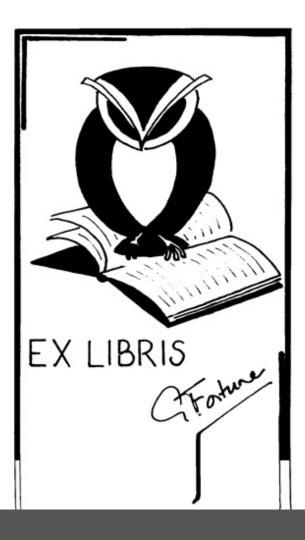


Title: Bemba grammar notes for beginners

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FOREWORD

These Bemba Grammar Notes have been compiled primary to help candidates who are preparing for the Northern Rhodesia Civil Service Lower Standard Bemba examinations.

They are however also of great help to prepare for the Higher Bemba examinations and to provide for a thorough knowledge of Bemba, as they contain all essential grammar rules of the Bemba language.

> E.Hoch, W.F. ABERCORN.

ABBREVIATIONS:

adj. adjective adv. adverb cf. see, compare for instance e.g. and so on etc. i.e. that is infin. infinitive literally lit. noun pg. pagee pronoun pr. plural pl. singular s. verb v.

SIGNS

three dots in front of a word make it known as an adjective. a dash in front of a word make it known as a verb. a dash following a prefix in brackets indicates that the respective noun is unchanged put into the plural.

a dash standing alone means that the previous word is to be repeated.

/ between two words means 'or'.

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Notes for Candidates
preparing for the
Northern Rhodesia Civil Service
Lower Standard Language Examinations.

I. VOCABULARY:

Every student should be familiar with a vocabulary of not less than 700 common words; especially words regarding:

1. Greetings.

2. The commoner terms of family relationships.

3. Household work in both European and Native homes.

4. giving instructions for work to be done, especially work connected with the particular duties of the candidate.

5. Travel and journeys, including common geographical features

- and seasons of the year.

 6. Hunting and fishing. Students should know the names of all domestic animals, the names of the commoner wild animals, fish and birds.
- 7. Gardening and growing crops common to the area.

8. Birth, marriage, divorce and death.

9. Parts of the body.

10. The ability to ask and give directions to places.
11. The ability to describe an item of local interest.

Students from Government departments will be required to be familiar with topics relating to their work, e.g.:

Provincial Administration: Native Courts & Authorities: taxation: Village improvement and general knowledge of topics listed under other departments (Agriculture, Veterinary, Education and Health).

Police: Court work: patrols: enquiries: traffic control: apprehension of criminals.

Education: School attendance: maintenance of school buildings.
school organisation: boarding: feeding: personal matters.

Industrial: Ability to amplify instructions to trainees: investigation of complaints: boarding: feeding.

Agriculture: Soil conservation and erosion: crop rotation: native agricultural systems peculiar to the District.

Veterinary: Aspects of animal husbandry: culling: selective bree-ding: over-grazing.

Forestry: Names of indigenous trees: ability to explain reasons for forest protection.

<u>Health</u>: Parts of the body: common ailments: instructions for care of patients: diagnosis: rules of health: village hygiene.

Game: A larger vocabulary of animals: native methods of trapping and hunting fish and game: ability to explain reasons for game preservation and tsetse control.

<u>Prisons:</u> Details connected with prison life: feeding: boarding: organisation of work: complaints.

Labour: Matters connected with labour disputes.

Welfare: Social and domestic problems: recreation and adult education facilities.

II. Grammar & Syntax:

- a) Nouns: All nouns belong to classes differentiated by the concords which they impose on other words in the sentence.

 A thorough knowledge of these classes is therefore required.
- b) Verbs: It is required that all tenses and their formation are studied. In addition there are many different forms which the verb can take to give it a special shade of meaning and the more common of these are essential to a proper understanding of the language.
- c) Adjectives: A thorough knowledge of the appropriate concord to be given to the adjective is required: comparison!
- d) Pronouns: a study of the different types of pronouns: simple, demonstrative, possessive, emphatic and interrogative is essential.
- e) Clauses: It is necessary to know how to handle and to recognise the common English clauses in a Bantu language, especially purpose clauses, indirect statements and questions, temporal and conditional clauses.

III. Fluency, Idiom, Politeness:

The candidate must have some idea of idiom, which will assist to bring fluency to his talk. He should know the common forms of politeness (a detailed study of the customs of the people cannot be expected). Practice in conversation is essential.

IV. Oral examination: converse and translate for half an hour.

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1. The Bemba Alphabet:

- The letters: r, q, v, x and z do not exist.

 The letters: d, g, and j exist only in connection with "n", e.g.: nda, nga, njelwa.
- b when preceded by m is pronounced as in "tumbler"; otherwise it is a soft "w".
- c is pronounced as "ch" in the word "church".
- ch is only written in proper nouns.
- sh is pronounced as the English sh with a slight i-sound, e.g. shani is pronounced shyani.
- n is a letter which is special to Bemba; it is pronounced as ng in the English word "singing".
- The vowels are always pronounced as in the following list:
 - far a as in get in e as i. as in hit hot 0 as in in put. as
- There are three diphthongs: ai, au, ay; they are pronounced like the separate vowels.
- All other letters are pronounced as in English.

2. The fusion of vowels:

- (a) two similar vowels always fuse into one long one; e.g. a + a becomes a long a, etc.
- (b) a + e and a + 1 and e + 1 become long e a + o and a + u and o + u or u + o become long o

- (c) e + a and i + a become long ya. e + o and e + u and i + o become long yo.
- (d) i + u becomes long yu.
- (e) o + a and u + a become long wa. o + e and o + e and u + e become long we.
- (f) u + i becomes long wi.

Note: The first vowels of the following groups of words are never contracted with the preceding vowel:

- (a) all the numerals except ikumi. also all quasi-numerals: eka, onse, umbi, etc.
- (b) the demonstrative pronouns.
- (c) the personal pronouns.
- (d) the imperatives.

3. Changes with the letter "n".

- (a) n drops before: m, n, n, e.g. mone, nine, etc.
 (b) n before b, f, p changes into m, e.g. mbwili, mfike.etc.
 (c) n with 1 becomes nd, e.g. ndi, I am, instead of nli. but 1 is dropped if the 2nd syllable in the word contains
- m or n, e.g. ninde, instead of ndinde.

 (d) n before a, e, i, y inserts j, e.g. njabuke, njebe.

 (e) n before o, u, w inserts g, e.g. ngofye, ngupe.

 but when the 2nd syllable contains m or n , the first n changes into η, e.g. ηumfwe.

The Noun

- There are 9 classes of nouns, distinguished by the prefixes, see pg. 9
- Any adjective, verb, pronoun, etc. in a sentence take the same or a similar prefix as the noun which they specify; see pg. 9 This harmony is called 'concord'.
- There are quite a number of nouns belonging to class 'mu/ba', which have in singular either no prefix at all or the prefixes 'ka', 'ci' or 'mu'. A list of some of such nouns see on page []
- 4. The Gender: There is no gender given to any noun as in European languages.

Nouns which denote masculine or feminine are marked in 3 different ways:

- (a) by the use of a prefix, i.e. 'shi' for male & 'na' for female. e.g. shibwinga, bridegroom; nabwinga, bride. 'shi' before a proper noun means: the father of; 'na' before a proper noun means: the mother of. e.g. shiMutale, the father of Mutale; naMutale, the mother of Mutale.
- (b) by the use of adjectives: ...aume or ...lume, masculine; ...kota or ...anakashi, feminine.

 Note: ...aume & ...anakashi are only used for man;

...lume is more used for animal; but mulume, husband;

- ...kota is only used for animals.
 e.g. mwana mwaume, son; mwana mwanakashi, daughter; inama ilume, male animal; inama ikota, female animal.
- (c) by distinct words, e.g. sukusuku, ram; sawe, he goat; mukolwe, cock. cf.also all names of relationship.
- The neuter: 'it' is expressed by the prefixes 'ci/fi'. e.g. cakaba, it is hot; fyafula, it is enough.

 Note: "i" in "ci" drops, if a vowel is following.

5. The Diminutives & Augmentatives:

- The Diminutives are formed with the prefixes 'ka/tu';
 The Augmentatives with the prefixes 'ci/fi'.
 e.g. muntu,men; kamuntu,dwarf; cimuntu, giant.
- Besides denouting the size, the diminutive & augmentative prefixes also express agreeable or disagreeable characteristic. In this sense they are more used for persons than for things. e.g. kakashi kobe, your shameless little wife; cilume cobe, your big stupid husband.
- Nouns put into the Diminutives follow the concord of class 6; Nouns put into the Augmentative follow the concord of class 4. The nouns themselves are also put into the plural. e.g. ciruntu, fibantu.
- Nouns of class 'ci/fi' cannot be put into the augmentative form; only diminutives can be formed. e.g. cuni, koni, tuni.

 With this class the augmentative adjectives are therefore to be tranlated, e.g. a big pole, cilu cikulu.
- Nouns of class 'ka/tu' cannot be put into the diminutives form; only augmentatives can be formed. e.g. kanwa, mouth; cinwa, a big mouth. With this class the diminutive adjectives are translated. e.g. kalulu kanono, a small hare.
- For nouns of class 1 & 3 the diminutives and augmentatives substitute the class-prefix. e.g. mulumendo, cilumendo or kalumendo; nsalu, cisalu or kasalu. But muntu, kamuntu or cimuntu. For all other classes these prefixes are usually put before the class prefix, e.g. lini, kalini or cilini.
- Nouns which have a singular form but a plural meaning may have the plural form 'fi' or 'tu', e.g. bubenshi, cibubenshi, tububenshi.
 The augmentative prefix 'fima' with nouns of class 5 may also mean 'many big', e.g. fimapili, many big mountains.

The Prefixes & Genetive Particle "of".

class	noun	verb	adj.	gen.part.	examples
1 s. pl.	umu aba	a ba	umu aba	wa(kwa) ba	umwana wa kwa Paolo ali umu- suma, the child of Paul is good abana ba kwa Paolo bali aba- suma, the children
2 s. pl.	umu imi	u i	u .i	wa ya	umuti uli usuma, the tree is - imiti ili isuma, the trees
3 s.	in/im ulu in/im	i lu shi	i ulu ishi	ya lwa sha	insalu/imbuto ili isuma. ulukasu luli ulusuma. insalu/imbuto/nkasu shili shisuma.
4 s. pl.	ici ifi	ci fi	ici ifi	ca fya	icitabo cili cisuma. ifitabo fili fisuma.
5 s. pl.	i ili ulu ubu uku ama	li li lu bu ku ya	ili ili ulu ubu uku aya	lya lya lwa bwa kwa ya	isembe lili lisuma. ilini lili lisuma. ulukasa luli ulusuma. ubuta buli ubusuma. ukulu kuli ukusuma. amasembe,etc. yali ayasuma.
6 s. pl.	aka utu	ka tu	aka utu	ka twa	akalulu kali akasuma. utululu tuli utusuma.
7. s.	ubu	bu	ubu	bwa	ubutani buli ububi.
8. s.	uku	ku	uku	kwa	ukubomba kuli ukusuma.
9 s.	ku/mu/ pa	ku/mu/ pa	ku/mu pa	/ kwa/mwa/ pa	kuntu kuli kusuma; muntu muli musuma; pantu pali pasuma.

The Pre-prefix:

1. Most nouns and adjectives have a pre-prefix, e.g. umuntu instead of muntu.

2. Nouns which have no pre-prefix are: names, nouns of relationship or of profession and trade, foreign nouns and nouns of class 1, whose full singular is put into the plural, e.g. cibusa (ba-).

Adjectives which have no pre-prefix are: numerals & quasi-

numerals.

4. Adjectives lose their pre-prefix if they follow directly a noun, e.g. umuntu musuma.

5. Nouns and adjectives lose the pre-prefix:

(a) in the vocative, e.g. we muntu. (b) after the 1st and 2nd person of the verb -li, e.g. uli

musuma or muli basuma. (c) when a noun is preceded by a demonstrative.

(d) after the prep. "of" in all classes, e.g. masake ya fyuni.

(f) after a negative, e.g. nshimwene muntu.

The Particle "kwa" is added to the genetive case:

1. before names, e.g. mfuti ya kwa Petero, the gun of Peter.

2. before nouns of class I which have no prefix, e.g. mfuti

ya kwa bwana, the master's gun. 3. before nouns of class 1 with the prefix "ka", e.g. citabo ca kwa kafundisha, the teacher's book. 4. before nouns denoting a gender, e.g. ishina lya kwa nacim-

busa, the name of the midwife.

Formation of nouns:

1. the Infinitive of any verb can be used as a noun, cf. class 8.

2. the prefix "ka" before a verb is used to indicate an agent: e.g. kabila, tailor; kalemba, writer, etc.

3. The prefix 'bu' before a verb denotes profession or an abstract quality: bupatilisho, priesthood; busuma, goodness.

4. The prefix 'mu/ba' before a verb in its active form indicates a profession: mulimi, farmer; muloshi, wizard, etc.

Note: such nouns end in 'i'.

5. The prefix 'mu/ba' before a verb in its passive form indicates a person as object of the verb: mukakwa, prisoner.

6. The prefix 'mi' before the applied form of a verb forms nouns of manner: mikalile, way of sitting. Such nouns end in 'e'.

Neuns belonging to class 'mu/ba' which have no prefix in singular:

proper nouns: Peters, Mutale, etc.

2. terms of relationship: tata; mayo, etc.

nouns starting with 'ka' denoting an agent: kafundisha; kabila.
 'The syllable 'ka' of such nouns is not a prefix.

4. some nouns starting with 'mu': mukclwe; munjili, etc. The syllable 'mu' of such nouns is not a prefix, i.e. the full singular is put into the plural: bamukclwe; bamunjili, etc.

5. Foreign nouns: supuni; motoka; etc. But foreign nouns which can be given the prefix 'i' or 'li' are put into class 5: e.g. isopo (ma); iwindo (ma).

6. Many other words, like.
bemba (ba-), lake.
benye (ba-), relic of a
deceased chief.
cibinda (ba-), successful hunter.
cibulu (ba-), dumb person.
cibusa (ba-), friend.
cilcle (ba-), councillor.
cimbwi (ba-), hyena.
cisongo (ba-), bushbuck.
cilemba (no pl.), bean.
fulwe (ba-), tortoise.
fundi (ba-), craftsman.

fwaka (nc pl.), tcbaccc.
cula (ba-), frcg.
kwindi (ba-), rat.
kalundwe (nc pl.), cassava.
kapcli (ba-), wild pig.
lunshi (ba-), house fly.
makanta (nc pl.), locust.
molwa (ba-), long mounds.
ngoshe (ba-), common cobra.
kafi (ba-), spitting ccbra.
punda (ba-), donkey.
pungwa (ba-), kind of hawk.

The Adjective.

All adjectives have a prefix which must correspond with the noun they specify, cf. Table of prefixes, pg.9. In Bemba therefore the noun always precedes the adjective. e.g. umuntu musuma, a good man.

The comparison: There are different ways of making comparison:

- 1) with the adverb 'ukucila, more'.

 Positive: mwaice uyu ali musuma, this child is good.

 Comparative: mwaice uyu ali musuma ukucila uyo, this child is better than that one.

 Superlative: mwaice uyu ali musuma ukucila bonse, this child is the best of all.
- 2) by the use of verbs: in Positive: -lingana, be equal; -ba pamo, be the same. in Comparative: -cila or -cisha, surpass. in Superlative: by any verb in intensive extension.

Examples: Positive: mwaice uyu alingana na uyo amano, this child is as clever as that one.

Comparative: mwaice uyu acila uyo amano, this child is cleverer than that one.

Superlative: mwaice uyu akwatisha amano, this child is

the cleverest of all.

3) by attributing a quality to one and denying to another: Examples: Comparative: mwaice uyu alepa, uyo talepa iyo, this child is tall that one not: Superlative: mwaice uyu ali musuma, bambi bonse tabali

basuma, this child is good, all others are not good.

Formation of adjectives.

In Bemba there are very few adjectives in the real sense, as e.g.:...suma,gcod; ...bi,bad; etc.

Some ways of making adjectives are:

- 1. by the use of the verbs in the -a-a tense, e.g. nsalu yabuta, white cloth.
- with 'ba na', be with, e.g ali na manc, he is wise (literally: he is with wisdom).
 with the preposition 'of' followed by a noun, e.g. ali wa manc, he is wise (literally: he is of wisdom).
 by the use of adverbs, e.g. ndi mutende, I am well.
 by the use of two nouns: e.g. mulumendo mulimi, a young farmer.

The Verb "TO BE".

General Notes.

- The tenses of the verb "to be" are provided by 2 verb-roots:'li' and 'b'.of. Tables,pg. 16,etc.
 - The tenses are formed by: the personal pronoun or verbal prefix, the tense particle and one of the 2 verb-roots. The verb-root 'b' is ending either in 'a' or 'e'.
- 2. The negative particle is 'shi' for the 'st person and 'ta' for the other persons and impersonal pronouns.
 Note: 'shi' when followed by 'a' becomes 'sha'.
 'ta' is always said first; 'shi/sha' follow 'n'= I.
- 3. The Prefix of the 3rd person: 'he/she/it' changes according to the noun which the verb specifies. In the Tables the prefixes of class I have been used as examples.
- 4. The verb 'ukuba, to be', when followed by 'na', means 'have', literally 'be with'; e.g. ndi no mwele, I have a knife.
 When followed by 'na' and an infinitive, the verb 'ukuba' means 'must', 'have to'; e.g.ndi no kuya, I must go.
- 5. The verb'ukuba', to be, is often used with the prefixes of class 9.
 e.g. pali muntu, there is somebody; takuli mulandu, it
 does not matter; tamuli, there is nothing left.

Notes on the tenses. The numbers hereunder correspond with those in The Indicative Present Tenses.

- 1. The -li tense denctes a temporary state: ndi, I am (actually).
- 2. The -a- tense denotes a permanent state. naba, I am (always).
- 3. The -la-a tense denotes a customary state: ndaba, I am (habitually).
- 4. The --a tense also denotes a customary state, but this tense is seldom used: mba, I am (habitually).

- 5. 'ci' inserted into the present tense, means 'still', noili, I am still.
- 6. The -ala-a tense is used to translate the English 'about to be'. The Past Tenses.
- 7. The -a tense provides the ordinary past; nali, I was.
- 8. The -aci-a tense is a past of to-day; naciba, I was (to-day).
- 9. The -ale-g tense indicates the continuous or customary past;
- e.g.naleba, I was habitually. 10. The -ali-a expresses a permanent state of the past. e.g.naliba, I was (always).

The Future Tenses.

- 11. The -ka-a tense is the real future tense of to-morrow or later.
- 12. The -le-a tense expresses a future of to-day.
- 13. The -akula-a tense denotes a state from now on always.
- 14. The -kala-a tense denotes a distant future state which will continue; nkalaba, I shall be (always, lateron).

The Imperatives.

- 1. this is the real imperative.
- 2. this form means: 'you may be', and is taken from the subjunctive,
- 3. this imperative is used, when insisting on one's command.
- 4. this form means: keep on being.
- 5. -wingaba' or 'shiwingaba' expresses an urgent wish for the future.

The Subjunctives.

- 1. The -e tense expresses an order or wish. It is also used with the prefix 'ka', 'kambe'instead of 'mbe'.

 2. The -le-a tense denctes an order to be earried out to-day.
- 3. The -ka-e tense denotes an order for to-morrow or later.
- 4. The -kale-a denctes an order which should begin and continue in the future.
- 5. The -inga-a expresses an urgent wish for the future.

16 UKUBA - TO BE. INDICATIVE.

PRESENT TENSES.

Tense	Positive	Negative	1	Tense	Positive	Negative
1li	ndi uli ali tuli muli bali	nshili tauli tali tatuli tamuli tabali		22-	naba waba aba twaba mwaba baba	nshaba tawaba taba tatwaba tamwaba tababa
3la-a	ndaba ulaha alaba tulaba mulaba balaba	nshiba tauba taba tatuba taruba taraba		4a	mba uba aba tuba muba baba	same as under No.3.
5. 'ci'	ncili ucili acili tucili mucili cacili			6ala-a	nalaba walaba alaba twalaba mwalaba balaba	nshabe tawabe tabe tatwabe tamwabe tababe

PAST TENSES

7а	nali wali eli twali mwali bali	nshali tawali tali tatwali tamwali tabali	8aci-a	naciba waciba aciba twaciba mwaciba baciba	nshaciba tawaciba taciba tatwaciba tamwaciba tabaciba

17 PAST TENSES, ctd.

Tense	Positive	Negative_	Tense	Positive.	Negative ~				
9ale-a	naleba waleba aleba twaleba mwaleba baleba	nshaleba tawaleba taleba tatwaleba tamwaleba tabaleba	10ali-a	naliba waliba aliba twaliba mwaliba baliba	nshaba tawaba taba tatwaba tamwaba tababa				
	FUTURE TENSES								
11ka-a	nkaba ukaba akaba tukaba mukaba bakaba	nshakabe tawakabe takabe tatwakabe tamwakabe tabakabe	12le-a	ndeba uleba aleba tuleba muleba baleba	nshabe tawabe tabe tatwabe tamwabe tababe				
13akula-a	nakulaba wakulaba akulaba twakulaba mwakulaba bakulaba	nshakulaba tawakulaba takulaba tatwakulaba tamwakulaba tabakulaba	14kala-a	nkalaba ukalaba akalaba tukalaba mukalaba bakalaba	nshakaleba tawakaleba takaleba tatwakaleba tamwakaleba tabakaleba				
=======	twakulaba mwakulaba	tatwakulaba tamwakulaba		tukalaba mukalaba	tatwakaleba tamwakaleba				

THE IMPERATIVES.

	P·c s i t	i v e	Negati	. v e
	Singular	Plural	Singular	Plural
1.	ba	beni	1.wiba	mwiba
2.	ube	mube	2. Wiba	mwiba
3.	shiba	shibeni	3. shiwiba	shimwiba
	akuba	akubeni	4.wilaba	mwilaba
5.	wingaba	mwingaba	5. nga tauli	nga tamuli

UKUBA - TO BE. SUBJUNCTIVE.

Tense ·	Positive	Negative	Tense	Positive	Negative
1e	mbe ule abe tube mube babe	niba wiba eba twiba mwiba beba	2le-a	ndeba uleba aleba tuleba muleba baleba	nilaba wilaba elaba twilaba mwilaba belaba
3ke-e	nkabe ukabe akabe tukabe mukabe bakabe	nikaba wikaba ekaba twikaba mwikaba bekaba	4kale-a	nkaleba ukaleba akaleba tukaleba mukaleba bakaleba	nikalaba wikalaba ekalaba twikalaba mwikalaba bekalaba
5inga-a	ningaba wingaba engaba twingaba mwingaba bengaba		-ingala-a	ningalaba wingalaba engalaba twingalaba mwingalaba bengalaba	

Note: These 'inga' tenses have the following characteristics:

1. the form 'inda' may be used instead of 'inga'.

2. the additional infix 'la' denotes a continuous state or action.

3. there is no proper negative of these forms. It might be translated with:nga nshili,etc.,or with any other negative of Present or Future tense.

4. these tenses are used for Present and Future.

5. they are used to express an urgent wish, e.g. wingesa mailo, please come to-morrow; or to express possibility, e.g. mani engeshiba, who could know.

19 The Copula.

In addition to the verbs 'li' and '-b-', there are three other ways to express: he is, she is, it is, they are, there is, etc.

- 1. The copula 'ni', which is used:
- (a) with nouns of class 1, which have no prefix or which mean profession or gender, e.g.:ni tata, he is my father; ni kafundisha, it is a teacher.

(b) with proper names: ni Mutale, it is Mutale.

- (c) with nouns of class 3 with the prefix 'in/im', e.g. ni mbwili, it is a leopard.
- (d) with prepositions, e.g. ni mu n'anda, it is in the house.

(e) with personal pronouns, e.g. ni ne, it is I.

(f) with demonstrative pronouns, e.g. ni uyu, it is he.

(g) with adverbs, e.g. ni kunc, it is here.

- Note: The copula 'ni' may be either singular or plural, personal or impersonal.

 There is no negative of 'ni'.
- 2. The copula 'e', negative 'te'(contraction of 'ta e').
 This copula may be used:

(a) with every class of nouns.

- (b) with the infinitive form, e.g. e kutila, that is to say.
- (c) with adjectives, e.g. e cikalamba, that is the big one.

(d) with demonstratives instead of 'ni'.

(e) with possessive pronouns, e.g. e candi, that is mine.

(f) with adverbs: e ukc, it is there.

3. The accent copula:

The accent may take the place of the copula, i.e. the copula is omitted and the stressed syllable of the word is lengthened, e.g.instead of ni muti, one says simply muti, the syllable 'mu' being lengthened. In this case the pre-prefix drops.

The Simple Verb

General Notes.

- 1. Verbs are formed by the verbal prefix, the tense particle, the root of the verb and the suffix, e.g. tu-le-cit-a, we are doing.
- 2. The sign of the negative is 'shi' for the 1st person singular and 'ta' for the other persons.

 Note: 'shi' before 'a' becomes 'sha'.

 'ta' is always said first, 'shi/sha' always follow
 the personal pronoun 'n/m', I.
- 3. Verbs do not follow the rules of fusion. The following are the main differences:
- a) the tense particles: -ka; -ika; -inga; -la in -la-a tense; and -ali in the -ali-a and -ali-ile tenses always fuse with the following vowel.
- b) the 'u' of the 2nd person singular always fuses with the following vowel.
- c)also the prefixes 'u/i' of class 2 nouns fuse with the following vcwel.
- d)No fusion between tense particle and the following vowel takes place of: -le; -la in -ta-la-a tense; -a-; -ale; -ala; -akula; -kala; -kale; -ila; and -ingala tenses.
 e) also the negative particle 'ta' never fuses.
- 4. The verbal prefix changes according to the 9 classes of nouns, cf. pg.9. In the Tables the prefixes of class 1 have been taken as example.
- 5. The Simple verb has never a pre-prefix with a pre-prefix the Simple Verb changes into its relative subject tense; e.g. bacita, they have done; abacita, those who have done.

Notes on the different tenses: The verb ukucita, to do is taken as example. The numbers hereunder correspond with those in the Tables on pages 24,etc.

Indicative.

The Present Tenses.

- 1. The -le-a tense indicates that the action is being performed and still going on:tulecita, we are doing.
- 2. The -la-a tense denotes an habit of the agent: tulacita, we dc (habitually).
- tense also indicates an habit of the agent. But this 3. The --a tense cannot stand alone; it needs a completive word. e.g. tulima kalundwe, we (habitually) plant cassava.
- This tense is also used with the pre-prefix 'a' in all persons, except the 1st, singular. With the auxiliary verb 'tala',it expresses then the English 'ever' and 'never'; cf. pg.30
 4. The ta-la-a tense is used to express "not yet".

The Past Tenses of to-day:

- The -a-a tense indicates an immediate past of to-day:nacita, I have done.
 - it is also used as narrative tense with the proper past tense '-a-ile' to start the story, e.g. ilyc naile hu mushi nakumana inkalamo, when I went to the village I met a lion.
 - it is also used to form adjectives, cf. pg. 13.
- 6. The na-a tense indicates that the action took place earlier to-day.
- 7. The -ile tense also indicates a remote past of -to-day. It differs from tense No.6 that it cannot stand alone; e.g. ncitile mulimo, I have done the work.

- 8. The -aci-a tense is also a remote past of to-day. It differs from the tenses 6 & 7 that the action is regarded as done with: nacipwa, it is finished (it does no longer matter).
- matter).
 9. The -acila- tense indicates an action in progress earlier to-day.

Past Tenses of yesterday & earlier.

- 10. -a-ile This is the actual past tense.
- 11. The -ali-ile tense denotes a more remote past.
- 12. The -ali-a tense denotes that the action took place before to-
- day and still persists.

 13. The -ale-a tense indicates an action as continuous or often repeated in the past.

The future Tenses:

- 14. The -ala-a tense indicates the immediate future of to-day. It is used to translate the English 'be about to'.
- 15. The -le-a tense indicates a more remote future of to-day.
- 16. The -ka-a tense is the real Future tense of to-morrow or
- later.

 17. The -akula-a tense indicates that an action starting now will continue in the future.
- 18. The -kala-a tense also indicates continuity in the future, but of an action which will only start in the future.

The Imperatives.

- 1. This is the actual imperative form.
- 2. This form is taken from the subjunctive. It is also used with the prefix 'ka' to express: go and -; and the prefix 'sc' come and -.
- 3. This form indicates an order requiring continuation of an action.
 4.5 & 6 are used for instisting on one's order.

The Infinitive:

- 1. The infinitive of any verb can be used as a noun, cf. class 8.
- 2. The infinitive may be used as exclamation, with cr without 'te pa' e.g.mwaice uyu (te pa) kucenjela, how clever this child is!
- 3. The infinitive may be used, with or without 'ena' to express 'it is true'; e.g. ukwisa (kwena) akesa, it is true, he will come.
- 4. When there are two verbs in a sentence, joined by 'and', the 2nd verb is put into infinitive; it may then still be added, put into the resp. tense; e.g. amwene nkalamo no kwiipaya, he saw a lion and killed it, or amwene nkalamo no kwiipaya aiipeye.
- 'to' and 'for' expressing purpose, is translated by 'of'; e.g. menshi ya kunwa, water to drink.
- 6. The copula 'e' followed by the infinitive, expresses the English 'do you call this', e.g. bushe e kubomba, do you call this work.
- 7. The infinitive may be given the infix 'la' to express duration, e.g.aleko kulalima, he stopped cultivating (for good).
- 8. The negative form of the infinitive may be formed by:

 - a) the negative particle 'shi'; e.g.ukushibomba, not to work.
 b) prefixing 'ukukana'(refuse) or 'ukubula'(lack); e.g. ukukana (cr ukubula) bomba, not to work.
 - c) 'na', and, followed by 'iycc'; e.g.no kuleta iyoc, not to bring.
- 9. The preposition 'pa' with infinitive forms the participle Present e.g.pa kuya, leaving or when leaving.

The Subjunctive

Notes regarding the Subjunctive see on pages 15 and 18 'Note'.

UKUCITA - TO DO. INDICATIVE.
PRESENT TENSES.

Tense	Positive	Negative	Tense	Positive	Negative
1le-a	ndecita ulecita alecita tulecita mulecita balecita	nshilecita taulecita talecita tatulecita tamulecita tabalecita	2la-a	ndacita ulacita alacita tulacita mulacita balacita	nshicita taucita tacita tatucita tamucita tabacita
3a	ncita ucita acita tucita mucita bacita	same as under No.2	4.ta-la-a		nshilacita taulacita talacita tatulacita tatulacita tamulacita tabalacita
		PAST TENSES	of to-day.		
5e-a	nacita wacita acita twacita mwacita bacita	nshacita tawacita tacita tatwacita tamwacita tabacita	6.na-a	nincita nucita nacita natucita namucita nabacita	nshicitile taucitile tacitile tatucitile tamucitile tabacitile
7ile	ncitile ucitile acitile tucitile mucitile bacitile	same as under No.6	8aci-a	nacicita wacicita acicita twacicita mwacicita bacicita	nshacicita tawacicita tacicita tatwacicita tamwacicita tabacicita

Note: The Negative of tense 5 is also nshicitile, etc. s under No.6.

PAST TENSES of to-day, ctd.

Tense	Positive	Negative	Tense	Positive -	Negative
9. -acila-a	nacilacita wacilacita acilacita twacilacita mwacilacita bacilacita		a	•	
10. -a-ile	nacitile wacitile acitile twacitile twacitile mwacitile bacitile	nshacitile tawacitile tacitile tatwacitile tamwacitile tabacitile	,11.	malicitile walicitile alicitile twalicitile mwalicitile balicitile	nshacitile tawacitile tacitile tatwacitile tamwacitile tabacitile
12. -ali-a	nalicita walicita alicita twalicita mwalicita balicita	same as under 11	13. -ale-a	nalecita walecita alecita twalecita mwalecita balecita	nshalecita tawalecita talecita tatwalecita tamwalecita tabalecita

THE FUTURE TENSES.

Tense	Positive	Negative	Tense	Positive	Negative	
14ala-a	nalacita walacita alacita twalacita mwalacita balacita	nshacite tawacite tacite tatwacite tamwacite tabacite	15le-a	ndecita ulecita alecita tulecita mulecita balecita	same as under 14.	
16ka-a	nkacita ukacita akacita tukacita mukacita bakacita	nshakacite tawakacite takacite tatwakacite tamwakacite tabakacite	17. -akula-a	nakulacita wakulacita akulacita twakulacita mwakulacita bakulacita		
18. -kala-a	nkalacita ukalacita akalacita tukalacita mukalacita bakalacita		ta ta			

The Imperatives.

Present Tense.

	Positi	<u>v е</u>	Negative				
	Singular	Plural	Singular .	Plural			
1.	cita	citeni	wicita	mwicita			
2.	ucite kacite sccite	mucite kamucite somucite	wicita	mwicita			
3.	akucita	akuciteni	wilacita	mwilacita			
4.	shicita	shiciteni	shilekc kucita	shilekeni ukucita			
5.	wingacita	mwingacita	wingalekc "	mwingaleka "			
6.	shiwingacita	shimwingacita	shiwingsleke "	shimwingaleka "			
7.		natulecita		twicita			
8.	leka ncite	lekeni ncite	wileka ncite	mwileka ncite			

Future Tense

The Subjunctive of the Future Tenses are used as imperatives for both, Singular and Plural.

The Infinitive.

Positive ukucita

Negative

ukushicita ukukana cr ukubula cita na kucita iyac.

UKUCITA - TO DO. SUBJUNCTIVES

Tense	Positive	Negative	Tense	Positive	Negative
1e	ncite ucite acite tucite mucite bacite	nicita wicita ecita twicita mwicita becita	2le-s	ndecita ulecita alecita tulecita mulecita balecita	nilacita wilacita elacita twilacita mwilacita belacita
3ka-e	nkacite ukacite akacite tukacite mukacite bakacite	nikacita wikacita ekacita twikacita mwikacita bekacita	4kale-a	nkalecita ukalecita akalecita tukalecita mukalecita bakalecita	
5. -inga-a	ningacita wingacita engacita twingacita mwingacita bengacita		-ingala-a	ningalacita wingalacita engalacita twingalacita mwingalacita bengalacita	

COMPOUND TENSES

Past of to-day

Positive:

Negative:

nali ndecita I was doing

nali nshilecita I was not doing

wali ulecita

wali taulecita

etc.

etc.

Pluperfect: 'I had....' is made up with 'ali' and one of the following three Past tenses:

Positive:

Negative:

1) nali nacita I had done

nshicitile

nali nincita

taucitile tacitile

nali ncitile

etc. for all three kinds

_1. Present tense with 'ci', still.

Positive:

Negative

ncili ndecita I am still doing

nshilecita I am not doing : taulecita

ucili ulecita acili alecita

etc.

etc.

2. Past Tense.

Positive:

Negative:

ncili nacita I was still doing ucili wacita etc.

nshicitile I was not doing

30 AUXILIARY VERBS

1. kwisa & kuya = come to & go to:

ndeisa cita, I como to do uleisa cita etc.

ndeya cita, I go to do la uleya cita etc.

Note: All tenses in positive & negative are used. Both verbs. can also be said with 'ku' as expressing purpose and the infinitive: e.g. ndeya ku kumona, I go to see.

- 2. leka,a)allow, is used as Imperative: leka ncite = let me do b)in order to, v.g. muleke tubombe bwino.
- 3. kana = refuse, not, prevent, is used to provide a negative of: a) the Infinitive: v.g. kukana bomba = not to work.
 - b) the Subjunctive: v.g. pakuti akane bomba = so that he won't work.
- 4. <u>kubala</u> or <u>kutala</u> = <u>to do first</u>

 this Auxil.verb is used in all tenses and both verbs are put in the same form: v.g.

ndebala ndecita, or nabala nacita or nkabala nkacita ulebala ulecita wabala wacita ukabala ukacita etc.

-tala is also used to express 'ever' and 'never'. The verb which follows 'tala' is put into the --a tense with the pre-prefix 'a', cf.pg.21,3. e.g. bushe watala aumone nkalamo, have you ever seen a lion? Nshatala mone nkalamo, I have never seen a lion.

5. pana or swa = nearly, almost. 31

The accompanying verb is put into the Subjunctive.

Immediate Past:

napana ncite I almost did wapana ucite

or nacipana ncite I nearly did wacipana ucite

etc.

Past of today:

etc.

Remote past:

mpene ncite I nearly did

napene ncite I almost did

6. suka = finally, at last (with all tenses); the verb is put into different ways at different tenses, v.g.

Present:

etc.

Past of to-day

ndesuka ncite I do finally ulesuka ucite

nasuka nacita I did finally wasuka wacita

etc.

Future : nkasuka nacita I shall do finally.

7. lala = for ever, once for all, entirely. (with all tenses);
both verbs are in the same tense. v.g.
alala alileko kutema = he stopped entirely lopping trees, or
nulala nuleko kulya = you have stopped completely eating.

EXTENDED FORMS OF THE VERB

By adding certain syllables the roots of many verbs may be extended. These extended verbs have various different meanings.

1. The Passive Extension

General rule: in the active voice the verb ends in 'a'.
in the passive voice it ends in 'wa'.
e.g. kwita (to call); kwitwa (to be called).

Exceptions: 1) verbs ending in 'sha' have 'iwa': kutasha, kutashiwa.
2) " 'wa' 'ikwa': kutemwa; kutemwikwa.
3) " 'ya' preceded by a vowel have 'ikwa'

v.g. kufwaya; kufwaikwa.

4) " 'ya', preceded by a consonant have 'iwa'
v.g. kulya; kuliwa.

Note: 'by' is 'ku/kuli': e.g.he is bitten by a snake, asumwa ku nsoka.

2. The Stative Extension

is used to express a state. Such verbs end in : ika, eka, uka.

examples: simple verb: stative verb

kutula to pierce kutulika to be pierced kumona to see kumoneka to appear konaula to spoil kusangula to change kulepula to tear kutoba to break kutulika to be pierced kumoneka to appear konaika to be spoiled kusanguka to become kulepula to be torn kutobeka to be broken

Note: these forms cannot be used when the agent is mentioned; e.g. mbale yatobeka, the plate is broken; but mbale yatobwa kuli Mutale, the plate has been broken by Mutale.

3. The Applicative Extension

is used to express: instead, on behalf of, for, from, etc. It is obtained by ending the verb in: 'ela', 'ila', 'ena', 'ina'.

Examples: simple verb: applied form:

kusosa to speak kusosela to speak for somebody. kutuma to send kutumina to send to somebody. kufwa to die kufwila to die for somebody.

exceptions: verbs ending in 'ola' have 'wela';
e.g. kusombola to advertise, kusombwela (applied form).

verbs ending in 'ona' have 'wena', e.g. kumona to see, kumwena (applied form).

verbs ending in 'ula'or 'ulwa' have 'wila'; e.g. kulwa to fight; kulwila (applied form).

verbs ending in 'una' have 'wina'; e.g. kwanuna to take away, kwanwina (applied form).

4. The Reflexive Extension

is used to express: 'self'.
It is obtained by prefixing 'i' to the verb stem.

examples: simple verb: reflexive verb:

kutemwa to love, kuitemwa to love oneself. kupata to hate; kuipata to hate oneself. kukana to refuse, kuikana to deny oneself.

Note: The pronoun '...ine, self' may be added for emphasis.
v.g. aitemwo mwine, he loves himself,
baitemwa bene, they love themselves.

5. The Reciprocal Extension

is used to express: each other, one another.

It is obtained by ending the verb in 'ana', 'anya'.

examples: simple verb: reciprocal verb

kutemwa to love

kutemwana to love one another

kulolesha to look

kuloleshanya to look at

Note: in the Past tense 'ana' becomes 'ene', v.g. batemwene; 'anya' becomes 'enye', baloleshenye.

The Causative Extension.

is used to express : to cause to do; to make do.

It is obtained by ending the verb in 'ya, fya, sha, esha, isha,

and ika'.

examples: simple verb:

causative verb:

kufumya to put out kufuma to go out to lose kuluba to be lost kulufya

kufika to arrive kuleka to let be to cause to arrive kufisha

to forbid kulesha

kulwala to be sick kulwalika to cause to be sick

The Completive Extension.

is used to express that an action is thoroughly done. It is obtained by ending the verb in : 'ilila, elela, enena, inina.

examples:

simple verb:

completive verb:

kufika to arrive kupola to recover kupena to be mad

kufikilila = quite arrive kupolelela to recover compl. kupenena to be compl. mad.

8. The Intensive Extension

is used to express intensity or increase in quantity. It is obtained by ending the verb in : 'esha', 'isha'.

examples:

kwikata to hold kwikatisha to kwenda to go kwikatisha to hold firmly. kwendesha to go quickly.

9. The Frequentative Extension

is used to express frequency or extent. It is obtained by ending the verb in 'ula'.

examples: simple verb:

kuuma to beat kulasa to wound

frequentative verb: kuumaula to beat all over.

kulasaula to cause many wounds.

10. The Reduplicated Extension

is used to signify repetition of an act. It is obtained by repeating the verb stem.

example: simple verb: kusosa to say reduplicated verb:

kusosa sosa to say often. Note: in the past tense only the repeated verb stem has the ending; e.g. nasosa sosele, I said often.

- The adverb 'fye', when added to recuplicated verbs, has the meanings: in vain, aimlessly, carelesslay, without reason, etc.
- The same adverbs are also expressed by a reduplicated verb stem which is prefixed by 'ci' and ending in 'e'.

examples: aseka seka fye or aseka cisekeseke, he laughs without

aenda enda fye or aenda ciendeende, he goes aimlessly. abomba bomba fye or abomba cibombebombe, he works carelessly.

11. The Reversive Extension

Note: Such reversive forms can be changed into stative-reversive verbs by changing olola into oloka, or ulula into uluka. v.g. kupombolola (unwind); kupomboloka (to be unwound) kupangulula (unpack); kupanguluka (to be unpacked).

a second be always from the experience of

The MURERALS.

- 1. Quasi-Humerals.
 - Quasi-Numerals are called the adjectives: ...mo, ...onse, ...eka, ...mbi.
- a) ...mo, in singular means 'one' and in plural 'some', 'a few'.

 When preceded by 'nelyo', 'nangu', 'nangula' it means: 'no one',
 'none', 'not any', 'not even one', etc. The verb is put into
 the negative: nshacitile nangu umo, I did it not even once.
- The duplication ...mo ...mo in singular means: one by one',
 'each one',etc.; in plural it means: some', a few'; it also
 serves to translate: some...., others.'

 Examples: muleisa umo umo, you will come one by one.

 bamo (or bamo bamo) bafika, some (or a few) have come.
 bamo basose fi, bambi basose fyo, some say this,
 others say that.
- ...mo ...ine means 'the same', e.g. cimo cine, just the same.
- b) ...onse, in singular means 'each', 'everyone', 'whoever'.

 e.g. muntu onse, everyone or whoever. It also means 'all'

 with nouns which have no plural, e.g. munani onse, all relish.
 - ... onse in plural means 'all', e.g. bantu bonse, all men.
- ...onse is also used as conjunction with the prefix 'li' or 'ci' as lyonse, each time, whenever. conse, either, e.g. conse kuti waisa atemwa iyoo, you can either come or not.
- The duplication ...onse ...onse is used as 'konse konse' on both sides.
- c) ...eka means 'alone', 'only'. It has no prefix with class 1.s. The duplication ...eka ...eka means 'nothing but', 'pure'.

- d) ...mbi means 'other', 'another', in the sense of 'replacement'. na ...mbi means 'another' in the sense of 'addition'.
 - The duplication ...mbi ...mbi can be used to express:
 (i) emphasis, e.g. cimbi cimbi, something quite different.
 (ii)great distance, e.g. pambi pambi or kumbi kumbi, far away.
- Rules guiding quasi-numerals and simple-numerals:
 - a) The quasi-numerals and the first five cardinal numbers are real adjectives and have therefore the prefix of the noun they qualify.

 With nouns of class 1, their prefix is however 'u' and not 'mu' as with other adjectives. Note also: 'u' drops before 'o' and 'e', e.g. muntu umo, muntu onse; muntu eka.
 - b) The place of both (quasi-numerals and simple-numerals) is after the noun and before other adjectives; e.g. leta amani yatatu yasuma, bring three good eggs.
 - c) They never have an initial vowel.
- d) They can be used substantively with the prefix of the noun which they qualify, e.g. leta mani, na limbi, bring eggs, another one still.
- e) In abstract counting the prefixes of class 4 are used, e.g. cimo, fibili, etc. or cimbi, ceka.
- f) Their beginning vowel never contracts with the preceding one, except 'ikumi'.

CARDINAL NUMBERS

- 2 fibili; ...bili "
- 3 fitatu; ...tatu "
- 4 fine; ...ne
- fisano; ... sano
- 6 mutanda
- cine lubali
- 8 cine konsekonse
- 9 ,pabula

- 10 ikumi limo 11 ikumi limo na cimo 12 ikumi limo na fibili etc.
- 20 makumi yabili
- 21 makumi yabili na cimo

- 30 makumi yatatu
- 40 makumi yane
- 50 makumi yasano
- 60 makumi mutanda
- 70 makumi cine lubali
- 80 makumi cine konsekonse

- 90 makumi pabula 100 mwanda umo 101 mwanda umo na cimo etc.

- 200 myanda ibili 1000 alufu (ba-); tausandi (ba-)
- Note: The Cardinal Numbers 1 5 are adjectives. one, ...mc with class 'mu/ba' takes 'umo' in singular and not mumo; e.g. one man, muntu umo.

ORDINAL NUMBERS

- 1 cimo; ...mo (as adj.) The Ordinal Numbers are made out with the verb "-lenga, cause" and the Cardinal Number, e.g. the first man: muntu walenga umo, or, the fourth book, citabo calenga fine.
 - The first can also be translated by ...ntanshi, or,... pa kubala. The last is: ... pa kulekelesha.
 - once, twice, etc. are translated by the noun "muku, time "and the Cardinal Number, e.g. muku umo, miku mutanda, etc.
 - firstly, pa kubala, ca bumo secondly, pabili, ca bubili thirdly, patatu; ca butatu forthly, pane; ca bune fifthly, pasano; ca busano sixtly, pali mutanda; ca mutanda etc.

lastly, pa kulekelesha.

POSSESSIVE PRONOUNS

...andi, my,mine ...esu, our,ours ...obe, thy,thine ...enu, your,yours. ...akwe, his,her, its. ...abo, their,theirs.

Note: - The poss.pronouns require a prefix like the adjectives.

- Class 1 uses the u-prefix in the singular. - u before o drops, e.g. muntu obe, not wobe.

- u before: a,e,1, becomes w. - i before: a,e,0, becomes y.

- ...akwe, & ...abo are only used with nouns of class 1.

ITS / THEIR (with nouns of all other classes)
is expressed with the suffix ...ko which has as prefixes
the one of the gen.case:"of" which is followed by the one
of the noun to which it refers. e.g. imbwa na bana baiko,
the dog and its pups (lit. the dog and the pups of it).

PERSONAL PRONOUNS.

I. when used alone or to emphasise:

pers.pronouns in connection with: negative it is alone positive self ne mwine nine ine neka I, me ine ine tene we mwine iwe tewe iwe weka thou, thee iwe niwe uyu eka uyu teo ni uyu umwine he, she, it uyu fwe bene ifwe tefwe nifwe ifwe fweka ifwe we,us . mwe bene imwe mweka imwe imwe temwe nimwe you they, them aba aba tebo ni aba aba beka abene.

Note:-The following abbreviations take place: ne for ine;
we for iwe; fwe for ifwe, mwe for imwe.
-There is no proper pers.pronoun for the 3rd person, the
demonstratives are used instead.

II. The personal pronouns as part of the verb.

1. when subject:

positive:		examples:	negative:	examples:
I	n/m	ncita, I do	ns h i	nshicita
thou	∙u	ucita etc.	tau	taucita
he,she,	it, a	acita	ta	tacita
we	tu	tucita	tatu	tatucita
you	mu	mucita	tamu	tamucita
they	ba	bacita	taba	tabacita

2. when object:

		positive	negat _i ve
me	n/m	antemwa	tantemwa
thee	ku	akutemwa	takutemwa
him,her,it,	mu	tumutemwa	tatumutemwa
us	tu	atutemwa	tatutemwa
you	mu	amutemwa	tamutemwa
them	ba	tubatemwa	tatubatemwa.

The pronouns of the 3rd person change with the various classes. They have been laid down in page 9, under: verb.

THE DEMONSTRATIVES.

				THE DESIGN	OMOTIGETTA	⊆•		
cla	ss	"this here"	"this"	"that"	"ihat yonder"	Demonstr. with: not	in conn same, self	ection however
1	s. pl.	uno bano	uyu aba	uyo abo	ulya balya	teo tebo	wine bene	ena bena
2	s. pl.	uno ino	uyu ii	uyo iyo	ulya ilya	teo teyo	wine ine	wena yena
3	s.	ino luno shino	ii ulu ishi	iyo ulo isho	ilya lulya shilya	teyo telo tesho	ine lwine shine	yena lwena shena
4	s. pl.	cino fino	ici ifi	ico ifyo	cilya filya	teco tefyo	cine fine	cena fyena
5	s.	lino luno kuno buno yano	ili ulu uku ubu aya	ilyo ulo uko ubo ayo	lilya lulya kulya bulya yalya	telyo telo teko tebo teyo	line lwine kwine bwine yene	lyena lwena kwena bwena yena
6	s. pl.	kano	aka utu	ako uto	kalya tulya	teko teto	kene twine	kena twena
7	s.	buno	ubu	ubo	bulya	tebo	bwine	bwena
8	s.	kuno	uku	uko	kulya	teko	kwine	kwena
9	s.	kuno muno pano	uku umu apa	uko umo apo	kulya mulya palya	teko temo tepo	kwine mwine pene	kwena mwena pena

Note: 1. The demonstrative: "this here" is seldom used.

2. The negative, see under "not", can also be expressed with the negative: "te" + demonstrative + neg.part.: "iyo".

6. g, this man not, te runtu uyu iyo.

THE RELATIVES.

		subjec		which
	class	person	sing.	plural
,	1	1 2 3	ne u we u u	fwe ba mwe ba aba
	2	3	u ·	i
	3	3	i/ulu	ishi
	4	3	ici	ifi
	5	3	ili/ulu u <u>`</u> u/ubu	ауа
	6	3	aka	utu
	7	3	ubu	/
	8	3	uku	/
	9	3	uku/umu	1

2.when object singular	: whom/which/that. plural
ne o we o uo	fwe bo mwe bo abo
uo	iyo
iyo/ulo	isho
ico	ifyo
ilyo/ulo uko/ubo	ayo
ako	uto
ubo	
uko	/
uko/umo/apo	/

Notes:

1. When the relative is subject, the negative particle 'shi' is used and not 'ta'; e.g. ushisumina, one who does not believe.

 The rel.object may be omitted when the noun to which it refers is expressed; e.g. citabo waleta cili kwi, where is the book which

you brought?

3. 'whose' may be omitted, e.g. mwaice wishi afwile, the child whose father died. It can also be expressed by means of: a) the relat. object: mwaice uo wishi afwile, b) the poss.pronoun: mwaice wishi wakwe afwile, c) the genet.particle 'of': mwaice we shina lya Mutale, the child whose name is Mutale.

5. '...ntu' means 'being'/the one which'. It is used like an adjective, both as subject or object: bakolwe bantu bacenjela, monkeys are clever beings; nanda intu wakulile, the house which you built.

SOME INTERROGATIVES:

- 1. ani, pl. bani, who? / whom? It changes into 'nani' / ni bani' a) with a demonstrative: uyu nani, who is this one; b) with a verb: nani aisa, who has come.
- ani/bani with the pers.pronoun of 1st & 2nd persons:
 nine ani, who am I, niwe ani (or ni wani), who art thou,
 nifwe bani, who are we, nimwe bani, who are you.

- Note: ishina lyobe ni wani? what is thy name? ishina lyenu imwe ni bani? what is your name?

- 2. 'whose' is translated by -a kwani, pl. -a bani, if it refers to a noun of class 'mu/ba', ncito ya kwani? pl. ncito ya bani?, whose work is this? When it refers to nouns of all other classes it is translated by 'nshi': makasa ya nama nshi? whose traces are these? (lit.:the traces of which animal).
- 3. <u>nshi</u> can mean: a) what/which: wasosa nshi? what have you said? muti nshi? which tree?

b) what sort: bantu nshi? what sort of people.

c) for what purpose: ulukasu ulu lwa nshi? what is this hoe for?

- nshi is also used to transcribe 'whose', cf. No.2, whose'.
- nshi is never said first, it always follows a word: ulefwaya nshi?
what do you want?

- 4. cinshi/finshi, what? When used alone it is placed at the beginning of the sentence: cinshi ulefwaya, what do you want? When used with 'ico/ifyo' and 'bushe' it stands at the end of the sentence: ico waishile bushe cinshi? what did you come for? cinshi/finshi means also 'why?': cinshi waisa? why have you come?
- 5. shani , how?/ what?: abomba shani? how did he work? ati shani? what did he say?

Note: Questions are indicated in 3 ways: by the particle 'bushe',
by interrogative words as: lilali, when, ...nga, how much / many, etc.
'bushe' is in such sentences omitted.
by raising the tone level of the sentence.

The Direct Speech.

The direct speech is introduced by one of the following tenses of 'ukuti', say:

Present		Immediate past	Past & Future.
ndeti:" uleti aleti tuleti muleti baleti	•	nati: " wati ati twati mwati bati	nati:" auti ati atuti atuti amuti abati.

Note: The words following 'ti' must be the actual words spoken.

Examples: ndesosa ndeti: nkaya mailo, I say, "I shall go to-morrow. baipusha bati: kuti twaya, they ask: "can we go".

mwasosele amuti: "ee, kabyeni", you said: "yes, go."

tukepusha atuti: "tukaye kwi?", we shall ask: "where

could we go to.

Note: With a verb in negative 'ukuti' is used as in the indirect speech. e.g. I did not say: "I saw him", nshasosele ukuti namumwene.

The Indirect Speech.

The infinitive 'ukuti' is used to translate 'that'. The verb of the indirect speech is put into the Indicative:

Examples: asosa ukuti akaya mailo, he said that he would leave to-morrow.

nakwebele ukuti naishibo mulandu, I told you that I know the case.

The Prepositions.

- Many prepositions are expressed by means of the applied form of the verb. cf.pg 33,3.
- The prepositions: pa, ku, mu (on,to,in/into) are used before common nouns and names of places which do not derive from proper nouns, e.g. pa mumana, on the river; ku mwandi, at my home; mu n'anda, in the house or into the house.
- The preposition 'pa' is also used to form the gerund, e.g. pa kufika, arriving.

- The prepositions: pali, kuli, muli, have the same meanings as:

pa, ku, mu. They are used:

(a) before proper nouns and names of places which derive from proper nouns. e.g. kuli Mutale, to Mutale (personally or to his village).

(b) before the terms of relationship, e.g. kuli tata, to my father.
(c) before nouns of class 1 which have no prefix, e.g. kuli bwana,

to the master.

(d) before quasi-numerals: e.g. kuli bonse, to all (men). another.

(e) before the Cardinal numbers: 1 - 5.

(f) before demonstrative, personal and relative pronouns.

(g) before the days of the week: Monday to Friday.

The days of the week:

mu nshiku ya Mulungu, Sunday pali cine, Thursday pali cimo, Monday pali cisano, Friday pali cibili, Tuesday pa cibelushi, Saturday.

pali citatu, Wednesday

Note: 1. it means also: on Sunday, etc.

cne can also say 'muli' instead of 'pali'.
 'pa Mulungu' is also used instead of 'mu nshiku ya Mulungu'.

- The prepositions 'kwa', 'mwa' before names mean: to or in the house or village of.

The Conjunctions: 'na' & 'nga'.

'na' can mean 'and', 'with', 'even'.

'na...o' means 'also', e.g. ici naco, this (thing) also.

'na'--- 'na', means both, e.g. na Mutale na Mulenga, both Mutale and Mulenga.

With nouns 'na' is repeated before each noun, e.g. Mutale na Mulenga na Cileshe, or even: na Mutale na Mulenga etc.

With verbs 'na' is never used before a conjugated form; it is either omitted or it is followed by the infinitive of the 2nd verb.

e.g. ukese taulile, taunwene or ukese taulile no kunwa taunwene, you will come without having either eaten nor drunk.

'nga' can mean:

- 'when', e.g. nga waisa, when you come.
 'if', e.g. nga waisa, if you come.
 'as if', 'like', e.g. ali nga ine, he is like me.

'nga' is also used:

- instead of 'na' in the meaning 'what about', e.g.nga nine, what about me.
- in the form 'ni cikanga', it is as if, nearly, almost.
 in the form 'ngefyo' meaning 'indeed', 'certainly', 'is this not so', e.g. Mutale tele ngefyo yu, Mutale has not left, indeed there he is.
- 4. as adverb 'nga' is found in the form 'nganshi', very much.
- in case of 'conditio realis': nga walwala ndeita badoktala, if you are ill, I will call the doctor. in case of 'conditio irrealis': walwele nga naita badoktala, if you were ill (but you are not), I would call the doctor.

The Adverbs

Many English adverbs can be translated into Bemba by the use of:

- 1.verbs, e.g. fyafula, enough.

 2.the intensive extension of the verb, cf. pg.35,8.

 3.some tenses, cf. pg.21, Nos.2,3,4, pg.22, No.13,14,17,18.

 4.auxiliary verbs, pg.30, No.4, pg.31, Nos.5,6,7. pg.49,5.

 5.nouns and adjectives, e.g.ulubilo, quickly, ububi, badly, icibi, much.

 6.interrogatives: shani, nshi. e.g. nelyo wabomba shani, no matter how hard you work; alabomba nganshi, he works hard.
- Note: 1. some adverbs are peculiar to certain verbs: -buta tutu, be very white, fita fititi, be very black; -kashika ce, be very red; -uma ndi, be very hard; -nunka pipi, smell very bad; -isusha pa, fill up to the brim, -isula pa, be full to the brim.
 - 2. when adverbs of time are accompanied by other words to add exactness or emphasis, the prefix of class 5 'li' is used, e.g. lelo line, just to-day, mailo lyena, as for to-morrow.

The meanings of the adverb 'fye'.

- 1. its primary meaning is: no ,nothing , empty . e.g. itumba lili fye, the pocket is empty; bushe nulwala? iyoo ndi fye, are you ill? no, I have no illness; cili fye, it does not matter.
- it means also: only, merely, aimlessly, in vain; nothing but, etc. e,g. naisa fye, I came aimlessly, muntu umo fye, only one man, wabepa fye, you are nothing but a liar.
- 3. it may also be used to add intensity; e.g. apusuka fye kwempe, he had a narrow escape; tuli fye abengi, we are very many, abutuka fye ulubilo, he ran very fast.

Miscellany

- 1. 'kuti' & 'tekuti'.
- 'kuti' means: can, could, may, might, probably, possibly, etc. It is used with the -a tense for instantaneous action and the -ala tense for continuous action, e.g. kuti aisa, he can come, kuti alaisa, he can always come.
- 'tekuti' or 'teti' is the negative of 'kuti'. It is always followed by the Subjunctive.e.g. tekuti (or teti) ese kuno, he should not come here.
- 2. 'ukuti' or 'pakuti'.
 - both mean: in order to. They are followed by the subjunctive. e.g. ukuti (or pakuti) eshibe, that he may know.
- 5. 'e mukuti' or 'e mukutila' means: that is to say; i.e.
- 4. 'fyakuti na fyakuti' means: that and that, many things, too numerous to tell.
- 5. 'ti' can mean: before, if it is put in negative with -la tense and. followed by the subjunctive. e.g. tukemo bushiku, mukolwe talati alile, we shall leave at night before the cock crows.
 - 'ti' can also mean: when. It replaces then the conjunctions: cilya, lilya, ilyo. It is followed by -le tense in indicative, to indicate present time or by a-tense in subjunctive, to indicate past time, e.g. bati balelya, when they were about to eat; bati balye, when they had eaten.

6. The suffixes: ko, mo; po.

- They are abbreviations of the adverbs: uko, umo; apo.
- Sometimes they need to be translated, e.g.ilyo nafikako, when I arrived there.
- Often they are mere suffixes which do not need translation, e.g. nalundapo, I added.
- Sometimes they change the sense of a verb. e.g. -konka means 'follow', but -konkapo means 'continue'.
- When placed after a noun, these suffixes mean: in addition, e.g. leto lukasu ne sembepo, bring a hoe and an axe.

```
1. of time:
                                       2. of place:
nomba,
                                      kuno, pano,
                                                         here.
                    now.
nomba telyo or
                                      uko,
                                                         there.
  te nomba iyoo, not now
                                      muno,
                                                         in here.
                    just now.
long ago,
                                       pa mulu,
                                                         above, up.
no.nba line,
kale,
                                      pa mulu wa,
                                                         on top of.
                    formerly.
                                      mwisamba,
                                                         below, beneath.
kuntanshi,
                    later on,
                                      pe samba
                    in future.
                                      mwisamba or pe-
                                                         at the bottom of.
limbi
                    another time.
                                       samba lya,
                                      kumbi, pambi, elsewhere.
kumbi kumbi fye, quite elsewhere.
Eabili, nakabili
                    again.
elyo,
                    then.
ilyo, cilya, lilya when.
                                       pepi, mupepi,
                                                         near.
                    when?
                                       pepi na ku,
                                                         near to.
lilali, int.pr.
                                       kutali, patali,
                                                         far, afar.
apo,
                    since.
                                                          far from.
lucelo, morning, in the -
                                       kutali na ku,
lucclo celo, early in the -
                                       mukati (ka),
                                                          inside (of)
                    afternoon pakati (ka), in the middle (always. kunse, panse, va), outside (of). for ever & ever.ku mbali (ya), alongside.
cungulo, evening, afternoon
                                                          in the middle (of).
pe,
pe na pe,
limo limo,
                                       kuntanshi (ya), in front (of),
                  . sometimes.
nshita ikalamba, a long time.
                                                          before, forwards.
apo pene, at once, already.
                                      kunuma, panuma (ya), behind.
panshi, on the ground.
mu nshita nshi, at what time.
                                       panshi,
lubali(lwa)
kasuba shani,
                    at what time.
                                                          on the side (of).
nshita ni shani? what time is it? kubili kubili, on both sides.
                                       konse konse,
bwangu,
                    quickly.
                                                          everywhere.
lubilo,
libili libili
                                       mpanga yonse, kuno ishilya (lya), on this side
                    often.
                                       peshilya (lya), on that side (of)
pa nshita inono
                    soon.
lelo,
                    to-day.
                                       nangu kumo,
                                                         nowhere.
mailo,
                    to-morrow.
bulya bushiku, day after to-morrow,
                day before yesterday.
```

3.Adverbs of manner:

well, nicely, all right. nangu bwino, bwino bwino, very well, etc. all right. cisuma, bubi; buhi bubi badly, very badly. not so badly. eyefilyako, sana sana much; very much. much, badly. icibi, apakalamba, to a great degree. nganshi, very much. panono, little. panononono, very little. panono panono, slowly. only, just. fye, buce buce, slowly. quickly. bwangu, ku cilafi, out of forgetfulness. wilfully. ku mufulo, na maka, with strength. gently. no luse, no mute, zealously. silently, calmly. tondolo, shilili, fyafula, enough. too little. cacepa, cine cine, really. together. pamo, pali bufi, especially.

Conjunctions:

although. nangu ... nangu neither ... nor. except. kano, cikulu, kulila, provided that. it is as if. cikanga na, and. na, also. na...0 nomba, lelo, but. moreover. kabili, then. kabinge, because. pantu, 1co, apo, e calenga, kanshi, therefore. ukuti, pakuti, ifyo, filya, that, so that. as, just as, atemwa ... atemwa, either .. or. nga, if, as if, in case. in the same manner. filya,

Verbs with Idiophones:

-kosa ndi, be very hard.
-wa mpu, fall heavily.
-isula pa, be full to the brim.
-buta tutu, be very white.
-kashika ce, be very red.
-fita fititi, be very dark.
-nunka nu, smell strongly.
-uma ndupi ngwa, clap hands with much noise.
-uma lupi mpa, give a heavy

slap in the face.

Some Interjections.

- 1. to express astonishment: yaba, yangu, yangwe, ala, etc.
- 2. to express joy: eya.
- 3. to express fear: yangu, owe, iye.
- 4. to express pain: yangu, owe, iye.
- 5. to express impatience: ala, yangwe, abwe.
- 6. to express protest: awi, awe, alai, ala.
- 7. to express disapproval: ata, ata se, alai, yawe.
- 8. to express encouragement: eya, mwandi, mwandini, ale, aleni
- 9. to call attention: lelo,(lelweni),look out, ati (atini),is it not so!, bati (batini),same as ati.
- 10. to gain time for thought: awe, kabili, kabinge.

Some Lower Standard Examinations.

Vernacular into English:

- A. Kumushi wesu kuno takuli kupamfiwa kwine uno mwaka. Kuba kwena twapamfiwe sana uyu mwaka pa mulandu wa nsala. Lelo ibukisha ifyo imfula tayalokele icilingile. Twabombeshe na maka yonse lelo ta-kwali fyakulya. Ecalenga abaume abengi bayile kumbi ku kubomba pakuti bamone ifyo balekabila. Nomba muno mushi abaume ku kulima mabala babula. Cinshi tukacita? kumfwa abana bafwaikwa mwisukulu inshiku shingi, tukafwa ku nsala nakabili uno mwaka.
- B. Pa kufika ku Boma napapile pa kumona abasungu bafula. Kanshi baikala mu mayanda umo mwine tucita nefwe. Lelo amayanda yabo yaba ya matafwali te ya fimiti. Kwaba ne n'anda imbi ikalamba iyainikwa cipatala. Uko kwine namwene abantu abengi balecula ku malwele yaibela. Aba bantu te pa kusungwa bwino. Kwaba ba doctor babili baleafwa balwele aba. Mu nshiku mu nshiku bakafundisha besa ku kufundisha aba bantu. Nga bapola babwelela ku mwabo. Cine cine, inshiku sha nomba shapusana ne sha kale.
- C. Nani amwebele ukucita mu musango uyu?Tamwishibe ukuti ukucita mu musango uyu e kupusa? Awe,mwe fibusa fyandi umfwikisheni ifyo ndesosa. Natukule bonse. Nga twaumfwana teti kube ubwafya. Teti mulime mupepi no mumana. Nga mukacita ifi Abasungu bakakalipa sana. Bena bali na mano yabo yonse. Balishiba ifyo mushili e fyuma. Tabalefwaya umushili wonaike.

2. English into Vernacular:

- A. I have a big house which I built last year. The house was built during the dry season. I did not build the house alone. Many friends came to help me. I killed a goat, so that my friends may have enough meat. My wife also prepared food. She is a very good wife. She has borne five children. These children are all alive. I want to have some more children.
- B. Our teacher arrived here yesterday. Last year he taught at another school across the river. We are stirting our school to-morrow. Many children will go to school. They have all heard about the new teacher. This teacher is a big man. He learnt at a big school far away. He will teach us many new things. I heard that he also has a motor car. I am going now to his house to see whether this is true.
- C. His father is the headman of our village. The headman's boy is my friend. My friend's sister also stays in this village. We are many children in the village. Sometime we play with the children of another village. My father died long ago. My mother is still alive. She did not marry again, because she is old. I help her in the garden every day. I love my mother very much indeed.

3. Write a letter of approx. one page on one subject .:

- a) Telling a friend overseas about your work in Africa.
- b) Giving details to your superior about one or other aspect of your work.
- c) Asking information from a village headman about the position of his village.
- d) Explaining to a chief the necessity of one or other project in his area.
- e) Instructing your clerk as to his work in the office during your absence.

4. Translate into Vernacular:

```
(to be white - ukubuta)
(bridge - ubulalo)
(to kill - ukwipaya)

    four white fowls.

    the big bridge.
    the man was killed.

                                          (to be clever - ukucenjela)
 4. that clever boy.
 5. gc now my child.
6. he sang a song.
                                         (to sing - ukwimba)
 7. I want his house.
8. I see you all.
 9. whose boats are these?
                                          (boat - ubwato)
                                          (cup - ulukombo)
10. which is his cup?
                                          (shirt - ilaya)
ll. whose shirt is this?
12. the cup is filled with water.
13. where do you find water?
14. the lion is near the village.
                                         (lion - nkalamo)
15. do not go away now.
16. bring me my food.

    write a letter to your friend. (friend - cibusa)

                                          (garden - ibala)
(to be ill - ukulwala)
18. people hos many gardens.
19. our child is not ill.
20. he is walking.
                                          (chair - umupando)
21. he was sitting on a chair.
22. they went to the boma yesterday.
23. put the pot in the house.
24. I may be there to-morrow.
                                         (pot - umupika)
25. the iron hoe is strong.
                                          (iron - cela)
26. bring this hat to your father. (hat - cisote)
27. do not come to-day.
28. this cow lost its tail (lose - ukulufya)
29. the boy was bitten by a snake. (bite - ukusuma)
30. men should love one another.
```

April, 1954: 1. Vernacular into English:

- A. Mailo naimine ubulendo; naendele sana mu mpanga. Elyo nafikile ku mumana. Mwakabile sana. Naikele kulya kwine ku kutusha,
 nanwene na menshi. Umuntu aishile no bwato. Akwete isabi. Nashitileko isabi limo ilikalamba. Anjabwishe mu bwato bwakwe. Elyo nabikileko ukwenda. Nafikile ku mushi umo. Kwali fye abantu bamo bamo.
 Cali ubushiku, nashele kulya kwine. Nalile isabi lyandi. Ulucelo.
 nabukile fye bwangu; ninshi abantu abengi baleya ku mabala yabo.
 Naendele nakabili, bwangu bwangu nafikile ku musebo ukalamba, eko
 nasangile na motoka mukalamba uo batila "bus".
- B. Kuno abantu bakwata amabala ayakalamba sana, umushili waba usuma, ne filyo fimena fye bwino bwino. Balima imbalala shingi no kushitisha bashitisha mu mashitolo. Umutengo wa mbalala nauya pa mulu muno nshiku. E ico umuntu kuti amwenamo indalama ishingi nga alima imbalala ishingi. Balima na kalundwe. Balishuka pantu icakulya tacabula kuli ii mishi. ku ncende shimbi,abantu bali ne nsala mu myeshi imo imo,pantu tabalima icakulya cingi. Baisosha ku mulandu wa nsala, nomba tabatesha ukuti bali no kulima icakulya cingi. Nga balima icakulya icingi ninshi tabakomfwe nsala, kabili bakamwenamo indalama mu kushitisha ifileshalapo.
- C. Bushe mwatemwa ukubelenga amabuku? Ine natemwa sana ukubelenga. Ulya mulungu, naile ku kushita ibuku. Nalolesha mwi shitolo. Nasangile ibuku limo, no kushita nalishitile. Ili libuku lifunda ifya kucita pa kusunge ncito. Ili libuku lisuma sana. Abantu bengi bakwata incinga nomba bamo bamo tabaishiba ukushisunga. Umuntu nga alekelesha incinga yakwe, bwangu bwangu kuti yaonaika. Abantu abengi basanga ubwafya mu kulemba kalata mu cisungu nga balefwaya incito. Cinti cisuma nganshi ukwishiba ukulemba kalata. Mkata bacibusa bandi bonse pali aya mabuku, elyo nabo bakashita.

2. English into Vernacular:

- A. Yesterday I found two boys in my garden. They were stealing maize. This has been going on for many days. My garden is far from my house. I cannot see what is going on there. I started the garden last year. The soil is very good. I hoed a very big garden. I planted maize and beans. I want to sell these things. One of my girls is at school. She is learning to become a teacher. I must help her. If the people steal my maize, I will have no money. I must take these two boys to the boma. Perhaps I shall ask them to work for me. They can help me to bring the maize to my house.
- B. Come here John. I want to send you to the boma. Listen care-fully to what I am saying. I cannot write a letter now. You must remember all my words. These are my words: Testerday I went to a village. On the way, I met a man. He was very tired. He was coming from a village far away. He was carrying a big load. He said his name was Mangani. He has told me that he slept at the village of Nsokolo. While he was sleeping some people entered his hut. They started quarrelling with him. They told him that he was a thief. They chased him away from the village. He had to sleep in the bush.
- C. What is your name? My name is Peter. Where do you come from? I come from the country of chief Mwape. I live in the village of my father. He is headman of the village. Are you the only child of your parents? No I have two brothers and one sister. My brothers are working in a store. My sister is at our village. She helps my mother and grandmother with their work. What do you want to do now? I am looking for work. My father is very poor. He cannot give me food and clothes. Did you go to school? Yes, I went to school for four years. I can read and I can write.

Translate into Vernacular:

(child - umwaice)
(dog - imbwa)
(stick - icimuti)
(hcuse - n'anda)
(to call - ukwita)
(to eat - ukulya)
(to be asleep - ukulala) 1. four little children. 2. that bad dog.
3. these long sticks.
4. this large house.
5. go and call them.
6. he is still eating.
7. he is asleep. 8. he does not like them. (to finish - ukupwa) (relish - umunani) 9. we shall finish to-morrow. I have no relish. 11. they came yesterday. 12. he died long ago. (to die - ukufwa) 13. before I saw him. (to arrive - ukufi ka) 14. after they had arrived. 15. it is not an eland? (eland - nsefu) 16. that is he. 17. have you ever seen him? (to see - ukumona) 18. he has not yet spoken. 19. I bought myself some maize. 20. do not sit alone. (to buy - ukushita) (to sit - ukwikala) 21. whose is this knife? 22. many have already arrived but 22. many have already some.

23. if she comes I will tell her everything.

24. if I had known, I would have been angry. (to be angry - ukufulwa)

25. the load tightly. (to tie - ukukaka) 26. I close the door, he opened it. (to close - ukwisala)
27. we have built a house for our father. (to build - ukukula)
28. he is constantly grumbling. (to grumble - ukwisosha)
29. take care, lest you fall. (to take care - ukuteko mutima)

30. how many months has he been away from his village?

- 4. write a letter in vernacular about one page on one of the following:
 - a) to a chief telling him to arrange a meeting with his people to discuss ways of improving the water supply in his area.
 - b) to your clerk giving instruction as to his programme of work during your absence.
 - c) to a teacher explaining the regulations regarding school attendance.
 - d) to your wife telling her about your journey.
 - e) to your superior explaining some of the problems you are encountering in your work.

April 1955. 1. Vernacular into English.

- A. Kale imilimo ya baume mu mishi yalelekana ne milimo ya banakashi. Abaume baletema, balelunga inama, atemwa baleipaya isabi. Abanakashi bena balelima, kabili baleipika inama atemwa isabi ne filyo fimbi. Abaume balebasa amato ne n'oma, abanakashi bena baleluke ifimponda, balebumba ne nongo. Umwaume alekula n'anda, elyo umukashi wakwe aleshingula panshi. Muno nshiku,imisango iyi ilealuka. Muno nshiku abaume a balelima, tabaposa nshita ikalamba mu kulunga pantu inama nashicepa muno nshiku. Muno nshiku tushita fye imipika mu mashitolo, e chalenga abanakashi bali ne nshita ikalamba iya kulela abana babo.
- B. Mu chifulo chino abantu tabafula. Kabili,libili libili palepa sana pa kufuma mu mushi umo no kuya fika ku mushi ubiye. Na kale line abantu baikele ifi fine, kabili na nomba line tabalefwaya ukwalula imisango yabo. Nomba nga babikapo ukwikala ifi fine,kuti bafilwa ukuwamya imikalile yabo. Teti bamone ukushitisha ifilyo fyabo no kumwenemo indalama,imishi nga naitalukana. Abana babo teti baye kwisukulu,kano fye imishi nayipalamana, e pakuti abaice abengi bamone ukuya kwi sukulu limo line. Kuti twaesha ukubarunda pakuti balepalamanya imishi yabo.
- C. Abantu abengi balibomba inshita ikalamba mu mikoti atemwa mu matauni. Abakashi babo bafyalila abana mu matauni, na bana aba balekula pamo na bafyashi babo. Aba baice tababwela ku mishi ku kuya ikala kumo na bashikulu na banakulu, na banalume, iyo. Tabaishiba ifyo abantu bekala mu mpanga. Bamo batila: "Uyu musango ubi; aba baice balingile ukutumwa ku masukulu ya ku mishi ukwatulile bafyashi babo".

Lelo, abafyashi babo teti basumine ukucita ifi. Balefwaya amasukulu ya mu matauni pakuti abana babo bafundwe kulya kwine.

2. English into Vernacular.

- A. You say that Mulenga wanted to steal your knife, and this made you very angry. When this happened you fired your gun and killed him. Now it is clear that you must have intended to shoot him, a man does not carry a loaded gun about in the village unless he intends to shoot something. But there is no game in the village to hunt, you were clearly hunting Mulenga.
- B. This man has come from the village near the river. He says that many people have died there, men, women and children. He does not know what illness has killed them, but there are many tsetseflies close to the village. In the past, the people lived in a different place, they moved because the tsetse flies brought illness. Now I think these people have died from the same cause. It would be a good thing to send a doctor to find out what has happened, then we can decide how to help the people.
- C. They have been very lucky this year. The rains were good and the maize grew very well. So they have made much money from selling it. But they do not use this money to build good houses or to buy chairs and tables. They just bury the money in the ground. This is very foolish. A poor man cannot change his way of living but rich people can improve their life a great deal. These people have also cattle. They can sell them and make more money to add to that which they make from their crops. The government will build a school, where grown up people can go and learn how to improve their way of life. It is very important that woman should go there and learn. Ignorant women prevent progress.

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    Translate into Vernacular:

1. nine small children.
                                                (child - umwaiche)
2. his big hoe.
3. this old cloth.
4. The pig is mine.
5. those long spears.
6. heat the water.
                                                 (hoe - ulukasu)
                                                 (cloth - insalu)
                                                 (pig - nkumba)
                                                (spear - ilifumo)

    do not steal.
    they will begin to-morrow.

                                                (steal - ukwiba)
                                                (cut down - ukutema)
 9. we have cut down the tree
10. I wrote last year.
                                                (to sleep - ukulala)
11. they are sleeping.
                                                 (to be sick - ukulwala)
12. he is still sick.
13. you did not explain.
14. I will not finish to-day.
                                                 (explain - ukulondolola)
                                                 (finish - ukupwa)
                                                 (dog - imbwa)
15. it is not my dog.
                                                 (to tell - ukweba)
16. tell her to go.
17. they are his chickens. (chickens - utwana twa nkoko)
18. all three have gone.
19. he made me sit down.
                                                 (to sit - ukwikala)
                                                 (load - icipe)
20. I have untied the load.
                                                 (to carry - ukusenda)
21. carry it for him.
                                                 (meal - ichakulya)
22. there is no meal.
23. if he returns he will find it.
24. when I was a child.
25. after he had cooked the meat.
26. I was the last to go.
                                                (cook - ukwipika)
27. he refuses to tell him his name.
                                               (to stay - ukushala)
(to thatch - ukufimba)
28. he should have stayed there.
29. the house which I thatched. 30. he has never eaten it before.
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- 4. write a letter in vernacular of approx. one page on one of the following subjects:
 - a) from a rural dweller to a friend at home after his first railway journey.
 - b) from a successful burglar to a policeman telling him why the police cannot catch him.
 - c) from an African to his M.L.C. asking for more female education and explaining why this is needed.
 - d) from an orderly to a pen friend in England describing insect borne diseases in Africa.
 - e) to a chief describing the evils of overstocking.

October 1955. 1. Vernacular into English.

- A. Abaiche abengi bafuma kwi sukulu tabalapwa ukusambilila. Ici echileta ubwafya. Nga mwaya mona isukulu limo, mukasanga ukuti utwaiche utwingi twaishile ukulembwa. Lelo tatwakekaleko tonse imyaka iyingi,iyo. Kuliko ubwafya na bumbi. Abaiche abanakashi tabafula mwisukulu. Chawama abanakashi abengi bafundwe umusango umo wine na baume. Pali ino nshita tachabefi,iyo.
- B. Mupepi no mumana mwaba amalungu yakalamba. Pa nshita ino,tapaba umuntu nangu umo uwilamo. Ichani chilemena ichitali sana, mu lusuba abantu baposamo umulilo,ne chani chonse chilepya. Tufwile twaton-tonkanyapo inshila shimo umwa kubomfesha amalungu aya,pakuti yawa-mine abantu abekala mupepi. Ababa ne fitekwa,nga kuti fyalya icani mu malungu. Bafwile kabili ukulimamo umupunga,no kumwenamo indalama. Mupunga e cilyo chisuma. Nga bafilwa ukushitisha umupunga, kuti balya abene.
- C. Abo bantu bali nefitekwa ifingi. Lelo tabashitisha ifitekwa fyabo. Echalenga no kuti ifitekwa fifulishe. Mu nshita ya mainsa ifitekwa filalya ichani. Nomba amainsa nga yapwa, tafisanga ichakulya chingi, nakalya. Epa kutampa ukonda. Fingi ififwafye ku nsala. Abantu epa kulufyamo indalama. Bakana ukushitisha ifitekwa fyabo no kumwenamo indalama. Bafileka fye ifi fine mpaka fifwe ku nsala. Echalenga abo bantu baba abalanda pefye. Ababa na mano, nga kuti bashitisha ifitekwa fimo fimo ifya inisha ku mutengo ukalamba, nabo epa kusanguka abakankala.

2. English into Vernacular:

A. This is what the girl did. Her friends said: "let us go". But she remained behind. Her mother forbade her to go, saying "remain; go and bring grain from the grain bin". And she went and brought it. Then her mother said "go and draw water". And she went and drew water. Her mother said "come and pound the grain". And she did what she was told and put the pot on the fire. Her mother said

"stir the porridge". She stirred the poridge. When it was cooked her mother said "Eat your porridge". The girl said "My friends now are far away". Her mother said "it does not matter, you will find them on the way".

- B. If a man has many wives he often has many children. If he gives something to one child, the other wives also ask him to give the same thing to their children. The oldest male child is treated with respect. He is given more than the others. Most of the women work in their gardnes. If a woman did not work, people would say "she is like a thief, she takes everything which her husband gives her but she gives nothing herself". Even the wife of a rich man works in her garden.
- C. Some people are eating different things to-day. Many people buy bread and sugar. If we go to the market, we see fruit such as oranges. Sometimes people bring fish for sale. If the weather is hot, the fish is often bad because it comes from far away. Therefore many people bring dried fish to sell in the market. The price is high.

3. Write a letter of one page on one of these subjects:

a) from a man on the Copperbelt to a friend at home describing work on the mine.

b) from a doctor to a medical orderly explaining how people can improve sanitary conditions in their villages.

c) from a policeman describing a motor accident.
 d) from an agricultural assistant explaining how to avoid soil

erosion.
e) from a man in Gwembe valley describing what people feel about

the Kariba scheme.

f) from a hunter to a friend describing how he shot an elephant.

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4. Translate into vernacular:
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1. the long snake.
                                        (snake - insoka)

    the bad woman.
    three fish.

                                         (fish - isabi)
                                         (chicken - akana ka nkoko)
 4. nine chickens.
 5. this basket of meal.
                                         (basket - museke)
                                          (cloth - insalu)
 6. that old cloth.
                                         (fer - ukutali)
 7. it is far.
 8. it is not far.
                                         (to draw water - ukutapa menshi)
 9. they are drawing water.
10. they are always fighting.
                                         (to fight - ukulwa)
11. he is just coming.
12. you have already eaten.
                                         (to eat - ukulya)
13. they came yesterday.
                                         (to write - ukulemba)
14. we shall write to-morrow.
15. I left there long ago.
                                         (to leave - ukufuma)
we shall not eat to-morrow.
17. they did not like her.
                                         (to like - ukutemwa)
18. come here, both of you.
19. do not dig there.
                                         (to dig - ukwimba)
20. I have not yet heard it.
                                         (to hear - ukumfwa)
21. a kmife for cutting bark-rope. (to cut - ukuputula)
22. he had brought me a goat.
                                         (to bring - ukuleta)
23. run away to the river. (river - umumana)
24. the water is leaking out of the pot. (to leak - ukusuma)
25. he was bitten by a dog. (to bite - ukusuma)
26. I have told him three times (to tell - ukweba)
27. he wants you to work for her. (to work - ukubomba)
28. wait in case they beat you. (beat - ukuma)
29. let us all go in order to eat.
30. he was the last to speak (to speak - uk
                                      (to speak - ukulanda)
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April 1956. 1. Vernacular into English.

- 1. Abantu baleisosha abati: "Inama taiweme, naikota no kuma yalyuma". Ichalenga nicho in'ombe nashikota sana. Inshita nailepa apo shatampile ukulya ichani ichabipa. Abene balikene ukushishitisha ilyo shali tashilekota. Balikokwele, shasuka shakota. Nachilinga sana ukufunda bakateka ba n'ombe pali iyi milandu. Abashitisha n'ombe ilyo shicili tashilakota, nga kuti bamwenamo umutengo usuma, na ifwe nga tw mona inama isuma. Abantu abengi bakalakana ukushita iyi inama, bakafwaya ukushita isabi.
- 2. Abakashana batemwapo ukuchila ukupwa ku baume ababombele mu ma tauni. Pa kubwelela ku mushi,baisa ne nsalu sha busaka; kabili bali ne ndalama sha kushitamo ifintu. Abashatala abasela pa mushi, bena bafwala fya nsamu. Abakashana batila abati: "Abo baume ni bakuwe,pantu batina ukuya mu matauni". Ubushiku bumo naumfwile mukashana umo alebaula umwaume wa musango uyu,ati "Muli bafye fye, mwe bashatala amuya ku nchito". Abakashana bamo bamo balakana ukupwa ku mwaume abekala fye ku mushi.
- 3. Chali pakati kabushiku,ne mfula yalelokako iyingi. Umuntu asendeme mukayanga kakwe. Akoseshe mulilo mu n'anda pa kukana umfwa impepo,ne chushi calefukamo icingi sana. Apo pene aumfwile umusowa ukalamba kunse,no kubuka abuka. Ati asonteke ilampi lya-kwe,awe asanga tamuli mafuta. Alolelapo,nomba aumfwa fye tondolo. Epa kupona na kabili mu tulo.

2. English into Vernacular:

1. Children learn by watching and copying their elders. Their parents do not teach them. Both boys and girls mix freely and play games together, they watch and listen to everything that is going on in the house and in the village. The little girls stay more with their mothers and the boys walk about the whole village to see everything that appears. They listen to their elders settling a dispute or they hear tales which are told in the village meeting place.

- 2. The 'Doctor' came in the morning. He sat down and looked at the patient. Then he said, "you have a pain in your stomach; I can divine this with my beads. In the afternoon you feel cold and in the evening you do not wish to eat". The patient agreed that this was so. The the doctor brought out some roots. He said "this is medicine for you". He put the roots into a pot of water and boiled them.
- 3. When cases are being heard, anyone may attend and listen. The elders and the witnesses discuss everything and many people say what they think before judgement is given. Sometimes the elders trust one witness and disbelieve another. Often a small case is discussed for a long time before it is settled. In the village everyone knows everything and it is difficult to hide evidence of what has happened, and so cases are generally well settled.

Write a letter on one of the following subjects:

- 1. from a school boy to his uncle explaining what he does at the secondary school.
- 2. from a miner to his wife at home in a rural area describing how he spends his spare time at weekends in town.
- from a doctor to an educated man describing how to tell whether his people are suffering from malnutrition.
- to an African policeman on a course in England giving him police news and an account of how the Corner Bar was burgled.
- from an agricultural assistant to the local chief describing the progress in improved agriculture and prospective crop yields in the area for which he is responsible.
- 6. to a friend describing a hunt after garden rading elephants..

4. Translate into vernacular:

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(cat - cona)
 1. seven cats.
                                                             (beans - cilemba (not cl.4)
 seventy three beans.
                                                             (goat - imbushi )
 3. my big goat.
 4. their only child.
                                                             (grass - ichani)
(cloth - insalu)

    this long grass.
    that red cloth.

                                                               (to arrive - ukufika)
 7. we have just arrived.
                                                             (to go - ukuya)
 8. I am about to go.
9. they began yesterday. (to begin - ukutampa or ukutendeka)
10. they have already finished. (to finish - ukupwa)
11. you saw him long ago.
12. I am still eating.
                                                              (to see - ukumona)
                                                              (to eat - ukulya)
                                                              (to cultivate - ukulima)
13. she was cultivating.
                                                              (to hit - ukuma)
14. do not hit him.
                                                              (to agree - ukusumina)
15. we shall not agree.
16. I did not eat it.
17. you have not written.
18. lest he forgets.
19. let us both sit down.
                                                             (to write - ukulemba)
                                                              (to forget - ukulaba)
                                                              (to sit - ukwikala)
20. before he spoke. (to speak - ukulanda)
21. take it to him. (to take - ukutwala)
22. he has had a house built for himself. (to build - ukukula)
22. he has had a house superior of the second form of the last to depart.

(village - umushi) (to come - ukwisa) (to depart - ukuya or ukufuma)
 26. I was the last to depart.
 27.if he wishes, he will come.
 28. how many times did you strike her? (to strike - ukuma)
29. he should have shortened it. (to shorten - ukucefya
30. the woman whom he did not marry (to marry - ukupa)
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April 1957 1 Vernacular into English.

- A. Abo bantu tabakwete fyuma mpaka ilyo basungu baishile, Amayanda tayakulwa pa kuti yakokole, nakalya. kabili yaonaika bwangu ku bubensi. mishi isela pa myaka ine atemwa isano. Amabala yalimwa fye imyaka inono, elyo bafumapo. mu fifulo fimbi abena Africa bateka n'ombe; lelo abo bantu bafilwo kuteka n'ombe, pantu tushembele twafulisha mu calo cabo. Abanakashi baba no mulimo wa kututila ifilyo no kufiipika. Kale bakwete fye ifilyo finono ifya kuposesha. Abaume batemwisho kulunga, nomba inama tashaseka muho nshiku.
- B. Abatonga nomba bakwata n'ombe shingi. Kale tacalifi, pantu BaMatabele baleisa libili libili ku kwiba n'ombe shabo. Nomba nelyo bakwatisha n'ombe, tabafwaya ukushitisha shingi myaka yonse, iyo. Ecalenga, muno nshiku, n'ombe shilesanga ubwafya bukalamba pa kumone cakulya icilingile. Kale nalyo tukalume e twalecema n'ombe; tak Vali masukulu. Muno nshiku tukalume twingi tuya kwisukulu. E calenga n'ombe nomba nashifulasana, nomba pa kushicema bwino, te pa bwafya.
- C. Pa Christmas abantu bonse balisansamwike sana. "bakashi babo balongele ubwalwa ubwingi; kabili kwali ukucinda ubushiku bonse. Pali ii nshita ya mwaka,libili libili kulaba mfula sana; lelo uno mwaka pa Christmas mfula tayalokele. Abantu bamo bamo baliipeye mbushi sha kulya; abaume batampile ukucinda; elyo umo aitile abanakashi bese nabo ku kucinda. Womba umwaume alikolelwe; tafwaile ukuti mukashi wakwe acinde. Atampile ukuumana na bantu bambi, no kubalesha ukucinda. Plyo bamo bamutwele ku n'anda ku mwakwe ku kusendama

2. English into Vernacular:

A. In the past many children died, because their mothers did not know what to do if their children were sick. To-day there are dispensaries in many places; if a child is sick, its mother can take it to get medicine. Women are also learning how to feed their children better. Hilk is very good for children; but it is still difficult in some places to get milk. The povernment is also helping by teaching women how to cook food in new ways.

- B. I was walking down the road when I saw a man waiting under a tree. After I had passed he went to a store and tried to open the door. He could not open it, but he found an open window and climbed through it. I went to the house and followed him inside. I found him stealing clothes and pots. So I arrested him. He tried to run away and struck me, but I called another policeman and we brought him to the charge-office.
- C. If a young man wishes to marry he must first find a girl who is not married. His parents do not help to pay for his marriage; but this does not trouble him much. He only has to pay a small amount to the parents of the girl for several years. At this time he has no garden, so they cock for him and provide him with food. Later he makes his own garden. At night he sits and talks with other men of the village, the women sit separately and do not talk with the man.

7. Write a letter in Vernacluar about one page:

- .a) to a chief about soil ersosion.
- b) to a woman teacher telling her how to cook rice.
- c) to a medical orderly about an epidemic of measles.
- d) to a constable about traffic offences.
- e) to a native Authority councillor about inefficient enforcement of regulations relating to school attendance or unauthorised settlement or plans for marketing.

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4. Translate into vernacular:
                                                                                                (tree - muti)
    1. many little trees. (tree - muti)
2. only two chickens. (chicken - mwana wa nkoko)
     3, a red cloth
                                                                                                                  (cloth - insalu)
    4 my mother.
    5. their father.
                                                                                                                     (house - n'anda)
(hat - cisote)
    6. who is at the house?
6. who is at the house?
7. whose is this hat?
8. those things yonder.
9. the handle of this axe.
10. that is the place
11. what is in there?
12. he himself came.
13. this is my sister.
14. as he said.
15. how much meal.
16. do not show them.
17. the man hurt himself.
18. you will take it from him.
                                                                                                                  (handle - nupini)
                                                                                                                    (place - incende)
                                                                                                                    (sister - nkashi)
(say - ukusosa)
(meal - bunga)
(show - ukulanga)
(hurt - ukucena)
                                                                                                                      (take - ukupoka)
(knife - umwele)
 18. you will take it from him.
 19. he possesses a knife.
20. I do not know.
21. should I sit down.
22. we were about to depart.
23. those who did not hear.
24. he very nearly fell.
25. the day before yesterday.
26. they passed during the night.
27. you will come again next week.
28. he has been stung by a bee.
29. the water was poured into the pot.
30. he asks persistently.

(sit - ukwikala)
(depart - ukufuma)
(fall - ukuwa)

(pass - ukupita)
(come - ukvisa)
(sting - ukusuma)
(pour - ukwitila)
 20. I do not know.
21. should I sit down.
                                                                                                               (sit - ukwikala)
(depart - ukufuma)
(hear - ukuumfwa)
(fall - ukuwa)
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1. Vernacular into English

- A. Nshatemwa ukwikala mu calo ca mwishika. Nshita yonse kulakabisha akasuba, no bushiku bwine ndafilwa ukusendama pa mulandu wa cipuki. Kabili abantu tabantemwa ne mwine nangu lupwa lwandi. Nelyo natumwa kuno ku kufunda abana babo no kubafwa pakuti baye ku ntanshi, tabalefwaya ukungafwa. Nshikwete filyo,pantu apo naishile papita fye myeshi ibili,ne bala nshilalima. Nomba abo bantu bandetelako tubunga tunono utwakushita,balekana ukunshitisha umunani; baleti ndupwa shabo nasho tashakwatisha. Eco nshilefwaya ukwikala kuno; ndesubila ukuti nkabwelela ku sukulu lyandi mu tauni uyu mwaka uleisa.
- B. Uyu mulandu tawafishe. Uyu mwanakashi aletontonkanya ukuti ilyo aile kukulosha nyina pe shilya lya mumana,uyu mulungu wapwile,umukashana aleisa ubushiku nshiku shonse ku kusendama no mulume wakwe, pantu nyina wa mwanakashi aleti alimwene mukashana ulya uko alelungama ku n'anda icungulo pa nshiku shibili nelyo shitatu ninshi napafita. Umwaice wa mulume wakwe ena aleti aikele mu n'anda ilyo mukashi aile ku lwendo,takwali mwanakashi uwaishile ku kubapempula. Epo ali umo ushilesosa ifya cine. cifwile mukashana ulya aleya ku n'anda ku citente cimbi ca mushi. Apo pashili uwamum ene uko alemingila mu n'anda ya mwaume uyu, teti imukalipile.
- C. Abantu abekala kwi shilya lya mpili isho nabasakamana sana uno mwaka. Baletina abati: "Kukaba insala ninshi ifyakulya fya uno mwaka tafilapya. Umwaka wapwile kwali mfula inono ne nyanje tashakulile bwino bwino. Balikwata tukalundwe mu mabala yabo lelo tabatemwa ukunayako ubwali. Babelela fye ukulya ubwali bwa nyanje. Kabili balilasaula inama ishingi mu mpanga mupepi no mushi e calenga mwashala fye shinono no munani naucepa. Uno mwaka kwali mfula iingi na kasuba sana, e ico baletontonkanya ukuti bakakwate ifilyo eyefilyako bwangu bwangu. Ndesubila bakalonga no bwalwa ilyo nyanje shikapya.

2. English into Vernacular.

- A. This is my house. I built it last year. It is a big house because I have many children. Many of the houses in my village are small. Only a few people live in brick houses. But we have many gardens. This is a good thing since we have enough food every year.
- B. I do not know when he left. He told me he will be back to-morrow. I saw him at his village yesterday. The people at his village are very lazy. They do not want to hoe their gardens properly. Last year they had very little food. Some of them went away to the mines. They left their wives and children without food.
- C. One day I went to the boma. On the way I met two boys. They were both returning from school. One had his books with him. The other one carried a basket with food. He said the food belonged to his mother. These two boys are children from the chief's village. They go to school every day. Their father is a clever man. In future these boys will be able to help him in his work. It is a good thing that children should go to school

3. Write a letter on one of these subjects:

- a) from a Bancroft miner who returned to his village to a friend employed at Nchanga, telling him how he finds village life, etc.
- b) from a student just arrived in London for the first time to his mother in a village in Northern Ahodesia.
- c) from a medical orderly to a doctor about bad conditions of hygiene found in a group of villages he visited.
- d) from a N.A. councillor on leave to his chief councillor asking for extension of leave and giving reasons.
- e) from a N.A. councillor to the District Commissioner reporting about one of the following and seeking help: (1) floods, road cut, houses destroyed. (11) wild animal raiding crops. or (iii) a series of suspected poisoning cases witcraft involved.

4. Translate into vernacular:

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1. four good cows.
2. we shall report to-morrow.
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bring me my bow.
 the river is big.

5. come here at once.
6. there is no maize in the grain bin.
7. his brother is very ill.

8. what do you want to do?
9. I want to leave my work
10. that road is bad.

11. their hoes are in the garden.

12. a European killed this elephant

(cow - ng'ombe) (report - kufisha mashiwi) (bow - buta) (river mumana)
(to come - kwisa)
(grain-bin - butala)
(to be ill - ukulwala) (to want - kufwaya) (leave - kusha) (road - musebo) (hoe - lukasu)

April, 1959. 1. Vernacular into English.

- A. Naipwishe nati: "cinshi ciliko, John?" Nao asosele ati: "Bwana, awe ninsanswa". Umfweni mailo ubushiku ilyo nainwike ku ofeshi pa kubwelela ku nanda nasangile ukuti abapupu balingile mu mwandi. Balipantwile ciseko ne fipe fyandi fyonse nabafisalanganya panshi. Bwangu bwangu naloleshe mu cipao ca mpiya. Awe tamuli nangu limo. Kabili abapupu balisendele ne mfuti yandi ipya, ne nsapato shonse ne fya kufwala fimo fimo fya mukashi wandi. Nomba nshishibe ne fyakucita na mano yapela. Mukashi wandi aliya ku kutandala ku bantu bakwe, elyo nga abwela akatontonkanya ati nalishitisha amalaya yakwe nelyo naliyapela kuli nkashi yandi. We Bwana, bushe teti ungafweko?
- B. Umwikala-mushi nga alefwaya ukutampa ibala ilipya,pa kubala ali no kuyapoka ulusa ku mukalamba wa mushi umo aikala. Nshita ishingi pa kuyako alasenda kabupe kanono akali nga kamukolwe nelyo mupini wa lukasu. Elyo engatampa ukutema ifimuti no kufyoca. Panuma akaputaula icani no kucilonganya mu mina, elyo no kucoca mfula nga yaloka, umukashi wakwe e ubyala mbuto. Bwangu bwangu mbuto shilamena,na pa nshita imo ine,ifyani nafyo filamena eco bali no kukonkanyapo ukubomba mwi bala mpaka ifilyo fyakula fyaba ifya maka. Cila bushiku kulaba ukubomba mwibala lipya mpaka ifilyo fyapya.
- C. Bulwele buntu bwabipa sana. Nomba amalwele ayengi tayesa fye ku mulandu wa kukana ishiba,yesako na ku mulandu wa bunanani. Muno nshiku kuli amasukulu ayengi mu calo na pa myaka iingi Abasungu balilondolwele abakaya ifilengo bulwele. Nomba abantu abengi balikwata ubunanani bwa kuteshako. Ilingi tabapyanga mu mayanda nelyo ukuwamya pa mansa e cilengo kuti balunshi balefyalila mu fiko no kulasalanganya yalya malwele ayaletwa ku fiko. Na bantu nga tabalesamba umute,fiko filalesha ifilonda ukupola. Abaice bamo bafyalwa abapofula, bambi bankoma-matwi,nelyo bacibulu pantu abafyashi babo tabakwata busaka. Abantu nga balefwaya ukwenda umutende abene no kufyala na bana abakosa,balingile baleesha na maka yonse ukwisunga abene ku fiko no kusunga amayanda yabo ne filyo fyabo ubusaka.

2. English into Vernacular.

- A. Come here Sakala. Your work is to look after this garden. Have you worked in a garden before? It doesn't matter. I will teach you. But you must listen well. Today I want you to cultivate everywhere. Pull out the weeds and put them all together in a heap over there. When the rain comes, they will make good soil. The soil here is very poor and it is difficult to grow good flowers and vegetables. There are many kinds of flowers growing in this garden. Look at them carefully so that you will know them. If you dig them up, I shall become very angry.
- B. When a villager wants to build a hut, he cuts poles and reaps grass in the bush. Often his friends and relations help him in this work and together they build the walls and thatch the roof. When they have finished, the women plaster mud on the walls. These huts are not very large and they are dark inside. Sometimes, especially during the wet season, the people light fires inside the huts and the smoke cannot get out. Then it becomes very uncomfortable. Many of the children get sore eyes because of the smoke and they begin to cough and to cry. Many people become sick because they live in such wretched huts.
- C. In this area the people catch fish and sell it in the market or exchange it for other types of food such as fresh meat, rice or sweet potatoes. The villagers who live near the river have different methods of fishing. Some go far out into the river in canoes and let down large nets which they drag towards the banks; others make traps in the reeds and where the water is shallow; and others walk along the banks with sparp spears which they thrust into the grass where the fish like to hide. The womenfolk, too, stand in the shallow water and let down large baskets in which they catch those tiny fish which are in such great demand as relish. All the people who live near this river work hard and, because of this, they are happy, well off and free from troubles.

3. Translate into Vernacular.

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(crocodile = ngwena)
 1. Three large crocodiles.
                                                    (tree = cimuti)
 2. All these trees.
                                                    (garden
(money
                                                               = ibala)
 3. Your old garden.
 4. How much money has he?
                                                               = ndalama)
                                                   (bicycle = ncinga)
 5. Where is my bicycle?
                                                   (to fight = ukulwa)
(to arrive = ukufika)
(to do = ukucita)
 6. Don't fight.
 7. My friends will arrive tomorrow.
 8. Why are you doing this?
                                                   (to die = ukufwa)
 9. My father is dead.
                                                   (to see = ukumona)
(to tell = ukweba)
(to hurt = ukucena)
(to lie = ukubepa)
(cattle = ng'ombe)
(wife = umukashi)
10. Did you see him yesterday?
11. You ought to tell me at once.
12. have you hurt yourself?
13. Both these men are lying.
14. We have no cattle.
15. How many wives have you?
                                                             = ukulya)
= imbwa)
= icakulya)
                                                   (to eat
(dog
(food
16. These children are always eating.
17. Whose is that dog over there?
18. There is no food in the village.
19. If you fight you will be punished. (to punish = ukukalipila)
20. Ask that man what he is doing. (to ask = ukwipusha)
21. Let us go and sleep elsewhere. (to sleep = ukusendama)
21. Let us go and sleep elsewhere.
22. He was killed by a cracoaile.
                                                    (to kill = ukwipaya)
23. We saw him stealing the money.
                                                    (to steal = ukwiba)
24. Come here and help me.
                                                    (to help = ukwafwa)
25. I have enough money now to buy a bicycle. (to buy = ukushita)
26. What were you trying to do?
                                                   (to try = ukwesha)
27. go home before the rain comes.
                                                    (rain
(road
                                                              = imfula)
                                                            = umusebo)
28. Is this the road to Lusaka, please?
29. Wait here until I return.
                                                    (to wait = ukupembela)
30. They looked at each other without speaking. (to speak=ukulanda)
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- 4. Write a letter in the vernacular of about one page in length on ONE of the following subjects.
 - To a Native Auhtority departmental councillor, telling him his duties and the way in which he should carry them out.
 - 2. To a Chief, making arrangements for him to accompany you on tour.
 - 3. To an African detective, asking him to investigate a theft of cattle from your farm.
 - 4. To an African headmaster, suggesting ways and means of improving the attendance at his school.
 - 5. To an African builder, explaining some work which you wish him to carry out.