HANDBOOK

A SHORT INTRODUCTION TO
THE SOUTH-WESTERN DIVISION OF
THE WISA-LALA DIALECT OF
NORTHERN RHODESIA

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LALA-LAMBA HANDBOOK
A SHORT INTRODUCTION TO THE SOUTH-WESTERN DIVISION OF THE WISA-LALA DIALECT OF NORTHERN RHODESIA WITH STORIES AND VOCABULARY
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PREFACE

The Lala and Lamba dialects are so nearly identical, and both so closely allied to the Wisa, that knowledge of either is a sufficient introduction to the others. A Wisa Handbook has already been published (Clarendon Press, 1906). But in view of the size of the Lala country, and its position on the direct route from the Victoria Falls to Lake Tanganyika, making it more accessible than the Wisa, a short supplementary account of Lala, showing its relation both of likeness and unlikeness to Wisa, may be of value for practical purposes of teaching and administration, as well as to students of Bantu.

Accordingly the following pages include (1) an outline of Lala Grammar, with notes chiefly on points in which it differs from Wisa; (2) a collection of phrases and of Lala and Wisa stories, with translations and notes, supplying what is perhaps the most valuable sort of material for a further and more exact study of both dialects; (3) a Lala-English Vocabulary, which may also be used to supplement the English-Wisa Vocabulary in the ‘Wisa Handbook’.
INTRODUCTION

The Lala dialect here means the dialect spoken with but small variations over a district of about 20,000 square miles (three times the size of Wales), lying in Northern Rhodesia and the intrusive strip of Congo Free State territory south of Lake Bangweolo. The district is roughly rectangular, and bounded by a line drawn from the Luapula at its first westward bend, along the river Lulimala, just north of Livingstone’s African grave, and thence north of Moir’s Lake to the nearest point on the river Luangwa, down the Luangwa to its junction with the Lukushashi, along the southern and western boundary of the basin of the Lunsenfwa tributary (of the Lukushashi) to its source, thence to the upper Kafuwe river, and so to the Luapula near its first bend to the north. This district contains (1) the Lala tribe, with its local divisions known to each other as the Wa Mitunta (or Masaninga) on the north-east, the Maswaka on the south-west, and the Walala Ukanda on and within the Congo Free State border; (2) the Lamba, on both sides of the border from the upper waters of the Lunsenfwa and Kafuwe rivers to the Luapula; and (3) the Wambo Senga, along the west bank of the Luangwa, distinct in dialect (whatever their origin) from the Senga of the eastern bank.

There is now no clear line between the Lala and their Wisa neighbours on the north-east, either as to lands or language, though certain recognized landmarks still remain. But there is evidence that the Lalas arrived first from the north, and were pushed south and west by the Wisas (themselves under pressure from the advance of the warlike Wemba (Bemba) tribe), till confronted by the Batonga and kindred tribes on the Zambesi
INTRODUCTION

and lower Kafuwe. But the Lalas, even more than the Wisas, give the impression of being a broken and defenceless people, at any rate since the terrible Zulu invasion swept the country in the last century. And though already showing recovery under British protection and good government, they appear to be even behind their neighbours in tribal cohesion and modes of life. Year after year villages have been totally deserted for months at a time, the inhabitants living in the forest, harvesting and preparing new gardens. Even when they return (if they do so) to their old huts, their food is constantly stored away in distant hiding-places known only to themselves, and only visited as need requires. Iron-work seems to be their one profitable industry, besides making mats, bark cloth, and earthen pots; but their skill in smelting, tempering, and forging attracts customers for axes, hoes, and weapons, even from surrounding tribes. It has been already stated that the Lala and Wisa dialects are practically one. But to ascertain the fact and the limits within which it was true, entailed a quite disproportionate amount of time and attention, simply from the difficulty of finding a Lala acquainted with any but his own language. It would have been more difficult still if it had not been for the kind and efficient help given me by Mr. J. E. Stephenson, a district official of the British South Africa Company, whose careful notes and collections furnished most useful help in arriving at conclusions both as to grammar and vocabulary. My fullest acknowledgements are due to him, and also to Messrs. H. Croad and J. Moffat Thomson, both British South Africa Company officials, for much kind help and encouragement. But the general result, after verification in both divisions of the Lala country, being as given above, it only remains to make clear the object of even a small separate account of Lala.

In brief, the peculiarities of Lala, though relatively small, are sufficiently important to call for a supplement to the 'Wisa Handbook'. At the same time, the comparative prominence
of the Lala dialect, as that which most Europeans would first come in contact with, suggests the addition of an outline of the grammar, as well as a vocabulary and some Lala stories. Thus the Lala and Wisa Handbooks may be regarded as mutually supplementary.

The total number of people speaking Lala-Lamba-Wisa can only be guessed, but is probably not less than 100,000. The Lala people are called Walala, their language Chilala, and their country Wilala (wi representing the u of many other dialects).

A. C. MADAN.

Mkushi, N. W. R.,

July, 1907.

In Part I, Grammar, paragraphs are numbered consecutively for convenience of reference.

References to Lala may be taken as equivalent to Lala-Lamba throughout, and the differences pointed out between Lala and Wisa are of course more marked among the Lala of the west (W. Lala, or Maswaka) than on the borderland of the tribes.
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PART I. GRAMMAR

(Reference may be allowed once for all to the 'Wisa Handbook', as containing a somewhat fuller account of the Grammar common for the most part to the Wisa and Lala dialects. Here an outline only is given, sufficient for a beginner in either dialect, and showing the chief points of difference between them.)

CHAPTER I

LALA, AS SPOKEN AND WRITTEN

1. Lala, like Wisa, is a Bantu dialect of the ordinary type. The pronunciation of its words can be (with few exceptions) sufficiently indicated by the English alphabet, and the features of its grammar described by the usual English names. The nouns fall into classes, distinguished by the first syllable, and this or a similar syllable is prefixed to every adjective and verb qualifying a noun, forming the Concord characteristic of Bantu.

2. The following is a typical sentence in Lala: *Fintufya infumu fyonse fyashila*, i.e. (*fintu*) the things (*fya*) of (*infumu*) the chief (*fyonse*) all (*fyashila*) are finished. The prefix *fi*, marking the plural of one class of nouns, is repeated with the preposition (*fy-a*), the adjective (*fy-onse*), and the verb (*fy-ashila*).

3. Lala words are here written as simply as possible by using the English alphabet, and are pronounced as written, subject to the following rules.

1. VOWELS.

   *a* as *a* in *father*, or *pat*.
   *e* as *a* in *fate*, or *e* in *pet*.
   *i* as *e* in *feet*, or *i* in *pit*.
   *o* as *or* in *sort*, or *o* in *pot*.
   *u* as *oo* in *root*, or *u* in *put*.

   When vowels occur together, each is to be pronounced separately.
4. 2. CONSONANTS as in English, except that
   $g$ is not used for $j$, as in gin.
   $s$ is not used for $z$, as in rise.
   $ng$ is used for the sound $ng$ followed by a check, separating
   it in pronunciation from the other letters of the syllable,
   something like $ng$ in sing-er.

5. 3. SPECIAL SOUNDS.
   One sound, common in Lala, Wisa, and other dialects, is
   not English, and requires a special sign. It is here called
   Modified $w$, and written $\omega$ (in the 'Wisa Handbook' $w$).
   It is a sound approaching $bw$ or $vw$, variously pronounced
   by natives, and sometimes heard as plain $b$, $v$, or $w$.

6. It must also be remembered that
   $ch$ is used to represent the sound variously pronounced by
   natives as $ch$, $ty$, $ky$, $k$; $k$ and $ky$ being common among
   the Maswaka.
   $r$ and $l$ are interchangeable in most words. Either sound
   may be clearly heard.
   $s$ and $sh$ are often heard before a vowel as $sy$, $shy$.
   $m$, $um$, $mu$, $mw$ may be heard, especially at the beginning
   of words, without difference of meaning, and similarly $n$, $in$, $ny$.

7. The following contractions of vowels occurring together in
   the same word or in different words are common:—
   $a$ coalesces with an $a$ following, forms $e$ with an $e$ or $i$
   following, and $o$ with an $o$ or $u$ following. (When different
   words are united by a contraction, the vowel is written
   between hyphens, e.g. anay-e-nshima, $apam-o$-mwana,
   for anaya inshima, $apama$ umwana.)
   $i$ and $u$, before vowels, become $y$ and $w$. And a $y$ sound is
   often heard before $a$, $e$, or $i$, and a $w$ sound before $o$ and $u$,
   when a root begins with those vowels.

8. The $n$ sound in combination with others involves several
   important changes. It is represented by $nd$, $nj$, $ng$, before vowels,
   and changes to $m$ before $m$, $p$, $b$, $v$, and (sometimes) $f$. $Nl$
   becomes $nd$, and $nw$ becomes $mb$. (See further § 58.)
9. The accent in Lala and Wisa is usually on the syllable before the last, but a stress is also very commonly laid on the last syllable but two.

10. Characteristic differences of Lala and Wisa pronunciation are as follows:—

In Lala \( f \) corresponds to \( v \) in Wisa.

\[
\begin{align*}
sh & \quad s \\
s, s\hat{h} & \quad z \\
k\hat{y}, k\hat{i} \text{ is preferred to } ch, chi \text{ in Wisa.} \\
g, g\hat{y} & \quad j \text{ in Wisa}
\end{align*}
\]

CHAPTER II

NOUNS

11. Nouns in Lala, as in Wisa, may be arranged in ten classes, distinguished by the pairs of prefixes which mark the singular and plural.

12. The singular-prefixes are, in their full forms, umu, ichi, aka, in, ulu, u\(\hat{o}\)u, (\(l\)i), and in the plural, a\(\hat{w}a\), imi, isi, utu, (sh)in, ama. To these may be added uku, umu, apa, used mostly in forming expressions equivalent to nouns, both singular and plural.

13. Commonly the first vowel of the two-syllable prefixes is not distinctly heard, and the classes may be conveniently described as follows. (Further examples and fuller descriptions may be readily found by reference to the vocabulary under each singular-prefix and to the ‘Wisa Handbook’.)

14. CLASS 1. Sing. \( MU \) (also umu, mw, m).

\[
\begin{align*}
\text{Plur. } \tilde{WA} \text{ (also } a\tilde{w}a, \tilde{w}, ba, a). \\
\text{Ex. } \text{Sing. } muntu, \text{ a person.} & \quad \text{Plur. } \tilde{w}antu.
\end{align*}
\]

\[
\begin{align*}
mwana, \text{ a child.} & \quad \tilde{w}ana. \\
mkashi, \text{ a woman.} & \quad \tilde{w}akashi.
\end{align*}
\]

15. CLASS 2. Sing. \( MU \) (also umu, mw, m).

\[
\begin{align*}
\text{Plur. } MI \text{ (also } imi, my). \\
\text{Ex. } \text{Sing. } muti, \text{ a tree.} & \quad \text{Plur. } miti.
\end{align*}
\]

\[
\begin{align*}
mushi, \text{ a village.} & \quad mishi. \\
mwili, \text{ a body.} & \quad miili.
\end{align*}
\]
16. Class 3. Sing. CHI (also ch, ty, ky, k),
Plur. FI (also fy).
Ex. Sing. chintu, a thing.
chuni, a bird.
Plur. fintu.
" fyuni.

17. These prefixes are used before nouns of other classes with an augmentative meaning, i.e. to express size, number, quantity, and then sometimes in the forms cha, fya.
Ex. Sing. chimuntu, a big man.
chamunkulu, a big log.
Plur. fawantu.
" fyaminkulu.

18. Class 4. Sing. KA (often contracting with vowel following).
Plur. TU (tw).
Ex. Sing. katemo, an axe.
Plur. tutemo.

19. These prefixes are used with a diminutive meaning (cf. those of Class 3).
Ex. Sing. koni (ka-uni), a small bird.
kana (ka-ana), a child.
Plur. tuni.
" twana.

20. Class 5. Sing. IN (n, and plur. sometimes shin or ma).
Ex. Sing. nanda, a house.
Sing. and plur. nshiku, day, days.
Plur. nanda, mananda.
(For variations of the n sound, cf. §§ 8, 58.)

21. Class 6. Sing. LU (lw, ulu),
Plur. IN (n).
Ex. Sing. lushimu, a bee.
lushipa, a blood-vessel.
luwafu, a side.
luwidu, a small bell.
Plur. nshimu.
" nshipa.
" mbafu.
" nshipa.

22. Class 7. Sing. LU (lw, ulu).
Plur. MA (contracting with a vowel following, and in some words prefixed to sing. lu).
Ex. Sing. lukwa, bark cloth.
lupe, basket.
lupi, palm of hand.
lupili, hill.
Plur. makwa.
" malupe.
" mapi.
" mapi, malupili.
23. **CLASS 8.** Sing. *WU* (also *wōu, un, u, w, bu*).
   Plur. *MA* (as in Class 7, sometimes *in*).
      *uwfi*, a lie, evil. " *maufi.*
      *ushiku*, night. " *maushiku.*
      *ushi*, smoke. " *moshi.*

24. **CLASS 9.** Sing. *I* (also *li, ili, di*).
   Plur. *MA* (as in Classes 6, 7).
      *liso (linso)*, eye. " *meso, menso.*
      *ino (dino)*, tooth. " *meno.*
      *ishina*, name. " *mashina.*

25. **CLASS 10.**
   Sing. *ku, mu, pa.*
   Plur. *ku, mu, pa.*
   These are the prefixes of (1) a few nouns, with plur. *ma*; (2) the
   infinitive form of the verb, used regularly as a noun; (3) many
   expressions equivalent to nouns, in which *ku* refers to circum­
   stances generally, *mu* to interior position, *pa* to position in space
   or time.
   Ex. *kulu*, leg (plur. *molu, i.e. maulu*).
   *kuwoko*, arm (plur. *mawoko*).
   *kuona*, seeing, sight (Infin. of *ona, v*.).
   *munanda*, inside of a house.
   *kwawo*, (their) home, country.

26. Each of the above class-prefixes has a corresponding con­
    cord-prefix, used before the preposition *-a*, and every adjective and
    verb.
    These are shown in the following table:—

    | CLASS   | CONCORD                        |
    |---------|--------------------------------|
    | CLASS 1 | *mu*                           |
    | Sing.   | *mu*, with adjectives proper (§ 28). |
    | Plur.   | *wa* e.g. *wantu wakulu walipo.* |
    | CLASS 2 | *mu*                           |
    | Sing.   | *u* mushi ukulu ulipo.         |
    | Plur.   | *i* mishi ikulu ilipo.         |
    | CLASS 3 | *chi*                          |
    | Sing    | *chi* chintu chikulu chilipo.   |
    | Plur.   | *fi* fintu fikulu filipo.       |
27. A short list of common nouns is here given. (For others, see English-Wisa Vocabulary in ‘Wisa Handbook’. Plurals are indicated in brackets.)

<table>
<thead>
<tr>
<th>Class 4.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>ka, e.g. kanwa kakulu kalipo.</td>
<td></td>
</tr>
<tr>
<td>tu</td>
<td>tu tuwa tukulu tulipo.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 5.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>in</td>
<td>i inanda ikulu ilipo.</td>
<td></td>
</tr>
<tr>
<td>(sh) in</td>
<td>shi inanda shikulu shilipo.</td>
<td></td>
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</tbody>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>lu</td>
<td>lu lushima lukulu lulipo.</td>
<td></td>
</tr>
<tr>
<td>shi</td>
<td>inshimu shikulu shilipo.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 7.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lu</td>
<td>lu lupe lukulu lulipo.</td>
<td></td>
</tr>
<tr>
<td>ma</td>
<td>a malupe akulu alipo.</td>
<td></td>
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</tbody>
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<thead>
<tr>
<th>Class 8.</th>
<th>Sing.</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>ina</td>
<td>u wuta ukulu ulipo.</td>
<td></td>
</tr>
<tr>
<td>ma</td>
<td>a mata akulu alipo.</td>
<td></td>
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</tbody>
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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>li ise likulu lilipo.</td>
<td></td>
</tr>
<tr>
<td>ma</td>
<td>a mase akulu alipo.</td>
<td></td>
</tr>
</tbody>
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<thead>
<tr>
<th>Class 10.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku</td>
<td>ku kukulu kulipo.</td>
<td></td>
</tr>
<tr>
<td>ma</td>
<td>a mukulu mulipo.</td>
<td></td>
</tr>
<tr>
<td>pa</td>
<td>pa pakulu palipo.</td>
<td></td>
</tr>
</tbody>
</table>

Affair, business, trial, dispute, reason, mulandu (mi-l.).

Anger, inkansa, ukali.

Animal, game, inama (—).

Arm, ukwëdoko (ma-ô.).

Axe, katemo (tu-t.).

Back (of body), musana (mi-s.).

Basket (one sort), chisele (fi-s.).

Bee,lushimû (nsimû).

Bird, chumû (fyumû).

Blood, mulopa (mi-l.).

Body, muli (mi-i.).

Bone, ifupa (ma-f.).

Bowels, mala (pl.).

Breast, chifua (fi-fua).

Bridge, ulalo (ma-l.).

Canoe, udáto (ma-ô.).

Cattle, ng’ombe (—).

Cattle-pen, chipata (fi-p.).

Chief, inmu (—).

Child, mwana (bôna).

Cloth (calico), insalu (—).

Cloud, ikumbi (ma-k.).

Cold, impo (—).

Cord (bark), lushishi (nshishi).

Country, chalo (fyalo).

Day, insiku (—), kasua (tusua).

Dew, mume (mime).

Drum, ng’oma (—).

Egg, isana (ma-s.).

Elephant, insofu (—).

Evening, chingulo.

Eye, linso (menso).

Father, lata (wa-t.), wishi (wa-w.).

Fear, inwenso (—).

Finger, munwe (minwe).

Fire, mulilo (mi-l.).

Firewood, inkuni (pl.).

Fish, isawi (ma-s.).

Food, ch’akulya (fy-a-k.).

Foot, lukasa (ma-k.).

Forest, impanga (—).

Fowl, insumbi (—).

Friend, chiwusa (fi-w.).

Garden, munda (minda).

Goat, imbushi (—).

God, Lesa.

Grass, ichani (mani, fyani).

Gun, infuti (—).

Hand, ukwëdoko (ma-ô.), minwe (pl.).

Head, mutwi (mitwi).

Heart, mituma (mi-t.).

Hill, lupili (ma-p., mup.).

Hoe, ise (mase).

Honey, wuchi.

House, ng’anâda, nanda (nanda, manda).
CHAPTER III

ADJECTIVES

28. Adjectives proper, i.e. words which are adjectives only, are few in Lala, as in Wisa and other Bantu dialects. They follow the noun, and have the concord-prefix required by it, e.g. muntu mukulu, a great man; nanda ikulu, a large house; and so with other forms, wakulu, fikulu, shikulu, lukulu, pakulu, all from -kulu, great (§ 26).

29. The place of adjectives is readily supplied by (1) the preposition -a with a concord-prefix (i.e. wa, ya, cha, fya, ka, twa, shya, lwa, lya, kwa, mwa, pa, &c.), followed by a noun (e.g. nanda ya chani, a house of grass, a grass house), or the infinitive mood, as verbal noun (§ 77).
30. (2) a verb. Any suitable tense of the indicative mood may be used without change as a relative or adjectively (cf. §§ 125-7); but the most usual in Lala is the modified verb-stem (see §§ 73-7) with a concord-prefix. Thus, using -weme, the modified stem of the simple-wama (be good), muntu uweme, a good man (sometimes also muweme).

But other forms are available, e.g. muntu uwama, muntu wawama, and also (see above) muntu wa kuwama, and (its contracted form) muntu wowama (for wa-ku-wama); and similarly the negative verb-forms corresponding, muntu takwete amano, an ignorant man (§§ 60, 73).

31. List of common adjectives, and numerals.

(The root is given, and if a verb, v. is added.)

All, -onse (sometimes -ense).
Alone, -enka (or -eka).
Bad, -svi, -fib, -wipile, v.
Big, -kulu.
Both, -owilo.
Clean, -tuile, v.
Clever, -chenjele, v.
Cold, -tontwele, v.
Dirty, -sali.
Eight, sano ne -tatu.
Empty, -a loko.
False, -a wufi.
Female, -kashi, -yanakashi.
Few, -che, -a kuchepa, v.
Fierce, -kali.
First, -tanjile, -a kutanga, v.
Five, -sano.
Foolish, -puneme, v.
Four, -nne.
Fresh, -a lomba, -wisi.
Good, -ine, -ne, -weme, v.
Great, -kulu.
Heavy, -lemene, v., -a kufina, v.
High, -tali.
His, her, -akwe.
Hot (water), -kawile, v.
Last -pelele, v., -a kushila, v.
Light (weight), -puile, v.
(colour), -swetele, -tuile, v.
Long, -tali.
Mad, -shitu.
Male, -lume, -yanalume.
Many, much, -ngi, -nji.
My, mine, -anj, -angi.
New, -a lomba.
Nice, -weme, v.
Nine, -sano ne -nne.
Old, -pemba.
One, -mo.
Other (different) -mbi, (similar) -iyakwe.
Poor, -kafu.
Pretty, -une, -weme.
Rich, -sambashi.
Ripe, -pile, v. (pya).
Self, -ine.
Seven, -sano ne -wili.
Short, -ipi.
Sick, -lwele, -lwashi.
Six, -sano ne -mo.
Small, -inini, -che.
Strong, -kosele, v.
Ten, ikumi.
Their, -awo.
Thick, -tikeme, v.
Thin, -che.
Three, -tatu.
True, -ine.
ADJECTIVES

Twenty, makumi awili.
Two, -wili.
Unripe, -wisi.
Weak, -che, -nakile, v.
Well (health), -kosele, v.
Whole, -a musuma.
Wicked, -wi, -fi, -a wufi.
Wise, -chenjele, -a amano.
Your, -owe.

CHAPTER IV

PRONOUNS

32. 1. Personal Pronouns.

Sing. 1. newo, I.
2. we, you.
3. ye, he, she.

Plur. 1. fweerow, we.
2. mwe, you.
3. wa, wo, they.

33. He, she, is also often expressed by a demonstrative, uyu, uyo (see below). The concord-prefixes used with pronouns are those of Class I.

34. A shorter form is used in close connexion with a noun or adjective (preceding or following), and after na (with, and), ni (it is), te (not), and sometimes a verb.

Sing. 1. ne, I.
2. we, you.
3. ye, he, she.

Plur. 1. fwe, we.
2. mwe, you.
3. wa, wo, they.

Thus nenfumu, I the chief; nemwine, I myself; wantunwe, you people; naye, and he, with him; niwe, it is you; te, not they; nine, nine, it is I, here I am.

The plural forms are commonly used of single persons for courtesy.

35. 2. Possessives (Pronominal Adjectives).

Sing. 1. -anjii, my.
2. -owe, your.
3. -akwe, his, hers.

Plur. 1. -esu, our.
2. -enu, your.
3. -aivo, their.

These are used with the concord-prefixes already given in Chap. II (§ 26).
36. 3. Demonstratives (Pronominal Adjectives).

These fall into three groups, all formed on the concord-prefixes, and each group with a simple form and an emphatic made by prefixing *n*. The three groups denote in general:—

(1) 'this,' implying nearness (in fact or thought),
(2) 'this, that,' of relative nearness or middle distance, or of reference,
(3) 'that,' of distance or distinction.

37. The demonstratives are common and important, and their forms are best shown in a Table (§ 39), the last column showing a form of demonstrative, which pronounced with stress on the first syllable expresses an emphatic negative, 'not this (that), no.'

38. The same forms are used in Wisa, but with the difference, that in Wisa the emphatic (*n*) forms are the most commonly used, and those in the last column are used without stress as a weak demonstrative. All (except the last) are commonly used before, as well as after, the noun.

39. For Table of Demonstratives, see opposite.

40. The concord-prefixes themselves are also used as weak demonstratives (this, these), either at the beginning or end of a noun, and either as given in the first column of the Table or combined with vowel *o*, e.g. *umuntu, muntuu, omuntu, muntuo*, &c. And *-no* is also used as a demonstrative affix, e.g. *muntuo, wantuno*.

*E-* is prefixed, as a particle of emphasis, to demonstratives, as well as to other words.

41. 4. Interrogatives (Pronominal Nouns and Adjectives).

*nani*, (it is) who? *wani*, who?
*shani, shyani*, how? what? what kind?
*-a shani*, of what sort (kind, tribe, quality, &c.)?
*kwa nani, -a kwani*, whose?
*-isa*, which? what?
*kwisa, kulipi, ku*, where?
*lwisa, lisa*, when?
*-ndu, -ndo*, what? Used as an affix of nouns and verbs, e.g.
*amanondo*, what design? *wafway-e-ndo*, what do you want?
### 39. Table of Demonstratives

<table>
<thead>
<tr>
<th>Class</th>
<th>Example Prefix</th>
<th>1 (this)</th>
<th>2 (this, that)</th>
<th>3 (that)</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sing.</td>
<td>mu muntu</td>
<td>u</td>
<td>uwu, uy</td>
<td>ngu</td>
<td>uwo, uyo</td>
</tr>
<tr>
<td>Plur.</td>
<td>wa wantu</td>
<td>wa</td>
<td>a</td>
<td>a</td>
<td>mba</td>
</tr>
<tr>
<td>2. Sing.</td>
<td>mu muti</td>
<td>u</td>
<td>uwu, uu</td>
<td>ngu</td>
<td>uwo, uo</td>
</tr>
<tr>
<td>Plur.</td>
<td>ni miti</td>
<td>i</td>
<td>iyi, ii</td>
<td>nj</td>
<td>iyo, io</td>
</tr>
<tr>
<td>3. Sing.</td>
<td>chi chintu</td>
<td>chi</td>
<td>ichi</td>
<td>nchi</td>
<td>icho</td>
</tr>
<tr>
<td>Plur.</td>
<td>fi jintu</td>
<td>fi</td>
<td>ifi</td>
<td>nfi</td>
<td>ify</td>
</tr>
<tr>
<td>4. Sing.</td>
<td>ka katemo</td>
<td>ka</td>
<td>aka</td>
<td>nka</td>
<td>ako</td>
</tr>
<tr>
<td>Plur.</td>
<td>tu tutemo</td>
<td>tu</td>
<td>utu</td>
<td>ntu</td>
<td>nto</td>
</tr>
<tr>
<td>5. Sing.</td>
<td>in insalu</td>
<td>i</td>
<td>iyi, ii</td>
<td>nj</td>
<td>iyo, io</td>
</tr>
<tr>
<td>Plur.</td>
<td>in (sh)insalu</td>
<td>shi</td>
<td>ishi</td>
<td>nshi</td>
<td>isho</td>
</tr>
<tr>
<td>6. Sing.</td>
<td>lu lushipa</td>
<td>lu</td>
<td>ulu</td>
<td>ndu</td>
<td>ulo</td>
</tr>
<tr>
<td>Plur.</td>
<td>in insalu</td>
<td>shi</td>
<td>ishi</td>
<td>nshi</td>
<td>isho</td>
</tr>
<tr>
<td>7. Sing.</td>
<td>lu lukwa</td>
<td>lu</td>
<td>ulu</td>
<td>ndu</td>
<td>ulo</td>
</tr>
<tr>
<td>Plur.</td>
<td>ma makwa</td>
<td>u</td>
<td>a</td>
<td>nga</td>
<td>ao</td>
</tr>
<tr>
<td>8. Sing.</td>
<td>u</td>
<td>um, umu</td>
<td>mbo</td>
<td>uno</td>
<td>mbu</td>
</tr>
<tr>
<td>Plur.</td>
<td>ma mama</td>
<td>a</td>
<td>a</td>
<td>nga</td>
<td>ao</td>
</tr>
<tr>
<td>9. Sing.</td>
<td>ise</td>
<td>ili</td>
<td>ndi</td>
<td>ilo</td>
<td>ndilo</td>
</tr>
<tr>
<td>Plur.</td>
<td>ma mase</td>
<td>a</td>
<td>a</td>
<td>nga</td>
<td>ao</td>
</tr>
<tr>
<td>10. Sing.</td>
<td>ku kufwa</td>
<td>ku</td>
<td>uku</td>
<td>nk</td>
<td>uko</td>
</tr>
<tr>
<td>and</td>
<td>mu mukati</td>
<td>mu</td>
<td>unu</td>
<td>nmu</td>
<td>uno</td>
</tr>
<tr>
<td>Plur.</td>
<td>pa panji</td>
<td>pa</td>
<td>apa</td>
<td>mpa</td>
<td>apo</td>
</tr>
</tbody>
</table>

The negative form also often ends in o.
nindu, nindo, (it is) what, why? Also findu, findo, ba mfindo, but why? nga findo, why, what for?
-nga, how many?
(of the above, -a shani, -isa, -ndu, -ngi take the usual concord-prefixes of adjectives.)

nga is often used to introduce a question, e.g. nga waya kwisa, where are you going?
te, is it not (the case that) ...?
ku, mu, pa, are also used for, where?

42. In Wisa, -nzi often takes the place of -ndu, and -ila-i regularly the place of -isa, kwi that of ku.

5. Reflexive Pronoun.

43. The reflexive pronoun is i or li, placed immediately before the root of a verb, e.g. litema, cut oneself.

For relative sentences, see §§ 125-7, 30.

CHAPTER V

VERBS

(1) Verbs in General.

44. Verb-forms in Lala, as in Bantu generally, consist of a root with various prefixes and affixes, i.e. distinctive sounds or syllables at the beginning and end of the word. Those at the end indicate mostly different modes or aspects of the root-meaning, commonly classed as stems, voices, and moods, those at the beginning its relation to time and subject, i.e. tenses, numbers, persons, classes, and also (affirmative or negative) conjugation.

45. To find the root of a verb-form, it is only necessary to recognize and remove the prefixes, or to know the imperative form, which has no prefix.

Taking first the affixes, and using common grammatical terms, further explained hereafter, the following Tables will serve as a key to verb-forms.
VERBS

46. 1. Root, e.g. TEM-, cut, KAK-, bind.

47. 2. Stems (1) Simple e.g. tem-a (cut).
   Modified -ene.
(2) Applied tem-ena (cut for, with, &c.).
   Modified -ene.
(3) Causal, Intensive tem-eshya (make cut, cut forcibly).
   Modified -eshye.
(4) Reciprocal tem-ana (cut each other).
   Modified -ene.
(5) Reversive kak-ula (unbind).
   Modified -uile.

The above stems occur with most roots of suitable meaning.

48. 3. Voices (of the simple stem).
   (1) Active e.g. tem-a (cut).
   (2) Passive tem-wa (be cut).
   (3) Neuter tem-eka (be cut).

49. 4. Moods (of the simple stem).
   (1) Indicative e.g. -tem-a, with prefixes.
   (2) Imperative tem-a, without prefixes.
   (3) Subjunctive -tem-e, with prefixes.
   (4) Infinitive ku-tema (invariable prefix).

5. Conjugations (1) affirmative, (2) negative (see Tenses, Persons).

50. 6. Tenses. Each of the above stems may be preceded by one of the following tense-signs (see § 68): a, la, (a)li, (a)chi, ko, ka, nga.
51. 7. Persons. All verb-forms (in the indicative and subjunctive moods) begin with a syllable, single or double, which indicates the person, number, and class of the subject of the verb, and also conjugation (affirmative or negative) (§§ 56-60).

52. The modified stem (as it is here called) is only used in the indicative mood and with certain tense-signs (§ 68). So far as it is distinguished in meaning from an unmodified stem it appears to particularize the root-meaning, referring it to a particular subject or circumstances, and in Lala commonly supplies a verbal adjective. (See ‘Wisa Handbook’).

53. Its characteristic is the use of the sound $e$, as a rule in the two final syllables of the verb-form, but always in the last—as follows:—

54. (1) -ele, as affix of a root with vowel $e$, or $o$ (and sometimes $i$); e.g. let-ale, wol-ale; -ile, after $a$, $i$, $u$, e.g. kat-il, shit-il, pul-ile, but -ene (for -ele), -ine (for -ile) if the preceding consonant is $m$ or $n$, herein differing from Wisa; e.g. fum-ine, fon-ene, tem-ene, won-ene.

Reversive stems (and many verbs ending in -ola, -ula) drop -la in the modified form, e.g. aluile (from alula), tontwele (tontoele, from tontola), and Causal stems (in -shya) change final $a$ only to $e$; e.g. temeshye (from temeshya).

55. (2) When the non-modified stem ends with -ana, -ama, -aya, -ata, -ala, both vowels are changed to $e$ in the modified form, even when a root vowel is involved; e.g. ikala forms ikele, icile, kana, kene, katala, katele, punama, puneme. Wene, from wona, seems exceptional.

(2) PERSON- (OR CONCORD-) PREFIXES.

56. These prefixes form the first syllable of almost all verb-forms of the indicative and subjunctive moods. They show the person (first, second, third), number (singular, plural), and class (1-10) of the noun (subject) which the verb qualifies, and effect concord between noun and verb. Inserted before the verb-root, the same prefixes similarly indicate the noun (object) which the
verb governs (except in Class 1). Combined with a negative prefix they distinguish the negative from the affirmative conjugation, and with a demonstrative the relative or adjectival use of verbs (§§ 125-7).

57. Hence the importance of familiarity with the following Table of Person-Prefixes.

**CLASS I.**

<table>
<thead>
<tr>
<th></th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. (I)</td>
<td>n</td>
<td>(I not) shi, nshi, tanshi.</td>
</tr>
<tr>
<td>2. (you)</td>
<td>v, (of object) ku.</td>
<td>(you not) tau (to).</td>
</tr>
<tr>
<td>3. (he, she)</td>
<td>u, a, (of object) mu (him, her).</td>
<td>(he not, she not) tau (to), taa (ta).</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. (we, us)</td>
<td>tu.</td>
<td>(we not) tatu.</td>
</tr>
<tr>
<td>2. (you)</td>
<td>mu.</td>
<td>(you not) tamu.</td>
</tr>
<tr>
<td>3. (they, them)</td>
<td>wa.</td>
<td>(they not) ta'wa.</td>
</tr>
</tbody>
</table>

Occasionally -ne, for ne'wo, I, is used as an affix to the first person sing., and -ni or -eni to the second person plur. (as in the imperative mood, §§ 91-7).

E- may be prefixed, as a particle of emphasis to person-prefixes, as well as other verb-forms (§ 132).

58. The changes (briefly noted in § 8) connected with the n sound are of special importance in the prefix of the first person sing. (subject or object), and in the subjunctive mood, in which the person-prefix is attached to the verb-root.

The changes (with some exceptions, § 71) are as follows:—

1. Before the tense-signs li and nga, n is represented by ndi (n-li), before tu by ndu (negative shu, nshu); e.g. ndili-temene, ndulutema.

2. n (with vowels) becomes nj before i, e.g. nj-ikate; ng before a, e, o, u, e.g. ng-amine, ng-eshye, ng-oche, ng-upe.

But if a, e, u, are followed by nd, mb, ng, then ng is softened to n, or ny, e.g. n-ende.

It must be remembered also that some verbs beginning with e and u are also pronounced with y or w, i.e. ye, wu.

3. n (with consonants) becomes m before f, m, p, e.g. mpame; ny, ni (as well as n) before n, e.g. ninine; nd, combined with l or r, e.g. ndase (n-lase); mb, combined with w, e.g. mbone (n-wone).
Moreover, in person-prefixes, \( u \) is often \( iv \) before vowels, \( a \) often coalesces with an \( a \) following, becomes \( e \) by contraction with \( e \) or \( i \), but is not changed by \( o \) or \( u \) following (cf. § 7).

The affirmative concord-prefixes of Classes 2–10 have been already given (§ 26), viz.:—

\[
\begin{align*}
\text{Sing. } & u, \chi, ka, i, lu, u, li \bigg\{ ku, mu, pa. \\
\text{Plur. } & i, fi, tu, shi, a
\end{align*}
\]

In the negative forms \( ta \) is prefixed:—

\[
\begin{align*}
\text{Sing. } & tau, tachi, taka, tai, talu, tali \bigg\{ taka, tamu, tapa. \\
\text{Plur. } & tai, tafi, tatu, tashi, taa
\end{align*}
\]

(3) TENSES.

The tense-system is the grammatical feature in which Bantu dialects appear to differ most characteristically. Lala and Wisa tenses are much alike, but the Lala tenses are here somewhat differently, and perhaps better, arranged than the Wisa (in ‘Wisa Handbook’), and a comparison of them is made below (§ 90).

As a rule, the tense-sign immediately follows the person-prefix. But in one tense (T. 1) there is no tense-sign, and in two others the tense-sign comes first (T. 10, 14).

Lala Tense System.

A. Indicative, Affirmative.

It appears that the meaning of a tense depends on three elements:—

(1) The tense-sign, i. e. a distinctive syllable or letter, immediately following the person-prefix.

(2) The form of the verb itself, i. e. whether

(a) the stem only, e. g. -tema;
(b) the stem modified, e. g. -temene;
(c) the infinitive mood, e. g. kutema;

(3) the meaning of the verb, whether implying

(a) act, or process, e. g. kutema, to cut;
(b) state, condition, or quality, e. g. kutua, to be white.
64. 1. The tense-signs are:

\[ a, \quad (a)chi, \]
\[ (a)la, \quad ko, \]
\[ (i)li, \quad (u)lu, \quad lo, \quad alo, \quad ka, \]
\[ ali, \quad nga. \]

To these may be added \( ka, \ nga, \) when preceding (not following) the person-prefix, and the infinitive mood used as an impersonal tense, not defining person or time.

65. Some of these tense-signs do not of themselves define time (past, present, future), this being gathered from the context, or general meaning of the sentence. Hence tenses may be classed as Aorists (or time-less tenses), Presents, Pasts, Futures, with some Additional.

66. 2. With some important exceptions, each of the tense-signs is capable of being used with the verb in either of the three forms given above, the difference of meaning being that the idea conveyed by the verb is expressed

- \( (a) \) by the verb-stem, as general;
- \( (b) \) by the modified stem, as particular, i.e. regarded in relation to circumstances, whether of place, time, object, or other;
- \( (c) \) by the infinitive mood, as continuing—a sphere of action, or occupation, or condition, e.g.

\[ twali-tema, \ we \ cut. \]
\[ twali-temene, \ we \ cut \ (something, \ here, \ there, \ then, \ now, \ &c.). \]
\[ twali-kutema, \ we \ were \ (engaged \ in) \ cutting. \]

67. A Table and short description of tenses are here given, and as a single descriptive title to each tense is difficult to assign, numbers are attached for convenience of reference. Examples are given in first person plural, as not involving the confusing euphonic changes of the \( n \) in first person singular. Forms not often heard are bracketed.
### Table of Tenses

#### Indicative (Affirmative)

<table>
<thead>
<tr>
<th>Tense-sign.</th>
<th>Example.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Aorists.</strong> (person-prefix only)</td>
<td><strong>Example.</strong></td>
</tr>
<tr>
<td>-a-</td>
<td>1. (a) <strong>tu-tema.</strong> (b) <strong>temene.</strong> (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-(a)la</td>
<td>2. (a) <strong>twa-tema.</strong> (b) <strong>temene.</strong> (For <strong>twa-kutema</strong>, see T. 13.)</td>
</tr>
<tr>
<td><strong>2. Presents.</strong> -(i)li</td>
<td>3. (a) <strong>tula-tema.</strong> -temene. -kutema.</td>
</tr>
<tr>
<td>-(u)lu</td>
<td>4. (a) <strong>tuli-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-(u)lo</td>
<td>5. <strong>tulu-temu.</strong> <strong>tulo-twalo.</strong> -temene. -kutema.</td>
</tr>
<tr>
<td>-alo</td>
<td>6. (a) <strong>tuko-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-ko-</td>
<td>7. (a) <strong>tuchi-twachi.</strong> -temene. -kutema.</td>
</tr>
<tr>
<td><em>(cf. T. 12)</em></td>
<td><em>(For ing tenses, e.g.)</em></td>
</tr>
<tr>
<td>-(a)chi</td>
<td>8. (a) <strong>twali-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td><strong>3. Pasts.</strong> -ali-</td>
<td>9. (a) <strong>tunga-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-nga-</td>
<td>10. (a) <strong>katu-katwa-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td><em>ka</em> (prefixed to T. 1 or 2 or to the root without person-prefix)</td>
<td><em>(For ing tenses, e.g.)</em></td>
</tr>
<tr>
<td><strong>4. Futures.</strong> -ka-</td>
<td>11. (a) <strong>tuka-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-ko-</td>
<td>12. (a) <strong>tuko-tema.</strong> (b) -temene. (c) <strong>kutema.</strong></td>
</tr>
<tr>
<td>-aku-</td>
<td><em>(For nga- (prefixed to one of the foregoing tenses, e.g.)</em></td>
</tr>
<tr>
<td><strong>5. Additional.</strong> <em>(1) Conditional.</em></td>
<td><strong>13.</strong> <strong>twaku-tema.</strong></td>
</tr>
<tr>
<td><strong>(Nga- (prefixed to one of the foregoing tenses, e.g.))</strong></td>
<td><strong>14.</strong> <strong>nga-twatema.</strong> (b) <strong>twalitema.</strong></td>
</tr>
</tbody>
</table>
VERBS

Tense-sign.

(2) Impersonal. $\begin{cases} Ku- \text{(prefixed to)} \\ \text{the verb - stem} \\ \text{with various ad-} \\ \text{ditions).} \end{cases}$

<table>
<thead>
<tr>
<th>Example.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku-</td>
</tr>
<tr>
<td>uku-</td>
</tr>
<tr>
<td>muku-</td>
</tr>
<tr>
<td>eku-</td>
</tr>
<tr>
<td>emuku-</td>
</tr>
<tr>
<td>neku-</td>
</tr>
<tr>
<td>ekuo-ku-</td>
</tr>
</tbody>
</table>

69. B. The negative conjugation in general merely substitutes the negative person-prefixes ($shi-, nshi-, tanshi-$, in the first person sing., $ta-$ in other persons) for the affirmative in each tense. An emphatic direct negative tense is supplied by using $teti$ followed by the subjunctive, e.g. $teti$ tuteme, we certainly do not (will not) cut. In the imperative only, $i$ is the sign of negation.

70. While acquiring familiarity with the tense-forms, it is useful to remember that those most commonly heard are

- **T. 2**, as a general descriptive tense, in conversation and narrative, and also as a perfect definite, e.g. $natema$, I cut, I have cut.
- **T. 5**, as a present indefinite or imperfect, e.g. $ndulukutema$, I am cutting.
- **T. 8**, as a past definite, and also perfect, esp. $8b$, e.g. $nali-temene$, I cut, I have cut; and **T. 10**, as a common narrative tense, e.g. $katema$, (and) he cut.
- **T. 11** and **12**, as common futures, e.g. $tukatema$, $tukotema$, we will cut.

71. The forms of the prefix of first person singular are various (cf. §§ 56-60), and important. Thus—

- in **T. 4**, $ndi-tema$, or $ndi-li-tema$ for $n-li-$, $n-li-$;
- in **T. 5**, $ndu-kutema$, or $ndu-lu-kutema$, for $n-lu$, $n-lu-lu$;
- in **T. 8**, $ndinga-tema$, for $n-nga$.

And in the Negative Conjugation—

- in **T. 5**, $skulu-kutema$, or $nshulu$;
- in **T. 2** and others, $shu$, $nsha$, for $shi-a$, $nshi-a$.

A common general negative is supplied by using $tapali$ and the infinitive mood, e.g. $tapali$ kutema (but cf. § 90).

72. C. Notes on the Meaning and Use of the Tenses.

Only a short general description is here attempted. While the leading idea in each tense is comparatively clear, it cannot often
be conveyed by a single descriptive name, and only experience can lead to its correct use, and most fitting translation.

1. Aorists.

73. The way of conceiving the verb-idea common to these tenses is perhaps best shown by the fact that they each supply verb-forms commonly used as adjectives. They assert something about another without reference to time, though the context may refer it to past, present, or future. The assertion, however, has a different colour in each tense, asserting in

T. 1, a standing characteristic, whether quality or action;
T. 2, a simple fact;
T. 3, a habit (usual, repeated act or state).

74. T. 1. (a) tu-tema, (b) tu-temene, (c) tu-kutema.
The idea is a normal actual function, activity, attribute, &c., according to the meaning of the verb, and (b) is the form most commonly used as an adjective (§ 30). Thus (a) we are cutters (cutting, we cut); (b) we are cutters (here, now, of wood, &c.); (c) we are cutters (cutting, engaged in cutting, as occupation).

75. T. 2. (a) twa-tema, (b) twa-temene, (c) twa-kutema, T. 13.
Here the idea is represented as fact, and the tense has three uses, viz. —

(1) as the common tense of description and narrative, without defining time;
(2) as perfect definite, of actual accomplished completed fact or established state. In this case a stress is often laid on the tense-sign, a.
(3) as an adjective (§ 30).

Thus muntu wafwa may mean (1) the man died, is dead, his death has occurred; (2) the man is dead and done for, the matter is over; or (3) a dead man.

76. But (a) and (b) are also used in contrast as a near and distant past, e.g. afwa, afwile, may be heard together, he is dead now (to-day), he died lately (yesterday), and afwililile may be added to denote a more remote past (§ 114), he died long ago.

77. As to (c), it is noticeable that while being used regularly as a future, T. 13, the same form is used adjectivally, i.e. is treated
as consisting of the variable preposition -a, and the infinitive used as a verbal noun (see below on T. 13); e.g. uluweshi wa kutema, the knife will cut, a cutting knife.

78. T. 3 (a), (b), (c).
This is the tense of what is habitual, regular, repeated, or continuing, and, like T. 1 and 2, is used adjectivally; e.g. tulatema (or -temene), we are in the habit of cutting; muntu ulishi, a knowing, clever person.

2. Presents.

79. These do not require much description. T. 4 (a), (b), form a simple present, e.g. nditema, nditemene, I cut, while T. 4 (c) and T. 5 supply forms of the present imperfect or continuative; e.g. ndulukutema, I am (engaged in) cutting.

80. T. 6 is common (present and future) in Wisa, but in Lala is mostly used as a future, and T. 7 appears to differ but little from T. 4 (cf. § 117).


81. T. 8 (b) is the most definite expression of the past, and may often be translated as perfect as well as past; e.g. nalitemene, I (did) cut, I have cut. T. 8 (c) represents the past imperfect; e.g. nalikutema, I was (engaged in) cutting.

82. T. 9 does not appear to be used often or with distinctive meaning, but the negative form is important as supplying what is sometimes called the deferred (or not-yet) tense, in contrast with Wisa, which uses T. 3 in this sense. Thus tatungatema, we have not yet cut; tangawela, he has not yet returned.

T. 10 is very common, ka being connective, but especially in narrative, i.e. with reference to past time, and is sometimes even prefixed to a verb-root without person-prefixes.

4. Futures.

83. T. 11, 12, 13 are all used of the future, but while T. 12 (tukotema) regards the future as a continuation of the present, i.e. as immediately following and beginning at once, T. 11 (tukatema) is more distant and general in reference, i.e. 'I am going to cut at some time hereafter.'
84. T. 13 (twakutema) may be regarded as properly adjectival (see § 77), and called a future of moral certainty, i.e. ‘we are cutters, of the cutting class, (and so) may be expected to cut, will cut.’ (See §§ 74, 30.)

85. These futures are further supplemented by (1) the use of the subjunctive mood in its proper subjective sense, i.e. tuteme, we intend (propose, hope, wish) to cut, let us cut, we will cut; and

86. (2) by the verb isa, come, followed by the infinitive, i.e. tukoisa kutema, or tukaisa kutema, implying a very certain future, ‘we will certainly cut, we will go at once to cut.’

5. Additional.

87. 1. nga is a particle used in several ways (see Part III, Vocabulary), but prefixed to an indicative tense-form regularly gives it a conditional meaning, translatable by ‘may’, ‘would’, ‘should’, ‘could’, ‘might’, &c.; e.g. ngatwatota, we should be pleased.

88. In conditional sentences it is often used with the verbs of both clauses; e.g. ngawalasa inama, ngawatupela, were you to (if you were to) kill game, you would give us some (§ 130).

89. 2. The infinitive form of the verb is very commonly used, with some variations of the prefix, in carrying on conversation or narrative, when it is sufficient to express the idea without definition of person or tense (time). The regular ku, uku, prefix is often combined with the emphatic initial e, equivalent to ‘so’, ‘then’, and ‘then’; or the preposition mu, expressing purpose or occupation, e.g. enukutema, so he (they, &c.) engaged in cutting (or, started to cut). Ekulu- (ekulo-) also occurs in the infinitive of narration.

Supplementary tenses are supplied by forms of li (be), used as an auxiliary (§ 117); e.g. wali wapistia, they had gone (and cf. § 86).

lu (ulu), o, as verb-prefixes, occur (it will be noticed) not only in the present, but sometimes as part of a past tense, and also in both imperative and infinitive moods.

90. D. The differences of the Lala and Wisa tense-systems are important, though not numerous.
1. Aorists.

T. 1 (b). Modified stem with person-prefixes is the common adjectival form of the verb in Lala. In Wisa it is T. 2 (a), the simple stem with tense-sign -a.
   e. g. Lala, nsalu shi-fitile, black cloths.
   Wisa, nsalu za-fitla, "", ""

T. 2 (a) is the common tense of narrative in Wisa, but in Lala also T. 10, which is not found in Wisa.
   e. g. Lala, kaya, he went.
   Wisa, waya, "",

T. 3 (a) in the negative form is used in Wisa as the deferred (not-yet) tense, but in Lala T. 9, negative.
   e. g. Lala, shingatema, I have not yet cut.
   Wisa, silatema, "", "",

2. Presents.

T. 5 (ulu) is not found in Wisa. T. 6 (ko), seldom used as present in Lala, is the commonest in Wisa.
   e. g. Lala, ndulukutema, I am cutting.
   Wisa, nkotema, "",

T. 7 (chi) is not found in Wisa, and in Lala is not common, though in other dialects it is a marked feature.


T. 9 (nga) as a past tense is not found in Wisa.

4. Futures.

T. 11 (ka) is not found in Wisa, T. 12 (ko) being the common tense of the future. Moreover in Wisa, the common auxiliary verb of the future is ya (go), but in Lala isa (come).

5. Conditional.

The use of nga is practically the same in Wisa and Lala, though in the 'Wisa Handbook' it has not been classed as a tense-sign.

6. Negative Conjugation.

The emphatic negative tense used in Wisa, of the form (e. g.) nsi-a-chite, I will certainly not do, is not used in Lala. The
common negative adverb in Lala is *yoo*, in Wisa *yai*, but *tapali*... *yoo* is by no means so common, as a general negative in Lala, as *tapali*... *yai* in Wisa.

(4) IMPERATIVE MOOD.

91. The verb-stem without prefix supplies the simple direct imperative second person sing., and with -ni added, second person plur. If a monosyllable, *i* is prefixed in the sing.

\[
\begin{align*}
\text{Sing. tem} & \text{a, cut.} \\
\text{Plur. temani.} & \\
\text{ifwa, die.} & \text{fwani.}
\end{align*}
\]

92. The verb-stem with person-prefixes and *ka-* forms an imperative of all persons; e.g. *kantema*, let me cut; *koya* (*ka-uyaa*), go.

93. The subjunctive mood is also often used as a mild or courteous imperative, or expression of request, wish, purpose (§ 99); e.g. *nkupele*, let me give you.

94. And in this case also *ka-* is often used, before or after, or before and after the person-prefix,

\[
\begin{align*}
\text{e.g. kanteme, let me cut.} & \\
\text{nje nkateme, let me go and cut.} & \\
\text{kankateme,} & \\
\end{align*}
\]

95. -ni, added to these (subjunctive) forms, adds force to the command or appeal, in all persons; e.g. *mboneni*, let me see.

96. Two verbs often used, or combined, with an imperative are *wula* (take), and *taya* (for *tanga*, be first, do first),—*wula* having a kind of expletive force.

\[
\begin{align*}
\text{e.g. mbule-njiye or wuleni} & \text{je, let me take and eat, of course I must (will) eat.} \\
\text{taye-ndale, let me sleep first.} & \\
\end{align*}
\]

97. The negative imperative is formed by inserting *i* or *ilo* between the prefix and the stem, for all persons. The infinitive form is also used in place of the stem.

\[
\begin{align*}
\text{e.g. wi-tema, wikutema, do not cut.} & \\
\text{wilo-tema, wilokutema,} & \\
\text{wi-iwa, wiloiwa, wilokwiwa, do not steal.} & \\
\end{align*}
\]

(5) SUBJUNCTIVE MOOD.

98. The subjunctive mood consists of a verb-stem with person-prefixes and final *e* for *a*. 
VERBS

99. Besides its use as a mild imperative (§ 93), it has the usual subjunctive meanings, i.e. expresses uncertainty, intention, probability, wish (may, might, could, would, should, &c.), and when dependent on another verb, chiefly expresses purpose (‘in order to’, ‘that’).

100. ka and nga are sometimes inserted between the person-prefix and stem,—ka expressive of energy or action, nga of uncertainty; e.g. nkateme, I would go and cut.

101. ha and nga are sometimes inserted between the person-prefix and stem,—ka expressive of energy or action, nga of uncertainty;

ungawele, you would (probably) return.

(6) INFINITIVE MOOD.

101. The characteristic prefix of the infinitive mood is ku, uku. It is often used as a noun (§ 25), and also in narrative (§ 89), and in place of a present participle; e.g. kutema, to cut, cutting.

102. A negative infinitive is supplied by the use of wula (be without), te or ta, viz.,

kuwula kutema, not to cut.

te kutema,

kutatema (to not cut).

(7) VOICES.

103. The characteristic of the passive voice is w before the final vowel of a stem, in all moods and tenses, and of the neuter, -eka, if the preceding vowel is e or o, -ika, if a, i, u,—as the stem-ending. Some verbs ending in -wa and -ka have an active meaning; e.g. temwa, (1) be cut, (2) like, love.

104. The neuter does not, like the passive, imply reference to an agent. It is often used to express what is possible and practicable; e.g. chatemeka, it can be cut, it is cut.

(8) VERB-STEMS,

105. An example of these has been given (§ 47). Their characteristic form and meaning may be briefly described as follows. Each consists of a root and affix.

106. Stem 1. Simple, affix -a (with few exceptions), e.g. tema, cut.
107. Stem 2. Applied, affix -ela, after e or o in the root, -ila, after a (with some exceptions), i, u, but -ena, -ina, if the preceding consonant is m or n, e.g. temena. This stem conveys any of the meanings usually expressed in English by placing a preposition after the verb, context mainly deciding which meaning is intended; e.g. temena, cut for (with, at, upon, from, &c.).

108. Stem 3. Causal, Intensive, affix -ishya (or -eshya, after e, o, and in some verbs a, preceding), sometimes -ya. The affix implies force, either as producing (causal) or characterizing (intensive) an act or state. As intensive, it may be generally translated by an adverb, e.g. very, much, greatly, severely, strongly, &c. As causal, it may include any mode of effecting a result, including suasion, permission, collusion, as well as compulsion.

109. Stem 4. Reciprocal, affix -ana. This also is comprehensive in meaning, including mutual, combined action, as well as interaction, reaction, alternation, &c., often translatable by words like 'each other', 'other', 'mutually', 'to and fro', 'together'.

110. Stem 5. Reversive, affix -ula. Besides actual reversal of an act or state (e.g. kakula, unbind), the affix may be used of acts or states implying change. The stem is sometimes the same in meaning as the Simple (cf. English 'loose', 'unloose'), but in many words its characteristic meaning is not discernible.

111. Stem 6. Stative, affix -ama, implying more or less clearly a fixed state, position, or character.

112. Stem 7. Extensive, affix -aula, -ola, with the idea of what is widespread, sweeping, wholesale, thorough, on a large scale, promiscuous, but the idea is not always apparent.

113. Other common stem-affixes, whose distinctive meanings seem mostly lost, are -ala, -ata, -nga, -uluka, -muka.

114. Compound-stems are common, combining the affixes and meanings of two or more of the above stems, e.g. fwa, fwila, fwilila, tema, temana, temanishya.
VERBS 35

(9) AUXILIARY AND OTHER VERBS.

115. 'To be' is represented by the following verbs—wa, be, become; ikala, continue, be constantly, be. These have the usual forms of other verbs.

116. li, be, or with Class 1 lu, used in a few indicative tenses only. Pres. Sing. 1. ndulu, ndili, ndi, I am. Plur. 1. tulu, tuli.
   2. ulu, uli. 2. mulu, muli.
   3. ulu, uli, ali. 3. wali.
With Classes 2-10, the -li form is used.
   Another form of present is:—
   Sing. 1. nchili, I am. Plur. 1. tuchili.
   2. uchili. 2. muchili.
   3. uchili. 3. wachili.
   Past Sing. 1. nali, I was. Plur. 1. twali.
   2. wali. 2. mwali.
   3. wali. 3. wali.
Other tense-signs used are nga, ka, ko.

117. ni, is, are,—an invariable form, used with all persons, numbers, and classes.

118. 'To have' is expressed by one of the above forms followed by ni, ne, or sometimes na, or by kwata, v. own, possess (§ 127).

119. The verb ti is seldom used, except in the forms:—
   Sing. 1. nti. Plur. 1. tuti.
   2. uti. 2. muti.
   3. ati. 3. wati.
and other forms used as conjunctions (§ 131), e. g. ati, kuti, ekuti, pakuti (§§ 124, 133).

120. In Wisa (1) ndili, uli, &c., is used, not ndulu, ulu; na is the preposition regularly used to denote 'having, possessing', and ti is freely used as a regular verb, with moods, tenses, &c.

   The verb isa, come, is used as an auxiliary to form a future tense (§ 86).
<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abuse, tuka</td>
<td>121. (io) LIST OF COMMON VERBS.</td>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>(For further explanation of verbs, see Part III, Vocabulary.)</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>Begin, tatika, (y)amba, (be first) tanga.</td>
<td>Boil, wila, wiliksha.</td>
<td>be Born, fyalwa.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>Cook, pika.</td>
<td>be Cool, cold, pola, tontola.</td>
<td>be Happy, sangala, seka, tota, temwa.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>be Difficult, afya, kanga.</td>
<td>Dig, imba, (cultivate) lima.</td>
<td>Hinder, kanga, pinga.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>Exceed, excel, chila.</td>
<td>Fail, shyama.</td>
<td>Feel (perceive), umfwa.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>Fall, pona, wa.</td>
<td>Fear, tina.</td>
<td>Fetch, twula, twala, leta.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>be Good, wama.</td>
<td>Grow, kula, (as plant) mena.</td>
<td>Guard, pembela, sunga.</td>
</tr>
<tr>
<td>Agree, sumina, (be alike) palana, pelana.</td>
<td>be Happy, sangala, seka, tota, temwa.</td>
<td>Hate, pata.</td>
<td>Have, (ku)li na, (ku)wa na, kwala.</td>
</tr>
</tbody>
</table>
VERBS

Hurt, (be painful) somena, kalipa, (injure) lasa.
Increase, kula, sandika, (act.) kushya.
Inform, wula.
Injure, lasa.
Keep, sunga, (cattle, &c.) wembela.
Kill, ipaya.
Know, ishi, ishiwa.
Laugh, seka.
Learn, samhila.
Leave, shia, leka.
Lessen, chepeshya.
Let (allow), leka.
Lie, lala, (tell lies) wepa.
Lift, inuna, nyamuna, imya, twiaka.
Like, fwaya, temwa, konda.
Listen, umfwila, umfwishya.
Live (reside), ikala.
Look, wona, lola.
Loose, kakula. Be loose, naka.
Lose, lufya, taya.
Love, temwa.
Make, chita, lenga, umba.
Marry, ufa, lingula, kwata.
Meet, kmama.
Mend, wamishya.
Miss, (not hit) pusa, (long for) tashya.
Move, (y)enda, tela, sela, (act.) seshya.
Open, isula, imuna, kakula, shinkula.
Order, wushya.
Overcome, kanga.
Pass, pinta, pita.
Pay, lipa, fula, (wages) lambula.
Play, (sport) fukana, (music) lishya.
Please, temweshya, kondeshya, toteshya. Be pleased, temwa, kondwa, tola.
Point, sonta.
Possess, kwata.
Pour, tulula, (away) itila.
Prepare, teya.
Prevent, pinta, kanga, leshya.
Pull, kula, (tight) tintika.
Put, wika. Put down load, tula.
Put on clothes, fuala. Put off (clothes), fawula; (defer) latika.
Quick, wangufyanya, chita wangu, pufya.
Quiet, teka; be quiet, tekanya.
Raise, inuna, nyamuna, imya.
Refuse, kana.
Remain, shyala, ikala.
Remember, languluka, kumbukila livushishya.
Repeat, weleshya.
Resist, kanga, kwa, kana.
Rest, tushya, lala.
Return, wela.
Rise, inuka, ina, (as sun, river) tula, (from sleep) wuka.
be (go) Round, shinguluka, (enfold) pomba, (bend round) peta.
Run, wutuka, enda luwilu, fyuka.
be Satisfied, tota, kula.
Say, lawila, ewa, sosa, ti.
Search, fwaya.
See, wona.
Seek, fwayyla.
Seize, ikata.
Sell, shita.
Send, tuma, ilishya, layishya, peleka.
Set, (place) wika, (as sun) wa.
Shoot, (fire gun) lishya infuti, (hit, kill) lasa.
Shout, ilila, ama.
Show, langa, woneshya.
Shut, isala, shinka.
be Sick, lwala, tenda.
Sit, ikala.
Sleep, lala tulo.
be Sorry, sorrowful, tumana, sauuka, lila.
Speak, lawila, ewa, shimlula, sosa.
Stand, ima, imakana.
Stay, stop, ikala, shyala, iminina, imakana.
Struggle, lwa.
Succeed, (prosper) shyuka, (take place of) tela, piana.
Take, wula, twala, poka.
Talk, lawila, shinika, sosa.
Taste, sonda.
Teach, sambishya.
Tell, wushya, shinika.
Think, languluka, lasa.
Throw, posa, ponya, (away) taya.
Tie, kaka.
be Tired, naka, lema.
Turn, atula, a'uka. Turn round (act.), shingulushya. Turn back, wela, weleshya.
Uncover, fununa.
Understand, umfwa, ishiwa.
Undress, fwula.
Untie, kakula.
Wait, shyala, ikala.
Wake, wuka.
Want, fwaya, kumbwa, (lack) wula.
   Be wanting, chepa.
Wash, samba.
Waste, lufya, taya.
Watch, pemba.
be Well, kosa. Get well, pola. It
   is well, chiweme.
Wound, lasa.
be Wrong, wipa.

CHAPTER VI

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
INTERJECTIONS

122. The Lala-English Vocabulary (Part III) contains the principal adverbs and other particles, and the lists and notes given in
the 'Wisa Handbook' are applicable to Lala with few exceptions. Among these some may be noted, as characteristic of Lala.

Adverbs.
lomba, now, next, then, but (Wisa, nomba).
pakuti, kuti, for, because (rarely chifukwa, as in Wisa).
lakoso, for nothing, gratis, idly, uselessly, merely (in Wisa, waka).
kwesu, kwenu, kwawo, (at) my (your, his) home (Wisa, kumyesu,
   &c.).
masosi, day before yesterday, day after to-morrow (rarely maso,
   Wisa, mazo).
inya, ina, yes (Wisa, inde, yoo).
iyoo, yoo, no (Wisa, yai).
kani, kanshi, kaya, lino, somba, chipale, perhaps, possibly, appar-
   ently (Wisa, kano, kansi).
kani, either ... or (Wisa, yangula).
ne, ni, as well as na, used as prep. and conj. (where Wisa
   uses na).
kumfwa, and, then, so, as a common connective conjunction in
narrative.
ba, as a particle of emphasis, commonly interrogative at the begin-
   ning of a clause (not in Wisa).
neli, in negative clause, (not) even, (in Wisa, yangu).
Adverbs

kwulu (mwiulu, peulu), above, up (not as in Wisa generally, kumulu, numulu, pamulu).
kwisonde, outside (as well as kunse; Wisa, kunze).

Adverbs are formed from adjective-roots by using the prefixes fi- (chiefly of manner, degree, kind), ku-, mu-, pa- (of circumstances, time, place), ka-, li- (with numerals).

   e.g. fine, fiweme, well, rightly, truly; kamo, limo, once.

123. Prepositions.
The simple prepositions are as in Wisa:—
-a, of, with concord-prefixes.
na, with; also commonly ne, ni, which are not so used in Wisa.
ku, mu, pa, and (of persons) kuli, kwa. (See Vocabulary.)

Other prepositions are formed by using adverbs followed by -a;
   e.g. kwulu ya, upon.
   pansi pa, under.
   pakubula (followed by noun), without.

124. Conjunctions.
Common connectives are:—
ne, and, both of words and clauses; also na (as in Wisa), te, and
not, but not.
lomba, epo, ekuti, kumfwa, kawili, now, then, presently, next, but,
so,—according to context.

125. (1) Dependent Sentences may be briefly described as follows:—
   (a) Relative (who, which).

This, when the subject of the verb is concerned, is represented
by the verb-form (1) unchanged, or (2) for greater distinctness,
with the vowel of the concord-syllable prefixed, (3) with one of the
demonstratives meaning 'this', 'that' before it;

   e.g. wawene, he saw, also, (he) who saw.
   uwawene, awawene
   uyu (uyo) wawene (he) who saw.

126. When the object of the verb is concerned, the proper con­
cord-syllable of the object is prefixed to that of the subject.
   e.g. waviwene, he saw them (the things).
   viwawene, those (things) which he saw.
127. In the case of *wa na, li na, ikala na*, meaning 'have', the object-concord syllable with its vowel changed to *o* is also affixed to *na*, e.g. *fintu fiala nafyo*, the things which he has.

128. (b) Temporal, local (when, where).

*ku* (*uku*), *mu* (*umu*), or *pa* (*apa*) is prefixed to the verb, often preceded by *nku, mmu, mpa* (or *nko, mmo, mpo, mpa*), e.g. *nku ukwaile*, where he went.

129. 'When' is also commonly expressed by (1) *ati* followed by the subjunctive or infinitive; (2) *li, ili, chi*, with the indicative; (3) *a* prefixed to the verb; e.g. *ati afike, ati ukufika*, when he arrives.

*ili afika*, when he arrives.

*aafika*, when (if, in case) he arrives.

130. (c) Conditional (if).

(1) The future tense with *-ka-*; e.g. *ukalya*, if you eat.

(2) *a* prefixed to a verb-form; e.g. *awaya*, if they go.

(3) *kuti, nti*, followed by a verb; e.g. *kuti shili pamo*, if they are together.

(4) *nga*, followed by or prefixed to a verb, and sometimes repeated with the principal verb; e.g. *nga watupako, nga twaliapo*, if you give us some, we would eat it.

131. (d) As to other dependent sentences.

*kuti* is used for 'in order that' (also the subjunctive mood), 'so that', 'so as to,' 'because' (also *pakuti*), 'that' (of reported speech.

*ifi (efi, ifyo, efyo)*, as, like as, in the way that.

132. Interjections.

These, as well as descriptive adverbial syllables similarly used, are at once one of the most common, characteristic, and interesting features of Lala and other Bantu dialects, and also the least necessary to examine in an elementary grammar. Some examples will be found in the Vocabulary.

*E*- is common as an interjection, or particle of emphasis, prefixed to words of all kinds.
133. (2) List of Common Adverbs and Other Particles.

(The preposition -a following an adverb indicates its use as a preposition, and not as adverb. Adverbs beginning with ku- may also be used with the prefixes mu- and pa-. See first word in the List.)

Above, kwulu (ya, kwa), mwulu (ya, mwa), peulu (ya, pa).
Alike, chimo, pamo.
Already, kale.
Among, pa kati (ka, pa).
And, na, ne. (In narrative) lomba, kumfwa, efo, ekuti.
Anyhow, (at random, carelessly) lokoso.
As, nga, ati ni, ifi fi-. At, ku, mu, pa.
At once, penkapo, lomba, pano.
Back, kunuma.
Badly, fiwi.
Because, pakuti.
Behind, kunuma (ya).
Beneath, kunshi (ya).
Between, pakati (ka, pa).
But, lomba, efo, kawili.
By, ku, na.
Down, kunshi.
Elsewhere, kumbi.
Everywhere, ponsé, konse.
Exactly, fyenkefyo.
Except, kunu.
First, tanga, kamo.
Formerly, kale.
Forward, pantanjile, pantanje.
From, ku, kufuma (ku), in Front (of), pa menso (a).
Gradually, pache pache, panini.
Here, kuno, pano, nkupi, mpa, apa.
If, nga, kuti, (-ka- in verbs).
In, Inside, Into, mu, mu kati (ka, mwa).
Just, lokoso, kuntu, fyenkefyo, ndololo.
Lately, lomba, wukumo.
Long ago, kale.
More than, kuchila.
Much, kwakuti, kwini.
Near, pepi, apepi (na).

Next, kawili.
No, iyoo, yoo, tau, koko. (See Vocabulary.)
Not, te.
Now, lomba, pano, penkapo.
Often, kawili kawili.
On (upon), kwulu (ya). See Above, Forward.
Once, kamo, limo.
Only, fyenka, penka, pa yeka, lokoso.
Or, kani.
Otherwise, kumbi.
Out, Outside, kwisonde (iya), kunze (ya).
Perhaps, Possibly, Probably, kani, kaya, kanshi, somba, sombi, chipale, lino.
Presently, lomba.
Purposely, umumbo.
Quickly, wangu.
Seldom, kamo kamo.
Slowly, bwino bwino, pache pache.
So, ifi, efi, efyo.
Sometimes, kawili.
That, kuti.
Then, ili, eli, elyo, kulya.
There, kulya, palya.
To, ku, mu, pa.
To-day, elo.
Together, pamo.
To-morrow, mailo. Day after to­mor­row, masoshi.
Twice, kawili.
Under, kunshi (ya).
Up, Upon, kwulu (ya). See Above.
Very, kwakuti, kwine.
Well, bwino, fiweme.
With, na, ni, ne, pamo na.
Without, pakwula.
Yes, inya, ina.
Yesterday, mailo.
PART II

MISCELLANEOUS PHRASES AND SENTENCES, AND STORIES IN LALA, LAMBA, AND WISA, WITH NOTES AND TRANSLATIONS.

This part contains:—

I. Miscellaneous sentences and phrases, English-Lala and Lala-English.

II. A (tentative) Translation of the Lord’s Prayer, and the Ten Commandments.

III. Stories in Lala, Lamba, and Wisa, with notes and translations.

I.

Common salutes, usually for courtesy in the plural form, are:—

(1) On meeting: (Address) mwaoneka? (lit. Are you to be seen?) Are you there? Do I see you? Is it you? (Reply) Twaoneka, you see me, I am here, it is I. Or (Address) mukala shyani? How are you? (in the morning) mwalala shyani? How did you sleep? (Reply) twakala paweme, we are well, twalala mutende, we slept in peace. Or (Address) mutende? Are you well? (Reply) mutende, I am well.

(2) On parting: (going) shyalani, shyalilenipo, kalushyale, stop where you are, do not move, I am going; (remaining) kalwendeke, nga lukafike, kawiyeni mutende, pass on, arrive at your journey’s end, a safe journey to you.

Terms of address: (respectful) infumu, ashikulu; (familiar) wemwame, mvuyanji; (on entering) kalupinte, may I come in? Come here, isa (isani) kuno.

Tell me, mbulila.

Who are you? unani wewo?

What is your name? unani shina lyowe?

Where do you come from? wafuma kwisa?
What do you want? *wafwayendo?*
What are you saying? *walawilendo? uti shani?*
How do you sell (it)? *washita shani?*
Give me food, *mpela chakulya."
Bring me water, *ndetela amenda."
Cut me some firewood, *kantemene nkuni."
I do not know, *nshishi, shishipo."
Go away, *koya, kawiya;* (pass on) *pintani, yendani;* (get out) *fumako.*

What time, At what time? *kasua kali shani?*
How far (is it far) to—? *Nga kutali kufika—?*
Where does he (you, they) live? *mu wekala? walokuichele kwisa?*

When will they come back? *wakuwela lisa?*
Do not do that, *mwichite-fyo."
I will come presently, *nkesa lomba."
Tell them to stop, *wawushya kuti mwiminine."
Wait till I come, *pembelani (shyalani), nakuisa."
Come and sit down here, *kawisa kale-mpa."
Pronounce distinctly, *shimbula pache-pache."
Thank you, *natota (I am pleased); natemwa (I like it); nakuta (I have enough)."

*Akese, nkoisa kumleta,* if he comes, I will bring him.
*Kbulilani chewo chonse,* tell me all about it.
*Katuima katupitako kepeye kasunda kawawa katembaka kafika kumushi amashiku,* we started and went there and killed (game) and skinned (it) and divided (it) and carried it (on poles) and got to the village at night.

*Eye wamfyele,* that is my (real) father (mother).
*Tukepaye inama,* let us kill game (go hunting).
*Teti ndyepo,* I will not eat it.
*Utali mu palu,* he is not a hunter.
*Iyoo, waya,* no, he has gone away.
*Muli waya mwewo?* who are you?
*Fwebo tuli Walala wine nene,* we are true Lalas.
*Waibo wali wana wa wene,* they are strangers, they belong to others.
Ukoisa nani? ni newo, who is that coming? It is I.
Muntu okoimoko (uo ukoima uko), the man who is standing there.
Wantu wanaona panuma, the men I saw behind.
Chiti chenkecho chapon-o-ko, that very tree fell (or, which fell) there.
Twakatala kuichele, we are tired of waiting.
Wamposela mu menda, he threw me into the water.
Mwesheshya fintu fyanji, give me back my things.
Wantamfya shani? why do you drive me away?
Unkonkelendo? why are you following me?
Windeka (wi-n-leka), do not leave me.
Kufwata kowe kundaleshya newo, your idle talking sends me to sleep.
Wangumfwa? do you understand me?
Womfwa? do you hear? (understand).
Panonga (pano nga) napona, I almost fell.
Panonga twafika kwesu, we have nearly reached home.
Mwilukulaibila, do not be talking.
Mukopulushya fintu, you will scare things away.
Ulya wonaka, ndingawutuka newo, that man is weak, I can run.
Nduli ni nanda shiwili, I have two houses.
Taishile kuno ni (or, neli) kamo, he never once came here.
Uli mutali pamo (or, ati) ni newo, he is as tall as I am.
Uli mutali ni (or, kuchila) newo, he is taller than I.
Munama mkaya lisa? when will you go after game (go hunting)?
Tuipushyepo lokoso, we are only asking.
Mwalokulawila ati tukoya mailo, you were saying to us that 'we will go to-morrow'.
Nchito yanji ni kusambila chilala, my business is to learn Lala.
Tamulukumfwafo fitulukulaibila, you do not understand what we are saying.
Kuwepa lokoso, a downright lie.
Kwine nene, quite true.
II.

THE LORD'S PRAYER (tentative translation).

Watata wese, muli kiulu,
Ishina lyenu lituike,
Ufumu wenu wise,
Amano yenu achitike
  pansi nga peulu,
Mutupele lelo chakulya chesu icha lelo,
Mutulekele fituwifya fwewo,
  nga nafwe tuwalekela awatuwifya,
Mwitutwale apakuyeshya,
Mutupokeshye apawipa.

THE TEN COMMANDMENTS (shortened).

1. Newo ndi Shikulu Lesa wowe, wiwa na Lesa umbi, newo nenka.
2. Wilichitila chintu chonse cha kupapatila, cha kulambila.
3. Wilawila ishina lyakwe Shikulu Lesa wowe pa lokoso.
4. Kumbukila nshiku ya kasano na kawili, iwika pa yeka.
5. Chindikishya wawiso ne wanoko.
6. Wiipaya.
7. Wiichita uchende.
8. Wwiwa.
10. Wikumbwa fintu fyonse ifyali nafyo muvyowe.

III.

STORIES.

These stories were taken down from dictation, and the meaning obtained for the most part without an interpreter. Perfect accuracy in transliteration or translation cannot therefore be expected. Story-tellers are not all equally qualified, and (what appear to be) confusions, repetitions, and inaccuracies occur. But they are fair average samples of dialect and style, and may be used not only for obtaining familiarity with grammatical forms and vocabulary, but also, if read over to natives, for getting a right pronunciation of sounds, and detecting local and dialectic differences.
One piece (No. 6, Walala), due to Mr. J. E. Stevenson, appears to be a graphic reminiscence of a bit of traditional history, most carefully taken down and certainly intelligible to natives, but its full translation has to be left largely to a future student.

The first stories are rather more fully annotated than the remainder. Lala (1–6), Lamba (7–8), and Wisa (9–12) are represented. Two fully-parsed Wisa stories will be found in the ‘Wisa Handbook’.

In the notes references are given to the paragraphs, numbered consecutively, of the Grammar.

I. (LALA.) KALULU NE NKALAMU.


STORIES IN LALA, LAMBA, AND WISA

THE RABBIT AND THE LION.

(1) The rabbit built (imaka, v. infinitive of narrative, § 89) a house in the forest.

(2) The lion (nkalamu is here used in the plural, of courtesy, of Class 1, the lion being regarded in the story as a person. Otherwise nkalamu is a noun of Class 5, which does not change in the plural) and (his) wife were passing (ya, iya, v. go, the infinitive kuya, kwiya, with prefixes used in narrative ekulo-kwiya, §§ 68, 89), and came upon (sanga, v.) the rabbit’s house (lit. they found, it is his house the rabbit).

(3) The owner was away in the forest, i.e. the rabbit.

(4) In the evening (lit. sun (being) evening) when he came back, he found there was (muli is idiomatic for ili mu) a lion in his house.

(5) ‘Sir (said the rabbit), where do you come from?’

(6) ‘We come just from our country’ (was the reply).

(7) The lions went out in the morning to kill game (ipaya, v. kill. Emuku- indicates occupation or object. Ipaya inama is pronounced ipayenama).

(8) When they came back in the evening with meat they cooked (pika, v. cook), (the lion) a large pot, the rabbit a small pot.

(9) (The lion) seasoned (his) large pot with salt, the rabbit (had) plain food without (wula, v. be without, fya, of, agreeing with fyantonto, kuwula, infinitive mood) salt (mwichele is also pronounced muchele, umchele).

(10) In the morning the rabbit said, ‘Come along (enda, v. go, tu-ende-ni, lit. let us go, you, i.e. suppose we go) and let me show you (lit. give, pa, v. kampele, for ka-n-pele, -pele being the applied stem of pa, give to, subjunctive mood) a trick.

(11) They went into the forest together (lit. the two of them), the lion and the rabbit (the plural here of one individual). They came to a hill.

(12) Said (the rabbit), ‘Sir, my trick (is this), go up the hill, (and) roll down a big stone, (so that) it may come (and) pass into (my mouth).’ (Isa, v. come, pulu, v. pass in.)

(13) (The lion did so and) when the stone starts, it comes on and on with stones—and earth—and rubbish (kilesa, for ki-la-isa, of
regular continuous movement. *Mafingwa*, of any worthless material), (while) the rabbit (stood) with his mouth open (*chenama*, *agape*, a descriptive adverb used as verb).

(14) Now the stone is coming. (Meanwhile) the rabbit chewed (*shyeta*, v. chew) some leaves, and spat out the leaves on the stone (when it stopped) (*chibwe, ibwe*, may also be written *chiwe, iwe*, but the *b* sound is usually distinguishable).

(15) When the lion came (*fumine*, modified stem from *fuma*, v.) from the hill, (the rabbit) said, 'Come here.' He came (*kawesa* for *ka-wa-isa*).

(16) Said (the rabbit), 'Now you stand with your mouth wide open, so that (the stone) may pass into your stomach.'

(17) (Seeing) the chewed stuff which (the rabbit) had spat there (*efyangapalako*, includes *efi*, the very (things) which, *angapala*, past tense of *pala*, v. spit out, *ko*, adverbial affix of place) the lion thought, ' (The stone certainly) went into the rabbit's stomach.' (*Mmala*, or *mumala*, for *mu mala*, is treated as itself a noun, and the preposition following is therefore *mwa*, not *a*.)

(18) So the lion stood with mouth open.

(19) As the lion stood open-mouthed, the big stone starts from the hill, comes rubbish and all with a rush, and struck full on the teeth of the lion, and the teeth were shattered.

(20) 'Um-m-m (mumbled the lion), I am dead, rabbit. I see you have made a fool of me.' (*Kanshi* includes various degrees of certainty, I know, I see, I think, I dare say, I fancy, &c.)

(21) Said (the rabbit), 'You did not open your mouth wide enough' ('*ishye*, the intensive stem of *chenama*, open very wide).

(22) All the (lion's) teeth were gone.

(23) 'Let us go to the village and you can bathe them with water' (*kanda*, v., knead, foment).

(24) So they went (the verb of motion is often thus omitted) to the village (taking) with (them) the dish of meat which had salt.

(25) Said (the rabbit), 'Let us have a meal.' (The meat) makes (the lion's gums) smart. Said (the lion), 'Give me some without salt.'

(26) And he gave the rabbit the salted meat.

(27) And as soon as it was morning the lion died (*penkapo*, i.e. *pa-enka po*, just there, on the spot, at the very time).
(28) That is the end. (Kawinda means the child born last, and no other afterwards. Hence, the end.)

2. (LALA.) Wakombolwe na Wakansuswa.


THE COCK AND THE (NIGHT-BIRD).

(1) A cock made friends with a night-bird (katana, recipr. stem of kata, v. seize, hold).

(2) The cock went to call upon (chelela, applied stem of cha, chela, v. rise in the morning, pay a morning visit) the night-bird. He arrived (and said), 'Where is my friend?'

(3) The night-bird's wife replied, 'My husband has gone away to a dance' (ngoma ya chink., name of a well-known dance).

(4) Really the night-bird had slipped into his wife's armlet.

(5) When the pumpkins (which she was cooking) were ready, and she uncovered (the pot, in which were) the pumpkins, it had got into her armlet.
(6) (Then the night-bird appeared and) said, 'Look! I was in the pot of pumpkins, but not a bit burnt there (neli, not in the least). Do not you see the trick, Mr. Cock, my clever trick? (tauwene, negative form of modified stem of wona, v. see). I was not burnt among those pumpkins (shipile, negat. of pya, v. be cooked, burnt, modified stem).

(7) In the morning (the cock) said, 'I am going.' And the cock went home.

(8) The night-bird said, 'And I the night-bird will make a call. So prepare for me' (teya, v. prepare for). They went and slept.

(9) In the morning he made his call. The cock's wife was busy gathering pumpkins (mkuswa, for mu kuswa, infinitive of swa, v. break off, gather).

(10) When she had brought them (walete for awaletc), she first put the cock (in the pot) at the bottom and (then) the pumpkins at the top.

(11) And the night-bird arrived. 'Where is Mr. Cock?' The cock's wife replied (kumfwa, used as connective only, here), 'He has gone (ulile, past tense of ya, v. go) to a dance.'

(12) Now (the pumpkins) were cooking (ji is used as class-prefix of a quantity of things, even when referring to a noun of another class, as here wachipushi. Cf. fichipushi, below). When they were cooked, she uncovered them, Will the cock come out, or is he burnt?

(13) Now she dished up (kawepula, for ka-wa-ipula) the pumpkins, saying, 'Now we have dished them up.' They were all dished (shila, v. finish).

(14) She found the cock burnt. The cock's wife said, 'You made a fool of my husband.' Said the night-bird, 'Oh! Oh! he went (himself) to the bottom (of the pot). Of course he was a fool' (walile, past tense of ya, v. go ; ulitumpile from tumpa, v.).

(15) And the night-bird went home again. The cock died on the spot (fwa, v. die).

3. (LALA.) SHIKIWANGWE NE NSENSE.

STORIES IN LALA, LAMBA, AND WISA


THE BUSHBUCK AND THE LEOPARD.

(1) The bushbuck went to the rabbit, and said, 'My friend, I do not know the leopard (by sight). Bring him that I may know (him).' The rabbit said, 'I know him, come along and let me show you.' (Ishi, ishiwa, v. know; wula, convey information, tell.)

(2) They arrived at a large river, and found a tree, which spread over the water. Said (the rabbit), 'Climb up there. I'm off.' (Sanga, v. come upon, find. Ka is used as a connective in narrative without person-prefixes. Ya, v. go, past tense, -lile for li-yile.)

(3) The rabbit went to the leopard, and said, 'I, sir, have seen game.' The leopard said, 'What is its name?' The rabbit said, 'KiWawala' (another name for bushbuck). They went off.

(4) The rabbit said, 'Look.' The reflection of the bushbuck fell on the water, he himself was up in the tree which bent over the water. (Ichinshingwa, shadow, picture, here reflected image. Kontama, v. crouch over.) The rabbit said, 'Don't you see him?'—pointing to the reflection of the bushbuck in the water. The leopard dived in. (Sonta, v. point, infinitive used as present participle; iwila, v. dive, ka-wa-iwila.)
(5) The rabbit said, 'Don't you see him, Bushbuck, the leopard you asked about?' (Towene, for ta-u-wene, from wene, wona, v. see. Iwipushya, i-u-ipushya, which you asked about.) The bushbuck said, 'I don't know (him).'</p>

(6) The leopard came to the surface. 'You have made a fool of me, Rabbit.' The rabbit said, 'That's the animal, there's where he went, you have left him there in the water.' (Epoile, for epo, it is there; iyile, he went, from ya, v. go. Shya, for shia, leave.) The leopard dived (again).

(7) The rabbit said, 'Don't you see him, Bushbuck? that's him in the water.' The leopard came up again, saying, 'He is not there.' The rabbit said, 'That's where he went, you have left him there. Let us look carefully, Leopard.'

(8) They found where he went was really a reflection, the animal was up above. The leopard was tired and said, 'It is too much (for me). I am going back. Good-by, Rabbit.' And the leopard went off home. (Kanga, v. baffle, overcome. Nga lukafike, a common form of leave-taking. 'I hope your journey (ulwendo understood) may end well.' fika, v. arrive).

(9) The rabbit said, 'Come down, Bushbuck. That's the leopard. Don't you see it? That's it, going away. Come along, and (now) you know (it).' So they came to the village, and the bushbuck said, 'I know now (lelo, to-day) the leopard which catches us.'

That is the end.

4. (LALA.) ŪÂNGUNI NA ĪÂNKWASHI.


(5) Kafikumana, na wanguni na wankwashi, walukulasana, walukupayana, walukupayana. Umuntu wa kwa wanguni kawena, muntu wa wankwashi kafwa. Ne lwine uluwo ku ishililo, ka wa chileka ukulwa ne kutula amata pansi.

(6) Wankwashi ati, 'We chiwusa wanja, wenguni, nindo yatalefi?' Wanguni ati, 'Chambula ni woswa, ewambulane.' Ati, 'Nane ne nkwashi, sosa waisa kwanja, ati, Mwana wa nguni ulifwile, wafwa ku munja w-e-sawi.' Ati, 'Nane ewambula ni sosa, ati, Mwana wa nkwashi wafwa ku lwula lwa lushimu. Walokwisa wankwashi wamwipayeni mwe wanguni.' Ati, 'Nane ne nkwashi nane efyambula. Ati, walokwisa kuipaya.'

(7) Ka wamwikata kasosa, ka wamwipaya. Ati, 'Ewa wa wapea.'

**The Honey-bird and the Stork.**

(1) The honey-bird and the stork were great friends. The tell-tale (kasosa, a small bird) went to the stork and said, 'The honeybird keeps on abusing you. He says, "The stork is a brute! Not to bring me a single fish! The wretch!" (says he). That's the way he abuses you, just like that.' Off goes the tell-tale, and went to the honey-bird, and arrived and said, 'You, the stork keeps on abusing you. He says, "The honey-bird is a brute! Not to bring me a scrap of honey, the wretch!"' (Tuka, v. abuse, with affix -eni, of second person plur. as well as m, mu, of the object of the verb. Kundetelapo, for ku-n-letela-po, from leta, bring. Woyu, an expletive form of demonstrative.)

(2) The honey-bird took a number of pots (three) of honey, and
carried them to the stork, and arrived. 'Is that you, Honey-bird?' He answered, 'Yes, here I am.' They sat down, and he made him a present of fish, and they had a meal. The honey-bird said, 'My friend Stork, why do you keep abusing me?' Said he, 'That's the fellow who told (you).' The tell-tale said, 'What, me! I'm Tell-tale, I did not tell him.' Said the stork, 'It's a lie. I never abused you.' So the honey-bird went back home with the fish.

(3) The tell-tale came to the honey-bird's house, and said, 'Honey-bird, the stork's child has died by the sting of a bee. The stork is coming to kill you.' Then the tell-tale went off and came to the stork's house, and said, 'Stork.' 'This is he' (said the stork). 'The honey-bird, his child has died by the prickle of a fish. He is coming to kill you, Stork.' The stork started off and his people, a great many. And the honey-bird started off (with) a great many people. (Kawema, for kawa-ima.)

(4) The tell-tale went along the road, and burnt some grass with fire. And he came to the honey-bird and said, 'Don't you see the fire there!' And he showed the honey-bird, and said, 'It is the stork, he burnt (the grass). They are coming, a great lot of them, to kill the honey-birds.' And he went to the stork, and on the road he set fire to the grass (near) where the honey-birds were camping. And he went and arrived, and on the road met the storks, and said, 'Do you not see fire there? The honey-birds lighted (the grass). They are coming to kill you storks.' (Kuwa-lukutulila, from tula, v. lay down a load, rest, camp—present tense of the applied stem, with ku as relative prefix.)

(5) They met, the honey-birds and the storks, and set to wounding each other, and fighting and fighting. A man on the honey-birds' side was killed, and a man of the storks was killed. And (it was) a real hard struggle to the end, and at last they left off struggling and laid down their bows and arrows. (Kafikumana, kumana, v. meet together. Fi- is used of things large or numerous, referring to nouns of any class. Leka, v. leave off. Wuta, n. bow, plur. mauta, or mata.)

(6) The stork said, 'My friend Honey-bird, what is the cause of all this?' The honey-bird said, 'He who told me is the tell-tale, it was he who told me.' Said (the other), 'And I too, I the stork,
the tell-tale came to my house and said, "The honey-bird's child is dead, he died by the prickle of a fish."' Said the honey-bird, 'And I too, he who told me was the tell-tale, he said, "The stork's child has died by the sting of a bee. The storks are coming to kill you honey-birds."' Said the stork, 'And I the stork, I too, that's what he said to me. He said, "They are coming to kill you."' (Yatalefi, for ya-tala-ifi, tala, v. make, cause. Ifi, these things. Ewambulane, from wula, v. inform, with e-, prefix of emphasis, and -ne (if rightly written) for newo, i. Thus e-wa-n-wula-ne, -ne repeating and emphasizing the n-, person-prefix of object.)

(7) And they seized the tell-tale and killed him. They said, 'You are a liar.' (Ewa, perhaps e- of emphasis; wa, v. be; i.e. you are indeed. Wa\(\text{wepa}\), he lies, he who lies, a liar.)

5. (LALA.) INFUMU NA KALULU.

(1) Infumu ekukumb-o-walwa. Kakalulu kakali kwakwe. Infumu ati, 'Keteni \(\text{wa}\)kalulu \(\text{w}\)ese \(\text{wanwe}\) uwalwa.' Ka\(\text{w}\)esa \(\text{wa}\)kalulu kawafika kunfumu. Ati \(\text{wa}\)fike, infumu ati, 'Muli \(\text{wa}\)nga?' Kakalulu ati, 'Tuli \(\text{wa}\)sano.' Infumu ati, 'Ni wani muli n\(\text{a}\)wo?' Kakalulu ati, 'Na \(\text{wa}\)anne, ne \(\text{wachilulu}\) ishilu.' Infumu ati, 'Kalulu, kamwiyi ku muko wanji, mkampokele ng'ombe.' Kawanany-e-nshima, ati, 'Mpinte ne finane.'

(2) Na \(\text{wachilulu}\) ishilu na kakalulu kachenjele kawafika ku nika ikulu. Kalulu ati, 'Mwe\(\text{w}\)ame, na tuposepo inshima pa menda.' Kakalulu kawawula ichifwasa kakapospa pa menda. \(\text{Wachilulu}\) ishilu kawula inshima kawaposa pa menda, ne kinane kaposapo. Kawalokwiya, kawasanga inkomfwa (fisepo) mu chulu, fyankomfwa fimbi filipile. Kakalulu ati, 'Mwe\(\text{w}\)ame, koswa fiswetele, ifi fisitile te fiveme.' Kamtumpaika kakalokuswa fisitile, \(\text{wachilulu}\) ishilu kawalokuswa fiswetele. K\(\text{w}\)apinta, kakekala kalulu, ati, 'Kuifu-kuta lya mukulu, takowula kamba nkoko.' \(\text{Wachilulu}\) ishilu ati, 'Watumpaika, naposapo pa menda ne chilulu ishilu, na\(\text{p}\)ose-nshima pa menda.' Kalulu ati, 'Ulitumpile.' Kawapako kanini kakalulu kachenjele ku chilulu chishilu.

(3) K\(\text{w}\)apinta, kalulu ati, 'Nga tuikale, tutushyepo, tangendyepo inkomfwa shyanji.' Kaka\(\text{w}\)ula ishipitile ishipile, \(\text{wachilulu}\) fiswetele fiwisi. Chilulu ishilu ati 'Watumpaika.' 'Kanshi ulitumpile.'

K\(\text{w}\)apinta kasanga ichani. Kalulu ati, 'Mwe\(\text{w}\)ame, kani watu-
tewete muninga, wise upokeko ichani tuwawishye muninga tulie.’


THE CHIEF AND THE RABBIT.

(1) The chief was brewing beer. The rabbit was at his house. The chief said, 'Call the rabbit to come and drink beer.' The rabbit came and arrived at the chief's place. When he arrived, the chief said, 'How many are you?' The rabbit said, 'We are five.' The chief said, 'Who are these with you?' (lit. you are with them). The rabbit said, 'There are four and the March hare.' The chief said, 'Rabbit, go to my son-in-law, and get me an ox.' He cooked porridge and said, 'Take this and meat (to eat with it).'

(2) The March hare and the crafty rabbit arrived at a large river. The rabbit said, 'My friend, suppose we throw our porridge into the water.' And the rabbit took a lump of earth and threw it into the water. And the March hare took his porridge and threw it into the water, and the meat he threw in too. They were going on, when they came upon a fruit growing on an ant-hill, and some of it was fit for eating (filipile, from pya, v. be ripe). The rabbit said, 'My friend, gather the light-coloured ones, these dark ones are not good.' He made a fool of him (March hare) and was gathering the dark ones, while the March hare gathered the light ones. They passed on, when the rabbit stopped and said, 'In a great man's bag, he does not fail to have a scrap of something to eat.' (Kamba nkokoto, remnants of an evening meal.) Said the March hare, 'You have made a fool of me. I threw it into the water, I did, I threw my rice into the water.' Said the rabbit, 'You are a fool.' And the crafty rabbit gave a little bit to the March hare. (Inkomfwa, a kind of edible forest fruit (chisepo).)

(3) They went on, and the rabbit said, 'Suppose we stop and rest here, and let me eat my fruit (before going on).' (Tangendye, for ntange n-lie, let me first eat.) And he took the dark ones, which were ripe, and the March hare the light unripe ones. The March hare said, 'You have made a fool of me.' 'It seems you are a fool' (was the reply).

They went on and found some grass. The rabbit said, 'My friend, if the people make us a present of nuts, you come and get this grass, so that we may cook the nuts and eat them.' They
passed on. Really that rabbit carried off some grass and put it in his bag. Then they came upon some (sticks used as) spoons. The rabbit took some, saying, 'March Hare, you come and get some, if the people give us beans, and come and eat them. Don't you see the beautiful spoons?' (Muninga and inyangu are common articles of food, here called nuts and beans. Tuwawishye, intensive stem from wawa, v.)

(4) They arrived at a village and (received) a basket (chilukwa, properly a piece of bark, used to carry things on) of nuts. The rabbit said, 'Go and get that grass which we saw.' The March hare went to get it. The rabbit remained behind, and kindled the grass which was in his bag. And the rabbit said, 'There some scraps, there some more, and there, all about the house.' The March hare arrived, and the rabbit said, 'My friend, the owners of the nuts have eaten them. Don't you see yonder everywhere? Pick up the little scraps, which the owners left there.' They waited and (presently) saw a pot of beans (presented to them). The rabbit said, 'My friend, go and get the sticks where we saw them, our spoons.' Off went the March hare, and the rabbit was left behind. And he ate, and threw here a little, and there, all about the house. When the March hare arrived the rabbit said, 'My friend, don't you see? the owners of the beans have eaten (them). The beans are finished.' (Both awene, plur. of mwine, and washiko, appear to mean 'owners'.)

(5) While they were sitting there they cooked some porridge and meat. And the rabbit took a strainer and said, 'Go and draw water, and we will wash' (lit. that we may come that we may wash). Away went the March hare, and the rabbit remained behind, and ate up the rice. Here he put a mouthful, and there he put a mouthful, all about the house, and it was everywhere. The March hare arrived (at the well), saying, 'Let me draw the water (in the strainer)'. And it ran out. So the March hare came back, and said, 'My friend, you have just kept all the rice for yourself.' The rabbit said, 'The people have eaten it.'

(6) It grew dark and night came on them (lit. mu ushiku, i.e. (they were) in the night), and the rabbit killed a goat all by himself. The March hare was asleep, and (the rabbit) took the goat's entrails and put them on the neck of the March hare. The
night came to an end (*karwucha*, from *cha*, v. become dawn), and the rabbit ate up the goat's flesh, and rushed off at full speed shouting, 'He has eaten the goat of the (chief's) brother-in-law, (but) he has not escaped (lit. is not lost, *luwa*, v.), he has the entrails on his neck, the March hare.' When he came out, there were the entrails (round his neck), and the people of the village all joined together, and the rabbit ran into the house where he had eaten the goat (*mwalile*, for *mu-alile*, from *lia*, v. eat), and the March hare ran into a hole, and they dug him out and killed him.

(7) The rabbit went off to the chief, who had brewed the beer, and said, 'The March hare stole some one's goat, and they killed him. And the people whose goat he stole wounded me with a spear.' The chief made (the rabbit) a present of four slave-women, and said, 'Go away.'

6. (LALA.) WALALA.


(2) Kumfwa wati, 'pa mipando ya ku lesa.' Kumfwa wati, 'pano nfumu shyakomana.' Kumfwa, 'Fwayeni mpemba shya ku Kankomba.' Kumfwa wati, 'Wakalama wa ku Kankomba.' Kumfwa wambi wati, 'Wachishwila wa ku Kankomba, na mute-mela na wachishika mulilo, na wachishiswa wa ku Kankomba.'

(3) Wati, 'Pano tufwaye wamwene masala, 'Kamwiya mukan-kaulepo. Konkeni wavyenu, mukasanse mukaposeko.'

'Ba muliweneshye? Ningati kuli ukuwela.'

'Iyoo, kuweme.'

'Ningati takulalwa?'

'Iyoo, kulekalikwa.'

'Mwemwame, ningati ni mpanga ifi?'

'Iyoo, ingele-engele.'

'Pakulala tulo?' 'Alaa!'

'Ningati yatuchenjeleka?' 'Um-m-m!'

'Ningati ilitufisamile?' 'A-a, ni kwambuya.'
This curious example of Lala has already been noticed (p. 46). It appears to contain a traditional summary of tribal history, reminiscences of a great chief, Kankomba, and of a critical moment of advance into 'new territory, perhaps when the tribe was pushed southward by the Wisas, and occupied the Maswaka forests. It begins with narrative and changes into dialogue, this last ending with a kind of duel, in which it is difficult to distinguish the combatants, and easier to see the literal meaning of the figurative expressions used, than their actual point. No complete or connected translation is here offered, but notes and suggestions on some words and sentences may be of use to any who may care
hereafter to study the text further. It was carefully taken down from dictation by Mr. Stevenson, but may of course contain errors in writing and division of clauses.

In (1) chronological stages are marked by the connective *lomba*, 'then, next, after this.' In (2) various speakers are distinguished by *kumfwa*, 'then, upon this,' *kumfwa wati*, 'then people said,' *kumfwa wambi wati*, 'then others said.' But in (3) the divisions have to be guessed.

(1) *Luchele* seems to mean the First Cause, vaguely conceived as (1) the Dawn (cf. *cha*, v. dawn, *luchelo*, morning); (2) first chief, so named; (3) the Supreme Being, Creator.

_Ewalengele, &c., created people (mankind), and scattered them about here in the (outside) world (pesonde, pa isonde, outside a house).

_Ekusandika, &c._ Then they multiplied and filled the earth (country, district).

_Kafwa, &c._ He died, and Kankomba succeeded him.

_Fyalo, &c., (people filled) country after country and together formed Kankomba's kingdom.

_Wafwa, &c., on his death (others) remained alive, and in time these too succeeded.

_Tushi, lit. 'small villages' (kashi, dim. of mushi), perhaps used of a shrinking of population.

_Ati wawe, &c._ At the period of small villages, an infant was successor, and when this happened a (next) heir (was chief).

(2) This seems to contain a proposal to set up a paramount chief again with all the state and power of the great Kankomba.

_Pa mipando, &c._ (?) 'Let us return to (restore) the throne of God' (or a paramount chief. *Lesa* is used of thunder, lightning, Providence, a great chief).

_Pano njumu, &c._ 'Now (here) chiefs are everywhere.'

_Fwayeni, &c._ 'Seek out' (all the attendants and various officials of Kankomba's court, including) _mpemba_, councillors, head men, _wakalama_, bodyguard, attendants, _wachiswila_ (?) door-openers, porter, _mutemela_, wood-cutter, _wachishika mulilo_, fire-lighters, _wachishiswa_ (?)

(3) The rest of the piece seems to describe graphically the despatch of a pioneer party to find and report on ground for new
settlements, and the discussion on its return, ending with an exchange of lively (and no doubt forcible, but not very intelligible) repartees.

_Pano tufwaye,_ 'now let us search for . . .' (_masala, ? mashyala, deserted plantations)._  
_Kamwiya, &c. 'Go and make a clearing.'  
_Konkeni, &c. 'Follow your friends, and lop trees, and make an offering there.'  

(Then follows a cross-questioning of the pioneer party on its return.)  

_Ba muliweneshye, &c., 'But did you look at it carefully? Perhaps it is (only a matter of seeing and) coming back.'  
_Lyoo kuweme, 'No, it is a good country.'  
_Ningati takulalwa, 'Perhaps it is not a place to sleep (in)._  
(Lalwa, lit. be slept (in)._  
_Iyoo, kulekalikwa, 'No, it is regularly inhabited' (_ku-la-ikal-ik-wa, from ikala, dwell)._  
_Mwemwame, &c., 'My friend, perhaps it is just jungle.'  
_Iyoo, ni ngele-engele, 'No, it is quite healthy.'  
_Pakulala tulo, 'a place to sleep in (comfortably)._  
_'Ala!' 'Of course!'-expressing surprise.  
_Ningati yatuchenjeleka, 'Perhaps it is deluding._  
_Um-m-m! 'Oh, no!_'  
_Ningati ililufisamile? 'Perhaps it is hid from us' (? difficult to find).  
_Aa! ni kwambuye, 'No, it is excellent.'  
_Ningati ni ku wana, &c., 'Perhaps it is for your children you come back (i.e. why did you come back, then?). Perhaps it is not (fit to be) cultivated._  
_Lekeni ukusala, 'Stop your insulting questions._  

The rest may be left to a future translator. Many of the words will be found in the Lala-English Vocabulary, but it is often difficult to gather the metaphorical from the literal meaning.)

7. (LAMBÁ.)

(1) Akantu kakaya ne muvyakwe mumpanga, ne kuli-o-uchi wowilo. Ati wàwële, nekusanga twenda mwifwasa. Ati kumfwa

Châpwa.

Translation.

(1) A man (akantu, dimin. for muntu) went with a companion into the forest, and they ate honey together. As they came back, they came upon a tiny pool of water formed on a small ant-hill. And his companion said, 'My friend, take a drink of water'; said the other, 'If I drink, I finish the water.' And the man drank it. When he had drunk, one of his eyes remained in the water.

(2) They went on to the village, and got there. All the people of the village started off (saying), 'Let us pay for his eye, and get it.' When they had gone they found a lake of water and the eye in the middle of it. Then they went back again, and said, 'Go back by yourself.' He found the water had shrunk up (into a tiny pool) on the ant-hill. Then he went up to it, and bent down, and his eye went back into his head.

That is the end.

(Ichiso, so here written, represents a pronunciation of the word for 'eye', also heard as liso, linso, iliso, diso, dyiso, jiso, idyiso.)

8. (LAMBA.)


(2) Ekushyala kuli ñampâshi, 'Nindo kulila?' Ati, 'Ñana ñanji.' 'Nindo ikakatishye?' 'Sombanki ikilipo chalusato.' Mpâshi pali waâlusato na minwe, ekuikata. Ukufungauka, ekufu-
mapo pa masana. Na ikanga kalisotwa pa masana, aliko. Ati, 'Towene finachita, na kulwila wana wowe?'

Chapwa.

Translation.

(1) A guinea-fowl laid eggs. When she had laid them, there was a python! Then the guinea-fowl thought, 'People do not pass this way.' (Tamwenda, this seems a case of idiomatic change of subject-prefix to object, i.e. tamuenda muno, for ta-wa-enda-mo muno.) An elephant came up, and said, 'What are you crying for?' She said, 'My children I am crying for. I think this thing here gets my children.' Then the elephant looked hard and said, 'Sure enough, that's it.' And he went off at full speed. Then a lion came and said, 'What are you crying for, woman?' 'I am crying for my children.' 'Woman, what is it!' 'I think it is this thing here.' Away he went at full speed.

(2) There remained the ant. He said, 'What are you crying for?' Said she, 'My children.' 'What will get hold of them?' I think that big python there' (cha-, prefix of size). The ant went at the python with his hands and grabbed it. It uncoiled itself, and went away from the eggs. And the guinea-fowl flew down to where the eggs were. Said the ant, 'Don't you see what I did, and how I fought for your children?'

That is the end.

9. (WISA.) NSIAWUFU.


A man married into two villages. At that time the people did not go outside the village, they stayed within the stockade. One night Nsiaωufi (meaning 'Truthful') thought, 'I will go and see my (other) wife.' So Truthful started. On the road he met the very lion (the terror of the village), (and the lion) said, 'Hullo! where do you come from?' Said the man, 'It's the village I come from.' 'Aren't you afraid of me?' 'Yes, I am afraid.' The lion said, 'Come here and let me eat you.' The man said, 'No! wait. If you wait, while I go to see my wife, when I come back, then you shall eat me.' The lion said, 'No! you are playing a trick, my friend. You will not come back.' Said the man, 'No! I am Truthful, I am. You shall eat me.' 'Very well,' said the lion, 'go along and go and see your wife. Where shall I wait for you?' The man said, 'Wait at the foot of the tree by the pool of cold water. There let me find you.'

So the man went on to the village (and said), 'Let me in.' They said, 'Which way did you pass by?' 'How did you get by?' He said, 'I have just come along the road.' They let him in and he went to his wife, and said, 'I don't want to sleep (here). Cook me some porridge to take with me. I have promised the lion. It said, "I'll come and eat you," so I remonstrated and said, "You shall eat me when I come back." And I told him my name, too; I said, "I am Truthful.' His wife killed two fowls and made porridge too, and gave them to her husband, and said, 'O, my husband, you will be sure to meet your death. Stop here to-night. You shall go to-morrow.' 'No,' said her husband, 'I am Truthful. I refuse to deceive the lion.'

So he took the porridge and went along the road. 'Lion,' said he, 'here I am, I have come. Come and eat me, I'm Truthful.' The lion came and said, 'Sure enough, it is you, Truthful.'
nize you.' So the man came to the foot of the tree by the water and sat down. The lion said, 'Now let me eat you.' 'No,' said the man, 'let me first eat my porridge, and then you can eat me.' Said the lion, 'Very good. Eat your porridge.' So the man took his porridge and ate it and finished and drank some water after it. Then he said, 'Now come and eat me.' So the lion took the man and ate him.

(4) After that he said, 'Let me wash down that fellow Truthful with a little water.' When he had drunk the water, he said, 'Let me wait a minute.' He heard a bang! There sat the man Truthful on the ground, saying, 'Come back and eat me. It is I, Truthful.' Said the lion, 'Let me have a look,' and he found it was Truthful, the very same man over again just where he was. He ate him (again), and said, 'I'll just go back and take a drink of water.' He drank some water, and said, 'Now I am going.' And again a bang! (There was the man) saying, 'Come back and eat me, it is I, Truthful,' and again, 'Come back and eat me.' When the lion had looked, fear came over the lion, and he said, 'Never yet have I seen (one of) all the people I have finished and eaten. But to-day you make me afraid; I have eaten you twice, and I don't want to eat you any more. I will run and go away.' Said the man, 'No, I'm Truthful, take and eat me again.' But when the lion saw him, he said, 'This fellow will kill me.' And the lion set off running. And that man Truthful set off after the lion, crying, 'Stop and eat me. I'm Truthful.' Then that lion ran as hard as he could six whole days, and he was counting the seventh, when the lion said, 'Please forgive me, I will never go back to the villages in your country. No, I will never go back there any more. I am going a long way off.'

(5) The man went back to his village. The people said, 'Why, what are you so thin for? Have you been to other villages?' 'No,' said he, 'I was driving away the lion.' The people said, 'It's false. You are lying. Why did it not eat you?' 'Very well,' said he, 'if you catch me lying, go along outside the stockade.' For ten nights people went outside the stockade. Then the chief said, 'A good man is Truthful.' And he took two tusks of ivory, and said, 'Truthful, you are a good man. You have driven away the lion. These people here would all have come to an end by
that lion. You have done a good deed. Now they can walk about as they please.’

That is the end.

10. (WISA.) ZYAMBAKALE.


Nomba waimaka umuzi ukulu Zyambakale woyo. Chapwa.

Translation.

(1) A man and his wife and his mother-in-law, three (altogether), left the village of their people and went to build a house in the forest. There they stayed, and the same month the mother-in-law died. Then the man said, ‘Come, let us make our way to our field.’ His wife consented, and they took some millet in a basket
and went to their field. When they arrived at the field, they sowed the millet in the field, and went back to the village and went to sleep.

(2) Next day the woman stayed in the village. Her husband went by himself, and found the millet in his field ripe in one day, that millet (he had sown). He gathered some clusters and tied them up in a bundle. As he was returning from his field along the road he fell in with some of the chief's men. The men said, 'Say, where do you come from to-day?' Said the man, 'I have come from my field, my friends. I planted my field yesterday with all the seed I had; to-day when I came I found the seed had ripened, and so I fastened some up in my bundle.' The men said, 'That's just a lie.' 'No,' said he, 'it is quite true.' The men said, 'Undo your bundle and let us see.' He undid the string and cloth. The chief's men said, 'You have stolen the property of the chief's wife.' 'No,' said the man, 'I am Zyambakale, I planted my seed, and in one day it was all ripe. You never yet saw anything like it.' They said, 'Lies!'

(3) So they seized him and his bundle, and went and got to the village, and said, 'We have caught this man, he has stolen things.' The chief said, 'You are just telling lies. Bring the bundle and let us see.' They brought the bundle, and found the millet was all seed. The chief, 'Look now, that's the business you have brought.' And the chief tied up the men who had seized the man, and the chief took two (slaves), a man and a woman, and a bale of calico, and gave them in payment to the man they had seized, because they had seized a man who was not a thief.

Afterwards this Zyambakale built a large village (of his own).
That is the end.

II. (WISA.) INSIMA.


(2) Ku mbali ya muzi wakumana nomunakwe umwanalume. 'Wewo, ngezi insima wafumyakwi?' 'Kunzila ukuwaila.' 'Zikochita siani?' 'Zikoyenda.' Ngo uli nensima waliṅkile kumuzi. 'Wemwana wanji na wemkazi wanji, lieniko insima.'


(4) Ngo wawene nzo nsima, mwine waziwene, uwaziwene nzo nsima ati, 'Kanje nje kuwambankulya nko nawene insima.' Wasanga ngo munakwe ulilele. 'Nga wachitile siani?' 'Nalikufwaya ukuzilasa insima. Insima zyalikene nkuzilasa.' Ngo munakwe ati, 'Walipusile, nga walitkenye. Ukulwa insima kunakilila.'

Porridge.

(1) A famine fell upon the whole country. A man said, 'I am off to hunt in the forest.' He went and there (lit. there where he went) he came upon porridge (in pots) and seasoning (side dishes), in great quantities, quite a mass, passing along the path which was their regular track. (Porridge is often in stiff lumps for handling and carrying. Here 'pots' is used in translation.) He had his bow and arrows, but he took his bow and hid it, and said, 'I beg pardon, I am hungry, I want you to listen to what I say.' The man went down humbly on his knees and said, 'I beg you kindly to stop.' The chief porridge-pot said, 'Fellow porridge-pots there, stop. The man is hungry.' Four porridge-pots came forward, and four dishes of seasoning, and went to the man. And the man took porridge and ate it. Of those that remained, he left three. And he said, 'I will carry off (these) and take them (to) my children and wife, that they may eat them.' He tied them up and carried (them) to the village.

(2) Outside the village he met a man he knew. This man said, 'I say, where did you get that porridge from?' 'On the road' (that he went along). 'What are they doing there?' 'They are walking along.' The man with the porridge came to the village and said, 'Children and wife, come and eat porridge.'

(3) The friend who had met him thought, 'I will go to the place he went to yonder.' He did not tell the other man. He took his bow, and found the porridge-pots going along their usual track. He had his arrow and bow and thought, 'Let me shoot a porridge-pot.' The porridge-pots rushed off at full speed. The arrow hit the ground. There were a great many arrows. He kept running after the porridge-pots, (till) all the arrows were finished. Then he thought, 'What am I to do?' The porridge came back close to him, saying, 'Now there are no arrows, the arrows are all gone.' When they came back close, he thought, 'Let me take my bow, and strike a porridge-pot.' The bow broke in two, and there he (or, it) was left. The porridge-pots came near again, and he thought, 'Let me seize one.' Away hopped the porridge-pots at full speed. Night came and the man lay down. The porridge-pots came near.
He laid his hand on one, but as he woke up, the pot ran away. The man did not wake a (whole) day.

(4) The man who found the porridge-pots, the one who found them himself, who actually found the porridge-pots, thought, 'Let me go and hunt yonder where I found the porridge.' And he found his friend asleep. 'Well, what did you do to them?' 'I tried to shoot a porridge-pot. But they refused to be hit.' Said the other, 'You were a fool. You should have been gentle. To get porridge to eat is quite easy.'

(5) His friend, that is the man who got the porridge-pots, who found them, hid away his bow and arrows, and said, 'I beg your pardon, my masters, I am hungry.' The porridge-pots came back, great numbers of them, and water too. The man took the water and washed. Then the first one said, 'Wake up, you fool of a fellow, here they are, these are the very porridge-pots you chased away.' The other woke up. His friend went and divided the pots, saying, 'Take them, I take these as mine, and you (take) your pots. To get porridge to eat is quite easy.' So the men ate their porridge, the man and his friend. Their appetites were satisfied, and they took water and drank it. Then his friend said, 'Come to the village. Now we need not come back here again.' They went to the village. When they arrived, the famine came to an end. Said his friend, 'See! you would have died.'

That is the end.

12. (WISA.) Kalonga Kalulu.


(2) Nomba kalulu ati, 'Kawiyeni kumumana. Amwafika kumumana, mwiyo kuti, Katunwepo amenzi, infumu italaiza.' Inama zyonse nokwiya kumumana, zyalisangile nkalamu mpove pa mu-
The rabbit and all the animals could get no water. The animals had nothing to drink. There was a lion living by the water where the animals were. And the animals were afraid of the lion by the water. (At last) the rabbit said, 'You animals, why is it you do not drink water?' Said the animals, 'Lord Rabbit, we do not drink water, because of the lion living by the water.' The rabbit said, 'To-day all you animals just go along and go and drink water.' But the animals said, 'Lord Rabbit, we are afraid to drink water.'

(2) Said the rabbit, 'Go along to the stream. When you get to the stream, keep on saying, "Let us drink water, the chief is not yet come."' All the animals went off to the stream, and found the lion just there by the stream. So the animals said, 'Now let us drink water, the chief has not yet come.'

(3) So the lion thought, 'What do all the animals mean by saying, "Let us drink water, the chief has not yet come?" I won't catch an animal till that chief comes along, and then I'll just catch that chief.' All the animals finished drinking. The lion was thin and hungry. Not an animal did he catch. After a time the rabbit
comes along and says, 'Have your drinks there. I am the chief.' Then the lion said, 'Rabbit, are you a bigger chief than I? Now this water here, you just stop by it yourself, Rabbit. I refuse altogether to stop here, because you, Rabbit, say, "It is I who am king," and I, the lion, am not king. Stop here I will not, there! Rabbit, if you come and live at another place where I am going, if you come there (I tell you), I shall kill you, because you have insulted me. Now I am going away.'

(4) Away went the lion, and left the place where the water was. Now all the animals have water to drink, and are not afraid. The rabbit drove the lion away.

That is the end.
PART III

LALA (LAMBA)-ENGLISH VOCABULARY

PREFACE

The general arrangement of words in this Vocabulary is as follows:—

Nouns are given in alphabetical order under the singular prefix of the class to which they belong, and the prefix in the shorter (monosyllabic) form, viz. Mu (mw), Chi (Ch), Ka (K), In, Im, Lu (lw), U (w), I, Ku (kw). The plural forms are indicated in brackets.

Adjectives and Verbs (simple stem) are given under the first letter of the root. Derived stems are occasionally given, but in general can be readily supplied by the rules given in the Grammar (Part I).

If a word is not found under any given letter, reference should be made to the note on the letter itself.

With few exceptions (perhaps 10 per cent.) the Lala and Wisa tribes use the same or very similar words, the differences naturally being greater in the districts most distant from each other, e.g. the Wisas east of the Luangwa and the Lalas (Maswaka) on the Lunsenfwa, in North-Western Rhodesia, from whose information this Vocabulary was mostly compiled. Some words which seem specially to belong to this district are marked (W. L.), i.e. West Lala. Thus this Vocabulary may be usefully regarded as supplementing and supplemented by the lists of words given in the 'Wisa Handbook' (Oxford, Clarendon Press, Frowde, 1906). But it should be remembered that in Wisa—

(1) Z, Zh, Zhya very commonly represent S, Sh, Shya in Lala, and F the V sound in Lala.

(2) The longer (dissyllabic) forms of the noun-prefixes are still more commonly heard, i.e. Umu, Awa, Ichi, Ivi, Ama, &c.
(3) The adjectival form of the verb is supplied by the simple, rather than the modified, stem; e.g. Wisa -fita, black, Lala -fitile.

(4) The applied stem always ends in -la, and the modified in -le, even when in Lala *na, *ne.

(5) Some important common words are different; e.g.—

<table>
<thead>
<tr>
<th>Lala.</th>
<th>Wisa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forest</td>
<td>Mpanga</td>
</tr>
<tr>
<td>River</td>
<td>Inika</td>
</tr>
<tr>
<td>Water</td>
<td>Amenda</td>
</tr>
<tr>
<td>Fowl</td>
<td>Insumbi</td>
</tr>
<tr>
<td>Egg</td>
<td>Isana</td>
</tr>
<tr>
<td>Millet</td>
<td>Amawe</td>
</tr>
<tr>
<td>Maize</td>
<td>Matawa</td>
</tr>
<tr>
<td>Thirst</td>
<td>Chilaka</td>
</tr>
<tr>
<td>Door</td>
<td>Chiwi</td>
</tr>
<tr>
<td>Relish</td>
<td>Wuchisa</td>
</tr>
<tr>
<td>For nothing, gratis</td>
<td>Lokosho</td>
</tr>
<tr>
<td>Where?</td>
<td>Kwisa?</td>
</tr>
<tr>
<td>Yes</td>
<td>Inya</td>
</tr>
<tr>
<td>No</td>
<td>Iyoo</td>
</tr>
<tr>
<td>My friend, fellow</td>
<td>Muvyanji</td>
</tr>
<tr>
<td>An old man</td>
<td>Mupemba</td>
</tr>
<tr>
<td>Follow</td>
<td>Londa</td>
</tr>
<tr>
<td>Be white, clean</td>
<td>Tuwa</td>
</tr>
<tr>
<td>Consent</td>
<td>Sumina</td>
</tr>
</tbody>
</table>

ABBREVIATIONS

| n. = noun. | conj. = conjunction. |
| a. = adjective. | s. = singular. |
| v. = verb. | pl. = plural. |
| pr. = pronoun. | pfx. = prefix. |
| adv. = adverb. | cf. = compare, refer to. |
| prp. = preposition. | follg. = the words following. |
| int. = interjection. | |

Various Verb-stems are indicated by—


E.L. = East Lala, near the Wisa Country.
W.L. = West Lala, the Maswaka Country.
Swa. = Swahili.
For. = Foreign, not Bantu.

Note.—After many words a reference is given in brackets to other words, illustrating or connected with them in form or meaning.
LALA (LAMBA)-ENGLISH VOCABULARY

A

-a, prp. Of,—always with a concord-prefix, and so in one of the forms wa, ya, cha, fya, ka, twa, sha, a (for a-a), twa, lywa, nwa, pa.

A-a, int. • Expresses assent, ‘Yes,’ ‘It is so.’ (Cf. inya.)


Aka-. The longer form of the class-prefix Ka-, used frequently before some nouns.

Aka, Yaka, v. (1) build (house, hut). Md. -akile. (Cf. imaka.) (2) be kindled, blaze, burn. Cs. ashya. (Cf. koshya.)

-akwe, a. His, her, its.

A-laas, int. Of surprise, dis-pleasure, disgust.

Aluka, v. See Alula.


Ama-. The longer form of the pl. class-prefix Ma-, used frequently with some words.

Amano, Mano, n. Pl. (no s.) (1) Sense, intellect, ability, wisdom; (2) plan, system, method, design; (3) purpose, resolve, will, orders, directions; (4) advice, warning, counsel. Muntu wa mano (ukwat-a-mano, uli ne amano), a sensible, capable man. Takwete amano, he is a fool. Wula amano, advise, warn. Chita amano, form a plan, give directions. Sunga amano, attend to orders. (Cf. mulangwe, kalango.)

Amawo, Mawo, n. (S. Iwo) Millet (plant and grain). Wiala (minsa) amawo, plant millet. Chesa amawo, cut (the ripe) ears of millet.


Ambakana, v. Be (come) in contact, form contact, stick to, adhere, be joined, clasp. Also Ambakanya. Md. -ene, -eny. (Cf. following verbs and kuma, kambatana.)

Ambala, v. Come close to, associate with. (Cf. ambaula.)

Ambana, v. Come into collision, quarrel, contend together, fight. (Cf. kumana, hvana.)

Ambaula, v. Associate with, visit, converse with, talk together. Cs. Int. ambawishya, have a long talk.

Ambika, v. Be in contact with, touch, graze.

Ambikishya, v. Infect (of disease), be contagious.

Amenda, Amenshi, also Menda, Menshi, n. (no S.) Water. Tapa menda, draw water.

Ana, v. Ana wuta, string a

-anakashi, a. Female. (Cf. kashi, mwana-kashi, -lyakashi.)

-analume, a. Male. (Cf. -lume, mwana-lume, -lyalume.)

Andamuka, v. Get up and start off, start up, wake up. Also Undamuka.


Anga, v. Shine, glitter, gleam. (Cf. wala.)

Angala, also Anga, v. Be happy (playful, cheerful, in good spirits), play games. Md. -angele. (Cf. sangala, sangala la, seka.)

Angama, Wangama, v. Be hot (of water). Md. -angeme, Cs. angamishya. (Cf. wila, kawa, selaka.)

Angufya, Wangufya, v. Make haste, hasten, do quickly, be in a hurry. Cs. Int. -fishya, make great haste. Also Angufyanya. (Cf. wangu, endeshya, ktdumiskya.)

Anguka, v. Be light (in weight, substance/worth), be of poor quality (worthless, trifling, mean, despicable). (Cf. following and pua.)

Angula, v. Treat lightly, disparage, despise, be disrespectful to, abuse, scorn.

Anika, Yanika, v. Put out in the air or sun, expose, dry, air (clothes, &c.). Rv. anuna, Nt. anuka. (See below, and cf. tanika.)

-anji, -angi, a. My, mine.

Ansa, v. Lay out, put evenly, spread flat, lay down (e.g. grain-stalks, grass, thatch). (Cf. follg. and sanama.)

Ansam, a. Be flat, extended, lie even. Md. -anseme, and as a. broad, flat, outspread, extensive (e.g. plain, river).

Anshika, v. Spread out, lay out flat, extend (e.g. mat). (Cf. ansa, tanika.)

Anshula, v. Fold up (e.g. mat). (Cf. ansa.)

Anta, v. Anta ntufu, play at ball (throwing and catching).

Anuka, v. (1) Mention, speak about; (2) be excited, show strong feeling (word or act); (3) be exposed, get dry, be aired. (Cf. anika, and folg.)

Anuna, v. Get dry (by sun or air). (Cf. anika, anuka.)

Apo, Apo, adv. Here, now, this (time, place), there, then, that. Penkapa, now, at once, on the spot. (Cf. mpa, eko.)

Apuka, v. Answer, reply. Md. -ile. (Cf. asuka, ipushya.)

Apula, v. (1) Get on credit, get an advance (of goods in trading), borrow, Md. -apwile, Cs. apwishya, advance (goods, money), give on credit, lend. (Cf. ashima, kongola.) (2) Draw out of danger, rescue, save.

Ashima, v. Borrow, lend, (of something to be itself returned, Swa., and cf. apula.)

Ashya, v. Cause to burn, light (fire), kindle. (Cf. koshya, aka.)


Atata, Watata, n. Father. (See Tata.)

Ati, a subordinate conjunction of very general meaning, (saying, thinking) that, as (that), as if, like, so (that, as), when. Ati ni, as if (it were), like, as though. (Cf. ti, kuti, kwati, pakuti.)


Aula, v. Yawn. (Cf. mwau.)


Avya, Afya, v. Be hard (difficult, puzzling, a problem, a fix), be hard to get (settle, find, do), be lost, be scarce, be dear. Md. -avile, Cs. Int. avishya. (Cf. uma, kanga.)

Awila, Rp. awana, awanya. (Cf. kawa, kanya.)


Awishi, Wawishi, n. Father. (See Wishi, and cf. atata.)

-awo, a. Their, theirs. (Cf. kwawo.)

Awuka, also Sawuka, v. Pass across (river), cross over, get across. Cs. avushya, take across, put across. (Cf. follg.)

Awula, v. Save from drowning. (Cf. pokeshya, pulumushya.)

Note. Words not found under B may be looked for under W. (Cf. Part I, § 5.)

Ba, a particle of emphasis, commonly introducing a question, translatable by ' How about, but as to'. Often combined with word following, a being dropped before a vowel or contracted with it, e.g. bokulila for ba ukulila, becho for ba icho, biji for ba ifi, bukumfwa or bakumfwa. (Cf. follg.)

Bakumu, Bukumu, adv. At once, soon, quickly.

Bupamo, adv. Together.

Bwato, Bwela, Bwino. See under W.

Ch-, Chi-, is here used for the sound of the class-prefix of nouns which (without involving difference of meaning) is also heard in some nouns regularly as ichi, and also as tch, ty, and as iky, ky, and ki, especially in W.L.

Cha-, used as augmentative prefix (s.) of size, quantity; pl. fya; e.g. chalijala, chamnkulu.


Cha, prp. Of. (See -a.)

Chaka, n. (fyaka). Year. (Cf. mwaka.)

Chakata, Chaikata, n. (fyaka). Fruit. (Cf. ikata, chatwala.)

Chakulya, n. (fyaka). (Lit. a thing of eating, i.e.) anything eaten, food (in general). (Cf. lia, lya.)

Chala, n. (fyala). Nail (of finger or toe), claw. (Cf. iala, chalyala.)

Chalo, n. (fyalo). District, region, land, country, the earth, world. (Cf. mutala, mulundu.)

Chalyala, n. (fyamala). Large claw (e.g. of beasts of prey), talon. (Cf. chala, cha-.)


Chambwa, n. (fy-a). Cake (of tobacco).

Chamunda, n. Colic. (Cf. luwunda.)

Chandwe, n. (fy-a). (1) fish-dam, weir; (2) a kind of parrot. (Cf. chansa.)

Chani, ichani, n. (fyani). Grass (in general). (Cf. chisompe, chiipya, malenji, maplete.)

Chankamfi, n. (fy-a). Anything chewed and spat out.

Chansa, n. (fy-a). Fish-dam, weir. (Cf. chandwe.)

Chantonto, n. (fy-a). Food eaten plain, without seasoning or relish.

Chapewa, n. (European) hat. (For. Cf. chisoti, chombo.)

Chatwala, n. (fy-a). Fruit (in general), produce of tree. (Cf. twala, chakata.)

Chawu, n. (fyawu). Landing-place (of canoe), place of crossing a river; (hence, place of) ford, ferry, bridge.

-che, a. Little, small, weak, feeble, thin, few, insufficient. (Cf. chepa, uche, kache, chiiche, mwanike, -mini.)

Chechi, Checho, Int. Used interrogatively, asking leave to enter or approach, May I come in? The answer is, Ingila, come in. (Not W.L.)

Cheka, v. Cut up, chop up.
Also Chekaula. (Cf. tema for synonyms.)

Chela, n. (fyela). Piece of iron, iron.

(1) Rise early, be in good time (quick, too soon). Chelela kale, get up very early. (2) Pay a morning visit, make a call. Chelela pansi, salute humbly (prostrate). (Cf. cheshya.)

Chelwa, v. Be late (too late, slow, behindhand), not arrive in time. (Cf. cha, kokola.)

Chembela, n. (fy-e.) Herdsman, keeper of cattle, goats, &c. (Cf. embela, mwembechi.)

Chena, v. File the teeth.

Chena, n. (fyena). Place of abode.

Chenama, v. Gape, grin, stand with mouth wide open, show the teeth. Md. -chenememe, Ap. chenamina, Cs. -ishya. Also used as adv., open-mouthed, agape. (Cf. follg.)

Chenawila, v. Gasp for breath (as in drowning). (Cf. chenama.)

Chenchemesi, n. Sexual sin, adultery. (Cf. ukuwushii, uchende.)

Chenchenta, v. Peep about, look here and there, glance around, be inquisitive (curious, prying). (Cf. chewa, loleshya, lengelela, lengaula.)

Chenda, Chinda, v. Commit adultery, rape. (Cf. kununa, pombola.)

Chende-ende, n. Going as you please, acting as you like, freedom. (Cf. enda.)

Chenjela, v. (1) Be (speak, act as) clever, shrewd, sensible, wise; (2) be cunning (crafty, deceitful, unscrupulous), cheat, delude; (3) be happy, pleased, contented. Nt. chenjelika, Cs. chenjeshya (as above, also), punish, correct.

-chenjele, a. Clever, deceitful, &c. (See above.)

Cheny, v. Make a large plan-
CHIFUKO 8:1 CHIKUNGU

chest ailment (pneumonia, phthisis). (Cf. katiwi.)

Chifuko, n. (*fi-f.*) Cap.

Chifukulo, n. (*fi-f.*) Thing to dig with. (Cf. fukula.)

Chifukwa, n. Cause, reason, argument; also conj. because of. (Not W.L. Cf. mulandu, chebo, pakuti.)

Chifuku, n. (fi-f.) Cap.

Chifukulo, n. (fi-f.) Thing to dig with. (Cf. fukula.)

Chifukwa, n. Cause, reason, argument; also conj. because of. (Not W.L. Cf. mulandu, chewo, pakuti.)

Chifundo, n. Bundle, package, parcel, load of things tied together. (Cf. fuka.)

Chifunkila, n. A knot; a strong feeling, e.g. (a) grudge, spite, anger, resentment, (b) pity, compassion, shame. (Cf. fundikila, insoni.)

Chifungo, n. (fi-f.) Fastening, e.g. button, lock, buckle. (Cf. funga.)

Chifuniko, n. (fi-f.) Lid, cover, covering. (Cf. funika, funukila, chifiso.)

Chifuntu, n. (fi-f.) Corner, angle, sharp turn. -a fifuntu, zigzag. (Cf. funa.)

Chifushi, n. (fi-f.) Shoulder. (Cf. chipikila, chipiko, kaweya.)

Chifutenuma, adv. (Walking, moving) backwards. (Cf. numa.)

Chifuto, n. (fi-f.) Peculiarity of speech or manner, odd, idiomatic characteristic phrase, or way of speaking.

Chiwasa, n. (fi-f.) Small hard heap of earth, thrown up by ants in grassy open patches. (Cf. chulu.)

Chikaza, n. (fi-k.) (1) Large foot, footprint (mostly of animals. Cf. lukasa); (2) mucuna (stinging) bean; (3) animal in good condition (fat, sleek).

Chikata, n. (fi-k.) Ankle, bracelet. (Cf. chikungo, utale.)

Chiko, n. (fik.) A thing, article, object. Mwine wa chiko, a great owner, wa chiko adding the idea of importance. (Cf. chintu.)

Chikoka, n. (fi-k.) Brushwood, bush, underwood, thicket (trees or grass).

Chikokolwa, n. (fi-k.) Protuberance of tree stem, where a branch has been cut off. (Cf. kokola.)

Chikoleka, n. (fi-k.) Load carried on stick over the shoulder. (Cf. temba.)

Chikome, n. (fi-k.) (1) Lower part of the back (cf. ukome); (2) blow, knock, rap (cf. koma).

Chikondo, n. (fi-k.) Bark canoe. (Cf. wato.)

Chikonko, n. (fi-k.) Anus, vent. (Cf. muni.)

Chikonkote, n. (fi-k.) A grass yielding salt.

Chikope, n. (fi-k.) Eyelid. (Cf. nkope.)

Chikoshya, n. (fi-k.) Phlegm coughed up. (Cf. kola.)

Chikulimba, n. (fi-k.) Pigeonhouse. (Cf. inkulimba.)

Chikumbi, n. Ch. cha mwera, cold drizzle and light rain in July (cold season).

Chikumbula, n. (fi-k.) (Kind of) bird of prey (? kite).

Chikumo, n. (fi-k.) Thumb, big toe. (Cf. kakuma.)

Chikungo, n. (fi-k.) Cord, string, thong (of twisted bark). (Cf. lu-shishi.)

Chikungu, n. (fi-k.) Ornament, usually of brass, for arms or anklets. (Cf. chikata, munkonka, utale.)
CHIKUNKU   82   •  CHINDIKA

Chikunku, n. (fi-k.) Mist. (Cf. 
fufuta, fiske, kamfwa.)

Chikupa-kupa, n. (fi-k.) Tick (animal).

Chikwelelo, n. (fi-k.) Ladder. (Cf. kwela.)

Chila, v. Be above (over, higher, longer, more), overtop, project, exceed, excel, surpass, overcome. Ps. chilwa.

Chila, n. (fia). Dance. (Cf. shana.)

Chilaka, n. Thirst. (Cf. mulaka, ulaka.)

Chilala, n. (fi-l.) (1) Deserted plantation (cf. lala); (2) the Lala language (cf. mulala.)

Chilalo, n. (fi-l.) Case, cover, sheath. (Cf. lala, chifiso, chitwwe.)

Chilela, n. (fi-l.) (1) Reeling, staggering, unsteady gait; (2) cluster of bees (swarm). (Cf. tela.)

Chilelu, Chilelwi, n. (fi-l) Shade, shadow. (Cf. kanto, chinshi-ngwa.)

Chilema, n. (fi-l.) A lame person, cripple.


Chilindo, n. (fi-l.) Fire, blaze, light (candle, lamp). (Cf. mulilo, munika.)

Chilindzi, n. (fi-l.) Deep place, hole, pit, chasm, ditch.

Chilindo, n. (fi-l.) Watchman’s shelter (poles and thatch).

Chilola, n. (fi-l.) Looking-glass, glass article, glass. (Cf. lola.)

Chilolo, n. (fi-l.) Skilled worker, mechanic. (Cf. mashiri, chipatiko, chulumano.)

Chilonda, n. (fi-l.) Sore, ulcer, wound.

Chiluka, Chuluka, v. Jump (over), leap, spring.

Chilukwa, n. (fi-l.) (Kind of) basket. (Cf. chipe, lukwa, mwikwa.)

Chiluwí, n. (fi-l.) Blockhead, simpleton, dunce, fool. (Cf. luwa.)

Chimanto, n. (fi-m.) (Smith’s) pincers, tongs.

Chimasimasi, n. (fi-m.) Spider’s egg-bag.

Chimbala, n. (fi-m.) Food put away after a meal. (Cf. mulala, ishya.)

Chimbolo, n. (fi-m.) Hyena. (Cf. insuntwe.)

Chimbwete, n. (achi-m.) Zebra. (Cf. imbishi.)

Chime, n. (fime). Dew. (Cf. mume.)

Chimeko, n. (fi-m.) Showing-off, conceit, vanity, boastfulness, arrogance. (Cf. moka.)

Chimenda, Chimenshi, n. (fi-m., fyaa-m.) Water in abundance, water added, e.g. food boiled with water. (Cf. menda, enda.)

Chimfunshi, n. (fi-m.) Knuckles, clenched fist. Pama ch., strike with fist.

Chimina, n. (fi-m.) Mucus of nostrils. (Cf. mina, mona.)

Chimo, adv. Alike, same. (Cf. -mo, pamo, palana.)

Chimpeleshya, n. (fi-m.) Deep hole, recess.

Chimpelwe, n. Cooked (dish of) beans, eaten as seasoning with other food.

Chimuntu, n. (fi-wantu). A big man. (Cf. muntu.)

Chimuti, n. (fimi). A big tree. (Cf. muti.)

Chimwala, n. (fimyala). Large rock, big stone. (Cf. kamwala, chiwe.)

Chinanda, n. (fi-n.) Ornament worn on upper lip. (Cf. utundu.)

Chinane, n. (fi-n.) Relish eaten with other food, (especially) meat. (Cf. wuchisa, chitowelo.)

Chinangwa, n. (fi-n.) Rubbish, sweepings, anything useless or thrown away. (Cf. chishyala, ifingwa.)

Chindika, v. Honour, show respect (for), be civil (courteous,
Chindo, n. (finlo). Shadow, shade. (Cf. kanto, chinshingwa.)
Chintu, n. (fintu). Thing, article, object. (Cf. chito, muntu.)
Chinwa, n. (finwa). Jibe, sneer, insult. (Cf. kanwa, chipwata, insele, chipongwe.)
Chipa, n. (fipa). Clever plan, trick, dodge, device, novelty, marvel, wonder.
Chipala, n. (fi-p.). Bare rock or patch. (Cf. ipala.)
Chipale, adv. Perhaps, possibly, it may be, or else, or. (Cf. kani, kanshi, sombi.)
Chipanda, n. (fi-p.) (1) Gourd or calabash used for drinking (bowl, cup); (2) fish-weir. (Cf. chinfuli, inkombo.)
Chipande, n. (fi-p.). (1) Piece (split or cut off), part, fragment, bit (cf. pinda, chiche, kache); (2) oblong piece of bark used for carrying (cf. mukwa).
Chipango, n. (fi-p.). Fence, of enclosure. (Cf. lushito, chishipa, icheche.)
Chipanta, n. (fi-p.) Palm, of hand. (Cf. chisasatiio.)
Chipapa, Chipapwa, n. (fi-p.) Outer integument, skin, shell, rind, bark. (Cf. impapa.)
Chipapo, n. (fip.) Skin or cloth used for slinging a child on the back. (Cf. papa.)
Chipapulwa, n. (fi-p.). Part of the head shaved bare. (Cf. chiweyo, ipala.)
Chipapwa, Chipapa, n. (fi-p.) Skin, bark, rind, shell.
Chipata, n. (fi-p.) Cattle-pen. (Cf. chinka.)
Chipatano, n. (fi-p.). Mutual hatred, feud. (Cf. pata, chipato.)
Chipatiko, n. (fi-p.). Skilled workman, mechanic. (Cf. chilolo, mashili.)
Chipato, n. (fi-p.) Hatred. (Cf. pata, chipatano.)
Chipe, n. (fipe). (1) A (kind of) basket. Others are known as ulupe
Chipela, n. (fi-p.) Charm hung on a house, to keep off wild animals, rain, &c. (Cf. chiputa, chipupo.)

Chipembela, n. (fi-p.) One who watches, guards, pries about, keeps an eye on; watchman, guard, spy. (Cf. pemba.)

Chipembele, n. (wachip.) Rhinoceros. (Cf. ukoli.)

Chipembwe, n. (fi-p.) Village in which chiefs or ancestors died. (Cf. kawungo.)

Chipempe, n. Desire for indulgence (e.g. beer, tobacco), inst.

Chipeni, n. (fi-p.) Eyebrow.

Chipese, n. (fi-p.) Fin.

Chipasi, n. (fi-p.) Light hole, window, fissure, crack. (Cf. mbelo, chipunda, pesula.)

Chipemba, n. (fi-p.) Reed-mat. See Mupasa.

Chipeswa, n. (fi-p.) Bit broken off, scrap, chip, fragment. (Cf. pasuka, chimande.)

Chipeto, n. (fi-p.) Fold, crease, wrinkle. (Cf. pela.)

Chipiano, n. (fi-p.) Heir, successor, inheritor. (Cf. piana.)

Chipikiti, n. (fi-p.) Shoulder. (Cf. chirufushi.)

Chipiko, n. (fi-p.) (1) Cooking-vessel (cf. pika, inongo); (2) left-hand direction, e.g. ku chipiko, to the left (cf. iluyo).

Chipili, n. (fi-p.) Angry word or act, anger, irritation, resentment. (Cf. chikaka, chikani.)

Chipini, n. (fi-p.) Nose-ring or stud.

Chipiniko, n. (fi-p.) Tusk of boar. (Cf. ingili.)

Chipishya-menda, n. (1) Water-boiler, i.e. maid-of-all-work; (2) chief's youngest wife.

Chipokolo, n. (fi-p.) Pouch (on belt).

Chipolo, Chipolopolo, n. (fi-p.) Bullet. (Cf. imbala.)

Chipolyongo, n. (fi-p.) Hole, pit. (Cf. chilindi.)

Chipomo, n. (wa-a-ch.) Clip Springer (buck).

Chiponge, Chiponje, n. (fi-p.) Loop, noose. (Cf. muponje.)

Chipu, n. (fi-p.) Bug. (Cf. chisumi.)

Chipukutu, n. (fi-p.) Core of maize-cob.

Chipumbu, n. (fi-p.) Cluster forming the ear of millet or sorghum.

Chipuna, n. (fi-p.) Stool, seat (chair). (Cf. kandela.)

Chipunda, n. (fi-p.) Hole (in general), aperture (window), fissure, rent, tear. (Cf. chipesi, mbelo, ulingo, chilindi.)

Chipupa, n. (fi-p.) Angry outburst (word or deed), retort, rebuke. (Cf. chikaka, chikani, chipili.)

Chipupo, n. (fi-p.) Ceremonial offering (commonly meal or grain, for rain, &c). (Cf. pupa.)

Chipupa, n. (fi-p.) (1) Ghost, spirit, rush (or sound) of wind passing; (2) cluster (e.g. flowers), bunch. (Cf. pula, pulula.)

Chipushi, n. (a-ch.) A (kind of) gourd, calabash. (Cf. mungu.)

Chiputa, n. (fi-p.) Bit of horn, worn as charm (tied to head or arm) against sickness, enemies, &c. (Cf. chipela, kaputa.)

Chiputi, n. (fi-p.) Plantation of ground-nuts (inshawa), nut-patch.

Chipwata, n. (fi-p.) Violent (insulting) word or act, injury, oppression, insult. (Cf. chikaka, chipili, chinwa.)

Chipyango, n. (fi-p.) Broom, brush. (Cf. pyanga.)

Chipyapa, n. (fi-p.) A new thing, novelty. (Cf. -pya.)

Chirambwe, n. (fi-r.) Swamp.
Chisa, n. Kindness, liberality, sympathy. (Cf. ufyle, insoni.)
Chisakulo, n. (fi-s.) Comb. (Cf. sakula.)
Chisalo, n. (fi-s.) Hot season.
Chisangala, n. (fi-s.) Open wicker basket, or cage, for fowls. (Cf. chipe.)
Chisankunta, n. (fi-s.) Cluster or ear of sorghum (masaka). (Cf. chipumbu, musonte.)
Chisansa, n. (fi-s.) A cloth (of any kind). (Cf. inguso, insalu.)
Chisapa, n. (fi-s.) River, pool.
Chisasa, n. (fi-s.) A thing old, worn out, useless, decayed (e.g. cloth, basket, mat).
Chisasatilo, n. (fi-s.) Palm of hand. (Cf. chipanta.)
Chisawi, n. (fi-s.) Large fish.
Chisawo, n. (fi-s.) Edible wild vegetable, or fruit, used in famine. (Cf. chisepe, sepa.)
Chisele, n. (fi-s.) Large basket. (See Chipe.)
Chisengu, n. (fi-s.) Pit, chasm, ravine. (Cf. chilindi.)
Chisensa, n. (fi-s.) Source of stream. (Cf. chisombole, chisewelela, lusensa, intulo.)
Chisepo, n. (fi-s.) Edible wild herb, fruit. (Cf. chisawo, sepa.)
Chisesso, n. (fi-s.) Cutting or sawing instrument. (Cf. sesa.)
Chisewa, n. (fi-s.) Skin, hide. (Cf. chipapa, impapa.)
Chisewa-sewa, n. (fi-s.) Bare open space in forest.
Chisewelela, n. (fi-s.) Source of stream. (Cf. chisensa.)
Chishika, n. (fi-s.) Ch. mulilo, lighter of fires, i.e. house servant (cf. follg. and shika). Ch. matwi, a deaf person (cf. chishinga).
Chishiko, n. (fi-s.) Stick used for making fire by friction, firestick. (Cf. shika.)
Chishima, n. (fi-s.) Well, waterhole. (Cf. mukalo, mushima.)
Chishimiko, Chishimikishyo, n. (fi-s.) Story, narrative, account, report. (Cf. shimika.)
Chishimpwilo, n. (fi-s.) A kind of cooking-pot. (Cf. inongo, shimpula.)
Chishimu, n. (fi-s.) Rainbow. (Cf. hongolo.)
Chishinga, n. (fi-s.) (1) Stump of tree; (2) stump of leg, arm, &c.; (3) stick alight, firebrand. (Cf. chienge.)
Chishipa, n. (fi-s.) Fence, for catching game. (Cf. lushilo, chipango.)
Chishiwana, n. (fi-s.) Pool, pond, lake. (Cf. chisapa, chirambwe.)
Chishiwilo, n. (fi-s.) Mark, sign, token, proof, indication, information. (Cf. ishiwa.)
Chishyala, n. (fi-s.) Something left, remnant, remainder. (Cf. shyala, ishyala, chimbala.)
Chisokoso, n. (fi-s.) Noise, uproar, shouting. (Cf. chiwawa, sala.)
Chisola, n. (fi-s.) Game played with holes and counters.
Chisombole, n. (fi-s.) Source of stream. (Cf. chisensa, chisewelela.)
Chisompe, n. (fi-s.) Long standing-grass. (Cf. chani.)
Chisongo, n. (fi-s.) Gun, rifle. (For the usual word see infuti.)
Chisongola, n. (fi-s.) Bare patch on head, hair cut short (not shaved). (Cf. chipapulwa.)
Chisongwelo, n. (fi-s.) Sharp stake for digging holes. (Cf. impuku.)
Chisoti, n. (fi-s.) Head-covering, cap. (Cf. chapewa.)
Chisuila, n. (fi-s.) House-servant (of chief), door-opener, porter. (Cf. isula.)
Chisumi, n. (fi-s.) Bug. (Cf. suma, chipa.)

Chisungu, n. (fi-s.) Grown-up girl, adult. (Cf. mumoye, kamwali; and for younger girl, musimbi, mulindu, imbili.)

Chita, v. (1) Do, make; (2) (of feelings) show in act, exhibit, display; (3) cause pain, hurt. Ch. mufwi, aim an arrow. Md. -chitile, Ap. -tena, Nt. -ika. Ps. -ilwa, Cs. and int. -ishya. (Cf. panga, lenga, wala.)

Chita, n. (fiia). War. (Cf. inkondo, and Swa. vila.)

Chitala, n. (fi-t.) Insult, derision, mockery, importunity, annoyance. (Cf. chikaka, chipwata, chinwa.)

Chitalo, n. (fi-t.) A (kind of) cooking-pot. (Cf. inongo.)

Chitantilo, n. (fi-t.) Step of a ladder, rung. (Cf. chitantwe, chikwelelo.)

Chitembo, n. (fi-t.) A (kind of) noose trap, snare, gin.

Chitendwe, n. (fi-t.) (1) Solitary, deserted condition, loneliness; (2) idleness, doing nothing.

Chitenge, Chitenje, n. (fi-t.) Open shelter, roof on poles only. (Cf. mulenje.)

Chitewa, n. (fi-t.) Raised platform for watching crops, stage, scaffold. (Cf. lupingwe.)

Chiti, Ichiti, n. (fiti). Tree, wood (substance), beam, pole, post, plank. (Cf. muti, kati.)

Chitimbo, n. (fi-t.) Burial-place of chiefs or ancestors. (Cf. milapasi, kaqungo.)

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Chiwalwa, n. (fi-w.) Big drink of beer. (Cf. wwalwa.)

Chiwambi, Chuambi, n. (fi-w.) Patch, to repair a rent or tear. (Cf. wamba.)

Chiwenda, n. (fi-w.) Ghost, goblin, demon. (Cf. chinsingwa, mushimu, mupashi.)

Chiwawa, n. (fi-w.) Uproar, noise, brawl, shouting. (Cf. chisokoso.)

Chiwawala, n. (fi-ô.) Bushbuck. (Also imbawala, shikiwanga, chiwosa.)

Chiwe, Ichibwe, n. (fiwe). (1) Sweat (cf. matukuta); (2) warmth, heat (of fire or sun). (Cf. chibwe, shikuwasa.)

Chiwenda, n. (fi-w.) Uproar, noise, brawl, shouting. (Cf. chisoko.)

Chiweme, v. It is well, very well. (Cf. paweme, fiweme; and see Wama.)

Chiwengi, n. (fi-w.) Sore place, ulcer, wound. (Cf. chilonda.)

Chiweshi, n. (fi-w.) Large knife. (Cf. luweshi, kaweshi.)

Chiwelo, n. (fi-w.) Upper part of leg, thigh. (Cf. chisoko.)

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Door (cf. muliango); (2) a crime, evil deed (cf. -wi).

Chiwia, n. See Chiwya.

Chiwila, n. (fi-w.) Coney.

Chiwinda, n. (fi-w.) Hunter. (Cf. inkombalume, mululu.)

Chiwomba, n. (fi-w.) Inner bark of tree, used for cord. (Cf. lushishi.)

Chiwowo, n. (fi-w.) Insult, rudeness, discourtesy. (Cf. chi-pwata.)


Chiwulo, n. (fi-w.) A deaf person. (Cf. chishika.)

Chiwulu-wulu, Chiwulungene, n. (fi-w.) Anything rounded off, round lump, knob, protuberance.

Chiwuza, n. (fi-w.) (1) Friend, companion, comrade; (2) friendship, acquaintance.

Chocho, n. (fy-a.) Spike at butt end of spear.

Chokolo, n. (fi-k.) Belongings of person deceased (wife, goods, &c., passing to the heir). (Cf. plana.)

Chombwe, n. (fy-o.) Forest, jungle, wilderness. (Cf. impanga, mayamba. Chonde is also used by E.L.)

Chono, n. (fy-o.) Large (kind of) fish-trap. (Cf. mwono.)

Choshi, n. (fy-o.) Dream. (Cf. lota, chilota.)

Chulo, n. (fy-u.) See Ulo.

Chulu, n. (fy-u.) Ant-heap.

Chulumano, n. (fy-ul.) Skilled workman, mechanic (i.e. chiwulamano). (Cf. chilolo.)

Chuma, n. Personal property, wealth. (Cf. malu, wawawoni.)

Chumbwe, n. (fy-u.) Grave.

Chungwa, n. (fy-u.) Simpleton, blockhead, dunce, fool. (Cf. mum-pulu, chiluwi.)

Chuni, n. (fy-u.) Bird. (Cf. koni, inguni.)

Chushi, n. (fy-u.) Steam, smoke, vapour. (Cf. ushi.)

Chusu, n. (wa-ch.) Waterbuck.

Chuwu, n. (fy-u.) Case, sheath. (Cf. chiwuwe.)

D is sometimes used for L, especially at the beginning of nouns of the Li (ili) class, e.g. dango, for (i)langa.

E-. Often prefixed as a particle of emphasis to verbs and other words.

Efyeefyo, Efyo, adv. Just so, thus, exactly, that is the way. (Cf. ifi, ifyo.)

-eka, -enka, a. (1) Alone, only, by itself, unique, singular, this and nothing else; (2) bare, plain, simple, unadorned. Often with ndololo or lokoso following, emphasizing the idea; or -mo preceding, e.g. imo yenka, just one, only one.

Eko, Eku, adv. There, then. Emphatic form of uko, uku. (Cf. emu, emo, elo, elo, ekuti.)

Ekuti, conj. (common connective in narrative). And so, so, then, thereupon, and then. (Cf. epo, lomba, kawili, kumfwa, ria.)


Elele, v. Float, on water. (Cf. sela.)

Elushya, v. Explain, make clear, settle a dispute, decide a lawsuit (mulandu). (Cf. pindula, alulula, which are more used in W.L.)

Elyo, adv. emphat. Then, it was then. (Cf. eko, ili, ilyo, ulo, ndulo.)


eneka, e.g. be fit for walking on, be passable, be a good road. Cs. Int. endeshya, enshya, e.g. (1) hasten, move; (2) go fast, hurry. Kwenda mutende (uwino), live in peace (happiness). (Cf. mulwendo, luendo, ya, ima, pinta.)

Endela, v. Taste, take a taste of. (Cf. sonda, laduala, tepela.)

Enga, v. Make smooth on surface, rub smooth. (Cf. follg.)

Engula, v. Skim a liquid (beer, &c.), make smooth.

-enka, a. See -eka.

-enu, a. Your (pl.), yours.

Epepi, adv. (for epa-ipi). Just here, close by, quite near. (Cf. -ipi.)

Epo, adv. emphat. Here, there, now, then. Often as connective, and so, and then. (Cf. apa, eko, mpana.)

Eshya, Yeshya, v. (1) Try, endeavour, attempt, make an effort; (2) test, prove, examine; (3) measure, weigh, estimate. (Cf. pina, penda, mweshyo.)

-esu, a. Our, ours.


-fi, a. Bad, false, counterfeit. Usually of moral badness, i.e. of persons, and then commonly -a wufi, seldom of things. (Cf. wufi, mbifi, -wi, wipa, wi.)

Fika, v. (1) Arrive, reach, get to (a place). Cs. fikishya, fishta; (2) place (a thing) across (another, crosswise), put right, adjust.

Filwa, v. Be overcome (defeated, baffled, beaten, exhausted). (Cf. kanga, and per. chila, chilwa.)

Fimba, v. Put thatch on (hut), thatch; (2) swell, swell up. (Cf. follg.)

Fimbula, v. Rv. of fimba, take thatch off (hut).

Fina, v. See Finya.
Fufuta, n. Fog, haze, mist. (Cf. chikunku, fuwe.)

Fuka, v. (1) Smell badly, stink; (2) dig up, dig out. (Cf. fukula, fukila.)

Fukama, v. Bend the knee, kneel, squat on heels. Ap. -ina, e.g. sit on eggs. (Cf. fukawila and follg.)

Fukamuka, v. Unbend, straighten, stretch out. (Cf. fukama, tanda-muka, tambalala.)

Fukana, v. Play, play games (as children). (Cf. angala, pukuta.)

Fukawila, v. Bend the knee, kneel, squat. (Cf. fukama.)

Fukila, v. Dig at (into, for, up). (Cf. fuka and follg.)

Fukula, v. (1) Dig out, dig up (cf. fuka, fukila); (2) talk against, slander. (Cf. dafa.)

Fula, v. (1) Abound, be in plenty (numerous, copious, full, flooded, overflowing), be enough, be too much, overflow (cf. isula); (2) hammer (metal), do smith's work (cf. mufushi). Md. -fulile, Cs. fufishya, e.g. fill up, pile up, do more and more, increase, add to.

Fulukila, v. Fall into (a hole). (Cf. kulukila.)

Fulumuka, Fundumuka, v. Rush away, rush off, make a dash, escape hastily.

Fulungana, v. Roll over and over.

Fulwa, v. Loathe, hate, be disgusted with. (Cf. fula? i.e. be filled up, have too much of. Also pata.)

Fulwe, n. (wa-f.) Tortoise.

Fuma, v. Go (come) out, go (start, depart) from, go away; (2) (of feelings) be roused (excited, stirred). Md. -ine, Cs. -ya, -ishya, take (put, send) out (off, away, from).

Fumba, v. Ask question, inquire, ask. (Not W.L. Cf. ipushya.)

Fumbata, v. Close the fist (on), grasp.

Fumbika, v. Cover with hot ashes or embers, put in a hot place.

Fumpa, v. Be short (low, shallow). Md. -wimipile, Cs. wimishya. (Cf. -ipi.)

Fumpumuka, v. Fall by chance, be let drop, slip from hand.


Funaiika, v. Be feeble (weak, relaxed, exhausted). (Cf. naka.)

Funana, v. Lie on the face (face downwards). (Cf. tuwama.)

Funda, v. Strip off (e.g. skin, bark). (Cf. fundula.)

Fundi, n. (wa-f.) Metal-worker, smith, mechanic. (Swa. Cf. chilolo, mashiri, chivulumano.)


Fundula, v. Strip off (e.g. hide, bark). (Cf. funda.)

Funga, v. (1) Curl (fold, bend, coil) up, e.g. lifunga, curl up arms and legs; (2) fasten, tie, bind, make fast (otherwise than the common way, i.e. bark cord) (cf. Swa. funga); (3) miss, regret, feel loss of, long for (cf. tashya). Rp. fungama, Ap. -amina, be in the coils, be curled up, e.g. as snake. (Cf. follg. and ifungu.)

Fungula, Fungulula, v. Reverse of funga, uncurl, uncoil, unfold. Also Nt. funguma, be uncurled, uncurl itself.

Funika, Ifunika, v. Cover, cover over, put lid on. (Cf. funukula, chifuniko, fununa.)

Funika, v. Be mad (crazy, an idiot). (Cf. -shilu, ushilu, chifuntu.)

Fununa, Funukula, v. Uncover, take lid off. (Cf. funika.)
Funununa, v. (Of liquid in motion) bubble up, pour forth, ripple along. Ps. *fununuwina.*

Fupa, v. Make an offering or present. See Pupa.

Fupula, v. Jerk (a fish out of the water).

Fusa, v. Eject from mouth, spit out. (Cf. *pala.*)

Fushya, v. See Fula, Fulishya.

Futa, v. Pay a fine, give compensation, settle a claim, e.g. *futa mulandu*; (2) for *fula,* be abundant.

Fuwe, n. Drizzle, light rain. (Cf. *imfida, mulochi.*)

Fwa, v. (1) Die, be finished, be disused (worn out, useless). Md. -fwile, Cs. *fwishya,* kill; (2) strain, filter, Cs. *fwishya.* (Cf. Swa. *lusango.*)

Fwaka, n. (*wa-f.*) Tobacco. (Cf. *kanshai, tongwe, intekwe, chambwa.*)


Fwandula, v. Seize with claws (*fw. mala*), scratch, tear. (Cf. *tina, fwena.*)


Fwaya, Fwaa, v. (1) Want, like, desire, wish for, intend; (2) seek, search for, look for; (3) find (after search), get. Md. -ile, Cs. Int. -ishya.

Fwe-, -fwe, pr. We, -used as prefix and affix. (Cf. *fwewo.*)

Fwempa, v. (Used of a springy, up and down, bending movement, as of hammock-pole, dancing, &c.) Bend, rebound, be springy. Kv. *fwempula,* Md. -fwempwile, bend, make bend (something springy, elastic). (Cf. follg.)

Fwemunuka, v. Be elastic, springy.

Fwenya. (Cf. *fwandula.*)

Fwenfwentela, v. (1) Sweep up, clear up, make tidy; (2) stalk game.

Fwenkula, v. *Fw. wuta,* draw a bow.

Fwewo, pr. We. (Cf. *five-, -esu.*)

Fwika, Fwalika, v. Put clothes on, dress (another). (Cf. *fwala.*)


Fwula, v. Undress (oneself), take off clothes. Md. -fuile. (Cf. *fwala.*)

Fya-. Used as a plural prefix to express quantity, numbers, size, e.g. *fyamika,* a number of rivers; *fyamapete,* many creases (folds, wrinkles). (Cf. *cha-.*)


Fyenkeyfo, adv. Just so, exactly thus (i.e. *fyenka ifyo*). (Cf. *-eka.*)

Fyompa, v. Suck, suck up, lick up. (Cf. *onka.*)

Fyona, v. Blow the nose. (Cf. *mona.*)

Fyuka, v. Run off, run away, fly, escape. (Cf. *wutuka, lukwilo.*)

Gwapi, int. of incredulity or contempt. Nonsense! rubbish!

Words not found under I may be looked for under IN or N or LI.

I-, Li-, IIi-, class-prefix (sing.) of nouns with plur. prefix *Ma.* See Li.

Iala, Liala, n. (*mala.*) Claw, talon. (Cf. *chala, chalyala.*)

Iamba, Liamba, n. (*mamba.*) Scale (of fish).

Icheche, n. (*ma-ch.*) Fence (of enclosure). (Cf. *chipango.*)

Ifi, adv. Thus, so. (Cf. *ifyo, efyo.*)
Ifina, n. Usu. in pl. i.e. mafina, matter, pus. (Cf. chifina, finya.)

Ifingwa, Ilifingwa, Mafingwa (plur.), n. Anything thrown, rolling, falling, e.g. stones, sticks, earth, rubbish.

Iñwi, n. (plur.) Crime, evil-doing. (Cf. chiwi, -wi.)

Ifukuta, n. (ma-f.) Bag, pocket. (Cf. itumba, fukuta.)

Ifumbi, Ivumbi, n. (ma-fi) Size, dimensions, length, thickness, girth, height. (Cf. mutambo.)

Ifumo, Ivumo, n. (ma-f.) (l) Womb, belly, pregnancy. (Cf. ipafu.)

Ifumu, n. (ma-f.) Spear. (Cf. infumu, ufumu.)

Ifungo, Lifungo, n. (ma-f.) Bag, bundle. (Cf. funga, ifukuta.)

Ifungu, Ivungu, n. (ma-f.) (i) Empty space under bed, stool, &c.; (2) coil, roll, fold (e.g. of snake). (Cf. funga.)

Ifupa, Fupa, n. (ma-f.) Bone.

Ifusu, n. (ma-f.) Wooden mortar for pounding grain, &c. (Cf. munshi, twa, iwende.)

Ifwasa, Ifwaza, n. (ma-f.) Stone used for fire-place, three supporting a cooking-pot. (Cf. ishiko, chifwasa.)

Ifyo, Ifyifyo, adv. Thus, just so, exactly, truly, indeed. (Cf. ifi, efyo.)

Ikala, Kala, v. Be, continue, remain, dwell, stop, sit. Ik. mulandu, hear a dispute, decide a case. Md. -ichele, Ap. kalila, Nt. kalika, e.g. be inhabited, be inhabitable; also Cs. makes it down. Int. kalishya, sit quite on ground.

Ikanga, Kanga, n. (ma-k.) Guinea-fowl.

Ikani, n. (ma-k.) Usually in the plur. makani, talk, news, gossip, conversation, argument. (Cf. liashi.)

Ikata, Efata, v. (1) Hold, seize, catch hold of, grasp; (2) bear (fruit), produce. (Cf. twala, fyala.)

Ikalala, Wilala, n. The Lala country, i.e. of the Lala people. (Cf. mulala, chilala, wilala.)

Ilala, v. Get dark, dusky, gloomy (of twilight). (Cf. mailo, lelo.)

Ilamba, n. (ma-l.) (1) Usually in plur., iron ore, for smelting (cf. luwe); (2) belt (but W.L. commonly use mukwandala); (3) the Lamba country, also Wilamba.

Ilangaluko, n. (ma-l.) Thought, remembrance, care, anxiety. (Cf. langaluka.)

Ilango, (also) Dango, n. (ma-l.) (1) Direction, advice, order; (2) plan, scheme. (Cf. langa, kalango, mulangwe.)

Ilangu, Li, conj. When. (Cf. lisa, lino, ilyo.) Also class-prefix sing. (Cf. i-, li-.)
ILIASHI

ILIASHI, n. (ma-l.) Talk, conversation, gossip, rumour, news. (Cf. makani.)
Ilili, n. See Malili.
Ililo, n. (ma-l.) (1) Usually in plur., mourning for dead, lamentation (cf. lila); (2) something burning, candle, lamp (cf. mulilo).
Ililwa, v. Be employed, be on service, be engaged. (Cf. ililila.)
Ilina, n. (ma-l.) File, rasp.
Ilinda, n. (ma-l.) Stockade, village fence. (Cf. ikowelo.)
Ilina, Lino, Dino, n. (meno). Tooth.
Ilinois, Liso, Diso, n. (menso, meseo). Eye. (Cf. chinso.)
Iliri, n. (maliri). See Malili.
Ililika, v. Send, employ, cause to go (on errand, business). (Cf. ililiwa, and follg.)
Ilombe, n. (ma-l.) Child (male or female). (Cf. nwana.)
Ilowa, Lilowa, n. Soil, earth.
Ilua, n. (ma-l.) Flower, blossom.
Ilundo, n. (ma-l.) Joint, joining, knot (in tree or reed). (Cf. lunda.)
Ilungu, n. (ma-l.) Treeless, grassy depression in forest with a stream through it. (Cf. lusensa.)
Ilyo, adv. Then. (Cf. ili, elyo, ulo, ndulo.)

Im-. Words not found under IM may be looked for under M.
Ima, v. (1) Rise up, get up, stand, be erect (upright, steep); (2) make a start, go off, go away, depart; (3) stand still, stop. Md. -imine, also as a. upright, steep. Ap. imina, iminina, Nt. (and Cs.) iminika, e.g. set up, fix upright, Cs. imiya, imya, e.g. raise up, lift, take up, also imishya, make upright, make go away, send off. (Cf. imaka, imakana.)

IMBUSA

Imaka, v. Build (a hut, house). (Cf. aka.)
Imakana, v. Stand still, stop. (Cf. ima.)
Imba, v. (1) Dig (cf. chimbo); (2) sing. (cf. luimbo).
Imbako, n. (—) Snuff-box. (Cf. intekte.)
Imbala, n. (ma-m.) Bullet. (Cf. chipolo.)
Imbalale, n. (—) Leopard. (Cf. inkense, shilule.)
Imbaliwali, n. (—) Jigger. Also Iwundu.
Imbaso, n. (—) Adze. (Cf. wasa.)
Imbata, n. (ma-m.) Duck.
Imbawala, n. (—) Bushbuck.
Also Chiwawala, Shikiwangwe.
Imbelele, n. (—) Sheep.
Imbelo, n. (—) Light-hole, window. (Cf. chipesi, chipunda.)
Imbeshi, n. (—) Herdsman (of cattle, goats, &c.). (Cf. embela, mwembeshi.)
Imbeto, n. (—) Castor-oil. (Cf. mbono, muwono.)
Imbibi, n. (—) A bad man, rascal, rogue. (Cf. fi.)
Imbili, n. (—) Rumour, news, fame, renown.
Imbilo, n. (sing. lumbilo). Used as adv., running, with speed, quickly, hastily. (Cf. lumbilo.)
Imbishi, n. (—) Zebra. Also Chimbwete.
Imbokoma, n. (—) Tobacco-pipe. (Cf. kawokoma, intuntu.)
Imboni, n. (—) (1) Pupil of eye; (2) eyewitness, evidence, proof. (Cf. wona, (2) not W.L.)
Imbono, n. (—) Castor-oil. (Cf. mbono, muwono.)
Imbote, n. (—) A sweet beer, fermented honey. (Cf. uwalwa.)
Imbuli, n. (—) Young girl (not adult). (Cf. chisungu.)
Imbusa, n. (—) Infant, baby. Also mwana, mbusa. (Cf. ng'o-nkwa.)
Imbushin, n. (—) Goat.
Imbuwu, n. (—) Buffalo. (Also Mbowo, Inyati.)
Imbuya, Mbuya, n. (wa-m.) Grandmother. (Also Mukuku.)
Imbelwa, n. (—) Domestic dog.
Imehelwa, n. (—) Fireplace of smelting-furnace. (Cf. inyumbi.)
Imfinshi, n. (—) Darkness, blackness, gloom. (Cf. fita, -fishi.)
Imfula, n. (—) Rain. (Cf. mainsha, mulochi, loka.)
Imfumu, n. (—) See Infumu, chief.
Imfungaushi, Mfungoshi, n. Cluster of bees. (Cf. chilela.)
Imfuti, n. (—) See Infuti, gun.
Imfwi, n. See Lumfwi, grey hairs.
Imia, n. Obstination, stubbornness, self-will. (Cf. ima.)
Iminda, n. (ma-m.) Rising ground between streams, watershed.
Iminina, Iminika. See Ima.
Imita, v. Be heavy (with child, pregnant). (Cf. ifumo, ipafu.)
Imkopa, n. (—) Wallet (of skin), satchel, pouch. (Cf. inkombwe.)
Impafwa, n. (—) Lung.
Impama, n. (—) Stick, used as ladle or spoon, for stirring. (Cf. luchoncho.)
Impande, n. (—) Shell used as ornament.
Impanga, n. (—) Forest, jungle, bush. (Cf. iyamba, mayamba.)
Impapa, Impapwa, n. (—) Skin, hide. (Cf. chipapa, chisewa.)
Impashi, n. (—) A (kind of) ant. (Cf. meswa.)
Impelo, n. (—) Sable (buck).
Impellemba, n. (—) Sores, skin eruption.
Impembe, n. (—) A small (kind of) bat. (Cf. mulimo.)

Impele, n. (—) Sores, skin eruption.

Impepo, n. (—, and ma-p.) (1) Air (in motion), wind, cold, draught; (2) spirit (disembodied). (Cf. musimu, mupashi, and pepa.)

Impete, n. (—) Ring. (Cf. pela.)

Impiano, n. (—) Inheritance, estate of deceased person. (Cf. piana.)

Impindi, n. (sing. lupindi), Period of time, occasion. Shino mpindi, now, on this occasion.

Impinga, n. (—) A (magic) charm, worn for security, defence. (Cf. insinta, pinda, chipela.)

Impini, n. (—) Adder.

Impoyo, n. (—) Reed-buck.

Impuku, n. (—) Sharp stake for digging holes. (Cf. chisongwelo.)

Impulu, n. (ma-m.) Silly mistake, blunder, folly. (Cf. pusa, pua, and follg.)

Impumfya, n. (—) Foolish pride, conceit, impudence, rudeness, insult. (Cf. impulu.)

Impumi, n. (—) Forehead.

Impundu, n. (ma-m.) Twins of the same sex. Also Mupundu. (Cf. mapasa.)

Impunga, n. (—) Rice (grain and plant).

Impwishi, n. (—) Cow. (Cf. ingombe.)

Imsitu, n. (—) Thicket, underwood, bush.

Imnsunguza, n. (—) Contents of egg (esp. yolk). (Cf. isana.)

Imtoto, n. (—) Colouring-matter (earth, plaster, paint), colour.

Imtulesua, n. Ku mtulesua, (to) sun-rising, east, eastward. (Cf. tula, kasua.)

Imtungu, n. (—) Cattle-disease.

Imuka, v. Come out, be drawn out (of hole). (Cf. imuna.)

Imumba, n. (—) Steep, river bank (of clay, earth). (Cf. chibumba.)

Imuna, v. Open (a hole, aperture, gap), unstop, take out plug. (Cf. shinkula, imuka.)
Imuniko, n. See Muniko.

Ina, v. Be (get) fat, be sleek. Md. -inine, used as a., fat, plump, in good condition.

Inama, v. Bend down, stoop, slope down, bow down. (Cf. inuka, Md. -ineme, Cs. inanishya.)

Inanda, Ing’anda, Nanda, n. (—, and ma-n.) Native hut, cottage, house.

Inchense, n. (—.) Leopard. (Cf. inkense.)

Inchisa, n. Kindness, liberality, pity; also other strong feelings, e.g. anger. (Cf. chifundo, chisa.)

Inchiwa, n. (—) Dove. Also Chiwa.

Inchoncho, n. plur. of luchoncho, q.v.

Inda, n. (—) Louse.

Indala, n. (—) Eye-glass, field-glass. (Cf. wala, ? lit. something shining.)

Indalama, n. (—) Coin, cash, shining.

Indalawa, n. (—) Rust.

Indalila, n. (—) Brass anklet, bracelet. (Cf. wutale.)

Indewelewe, n. (—) Ear ornament.

Indoshi, n. (—) Wizard, witch. (Cf. lowa, muloshi, infwiti.)

Indowo, n. (—) Fish-hook. (Cf. insanta, Iowa?)

Indume, n. (wa-n.) Brother, son (in relation to sister or mother). (Cf. inkashi.)

Induwulula, n. (—) Bird-call made with a piece of horn (museumbe). (Cf. lusangwa.)

Induwulwa, n. (—) Rescuer, preserver, ransomer. (Cf. lwulula.)

-inne, -ne, a. Good (in any sense): (1) pleasing, nice, pretty, fine, sweet; (2) right, true, honest, kind, just; (3) real, genuine, actual; also (4) self, the very one, the particular one, by oneself (itself). (Cf. mwine, wune, wunino.)

Infuti, n. (—) Gun. (Cf. chi-songo.)

Infwa, n. (—) A dead thing. (Cf. fwa, chitumbi.)

Infwi, n. plur. See Lumfwi.

Infwiti, n. (—) Wizard, witch. (Cf. ufwiti, indoshi.)


Ingana, n. (—) Pad (of grass for carrying load on head or shoulder). (Cf. inkata.)

Ing’anda, n. (—, and ma-n.) House. See Inanda.

Ing’anga, n. (—) Doctor, medicine-man. (Cf. mung’anga, shing’angu.)

Ing’ansa, n. (—) Piece of bark cloth. Also Insansa. (Cf. lukwa.)

Ingawa, n. (ma-n.) Debt.

Ing’ondo, n. (—) Bark cloth, (Cf. lukwa.)

Ing’ombe, n. (—) Ox, cow, cattle. (Cf. impwishi, muchende.)

Ing’onkwa, n. (—) See Inkonkwa.

Inguluwe, n. (—) Bush pig.}

Ingomba, n. (—) Barren woman.
Inguni, n. (—) Honey-bird. (Cf. chuni.)

Inguo, Nguo, n. (—) Any material for clothing, bark cloth, cloth, calico. (Cf. insalu.)

Ingwena, n. (—) Crocodile.

Inika, Nika, n. (ma-n., fya-n.) River, stream.

-inji, a. See -ingi.

Injili, Ingili, n. (—) Warthog.

Inkakashi, n. Acidity, sourness, bitter taste.

Inkalamba, n. (—) Messenger, one sent with a summons or invitation. (Cf. ishingoshi.)

Inkalamu, n. (—) Lion. Also Shumbwe. (Cf. shumfwa.)

Inkana, n. (—) Share, portion, part. (Cf. kanya.)

Inkanda, n. (—) Skin, hide, leather, strap, bark. (Cf. impapa, chisewa.)

Inkanga, n. (—) Small-pox. Also Chingwali.

Inkansalo, n. (—) Sweat. Also Chiwe, Matukuta.

Inkashi, n. (wa-n.) Sister, daughter (in relation to brother, father). (Cf. indume.)

Inkashya, n. (—) Unseasoned (tasteless, insipid) food, lack of relish (flavour). (Cf. chantonto.)

Inkasalo, n. (—) Niggardliness, greed, meanness, selfishness. (Cf. utani.)

Inkata, n. (—) Grass pad (for carrying load on head or shoulder). (Cf. ingana.)

Inkense, Inchense, n. Leopard. (Cf. imbalale, shiluwe.)

Inkoka, n. (—) (1) Bunch, knot, protuberance (cf. chikokolwa); (2) cluster of bees (cf. chilela).

Inkole, n. (—) Captive in war, prisoner.

Inkoli, n. (—) Knobbed stick, club. Also Chinkoli, Kankoli.

Inkombalume, n. (wa-n.) Hunter of elephant. (Cf. chiwinda, mupalu.)

Inkombo, n. (—) Dry shell of gourd, calabash. (Cf. chiponda, chinkuli.)

Inkomwe, n. (—) Wallet, bag, satchel, pocket. (Cf. mukopa.)

Inkonde, n. (—) Cry, note, voice (of man, animal, bird. E.L. ishiwe).

Inkondo, n. (—) War, fighting, battle. (Cf. chita, fita.)

Inkone, n. (—) Fist, knuckle. (Cf. chimfunshi.)

Inkonkwa, Ing' onkwa, n. Sucking child. (Cf. konka, onka.)

Inkonshi, n. (—) Hartbeest.

Inkontwe, n. (—) A (kind of) monkey.

Inkope, n. (—) (1) Eyelash. In plur. (1) appearance, look; (2) modesty, shame, discomposure. (Cf. insont.)

Inkosa, n. (—) Physical strength, force, vigour, health, power. (Cf. ifiso, kosa.)

Inkulimba, n. (—) A (kind of) pigeon. (Cf. inkunda.)

Inkulunkulu, adv. Violently, hastily, with a rush.

Inkumbu, n. (—) Consideration, attention, care, compassion; (2) pity, sympathy. (Cf. kumbuka, ichisa.)

Inkunda, n. (—) Pigeon.

Inkunde, n. (—) A (kind of) bean.

Inkuni, n. Firewood. See Lukuni (sing.).

Inkunka, n. (—) Hut, hovel (poles resting on the ground and meeting overhead).

Inkunkila, n. (—) A (kind of) monkey.

Inkwashi, n. (—) A (kind of) hawk.

Inondo, n. (—) Anvil, piece of iron set upright. (Cf. chifulo.)
Inongo, n. (—) Earthen vessel, for water and cooking, &c. (For other vessels, cf. *chipiko*, *chilalo*, *chisimปปilo*, *chikarango*, *imbia*, *chipiko*, *lulilo*, *munkombe*, *mutondo*, *mwiipika*.)

Insaka, n. (—) Open shed (circular roof, no walls), used as common resort for talking, hearing cases, &c. (Cf. *chitenje*.)

Insako, n. (—) A (kind of) basket. (Cf. *chipe*.)

Insala, n. (—) Hunger, famine, scarcity of food.

Insalu, n. (—) Any woven material, calico, cloth, clothes. (Cf. *ingwo*, *chisansa*.)

Insamba, n. (—) Otter. (Cf. *samba*.)

Insambo, n. (—) Brass wire.

Insamu, n. (—) Old (torn, worn out) clothes, rags, tatters.

Insanguni, n. (—) A water-snake.

Insansa, n. (—) Bark cloth. (Cf. *chisansa*, *lukwa*.)

Insanta, n. (—) Fish-hook. (Cf. *indowo*.)

Insase, n. (—) Rays of light, dazzling light, glitter, radiance.

Insawi, Isawi, n. (—) Fish (of any kind).

Insakole, n. (—) A (magic) charm, worn for security. (Cf. *impinga*.)

Insele, n. (—) Used of any forcible, pointed, telling utterance, or expression, e.g. argument, reproof, retort, remonstrance, sarcasm, &c. Also *Isale*.

Inseloo, n. (—) A snake (of any kind).

Insofu, n. (—) Elephant, ivory, tusk (as article of trade). Elephants are also called, *michila kawili*, *mafimbwa nguo*, (big males) *inkungulu*, *imgole*, (young male) *chiluwa wapatulu*, (female) *nina njovu*, (tuskless) *mungwa*.

Inseul, n. (—) Fowl.
Insumbu, n. (—, and ma-s.) Island.

Insuntwe, n. (—) Hyena. (Cf. chimbolo.)

Insununu, n. (—) A (kind of) bamboo. (Cf. inteke.)

Inswindi, n. (—) A man who has no children (impotent). (Cf. ingumba.)

Intafu, n. (—) Ball of indiarubber. *Anta ntafu,* play at ball (throwing and catching). (Cf. mupila.)

Intalangwa, n. Game with arrows and pumpkins.

Intanda, n. (—) Star. (Cf. kawangawanga, katandala.)

Intandwe, n. Girdle, waistband. (Cf. mukwandala.)

Intele, n. (—) A (kind of) bamboo. (Cf. insununu.)

Intenda, n. (—) Sickness, disease. (Cf. tenda, ulwele.)

Intengulushya, n. Kanwe intengulushya, the little finger. (Cf. munwe.)

Intinina, n. (—) Bead necklace.

Intiwiri, n. (—) Breast, chest. Also Katiwi. (Cf. chifuwa.)

Intomba, n. (—) Small-pox. (Cf. inkanga, chingwali.)

Intulo, n. (—) First appearing, origin, source, rise, beginning. (Cf. tula.)

Intundu, n. (—) Line, row, of women only. (Cf. mulongo.)

Intuntu, n. (—) Bowl of pipe. (Cf. imbokoma.)

Inuka, v. Rise up (from bending, stooping), straighten oneself. (Cf. inama, inuna.)

Inumba, Numa, n. (—) Back of body (cf. musane); (2) back part, rear, backward direction. Also adv., back, behind. *Kufut-e-numa,* to walk backwards. *Londa numa,* follow behind. (Cf. kunuma, panuma.)

Inuna, v. Lift up, raise up. Md. -impile. (Cf. inuka, nyamuna.)

Inungi, Inyunji, n. (—) Porcupine.

Inya, adv. Yes, it is so, very well.

Also *Ina.*

Inyambwe, n. (—) A mode of swimming, hand over hand.

Inyanga, n. (ma-n.) Tusk of elephant. Also *Munyanga.*

Inyangu, n. See Lwinyangu.

Inyati, n. (—) Buffalo. Also *Imbwo, Imbulu.*

Inyenda, n. (—) Native needle. (Cf. kanyenda, shingano.)


Inyumbu, n. (—) Gnu.

Ipa, v. See Wipa.

Ipafu, n. (ma-p.) Belly, womb, pregnancy. *N-e-pafu,* pregnant. (Cf. ifumo, imita, kapafu, lupafu.)

Ipala, n. (ma-p.) Baldness, bald head.

Ipanga, n. (ma-p.) House of chief. Also *Mwipanga* (i.e. mu ipanga).

Ippapiko, Ippapatiko, Ippamako, n. (ma.) Wing. (Cf. ipiko, ipindo.)


Lipaya, commit suicide.

Ipewa, n. (—) Roan (buck).

-i, a. Short, low, shallow. *Pept* (pa i), near, close, nearly. (Cf. fumpa, muwipi, and follg.)

Ipifya, v. Make short, shorten. (Cf. -ipi.)

Ipula, v. Take out (of cooking-pot). (Md. -ipwile.)

Ipunde, n. (ma-p.) Curse, oath. (Cf. lapa.)

Ipushya, v. Question, inquire of, ask. Cs. and Int. ipushishya, question closely. (Cf. fumba.)


-isa, a. Which? (Cf. lisa, kwisa.)
Isako, n. (ma-s.) Feather, fur (animal), hair, wool. (Cf. mushishi, ingala.)

Isala, v. Shut, close (entrance, door). Md. -isele. (Cf. isula.)

Isamba, n. (ma-s.) Lower part, foot, bottom (of tree, hill. W.L.).

Isamiko, n. (ma-s.) Ornament, decoration, fittings, furniture. (Cf. sama.)

Isampi, n. (ma-s.) Branch (of tree), bough.

Isana, Lisana, n. (ma-s.) Egg.

Isanshi, n. (ma-s.) Child's toy-house.

Isawi, n. (ma-s.) A large fish. (Cf. insawi.)

Isati, n. (ma-s.) Stalk (of maize, millet, sorghum). (Cf. ikoka.)

Isauko, n. (ma-s.) Hardship, suffering, misery. (Cf. sawa.)

Ise, n. (ma-s.) Hoe. (Cf. luse.)

Iseko, n. (ma-s.) Laughter, joke. (Cf. seka.)

Isele, n. (ma-s.) See Insele.

Isembe, n. (Large) axe. (Cf. katemo.)

Ishi, v. (1) Know, be acquainted with, have in mind; (2) know how, understand, be able. Md. -ishile. Cs. and Int. ishishya, ishya, e.g. remind, remember, know well. (Cf. ishiwa, ishiwila, ulishi.)

Ishiku, Ulishi, one (who) knows, a clever (expert, well-informed) person.

Ishiko, n. (ma-s.) Cooking-place, kitchen. Peshiko (pa ishiko), cooking-place. (Cf. shika.)

Ishililo, n. (ma-s.) Ending, end. (Cf. shila, mushilo.)

Ishilu, n. (ma-s.) A madman. (Cf. shila, ushilo, junta.)

Ishilya, n. (ma-s.) Side (of river, i.e. one of two sides, and usually) farther side, other side, i.e. p-e-shilya. Lino ishilya, this side. (Cf. luwali, itala.)

Ishimba, n. (ma-s.) Foot of elephant, hippopotamus, or rhinoceros.

Ishina, n. (ma-s.) (1) Name; (2) root (of tree, above ground). (Cf. mushyu.)

Ishingoshi, Ishingaushi, n. (ma-s.) Messenger, one sent about on errands. (Cf. shinga, inka-lamba.)

Ishiwa, n. (ma-s.) Pool in river, broad sheet of water. (Cf. chishiwa.)

Ishiwa, v. (1) Know, know of, be acquainted with, understand; (2) know how, be able (to). Ap. -ila, Cs. -ishya. (Cf. ishi and follg.)

Ishiwi, n. Sound, utterance, voice, cry (of any kind). (Not W.L. Cf. ishi.)

Ishiwiha, v. Be accustomed to, familiar with, used to, tamed, domesticated. (Cf. ishiwa.)

Ishiwo, Ishiwishyo, n. (ma-s.) Sign, mark, token, indication, information, advice, hint, warning, direction, order. (Cf. ishi, ishiwa.)

Ishyala, n. (ma-s.) Rubbish heap. Usually in plur., leavings, remains, scraps, rubbish. (Cf. shyala, shia.)

Ishyamo, n. (ma-s.) Disaster, failure, ill-luck, misfortune, accident, loss in trade. (Cf. shyama and follg.)

Ishyuko, n. (ma-s.) Advantage, success, good luck, gain, prosperity. (Cf. shyuka.)

Isonde, n. Outside. Kwisonde, pesonde, outside, inside out, upside down. (Cf. insengwe, panse.)

Isonga, n. (ma-s.) Sharp point, tip (of tool, weapon, &c). (Cf. songa.)

Isono, Isunu, n. (ma-s.) A helping of food, mouthful, bite, morsel taken in the fingers. (Cf. suna, tanta, kusa, mukusu.)

Isula (sometimes iula), v. (1) Be full, be filled up (of a river), be in flood; (2) open (door, box, &c). Md. -isule, Cs. isushya, isulishya, Ap. isuila. (Cf. (1) fula, kula, (2) isala.)

Isunu, n. See Isono.
Ita, v. Call, summon, invite. (Cf. itawa.)

Itako, n. (ma-t.) Buttock, haunch, ham.

Itala, n. (ma-t.) Side, (of position) far side, other side. Adv., kwitala, petala. (Cf. ishilya, uluwali.)

Itawa, n. (ma-t.) Indian corn, maize.

Itawa, v. Answer a call, respond, reply. (Cf. ita.)

Itenga, n. (ma-l.) River-pool. (Cf. chishiwa.)

Itete, n. (ma-t.) A (kind of) reed. (Cf. itowo.)

Itipapa, n. Usually in plur. matipapa, mud.

Itongwe, n. (wa-t.) Tobacco (plant and leaf). (Cf. fivaka, kansiha.)

Itowo, n. (ma-t.) (1) Cheek (cf. lutowo; (2) a (kind of) reed (cf. itete).

Itogi, n. (ma-t.) Ash (of fire), ashes. (Cf. mulala.)

Itufi, n. (ma-t.) Dung, excrement. (Cf. chitufi.)

Ituka, n. (ma-t.) Abuse, bad language, insult. Usually in plur. (Cf. matushi, tuka.)

Ikwinda, n. (ma-w.) Wooden mortar for pounding grain, &c. (Cf. ifusu.)

Iwai, n. Usually in plur., Mayiwa, meeting-place of rivers, paths, &c.

Iwo, pron. person. They, them.

Iwana, n. Usually in plur., Mawo, amawo, millet.

Iwondo, n. (ma-w.) Foot (of animals), hoof. (Cf. lukasa, ishimba.)

Iwuchishya, Iwukishya, v. Remind. (Cf. wushishya, Cs. of wula, wushya, li-wushishya.)

Iwula, n. (ma-). Leaf.

Iwulala, n. (ma-w.) House of chief's first wife. Also Mwiwulu (i.e. mu-iwulu.)

Iwumba, n. (ma-w.) (1) Clay, used for pottery, plaster; (2) group, crowd, throng, company, herd, flock. (Cf. chibwamba, imumba.)

Iwundu, n. (ma-w.) Jigger. Also Mbaliwali.

Iyamba, n. Usually in plur., Mayamba, forest, jungle, bush. (Cf. impanga.)

Iye, Ye, pron. person. He, she.

Iyoo, adv. No, not so, by no means. (Other negatives are: cha, mya, pya, tau, ka-ka, ko-ko, mo-mo, pa-pa, wa-wa.)

Ka-. Class-prefix of nouns, often also Aka-, and often used with a diminutive sense before other class-prefixes.

Kache, n. (tuche). A very small thing, a little bit, morsel, atom, (Cf. -che.)
Kacheche, n. (tu-ch.) Little child. (Cf. kana, imbusa.)

Kachekulu, n. (tu-ch.) A very old man or woman.

Kachete, n. (tu-ch.) (1) Boy slave of chief (cf. muchete); (2) a (kind of) monkey.

Kachiti, n. (tu-fi) (1) A small tree, shrub, bush; (2) small pole, stick, switch. (Cf. kati, chiti, muti, busoko.)

Kafi, n. (itta-k.)

Kafu, n. (tufu). Atom. (Cf. chifu.)

-Kafu, a. Poor, destitute. (Cf. kawa, sauka.)

Kafungo, n. (tu-fu) Stink. (Cf. fuka.)

Kake, v. Tie, fasten, bind. Ap. kakila, e.g. tied up, kakilila, tie all round; Cs. and Int. kashya, tie tight, make fast; Rp. kikana, e.g. be in a tangle; Rv. kikula, untie.

Ka-ka, int. of denial, contempt, or rejection. No, not a bit, rubbish! (Cf. iyoo.)

Kakokolwa, n. (tu-k.) Shoot, bud, sprout. (Cf. musonga.)

Kakoli, n. (tu-k.) Rafter-pole, one of those first placed and secured in position to carry roof. (Cf. lusonta, mupanda.)

Kakula, n. Rv. of kaka (which see), untie, unloose.

Kakumo, n. (tu-k.) Sharp end, point, edge. (Cf. mulomo, isonga.)

Kalambe-lombe, n. (tu-l.) A dandy, one who makes a display of finery or appearance. (Cf. ulombe-lombe.)

Kalo, n. (wa-k.) Rabbit.

Kalume, n. (wa-k.) Male slave. (Cf. musha.)

Kambeleka, n. (tu-m.) Light-hole, window. (Cf. mbelo.)

Kamba, Kambaa, n. Kamba nkokoto, kambala (tu-m.), dry, hard remainder of food, put away overnight. (Cf. chimbala.)

Kambatana, v. Embrace, clasp each other, stick (hold) together. (Cf. kumbata, ambakana.)

Kambila, Lambila, v. See Lamba.
Kambula, v. Stir about (in cooking porridge). (Cf. naya, wanya, kumbula.)

Kambwiri, n. (tu-m.) Hoe (with short blade). (Cf. iye.)

Kamfwa, n. Mist, haze. (Cf. fwe, fufuta, chikunku.)

Kamimba, n. (tu-m.) Spirit-house (like a small hut).

Kamini, n. (tu-m.) A biting insect (also kapilili).

Kamo, adv. One time, once. Following a negative, not once, never. Kamokamo, occasionally, not often, seldom, sometimes. -a kamo, single, not repeated. (Cf. mo-)

Kamo, n. (tumo). Razor. (Cf. weya.)

Kamona, n. (tu-m.) Nostril. (Cf. mona.)

Kampelelwa, n. A swinging game.

Kampesi, n. (tu-m.) Lightning. (Cf. lesa.)

Kamuna, v. Take up (out) with fingers, take up.

Kamusenga, n. (tu-mis.) A particle of sand (single grain). (Cf. musenga.)

Kamushiki, n. Diving (in play), ducking under water. (Cf. wila.)

Kamwali, n. (twali). Grown up (adult girl). (Cf. chisungu.)


Kana, n. (twana). Small child. See Mwana.


Kanda, v. Knead with fingers or knuckles, shampoo. (Cf. follg.)

Kandaula, Kandola, v. Knead. (Cf. kandulula.)

Kandelula, v. Break up by kneading. (Cf. kandaula.)

Kane, adv. See Kani.

Kanga, v. (1) Cause a shock, amaze, surprise, puzzle, perturb, confound; (2) thwart, oppose, baffie, defeat, be too much for. Md. -kangile, Ps. k'angwa, Ap. k'angila, -ilila, Cs. -shya, Ps. -ishwa, Rp. k'angana, e.g. form a difficulty, be hard to deal with.

Kani, Kane, adv. (1) Perhaps, possibly, probably, I daresay, I don't know; (2) if; (3) or again, or else, or perhaps, or. Kani . . . kani, either . . . or. (Cf. kaya, kashi, lino, sombi, ckipale.)

Kanika, v. Be in doubt (perplexed, anxious), waver, hesitate, be at a loss.

Kanika, n. (tu-n.). Stream, brook. (Cf. inika.)

Kanike, n. (tw-an.). Small child. (Cf. mwani, kana.)

Kankaka, n. Furious storm, hurricane, whirlwind.

Kankamala, v. Frown, look surly (as if baffled, disappointed, insulted).

Kankamuka, v. Show surprise (fear, anger), be excited, tremble.

Kankata, v. Cut down, chop down. (Cf. follg.)

Kankaula, Kankamaula, v. Cut down on all sides, make a clearing in forest. (Cf. temaula.)

Kanongola, n. (wa-k.). Leader, guide.

Kansha, v. Cs. of kana. Also Kanishya, Kanya, scold, rebuke, threaten. (Cf. kana.)

Kanshai, n. (wa-k.). Tobacco. (Cf. f'waka.)

Kanshi, adv. Perhaps, probably, no doubt. (Cf. kaya, kani.)

Kanto, n. (tuntu). Shade, shadow. (Cf. chinsingwa, chiletu, chinto.)

Kantu, n. (tuntu). (1) A small thing (object, article); (2) for kamuntu, a little man. (Cf. chintu, muntu.)
Kantu, adv. Especially, particularly, very. (Cf. kuntu.)

Kanwa, n. (tunwa). (1) Mouth (or anything similar), orifice; (2) quarrelsomeness, abusive language, bragging. (Cf. nwa.)

Kanwe, n. (tunwe). Little finger. (Cf. munwe, intengulushya.)

Kanya, v. (1) Cs. of kana, oppose, contradict, refuse; (2) divide in portions, allot, distribute, share. (Cf. inkana, awa.)

Kanyambi, n. (tu-n.) Special drinking-vessel of chief. (Cf. munyaambi.)

Kanyense, n. (wa-k.) A (kind of) bean.

Kanyenyeni, n. (tu-n.) A (kind of) ant.

Kapafu, n. (tu-p.) Belly, womb, pregnancy. (Cf. ipafu, lupafu, ifumo.)

Kapapulwa, n. (tu-p.) Hurricane. (Cf. kankunku.)

Kapapwa, n. (tu-p.) Outer bark, shell, envelope. (Cf. impapapu.)

Kapingo, n. (tu-p.) Cross-piece, cross-pole (strut, thwart, rung of ladder). (Cf. pinga, impinga.)

Kapingwee, n. (tu-p.) Hut or shelter raised on a platform for watching crops. Also Lupingwe. (Cf. chiterwa, chilindo.)

Kapokolo, n. (tu-s.) Noise, hubbub, uproar. (Cf. chiwawa.)

Kapokoso, n. (tu-s.) Ankle, wrist.

Kapoko, n. (tu-p.) Pouch, purse.

Kapokoso, n. (tu-s.) Ankle, wrist.

Kapondo, n. (tu-p.) Murderer, outlaw, brigand.

Kaputa, n. (wa-k.) See Chiputa.

Kaputi, n. (tu-k.) Double length of cloth (calico), four yards. (Cf. lupande.)

Kasako, n. (tu-s.) Small stick. (Cf. musako, lusako.)

Kasango, n. (tu-s.) (1) A grass yielding salt; (2) a reed holder for smoking tobacco.

Kasa, n. (tu-s.) Chief's spare house, not lived in, used for sitting and talking in. (Cf. ipanga.)

Kasawo, n. (tu-s.) A fishing net. (Cf. kombe.)

Kasele, n. (tu-s.) A small (kind of) basket. (Cf. chipe.)

Kasenga, n. (tu-s.) Small horn. (Cf. lusengo.)

Kasemba, n. (tu-s.) A small yellow bean or pea. (Cf. inshawa.)

Kashi, n. (tushi). Small village, hamlet. (Cf. mushi.)


Kashinga, n. (tu-s.) (1) Stump of tree; (2) a broken-off part, e.g. stump of arm or leg, a disablement, infirmity; (3) a niggardly, close-fisted, selfish person. (Cf. chishinga.)

Kashinge, Kashinje, n. (tu-s.) Small (kind of) ant-hill. (Cf. chifwasa, chulu.)

Kashishilo, n. (tu-s.) Heel.

Kasokoso, n. (tu-s.) Noise, hubbub, uproar. (Cf. chiwawa.)

Kasua, n. (tusua). Sun, sunlight, day, daytime, daylight, time of day. Kasua kali shani, what time is it? Kasua kesa, which day? (Cf. lusua inshiku.)


Katala, v. Be tired (weary, exhausted, bored). Md. -katele, Cs. kashishya, kateshya, kasheya, tire, annoy, harass, bore, worry. Also Int. katashishya.

Katandala, n. (tu-t.) Star. (Cf. intanda.)

Katemo, n. (tu-t.) Axe. (Cf. isembe, tema.)
Katende, n. (tu-t.) A bit of dry grass, a dry stalk.

Katete, n. A strong, bitter (kind of) beer. (Cf. uwalwa, fisunga.)

Kati, n. (1) Middle, centre, inside. Usually with prep. kukiati ka, mykati ka, inside, among, between; (2) small tree. (Cf. muti.)

Katiwi, n. (tu-t.) Breast, chest. (Cf. chirwa, intiwi.)

Katuolo, n. (ku-t.) Short sleep, nap. (Cf. tulo, shifula.)

Kawalwa, n. (tu-w.) Small drink (draught, allowance) of beer. (Cf. uwalwa, chiwalwa.)

Kawanga-wanga, n. (tu-w.) Star. (Cf. intandwa.)

Kawulo, Kawula, v. Lap with the tongue, drink with the hand.

Kawo-w-oto, n. (tu-w.) Ankle-joint, projecting bone of ankle.

Kawungo, n. Place in which chief or notable ancestor died and was buried, a grave. (Cf. chi-pembwe.)

Kewo, n. (vodevo). Word, expression. (Cf. ewa, chewo.)

Kingika, v. Partly close (door, passage, &c.). Also Chinjika.


Koko, Koku, adv. negat. No, not so. (Cf. yoo.)

Kolwe, n. (wa-k.) Baboon.


Komba, v. Scrape out, clean out, e.g. contents of a vessel.

Kombe, n. (wa-k.) Fishing-net; also small net, spider's web, &c., and then. plur. tombe. (Cf. kasavbe.)

Kombolwe, n. (wa-k.) Cock. (Cf. lambala.)

Komeka, v. Threaten, menace, frighten.

Komekela, v. Fasten together, join, sew.

Komena, v. Sow, plant (in separate holes). (Cf. swala, mins.)

Komonona, v. Break off (maize
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Konaika, v. Be broken off, snapped off, gathered. (Cf. konona, konoa, and follg.)

Konda, v. Please, satisfy, content, suit. Md. -kondele, Ap. kondela, Cs. kondeshya, Ps. kondwa, be pleased (with), be fond (of), like, be satisfied. Md. -kondelwe; and as a., beloved, dear. (Cf. temwa.)

Kondoloka, v. Look about, look here and there, peer about. (Cf. chenchenta.)

Konekelwa, v. Be bereaved, deserted, without parents. (Cf. shiwa.)

Kongola, v. (1) Borrow, get an advance; (2) give security for. (Cf. apula.)

Kongolo, n. -Rainbow. Also Chishimu.

Koni, n. (tuni). (Any) small bird. (Cf. chunti.)

Konka, v. (1) Follow, go behind, keep the direction of, accompany, be guided by. Md. -konkele, Ap. konkana (cf. londa); (2) suck (the breast). Also Onka.

Konkola, v. Lop away, chop off. (Cf. hungula, hankaula.)

Konkoleka, v. Walk with a stick (as an old man).

Konoa, Konona, v. Break off, snap off, gather (maize cobs). (Cf. komonona, konaika.)


Kopola, v. Cut across, cut through (by drawing knife, &c., across). (Cf. sesa.)

Kosha, v. (1) Be well (strong in health, vigorous); (2) have strength (for), be able (to); (3) be firm (brave, determined, capable). (Cf. inkosa, ifiso.)

Kosaula, Kosola, v. Break in two, snap off. (Cf. kotola, putula.)

Koshya, v. Cause to burn, kindle (fire).

Kosoka, v. (1) Cough (cf. kola); (2) break off, break in two.

Kosola, v. See Kosaula, Kotola.

Koswe, n. (wa-k.) House-rat.

Kota, v. Become (get) old.

Kotola, v. Break off, snap off. (Cf. kosola, putula.)

Kowa, v. Propel (a canoe). (Cf. ikowa.)

Koweka, v. Hang, hang up (on wall, round the neck, on arm). (Cf. follg.)

Kowela, v. Unhang, take down (off, of something hanging). (Cf. koweka.)

Kuwolola, v. Unravel, disentangle, undo.

Ku, prep. of comprehensive meaning, defining place, time or circumstances generally, e.g. at, to, from, in, with, by. Used with nouns to form many adverbial expressions. (Cf. mu, pa, kuli.)

Ku, interrog. Where? (Cf. kwisa, kulipi.)

Kucha, Ukucha, n. Dawn. (Infin. of cha.)

Kuchipiko, adv. To the left (left hand), on the left hand. (Cf. kululyo, kulwine.)

Kuka, v. Move house, migrate, change place of abode. Md. -kuile. (Cf. sela.)

Ku-ku, adv. of negation. No, not so. (Cf. iyoo, ko-ko, ka-ka.)

Kukula, v. Give a kick (cuff, blow) to.

Kula, v. (1) Grow, increase, get big (bigger, more), become adult, grow old. Md. -kulile, Cs. kushya, make more, add to, increase; (2) draw, drag, pull (cf. koka); (3) cultivate, dig, hoe (cf. lima).

Kulauka, v. Be broken, knocked about, smashed.

Kuli, used as (1) prep. like ku, esp. of persons, to, from, with; (2)
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conj. of comparison, than; (3) a demonstrative, e.g. kuli kalulu, the rabbit, indicating the subject of the verb. (Cf. li, pali, multi.)

Kulika, v. (1) Kill by hanging; (2) lead by the hand (as a blind man).

Kulinje, idiomatic phrase of address to an audience: All here present. (Literally, kuli, there is; ndye, an emphatic form of pers. pronoun plur., i.e. you there.)

Kulipi, interrog. Where? (Cf. kwisa.)

Kulu, ukulu, n. (molu, i.e. maulu). Leg. (Cf. mvwendo.)
-kulu, a. (1) Big, large, great; (2) important, powerful, famous, influential; (3) grown-up, adult; (4) old, elder (relation), aged. (Cf. kula.)

Kuluine, adv. Same as kululyo. (Cf. -ine, -ne.)

Kulkila, v. Fall into a hole. (Cf. fulukila.)

Kululuka, v. Be wretched, miserable, destitute. (Cf. sauka, kawa, tumana.)

Kululyo, adv. In (on, to) the right hand (direction), on the right. (Cf. lya, luine, kuchipiko.)

Kulumishya, v. Cause to hurry, hasten, act as overseer (to), get work done promptly.

Kulya, adv. There, then. (Cf. -fya.)

Kuma, v. (1) Come near, approach, nearly touch, amount to, be almost; (2) kumantufo, collect (make balls of) india-rubber. Rp. kumana (which see).

Kumacha, n. Dawn, at dawn. (Cf. cha, luchelo.)

Kumana, Rp. of kuma. (1) Come together, meet, assemble, collect, form a meeting; (2) form a whole, constitute, form, make up; (3) be equal, correspond, match, be similar, resemble, be like; (4) amount to, be enough, go round, fill up. Cs. kumanaya, distribute to all, give all round, share equally.

Kumba, v. Brew (native beer). (Cf. uwalwa.)

Kumbata, v. Embrace, clasp, cling to, stick to. Likumbata, curl oneself up. (Cf. ambakana, lambatila.)

Kumbi, adv. Elsewhere, in another direction (way). (Cf. -mbi.)

Kumboshi, adv. To the west, westwards. (Cf. Momboshi, name of a stream lying west of the Lala country.)

Kumbuka, v. Think of, have in mind, consider, call in mind, remember, take note of, acknowledge. Cs. kumbushya, e.g. remind. (Cf. inkumba, lunguluka.)

Kumbula, v. Shake up, stir up, splash about.


Kumbwani, n. East coast, to the coast, East. (Not W.L.)

Kumfwa, adv. So, then, next (in narrative). (Cf. umfwa, ekuti, lomba, kawili.)

Kumtulesua, adv. To the East. (Cf. intulesua.)

Kumulu, adv. Up-stream, up (a river). (Cf. mutu, kwulu, kunselelo, kunyanshi.)


Kuni, n. See Lukuni, Inkuni.

Kunka, v. (1) Cause to burn, light (a fire), kindle (cf. koshya, ashya); (2) bubble up; (3) hammer (metal). (Cf. fula.)

Kunkula, v. (1) Act as in stalking game, stoop down, avoid being seen; (2) knock, hammer. (Cf. konkola.)

Kunkulushya, v. Set in violent motion, set rolling. (Cf. inkulu-nkulu.)

Kunkunta, v. Knock, strike, beat, thump, hammer (wood). (Cf. kunta, kunkula.)

Kuno, adv. Here, now, there, then, presently. (Cf. -no, pano.)
Kunse, adv. Outside. (Cf. more common kwisonde.)
Kunselelo, adv. Down-stream. (Cf. kumulu, kanyanshi.)
Kunshi, adv. Down. See Panshi.
Kunta, v. (1) Shake out, shake about; (2) tap, rap, knock gently. (Cf. kunkunta.)
Kuntanje, Kuntanjile, Kuntanshi, adv. Forward, on, in front, before. (Cf. tangila.)
Kuntu, adv. Only, just, just so, excepting.
Kunuma, adv. After, behind, back. (Cf. inuma, panuma.)
Kununa, v. Commit adultery. (Cf. chenda, pombola)
Kunyanshi, adv. Downwards, down-stream. (Cf. kunselelo.)
Kusa, v. (1) Munch, chew (cf. mukusu); (2) rub smooth, file, polish.
Kushya, v. Cs. of kula, make more, add to, increase.
Kusula, v. Pound (sorghum). (Cf. iwa, lupula.)
Kuta, v. Have enough, be satisfied, be content. Cs. and Int. kutishya.
Kutala, Kutaula, v. (1) Eat food plain (without relish or seasoning, cf. inkashya); (2) rub, smear, anoint (one's body, oneself) (cf. sua, nanika).
Kutali, adv. Far, far off, distant. As n., distance, a long way. (Cf. tali.)
Kutanhile, Kutanje, adv. Before, in front, forward. (Cf. tanga, kuntange.)
Kuti, conj. That, so that, in order that. (Cf. ti, ati.)
Kutika, v. Be silent, keep quiet, be on the alert, listen.
Kutwi, n. (matwi). Ear (of body). (Cf. mutwi, chitwi.)
Kuwa, v. Scream, cry, bawl. (Cf. lila, ama.)
Kuwati, conj. As, as if, as though. (Cf. -ti, kuti.)
Kuwoko, Ukuwoko, n. (ma-woiko). Arm (of body).
flatter, praise. Usually in Ap. lambila, lambilila. (Cf. kambila, lambula, lumba.)

Lambatila, v. Stick to, be sticky. (Cf. kumbatila.)

Lambula, v. Pay wages. (Cf. chilambu, lamba.)

Lamuka, v. Open the eyes, wake up. (Cf. wuka, shiwuka.)

Lamuna, v. Take in the hand, receive.

Landamika, v. Set in line, put in row. (Cf. longa, mulongo.)

Langa, v. (1) Show, point out: (2) arrange, direct, manage, command, instruct; (3) punish, correct. Ap. -ila, Cs. -ishya. (Cf. ilango, kolango, mulangwe.)

Langaluka, v. (1) Think, be thoughtful, have in mind, remember, expect, wish, believe (cf. lasa, kumbuka); (2) look thoughtful, be sad (melancholy, anxious, perplexed). (Cf. tumana.)

Langaula, v. Look about, peer about. (Cf. chenchenta.)

Lapa, v. Swear, take an oath. Cs. lapishya, e.g. cause to swear, put on oath; Ap. lapila. (Cf. ipunde, malape.)


Lasa, v. (1) Wound, damage, hurt; (2) give pain, be painful, ache, hurt; (3) think, reflect, be perplexed (anxious, thoughtful); (4) go in the direction of, lead towards; (5) place on the fire, cook. Ap. lasila, Rp. lasana, e.g. fight. Lasanya, be thoughtful, puzzled, at a loss. (Cf. langaluka.)

Laukila, v. Find (a thing lost, unexpectedly), light upon after search. (Cf. fwaya, sanga.)

Lawila, v. Speak, talk, say. Md. -lawile, Ap. lawilila, e.g. mulandu, (1) bring to trial, charge, accuse; (2) decide (settle, judge) a case. (Cf. eda, and E.L. sosa.)

Lawula, v. (1) Untie, release, take out of a trap; (2) taste (food).

Laya, v. Bid good-bye to, send off, let go, part with, let depart. Cs. layisha, send away, dispatch (cf. tuma). Rp. layana, bid good-bye to each other, take leave.

Leka, v. (1) Let, allow, permit, give leave; (2) let alone, leave, leave off, stop (doing), abandon, desert, part from. Ap. lekela, lekelela, e.g. let off, acquit, pardon, remit. Cs. Int. lekeshya, leshya, cause to leave off, e.g. forbid, prevent, stop. Lileshya, refrain from, abstain. Rp. lekana, e.g. part company, diverge, be different, go different ways, be contrary (contradictory). Cs. lekanya, put apart, part, separate.

Lela, v. (1) Nurse (a child), rear, bring up; (2) form a cluster or swarm (as bees). (Cf. chi lela.)

Lelo, n. and adv. This day, today, the present time, now. (Cf. ila, mailo.)

Lema, v. Be heavy, feel heavy, be weary (tired, exhausted). Ap. lemela, Cs. lemene. (Cf. fina, katala, waka.)

Lemba, v. Make marks (signs, figures): (1) carve, cut, tattoo; (2) draw, write, sketch; (3) make a sign (with head, hand, eye), beckon, give a hint. (Cf. nembo.)

Lemya, v. Honour, show respect (to), be civil (courteous, polite). (Cf. chimba, uleme.)

Lenga, v. Make, produce, manufacture, cause, create. Also of feelings, e.g. lenga mwenso, feel fear. (Cf. chita, panga, umba, wala.)

Lengelela, v. Peep, peer about, pry, spy. (Cf. chenchenta.)

Lenguula, v. Slander, accuse falsely, use angry (abusive, violent) language to. (Cf. wepa.)

Lesa, n. (wa-) God, thunder, providence, chance, accident. Lesa infumu, paramount chief, absolute ruler.
Leshya, v. Cs. of *leka* (which see).


Leya, v. Avoid a blow, get out of the way. (Cf. *chichila*.)

Li-, also *i-, ili-, di-. Class-prefix of nouns (sing.) here given under *I*, with plural *Ma-*. Also (1) reflexive particle, self, selves, with verbs, e.g. *lipama*, strike oneself; (2) of time, times, e.g. *limo*, one time; *likumi*, ten times; *lisa*, which time? when?

Li, v. (defective) Be. (Cf. *wa, ikala, ni*.)


Liala, Ilyala, Liamba, n. See *Ila, Iamba*.

Lila, v. (1) Sound, give a sound, make a noise; (2) cry, shout, scream, exclaim; (3) cry, shed tears, mourn, lament. Cs. *lishya*, e.g. play on an instrument, beat a drum. *Lishya ulupi* (*mapi*), clap the hands. *Lishya infuti*, fire a gun. *Lishya munshu*, whistle. (Cf. *ili*.)


Lima, v. Cultivate, dig, hoe. (Cf. *mulimo, mulimi, kula*.)

Limba, v. (1) Be strong (firm, energetic, hard-working, brave), make an effort, apply strength; (2) plant (seed). (Cf. *kosa*.)

Limbi, adv. At another time, on a different occasion. (Cf. *-mbi*.)

Limeka, v. Show pride, show off, swagger, brag. See *Meka*, and Li-reflexive.

Linga, adv. How many times, how often. (Cf. *-nga*.)

Linga, v. (1) Be like, be equal, match, suit, fit; (2) do like, copy, imitate. Rp. *lingana*, be alike; Cs. *linganyara*, match, compare. (Cf. *mulingo, palana*.)

Lingula, v. Marry. (Cf. *upa, kwuta*.)

Lino, ilino, n. (*meno, i. e. ma-ino*). Tooth.

Lino, adv. Perhaps, possibly, it may be so. (Cf. *-no, kani*.)

Linso, Liso, Diso, n. (*menso, i. e. ma-inso, meso*). Eye. (Cf. *chinso, ishiso*.)


Lisiga, Lithwa, interr. When? (Cf. *-isa, kwisa*.)

Lishya, v. Cs. of (1) *lila*, (2) *lia, lya*.

Liwili, n. A second time, again. (Cf. *-wili, kawili*.)

Liwukishya, Liwuoshishya, v. Remind oneself, recall to mind, remember, recollect. (Cf. *iwichisha*.)

Loka, v. (1) Rain, fall as rain; (2) leak, drip, let rain through. Ps. *lokwa*, be rained on; Md. *-lokelwe*. (Cf. *mulochi, nya*.)

Lokoso, adv. (1) Merely, only, just; (2) for nothing, gratis, in vain, idly, uselessly; (3) anyhow, unintentionally, by chance (accident); (4) without use (reason, occupation). Often with -a forming an adj. as above, e.g. -a *lokoso*, idle, useless, empty, &c. (Cf. *ndololo*.)

Lola, v. Look, gaze, fix eyes on. Cs. Int. *loleshya*, e.g. look carefully, observe, examine. (Cf. *wona*.)


Lomba, adv. (1) Now, at once, soon, in these days, as it is; (2) but, still, nevertheless; (3) as connective, so, then, next, although; *lomba pano*, at once, on the spot.

-Lombe, a. Good-looking, handsome, pretty, well dressed. (Cf. *ulombe, kalombelombe*.}
Londa, v. Follow, keep following, track, go after; (2) set the heart on, be set on, long for, try to get; (3) drop (of liquid), fall in drops. (Cf. follg.)

Londola, Londolola, v. Follow up, keep following on, impromptune, prosecute, press a charge against. (Cf. londa.)

Longa, v. Put in order, arrange, pack, stow, put together, collect, muster. Ap. longela, pack in, stuff into, fill up with, lay in order (rows, heaps, &c.); Rp. longana, come together, gather in rows, collect, assemble, meet together; Cs. longanya. (Cf. follg. and mulongo.)

Longolola, v. Unpack and stow away, arrange differently, rearrange, put in order. (Cf. longa.)

Lota, v. Dream. (Cf. chiloto, choshi.)

Lowa, v. (1) Fish with a line, angle (cf. indowo); (2) bewitch, apply magic (spell, poison) to (cf. indoshi, muloshi, uloshi, lowolola).

Lowola, v. Make signs to, beckon. (Cf. chewula, leniba.)

Lowolola, v. Remove spell (from). (Cf. lowa (2).)

Lu-. Class-prefix of nouns. Also often Ulw-.

Luaka, n. (ma-l., and ngaka). Crack, fissure, crevice.

Luango, n. (mango). (1) Cross-switch, lath, carrying thatch on rafters (cf. imbalo); (2) a flat (kind of) basket (cf. chipé).


Luati, n. (ma-l.) Sneezing, sneezing. (Cf. atimuna.)

Lucheche, n. (n-ch.) Little child. (Cf. kana, mwaniche.)

Luchelo, n. Morning, dawn. Luchelo-chelo, early morning. (Cf. cha, komacha.)

Luchonecho, n. (nch.) Stick used as stirrer, spoon. (Cf. impampa.)

Luendo, Ulwendo, n. (ma-l.) Travelling, journey, expedition. (Cf. bbulendo, mulwendo, mwendo, enda.)

Lufu, Ulufu, n. Death. (Cf. fwa, infwa.)

Lufunga, n. (ma-f.) Packet parcel, bundle. (Cf. funga.)

Lufuno, Lufunwa, n. Naked state, nudity. Also as adj., naked. (Cf. fununa, usakula.)

Lufunyembe, n. (wa-lu.) Chameleon.

Lufya, v. Cs. of luwa (which see). (Cf. follg.)

Lufyanya, v. Mix, confuse, jumble together, make a mess of. (Cf. pikankanya, luwa.)

Lufyo, Ulufyo, n. (nyo). Kidney.

Luilo, n. See Luwilo.

Luimbo, n. (nimbo, inimbo.) Song, singing. (Cf. imba.)

Luine, n. Right hand (direction), right. (Cf. -ine, kulwine, luyo.)

Luitawila, n. Echo. (Cf. ita, itawa.)

Luiwu, n. (ndiwbu). Bell, worn on leg by dancers, and for hunting-dogs. (Cf. insenselo.)

Luka, v. (1) Plait, e.g. hair, mat; (2) vomit.

Lukaka, n. Bird-lime, a vegetable gum.

Lukansa, n. (inkansa). Anger, fury, passion (word or act). (Cf. ukali, ululu.)

Lukasa, n. (makasa). Foot, footstep, spoor, tracks. Lukasa lwa makati, sole of foot. (Cf. chikasa, ishimba, iwondo, mushyele.)

Lukola, n. (ma-k.) Cough. (Cf. kola.)

Lukoshi, n. (nkoshi). Bird of prey, kite. (Cf. inkwashi.)

Lukungwe, n. (wa-l?) Cobra. (Cf. kafi.)


Lukuta, v. Fall as leaves. (Cf. wa, pona.)

Lukwa, n. (makwa). Piece of bark-cloth. (Cf. insansa, mwikwa, musambo, ingondo.)
Lukwawilo, n. (in-k.) Sandal (shoe).
Lukwelelo, n. (ma-k.) Ladder (steps, stairs). (Cf. kwela.)
Lukwiso, n. (in-k.) Mole (animal).
Lula, v. Be angry. (Cf. kalipa, lulu, lukansa.)
Lulembo, n. (ndembo, nembo). Marks cut or drawn, carving, writing, drawing, tattoo marks. (Cf. lemba.)
Lulilo, n. (ndilo). Small earthen dish or bowl. (Cf. inongo.)
Lulu, Ululu, n. Anger (word, act or feeling). (Cf. lula.)
Lulyo, n. Right hand (direction), the right. (Cf. lia (fya), luine.)
Luma, v. Bite, sting, hurt. Md. -lumine. (Cf. suma and follg.)
Lumana, Lumanya, v. Grip each other, grapple, fight. Also Lumanya, Cs. make hold together, prop, support. (Cf. luma and follg.)
Lumata, v. Bite hard, grip, be sharp (e.g. a tool). (Cf. luma, twa.)
Lumba, v. (1) praise, flatter (cf. lamba); (2) divide up, distribute (cf. awa, kanya).
Lumbula, v. Speak of, mention, allude to. (Cf. shimbula.)
Lume, a. Male. (Cf. mulume, -analume, -lyalume.)
Lumfwi, n. (mfwi). Grey hair.
Lumfwila, n. (no plur.) Keen hearing, sharp ear. (Cf. umfwa.)
Lumika, v. Bleed (surgically, by cupping), let blood. (Cf. sumika, musuku.)
Lumini, n. (imini, mmini for n-mini). Tongue. (Cf. mulaka.)
Lumpundu, n. (impundu). Trilled cry or scream (of joy or welcome).
Lunda, v. Join, make a joining, fasten together. Rp. lundana, Cs. -anya. (Cf. ilundo.)
Lundulula, v. Pass word along.

Lunga, v. Season, add relish to (food), e.g. chinane, chitwelo, chisawo.
Lungama, v. Be even, straight, flat, smooth, level. Cs. -ika, make even, &c. (Cf. follg.)
Lungika, v. Make even, level. L. infuti, level (aim) a gun. (Cf. lungama.)
Lunshi, Ulunshi, n. (wa-l.) Common fly.
Luola, n. (maola). Sting, e.g. of bee.
Lupafu, n. (mpafu). Bag (of bark - cloth, for carrying grain). (Cf. ipafu, kapafu, itumba, ifukuta.)
Lupako, n. (mpako). Cavity, hollow, hole. -a lupako, hollow.
Lupanda, n. (mpanda and ma-p.) Fork of tree or post. (Cf. panda, mapandwa, mupanda.)
Lupande, n. (ma-lup.) One yard of calico. (Cf. panda, chipande, mukwamba, kaputi.)
Lupango, n. (mpango). Ransom, redemption, payment, bail. (Cf. lubula.)
Lupapatala, n. (ma-p.) Flat (side) of knife, board, &c.
Lupe, Ulupe, n. (ma-lupe). A (kind of) basket. (Cf. chipi.)
Lupi, Ulupi, n. (mapi, amapi). Palm, whole inner side of hand. Lishya mapi, clap the hands.
Lupili, n. (ma-p. and ma-lup.) Hill, mountain. (Cf. mapili, kapili.)
Lupingwe, n. (m-p.) Watchman's stage, platform with shelter hut. (Cf. chitewa, chilindo.)
Lupopo, n. (mp. and ma-p.) Wooden peg, nail. (Cf. popa.)
Lupoto, n. (mp.) Crest, tuft, topknot.
Lupula, v. (1) Pound (sorghum), (cf. twa, kusula); (2) wash clothes (by beating); (3) make a great catch of fish.
Lupumpu, n. (mp.) Upright pole, carrying roof. (Cf. lusonta.)
Luputi, n. (mp.) (1) Mound, hillock, raised bed (for seed in
Lusafu, n. (ns.) Calf (of leg).
Lusako, n. (ma-s.) Stick. (Cf. kati, insako, inkoti.)
Lusale, n. (ns.) A long, thin, cord-like snake.
Lusambo, n. (ns.) Brass-anklet, bracelet. (Cf. insambo.)
Lusangwa, n. Seed-shell or husk used to make a bird-call. (Cf. musembe, induwulula.)
Lusanto, n. (ns.) Lean¬ing roof poles, rafters. (Cf. mpumpu, mu¬panda.)
Lusota, n. (ns.) Nipple of breast.
Lusua, n. Sunshine, sun’s light (heat, power). (Cf. kasua.)
Lutengo, n. (nt.) Bit of dry grass. (Cf. katende.)
Lutowa, n. (fi-t.) Hollow (middle) of cheek. (Cf. itowo.)
Luwa, v. (1) Be at a loss, stray, wander, be lost; (2) forget. Ap. luwila, e.g. nshila, lose the road; Md. -luwile, Cs. luufya, lose, waste, throw away (cf. pona, taya); Cs. luufis¬hy, -ishishya, Rp. lu¬fyanya,
Lusafu, n. (mbasu). Rib.
Luwaka, n. (ngaku). See Luaka.
Luwala, n. (hiwu¬la). A kind of (human) tick.
Luwali, n. (mbali). Side, side part, side portion. Mbali shyonse, on all sides, all round.
Luwali-wali, n. (mbali-wali). Flea. (Cf. luwala.)
Luwalo, n. (mbalo). Cross-piece, lath carrying thatch on rafters.
Luwamba, n. Film over the eye, dim light, stupidity. (Cf. wamba, chiwambi.)
Luwanga, n. (wa-w.) A (kind of) fish-trap. (Cf. muono.)
Luwangula, n. Indian hemp, bhang.
Luwao, n. (mbao.) Fence for catching game. (Cf. lushi¬to.)
Luwe, Lubwe, n. Ironstone. (Cf. iwe.)
Luwemba, n. Brass. (Cf. insambo, mukuwa.)
Luwengwa, n. (ma-w.) Powder-horn.
Luweshe, n. (ma-l.) Kni¬e. (Cf. chiweshi, weya.)
Luwilo, n. Act of running, speed, quick motion. As adv., quickly, speedily, in haste. (Cf. im¬bilo, wutuka, wangu.)
Luwo, uluwo, n. Quarrel, struggle, debate. (Cf. lwa, mu¬lomo, mulandi.)
Luwola, n. See Luola.
Luwuku, n. (ma-l. and mbuku). High river-bank.
Lwa, v. Wrestle, struggle, quarrel, fight. (Cf. lwana, lutwo.)
Lwala, v. Be (become) ill, be
sick; be ailing. Md. -lewle. (Cf. tenda, and follg.)
-lewle, -lweshi, -lwashi, a.
Sick, ill. (Cf. lwala, uwewe.)
Lwinyangu, n. (inyangu). A (kind of) bean.
Ly, v. See Lia.
-Lya, a. demonstr. That, that yonder. (Cf. -no.)
-Lyakashi, a. Female. (Cf. -nkashi, -anakashi.)
-Lyalume, a. Male. (Cf. -lume, -analume.)

Ma-. Class-prefix plur. of many nouns with I, lu, u, as prefix in sing. Under this are given a number of words used only or mainly in plur.
Mafu, n. Matter, pus. (Cf. finya.)
Mafungwa, n. Things thrown down, rolling, falling, &c., e.g. rubbish, stones, earth on hillside.
Mafuta, n. Fat, oil, grease, ointment.
Mailo, n. To-morrow, yesterday. (Cf. ila, lelo.)
Mainsha, n. Rainy season (November to March).
Makupa, n. (Human) milk. (Cf. mukaka.)
Makwéwo, n. Goods for sale, merchandise. (S. lukwéwo.)
Mala, n. Bowels, entrails.
Malamba, n. Iron ore for smelting. (Cf. mutapo, luwe.)
Malape, n. Oath (of asseveration). (Cf. lapa, mapunde.)
Malekano, n. Parting, division, going different ways, difference, contradiction. (Cf. leka, mampandwa.)
Malenganya, n. (—) Lizard. Also Kamalenganya.
Malenji, n. Long, high grass. (Cf. chani.)
Mali, amali, n. Personal property, wealth. (Swa. Cf. chuma.)
Maliri, n. Bed-frame, bedstead. Also Iliri,

Malo, n. Place. Pa malo -a, in place of, instead of. (Cf. øwo.)
Maluko, n. Vomit. (Cf. Iuka.)
Maluku, n. Malicious slanderer, backbiter, deceiver, liar.
Mama, v. Cry out, exclaim (at, against, &c.). Ap. manila, Cs. mamishya. (Cf. ama.)
Mambirima, n. Falls (of a river). (Cf. mape.)
Mampanda, n. Fork of road. (Cf. panda, and follg.)
Mampandwa, n. Fork of tree. (Cf. panda, lupanda.)
Mano, v. Come to an end, be finished, completed. Also Act., i.e. bring to an end, finish, complete. Md. -ine. (Cf. pela, shila.)
Manata, n. Leprosy, leper.
Manika, Manicha, Manka, v. Grip, hold tight, seize with fingers. Rp. man(i)kana, Cs. mankanya (used of fourth day's beer-brewing. Cf. kumba.)
Mankolwe, n. Fence or screen of veranda (mulokolo).
Mapanda, n. See Mampanda.
Mapasa, n. (damapasa). Twins of different sex. (Cf. mapundu.)
Mapota, n. Rapids (of river). (Cf. mambirima.)
Masa, Mata, v. Apply mud-plaster (of first rough coat), plaster (a hut). Nt. matica, be plastered, covered with mud. (Cf. shinga.)
Masaka, n. Sorghum, Kaffir corn.
Masala, Mashyala, n. Land gone out of cultivation, abandoned plantation. (Cf. matonga, isha.)
Mashiri, Mishili, n. (wa-m.) Skilled workman, mechanic, usually smith. (Cf. chilolo, mufushi.)
Mashyala, n. See Masala.
Maso, n. Hair of pudenda. (Cf. follg.)
Masoshi, (rarely Maso), n. Day before yesterday, day after tomorrow. (Cf. lelo, mailo.)


Mate, n. Spittle, saliva. (Cf. pala, shipa.)

Matipa, n. Mud, muddy place, bog.

Matongo, n. Site of deserted village or plantation. (Cf. mashyalala.)

Matuka, n. Bad language, abuse, insults. (Cf. tuka, matushi.)

Matukuta, n. Sweat. (Cf. inkasalo, chiwe.)

Matushi, n. Abuse. (Cf. matuka.)

Mayanga, n. Forest, bush, jungle. (Cf. impanga.)

Mba, pr. These (people). Mba-mwe, (it is) you there, you people. (Nasalized form of (a)wa.)

Mbala, v. Annoy, tease, abuse, harass. (Cf. kalashya, lendekela, saushya, tumanishya.)

-mbi, a. Other, another, of another sort, different, additional.


Meka, v. Be conceited, swagger, show off. Also Limeka. (Cf. limeka, chimeko.)

Mena, v. Grow (of vegetation). (Cf. munena, kula.)

Menda, Amenda, n. Water. (E.L. also menshi, amenshi.)

Mikoshi, n. Urine. (Cf. sunda, nyaa.)

Milochi, Miloki, n. Rain. (Cf. loka.)

Milyashi, n. Burial-place of chief. (Cf. chitimbo.)

Mimena, n. Yeast, barm. (Cf. munena, mena.)

Mina, v. Swallow. (Cf. muminono, and follg.)

Minaula, v. M.amate, make the mouth water.

Minsa, v. Sow (seed) broadcast. (Cf. wiula.)

Minsula (sing. mu-n.), n. Obstination, naughtiness, impudence. Also v., show contempt, reject with disdain, treat disrespectfully.

Minta, v. Carry (a load). (Cf. pinta.)

Mishike, n. See Mushike.

-mo, a. One, single, unique.

-mo, after a verb, often represents the object, with the meaning, in it, into it, out of it, some of it.

Mochelo, n. (my-o.) Furnace, kiln. (Cf. nyumbi, ocha.)

Mo-mo, negat. No, not so. (Cf. iyoo, ko-ko.)

Mona, n. (miona). Nose. (Cf. kamona.)

Mondo, n. (mi-o.) Native boring tool. (Cf. musumbo.)

Mongololo, n. (mi-o.) Lower part of back, back of loins. (Cf. ukome, chikome, musana.)

Moyo, Umoyo, n. (miyo). Life, vitality, energy, courage. (Cf. mutima.)

Mpa, adv. (It is) here. Mpano, (it is) here, there, now. Mpalya, (it is) there, then.

Mu-. Class-prefix of nouns, often umu-, um-, and before a vowel nw-, umw-.

Mu, prep. In, into, inside, within, out of. Also interv., where? (Cf. ku.)

Muango, n. (mi-a.) Trunk of elephant. (Cf. mumpa.)

Mubolo, Umbolo, n. (mi-b.) Penis.

Muchele, Mwichele, Umchele, n. Salt.

Muchenchemesi, n. (wa-ch.) Adulterer. (Cf. uchende.)

Muchende, n. (wa-ch.) (1) Adulterer; (2) bull. (Cf. chenda.)

Muchendwa, n. (mi-ch.) Lower jaw.

Muchete, n. (wa-ch.) A (kind of) monkey; (2) subject of a chief,
<table>
<thead>
<tr>
<th>MUCHINDA 114 MUKULU</th>
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<tbody>
<tr>
<td>member of a village, free man. (Cf. kachete.)</td>
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<tr>
<td>Muchila, n. (mi-ch.) Tail (of animal). (Cf. insuka.)</td>
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<tr>
<td>Muchinda, n. (mi-ch.) Stem of pipe. (Cf. intuntu, imbokoma.)</td>
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<td>Muchinzi, n. (mi-ch.) Honour, respect, compliment, present, civility, attention. (Cf. chindika.)</td>
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<td>Muchombo, n. (mu-ch.) White calico worked (Swahili) cap. (Cf. chisoti, chapewa.)</td>
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<td>Muemfu, n. See Mwemfu.</td>
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<td>Muenshi, n. (mi-e.) A (kind of) ant. (Cf. muswa.)</td>
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<td>Mufulwa, n. (mi-f.) Furrow, groove, trench.</td>
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<td>Mufungo, n. (mi-f.) Ceremonial offering. (Cf. chipupa, pupa.)</td>
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<tr>
<td>Mufushi, n. (wa-f.) Worker in metal, smith. (Cf. julu.)</td>
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<tr>
<td>Mufwi, n. (mi-f.) Arrow.</td>
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<tr>
<td>Mufyala, n. (wa-f.) Cousin. (Cf. fyala.)</td>
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<td>Mukala, n. (mi-k.) Track of something dragged on the ground. (Cf. kula, mukuloma.)</td>
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<td>Mukamata, n. (wa-f.) Person (wife or slave) inherited. (Cf. chokolo, impiano.)</td>
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<tr>
<td>Mukanga, Mukansa, n. (mi-k.) Wrinkle (on face).</td>
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<tr>
<td>Mukashi, n. (wa-k.) Wife, woman. (Cf. mwanakashi.)</td>
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<tr>
<td>Mukatamwene, n. (wa-k.) Personal servant in chief's household.</td>
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<td>Mukati, adv. Meanwhile, inside, in the middle. (Cf. kati, pakati.)</td>
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<tr>
<td>Mukofu, n. (mi-k.) Scar.</td>
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<tr>
<td>Mukoka, n. Fetish (distinguishing a family or clan in a tribe), family, clan. (Cf. muko.)</td>
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<tr>
<td>Mukolo, n. (wa-k.) (1) First (head) wife of a chief; (2) deep water-channel, gully, ravine. Also Mukolwa. (Cf. mukonkola.)</td>
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<tr>
<td>Mukoma, n. (mi-k.) Hammer for smith's work. (Cf. koma.)</td>
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<tr>
<td>Mukondo, n. (mi-k.) (1) Track of game, spoor, trail; (2) war spear (cf. inkondo).</td>
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<tr>
<td>Mukonka, Munkonka, n. (mi-k.) Bracelet, anklet, of brass wire. (Cf. lasambo, wutale.)</td>
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<tr>
<td>Mukonko, n. (mi-k.) Tree with edible fruit (ikonko, pl. ma-k.).</td>
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<tr>
<td>Mukonkola, n. (mi-k.) Water-channel, drain, ditch. (Cf. muko.)</td>
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<td>Mukonkote, n. (mi-k.) Old man's staff, walking-stick.</td>
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<td>Mukonono, n. (mi-k.) Snore, snoring. (Cf. koloma.)</td>
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<tr>
<td>Mukopa, n. (mi-k.) Wallet, satchel. (Cf. inkomwe.)</td>
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<tr>
<td>Mukoshi, n. (mi-k.) Neck, throat (external). (Cf. ikoshi.)</td>
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<tr>
<td>Mukowa, n. (mi-k.) (1) Navel; (2) family, clan. (Cf. mukoka.)</td>
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<tr>
<td>Mukuku, n. (mi-k.) (1) Current (of water), draft (of air); (2) (wa-k.), grandmother (cf. imbuya).</td>
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<tr>
<td>Mukula, n. (mi-k.) Track of something dragged on the ground. (Cf. kula, mukondo.)</td>
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<tr>
<td>Mukulama, n. (wa-k.) Guard, attendant. (Cf. lama.)</td>
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</tbody>
</table>
| Mukulu, n. (wa-k.) (1) A great person (cf. kulu); (2) elder brother,
e.g. mukulu antu (in general); mukulu wanji, my elder brother.

Mukunushi, n. (wa-k.) Adulterer. (Cf. kununa, muchende.)

Mukuwa, n. Copper.

Mukwa, Mwikwa, n. (mi-kwa). Piece of bark used for carrying. (Cf. lukwa.)

Mukwakwa, n. (mi-k.) Path, road. (Cf. inshila, museu.)

Mukwamba, n. (mi-k.) One fathom of cloth. (Cf. lupande.)

Mulaka, n. (mi-l.) (1) Tongue (cf. luminini, ulaka); (2) language, speech.

Mulala, n. (wa-l.) (1) A person of the Lala tribe (cf. chilala, wilala); (2) (mi-l.) remainder of food, food put away, reserve (cf. chimbala); (3) crack, fissure, crevice.

Mulamu, n. (wa-l.) Brother- or sister-in-law.

Mulanda, n. (wa-l.) Dependant of a chief, one of a village. (Cf. muchete.)

Mulando, n. (mi-l.) Dead, fallen tree.

Mulandu, n. (mi-l.) (1) Affair, case, matter, subject of debate, business; (2) difficulty, question, quarrel, discussion, argument, reason, cause.

Mulangwe, n. (mi-l.) (1) Sense, intellect, understanding; (2) clever word or act, device, trick, argument, jibe; (3) advice, warning, instruction. (Cf. langa, ilango, kalango.)

Mulanushi, n. (mi-l.) Barrel of gun. (Cf. mululi.)

Mulaye, n. (wa-l.) Doctor, medicine-man. (Cf. inganga.)

Mulembe, n. (wa-l.) Trunk of elephant. (Cf. muango, mumpa.)

Mulando, n. (mi-l.) ? Dead, fallen tree.
ing, tracking, search for game. (Cf. londa.)

Mulonga, n. (1) (mi-l.) Current, rush of water (cf. muku ku); (2) (wa-k.) chief’s overseer (cf. longa).

Mulongo, n. (mi-l.) A row or line of things, and so a number or quantity, crowd, group, herd, flock, gang (cf. longa); (2) (wa-l.) one of the same village, neighbour (cf. mukwando).

Mulopa, n. Blood. (Cf. kaluwula.)

Muloshi, n. (1) (wa-l.) Witch-doctor (cf. indoshi, infwiti, towa); (2) (mi-l) whistling, whistle (cf. munsu, mushu).

Mulu, n. Upper part of river or stream. So kumulu, up-stream. (Cf. inselelo, inlu.)

Muluko, n. Vomiting. (Cf. luka, maluko.)

Mululi, n. (mi-l) Barrel of gun. Also Mulanshi.

Mulumbwana, n. (wa-l.) Youth, lad, attendant.

Mulume, n. (wa-l.) Male, man, husband. (Cf. -lume.)

Mulumu, n. (mi-l) Cupping instrument, usually horn. (Cf. lumika, musuku.)

Mulunda, n. (mi-l) Heap, pile. (Cf. muvumba.)

Mulundu, n. (mi-l) Land, country, dry land. (Cf. chalo.)

Mulungani, n. (wa-l.) A profligate, adulterer. (Cf. muchende, mukunusha.)

Mulwashi, Mulwele, n. (wa-l.) Thorn, prickle.

Munganga, n. (wa-n.) See In-ganga.

Mung’o, n. (awango). Thief. (Cf. pompwe.)

Mungu, Muungu, n. (mi-ungu). Pumpkin. (Cf. chipushi.)

Mungwe, n. (wongwe). A single, unmarried person. (Cf. mushike.)

Munika, v. Give light, light up, show by light. (Cf. mushya, and follg.)

Muniko, n. (—) Something that gives (artificial) light, torch, fire, candle, &c. Also Chimuniko. (Cf. munika.)

Muninga, n. (mi-n.) Ground-nut. Also Inshawa.

Munkombe, n. (mi-n.) Earthen vessel, for water or cooking. (Cf. inongo.)

Munkonka, n. See Mukonka.
Munkulu, n. (mi-n.) (1) Log; (2) rat-trap.
Munshi, n. (minshi). Pounding pole, pestle. (Cf. ifusu.)
Munsho, n. (wa-m.) Uncle.
Munsu, n. (mi-unso). Whistling sound, whistle. Also Munsoshi.
Munsula, n. See Minsula.
Muntu, n. (wantu). A person, individual, man. (Cf. chimuntu, kamuntu, chintu, kantu.)
Munwe, n. (minwe). Finger. (Cf. kanwe.)
Munyambi, n. (wa-n.) Second (or other following) wives of a chief. (Cf. mukolo, kanyambi.)
Munyanga, n. (mi-n.) Tusk of elephant. (Cf. insofu.)
Munyenga, n. (mi-n.) A (kind of) ant.
Mupaka, n. (mi-p.) Boundary, border, limit.
Mupalu, n. (wa-p.) A hunter. (Cf. chiwinda.)
Mupamfi, n. (wa-p.) A big-bodied, stout, fat person.
Mupando, n. (mi-p.) Forked post or pole. (Cf. ulupanda, panda, and follg.)
Mupande, n. (mi-p.) Hole, fissure. (Cf. panda.)
Mupandi, n. (mi-p.) Shin, lower leg.
Mupapaya, n. (mi-p.) Papaw-tree. Ipapaya (ma-p.), the fruit. Also Mupapapa.
Mupasa, n. (mi-p.) Mat of split reeds threaded together. Also Mupesu.
Mupashi, n. (mi-p.) Spirit (of an individual, disembodied). (Cf. mushimu, chinshingwa, chiwanda, imposhi.)
Mupata, n. (mi-p.) (1) Passage, entrance, way in or out; (2) pass between hills, gorge, gap. (Cf. muliango.)
Mupelo, n. (mi-p.) Point, place, or part where a thing ends, mode of ending, end, edge. (Cf. pela, shila, mupaka.)
Mupemba, n. (wa-p.) An old man, aged person (cf. kola); (2) (wa-m.) chief's principal adviser, councillor, judge (cf. pemba).
Mupembe, n. (mi-p.) Bank, embankment, mound, earthwork.
Mupewu, n. (mi-p.) Mat. Also Mupasa (which see). (Cf. chipesu, pesula.)
Mupeto, n. (mi-p.) Game-trap (noose and spring). (Cf. peta.)
Mupiano, n. (wa-p.) Heir. (Cf. piana.)
Mupila, n. (wa-p.) Chief's principal adviser, councillor, judge (cf. pemba).
Mupinda, n. (mi-p.) Handle (as of hoe, axe).
Mupofu, n. (wa-p.) A blind person. (Cf. pofuka.)
Mupokololo, n. (mi-p.) Hollow between ridges, valley between lines of hills.
Mupombo, n. (wa-p.) Mortar for pounding grain. (Cf. ifusu, twa, ponda.)
Muponda, n. (mi-p.) Mortar for pounding grain. (Cf. ifusu, twa, ponda.)
Muponje, n. (mi-p.) String of bark-fibre. (Cf. chiponje, mwando, lushishi.)
Mupoya, n. Breath.
Mupulushi, n. (wa-p.) Rescuer, saviour, preserver. (Cf. pula, indu-wulwa.)
Mupundu, n. (wa-p.) One of twins of same sex. Also Impundu. (Cf. mapasa.)
Mupuo, n. (mi-p.) Silliness, silly display, showy dressing, cox-
MUPUTU i 18 MUSONGA

Muputu, n. (mi-p.) Name of a tree.

Musafu, n. (mi-s.) Sharp, bitter speech, taunt, rebuke. (Cf. isele.)

Musako, n. (mi-s.) Wooden shaft of spear (ifumo). (Cf. lu-
sako.)

Musale, n. (mi-s.) Sugar-cane.

Musambo, n. (mi-s.) A tree from which bark-cloth is made. (Cf. lukwa.)

Musampala, n. (mi-s.) Relish, seasoning for food. (Cf. wuchisa,
chitwelo, lunga.)

Musampa, n. (mi-s.) Bough, branch (of tree).

Musana, n. (mi-s.) Back (of body). (Cf. imuma.)

Musankwa, n. (wa-s) Young boy. (Cf. mwaniche.)

Musantu, n. (mi-s) Grass used as a wrapper or cover for carrying
nuts, &c.

Musasa, n. (mi-s) Shed, shelter (of boughs, grass, &c.). (Cf. mu-
tanda; not W.L.)

Musawo, n. (mi-s) Wooden rest for head, pillow. Also Mutam-
ino.

Muse, n. (mise). Sweet taste. (Cf. tepela, sasa.)

Musembe, n. (mi-s.) Piece of horn used as a bird-call. (Cf. nduwul-
ula.)

Musenga, n. (mi-s.) Sand.

Musepo, n. (mi-s.) Edible forest fruit or herb. (Cf. sepa.)

Museshya, n. (mi-s.) River-channel.

Mushangalala, n. (mi-s.) Charcoal. (Cf. mushimbilili.)

Mushi, n. (mishi). Village. (Cf. kashi.)

Mushike, n. (wa-s) Unmarried person.

Mushili, n. Ground, earth.

Mushilo, n. (mi-s) Ending, end. (Cf. shila, mupelo, ishililo.)

Mushilu, n. (wa-s) Madman. (Cf. -shilu, -ushilu.)

Mushima, n. (mi-s) Well, water-hole. (Cf. mukalo.)

Mushimbi, Musimbi, n. (wa-s) Growing girl, not adult. (Cf. chi-
sungu.)

Mushimbilili, n. (mi-s.) Charcoal. Also Mushangalala.

Mushimpulo, n. Beer in the first stage of making. (Cf. kumba,
uwalwa, shimpula.)

Mushimu, n. (mi-s.) Disembodied spirit, soul, ghost. (Cf. mupashi,
chiwanda, chinshingwa.)

Mushinku, n. (mi-s.) (1) Size, stature, bulk, volume; (2) kind, sort.
(Cf. mutundu.)

Mushinso, n. (mi-s.) Long journey, long way, great distance.

Mushintililo, n. (mi-s.) Blood-vessel, vein, artery. (Cf.lushinga,
lushipa.)

Mushishi, Musisi, n. (mi-s.) Hair of head (human). (Cf. mwefu,
isako.)

Mushito, n. (mi-s.) Soot, grime. (Cf. mufito.)

Mushiwa, n. (wa-s) A person bereaved, orphan, widow. (Cf. shia,
shyala, mushyala.)

Mushya, n. (wa-s) Slave (male or female). (Cf. kalume.)

Mushya, v. Give light, make light, light up. (Cf. munika.)

Mushyalu, n. (wa-s) One deserted, derelict, widow, orphan, cast-
away. (Cf. mushiwa, shyala.)

Mushyele, n. (mi-s.) Foot. (Cf. lukasa.)

Mushyu, n. (mi-s.) Root (of tree, &c., underground). (Cf. ishi-
wa.)

Musi, n. See Munshi, Mush. 

Musokolwe, n. (mi-s) New place of abode, new settlement.

Musomo, n. (mi-s) Skewer, spit.

Musonga, n. (mi-s) (1) Sharp end, tip, point (of stake), tooth (of
comb, &c.) (cf. songola, isonga);
MUSONTE

(2) bud, shoot, sprout (cf. kako-kolwa).

Musonte, n. (mi-s.) Ear (of grain). (Cf. chisankunta.)

Musopelo, n. (mi-s.) Ramrod. (Cf. sopela.)

Musoshi, Mushoshi, n. (mi-s.) Tear (of the eye).

Musowa, n. (mi-s.) Wailing, lamentation. (Cf. lila.)

Musuka, n. (mi-s.) Iron shaft of spearhead, spike-end (of axe-head, of hoe-blade). (Cf. chocho, insuka.)

Musuku, n. (mi-s.) (1) Horn used as cupping instrument (cf. mutumu, lumbika); (2) tree with a sweet edible fruit (masuku).

Musuma, n. Wholeness, soundness, entirety, completeness. -a musuma, and musuma, whole, unbroken, perfect.

Musumbo, n. (mi-s.) Native boring tool, awl. (Cf. mondo.)

Musumbu, n. (mi-s.) A fish-spear. (Cf. sumba.)

Musundo, n. (mi-s.) Punting-pole.

Musungilo, n. (mi-s.) Not doing as asked, contrariness, ill-nature.

Musungu, n. (wa-s.) European, white man.

Mususu, n. (mi-s.) Mode of wearing hair (woman's). (Cf. mwula.)

Muswa, n. (miswa). White ant.

Mutenga, n. (mi-t.) Messenger, carrier.

Mutembo, n. (mi-t.) Large limb of tree, main fork or branch. (Cf. musampi, a smaller bough.)

Mutanto, n. (mi-t.) Cross-pole (resting on forked poles); cross-piece, e.g. of bed-frame.

Mutapu, n. (mi-t.) Iron ore for smelting. (Cf. lwe, malamba.)

Mutatiko, n. (mi-t.) Beginning. (Cf. tatiko, yamba, mutangiko.)

Muteu, n. (mi-t.) Hoop (e.g. round top of a basket. (Cf. chisele.)

Mutembo, n. (mi-t.) Large size, bulk, stature, fine physique. (Cf. ifumbi.)

Mutambo, n. (mi-t.) Wooden head-rest, pillow. (Cf. musawo, taamina.)

Mutanda, n. (mi-t.) Shed, shelter of boughs, grass, and leaves. (Cf. musasa.)

Mutante, n. (mi-t.) Line, row (of things side by side). (Cf. mulongo, row in file.)

Mutangiko, n. (mi-t.) Beginning, leading off, guiding. (Cf. follig.)

Mutanjilishi, n. (wa-t.) One who goes in front, leader, guide. (Cf. tangila, kanongola.)

Mutele, n. (mi-t.) Bird-call, made of horn. (Cf. musembe, lusengo.)

Mutondo, n. (mi-t.) Earthen (cooking or water) pot. (Cf. inongo.)
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Mutulo, n. (mi-t.) Customary present to chief, tribute. (Cf. tula.)

Mutumba, n. (mi-t.) Bale of calico. (Cf. itumba.)

Mutumwa, n. (wa-t.) Messenger. (Cf. tuma.)


Mutunta, n. (mi-t.) Hill, undulation, rising ground.

Mutwi, n. (mitwi). Head, top, peak. (Cf. chitwi, kutwi.)

Muyambo, n. (mi-y.) Drug, medicine, poison.

Muyendo, n. (wa-y.) Traveller, stranger, guest. (Cf. enda, mulwendo.)

Mwacheso, n. Past time, old time, long ago: -a mwacheso, old, antiquated; muesi (mwaka) wa m. last month (year). (Cf. kale.)

Mwafi, n. Poison, used as ordeal.

Mwafuli, n. (mi-a.) Umbrella. (Swa.)

Mwaiche, Mwaike, n. (waiche). Child, young boy or girl. Also Mwanihe. (Cf. mwana, -che.)

Mwaka, n. (miaka). Year. Mwak-o-no (mwaka uno), this year; mwaka va macheso, last year. (Cf. chaka.)

Mwala, n. (miala). (1) Rock, boulder, stone, cliff; (2) way of wearing hair (woman's), band from front to back. (Cf. mususu.)

Mwamba, n. (mi-a.) Cross-pole, ridge-pole of roof. (Cf. mutanti.)

Mwame, n. (wame). Friend, companion. (Cf. muvi, chiwusa.)

Mwana, n. (waana). (1) Child, son, daughter; (2) person. Mwana wa kusanga, step-child. (Cf. mwanalume kamwana, kana, mwanihe.)

Mwanakashi, n. (wa-a-n.) Woman, female. (Cf. -kashi.)

Mwanalume, n. (wa-a-n.) Man, male. (Cf. -lume.)

Mwand, interj. All right, that's enough, I see, I understand, thank you. Often, ee mwandi.

Mwando, n. (mi-a.) String (of twisted fibre). (Cf. lushishi.)

Mwangalo, n. (mi-a.) Happiness, joy, merriment, sport, fun, play. (Cf. angala.)

Mwanike, Mwaniche, n. See Mwaiche.

Mwapo, n. (mi-apo). Something borrowed, advanced, got or given on credit. (Cf. apula.)
Mwashya, v. Scatter about, throw here and there.
Mwau, n. (miau). Yawn. (Cf. aula.)
Mwe-, -mwe, pron. You (plur.), usually attached to a noun, e.g. mwewame, you my friends; wantuwmwe, you people.
Mwembe, n. (mi-e.) Beard. (Cf. mwemfu.)
Mwembeshi, n. (w-em.) Herdsman. (Cf. embela.)
Mwemfu, Muyemfu, Muemfu, n. (mi-emfu). Hair of face, beard. M. wa matowo, whiskers. M. wa kwiliulu, moustache. (Cf. mwembe.)
Mwemuna, v. Strip off, tear off, tear up.
Mwendo, n. (mi-e.) Leg. (Cf. kulu.)
Mwene masala, n. One of a chief's household.
Mwenje, n. (mi-e.) Brand, torch.
Mwenso, n. (mi-e.) Fear, terror, awe, reverence. (Cf. ina, opa.)
Mwensu, n. (awensu, afenso). Traveller, stranger, guest. (Cf. mwendu, mulwendo, enda.)
Mweshi, n. (mi-e.) Moon, month. (Cf. eshya.)
Mweshyo, n. (mi-e.) Measuring, a measure. (Cf. eshya, mulingo.)
Mwewo, pron. You (plur.).
Mwichekulu, n. (wëch.) A feeble, aged person. (Cf. kachekulu, -kulu, -che.)
Mwiko, n. (miiko, mbiko). (1) Mystery, strange occurrence, omen; (2) thing forbidden to an individual, e.g. particular food.
Mwikwa, n. See Mukwa.
Mwilili, n. See Muili.
Mwililila, n. (mi-l.) Bird-call. (Cf. lila, ndwolulula.)
Mwina, n. (awena, wena). (1) Also mwin-e-panga, i.e. mwinipaanga, chief's retainer, messenger, attendant; (2) member of a family or clan distinguished by a fetish, fellow clansman (cf. mukoka, mukoka). Ulwomin-e-ndo? (Mwina indo?) what is your clan? (3) plur., (of respect), used by wife of her husband. Wena (or, bene) kwani (or kwesu), my husband.
Mwine, n. (bene, awene). (1) Owner, possessor, householder. Munlu wa bene, a slave, one belonging elsewhere, stranger. Chintu cha wene, some one else's property, something borrowed or stolen; (2) corpse (of a dead man); (3) self, e.g. mwine wanji (wowe), my (your) self; bene wenu, yourselves. (Cf. -ine.)
Mwinjila, n. (mi-inj.) Coat, gown, shirt. (Cf. inguo, insalu, ingila.)
Mwinjililo, n. (mi-inj.) Entrance, way in, access. (Cf. injila.)
Mwipanga, for Mu ipanga. See Ipanga.
Mwapika, n. (mi-ip.) Earthen vessel for cooking, water, &c. (Cf. inongo.)
Mwipa, n. (weepwa). Nephew, niece.
Mwishikulu, n. (wesh.) Grandchild. (Cf. shikulu.)
Mwiulu, adv. Above, on top. (Cf. iulu, mu.)
Mwiwulu, for Mu iwulu. See Iwulu.
Mwokolo, n. (wokolo). Person inherited, widow. (Cf. chokolo, piana.)
Mwono, n. See Muwono, Muono.
Mwumfi, n. (wa-u.) Potter. (Cf. umba, wumba.)
Mya, adv. No, not so. (Cf. iyoo.)

Words not found under N may be looked for under IN.
Na, conj. prep. (1) And, also, too; (2) with, by. (Cf. ne, ni.)
Naka, v. (1) Be slack, loose, yielding, pliant, soft, easy; (2) be weak, exhausted, broken down, feeble, go slowly, do slowly, be
lazy, be behindhand; (3) be gentle, easy, affable, kind. **Naka! Konaka!** be quiet! gently! take it easy! Ap. -ila; -ilila; Cs. Int. nakishya, nashya, e.g. relax, loosen, weary, tire out, soften.

**Nangu**, adv. Not even, not at all, by no means. (Cf. neli.)

**Nani**, interrog. Who? **Ndani**, who is it? -a nani, -a kwani, whose?

**Nanika**, v. Apply (as oil, &c.), rub on. (Cf. sua.)

**Naya**, Nanya, v. Stir about (porridge, while cooking).  

**Ndolo**, Ndolo-ndolo, Ndololo, adv. (Often after -enka, i.e.) quite, just, entirely, nothing but. (Cf. lokoso.)

-nda, -ndo, a. What? (Cf. -isa, shani, chinu, bundu.)

**Ndulo**, adv. (It is) then, when. (Cf. ulo, ilo, li, lili, lomba.)

**Ndumo**, n. See Indume.

**Nduno**, adv. (It is) now, at once, on the spot. (Cf. -no.)

**Ne**, prep. conj. And, with. (Cf. na.)

-ne, a. See -ine, wune.

**Ne**, -ne, pron., I. *Nane* and I, with me. *Nemwine*, I myself. (Cf. nebo.)

**Neli**, adv. (before noun, adj. or infin. mood). Not even, by no means, not a bit. (Cf. nangu.)

**Nembo**, Ndembo, n. (S. lulembo). Tattoo-markings, carving, writing, sketches. (Cf. lemba.)

**Ndingo**, n. Cloth, clothing. See Inguo.

**Ni**, v. Is, are (copula). Sometimes prep. by, with—after a passive verb.

**Nina**, v. Go up, mount up, climb, ascend. Ind. -ninine. (Cf. kwela.)

**Nindo**, interrog. What (is it)? why, what for? (Cf. -ndu.)

**Ngingati**, Ni ngati, adv. It may be, perhaps, possibly, I dare say. (Cf. kani, lino.)

-nini, a. Little, small, few. *Panini*, a little, in a small degree. (Cf. -che.)

**Nku**, Nkuno, adv. (It is) here, now. (Cf. mmo, mpa, pano.)

-nne, a. Four.

-no, a. demonstr. This, that. (Cf. ngu, -lya.)

**Nona**, v. (1) Be (get) fat, stout, plump, sleek (cf. ina, -nono); (2) sharpen (metal on stone), whet, grind. (Cf. songolo, pela, chinone.)

**Nongola**, v. Lead the way, show the road, act as guide. (Cf. tangila, kanongola.)

**Nonka**, v. Make gain, profit, earn by trading.

-nonono, a. Fat, sleek, plump. (Cf. nona, ina.)

**Nti**, conj. Like, as, if. (Cf. ti, kuti, ngati.)

**Nukula**, v. Pluck, pull up (ont, e.g. grass, post, feathers). Md. -nukwile. (Cf. tupula.)

**Nunka**, v. Smell, (Nt.) have a smell, esp. of a bad smell (cf. fuka). Cs. nunshya.

**Nwa**, v. Drink, absorb, drink up. Md. -nwene, Nt. nweca, be drinkable, fit to drink; Cs. nweshya. (Cf. kanwa, chinwu, nya.)

**Nya**, v. Pass excreta (dung, urine). (Cf. suna.)

**Nyamuna**, v. Raise, lift. (Cf. inuwa, inuia.)

**Nyanshi**, Kunyanshi, n. Down
(a river), down-stream. (Cf. kun­­selecto, kunulu, panshi.)

Nyanta, v. Tread, trample, stamp. (Cf. nyantila.)

Nyemuna, v. Let out, unloose, release, take out (of hole, bag, receptacle). (Cf. imuna.)

Nyina, Nina, n. (wa-n) Usually in plur. (of respect), mother, my mother. Nyina fyala, mother-in-law. (Cf. mama, and the follg.; unoko, your mother; unina, his mother; anyinefwe, our mother.)

Nyong’ona, v. Twist. (Cf. posa)

Nyukishya, Nyuchishya, v. Dress a skin (by rubbing), rub soft, bray.

Ocha, v. Apply fire to, burn, roast, bake. (Cf. mochelo.)


Olaka, v. Be straight, even, level. (Cf. lungama, and follg.)

Olola, v. Make straight, even, level, stretch out.

Omba, v. Cause to sound, e.g. O. ngoma, beat a drum. O. ulupi, clap the hands. Cs. and Int. on­­beshya.

Ombola, v. Redeem, ransom, buy back. (Cf. lbwula.)

Ona, v. See Wona.

-onane, a. Four together, four at once. (Cf. -mne, -owilo, -otatu.)


Oneka, v. See Wona.

Onka, konka, v. Suck, as child. Cs. onshya. (Cf. fyompa, konka.)

-onse (sometimes -ense), a. All, the whole.

Onta, Konta, Ota, v. Sit by fire, bask in sun. (Cf. konta.)

Opa, v. Fear, be afraid. Cs. ofya, Rp. opana. Cs. opanya,

frighten, terrify. (Cf. tina, mvendo.)

-owe, a. (i.e. -a uwe). Your (sing.), yours. (Cf. webo, -ennu.)

-otatu (-owilo), a. Three to­­gether, (two together). (Cf. -onane.)

Oyu, oyo, a. demonstr. (emphatic). He, she. (Cf. ngu, uyo, iye.)

Pa, v. Give, present, offer, e.g. nimpako, give me some. Pa menso, cause fear, frighten. Ap. pela, Cs. Int. peshya, peleshya, e.g. give freely, be liberal.

Pa, prep. At, to, from, in (of place or time), as to, concerning, about (cf. ku, mu). Also adverbial prefix as in follg.

Pa penka, adv. In a unique way or degree, most, very much, extraordinarily. (Cf. -enka.)

Pache, adv. In a small way or degree, a little, slightly. Pache pache, little by little, by slow degrees, gradually. (Cf. -che.)

Pafwe, n. See Impafwa.

Pakati, adv. In the midst, between, among, through the middle. (Cf. kati.)

Pakila, v. Place food on platter ready for eating, dish up.

Pakulwa, adv. On a large scale, greatly, much. (Cf. -kulu.)

Pakutu, conj. Because, in that, for that, seeing that. (Cf. pa, kuti.)

Pakwuwa, used as prep. Without, not having, in lack of. (Cf. wbula, kwula.)

Pala, v. (1) Scrape, grate, scratch up (earth), scrape clean (e.g. scales off a fish), scrape to a point, sharpen; (2) spit out; (3) pala mpafwe, inflate the lungs, draw in breath. (Cf. palaya, palankanya.)

Palala, v. Fly (with wings, as bird). (Cf. ipapiko.)

Palana, v. Be alike (equal, similar), match, correspond, resemble, agree. Md. -palene. (Cf. linga, pelana.)

Palanganya, v. (1) Spread about everywhere, set down here and there; (2) throw about, mix up, make a jumble of. (Cf. pikankanya, pula, palaya.)

Palaula, v. Hoe the second time (between growing plants). (Cf. pala, timpula.)

Palaya, v. (1) Scrape hard, scrape everywhere, scratch about; (2) spread about. (Cf. pala, palankanya.)


Pamankanya, v. Beat up together, unite by force, stick together. (Cf. pama, and follg.)

Pamula, v. Beat about everywhere, lay about one, give a general beating. (Cf. pama, pumaula.)

Pambana, v. Pass by each other, miss each other, fail to find.

Pambi, adv. (1) Elsewhere, to, (from, at) another place (or time); (2) otherwise, or. (Cf. -mbi, kumbi.)

Pambuka, v. Be separate (separated) from, be parted, be apart, branch off, come off (as plaster). (Not W.L. Cf. panduka, panduka.)

-Pamfi, a. Fat, stout, plump. (Cf. ina.)

Pamo, adv. (1) At one (same) place or time; (2) together, alike, equal (cf. pelana pamo, be of the same length, size, &c.); (3) in addition, as well, too. (Cf. -mo.)

Pampa, v. Cut (rip, slice) meat off bones. (Cf. sesa, waila.)

Pampala, n. (ma-p.) Track (of an animal), footmarks, spoor. (Cf. mukondo.)

Pampanta, v. Grope (as a blind man), feel about.

Pamuna, v. Strike off, knock off, part (sunder) by a blow, beat into pieces. (Rv. of pama.)

Panda, v. Split, crack, part asunder, cleave. Rv. pandula, split up. (Cf. follg. and mupande, lupanda, chipande, mampandwa, mupasa.)

Pandauka, v. Split (divide, chop up) in pieces (all to pieces). (Cf. panda and follg.)

Panduka, v. Be split off, parted, branch off, separate from. (Cf. pama, pambuka.)

Panga, v. Construct, make, carry into effect, use. (Not W.L. Cf. chita, lenga, wala.)

 Pangala, v. Be happy, joyful. Also Angala, Sangala (which see), and Pangama.

Pano, adv. Here, now, there, then. (Cf. -no, kuno.)

Panonse, adv. (pano ponse). All about, everywhere.

Panse, adv. Outside. (Usually pesonde in W.L. Cf. kunse.)

Panshi, adv. Down, below, beneath, at the bottom, on the ground, under. Also as n. bottom, and a. deep, e.g. mushima uli panshi, the well is deep. (Cf. kunshi, peulu.)

Panuka, v. Make room, spread out, scatter about.

Panuma, adv. (1) Back, backwards, at the back, behind, at the rear; (2) after, afterwards; (3) later, presently, soon, hereafter. (Cf. inuma, kunuma.)

Papa, adv. negat. No, not so. (Cf. iyoo, ko-ko.)

Papa, v. Carry child on the back (in a sling, cloth, or skin). (Cf. chipapo.)

Papata, v. Salute with gentle hand-clapping, i.e. beg pardon, appeal humbly, apologize, make request. (Cf. lamba.)

Papauka, v. Be excited, eager, ravenous, expectant, ambitious, in a panic, horror-struck, &c. (Cf. follg.)
Papuka, v. Be excited, receive shock, start, shudder. (Cf. papauka, and follg.)

Papula, papaula, v. Act (speak) excitedly, esp. eat greedily (with both hands). (Cf. papuka.)

Papu-papu, adv. Eagerly, greedily, excitedly. (Cf. follg.)

Pasa, v. Bore a hole. (Cf. musumbo, tula.)

Pashila, v. Sew (cf. wild) ; do bead-work.

Pasbya, v. (1) Add to, increase, make more (bigger, fuller) (cf. kushya, fushya); (2) P. menda, bale out water (cf. pila).

Pata, v. (1) Hate. Cs. patishya, e. g. offend; Rp. patana, hate each other (cf. chipato); (2) stick in the throat, choke; (3) thunder, i.e. a clap or crack of thunder (cf. lesa, uluma).

Patamuka, v. Wake up (neut.). (Cf. ibuka.)

Patankanya, v. Mix up, jumble up, confuse together. (Cf. palankanya, pikankanya.)

Patika, v. (1) Act (speak) forcibly (urgently, energetically), insist, urge, compel. Ap. patikila, Cs. Int. patikishya; (2) place aside (in a safe place on a peg, shelf, &c.), hang up, put away safely, put up, put by.

Patuka, v. Go aside, be parted off (separated, broken off), make way, leave the road, stray from companions, &c. (Cf. follg.)

Patula, v. Separate off, part (break) off, put aside, set apart. So Rv. patulula, put right away, separate wholly; Rp. patulana, e. g. be dispersed, scattered, separated, spread about. (Cf. patuka.)

Paula, v. Lipaula, fan oneself.

Pawauka, v. Be excited (alarmed, in pain, with joy, &c.). (Cf. papauka.)

Paweme, adv. Well, rightly, nicely, &c. (Cf. wama, -weme, faweme.)
smoke (tobacco); (3) collect (caterpillars) for food (cf. chinkawala).

**Pepe, n.** *(wa-p.)* He-goat. (Cf. imbushi.)

**Pepeka, v.** Sniff, smell about, get scent (in hunting).

**Pepeta, v.** Sift (by tossing), winnow.

**Pepi, adv.** *(pa-ipi).* Near, close, soon (cf. -ipi, kutali). *Pano pepi,* soon, almost.

**Pesa, v.** Part, divide asunder, cut in two. Ps. *peswa,* Md. *-peswile,* Nt. *pesuka,* Rv. *pesula.* (Cf. mupesu, mupesa, patula, patuka.)

**Pesheya, v.** Cs. of peia.

**Pesonde, adv.** Outside. (Cf.panse, isonde, kwisonde)

**Peta, v.** Bend round (Act.), bend, fold, make curved or round. Md. *-petele,* Nt. *-eka,* Rv. *-ana,* Cs. *-eshya.* (Cf. fogg. and impete, mupeto.)

**Petama, v.** Be curved, bent, rounded, circular. Md. and a. *-peteme.* (Cf. peta, and potama.)

**Petauka, v.** Be curved (crooked, winding). Md. and a. *-petwile,* coiled, &c. (Cf. peta, and follg.)

**Petelula, v.** Unfold, unroll, straighten, flatten. (Cf. peta.)

**Peulu, adv.** *(pa-iulu).* Above, on, up, at the top. (Cf. iulu, kwimu, muhu.)

**Piana, v.** Be heir, inherit, succeed to, claim inheritance, call at dead man’s house, visit scene of death. Nt. *pianika,* be heir; Cs. *pianishya,* make heir. (Cf. impiano, chipiani.)

**Pika, v.** Cook, make hot, boil (water). Cs. *pishya.

**Pikankanya, v.** Mix up, mix together, make a jumble of, confuse. (Cf. lufyanya.)

**Pikila, v.** Stick in the waist-band (belt, girdle). Rv. *pikulula,* take out, pull out.

**Pikishya, v.** Taunt, reproach, scold.

**Pikuka, Pikuluka, v.** Return to old home.

**Pila, v.** Bale out (water).

**-pile, a.** Ripe. Md. of *pya.*

**Pima, v.** Measure, weigh, estimate, calculate. Md. *-ine.* (Cf. penda.)

**Pimpa, Pempa, v.** Offend people’s feelings, disgust, shock, e.g. by indecency. (Cf. follg.)

**Pimpuka, Pempuka, v.** Be offended, scandalized, disappointed, disgusted. Ap. *-ila,* e.g. turn away in disgust, give up (a search).

**Pinda, v.** (1) Claim as a right, demand; (2) accuse, bring a charge against; (3) decide a case, adjudicate; (4) close and fasten, bar (a door).

**Pindi, n.** See Impindi.

**Pindo, n.** *(ma-p.)* Wing (of bird, insect, &c.). (Cf. ipapiko.)

**Pindulula, v.** Turn about, turn round and round. (Cf. pinda.)

**Pinga, v.** (1) Oppose, obstruct, hinder, put in the way; (2) argue, debate, contradict. P. *makani,* argue, talk, discuss. *Pinda mulandu,* settle a dispute, adjudicate. (Cf. pinda.)


**Pinta, v.** (1) Also *minta,* carry (as a load, on head or shoulder); (2) also *pita,* pass (cf. pita).


**Piruwula, v.** Overturn, turn on one side, upset. (Cf. pindulula.)

**Pita, Pinta, v.** Pass, pass on (by, along, off), go, flow (as water), blow (as wind), pass away (as time).

**-pofu, a.** Blind. (Cf. follg.)

**Pofula, v.** Blind, make blind. Nt. *fofuka,* be blind, blinded, (Cf. sokowola, tiwuka.)

**Foka, v.** (1) Take, receive, accept; (2) take by force or fraud,
steal, rob, plunder; (3) rescue, save. 
Cs. pokeshya, rescue; Ap. pokela, pokela.

Pola, v. Be (get, become) cool, get well (after illness). Cs. poshya, make well, cure. (Cf. talala, ton-tola.)

Polongwela, v. Fall into a hole. (Cf. kulukila.)
Pomba, v. (1) Put round, encircle, gird; (2) fold round, wrap round, roll up, encircle, coil round. Rp. pombana.
Pombola, v. Have sexual intercourse. (Cf. tomba.)
Pompwe, n. (wa-p.) Thief. (Cf. mungfo.)
Pona, v. (1) Fall, fall down, drop (down); (2) happen, come to pass, fall out, occur, take place. Ap. ponela, Cs. posa, posha, poseshya, e.g. let fall, thrown down, throw. (Cf. posa.)
Ponda, v. Crush, pound, break in pieces. (Cf. mupondo, twa.)

Popa, v. Knock, hammer (wood), drive (a stake, peg). (Cf. follg., and lupopo.)

Popola, v. Give a knocking (hammering, chopping), knock at, knock to bits. (Cf. popa.)

Posa, v. (1) Cs. of pona (which see), throw, cast, hurl, throw down, throw away, throw aside, get rid of, send away. P. mufwi, shoot an arrow. P. unga, make a meal-offering. P. chiti, fell a tree. P. mulilo, set fire to (grass, &c., cf. koleka). P. menda, urinate. P. mwanakashi, send away, divorce a woman. (2) also pota, roll, twist, plait, e.g. string, by rolling on leg.
Pota, v. (1) Twist, twirl, roll round, e.g. fibre in making string; (2) twirl (neut.), writhe, e.g. in travail. (Cf. posa and follg.)
Pota, n. See Mapota.
Pua, v. (1) Be light (in weight), easy, trifling; (2) be poor (in quality or condition), thin, flimsy, unsubstantial, worthless; (3) despicable, destitute, badly off, in a wretched (miserable, mean) state. Md. -pwi, Cs. Int. pusha, pushya, pufya. (Cf. anguka, pusa, and follg.)

-Pua, -pwile, a. (1) Light; (2) poor, mean. (Cf. pua.)

Pufya, v. Make light of, treat lightly, despise; (2) do in a careless offhand way, be quick, hasty, in a hurry. So pufyanya, pufisha. (Cf. wangu.)
Puka, v. Shake to and fro. P. mutwi, shake the head.
Pukumuna, v. Shake to bits, crumble. (Cf. puka.)
Pukuta, v. (1) Clean a house, dust, sweep; (2) play (as children). (Cf. fukana.)
Pula, v. (1) Pass, make a passage (hole), make a way (into, through, out of, by), escape, disappear, pass by, slip away, appear. Kasua kapula, the sun came out. Md.-pulile, Ap. pulila, Cs. pulishya, pushya, e.g. cause to disappear, remove, destroy. Chiwanda chikupulishye! the devil fly away with you! Pushya misongo, put out shoots; (2) beg, ask (for); (3) snort. (Cf. follg.)
Puluka, v. Go out, emerge, get out, escape. Cs. pulushya, take out, save, scare away, drive away. (Cf. pula and follg.)
Pulumuka, v. Burst out, discharge, with violence, pour out, rush (dart, dash) off. Cs. pulumushya, e.g. of pouring out abuse, of emptying the bowels, of an avalanche of stones, &c., of a premature birth; (also) effect a rescue, save from danger.
Puma, v. (1) Beat, strike, (one heart) throb (cf. pama); (2) cook (porridge, inshina). (Cf. naya.)
Pumaula, v. Give a thorough beating (to), lay about on all sides. (Cf. pama.)
Pumba, v. Go and get food elsewhere in time of famine, by bargain, working, &c.
Pumuna, v. Rest, stop on a journey, encamp. (Not W.L. Cf. tushya.)

Punga, v. Sift, by shaking round in basket. (Cf. pepeta.)
Pungama, v. Be out of place, on one side, awry, slanting, crooked, &c. (Cf. follg.)
Punguka. Set sideways, tip up, make slant.
Pungula, v. Get less, diminish, decrease, lessen. (Cf. chepa.)
Pupa, v. (1) Make a (ceremonial) offering, sacrifice. Ap. pupila, pupilia (cf. chipupo); (2) blow in puffs (gusts, of wind) (cf. follg.).
Pupula, v. Shake off (as dew from grass).
Pusha, Pusa, v. (1) Be foolish, silly, frivolous, trifling, mischievous; (2) fail, miss (a shot), make a blunder. Rp. pusana, e.g. miss each other, pass and not meet. (Cf. pua, punama.)
Pushya, v. Cs. of pulu, put out, e.g. put out buds, sprout.
Pusula, v. Clean grain (of husks).
Pusumuka, v. Slip away, escape. (Cf. pulumuka.)

Pyanga, Pianga, v. Sweep (house, floor, &c.). (Cf. chipyango.)
Pyata, v. Twist, spin, roll up, make by rolling, e.g. string (mwan-do). (Cf. posa, poza, and follg.)
Pyataula, v. Shake off, rub off.
Pyatuwila, v. Untwist, unravel. (Cf. pyata.)

R. For words beginning with R see under L.

Sakama, v. (1) Crouch down, conceal oneself, move stealthily (cf. fukama); (2) tremble, shake (with cold, fear, &c.).

Sama, v. (1) Adorn, decorate, furnish, equip. Nt. samika, e.g. wear fine clothes, also Act. (cf. fwailila); (2) cut in strips, small pieces (cf. tanta).
Samba, v. Wash (body, clothes, vessels), bathe, swim. Cs. samfya, sambishya, e.g. (1) cause to wash (bathe, swim); (2) teach, show how, instruct, direct.
Sambala, v. Be rich. (Cf. follg.)

Sangala, Sangalala, v. Be
happy, joyful, pleased, contented, flourishing, amused, &c. Cs. sangu-lishya, entertain, amuse, cheer. (Cf. angala, musangalo.)

Sanguka, Sangula, v. Alter, change, become different, make different. (Cf. alula, aluka.)

Sanika, v. Make light, light up. (Not W.L. Cf. munika.)

Sanjya, Sangya, v. Cut and lay down stalks of grain, the first harvesting operation. (Cf. terwula, sesa, longela.)


Sankula, v. Be poor, wretched, destitute, helpless. Also Sankuka. Cs. sankushishya. (Cf. sauka.)

Sanika, v. Alter, change, become different, make different. (Cf. alula, aluka.)

Sangula, v. Come upon something. (Cf. wala.)

Sauka, v. (1) Be wretched, sad, miserable, distressed, afflicted, destitute; (2) fall from a height. Also Saula. Cs. sanshya, e.g. distress, harass, persecute, tease, oppress, &c. (Cf. kululuka, kawa, tumana, isauko, and follg.)

Sawuka, v. Also Awuka (which see).

Sawulula, v. Unravel, disentangle, undo. (Cf. pyatwilula.)

Seka, v. (1) Laugh, smile, grin; (2) be happy, joyful, merry, pleased; (3) laugh at, mock, deride, despise. Ap. sekela, Cs. Int. sekeshya, e.g. amuse, entertain, comfort. Rp. sekana, e.g. enjoy themselves, play together. (Cf. angala, sangala.)

Sela, v., also Tela. (1) Move (neut.), remove, move aside, get out of place, make way, go to a place, migrate; (2) succeed to (a person, office; cf. piana); (3) be dislocated; (4) float (in water; cf. elela); (5) pass mid-day, begin to decline (of sun; cf. sendama). Ap. selela, Cs. seshya, seleshya.

Selaka, v. Be boiling hot, boil. (Cf. wila, kawa.)

Seluka, sheluka, v. Come down, descend, go down, get down. (Cf. ika.)

Sema, v. (1) Give a cry, shout, call out (cf. ama); (2) produce (offspring), bear (fruit). Ap. semenya.

Sembela, v. Thank, be thankful (for gift), be grateful.

Sembeleshya, v. Cut smooth, round off, make neat, trim, smooth, polish. Also semba.

Sendama, v. Slant, slope, lean, incline (to one side, down), sink, e.g. as sun after noon, bend.

Sendula, v. Come upon some-
thing dead, find a dead thing. Also Sendwa.

Senga, v. (1) Rub, rub hard, rub soft (e.g. of a hide), file (cf. tula); (2) beg, importune (cf. lomba).

Senkeli, n. (wa-s.) A deaf person.

Sensa, v. Speak against, tell lies of, slander (cf. wepa, sewa, songela). Ap. sensela. (1) Trip along, take small steps, go little by little; (2) scatter about. (Cf. mwashya, palaya.)

Sepa, v. (1) Make raised beds (luputi) for potatoes, pumpkins, &c.; (2) gather (cut off) ears of millet (amawo); (3) eat (live on) forest roots and fruits (as in famine).

Sepula, v. Graze (skin), rub the skin off.

Sesa, v. Cut (by drawing a sharp edge across, and so) slit, slice, saw. Hence of cutting grass (chani), hair (mishishi), bark (lushishi, lukwa), the throat (mumino). Also of ambush; Ap. sesela, cut off, lie in wait for (cf. pinikila). Cs. seshya.

Sesaula, v. Cut up in pieces (all about, everywhere). (Cf. sesa.)

Sesema, v. Tremble, shake, quiver, shiver, throb. Also Tetema. (Cf. tutuma.)

Sewa, v. (1) Cut grass with axe; (2) separate husks, sift, winnow; (3) slander, disparage. (Cf. wepa,)

Sewanya, v. S. wuta, aim an arrow.

Sewauka, v. Walk about, gossip, pass time away. (Cf. tandala, ambaula.)

Sh. Words not found under Sh may be looked for under Shy, or S. Shala, Shama, v. See Shyala, Shyama.

Shambololo, n. Koodoo (buck).

Shambula, v. Walk up in a defiant way, provoke, attack, show defiance. (Cf. weshya.)

Shana, Shyana, v. Dance. (Cf. chila.)

Shanga, v. Sow (seed). (Cf. wiula, wiika.)


Sheta, Shyeta, v. Crush with teeth, chew, masticate.

Shi-. (1) A plur. (concord) prefix of adjectives and verbs; (2) the common negative prefix of verb forms in first person sing. (Cf. ta-)

Shia, v. Leave, abandon, desert, leave behind. Ap. shila, leave to (for, at, &c.). Cs. shishya, shilishya, Ps. shiwa, e.g. be bereaved (as orphan, widow). See also Shila, Shyala. (Cf. leka.)

Shika, v. (1) Sweep, clean (by sweeping), clear of dirt (rubbish; cf. pyanga); (2) make fire by friction (two firesticks); (3) bury, cover up, e.g. in grave, in hot ashes.

Shikishila, v. Rub away, rub out, e.g. something in the eye.

Shikishila, v. Rub away, rub out, e.g. something in the eye.

Shikanwa, n. Bush-buck. Also Imbawala.

Shiku, n. Day. See Inshiku.

Shikulu, n. Usually in plur. (of respect). Ashikulu, grandfather. Also used in addressing a chief or any superior.

Shila, v. (1) End, come to an end, cease, stop, leave off, be finished (completed, done); (2) end, bring to an end, finish, put an end to. Sh. mulandu, settle, decide, adjudicate a case. Sh. wantu, kill people. Nashil-o-mushya, i.e. nashila (ku)mushya, I have already told him. Ap. shila, Cs. shilishya, shilikishya. (Cf. shia, shyala, pela, mana.)

Shilika, v. Shilika! be quiet! silence! no noise! -shilu, a. Mad, not in right mind, indecent. (Cf. ushilu.)
Shiluwe, n. Leopard. Also Inkense.


Shimbula, v. Mention, refer to, speak of, use an expression, pronounce.


Shimika, v. Give an account, narrate, relate, report, make a statement, tell a story, make a statement, tell a story, give an answer. (Cf. chishimikishyo.)

Shimina, v. Make a (mud) floor (of hut).

Shimpula, v. Used of part of process of brewing (kumba) native beer (uwalwa).

Shimya, v. Kill, massacre, slaughter. (Cf. ipaya.)

Shina, v. Be blunt (not sharp). Md. and A. -shinine, blunt; Cs. shinaushya, utterly blunt, ruin the edge of. (Cf. shinola.)

Shinaika, v. Be broken (smashed, pounded) to pieces.


Shindikishya, v. Accompany on the road, go a short way with (in respectful leave-taking. (Cf. peleka.)

Shinganga, n. See Inganga.

Shingano, n. Needle (foreign). (Cf. kanyenda.)

Shingula, v. Apply (the final coat of) plaster (mud, clay, paint, to a hut), finish off. (Cf. masa, shiwulula.)

Shinguluka, v. (1) Be round, rounded, circular; (2) be around, surround, encircle, go round; (3) go round, revolve, turn round. Md. and a. -shingulukile, Cs. shingulushya, put round, encircle (gird, surround) with, make go round. Also Shingauka. (Cf. pela.)

Shingwa, v. Be perplexed, confused, dazed, depressed, troubled. (Cf. kanika, tumana.)

Shinka, v. Block, close, shut, stop up (hole, passage, path), cork, e.g. S. nshila, close a path by a line or stick across it. S. karwa, keep silence, S. matwa, be deaf. Ap. shinkila, Rv. shinkula, unstop, open, clear the way, uncork, open. (Cf. imuna, imuka.)

Shinola, v. Make blunt, i.e. shinaula. (Cf. shina.)

Shinsa, v. Dandle a child in arms, fondle, nurse, caress.

Shinshila, v. Be sleepy, doze. (Cf. shi underlying: tula.)

Shipa, v. Spit, expectorate. (Cf. mate, pala.)

Shipula, Sipula, v. Doze, have a nap. (Cf. shi underlying: tula, shinsula, tulo.)

Shishimuka, v. Wake up suddenly, revive, recover consciousness, come to life again.


Shiwatala, v. Be round, rounded, circular; (2) be around, surround, encircle, go round; (3) go round, revolve, turn round. Md. and a. -shiwatala, put round, encircle (gird, surround) with, make go round. Also Shiwata. (Cf. pela.)

Shula, v. Cut away, cut all round, e.g. root of a tree.
Shuluka, v. Be drawn out, lifted out (as post in hole).
Shumbwe, n. (wa-s.) Lion. (Cf. inkalamu, also shumfwa.)

-shweshi, a. Light-coloured, bright (in hue), fair-complexioned.

Shweta, Sweta, v. (1) Be (become) bright, light (in hue); (2) be lighted up, light, full of light; (3) be open, clear, bare, exposed to view, empty. Md. and a. -swete, -swetele, Cs. sweteshya, sweshya.

Shyala, v. Be left, remain behind, stop at a place, stay, wait. Ap. shyalila, e.g. stop for, wait at. In taking leave, shyalilenipo, i.e. remain where you are, I am going, good-bye. Also Kalushyale. Cs. shyalishya. (Cf. shia, shila.)

Shyama, v. Fail, be unlucky, have a disaster, not succeed, have losses. (Cf. shyuka, ishyamo.)


Shyuka, v. Succeed, be lucky, gain, prosper, get, profit. (Cf. shyama, ishyuko.)

Soka, v. Sprout, put out shoot (bud, blossom, &c.). (Cf. tuta, musongo.)

Sokowola, Shongowola, v. Bore out the eye, make blind. (Cf. pofuka.)

Sombi, Somba, adv. Perhaps, possibly, it may be. (Cf. kani, chipale.)

Somena, v. Ache, hurt, be painful. (Cf. finya, kalipa, also soma.)

Sompa, v. Fix post in hole. Also Sumpa.

Sempola, v. Snatch, catch at, seize hastily.

Sonda, v. Taste, take a taste of.

Sondela, v. Glance at, peer at, cast eye on.

Songa, v. Attack (hurt, gore) with horn, e.g. an ox.

Songanya, v. Fight, argue, quarrel.

Songela, v. Tell stories about, accuse, slander. Cs. songeshya, songeleshya.

Songola, v. Cut to a point, point, sharpen. (Cf. isonga.)


Sonkela, v. Make up fire, add fuel. (Cf. koshyya.)

Sonkwela, v. Dig hole (for post).

Sonta, Tonta, v. Point with finger, point out, show, indicate. (Cf. tanuka.)


Sopela, v. Ram charge in (gun), load. (Cf. musopelo.)

Sopoka, v. Escape, get away, get out of trouble. (Cf. pulumuka.)


Sukula, v. Tug at, pull off (e.g. bark from tree). Cs. suku-lishya, pull hard at, e.g. launch (a canoe).

Sula, v. (1) Show disdain (dislike, resentment), reject, refuse; (2) pound (sorghum).

Suma, v. Bite, grip, nip, sting, hurt. (Cf. luma.)

Sumaula, v. Grip tight (with teeth, vice, &c.).

Sumba, v. Spear (fish). (Cf. musumbu.)

Sumbula, v. Lift up, raise, hoist. (Cf. nyamuna, inya, inuna.)


Sumina, v. (1) Agree, assent, acquiesce, allow, grant; (2) acknowledge, confess, believe; (3) promise, undertake, come to terms,


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make a contract. Rp. suminina, Cs. suminishya.

Sumuna, v. (1) Wean (a child); (2) wipe, clean off dust.

Suna, v. Help oneself (to food), take a helping (a morsel of food in fingers). (Cf. kusa, tanta, isono.)

Sunga, v. (1) Tie, fasten, bind. Lisunga mukosi, hang oneself (cf. kaka); (2) keep, guard, take care of, attend to (cf. pemba); (3) heed, obey (orders). Ap. sungila, -ilila, e. g. moor (a canoe).

Sungunuka, v. Be melted, melt. (Cf. shungulika.)

Sunka, v. Show strong feeling, be excited (angry).


Sunta, v. Limp, hobble, go lame.

Suntuka, v. S. wato, drag a canoe. (Cf. sukulishya.)

Suuka, v. (1) Soak (cf. awika); (2) also Suwuka, appear suddenly.

Swa, v. (1) Break, snap, break off, pluck (off) (cf. towa, putula); (2) drip, drop, leak away, filter through. Md. -swile, Nt. sveka, e. g. be broken, die (cf. towa).

Ta-. The common negative prefix of verb-forms, except in first person sing. (Cf. shi-)

Taamina, Tamina, v. Rest (lean) head upon (hand, pillow). (Cf. mutulamino.)

Tako, v. He is not there. (Cf. tapo, tamo, utaliko.)

Tala, v. (1) Mark out, lay plan of, design (esp. of a house, draw circular furrow showing position and size); (2) fabricate, manufacture, make, e. g. T. wufi, tell a lie. T. ise, make a hoe (cf. chita, lenga).

Talala, v. Be cold. (Not W.L. Cf. tanta, tontola.)

Talashya, v. Wave about, shake, brandish (weapon). (Cf. tenkanya, tansha.)

-tali, a. Long, tall, high, deep, distant. -a kutali, distant, far off. (Cf. utali, and follig.)

Talimfya, v. Make long, lengthen. Cs. of talimpa, be long, high, &c. (Cf. -tali.)

Tama, v. Seize, grasp, hold. (Cf. ikala.)

Tambala, n. (a-t.) Cock. (Cf. kombolewe.)

Tambalala, v. Stretch out, extend, put forward, straighten out. Also tambalika, stretch out, &c.

Tamfya, v. Cs. and Int. Run away fast, cause to run away, drive away. (Cf. vutuka, fyuka.)

Tamina, v. See Taamina.

Tamula, v. Ward off, parry, avoid (a blow). (Cf. chichila, leya.)

Tana, v. (1) Be selfish, niggardly, ungenerous (cf. utani); (2) fight (cf. lwana, ipayana).

Tanda, v. Dismiss, send away (cf. sumya, tamfya). Nt. tandika, stretch out, spread out (e. g. mat), extend.

Tandala, v. Stroll, lounge, pass the time away, idle about, go a walk.

Tandamuka, v. Stretch out, straighten out. (Cf. tanda, tambalika, also tandawula.)

Tanga, v. Be first, be before (beforehand), do first, begin, anticipate, go in front, lead. Md. -tangle, -tanjile, -tanje, and a. first, foremost, earliest, leading. Ap. tangila, e. g. T. nshila, lead the way, act as guide. Cs. tangilishya, tangishya, e. g. sent on (in front, before). Watanga wa chisungu, children below adult age (cf. mutangiko, mutanjilishi, kutanjile). Tange ndye, let me eat first. Also as adv. tanga, tange, taye, followed by verb in subjunct. mood,

Tanika, v. Stretch out, expose in air. (Cf. anika.)

Tansha, v. Wave about, brandish (e. g. weapon). (Cf. talashya.)
Tanta, v. (1) Dip (food) in gravy or relish (cf. towela); (2) cut flesh in pieces (off bone of a dead animal) (cf. waila); (3) be painful, be chilly, cold (cf. toniola).

Tantamuka, Tentemuka, v. Descend a hill, go down. (Cf. ika, seluka.)

Tantika, v. (1) Weave, plait (cf. luka); (2) unwrap, unroll, spread out. (Cf. fungulula, tanda.)

Tanuka, v. (1) Point out, show (cf. sonta); (2) climb, about (e.g. on rafters in building roof).

Tao, Tau, negat. No, not so. (Cf. iyoo.)

Tapa, v. Take a piece, take part, take in parts or portions, lay hold of, take, seize. T. menda, draw water (by dipping up). So also tapula menda. (Cf. twala, poka, ikata.)

Tapali, v. There is not (no one, none, nothing), no. (Cf. takuli, tamuli.)

Tapula, v. Dip up, dip out, take little by little. (Cf. tapa.)

Tashya, v. Set heart on, (1) desire, admire, praise, long for; (2) feel loss of, regret, miss. T. kwenu, be homesick; litashya, be proud (boastful), think too much of oneself.

Tata, n. Usually in pl. of respect, atata, watata, wata, father. A. wa kunsanga, step-father; A. fyala, father-in-law; A. nkashi, father's sister, aunt. (Cf. awishil.)

Tatika, v. Begin, make a beginning, start. (Cf. tanga, yamba, tautula.)

-tatu, a. Three.

Tatula, v. Lead off (in singing). (Cf. mutatuishi.)

Taula, v. Scrub (a person clean), rub, wash. (Cf. samba.)


Taya, v. Part with, give away, put (throw) away, lose, sacrifice. Ap. tayila, e.g. make an offering (to, for) (cf. pupa); Nt. tayika, Cs. tayishya.

Te, negat. Not (in connexion with a word following, but not prefix, as Ta-). Te ... ni ... ni, it is neither ... nor ... Tefyo, not so.

Tekanya, v. Be quiet, calm, composed, pacified, contented, mild. Cs. tekanishya. (Cf. teka.)

Tela, v. Also Sela, which see.

Telela, v. Slip, slide, glide. Cs. teleshya, teshya. (Cf. teshimuka.)

Tema, v. Cut, cut down, cut off. (For various kinds of cutting cf. tewa, tebula, cheka, pinika, putula, sesa, sewa, teta, panda, tanta, waila, fingula, timbula, temala, temaula.)

Temala, Temaula, v. Cut on all sides, make a large clearing.

Temba, v. Carry on a pole (between two men). (Cf. mutembo.)

Temwa, v. Like, be pleased with, fond of, love, be contented, satisfied. Md. temenwe, Rp. temwana, Cs. Int. tenweshya. (Cf. konda, tola)

Tenda, v. Groan, be ill. (Cf. twala, intenda.)


Tenenka, v. Be sore (painful), hurt. (Cf. somena, kalipa.)

Tenga, v. Decline, refuse. (Cf. kana.)

Tenkanana, v. Shake to and fro, tremble, wave about. Cs. tenkanya, shake about (e.g. vessel, so as to spill contents).

Tentula, v. Knock, hammer. (Cf. fula, pama.)

Tepela, v. Taste nice, be sweet (savoury, taste). (Cf. muse.)

Tesa, v. Throb, quiver, palpitate. (Cf. teema.)

Teshimuka, v. Slip, slide. Also Teshima. (Cf. telela.)

Teta, v. Cut, cut down. Tetaula, cut on all sides (widely, generally). (Cf. tema, sesa, se-saula.)

Tetela, v. Cackle. (Cf. lapuka.)

Teula, v. Take (a pot) off (the fire). (Cf. ipula.)

Tewa, v. Cut up, cut firewood. (Cf. tema.)

Te-eta, v. Make a present of food.

Te-wnla, v. Cut (stalks of grain). (Cf. sanjya.)

Teyua, v. (1) Get ready beforehand, prepare, provide, put ready, supply; (2) set trap, trap.


Tikama, v. Be thick, firm, stout, substantial, of good quality. Md. and a. -tikeme. (Cf. mutikal)

Timbula, v. (1) Slice flesh off bones (cf. tanta, waila); (2) hoe a second time (between plants (cf. palaula); (3) help to food.

Tina, v. (1) Be afraid, fear (cf. opa, mwenso); (2) seize with claws (or nails) scratch, nip. Cs. tinya. (Cf. shota.)

Tinanga, v. Feel with fingers, press.


Tiuia, Tyula, Tula, v. Bore a hole, pierce; (2) strip flesh off dead animal. Also Tivula. (Cf. follg. and tula.)

Tiwauka, v. Have cracked (sore, chafed) feet.

Tiwuka, v. Blind, make blind, be blinded. (Cf. pofuka, tiula, sokowola.)

Tola, v. (1) Pick up, take up, in the fingers, find by accident, get, acquire; (2) fasten, tie (cf. kaka, funga, sanga).

Tolala, Tolaula, v. Pick up all about, find everywhere, get quickly (easily). (Cf. tola.)


Tomba, v. Have sexual intercourse.

Tompwe, n. (wa-t.) Brain (substance), contents of skull.

Tongola, v. Remove the grain from a cob of maize.

Tonona, v. Beat, strike. (Cf. pama.)


Tontola, v. Be cold. Md. -tontwele. (Cf. pola, tanta.)

Toshya, v. Argue, quarrel. (Cf. sosa, soshyal)

Tota, v. Be contented (pleased, happy, satisfied, grateful), be glad. Cs. toteshyya. (Cf. honda, temwa, sangala.)


Towaika, v. Break, be broken, e.g. have a splitting headache, be in violent pain.

Towala, v. Break all to pieces, smash up. (Cf. towa.)

Towela, v. Dip (morsel, mouthful) of food in relish (gravy, seasoning, dish). (Cf. towa, chitowelo, tanla.)

Towoka, Towauka, v. Hop (as frog), jump.

Tua, Tuwa, v. (1) Be (become) white, light coloured, clean, pure, innocent; (2) pound (grain; see Twa). Md. -twile, -tuwile. Cs. Int. twishya, Nt. tuika. (Cf. follg.)

-tuishi, -twishi, a. White, clean, pure. (Cf. tua.)

Tuktata, v. Perspire, sweat. (Cf. ituktula, chiwe.)

Tula, v. (1) Begin, have its source or origin, rise (of river, sun), appear; (2) pay tribute (usual present, tax to chief); (3) put down load, rest; (4) also tiula, bore a hole, pierce; (5) also tuula, rub, polish, file. Nt. tulika, be well known, famous.

Tulo, n. Pl. sleep. Lala tulo, go to sleep, sleep. (Cf. shinshila, shipula, shiwata, ulo.)

Tulula, v. Pour (into a vessel), pour out. (Cf. itilal)

Tuma, v. Send, dispatch, employ (as messenger). Nt. tumika, Cs. tumishya, tumikishya. (Cf. layishya, ilishya.)

Tuman, v. Be sad, sorrowful, depressed, silent, melancholy. Md. -tumene, Cs. -ishya, harass, browbeat, persecute, oppress, treat badly. (Cf. katashya, saushya, sauka, langa-luka.)

Tumbula, v. Cut open, rip up.

Tumpa, v. Be a fool, stupid, silly. Md. -ile. (Cf. pusha, punama, and follg.)

Tumpaika, Tumpaila, v. Make a fool of, deceive, cheat. (Cf. tumpa, chenjelal)

Tumuka, fl. Plumber, gasp (as in drowning).

Tunda, v. Also Sunda, urinate. (Cf. nya, mikoshi.)

Tunga, v. Insert, pass (string, thread, needle, skewer) through, e.g. thread needle, string beads.

Tungulula, n. (—) Long narrow mat of split reeds. (Cf. mupasa.)

Tungumishya, v. Bewail, mourn, lament. (Cf. lila, tusuka.)


Tuntika, v. Make heaps, piles, pile up, heap. (Cf. mutunta, and follg.)

Tuntuka, v. Ascend, go up, slope upwards. (Cf. mutunta.)

Tupula, v. Pluck (e.g. feathers from fowl). (Cf. nukula.)

Tupushya, v. Dismiss, send away, drive away. (Cf. pulushya, butushya.)

Tushya, v. Cs. of tula, e.g. encamp, rest.

Tusuka, v. (1) Bewail, mourn, lament (cf. lila); (2) (of birds) rise and fly away.

Tuta, v. Sprout, put out leaves, buds. (Cf. soka.)

Tute, n. (wa-t.) Cassava (plant and root).


Tutuma, v. Tremble, shiver, palpitate, throb. (Cf. tetemal)

Tuwa. See Tua and Twa.

Tuwama, v. Lie on the face, face downwards. (Cf. funama.)

Twa, Tua, v. (1) Pound (as grain with pestle; cf. ifusu); (2) be sharp (edged, pointed; cf. lumata). Cs. twishya, sharpen.

Twala, v. Take, bring, convey, conduct; (2) bear fruit, — with irreg. Md. -twite, in past tense only. (Cf. chatwala, fyala.)

Twika, v. Put load on shoulder, lift up. (Cf. tula.)

U. Words not found under U may be looked for under W, Wu, Uw.

Uanga, n. See Uwanga.

Uche, n. Smallness, thinness, feebleness. (Cf. -che.)

Uchenda, n. Adultery. (Cf. chenchemesi, ukunushi, chenda.)

Uchenjeshi, n. Deceit, cheating, fraud. (Cf. chenjela.)

Uchinga, n. (mä-ch.) Pitfall (for game).

Uchisa, Wuchisa, n. (Any) seasoning, relish, eaten with porridge
or plain food. (Cf. chinane, chisawo, chitowelol.)

Ufi, Wufi, n. Badness, moral evil, (especially) lying. -a wufi, lying, false, wrong, untruthful, slanderous. (Cf. -fi, -wi.)

Ufila, n. Neglect of necessary work (hoeing, &c.), idleness, laziness, sloth.

Ufishi, n. Blackness, darkness, dark (handsome) complexion (skin). (Cf. fita, imfinshi.)

Ufumbi, n. Size, height, bulk, width. (Cf. mushinku, mulundu, mwumba.)

Ufumu, n. (1) Chieftainship (office, power, district); (2) status of freedom, independence. (Cf. kalume, infumu.)

Ufwiti, n. Witchcraft, magic, sorcery. (Cf. infwiti.)

Ufyele, n. Generosity, free giving, hospitality, liberality. (Cf. pa, pela.)

Uganga, n. Art of healing, doctor’s treatment. (Cf. munganga, wuka.)

Ufuneme, adv. On the face, prone (position). (Cf. funama, usaneme.)

Uingi, n. See Wingi.

Uishi, Ulishi, v. Lit. he knows. Used as n. and a. one who knows, expert, educated, clever, intelligent, well informed. (Cf. ishi.)

Ukala, Wukala, n. Penis. Also Mubolo.

Ukalone, m. Slavery. (Cf. kalume, wushya.)

Ukanda, n. Aavana Ukanda, a section of Lala tribe living in the Congo Free State and on the border.

Ukolhi, Unkoli, n. (wa-nkoli). Rhinoceros. Also Chipembele.

Ukome, n. Lower part of back. (Cf. chikome, musana.)

Ukondi, v. (Cf. ukoli, ukotuli, &c.) Used to intensify verbs of feeling, chiefly, e.g. Natemwa ukondi, I love where I am, i.e. in my heart, in myself, truly, deeply. (From -li, v.)

Uku. Words not found under Uku- may be looked for under Ku-.

Uku, Uko, adv. Here there, then.

Ukucha, Kucha, n. Dawn. (Cf. cha, luchelo.)

Ukulhi, n. (1) Greatness, power, size, age; (see -kulu); (2) leg (see Kulu).

Ukulwe, n. Great mortality, many deaths. (Cf. hwa.)

Ukunushi, n. Adultery, profligacy. (Cf. uchende.)

Ukutwi, n. (amatwi). Ear. Also Kutwi.

Ukumo, Wukumo, Bukumo, adv. Just now, lately, recently.


Ukwapa, n. See Kwapa.

Ukwewo, n. (ma-k.) Usually in plur., articles for sale, merchandise, goods.

Ula, v. See Wula.

Ulaka, Wulaka, n. (ma-l.) (1) Spear-head, blade (cf. ifumo, musuko, chocho); (2) larynx (external), (cf. mulaka).

Ulala, n. See Wilala.

Ulalo, n. (ma-l.) Bridge, tree laid across stream. (Cf. lala.)

Uleme, n. Honour, respect, civility, compliment. (Cf. chindika, muchinzi, lemya.)

Uliango, n. (ma-l.) Hole, pit. (Cf. muliango.)

Ulishi, n. See Uishi.

Ulo, Wulo, n. (ma-lo). Place (occupied by lying, sitting, standing), station, position. Also Chulo.

Ulo, adv. Then, when, since. (Cf. ndulo, ilyo, ilti.)

Ulomebe, n. (ma-l.) Beauty, handsome appearance, fine dress. (Cf. -lomebe.)

Uloshi, n. Witchcraft, magic, sorcery. (Cf. indoshi, muloishi, lowa, ufwitii.)
Ululul, n. Anger. (Cf. lula, lukansa.)
Uluma, v. Rumble, growl, roar (as thunder, lion).
Ulumbwana, n. Youthful age, youth. (Cf. mulumbwana.)
Ulume, n. Manhood, courage. (Cf. -lume.)
Ulunda, n. Friendship. (Cf. chivusa.)
Ulwele, Ulwashi, n. (ma-l.) Sickness, ill-health. (Cf. kwala.)
Uma, v. (1) Be (become) dry, hard, tough; (2) dry up, decay, wither, die; (3) be a hard bargain, expensive, dear.
Umba, Wumba, v. Work in clay, do pottery work, form, fashion, mould. (Cf. uwumba, chiwumba.)
Umfwa, v. (1) Perceive, be sensible of (by any organ or faculty, but especially by the ear), hear; (2) listen, attend, heed; (3) understand. Nt. umfwika, be heard, be audible, intelligible; Md. -umfwile, Ap. umfwila, Cs. Int. umfwishya, and umfwishishya, e.g. listen attentively, Rp. umfwana, e.g. feel for, pity, sympathize.
U moyo, Moyo, n. Life, vitality, health, consciousness, vigour.
Um-um, negat. No, not so. (Cf. ku-ku, mu-mu, iyoo.)
Undamuka, v. Rise (from lying down), get up. (Cf. ima, òuka.)
Une, Wune, n. Goodness (in general, but specially of appearance, i.e. beauty. See -ine, -ne. Used also as a. without prefixes, beautiful, pretty.
Unga, v. Gather, collect, put in groups (heaps). Rp. ungana, form a group, gather together, assemble; Cs. unganishya. (Cf. lona, òumba.)
Unga, Wunga, n. Flour, meal, powder. U. wafsuti, gunpowder.
Unina, n. His (her) mother; unoko, your mother. (Cf. nyina, mama.)

Upa, v. Marry (of the man). Md. -üpile, Ps. -üplitwe, be married (of the woman). Md. -üplitwe, Cs. ufya, give in marriage, arrange marriage. (Cf. kwala, lingula.)
Usakula, n. Nudity, nakedness. (Cf. lufunwa.)
Usali, n. Dirt, filth, uncleanliness. (Cf. -sali.)
Usalu, n. Thread. (Cf. insalu.)
Usambashi, n. Riches, wealth, luxuries. (Cf. -sambashi.)
Usanene, adv. On the back, supine (position). Lala u., lie on the back. (Cf. uifunene, utuweme, sanama.)
ushi, n. Smoke, steam, vapour. (Cf. chushi.)
Ushiku, n. (ma-ush. and ma-sh.) Night, night-time. Adv. at night. (Cf. inshiku.)
Ushilu, n. Madness. (Cf. -shilu, funta.)
Usoschi, Usosi, n. Talking, conversation. (Cf. sosia, iliashi.)
Uta, n. Bow. See Òuta.
Utali, n. Distance, length, height. (Cf. -tali.)
Utalla, n. (ma-t.) Storehouse, granary.
Utani, n. Meanness, selfishness, niggardliness. (Cf. tanu.)
Uteshi, n. Slipperiness. (Cf. teleta.)
Utufi, n. (matufi). Dung, excrement. (Cf. nya, mikoshi.)
Utuka, n. See Òutuka.
Utundu, n. (ma-t.) Lip ornament, lip-ring. (Cf. chinanda.)
Utuweme, adv. On the face, prone (position). (Cf. usaneme, turwana.)
Uuchi, Wuchi, n. Honey.
Uuchisa, n. See Wuchisa.
Uufi, n. See Ufi.
Uwalla, n. (ma-w.) Cultivated plot, plantation, garden. (Cf. munda.)
Uwalwa, Walwa, Uwala, n. Native beer. See Walwa.
Uwanga, Wanga, n. (manga). Poison (for man, given in food or drink). *Lowa wanga*, poison by magic, witchcraft. (Cf. *ulembe*, *mwafti*, *wubwia*.)

**Uwina, Uina, n. (mawina, mena).** Hole, pit. (Cf. *muliano*.)

**Uwino, n.** Goodness, excellence. (Cf. *bino*, *bwayne*, *uwino*, *une*.)

**Uwomba, n.** Group, company, crowd, mass, collection. (Cf. *mulongo*.)

**Uwuwa, n.** Poison (for fish). (Cf. *uwanga*.)

**Uwyuwa, n.** Poison (for fish). (Cf. *uwanga*.)

**Uwuyaa, n.** Good (fine, artistic) work, finish, art.

**Uyu, Uyo, a.** This (person). (Cf. *uno*, *ulya*.)

**V.** Words not found under V may be looked for under F.

**Vi-,** plur. pref. of nouns having *Chi*- as prefix in sing. (Fi- in W. L.)

**-vyakwe, -vyawo, a.** Other (of same sort), i.e. its fellow, their fellow. (Cf. -mbi, *muvi*, *muvyakwe*, friend, companion.)

**Vyata, Fyata, v.** Flash, dazzle (as lightning).

**W.** Words not found under W may be looked for under U, Uw.

**Wa-, Awa-.** Plur. prefix of one class of nouns; having *Mu*- as prefix in sing.

**Wa, Wa, prp. Of.** (See -a.)

**Wa, v.** (1) Be, exist, become, take place, occur. Md. -*wile*; (2) be let be, remain, be let alone (put aside, put off, deferred) (cf. *lala*, *ikala*); (3) go down, fall, sink down, set (of sun). *Insoni shyawa*, shame was felt. *Uwalwa kauwe*, let the beer alone, let it wait. *Kasua kawa*, sunset. Cs. *wishya*, cause to fall, fell, cut down.

**Waila, v.** Cut (rip) flesh (off bones of dead animal). (Cf. *tanta*, *sesa*.)

**Wakama, v.** Be hot (of liquids). Md. -*wangeme*, Nt. *wa-*. (e.g. of bright polished surface). (Cf. *wala*, *wemba*.)

**Wakambwa-Senga, n.** Lala-speaking tribe on West side of the Luangwa river. Also *Wa-ambo*, *Wambo-Senga*.

**Wala, v.** (1) Make, produce, do, cause, bring about, e.g. war, theft, quarrel, (not so often of material objects; cf. *chita*, *lenga*, *tala*); (2) be beforehand, be first, be in time (not W. L. Cf. *tange*); (3) be bright, shine (as sun, moon) (cf. *wakama*).

**Walwa, n.** Native beer, taking five days to prepare. (Cf. *kumba*, and for various kinds and stages, *fisunga*, *katete*, *imbote*, *mufundwa*, *mulala*, *mushimpulo*, *mukupa*, *mukumba*, also *chiwalwa*, *kawalwa*.)

**Wama, v.** Be good (in general, i.e. nice, suitable, pleasing, excellent, fine, right, wholesome, profitable, &c.), Md. and a. -*weme*, Ap. *wamina*, e.g. be good for (to), fit, suit, please, Ps. -*inwa*, Cs. and Int. *wamishya*, *wamya*, *wamishishya*, e.g. set right, improve, correct, adjust, arrange, instruct, educate, &c., e.g. *pawamishishya*, it is very good indeed. (Cf. -*weme*, *paweme*, *fiweme*, -*ine*.)

**Wamba, v.** Stretch (spread) tight (covering) over (some thing), e.g. *W. ngoma*, cover a drum with hide. *W. chilindi*, cover a pitfall with sticks, earth, &c. Rv. *wambula*, uncover, slacken, loosen. (Cf. *chiwambi*, *luwamba*.)

**Wambo, n.** Also *Wambo Senga*. See *Wakambwa-Senga*.

**Wandafuwe, also Tandafuwe, n.** A (kind of) spider.

**Wanga, n.** (1) See *Uwanga*; (2) a (kind of) fish-trap.

**Wanga, v.** Fasten crosswise, e.g. *W. mbalo*, fix cross-laths on rafters.

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**Wama, v.** Be good (in general, i.e. nice, suitable, pleasing, excellent, fine, right, wholesome, profitable, &c.), Md. and a. -*weme*, Ap. *wamina*, e.g. be good for (to), fit, suit, please, Ps. -*inwa*, Cs. and Int. *wamishya*, *wamya*, *wamishishya*, e.g. set right, improve, correct, adjust, arrange, instruct, educate, &c., e.g. *pawamishishya*, it is very good indeed. (Cf. -*weme*, *paweme*, *fiweme*, -*ine*.)

**Wamba, v.** Stretch (spread) tight (covering) over (some thing), e.g. *W. ngoma*, cover a drum with hide. *W. chilindi*, cover a pitfall with sticks, earth, &c. Rv. *wambula*, uncover, slacken, loosen. (Cf. *chiwambi*, *luwamba*.)

**Wambo, n.** Also *Wambo Senga*. See *Wakambwa-Senga*.

**Wandafuwe, also Tandafuwe, n.** A (kind of) spider.

**Wanga, n.** (1) See *Uwanga*; (2) a (kind of) fish-trap.

**Wanga, v.** Fasten crosswise, e.g. *W. mbalo*, fix cross-laths on rafters.

**Wangama, v.** Be hot (of liquids). Md. -*wangeme*, Nt. *wa-*. (e.g. of bright polished surface). (Cf. *wala*, *wemba*.)

**Wakambwa-Senga, n.** Lala-speaking tribe on West side of the Luangwa river. Also *Wa-ambo*, *Wambo-Senga*.

**Wala, v.** (1) Make, produce, do, cause, bring about, e.g. war, theft, quarrel, (not so often of material objects; cf. *chita*, *lenga*, *tala*); (2) be beforehand, be first, be in time (not W. L. Cf. *tange*); (3) be bright, shine (as sun, moon) (cf. *wakama*).

**Walwa, n.** Native beer, taking five days to prepare. (Cf. *kumba*, and for various kinds and stages, *fisunga*, *katete*, *imbote*, *mufundwa*, *mulala*, *mushimpulo*, *mukupa*, *mukumba*, also *chiwalwa*, *kawalwa*.)

**Wama, v.** Be good (in general, i.e. nice, suitable, pleasing, excellent, fine, right, wholesome, profitable, &c.), Md. and a. -*weme*, Ap. *wamina*, e.g. be good for (to), fit, suit, please, Ps. -*inwa*, Cs. and Int. *wamishya*, *wamya*, *wamishishya*, e.g. set right, improve, correct, adjust, arrange, instruct, educate, &c., e.g. *pawamishishya*, it is very good indeed. (Cf. -*weme*, *paweme*, *fiweme*, -*ine*.)

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**Wanga, v.** Fasten crosswise, e.g. *W. mbalo*, fix cross-laths on rafters.
ngamika, make hot, be hot. Cs. -ishya. (Cf. kawila, wila.)

Wangu, adv. Quickly, hastily, fast, speedily. (Cf. lwibo, and follg.)

Wangula, v. Extract (e.g. thorn, jigger).

Wanguluka, Wangufyanya, v. Make haste, do (act) quickly, hurry, be quick. (Cf. pufya, wangu.)

Wanya, v. Stir about (food in cooking). (Cf. naya.)

Wanyina, n. Mother, mothers. See Nyina.

Wasa, v. Use an adze (on), trim, cut smooth. (Cf. imbasa.)

Wata, Watata, n. Father, fathers. See Tata.


Wawa, negat. No, none, not at all. (Cf. iyoo.)

Wawa, v. (1) Set fire (to grass, &c.), partly burn, char; (2) hurt, be painful. (Cf. koleka, finya.)


Wawo, pron. They. Also used as interj. of contempt.

Wela, v. (1) Go back, come back, return, be repeated, come again. Md. -welele, Ap. welela, Cs. Int. weleshya, e.g. return, give back, pay back, restore, bring back, do (say) over again, repeat, renew, also welesheshya; (2) bewail, lament, mourn. (Cf. liila.)

Welama, v. Lie in wait for, lie in ambush. (Cf. fisama.)

Wemba, v. (1) Shine, be light (polished) (cf. wakama); (2) look for, reconnoitre, spy about, watch. Ap. wembela, e.g. act as herdsman, tend cattle (cf. embela, mwembe-shi).

-weme, a. Good, nice, pleasing, &c. (Cf. wana, -ine, paweme.)

Weneshya, v. See Wona.


Wesama, v. Crouch down, move stealthily, look out, lie in wait. (Cf. welama, fisama.)

Weshya, v. Be contented, pleased, satisfied, comforted. W. miima, feel pleased (cf. naka); (2) attack (cf. shambula).

Weta, v. Act as herdsman, tend cattle, &c. (Not W.L. Cf. embela.)

Wewo, pron. You (sing.).

Weya, v. Cut hair close, shave. (Cf. kamo, sesa.)

-wi, a. Bad, wrong, unpleasant, disastrous. (Cf. -wifi, wipa, -fi, chiwi.)

Wiala, v. Plant (seed). (Cf. minsa, komena, pelela, shanga.)

-wifi, a. Bad, wicked. (Cf. wipa, imbifishi.)

Wifya, v. Cs. Int. of wipa (which see), do wrong (wrongly, badly), treat badly, damage, hurt, make a mistake, blunder.


Wila, v. Be hot, Cs. wiltishya, Md. -wilile (cf. kawa, pya, wanga-); (2) meet together, join, unite (as streams), paths; cf. mawilo; (3) destroy, ravage, plunder (cf. onaula, teka).

Wila, Iwila, v. (1) Plunge into water, dive, sink, be drowned. Cs. wikishya; (2) sew (cf. pashila).

Wilala, Uilala, Ulala, n. District of the Lala tribe. (Cf. mulala, chilala.)

-wili, a. Two. (Cf. kawili, liwili, -owilo.)

Wilikishya, v. Call to some one at a distance, shout to.

Wina, n. (mena). Hole. See Uwina.

Winda, v. Wear loin-cloth
tight on the loins. Rv. windula, loosen loin-cloth, take off.

Wingi, Uingi, Winji, n. Abundance, plenty, a large quantity, lots (of). W. wune, great abundance. (Cf. -ingi, wula, fula.)

Wino, Uwino, n. Goodness, excellence (see Uwino). Also adv. wino, bwino, well, excellently, carefully, slowly.

Wipa, v. Be bad (wrong, disastrous, a mistake), do badly, blunder, make mistake, do wrong, commit crime, be wicked, cause damage, not suit, not fit. Md. •wipile, Ap. wipila, Cs. and Int. wifya (which see), wipishya, Ps. wipihwa. (Cf. wif, wifya, -fi, -wi.)

Wishi, n. Usually in pl. of respect, awishi, oawishi, father. Awishi wanji, my father; wiso, aswiso, your father. Awishifwe, our father; wishi nkashi, father’s sister, aunt; awishi wa kusanga, stepfather; awishi fyala, father-in-law. (Cf. tota, also wishi for uishi, one who knows. See Ishi.)

-wishi, -wisi, a. Fresh (of vegetables), green, uncooked, unripe, raw.


Womba, v. (1) Beg, ask for (cf. papata, lamba, lamba, sena); Ap. wombela; (2) run, run away. (Not W.L.)

Wombwe, n. (wa-w.) Frog.

Womfya, Wofya, v. (1) Make soft (by beating), soften (cf. naka); (2) be soft, yielding (e.g. marshy ground); (3) annoy, harass, tease (cf. katala).

Wona, Ona, v. See, observe, attend, look at, notice, witness. Md. -wene, Nt. woneka, be seen, be visible. Often in salutes; Woneka, here you are, how are you? Cs. Int. weneshya, Rp. wonana. (Cf. lola, imboni.)

Wowa, v. Bewail, lament, mourn. (Cf. lila, tusuka, tungumishya, wela.)

Wowa, n. Mushroom.

Woyo, interj. of contempt, applied to a person. (Cf. wawo, pl.)

Wuchi, Uuchi, n. Honey.

Wuchisa, Uuchisa, n. Relish, seasoning (of any kind, eaten with plain food). (Cf. chinane, chitwelo, chisawo.)

Wufi, Uufi, n. Evil, falsehood. See Ufl.

Wuka, v. (1) Wake up, wake from sleep; Cs. wukishya; (2) treat (by native doctoring), detect cause of sickness or misfortune, apply remedy (medicine), treat effectively, cure. Ap. wukila, Cs. wukishya. (Cf. lwuko, poshya.)

Wukishya, v. Consider, think about, apply the mind to. (Cf. iwukishya, lasa, langaluka.)

Wukwa, n. Jealousy. Sunga w., be jealous, watch jealously.

Wula, v. (1) Tell, report, relate. Ap. wulila, tell to, inform. W. amano, give advice, warn, instruct; (2) get, obtain, take, fetch, bring, apply, use—in this sense often used before or combined with another verb of what is a matter of course, e.g. wule mbone, of course I see; wulenje (wule ndye), of course I eat; (3) be without, lack, have none of, not to do (be, get, have). As prp. pakwuula, without. In this sense, also used to give a negative force to a verb, e.g. wula-pela, not to give, be sordid, mean, miserly; wula-temwa, not to love. Ap. builila, e.g. mbulile chebo chone, tell me the whole story, Cs. buishya, buwishya.

Wumba, v. Gather together (neut.), collect, form a group or mass. Rp. wumbana (cf. uwumba); (2) see Umba.

Wune, Une, n. Goodness, beauty (see Une, -ine, -ne). Also used as a, e.g. nchoncho wune, beautiful spoons.
Wunino, n. Goodness, excellence. (Cf. wune, wino.)
Wusha, v. Cs. of wuka (which see).
Wushi, Ushi, n. Smoke, steam, vapour.
Wushya, n. Slavery. (Cf. mushya, kalume. Also v. Cs. of wula, inform, instruct; also wushishya, wushishishya, remind, cause to recollect. See Wula.)
Wushyo, n. Information, warning, sign. (Cf. wula, wushya.)
Wuta, n. (mauta, muta). Weapon, bow and arrow, bow. (Cf. ana, funa, muwi.)
Wutale, n. (ma-.) Brass anklet or bracelet. (Cf. luwemba, indalila.)
Wuto, n. (mbuto). Seed.
Wutuka, v. Run, run away. Ap. wutukila, Cs. Int. wutukishya, wutushya, e.g. drive away, run fast. (Cf. luwilo, fyuka, womba, tamfya.)

Y. Words not found under Y may be looked for under the vowel following Y, e.g. Yaka, Aka; Yenda, Enda.
Ya, v. Go, go away. (The Y sound is faint or absent in many forms as commonly pronounced.) Md. -(y)ile, Ap. (y)ila, (y)ilila, e.g. go on and on, go a long way, go on an errand (on business, &c.), have an engagement. Cs. (y)ilishya, Rp. yana, e.g. go together, agree together, be on good (friendly) terms. Cs. yanya. (Cf. ina, enda, pita.)
Ya, affirm. Yes, it is so. (Cf. ina, inya.)
Yamba, v. Begin. (See Amba, not W.L.)
Yana, Yanya, v. See Ya.
Yashya, v. Cs. of (y)aka, (1) build, have (get) built; (2) kindle, light (a fire). (Cf. aka.)
Yelulula, v. Shake out. (Cf. kunta.)
Yokoma, v. Palpitate, throb. (Cf. tutuma.)
Z, see under Sh.