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A HANDBOOK  
OF THE  
YAO LANGUAGE

BY THE REV.

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OF THE CHURCH OF SCOTLAND'S MISSION  
BRITISH CENTRAL AFRICA

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## P R E F A C E

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SINCE the first edition of this work appeared in 1889, the Yao country has been the sphere of considerable developments, both from a missionary as well as from a commercial and political point of view. The country around Blantyre is now under British protection, ruled by a vigorous Administration in the name of His Majesty's Government. A number of successful and enterprising commercial establishments have been for some years prosecuting their interests, and in no small measure aiding the development of the country and the civilization of the natives under our rule. The Church of Scotland Mission has been consolidating and extending its work among the Yaos of the Shirè Highlands, Zomba and Mlanji.

To the East of the Lake the Yao country has been divided into two by the German and Portuguese Governments, whose mutual boundary is the great river of Yao-land, the Rovuma. The Germans are firmly administering the country to the North of the<sup>+</sup>



river. Within their sphere the Universities Mission has for many years carried on missionary operations among the Yao tribes in the Masasi districts. Portugal, on the other hand, has only within the last year conceded rights to a commercial company which has dispatched an expedition from the coast to Lake Nyasa through the great Yao centres, and made preparations for effective occupation. In their territory on the Highlands eastward of the Nyasa, the Universities Mission has opened up several new stations in the Yao districts, and is preparing for a further advance among the Yao population north of the Lujenda River and along the densely peopled Lujenda Valley. All this points to further developments among the Yao-speaking peoples of East Central Africa.

The Yaos of British Central Africa proved themselves at first bitterly hostile to the British Administration on its establishment in 1891. Under native rule their villages had been for long the centres of the slave traffic, and in consequence their chiefs and headmen looked with little favour on the advent of a power that threatened their old privileges. The early difficulties experienced by the Administration occurred for the most part in territories under the jurisdiction of such chiefs. These have in great measure been overcome, and the Yao people—a race physically and intellectually the most powerful in East Central Africa—have given various tokens of their acceptance of the rule of a civilized power. Numbers of the tribe

have entered the service of the Administration as interpreters, policemen, etc., while a large proportion of the soldiers belonging to the native regiment have been enrolled from that tribe.

During the past twelve years the Mission presses at Blantyre and Domasi have produced a supply of educational works for the use of their schools, while the British and Foreign Bible Society has completed their version of the New Testament in Yao. For some years the first edition of this handbook has been out of print, and as applications for it have been frequent, it has been deemed advisable to re-issue it in a new and enlarged form. The growing interest in the country shown by the increasing developments of the missionary and commercial enterprises, makes the study of the native language a matter of duty on the part of all whose occupation brings them in contact with native life.

Almost no alterations have been found necessary in Part I. beyond a few additional illustrations of points in grammatical structure that seemed to require further elucidation.

In Part II. various additions and alterations have been made, enlarging the scope of the vocabulary, and modifying the meaning of not a few terms. Several omissions, natural in a first edition of a vocabulary of any language, have been supplied, and the work thus rendered more complete.

Part III., the English-Yao vocabulary, is entirely new. For the basis of it I am indebted to the Domasi



Mission Press, which compiled from the first edition of this work a vocabulary for the use of their schools. For this valuable assistance I owe my thanks. The addition of this Part III. will supply a want much felt by a student of the Yao tongue.

Since the first edition of this handbook was published, the study of African languages has been greatly facilitated by the publication of the "Comparative Grammar of South African Languages," by the Rev. J. Torrend, S.J. of the Zambesi Mission. This work has replaced, though it has in no way superseded, Bleek's monumental work on the same subject. The field of Bantu languages has been so vastly widened since the latter work was produced, that the student of Comparative Bantu Philology has now a much larger field on which to make his observations and elucidate the results of his researches. Father Torrend has laid all students of Bantu languages under a deep obligation for the aid to their linguistic labours which his erudite researches have afforded them. The path of any pioneer in the still unexplored territory of Bantu language is now made comparatively easy, while no future work on any of these tongues can be satisfactory without reference to Father Torrend's Grammar.

In his classification of the Bantu languages Father Torrend places Yao in a division by itself. Further on he adds in a note on page 17, "that most of the peculiar features of Yao have their counterpart in the languages of the Chwana-Mozambique-Mpongwe

group." While agreeing with Father Torrend as to the distinctive character of the Yao language preventing its being classed along with any of the usually defined groups of Bantu speech, I am inclined to believe that its affinities will be found to lie with the varieties of language lying to the north and north-west of Yao-land, among the tribes of North Nyasaland. However, our still limited knowledge of the languages of that region forbids any decision being arrived at on this point.

*Aberdeen,*

*Whitsunday 1901.*



# PREFACE TO THE FIRST EDITION

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THE following pages contain the result of five years' study of the Yao tongue. The outlines so admirably drawn by Bishop Steere, in his "Collections for a Handbook of the Yao Language," have been filled in, and the principal features in the structure of the language have now been reduced to systematic form.

The Yao tongue was first presented to the student in the vocabularies of Salt. He was followed by Krapf, and afterwards by Koelle in the "Polyglotta Africana," who each give lists of words which they believed to be spoken by the Yao tribe. Bleek also, in his edition of "The Languages of Mozambique," gives a limited vocabulary. But, with these exceptions, nothing was known of the language till, in 1871, Bishop Steere increased his magnificent linguistic gifts to Africa by the publication of the "Collections." From the Yao boys in the mission schools at Zanzibar he made his first acquaintance



with their mother-tongue. Afterwards a Yao freed-man, who knew Swahili also, enabled him to test and correct the knowledge he had obtained from other sources. The result of his researches he published in 1871.

In 1876 the mission of the Church of Scotland in East Africa was first started at Blantyre, on the Shirè Hills. There the members of the mission found themselves in the midst of a branch of the Yao tribe which had come from the country round Mangoche Hill, and had settled in that district, from which they had first expelled the original Mang'anja possessors. In 1878 the Rev. Duff Macdonald, B.D., was appointed head of the mission, and before his retirement in 1881 he was enabled to publish a selection of Scripture passages in Yao, together with a small collection of native stories for use in the mission schools.

These, together with Bishop Steere's work, formed the whole literature of the subject when I joined the staff of the mission in 1883. With the aid of Walani, one of the mission boys, I was enabled to make use of these materials and to extend the knowledge of the grammar and structure of the language. I availed myself largely of native "literature," in the shape of legends and folk-lore stories, which almost every native is familiar with. Many of these I wrote down from the lips of different individuals, and in this way enlarged my vocabulary and my knowledge of grammatical forms and idioms. No

better material for acquiring an insight into the genius of any African language could be found than these native stories. In them we see the language as the native speaks it, and not as he adapts it to any foreign idioms or expressions he may have picked up. A raw native from the "bush," who has never been in contact with Europeans, is by far the best guide in the study of a native language, as he usually speaks it in its purity. Natives who have been under tuition are very apt to adopt the expressions and phraseology of their teachers, and thus often to make sad havoc of the pure idiom of their mother-tongue.

From these sources the following pages have been compiled. Simultaneously with their completion there have been issued from the press of the British and Foreign Bible Society translations of the Gospels and the Acts of the Apostles in the Yao language.

I must acknowledge my indebtedness to Mr. John Buchanan, head of the firm of Buchanan Brothers, planters, Zomba, H.B.M. Acting-Consul for Nyasa, who gave me copious additions to the vocabulary, and at various times has made valued suggestions regarding many points in these pages. To the Rev. Duff Macdonald, B.D., late of Blantyre, minister of South Dalziel parish, I also must ascribe my thanks for his generous assistance in correcting the proof-sheets of this work.

The compilation of this grammar and vocabulary has been the work of intervals in the midst of the

varied occupations of a missionary's life in Africa. It is put forth as a contribution to the knowledge of a linguistic field that every year is growing wider and wider with the progress of Central African missions. It is intended more especially as an aid to my fellow-workers in acquiring the language of the people about them, and, I trust, may in this way assist in extending the kingdom of our Blessed Master.

ALEXANDER HETHERWICK.

*Aberdeen, Easter 1889.*



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# INTRODUCTION

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THE Yao tribe, whose language is described in the following pages, inhabits the lofty tableland lying between Lake Nyasa and the coast. The region over which it is spoken extends from near the coast on the east to the eastern shore of Lake Nyasa on the west, and from the latitude of the Rovuma sources on the north to the Lujenda river on the south. Lately, however, a large district in the centre of this region has been devastated by the ravages of the Magwangwara, a powerful raiding tribe, whose home lies to the north of the Rovuma river. Isolated villages and districts where the language is spoken are to be found on the western shore of Lake Nyasa and in the country lying interior to it. About 1860 one branch of the tribe forced its way down into the Shirè Hills, where now the mission stations of the Church of Scotland are situated, while another smaller offshoot established itself east of Mount Mlanji, on the trade route to the coast at Quillimane.



The name of the tribe appears under various forms in the record of African discovery—Wahiau, Waio, Hiau, Veiao, Adsawa, Adşóua, Mudsau, Mujao, Ajawa, Achawa, Wayao. This last is the form in which the people speak of themselves, while Ku-Yao or Kwi-Yao is the name applied to their country, and Chi-Yao to their language. By the name Ajawa or Achawa they are known to the river people, and by this name we find them alluded to in Livingstone's book on the "Zambesi and its Tributaries."

The Wa-Yao, or, to drop the prefix, which is the sign of personality, the Yao, are an agricultural people. They have no cattle, and only a limited number of sheep or goats. In their original home there were no large rivers or lakes, hence their language is poor in the nomenclature of objects of river life. Most of the names of fishing implements they have borrowed from the Mang'anja, their nearest river neighbours. Their agricultural methods are of a very rude type—just such as one would expect in a people living in a country where the soil is poor, where the cultivator has no fixity of tenure, and where large tracts of virgin soil lie ready to hand. Their habits and customs will be found admirably described in "Africana," by the Rev. Duff Macdonald, B.D., and in "The Shire Highlands as Mission and Colony," by Mr. John Buchanan, planter, Zomba.

Lying within easy reach of the coast, the territory inhabited by the Yaos has always been a favourite hunting-ground of the slave-trader. The tribe supplies





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which the name Bantu has been applied; but the division of this great family into its various branches has never yet been satisfactorily accomplished, nor can this be done till the characteristics of each language have been more fully ascertained. Yao must be classed in the same group to which Swahili belongs, and has more affinity with this group than with the great Zambesi-Nyasa group, which lie immediately to the westward of it. Its nearest relation is the language of a small tribe lying between the Yaos and the Swahili, called the Makonde. Geographically speaking, its neighbours may be described as follows: - on the east the Swahili and Makonde; on the north the Magwangwara, a Zulu-speaking race; on the west the lake people, called Mang'anja, or Wa-Nyanja; and on the south the Makua, or Lomwe.

Several characteristics at once arrest the attention of the student.

The excessive number of euphonic changes is at first a source of difficulty. No harsh combinations of consonants is allowed; the one or the other is modified so that the articulation of the sounds may be made as easy as possible. Of two consonants in combination one must always be a nasal, while the nasal *n* causes extensive modification in the sounds combined with it. The result of such changes is that a peculiar softness is given to the language, causing it to stand in its relation to the neighbouring languages of the Bantu group, as Italian stands to its European neighbours. From the same cause, also, words are so

modified in the process of grammatical construction as to be almost unrecognizable by a beginner. Thus from *kuleka*, "to leave," we have *ndesile*, "I have left;" where the *e* alone remains of all the letters in the simple stem. Again, from *kupa*, "to give," we have *ambele*, "he gave me"; where not a single letter of the original has been retained. Such changes are at first exceedingly puzzling to a foreigner.

In addition to these euphonic changes, the Yao verb presents also a variety of terminal modifications that is seen in none of its neighbours of the same language-group. Thus, in forming the past tenses, we have such changes as *kagwile* from *kagula*, *tasile* from *taga*, *weni* from *wona*, etc. The rules laid down in the Grammar are a sufficient guide in determining the formation of the past tenses; yet, as Bishop Steere well remarks, "such changes are more easily felt than described." In Part II., for the convenience of the learner, the past tense of most of the verbs is appended to the simple form.

Like the others of the East African languages, Yao is exceedingly vivid in its descriptive and demonstrative application. The speaker seems to look upon every scene or incident as present to his eye, and every successive detail is depicted as if it were passing in a show before him. Hence the use of the demonstrative pronoun is more frequent in Yao than in English, and hence, too, a peculiar construction of the infinitive, which reduces all actions, past or future, to the present time. A native has been



heard to say, *Aji nguo 'ji ja cheni ajiji?* "Whose cloth is this?" where the demonstrative 'ji occurs four times, where "this" in English occurs but once. The simple demonstrative in Yao appears under ten different forms, divided into three different classes, according to the situation of the object indicated. The pitch of the voice also modifies the distance, so that whether present or absent, near or distant, the object is distinctly presented to the listener's mind.

In the following chapters, the chief characteristics of the language are unfolded, and the principal laws that guide its structure are explained. As far as possible; examples are given of every form of construction explained in the text.

Part II. contains the Yao-English vocabulary. It is necessarily far from being complete at the present stage of the study of the language. Words were daily being added, and it is only after several further years of acquaintance with the people that anything like a complete dictionary of their language can be attempted. The present list of words will form a contribution to such an undertaking.

# PART I





A HANDBOOK  
OF THE  
YAO LANGUAGE

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CHAPTER I

SOUNDS AND SOUND-MODIFICATIONS

1. *The Alphabet.*

THE sounds of the Yao language may all be represented by the letters of the Roman alphabet; those in use being the five vowels, *a, e, i, o, u*, the fourteen consonants, *b, d, f, g, j, k, l* or *r, m, n, p, s, t, w, y*, together with three compound consonants, *ch, ng'*, and *ny*.

*Vowels.*—The vowels are pronounced as in Italian.

*A* has the sound of *a* in *father*; in certain cases, however, somewhat opener and flatter. The vowel may be long or short.

*E* has the sound of *e* in *there*. A closer modification is sometimes heard, the pitch of the voice being lower.

If in combination *k* or *g* is followed by *e*, the *k* or *g* becomes *ch* or *j*.

*I* has the sound of *ee* in *keep*. In a very few

instances the sound approaches more to that of the *i* in *sick*.

*O* has always the open sound of *o* in *door*, never the *o* of *only*.

*U* has the sound of *oo* in *moon*. Followed by another vowel, the *u* becomes *w*.

NOTE.—There are no diphthongs in Yao. The nearest approach to a diphthong is the sound of *au* in *jaula*; but in this instance the two vowel-sounds are distinct, the accent resting on the *a*.

*Consonants*.—The consonants are pronounced as in English.

*B* is the English *b*. When *n* is prefixed to *b*, *p*, or *w*, the two become *mb*, as *ambutile* for *anputile*, *kumbona* for *kunwona*.

*D* is the English *d*. When *n* is prefixed to *t* or *l*, it forms the combination *nd*.

*F* occurs only in a few words, and these introduced from neighbouring languages. As a rule, the *f* of a cognate tongue becomes a *p* in the mouth of a Yao.

*G* is always pronounced hard, as in the English *gate*. Before *e* and *i*, *g* becomes *j*.

[*H* occurs nowhere in Yao. “Arabs, when they speak the Yao language, insert an *h* between two consecutive vowels” (Steere, “Collections”).]

*J* as in English. *N* before *j* makes *nj*; *n* before *ch* makes *nj*.

*K* as in English. *K* followed by *e* or *i* becomes *ch*. The combination of *n* with *k* forms *ng*.

*L, R*. *L* approaches the English *l*, but the exact sound must be caught from a native's lips. Except when it stands at the commencement of a word, *l* may be interchanged with a slightly trilled *r*. *Gerego* is more common than *gelego*, but both are admissible.





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*P* is pronounced as in English. *N* before *p* becomes *mb*.

*S* may have the sound of *s* in *rise*, or of *ʒ* in *sun*. In many instances either may be used as *musi*, *mesi*, etc.

*T* is the English *t*. *N* prefixed to *t* becomes *nd*.

*W* has an open vocalic sound formed by keeping the lips well apart during the pronunciation of the vowel. *N* prefixed to *w* becomes *mb* or *mbw*.

*Y* is the English consonantal *y* in *yet*.

*Compound Consonants*.—There are three compound consonantal sounds, represented by *ch*, *ng'*, and *ny*.

*Ch* is pronounced as *ch* in *church*. *N* before *ch* becomes *nj*; *k* followed by *e* or *i* becomes *ch*.

*Ng'* is pronounced as *ng* in *singing*. *N* simple before *g* has its ringing sound as in *finger*.

*Ny* is the Spanish *ñ* or Portuguese *nh*. It resembles the *ni* of *companion*, only it is somewhat more nasal.

## 2. Accent.

In Yao the accent usually falls on the penultimate syllable (*majúmba*), more rarely on the antepenult (*wángali*, *waíchile*), never on the final syllable. When a suffix is appended to a word, the accent sometimes shifts so as to be on the penult (*kumpilikúna*, *kumpilikanála*); sometimes it remains on its original syllable (*waíche*, *waíchile*). The addition of the enclitic syllables *-je*, *-ga*, always draws forward the accent (*waíchéje*, *watamága*). The demonstrative and personal pronouns, when the vowel is elided, are looked upon as forming an enclitic to the word, and so serve to draw forward the accent. Thus we have *nyúmba aji*, but *nyumbá 'ji*; *ngúti une*, but *ngutí 'ne*. Elision of a vowel or consonant always

draws the accent to the syllable where the elision takes place.

### 3. *Elision and Coalition of Vowels.*

Elision often takes place of the vowel at the beginning of a word when the word before it is closely connected with it. This occurs most frequently in the case of the demonstrative and personal pronouns; as *nyumba 'jo* for *nyumba ajo*, *akumbilanga 'ne* for *akumbilanga une*, *wandu 'wala* for *wandu awala*. When stress is laid on the pronoun no elision takes place. In such cases as *ajil' ako* for *ajile ako*, and *msejelel' ako* for *msejelele ako*, the *e* is dropped, being the weaker vowel, while at the same time stress is laid upon the demonstrative.

When, by combination or by elision of the consonant *l*, the vowels *a* and *e*, *a* and *i*, *a* and *u* come together, *ae* becomes *e*, *ai* becomes *e*, and *au* becomes *o*; as *lyesimba* for *lya lisimba*, *yeswela* for *ya iswela*, *wojumu* for *wa ujumu*.

After *ch* and *j*, *i* is dropped before a following vowel; as *cha* for *chi-a*, *chose* for *chi-ose*.

*I* followed by *a* has the sound of *ya*.

### 4. *Syllables.*

In Yao all syllables end in a vowel. This vowel must be preceded by a single consonant, which, again, may be preceded by a nasal *m* or *n*, or followed by *w* or *y*; as *ba*, *mba*, *mbwa*.



## CHAPTER II

### THE CONCORD

THE grammatical structure of the Yao language, as of all the Bantu group, depends on the principle of what has been called *Concord*. All nouns are divided into a certain number of classes, according to their initial syllables. Every word in the sentence, which is in agreement with the noun, takes this syllable, or a modification of it, as its characteristic or significant syllable. *Liwago ali lili lyangu, nginilijasika, lyenu 'lila lijasiche*, This axe is mine, it is not lost, your one is lost. Here the *li* of *liwago* appears as the characteristic syllable of every word in the sentence agreeing with it. Again, *Mawago aga gali gangu, nganagajasika, genu 'gala gajasiche*, These axes are mine, they are not lost, your ones are lost. Here the *ma* of *mawago* has as its characteristic syllable *ga*, which appears as the characteristic syllable in all the other words in agreement with it. Thus the language is to a great extent alliterative, and the grammatical connection of the various parts is at once apparent. This principle, which runs through all the Bantu family, has been called the *Concord*, and the significant or alliterative syllables of the various classes may be called the *Characteristic*.

The various characteristics or concord parts, arranged according to the noun classes, are as follows :—

	Class. Sing.	Plur.
	I. <i>JU</i> .	<i>WA</i> .
	II. <i>U</i> .	<i>JI</i> .
	III. <i>JI</i> .	<i>SI</i> .
	IV. <i>CHI</i> .	<i>I</i> .
	V. <i>LI</i> .	<i>GA</i> .
	VI. <i>LU</i> .	<i>SI</i> .
	VII. <i>KA</i> .	<i>TU</i> .
	VIII. <i>KU</i> .	
	<i>PA</i> .	
	<i>MU</i> .	

There is no doubt that these concord-characteristics are themselves the remains of obsolete primitive nouns. According to Dr. Bleek, there are eighteen of them to be found throughout the Bantu family. Fifteen of these occur in Yao. They are evidently of great antiquity, and form the foundation on which the structure of the language has been built up.

At one time these characteristics may have had each a definite meaning, whereby the various root-ideas of the language were classified. At present, however, no such definite meaning can be attached to the syllables separately. It is only when we come to consider the various classes of the noun that we can venture to say what may have been the idea represented by each characteristic syllable. Thus *JU*, or, as it appears in the noun prefix, *MU*, expresses personality; *LI*, greatness or mass; *CHI*, instrumentality or individuality; and *KA*, littleness. Yet such classification is applicable only to a very limited extent.



Starting from this conception of the original meaning of these prefixes, it is easy to see how the constant recurrence of the significant syllable gives definiteness and preciseness to the meaning of the sentence. This, and not a mere desire for alliteration, seems to be the origin of the system of concordant speech. Bantu speech is remarkable for its vividness. The speaker has always his subject prominently before his mind, and by his constant use of the demonstratives he points out the various objects in his field of thought. The frequent recurrence of the characteristic syllable helps to add to this vividness, and has the effect of keeping the subject-idea always prominent. There is thus never any difficulty in seeing to what part of a sentence any other part refers.

It will thus be easily seen how the characteristic has come to be used as a demonstrative, as a relative pronoun, and as a personal pronoun of the third person. In reality there is in Yao no such thing as a pronoun. Its use in the language is replaced by the class-characteristic, the same characteristic serving as the significant syllable of the demonstrative, and of the other parts of speech in agreement with the substantive. Thus, *Kanache kangu aka kalwasile, kaposile soni*, The child, my little one, the little one here was ill ; the little one has recovered again. Here the idea of littleness, expressed by the *ka*, runs through the sentence, and the *ka*, associated with that idea, stands in place of our demonstrative, relative, and personal pronouns. Again, the sentence, *Uchimwene wokulungwa wangu 'ula ulimkumala*, may be translated, "The kingdom, the great dom, my dom, that dom, (dom) is coming to an end," where the *u* of *uchimwene* may be expressed by the *-dom* of *kingdom*.

The following sentences illustrate the changes produced by the principle of concord operating in the various noun classes :—

CLASS I. *MWAnache aJU Ali JUangu, nganAjasika, JUenu 'JUla Ajasiche.* This child is mine, he is not lost, your one is lost.

*WAnache aWA Ali WAngu, nganAjasika, WEnu 'WAla Ajasiche.* These children are mine, they are not lost, your ones are lost.

II. *Mtela aU Uli WAngu, ngunUjasika, WEnu 'Ula Ujasiche.* This tree is mine, it is not lost, your one is lost.

*MItela aJI Jili JAngu, nginiJIjasika, JEnu 'Jila JIjasiche.* These trees are mine, they are not lost, your ones are lost.

III. *N'Yundo aJI Jili JAngu, nginiJIjasika, JEnu 'Jila JIjasiche.* This hammer is mine, it is not lost, your one is lost.

*NYundo aSI Sili SYangu, nginiSIjasika, SYenu 'Sila SIjasiche.* These hammers are mine, they are not lost, your ones are lost.

IV. *CHIIsoti aCHI CHili CHAngu, nginiCHIjasika, CHEnu 'CHila CHIjasiche.* This cap is mine, it is not lost, your one is lost.

*Isoti aYI Ili YAngu, nginiIjasika, YEnu 'Ila Ijasiche.* These caps are mine, they are not lost, your ones are lost.

V. *Llwago aLI Lili LYAngu, nginiLIjasika, LYEnu 'Lila LIjasiche.* This axe is mine, it is not lost, your one is lost.

*Mlwago aGA Gali GAngu, nganaGAjasika,*



*GEnu 'GAla GAjasiche.* These axes are mine, they are not lost, your ones are lost.

VI. *LUpeta aLU LUli LUangu, ngunuLUjasika, LUenu 'LUla LUjasiche.* This basket is mine, it is not lost, your one is lost.

*MBeta aSI Sili SYangu, nginiSIjasika, SYenu 'Sila SIjasiche.* These baskets are mine, they are not lost, your ones are lost.

VII. *KAnache aKA KAli KAngu, nganaKAjasiche, KEnu 'KAla KAjasiche.* This little child is mine, it is not lost, your one is lost.

*TWanache aTU TUli TWangu, ngunuTUjasika, TWEnu 'TUla TUjasiche.* These little children are mine, they are not lost, your ones are lost.

VIII. *KUlemba aKU KUli KWangu, ngunuKUjasika, KWEnu 'KUla KUjasiche.* This writing is mine, it is not lost, yours is lost.

*PAKulemba aPA PAli PAngu, nganaPAjasika, PEnu 'PAla PAjasiche.* This writing place is mine, it is not lost, yours is lost.

*MUKulemba aMU MUli MWangu, ngunuMUjasika, MWEnu 'MUla MUjasiche.* This place for writing in is mine, it is not lost, yours is lost.

In these sentences the variable prefixes of the noun classes and the class characteristics which depend on them are in capitals.

In comparing the various initial syllables of the noun classes with the concord-characteristics of the same classes, it will be seen how far the one differs





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## CHAPTER III

### THE SUBSTANTIVE

#### 1. *Noun Classes.*

THE substantive in Yao consists of two parts—the prefix and the stem or root itself. The prefix consists of the class-characteristic or a modification of it, and upon its form depends the classification and concord of the substantive. Thus in *mundu*, *chindu*, *kandu*, the *-ndu* is the stem or root signifying *object*, while *mu-* *chi-*, and *ka-* are the significant prefixes signifying personality, neutrality, and smallness.

All Yao nouns are divided into classes according to the form of the prefix. There are two numbers, singular and plural, distinguished by the change in the prefixes.

I. To the first class belong all proper names and words beginning with *mu-*, *m-*, or *mw-*, denoting living beings, names of persons, relations, and offices. The plural is formed by changing the *m-*, *mu-*, or *mw-* into *wa-*, *a-*, *acha-*, or *achi-*. Sing. *mundu*, a person, pl. *wandu*; *mwanache*, a child, pl. *wanache*; *mlongo*, a relative, pl. *achalongo* or *alongo*; *msawi*, a witch, pl. *wasawi*; *mchandu*, a youth, pl. *achanda* or *achachanda*; *mlamu*, a brother-in-law, pl. *alamu*; *mlukosyo*, a freeman, pl. *walukosyo*; *mnasi*, an acquaintance, pl.



*anasi*; *mputi*, a counsellor, pl. *aputi*; *mkulu*, an elder, pl. *akulu* and *achakulu*; *mlendo*, a stranger, pl. *alendo* and *achalendo*. Several nouns in this class, chiefly nouns of respect, are used almost entirely in the plural form: such as *atati*, father; *wese*, father; *asonogo*, a wife or husband. When used in the plural they take the form *acha-*, as, *achatati*, *achiwese*, fathers; *achasono wangu*, my wives.

*Mchimwene*, a chief, takes the plural form *achimwene*, but this has been so customarily employed in the singular number as a title of respect that it has lost the plural significance, and a new plural form has come into general use, *waimwene*, chiefs.

A few other nouns belong to this class; as—

Sing.	Plur.
<i>Singano</i> , a needle.	<i>Achasingano</i> .
<i>Kaliwo</i> , a pipe.	<i>Achakaliwo</i> .
<i>Sona</i> , tobacco.	
<i>Tambala</i> , a cock.	<i>Achatambala</i> .
<i>Katundu</i> , a load.	<i>Achakatundu</i> .
<i>Bulu</i> , a donkey.	<i>Achabulu</i> .
<i>Kavalo</i> , a horse.	<i>Achakavalo</i> .
<i>Kalata</i> , a letter.	<i>Achakalata</i> .
<i>Seta</i> , tin.	<i>Achaseta</i> , tins.

Foreign names introduced are sometimes put into this class.

The class-characteristics are—sing. *JU*, pl. *WA*.

II. To the second class belong nouns in *m-*, *mu-*, or *mw-*, not included in the first class; also all abstract nouns in *u-*, and nouns in *u-* which admit of no plural. The plural is formed by changing the prefix *m-*, *mu-*, or *mw-* into *mi-*. Sing. *mtela*, a tree, pl. *mitela*; *uchanda*, boyhood; *ukana*, beer; *mchiga*, a root, pl. *michiga*; *mchila*, a tail, pl. *michila*; *mkono*, an arm, pl. *mikono*; *mseo*, a wide hoed road,



pl. *miseo*; *mtima*, a heart, pl. *mitima*; *mpika*, a pot, pl. *mipika*; *musi*, a village, pl. *misi*; *mwiroa*, a thorn, pl. *miroa*; *ugali*, porridge; *uganja*, friendship; *ujusi*, beggary; *ukungwi*, skill; *umi*, health; life; *ulume*, manhood.

NOTE.—Nouns in *mb* (the *m* being a modified *n*) generally belong to Class III.

The class-characteristics are—sing. *U*, pl. *JI*.

III. To the third class belong nouns in *n-* before a consonant, or *ny-* before a vowel. The plural form is the same as the singular. Sing. *nyumba*, a house, pl. *nyumba*; *ndalama*, money, pl. *ndalama*; *nde'u*, a beard, pl. *nde'u*; *ngoma*, a drum, pl. *ngoma*; *njati*, a buffalo, pl. *njati*; *njuwa*, a dove, pl. *njuwa*; *nguku*, a fowl, pl. *nguku*; *nyama*, flesh or game, pl. *nyama*; *nguo*, cloth, pl. *nguo*.

Nouns in *ng'* belong to this class, as *ng'ombe*, an ox, pl. *ng'ombe*; *ng'aso*, a furnace, pl. *ng'aso*; *ng'ando*, play.

NOTE.—Words beginning with *mb-* (where *m* is a modified *n*) generally belong to this class; also words in *s-*, *u-*, or *i-*, where an *n* has been dropped before the *s*, *u*, or *i*. *Mbusi*, a goat, goats; *mbali*, a side, pl. *mbali*; *mbale*, a plate, pl. *mbale*; *mbepo*, wind, pl. *mbepo*; *mbindi*, a joint, pl. *mbindi*; *mboni*, a witness, pl. *mboni*; *mbugu*, a hole, pl. *mbugu*; *mbwa*, a dog, pl. *mbwa*; *inga*, rations, pl. *inga*; *uti*, a gun, pl. *uti*; *wuli*, white hair, pl. *wuli*; *saka*, an open shed, pl. *saka*; *sapato*, a boot or slipper, pl. *sapato* (also *achasapato*); *soni*, shame; *siliya*, sheeting (also *achasiliya*); *ula*, rain, pl. *ula*; *sala*, hunger.

The class-characteristics are—sing. *JI*, pl. *SI*.

IV. To the fourth class belong words commencing with *chi-*. The plural is formed by changing *chi-* into *i-*. Sing. *chilindo*, a watchhouse, pl. *ilindo*; *chijuni*, a bird, pl. *ijuni*; *chikoi*, a ladle, pl. *ikoi*; *chilu*, the



body, pl. *ilu*; *chimanga*, maize, pl. *imanga*; *chigoti*, a lash made of a hippo hide, pl. *igoti*; *chipanje*, wealth, pl. *ipanje*; *chisyano*, iron, pl. *isyano*; *chisima*, a well, pl. *isima*; *chisisa*, a fireplace, pl. *isisa*; *chisui*, a leopard, pl. *isui*.

Nouns in *cha-* formed from a combination of *chi-* and *-a-* make their plurals in *ya-*: as *chaka*, a year, pl. *yaka*; *chala*, a finger, pl. *yala*; *chaso*, an elephant's trunk, pl. *yaso*. Similarly nouns in *cho-* and *chu-* form their plurals in *yo-* and *yu-*. *Chome*, a black cat, pl. *yome*; *chole*, the touch-hole of a gun, pl. *yole*; *chumbi*, a hump on an animal's back, pl. *yumbi*; *chuku*, the rainy season, pl. *yuku*.

The class-characteristics are—sing. *CHI*, pl. *I*.

V. To the fifth class belong words in *li-*. The plural is formed by changing *li-* into *ma-*. Sing. *lisimba*, a lion, pl. *masimba*; *liganga*, a stone, pl. *maganga*; *lijani*, a baboon, pl. *majani*; *lijela*, a hoe, pl. *majela*; *likuga*, a herd, pl. *makuga*; *lilowe*, a word, pl. *malowe*; *lindanda*, an egg, pl. *mandanda*; *lino*, a tooth, pl. *meno* (*maino*); *liso*, an eye, pl. *meso* (*maiso*); *litumbi*, a mountain, pl. *matumbi*; *litala*, a road or path, pl. *matala*; *liwago*, an axe, pl. *mawago*.

The class-characteristics are—sing. *LI*, pl. *GA*.

A few nouns in *u-* form their plural by prefixing *ma-*, or changing *u* into *ma-*; as *ukunje*, a bow, pl. *makunje*; *wato*, a canoe, pl. *mawato*; *ugono*, a mat, pl. *magono*; *ulalo*, a bridge, pl. *maulalo*; *ulusi*, thread, pl. *malusi*; *uluwa*, a flower, pl. *maluwa*; *utope*, mud, pl. *matope*; *uwigo*, a game fence, pl. *marwigo*.

These nouns have their characteristics—sing. *U-*, pl. *GA-*.

NOTE.—Properly speaking, these words should belong to a special class which in other kindred languages of the Bantu class has its singular prefix *BU-* and its plural prefix *MA-*. The number of such



words, however, in Yao is very limited, and it is undesirable to multiply classes. It has, therefore, been deemed more advisable to include them as a variation of this *li-ma*-class.

VI. To the sixth class belong words in *lu-*. The plural is formed by changing *lu-* into *n-* before a consonant or *ny-* before a vowel. Before *s* the *n* is dropped. The *n-* prefixed causes the usual phonetic changes. Sing. *lupeta*, a sifting basket, pl. *mbeta*; *luao*, a net, pl. *nyao*; *lusaso*, firewood, pl. *saso*; *luambi*, a branch, pl. *nyambi*; *lujili*, a course, pl. *nyili*; *lukungolo*, a leg, pl. *ngongolo*; *lukwi*, a piece of firewood, pl. *ngwi*; *lulimi*, a tongue, pl. *ndimi*; *lupyoy*, a kidney, pl. *mbyo*; *lusasa*, a partition wall, pl. *sasa*; *lusenga*, dregs, pl. *senga*; *lusichi*, a post in the wall of a house, pl. *sichi*; *lusulo*, a stream, pl. *sulo*; *luumbo*, a hair, pl. *umbo*; *luwalati*, a rib, pl. *mbalati*.

The plural of *lumuli*, a torch, is *simuli*.

The class-characteristics are—sing. *LU*, pl. *SI*.

VII. To the seventh class belong all diminutive nouns which are formed from the original by changing the noun prefixes singular and plural into *ka-* and *tu-*. Thus from *mwanache*, a child, we have *kanache* (for *kaanache*), and from the plural *wanache*, children, we have *twanache* (for *tuanache*); from *mtela*, a tree, we have *katela*, a little tree, pl. *tutela*, little trees; *kasulo*, a little stream, from *lusulo*, pl. *tusulo*; *kasoti*, a little cap, from *chisoti*, pl. *tusoti*.

The class-characteristics are—sing. *KA*, pl. *TU*.

VIII. To the eighth class belong the infinitives of verbs used as nouns, and locatives in *ku-* or *kwa-*, *mu-* or *mwa-*, and *pa-*. These admit of no plural. *Kuuwa*, death, the infinitive of the verb *kuuwa*, to die; *kukutama*, *mukutama*, *kwakutama*, *mwakutama*, *pakutama*, a dwelling-place, a place to stay in or at.

The class-characteristics are—*KU*, *MU*, *PA*,



2. *Possessive Relation.*

There is no inflexion in Yao to express the possessive or genitive relation. Its place is supplied by the preposition *-a*, of, with the class-characteristic prefixed. The chief's slave (the slave of the chief), *mkapolo ju-a (jua) mchimwene*; the woman's axe (the axe of the woman), *liwago li-a (lya) juamkongwe*; *majela ga mpwanga*, my younger brother's hoe; *wanache wa mlendo*, the stranger's children.

With the *-a* affixed, the two characteristics *chi-* and *ji-* drop the *-i-* and form the particle of genitive relation in *cha-* and *ja-*. Thus *chisoti cha mchanda*, the boy's cap; *nyumba ja atati*, the father's house; *mbusi ja mlendo*, the stranger's goat.

The preposition of purpose, *for*, is also expressed in the same way. *Liganga lya uti jangu*, a flint for my gun; *manyasi ga nyumba*, grass for the house.

With the addition of the preposition *ku-* the relations *to* and *from* are sometimes expressed by the same relative particles, *jua*, *wa*, etc. Thus *ulendo wa kumusi*, a caravan to or from the village; *mesi ga kuchisima*, water from the well; *litope lya ku-lisugulu*, clay from the ant-heap; *njirwa sya ku-nyumba*, bricks from or for the house.

The following table shows the preposition *-a*, with the class-characteristics prefixed:—

I. <i>jua, wa.</i>	VI. <i>lua, sya.</i>
II. <i>wa, ja.</i>	VII. <i>ka, twa.</i>
III. <i>ja, sya.</i>	VIII. <i>kwa.</i>
IV. <i>cha, ya.</i>	<i>mwa.</i>
V. <i>lya, ga.</i>	<i>pa.</i>

When the possessor is a person of dignity to whom



respect is shown, the strengthened form, *-aka*, is sometimes substituted for *-a*; as *uti jaka mchimwene*, the chief's gun; *lyuwa lyaka Mulungu*, God's day, *i. e.* Sunday.

### 3. Formation of Nouns.

As has already been stated, the noun consists of two parts—the prefix and the stem or root itself. In certain cases, the prefix determines the meaning to be attached to the noun; in others, especially in the names of natural objects, we cannot now at this stage in the history of the language trace any connection between the prefix and the significance of the word. In other words, the original meaning of the prefix has been forgotten. Thus, in *mjiganyo*, teacher, from *kwiganya* (*ku jiganya*), to teach, the *m-* signifies personality; and in *chitela*, a block of wood, the *chi-* has the significance of individuality. But in such cases as *mkalo*, *lijela*, *chisui*, etc., the prefix gives no clue to the meaning of the word.

When, however, we come to consider substantives formed from verbal roots, we find that nouns may be formed of various significance, depending upon the class-prefix employed. Thus from the root *-tumba*, manifestly an older form of the verb *tupa*, to swell, we have *mtumba*, a truss of calico (in Mang'anja, a bag); *chitumbo*, the belly; *ndumba* (for *ntumba*), the corner of a house (*i. e.* the swollen-out part); *litumbi*, a hill; *lutumbo* or *matumbo*, the gut or intestines. Thus, by means of these various class-prefixes, we have a series of different nouns formed from the same verbal stem.

The *m-* or *mu-* of the first or personal teacher, pre-





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plural they frequently take the prefix *ma-*, with its corresponding characteristic. Thus we have *buku juangu*, my book, while we have *achabuku wangu*, or *mabuku gangu*, my books. In some cases foreign words take the *u-* prefix; as *usukulu*, from school.



# CHAPTER IV

## THE ADJECTIVE

THE number of proper adjectives in Yao is very small. Their place is supplied either by participial forms of the verb, or by nouns.

The adjective is always placed after the object qualified.

### 1. *Proper Adjectives.*

The adjective proper consists of a stem, which, by taking the class initial syllable, forms a substantive of the same class as the substantive it qualifies. By means of the preposition *-a*, of, this substantive is brought into adjectival relation with the qualified word. Thus the stem *-kulungwa* signifies the attribute of greatness. By prefixing the *m-* of the first class the stem is brought into agreement with any noun of that class. Prefixing now the preposition *-a*, with its proper class-characteristic *ju-*, we have *mundu jua mkulungwa* (or, as we prefer to write it in one word, *juamkulungwa*), a man of greatness, a great man. The stem *-koto* signifies the attribute of beauty; by prefixing *chi-* the stem is brought into agreement with a noun of the fourth class; and so we have, by the use of the preposition *-a*, of, *chipende*



*cha chikoto* (or *chachikoto*), a skin of beauty, a beautiful skin.

This use of the relative particles in addition to the pronominal prefixes is not common in Bantu languages. Most, as Swahili and Kaffir, merely prefix the pronominal prefix. (See Torrend's "Comparative Grammar," page 147.)

In the third class the stem may prefix the class-characteristic instead of the noun prefix, showing that these both, though now different forms, are merely modifications of an original form. We have *nyumba jangulungwa*, as well as *nyumba jajikulungwa*.

The following table shows the adjectival stem *kulungwa*, in agreement with the various classes of the noun:—

- I. *Mundu juamkulungwa*, a great man.  
*Wandu wakulungwa* (not *wawakulungwa*), great men.
- II. *Mtela wokulungwa* (for *wa ukulungwa*), a great tree.  
*Mitela jamikulungwa*, great trees.
- III. *Nyumba jangulungwa*, or *jajikulungwa*, a great house.  
*Nyumba syangulungwa*, or *syasikulungwa*, great houses.
- IV. *Chindu chachikulungwa*, a great thing.  
*Indu yekulungwa* (for *ya ikulungwa*), great things.
- V. *Lisimba lyalikulungwa*, a great lion.  
*Masimba gamakulungwa*, great lions.
- VI. *Lupeta lualukulungwa*, a great basket.  
*Mbeta syasikulungwa*, great baskets.
- VII. *Kanache kakakulungwa*, a large baby.  
*Twanache twatukulungwa*, large babies.



VIII. *Kulima kwakukulungwa*, a great hoeing.  
*Pakulima papakulungwa*, a large hoeing-place.  
*Mwakulima mwamukulungwa*, a large hoeing-place.

The following list contains most of the adjectives proper :—

Beautiful, <i>-koto</i> .	Living, <i>-jumi</i> .
Black, <i>-piliyu</i> .	Little, <i>-nandi</i> .
Difficult, <i>-nonono</i> .	Long, <i>-leu</i> .
Dry, <i>-jumu</i> .	Male, <i>-lume</i> .
False, <i>-nami</i> .	Many, <i>-jinji</i> .
Female, <i>-kongwe</i> .	Old, <i>-chekulu</i> .
Fresh, <i>-wisi</i> .	Red, <i>-chejeu</i> .
Great, <i>-kulungwa</i> .	Short, <i>-jipi</i> .
Heavy, <i>-sito</i> .	White, <i>-swela</i> .

Examples :—*Nguo ja-ji-piliyu*, black cloth ; *masengo ga-ma-nonono*, hard work ; *lijela lya-li-sito* (contracted *lyesito*), a heavy hoe ; *nyama syasijumi*, living game ; *chuma cha-chi-chejeu*, red beads ; *wandu wa-jipi*, short people.

The following simply prefix the class-characteristic :—

All, <i>-ose</i> .
Every one, <i>-ana -ose, -osepe</i> .
Other, <i>-ine</i> .

*-ose* in the singular has the meaning of “the whole.”

In *chi-ose* and *ji-ose* the *-i-* is dropped and the particles become *chose* and *jose*. In the same way we have *wane* and *kane* for *wa-ine* and *ka-ine*.

All the houses, *nyumba syose* ; every one of the houses, *nyumba syana syose* or *nyumba syosepe* ; the whole house, *nyumba josepe* ; *mowa gose, mowa gosepe* or *mowa gana gose*, every day, always ; *lyuwa lyose*,



the whole day; *wandu wose*, all the people; *mundu juine*, another man; *wandu wane*, other men.

NOTE.—*-ose* with the singular has also the meaning of “any.” Thus *lyuwa lyose* may also mean any day.

## 2. Nouns used as Adjectives.

The noun may be employed as an adjective by the use of the preposition *-a*; a stone house, *nyumba ja maganga*; a long road, *litala lya ulu* (as well as *litala lyalileu*).

*-Mbone*, goodness, and *-mnono* littleness, are really nouns, and are used as such; a good man, *mundu juambone*; a small axe, *liwago lyamnono*.

In the case of abstract nouns, *-ana* is frequently used as a strengthened form of *-a*; a lazy man, *mundu juana ulesi*; a tall tree, *mtela wana ulu*.

## 3. Verbal Adjectives.

(a) Adjectives with an active meaning are formed by prefixing the preposition *-a* to the infinitive form of the verb; *mkalo wakutema* (*wa kutema*), a sharp knife; *mundu juakukalamuka*, a clever man; *nyama syakuutuka*, running game.

The negative of the indefinite tense is used in the same connection (see page 47). *Wandu wanga-manyilila*, ignorant people; *mikalo jangatema*, blunt knives.

(b) Adjectives with a passive meaning are formed by changing the final *a* of the verbal stem into *e*, and using this form as the adjectives proper. From *kuruwa*, to die, we have *mundu juamuwe* (*juam-uwe*), a dead man; *nyama syasiuwe* (*sya-si-uwe*), dead game; from *kumala*, to finish, we have *masengo gumamale* (*ga-ma-male*), a finished work; from *kutemeka*, to be



broken, we have, *mkalo wotemeche* (*wa-u-temeche*), a broken knife.

(c) As will be seen under the Adverb, an adjectival form is obtained from the use of *-ati*, it says, with the class-characteristic and the adverbial onomatopoetic forms (see page 88). Thus *nguo ja-ti bi*, black cloth, lit. cloth which says *bi* (black); *mgao wa-ti choti*, a full cup; *lyuwa lya-ti mbe*, a bright clear day.

#### 4. Comparison of Adjectives.

There is no inflexion for the comparison of adjectives. Objects may be compared by the use of the simple adjective followed by *na*, with; *Nyumba aji jili jajikulungwa na 'jojo*, This house is bigger than that; *Mandanda genu gali gamawisi ni gangu*, Your eggs are fresher than mine.

The superlative degree is expressed by the use of the simple adjective; *Kasisi ali mchimwene juamkulungwa m'chilambo 'muno*, Kasisi is the great chief (*i. e.* the greatest chief) in this country.

The verb *kupunda*, to excel, may be used in comparison; *Mitela aji jose jili jambone, au nambo upundile*, All these trees are good, but this one is the best (*i. e.* excels).

The adverb *mnope* may be used; *perepo no penani mnope*, that is the highest point.

*Ukulu*, greatness, *unandi*, smallness, *winji*, a great many, are also employed as in the following instances: *Au mtela 'u ukulu, ao nambo unandi*, This tree is too big; but that one is too small; *Ai winji*, These are too many; *Chuma 'chila unandi*, Those beads are too few



## CHAPTER V

### NUMERALS

THE Yaos count on their fingers, commencing with the little finger and stretching out each finger that is counted, keeping the others closed over the thumb. When five is reached, all the fingers are closed over the thumb. When the number exceeds five, the fingers of the completed hand are closed over the odd fingers of the other hand, which are extended as in the case of numbers below five. Thus, in counting seven, the four fingers of, say, the right hand would be closed over the thumb together with the little finger and its neighbours of the left hand. Ten or tens are denoted by clapping together the closed fists or the extended palms according to the number indicated. In denoting twenty-eight, a Yao would first clap his hands twice, close the fingers of one hand over the thumb, then insert into the folded fingers the three last digits of the other hand, at the same time repeating the various parts of the numeral, *likumi, likumi, msano, ndi itatu*.

Notation in Yao is quinquial, consisting of additions of fives. Numeration does not go beyond ten tens, or one hundred. No word in the language denotes one hundred; *mwanda*, which in our translations has been





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16. *likumi na msano ni -mo.*  
 17. „ „ „ „ *-wili.*  
 18. „ „ „ „ *-tatu.*  
 19. „ „ „ „ *mcheche.*  
 20. *makumi gawili.*  
 21. „ „ „ *ni -mo.*  
 30. *makumi gatatu.*  
 40. „ „ *mcheche.*  
 50. „ „ *msano.*  
 60. „ „ „ *ni limo.*  
 70. „ „ „ *gawili.*  
 80. „ „ „ *gatatu.*  
 90. „ „ „ *mcheche.*  
 100. *makumi likumi.*

It will be observed that the “tens” take the concord of *likumi*, the units that of the substantives they qualify.

Examples:—Ninety-nine sheep, *ngosa makumi msano na mcheche ni msano ni mcheche*; eighty-eight houses, *nyumba makumi msano ni gatatu kwisa msano ni sitatu*; thirty-seven leopards, *isui makumi gatatu ni msano ni iwili*; one hundred and forty-six people, *wandu makumi likumi kwisa mcheche kwisa msano ni jumo.*

The adverbial numerals, *once, twice, thrice, etc.*, are expressed by the use of the prefix *ka-*.

- Once, *kamo.*  
 Twice, *kawili.*  
 Thrice, *katatu.*  
 Four times, *kacheche.*  
 Five „ *kasano.*  
 Six „ „ *ni kamo.*  
 Ten „ „ *kakumi, etc.*

In this instance the use of large numbers is rarely



heard; *kamo kamo*, rarely, *kawili kawili*, very often, are generally substituted.

Ordinal numbers are expressed by the use of the preposition *of* with the plural of the object indicated. The *Lyuwa lya garwili*, the second day; *mundu jua likumi na wawili*.

Another form of the ordinal in less frequent use is the substitution of the adverbial numeral for the plural in the above instance; *Lyuwa lya kawili*, the second day.

*First* is expressed by the verb *kutanda*, to begin; *mundu juakutanda*, the first man.

*Last* is expressed by the use of the verb *kumala* or *kumalichisya*, *lyuwa lyakumalichisya*, the last day. Last in order is expressed by *kunyuma* or *munyuma*; *mundu jua kunyuma*, the last man.



# CHAPTER VI

## THE PRONOUN

### 1. *Personal Pronouns.*

THE characteristic of the various classes, except the first, is used as the third person of the personal pronoun. The first and second persons, and the third person of the first class have distinct parts.

*Full Form.*—The full forms of the first and second persons when not in combination are—

*Une*, I.

*Uwe*, we.

*Ugwe*, thou.

*Umwe*, 'Mwe, you.

There is no pronoun of this form corresponding to our third person. In cases of special emphasis, its place is supplied by the demonstrative pronoun of the corresponding class. Thus, for he, they, we may use *aju*, *awa*, or *ajo*, *awo*, as the case may be.

A stronger form of the pronoun is obtained by the addition of the suffix *-ju* or *-ji*.

*Uneji*, I.

*Uweji*, we.

*Ugweji*, thou.

*Umweju*, *Umweji*, 'Mweji, you.

-Self is expressed by reduplication of the last syllable.

*Unene*, I myself.

*Uwewe*, we ourselves.

*Ugwegwe*, thou thyself.

*Umwemwe*, you yourselves.



-Self is also expressed by the use of *-syene* with the characteristic of the third person of all classes except the first, in which case and in the case of the first and second persons the subjective form of the pronoun used in combination is employed.

<i>Namsyene</i> , myself.	<i>Tusyene</i> or <i>Twasyene</i> , ourselves.
<i>Wasyene</i> , thyself.	<i>Mwasyene</i> , yourselves.
<i>Msyene</i> , him- or herself.	<i>Asyene</i> or <i>Achimsyene</i> , themselves.

Class	II. <i>Usyene</i> , itself.	<i>Jisyene</i> .
„	III. <i>Jisyene</i> .	<i>Sisyene</i> .
„	IV. <i>Chisyene</i> .	<i>Isyene</i> .
„	V. <i>Lisyene</i> .	<i>Gasyene</i> .
„	VI. <i>Lusyene</i> .	<i>Sisyene</i> .
„	VII. <i>Kasyene</i> .	<i>Tusyene</i> .
„	VIII. <i>Kusyene</i> .	
	<i>Musyene</i> .	
	<i>Pasyene</i> .	

The second person singular of the pronoun is rarely used. Its place is usually taken by the more polite form of the plural. Very frequently the third person plural is used in this instance, so that one person may address another as "They."

The preposition *ni* or *na*, with, is combined with a shortened form of the pronoun.

<i>None</i> , with me.	<i>Nowe</i> , with us.
<i>Nogwe</i> , with thee.	<i>Nomwe</i> and <i>Namwe</i> , with you.

In the third person, *ni* or *na* is combined with the demonstrative *ažo*, *ao*, *ažo*, *acho*, etc., and pl. *awo*, *ažo*, *asyo*, etc., forming, *najo*, *nao*, *najo*, *nacho*, etc., *nawo*, *najo*, *nasyo*, etc.

The prepositions, *ku*, *mu*, *pa*, to, in, at, are joined to the possessive form of the pronoun.



Sing.	<i>Kwa-</i> , <i>Mwa-</i> , <i>Pa-ngune</i> , to, in, at me.
„	<i>Kwa-</i> , <i>Mwa-</i> , <i>Pa-ko</i> , to, in, at thee.
„	<i>Kwa-</i> , <i>Mwa-</i> , <i>Pa-kwe</i> , to, in, at him.
Pl.	<i>Kwe-</i> , <i>Mwe-</i> , <i>Pe-tuwe</i> , to, in, at us.
„	<i>Kwe-</i> , <i>Mwe-</i> , <i>Pe-numwe</i> , to, in, at you.
„	<i>Kwa-</i> , <i>Mwa-</i> , <i>Pa-o</i> , to, in, at them.

Such forms as *kwa une*, *kwa uwe*, are rarely if ever used for “to me,” “to us.” The above forms *kwangune*, *kwetuwe*, are almost invariably employed.

*Connective Form—Subjective.*—When the pronoun is combined with the verb as subject, a shortened form is used for the first and second persons, and for the third person of the first class.

<i>ni-</i> , or <i>n-</i> , I.	<i>tu-</i> , we.
<i>u-</i> , thou.	<i>m-</i> , <i>mu-</i> , or <i>mw-</i> , you.
<i>a-</i> , he or she.	<i>a</i> or <i>wa-</i> , they.

For the third persons of the other classes the ordinary form is employed.

<i>u-</i> , <i>ji-</i> , <i>chi-</i> , etc.	<i>ji-</i> , <i>si-</i> , <i>i-</i> , or <i>yi-</i> , etc.
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Thus in combination with the verb *ku-tama*, to stay, in the present tense, the pronouns take the following forms:—I stay, *ngutama* for *n-kutama*; *m-kutama*, you stay; *a-kutama*, he stays; it (the ox, *ng'ombe*) stays, *ji-kutama*; they (the oxen, *ng'ombe*) stay, *si-kutama*; we stay, *tu-kutama*; they (the people, *wandu*) stay, *wa-kutama*; it (the lion, *lisimba*) stays, *li-kutama*; they (the lions, *masimba*) stay, *gakutama*; it (the leopard, *chisui*) stays, *chikutama*; they (the leopards, *isui*) stay, *ikutama*.

*Connective Form—Objective.*—When combined with the verb in the objective case the pronoun is inserted immediately preceding the verbal stem, and takes the following forms:—



- <i>n</i> -, me.	- <i>tu</i> -, us.
- <i>ku</i> -, thee.	- <i>m</i> -, you.
- <i>n</i> -, him, or her.	- <i>a</i> - or - <i>wa</i> -, them.

In the third person of the other classes the characteristic is used in the ordinary course.

- <i>u</i> -, - <i>ji</i> -, - <i>chi</i> -, etc.	- <i>ji</i> -, - <i>si</i> -, - <i>i</i> -, etc.
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Thus in combination with the perfect tense of the verb *kubola*, to see, *alolite*, he saw, we have the pronouns in the following forms:—He has seen me, *andolite* for *a-n-lolite*; he has seen us, *a-tu-lolite*; he has seen you, *a-m-lolite*; he has seen them (the cattle, *ng'ombe*), *a-si-lolite*; he has seen it (the house, *nyumba*), *a-ji-lolite*; he has seen it (the hoe, *li-jela*), *a-li-lolite*; he has seen them (the hoes, *majela*), *a-ga-lolite*; he has seen it (the basket, *lupeta*), *a-lu-lolite*.

The full form of the pronoun may be used together with the contracted form in cases of special emphasis.

*Ndolite*, I saw, but *Une ndolite* may be translated, As for me, it was I who saw.

The following examples illustrate the use of the pronouns:—

*Najiweni nyumba*, I saw the house.

*Waicke kundagulila liso*, He came to tell me yesterday.

*Mwasiweni nyama 'sila?* Did you see those game?

*Naweni lijoka*, I saw a snake.

*Naliweni lijoka 'lila soni, tutuuwe*, I saw that snake again, we shall die.

*Wagatemenye makunje gangu*, They broke my bows.

*Tilichituluma uwe lijoka 'lila*, That snake will bite us.



2. *Possessive Pronouns.*

The possessive pronoun, like the adjective, is always placed after the substantive denoting the thing possessed.

The simple forms of the possessive pronoun are as follows:—

-*angu*, my.

-*etu*, our.

-*ako*, thy.

-*enu*, your.

-*akwe*, his, her, its.

-*ao*, their.

To these parts are prefixed the characteristics of the various classes of nouns; *mtela wangu*, my tree; *majela getu*, our hoes; *nyama syao*, their game; *mikono jetu*, our arms; *lukalala luangu*, my basket; *nguku syakwe*, his fowls; your sorrow, *chanasa chenu*; *ndalama syao*, their money; *umbo syakwe*, her hair.

*My own*, *thy own*, etc., are expressed by adding the final syllable of the personal pronoun as an enclitic.

-*angune*, my own.

-*etuwe*, our own.

-*akogwe*, thy own.

-*enumwe*, your own.

etc.

etc.

etc.

etc.

An enclitic form of the pronominal suffix is frequently used in the case of proper and personal names and names of relations.

-*ngu* and -*gwangu*, my.

-*gwetu*, our.

-*gwako*, thy.

-*gwenu*, your.

-*gwe*, his, her, its.

-*gwao*, their.

*Mwanangu*, my child, as well as *mwanache juangu*; *mlumbugwangu*, my sister; *mwanagwao*, his son; *mbujegwenu*, your master, as well as *mbuje juenu*; *mchikulugwe*, his mother; *mchikulugwao*, their mother; *alamugwangu*, my brother-in-law.





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of the characteristic adds preciseness to the demonstrative; *mundu ajuju*, this very man; *nyumba asisi*, these very houses. By adding the suffix *-no* to the simple demonstrative the idea of proximity seems to be strengthened, corresponding to the English, "This . . . here;" *mundu aju-no*, this man here; *matumbi aga-no*, these hills here; *somba asino*, these fishes here.

Two other forms of this class also occur; *-e*, with the class-characteristic preceding the substantive followed by the simple form of the demonstrative, as *ju-e mundu 'ju*, this man; *we wandu 'wa*, these people; *we mtela 'u*, this tree; and *-ele-*, with the class-characteristic as prefix and suffix; as, *mundu ju-ele-ju*, this man; *mtela w-ele-u*, this tree; *majela gele-ga* (for *ga-ele-ga*), these trees. This form chiefly occurs in the case where the demonstrative stands alone, as in the English "this one," "this is the one."

The following table illustrates the various forms of the demonstrative:—

Class.		1.	2.	3.	4.
I.	Sing.	<i>aju.</i>	<i>ajuno.</i>	<i>jue... 'ju.</i>	<i>jueleju.</i>
	Plur.	<i>awa.</i>	<i>awano.</i>	<i>we... 'wa.</i>	<i>welawa.</i>
II.	Sing.	<i>au.</i>	<i>auno.</i>	<i>we... 'u.</i>	<i>welu.</i>
	Plur.	<i>aji.</i>	<i>ajino.</i>	<i>je... 'ji.</i>	<i>jeleji.</i>
III.	Sing.	<i>aji.</i>	<i>ajino.</i>	<i>je... 'ji.</i>	<i>jeleji.</i>
	Plur.	<i>asi.</i>	<i>asino.</i>	<i>sy... 'si.</i>	<i>syelési.</i>
IV.	Sing.	<i>achi.</i>	<i>achino.</i>	<i>che... 'chi.</i>	<i>chelechi.</i>
	Plur.	<i>ai.</i>	<i>aino.</i>	<i>ye... 'i.</i>	<i>yelei.</i>
V.	Sing.	<i>ali.</i>	<i>alino.</i>	<i>lye... 'li.</i>	<i>lyeleli.</i>
	Plur.	<i>aga.</i>	<i>agano.</i>	<i>ge... 'ga.</i>	<i>gelega.</i>
VI.	Sing.	<i>alu.</i>	<i>aluno.</i>	<i>lue... 'lu.</i>	<i>luelelu.</i>
	Plur.	<i>asi.</i>	<i>asino.</i>	<i>sy... 'si.</i>	<i>syelési.</i>
VII.	Sing.	<i>aka.</i>	<i>akano.</i>	<i>ke... 'ka.</i>	<i>keleka.</i>
	Plur.	<i>atu.</i>	<i>atuno.</i>	<i>twe... 'tu-</i>	<i>tweletu.</i>



Class.	1.	2.	3.	4.
VIII. Sing.	<i>aku.</i>	<i>akuno.</i>	<i>kwe... 'ku.</i>	<i>kweleku.</i>
	<i>amu.</i>	<i>amuno.</i>	<i>mwe... 'mu.</i>	<i>mwelemu.</i>
	<i>apa.</i>	<i>apano.</i>	<i>pe... 'pa.</i>	<i>pelepa.</i>

Example: *Aji nguo 'ji, jacheni?* This calico here, whose is it? *Jue mundu 'ju ngongum 'manya,* [As for] this man, I don't know him.

*Chipeta achi angati chenumwe? Ngwamba! nambo cherechi,* This sifting-basket, is it not yours? No! but this one [is mine]; *Ajinjile m' nyumba ajino, elo, ajinojino,* He entered this house here, yes, this very one here.

2. To the *second* or *middle* class belong those demonstratives which indicate objects at some distance. *A-o*, combined with the simple class-characteristic, has the meaning of the English "that"; as, *mundu ajo* (for *a-ju-o*), that man; *nyumba ajo* (*a-ji-o*), that house; *liwago alyo* (*a-li-o*), that axe.

This form of the demonstrative is in many cases used where in English the definite article "the" would occur.

Two forms occur similar to those in the first class; *-e*, with the characteristic preceding the substantive, followed by the simple form of the demonstrative, as *ju-e mundu 'jo*, that man; *ge matumbi 'go*, those hills; and *-ele-*, preceded by the characteristic and followed by the simple demonstrative of this class; as, *mundu ju-ele-jo*, that man; *chitundulima chelecho*, that low hill; *yala yeleyo* (*i-ele-yo*), those fingers: *pelepo* (*pa-ele-po*), that [place].

The following table gives the various forms of the demonstrative belonging to this class:—

Class.	5.	6.	7.
I. Sing.	<i>ajo.</i>	<i>jue... 'jo.</i>	<i>juelejo.</i>
Plur.	<i>awo.</i>	<i>we... 'wo.</i>	<i>welero.</i>



Class.	5.	6.	7.
II. Sing.	<i>ao.</i>	<i>we... 'o.</i>	<i>weleo (or welewo).</i>
Plur.	<i>ajo.</i>	<i>je... 'jo.</i>	<i>jelejo.</i>
III. Sing.	<i>ajo.</i>	<i>je... 'jo.</i>	<i>jelejo.</i>
Plur.	<i>asyo.</i>	<i>sye... 'syo.</i>	<i>syelesyo.</i>
IV. Sing.	<i>acho.</i>	<i>che... 'cho.</i>	<i>chelecho.</i>
Plur.	<i>ayo.</i>	<i>ye... 'yo.</i>	<i>yeleyo.</i>
V. Sing.	<i>alyo.</i>	<i>lye... 'lyo.</i>	<i>lyelelyo.</i>
Plur.	<i>ago.</i>	<i>ge... 'go.</i>	<i>gelego.</i>
VI. Sing.	<i>aluo (or alo).</i>	<i>lue... 'luo</i>	<i>lueleluo.</i>
Plur.	<i>asyo.</i>	<i>sye... 'syo</i>	<i>syelesyo.</i>
VII. Sing.	<i>ako.</i>	<i>ke... 'ko.</i>	<i>keleko.</i>
Plur.	<i>atuo.</i>	<i>tue... 'tuo</i>	<i>tueletuo.</i>
VIII. Sing.	<i>ako.</i>	<i>kwe... 'ko</i>	<i>kweleko.</i>
	<i>amo.</i>	<i>mwe... 'mo.</i>	<i>mwelemo.</i>
	<i>apo.</i>	<i>pe... 'po</i>	<i>pelepo.</i>

Example : *Mkatagulile juamkongwe 'jo ajise*, Tell that woman to come here.

*Ajo nguo 'jo jili jangune*, That calico there is mine ; *Nguo japi, aji?* *Ngwamba!* *jerejo*, Which calico, this? No! that.

*Natawile nyumba, ngondo nambo jaiche, nyumba 'jo nekumala, myu!* I built a house, but war came, and the house was completely destroyed.

3. To the *third* or *remote* class belong those forms that indicate objects at a remote distance or objects not present to the eye, but known and understood when alluded to. The simple form of this class is *a-la* ; as, *mundu a-ju-la*, that man, yonder man ; *magombo a-ga-la*, those bananas.

Other forms are *-e . . . a-la, -e-la* ; as, *ju-e munda a-ju-la, mundu ju-e-ju-la*, yonder man ; *lye litumbi 'lila, litumbi lyelila*, yonder hill.

The following table gives the various forms of the demonstrative belonging to this class :—



Class.	8.	9.	10.
I.	Sing. <i>ajula.</i>	<i>jue... 'jula.</i>	<i>juejula.</i>
	Plur. <i>awala.</i>	<i>we... 'wala.</i>	<i>wewala.</i>
II.	Sing. <i>aula.</i>	<i>we... 'ula.</i>	<i>weula.</i>
	Plur. <i>ajila.</i>	<i>je... 'jila.</i>	<i>jejila.</i>
III.	Sing. <i>ajila.</i>	<i>je... 'jila.</i>	<i>jejila.</i>
	Plur. <i>asila.</i>	<i>sye... 'sila.</i>	<i>syesila.</i>
IV.	Sing. <i>achila.</i>	<i>che... 'chila.</i>	<i>chechila.</i>
	Plur. <i>aila.</i>	<i>ye... 'ila.</i>	<i>yeila.</i>
V.	Sing. <i>alila.</i>	<i>lye... 'lila.</i>	<i>lyelila.</i>
	Plur. <i>agala.</i>	<i>ge... 'gala.</i>	<i>gegala.</i>
VI.	Sing. <i>alula.</i>	( <i>lue</i> ) <i>lwe... 'lula.</i>	( <i>lue</i> ) <i>lwelula.</i>
	Plur. <i>asila.</i>	<i>sye... 'sila.</i>	<i>syesila.</i>
VII.	Sing. <i>akala.</i>	<i>ke'...kala.</i>	<i>kekala.</i>
	Plur. <i>atula.</i>	( <i>true</i> ) <i>twe... 'tula.</i>	<i>twetula.</i>
VIII.	Sing. <i>akula.</i>	( <i>kue</i> ) <i>kwe... 'kula.</i>	<i>kwekula.</i>
	<i>amula.</i>	( <i>mue</i> ) <i>mwe... 'mula.</i>	<i>mwemula.</i>
	<i>apala.</i>	<i>pe... 'pala.</i>	<i>pepala.</i>

Example : *Mbani masengo 'gala soni*, Give me that work again : *Pusyeto petumbi 'pala pana mseso*, On the other side of that hill there is a forest.

*Pepala Msungu agwile, apanopano wapumwile*, Over there the European fell, here at this place he rested ; *Ge mowa 'gala wandu nganasuma wandu*, In those days people did not buy slaves.

In the second and third classes still greater distance is indicated by raising the pitch of the voice, and the more it rises into falsetto the greater is the distance indicated.

### 5. Relative Pronouns.

The relative pronoun is identical with the characteristic syllable of the various classes.



Class.	Sing.	Plur.
I.	<i>ju</i> (and <i>jua</i> ).	<i>wa</i> .
II.	<i>u</i> .	<i>ji</i> .
III.	<i>ji</i> .	<i>si</i> .
IV.	<i>chi</i> .	<i>i</i> .
V.	<i>li</i> .	<i>ga</i> .
VI.	<i>lu</i> .	<i>si</i> .
VII.	<i>ka</i> .	<i>tu</i> .
VIII.	<i>ku</i> .	
	<i>mu</i> .	
	<i>pa</i> .	

Example: *Nyumba ji jagwile liso jipile moto*, The house which fell yesterday has been burned [with] fire.

*Chipembere chi twachiuleje liso chimasile matanu*, The rhinoceros which we killed yesterday has been eaten up by hyenas.

*Mundu ju* (or *jua*) *twambweni liso awile*, The man whom we saw yesterday is dead.

*Lisimba li lyache twaliuleje*, The lion which came we killed.

*Lukalala lu twahujasile luwoneche soni*, The basket which we lost has been found again.

The relative may be made more definite in its reference by the addition of the demonstrative pronoun. In this case the demonstrative follows the verb, or is placed at the end of the clause, if it be not thus too far separated from its corresponding relative. *Mundu jua twagambaga liso 'jula*, That man we were talking about yesterday; *Twasosaga masengo ga mwatulanjile mlungu wa liso 'gala*, We were wishing the work that you showed us last week.

The relative in Yao is used to introduce an adverbial clause in English. *Lisakasa lyakugona* (or *lyakugonela*) *wanache*, The grass shed where the children sleep.



When the relative is used with the definite sense represented by the English definite article, the objective form of the personal pronoun is inserted where the sense admits. Without the use of the objective form the reference is less pointed, and may be expressed by the English indefinite article. *Nyumba ji twaweni liso*, A or the house which we saw yesterday; *Nyumba ji twajiweni liso*, The house which we saw yesterday; *Lipanga li nalokwete liso lijasiche*, The spear I picked up yesterday is lost. *Lipanga lyapi?* Which spear? *Li nalilokwete liso 'lila*, The one I picked up yesterday.

### 6. Interrogative Pronouns.

Interrogatives are introduced by the interrogative *ana?* as, *Ana wani?* Who? *Ana kwapi?* Where? Who? is expressed by *nduni*, pl. *wani*. *Ana wani sumwe*, Who are you? *Lina lyenu wani*, What is your name?

“What?” and “which?” are expressed by *-api*, with the class-characteristic prefixed, and *chi?* Which house? *Nyumba japi?* or, *Nyumba chi?* What man? *Mundu juapi?* or, *Mundu chi?* What is the matter? *Ana chi?* or, *Ana chichi?* What do you say? *Mkuti uli?* (literally, “How do you say?”) What is it like? *Chisau chakwe chichi?*

What sort of? What kind of? are expressed by *-achi*, or *-a chi*, with the class-characteristic prefixed. *Mkalo wachi?* What kind of a knife? An idiomatic use of the verb *kuti*, to say, has a similar significance. To the form *-ati uli* are prefixed the characteristics in the usual manner. *Mkalo wati uli?* What kind of a knife? *Chisau chakwe chati uli?* What is it like?

“When?” is expressed by *chakachi* (*chaka chi*),



*lyuwa chi*, literally, What year? What day? What time?

The interrogatives “where?” “whither?” “whence?” are expressed by *kwapi*, or, shortened form, *kwa*. *Ali kwapi?* Where is he? *Kwapi aumile?* Whence did he come? *Ajile kwa?* Where did he go to?

“Where?” “wherein?” are expressed by *papi*, *mwapi*, with the shortened forms, *pa*, *mwa*. *Akutama papi?* Where does he dwell? *Msomali uli mwa?* Where is the nail?

“How many?” is expressed by *-lingwa*, with the corresponding characteristic. *Wandu walingwa?* How many people? *Makau galingwa mwagarweni mwitala 'mula?* How many footprints did you see in the path yonder?

“How?” is expressed by *uli?* How did he fall? *Wagwile uli?* In several instances the English “what?” is represented by *uli?* *Ana mkuti uli?* What do you say? *Ambi, tindende uli?* Now, what shall I do?

“How often?” *kalingwa? palingwa?*

### 7. Other Pronouns.

“Whatever” is expressed by *-ose*, with the characteristic. *M'nyumba jose mu mkwinjila*, Into whatever house ye enter.

“Whoever,” “whosoever,” are expressed by *-ana*, *-ose*. *Juana juose juakusosa kwanula*, Whoever wishes to go away. If the pronoun is followed by a verb in the future tense, the future of the verb *kuwa*, to be, is used instead of *-ana*. *Jua tawe juose tajwule ulendo tapochele mkwamba*, Whoever will go on the journey shall receive a fathom; *Chi tichiwe chose chi tumjuje, tumpochele*, Whatever you ask for you will receive.





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## CHAPTER VII

### THE VERB

THE verb in Yao always ends in *-a*. The simplest form is to be found in the second person of the imperative mood, as,

*Jenda*, go.

*Tawa*, bind.

*Sumba*, leap.

The other parts of the verb are formed from this by means of prefixes, suffixes, and by modification of the verbal stem. Thus, from *kutawa*, to bind, we have *watarwile*, they bound, where, to form the perfect tense, the *-a* of the simple form has been changed into *-ile*, and the personal pronoun, *wa*, of the plural has been prefixed.

All prefixes and suffixes combine with the stem of the verb to form one word.

The prefixes consist of (1) the tense prefix, (2) the modal prefix, (3) the subjective personal pronoun, (4) the objective personal pronoun. The suffixes and suffix-changes consist of (1) the tense suffix, (2) the modal suffix, (3) qualitative suffixes denoting completion or continuity of action. The objective personal pronoun always precedes the verbal stem, and stands next to it; the other parts occur in various order.



In *najitarwile*, I bound it (*i. e.* an animal, *nyama*), we have the *n-* of the first personal pronoun, *-a-* denoting the past tense, *-ji-* the objective pronoun of the third class, and the suffix *-ile* of the past tense. In *sachindawaga*, He will be tying me, we have *s-chi-*, denoting the future tense, *-a-* the subjective personal pronoun, *-n-* the objective personal pronoun, modifying the *t* of *tawa* into *d*, and the *-ga* of continuous action.

In the formation of the various parts of the verb the five following steps have to be noted:—

1. Find the tense prefixes, suffixes, or modifications of the verbal stem.
2. Insert or prefix the subjective pronoun.
3. Insert the objective pronoun immediately before the verbal stem.
4. Note the euphonic changes.
5. Add the qualitative suffix.

There is a negative as well as an affirmative conjugation which distinguishes persons, moods, and tenses in the same way.

The simple form of the verb is inflected for voice, mood, tense, person, and class. The voices are the active and the passive. The moods are the indicative, subjunctive, potential, conditional, contingent, imperative, and infinitive. There are also participles corresponding to the present and past tenses of the indicative mood.

The various parts of the verb are illustrated by the example of the verb *kutawa*, to bind.

### 1. Voices.

The passive voice in Yao is not of frequent occurrence. A native usually gives his sentences an active form. Instead of saying, "He was killed by light-



ning," he would rather say, "The lightning killed him."

The passive voice in Yao may be formed by changing the terminal *a* of the simple stem into *-wa* or *-ilwa*.

*Kukamula*, to seize.

*Kukamulwa*, to be seized.

*Kutawa*, to bind.

*Kutawilwa*, to be bound.

A neuter or stative form which has also a quasi-passive meaning is formed from the stem of the active verb (1) by changing the final *-a* into *-ika*, or *-eka* if the preceding vowel be *e* or *o*, (2) by changing a final *-ula* into *-uka*, or (3) by changing a final *-sya* into *syika*, or *syeka* if the preceding vowel be *e* or *o*.

This form has two distinct meanings, (1) a state or condition of the subject as actual without any reference to the agent, (2) a state or condition as possible or capable of being accomplished.

*Kusichita*, to cut.

*Kusichitika*, to be cut, or cut-able.

*Kutama*, to sit.

*Kutamika*, to be set down.

*Kapapula*, to tear.

*Kupapuka*, to be torn, or tear-able.

*Kupasula*, to ravage.

*Kupasuka*, to be ravaged.

*Kutyosya*, to remove.

*Kutyosyeka*, to be removed, or romovable.

As a rule the difference between these two forms is that the former in *-wa* or *-ilwa* supposes a personal agent or external cause, while the latter in *-ka* supposes that the condition is natural or the product of an internal cause. Thus *kukasilwa* or *kukaswa* would be used when the actual agent was being spoken about, while *kukasika* would denote simply that the subject was broken or breakable.



2. *Indefinite Tenses.*

An indefinite or relative tense is formed by placing *a* before the infinitive form of the verb, and prefixing the relative pronoun. It has the adjective meaning of "who" or "which binds."

Class.	Sing.	Plur.
I.	<i>Juakutawa.</i>	<i>Wakutawa.</i>
II.	<i>Wakutawa.</i>	<i>Jakutawa.</i>
III.	<i>Jakutawa.</i>	<i>Syakutawa.</i>
IV.	<i>Chakutawa.</i>	<i>Yakutawa.</i>
V.	<i>Lyakutawa.</i>	<i>Gakutawa.</i>
VI.	<i>Luakutawa.</i>	<i>Lyakutawa.</i>
VII.	<i>Kakutawa.</i>	<i>Twakutawa.</i>
VIII.	<i>Kwakutawa.</i>	
	<i>Mwakutawa.</i>	
	<i>Pakutawa.</i>	

Example: *Wa masengo wakugumba njerwa*, Workmen who make bricks.

*Mwitala 'mo mwana maganga gakupoteka m'masajo*, On the path there are stones which hurt the feet.

*Auleje isui yakukamula wandu*, He killed leopards which catch people.

The negative of this tense is formed by putting *-anga* before the verbal stem, and prefixing the pronoun corresponding to the various classes. It has the meaning of "who does not bind," or "which does not bind."

Class.	Sing.	Plur.
I.	<i>Juangatawa.</i>	<i>Wangatawa.</i>
II.	<i>Wangatawa.</i>	<i>Jangatawa.</i>
III.	<i>Jangatawa.</i>	<i>Syangatawa.</i>
IV.	<i>Changatawa.</i>	<i>Yangatawa.</i>
V.	<i>Lyangatawa.</i>	<i>Gangatawa.</i>



Class.	Sing.	Plur.
VI.	<i>Luangatawa.</i>	<i>Syangatawa.</i>
VII.	<i>Kangatawa.</i>	<i>Twangatawa.</i>
VIII.	<i>Kwangantawa.</i> <i>Mwangatawa.</i> <i>Pangatawa.</i>	

*Mkalo au wangatema*, This knife is one which does not cut.

*Perepo pangapita wandu*, People do not pass there.

*Mundu juangapanganya masengo ngapochela malipilo*,  
A man who does not work will not receive a wage.

*Ikoko 'yo yangakamula wandu*, Those wild beasts are not the kind which catch people.

Both these forms are used in a quasi-objective sense, as in the following instances: *aji nyami'ji jakulya wandu*, this is meat which people eat; *ujo nyama'jo jangalya wandu*, that kind of meat people do not eat.

### 3. Imperative Mood.

The imperative mood is the simple form of the verb.

Sing. *Tawa.*

Plur. *Tawani.*

In the plural, the continuative suffix *ga* may be appended together with the plural suffix *ni*.

*Tawa-ga-ni*, Go on binding.

The subjunctive forms, *mtawe*, *mkutawe*, together with the third persons, *atawe*, *akatawe*, are very often substituted for the stronger imperative. These frequently have an obligatory sense, which may be represented by our English "must."



When in English two imperatives are coupled by “and,” in Yao the “and” is omitted.

*Mjise mtame apano*, Come *and* sit here.

*Mjende mkawilanje che Matope*, Go and call Matope.

Other forms used as imperatives are—

*Nim-tawe.*

*Na-tawe.*

*Kum-tawe.*

*Ka-taweni.*

There is no proper form of the *negative* imperative. The negative form of the subjunctive mood is always used for the negative imperative.

*Mka-tawa*, Don't bind.

*Mkagwa*, Don't fall.

*Ukakwela apa, mwanache ugwe*, Don't climb there, you child.

#### 4. *Infinitive Mood.*

*Ku* is the sign of the infinitive mood, and is prefixed to the simple form of the verb,

*Kutawa*, to bind.

If the verbal stem commences with *j*, the *j* is dropped, and in the subsequent combination of vowels, *u* has the sound of *w*. Thus, *kujasika*, *kujenda*, *kujiganya*, becomes *kwasika*, *kwenda*, *kwiganya*. If the vowel following *j* be *o*, the *u* is also dropped, as *koga* for *kujoga*, *konga* for *kujonga*.

In the case of verbs of intention or purpose—especially after the verbs “to go” and “to come”—a sort of double infinitive is in use, as *apite kukuteka mesi*, he has gone to draw water; *waiche ku musi kukutola nyama*, he came to the village to fetch game; *wantuchile kunganya kukusala malosa*, he ran to the



courtyard to report bad news. Properly speaking the first *ku* is the locative *ku* of direction, making the rendering to run, he went to the drawing water.

A use of the infinitive in narration is of constant occurrence. By prefixing the conjunction *na*, and, or its forms, *ne*, *ni*, *no*, *nu*; to the infinitive, the verb takes the time, action, and subject of the preceding verb. In this way the intricate process of verbal formation is much simplified, and the cumbrous recurrence of the same prefixes, tense formations, and pronouns is avoided.

Example: *Mlendo waiche ku musu, ne- kugona, kundawi ne- kwimuka, ne- kwarula*, A traveller arrived at the village, and slept [there], next day he rose, and went away.

*Malawi tajise nekutawa nyumba jine*, To-morrow he will come and build another house.

*Mkakwele sambano nekugopola migoji 'jo*, Climb up now and untie that rope.

*Ula nekunya nekutusisimya*, Rain fell and made us very cold.

NOTE.—Certain verbs commencing with *k* or *g* in this instance drop the *ku*, so we have *nekola*, *negona*, *negopola*, *nekana*, for *nekukola*, *nekugona*, *nekugopola*, *nekukana*.

The infinitive may precede any other part of the verb, the effect being to emphasize the idea conveyed by the verb.

*Kwisa akwisa*, Coming it is, he is coming.

*Kupagwa napagwile*, As for my birth, I was born.

### 5. Indicative Mood.

*Present Tenses*.—The *simple present* is formed by prefixing the subjective form to the infinitive. It has the meaning of “I bind,” “thou bindest,” etc.





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the euphonic *-m-*. It has the meaning of "I am binding," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndĩlimkutawa</i> ( <i>Ndili-m-kutawa</i> ).	<i>Tulimkutawa</i> .
	2. <i>Ulimkutawa</i> .	<i>Mulimkutawa</i> .
	3. <i>Alimkutawa</i> .	<i>Alimkutawa</i> .
II.	<i>Ulimkutawa</i> .	<i>Jilimkutawa</i> .
III.	<i>Jilimkutawa</i> .	<i>Silimkutawa</i> .
IV.	<i>Chilimkutawa</i> .	<i>Ilimkutawa</i> .
V.	<i>Lilimkutawa</i> .	<i>Galimkutawa</i> .
VI.	<i>Lulimkutawa</i> .	<i>Silimkutawa</i> .
VII.	<i>Kalimkutawa</i> .	<i>Tulimkutawa</i> .
VIII.	<i>Kulimkutawa</i> .	
	<i>Mulimkutawa</i> .	
	<i>Palimkutawa</i> .	

Another form of the *present imperfect* is obtained by the use of the auxiliary verb *kutenda*, to do. This form has the meaning of "I am in the act of binding," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndenda kutawa</i> ( <i>N-tenda k.</i> ).	<i>Tutenda kutawa</i> .
	2. <i>Utenda kutawa</i> .	<i>Mtenda kutawa</i> .
	3. <i>Atenda kutawa</i> .	<i>Atenda kutawa</i> .
II.	<i>Utenda kutawa</i> .	<i>Jitenda kutawa</i> .
III.	<i>Jitenda kutawa</i> .	<i>Sitenda kutawa</i> .
IV.	<i>Chitenda kutawa</i> .	<i>Itenda kutawa</i> .
V.	<i>Litenda kutawa</i> .	<i>Gatenda kutawa</i> .
VI.	<i>Lutenda kutawa</i> .	<i>Sitenda kutawa</i> .
VII.	<i>Katenda kutawa</i> .	<i>Tutenda kutawa</i> .
VIII.	<i>Kutenda kutawa</i> .	
	<i>Mutenda kutawa</i> .	
	<i>Patenda kutawa</i> .	



In a few verbs the *ku* is dropped, as *atenda kana*, he refuses, for *atenda kukana*.

An *habitual present* is formed by prefixing *-kusa-* to the verbal stem. It has the meaning of "I am accustomed to bind," "I am in the habit of binding," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngusatawa</i> ( <i>N-kusatawa</i> ).	<i>Tukusatawa</i> .
	2. <i>Ukusatawa</i> .	<i>Mkusatawa</i> .
	3. <i>Akusatawa</i> .	<i>Wa-</i> or <i>A-kusatawa</i> .
II.	<i>Ukusatawa</i> .	<i>Jikusatawa</i> .
III.	<i>Jikusatawa</i> .	<i>Sikusatawa</i> .
IV.	<i>Chikusatawa</i> .	<i>Ikusatawa</i> .
V.	<i>Likusatawa</i> .	<i>Gakusatawa</i> .
VI.	<i>Lukusatawa</i> .	<i>Sikusatawa</i> .
VII.	<i>Kakusatawa</i> .	<i>Tukusatawa</i> .
VIII.	<i>Kukusatawa</i> .	
	<i>Mukusatawa</i> .	
	<i>Pakusatawa</i> .	

The continuative suffix *-ga* may be appended to any of the present tenses.

*Perfect Tenses*.—The *present perfect* tense in Yao answering to the English "have" is formed by prefixing the subjective pronoun, and modifying the termination.

The nature of the change in the termination may be explained in a few general rules, to each of which, however, several exceptions occur.

(a) Verbs not included under any of the following rules change the final *-a* of the simple verb into *-ile*.

*Kutawa*, to bind,  
*Kumenya*, to beat,

*-tawile*.  
*-menyile*.



If the consonant preceding the final *a* is *g*, the modification of *-a* into *-ile* changes *g* into *j*.

*Kulanga*, to say farewell,           *-lanjile.*

(b) Verbs ending in *a...a* change *a...a* into *e...e*.

*Kuwandikana*, to be near,           *-wandikene.*

*Kupanganya*, to make,           *-pangenyé.*

*Kwimbala* (*ku-jimbala*), to be stout,   *-jimbele.*

(c) Verbs ending in *o...a* change *o...a* into *we...e*. If the final consonant is *-k*, it becomes *-ch* by the change of the *a* into *e*.

*Kukopoka*, to go out,           *-kopweche.*

*Kukomoka*, to faint,           *-komweche.*

*Kukokola*, to gather up,       *-kokwele.*

(d) Verbs in *u...a* change *w...a* into *wi...e*. If the last syllable is *-ka*, the *k* is modified as in the above.

*Kukagula*, to follow,           *-kagwile.*

*Kupatuka*, to fall down,       *-patwiche.*

(e) Most verbs of two syllables ending in *-ga* or *-la* change the *-ga* or *-la* into *-sile*.

*Kulaga*, to be miserable,       *-lasile.*

*Kuloga*, to bewitch,           *-losile.*

*Kumala*, to finish,           *-masile.*

*Kuwola*, to rot,           *-wosile.*

*Kuula*, to groan,           *-uusile.*

*Kumila*, to swallow,       *-misile.*

*Kumela*, to grow,           *-mesile.*

(f) Verbs ending in *-ka* change *-ka* into *-che*.

*Kupoteka*, to hurt,           *-poteche.*

*Kupachika*, to hang up,       *-pachiche.*



(g) Verbs in *-ila* of more than two syllables change the final *-a* into *-e* or *-ile*.

<i>Kuichila</i> , to arrive at,	<i>-ichile</i> .
<i>Kujisila</i> , to come for,	<i>-jisile</i> .
<i>Kujinjila</i> , to enter,	<i>-jinjile</i> , or <i>jinjilile</i> .

(h) Verbs of two syllables ending in *-sya* change *-sya* into *-sisye*; in other cases *-a* becomes *-e*.

<i>Kukusya</i> , to make larger,	<i>-kusisye</i> .
<i>Kuisya</i> , to sigh,	<i>-isisye</i> .
<i>Kukanisya</i> , to forbid,	<i>-kanisye</i> .
<i>Kupikanichisya</i> , to hear well,	<i>-pikanichisye</i> .

The following are a few of the more common exceptions to the above rules:—

<i>Kusichita</i> , to cut,	<i>-sichite</i> .
<i>Kupita</i> , to pass,	<i>-pite</i> .
<i>Kukola</i> , to possess,	<i>-kwete</i> .
<i>Kutenda</i> , to do,	<i>-tesile</i> .
<i>Kuwala</i> , to wear,	<i>-wete</i> .
<i>Kuwecha</i> , to clothe,	<i>-wechiche</i> .
<i>Kujenda</i> , to go,	<i>-jesile</i> .
<i>Kupa</i> , to give to,	<i>-pele</i> .
<i>Kulola</i> , to see,	<i>-lolite</i> .
<i>Kwima</i> (for <i>kujima</i> ), to stand,	<i>-jimi</i> .
<i>Kutama</i> , to sit or stay,	<i>-temi</i> .

The paradigm of the present perfect tense is as follows. It has the meaning of, "I have bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndawile</i> ( <i>N-tawile</i> ).	<i>Tutawile</i> .
	2. <i>Utawile</i> .	<i>Mtawile</i> .
	3. <i>Atawile</i> .	<i>A- or Wa-tawile</i> .
II.	<i>Utawile</i> .	<i>Jitawile</i> .
III.	<i>Jitawile</i> .	<i>Sitawile</i> .



Class.	Sing.	Plur.
IV.	<i>Chitawile.</i>	<i>Itawile.</i>
V.	<i>Litawile.</i>	<i>Gatawile.</i>
VI.	<i>Lutawile.</i>	<i>Sitawile.</i>
VII.	<i>Katawile.</i>	<i>Tutawile.</i>
VIII.	<i>Kutawile.</i>	
	<i>Mutawile.</i>	
	<i>Patawile.</i>	

The use of the auxiliary verb *kutenda* gives the following form, with the meaning of "I have bound once and for all," "I have really bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndesile kutawa.</i>	<i>Tutesile kutawa.</i>
	2. <i>Utesile kutawa.</i>	<i>Mtesile kutawa.</i>
	3. <i>Atesile kutawa.</i>	<i>A- or Wa-tesile kutawa.</i>
II.	<i>Utesile kutawa.</i>	<i>Jitesile kutawa.</i>
III.	<i>Jitesile kutawa.</i>	<i>Sitesile kutawa.</i>
IV.	<i>Chitesile kutawa.</i>	<i>Itesile kutawa.</i>
V.	<i>Litesile kutawa.</i>	<i>Gatesile kutawa.</i>
VI.	<i>Lutesile kutawa.</i>	<i>Sitesile kutawa.</i>
VII.	<i>Katesile kutawa.</i>	<i>Tutesile kutawa.</i>
VIII.	<i>Kutesile kutawa.</i>	
	<i>Mutesile kutawa.</i>	
	<i>Patesile kutawa.</i>	

A contracted form of *kutenda* is also used, with a similar meaning.

Class.	Sing.	Plur.
I.	1. <i>Nde kutawa.</i>	<i>Tute kutawa.</i>
	2. <i>Ute kutawa.</i>	<i>Mte kutawa.</i>
	3. <i>Ate kutawa.</i>	<i>A- or Wa-te kutawa.</i>
II.	<i>Ute kutawa, etc.</i>	<i>Jite kutawa, etc.</i>

The *past imperfect* tense is formed from the simple stem by putting *a* before the stem, prefixing the



pronoun, and adding the continuative suffix *-ga*. It has the meaning of "I was binding," etc.

Class.	Sing.	Plur.
I.	1. <i>Natawaga</i> ( <i>N-a-tawa-ga</i> ).	<i>Twatawaga</i> .
	2. <i>Watawaga</i> .	<i>Mwatawaga</i> .
	3. <i>Atawaga</i> .	<i>Wa-</i> , or <i>A-tawaga</i> .
II.	<i>Watawaga</i> .	<i>Jatawaga</i> .
III.	<i>Jatawaga</i> .	<i>Syatawaga</i> .
IV.	<i>Chatawaga</i> .	<i>Yatawaga</i> .
V.	<i>Lyatawaga</i> .	<i>Gatawaga</i> .
VI.	<i>Luatawaga</i> .	<i>Syatawaga</i> .
VII.	<i>Katawaga</i> .	<i>Twatawaga</i> .
VIII.	<i>Kwatawaga</i> .	
	<i>Mwatawaga</i> .	
	<i>Patawaga</i> .	

The *negative* of this form is obtained from the simple negative by adding the continuative suffix *-ga*, *Nginindawaga*, "I was not binding," etc.

The *past perfect* tense is formed from the present perfect by inserting *a* between the pronoun and the verb. It has the meaning of "I bound," or "I had bound."

Class.	Sing.	Plur.
I.	1. <i>Natawile</i> ( <i>N-a-tawile</i> ).	<i>Twatawile</i> .
	2. <i>Watawile</i> .	<i>Mwatawile</i> .
	3. <i>Atawile</i> .	<i>Wa-</i> , or <i>A-tuwile</i> .
II.	<i>Watawile</i> .	<i>Jatawile</i> .
III.	<i>Jatawile</i> .	<i>Syatawile</i> .
IV.	<i>Chatawile</i> .	<i>Yatawile</i> .
V.	<i>Lyatawile</i> .	<i>Gatawile</i> .
VI.	<i>Luatawile</i> .	<i>Syatawile</i> .
VII.	<i>Katawile</i> .	<i>Twatawile</i> .
VIII.	<i>Kwatawile</i> .	
	<i>Mwatawile</i> .	
	<i>Patawile</i> .	



A continuative meaning is given to this form as well as to the present perfect by the addition of the suffix *-je*, which is probably a modification of the suffix *-ga*.

The auxiliary verb *kutenda* gives the form of the past perfect tense, *Natesile kutawa*, as well as its contracted form, *Nate kutawa*. It has the meaning of "I bound once and for all."

Class.	Sing. -	Plur.
I. 1.	<i>Natesile kutawa.</i>	<i>Twatesile kutawa.</i>
2.	<i>Watesile kutawa.</i>	<i>Mwatesile kutawa.</i>
3.	<i>Atesile kutawa.</i>	<i>Wa-, or A-tesile kutawa.</i>
II.	<i>Watesile kutawa, etc.</i>	<i>Jatesile kutawa, etc.</i>

Class.	Sing.	Plur.
I. 1.	<i>Nate kutawa.</i>	<i>Twate kutawa.</i>
2.	<i>Wate kutawa.</i>	<i>Mwate kutawa.</i>
3.	<i>Ate kutawa.</i>	<i>Wa-, or A-te kutawa.</i>
II.	<i>Wate kutawa, etc.</i>	<i>Jate kutawa, etc.</i>

The *negative* of these two tenses is formed by prefixing *ngana-* to the simple stem, interposing the subjective pronoun. The vowels of the prefix are usually assimilated to the vowels of the pronoun as in the present negative.

Class.	Sing.	Plur.
I. 1.	<i>Ngininduwa (Ngini-n-tawa).</i>	<i>Ngunututawa.</i>
2.	<i>Ngunutawa.</i>	<i>Ngunumtawa.</i>
3.	<i>Nganatawa.</i>	<i>Nganatawa.</i>
II.	<i>Ngunutawa.</i>	<i>Nginijitawa.</i>
III.	<i>Nginijitawa.</i>	<i>Nginisitawa.</i>
IV.	<i>Nginichitawa.</i>	<i>Ngininitawa.</i>
V.	<i>Nginilitawa.</i>	<i>Nganagatawa.</i>
VI.	<i>Ngunulutawa.</i>	<i>Nginisitawa.</i>





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*Tutumale masengo getu, tukunutugone*, We will finish our work before we sleep; *Kwende tuutuche, tukaiche kumangwetu, jikinijitusimane ula 'ji*, Come, let us run, and reach home before the rain overtakes us; *Mkununmyiche malawi uwe tupite*, Before you arrive tomorrow, we shall have gone.

Frequently in actual use the first subjective pronoun is omitted, and the negative assumes the following forms, *Nkinindawe, Ukunutawe, Nganatawe*, etc. . . . . *Nkunututawe, Mkunumtawe*, etc.

*Future tenses.*—There are *three* future tenses in Yao.

1. The *first*, or *immediate*, future is formed by prefixing *ta-*, or its equivalent forms, *-ti, tu-*, interposing the subjective personal pronoun, and changing the final *a* into *e*. This form is used of immediate action or result, and is expressed by the simple future, “I shall or will bind,” etc.

Class.	Sing.	Plur.
I.	1. <i>Tindawe (Ti-n-tawe).</i>	<i>Tututawe,</i>
	2. <i>Tuutawe.</i>	<i>Tumtawe.</i>
	3. <i>Tatawe.</i>	<i>Tatawe.</i>
II.	<i>Tuutawe.</i>	<i>Tijitawe.</i>
III.	<i>Tijitawe.</i>	<i>Tisitawe.</i>
IV.	<i>Tichitawe.</i>	<i>Tiitawe.</i>
V.	<i>Tilitawe.</i>	<i>Tigatawe.</i>
VI.	<i>Tulutawe.</i>	<i>Tisitawe.</i>
VII.	<i>Takatawe.</i>	<i>Tututawe.</i>
VIII.	<i>Tukutawe.</i>	
	<i>Tumutawe.</i>	
	<i>Tapatawe.</i>	

2. The *second*, or *middle*, future is formed from the first by inserting *-ka-* between the pronoun and the verbal stem. It is used of actions done at some little time or distance, and may be represented by “I will go and bind,” etc.



Class.	Sing.	Plur.
I.	1. <i>Tingatawe</i> ( <i>Ti-n-ka-tawe</i> ).	<i>Tutukatawe.</i>
	2. <i>Tuukatawe.</i>	<i>Tumkatawe.</i>
	3. <i>Takatawe.</i>	<i>Takatawe.</i>
II.	<i>Tuukatawe.</i>	<i>Tijikatawe.</i>
III.	<i>Tijikatawe.</i>	<i>Tisikatawe.</i>
IV.	<i>Tichikatawe.</i>	<i>Tiikatawe.</i>
V.	<i>Tilikatawe.</i>	<i>Tigakatawe.</i>
VI.	<i>Tulukatawe.</i>	<i>Tisikatawe.</i>
VII.	<i>Takakatawe.</i>	<i>Tutukatawe.</i>
VIII.	<i>Tukrukatawe.</i>	
	<i>Tumukatawe.</i>	
	<i>Tapakatawe.</i>	

Both of these tenses express simple futurity. By changing *-ta*, *-ti*, etc., into *-sa*, *-si*, a form is obtained which expresses necessary consequence or obligation. *Mjende mkatagulile Che Malunga saiche akuno malawi*, Go and tell Che Malunga that he must come here tomorrow; *Elo, taiche*, Yes, he will come; *Namkugumula apa, mesi, sigapite*, If you break down [the bank] here, the water will escape.

To both of these forms a continuative sense is attached by adding the suffix *-je*; *Tindaweje*, I shall be binding, etc.

3. The *third*, or *distant*, future is formed from the simple stem of the verb by prefixing the two syllables *ti-chi-*, or *si-chi-*, interposing between them the subjective pronoun. It is used of actions done at some distant time, or regarding the performance of which there is some doubt.

Class.	Sing.	Plur.
I.	1. <i>Tinjitawa</i> ( <i>Ti-n-chi-tawa</i> ), or <i>Sinjitawa.</i>	<i>Tutuchitawa,</i> or <i>Sutuchitawa.</i>
	2. <i>Tuuchitawa.</i>	<i>Tumchitawa.</i>
	3. <i>Tachitawa.</i>	<i>Tachitawa.</i>



Class.	Sing.	Plur.
II.	<i>Turuchitawa.</i>	<i>Tijichitawa.</i>
III.	<i>Tijichitawa.</i>	<i>Tisichitawa.</i>
IV.	<i>Tichichitawa.</i>	<i>Tiichitawa.</i>
V.	<i>Tilichitawa.</i>	<i>Tigachitawa.</i>
VI.	<i>Tuluchitawa.</i>	<i>Tisichitawa.</i>
VII.	<i>Takachitawa.</i>	<i>Tutuchitawa.</i>
VIII.	<i>Tukuchitawa.</i>	
	<i>Tumuchitawa.</i>	
	<i>Tapachitawa.</i>	

A continuative sense is attached by the use of the suffix *-ga* ;

*Tinjitawaga*, I shall be binding, etc.

The *negative* of the simple future is formed by prefixing *nga-* to the simple stem of the verb, interposing the subjective pronoun. As usual, the vowel of the *nga-* is assimilated to the vowel of the pronoun. It has the meaning of "I will not bind."

Class.	Sing.	Plur.
I.	1. <i>Ngindawa (Ngi-n-tawa).</i>	<i>Ngututawa.</i>
	2. <i>Ngurutawa.</i>	<i>Ngumtawa.</i>
	3. <i>Ngatawa.</i>	<i>Ngatawa.</i>
II.	<i>Ngurutawa.</i>	<i>Ngijitawa.</i>
III.	<i>Ngijitawa.</i>	<i>Ngisitawa.</i>
IV.	<i>Ngichitawa.</i>	<i>Ngitawa.</i>
V.	<i>Ngilitawa.</i>	<i>Ngagatawa.</i>
VI.	<i>Ngulutawa.</i>	<i>Ngisitawa.</i>
VII.	<i>Ngakatawa.</i>	• <i>Ngututawa.</i>
VIII.	<i>Ngukutawa.</i>	
	<i>Ngumutawa.</i>	
	<i>Ngapatawa.</i>	

A stronger form of the above is obtained by substituting *ngasa-*, *ngisi-*, etc., for *nga-*, *ngi-*, etc.



Class.	Sing.	Plur.
I.	1. <i>Ngisindawa.</i>	<i>Ngusututawa.</i>
	2. <i>Ngusuutawa.</i>	<i>Ngusumtawa.</i>
	3. <i>Ngasatawa.</i>	<i>Ngasatarwa.</i>
II.	<i>Ngusuutawa, etc.</i>	<i>Ngisijitawa, etc.</i>

### 6. Conditional Mood.

A *present, or future, conditional* mood is formed by prefixing the conjunction *na-*, if, followed by the personal pronoun, and appending the suffix *-ga*. It has the meaning of "If I bind," "If I shall bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Nindawaga (Ni-n-tawa-ga).</i>	<i>Natutawaga.</i>
	2. <i>Nurutawaga.</i>	<i>Namtawaga.</i>
	3. <i>Natawaga.</i>	<i>Natawaga.</i>
II.	<i>Nurutawaga.</i>	<i>Najitawaga.</i>
III.	<i>Najitawaga.</i>	<i>Nasitawaga.</i>
IV.	<i>Nachitawaga.</i>	<i>Naitawaga.</i>
V.	<i>Nalitarwaga.</i>	<i>Nagatarwaga.</i>
VI.	<i>Nalutawaga.</i>	<i>Nasitawaga.</i>
VII.	<i>Nakatarwaga.</i>	<i>Natutawaga.</i>
VIII.	<i>Nakutarwaga.</i>	
	<i>Namutawaga.</i>	
	<i>Napatarwaga.</i>	

The conjunction *na*, with the simple infinitive, has a meaning similar to the above tense.

*Na-kwika ngondo*, If war come.

*Na-ji-ika-ga ngondo*, If war come.

A *past conditional* mood is formed by prefixing the subjective pronoun, followed by the syllable *-nga*, and changing the final *a* into *e*. It has the meaning of "If I had bound," etc.



Class.	Sing.	Plur.
I.	1. <i>Ningatawe</i> ( <i>Ni-nga-tawe</i> ).	<i>Tungatawe.</i>
	2. <i>Ungatawe.</i>	<i>Mungatawe.</i>
	3. <i>Angatawe.</i>	<i>Angatawe.</i>
II.	<i>Ungatawe.</i>	<i>Jingatawe.</i>
III.	<i>Jingatawe.</i>	<i>Singatawe.</i>
IV.	<i>Chingatawe.</i>	<i>Ingatawe.</i>
V.	<i>Lingatawe.</i>	<i>Gangatawe.</i>
VI.	<i>Lungatawe.</i>	<i>Singatawe.</i>
VII.	<i>Kangatawe.</i>	<i>Tungatawe.</i>
VIII.	<i>Kungatawe.</i>	
	<i>Mungatawe.</i>	
	<i>Pangatawe.</i>	

The *negative* of this mood is formed by prefixing the personal pronoun followed by the syllable *ka*, and adding the suffix *-ga*. This form has the meaning of "If I do not bind," or, "If I had not bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngátawaga</i> ( <i>N-ka-tawa-ga</i> ).	<i>Tukátawaga.</i>
	2. <i>Ukatarwaga.</i>	<i>Mkatarwaga.</i>
	3. <i>Akatarwaga.</i>	<i>Akatarwaga.</i>
II.	<i>Ukatarwaga.</i>	<i>Jikatarwaga.</i>
III.	<i>Jikatarwaga.</i>	<i>Sikatarwaga.</i>
IV.	<i>Chikatarwaga.</i>	<i>Ikatarwaga.</i>
V.	<i>Likatarwaga.</i>	<i>Gakatarwaga.</i>
VI.	<i>Lukatarwaga.</i>	<i>Sikatarwaga.</i>
VII.	<i>Kakatarwaga.</i>	<i>Tukatarwaga.</i>
VIII.	<i>Kukatarwaga.</i>	
	<i>Mukatarwaga.</i>	
	<i>Pakatarwaga.</i>	

Another form of the above is obtained by using the same prefixes, but changing the final *a* into *e*, and adding the suffix *-je*.



Class.	Sing.	Plur.
I.	1. <i>Ngátarweje</i> ( <i>N-ka-tarwe-je</i> ).	<i>Tukátarweje</i> .
	2. <i>Ukatarweje</i> .	<i>Mkatarweje</i> .
	3. <i>Akatarweje</i> .	<i>Akatarweje</i> .
II.	<i>Ukatarweje</i> , etc.	<i>Jikatarweje</i> , etc.

In both of these cases stress is laid on the accentuation of the *ka*, to distinguish them from the subjunctive, which has the same form.

### 7. *Contingent Mood.*

A *present contingent* mood is formed by prefixing the subjective pronoun, followed by *-nga*, and appending the suffix *-ga*. It puts the results of a condition as present, and has the meaning of "I should be binding" (*i. e.* if something else had happened).

Class.	Sing.	Plur.
I.	1. <i>Ningatawaga</i> ( <i>Ni-nga-tawa-ga</i> ).	<i>Tungatawaga</i> .
	2. <i>Ungatawaga</i> .	<i>Jingatawaga</i> .
	3. <i>Angatawaga</i> .	<i>Angatawaga</i> .
II.	<i>Ungatawaga</i> .	<i>Jingatawaga</i> .
III.	<i>Jingatawaga</i> .	<i>Singatawaga</i> .
IV.	<i>Chingatawaga</i> .	<i>Ingatawaga</i> .
V.	<i>Lingatawaga</i> .	<i>Gangatawaga</i> .
VI.	<i>Lungatawaga</i> .	<i>Singatawaga</i> .
VII.	<i>Kangatawaga</i> .	<i>Tungatawaga</i> .
VIII.	<i>Kungatawaga</i> .	
	<i>Mungatawaga</i> .	
	<i>Pangatawaga</i> .	

A *past* or *future contingent* mood is formed by prefixing the pronoun, followed by the syllable *-nga*, and making the terminal change as in the perfect tenses. It supposes something else to have happened



or to be about to happen different from the actuality, and may be expressed by the English, "I should have bound," or "I should bind."

Class.	Sing.	Plur.
I.	1. <i>Ningatawile</i> ( <i>Ni-nga-tawile</i> ).	<i>Tungatawile.</i>
	2. <i>Ungatawile.</i>	<i>Mungatawile.</i>
	3. <i>Angatawile.</i>	<i>Angatawile.</i>
II.	<i>Ungatawile.</i>	<i>Jingatawile.</i>
III.	<i>Jingatawile.</i>	<i>Singatawile.</i>
IV.	<i>Chingatawile.</i>	<i>Ingatawile.</i>
V.	<i>Lingatawile.</i>	<i>Gangatawile.</i>
VI.	<i>Lungatawile.</i>	<i>Singatawile.</i>
VII.	<i>Kangatawile.</i>	<i>Tungatawile.</i>
VIII.	<i>Kungatawile.</i>	
	<i>Mungatawile.</i>	
	<i>Pangatawile.</i>	

A negative of this mood is formed by prefixing *ngingini-*, or *ngikini-*, to the simple form of the verb, interposing the subjective pronoun. It has the meaning of "I should not have bound" (*i. e.* if something else had been the case), etc.

Class.	Sing.	Plur.
I.	1. <i>Nginginindawa</i> ( <i>Ngingini-n-tawa</i> ).	<i>Ngukunututawa.</i>
	2. <i>Ngukunutawa.</i>	<i>Ngukunumtawa.</i>
	3. <i>Ngakanatawa.</i>	<i>Ngakanatawa.</i>
II.	<i>Ngukunutawa.</i>	<i>Ngikinijitawa.</i>
III.	<i>Ngikinijitawa.</i>	<i>Ngikinisitawa.</i>
IV.	<i>Ngikinichitawa.</i>	<i>Ngikiniitawa.</i>
V.	<i>Ngikinilitawa.</i>	<i>Ngakanagatawa.</i>
VI.	<i>Ngukunulutawa.</i>	<i>Ngikinisitawa.</i>
VII.	<i>Ngakanakatawa.</i>	<i>Ngukunututawa.</i>
VIII.	<i>Ngukunukutawa.</i>	
	<i>Ngukunumutawa.</i>	
	<i>Ngakanapatawa.</i>	





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Class.	Sing.	Plur.
VII.	<i>Katawe.</i>	<i>Tutawe.</i>
VIII.	<i>Kutawe.</i>	
	<i>Mutawe.</i>	
	<i>Patawe.</i>	

When emphasis and directness of action are implied, *-ka'* is inserted between the pronoun and the stem; also when the action is to be performed at some distance.

Class.	Sing.	Plur.
I. 1.	<i>Ngatawe (N-ka-tawe).</i>	<i>Tukatawe.</i>
	2. <i>Tukatawe, etc.</i>	<i>Mkatawe, etc.</i>

This form in *-ka-* occurs where a simple future occurs in English. *Ana ngatende ai?* Shall I do these things?

The *negative* of this mood is formed by prefixing the pronoun to the simple form of the verb, interposing the syllable *-ka-*. It has the meaning of "That I may not bind," "Lest I bind," etc.

Class.	Sing.	Plur.
I. 1.	<i>Ngatawa (N-ka-tawa).</i>	<i>Tukatawa.</i>
	2. <i>Ukatawa.</i>	<i>Mkatawa.</i>
	3. <i>Akatawa.</i>	<i>Akatawa.</i>
II.	<i>Ukatawa.</i>	<i>Jikatawa.</i>
III.	<i>Jikatawa.</i>	<i>Sikatawa.</i>
IV.	<i>Chikatawa.</i>	<i>Ikatawa.</i>
V.	<i>Likatawa.</i>	<i>Gakatawa.</i>
VI.	<i>Lukatawa.</i>	<i>Sikatawa.</i>
VII.	<i>Kakatawa.</i>	<i>Tukatawa.</i>
VIII.	<i>Kukatawa.</i>	
	<i>Mukatawa.</i>	
	<i>Pakatawa.</i>	

A stronger form of the negative is obtained by substituting *-kasa-* or *-kaja-* for *ka-*.



Class.	Sing.	Plur.
I.	1. <i>Ngasatawa</i> ( <i>N-kasa-tawa</i> ).	<i>Tukasatawa</i> .
	2. <i>Ukasatawa</i> .	<i>Mkasatawa</i> .
	3. <i>Akasatawa</i> .	<i>Akasatawa</i> .
II.	<i>Ukasatawa</i> , etc.	<i>Jikasatawa</i> , etc.

Continuative meanings are attached to the positive form by appending the suffix *-je-*, and to the negative form by appending the suffix *-ga*.

The subjunctive mood has very frequently an obligatory meaning almost corresponding to our English "must." *Ngengupakombola kwika lelo, ngajaula ku magambo*, I cannot come to-day, I must go to the court. "Must" or "ought" in the sense of *duty* are better rendered by the verb *kuwajila*, or *kuwajilwa*, to be fitting, to behove.

Example: *Ndawi; jijise*, [I have] a conundrum; let it come.

*Ngakwele kwitumbi ngalole kanga jipite ngondo*, Let me climb the hill that I may see whether the war has gone.

*Mtagulile Che Chitele akolesye moto*, Tell Che Chitele to light the fire.

*Mjime chiri kuti mlole pachanya pakwe*, Stand straight up that you may look at the top.

### 9. Potential Mood.

The *potential* mood is formed by putting *ta-* before the infinitive, and prefixing the subjective pronoun. It implies permissibility as well as possibility. The meaning is expressed by the English, "That I may bind," "Lest I bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndakutawa</i> ( <i>N-ta-kutawa</i> ).	<i>Tutakutawa</i> .
	2. <i>Utakutawa</i> .	<i>Mtakutawa</i> .
	3. <i>Atakutawa</i> .	<i>Atakutawa</i> .



Class.	Sing.	Plur.
	II. <i>Utakutawa.</i>	<i>Jitakutawa.</i>
	III. <i>Jitakutawa.</i>	<i>Sitakutawa.</i>
	IV. <i>Chitakutawa.</i>	<i>Itakutawa.</i>
	V. <i>Litakutawa.</i>	<i>Gatakutawa.</i>
	VI. <i>Lutakutawa.</i>	<i>Sitakutawa.</i>
	VII. <i>Katakutawa.</i>	<i>Tutakutawa.</i>
VIII.	<i>Kutakutawa.</i>	
	<i>Mutakutawa.</i>	
	<i>Patakutawa.</i>	

Example: *Mkaugule kumlango atakwinjila*, Open the door that he may come in.

*Mkaugale kumlango atakwinjila*, Shut the door lest he come in.

*Mkamulile mwanache 'chenene atakugwa*, Take hold of the child carefully lest he fall.

*Namkusaka, elo, mtakutenda sai*, If you wish, yes, you may do so.

By appending the suffix *-ga*, a peculiar meaning is attached of discontinuing for the present and resuming again at a future time. *Mtakupanganyaga masengo sambano, nambo ligulo*, Leave off your work just now, but [resume it] in the evening.

### 10. *Participles.*

There is no complete form of the *present participle* in Yao. Its place is supplied (1) by the definite tenses present or past, (2) by the use of the infinitive with the prepositions *pa* and *mu*, (3) by the conjunction *na*, and, with the addition of the suffix *-pe*.

(1) Example: *Twamsimene alimkukwemba sona*, We found him smoking.

*Alimkwangala wakuwele pa chisichi*, Skipping about, he stumbled on a stump.



*Tumgambile kumsimana apite*, You will only find him gone.

(2) The *second* form is used only in the case of participles in agreement with the subject of the sentence.

Example: *Pakulinga uti wasomile mjakwe*, Trying the gun, he shot his companion.

*Mkutiyoka wangali juakulongolela wasokonochele mwitala*, Starting without a guide, they strayed from the path.

(3) The *third* form is used in a similar construction to the second. *Na-tawa-pe*, Tying; On tying; Having tied.

Example: *Naikape ku musu walaliche wa ulendo wose*, Arriving at the village, he called for all those [who had agreed to go] on the journey.

*Natamape pa ugono wakomweche*, Sitting down on the mat, he fainted away.

(4) A *fourth* form of the present participle occurs in connection with verbs of motion or action which describes the second of two concurrent actions, as when we say, He went away crying. In the case of the three personal pronouns of the first class this form is made up of the subjective personal connective pronoun with the auxiliary *-chi-* prefixed to the verbal stem; generally the continuative *-ga* is added.

*Njitawaga*, (I) binding.

*Tuchitawaga*, (we) binding.

*Uchitawaga*, (thou) binding.

*Mchitawaga*, (you) binding.

*Achitawaga*, (he, she) binding.

*Achitawaga*, (they) binding.

In the other classes the *mchi-* is simply prefixed to the verbal stem and is the same for all classes.

*Naiche niitutukaga*, I came running.



*Mwapite mchilokotaga ndalama*, You went away picking up money.

*Tujisile tuchisechelelaga*, We have come rejoicing.

*Nyama jipite mchisumbaga*, The game has gone off leaping.

The *past participle* is formed by changing the final *a* of the stem into *e*, and adding the prefixes as in the proper adjective,

-tawe, bound.

*Twasimene ndembo jajiuwe*, We found the elephant dead.

The finite form of the verb in the past perfect tense is also used to represent the participle.

*Twasimene ndembo jiwile*, We found the elephant dead.

*Twajiweni nyumba jipile*, We found the house burned.

### 11. Other Verbal Forms.

(a) By inserting *-pa-* before the verbal stem, a meaning is obtained that may be represented by the English "able."

*Ngupa-tawa*, I am able to bind.

*Ngongupa-ichila*, I am not able to reach up to.

(b) By changing the terminal *a* into *ile*, or *ele*, and prefixing *chi-*, a form is obtained which, used with the verb "to be," has the meaning of "I am still binding," etc.

*Ndili chi-tawile*, I am still binding.

*Ali chigonele*, He is still sleeping.

*Waliji chikanile*, They were still refusing.



(c) The above form used alone has the meaning of "Since I bound," etc.

*Chi-tawile nyumba jangu*, Since I built (bound) my house.

*Chitandilile kulwala, nganajimuka*, Since he took ill, he has not risen [out of bed].

*Chiichile ngininimbona*, Since he came, I have not seen him.

This form may take a substantive construction, and be qualified by adjectives, pronouns, etc.

*Chaulile (chi-jaulile) chenu 'chila*, Since you went away.

(d) By prefixing the relative pronoun, followed by *ana*, to the verbal stem, and adding the suffix *-pe*, a form is obtained which marks the action of the verb as simply completed.

*Mwanache juana-pagwa-pe*, A child just born.

*Masengo gana-mala-pe*, A work just finished.

(e) By reduplicating the stem and changing the final *-a* into *-e* the continuative action of the verb is denoted. This reduplicating may go on to any length, often accompanied by some action of the speaker's hand or body descriptive of the meaning of the word or phrase. *Watisile tiletile*, He fled and continued fleeing; *Sinjiwelecheta wechetewechete au utende'u*, I will speak and go on speaking in this way.

## 12. Auxiliary Verbs and Copula.

The verb *kuti*, to say, is used as an auxiliary verb in its past tenses, *-chite* or *-tite*. It is used in conjunction with the subjunctive form of the principal verb. The suffix *-je* may or may not be appended.

The *present perfect* tense has the meaning of "I would bind," "I am about to bind," etc.



Class.	Sing.	Plur.
I.	1. <i>Njite ndawe</i> (or <i>Njiteje ndawe</i> ).	<i>Tuchite tutawe.</i>
	2. <i>Uchite utawe.</i>	<i>Mchite mtawe.</i>
	3. <i>Achite atawe.</i>	<i>Achite atawe.</i>
II.	<i>Uchite utawe.</i>	<i>Jichite jitawe.</i>
III.	<i>Jichite jitawe.</i>	<i>Sichite sitawe.</i>
IV.	<i>Chichite chitawe.</i>	<i>Ichite itawe.</i>
V.	<i>Lichite litawe.</i>	<i>Gachite gatawe.</i>
VI.	<i>Luchite lutawe.</i>	<i>Sichite sitawe.</i>
VII.	<i>Kachite katawe.</i>	<i>Tuchite tutawe.</i>
VIII.	<i>Kuchite kutawe.</i>	
	<i>Muchite mutawe.</i>	
	<i>Pachite patawe.</i>	

The *past perfect* tense has the meaning of "I would have bound," "I was about to bind," etc. The form of the past tense *-tiji* is employed, as well as *-chite* and *-tite*.

Class.	Sing.	Plur.
I.	1. <i>Nachite</i> and <i>Natiji ndawe.</i>	<i>Twachite</i> and <i>Twa-tiji tutawe.</i>
	2. <i>Wachite</i> and <i>Watiji ndawe.</i>	<i>Mwachite</i> and <i>Mwa-tiji mtawe.</i>
	3. <i>Achite</i> and <i>Atiji atawe.</i>	<i>Wachite</i> and <i>Watiji atawe.</i>
II.	<i>Wachite</i> and <i>Watiji Utawe</i> , etc.	<i>Jachite</i> and <i>Jatiji jitawe</i> , etc.

In the future tense and subjunctive mood *kuti* takes its forms as from a verb *kujila*, to say. Thus we have *tinjile*, I will say, *tuujile*, thou wilt say, *tajile*, he will say, etc. This form takes also the second and third futures in due order, *tingajile*, etc., and *sinjijila*, etc., I will say. As auxiliaries to the verb these forms give it the meaning of "I will be about to bind."





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Class.	Sing.	Plur.
II.	<i>Waliji.</i>	<i>Jaliji.</i>
III.	<i>Jaliji.</i>	<i>Syaliji.</i>
IV.	<i>Chaliji.</i>	<i>Yaliji.</i>
V.	<i>Lyaliji.</i>	<i>Galiji.</i>
VI.	<i>Lualiji.</i>	<i>Syaliji.</i>
VII.	<i>Kaliji.</i>	<i>Twaliji.</i>
VIII.	<i>Kwaliji.</i>	
	<i>Mwaliji.</i>	
	<i>Paliji.</i>	

When being in or at a place is denoted, the prepositions *ku*, *mu*, *pa*, are combined with the verb "to be." With *ku* and *pa* the combined form has the meaning of "I am at," etc.

Class.	Sing.	Plur.
I. 1.	<i>Nikuli.</i>	<i>Tukuli.</i>
	2. <i>Ukuli.</i>	<i>Mukuli.</i>
	3. <i>Akuli.</i>	<i>Wakuli.</i>
II.	<i>Ukuli, etc.</i>	<i>Jikuli, etc.</i>

Class.	Sing.	Plur.
I. 1.	<i>Nipali.</i>	<i>Tupali.</i>
	2. <i>Upali.</i>	<i>Mupali.</i>
	3. <i>Apali.</i>	<i>Wapali.</i>
II.	<i>Upali, etc.</i>	<i>Jipali, etc.</i>
III.	<i>Jipali, etc.</i>	<i>Sipali, etc.</i>

With *mu*, the combined form has the meaning of "I am in," etc.

Class.	Sing.	Plur.
I. 1.	<i>Nimuli.</i>	<i>Tumuli.</i>
	2. <i>Wamuli.</i>	<i>Mumuli.</i>
	3. <i>Amuli.</i>	<i>Wamuli.</i>
II.	<i>Umuli.</i>	<i>Jimuli.</i>
III.	<i>Jimuli, etc.</i>	<i>Simuli, etc.</i>



The past tense of these forms is obtained by inserting *a* between the pronoun and the preposition.

Class.	Sing.	Plur.
I.	1. <i>Nakuli.</i>	<i>Twakuli.</i>
	2. <i>Wakuli.</i>	<i>Mwakuli.</i>
	3. <i>Akuli.</i>	<i>Wakuli.</i>
II.	<i>Wakuli, etc.</i>	<i>Jakuli, etc.</i>

The remaining parts in use follow the usual form. These are—

1st Future, *Timbe* or *Timbwe* for (*Tinwe*), etc.

2nd „ *Tingawe*, etc.

3rd „ *Sinjiwa*, etc.

Subjunctive, *Mbe*, *Uwe*, etc.

Conditional, *Ningawe*, etc.

Contingent, *Ningaliji*, etc.

Imperative, *Mbani*, etc.

The negative parts of *kuwa* are formed in the usual way.

Present negative, *Nginimba*, etc.

Past negative, *Nginimba*, etc.

Future negative, *Ngisimba*, etc.

Negative Imperative, *Mkosomba*.

Indefinite Negative, *Juangali*, etc.

*Kutenda*, to do.

As has already been pointed out under the various tenses, the verb *kutenda* is used as an auxiliary, giving in the present tense the verb (which is in the infinitive) the meaning of, I am in the act of doing, and in the perfect tenses the meaning of, I have actually or really done, or I have done once and for all. The forms have been already noted under the various tenses.



*The Copula, Na, Ne, Ni, No, Nu, Ndi, Ndo.*

While the verb "to be" *-li* occasionally bears the force and has the use of the copula, the true copula, *i. e.* that which actually denotes the identity of the two substantives, is expressed by the conjunction *Na, Ne, Ni, No, Nu, Ndi, Ndo*. On the other hand the verb "to be" in its various forms (see page 75) is used in those cases where the connection is that of description or classification. Thus the Yao says, *Lisimba no chikoko*, the lion is a wild beast; *Musa ndi mchanda*, Moses is a boy; *ndi une*, it is I; *chichi cherecho*, what is that; *ndi makau ga mbwa*, it is a dog's footmarks. When, however, he wishes to describe or classify, he uses the verb "to be" as in English. Thus *Musa ali juakalamuka*, Moses is clever; *nyama'jo sambano jili ndu!* that animal is now out of sight.

The negative of the copula may be expressed by the negative form of the verb "to be" (see page 75). Generally this negative is rendered by *ngati*, which is doubtless a negative of either the present or the future of the verb *kuti*, and is used for all classes, persons, and numbers of the substantive; *ngati ajo nambo aju*, it is not that one but this; *ngati wajinji nambo anandupe*, not many but let them be few.

When connected with the demonstratives *ajo, ao*, etc., the copula is joined to them, making *ndijo*, it is he, or, that is the one, *ndilyo*, it is that one.

### 13. Verbal Formation.

The root-idea of the verb is capable of undergoing several modifications of meaning. These are expressed by modifications of or additions to the verbal stem. In this way, six different forms, in addition to the simple form, are obtained.





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<i>Kusauka</i> , to suffer.	<i>Kusausya</i> , to cause to suffer ; to punish.
<i>Kukulupuka</i> , to escape.	<i>Kukulupusya</i> , to save ; to allow to escape.

A stronger form is obtained by substituting *-chisya* or *-chesya* for *-sya* ; as *kukamulichisya*, *kukulupuchisya* for *kukamulisya*, *kukulupusya*.

With this form the objective personal pronoun is always used as distinguished from the following intensitive form.

Two verbs *kutama* and *kujima* (*kwima*) make their causatives in *ka* ; *kutamika*, to set down ; *kujimika*, to cause to stand.

3. The meaning of the verb is *intensified* by making the same modifications of the verbal stem as in the above form. With this form the objective personal pronoun is never employed. Thus *kuwelechetsya* means to speak much, but *kumbelechetsya*, to cause him to speak ; *kugumilisya*, to cry aloud exceedingly, but *kumgumilisya*, to make him to cry aloud.

4. A verb obtains a *reflexive* meaning by prefixing *li-* to the stem.

<i>Kusumila</i> , to buy for.	<i>Kulisumila</i> , to buy for one's self.
<i>Kugawa</i> , to wound.	<i>Kuligawa</i> , to wound one's self.
<i>Kuwalanga</i> , to plead.	<i>Kuliwalanjila</i> , to plead for one's self.

5. The *reciprocal form* is obtained by changing the terminal *-a* into *-ana*.

<i>Kunonyela</i> , to love.	<i>Kunonyelana</i> , to love one another.
<i>Kusuma</i> , to trade.	<i>Kusumana</i> , to trade with one another.



In certain verbs, where the idea of multitude is conveyed, *-angana* may be substituted for *-ana*.

*Kusongana*, to come together.    *Kusongangana*, to come together (of a great number).

*Kwika*, to arrive.    *Kwikangana*, to arrive all together.

A *causative* meaning is assigned to the above by changing *-ana* into *-anya*.

*Kusongana*, to come together.    *Kusonganya*, to gather together.

6. Many verbs have their action reversed by changing the final *-a* into *-ukula* or *-ikula*.

*Kusyenga*, to twine.    *Kusyengukula*, to untwine.  
*Kulumba*, to join.    *Kulumbukula*, to detach.

In some cases the action is reversed by changing *-ika* into *-ukula*.

*Kuunika*, to cover.    *Kuunukula*, to uncover.

#### 14. *Continuative Suffixes, -ga, -je, and -pe.*

By adding the suffix *-ga* to all verbal formations ending in *-a*, and *-je* to all formations ending in *-e*, a continuative meaning is given to them. This has been already pointed out under the various moods and tenses.

The enclitic *-pe* has the same significance. *Alimku-tawape*, he continues to bind, he is still binding.

The same *-pe* has also the effect of postponing the



action of the verb till some future time. Thus *tingalembepe* may mean, I will go on writing; but it may also signify, I will write afterwards, not just now. This latter form is probably not originally a Yao idiom. In all likelihood it has been borrowed from the neighbouring Chinyanja tongue.





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adverb *mnope*, which intensifies the action or quality expressed by the word which it governs; others by *uchenene*, *ichenene*, or *'chenene*, which has the significance of our English *well*, *nicely*. Other adverbs again are expressed by the intensitive form of the verb.

*Mnyanyiche mnope*, Speak loudly.

*Mkakwele mnope*, Climb far up.

*Akuwelecheta 'chenene*, He speaks distinctly.

*Mtendeje 'chenene*, Do it carefully.

*Solesyani*, Dig deeply.

The following examples illustrate the use of the adverbs, when, where, whence, whether, wherein:—

1. “When,” *po, pe, po... 'po, pe... 'pala, po... 'pala*.

*Po taiche*, When he comes.

*Po wajawile 'po*, When he went away (alluding to some known event).

*Po wajawile 'pala*, When he went away (alluding to some still more distant event).

*Pe twapanganyaga masengo 'pala, angati twakanjile mitela msano na umo*, When we were working that time, did we not fell six trees?

The adverb always immediately precedes the verb of the adverbial clause, and the principal clause may or may not be introduced by the conjunction *nipo*, or *na, ne, ni, no, nu*, or the verb of the clause may be in the infinitive with *ne*, as in the following forms:—

When the war was over the chief returned, *Pe japite ngondo wausile mchimwene*; *Pe japite ngondo nipo wausile mchimwene*; *Pe japite ngondo no wausile mchimwene*; *Pe japite ngondo nekujja mchimwene*.

2. “Where,” *po, ku, po... 'po, po... 'pala, ku... 'ko, 'ku... 'kula*.



*Nambweni alimkwima po watawile nyumba jakwe*, I saw him standing where he built his house.

*Nambweni alimkwima po watawile nyumba 'po*, I saw him standing where he built the house (referring to some definite spot).

*Nambweni alimkwima po watawile nyumba 'pala* (referring to some remote definite spot).

*Ngongumanya kwali (ku ali)*, I don't know where he is.

*Namlesile ku twamsimene 'kula*, I left him yonder where we met him.

3. "Whence," "whither," *ku, ku... 'ko, ku... 'kula*.

*Wausile ku waumile 'ko*, He returned whence he came.

*Ngongumanya ku wajile*, I don't know whither he went.

4. "Wherein," *mu, mu... 'mo, mu... 'mula*.

*M'bokosi mu wawisile nguo 'mula tumbone mleso*, In the box in which he placed the cloth you'll find a handkerchief.

The following list contains most of the adverbs in common use :—

Abroad, *pasa, kusa*.

Across, *chamchitipa, chamchipingula*.

Afterwards, *panyuma, kanyuma*.

Again, *soni*; the second time *kawili*.

All together, *pamo*.

Aloft, *penani, pachanya*.

Alone, *jika, jikape*.

Always, *mowa gosepe*.

Apart, *pachisyepela, kundundumala*.

Backwards, *kunyumama*.

Directly, *sambano 'jino*.



Down, downwards, *kusi, pasi*.

Early in the morning, *kundawi, kundawipe*, before cockcrow, *kumasikusikupe*.

Everywhere, *posepose, panapose, posepe*.

Far away, *kwanarula, kwakutalika*.

Fast, *chitema*.

Finally, *pa mbesi*.

Forwards, *paujo, kumbujo*.

Further, *kupunda*.

Gently, *mbolebole*.

Gratis, *lulele*.

Hereafter, *panyuma pano*.

Immediately, *sambano, sambano 'jino*.

Inside, *mkati*.

Lengthwise, *chamchileu*.

Little, a, *panandi*.

Merely, *pe*.

More, *kupunda*.

Much, *kwakujinji, mnope*.

No, *ngwamba*.

Not: is it not so? *eti?* is it not, *ngati?* it is not, *ngati, angati*; it is not here, he is not here, *kwangali*; nothing, *ngechipali*; he is not here, *nganakugwa*; it is not he, *nganali 'wo*.

Now, *sambano, sambano pano, sambano 'jino*.

Often, *kawili kawili, kwakujinji*.

Once, *kamo, kampepe*.

O! *mwa*. O chief, *mwa 'chimwene*.

Outside, *kusa, pasa*.

Pairs, in, *-wili -wili*.

Privately, *pa mbali, pachisyepela*.

Quickly, *chitema, chitema*.

So, *sai, iyoyo, aii*.

Sometimes, *kamokamo*.

Soon, *sambano*.

There, *akuno, ako, akula, apano, pepano, apo, apala*.





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force and application of an adjective. *Nguo jati pyu*, Red cloth (literally, the cloth which says *pyu*, or red). *Nale, ngope jakwe jati bi*, Look, his face is black (*i. e.* he is angry).

The following list comprehends the chief onomatopoeic words with the ideas they are expressive of:—

*Bi*, blackness, anger.

*Chalichali*, elastic.

*Chena*, splitting open.

*Chiri*, standing upright.

*Choti*, fulness.

*Chum*, falling into the water.

*Chwa*, dryness.

*Chwe*, fizzing, as hot iron causes on being immersed in water; aching pain.

*Chwi*, abundance, great numbers.

*Dedede*, sound of drumming.

*Di, di...*, sound of two-legged animal running or walking.

*Gau*, soft, like porridge.

*Gowo*, hanging limp and loosely.

*Gumu*, falling of plaster off a wall.

*Gunduli*, lying on the bare floor.

*Gwa*, rigidly.

*Gwagwala gwagwala*, bare upright objects.

*Gwalata*, sprouting.

*Gwere*, disappearing.

*Gwesigwesi*, going round and round about a thing.

*Gwili*, swallowing.

*Jawa*, lightly.

*Ji*, invisibility.

*Jijiri jijiri*, disorder.

*Jojojojo...*, water trickling down, rain falling.

*Juu*, quite still.



- Kachi*, puff of smoke.  
*Kapi*, lapping of water.  
*Katu*, gnawing.  
*Kee*, cutting or tearing.  
*Koloto*, squeezing.  
*Ku*, falling.  
*Ku*, objects scattered about.  
*Kubwi*, water lapping on the sides of a vessel.  
*Kuputu kuputu*, sound of four-legged animal running.  
*Kwala*, basking in the sun.  
*Kwapu*, running off in haste.  
*Kwekwere*, dragging along the ground.  
*Lapu*, flash, as of gunpowder.  
*Lasi*, crouching.  
*Lelu*, whiteness.  
*Lyolyolyo...*, sweetness.  
*Mbe*, whiteness, brightness.  
*Mbu*, whiteness, brightness.  
*Mbwi*, leaping.  
*Mbwe*, scattering about.  
*Mbyu*, thin above and thick below.  
*Mulimuli*, shining.  
*Mulu*, crowding together.  
*Mwa*, coming up suddenly into the open.  
*Mwimo*, standing.  
*Mya*, smoothness, softness, quietness.  
*Myo*, diving.  
*Myomyo*, sucking.  
*Myu*, completion.  
*Myu*, being startled.  
*Nde*, fulness.  
*Ndi*, strength, firmness.  
*Ndindindi*, full to the brim.  
*Ndondondo*, falling of drops.  
*Ndu*, invisibility.



*Ndwa*, face to face.

*Ndya*, fineness or beauty of finish.

*Nga*, pungent taste.

*Ngo*, congregating together.

*Nji*, strength.

*Njo*, prominence.

*Njonjonjo*..., steadily running.

*Nyonjenyonje*, gnawing of hunger.

*Pe*, completeness.

*Pee*, quietness, stillness.

*Pese*, falling into the water.

*Peta*, waving in the air.

*Pete*, completion.

*Piku*, falling over.

*Pipipi*, wrapping up anything.

*Piringu piringu*, disorder.

*Powa*, soft, juicy.

*Pulika pulika*, running blindly.

*Pupulu*, extinction.

*Pwalu*, tripping up.

*Pwemwe*, protruding.

*Pya*, redness.

*Pyalu*, tripping up.

*Pye*, splashing in water.

*Pyee*, pushing in a hot iron into wood.

*Sapi*, water running.

*Si*, coldness, saltlessness.

*Sii*, emptiness, silence.

*Silili*, invisibility.

*Site*, smoothly.

*Supu*, being startled.

*Syo*, turning back.

*Tiririri*, smoothness, softness.

*Tititi*, cutting.

*To*, fulness.

*Tojo*, being startled.





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used in the sense of "at." When connected with a proper name *ku-* becomes *kwa*.

*Mu*, in. It expresses position within the object or action conveyed by the substantive or verb.

*Pa*, at. It denotes position at the object indicated.

*Mpaka*, *mpaka ku*, *mpika*, denote "as far as," "until," "up to." *Twajesile mpaka kwitumbi*, We went as far as the hill. It is used also of time; *Mpaka lelo*, Until to-day.

The following list contains most of the prepositions in common use:—

Above, *penani*, *penani pa*, *pachanya*, *pachanya pa*.

According to, *mpelaga*, *mpela*, *malinga ni*.

After, *panyuma pa*, *munyuma mwa*.

Among, *pa*, *pakati pa*.

Before, *parijo pa*, *pa mbujo pa*.

Behind, *panyuma pa*.

Beside, *mgulugulu*, *pa mbali pa*.

Between, *pa chilikati pa*, *pakati pa*.

By, *ni*, *na*.

Except, *akaweje*.

Instead of, *m'malo mwa*.

Into, *m'*, *mu*.

On, *pachanya*, *pa*, *mwa*.

To, *ku*.

Under, *pasi*, *pasi pa*, *kusi*, *kusi kwa*.

With, *ni*, *-na* (with relative particle).

Within, *m'mkati mwa*.

Without, *pasa pa*, *-ngali* (with relative particle).

NOTE.—In Yao "before" and "after" bear a significance different from that they bear in English. This applies both to time and place. Where in English we would say, The day after to-morrow, the Yao would say, The day before to-morrow. His attitude is that of one standing with his face turned forwards,



and hence all that lies in the future is "before" all that lies "after," and so with events of the past. The same holds good as regards his attitude towards things in space. "Before" is that which lies in front of what he is looking at, where in English we would most frequently say "after." This idiom must be noted in a native's description of events both as regards time and place.

### 3. Conjunctions.

*Na, ne, ni, no, nu*, "and," is used to couple substantives, adjectives, pronouns, and adverbs; *nipo*, "and," is used to couple verbs, except in the case of the infinitive mood, when *ne* is used.

*Nambo*, but, now, nevertheless. *Nambo* has frequently the meaning of "rather," "but rather," "rather would I have," etc. *Nguo ajo kusalala, ngusaka aji nambo*, That cloth is pretty, but I would rather have this.

*Namuno, Nachiwamuno, Namose*, although.

*Na, Nawaga, Naga*, if. "If" is more generally expressed by the conditional mood of the verb.

*Kanga*, perhaps.

*Kuti*, that, in order that. "That," "in order that," is also expressed by the subjunctive mood of the verb, with or without the use of the *kuti*.

*Menema*, therefore, consequently.

*Panjipa*, perhaps.

### 4. Interjections.

Many natives use a great deal of action, joined with half-articulate sounds, to express their meaning, and, as a rule, these vary with the speaker. The



following list contains the interjections in common use with the ideas or meanings they represent :—

*Ugwi!* surprise, wonder.

*Amangwetu!* Dear me!

*Ngondo!* surprise.

*Ea!* wonder.

*Amao!* grief, sorrow.

*Eti!* Did you ever hear the like! The idea of such a thing!

*M'!* (with a shrug of the shoulders) dislike.

*Sa!* impatience.

There is no *word* in Yao to express thanks, but a gift is properly received with both hands, the recipient saying at the same time "*Ea, Ea.*"

The Yao salutation is "*Twagonile,*" We slept. In those districts frequented by the Arab and coast trader, the expression *Nasikamu*, for *Nashika miguu*, "I embrace your feet," is used by an inferior to a superior, who in response uses the Arabic form *Marahaba*, Thank you, or Welcome. In parts reached by English influence, a European receives the salutation "*Moni,*" which to the native mind is a phonetic representation of "Good morning."





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# YAO-ENGLISH VOCABULARY



## PRELIMINARY OBSERVATIONS

IN the following vocabulary only words in actual use have been inserted. With its system of prefix and suffix changes, Yao lends itself very readily to the formation of new words. By the use of the various class prefixes every verbal stem may be made the basis of a large number of substantives, whose meaning varies according to the class prefix employed. In this way large additions to the existing vocabulary may be made. The following list, however, contains only such words as are embraced in the language as spoken at present. Few foreign words are incorporated, and those only which have already been naturalized, such as *kasa*, a box, *kalata*, a book, from the Portuguese *kasha*, *charta*. Thus, so far as it is complete, the vocabulary represents the terminology of the Yao tribe at its present stage of development.

As the formation of the past tenses is the chief source of difficulty in obtaining a knowledge of the verb, the stem of the perfect tense, omitting pronominal prefixes, has been inserted after very many of the verbs. After each stem are given most of its derivatives in actual use, and where there is any



diversity from the usual passive, intensitive, etc., the meaning is appended.

In searching for a word in the vocabulary, it is necessary first of all to find the stem by clearing it of all adventitious syllables, and to correct any changes which have been made in the stem during the process of grammatical construction. The following list of the principal prefixes may be useful:—

*Substantive Prefixes.*

<i>Chi-</i> ,	<i>Ku-</i> ,	<i>Mu-</i> ,	<i>U-</i> ,
<i>I-</i> ,	<i>Li-</i> ,	<i>N-</i> ,	<i>Wa-</i> .
<i>Ji-</i> ,	<i>Lu-</i> ,	<i>Pa-</i> ,	
<i>Ju-</i> ,	<i>Ma-</i> ,	<i>Si-</i> ,	
<i>Ka-</i> ,	<i>Mi-</i> ,	<i>Tu-</i> ,	

*Adjectival Prefixes.*

<i>Chachi-</i> ,	<i>Juam-</i> ,	<i>Lualu-</i> ,	<i>Twatu-</i> ,
<i>Gama-</i> ,	<i>Kaka-</i> ,	<i>Mwamu-</i> ,	<i>Wa-</i> ,
<i>Jaji-</i> ,	<i>Kwaku-</i> .	<i>Papa-</i> ,	<i>Wo-</i> .
<i>Jami-</i> ,	<i>Lyali-</i> ,	<i>Syasi-</i> ,	

*Pronominal Prefixes.*

<i>A-</i> ,	<i>Jua-</i> ,	<i>M-</i> ,	<i>Si-</i> ,
<i>Chi-</i> ,	<i>Ka-</i> ,	<i>Mu-</i> ,	<i>Tu-</i> ,
<i>Ga-</i> ,	<i>Ku-</i> ,	<i>Mw-</i> ,	<i>U-</i> ,
<i>I-</i> ,	<i>Li-</i> ,	<i>N-</i> ,	<i>Wa-</i> .
<i>Ji-</i> ,	<i>Lu-</i> ,	<i>Pa-</i> ,	

*Verbal Prefixes.*

<i>A-</i> ,	<i>Ku-</i> ,	<i>Ngana-</i> ,	<i>Ti-</i> ,
<i>Chi-</i> ,	<i>-ku-</i> ,	<i>Ngisi-</i> ,	<i>Ti-ka-</i> ,
<i>Ka-</i> ,	<i>Kum-</i> ,	<i>Nim-</i> ,	<i>Tu-</i> .
<i>-Ka-</i> ,	<i>Nga-</i> ,	<i>Si-chi-</i> ,	
<i>-Kana-</i> ,	<i>-Nga-</i> ,	<i>Ta-</i> ,	
<i>-Kasa-</i> ,	<i>Ngakana-</i> ,	<i>-Taku-</i> ,	





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ACHALENDO, pl. of *mlendo*, travellers ; strangers.

ACHALONGO, pl. of *mlongo*, relations. See MLONGO.

ACHAMBUMBA, pl. of *juambumba*, shortened form *achamba*, women.

ACHANASI, ANASI, acquaintances ; neighbours.

ACHAPWANGA, pl. of *mpwanga*, my younger brothers.

See MPWANGA.

*Achapwenu*, your younger brothers.

*Achapwao*, his younger brothers.

-ACHENI, with the syllable of concord prefixed.

Whose? Whom? *Nyumba aji jacheni?* Whose house is this? *Ajile kwacheni?* To whom did he go?

-ACHI, what for. *Nyumba jachi?* What is this house for?

ACHIKATEMU, axes used in killing game.

ACHIKULU, ACHIKULUGO, mother, used in speaking of her. The term used in addressing her is *amao*.

*Achikuluwangu*, my mother.

ACHIMSYENE, pl. of *msyene*, themselves, the owners.

*Achimsyene migunda*, The owners of the gardens.

ACHIMWENE, pl. WAIMWENE, chief, king. A polite form of address is *achimwene*, in the sense of "sir."

ACHINAKALANAKALA, the old people who are supposed to be conversant with all national customs and habits.

ACHINAMGAGADA, a tribe which uses a special axe (*katemu*), with a long straight tang and a half-moon-shaped head at the end of it.

ACHINASALA, pl. of *Mnasala*, the coast traders, generally Swahilis. The Swahili language is called *Chi-Nasala*.

ACHIWANA, ACHIWANAGO, pl. of *mwanago*, children ; subjects. A chief calls his slaves *achiwanangu* or *achiwana wangu*, my children.



**AI**, thus ; literally, these things. *Mtende ai*, Do it in this way.

**AJANGU, AJAKO, AJAKWE**, etc., pl. of *mjangu*, etc., my friends ; my companions.

**AKAWE, AKAWEJE**, but ; except. *Wandu wangalya akawe kunawa kaje*, People do not eat without first washing their hands.

**-AKO**, with the concordant syllable prefixed, represents the second person singular of the possessive pronoun. It is rarely used, the more polite plural *-enu* being in general use.

**AKO, AKOKO**, there ; at some little distance. *Ajinjilile ako*, He disappeared in there.

**AKU N'AKU**, here and there.

**AKULA, AKULAKULA**, there ; at a distance, or at some place previously alluded to. *Ausile akulakula*, He has returned to that same place.

**AKULU, AKULUGO**, older brother.

*Akulu wao*, his older brother.

*Achakuluwao*, his older brothers.

**AKUNO, here ; AKUNOKUNO**, close at hand.

**-AKWE**, with syllable of concord prefixed, his, its.

*Liwago lyakwe*, his axe.

**AKWEGO**, father-in-law ; mother-in-law. In reality it denotes the relationships that exist between parents and their children-in-law, and hence is used by a man in speaking of his son or daughter-in-law, as well as *vice versa*.

*Akwegwangu*, my mother-in-law.

*Akwegwao*, his mother-in-law.

**AKWELUME**, maternal uncle. A man is heir to the name and possessions of his maternal uncle.

**-ALAKWE**, with concordant syllable corresponding to first class prefixed, he ; this man.

**ALAMBI**, pl. of *mlambi*, subjects who acknowledge the chieftainship of a chief. Although there is no



such thing among the Yaos as tribute in our sense of the word, yet the *alambi* make frequent payments to the chief (*ulambi*) in acknowledgment of his authority.

ALAMU, brother-in-law; sister-in-law. *Alambangu*, *alambenu*, *alambao*, my brother-in-law, etc.

ALOLAGA, he deserves it. *Alolaga awile*, he deserves to die.

AMAO, or AMAWO, mother. A grown-up person usually speaks of his mother as *achikuluwangu*.

AMBIRI (*Chi-Nyasa*), under chiefs or headmen of villages.

AMBOSANGA, pl. *achambosanga*, friend.

AMBUJE, ACHAMBUJE, pl. of *Mbuje*, master; grandfather; grandmother.

AMKAWA. See ANKAWA.

AMWALI, ACHIWALI, pl. of *mwali*, girls who have passed through the *unyayo* ceremony, but have not borne children.

AMWENE, friend.

AMWENYE, chief.

AMWENYE, the Banian traders.

ANGANGA, friend, lover.

ANGATI, 'NGATI, Is it so? Is it not so? It is not so. *Angati waiche liso?* Did he not arrive yesterday? *Angati liso, nambo lijusi*, Not yesterday, but the day before. *Ngwamba, ngati awowo*, No, it is not those people.

ANKAWA, AMKAWA, perhaps.

-ANGU, with syllable of concord prefixed, my. *Liwago lyangu*, my axe.

-ANGUNE, with syllable of concord prefixed, my own. *Mleso wangune au*, This handkerchief is my own.

-AO, with syllable of concord prefixed, their. *Chilambo chao*, their country.

ANYONO, any one, so-and-so.





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## B.

B has the same sound as in English.

BALALA-BALALA, hither and thither ; in confusion ; helter-skelter.

BALALIKA, KU (-BALALICHE), to be scattered in different directions.

*Balalisya, ku*, to scatter.

*Balalikangana, ku*, intensitive.

*Balalikanganya, ku*, causative and intensitive.

BAMBALA, KU (-BAMBELE), to lie flat as a crocodile does on its belly.

BANDUKUKA, KU (-BANDUKWICHE), to open out ; to gape.

BANGULA, KU (-BANGWILE), to roar as a wild beast ; to give a shout. (A chief on rising in the morning gives a shout, that people may know he is out.)

BATA, calm. *Kugwile bata*, It is very calm. *Ligwile bata pa nyasa*, The lake is calm.

BEBEDULA, KU (-BEBEDWILE), to break off a piece ; to divide off so as to give to another.

BELUBELU, expressive of unsteadiness.

BELUKA, KU (-BELWICHE), to be unsteady as a canoe, or as a drunken man walking.

BENDULA, KU (-BENDWILE), to chip off, to take a bite of.

BENYULA, KU (-BENYUWILE), to chip off little by little.

BI, expressive of blackness or anger. *Nguo ja bi*, black cloth. *Ngope ja Ntebe jili bi*, Ntebe's face has an angry look.

BIMBI, a man possessed by the spirits (*masoka*) who foretells by dreaming. The word is not in common use.

BINDICHILA, KU (-BINDICHILE), to stay in the house and not come out frequently, to stay a long time in one place.



**BODOLA, KU (-BODWILE)**, to break bread with ; to give another a share of what one is eating.

**BOKOLA**, a walking-stick. *Bokola jangu*, my walking-stick.

**BONGOMA, KU (-BONGWEME)**, to be useless and foolish (*Scottice* feckless); to lack backbone.

**BULUNDWE**, a species of lizard.

**BUNYULA, KU (-BUNYWILE)**, to be blunt ; to blunt.

**BWALISO**, a shelf for drying fish, game, etc. *Bwaliso wa somba*.

**BWANA**, master, sir. A Swahili form of address.

**BWASIRA, KU (-BWASIRE)**, to be raving drunk. *Bwasirisya, Ku*, intensitive.

**BWASYA, KU (-BWASISYE)**, to leap (of fishes).

**BWATA, KU (-BWATILE)**, to crouch down.

**BWATATALA, KU (-BWATATELE)**, to be low and flat ; to crouch down.

**BWEREZERE**, minnows.

## CH.

CH has the sound of the English *ch* in "cheer."

**CHA**, of, used with the singular of nouns of the fourth class. *Cha cheni? Cha nduni? Whose?*

**CHA, KU (-CHELE)**, to dawn ; to clear up (after rain) ; to burst open (of leaf buds). *Kuchele, kwende tujaula*, It is clear, come let us be going. *Pe kwachele*, At dawn.

*Chehwa ku*, used of the position of the moon in the sky at sunset. *Pa kwinjila lyuwa, kuchelwa pakati mtwe*, The moon is overhead at sunset.

**CHACHAMBUKA, KU**, to boil up ; to become angry ; to be sour-tempered ; to rise as yeast. *Liponda lyachachambwiche m' mpika*, The relish boiled up in the pot. *Che Nyono achachambwiche, kala waliji juakunguluka*, Mr. So-and-so has become



sour-tempered, hitherto he was one who was pleasant to talk to.

· **CHACHINGANA**, anything ; such and such ; something.  
*Wajigele chachingana chachingana*, He brought such and such articles.

**CHAIGALA**, anything ; something ; such and such.

**CHAILA**, response in singing. *Ambichile chaila*, give me a response.

**CHAKA**, a year, counting from the time of planting the crops ; a season ; time.

*Chaka chine, Chaka kwa, Pa chaka*, next year.

*Mwacheso*, last year. *Mwachejusi*, the year before last. *Mwachejusi arula*, some years ago.

*Chaka muchikupitila*, year by year.

**CHAKACHI** ? When ? What time ?

**CHAKAMA, KU (-CHAKEME)**, to step lightly.

**CHAKAPULA, KU**, to be disobedient ; to refuse to listen to advice ; to dig up ground as for rice ; to begin a quarrel.

**CHAKULYA**, food. *Mbani chakulya*, Give me something to eat.

**CHALA**, finger ; toe.

*Chala cha chikongo*, thumb ; great toe.

*Chala cha mlanjililo*, first finger.

*Chala cha silikati*, middle finger.

*Chala cha nyonje*, little finger ; little toe.

**CHALACHATIKA, KU (-CHACHATICHE)**, to be swift of foot ; to flit about.

**CHALAMANDALA, KU**, to be tough ; to be stiff and unpliant, as an unprepared skin ; to be obstinate ; to be stubborn.

**CHALANG'ALANG'A**, rebounding, as a hoe does off hard soil ; finding a thing won't go straight or even, as in bending a basket into shape.

**CHALE**, beer fermented after the first night's fermentation.





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CHANGALAMA, KU, to be stiff and unpliant ; to be strong ; to be stubborn.

CHANGALAMANA, KU, intensitive.

CHANG'ANDA, a handsome man.

CHANGULA, sound of wind blowing through the trees.

CHANJA, KU, to rebound, as a ball does.

CHANJA, KU GOMBA CHANJA, to clap the hands in token of assent or agreement.

CHANJAMULA, KU, to tilt up one end or side ; to lever up.

*Chanjamuka ku*, to be tilted up.

CHANJAMUSYA, KU (-CHANJAMWISYE), to swell out ; to puff out.

CHANYA ; teeth growing irregularly one over the other.

CHANYANDA, KU, to smash up.

*Chanyandika ku*, passive.

CHA NYUMA, backwards.

CHAOLA, a deadly pestilence ; black death ; bubonic plague.

CHAPA, KU, to wash clothes ; to take a pinch of snuff.

*Chapika ku*, to be washed.

CHAPACHA, KU (-CHAPACHICHE), to speak at great length.

CHASO, trunk of an elephant.

CHATI CHATI, such and such ; so and so. *Mtenga watemi pakati pa nganya, nekugombelesya chati chati*, The messenger sat down in the middle of the courtyard, and declaimed in such and such a way.

CHATI SAI, such and such ; so and so ; thus, *Mjile chati sai, chati sai*, Say so and so. *Mtende chati sai*, Do it in this way.

CHAU, the hot season, lasting from August to November. During this season native gardens



are hoed, the grass and trees are cut and burned for manure, and all is made ready for sowing the crop as soon as the first rains have fallen.

**CHA ULOKOSYO**, like a chief or freeman; "like a gentleman."

**CHA USAKWA**, dirtily.

**CHECHE**, *Ku suma cheche*, to buy little by little, or piece by piece.

**CHECHELUKA**, **KU** (-CHECHELWICHE), to cause to delay.

**CHECHEMA**, **KU**, to give a rustling noise, as white ants do when disturbed; to swell up, as a corpse sometimes does, causing the wrappings to crack or rustle.

**CHECHENA**, *kwasama chechena*, to grin and show the teeth. *Liwanga lyatipe chechena*, a gaping wound.

**CHECHENUKUKA**, **KU**, to crack; to gape.

**CHECHETA**, **KU**, to rubble.

**CHECHULA**, **KU** (-CHECHWILE), to tear a strip off calico; to pierce below the skin; to cut a slice off anything.

*Chechuka ku*, passive.

**CHEJELA**, **KU**, to be red.

*Chejesya ku*, to redden.

*Chejelesya ku*, to be of a deep red colour.

-**CHEJEU**, red. *Ndalama jajichejeu*, gold.

**CHEKA**, **KU** (-CHECHILE), to cut with a sawing motion.

See **LICHEKA**.

-**CHEKULU** (-CHEKULUPE), old, aged. *Juamchekulu*, an old man.

**CHEKULUPA**, **KU** (-CHEKULWIPE), to be old.

**CHELA**, **KU**, to castrate, to clean cotton.

**CHELEGA**, **KU** (-CHELEJILE), to cut; to gnaw; to carve.

**CHELENYENDULA**, **KU**, to take a piece off the end; to remove a little from the top.

*Chelenyenduka ku*, passive.



**CHEREULA, KU (-CHEREWILE)**, to shave the head in patches.

**CHEREUSYA, KU (-CHEREWISYE)**, to cause another person to loiter.

**CHEMBA, KU**, to take a small part of. *Achembe sona, achimwene*, Take a pinch of snuff, sir.

**CHEMBEMBE**, hair on the arms and chest.

**CHEMBESYA, KU (-CHEMBESYE)**, to bear the first child.

**CHEMBULUSYA, KU**, to be disrespectful.

*Chembuluka ku*, to be treated with disrespect.

**CHEMWALI**, a girl, used in speaking of or to any girl.

*Chemwali umwe, twagani*, You girl there, keep on pounding.

**CHENA!** splitting open.

**CHENAMA, KU**, to be quarrelsome; to be fierce.

**CHENGA, KU**, to dazzle, as the sun does when one looks at it; to roof a house.

*Chenjeka ku*, passive.

**CHENGULANYA, KU**, to interfere and stop a quarrel.

**CHENJECHESYA, KU (-CHENJECHESYE)**, to interpose, as when one frightens game which another is trying to shoot; to spoil a bargain by interfering between buyer and seller regarding the price; to help one against another.

**CHENJELA, KU**, to interfere and stop a quarrel.

**CHENJERERE**, soot hanging in threads from the roof of the house.

**CHENUKA, KU**, to tumble down.

**CHERENGA, KU (-CHERESILE)**, to go fast; to be in a hurry.

*Cheresya ku*, to quicken; to hasten.

**CHERERA, KU**, to carve or scoop out with an iron chisel (*njelolo*).

*Cherereka, ku*, passive.

*Chereresya, ku*, to hollow out deeply, as in making a powder box (*mtete*).





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operation also denotes increase or enlargement of the object alluded to.

When prefixed to tribal nouns *chi* denotes the kind of, the sort of. *Chi Mang'anja*, the Mang'anja kind. *Nguo ja chi Ngeresi*, English cloth, *i. e.* cloth of the English kind. Used alone, the form generally refers to the language. Thus, *mtela wa chi Yao* means medicine of the Yao kind, while *chi Yao*, used alone, as a rule, signifies the Yao language.

-CHI? What? Which? *Mtela wachi?* Which tree?

CHI? What? Which? | *Litumbi chi?* Which hill?  
*Mundu chi?* Which man?

CHIBABA, a tiny basket.

CHIBANI, a fish split up.

CHIBANINGWA, the rind of a gourd cup; a plank or board.

CHICHANDA, a boys' sleeping-house; a youth's neatness of personal appearance.

CHICHI? What? *Ana chichi?* What is the matter?  
*Ligongo chichi?* Why? *Kwa chichi?* For what reason?  
*Chichi mkutenda?* What are you doing?

CHICHICHISYA, KU, to compel assent to; to strike a path; to support in an upright position.

CHICHIRICHISYA, KU, to support; to prop up.

CHICHISI, the upright bamboos in a plaited basket.

CHIDOKOMILO, the larynx, the gullet of a fowl.

CHIDULO, water that has been strained through ashes of banana leaves and used as salt to be put in the relish.

CHIDUNDA, a large person; large game.

CHIDUSWA, a small piece cut off anything.

CHIFUNDE, beer or food that has lain for some time and so has become bad.

CHIFWENDE, a bad-smelling scent of an animal.



CHIGAGA, great astonishment. *Kulola chigaga*, to look with fixed eyes.

CHIGAJIGAJI, *Kutota chigajigaji*, to darn. They darn by sewing round the hole until the sewing meets in the centre.

CHIGAMBA, a patch.

CHIGANJA, friendship.

CHIGASA, the palm of the hand.

CHIGOGO, *Chigogo chikundenda*, I am unable to say anything.

CHIGOGO, a woodpecker.

CHIGOLYA, the gourd handle.

CHIGOLOGOLO, a gag ; a leading string.

CHIGOMBE, a bracelet made of plaited grass.

CHIGOMBELO, a stick for beating the floor smooth.

CHIGONGONO, the elbow.

CHIGONGOLOMWA, a clod.

CHIGONO, a sleeping-place on a journey ; a camp.

The length of a journey is estimated by the number of camps on the way.

*Pakwaula ku manga igono ilingwa mwitala ?* On going to the coast, how often do you sleep on the road ?

CHIGOPOLA, CHIGOPOLELO, explanation.

CHIGOTI, a switch or whip made of hide, chiefly of hippopotamus or rhinoceros.

CHIGUGUMISI, a rumbling or humming sound.

CHIGULAKA, a fibrous plant used in making cord.

CHIGUMUCHILO, a landslip.

CHIGUNGULUKUTU, dry, hardened skin.

CHIGUNGUMILA, an indistinct rumbling sound.

CHIGUNIYA, thick strong cloth.

CHIGWAGWA, scandal ; gossip ; chattering. *Chigwagwa wewala akwete*, That man is a chatterbox.

CHIGWEMBELE, want of strength ; helplessness.

CHIGWENEMBE, a rat-trap made of the stem of a tree.



**CHIGWESI!** KUTEMA CHIGWESI, to be nonplussed at anything.

*Andemile chigwesi*, he mystified me completely.

**CHIGWINDILO**, a stout man.

**CHIGWIRI**, a short stump left of a hoe or axe, or of a gun-flint.

**CHIIGA**, the thigh.

**CHIISYA-UMI**, something that lasts till very old, and does not fail.

**CHIIYA**, a swelling, as after the bite of a poisonous animal or a blow.

**CHIJAMA**, *jua chijama*, one who flits about from place to place.

**CHIJANGU**, friendship; companionship.

**CHIJANI**, a running knot; left-handedness.

**CHIJAO**, a beer feast made for those who have been doing work for one. *Kulima chijao*, to hoe for beer. The beer is spoken of as *ukana wa kulima*, or *ukana wa manyasi*, etc., according as it is given for hoeing or carrying of grass.

**CHIJECHELO**, a place for laying anything.

**CHIJEJE**, the cheek.

**CHIJETE**, salt earth.

**CHIJEWAJEWAWA**, a restless, wandering disposition.

**CHIJIWAJIWA**, confirmed thieving.

**CHIJIWILO**, stealing.

**CHIJOSOLA**, a cricket.

**CHIJUMBA**, the cover or net which catches the bird in the trap.

**CHIJUNGU**, a pot with a narrow mouth, used generally as a water-pot.

**CHIJUNI**, a bird.

**CHIKALAKALA**, paper, especially that in which beads are wrapped; the cocoon of the caterpillar.

**CHIKALAKASA**, the skull.

**CHIKALASA** (Swahili), a small tusk.





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CHIKOLOLO, a tobacco pipe.

CHIKOLONGO, CHIKOLONGWE, a hippopotamus spear, consisting of an iron head with a rope attached, into which is fitted the wooden shaft. When the animal is struck, the shaft becomes detached from the spear-head, leaving the spear-head in the wound.

CHIKOLOSA, a part of a house separated from the rest by a low partition and generally used as a sleeping-place ; a verandah room.

CHIKOWA, the eyelid ; the chaff of sorghum grain.

CHIKOWONDO, a whirlpool in a stream.

CHIKOMBE, the shell of a bivalve mollusc, used as a spoon.

CHIKOMBWA, an egg-shell ; shell of tortoise ; rind of gourd.

CHIKOMO, *kuruwa chikomo*, to die suddenly.

CHIKONGO. See CHALA.

CHIKONGO, the dottle of a pipe.

CHIKONGWE, female qualities.

CHIKONGWE, a granny knot.

CHIKONGWE, *Kwenda chikongwe*, to walk slowly ; to loiter. *Ku welecheta chikongwe*, to interrupt in speaking.

CHIKONO, the limb of an animal.

CHIKONYO, the top of a pumpkin.

CHIKOPA (Chinyasa), a shield ; a skin.

CHIKOPE, the eyelid.

CHIKOPELA, a crab's hole.

CHIKOPIYA, a close-fitting white cotton skull-cap, usually worn by the coast traders.

CHIKOPOKO, *Lyuwa lya chikopoko*, the last day of finishing up the women's *unyago*.

CHIKOSI, the bunch of grass tied to mark the limit of a garden.

CHIKOSOMOLA, a cough.

CHIKOTOPE, beautifully ; well ; nicely.



CHIKOTWA, the hoof of an animal.

CHIKOWE, a leather belt.

CHIKUKU, measles.

CHIKUKULU, a mass of pig iron ; a dry, hardened skin.

CHIKULA, small ant-hill.

CHIKULUKUTU, strong calico ; unprepared skin.

CHIKULULU, adultery.

CHIKULUNDINE, a marriage agreement made with the people of the village where the woman stays.

*Ku tawa chikulundine*, To make the agreement.

CHIKULUNGWA, greatness ; the qualities of a chief or elder.

CHIKULUWANGU, my relationship to my older brother.

CHIKUMBA, a flood.

CHIKUMBANGULUWE, raking up the past—as an old name or an old magambo.

CHIKUMBU, the handle of a knife.

CHIKUMBUKUMBU, memory.

CHIKUNGU, brass ; copper.

CHIKUNI, the tail of a bird.

CHIKUNJE, a small bundle of grass or firewood.

CHIKUPA, a string of beads worn over the shoulder and under the arm.

CHIKUSA, a disease of the gums.

CHIKUSILO, grass gathered into heaps for burning in the garden as manure (*see* KUSA, KU) ; a stick, used in taking off the bark of a tree in the operation of making bark cloth.

CHIKUTI, a framework made of reeds for storing food in.

CHIKUTI, a mode of preserving grain by placing it in a pot and covering it over with a thick layer of plaster so as to render the vessel air-tight.

CHIKUTUMU, splashing with one hand in the water ; stirring up water from the bottom of a pool so



that it makes a dull sound as it bubbles to the surface.

**CHIKUWO**, shouting.

**CHIKWAKU**, robbery.

**CHIKWAKWA**, a hook for cutting grass, usually made of a knife fixed in a wooden handle at right angles.

**CHIKWAKWATA**, a sandal fastened on the foot when the skin on the sole is cracked, and when walking is thus rendered painful.

**CHIKWALE**, a fowl laid open and fixed with a spit.

**CHIKWAPATILE**, under one's arm.

**CHIKWAU**, a small cap, worn on the back of the head.

**CHIKWE**, a soft whistle made by a man when climbing a hill with a heavy load.

**CHIKWEKWE**, a heap.

**CHIKWELU**, a whistle.

**CHIKWENYA**, intense cold and shivering.

**CHIKWESYA**, a steep ascent.

**CHIKWETEKWETE**, a piece sewn to the side of a breadth of calico to make it broad enough to wear.

**CHIKWILI**, bark cloth that refuses to be stretched.

**CHIKWINDI**, **CHINGWINDI**, a short, stout person.

**CHIKWISAULO**, a small crocodile.

**CHILAGU**, medicine ; a charm.

**CHILAJA**, an old axe or hoe fixed in the end of a bamboo for digging holes in the ground.

**CHILALA**, drought.

**CHILALA**, old grass of last year.

**CHILAMBO**, country ; territory ruled by a single chief.

*Ku kasa chilambo*, to ravage a country. *Ku pasula chilambo*, to lay waste a country.

**CHILANDAMLIMA**, *Lelo tugonile chilandamlima pangali mesi*, To-day we slept without water.

**CHILANGA**, a song sung by people at work ; a chant sung by one of the audience while a speaker is





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**CHIRI**, expressive of being upright. *Wandu watemi perepo chiri*, The people sat there upright.

**CHIRICHIRA, KU**, to add a condiment to the relish.

**CHIRICHIRA, KU** (-CHIRICHIRILE), to prop up or support; to give help in a case at law.

**CHIRIGANYA KU** (-CHIRIGENYE), to treat any one well; to act fairly towards each of two parties.

**CHILIKA, KU**, to place medicine round a village; to strain salt from burnt banana; to stand upright in a row; to stick to work.

**CHILIKATI**, the middle; the centre. *Pa chilikati*, in the middle. See **PAKATI, SILIKATI**.

**CHIRIKULA, KU**, to prop up; to lift out of its place with a lever.

*Chirikuka, ku*, passive.

**CHIRIRI**, expressive of standing upright.

**CHILILI**, a raised platform of clay for sleeping on; a raised seat in a verandah; a sand-bank or mud-bank in the middle of a stream.

**CHILILO**, pl. **MALILO**, weeping.

**CHILIMBA**, the ear fin of a fish; the spur of a cock.

**CHIRIMULA, KU**, to clear one's throat.

**CHILINDIMO**, thunder.

**CHILINDO**, a hut in the midst of a garden where a watch is kept for thieves, wild animals, etc.

**CHILINGO**, materials for work.

**CHIRISI**, a grave, usually of some one of importance, hung round with cloth. Offerings to the dead are all placed here.

**CHILISO**, the hollow bamboo in the centre of the arrow reed into which the iron head of the arrow is fixed.

**CHILIUKA, KU** (-CHILIWICHE), to avoid; turn aside from; to change one's attitude towards another.

**CHILIWA**, the house where a man has died which has been burnt or taken down.



- CHILIWALIWA**, forgetfulness.
- CHILIWATA**, a trap which catches by the legs.
- CHILO**, night. *Pakati chilo*, midnight. *Chilo mrope*, at dead of night.
- CHILOLO**, the ends of one's calico fastened round one's waist into which articles are carried.
- CHILONDOLE**, a rap with the fingers ; a clucking noise made with the tongue.
- CHILONGO**, a tobacco pipe.
- CHILONGOWATO**, stiff clayey soil, used in plastering up holes in canoes.
- CHILONGWE**, tax for crossing a ferry ; pay for work ; a due.
- CHILONJE**, a wedge-shaped piece cut out of a tree ; a piece of meat cut from a larger piece.
- CHILOOSI**, generosity ; openheartedness.
- CHILOPE**, the traces of murder supposed to be seen in the eyes of the guilty party.
- CHILOWA**, a bamboo needle.
- CHILU**, steadily looking in one direction.
- CHILU**, the body. *Kumbweteka pa chilu pose*, I am sore all over my body.
- CHILULU**, shouting, as women do on expressing joy.
- CHILUMBILWA, KU**, to be in perplexity.
- CHILUMBO**, a knot ; repeating a name often in praise or in song.
- CHILUMBU**, a musical instrument consisting of a single string stretched over the mouth of a gourd.
- CHILUMELUME**, a reef knot.
- CHILUMELUME**, manliness ; bravery. *Atesile chilume, ajiwinjile ngondo*, He gained the victory and repelled the attack.
- CHILUMI**, rheumatism ; neuralgia.
- CHILUNDUNDU**, dumbness ; constipation.
- CHILUNGO**, malt, prepared by steeping the maize for



two days, then covering it in a pot till it germinates, then drying it.

CHILUNGU, an earthquake.

CHILUPA, skill in hunting.

CHILWELE, a disease ; sickness.

CHILYELYE, fornication ; adulterous conduct.

CHIMA, KU, to hate ; to treat badly.

CHIMAJE, a small double-edged knife.

CHIMALAMASI, a large water crab that transforms itself into various articles, and seizes people who attempt to pick them up.

CHIMAMO, a wonderful thing ; a mystery.

CHIMANGA, maize.

CHIMANGO, *mundu jua chimungo*, a man who understands everything.

CHIMANYILO, a token by which anything is known ; a credential—a gun, or shirt, or other article—which a chief gives to his messenger that he may be known.

CHIMASIKA, KU, to groan.

CHIMASYA-LUNDA, a startling thing ; something which puts one at one's wits' ends.

CHIMATILO, a pot for storing food.

CHIMATULE, a rodent ulcer.

CHIMBANDI, *unyago wa chimbandi*. See LITIWO.

CHIMBANDINGWA, a large-mouthed cup.

CHIMBANGA, a hawk.

CHIMBATAMILA, a woman's dance.

CHIMBELETA, a gap or opening in a fence or wall of a house.

CHIMBETA, a flute made out of a reed.

CHIMBICHISYA, KU (-CHIMBICHISYE), to honour ; to reverence ; to do obeisance to.

*Chimbichika ku*, passive.

CHIMBICHIYA, KU (-CHIMBICHIYE). See CHIMBICHISYA, KU.





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CHINAMBALALA, scattering.

CHINAMILE, *ali chinamile*, he is stooping.

CHINASI, neighbourhood ; acquaintanceship.

CHINAWILO, pl. MANAWILO, a finger ring.

CHINDALANGWISA, a wonderful thing, a strange thing.

CHINDANDA, a bedstead (movable).

CHINDANG'ANDA, a kind of harp with one string.

CHINDELO, a place to which one goes because one has friends.

CHINDENDE, the heel.

CHINDENDE, extreme nervous fear such as paralyzes a man.

CHINDICHI, two or three women pounding in one mortar.

CHINDIMA, being unconscious of anything, as in passing a village unrecognized.

CHINDIMBA, a feast, with dancing.

CHINDOKO (Swahili, *chidogo*), syphilis ; gonorrhœa.

CHINDOLA, KU, to cry "cluck" with the mouth.

CHINDOLA, a swampy place.

CHINDOMWA, eating or drinking apart by one's self ; a break in a piece of work.

CHINDONDA, the direction in which a place lies ; the neighbourhood of a place.

CHINDU, a thing ; anything ; something. *Kwangali chindu*, There is nothing.

CHINDULISI, carrying a thing at two relays.

CHINDUMBA, a small seed, like *usanje*.

CHINDUNDAMWA, corpulence.

CHINDUNDUMULI, a protuberant part of the body ; a hunchback.

CHINDUNJI, meeting with another person accidentally ; coming across another. *Mwa chindunje*, directly, accidentally.

CHINENA, the pit of the stomach ; the upper part of the abdomen.



CHINGA KU, to herd ; to train up ; to lead to (of a path).

*Chinjika ku*, passive. See CHINJIKI, KU.

*Chingangana ku*, to meet on the path.

CHINGALIMBA, spur of a fowl ; tooth of an arrow-head.

CHINGAMILA KU (-CHINGAMILE), to go out and meet on the road.

CHINGAMISYA KU, to send anything out so as to meet one on the way.

CHINGANDA, bracelets made of fine brass wire twisted round a core.

CHINGANGA, a small drum.

CHINGANGA, a necklace of beads.

CHING'ANG'A, ill-nature ; teeth chattering.

CHINGANGALIMA, a prominent sternum caused by emaciation.

CHINGONDA, a stalk of Kaffir corn.

CHINGONGO, "longwindedness" in speaking a magambo. The speaker goes over all the remarks of the previous speaker before beginning his own. Hence the time occupied by the various speakers in a case is unwarrantably long according to our ideas.

CHINGONGO, looking steadfastly at anything.

CHINGONGOLI, the crest of fowl or guinea-fowl.

CHINGONGOME, green maize ground on the stones and cooked.

CHINGONGOMWE, porridge cooked hard.

CHINGONGONDO, steadily looking in one direction.

*Kulola chingongondo*, to look fixedly in one direction.

CHINGONJE, plenty ; prosperity.

CHINGULI, a whipping top.

CHINGULUMUNO, although ; or.

CHINGULUNGULU, a blue bead.

CHINGULUNGUNDYANDYA, a blunt-pointed knife.



CHINGUNGULU ! going into a crowd.

CHINGUSA. When one party has been compelled to drink the *mwai* poison and vomits it, he may compel his accuser to drink it in turn either himself or by substitute ; this is called *kutenda chingusa*.

CHINGWAMBA, the big leaf of the dwarf palm.

CHINGWENGWE, a large hollow lip-ring.

CHINGWINDI. See CHIKWINDI.

CHING'ANDA, copper.

CHING'ANG'A, madness ; rabies.

CHING'ANING'ANI, a flash of lightning.

CHING'WENYENG'WENYA, a violin, with a single string stretched over the mouth of a gourd.

CHINING'WINING'WI, explaining any matter distinctly.

CHINIKO, a black dye made with oil.

CHINILA KU (-CHINILE), to have a strong desire for anything.

CHINJERANJERA, a water beetle.

CHINJICHIRA, KU, to catch anything that is trickling down. *Ku chinjichira mkono*, to shake the fist in threatening any person.

CHINJIKA, KU, to support ; to prop up ; to catch what is falling. See CHINGA, KU.

CHINJINIKA KU, to hold firmly to what one has said.

CHINJINIKANO, harmony.

CHINJIRICHISYA, KU, to catch anything in falling that it may not be lost ; to catch up a person's words so as to prevent some one else from replying ; to guard one's person as with a shield ; to refuse a person repeatedly ; to strike a path while passing through the bush.

CHINJIRICHITI, expressive of striking a path while passing through the bush ; meeting one another suddenly face to face on the road.





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the WaNkonde at the north end of Lake Nyasa.

CHINYUWINYUWI, a small white kind of bead.

CHIOMBULUKU, mould on an article that has lain a long time in one place.

CHIPAGO, any deformity or peculiarity that a person is born with.

CHIPAGWILO, nature, manner born with one; characteristic.

CHIPAKA, a platform or raised shelf for storing things.

*Ngwete chipaka*, I have other work to do.

CHIPALA, a forge.

CHIPALAGWE, poor soil.

CHIPALAMANDU, a chip; a piece of bark that has become detached from the tree and fallen to the ground.

CHIPALANGUNDWA, poor soil.

CHIPALANGWISO, a fowl's foot; a clear space in the bush where the guinea-fowls have scraped; a kind of dance.

CHIPALAPALA, the first hoeing of a garden.

CHIPALawe, a sandy country.

CHIPALEPALE, dirt on the body.

CHIPALEPALE, hoeing without raising the ground into heaps.

CHIPALILO, shaving; scraping.

CHIPAMBA, *kupita m'chipamba*, to pass by the side.

CHIPANDA, a flat gourd used in drinking beer.

CHIPANDA, a peg in the wall (usually a branch of a tree left sticking out) for hanging articles on.

CHIPANDE, a chip.

CHIPANDU, a small splinter.

CHIPANDWA, a chip; a splinter.

CHIPANDU, danger; any fearful object.

CHIPANGA, the outlying villages of a chief.

CHIPANGO, a gumboil; examining a tree to see if the



- bark would form good bark cloth ; an appointment ; mumps.
- CHIPANJE, goods ; riches. *Jua 'chipanje*, a rich man.
- CHIPANJISO, placing a branch of a tree on game that one has killed as a token of ownership ; a test placed on anything to see if any one meddles with it in the owner's absence.
- CHIPAPIKO, a wing of a bird.
- CHIPASO, a bamboo for cleaning grass.
- CHIPASUPASU, devastation made by war.
- CHIPATA, a gate.
- CHIPATA, a disease that passes from husband to wife.
- CHIPATA, medicine for preventing theft from the garden ; a gate or entrance ; a pass between mountains.
- CHIPATO, a chip.
- CHIPATO, irreverence.
- CHIPEMBA, great hunger and thirst.
- CHIPEMBERE, a rhinoceros.
- CHIPENDO, the omens taken before commencing any undertaking. *Kupenda chipendo*, to test the omens as before a journey.
- CHIPENE, fierceness ; ill-temper ; crossness.
- CHIPENGULE, an old worn basket (*chiselo*).
- CHIPEPERU, paper. The word has also come to be used for any book or writing.
- CHIPERE, beans husked and boiled until soft, used as *mboga*.
- CHIPESA, a piece of calico, about 16 yards.
- CHIPEWA, a hat with a brim.
- CHIPI, darkness.
- Chipi chakandapala*, thick darkness.
- Chipi chakwepepala*, slightly dark.
- Chipi totolo*, deep darkness.
- CHIPICHITI, a small piece of anything.



**CHIPIKANANO**, mutual respect and obedience.

**CHIPIKU**, the stick that supports the stone of a rat-trap.

**CHIPIRINGU**, people passing and repassing.

**CHIPILIGO**, a kind of grass bracelet.

**CHIPIMBI**, a squirrel.

**CHIPIMO**, a measure.

**CHIPINDE**, a kind of dance danced by boys.

**CHIPINDUPINDU (I.)**, a pestilence.

**CHIPINDUPINDU (II.)**, fickleness.

**CHIPINI**, the nose-pin worn by the Machinga women.

It is usually made of lead, and the point is transfixed through either of the *alæ* of the nose.

**CHIPINYASI**, a short, stout person.

**CHIPIRI**, war; famine, or other disturbance, such as scatters the population of a country; a floating island of grass, such as are occasionally seen on the Shire river.

**CHIPISYA**, a fragment; a piece of anything. Saturday is sometimes called *Lyawa lya chipisya*, because, on the stations among the Shire and Shirwa hills, work is stopped at noon.

**CHIPITI**, old maize.

**CHIPOLOPOLO**, a bullet, usually made of iron. *Namlebwe*, a conical-shaped bullet. *Njama*, a spherical bullet.

**CHIPOMELA**, a humming noise.

**CHIPONDA-MTENGO**, pay for seeking medicine in the bush.

**CHIPONDWA**, a mat woven of reeds.

**CHIPONGOLOMWA**, a lump in flour or salt; a piece of wood removed from between two wedge-shaped incisions in a tree; a splinter.

**CHIPONGWE**, derision; making fun of; playing practical jokes on one. *Sungula amtesile lisimba chipongwe*, The rabbit played a trick on the lion.





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CHIPYEPYE, the tail of a fish.

CHISA, KU, to trim (the beard, or grass in eaves of houses).

CHISAGWA, a bunch of bananas.

CHISAJILI, a scaffolding or shelf for drying food.

CHISAKASA, a kind of harp used by the A-Wisa, made of threads stretched on reeds.

CHISALAMWIKO, something wonderful.

CHISAMBA, the iron head of an arrow.

CHISAMBILO-LIWELE, a large green caterpillar.

CHISAMBULA, a tassel or tuft of anything.

CHISANDO, the death struggle of a man or an animal.

CHISANGA, the sternum.

CHISANG'ASANG'A, a litter made of bamboos for carrying sick people.

CHISANGAULO, a species of iguana.

CHISANGO, the divining instrument. *Ku londola chisango*, to divine. *Ali m' chisango*, He is reading the divining instrument. *Ajile ku chisango*, He has gone to consult the divining oracle. *Chisango chamkamwile Che Nyonyo*, The oracle has fixed on So-and-so.

CHISANU, frost ; intense cold.

CHISAPO, a bag used for carrying food, usually made of bark cloth.

CHISASI, a vessel for holding oil.

CHISASIKO, want of respect towards one's elders.

CHISASIKO, the sediment of malt mixed up, boiled, and eaten.

CHISATO, *kumputa chisato*, to beat the wrong person.

CHISAU, like ; likeness. *Chisau chakwe chichi?* What is it like? *Chisau mtela*, *Chisau mti mtela*, *Chisau mpela mtela*, like a tree. *Chikoko chisau chakwe chati mpela lisimba*, a wild beast, like a lion.

CHISEJELA -NYUMA, KWENDA, to walk backwards.



**CHISEKO**, laughter. *Akwete chiseko*, He is continually laughing.

**CHISELO**, a small shallow basket, generally a food basket.

**CHISEMBWELE**, lust.

**CHISENA**, the funnel-shaped opening of a fish basket.

**CHISENGA**, a curved knife or hook.

**CHISENGULE**, a species of mountain mouse.

**CHISENGWE**, sidewise; squintwise. *Kwenda m'chisengwe*, to be wilful. *Kuwika m'chisengwe*, to place anything not in its proper position.

**CHISEPULE**, the tail of a fish.

**CHISIANO**, iron; an iron instrument or weapon.

**CHISICHI**, a stump of a tree; a root sticking up in the path.

**CHISICHIRISI**, wealth.

**CHISIEU**, loitering.

**CHISIJILILA**, a mode of cutting the hair.

**CHISIJO**, a red dye.

**CHISILA**, **KU**, to rest one's foot against anything, as when lifting a heavy load.

**CHISILU**, foolishness.

**CHISIMA**, a well. *M'chisima twagonile*, We slept without fire.

**CHISIMBA**, slag; a man's private property which he does not sell.

**CHISIMBA**, the active property in medicine; the essence of anything that gives it its virtue.

**CHISIMOPIA**, the first rains of the season which usually put out the grass fires.

**CHISIMU**, really, truly.

**CHISINDE**, stubble of grass.

**CHISINDI**, a large cap or hat.

**CHISINDO**, a charge of gunpowder.

**CHISINGA**, a small stump left of a log of firewood.

**CHISINGWINDI**, a small stump left after cutting.



CHISINJE, oil plastered on the hair.

CHISINJINO, the elbow.

CHISIPE, what has been chewed and spit out again.

CHISIPO, a muddy hole.

CHISISA, a fireplace, usually made by scooping out a shallow hole in the floor and placing round it three stones for the pots to rest on.

CHISISILI, a bottle made of bamboo basket-work, plastered over with *ngunga* so as to render it water-tight.

CHISISIMBEPO, a cold place.

CHISISIMUSYA, CHISISIMUCHISYA, a surprise. *Akwete chisisimusya*, He has been startled.

CHISISIRA, damp ; cold.

CHISIULA, a kind of diarrhœa or dysentery.

CHISIWA, a birth-mark.

CHISIWANE, cousinship by the mother's side.

CHISIWILO, a stopper ; cork.

CHISOGOSI, fruit ; a seed.

CHISOKASOKA, a mantis.

CHISOMA, any sharp stabbing pain in chest or back ; a prickly fruit, used as medicine for this pain.

CHISONDE, a cob of maize after stripping off the seeds ; an interruption in a *magambo*.

CHISONDO, a small razor, carried stuck amongst the hair.

CHISONGO, a stake planted in the ground to hurt the feet of a thief or war party attacking the village.

CHISONGOLO, fierceness.

CHISOPO, a fish-hook.

CHISOSCHI, a weed called "cobbler's pegs."

CHISOSOLA, *Ku gona chisosola*, to sleep with the feet to the fire.

CHISOTI, a cap or hat of any kind.

CHISOTO, a small hole.





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CHISYA, KU, to urge on people while at work.

*Chisika, ku*, passive.

CHISYANO. See CHISIANO.

CHISYASYANO, "tit for tat."

CHISYASYO, resemblance.

CHISYEU, loitering.

CHISYO, good eyesight.

CHISYO, the state of those newly come to stay in a place.

CHISYOWE, friendship; fellowship.

CHISYOWOLE, all of them. *Ku mala chisyowole*, to be finished completely all of them.

CHISYUNGULA, an impotent man.

CHISYUNGUSYUNGU, giddiness.

CHITABA, great thirst.

CHITAKA (I.), thieving medicine, the possessor of which is able to lull the senses of any person sleeping in the house, and so is enabled to steal without detection.

CHITAKA (II.), food a year old.

CHITAKO, the buttocks.

CHITAKULO, a loin-cloth reaching below the knees.

CHITALAKA, a kind of red bead with a white eye, much prized by the Yao.

CHITAMBALA, a small piece of fringed cloth worn round the head.

CHITAMBALA, a large flat rock.

CHITANDANO, being at variance with one another.

CHITANDO, the commencement; the width of a web of calico. *Nguo ja chitando chachinandi*, narrow cloth.

CHITANI, a sweet sap got from certain trees; honey found deep in the ground.

CHITAPWILA, a muddy pool.

CHITELEKA, bark cloth which has been made white by boiling.



- CHITELETELE, a crate for carrying fowls.
- CHITEMA, quickly. *Litala lia chitema*, The shortest way to a place.
- CHITEMANGU, an elongated red bead.
- CHITEMANGU, a species of caterpillar.
- CHITEMANJE, unripe beans.
- CHITENDEWELE, prosperity.
- CHITENGU, a stool ; a chair.
- CHITENJE, a load of firewood.
- CHITETE, drawing back from a thing after promising to do it.
- CHITETE, grasshopper.
- CHITETEMBA, change of purpose. *Akwete chitetemba*, He is always changing his mind.
- CHITETETE, *masengo ga chitetete*, work all day long.
- CHITIMA, KU, to rush down a hill.
- CHITIMATIMA, yolk of an egg ; marrow of a bone ; the pith of a tree.
- CHITINGO, nausea after food.
- CHITINJITINJI, a bog or quagmire.
- CHITIPA, width ; breadth. *M'chitipa mwakwe*, cross-wise. *Mkalo au wana chitipa*, This knife is very broad.
- CHITIPULA, a garden of ground nuts.
- CHITITI, yolk of an egg ; pith of a tree ; marrow of a bone.
- CHITITILA, a whirlpool in a deep part of a stream.
- CHITIWA, plaited hair.
- CHITIWI, water in which husked maize has been washed ; beer which has stood three days.
- CHITOLILO, a flute made of a reed.
- CHITOKOSO, the buccal bags in fowls (wattles).
- CHITOLOMIKO, the larynx.
- CHITOMONI, saliva trickling from the side of the mouth ; sap trickling from a tree.
- CHITONGA, calico worn by fastening the end of the



piece round the waist in the form of a waist-belt, and passing the other end between the legs, suspending it from the waist-belt in front.

CHITOPA, a pestilence.

CHITOPOLE, calico worn down to the ankles.

CHITOPOLE, the crescent-shaped tribal mark of the waLomwe.

CHITOPOTOPO, things whose use is not understood ; magic.

CHITOTO, a drinking-cup made of a leaf.

CHITOTOLO, a large species of hawk.

CHITOTOSI, dung of fowls and birds.

CHITOWE, a wraith.

CHITUKULULU, KWENDA, to walk backwards.

CHITUKUTA, heat ; perspiration.

CHITULO, the apex of the roof of a house.

CHITULUTULU, an abscess or boil in the finger.

CHITUMBA, a calabash ; salt. ●

CHITUMBA, a bud.

CHITUMBALALA, a death in childbirth.

CHITUMBILI, a monkey.

CHITUMBO, the abdomen. *Juamkongwe aju akwete chitumbo*, This woman is pregnant.

CHITUMU, a small bag-net for catching rats.

CHITUMUNDU, a protuberance or swelling of the body.

CHITUNDILO, the bladder.

CHITUNDU, a coop or house for fowls or doves ; a small basket.

CHITUNDULIMA, a low hill ; a mound ; an ascent in the path.

CHITUNGA, a large chiselo.

CHITUNGULU, the bamboo tied round the roof of a house.

CHITUNGULA, a creeper whose fruit tastes like a yam.

CHITUPA, a small door at the back of the house not





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CHIUNGWAUNGWA, a large round house.

CHIUNICHILO, a cover ; a lid.

CHIWALAMA, the Klipbok or Klipspringer (*Nanotragus oreotragus*).

CHIWALAWALA, a scorpion.

CHIWALO, the thigh.

CHIWALO, a limb of an animal or fowl, especially the hind leg.

CHIWALULA, a headache.

CHIWAMBA, a seedling grown in the verandah and afterwards transplanted. Native tobacco is grown in this way.

CHIWAMBA, cold and shivering ; sleeping uncomfortably.

CHIWANDO, a newly-hoed garden.

CHIWASA, *lugono lua chiwasa*, the first sleep.

CHIWATA, a flat piece of ground.

CHIWAWE, bark cloth prepared by scorching before stripping it off the tree.

CHIWAWILE, smell of burning.

CHIWELA, still there ; in the same condition. *Ali chiwela*, He is still there ; he is still in the same condition.

CHIWELECHETO, what a man speaks ; language ; speech.

CHIWEWE, a skipping-rope swung round and round by holding one end. *Wanache alimkuyuya chiwewe*, The children are swinging the skipping-rope.

CHIWEWE, smell of burnt hair or wool.

CHIWIGA, a pot or vessel of any kind. The various kinds of pots are, *Chiulugo, Chijungu, Mpika, Chimbuli, Luulo, Mtala, Liteleko*.

CHIWILILI, a shadow. The Yaos think of a man's soul (*Lisoka*) as connected with his shadow.

CHIWILILI, a likeness ; a picture.

CHIWILIWILI, the thorax.



- CHIWILO, derision ; laughter. *Atesile chiwilo ajao*, He made fun of his companions.
- CHIWISA (I.), plaited hair.
- CHIWISA CHA MGONGO (II.), a vertebra.
- CHIWISA (III.), old calico.
- CHIWISIWISI, soft damp ground.
- CHIWISUKU, high fever.
- CHIWOMBOLO, the sum paid in redeeming a person.
- CHIWONDO, wetness and dampness on the ground, as after heavy rains.
- CHIWUKO, a small bag closing at the mouth with a string.
- CHIWUKUTA, the forge where hoes are made ; the furnace where iron is smelted.
- CHIWUNGA, a night-jar.
- CHIWUTA, garden of ground nuts.
- CHIWUTA, a large fish that forms one of the pictures at the *unyago*.
- CHIYELE, polygamy ; story-telling ; gossip.
- CHOUCHOLA, KU (-CHOUCHWELE), to break up the bush in preparing to hoe a garden.
- CHOGWEYE, a fearsome thing.
- CHOKOLA, KU (-CHOKWELE), to make a beginning of anything ; to go ahead with anything ; to go on ahead.
- CHOKOPOLA, KU, to dig a hole with a stick ; to extract the charge of a gun.  
*Chokopoka, ku*, passive.
- CHOKOTOLA, KU, to dig out a hole in the ground ; to excavate.
- CHOLA, KU (-TE KUCHOLA), to overdo a thing.  
*Choleka, ku*, to be overdone.
- CHOLE, the touch-hole of a gun.
- CHOLIMA, KU (-CHOLIME), to go far away ; to hoe deeply.
- CHOLOCHOTEKA, KU, to run away, and not be seen again.



*Cholochotesya, ku*, to drive away.

CHLOWANA, KU, to fail in the middle of an oration ;  
to speak confusedly ; to fail in finishing any-  
thing properly.

*Cholowanya, ku*, to speak confusedly.

CHOMA, KU (-CHOMILE), to stamp with an iron tool, as  
in marking figures on a leather belt ; to fill up a  
dish full.

CHOMBOTO, an epidemic which may attack men as well  
as animals.

CHOMBWA, a game played almost universally over  
Africa. It is somewhat like draughts, and is  
played on a board with four rows of holes, or on  
the ground.

CHOMBWE, an epithet of reproach.

CHOME, a black cat.

CHONDE, Please ! The Yao commences his prayers to  
the spirits with, *Chonde, chonde, Mulungu*.

CHONDELELA, KU, to supplicate ; beg.

*Chondeleka, ku*, to be the object of supplication.

CHONDOLA, KU, to speak disrespectfully of (to make a  
clucking noise with the tongue).

CHONGOCHERE, *kwima chongochere*, to stand upright.

CHONJOSYA, KU, to " laugh " (of rats).

CHOPA, KU (-CHOPILE), to stamp with an iron tool, as in  
marking a leather belt.

CHOPA, KU, to probe with a stick.

*Chopera somba, ku*, to probe with a pointed stick or  
spear among the reeds by the river-side so as  
to frighten the fish and drive them into the net.

CHOSI, a fibrous plant used in making string.

CHOSIRIRA, KU, to be very old.

CHOTEKA, KU, to plant without hoeing the ground.

*Chotechera, ku*, to do anything without thinking ;  
to do amiss.

CHOTI ! packed full.





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CHUWI, a cupping horn.

CHUWIKÁ, KU (-CHIWICHE), to dip in water.

CHUWILISI, a place for lying in wait.

CHUYA, KU (CHUIYE), to dip in water for an instant.

*Chuyika, ku*, to be dipped in water.

CHWE-E-E, expressive of burning with a hot iron, or of quenching a fire with water ; also of an aching dull pain, such as that of weariness.

## D.

D is pronounced as in English. Except in a few instances, it never stands alone in Yao, only combined with *n*, when it represents frequently a modified *t* or *l*.

DANDAULA, KU (-DANDAWILE), to grumble ; to be vexed.

*Dandaulira, ku*, to grumble at ; to be vexed with.

DANDE, the slime from a snail. *Kungamusya dande*, to leave me only the fragments.

DE ! DE ! DE ! the sound of drumming.

DELELA, KU, to grumble at receiving too little.

*Deleleka, ku*, to be grumbled at.

DELETU, good. *Gerego no ga deletu*, That is very good.

DENDECHERA, KU, to balance on the head.

*Dendechereka ku*, passive.

DI ! DI ! DI ! expressive of the sound of walking.

DIDIDIDI..., expressive of the sound of running.

DODOLOKA, KU (-DODOLWECHE), to be greedy.

DODOMA, KU (-DODWEME), to hesitate and be slow at doing anything ; to stutter in speaking.

DONDOCHESYA, KU (-DONDOCHESYE), to pour a little in ; to pour in drops.

DUDULUSYA, KU (DUDULWISYE), to put carelessly on the ground ; to pull along the ground.



DULUSI, *Ku tama dulusi*, to live comfortably.

DUNJE, comfortably.

## E.

E has the sound of the English *ai* in "chair." In certain words the sound is flattened. When, by the elision of an interposing *l*, *a* and *i* are combined, the two together take the sound of *e*. *Lyekulungwa* stands for *Lyalikulungwa*, *chesimba* stands for *cha lisimba*.

E, yes.

ELO, yes.

-ENU, with concordant syllable prefixed, represents the second person plural of the possessive pronoun *your*. *Lijela lyenu*, your hoe; *majela genu*, your hoes.

-ENUMWE, your own.

ETI? Is it not so? (expecting the answer "Yes").

ETI! an exclamation of surprise, answering to our English "Did you ever hear the like!" "Such an idea!" It implies disgust or dislike.

-ETU, with concordant syllable prefixed, represents the first person plural of the possessive pronoun *our*. *Lijela lyetu*, our hoe; *majela getu*, our hoes.

ETU! (MANG'ANJA), Yes, indeed it is so!

-ETUWE, our own.

EYA, yes, that's it.

## F.

The sound of *f* occurs very rarely in Yao, and in that only in the case of words of foreign origin. Generally an *f* of foreign origin becomes a *p* in the mouth of a Yao, as, *palasira* from the Swahili *frasila*, 35 pounds weight.



FUMA, N.E. wind (Swahili).

FUNDISYA, KU, to teach.

FWAMBA, KU, to steal people (*see* SWAMBA).

## G.

G has the sound of the English *g* in "get," never that of *j*. When the vowel following *g* becomes *e* or *i*, the *g* is modified into *j*.

GA, the class characteristic of the plural number of the fifth class, of which the substantive prefix is *ma*.

GA, of, the preposition belonging to plural nouns of the fifth class. It is used to express the possessive relation of two substantives, as *Mapanga gamfundu*, The craftsman's spears.

GADAMA, KU (-GADEME), to lie on one's back; to stretch oneself back.

*Gadamika, ku*, to place anything on its back.

GAGACHEYA, KU (-GAGACHEYE), to fasten lightly together.

GAGADA, KU (-GAGADILE), to back.

GAGAMBALA, stumpiness.

'GALA, for *agala* by elision; the demonstrative (distant) of the plural number of substantives belonging to the fifth class.

GALAGATA, KU, to tumble about on the ground.

GALAGATIKA, KU (-GALAGATICHE), to tumble about on the ground; to act a double part; to do anything quickly.

GALAMBULA, KU (-GALAMBWILE), to turn over; to fold over.

*Galambuka, ku*, passive.

GALAMUKA, KU, to stand up quickly.

*Galamusya, ku*, causative.





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GETU, possessive pronoun of the plural number first person of nouns belonging to the fifth class. -

GEYA, KU (-GEYIYE), to belch.

GOBA, expressive of cloudiness. *Kwiunde kwati goba*, the sky was overclouded.

GOGO, a male goat.

GOGODA, KU (-GOGODILE), to beat; to knock.

GOGODICHILA, KU (-GOGODICHILE), to make false accusations against a person.

GOGOGO, *Ku tama gogogo*, to sit alone silent.

GOJO, an impotent man.

GOLOKA, KU (-GOLWECHE), to be straight. *Mitela jakugoloka*, or *Mitela jagoloka*, straight trees.

*Golosya, ku*, to straighten.

GOLOKWA, a poor crop last reaped in a garden.

GOMA, KU, to be baffled; to be convicted; to lose in a magambo. *Magambo gamgomele*, The case was decided against him.

*Gomeka, ku*, to be convicted; to be found guilty. *Wagomeche pa uwii 'pala*, He was found guilty of that theft.

GOMBA, KU (-GOMBILE, sometimes -GOWILE), to beat; to weave; to play on an instrument. *Kugomba ukali*, to show fierceness. *Ku gomba lilombalomba*, to toll a bell. *Kugomba uti*, to fire a gun.

*Gombeka, ku*, passive.

*Gombelwa, ku*, passive.

*Gombela, ku*, to shoot at.

*Gombelesya, ku*, to speak strongly; to give warning; to dilate on any subject.

GOMBOKOLA, KU (-GOMBOKWELE), to untie; to break an agreement; to return a bargain.

*Gombokoka, ku*, to be untied.

*Gombokolanya, ku*, to explain.

GOMBWA, KU (-GOMBWILE), to be "dead beat."



GONA, KU (-GONILE), to lie down ; to sleep.

*Kugona lugali*, to lie on the back.

*Kugona makuku*, to lie on the belly.

*Goneka, ku*, to lay down.

GONDA, KU (-GONDILE), to speak a case in a proper way in a court of law.

GONGOMALA, KU (-GONGOMELE), to be crooked.

*Gongomasya, ku*, causative.

GOPOLA, KU (GOPWELE), to untie.

*Gopoka, ku*, to be untied.

*Gopolela, ku*, to explain to.

*Gopolanya, ku*, to untie what has been fastened together ; to explain.

*Gopolanika, ku*, to be unbound.

GOSA (-GOSILE), to refrain from anything ; to taboo anything or any person. *Agosile pa musu*, he keeps clear of the village.

*Goseka, ku*, to be forbidden.

*Ligosa, ku*, to refrain one's self from.

GOWA ! hanging limp and loosely.

GOWO ! wearied out.

GOWOLA, KU (-GOWELE), to pull the heads of maize in reaping.

*Gowaka, ku*, to be reaped.

GOYA, KU (-GOIYE), to bend down a tree with one's weight.

*Ligoya, ku*, to strike against a tree while going along the path : to interfere in a magambo and so cause it to be turned against one's self.

GUBUDUKA, KU (-GUBUDWICHE), to roll down.

*Gubudusya, ku*, to cause to roll down.

GUDULA, KU (-GUDWILE), to cut so as to leave a stump.

*Gudruka, ku*, passive.

GUDUMILA, KU, to boil up so as to cover what is in the pot.



GUDUMUKA, KU (-GUDUMUKA), to roll down; to be startled and run away.

*Gudumusya, ku*, to startle.

GUGUDA, KU (-GUGUDILE), to beat; to pound; to stamp.

*Gugusya, ku* (-*gugwisye*), to knock at.

GUGUDILA, KU (-GUGUDILE), to drink up all and leave none in the cup.

GUGUDULA, KU (-GUGUDWILE), to cut the beard short.

*Guguduka, ku*, to be cut short.

GUGUNDA, KU (-GUGUNDILE), to shiver.

GUGUNDALA, KU (-GUGUNDELE), to shiver with cold.

GUGUSI, knocking (at the door). *Atesile gugusi pa mlango*, He knocked at the door.

GUGUNGUNGU, shortness of stature.

GUGUSIKA, KU (-GUGUSICHE), to get away fast.

GUGUSYA, KU (-GUGWISYE), to knock lightly.

GULUGUSYA, KU (-GULUGWISYE), to be mischievous.

GULUKA, KU (-GULWICHE), to fly.

*Gulusya, ku*, to allow to fly away.

GULUPANYA, KU (-GULUPENYE), to be wild and fierce; to be stubborn and obstinate; to pay no heed to anything that is said to one; to be quarrelsome.

GUMA, KU, to bark (of a dog).

GUMBALA, KU (-GUMBELE), to be full.

*Gumbasya, ku*, to fill.

*Gumbalila, ku*, to be very full; to overflow.

*Mesi gagumbalile m'nyasa namiyaka*, The lake is quite full of water this year.

*Gumbalichisya, ku*, to fill too full; to be very full.

GUMU! falling off as of plaster off a wall.

GUMULA, KU (-GUMWILE), to break down the plaster of a wall, or the earth from the side of a hole.

*Gumuka, ku*, to fall down; to crumble down.

GUNDIMA, KU (-GUNDIME), to work hard; to be stout.

GUNDULI! lying on the bare floor.





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**GWEBEDE**, expressive of the sound made by any object falling on the ground.

**GWEBEDESYA, KU** (-GWEBEDESYE), to grope about seeking for anything.

**GWEDELA, KU** (-GWEDELE), to be loose, as a nail in its hole.

*Gwedelsya, ku*, to slacken (a nail).

**GWERE**, expressive of disappearing.

*Agwasile mwitinji gwere*, He disappeared into the bush.

**GWESELA, KU**, to nod on account of sleepiness.

**GWESIMA, KU** (-GWESIMILE), KU, to be lifeless and foolish; to go round about a thing; to be dull in the understanding.

**GWESIGWESI!** going round and round about a thing.

**GWILI!** swallowing.

**GWINDIMALA, KU** (-GWINDIMELE), to be hard and compact.

**GWISO**, father; master.

## I.

**I** has the sound of the English *ee* in "feel." Before a vowel *i* generally becomes *y*.

**I**, the class characteristic of the plural number of nouns belonging to the fourth class.

'**I**, for *ai*, these things, pl. of *achi*.

**ICHO!** Let me pass! Let me in! used in seeking admittance.

**IKA, KU** (-ICHE), to arrive at; to reach.

*Ulendo uiche ku manga*, A caravan has reached the coast.

*Ichila, ku*, to arrive at; to reach to.

*Ikangana, ku*, to come together (of a large number).

*Ikanganya, ku*, to gather a great number together.

*Paichila, ku*, to be able to reach up to.



**IKAMBILO**, the part of sugar-cane or maize-stem that is spit out after chewing.

**ILAILA**, the same things.

**ILIMILA**, the Pleiades, so called because their appearance in the evening is the sign that the planting season is at hand.

**IMANGO**, a coloured cloth.

**IMBA, KU**, to swell. *Paimbile pa mkono pangu pose*, My whole arm is swollen.

**IMBO**, bark cloth worn at the *unyago*.

**IMO**, together. *Tujende imo*, Let us go together.

*Waganisisye imo*, They thought the same thing.

**INA, KU (-INILE)**, to dance; to pass through the *unyago* ceremony.

*Inigwa, ku (-inigwe)*, to have passed through the *unyago*.

**INDA, KU (-INDILE)**, to swell up as dry seeds do when steeped in water; to be stained from being wet.

**INGA**, food for a journey. *Asose inga syenu chile, malawi kundawipe mwanja* Seek for food so as to be ready, to-morrow early in the morning we start.

**INGALAMULA, KU (-INGALAMWILE)**, to roll on the ground.

**INO!** just now, at once, quickly.

**IPICHIRISI**, the cord fastened round the notch of an arrow to prevent it being split up by the bow-string.

**ISANGO**, a coloured cloth.

**ISIMA, KU TAGA**, to do honour to.

**ISIRISYA**, a fibre plant, used as cord in basket-making.

**ISOTO**, small holes.

**ISYA, KU (ISISYE)**, *kwisya mtima*, to sigh.

*Isisya, ku*, to sigh deeply.

**ITINISI**, cinders; slag.

**ITULA, KU (-ITWILE)**, to fire a gun; to set off a trap.

**ITUNGUWI**, onions.



ITUNGWANI, haze in the dry season arising from grass fires.

IWALA, a species of locust.

IYOYO, so ; thus. *Mkuti 'yoyo wagwasile mwitinji*,  
Speaking thus he "bolted" into the bush.

## J.

J has the sound of the English *j* in "jar." After *n*, *ch* becomes *j*, while after the same sound *j* itself becomes *y*.

JA, of ; the preposition agreeing with the plural number of substantives belonging to the second class, and to the singular number of substantives belonging to the third class. It is also used to express the possessive relation between two nouns of this class.

JA, KU (-JILE), to go. *Akuja ku musu*, He goes to the village. *Ana kwapi ajile mlendo 'jula?* Where did the stranger go to?

*Jila, ku*, to go for.

JAGAMA, KU (-JAGEME), to walk about "gingerly," as when one is sore of foot.

JAJAWALA, KU (JAJAWELE), to float.

*Jajawasya, ku*, to cause to float.

JALA, KU (-JASILE), to lay in order side by side.

JALUKA, KU (-JALWICHE), to be light ; to be of low character ; to be light-headed.

*Jalusya, ku* (-jalwisye), to make light of ; to dishonour ; to lighten.

JALUKULA, KU (-JALUKWILE), to remove one by one ; to remove the top layer of anything.

JAMBA, KU, to lay the open palm upon anything.

*Jambanya, ku*, to pass the first thread of a reed mat ; to commence weaving or sewing a palm-leaf mat.





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*Jatusika, ku*, to be spread out before the fire to dry.

**JAULA, KU** (-JAWILE), to go away.

*Jausya, ku* (-*jawisye*), to let go away ; to send away.

**JAWA!** lightly.

**JAWALAWA**, floating.

**JAWALIKA, KU**, to do work badly.

**JAWALUKA, KU**, to leap up ; to start off.

**JEBWE**, gentleness and quietness of manner.

**JEGAMA, KU** (-JEGEME), to lean against. *Uti jiejegeme mwipupa*, The gun was leaning against the wall.

*Jegamika, ku*, to lay against.

*Jegamukula, ku*, to lift up what has been leaning against something else.

**JEJEKA, KU**, to lean against. *Ajejeche ukunje pa mtela*, He leaned the bow against a tree.

*Jejekula, ku*, to lift what has been leaning against something.

**JEJEMA, KU**, to shake.

**JELAJELA, KU**, to float ; to run on the surface of the water as water insects do.

**JELEJESYA, KU** (-JELEJESYE), to be quarrelsome ; to talk loud so as to be heard far away.

**JELUKA, KU**, to burrow underground close to the surface ; to be shallow (of a river) ; to be level.

**JELUSYA, KU**, to advise.

**JEMBECHeya, KU** (-JEMBECHeye), to wait ; to have patience.

**JEMBUJEMBU**, thinness.

**JEMBULA, KU**, to remove the inner part of a split bamboo ; to remove what lies on the surface.

*Jembuka, ku*, passive.

**JENDA, KU** (-JESILE), to go. *Lero tujesile*, To-day we have gone (a long distance).

*Jesya, ku*, to convey ; to give goods to another to trade with.



*Jendajenda, ku*, to walk about.

*Lijesya, ku*, to behave well.

**JENELA, KU**, to cover completely ; to be understood by all ; to be sufficient for. *Mpika ukasiche mesi nekwenela mose mnyumba*, The pot is broken, and the water has spread all over the house. *Inga aji jijenele ulendo*, This food is enough for the journey.

*Jenesya, ku*, to spread the report of anything ; to proclaim ; to suffice ; to satisfy.

*Jenechesya, ku*, to satisfy.

**JENGA, KU (-JENJILE)**, to cook out oil as the natives do from castor-oil seeds and ground-nuts.

**JENJETUKULA, KU (-JENJETUKWILE)**, to take off the surface layer ; to skim off the surface of oil.

**JEPEPALA, KU (-JEPEPELE)**, to be thin. *Nguo aji jijepepele*, This cloth is too thin.

*Jepepasya, ku*, to make thin.

**JEPŪLA, KU (-JEPWILE)**, to scrape together the surface soil.

**JESAMBULA, KU (-JESAMBWILE)**, to graze ; to touch in passing.

**JESEMULA, KU (-JESEMWILE)**, to sneeze.

**JI**, class characteristic of the plural of substantives belonging to the second class, and of the singular of substantives belonging to the third class.

**JIGALA, KU (-JIGELE)**, to carry ; to carry away.

*Jigalwa, ku, Jigalilwa, ku*, to be carried.

*Jigasya, ku*, to make to carry.

*Jigas yana, ku*, to carry two and two.

**JIGANA, KU (-JIGENE)**, to find.

*Jiganya, ku*, to teach.

*Lijiganya, ku*, to learn.

**JIKA, JIKAPE**, alone. *Wajawile jikape, Wajawile pa jika, Wajawile pa ji*, He went away alone.

**JIKUTA, KU (-JIKWITE)**, to be satisfied ; to have eaten



enough. The expression *Tujikwite*, We are satisfied, or *Nyikwite*, I am satisfied, is sometimes used to express thanks.

*Jikutisya, ku*, to satisfy.

**JILA, KU**, to say. Used rarely except in Future and Imperative. *Mjende mjile sai*, Go and say thus.

*Tutujile uli?* What shall we say?

**JILANA, KU (-JILENE)**, to agree together; to be on friendly terms.

*Jilanya, ku*, to reconcile.

**JILIJILI**, rattling of leg rattles.

**JILILA, KU**, to be short of stature.

**JIRIJITIKA, KU (-JIRIJITICHE)**, to quiver, of any part of the body.

**JILIUSYA, KU (-JILIWISYE)**, to startle.

**JILULA, KU**, to remove what lies on the surface.

**JIMA, KU (-JIME)**, to stand; to refuse.

*Jimika, ku*, to set upright.

*Jimiya, ku*, to refuse; to cause to refuse. *Msungu atujimisye* or *atujimiye masengo*, The European refused us work.

*Jimilila, ku*, to stand near.

**JIMBA, KU (-JIMBILE)**, to sing. *Kwimba nyimbo*, to sing a song. *Kwimba ndano*, to tell a story.

**JIMBALA, KU (-JIMBELE)**, to be fat; to be stout. *Ate kwimbalila kuno*, He has become stout (by staying) here.

**JIMBULA, KU (-JIMBWILE)**, to skim off the surface.

**JIMUKA, KU (-JIMWICHE)**, to rise up; to get up.

*Jimusya, ku (-jimwisye)*, to raise.

**JINA, KU**, to dye black by steeping in mud.

*Jinika, ku*, to be dyed black.

**JINAMA, KU (-JINEME)**, to stoop; to bend down.

*Jinamika, ku*, to be bent down.

*Jinamukula, ku*, to lift one's self up after stooping.

*Jinamula, ku*, to lift up after being bent down.





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-JIU, ripe. *Isogosi yejiu*, ripe fruit.

JIULA, KU (-JIWILE), to ripen ; to curdle (of milk).

JIWA, KU (-JIWILE), to steal.

JIWIKI, KU (-JIWICHE), to be easily stolen.

'Jo for AJO, demonstrative (middle) of the plural of Class II., and the singular of Class III.

JOCHA, KU (-JOCHILE), to burn ; roast. *Ajochile moto nyumba jakwe myu*, He set fire to his house (and it was) completely (burned).

JOGA, KU (-JOSILE), to bathe.

*Jojela, ku*, to dress for (a dance).

*Josya, ku*, to bathe.

JOGOPA, KU (-JOGWEPE), to be afraid.

*Jogoya, ku (-jogweye)*, to frighten ; to be terrible ; to be fearsome ; to be dangerous. *Perepo kogoya*, that there is a terrible place.

JOJA, KU (-JOJILE, -TÈ KUJOJA), to make a noise in talking.

JOKOLA, KU (-JOKWELE), to take out of the fire as they do roasted potatoes.

*Jokoka, ku*, to be taken out of the fire.

JOLOWA, KU (-JOLWEWE), to be soft.

*Joloya, ku (-jolweye)*, to soften.

JOMBOKA, KU (-JOMBWECHE), to cross over.

*Jombosya, ku (-jombwesye)*, to ferry over.

JONANGA, KU (-JONASILE), to spoil ; to destroy.

*Jonasika, ku (-jonasiche)*, to be destroyed.

JONGA, KU (-JONJILE), to suck.

*Jongosya, ku*, and *Josya, ku*, to suckle.

*Jonjeka, ku*, to be suckled.

JONGOLA, KU (-JONGWELE), to straighten ; to stretch out.

*Jongoka, ku*, to be straightened.

*Jongosya, ku*, to straighten.

*Jongolela, ku*, to steer a canoe straight ; to open out a straight road.



- Jonjolosya, ku*, to scare game.
- Lijongola, ku*, to stretch one's self out; to straighten one's limbs by a walk.
- JONGOLOMYA, KU (-JONGOLWEMYE), to startle game which another is stalking; to give premature notice of a magambo.
- JONJECHE SYA, KU, to make an addition to. *Nyonjechesyani, chindandi chuma achi*, Give me more, these beads are too few.
- JOSOCHELA, KU, to become less in bulk so as not to fill the receptacle, as a newly-filled grave.
- Josochesya, ku*, to lessen.
- JOTA, KU (-JOTILE), to warm one's self at the fire.
- Jotela, ku*, to warm one's self in the sun.
- Lijotela, ku*, to warm one's self at the fire or in the sun.
- JOWETA, KU (-JOWETILE), to make an attack on a village or caravan.
- JU, class characteristic of the singular number of the first or personal class.
- JUA IYOYO, an impotent man.
- JUAWII, (pl. WAWII), a thief.
- JUGA, KU (-JUSILE), to beg from. *Mjende mkajuje atati yakulya*, Go and beg some food from your father.
- Jujika, ku*, to be easily begged from.
- JUGA, a game of cards introduced from the Arabs—a game played entirely for gambling purposes.
- JUGUWALA, KU (-JUGUWELE), to rise as the skin of a blister; to swell up.
- JUJULUKA, KU, to have an acid taste.
- JUKULA, KU, to strip the bark off a tree.
- JUMANA, KU (-JUMENE), to quarrel and fight.
- JUMU, dry. *Juamjumu juamkongwe*, a barren woman.
- JUMULILA, KU, to dry up; to grapple with. *Mesi gajumilile m'Chirwa namiyaka*. The water has dried up in Lake Chirwa this year. *Wako-*



*pweche nekumjumilila juawii*, He went out and grappled with the thief.

JUMULA, KU (JUMWILE), to be dry ; to be hard.

*Jumusya, ku*, to dry.

JUNDA, KU, to be wet and tasteless (of potatoes and cassava).

JUNDA, KU (-JUNDILE), to be lean and thin.

JUNGUYA, KU (-JUNGWIYE), to beat the water ; to wash one's mouth with water.

JUTULA, KU (-JUTWILE), to jerk.

JUU ! quite still.

JUULA, KU (-JUWILE), to take out from a hiding-place ; to take the bark off a tree ; to reveal (a secret).

*Juruka, ku*, passive.

JUWA, KU, to hide ; to take shelter from. *Tujuwe ula*, Let us seek shelter from the rain.

*Juwilila, ku*, to lie in wait for.

## K.

K is pronounced as in English. Before *e* or *i*, *k* becomes *ch*.

KA, the class characteristic and diminutive prefix of the seventh class.

KA, of, preposition agreeing with the singular number of nouns belonging to the seventh class. It is also used to express the possessive relation of nouns belonging to that class.

KA-, prefix of a form of the imperative mood, as, *Kataweni, Katendeni*.

KACHI, expressive of explosion with a puff of smoke.

KACHILILA, KU, to be industrious at one's work.

KACHULA, KU (KACHWILE), to split up ; to tear up ; to remove from one place to another.

*Kachuka, ku*, passive.

*Kachukula, ku*, to untie ; unfasten ; to pull to





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**KALI**, *Awelechete pa kali 'po*, He told lies; he spoke aside from the point.

**KALIGOSELO KALAGU**, a charm from witchcraft.

**KALILOLE**, a mirror.

**KALILOMBE**, a large species of chameleon.

**KALINGWA?** How often?

**KALIPILA, KU (-KALIPILE)**, to scold.

**KARIPA**, a small comb.

**KALIWO**, a tobacco-pipe.

**KALULA, KU (-KALWILE)**, to split up into two; to tear in two; to explain; to separate the thighs; to go through the bush and strike a path; to hoe as far as the boundary of another's garden.

**KALUME**, one hundred (?).

**KALUSELE**, dwarfishness.

**KAMATA, KU (-KAMETE)**, to make up a substance into balls.

**KAMBANJULE**, a rascal.

**KAMBILENJE**, a species of kingfisher.

**KAMBILA, KU**, to speak of. *Twagambile kumkambila che Nyono*, We were only speaking of So-and-So.

**KAMBULA**, a small kind of cannon about a foot long, filled with powder, and fired by applying a match to the touch-hole.

**KAMO**, once.

**KAMPEPE**, once.

**KAMULA, KU (-KAMWILE)**, to seize; to take hold of.

*Kamulila, ku*, to hold in one's hands.

*Kamulwa, ku (-kamwilwe)*, to be seized.

**KAMUSYA, KU**, to help. *Kwangamusye*, Help me.

**KAMWA, Pa kamwa, m'kamwa**, the mouth. *Angati malowe ga pa kamwa penu?* Are they not your own words?

**KANDAPALA, KU (-KANDAPELE)**, to be thick. *Nguo ja kandapala*, strong calico.

*Kandapasya, ku*, to make thick.



- KANA, KU (-KANILE)**, to deny ; to refuse. *Uti jikanile moto*, the gun flashed in the pan.  
*Kanisya, ku ; Kanya, ku*, to forbid.  
*Kanichisya, ku*, to persuade ; to compel.
- KANENEGA**, shortness of clothing.
- KANGA**, a kind of print cloth.
- KANGA, KU (-KANJILE)**, to hew down ; to draw the pictures at the *Unyago*.  
*Kanjika, ku*, passive.  
*Kangana, ku*, to quarrel.  
*Kanganichisya, ku*, to compel ; to persuade.
- KANGA**, whether ; either ; perhaps. *Kanga taiche lelo, kanga malawi*, Perhaps he may come to-day, perhaps to-morrow. *Mtusalile kanga achi mkusosa kanga acho*, Tell us whether you wish this or that.
- KANGACHIYA, KU (-KANGACHIYE)**, to doubt.
- KANGALA, KU (-KANGELE)**, to be strong ; to be unwearyed.
- KANGAMALA, KU**, to go quickly ; to do a thing quickly.
- KANGANAUKA, KU (-KANGANAWICHE)**, to gape ; to open out.
- KANGULA, KU (KANGWILE)**, to cut open the breast of an animal.
- KANG'A**, expressive of catching hold of a wild animal.
- KANG'ANDA, KU**, to cut crosswise.
- KANG'WA, PA**, at the mouth. *Kuwelecheta pa kang'wa pe*, to speak empty words.
- KANGANJENGANJE PE**, anything very thin. *Ambele sabuni kanganjenganje pe*, He gave me soap, a very thin piece. *Mwesi wa kanganjenganje pe*, the new moon.
- KANICHISYA, KU**. See **KANA, KU**.
- KANILILA, KU (-KANILILE)**, to be fast shut ; to refuse to open.
- KANJEMA**, a small baboon which acts as sentry while the others are eating.



**KANJESA**, a species of wild date palm.

**KANJULA**, **KU** (-KANJWILE), to open out.

**KANUNDU**, a cigarette.

**KANYATA**, **KU** (-KANYETE), to smash up.

**KANYENDA**, a bamboo needle for sewing mats.

**KANULA**, **KU**, to separate ; to bend open.

**KAPA**, **KU** (-KAPILE), to grow stout ; to make a slash in.

**KAPA**, a stout person.

**KAPEKO**, a fire-stick. A notch is made in a piece of dry wood, and in this is placed the end of a short cane which is twirled between the hands ; a piece of dry bark cloth is used as a match, and when it has caught fire it is placed in a bundle of dry grass and fanned into a flame.

**KAPI** ! lapping of water.

**KAPICHILA**, **KU** (-KAPICHILE), to lap against the sides of a vessel (of water).

**KAPILILA**, **KU**, to set (of sun) ; to dive into the water.

**KAPOLO**, a slave. *Kapolo jua cheni aju ?* Whose slave is this ?

**KAPUKAPU**, gladness ; luxuriance of growth.

**KAPULA**, **KU**, to hoe deeply, as for planting rice.

**KASA** (pl. **ACHIKASA**), a box (Portug.).

**KASA**, **KU**, to break ; to smash ; to ravage.

*Kasika, ku* (-kasiche), to be broken ; to be wasted.

*Kasanya, ku*, to break up for division.

**KASALIKA**, plentifulness.

**KASAMUSI**, **JUA KASAMUSI**, one who drives away all the people from a village.

**KASAPULI**, a tale-bearer.

**KASAWA**, in great numbers.

**KASICHILA**, **KU** (KASICHILE), to be in great variety.

**KASIPA**, varicose veins.

**KASOPELA**, a round-headed spear ; a small boy ; a small ramrod.





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**KOKOMESYA, KU**, to do honour to; to religiously adhere to a thing; to be attached to a thing.

**KOKOMOKA, KU** (-KOKOMWECHE), to be gluttonous.

**KOKOSA**, lying dead or flat on the ground.

**KOKOTA, KU** (-KOKWETE), to scrape together; to scrape off.

**KOKOTEKA, KU**, passive.

**KOKOWA, KU** (-KOKWEWE), to loiter; to linger.

**KOKOYA, KU**, causative.

**KOLA, KU** (-KWETE), to have; to get; to possess.

*Kosya, ku* (-kosisye), to cause to have. *Kumkosya mundu umi*, to heal a man.

*Kolela, ku*, to have for. *Kumkolela chanasa*, to have pity on.

**KOLEKA, KU**, to hang up; to suspend; to prove in the wrong.

*Kolekwa, ku* (-kolekwe), to be suspended; to be proved in the wrong; to be caught by a thorn.

*Kolekana, ku*, to be entangled.

*Kolekanya, ku*, to hook together; to set at variance.

**KOLELA, KU** (-KOLELE), to burn; to make drunk; to put salt in the *mboga*; to tie a string round a pot for carrying. *Chiselo cha kolela*, the basket which receives the chaff in winnowing.

*Kolelwa, ku* (-kolelwe), to be drunk.

*Kolesya, ku* (-kolesisye), to light (the fire).

**KOLIGA, KU** (-KOLIJILE), to finish a thing well.

**KOLOGANYA, KU**, to stir about.

*Kologanika, ku*, passive.

**KOLOJELA, KU** (-KOLOJELE), to put the malt in the newly-mixed flour in brewing. This is done on the fourth day of the process of beer-making.

**KOLOKOLA, KU**, to take down what has been hung up.

*Kolokoka, ku*, passive.

**KOLOKOTI**, staying in the house.



KOLOKOMBOLA, KU, to remove from a height by means of a long pole (*ngolokombo*).

KOLOLA, KU, to hawk up spittle; to scrape a hole so as to find water; to rebuild a village which has been destroyed.

*Kololecheka, ku, passive.*

KOLOMA, KU (-KOLWEME), to give a snort; to bellow; to snore.

KOLOMBANA, KU, to be interlaced; to overlap; to be variegated in colour; to be thrown down in confusion.

*Kolombanya, ku, causative.*

KOLOMBOKA, KU (-KOLOMBWECHE), to come out with a rush; to shout loud in dancing.

KOLONG'ONDOLA, KU (-KOLONG'ONDWELE), to scrape; to dig out.

KOLOPOKA, KU (-KOLOPWECHE), to spring forward.

KOLOPOLA, KU, to snatch away from; to dip a stick into oil for the purpose of besmearing one's self.

KOLOSA, KU, to scrape up; to go into the eye (of a splinter, or point of a branch).

KOLOTOKA, KU, to be startled and run away; to be knocked out (of the eyeball).

*Kolotola, ku, to knock out the eye; to startle.*

KOLOTOLA, KU (-KOLOTWELE), to squeeze.

KOLOTO! squeezing out.

KOLOWOLA, KU (-KOLOWELE), to scoop out.

KOMA, KU, to strike; to beat.

*Komela, ku, to hammer in.*

*Komya, ku; Komesya, ku, to make at variance.*

*Likomya, ku, to make foolish.*

KOMANGA, KU, to give a dying animal the *coup de grâce*.

KOMANGALA, KU, to be big and full grown.

KOMASYA, KU (-KOMASISYE), to greet; salute.



**KOMBA, KU**, to lick up with the finger what remains in a pot.

**KOMBOLA, KU** (-KOMBWELE), to be able. *Achikombwele achi*, He is able to do this.

*Pakombola, ku*, to be able.

*Komboleka, ku*, to be possible.

*Ngeikomboleka*, it is not possible.

*Tiikomboleche*, it will be possible.

**KOMELA, KU**, to snore during sleep.

**KOMELA, KU**, to strike a man so that he becomes unconscious ; to water plants in the hot sun so as to do them harm ; to ripen.

*Komoka, ku*, to faint ; to become unconscious.

**KONA, Ali konakona**, He goes alone.

**KONDOGANYA, KU** (-KONDOGENYE), to splash water about.

**KONDWESYA, KU**, to go frequently to a place as on terms of great friendship.

**KONDWA, KU** (-KONDWILWE), to be happy.

**KONGA, KU** (-KONJILE), to sprinkle with water.

**KONGOLA, KU** (-KONGWELE), to slacken a noose ; to set free game from a net.

**KONGOLA, KU** (-KONGWELE), to borrow goods for trading ; to hire.

*Kongosya, ku*, to lend goods for trading ; to hire out.

*Kongoleka, ku*, to be easily borrowed from.

**KONGOLEKANYA, KU**, to gather together into a heap.

**KONGONDEKA, KU**, to cackle (of a fowl) ; to chatter.

**KONGONECHELA, KU**, to fit an arrow on the bow-string ; to clasp between the legs.

**KONGONGOLI**, a cackling of a fowl.

**KONGONOKA, KU** (-KONGONWECHE), to grow up quickly.  
-KONGWE, female.

**KONG'ONDA, KU** (-KONG'ONDILE), to tap.

*Kong'ondele, ku*, to tap.





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finger ; to dab into ; to knock under the chin in an insulting manner.

**KOWA, KU**, to scrape up sand or mud in handfuls.

*Kowanga, ku*, to scrape up wet sand or mud in handfuls.

*Kowela, ku*, to plant in wet soil.

**KU**, sign of the infinitive mood.

**KU**, to ; at. *Ali ku musu*, He is at the village. *Ajile ku musu*, He went to the village.

**KUU!** side by side in a row ; in great confusion.

*Yosepe natipe kuu*, everything in confusion.

**KU!** sound of falling.

**KUBWI**, sound of lapping of water on the sides of a vessel.

**KU CHILUME**, to the right. *Juamkongwe aju akuweleka ku chilume pe*, This woman bears only male children.

**KU LUPYANDA**, to the left.

**KU MCHIJI**, to the left hand.

**KU MKULI**, up-hill ; up-stream ; on dry land. *Wakochesye ku mkuli*, They reached the shore.

**KU MLYO**, to the right hand.

**KU MPOTO**, the north.

**KU MWELA**, the south.

**KU NGULO**, the throat.

**KU NYUMA**, behind. *Kunyuma kwakwe*, after him.

**KUCHILA, KU**, to cover up the embers ; to fill in a hole ; to heap up.

**KUJIYA, KU (-KUJIYE)**, to be hidden.

**KUJUKA, KU (-KUJWICHE)**, to be soft and pulpy.

**KUKUJILA, KU**, to call her chickens (of the hen).

**KUKUMA, KU (-KUKUMILE)**, to hum with a dull sound ; to rumble like distant thunder ; to make a noise like a waterfall or the sea roaring.

**KUKUMIKA, KU**, to cover a rent with a patch ; to cover over the hut at a grave with calico.



**KUKUNDEMBO**, a turkey.

**KUKUPULA**, **KU** (-**KUKUPWILE**), to overhear.

**KUKUSIGELE**, a word often used by a speaker to denote a pause in his thought, answering somewhat to our "In the next place."

**KUKUSYA**, **KU** (-**KUKUSISYE**), to call her chickens (of a fowl); to gather together from different places one's people who have run away.

**KULA**, **KU** (-**KUSILE**), to grow; to pull out. *Sambano juamkule aju*, He is full grown now. *Akusile lijela m'mpini*, He pulled the hoe out of the handle. This is usually done by tapping the end of the handle on a tree.

*Kulika, ku*, to come out of the handle.

*Kusya, ku* (-*kusisye*), to make large.

**KULIKA**, **KU**, to attach one's self to a party of people.

*Kulikana, ku*. See **KULIKANA**, **KU**.

**KULIKANA**, **KU**, to come together. *Mgambo 'gala malawi, wana wose akakulikane pa nganya*, Tomorrow the case (will be spoken), let all meet at the court.

**KULUCHISYA**, **KU**, to inflict an injury unintentionally.

*Kulusya, ku*, to miss. See **KULUSYA**, **KU**.

**KU LUCHILA**, towards the tail.

**KULUKUTA**, **KU** (-**KULUKWITE**), to scrape off the top.

**KULUKUTALA**, **KU** (-**KULUKUTELE**), to be hard and stiff, as cloth with batter.

**KULUKUTIKA**, **KU**, to be old; to sit a long time in one place.

**KULULUKA**, **KU**, to slip down, as beads off a string, or calico out of the hand; to become unfastened, as a bow-string; to become slack.

**KULUMBANA**, **KU**, to miss one another.

**KULUMISYA**, **KU**, to cause to make haste.

*Kulumichika, ku*, to make haste; to be finished quickly.



**KULUMULA, KU**, to rub the body in bathing ; to dress another person well ; to wash a corpse preparatory to burial.

*Kulumuka, ku*, passive.

**KULUMUNGUNYA, KU** (-KULUMUNGWINYE), to roll about in the mouth as when one sucks a sweet.

**KULUSYA, KU** (-KULWISYE), to miss ; to make a mistake.

*Kulusika, ku* (-*kulusiche*), to be missed.

*Kulusyana, ku*, to miss each other.

**KUMASIKUSIKU**, very early in the morning, before the cock crow.

**KUMBA, KU**, to hoe up loose soil ; to rake together ; to sweep before it (as water does the rubbish along a road).

*Kumbanya, ku*, to rake together into a heap.

*Kumbilila, ku*, to gather grass and branches into a heap for burning as manure.

**KUMBATILA, KU** (-KUMBATILE), to embrace in a conjugal position.

**KUMBEKUMBE**, calico worn so long as to sweep along the ground ; water that carries away articles.

**KUMBUCHILA, KU**, to remember ; to think over.

*Kumbusya, ku*, to remind.

*Kumbuchisya, ku*, to remind.

**KUMIKA, KU**, to hem in ; to find a man eating *ugali* and sit down to eat with him ; to attach one's self to a party of people.

**KUNDA, KU**, to rub the body in bathing.

*Kundika, ku*, passive.

*Kundamukuka, ku*, to be washed off (of dirt on the body) ; to speak of old times and things (as garrulous old men do).

*Likunda, ku*, to rub one's body.

**KUNDA, KU**, to consent ; to allow.

**KUNDAMUKUKA, KU**. See **KUNDA, KU**.

**KUNDAWI**, in the morning.





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porridge. *Amao, amkupile mwanache likoka, ngakupakombola kutana*; Mother, stir up some gruel for the child, he cannot chew [anything].

KUPANJILA, KU, to lave water over; to throb (of the heart).

*Likupanjila, ku*, to lave water over one's body.

KUPILA, KU (-KUPILE), to wink.

KUPULA, KU, to beat dew off the grass; to fan; to beat off flies.

*Likupula, ku*, to fan one's self.

KUPULA, KU, to have a bad scent.

KUPULA, KU, to abrase the skin.

KUPUTUKUPUTU, expressive of a four-legged animal running.

KUSA, outside. *Kusa kuno*, the world below.

KUSA, KU (-KUSILE), to gather together in a heap (usually applied to gathering the grass in the gardens previous to burning).

*Kusika, ku*, to be gathered together.

*Kusikanya, ku*, to bring together.

KUSI, down; on the ground.

*Kusi kwitumbi*, at the foot of the hill.

KUSI, the place below the grain store.

KUSULA, KU, to empty out; to finish off a *magambo*.

*Kusuka, ku*, passive.

KUSYA, KU, to lay aside.

*Kuchisya, ku*, to lay aside for one.

KUSYETO, the head wife; from *syeto*, the other side, and the locative *ku*, literally, on the other side of the fence that surrounds the women's quarters.

KUTA, KU, to rasp; to polish; to tie up tightly.

*Kutika, ku*, passive.

KUTALIKA, distant. *Chilambo cha kwakutalika*, a distant country. See TALIKA KU.

KUTANGULA, KU (-KUTANGWILE), to jerk; to pluck a person's garment so as to attract his attention.



KUTULA, KU, to break ; to snap (a rope).

*Kutuka, ku, to be broken ; to be snapped.*

KUWA, KU, to hem.

KUWAJILA, KU (-KUWAJILE), to omit ; to pass over.

KUWALA, KU (-KUWELA), to stumble over anything in the way.

*Kuwasya, ku, to make to stumble.*

KUWILA, KU (-KUWILE), to come upon anything unexpectedly. *Chenyono akuwile wandu petinji nekwajigalila kumangwao, So-and-so found people in the bush, and took them home with him.*

KUWITA, KU, to thrash ; to beat.

KUYA, KU (-KUWIYE), to pursue.

KWA, to ; for ; from ; at ; used only in proper names.

*Kwa Malemya, at Malemya's.*

*Kwa chichi ? why ?*

KWAKUJINJI, often ; much.

KWAKULA, KU (-KWAKWILE), to snatch away ; to rob.

KWALA ! lying basking in the sun.

KWALAMASIKA, KU (-KWALAMASICHE), to become very lean.

KWAMBA, KU (-KWAMBILE), to carve out the inside of a drum.

*Kwambilisya, ku, to scrape up the relish with a little ball of ugali (mbamu).*

*Kwambanya, ku, to pick up several articles.*

KWANAUŁA, far away. *Chilambo cha kwanauŁa, a distant country. Apite kwanaula, He went away a long distance.*

KWANGUŁA, KU, to drink up what remains in the vessel.

*Kwanguka, ku, to be all drunk up.*

KWANG'WANDULA, KU, to seize.

KWANGWASYA, KU, to sharpen.

*Kwangwasika, ku, passive.*



**KWAPA, KU (-KWAPILE)**, to draw in the stomach.

**KWAPATA, KU (-KWAPETE)**, to carry under the arm.

*Kwapatika, ku*, passive.

**KWAPI?** where? whither? whence?

**KWAPU!** running off in haste.

**KWAPULA, KU (-KWAPWILE)**, to let off a trap.

**KWASULA, KU**, to eat something nice and tasty, without eating any *ugali* along with it.

**KWASWELE, PE**, at sunset.

**KWATA, KU (-KWATILE)**, to cock a gun; to clap the hands.

**KWATILA, KU (-KWATILE)**, to clap the hands towards another in a dance.

**KWAWA, KU (-KWAWILE)**, to crawl.

**KWAGA, KU (-KWAJILE)**, to deceive.

**KWAIYA, KU (-KWAIYE)**, to touch.

**KWAWILA, KU**, to crawl stealthily along as in following game.

**KWEKWERE!** dragging along as an unwilling animal.

**KWEKWELA, KU (-KWEKWERE)**, to drag along.

**KWEKWERENYA, KU**, to drag.

**KWELA, KU (-KWESILE)**, to climb; to rise.

*Kwesya, ku*, to lift up; to raise; to exalt; to honour.

*Kwelana, ku*, to have intercourse.

**KWELEGULA, KU (KWELEGWILE)**, to be talkative; to joke; to raise a laugh.

**KWEMBA, KU (-KWEMBILE)**, to suck out, to smoke.

*Kwembeka, ku*, passive.

**KWENYA, KU (-KWENYILE)**, to gather up one's loin-cloth; to pucker in hemming; to keep things to one's self; to be close-fisted.

**KWENDUSYA, KU (-KWENDWISYE)**, to place a thing obliquely.

**KWENGWENDUKA, KU (-KWENGWENDWICHE)**, to stumble so as nearly to fall.





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**KWISIRA, KU**, to put firewood on the fire.

**KWIWANDA**, downhill ; down the stream ; downwards.

**KWIWOGO**, the direction in which the feet are turned in sleeping.

## L.

L is pronounced as in English. In Yao the sound of *r* is interchangeable with the sound of *l*, except at the beginning of a word when *r* never occurs. The sound of *r* is that of a very slightly trilled English *r*, and in many cases can hardly be distinguished from *l*.

After *n*, *l* is either dropped or becomes *d*.

**LACHILWA, KU** (-LACHILWE), to be choked by reason of food going down the wrong passage.

**LAGA, KU** (-LASILE), to suffer ; to be miserable ; to be poor ; to have trouble. *Ajuju atenda kulwala, tutulaje naju mwitala*, This man is ill ; we will have trouble with him on the road.

*Lajila, ku*, to suffer from.

**LAGALA, KU** (-LAGELE), to be dry and crumbly ; to dry up. *Sambano ndagele tindakule*, I am dry now, I shall put on my calico.

**LAGULILA, KU**, to spy out ; to search for. *Kulagulila pakutama pambone*, to search for a good place to stay at.

**LAGUSYA, KU**, to give a present.

*Laguchisya, ku*, to present.

**LAIYA, KU** (-LAIYE), to ask for many different things ; to be hard to please.

**LAJISYA, KU** (LAJISYE), to give to another person to sell.

**LAKALAKA, KU** (-LAKALAKACHILE), to long for ; to cry out for.



**LAKANYA, KU**, to make a disturbance.

**LAKASA, KU (-LAKASILE)**, to cough on account of some foreign substance in the windpipe; to have an acrid taste in the throat.

**LAKATIKA, KU (-LAKATICHE)**, to fall down one after the other, as leaves of a tree, or ripened fruit; to trickle down.

**LAKATULA, KU (-LAKATWILE)**, to be talkative.

**LALA, KU (-LASILE)**, to be worn done (of any iron instrument, as a hoe or axe).

**LALATA, KU (LALATILE)**, to taunt; deride.

*Lalatila, ku*, to taunt; deride.

**LALIKA, KU**, to gather an army; to gather a caravan.

**LALIKANYA, KU**, to place one on the top of another.

**LALUKA, KU**, to long for; to cry out for.

*Laluchila, ku*, to long for; to cry out for.

**LALULILA, KU**, to fill up what another has said by adding to it.

**LAMA, KU (-LAMILE)**, to recover; revive; to be in good estate; to return in safety from a journey; to be soft and smooth.

*Lamisya, ku*, causative.

*Lamya, ku*, causative.

**LAMBA, KU**, to pay tribute; to lick. *Che Mlumbe alambile Mangone'gala*, Mlumbe has paid tribute to those Mangone.

**LAMBULA, KU**, to make tidy round one's house; to put a *magambo* aright.

**LAMBUSYA, KU (-LAMBWISYE)**, to tell lies; to deceive.

*Lambuchisya, ku*, to make a pretence of; to give a false report; to tell lies to.

**LAMUKWA, KU**, to ripen quickly.

**LANDA, KU (-LANDITE)**, to be like; to resemble.

*Landana, ku*, to resemble.

*Landanichisya, ku*, to compare.

*Lasya (-lasisye)*, to resemble one's parents.



LANGA, KU (-LANJILE), to keep tame animals ; to say farewell.

*Langana, ku*, to make an agreement with.

*Lanjila, ku*, to point out.

LANGUCHILWA, KU (-LANGUCHILWE), to have an enlightened look on one's face.

LANGUKA, KU, to shine ; to be clear ; to be free from trees and bush.

*Langusya, ku*, to shine upon ; to clear away trees and grass.

LANJI, glue ; wax.

LAMULA, KU (-LAMWILE), to decide a *magambo*.

*Lamulila, ku*, to command ; to give orders to.

*Lamulilwa, ku*, to be commanded.

LAPA, KU (-LAPILE), to go and report any piece of news ; to confess anything ; to admire ; to wonder at ; to be astonished.

*Lapila, ku*, to praise ; to thank.

*Lapilila, ku*, to care for ; to mind.

LAPITA, KU (-LAPITE), to lick.

LAPU, expressive of the flash of an explosion.

LAPULA, KU, to take a taste of ; to flame up.

LASIMA, KU (-LASIME), to crouch down.

LASYA, KU (-LASISYE), to be bare of grass.

LASYA, KU (-LASISYE). See LANDA, KU.

LATULA, KU, to make thin ; to be very sharp.

LAWA, KU (-LAWILE), to start early in the morning.

*Tutulawile malawi ku mgunda*, We shall start early to-morrow for the garden.

LAWALAWA, KU (-LAWALAWILE), to move from place to place.

LECHELA, KU, *Kumlechela mundu m'mesi*, to throw a person into the water. *Kumlechela juine magongo*, to leave one's quarrels to another, or in another's hands. See LEKA, KU.

LEJELA, KU (-LEJELE), to be loosely tied ; to be easily





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*galepele masengo'go*, We were not able for that work.

*Lepelela, ku*, to leave unfinished. *Mundepelele chakulya chamnono*, Leave a little food for me.

LEPETALA, KU (-LEPETELE), to be weak ; to be feeble ; to be friable ; to be easily torn.

LESA, KU (-LESILE), to be drunk and disorderly.

LESYA, KU, to cut into thin strips ; to speak clearly.

LETEKA, KU, to be soft-hearted ; to be feeble ; to speak in low tones.

LETUKA, KU, to run quickly from place to place.

LEUPA, KU (-LEWIPE), to be long.

*Lewya, ku*, to lengthen.

*Lewisya, ku*, to lengthen.

LEWALEWA ! swinging.

LEWA, KU (-LEWILE), to err ; to commit a crime.

*Lewela, ku*, to sin against.

-LI-, prefix denoting reflexive action of verb.

LI-, class characteristic and prefix of substantives belonging to the fifth class.

LIAIYA, a kind of dance danced only by women.

LIAJA, the jack fruit.

LIBANDA, a gabled house where the verandah extends down only two sides of the house.

LIBATA, a duck.

LIBETI, a leather pouch worn on the belt for carrying bullets, wads, etc.

LIBONGOLOMWA, a lump of dry flour in porridge.

LIBOSA, slander ; quarrelsomeness.

LIBULUKUTULA, KU, to stumble and fall so as to do one's self injury.

LIBULUMWA, a clod.

LIBUSA, a gun wad.

LIBWETA, a box.

LICHEKA, a bracelet of ivory or hide.

LICHEKO, a large eland.



- LICHELA, the foot of the hill. *Kwichela*, down the hill. *Litala lyeckela*, the path along the foot of the hill.
- LICHEMBA, a hill slope.
- LICHEMWE, using high words. *Umweje mbooste lichemwe chichi?* You, what are you using high words for?
- LICHENGA, a species of fish.
- LICHENJE, a deep descent; a precipice.
- LICHETE, the weaver bird.
- LICHIKA, a mat formed of maize stalks laced together with cord.
- LICHILE, the grime on a pot.
- LICHILU, a species of monkey with a very bushy tail.
- LICHINGA-USIKU, the milky way.
- LICHINGA, a kraal for animals.
- LICHINJI, a bat.
- LICHITIKA, KU (-LICHITICHE), to sound as of a crowd in passing.
- LICHIYA, KU (-LICHIYE), to be talkative.
- LICHOCHOLOLO, a cock's comb.
- LIDOLILO, the *pomum Adami*.
- LIDOTILO, a goitre.
- LIGAJA, a plaited bag, such as salt is often carried in.
- LIGALAGASYA, KU (-LIGALAGASYE), to roll one's self about on the ground.
- LIGAMBA, KU, to be sorry for; to be penitent; to repent.
- LIGANGA, a stone; a gunflint.
- LIGANIGANI, thoughts.
- LIGASA, the palm of the hand.
- LIGOMBO, a banana.
- LIGONDO, the iguana.
- LIGONDOLA, a coloured blanket or rug.
- LIGONELO, the sheath of a knife.
- LIGONGO, because; a reason; enmity. *Mangone ga-*



*jombochele akuno ligongo Malemya wawilasile*, The Mangone crossed over here because Malemya called them.

*Ngondo jejongo*, a war brought by some enemy.

*Juamagongo*, an enemy.

*Ligongo pakuwa*, because.

*Ligongo chichi?* Why?

*Ligongo lyakwe*, the reason of it.

*Ngondo japaswile pamusi pa Kumtaja, ligongo lyakwe walyaga wandu wa Malemya*, The war destroyed Kumtaja's village, the reason being that he was gathering to himself (*lit.* eating) Malemya's people.

LIGONGOLO, a centipede.

LIGONGWA, the pincers of a crab.

LIGOSA, KU. *See* GOSA.

LIGUGU, marsh grass.

LIGULO, the evening; in the evening; the afternoon.

*Ligulo'lino*, this evening.

LIGULU, a platform in the house, on which food is often stored.

LIGULUWE, a pig.

LIGUMBWA, the stock of a gun.

LIGUMI, a toad.

LIGWA, KU. *See* LYA, KU.

LIGWAGULILO, a snake slough.

LIICHILA, KU, to pass one's self off as a rich man.

LIIGA (pl. MAIGA), a stone for supporting the pots on the fire. There are usually three of these forming the fireplace.

LIIMBACHIGA, swollen lymphatic glands in the groin.

LIIMBAPA, boils.

LIINDO, a field-mouse.

LIIPATO, a charge of powder.

LIJANDA, KU, to wear calico thrown over one's shoulders.





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- LIKAMBALÉ, a species of fish found in Lake Shirwa.
- LIKAFIDI, a newly-born child.
- LIKANGA, the fibre plant.
- LIKANGAGA, a strong reed that grows on soft damp soil.
- LIKANGALA, a bracelet or anklet; a mat made of maize stalks.
- LIKANGATA, lying with the buttocks upwards; a pumpkin lying on its side.
- LIKAPA, a red cloth of thick, strong texture; a red blanket.
- LIKASA, a box.
- LIKASI, an egg-shell.
- LIKATA, old bark cloth.
- LIKATIYA, flour stirred in cold water.
- LIKAU, the sole of the foot; a footprint.
- LIKAWAMBA, a ground of a quarrel which will give rise to a *magambo*.
- LIKOKA, a large grass shed built by travellers.
- LIKOKA, a large drag-net.
- LIKOKA, thin porridge for children.
- LIKOKOTO, the scrapings of the pot; burnt bits of porridge.
- LIKOLA, the lower part of the stem of a tree. *Pekola mtela*, at the foot of a tree.
- LIKOLEKO, four cobs of maize tied together two and two so as to form a bundle.
- LIKOLO, flour of green maize in its first stage of grinding.
- LIKOLOMILO, the gullet.
- LIKOLONGO, the larynx and trachea; the gullet.
- LIKOLOTO, a scorpion.
- LIKOMBWA, an egg-shell; a shell of mollusc.
- LIKOME, a pavilion-roofed house, with a verandah all round.
- LIKONDE, the bush.



LIKONDO, a path.

LIKONGWA, a slave stick.

LIKONG'ONDA, an egg.

LIKONG'ONDELA, a necklace composed of several coils of rope covered with beads, and fitting closely round the neck.

LIKONJA, KU (-LIKONJILE), to throw one's calico over one's shoulders.

LIKONOKONO, a snail.

LIKONYA, KU (-LIKONYILE), to be forgetful.

LIKOSA, a large ivory bracelet.

LIKOSWE, a rat.

LIKOTI, green maize wrapped in leaves and pounded.

LIKOWA, the bark of a tree; the husk; the pod.

LIKOWELA, KU, to get mixed up in a quarrel.

LIKOWI, a blow on the cheek with the hand.

LIKOYO, the shoulder.

LIKUGA, a crowd; a herd.

LIKUKA (-LIKWICHE), to overturn; to lever up; to tilt up.

LIKULA, KU, to overturn; to uproot; to lay at length on the ground.

*Likuka, ku*, to be uprooted.

LIKULE, a jackal.

LIKULILA, KU, to wear calico fastened round the waist, and passing between the legs (*chitonga*).

LIKULU, the prow of the boat.

LIKULU, relationship of elder brother. *A ku likulu*, the children of older brother or sister.

LIKULUWANGU, large strong grass used for the walls of houses.

LIKUMBI, a cloth passed between the legs and fastened with a string round the waist.

LIKUMBO, a track; a spoor.

LIKUMI, ten.

*Makumi gawili*, twenty.



*Makumi likumi*, one hundred.

LIKUNAMI, the skin.

LIKUNDA, a large drum.

LIKUNDE, disappointment; failure to keep one's promise; a false promise of anything.

LIKUNGU, ill-luck; misfortune.

LIKUNGULU, a raven.

LIKUNGWA, the bark of a tree; a bark canoe.

LIKUPANJILA, KU. *See* KUPANJILA, KU.

LIKUPULA, KU. *See* KUPULA.

LIKUSA, a stinging plant.

LIKUSIKA, KU, to fold the arms across the chest, the hands resting on the shoulders.

LIKUTA, a rough shed made of grass.

LIKUTI, a gun wad.

LIKUTU, a piece of calico 64 yards long.

LIKUTWE, a large creeper plant.

LIKUTWE, a small grain like semsem.

LIKWAMBALA, a strip of bark rope.

LIKWANJILA, KU, to be dirty and neglectful of one's person.

LIKWANYA, the cowitch plant.

LIKWATA, a dance without drums, engaged in only by women.

LIKWATI, leaf of banana or maize.

LIKWEKWE, a noose.

LIKWENDA, a species of fruit, whose leaves are also used as relish.

LIKWENJE, a war drum.

LIKWESA, a knife with a ragged edge used as a saw.

LIKWINJILI, an iron bracelet.

LIKWITA, an iron armlet or leglet.

LILA, KU (-LISILE), to cry; to mourn.

*Lilila, ku*, to cry for; to mourn for.

LILAMA, pride; jeering; triumph over another.





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**LIMASA**, eczematous spots on the skin after eating the flesh of certain animals.

**LIMBA, KU**, to be strong ; to be hard.

*Limba mtima, ku*, to be brave ; to be unkind to.

*Limbila, ku*, to press home ; to speak strongly ; to speak boldly.

*Limbika, ku*, to be strong ; to fasten the door firmly ; to encourage.

*Limbukuka, ku*, to tumble.

*Limbangana, ku*, to be very strong.

*Limbichila, ku*, to wrestle hard against.

**LIMBALAMBALA**, thin porridge or gruel.

**LIMBULA, KU**, to taste the first-fruits of the new crop, after the offering of first-fruits is made.

*Limbuka, ku*, passive.

**LIMENYANGA, KU** (-MENYASILE), to do one's self an injury.

**LIMINYULA, KU**, to stretch one's self ; to twist one's body.

**LIMUKA, KU** (-LIMWICHE), to be startled and run off.

**LINA** (pl. MENA), a name.

*Lina lya ku wanache*, the name given in infancy.

*Lina lya ku ukulungwa*, a name given in manhood.

**LINAMINILA, KU**, to tell lies about one's self.

**LINDA, KU** (-LINDITE), to watch ; to wait ; to wait for.

*Nindani*, Wait for me.

*Lindilila, ku*, to keep watch.

*Kulindilila pa mgunda*, to watch the garden.

**LINDALA**, a glass ; a mirror. Generally used in plural *Mandala*.

**LINDANDA**, an egg.

**LINDANDAMBULI**, a spider's web.

**LINDEYA**, a dance in which women alone engage.

**LINDIMU**, a lemon.



LINDONDO, a drop.

LINDUTU, a pop-gun.

LINGA, a stockade.

LINGA, KU (-LINJILE), to try ; to measure ; to tempt.

*Linjika, ku*, passive.

*Lingana, ku*, to be arranged ; to be in order.

*Linganya, ku*, to arrange ; to put in order.

LING'ANDU, the shoulder-piece and trigger-guard of a gun ; a flat bracelet of iron or brass.

LINGANJI, the rind of cane.

LINGONG'ONOLE, any wild beast.

LINGULA, KU (-LINGWILE), to peer in at.

LINGULUNGULU, a small lip-ring.

LINO (pl. MENO), a tooth.

LINOLO, whet-stone.

LINYAMANGULA, KU (-LINYAMANGWILE), to stretch one's self.

LINYEMYA, KU (-LINYEMIYE), to move along quietly ; to pass one's self carefully through a narrow opening.

LINYENYA, KU (-LINYENYILE), to keep one's self in good humour.

LINYENYENELE, a weevil.

LINYENYEU, the humble-bee.

LINYOLOLO, a relish of a stiff consistency eaten usually by women.

LINYOMWA, a hurried council held apart.

LINYUNYA, a wing feather of a fowl.

LINYUSU, the crest of a fowl.

LIPA, KU (-LIPILE), to pay. *Kulipa magambo*, to settle a lawsuit by payment.

*Lipila, ku*, to pay to. *Tatulipile chichi?* What will he pay us?

LIPACHE, a large flat drinking-cup used in drinking beer.

LIPALO, the shoulder-blade.



- LIPALASI, the bamboo stem of a pipe ; the bamboo by which the loop of a noose trap is formed.
- LIPALAMANDU, a scale of a fish ; a chip adzed off.
- LIPANANGA, light (as the glare of a camp) ; an open clear space.
- LIPANDA, a forked stick.
- LIPANDE, a split gourd used as a cup for beer-drinking ; a chip.
- LIPANGA, KU (-LIPANJILE), to take the "pet" and go off by one's self ; to go off and stay by one's self at a distance.
- LIPANGA, a spear.
- LIPAPATI, a flat bracelet ; a patch plastered on as over a hole.
- LIPAPIKO, a wing of a bird.
- LIPATA, a weir ; the lower part of the stem of a tree ; the large end of a maize cob.
- LIPATO, a chip.
- LIPAWA, the pleura.
- LIPE, cleaned grass, used for walls of a house or fences.
- LIPEMA, a bad smell.
- LIPENGA, a horn, or bugle.
- LIPESA, an opening ; a space ; room.
- LIPILA WAMBA, avarice ; covetousness.
- LIPILI, a viper.
- LIPILIKANILO, the ear.
- LIPINDA, KU (-LIPINDILE), to sleep with the feet drawn up under the body.
- LIPINGWE, a bullet of a large size.
- LIPIPA, a large keg of powder.
- LIPIFI, a small black ant.
- LIPISYA, a string of beads.
- LIPOGOLO, a noose.
- LIPOLWE, *ugali* that has lain over night.
- LIPOMBO, a deep gully or ravine ; a steep rough piece





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LIPUSI, the husk of grain, chaff.

LIPUTE, a boil.

LIPUTI, a species of long grass.

LIPWAPWA, a confluence of two streams.

LIPWAPWA, a flat side.

LIPYOMBYO, a reed pipe.

LISACHE, the threshed ear of sorghum ; a bundle of ears tied up to form a sweeping brush ; a sweeping brush

LISAGALA, a withered branch of a tree.

LISAGAMILO, a dream.

LISAKASA, a grass shed or temporary hut made of grass or branches.

LISALA, an old garden hoed again.

LISALA, KU (-LISASILE), to speak for one's self ; to plead one's cause in a *magambo* ; to excuse one's self. See SALA, KU.

LISALU, firewood split up for burning.

LISAMBALA, a kind of dance.

LISAMULO, a comb.

LISANDA, a white cloth worn on the head by a chief.

LISANDI, a tree cut down ready to be burned for manure.

LISASI, a bunch of leaves.

LISEGA, the honeycomb.

LISEKWE, a species of wild duck.

LISEMBELEKA, a kind of millet.

LISEMBELEPETE, a hive without honey.

LISESENGULE, a worthless person.

LISEWE, a sporran.

LISIAGO, the under millstone.

LISICHINI, an intestinal worm.

LISILU, a crack on the sole of the foot.

LISILWA, a top ; a float of a fishing-line.

LISIMBA, a lion.



LISIMBA, a toy used by children to make a howling noise known as the "bull roarer."

LISIMBO, a hole in the ground.

LISINDA, an amount of grain that may be pounded at one filling of the mortar.

LISINGA, KU, to be content; to make the best of the circumstances.

LISISYA, an addled egg left in the nest after the others have been hatched.

LISIUCHILA, an indolent sore.

Liso, yesterday.

Liso (pl. MESO), the eye.

*M'meso ku lola*, openly.

*Pameso*, before; in front of.

*Pameso pakwe*, before his eyes.

LISOGO, a wild dog.

LISOKASOKA, a mantis.

LISOKOONDO, the mark left in the ground by a mortar.

LISOMWA, the tunnels formed by the white ants.

LISONGOLOMEMBE, a canine tooth.

LISOPOLOLA, KU (-LISOPOLWELE), to put one's self straight; to tidy one's dress or person.

LISUGULU, an ant-hill.

LISUNDO, a horse-leech.

LISUNGU, a heap.

LISUNGULO, a beer-strainer, usually made of basket-work.

LISULU, a ferret.

LISUSA, a growing person.

LISWAJI, the head of a corn-stalk without grain.

LISWALULUSWALULU PE, anything well-nigh finished or useless.

LISYA, KU (-LISISYE), to feed. *See* LYA, KU.

LITA, KU, to be finished up (of a *magambo*); to be burned out (of a fire).



LITAGALA, KU (-LITAGELE), to spread out one's legs before the fire.

LITAGANDAGA, a litter.

LITAJI, an egg.

LITAKA, a piece of cloth measuring about 32 yards.

LITAKO, a single handkerchief. *See* MATAKO.

LITALA, a path.

LITANDA, a pool of water.

LITANDASYA, KU, to walk carefully.

LITAPA, KU, to boast ; to pride one's self in anything.

LITAPANJILA, KU (-LITAPANJILE), to boast idly.

LITATO, a plaited mat.

LITAWALE, a pool of water.

LITEKENYA, the jigger (*Pulex penetrans*).

LITELEKO, a large pot for making beer in.

LITEMBA, a blow on the side of the head ; a small fish somewhat less than a sardine.

LITEMBE, a young cock.

LITEMANYA, KU (-LITEMENYE), to walk proudly.

LITENDEU, a wasp ; a hornet.

LITENDYA, a rash on the skin.

LITEPO, the spot where the seed is planted ; the birth ground of a tribal group.

LITESI, a toad.

LITETE, a reed.

LITETE, the stem of the mouth-piece of a pipe.

LITICHITI, the water melon.

LITIKA, KU, to be unfilled.

LITIKA, a vessel not filled to the brim. *Najigele mesi ga litika*, I have brought the vessel of water not quite full.

LITIMALIKA, KU (-LITIMALICHE), to be of peaceful disposition.

LITIMBA, unripe maize or corn.

LITIMBWE, a green kind of grass, a large drum.

LITINDISYO, troublesomeness.





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*Kumbweteka m'matumbo mangaka 'go*, Those cucumbers have given me indigestion.

LITUMBUSI, a vulture.

LITUNDA, a grave-mound.

LITUNGUWE, a large stone or rock.

LITUNU, a hyena.

LITUSA, a blister.

LITUTILI, a heap of earth thrown up as by water or a mole.

LITUTO, the heap of soil scraped together round the roots of maize.

LITWANJILA, KU, to spread false reports about one's self.

LITWELO, a runner shooting out from any trailing plant.

LIU, ashes.

LIUCHA, a house of a dead man pulled down, and the materials left on the spot.

LIUCHISYA, KU (-LIUCHISYE), to take vengeance on any one.

LIUGU, an opening ; a mouth ; a loop.

LIUGUGU, a deep hole in the ground ; a hole in a tree.

LIUGUGU, the place in a mouse-hole where the nest is.

LIUJI, a bent tree which forms the spring of a trap.

LIUKA, a new-comer.

LIUKUSI, a species of wild rat.

LIUKUTU, a shrub.

LIULA, KU (-LIWILE), to roof a house.

*Liulika, ku*, to be sufficiently pounded.

*Liulila, ku*, to pound the fine grains that have almost reached the stage of flour.

LIULA, KU (-LIUSILE), to cast off the slough.

LIULI, the unmarried state. *Jueuli*, a bachelor or spinster.



LIULI, the sacrum

LIULULU, a troublesome person, one who causes strife.

LIULWA, a species of mouse that lives near the water.

LIUMBI, an egg.

LIUMILA, frequent coming to a place.

LIUNDA, a young pigeon.

LIUNDE, a cloud. *Kwiunde*, the sky.

LIUNDI, an owl.

LIUNDIKA, bronchitis ; a cold ; a cough.

LIUNDU, an old garden.

LIUNGA, a goat's beard worn round the head in dancing.

LIUNGA, KU (-LIUNJILE), to swing from side to side ; to turn back on the way (of an army marching to an attack) ; to fail of one's purpose.

LIUNGO, a smell.

LIUNGU (pl. MONGU), a pumpkin.

LIUNGUTWA, the fruit of the *mbungutwa* tree.

LIUNIKO, a lid.

LIUNJILI, a heap ; a crowd ; a herd.

LIUPA, a bone.

LIUPULU, a cutting, or green branch of a tree.

LIUTO, a place ; a lair. *Kwangali liuto kwereko*, There is no room there.

LIUWII, a species of snake.

LIUWO, the crown of the head ; the fontanelles.  
*Perwo*, on the crown of the head.

LIWAGO, an axe.

LIWALANGWANGWA, a flat bone in the body, such as the scapula.

LIWALA, a spot.

LIWALANGULO, a species of locust.

LIWALE, a pledge given to another person, consisting of a small piece of stick or straw ; the piece of



straw first thrown in the divining gourd (*chisango*) to ascertain whether the person consulting has been at another diviner previously.

LIWALE, a half of a cooked pumpkin.

LIWALILA, KU (-LIWALILE), to forget.

*Liwalichika, ku*, to be forgotten.

LIWAMBA, a ground of a quarrel which will give rise to a *magambo*.

LIWAMBA, roasting a maize cob only on one side, and eating it before roasting the other side, lest it get cold and hard.

LIWAMBA, a fish-scale.

LIWAMBWE, a flood in the river.

LIWANDA, a foetus.

LIWANDAMA, the spleen.

LIWANDE, a track ; a spoor.

LIWANGA, a sore ; a wound.

LIWANGULA, a beating.

LIWANI, a split stick for fastening anything, or carrying anything.

LIWANIWANI, resemblance.

LIWANO, the hem put round a mat to keep it from being torn.

LIWANO, a bird-trap made of a split bamboo.

LIWASA (pl. MAWASA), the different houses belonging to one man inhabited by his different wives.

LIWASI, a flat piece of waterless country.

LIWATA, KU, to tread ; to trample on.

*Liwatika, ku*, to be trampled on.

*Liwatila, ku*, to hide one's self.

LIWATA, a duck.

LIWELA, lead (used for making the nose-pin).

LIWELE, the breast.

*Mawe*le, milk.

*Kuminya mawe*le, to milk.

LIWELECHELO, the placenta and its membranes.





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*Lombela, ku*, to marry.

*Lilombesya, ku*, to marry (of a woman).

*Lombekanya, ku*, to arrange a marriage.

LONDA, KU, to follow after; to speak straight on without forgetting anything; to keep watch.

*Londongana, ku*, to be placed at intervals; to agree with a former speaker.

*Londonganya, ku*, to place at intervals.

LONDOLA, KU (-LONDWELE), to consult the divining instrument (*Chisango*) or augury. See CHISANGO.

LONDOLONDO! following after.

LONGA, KU (-LONJILE), to place articles together into a vessel or basket; to gather grass and weeds into heaps in the garden.

*Lilonga, ku*, to embark in a canoe.

LONGANA, KU (-LONGENE), to accompany; to go together. *Kwende tulongane, tuwe wawili*, Come, let us go together, let us be two. *Tulongane najo nduni?* Who will accompany him?

LONGOLA, KU (-LONGWELE), to go before.

*Longolela, ku*, to lead; to guide.

*Juakulongolela*, a guide.

LONGOLOKOLA, KU (-LONGOLOKWELE), to remove things that have been arranged from their place one by one.

LONGOLOLA, KU, to be always grumbling and speaking in an ill-natured tone, to nag.

LONGOMANYA, KU (-LONGOMENYE), to speak well a case in the court, to speak to the point.

LONGOSOLA, KU (-LONGOSWELE), to arrange in order.

*Longosoka, ku*, passive.

LONJELA, KU (-LONJELE), to tarry; to stay for some time.

*Lonjelesya, ku*, to stay for a long time.

LONYA, a rash on the head after shaving.



**LOOKA, KU (-LOWECHE)**, to go to stay at the husband's home.

*Loosya, ku (lowesye)*, to bring home a wife.

**LOOKOKA, KU (-LOOKWECHE)**, to come with speed.

**LOOKOLA, KU (-LOOKWELE)**, to lift out of a hole.

**LOPA, KU**, to be uncooked ; to be badly rendered (of a song) ; to be badly finished.

**LOPOLO**, nervelessly ; weakly.

**LOPOTOKA, KU (LOPOTWECHE)**, to be helplessly feeble.

**LOSE LUNO**, all this time ; even up to this time. *Lose luno nganauje*, Up to the present time he has not come back.

**LOSOSO**, catarrh of the nostrils and discharge arising therefrom.

**LOSYA, KU (LOSIYE)**, to show. *See LOLA, KU.*

**LOTOKA, KU (-LOTWECHE)**, to be foolish.

**LOTOMALA, KU**, to be stupid ; to be bashful.

**LOTOTOU, Jua lototou**, one who can't bear pain.

**LOWEKA, KU (-LOWECHE)**, to steep.

**LOWELA, KU (-LOWELE)**, to be foolish.

*Lowelela, ku*, to be lost sight of.

**LUAMBI (pl. NYAMBI)**, a branch.

**LUAU (pl. NYAU)**, a net.

**LUCHANAMILA (pl. NJANAMILA)**, a verandah post of a house.

**LUCHECHE, Jua lucheche**, a crying peevish child.

**LUCHESA**, a kick.

**LUCHIMBI**, politeness.

**LUCHINJI**, the part of an iron instrument that is fitted into the handle.

**LUCHOCHOLA, KU**, to run away very fast.

**LUGA**, a crack.

**LUGAGAWI**, niggardliness.

**LUGALAMBUTI**, wild asparagus.

**LUGANGA**, a crack.

**LUGOMBA**, a boundary.



LUGOMO (pl. MGOMO), a lip.

LUGONGOLIMA, an elevation.

LUGONO, sleep. *Ali m'lugono*, He is asleep.

LUGULU, *Jua lugulu*, a man who takes good care of his things so that they last a long time.

LUGULU, the faculty of imitating what one has seen another doing.

LUGWA, a crack.

LUGWALAGWASULA, KU (-LUGWALAGWASWILE), to bolt off at full speed.

LUGWANDULA, KU (-LUGWANDWILE), to run off at full speed.

LUJANGA, a ramrod.

LUJEMO, the lip.

LUJENJE, the torn end of a piece of calico.

LUJILI, a course ; a layer ; a line.

LUJINGA, a pole for carrying two loads, one tied to each end.

LUJIPI (pl. NJIPI), a louse.

LUJONDO, a confluence of two rivers.

LUJONDO, a turn in a stream ; a backwater.

LUJUCHI (pl. NJUCHI), a bee.

LUJWAJWA, a detour made by a party sent out from the main body ; a party of skirmishers sent out from the main body of an army. *Mkatende lujwajwa mpite pa mbali*, Make a detour and go past the side.

LUKA, KU (-LUCHILE), to weave (basket-work).

LUKALA, KU (-LUKELE), to be fierce and ravenous.

LUKALALA, a large basket woven of split bamboos.

LUKALI, the moon when it is four or five days old.

LUKANDA, a plaited basket plastered over with a kind of gum, so as to render it water-tight.

LUKOI, a slap.

LUKOKA, a trap made by suspending lengthwise over a path a large log of wood, the path being lined on either side by bamboos.





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LUKWI (pl. NGWI), a piece of firewood. *Katemeni ngwi sya chiulugo*, Go and cut firewood for our *ugali* pot.

LUKWIMBI, the upper eyelid.

LULA, KU, to froth up, of beer after the malt has been put in ; to ferment.

LULA, KU (-LUWILE), to tell.

*Lulila, ku*, to tell ; to command.

LULANDA, resemblance ; likeness.

LULANGA, sunshine, a part lit up by the sunshine.

LULASI, baldness (of old age).

LULASI, a scar.

LULASYA, resemblance.

LULELE, gratuitously ; empty-handed. *Apite lulele*, He went away empty-handed.

LULI, the hut used for a woman in confinement.

LULILA, a herding-place for feeding cattle or other animals.

LULILWA, KU, to over-eat one's self.

LULIMBA, a musical instrument made of vibrating tongues of wood or iron fixed on a board.

LULIMI (pl. NDIMI), a tongue.

LULO (pl. MALULO), a water-pot.

LULUKA, KU, to become tasteless.

LULUMALA, KU, to swell up from over-eating (of the stomach).

LULUSI, *Kugomba lulusi*, to whistle.

LULUSYA, KU, to swing round the head ; to interrupt persons in speaking.

LULUSYA, KU (-LULUISYE), to strain water through ashes of burnt banana leaves for the sake of the salt ; to boil and throw away the first water.

LULUTA, KU, to shout, as the women do on an occasion of rejoicing.

LUMA, KU (-LUMILE), to bite.



**LUMALO**, a method of tying a bundle with rope by knotting it at each turn of the rope.

**LUMANGANYA, KU** (-LUMANGENYE), to set the teeth firmly together.

*Lilumanganya, ku*, to gnash the teeth ; to bite the tongue.

**LUMANGU**, the lower stick in the pair of fire-sticks used in making a fire native fashion.

**LUMBA, KU**, to invoke ; to crack (of a falling tree).

*Lumbila, ku*, to invoke ; to swear by.

*Lumbikanya, ku*, to fasten together.

*Lumbukula, ku*, to unfasten.

*Lumbanjila, ku*, to invoke one's ancestors, or chief, when one has fired a shot at game.

**LUMBANA, KU** (-LUMBENE), to be good ; to miss one another. *Mtela au wangalumbana, so*, No, this medicine is not good.

**LUMBAPA**, a thin gruel made by stirring flour in hot water.

**LUMBILI**, fame ; character ; renown.

-LUME, male. *Juamlume*, a man.

**LUMENYA, KU** (-LUMENYILE), to run away. *Watiji akajiwe, Walumenyile kundawipe*, He was about to steal, He ran away early in the morning. (A native song sung over a slain baboon.)

**LUMIKA, KU** (-LUMICHE), to bleed by cupping.

**LUMILA, KU**, to taste the flesh of an animal one has killed before any others have tasted it ; to warn another of what the decision of his *magambo* would be.

**LUMINGA, KU**, to run fast.

**LUMULI**, a bunch of grass used as a light ; a fire-brand.

**LUNDA**, wisdom ; sense.

**LUNDA, KU** (-LUNDILE), to make an addition to ; to lengthen by attaching another piece to the end.



LUNDAMILA, KU (-LUNDAMILE), to fire the second shot at a wounded animal.

LUNDANGA, a good memory. *Wewala lundanga*, That man has many things to say.

LUNDEWA, a species of strong grass.

LUNDUKA, KU (-LUNDWISYE), to fit badly; to be unsuitable. *Juejula kumlunduka chipanje chakwe 'cho*, That wealth of his does not become that man well.

LUNDUMBILWA, KU, to be at a loss what to say; to be nonplussed; to be in perplexity.

LUNDUNGA, KU (-LUNDUNJILE), to draw one's self together.

LUNDUSYA, KU, to treat shamefully (another).

*Lundukwa, ku*, passive.

LUNGA, KU, to roll up in a ball; to smooth a plate by rubbing it with a stone; to tie firmly.

*Lunjika, ku*, to be well finished.

*Litala lyakulunjika*, a straight road.

*Lungama, ku*, to go in a straight line.

*Lungamika, ku*, to go in a straight line.

LUNGANGAMA, the red oxide of iron.

LUNGULA, KU (-LUNGWILE), to pass through.

*Lungusya, ku*, to deliver a verbal message as it was told.

LUNGUMBISI, indistinctness of vision.

-LUNGWANA, good. *Chindu chilungwana*, a good thing.

*Mundu mlungwana*, a good man.

LUNG'WANU, miserly pleasure in one's possessions.

LUNGWE, a species of swallow.

LUNJESA, the young foliage on the forest trees; springtide.

LUNJISYA, KU, to finish off nicely.

LUNYAWANYA, a detour made by a party sent out from the main body; a part stretching out from the main body of an army.





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LUPUNDO, a belt of twine by which the loin-cloth is suspended.

LUPUNGULO, an iron used for unfastening the screws of a gun ; a screw-driver. It is carried slung to the waist-belt.

LUPUSO, ill-will, envy, malice, spite.

LUPWALA, the scrotum.

LUPWAPWA, flat sides.

LUPWAWALE, anything with flat surfaces.

LUPYA, the bush where the grass has been burnt down.

LUPYO, a kidney.

LUSA, KU, to be fierce and ill-natured ; to prowl about the villages seeking for prey.

LUSAMBA, green-coloured.

LUSANJE, rattles held in the hand while dancing.

LUSASA, a partition wall in a house.

LUSASU (pl. SASU), a small piece of firewood.

LUSAUSYO, punishment ; misery.

LUSELE, of small size. *Ndembo sya lusele*, small elephants.

LUSEMBA, a thief who has medicine to keep people from seeing what he is doing.

LUSENGA, dregs.

LUSENYENDA, KU, to run away at full speed.

LUSESE, dwarfishness.

LUSESO (the point of a bamboo), a thicket.

LUSICHI, the poles in the walls of a house.

LUSIMBI, the long feathers of a cock.

LUSOMO, the pain inflicted by a thorn.

LUSOMO, a night attack on a village.

LUSONGO, a point ; a pointed stick.

LUSONGOLA, the kernel ; a grain.

LUSONJO, the shin.

LUSONYONDA, KU, to run swiftly.

LUSOSO, the narrow end of any pointed thing ; the first blade that appears above ground.



LUSUGULI, the small piece of wood into which the arrow-head is fixed before inserting it into the reed.

LUSULA, KU (-LUSWILE), to boil the flour on the first day of beer-making.

LUSULO, a stream.

LUTA, spittle.

LUTAMA, covetousness ; lust.

LUTAMBWICHI, a brass chain of small-sized links.

LUTANDO, a watershed.

LUTATAWANO, contradicting one another in a case at law.

LUTAU, the saliva that trickles from the edges of the mouth during sleep.

LUTE, a conical-shaped trap for field-rats plaited of strips of sorghum stalk.

LUTENJE, a fence, especially a grass fence.

LUTEPA, a fishing-rod.

LUTINDIGA, walking on one's knees.

LUTINDI, being difficult to please. *Werewo akwete lutindi, ambi tindende uli?* That man refuses everything I have offered, what am I to do?

LUTOGOLO, damp.

LUTONYO, a toothpick.

LUTYOKOLA, a walking-stick.

LUU, a wild dog.

LUULO, a large pot for carrying water.

LUUMBO (pl. UMBO), a hair.

LUUNDE, cloudiness.

LUUNDU, dust.

LUUNO, a newly-built village.

LUWAGALA, a stockade ; a strong fence.

LUWALA, an open space.

LUWALATI (pl. MBALATI), a rib.

LUWALAWANDULA, KU, to run off at a great rate.

LUWALE (pl. MBALE), a slice of pumpkin.



LUWANDANGULA, KU, to run at great speed.

LUWANDALI, expressive of fulness. *Agumbele luwandali*, He has filled it perfectly full.

LUWANDO, a garden.

LUWANDO, the primary council held regarding the cause of death.

LUWANGU, the short piece of dry wood in which the fire-stick is twirled.

LUWANI, a space between two things.

LUWANI, a verandah room of a house.

LUWASO, accuracy in shooting; frequent abortion.

LUWEJEWEJE, a steep precipice, or very deep hole.

LUWEMBE, a razor; the sight on a gun.

LUWILA, the second time of hoeing.

LUWILA, KU (-LUWILE), to fasten the bamboo rim of a basket.

LUWILA, an old disused path.

LUWILANGO, encouragement.

LUWILO, a race.

LUWIMULA, KU, to run away at full speed.

LUWININGA (pl. MBININGA), a short stick used to throw at anything.

LUWOLAWOLA, the sting of a bee.

LWALA (pl. MALWALA), a rock; the pan of a flint-lock.

LWALA, KU (-LWASILE), to be ill.

*Lwasya, ku*, to nurse.

LWANYA, KU (-LWANYILE), to be boisterous and talkative.

LWASI, the blood of a murdered man, which is supposed to blind the eyes of the murderer.

LWENDO LWENDO PE, *Jua lwendo lwendo pe*, one who is always wandering about.

LWESA, KU, to curse.

LWESE, cock's comb.

LWESI, moonlight.





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**MACHEKA**, bracelets made of the skin of an elephant's foot.

**MACHELA**, a net fixed in the water by means of stakes; pointed bamboos put round the garden as a fence for pigs.

**MACHEPERE**, the skin of a stout person hanging in folds on his sides.

**MACHILA**, the price of redemption; a palanquin.

**MACHILI**, strength.

**MACHISU**, jealousy; envy.

**MADANDAUSI**, grumbling.

**MADE**, the squares made in weaving basket-work; the crossing of the threads in weaving.

**MAELE**, expression of astonishment.

**MAFUMBULA**, a witch detective (*Chinyasa*).

**MAGADI**, salt made from banana leaves.

**MAGAJAWISA**, old clothes.

**MAGANIGANI**, eggs.

**MAGANYIGANYI**, thoughts.

**MAGAWAGAWA**, a rodent ulcer.

**MAGAWA**, *ku tenda magawa*, to hem in.

**MAGUO**, clegs that infest the marshes in the rainy season about the month of January.

**MAGWANDULULE**, tribal marks passing from the forehead in front of the ears and down over the shoulders.

**MAGWENGWE**, periodic madness.

**MAINDO**, a species of field-rat.

**MAINOINO**, secretly. *Kumkunula mundu mainoino*, to kill a man in such a way that the murder will not be found out.

**MAJANGA**, the young men who go out to war.

**MAJERIJERI**, a small light red bead.

**MAJEMBA**, a fashion of head-dress in which patches of hair are shaved off.

**MAJEMBA**, lines or stripes in cloth.



**MAJINA**, *kutaga majina, kutenda majina*, to respect ; to reverence ; to honour.

**MAJINIA**, lice eggs.

**MAJITA**, irrigated ground. *Imanga ya majita*, maize corn grown on irrigated ground.

**MAJUGUJA**, long white beads.

**MAKALA**, charcoal used in forging and smelting.

**MAKALALILO**, the long wing feathers of a fowl.

**MAKALAMUKO**, cleverness.

**MAKALANJE**, a large dark red bead.

**MAKALANGULO**, the sides of the throat.

**MAKAMBILO**, the chewed bits of sugar-cane.

**MAKANI**, a dispute ; a disagreement.

**MAKASA**, a species of pumpkin.

**MAKASI**, scissors.

**MAKATA**, old worn-out bark cloth.

**MAKOKOCHESI**, the rubbish that gathers on the side of a stream washed up by the water.

**MAKOKOTO**, the scrapings of a pot.

**MAKOWELE**, a sprout of *mapemba* which shoots up after the stalk has been cut down.

**MAKOMBE**, a species of spurious india-rubber.

**MAKOMBO**, scrapings.

**MAKUKU**, *ku gona makuku*, to lie on the belly.

**MAKUNAMI**, *lyuwa lya makunami*, the second day of finishing up the women's *unyago*.

**MAKUPETE**, a bundle of bamboos suspended in the garden by a thread. On the thread being broken by pigs or other animals prowling about, the bamboos fall with a crash, thus scaring the thieves away.

**MAKUTI**, gun-wads.

**MAKUTU**, the vagina.

**MAKWATI**, the leaves of maize, or sorghum, or banana.

**MAKWELELO**, a ladder.

**MAKWEMBA**, the leaves of maize, or sorghum, or banana.



**MAKWINYATO**, wrinkles.

**MALA, KU** (-MASILE), to finish. *Achimasile chi Yao*, He can speak Yao fluently.

**MALAKA**, tattoo marks on the body.

**MALANGANO**, an agreement.

*Kuleka malangano*, to break an agreement.

*Kulanga malangano*, to make an agreement.

**MALANGO**, understanding ; cleverness.

*Kumpanga malango*, to make an agreement with any person.

**MALAWI**, to-morrow. *Mwesi wa malawi*, next month.

**MALEKANO**, a meeting-place of two roads.

**MALENGOLENGO**, a species of quince.

**MALILE**, a boundary.

**MALILIMA**, sound of rushing water or of the wind.

**MALILO**, a mourning. *Kumangwetu kwana malilo*, There is a mourning at our home. *Malilo gagwile pa musu*, A death occurred at the village.

**MALILOLOLO**, gum oozing from trees ; watering of the eyes.

**MALILWE**, the completion.

**MALIMBA**, a calico ; a small piece of calico passing between the legs and fastened by a narrow waist-belt.

**MALINDI**, treachery ; plots.

**MALINGA**, like ; according to.

*Malinga ni*, like to.

**MALIO**, eatables.

**MALIPO, MALIPILO**, pay.

**MARISAO**, small shot.

**MALO**, a place ; room. *Kwangali malo akuno*, There is no room here.

**MALOMBO**, tails of calico hanging down ; the corners of a piece of cloth ; strings of beads hanging down from the head.





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MANGAWA, a debt, something lent to another.

MANG'OMBA, the short feathers of a fowl ; the hair of animals.

MANGUKU, lying on one's belly.

MANGUNGU, husked maize boiled and eaten.

MANG'UNUNG'UNU, a heedless person.

MANGWENGWE, periodic madness.

MANULILO, prominent bones in the body.

MANUMBINUMBI, prominent bones in the body.

MANUNU, madness ; idiocy.

MANYA, KU (-MANYILE), to know ; to recognize.

*Manyilila, ku (-manyilile)*, to know ; to understand.

*Manyika, ku*, to be understood.

*Manyisya, ku*, to make to understand.

MANYASI, grass.

MANYERANYERA, sparks that fly from the anvil ; cinders ; slag.

MANYI, excrement.

MANYONGOLOSI, round intestinal worms.

MANYUNYA, feathers of a fowl.

MANYUNYUWA, sitting on one's heels.

MAPALAMBA, tribal marks on the temples.

MAPALAPATWA, scrapings of wood.

MAPALASI, stones in the bed of a stream.

MAPALE, fragments of a broken pot.

MAPALI, a ladder.

MAPALILO, scrapings.

MAPAPIKO, MAPAPILO, the wings of a fowl.

MAPEREMAPERERE, *kwenda maperemapere*, to pass right through without stopping.

MAPEMBA, sorghum.

MAPEPULILO, the chaff of sorghum.

MAPETO, a secret *magambo*.

MAPEPETELO, the husks of grain.

MAPETWA, bird traps.

MAPIPI, a species of black ant.



MAPIPI, a small black bead.

MAPOGOLO, the meshes of a net.

MAPOMBOTI, unripeness.

MAPOTEMAPOTE, unevenness ; roughness.

MAPUNDI, a quarrelsome disposition.

MAPUPU, lungs.

MAPUSI, the chaff of sorghum.

MAPWELELO, perplexing troubles.

MAPWENI, *apite m'mapweni*, he went past the side ; he went out of the path.

MAPWETECHELO, tomatoes.

MASACHILO, the feathers on the head of an arrow.

MASALE, a quivering or throbbing spot on the body ; the pulse.

MASAME, a deserted village.

MASANGALANDA, rejoicing ; joy.

MASANJE, a game played by children, in which they build mimic houses and act as grown-up people.

MASANO, a man's principal wives.

MASAPI, coarse bran ; maize husks.

MASAULI, an agreement.

*Kutawa masauli*, to make an agreement.

*Ku litawilila masauli*, to make up one's mind to a certain course of action.

MASAUSYO, troubles ; punishment.

MASAWASA, the croton plant.

MASEMA, madness.

MASESE, skipping, half walking half running.

MASETE, maize husks.

MASEWE, rattles worn on the ankles in dancing.

MASIJE, the houses of a dead man. *Jua masije*, a widow.

MASIKA, the end of the rainy season, when food is plentiful ; the harvest season.

*Chaka cha masika*, a year of plenty.

MASIKWEKWE, a thief finally caught.



MASILISILI, stains.

MASIMANICHISYO, a meeting-place.

MASIMANILO, a joint ; a splice ; a meeting-place.

MASIMANO, a joint ; a splice ; a meeting-place.

MASINDAMILO, meaning, explanation, completing anything to one's satisfaction.

MASINILO, a meeting-place.

MASIYUCHILE, eruptions.

MASOKA, *wa masoka*, mad people ; *akwete masoka*, he is mad, he is "off his head."

MASOKOLIKOKO, the chaff of rice.

MASONGOLOMEMBE, the front teeth.

MASOSOCHE, the young men who go out to war.

MASULILA, a chief's inferior wives.

MASUNGU, like ; likeness.

MASUSO, obstinacy ; stubbornness.

MASUTETUTE, mischievousness.

MASWASWA, mucus in the nostrils.

MASYONGA, peristaltic motions in the bowels.

MATA, spittle.

*Kusuna mata*, to spit.

MATA, KU, to smear ; to put on the first coating of mud on the walls of a house.

*Matika, ku*, passive.

MATAKO, the buttocks.

MATAKOPE, nakedness. *Jua matakotako pe*, a naked person.

MATAMBALICHILO, *ku matambalichilo*, the direction in which the feet are turned in sleeping.

MATAMBWA, skins worn round the waist in dancing.

MATAMILO, a suitable place to stay in. *Nginingola matamilo*, This is no place to stay in.

MATANA, leprosy.

MATAPWATA, rags ; worn-out calico.

MATAPWATA, patches hoed at intervals in the bush.

MATE, sense ; wits.





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**MAWINGU**, watery fluid vomited by a person who has drunk the poisoned ordeal, the poison still being retained on the stomach.

**MAWUWUTO**, treading down corn or grass as cattle do.

**MBAGWILO**, traits of character, natural habits.

**MBAKAMIKO**, a narrow opening between two objects.

**MBAKANYIKO**. *See* **MBAKAMIKO**.

**MTAKO**. *See* above.

**MBALALE**, a man who has not passed through the *unyago* ceremony; a place where no people dwell.

**MBALAMBALA**, a fowl which has laid eggs.

**MBALAMBANDA**, *kuchele mbalambanda*, it has dawned brightly.

**MBALAPI**, the sable antelope (*Hippotragus Niger*).

**MBALASI**, *kumtendela mundu mbalasi*, to do an injury to an innocent person.

**MBALASILO**, walking on one's toes.

**MBALATI**. *See* **LUWALATI**. *Mu mbalati*, in the side.

**MBALAUNGO**, a caterpillar.

**MTALE**, a plate.

**MTALI**, the side. *Pa mbali pa moto*, near the fire.

**MTAMBA**, small black ants.

**MTAMBU**, in addition to. *Msano mbambu siwili*, seven.

**MTAMU**, a small lump of *ugali* rolled between the fingers ready for putting into the mouth.

**MTANAIIGA**, between the thighs.

**MTANDE**, a large round white shell worn on the arm as an ornament.

**MTANDO**, a bit of anything broken off.

**MTANGA**, a space between two large rocks; a cave.

**MTANGO**, a wart hog.

**MTANGWE**, an old antelope bull.

**MTANJE**, a new garden.



**MBAPANI**, dog ticks.

**MBAPATA**, refusing to give a person his own ; covetousness.

**MBASA**, scales ; scurf ; dandruff.

**MBATATA**, sweet potatoes.

**MBAWALA**, the bushbuck (*Tragelaphus sylvaticus*).

**MBAWE**, a manis.

**MBE**, expressive of whiteness.

*Nguo jati mbe*, white calico.

**MBEJU**, a seed ; a seedling.

**MBEKO**, a fire-stick (the one twirled by the hands).

**MBERA**, a rhinoceros.

**MBERE**, the seeds in the heart of a fruit.

**MBELE MJAKWE**. See **MYELE**.

**MBELEMBA**, a *chiselo* basket with a finely finished rim.

**MBELEMENDE**, a species of bean.

**MBELETE**, shining through.

**MBENDU**, a polecat.

**MBENJE**, a joker.

**MBENYA**, the space left after a tooth has come out.

**MBEPESI**, offerings made to the spirits of the departed.

**MBEPO**, cold ; wind.

**MBEPULO**, the chaff of sorghum.

**MBESI**, the end. *Pambesi*, at the end. *Ndo mbesi*, That is all. *Ndo m'mbesi mwakwe*, That's the end of it.

**MBETO**, heaps of cut millet.

**MBEU**, a cockroach.

**MBIKO**, food laid aside after being cooked.

**MBILISI**, indistinctness.

**MBILISI**, fame.

**MBIRICHIRA**, the turmeric plant.

**MBILO**, the friend who performs the burial rites.

**MBIRIMO**, haste ; diligence ; obstinacy in following one's own will.

**MBIBIWIRI**, a large drum.



MBIMBINYONGO, roughness, unevenness.

MBINDI, a joint.

MBINDINGU, double-facedness ; backbiting.

MBINDOMBINDO, windings.

MBINGU, the omens taken before a journey is commenced.

MBINJIKA, *kugona mbinjika*, to sleep with the feet to the fire.

MBIO, pl. of LUPIO.

MBISI, a wooden plate.

MBISU, maggots.

MBISYAMBISYA, one after the other.

MBITO, the new moon during the days on which she is not visible.

MBITU, small dark blue beads.

MBITU, a snake with head at both ends.

MBOBO, a species of snake.

MBOKA, a marsh grass whose root is dug up and used as a scent.

MBOKA, pride.

MBOLE, addled eggs.

MBOLELO, dark blue beads.

MBOLEMOLE, gently ; steadily.

MBOMONDO, a stick.

MBONDA, a calabash ; a round ball of tobacco.

-MBONE, good. *Mundu juambone*, a good man. *Chindu chambone*, a good thing. *Malowe gambone*, good words, *i. e.* true words as opposed to *malowe gamanami*, lying words.

MBONEKO, *mboneko mwa mwesi*, the new moon.

MBONI, witness ; testimony. *Mboni siwili*, two witnesses.

MBONJI, pl. of LUPONJI.

MBONJI, torn end of a piece of calico.

MBONONGWA, pounded cassava leaves eaten as a relish.

MBOPO, a large knife used as a bill-hook.





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**MBUNGULO**, a key (Chinyasa, *Fungulo*).

**MBUNJU**, an eland.

**MBUNUMBU**, a tuskless elephant.

**MBUSA**, *pa mbusa*, a spare one. *Wa pa mbusa wawili*, two spare ones.

**MBUSI**, a goat.

**MBUTA**, a small fish found in Shirwa.

**MBUTO**, a quarrelsome, ill-tempered person ; a meddling person.

**MBUTU**, small bundles of grass which form the lower row of a grass roof ; the bundles of grass tied to the lintels of a door.

**MBWA**, a dog.

**MBWAJU**, **MBWAJI**, carelessness.

*Kuwika mbwaju*, to put down carelessly.

**MBWANI**, the coast near Kilwa.

**MBWE!** scattered about.

**MBWELA**, plants grown of their own accord without being planted.

**MBWEPWA**, an abortive fruit.

**MBWESE**, unstrung beads.

**MBWI**, expressive of jumping.

**MBWINYA**, sulkiness.

**MBYO** (pl. of **LUPYO**), the kidneys.

**MBYU!** thin above and thick below.

**MBYU**, a swelling-up of the stomach.

**MCHAGALA**, the stem of the cassava plant.

**MCHANDA**, a youth.

**MCHANJO**, a mound of earth or grass ; a spur of a hill running out from the main body of the hill.

**MCHECHE**, four.

*Kacheche*, four times.

**MCHENJE**, a quiver made out of a calabash.

**MCHESE**, an eunuch.

**MCHESELA**, disgrace ; shame.



*Kulitesya mchesela*, to disgrace one's self. *Kumtendela mchesela*, to put another to shame.

MCHIGA, a root.

MCHIJI, the left. *Kupopotola kumchiji*, to twist to the left. *Kumchiji*, to the left. *Kuponechesya kumchiji*, to throw with the left hand. *Mkono wa mchiji*, the left hand.

MCHILA, the tail of an animal.

*Jua michila*, the head instructor of the boys' *unyago*.

MCHINGA, a shepherd.

MCHILEU, lengthwise. *Ku wika mchileu*, *Ku wika chamchileu*, to lay lengthwise.

MCHIRINGO, a prosperous person.

MCHIMBA, excrement.

MCHIMBO, an old baboon.

MCHISEGAMBALI, *kuwika mchisegambali*, to place on the edge; *kulola mchisegambali*, to look sideways.

MCHISENGWE, sideways.

MCHIUNO, the waist.

MCHOCHOLELO, a garden hoed in bits here and there.

MCHOKOTA, *likonde lya mchokwe*, hoeing the first time.

MCHOKOTO, a bamboo used for digging in the ground.

MCHOKWE, maize ready prepared for pounding.

MCHOMA, a barrel of gunpowder; a small drum beaten while holding it against the breast.

MCHULUSI, one who does a thing much or often.

MDALA, a gun-cover made of a skin.

MDALANGA, a kind of dance not in fashion now.

MDANGWE, the top and bottom cords of a net.

MDENDENGA, *awete mdendenga*, he is scantily clad.

MDULANYANJA, a wind which blows across a lake or river.

MDUMBA, a round-pointed arrow.

MDUMU, a china cup.

MDUSUNDUSU, *imanga ya mdusundusu*, unripe maize.



MELA, KU (-MESILE), to grow (of plants).

MELA, a young sprout.

MELE, MELEPE, on purpose. *Waukasile mgao melepe,*  
He broke the cup intentionally.

MELEMENDA, KU, to fall steadily (of rain); to glitter.

MEMBE, a house-fly.

MEMENA, KU, to gnaw.

MEMESA, KU (-MEMESILE), to nibble.

MEMESYA, KU (-MEMESISYE), to cry after the other sex.

MENO, pl. of LINO.

MENYA, KU (-MENYILE), to beat.

*Menyana, ku,* to fight.

MENYE, a cry used in setting dogs on game.

MENYEKA, KU, to be stout of heart; to follow up a  
scent well (of a dog).

MENYULA, KU (-MENYWILE), to nibble.

MESA, fragments left after a meal.

MESA, KU (-MESILE), to pluck (a fowl).

MESI, water.

MESO, see LISO.

*Pa meso,* before.

*M'meso kulola,* openly; before all people.

MESYA, KU (-MESISYE), to brighten up after rain; to  
flash.

META, KU (-METILE), to shave.

*Metelala, ku,* to shave round the edge of the hair.

METEKA, KU, to throw mud on anything.

MGAO, a cup.

MGOGOSO, a lean person.

MGOJI (pl. MIGOJI), the fibre-bast of the bark of certain  
trees used as rope, or twisted into twine. The  
trees that furnish the best *mgoji* are *Mjombo* and  
*Chisumbuti*.

MGOMBA, a crossbeam.

MGONELO, the evening meal.

MGONGO, the back; the backbone.





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**MININGULA, KU**, to snap across.

*Mininguka, ku*, to be snapped across.

**MINJOLI**, tufts of hair here and there on the head.

**MINYA, KU**, to squeeze ; to wring.

*Ku minya marwele*, to milk.

*Minyika ku*, passive.

*Minyikanya ku*, to check ; to overpower.

**MISA, KU (-MISILE)**, to scatter.

*Misanga ku*, to spend.

**MISAGO, ku misago**, the direction in which the head is turned in sleeping.

**MISANGA**, dry sandy soil.

**MITALA**, polygamy. *Jua mitala*, one with more than a single wife. *Akana mitala*, he refuses to marry more than one wife. *See* MTALA.

**MIULE** (pl. of MBULE), a waistband.

**MJALAJALA**, a man who moves about from place to place.

**MJALO**, the web of thread in weaving.

**MJANGU**, my friend ; my companion.

*Mjenu*, your friend.

*Mjakwe*, his friend.

*Mjetu*, our friend.

**MJEMBELE**, a woman who has borne children.

**MJEMBO**, an axe for hollowing out a drum of mortar.

**MJENGWE**, *m'mjengwe* on the bank ; on the shore.

**MJENJEMESO, ku lola mjenjemeso**, to look steadily.

**MJINA**, short hairs.

**MJINA**, a fresh growth of hair.

**MJINGA**, one who cannot express his ideas on any matter ; a stupid person.

**MJINGA**, rain at a distance.

**MJIRI**, nature ; likeness.

**MJITILA**, irrigation.

**MKAJU**, the cashew-nut tree.

**MKAKATUKU**, something hard and stiff.



**M'KALI'MO**, *awelechete m'kali'mo*, to speak away from the point ; to give a different version of a story.

**MKALO**, a knife.

**MKAMBAKO**, a male.

*Mbusi ja mkambako*, a male goat.

**MKAMWINI**, a man who comes with proposals of marriage.

**MKANG'ANDA**, cutting all round the edge of the hair.

**MKANG'WA**, *jua mkang'wa*, a talkative person.

**MKAPA**, maize half grown.

**MKAPWE**, a small brick-coloured bead.

**MKATI**, inside. *M'mkati mwakwe*, in the inside of it.

**MKOBA**, a bag woven of palm-leaf fibre.

**MKOKA**, game dragged through the bush leaving a track.

**MKOKAKOKAPE**, leanness.

**MKOKOMOKO**, a greedy man.

**MKOLO**, a female. *Mbusi ja mkolo*, a female goat.

**MKOLOMBISU**, a stick used in carrying a load over the shoulder.

**MKOLWA**, an old female.

**MKOMA**, the first green blade that appears above ground.

**MKOMBELO**, the bamboo rim of a *chiselo* basket.

**MKOMELO**, a mallet for hammering bark cloth.

**MKONDO**, green maize.

**MKONGA**, a bunch of bananas ; a corner of one's loin-cloth hanging down.

**MKONGO**, the lump made in tying one's calico round one's waist.

**MKONG'ONDO**, slander.

**MKONO**, the arm ; a cubit measured from the elbow-joint to the tip of the middle finger.

**MKOPOKA**, *pa mkopoka*, the spot where the corpse is laid down on the road to the grave.



**MKOSO**, the stick used in pressing threads together in weaving.

**MKOTA**, the sweet stalk of millet.

**MKOTA**, a grass shed.

**MKUCHA**, two days after to-morrow.

**MKULI**, the high ground.

*Ku mkuli*, up the stream ; on the high ground.

*Mikuli*, the hunting ground. *Ajile m'mikuli ja ndembo*, He has gone to hunt elephants.

**MKULI**, the distance between one place and another.

**MKULUGO**, elder brother. *Mkulugwangu*, my elder brother ; *akuluwenu*, *mkulugwenu*, your elder brother.

**MKUMBA**, a well-trodden path.

**MKUNGULU**, a disease of the eyes in which the eyelashes drop out.

**MKUNGUSA**, a species of cedar.

**MKUNI**, a stink ; the scent of animals.

**MKUO**, rust. *Uti jikamwilwe mkuo*, The gun has rusted.

**MKUPULILO**, a switch for beating off the dew ; a fan used in fanning the body.

**MKUSE**, **KU UJA**, to recover one's courage and return to attack one's pursuers.

**MKUTE**, *ugali* that has lain over-night.

**MKUTI**, when ; as ; for ; concerning. *Mkuti waiche ku musu*, When he came to the village. *Mkuti awarwa ngengwamanya*, As for these I do not know them.

**MKUTU**, a piece of calico about 64 yards in length.

**MKUWA**, copper.

**MKUWI**, an old person ; an old animal.

**MKWALA**, blunt-pointed wooden arrows used for shooting birds ; a beaten path made by game.

**MKWALULA**, going on ahead. *Ku welecheta mkwalula*, to go on speaking.





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**MLOOKA**, a bridegroom who takes the woman to his home.

**MLOWE**, maize steeped for pounding.

**MLUCHU**, a truss of calico.

**M'LUGOMBO**, the edge or boundary.

**MLUKOSYO**, a freeman.

**MLUMIKA**, a cupping apparatus.

**MLUSU**, beer after the first day's brewing.

**M'MALO**, *Ngondo jamasile wandu m'malo*, The war destroyed all the people completely.

**M'MALO**, a small drum.

**M'MBWELA**, great hunger.

**M'MISIRI**, a craftsman.

**MNAKA**, the crushed castor-oil seed with which they smear the inside surface of the drum skin.

**MNANGU**, an ornamental cup much prized by the Machinga chiefs.

**MNASI**, an acquaintance ; a neighbour.

**M'NG'ANDU**, the morning star.

**MNGOGO**, a log of wood.

**MNGOLI**, a cocoa-nut tree.

**MNONG'O**, a nice taste.

**MNOU**, flesh.

**MNUNJI**, a kind of Kaffir corn.

**MNYALO**, shamefacedness.

**MNYANGA**, a tusk.

**MNYANYO**, a slope ; an ascent.

'MO, for *amo*, in there.

**MOGA, KU (-MOSILE)**, to shave.

*Ku moga lupala*, to shave the head bald.

**MOMBA** (pl. **MIYOMBA**), a fish spear ; a long pole used for frightening the fish into the nets.

**MOMOLA, KU**, to pluck out the hair.

*Momoka, ku*, to fall out (of the hair).

**MONG'ONYOKA, KU**, to be chipped.

**MONI**, the common salutation in British Central Africa.



It is derived from the English "good morning," and is manifestly the native attempt to reproduce the sound of these two words.

MONJE, a new pot.

MONYOKA, KU (MONYWEICHE), to be chipped.

*Monyola, ku, to chip.*

MOPO, green fresh grass.

MOSE, MOSEPE, everywhere.

*Mose mkajende, although you may go.*

MOTO, fire.

MOTOKA, KU, to be peeled off.

*Motola, ku, to peel off.*

MPACHEMPACHE, putting the blame on another.

MPAGO, nature. *Mpago umo, all of one kind.*

MPAKA, a long bundle of fish.

MPAKA, as far as; until. *Mjendeje amunomuno mpaka ku musu, Go in this path as far as the village. Watemi apalapala mpaka kuwowa mchimwene, Watemi apalapala mpaka po warwile mchimwene, He stayed in that place until the chief died.*

MPAKANISI, the leg of game given to the man who finds an animal caught in a trap, or the man who fires the second shot at an animal in a hunt. The dead game belongs by right to the man who fires the shot which first wounds the animal.

MPALAPALA, what comes frequently.

MPALAPALA, the roan antelope (*Hippotragus leucophæus*).

MPALE, KU UJA, to recover one's courage and come back on one's pursuers.

MPALU, a hunter.

MPAMA, a kind of creeper, with a root like a yam.

MPAMBA WA MENO, a barbed arrow.

MPANGO, a belt of cloth.



**MPAPA**, a species of field-rat.

**MPATA**, a pass ; a road between two hills.

**MPATILA**, a small skin bag fastened round the waist.

**MPELA**, **MPELEGA**, like ; as ; as if.

**MPELO**, a blunt-pointed wooden arrow for shooting birds.

**MPENDEKA**, shaving one side of the head.

**MPEPE**, a breeze.

**MPEPELA**, a driving rain.

**MPEREWERE**, fourth day after to-morrow.

**MPERERE**, the float on a fishing-line.

**MPESI**, maize stalks.

**MPICHI**, a cane.

**MPIKA**, a pot.

**MPIKA**, a border ; a boundary.

**MPIKO**, a pole used by two persons carrying a heavy load.

**MPINDO**, a cloth worn between the legs and fastened by a string tied round the waist.

**MPINGO**, the ebony tree.

**MPINGO**, a party on a journey, going in a line.

**MPINGU**, an evil omen.

**MPINGUSI**, an evil omen.

**MPINI**, the handle of a hoe or an axe.

**MPITA**, a track.

**MPOLO**, a foetus born at an abortion.

**MPOLOLO**, tattoo marks on the forehead.

**MPOMOLO**, maize newly husked.

**MPONJELO**, the yucca tree.

**MPOTO**, the north wind.

*Ku mpoto*, the north.

**MPUKUSO**, a rod for stirring beans twirled in the hands.

**MPULI**, a castrated man or animal ; an eunuch.

**MPUMBULU**, a loin-cloth tied round the waist.

**MPUNGA**, rice.





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are said to be put into horns, hence the word *misengo* is often used in the sense of witchcraft.

**MSEO**, a broad hoed path.

**MSESE**, fornication.

**MSESE**, strips of meat cut up.

**MSESELA**, the slimy track left by a snake; the track of game dragged through the bush.

**MSESO**, a clump of trees, a forest.

**MSEULA**, a kind of bean.

**MSEWA**, a foolish person.

**MSICHIRI**, the stump of a hoe.

**MSIKA**, a place where a crowd is accustomed to gather.

**MSIKU**, scrapings of bamboo.

**MSILILA**, covetousness.

**MSILO**, black loamy soil.

**MSILU**, an object that causes fear, or disgust, or nausea.

**MSIMA**, *nyumba msima*, a round house.

**MSIMBI**, the long feathers of the wing of a bird.

**MSINDO**, the sound of heavy footsteps, or of women pounding.

*Ula ja msindo*, heavy rain.

**MSINDO**, a large charge of gunpowder.

**MSINGA**, a bark stripped off a tree and used as a fowl-house or pigeon-house; a cannon.

**MSINGU**, height; size.

**MSINJILI**, a grudge against any one; "the pet."

**MSIPU**, a fish-trap of bamboo basket-work with a narrow mouth; mouth called *chisera*.

**MSISI**, the raised threshold of a door.

**MSIWANI**, cousin by the mother's side.

**MSIYA**, a stupid person.

**MSOKOLO**, husked grain prepared for steeping.

**MSOKOTO**, a stick used in digging holes.

**MSOLOLA**, a bottle weir.

**MSOLOLO**, a long hoed piece in a garden.



**MSOMALI**, a nail ; a wooden pin.

**MSOMBI**, the little strip of unhoed ground left between two gardens ; the spur of a hill ; a back reach of water in a stream ; a deep gulf in a lake shore ; the angle at the meeting of two roads or two streams.

**MSOMELO**, a ladle.

**MSOMOKA**, **KU KOPOKA MSOMOKA**, to come to the front in anything.

**MSONDE**, a species of grass.

**MSONGA**, an arrow without barbs.

**MSONGOLO**, a boy.

**MSONOGO**, husband, or wife. *Msonogwangu*, my husband, or wife.

**MSONOGWE MWESI**, the evening star.

**MSONYO**, smacking the lips in scorn.

**MSOPELA**, a ramrod.

**MSOPELO**, the piece of cloth produced first in commencing to purchase, and laid apart while the bargaining is going on ; it is added to the price paid when the bargain has been concluded.

**MSOTI**, a young fowl.

**MSUKUNYA**, a weasel.

**MSUKWA**, the part of a hoe that fits into the handle.

**MSULI**, a red fez.

**MSULU**, a ferret.

**MSULUSO**, asking for more.

**MSUNJE**, flour mixed with water used as a drink or poured out as an offering.

**MSUSA**, *kutama msusa*, to sit on one's heels.

**MSUSI**, gravy.

**MSWACHI**, a tree whose very fibrous wood is used by the natives to make a kind of tooth-brush.

**MSWAGA**, maize stalks.

**MSWENENE**, perseverance ; persistence in anything.

**MSWESWE**, cotton down prepared for spinning.



- MSYENE** (pl. *ACHASYENE, ASYENE, ACHIMSYENE*), the owner. *Msyene musu*, the head of the village. *Msyene chilambo*, the chief of the country.
- MSYENE**, himself ; he himself.
- MTAJILI**, a rich man.
- MTALA**, a pot for carrying the water used to wash the hands. Women are sometimes spoken of as *wa mitala*, i. e. those who carry the washing-pots.
- MTALAWANDA**, the tree from which bows are made.
- MTALYA**, a small baboon which acts as guide.
- MTAMBO**, a battle-field.
- MTAMBULO**, remaining still in one place. *Nginingola mtambulo*, I have not far to go.
- MTANDA**, a basketful of *ugali*.
- MTANDA**, a hut in the bush where people accused of witchcraft are kept in custody.
- MTANDA**, *kumtawila mtanda*, to come persistently demanding payment due to one.
- MTANDASYA**, a cassava flour ; glueyness.
- MTANGA**, a hobgoblin.
- MTANG'ANDA**, a long distance away. *Ku Blantyre kwana mtang'anda*, It's a long way to Blantyre.
- MTAPASYA**, leaves boiled and pounded.
- MTAPO**, a hank of thread.
- MTAPO**, iron ore.
- MTASI**, nerves ; blood-vessels ; tendons.
- MTAU**, persistence ; perseverance ; frequent recurrence.
- MTAWANGA**, a mischievous person ; a person of evil disposition.
- MTECHETU**, brittleness ; friableness.
- MTEGA**, wrong ; useless. *Mpamba upite pa mtega*, The arrow went wide of the mark.  
*Pa mtega*, uselessly ; aimlessly.  
*Pa mtegatega pe*, quite uselessly.





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**MTOLANJE**, a bamboo with a large-sized bore.

*Uti ja mtolanje*, a long-barrelled gun.

**MTOLILO**, the leaves of the potato plant.

**MTOLO**, a bundle of bamboos, sugar-cane, etc.

**MTOMONI**, the white sap of a tree.

**MTONGA**, an eunuch.

**MTOO**, a species of wild plum.

**MTOTO MTOTO**, often.

**MTULA PA**, resting-place where the body is put down on the road to the grave.

**MTULO**, a present brought by some one.

**MTULUKO**, the commencement of the rainy season.

**MTUMBA**, a truss of calico.

**MTUMBA**, a gourd cup without a handle.

**MTUMBO**, a close-fitting necklace.

**MTUMWA**, a servant ; a messenger.

**MTUNDAJILILO**, a walking-stick ; a crutch.

**MTUNDULA**, a load of meat.

**MTUNDUSI**, a creeper.

**MTUNGWI**, a covered basket.

**MTUNJERERE**, a peaceful disposition.

**MTUTU**, a species of legumen whose pods are used as a fish-poison.

**MTUTU**, a gun-barrel.

**MTUWA**, a young bamboo.

**MTWE** (pl. **MITWE**), the head.

**MTWĒTWĒTWEPE**, empty-handed.

**MU**, in.

**MU'KWETI**, in the thick bush.

**'MULA**, for *amula*, in there (of a remote distance).

**MULI MULI**, shining.

**MULIKA, KU** (-**MULICHE**), to lighten.

*Ku mulika m'nyumba*, to light up the house.

*Ku mulichila mwitala*, to light up the path.

**MULUMUNYA KU** (-**MULUMUNYILE**), to suck with the mouth things that cannot be chewed.



MUMUNYA KU (-MUMUNYILE), to twist the mouth from side to side.

M'UMBO, the west wind, because it comes from *Umbo*, the country of the *Ambo*.

MUNDU (pl. WANDU), a person. *Wandu*, people.

*Wandu wambele*, somebody gave it me.

MUNG'UNYA, KU (-MUNG'WINYE), to twist the mouth, as one does in sucking anything, or in rinsing it out. To twist the mouth at a person is considered an insult.

'MUNO, for *amuno*, in here.

MUNYU, mica.

MUSI (pl. MISI), a village. *Msyene musu*, the head-man of the village.

MUSI, the day-time; noon. *Tinimsimane musu 'uno*, I shall meet you to-day at midday. *Ngutupaika musu nambo chilo*, We cannot reach by daylight, but at night.

MUSUNDI, a small grain, like semsem.

MUUNGU (pl. MIUNGU), a load.

MUWANJI, a wealthy person.

MUYANYO, an ascent in a path.

MVULE, a girdle of beads.

MVUNDE, old beer.

MWA, coming up suddenly into the open.

MWA KU (-MWILE), to whiff or puff.

MWA KU (-MWELE), to drink, to be drunk. *Amwele lelo*, He is drunk to-day. *Kumwa nawo*, to drink with a person.

MWACHESO, last year.

*Mwachejusi*, two years ago.

MWAFULI, an umbrella (Swahili).

MWALI (pl. WALI, ACHIWALI), a girl who has been at the *unyago*, but who has not born children; a girl who is attending the *unyago*.

MWAMJINJI, much; often.



**MWANAMBILIJ**A, the clay bowl of a pipe.

**MWANASI** (pl. **ANASI**, **ACHANASI**), a neighbour.

**MWANDA**, a great number, too large to be counted.

**MWANJA**, going away. *Sambano mwanja*, Now I am going away. *Atenda mwanja*, He is going off.

**MWANJA'MWE**, you there. *Mwanja'wo*, he there. *Miyanja'jila*, they there.

**MWAPULO**, the fore limb of an animal.

**MWASYA, KU** (-**MWASISYE**), to scatter about.

*Mwasika, ku*, passive.

**MWAYI**, the poison ordeal.

**'MWE**, for *umwe*, you. *'Mwemwe*, you yourself.

**MWELA**, the south wind.

*Kumwela*, the south.

**MWELA, KU** (-**MWESILE**), to splash water.

**MWELESYA KU**, to be very drunk.

**MWEMULA**, in there (of a remote distance).

**MWEMUNO**, in there (of a near distance).

**MWENYA**, master, lord, owner.

**MWENYE**, a Banian trader.

**MWEREMO**, in there (of middle distance).

**MWESI**, the moon.

*Mwesi wa kanganjenganjepe*, the new moon.

*Mwesi wa malawi*, next month.

*Mwesi wa syeto*, the month after next.

*Mwesi u tuuwoneche*, next month.

*Mwesi wana woneka*, next month.

**MWESYA, KU**, to make to drink. *Ku mwesya mundu mwai*, to give a man the poisoned ordeal to drink.

**MWETULILA, KU** (-**MWETULILE**), to smile.

**MWILILI**, in the shade.

**MWIMO**, standing.

**MWINA**, a pitfall.

*Nyumba ja mwina*, a square house.

**MWINJILO**, a long white shirt (Swahili, *kanzu*).

**MWINO**, a friend. *Mwino jakwe*, his friend.





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tives. *Nipo* is generally used to connect the various parts of the verb. Contracted forms of the personal and demonstrative pronouns are employed in combination with the conjunction ; as *none* for *na une* ; *nomwe* for *na umwe* ; *nasyo* for *na asyo* ; *nago* for *na ago*.

As a preposition it has the sense of *with*. *Wamso-mile ni mkalo*, He stabbed him with a knife. Sometimes the preposition is omitted ; as, *Amkunule moto*, Burn him with fire.

NA, NAGA, NAWA, NAWAGA, if.

*Na kwika ngondo, Nawaga tijiiche ngondo, Naga tijiiche ngondo, Na tijiiche ngondo*, if war come.

NACHAMBO, clay for making pots, or the clay pipe used in the forge, white clay.

NACHIWAMUNO, NAMUNO, NATIMUNO, although ; even ; either ; or, not even. *Ngongusaka, ngwamba, nachiwamuno mchimwene tinimkanile*, I don't want it ; no, I will refuse even the chief.

NAKAGONGOLO, a species of mushroom.

NAKANA, KU (-NAKENE), to be fat.

*Nakanya, ku*, to besmear with fat.

NAKASOU, a species of mushroom.

NAKATALAKA, red seed beads.

NAKOMA, a small basket with a broad bamboo rim.

NAKUNENYENA, a large caterpillar ; the queen of the white ants.

NAKWE, NAMKWE, NIMKWE, NUMKWE, let me see it ; give it me ; let me speak ; give me a chance.

NALIGWANDI, a very lean person.

NALUGUMBO, a species of hornet.

NALUKATA, a poorly-clad person.

NALUKUKUTI, a species of snake.

NALUKUKUTI, a small snake.

NALUMBAPALA, a nightjar.

NALUPISU, a large house-fly like a blue-bottle.



NALWII, a chameleon.

NALYELYE, the small ant-eater.

NAMANDELENGWA, a long-legged person.

NAMANILA, KU, to spread false reports.

*Linamanila, ku*, to tell lies about one's self.

NAMASAMBA, a green-coloured snake.

NAMASANI, fasting (Swahili, *Ramathani*).

*Mwesi wa Namasani*, the Ramadan month.

*Namasani, ku tawa*, to keep the Ramadan.

NAMBALALA, *wagonile nambalala*, they slept each by himself.

NAMBAMBA, a species of blackbird.

NAMBO, but. The word is used also to denote preference or excellence. *Che Manyenje akwete uti jambone nambo ja Mtembwe*, Manyenje has got a good gun, but that of Mtembwe is far better. The word in every instance expresses great contrast.

NAMBULIULI, a senseless person.

NAMBUTA, a short-legged fowl.

NAMBWIMBWI, the duodenum.

NAMIYAKA, this year.

*Namiyaka'ji, Namiyaka'jino*, this very year.

NAMKOPOKA (pl. ACHINAMKOPOKA), a boy who has just passed through the *unyago* ceremony.

NAMLEMBWE, a bullet of a conical form.

NAMLUKUWEWE, a mysterious object, answering to our spectre, goblin, etc.

NAMOSE, even although, perhaps.

NAMPAKUNGA, an overseer ; a manager ; a governor.

NAMPAPWALA (pl. ACHINAMPAPWALA), a pouch for holding ammunition.

NAMPOMPO, a lizard.

NAMSONGOLE, a kind of bearded grass like wild wheat.

NAMSONJO, a long-legged person.

NAMTINDI, many ; much.



NAMTOWE, a swallow.

NAMTUNDILA, a large species of cricket.

NAMUNO. *See* NACHIWAMUNO.

NANAMBUKA KU (-NANAMBWICHE), to be sticky ; to be elastic.

NANDA, KU, to be sticky.

-NANDI, small ; few.

*-nandinandi pe*, only a very little.

NANDOLI, a species of grasshopper.

NANDUMBO, a man with a large stomach.

NANDUPA, KU (-NANDWIPE), to be small ; to be few.

*Chitunandupile*, We have little of it.

*Nanduya, ku (-nandwiye)*, to make few ; to make too few ; to give too few.

NANGA, expression sometimes used in receiving anything. Thanks is indicated by receiving the article in both hands, at the same time saying

*Ea ! rarely Ea ! nanga !*

NANG'AMULA, KU (-NANG'AMWILE), to laugh.

NANG'AMULA, KU, to joke.

NANGILOMWINYO, a small species of sparrow.

NANGULA, an anchor.

NANGULI, a whipping-top.

NANGULO, NANGULOMUNO, either ; or, although ; even ; not even.

NANGUMI, NAMUNGUMI, a large fish, the picture of which is drawn on the ground by the head instructor of the *unyago* on the day of sending the boys back to their homes.

NANGWINDI, bark cloth that refuses to be stretched after being beaten.

NANTAMBA, a panic.

NANU, *pa nanu*, at dawn.

NASIKA, KU (-NASICHE), to show fierceness as a wild beast does when disturbed while eating its prey.

NATAMA, a steadfast person.





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is kept prisoner until the poisoned ordeal is administered.

**NDATAA**, stillness of a bird flying as when seen from a distance.

**NDAWALAWA**, a ladder.

**NDAWI**, the distance between two places.

**NDAWI**, a conundrum.

**NDE**, expressive of fulness, or firmness. *Ajigale lukalala nde*, Bring a basket quite full. *Atawile mgoji nde*, He tied the cord firmly.

**NDEGOLEGO**, running a risk. *Kusitanda ndegolego*, to tempt Providence.

**NDELA**, the notch of the arrow.

**NDELE**, the green fungus that grows on the bank of a stream just above the water-line.

**NDEMA**, *Ndema sya ndasi*, the times of long ago.

**NDEMBE**, a young cock.

**NDEMBO**, an elephant; a tusk of ivory.

**NDENDELA**, whirling round and round.

*Kutenda ndendela*, to whirl round and round.

**NDENDELEJE**, all round. *Wandu watemi ndendeleje*, The people sat all round about.

**NDENGA**, the long feathers of a fowl.

**NDENGUMA**, KU (-NDENGWIME), to be tossed about; to quiver; to sway from side to side.

**NDENYA**, slight spoiling of anything, as if one takes a chip out of a cup or a glass.

**NDENYA**, a flaw in iron.

**NDEO**, a quarrel.

**NDEPA**, the stakes that keep a net in position.

**NDEPETE**, wetness. *Ugali wa ndepete*, wet ugali.

*Matope aga gatesile ndepete*, This clay is too wet.

**NDESI**, a tumour.

**NDETE**, sparks.

**NDETE**, two bamboos used in carrying a load tied firmly between them.



**NDETEMO**, an alarm.

**NDEU**, a beard. *Ndeu ja imanga*, the male flower of the maize plant.

**NDIKATIKA**, crumbs falling on the ground.

**NDIKWI**, small drums beaten while holding them against the breast.

**NDIME**, a hoed piece of ground.

**NDINDINDI**, full to the brim.

**NDINU**, a porcupine.

**NDIOPE**, indeed! dear me!

**NDOGOLO**, a water buck (*Cobus ellipsiprymnus*).

**NDOKONYELA**, a place difficult to reach.

**NDOLOLA**, a hole for an ear-ring.

**NDOMECHELA**, shooting game at a close distance.

**NDONDE**, a grasping, ambitious disposition.

**NDONDO**, sound of falling rain.

**NDONGO**, the testicles.

**NDONYA**, a lip of land as where two rivers meet.

**NDOPE**, a reed buck (*Cervicapra arundinacea*).

**NDOTO**, a species of nut.

**NDOTOSI**, fowl dung.

**NDU**, expressive of absence, invisibility or quietness.

*Wandu apite, ndu!* The people went away, and we have not seen them again.

**NDUKUTILA**, *ku seka ndukutila*, to smile; to laugh in one's sleeve.

**NDULI**, a large piece of flesh cut out in a lump.

**NDULO**, belching.

**NDULU**, the purr of a cat or the growl of a lion.

**NDULU**, the gall bladder.

**NDULUKO**, the source of a stream.

**NDUMBA**, the corner of a house; the gourd containing the articles of divination used in the *chisango*.

**NDUMBA**, a barbless arrow.

**NDUMBUCHILA**, a flood completely filling the banks of the stream.



**NDUMBUCHISYA**, the flour that is added to the beer in brewing.

**NDUMBULISI**, a flood in the river.

**NDUMBWI**, a fish-trap placed openly in a pool without building a dam.

**NDUMETUME**, a servant or attendant ; a messenger ; a herald.

**NDUNA**, **NDUKA**, **NDWINYA**, *ku mwoila nduna*, to take revenge on an innocent person.

**NDUNDA**, *kusimana ndunda*, to meet face to face.

**NDUNDI**, the cicatrix left after a burn.

**NDUNDU**, a bamboo pipe used in smoking bhang.

**NDUNDU**, pl. of **KATUNDU**.

**NDUNDULI**, expressive of piling articles one above the other, or of standing still. *Waiche ni ngalala ndunduli*, He came with the baskets piled one above the other. *Twagambile kuti ndunduli*, We simply stood still.

**NDUNDULIKA**, **KU** (-**NDUNDULICHE**), to be brought to a standstill ; to be at a loss what to do ; to reach one's farthest.

**NDUNDUMALA**, **KU**, aside ; apart.

**NDUNGATUNGA**, the flower of banana.

**NDUNGO**, bamboo rafters of a house.

**NDUNGU**, *kundungu*, the occiput.

**NDUNJI**, *litala lya ndunji*, a road coming straight on a thing. *Mwa ndunji*, accidentally.

*Ndunji ni ku Zomba*, close past Zomba ; in the neighbourhood of Zomba.

**NDUNJIKA**, young plants.

**NDUTA**, a bank of sand or a platform of earth.

**NDUTU**, maize roasted so that the grain all bursts.

**NDUTUMBA**, the gizzard of a bird or fowl.

**NDUU**, expressive of height and prominence.

*Litumbi lyanatipe nduu*, a lofty hill.

**NDWA** ! face to face.





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NGAMA, oxide of iron used as a dye.

NGAMBA, cooked rice.

NGAMBA, flour mixed with water and eaten raw.

NGAMO, a large-bladed spear.

NG'AMWITA KU (-NG'AMWITILE), to be quarrelsome.

NG'ANAMULA KU (-NG'ANAMWILE), to speak to a person so as to cause strife ; to be double-tongued.

NG'ANANG'ANA, unsteady of eyesight.

NGANGA, beer after the first steeping.

NGANGA, a guinea-fowl.

NGANGALA, ripe bamboos.

NGANI, a saying ; a remark.

NG'ANYANG'ANYA KU (-NG'ANYANG'ANYILE), to look round and round about one as a thief does when about to steal.

NGASI, the upper millstone.

NGATI. *See* ANGATI.

NGAVI, a paddle.

NGO, expressive of being gathered together into a heap.

*Indu ili ngo*, The things are in a heap.

NGOCHESI, eddying of water in a stream.

NGOKWE, a grain storehouse, made of bamboo basket-work and roofed with grass.

NGOLENGOLE, friendship, "chumminess."

NGOLOKOLO, stone in the bladder.

NGOLOKOMBO, a pole used to take down anything from a height.

NGOLOKOMBWA, small-sized maize ; maize gleanings.

NGOLOLO, hollow quills.

NGOLOMBE, two sticks beat together while the poisoned ordeal is administered to a fowl or dog.

NGOLOMBWE, a male gemsbok.

NGOLONGONDI, *kulola ngolongondi*, to look on the ground.

NGOLOPINGO, a yoke for carrying a load over the shoulder.



- NGOMA, a drum.
- NGOMALILO, food eaten while at work or on a journey.
- NGONDI, looking down.
- NGONDO, war. *Ngondo jatanjile pa musu*, The village was attacked. *Ngondo!* is a frequent exclamation of wonder or surprise.
- NGONGO, a staff ; a stick.
- NGONGOLE, anything hired from another person.
- NGONGONDO, *ku lola ngongondo*, to look steadily.
- NGONGONGO, constantly talking.
- NGONG'O, a tortoise.
- NGONGWA, a white stone.
- NGONOKONO, a snail.
- NGOSE, a hartebeest (*Alcelaphus caama*).
- NGOTAMILO, a lintel of a door ; stooping down.
- NGOWO. See NDUNA.
- NGUKU, a fowl. *Nguku ja mkolo*, a hen ; *tambala*, a cock.
- NGULEMBE, a gad-fly.
- NGULENGULE, expressive of shaking or shivering.
- NGULO, *ku ngulo*, the throat.
- NGULUKUTU, a mischievous person.
- NGULUNGO, a polishing stone used in smoothing plates ; a pebble.
- NGUMBWA, a mollusc found in the Lujenda lakes, whose shell is burnt to make the lime chewed with tobacco.
- NGUNA, KU (-NGWINE), to stoop in passing under anything.
- Ngunya, ku*, to cause to stoop.
- NGUNDA, a pigeon.
- NGUNGA, an eel.
- NGUNGA, deceit ; fraud.
- NGUNGA, a plant whose root is used in smearing baskets, so as to render them water-tight.
- NGUNGULUKUKU, mould.



NGUNGULUPYA, the ashes of burnt grass left on the plain.

NGUNGUMILA, KU, to shiver ; to be small of stature.

NGUNGUNGU, littleness of stature.

NGUNGUNI, a bug.

NGUNGUSI, a species of marsh pig.

NGUNG'USYA, what remains over from one meal uncooked and is eaten at the next.

NGUNGWA (pl. of LIKUNGWA), the bark of a tree stripped off entire and used in making canoes, fowl pens, troughs, etc.

NGUO, calico ; cloth.

NGUPU, a track of a person or animal recognized by the grass being bent in one direction.

NGUTA, a tendon.

NGWALA, a long feather stuck in the hair.

NGWALA, expressive of sitting in a prominent position.  
*Kajuni katemi ngwala*, A bird sat where it was easily seen.

NGWALANGWA, the Borassus palm.

NGWALE, a species of bird resembling a partridge.

NGWAMBALA, plaited cord made of palm leaf.

NGWAMBO, a small flat spoon for cleaning off perspiration ; a bent knife used for hollowing out a drum. It has usually two handles, one at each end.

NGWANDA, *ku simana ngwanda*, to meet face to face.

NGWAPA, the armpit.

NGWASI, the fish eagle.

NGWASUKA, KU (-NGWASWICHE), to have a piece torn out of or off.

NGWE, a kind of green parrot.

NGWELETE, clear through ; right through.

NGWEMBULE, a large hoe.

NGWENA, a crocodile.

NGWENEMBE, cotton thread.





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NG'WA, KU (-NG'WELE), to drink. *Ang'wele lelo*, He is drunk to-day.

*Ng'wechesya, ku*, to give to drink. See MWA, KU.

NG'WAGA, KU (NG'WAJILE), to scratch.

NG'WANG'WASYA, KU, to be quarrelsome; to be ill-tempered.

NG'WELA, KU (-NG'WELE), to splash water; to be mischievous and quarrelsome.

NG'WENDAMBULA, KU, to draw along the ground.

NG'WENG'WE, two cross branches that make a screeching sound by rubbing against each other.

NG'WENG'WESYA, KU, to give a screeching sound, as two cross branches; to pull along the ground.

NG'WENYA, KU, to eat green maize, tearing it off the cob with the teeth.

NG'WESULA, KU, to abrase the skin.

NG'WINAMBUKA, KU (-NG'WINAMBWICHE), to show fierceness; to come forward with a rush as when an animal is disturbed while eating its prey.

NING'A, KU, to be almost cut through.

NING'ANA, KU, to be almost cut through.

NING'WINICHISYA, KU, to stir round the grain in the mortar with the pestle while pounding it; to relate plainly; to cut off short without leaving.

NJALALE, war and plunder.

NJALANJALA, constantly moving about; vagabondage.

NJAMA, a species of ground bean; an iron bullet of a rounded form.

NJANDA, little children.

NJANJANDALA, KU, to be tough.

NJASI, lightning.

NJATI, a buffalo.

NJAWACHAWA, a kind of water-fowl.

NJAWI, a bag of plaited palm leaf with a cover.

NJECHERE, a coney.

NJELELO, a bent chisel, used for hollowing out the



inside of wooden articles ; an iron for stripping green maize off the cob.

NJELENGO, a joking talkative person.

NJELENGO, insight or keenness of vision ; good understanding.

NJEMBELE, a married woman who has borne children.

NJEMBO, a water-bucket.

NJENJELEKA, *atesile njenjeleka*, he has chosen the worst one (out of many things offered to him).

NJENJENJENGWE, *kugona njenjenjengwe*, to sleep badly.

NJERESA, kaolin.

NJETE, salt.

NJETO, an arrow-head with two barbs ; holding or gripping fast.

NJI, expressive of silence.

NJIJO, *ku wika njijo*, to forbid ; to put a prohibition on anything.

NJILISI, a charm worn round the neck.

NJILU, mischievousness ; ill-will.

NJINGA, the small reels used as distaffs. The word is applied to a wheel from the analogy of its rotatory motion.

NJINJI, a ball of tobacco.

NJINJIRICHISYA, KU (-NJINJIRICHISYE), to meet a person accidentally ; to "come across any one" ; to strike a path in passing through the forest or bush.

NJIPI, lice ; sing. LUJUPI.

NJO, expressive of prominence, erectness.

*Litumbi lyati njo*, a conspicuous hill.

NJOJO, a distant hum of a crowd of people ; the rattle of drums at a distance ; the distant sound of dancing.

NJOMBI, hair tied in long tufts as the Angoni do theirs.

NJOMBWA, a kind of draughts.



NJOMINJO, *kwenda njominjo*, to hop on one foot.

NJONJOLA, KU (-NJONJWELE), to run (of birds).

NJOTA, thirst. *Njota jingwete, Njota jingamwile*, I am thirsty.

NJUNJUNDUKA, KU, to stumble and hurt one's self without abrading the skin; to be in a bad humour.

NJUSI, a serval.

NJUWA, a dove.

NOKOLA, KU (-NOKWELE), to knock off the head of anything.

NOKOSOKA, KU (-NOKOSWEICHE), to snap across; to fall in torrents (of rain).

*Nokosola, ku*, to break across.

NOLA, KU (-NOLELE), to sharpen.

NOMBO, the fibres of bark cloth.

NONANONA, expressive of climbing.

NONELA, KU (-NONELE), to climb; to talk at great length.

NONOCHEYA, KU, to speak in loud tones; to do anything in a pronounced manner.

-NONONO, hard; difficult. *Masengo gamanonono*, hard work.

NONOPA, KU (-NONWEPE), to be hard; to be difficult.

NONOYA, KU (-NONWEYE), to harden.

NONYELA, KU (-NONYELE), to like; to love.

*Nonyelana, ku*, to love each other.

*Ku nonyelana ni mjetu*, to love our friend.

NOSYA, KU (-NOSISYE), to take heed.

NOWA, a poor crop that is last reaped.

NSISI, the raised threshold of the door.

NTALYA, a large sentinel baboon.

NTAPO, iron ore.

NTOLILO, the leaves of sweet potatoes.

NU, expressive of silence. *Wandu ali nu*, The people are silent.





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**NYALAPA, KU (-NYALAPILE),** to be squeamish at anything ; to be dainty ; to feel disgust.

**NYALAYA, KU (-NYALEYE),** to disgust.

**NYALUKA, KU,** to spring to one's feet.

**NYALULA, KU,** to stir up one's anger.

*Nyaluka, ku,* to become angry.

**NYALULA, KU,** to tease cotton down.

**NYAMA,** flesh ; animals used as food.

**NYAMANGUKA, KU,** to jump up.

**NYAMBA, KU,** to be sticky.

*Nyambatila, ku,* to stick to.

*Nyambatilana, ku,* to stick together.

**NYAMULA, KU,** to raise.

*Nyamuka, ku,* to be raised up.

**NYANDUKA, KU (-NYANDWICHE),** to be startled ; to feel sore at heart over anything ; to be "pricked at heart."

**NYANG'ANYIKA, KU (-NYANG'ANYICHE),** to be discontented with one's place in the village and to fail to find another.

**NYANGA,** a vulture.

**NYANGALA,** a wooden arrow.

**NYANG'ANYA, KU,** to be bitter.

**NYANGATA,** a spider.

**NYANGO,** roots and runners of creeping plants.

**NYANYA, KU,** to be itching.

**NYANYAMA, KU,** to project ; to be elevated ; to be sour (of beer). *Perepo panyanyeme,* There is an elevation there.

**NYANYAMILILA, KU,** to reach up to something on a height.

**NYANYATA, KU (-NYANYATILE),** to be indifferent to anything ; to be careless.

**NYANYI,** walking slowly.

**NYANYIKA, KU,** to raise the voice ; to place anything on a high place.



- NYANYULA, KU, to stir up one's anger.  
*Nyanyuka, ku*, to become angry.
- NYASA, a large river; a lake. The Shire is called  
*Nyasa ja mpango*, the Belt river.
- NYATA, KU (-NYETE), to be sticky.
- NYELA, KU (-NYELE), to eat to excess.
- NYELENYENDUKA MTIMA, KU, to be sore at heart.
- NYELENYENDULA, KU, to melt.  
*Nyelenyendusya, ku*, to melt.
- NYELENYESYA, KU (-NYELENYESISYE), to tickle.
- NYELWA, KU (-NYELWILE), to be soft and wet with  
 heavy rain.
- NYEMA, KU (-NYEMILE), to cut or pick off a little bit  
 of anything, as a piece of bread or a lump of  
 porridge.
- NYEMBA, a trap formed of a falling log of wood in  
 which a pointed weapon is fixed.
- NYEMYA, KU (-NYEMISYE), to bring a person into a good  
 mood.
- NYENGA, KU (NYENJILE), to cheat.
- NYENJERERA, KU, to be too clever for one.
- NYENYA, KU, to pare and then cut into small pieces;  
 to tear up into shreds.
- NYENYEKA, KU, to be smashed up as the fruit at the  
 bottom of a basket; to melt.
- NYENYELA, KU (NYENYELE), to run away (of a slave  
 from his master).
- NYENYELELA, the fringe on birds' necks; tufts of hair  
 on a goat's neck.
- NYENYESYA, a centipede.
- NYEPETALA, KU (-NYEPETELA), to be soft.
- NYESA, KU, to split up; to tear into strips.  
*Nyesya, ku*, to beat. A woman says, *kunyesya*; a  
 man says, *kukunula*.
- NYESIMA, KU (-NYESIME), to glitter.
- NYESINYESI ..., expressive of glittering.



**NYETULA, KU (NYETWILE),** to twinkle ; to flash about as the fireflies do ; to vibrate, as objects seem to do when the air becomes very much heated.

**NYICHISYA, KU (-NYICHISYE),** to lay anything upon the top of another.

**NYIKA !** pressing on.

**NYIKANYIKA, KU (-NYIKANYICHE),** to shake about.

**NYIKATA, KU (-NYIKETE),** to compress ; to crush down.

**NYIKULA, KU (NYIKWILE),** to lift up ; to raise up one side.

*Nyikuka, ku,* passive.

**NYILILIKA, KU (-NYILILICHE),** to be arranged in rows.

**NYINAMILO,** the lintel of a door.

**NYINDA, KU,** to reprove.

**NYING'ULILA, KU,** to nod the head in assent.

**NYINYA, KU (-NYINYILE),** to deny ; to forbid.

**NYINYILIKA, KU,** to grumble ; to be displeased, to take offence at anything.

**NYINYISIKA, KU (-NYINYISICHE),** to hum a song or tune.

**NYINYITA, KU,** to talk to one's self ; to mutter.

**NYINYITIKA, KU,** to speak indistinctly, as people at some distance.

**NYISYA, KU,** to try the weight of a load.

**NYOCHOLA, KU,** to pluck up.

**NYODOGOLA, KU (-NYODOGWLE),** to be conceited and despise others.

**NYODOLA, KU (-NYODWELE),** to despise ; to express disgust.

**NYOKOTOLA, KU (-NYOKOTWELE),** to snatch away one thing out of a large number ; to dig a small hole in the ground.

**NYOLENYOLE,** gently.

**NYOLOLA, KU (-NYOLWELE),** to be stunted ; to be choked with weeds.

*Nyolosya, ku,* to choke.





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**NYOYA, KU** (-NYOYIYE), to bend down the branches of a tree. See **NYOWA, KU**.

**NYUCHI**, bees.

**NYUKULA, KU**, to raise the eyebrows; to vomit; to retch.

**NYULUNYUNDA, KU**, to fall in a light shower (of rain).

**NYULUNYUSYA, KU** (-NYULUNYSISYE), to sprinkle.

**NYUMBA**, a house.

*Nyumba msima*, a round house.

**NYUMBU**, a fibrous root with the taste and flavour of potatoes.

**NYUNDO**, a hammer.

**NYUNDU**, a hump on the back of an animal.

**NYUNG'UNYA, KU** (-NYUNG'WINYE), to be sour.

**NYUNGWA**, an elephant without tusks.

**NYUNYA, KU**, to sprinkle a little flour on the surface of water or in the pot that it may boil all the more speedily.

**NYUTUKA, KU**, to jerk.

## P.

**P** has the sound of the English *p*. It never has an aspirated or explosive sound such as it frequently has in Swahili, Makuwa, and Mang'anja.

After *n*, *p* always becomes *b*. *P* in Yao is made to represent an *f* in a foreign language.

**PA**, at.

'**PA** for *apa*, there (of near distance).

**PA** prefixed to the infinitive forms the participial tense.

**PA**, and its varieties of form, *Pe, Pi, Po, Pu*, when.

-**PA**-, prefixed to the stem of the verb to denote ability or possibility. *Ngengupaichila*, I am not able to reach up to. *Ngupalima*, I can hoe. *Tiipako-*



*mboleche*, It is possible. *Ngeipakomboleka*, It is not possible.

PA CHAKA, next year.

PA CHANYA, on the top ; the summit.

*Pachanya pa*, above ; on the top of.

PA CHIILU, on the body. *Ali pa chiilu*, She is with child.

PA CHILIKATI, in the middle.

PA CHISYEPELA, apart ; aside.

PA JIKA, alone. Sometimes contracted into *Paji*.

PA MBALI, at the side ; near.

PA MBESI, at the end.

PA MTIMA, the chest ; the cardiac region.

PA NGANYA, the village meeting-place, usually near the chief's hut, or under a tree in the centre of a village.

PA, KU (-PELE), to give to. *Ambele mkalo*, He gave me a knife. *Mkasipe mbusi chimanga*, Give the goats maize. The objective form of the personal pronoun is always prefixed to the verbal stem.

PACHA, KU (-PACHILE), to refer a matter to another ; to put the responsibility on another.

PACHIKA, KU (-PACHICHE), to put on a height ; to hang up.

PACHILA, KU, to fasten a door on the inside ; to repair a gun ; to plaster or smear with.

PACHISYA, KU, to place alternately.

PACHISYA, KU, to allow one to taste. See PASYA, KU.

PACHUKA, KU (-PACHWICHE), to break off from one's companions.

PACHULA, KU, to pull apart ; to split up.

PACHULA, KU (-PACHWILE), to separate two people fighting.

PAGALA, KU (-PAGELE), to tie bamboos on the roof or walls of a house preparatory to thatching or filling in the walls with grass.



- PAGWA, KU** (-PAGWILE), to be born; to be present.  
*Ngamapagwa*, He is not here. *Pangapagwa petala perepo*, There is no path there.
- PAKA, KU** (-PACHILE), to smear; to paint.  
*Pakala, ku*, to smear one's self with oil.  
*Pakasya, ku*, to smear another with oil.
- PAKAMA, KU** (-PAKEME), to be stuck fast, as in the branches of a tree; to be confined to one spot, as from ill health. *Ana uli mkwisa akunokuno kawiri kawiri kukujuga, ana nde kupakama?*  
 How is it that you come here so often to beg? am I stuck up here [merely to be begged from]?
- PAKAMIKA, KU**, to put aside on a raised place; to set apart a woman whom one will afterwards marry.
- PAKAMULA, KU**, to fall down from a height.  
*Pakamukula, ku*, to take down from a height.
- PAKAMWA**, the mouth.
- PAKANA, KU**, to threaten.
- PAKANILA, KU** (-PAKANILE), to find the game in a trap, or to fire the second shot at an animal and wound it the second time. Such an one gets a limb of the dead animal as his perquisite.
- PAKASA, KU** (-PAKASILE), to plait; to plait the strips of date-palm leaf used in making mats.
- PAKATA, KU** (-PAKETE), to carry a child in the arms.
- PAKATI**, in the middle; in the centre.  
*Pakati chilo*, midnight.
- PAKATIKA, KU**, to shed leaves, to trickle down; to fall down one by one.
- PAKOMBOLA, KU**, to be able; to be able for. *See KOMBOLA, KU.* *Akupakombola chiNgeresi sambano*, He can speak English now.
- PAKUKAWA MNOPE**, long afterwards.
- PAKULA, KU**, to take the cooked *ugali* out of the pot and place it in the baskets or plates—this is





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PALILA, KU, to plant before the rainfalls ; to hoe the weeds in the garden.

PALULA, KU (PALWILE), to split up.

*Paluka, ku*, passive.

PALULA-MESO, KU, to look fiercely at a person.

PALUSYA, KU, to deflect the course of a stream or alter the line of a road.

PAMANDA! KU, to tie grass on the walls of a house.

PAMANYICHE, openly ; plainly.

PAMBA, KU, to dip the handful (*mbamu*) of *ugali* in the sauce or relish (*mboga*) ; to light a lamp or torch.

PAMBAI! walking unsteadily as a child does.

PAMBALILA, KU (-PAMBALILE), to get accustomed to do anything.

PAMBANULA, KU, to enlarge an opening by stretching or otherwise.

*Pambanukula, ku*, to enlarge an opening.

PAMBICHILA, KU, to add to the price. *Mtupambichile panandi*, Give us a little more. *Ambambichile kaguo, atati*, Give me in addition a little cloth, father.

PAMBUKULA, KU, to remove a part from the top.

PAMBULA, KU, to be in addition to (used in numeration). *Msano kupambula chimo*, six.

PAMBWAWALE, flat-sidedness.

PAMO, PAMPEPE, together in one place ; all at once.

PAMTULO, the place where the corpse is put down on the way to the grave.

PAMULA, KU, PAMULILA, KU, to throw a lump of clay or any other moist substance on the ground.

PANDA, KU, to plant.

*Pandichila, ku*, to transplant.

*Pandika, ku*, to be planted.

PANDAMULA, KU (-PANDAMWILE), to slap with the hand.

PANDU, a place (Steere) ?



- PANDULA, KU (-PANDWILE), to take a chip out of anything.
- PANE, sometimes; at some place.  
*Pane ni pane*, here and there.
- PANGA, KU (-PANJILE), to fix a day.  
*Ku panjila lyuwa*, to fix the day.  
*Panjila, ku*, to extract the india-rubber; to remove a little of the bark of a tree to see if the bark is good.
- PANGAKAWA MNOPE, soon afterwards.
- PANGALI, there's none, he's not there.
- PANGANYA, KU, to make.  
*Panganyika, ku*, to be made.  
*Panganichisya, ku*, to prepare to make for; to make ready for.
- PANGULA, KU, to cut out a doorway in the wall of a house; to enlarge the mouth of a calabash; to add more water in brewing; to open up a road; to gut game.
- PANJIPA, perhaps.
- PANULILA, KU, to hoe away the grass on the side of a path; to give a false account of anything.
- PANYA, KU, to notch.
- PANYUMA, behind; afterwards. *Panyuma penu'pala*,  
After you went away.
- PAPAJILA, trying to do a thing.
- PAPALALA, KU (-PAPALELE), to flutter wings as a bird does.
- PAPALUKA, KU (-PAPALWICHE), to be ill-conditioned, to be lean.
- PAPAMBA, KU, to be excited and in a hurry.
- PAPASYA, KU (-PAPASISYE), to grope in the dark; to feel all over.
- PAPILA, KU (-PAPILE), to drink off the whole of what is in a vessel.
- PAPULA, KU, to tear; to burst.



*Papuka, ku*, to be torn ; to burst.

PASA, KU, to clean the grass used in thatching.

PASA, outside.

*Pasa pa*, outside of. *Ali pasa pa nyumba*, He is outside the house.

PASI, on the ground ; down.

*Pasi pa*, beneath. *Pasi petumbi*, at the foot of the hill.

PASYA, KU (-PASISYE), to taste.

*Pachisya, ku*, to give another to taste.

PASYUNGULICHE, difficult ; puzzling. *Perepo pasyunguliche*, That is a difficult matter.

PATA, KU, to insult one's elders ; to rub down ; to pick up something so as not to return empty-handed.

PATI 'II, in this way.

PATI SAI, in this way, in that way.

PATI 'YOYO, in that way.

PATIKA, KU (-PATICHE), to come upon a path ; to get rubbed off ; to mend a rent by a patch.

*Patikana, ku*, to meet together (as two people on the same road, or two roads that run into one).

*Lipatika, ku*, to join one's self to a company.

PATIPO, since ; because.

PATUKULA, KU, to cut in two places and remove the pieces between ; to take off a patch that has been put on.

PATULA, KU (-PATWILE), to knock down from a height ; to chip off.

*Patuka, ku*, to tumble down from a height ; to be chipped off.

PATULAPATULA, KU, to chip off in different places ; to remove patches of hair.

PAUJO, in front ; before.

*Paujopa pakwe*, before him.

*Paujo 'po*, in front there.





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PEMBENEKA, KU, to open up slightly.

PEMBENULA, KU (-PEMBENWILE), to open up a little way.

*Pembenukula, ku*, to open up a little way.

*Pembenukuka, ku*, to be opened up a little way (as buds at commencement of opening, or as eyes of an animal when they first begin to see).

PEMELELA (-PEMELELE), to sniff, to snort.

PEMENDELA, KU (-PEMENDELE), *ku pemendela mtela*, to apply medicine to a part of the body by chewing it and sprinkling it over the part.

PENANI, on the top. *Penani petumbi*, the summit of the hill.

PENDA, KU, to try the omens before starting on a journey.

*Ku penda umi*, to escape from danger.

PENDAMA, KU, to slant to one side.

*Lyuwa lipendeme, twende, kuswele sambano*, The sun has slanted considerably, come, it will be dark presently.

PENDEKA, KU, to turn over to one side.

*Pendechela, ku*, to turn the ear to one so as to hear.

PENUPENUPE, alone by yourself.

PENYULA, KU (-PENYWILE), to open up the eyes as one does who is trying to keep awake.

PEPA, KU, to sink towards setting (of the sun).

PEPALA, there ; in that place.

PEPANO, here ; in this place.

PEPASIGELE. See KUKUSIGELE.

PEPELA, KU, to blow with the mouth.

*Ku pepela moto*, to blow the fire.

PEPELELA, KU (-PEPELELE), to burn a hole in wood with a hot iron.

PEPELUKA, KU, to stumble from side to side, as a drunken man does.

PEPETE, nibbling.

PEPULA, KU (-PEPWILE), to winnow in the basket.



- PESA, KU (PESILE)**, to make a gap.
- PESE !** sound of falling splash into the water.
- PESIGWA, KU (-PESIGWILE)**, to be perplexed.
- PESYA, KU**, to follow up to the end. *Tupesisyé pakulima, kwe tuleche*, We have reached the limit of our hoeing, let us stop.
- PESYA, KU (-PESISYE)**, to offer sacrifice.
- PETA**, expressive of a breeze blowing, or a puff of wind.
- PETA, KU**, to sift the grain from the husk ; to mark figures with flour on the bark cloth of the *unyago* ; to weave patterns on a mat of date-palm leaf.
- PETAPETA !** waving in the air.
- PETE**, expressive of completion.
- PETELE**, *Wandu ali panganya petele*, A crowd of people have come to the *nganya*.
- PETENGA, KU**, to look all over. *Awala akupoka lelo, akulipetengapetenga*, He is proud to-day ; he goes on looking at himself all over.
- PETULA, KU (-PETWILE)**, to bend with the wind, to cut a way through the bush.
- PI**, which ? what ? *Mundu juapi*, Which man ? *Nyumba japi ?* Which house ?
- PI**, black.
- PICHIKULANA, KU (-PICHIKULENE)**, to wrestle with one ; to argue.
- PICHIRA, KU**, to twine beads round the cord to form a necklace ; to pass one's cloth between one's legs in wearing.
- PICHIRA KANUNDU, KU**, to roll a cigarette.
- PICHILIKA, KU (PICHILICHE)**, to interlace ; to intertwine, as weaving or plaiting strips of bamboo.
- PICHIRIRA, KU**, to tie the head of the arrow to prevent it from splitting.
- PICHISIKA, KU**, to move from place to place.



PIGANYA, KU, to be industrious ; to do work well.

PIKA, KU, to twist a thread of beads round a cord so as to form a necklace. See PICHIRA, KU.

PIKA, KU (-PICHILE), to carry a load slung on a pole between two persons.

PIKINICHISYA, KU, to push through.

*Lipichinichisya, ku*, to force one's way through.

PIKU ! falling over, overturning.

PIKULA, KU (-PIKWILE), to overturn.

*Pikuka, ku*, passive.

*Pikusya, ku*, to turn upside down.

PILA, KU (PILILE), to wink.

PILA, KU (-PILILE), to desire strongly.

PILIKANA, KU, PIKANA, KU (PILIKENE), to hear ; to feel ; to understand. *Ana mkupilikana*, Do you hear ? *Ana mkumbikana*, Do you hear me ? *Napikene chiilu*, I felt my body, i.e. I felt pains all over my body. *Napasisye sukali napikene kulyolyopela*, I tasted the sugar and found it was sweet.

*Pilikanila, ku*, to listen to.

*Pilikanichisya, ku*, to hear well ; to give good heed to ; to obey ; to believe.

PILILA, KU, to be black.

*Pililisya, ku*, to blacken.

PILIMA, KU (-PILIMILE), to go right off ; to go far away.

PILIMINDA, KU, to roll about ; to wriggle about.

PILIPITA, KU, to wriggle about.

*Kupilipita mtima*, to be at variance with.

-PILIYU, dark-coloured ; black ; blue.

PILUKA, KU, to lurch to one side, as a pot on the fire.

PIMA, KU, to measure ; to be uncooked.

PIMBITALA, KU, to be bent ; to be crooked.

PIMICHISYA, KU (-PIMICHISYE), to remind one on whom some misfortune has fallen that it was foretold and forewarned.





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**PISUKA, KU (-PISWICHE)**, to lurch to one side so as to spill the contents, as a pot does when it falls on the fire.

**PISUKA, KU (-PISWICHE)**, to ruffle up.

**PISYA, KU (-PISISYE)**, to allow to pass; to hand on.

*Ambisye*, Let me go past.

*Pisyangana, ku*, to pass each other, as of a number of people in a dance.

**PITA, KU (-PITE)**, to go on; to pass by; to go away.

*Sigalagani, sambano mbite*, Good-bye, I am going away now.

**PITIKULA, KU**, to turn over; to turn round.

*Pitikuka, ku*, to turn round.

*Pitikusya, ku*, to turn over; to turn round.

*Pitikulila, ku*, to turn down the upper edge of one's loin-cloth; to gather the soil round the stems of maize.

**PITIPITI**, running away.

**PITULA, KU**, to place on the shoulder; to twist the mouth from side to side; to roll the eyes.

**Po**, when, where.

**POCHELA, KU (-POCHELE)**, to receive; to relieve another at work; to reply to another in singing:

*Pocheleka, ku*, passive.

**POJOLA, KU (-POJWELE)**, to make one's way through the bush.

**POKA, KU (-POCHILE)**, to be proud.

**POKASYA, KU (POKASISYE)**, to remove anything from the grasp of another; to interfere and put a stop to a quarrel.

**POKOLA, KU (-POKWELE)**, to come to one's assistance.

*Pokolanya, ku*, to interfere, and put a stop to a quarrel between two parties.

**POKOSA, KU (POKWESE)**, to make a noise in conversation.

**POKOSOLA, KU (-POKOSWELE)**, to break off a little bit.

**POLA, KU (-POWELE)**, to pierce; to bore.



*Polwa, ku*, to be pierced.

POLA, KU (-POSILE), to be healed; to become cold.

*Mesi gaposile*, The water has become cold.

*Posya, ku* (*posisye*), to heal; to cool.

POLOLA, KU (POLWELE), to abort.

POLOMOKA, KU (-POLOMWECHE), to slip off.

POLOMONDO, a kind of lizard.

POLONGANYA, KU, to interlock; to interweave; to put side by side.

*Polongana, ku*, to go together; to follow each other (of a line of people).

POLOPOTEKA, KU (-POLOPOTECHE), to be unfit for anything (of a man); to fail to grow (of seeds); to be useless.

POLOSYA, KU (-POLWESYE), to bring forth a dead offspring; to abort.

POLOTA, KU (-POLWETE), to be pulpy (as over-ripe fruit).

POMBONGANYA, KU (-POMBONGENYE), to be balked in doing a thing.

POMBOTOLA, KU (-POMBOTELE), to get bent.

POMOLA, KU, to husk maize; to abrase the skin.

*Pomoka, ku*, to be abraded.

POMONDA, KU (-POMONDILE), to strike with the fist.

PONDA, KU, to pound any soft substance.

PONDOGOLA, KU (-PONDOGWELE), to trample all over.

PONGOLWA, KU, to be drenched; to be full of hard uncooked lumps of flour (of porridge).

PONGWE PONGWE PE, niggardliness.

PONYA, KU (-PONISYE), to throw; to throw at; to throw to.

*Ponisya, ku, Ponechesya, ku*, to throw at; to throw to.

PONYOKA, KU (-PONYWECHE), to break off; to chip off

POOLA, KU (-POWELE), to bore.

*Pooka, ku*, to be pierced; to have a hole in it.



POPELA, KU (-POPESILE), to pray ; to pray to.

*Popelesya, ku, Popelela, ku*, to pray to ; to pray for ; to pray with.

POPOLA, KU (-POPWELE), to knock down anything from a height ; to slash down the long grass in the bush with a big knife ; to beat the grass in hunting.

*Popoleka, ku*, passive.

*Popoka, ku*, passive.

POPOSYA, KU (-POPOSIYE), to clap both hands together or to clap one hand on the thigh, as in seeking admittance or in approaching a chief.

POPOTOKA, KU, to change one's destination ; to be bent.

POPOTOLA, KU, to twist. *Ku popotola nguku*, to wring the neck of a fowl.

POSE, POSEPE, everywhere.

POTA, KU (-POTILE), to spin thread ; to twist by rubbing along the thigh ; to commence to bud (of sorghum and maize) ; to twist round.

POTEKA, KU (-POTECHE), to be pained ; to pain. *Chala'chi chikumboteka*, This finger pains me.

POTOLA, KU, to pound green peas so as to remove the husk ; to twist round, as in tearing leaves or pieces of paper.

*Potoka, ku*, passive.

POWA, -a *powa*-, soft and pulpy.

POWA, soft, juicy.

POWANA, KU (-POWENE), to be soft and smooth ; to be pulpy.

POYA, KU (-POIYE), to pound malt ; to be peevish and difficult to please.

PUCHILA, KU, to injure another without a cause.

PUGA, KU (-PUJILE), to blow (of the wind) ; to sift any two substances in a basket, such as chaff and grain, so as to separate one from the other.





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his companions. *Apundile pa musu*, He went beyond the village.

*Pundana ni, ku*, to surpass.

*Pundanganya, ku*, to overdo.

PUNDULA, KU (-PUNDWILE), to maim.

*Punduka, ku*, to be maimed or deformed.

PUNGULA, KU (-PUNGWILE), to pour out of one vessel into another.

PUNGWA, KU, to fail to reach maturity.

PUNILA, KU (-PUNILE), to come together (of a man and woman in the dance).

PUNJA, KU, to use filthy language to.

PUNYO, putting things into one's mouth.

PUPA, KU, to wriggle about in the throes of death.

PUPUJILA, KU, to flutter the wings.

PUPULI-PUPULI, blindly ; foolishly.

PUPULIKA, KU (-PUPULICHE), to walk as a blind man, not knowing how to find one's way.

PUPULU, expressive of completion. *Masengo gati pupulu*, The work is finished. *Wandu wamasile pupulu*, The people were all destroyed.

PUPULUSYA, KU, to set fire to green grass so that it does not burn properly ; to roast green maize.

PUSYA, KU (-PUSISYE), to overhear anything that is being said.

PUTA, KU, to strike ; to beat. *Ula japutile pa nyumba*, The rain dashed against the house.

PUTUKULA, KU, to strip off the grains of a maize cob.

*Putukuka, ku*, passive.

PUTULA, KU (-PUTWILE), to dance about, as a wounded animal does, or a man in a great rage.

PUTULA, KU, to hoe deeply, as in preparing ground for beans.

*Putuka, ku*, passive.

PUWA, KU, to wither and become distorted.

*Puwana, ku*, to wither and dry up.



PWA, KU (-PWELE), to sink down, as water in a pool draining into the soil, or the loose earth in a hole.

*Pwela, ku*, to dry up (of tears on the cheek).

PWAGUKA, KU, to be decimated with war.

PWAGULA, KU, to husk rice or sorghum ; to rupture the hymen at the *unyago*.

PWALAPWATASYA, KU (-PWALAPWATESYA), to fail to finish a *magambo* properly.

PWAMILA, KU, to ease one's self.

PWAMULA, KU -(PWAMWILE), to beat ; to strike.

PWANYA, KU (-PWANYILE), to be disobedient.

PWAPWATA, KU (-PWAPWETE), to hammer out iron so as to render it flat.

PWATA, expressive of flatness.

PWATATA, KU (-PWATATILE), to be flat down ; to lie flat down.

PWATATALA, KU, to be low and flat (of a hill).

PWELELA, KU, to be frightened ; to be anxious ; to be distressed about anything.

*Pwelesya, ku*, to frighten.

PWELEMBWESUKA, KU, to be feeble ; to slip off the spit (of fish spitted before the fire to dry) ; to be placid.

PWEMWE ! protruding (as a bowel at a wound).

PWEMWE, chaff and husk of beans.

PWETECHELA, KU, to be stuck fast in the mud ; to fall down between the stones that support it (of a pot on the fire).

PWETEKA, KU (-PWETEACHE), to be pained ; to pain.  
*Ndenda kumbweteka lelo pa chilu apa*, I am pained to-day in my body here.

PWETULILA, KU (-PWETULILE), to make much out of little.

PWILINGANA, KU (-PWILINGENE), to disperse ; to separate (as a crowd).



*Pwilinganya, ku*, to scatter ; to disperse.

PWINYA, KU (-PWINYILE), to go off alone by one's self ; to take the "huff" and leave ; to be in the "sulks."

PWINYA, KU (-PWINYILE), to blunt ; to turn the edge of a cutting instrument.

PWIPWIGANYA, KU, to startle game so as to drive them away.

PWISA, KU, to pass wind from the bowels.

PYA, KU (PILE), to be burned ; to be cooked.

*Ulendo upile*, The caravan is ready to start.

PYACHISYA, KU (-PYACHISYE), to talk at a person indirectly ; to turn the eyes to the side so as to avoid seeing any one.

PYAJILA, KU (-PYAJILE), to sweep.

PYALU, expressive of being tripped up.

PYALULA, KU, to point one end ; to pull out the foot so as to make anything fall ; to trip up.

*Pyaluka, ku*, to have one end carried away with the stream ; to be tripped up.

PYAMBANDULA, KU (-PYAMBYANDWILE), to trip up ; to knock the feet from under one.

PYAPYALUKA, KU, to run quickly from place to place ; to flit about.

PYATANGULA, KU, to trip up.

*Pyatanguka, ku*, passive.

PYATATA, falling down flat on the ground.

PYATILILA, KU (-PYATILILE), to have suspicion.

PYE ! splashing in water.

PYEE ! pressing a hot iron into wood.

PYETECHESYA, KU, to push down.

PYOKONYOLA, KU (-PYOKONYWELE), to sprain or twist.

PYOMBYO, a hollow reed.

PYONYOLA, KU, to sharpen.

*Pyonyoka ku*, passive.

PYOPYOKOLA, KU (-PYOPYOKWELE), to twist off.





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*Sagamuka, ku*, to tumble down from a height.

*Sagamukula, ku*, to take down from a height ; to tell one's dream ; to interpret a dream.

SAGULA, KU (-SAGWILE), to choose out.

*Saguka, ku*, to be chosen.

SAI, thus ; in this way ; in these circumstances.

*Saiapi*, how ? in what circumstances ?

*Sai inoino*, at this time ; about this time ; in these circumstances.

*Sai ilaila*, at that time ; in these circumstances.

SAJIKI, KU (-SAJICHE), to place on the top.

*Sajikanya, ku*, to place on the top of the other.

*Sajikana, ku*, to lie one above the other.

*Sajukula, ku*, to remove one off the top of the other.

SAKA, an open shed or roof without walls, used for cooking in.

SAKA, KU (-SACHILE), to wish ; to wish for ; to want.

SAKALA, KU (-SAKELE), to be bad.

*Sakasya, ku (sakesye)*, to make bad ; to defile.

SAKALWE, stone ground ; especially ground covered with small sharp stones.

SAKALIKA, KU (-SAKALICHE), to be tired ; to be troubled.

*Sakalisya, ku (-sakalisye)*, to weary ; to trouble.

SAKAMA, KU (-SAKEME), to shine ; to loop up ; to hang up or carry by a hook.

SAKAMULA, KU, to take down from a height.

*Sakamuka, ku*, to fall down from a height.

SAKAMWA, KU (-SAKAMWILE), to be choked.

SAKATA, a reptile of the iguana type.

SAKATILWA, KU (-SAKATILWE), to come to the end of one's resources ; to fail completely ; to be non-plussed.

SAKATULA, KU (-SAKATWILE), to make a pretence of seizing anything.



**SAKULA, KU**, to beat the bush so as to frighten the game into the net.

**SALA, KU (-SASILE)**, to say ; to proclaim ; to relate.

*Salila, ku*, to tell.

**SÁLA**, hunger. *Jingwete sala*, I am hungry.

**SALALILO**, a little of anything offered as payment of the whole.

**SALAMANDA, KU (-SALAMANDILE)**, to be firm and tough.

**SALAMANDA, KU**, to wriggle about on the ground.

**SALANGA**, a fowl with feathers all awry.

**SALASYA, KU (-SALASISYE)**, to lay aside ; to store up.

*Salachika, ku*, to be laid aside.

**SALAU**, red ants.

**SALIMA, KU (-SALIMILE)**, to be strong and fierce.

**SAMA, KU**, to change one's abode.

*Samya, ku*, to remove one to another abode.

**SAMALA, KU**, to take care of ; to pay respect to.

**SAMANI**, strong drill-cloth.

**SAMBA, KU**, to expel wind from the bowels.

**SAMBANO**, now.

*Sambano 'ji*, just now.

*Sambano pano*, just now.

*-a sambano*, new. *Uti ja sambano*, a new gun.

**SAMBO**, small brass wire.

**SAMILA, KU**, to ram a gun.

**SAMISYA, KU (-SAMISYE)**, to overheat iron in the fire.

**SAMULA, KU**, to comb.

**SANDA, KU (-SANDILE)**, to struggle in the death agony.

**SANDAMULA, KU**, to tease ; to commence a quarrel without cause.

*Sandamuka, ku*, passive.

**SANDULA, KU**, to cut off the branches of a tree or the limbs of an animal.

**SANGA, KU**, to leap from tree to tree, as a monkey does.

**SANGAMBE**, maliciousness.



SANGO, a kind of snake.

SANGULA, KU, to finish up the *unyago*.

SANGUSANA, KU, to rail at another.

SANJA, a scaffold or hut raised above the ground for watching the gardens and scaring the birds away.

SANJA, KU, to sharpen a blunted hoe by hammering; to lay trees or branches side by side, as in making a bed or a tressel bridge.

SANJILA, KU, to cut close to the roots and lay in heaps on the ground, as in reaping sorghum.

SANJO, a kind of tailor-bird.

SANI, a plate of delft ware.

SANO, the head wife.

SANYANDA, KU, to lop off the branches of a tree.

SAPA, KU, to tease the cotton down.

SAPANGANA, KU, to be disordered.

*Sapanganya, ku*, to disarrange.

SAPANGULA, KU, to unfold.

*Sapanguka, ku*, passive.

SAPI, sound of water rushing.

SAPULA, KU, to take a part of anything.

*Sapulana, ku*, to divide out among each other.

SAPULI, brass.

SASAJIKA, KU (-SASAJICHE), to test a thing; to try.

SASAWANYA, KU, to split up any game or fish along the backbone and open it out for drying.

SASAWILA, KU (-SASAWILE), to swell up; to expand; to rise (of a stream).

SASIKA, KU, to behave in a boisterous way.

SASULA, KU, to finish up a dance or *magambo*; to remove the material of an old house.

*Sasuka, ku*, passive.

SATO, a python.

SAUKA, KU (-SAWICHE), to suffer; to be miserable.

*Sausya, ku*, to punish; to trouble; to harass.





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bark of a tree). *Mpamba usembwile*, The arrow just grazed the skin.

**SEMUCHILA** (-SEMUCHILE), to boil over ; to froth over ; to cover over as a cloud does.

**SEMULA, KU**, to gather the soil into heaps for planting ; to begin to boil ; to ferment.

**SENDA, KU**, to peel off the outer rind ; to remove the sheath of the maize cob.

**SENDEKULA, KU**, to put upright a thing which has been tumbling over.

*Sendekuka, ku*, passive.

**SENGA**, coarse grains of flour ; the dregs in a cup ; the strainings of beer.

**SENGULA, KU**, to cut close to the roots.

*Senguka, ku*, passive.

**SENYENDA, KU** (-SENYENDILE), to sift the coarse grains of flour from the fine.

**SEPA, KU** (-SEPILE), to chip the bark off a tree.

**SEPUKA, KU**, to turn aside ; to avoid.

*Sepusya, ku*, to deflect.

*Sepuchila, ku*, to avoid.

**SEPULA, KU** (-SEPWILE), to break open ; to break through.

**SER-**, see **SEL-**.

**SESA, KU**, to scrape off.

**SESEWALA, KU** (-SESEWELE), to be of worthless character.

**SETA** (pl. **ACHASETA**), a tin plate.

**SEUKA, KU**, to overflow.

*Seusya, ku*, to fill too full.

**SI-**, class characteristic of the plural of substantives belonging to the third and sixth classes.

**SIA-**, see **SYA-**.

**SICHILA, KU**, to be rich and prosperous.

**SICHINA, KU** (-SICHINILE), to hum.

**SICHITA, KU** (-SICHITE), to cut.

*Sichitika, ku*, to be cut.



*Sichituka, ku*, to be cut or broken into two.

*Sichitila, ku*, to make a short cut to meet a person.

SIGA, KU (-SIJILE), to cut carefully ; to trim the face of a cut.

*Sijilika, ku*, to shave round the edge of the hair.

SII, emptiness, silence.

SIKA, KU (-SICHILE), to place a log of wood between one and the fire, that one may not be burned.

SILA, KU (-SILILE), to grumble and ask for more.

SILALA, KU (SILELE), to die away and go out (of the fire).

*Silasya, ku*, to scatter the embers.

SILE, ashes of a certain tree used as medicine.

SILIA, strong sheeting-cloth.

SILIKA, KU (-SILICHE), to destroy the medicine after recovering health.

SILIKATI, the middle. *Pa silikati jakwe*, at the middle of it.

SILILA, KU (-SILILE), to cover up ; to give grudgingly ; to covet.

SILILI, *apite silili*, He went away and has not been seen again.

SILIWINDI, a species of heron or stork.

SILUKA, KU, to be foolish.

SIMA, KU, to put out ; to go out (of a fire or light).

*Simasya, ku* (-*simasisye*), to obliterate ; to rub out.

SIMAMBALA, KU, to over-eat one's self.

SIMANA, KU (-SIMENE), to meet ; to find.

*Simanya, ku*, to cause to meet.

SIMBO, a staff or cane.

SIMBULA, KU, to cut grass and trees close to the roots ; to know a person well.

SIMBWA, KU (SIMBWILE), to behave in a boisterous way.

SIMBWSYA, KU (-SIMBWSYE), to be indifferent to danger ; to be regardless of consequences.

SIMIKA, KU, to fix upright in the ground.



*Simichika, ku*, passive.

SIMILILA, KU (-SIMILILE), to disappear; to go out of sight; to die.

*Similisya, ku*, to bury.

SIMONGA, KU (-SIMONJILE), to be puzzled by. *Ngenguchimanyilila cherecho, nguchisimonga*, I don't understand that, I am puzzled by it.

*Simongwa, ku*, to be puzzled.

*Simosya, ku*, to puzzle.

*Simonjeka, ku*, to be puzzled.

SIMULA, KU (-SIMWILE), to try a new pot for the first time by boiling something in it.

SINDA, KU (-SINDILE), to eat a great deal of anything; to pare the nails; to stick fast on a sand-bank—of a canoe.

SINDAMILA, KU (-SINDAMILE), to “see through” the meaning of a thing.

SINDI, *ku tama sindi*, to sit silent and sad; staying in the house a long time; lying spread out as corn in a field.

SINDICHISYA, KU, to accompany a stranger out of the village on his way.

SINDIKULA, KU, to cut a tree by the roots; to take the whole, or large part of anything to one's self without dividing it amongst others.

*Sindimukula, ku*, to uproot; to dig deeply.

SINDUKA, KU (-SINDWICHE), to go down-stream.

SINDULA, KU (-SINDULILE), to pound the last part of the grain that remains in the bottom of the mortar.

SINGA, KU (-SINJILE), to twist thread; to cut the throat.

SINGALILWA, KU (-SINGALILWE), to be anxious and troubled; to be at a loss what to do.

SINGANGA, KU (-SINGANJILE), to make a noise or disturbance.





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SITE, smoothly.

-SITO, heavy.

SITOPA, KU, to be heavy.

*Sitopelwa, ku, (-SITOPELWE), to be heavily burdened.*

SIULA, KU, to hollow out ; to remove the intestines without cutting up.

SIWA, KU (-SIWILE), to close up ; to dam ; to shut up.

*Ku siwa pa meso, to cover the eyes.*

*Siwika, ku, passive.*

*Siwikanya, ku, to hem in.*

SIWILWA, KU (-SIWILWILE), to be deaf.

SIYA, a steinbuck (*Nanotragus tragulus*).

SIYASIYA, swaying from side to side as a man does when carrying a heavy load.

So, SOTO, no.

SOCHELA, the sap of a certain tree which, on entering the eye, causes blindness.

SOCHELA, KU, SOCHELELA, KU, to wander ; to go astray.

SOCHEYA, KU (-SOCHEYE), to be disrespectful ; to speak rudely to or about a person ; to blaspheme.

SOGODA, KU (-SOGWEDE), to speak of one in his absence.

*Sogodeka, ku, passive.*

SOGOLA, KU (-SOGWELE), to bear fruit.

*Sogosya, ku, to grow (of the planter).*

SOJIGA, KU (-SOJIJILE), to carve or scoop out with an iron chisel.

SOKA, KU (-AOCHILE), to pile up a load ; to fill up to the top.

SOKOKA, KU (-SOKWECHE), to go deep ; to be deep ; to be famous ; to excel.

SOKONI, far away. *Pa Zomba no pa sokoni, Zomba is far away.*

SOKONYOLA, KU, to dig out with a pointed stick ; to clean the teeth.

SOKOSO, a noise.

SOKOTA, KU, to carve.



SOKOTIMA, a projection of the navel.

SOKÓTOLA, KU (SOKOTWELE), to hoe badly or carelessly.

SOLA, KU (-SOSILE), to dig.

*Solesya, ku, to dig deep.*

SOLOKOTA, KU, to entice a man away from his home.

SOLOLA, KU, to pull out (as out of a tied bundle); to hoe in a long strip.

SOLOLOKA, KU, to fall out; to become thin and long (as of one's fingers in disease). *Lukwi lusolo-lweche m'chitenje mwenu 'mo*, A lump of firewood has slipped out of your load.

SOLOSOLO, one by one, in a line.

SOLOTA, KU, to go on before one's fellows.

SOMA, KU (-SOMILE), to pierce; to stab; to strike with a missile.

*Someka, ku, passive.*

SOMBE, locusts.

SOMBOLA, KU, to snatch away; to rob.

*Somboleka, ku, passive.*

SOMECHESYA, KU (-SOMECHESYE), to set dogs on game.

SOMELELA, KU (SOMELELE), to come to one's assistance in speaking, and put the matter in a better form.

SOMOLA, KU (-SOMWELE), to extract a thorn; to start a song; to take a first taste of.

SOMONGOKA, KU (-SOMONGWECHE), to be well dried and ready for thrashing (of reaped sorghum).

SOMONGOKA, KU (SOMONGWECHE), to rush forward.

SOMYA, KU (SOMIYE), to articulate badly.

SONA, tobacco; snuff.

*Kulya sona, to smoke.*

*Kunusga sona, to take snuff.*

SONA, KU (-SONILE), to sound.

SONDOKOKA, KU, to fall to one side.

SONELELA, KU (-SONELELE), to patch.

SONGANA, KU, to come together (of people).



*Songanya, ku*, to gather (people) together.

*Songangana, ku*, to come together (of a great number of people).

SONGANDEO (pl. ACHASONGANDEO), a trigger of a gun.

SONGOLA, KU (-SONGWELE), to point.

*Songoka, ku*, to be pointed.

SONGOLO, a male slave, a boy.

SONGOMALA, KU (-SONGOMELE), to be tall.

SONI, again; then. *Mtende §soni*, Do it again. *Wakungulwiche panandi, soni nipo wajinjile m'nyumba*, They talked a little, and then went into the house.

SONI, shame. *Jikundenda soni*, I am ashamed.

SONJO, a war drum; the calves of the leg.

SONYA, KU (-SONYILE), to smack the lips in anger or scorn.

SONYONDOKOLA, KU, to pick the teeth.

SOPA, KU, to peck.

SOPELA, KU, to ram a gun.

SOPOLA, KU (-SOPWELE), to hollow out.

SOPOLOLA, KU, to pull out to its fullest extent what has been contracted or wrinkled.

SOSA, KU, to search for; to want. *Ngongusosa*, I don't want to; I don't want it. *Chichi mku-sosa?* What do you want? *Ngechipali chi ngu-sosa*, I don't want anything.

SOSOLA, KU (-SOSOSILE -SOSWELE), to hatch.

SOSOLIMA, KU (SOSOLIME), to rise up quickly and rush towards a thing.

SOTOLA, KU (SOTWELE), to pierce through.

SOWA, KU, to be without. *Chitusowile chuma*, We are without beads. *Ngwamba, kusowa chuma, atati*, No, I have no beads, father.

SOWELA, KU, to be liberal-hearted.

SOWOSOWO, the moon two days before new moon.





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SÚNGUNUKUKA, KU, to ferment (of beer); to be melted; to be all extracted (of oil from seeds).

*Sungunula, ku*, to melt.

SUNJILA, KU (-SUNJILE), to beg, to sit in hope of getting something.

SUPU, expressive of being startled.

*Mtima wangu watite supu*, My heart beat fast.

SUPULA, KU, to get one's calico wet; to abraze the skin.

*Supuka, ku*, to be startled; to have one's skin abraded.

SUSA, KU, to prove another in the wrong, as in a *magambo*; to go on in advance; to lift up a child carried on the back.

*Susila, ku*, to go farther on; to increase the length of calico measured off.

*Susanya, ku*, to heap up firewood on the fire.

SUSUKWA, KU (-SUSUKWILE), to be greedy.

SUSULA, KU (-SUSULWILE), to eat early in the morning.

SUSULICHISYA, KU, to give fuller details of what another has spoken.

SUSULILA, KU, to be greater than another; to make a long march; to rest on the march without taking food. *Mundu aju asusulile*, This man is taller (than another). *Ulendo wa liso wasusulile*, The caravan of yesterday went on without taking food.

SUSUWA, a wart.

SUWA, the fist.

*Ku twanga suwa*, to strike with the fist.

SUWA, KU (-SUWILE), to have thin hollow cheeks.

SUYA, KU (-SUYIYE), to overlook; to pass over; to give no heed to.

SWA, KU, to set (of the sun). *Sambano kuswele*, It is getting dark now.

*Pekwaswele lyuwa*, at sunset. *Sambano kwende*



*kutuswela*, Come on at once, darkness will overtake us.

SWAJI, the male flower of maize corn.

SWAKALA, shell lime eaten with tobacco.

SWAKANYA, KU, to make a crashing noise in the long grass or brushwood of the bush.

SWALA, the Roy Buck (*Aepyceros melampus*).

SWAMBA, KU, to steal people. See FWAMBA, KU.

SWANDALI, expressive of filling quite full. *Agumba-syeje swandali*, Fill it up quite full.

SWANYA, KU, to smash ; to crush in pieces.

SWANYANDA, KU (-SWANYANDILE), to smash anything up completely.

SWASWAGULA, KU, to tell the whole story.

SWASWATA, KU (-SWASWATILE), to treat softly.

SWEJELA, KU (-SWEJELE), to be white.

*Sweiesya, ku*, to whiten.

*Swejeka, ku*, to be made white.

SWEKULA, KU (-SWEKWILE), to pull out (as a knife out of its sheath).

*Swekuka, ku*, passive.

-SWELA, white. *Nguo jajiswela*, white calico.

SWELA, KU (-SWELELE), to be white.

SWENGA, KU, to give out sap as green firewood does.

SWINYALA, KU (-SWINYELE), to shrivel up as withered leaves do.

SWIPULA, KU (-SWIPWILE), to pull out of one's grasp ; to pull out of a tied-up bundle.

SYA, of, the preposition corresponding to the plural of the third and sixth classes.

SYA, about. *Mwapilikene sya che Nyono?* Did you hear about so-and-so?

SYALISYA, KU (-SYALISYE), to confirm a testimony ; to clench an argument.

SYANA, KU (-SYANILE), to hammer.



SYANGANDALA, KU, to live happily.

SYASYA, KU (-SYASYAGA), to imitate; to repeat words after another.

SYASYAJILA, KU, to plaster with sand, as in giving the final coat to the plastering of a wall.

SYENGA, KU, to coil round and round.

*Syenjeka, ku*, to be coiled up.

*Syenjekula, ku*, to uncoil.

*Syenjekuka, ku*, to be uncoiled.

SYENGO, an armlet or anklet of many coils.

SYEREUKA, KU (-SYEREWICHE), to cause another to delay.

SYETELA, KU, to go to the other side.

*Mkasyetele nyumba*, Go to the other side of the house.

SYETO, the side.

*Syeto ajila*, that other side.

*Syeto ajino*, this side.

*Pa syeto petumbi*, on the other side of the hill.

SYILILA, KU (SYILILE), to have the hair shaved round the edges.

SYO ! turning back,

SYOKA, a blow with the closed fist.

SYOKA, KU (-SYOCHILE), to turn round.

SYOMBOTASYA, KU (-SYOMBOTESYE), to twist a thing in speaking; to bend anything.

SYOSYA, KU (-SYOSISYE), to change a load from one shoulder to the other; to hitch up a load on one's shoulder.

SYOSYOTANA, KU (-SYOSYOTENE), to hurt one another in a fight.

SYOWEKANA, KU (-SYOWEKENE), to be on terms of friendship with another.

SYOWERERA, KU, to be accustomed to.

SYOWOLA, KU (-SYOWELE), to dry up.

*Syowoka, ku*, to be dried up.





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**TAKATAKA, KU** (-TAKATECHE), to be restless ; to move about.

**TALALA, KU**, to become hard and firm, as meat after boiling or maize after roasting. *Chilambo achi chitalele*, Trade is difficult in this country.

**TALASA, KU** (-TALESE), to put threads along the ends of cloth so as to strengthen it.

**TALAWANA, KU** (-TALAWENE), to contradict one another.

**TALIKA, KU** (-TALICHE), to be distant.

*Chilambo cha kwakutalika*, a distant country. *Ku-mangwenu kutaliche*, Your home is far away.

*Talikangana, ku*, to be far away from each other.

*Talikanganya, ku*, to place at a distance from each other.

*Talichisya, ku*, to put very far away.

**TAMA, KU** (-TEMI), to sit ; to stay.

*Tamika, ku* (-tamiche), to set down. *Kutamika mtima pasi*, to console.

*Tamilisya, ku* (-tamilisye), to stay a long time in one place.

*Tamilichika ku*, to sit on the buttocks (not on the heels) ; to stay a long time in one place.

*Tamukula, ku*, to remove from its place.

**TAMBA, KU**, to send out runners on shoots.

*Tambala, ku*, to send out runners or shoots.

*Tambalika, ku*, to stretch out, as the arm or leg.

*Tambalukula, ku*, to lay at length on the ground.

*Tambalala, ku*, to roam about.

**TAMBALA** (pl. **ACHATAMBALA**), a cock.

**TAMBALA, KU.** See **TAMBA, KU.**

**TAMBASUKULA, KU.** See *Tambalukula, ku.*

**TAMBULA, KU**, to go a long distance.

**TAMWALE**, a fickle, unstable man.

**TANDA, KU** (-TANDITE), to begin ; to tease ; to commence a quarrel.



- Tandilila, ku*, to repeat. *Kumbanga atekwatandi-lila soni*, Kumbanga is sick again.
- TANDAJILA, KU (-TANDAJILE), to leap from branch to branch.
- TANDALIKA, KU, to lay down straight.  
*Tandalichika, ku*, passive.
- TANDIKA, KU, to spread out.  
*Tandukula, ku*, to fold up what has been spread out.
- TANGA, KU, to speak of many things.  
*Tanjila, ku, Kutanjila itagu*, to speak in parables.
- TANGAWALA, KU (-TANGAWELE), to speak at great length.
- TANJILA, KU (-TANJILE), to be caught; to be waged (of war). *Ngondo jitanjile pa musu*, War was made on the village.  
*Tanjisya (-tanjisye)*, to catch.  
*Tanjika, ku*, to be attacked. *Pa musu 'po pata-njiche ni ngondo*, That village was attacked.
- TANUKA, KU (-TANWICHE), to give way.
- TANYULA, KU, to kick out the feet.
- TAPA LUNDA, KU (-TAPILE), to look well at anything, so that one may be able to imitate it.
- TAPANA, KU, to become infected with a disease.
- TAPASYA, KU (-TAPEAYE), to break down; to crumple down.
- TAPIKA, KU (-TAPICHE), to vomit.  
*Tapisya, ku*, to give an emetic.
- TAPU, expressive of stickiness.
- TAPUKA, KU, to sink in the mud.
- TAPULA, KU, to be smeared with filth; to be infected with a disease.
- TAPULA, KU (-TAPWILE), to scrape the surface in hoeing.
- TASYA, KU (-TASISYE), to refuse to increase the price of *malonda*.



**TATAMALA, KU**, to be rich.

**TATANUKULA, KU**, to open the eyes ; to split open anything.

**TATASIKA, KU (-TATASICHE)**, to throw out sparks.

**TATAWANA, KU**, to dispute.

**TAUCHISYA, KU**, to repeat again and again ; to force ; persuade.

**TAUNA, KU (-TAWINE)**, to chew.

*Tawnika, ku*, to be chewable.

**TAUWA, KU (-TAWILWE)**, to wish for something tasty to eat.

**TAWA, KU**, to tie ; to build ; to bind.

*Ku tawa lukumbi*, to hold a council ; to engage in conversation (of a number of people).

*Tawilisya, ku*, to stay long in a place.

*Litawilila, ku*, to commit suicide ; to fasten one's self to anything.

*Tawikanya, ku*, to tie together.

*Tawilila, ku*, to fasten to.

**TAWANA, KU**, to bind hand and foot.

**TAWANDAWANA, KU**, to be interlaced (of the branches of a tree).

**TAWANYA, KU**, to ill-treat without any reason.

**TAWIKANYA, KU**. See **TAWA, KU**.

**TEBWE**, peace.

**TECHETULA, KU**, to snap across.

*Techetuka, ku*, to be friable ; to be brittle.

**TEGA, KU (-TESILE)**, to set a trap ; to put a gun on full-cock ; to cast a net.

**TEGULA, KU**, to take a pot off the fire ; to take the pounded grain out of the mortar.

**TEJEKA, KU (-TEJECHILE)**, to fold up what has been spread out, as an umbrella.

**TEKA, KU (-TECHILE)**, to draw water.

**TEKUTEKU**, by little and little.

**TELEKA, KU (-TELECHE)**, to cook ; to brew (beer).





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to tie the first bamboos on a house which keep the rafters in their place.

TENGANYA, KU (-TENGENYE), to shake.

*Tenganyika, ku*, to be shaken.

TENGULA, KU, to pull herbs for relish ; to sing the short stanzas at the end of a song.

*Tenguka ku*, to be powerless ; to be helpless ; to be languid.

TENJELA, KU, to flourish ; to be prosperous ; to shoot out leaves in great abundance.

TENJEREMULA, KU, to level down what has been heaped up.

TEPANA, KU, to be slender and easily bent.

TEPANA, KU, to sway from side to side ; to be frail ; to be weak ; to be slender and easily bent.

*Tepanya, ku*, causative.

TEPELA, KU (-TEPELE), to become faint-hearted very quickly.

TEPENDALA, KU (-TEPENDELE), to be soft and flabby ; to hang loosely together ; to be gentle.

TEPETA, KU, to be wet.

*Tepetesya, ku*, to be too wet.

TEREMUKA, KU, to abort ; to slip.

*Teremusya, ku*, to cause abortion.

TETA, KU, to give warning.

*Tetela, ku*, to give warning ; to cackle.

TETEKKA, KU, to boil and wash so as to remove all unpleasant taste.

*Tetekula, ku*, to take off what lies on the top ; to pour water off anything in a pot.

TETEMELA, KU, to shiver ; to tremble.

TETEMYA, KU (-TETEMYE), to work the whole day ; to be much startled.

TETESYA, KU, to speak slowly ; to burst open (of ripe fruit) ; to quiver in the breeze ; to bob up and down (of a float on a fishing line).



- Tetechesya, ku*, to speak slowly.
- Teteseka, ku*, to burst open (of ripe fruit).
- TETETETE, *lyuwa tetetete*, all day long.
- TETEWALA, KU, to be soft and pliable; to be placid and mild in temper.
- TETEYA, KU, to appease; to soften a skin by rubbing.
- TEUCHILA, KU, to be late in starting.
- TEWA, KU, to stoop down.
- TEYA, KU (-TEYE), to go to one side so as to avoid a missile.
- TICHITA, KU (-TICHITE), to rub.
- Tichitisya, ku*, to rub heavily; to tickle.
- Tichitika, ku*, to be rubbed; to be tickled.
- TIKA, KU, to tempt; to make an apparent offer of anything and then draw back.
- TIKAMA, KU, to be unfilled.
- Tikamisya, ku*, to leave unfilled.
- TIKULA, KU, to expose the body in dancing.
- TIKUSILA, KU (-TIKUSILE), to be hard on the surface and soft underneath.
- TILA, KU (-TISILE), to run away.
- Kutila ku musu*, to run away from the village.
- Ku tilila ku musu*, to run to the village.
- Tisya, ku (tisisye)*, to drive away.
- TILETILE, spreading all over the surface of the ground as the water of a stream in a flood.
- TILILILI! smoothly.
- TILIWITILIWI, walking in soft mud.
- TIMALIKA, KU. *Litimalika, ku*, to refrain one's self.
- TIMBA, KU, to strike with the open hand.
- TIMBANYA, KU (-TIMBENYE), to mix two things together.
- TIMBILISYA, KU, to splice rope; to plunge anything into the water.
- Timbilila, ku*, to splice rope.
- TIMBULA, KU (-TIMBWILE), to pound the steeped maize.
- Timbuka, ku*, to run away; to be pounded.



**TIMBWINYA, KU** (-TIMBWINYILE), to poke a person in the side so as to cause him to laugh.

**TIMBYAJILA, KU** (-TIMBYAJILE), to limp.

**TINA, KU** (-TINILE), to tie tightly.

**TINDANA, KU** (-TINDENE), to miss one another ; to be different from ; to be at variance with.

*Tindanya, ku*, to interchange.

**TINDIGALA, KU** (-TINDIGELE), to walk conceitedly and proudly.

**TINDISYA, KU** (-TINDISYE), to do a thing repeatedly ; to make trial of a thing several times before purchasing.

**TINDIWALA, KU**, to kneel.

**TINDIWIKA, KU**, to dip a cup into the water.

**TINIKA, KU**, to be scorched.

*Tinisyā, ku*, to scorch.

**TININGULA, KU**, to break right across.

*Tininguka, ku*, passive.

**TINJINYA, KU** (-TINJINYE), to make a rustling noise in the grass.

**TIPASYA, KU** (-TIPESYE), to rub over ; to stroke.

**TIPILA, KU** (-TIPILE), to be clean and smooth as a man's skin when washed and well oiled.

**TIPITI**, soft ; smooth.

**TIPITILA, KU**, to be rubbed with oil.

*Tipitika, ku*, to be free from dust or dirt.

**TIPITINA, KU** (-TIPITINILE), to be soft and smooth as a man's skin when washed and well rubbed with oil.

**TIPITISYA, KU** (-TIPITISYE), to do one a friendly action so as to get something from him.

**TIPULA, KU**, to hoe deeply and break up the ground, preparatory to planting ground-nuts.

**TITILA, KU** (-TITILE), to turn ; to swing round and round.

**TITILIKA, KU**, to push anything into the ground.





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**TOMA, KU** (-TOMILE), to make choice of beforehand ; to lend out an animal, as for breeding purposes.

**TOMASYA, KU** (-TOMESYE), to palpate ; to try a thing if it is hard by feeling it all over with the fingers.

**TOMBA, KU**, to have intercourse (used only of the male).

**TOMBOLESYA, KU**, to run out of a spur of a hill or a deep bay stretching far inland ; to hang down, of a corner of one's calico.

**TOMBOSIYA**, a stupid person ; a kind of bead.

**TOMELA, KU**, to make choice of ; to betroth.

*Tomesya, ku* (-tomesisye), to betroth to another.

*Tomelwa, ku* (-tomelwe), to be betrothed.

**TOMOKOLA, KU**, to take a piece out of anything ; to eat away, as an ulcer does.

*Tomokoka, ku*, to peel off ; to fall to pieces (as old rotten calico) ; to jump right over.

**TONA, KU**, to pinch ; to scratch.

**TONDE**, a male goat.

**TONDESYA, KU**, to be of a grasping, ambitious disposition.

**TONDOWA, KU**, to be slackened ; to lull (of the wind).

*Ku tondowa mtima*, to be easy-tempered.

*Tondoya, ku*, to slacken.

*Tondowela, ku*, to forgive.

**TONGOLA, KU**, to give voice ; to shout ; to roar ; to bellow.

**TONYA, KU**, to poke.

**TONYU !** expressive of poking into a hole.

**TOPA, KU**, to be wearied out.

**TOPOLA, KU**, to drive away ; to wear one's loin-cloth reaching down to the feet.

**TOPOTOPO**, abundance.

*Ula ja topotopo*, heavy rain.

**TOPWANA, KU**, to be feeble ; to be weak.

**TOTA, KU** (-TOTILE), to sew.



*Kutota chigamba*, to sew on a patch.

*Ku tota lijela*, to rivet a piece on to a hoe.

*Totokola, ku*, to unpick sewing ; to tear asunder.

TOTEKA, KU (-TOTECHÉ), to sow in unhoed ground.

TOTILO, *kwaula totilo*, to go on without resting.

TOTOCHELA, KU (-TOTOCHELE), to be poor.

*Totochelwa, ku*, to be choked ; to be at a loss what to do ; to be unable to take action in any matter.

TOTOGANYA, KU (-TOTOGENYE), to repeat again and again.

TOTOKWA, KU (-TOTOKWILE), to be in nervous haste to eat.

TOTOLA, KU (-TOTWÉLE), to pull out in patches.

*Totoka, ku*, to come out in patches (of hair, by reason of disease of the scalp).

*Totosya, ku*, to knock ; to click with the tongue.

TOTOLI, expressive of being firmly fixed together.

TOTOLO, CHIPI TOTOLO, thick darkness.

TOTOMEKA, KU (-TOTOMECHÉ), to transfix.

*Totomecheka, ku*, passive.

TOWA, (-A TOWA), soft and pulpy.

TOWANYA, KU (-TOWENYE), to feel all over with the fingers.

TOWASYA, KU (-TOWASISYE), to find out a person's disposition ; to feel all over.

*Towajila, ku*, to feel all over.

TOWELELA, KU, to be firmly rooted in ground.

TU, class characteristic of the plural number of substantives belonging to the seventh or diminutive class.

TU TU TU, expressive of going in a line one after the other.

TU, intensitive participle, used after nouns and verbs.

*Elo, ngonguwelecheta gamanami, 'masile tu*, Yes, I don't speak lying words. I have finished it.



**TUCHI**, expressive of giving out volumes of smoke, as a fire of damp firewood does.

**TUGALA, KU**, to walk quickly.

**TUKA, KU (-TUCHILE)**, to rise up in a cloud (of smoke).

**TUKANA, KU**, to use filthy language to.

**TUKUKA, KU**, to get out of the way.

*Tukusya, ku*, to remove out of the way.

**TUKUNYA, KU (-TUKWINYE)**, to pulsate ; to be heaved up, as the surface soil when a mole is burrowing underneath.

**TUKUTA, KU (-TUKWITE)**, to bubble up in boiling ; to become rotten.

**TUKUTILA, KU**, to cover up a pot on the fire, or anything roasting in the ashes ; to burrow into the flesh (of an abscess or ulcer) ; to laugh "in one's sleeve."

**TULA, KU (-TUSILE)**, to put down a load ; to alight (of a bird).

*Tusya, ku*, to cause to put down. *Kutusya mtima*, to comfort.

**TULA NDULO, KU**, to belch wind from the stomach.

**TULALA, KU**, to be meek and mild tempered.

**TULI, TULI, TULI**, expressive of calmness.

**TULUKA, KU (-TULWICHE)**, to descend. *Ula jitulwiche liso*, Rain fell yesterday.

*Tulusya, ku*, to take down.

**TULUMA, KU**, to growl (in a low tone) ; to purr of a cat.

**TULUMBALA, KU**, to be swollen up and inflated, as a bladder or a bag filled to the mouth.

*Tulumbasya, ku*, to inflate ; to fill a sack quite full.

**TUMA, KU**, to send.

*Tumika, ku*, to serve ; to act as servant.

*Tumwa, ku*, to be sent.

*Tumichisya, ku*, to send or cause to send (intensive).

*Tumisya, ku*, to send ; to send for.





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TUNGALA, KU, to be deformed by leprosy.

TUNGATA, KU, to be of mild temper.

TUNGULULE (pl. ACHATUNGULULE), a long mat woven of reeds.

TUNGULUMULA, KU, to roll down; to cause abortion; to snort.

*Tungulumuka, ku*, to abort.

TUNGULUWANYA, KU, to drive away all the people from a village; to divide up anything among many different persons.

*Litunguluwanya, ku*, to give away largely in presents.

TUNGUNYA, KU (-TUNGUNISYE), to drive away a person to another country; to pass the first thread through the reeds in sewing a mat.

TUPA, KU, to swell up; to be many. *Wangasaka malonda, lelo gatupile*, (We) don't want any *malonda* to-day, we have got a great deal. *Chitumbo chakwe chitupile ndaka*, Her belly has swelled up with the *ndaka* disease.

TUPULA, KU, to pull up by the roots.

*Tupuka, ku*, passive.

TUSU, expressive of smashing up.

TUSULA, KU, to smash up.

*Tusuka, ku*, to be smashed up; to have the eye injured so that the vitreous humour escapes.

TUTA, KU (-TUTILE), to push away; to burrow under the ground, and throw up the earth in a heap, as a mole does.

*Ku tutila m'nyasa*, to launch a boat.

TUTUGANA, KU, to scatter in different directions.

TUTULIKA, KU (-TUTULICHE), to leap up as roasted maize grains in a pan.

TUTULUSYA, KU, to drag along the ground; to make stiff and hard so as to be hard to chew; to burst (of maize roasted in a potsherd).



TUTUMA, KU (-TUTWIME), to bubble up as boiling water; to give out volumes of smoke.

*Tutumya, ku* (-*tutwimye*), to send out volumes of smoke.

TUTUMBA, KU (-TUTUMBILE), to pull up by the roots.

TUTUMBU, expressive of pulling or taking out of the ground.

TUTUMBUKA, KU (-TUTUMBWICHE), to overturn.

TUTUMBULA, KU, (-TUTUMBWILE), to pull up by the roots.

TUTUMBWA, KU (-TUTUMBWILE), to split or crack.

TUTUSYA, KU (-TUTWISYE), to sprout.

TUTUTA, KU, to card cotton down; to hoe the burnt bush.

TUTUTU, a crowd moving in a line.

TUUNGULA, KU, to expand; to inflate.

*Tuunguka, ku*, passive.

TUYANA, KU, to engage in rivalry, or in striving for the mastery. *Che Malemya akutuyana lelo; wagombile uti likumi ni msano, che Kawinga nambo wapikaniche likumi pe.* Malemya tries to be the big man to-day; he fired fifteen guns while Kawinga was heard to fire only ten.

TWA, KU (-TWELE), to pound in a mortar.

*Tweka, ku; Tweleka, ku*, to be pounded.

TWAMULA, KU, to bellow.

TWANGA, KU, to beat with the fist; to be talkative.

*Litwanjila, ku*, to talk a great deal about one's self.

TWANGULA, KU, to snort.

TWATWAJILA, KU, to have much to say.

*Litwinya, ku*, to fall and bruise one's nose.

TWE! scattering.

TWESELA, KU, to make false statements.

TWI! piercing; pricking.

TWICHILA, KU. See TWIKA, KU.



**TWIKÀ, KÙ,** to put a load on the head. *Andwichile,*  
Put the load on my head.

**TWINYA, KÙ,** to wear away, as the end of a staff; to  
meet with a repulse.

**TWITU!** coming into view.

**TYA!** expressive of flatness.

**TYAKA, KÙ,** to light the grass in several places.

**TYAKALASYA, KÙ (-TYAKALESYE),** to put a thing down  
carelessly.

**TYAKULA, KÙ (-TYAKWILE),** to stir round first to one  
side and then to the other, as one does in cooking  
porridge in native fashion.

**TYALA, KÙ (-TYASILE),** to skip about; to “duck,”  
as in avoiding a missile; to shrink from a  
*magambo*.

**TYALAMBUKA, KÙ,** to slip.

*Tyalambusya, ku,* causative.

**TYANGATYANGA, KÙ,** to flit about from place to place;  
to make false promises.

**TYATYA...**, expressive of marking.

**TYATYA,** expressive of flatness.

*Msakasa wanatipe tyatya,* a flat roof.

**TYATYAGANYA, KÙ (-TYATYAGENYE),** to keep the bigger  
share of anything for one's self.

**TYOKA, KÙ (-TYOSILE),** to start; to go away. *Atyosile*  
*kundawi,* He started in the morning. *Atyosile pa*  
*musi,* He has gone away from the village.

*Tyosya, ku (-tyosisye),* to remove.

*Tyochesya, ku (-tyochesye),* to take away from; to  
start away from.

## U.

U is pronounced as oo in “fool.” Before a vowel *u*  
has a consonantal sound, and may be written *w*.  
Before *o* or *u* the *w* is sometimes dropped.





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*Ku syowekana uganja*, to live on terms of friendship.

UGOGODI, making false charges about others ; turning "king's evidence."

UGOMA, conviction in a *magambo*.

UGONO (pl. MAGONO), a sleeping-mat made of split-reeds sewn together.

*Awile ugono*, He died a natural death.

UGULA, KU (-UGWILE), to open.

*Ku ugula pa mlango*, to open the door. The Yao idiom has "To open or shut at" (*ku, pa, mu*).

*Ugulila, ku*, to let out ; to let in.

UGULILO, the posts at side of door by which the door is kept fastened on the inside.

UGWALATA, the stocks, generally a hole in a verandah post through which a limb of the culprit is passed and fastened.

UGWEMBWELE, unfitness for work, as from sickness or laziness.

UJA, KU (USILE), to return.

*Ujila, ku*, to turn back on the way. *Warujile pa Mlunguzi*, He turned back at the Mlunguzi.

*Usya, ku*, to restore ; to put back ; to leave a door half ajar.

*Uchisya, ku*, to restore ; to put back ; to leave a door half ajar.

UJA MPALE, KU, to recover courage and come back on one's pursuers.

UJANGANYA, KU, to go to a place and return the same day.

UJE, the sharp edge of a cutting instrument.

UJILA, payment made for any work done ; payment made to the head of the caravan for permission to accompany it ; interest paid on a loan.

UJILA, KU (-UJILE), to throw dry food in one's mouth.

UJUSI, begging persistently.



- UKA, KU (-UCHILE), to have one's skin covered with dirt.
- UKADILI, making false reports about others ; turning "king's evidence."
- UKAKA, niggardliness ; toughness ; firmness.
- UKALI, fierceness ; sternness ; bravery.  
*Ku gomba ukali*, to be fierce.
- UKAMA, a kind of honey.
- UKAMBINGU, backbiting ; doublefacedness.
- UKAMBITIKU, back-biting.
- UKANA, beer. (Swahili *pombe*.)
- UKANDULUMA, self-reliance ; self-conceit.
- UKANGA, long hairs on the tails of animals.
- UKANGANJILI, miserliness.
- UKANI, disobedience ; obstinacy.
- UKAPA, stoutness.
- UKAPANGAPANGA, advice.
- UKAPOLO, slavery.
- UKASERENGO, slander.
- UKAU, an astringent taste in the mouth after eating unripe fruit.
- UKAWAMBA, a ground of strife ; a cause of a *magambo*.
- UKOLECHE, giving offence to another so as to commence a quarrel. #
- UKOMU, teasing.
- UKONGWE, womanhood.
- UKOPI, enticing a person away from any place, or from any work or bargain on which he may be intent.
- UKOTI, green maize or sorghum, ground on the stones and cooked by being tied up in leaves and boiled.
- UKOTO, beauty.
- UKUJUKUJU, looking suspiciously from side to side, as a thief does.
- UKULA, KU, to re-dig ; to rake up a quarrel of long ago ; to uncover what has been buried.



UKULU, greatness ; size. *Mtela au ukulu*, This tree is too big. *Ukulu wakwe wati uli?* How big is it?

UKUNGWI, skill ; taste.

UKUNJE (pl. MAKUNJE), a bow.

UKUSIKUSI, cunning ; deceit.

UKUTA, KU, to blow the bellows at the forge or furnace.

UKWESU, the tamarind tree.

UKWETI, a dense bush or forest.

UKWI, *kugwa ukwi*, to fall at random.

UKWIRI, niggardliness.

UKWIRI, bark-cloth that won't stretch.

ULA, rain. *Ula tijinye lelo*, It will rain to-day.

ULAGA, KU (-ULEJE), to kill.

*Ulanjilwa, ku*, to be killed.

ULALA, KU (-ULELE), to be hurt.

*Ulasya, ku*, to hurt.

ULALA, sharpness ; cleverness.

ULALO, a flat form or bridge made by laying cross trees on two long sleepers ; a shelf for drying meat.

ULAMBA, deceit.

ULANDA, poverty ; misery.

ULASI, a species of mushroom.

ULASI, killing.

ULAWILI, a flea.

ULEMBE, arrow poison.

ULENDO, a journey ; a caravan. *Uleno wopile*, The caravan is ready to start. *Ali mu 'lendo*, He is on a journey.

ULESI, laziness.

ULI? How?

*Ana mkuti uti?* What are you saying?

*Apite uli!* Where did he go to?

*Wankasile uli mgao'o?* How did he break that cup?





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ULUSI, thread.

ULUTULA, KU, to stab in the abdomen ; to remove a number of articles one by one ; to repeat one's words of long ago.

*Ulutuka ku*, to be stabbed ; to burst open (of the abdomen of a dead animal).

ULUULU, roundness.

ULUUMBA, KU, to roll about on the ground.

*Ulusya, ku*, to lay anything in the dust.

ULUUTA, KU, to be uprooted or trampled down (as of the grass where an animal has lain) ; to speak indistinctly.

ULUWA (pl. MALUWA), a flower.

ULWELE, sickness ; disease.

ULYALYA, deceit ; putting off ; procrastination ; delaying with intent to cheat.

UMANI, quarrelsomeness.

UMANYILISI, understanding ; wisdom.

UMBA, medicine placed at garden for increasing the supply of food.

UMBALA, secrecy ; thievishness.

UMBALA, KU, to pass through the *unyago* or ceremony of initiation.

UMBATA, KU (-UMBETE), to close the fist ; to close the fingers tightly over anything.

UMBUSYA, KU, to follow up the trail of game.

UMI, health ; life.

*Kunkosya umi*, to heal.

*Kukola umi*, to be well.

UMIKA, KU (-UMICHE), to place firewood on the fire.

UMWE, UMWEJU, you.

*Umwemwe*, you yourself.

*Umwe pe 'mwe*, you alone.

UMYA, KU, to remove.

UNA, KU, to reap, by cutting off the ears of the grain, as they do in reaping rice.



UNANDI, littleness. *Mtela au unandi*, This tree is too little.

UNDANDA, cheating one out of one's property by false promises or by keeping out of the owner's way.

UNDIKA, KU, to ripen artificially by covering in a pot or by hanging up in the verandah.

*Undukula, ku*, to remove what has been thus ripened.

*Undukuka, ku*, passive.

UNDUKA, KA, to run away temporarily as a protest against some wrong received.

UNDULA, KU, to hoe on a large scale ; to pound bran.

UNDULILA, KU (-UNDULILE), to splash about water so as to mix anything in it such as fish poison.

UNE, UNEJI, I ; me.

*Unene*, I myself.

*Unepene*, I alone.

UNGA, KU, to gather earth into a heap in hoeing.

*Unganya, ku*, to gather many things together.

*Ungana, ku*, to be gathered together.

UNGOLENGOLE, a cause of trouble.

UNGOSWE, the intermediate party or parties in a bargain or marriage.

UNGULUMYA, KU (-UNGULWIMYE), to go about seeking for anything.

UNGWE, very old age.

UNG'ASI, a dance. The various kinds of dances are—

*Mbangula, Chilewe, Chiputi, Misiyu, Mseche, Chipinde, Mlawanda, Likwata, Mdalanga, Mbasula, Masambala, Ulombe, Chindimba, Mangaka, Mchoma, Liyaya.*

UNIKANYA, KU (-UNIKENYE), to shut two things together, as the two halves of a pumpkin.

UNJIKA, KU, to gather together into a heap.

*Unjikana, ku*, to gather many things together into a heap.



*Unjikana, ku, passive.*

UNONONO, hardness.

UNUKU, expressive of opening.

UNYA, a kind of gruel uncooked.

UNYA, KU, to stir together, as flour and water.

UNYAGO, the ceremony of initiation which all Yao boys and girls undergo.

*Unyago wa ndagala, boy's ceremony.*

*Unyago wa chiputu, girl's ceremony.*

*Unyago wa chimbandi, Unyago wetiwo (wa litiwo), the ceremony passed through by a woman on being pregnant with her first child.*

UNYOLO (pl. NYOLO), a chain.

UNYUNYU, whiteness; cleanliness.

UPA, KU, to give something to the performers at a dance; to pay the friend who attends the children at the *unyago*; to reward.

UPAGWE, nature.

*Upagwe umo, all of one piece; all of one kind.*

UPALA, sound of rushing water.

UPALU, skill in hunting.

UPANDE, cow itch.

UPANDU, a dangerous occurrence.

*-na upandu, dangerous.*

UPANGANYE, method of doing a thing.

UPAPA, niggardliness.

UPASANI, trade.

UPATE, a kind of gong.

UPELE, the itch.

UPILE, good luck.

UPILILIYU, foolhardiness; heedlessness of consequence.

UPO, a collection made at a dance.

UPUPA, itch.

UPUPI, advice especially in a *magamba*.

UPWAWALE, anything with flat surfaces or flat sides on it.





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USUNGULA, *ku gona usungula*, to sleep with one eye open.

USYA, KU (-USISYE), to ask.

*Uchisya, ku*, to plead.

USYA, KU, to tie the mouth of a bag.

*Usyika, ku*, passive.

USYA, KU. See UJA, KU.

USYANUKULA, KU, to go to a place and return the same day.

UTA, KU (-UTILE), to pull.

*Utika, ku*, to be stretched.

UTALA, KU (-UTELE), to be overgrown with grass.

UTALE, iron ore.

UTAMA, KU, to stoop down.

UTAMA, KU (-UTEME), to crouch down.

*Utamila, ku*, to sit upon eggs.

*Utamilichika, ku*, passive.

UTAMBWI, the webfoot of a duck.

UTANDI, flour.

UTAPA, using fair words.

UTASYA, demanding a higher price for *malonda*.

UTAWE, plan of building.

UTENDE, way ; manner ; circumstances.

*Au utende 'u*, in this way.

*Auno utende 'uno*, in this way ; by this time ; in these circumstances.

UTETE, calico carried thrown over the shoulder.

UTI, a gun. *Kugomba uti*, to fire a gun ; *ku sopela*

*uti*, to ram a gun ; *kutega uti*, to cock a gun ;

*kukwata uti*, to present a gun.

UTILA, flight.

UTILILI, gog sticks.

UTOLILO, making fun of anything.

UTOMBO, coitus.

UTOMONI, to ooze out (of the sap of a tree).



UTOPE, mud ; clap.

UTUCHI, scrapings of wood.

UTUKA, KU (-UTWICHE), to run.

*Ku utuka luwilo*, to run a race.

*Utuchisya ku*, to run fast.

*Utuchila ku*, to run to ; to run for.

UTUKUTU, maize roasted and pounded.

UTULA, KU, to cut close to the roots ; to cut the hair.

UTULI, a white lip-ring.

UTULWA, a sweet kind of beer.

UTUMWA, service.

UTUTU, the brain.

UTYATYATYA, flatness.

UULA, KU (-UUSILE), to groan ; to moan.

UULI, white hair.

UTA, KU (-UUTILE), to rub and soften a skin.

*Utika, ku*, passive.

UWA, KU (-WILE), to die ; to become cold, as a pot on the fire.

*Uwila, ku*, to die for ; to tie lightly at first, intending to tie firmly afterwards.

UWASI, a mushroom.

UWE, UWEJI, we ; us.

*Uwewe*, we ourselves.

*Uwe pe 'we*, we ourselves.

UWELESI, child-bearing.

*Jua uwelesi*, one who has borne children.

UWENDE, blood for boiling.

UWIGO, a fence made of trees and branches, made to stop the flight of game and drive them in one direction.

UWILA, KU (-UWILE), to tie lightly, to fasten loosely in the first instance and afterwards to tie firmly.

UWILISI, prosperous condition ; fame.

UWILO, a burial.

UWILO, joking.



*Kumtenda uwilo*, to make jokes at another.

UWIMI, niggardliness.

UWONASI, waste ; destruction.

UWULU, haze.

UWUNGA, the warp.

UYA, KU (-WIYE), to half-cook any article, that it may be laid aside.

*Uyika, ku*, passive.

## W.

WA, KU, to be ; to become. *See GRAMMAR.*

WA, KU (-WILILE), to hem.

WACHI? what? what for?

WAGULA, KU, to be ominous of evil.

*Wagulilwa, ku*, to meet an evil omen.

WAJILA, KU, to be fitting ; to be suitable for ; to become.

*Wajilwa, ku*, to be worthy of ; to be fit for.

WAJISYA, KU (-WAJISYE), to make a thing to fit.

WAKA ! falling off.

WAKA, a scent of game.

WAKANYA, KU, to make a rustling noise amongst the grass.

WALA, KU (-WASILE), to shine.

WALA, KU (-WETE), to put on clothes ; to wear.

*Wecha ku (-wechiche)*, to clothe.

WALAGANA, KU, to be placed at intervals.

*Walaganya, ku*, to place at intervals.

WALAMA, KU, to be scarce ; to cease to be seen so frequently as before.

WALANGA, KU (-WALASILE), to count ; to read.

*Liwalanga, ku*, to speak for one's self ; to plead one's cause ; to justify one's self.

*Walanjika, ku*, to be able to be counted ; to be few in numbers.





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WANDIKA, KU, to be near.

*Wandichila, ku*, to be near to.

*Wandikana, ku*, to be near each other.

*Wandikanya, ku*, to bring near each other.

WANDU (pl. of MUNDU), people. *Wandu ambele achi*,  
Somebody gave me this.

WANDULA, KU, to hammer an edge on any instrument.

WANGA, KU, to file a notch in the teeth ; to chip the edge of a gun-flint, so as to sharpen it ; to commence to hoe a new garden ; to trade.

*Iiwanga, ku*, to join one's self to a crowd.

WANGANYA, KU, to mix.

*Wanganichisya, ku*, to be in doubts about.

WANGAWANGA, a miscellaneous collection of things.

WANGULA, KU, to split open ; to 'open out a path.

WANI (pl. of NDUNI), Who?

*Lina lyenu wani?* What is your name?

WANICHISYA, KU, to be in doubts about.

WANUKULA, KU, to lower ; to bring to the ground ; to open up what has been squeezed together.

*Kujiwanukula uti*, to lower a gun after presenting.

WANULA, KU, to make a circuit ; to let anything fall out of the hand from a height.

*Wanuka, ku*, to fall down.

WANWA, KU (-WANWILE), to be stuck fast between two sticks.

WASA ! water spouting up from below.

WASA, KU, to take out from a store.

*Wasika, ku*, passive.

WASASI, waste.

WASYA, KU (-WASISYE), to think over ; to fall slightly (of rain).

WATAMA, KU (-WATEME), to be level and flat.

*Watamichisya, ku*, to lie down flat on the ground.

WATIKA, KU (-WATICHE), to sharpen by rubbing.



- WATILA, KU** (-WATILE), to scrape the threads on the loom with a blunt-pointed piece of bamboo.
- WATO** (pl. MAWATO), a canoe.
- WAULA, KU** (-WAWILE), to burn the bush so as to be able to hoe it; to singe.
- WAWA, KU**, to be bitter; to be acid; to be strong (of beer); to pain (of a wound).
- WAWANYA, KU**, to steal openly.
- WAWATA, KU**, to be improperly ripened.
- WECHA, KU** (-WECHICHE), to clothe. *See WALA KU.*  
*Wecheka, ku*, to be clothed.
- WEJEKA, KU** (-WEJECHÉ), to lean against.
- WELECHETA, KU, WECHETA, KU** (-WELECHETE), to speak.  
*Welecheta, ku*, to speak for; to bring an accusation against.
- WELEKA, KU** (-WELECHE), to carry; to bear children.  
*Welechela, ku*, to bear children to.  
*Welekula, ku*, to come to maturity (of maize).
- WELEKULANYA, KU**, to divide an animal into two; to put a matter right between two parties.
- WELENJESYA, KU**, to postpone.  
*Welenjeka, ku*, to be postponed.
- WELUKA, KU**, to finish work.  
*Welusya, ku*, to set free from work.
- WELUWELU**, expressive of softness.
- WENDA, KU**, to stalk (game); to go about searching for beer.
- WENGA, KU**, to produce an eruption of eczema on the skin, as certain kinds of flesh are said to do.  
*Wengwa, ku*, to be covered with eczema.
- WENGANA, KU**, to be at variance with one another.
- WENJEWENJE**, the mane of a lion.
- WESANI**, a measure.
- WESE**, father. *Wese wangu*, my father. *Wesegwe*, his father. Pl. *Achiwese*.



WESEKA, KU, to change one's intention, so as not to do what one resolved on.

WESI, the other side of the fire from the raised sleeping place.

*Wesi wokulungwa*, the side where the sleeping-mat lies.

*Wesi wonandi*, the opposite side from the sleeping side.

WETEKUŞYA, KU, to make faces at a person in anger.

WEWA, KU (-WEWILE), to be still and quiet. *Lelo kuwewile*, It is a quiet day to-day. *Mundu juakuwewa mtima*, a quiet man.

WEWELA, KU, to be very thin ; to be soft.

WEWETA, KU, to rave, as a dreamer does in making the revelations.

WEWEWE! soft. *Nguo jili wewewe*, The calico is soft.

WICHILA, KU (-WICHILE), to hide a portion of one's food in one's hand.

WIGA, niggardliness.

WIGA, KU (-WISILE), to tie an *uwigo* fence ; to rain at a distance.

WIGULA, KU (-WIGWILE), to start (of a caravan).

WIINA, an orphan.

WIJIKA, KU (-WIJICHE), to draw off one's attention.

WIJIKANYA, KU, to be interlaced ; to be crowded ; to crowd round.

WIJIKU, a fat man's manner of walking.

WIKA, KU (-WISILE), to put ; to place.

*Wichika, ku*, to be placed.

*Wichila, ku*, to place for (another).

WIKA, KU (-WICHILE), *ku wika magambo*, to fix on a place where a *magambo* is to be spoken.

WILA, KU (-WILILE), to take revenge on a third party who is not the offender. *Kumwilila mundu*





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woman does when her husband is on a journey) ;  
to chew a large mouthful at a time.

WINDIKA, KU, to fix upon one for one's wife ; to refrain from shaving, or putting oil on one's self, while one's husband is on a journey.

*Windikula, ku*, to return to the wife whom one has left.

WINGA, KU (-WINJILE), to drive away ; to chase and catch a fowl.

*Winjika, ku*, to be driven away.

WINGAMU, expressive of rolling over.

WINUKA, KU, to go over the top.

*Winusya, ku*, to put over the top.

WIBIMA, KU, to flow fast (of water) ; to be bitter ; to give a loud report (of a gun).

WIRIMALA, KU, to be of rounded form.

WISALA, KU (-WISELE), to be old and worn out.

-WISI, fresh ; green ; new. *Nguo jajiwisi*, new cloth.

*Manyasi gamawisi*, green grass. *Isogosi yewisi*, unripe fruit.

WISIKALA, KU (-WISIKELE), to be green and fresh ; to be new ; to be damp.

WISIKASYA, KU (-WISIKESYE), to screw the face as a child does in beginning to cry ; to show signs of rain ; to assume a friendly attitude towards one.

WISUKA, KU (-WISUCHILE), to be highly fevered.

WISYA, KU (-WISISYE), to half cook anything and lay it aside.

WISYAWISYA, KU, to screw the face (as a child does in beginning to cry) ; to show signs of rain.

WITA, KU, to throb.

WITUKO, expressive of falling into a trap.

WIU, jealousy ; more especially jealousy between women.



WIWILA, KU, to blow with the mouth.

WIWIWI! throbbing.

WOGA, fear.

WOJOLA, KU, to force one's way through the tangled bush.

WOMOLA, KU (-WOMWELE), to take a piece out of anything.

WONA, KU (-WENI), to see.

*Woneka, ku*, to be seen ; to appear.

*Wonechela, ku*, to be visible. *Litumbi sambano liwonechele*, The hill now is visible.

*Wonegana, ku*, to be on good terms with one another.

WONDOKOSO, stupidity, such as is produced by bhang smoking.

WONGA, gunpowder.

WONJELA, KU, to tie firmly what has become loosened ; to be mild and placid in temper ; to tarry a long time in a place.

WOTOKA, KU, to continue using strong language.

WOWOCHELA, KU, to slip down ; to sink down.

Wowowo, sound of a great many people talking or chattering.

WUGA, KU (-WUJILE), to cook *uyali*. The word has reference to the method of stirring the thick porridge paste, which is done by drawing the stirring-rod towards one, not stirring it round and round (*Kologanya*).

WUKUTA, KU (-WUKUTILE), to blow the bellows.

WULUWUSYA, KU (-WULUWISYE), to smother with dust.

WUMUKA, KU (-WUMWICHE), to be rotten and smell badly.

WUNDA, KU, to begin to rot ; to teach the customs of the people ; to be thrown into the water by the overturning of a canoe.



*Wundisya, ku*, to overturn and spill (of a canoe); to leave to rot; to teach.

WUNDIKA, KU (-WUNDICHE), to ripen artificially.

WUNDIKA, KU (-WUNDICHE), to fill the mouth with water; to hold anything such as stones in the mouth.

WUNDUKULA, KU (-WUNDUKWILE), to uncover.

WUWULI, dulness of senses.

WUWUTA, KU (-WUWUTILE), to tread down grass.

## Y.

Y, is pronounced as the *y* in "yet." It is a consonantal *i*.

YA, of, the preposition belonging to the plural of substantives belonging to the fourth class.

YA KANGANIKA, strongly.

YAKULYA, food.

YALO, the private parts of man or woman.

YALUMO. *See* CHALUMO.

YA MESO, the truth.

YAMULA, going on ahead.

YA NGONERA, anything old.

YA SONI, shamefully.

YATANGULA, KU, to collapse; to loosen the spring of a trap that it may not assume a bent form and so become useless.

YE-, for *ya i*.

YEYEKA, KU, to bind loosely.

YONDA, KU, to suck with the lips; to be very lean.

YUWILISI, lying in wait for. *Nale manyasi wande-wande, yuwilisi perepa.* Look at the grass all trodden down, people were lying in wait there.

YUYA, KU (-YUYIYE), to swing the skipping-rope round and round one's head.





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# ENGLISH-YAO VOCABULARY

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## A.

ABANDON, *leka*.

ABDOMEN, *chitumbo* ; (above the navel), *chinena*.

ABIDE, *tama sigala*.

ABLE, *pa kombola* ; ability, *lunda, ukungwi*.

ABODE, *kumangwao* ; to change, *sama*.

ABOUND, *chuluka, tupa* ; full of, *gumbala*.

ABOUT, *ya, sya*.

ABOVE, *kwinani, penani, pachanya*.

ABRASE, *koola (-kowele)*.

ABSCESS, *chilonda* ; lipute ; finger, *chitulutulu, chipupu*.

ABSENCE, *sowa*.

ABUNDANCE, *winji, uchulusi, topotopo*.

ABUSE, *tunduka*.

ACCLIMATISED, *syowerera m'chilambo*.

ACCOMPANIMENT of song, *chilanga*.

ACCOMPANY, *pechesya, longana nao, sindichisya*.

ACCOMPLISH, *malisya*.

ACCORDING TO, *malinga ni, mpelaga, chisan*.

ACCOUNT, to give false, *namanila, pamilila* ; of no

account, *kwangali kandu, ya mtegape*.

ACCURACY, sight, *maluli* ; shooting, *luwaso*.

ACCUSATION, *mawelechetelo*.



ACCUSE, *welechetela* ; falsely, *gogodochela*.

ACCUSTOMED, *syowerera*.

ACHE, *poteka*.

ACID, *jujuluka* ; *wawa* (bitter).

ACQUAINTANCE, *mnasi* (pl. *anasi*).

ACROSS, to lie, *pingulana*, *pinjikana* (of two things crossing each other) ; to lay, *pinjikanya*, *pingulanya* ; to go, *jomboka* (river).

ACTION, *chitendo* (pl. *matendo*).

ADD, *pambichila*, *jonjechesya* ; *lunda* (length) ; *walanga* (number).

ADDER, *lipiri*.

ADDITION, in, *mbambu*, *pambula*, *kwisa*.

ADDLED, *sukusa*.

ADHESIVE, *nyambatila*.

ADMIRATION, *chilapo*.

ADULT, *juamkule*.

ADULTERY, *chisembwele*, *chikululu*, *chitole*.

ADVANCE, go in, *longolela*, *susila*.

ADVICE, *malowe gakwelusya*, *lipungu*.

ADVISE, *jelusya*, *peleka lipungu*.

ADZE, *sema* (-*semile*) ; an, *chipininjila*.

AFAR, *kwanaula*.

AFFAIR at Law, *magambo*.

AFFECTION, *chinonyelano*, *chinonyelo*.

AFFINITY, *ulongo* (relationship).

AFFLICT, *chima*, *sausya*.

AFRAID, *jogopa* (-*jogwepe*) ; make, *jogoya*.

AFTER, *munyuma*, *panyuma* ; one after another, *juine ni juine* (persons).

AFTERNOON, *ligulo*.

AFTERWARDS, *panyuma* ; soon, *pangakawa mnope*.

AGAIN, *soni*.

AGE, old, *ungwe*, *uchekulu* ; aged, -*chekulu*, -*a kala* ; ages, *ndala*.

AGO, long, *kala* ; a little, *katasi*.





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ANNEAL iron, *jitula*.

ANOINT, *paka, pakasya*.

ANOTHER, *juine* (person).

ANSWER, *jitika, janga*; to one's name, *jitichisya*.

ANT, white, *ucheche*; red, *salau*; brown, *mbamba*; black, *mapipi*; *ngumbi* (in flying stage); queen, *nakunenyena*.

ANTELOPE, sable, *mbalapi*; gemsbok, *ngolombwe*; eland, *mbunju*; hartebeest, *ngose*; koodoo, *ndandala*; bushbuck, *mbawala*; reedbuck, *ndope*; roybuck, *swala*.

ANT-HILL, *lisugulu, chikula* (small); tunnels, *masomwa*.

ANUS, *lukundu*.

ANXIOUS, *singalilwa, pwelela*.

ANYTHING, *chaigala, chindu, chingana*.

APART, *pachisyepela, kundundumala, pambali*.

APE, *lijani*.

APEX of roof, *chitulo*.

APOSTLE, *juandumetume*.

APPEAR, *woneka, kopochela*.

APPEARANCE, *ulole, chisau, uwoneche*.

APPEASE, *teteya, pambesya, tulasya*.

APPETITE for meat, *lukowo*; for something dainty, *tauwa*.

APPOINT, *kolanga*; a day, *panga*.

APPREHEND, *kamula, manyilila, jogopa*.

APPROACH, *wandichila*.

ARAB, *Mnasala*.

ARGUE, *kutenda makani*,

ARISE, *jimuka*.

ARM, *mkono*.

ARMPIT, *ngwapa*.

ARMY, to gather, *lalika*.

ARRANGE, *kolosya* (tidy); *jala* (dispose); *linganya, longosola* (in order).



ARRIVE, *ika* ; at, *ichila*.

ARROW, *mpamba* (iron) ; *mkwala* (wooden) ; head, *chisamba*.

ARTERY, *mtasi*.

ARTICULATE badly, *somya* (-*somiye*).

AS, as far as, *mpaka* ; as if, *mpela*.

ASCEND, *kwela*.

ASCENT, *chitundulima* (in path) ; *chikwesya*, *muyanyo*.

ASHAMED, *tenda soni*, *kola soni*.

ASHES, *liu*.

ASHPIT, *chitutu*.

ASIDE, *ku ndrundumala*, *pa chisyepela*, *pa mbali* ; turn aside, *sepuka* ; lay, *salusya*.

ASK, *usya* (-*usisye*) ; ask for, *juga*.

ASLEEP, *gona m'lugono*, *kuwa m'lugono*.

ASS, *bulu*.

ASSEMBLE, *ikangana*, *ungana*, *songana*.

ASSEMBLY, *lukumbi*.

ASSENT, *jitichisya*, *kunda*, *chichichisya*.

ASSIST, *kamusya*.

ASSISTANCE, to render, *pokolá*.

ASSOCIATE, *syowekana*.

ASSUAGE, *pwa* (river).

ASTHMA, *mbumu*.

ASTONISHED, to be, *simongwa*, *nyonyomwa* ; cause, *simosya*.

ASTONISHMENT, *chigaga*, *chisimongo*.

AT, *mu*, *pa*, *ku*.

ATONE, *pembechesya*.

ATTACK, *tanjila* (war) ; *ulasya* (person).

ATTAIN, *ika*.

ATTEMPT, *linga*.

ATTEND, *pikana*.

AUGMENT, *chuluya*, *jonjechesya*, *pambichila*.

AUNT, *amao wanandi*, *akwelume*.

AUTHORITY, *ulamusi*.



AUTUMN. *See* SEASON.

AVARICE, *udiesi*.

AVOID, *chiliuka, sepuchila, ligosa*.

AWAIT, *lindilila*.

AWAKE, *kuwa mesope*; all night, *chesya*.

AWAY, to go, *tyoka*; far away, *kwanawula, kutalika*.

AXE, *chipininjila, liwago*.

## B.

BABE, *likandi, kanache*.

BABOON, *lijani*; old, *mchimbo*; young, *mtalya*.

BACHELOR, *jueuli*.

BACK, *mgongo*; at one's, *munyuma*; to lie on, *gona lugali*; turn one's back on, *tundumalila*; walk backwards, *kwenda chitukululu*.

BACKBITING, *mbindingu, ukambindingu, usalalene*; to backbite, *sogoda*.

BAD, be, *sakala*; *kwangalumbana, nyakala*; to make, *sakasya*.

BAFFLED, *goma (-gomile)*; *singalilwa, lundumbilwa*.

BAG, *msaku*; for food, *chisapo*; of salt, *lupinda*; for powder, *msopelo*; plaited, *ligaja*.

BAGGAGE, *ndundu*.

BAIT, *nyambo*.

BAKE, *panganya mkato*.

BALANCE, *wesani* (scales); on the head, *nenecheya, dendechera, lelecheya*.

BALDNESS, of old age, *lulasi*; of shaving, *lupala*.

BALE, *kopa, teka*.

BALL, *mpira*; make into, *kamata*; of string, *chipilwa*.

BAMBOO, *mlasi*; young, *mtuwa*; large solid, *ngangala*; large hollow, *chiulawe*.

BANANA, *ligombo*; bunch, *mkonga*; a single cluster, *chisagwa*; leaf, *likwati*; flower, *chitungatunga*.

BANISH, *winga, topola*.





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BEAN, more common varieties, *njama*, *ngunde*, *mtesa*, *mbelemende*, *ngwingwisu*, *mbwanda*.

BEAR, children, *weleka* ; fruit, *sogola* ; pain, *pimilila* ; one who can't bear pain, *jua lutotou* ; carry, *jigala*.

BEARD, *ndeü*, *mtisa* ; long, *msalapa*.

BEAST, *chikoko*, *chichene*.

BEAT, with fist, *puta*, *kunula*, *koma*, *kuwita* ; on head with knuckles, *twanga* ; the floor, *guguda*, beat out iron, *nyulula*, *syana* ; a drum, *gomba* ; beat the bush, *sakula* ; of heart, *pumasika* ; of pulse, *wita*.

BEATING, *liwangula*.

BEAUTIFUL, *-koto*, *kusalala* ; beauty, *ukoto* ; beautifully, *chikotope*.

BECAUSE, *patipo*, *pakuwa*, *ligongo*.

BECKON, *kodola*, *palasa*.

BECOME, *wa* ; change into, *syuka*, *galauka*.

BECOMING, to be, *wajila*.

BEDSTEAD, movable, *chindanda* ; fixed, *usangwali* ; mat, *ugono*, *lichika* ; raised platform for sleeping on, *chilili*.

BEE, *nyuchi*, *lenyenyeu* ; bee-bread, *mbotola* ; beeswax, *lipula*.

BEEF, *nyama*, *mnou*.

BEER, *ukana* ; sweet, *msunje* ; spoiled, *ipa* ; old, *chifunde* ; beer feast, as pay of work, *chijao*.

BEETLE, water, *chinjeranjera*.

BEFORE, *paüjo*, *pa meso* ; beforehand, *chile*.

BEFRIEND, *sungana*.

BEG, *juga*, *chondelela*.

BEGET, *weleka*.

BEGGING, *ujusi*.

BEGIN, *tanda* ; beginning, *ndando*, *chitando*.

BEGUILE, *nyenga*, *kalamuchila*.

BEHALF of, in, *ligongo lya*.



BEHAVE, *ligosa, lijesya* ; behaviour, *ujende, utame, wende*.

BEHEAD, *singa*.

BEHIND, *panyuma, munyuma*.

BEHOLD, *lola*.

BELCH, *geya (-geyiye)*.

BELIEVE, *pikanichisya* ; in, *kulupilila*.

BELL, *lilombalomba, chikengele*.

BELLOWS, *misaku, chipala* ; to blow, *ukuta* ; to bellow, *twamula, bangula, tongola, koloma*.

BELLY, *matumbo, chitumbo*.

BELOW, *pasi* ; here below, *pasi pano*.

BELT, leather, *chikowe, mkwandala* ; cloth, *mpango*.

BEND, *pinda* ; down, *jinama* ; round, *pinda* ; a bend, *mbindo*.

BENEATH, *pasi*.

BENEDICTION, *chijinichilo*.

BENEFIT, *chakukamusya*.

BENT, *pindika, pimbitala* ; easily bent, *ku tepana*.

BENUMBED, be, *tenda mandindili, jumula, chwe*.

BESEECH, *chondelela*.

BESIDE, *pa mbali*.

BESMEAR, *pakala* ; with fat, *nakanya* ; besmeared with, *pachila*.

BETRAY, *pereka ni malindi, lanjila*.

BETROTH, *tomela* ; betroth another, *tomesya* ; be betrothed, *windika* ; a betrothed, *asono*.

BETWEEN, *pachilikati, pakati*.

BEWARE, *lolechesya*.

BEWILDER, *simosya* ; be bewildered, *simongwa*.

BEWITCH, *loga (-losile)*.

BEYOND, *kupunda*.

BHANG, *chamba*.

BICEPS, *lipuku*.

BID, farewell, *langa* ; tell, *lulila*.



**BIG**, *-kulungwa* ; be, *kula (-kusile)* ; great, *komangala*.

**BILE**, *nyongo*.

**BILL**, of bird, *ngomo* ; paper, *kulata*.

**BILLOW**, *litumbela*.

• **BIND**, *tawa* ; loosely, *yeyeka* ; to secrecy, *pimindika*.

**BIRD**, *chijuni* ; bird-lime, *ulimbobimbo* ; bird-trap, *lipetwa, liliwa* ; bird-cage, *chitundu*.

**BIRTH**, *kupagwa*.

**BIT**, *chipisya* ; a bit added to payment, *nusu*.

**BITE**, *luma* ; bite off, *ng'wenya, katula* ; of leeches, *sundulila*.

**BITTER**, *wawa, nyang'anya, wirima* ; sourness, *karula*.

**BLACK**, *-piliyu, pilila* ; make, *pilisya* ; blackness, *bi* ; to dye, *jina*.

**BLACKSMITH**, *jua chipala, juakusyana*.

**BLADE**, of knife, *chisamba* ; grass, *soso*.

**BLAME**, *ukawamba* ; to blame, *wechetela*.

**BLANKET**, *ligondolo* (coloured) ; *likapa* (red).

**BLASPHEME**, *socheya, lalata*.

**BLAZE**, *kolela* ; a flame, *lilamba*.

**BLEED**, *sulula* ; by cupping, *lumika*.

**BLEND**, *wanganya*.

**BLESS**, cause to prosper, *jinichila*.

**BLIND**, *tatala* ; blind man, *juakutatala*.

**BLINDLY**, *pupulipupuki*.

**BLISTER**, *juguwala* ; a blister, *litusa, bituku*.

**BLOOD**, *nyasi*.

**BLOOD-VESSEL**, *msindo, mtasi*.

**BLOOM**, *sipuka*.

**BLOT**, *sakasya* ; blot out, *simasya*.

**BLOW**, of wind, *puga* ; with mouth, *pepela, wiwila* ; the fire, *pepela moto* ; the bellows, *ukuta misaku* ; the nose, *penga* ; be blown away by wind, *luluka* ; with fist, *puta*.

**BLUE-STONE**, *mlututu*.





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Box, *libweta, kasa*.

Boy, *msongolo, mchanda* ; boyhood, *uchanda*.

BRACELET, iron, *likwinjili* ; plaited grass, *chigombe* ; ivory, *likosa* ; elephant hair, *lusinga* ; flat, *lipapati*.

BRAIN, *ututu*.

BRAN, *masete, matimba* ; coarse, *masapi*.

BRANCH, *luambi* (pl. *nyambi*).

BRASS, *chikungu*.

BRAVE, *limba mtima* ; *ukali* ; bravery, *chilumelume*.

BREAD, *mkato*.

BREADTH, *chitipa* ; of cloth, *chitando*.

BREAK, *temeka* ; to pieces, *kasa* ; across, *temangula, nokosola* ; string, *kutula* ; break through, *sotola* ; break off, *penula, nupula* ; break easily, *nyopola* ; break down a wall, *gumula* ; break an agreement, *leka*.

BREAKFAST, *yakulya ya kundawi, susula*.

BREAST, *liwele* ; of animals, *chidali*.

BREATH, *lipuje*.

BREATHE, *pumula* ; heavily, *pumasika* ; breathing, *mbumu*.

BREED, to, *pongola*.

BREEZE, *mpepela, mbungo*.

BREW, *kolojela*.

BRICK, *njerwa*.

BRIDE, *mlooka*.

BRIDEGROOM, *mlombela*.

BRIDGE, built, *ulalo* (pl. *malalo*) ; a single tree, *ugogo*.

BRIGHT, *mbe* ; after rain, *mesya* (-*mesisye*).

BRIGHT'S disease, *chinyela*.

BRIM, *lukomo*.

BRING, *tola* (-*tosile*), *ika ni—, jigala* ; bring back, *uchisya*.

BRINK of river, *njengwe*.



- BRITTLE, *techetuka, pokosoka* ; brittleness, *mtechetu*.  
 BROAD, *chana chitipa*.  
 BROKEN, of the voice, *wecheta malendere*.  
 BRONCHITIS, *liundika*.  
 BROOK, *kasulo*.  
 BROTHER, his, *akulu* ; her, *mlumbu* ; his younger  
*mpwao* ; brother-in-law, *alamu* ; kinsman, *mlongo*.  
 BROW, *pausyo*.  
 BRUISE, *chunyunda, kanyata*.  
 BRUSH, *pukuta* ; a brush, *lisache*.  
 BUBBLE up, *tutuma, tokota* ; bubbles, *mambwimbwi*.  
 BUCK. See ANTELOPE.  
 BUD, *chitumba*.  
 BUFFALO, *njati*.  
 BUG, *ngunguni*.  
 BUGLE, *lipenga*.  
 BUILD, *tawa* ; a large house, *liula*.  
 BULB, *chitupa*.  
 BULGE, *numba*.  
 BULL, *ng'ombe ja mkambako*.  
 BULLET, *chipolopolo* ; conical, *namlebwe* ; spherical,  
*njama*.  
 BUNCH, grass for thatch, *mbutu* ; of maize, *likoleko* ;  
 of beads, *msweta* ; of bananas, *mkonga*.  
 BUNDLE, *chitutule, lipukusi, msigo* ; grass, *litita* ;  
 sticks, *chitenje* ; bark-rope, *chikata*.  
 BURDEN, *ndundu* ; to be burdened, *sitopelwa*.  
 BURIAL, *uwilo*.  
 BURN, *joch* ; to burn, *kolola* ; be burned, *pya* (-pile) ;  
 burned out (of a fire), *silala, lita* ; smell of,  
*chiwawile*.  
 BURROW, *sola pasi* ; close to surface, *jeluka* ; a burrow,  
*mwisyo, ulanga*.  
 BURST, of a gun, *kwetemula* ; of seam, *totokuka* ; of  
 cloth, *papuka* ; of buds, *cha, gopola, sipuka* ; of  
 abscess, *tumbuka* ; of bubbles, *pwa*.



BURY, *jasa, similisya*.

BURYING-GROUND, *malembe*.

BUSH, *likonde*; a plant, *liukutu*; dense, *ukweti*.

BUSINESS, *masengo*.

BUT, *nambo, akawe*.

BUTT, of spear, *chisopi*.

BUTTERFLY, *chipuluputwa*.

BUTTOCKS, *matako*.

BUTTON, *libutao*.

BUY, *suma, sumana ni*.

BYPATH, *mlamba*.

BYRE, *lichinga*.

### C.

CACKLE, *kongondeka, tetela, kukujila*.

CAGE (coop), *chitundu*; for carrying fowls, *chiteletele*.

CALABASH, *chitumba, mbonde*.

CALF, *mwana che jua ng'ombe*; of leg, *lusonjo*.

CALICO, *nguo*; white, *mlekano*; red, *mlangali*; blue, *chinyong'onyo*.

CALL, *wilanga (-wilasile)*; give name to, *ta (-tele)*; call upon (invoke), *kolanga*; summons (workers), *lalika*.

CALM, *bata*; of heart, *tula pasi*.

CALUMNY, *msecke*.

CAMEL, *ngamila*.

CAMP, on journey, *chigono*.

CANAL, *lukoloma*.

CANDLE, *nyali*.

CANE, *mpichi, simbo*; sugar, *mlungu*; bamboo, *mlasi*.

CANNON, *msinga*.

CANOE, *ngalawa, wato* (pl. *mawato*), *likungwa*; bottom, *liliwa*; large, *likalawa*.

CANVAS, *likamambo*; *chiguduli*.





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CHAFF, *matimba* ; maize, *masapi* ; mapemba, *mapusi* ;  
rice, *masokolikoko*.

CHAIN, *unyolo* (pl. *nyolo*), *lutambiche*.

CHAIR, *chitengu*, *kundea*.

CHAMBER, *chikolosa*.

CHAMELEON, *nalwii*.

CHANGE, *tindanya* ; transform, *syuka* ; one's mind,  
*pitikuka*, *weseka*, *pinduka mtima* ; one's abode,  
*sama* ; one's clothes, *lipindula*.

CHANT, *chiranga*.

CHARACTER, nature, *upagwe*, *mbagwilo* ; fame, *lum-  
mbili*.

CHARCOAL, *makala*.

CHARGE, of powder, *msindo* ; take charge of, *lindilila*,  
*samalila*.

CHARM, *chilagu*, *njilisi*.

CHASE away, *winga*, *topola*.

CHAT, *kunguluka*.

CHATTERBOX, *chigwagwa*.

CHATTERING, of teeth, *chinganga*.

CHEAP, *changali mtengo*, *changanonopa*.

CHEAT, *nyenga*, *lambusya* ; a cheat, *jua ulamba*.

CHEATERY, *chingengo*, *ulamba*.

CHECK, of finger, *likanyata*.

CHEEK, *pa chijeje*.

CHERISH, *nonyela*, *salachisya*.

CHEST, *pa mtima*.

CHEW, *tauna* (-*tawine*) ; chewed sugar-cane, *mswaga* ;  
chew tobacco, *lya chikambi*.

CHICKEN, *liwiwi*, *kakuku*.

CHIDE, *kalipa*, *jamuka*.

CHIEF, *mchimwene*, *amwenye*, *msyene* ; chieftainship,  
*uchimwene*.

CHILD, *mwanache*, *mwana* ; newly-born, *likandi* ; child-  
bearing, *uwelesi*.

CHILL, *chisisila*.



CHIN, *chipunde*.

CHINK, *chipowo*, *lipesa*.

CHIP, *lipato*, *chipalamandu* ; to chip, *monyola*, *penyula* (-*penyuwile*) ; chip off, *patula*.

CHISEL, *njelelo*.

CHOKER, of weeds, *nyolosya*.

CHOOSE, *sagula* ; a wife, *toma* ; a site, *lagulila*.

CHRONIC, of disease, *pimilila*.

CHYLE and fæces in intestine, *ulukusa*.

CICATRIX from burn, *ndundi*.

CIRCUIT, to make a, *wanula*.

CIRCUMCISE, *umbala*, *sichita*.

CIRCUMSTANCES, in these, *we utende 'wo* ; *sai ino ino* ; in what circumstances ? *saiapi* ?

CITY, *musi*, *msinda*.

CLAP the hand, *gomba m'yala* ; *kwata* (-*kwatile*) ; in token of agreement, *gomba chanja* ; clapping the hands, *lukoi*.

CLASS, kind, *lukosyo*.

CLAW, *lukose* (pl. *ngose*) ; of crab, *ligongwa*.

CLAY, *utope* ; black, *msilo* ; red, *katondo* ; to tramp clay, *ponda*.

CLEAN, *swejesya*, *pukuta* ; teeth, *sokonyola* ; grass, *pasa* ; cotton, *chela* ; a gun, *kuula* ; cleanliness, *uswejelo* ; whiteness, *unyunyu*.

CLEAR, *mbe*, *languka* ; water, *lenjela* ; clear up, *cha* ; the path, *petula*, *wanda* ; the ground, *chochola* ; one's throat, *chirimula*.

CLEAVE, *walula*, *sala* ; cleave to, *nyambatila*.

CLEG, *liguwo*.

CLENCH the fist, *umbata*.

CLEVER, *kalamuka*, *punda* ; cleverness, *ulala*, *makalamuko*.

CLIFF, *lichenje*.

CLIMB, *kwela* (-*kwesile*) ; *nonela* (-*anonele*) ; climbing, *nona*.



CLOD, *litupi*.

CLOSE, shut, *ugala* ; fist, *umbata* ; eyes, *sisina* ; close up (box), *pulana* ; stop up, *siwa* ; close to, *mgu-lugulu*.

CLOSET, *chikolosa*.

CLOTH, *nguo*, *likamambo* ; bark, *liwondo* ; blue, *chinyong'onyo* ; red, *mlangali* ; old bark-cloth, *likata* ; old calico, *masanjala* ; Arab cloth, *chirewani*.

CLOTHE, *wecha* (-*wechiche*) ; put on clothes, *wala* (-*wete*) ; take off, *ula* (-*usile*) ; clothes, *yakuwalila* ; change clothes, *lipindula* ; old clothes, *matapwata*, *masanjala*, *wisala*, *magajawisa*.

CLOUD, *liunde* ; cloudiness, *nyoto*, *luunde*.

CLUB, *chimbonga*.

CLUCK, with tongue, *kodola*.

CLUMP of trees, *mseso*.

COAL, *makala*.

COAST, the, *kumanga*, *mpika*.

COAT, *malaja*, *malota* ; waistcoat, *chisubao*.

COB, *chisonde*.

COBWEB, *lundandambuli*.

COCK, *tambala* ; young, *ndembe* ; cock a gun, *tega* ; cock's comb, *lichochololo*, *chingongongoli* ; spur, *chingalimba* ; crow of, *kongondeka*, *tongoba*.

COCKROACH, *mbeu*.

COCOANUT, *lingole*.

COCOON, *chikalakala*.

COHERE, *nyambatila*.

COIL round, *syenga*, *wiriga*.

COLD, *mbepo*, *chisisira*, *sisima* ; intense, *chikwenya* ; cold place, *chisisimbepo* ; a cold, *liundika* ; become cold, *pola* ; coldness, *si ! usisimu*.

COLLAPSE, *yatangula*.

COLLECT, *unganya*, *ikanganya*, *songanya* ; into a heap, *kola* ; of persons, *songana*.

COLLIDE, *gombana*.





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- CONEY, *njechere*.  
 CONFERENCE, *lukumbi, magambo*.  
 CONFESS, *lijitichisya*.  
 CONFIDE in, *kulupilila* ; confidence, *ulimbilo, ulimbe*.  
 CONFIRM, *limbika*.  
 CONFLICT, *wengana*.  
 CONFLUENCE, *lujondo*.  
 CONFOUND, *susa, simonjesya*.  
 CONFUSE, *balalisya, sambunganya* ; in confusion, *balala-balala, ku* ; speak confusedly, *cholowana*.  
 CONGEAL, *kwewana*.  
 CONSCIENCE, *mtima, umanyilisi*.  
 CONSENT, *jitichisya, kunda*.  
 CONSIDER, *ganisya*.  
 CONSOLE, *tamika, tusya mtima*.  
 CONSPICUOUS, *njo*.  
 CONSPIRACY, *malindi*.  
 CONSTANTLY, *pangalekaleka*.  
 CONSTRAIN, *kanichisya*.  
 CONSULT the oracle, *londola*.  
 CONSUME, *pya*.  
 CONTEMN, to, *nyosya*.  
 CONTEND, *tenda makani, menyana*.  
 CONTENT, *jikuta, lisinga*.  
 CONTENTIOUS, *jua masuso, juagulugusya*.  
 CONTINUE, *pe, wirisya* ; continually, *pangaleka*.  
 CONTORT the mouth, *mung'unya*.  
 CONTRACT, *ng'ong'ondala, nandupa, swinyala* ; contract speech, *wecheta chidule*.  
 CONTRADICT, *sisya, susa*.  
 CONTRITE, *ligamba*.  
 CONUNDRUM, *ndawi*.  
 CONVERSE, *kunguluka*.  
 CONVERT, *galausya*.  
 CONVEY, *jigala, jesya*.  
 CONVICT, *magambo, gomeka, susa* ; conviction, *ugoma*.



- COOK, *teleka* ; porridge, *wuga* (-*wusile*) ; cooked ready, *pya* ; cook out oil, *jenga* ; half cook, *uya*.
- COOL, to be, *sisima* ; to cool, *pola*.
- COOP, hen, *chitundu*.
- COPPER, *chikungu*, *mkuwa*.
- COPSE, *mseso*.
- COPY, *syasya*, *lolola*.
- CORD, *lukonje*.
- CORK, (stopper), *chisiwilo*.
- CORN, wheat, *trigu* ; Indian, *chimanga* ; Kaffir, *mape-mba* ; semsem, *mkwiya*.
- CORNER, *ndumba*, *mtepa*.
- CORPSE, *mtembo*.
- CORRECT, *jongolela*, *golosya*.
- CORRODE, *ligwa mkuo*.
- CORRUPT, *wola*, *sakasya*.
- COST, *mtengo* ; costly, *kula mtengo*.
- COTTON, *lutonje* ; prepared for spinning, *msweswe*.
- COUGH, *kosomola* ; coughing, *koso koso*.
- COUNCIL, *lukumbi*, *magambo* ; councillor, *mpungu*, *mputi*.
- COUNSEL, *lipungu* ; to counsel, *jongolela*.
- COUNT, *walanga* (-*walasile*).
- COUNTENANCE, *ngope*, *pa meso*.
- COUNTRY, *chilambo* ; outside of village, *mlaga*.
- COURAGE, *chisongolo*, *mtima wakulimba*.
- COURSE, e. g. of bricks, *lujili*, pl. *nyili*.
- COURT, of village, *panganya* ; of a house, *kusyeto*.
- COUSIN, *msiwani* (pl. *asiwani*) ; -ship, *chisiwani*.
- COVENANT, *malangano*.
- COVER, *unichila* ; up, as with earth, *silila* ; cover the eyes, *siwa* ; gun-cover, *mdala*.
- COVET, *pila*, *silila* ; covetousness, *msilili*, *uliesi*.
- COW, *ng'ombe ja mkolo*.
- COWARDICE, *woga*, *usilu*.
- CRAB, *nyala* ; hole of a crab, *chikopela*.



**CRACK**, *chechenukuka, yangasika, gata, galuka* ; a crack, *luga* ; crack in bottle, *luganga* ; sole of foot, *lisilu* ; crack, of falling tree, *lumba*.

**CRACKLE**, *tatasika*.

**CRAFT**, skill, *ukungwi, umisiri* ; deceit, *utamba*.

**CRAMP**, *mandindili*.

**CRANE**, *chumba*.

**CRANIUM**, *chikalakasa*.

**CRATE** for fowls, *chiteletele*.

**CRAWL**, *kwawa*.

**CREATURE**, creeping, *chikoko cha kwawa-kwawa* ; flying, *cha guluka-guluka*.

**CREDENTIAL**, *chimanyililo*.

**CREEP**, *kwawa* ; of plant, *tambala* ; a creeper, *mtu-ndusi*.

**CREST** of fowl, *chingongongoli, chinyusu*.

**CRICKET**, *chijosolo*.

**CRIME**, *ulemwa*.

**CRISP**, of hair, *wewa*.

**CROCODILE**, *ngwena*.

**CROOKED**, *gongomala, pimbitala, pindika*.

**CROSS**, a river, *jomboka* ; a road, *tagalukanya* ; each other, of sticks, *pinjikana, pingulana* ; crosswise, *m'chitipa mwakwe, chamchitipa* ; cross-road, *malekano* ; cross-beam, *mgomba* ; to be cross, *kalipila, gomba ukali*.

**CROTON-OIL** plant, *msisimanga*.

**CROUCH** down, *utama, lasima*.

**CROW**, *likungulu*.

**CROWD**, *liunjili, likuga* ; crowd round, *wijikanya, songangana*.

**CROWN**, head-cloth, *lisanda, nduwila* ; of head, *pewo*.

**CRUCIFY**, *pachika pa mgomba, wamba pa mgomba*.

**CRUEL**, to be, *kalalisya, ng'akala* ; *jua wanga*.

**CRUMBLE** down, *gumuka* ; as inside of dry potato, *lagala*.





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## D.

DAB, *tomeka*.

DAGGER, *mkalo, chipula, chimaje*.

DALE, *litiwi, chiwata*.

DAM, *siwa*.

DAMP, *chisisira, chinyesi*.

DANCE, *ina (-inile)*; about, *jangala*; a dance, *ung'asi, chindimba*.

DANGER, *upandu*; dangerous, *-na upandu*; be dangerous, *jogoya*.

DANGLE, *leleya*.

DARK-COLOURED, *-piliyu*; darkness, *chipi*; thick darkness, *chipi totolo*; to become dark, *kuswa*.

DARN, *tota chigajigaji*.

DATE, time, *lyuwa, katema*; tree, *kanjesa*

DAUGHTER, *mwanache juamkongwe*; daughter-in-law, *akwego*.

DAWN, to, *cha (-chele)*.

DAY, *lyuwa*; daybreak, *kucha*; daytime, *musi*; all day long, *lyuwa tetetete*; daily, *mowa gosepe*; after to-morrow, *mtondo*; two days after to-morrow, *mkucha*; three days after to-morrow, *msinga*.

DAZZLE, *nyesima, chenga*.

DEAF, *-ngapikana*; deafness, *chiuli*.

DEAR, price, *-na mtengo*; dear me! *ndiyope*.

DEATH, *chiwa, kuuwa*.

DEBT, *mangawa, magongo, ngongole*.

DECAY, *wola (wosile)*.

DECEIT, *ulamba, ngunga, chinyengo, ulyalya*.

DECEIVE, *lambusya, tenda ulamba, kwaga (-kwajile)*.

DECIDE, a magambo, *lamula magambo*.

DECOMPOSE, *wola*.

DEEP, *kwendesya, sokoka (-sokweche)*; deep water, *mliwi*.



DEER, *ndandala*.

DEFEAT, *topola, winga*.

DEFEND, *liwinjila*.

DEFILE, *sakasya* ; defilement, *usakwa*.

DEFLECT, *sepuka*.

DEFORMED, *lemala, punduka* ; by leprosy, *tungala*.

DELAY, *kawa, kokowa* ; cause to delay, *kawisya, cheresya, chechelusya, syereusya*.

DEN, *mbanga*.

DENSE, overgrown, *utala*.

DENY, *kana, jima*.

DEPART, *tyoka*.

DEPTH, *kwendesya*.

DERISION, *chanache, chiwilo, chipongwe* ; to deride, *lalatila*.

DESCEND, *tuluka* ; steep descent, *lichenje*.

DESERT, *lipululu* ; deserted village, *masame*.

DESIRE, *sosa, saka, pila* ; a desire, *msangu, lukowo*.

DESOLATE, to be, *-jika*.

DESPISE, *nyosya, nyalapa*.

DESTROY, *jonanga (-jonasile), pasula, sabalisya* ; destruction by war, *chipasupasu*.

DETAIN, *sigasya, kawasya*.

DEVASTATE, *pasula* ; devastation, *chipasupasu*.

DEW, *mangame* ; dewlap, *chilewalewa* ; beat off dew, *kupula*.

DEXTERITY, in shooting, *luwaso*.

DHOW, *chombo*.

DIAPHRAGM, *mawamba-ngoma*.

DIARRHŒA, *chisiula, chiukula*.

DIE, *uwa (-wile), similila* ; die out of fire, *silala* ; die suddenly, *uwa chikomo*.

DIFFER from, *lekana, tindana* ; make difference between, *tindanya ni-* ; in different places, *pakwe pakwe* ; for there is no difference, *pakuti pangalekana*.



- DIFFICULT, *nonopa* (-*nonwepe*), -*nonono* ; too difficult, *lema* ; to please, *tindisya*.
- DIG, *sola* (-*sosile*) ; dig deep, *solesya*, *kapula*, *sindimukula* ; dig out, *chakapula* ; uncover, *ukula* ; dig a hole with stick, *chokopola*.
- DIMINISH, *nanduya*, *pungula*.
- DIMNESS, *nyoto* ; of sight, *ngungu*, *ndandagasi*.
- DIP, *pamba* ; in water, *chuwika*, *chuya*.
- DIRT, *usakwa* ; to dirty, *pilisya*, *sakasya* ; be dirty, *likwanjila*.
- DISAGREEMENT, *makani*.
- DISAPPEAR, *gwala* (-*gwasile*), *similila* ; behind something, *winuka* ; sudden disappearance, *gweregwere*, *ndu*.
- DISARRANGE, *sabalisya*, *sapanganya*.
- DISCONTENT, *udandausi*.
- DISCOVER, to, *simana*, *singana*.
- DISCUSS, *tatawana*, *wecheta*.
- DISCUSSION, *magambo*.
- DISEASE, *chilwele*.
- DISGRACE, *mchesela* ; disgrace one's self, *litenda mchesela*.
- DISGUST, *chinyalakato*.
- DISH, *mbale*.
- DISHONOUR, *jalusya*.
- DISLOCATE, *kulunyukuka*.
- DISOBEY, *kana* ; be disobedient, *pwanya* ; disobedience, *ukani*.
- DISORDER, in, *ku*, *pinjiripinjiri* ; to be disordered, *sapangana*.
- DISPERSE, *pwilingana*, *pwilinganya*.
- DISPLEASED, *nyililika*.
- DISPOSITION, *upagwe*.
- DISPUTE, *makani* ; to dispute, *tenda makani*.
- DISRESPECTFUL, to be, *chembulusya*, *jalusya* ; towards neighbours, *chimbonano*.





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DRIZZLE, *melemenda, ula jati wawawawa, jati merimeri*.

DROP, *lindondo* ; to drop, of water, *kusulula* ; let fall, *kulupusya*.

DROPPINGS (dung), *mchimba*.

DROPSY, *ndaka* ; intestinal, *mbulu, jimbangana*.

DROUGHT, *chirala*.

DROWN, to, *twinichisya* ; to be drowned, *milwa*.

DRUM, *ngoma* ; large, *lilombe, likunda* ; small, *njoma, chinganga* ; war drum, *sonjo* ; stand for drum, *chisukasuka* ; to drum, *gomba ngoma*.

DRUNK, *kolelwa* ; disorderly, *lesa* ; drunkard, *mlevi* ; drunkenness, *ulevi*.

DRY, *-jumu* ; *jumula, lagala (-lagele)* ; dry up, of dew, *pukuta* ; to dry in the sun, *janika* ; dry at fire, *jatusya* ; dry land, *kumkuli* ; of tears, *pwela* ; dry season, *charu*.

DUCK, *libata, liwata*.

DULNESS of senses, *wuwuli*.

DUMB, *juangapawecheta*.

DUNG, *utogole, ulukusa* ; of birds, *chitotosi* ; dunghill, *chitutu*.

DUODENUM, *chiulawinji*.

DUSK, to be, *swa, kuswele*.

DUST, *luundu* ; shake out dust, *kung'unda* ; to dust, *pukuta* ; lay in the dust, *ulurusya*.

DUTY, *masengo, chakumbajila mundu*.

DYE, to, *chesula, jina*.

DYSENTERY, *chiukula, chisiula*.

## E.

EACH of them, *wosepe juine juine*.

EAGLE, the fish-, *ngwasi* ; large hawk, *nyanga*.

EAR, *lipilikanilo, liwiwi* ; of corn, *lisache*.



EARRING, brass, *chituwa*, *ndolo* ; to pierce the ear, *tolola*.

EARTH, *litaka*.

EARTHQUAKE, *chilungu*.

EAST, *ku likukopoka lyuwa*, *ku likuruma lyiwa*.

EASY, *-nganonopa*.

EAT, *lya (-lile)* ; eat to excess, *susukwa*, *nyela*, *sinda*, *simambala*.

EBONY tree, *mpingo*.

ECHO, *namalowe*.

EDGE, of knife, *wuji* ; cloth, *mkago* ; to place on edge, *wika mchisegambali*.

EDIBLE, *ligwa*.

EEL, *ngunga*.

EGG, *lindanda*, *litaji*, *likong'onda*, *lijele*, *liwumbi* ; egg-shell, *likasi*, *likobwa* ; addled egg, *lisisya*.

EITHER, *namuno*, *nachiwamuno*, *kanga*.

ELAND, *mbunju* ; large, *licheko*.

ELASTIC, *nambuka*, *nyolomboka*.

ELBOW, *chisinjino*.

ELDEST of family, *juamtasi*.

ELEPHANT, *ndembo*.

ELEVATED, to be, *nyanyama*.

ELSEWHERE, *kwine*.

EMBARK, *lilonga*.

EMPTY, to, *kusula* ; empty-handed, *lutele*, *yalape*, *mtwetwetwepe*.

ENCLOSURE for women's huts, *kusyeto*, *kuchimbundi*.

ENCOURAGE, *chisya*.

END, *mtepa* ; at the, *pambesi* ; point, *lusonga* ; end of a house, *ndumba jajinandi*.

ENDURE, last, *tamilisga*, *pimilila*.

ENEMY, *juamagongo*.

ENJOIN, *lulila*, *salila*.

ENOUGH, *jenela* ; not enough, *penembela*.

ENTANGLED, to be, *kolekana*.



ENTER, *jinjila*.

ENTERTAIN, *samalila, sechelela*.

ENTICE, *nyenga, kopa*; entice from his home, *komya, tokosa, nyenyesy*.

ENTRANCE, gateway, *chipata*; to village, *chikomo*.

ENTWINE, *syenga*.

ENVY, *maungo, uchisu*.

EPIDEMIC, *chitopa*.

EPILEPSY, *mjilinjili*.

ERR, *lemwa, lewa, soya*.

ESCAPE, *kulupuka*.

ESPECIALLY, *munomuno*.

ESPOUSED, *tomelwa*.

EUPHORBIA, *ngwesa*.

EVEN, *nangulo, nachiwamuno*; even although, *namose*.

EVENING, *ligulo*.

EVERYWHERE, *posepe, mosepe*.

EWER, *luulo*.

EXALT, *kwesya*.

EXAMINE, *linga, lolechesya*.

EXAMPLE, *chisyasyo*.

EXCEED, *litowa, pundanganya*.

EXCELL, *sokoka, punda*.

EXCEPT, *akawe*.

EXCHANGE, *tindanya, sumana*; slaves, *wombolesyana*.

EXCITED, *papamba*.

EXCREMENT, *manyi, malimbi*.

EXCUSE one's self, *lisala*; an excuse, *pakulisala*.

EXHORT, *chisya*.

EXILE, an, *juambinjiche, juamtopolwe*.

EXPAND, *tuungula, sasawila, chachambuka*.

EXPECT, *lolela*.

EXPEL, *winga, topola*.

EXPERIENCE, *mate*.

EXPLAIN, *gopolela, gopolanya*; explanation, *chigopolelo*.





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FATHER, *atati, wese*; his *wesegwe*; father-in-law, *akwego*.

FAULT, to find, *jamuka*; faults, *yakusoya, magonyo*; faultless, *wangasoya*.

FEAR, *woga*; to fear, *jogopa*.

FEAST, dancing, *mangaka, chindimba*; marriage, *chikulundine*; after work, *chijao*.

FEATHER, long, *ndenga*; short, *mang'omba*; of wing, *msimbi, linyunya*.

FEEBLE, to be, *topwana, lepetala, lopotoka, tochomala*.

FEED, *lisya*.

FEEL, *pilikana*; all over, *papasya, tomasya, powasya*.

FELL, *kanga, tema, tukula*.

FELLOWSHIP, *chisyowe*.

FEMALE, *-kongwe*.

FENCE, *lutenje*; strong, *luwagala*; of grass, *chimbundi*.

FERMENT, *lula, chesuka, semula*; beer, *sungunukuka*.

FERRET, *ngalawango*.

FERRY over, *jombosya*.

FERTILE ground, *chajila*.

FETCH, *tola (-tosile)*.

FEVER, *chiwisuku*; to have fever, *lipuka*.

FEW, *-nono, -nandi*; to be, *nandipa*; to make, *nanduya*.

FEZ, *msuli*,

FICKLENESS, *chipindupindu*.

FIERCE, *jogoya, lusa, chinama, gomba ukali*; fierceness, *chisongolo, ukali*.

FIG, *lukuju*; fig-tree, *mkuju*.

FIGHT, *menyana, umana*.

FILE, *tupa*; to file, *kuta*; fill in, *silila*.

FILL, *gumbasya, tulumbasya*; be full, *gumbala*.

FILTER salt, *chilika*.

FILTH, *usakwa*.

FIN of fish, *chilimbu*.

FINALLY, *pa mbesi*.



FIND, *singana, sigana, jigana, simana*.

FINGER, *chala*; first, *cha mlanjilo*; second and third, *cha pakati*; little, *cha nyonje*.

FINISH, *mala*; finish work, *weluka*; well, *cherereka, koliga*; quickly, *kulumichika*; a ceremony, *sangula*.

FIRE, *moto*; kindle, *kolesya*; fire a gun, *gomba, itula*.

FIREBRAND, *lumuli*.

FIREFLY, *chinyetanyeta*.

FIREPLACE, *chisisa*.

FIREWOOD, piece, *lukwi, lusasu*; bundle, *chitenje*.

FIRM, *liya, limba, kwindimala*; in one's opinion, *chinjirima*.

FIRST, *juakutanda*.

FISH, *somba*; fishhook, *chisopo*.

FIST, *suwa*; to strike with, *twanga*.

FIT, loosely, *pelepeta*; tightly, *kanganika*; fitting, *kuwajila*.

FIX, (e. g. with pin) *totomeka*; upright in ground, *simika*; fix a day, *panga*.

FLAME, *lilamba*.

FLASH, *mesya, ng'anima, lapu, kachi*; of gun, *kana*.

FLAT, to be, *watama*; of ground, *pachiwata*.

FLATTER, *kwaga*.

FLEA, *utitili, ulawili*.

FLEE, *tila*; flight, *utila*.

FLEET, to be, *chachuka*.

FLESH, *mnou*; game, *nyama*.

FLIT, *sama*; from place to place, *tyangatyanga, togandoga, pyapyaluka*; flit things, *samya*.

FLOAT, *jajawala, jelajela*; a float, *kambilombilo*.

FLOOD, *chikumba, liwambwe*; on river, *ndumbulisi*.

FLOUR, *utandi*; of casava, *mtandasya*.

FLOURISH, *tenga tenjela*; put forth leaves, *umbukutula, sipuka*.

FLOW, *jirima*.



FLOWER, *ulua* (pl. *mahua*).

FLUTE, *chitolilo*.

FLUTTER of wings, *pupujila*.

FLY, to, *guluka*; housefly, *membe*; hippo, *liguo*.

FÆTUS, *lilusa*.

FOLD, *galambula*; fold up, *pinda*, *tandukula*.

FOLLOW, *kagula*, *kuya*, *londa*.

FOOD, *chakulya*; for journey, *inga*.

FOOLISH, *pugwa*, *siluka*, *puluwa*, *lowela*; foolish person, *msewa*; foolishness, *usewe*, *chisilu*; foolishly, *wambape*, *pupuli*, *mwakulowela*.

FOOT, *lusajo*, *lukongolo*; foot-mark, *likau*; of tree, *pekola*; of hill, *kwichela*.

FORBID, *lekasya*, *sisya*, *kanisya*.

FORCE, to, *kanichisya*.

FORD, *pachiko*.

FOREHEAD, *pausyo*.

FOREST, *mseso*; dense, *ukweti*.

FORGE, *chipala*, *chiukuta*,

FORGET, *liwalila*; forgetfulness, *chiliwaliwa*.

FORGIVE, *tondowela*.

FORKED stick, *lipanda*.

FORNICATION, *chilyelye*.

FORSAKE, *leka*.

FORTUNATE, *lenjela*; good fortune, *upile*; bad fortune, *likungu*.

FOUR, *mcheche*.

FOWL, *nguku*; trussed, *chikwale*.

FOX, *likule*.

FRAGMENTS, after meal, *makombo*, *mesa*; of wood, *chipisya*.

FRAIL, *nupuka*, *tepana*.

FRAUD, *ulyalya*, *ulamba*, *ngunga*, *chinyengo*.

FREE, to, *gopola*; a bird, *gulusya*; from work, *welusya*; freedom, *ulukosyo*; gratuitously, *lulele*.

FREEMAN, *mlukosyo*.





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- GIANT, *mtanga*.
- GIDDINESS, *lusyungusyungu*.
- GIFT, *mtuka, mtulo*.
- GINGER, *chikasu*.
- GIRD one's self, *kwindā*.
- GIRL, *mwali*.
- GIVE, *pa, peleka*; a present, *laguchisya*; a thing to be vended, *lajisya*.
- GIZZARD, *ndutumba*.
- GLAD, to be, *kondwa, sechelela*.
- GLANCE off, to *sembenduka*; glance at, *lola chikakali*.
- GLEAN, *ulula*.
- GLIMPSE, to catch a, *kulola kwanatipe pisya*.
- GLITTER, *nyesima*; glittering, *nyesinyesi*.
- GLUE. See GUM.
- GNASH the teeth, *lilumanganya*.
- GNAT, small, *chisugugu*.
- GNAW, to, *memena*.
- GO, *jenda, jaula, ja*; away, *mwanja, tyoka*; round about, *syungula*; out, *kopoka*; over the top, *winuka*; to the other side, *syetela*; beyond, *punda*; past, *pita*; fast, *chelenga*; together, *longana*; in front, *longolela, susila*.
- GOAT, *mbusi*; male, *tonde*.
- GOBLIN, *namlukuwewe*.
- GOLD, *ndalama, syasichejeu*.
- GONG, *lupaso*.
- GONORRHOEA, *chindoko*.
- GOOD, *-mbone, lumbana*.
- GOOD-BYE, to person going away, *ajende*; to person remaining, *asigale*; to take leave, *langa*.
- GOODS, *chipanje*.
- GRACE, *chisowelo*.
- GRAIN, *lusongolo*; steeped for pounding, *msokalo mchokwe*.
- GRAND-CHILD, *chisukulu*; -father or -mother, *mbuja*.



- GRASP, *kamula* ; grasping disposition, *suka*.
- GRASS, *manyasi* ; marsh, *ligugu* ; fresh green, *mopo* ; strong, *chisugumbe* ; long, *liputi* ; last year's, *chilala* ; over-grown with, *utala* ; unburnt, *ma-  
mbala*.
- GRASSHOPPER, *chitete*.
- GRATUITOUSLY, *lulele*.
- GRAVE, *lilembe* ; mound, *litumba* ; house, *chirisi*.
- GRAVY, *msusi*.
- GREATNESS, *ukulu*.
- GREEDINESS, *udiesi* ; greedy, *dodolaka*, *susukwa*, *libi-  
sya*.
- GREEN, *-wisi* ; of grass, *wisikala*.
- GREET, to, *komasya*.
- GRIEVE, *lila m'mtima*, *dandaula*.
- GRIME ON POT, *lichile*.
- GRIN, *chechena* ; of skeleton, *chechenala*.
- GRIND flour, *siaga* ; knife, *kwangwasya*, *watika*.
- GRINDSTONE, *linolo*.
- GROAN, *wula*, *chimasika*.
- GROPE, *papasya*.
- GROUND, the, *pasi* ; fertile, *chajila* ; stony, *sakalawe* ;  
of quarrel, *liwamba*, *likawamba*.
- GROUP, standing, *liunijili* ; moving, *likuga*.
- GROW, *kula* ; of plants, *mela* ; of planter, *sogosya*.
- GROWL, *tuluma*.
- GRUMBLE, *dandaula*, *delela*, *nyinyilika*.
- GUARD one's person, e. g. with shield, *lichinjilichisya*.
- GUESS, a, *ndawi*.
- GUIDE, *longolela* ; a guide, *mlongola*.
- GUILTLess, *juangali ulemwa* ; to be found guilty, *go-  
meka* ; to prove guilty, *gomela*.
- GUINEA-FOWL, *nganga*.
- GULLET, *likolongo*.
- GUM, *malilolilo* ; gums, *usinini*.
- GUMBOIL, *lipute*.



GUN, *uti*; gunbarrel, *mtutu*; hammer, *chikongolo*; stock, *lipondo*; touch-hole, *chole*, *pambale*; -cover, *mdala*; flint, *liganga*.

GUNPOWDER, *wonga*; a charge, *msindo*; barrel, *lipipa*.

GUT, to, *tumbula*; fish, *ganga*.

GUTTER, *lokoloma*.

## H.

HABIT, *mtengo*, *msyungu*.

HAIL, *matalila*.

HAIR, *luumbo* (pl. *umbo*); on chest, *changalama*, *chembembe*; hair on body, *cheuje*; short hairs, *njina*; white hair, *wuli*; plaited hair, *chiwisa*; of animals, *man'gomba*.

HALF, *litika*.

HALTER, *litondolo*.

HAMMER, *komela*, *kong'onda*, *syana*; a hammer, *nyundo*.

HAND, palm of, *ligasa*; left handedness, *chijani*.

HANDKERCHIEFING, *mleso*; one piece, *litako*.

HANDLE, of knife, *chikumbu*; of hoe or axe, *mpini*; of cup, *lukonga*; handless, *ngagala*.

HANG up, *koleka*, *pachika*.

HAPPEN, to, *woneka*; happen to, *wonechela*.

HAPPY, be, *kondwa*, *sechelela*, *sangalala*, *togolela*.

HARASS, *sausya*, *sakalisya*, *chima*.

HARD, *-nonono*; to be hard, *nonopa* (*-noniwepe*), *limba*, *kwindimala*; of skin, *chalamandala*; hardness, *unonono*.

HARDEN, *nonoya*; harden the heart, *limbika*.

HARSHNESS, *uchimwa*.

HARTEBEEST, *ngose*.

HARVEST season, *masika*.

HASTE, to make, *janguya* (*-jangwiye*), *kulumichika*,





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HIDE, *sisā* ; one's self, *lisisa*, *juwa*.

HILL, *litumbi*.

HINT, to give, *pipilisya* ; with eyes, *kupila*.

HIPPOTAMUS, *ndomondo*.

HIRE, *mbote* ; to hire, *kongola* ; hire out, *kongosya*.

HIT with stick, *puta*, *kununa* ; with stone or gun, *soma*.

HOE, *lijela* ; large, *ngwembule*, *chileka* ; to hoe, *lima* ; hoe for, *limya* ; in dry season, *chochola* ; deeply, *papula*, *cholima*.

HOG, *mbango*.

HOLD of, to take, *kamula* ; firmly, *chinjirima*.

HOLE, in cloth, *chipowo* ; in ground, *lisimbo* ; in tree, *mbugu* ; in rock, *mbanga*.

HOLLOW of plate, *msimbo* ; to hollow out, *cherega*.

HOME, *kumangwao*.

HONEY, *uchi* ; honeycomb, *lisega*.

HONOUR, to, *chimbichisya* ; *luchimbichiya*.

HOOF, *chikotwa*.

HOOK (fish), *chisopo*.

HOP, *jenda njolinjo*.

HOPE, *lolela*.

HORN, *msengo* ; bugle, *lipenga* ; powderhorn, *liwe-  
ngwa*.

HORNET, *litenderu*.

HORSE, *kavalo* (Portuguese).

HORSE-LEECH, *lisundo*.

HOT, *tukuta*, *kola mtukuta*.

HOUSE, *nyumba* ; round, *nyumba msima* ; square, *likome* ; with gables, *libanda*.

HOVER, *syunga*.

HOW? *uli*, *saiapi*.

HUFF at, to take, *tenda msinjili*.

HUMBLE, *litimalika*.

HUMOUR, be in bad, *nyunyunduka*.

HUMP on cattle, *chumbi*.



HUNDRED, *makumi likumi, mwanda* (lit. a great number).

HUNGER, *sala*.

HUNT, to, *ulaga nyama*; with dogs, *syutusya*; hunting-ground, *m'mani, mikuli*; hunter, *mlupa, mpalu*.

HURRY, *cherenga, janguya, kangamala*.

HURT one's self, *ulala*; another, *ulasya*.

HUSBAND, *asono, anyumba*; of two wives, *jua mitala*.

HUSK maize, to, *pomola*; rice, *pwagula*; ground-nut, *wangula*; sorghum, *wita*; beans, *kosola*; husks, *makowa*; of maize, *masete*; husky voice, *lilowe lyelale*.

HUT, *nyumba*; watchman's, *chilindo*.

HYÆNA, *litunu*.

HYPOCRISY, *chinyengo*.

## I.

I, *une*.

IDIOCY, *manunu*.

IF, *na, naga, nawa, mtemela*.

ILL, *lwala (-lwasile)*; illness, *chilwele*.

ILL-LUCK, *likungu*.

ILL-NATURE, *ngalwe, uchimwa*; ill-will, *lupuso*; to have, *lusa, tunduka*.

ILL-TREAT, *tawanya, kalalisya, tundusya, chima*.

IMITATE, *landa, syasya*.

IMPUDENCE, *chipongwe, chalu, chanache*.

IN, *mu*.

INCREASE (trans.), *chuluya, jonjechesya*; (intrans.), *chuluka*.

INDEED, *ndiope*.

INDISTINCTNESS, *mbilisi*.

INDUSTRIOUS, *kachilila, piganya*.

INFECT, *jambuchila*; be infected, *tapula*.



- INFLATE, *tuunguka* ; be inflated, *tulumbala*.  
 INHERIT, *jinjila majumba*.  
 INJURE, *kuluchisya, puchila* ; one's self, *limenyesya, ulala*.  
 INSECT, *chikoko*.  
 INSIDE, *mkati*.  
 INSTANTLY, *chitema*.  
 INSTINCT, *lunda lwa chikoko*.  
 INSTRUCTIONS, to give, *lajisya*.  
 INSUFFICIENT, *penembela*.  
 INSULT, *tukana, punja*.  
 INTENTIONALLY, *melepe*.  
 INTERCHANGE, *tindanya* ; places, *pisyangana*.  
 INTERFERE in quarrel, *pokasya, chengulanya*.  
 INTERLACED, *kolombikana* ; of branches, *tawandawana*.  
 INTERLOCK, *polonganya*.  
 INTERPRET a dream, *sagamukula*.  
 INTERRUPT, in speaking, *temandemanya* ; in magambo, *chisonde*.  
 INTERVALS, place at, *walaganya*.  
 INTERWEAVE, *pichirika*.  
 INTESTINES, *matumbo*.  
 INVOKE, *lumbila, kolanga*.  
 IRON, *chisiano* ; ore, *utale, mtapo* ; iron oxide, *ngama*.  
 IRREVERENCE, *chalusi*.  
 ISLAND, *chirumba* ; floating, *chipiri*.  
 ISOLATE, *tukusya*.  
 ITCH, *upere* ; to itch, *nyanya*.

## J.

- JACKAL, *likule*.  
 JACKET, *malota*.  
 JAMB, to, *linyikata*.  
 JAW, *chipundi*.  
 JEALOUSY, *wiu, machisu, maungo*.  
 JEER, *lalatila*.





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**KNOT**, *chilumbo, chiundo*; running, *chipululuchisya*; reef, *chilumelume*; granny, *chikongwe*; in tree, *chisupundu*.

**KNOW**, *manya, manyilila*.

**KRAAL** (animal), *lichinga*.

## L.

**LADDER**, *makwelelo*.

**LADEN**, to be, *sitopelwa*.

**LADLE**, wooden, *chikoi*; ladle out, *pakula, teka*.

**LAIR**, *liuto*.

**LAKE**, *nyasa*.

**LAME**, *punduka, lemala*; temporarily, *ulala*.

**LAND**, *chilambo*; dry land, *kumkuli*; landing-place, *pachiko*.

**LANGUAGE**, *chiwecheto*; use bad language, *sabalisya, tukana*.

**LANGUID**, *tenguka, sakalika*.

**LARGE**, *-kulungwa*; make, *kusya*.

**LARYNX**, *likolongo, litolomiko*.

**LAST**, to be, *malichisya*; of duration, *gona*.

**LATE**, *kawa, ko kowa*.

**LAUGHTER**, *chiseko; chimwemwe*; to laugh, *seka*.

**LAVE** out, e. g. sand, *kopa*.

**LAY** against, e. g. a wall, *jejeka, jegamika*; down, *bitla, goneka*; at length on ground, *tambalukula*; crosswise, *pinjikanya*; lay aside, *salasya, kusya*; lay in dust, *uluusya*; a layer, *lujili*; lay eggs, *tajila*; lay the grass, *wewa, wanda*.

**LAZINESS**, *ulesi*.

**LEAD**, *liwela, chumbu*.

**LEAD**, to, *longolela*; to lead to (of path), *chinga*.

**LEAF**, *lisamba*; withered leaves, *iswani*.

**LEAK**, *sulula*.

**LEAN**, to be, *ganda*; over, *jinamila*; against, *jegama*.



LEAP, *sumba* ; of fish, *bwasya* ; from tree to tree, *sangasanga*.

LEARN, *lijiganya*.

LEAVE, *leka* ; leave off, *weluka* ; take, *langu*, leave of, work, *lanya*.

LEFT hand, *mkono wa mchiji* ; to the left, *ku mkono wa mchiji*.

LEG, *lukongolo* ; hind-leg, *chiiga* ; hind-legs, *mako-ngolo gakwiiga*.

LEISURE, *lipesa*.

LEMON, *lindimu*.

LEND, *jasima, kongola*.

LENGTH, *uleu* ; lengthwise, *m'chileu* ; to lengthen, *leuya* ; at length, *pa mbesi*.

LEOPARD, *chisui*,

LEPER, *jua matana* ; deformed by leprosy, *tungala*.

LESS, to be, *nandupa* ; to lessen, *nanduya, josoche-sya*.

LET alone, *leka* ; let out for hire, *kongosya*.

LETTER, *kalata, balua*.

LEVEL ground, to, *mwasya, jasasya* ; to be level, *watama, jeluka* ; level gun, *jandika*.

LEVER up, *chanjamula, nyakula*.

LIBERAL hearted, to be, *sowela*.

LICK, *lapita, lamba*.

LID, *chiunichilo*.

LIE down, *gona* ; crosswise, *pingulana* ; in wait, *juwilila*.

LIES, to tell, *lambusya, tenda unami*.

LIFE, *umi*.

LIFT, *nyakula, nyamula, kwesya* ; lift load to head, *twichila* ; lift pot from fire, *tegula*.

LIGHT, *lilanguka* ; to light a fire, *kolesya* ; a lamp, *pamba* ; make light of, *jalusya* ; to be light, *jaluka* ; lighten, *mulika*.

LIGHTNING, *njasi*.



LIKE, *mpela*, *chisau* ; likely, *mpela 'ila* ; to like, *nonyela* ; to be like, *landana*, *pela* ; likeness, *chiwili*, *chisau*.

LIMP, *tundajila*, *timbajila*.

LINE, *msela*, *lujili* ; in line, *ndandanda*.

LINGER, *kokowa*, *kawa*.

LINTEL, *mupali*.

LION, *lisimba*.

LIP, *lugomo*, *lujemo* ; lip-ring, *lupelele*.

LISTEN, *pilikanila*.

LITTER, *litagandaga*.

LITTLE by little, *panandi*, *panandi* ; littleness, *unandi*.

LIVE, *kola umi* ; happily, *tama dulusi* ; living, *-jumi*.

LIVER, *litoga*.

LIZARD, *pulundwa*, *nampopo*.

LOAD, *ndundu*, *msigo* ; place on head, *twichila* ; load gun, *sopela*.

LOCUST, *sombe*.

LOIN, *m'chiuno* ; loin-cloth, *chitonga*.

LOITER, *kokowa*, *kawa*.

LONG, *-leu* ; to be, *leupa* ; to make, *leusya* ; long for, *pila*, *lakalaka* ; long ago, *kalakala* ; long after, *pakukawa mnope* ; long-suffering, *pimilila* ; long-legged person, *jua sonjo*.

LOOK, *lola* ; for, *lolela* ; well at, *lolechesya*.

LOOP, *liugu*.

LOOSE, to be, *ywedela*, *pelepeta*, *swekena*.

LOSE, *jasa* ; one's way, *sokonechela*.

LOSS, to be at a, *singalilwa*, *totochelwa*, *lundumbilwa*.

LOUSE, *hujipi* (pl. *njipi*).

LOVE, *nonyela* ; each other, *nonyelana*.

LOW, of hill, *pwatatala*.

LOWER, to, *tulusya*.

LUCK, good, *upile* ; bad, *likungu*.

LULL, *tondowa*.





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MEASLES, *chikuku, lilimuka*.

MEASURE (length), *mlingo*; (quantity), *chipimo*; scales, *wesani*; to measure, *linga, pima*.

MEAT, *nyama*; craving for, *lukowo*.

MEDDLE with, *ng'andila*.

MEDICINE, *mtela, chilagu*; thieving, *chitaka*.

MEEK, *tulala*.

MEET, *singana, simana*; on the path, *chingamila, chingangana*; face to face, *simana mandunji*; meeting-place, *masimanilo*.

MELT, *nyenyeka, nyelenyenduka, sungunula*.

MEMORY, *lukumbukumbu*.

MERCY, *chanasa*.

MESHES of net, *mapogolo*.

MESSENGER, *mtenga, mtumwa*.

METAL, *mtapo*.

MICTURATE, *tunda*.

MIDDLE, *pachilikati, mkati*.

MIDNIGHT, *pakati chilo*.

MILD in temper, *tetewala, tulala*.

MILK, *mkaka*; to milk, *minya*.

MILLET, *usanje*.

MILLSTONE, under, *lisyago*; upper, *ngasi*.

MIMIC, *syasya*.

MIND, *mtima*.

MIRROR, *kabilole*.

MIRTH, *chimwemwe, chiseko*.

MISCHIEF, *wanga, chanache*.

MISERABLE, *laga (-lasile), sawka*; misery, *wlanda, ulaje*.

MISFORTUNE, *likungu*.

MISS, to, *kulusya*; one another, *kulumbana, tindana*.

MIST, *lipundugulu, ndandagasi*.

MISTAKE, to make a, *kungachisya, kulusya, soya, lemwa*.

MITIGATE, *tondowa*.



- MIX, *wanganya, timbanya* ; mixed, of words, or seeds, *wangawanga*.
- MOAN, *uula (-uusile)*.
- MOCK, *socheya, lalatila*.
- MOLE, *uko*.
- MOLLUSC shell, *likombwa*.
- MONEY, *ndalama*.
- MONKEY, *chitumbili*.
- MONTH, *mwesi* ; this month, *mwesi uwoneche* ; next month, *mwesi wa malawi, mwesi wine*.
- MOON, *mwesi* ; full moon, *litumba*, moonlight, *lwesi*.
- MORNING, *kundawi* ; very early, *kumasikusiku* ; next morning, *kundawi kwakwe*.
- MORTAR, *lituli*.
- MOSQUITO, *njenjema, ususu*.
- MOTH, *lipuluputwa*.
- MOTHER, *amao, achikulugwe, kusyeto* ; mother-in-law, *akweyo*.
- MOULD, fungus, *ngungulukuku* ; to mould, *gumba* ; a mould, *chikombole*.
- MOUND, *chitundulima, chikwesya* ; at grave, *litunda* ; for potatoes, *litutu*.
- MOUNTAIN, *litumbi*.
- MOURN, *lila (-lisile)* ; mourner, *jua m'malilo* ; a mourning, *malilo*.
- MOUSE, *tolo* (pl. *achitolo*) ; field-mouse, *lipuku, liindo*.
- MOUTH, *pa kamwa* ; of river, *pandago*.
- MOVE, a thing, *tenganya* ; move one's self, *tenganyika* ; about, *takataka* ; restlessly, *ulukuta* ; from place to place, *lawalawa, pichisika* ; to one side, *sejela*.
- Mow, *sengula*.
- MUCH, *-jinji, mwanjinji* ; to be, *chuluka* ; make much, *chuluya*.
- MUD, *utope* ; sink in mud, *tapuka* ; cover one's self with mud, *likowerera*.
- MULTITUDE, *liunjili*.



MURDER, *ulasi*.

MURMUR, grumble, *dandaula*, *nyinyisika*.

MUSSEL, *ngale*.

MYSTERIOUS thing, *chilengwalengwa*, *chimamo*, *chakulapisya*.

## N.

NAIL, *msomali*; of finger, *chikalawesa*; to pare, *sinda*, *lengula*.

NAKED, *makonope*, *matakope*.

NAME, *lina* (pl. *mena*); to name, *ta*, *pa lina*; adopt name, *lita lina*.

NARROW, *-a chitipa*.

NATIVE, *-a ndamo*.

NATURE, *mbagwilo*, *upagwe*.

NAVEL, *chisou*.

NEAR, *mgulugulu*, *pa mbali*; be near to, *wandikana*; come near to, *wandichila*; bring near to, *wandikanya*.

NEATLY, *cha mandisa*.

NECK, *lukosi*.

NECKLACE, of beads, *chinganga*.

NEED of, to be in, *sowa*, *lajila*.

NEEDLE, *singano*; of bamboo, *chilowa*; for magono, *kasinje*.

NEIGHBOUR, *mnasi* (pl. *achanasi*).

NEPHEW (sister's son), *mwipwagwao*.

NERVE, *mtasi*, *msindo*.

NEST, *chisusi*.

NET, *luau* (pl. *nyau*); to cast, *tega*; to drag, *kwetamula*.

NEURALGIA, *chilumi*.

NEW, *-a sambano*, *-wisi*; to be, *wisikala*.

NEXT week, *mlungu wine*.

NICE, to be, *lumbana*, *salala*; nicely, *ichenene*.

NIGGARDLINESS, *mpongwepongwe pe*, *ukaku*, *upapa*; be niggardly, *suka*.





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OOZE through soil, *ulika*.

OPEN, *ugula* ; an abscess, *tumbula* ; a book, *sapangula* ;  
the eyes, *sisinikuka* ; a door slightly, *pembeneka* ;  
an opening, *lipesa* ; openly, *m'meso kulola*.

OPPORTUNITY, *lipesa*.

ORACLE, *chisango*.

ORANGE, *mlalanje*.

ORATOR, *mlendele*.

ORDER, *lamula, sala* ; put in order, *linganya, kolosya*.

ORPHAN, *jua wina*.

OTTER, *kausi*.

OUGHT, *wajilwa*.

OUTSIDE, *pasa, kusa*.

OVERDO, *pundanganya, chola, litowa*.

OVEREAT, *lihisa*.

OVERFLOW, *gumbalila*.

OVERGROWN with grass, *utala*.

OVERLAP, *pundanganya*.

OVERLOOK (omit), *kupisya, kuluchisya*.

OVERTHROW, *pasula*.

OVERTURN, of canoe, *windisya* ; a bottle, *pikula, likula,*  
*galausya*.

OWL, *liundi*.

OWNER, *msyene*.

## P.

PACK, *longa* ; tightly, *chinyindila*.

PADDLE, *ngavi* ; to paddle, *palasa*.

PAINED, to be, *poteka, pweteka* ; a pain in side, *chisoma*.

PAINT, *utoto* ; to paint, *paka*.

PALM (borassus), *mgwalangwa* ; (date), *kanjesa, uchi-*  
*ndu* ; raphia, *miwale* ; palm of hand, *ligasa*.

PALPITATE, *gugusya, wita*.

PAPER, *kalata, chipeperu*.



PARDON, *tondowela, lechela*.

PARE off, *lenga* ; the nails, *sinda*.

PARENT, *mnangolo* (pl. *wanangolo*).

PART, to take away, *sapula*.

PARTITION-WALL, *lusasa*.

PARTLY—partly, *pane—pane*.

PASS, a, *mpata* ; to pass, *pita* ; beyond, *punda* ;  
through a village, *pelenganya, peleta, lungula* ;  
pass through unyago, *umbala*.

PASTE ON, *mamatika*.

PASTURE, *pa lulila*.

PATCH, *chigamba* ; to patch, *tota chigamba*.

PATH, *litala, likondo* ; crossing of two paths, *maleka-  
no* ; bye-path, *mlamba* ; strike a path, *chinjilichi-  
sya*.

PATIENT, to be, *jembecheya*.

PAW, *chikambato*.

PAY, *malipilo, mbote* ; to pay, *lipila*.

PEACE, *mtendere* ; make peace, *chengulanya* ; be peace-  
able, *litimalika*.

PEARL-SHELL, *ngalekale*.

PEAS, *sawawa*.

PEBBLES, *ngulungo*.

PECK, to, *sopa*.

PEEL off, of skin, *tomokoka, gwaguka* ; of plaster, *ma-  
tukuka*.

PEER at, *lingula*.

PEG on wall, *chipanda, chikomboli*.

PENIS, *liwolo*.

PENITENT, *ligosa, ligamba*.

PEOPLE, *wandu*.

PEPPER, red, *sabola*.

PERCH, *tula*.

PERFECT, to, *malisya*.

PERHAPS, *kanga, ankawa*.

PERMISSION, to give, *kundisya*.



PERPLEXED, to be, *lundumbilwa*.

PERSECUTE, *sakalisya, sausya* ; persecution, *lusausyo*.

PERSEVERE, *pimilila* ; perseverance, *mtau*.

PERSPIRATION, *chitukuta*.

PERSUADE, *kanichisya, chisya*.

PESTILENCE, *chipindupindu, mpupulusi, chitopa*

PESTLE, *mwisi*.

PIECE, *chipisya* ; piece by piece, *chechecheche*.

PIERCE, *soma* ; a tin, *poola*.

PICK-AXE, *ngwang'wa*.

PICK UP, *lokota*.

PICTURE, *chiwilili*.

PIG, *liguluwe* ; pig-iron, *chikukulu*.

PIGEON, *ngunda*.

PILED UP, *ndunduli*.

PILLOW, *msamilo*.

PIMPLE, *chilonda* ; from insect bite, *lipulumwa*.

PIN, of slave-stick, *mchililo*.

PINCER of crab, *ligongwa*.

PINCH, to, *tona*.

PINEAPPLE, *nanasi*.

PIPE (tobacco), *kaliwo, chikololo, chilongo*.

PIT, *lisimbo* ; pit-fall, *mwina*.

PITH of tree, *chititi*.

PITY, *chanasa* ; to pity, *tenda chanasa*.

PLACE, *malo, liuto* ; to place, *wika* ; in different places, *pakwe pakwe* ; to place alternately, *pachisya* ; in order, *jala* ; on top, *sajika*.

PLACID, *tetewala*.

PLAGUE, *chipindupindu, chitopa*.

PLAIN, *lilambo*.

PLAIT, a, *litiwa* ; to plait, *tiwa, pakasa*.

PLANT, *panda* ; transplant, *pandichila* ; a plant, *liukutu, mbeju*.

PLASTER, to, *paka* ; the first coating, *mata* ; the second coating, *syasyajila*.





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**POUND**, to, dry mapemba, *twa* (-*twele*), dry imanga, *po-mola*; steeped imanga, *timbula*; bran, *undula*; earth, *guguda*; fresh leaves, *ponda*.

**POUR** out, *jita*, *pungulila*.

**POVERTY** in dress, *usauchi*, *ulanda*.

**POWDER**, *wonga*; a small charge, *liipato*; large charge, *msindo*.

**POWER**, *machili*; be powerless, *tenguka*.

**PRAISE**, *chilapo*; to praise, *lapa*; in song, *lumba*.

**PRAY**, *popela*.

**PRECIOUS**, *-na mtengo*.

**PRECIPICE**, *lichenje*; be precipitous, *lemala*.

**PREPARE**, *panganichisya*.

**PRETTY**, *salala*, *lumbana*.

**PREVENT**, *lekasya*.

**PREY**, to seek, *lusa*.

**PRICE**, *mtengo*.

**PRESS** down, *twinichisya*, *chinyindila*.

**PRESENT**, *mtulo*, *mtuka*; to, *laguchisya*.

**PRIDE**, *lilama*.

**PRIMING** of gun, *wonga wa pa chikombe*.

**PRISONER**, *juamtawe*.

**PROBABLY**, *mpela ila*.

**PROBE**, with stick, *tonya*.

**PROCLAIM**, *lulila*, *sala*, *lungusya*.

**PROJECT**, to, *nyanyama*, *tundumuka*, *numba*.

**PROMINENT**, *njo*.

**PROMISE**, *langana*; break promise, *leka lilangano*.

**PROP** up, *chinga*, *chinjirichisya*, *chinjika*.

**PROPITIATION**, *chipembesyo*.

**PROPRIETOR**, *asyene*.

**PROSPER**, *jinichilwa*, *sichila*, *tenjela*; prosperity, *uwilisi*.

**PROTUBERANCE**, *chindundumuli*.

**PROUD**, to be, *poka*, *likwesya*.

**PROVOKE**, *tandila*.



PROW, of boat, *likulu*.

PRUNE, to, *tungula*.

PUGMILL, mortar, *lituli*.

PULL, *uta* ; apart, *pachula* ; out, *swipula*, *swekula*, *solola* ; along ground, *dudulusya* ; to pieces, *kachula*, *kunjukula*, *kwetemula* ; a trigger, *kwata* ; up, *tupula*.

PULPY, soft, -a *powa*, *lowa*.

PULSATE, *tukunya*, *wita*.

PULSE, *kuwita myasi*.

PUMPKIN, *liungu* (pl. *monyu*) ; flower, *usuli* ; seed, or leaves, *ndwelo*.

PUNISH, *sausya* (-*sawisye*) ; punishment, *masausyo*.

PURE, *lenjela* ; purify, *lenjesya*.

PURPOSE, change of, *chitetemba* ; on purpose, *mele*.

PURR, *tuluma*.

PURSUE, *kuya* (-*knyiye*), *kagula*.

PUSH, *tuta* ; down, *pyetechesya* ; through, *pikinichisya*.

PUT, *wika* (-*wisile*) ; back, *uchisya* ; into basket, *longa* ; down a load, *tula* ; through, e. g. needle, *pisya* ; outside, *koposya* ; out a fire, *sima* ; over the top, *winusya* ; round, *syungusya*.

PUZZLE, *simosya* ; be puzzled, *simongwa*.

PYTHON, *sato*.

## Q.

QUANTITY, to be in large, *chuluka*, *seluka* (-*selwiche*).

QUARREL, to, *kangana*, *jumana* ; to commence, a, *tanda*, *songa*, *chakapula* ; cause of, *likawamba* ; a quarrel, *ndeo* ; quarrelsomeness, *umani*, *libosa* ; to be quarrelsome, *ng'wang'wasya*, *tawanya*, *gulu-panya*, *chenama*.

QUARTZSTONE, white, *ngonjiwa*.

QUESTION, *chiusyo*.

QUICK, *chitema* ; to quicken, *cherenga*, *janguya* ; to do quickly, *kangamala*.



QUID of tobacco, *chikambi*.

QUIET, *pee, mya* ; to be, *myalala* ; quieten, to, *myalasya*.

QUIVER, *jirijitika*.

## R.

RABIES, *ching'ang'a*.

RACE, *luwilo* ; people, *lukosyo*.

RAFTERS, bamboo, *ndungo* ; wooden, *sopo*.

RAGE, to, *tumbila*.

RAGGEDNESS, *usauchi, matupwata, iwisa*.

RAIN, *ula* ; steady, *miumbi* ; driving, *mpepela* ; to rain, *nya* ; rain lightly, *nyulunyunda, meleme-nda* ; rain heavily, *nokosoka* ; rainy season, *chuku* ; first rains, *chisimopya* ; beginning of rains, *mtulukoko* ; after harvest, *ngumbaluwala* ; sound of rain, *chikokomo*.

RAISE, *jimusya, kwesya, nyamula, nyakula* ; raise one side, *nyikula* ; be raised up, *nyanyama*.

RAKE together, *kumba*.

RAM a gun, *samila, sopela* ; ramrod, *lujangu*.

RANSOM, a, *chiwombolo*.

RASH, *litendya* ; rashness, *changu*.

RAT, of house, *likoswe* ; of field, *lipuku*.

RATTLE, a, *chikengele*.

RAVAGE, to, *pasula, kasa*.

RAVEL, to, *wiriga*.

RAVEN, *likungulu*.

RAZOR, *luwembe, lukwangulo, lumeta* ; small, *chisondo*.

REACH, *ika, ichila*.

READ, *walanga (-walasile)*.

READINESS, in, *chile*.

READY, of food, *pya (-pile)* ; make ready for, *panganichisya*.

REALLY, *kajekaje, chisimu'cho*.





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REPENT, *galuuka, ligamba, pitikuka*.

REPLY, *janga, jitika*.

REPORT, *sala* ; spread report, *jenesya*.

RESEMBLANCE, *chisau, lukanda, chilasya*.

RESEMBLE, *landana* ; one's parents, *lasya*.

RESOLVE, to, *watiji* (with future of verb).

RESPECT, *chimbichisya, samala, tenda majina* ;

REST, to, *pumula*.

RESTLESS disposition, *chijewajewa* ; be restless, *taka-taka, ulukuta*.

RESTORE, *usya, uchisya* ; to health, *lamya*.

RESUME, *tandila*.

RETCH, *nyikula*.

RETURN journey, a, *maruja*.

RETURN, *uja* (-*usile*).

REVEAL, *juula* (-*juwile*).

REVENGE, *liuchisyo*.

REVERENCE, to, *chimbichisya, tenda majina*.

REVILE, *socheya, lalatila*.

REVIVE, *lama, jimuchila* ; after faint, *jimuka, sisimuka, syuka*.

REWARD, to, *upila*.

RHEUMATISM, *chilumi*.

RHINOCEROS, *mbera, chipembere*.

RIB, *luwalati* (pl. *mbalati*).

RICE, *mpunga* ; boiled, *msele* ; pounded, *ngamba*.

RICH man, *mtajili* ; to be rich, *sichila, tatamala* ; riches, *chipanje*.

RIDGE, of roof, *namungumi*.

RIGHT, what is, *chagoloka* ; fitting, *wajila* ; put right, *linganya* ; to the right, *kumlyo*.

RING for finger, *chinawila* (pl. *inawila*) ; brass for ankle, *likangala* ; for lip, *chingwengwe, lupelele* ; to ring a bell, *gomba*.

RINSE, *saula*.

RIOTOUS, *gulugusya*.



- RIPE, of boil or fruit, *jiula* ; of maize, *komala* ; of sorghum, *cha*.
- RISE, *jimuka* ; of sun, *kopoka* ; of stream, *sasawila*.
- RIVER, *nyasa*, *lusulo*.
- ROAD, *mseo*.
- ROAM ABOUT, *tambalala*.
- ROAR, of man, *twamula*, *gumila* ; of animal, *tongola* ; of lion, *koloma* ; of fire, *kuma*.
- ROAST, *jocha*, *kalanga* ; of fowl, *wanika*.
- ROB, *sombola*, *kwakula* ; a robber, *jua chikwaku*.
- ROCK, *lwala*, *litunguwe*.
- ROLL away, *ingalamula*, *gudumula*, *tungulumula* ; roll about on ground, *uluumba*, *piliminda* ; a roll of tobacco, etc., *chisingwa*.
- ROOF, grass, *lisakasa* ; rafters, *chipagala*.
- ROOM, *nyumba* ; space, *liuto*, *malo*, *lipesa*.
- ROOT, *mchiga* ; stump, *chisichi* ; root up, *tupula*, *nokosola* ; rooted firmly, *towelela*.
- ROPE, *lukonji* (pl. *ngonji*) ; of palm leaves, *lukwambala*.
- ROT, to, *wunda*, *wola*.
- ROUGH, *lemala* ; of surface, *kola makakasiambe*.
- ROUND ABOUT, *ndendeleje* ; go round, *syungula* ; turn round, *syungusya*.
- ROUSE to one's senses, *sungulumusya*.
- ROW, to lay in a, *jala* ; in a row, *ndandanda*.
- RUB with hand, *tikita* ; down, *pata* ; out, *simasya*.
- RUBBISH, *iswani*, *ikoko*.
- RUDE, to be, *chembulusya*.
- RUG, coloured, *ligondolo* ; red, *likapa*.
- RUINS, *masame*.
- RUN, *utuka* ; away, *tila* (-*tisile*), *nyenyela*, *timbuka* ; fast, *tyatyatika*, *luwimula* ; from place to place, *pyapyaluka* ;
- RUSH ABOUT, *gungulumya* ; of wind, *kuma* ; down-hill, *chitima*.



RUST, *mkuo* ; to rust, *kamula mkuo*.

RUSTLE (amongst grass), *wakanya* ; of ants, *chechema*.

## S.

SACK-CLOTH, *chiguduli, likamambo*.

SACRIFICE, *mbepesi* ; to offer, *taga mbepesi*.

SACRUM, *liuli*.

SAFE, to be, *sunjika*.

SALE, things\*for, *malonda*.

SALIVA, *mata*.

SALT, *njete* ; bad, *msombi* ; a bag of, *lupinda* ; to strain, *chilika*.

SALUTE, *komasya*.

SAME, *chalumo* ; same man, *jujojo* ; the same as before, *chiwela*.

SAND, *msanga*.

SANDAL, *chikwakwata*.

SAP, *mesi*.

SATISFY, *jenesya, jikutisya* ; be satisfied, *jikuta*.

SATURDAY, *lyuwa lya malenga, lyuwa lyakumalisya masengo*.

SAVE, *kulupusya* ; saviour, *mkulupusyo*.

SAW, *cheka, walula*.

SAWDUST, *utuchi*.

SAY, *jila, sala* ; a saying, *ngani*.

SCAFFOLD, to build a, *sanja*.

SCALES, weighing, *wesani* ; of fish, *mawamba* ; scurf of human skin, *mbasa*.

SCAR, *liwasi*.

SCARCE, to be, *walama*.

SCATTER, *misa* ; of people, *balalisya, pwilinganya, tyokangana* ; of things, *mwasya, sambanganya* ; in confusion, *ku!*

SCENT, odour, *mnunji* ; of animals, *liungo, mkuni* ; to scent, *jambulila, tola waka*.





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*kapila* ; a trap, *tega*, *wigana* ; set off, *tyoka* ; set off an ulendo, *wigula*.

SEVEN, *msano ni iwili*.

SEW, *tota*.

SHADE, in the, *mwilili* ; a shadow, *chiwilili*.

SHAKE, *jejema*, *tetemeta*, *tenganya* ; out dust, *kung'unda* ; the head, *pukunya*.

SHALLOW, to be, *jeluka*.

SHAME, *soni*, *mchesela* ; treat with, *lundusya*.

SHARE food with, *gawana ni*.

SHARP, *-kutema* ; to be, *latula* ; sharpen, *noka (-nosile)*, *kwangwasya* ; to point, *songola*.

SHAVE, *moga* ; make bald, *moga lupala*.

SHEAF, *litita*.

SHEATH of knife, *ligonelo* ; to sheathe, *sweka*.

SHED, grass, *lisakasa* ; shed leaves, *pukuta*.

SHELF (for drying fish), *usau* ; for food, *lisajili* ; in house, *ligulu*.

SHELL, *chikombwa* ; to shell peas, *senda*.

SHIELD, *chikopa*.

SHIN, *lusonjo*.

SHINE, *wala (-wasile)*, *languka*.

SHIVER, *tetemela* ; with cold, *ndundumila* ; shivering, *chiwamba*, *chikwenya*, *ngulengule*.

SHOOT a gun, *gomba* ; game, *gombela*.

SHORE, *njengwe* ; to reach, *kochesya*.

SHORT, *-jipi* ; to be, *jipipa*, *jilila* ; come short of, *pene mbela* ; shorten, *jipipisya*.

SHOT, small, *malisawe*.

SHOULDER, *likoyo* ; look over, *cheulila*.

SHOUT, *gumila*, *twamula* ; to weep, *guta* ; shout with joy, *luluta (-lulutile)*, shouting, *chilulu*, *chikuwo*.

SHOW, *losya*.

SHRIVEL up, *swinyala*, *ng'ong'ondala*.

SHRUB, *liukutu*.



- SHRUG shoulders, *kotoka*.
- SHUT, *ugala* ; shut up, *siwa*.
- SICKNESS, *chilwele*.
- SIDE of hill, on this, *syeto ajino* ; on other side, *syeto ajila* ; of river, *lisi alino* ; at other side, *lisi alila* ; to go to other side of, *syetela* ; the side, *pambali* ; in the side of person, *mu mbalati* ; on one side, *kumpepe* ; on both sides, *kuwili* ; side of house, *ndumba jajikulungwa* ; fall to one side, *sondokoka* ; put side by side, *jalanya*.
- SIFT corn, *peta*.
- SIGH, *isya* (-*isisya*).
- SIGHT, to be in, *woneka*, *kopochela* ; go out of sight, *similila*.
- SIGN, by travellers on road, *chipanjiso*.
- SILENCE, *chete*, *pee*, *ji*, *ndu* ; to be silent, *myalala*.
- SILVER, *ndalama syasiswela*.
- SIMPLETON, *juangali mate*.
- SIN, to, *lemwa*, *lewa*, *soya*.
- SINCE, *patipo*, *pakuti*.
- SING, *jimba* ; loudly, *nyanyika*.
- SINGE, *waula* (-*wawile*).
- SINK, *tiwila*, *titimila*, *kapila* ; down, *wowochela* ; of water, *pwa* ; of sun, *pepa*.
- SISTER, *mlumbu* ; sister-in-law, *alamu*.
- SIT, *tama* (-*temi*) ; on eggs, *utamila*.
- SIX, *msano ni chimo*.
- SIZE, *msingu*, *ukulu*.
- SKEWER, *liwani*.
- SKILL, *ukungwi*.
- SKIN, *lipende*, *likunami* ; dry hard, *chikukulu*.
- SKIP about in dance, *tyala* ; skipping-rope, *chiwewe*.
- SKULL, *chikalakasa*.
- SKY, *kwiunde*, *kwinani*.
- SLACKEN, *tondowa*.
- SLANDER, to, *sinjilila*, *naminila* ; slander, *libosa*.



SLANT, *pendama*.

SLAP, to, *timba lutemba*.

SLASH, *kapa, gwagula*.

SLAVE, *mkapolo* ; slavery, *ukapolo* ; slave stick, *liko-ngwa*.

SLEEP, to, *gona m'lugono* ; first sleep, *lugono lwa chiwasa* ; badly, *gona usama*.

SLENDER, *tepana* ; person, *jua chilenje*.

SLIDE down, *serereka, serema*.

SLIP down, *serereka, tyalambuka* ; slip off, *polomoka*.

SLIPPERY, to be, *telesya*.

SLOPE, *galika* ; a slope, *mnyanyo*.

SLOW, to be, *kuwa, kokowa*.

SMALL, *-nandi* ; to be small, *nandupa* ; make small, *nanduya*.

SMALLPOX, *mlili, nduwi*.

SMART, to be, *kalamuka*.

SMASH, *kasa, swanya, tusula, chanyanda, kanyata*.

SMEAR, *paka*.

SMELL sweetly, to, *nunjila* ; badly, *nunga* ; a smell, *liungo*.

SMILE, *mwetulila, seka*.

SMITE, *kunula*.

SMOKE, *liosi* ; to smoke, *kwemba, lya sona*.

SMOOTH, to be, *tiririka, tiririri, tyatyatyatya* ; *myatika* ; make, *tiririsya*.

SNAIL, *ngonokono*.

SNAKE, *lijoka*.

SNAP, of rope, *kutula* ; snap across, *nokosoka, mininguka*.

SNATCH away, *sumula, kwakula, kolopola, sombola*.

SNEEZE, *jesemula*.

SNORE, *komela (-komesile)*.

SNORT, *suga*.

SNUFF, to, *nusya* ; snuff, *sona* ; take a pinch, *chapa* ; snuff-box, *luplano, mtete*.





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SPEAR, *lipanga*; fish, *momba* (pl. *myomba*); hippo, *chikolongo*.

SPECTRE, *namlukuwewe*.

SPICES, *yakununjila*.

• SPIDER, *nyangata*; web, *lundandambuli*.

SPILL water, *jita*; solids, *jasa*.

SPIN thread, *pota*; bobbin, *njinga*.

SPINSTER, *jueuli*.

SPIRITS of dead, *misimu*, *manunu*.

SPIT, *suna mata*; spittle, *mata*.

SPLASH! *chum!*

SPLEEN, *liwandama*.

SPLICE wood, *syenjelela*; of thread, *timbilila*; a splice, *malumbo*.

SPLINTER, of stone, *chipongolomwa*; of wood, *chipalamandu*; of grass, *chikasi*.

SPLIT up, *walula*, *wangula*, *palula*.

SPOIL, *jonanga*, *sakasya*.

SPOON, *chikoi*.

SPOOB, *likumbo*, *liwande*.

SPOTS, *mawala*.

SPRAIN, *tininguka*.

SPREAD out, *tandika*; in sun, *janika*; false reports, *naminila*; of ulcer, *tokanya*.

SPRING, *sumba*; over, *tagahuka*; water, *uliwa*.

SPRINKLE, *konga*, *misa*; with water, *taga*.

SPROUT, *mela*, *sepuka*.

SPUR of hill, *lukongolo*; fowl, *chingalimba*.

SPY out, *lagulila*.

SQUEEZE, *minya*; between two sticks, *wana*.

STAB, *soma*, *kosa*.

STAFF, *simbo*, *ngongo*, *chimbonga*; long, *mtindiso*.

STAGGERING gait, *ubelubelu*.

STAINS, *matomematome*, *masilisili*.

STALK (game), *wenda*, *gwawilila*.

STAMMER, *wecheta chimeme*.



STAND, *jima* ; upright, *chirika*.

STAR, *ndondwa* ; morning star, *mng'andu* ; evening star, *msonogwe mwesi*.

START, *tyoka* ; early, *lawa* ; get a start, *supuka, tojima*.

STARTLE, *tojimya, sisimusya* ; be startled, *sisimuka, supuka, tojima*.

STATE, condition, *utame*.

STAY, *tama, lonjela* ; a long time, *tamilisya*.

STEADILY, look steadily, *lola ngongondo*.

STEAL, *jiwa* ; openly, *wawanga* ; people, *swamba*.

STEAM, *lipuje*.

STEEP, to be, *lemala* ; steep in water, *joloweka*.

STEER, *jongolela*.

STEINBUCK, *siya*.

STEP upon, *liwata* ; over, *tagaluka*.

STERILITY, *chisungula*.

STERNNESS, *ukali*.

STERNUM, *chisanga*.

STICK, *chimbonga, ngongo*, stirring, *mtiko* ; to stick, *nyambatila, kanilila* ; in the ground, *simika* ; in throat, *pakama* ; to be sticky, *nyolola, nyata, tapuka, nyamba*.

STIFF, *limba* ; of skin, *kwindimala* ; with cold, *ju-mula*.

STILL, quiet, *pee, mya, chete* ; to be still, *myalala*.

STING to, *luma* ; a sting, *luwolawola*.

STINK, *mkuni*.

STIR, to, *kologanya, kupa* ; together, *unya, wanganya*.

STOCKADE, *luwagala, linga*.

STOCKS, *ugwalata*.

STOMACH, *chiukala*.

STONE, *liganga* ; large, *litunguwe*.

STOOL, *chitengu*.

STOOP, *jinama, kunguna, tewa*.

STOP, to end, *pelela*.

STOPPER, *chisiwilo*.



STORE up, *salasya, kusya*.

STORK, *chumba*.

STORM, *mbungo, mpepela*.

STOUT, *kapa, jimbala, gangalama*.

STRAIGHT, to be, *jongoka, goloka*; stand straight, *jima chiri*; straighten, *jongosya, golosya*.

STRAIN beer, *sungula*; salt, *chirika*.

STRANDS of rope, *chipubi*.

STRANGER, *mlendo*; strange news, *indu ya chilendo*.

STRAY, *sokonechela, sochelela*.

STREAM, *lusulo*.

STRENGTH, *machili*.

STRETCH, e. g. skin, *wamba*; one's self, *lijongola, liminyula, litinula*; one's arms, *tambalukula*.

STRIFE, *umani*.

STRIKE, *puta*; with hand, *timba*; with fist, *twanga suwa*; with knife, *kosa*; with spear, *soma*.

STRING, *lukonji*; to string beads, *tunga*; a bow, *kunga*.

STRIP, to, *wangula*; strip off bark, *gwagula*; leaves, *pulula*; cut into strips, *lenga*; strips, *malenga*.

STRONG, to be, *limbika*; of heart, *pimilila, kangala*; of beer, *wawa*.

STRUGGLE with, *kamulana*.

STUBBLE, *chisindi*.

STUBBORN, to be, *chalamandala*; stubbornness, *masiso*.

STUMBLE, *kuwala*.

STUMP, *chisichi*.

STUNTED, *nyolola*.

STUPID, to be, *lowela, pugwa, pulika, lotomala*; person, *msiya, mjinga*; stupidity, *usilu, usiya*.

STURDY, *gangalama*.

STUTTER, *dodoma*.

SUBJECTS, *achiwana, alambi*.

SUBSIDE of water, *pwa*; of earth, *wowochela*.

SUCCEED, *punda, pakombola*.





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## T.

TAIL of bird, *chikuni*; of animal, *mchila*; of fish, *chipyepye*; of elephant, *ukanga*.

TAKE, *tola* (-*tosile*); away, *tyosya*, *umya*; down, *tulusya*, *kolokola*; off clothes, *ula* (-*usile*); out of water, *churula*; out of basket, *juula*; a part of, *sapula*; take in from sun, *kungula*, *janukula*.

TALK, *wecheta*; to one's self, *nyinyisika*; be talkative, *twanga*, *lwanya*, *lakatula*; humorously, *kweregula*; a talkative person, *njelengo*.

TAMARIND tree, *mkwesu*.

TAN, *uta*.

TAP, *kong'onda*; at door, *gugusya*.

TARRY, *lonjela*, *kawa*.

TASTE, to, *pasya*, *lapula*; badly, *nunga*; well, *nong'a*; bitter, *wawa*; tasteless, *luluka*.

TATOO, to, *chokola*; tatoo marks, *nembo*.

TAX, *msongo*; for ferry, *chilongwe*.

TEACH, *jiganya*, *wundisya*.

TEAR, *papula*, *totokola*; into strips, *nyesa*; into two, *kahula*; a tear, *msosi*.

TEASE, *tanda*, *sandamula*; cotton, *sapa*, *nyalula*; rope, *potokola*.

TELL, *sala*, *hula*; a story, *jimba ndano*.

TEMPER, bad, *wanga*, *ngalwe*.

TEMPT, *linga*, *tika*.

TEN, *likumi*.

TENDON, *nguta*, *mtasi*.

TERRIBLE, *jogoya*.

TERROR-STRICKEN, *lundumbilwa*.

THANK, *lapila*.

THATCH, *wimba*; unthatch, *wimula*.

THERE, *ako*, *kwereko*.

THICK, to be, *kandapala* (of cloth).

THIEF, *juawii*; thievishness, *uwii*.



- THIGH, *chiiga*,  
 THIN, *wewepala* ; make thin, *wewepasya*.  
 THING, *chindu*.  
 THINK, *ganisya* ; think over, *wasya* ; thoughts, *ngani-syo*.  
 THIRST, *njota* ; intense, *likalangulo* ; be thirsty, *kola njota*.  
 THORN, *mwiwa* (pl. *miwa*) ; to extract, *somola*.  
 THREAD, *litonji*, *uusi*, *mbota* ; twist, *singa* ; thread string, *pisya*, *peresya*.  
 THREATEN, *pakana*.  
 THRESH CORN, *kuwita*.  
 THRESHOLD, *pa msisi*.  
 THROAT, *pa ngulo*.  
 THROB, *wita*.  
 THROW, *ponya* ; away, *jasa*, *jita*.  
 THUMB, *chala cha chikongo*.  
 THUNDER, *chilindimo* ; to thunder, *lindima*.  
 THUS, *iyoyo*, *sai*.  
 TICKLE, *tikinya*, *nyelenyesya*.  
 TIDY, *kolosya*, *linganya*.  
 TIE, *tawa* ; tightly, *kuta* ; loosely, *lejela* ; together, *tawikanya* ; a knot, *lumbikanya*.  
 TIGHTEN, *limbika*.  
 TILT up one end, *chanjamula*.  
 TIME, space, *ndawi* ; occasion, *katema* ; leisure, *lipesa* ; at this time, *sai inoino*.  
 TIP, *mtepa*, *lusonga*.  
 TIP-TOE, to stand on, *nyanyamilila*.  
 TIRED, *sakalika*, *pela*.  
 TO, *ku*.  
 TOAD, *ligumi*, *litesi*.  
 TOBACCO, *sona* ; a quid, *chikambi* ; roll, *chisingwa*.  
 TO-DAY, *lelo*.  
 TOE, great, *chala cha chikongo* ; little, *chala cha nyo-nje* ; toes, *yala ya kusajo*.



TOGETHER, *pampepe*.

TO-MORROW, *malawi*.

TONGUE, *lulimi* (pl. *ndimi*).

TOOTH, *lino* (pl. *meno*); canine, *lisongolamembe*; molar, *lijego*; of arrow-head, *chingalimba*.

TOOTH-PICK, *lukoselo*, *lutonyo*.

TOP, a, *njengo*; summit, *penani*, *pachanya*; go over the top, *winuka*; place on top, *sajika*; lay one on top of other, *nyichisya*.

TORCH, *lumuli* (pl. *simuli*).

TORTOISE, *ngong'o*; shell, *chikolwa*.

TOSS ABOUT, *ponyaponya*.

TOUCH, *kwaya* (-*kwaiye*).

TOUGH, to be, *njanjandala*, *chalamandala*.

TRACK of animal, *likumbo*, *liwande*, *mpita*; to track, *wendawenda*, *gwalila*, *lapata*.

TRADE, to, *pinda malonda*, *wanga*; trade, *upasani*.

TRAIN up, *lela*, *chinga*.

TRAMPLE, *liwata*; tramp clay, *ponda*.

TRANSFIX, *totomeka*.

TRANSFORM, *syuka*.

TRAP, flat stone, *liliwa*; snare, *lukonji*, *lukoka*; fish-trap, *msipu*, *msolola*; rat-trap, *lilesa*; or field rats, *chipoto*; for game, *mapetwa*.

TRAVELLER, *mlendo*.

TREACHERY, *malindi*.

TREAD, *liwata*.

TREAT badly, *chima*.

TREE, *mtela*.

TREMBLE, *tetemela*; a tremor of skin, *masale*.

TRENCH, *lukoloma*.

TRIBE, *lukosyo*.

TRIBUTARY to, to be, *lamba*; tribute, *ulambi*.

TRICK, to play a, *tenda chanache*.

TRICKLE of water, *sulula*.

TRIGGER, *chisongandeo*; trigger-guard, *ling'andu*.





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UNFILLED, to be, *tikama* ; unfilled, -a *litika*.

UNFOLD, *sapangula*, *pindikula*.

UNPICK sewing, *totokola*.

UNPLIABLE, *changalama*.

UNRIPE, -*wisi*.

UNSTEADY, *belubelu*.

UNTHATCH, *wimula*.

UNTIE, *gopola*, *lumbukula*.

UNTIL, *mpaka*.

UNTWIST, *syenjekula*.

UNWEARIED, *kangala*.

UP-HILL, *kumkuli*.

UPRIGHT, to stand, *chirika*.

UPROAR, *ungulo*.

UPSIDE down, turn, *pikusya*.

URGE to work, *chisya*.

URINE, *makwesō*.

USE of a thing, *masengo gakwe* ; useless, -*mtega* ; uselessly, *pamtega*, *wambape* ; to be useless, *polopoteka* ; useful, *juana samani*, *juana masengo*.

## V.

VAIN, in, *pa mtenga*.

VALLEY, *litiwi*.

VALUE, *mtengo* ; to value, *temela*.

VAPOUR, *lipuje*.

VARIANCE with, *wengana*, *tindana* ; make at, *komya*.

VARIEGATED, *kolombana*.

VEGETABLES, *liponda*.

VEIN, *mtasi msindo* ; varicose, *kasipa*.

VENGEANCE, *mauchisyo*.

VERANDAH, *mwipenu* ; post, *luchanamila* (pl. *njanamila*) ; room, *lukole*.

VERILY, *chisimu'cho*.

VESSEL, for oil, *chisasi* ; ugali, *chiulugo*.



VEXED, to be, *laga*.

VIBRATE, *gungumila*.

VILLAGE, *musi* (pl. *misi*) ; large, *msinda*, *mtete* ; out-lying, *mlaga* ; meeting-place, *panganya*.

VIOLIN, *ching'wenyeng'wenye*.

VIPER, *lipiri*.

VISIBLE, *wonechela*, *walawanduka*.

VOICE, *lilowe* ; broken, *lilowe lya malendere*, *wecheta malemba malemba* ; loud, *lilowe lyekulungwa*.

VOMIT, *tapika*, *selula*, *nyukula*.

VOWS, *malangano*.

VULTURE, *nyanga*, *litumbusi*.

## W.

WAD of gun, *libusa*, *likuti*.

WAG of head, *pukunya*.

WAGE war, *tanjila ngondo* ; wages, *mbote*, *malipilo*.

WAIST, *m'chiuno*.

WAISTCOAT, *chisubao*.

WAIT, *linda*, *jembecheya* ; lie in wait for, *juwilili*, *chere-reka* ; place for lying in wait, *chiuwilisi*.

WAKEN a person, *jimusya*.

WALK, *jenda* ; slowly, *jenda chikongwe* ; quickly, *tugala* ; backwards, *jenda chitukululu* ; carefully, *litandasya* ; unable to, *telekwa*.

WALKING-STICK, *chimbonga*.

WALL, *lipupa*.

WANDER, *sokonechela* ; wanderer, *juawendolwendo* ; wandering disposition, *chijewajewa*.

WANT, *sosa*, *saka*, *pila* ; be in want of, *sowa*.

WAR, *ngondo*, *chipiri*, *njalale*.

WARM one's self at fire, *jota* ; in sun, *lijotela*.

WARN, *tetela*.

WARP, the, *unga*.

WART, *susuwa*.



WASH, *suka* ; clothes, *chapa* ; the face, *sukusula* ; hands, *nawa* ; body, *jonga* ; feet, *chesa*.

WASP, *litenderu*.

WATCH, *lindilila* ; house for, *ulinda*.

WATER, *mesi* ; salt, *chidulo* ; bucket for, *njembo* ; waterfall, *matiti* ; sound of waterfall, *chikokomo* ; water-pot, *lwulo* ; watershed, *mlili*, *lutando*.

WAVE, *litumbela* ; to wave in wind, *tengana*.

WAY, *litala* ; in this way, *we utende 'wo* ; get out of, *tukuka*.

WEAK, *lepetala*, *topwana*, *tochomala* ; weakness, *chigwembele*.

WEALTH, *usichirisi*, *ipanje*.

WEAR, *wala* (-*wete*) ; loin-cloth, *takula* ; wear away, *lala*.

WEARIED, *sakalika*.

WEAVE, basket, *luka* ; cloth, *gomba*.

WEB, spider's, *lundandambuli*.

WEB of foot of duck, *utambwe*.

WEED, to, *tupula* ; a weed, *chikoko*.

WEEP, *lila* ; weeping, *chililo* (pl. *malilo*).

WELCOME, *komasya*.

WELL, *ichenene*, *chikotope* ; a well, *chisima*.

WEST, *ku likwinjila lyuwa*.

WET, *ngowa*, *tepeta* ; of ground, *nyakapala* ; damp ground, *chinyesi* ; wetness, *ndepete*.

WHAT ? *chichi* ?

WHEN ? *chaka chi* ? *ndawi chi* ?

WHERE ? *kwapi* ?

WHETHER, —or, *kanga*, —*kanga*.

WHETSTONE, *linolo*.

WHIP of rhinoceros hide, *chigoti*.

WHIRLING round, *ndendela*.

WHIRLPOOL, *chititila* ; whirlwind, *chimbunga*.

WHISKERS, *msalapa*.

WHISPER, *songona*.





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WORM, *linyongolosi*.

WORN out and old, *wisala*.

WORSHIP, *lomba, tindivalila*.

WORTHY, to be, *wajilwa*.

WOUND, *liwanga* ; to wound, *ulala, gawa*.

WRAITH, *chilengwa*.

WRAP up in, *wilijilila, wiriga*.

WRIGGLE about, *puluputa, pilipita, salamanda*.

WRING out, *nyonga, minya* ; wring neck of fowl, *popotola, pota*.

WRINKLES, *sinya, makwinyata*.

WRIST-BONE, *chisukusuku*.

WRITHE, *pilinyinda*.

WRONG, -a *mtega* ; do wrong, *lemwa, soya* ; prove in wrong, *susa* ; wrongly, *pamtega, wambape*.

## Y.

YARD, *lupande*.

YAWN, *tenda mwaju*.

YEAR, *chaka* ; this year, *chaka 'chino, namiyaka* ; next year, *chaka chine* ; last year, *mwacheso* ; year before last, *mwachejusi* ; year by year, *chaka chaka*.

YEAST, *chilungo*.

YES, *elo*.

YESTERDAY, *liso* ; day before, *lijusi*.

YIELD, *kunda*.

YOKE, *lujinga, ngolopingo, likongwa*.

YOLK of egg, *chitimatima, chititi*.

YOUNGEST of family, *juamnung'una*.

YOUTH, a, *msongolo, mchanda* ; youth, *uchanda, usongolo*.

## Z.

ZEBRA, *mbunda*.