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by

PROF. A. GLEASON
TONGA is the language spoken by the natives in the Zambesi Basin below the Victoria Falls and on the Batoka Plateau. This book is an attempt to help Europeans in this district, Officials, Missionaries, and others who must use the language. No pretence is made to an absolutely exhaustive treatment. But the varied forms of speech are gathered together, and much valuable information given which has been secured through long contact with the natives, and which cannot be obtained in any other single book.

In order that space may be saved, neither exercises nor vocabulary are given. Literature has already been produced which can be used to illustrate these grammatical forms, and our Tonga Reader could be read with advantage by all students of Tonga. Explanations are as briefly given as possible. The matter is arranged under the several parts of speech. In some cases sections might easily have been reserved for later studies, but generally it seemed most convenient to group all relevant matter under the sectional heading, leaving it for the student to pass over the advanced parts and intricacies until the whole has come under general survey.

We would suggest to the learner that every Tonga word be read aloud, and pronunciation and accentuation corrected by close association with natives. The grammar can well be read consecutively. First look at the whole, then get a thorough knowledge of vital parts, and later fill in the more difficult details.

The system of phonetics should be carefully noted. The section on language characteristics could be read, but will not be fully appreciated until some proficiency has been gained. The Noun
Classes must be mastered. Every illustration need not be laboriously learned, but the constant view of these word lists will help to increase the beginner's stock. The section on Case must not be overlooked, particularly the Genitive Particle. The Copulative Particles should certainly have attention at this stage. The learner can next proceed to the Adjective. Qualitative and Quantitative prefixes must be firmly fastened in the mind, and their general use. All other matter on the Adjective can be reserved for the second reading. Next we proceed to the Pronoun. Of this the forms of first importance are Personal. Then those of the First Class in Substantive and Possessive should follow. All other matter can conveniently be learned later. When tackling the Verb the conjugation of Present, Past, Aorist, Perfect, and Future Tenses should be carefully learned first. Verbal species, other tenses, and irregular verbs can be done later.

The first stock along with common Adverbs, Prepositions, Conjunctions, and Interjections will make a very good working basis for future advance. The second reading would note all the other sections, so that the difficult section on the Copula would be attacked last of all. If this plan is followed, what appear formidable lists will almost mechanically be assimilated.

We would advise the learner to read the literature carefully, listen to natives intently, and speak the language continuously, if he wishes to become proficient. If the present book makes the way more easy, it will have achieved its purpose.

The subjects are arranged in the order adopted by Rev. E. W. Smith in his Handbook on the Ilfa, which is a cognate language.

J. R. F.

Native Training Institute,
Clixby Estate,
Kafue,
N. Rhodesia.
1918.
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A TONGA GRAMMAR

ALPHABET REQUIRED FOR TONGA PHONOGRAPHY

1. VOWELS.

The vowels are a, e, i, o and u. Each has the long or short sounds commonly associated with it.

- a short as in mat: ma-ta, daub
- a long: father, ta-ta, my father
- e short: men, se-ba, sift
- e long: they, ma-te-le-le, herbs
- i short: sick, si-ka, to arrive
- i long: ravine, i-ji, egg
- o short: on, bo-la, to rot
- o long: bone, mo-yo, heart
- u short: buck, bu-ka, to rise
- u long: rule, lu-fu, death

Frequently two vowels are written immediately following each other. Each has its individual long sound, although these may be uttered so quickly as to give the idea of a diphthong yet strictly speaking such is not the case, e.g.:

- ai as in mai: eggs
- ao: tao, he is not here
- au: maulu, legs
- ea: lea, step aside
- ei: ntolei, where am I to take it?
- eo: i-teo, scrub, bush
- ia: ku-pia, to be hot
- ie: bieni, how?
- io: bio, only
- iu: miunzi, villages
- oa: buloa, blood
- oi: in-koloi, waggon
- ua: ibua, desert
2. CONSONANTS.

Eighteen consonants are used, viz.—

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>bone</td>
<td>see</td>
</tr>
<tr>
<td>d</td>
<td>din</td>
<td>tooth</td>
</tr>
<tr>
<td>f</td>
<td>fig</td>
<td>to rise early</td>
</tr>
<tr>
<td>g</td>
<td>go</td>
<td>evening</td>
</tr>
<tr>
<td>h</td>
<td>house</td>
<td>house</td>
</tr>
<tr>
<td>j</td>
<td>June</td>
<td>to-morrow</td>
</tr>
<tr>
<td>k</td>
<td>key</td>
<td>sit</td>
</tr>
<tr>
<td>l</td>
<td>lay</td>
<td>stop, cease</td>
</tr>
<tr>
<td>m</td>
<td>mamma</td>
<td>patch</td>
</tr>
<tr>
<td>n</td>
<td>noon</td>
<td>to-day</td>
</tr>
<tr>
<td>p</td>
<td>pat</td>
<td>to rise (of sun)</td>
</tr>
<tr>
<td>s</td>
<td>sustain</td>
<td>carry</td>
</tr>
<tr>
<td>t</td>
<td>jet</td>
<td>monkey</td>
</tr>
<tr>
<td>v</td>
<td>over</td>
<td>defend</td>
</tr>
<tr>
<td>w</td>
<td>war</td>
<td>throw</td>
</tr>
<tr>
<td>y</td>
<td>you</td>
<td>to peep</td>
</tr>
<tr>
<td>z</td>
<td>Zulu</td>
<td>to fish (with net)</td>
</tr>
</tbody>
</table>

C is only used in combination with h, that is ch as in “church,” chi-ta to do, to make.

R is only necessary when introducing foreign words, the sound represented by this character is absent in Tonga. Q and X are not required.

3. COMBINATIONS OF CONSONANTS.

<table>
<thead>
<tr>
<th>Combination</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch</td>
<td>chi-ko-lo</td>
<td>school</td>
</tr>
<tr>
<td>mb</td>
<td>ba-mba</td>
<td>to arrange</td>
</tr>
<tr>
<td>nd</td>
<td>mu-nda</td>
<td>garden</td>
</tr>
<tr>
<td>mf</td>
<td>mu-la-mfu</td>
<td>long</td>
</tr>
<tr>
<td>ng</td>
<td>i-ngo-mbe</td>
<td>cow</td>
</tr>
<tr>
<td></td>
<td>i-mpo-ngo</td>
<td>goat</td>
</tr>
<tr>
<td>nj</td>
<td>i-nji-la</td>
<td>to enter</td>
</tr>
<tr>
<td>nk</td>
<td>i-nka</td>
<td>to go</td>
</tr>
<tr>
<td>mp</td>
<td>la-mpa</td>
<td>to be lengthy</td>
</tr>
<tr>
<td>ns</td>
<td>i-nsa</td>
<td>kidney</td>
</tr>
<tr>
<td>nt</td>
<td>mu-ntu</td>
<td>person</td>
</tr>
<tr>
<td>mv</td>
<td>i-mvu-la</td>
<td>rain</td>
</tr>
<tr>
<td>bw</td>
<td>bwa-nga</td>
<td>poison</td>
</tr>
<tr>
<td>dw</td>
<td>dwa-ya</td>
<td>to swim</td>
</tr>
</tbody>
</table>
Strange as these combined consonants may appear to the uninitiated, they present little difficulty. Each has the individual sound as when uttered separately. Note must be made of ng which has two sounds as the illustrations show, viz. ng as in "longing," i-ngo-mbe cow, and ng as in "longer," i-mpo-ngo goat.

The combinations tch and tchw are very rarely met. In these the explosive t is prefixed to ch and chw respectively.
CHARACTERISTICS OF TONGA PHONETICS

1. SYLLABLES.

It is important to remember that every syllable ends with a vowel both in writing and enunciating the language.

2. ACCENT.

Accent plays an important part, but it is almost impossible to make rules for the correct accentuation of Tonga words. Were they given they would be so numerous, so intricate, and have so many exceptions that they would hinder rather than help. Correct accentuation can be more rapidly and easily learned by constant intercourse with natives than by artificial rules.

3. CONCORD.

The genius of the language is in this principle. It is established by prefixes. The prefix used before the root of the substantive is repeated through the sentence before every expression which agrees with it. The prefix may appear in a slightly modified form, but it is easily recognizable, as the following examples will show:—

(a) Muntu mubotu udi munganda.
Lit. Person good he is in house.
A good person is in the house.

(b) Tunyama otu ntuto nto we eta, ntubi.
Lit. Small animals these those which he brought, they are bad.
These small animals which he brought are bad.

(c) Kankala kangu aka ka janide inyama yako.
Lit. Puppy my that it found meat its.
That puppy of mine found its meat.

(d) Zintu zimwi zingi zidi bikidwe mudi zimbi zyen zinyena zyezyo,
CHARACTERISTICS OF TONGA PHONETICS

Lit. Things some many are placed among others his friends of them.

Various things are placed among others similar to them.

4. EUPHONY.

The easy enunciation of words is an important feature of Tonga. For the sake of euphony many changes take place. Weak sounds may be strengthened, and vowel sounds may be elided, assimilated or contracted. It has been noted that all syllables end with a vowel. Some words begin with one so that in rapid speech it naturally follows that some of these will be omitted or slurred over. The following examples may be noted:

(a) When two a's come together one may be elided.
   U l'adike, He is alone, for U la adike.
   Bikawa, Put it here, for Bika awa.

(b) When a and e come together assimilation takes place.
   We enda, He goes, for Wa enda.
   Be ena, They deceive, for Ba ena.

(c) When a and i come together assimilation or contraction may take place.
   Ndi i jaya, I killed it, for Nda i jaya.
   Ba le tombe, They are dirty, for Ba la itombe.

The Locative prefix a, or the Conjunction a, invariably become e when prefixed to or connecting words beginning with i.

   Esikati egogo, Both noon and evening, for A isikati a igogo.
   Ejunza ezona, Both to-morrow and the day following, for A ijunza a izona.
   Bika e nyika, Place it on the ground, for Bika a inyika.

(d) When a and o come together contraction or assimilation may take place.
   W'ona, He sleeps, for Wa ona.
   Wo ongolola, He calls, for Wa ongolola.

(e) When a and u come together assimilation may take place.
   Mwezi nu u sika, The moon when it comes, for Mwezi na u sika.
(f) When two o's come together one may be elided.

Ndono, *I will sleep*, for Nd ona.

Cha moyomwi, *With a single heart*, for Cha mo yo omwi.

(g) When u and i come together, as when Locative *mu* or *ku* comes before nouns with initial *i*, the *i* is elided.

Munganda, *In the house*, for Mu inganda.

Kuvu, *To the ground*, for Ku ivu.

(h) When *u* and *o* come together contraction takes place.

Lozi, *bark string*, for luozo.

Ku kona, *For to sleep*, for Ku ku ona.

Frequently the occurrence of an initial consonant does not affect these vowel changes. The vowels of the syllables often conform with the foregoing as the following examples show:

Wa ke za, *He did come*, for Wa ka za.

We ba, *He steals*, for Wa ba.

Ba le midimo, *They have work*, for Ba la midimo.

Chi be chindi, *After a time*, for Cha ba chindi.

The following changes in consonantal sounds may be noted:

(a) *L* is deleted from words of Class 9 when prefixed by the Copulative particle.

Ndunyolo, *It is a razor*, for Ndu lunyolo.

Nduludi, *It is a roof*, for Ndu luludi.

Ndweno, *It is deceit*, for Ndu lweno.

(b) *L* is strengthened in some words of Class 3 in the singular.

idosi, *a drop*, not ilosi, but plural is malosi.

idundu, *a hill*, not ilundu, but plural is malundu.

idambwa, *a pond*, not ilambwa, but plural is malambwa.

idwazi, *sickness*, not ilwazi, but plural is malwazi.

(c) Consonant is inserted to strengthen the syllable.

ijamba, *hoe*, not iamba, but plural is mamba.

igundu, *country*, not iundu, but plural is maundu.

kujwe, *to the east*, for ku iwe.

inganze, *seas*, for inanze, which would be the regular plural of Iwanze.

(d) Different consonant is used with harder sound.

ijoba, *cloud*, for iyoba, plural mayoba.

ijuni, *bird*, for iyuni, plural mayuni.
THE NOUN

CLASSIFICATION OF THE NOUN

Nouns are made up of two parts, viz., stem and prefix, e.g. in the word mulonga, river, -longa is the stem and mu- is the prefix. In the word chilongo, pot, -longo is the stem and chi- is the prefix.

Nouns are classified according to their prefixes. Whilst it cannot be said that the prefixes define sex, yet to some extent the signification and connotation of the word is indicated by its prefix.

The prefixes used are: mu, ba, mi, i, ma, bu, ku, ka, lu, chi, zi, im, in, and lu.

Some of these are undoubtedly the plurals of others, so that the classes of nouns do not total the number of prefixes here enumerated.

A Noun stem may take more than one singular and plural form of prefix. According to the prefix used does the connotation of the noun vary, e.g. stem -lombe becomes mulombe, boy; balombe, boys; bulombe, boyhood; kalombe, small boy; tulombe, small boys.

The Noun prefixes define the form which the whole sentence shall take, and it is therefore imperative that a thorough knowledge be gained of these various forms if one is to correctly understand and speak the language.

Class i.

mu-, ba-

This class has mu- in the Singular and ba- in the Plural. The Singular mu- appears as mw- when preceding a root beginning with a vowel.

This class may be called the Personal class, although it
includes names of animals which are able to assume a more or less erect posture.

Examples:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muntu</td>
<td>person bantu.</td>
</tr>
<tr>
<td>mwalumi</td>
<td>man balumi.</td>
</tr>
<tr>
<td>munyaama</td>
<td>animal banyama.</td>
</tr>
<tr>
<td>muyuni</td>
<td>bird bayuni.</td>
</tr>
<tr>
<td>muka</td>
<td>insect banuka.</td>
</tr>
<tr>
<td>mwenze</td>
<td>male benze.</td>
</tr>
<tr>
<td>mulavu</td>
<td>lion balavu.</td>
</tr>
</tbody>
</table>

Sub-class 1a.

—, ba-,

Many nouns require the concord of Class 1 but have no classifier in the singular.

(a) Proper Names of Persons.

Mwemba, The chief Mwemba; plural ba-Mwemba, Mwembaites.
Simeja, The chief Simeja; plural ba-Simeja, Simejaites.

(b) Some Names of Animals.

suntwe   hyena   Pl. basuntwe.
siluwe   leopard basiluwe.
sikale   squirrel basikale.
mwaba    jackal  bamwaba.

(c) Personal Names beginning with Si.

sinkondo enemy Pl. basinkondo.
simpongo herd boy basimpongo.
sichimbodio one-eyed person basichimbodio.

(d) Other Personal Names.

chimpuku deaf person Pl. bachimpuku.
chimumu dumb person bachimumu.

Sub-Class 1b.

mu-, ma-,

These nouns agree in the Singular with the classifier of Class 1, but differ in the Plural. Their personal nature and singular form stamp them as belonging to Class 1.
### THE NOUN

<table>
<thead>
<tr>
<th>Mukua</th>
<th>a European</th>
<th>Pl. Makua.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mupunu</td>
<td>Mutebele person</td>
<td>Mapunu.</td>
</tr>
<tr>
<td>Mukalanga</td>
<td>Makaranga person</td>
<td>Makalanga.</td>
</tr>
</tbody>
</table>

#### Sub-class 1c, —, ma-,

These again are personal nouns and so must be placed in Class 1.

<table>
<thead>
<tr>
<th>tata</th>
<th>my father</th>
<th>Pl. matata.</th>
</tr>
</thead>
<tbody>
<tr>
<td>uso</td>
<td>thy father</td>
<td>mauso.</td>
</tr>
<tr>
<td>wisi</td>
<td>his father</td>
<td>mawisi.</td>
</tr>
<tr>
<td>tatesu</td>
<td>our father</td>
<td>matatesu.</td>
</tr>
<tr>
<td>wisanu</td>
<td>your father</td>
<td>mawisanu.</td>
</tr>
<tr>
<td>wisabo</td>
<td>their father</td>
<td>mawisabo.</td>
</tr>
<tr>
<td>tatalenze</td>
<td>my uncle</td>
<td>matatalenze.</td>
</tr>
<tr>
<td>wisilenze</td>
<td>his uncle</td>
<td>mawisilenze.</td>
</tr>
<tr>
<td>bama</td>
<td>my mother</td>
<td>mamama.</td>
</tr>
<tr>
<td>banyoko</td>
<td>thy mother</td>
<td>manyoko.</td>
</tr>
<tr>
<td>banyena</td>
<td>his mother</td>
<td>manyena.</td>
</tr>
</tbody>
</table>

It should be noted that the word used for "mother" in the singular has the plural construction. This is used for the sake of politeness and respect. Similarly, every woman is always addressed in the plural, e.g. Inywe no banakazi, lit., you women, is correctly used when addressing only one woman.

#### Class 2.

mu-, mi-.

This class has mu- in the singular and mi- in the plural. This class is Impersonal. In it we find words of the following types:

(a) **Names of Trees.**

<table>
<thead>
<tr>
<th>musanta</th>
<th>Pl. misanta</th>
</tr>
</thead>
<tbody>
<tr>
<td>mukoka</td>
<td>mikoka.</td>
</tr>
<tr>
<td>mumpingili</td>
<td>mimpingili.</td>
</tr>
</tbody>
</table>

(b) **Some Anatomical Parts.**

<table>
<thead>
<tr>
<th>muchila</th>
<th>tail</th>
<th>Pl. michila.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mutwe</td>
<td>head</td>
<td>mitwe.</td>
</tr>
<tr>
<td>mulomo</td>
<td>lip</td>
<td>milomo.</td>
</tr>
<tr>
<td>munwe</td>
<td>finger</td>
<td>minwe.</td>
</tr>
</tbody>
</table>
(c) **Intangible Objects connected with Human Life.**

<table>
<thead>
<tr>
<th>Tonga</th>
<th>English</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>moyo</td>
<td>heart</td>
<td>miyoyo.</td>
</tr>
<tr>
<td>muzimo</td>
<td>spirit</td>
<td>mizimo.</td>
</tr>
<tr>
<td>munzimwemwe</td>
<td>shadow</td>
<td>minzimwemwe.</td>
</tr>
<tr>
<td>moya</td>
<td>breath</td>
<td>miyoya.</td>
</tr>
<tr>
<td>muyeyo</td>
<td>thought</td>
<td>miyeyo.</td>
</tr>
<tr>
<td>mubuluko</td>
<td>recollection</td>
<td>mibuluko.</td>
</tr>
<tr>
<td>mulazio</td>
<td>command</td>
<td>milazio.</td>
</tr>
</tbody>
</table>

(d) **Physical Objects connected with Human or Animal Life.**

<table>
<thead>
<tr>
<th>Tonga</th>
<th>English</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>munda</td>
<td>garden</td>
<td>miunda.</td>
</tr>
<tr>
<td>musena</td>
<td>grassy plain</td>
<td>misena.</td>
</tr>
<tr>
<td>mudilo</td>
<td>fire</td>
<td>midilo.</td>
</tr>
<tr>
<td>mulonga</td>
<td>river</td>
<td>milonga.</td>
</tr>
<tr>
<td>munzi</td>
<td>village</td>
<td>miunzi.</td>
</tr>
</tbody>
</table>

(e) **Manufactured Objects connected with Human Life.**

<table>
<thead>
<tr>
<th>Tonga</th>
<th>English</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muyaizio</td>
<td>brush</td>
<td>miyaizio.</td>
</tr>
<tr>
<td>mufunko</td>
<td>walking-stick</td>
<td>mifunko.</td>
</tr>
<tr>
<td>mulangu</td>
<td>bell</td>
<td>milangu.</td>
</tr>
<tr>
<td>musinza</td>
<td>soup</td>
<td>misinza.</td>
</tr>
<tr>
<td>musamu</td>
<td>medicine</td>
<td>misamu.</td>
</tr>
<tr>
<td>musidi</td>
<td>gunpowder</td>
<td>misidi.</td>
</tr>
<tr>
<td>mutetele</td>
<td>flute</td>
<td>mitetele.</td>
</tr>
<tr>
<td>muvwi</td>
<td>arrow</td>
<td>mivwi.</td>
</tr>
</tbody>
</table>

**Class 3.**

i-, ma-,

This class has *i-* in the singular and *ma-* in the plural. Probably the *i-* is an abbreviation of *di-* which is found in a few words, and which form is retained in the pronoun, e.g.:

- dino | tooth | Pl. meno.
- diso | eye | meso.

Some nouns of this class are augmentative, *i.e.* these prefixes give the idea of greatness, but such words are few in number, e.g.:

- idundu | a high hill | Pl. malundu.
- itanda | a big log | matanda.
- indomba | a big rock | mandomba.
- ijuni | a big bird | mayuni.
The words of this class include the following:

(a) Many fruits.

- ibuyu Pl. mabuyu.
- inji miyi.
- ine go manego.
- ikunka makunka.
- inkononga mankononga.
- intondo mantondo.

(b) Parts of the body which are hard, or bony, or flat.

- diso eye Pl. meso.
- isaya cheek masaya.
- ichende testicle machende.
- igoyoyo trachea magoyoyo.
- ibele udder mabele.
- ikanda skin makanda.
- ijanza hand manza.

(c) Things in nature which are hard.

- ibwe stone Pl. mabwe.
- indomba rock mandomba.
- isamu tree masamu.
- isokwe grass masokwe.
- ikwa bark makwa.

(d) Artificial objects which are hard or flat.

- isumu spear Pl. masumu.
- ijamba hoe mamba.

Class 4.

bu-, ma-,

This class takes bu- in the singular and ma- in the plural. With roots beginning with a vowel the singular prefix is bw-.

This class contains—

(a) Abstract nouns.

- buswini truth Pl. maswini.
- bupampu wisdom mapampu.
- bumi life maumi.
- bubu badness mabi.
- bubotu goodness mabotu.
- bulombe boyhood malombe.
(b) **Names of Countries.**

- **Butonga** - **Tongaland.**
- **Bupunu** - **Matabeleland.**
- **Bwila** - **Ilaland.**

(c) **Many Fluids or Semi-Fluids.**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Pl. of Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>bukande</td>
<td>beer</td>
<td>makande.</td>
</tr>
<tr>
<td>bugeza</td>
<td>strong beer</td>
<td>mageza.</td>
</tr>
<tr>
<td>buloa</td>
<td>blood</td>
<td>maloa.</td>
</tr>
</tbody>
</table>

**Sub-class 4a.**

---, ma-,

Some words require the concord of this class in the plural, but have no singular form, e.g.:

- **manzi** - water.
- **mafuta** - fat.
- **madidi** - milk.

**Sub-class 4b.**

bu-, ---,

Some words require the concord of this class, but are rarely if ever used in the plural form, e.g.:

- **bongo** - brain.
- **boya** - hair.
- **bwizu** - grass.

**Class 5.**

ku-, ma-,

Only very few words have these prefixes, so that this class is not a large one. Probably only three words occur,

- **kutwi** - ear. Pl. matwi.
- **kulu** - leg. maulu.
- **kuboko** - arm. maboko.

**Sub-class 5a.**

ku-, ---,

This consists entirely of verbal nouns which are really verbs in the Infinitive used as nouns, and which require the concord of this class. The sign of the Infinitive *kut*- thus
becomes a classifier. Generally speaking these nouns have no plural, e.g.:

- kuyanda: desire, longing.
- kuchita: work.

Before a root beginning with a vowel the classifier will appear as *kw*-, or contraction may take place, e.g.:

- kwita: calling.
- kongolola: shouting.

### Class 6.

*ka-, tu-*,

This is largely a diminutive class, and has the prefix *ka-* in the singular with *tu-* in the plural. Before a root beginning with a vowel, the *tu-* becomes *tw-*.

Every word of this class does not denote a diminutive, but only a relatively small object, e.g.:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>kanwa</td>
<td>mouth</td>
<td>small when compared with whole body.</td>
</tr>
<tr>
<td>kango</td>
<td>thoracic cavity</td>
<td>ditto.</td>
</tr>
<tr>
<td>kasindi</td>
<td>heel</td>
<td>ditto.</td>
</tr>
<tr>
<td>kapango</td>
<td>proverb</td>
<td>small when compared with general speech.</td>
</tr>
<tr>
<td>kalabi</td>
<td>conundrum</td>
<td>ditto.</td>
</tr>
<tr>
<td>kasuwa</td>
<td>island</td>
<td>small when compared with surroundings.</td>
</tr>
<tr>
<td>kaleba</td>
<td>axe</td>
<td>small when compared with work performed.</td>
</tr>
<tr>
<td>kanyenyezi</td>
<td>star</td>
<td>small when compared with heavens.</td>
</tr>
</tbody>
</table>

Many nouns may be taken from other classes, stripped of their prefixes, and given those of this class, thus forming true diminutives, e.g.:

### Class 1.

- mulombe, boy. kalombe, small boy. Pl. tulombe.
- munda, garden. kaunda, small garden. tunda.
- isamu, tree. kasamuy, small tree. tusamu.
- bwato, canoe. kato, small canoe. twato.
- chintu, thing. kantu, small thing. tuntu.
- impongo, goat. kapongo, small goat. tupongo.
- lubaya, fence. kabaya, small fence. tubaya.
Another diminutive expression may here be noted, viz. kinga, pl. tunga. These prefixes may be placed to other nouns, and give a diminutive idea.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>simpongo</td>
<td>herd boy, Pl. basimpongo</td>
<td></td>
</tr>
<tr>
<td>kingasimpongo</td>
<td>a small herd boy, tungabasimpongo</td>
<td></td>
</tr>
<tr>
<td>sikale</td>
<td>squirrel, basilake</td>
<td></td>
</tr>
<tr>
<td>kingasikale</td>
<td>a small squirrel, tungabasikale</td>
<td></td>
</tr>
</tbody>
</table>

The prefix *tu-* often means "a small quantity of." It is especially used of food, *e.g.*:

- twanzi a little water.
- tukande a little beer.
- twinyo a little salt.
- tusinza a little soup.

**Class 7.**

chi-, zi-

This class consists of words that have the prefix *chi-* in the singular and *zi-* in the plural. With roots having an initial vowel, *zi-* becomes *zy-* for euphony.

The nouns in this class include:

(a) Languages.

- Chipunu *Punu language, i.e. Sindebele.*
- Chitonga *Tonga language.*

(b) The word for "thing," and other words associated with the idea of "a thing for."

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chintu</td>
<td>thing, window, i.e. thing for seeing</td>
<td>zintu.</td>
</tr>
<tr>
<td>chibonebone</td>
<td>tool, i.e. thing for carving</td>
<td>zibonebone.</td>
</tr>
<tr>
<td>chibezio</td>
<td>ferry, i.e. place where one calls for canoe</td>
<td>zibezio.</td>
</tr>
<tr>
<td>chito</td>
<td>lesson, i.e. thing for reading</td>
<td>zibalo.</td>
</tr>
<tr>
<td>chibalo</td>
<td>cupboard, i.e. thing for holding goods</td>
<td>zibikilo.</td>
</tr>
<tr>
<td>chibikilo</td>
<td>storehouse, i.e. place for storing</td>
<td>zilondolwed.</td>
</tr>
<tr>
<td>chilondolwed</td>
<td>stove, i.e. place for cooking</td>
<td>ziko.</td>
</tr>
<tr>
<td>chiloto</td>
<td>dream, i.e. thing dreamt</td>
<td>ziloto.</td>
</tr>
</tbody>
</table>
(c) Words denoting stubby objects.

chipembele  rhinoceros  Pl. zipembele.
chipopwe  maize cob  zipopwe.
chuno  stool  zyuno.
chulu  ant heap  zyulu.
chilongo  earthenware pot  zilongo.
chipanzi  a portion  zipanzi.
chisela  half  zisela.

(d) Words denoting age.

chindi  long time  Pl. zindi.
chikulukulu  old  zikulukulu.
chanakazi  worn-out woman  zyanakazi.

(e) The word for custom and other words associated with the idea of "custom or manner of."

chimbo  custom  Pl. zimbo.
chizo  custom  zizo.
chikua  manner of European  zikua.
chalumi  manner of man  zyalumi.
chinyama  manner of an animal  zinyama.
chizijke  manner of a slave  zizike.

Class 8.

in-, in-,  im-, im-,

The words of this class have the same form in both singular and plural. The numbers are only defined by the pronouns used along with the noun. In the singular these pronouns are i or ya, and in the plural zi or zya, e.g.:

Ingombe i la chela, The cow is grazing.
Ingombe zi la chela, The cows are grazing.

The initial i is frequently elided or assimilated when following prepositions. In this class we get words of the following kinds:

(a) Many animals.

imbongolo  ass  Pl. imbongolo.
impongo  goat  impongo.
ingombe  cow  ingombe.
imbelele  sheep  imbelele.
imbizi  zebra  imbizi.
imvuvinu  hippopotamus  imvuvinu.
inzuvi  elephant  inzovu.
imbeba  field mouse  Pl. imbeba.
inuku  fowl  inkuku.
inkanga  guinea fowl  inkanga.
impo  ostrich  impo.
inkwidimba  pigeon  inkwidimba.
inswi  fish  inswi.
inkala  crab  inkala.
inswa  flying ant  inswa.
ini  fly  ini.
inzuki  bee  inzuki.
imvunyu  larva  imvunyu.
inzundu  pupa  inzundu.
mtantabwa  flea  mtantabwa.
inkumba  snail  inkumba.
intale  crocodile  intale.
inoka  snake  inzoka.

(b) Many objects of animal nature.
ingubo  hide clothing  Pl. ingubo.
insangu  hide sandals  insangu.
impeta  horn trumpet  impeta.
ingoma  drum of stretched skin  ingoma.
inkomo  pocket of animal skin  inkomo.
into  hide shield  into.
intambo  hide reins  intambo.

(c) Flesh and many fleshy parts.
ingama  meat  Pl. ingama.
inikumu  forehead  inkikumu.
insa  kidney  insa.
insingo  neck  insingo.
impemo  nose  impemo.
intoni  penis  intoni.
insinga  vein  insinga.
intunda  hump  intunda.

(d) Animal sensations.
impeyo  cold  Pl. impeyo.
inguso  strength  inguso.
impuwo  fame  impuwo.
isoni  shame  isoni.
inkani  affair, concern  inkani.
inyota  thirst  inyota.
inuntu manzi  ague, malaria  inuntumanzi.
### The Noun

#### (e) The Earth and Earthly Things.

<table>
<thead>
<tr>
<th>English</th>
<th>Zulu</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>country</td>
<td>inyika</td>
<td>inyika.</td>
</tr>
<tr>
<td>seed corn</td>
<td>imbuto</td>
<td>imbuto.</td>
</tr>
<tr>
<td>hole</td>
<td>impako</td>
<td>impako.</td>
</tr>
<tr>
<td>common grass</td>
<td>impunga</td>
<td>impunga.</td>
</tr>
<tr>
<td>rain</td>
<td>imvula</td>
<td>imvula.</td>
</tr>
<tr>
<td>clay pipe bowl</td>
<td>inchelwa</td>
<td>inchelwa.</td>
</tr>
<tr>
<td>black clay ground</td>
<td>inkanda</td>
<td>inkanda.</td>
</tr>
<tr>
<td>wattle-and-daub house</td>
<td>inganda</td>
<td>inganda.</td>
</tr>
<tr>
<td>big clay pot</td>
<td>inongo</td>
<td>inongo.</td>
</tr>
<tr>
<td>porridge</td>
<td>insima</td>
<td>insima.</td>
</tr>
<tr>
<td>path</td>
<td>inzila</td>
<td>inzila.</td>
</tr>
<tr>
<td>ground nut</td>
<td>indongo</td>
<td>indongo.</td>
</tr>
</tbody>
</table>

#### Class 9.

lu-, im- or in-,

The words in this class have the classifier *lu*- in the singular and *im-* or *in-* in the plural. Before roots beginning with a vowel the singular appears as *lw*-

The words of this class are usually those which have the idea of continuity or succession, e.g.:

<table>
<thead>
<tr>
<th>English</th>
<th>Zulu</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hymn, song</td>
<td>lwimbo</td>
<td>inyimbo.</td>
</tr>
<tr>
<td>bark string</td>
<td>lozi</td>
<td>ingozi.</td>
</tr>
<tr>
<td>letter</td>
<td>lugwalo</td>
<td>ingwalo.</td>
</tr>
<tr>
<td>tongue</td>
<td>ludimi</td>
<td>indimi.</td>
</tr>
<tr>
<td>big river</td>
<td>lwizi</td>
<td>inzi.</td>
</tr>
<tr>
<td>kin</td>
<td>luzubo</td>
<td>inzubu.</td>
</tr>
<tr>
<td>sea</td>
<td>lwanze</td>
<td>inganze.</td>
</tr>
<tr>
<td>fence</td>
<td>lubaya</td>
<td>imbaya.</td>
</tr>
<tr>
<td>building wattle</td>
<td>lubalo</td>
<td>imbalo.</td>
</tr>
<tr>
<td>wealth</td>
<td>lubono</td>
<td>imbono.</td>
</tr>
<tr>
<td>journey</td>
<td>lwendo</td>
<td>inyendo.</td>
</tr>
</tbody>
</table>

#### Sub-class 9a.

lu-, ma-,

Many words having the prefix *lu*- in the singular take *ma-* in the plural, e.g.:

<table>
<thead>
<tr>
<th>English</th>
<th>Zulu</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>letter</td>
<td>lugwalo</td>
<td>magwalo.</td>
</tr>
<tr>
<td>reed</td>
<td>lutete</td>
<td>matete.</td>
</tr>
<tr>
<td>pumpkin patch</td>
<td>lutangana</td>
<td>matanga.</td>
</tr>
<tr>
<td>finger-nail</td>
<td>lwala</td>
<td>mala.</td>
</tr>
</tbody>
</table>
A TONGA GRAMMAR

lubua  
threshing-floor  
Pl. mabua.
lubono  
wealth  
mabono.
luwo  
breeze  
mauwo.
luja  
horn  
meja.

It will be observed that a few words of this class may take either of the above plural forms.

**SUMMARY OF NOUN CLASSES.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Sing.</th>
<th>Pl.</th>
<th>Singular</th>
<th>Plural</th>
<th>Eng. Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mu-</td>
<td>muntu</td>
<td>bantu</td>
<td>person.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ba-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1a</td>
<td>mw-</td>
<td>mwalumi</td>
<td>balumi</td>
<td>man.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ba-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1b</td>
<td>ma-</td>
<td>mukua</td>
<td>makua</td>
<td>European.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1c</td>
<td>ma-</td>
<td>mata</td>
<td>matata</td>
<td>my father.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>mu-</td>
<td>muchila</td>
<td>michila</td>
<td>tail.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>i-</td>
<td>ikanda</td>
<td>makanda</td>
<td>skin.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ma-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>bu-</td>
<td>butala</td>
<td>matala</td>
<td>grain store.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ma-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4a</td>
<td>ma-</td>
<td></td>
<td>manzi</td>
<td>water.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4b</td>
<td>bu-</td>
<td>bongo</td>
<td></td>
<td>brain.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>ku-</td>
<td>kutwi</td>
<td>matwi</td>
<td>ear.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ma-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5a</td>
<td>ku-</td>
<td>kuchita</td>
<td></td>
<td>work.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kw-</td>
<td></td>
<td>kwita</td>
<td></td>
<td>calling.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ka-</td>
<td>kasimbi</td>
<td>tusimbi</td>
<td>little girl.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tu-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>chi-</td>
<td>chintu</td>
<td>zintu</td>
<td>thing.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>zi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>in-</td>
<td>ingombe</td>
<td>ingombe</td>
<td>cow.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>chyu-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>chuno</td>
<td>zyuno</td>
<td>stool.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>lu-</td>
<td>lubaya</td>
<td>imbaya</td>
<td>fence.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>im-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lu-</td>
<td>ludimi</td>
<td>indimi</td>
<td>tongue.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lw-</td>
<td>lwendo</td>
<td>inyendo</td>
<td>journey.</td>
<td></td>
</tr>
<tr>
<td>9a</td>
<td>lu-</td>
<td>lugwalo</td>
<td>magwalo</td>
<td>letter.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ma-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lw-</td>
<td>lwala</td>
<td>mala</td>
<td>finger-nail.</td>
<td></td>
</tr>
</tbody>
</table>

**GENDER OF NOUNS.**

In Tonga no change is made in the noun to denote sex, and gender plays no part in grammatical construction.
Sex may be indicated in the following ways:—

**1. Different words.**

**Masculine.**
- mwalumi *man.*
- mulombe *boy.*
- muzingili *cockerel.*
- mwenze *bull.*

**Feminine.**
- mwanakazi *woman.*
- musimbi *girl.*
- inseke *hen.*
- muziazi *cow.*

**Common.**
- muntu *person.*
- mwana *child.*
- inkuku *fowl.*
- ingombe *head of cattle.*

- mugutu *sheep.*
- inziazi *ewe.*
- imbelele *sheep.*
- impongo *goat.*

- mupule *goat.*

2. The Adjectives *-pwizi, -ziazi, and -tumbu* are sometimes used to denote the female sex, e.g.:

- ingombe inziazi *cow.*
- impongo impwizi *ewe.*
- munkala mutumbu *female dog.*

3. The words Boy and Girl are added to the word Child, so as to denote sex in children. E.g.:

- mwana mulombe *male child.*
- mwana musimbi *female child.*

**Case.**

There are four cases in Tonga, viz. Nominative, Accusative, Genitive, and Vocative.

**1. Nominative.**

As in English, a substantive in the Nominative is the subject of the sentence. Tonga differs, however, in the fact that the Nominative is always absolute. In every case a pronoun is inserted between the noun and the verb, e.g.:

Balumi ba beleka, not Balumi beleka,
Lit. *Men they work,* not *Men work.*

The position of the Nominative noun may vary, but in every case the pronoun used comes before the verb, e.g.:

- Ba chi beleka abo balumi,
  Lit. *They still work those men,*
  For *Those men are still at work.*

See further note and illustrations under Personal Pronouns.
2. ACCUSATIVE.

The noun in the Accusative is unchanged, but is always easily recognized in the sentence, e.g.:

Bantu ba bona banyama, i.e. *People they saw game.*

A noun in the Accusative may be governed by a preposition instead of a verb.

The prepositions *mu, ku* and *a*, are commonly used in this way, e.g.:

Mulombe wa ka zwa mu nganda, i.e. *The boy he has come from the house.*

Mulombe wa ka ya ku nganda, i.e. *The boy has gone to the house.*

Mulombe udi kede e nganda, i.e. *The boy sat at the house.*

Mulombe oyo wadi indide a banyena, i.e. *That boy passed with his mother.*

Mwalumi wa ka beza a kaleba kakwe, i.e. *The man carved by means of his axe.*

Bantu ba la fwa e nzala, i.e. *The people will die on account of hunger.*

3. GENITIVE.

This case is applied to a noun from which something else proceeds or to which it belongs. In English it is usually expressed by the preposition "of," but in Tonga the particle varies with each class of noun used, as the following table shows.

Every noun prefix has its own genitive particle, which is made up of the vowel *a* and the dominant consonantal sound of the class prefix. These simple forms may be lengthened by the addition of an initial *i* or nasalized for the copulative form.

### GENITIVE PARTICLES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Simple</strong></td>
<td><strong>Full</strong></td>
</tr>
<tr>
<td>1. wa</td>
<td>iwa</td>
</tr>
<tr>
<td>2b. wa</td>
<td>iwa</td>
</tr>
<tr>
<td>2. wa</td>
<td>iwa</td>
</tr>
<tr>
<td>3. dia</td>
<td>idia</td>
</tr>
<tr>
<td>4. bwa</td>
<td>ibwa</td>
</tr>
<tr>
<td>5. kwa</td>
<td>ikwa</td>
</tr>
<tr>
<td>6. ka</td>
<td>ika</td>
</tr>
</tbody>
</table>
THE NOUN

Singular.  

<table>
<thead>
<tr>
<th>Simple</th>
<th>Full</th>
<th>Copulative</th>
<th>Simple</th>
</tr>
</thead>
<tbody>
<tr>
<td>cha</td>
<td>icha</td>
<td>ucha</td>
<td>zya</td>
</tr>
<tr>
<td>ya</td>
<td>iya</td>
<td>nja</td>
<td>zya</td>
</tr>
<tr>
<td>lwa</td>
<td>ilwa</td>
<td>ndwa</td>
<td>zya</td>
</tr>
<tr>
<td>9a. lwa ilwa</td>
<td>ndwa</td>
<td>a</td>
<td>ia</td>
</tr>
</tbody>
</table>

Plural.  

<table>
<thead>
<tr>
<th>Full</th>
<th>Copulative</th>
</tr>
</thead>
<tbody>
<tr>
<td>izya</td>
<td>nzya</td>
</tr>
<tr>
<td>izya</td>
<td>nzya</td>
</tr>
<tr>
<td>izya</td>
<td>nzya</td>
</tr>
<tr>
<td>izya</td>
<td>nga</td>
</tr>
</tbody>
</table>

The Simple forms are in most common use, e.g.:

1. Mulombe wa mwami  
2. Muchila wa munkala  
3. Ikanda dia muntu  
4. Butala bwa mwami  
5. Kutwi kwa mwana  
6. Kasimbi ka mwami  
7. Chuno cha mwalumi  
8. Impongo ya muntu  
9. Lunyolo lwa mwalumi

The Full forms are used when the noun is understood, as in

Nguwe oyu iwa mwami ngó mupati,  
Lit. It is he of the chief he is great.

The Copulative forms are used when the particle is the predicate of the sentence, as in

Munzi oyu ngwa mwami wangu,  
Lit. Village this it is of my chief.

4. Vocative.

This case is confined to a few words of Class 1. Thus in addressing one's father you use Ndende,

- mother  
- me.
- elder  
- sangwe.
- grandmother  
- banene.
- fellow wife  
- yaye.

LOCATIVE NOUNS.

Three other classifiers are used with nouns which are identical with the prepositions used when illustrating the Accusative case. At times it is plain that these particles
are prepositions, but on other occasions there is a concord running right through the sentence, e.g.:

Munganda mo nda zwa mu la tontola,
Lit. In house from whence I came inside it is cool,
i.e. It is cool inside the house from whence I came.

Kunganda ku munzi nkubotu,
Lit. To house to village is to good,
i.e. It is good at the house in the village.

Enganda adi kukwide,
Lit. At house at swept,
i.e. It has been swept at the house, or around the house.

These particles are frequently used with other locative expressions, e.g.:

<table>
<thead>
<tr>
<th>Particles</th>
<th>English</th>
<th>Particles</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>munsi</td>
<td>underneath.</td>
<td>kutala</td>
<td>above.</td>
</tr>
<tr>
<td>kunsi</td>
<td>below.</td>
<td>etala</td>
<td>on the top.</td>
</tr>
<tr>
<td>ansi</td>
<td>on the ground.</td>
<td>mukati</td>
<td>inside.</td>
</tr>
<tr>
<td>mujulu</td>
<td>in the air.</td>
<td>akati</td>
<td>between.</td>
</tr>
<tr>
<td>kujulu</td>
<td>above.</td>
<td>munembo</td>
<td>in front, before.</td>
</tr>
<tr>
<td>cju</td>
<td>upon.</td>
<td>kunembo</td>
<td>before.</td>
</tr>
<tr>
<td>mufufiwi</td>
<td>near.</td>
<td>enembo</td>
<td>before.</td>
</tr>
<tr>
<td>kufufiwi</td>
<td>near.</td>
<td>musule</td>
<td>behind.</td>
</tr>
<tr>
<td>afufiwi</td>
<td>near.</td>
<td>kusule</td>
<td>behind.</td>
</tr>
<tr>
<td>munze</td>
<td>outside.</td>
<td>esule</td>
<td>behind.</td>
</tr>
<tr>
<td>kunze</td>
<td>outside.</td>
<td>mumwi</td>
<td>together.</td>
</tr>
<tr>
<td>anze</td>
<td>outside.</td>
<td>kumwi</td>
<td>together.</td>
</tr>
<tr>
<td>mutala</td>
<td>beyond.</td>
<td>amwi</td>
<td>together.</td>
</tr>
</tbody>
</table>

When these expressions are used the particles *mu, ku, or a* are retained throughout the sentence in agreement with the other locative used. In these cases *mu* means “in” ; *ku* means “to or towards” ; and *a* means “on, at, or close by.”

**COPULATIVE PARTICLES USED WITH NOUNS.**

In English the copulas used in this connection are two in number, viz. “it is,” and “they are.” These expressions may be used with every noun. In Tonga no such simple process is to be found. The particles vary with the several classes of nouns used. The process appears to be simply that
of nasalizing the noun. It may, therefore, be the letter \( m \), or \( n \), or in some cases a full nasal syllable. When a word begins with the letter \( m \), no change may take place.

The following table gives the particles in use:

**Copulative Particles.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1. (M) ngu or ngo</td>
<td>M, mba or mbi.</td>
</tr>
<tr>
<td>2. (M) ngu or ngo</td>
<td>(M) nje.</td>
</tr>
<tr>
<td>3.</td>
<td>(M) nga.</td>
</tr>
<tr>
<td>4. M, mbo</td>
<td>(M) nga.</td>
</tr>
<tr>
<td>5. N, nko</td>
<td>(M) nga.</td>
</tr>
<tr>
<td>9. ndu</td>
<td>nze.</td>
</tr>
<tr>
<td>9a. ndu</td>
<td>(M) nga.</td>
</tr>
</tbody>
</table>

**Illustrations—**

Class 1. Mulombe, or Ngu mulombe, i.e. *It is a boy.*
   Pl. Mbalombe, or Mba balombe.
   2. Muchila, or Ngu muchila, i.e. *It is a tail.*
   Pl. Michila, or Nje michila.
   3. Ndikanda, i.e. *It is skin.*
   Pl. Makanda, or Nga makanda.
   4. Mbutala, or Mbo butala, i.e. *It is a grain store.*
   Pl. Matala, or Nga matala.
   5. Nkutwi, or Nko kutwi, i.e. *It is an ear.*
   Pl. Matwi, or Nga matwi.
   6. Nkasimbi, or Nka kasimbi, i.e. *It is a girl.*
   Pl. Ntusimbi, or Nto tusimbi.
   7. Nchuno, or Nche chuno, i.e. *It is a stool.*
   Pl. Nzyuno, or Nze zyuno.
   8. Nimpongo, or Nje mpongo, i.e. *It is a goat.*
   Pl. Nimpongo, or Nzempongo.
   9. Ndunyolo, i.e. *It is a razor.*
   Pl. Nzenyolo.
   9a. Ndugwalo, i.e. *It is a letter.*
   Pl. Magwalo, or Nga magwalo.

These particles may also be used to connect the nouns.
When so used the particle agrees with the second noun used:—

Class 1. Nameba oyu ngu mulombe, i.e. This thief is a boy.
,, 2. Inyama eyi ngu muchila, i.e. This meat is the tail.
,, 3. Insangu ndikanda, i.e. The sandal is skin.
,, 4. Chilondolwedo mbo butala, i.e. The store is a grain bin.
,, 5. Kapapali nkutwi, i.e. The thin plate is the ear.
,, 6. Sikusanzia nka kasimbi, i.e. The washer is a girl.
,, 7. Itanda nche chuno, i.e. The log is a stool.
,, 8. Mupule nje mpongo, i.e. The ram is a goat.
,, 9. Katale ndunyolo, i.e. The small iron is a razor.

The plural forms follow regularly according to the table given above, and can easily be made up from the particles already illustrated.

There are corresponding negative expressions which may be conveniently left to a later period when all copulatives are grouped together.

A word of warning may be given. If you ask, "What is this?" when pointing to an object, the reply will invariably contain the copulative particle, which must be removed so as to obtain the noun in its simple form.

FORMATION OF NOUNS.

In this section we are not strictly concerned with the primal origin of words, but only with the language as we find it spoken to-day. At this point we may conveniently turn aside to note that it may originally have been largely onomatopoetic. The following examples will illustrate the process of coining words in the first instance:—

inkwecheche so called because the bird calls "kwe-che-che."
isekwa " " " duck calls "kwa-kwa."
simuguluwe " " " bird calls "gu-lu-we."
inkuku " " " fowl calls "ku-ku."
inki " " " fly hums "zi."
inkwailo " " " sandals seem to say "kwai-kwai" when in use.
igudynugudyu " " " trachea seems to say "gu-dyu-gudyu," when in the act of swallowing.
mudidimo  so called because the thunder sounds like "di-di."
izio       ,      ,   grinding-stones make a noise like "zi-zi."
indombondo ,      ,   water in the calabash bubbles when in the act of smoking, "dombo-dombo."

The process is still in use, as many modern words certainly show:—
inchoko    so called because the brass anklets clang together, sounding like "cho-cho."
ingengema  ,      ,   tinware clangs with a noise like "nge-nge."
chipololo  ,      ,   the whistle seems to say "po-lo-lo."
inswailo   ,      ,   file makes a noise like "swai-swai" when in use.
ingolovani  ,      ,   wheelbarrow says "ngolo-ngolo" when it is in motion.

Many of these onomapoetic words are in frequent use, and may be either nouns, adjectives, or adverbs. Some must be nouns, but as such they have neither prefixes nor suffixes, e.g.:

Imvula ya bola waa, i.e. The rain came again, a heavy downpour.

Wa dichisa, wa ti mpu, i.e. He suddenly hurt himself, Lit. He hurt himself, he said, "mpu."

This latter construction is very frequently used, and following the verb ku ti, the word mpu, etc., must be used substantively. Nouns are most frequently formed from verbs, but they may be derived from other nouns, adjectives, or adverbs. This being so, the rules following will be better understood after the study of the verb, but are inserted here so that all matter relating to the noun may be continuous.

The operation is performed in various ways. A noun classifier may or may not be prefixed, and the verb ending may or may not be changed. When a classifier is prefixed, care must be taken to use one which agrees with the desired idea. If we desire to make a personal noun the prefix will
be mu-, ba-, si-, etc. Manufactures and other physical objects connected with human life will take mu- or mi-, etc., and right through the remaining classes.

The following methods of formation may be noted:

I. Formation of Personal Nouns from Verbs.

1. By prefixing mu- and ba- to the verb, and changing the final vowel, e.g.:

- ku iya, to teach. mwiyi, teacher. Pl. biyi.
- ku beza, to carve. mubezi, carver. babezi.
- ku yaka, to build. muyaki, builder. bayaki.

2. By prefixing si- or sia- to verb root or to infinitive form, e.g.:

- ku bumba, to mould. siabumba, potter. Pl. basiabumba.
- ku yamba, to paddle. sikuyamba, paddler. basikuyamba.

3. By prefixing nama- to verb root, e.g.:

- ku luka, to weave. namaluka, a weaver. Pl. banamaluka.
- ku kwila, to cry aloud. namakwila, a crying child. Pl. banamakwila.

4. By prefixing si- to the relative form of the verb, e.g.:

- ku dya, to eat. ku dida, to eat on behalf of.
- sikudida, collector acting on behalf of his master. Pl. basikudida.
- ku dinda, to watch. ku dindila, to watch for.
- sikudindila, a waiting person. Pl. basikudindila.

5. By prefixing si- to the causative form of the verb, e.g.:

- ku chisa, to be painful. ku chisia, to injure.
- sikuchisia, one who hurts. Pl. basikuchisia.

6. By prefixing mu- or ba- to the causative form of the verb, and changing the final vowel, e.g.:

- ku sima, to be perfect, whole, or ripe.
- ku simia, to make perfectly clear, to give evidence.
- musimii, a witness. Pl. basimii.
- ku embela, to herd. ku embezia, to compel to herd.
- mwembezi, herd boy. Pl. bembezi.

7. By prefixing si- to the reciprocal form of the verb, e.g.:

- ku bona, to see. ku bonana, to see each other.
- sikubonana, one seeing a second person. Pl. basikubonana.
8. By prefixing mu- or ba- to stative form of the verb, and changing the final syllable, e.g.:
   ku futula, to save.        ku futuka, to be saved.
   mufutusi, one saved.     Pl. bafutusi.

9. By prefixing si- to the intensive form of the verb, e.g.:
   ku amba, to speak.        ku ambisia, to speak truly.
   sikuambisia, a truth-speaker.     Pl. basikuambisia.

10. By prefixing si- to the reversive form of the verb, e.g.:
   ku anga, to tie.         ku angununa, to untie.
   sikuangununa, a releaser.     Pl. basikuangununa.
   ku dima, to dig.         ku dimuna, to reap.
   sikudimuna, a reaper.    Pl. basikudimuna.

11. By prefixing si- to the repetitive form of the verb, e.g.:
   ku biala, to sow        ku bialula, to resow.
   sikubialula, one resowing.     Pl. basikubialula.
   ku enda, to go.          ku endenda, to wander.
   sikuendenda, a wanderer. Pl. basikuendenda.

12. By prefixing si- to reflexive form of verb, e.g.:
   ku jaya, to kill.        ku dijaya, to commit suicide.
   sikudijaya, a suicide.  Pl. basikudijaya.

13. By prefixing mu- to passive form of verb and changing final vowel, e.g.:
   ku yanda, to love.       ku yandwa, to be loved.
   muyandwi, one loved.    Pl. bayandwi.

II. Formation of Impersonal Nouns from Verbs.

1. By prefixing mu- or mi- to the verb and changing the final vowel, e.g.:
   ku yeya, to think.       muyeyo, thought.     Pl. miyeyo.
   ku ibuluka, to recollect. mubuluko, recollection. Pl. miyeyo.

2. By prefixing mu- or mi- to causative form of the verb and changing the final vowel, e.g.:
   ku yaila, to sweep.      ku yaizia, to make sweep.
   muyaizio, a brush.      Pl. miyaizio.
   ku laya, to command.    ku laizia, to give instruction.
   mulaizio, a command, an order.    Pl. milaizio.
   This may be contracted to mulazio, Pl. milazio.
3. By prefixing *i-* or *ma-* to perfect form of verb and changing the final syllable, *e.g.*,:

ku zavula, *to tear.*  
izavwiza, *torn.*

4. By prefixing *bu-* or *ma-* to the verb and changing the final vowel, *e.g.*:

ku dima, *to dig.*  
ku mena, *to grow.*  
ku pampuka, *to be wise.*  
ku yuma, *to be hard.*

budimo, *dug field.*  
bumena, *yeast, malt.*  
bupampu, *wisdom.*  
buyumu, *hardness.*

5. By prefixing *bu-* or *ma-* to the causative form of the verb and changing the final vowel, *e.g.*:

ku bija, *to be bad.*  
ku bisia, *to make bad.*  
bubisi, *bad or raw food.*

6. By prefixing *ka-* or *tu-* to the verb and changing the final vowel, *e.g.*:

ku laba, *to tell a riddle.*  
ku tenda, *to cut.*

kalabi, *a conundrum.*  
katendu, *a slice.*

7. By prefixing *chi-* or *zi-* to the verb and changing the final vowel, *e.g.*:

ku jika, *to cook.*  
ku lota, *to dream.*  
ku zia, *to grind.*

chiko, *stove.*  
chiloto, *a dream.*  
chizio, *a grinding stone.*

8. By prefixing *chi-* or *zi-* to relative form of the verb and changing the final vowel, *e.g.*:

ku fula, *to smith.*  
ku jika, *to cook.*  
ku zia, *to grind.*

chifulilo, *a smithy.*  
ku jikila, *to cook for.*  
chijikilo, *a kitchen.*

9. By prefixing *chi-* or *zi-* to the causative form of the verb and changing the final vowel, *e.g.*:

ku pila, *to sacrifice.*  
ku dila, *to cry.*

chipizio, *a sacrifice.*  
chidizio, *expression of grief.*
10. By prefixing *im- or in- to the verb. The final part may or may not be changed, e.g.:

- *ku nyota, to thirst.*
- *ku tuntuma, to tremble.*
- *ku kumba, to rub.*
- *ku bungana, to assemble.*

11. By prefixing *lu- to the verb and changing the final vowel, e.g.:

- *ku enda, to walk.*
- *ku gwala, to write.*
- *ku nyola, to share.*

12. By using the *ku of the infinitive as a true classifier, e.g.:

- *ku bona, to see.*

III. FORMATION OF PERSONAL NOUNS FROM OTHER NOUNS.

1. By prefixing *si- or sia-, e.g.:

- *manu, wisdom, cunning.* simanu, a wise person.
- *buya, kindness.* sibuya, a kind man.
- *malelo, food.* simalelo, master.
- *inguso, strength.* singuso, a strong man.

It may here be noted that many proper nouns are formed from other nouns in this way. A person may be called by names such as:—

- Sialusaka from lusaka, forest.
- Siabwizu ,, bwizu, grass.
- Siankuku ,, inkuku, fowl.
- Simeja ,, meja, horns.

2. By prefixing *ba-, e.g.:

- malelo, food. bamalelo, mistress.

3. By prefixing *na-, e.g.:

- buya, kindness. nabuya, a kind woman.

4. By prefixing *bina-, e.g.: instead of using a woman’s personal name she is invariably addressed as “The mother of
So-and-so," i.e. if Bene is a girl's name, her mother will be called Binabene.

5. By prefixing bana-, e.g.:
   mwami, chief.    banamwami, chief's wife.

6. By prefixing muna-, e.g.:
   Leza, God.    munaleza, man of God.
   Mwemba, chief of that name.    munamwemba, man of Mwemba.
   mwami, chief.    munamwami, man of the chief.

7. By prefixing the diminutive kinga-, e.g.:
   simpongo, goat-herd.    kingasimpongo, small goat herd.

8. By prefixing the diminutive ka- or tu-, e.g.:
   mulombe, boy.    kalombe, small boy.    Pl. tulombe.

9. By prefixing mudi- or mwadi-, e.g.:
   inganda, house.    mwadinganda, householder.
   munzi, village.    mwadimunzi, head of village.
   munda, garden.    mudimunda, owner of garden.
   mugutu, sheep ram.    mudimagutu, owner of ram.

10. By prefixing muka-, e.g.:
    mwana, child.    mukamwana, wife of son.
    mwami, chief.    mukamwami, wife of chief.
    muntu, person.    mukamuntu, wife of another.

11. By prefixing siana, e.g.:
    sulwe, hare.    sianasulwe, a deceiver, i.e. like the hare, which is proverbial for deception.

IV. Formation of Impersonal Nouns from other Nouns.

1. By prefixing mu- or ba-, e.g.:
    ichende, testicle.    muchende, bull.    Pl. bachende.

2. By prefixing the augmentative i- or ma-, e.g.:
    muyuni, bird.    ijuni, big bird.    Pl. mayuni.

3. By prefixing bu- or ma-, e.g.:
    mwami, chief.    bwami, chieftainship.    Pl. mami.
4. By prefixing *ka-* or *tu-*, e.g.:

5. By prefixing the diminutive *kinga-*, e.g.:
   sikale, *squirrel*. kingasikale, *small squirrel*.

6. By prefixing *chi- or zi-*, e.g.:

7. By prefixing *china-*, e.g.:
   *Zambesi*, *river of that name*. Chinazambesi, *language of the Zambezi*.

V. Formation of Personal Nouns from Adjectives.

1. By prefixing *mu-*, e.g.:

2. By prefixing *simu-, siamu-, or siasimu-*, e.g.:
   -bi, *bad*. simubi, *a bad person*.
   -lamfu, *long*. siamulamfu, *a tall person*.
   -lema, *heavy*. siasimulema, *a dullard*.

VI. Formation of Impersonal Nouns from Adjectives.

By prefixing *in-*, e.g.:

VII. Formation of Personal Nouns from Adverbs.

By prefixing *si-*, e.g.:

VIII. Formation of Impersonal Nouns from Adverbs.

By prefixing *cha- or zya-*, e.g.:
IX. Formation of Compound Nouns.

These are made up of one or more parts of speech. They are really phrases or sentences put together so as to conveniently name a person or thing, e.g.:

- siazibakutanta, an expert climber.
- mwanamukamwanawangu, my grandchild.
- siakumusida, the one who dug him a hole.
- bamunasi munyanga, those who wear an abundance of beads.
- sikumusindikila, a fellow-traveller.
- simukwatwama, my fellow-wife.

FOREIGN NOUNS.

With the advent of civilized life, many new ideas and objects have been introduced. These have necessitated new words. In some cases old words have been vested with a larger and wider meaning. In other cases there was nothing in the language upon which to hang the new thought. In these instances new words have been introduced which have been given the correct type of classifier proper to them. We need only cite the following:

1. New institutions: prison, intolongo.
2. Coins: sixpence, isikisipense.
5. Time: Sunday, Insondo.
THE ADJECTIVE

QUALITATIVE ADJECTIVES

As in English, we get quite a number of adjectives of this type. The following examples will suffice:

- yumu, hard.
- tetete, soft.
- yumu, dry.
- tete, moist.
- botu, good.
- bi, bad.
- cheche, young.
- kulukulu, old.
- lemu, heavy.
- uba, light.
- lamfu, long.
- fwifwi, short.
- pati, big.
- niní, small.

It must be immediately noted that these are root-words, and need prefixes so that they may be completed. The prefixes used with adjectives are identical with those of the noun classes, and each adjective may take any one or all of the thirteen noun classifiers. Im- and in- are not interchangeable. Generally speaking, the particular adjectival root used takes the same prefix as the noun which it qualifies, the only exception being in Classes 8 and 9. The adjectival prefixes are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mu-</td>
<td>ba-</td>
</tr>
<tr>
<td>2. mu-</td>
<td>mi-</td>
</tr>
<tr>
<td>3. i-</td>
<td>ma-</td>
</tr>
<tr>
<td>4. bu-</td>
<td>ma-</td>
</tr>
<tr>
<td>5. ku-</td>
<td>ma-</td>
</tr>
<tr>
<td>6. ka-</td>
<td>tu-</td>
</tr>
<tr>
<td>7. chi-</td>
<td>zi-</td>
</tr>
<tr>
<td>8. im-, in-</td>
<td>im-, in-, zi-</td>
</tr>
<tr>
<td>9. lu-</td>
<td>zi-</td>
</tr>
<tr>
<td>9a. lu-</td>
<td>ma-</td>
</tr>
</tbody>
</table>

39
A TONGA GRAMMAR

The adjective "big" may therefore appear in the following forms:—mupati, bapati, mipati, ipati, mapati, bupati, kupati, kapatipati, tupati, chipati, zipati, impati, and lupati. In use with nouns they will appear as follows:—

1. mulombe mupati, a big boy. Pl. balombe bapati.
2. ikanda ipati, a big skin. makanda mapati.
3. butala bupati, a big grain bin. matala mapati.
4. kutwi kupati, a big ear. matwi mapati.
5. kasimbi kapati, a big girl. tusimbi tupati.
6. chuno chipati, a big stool. zyuno zipati.
7. impongo impati, a big goat. impongo zipati.
8. lunyolo lupati, a big razor. magwalo mapati.

The only remaining difficulty seems to be in Class 8. How shall one decide whether to use im- or in- in the singular, and either of these or zi- in the plurals?

The rule is that im- is used with all adjectives whose roots begin with b, p, or f., e.g.: imbotu, impati, imfwifwi. If the adjectival root begins with any other letter, in- is used, e.g.: injumu, dry; intete, wet; indemu, heavy; inguba, light; indamfu, long; inini, small. Some consonantal changes take place which will occasion but little difficulty.

In the plural the im-, in-, or zi- form may be interchangeable. It is equally correct to say impongo inyingi or impongo zingi, many goats. Probably the plural prefix zi- is in most frequent use.

In English we frequently find qualitative expressions other than truly adjectival constructions. Such forms are frequently used in Tonga, so much so that a statement may often be made in quite a variety of ways.

The following may be noted:—

1. AN ADJECTIVE MAY BE USED SUBSTANTIVELY.

E.g. The learned say so. Bapampu ba amba obo. In this sentence an adjective is used substantively.

2. THE ADJECTIVE IS USED PREDICATIVELY.

E.g. The man is good, (a) Mwalumi mubotu. (b) Mwalumi udi mubotu. (c) Mwalumi wa bota.
In each case the meaning is the same, viz. the man is good.

(a) This is the purely adjectival construction.
(b) This form shows the insertion of a personal pronoun to which has been suffixed the particle -di. Every personal pronoun may be used in this way, the shorter being for sentences in the present and the longer for the past tense.
(c) This gives the same idea by means of the verb from which the adjective has been derived. Similarly the following adjectives may be noted:

-yumu may be used in the verb form yuma.
-tete     "     "     "     "     teta.
-botu     "     "     "     "     bota.
-bi       "     "     "     "     bija.
-lemu     "     "     "     "     lema.
-lamu     "     "     "     "     lampa.
-fwifwi   "     "     "     "     fwimpa.

When the short pronouns with the suffix -di are used, we shall get the following forms in the present tense:

1. udi  badi.
2. udi  idi.
3. didi  adi.
4. budi  adi.
5. kudi  adi.
6. kadi  tudi.
7. chidi  zidi.
8. idi  zidi.
9. ludi  zidi.
9a. ludi  adi.

E.g. Mulombe udi mupati.  Balombe badi bapati.
     Muchila udi mupati.  Michila idi mipati.
     Ikanda didi ipati.  Makanda adi mapati.
     Butala budi bupati.  Matala adi mapati.
     Kutwi kudi kupati.  Matwi adi mapati.
     Kasimbi kadi kpati.  Tusimbi tudi tupati.
     Chuno chidi chipati.  Zyuno zidi zipati.
     Impongo idi impati.  Impongo zidi zipati.
     Lunyolo ludi lupati.  Inyolo zidi zipati.
     Lugwalo ludi lupati.  Magwalo adi mapati.
If the predicate is in the past tense, the long form of pronoun is used with the suffix -di, e.g.:

1. wadi badi.
2. wadi yadi.
3. diadi adi.
4. bwadi adi.
5. kwadi adi.
6. kadi twadi.
7. chadi zyadi.
8. yadi zyadi.
9. lwadi zyadi.
9a. lwadi adi.

I.e. Mulombe wadi mubotu, *The boy was good, etc.*

When the adjectival idea is obtained by the verb, a pronoun links up the substantive with it. The longer pronouns are used in these instances:

1. wa ba.
2. wa ya.
3. dia a.
4. bwa a.
5. kwa a.
6. ka twa.
7. cha zya.
8. ya zya.
9. Iwa zya.
9a. Iwa a.

3. The Adjective is in a Relative Clause.

E.g. *I want a boy who is good,* Ndã yanda mulombe u bota. In such sentences as these the verb follows the short pronouns:

1. u ba.
2. u i.
3. di a.
4. bu a.
5. ku a.
6. ka tu.
7. chi zi.
8. i zi.
9. lu zi.
9a. lu a.
It is easy to make illustrations using these forms. The one most commonly used will be the word “water,” e.g.:

manzi a pia, hot water, i.e. water which is hot.
manzi a tontola, cold water, i.e. water which is cold.

The adjectival form manzi mapia is Tonga for “fresh water,” and this construction is never used for “hot water.”

4. Sometimes the Perfect Form of the Verb is used with an Adjectival Sense.

E.g. the verb ku lulama, to be straight. The perfect is luleme.
(a) Muntu u luleme, a righteous person.
(b) Muntu udi luleme, the person is righteous.

The pronouns used need no further comment. The u is the simple form of pronoun, and the second form has the suffix.

5. A Noun may also be used with an Adjectival Sense.

E.g. (a) Inzila eyi mbutezi, This road is slippery.
(b) Si yandi inzila iya butezi, I do not want a slippery road.

In (a) an abstract noun is used with a copulative particle, which may be the nasal letter or the full copulative as previously given (page 29).

In (b) a pronoun is given in its full form, i.e. the long pronoun, to which the vowel i has been prefixed. According to the noun classes used, the pronouns would be as follows:

1. iwa
2. iwa
3. idia
4. ibwa
5. ikwa
6. ika
7. icha
8. iya
9. ilwa
9a. ilwa

6. Personal Nouns beginning with Si are frequently used adjectively.

E.g. This person is strong, Muntu oyu ngu singuso.
7. A Relative Clause or Sentence may be used to give the Adjectival Idea.

E.g. I want a strong man, Nda yanda mwalumi u le nguso. Lit. I want a man who has strength.

COMPARISON OF ADJECTIVES.

No such simple rule for forming the comparative and superlative degrees can be given as the one of adding -er and -est as in English.

Various methods may be noted:

1. By the use of logo, very.
   muntu mupati, a big person.
   muntu mupati, a very big person.
   muntu mupati logo logo, a very very big person.
   muntu mupati logo logo logo, a very very very big person.

2. By the use of the verb ku inda, to surpass.
   Muntu oyu mupati ku inda oyo, i.e. This person is big to surpass that, or This person is bigger than that.

3. By the use of the verb ku inda and another verb denoting the quality under comparison.
   Muntu oyu u la inda oyo ku ku lampa, i.e. This person surpasses that to be long, or This person is taller than that.

4. By the use of the verb ku inda and the indefinite numeral onse, all.
   Muntu oyu mupati ku inda bonse, i.e. This person is big to surpass all, or This person is the biggest of all.

5. By the use of kudi.
   Muntu oyu mupati kudi oyo, i.e. This person is big to that, or This person is bigger than that.

6. By the use of kudi and the numeral onse.
   Muntu oyu mupati kudi bonse, i.e. This person is big to all, or This person is the biggest of all.

7. By reduplication.
   This process gives the idea of "somewhat," "fairly," "moderately," etc., e.g.:
   Muntu mupatipati, a moderately big person.
Similarly one frequently finds such adjectives as:
-siasia, grey, somewhat black.
-tubatuba, yellowish, somewhat white.
-salalasalala, pink, somewhat red.
-botubotu, fairly good.
-ubauba, fairly light, not very heavy.
-yumuyumu, somewhat hard, tough rather than brittle.

8. The superlative idea is often given by the addition of special particles. We have already noted some, and said that they may be used substantively, adjectivally, or adverbially. Those of the latter type are used with verbs and are frequently derived from them. Of those which give the superlative idea we may note the following adjectives and the particular particles which they take:—

The Adjective  -tuba takes  bu.
               mbete.
               nyeche.

               -salala ,,  salala.
               tchu.
               byamu.
               pilibili.
               tele.
               tcheke.
               gwende.

               -subila ,,  piu.
               -sia ,,  zwi.
               zwiti.
               ntamu.
               nkantamuntamu.
               mbi.
               nti.

               -pati ,,  kampatila.
               du.

               -yumu ,,  tchwa.
               tchwatchwati.
               nta.

               -tete ,,  tete.
               -pia ,,  piyai.
               kasu.

               -tontola ,,  tontolo.
               siko.

               -luleme ,,  twese.
               hula.
QUANTITATIVE ADJECTIVES.


One is -mwi.
Two ,, -bilwe or -bili.
Three ,, -tatwe.
Four ,, -ne.
Five ,, -sanwe.

These are used like all other adjectives, and need completion by prefixes. In the formation of these prefixes the vowel o is used, and the consonantal sound of the classifiers, except in Classes 1 and 2 singular.

1. o- bo-
2. o- yo-
3. dio- o-
4. bo- c-
5. ko- o-
6. ko- to-
7. cho- zyo-
8. yo- zyo-
9. lo- zyo-
9a. lo- o-

In use, therefore, we shall get the following expressions:—
Mubombe omwi. Balombe bobilwe, botatwe, bone, bosanwe.
Muchila omwi. Michila yobilwe, yotatwe, yone, yosanwe.
Ikanda diomwi. Makanda obilwe, otatwe, one, osanwe.
Butala bomwi. Matala obilwe, otatwe, one, osanwe.
Kutwi komwi. Matwi obilwe, otatwe, one, osanwe.
Kasimbi komwi. Tusimbi tobilwe, totatwe, tone, tosanwe.
Chuno chomwi. Zyuno zyobilwe, zyotatwe, zyone, zyosanwe.
Impongo yomwi. Impongo zyobilwe, zyotatwe, zyone, zyosanwe.
Imnyolo lomwi. Inyolo zyobilwe, zyotatwe, zyone, zyosanwe.
Lagwalo lomwi. Magwalo obilwe, otatwe, one, osanwe.
In actual counting the process adopted is this. The left hand is closed. With the little finger opened and raised to the lips we count one, the next finger is two, the middle finger is three, the index finger is four, and the thumb is five.

If the process is continued beyond this the thumb of the right hand is six when the two thumbs are placed together. When the index finger of the right hand is added it means seven, each additional finger means an additional number until ten is reached by placing the two palms together.

In enumeration the same process is adopted:

*Six* is musanu a kamwi, i.e. 5 and 1.
*Seven*, musanu a tubili, i.e. 5 and 2.
*Eight*, musanu a tutatu, i.e. 5 and 3.
*Nine*, musanu a tune, i.e. 5 and 4.
*Ten*,, ikumi.

The roots of the four digits being -mai, -bili, -tatu, and -ne. In use the word "misanu" is fixed, and the additional units take the shorter pronoun forms as prefixes for the respective nouns used:

1. u- ba-
2. u- i-
3. di- a-
4. bu- a-
5. ku- a-
6. ka- tu-
7. chi- zu-
8. i- zi-
9. lu- zi-
9a. lu- a-

*E.g.*

- Balombe musanu a umwi, six boys.
- Michila musanu a umwi,
- Makanda musanu e dimwi,
- Matala musanu a bumwi,
- Matwi musanu a kumwi,
- Tusimbi musanu a kamwi,
- Zynuo musanu e chimwi,
- Impongo musanu e imwi,
- Inyolo musanu a lumwi,
- Magwalo musanu a lumwi,

We should here note that a connective is frequently placed between the noun and the word for "five," i.e. the numeral is
used predicatively. The connectives are the short pronouns with the suffix -di or the copulative particles. In this way we get these expressions:—

Balombe badi musanu a umwi or Balombe mbasanu a umwi.
Michila idi musanu a umwi „ Michila njisanu a umwi.
Makanda adi musanu e dimwi „ Makanda ngasanu e dimwi.
Matala adi musanu a bumwi „ Matala ngasanu a bumwi.
Matwi adi musanu a kumwi „ Matwi ngasanu a kumwi.
Tusimbi tudi musanu a kamwi „ Tusimbi ntusanu a kamwi.
Zyuno zidi musanu e chimwi „ Zyuno nzisanu e chimwi.
Impongo zidi musanu e imwi „ Impongo nzisanu e chimwi.
Inyolo zidi musanu a lumwi „ Inyolo nzisanu a lumwi.
Magwalo adi musanu a lumwi „ Magwalo ngasanu a lumwi.

For "seven," "eight," and "nine" we get the following expressions with words of the various noun classes.

- Balombe musanu a babili a batatu a bane.
- Michila musanu e ibili e itatu e ine.
- Makanda musanu a abili a atatu a ane.
- Matala musanu a abili a atatu a ane.
- Matwi musanu a abili a atatu a ane.
- Tusimbi musanu a tubili a tutatu a tune.
- Zyuno musanu e zibili e zitatu e zine.
- Impongo musanu e zibili e zitatu e zine.
- Inyolo musanu e zibili e zitatu e zine.
- Magwalo musanu a abili a atatu a ane.

The same process of inserting a connective may be adopted as that just described.

Ten is ikumi.
Twenty is makumi obilwe, i.e. two tens.
Thirty is makumi otatwe, i.e. three tens.
Forty is makumi one, i.e. four tens.
Fifty is makumi osanwe, i.e. five tens.
Sixty is makumi musanu e dimwi, i.e. five tens and one ten.
Seventy is makumi musanu a abili, i.e. five tens and two tens.
Eighty is makumi musanu a atatu, i.e. five tens and three tens.
Ninety is makumi musanu a ane, i.e. five tens and four tens.
Hundred is mwanda.

From this is will be observed that an expression like 99 is a very complex one in Tonga. It could only be given as "five tens and four tens, also with five and four units."
Ten people is Bantu badi ikumi or Ikumi dia bantu.
Eleven people is Bantu badi ikumi a umwi, or Ikumi dia bantu di la umwi.
Twelve people is Bantu badi ikumi a babili.
Thirteen people is Bantu badi ikumi a batatatu.
Twenty people is Bantu badi makumi obilwe, or Makumi obilwe a bantu.
Thirty people is Bantu badi makumi otatwe, or Makumi otatwe a bantu.
Thirty-one people is Bantu badi makumi otatwe a la umwi.
Thirty-five people is Bantu badi makumi otatwe a la musanu.
Thirty-six people is Bantu badi makumi otatwe a la musanu a umwi.
Thirty-seven people is Bantu badi makumi otatwe a la musanu a babili.
Fifty people is Bantu badi makumi osanwe.
Fifty-one people is Bantu badi makumi osanwe a la umwi.
Sixty people is Bantu badi makumi musanu e dimwi.
Sixty-one people is Bantu badi makumi musanu e dimwi a la umwi.
Sixty-five people is Bantu badi makumi musanu e dimwi a la basanu.
Seventy people is Bantu badi makumi musanu a abili.
Ninety people is Bantu badi makumi musanu a ane.
Ninety-nine people is Bantu badi makumi musanu a ane a la musanu a bane.
Ninety-nine sheep is Imbelele zidi makumi musanu a ane a la musanu e zine, or Makumi musanu a ane e mbelele zi la musanu e zine.
Hundred is Mwanda or Ikumi dia makumi.
Two hundred is Mianda yobilwe.
Three hundred is Mianda yotatwe, etc.

In theory, therefore, it would be possible to count up to nine hundred and ninety-nine in Tonga with a certain amount of ease, but the cumbrous method is impracticable.

Beyond these numbers we come to the "uncountable," "many," "numerous," "like sand," "like earth," "like ants," etc., and so get the expressions manimani, isabasaba, busidibi, chulu, ivu.

2. Ordinal Numerals.

These are as follows:—
First is -tanzi.
Second is -bili.
Third,, -tatu.
Fourth,, -ne.
Fifth,, -sanu.

These are connected with the nouns by the Genitive particles (see page 26).

<table>
<thead>
<tr>
<th>First</th>
<th>Second</th>
<th>Third</th>
<th>Fourth</th>
<th>Fifth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mulombe wetanzi</td>
<td>wabili</td>
<td>watatu</td>
<td>wane</td>
<td>wasanu</td>
</tr>
<tr>
<td>Muchila wetanzi</td>
<td>wabili</td>
<td>watatu</td>
<td>wane</td>
<td>wasanu</td>
</tr>
<tr>
<td>Ikanda dietanzi</td>
<td>diabili</td>
<td>diatatu</td>
<td>diane</td>
<td>diasanu</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Beyond five we revert to the Cardinal form for the digits 1 to 5.

Sixth is wa musanu a -mwi.
Seventh,, wa musanu a -bili.
Eighth,, wa musanu a -tatu.
Ninth,, wa musanu a -ne.
Tenth,, we kumi.

E.g.  Mulombe wa musanu a umwi, i.e. the sixth boy.
      Mulombe wa musanu a bili, i.e. the seventh boy.
      Mulombe wa musanu a tatu. i.e. the eighth boy.
      Mulombe wa musanu a ne, i.e. the ninth boy.
      Mulombe we kumi, i.e. the tenth boy.

Sometimes the Ordinal stands at the beginning of a sentence, and then it has the prefix i-.

E.g. Ibwetanzi mbu bwangu, the first is mine.
      Ichetanzi nche changu, the first is mine.

The form is, of course, determined by the class of noun to which the phrase relates.

3. **Numerals used Adverbially.**

Once is kamwi.
Twice,, tubili.
Three times,, tutatu.
Four times,, tune.
Five times,, tusanu.
Six times,, musanu a kamwi.
Seven times,, musanu a tubili.
Eight times,, musanu a tutatu.
Nine times,, musanu a tune.
Ten times,, ikumi.
4. Indefinite Numerals.

These are such as "some," "other," "little," "few," "all," "only," which had better be given in tabular form.

<table>
<thead>
<tr>
<th>One</th>
<th>Some</th>
<th>Every</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. umwi</td>
<td>bamwi</td>
<td>umwi a umwi</td>
</tr>
<tr>
<td>2. umwi</td>
<td>imwi</td>
<td>umwi a umwi</td>
</tr>
<tr>
<td>3. dimwi</td>
<td>amwi</td>
<td>dimwi e dimwi</td>
</tr>
<tr>
<td>4. bumwi</td>
<td>amwi</td>
<td>bumwi a bumwi</td>
</tr>
<tr>
<td>5. kumwi</td>
<td>amwi</td>
<td>kumwi a kumwi</td>
</tr>
<tr>
<td>6. kamwi</td>
<td>tumwi</td>
<td>kamwi a kamwi</td>
</tr>
<tr>
<td>7. chimwi</td>
<td>zimwi</td>
<td>chimwi e chimwi</td>
</tr>
<tr>
<td>8. imwi</td>
<td>zimwi</td>
<td>imwi e imwi</td>
</tr>
<tr>
<td>9. lumwi</td>
<td>zimwi</td>
<td>lumwi a lumwi</td>
</tr>
<tr>
<td>9a. lumwi</td>
<td>amwi</td>
<td>lumwi a lumwi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Another</th>
<th>Other</th>
<th>Little of</th>
<th>Few</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. umbi</td>
<td>ambi</td>
<td>muche</td>
<td>bache</td>
</tr>
<tr>
<td>2. umbi</td>
<td>imbi</td>
<td>muche</td>
<td>miche</td>
</tr>
<tr>
<td>3. dimbi</td>
<td>ambi</td>
<td>diche</td>
<td>mache</td>
</tr>
<tr>
<td>4. bumbi</td>
<td>ambi</td>
<td>buche</td>
<td>mache</td>
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<td>5. kumbi</td>
<td>ambi</td>
<td>kuche</td>
<td>mache</td>
</tr>
<tr>
<td>6. kambi</td>
<td>tumbi</td>
<td>kache</td>
<td>tuche</td>
</tr>
<tr>
<td>7. chimbi</td>
<td>zimbi</td>
<td>chiche</td>
<td>ziche</td>
</tr>
<tr>
<td>8. imbi</td>
<td>zimbi</td>
<td>inche</td>
<td>ziche</td>
</tr>
<tr>
<td>9. lumbi</td>
<td>zimbi</td>
<td>luche</td>
<td>ziche</td>
</tr>
<tr>
<td>9a. lumbi</td>
<td>ambi</td>
<td>luche</td>
<td>mache</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whole</th>
<th>All</th>
<th>Only</th>
<th>Merely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1st Person</td>
<td>tonse</td>
<td>endike</td>
<td>atulike</td>
</tr>
<tr>
<td>2nd Person</td>
<td>nonse</td>
<td>odike</td>
<td>amulike</td>
</tr>
<tr>
<td>3rd Person</td>
<td>bonse</td>
<td>adike</td>
<td>abalike</td>
</tr>
<tr>
<td>2.</td>
<td>onse</td>
<td>yonse</td>
<td>aulike</td>
</tr>
<tr>
<td>3.</td>
<td>dionse</td>
<td>onse</td>
<td>edilike</td>
</tr>
<tr>
<td>4.</td>
<td>bonse</td>
<td>onse</td>
<td>abulike</td>
</tr>
<tr>
<td>5.</td>
<td>konse</td>
<td>onse</td>
<td>akulike</td>
</tr>
<tr>
<td>6.</td>
<td>konse</td>
<td>tonse</td>
<td>akalike</td>
</tr>
<tr>
<td>7.</td>
<td>chonse</td>
<td>zyonse</td>
<td>echilike</td>
</tr>
<tr>
<td>8.</td>
<td>yonse</td>
<td>zyonse</td>
<td>eyilike</td>
</tr>
<tr>
<td>9.</td>
<td>lonse</td>
<td>zyonse</td>
<td>alulike</td>
</tr>
<tr>
<td>9a.</td>
<td>lonse</td>
<td>onse</td>
<td>ezilike</td>
</tr>
</tbody>
</table>
Illustrations need scarcely be given, or at least they can easily be made if we give a sample only:

Mulombe umwi wi inka, umwi wa chala, *One boy goes, one remains.*
Balombe bamwi ba ka bona kale, *Some boys have seen already.*
Na a zwa mulombe umwi, wa sika umbi. *When one boy had gone, another arrived.*
Balombe bamwi ba ka sika, junza ba zo za bambi, *Some boys have arrived, to-morrow others will come.*
Isamu dia wa, ndibotu, ndiche bio idi boledc, *The tree has fallen, it is a good one, a small part only is rotten.*
Mu lusaka olu masamu mache adi luleme, *In this forest few trees are straight.*
Chuno chonse cha ka mana, *The whole stool is finished.*
Zyuno zyonse zya ka mana, *All the stools are finished.*
Ndime nda ka chita echi endike, *I have done this alone.*
Bantu be za, umwi a umwi u jisi isumu diakwe, *The people came, every one having his spear.*

**LOCATIVE ADJECTIVES.**

The three locative prefixes may be used with adjectives, as the following sentences show:—

Omuno munganda mubotu, *Here in the house it is good.*
A mu kale monse mukati mu lubaya, *Sit everywhere inside the fence.*
THE PRONOUNS

In Tonga we find the following kinds of Pronouns: Personal, Substantive, Possessive, Interrogative, Reflexive, Demonstrative, and Relative.

There are no forms to denote sex.

There are different forms for singular and plural; for first, second, and third persons; and also third personal pronouns for use with the various noun classes.

PERSONAL PRONOUNS.

The following is a table of Personal pronouns:

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Nominative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1st</td>
<td>nda, n, m</td>
<td>tu, twa</td>
<td>tu</td>
<td>twadi</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>u, wa</td>
<td>ku</td>
<td>mu, mwa,</td>
<td>mu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>udi, wadi</td>
<td></td>
<td>mudi, mwadi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>u, wa, a</td>
<td>mu</td>
<td>ba</td>
<td>ba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>udi, wadi</td>
<td></td>
<td>badi</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>3rd</td>
<td>u, wa</td>
<td>u</td>
<td>i, ya</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td></td>
<td>udi, wadi</td>
<td></td>
<td>idi, yadi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>di, dia</td>
<td>di</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>didi, diadi</td>
<td></td>
<td>adi</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>bu, bwa</td>
<td>bu</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>budi, bwadi</td>
<td></td>
<td>adi</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>ku, kwa</td>
<td>ku</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kudi, kwadi</td>
<td></td>
<td>adi</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>ka</td>
<td>ka</td>
<td>tu, twa</td>
<td>tu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kadi,</td>
<td></td>
<td>tudi, twadi</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>chi, cha</td>
<td>chi</td>
<td>z, zya</td>
<td>zi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>chidi, chadi</td>
<td></td>
<td>zidi, zyadi</td>
<td></td>
</tr>
</tbody>
</table>

53
### A TONGA GRAMMAR

**Singular.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Nominative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>1st per. sing.</td>
<td>i, ya</td>
<td>i</td>
<td>zi, zya</td>
<td>zi</td>
</tr>
<tr>
<td></td>
<td>2nd per. sing.</td>
<td>idi, yadi</td>
<td>i</td>
<td>zidi, zyadi</td>
<td>i</td>
</tr>
<tr>
<td>9</td>
<td>1st per. plur.</td>
<td>lu, lwa</td>
<td>lu</td>
<td>zi, zya</td>
<td>zi</td>
</tr>
<tr>
<td>9a</td>
<td>2nd per. plur.</td>
<td>ludi, lwadi</td>
<td>lu</td>
<td>zidi, zyadi</td>
<td>lu</td>
</tr>
<tr>
<td></td>
<td>3rd per. sing.</td>
<td>lu, lwa</td>
<td>lu</td>
<td>zi, zya</td>
<td>zi</td>
</tr>
<tr>
<td></td>
<td>3rd per. plur.</td>
<td>ludi, lwadi</td>
<td>lu</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

**Locatives:**

mu, mwa, mudi  
ku, kwa, kudi  
a, adi

**Notes.**

1st per. sing. Nominative form *nda* is the one in most frequent use. *E.g.* Nda bona, *I see.*  
The form *ndi* is used when euphony demands a change, and is also always used in the perfect indicative form of verb, *e.g.* Ndi bwene, *I have seen.*  
The forms *n* and *m* are used in some imperatives, and with the present subjunctive, *e.g.* Mbone, *That I may see;* Nkale, *That I may sit.*  
1st per. sing. Accusative form *ndi* is in general use. The final *i* may be elided or assimilated for euphonic reasons, *e.g.* Ba ndi buzia, *They told me;* Ba nd’ita, *They call me.*  
The forms *m* and *n* are most frequently used with verbs in interrogative sentences, *e.g.* Mfutuke ime na? *Shall I be saved?*  
2nd per. sing. Nom. forms *u* and *wa* are identical with those in the third person. The context decides which personal pronoun is being used.  
*Wa* is used in expressions which have a past or aorist sense, along with particles like *ku, ka,* *e.g.* Wa ka bona, *You saw.*  
*U* is used with future tense, *e.g.* U yo bona, *You will see.*  
3rd per. sing. Nom. forms *wa* and *u* are used as above, and need no further comment, except to note that *wa* is used after the nouns which form the subjects of sentences.  
*A* is the pronoun form of the subjunctive and imperative moods, *e.g.* A bone, *Let him see.*  
1st per. plur. Nom. form *tu* is used with the future tense, *e.g.* Tu yo bona, *We shall see.*
The form *twa* is used with past or aorist, *e.g.* *Twa bona,* 
*We saw.*

2nd per. plur. Nom. form *mu* is used with future tense, 
*e.g.* *Mu yo bona,* *You will see.*

The form *mwa* is used with past or aorist, *e.g.* *Mwa bona,* 
*You saw.*

3rd per. plur. Nom. form *ba* is used with all tenses, and is also the particle used after the plural noun subject of a sentence.

The forms with the suffix *-di* may be emphatic. When used with *u, mu, tu,* these have a progressive idea. When used with *wa, twa, mwa,* these have a past tense.

The accusative pronouns are always placed between the subject of the sentence and the verb, never after the verb as in English, *e.g.* *Nda mu bona,* *I saw him.*

Pronouns of Classes 2 to 9. Whenever a noun is the subject of a sentence, it is always followed by a personal pronoun as already noted. These pronouns are as shown in the table. The short forms in the nominative are used with the present and future tenses, and the longer ones with the past and aorist. All the nominative forms may take the suffix *-di.* The accusative pronoun forms are always used as shown without any variant.

The following illustrations may be noted:—

Muchila wa ka lampa. *Ndu u bona,* *The tail is long.
I saw it.*

Kutwi ku la chisa. *Nda ku bona,* *The ear is painful.
I saw it.*

Lugwalo lwa ka mana. *Nda lu bona,* *The letter is finished.
I saw it.*

The locatives *mu,* *ku,* and *a* again appear as pronouns. They may take these forms or the expanded ones *mwa,* *kwa,* *mudi,* *kudi.*

***E.g.* Munganda mu la tontola, *In the house it is quiet.*
Mwa sia munganda, *It is dark in the house.*
Mudi sofwede monse munganda, *It is dirty everywhere in the house.*

**SUBSTANTIVE PRONOUNS.**

Sometimes a pronoun is used substantively instead of the noun, and in this case we get two personal pronouns used together. These have different forms. The latter one used
would be one of the personal forms already noted. The former
or substantive one would take one of the following forms:—

(a) Simple Form.

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1st</td>
<td>ime, I myself.</td>
<td>iswe, we ourselves.</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>uwe, thou thyself</td>
<td>inywe, you yourselves.</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>alakwe, he himself</td>
<td>abalabo, they themselves.</td>
</tr>
<tr>
<td>2.</td>
<td>3rd</td>
<td>aulao</td>
<td>eyilayo.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>ediladio</td>
<td>alao.</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>abulabo</td>
<td>alao.</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>akulako</td>
<td>alao.</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>akalako</td>
<td>atulato.</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>echilacho</td>
<td>ezilazyo.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>eyilayo</td>
<td>ezilazyo.</td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td>alulalo</td>
<td>ezilazyo.</td>
</tr>
<tr>
<td>9a.</td>
<td></td>
<td>alulalo</td>
<td>alao.</td>
</tr>
</tbody>
</table>

Locatives:—

amulamo.
akulako.
alao.

E.g. Imena ka abila zintu zimwi, I, I have divided among them
some things.
Alakwe wa ka tobela musule, He, he has followed afterwards.
Ediladio dia ke bila izuba, It, it has set the sun.
Amulamo dia ke bula mwa sia, Over there also it was dark.
Akulako omo kwa bota, Over there also it was good.

(b) Indicative Form.

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1st</td>
<td>ndime, it is I</td>
<td>ndiswe, it is we.</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>nduwe, it is thou</td>
<td>ndinywe, it is you.</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>nguwe, it is he</td>
<td>mbabo, it is they.</td>
</tr>
<tr>
<td>2.</td>
<td>3rd</td>
<td>nguo, it is it</td>
<td>njiyo, it is they.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>ndidio</td>
<td>ngao.</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>mbubo</td>
<td>ngao.</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>nkuko</td>
<td>ngao.</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>nkako</td>
<td>ntuto.</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>nchicho</td>
<td>nzizyo.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>njyo</td>
<td>nzizyo.</td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td>ndulo</td>
<td>nzizyo.</td>
</tr>
<tr>
<td>9a.</td>
<td></td>
<td>ndulo</td>
<td>ngao.</td>
</tr>
</tbody>
</table>
THE PRONOUNS

Locatives:—
mumo.
nkuko.
mpao.

These are affirmative and indicative pronouns pointing out something or somebody, indicating the author of an action or means by which it is done.

When these forms are used with the prepositions "from," "to," "at," these latter take the form mudi, kudi, adi.

Each of the above pronouns is changed to the negative by prefixing the particle e-.

The following examples may be noted:—

Ndime nda ka chita obo, It is I who did so.
Inganda ya ka yakwa a mbabo, The house was built by them.
A mu bole kudi ndime, Come back to me.
Endime si ambide obo, It is not I, I have not spoken in this way.

(c) Prepositional Form.

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1st</td>
<td>mbede, me</td>
<td>tubede, us.</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>ubede, thee</td>
<td>mubede, you</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>abede, he</td>
<td>babede, them.</td>
<td></td>
</tr>
<tr>
<td>2. 3rd</td>
<td>ubede</td>
<td>ibede.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>dibede</td>
<td>abede.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>bubede</td>
<td>abede.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>kubede</td>
<td>abede.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>kabede</td>
<td>tubede.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>chibede</td>
<td>zibede.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>ibede</td>
<td>zibede.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>lubede</td>
<td>zibede.</td>
<td></td>
</tr>
<tr>
<td>9a.</td>
<td>lubede</td>
<td>abede.</td>
<td></td>
</tr>
</tbody>
</table>

Locatives:—
mwabede.
kwabede.
mpabede.

The above forms are verbal. The latter part -bede is the perfect of the verb "to be." In this way if we get a sentence such as, Ka ya nko babede, it really means, Go to where they
are, yet in daily use it often has the intention only of Go to them.

No other illustrations need be given.

(d) CONJUNCTIVAL FORM.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ambe, I also, with me</td>
<td>aswe, we also, with us</td>
</tr>
<tr>
<td>2nd</td>
<td>aye, thou also, even thee</td>
<td>anywe, you also, even you.</td>
</tr>
<tr>
<td>3rd</td>
<td>awe, it also, with it</td>
<td>abo, they also, with them.</td>
</tr>
<tr>
<td>3rd</td>
<td>ao, it also, with it</td>
<td>eyo, they also, with them.</td>
</tr>
<tr>
<td>2</td>
<td>edio</td>
<td>ao.</td>
</tr>
<tr>
<td>4</td>
<td>abo</td>
<td>ao.</td>
</tr>
<tr>
<td>5</td>
<td>ako</td>
<td>ao.</td>
</tr>
<tr>
<td>6</td>
<td>ako</td>
<td>ato.</td>
</tr>
<tr>
<td>7</td>
<td>echo</td>
<td>ezyo.</td>
</tr>
<tr>
<td>8</td>
<td>eyo</td>
<td>ezyo.</td>
</tr>
<tr>
<td>9</td>
<td>alo</td>
<td>ezyo.</td>
</tr>
<tr>
<td>9a</td>
<td>alo</td>
<td>ao.</td>
</tr>
</tbody>
</table>

These all have the conjunctive particle a or a modified form for euphony.

They may all be used in either nominative or accusative.
The nominatives have the meaning, "and I," "I also," "even it," "even I," "it also," etc.
The accusatives have the meaning "with me," "with it."
The following examples may be noted:

Ambe nda ka yaka, And I also, I have built.
Nda ka bola awe, I have returned with him.
Ezyo impongo zi la chela, They also, the goats, they are grazing.
No wa bola ku munzi, u bole ezyo, When you return to the village, you will return with them.

The Conjointival form of substantive pronoun may be emphasized by the addition of -bo. We therefore get the following forms:

1st person ambebo aswebo.
2nd ,, ayebo anywebo.
3rd ,, ayebo abalabo.

E.g. Kansyo u inke uwe, ambebo ndi inka, If you go, I also, I go, i.e. If you go I go also.
**POSSESSIVE PRONOUNS.**

The following is a table of Possessive pronouns:

<table>
<thead>
<tr>
<th>Class</th>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st</td>
<td>-ngu, my, mine</td>
<td>-esu, our, ours</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>-ko, thy, thine</td>
<td>-nu, your, yours</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>-kwe, his, hers, its</td>
<td>-bo, their, theirs</td>
</tr>
<tr>
<td>2</td>
<td>3rd</td>
<td>-o, its</td>
<td>-yo, theirs</td>
</tr>
<tr>
<td>3</td>
<td>-dio</td>
<td>-o.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>-bo</td>
<td>-o.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>-ko</td>
<td>-o.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>-ko</td>
<td>-to.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>-cho</td>
<td>-zyo.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>-yo</td>
<td>-zyo.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>-lo</td>
<td>-zyo.</td>
<td></td>
</tr>
<tr>
<td>9a</td>
<td>-lo</td>
<td>-o.</td>
<td></td>
</tr>
</tbody>
</table>

As the form shows, these need completion by a prefix. The prefixes used are the Genitive particles (page 26).

It is somewhat difficult at first to realize the use of this pronoun, probably because in English the words "its," or "their" are used in the third person, no matter what noun is being linked up. It will be well at once to learn that the possessive formula is not pronoun + noun as in English, but noun + possessive, or, to be more explicit, noun possessed + corresponding genitive particle + possessive pronoun agreeing with its possessor, i.e.

\[
\text{His house = House of him.} \\
\text{The cow and her calf = Cow and child of her.}
\]

i.e. substantive, conjunction, noun possessed, genitive particle, pronoun agreeing with possessor.

In Tonga, Ingombe a mwana weyo.

Similarly, we get the following illustrations:

- Mulombe wako, *Your boy.*
- Mulombe wakwe, *His boy.*
- Balombe bangu, *My boys, etc.*
- Muchila a boya bwao, *The tail and its hair.*
- Michila a boya bweyo, *The tails and their hair.*
- Ikanda a boya bwedio, *The skin and its hair.*
- Makanda a boya bwao, *Skins and their hair.*
A TONGA GRAMMAR

Butala a zidyo zyabo, The grain bin and its grain.
Matala a zidyo zyao, Grain bins and their grain.
Kutwi a mudimo wako, The ear and its work.
Matwi a midimo yao, Ears and their works.
Kasimbi e nchoko zyako, The girl and her bracelets.
Tusimbi e nchoko zyato, Girls and their bracelets.
Chuno a maulu echo, The stool and its legs.
Zyuno a maulu ezyo, Stools and their legs.
Impongo a chata cheyo, The goat and its kraal.
Impongo a chata chezyo, Goats and their kraal.
Lunyolo a butale bwalo, The razor and its iron.
Inyolo a butale bwezyo, Razors and their iron.
Lugwalo a makani alo, The letter and its affairs.
Magwalo a makani ao, Letters and their affairs.

Locative Possessives.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mwangu</td>
<td>mwasu</td>
<td>kwangu</td>
<td>kwasu</td>
</tr>
<tr>
<td>mwako</td>
<td>mwanu</td>
<td>kwako</td>
<td>kwanu</td>
</tr>
<tr>
<td>mwakwe</td>
<td>mweba</td>
<td>kwakwe</td>
<td>kwabo</td>
</tr>
<tr>
<td>2. mwao</td>
<td>mweyo</td>
<td>kwao</td>
<td>kweyo</td>
</tr>
<tr>
<td>3. mwedio</td>
<td>mwa</td>
<td>kwedio</td>
<td>kwao</td>
</tr>
<tr>
<td>4. mwabo</td>
<td>mwa</td>
<td>kwabo</td>
<td>kwao</td>
</tr>
<tr>
<td>5. mwako</td>
<td>mwa</td>
<td>kwako</td>
<td>kwao</td>
</tr>
<tr>
<td>6. mwako</td>
<td>mwa</td>
<td>kwako</td>
<td>kwato</td>
</tr>
<tr>
<td>7. mwecho</td>
<td>mwezyo</td>
<td>kwecho</td>
<td>kwezyo</td>
</tr>
<tr>
<td>8. mweyo</td>
<td>mwezyo</td>
<td>kweyo</td>
<td>kwezyo</td>
</tr>
<tr>
<td>9. mwalo</td>
<td>mwezyo</td>
<td>kwalo</td>
<td>kwezyo</td>
</tr>
<tr>
<td>9a. mwalo</td>
<td>mwezyo</td>
<td>kwalo</td>
<td>kwaol</td>
</tr>
</tbody>
</table>

These are formed by the locative forms mwa, kwa, and a being prefixed to the possessive pronouns.

mwangu, in of mine. mwako, in of yours. mwakwe, in of his or hers, its.
kwangu, to of mine. kwako, to of yours. kwakwe, to of his, hers, etc.
angu, at of mine. ako, at of yours. akwe, at of his, etc.

These are used with a meaning something like this—

inside one, inside one’s home, in it.
towards one, towards one’s home, towards it.
at one, at one’s home, at it.
THE PRONOUNS

E.g., Omuno mwangu ta mu kwe mudimo, Inside my home there is no work.

U zi tole kwako ezi impongo, Take these goats to your place.

Onse akwe ta kwe manda mabotu, There are no good houses at his place.

Munzi mubotu logo. Twa ka kede mumbadi mwao, It is a very good village. We sat by the side of it.

Tola chuno kunganda. U chi bike kumbadi kwecyo, Take this stool to the house. Put it by its side.

Enclitic Possessives.

Sometimes possessive pronouns are affixed to nouns so as to make one word. The following examples may be noted:

- mwanangu, my child, i.e. mwana wangu.
- mwanakwo, your child, i.e. mwana wako.
- mwanakwe, his child, i.e. mwana wakwe.
- mwanesu, our child, i.e. mwana wesu.
- mwananu, your child, i.e. mwana wanu.
- mwanabo, their child, i.e. mwana wabo.
- tatesu, our father, i.e. tata wesi.
- mulombangu, my boy, i.e. mulombe wangu.
- munkalangu, my dog, i.e. munkala wangu.
- muchizangu, my sister, i.e. muchizi wangu.

Often we find the following particles:

- -ma, my fellow . . .
- -nyoko, thy fellow . . .
- -nyokwe, or -nyena, his fellow . . .
- -nyokwesu, our fellow . . .
- -nyokwanu, your fellow . . .
- -nyokwanu, your fellow . . .

E.g. mulutima, my fellow-missionary.
- mulombema, my fellow-boy.
- mukwatwama, my fellow-wife.
- mukazima, my fellow-wife.
- musama, my fellow-initiate.

Interrogative Possessive Pronouns.

The interrogative -ni? whose? is joined with the genitive particle to form Interrogative Possessive Pronouns, e.g.:

Whose boy is this? Mulombe oyu ngu wani?
Whose children are these? Bana aba mbi bani?
Whose stool is this? Chuno echiche nchi chani?
Whose goats are these? Impongo ezi nzi zyani?
INTERROGATIVE PRONOUNS.

2. Sing. and Pl. -nzi? what?
3. Sing. and Pl. -nyamanzi? what?
4. Sing. and Pl. -ni? whose?
5. Sing. and Pl. -di? which?
6. Sing. and Pl. -ngai? how many?

1. The suffixes -ni and -bani in use give such expressions as:

   Nduweni? Who art thou?
   Ngwani? Who is he?
   Ndinywebani? Who are you?
   Nbi bani? Who are they?
   Wa ambulani? With whom did you speak?
   Wa pekwani echi? By whom were you given this?

2. The interrogative nzi is principally used with verbs, e.g.:

   Wa ka chita nzi? What has he done?
   Ba amba nzi? What do they say?

   It is also used in a general sort of way with the particles chi or ni, to ask the question, What is it? E.g. Chinzi? or Ni nzi?

3. The suffix -nyamanzi is affixed to the various noun classifiers or to modified copulative particles in asking the question, What is it? What are they?

   Class 1. munyamanzi banyamanzi.
   2. munyamanzi minyamanzi.
   3. dinyamanzi manyamanzi.
   4. bunyamanzi manyamanzi.
   5. kunyamanzi manyamanzi.
   6. kanyamanzi tunyamanzi.
   7. chinyamanzi zinyamanzi.
   8. inyamanzi zinyamanzi.
   9. lunyamanzi zinyamanzi.
   9a. lunyamanzi manyamanzi.

   With the Copulatives we get the following forms:

   Class 1. ngunyamanzi mbanyamanzi.
   2. ngunyamanzi njinyamanzi.
   3. ndinyamanzi nganyamanzi.
   4. mbunyamanzi nganyamanzi.
4. The Interrogative Possessive Pronoun -ni has been previously treated. (Page 61.)

5. The suffix -di? which? is used when one is desirous of deciding between one thing and others of the same kind. The suffix is added to the short form of the personal pronoun or the above forms of copulative particle as used with the interrogatives.

Wa langula muntu udi?
Ngudi muntu ngo wa langula?
Wa beza chuno chidi?
Nchidi chuno ncho wa beza?

6. The Interrogative -ngai? is prefixed with the particles used with the numerals, and also with the above forms of copulatives.

Bantu bongai?
Tusimbi tongai?
Impongo zya dichezia,

REFLEXIVE PRONOUNS.

The Reflexive Pronoun -di is prefixed to a verb. This form is used for all numbers, persons, and noun classes. Thus we get such expressions as:

Nda dijaya, I killed myself.
Nda dianga, I tied myself.
Ba dibika, They placed themselves.
Masamu ta dieti, Trees do not bring themselves.
Impongo zya dichezia, The goats grazed themselves.

DEMONSTRATIVE PRONOUNS.

The following is a table of Demonstrative Pronouns:

<table>
<thead>
<tr>
<th>This.</th>
<th>These.</th>
<th>That.</th>
<th>Those.</th>
<th>Yonder.</th>
<th>Yonder.</th>
</tr>
</thead>
<tbody>
<tr>
<td>oyu</td>
<td>aba</td>
<td>oyo</td>
<td>abo</td>
<td>udia</td>
<td>abaya</td>
</tr>
<tr>
<td>oyu</td>
<td>eyi</td>
<td>oyo</td>
<td>eyo</td>
<td>udia</td>
<td>idia</td>
</tr>
</tbody>
</table>
These pronouns need no explanation. *This* and *these* are used to denote things close at hand; *that* and *those* to denote those further away or those previously referred to; and *yonder*, to things which are more remote still, *e.g.*:

<table>
<thead>
<tr>
<th></th>
<th><em>This</em></th>
<th><em>That</em></th>
<th><em>Yonder</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>edí aya</td>
<td>edío ayo</td>
<td>edía adía</td>
</tr>
<tr>
<td>4.</td>
<td>obú aya</td>
<td>obó ayo</td>
<td>obuya adía</td>
</tr>
<tr>
<td>5.</td>
<td>okú aya</td>
<td>okó ayo</td>
<td>okuya adía</td>
</tr>
<tr>
<td>6.</td>
<td>aki otú</td>
<td>ako oto</td>
<td>akaya otuya</td>
</tr>
<tr>
<td>7.</td>
<td>echí ezi</td>
<td>echö ezo</td>
<td>echía ezia</td>
</tr>
<tr>
<td>8.</td>
<td>eyí ezi</td>
<td>eyö ezo</td>
<td>idía ezia</td>
</tr>
<tr>
<td>9.</td>
<td>olu ezi</td>
<td>oló ezo</td>
<td>udía ezia</td>
</tr>
<tr>
<td>9a.</td>
<td>olu aya</td>
<td>oló ayo</td>
<td>udía adía</td>
</tr>
<tr>
<td></td>
<td>omú omunó</td>
<td>omo omiya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kú okunó</td>
<td>oko okuya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ano, awa</td>
<td>awo adía</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><em>These</em></th>
<th><em>Those</em></th>
<th><em>Yonder</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Matala aya.</td>
<td>Matala ayo.</td>
<td>Matala adia.</td>
<td></td>
</tr>
<tr>
<td>Tusimbi otu.</td>
<td>Tusimbi oto.</td>
<td>Tusimbi otuya.</td>
<td></td>
</tr>
<tr>
<td>Impongo ezi.</td>
<td>Impongo ezyo.</td>
<td>Impongo ezia.</td>
<td></td>
</tr>
<tr>
<td>Inyolo ezi.</td>
<td>Inyolo ezyo.</td>
<td>Inyolo ezia.</td>
<td></td>
</tr>
</tbody>
</table>

The copulative particles may be prefixed to these forms, so that we get the following expressions:—
THE PRONOUNS

<table>
<thead>
<tr>
<th>This.</th>
<th>These.</th>
<th>That.</th>
<th>Those.</th>
<th>Yonder.</th>
<th>Yonder.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ngoyu</td>
<td>mbaba</td>
<td>ngoyo</td>
<td>mbabo</td>
<td>ngudia</td>
<td>mbabaya</td>
</tr>
<tr>
<td>2. ngoyu</td>
<td>njeyi</td>
<td>ngoyo</td>
<td>njeyo</td>
<td>ngudia</td>
<td>njidia</td>
</tr>
<tr>
<td>3. ndedi</td>
<td>ngaya</td>
<td>ndedio</td>
<td>ngayo</td>
<td>ndedia</td>
<td>ngadia</td>
</tr>
<tr>
<td>4. mbobu</td>
<td>ngaya</td>
<td>mbobo</td>
<td>ngayo</td>
<td>mbobuya</td>
<td>ngadia</td>
</tr>
<tr>
<td>5. nkoku</td>
<td>ngaya</td>
<td>nkoko</td>
<td>ngayo</td>
<td>nkokuya</td>
<td>ngadia</td>
</tr>
<tr>
<td>6. nkaka</td>
<td>ntotu</td>
<td>nkako</td>
<td>ntooto</td>
<td>nkakaya</td>
<td>ntotuya</td>
</tr>
<tr>
<td>7. nchechi</td>
<td>nzezi</td>
<td>nchecho</td>
<td>nzezyo</td>
<td>nchechia</td>
<td>nzezia</td>
</tr>
<tr>
<td>8. njeyi</td>
<td>nzezi</td>
<td>njeyo</td>
<td>nzezyo</td>
<td>njidia</td>
<td>nzezia</td>
</tr>
<tr>
<td>9. ndolu</td>
<td>nzezi</td>
<td>ndolo</td>
<td>nzezyo</td>
<td>ndudia</td>
<td>nzezia</td>
</tr>
<tr>
<td>9a. ndolu</td>
<td>ngaya</td>
<td>ndolo</td>
<td>ngayo</td>
<td>ndudia</td>
<td>ngadia</td>
</tr>
</tbody>
</table>

E.g. Ngoyu mulombe, This is the boy.
Ngudia mulombe, Yonder is the boy.
Nchechi chuno, This is the stool, etc.

We sometimes get another form of the pronouns this and these, as follows:—

<table>
<thead>
<tr>
<th>Exactly this.</th>
<th>Exactly these.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. uno</td>
<td>bano</td>
</tr>
<tr>
<td>2. uno</td>
<td>ino</td>
</tr>
<tr>
<td>3. edino</td>
<td>ano</td>
</tr>
<tr>
<td>4. obuno</td>
<td>ano</td>
</tr>
<tr>
<td>5. okuno</td>
<td>ano</td>
</tr>
<tr>
<td>6. akano</td>
<td>otuno</td>
</tr>
<tr>
<td>7. echino</td>
<td>ezino</td>
</tr>
<tr>
<td>8. ino</td>
<td>ezino</td>
</tr>
<tr>
<td>9. oluno</td>
<td>ezino</td>
</tr>
<tr>
<td>9a. oluno</td>
<td>ano</td>
</tr>
</tbody>
</table>

These forms may be emphatic or may give the added idea, on this, this here, on these, these here.

More frequently these are found with the copulatives, so that we get the following expressions:—

*It is here.*

*This is it.*

*Here it is.*

*These are here.*

*These are they.*

*There they are.*


The Locative Demonstratives, as shown in the table of Demonstratives, are used in this way, e.g.:

Munganda omuno, ta mu kwe kudya, *In this house there is no food.*

Munganda omo, ta mu kwe kudya, *In that house there is no food.*

Munganda omuya, ta mu kwe kudya, *In yonder house there is no food.*

Eta echi okuno ku nganda, *Bring this here to the house.*
Tola echi oko ku nganda, *Take this there to the house.*
Tola echi okuya ku nganda, *Take this yonder to the house.*
Bika ano, *Put it here.*
Bika awa, *Put it here*
Kala awo, *Sit there.*
Kala adia, *Sit yonder.*

From these illustrations it will be easily seen that the *mu*-form implies *in*, the *ku*-form implies *to*, and the *a*-form implies *at* or *on*. This means that you could not say, *Eta ano*, nor yet could you say, *Bika okuno.*

**RELATIVE PRONOUNS.**

The following is a table of Relative Pronouns:

<table>
<thead>
<tr>
<th></th>
<th>First Form.</th>
<th>Second Form.</th>
<th>Third Form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>u ba</td>
<td>iwa iya</td>
<td>ngo nje</td>
</tr>
<tr>
<td>2.</td>
<td>i</td>
<td>idia a</td>
<td>nde nge</td>
</tr>
<tr>
<td>3.</td>
<td>a</td>
<td>ibwa a</td>
<td>mbo nge</td>
</tr>
<tr>
<td>4.</td>
<td>bu a</td>
<td>ikwa a</td>
<td>nko nge</td>
</tr>
<tr>
<td>5.</td>
<td>ku a</td>
<td>ika itwa</td>
<td>nke nto</td>
</tr>
<tr>
<td>6.</td>
<td>ka tu</td>
<td>icha izya</td>
<td>nche nzye</td>
</tr>
<tr>
<td>7.</td>
<td>chi zi</td>
<td>iya izya</td>
<td>ndo nzye</td>
</tr>
<tr>
<td>8.</td>
<td>i  zi</td>
<td>ilwa izya</td>
<td>ndo nzye</td>
</tr>
<tr>
<td>9.</td>
<td>lu zi</td>
<td>ilwa a</td>
<td>ndo nge</td>
</tr>
<tr>
<td>9a.</td>
<td>lu a</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>mu  mo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ku  ko</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a, mpa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. When the subject of the relative clause represents the antecedent noun, we use the first form of the Relative Pronoun on all occasions, except when the verb is in the past or aorist tenses.

2. When the subject of the relative clause represents the antecedent noun, and when the verb is in the past or aorist, we use the second form.

3. When the subject of the relative clause does not represent the antecedent noun, we use the third form, e.g.:

1. Ngoyu mulombe u enda ambe, *This is the boy who goes with me.*

2. Ngoyu mulombe iwa ka sikide ambe, *This is the boy who arrived with me.*

3. Molombe oyu ngo nda enda awe mubotu, *This boy with whom I walked is good.*

Using locatives, we get such expressions as:

Bika echi omo mo wa chi jana, *Put this there where you found it.*

Ko ya okuya uko nda ka zwa, *You go yonder from whence I have come.*
THE VERB

TONGA verbs generally end in -a. The exceptions are:

1. Negative finals in -i.
2. Perfect finals in -e.
4. Verb to say, ku ti.

The simplest form of the Verb is found in the second person singular of the present imperative. When the final vowel is removed from this form, we get the verb root, and it is to this root form that additions are either prefixed or suffixed.

VERBAL SPECIES.

There are nine species of verbs, all being derivative forms secured by adding to, or changing the final part of the regular verb.

1. The Relative Species.

These may be called the applicative. The change gives a prepositional meaning to the verb. We may say that it adds the words for, to, on behalf of, or about to the original meaning of the verb.

The Relative is formed in the following ways:

(a) By affixing -ina or -ena to verbs ending with -na or -ma.

E.g. ku tina, to squeeze. ku tinina, to squeeze for.
     ku fugama, to kneel. ku fugamina, to kneel to.
     ku lema, to be heavy. ku lemena, to be heavy upon.

The form -ina follows verb roots containing a, i or u.
The form -ena follows verb roots containing e or o.

(b) By affixing -ila or -ela to verbs.
THE VERB

E.g. ku amba, to speak. ku ambila, to speak to.
   ku beza, to carve. ku bezela, to carve for.
   ku leta, to bring. ku letela, to bring to.
   ku jika, to cook. ku jikila, to cook for.

(c) By affixing -widta to some disyllabic and most polysyllabic verbs ending in -la, -na, and similar syllables.

E.g. ku tenda, to cut. ku tendwida, to cut for.
   ku langula, to search. ku langwida, to search for.
   ku agununa, to untie. ku angunwida, to untie for.

(d) By affixing -zia to forms of verbs ending in -sia, -zia.

E.g. ku njizia, to put in. ku njizizia, to put in for.
   ku bisia, to destroy. ku bisizia, to destroy for.

(e) By affixing -da to modified form of monosyllabic verbs.

E.g. ku dya, to eat. ku dida, to eat for.
   ku za, to come. ku zida, to come for.
   ku nywa, to drink. ku nywida, to drink for.

Concerning the use of this relative suffix we may note that:

1. Intransitive verbs become transitive.
E.g. Nda kalala, I am angry.
   Nda mu kaladila, I am angry with him.

2. Transitive verbs take two objects, one direct and the other indirect.
E.g. Wa bezela mwami chuno, He carved a stool for the chief.

3. The Active form of the verb with this suffix may be made Passive by inserting w before the final vowel.
E.g. ku beza, to carve.
   ku bezela, to carve for.
   ku bezelwa, to be carved for.

4. Some verbs have two relative forms.
E.g. ku amba, to speak. ku ambila, to speak to.
   ku ambidila, to speak on behalf of.
   ku komba, to pray. ku kombila, to pray to.
   ku kombidila, to pray on behalf of.
   ku dinda, to watch. ku dindila, to watch for.
   ku dindidila, to watch on behalf of.

2. The Causative Species.

These verbs express the idea of causing, helping, making, or compelling a thing to be done,
The Causative is formed in the following ways:

(a) By affixing *-zia* to verbs ending in *-la, -nga, -nda, -ia,* or *-ya*.

**E.g.**
- ku dila, *to cry.*
- ku langa, *to behold.*
- ku tonda, *to taboo.*
- ku sia, *to be black.*
- ku jaya, *to kill.*

 ku dizia, *to make cry.*
 ku lanzia, *to make behold.*
 ku tonzia, *to make taboo.*
 ku sizia, *to blacken.*
 ku jazia, *to make kill.*

(b) By suffixing *-sia* to verbs ending with *-ka, -nka, -nla.*

**E.g.**
- ku buka, *to arise.*
- ku sinka, *to obstruct.*
- ku tanta, *to climb.*

 ku busia, *to awaken.*
 ku sinsia, *to make obstruct.*
 ku tansia, *to make climb.*

(c) By affixing *-ia* or *-ya* to verbs ending with *-na, -la, -ba, -sa, -ma, -mpa, -mba.*

**E.g.**
- ku bona, *to see.*
- ku chita, *to do.*
- ku taba, *to support.*
- ku chisa, *to be painful.*
- ku yuma, *to be dry.*
- ku ampa, *to touch.*
- ku amba, *to speak.*

 ku bonya, *to make see.*
 ku chitia, *to make do.*
 ku tabya, *to make support.*
 ku chiśia, *to make painful.*
 ku yumia, *to make dry.*
 ku ampya, *to make touch.*
 ku ambya, *to make speak.*

These must only be regarded as general rules, and many exceptions will be found.

**E.g.**
- ku fwamba becomes *fwanzia* or *fwanzanya* quite as frequently as *fwambya.*
- ku zunda becomes *zundya,* *not* *zunzia.*

A verb may be changed from Intransitive to Transitive by the addition of a causative suffix.


### 3. The Reciprocal Species.

These verbs express mutual action, the doing of something together.

The Reciprocal is formed by the addition of the suffix *-na.*

**E.g.**
- ku bona, *to see.*
- ku sula, *to hate.*
- ku swana, *to approach.*

 ku bonana, *to see each other.*
 ku sulana, *to hate each other.*
 ku swanana, *to approach each other.*
THE VERB

4. The Stative Species.

The verbs in the Stative species give the idea of being in a state or condition. They are formed by affixing -ka.

E.g. ku tiola, to break. ku tioka, to be in a broken condition.
ku dunsula, to break. ku dunsuka, to be in a broken condition.
ku andula, to split. ku anduka, to be in a split condition.

5. The Capable Species.

Verbs in this species correspond to those in English ending with -able, i.e. the action of the verb is capable of being done. These verbs are formed by the addition of the suffix -ika or -eka.

E.g. ku yanda, to love. ku yandika, to be lovable.
ku bona, to see. ku boneka, to be visible.
ku sula, to hate. ku sulika, to be hateable.

6. The Intensive Species.

The verbs in this species have the same idea as the simple verb, but intensified, as the name implies. This means that the change adds the idea of properly, well, urgently, truthfully, greatly, clearly, carefully, etc.

These verbs are formed by changing the final vowel to e or i and affixing -sia.

E.g. ku suma, to sew. ku sumisia, to sew properly.
kuamba, to arrange. kuambisia, to arrange well.
ku chita, to do. ku chitisia, to do urgently.
ku yaka, to build. ku yakisia, to build greatly.
ku bona, to see. ku bonesia, to see clearly.
ku bala, to read. ku balisia, to read carefully.

7. The Reversive Species.

The verb of this species give the reverse idea to that of the simple verbs. In English we secure this by prefixing un-, e.g. tie, untie. Reversive verbs are formed by affixing -ula, -una, or -ununa.

E.g. ku jala, to shut. ku jula, to open.
ku dima, to dig. ku dimuna, to reap.
ku anga, to tie. ku angununa, to untie.
8: The Repetitive Species.

As the name implies, these verbs have the idea of repetition, or doing over again. They are the equivalent of English verbs with the prefix re-, e.g. make, remake. In Tonga they are formed by affixing -ulula after the final vowel has been removed.

E.g. ku chita, to make.    ku chitulula, to remake.
    ku yaka, to build.    ku yakulula, to rebuild.
    ku biala, to sow.    ku bialulula, to resow.

9. The Persistent Repetitive Species.

These verbs have the idea of doing over and over again, doing persistently, continuously. This idea is obtained by reduplicating the verb.

E.g. ku pala, to scrape.    ku palapala, to scrape persistently.
    ku enda, to walk.    ku endenda, to walk on and on.

Note.—Instead of a root verb one may be taken out of any of these species, and although it already has one added suffix, an additional one may be affixed belonging to another species. These need occasion no difficulty.

VOICE.

As in English, we have verbs in both Active and Passive Voice to denote whether the nominative is the performer of the action or the person upon whom the act is performed.

Active: Nda uma, I beat.
Passive: Nda umwa, I am beaten.

The Passive is formed by affixing -ikwa or -wa. Verbs ending in -sia, -zia, -ya, take -ikwa after removing the final vowel.

E.g. ku bisia, to make bad.    ku bisikwa, to be made bad.
    ku njizia, to put in.    ku njizikwa, to be put in.
    ku pwaya, to crush.    ku pwayikwa, to be crushed.

Other forms take -wa.

E.g. ku jata, to hold.    ku jatwa, to be held.
    ku yaka, to build.    ku yakwa, to be built.

We may here note that the Passive is frequently followed by the preposition by.

E.g: The earth was created by God, Iniyika ya lengwa a Leza.
MOOD.

The moods are exactly equivalent to those used in English.
1. Indicative, for mere statement.
2. Potential, to express possibility.
3. Subjunctive expresses purpose. This mood implies the use of "so that," "in order that," which may or may not be written.
4. Imperative expresses command or entreaty.
5. Infinitive is the simple form of the verb, and is preceded by *ku*. It is equivalent to a noun, but partakes of the nature of a verb because it may take a direct object.

TENSE.

Tense denotes the time to which the assertion denoted by the verb refers. The names sufficiently denote them. All tenses are obtained by the auxiliary particles noted below except the Perfect, in which the verb form is changed.

The Perfect is formed in the following ways:—

1. Final -a changed to -ide or -ede.
   *E.g.* jaya, to kill, becomes jayide.
   *E.g.* gonka, to cut off, becomes gonkede.
2. Final -ala becomes -ede.
   *E.g.* kala, to sit, becomes kede.
   *E.g.* lala, to recline, " lede.
   *E.g.* jala, to shut, " jede.
3. Final -ana becomes -ene.
   *E.g.* jana, to find, becomes jene.
4. Final -ama becomes -enie.
   *E.g.* lulama, to be straight, becomes luleme.
5. Final -ata becomes -ete.
   *E.g.* kwata, to marry, becomes kwete.
6. Final -ula becomes -ide.
   *E.g.* jula, to open, becomes jwide.
7. Final -zia becomes -zizie.
   *E.g.* njizia, to place within becomes njizizie.

Some verbs have two Perfect forms, which may be used interchangably, *e.g.*:

- bona, to see, has bonede and bwene
- jana, to find, " janide " jene
- zwata, to clothe, " zwatide " zwete
- kala, to sit, " kalide " kede
- imna, to stand, " imide " imvwi
NUMBER AND PERSON.

The verb form undergoes no change for either number or person. The pronouns used with the verb do vary for both, and it is by the pronouns used that we decide those of the verb.

NEGATIVE.

Verbs may be marked off as being in the negative by the use of negative particles or by the negative final vowel 
 or by both.

AUXILIARY PARTICLES.

1. *la* is used in the imperfect future.
2. *ka* is used in indicative mood to denote past, in potential mood to denote possibility, and in Imperative Mood as the equivalent of "let."
3. *ia* is used as the equivalent of "not," except in first and second persons.
4. *chi* is used to express continuous action.
5. *ku* is used to express a sort of unfinished idea.
6. *na* is used in many negative expressions.
7. *bu* is used to give the sense "habitually," "continually," "frequently."

AUXILIARY VERBS.

Many verbs are used as auxiliaries. Before giving a full conjugation of the verb it will be well to note these, so that they need not find a place in the regular conjugation, although they are very frequently used. Linked with another verb in the infinitive, it is often equally expressive, accurate, and grammatical to use one of these auxiliary verbs, and for a beginner it is far more easy than some part of the verb which is not in everyday use.

The following verbs may be noted, and seeing that all are used with the strong verb "sit," the added meaning will be clear. This is not by any means a complete list of such verbs, but sufficiently long to show their common use:—

ku amba, to say. Nda amba ku kala, I want to sit.
ku bala, to carry. Nda bala ku kala, I just sat only.
ku bija, to be bad. Nda bija a ku kala, I cannot sit.
THE VERB

ku bula, to luck.  Nda bula ku kala, I did not sit.
kku bweda, to return.  Nda bweda a ku kala, I sat again.
kku dila, to cry.  Nda dila ku kala, I want to sit.
kku famba, to hasten.  Nda famba ku kala, I sat quickly.
kku gama, to be impudent.  Nda gama ku kala, I sat on heedlessly.
kku jana, to find.  Nda jana ku kala, I sat well.
kku kachilwa, to be unable.  Nda kachilwa ku kala, I cannot sit.
kku katala, to tire.  Nda katala a ku kala, I am tired of sitting.
kku kondwa, to be glad.  Nda kondwa ku kala, I like sitting.
kku konzia, to be able.  Nda konzia ku kala, I am able to sit.
kku leka, to cease.  Nda leka ku kala, I sat no longer.
kku lumba, to thank.  Nda lumba ku kala, I am glad to sit.
kku mana, to finish.  Nda mana ku kula, I have finished sitting.
kku ti, to say.  Nda ti nkale, I was about to sit.
kku ya, to go.  Nda ya ku kala, I am going to sit.
kku yanda, to desire.  Nda yanda ku kala, I want to sit.
kku yowa, to fear.  Nda yowa ku kala, I am afraid to sit.
kku zibila, to be accustomed.  Nda zibila ku kala, I am accustomed to sitting.
kku zumina, to assent.  Nda zumina ku kala, I will sit, or stay.
kku zundwa, to be overcome.  Nda zundwa ku kala, I cannot sit.
kku zwa, to come out.  Nda zwa a ku kala, I have just been sitting.

CONJUGATION OF THE VERB.

Below we give the conjugation of the verb ku bona, to see, in the Active Voice.

The Passive need not be given, which would merely be a reduplication in everything except the actual verbal word which would have w or kw inserted.

The English rendering is not given in full, but only the first person singular placed at the head of each tense. The additional persons and numbers can easily be mentally inserted.

The Negative is given by the side of the Affirmative, so as to impress the differences more forcibly.
It should be noted that the conjugation shows personal pronouns. We have already pointed out on page 25 that a pronoun is used between the subject and predicate of every sentence. The personal pronouns for nouns of Class 1 are therefore as used in the conjugation of *ku bona* here given. Other pronouns must be inserted for use with nouns of the remaining classes.

There is no need to conjugate fully for the third person singular and plural of every noun class, if we note that we need a form of pronoun for the class of noun being used corresponding to the form of the personal pronoun used in this personal conjugation; *i.e.*

1. Where this 3rd per. pron. is short, we use the corresponding short form from table on page 53 for each noun class.

2. Where this per. pron. is long, we need the corresponding long form given under each noun class.

3. Where the per. pron. has the suffix *-di* we need the corresponding form with suffix for the various noun classes.

This can best be shown in tabular form giving the 3rd person pronoun equivalents for each noun class:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>u</td>
<td>ba</td>
<td>didi</td>
<td>badi</td>
<td>wadi</td>
<td>badi</td>
</tr>
<tr>
<td>2.</td>
<td>i</td>
<td>i</td>
<td>id</td>
<td>wa</td>
<td>ya</td>
<td>wadi</td>
</tr>
<tr>
<td>3.</td>
<td>di</td>
<td>a</td>
<td>didi</td>
<td>adi</td>
<td>diadi</td>
<td>adi</td>
</tr>
<tr>
<td>4.</td>
<td>bu</td>
<td>a</td>
<td>budi</td>
<td>a</td>
<td>bwadi</td>
<td>adi</td>
</tr>
<tr>
<td>5.</td>
<td>ku</td>
<td>a</td>
<td>kudi</td>
<td>adi</td>
<td>kwadi</td>
<td>adi</td>
</tr>
<tr>
<td>6.</td>
<td>ka</td>
<td>tu</td>
<td>kadi</td>
<td>a</td>
<td>twadi</td>
<td>adi</td>
</tr>
<tr>
<td>7.</td>
<td>chi</td>
<td>zi</td>
<td>chidi</td>
<td>zidi</td>
<td>zya</td>
<td>chadi</td>
</tr>
<tr>
<td>8.</td>
<td>i</td>
<td>zi</td>
<td>idi</td>
<td>zidi</td>
<td>yza</td>
<td>yadi</td>
</tr>
<tr>
<td>9.</td>
<td>lu</td>
<td>zi</td>
<td>ludi</td>
<td>zidi</td>
<td>lwadi</td>
<td>zyadi</td>
</tr>
<tr>
<td>9a.</td>
<td>lu</td>
<td>a</td>
<td>ludi</td>
<td>a</td>
<td>lwadi</td>
<td>adi</td>
</tr>
</tbody>
</table>

In use we should, therefore, get such expressions as:

1. Wa kala, *He sat.*
7. Badi chi kede, *They had still sat.*
8. Impongo zidi chi kede, *The goats had still sat.*
9. Ba no kala, *They will sit.*
10. Impongo zi no kala, *The goats will sit.*
The negatives may give a little more difficulty seeing that we have had no previous equivalents as in the case of pronouns. Remembering that the particles *ku*, *ya*, *chi*, *bu*, *na*, *kwe*, etc., remain constant, we are only concerned with the initial pronoun forms. We may give them similarly to those just tabulated:

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>ta</em></td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>tu</em></td>
<td><em>ti</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>3.</td>
<td><em>ta</em></td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>ta</em></td>
</tr>
<tr>
<td>4.</td>
<td><em>ta</em></td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>ta</em></td>
</tr>
<tr>
<td>5.</td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
<td><em>ta</em></td>
</tr>
<tr>
<td>6.</td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>7.</td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>8.</td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>9.</td>
<td><em>ta</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
<td><em>te</em></td>
</tr>
</tbody>
</table>

We may illustrate in this way:

1. Muntu *ta* na *ku* chi kala, *The person was not still sitting.*
8. Impongo *ti* na *ku* chi kala, *The goat was not still sitting.*
1. Bantu *te* ba chita, *The people did not do.*
9. Inyolo *te* *zya* chita, *The razors did not do.*
1. Bantu *ta* ba no inka, *The people will not go.*
6. Tusimbi *ta* tu no inka, *The girls will not go.*
8. Ingombe *ta* *zi* no inka, *The cows will not go.*

**THE VERB KU BONA.**

**Affirmative.**

**Indicative Mood.**

**NOTE.—**The learner will be well advised at first to concentrate on Present, Past, Aorist, Perfect, and Future tenses. With these well in mind, the Imperfect, Habitual, and Progressive forms are easily added to the stock.

**Present.**

*I see, etc.*

Nda *bona.*

*U* *bona.*

*U* *bona.*

Pl. *Tu* *bona.*

Mu *bona.*

Ba *bona.*

*I do not see, etc.*

Si *boni.*

To *boni.*

Ta *boni.*

Pl. *Ta* *tu* *boni.*

Ta *mu* *boni.*

Ta *ba* *boni.*
### Present

<table>
<thead>
<tr>
<th>TONGA GRAMMAR</th>
<th>Present.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am seeing, etc.</td>
<td>I have not yet seen, etc.</td>
</tr>
<tr>
<td>Ndi mu ku bona.</td>
<td>Si na ku bona.</td>
</tr>
<tr>
<td>Udi mu ku bona.</td>
<td>To na ku bona.</td>
</tr>
<tr>
<td>Udi mu ku bona.</td>
<td>Ta na ku bona.</td>
</tr>
<tr>
<td>Pl. Tudi mu ku bona.</td>
<td>Pl. Ta tu na ku bona.</td>
</tr>
<tr>
<td>Mudi mu ku bona.</td>
<td>Ta mu na ku bona.</td>
</tr>
<tr>
<td>Badi mu ku bona.</td>
<td>Ta ba na ku bona.</td>
</tr>
</tbody>
</table>

### Present Progressive

<table>
<thead>
<tr>
<th>TONGA GRAMMAR</th>
<th>Present Progressive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I still see, etc.</td>
<td>I still do not see, etc.</td>
</tr>
<tr>
<td>Nchi bona.</td>
<td>Si chi boni.</td>
</tr>
<tr>
<td>U chi bona.</td>
<td>To chi boni.</td>
</tr>
<tr>
<td>U chi bona.</td>
<td>Ta chi boni.</td>
</tr>
<tr>
<td>Pl. Tu chi bona.</td>
<td>Pl. Ta tu chi boni.</td>
</tr>
<tr>
<td>Mu chi bona.</td>
<td>Ta mu chi boni.</td>
</tr>
<tr>
<td>Ba chi bona.</td>
<td>Ta ba chi boni.</td>
</tr>
</tbody>
</table>

### Past Imperfect

<table>
<thead>
<tr>
<th>TONGA GRAMMAR</th>
<th>Past Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was seeing, etc.</td>
<td>I was not seeing, etc.</td>
</tr>
<tr>
<td>Nda ku bona.</td>
<td>Si na ku ku bona.</td>
</tr>
<tr>
<td>Wa ku bona.</td>
<td>To na ku ku bona.</td>
</tr>
<tr>
<td>Wa ku bona.</td>
<td>Ta na ku ku bona.</td>
</tr>
<tr>
<td>Pl. Twa ku bona.</td>
<td>Pl. Ta tu na ku ku bona.</td>
</tr>
<tr>
<td>Mwa ku bona.</td>
<td>Ta mu na ku ku bona.</td>
</tr>
<tr>
<td>Ba ku bona.</td>
<td>Ta ba na ku ku bona.</td>
</tr>
</tbody>
</table>

### Imperfect Progressive

<table>
<thead>
<tr>
<th>TONGA GRAMMAR</th>
<th>Imperfect Progressive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was still seeing, etc.</td>
<td>I still did not see, etc.</td>
</tr>
<tr>
<td>Nda ku chi bona.</td>
<td>Si na ku chi bona.</td>
</tr>
<tr>
<td>Wa ku chi bona.</td>
<td>To na ku chi bona.</td>
</tr>
<tr>
<td>Wa ku chi bona.</td>
<td>Ta na ku chi bona.</td>
</tr>
<tr>
<td>Pl. Twa ku chi bona.</td>
<td>Pl. Ta tu na ku chi bona.</td>
</tr>
<tr>
<td>Mwa ku chi bona.</td>
<td>Ta mu na ku chi bona.</td>
</tr>
<tr>
<td>Ba ku chi bona.</td>
<td>Ta ba na ku chi bona.</td>
</tr>
</tbody>
</table>

### Imperfect Habitual

<table>
<thead>
<tr>
<th>TONGA GRAMMAR</th>
<th>Imperfect Habitual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was repeatedly seeing, etc.</td>
<td>I have not gone on seeing, etc.</td>
</tr>
<tr>
<td>Ndadi ku ya bu bona.</td>
<td>Si na ku ya bu bona,</td>
</tr>
<tr>
<td>Wadi ku ya bu bona.</td>
<td>To na ku ya bu bona,</td>
</tr>
<tr>
<td>Wadi ku ya bu bona</td>
<td>Ta na ku ya bu bona,</td>
</tr>
<tr>
<td>Pl. Twadi ku ya bu bona.</td>
<td>Pl. Ta tu na ku ya bu bona.</td>
</tr>
<tr>
<td>Mwadi ku ya bu bona.</td>
<td>Ta mu na ku ya bu bona.</td>
</tr>
<tr>
<td>Badi ku ya bu bona.</td>
<td>Ta ba na ku ya bu bona.</td>
</tr>
</tbody>
</table>
THE VERB

Aorist.

I saw, etc.
Nda bona.
Wa bona.
Wa bona.
Pl. Twa bona.
    Mwa bona.
    Ba bona.

I did not see, etc.
Te nda bona.
Te wa bona.
Te wa bona.
Pl. Te twa bona.
    Te mwa bona.
    Te ba bona.

Aorist Progressive.

I still saw, etc.
Nda chi bona.
Wa chi bona.
Wa chi bona.
Pl. Twa chi bona.
    Mwa chi bona.
    Ba chi bona.

I still did not see, etc.
Si chi boni.
To chi boni.
Ta chi boni.
Pl. Ta tu chi boni.
    Ta mu chi boni.
    Ta ba chi boni.

Aorist Habitual.

I have been seeing, etc.
Nja bu bona.
U ya bu bona.
U ya bu bona.
Pl. Tu ya bu bona.
    Mu ya bu bona.
    Ba ya bu bona.

I have not been seeing, etc.
Te nda bu bona.
Te wa bu bona.
Te wa bu bona,
Pl. Te twa bu bona.
    Te mwa bu bona.
    Te ba bu bona.

Past, or Preterite.

I did see, etc.
Nda ka bona.
Wa ka bona.
Wa ka bona.
Pl. Twa ka bona.
    Mwa ka bona.
    Ba ka bona.

I did not see, etc.
Si kwe ne nda ka bona.
To kwe no wa ka bona.
Ta kwe na a ka bona.
Pl. Ta tu kwe ne twa ka bona.
    Ta mu kwe ne mwa ka bona.
    Ta ba kwe ne ba ka bona.

Past Perfect.

I did see, etc.
Nche mbwene.
Nko bwene.
Nko bwene.
Nko bwene.
Pl. Nko tu bwene.
    Nko mu bwene.
    Nko ba bwene.

I did not see, etc.
Nke nsi bwene.
Ko ta bwene.
Ka ta bwene.
Pl. Ka tu ta bwene.
    Ka mu ta bwene.
    Ka ba ta bwene.
Past.
I had seen, etc.
Nda ku bona.
Wa ku bona.
Pl. Twada ku bona.
Mwa ku bona.
Ba ku bona.

I had not yet seen, etc.
Nke ni na ku bona.
Ko ta na ku bona.
Ka ta na ku bona.
Pl. Ka tu ta na ku bona.
Ka mu ta na ku bona.
Ka ba ta na ku bona.

Past Progressive.
I did still see, etc.
Nda ka chi bona.
Wa ka chi bona.
Pl. Twada ka chi bona.
Mwa ka chi bona.
Ba ka chi bona.

I did not still see, etc.
Te nda ka chi bona.
Te wa ka chi bona.
Te wa ka chi bona.
Pl. Te twa ka chi bona.
Te mwa ka chi bona.
Te ba ka chi bona.

Past Habitual.
I went seeing, etc.
Nda ka ya bu bona.
Wa ka ya bu bona.
Pl. Twada ka ya bu bona.
Mwa ka ya bu bona.
Ba ka ya bu bona.

I did not go seeing, etc.
Te nda ka ya bu bona.
Te wa ka ya bu bona.
Te wa ka ya bu bona.
Pl. Te twa ka ya bu bona.
Te mwa ka ya bu baona.
Te ba ka ya bu baona.

Perfect.
I have seen, etc.
Ndi bwene.
Udi bwene.
Pl. Tudi bwene.
Mudi bwene.
Badi bwene.

I have not seen, etc.
Si bwene.
To bwene.
Ta bwene.
Pl. Ta tu bwene.
Ta mu bwene.
Ta ba bwene.

Pluperfect.
I had seen, etc.
Ndadi ka bwene.
Wadi ka bwene.
Wadi ka bwene.
Pl. Twadi ka bwene.
Mwadi ka bwene.
Badi ka bwene.

I had not seen, etc.
Si na ka bwene.
To na ka bwene.
Ta na ka bwene.
Pl. Ta tu na ka bwene.
Ta mu na ka bwene.
Ta ba na ka bwene.
Perfect Progressive.
I had still seen, etc.
Ndadi chi bwene.
Udi chi bwene.
Udi chi bwene.
Pl. Tudi chi bwene.
Mudi chi bwene.
Badi chi bwene.
I had still not seen, etc.
Si chi bwene.
To chi bwene.
Ta chi bwene.
Pl. Ta tu chi bwene.
Ta mu chi bwene.
Ta ba chi bwene.

Imperfect Future.
I am about to see, etc.
Nda bona.
U la bona.
U la bona.
Pl. Tu la bona.
Mu la bona.
Ba la bona.
I am not about to see, etc.
Si ko bona.
To ko bona.
Ta ko bona.
Pl. Ta tu ko bona.
Ta mu ko bona.
Ta ba ko bona.

Immediate Future Habitual.
I shall go seeing, etc.
No ya bu bona.
U la ya bu bona.
U la ya bu bona.
Pl. Tu la ya bu bona.
Mu la ya bu bona.
Ba la ya bu bona.
I shall not go seeing, etc.
Si no ya bu bona,
To no ya bu bona.
Ta no ya bu bona.
Pl. Ta tu no ya bu bona.
Ta mu no ya bu bona.
Ta ba no ya bu bona.

Future (1).
I shall see, etc.
Ndo bona.
U yo bona.
U yo bona.
Pl. Tu yo bona.
Mu yo bona.
Ba yo bona.
I shall not see, etc.
Si ko yo bona.
To ko yo bona.
Ta ko yo bona.
Pl. Ta tu ko yo bona.
Ta mu ko yo bona.
Ta ba ko yo bona.

Future (2).
I shall see, etc.
Nzo bona.
U zo bona.
U zo bona.
Pl. Tu zo bona.
Mu zo bona.
Ba zo bona.
I shall not see, etc.
Si zo boni.
To zo boni.
Ta zo boni.
Pl. Ta tu zo boni.
Ta mu zo boni.
Ta ba zo boni.
A TONGA GRAMMAR

Future (3).
I shall see, etc.
No bona.
U no bona.
U no bona.
Pl. Tu no bona.
Mu no bona.
Ba no bona.

Future (4).
I am going to see, etc.
Nda ya ku bona.
U la ya ku bona.
U la ya ku bona.
Pl. Tu la ya ku bona.
Mu la ya ku bona.
Ba la ya ku bona.

Future Progressive.
I shall still see, etc.
Ndo chi bona.
U yo chi bona.
U yo chi bona.
Pl. Tu yo chi bona.
Mu yo chi bona.
Ba yo chi bona.

Future Habitual.
I shall be seeing, etc.
No ya bu bona.
U ya bu bona.
U ya bu bona.
Pl. Tu ya bu bona.
Mu ya bu bona.
Ba ya bu bona.

Present.
I may see, etc.
Nka bone.
U ka bone.
U ka bone.
Pl. Tu ka bone.
Mu ka bone.
Ba ka bone.

Potential Mood.
I may not see, etc.
Si ka boni.
To ka boni.
Ta ka boni.
Pl. Ta tu ka boni.
Ta mu ka boni.
Ta ba ka boni.
THE VERB

Perfect.
I should have seen, etc.
Ndi ka bwene.
Udi ka bwene.
Udi ka bwene.
Pl. Tudi ka bwene.
Mudi ka bwene.
Badi ka bwene.

I should not have seen, etc.
Si ka bwene.
To ka bwene.
Ta ka bwene.
Pl. Ta tu ka bwene.
Ta mu ka bwene.
Ta ba ka bwene.

Future.
It may be I shall see, etc.
Nka ka bone.
U ka ka bone.
U ka ka bone.
Pl. Tu ka ka bone.
Mu ka ka bone.
Ba ka ka bone.

It may not be I shall see, etc.
Si ka ka boni.
To ka ka boni.
Ta ka ka boni.
Pl. Ta tu ka ka boni.
Ta mu ka ka boni.
Ta ba ka ka boni.

Present.
(that) I see, etc.
Mb bone.
U bone.
A bone.
Pl. Tu bone.
Mu bone.
Ba bone.

(that) I see not, etc.
Ns boni.
U ta boni.
A ta boni.
Pl. Tu ta boni.
Mu ta boni.
Ba ta boni.

Present (2).
(that) I see, etc.
Ndi ku bone.
U ku bone.
A ku bone.
Pl. Tu ku bone.
Mu ku bone.
Ba ku bone.

(that) I see not, etc.
Ns ku boni.
U ta ku boni.
A ta ku boni.
Pl. Tu ta ku boni.
Mu ta ku boni.
Ba ta ku boni.

Future.
(that) I may see, etc.
Nka bone.
U ka bone.
A ka bone.
Pl. Tu ka bone.
Mu ka bone.
Ba ka bone.

(that) I may not see, etc.
Ns ka boni.
U ta ka boni.
A ta ka boni.
Pl. Tu ta ka boni.
Mu ta ka boni.
Ba ta ka boni.
Future (2).

(\textit{that}) I may see, etc. \quad \textit{(that)} I may not see, etc.

Nka ku bone. \quad \text{Nsi ka ku boni.}
U ka ku bone. \quad \text{U ta ka ku boni.}
A ka ku bone. \quad \text{A ta ka ku boni.}
Pl. Tu ka ku bone. \quad \begin{align*}
\text{Pl. Tu ta ka ku boni.} \\
\text{Mu ka ku boni.} \\
\text{Ba ka ku boni.}
\end{align*}

Simple.

See. \quad \text{See.}
Bona. \quad \text{U ta boni.}
No plural. \quad \text{Pl. Mi ta boni.}

With Auxiliaries (1).

Ke mbona. \quad \text{Si boni.}
Ko bona. \quad \text{To boni.}
Ka bona. \quad \text{Ta boni.}
Pl. Ka tu bona. \quad \begin{align*}
\text{Pl. Tu ta boni.} \\
\text{Ka mu bona.} \\
\text{Ka ba bona.}
\end{align*}

With Auxiliaries (2).

Embone. \quad \text{Si boni.}
No bone. \quad \text{To boni.}
A bone. \quad \text{Ta boni.}
Pl. A tu bone. \quad \begin{align*}
\text{Pl. Tu ta boni.} \\
\text{A mu bone.} \\
\text{A ba bone.}
\end{align*}

Future.

\textit{Let me see, etc.} \quad \textit{Do not let me see, etc.}
Nka bone. \quad \text{Si ka boni.}
U ka bone. \quad \text{To ka boni.}
A ka bone. \quad \text{Ta ka boni.}
Pl. A tu ka bone. \quad \begin{align*}
\text{Pl. Tu ta ka boni.} \\
\text{A mu ka bone.} \\
\text{A ba ka bone.}
\end{align*}

Imperative Mood.

\text{See.}
U ta boni.
Pl. Mu ta boni.

Infinitive Mood.

Ku bona, \textit{to see.} \quad \text{Ku ta boni, \textit{not to see.}}

Verbs with initial vowels.

Many verbs have initial vowels. The following samples may be given: ku ana, \textit{to tell a tale;} ku ena, \textit{to deceive;} ku ima, \textit{to stand;} ku ona, \textit{to sleep;} and ku uma, \textit{to strike.}
It naturally follows that many euphonic changes will occur when pronouns and other particles are prefixed to the verb form. We may, therefore, apply some of the rules of euphony already given.

There is no need to conjugate these additional verbs for all persons, nor need we give every tense. It will be sufficient to take these samples in rotation and show the changes following the use of each particle or pronoun. The complete conjugation of each is then very simple:

Pronoun *nda* with verb, as in 1st Sing. Pres. Indicative.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nda ana</td>
<td>Si ani</td>
</tr>
<tr>
<td>Xde ena</td>
<td>Si eni</td>
</tr>
<tr>
<td>Ndi ima</td>
<td>Si imi</td>
</tr>
<tr>
<td>Nda ona</td>
<td>Si oni</td>
</tr>
<tr>
<td>Nda uma</td>
<td>Si umi</td>
</tr>
</tbody>
</table>

Pronoun *wa* and negative *ta*, as in 3rd Per. Sing. Pres. Indic.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>W'ana</td>
<td>Ta ani</td>
</tr>
<tr>
<td>W'ena</td>
<td>Te eni</td>
</tr>
<tr>
<td>W'ima</td>
<td>Ti imi</td>
</tr>
<tr>
<td>W'ona</td>
<td>Ta oni</td>
</tr>
<tr>
<td>Wu uma</td>
<td>Ta umi</td>
</tr>
</tbody>
</table>

Particle *ku*, as in 1st Pres. Indic. Sing.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi mu kwana</td>
<td>Si na kwana</td>
</tr>
<tr>
<td>Ndi mu kwena</td>
<td>Si na kwena</td>
</tr>
<tr>
<td>Ndi mu kwima</td>
<td>Si na kwima</td>
</tr>
<tr>
<td>Ndi mu k'ona</td>
<td>Si na k'ona</td>
</tr>
<tr>
<td>Ndi mu k'uma</td>
<td>Si na k'uma</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nchana</td>
<td>Si chani</td>
</tr>
<tr>
<td>Nchena</td>
<td>Si cheni</td>
</tr>
<tr>
<td>Nchima</td>
<td>Si chimi</td>
</tr>
<tr>
<td>Nchona</td>
<td>Si choni</td>
</tr>
<tr>
<td>Nchuma</td>
<td>Si chumi</td>
</tr>
</tbody>
</table>

Particle *bu*, as in 1st Sing. Imperfect Habitual Indicative.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndadi ku ya bwana</td>
<td>Si na ku ya bwana</td>
</tr>
<tr>
<td>Ndadi ku ya bwena</td>
<td>Si na ku ya bwena</td>
</tr>
<tr>
<td>Ndadi ku ya bwima</td>
<td>Si na ku ya bwima</td>
</tr>
<tr>
<td>Ndadi ku ya bwona</td>
<td>Si na ku ya bwona</td>
</tr>
<tr>
<td>Ndadi ku ya bu uma</td>
<td>Si na ku ya bu uma</td>
</tr>
</tbody>
</table>
Particle *wa* with negative, as in 3rd Sing. Aorist Indicative.

- Wa ana.  
- We ena.  
- Wi ima.  
- W'ona.  
- Wu uma.

Particle *ka*, as in 1st Sing. Past or Preterite Indicative.

- Nda ka ana.  
- Nda ke ena.  
- Nda ki ima.  
- Nda ka ona.  
- Nda ka uma.

Particle *si*, as in 1st Sing. Past Perfect Indicative.

- Nchanide.  
- Nchenede.  
- Nchimvwi.  
- Nchonedede.  
- Nchumide.

Particle *nko*, as in 3rd Sing. Past Perfect Indicative.

- Nko anide.  
- Nkwenede.  
- Nko imide.  
- Nko onede.  
- Nko umide.

Particle *ndi*, as in 1st Sing. Perfect Indicative.

- Ndi anide.  
- Nde enede.  
- Ndi imvwi.  
- Nd'onedede.  
- Nd'umide.

Particle *la*, as in 3rd Sing. Imperfect Future Indicative.

- U la ana.  
- U le ena.  
- U li ima.  
- U lo ona.  
- U la uma.

Particle *ndo* or *yo*, as in 1st Sing. Future Indicative.

- Ndo ana.  
- Ndo ena.
Ndo ima.                Si ko yo ima.
Ndo ona.                Si ko yo ona.
Ndo uma.                Si ko yo uma.

Nasal particle, as in 1st Sing. Present Subjunctive.

Ngana.                Nsi ani.
Ngene.                Nsi eni.
Njime.                Nsi imi.
Ngone.                Nsi oni.
Ngume.                Nsi umi.

Particle *ke* and nasal, as in 1st Sing. Imperative.

Ke ngana.              Si ani.
Kengen.                Si eni.
Ke njima.              Si imi.
Ke ngona.              Si oni.
Ke nguma.              Si umi.

Particle *nka*, as in 1st Future Sing. Imperative.

Nka ane.              Si ka ani.
Nkene.                Si ke eni.
Nkime.                Si ki imi.
Nkone.                Si k'oni.
Nka ume.              Si ka umi.

**IRREGULAR VERBS.**

A few verbs with initial vowels, *e.g.* kwita, *to call*; kweza, *to come*; and kwizi, *to know*, vary still more, and do not follow the euphonic changes above noted. Because of their greater irregularity and frequent use, it will be well to give them more fully. When they closely follow the regular conjugation they are only given in the first person.

**Kwita.**                **Kweza.**                **Kwizi.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th>Kwita</th>
<th>Kweza</th>
<th>Kwizi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nda ita</td>
<td>Nde za</td>
<td>Ndi zi</td>
</tr>
<tr>
<td>Twita.</td>
<td>Tu za.</td>
<td>Tu zi.</td>
</tr>
<tr>
<td>Ba ita.</td>
<td>Be za.</td>
<td>Be zi.</td>
</tr>
</tbody>
</table>
Neg.

Si iti. Si zi. Si zi.
To iti. To zi. To zi.
Ta iti. Te zi. Te zi.
Ta twiti. Ta tu zi. Ta tu zi.
Ta mwiti. Ta mu zi. Ta mu zi.
Ta ba iti. Ta be zi. Ta be zi.

PRESENT. I am . .

Tudi mu kwita. Tudi mu ku za. Tudi mu ku ziba.
Mudi mu kwita. Mudi mu ku za. Mudi mu ku ziba.

Neg. I am not yet . . .

Si na kwita. Si na ku za. Si na ku ziba.

PRESENT PROGRESSIVE. I still . .


etc.

cetc.

Neg.

Si chi iti. Si chi zi. Si chi zi.

cetc.

cetc.

PAST IMPERFECT. I was . .

Wa kwita. Wa ku za. Wa ku ziba.

cetc.

cetc.

Neg.

Si na kwita. Si na ku za. Si na ku ziba.

cetc.

cetc.

IMPERFECT PROGRESSIVE. I was still . .


cetc.

cetc.

Neg.

Si na ku chi ita. Si na ku chi za. Si na ku chi ziba.

cetc.

cetc.
THE VERB

Imperfect Habitual. I was repeatedly ...

Ndadi ku ya

Ndadi ku ya bu za.

Ndadi ku ya bu ziba.

etc.

etc.

etc.

Neg.

Si na ku ya

Si na ku ya bu za.

Si na ku ya bu ziba.

bwita.

etc.

etc.

etc.

Aorist.

Nda ita.

Nde za.

Nda ziba.

Wi ita.

We za.

Wa ziba.

Wi ita.

We za.

Wa ziba.

Twi ita.

Twe za.

Twa ziba.

Mwi ita.

Mwe za.

Mwa ziba.

Bi ita.

Be za.

Ba ziba.

Neg.

Si iti.

Si zi.

Si zibi.

etc.

etc.

etc.

Aorist Progressive. I still ...

Nda chi ita.

Nda chi za.

Nda chi ziba.

etc.

etc.

etc.

Neg.

Si chi iti.

Si chi zi.

Si chi zibi,

etc.

etc.

etc.

Aorist Habitual. I have been ...

Nja bwita.

Nja bu za.

Nja bu ziba.

U ya bwita.

U ya bu za.

U ya bu ziba.

-etc.

-etc.

-etc.

Neg.

Te nda bwita.

Te nda bu za.

Te nda bu ziba.

etc.

etc.

etc.

Past or Preterite. I did ...

Nda ki ita.

Nda ke za.

Nda ke zi.

etc.

etc.

etc.

Neg.

Si kwe ne nda

Si kwe ne nda ke

Si kwe ne nda ke zi.

ki ita.

za.

etc.

etc.

etc.
A TONGA GRAMMAR

Past Perfect. I did . . .

e tc. etc. etc.

Neg.
Nke nsi itide. Nke nsi zide. Nke nsi zibide,
Ka ti itide, etc.

Past. I had . . .

Wa kwita. Wa ku za. Udi kwizi.
e tc. etc. etc.

Neg.
e tc. etc. etc.

Past Progressive. I did still . . .

e tc. etc. etc.

Neg.
Ta nda ka chi ita. Te nda ka chi za. Te nda ka chi zi.
e tc. etc. etc.

Past Habitual. I went . . .

e tc. etc.

Neg.
Te nda ka ya bwita.

Perfect. I have . . .

Ndi itide. Ndi zide. Ndi zibide,
Wi itide. We zide. Wa zibide,
Wi itide. We zide. Wa zibide.
Twi itide. Twe zide. Twa zibide.
Mwi itide. Mwe zide. Mwa zibide.
Bi itide. Be zide. Ba zibide.
### THE VERB

<table>
<thead>
<tr>
<th>Neg.</th>
<th>Si itide.</th>
<th>Si zide.</th>
<th>Si zibide.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To itide.</td>
<td>To zide.</td>
<td>To zibide.</td>
</tr>
<tr>
<td></td>
<td>Ti itide.</td>
<td>Te zide.</td>
<td>Te zibide.</td>
</tr>
<tr>
<td></td>
<td>Ta twitide.</td>
<td>Ta tu zide.</td>
<td>Ta tu zibide.</td>
</tr>
<tr>
<td></td>
<td>Ta mwitide.</td>
<td>Ta mu zide.</td>
<td>Ta mu zibide.</td>
</tr>
<tr>
<td></td>
<td>Ta bi itide.</td>
<td>Ta be zide.</td>
<td>Ta ba zibide.</td>
</tr>
</tbody>
</table>

#### Pluperfect. *I had . . .*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

#### Perfect Progressive. *I had still . . .*

<table>
<thead>
<tr>
<th>Neg.</th>
<th>Si na ki itide.</th>
<th>Si na ke zide.</th>
<th>Si na ke zibide.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

#### Imperfect Future. *I am about to . . .*

<table>
<thead>
<tr>
<th>Neg.</th>
<th>Si chi itide.</th>
<th>Si chi zide.</th>
<th>Si chi zibide.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

#### Immediate Future Habitual. *I shall go . . .*

<table>
<thead>
<tr>
<th>Neg.</th>
<th>Si no ya bwita.</th>
<th>Si no ya bu za.</th>
<th>Si no ya bu ziba.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
A TONGA GRAMMAR

Future (1). I shall . . .

  etc.  etc.  etc.

Neg.
Si ko yo ita. Si ko yo za. Si ko yo ziba.
  etc.  etc.  etc.

Future (2). I shall . . .

  etc.  etc.  etc.

Neg.
Si zo iti. Si ko zo za. Si zo zibi.
  etc.  etc.  etc.

Future (3). I shall . . .

No ita. No za. No ziba.
  etc.  etc.  etc.

Neg.
Si no iti. Si no zi. Si no zibi.
  etc.  etc.  etc.

Future (4). I am going to . . .

  etc.  etc.  etc.

Neg.
Si ko yo ya kwita. Si ko yo ya ku ziba.
  etc.  etc.  etc.

Future Progressive. I shall still . . .

Ndo chi ita. No chi za. No chi ziba.
  etc.  etc.  etc.

Neg.
Si ko yo chi ita. Si ko yo chi za. Si ko yo chi ziba.
  etc.  etc.  etc.

Future Habitual. I shall be . . .

No ya bwita. No ya bu za. No ya bu ziba
  etc.  etc.  etc.
THE VERB

Neg.
Si yi bwita. Si yi bu za. Si yi bu ziba.
To ya bwita. To ya bu za. To ya bu ziba.
   etc.   etc.   etc.

Potential Mood.

Present. I may . . .
U k'ite. U ke ze. U ka zibe.
   etc.   etc.   etc.

Neg.
Si k'iti. Si ke zi. Si ka zibi.
   etc.   etc.   etc.

Perfect. I should have . . .
   etc.   etc.   etc.

Neg.
Si ki itide. Si ke zide. Si ka zibide.
   etc.   etc.   etc.

Future. It may be I shall . . .
   etc.   etc.   etc.

Neg.
Si ka ka iti. Si ka ke zi. Si ka ke zibi.
   etc.   etc.   etc.

Subjunctive Mood.

Present. (that) I . . .
U ite. U ze. U zibe.
A ite. E ze. A zibe.
Twite. Tu ze. Tu zibe.
Bi ite. Be ze. Ba zibe.
Neg.
Nsi iti. Nsi zi. Nsi zi.
U ti iti. U te zi. U ta zibi.
A ti iti. A te zi. A ta zibi.
etc.

Neg.
etc.

Future. (that) I may ...
U ka ite. U ke ze. U ka zibe.
etc.

Imperative Mood.

Simple.


Second.

With Auxiliaries.


Plurals.


Neg.

To iti. To zi. To zibi.
U ti iti. U te zi. U ta zibi.

Plurals.

Mu ti iti. Mu te zi. Mu ta zibi.

Third.

A ite. E ze. A zibe.

Plurals.

Ba ite. Be ze. Ba zibe.
Ka ba ita. Ka be za. Ka ba ziba.
Nga ba ite. Nga be ze. Nga ba zibe.
Neg.
    Ti iti.        A te zi.        A ta zibi.
Plurals.
    Ba ti iti.    Ba te zi.        Ba ta zibi.
    Ba ta ki iti. Ba ta ke zi.  Ba ta ka zibi.

THE VERB "TO HAVE."

The verb "to have" is very irregular. The verb ku jana, to find, and its perfect form jene, as well as the perfect form jisi of the verb ku jata, to hold, are both used for the verb to have in some of its tenses. Possibly the greatest difficulty will be occasioned with the form a. This is the locative at, with. Nda a, which is I am with, is therefore I have. U la is used for he has. It is really a contraction of U la a, he is with. The various parts may well be given in detail.

Indicative Mood.

Present.

    I have.        I have not.
    Nda a.        Si kwe.
    Wa a.        To kwe.
    Wa a.        Ta kwe.
    Tw a.        Ta tu kwe.
    Mwa a.        Ta mu kwe.
    Ba a.        Ta ba kwe.

Present. (Another Form.)

    I have.        I have not.
    Ndi la.        Si kwe.
    U la.        To kwe.
    U la.        Ta kwe.
    Tu la.        Ta tu kwe.
    Mu la.        Ta mu kwe.
    Ba la.        Ta ba kwe.

Present Progressive.

    I still have.        I still have not.
    Nda chi la.        Si chi kwe.
    U chi la.        To chi kwe.
    U chi la.        Ta chi kwe.
    Tu chi la.        Ta tu chi kwe.
    Mu chi la.        Ta mu chi kwe.
    Ba chi la.        Ta ba chi kwe.
A TONGA GRAMMAR

Past Perfect.

I had.
Nda ku jisi.
Wa ku jisi.
extc.

I had not.
Si na ku jisi.
To na ku jisi.
extc.

Imperfect Progressive.

I was still having.
Nda ku chi la.
Wa ku chi la.
extc.

I was not still having.
Si na ku chi la.
To na ku chi la.
extc.

Imperfect Habitual.

I was repeatedly having.
Ndadi ku ya bu jisi.
extc.

I was not repeatedly having.
Si na ku ya bu jisi.
extc.

Aorist.

I had.
Nda jisi.
Wa jisi.
extc.

I had not.
Te nda jisi.
Te wa jisi.
extc.

Past, or Preterite.

I had.
Nda ka jisi.
extc.

I had not.
Si kwe ne nda ka jisi.
extc.

Past.

I had.
Nda ka la.
Wa ka la.
Wa ka la.
Twa ka la.
extc.

I had not.
Se nda ka la.
Te wa ka la.
Ta a ka la.
Te twa ka la.
extc.

Perfect.

I have had.
Ndi jisi.
Udi jisi.
extc.

I have not had.
Si jisi.
To jisi.
extc.
THE VERB

Pluperfect.

I had had.  I had not had.
Ndadi ka jisi.  Si na ka jisi.
   etc.  etc.

Perfect Progressive.

I had still had.  I had still not had.
Ndadi chi jisi.  Si chi jisi.
   etc.  etc.

Imperfect Future.

I shall have.  I shall not have.
Ndo jana.  Si ko jana.
U yo jana.  To ko jana.
U la jana.  Ta ko jana.
Tu la jana.  Ta tu ko jana.
   etc.  etc.

Future.

I shall have.  I shall not have.
Ndo jana.  Si ko yo jana.
U yo jana.  To ko yo jana.
   etc.  etc.

Future.

I am going to have.  I am not going to have.
Nda ya ku jana.  Si ko yo ya ku jana.
   etc.  etc.

Future Progressive.

I shall still have.  I shall not still have.
Ndo chi jana.  Si ko yo chi jana.
   etc.  etc.

Future Habitual.

I shall be having.  I shall not be having.
No ya bu jana.  Si yi bu jana.
U ya bu jana.  To ya bu jana.
   etc.  etc.
A TONGA GRAMMAR

POTENTIAL MOOD.

PRESENT.

I may have. I may not have.
Nka jane. Si ka jani,
etc. etc.

PERFECT.

I should have had. I should not have had.
Ndī ka jene. Si ka jene.
Udi ka jene. To ka jene.
etc. etc.

SUBJUNCTIVE MOOD.

PRESENT.

(that) I have. (that) I have not.
Ndī. Nsi jani.
U jana. U ta jana.
e tc. etc.

FUTURE.

(that) I may have. (that) I may not have.
Ndī ka jane. Nsi ka jani.
U ka jane. U ta ka jani.
e tc. etc.

IMPERATIVE MOOD.

PRESENT.

Jata. U ta jati,
Pl. Mu ta jati.

WITH AUXILIARIES.

Ke njate. Si jati.
Ko jata. To jati.
Ko jata. Ta jati.
Ka tu jata. Tu ta jati.
Ka mu jata. Mu ta jati.
Ka ba jata. Ba ta jati.

FUTURE.

Ndī ka jate. Si ka jati.
U ka jate. To ka jati.
THE VERB

| A ka jate.       | Ta ka jati.       |
| A tu ka jate.    | Tu ta ka jati.    |
| A mu ka jate.    | Mu ta ka jati.    |
| A ba ka jate.    | Ba ta ka jati.    |

*THE VERB "TO BE."

Ku ba is the equivalent of to be or to become. This is conjugated regularly, and so needs no separate paradigm. But there is also the auxiliary verb ku di, to be. This has already been frequently given in use as a pronoun and also as the copula in the section on Predicative Adjectives. Many of the pronoun forms used in conjugating the regular verb are derived from this verbal particle. For completeness' sake we therefore give its tense forms.

**Present.**

<table>
<thead>
<tr>
<th>I am.</th>
<th>I am not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndidi.</td>
<td>Sidi.</td>
</tr>
<tr>
<td>Udi.</td>
<td>Todi.</td>
</tr>
<tr>
<td>Udi.</td>
<td>Tadi.</td>
</tr>
<tr>
<td>Tudi.</td>
<td>Ta tudi.</td>
</tr>
<tr>
<td>Mudi.</td>
<td>Ta mudi.</td>
</tr>
<tr>
<td>Badi.</td>
<td>Ta badi.</td>
</tr>
</tbody>
</table>

**Present Progressive.**

<table>
<thead>
<tr>
<th>I still am.</th>
<th>I still am not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nxchidi.</td>
<td>Si chidi.</td>
</tr>
<tr>
<td>U chidi.</td>
<td>To chidi.</td>
</tr>
<tr>
<td>U chidi.</td>
<td>Ta chidi.</td>
</tr>
<tr>
<td>Tu chidi.</td>
<td>Ta tu chidi.</td>
</tr>
<tr>
<td>Mu chidi.</td>
<td>Ta mu chidi.</td>
</tr>
<tr>
<td>Ba chidi.</td>
<td>Ta ba chidi.</td>
</tr>
</tbody>
</table>

**Past.**

<table>
<thead>
<tr>
<th>I was.</th>
<th>I was not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nndadi.</td>
<td>Te ndadi.</td>
</tr>
<tr>
<td>Wadi.</td>
<td>Te wadi.</td>
</tr>
<tr>
<td>Wadi.</td>
<td>Te wadi.</td>
</tr>
<tr>
<td>Twadi.</td>
<td>Te twadi.</td>
</tr>
<tr>
<td>Mwadi.</td>
<td>Te mwadi.</td>
</tr>
<tr>
<td>Badi.</td>
<td>Te badi.</td>
</tr>
</tbody>
</table>
A TONGA GRAMMAR

PAST. (Another Form.)

Nda kadi.  Te nda kadi.
Wa kadi.  To wa kadi.
Wa kadi.  Ta a kadi.
Twa kadi.  Te twa kadi.
Mwa kadi.  Te mwa kadi.
Ba kadi.  Te ba kadi.
THE COPULA

In English the copula is formed by means of the verb “to be.” The Tonga Copula is far more complicated. The verb “to be” is used on some occasions, but more frequently we get other forms. The whole can best be shown in tabular form.

THE COPULA IN THE PRESENT.

1. When a Pronoun is connected with a Pronoun, the simple pronoun has the copulative prefixed and thus becomes equivalent to the Indicative Pronoun.

   ndime, *It is I.*
   nduwe, *It is thou.*
   nguwe, *It is he.*

   ndiswe, *It is we.*
   ndinywe, *It is you.*
   mbabo, *It is they.*

   For the Negative form prefix *e-*,

   endime, *It is not I.*
   enduwe, *It is not thou.*
   enguwe, *It is not he.*

   endiswe, *It is not we.*
   endinywe, *It is not you.*
   embabo, *It is not they.*

2. When Pronoun is connected with Noun.

   (a) We may use the Indicative form of Substantive Pronoun as Copula.

   *I am.*
   ndime mulombe.
   nduwe musimbi.
   nguwe mwalumi.

   *We are.*
   ndiswe balombe.
   ndinywe basimbi.
   mbabo balumi.

   For Negative prefix *e-*, or the following forms may be used:

   ndime sidi . . .
   nduwe todi . . .
   nguwe tadi . . .

   ndiswe ta tudi . . .
   ndinywe ta mudi . . .
   mbabo ta badi . . .
(b) We may use the Copulative Particles with the nouns of each successive class.

\[
\begin{align*}
\text{It is} & \ldots & \text{They are} & \ldots \\
\text{ngu mulombe.} & \quad \text{mba balombe.} \\
\text{ngu muchila.} & \quad \text{nje michila.} \\
\text{ndikanda.} & \quad \text{nga makanda.} \\
\text{mbo butala.} & \quad \text{nga matala.} \\
\text{nko kutwi.} & \quad \text{nga matwi.} \\
\text{nka kasimbi.} & \quad \text{nto tusimbi.} \\
\text{nche chuno.} & \quad \text{nze zyuno.} \\
\text{nje mpongo.} & \quad \text{nze mpongo.} \\
\text{ndu nyolo.} & \quad \text{nze nyolo.} \\
\text{ndu gwalo.} & \quad \text{nga magwalo.}
\end{align*}
\]

The Negative of this is secured in three ways:

(a) The Negative form of Indicative Substantive Pronoun may be used as connective.

\[
\begin{align*}
\text{It is not} & \ldots & \text{They are not} & \ldots \\
\text{enguwe mulombe.} & \quad \text{embabo balombe.} \\
\text{enguuwe muchila.} & \quad \text{enjiyo michila.} \\
\text{endidio ikanda.} & \quad \text{engao makanda.} \\
\text{embubo butala.} & \quad \text{engao matala.} \\
\text{enkuko kutwi.} & \quad \text{engao matwi.} \\
\text{enkako kasimbi.} & \quad \text{entuto tusimbi.} \\
\text{enchicho chuno.} & \quad \text{enzizyo zyuno.} \\
\text{enjiyo impongo.} & \quad \text{enzizyo impongo.} \\
\text{endulo lunyolo.} & \quad \text{enzizyo inyolo.} \\
\text{endulo lugwalo.} & \quad \text{engao magwalo.}
\end{align*}
\]

(b) Negative particle ta with suffix -di may be used.

\[
\begin{align*}
\text{It is not} & \ldots & \text{They are not} & \ldots \\
\text{ta di mulombe.} & \quad \text{ta badi balombe.} \\
\text{tu di muchila.} & \quad \text{ti di michila.} \\
\text{ta didi ikanda.} & \quad \text{ta di makanda.} \\
\text{ta budi butala.} & \quad \text{ta di matala.} \\
\text{ta kudi kutwi.} & \quad \text{ta di matwi.} \\
\text{ta kadi kasimbi.} & \quad \text{ta tudi tusimbi.} \\
\text{ta chidi chuno.} & \quad \text{ta zidi zyuno.} \\
\text{ti di impongo.} & \quad \text{ta zidi impongo.} \\
\text{ta ludi lunyolo.} & \quad \text{ta zidi inyolo.} \\
\text{ta ludi lugwalo.} & \quad \text{ta di magwalo.}
\end{align*}
\]
(c) The negative particle ta with Genitive Particles and suffix -ensi may be used.

<table>
<thead>
<tr>
<th>Participle</th>
<th>Copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>te nsi mulombe.</td>
<td>ta bensi balombe.</td>
</tr>
<tr>
<td>tu ensi muchila.</td>
<td>ti yensi michila.</td>
</tr>
<tr>
<td>ta diensi ikanda.</td>
<td>ta ensi makanda.</td>
</tr>
<tr>
<td>ta bwensi butala.</td>
<td>ta ensi matala.</td>
</tr>
<tr>
<td>ta kwensi kutwi.</td>
<td>ta ensi matwi.</td>
</tr>
<tr>
<td>ta kensi kasimbi.</td>
<td>ta twensi tusimbi.</td>
</tr>
<tr>
<td>ta chensi chuno.</td>
<td>ta zyensi zyuno.</td>
</tr>
<tr>
<td>ti yensi impongo.</td>
<td>ta zyensi impongo.</td>
</tr>
<tr>
<td>ta lwensi lunyolo.</td>
<td>ta zyensi inyolo.</td>
</tr>
<tr>
<td>ta lwensi lugwalo.</td>
<td>ta ensi magwalo.</td>
</tr>
</tbody>
</table>

3. When a Noun is connected with a Noun we use the Copulative Particles, the particle agreeing in class with the second noun.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>... is ...</td>
</tr>
<tr>
<td>1.</td>
<td>ngo</td>
</tr>
<tr>
<td>2.</td>
<td>ngo</td>
</tr>
<tr>
<td>3.</td>
<td>ndi</td>
</tr>
<tr>
<td>4.</td>
<td>mbo</td>
</tr>
<tr>
<td>5.</td>
<td>nko</td>
</tr>
<tr>
<td>6.</td>
<td>nka</td>
</tr>
<tr>
<td>7.</td>
<td>nche</td>
</tr>
<tr>
<td>8.</td>
<td>nje</td>
</tr>
<tr>
<td>9.</td>
<td>ndu</td>
</tr>
<tr>
<td>9a.</td>
<td>ndu</td>
</tr>
</tbody>
</table>

E.g. Itanda nche chuno. Matanda nze zyuno.
Ikanda ndugwalo. Makanda nga magwalo.

For Negative Constructions we use the negative particle ta with suffix -di as in section 2.

<table>
<thead>
<tr>
<th>Copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>... is not ...</td>
</tr>
<tr>
<td>1. ta di ...</td>
</tr>
<tr>
<td>2. tu di ...</td>
</tr>
<tr>
<td>3. ta didi ...</td>
</tr>
</tbody>
</table>

4. When Pronoun is connected with Adjective.

(a) We may use the Indicative form of Substantive Pronoun and an Adjective having the noun classifier.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am</td>
<td>We are ...</td>
</tr>
<tr>
<td>Ndime</td>
<td>etc.</td>
</tr>
</tbody>
</table>
nduwe . . . ndinywe . . .
nguwe . . . mbabo . . .

Neg.
I am not . . . We are not . . . etc.
sidi . . . ta tudi . . .
todi . . . ta mudi . . .
tadi . . . ta badi . . .

E.g. Ndiswe babotu, We are good.
Sidi mubotu, I am not good.
Ta badi babotu, They are not good.

(b) The Personal Pronoun with suffix -di may be used as connective coming before adjectives having the noun classifiers.

It is . . .
1st per . . . ndi . . . tudi . . .
2nd per . . . udi . . . mudi . . .
3rd per . . . udi . . . badi . . .

2. . . . udi . . . . . . idi . . .
3. . . . didi . . . . . . adi . . .
4. . . . budi . . . . . . adi . . .
5. . . . kudi . . . . . . adi . . .
6. . . . kadi . . . . . . tudi . . .
7. . . . chidi . . . . . . zidi . . .
8. . . . idi . . . . . . zidi . . .
9. . . . ludi . . . . . . zidi . . .
9a. . . . ludi . . . . . . adi . . .

E.g. Ndime ndi mubotu, I am good.
Inywe mudi babotu, You are good.
Ezi zidi zibotu, They are good.
Edi didi ibotu, It is good.

Negative.

1st per . . . sidi . . . ta tudi . . .
2nd per . . . todi . . . ta mudi . . .
3rd per . . . tadi . . . ta badi . . .
2. . . . tu di . . . ti di . . .
3. . . . ta didi . . . ta di . . . etc.
THE COPULA

E.g. Nguwe tadi mubotu, He is not good.
Abo ta badi babotu, They (persons) are not good.
Ezi ta zidi zibotu, They (things) are not good.

5. When a NOUN is connected with an ADJECTIVE, we use the Copulative Particles as prefixes, except where the classifier begins with m, when the classifier itself is used as a connective.

... is ...
1. ... mu- ...
2. ... mu- ...
3. ... ndi- ...
4. ... mbu- ...
5. ... nku- ...
6. ... nka- ...
7. ... nchi- ...
8. ... nim- ...
9. ... ndu- ...
9a. ... ndu- ...

... are ...
1. ... mba- ...
2. ... mi- ...
3. ... ma- ...
4. ... ma- ...
5. ... ma- ...
6. ... ntu- ...
7. ... nzi- ...
8. ... nzi- ...
9. ... nzi- ...
9a. ... ma- ...

Negative.
The negative particles ta ... di, ta ... badi, etc., are used with the Adjective, which is prefixed by the noun classifier.

E.g. Mulombe mubotu, The boy is good.
Zyuno nzibotu, The stools are good.
Michila mibotu, The tails are good.
Mulombe tadi mubotu, The boy is not good.
Zyuno ta zidi zibotu, The stools are not good.

6. When a PRONOUN is connected with a LOCATIVE ADVERB; we require the following connectives which are best given in tabular form:

<table>
<thead>
<tr>
<th>OMONO</th>
<th>OKUNO</th>
<th>ANO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>mondi</td>
<td>mutudi</td>
</tr>
<tr>
<td>2nd</td>
<td>mudi</td>
<td>mumudi</td>
</tr>
<tr>
<td>3rd</td>
<td>mwadi</td>
<td>mubadi</td>
</tr>
</tbody>
</table>

E.g. Ime mondi omuno, I am here in here.
Iswe kutudi okuno, We are here.
Ime mpondi ano, I am here.
Nguwe mpwadi ano, He is here.
Mbabo mubadi omuno, They are here.
Negative.

OMUNO.  
1st  simo  tatumo  siko  tatuko  sio  tatuio
2nd  tumo  tamumo  tuko  tamuko  tuo  tamuo
3rd  tamo  tabamo  tako  tabako  tao  tabao

E.g. Tamo omuno, He is not here.
      Tabao ano, They are not here.

7. When a Noun is connected with a Locative Adverb, we require the following connectives:—

OMUNO.  
1.  nwadi  mubadi  kwadi  kubadi  mpwadi  mpubadi
2.  mudi  mwidi  kudi  kwidi  mpudi  mpwidi
3.  mudi  mwadi  kudidi  kwadi  mpudidi  mpwadi
4.  mubudi  mwadi  kubudi  kwadi  mpubudi  mpwadi
5.  mukudi  mwadi  kukudi  kwadi  mpukudi  mpwadi
6.  mukadi  mutudi  kukadi  kutudi  mpukadi  mputudi
7.  muchidi  muzidi  kuchidi  kuzidi  mpuchidi  mpuzidi
8.  mwidi  muzidi  kudi  kudidi  mpwidi  mpuzidi
9.  muludi  muzidi  kuludi  kuzidi  mpuludi  mpuzidi
9a. muludi  nwadi  kula  kula  mpuludi  mpwadi

E.g. Muntu mwadi omuno, The person is here.
      Muntu kwadi okuno, The person is here.
      Muntu mpwadi ano, The person is here.
      Kasimbi mukadi omuno, The girl is here.
      Impongo kudi okuno, The goat is here.
      Zyuno muzidi ano, The stools are here.

Negative.

OMUNO.  
1.  tamo  tabamo  tako  tabako  tao  tabao
2.  tumo  timo  tuko  tiko  tuo  tio
3.  tadimo  tamo  tadiko  tako  tadio  tao
4.  tabumo  tamo  tabuko  tako  tabuo  tao
5.  takumo  tamo  takuko  tako  takuo  tao
6.  takamo  tatumo  takako  tatuko  takao  tatuo
7.  tachimo  tazimo  tachiko  taziko  tachio  tazio
THE COPULA

8. timo   tazimo  tiko   taziko  tio   tazio
9. talumo  tazimo  taluko  taziko  taluo  tazio
9a. talumo  tamo   taluko  tamo   taluo  tao

E.g. Ikanda tadimo omuno, The skin is not here.
    Magwalo tako okuno, The letters are not here.
    Lunyolo taluo ano, The razor is not here.

Negative (another form). This is obtained by inserting di after the pronoun in each case.

OMUNO.  OKUNO.  ANO.

1. tadimo  tabadimo  tadiko  tabadiko  tadio  tabadio
2. tudimo  tidimo  tudiko  tidiko  tudio  tido
3. tadidimo  tatadimo  tadidiko  tatadiko  tadio
4. tabudimo  tabudiko  tabudiko  tabudio  tadio
5. takudimo  takudiko  takadiko  takudio  tadio
6. takadimo  tatudimo  tatadiko  takadiko  takadio  tatudio
7. tachidimo  tazidimo  tachidiko  tazidiko  tachidio  tazidio
8. tidimo  tazidimo  tidiko  tazidiko  tidio  tazidio
9. taludimo  tazidimo  taludiko  tazidiko  taludio  tazidio
9a. taludimo  tadimo  taludiko  tadiko  taludio  tadio

8. When Pronoun is connected with Interrogative we place the Interrogative after the following Pronoun form:—

1st per. Ndidi . . ?    Tudi . . ?
2nd per. Udi . . ?    Mudi . . ?
3rd per. Udi . . ?    Badi . . ?

E.g. Badi kudi? Where are they?
    Badi bangai? How many are they?
    Udi bieni? How is he?

9. When Noun is connected with Interrogative.

(a) We place the following connectives between the noun and the Interrogative:—

. . . is . . . ?    . . . are . . . ?
1. . . . udi . . . ?    . . . badi . . . ?
2. . . . udi . . . ?    . . . idi . . . ?
3. . . . didi . . . ?    . . . adi . . . ?
4. . . . budi . . . ?    . . . adi . . . ?
5. . . . kudi . . . ?    . . . adi . . . ?
6. . . . kadi . . . ?    . . . tudi . . . ?
7. ... chidi...? ... zidi...?
8. ... idi...? ... zidi...?
9. ... ludi...? ... zidi...?
9a. ... ludi...? ... adi...?

E.g. Bantu badi bongai? How many are the people?
    Impongo zidi kudi? Where are the goats?
    Lunyolo lwangu ludi kudi? Where is my razor?

(b) We may use a form of Copulative Particle having the
suffix -di between the noun and the Interrogative.

    ... is...?
    ... are...?
1. ... ngudi...? ... mbadi...?
2. ... ngudi...? ... njidi...?
3. ... ndidi...? ... ngadi...?
4. ... mbudi...? ... ngadi...?
5. ... nkudi...? ... ngadi...?
6. ... nkadi...? ... ntudi...?
7. ... nchidi...? ... nzidi...?
8. ... njidi...? ... nzidi...?
9. ... ndudi...? ... nzidi...?
9a. ... ndudi...? ... ngadi...?

E.g. Tusimbi ntudi kudi? Where are the girls?
    Magwalo ngadi kudi? Where are the letters?

THE COPULA IN THE PAST.

1. When a Pronoun is connected with a Pronoun, we use
   forms of the particle ka with the suffix -di.

   E.g. Kadi ndime, It was I. Ka tudi ndiswe, It was we.
       Kadi nduwe, It was thou. Ka mudi ndinywe, It was you.

   Kadi nguwe, It was he. Ka badi mbabo, It was they.

   Negative.
   Ke ntadi ndime. Ka tutadi ndiswe.
   Ka tadi nduwe. Ka mutadi ndinywe.
   Ka tadi nguwe. Ka batadi mbabo.

2. When a Pronoun is connected with a Noun, we use
   ka... di.

   I was ... etc. We are ... etc.
   1st per. Nda kadi ... Ka tudi ...
   2nd per. Wa kadi ... Ka mudi ...
   3rd per. Wa kadi ... Ka badi ...
### The Copula

<table>
<thead>
<tr>
<th>1st per.</th>
<th>2nd per.</th>
<th>3rd per.</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
<th>7.</th>
<th>8.</th>
<th>9.</th>
<th>9a.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te nda kadi</td>
<td>To wa kadi</td>
<td>Ta a kadi</td>
<td>Ka tadi</td>
<td>Ka tadi</td>
<td>Ka ditadi</td>
<td>Ka butadi</td>
<td>Ka kutadi</td>
<td>Ka katadi</td>
<td>Ka chitadi</td>
<td>Ki tadi</td>
<td>Ka lutadi</td>
<td>Ka lutadi</td>
</tr>
<tr>
<td>Te twa kadi</td>
<td>Te mwa kadi</td>
<td>Te ba kadi</td>
<td>Ka ba tadi</td>
<td>Ki tadi</td>
<td>Ka tadi</td>
<td>Ka tadi</td>
<td>Ka tadi</td>
<td>Ka tadi</td>
<td>Ka zitadi</td>
<td>Ka zitadi</td>
<td>Ka zitadi</td>
<td>Ka zitadi</td>
</tr>
</tbody>
</table>

**E.g.** Nda kadi mulombe, *I was a boy.*

Ta ba kadi balombe, *They were not boys.*

Kadi munkala, *It was a dog.*

Ka zitadi impongo, *They were not goats.*

### 3. When a Noun is connected with a Noun, we use a Pronoun with this particle *ka* and suffix *-di.*

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
<th>7.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa kadi</td>
<td>wa kadi</td>
<td>ka didi</td>
<td>ka budi</td>
<td>ka kudi</td>
<td>ka kadi</td>
<td>ka chidi</td>
</tr>
<tr>
<td>ka badi</td>
<td>kidi</td>
<td>kadi</td>
<td>kadi</td>
<td>kadi</td>
<td>ka tudi</td>
<td>ka zidi</td>
</tr>
</tbody>
</table>
8. ... kidi ... ... ka zidi ...
9. ... ka ludi ... ... ka zidi ...
9a. ... ka ludi ... ... kadi ...

Negative.
1. ... ka tadi ... ... ka ba tadi ...
2. ... ka tadi ... ... ki tadi ...
3. ... ka ditadi ... ... ka tadi ...
4. ... ka butadi ... ... ka tadi ...

etc., as with Pronoun and Noun in 2 above.

E.g. Mulombe kadi nameba, The boy was a thief.
Mulombe ka tadi nameba, The boy was not a thief.

4. When a Pronoun is connected with an Adjective, we get the following forms before the Adjective which of course is prefixed with the noun classifier.

1st per. Che ndi ... Ka tudi ...
2nd per. Ko di ... Ka mudi ...
3rd per. Ka di ... Ka badi ...

Negative.
1st per. Te nda kadi ... Te twa kadi ...
2nd per. To wa kadi ... Te mwa kadi ...
3rd per. Ta a kadi ... Te ba kadi ...

E.g. Che ndi mubotu, I was good.
Ka badi babotu, They were good.
Te twa kadi babotu, We were not good.

5. When a Noun is connected with an Adjective, we use forms of ka with the suffix -di followed by the Adjective prefixed by the Noun classifier.

... was ... ... were ...
1. ... kadi ... ... ka badi ...
2. ... kudi ... ... kidi ...
3. ... ka didi ... ... kadi ...
4. ... ka budi ... ... kadi ...
5. ... ka kudi ... ... kadi ...
6. ... ka kadi ... ... ka tudi ...
7. ... ka chidi ... ... ka zidi ...
8. ... kidi ... ... ka zidi ...
9. ... ka ludi ... ... ka zidi ...
9a. ... ka ludi ... ... kadi ...
THE COPULA

Negative.

1. ... ta a kadi ... ... te ba kadi ...
2. ... te wa kadi ... ... te ya kadi ...
3. ... te dia kadi ... ... ta a kadi ...
4. ... te bwa kadi ... ... ta a kadi ...
5. ... te kwa kadi ... ... ta a kadi ...
6. ... ta ka kadi ... ... te twa kadi ...
7. ... te cha kadi ... ... te zya kadi ...
8. ... te ya kadi ... ... te zya kadi ...
9. ... ta lu kadi ... ... te zya kadi ...
9a. ... ta lu kadi ... ... ta a kadi ...

E.g. Isamu ka didi ibotu, The tree was good.
Lunyolo ka ludi lubutu, The razor was good.
Makanda ta a kadi mabotu, The skins were not good.
Tusimbi te twa kadi tubotu, The girls were not good.

6. When a Pronoun is connected with a Locative Adverb, we require the following connectives:---

<table>
<thead>
<tr>
<th>OMUNO.</th>
<th>OKUNO.</th>
<th>ANO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) ke ndimo ka tudimo ke ndiko ka tudiko ke ndio ka tudio</td>
<td>(1) ke nsimo ka tutamo ke nsiko ka tutako ke ntao ka tutao</td>
<td></td>
</tr>
<tr>
<td>(2) ko dimo ka mudimo ko diko ka mudiko kodio ka mudio</td>
<td>(2) ko tamo ka mutamo ko tako ka mutako ko tao ka mutao</td>
<td></td>
</tr>
<tr>
<td>(3) ka dimo ka badimo ka diko ka badiko kadio ka badio</td>
<td>(3) ka tamo ka batamo ka tako ka batako ka tao ka batao</td>
<td></td>
</tr>
</tbody>
</table>

Negative.

| Sing.  | Pl.    | Sing. | Pl.   |
|--------|--------|------|
| (1) ke nsimo ka tutamo ke nsiko ka tutako ke ntao ka tutao |
| (2) ko tamo ka mutamo ko tako ka mutako ko tao ka mutao |
| (3) ka tamo ka batamo ka tako ka batako ka tao ka batao |

E.g. Ke ndimo omuno, I was here.
Ka badio ano, They were here.
Ka mutako okuno, You were not here.

7. When a Noun is connected with a Locative Adverb, we require the following connectives:---

<table>
<thead>
<tr>
<th>OMUNO.</th>
<th>OKUNO.</th>
<th>ANO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Pl.</td>
<td>Sing.</td>
</tr>
<tr>
<td>1. kadimo ka badimo kadiko ka badiko kadio ka badio</td>
<td>1. kadimo kidimo kadiko kidiko kadio kidio</td>
<td></td>
</tr>
<tr>
<td>2. kadimo kidimo kadiko kidiko kadio kidio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ka didimo kadimo ka didiko kadiko ka didio kadio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ka budimo kadimo ka budiko kadiko ka budio kadio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ka kudimo kadimo ka kudiko kadiko ka kudio kadio</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. ka kadimo  ka tudimo  ka kadiko  ka tudiko  ka kadio  ka tudio
7. ka chidimo  ka zidimo  ka chidiko  ka zidiko  ka chidio  ka zidio
8. kidimo  ka zidimo  kidiko  ka zidiko  kidio  ka zidio
9. ka ludimo  ka zidimo  ka ludiko  ka zidiko  ka ludio  ka zidio
9a. ka ludimo  kidimo  ka ludiko  kidiko  ka ludio  kadio

Negative.
1. ka tamo  ka batamo  ka tako  ka bataka  ka tao  ka batao
2. ku tamo  kitimo  ku tako  kitiko  ku tao  kitio
3. ka ditamo  katamo  ka ditako  kataka  ka ditao  katao
4. ka butamo  katamo  ka butako  kataka  ka butao  katao
5. ka kutamo  katamo  ka kutako  kataka  ka kutao  katao
6. ka katamo  ka tutamo  ka katako  ka tutako  ka katao  ka tutao
7. ka chita- ka zitamo  ka chitako  ka zitako  ko
8. ki tamo  ka zitamo  ki tako  ka zitako  ki tao  ka zitao
9. ka lutamo  ka zitamo  ka lutako  ka zitako  ka lutao  ka zitao
9a. ku lutamo  katamo  ka lutako  katiko  ka lutao  katao

E.g. Mulombe kadimo omuno, The boy was here.
    Kasimbi ka kadiko okuno, The girl was here.
    Impongo ka zidio ano, The goats were here.
    Balombe ka batamo omuno, The boys were not here.

8. *When a Pronoun is connected with an Interrogative*,
we use the Interrogative after the following Pronoun forms:

1st per.  Ke ndadi ... ?  Ka tudi ... 
2nd per.  Kadi ... ?  Ka mudi ... 
3rd per.  Kadi ... ?  Ka badi ... 

E.g. Ke ndadi kudi? Where was I?
    Kadi bieni? How was he?
    Ka badi bieni? How were they?

9. *When a Noun is connected with an Interrogative*, we place
the following connectives between the Noun and the Interrogative.

1. ... kahi ... ?  ... ka badi ... 
2. ... kadi ...  ... kidi ... ?
3. ... ka didi ...? ... kadi ...?
4. ... ka budi ...? ... kadi ...?
5. ... ka kudi ...? ... kadi ...?
6. ... ka kadi ...? ... ka tudi ...?
7. ... ka chidi ...? ... ka zidi ...?
8. ... kidi ...? ... ka zidi ...?
9. ... ka ludi ...? ... ka zidi ...?
9a. ... ka ludi ...? ... kadi ...?

E.g. Balombe ka badi kudi? *Where were the boys?*
Chuno ka chidi kudi? *Where was the stool?*
Lunyolo ka ludi bieni? *How was the razor?*

**Note.**—The Locative Copulas are frequently heard with the particle *chi* embodied in them to give the idea of *still at*, etc. These may be given in a complete set as follows:

<table>
<thead>
<tr>
<th>Omuno.</th>
<th>Okuno.</th>
<th>Ano.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Pl.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>(1) P. mo-</td>
<td>mutu-</td>
<td>ko-</td>
</tr>
<tr>
<td>nchidi</td>
<td>chidi</td>
<td>nchidi</td>
</tr>
<tr>
<td>(2) P. mu-</td>
<td>mumu-</td>
<td>ku-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>(3) P. mwa-</td>
<td>muba-</td>
<td>kwa-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>2. mu-</td>
<td>mwi-</td>
<td>ku-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>3. mudi-</td>
<td>mwa-</td>
<td>kudi-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>4. mubu-</td>
<td>mwa-</td>
<td>kubu-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>5. muku-</td>
<td>mwa-</td>
<td>kuku-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>6. muka-</td>
<td>mutu-</td>
<td>kuka-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>7. muchi-</td>
<td>muzi-</td>
<td>kuchi-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>8. mwi-</td>
<td>muzi-</td>
<td>kwi-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>9. mulu-</td>
<td>muzi-</td>
<td>kulu-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
<tr>
<td>9a. mulu-</td>
<td>mwa-</td>
<td>kulu-</td>
</tr>
<tr>
<td>chidi</td>
<td>chidi</td>
<td>chidi</td>
</tr>
</tbody>
</table>
Negative. 1st Form.

(1) P. sichimo tatu-sichiko chimo tatu-sichio tachucho chiko
(2) P. tuchimo tamu-tuchiko chimo tamu-tuchio tamuchio chiko
(3) P. tachimo taba-tachiko chimo taba-tachio tabachio chiko

2. tuchimo ti-tuchiko chimo tichiko tachio ticho

3. tadi-tachimo tadi-chimo chiko tachiko tadichio tachio
4. tabu-tachimo tabu-chimo chiko tachiko tabuchio tachio
5. taku-tachimo taku-chimo chiko tachiko tabuchio tachio
6. taka-tatu-taka-chimo chimo chiko chiko tatu-takahchio tachucho chiko
7. tachi-tazi-tachi-chimo chiko chiko tazichio chio
8. tichimo tazi-tichiko chimo tazichio chiko chiko
9. talu-tazi-talu-chimo chimo chiko chiko tazichio chiko
9. tachimo talu-chimo chiko tachiko taluchio tachio

Negative. (2nd Form.)

OMUNO.

1. tachidimo tabachidimo tachidiko tabachidiko
2. tuchidimo tichidimo tuchidiko tichidiko
3. tadichidimo tachidimo tadichidiko tachidiko
4. tabuchidimo tachidimo tabuchidiko tachidiko
5. takuchidimo tachidimo takuchidiko tachidiko
6. takachidimo tattuchidimo takachidiko tattuchidiko
7. tachichidimo tazichidimo tachichidiko tazichidiko
8. tichidimo tazichidimo tichidiko tazichidiko
9. taluchidimo tazichidimo taluchidiko tazichidiko
9. taluchidimo tachidimo taluchidiko tachidiko

OKUNO.

1. tachidio tabachidio
2. tuchidio tichidio
3. tadichidio tachidio

ANO.

1. tachidio tabachidio
2. tuchidio tichidio
3. tadichidio tachidio
THE COPULA

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>tachidio</td>
<td>tachidio</td>
<td>tatuchidio</td>
<td>tazichidio</td>
<td>tazichidio</td>
<td>tazichidio</td>
<td>tachidio</td>
</tr>
</tbody>
</table>

Past Form.

<table>
<thead>
<tr>
<th></th>
<th>Affirmative</th>
<th></th>
<th>OMUNO.</th>
<th></th>
<th>Negative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td></td>
<td>Pl.</td>
<td>Sing.</td>
<td>Pl.</td>
<td></td>
</tr>
<tr>
<td>(1)</td>
<td>P. ke nchidimo</td>
<td>ka tuchidimo</td>
<td>ke nsichimo</td>
<td>ka tutachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2)</td>
<td>P. ko chidimo</td>
<td>ka muchidimo</td>
<td>ko tachimo</td>
<td>ka mutachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3)</td>
<td>P. ka chidimo</td>
<td>ka bachidimo</td>
<td>ka tachimo</td>
<td>ka katachimo</td>
<td>ka tachimo</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>kuchidimo</td>
<td>kichidimo</td>
<td>ku tachimo</td>
<td>ki tichimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ka dichidimo</td>
<td>kachidimo</td>
<td>ka ditachimo</td>
<td>ka tachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>ka buchidimo</td>
<td>kachidimo</td>
<td>ka butachimo</td>
<td>ka tachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>ka kuchidimo</td>
<td>kachidimo</td>
<td>ka kutachimo</td>
<td>ka tachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>ka kachidimo</td>
<td>ka tuchidimo</td>
<td>ka katachimo</td>
<td>ka tachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>ka chichidimo</td>
<td>ka zichidimo</td>
<td>ka chitachimo</td>
<td>ka zitachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>kichidimo</td>
<td>ka zichidimo</td>
<td>ka tichimo</td>
<td>ka zitachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>ka luchidimo</td>
<td>ka zichidimo</td>
<td>ka lutachimo</td>
<td>ka zitachimo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9a.</td>
<td>ka luchidimo</td>
<td>kachidimo</td>
<td>ka lutachimo</td>
<td>ka tachimo</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

OKUNO.

Remove the suffix -mo and replace it by -ko in every instance.

ANO.

Replace the final suffix -mo by -o.

THE COPULA IN THE FUTURE.

1. When a Pronoun is connected with a Pronoun, we use the connective -ku la ba, i.e. "it will be."

<table>
<thead>
<tr>
<th></th>
<th>1st per.</th>
<th></th>
<th>2nd per.</th>
<th></th>
<th>3rd per.</th>
<th></th>
</tr>
</thead>
</table>

Negative.

<table>
<thead>
<tr>
<th></th>
<th>1st per.</th>
<th></th>
<th>2nd per.</th>
<th></th>
<th>3rd per.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ta ku ka bi ndime.</td>
<td>Ta ku ka bi ndiswe.</td>
<td>Ta ku ka bi nduwe.</td>
<td>Ta ku ka bi ndinywe.</td>
<td>Ta ku ka bi nguwe.</td>
<td>Ta ku ka bi mbabo.</td>
</tr>
</tbody>
</table>
2. When a Pronoun is connected with a Noun.

(a) If the pronoun is impersonal, we use the above connective in both affirmative and negative.

E.g. Ku la ba muntu, It will be a person.
Ta ku ka bi muntu, It will not be a person.

(b) When the pronoun is personal or definitely associated with the noun, we use the following connectives:

1. ku la ba... 
2. ku la ba...
3. di la ba...
4. bu la ba...
5. ku la ba...
6. ka la ba...
7. chi la ba...
8. i la ba...
9. lu la ba...
9a. lu la ba...

E.g. Di la ba isamu, It will be a tree.
Chi la ba chuno, It will be a stool.
Ta ba ti ba ka bi bantu, They will not be people.

(c) The Future Tense of the verb "to be" may be used as connective.

1st per. Ndo ba...
2nd per. U yo ba...
3rd per. U yo ba...

They will be...
THE COPULA

Negative.

1st per. Si ko yo ba . . . Ta tu ko yo ba . . .
2nd per. To ko yo ba . . . Ta mu ko yo ba . . .
3rd per. Ta ko yo ba . . . Ta ba ko yo ba . . .

Another form of Negative.

1st per. Si ti mbi . . . Ta tu ti tu bi . . .
2nd per. To ti a bi . . . Ta mu ti mu bi . . .
3rd per. Ta ti a bi . . . Ta ba ti ba bi . . .

Another form of Negative.

1st per. Si kwe ne nsi ka ba . . . Ta tu kwe ne tu ka ba . . .
2nd per. To kwe no ka ba . . . Ta mu kwe ne mu ka ba . . .
3rd per. Ta kwe na ka ba . . . Ta ba kwe ne ba ka ba . . .

Another form of Negative.

1st per. Si ka bi . . . Ta tu ka bi . . .
2nd per. To ka bi . . . Ta mu ka bi . . .
3rd per. Ta ka bi . . . Ta ba ka bi . . .

E.g. Ndo ba nameba, I will be a thief.
Si ko yo ba nameba, I will not be a thief.
Si ti mbi nameba, I will not be a thief.
Si kwe ne nsi ka ba nameba, I will not be a thief.
Si ka bi nameba, I will not be a thief.

(d) The Future Tense of the verb “to be” may be used with the pronouns of the noun classes to link up the noun.

<table>
<thead>
<tr>
<th></th>
<th>It will be</th>
<th></th>
<th>They will be</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>u zo ba</td>
<td>2.</td>
<td>i zo ba</td>
</tr>
<tr>
<td>2.</td>
<td>u zo ba</td>
<td>3.</td>
<td>a zo ba</td>
</tr>
<tr>
<td>3.</td>
<td>di zo ba</td>
<td>4.</td>
<td>a zo ba</td>
</tr>
<tr>
<td>4.</td>
<td>bu zo ba</td>
<td>5.</td>
<td>a zo ba</td>
</tr>
<tr>
<td>5.</td>
<td>ku zo ba</td>
<td>6.</td>
<td>tu zo ba</td>
</tr>
<tr>
<td>6.</td>
<td>ka zo ba</td>
<td>7.</td>
<td>zi zo ba</td>
</tr>
<tr>
<td>7.</td>
<td>chi zo ba</td>
<td>8.</td>
<td>zi zo ba</td>
</tr>
<tr>
<td>8.</td>
<td>i zo ba</td>
<td>9.</td>
<td>zi zo ba</td>
</tr>
<tr>
<td>9.</td>
<td>lu zo ba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9a.</td>
<td>lu zo ba</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Negative.

1. ta ko yo ba . . . ta ba ko yo ba . . .
2. tu ko yo ba . . . ti ko yo ba . . .
3. ta di ko yo ba . . . ta ko yo ba . . .
4. ta bu ko yo ba . . . ta ko yo ba . . .
5. ta ku ko yo ba ... ta ko yo ba ...
6. ta ka ko yo ba ... ta ku ko yo ba ...
7. ta chi ko yo ba ... ta zi ko yo ba ...
8. ti ko yo ba ... ta zi ko yo ba ...
9. ta lu ko yo ba ... ta zi ko yo ba ...
9a. ta lu ko yo ba ... ta ko yo ba ...

E.g. Chi zo ba chuno, It will be a stool.
    Ta zi ko yo ba zyuno, They will not be stools.

3. When a NOUN is connected with a NOUN.
   (a) The form la ba of the verb “to be” with a pronoun may be used:
   
   will be ...
   1. ... u la ba ... ba la ba ...
   2. ... u la ba ... i la ba ...
   3. ... di la ba ... a la ba ...
       etc., as in section b of 2 above.
   
   (b) The Future of the verb “to be” may be used with pronouns agreeing with the noun classes.
   
   will be ...
   1. ... u yo ba ... ba yo ba ...
   2. ... u yo ba ... i yo ba ...
   3. ... di yo ba ... a yo ba ...
       etc.

4. When a Pronoun is connected with an ADJECTIVE, we use precisely the same connectives as when connecting a noun. (See Section 2.)

5. When a NOUN is connected with an ADJECTIVE we use the following connectives, and the adjective has the noun classifiers:

   will be ...
   1. ... u no ba ... ba no ba ...
   2. ... u no ba ... i no ba ...
   3. ... di no ba ... a no ba ...
   4. ... bu no ba ... a no ba ...
   5. ... ku no ba ... a no ba ...
   6. ... ka no ba ... tu no ba ...
   7. ... chi no ba ... zi no ba ...
   8. ... i no ba ... zi no ba ...
   9. ... lu no ba ... zi no ba ...
  9a. ... lu no ba ... a no ba ...

THE COPULA

Negative.

1. ... ta no yo ba ... ... ta ba no yo ba ... ... ta bu no yo ba ... ... ta no yo ba ... ... ta ku no yo ba ... ... ta no yo ba ... ... ta ka no yo ba ... ... ta tu no yo ba ... ... ta ki no yo ba ... ... ta zi no yo ba ... ... ta la no yo ba ... ... ta zi no yo ba ... ... ta lu no yo ba ... ... ta no yo ba ...

6. *When a Pronoun is connected with an Adverb*, we use the same connectives as when connecting a Pronoun and an Adjective.

7. *When a Noun is connected with an Adverb*, we use the same connectives as when connecting a Noun and an Adjective.

8. *When a Pronoun is connected with an Interrogative*, we use the same connectives as when connecting a Pronoun and an Adjective.

9. *When a Noun is connected with an Interrogative*, we use the same connectives as when connecting a Noun and an Adjective.

THE COPULA IN INDIRECT CLAUSES.

In Indirect Clauses the Copula is unchanging.
The Affirmative form is *kuti*.
The Negative form is *te nsi*.

E.g. *A kuti mubi, mu ume, If he is bad, hit him.*
*Nda ula bieni, a te nsi mabotu, How can I buy those which are not good?*
THE ADVERB

TONGA Adverbs are identical in use with those of English. They add some qualification to the words with which they are used, limiting or more fully explaining their meaning.

Adverbs are usually classified as of Time, Place, Manner, etc.

ADVERBS OF TIME.

The following may be noted:

- **kale, already.**
  - Wa ka inka kale, *He has gone already.*

- **chindi, long ago.**
  - Twa sika chindi, *We arrived long ago.*

- **sunu, to-day.**
  - Sunu nda dima, *To-day I dig.*

- **ijilo, yesterday.**
  - Nda sunduka ijilo, *I started yesterday.*

- **junza, to-morrow.**
  - Ndo i chita junza, *I will do it to-morrow.*

- **izona, the day after to-morrow.**
  - U la sika izona, *He will arrive the day after to-morrow.*

- **izonaedia, the second day after to-morrow.**
  - U la sika izonaedia, *He will arrive the second day after to-morrow.*

- **ne, when.**
  - U yo diokezia ne tu inka, *You will rest when we go.*

**Note.**—For euphony this Adverb may be used in the form of *na, ni, no, or nu.*

- **masikusiku, very early morning.**
  - Wa buka masikusiku, *He arose very early indeed.*

- **junzajunza, forenoon.**
  - Junzajunza ndadi kede, *I sat during the forenoon.*

- **isikati, noon.**
  - Isikati di la bala, *At noon it shines.*
igogo, afternoon. Be njila mu chikolo igogo, They enter school in the afternoon.

masiku, night. Ta tu beleki masiku, We do not work in the night.

lumwi, sometime. Lumwí ba la yeya, Sometimes they will think.

lino, now Chita lino, Do it now.

ndidio lino, just now. Bola ndidio lino, Return immediately.

didi ? ididi ? when ? U yo bola didi ? When will you return?

lube, frequently. Nda beleka lube, I work continuously.

lube lube, very frequently. Ndadi ku yaka lube lube, I was always building.

mane, until. Kala, mane nda sika, Sit until I come.

chi be chindi, after a time. Chi be chindi imvula i la wa, After a time the rain will fall.

ku kusanguna, in the beginning. Ku kusanguna Leza wa ka lenga inyika, In the beginning God created the land.

ku kumana, in the end. Ku kumana wa zumina, In the end he assented.

kunembo, beforetimes. Kunembo wadi zide, He had been previously.

musule, afterwards. Ndo vwima musule, I will hunt afterwards.

ADVERBS OF PLACE.

kule, far, distant. Oyu munzi udi kule, This village is far.

The suffix -i? added to verbs is equivalent to where?

Wa indai? Where did you pass?

THE LOCATIVES.


(3) Contracted form. (This is used in relative clauses.) Mo, in, from. Ko, to. O, at, on.
(4) Indicative form. Mumo, it is in. Nkuko, it is to.
Mpaø, it is on, it is at.

(5) Demonstrative form.
omuno, in here. omo, in there. omiya, in yonder.
okuno, to here. oko, to there. okuya, to yonder.
ano, awa, on here. awo, on there. adia, on yonder.

(6) Demonstrative forms emphasized.

just here. just there. just yonder.
mumo omuno. mumo omo. mumo omiya.
nkuko okuno. nkuko oko. nkuko okuya.
mpano, mpanyawa. mpanyawo. mpanyadia.

(7) Interrogative forms.
mudi? in where? kudi? to where? ani? on where?

(8) Locative with Possessives: -angu, -ako, -akwe, -esu,
-angua, -abo.
mwangu, in mine. kwangu, to mine. angu, at mine, etc.

(9) Locatives with -mwi, one.
mumwi, in one, i.e. together; kumwi, to one, i.e. together;
amwi, at one, i.e. together.

(10) Locatives with -mbi, other, different.
mumbi, in a different place; kumbi, to a different place;
ambi, on a different place.

(11) Locatives with -onse, -all.
monse, everywhere inside. konse, to everywhere, from
everywhere, onse, everywhere upon.

These forms may be duplicated, monse monse, konse konse,
and onse onse, everywhere.

(12) Locative Compounds, such as:
mumbadi, by the side.
kumbadi, to the side.
embadi, at the side.
mujwe, from the east.
kujwe, to the east.
kumbo, towards the north.
munsì, underneath.
kunsi, below.
ansi, on the ground.
mujulu, in the air.
kujulu, above.
ejulu, upon.
muñuñu, kuñuñuñuñu, añuñuñuñu, near.
anze, outside.
mutala, beyond.
kutala, above.
cíala, on the top.
mukati, between, inside.
kunembo, in front.
musnle, behind.

ADVERBS OF MANNER.

bio, merely.
luzutu, simply.
chali, purposely.
-like, only, see page 51.

Adverbs with prefix cha-:
changuso, forcibly.
chabuya, kindly.
chaluno, swiftly.
chamanu, cunningly.
chakufwambana, hurriedly.

Adverbs with bu-:
mbudi, like, as.
bumbi, differently.
ob, thus, so.
obobo, thus, so.
mbobo, thus, so.
mbubo, it is thus.

Adverbs with ka-:
kabotu, well.
kabi, badly.
kanini, little.

Intensive Species of Verb contains an adverbial idea in itself, and is equivalent to adding the words intensely, clearly, urgently, well, etc.

Adverbial particles when used with some verbs add a qualification of manner:—

mbu. ku fuma mbu, to arise early.
swepe. ku zula swepe, to be quite full.
mpu. ku umpuna mpu, to strike forcibly.
ndu. ku sula ndu, to hate strongly.
Verb derivatives are used adverbially when following the verb from which they have been formed.

angule. ku angula angule, to take down carefully.
bata. ku batama bata, to be perfectly still.
bombe. ku bomba bombe, to soften perfectly.
bompelwe. ku bompelwa bompelwe, to be great[ly astonished.
botie. ku botia botie, to make exceedingly good.
buli. ku budika buli, to be missing altogether.
bulu. ku bulula bulu, to explain explicitly.
bunta. ku buntama bunta, to be exceedingly sorrowful.
delu. ku delula delu, to shred finely.
donko. ku donkola donko, to bore cleanly.
dunsu. ku dunsula dunsu, to break suddenly.
ebie. ku ebia ebie, to make see clearly.
ezuezu. ku ezuka ezuezu, to faint deathly.
fwinyane. ku fwinyana fwinyane, to shrink ab-
normally.
gambe. ku gamba gambe, to be exceedingly astonished.
haa. ku asama haa, to open the mouth widely.
jabu. ku jabula jabu, to rest perfectly.
ji. ku jimpja ji, to beat up nicely.
kankama. ku kankamana kankama, to tremble awfully.
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>kantu.</td>
<td>ku kantama kanta, to be greatly astonished.</td>
</tr>
<tr>
<td>kondwe.</td>
<td>ku kondwa kondwe, to rejoice exceedingly.</td>
</tr>
<tr>
<td>kota.</td>
<td>ku kotama kota, to bow humbly.</td>
</tr>
<tr>
<td>laka.</td>
<td>ku lakama laka, to stare vacantly.</td>
</tr>
<tr>
<td>lebu.</td>
<td>ku lebuka lebu, to be very weak.</td>
</tr>
<tr>
<td>lobe.</td>
<td>ku loba lobe, to be entirely lost, to drown.</td>
</tr>
<tr>
<td>mbombomane.</td>
<td>ku mbombomena mbombomane, to sink entirely.</td>
</tr>
<tr>
<td>nanala.</td>
<td>ku nanaimana nanala, to sit lightly.</td>
</tr>
<tr>
<td>ngaingai.</td>
<td>ku ngaima ngaingai, to glisten dazzlingly, to be perfectly clean and shining.</td>
</tr>
<tr>
<td>ngenje.</td>
<td>ku ngenjema ngenje, to entirely shed the bloom.</td>
</tr>
<tr>
<td>ngwalamu.</td>
<td>ku ngwalamuna ngwalamu, to roar fiercely.</td>
</tr>
<tr>
<td>nkankanka.</td>
<td>ku kankama nkankanka, to tremble greatly.</td>
</tr>
<tr>
<td>nyanya.</td>
<td>ku nyanyamuna nyanya, to awaken gently.</td>
</tr>
<tr>
<td>nyenemu.</td>
<td>ku nyenemuna nyenemu, to release carefully.</td>
</tr>
<tr>
<td>ndyondyondo-</td>
<td>ku ndyondyomena ndyondyondo, to precipitate profusely.</td>
</tr>
<tr>
<td>ndyo.</td>
<td></td>
</tr>
<tr>
<td>pungu.</td>
<td>ku pungula pungu, to look up intently.</td>
</tr>
<tr>
<td>puzu.</td>
<td>ku puzuka puzu, to escape entirely.</td>
</tr>
<tr>
<td>sampu.</td>
<td>ku sampuka sampu, to lose flavour entirely.</td>
</tr>
<tr>
<td>siazie.</td>
<td>ku siazia siazie, to leave altogether.</td>
</tr>
<tr>
<td>simie.</td>
<td>ku simia simie, to greatly harden.</td>
</tr>
<tr>
<td>sise.</td>
<td>ku sisa sise, to hide completely.</td>
</tr>
<tr>
<td>sole.</td>
<td>ku sola sole, to try hard.</td>
</tr>
<tr>
<td>somo.</td>
<td>ku somona somo, to unsheathe suddenly.</td>
</tr>
<tr>
<td>suli.</td>
<td>ku sulika suli, to drift far or quickly.</td>
</tr>
<tr>
<td>supu.</td>
<td>ku supuka supu, to cleanse beautifully.</td>
</tr>
<tr>
<td>takataka.</td>
<td>ku takana takataka, to disperse everywhere.</td>
</tr>
<tr>
<td>tandie.</td>
<td>ku tandia tandie, to drive away altogether.</td>
</tr>
<tr>
<td>tole.</td>
<td>ku tola tole, to take once for all.</td>
</tr>
<tr>
<td>tonezie.</td>
<td>ku tonezia tonezie, to point out explicitly.</td>
</tr>
</tbody>
</table>
wayu. ku wayuka wayu, to burst out suddenly.
yakuyaku. ku yakununa yakuyaku, to pull down altogether.
yangale. ku yangala yangale, to disperse entirely.
yeweke. ku yemuka yeweke, to dissolve entirely, to melt.
yosie. ku yosia yosie, to make greatly afraid.
zilima. ku zilimana zilima, to stare vacantly.
zilo. ku zilika zilo, to look intently.
THE PREPOSITION

A Preposition is used to join a noun or pronoun to a noun or other part of speech, so as to indicate some relationship between them. When joined, the noun and preposition perform the function of an adverb or adjective. The preposition is said to govern the noun or pronoun with which it is joined.

Locative Prepositions.

"Mu" expresses rest within, motion into or out from. It therefore is equivalent to: in, among, inside of, within, out of, through, during, etc.

"Ku" expresses rest at, motion to or from. It is equivalent to: at, by, towards, from, to, etc.

"A" expresses rest upon, motion on to, or from off. It is equivalent to: on, upon, at, off, from, on to, off, on account of, because, with, by means of, etc.

Compound, Locative Prepositions.

Many of the Locative Adverbs previously noted on page 12? are followed by the simple preposition. They are then used as pure prepositions. We get the following expressions:—

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anze a</td>
<td>outside of</td>
</tr>
<tr>
<td>akati ka</td>
<td>between, among, in the middle of</td>
</tr>
<tr>
<td>afwifwi a</td>
<td>near to</td>
</tr>
<tr>
<td>embadi a</td>
<td>at the side of</td>
</tr>
<tr>
<td>enembo a</td>
<td>in front of</td>
</tr>
<tr>
<td>ejulu a</td>
<td>above, on the top of</td>
</tr>
<tr>
<td>kumbadi a</td>
<td>by the side of</td>
</tr>
<tr>
<td>kunembo a</td>
<td>in front of</td>
</tr>
<tr>
<td>kujulu ka</td>
<td>above, on the top of</td>
</tr>
<tr>
<td>nukati mu</td>
<td>within, inside of</td>
</tr>
<tr>
<td>mumbadi a</td>
<td>by the side of, in the vicinity of</td>
</tr>
</tbody>
</table>

Phrase Prepositions.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kambo ka</td>
<td>on account of, because</td>
</tr>
<tr>
<td>mbudi mbo</td>
<td>like, just as</td>
</tr>
<tr>
<td>ku chindi cha</td>
<td>at the time of</td>
</tr>
<tr>
<td>ku chimanga cha</td>
<td>in the stead of</td>
</tr>
</tbody>
</table>
THE CONJUNCTION

Conjunctions in Tonga are connectives which join sentences or words. They may be merely copulative or may be adversative. A subordinate phrase may be linked up by a conjunction and the conjunction used may be named according to the type of sentence which it introduces. We may, therefore, have Consecutive, Conditional, Causal, Comparative, etc.

In addition to the Copulatives already noted, the following conjunctions are in common use:

a, and. Tola intobolo a masumu, Take the gun and the spears.
akuba, perhaps. I, akuba, nguwe wa ka chita obo, Yes, perhaps he has done so.
anu, but. Ani mu la chita nzi musule? But what shall you do afterwards?
ansya, unless, except. Ansya wa dima sunu, u zo dya nzi obuya? Unless he digs to-day, what will he eat then?
anu, whereas. Nda chi tanga udi mubotu, anu mubi, I still thought him good, whereas he is evil.
atene, perhaps. Atene nzo bola, Perhaps I shall return.
ikiuti, because. Si lumbi ikuti wa bisia echi, I am not grateful because you have spoiled it.
kambunya, also. Nduwe wa chi tola, kambunya nduwe wa chi bozia, It is you who took it away, also it is you who has returned it.
The conjunction na . . . ba, either . . . or, neither . . . nor, has a variable form for each class of noun used and the pronoun is embodied in it:—

<table>
<thead>
<tr>
<th>1st per.</th>
<th>nimba, nor I.</th>
<th>netuba, nor we.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd per.</td>
<td>nuba, nor thou.</td>
<td>nemuba, nor you.</td>
</tr>
<tr>
<td>3rd per.</td>
<td>naba, nor he.</td>
<td>nebaba, nor they.</td>
</tr>
<tr>
<td>2.</td>
<td>nuba, nor it.</td>
<td>ni ba, nor they.</td>
</tr>
<tr>
<td>3.</td>
<td>nediba,</td>
<td>naba,</td>
</tr>
<tr>
<td>4.</td>
<td>nebuba,</td>
<td>naba,</td>
</tr>
<tr>
<td>5.</td>
<td>nekuba,</td>
<td>naba,</td>
</tr>
<tr>
<td>6.</td>
<td>nekaba,</td>
<td>netuba,</td>
</tr>
<tr>
<td>7.</td>
<td>nechiba,</td>
<td>neziba,</td>
</tr>
<tr>
<td>8.</td>
<td>ni ba,</td>
<td>neziba,</td>
</tr>
<tr>
<td>9.</td>
<td>neluba,</td>
<td>neziba,</td>
</tr>
<tr>
<td>9a.</td>
<td>neluba,</td>
<td>naba.</td>
</tr>
</tbody>
</table>
THE INTERJECTION

INTERJECTIONS being mere exclamations do not enter into the grammatical structure of sentences. Any word almost may be used in an interjectional way, so that we cannot hope to give a complete list of words so used. The following may be noted:

<table>
<thead>
<tr>
<th>Interjection</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>I !</td>
<td>Yes !</td>
</tr>
<tr>
<td>Pe !</td>
<td>No !</td>
</tr>
<tr>
<td>I ! Pe !</td>
<td>No !</td>
</tr>
<tr>
<td>A kabi !</td>
<td>No ! Not so !</td>
</tr>
<tr>
<td>Ma !</td>
<td>Oh !</td>
</tr>
<tr>
<td>Si kwe !</td>
<td>Not I !</td>
</tr>
<tr>
<td>Ta kwe !</td>
<td>No !</td>
</tr>
<tr>
<td>Zwa !</td>
<td>No !</td>
</tr>
<tr>
<td>Sangwe !</td>
<td>Thanks ! Sir !</td>
</tr>
<tr>
<td>Mayo !</td>
<td>Dear me !</td>
</tr>
<tr>
<td>Ai !</td>
<td>Oh !</td>
</tr>
<tr>
<td>Wenche !</td>
<td>Please ! Oh !</td>
</tr>
<tr>
<td>Ka bi !</td>
<td>Just so !</td>
</tr>
<tr>
<td>Yo bo !</td>
<td>Good !</td>
</tr>
<tr>
<td>Ani !</td>
<td>Well !</td>
</tr>
<tr>
<td>Sobo !</td>
<td>Just so !</td>
</tr>
<tr>
<td>To bwene !</td>
<td>See !</td>
</tr>
<tr>
<td>Chipo !, Mumo !</td>
<td>Just so !</td>
</tr>
<tr>
<td>Mbwina !</td>
<td>Here ! Oh !</td>
</tr>
<tr>
<td>To mvwide !</td>
<td>Just so !</td>
</tr>
<tr>
<td>E na !</td>
<td>Really !</td>
</tr>
<tr>
<td>I ma !</td>
<td>Alright !</td>
</tr>
<tr>
<td>U ma !</td>
<td>Really !</td>
</tr>
<tr>
<td>Ehe !</td>
<td>That's it !</td>
</tr>
<tr>
<td>A !</td>
<td>No !</td>
</tr>
<tr>
<td>Akaka !</td>
<td>No, no, no !</td>
</tr>
<tr>
<td>Nchonzyo !</td>
<td>Just so !</td>
</tr>
<tr>
<td>Malaa ! or Maloa !</td>
<td>Truly !</td>
</tr>
<tr>
<td>Mpande !</td>
<td>Truly !</td>
</tr>
<tr>
<td>Simwaba !</td>
<td>Truly !</td>
</tr>
<tr>
<td>Kako !</td>
<td>Truly !</td>
</tr>
<tr>
<td>Ye !</td>
<td>Yes !</td>
</tr>
</tbody>
</table>