above", in the upper storey. XLVII.1
 mukaintu *n. (pl. bakaintu)* woman. See *mwanakazi*. XXI.6. *n.*
 mukambausi *n. (pl. bakambausi)* preacher. LXIX.6
 mukamwini *n. (pl. bamukamwini)* owner, master. XL.7
 mukande *n. cl.3* light beer. XXI.7
 mukati *adv.* inside. VI.4
 mukondo *n. (pl. mikondo)* foot-print, spoor. XXIX.8, 9
 mukuli *n. (pl. mikuli)* load. III.3; XIX.4
 mukupa *n. cl.3* milk. See *matili*. XXI.8. *n.*
 mukupwi *n. (pl. bamukupwi)* a species of mushroom. XVI.8
 mukuwa *n. (pl. bakuwa)* white man, European. L.4
 mukuyu *n. (pl. mikuyu)* fig-tree. XLVIII.3. *n.*
 mukuzu (I) *n. (pl. mikuzu)* fig-tree. See *mukuyu*.
 mukwakwa *n. (pl. mikwakwa)* road. See *mugwagwa*.
 mukwesu *n. (pl. bakwesu)* our clansman. II.7
 mulaka *n. (pl. milaka)* tongue. See *lulimi*. LI.1. *n.*
 mulamu *n. (pl. balamu)* brother-in-law. LIII.6
 mulandu *n. (pl. milandu)* fault. LXIX.6
 mulavu *n. (pl. balavu)* lion. XXIV.7
 mulazyo *n. (pl. milazyo)* command. XXVIII.7
 mulenge *n. (pl. balenge)* member of Lenge or Lenje tribe. XXVI.9
 muli *loc.* in. XXV.4
 mulilo *n. (pl. mililo)* fire. X.5
 mulimo *n. (pl. milimo)* work. XVII.4
 mulindi *n. (pl. milindi)* ditch. L.3
 muliya *n. (pl. miliya)* shrub with edible root. XXVII.7
 mulombe *n. (pl. balombe)* boy. XIX.9, 10
 mulombwana *n. (pl. balombwana)* man, male. See *mwaalumi*.
 mulomo *n. (pl. milomo)* mouth, *pl.* lips. XLVI.2. *n.*
 mulonga *n. (pl. milonga)* river. III.8
 mulovale *n. (pl. balovale)* member of Lovale tribe. XXXVI.7 *n.*
 mulozu *n. (pl. balozu)* wizard, sorcerer; native of Barotseland. XXXVI.2. *n.*
 mulumi *n. (pl. balumi)* husband. LXII.6
 muluti *n. (pl. baluti)* missionary. XXII.2
 mulyango *n. (pl. milyango)* door, doorway. LXIII.4
 mumo *pron. loc.* it is in there. XLIII.4
 mumo *adv.* in it, therein. XLIX.5
 munanze *n. (pl. minanze)* white ant. II.4
 munjile *n. (pl. bamunjile)* wart-hog. See *muuma*.
 munkala *n. (pl. bankala)* dog. See *mubwa*.

- munkoya *n.* (*pl. bankoya*) member of Nkoya tribe. XLV.2
 munkoyo *n.* (*pl. munkoyo*) root of a plant. XLVI.7. *n.*
 munkuli *n.* (*pl. munkuli*) (variant of *cinkuli*), calabash. XLVI.8
 munkulu *n.* (*pl. munkulu*) bar. XLIX.3
 muno (M) *dem. cl.18 (loc.)* in here. See *omuno*.
 munseme *n.* (*pl. minseme*) reed-mat. XLI.1. *n.*
 muntu *n.* (*pl. bantu*) person. I.1, 4
 munwe *n.* (*pl. minwe*) finger. VI.10
 munyama *n.* (*pl. banyama*) animal. I.8
 munyati *n.* (*pl. banyati*) buffalo. XIII.5
 munyembwa *n.* (*pl. bamunyembwa*) wild boar. VII.6
 munzhi (I), munzi, village. See *muunzi*.
 mugongo *n.* (*pl. mijongo*) a species of tree. See *mongwe*.
 mupondo *n.* (*pl. mipondo*) species of tree. XXXIV.9
 musako *n.* (*pl. misako*) stick, staff, rod. LVIII.5
 musale *n.* (*pl. misale*) sugar-cane. LXI.8; LXV.7
 musama *n.* (*pl. basama*) my fellow-initiate. II.6
 nusamba *n.* (*pl. misamba*) a species of tree. XLI.7
 musamu *n.* (*pl. misamu*) tree, medicine. XXXIII.3; XXXVI.9; LVIII.1. *n.*
 musanu *n. cl.3* five. XL.4
 musankwa *n.* (*pl. basankwa*) boy, man. cf. *mulombe, mwaalumi*.
 musefu *n.* (*pl. basefu*) eland. LVI.3
 musekese *n.* (*pl. musekese*) species of tree. XXXIII.1, 2.
 museniuna *n. cl.3* early rainy season. XXV.3
 mushi (M) *n. cl.3* village. See *muunzi*.
 mushimu (M) *n.* ancestral spirit. See *muzimu*.
 musibi *n.* (*pl. misibi*) a species of tree. XLVIII.4. *n.*
 musikili *n.* (*pl. misikili*) a species of tree, *Trichilia emetica*. XXV.9, 10
 musimbi *n.* (*pl. basimbi*) girl. XIX.6
 musinzo *n.* (*pl. misinzo*) journey, distance. cf. *kasinzo*, XLI.10. *n.*
 musoboyo *n.* (*pl. misoboyo*) a species of tree. XLVIII.8
 musozya *n.* (*pl. misozya*) boiled maize. LIII.2. *n.*
 musuku *n.* (*pl. misuku*) Uapaca kirkiana tree. XXXIV.7
 musule *adv.* afterwards. XXXVII.9
 musune *n.* (*pl. basune*) ox. II.2
 musyobo *n.* (*pl. misyobo*) tribe. XV.4
 mutavu *n.* (*pl. batavu*) greedy person. L.6
 mutonga *n.* (*pl. batonga*) member of Tonga tribe. XV.4
 mutuni *n.* (*pl. batuni*) mean, stingy. XLIX.5
 mutwe *n.* (*pl. mitwe*) head. XLIII.9, 10
 muuma *n.* (*pl. bamuuma*) wild pig. LV.4. *n.*
 muumba *n.* (*pl. myuumba*) spear. XIX.8
 muunda *n.* (*pl. myuunda*) field, garden. III.1, 2
 muunzi *n.* (*pl. myuunzi*) village. XIX.1, 2. *gr.n.*
 muyuni *n.* (*pl. bayuni*) bird. XXXIX.7
 muzilawa *n.* (*pl. bamuzilawa*) kudu. LX.3
 muzimu *n.* (*pl. mizimu*) ancestral spirit. LVII.1. *n.*
 muziyo *n.* (*pl. miziyo*) load. LXIII.9
 muzolwani *n.* (*pl. bazolwani*) friend. XXVIII.5
 muzovu *n.* (*pl. bazovu*) elephant. XXXV.10
 muzuni (I) *n.* (*pl. bazuni*) bird. See *muyuni*.
 muzuzi *n.* (*pl. bazuzi*) a species of wild cat. cf. *insimba*.
 muzyazi *n.* (*pl. bazyazi*) female. XLIV.7
 mwya *v.* hear, understand, perceive. XXXI.4; feel, LXIV.9
 mwa- *gen.conc. cl.18 (loc.)* "in the place of". XV.10
 mwaalu *n.* (*pl. baalu*) elder, term of respect for old man. XXXV.8
 mwaalumi *n.* (*pl. baalumi*) man. XXVI.7
 mwaambi *n.* (*pl. baambi*) speaker. XLVII.9
 mwaambilwa *n.* (*pl. baambilwa*) one spoken to. XLVII.9
 mwaanka *n.* (*pl. baanka*) mean, stingy. XLVII.8
 mwaba *n.* (*pl. bamwaba*) jackal. LXI.1
 mwai *n. cl.1.* friend. LXX.3
 mwaika *v.intr.* scatter, disperse. V.4
 mwaka *n.* (*pl. myaka*) year. LVII.1
 mwakali *adv.* last year. LVII.1. *pr.n.;* next year, LXIII.6
 mwalo *pron. cl.18 (loc.)* See *mo*. XXXIX.3. *gr.n.*
 mwami *n.* (*pl. baami*) chief. V.10
 mwana *n.* (*pl. bana*) child. IV.6
 mwanaangu *n.* (*pl. banaangu*) my child. XVIII.5
 mwanakazi *n.* (*pl. banakazi*) woman. XXI.6
 mwanamanga (M) *n.* cat. See *mungowe*. LV.2. *n.*
 mwani *n.* (*pl. miani*) mopani tree. XLIII.6
 mwanike *n.* (*pl. banike*) youngster. IX.6
 mwanja *n.* (*pl. myanja*) cassava. XLVI.5
 mwaya *v.* break down, demolish, destroy. XI.3
 mwebo (M) *pron. 2nd.pers. pl.* ye, you. See *nywebo*.
 mweembezi *n.* (*pl. beembezi*) (I) boy. See *mulombe*.
 mweemwe *n. cl.3* pasture, grass. LVII.10
 mweendo *n.* (*pl. myeendo*) leg. XVIII.6. *n.;* XX.9
 mweenya *n.* (*pl. myeenya*) place. XL.10
 mweenze *n.* (*pl. beenze*) male of animal, buck. XLIV.7
 mweenzinyina *n.* (*pl. beenzinina*) his neighbour. XXVIII.7
 mweenzu *n.* (*pl. beenzu*) stranger, visitor. XXXI.7
 mweenzuma *n.* (*pl. beenzuma*) my neighbour, companion, friend. XLII.2, 6
 mweeta *n.* (*pl. myeeta*) stick of trap. L.8
 mweezi *n.* (*pl. myeezi*) moon, month. XXXVI.2
 mweto *n. cl.3* cold season. XXIX.3. *n.*
 -mwi *cnun.* one, some, certain. XV.4
 mwiila *n.* (*pl. baila*) individual of Ila tribe. LIV.10
 mwiini *n.* (*pl. miini*) handle (of axe or hoe). XLI.3; LXX.2
 mwini *pron.* himself. XLVI.5
 mwini *n.* (*pl. miini*) handle. See *mwiini*.
 mwinizi
 mwizeulu (I) *adv.* above. See *mujulu*.
 myankuta *v.* lick. LV.2

N

- n *subj.conc. 1st pers.sing.* I. III.6
 na *conj.* if, whether. XVII.10
 na *interr.* at end of sentence. XXII.10
 -na *v.* be not yet, have not yet. XXVII.10
 nakasya *n.* (*pl. banakasya*) duiker. LIX.1
 nalufumbafumba *n.* See *lnego*. LV.4. *n.*
 namaanda *n.* (*pl. banamaanda*) mistress of house. XXXV.7
 namalelo *n.* (*pl. banamalelo*) term of respect for woman. XXXV.6

- namasandu *n.* (*pl. banamasandu*) one who brings change of fortune. XLIV.10
 nanja *n.* (*pl. bananja*) lechwe. LVII.4
 ncebonsi (M) *interr.* why? See *nkaambonzi*.
 nco *pron. cl.7* It is it. XLII.5
 nconzyo *adv.* truly. XLV.10
 ndemwini *pron. 1st pers.sing.* I myself, I in person. XLVI.3
 ndi- *subj.conc. 1st pers.sing.* I. III.1
 -ndi- *obj.conc. 1st pers.sing.* me. XXIV.4

ndi- (M) *conj.* when. See *ni-*.
 ndilyo *pron. cl.5* It is it. XLI.3
 ndilyonya *adv.* immediately. LVIII.9
 ndime *pron. 1st pers. sing.* It is I. XXXII.1
 ndimwe (IM) *pron. 2nd pers. pl.* It is you. See *ndinywe*.
 ndinywe *pron. 2nd pers. pl.* It is you. XXXII.2
 ndiswe *pron. 1st pers. pl.* It is we. XXXII.2
 ndiwe *pron. 2nd pers. sing.* It is thou. See *nduwe*.
 ndulo *pron. cl.11* It is it. XL.3
 nduwe *pron. 2nd pers. sing.* It is thou. XXXII.1
 ne *interj.* No! Nay! Never! XLII.5
 -ne *enum.* four. Joined to *gen. conc.* fourth. XXXIX.7, 8, 10. *gr.n.*
 nebo *pron. 1st pers. sing.* (M) I. See *ime* and *mebo*.
 nekubabooba *conj.* but, nevertheless, however. XLVI.6
 -nene *adj.* big, large. cf. *-pati*. XVI.4. *n.*
 ngawo *pron. cl.6* It is it, it is they. XLII.4
 ngu- *cop.* it is. XI.1
 -ngu *poss. suff. 1st pers. sing.* my. IV.5
 nguni? *interj.* Who is it? XI.1; XXI.8
 nguwe *pron. cl.1* It is he, it is she, it is it. XXXVI.1
 uguwo *pron. cl.3* It is it. XLI.1
 ni- *conj.* when. XXVI.1
 -ni *interj.* Who? XI.1
 -niini *adj.* small, little. XXXVIII.5
 ni . . . ni . . . LXVI.1
 -nji *adj.* much, many. XVII.10
 njila *v.* enter. XII.2
 njiyo *pron. cl.4* It is they. XLI.8
 njiyo *pron. cl.9* It is it. XL.1
 njiyonya *emphatic form of above.* It is even it. LIII.8
 njizizya *v. (app. of njizya)* cause to enter for, put in for. LI.10
 njizya *v. (caus. of njila)* cause to enter, put in. XLII.8
 nkaambo *conj.* because. XXIII.9
 nkaambo ka- on account of. XXXIV.10
 nkaambonzi? *interj.* why? XXXI.10
 nkabela *conj.* and, then, and so. XXIX.7
 nkako *pron. cl.13* It is it. XLII.9; *emphatic nkakonya*, LIII.9
 nkuko *pron. cl.15* It is it. XLI.9
 nkuko *pron. cl.17 (loc.)* It is there. XLIII.1
 nkuntula *n. (pl. bankuntula)* pig. XXIX.8
 no *interj. voc.* O. XXXV.8
 nona *v.* be sweet. XXXVII.7

-o *poss. suff. 3rd pers. sing. cl.6.* their, its. XLIX.2
 -o *poss. suff. (loc.)* LI.9
 obia, obiya *dem. cl.14* that, yonder. See *obuya*.
 -obile *enum.* two. XII.5; XXVIII.5
 obo *adv.* thus. XXXI.4
 obo *dem. cl.14* that. XXIII.8
 obu *dem. cl.14* this. XVI.2
 obuno *dem. cl.14* this, this here. XX.1
 obuya *dem. cl.14* that, yonder. XXVII.6
 okia, okiya *dem. cl.15 and cl.17 (loc.)* See *okuya*.
 oko *dem. cl.15* that. XXIV.1
 oko *dem. loc.* there. XXIV.7
 oku *dem. cl.15* this. XVIII.6
 oku *dem. loc.* here. XVIII.9
 okuno *dem. cl.15* this, this here. XX.1
 okuno *dem. loc.* here. XIX.4
 okuya *dem. cl.15* that, yonder. XXVII.6
 okuya *dem. loc.* yonder. XXVIII.3
 olia *dem. cl.11* that, yonder. See *oluya*.
 olike *pron. 2nd pers. sing.* thou alone, by thyself. XXX.6
 oliya *dem. cl.11* that, yonder. See *oluya*.

none *ideoph.* emphasising above. (very) sweet. LXIV.7
 -nono *adj.* sweet. LX.3
 -noo- *verbal infix.* LXVI.7
 noonse *pron. 2nd pers. pl.* all of you. See *nyoonse*.
 nshi (M) *interj.* what? See *nzi*.
 nshisho (IM) *pron. cl.8 and 10.* See *nzizyo*.
 nsi- *pref. neg. 1st pers. sing.* LXII.3
 -nsi *v. be.* XLVII.10
 nta *ideoph.* emphasising idea of hardness—
yuma nta, be very hard. LXII.6
 ntama *ideoph.* used after *mana*, finish. LVII.8
 ntuto *pron. cl.12* It is they, it is it. XLII.8
 nu *interj. voc.* O ye. V.9
 nu *ideoph.* used after *nunka*, stink. LXIII.2
 -nu *poss. suff.* your. XIV.1, 2
 nubeni *pron. 2nd pers. pl.* you yourselves. LX.4
 nunka *v.* stink. XIV.4
 nwa (IM) *v.* drink. See *nywa*.
 nyama *n. cl.9* meat. XXI.7
 nyamuka *v.* set out. LVI.7
 nyanga (M) *v.* be thin. See *kotela*. XX.10. *n.*
 nyema *v.* be angry. See *kalala*. XLVII.10
 -nyina *suff.* his fellow, e.g. *moofunyina*, his fellow blind man, L.3
 nyonaula (M) *v.* destroy. See *nyonyoona*.
 nyonyooka *v.* be destroyed. XXXIX.7; LXV.7
 nyonyoona *v.* destroy, spoil, corrupt. XXXI.10
 nyonzi *n. (pl. banyonzi)* a species of wild cat. cf. *insimba*.
 nyoonse *pron. 2nd pers. pl.* all of you. XXXV.8
 nyoonse nyobile "all two" of you, both of you. L.10
 nyota *n. cl.9* thirst. LXX.7
 nyuma-nyuma *v.* be poorly, not very well. XXXVII.9
 nyumfwa (M) *v.* hear, understand. See *mywa*.
 nywa *v.* drink. XX.7
 nywebo *pron. 2nd pers. pl.* ye, you. XXI.9
 nywida *v. (app. of nywa)* drink to, for, from. XXIII.2
 nywigwa *v. (pass. of nywa)* be drunk, drinkable. XX.8
 nywisya *v. (caus. of nywa)* cause to drink, give to drink. LXVI.6
 nzi? *interj.* what? XXIX.10; XXX.1
 nzizyo *pron. cl.8 and cl.10.* It is they. XL.2; XLII.7
 gunugunu *n. cl.9* conversation, small talk. XXXIII.6

O

olo *dem. cl.11* that. XXIII.10
 olu *dem. cl.11* this. XVIII.5
 oluno *dem. cl.11* this, this here. XXI.4
 oluya *dem. cl.11* that, yonder. XXVII.4
 omia, omiya *dem. loc.* See *omuya*
 omo *dem. loc.* in there, in that place. XXIV.6
 omu *dem. loc.* in here, in this place. XVIII.7
 omuno *dem. loc.* in here. XIX.4
 omuya *dem. loc.* in yonder. XXVIII.3
 -omwe *enum.* one. XXXV. 1, 2.10. *gr.n.*
 omwini *pron. 2nd pers. sing.* thyself, thou thyself in person. XLVI.3
 ona *v.* sleep. XV.3
 -one *enum.* four. XIII.6, 7, 8
 onena *v. (app. of ona)* sleep in, on, etc. XXII.1
 -ongaye *interj.* How many? XLIII. 5, 6, 8. *gr.n.*
 ongola *v.* live long. XXXIII.8
 -onse *enum.* all, the whole. VIII.3
 osa *v.* weave, spin. XXIII.10
 -osanwe *enum.* five. X.4
 -otatwe *enum.* three. IX. 9, 10
 otia, otiya *dem. cl.12* these. See *otuya*.
 oto *dem. cl.12* those. XXIV.4
 otu *dem. cl.12* these. XVII.9

otuno *dem. cl.12* these, these here. XX.4
 otuya *dem. cl.12* those, yonder. XXVIII.1
 oyo *dem. cl.1 and cl.3.* that. XXII.1, 3

oyu *dem. cl.1 and cl.3* this. XVI.3; XVII.6
 ozona (I) *adv.* tomorrow, yesterday. *cf. jilo, junza.*

P

pa- (M) *pref. loc.* See a-
 pa- *subj. conc. loc.* See a-
 -pa- *obj. conc. loc.* See a-
 pa- *conc. gen. loc.* See a-
 pa v. give. XX.9.
 pala v. scrape. XXII.7
 panda v.i. split; of severe pain. XL.7
 pandulula v. explain, elucidate. LX.6
 pandulwida v. (*app. of pandulula*) explain to. LX.6
 pansaana (M) v. part, separate. See *anzaana*, XXXVII.3. n.
 pansengwe (M) *adv.* outside. See *anze*, XXXIX.2. n.
 panshi (M) *adv.* on the ground. See *ansi*.
 pasaula v. split up. LXII.6
 pasawida v. (*app. of pasaula*) split up for. LXII.6
 pasula v. split. LXII.6
 -pati *adj.* big, large, great. XVI.4

pe *Interj.* No! XVI.9
 peda v. (*app. of pa*) give for. XXIII.8
 peela (I) v. sweep. See *kukula*, XLII.9 n.
 pegwa v. (*pass. of pa*) be given. XX.9
 pele *conj.* but. XXXVII.3
 pelela v. visit. XXIX.4, 7. n.
 penga v. be troubled, be in trouble. XI.9
 penzezya v. (*app. of penzya*) trouble for. LI.8
 penzya v. trouble. XXVIII.1
 pesi *conj.* but. See *pele*, XXXVII.3. n.
 piluka v. turn, return. XXXV.10
 pona v. be well, in good health. LXIV.2
 pupungana (I) be thin. See *kotela*, XX.10. n.
 pwaya v. crush, break. XXXVII.1; LXVI.1
 pwaya v. (*caus. of pwaya*) crush with. LXVI.2
 pya v. burn, be hot. V.6; XXXIX.2 (of fruit) be ripe, XII.7
 -pya *adj.* new. LX.9
 pyeela (M) v. sweep. *cf. peela, kukula.*

S

sa *part. interr.* II.5
 saunguna v. begin, be first. XLI. 6
 sagwida v. weed. XVII.6
 sakwita (M) v. weed. See *sagwida*.
 salala v. be clean, pure. X.1 be red, LXII.2, 5
 salama v. lie on the back. LXVI.8
 salamuna v. (*revers. of salama*) turn over. LXVI.8
 salamukila v. (*app. of salamuka, stat. of salama*) get turned over into. LXVI.9
 salazya v. (*caus. of salala*) make clean, cleanse. XLII.9
 sama v. wear, put on, don (dress, etc.). XXXIX.6, 9
 samba v. wash, bathe. VIII.7
 sambala v. sell, trade, hawk. XVIII.8
 sampaula v. despise. XLVII.9
 samununa v. (*revers. of sama*) undress, derobe. LXIII.1
 sanduka v. be changed. LXV.8
 sandula v. change. LXV.9
 -sanu n. five. Joined to *gen. conc.* "fifth". XXXVI.2, 3. *gr. n.*
 sanzya v. *frs.* wash. XXIV.10
 sebaanya v. despise, disparage. LVIII.10
 sebenza, sebeza v. work. *cf. beleka*, XI.9 n.
 seka v. laugh. XXVII.8
 sekelela v. rejoice, celebrate. LVII.7
 sekesyia v. (*intens. or caus. of seka*) laugh much; cause to laugh, amuse. XXVII.2
 seluka v. descend, go down, get down. XLIII.1
 selusizya v. (*app. of selusya*) bring down for. LI.8
 selusya v. (*caus. of seluka*) cause to descend, bring down.
 sesa (*Totela*) v. marry. See *kwata*, L.4. n.
 sha- (IM) *gen. conc.* See *zya*-
 shakusama (IM) n. *cl.8* clothes, wearing apparel. See *zyakusama*.
 shala (M) v. bear, beget. See *zyala*.
 shalo (IM) *pron. cl.8 and cl.10* they. See *zyo*.
 shana (M) v. dance. See *zyana*.
 shelya (I) *dem. cl.8 and cl.10* those, yonder. See *ezia, eziya*.
 sheno (I) *dem. cl.8 and cl.10* these, these here. See *ezino*.
 sheshi (I) *dem. cl.8 and cl.10* these. See *ezi*.
 shesho (I) *dem. cl.8 and cl.10* those. See *ezyo*.
 shi (IM) n. *pref. 8* See *zi*.
 shi- (IM) *subj. conc. cl.8 and cl.10* they. See *zi*-
 -shi- (IM) *obj. conc. cl.8 and cl.10* them. See

-zi-.
 shia (IM) v. leave. See *sia*.
 shia (IM) v. be dark, black. See *sla*.
 shiba (M) v. know. See *ziba*.
 shika (IM) v. arrive. See *sika*.
 shilulula (M) v. fill in the cracks in plastering. See *zilulula*.
 shilya (M) *dem. cl.8 and cl.10* those, yonder. See *ezia, eziya*.
 shilyo (IM) n. *cl.8* food. See *zilyo*.
 shimba (M) v. swell. See *zimba*.
 shimilimo (IM) n. (*pl. bashimilimo*) worker, workman. See *similimo*.
 shimpika (IM) v. set, set up, plant. See *simpika*.
 shindikila (IM) v. accompany. See *sindikila*.
 shino (M) *dem. cl.8 and cl.10* these, these here. See *ezino*.
 -sho (IM) *poss. suff.* their. See *zyo*.
 sia v. leave, leave behind. XVIII.4; *perf. siide*, LXI.5
 sia v. be dark, black. XVIII.4. *pr. n.* In greeting, *kwasia*, Good evening, XXXV.6
 sia-sia v. be darkish, green, etc. XXXVIII.5
 sibandilwaabana n. (*pl. basibandilwaabana*) a species of wild cat, *cf. insimba*.
 sika v. arrive. XXXVIII.9
 sikalifune n. (*pl. basikalifune*) mean person. XLVIII.10
 sikoswe n. (*pl. basikoswe*) rat. XLVII.10
 siluwe n. (*pl. basiluwe*) leopard. XXXIX.6
 simeenzu n. (*pl. basimeenzu*) host. XXXV.8
 similimo n. (*pl. basimillimo*) worker, workman. XXXIII.5
 simpa v. plant, set up. XLVI.5
 simpika v. plant, set. *cf. zikila*. XLIII.7. n.
 simpila v. (*app. of simpa*) to set up for, plant for. XLVI.5
 sindikila v. accompany. XXXV.8
 singuzu n. (*pl. basinguzu*) strong person. XXXIV.10
 sigombe oxherd. XXXIII.4
 siya v. leave, leave behind. See *sia*.
 siya v. be dark, black. See *sia*.
 sobana v. play. XLIV.9
 sobwe (M) *interj.* No! See *pe*.
 sofwaala v. be dirty, unclean, defiled. XXIV.8
 -sofweede *perf.* of above. dirty, unclean, defiled. LXIII.1, 2
 sokwe n. (*pl. basokwe*) baboon. IV.3
 soloka v. try. XLII.6

soma *v.* sheathe. LXIII.9
 sombi (M) *conj.* but. See *pele*, XXXVII.3. *n.*
 somonona *v.* (revers. of *soma*) unsheathe.
 LXIII.9
 sowa *v.* throw away, discard; miscarry, abort.
 VII.1. *n.* lose, XXXVII.2
 subuka (M) *v.* cross (a river). See *zubuka*.
 sula *v.* hate. LV.9
 sula (M) *v.* be full. See *zula*.
 sulana *v.* (recip. of *sula*) hate one another.
 LV.9
 sulwe *n.* (pl. *basulwe*) hare. IV.5
 suma *v.* sew. XXVII.10
 sumina (M) *v.* agree, consent. See *zumina*.
 sumiuna *v.* (perfec. of *suma*) sew up thoroughly
 and completely. LVII.5
 sumpa *v.* bore (of weevils). XIV.4. *n.*
 suntwe *n.* (pl. *basuntwe*) hyena. XXXIII.8
 sunu *adv.* today. V.10
 swa (M) *v.* come out, come from. See *zwa*.
 swaana *v.* meet. XXVIII.10
 swaanganya (I) *v.* meet. See *swaana*.
 swaya *v.* visit. cf. *peela*. XXIX.4, 7. *n.*
 swebo *pron.* 1st pers. pl. we. XXIII.1
 sweka *v.* be lost. IV.9

swiilila *v.* hear, understand. cf. *mwaa*.
 XXXI.4. *n.*
 swiililika *v.* (neut. of *swiilila*) be intelligible
 XXI.4
 sya *v.* dig. XXIX.2. *sida* (app.) dig for.
 XXIX.7
 syaala *v.* stay, remain. LXX.1
 syaailila *v.* be last. XXXVIII.3
 syacivulemwangu *n.* cl.1a mean, stingy person.
 XLVIII.7
 syafumbwamunyu *n.* cl.1a greedy person.
 LVII.9
 syalo *pron.* cl.8 and cl.10 (I) they. See *zyo*.
 syanga *v.* sow. See *byala*. XXXI.10. *n.*
 syankole *n.* (pl. *basyankole*) warthog. cf.
muuma.
 -syo (I) *poss.suff.* See *-zyo*.
 syokoka *v.* be broken (of joints, etc.) VIII.4
 syoma *v.* hope, trust, think, expect. LXIII.6
 syomeka *v.* be trustworthy. XXII.2
 syomonona *v.* (revers. of *syoma*) lose hope,
 despair of. LXIII.6
 -syonto *adj.* small. cf. *-niini*. XXXVIII.5
 syumbwa *n.* (pl. *basyumbwa*) lion. See *mulavu*.

T

ta *n.* (pl. *bata*) my father. XXI.9
 ta- *neg.pref.* not. IV.9
 taaku (M) See *taakwe*.
 taakwo There is none. XXXV.8. cf. also
takukwe, XXXIX.1
 taanguna *v.* be first. See *saanguna*.
 -taanzi *adj.* first. XXXVIII.2, 3
 taata *n.* cl.1a my father. See *tata*
 talika *v.* begin. XII.7
 tamba *v.* call, invite. LXVI.1
 tambika *v.* hand, hand out. XLIX.5
 tambula *v.* receive. XXX.9
 tanda *v.* chase, drive away. IV.1
 tangana *v.* establish friendship (c. *buzolwani*)
 XXVIII.2
 tangene *v.* (perf. of *tangana*) XXVIII.8
 tanta *v.* climb, ascend, go up. XLVII.1
 tata *n.* (pl. *batata*) my father. LVI.7
 -tatu *n.* three. Joined to *gen.conc.* third.
 XXXVI.2, 3. *gr.n.*
 tea *v.* set a snare. XXIII.10
 teba *v.* cut firewood. XXII.9
 tebula *v.* harvest. X.4. *perf. tcbwide*, LXVIII.5
 teelela *v.* hear, understand. See *mwaa*.
 teka *v.* draw, fetch water. XXXII.2
 telaika *v.* think, consider. See *yeeya*.
 XXXII.10. *n.*
 teleka (M) *v.* cook. See *jika*. XXXIII.5. *n.*
 tema *v.* cut down, fell. See *gonka*. XXV.10. *n.*
 temena *v.* (app. of *tema*) cut for, fell for. LX.1
 temenena *v.* (perfec. of *tema*) cut down com-
 pletely. LVII.6
 tenda *v.* cut. XIV.5
 tendaula *v.* (persist. of *tenda*) cut up, cut in
 pieces. LXV.9
 tenga *v.* quibble, grumble. LXV.4
 tengwe *n.* (pl. *batengwe*) blackbird. LXX.3
 tenta *v.* burn. VIII.10. cook, roast. X.6
 tenzya *v.* (caus. of *tenga*) arouse discontent in
 another. LXV.4
 tenzya *v.* (caus. of *tenda*) cause to cut, use for
 cutting, cut with. LXV.5
 -tete *adj.* soft, LX.5; fresh, green, moist,
 LXV.7
 -teteete *adj.* soft. LXV.1
 tezeleka *v.* slip down. LV.3
 ti *v.* say. Idiomatically, be about to. XXVII.2
 tia (I) *v.* fear, flee. See *cija*.
 tiinsi It is not. XLVII.10
 tija *v.* fear, flee. See *cija*.
 tika *v.* be spilt. XXVII.6; XLIV.3
 tila *v.* spill, pour, pour out. XLVI.8
 tila-tila *v.* (reduplicated form of above) XLVI.9

to *pron.* cl.12 they. XXXVII.2
 -to *poss.suff.* cl.12 L.9
 tobela *v.* follow, follow up, track. XLVIII.2
 tola *v.* take. VII.9
 tolela *v.* (app. of *to*) take to, take for. XXI.7
 tolelezya *v.* take along with one. LXVI.6
 tolo *n.* (pl. *batolo*) kudu. XLIV.7
 -tolo *adj.* lazy. LXVIII.4
 tolola *v.* (revers. of *to*) take back. LXIV.4
 tolyia (I) *dem.* cl.12 those, yonder. See *otuya*.
 tombwo *n.* cl.1a tobacco. XL.5
 toneka *v.* chafe, irritate, pain. LXVI.8
 tono (I) *dem.* cl.12 this, this here. See *otuno*.
 toombe *n.* (pl. *matoombe*) dirt. LIX.8
 tontola *v.* be quiet, X.3; be cool, XXXIX.2
 tontolo *ideoph.* emphasising idea of coldness.
 LXIV.7
 toto (I) *dem.* cl.12 that. See *oto*.
 totu (I) *dem.* cl.12 this. See *otu*.
 tu- *subj.conc.* 1st pers. pl. we. II.6
 -tu- *obj.conc.* 1st pers. pl. us. VII.10
 tu- *n.* *pref.* 12
 tu- *subj.conc.* cl.12 IV.9
 -tu- *obj.conc.* cl.12 XXIV.4
 tuba *v.* be white. X.9 clear (e.g. of a field)
 X.1; LXII.
 tubeni *pron.* 1st pers. pl. we ourselves. LX.2
 tukulukulu *n.* cl.12 old things, old matters, old
 grudge. XLVII.10
 tula *v.* deposit, put down a load. XV.3
 tuluka *v.* be pierced. LXI.6
 tulula *v.* pierce. LX.5
 tululika *v.* (neut. of *tulula*) be pierceable. LX.5
 tulumalama *n.* cl.12 vermin. XXIV.3
 tulwida *v.* (app. of *tulula*) pierce for. LX.5
 tulya (M) *dem.* cl.12 those, yonder. See *otuya*.
 tuma *v.* send. X.7
 tumina *v.* (app. of *tuma*) send to, send for.
 XXII.2
 tunga (IM) *v.* sew. See *suma*.
 tuno (M) *dem.* cl.12 these, these here. See
otuno.
 tusoza *n.* cl.12 boiled maize. See *musoza*.
 LIII.2
 twa- *gen.conc.* IV.9
 twa *v.* stamp grain. XX.4 (*pass. twlgwa*).
 twala (I) *v.* marry. See *kwata*. L.4. *n.*
 twalo *pron.* cl.12 they. See *to*.
 tyaba *v.* answer. Cf. *yua*.
 tyoka *v.* be broken. X.5
 tyola *v.* break. IX.3
 tyu *ideoph.* emphasising idea of redness after
salala. LXII.9

U

u- *subj.conc. 2nd pers.sing.* thou. III.5
 u- *subj.conc. cl.1* he, she, it. I.4
 u- *subj.conc. cl.3* it. III.3
 -u- *obj.conc. cl.3* it. XXVI.2
 ubo (M) *dem. cl.14* that. See *obo*.
 ubu (M) *dem. cl.14* this. See *obu*.
 uko (M) *dem. cl.15 and cl.17 (loc.)* that, there.
 See *oko*.
 uku (M) *dem. cl.15 and cl.17 (loc.)* this, here.
 See *oku*.
 ula v. buy. XII.5
 ulila v. (*app. of ula*) buy for. XXI.5
 ulisya v. (*caus. of ula*) "cause to buy", sell.
 XL.4, 9
 ulo (M) *dem. cl.11* that. See *olo*.
 ulu (M) *dem. cl.11* this. See *olu*.
 ulya *dem. cl.1 and cl.3* that, yonder. XXV.5, 9
 uma v. hit, beat, strike. XIV.7
 ume (I) *pron. 1st pers.sing.* I. See *ime*.
 umina v. (*app. of uma*) hit for, strike for.
 LVI.9

umo (M) *dem. cl.18 (loc.)* in there. See *omo*.
 umpe n. (*pl. bauunpe*) wild dog. VII.5
 umu (M) *dem. cl.18 (loc.)* in here. See *omu*.
 umuna v. be quiet. LX.2; LXX.8.
 umwe (I) *pron. 2nd pers.pl.* ye, you. See *inywe*.
 umwi umwi (*cf. -mwi*) one apiece. XXXVIII.8
 unka v. set out, depart, go one's way. See *inka*.
 uno *dem. cl.1 and cl.3* this, this here. XIX.1, 9
 upaupau anieso v. feign, dissemble, play the
 hypocrite. LI.5
 usa v. be sad. XLIV.1
 uso n. (*pl. bauso*) thy father. XXI.7
 uswe *pron. 1st pers.pl.* we. See *iswe*.
 usya v. (*caus. of usa*) cause to be sad, feel
 shame. XLVI.4
 uto (M) *dem. cl.12* that. See *oto*.
 utu (M) *dem. cl.12* this. See *otu*.
 uwe (I) *pron. 2nd pers.sing.* thou. See *iwe*.
 uyo (M) *dem. cl.1 and cl.3* that. See *oyo*.
 uyu (M) *dem. cl.1 and cl.3* this. See *oyu*.
 uzya v. (*caus. of ula*) sell. LXIX.3

V

vua v. answer. XXXV.8
 vuba v. acquire, get or have possession of.
 XXXVI.10
 vubide v. (*perf. of vuba*) in possession of.
 vubuka (I) v. cross, cross over (a river). See
zubuka.
 vula v. be much, be abundant. XVIII.10
 vumba v. cover, thatch. XXII.8
 vumina (I) v. agree, consent. See *zumina*.

vundama v. lie on the face. LXVII.4
 vundamuka v. to be turned over. LXVII.6
 vundamuna v. turn over. LXVII.6
 vunga v. fold. LXIII.7
 vungulula v. (*revers. of vunga*) unfold. LXIII.7
 vwa (I) v. come out, come from. See *zwa*.
 vwikila v. cover, fill in (e.g. a hole). XLIV.9
 vwima v. hunt. XXXIX.3

W

wa- *gen.conc. cl.1 and cl.3* IV.5; X.7
 wa v. fall. VIII.6
 wala v. throw, cast. XXIII.7
 walo *pron. cl.1* he, she, it. See *we*.
 walo *pron. cl.3* it. See *wo*.
 we *pron. cl.1* he, she, it. XXXIV.1
 webo *pron. 2nd pers.sing.* thou. XXIX.4
 welya (I) *dem. cl.1 and cl.3* that, yonder. See
ulya.
 weno (I) *dem. cl.1 and cl.3* this, this here. See
uno.
 weza v. hunt. See *vwima*. XXXIX.3. n.
 wezo (I) *dem. cl.1 and cl.3* that. See *oyo*.

wezu (I) *dem. cl.1 and cl.3* this. See *oyu*.
 wida v. (*app. of wa*) fall to, fall on, fall in.
 XXIII.8
 wisuka (M) v. faint. See *wizuka*.
 wisya v. (*caus. of wa*) cause to fall, let fall.
 LXVI.5
 wizuka v. faint. XV.8; LXX.7
 wo *pron. cl.3* it. XXXVIII.4
 wo *pron. cl.6* they. XXXVIII.5
 wo *pron. cl.16 (loc.)* there. IV.9; XXXIX.2;
 LXI.1
 -wo *poss.suff. cl.3* its. XLVIII.8; XLIX.5

Y

ya v. go. I.8
 ya- *gen.conc. cl.4 and cl.9* of. VI.10; VII.5
 yaka v. build. XXXII.9
 yaka v. burn, blaze. XXXII.9. *pr.n.*
 yakulula v. (*recip. of yaka*) rebuild. LXIV.2
 yala v. spread out (as mats, blankets for
 sleeping) XLI.2
 yala (I) v. shut, close. See *jala*.
 yalo *pron. cl.4* they. See *yo*. XXXVIII.5. *gr.n.*
 yalo *pron. cl.9* it. See *yo*. XXXVIII.7
 yalula v. (*revers. of yala*) roll up (blankets, etc.).
 LXIII.5
 yalula (I) v. (*revers. of yala*) open. See *jalula*.
 yana (I) v. find. See *jana*.
 yanda v. want, wish, like, love. XXVII.2
 yandana v. (*recip. of yanda*) love one another.
 Ex. 41.a.2
 yandaula v. (*persist of yanda*) seek, look for.
 LXIV.5
 yandisya v. (*intens. of yanda*) like, love, want
 very much. XXXIV.10
 yanika v. spread out to dry. XXI.3
 yasa v. wound. XII.6
 yasaula v. (*persist. of yasa*) wound, knock
 about. LXII.1

yasya v. (*caus. of yaka*) cause to build, use
 for building, build with. XLIV.8
 yaya (I) v. kill. See *jaya*.
 yebo *pron. 2nd pers.sing.* thou. See *webo*.
 LXII.3
 yeeya v. think, suppose. XXXI.10
 yelya (I) *dem. cl.4 and cl.9* that, those, yonder.
 See *ilya*.
 yeo (I) *dem. cl.4 and cl.9* this, this here. See
ino.
 yo *pron. cl.4* they. XXXVIII.5
 yo *pron. cl.9* it. XXXVIII.7
 -yo *poss.suff. cl.4 and cl.9* its, their. XLVIII.5;
 XLIX.7
 yoba v. clamour, make an uproar, commotion.
 XLVII.10
 yoka v. roast, bake. LX.8
 yokeka v. (*neut. of yoka*) be roastable, easy to
 roast. LX.8
 yoowa v. fear, be surprised, amazed. XLIV.2. n.
 yoosya v. (*caus. of yoowa*) cause to fear,
 frighten. LXIV.8
 yota v. sit round the fire. LXX.3
 yoywa (I) v. help. See *gwasya*. XXXVI.9. n.
 yuma v. be dry. LXV.7

yuminina v. (*perfec. of yuma*) dry up completely. XL.10.
 -yumu *adj.* hard, strong, dry, difficult. XVII.1.
 4

yumuna v. carry. LXI.9
 yumwida v. (*app. of yumuna*) carry for. XLVI.8
 yusa v. sit in the shade. Used in the greeting wayusa, XXXV.6

Z

za v. come. XXIX.3. *perf. zide*, LXVII.4
 zaka (I) v. build. See yaka.
 zaka (I) v. burn, blaze. See yaka.
 zakala v. tear. LX.10
 zala (I) v. spread out (e.g. blankets). See yala.
 zanda (I) v. want, wish, like, love. See yanda.
 zanika (I) v. spread out to day. See yanika.
 zeeza (I) v. think, suppose, consider. See yeeya.
 zhibaluka (I) v. remember. See ibaluka.
 zhima (I) v. stand. See ima.
 zhingashila (I) v. remember, recall. cf. zhibaluka.
 zi- *n.pref.8* XI.4
 zi- *subj.conc. cl.8* XI.8. *cl.10* XII.1
 -zi- *obj.conc. cl.8 and cl.10* XVII.5
 ziba v. know. XIX.7. *perf. -zi.* XIX.9
 zibisya v. (*intens. of ziba*) know well, clearly. XLIII.9
 zikila v. plant. XLIII.7
 zikoboko *n. cl.8* morning or midday meal. XXXV.5
 zilulula v. replaster, fill in cracks. XLV.4, 5
 zilyo *n. cl.8* food. XXXIX.9
 zimba v. swell. XXIV.1
 zimbuluka v. (*stat. revers. of zimba*) go down (of a swelling). LXIV.9
 zimbulula v. (*trs. of above*) make a swelling go down. LXIV.10
 zipopwe *n. cl.8* maize. XVII.5
 ziza (I) v. come. See za.
 zonaula (I) v. destroy. See nyonyoana. XXXI.10
 zoowa (I) v. be surprised, amazed. See yoowa.
 zota (I) v. sit round the fire. See yota.

zuba v. fish, catch fish. LXVIII.1
 zubuka v. cross, cross over (a river). XVII.10
 zubula v. extricate. LV.5
 zukila v. mix, be soft. XXXII.7
 zula v. be full. XXXVIII.1
 zulilila v. (*perfec. of zula*) be brim full. LVII.5
 zuma (I) v. be dry, hard, strong, difficult. See yuma.
 zumina v. agree, consent. XXXVII.10
 zuminina (I) v. (*perfec.*) be completely dry. See yuminina.
 zumizya v. (*caus. of zumina*) allow. LXIX.2
 -zumu (I) *adj.* hard, dry, difficult. See -yumu.
 zunda v. conquer, overcome. XXXVII.10
 zundana v. (*recip. of zunda*) conquer one another, vie, compete; kuzundana, competition, LXX.9
 zwa v. come from, come out, proceed from. XVIII.5
 zya- *gen.conc. cl.8 and cl.10.* cf. XI.17; XII.1
 zyakusama *n. cl.8* things to wear, clothing. XL.2
 zyala v. give birth to, bear, beget. XIII.8
 zyalila v. (*app. of zyala*) bear to, bear for. XXXVIII.4
 zyalisya v. (*intens. of zyala*) bear prolifically. XXVII.1
 zyalo *pron. cl.8 and cl.10* they. See zyo.
 zyana v. dance. XXI.5
 zyede v. (*perf. of zyala*) having given birth. XXII.3
 zyo *pron. cl.8 and cl.10* they. XXXVII.1; XXXVIII.8
 -zyo *poss.suff. cl.8 and cl.10* their. XLVIII.4; L.8

11	12	13	14	15	16
11-1	12-1	13-1	14-1	15-1	16-1
11-2	12-2	13-2	14-2	15-2	16-2
11-3	12-3	13-3	14-3	15-3	16-3
11-4	12-4	13-4	14-4	15-4	16-4
11-5	12-5	13-5	14-5	15-5	16-5
11-6	12-6	13-6	14-6	15-6	16-6
11-7	12-7	13-7	14-7	15-7	16-7
11-8	12-8	13-8	14-8	15-8	16-8
11-9	12-9	13-9	14-9	15-9	16-9
11-10	12-10	13-10	14-10	15-10	16-10
11-11	12-11	13-11	14-11	15-11	16-11
11-12	12-12	13-12	14-12	15-12	16-12
11-13	12-13	13-13	14-13	15-13	16-13
11-14	12-14	13-14	14-14	15-14	16-14
11-15	12-15	13-15	14-15	15-15	16-15
11-16	12-16	13-16	14-16	15-16	16-16
11-17	12-17	13-17	14-17	15-17	16-17
11-18	12-18	13-18	14-18	15-18	16-18
11-19	12-19	13-19	14-19	15-19	16-19
11-20	12-20	13-20	14-20	15-20	16-20
11-21	12-21	13-21	14-21	15-21	16-21
11-22	12-22	13-22	14-22	15-22	16-22
11-23	12-23	13-23	14-23	15-23	16-23
11-24	12-24	13-24	14-24	15-24	16-24
11-25	12-25	13-25	14-25	15-25	16-25
11-26	12-26	13-26	14-26	15-26	16-26
11-27	12-27	13-27	14-27	15-27	16-27
11-28	12-28	13-28	14-28	15-28	16-28
11-29	12-29	13-29	14-29	15-29	16-29
11-30	12-30	13-30	14-30	15-30	16-30



