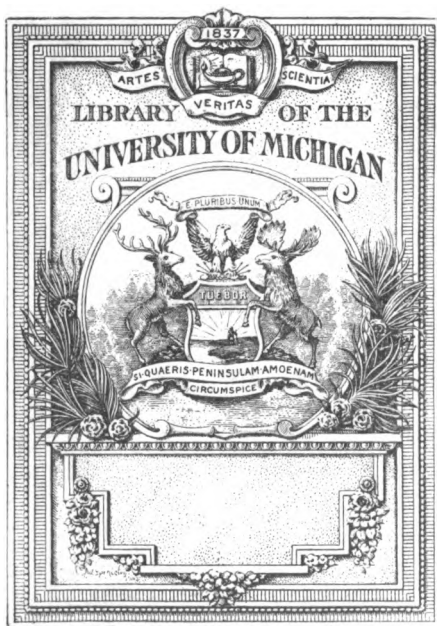


A grammar of the Bemba language as spoken in northeast ...

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Cornwallis Madan



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A GRAMMAR OF THE BEMBA LANGUAGE

AS SPOKEN IN
NORTH-EAST RHODESIA

BY

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OF THE MISSION COMMUNITY OF THE WHITE FATHERS

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PREFACE

To the Rev. Father Schoeffer of the White Fathers Mission Community belongs the entire credit for the careful collection and systematic study of the facts contained in the following pages. The French original was translated by J. H. West Sheane, Esq., B.A. Camb., District Commissioner in the Bemba Country, but as its form did not appear in some respects the most suitable for general use by English students, the author generously consented to the whole being recast by myself under the general editorship of Mr West Sheane, whose special philological training and personal knowledge of the Bemba language are ample guarantee that the process had been carefully carried out. Hitherto a useful *Introductory Handbook to the Language of the Bemba people*, by W. G. R. (London Missionary Society), has been the only work on the subject. Father Schoeffer's independent and fuller study of the Grammar will stimulate and reward further investigation of a language, itself of great interest and importance (especially as regards its Tense-system), and spoken by a tribe whose position and qualities give them a dominant and increasing influence among their neighbours in North-East Rhodesia.

It should be remembered that the name Bemba is in some districts heard as Wemba, and often so written.

A. C. MADAN.

FORT JAMESON, NORTH-EAST RHODESIA, 1906.

The paragraphs have been numbered consecutively throughout for convenience of reference. Only a few of the commoner abbreviations are employed.

EDITOR'S PREFACE

THE Bemba people are, roughly speaking, settled throughout the vast stretch of country bounded on the north and south by Lakes Tanganyika and Bangweolo, on the east by the Chambeshi, and on the west by the Luapula and Lake Mweru. But the language itself has a wider and increasing scope, mainly eastward and westward. Indeed, it is not too much to say that it is commonly understood from the Lualaba in the Congo Free State without a break to Karonga on Lake Nyasa.

I have compared the present treatise, as drawn up by Mr. Madan, with my translation from the original French, and consider that it contains in a succinct form the results of Father Schoeffer's labours. A few orthographical changes have been made throughout in order to adapt the spelling of the original MS. to that adopted in the main by Bishop Steere in his *Swahili Handbook*, and approved by the Royal Geographical Society.

It might be urged that for a minute exposition of the laws of phonetic change in Bemba a more scientific system, such as that of Lepsius, should be adopted. But on the other hand the use of a set of symbols would be out of place in a book which has been recast as clearly and simply as possible for the use of students in the country. Indeed, such phonetic problems as the question of the nasal prefixes (which involves the whole theory of nasalization), discussed in Tonerd's *Comparative Grammar*, §§ 292-4, and the *Handbook of Bemba*, by W. G. R., §§ 44-6, and p. 88, have been only briefly touched upon, as such inquiries are better relegated to larger and more exhaustive

works. The same remark applies to the question of the original, or archaic, initial sound of nouns, and of the combination of final and initial sounds of words in quickly spoken sentences, which has been briefly mentioned in § 16.

In conclusion, I would apologize in advance for any errors in the text which may have escaped my notice, as, owing to illness and consequent arrears of official work, I have been unable to devote as much time to editorial duties as I should otherwise have wished.

J. H. WEST SHEANE.

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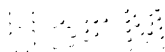
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BEMBA GRAMMAR

INTRODUCTION

1. THE structure and general features characteristic of most Bantu languages have been so often discussed and widely recognized, that the Bemba language need only be introduced as one of the great family of Bantu speech, of which Swahili, Ganda, and Zulu are better-known examples.

2. Though these languages are often classed together as Prefix-languages, in contrast with European and other kinds, the term is not accurate. Several important grammatical distinctions, such as those of Verb-stem, Voice, Mood, and (e. g. in Bemba) Tense, are indicated by suffixes, i. e. by syllables or letters following the root of the verb. (See § 88.)

3. The richness of the Bemba language, the wonderful regularity of its grammatical system combined with multiplicity of forms, will appear in all parts of this treatise, but especially in connexion with the verb and its tenses. The author desires to state clearly and emphatically that the *Tabwa Grammar*, by the Rev. Father De Berst, has been a great help to him, Tabwa and Bemba being certainly sister languages.

PART I. PHONETICS

I. ALPHABET

4. THE system here used to indicate Bemba sounds is substantially the system largely adopted by English scholars from Bishop Steere onward, and also recommended by the Royal Geographical Society of Great Britain. It is briefly as follows :

5. The letters of the ordinary English alphabet are used, with a few omissions only.

6. The vowels represent the sounds given them in Italian, i. e.

<i>a</i>	is pronounced as <i>u</i>	in <i>far</i> .
<i>e</i>	„	as <i>a</i> in <i>fate</i> .
<i>i</i>	„	as <i>ee</i> in <i>feel</i> .
<i>o</i>	„	as <i>or</i> in <i>sort</i> .
<i>u</i>	„	as <i>oo</i> in <i>root</i> .

7. The Consonants are pronounced as in English, except in the following respects :

b in some words, only to be learnt by experience, has a sound between *b* and *w*, or in some districts between *v* and *w*.

c is only used in the combination *ch*, indicating a sound like that of *ch* in *chin*, or sometimes of *t* in *tune*, i. e. *ty*-.

d is always preceded by *n*.

f is often hardly distinguishable from *v*. Both *f* and *v* are followed by *w* or *y*, if the succeeding vowel is *a* or *e*.

g is always preceded by *n*, and pronounced as in *go*, not as in *gin*. For *ng*', see § 8.

h is only used in combination with *c* and *s*—which see.

j is always preceded by *n*, and pronounced as in English, or sometimes as *dy*-.

l and *r* are practically interchangeable sounds.

s and *sh* have their usual sounds. But *sh* before *i* is sometimes heard as *s* only, and before any other vowel is followed by *y*.

v, see *j*.

q, *x*, and *z* are not required.

2. CONSONANT CHANGES (N)

8. Important phonetic changes and peculiarities are connected with the nasal sound *n*.

ng' is used to represent a sound (nasal-guttural-aspirate) common with slight variations in Bantu, and not easy to pronounce. This sound does not pass on to the vowel following, though forming one syllable with it, and resembles the first *ng* in the word *singing*.

n always precedes the sounds *d*, *g*, *j*.

n, as a prefix of verbs or nouns, involves the following changes :—

9. (1) Consonants.

n, combined with a following *l*, becomes *nd*. If, however, *l* does not belong to the root of a word, but as in some cases represents a euphonic addition, then *l* is dropped after the prefix *n*. This rule supplies a means of ascertaining whether *l* in a given word is radical or not :—

e.g. *n-ande*, not *ndande*, from *landa*.

n-embo, not *ndembo*, from *lemba*.

n before *b*, *f*, *p*, becomes *m*;

before *m* is dropped or represented by *i*;

before *sh* is often hardly heard.

10. (2) Vowels.

n before *a*, *o*, *u* becomes *ng*;

before *e*, *i*, becomes *nj*.

(a) In verbs, when the vowel is the initial sound of the root. Before *a* as the initial sound of a tense-prefix *n* does not change :—

e.g. *ng-abuke*, (that) I may cross.

nj-ise, (that) I may come.

ng-onte, (that) I may warm myself.

ng-ume, (that) I may beat.

If, however, *e* or *i*, as initial vowels, are followed by a double consonant, as *nj*, then the prefix *n* becomes *ny*, not *nj* :

e.g. *ny-ingishye*, (that) I may introduce.

The only cases in which *n*, as subject-prefix, immediately precedes a root are in Tense 3 (§ 108), and Tense 6 (§ 111), and in the Subjunctive Mood, Present (§ 135).

11. (b) In Nouns, when the root begins with a vowel, *w* or *y* :—

e.g. *ng'ombe*, cattle ; *ng'wena*, crocodile.

Sometimes *ng'* for *n* occurs in the middle of a root : e.g. *munang'u*, black ant.

12. (c) Before Concord- and Person-Prefixes beginning with a vowel, i.e. *u*, *i* (or *y*) :—

e.g. *ng-u-tete*, (that) I may cut it.

nj-i-funde, (that) I may flay it.

nj-ya-lumbale, (that) I may enumerate them.

And also before the Reflexive *i* (§ 185) :—

e.g. *nj-i-kurike*, (that) I may hang myself.

3. VOWEL CHANGES

13. Contraction or elision sometimes takes place in the case of two consecutive vowels in the same word or in different words.

The most important general rule is as follows :—

a with *a* becomes long *a*.

a with *e* or *i* becomes *e*.

a with *o* or *u* becomes *o*.

i with *i* becomes long *i*, and changes to *y* before other vowels.

u with *u* becomes long *u*, changes to *w* before *a*, *e*, *i*, and is dropped before *o*.

14. Exceptions to the above general rule

(1) In Noun-prefixes, are noted under each Class.

(2) In Verbs, occur in :

(a) Tense-prefixes. Of these *-la-* and *-ka-* only allow of contraction and follow the above rule. Otherwise *a* as final vowel of a tense-prefix does not alter. After a tense-prefix, a *y* sound is sometimes inserted before *a* or *e*, when initial vowel of a root :—

e.g. *twale-y-enda*.

wi-y-abuka.

15. (*b*) Person-prefixes, of subject and object.

The above general rule is only not followed, when the result would be an ambiguity of meaning :—

e.g. *nu-onta*, not *n-onta*, shows that *na-u-onta* is the full form represented (i. e. T. 6, 2 Pers. Sing., § 111).

na-abuka, not *n-abuka*, for *na-a-abuka*.

16. In ordinary Bemba speech, when words are spoken quickly together without pause or break, the final vowel of one word is often combined with the initial vowel of a word following. The resulting sound accords with the rule already given, with few exceptions. It appears that final *u* and *i* do not change to *w* and *y* before a vowel following, and when final *e* is followed by *o* the change is sometimes peculiar, e.g. *utubelele uluse* is heard as *utubele-yo-luse*.

4. PRONUNCIATION AND ACCENT

17. Pronunciation is (as just mentioned) often rapid, but in general soft. Every syllable ends with a vowel, there are no aspirated letters or harsh gutturals, and only the sound denoted by *ng'*, and in some degree the modified sound of *b*, cause difficulty to a foreigner.

18. Accentuation can only be learnt by ear, but a few hints may be given of a general and tentative kind.

Nouns, as a rule, have an accent on the class-prefix, verbs on the infinitive-prefix *ku*, and on the tense-prefix in other forms. But some words, nouns and verbs, depend for distinction of meaning on difference in accent only, according as it is placed on the root-syllable or on prefix or on both equally. Thus *kúmbuka* means, to call up a spirit, but with accent on both *ku* and *bu* it means, to wake.

19. Moreover in nouns, when a prefix is superadded to the class-prefix, (as *ka* in Diminutives and *chi* in Augmentatives), the first of the two prefixes bears the accent. And in verbs, if the tense-prefix has more than one syllable, the contracted syllable of the prefix (when it occurs) bears the accent.

PART II. GRAMMAR

INTRODUCTION

20. BEMBA word-forms can be conveniently classed under the terms usual in most grammars, i. e. Nouns, Pronouns, and Adjectives with singular and plural forms, Verbs with various stems, voices, conjugations, moods, and tenses. Adverbs, Prepositions, Conjunctions, and Interjections are also represented, many in fixed forms, but few which do not involve a prefix of some kind, fixed or variable.

21. A leading grammatical feature, as in all Bantu languages, is the system known as Concord, by which all words directly related to the subject of a sentence take a prefix in agreement with it, varying with the class of noun to which the subject belongs.

22. The prefixes distinctive of the singular and plural of nouns are here called Class-prefixes, and the corresponding prefixes of other words directly related to a noun are here called Concord-prefixes, or (in verbs) Person-prefixes.

23. The following class-prefixes occur in Bemba :

In the singular only, *mu, chi, li, ka, bu, lu.*

In the plural only, *ba, mi, fi, ma, tu.*

In the singular and plural, *n, ku, mu, pa.*

24. The plural-prefixes of nouns are here taken as the chief basis of classification, as perhaps the simplest and least liable to lead to mistakes.

CHAPTER I

NOUNS

25. Nouns may be arranged in nine classes, distinguished by the plural, viz. :—

CLASS I. Plural-prefix *ba-*.

„ 2. „ *mi-*.

CLASS 3. Plural-prefix *n-*.

"	4.	"	<i>fi-</i> .
"	5.	"	<i>ma-</i> .
"	6.	"	<i>tu-</i> .
"	7.	"	(none)
"	8.	"	<i>ku-</i> .
"	9.	"	<i>ku-, mu-, pa-</i> .

Plural and singular forms are the same in Classes 8, 9.

CLASS 1. Plural-prefix *ba-*.

26. The singular-prefix is *mu-* in many nouns. Others have none, or a prefix formed in the singular of other classes:—

e. g. S. <i>mu-ntu</i> , a person.	P. <i>ba-ntu</i> .
<i>mu-shya</i> , a slave.	<i>ba-shya</i> .
<i>kolwe</i> , a monkey.	<i>ba-kolwe</i> .
<i>ka-loba</i> , an angler.	<i>ba-kaloba</i> .
<i>chi-lamba</i> , a vegetable food.	<i>ba-chilemba</i> .

When followed by a vowel, *mu-* becomes *mw-* or *m-*, and *ba-* (by combination) becomes *be-*, or *bo-*. (See § 13.)

27. The concord-prefix in the singular is *mu-* for adjectives, *u-* for pronouns (and pronominal adjectives), *a-* or *u-* for verbs, in the plural *ba-* in all cases.

28. For purposes of concord, the personal pronouns are treated as belonging to this class. (§§ 68-70.—See also § 215.)

CLASS 2. Plural-prefix *mi-*.

29. The singular-prefix is regularly *mu-*. When followed by a vowel, *mu-* becomes *mw-* or *m-*, and *mi-* becomes *my-* or *m-*:—

e. g. S. <i>mu-ti</i> , a tree.	P. <i>mi-ti</i> .
<i>mu-mana</i> , a river.	<i>mi-mana</i> .
<i>mw-ando</i> , a cord.	<i>my-ando</i> .
<i>mw-inshi</i> , a doorway.	<i>m-inshi</i> .
<i>m-unga</i> , a thorn.	<i>my-unga</i> .

30. The concord-prefix is *u-* in the singular, and *i-* in the plural, except that adjectives have either *mu-* or *u-* in the singular and *mi-* or *i-* in the plural.

31. Names of trees are for the most part included in this class. (See also § 216.)

CLASS 3. Plural-prefix *n-*.

32. The singular-prefix is also *n-*, or sometimes *lu-*. For the important phonetic changes connected with *n* when a prefix, see §§ 8-12:—

e. g. S. <i>n-salu</i> , cloth.	P. <i>n-salu</i> .
<i>mb-wili</i> , a leopard.	<i>mb-wili</i> .
<i>ng'-wena</i> , a crocodile.	<i>ng'-wena</i> .
<i>lu-sengo</i> , a horn.	<i>n-sengo</i> .
<i>lu-pili</i> , a hill.	<i>m-pili</i> .

Some nouns with the prefix *lu-* in the singular have *ma-* in the plural, and belong to Class 5. The word *mfumu*, a chief, has two plurals, *mfumu* and *nshyamfumu*.

33. The concord-prefix is *i-* or *lu-* in the singular, and *shi-* in the plural, except that adjectives have either *i-* or *n-* in the singular, when qualifying a noun with prefix *n-*.

CLASS 4. Plural-prefix *fi-*.

34. The singular-prefix is always *chi-*. Before a vowel, *chi-* becomes *ch-*, and *fi-* becomes *fy-* or *f-*:—

e. g. S. <i>chi-ntu</i> , a thing.	P. <i>fi-ntu</i> .
<i>ch-ela</i> , iron.	<i>fy-ela</i> .
<i>ch-ita</i> , an offering.	<i>f-ita</i> .
<i>ch-uni</i> , a bird.	<i>fy-uni</i> .

35. The concord-prefixes are in all cases the same as the class-prefixes, i. e. *chi-* and *fi-*.

To this class belong the augmentatives (§§ 44-6: see also § 217).

CLASS 5. Plural-prefix *ma-*.

36. The singular-prefix is *li-*, *ku-*, or *bu-*, rarely *lu-*; these prefixes follow the usual rules of contraction before vowels (§ 13):—

e. g. S. <i>li-ni</i> , an egg.	P. <i>ma-ni</i> .
<i>l-inso</i> , an eye.	<i>m-enso</i> .
<i>ku-boko</i> , an arm.	<i>ma-boko</i> .
<i>k-ulu</i> , a leg.	<i>m-olu</i> .
<i>bw-ato</i> , a canoe.	<i>m-ato</i> .
<i>lu-le</i> , a millet seed.	<i>ma-le</i> .

37. When a noun occurs both in the 3rd and 5th Class, the plural-prefix of the 5th Class indicates the greater size or number. Thus *lupili*, a hill, has as plural *mpili*, hills, and also *mapili*, many or high hills.

38. The concord-prefix in the singular is the same as the class-prefix, i. e. *li-*, *ku-*, *bu-*, or *lu-*. In the plural it is *ya-*, except for adjectives, which have either *ma-* or *ya-*.

CLASS 6. Plural-prefix *tu-*.

39. The singular-prefix is always *ka-*. Both *ka-* and *tu-* contract with a vowel following in the usual manner (§ 13):—

e. g. S. <i>ka-nwa</i> , a mouth.	P. <i>tu-nwa</i> .
<i>k-ana</i> , a child.	<i>tw-ana</i> .
<i>k-ela</i> , a needle.	<i>tw-ela</i> .
<i>k-oni</i> (i. e. <i>ka-uni</i>), a small bird.	<i>t-uni</i> .

The concord-prefixes are the same as the class-prefixes in all cases.

40. This class includes the diminutives (§§ 44-6; see also § 219).

CLASS 7. No distinctive Plural-prefix.

41. The singular-prefix is *bu-*, which follows the usual rules of contraction with vowels (§ 13). Abstract nouns belong to this class and require no plural. In concrete nouns the singular-prefix can convey a collective or plural meaning:—

e. g. <i>bu-lungu</i> , a bead, beads.
<i>bu-inji</i> , a large quantity.
<i>bu-fi</i> , falsehood, lies.
<i>bu-benshi</i> , a white ant, white ants.

The concord-prefix is the same, i. e. *bu-*, throughout (see also § 218).

CLASS 8. Singular and Plural-prefix *ku-*.

42. This is the class of verbs (in the infinitive form) used as nouns, without distinction of singular and plural (§ 146). *Ku-* follows the usual rules of contraction, becoming *k-*, not *kw-*, before

a following *-o*, but does not change to *ku-* before the reflexive-prefix *i* (§ 185):—

- e. g. *ku-lya*, eating.
ku-fwa, dying.
kw-enda, going.
k-onta, warming oneself.
k-uma, striking.

The concord-prefix is also *ku-* throughout.

CLASS 9. Singular and Plural-prefixes, *ku-*, *mu-*, *pa-*.

43. This is the class of locatives, i. e. nouns to which *ku-*, *mu-*, *pa-* are prefixed, and then commonly referring to place. *Ku-*, in general, corresponds to 'to' or 'from', *mu-* to 'in, into, out of', *pa-* to 'at', as when these syllables are used as prepositions (§ 208):—

- e. g. *pampando*, the place where the chair is, on the chair.
mung'anda, the inside of the house, in the house.
kumyesu, my (our) house.

The concord-prefix is the same as above, i. e. *ku-*, *mu-*, *pa-*.

AUGMENTATIVES AND DIMINUTIVES

44. The prefixes of Class 4, *chi-* and *fi-*, are used to express large size, volume, or quantity, those of Class 6, *ka-* and *tu-*, to express smallness. These prefixes are then placed either (1) before the root of the noun, or (2) before the class-prefix of a noun, but always the latter if the former would involve an ambiguity of meaning:—

- e. g. *ka-mu-ntu*, a small person, is thus distinguished from.
ka-nta, a small thing.
ka-mu-solobe, a small (kind of) tree, but *ka-solobe*, a small (specimen of its) fruit.
tu-ma-ni, small eggs, but *tu-ni*, small birds.

45. Sometimes the plural-prefix is used before a singular, e. g. *tu-kulu*, small legs, and also *tu-molu*.

Tu-, *ka-*, when prefixed to *chi-*, *fi-*, retain their force as diminutives, and vice versa:—

- e. g. *ka-chipuna*, a small seat.

But these prefixes are not used with nouns of their own class respectively, so as to form a doubled prefix of Class 4 or 6.

46. The prefix *fi-* is used of large number, as well as large size, and, combined with *ma-*, of large number and size (§ 37) :—

e. g. *fi-wantu*, big men, or many men.

fi-ma-pili, many great mountains.

TABLE OF PREFIXES

47.	CLASS.	CONCORD.	EXCEPTIONS (CONCORD).
CL. 1.	S. <i>mu</i>	<i>u</i>	<i>mu</i> for adjectives, and <i>a</i> for verbs.
	P. <i>ba</i>	<i>ba</i>	
CL. 2.	S. <i>mu</i>	<i>u</i>	<i>mu</i> or <i>u</i> for adjectives.
	P. <i>mi</i>	<i>i</i>	<i>mi</i> or <i>i</i> for adjectives.
CL. 3.	S. $\begin{cases} n \\ lu \end{cases}$	$\begin{cases} i \\ lu \end{cases}$	<i>n</i> or <i>i</i> for adjectives.
	P. <i>n</i>	<i>shi</i>	
CL. 4.	S. <i>chi</i>	<i>chi</i>	
	P. <i>fi</i>	<i>fi</i>	
	$\begin{cases} li \\ ku \\ bu \\ lu \end{cases}$	$\begin{cases} li \\ ku \\ bu \\ lu \end{cases}$	
CL. 5.	S. $\begin{cases} ku \\ bu \\ lu \end{cases}$	$\begin{cases} ku \\ bu \\ lu \end{cases}$	
	P. <i>ma</i>	<i>ya</i>	<i>ma</i> or <i>ya</i> for adjectives.
CL. 6.	S. <i>ka</i>	<i>ka</i>	
	P. <i>tu</i>	<i>tu</i>	
CL. 7.	S. $\begin{cases} bu \\ \end{cases}$	<i>bu</i>	
CL. 8.	S. $\begin{cases} ku \\ \end{cases}$	<i>ku</i>	
	P. $\begin{cases} ku \\ \end{cases}$	<i>ku</i>	
CL. 9.	S. $\begin{cases} ku \\ mu \\ pa \end{cases}$	$\begin{cases} ku \\ mu \\ pa \end{cases}$	

48. Thus class- and concord-prefixes are the same throughout, except that *m* and *n*, when involved in the class-prefix, tend to be dropped or are changed in the concord-prefix, adjectives in Class 1 only retaining the full prefix *mu-*.

CHAPTER II

ADJECTIVES

49. ADJECTIVES consist of a root with a concord-prefix, varying according to the class and number of the noun qualified. (See Table, §§ 47, 48.)

50. Thus the adjective *-suma*, good, is used in the following forms:—

CLASS I.	S. <i>mu-suma</i> .	P. <i>ba-suma</i> .
2.	<i>mu-suma</i> , or <i>u-suma</i> .	<i>mi-suma</i> , or <i>i-suma</i> .
3.	<i>n-suma</i> , or <i>i-suma</i> . <i>lu-suma</i> .	<i>shi-suma</i> .
4.	<i>chi-suma</i> .	<i>fi-suma</i> .
5.	<i>li-suma</i> . <i>ku-suma</i> . <i>bu-suma</i> . <i>lu-suma</i> .	<i>ma-suma</i> , or <i>ya-suma</i> .
6.	<i>ka-suma</i> .	<i>tu-suma</i> .
7.	<i>bu-suma</i> .	(<i>bu-suma</i> .)
8.	S. P. <i>ku-suma</i> .	
9.	S. P. <i>ku-suma</i> . <i>mu-suma</i> . <i>pa-suma</i> .	

51. Adjectives are few, as in Bantu languages generally. Their place is supplied in several ways, viz.:—

(1) By the preposition *-a* followed by a noun or adverb, *-a* having the concord-prefix required by the noun qualified:—

- e. g. *muntu wa maka*, a strong man.
nsalu ya balala, a many-coloured cloth.
ng'anda ya nomba, a new house.

52. (2) By the adjective *-ine*, denoting possession, or some form of the verb *kuba na*, to have, followed by a noun:—

- e. g. *mwine chuma*, a rich man.
muntu aba na bufi, an untruthful person.

53. (3) By a verb in the indicative or infinitive :—

e. g. *leta nsalu ilepwike*, bring the torn cloth.
mona bantu ukufula! Look! how many people!

54. (4) By a noun (in expressing astonishment) or a periphrasis :—

e. g. *yangu lishiba busuma!* What good milk!
libali tamuli kantu, an empty cask.

55. Adjectives are placed after the words which they qualify. An adjective qualifying several nouns of different classes is either repeated after each noun with the proper prefix or placed after them all with the prefix *fi* :—

e. g. *akasuba na ntanda na menshi fyabumbilwe na Mulungu*, sun, stars, and sea were created by God.

COMPARISON OF ADJECTIVES

56. Objects may be compared in respect of qualities as follows :—

(1) Similarity, by using *nga*, as, like; or a verb meaning, be like: e. g. *kuba nga*, *kuli nga*, *kulinga*, *kulingana*, *kupala*, *kupalana*; or the adjective *-mo*, one, equal, same :—

e. g. *myele yesu nailingana*, our knives are alike.
nsalu yandi naipala nsalu yobe, my cloth is like yours.
nkasu shyonse shimo, all the hoes are the same.

57. (2) Inferiority, by using an adjective (or its equivalent) emphatically of one object; or two contrasted adjectives; or a verb with *nga* :—

e. g. *ichi chachepa*, *chilya chakula*, this is smaller than that.
muti nyu tawalepa nga ulya, this tree is not as tall as that.

58. (3) Superiority, by an adjective (or equivalent) followed by *pali*, where there is, compared with; or by two contrasted adjectives; or by the verb *kuchizya*, to excel, to surpass :—

e. g. *chumbu nachiloa pali kulundwe*, the potato is sweeter than the cassava.
nkonde shywa kwa bwana nashiwama, *nkonde shyesu tashiweme*, the master's bananas are better than ours.

59. Possession of a quality in a high, or the highest, degree can be expressed :—

- (1) By using *kibi*, much, very, with an adjective.
- (2) By the intensive verb stem (§ 182).
- (3) By a noun of quantity or quality.

e. g. *ng'anda isuma kibi*, a very nice house.
akasuba nakabalikishya, the sun is exceedingly hot.
amapesa bwinji, very much money.

60. The concord forms of the adjectives *-onse*, all ; *-ingi*, many ; *-nga*, how many ? ; *-eka*, alone ; *-ine*, selfsame ; *-mbi*, other, are the same as those of the demonstratives, where these differ from the adjectival concord-forms (§ 47).

NUMERALS

61. The cardinal numbers are as follows :—

chi-mo, one.
fi-bili, two.
fi-tatu, three.
fi-ne, four.
fi-sano, five.

These are adjectives and take the adjectival concord-prefixes (§ 47), except that *umo*, not *mumo*, is used for Class 1, Sing. The above forms are those used in ordinary enumeration.

62. *mutanda*, six.
chine lubali, seven.
chine konse konse, eight.
pabula, nine.
ikumi, ten.

These are used adjectivally without change of form, except that *ikumi* (or *likumi*) has a plural form *makumi*. *Chine lubali* means, four apart, seven being expressed by raising four fingers on one hand, three on the other. To express eight, four fingers are raised on both hands—*chine konse konse*, four everywhere.

63. *Mwanda* (p. *my-anda*) is used for a hundred. After ten,

the numbers expressing tens or hundreds are put first and followed by the number expressing units, with *na* between :—

e. g. *ikumi na fine*, fourteen.

makumi yabili na fisano, twenty-five.

A thousand and higher numbers are not commonly known.

64. The ordinal numbers are expressed as follows :—

-a *pa kubala*, first ; e. g. *muntu wa pa kubala*, the first man.

-a *bubili*, second.

-a *butatu*, third.

-a *bune*, fourth.

-a *busano*, fifth.

-a *mutanda*, sixth ; e. g. *nshiku ya mutanda*, the sixth day.

65. Sometimes an equivalent is formed by using the verb *lenga* with a cardinal number :—

e. g. *yalenga nshiku shisano twafikilepo*, on the fifth day we arrived there.

66. *Kubili kubili* means, on two sides. *Pabili*, *patatu*, &c., mean, in two places, in three places, &c. Last, is expressed by -a *kulekeleshy-a*.

CHAPTER III

PRONOUNS

67. Under Pronouns are here included words commonly classed as (1) Personal, (2) Possessive, (3) Demonstrative, (4) Relative, (5) Interrogative Pronouns.

I. PERSONAL PRONOUNS.

68. Sing. 1. *ine*, I. Plur. 1. *ifwe*, we.

2. *iwe*, you. 2. *imwe*, you.

The place of a pronoun, 3 pers. sing. and plur., is supplied by the use of a demonstrative (§§ 75-9).

69. Without the initial *i-* the above pronouns are often combined with other words, both as prefixes and suffixes.

e. g. *ine n-eka*, I alone.

ifwe-fw-eka, we alone.

munyina-ne, my brother.

munyine-fwe, our brother.

70. For purposes of concord they are treated as nouns of Class 1. For the person-prefixes corresponding to them see § 94.

2. POSSESSIVE PRONOUNS.

- | | | |
|-----|-------------------------------|------------------------------|
| 71. | Sing. 1. - <i>andi</i> , my. | Plur. 1. - <i>esu</i> , our. |
| | 2. - <i>obe</i> , your. | 2. - <i>enu</i> , your. |
| | 3. - <i>akwe</i> , his, hers. | 3. - <i>abo</i> , their. |

72. These adjectival pronouns are used with the concord-prefixes given in § 47, without the exceptions there noticed as attaching to adjectives generally; and these prefixes follow the usual rules of contraction of vowels (§ 13):—

e. g. *muntu wandi*, my man.

ng'oma yakwe, his drum.

kuboko kobe, your arm.

73. With some nouns, especially those denoting relationships, the personal pronouns or peculiar forms are used in place of the above (see § 239).

3. DEMONSTRATIVE PRONOUNS.

74. Four forms of demonstratives are used, meaning, this (these), that (those), and applying to objects varying, whether in fact or thought, as to nearness or distance. They may be distinguished as demonstrative—

(1) Of nearness, this (these).

(2) Of reference or relative nearness, this (these), or, that (those).

(3) Of specification, similar to (2).

(4) Of distance, that (those).

All are based on the concord-prefix (see § 47).

75. (1) The demonstrative of nearness consists of the concord-prefix lengthened by having its characteristic vowel prefixed to it. Where the concord-prefix is a vowel, a *y* sound is used between the vowels in the demonstrative:—

e. g. *uyu*, not *uu*; *iyi*, not *ii*.

76. (2) The demonstrative of reference or relation is the same as (1) with its final vowel changed to *-o*.

77. (3) The demonstrative of specification is the same as (2) with final *-no* for *-o*.

78. (4) The demonstrative of distance consists of the concord-prefix with the suffix *-lya*. These forms are shown in the following Table:—

DEMONSTRATIVE PRONOUNS.

79.		CONC.-PFX.	(1)	(2)	(3)	(4)
CLASS 1.	S.	<i>u</i>	<i>uyu</i>	<i>uyo</i>	<i>uno</i>	<i>ulya</i>
	P.	<i>ba</i>	<i>aba</i>	<i>abo</i>	<i>bano</i>	<i>balya</i>
,, 2.	S.	<i>u</i>	<i>uyu</i>	<i>uyo</i>	<i>uno</i>	<i>ulya</i>
	P.	<i>i</i>	<i>iyi</i>	<i>iyo</i>	<i>ino</i>	<i>ilya</i>
,, 3.	S.	<i>i</i> <i>lu</i>	<i>iyi</i> <i>ulu</i>	<i>iyo</i> <i>ulo</i>	<i>ino</i> <i>luno</i>	<i>ilya</i> <i>lulya</i>
	P.	<i>shi</i>	<i>ishi</i>	<i>ishyo</i>	<i>shino</i>	<i>shilya</i>
,, 4.	S.	<i>chi</i>	<i>ichi</i>	<i>icho</i>	<i>chino</i>	<i>chilya</i>
	P.	<i>fi</i>	<i>ifi</i>	<i>ifyo</i>	<i>fino</i>	<i>fiilya</i>
,, 5.	S.	<i>li</i> <i>ku</i> <i>lu</i> <i>bu</i>	<i>ili</i> <i>uku</i> <i>ulu</i> <i>ubu</i>	<i>ilyo</i> <i>uko</i> <i>ulo</i> <i>ubo</i>	<i>lino</i> <i>kuno</i> <i>luno</i> <i>buno</i>	<i>lilya</i> <i>kulya</i> <i>lulya</i> <i>bulya</i>
	P.	<i>ya</i>	<i>ayti</i>	<i>ayo</i>	<i>yano</i>	<i>yalya</i>
,, 6.	S.	<i>ka</i>	<i>aka</i>	<i>ako</i>	<i>kano</i>	<i>kalya</i>
	P.	<i>tu</i>	<i>utu</i>	<i>uto</i>	<i>tuno</i>	<i>tulya</i>
,, 7.	S. P.	<i>bu</i>	<i>ubu</i>	<i>ubo</i>	<i>buno</i>	<i>bulya</i>
,, 8.	S. P.	<i>ku</i>	<i>uku</i>	<i>uko</i>	<i>kuno</i>	<i>kulya</i>
,, 9.	S. P.	<i>ku</i>	<i>uku</i>	<i>uko</i>	<i>kuno</i>	<i>kulya</i>
		<i>mu</i>	<i>umu</i>	<i>umo</i>	<i>muno</i>	<i>mulya</i>
		<i>pa</i>	<i>apa</i>	<i>apo</i>	<i>pano</i>	<i>palya</i>

80. Besides the above, *-ena* or *-ene* is used (with the concord-prefixes) as an emphatic demonstrative, as regards this (that), it is this (that), this (that) one, and *-ine*, selfsame, very, is often used after a demonstrative with a corroborative force—e. g. *muntu uyu wine*, this very man.

81. All the demonstratives of Class 9 are constantly used as loca-

tive adverbs—e. g. *apa*, here ; *kulya*, there ; and *ifi*, *ifyo*, *vino*, *vilya*, as adverbs of manner, thus, so (§§ 200-7).

4. RELATIVE PRONOUNS.

82. Any clause is made relative (or adjectival) by placing (as often in English) a demonstrative pronoun before the verb—the demonstrative of nearness if the subject of the verb is related to an antecedent, the demonstrative of nearness or reference (i. e. with final *-o*) if the object. When so used, however, the demonstratives *uyu*, *uyo*, *iyi*, *iyoy*, are usually attached to the verb and pronounced as *uu*, *uo*, *ii*, *io*, and the *-o* in *uo*, *io* is often hardly heard :—

e. g. *mwele uo aleta*, the knife that he has just brought, may be heard as *mwele uwaleta*. And the same meaning may be expressed by *mwele uu* (or *uyu*) *aleta*.

balemuma uo balubwile kale, they will beat him whom they formerly saved.

83. For the sing. pers. 1 and 2, and plur. pers. 1 and 2, the following forms are used as relatives (cf. §§ 68, 69, and 93-4) :—

- S. 1. (Of the subject) *n-*, *ne-n-*, or *ne-u-*.
(Of the object) *neo-* or *o-*.
- 2. (Of the subject) *u-*, *we-u-*, or *u-*.
(Of the object) *weo-* or *o-*.
- P. 1. (Of the subject) *tu-*, *fwe-tu-*, or *fwe-ba*.
(Of the object) *fwebo-* or *bo-*.
- 2. (Of the subject) *mu-*, *mwe-mu-*, or *mwe-ba*.
(Of the object) *mwebo-* or *bo-*.

84. The forms with *u* and *ba* convey a slight difference of meaning, and are generally thus used :—

e. g. *ni ine nchitile ichi*, it is I who have done this.

ni ine neuchitile ichi, it is I who am the person that has done this.

85. An emphatic form used as a relative is supplied by *-ntu* with a concord-prefix. It is not used of the pers. 1 and 2 :—

e. g. *mwaiche untu alasoma*, this (that) is the child that goes to school.

kacheche kantu kalangala mu lubanza, the wagtail, that is (the bird) which plays about in the courtyard.

86. The negative of all verbs involving a relative whether of subject or object is formed by inserting *-shi-* after the person-prefix of the subject :—

e.g. *mwele ushyatwa*, a knife which does not cut.

tulemutemwa mwe bashili na mulandu, we shall like you who have no quarrel.

For further examples of relative expressions, see §§ 226-8.

5. INTERROGATIVE PRONOUNS.

87. The most common interrogatives are :—

nani, or (of the object of a verb) *ani*, pl. *bani*, who?

pi, *kwi*, where?

lila li, when?

shyani, how?

nshi, what? which? Always placed after a word qualified, never first in a sentence.

chinshi, why? what for?

-nga (adjective), how many?

CHAPTER IV

VERBS

INTRODUCTION.

88. VERBS have the same general features as in other Bantu languages. All verb-forms consist of a root, commonly monosyllabic, combined with one or more prefixes and suffixes. Suffixes supply the distinctions known generally as those of Stem, Voice, and Mood (except the Infinitive), and prefixes for the most part those of Tense, Person, Number, Class (of subject and object), and Conjugation.

89. Thus in Bemba, given a root of appropriate meaning, the following forms may be found developed directly from it :—

1. *Stems*—Simple, Applied, Completive, Reciprocal, Causative, Intensive, Reversive, Frequentative, Reflexive.

Each stem has also a Modified form in certain Tenses.

2. *Voices*—Active, Passive, Neuter.
3. *Conjugations*—Affirmative, Negative.
4. *Moods*—Indicative, Imperative, Subjunctive, Infinitive.
5. *Tenses*—a large and remarkable variety, especially in the Indicative Mood, each tense-form showing by distinctive prefixes the person, number, and class of the subject (and sometimes also of the object) of the verb, as well as the tense-meaning.

All these forms are here treated in the reverse of the above order, the person-prefixes being taken first.

90. The simple stem of a verb may always be found from the infinitive form by removing the prefix *ku-*, and the root by also removing the final *-a*:—

e.g. *ku-chita*, to do (infinitive).

chita is the simple stem, *chit-* the root.

91. The modified stem (§§ 97-104) is important in connexion with the tense-system, and so also is the distinction between verbs (1) transitive, and expressing action, (2) intransitive, and expressing state or condition.

92. The tenses, as will be seen below, not only indicate simple distinctions of time as past, present, and future, but also supply a kind of perspective view of time, according as it is to-day, yesterday, or long ago, and even of foreground, middle distance, and background in some regions of the past and of the future. They also represent the idea of the verb as inchoative, continuous, or complete, as specific or general, as single or customary, and in various combinations of these aspects.

(1) PERSON-PREFIXES.

93. Every finite verb-form has at least one person-prefix combined in the negative conjugation with a prefix of negation. The person-prefix of the subject, affirmative or negative, is the initial part of the verb in all cases except a single tense (T. 6, § 111). It indicates the person, number, and class of the subject of the verb, and is followed by the tense-prefix (if present). The person-prefix of the object similarly defines the object of the verb. It follows the tense-prefix (if present) and immediately precedes the root.

94. The prefixes of subject and object are the same in form, and identical with the concord-prefixes already given § 47, with exceptions in Class 1 only, shown in the following Table:—

Person-prefixes.

CLASS I.	AFFIRMATIVE.	NEGATIVE.
Sing. 1. Subject (I)	<i>n</i>	<i>nshi, shi.</i>
Object (me)	<i>n</i>	—
2. Subject (you)	<i>u</i>	<i>tau</i>
Object (you)	<i>ku</i>	—
3. Subject (he, she, it)	<i>a</i>	<i>taa, ta.</i>
Object (him, her, it)	<i>mu</i>	—

u is also used of the subject for *a* in relative clauses only (§§ 83-4).

CLASSES 2-9.

Affirmative—*u, i, lu, chi, li, bu, ka, ku, mu, pa*—according to class.

Negative—*tau, tai, talu, tachi, tali, tabu, taka, taku, tamu, tapa.*

Plur. 1. Subj. and Obj. (we, us) Aff. *tu* Neg. *tatu.*

2. „ „ (you) „ *mu* „ *tamu.*

3. „ „ (they, them) „ *ba* „ *taba.*

Fweba, mweba, are also used for *tu, mu* in relative clauses only (§ 83).

Affirmative—*i, shi, fi, ya, tu, bu, ku, mu, pa*—according to class.

Negative—*tai, tashi, tafi, taya, tatu, tabu, taku, tamu, tapa.*

For phonetic changes of these prefixes, especially in connexion with the vowels and *n*, see §§ 8-14.

95. Two object-prefixes, i.e. defining the direct and indirect object, are never used in the same verb-form.

(2) TENSES.

96. The tenses here given are those of the active voice, indicative mood, affirmative conjugation. They are numbered consecutively for convenience of reference, and the names attached are meant to suggest leading features in the meaning. Tables are given (§ 147) below, and other tenses will be found in subjunctive mood (§§ 137-45), compound tenses (§§ 124-9), and negative conjugation (§ 153).

97. Some tenses involve what is here called the modified verb-stem—a change of the verb-stem taking several forms, nearly all extending to two syllables, and all including *-e* as the final vowel. These forms are as follows:—

98. 1. Verb-stems of two syllables, if the root-vowel is *a*, *i*, or *u*, change final *-a* to *-ile*; if it is *e* or *o*, to *-ele*:—

e. g. Verb-stem <i>naka</i> , be weary.	Modified-stem <i>-nakile</i> .
<i>vika</i> , place.	<i>-vikile</i> .
<i>bula</i> , take.	<i>-bulile</i> .
<i>bela</i> , consent.	<i>-belele</i> .
<i>bola</i> , rot.	<i>-bolele</i> .

99. If, however, the final syllable is *-ma* or *-na*, then the change is to *-ine*, *-ene*:—

e. g. Verb-stem <i>tana</i> , refuse.	Modified-stem <i>-tanine</i> .
<i>shima</i> , hoe.	<i>-shimine</i> .
<i>uma</i> , beat.	<i>-umine</i> .
<i>chena</i> , struggle.	<i>-chenene</i> .
<i>koma</i> , cut.	<i>-komene</i> .

100. Some exceptions are *lala*, sleep, changing to *-lele*, in contrast with *lala*, crack, which forms *-lalile*; verbs ending with *-wala*, e. g. *fwala*, dress, changing to *-fwele*, and *twala*, carry, to *-twele*. Moreover, verbs with passive form but active meaning, e. g. *temwa*, love, keep the passive form, as in *-temenwe*.

101. If the final syllable is *-shya*, then the change is to *-shishye*, *-sheshye*:—

e. g. Verb-stem <i>bushya</i> , ask.	Modified-stem <i>-bushishye</i> .
<i>teshya</i> , hear.	<i>-tesheshye</i> .

102. 2. Verb-stems of one syllable mostly change *-a* to *-ile*, e. g. *pwa*, finish, *-pwile*; *fwa*, die, *-fwile*; but *nwa*, drink, *-nwene*.

103. 3. Verb-stems of more than two syllables, and ending in *-ba*, *-ka*, *-la*, *-ma*, *-mya*, *-na*, *-sa*, *-shya*, *-ta*, change their two last vowels according to the following rule:—

Verb-stem <i>a</i> - <i>a</i> .	Modified-stem <i>e</i> - <i>e</i> .
<i>e</i> - <i>a</i> .	<i>-e</i> .
<i>i</i> - <i>a</i> .	<i>i</i> - <i>e</i> .
<i>o</i> - <i>a</i> .	<i>we</i> - <i>e</i> .
<i>u</i> - <i>a</i> .	<i>wi</i> - <i>e</i> .

e. g. <i>fumbata</i> , close the hand,	<i>-fumbete</i> .
<i>alula</i> , change,	<i>-alwile</i> .
<i>longana</i> , join,	<i>-longene</i> .
<i>fundika</i> , bind,	<i>-fundike</i> .
<i>koloba</i> , be stunted,	<i>-kolwebe</i> .
<i>belela</i> , be accustomed,	<i>-belele</i> .
<i>bepeshya</i> , slander,	<i>-bepeshye</i> .
<i>sokoshya</i> , quarrel.	<i>-sokweshye</i> .

104. Tenses 7, 9, 10, and 11 are based on the modified verb-stem.

1. INDICATIVE MOOD.

(a) Presents.

TENSE 1. Prefix *-le-*.

105. An indefinite (imperfect, continuative) present of verbs of action, often used as an equivalent to a present participle, qualifying the object of another verb preceding it.

106. It is also used as a future tense (T. 16, § 121), and in verbs of state or condition is future only:—

e. g. *nde-pyanga*, for *n-le-pyanga*, I am (in the act of) sweeping, or, I will sweep.

natubasanga balesenda fipe, we found them carrying loads.

TENSE 2. Prefix *-a-*.

107. A present definite of verbs of state or condition, and of intransitive verbs. Like Tense 1, it is used after another verb with participial or adjectival meaning.

In verbs of action it is a past tense (T. 5, § 110):—

e. g. *twa-isa*, we are coming, we come.

natumona a-isa, we have seen him coming (come).

TENSE 3. No prefix.

108. A present of necessary custom, of what is constantly and necessarily taking place, expressed by a verb-stem with person-prefixes only. Compare Tense 4.

e. g. *kasuba kawa uko*, the sun sets yonder.

TENSE 4. Prefix *-la-*.

109. A present of voluntary custom, only used with verbs of state or condition.

e.g. *tula-lwala*, we are constantly ill.

In the negative form, this is a deferred tense (§ 153).

(b) *Pasts.*

(1) *Of the Present Day, To-day.*

TENSE 5. Prefix *-a-*.

110. An immediate past, of what has just taken place, and in verbs of action only. (Compare the Present Tense 2 with same prefix, § 107.)

e.g. *twa-pyanga*, we have just swept.

TENSE 6. Prefix *na-*.

111. A recent past, of what is finished and completed, often translatable by 'already'. In this tense only, the tense-prefix is used before the person-prefix. Moreover *na-* has the form *ni-* in 1 pers. sing., and *n-* in 2 pers. sing.

e.g. *ni-nshita*, I have already bought.

na-tupyanga, we have done sweeping, we have swept thoroughly.

This tense is also regularly used as the tense of narrative or historic past.

TENSE 7. Modified stem.

112. A more distant past of to-day, but also the tense regularly used in relative sentences, both as past and present. This form is always specific in reference, and in a principal clause requires a word defining its reference, not being used generally or independently :—

e.g. *upyangile kur ?* where have you swept ?

bapyangile mu ng'anda, they have swept (in) the house.

(2) *Of Yesterday.*

TENSE 8. Prefix *-alt-*.

113. It is important to notice that, though a uniform stress may

be laid on both syllables, a dominant accent must never be laid on the first, i.e. *-áli-*, to avoid confusion with Tense 12, § 117 :—

e.g. *twált-bika*, we placed, not *twáli-bika*.

TENSE 9. Prefix *-a-*, and modified stem.

114. Here it is important to lay the accent not on the prefix *-a-*, but on the root-syllable following it, to avoid confusion with Tense 10 :—

e.g. *a-ishile*, he came (yesterday), not *á-ishile*.

(3) *Of more Distant Past.*

TENSE 10. Prefix *-á-* and modified stem.

115. Distinguished only by the accent on the prefix from Tense 9 :—

e.g. *á-ishile*, he came some days ago.

TENSE 11. Prefix *-ali-* and modified stem.

116. This adds to the previous Tense 10 the idea of duration, lasting result, an established condition, especially in verbs expressing quality or condition :—

e.g. *ali-ishile*, or *al-i-shile*, he came some time ago, and has come, is here.

ali-temenwe, he was satisfied.

TENSE 12. Prefix *-áli-*.

117. Similar to Tense 11, and resembling a past perfect, or perfect definite. The importance of the accent has been pointed out in Tense 8, § 113 :—

e.g. *áli-temwa*, he loved long since, and now loves, he has long loved.

áli-bika, he has long since placed it (and there it is, so it remains), he has put it there for good.

(4) *Past of Custom.*

TENSE 13. Prefix *-ale-*.

118. A past imperfect, and used of a customary action discon-

tinued. It may be compared with Tense 4, § 109. [This Tense is not used with verbs expressing quality or defect.—ED.] :—

e.g. *twale-soma*, we used to come to school (but do not come now).

nale-suba buta, I was in the habit of oiling the bow, at one time I oiled it.

For another past imperfect, see Compound Tenses, § 126.

(c) *Futures.*

TENSE 14. Prefix *-ala-*.

119. An immediate future, of what is going to take place at once :—

e.g. *twala-isa*, we are going to come at once, we will come immediately.

TENSE 15. Prefix *-akula-*.

120. An immediate future of what is to begin at once and continue, beginning a custom or regular course of action :—

e.g. *twakula-isa*, we are going to come regularly, we will begin coming, we will always come.

TENSE 16. Prefix *-le-*.

121. A near but less immediate future than Tenses 14, 15, and only with this force in intransitive verbs and verbs of state or condition (cf. T. 1, § 105) :—

e.g. *nde-isa*, for *n-le-isa*, I will shortly, or presently, come, I am coming soon.

TENSE 17. Prefix *-ka-*.

122. A wholly indefinite future, giving no information except that something will occur, some time ; no answer to an inquiry as to when :—

e.g. *n-ka-soma*, I will read some day or other.

TENSE 18. Prefix *-kala-*.

123. This adds to Tense 16 the idea of continuance or repetition of the action to be begun (cf. T. 4, 13, 14) :—

e.g. *nkala-soma*, I shall be reading, shall regularly read, shall go on reading.

Compound Tenses.

124. Supplementary tenses are supplied by using forms of the verb *kuli*, to be, as described in §§ 187-191, with another verb in tenses already given. They are as follows :—

125. 1. Present of duration, often translatable by 'yet' or 'still', formed by the peculiar *-chi-* tense of *kuli* with a verb in Tense 1 (§ 191):—

e.g. *nchi-li nde-lemba*, I am still writing.

achi-li ale-lima, he is still hoeing.

126. 2. Pasts of to-day, formed by using the *-a-* tense of *kuli* with different pasts of another verb, each giving its special colouring as already described to the whole phrase :—

e.g. *ali apita*, he has just passed by.

ali apitile apa, he has passed by there.

ali napita, he has passed and gone.

127. This latter compound can also be used as a pluperfect, and after another verb in a participial sense :—

e.g. *namumona ali napita*, I have seen him going by (or, pass away altogether).

128. The same tense of *kuli* with Tense 1 of another verb also supplies a second past imperfect (cf. §§ 118, T. 13):—

e.g. *nali nde-suba buta*, I was oiling a bow.

129. 3. A future perfect is sometimes represented by a periphrasis, viz. by using the verb *sanga*, find :—

e.g. *ule-sanga* (or, *ukasanga*) *natulya*, you will find we have done eating, i.e. we shall have finished eating. If *wakulasanga* were used, it would mean, we shall always have done eating.

For tenses as used in conditional sentences, see §§ 229-34.

2. IMPERATIVE MOOD.

130. 1. A direct command is expressed by using the verb-stem only, without person-prefix. If addressed to more than one person, the final *-a* is changed to *-eni* :—

e.g. *chita*, do ; plur. *chiteni*.

If, however, a prefix of the object is used, then final *-a* of the sing. is changed to *-e* :—

e. g. *tupele*, give us.

131. 2. What may be called a continuative imperative is formed by prefixing *aku-*, or *uka-*, to the simple imperative. This is often used in an order to resume an action, or carry on an action already in progress :—

e. g. *aku-pyanga*, go on sweeping, or, start sweeping again.

132. 3. An imperative of insistence is supplied by prefixing *-inda-* and person-prefixes to the verb :—

e. g. *mw-inda-pyanga*, I insist on your sweeping.

133. Urgency or emphasis may be added to each of the above forms by prefixing *shi-* :—

e. g. *shi-pyanga*.
shyaku-pyanga.
shiwinda-pyanga.

134. Indirect commands (including proposals, directions, requests) are expressed by several forms here classed under the subjunctive mood, as including all persons and mostly involving the characteristic change of final *-a* to *-e*. (See below.)

3. SUBJUNCTIVE MOOD.

135. The simplest form of subjunctive consists of the verb-stem with person-prefixes and final *-e* for *-a*, and is used both independently and as (grammatically) subordinate :—

e. g. *n-konke*, (that) I may follow, or, I may follow, suppose I follow, let me follow, I would (will) follow, &c.

136. Used independently, several of its forms may also be called indirect imperatives, and classed according to time or tense, whether independent or strictly subjunctive.

137. 1. Simple present :—

e. g. *n-konke*, suppose I (let me) follow.

138. 2. Present of motion, i. e. a form commonly implying a

change of position, or at least of mental attitude, supplied by prefixing *ka-* to the above :—

e.g. *kansome*, let me go and read, or, that I may set about reading.

139. 3. Present of insistence, formed by prefixing *na-* to the simple present :—

e.g. *na-tu-tushye*, come let us rest.

140. 4. Immediate future, in form the same as the future indicative in *-le*, Tense 16, but used subjunctively :—

e.g. *kamwebe ale-isa*, tell him to come soon (to-day).

141. 5. Immediate future of insistence is supplied by prefixing *na-* to Tense 4. This form is used independently, i. e. as an indirect imperative, sometimes even taking the imperative termination *-eni* :—

e.g. *natule-ya*, let us be off at once, or *natuleyeni*.

142. 6. Remote future, of single or momentary action, is expressed by *-ka-* between the person-prefix and root—a form used in subordinate clauses :—

e.g. *kamwebe aka-ise* (by contraction, *akese*), tell him to come (some time, to-morrow).

143. 7. Remote future, of continuous or regular action, is expressed by using *-kale-* in place of *-ka-* in Tense 6 of the subjunctive, but also in independent clauses :—

e.g. *nkaleya*, I must depart, let me be going.

144. 8. A remote future of insistence is supplied by prefixing *shina-* or *ku-* to Tense 6 of the subjunctive :—

e.g. *shina-nka-mpeleko*, or *kauka-mpeleko*, you must give this to me, I beg you to, &c.

In 1 pers. sing. *shi* prefixed to Tense 17 of the indicative is used (§ 122) :—

e.g. *shi-nkakupelako*.

145. 9. The indicative Tense 4 in *-la* is used in subordinate (subjunctive) construction, expressing a continuous regular action regarded as a purpose or object, whether present or future (immediate) :—

e.g. *kabieni mulatandala*, go off for a walk (or, walking).
twaya tulatandala, we are going for a walk.

4. INFINITIVE MOOD.

146. This consists of two forms only, viz. the verb-stem with the prefix *ku-*, e.g. *ku-mona*, to see, or the prefix *kula-* of continuous or regular action, e.g. *kula-mona*, to see always, to be constantly seeing (cf. T. 15, § 120).

147. TABLES OF MOODS AND TENSES.**1. INDICATIVE (ACTIVE, AFFIRMATIVE).**

(M.S. is used for Modified Stem.)

	PREFIX.	EXAMPLE.
		(<i>ku-pyanga</i> , to sweep)
<i>Present Tenses.</i>		Sing. 1st Pers.
T. 1. Imperfect, continuous (verbs of action)	-le-	<i>nde-pyanga.</i>
2. Definite (verbs of state, condition)	-a-	<i>na-pyanga.</i>
3. Customary (necessary)	—	<i>m-pyanga.</i>
4. „ (voluntary)	-la-	<i>nda-pyanga.</i>
<i>Past Tenses. (1) Of To-day.</i>		
T. 5. Immediate (verbs of action)	-a-	<i>na-pyanga.</i>
6. Recent, completed	<i>na-</i>	<i>nim-pyanga.</i>
7. Distant, specific	M.S.	<i>m-pyangile.</i>
(2) <i>Of Yesterday.</i>		
8. } (Alike in meaning.) Past simple {	-ali-	<i>nali-pyanga.</i>
9. }	-a- and M.S.	<i>na-pyangile.</i>
(3) <i>Remote.</i>		
10. Past simple	-á- and M.S.	<i>nd-pyangile.</i>
11. Past of duration	-ali- and M.S.	<i>nali-pyangile.</i>
12. Past perfect	-dli-	<i>ndli-pyanga.</i>
13. Past imperfect (customary)	-ale-	<i>nale-pyanga.</i>
<i>Future Tenses.</i>		
T. 14. Immediate	-ala-	<i>nala-pyanga.</i>
15. „ (customary)	-akula-	<i>nakula-pyanga.</i>
16. Recent (verbs of state, condition)	-le-	<i>nde-pyanga.</i>
17. General indefinite	-ka-	<i>nka-pyanga.</i>
18. „ „ (customary)	-kala-	<i>nkala-pyanga.</i>
<i>Compound Tenses (supplementary).</i>		
Present of duration	-chili with T. 1	<i>nchili nde-pyanga.</i>
Pasts of to-day	-ali with T. 5, 6, 7	<i>nali</i> { <i>na-pyanga.</i> <i>nim-pyanga.</i> <i>m-pyangile.</i>
Past imperfect	-ali with T. 1	<i>nali nde-pyanga.</i>

2. IMPERATIVE (ACTIVE, AFFIRMATIVE).

	PREFIX.	EXAMPLE. Sing. and Pers.
1. Simple	-a, -eni	<i>pyanga</i> (-eni).
2. of continuance	-aku-	<i>aku-pyanga.</i>
3. of insistence	-inda-	<i>winda-pyanga.</i>

3. SUBJUNCTIVE (ACTIVE, AFFIRMATIVE).

		Sing. 1st Pers.
1. Simple	-e	<i>m-pyange.</i>
2. Present of movement	ka-	<i>kam-pyange.</i>
3. „ of insistence	na-	<i>nam-pyange.</i>
4. Future immediate	-le-	<i>nde-pyanga.</i>
5. „ „ of insistence	-na-le-	<i>nande-pyanga.</i>
6. „ remote momentary	-ka-	<i>nka-pyange.</i>
7. „ „ continuous	-kale-	<i>nkale-pyanga.</i>
8. „ „ of insistence	shina-	<i>shina-nka-pyange.</i>

4. INFINITIVE (ACTIVE, AFFIRMATIVE).

1. Simple	ku-	<i>ku-pyanga.</i>
2. Customary	kula-	<i>kula-pyanga.</i>

(3) NEGATIVE CONJUGATION.

148. The general characteristic of the negative conjugation is—

1. In the indicative mood, the syllable *ta* placed before the person-prefix, except only in sing. 1 pers., in which *shi* is placed after the person-prefix *n*, or used alone, i. e. *nshi* or *shi*.

149. Moreover, *shi* following the person-prefix is used throughout (for all persons) in verb-forms used relatively (§ 86).

150. 2. In the subjunctive mood, the vowel *i* is used following the person-prefix, and the final vowel is -a, not (as in the affirmative) -e. The same form serves as negative of the indirect imperative.

151. In the indicative mood, however, *ta* (*nshi*) is not used with all the tense-prefixes alike, nor do the tense-prefixes always correspond in the affirmative and negative forms. And two negative forms used for the indicative have the subjunctive final -e for -a.

152. As a rule, *ta* and *i* do not alter before *u* or *i* of a prefix following, but *ta* followed by *a* of a prefix coalesces with it.

The following list shows the correspondence of affirmative and negative forms in the various tenses, with examples of plur. 3 pers.:—

I. INDICATIVE MOOD.

153. The combination of *ta* with the tense-prefix *la* is so regularly used in the sense 'not yet' as to form what may be called a distinct deferred tense:—

TENSE	1. Affirm.	-le-,	<i>bale-pyanga.</i>
	Negat.	-le-,	<i>tabale-pyanga.</i>
„	2. Affirm.	-a-,	<i>ba-pyanga.</i>
	Negat.	M.S.,	<i>taba-pyangile.</i>
„	3. Affirm.	—	<i>ba-pyanga.</i>
	Negat.	—	<i>taba-pyanga.</i>
„	4. Affirm.	-lu-,	<i>bala-pyanga.</i>

Negative commonly same as Tense 3, i.e. *taba-pyanga*, the combination *tabala-* meaning specially 'not yet' (§ 109).

TENSE	5. Affirm.	-a-,	<i>ba-pyanga.</i>
„	6. „	<i>na-</i>	<i>naba-pyanga.</i>
„	7. „	M.S.,	<i>ba-pyangile.</i>

Negative, used for these tenses, is the same, viz. the modified stem-form, *taba-pyangile*.

TENSE	8. Affirm.	-ali-,	<i>bali-pyanga.</i>
„	9. „	-a-, M.S.,	<i>ba-pyangile.</i>

Negative in both cases as Tense 9, i.e. *taba-pyangile*.

TENSE	10. Affirm.	-á-, M.S.,	<i>bá-pyangile.</i>
„	11. „	-ali-, M.S.,	<i>bali-pyangile.</i>

Negative in both cases as Tense 10, i.e. *tabá-pyangile*.

TENSE	12. Affirm.	-áli-,	<i>báli-pyanga.</i>
	Negat.	-a-,	<i>taba-pyanga.</i>
„	13. Affirm.	-ale-,	<i>bale-pyanga.</i>
	Negat.	-ale-,	<i>tabale-pyanga.</i>
„	14. Affirm.	-ala-,	<i>bala-pyanga.</i>

Negative is supplied by (1) the verb-stem with *-a-* prefixed and

final *-e*, e. g. *taba-pyange*, or (2) the negative of Tense 16, *tabale-pyanga*.

TENSE	15. Affirm.	-akula-,	bakula-pyanga.
	Negat.	-akula-,	tabakula-pyanga.
„	16. Affirm.	-le-,	bale-pyanga.
	Negat.	-le-,	tabale-pyanga.
„	17. Affirm.	-ka-,	baka-pyanga.

Negative is supplied by prefixing *a* to *ka*, and changing the final vowel of the verb-stem to *e*, e. g. *tabaka-pyange*.

TENSE	18. Affirm.	-kala-,	bakala-pyanga.
	Negat.	-akale-,	tabakale-pyanga.

154. *Ta* is also combined with the affirmative forms of Tense 6 (*na-*), Tense 12 (*-áli-*), and Tense 14 (*-ala-*), but these combinations are only used in questions implying an affirmative answer, and equivalent to affirmatives:—

e. g. *tanaba-pyanga*? meaning, *naba-pyanga* (have they not swept? they have swept).

2. SUBJUNCTIVE MOOD.

155. The characteristic negative of this mood, i. e. *i* (followed by stem with final *-a*), is used in the following combinations, *i*, *ika*, *ila*, and *ikala*, corresponding to various affirmative forms as follows (cf. § 153):—

- (1) Affirm. e. g. *ba-pyange*.
- (2) Affirm. e. g. *kaba-pyange*.
Negat. for both, *bai-pyanga*.
- (4) Affirm. e. g. *bale-pyanga*.
Negat. e. g. *baila-pyanga*.
- (6) Affirm. e. g. *baka-pyange*.
Negat. e. g. *baika-pyanga*.
- (7) Affirm. e. g. *bakale-pyanga*.
Negat. e. g. *bakala-pyanga*.

156. These are supplemented by indicative forms used subjunctively, i. e. in subordinate clauses, thus—

- (3) Affirm. e. g. *naba-pyange*.
- (5) Affirm. e. g. *nabale-pyanga*.
Negat. for both, e. g. *tabale-pyanga* (§ 153).
- (8) Affirm. e. g. *shinabaka-pyange*.
Negat. e. g. *tabaka-pyange* (§ 153).

3. INFINITIVE MOOD.

157. *Te*, not, is sometimes used as negative before an infinitive form, e. g. *te kuchita*, not to do (§ 206). More commonly a verb implying a negative is employed, e. g. *kukana kuchita*, to refuse to work, not to work.

COMPOUND TENSES.

158. In the past compound tenses formed with *-ali*, and in these only, the negative is used with both parts of the compound form, e. g. :—

Affirm. *bali bale-pyanga*.

Negat. *tabali tabale-pyanga*.

Affirm. *bali bapyanga* (*naba-pyanga*, *ba-pyangile*).

Negat. *tabali tabapitile-pyanga*.

(4) EXAMPLES OF TENSES.

159. From the Tables of Moods and Tenses, Affirmative and Negative, already given, §§ 147, 153, all the finite forms of verbs can be easily found by combining them with the person-prefixes given in § 94, with due attention to the general rules of contraction (§§ 8-16) and the few exceptions already noticed.

160. A few examples are here given in full. As already stated, the normal order of the prefixes is as follows:—the person-prefix of the subject, the tense-prefix, the person-prefix of the object, the verb-stem simple or modified (Tense 6 is an exception). In the negative conjugation, the negative prefix stands first of all, except in sing. 1 pers.

161. Tense 3. Customary. No tense-prefix :—

AFFIRMATIVE.		NEGATIVE.	
S. 1. (Cl. 1) <i>m-</i>	} <i>pyanga</i> .	S. 1. (<i>n</i>) <i>shi</i>	} <i>pyanga</i> .
2. <i>u-</i>		2. <i>tau-</i>	
3. <i>a-</i>		3. <i>ta(a)-</i>	
(Cl. 2-9) <i>u-</i>		<i>tau-</i>	
<i>i-, lu-, chi-,</i>		<i>tai-, talu-, tachi-,</i>	
<i>li-, bu-, ka-,</i>		<i>tali-, tabu-, taka-,</i>	
<i>ku-, mu-, pa-</i>		<i>taku-, tamu-, tapa-</i>	

AFFIRMATIVE.

Pl. 1. (Cl. 1) <i>tw-a-</i>	} <i>pyanga.</i>
2. <i>mw-a-</i>	
3. <i>baa-</i>	
(Cl. 2-9) <i>ya-</i>	
<i>shya-, fya-, yaa-,</i>	}
<i>twa-, bwa-, kwa-,</i>	
<i>mwa-, paa-</i>	

NEGATIVE of T. 9.

Pl. 1. <i>tatw-a-</i>	} <i>pyangile.</i>
2. <i>tamw-a-</i>	
3. <i>tabaa-</i>	
<i>taya-</i>	
<i>tashya-, tafya-, tayaa-,</i>	}
<i>tatwa-, tabwa-, takwa-,</i>	
<i>tamwa-, tapaa-</i>	

164. Tense 6. Recent (completed) past, tense-prefix *na-*. This tense is exceptional in the affirmative singular:—

S. 1. (Cl. 1) <i>ni-m-</i>	} <i>pyanga.</i>
2. <i>n-u-</i>	
3. <i>naa-</i>	
(Cl. 2-9) <i>nau-</i>	
<i>nai-, nalu-, nachi-,</i>	}
<i>nali-, nabu-, naka-,</i>	
<i>naku-, namu-, napa-</i>	

Pl. 1. <i>na-tu-</i>	} <i>pyanga.</i>
2. <i>na-mu-</i>	
3. <i>na-ba-</i>	
<i>nai-</i>	
<i>nashi-, nafi-, naya-,</i>	}
<i>natu-, nabu-, naku-,</i>	
<i>namu-, napa-</i>	

All other tenses are formed on the same models.

(5) VOICES.

1. *Passive Voice.*

165. This is very rarely used. The characteristic is *w* introduced before the final vowel throughout the verb:—

e. g. *suma*, bite ; pass. *sumwa*, be bitten.

lya (*lia*), eat ; pass. *liwa*, be eaten.

166. The passive of some verbs is formed from the applied stem (§§ 172-3):—

e. g. *nwa*, drink ; pass. *nwelwa*, be drunk.

2. *Neuter Voice.*

The general characteristic is *k* before the final vowel.

167. Thus in verb-stems of two syllables the final *a* is changed to *-ika* if the preceding vowel is *a*, *i*, or *u*, to *-eka* if it is *e* or *o*. But in some stems ending in *la*, and stems of more than two syllables, the final syllable is changed to *ka* (e. g. *kulepuka*, to be torn, from *kulepula*).

168. In general the neuter form expresses an act accomplished or state brought about, without the reference to an agent, implied in the passive :—

e. g. *funa*, break ; *funika*, be broken.

twa, pound ; *twika*, be pounded.

mona, see ; *moneka*, be seen.

sala, choose ; *salika*, be chosen.

169. Many verbs ending in *-ka* have a causal meaning, and some regularly use the passive form instead of the neuter :—

e. g. *lwala*, be ill ; *lwalika*, make ill.

lala, lie down ; *lalika*, lay down.

fwala, wear (clothes) ; *fwika*, dress (a person).

saba, pluck ; *sabwa* (not *sabika*), be plucked.

(6) VERB-STEMS.

170. Verb-stems are distinguished by syllables immediately following the root, and here called (as above, § 89) Simple, Applied, Completive, Reciprocal, Causal, Intensive, Reversive, Frequentative, and to these is added for convenience the Reflexive.

171. 1. Simple. Root followed by *-a* :—

e. g. *pyang-a*, sweep.

172. 2. Applied.

The form of this stem is the same (with few exceptions) as that of the modified stem already fully described §§ 97-103, but with final *-a* instead of *-e*, and the rules of formation are the same. Thus the root may be followed by *-ela*, *-ila*, *-ema*, *-ena*, &c.

173. The meaning of this stem can generally be conveyed by using a preposition after the verb in English, the context alone indicating the preposition most appropriate, such as, to, for, in, at, by, against, with, from, &c. It is employed in clauses where the action is defined indirectly by an object, or referred to definite conditions of time or place, and often to define the object or use of a thing or action :—

e. g. *baka*, be careful ; Ap. *bakila*, be careful of.

bula, take ; Ap. *bulila*, take for (from, with, &c.).

sita, buy ; Ap. *sitila*, buy with (for, &c.)

So also *sombola*, Ap. *sombrwela*; *sumbula*, Ap. *sumbwila*; *samuna*, Ap. *samwina*, &c.:—

e. g. *tulefumina kwi*? where shall we get out?
mwele wa kutetela, a knife to cut with.

174. 3. *Completive*.

This stem is formed from the Applied by doubling the syllable immediately preceding the final *-a*. It expresses completion, finality, thorough and effective action:—

e. g. *fika*, arrive; Ap. *fikila*, arrive at, Cp. *fikilila*, arrive for good, once for all.

pola, get well; Ap. *polela*, Cp. *polelela*, be permanently, quite cured.

pwishya, finish; Ap. *pwishishya*, Cp. *pwishishishya*, completely finish.

175. 4. *Reciprocal*.

The characteristic is *na* added to another verb-stem, or *nya* if the stem ends in *-ya*. This stem denotes reciprocal, mutual, or combined action, interaction, or reaction:—

e. g. *eba*, speak; Rp. *ebana*, talk together.

uma, beat; Rp. *umana*, beat each other, fight.

loleshya, gaze; Rp. *loleshyanya*, gaze at each other.

176. 5. *Causal*.

The general meaning of this stem is, causing or allowing to take place or be done that which is denoted by the simple stem. It has several forms, for which the following rules are generally applicable.

177. The final syllable of a verb-stem—

(1) If *-ba* or *-pa*, is changed to *-fya*:—

e. g. *luba*, stray; Cs. *lufya*, cause to stray.

178. (2) If *-nda*, *-ka*, *-la*, *-sa*, *-ta*, is changed to *-shya*, or in some cases (especially in verbs expressing colour) to *-ishya*, *-ushya*:—

e. g. *konda*, be thin; Cs. *konshya*, make thin.

kwaka, be alight; Cs. *kwashya*, set alight.

leka, cease; Cs. *leshya*, cause to cease.

fika, arrive; Cs. *fishya*, cause to arrive.

There are some exceptions:—

e. g. *kola*, cough ; Cs. *koleshya*, not *koshya*.

179. (3) If *-ala*, *-ama* (and sometimes *-ana*), is (it appears) changed to *-alika*, *-amika*, *-anika*:—

e. g. *lwala*, be ill ; Cs. *lwalika*, make ill.

palama, approach ; Cs. *palamika*, bring near.

lala, lie down ; Cs. *lalika*, lay down.

180. (4) If *-ema*, *-ima*, *-uma* (and sometimes *-ana*), is changed to *-emya*, *-imya*, *-umya*, *-anya*:—

e. g. *chechema*, chatter (of the teeth) ; Cs. *chechemya*, make chatter.

longana, assemble ; Cs. *longanya* (and *longanika*), cause to assemble.

But *-oma* becomes *-omeshya*:

e. g. *poma*, fall from a height ; Cs. *pomeshya*.

181. (5) If *-ina* or *-una*, is changed to *-inishya*, *-unishya* ; if *-ena* or *-ona*, to *-eneshya*, *-oneshya*. But some verbs in *-ina* have as Cs. *-inika*:—

e. g. *tina*, fear ; Cs. *tinishya*, frighten.

nina, climb ; Cs. *ninika*, make climb.

tona, drip ; Cs. *toneshya*, make drip.

182. 6. Intensive.

This adds the meaning of intensity, energy, or emphasis to the simple stem, and its characteristic is the change of final *-a* to *-ishya* if preceded by *a*, *i*, *u*, or to *-eshya* if by *e* or *o*:—

e. g. *enda*, walk ; Int. *endeshya*, walk quickly.

imba, dig ; Int. *imbishya*, dig hard (deeply).

183. 7. Reversive.

The change of final *-a* to *-ula*, or *-ulula*, if preceded by *a*, *i*, or *u*, and to *-ola*, or *-olola*, if by *e* or *o*, indicates the reversal of the meaning of the simple verb. It often corresponds to the English prefix *un*:—

e. g. *kaka*, tie ; Rv. *kakula*, untie.

tunga, thread ; Rv. *tungulula*, unthread.

longa, pack ; Rv. *longolola*, unpack.

lemba, write ; Rv. *lembulula*, blot out, erase.

184. 8. Frequentative.

In this stem the syllables *-ula* are added to the simple stem, and the meaning indicated is the repetition of the action, &c., denoted by the verb :—

e.g. *uma*, beat ; Fr. *umaula*, beat repeatedly.

pasa, destroy ; Fr. *pasaula*, make many destructive attacks on.

185. 9. The Reflexive stem is formed by prefixing *i* to the verb-stem :—

e.g. *suma*, bite ; Rf. *isuma*, bite oneself.

chena, hurt ; Rf. *ichena*, hurt oneself.

186. There are other less common derivative verb-stems, and compounded stems having the characteristics of two or more of those given. Each in fact may (if of suitable meaning) form the base of another complete set of derivatives, and each of these has its full complement of voices, conjugations, moods, tenses, &c., as already described in the case of a simple stem.

(7) AUXILIARY VERBS.

Kuli, *kuba*, to be.

187. These verbs are partly complementary. Both are used in the present tense, *kuli* more commonly in the past tenses, *kuba* in other tenses and moods. So far as they are different in meaning, *kuli* is used of what actually is or happens to be, *kuba* of what is usually and habitually the case.

188. Other ways of expressing 'is', as connecting subject and predicate, are the invariable syllable *ni*, or, with a slightly emphatic or demonstrative force, *e*. Or 'is' in this sense is often not expressed :—

e.g. *tata ni mfumu*, my father is chief.

tata e mfumu, my father, he is the chief.

mutu uyu utali, this tree is tall.

Te corresponds as negative to *ni*, *e*, 'is not' (§ 206).

(a) INDICATIVE MOOD.**189. Tenses of *kuli*, *kuba*.**

The person-prefixes, affirmative and negative, are the same as in other verbs (see § 94).

Presents.

Kuli :

(Actual) Affirm. S. *ndi, uli, ali, &c.* Pl. *tuli, muli, bali, &c.*

Negat. S. (*n*)*shili, tauli, taali.* Pl. *tatuli, tamuli, tabali.*

Kuba :

(used in conditional clauses (§§ 229-34) only)

Affirm. S. *mba, uba, aba.* Pl. *atuba, amuba, ababa.*

A negative present of *kuba* rarely used is,

Negat. S. (*n*)*shiba, tauba, taaba, &c.*

(Customary) Affirm. S. *naba, waba, aaba, &c.*

Negat. S. (*n*)*shyaba, tawaba, taaba, &c.*

Pasts.

190. *Kuli :*

Affirm. S. *nali, wali, ali.* Pl. *twali, mwali, bali.*

Negat. S. (*n*)*shyali, tawali, tali.* Pl. *tatwali, tamwali, tabali.*

This form, with a difference of accent only, expresses a past of to-day, of yesterday, and a remote past.

The present, however, is also used for the past of to-day.

Kuba (past of yesterday) :

Affirm. S. *nabele, wabele, abele.* Pl. *twabele, &c.*

Negat. S. (*n*)*shyabele, tawabele, &c.*

A form rarely used is, *naliba, waliba, &c.*

Nábele, wábele, &c., express a remote past.

(Past imperfect or customary.)

Affirm. S. *naleba, waleba, &c.*

Negat. S. (*n*)*shyaleba, tawaleba, &c.*

191. A peculiar tense-prefix *chi* is used with *kuli*, to form a present and past tense with the idea of continuance.

Present, S. *nchili, uchili, &c.*, I am still.

Past, S. *nachili, wachili, &c.*, I was still.

Futures.

192. *Kuba* has several tenses not often used.

(Immediate) S. *nalaba, walaba, aalaba, &c.*

(Near) S. *ndebe, uleba, aleba, &c.*

To these corresponds a negative, *nshileba, tauleba, &c.*

(Immediate continuous) S. *nakulaba, wakulaba*, with corresponding negatives of the forms (*n*)*shyakulaba, tarwakulaba*, &c., and also (*n*)*shyaleba, tarwaleba*, &c.

(Distant indefinite) Affirm. *nkaba, ukaba*, &c. Negat. (*n*)*shyakabe, tarwakabe*, &c.

(Distant indefinite continuous) Affirm. *nkalaba, ukalaba*, &c. Negat. (*n*)*shyakaleba, tarwakaleba*, &c.

(b) IMPERATIVE MOOD.

193. The direct imperative forms of *kuba* are :—

(1) (Simple) S. *ba*. Pl. *beni*.

(2) (Of movement) S. *kabe*. Pl. *kabeni*.

(3) (Emphatic) S. *akuba, ukuba*. Pl. *akubeni, ukubeni*.

Shi can be prefixed with insisitive force to (1) and (2).

194. A negative imperative is supplied by the subjunctive form (*wiba*, do not be), or indicative future (*tauleba*, you shall not be).

(c) SUBJUNCTIVE MOOD.

195. *Presents.*

(1) (Simple) Affirm. S. *mbe, ube, abe*. Pl. *tube, mube, babe*.

Neg. S. *nimba, wiba, aiba*. Pl. *twiba, mwiba, baiiba*.

(2) (Movement) Affirm. S. *kambe, kaube, kaabe*, &c.

(3) (Insistence) „ S. *nambe, naube, naabe*, &c.

A negative of (2) and (3) is supplied by the future indicative, i. e. S. (*n*)*shileba, tauleba, taaleba*, &c.

196. *Futures.*

(4) (Immediate) Affirm. *ndebe, uleba, aleba*, &c.

Negat. *nindaba, wilaba, ailaba*, &c.

(5) (Remote indefinite) Affirm. S. *nkabe, ukabe*, &c.

Negat. *ninkaba, wikaba, aikaba*, &c.

(6) (Remote continuous) Affirm. S. *nkaleba, ukaleba*, &c.

Negat. *ninkalaba, wikalaba, aikalaba*, &c.

197. *Kuli*, and *kuba*, followed by the proposition *na*, represent

generally the verb 'to have', and are used in all the tenses just given in this sense:—

- e. g. *ndi na mwele*, I have a knife.
naba na nsalu, I have calico.
uba na lukasu, if you have a hoe.

198. *Na* is always followed by a noun, or combined with a concord-prefix with the final vowel is changed to *-o*, representing a pronoun 'it, them':—

- e. g. *uli na mwele wandi?* have you a knife?
ndi nao, I have it.
bata bali kwi? where is the bow?
anabo, he has it.

199. The same combination is used when *kuli na*, *kuba na* occur in a relative clause:—

- e. g. *myele io nali nayo*, the knives which I had.
chakulia icho yali nacho mbwa, the food which the dog had.
 (See § 82.)

CHAPTER V

(1) ADVERBS

200. IN addition to words which are adverbs only, nouns with or without a prefix or preposition, and various forms of the demonstratives (§ 81), are used adverbially. The place of adverbs is also supplied by adjectival roots with the prefix *chi-*, and by the use of the different verb-stems.

A list is here given of some adverbs, with examples, and also of the equivalents of some common English adverbs.

201. (a) ADVERBS OF TIME.

lelo, to-day.

mailo, yesterday, or, to-morrow—the context alone showing which is meant.

bulya bushiku, the day before yesterday, or, the day after to-morrow.

bulya bushiku bubie (or, *maso*), the third day, past or future.

nomba, now.

nomba line, just now, at this moment.

kale, formerly, or, presently, hereafter—the distance of time intended being expressed by prolonging the last syllable, i.e. *kale-e-e*, of a very distant period.

limbi, at another time, some other day.

pa kulekeleshya, at last, lastly. The verbs *kutala* (in the imperat. and subjunct. moods) and *kuwala* express ‘first, in the first place’: e.g. *utale ulete mapesa*, first bring money; *tala soma*, you read first. *Mulungu wabalilepo ukubumba malaika*, God first of all created the angels.

kabili, then, afterwards, next.

libili libili, often, again and again.

pe, always, constantly; *nshiku pe*, every day; *miaka pe*, for all time, eternally.

pa nshiku shinini, in a few days, shortly. So *pa mieshi iwili*, in two months.

munshiku munshiku, from time to time.

bushiku . . . na bushiku, sometimes . . . and sometimes.

kasuba konse, all day.

bushiku bonse, all night.

na kabili, kabinge, again, afresh, a second time.

elyo, then, then it was that.

uno mwaka, muli uno mwaka, this year.

mwaka wa kunuma, last year.

mwaka kuntanshi, next year.

bushiku, at night, in the night.

akasuba, by day, in the daytime.

luchelo, in the morning; *mailo luchelo*, to-morrow morning.

luchelochelo, kachelochelo, early in the morning, at dawn.

pa machacha, before dawn, first cockcrow.

kwabuta, at daybreak.

kwakashika, kwatatula, just before sunrise.

bwalacha, at dawn, second cockcrow.

akasuba katula, sunrise.

luchelo, about 6 a.m.

kasuba kasansama, about 7.30 a.m.

„ *kalindimana*, about 9 a.m.

„ *pa likoshi*, about 10 a.m. (and 2 p.m.).

„ *kalesumbila pakati pa mutwe*, about 11 a.m.

kasuba pakati pa mutwe, 12 noon, midday.

„ *kaya kalekwaluka*, about 1.30 p.m.

„ *kapilibuka*, about 3 p.m.

„ *kasendama*, about 4 p.m.

„ *kaya kalewa*, about 5 p.m.

„ *kawa*, about sunset.

chungulo, in the evening.

bwaila, at nightfall, dusk, evening twilight.

chingulo chikalamba, about 8 p.m.

bushiku pakati, midnight.

202. (b) ADVERBS OF PLACE.

-po, *-mo*, *-ko* are often affixed to verbs, and especially to the modified stem, to define reference to a place, as 'thereat, therein, therefrom, thereto', &c.

panshi, on the ground, down, below.

kumulu, *munulu*, on high, in the air, above. *Pa*, *ku*, and *mu* before nouns are frequently used to form adverbial expressions :

e. g. *ku muti*, up a tree ; *pa chipuna*, on a chair.

mukati pakati, in the middle, among, in half, inside.

kunse, outside. Also *panse*, *kanunse*, *panunse*.

monse, *konse*, *ponse*, everywhere.

mumbi, *kumbi*, *pambi*, elsewhere.

pamo, together, at one time.

patali, *kutali*, far, far off ; *kutali fye*, very far off.

pepi, *mupepi*, near, close by.

pa menso, in front, opposite, face to face.

munuma, behind, at the back. Also *panuma*, *kunuma*.

kuntanshi, *patanshi*, before, forward, in front.

mulya, *kulya*, *palya*, there, yonder.

lubali ulu, on one (that) side.

kumwesu, *kumwenu*, *kumwabo*, at our house (village, home), at your home, &c.

mu mushi, in the middle of the village.

mu mbali, on the outskirts.

mumo . . . *mumo*, here . . . and there, in one place . . . in another place. So *kamo* . . . *kamo*.

pambilimbili, in the open, anywhere.

muno ishilya, on this side (of river, hill, &c.).

kulishilya, on that side, on the other side.

203. (c) ADVERBS OF MANNER, DEGREE, &c.

buamba, in a naked condition: e.g. *abantu aba balaenda buamba*, these people go naked.

chibi, much, very, in a high degree, quite, wholly, absolutely.

This meaning is very often expressed by using the intensive verb-stem: e.g. *Mulungu wali-wamishya*, God is very (perfectly) good. *Napwishishishya nchito*, I have completely finished my work.

fye, (1) quite, altogether; (2) for nothing, without reason, as a joke; (3) just, only.

nakalya, without exception, entirely, quite.

pa, altogether, up to the limit, completely.

ndi (after a verb), much, very, very much: e.g. *mushili nauma ndi*, the ground is very hard.

buche buche, softly, quietly, silently.

chinono, a little.

kanono, just a little, a very little.

bwangu bwangu, quickly, in a hurry.

lubilo, quickly, at full speed.

mu kapopo, in secret, privately.

mu mbali, aside, secretly.

ku maka, forcibly, by force, with violence.

ku mufulo, on purpose, intentionally, deliberately.

tondolo, in silence, silently.

shilili, silently.

buseneme, upside down.

chimfwemfwewe, backwards, bending down.

chimfuti ya numa, backwards.

204. The force of an adverb is often attached to a verb by repeating the last syllable in an altered form, or even the root of the verb:—

e.g. *chafita*, it is black.

chafita fititi, it is very black.

tuikale chikale ikale, let us sit down for good.

nakulatapa chitapetape, I shall start regularly drawing water.

205. Onomatopoeic adverbs are also used, as *pu* to express a heavy fall, sometimes with the verb *ti* :—

e.g. *chawa panshi chati pu*, it fell to the ground heavily (with a bang).

ifi, filya, fine, thus, so, in this way, &c.

206. (d) ADVERBS OF AFFIRMATION, NEGATION, UNCERTAINTY.

hein hein, yes ; also, *ho*—a kind of grunt.

eyo, it is so, just so, exactly.

chisuma, very well, all right, good.

e ichi, just so, that 's what it's for, that 's the reason.

e uku, that 's it, that 's why.

abe, here I am (used only by women). Also, in reply to summons or name, *kalombo, kwaita*.

eya mwandi, just so, that is quite so, yes indeed.

chine chine, most certainly, truly, really.

kweli, truly, really, it is so, on my word. A solemn asseveration may be expressed thus: *shikwete, nalinda kana napapya*, I have not got it, I assure you.

yoo, no, not at all.

ala ye, by no means, not on any account.

awe, no.

alalalala, not so, not at all.

wise, wis, that is not true.

mwandi after a negative is corroborative, (not) at all, on the contrary : e.g. *yoo mwandi, wimupa*, no, not a bit, do not give him (any).

te, used as an independent negative before all kinds of words, §§ 157, 188 : e.g. *te cho*, that 's not it, not so ; *te chisuma*, that is not good.

nelyo chinono, not even a little, not at all—with a negative preceding : e.g. *nshilile nelyo chinono*, I have not eaten a single morsel.

207. Adverbs of uncertainty, of whatever degree, i.e. probably,

possibly, perhaps, it is likely, I daresay, I expect, &c., are all expressed by :—

nalimo, kalimo, napo nga, napamo nga, eko chili, ukuba, kat-wishi.

For Adverbs of Interrogation, see Interrogative Pronouns, § 87.

(2) PREPOSITIONS

208. *-a*, of. This is always combined with the concord-prefix required by the class of the word qualified.

na, with. Both *na* and *ku* are used with the noun after a passive verb.

nga, like, as.

pa, ku, mu, commonly locative, but also of time, and circumstances generally, and translatable variously by 'to, from, at, by, in, about, as to, on account of, for,' &c.; *mu* only always retaining reference to interior position, whether 'into, in, within,' or 'from within.'

pali, muli, kuli (parts of the verb *kuli*) are similarly used.

kwa, mwa, pa, at, at the house of, used before a proper noun in the singular.

ku . . . na ku . . ., from . . . to . . .

kuno na ku . . ., from here to . . .

209. Many adverbs followed by the preposition *-a* are used as prepositions :—

e. g. *mukati ka ng'anda*, inside the house.

mupepi ya Chambeshi, near the Chambeshi.

kumulu wa lupili, on the top of the hill.

The use of the applied stem of verbs (§ 172) enables prepositions to be largely dispensed with.

210. The following miscellaneous examples suggest equivalents of various English prepositions and idioms :—

nimpwa kulya, I have ceased to eat.

kamwebe aise kuno, tell him to come here.

ndetela chipuna, bring (to) me a chair.

nalaya ku Chishimba, I shall go to Chishimba.

lisembe lya kutetela miti, an axe for cutting down trees.

mfuti ya visashi, a shot-gun.

ninsunwa ku nsoka, I have been bitten by a snake.

balelanda ku lwendo lwa bwana, they talk about their master's journey.

Mulungu atubumbile ku kumutemwa, or *tumutemwe*, God created us for loving Him.

nabaleta mulandu kwa Mwamba, they have brought the case before Mwamba.

muli uno mweshi, during this month.

pa nshiku zitatu, in (within) five days.

mu lwendo ulo, during this journey.

nshiku shyaba spisano apo naishile kuno, it is five days since I came here.

ndeya nelyo mfula ileloka, I shall go in spite of the rain (though it rains).

nali namufwaya, shimumwene, I looked for him without finding him (*lit.* I did not find him).

kuntanshi, kuno, kuchila, beyond, on the other or far side. (But of a river, *ku lishilya (kuishilya)*, on that side; *muno lishilya*, on this side.)

muinjila ushili na fifungo, a coat without buttons.

(3) CONJUNCTIONS

211. Conjunctions used with principal or co-ordinate clauses, and connecting nouns, are:—

na, and, also, even. Sometimes *po* follows the second of two nouns so connected: e.g. *ulesenda lisembe na museche po*, you will carry the axe and the basket too (as well).

lelo, nomba, but, however: e.g. *atile nkeisa, lelo (nomba) taishile*, he said he would come, but he has not.

nelyo . . . nelyo, whether . . . or: e.g. *nelyo ulempa, nelyo ulentana, chisuma*, whether you give it me or not, it is all the same.

nalimo, or perhaps: e.g. *aimine, nalimo taimine, shishibe*, whether he has gone or not, I do not know.

atemwa, or else, or equally well, as you like; *nimpa mapesa, atemwa nsalu*, give me money, or, if you like, calico.

kabinge, but, on the contrary.

nangu, not even (after a negative): e.g. *shisosele nangu chimo*, I said nothing, not even one word.

nangu . . . nangu, neither . . . nor (after a negative): e.g. *shili na kantu, nangu ni ng'anda, nangu ni nsalu*, I have nothing, neither house nor cloth.

nga regularly introduces a simple question.

212. Conjunctions introducing subordinate clauses are:—

ifyo, how, as, since, sometimes preceded by *kulila*: e.g. *ifyo waumine akaiche, na ine nalakuuma*, just as you have beaten the little child, so I will beat you; *umfwa ifyo balentuka*, listen how they are abusing me.

chintu, since, inasmuch as, because: e.g. *chintu umine mwaiiche, e icho nakumina*, because you beat the child, that is why I beat you.

fintu, how: e.g. *njemona fintu baleshita*, let me go and see how they are selling.

nga, if, supposing, in case, whenever (and also in the principal clause of a conditional sentence). See § 229.

pali, in case: e.g. *pali mfula yaisa*, in case rain comes on.

ilyo, when, whilst.

kano, except: e.g. *bonse nabaisa kano batatu*, all have come except three.

(See also Examples, § 235.)

(4) INTERJECTIONS

213. Words used as exclamations are:—

abe! kalombo! in answer to a call by name—here! I'm here!

ale, aleni, come on! come along!

e-e-e, after a name, when calling a person.

yangu denotes surprise, wonder, or grief.

bati, batini, come now, what is it? tell us!

lelo, lelweni, look out! attend!

yaba yaba, that's impossible, not a fact, only talk.

yabwe, that's a lie, that's not true.

bushye! mwe! denotes wonder, Can it be? Is that really so?

lubilo! quick! run!

PART III. APPENDICES

1. FORMATION OF NOUNS

214. NOUNS are distinguished in many cases by formative suffixes, such as *-shi*, *-o*, *-e*, *-i*, as well as by the prefixes already noticed. But no prefix or suffix appears to convey in all cases a single definite meaning.

215. The general meaning of some of the prefixes has already been mentioned in connexion with the different classes based on them.

Thus Class 1 (*MU- BA-*) is especially the class of rational beings or persons. Hence when a noun-stem is found used with different class-prefixes, the form with *mu-* usually indicates an agent :—

e. g. *mu-lunshi*, a hunter (cf. *ulunshi*, hunting).
mu-lishi, a glutton (cf. *ulishi*, gluttony).

Again, *ba-* distinguishes the inhabitants of a country, or members of a tribe, e. g. *Ba-bemba*, the Bemba people (cf. *Chibemba*, *Lubemba*, below). *Ba-* used before a proper name of a single individual may be merely distinctive, or possibly convey the idea of respect in address or mention.

216. Class 2 (*MU- MI-*) characteristically includes trees, and *mu- mi-* distinguish often the tree from its fruit, which commonly appears (with the same stem) in Class 5 (*LI-* or *LU- MA-*) :—

e. g. *mu-kungu*, wild fig tree ; *likungu*, a wild fig.

217. *Chi* as a formative prefix of nouns, not only (1) distinguishes Class 4 (*CHI- FI-*), and (2) has an augmentative force (§§ 44-6), but also (3) gives an adjectival root the form of an adverb (§ 200), and (4) forms a noun indicating manner, kind, sort, and especially manner of speaking, language :—

e. g. *Chibemba*, a Bemba kind or style, the Bemba language.

218. Class 7 (*BU-*) includes abstract nouns, both of condition and of action, with much variety of suffix, but *bu-* (and *lu-*) is also used to denote a country or region :—

- e. g. *busuma*, goodness.
butali, length.
bufumu, chieftainship.
bushya, slavery.
butani, refusal.
buloshi, sorcery.
bukote, old age.
bulwele, sickness.
Busenga, the Senga country.
Lubemba, the Bemba country.

219. *Ka*, the prefix of Class 6, mostly diminutive, is also used to denote an agent. So used it is placed in Class 1, and the plural formed by prefixing *ba* to *ka* :—

- e. g. *kafula*, a blacksmith ; pl. *bakafula*.
kaipika, a cook ; pl. *bakaipika*.

Ka is also used, but very rarely, with a passive verb-stem, e. g. *kashiwa*, an orphan.

220. As will be seen from the examples already given, the formative suffixes are used with nouns of all kinds, abstract and concrete, of action, agent, person, thing, product, &c., -*o* appearing in many nouns of place :—

- e. g. *malalo*, sleeping-place.
ntulo, source, spring.
mawilo, mouth of river.

221. Foreign words are variously assimilated to native pronunciation, and classified according to their modified forms :—

- e. g. *chitabu*, *chitabo*, book.
nsopo, soap.
kofia, *nkofila*, cap.
koti, *likoti*, coat.
botolo, bottle.

2. NOTES ON SYNTAX.

NOUNS.

222. The noun denoting the subject is placed at the beginning of a clause, unless some other word in it requires special emphasis, e. g. to express wonder, disgust, &c.

223. The noun denoting the object usually follows the verb, and if there are two objects, the indirect comes before the direct :—

e. g. *ulepela uyu muntu nkonde*, you will give this man bananas.

If the indirect follows the direct, it is preceded by a preposition :—

e. g. *uleposa amale ku nkoko*, you will throw grain to the fowls.

224. A noun can be directly related to another noun by the preposition *-a* with proper concord-prefix, to convey various meanings. If possession is the special relation conveyed, then *-a* is often followed by *kwa* :—

e. g. *mbushi shya kwa bwana*, the master's goats.

225. The words *muka*, wife, *shi*, father, *na*, mother, are attached to a noun or name following without the preposition.

RELATIVE SENTENCES.

226. For the chief rules, see §§ 82-6. Some further examples and additions are here given.

Relative of the object, direct and indirect :—

e. g. *balenguma neo balubwile*, they beat me whom they have saved.

Similarly, *baletuma fwebo . . .*, *balemuma mwebo . . .*, they beat us whom . . . , they beat you whom

muntu uo nauma, the man whom I beat.

mwele uo nshitemenwe, a knife that I do not like.

kufwa uko batinine, the death they feared.

bwato ubo ashyashitile, the canoe he did not buy.

pa mabala apo tulima, the fields where we dig (which we hoe).

usosele ifi aba na bufi, whoever says this is a liar.

227. The pronouns *apo*, *umo*, *uko*, *emo*, &c., are used with all tenses and persons as relatives :—

e.g. *apo naba*, where I am.

uko nshyaba, (there) where I was not.

emo nshyakabe, (there) where I shall not be.

and so *uko ndi*, *uko (u)li*, *ukwali*, &c.

228. There is, however, a peculiar construction used in relative clauses involving these pronouns of circumstance or place in their shorter forms *ko*, *po*, *mo*. It is used side by side with and in the same sense as the ordinary construction. In this construction the object of the verb is expressed as its subject, *-po*, *-ko*, or *-mo* is affixed to the verb, and the true subject follows :—

e.g. *ng'anda io aikelemo muntu* } both mean,
ng'anda ii yaikelemo muntu }
 the house he lives in.

chisima icho batapamo abantu } both mean,
chisima ichi chitupamo abantu }
 the well people draw from.

This inverted form of relative is used only in pers. 3, not in pers. 1 and 2.

CONDITIONAL AND SUBORDINATE SENTENCES.

229. (1) If the condition can be or has been realized, the clause expressing it is introduced by *nga* :—

e.g. *nga waya lelo, ulefika chungulo*, if you go to-day you will arrive in the evening.

230. (2) If the condition cannot be, or should not be, realized, the condition is expressed by the verb-stem with person-prefixes only in the sing., *a-* preceding them in the plur., while *nga* introduces the verb of the principal clause :—

e.g. *mba na mapesa, nga nashita nsalu*, if I had money, I would buy calico.

mpyanga, nga namona nsalu, if I swept, I should get calico.

atuba na mapesa, nga twashita nsalu, if we had money, we should buy calico.

231. The past conditional is expressed by using a past tense in the principal clause (apodosis):—

e.g. *atuba na mapesa, nga twalishitile nsalu*, if we had had money, we should have bought calico.

232. The negative of these conditional clauses is expressed by using the verb *kubula*, to fail, to be deficient, or *kukana*, to deny, followed by the verb-stem only:—

e.g. *atubula lwala, nga twalitandala*, if we had not been ill, we should have gone a walk.

abula ba mubi, nga namupa mapesa, if he were not a bad man, I should give him money.

mbula pyanga, nga wankalipila, if I did not sweep, you would scold me.

233. The customary tense (-la-, T. 4) is also used in the clause expressing condition. If no condition is expressed *nga* is still used with the main verb:—

e.g. *nga natemwa*, I should like.

nga nalitemenwe, I should have liked.

234. Should, ought, must, &c., of moral obligation or general expediency, is expressed by the subjunctive, and in the negative by *te kuti* with the subjunctive:—

e.g. *ndeke kwikata mwando?* should I let go the rope?

yoo, te kuti uleke, no, you must not let go.

235. Various kinds of subordinate clause are shown in the following examples:—

nalishiba aleisa, I know that he will come.

The objective clause merely follows the principal without conjunction.

nintemwa mukeise bonse, I wished that you would all come.

chita ifyo, aikuma, do so lest he beat you (that he may not beat you).

bula mwana, aipona pansi, take up the child, lest he fall down.

Purpose, intention, is expressed by the subjunctive, affirmative and negative.

shishibe nga akeisa, nga akashyala, I do not know whether he will come, or whether he will stay behind.

mwikafya ilyo tulesalika, do not make a noise when we are at prayers.

pa kulya usambe minwe, on taking a meal, wash your hands.

alekwila nchito nelyo nalwala, he works well, although he is ill.

bantu baile nshyatemenwe ine, the men have gone, though I did not wish it.

chita ifyo akwebele, do as he tells you.

ifyo waumine akaiche, na ine nalakuuma, just as you beat the child, so I shall beat you.

See also Conjunctions, § 212.

236. 3. MISCELLANEOUS EXAMPLES, AND NOTES ON IDIOMS, PHRASES, AND IMPORTANT VERBS

bwacha, it dawns—*busiku* understood as subject of the verb : e.g. *mailo tukaya ku Makasa, bwacha tukaya lala kuli Chambeshi*, to-morrow we shall go to Makasa's village, the next morning we shall go and sleep at the (river) Chambeshi.

bwaila, it gets dark—*busiku* understood. Used like *bwacha* adverbially, at dusk : e.g. *tulefika bwaila*, we shall arrive at nightfall.

ku-karika, cease—of rain : e.g. *mfula naikarika*, the rain has ceased falling ; *yalakarika*, it will stop.

twa-pyanga, we have just swept ; *twala-pyanga*, we are just going to sweep.

ku-pana, (1) to want, desire, intend ; (2) to be wanting, fall short, fail, miss : e.g. *napana kuti nsose mulandu*, I intend to state my case (to have my case tried). *Napene fwa*, I have just escaped death.

ku-tana, to refuse to give, withhold ; *ku-kana*, to say no.

ku-uma, (1) to be hard ; (2) to be dear, costly : e.g. *mutengo wa nsalu ishi nauma*, the price of these cloths is high.

kuba na bukashya, to be sated, lose appetite : e.g. *ndi na bukashya bwinji*, I have quite lost my appetite.

ku-pamfya, to annoy, tease, dissatisfy : e.g. *fuma ko, wimpamfya ifi*, get away, do not worry me so.

ku-lila, used of cries of all kinds, and including cry, weep, bleat, bellow, &c. *Kulishya*, the causal verb-stem, to cause to

sound, &c.: e.g. *kulishya ngoma (nyengele, munsoli)*, to beat a drum (ring a bell, blow a whistle).

ku-tendwa, to be satisfied, to have enough: e.g. *mfume ko, natendwa ukwikala*, let me go, I am tired of sitting here.

kw-anshya, conquer, surpass, be too much for: e.g. *ichi changan-shya*, this beats me (I cannot finish it).

ku-pola, to migrate, change residence: e.g. *uyu muntu taliko pano mushi, alipola aliya kwa Changala*, the man is not in this village, he has moved and gone to Changala's.

ku-fula, to be numerous, abundant, enough: e.g. *nimbaita bantu, bali ikumi limo*, I have called the men, there are ten only. *Chisuma, babafula ifi*, very well, they are enough.

ku-teka, be owner, possessor, master of: e.g. *bateka nkoko shinji*, they possess many fowls. *Makasa ateka abantu abenji*, Makasa has many men under him.

ku-beleshya, tame, domesticate, reduce to submission: e.g. *Ba-sungu babeleshya na nkalamo*, Europeans tame even lions.

ku-lya, (1) to eat; (2) get, obtain, dispose of: e.g. *ku Kayambi mwalile posho*, at Kayambi you got rations. Also (3) use up, destroy, consume: e.g. *Mulenga anje!* may God destroy me!

ku-sombola, to wish to buy: e.g. *nalasombola muinjila obe*, I want to buy your coat.

ku-bwekeshya, to return, give back, is also used for 'to repeat, do again,' before another verb: e.g. *bwekeshya po ukusosa*, repeat what you have said.

ku-futa, to pay a fine, pay damages: e.g. *mbushi shyenu nashilya fyumbu fyandi, mulemfuta*, your goats have eaten my potatoes, you must pay me a fine.

ku-ti, to think, believe: e.g. *wali uleita kampanda, nati ni ine*, when you called so-and-so, I thought you meant me.

ku-fwa, to die; also of inanimate objects, to be disused, lost, good for nothing: e.g. *mfuti ii yalifwa*, this gun is useless.

ku-sonka, to pay tax, settle a claim: e.g. *bene Kayambi bonse batisonka*, all the people of Kayambi have paid their tax.

ku-shyama, to have bad luck, be unfortunate: e.g. *yang'u ine nalishyama*, alas! I have been unfortunate, had a misfortune.

ku-shyuka, to be lucky, fortunate: e.g. *mu nshila natolele amapesa*

- ayenji*.—*Kanshi mwali shyuka*, On the road I picked up a lot of money.—I think you were lucky.
- kw-ebela*, speak for, approve, justify, win a lawsuit; negat., lose a lawsuit: e.g. *bwana alitwebele*, the magistrate has decided in our favour.
- ku-wamya*, also *kw-amy*a, to be well, better, preferable. *Kwamya mfula yaisa*, it is better that rain should come.
- ku-shimika mulumbe*, to tell stories, tales.
- ku-punda*, to utter cries of joy or grief.
- kw-aula*, to utter cries of pleasure.
- ku-swa*, be near to, on the point of: e.g. *uyu muntu alaswa afwe*, this man was on the point of death.
- ku-futula*, to throw on the ground.
- ku-kirikishya*, to surprise, hem in.
- ku-ba na luse*, to have pity, compassion.
- ku-ba na nsoni*, to have shame, scruples, to be shy, modest; negat., to be bold, hardy, audacious, unscrupulous: e.g. *taba na nsoni shy*a kuntu^ka, he has the audacity to insult me.
- ku-furuka*, make mention of, remember (as in prayers): e.g. *twalifuruka bwana ilyo aile kwa Matipa*, we remembered (in prayer) our master when he went to Matipa's.
- ku-pelwa*, to be given, to have permission, be allowed: e.g. *abaiche abapelwa kutandala*, the boys have leave to go walks.
- ku-mona*, to see, find, obtain, find time for: e.g. *lelo ndi na milimo inji, shimwene ukuya*, to-day I am busy, I cannot find time to go.
- ku-ba na maka*, to have strength, force, to be able (both of physical and moral power).
- ku-pambana*, to be vigorous, strong, robust (of persons); also of things, to be difficult.
- ku-funika*, to be broken, to be exhausted, at the end of strength or resources.
- ku-fwa*, to cost: e.g. *nsalu ii ifwile shyani?* what does this cloth cost?

237. 4. EQUIVALENTS OF A FEW ENGLISH EXPRESSIONS, PRONOMINAL AND ADJECTIVAL, ARE HERE NOTED.

They say, one hears, people think, &c. These may be rendered either by a tense of the indicative active, plur. 3 pers.,

i. e. they said, they thought, &c., or by the neuter or (less commonly) passive voice, i. e. it is said, it was thought, &c.

Any kind of, any, some, are sufficiently rendered by a noun alone, e. g. *kaletapo mwele*, bring me a (any, some sort of, any kind of) knife.

uko konse, anywhere, everywhere, all about.

kulila, anything whatever, it does not matter what.

kampanda, so-and-so, such and such, i. e. reference to a person without mention of name.

muntu, some one, any one.

-mo, (1) *-mo . . . -mo*, the one . . . the other : e. g. *bula po nongo imo, ushye imo*, take one pot and leave the other.

(2) *-mo . . . -mo*, some . . . others : e. g. *bamo basumina, bamo bakana*, some agreed, others refused.

(3) *-mo*, one or other : e. g. *sala umo (muele)*, choose one or other (of the knives).

(4) *nelyo -mo, nangu -mo*, not one, no one, nobody : e. g. *tamwainjile muntu nangu umo*, nobody has entered.

(5) *-mo* in plural, some, a few : e. g. *balesosa bamo*, some few say.

-onse, (1) all, every, the whole.

(2) *-onse . . . -mo . . . -mo*, each one, every one individually, all one by one : e. g. *bonse babulile nsalu shyao umo umo*, they all took every one his own cloth.

(3) *-onse . . . -bili*, both : e. g. *nkashita amato yonse yabili*, I shall buy both canoes.

Each other, one with another, all together, with one accord, may often be expressed by the reciprocal verb-stem (§ 175).

238. 5. FORMS OF SALUTATION.

tushibuke, a morning salutation. The answer is—*endi mkwai*.

mulale bwino, good-night.

mwapoleni—on meeting a friend—How do you do? Are you quite well? Answers are—*endi mkwai*, quite well, thank you ; or, *awe shipola*, I am not very well.

Other usual inquiries are :—

mwalyeni bwino, have you had plenty to eat? The usual reply of

dissatisfaction is—*awe nakalia*, by no means. Otherwise, *endi mkwai*, or, *kufipwa*.

balepola uko wafuma ? are they well, where you come from ? Answer —*ee balepola*, yes, they are well.

bambeni, congratulation to a hunter on return, who replies (if successful), *ee ndita* ; otherwise, *ala mkwai*.

mabingo is also an inquiry as to hunting, and the reply, *ya nyama*, if successful.

bweleni ko, salute on return from a journey.

mwalimeni, salute after a day's work in the fields.

mwalokeni, salute on the birth of a child, or to a woman, *samalale*.

The usual reply is *endi mkwai*, or in the last case, *ee ndita*.

239. 6. TERMS DENOTING RELATIONSHIP.

Personal relationships are defined in some cases by the possessive (pronominal) adjectives (§ 71), in others by the personal pronouns suffixed in the shorter forms (§ 69), or, thirdly, by terms peculiar to each case. (In the following examples the plural forms are indicated in brackets) :—

munyinane (*ba-m.*), my brother.

munyinefwe (*ba-m.*), our „

bukwe bwandi (*ba-b. bwandi*), my brother- (or sister-) in-law.

bukwe bobe (*ba-b. bobe*), your „ „ „

shifwe (*ba-s.*), our father.

shinwe (*ba-s.*), your „

nyinefwe (*ba-n.*), our mother.

nyinenwe (*ba-n.*) your „

tatafyala (*ba-t.*), my father- (son-) in-law.

sofyala (*ba-s.*), your „ „ „

shifyala (*ba-s.*), his „ „ „

shifyalefwe (*ba-s.*), our father- (son-) in-law.

shifyalenwe (*ba-s.*), your „ „ „

shifyalebo (*ba-s.*), their „ „ „

mamafyala (*ba-m.*), my mother- (daughter-) in-law.

nokofyala (*ba-n.*), your „ „ „

nafyala (*ba-n.*), his „ „ „

nafyalefwe (*ba-n.*), our mother- (daughter-) in-law.

nafyalenwe (*ba-n.*), your " " "

nafyalebo (*ba-n.*), their " " "

yama (*ba-y.*), my maternal uncle.

nokolume (*ba-n.*), your maternal uncle.

nalume (*ba-n.*), his " "

nalumefwe (*ba-n.*), our " "

nalumenwe (*ba-n.*), your " "

nalumabo (*ba-n.*), their " "

mayo mwaiche (*ba-m. baiche*), my maternal aunt.

noko " (*ba-n.* "), your " "

nyina " (*ba-n.* "), his " "

tata mwaiche (*ba-t. baiche*), my paternal uncle.

wiso " (*ba-w.* "), your " "

wishi " (*ba-w.* "), his " "

mayo nsenge (*ba-m. nsenge*), my paternal aunt.

noko " (*ba-n.* "), your " "

nyina " (*ba-n.* "), his " "

shikulu (*ba-s.*), my grandfather (grand-uncle).

sokulu (*ba-s.*), your " "

shikulu (*ba-s.*), his " "

shikulu wesu } (*ba-s.*), our grandfather (grand-uncle).
shikulu wifwe }

sokulu wenu } (*ba-s.*), your grandfather (grand-uncle).
shikulu winwe }

shikulu wabo (*ba-s.*), their grandfather (grand-uncle).

mulume, my husband.

balo, your "

wiba, her "

mwina mwandi, my husband, my wife.

 " *mobe*, your " your "

 " *mwakwe*, her " his "

(*Mwina*, *Bena* have also a wider meaning, e.g. *bena Makasa*,
Makasa's people, the inhabitants of his village.)

bena mwandi, my wives.

 " *mobe*, your "

 " *mwakwe*, his "

 " *mwesu*, our "

benā mwenu, your wives.

„ *mwabo*, their „

mukashi wandi, my wife.

„ *wobe*, your „

„ *wakwe*, his „

munandi (*ba-n.*), my relation (companion, fellow).

munobe, *mubio* (*ba-n.*, *ba-b.*), your relation (companion, fellow).

munakwe, *mubie* (*ba-n.*, *ba-b.*), his „ „ „

munesu (*ba-n.*), our relation (companion, fellow).

munenu (*ba-n.*), your „ „ „

munabo (*ba-n.*), their „ „ „

Men who have married two sisters call each other *chufi munandi*, *chufi mubio*, &c.

THE END.

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