



NOTICE TO THE TRAINEE

Here is your book: Trainee's book.

It is a great challenge for Peace Corps Zambia to produce a more practical manual in. This manual has been developed in a manner that will continuously be of help to PCVs in their daily work and in their social interaction with the community.

This book concentrates principally on:

COMMUNICATION: It gives you basic structures so you can communicate in your specific social settling.

What is in this book and how to use it?

In each section, you will find:

- A competency titled as "To be able to...."
- A text of dialogue that serves as motivation and generally contains some cultural information; read it carefully; this will help you to understand people around you, especially in your host family.
- Useful vocabulary that we ask you to study everyday "one of the keys to success" is to "memorize" the new words and practice them.
- Grammatical notes and functions, these help you to attain the competency. Try to understand the grammatical notes that will help you to reason in the language
- An exercise
- A task is proposed to enable you to be in contact with native speakers other than your trainers.

After having accomplished the task, in the most comfortable way for you in a non-classroom setting situation, will you be able to do the self-evaluation? The key of success in learning a new language is **PRACTICE**. We encourage you to make your own opportunities to re-use what you study in class. You can effectively do this by **LISTENING, SPEAKING, READING AND WRITING**

The emphasis in this language learning is an on going process that goes beyond the PST, and beyond what is covered in the manual. This manual provides a 'skeleton', it is entirely up to each individual to develop it and add more flesh to it according to the areas where you will be based.

Find your learning style first. When do you learn better? It's when you start with what you see, or when you start with an idea, or you start an idea, and then you try it.

Most of the time when you know your learning style - You can help your Trainer to understand your problems and you can bring more fun in your Training. So try to understand that everyone in your class has his own learning style. Please be patient with your Trainers you need to learn to feel, think, reflect and act honor both modes of perceiving and processing. The combination of how you perceive and how you process, that forms the uniqueness of your own learning style, you're most comfortable way to learn.

The added value of this manual is that it is as a result of continuous discussions and consultations between Staff and PCVs.

Remember that the more you use the local language and the friendships you will have developed with people, will make you a better understanding of the Country and its people which no man cannot buy.

In Zambia there are so many dialects and in particular in Eastern Province, we have Nsenga in Petauke, Ngoni in Chipata and Kunda in Luangwa. This manual does not provide the details of each of these dialects. This manual attempts to give an overall standardized Tumbuka, which can be understood by the entire Province, which is also used in other areas in Eastern Province of Zambia.

GOOD LUCK, HAVE FUN

Prepared by the Language Team.



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LESSON 1

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

PERSONAL IDENTIFICATION

TERMINAL LEARNING OBJECTIVE:

Given survival language in personal identification, trainees will greet a member of the community appropriately and introduce oneself and another person by name, nationality and profession.

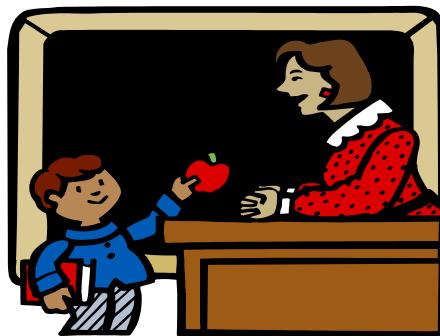
ENABLING LEARNING OBJECTIVES:

By week 2, after learning the local greetings, Trainees will:

1. Use at least three greetings and respond to greetings appropriately at different times of the day.



2. After learning the necessary vocabulary used in introductions, trainees will act out a role play in local language introducing oneself and another by name, nationality and profession.
-



DIALOGUE (MAKANI)

- A: Monire?
- B: Yebo?
- A: Nili makola, Zina lane ndine Suzgo, ndine musambizgi, ndine wa M'Zambia. Nanga imwe?
- B: Zina lane ndine Jessy ndine musambiri ndine waku Amelika.
- A: Yebo mukhale makola.
- B: Yebo lutani makola.

CULTURAL NOTES: (MIYAMBO)

- (a) *When greeting each other, it is necessary to shake hands.*
Pakutauzgana nchiwemi kukolana mu mawoko.
- (b) *When greeting elderly persons, women kneel down while men and boys squat to show respect.*
Pala banakazi bakutauzga banalume panyake balabalala bakugwada pasi apo banalume na basepuka bakunyonyomala waka.
- (c) *'Ba' or 'a' is used to address people to show respect. It is also used to show plural of persons.*
'Ba' panyake 'a' ni lizgo ilo tikusebezgeska pakucema mazina ya banthu kulongozga ulemu ndiposo kulongozga unandi wa banthu.
- (d) *Zambians avoid eye contact when talking to elders to show respect.*
Kanandi banthu ba M'Zambia bakulabiska kunyake pala bakuyoboya na banthu balabalala kulongola ulemu.

SAFETY AND SECURITY:

Being sociable in the village will grant one's security

VOCABULARY: (MAZGO)

VERBS:



Kuuka	-	<i>To wake up</i>
Kugona	-	<i>To sleep</i>
Kuluta	-	<i>To go</i>
Kukhala	-	<i>To remain/to stay/to live</i>
Kusambira	-	<i>To learn</i>
Kusambizga	-	<i>To teach</i>
Kuti	-	<i>To say</i>
Kuli	-	<i>To be/there is</i>
Kufumira	-	<i>To come from</i>
Kutola	-	<i>To marry (for a man)/to pick</i>
Kutengwa	-	<i>To get married (for a woman)</i>

NOUNS

Zina	-	<i>Name</i>
Musambizgi	-	<i>Teacher</i>
Musambiri	-	<i>Students</i>
Mwanakazi	-	<i>Woman/Wife</i>
Mwanalume	-	<i>Man</i>
Bana	-	<i>Children</i>
Mama	-	<i>Mother</i>
Dada	-	<i>Father</i>
Banja	-	<i>Family</i>
Mwana	-	<i>Child</i>
Musweni	-	<i>Husband</i>
Muwoli	-	<i>Wife</i>
Wojipeleka	-	<i>Volunteer</i>
Khuki	-	<i>A cook</i>
Kapokola	-	<i>A police</i>
Musilikali	-	<i>A soldier</i>
Dalaiva	-	<i>A driver</i>
Mulimi	-	<i>A farmer</i>
M'liska	-	<i>A priest</i>
Nasi	-	<i>A nurse</i>
M'lembi	-	<i>A secretary</i>

PERSONAL PRONOUNS **(Inseparable Pronouns)**

1st Pers. S.	-	ni	-	<i>(I)</i>
2nd Pers. S.	-	mu	-	<i>(You) Formal/Informal</i>
3rd Pers. S.	-	ba	-	<i>(She/He)</i>
1st Pers. Pl.	-	ti	-	<i>(We)</i>
2nd Pers. Pl.	-	mu	-	<i>(You)</i>
3rd Pers. Pl.	-	ba	-	<i>(They)</i>

POSSESSIVES

- Ane	-	<i>my</i>
- Inu	-	<i>Your</i>
- Abo	-	<i>His/Her</i>
- Ithu	-	<i>Our</i>
- Abo	-	<i>Their</i>



LOCATIVES

Ku	-	at/to
Mu	-	in
Pa	-	on

EMPHATIC PRONOUNS (Separable Pronouns)

Ine	-	Me/I
Imwe	-	You
Aba	-	Him/her
Ise	-	We/us
Imwe	-	You/Plural
Aba	-	Them/They

In Tumbuka the personal pronouns are in two forms. One is inseparable. It is attached to the verb - And the emphatic pronoun is separable. See above.

RESPONCES.

Enya	-	Yes
Yayi	-	No.

INTEROGATIVES

Uli	-	How?
Njani	-	Who?
Kasi	-	Denotes question
Nkhu	-	Where?

ADJECTIVES:

Makola	-	Fine
Pachoko/padoko-	-	Not very fine
Chomene	-	Very much

USEFUL EXPRESSIONS:

Manyi	-	Don't know
Nanga	-	How about
Yebo/naonga	-	Thank you
Ndine yayi	-	It is not me

Morning Greetings:

Mwauka Uli?	= How have you woken up?
Nauka makola, kwali imwe?	= I have woken up well, what about you?
Nauka makola	= I have woken up well

OR

Mwagona uli?	= How have you slept?
Nagona makola, kwali imwe?	= I have slept well, what about you?
Nagona makola	= I have slept well.

Afternoon greetings:

Mwatandala uli?	= How have you spent the day?
Natandala makola, kwali imwe?	= I have spent the day well, what about you?
Natandala makola	= I have spent the day well

If you are meeting for the second time during the day.



Mwangere	= How do you do?
Mwangere namwe	= How do you?

Night greetings

Mugone makola	= Sleep well (From the one leaving)
Naimwe wuwo mugone makola.	= (And you too, sleep well from the one staying)
Chausiku	= Good-night!

GRAMMAR:

A. THE VERB "TO BE" [KUBA]

In Tumbuka the verb "to be" [KUBA] is irregular. It has two forms: [-li] and [-ba] which are used differently. The first form [-li] is only used in the Present Tense, while the second form [-ba] is also used only in the Past and Future tenses. But sometimes you can hear Tumbuka speakers using another verb "to stay/live" [KUKHALA] in all tenses to mean the same thing, i.e. "to be".

- B. The verb to be [-li] has also two forms used differently: 1) when talking about the state of being and place; and 2) when talking about professions, nationalities and names of people.

1) First Form Of [-Li] Used On State Of Being And Place:

(i) Affirmative

Per. Pronouns	+	Verb to be [-li]	=	Conjugated	Translation
Ni-	+	-li	=	Nili	I am (+ adj. or place)
Mu-	+	-li	=	Muli	You are (Sing-resp)
Ba-	+	-li	=	Bali	He/She is (+ adj. or place)
Ti-	+	-li	=	Tili	We are (+ adj./place)
Mu-	+	-li	=	Muli	You are (Plural)
Ba-	+	-li	=	Bali	They are (+ adj./ place)

(ii) Negative

Affir.	+	(Adjective)	+	Neg. 'Yayi'	=	Conjugated	Translation
Nili	+	makola	+	yayi	=	Nili makola yayi	I am not fine
Muli	+	makola	+	yayi	=	Muli makola yayi	You are not fine
Bali	+	makola	+	yayi	=	Bali makola yayi	He/She is not fine
Tili	+	makola	+	yayi	=	Tili makola yayi	We are not fine
Muli	+	makola	+	yayi	=	Muli makola yayi	You are not fine
Bali	+	makola	+	yayi	=	Bali makola yayi	They are not fine

Examples:

Affirmative:

Nili makola .

I am fine.

Muli makola.

You are fine.

Bali ku Lusaka.

S/He is in Lusaka.

Tili makola.

Negative

Nili makola yayi.

I am not fine.

Muli makola yayi.

You are not fine.

Bali ku Lundazi yayi.

S/he is not in Lundazi.

Tili makola yayi.



We are fine.

Muli Ku Lundazi.

You are at Lundazi.

Bali makola.

They are fine.

We are not fine.

Muli Ku Lusaka yayi.

You are not at Lusaka.

Bali makola yayi.

They are not fine.

2) Second Form Of [-li] Used On Nationality, Profession And Name:

(I) Affirmative

Ndi	+	Emphasis Pronoun	=	Conjugated	Translation
Ndi-	+	-ine	=	Ndine	I am (+ Name/Prof/Nationality)
Ndi-	+	-imwe	=	Ndimwe	You are/ it's you....
-	+	-mba	=	Mba	He/She is
Ndi-	+	-ise	=	Ndise	We are
Ndi-	+	-imwe	=	Ndimwe	You are
-	+	-mba	=	Mba	They are

(ii) Negative

Affirmative	+	Negative	=	Conjugated	Translation
Ndine	+	yayi	=	Ndine yayi	I am not/it's not me....
Ndimwe	+	yayi	=	Ndimwe yayi	You are not/ it's not you.....
Mba	+	yayi	=	Mba yayi	He/She/They are not
Ndise	+	yayi	=	Ndise yayi	We are not

NB: In Tumbuka the negative marker [yayi] or [Chara] always come at the end of the sentence.

Examples:

Affirmative:

Ndine musambizgi

I am a teacher

Ndimwe basambiri

You are a trainee/Trainees

Mba Brennan

She is Brennan

Ndise ba Mu Zambia

We are Zambians

Negative:

Ndine musambili yayi

I am not a student

Ndimwe basambizgi yayi

You are not a teacher/teachers

Mba Nicole cha.

She is not Nicole

Ndise ba Mu Namibia cha (ra)

We are not Namibians

C. The Verb 'to be' [kuba] used in Past and future tenses

1) [Kuba] in The Simple Past Tense:

Affirmative

PP	+	Ka	+	ba	=	Kuba in past	Translation
Ni-	+	-Ka	+	-ba	=	Nikaba/Nkhaba	I was
Mu-	+	-Ka	+	-ba	=	Mukaba	You were
Ba-	+	-Ka	+	-ba	=	Bakaba	She/He/They were
Ti-	+	-Ka	+	-ba	=	Tikaba	We were

Negative:

Affirmative	+	Yayi	=	Conjugated	Translation
Nikaba-	+	yayi	=	Nikaba yayi	I was not
Mukaba-	+	yayi	=	Mukaba yayi	You are not
Bakaba-	+	yayi	=	Bakaba yayi	S/He/They were not
Tikaba-	+	yayi	=	Tikaba yayi	We were not

Examples:



Affirmative

Nkhaba ku Lusaka.

I was in Lusaka.

Mukaba ku America.

You were in America.

Bakaba na nyumba.

S/He had a house.

Tikaba mu Mwekera.

We were in Mwekera.

Negative

- **Nkhaba ku Chipata yayi.**

- *I was not in Chipata.*

- **Mukaba ku China yayi.**

- *You were not in China.*

- **Bakaba na sitolo yayi.**

- *S/He had no store.*

- **Tikaba mu Misaka yayi.**

- *We were not in Misaka.*

2) [Kuba] "TO BE" in The Future Tense:

Affirmative

PP	+	T/M Zamu	+	ba	=	To be in future	Translation
Ni-	+	Zamu-	+	-ba	=	Nizamuba	<i>I will be</i>
Mu-	+	Zamu-	+	-ba	=	Muzamuba	<i>You will be</i>
Ba-	+	Zamu-	+	-ba	=	Bazamuba	<i>S/He/They will be</i>
Ti-	+	Zamu-	+	-ba	=	Tizamuba	<i>We will be</i>

Negative

Affirmative	+	Yayi	=	To be in future	Translation
Nizamuba	+	yayi	=	Nizamuba yayi	<i>I will not be</i>
Muzamuba	+	yayi	=	Muzamuba yayi	<i>You will not be</i>
Bazamuba	+	yayi	=	Bazamuba yayi	<i>S/He will not be</i>
Tizamuba	+	yayi	=	Tizamuba yayi	<i>We will not be</i>

Examples

Affirmative

Nizamuba musambiri.

I will be a student.

Muzamuba ku Chipata.

You will be in Chipata.

Bazamuba mu Mwekera.

S/He/They will be in Mwekera-

Tizamuba mu mphala.

We will be in the Mphala.

Negative

- **Nizamuba musambizgi yayi.**

- *I will not be a teacher.*

- **Muzamuba ku Lusaka yayi.**

- *You will not be in Lusaka.*

- **Bazamuba mu Misaka yayi.**

S/he/they will not be in Misaka.

- **Bazamuba mu chipinda yayi.**

We will not be in the bedroom.

D. The verb [KUKHALA] in The Present, Past and Future Tenses.

1) [KUKHALA] "to stay/live/to be" in The Present Tense:

Affirmative:

PP	+	Infinitive	=	Conjugated	Translation
Ni	+	-kukhala	=	Nkhukhala	<i>I live/stay</i>
Mu-	+	-kukhala	=	Mukukhala	<i>You live/stay</i>
Ba-	+	-kukhala	=	Bakukhala	<i>S/He/they/live/stay</i>
Ti-	+	-kukhala	=	Tikukhala	<i>We stay/live</i>

Negative



Affirmative	+	Yayi	=	Neg. of Kukhala	Translation
Nkhukhala	+	yayi	=	Nkhukhala yayi	I don't stay
Mukukhala	+	yayi	=	Mukukhala yayi	You don't stay
Bakukhala	+	yayi	=	Bakukhala yayi	S/He/They do not stay
Tikukhala	+	yayi	=	Tikukhala yayi	We do not stay

Examples:

Affirmative

- Nkhukhala mu Mwekera.**
I live/stay in Mweklera.
Mukukhala mu Zambia.
You live/stay in Zambia.
Bakukhala ku Lundazi.
She/He/They stay/live in Lundazi.
Tikukhala mu Muzi.
We stay/live in the Village.

Negative

- Nkhukhala mu Misaka yayi.**
I don't stay in Misaka.
Mukukhala mu Congo yayi.
You don't live/stay in Congo.
Bakukhala ku Lusaka yayi.
S/He does not live/stay in Lusakai.
Tikukhala ku tauni yayi.
We don't stay in the city.

2) [KUKHALA] in The Simple Past Tense:

Affirmative

PP	+	Ka	+	Khala	=	Conjugated	Translation
Ni-	+	Ka	+	Khala	=	Nikakhala	I stayed/lived
Mu-	+	Ka	+	Khala	=	Mukakhala	You stayed/lived
Ba-	+	Ka	+	Khala	=	Bakakhala	S/He stayed/lived
Ti-	+	Ka	+	Khala	=	Tikakhala	We stayed/lived

Negative

Affirmative	+	Yayi	=	Conjugated	Translation
Nikakhala	+	yayi	=	Nikakhala yayi	I did not stay/live
Mukakhala	+	yayi	=	Mukakhala yayi	You did not stay/live
Bakakhala	+	yayi	=	Bakakhala yayi	S/He/They did not stay/live
Tikakhala	+	yayi	=	Tikakhala yayi	We did not stay/live

Examples

Affirmative

- Nikakhala ku Lundazi.**
I stayed/lived in Lundazi.
Mukakhala mu Zambia.
You stayed/lived in Zambia.

Negative

- Nikakhala ku Lusaka yayi.**
I did not stay/live in Lusakai.
Mukakhala mu Congo yayi.
You did not stay/live in Congo.

Bakakhala mu muzi.

S/He /They stayed/lived in the village.

Tikakhala mu Mphala.

We stayed/lived in Mphala.

Bakakhala mu tauni yayi.

S/He/They did not stay/live in the city.

Tikakhala mu chipinda yayi.

We did not stay/live in bedroom.

3) [KUKHALA] in The Simple Future Tense:

Affirmative



PP	+	[-Zamu]	+	Khala	=	Conjugated	Translation
Ni-	+	-zamu	+	-khala	=	Nizamukhala	I will stay/live
Mu-	+	-zamu	+	-khala	=	Muzamukhala	You will stay/live
Ba-	+	-zamu	+	-khala	=	Bazamukhala	S/He/They will stay/live
Ti-	+	-zamu	+	-khala	=	Tizamukhala	We will stay/live

Nagative

Affirmative	+	Yayi	=	Conjugated	Translation
Nizamukhala	+	yayi	=	Nizamukhala yayi	I will not stay/live
Mukakhala	+	yayi	=	Muzamukhala yayi	You will not stay/live
Bazamukhala	+	yayi	=	Bazamukhala yayi	S/He/They will not stay/live
Tizamukhala	+	yayi	=	Tizamukhala yayi	We will not stay/live

Examples:

Affirmative:

Nizamukhala ku Lundazi.
I will stay/live in Lundazi.
Muzamukhala ku muzi.
You will stay/live in the Village.
Bazamukhala mu Zambia.
S/He/They will stay/live in Zamiba.
Tizamukhala mu mphala.
We will stay/live in the mphala.

Negative

Nizamukhala ku Lusaka yayi.
I will not stay/live in Lusaka.
Muzamukhala ku tauni yayi.
You will not stay/live in the city.
Bazamukhala mu Angola yayi.
S/He/They will not stay/live in Angola.
Tizamukhala mu nyumba yayi.
We will not stay/live in the house.

E. The Tumbuka Possessive Adjectives:

The prefix in the following possessive adjectives will change according to the word it accompanies. it takes the noun agreement of the word it describes.

e.g. -ane	-	<i>my/mine</i>
-inu	-	<i>your/yours</i>
-awo	-	<i>His/Her/theirs</i>
-ithu	-	<i>Our/ours.</i>

Examples

Zina lane ndine Mary.	-	<i>My name is Mary.</i>
Zina linu ndimwe ba Joseph.	-	<i>Your name is Joseph.</i>
Zina lawo mba Willy.	-	<i>His name is Willy.</i>
Zina lithu ndise ba Peace Corps.	-	<i>Our name is Peace Corps.</i>

EXERCISES

- (i) Fill in the blanks

Zina lanendine

Ndine wa

Ndine

Zinandimwe

Ndimwendimwe.....

- (ii) Make sentences with the following words



- **Ane**
- **Inu**
- **Awo**
- **Zina**
- **Ndine**
- **Ndimwe**
- **Mba**

- (iii) Introduce yourself in front of the class and introduce other.
- (iv) Make a dialogue pretending that you are meeting for the first time
- (v) Action guessing game
- (vi) Guess the profession and nationality of the people on the picture

TASK (VYAKUCITA)

Introduce yourself to people within the Training Center and inquire about their names, Profession and their nationality.

SELF-EVALUATION

I can greet:	Yes	Not yet
I can respond to simple greetings:	Yes	Not yet
I can give my name, Nationality and Profession:	Yes	Not yet
I can say goodbye:	Yes	Not yet

LESSON 2

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

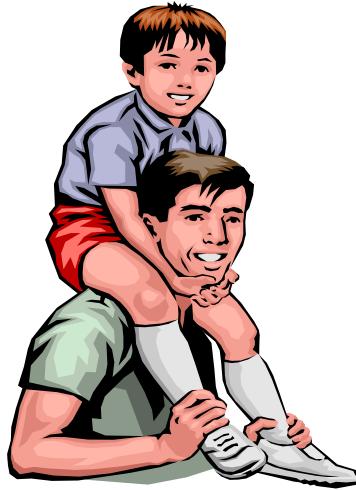
TOPIC: PERSONAL IDENTIFICATION

TERMINAL LEARNING OBJECTIVE:

Having been given the necessary vocabulary, while with their host families, trainees will talk about their American families and introduce the Zambian family to the LCF.

ENABLING LEARNING OBJECTIVE:

1. By the end of week 2, having learnt counting in local language, trainees will count from 1-10.
 2. After having learnt the use of the verb to have, trainees will be able to state at least 3 family members they have.
 3. Having learned the necessary vocabulary and grammar on family, trainees will introduce at least 3 family members by name, nationality, profession and marital status.
-



DIALOGUE: ((MAKANI)

Jack: Muli uli?

Jack: Nili makola, Yebo.
Zina lane ndine Jack
Badada mba Stanley
Mba limi, bakukhala ku Amelika.
Bamama mba Vesta bakusebeza
nchito yayi. Badumbu bane mba
Bertha mba nasi. Babale bane mba
Joseph na ba Dan. Ba Joseph mba
makanika, ba Dan mbasambiri.
Nanga imwe?

Jack: Enya, Ine ndine wotola
kwene nilije bana.

Jack: Yebo, lutani makola.

Bridget: Nili makola kwali imwe?

Bridget: Zina lane ndine Bridget. Badada
mba Paul, mba sambizgi. Bamama
mba Dorothy, mba lembi. Nilije
badumbu. Ndine wotengwa yayi.
Nanga imwe ndimwe wotola?

Bridget: Yebo, mukhale makola

CULTURAL NOTES: (MIYAMBO)

- (a) We call a mother or father using the name of the child e.g. for the mother we say (banyina Suzgo) or for the father we say (Badada ba Suzgo.)
Tikucema banakazi panyake banalume pakusebezeska nchito mazina ya bana bawo nga banyina suzgo panyake bauso Suzgo.
- (b) All elderly men are called "Badada."
Bose banalume bakulemekeka bakucemeka "badada"
- (c) All elderly women are called "Bamama."
Bose banakazi bakulemekeka bakucemeka "bamama"

VOCABULARY: (MAZGO)

NUMBERS:

? ? ? ? ?	- Moza - Bili - Tatu - Nayi - Nkhondi	?????? ???? ???? ???? ???? ?	- Nkhondi na moza - Nkhondi na bili - Nkhondi na tatu - Nkhondi na nayi - Khumi.
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VERBS

Kusebeza nchito-	<i>To work.</i>
Kumanya -	<i>To know.</i>
Kukhala -	<i>To sit/stay/live.</i>
Kutola -	<i>To marry (for a man)</i>
Kucema -	<i>To call.</i>
Kulongozga -	<i>To show</i>
Kutengwa -	<i>To be married (for a woman)</i>

CARDINAL NUMBERS:

- akwamba	-	<i>First</i>
- achibili	-	<i>Second</i>
- achitatu	-	<i>Third</i>
- achinayi	-	<i>Fourth</i>
- achinkhondi	-	<i>Fifth</i>
- achinkhondi na chimoza	-	<i>Sixth</i>
- achinkhondi na bili	-	<i>Seventh</i>
- achinkhondi na tatu	-	<i>Eighth</i>
- achinkhondi na nayi	-	<i>Nineth</i>
- akhumi	-	<i>Tenth.</i>

QUAZI NUMBERS

Nekha -	<i>I alone</i>
Mwekha-	<i>You alone</i>
Bekha -	<i>Them alone</i>
Tekha -	<i>Us alone</i>

FAMILY RELATED WORDS

Dada	-	<i>Father</i>
mama	-	<i>Mother</i>
Mudumbu wane	-	<i>Brother/Brothers (if opposite sex)</i>
M'bale/babale	-	<i>Sister/sisters (if same sex or brothers of the same sex)</i>
M'nyamata/Musepuka	-	<i>A boy</i>
Musungwana	-	<i>A girl</i>
Bagogo	-	<i>Grand parents</i>
Nkhazi	-	<i>Aunt</i>
Sibweni	-	<i>Uncle</i>
Mphundu/mapasa	-	<i>Twin</i>
Mfumu	-	<i>Chief</i>
Mwanalume	-	<i>Man</i>
Munthu	-	<i>A person.</i>
Musweni	-	<i>Husband</i>
Muwoli	-	<i>Wife</i>

Other Words:

Bose	-	<i>All</i>
Panyake	-	<i>Or/may be</i>
Kwene	-	<i>But</i>
Ndipo	-	<i>And/then.</i>

EXPRESSION AND WORDS TO NOTE:

Banja lane	-	<i>My family</i>
Banja linu	-	<i>Your family</i>
Banja lithu	-	<i>Our family</i>
Nilije	-	<i>I don't have</i>
Ndine wotola yayi	-	<i>I am not married (Male)</i>
Ndine wotengwa yayi	-	<i>I am not married (Female)</i>
Panyake	-	<i>Or/may be</i>
Kwene	-	<i>But</i>
Ndipo	-	<i>And/then</i>



-so	-	Again
Mwane	-	In my
Pane	-	At my

GRAMMAR:**A. Some Examples Of Verb "To Be" In The Present Tense (Review)**Affirmative:

Ine nili mu Kitwe.
(Me, I am in Kitwe).
Imwe muli mu Lusaka.
(You, You are in Lusaka).
Aba bali mu Zambia.
(Him/Her is in Zambia).
Ise tili mu mphala.
(We. We are in the mphala).
Ibo bali makola
(Them,they are fine.)

Negative

Ine nili mu Ndola yayi.
(Me, I am not in ndola).
Imwe muli Mu Kitwe yayi.
(You, you are not in Kitwe).
Aba bali mu Angola yayi.
(Him/Her is not in Angola).
Ise tili mu chipinda yayi.
(We, we are not in the bedroom).
Ibo bali makola yayi
(Them,they are not fine.)

B. The Verb "To have" [KUBA + NA+ Object/person.]

The verb "to have" has no single equivalent translation in Tumbuka. However, it is made of a combination of "to be" [KUBA] + "with" [Na], i.e. [KUBA NA....], which literally means "to be with something/someone....." The conjugation of this verb takes all the features of the verb [KUBA] in the different tenses (Past, Present, Future) respectively, plus [Na] and the Object which can either be a person, a thing or even an emotion.

Affirmative

Conjugated verb 'to be'	+	na	=	Conjugated verb ' to have'
Nili	+	na	=	Nili na I have
Muli	+	na	=	Muli na You have
Bali	+	na	=	Bali na S/He/They have
Tili	+	-a	=	Tili na We have

Negative

Affirmative	+	Yayi	=	To have in neg. form
Nili na	+	yayi	=	Nili na yayi I don't have
Muli na	+	yayi	=	Muli na yayi You don't have
Bali na	+	yayi	=	Bali na yayi He/She doesn't have
Tili na	+	yayi	=	Tili na yayi We don't have

ExamplesAffirmative

Nili na badumbu ba bili.
I have two brothers/sisters.
Muli na ba bale khumi.
You have ten brothers/sisters.
Balina bana ba nayi.
S/he has four children;

Negative

Nili na badumbu ba nayi yayi.
I don't have to four brothers.
Muli na babale ba bili yayi.
You don't have two brothers/ sisters.
Bali na bana ba tatu yayi.
S/he does not have three children.



Tili na ba gogo/mbuya ba nayi.
We have four grand parents.

Tili na ba gogo/mbuya ba bali yayi.
We don't have two grand parents.

C. The Verb 'to Have" [KUBA NA...] In The Past Tense:

Affirmative

To be in past	+	na	=	To have in past
Nikaba	+	na	=	Nikaba na <i>I had</i>
Mukaba	+	na	=	Mukaba na <i>You had</i>
Bakaba	+	na	=	Bakaba na <i>He/She/They had</i>
Tikaba	+	na	=	Tikaba na <i>We had</i>

Negative

Affirmative	+	Yayi	=	To have in neg. form.
Nikaba na	+	yayi	=	Nikaba na yayi <i>I did not have</i>
Mukaba na	+	yayi	=	Mukaba na yayi <i>You did not have</i>
Bakaba na	+	yayi	=	Bakaba na yayi <i>S/He/They did not have</i>
Tikaba na	+	yayi	=	Tikaba na yayi <i>We did not have</i>

Examples

Affirmative

Nikaba na ba bale ba nayi.
I had four brothers/sisters.

Mukaba na bana ba bili.
You had two children.

Bakaba na mubale yu moza.
(S/He /They had one brother/sister.

Tikaba na badumbu ba nkhondi na ba bili.
We had seven brothers/sisters.

Negative

Nikaba na ba bale ba moza yayi.
I did not have one brother/sister.

Mukaba na bana ba tatu yayi.
You did not have three brothers/sisters.

Bakaba na babale ba nkhondi yayi.
S/He /They did not have five brothers/sisters.

Tikaba na ba dumbu ba nayi yayi.
We did not have four brothers/sisters.

D. [KUBA NA...]"To have' in The Future Tense:

Affirmative

To be in future	+	[na...]	=	To have in future	Translation
Nizamuba	+	na	=	Nizamuba na	<i>I will have</i>
Muzamuba	+	na	=	Muzamuba na	<i>You will have</i>
Bazamuba	+	na	=	Bazamuba na	<i>S/He/They will have</i>
Tizamuba	+	na	=	Tizamuba na	<i>We will have</i>

Negative

Affirmative	+	Yayi	=	To have in Future	Translation
Nizamuba na	+	yayi	=	Nizamuba na yayi	<i>I will not have</i>
Muzamuba na	+	yayi	=	Muzamuba na yayi	<i>You will not have</i>
Bazamuba na	+	yayi	=	Bazamuba na yayi	<i>S/He/They will not have</i>
Tizamuba na	+	yayi	=	Tizamuba na yayi	<i>We will not have</i>



Examples:

Affirmative

Nizamuba na mwana.

I will have a child.

Muzamuba na babale.

You will have brothers/sisters

Bazamuba na badumbu ba bili.

S/he will have two sisters/ brothers.

Tizamuba na bana ba tatu.

We will have three children.

Negative

Nizamuba na banyane yayi.

I will not have a friend.

Muzamuba na badundu yayi.

You will have no brothers/sisters.

Bazamuba na badumbu bamoza yayi.

S/he/They will not have one sister/brother.

Tizamuba na bana ba nayi yayi.

We will not have four children.

E. Possessive Adjectives:

These consist of a stem corresponding to each person and the qualifying particle joined to it as a Prefix:

e.g.	-ane	-	<i>my or mine</i>
	-inu	-	<i>Your or Yours</i>
	-abo	-	<i>Him/His/Her/Hers/Their/Theirs</i>
	-lthu	-	<i>Our or ours</i>

Examples using Possessive Adjectives:

Mwana wane	-	<i>My child</i>
Badumbu binu	-	<i>Your brother/brothers (resp)</i>
Badada babo	-	<i>His/Her/Their father</i>
Bamama bithu	-	<i>Our mother</i>

F. Locatives:

The locatives [Mu], [Ku], [Pa] are used to show position, location and direction

e.g.	Mu	-	Munyumba	-	<i>In the house.</i>
	Ku	-	Ku Lusaka	-	<i>To Lusaka or at a place in Lusaka.</i>
	Pa	-	Pa thebulo	-	<i>At/On the table</i>
	Kwa	-	Kwa John	-	<i>At John's</i>
	Mwa	-	Mwa Peter	-	<i>In Peter's</i>

Examples:

Nkhuluta Ku Lusaka.	-	<i>I am going to Lusaka.</i>
Mary wakhala pa mpando.	-	<i>Mary is sitting on the chair.</i>
Mwana wali mu nyumba.	-	<i>The child is in the house.</i>
Nikuluta kwa a John	-	<i>I am going to John's place</i>
Banguba mwa a Peter	-	<i>He/she/they were in Peter's home</i>

G. TABLE FOR NOUN CLASSES 1 AND 2.

Class No.	N. Cl. Prefix	Noun	General Guide Lines



1.	Mu-	Munthu	This is the class for all singular form for human beings, e.g. Munthu (a Person). Other examples include names of people and professions e.g. Nurse, Policemen, Drive etc.
2.	Ba-	Banthu	This is the plural form for human beings and other animates always marked by the prefix [ba-], e.g. Banthu (persons), Bamunkhwele (monkeys)....

#	N.P	Noun	A.P	adject	V.P	TENSE	Verb root	Conjugation	Translation
1.	Mu-Ø	Munthu Kapokola	mu-mu-	-fupi -fipa	wa-wa-	-ka- -ka-	-za -za	Munthu mufupi wakaza. Kapokola mufipa wakaza Bamunkhwele baheni bakafwa.	A short person came A black policeman came.
	Mu-	Munkwele	mu-	-heni	wa-	-ka-	-fwa	Bamunkhwele baheni bakafwa.	A bad monkey died
2.	Ba-	Banthu	ba-	-fupi	ba-	-ka-	-za	Banthu bafupi baza.	Short persons have come
	Ba-	Bakapokola	ba-	-fipa	ba-	-ka-	-fwa	Bakapokola bafipa bakaza	The black policemen came
	Ba-	Bamunkwele	ba-	-heni	ba-	-ka-	-za	Bamunkhwele baheni bakafwa.	Bad monkeys died.

EXERCISES

- (i) Go in front of the class and introduce yourself and your family
- (ii) Put these sentences into either affirmative or negative form:
 - (a) Imwe muli mu mwekera.
 - (b) Ine ndine wa M'Zambia.
 - (c) Bali mu Lusaka yayi.
 - (d) Ndimwe wojipeleka yayi.

(iii) Match the following words with the numbers accordingly:

<u>Words</u>	<u>Numbers</u>
Nayi	1
Nkhondi	10
Tatu	3
Moza	5
Khumi	6
Bili	2
Nkhondi na moza	8
Nkhondi na bili	9
Nkhondi na tatu	4
Nkhondi na nayi	7

- (iii) Collect the following information from your counterpart

A: **Zina la badada binu mba njani?**
 B:
 A: **Badada binu bakukhala nkhu?**



- B:
- A: **Kasi muli na badumbu na babale balinga?**
- B:
- A: **Zina la bamama binu mba njani?**
- B:
- A: **Kasi badada binu bakusebeza nchito uli?**
- B:
- A: **Kasi mukusebeza nchito uli?**
- B:

TASK (VYAKUCITA)

Go out to talk to nationals, introduce yourself and your family, let them introduce themselves and their families to you.

SELF-EVALUATION

- I can greet and respond to greetings at different times of the day: Yes..... Not yet.....
- I can introduce a third person: Yes..... Not yet.....
- I can introduce my family: Yes..... Not yet.....
- I can talk about my family composition: Yes..... Not yet.....
- I can count up to ten in Tumbuka: Yes..... Not yet.....

LESSON 3

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

SIMPLE INSTRUCTIONS

TERMINAL LEARNING OBJECTIVE:

Given some garden tools and a picture of classroom objects, trainees will give at least 6 polite commands to the LCF and also respond to at least 5 polite commands from the LCF.

ENABLING LEARNING OBJECTIVE:

1. Having observed classroom objects and garden tools, trainees will list at least 6 classroom items and garden tools.
-



2. Given verbsbused when giving commands, trainees will give at least 6 commands to the LCF and receive 6 polite commands from the LCF.
-



DIALOGUE (MAKANI)

Jack: Odi, Kasi muli na thebulo mu kalasi yinu?

Lucy: Nindapulike, werezganiso

Jack: Kasi muli na thebulo mu kalasi yinu?

Lucy: Munigobokeleko, yoboyani padoko-padoko.

Jack: Kasi muli na thebulo Mu kalasi yinu?

Lucy: Enya tiri na thebulo mu kalasi yithu

Jack: Naonga chomene.

Lucy: Yebo.

CULTURA NOTES: (MIYAMBO)

- (a) *When leaving for the toilet you do not mention where you are going, you simply excuse yourself.*
Pala mukuluta ku chimbuzi kulaila yayi, kwene kunyamuka waka.
- (b) *If a man and a woman are on a journey and are offered a chair a man sits first.*
Pala mwanalume na mwankazi bali pa ulendo. Pala babapa mupando, mwanalume wakwenera kwamba kukhala pa mupando apo mwankazi wandakhale.
- (c) *If you are sent by an elderly person, you have to respond quickly and without questions unless you need clarification.*
Pala balala bakutuma, ukwenera kuzgola lubilo kwambula dongosolo.
- (d) *It is bad manners to bang the door.*
Kujala chijalo mwankhongono, kulongozga nkhalo yiheni.
- (e) *To put feet on the table is bad manners.*



Kuika malundi pa thebulo, kulongozga nkhalo yiheni.

SAFETY AND SECURITY:

- (a) When going away lock windows and doors and inform somebody reliable.
- (b) Be careful when drawing water from open wells, and also when using the latrines watch your wallets and flashlights

VOCABULARY: (MAZGO)

HOUSEHOLD WORDS

Bedi	-	Bed	Kuwerezga	-	To repeat
Mphasa	-	Reed mat	Kuchapa	-	To wash
Chimbuzi	-	Toilet	Kuchingilizga	-	To prevent
Chijalo	-	Door	Kwendeska	-	To be quick
Filiji	-	Fridge	Kufumba	-	To ask
Mpando	-	Chair	Kupokera	-	To receive
Nyumba	-	House	Kulemba	-	To write
Thebulo	-	Table	Kupulika	-	To listen/to hear/to feel
Windo	-	Window	Kumwa	-	To drink
Bafa	-	Bathing Shelter	Kupa	-	To give
			Kupyela	-	To sweep
			Kuchisa	-	To iron
			Kujula	-	To open

CLASSROOM WORDS

Buku	-	Book	Kutuma	-	To send
Bopeni	-	Pen	Kubvina	-	To dance
Pensulo	-	Pencil	Kulongozga	-	To show
Bodi	-	Board	Kujala	-	To close
Choko	-	Chalk	Kugeza	-	To bath
Chola	-	Bag	Kuseka	-	To laugh
			Kulila	-	To cry
			Kunyamuka	-	To stand
			Kukhala	-	To sit
			Kufuma pawalo	-	To go out
			Kunjila	-	To enter

USEFUL EXPRESSION:

Munigobokeleko	-	Please forgive me
Kwambula	-	Without
Yoboyani padoko-padoko-	-	Speak slowly
Nindapulike	-	I did not hear
Mukuti uli...?	-	How do you say...?
Ulemu	-	Respect
Kasi nanguyoboya makola? -	-	Did I say it right?
Chiwemi	-	Alright, OK. It's good
Odi	-	Call word
Pepani	-	Sorry

OTHER WORDS:

<u>OTHER WORDS:</u>		<u>TOOLS</u>
M'sika	-	Market
Chalici	-	Church
Chipatala	-	Clinic/Hospital
		Jembe
		Fosholo
		Chikwakwa
		Hoe
		Shovel
		Slasher



Ku Polisi	-	At the police Station	Leki	-	Rake
			Mbavi	-	Axe
			Mbazo/Mbajo	-	Adze
			Wilibala	-	Wheelbarrow
			Mbeketi	-	Bucket
			Nthambo	-	Rope
			Gwandalu	-	Marchet
			kheni	-	cane

GRAMMAR:

A. Strong Commands:

In Chitumbuka [Ku-] is the infinitive marker for all verbs, e.g. Kuba (*to be*), Kugona (*to sleep*). But there is also another [Ku] which is used with nouns as a locative, e.g. Ku Lusaka (*to Lusaka*), Ku Lundazi (*to/in Lundazi*), as seen in Lesson Two above.

To make a strong command, we drop the [Ku-] from the infinitive form of the verb then the rest becomes a command as in the following:

<u>Infinitive</u>			<u>Strong Command</u>		
Kubvina	-	<i>To dance</i>	bvina	-	<i>dance</i>
Kupa	-	<i>To give</i>	Pa	-	<i>give</i>
Kukhala	-	<i>To sit</i>	Khala	-	<i>Sit</i>
Kujula	-	<i>To open</i>	Jula	-	<i>Open</i>
Kugona	-	<i>To sleep</i>	Gona	-	<i>Sleep</i>
Kulemba	-	<i>To write</i>	Lemba	-	<i>write</i>
Kujala	-	<i>To close</i>	Jala	-	<i>Close</i>
Kuchapa	-	<i>To wash</i>	Chapa	-	<i>Wash.</i>
Kuphika	-	<i>To cook</i>	Phika	-	<i>Cook</i>

Examples:

Bvina Rhumba	-	<i>Dance to Rhumba</i>
Jala chijalo	-	<i>Close the door</i>
Chapa malaya	-	<i>Wash the clothes</i>
Lemba kalata	-	<i>Write the letter</i>
Khala pa mpando-	-	<i>Sit on the chair</i>
Jula chijalo	-	<i>Open the door.</i>

B. Second Person Singular (Formal) /Second Person Plural Command:

This command is formed by adding [-ni] at the end of a strong command. To make this drop [Ku-] of the infinitive marker and add [-ni] :
at the end.

e.g.	Njila-	+	-ni	=	Njilani	(<i>You enter</i>)
	Luta-	+	-ni	=	Lutani	(<i>You go</i>)
	Yika-	+	-ni	=	Yikani	(<i>You put</i>)
	Jala-	+	-ni	=	Jalani	(<i>You close</i>)
	Jula-	+	-ni	=	Julani	(<i>You open</i>)
	Pyela-	+	-ni	=	Pyelani	(<i>You sweep</i>)
	Leka-	+	-ni	=	Iekani	(<i>You stop</i>)

To make it more polite you add **'ko'** at the end of an ordinary command:

e.g. Njilani- + -ko = Njilaniko (*Please enter*)



Lutani- +	-ko	=	Lutaniko	(Please go)
Yikaniko- +	-ko	=	Yikaniko	(Please put)
Julani- +	-ko	=	Julaniko	(Please open)
Jalani- +	-ko	=	Jalaniko	(Please close)
Pyelani- +	-ko	=	Pyelaniko	(Please sweep)
Lekani- +	-ko	=	Lekaniko	(Please stop)

Examples

Njilaniko mu mphala.	-	Please enter the mphala.
Lutaniko ku muzi.	-	Please go home.
Julaniko chijalo.	-	Please open the door.
Jalaniko chijalo.	-	Please close the door.
Pyelaniko munyumba.	-	Please sweep the house.
Sukaniko mbale.	-	Please clean the plates
Lekaniko Kumwa mowa.	-	Please stop drinking beer.

C. First Person Plural:

This command is formed by dropping the 'Ku' from the infinitive form of the verb, replace it with PP of the first person plural then add 'e' to the root as a suffix.

RULE: PP + ROOT + -e

PP	+	Root	+	'-e'	=	First person Plural	Translation
Ti-	+	-ly-	+	-e	=	Tilye	Lets eat
Ti-	+	-njil-	+	-e	=	Tinjile	Lets enter
Ti-	+	-lut-	+	-e	=	Tilute	Lets go

Examples

Tilye nsima.	-	Let's eat nshima.
Tinjile mu mphala.	-	Let's enter the mphala.
Tilute ku Kaya.	-	Let's go home.
Tibvine Rhumba.	-	Let's dance Rhumba.
Timwe mowa.	-	Let's drink beer.

D. Request

To form this Request, the formula is: the Subject Prefix + the Verb root and add the suffix 'eko'

Subject Prefix	+	Root	+	-eko	=	Request	Translation
Ti-	+	-ly-	+	-eko	=	Tilyeko	We eat please
Mu-	+	-ly-	+	-eko	=	Mulyeko	You eat please
Ba-	+	-ly-	+	-eko	=	Balyeko	He/She/They eat Please

Examples

Tilyeko chakulya.	-	We eat food please.
Mukhaleko pasi.	-	You sit down please.
Bamweko moba.	-	S/he they/drink beer please.

NB: This rule applies to all other persons

E. Commands In Negative Form:

In Tumbuka to form a negative command, add [yayi] or [cha] to the infinitive as a suffix.



Infinitive	+	Neg. 'Yayi'	=	Conjugation	Translation
Kulya	+	yayi	=	Kulya yayi	<i>Don't eat</i>
Kumwa	+	yayi	=	Kumwa yayi	<i>Don't drink</i>
Kulemba	+	yayi	=	Kulemba cha	<i>Don't write</i>
Kuphika	+	yayi	=	Kuphika cha	<i>Don't cook</i>

Examples:

Kulya nsomba yayi. - *Don't eat fish.*
 Kumwa moba yayi. - *Don't drink beer.*
 Kulemba makalata cha. - *Don't write a letter.*
 Kuvina Rhumba cha. - *Don't dance Rhumba.*

F. TABLE FOR NOUN CLASSES 3 AND 4.

#	N.P	Noun	A.P	adject	V.P	TENSE	Verb root	Sentences	Translation
3.	Mu-	Munda	wu-	-kulu	u-	-ka-	-pya	Munda wukulu ukapya	<i>A big field was burnt.</i>
	Mu-	Musi	wu-	-doko	u-	-ka-	-thyoka	Musi wudoko ukathyoka	<i>A small pounding stick broke</i>
4.	Mi-	Minda	yi-	-kulu	yi-	-ka-	-pya	Minda yikulu yikapya	<i>Big fields were burnt</i>
	Mi-	Misi	yi-	-kulu	yi-	-ka-	-thyoka	Misi yikulu yikathyoka	<i>Big pounding sticks broke</i>

EXERCISES

- (a) Translate the following sentences into Tumbuka:

1. Open the door.....
2. Sit on the chair.....
3. Write on the board.....
4. Laugh.....
5. Dance to Rhumba.....

- (b) Use locatives to fill in the blanks:

1. Jason wali..... mpando
2. Badada bali nyumba
3. Mwana waluta..... muzi/kaya
4. Ine na Mercy tizamuluta.....Kitwe.
5. Basambizi bakulembabodi.

- (b) Change the following commands into negative commands:

Kubvina	Kulya	Kumwa
Kuluta	Kugona	Kulemba

- (c) List down the names of all the objects in class and those that are found in your host families.

TASK (VYAKUCITA)

Go out and identify the objects you have learnt.



Peace Corps Zambia

SELF-EVALUATION

- | | |
|--|-----------------------|
| I can identify objects in the classroom, at work and in the house: | Yes..... Not yet..... |
| I can make polite requests: | Yes..... Not yet..... |
| I can give or request for things in Tumbuka: | Yes..... Not yet..... |



LESSON 4

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

FOOD.

TERMINAL LEARNING OBJECTIVE:

Having been exposed to the local foods, trainees will express 5 local food preferences and what they like to eat and what they don't like to eat in Zambia.

ENABLING LEARNING OBJECTIVE:

1. Having observed the displayed local foods, trainees will label at least 10 food stuffs and 5 related items.
 2. Given a homestay dinner scenario, trainees will act out a role play on requesting for food items and utensils on the dinner table and express food preferences.
-



DIALOGUE (MAKANI)

Jack: Mukukhumba kulya vici?

Lucy: Nipaniko nkhuku na mphangwe.

Jack: Kasi mukutemwa kulya mphangwe?

Lucy: Enya, nkhutemwa kulya mphangwe chomene. Nanga imwe?

Jack: Ine nkhutemwa nkhuku chomene. Nipaniko mphangwe.

Lucy: Nchiweme tolani.

Jack: Yebo chomene.

CULTURAL NOTES: (MIYAMBO)

- (a) *It is considered impolite to sniff food in public.*
Nimuchizi yayi kunuska vyakulya
- (b) *It is impolite to ask visitors what they want to eat or if they want to eat.*
Nimuchizi yayi kufumba balendo vyakulya ivyo bakunkhumba, panyake pala bakunkhumba kulya
- (c) *If you are invited to a meal, it would be offensive to decline the offer but to accept and eat a little if you are full.*



Pala bamuchemani ku vyakulya nchiheni kukana kwene, nchiwemi kuzomela na kulya padoko waka.

SAFETY AND SECURITY:

- (a) *Be careful not to accept drinks from people you do not well as they could drug the drinks.
Cenjela, kuzola vwakumwa yayi ku banthu abo mundamanye makola, chifukwa bangaikamo mankhwala.*

VOCABULARY: (MAZGO)

FOOD WORDS

Vingoma	-	<i>Maize/corn</i>	icho	-	<i>That/which</i>
Maji	-	<i>Water</i>	Cintu	-	<i>Thing</i>
Masumbi	-	<i>Eggs</i>	Chiheni	-	<i>Bad/ (thing)</i>
Sumbi	-	<i>Egg</i>	Chambula	-	<i>Without</i>
M'cele	-	<i>Salt</i>	Mulendu	-	<i>Visitor/Guest</i>
Mkaka	-	<i>Milk</i>	Pachoko/Padoko-		<i>Little/Slowly/not fine</i>
Mpunga	-	<i>Rice</i>			
Sima	-	<i>Thick porridge</i>			
Viphaso	-	<i>Fruits</i>			

OTHER WORDS

MEAL RELATED WORDS:

Foloko	-	<i>Fork</i>
Nyota	-	<i>Thirst</i>
Chakulya ca machechelo	-	<i>Breakfast</i>
Chakulya ca mise	-	<i>Supper/Dinner</i>
Chakulya ca muzuba/Muhanya	-	<i>Lunch</i>
Njala	-	<i>Hunger</i>
Sapuni	-	<i>Spoon</i>
Chimayi	-	<i>Knife</i>
Vyakulya	-	<i>Food</i>
Chimphonde	-	<i>Peanut butter</i>

VERBS:

Kuphika	-	<i>To cook</i>
Kulya	-	<i>To eat</i>
Kukana	-	<i>To refuse/deny</i>
Kukhuta	-	<i>To be full</i>
Kutemwa	-	<i>To like/love</i>
Kunuska	-	<i>To sniff</i>
Kuzomera	-	<i>To agree/accept</i>
Kucemeka	-	<i>To be invited, to be called</i>
Kucema	-	<i>To invite/to call.</i>
Kumwa	-	<i>To drink</i>

EXPRESSION AND WORDS TO NOTE

Nakhuta chomene	-	<i>I am very full</i>
Nili na nyota	-	<i>I am thirsty</i>
Nili na njala	-	<i>I am hungry</i>
Nipaniko maji	-	<i>Give me some water</i>
Yebo	-	<i>Thank you</i>
Taonga/Naonga	-	<i>we are thankful/I am thankful</i>
Nalya yayi	-	<i>I have not eaten</i>
Nindalye Yayi	-	<i>I have not eaten</i>



GRAMMAR:

A. The Habitual Present Tense

1. The Habitual Present Tense is used to describe an action that is continually or always being done in present, for example, I usually eat mango for breakfast or I always brush my teeth after every meal. It is denoted by using the verbal tense marker [-ku-] as shown below:

RULE: PP + -KU- + VERB

Affirmative

PP	+	Infinitive	=	Habitual Present	Translation
Ni-	+	-Kutemwa	=	Nkutemwa	I always like/love
Mu-	+	-Kutemwa	=	Mukutemwa	You always like/love
Ba-	+	-Kutemwa	=	Bakutemwa	He/she always like/love
Ti-	+	-Kutemwa	=	Tikutemwa	We always like/love

Negative

Affirmative	+	Neg. 'yayi'	=	Habitual present Neg.form	Translation
Nkutemwa	+	yayi	=	Nkutemwa yayi	I don't always like/love
Mukutemwa	+	yayi	=	Mukutemwa yayi	You don't always like/love
Bakutemwa	+	yayi	=	Bakutemwa yayi	S/He/They do not always like/love
Tikutemwa	+	yayi	=	Tikutemwa yayi	We don't always like/love

Examples

Affirmative

Nkhutemwa kulya mphangwe.
I always like to eat vegetables.
Mukutemwa kumwa moba.
You always like to drink beer.
Bakutemwa kubvina Chomene.
S/He always like to dance very much.
Tikutemwa kugona.
We always like to sleep.

Negative

Nkhutemwa kulya nyama yayi.
I always don't like to eat beef.
Mukutemwa kumwa maji yayi.
You always don't like to drink water.
Bakutemwa kupumula chomene yayi.
S/He/They always do not like to rest very much.
Tikutemwa kusobela yayi.
We always don't like to play.

B. Request or Polite Commands + Object Infixes:

Note: In Tumbuka the Direct and Indirect Object Pronouns are called infixes because when they fall between the Subject prefix and the verb, e.g. Timupeko = Let's give him, Tibapeko = Let's give them. And prefixes when used with the commands of the second, they come in the first position of prefixes, e.g. Nipaniko = Please give me, Mupaniko = Please give him.

Subject Prefix	Object Prefix or Infixes
Ni-	-Ni- me
Mu-	-Ku- You (Inform/Sing)
Ba-	-Mu- Him/her
Ti-	-Ti- Us
	-Mu- You
	-Ba- Them



The following are object infixes used as prefixes with imperative. Since You can not order yourself to do something, the second person (Singular and Plural) object prefix is not applicable in this case (You cannot say: GIVE YOU)

Object Infix	+ paniko	= Request	Translation
Ni-	+ -paniko	= Nipaniko	- give me
Mu-	+ -paniko	= Mupaniko	- give him/her
Ti-	+ -paniko	= Tipaniko	- give us
Ba-	+ -paniko	= Bapaniko	- give them

C. Negation Of Requests Or Polite Commands

Subject Prefix	+	Object Pronoun	+	-pa	+	Yayi	=	Conjugation	Translation
Ku-	+	-ni-	+	-pa	+	yayi	=	Kunipa yayi	<i>Don't give me</i>
Ku-	+	-mu-	+	-pa	+	yayi	=	Kumupa yayi	<i>Don't give him/her</i>
Ku-	+	-ti-	+	-pa	+	yayi	=	Kutipa yayi	<i>Don't give us</i>
Ku-	+	-ba-	+	-pa	+	yayi	=	Kubapa yayi	<i>Don't give them</i>

Examples of requests and polite commands

Affirmative

Nipaniko mcele.

Give me salt.

Mupaniko maji.

Give him water.

Tipaniko moba.

Give us beer.

Bapaniko ndalama.

Give them money.

Negative

Kunipa shuga yayi.

Don't give me sugar.

Kumupa moba yayi.

Don't give him beer.

Kutipa maji yayi.

Don't give us water.

Kubapa nkhuku yayi.

Don't give them a chicken.

EXERCISES

- (a) Observe items on the table and write down their names, compare the lists with your fellow trainees.
- (b) Make a dialogue pretending that you are two and you are asking for food items at the table.
- (c) Make flash cards on the foods most eaten in your homestay family.
- (d) Make sentences from the given words
- (e) Ask for food items during Lunch.

TASK (VYAKUCITA)

Practice asking for food items in your house stay family and make a list of food items.

SELF-EVALUATION

- | | |
|---|----------------------|
| I can identify foods for: | Yes.....Not yet..... |
| I can identify items at the table: | Yes.....Not yet..... |
| I can respond to simple request at the table: | Yes.....Not yet..... |



LESSON 5

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

PERSONAL IDENTIFICATION

TERMINAL LEARNING OBJECTIVE:

Given the scenario of homestay setting, trainees will describe 3 family members stating their physical appearance.

ENABLING LEARNING OBJECTIVE:

1. Given a picture of a human being, trainees will name at least 10 major parts of the body.
 2. Given different body parts, trainees will express illnesses going by at least 5 body parts.
 3. Having learned vocabulary and grammar going with description trainees will describe each other.
-



DIALOGUE (MAKANI)

A: Ba Expeditor mba njani?

B: Ba Expeditor mba sambizgi ba miyambo.

A: Bakuoneka uli?

B: Mba fupi padoko, botutuba na sisi lifupi mba nyamata.

CULTURAL NOTES: (MIYAMBO)

(a) *You don't describe someone by saying his disabilities (e.g) s/he is lame.
Tikuyowoya pakulemala kwa munthu yayi, nga ni ngolemala.*

(b) *Some parts of the body are not mentioned in public.*



Vibalo vinyake vyakubisika vyathupi vikuyoboyeka pa banthu yayi.

- (c) *In Zambia thighs of a woman are not exposed for they are considered as part of the private parts.*
Mu Zambia banakazi ba kuoneska vizo vilala yayi.
- (d) *It is not polite for a man to insist on asking what a woman is suffering from-(Unless a husband).*
Kanandi Mwanalume wa kwenela kufumba mwanakazi ico wa kulwala yayi,
- (f) *Sexually transmitted diseases are kept confidential.*
NB: It could dangerous to use traditional medicines
Matenda ayo yakukola kuwanalume panyake kuwanakazi yakuyoboyeka yayi pa banthu.
- (g) *In Zambia, it is a complement to be told you are fat.*
Mu Zambia, Kuba wakututuba nchiwemi.
- (h) *It is not polite to ask if a woman is pregnant.*
Nchiwemi yayi kufumba mwanakazi nga wali na pathupi.

VOCABULARY: (MAZGO)

<u>BODY - RELATED WORDS:</u>		<u>DISEASES</u>		
Sisi	-	Hair	Chifuba	- Cough
Mutu	-	Head	Malungo	- Malaria
Khutu	-	Ear	Kutulula	- Diarrhoea
Jiso	-	Eye	Mutu	- Headache
Mulomo-	<i>Mouth</i>			
Singo	-	Neck		
Chifuba	-	Chest		
Ntumbo	-	Stomach		
Woko	-	Arm	Kaliwonde-wonde-	HIV/AIDS
Lundi	-	Leg		
Thako	-	buttock		
<u>SEXUALLY TRANSMITTED DISEASES-STD's:</u>				
<u>REGULAR ADJECTIVES</u>		<u>NOUNS</u>		
-fupi	-	Near/short	Kamwana	- Small child
-tali	-	Tall/long/far	Vibalo nya thupi-	Body parts
-kulu	-	Big	Pathupi	- Pregnancy
-coko/doko	-	Small/thin	Mulwali	- Patient
-bisi	-	Fresh/raw		
-chekulu	-	Old		
-wemi	-	good/beauty		
-kazuzi	-	shabby		
-kata	-	Lazy		
-nakazi	-	female		
-nalume	-	male		
-tuba	-	white		
-fipa	-	black		
-swesi	-	red		
-sono	-	New		
-kale	-	Old		
-lwali	-	Sick		
<u>IRREGULAR ADJECTIVES</u>				
-Soni	-	Shy		
-mila	-	Dry		



-zumbwa	-	Wet
-nowa	-	Sweet
-kalipa	-	Pain/Fierce
-opa	-	Fear
-suzga	-	Stubborn

VERBS:

Kubisa	-	To hide
Kulwala	-	To be sick
Kughanaghana	-	To think
Kuwa	-	To fall
Kukondwa	-	To be happy
Kutowa	-	To be beautiful
Kukola	-	To be strong
Kutyola	-	To break
Kupya	-	To burn
Kuvuka	-	To be tired
Kuwoneka	-	To look like
Kuchiliska	-	To treat
Kuchizga	-	To cure

GRAMMAR:**A. THE TUMBUKA NOUN CLASSES**

Nouns in Tumbuka are categorized into different classes. In other languages the VERB is the Center of the sentence but in The Bantu languages so as in Tumbuka the NOUN is the center of the sentence, thus it plays a very important role in the sentence formation since the verb and the adjective take agreement from it.

Class No.	Noun Class	Examples	General Guide Lines
1.	Mu-	Munthu	This is the class for all singular form for human beings, e.g. - Munthu (a Person). Other examples include names of people and professions e.g. Nurse, Policemen, Driver etc.
2.	Ba-	Banthu	This is the plural form for human beings and other animates always marked by the prefix [ba-], e.g. Banthu (persons), Bamunkhwele (monkeys)....
3.	Mu-	Munda	This is the class for objects which take the prefix [mu-] in singular form such as munda (a field) And some other body parts e.g mutu (head), mulomo (mouth) etc
4.	Mi-	Minda	These nouns take the prefix [mi-] in the plural form, as in Minda (fields).
5.	-	Jiso Khutu Lalanje	This class has non Noun-Prefix in the singular form. It mostly includes nouns of parts of the body and other objects, e.g. Jiso (an eye), Khulu (a leg), (tongue), Lalanje (an orange).
6.	Ma-	Maso	These nouns take the prefix [ma-] of Class 6 for their plural form, e.g. maso (eyes)



7.	Chi-	Chifuba	This is a class which has nouns starting with [Chi-] fall in this class. They take the prefix [vi-] for the plural form, e.g. chifuba (<i>a chest</i>) - vifuba (<i>chests</i>)
8	Vi-	Vifuba	It can be used in a derogative and exaggerations way such as chinyumba (<i>a big house</i>), chimphuno (<i>a big ugly nose</i>); Vinyumba (<i>big houses</i>), viphuno (<i>big ugly noses</i>).
9.	N-	Ngombe	This class is used on nasalized nouns mostly animals. It has no noun prefix in singular
10.	N-	Ngombe	This is the plural form for nasalised nouns. It has no noun prefix in plural, thus they don't change in plural but the context will tell a different verbal prefix / adjective, e.g. Ngombe yane (<i>my cow</i>), Ngombe zane (<i>my cows</i>).
11.	Lu	Lundi	This is the class of nouns starting with the Prefix [Lu-], which in Tumbuka has their plural in Class 6 e.g Malundi (<i>legs</i>). NB{ There are very few nouns found in this class.
12.	Ka-	Kamwana	This class is used on singular form for dimunitive things, e.g. Kamwana (<i>a small child</i>)
13.	Tu-	Tubana	This is the plural form for dimunitive things, e.g. Tubana (<i>small children</i>)
14.	U-	Uwemi	This class is used on abstract and un-countable nouns, e.g. uwemi (<i>goodness</i>), umoyo (<i>life</i>), uchindele (<i>stupidity</i>), ufu (<i>mealie meal</i>) etc.. This is also the class for all words beginning with the prefix [u-] in singular, e.g. Uchanzi (<i>grass</i>), Ulalo (<i>ridge</i>). They take the prefix [ma-] of Class 6 for their plural, e.g. mauchani (<i>some grass</i>), maulalo (<i>bridges</i>)
15	Ku-	Kutemwa	This is the class for all verb infinitives, e.g. kutemwa (<i>to love/ like</i>) - At this time the infinitive is considered like a noun e.g. (<i>to love is good</i>) *no plural form.
16.	Mu-	Mumwekera	Locative "in/into", e.g. Mu Mwekera (<i>in Mwekera</i>). * no plural form.
17.	Ku-	Kumuzi	Locative "to/at", e.g. Kumuzi " (<i>to the village</i>). * no plural form.
18.	Pa-	Pathebulo	Locative "on/onto", e.g. ' pathebulo' (<i>on the table</i>) *no plural form.

B. Examples Of Adjectives Are:-

REGULAR

-wemi - good
-fupi - short/close
-nakazi - female
-kulu - big
-nalume- male
-coko - Small
-tali - Long/Tall/Far
-kali - fearsome
-bisi - unripe/green
-heni - bad
-swesi - red

IRREGULAR

Verbal Derived

-fipa - black
-tuba - white
-bvina - dance
-suzga - difficult
-jipeleka- volunteer

Noun Derived

-ndalama - money
-nkhongono - strength
-ulesi - lazy
-chikasu - yellow
-buluwu - blue
-Soni - shy
-mahala - intelligence

**IRREGULAR ADJECTIVES:**

Some adjectives are derived from either verbs or nouns called are "**Irregular Adjectives**". They are formed with the help of the conjunctions [-a-] meaning (...of... /...-ful) and [-ambula] meaning (...without .../ ...-less)... in respect of the agreement of the noun which is being qualified, e.g. **mwana wa mahala** (*an intelligent child*) or literally (*a child of intelligence*), **mwana wambula mahala** (*an unintelligent child*) or literally (*a child without intelligence*).

Noun	+	Adj. Prefix	+	Adjective + Noun	=	Conjugation
Mwana	+	wa-	+	-mahala	=	mwama wamahala
Mwana	+	wa-	+	-soni	=	Mwana wasoni
Mwanakazi	+	wa-	+	-mwana	=	Mwanakazi wamwana
Banthu	+	ba-	+	-sugzo	=	Banthu basugzo
Buku	+	La-	+	-nchito		

Examples in the positive form:

- Mwana wamahala. - *A child of intelligence.*
 Mwanakazi wamwana. - *A woman of child.*
 Banthu bamasuzgo - *People of problems.*
 Buku lanchito. - *A useful book.*

Noun	+	Adj. Prefix	+	Adjective + Noun	=	Conjugation
Mwana	+	wa-	+	-mbula mahala	=	Mwana wambula mahala
Mwanakazi	+	wa-	+	-mbula mwana	=	Mwanakazi wambula mwana
Banthu	+	ba-	+	-mbula vyakulya	=	Banthu bambula vyakulya
Munthu	+	wa-	+	-mbula nchito	=	Munthu wambula nchito

Examples in the negative form:

- Mwana wambula mahala. - *A child without intelligence.*
 Mwanakazi wambula mwana. - *A girl without a child.*
 Banthu bambula vyakulya. - *People without food.*
 Munthu wambula nchito. - *A person without a job.*

The following table displays all Noun Prefixes (NP), Adjective Prefixes (AP) and all Verb Prefixes (VP) in the noun agreements. The most important thing is to get familiar with the table row by row. However, remember the noun is the centre of all agreements.

C. TABLE OF RUGULAR ADJECTIVES WITH VERBAL PREFIXES AND VERBS.

#	N.P	Noun	A.P	adject	V.P	TENS E	Verb root	Conjugation	Translation
1.	Mu-	Munthu	mu-	-fupi	wa-	-ka-	-za	Munthu mufupi	A short person came
2.	Ba-	Bantu	ba-	-fupi	ba-	-ka-	-za	Bantu bafupi baza	Short persons came
3.	Mu-	Munda	wu-	-kulu	u-	-ka-	-pya	Munda wukulu ukapya	A big field was burnt.
4.	Mi-	Minda	yi-	-kulu	yi-	-ka-	-pya	Minda yikulu yikapya	Big fields were burnt
5	-	Jiso	li-	-kulu	li-	-ka-	-binya	Jiso likulu likabinya	A big eye hurt.
6.	Ma-	Maso	ya-	-kulu	ya-	-ka-	-binya	Maso yakabinya	The big eyes hurt.



7	chi-	Chinyumba	ci-	-kulu	ci-	-ka-	-zengeka	Chinyumba cikazengeka	cikulu	<i>A big house was built.</i>
8	Vi	Vinyumba	vi-	-kulu	vi-	-ka-	-zengeka	Vinyumba vikazengeka	vikulu	<i>Big houses were built.</i>
9.	N-	Ngombe	Ya-	-nakazi	yi-	-ka-	-fwa	Ngombe yikafwa	yanakazi	<i>A cow died.</i>
10	N-	Ngombe	Za-	-nakazi	zi-	-ka-	-fwa	Ngombe zikafwa	zanakazi	<i>The Cows died.</i>
11.	Lu	Luswazi	Lu-	-tali	Lu-	-ka-	-pyoka	Luswazi lukapyoka	lutali	<i>A long whip broke</i>
12	Ka-	Kamwana	ka-	-coko	ka-	-ka-	-lila	Kamwana kakalila	kacoko	<i>A small child cried.</i>
13	Tu-	Tubana	tu-	-coko	tu-	-ka-	-lila	Tubana tukalila	tucoko	<i>The small children cried.</i>
14	U-	Uchani	u-	-bisi	u-	-ka-	-cheketwa	Uchani ukacheketwa	ubisi	<i>The green grass was cut.</i>
15.	Ku-	kubvina	ku-	-wemi	ku-	-ka-	-sekeska	Kubvina kukaseseska	kuwemi	<i>Good dancing made people laugh.</i>
16.	Mu-	mphala	mu-	-fipa	mu-	-ka-	-ba	Mumphala mukaba banthu.		<i>There were people in the dark Mphala.</i>
17.	Ku-	Muzi	ku-	-tali	ku-	-ka-	-vukiska	Kumuzi kukavukiska	kutali	<i>(Going to a far) village made one feel tired.</i>
18.	Pa-	Chipatala	pa-	-heni	pa-	-ka-	-nozgeka	Pachipatala pakanozgeka	paheni	<i>(At) a bad hospital was cleaned.</i>

Some verbs and nouns can also become as adjectives when used with the Irregular Adjective suffix [-a] . But they have to agree with the noun they qualify as shown in the following tale:

D. TABLE OF IRREGULAR ADJECTIVES WITH VERB AND NOUN AGREEMENTS

#	Noun	+	N.P	+	Conjunction	+	Verb/noun	=	Conjugation	Trans.
1.	Mu-	+	Munthu	+	wo-	+	-lwala (v)	=	Munthu wolwala	<i>A sick person</i>
2.	Ba-	+	Bantu	+	bo-	+	-lwala (v)	=	bantu bolwala	<i>Sick people</i>
3.	Mu-	+	Munda	+	wa-	+	-kale (n)	=	Munda wakale	<i>An ancient field</i>
4.	Mi-	+	Minda	+	ya-	+	-kale (n)	=	Minda yakale	<i>Some ancient fields</i>
5.	-	+	Jino	+	la-	+	-mutengo (n)	=	Jino lamutengo	<i>An expensive tooth.</i>
6.	Ma-	+	(*) Mino	+	ya-	+	-mutengo (n)	=	Mino yamatengo	<i>Expensive teeth.</i>
7.	chi-	+	Chimbuzi	+	cho	+	-khola (v)	=	chimbuzi chokhola	<i>A strong toilet</i>
8.	vi-	+	Vimbuzi	+	vo-	+	-khola (v)	=	vimbuzi vyokhola	<i>Strong toilets</i>



9.	N-	+	Ngombe	+	yo-	+	-wanda (v)	=	Ngombe yowanda	<i>A thin cow.</i>
10.	N-	+	Ngombe	+	Zo-	+	-wanda (v)	=	Ngombe zowanda	<i>Some thin cows.</i>
11.	Lu	+	Lumanda	+	lo-	+	-vunda (v)	=	Lumanda lovunda	<i>Some rotten wild okra</i>
12.	Ka-	+	Kamwana	+	ka-	+	-mahala (n)	=	Kamwana Kamahala	<i>An intelligent child.</i>
13.	Tu-	+	Tubana	+	twa-	+	-mahala (n)	=	Tubana twamahala	<i>Intelligent children.</i>
14.	U-	+	Uheni	+	wa-	+	-munthu	=	Uheni wa munthu	<i>Bad part of a person</i>
15.	Ku-	+	Kubvina	+	Ku-	+	-weni	=	Kubvina kuwemi	<i>Good dancing</i>
16.	Mu-	+	Muchipinda	+	mo-	+	-zizila (v)	=	Mu chipinda mozizila	<i>In a cold room</i>
17.	Ku-	+	Kumuzi	+	ko-	+	-vukiska (v)	=	Kumuzi kovukiska	<i>At a tiresome village.</i>
18.	Pa-	+	Panyumba	+	pa-	+	-malikho (n)	=	Panyumba pamalikho	<i>At a dirty house.</i>

(*) [Jino] = [*Mino] in the plural instead of [Mano]

E. POSSESSIVE ADJECTIVE TABLE:

#	CL.	NOUN	P.A.	A.P.	V.P	T.M	Verb /Noun	Conjugation	Translation
1.	Mu-	Munthu	u-	-ane	wa-	-a-	-lwala	Munthu wane walwala	<i>My person is sick.</i>
2.	Ba-	Banthu	b-	-ane	ba-	-a-	-lwala	banthu bane balwala	<i>My people are sick.</i>
3.	Mu-	Munda	u-	-inu	wa-	-a-	-limika	Munda winu walimikwa	<i>Your field is cultivated.</i>
4.	Mi-	Minda	y-	-inu	ya-	-a-	-limika	Minda yinu yalimikwa	<i>Your fields are cultivated.</i>
5.	-	jino	I-	-ane	la-	-a-	-pyoka	Jino lane lapyoka	<i>My tooth is broken.</i>
6.	Ma-	Malundi	y-	-ane	ya-	-a-	-pyoka	Malundi yane yapyoka	<i>My legs are broken.</i>
7.	Chi-	Chimbuzi	ch-	-abo	cha-	-a-	-zengeka	Chimbuzi chabo chazengeka	<i>His/Her/Their toilet is built.</i>
8.	Vi-	Vimbuzi	vy-	-abo	vya-	-a-	-zengeka	Vimbuzi vyabo vyazengeka	<i>His/Her/Their toilets are built.</i>
9.	-	Ngombe	y-	-inu	ya-	-a-	-fwa	Ngombe yinu yafwa	<i>Your cow is dead.</i>
10.	-	Ngombe	z-	-inu	za-	-a-	-fwa	Ngombe zinu zafwa	<i>Your cows are dead.</i>
11.	Lu	Luhengo	I-	-anu	la-	-a-	-pya	Luhengo lane lapyya	<i>My winnowing basket is burnt</i>
12.	Ka-	Kamwana	k-	-inu	ka-	-a-	-za	Kamwana kinu kaza	<i>Your little child came.</i>
13.	Tu-	Tubana	tu-	-inu	tu-	-a-	-za	Tubana twinu twaza	<i>Your little children have come.</i>
14.	U-	Ulendo	u-	-ithu	wa-	-a-	-yambika	Ulendo withu wayambikwa	<i>Our journey has started.</i>
15.	Ku-	Kulila	ku-	-abo	kwa-	-a-	-mala	Kulila kwabo kwa mala	<i>His/Her/Their cry is finished.</i>
16.	Mu-	mphala	mu-	-abo	mwa-	-a-	-nozgeka	Mumphala mwawo mwanozgeka	<i>In their mphala is cleaned.</i>
17.	Ku-	chipinda	ku-	-ane	kwa-	-a-	-nozgeka	Kuchipinda kwane kwanozgekwa	<i>At my bedroom is cleaned.</i>
18	Pa-	Chipatala	p-	-ithu	pa-	-a-	-nozgeka	Pachipatala pithu panozgekwa	<i>At our hospital is cleaned.</i>



Tumbuka people make an abundant use of Demonstrative. This gives to the Tumbuka speaker a wonderful precision and this takes the agreement of the noun.

F. DEMONSTRATIVE TABLE:

Class #	Noun Prefix	Noun	Demonostrative Adj. Here There Over there				Verb 'to be'	Adjective
1.	Mu-	Munthu	uyu	uyo	yula	wa-	-li	Pawalo (<i>outside</i>)
2.	Ba-	Bantu	aba	abo	bala	ba-	-li	Pawalo.
3.	Mu-	Munda	uwu	ubo	ula	u-	-li	Kutali (<i>far</i>)
4.	Mi-	Minda	iyi	iyo	yila	yi-	-li	Kutali
5.	-	Jino	ili	ilo	lila	li-	-li	Makola (<i>fine</i>)
6.	Ma-	Mano*	aya	ayo	yala	ya-	-li	Makola
7.	Chi-	Chinyumba	ici	ico	cila	ci-	-li	Pa Phiri (<i>on the hill</i>)
8.	Vi-	Vinyumba	ivi	ivyo	vila	vi-	-li	Pa Phiri
9.	N-	Ngombe	iyi	iyo	yila	yi-	-li	Muthengele (<i>in the bush</i>)
10.	N-	Ngombe	izi	izo	zila	zi-	-li	Muthengele
11.	Lu	Lumanda	lyi	lyo	Yila	Yi-	-li	Muthengele
12.	Ka-	Kamwana	aka	ako	kala	ka-	-li	Mu nyumba (<i>in the house</i>)
13.	Tu-	Tubana	utu	uto	tula	tu-	-li	Mu nyumba
14.	U-	Uchani	uwu	ubo	wula	wu-	-li	Pafupi (<i>near</i>)
	Ma-	Mauchani	aya	ayo	yala	ya-	-li	Pafupi
15.	Ku-	Kulila	uku	uko	kula	ku-	-li	Makola yayi (<i>Not fine</i>)
16.	Mu	Mumphala	umu	umo	mula	mu-	-li	Banthu (<i>people</i>)
17.	Ku	Kumuzi	uku	uko	kula	ku-	-li	Makola (<i>fine</i>)
18.	Pa	Pachipatala	apa	apo	pala	pa-	-li	Malikho (<i>dirty</i>)

TABLE OF NOUN AGREEMENTS FOR IRREGULAR ADJECTIVES DERIVED FROM NOUNS

Some Nouns can help to form adjectives with the conjunction (-a). This is how they take the agreement with the noun they qualify:

NP	Noun	+	A.P.	+	Noun	=	Conjugation	Translation
Mu-	Munthu	+	wa	+	soni	=	Munthu wa soni	A shy person.
Ba-	Bantu	+	ba	+	soni	=	Bantu ba soni	Shy people
Mu-	Munda	+	wa	+	malibwe	=	Munda wa mabwe	A field of stones
Mi-	Minda	+	ya	+	malibwe	=	Minda ya mabwe	Fields of stones
Chi-	Chimbuzi	+	ca	+	uchani	=	Chimbuzi ca uchani	A thatched Toilet
Vi-	Vimbuzi	+	vya	+	uchani	=	Vimbuzi vya uchani	Thatched Toilets
Ø	Jiso	+	la	+	nsanje	=	Jiso la nsanje	A jealous eye
Ma-	Maso	+	ya	+	nsanje	=	Maso ya nsanje	Jealous eyes
N-	Ngombe	+	ya	+	nchito	=	Ngombe ya nchito	Useful cows.
N-	Ngombe	+	za	+	nchito	=	Ngombe za nchito	Useful cows.
Lu-	Luswazi	+	la	+	minga	=	Luswazi lwa minga	A thorny wiper
Ka-	Kamwana	+	ka	+	mahala	=	Kamwana ka mahala	An intelligent child
Tu-	Tubana	+	twa	+	mahala	=	Tubana twa mahala	Intelligent children
U-	Uchani	+	wa	+	nchito	=	Uchani wa nchito	Useful grass.
Mu-	Muchipinda	+	mwa	+	udongo	=	Muchipinda mwa udongo	A clean room
Ku-	Kumuzi	+	kwa	+	malikho	=	kumuzi kwa malikho	At the dirty village
Pa-	Panyumba	+	pa	+	mbembe	=	Panyumba pa mbembe	A fighting house



EXERCISES

- (a) Fill in the blanks with an appropriate adjective using the following words to describe the body parts.

.....**tutuba** 1. **Munthu**
.....**kulu** 2. **Woko**
.....**doko/coko** 3. **Mphuno**
 4. **Mulomo**
 5. **Sisi**
 6. **Mutu**.

- (b) Match the adjectives to the appropriate noun with an arrow

Mutu	ukulu
Khutu	likulu
Jiso	mucoko/mudoko
Chifuba	wukulu
Woko	lidoko/licoko
Lundi	wukulu
Thako	lidoko/licoko
Nthumbo	cikulu
	liwemi
	litali

- (c) Make sentences from these pictures below:



- (d) Describe a woman or a man that you know.
(e) Guessing game
Guess who your fellow trainee is describing to you.



TASK (VYAKUCITA)

Choose one of the following assignments to complete and bring to class the following day.

- (a) Select pictures of your friends and describe them.

OR

- (b) Describe your host parents.

SELF-EVALUATION

I can name main parts of the body:

Yes Not yet

I can describe physical and moral characteristics :

Yes Not yet

LESSON 6

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: PERSONAL IDENTIFICATION

TERMINAL LEARNING OBJECTIVE:

Having observed various activities in their homestay setting, Trainees will develop and write their own daily schedule.

ENABLING LEARNING OBJECTIVE:

1. Having learned vocabulary going by days of the week, Trainees will name the days of the week in local language in the correct order.
 2. Given appropriate vocabulary going with various activities done in the home, trainees will state different activities done by family members.
-





DIALOGU (MAKANI)

Nyirongo: Kasi ni nyengo uli?

Nyirenda: Ni 9 koloko.

Nyirongo: Kasi mwanguuka nyengo uli?

Nyirenda: Nanguuka pa 6 koloko. Nanga imwe?

Nyirongo: Ine nanguuka pa hafu pasiti
6 koloko.

Nyirenda: Kasi mwangwiza nyengo uli
ku sukulu?

Nyirongo: Pa 8 koloko .

Nyirenda: Yebo, mukhale makola.

Nyirongo: Yebo, lutani makola.

CULTURAL NOTES: (MIYAMBO)

- (a) *The position of the sun helps the people in the village to tell the time.*
Mu mizi banthu bakuonera nyengo kuzuba.
- (b) *Women who do not wake up early are considered lazy.*
Pala banakazi bakuuka lubilo yayi banthu bakughana-ghana kuti mbakata.
- (c) *Tumbuka people use corrupted English when telling time, talking about dates and months.*
Ba Tumbuka bakukoleska nchito chizungu pakuyoboya vyanyengo, madazi, na myezi.
- (d) *When visitors come home, hosts wake up very early to do household chores before the visitor wakes up.*
Pala mulendo waza panyumba, beneko nyumba bakwenera kuuka machechelo na kusebeza nchito zonse za pa nyumba apo mulendo wandauke yayi.
- (e) *A woman is never a visitor meaning when visiting she can easily get involved in the house work.*
Mwanakazi wakwenera kuba mulendu yayi pala wakucezyera banyake wakwenera kusebeza nchito pamoza nabanyake.
- (f) *In Tumbuka days of the week are derived from numbers except for Sunday and Saturday.*
Mu Chitumbuka mazina ya madazi ya sabata ya kufumira ku ma nambala kufunyako pa chisulo na pa sabata

SAFETY AND SECURITY:

- (a) *As a volunteer you are expected to keep time and be available where you are needed in order to secure a position in the village.*
Pa kuba wojipeleka mukwenera kusunga nyengo kuti banthu bamukhulupilireni mumizi
- (b) *Its not safe to move at night*
Nciwemi yayi kwenda usiku.



VOCABULARY: (MAZGO)

VERBS

Kwiza	-	To come
Kucezga/Kutandala	-	To chat/ visit
Kuskakula	-	To comb hair
Kuphika	-	To cook
Kukolopa	-	To mop
Kugeza	-	To bath
Kusobera	-	To play/to have fun
Kusukuska mu mulomo	-	To brush the teeth
Kukolela	-	To keep
Kusungika	-	To be kept
Kusuka	-	To wash utensils
Kuvwala	-	To dress
Kumeta	-	To shave

TIME - RELATED WORDS

Sabata yamala	-	Last week
Sabata yikwiza	-	Next week
Koloko	-	Clock
Machechelo	-	In the morning
Namise	-	Afternoon
Muhanya	-	Early afternoon
Lubilo	-	quick
Nyengo	-	Time/weather
Usiku	-	Night
Dazi	-	day
Sabata	-	Week

NOUNS

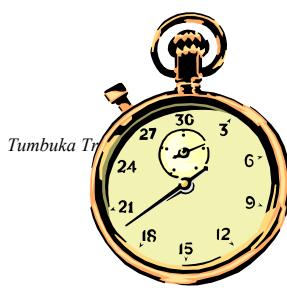
Zuba	-	Sun/Sunshine
Mino	-	Teeth
Kata	-	Lazy
Ofesi	-	Office

EXPRESSIONS AND WORDS TO NOTE:

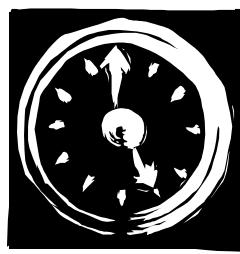
Kwacha	-	It is dawn
Ni nyengo uli?	-	What is the time?
Nyengo yili	-	The time is
Nkhuuka pa 6 koloko	-	I always wake up at six O'clock.]

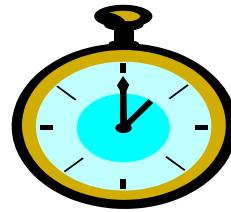
MADAZI YA SABATA (DAYS OF THE WEEK)

Pa mande/chimoza	-	Monday
Pa Chibili	-	Tuesday
Pa Chitatu	-	Wednesday
Pa Chinayi	-	Thursday
Pa Chinkhondi	-	Friday
Pa Chiweru/chisulo	-	Saturday
Pa Sabata	-	Sunday



Tumbuka Tr...





GRAMMAR:

A. The Immediate Past Tense:

Another form of present tense in Tumbuka is called the Immediate Past Tense, also known as the Recent Past. It describes those events which occurred within that day.

Affirmative:

P.P.	+	TM ngu	+	root	+	-a	=	Conjugation	Translation
N-	+	-angu-	+	-uk-	+	-a	=	<i>Nanguuka</i>	<i>I woke up</i>
Mu-	+	-angu-	+	-uk-	+	-a	=	<i>Mwanguuka</i>	<i>You woke up</i>
ba-	+	-angu-	+	-uk-	+	-a	=	<i>Banguuka</i>	<i>He/She/They woke up</i>
Ti-	+	-angu-	+	-uk-	+	-a	=	<i>Tanguuka</i>	<i>We woke up</i>

Negative:

Affirmative	+	Neg. 'Yayi'	=	Conjugation	=	Translation
<i>Nanguuka</i>	+	<i>yayi</i>	=	<i>Nanguuka yayi</i>	=	<i>I had not woken up</i>
<i>Mwanguuka</i>	+	<i>yayi</i>	=	<i>Mwanguuka yayi</i>	=	<i>You had not woken up</i>
<i>Banguuka</i>	+	<i>yayi</i>	=	<i>Banguuka yayi</i>	=	<i>S/He/They had not woken up</i>
<i>Tanguuka</i>	+	<i>yayi</i>	=	<i>Tanguuka yayi</i>	=	<i>We had not woken up</i>

Examples

Affirmative

Nanguuka pa 6 koloko macherochelo. -
I had woken up at 6 o'clock in the morning. -
Mwanguuka pa 5 kolokomachechelo. -
You had woken up at 5 o'clock in the morning. -
Banguuka pa hafu pasiti 6 koloko machechelo. -
S/He/They had woken up at half past 6 in the morning.
Tanguuka pa 7 koloko. -
We had woken up at 7 o'clock. -

Nagative

Nanguuka pa 7 koloko machechelo yayi.
I had not woken up at 7 o'clock in the morning.
Mwanguuka pa 6 koloko machechelo yayi.
You had not woken up at 6 o'clock in the morning.
Banguuka pa hafu pasiti 8 koloko machechelo yayi.
S/He/They had not woken up at half past 8 in the morning.
Tanguuka pa 6 koloko yayi.
We had not woken up at 6 'oclock.

B. The Simple Past Tense:

The simple past tense describes activities in the past. The infix [-ka-] denotes the tense marker and it is formed as follows:



Affirmative

PP	+	-ka-	+	root	+	-a	=	Conjugation	Translation
Ni-	+	-ka-	+	-lut-	+	-a	=	Nikaluta	I went
Mu-		-ka-	+	-ly-	+	-a	=	Mukalya	You ate
Ba-	+	-ka-	+	-gez-	+	-a	=	Bakageza	S/he/they bathed
Ti-		-ka-	+	-gon-	+	-a	=	Tikagona	We slept

Negative

Affirmative	+	Negative'Yayi'	=	Conjugation	Translation
Nikaluta	+	yayi	=	Nikaluta yayi	I did not go
Mukalya	+	yayi	=	Mukalya yayi	You did not eat
Bakageza	+	yayi	=	Bakageza yayi	S/he/they did not bath
Tikagona	+	yayi	=	Tikagona yayi	We did not sleep

Examples

Affirmative

- Nikaluta ku tauni pa 6 koloko.** I went to Town yesterday at six o'clock.
Mukalya Pizza pa chibili. You ate Pizza on Tuesday.
Bakageza pa thupi pa 7 koloko. S/He/they bathed the body 7 o'clock.
Tikagona mu muzi pa 10 koloko. We slept in the village at 10 o'clock.

Negative

- Nikaluta ku Mwekera mailo yayi.** I did not go to Mwekera yesterday.
Mukalya Pizza pa moza yayi. You did not eat Pizza on Monday.
Bakageza pa thupi pa 8 koloko yayi. S/He/they did not bathe the body at 8 o'clock
Tikagona mumuzi yayi pa 11 koloko. We did not sleep in the village at 11 o'clock.

EXERCISES

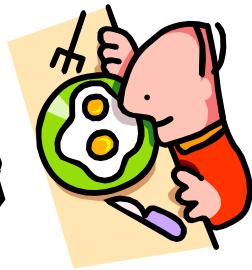
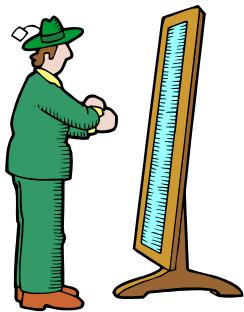
1. Make sentences in different tenses with the following infinitive

Kulya	-	Kuskakula
Kuuka	-	Kuphika
Kugeza	-	Kusukuska mu mulomo
Kutandala	-	Kuluta
2. Translate these sentences into Tumbuka.

..... I always go to school at half past seven
..... I always wake up at ten oclock
..... She slept at ten o'clock
..... We bathed at half past five.
3. Desribe what you did yesterday, this morning, what you will do this afternoon and tomorrow.
4. Make sentences from the pictures



Peace Corps Zambia



TASK. (VYAKUCITA.)

Observe your host families and describe their daily activities the following day to class.

SELF-EVALUATION

I can talk about morning activities:

Yes..... Not yet

I can talk about different habits:

Yes..... Not yet

I can tell and ask about time:

Yes..... Not yet

I can identify the days of the week:

Yes..... Not yet

LESSON 7



TOPIC:

BUYING

TERMINAL LEARNING OBJECTIVE:

Given a scenario of a local market, trainees will bargain and buy from a market in their community.

ENABLINGL LEARNING OBJECTIVE:

Given vocabulary going by buying, trainees will perform a role play in class on bargaining and buying at least 4 items.





DIALOGUE (MAKANI)

- | | | | |
|----------------|--------------------------------------|-------------------|---|
| Mtonga: | Muli uli badada? | Marketeer: | Nili makola. |
| Mtonga: | Ni zilinga Bulauzi? | Marketeer: | Ni 10 sauzande kwacha |
| Mtonga: | Mutengo chomene. | Marketeer: | Mutengo uli waka makola. Kasi imwe muli na ndalama zilinga? |
| Mtonga: | Nili na wanu 8 sauzande kwacha waka. | Marketeer: | Nipani yene yiyo. |
| Mtonga: | Yebo chomene, ndalama izi. | Marketeer: | Yebo naonga! |

CULTURAL NOTES: (MIYAMBO)

- (a) Some women in towns wear shorts, trousers and mini skirts, but in villages traditionally they wear dresses and a wrap on top of the dress.
Banakazi banyake mumatauni bakuvwala mabuluku, makabunthu ndipo na masiketi yafupi chomene. Kwene mu mizi mwamwambo bakuvwala malaya na vitenge pachanya pa malaya.
- (b) Women often wear Chitenje wrappers as aprons.
Kanandi banakazi bakuvwala vitenge nga nima apuloni.
- (c) Traditionally trousers are worn by men only.
Pa mwambo withu banalume ndiwo bakwenera kuvwala mabuluku.
- (d) Items bought cannot be returned.
Pala mwagula vinthu mukwenera kuwezga yayi.
- (e) It is good to bargain but use sweet talk.
Nchiwemi kupulikana pa mutengo wa cinthu kwene, mukwenera kuyoboya mwakunyengelela.
- (e) It is bad manners to smell food.
Nchiwemi yayi kunuska vyakulya pa banthu.

SAFETY AND SECURITY:

- (a) Second hand clothes must be washed before wearing them.
Pala mwagula vvvwala pa salaula (kabwandila) mukwenela kuchapa apo mundavwale.
- (b) Beware of pick pockets when visiting town (Boma)
Cenjelani na bakawalala pala mukuvakaca ku boma.

VOCABULARY: (MAZGO)

<u>VERBS</u>		<u>COLOURS</u>
--------------	--	----------------

Kuwezga	-	To lower/return (something)	Swesi	-	Red
Kugula	-	To buy	Tuba	-	White
Kuguliska	-	To sell	Fipa	-	Black
Kunuska	-	To sniff	Yelo/Chikasu	-	Yellow
Kupa	-	To give	Msipu/Girini	-	Green



Kupokelewa	-	<i>To be accepted</i>	Biliwira/Buluwu	-	<i>Blue</i>
Kuzomela	-	<i>To accept</i>			
Kutola	-	<i>To take</i>			
Kubeka/ kulabiska-		<i>To see/look</i>			
Kuvwala	-	<i>To dress</i>			
Kucapa	-	<i>To wash</i>			
Kusona	-	<i>To sew</i>			
Kubvula-		<i>To undress</i>			
Kuyanika	-	<i>To dry</i>			
Kukeluka	-	<i>To be torn</i>			
Kusoneka	-	<i>To have clothes sewn</i>			
Kuyanula	-	<i>To remove</i>			
Kulipila	-	<i>To pay</i>			
Kusoneska	-	<i>To have the clothes sown</i>			
Kusola	-	<i>To choose</i>			
Kuchipa	-	<i>To be cheap</i>			

FOOD WORDS

Hanyenze	-	<i>Onion</i>	Buluku	-	<i>Trouser</i>
Nkhowani	-	<i>Mushroom</i>	Delesi	-	<i>Dress</i>
Vipaso	-	<i>Fruits</i>	Siketi	-	<i>Skirt</i>
Sumbi	-	<i>Egg</i>	Bulauzi	-	<i>Blouse</i>
Lalanje/Olenji	-	<i>Orange</i>	Chitenje	-	<i>Wrapper</i>
Phwatikire	-	<i>Tomatoes</i>	Shati	-	<i>Shirt</i>
Nkhuku	-	<i>Chicken</i>	Skapato	-	<i>Shoes</i>
Dende	-	<i>Relish</i>	Kabunthu	-	<i>A short</i>
Mphangwe/Tomato-		<i>Vegetables</i>	Jaketi	-	<i>Jacket</i>
Kabici	-	<i>Cabbage</i>	Duku	-	<i>Headscarf</i>
Nchunga	-	<i>Beans</i>	Sokosi	-	<i>Socks</i>
Somba	-	<i>Fish</i>			
Kapenta	-	<i>Small Fish (Sardines)</i>			

CLOTHES

GENERAL WORDS

Khila	-	<i>Come down</i>
Mphepo	-	<i>Coldness</i>
Mtengo	-	<i>Price/Fare</i>
Ndalama	-	<i>Money</i>
Vyakulya	-	<i>Foods</i>
Vinthu	-	<i>Things</i>
Chomene mene-		<i>Especially</i>
Miyulu	-	<i>Heaps.</i>
Wakwera	-	<i>Has risen</i>

EXPRESSIONS AND WORDS TO NOTE:

-dula chomene	-	<i>Be expensive(-dula takes noun class agreement)</i>
Nizilinga?	-	<i>It's how much?</i>
Vingoma vyadula	-	<i>The corn/maize is expensive</i>
Mutengo wasika	-	<i>The price is low</i>
Mutengo wakwera	-	<i>The price is very high</i>
Mtengo wasika	-	<i>The price is low</i>
Mukuguliska zilinga?	-	<i>How much are you selling?</i>
Wezganiko mutengo	-	<i>Lower the price.</i>
Mutengo uli waka makola-		<i>The price is just okey</i>



GRAMMAR

A. The Use Of The Verb [KUTEMWA] In Present Tense + Infinitive:

Affirmative

PP	+	Kutemwa	+	Infinitive	=	Conjugation	Translation
Ni-	+	kutemwa	+	kuvwala	=	Nkhutemwa kuvwala	(I like to wear)
Mu-	+	kutemwa	+	kulya	=	Mukutemwa kulya	(You like to eat)
Ba-	+	kutemwa	+	kuvina	=	Bakutemwa kuvina	(S/He likes to dance)
Ti	+	kutemwa	+	kusona	=	Tikutemwa kusona	(We like to sew)

Negative

Affirmative	+	Neg. marker	=	Conjugated Sentence
Nkhutemwa Kuvwala shati	+	yayi	=	Nkhutemwa kuvwala sikipa yayi (I don't like to wear T-shirt)
Mukutemwa kulya sima	+	yayi	=	Mukutemwa kulya sima yayi (You don't like to eat sima)
Bakutemwa Kubvina vimbuba	+	yayi	=	Bakutemwa kubvina muganda yayi (s/he/They do not like to dance muganda)
Tikutemwa kusona buluku	+	yayi	=	Tikutemwa kusona chitenge yayi (We don't like to sew a chitenge)

Examples

Affirmative

- Nkhutemwa kuvwala buluku.**
I like to wear trousers.
Mukutemwa kulya mphangwe.
You like to eat vegetables.
Bakutemwa kubvina vimbuba.
S/He/They like to dance vimbuba.
Tikutemwa kusona buluku.
We like to sew.

Negative

- Nkhutemwa kuvwala shati yayi.**
I don't like to wear a shirt.
Mukutemwa kulya khuku yayi.
You don't like to eat a chicken
Bakutemwa kubvina muganda yayi.
S/He/They do not like to dance muganda.
Tikutemwa kusona chitenge yayi.
We do not like to sew a chitenge.

B. the Simple Future Using Infix [-zamu-]:

In Tumbuka we use the infix [-ZAMU-] to express an intention of doing in the future or tomorrow and thereafter, e.g. Nizamulya machelo (*I will eat tomorrow*).

PP	+	[-Zamu-]	+	verb root	=	Conjugation	Translation
Ni-	+	-zamu-	+	-lya	=	Nizamulya	(I will eat)
Mu-	+	-zamu-	+	-lya	=	Muzamulya	(You will eat)
Ba-	+	-zamu-	+	-lya	=	Bazamulya	(S/he/they will eat)
Ti-	+	-zamu-	+	-mwa	=	Tizamumwa	(We will drink)

EXAMPLES

- Nizamulya chakulya dobe.**
I will eat boiled maize .
Muzamugula mphangwe.
You will to buy vegetables
- Nizamulya sima yayi.**
I not to eat food.
Muzamugula nyama yayi.
You will not buy beef



Bazamusuka viphaso.
S/He/they will wash fruits
Tizamumwa moba.
We are going to drink beer.

- **Bazamuwasha shati yayi.**
S/He/They will not wash a shirt.
Tizamumwa maji yayi.
We are not going to drink water.

C. THE CAUSATIVE VERB EXTENSION:

The Bantu languages have a system of extended verbs, one of which is the Causative. The Causative form of the verb indicates that the subject is going to make someone do something or to get something done. To use the causative form in Tumbuka, we add either the suffix [-iska] or [-eska] to end of the verb as shown in the following: e.g. **kulya** (*to eat*) - **kulyeska** (*to make someone eat*)

Affirmative

PP	+	-ku-	+	Root	+	iska/eska	=	Causative
Ni-	+	-ku-	+	-lim-	+	iska	=	Nkhulimiska munda (I am making someone tire the land)
Mu-	+	-ku-	+	-kumwa-	+	eska	=	Mukumweska (You are making someone drink)
Ba-	+	-ku-	+	-kuson-	+	eska	=	Bakusoneska (They are making their clothes sewn)
Ti-	+	-ku-	+	-kuly	+	eska	=	Tikuleska (We are feeding someone)

Negative

Verb	Affirmative	Negative
Kugula	Nkhuphikiska vingoma I am cooking maize too much	Nkhuphikiska somba yayi I am not cooking fish too fish
Kumwa	Mukumweska Phere You are drinking beer too much	Mukumweska maji yayi You are not drinking too much water
Kusona	Bakulimiska munda S/He/They are making someone tire the land	Bakusoneska masikipa yayi S/He/They are not making their T-shirts sewn
Kulya	Tikulyeska mwana We are making the child eat	Tikulyeska bachekulu yayi We are not making an old person eat

NOTE: The second last vowel of the verb stem determines if the appropriate suffix is [-eska] or [-iska]. When the second last vowel is a, i, or u, then [-iska] is used. When the second last vowel is [o,e] and monosyllabic verbs [-eska] is used.

D. QUESTION WITH [-LINGA?]:

[-linga?] always requires a plural noun agreement Prefix. To make a question using [-linga?]. Put the Plural verb Prefix of the word which is being inquired about immediately before '-linga'

Plural Noun	+	Regula Adj. Prefix	+	-linga	=	Howmany?/How much
Madelesi	+	ya-	+	-linga	=	Madelesi yalinga? How many dresses
Ndalama	+	zi-	+	-linga	=	Ndalama zilinga? How much money
Banthu	+	ba-	+	-linga	=	Banthu balinga How many people

EXAMPLES



Muli na madelesi yalinga?	-	<i>How many dresses do you have?</i>
Muli na ndalama zilinga?	-	<i>How much money do you have?</i>
Muli na banthu balinga?	-	<i>How many people do you have?</i>

EXERCISES

- (a) Write a sentence from each of the following verbs in the Simple Future Tense:

Kugula	Kucapa
Kulya	Kubelenga ndalama
Kuphika	Kusankha Kabunthu
Kubvina	

- (b) Imagine you are at the market; write a dialogue where you are buying something from a fellow trainee.
- (c) Go in front and describe what you are wearing.

TASK (VYAKUCITA)

Go to the market, find out about prices of different items and bargain before you can buy any of the items.

SELF-EVALUATION

I can name some items at the market: Yes..... Not yet.....

I can ask for prices: Yes..... Not yet.....

I can bargain: Yes..... Not yet.....

LESSON 8



CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: FOOD PREFERENCES

TERMINAL LEARNING OBJECTIVE:

Given a restaurant scenario, trainees will ask what is on the menu and order at least a local meal and a drink.

ENABLING LEARNING OBJECTIVE:

1. Having learnt vocabulary and grammar on food preference, trainees will express at least 3 food preferences
2. Having learnt vocabulary related to ordering food, trainees will act a role play on ordering a local meal and a drink in a restaurant.



DIALOGUE : (MAKANI)

A Kasi mukukhumba kulya vici?

B: Muli na vyakulya uli?

A: Tili na sima, mupunga,
nkhuku na Rhino yizizimu.

B: Nchiwemi, nipaniko mupunga na
Rhino yizizimu.

A: Kasi mukhumba mupunga na
nyama panyake na somba?

B: Nkhukhumba mpunga na nkhuku chifukwa
nkhutemwa nkhuku chomene.

A: Kasi imwe badada mukukhumba
kulya vici?

C: Nipaniko waka mosi yitatu na nyama ya
koca.

A: Lindilani nikwiza.

B&C: Yebo chomene

CULTURAL NOTES: (MIYAMBO)

(a) Some foods are only eaten by men such as a gizzard and raw groundnuts.
Vyakulya vinyake mbanalume pela bakulya

(d) In villages breakfast is stay over food.
Mu mizi kanandi chakulya ca machechelo nchimbala



- (c) *In our restaurant a tip is not a must unless you want a quick service.*
Mu mahotela bithu bakupa chawaka yayi kwene pala mukukhumba ku vwilika lubilo ungamupa
- (d) *Male children do not often eat with their mothers nor do female children eat with their fathers.*
Bana banalume bakulya pamoza na bamama babo yayi, ni chimoza pela na bana banakazi bakulya pamoza na badada babo yayi
- (e) *The head of the fish is for men or older persons.*
Mutu wa nsomba bakulya mbanalume pela panyake banthu balala.

VOCABULARY: (MAZGO)

FOOD RELATED WORDS

Somba	-	Fish
Mphangwe	-	Vegetables
Nkhuku	-	Chicken
Nyama	-	Meat
M'cele	-	salt
Mukaka	-	milk
Mupunga	-	Rice
Mango	-	Mangoes
Kaloti	-	Carrots
Repu	-	Rape

VERBS

Kutemwa	-	To like
Kugulila	-	To buy for
Kuphikila	-	To cook for
Kucapila	-	To wash for
Kujigulila	-	To buy for yourself
Kujiphikila	-	To cook for your self
Kujicapila	-	To wash for your self
Kukhuta	-	To be full
Kuzomela	-	To accept/agree
Kukana	-	To refuse
Kulya	-	To eat
Kucita	-	To do
Kumwa	-	To drink
Kukhumba	-	To want

COMPERATIVES

Kuluska	-	More than (>)
-li nga ni	-	is like (=)
-li nga ni yayi-	-	Is not like (<)

EXPRESSIONS AND WORDS TO NOTE

Nakhuta	-	I am full
Nili na njala	-	I am hungry
Nili na nyota	-	I am thirsty
Chakulya ca machechelo-		Breakfast
Chakulya ca muhanya	-	Lunch
Chakulya ca mise/usiku	-	Supper

**INTERROGATIVES**

Nchivici?	-	What
Vyakulya vici?	-	What foods/
Nkhu?	-	Where?
Njani?	-	Who?

GRAMMAR**A. The Use Of [KUKHUMBA] + Infinitive:**Affirmative

PP	+	root	+	Infinitive	=	Conjugation	Translation
Ni-	+	-kukhumba	+	kulya	=	Nkhukhumba kulya	I want to eat
Mu-	+	-kukhumba	+	kugona	=	Mukukhumba kugona	You want to sleep
Ba-	+	-kukhumba	+	kuluta	=	Bakukhumba kuluta	S/He wants to go
Ti-	+	-kukhumba	+	kugeza	=	Tikukhumba kuqeza	We want to bath

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhukhumba kulya	+	yayi	=	Nkhukhumba kulya yayi	I don't want to eat
Mukukhumba kugona	+	yayi	=	Mukukhumba kugona yayi	You don't want to eat
Bakukhumba kuluta	+	yayi	=	Bakukhumba kuluta yayi	S/He doesn't want to eat
Tikukhumba kugeza	+	yayi	=	Tikukhumba kugeza yayi	We don't want to eat

ExamplesAffirmative

Nkhukhumba kulya sima I want to eat sima	-	Nkhukhumba kulya viphaso yayi I don't want to eat fruits
Mukukhumba kulya nkhuku You want to eat a chicken	-	Mukukhumba kugeza yayi You don't want to bath
Bakukhumba kuluta ku tauni S/He /they want to go to the town	-	Bakukhumba kuluta ku Misaka yayi S/He /they don't want to go to Misaka
Tikukhumba kuphika mpangwa We want to cook vegetables	-	Tikukhumba kuphika nyama yayi We don't want to cook beef.

Negative**B. THE REFLEXIVE AND THE APPLICATIVE VERB EXTENSION****1. THE RFFLEXIVE VERB EXTENSION:**

In Tumbuka we use reflexive verb extension to indicate an action, which returns to the subject (*i.e. to oneself*). Here the subject is doing the action for the benefit of himself or herself. And to express this in a sentence you need to extend the verb into [-ila/era] with the Reflexive Infix [-ji-] to mark the notion of "-self". Therefore, to translate a sentence like: "I cook Nshima for myself" we will have = **nikujiphikila**. [-ji-] is the reflexive marker and [-ila] the extension.

Note: The use of [-ila/era] depends on the second last vowel of the verb root.

e.g.	a,i,u	=	[-ila]
	o,e	=	[-ela]

Affirmative:

PP	+	-Ku-	+	Infix	+	Root	+	Suffix	=	Conjugation	Translation
Ni-	+	-ku-	+	-ji-	+	-phik-	+	-ila	=	Nkhujiphikila	I cook for myself
Mu-	+	-ku-	+	-ji-	+	-guli-	+	-ila	=	Mukujigulila	You buy for yourself
Ba-	+	-ku-	+	-ji-	+	-suk-	+	-ila	=	Bakujisukila	She washes for him /herself
Ti-	+	-ku-	+	-ji-	+	-son-	+	-ela	=	Tikujsionela	We sew for our selves

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhujiphikila	+	yayi	=	Nkhujimphikila yayi	I don't cook for myself
Mukujigulila	+	yayi	=	Mukujigulila yayi	You don't buy for your self
Bakujichapila	+	yayi	=	Bakujisukila yayi	S/he doesn't wash for him/herself
Tikujsionela	+	yayi	=	Tikujsionela yayi	We don't sew for ourselves

Examples:Affirmative:

Nkhujiphikila sima.
I cook for myself sima.
Mukujigulila vy a kulya.
You buy for your-self food.
Bakujisukila viphaso.
S/he/they wash for themselves fruits.
Tikujsionela malaya.
We sew for ourselves dresses/clothes.

Negative:

Nkhujiphikila nkhuku yayi.
I don't cook for myself a chicken.
Mukujigulila vyo vwala yayi.
You don't buy for your-self clothes.
Bakujichapila malaya yayi.
S/he/they don't wash themselves the dresses.
Tikujsionela mabuluku yayi.
We don't sew trousers for ourselves.

2. THE APPLICATIVE VERB EXTENSION:

If we do something of behalf of someone or for the benefit of third party, we need to extend the verb in Tumbuka. This is what we call the Applicative Verb Extension. It supposes that an action is done by someone on behalf of someone else.

e.g. **Kugula** (to buy)
 Kulemba (to write)

-Kugulila (to buy for someone),
 - Kulembela (to write to /for someone).

Since the subject is doing the action on the benefit of another person, there is need to use the Applicatives with the Object Infixes listed below:

Table of Infixes

1st Person Singular	-	-ni-	(me)
2nd person singular	-	-ku-	(you)
3rd person singular	-	-mu-	(him/her)
1st Person Plural	-	-ti-	(us)
2nd Person Plural	-	-mu-	(you respect)
3rd Person Plural	-	-ba-	(them)

NB: Note that these infixes come between the Subject Prefix and the Verb Root.

Affirmative

PP	+	-ku-	+	Infix	+	Root	+	Suffix	=	Conjugation	Translation
Ni-	+	-ku-	+	-ku-	+	-Phik-	+	-ila	=	Nikukuphikila	I cook for you.
Mu-	+	-ku-	+	-ni-	+	-gul-	+	-ila	=	Mukunigulila	You buy for me.
Ba-	+	-ku-	+	-mu-	+	-suk-	+	-ila	=	Bakumusukila	She/He/they wash for him.



Ti-	-ku-	+ -ba-	+ -son-	+ -ela	=	Tikubasonela	We sew for them.
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Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhukuphikila	+	yayi	=	Nkhakuphikila yayi	I did not cook for you
Mukunigulila	+	yayi	=	Mukunigulila yayi	You don't buy for me
Bakumusukila	+	yayi	=	Bakumusukila yayi	S/he/they don't wash for him /herself
Tikubasonela	+	yayi	=	Tikubasonela yayi	We don't sew for them

ExamplesAffirmative:**Nikukuphikila sima.***I cook for you sima.***Mukunigulila viphaso.***You buy for me fruits.***Bakumusukila mphangwa.***S/He/They wash for him/her vegetables.***Tikubasonela malaya.***We sew for them dresses.*Negative**Nikukuphikila nkhuku yayi.***I don't cook for you a chicken.***Mukunigulila mango yayi.***You don't buy for me mangoes.***Bakumuchapila vyo vwala yayi.***S/He/They don't wash for him/ his clothes.***Tikubasonela malaya yayi.***We don't sew for them dresses.***3. The Use Of The Applicatives In The Simple Past Tense:**Affirmative

PP	+	[-Ka -]	+	Infix	+	Root	+	Suffix	=	Conjugation	Translation
Ni-	+	-ka-	+	-ku-	+	-Phik-	+	-ila	=	Nikakuphikila	I cookked for you
Mu-	+	-ka-	+	-ni-	+	-gul-	+	-ila	=	Mukanigulila	You bought for me
Ba-	+	-ka-	+	-ti-	+	-suk-	+	-ila	=	bakatisukila	She/He/they washed for us
Ti-	+	-ka-	+	-mu-	+	-son-	+	-ela	=	Tikamusonela	We sew for him

Negative

Affirmative	+	Neg.	=	Conjugation	Translation
Nkhakuphikila	+	Yayi	=	Nkhakuphikila yayi	I did not cook for you.
Mukanigulila	+	Yayi	=	Mukanigulila yayi	You did not buy for me.
Bakatisukila	+	Yayi	=	bakatisukila yayi	She/He/they did not wash for us.
Tikamusonela	+	Yayi	=	Tikamusonela yayi	We did not sew for him.

ExamplesAffirmative:**Nkhakuphikila mphangwe.***I cooked vegetables for you.***Mukanigula vingoma.***You bought me maize.***Bakatisukila viphaso.***They washed for us fruits.***Tikamusonela delesi.***We sew for her a dress.*Negative:**Nkhakuphikila mupunga yayi.***I did not cook rice for you***Mukanigulila skaba yayi***You did not buy for me groundnuts.***Bakatichapila mphangwa yayi.***They did not wash for us vegetables.***Tikamusonela buluku yayi.***We did not sew for her a pair of trousers.***4. The use of the applicatives in the future tense:**Affirmative

PP	-Zamu-	Infix	root	Suffix	=	Conjugation	Translation
----	--------	-------	------	--------	---	-------------	-------------



Ni-	-zamu-	-ba-	-phik	-ila	=	Nizamubaphikila	I will cook for them
mu-	-zamu-	-ti-	-gul-	-ila	=	Muzamutigulila	You will buy for us
Ba-	-zamu-	-ku-	-son-	-ela	=	Bazamukusonela	S/he will sew for you
Ti-	-zamu-	-ba-	-suk-	-ila	=	Tizamubasukila	We will wash for him/her

Negativ

Affirmative	+	Neg.	=	Conjugation	Translation
Nizamubaphikila	+	yayi	=	Nizamubaphikila yayi	I will not cook for them
Muzamutigulila	+	yayi	=	Muzamutigulila yayi	You will not buy for me
Bazamutigulila	+	yayi	=	Bazamutigulila yayi	S/He will not buy for us
Tizamubasukila	+	yayi	=	Tizamubasukila yayi	We will not wash for her/him

ExamplesAffirmative

Nizamubaphikila mphangwe.
I will cook for them vegetables.
Muzamutigulila vingoma.
You will buy for us maize.
Bazamutigulila nkhuku.
S/He/they will buy for us a chicken.
Tizamubasukila malalanji.
We will wash for him/her oranges.

Negative

Nizamubaphikila nyama yayi.
I will not cook for them beef.
Muzamutigulila mango yayi.
You will not buy for us mangoes.
Bazamutigulila mphangwa yayi.
S/He/They will not buy for vegetables.
Tizamusukila mango yayi.
W will not wash for him/her mangoes.

5. The Progressive Future Of Future

Affirmative

PP	-zamu-	Infix	root	-ila/ela	+	Progressive Marker	=	Conjugation	Translation
Ni-	-zamu-	-ba-	-phik	-ila-	+	-nga	=	Nizamubaphikilanga	I will be cooking for them
mu-	-zamu-	-ti-	-gul-	-ila-	+	-nga	=	Muzamutigulilanga	You will be buying for us
Ba-	-zamu-	-ku-	-son-	-ela-	+	-nga	=	Bazamukusonelanga	S/he will be sewing for you
Ti-	-zamu-	-ba-	-suk-	-ila-	+	-nga	=	Tizamubasukilanga	We will be washing for him/her

Negative

Affirmative	+	Neg.	=	Conjugation	Translation
Nizamubaphikilanga	+	yayi	=	Nizamubaphikilanga yayi	I will be not cooking for them
Muzamutigulilanga	+	yayi	=	Muzamutigulilanga yayi	You will be not buying for me
Bazamutigulilanga	+	yayi	=	Bazamutigulilanga yayi	S/He will be not buying for us
Tizamubasukilanga	+	yayi	=	Tizamubasukilanga yayi	We will be not washing for her/him

ExamplesAffirmative

Nizamubaphikilanga mphangwe.
I will be cooking for them vegetables.
Muzamutigulilanga vingoma.
You will be buying for us maize.
Bazamutigulilanga nkhuku.
S/He/they will be buying for us a chicken.-
Tizamubasukilanga malalanji.
We will be washing for him/her oranges. -

Negative

Nizamubaphikilanga nyama yayi.
I will not be cooking for them beef.
Muzamutigulilanga mango yayi.
You will not be buying for us mangoes.
Bazamutigulilanga mphangwa yayi.
S/He/They will not be buying for vegetables.
Tizamusukilanga mango yayi.
W will not be washing for him/her mangoes.

EXERCISES



(a) Translate the following sentences into Tumbuka:

- (i) I like eating nshima more than Pizza.
- (ii) She eats less rice than nshima.
- (iii) John prefers cabbage to fish.
- (iv) Hellen buys as much fruits as she buys vegetables.
- (v) Americans are like Zambians. They like to eat a lot.

(b) Make make sentences in the past and progressive future with the following verbs.

Kukazinga	Kulya	Kuchapa
Kuphika	Kupima	Kubvina
Kusona	Kumwa	Koca

(c) Fill in the blanks:

- (i) Nyumba yane njikulu yinu.
- (ii) Chola cinu ni cane.
- (iii) Chimbuzi cabo ni cidoko..... cithu
- (iv) Buku linu ni lane
- (v) Ba John bakulemba makola..... ndine.

(e) In pairs make a dialogue between a waiter and a client.

TASK. (VYAKUCITA)

Go to a restaurant, order food and a drink in Tumbuka.

SELF-EVALUATION

- | | |
|--|-----------------------|
| I can buy food or drinks in Tumbuka: | Yes..... Not yet..... |
| I can express food preferences: | Yes..... Not yet..... |
| I am able to identify different kinds of food: | Yes..... Not yet..... |

LESSON 9

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

TRANSPORT

TERMINAL LEARNING OBJECTIVE:

While on second site visit, trainees will develop a personal and detailed travel itinerary back to PST.

ENABLING LEARNING OBJECTIVE:

1. Given a scenario of a bus station, trainees will interview a bus conductor about the fare, destination and schedule.
 2. Having learnt the necessary vocabulary trainees will demonstrate at least 4 commonly used travel signs.
-



-
3. Given a picture depicting different modes of transport, trainees will identify and name at least 6 different modes of transport commonly used in Zambia.
-



DIALOGUE: (MAKANI)

- A Kasi ba Ruth bakuluta nkhu?
- B: Bakuluta ku Amelika.
- A: Kasi ni zilinga kuluta ku Amelika na ndege?
- B: Ni K6 Million
- A: Namachelo nizamuluta na basi ku Lundazi. Nanga imwe?
- B: Nizamuluta na sitima ku Livingstone.
- A: Kasi ku Livingstone ni kutali uli?
- B: Nipafupi 250 kilomita
- A: Kasi basi yikuluta ku Lusaka. yikuuka nyengo uli?
- B: Yikuuka pa 6 koloko machechelo.
- A: Yebo chomene.
- B: Lutani makola.

CULTURAL NOTES: (MIYAMBO)

- (a) *In Zambia walking is a means of transport.*
Mu Zambia kwenda na malundi ni nthowa yimoza yakwenderamo.
- (f) *Travelling is a sign of having money*
Kwenda kukulongozga kuti muthu wali na ndalama.

**SAFETY AND SECURITY**

- (a) *To be mindful of your luggage when traveling on public transport.*
Mukwenela kusunga makola viola pala muli pa ulendo
- (b) *Avoid taking front or back seats when traveling on public transport.*
Mukwenela kukhala pa mipando kunthazi panyake ya kumasinda yayi pala muli pa basi.

VOCABULARY: (MAZGO)**VERBS**

Kwiza	-	<i>To come</i>
Kuuka	-	<i>To leave</i>
Kumanya	-	<i>To know</i>
Kukhumba	-	<i>To want/need</i>
Kuchimbira	-	<i>To run</i>
Kwenda	-	<i>To walk</i>
Kugula	-	<i>To buy</i>
Kuwa	-	<i>To fall</i>
Kwimilila	-	<i>To stop</i>
Kukwera	-	<i>To climb/Board a bus or car</i>
Kulipila	-	<i>To pay</i>
Kuwezga	-	<i>To give back</i>
Kupa	-	<i>To give</i>
Kupasa	-	<i>To find</i>
Kusambira	-	<i>To learn</i>
Kupusa	-	<i>To be a fool</i>
Kulongola	-	<i>To show</i>
Kwiba	-	<i>To steal</i>
Kukhira	-	<i>To descend</i>
Kunyamuka	-	<i>To start off/stand</i>
Kutali	-	<i>To be long/ to be far</i>
Kubelenga	-	<i>To read</i>
Kwendeska	-	<i>To be early/ punctual/ to drive/ to walk fast</i>
Kucelwa	-	<i>To be late</i>

NOUNS

Boti	-	<i>Canoe</i>
Galimoto	-	<i>Car/Truck</i>
Mtengo	-	<i>Price</i>
Mlendo	-	<i>Visitor</i>
Tikiti	-	<i>A ticket</i>
Ndege	-	<i>Aeroplane</i>
Ngolo	-	<i>Ox-cart</i>
Njinga	-	<i>Bicycle</i>
Sitima	-	<i>Train</i>
Honda/Njinga ya moto-		<i>Motor bike.</i>
Basi	-	<i>Bus</i>

OTHER WORDS

Kabili	-	<i>Twice</i>
Nkholoko	-	<i>O'clock</i>
Mmaji	-	<i>In the water</i>
Machechelo	-	<i>In the morning</i>
Mise	-	<i>In the afternoon</i>



Nga	-	If
Pakati	-	In the middle
Nkhu	-	Where
Pano	-	Here
Tiyeni	-	Let's go
Ulemu	-	Respect.

GRAMMAR

A. The Relative Pronouns:

The demonstratives with the agreements can be used as Relative Pronouns to mean WHO, WHICH, WHERE, THAT. These Relative Pronouns introduce additional information about a noun, a person or a pronoun in the sentence, e.g. **Nkhaona basi iyo ikawa** (*I saw the bus which over turned*).

The Relative Clause (yo ikawa) adds more information about the bus to the rest of the sentence, i.e. - which bus? = *The one I saw.*

Noun	+	Adj. Prefix	+	R.P.	=	Conjugation	Translation
Basi	+	-i-	+	-yo	=	Basi iyo	<i>The bus which.</i>
Dalaiva	+	-u-	+	-yo	=	Dalaiva uyo	<i>The driver who.</i>
Chimbuzi	+	-i-	+	-cho	=	Chimbuzi icho	<i>The toilet which.</i>
Njinga	+	-i-	+	-yo	=	Njinga iyo	<i>The bicycle which.</i>
Chitenje	+	-i-	+	-cho	=	Chitenje icho	<i>The chitenje which.</i>
Kamwana	+	-a-	+	-ko	=	Kamwana aka	<i>The small child which.</i>

Examples

Basi iyo ikawa ikapyा.

The bus which over turned got burnt.

Dalaiva uyo wakwendeska galimoto nimuchekulu.

The driver who is driving is old.

Chimbuzi icho nkhazenga nchiwemi.

The toilet which I built is beautiful.

Njinga iyo nkagula baba.

The bicycle which I bought is stolen.

Kamwana aka kalilanga kalwala.

The child that has been crying is sick.

B. The Relative Pronouns With Locatives:

With the locative **Pa** the relative is **apo**

With the locative **ku** the relative is **uko**

With the locative **mu** the relative is **umo**

Locative	+	Noun	+	R.P.	=	Conjugated	Translation
Pa-	+	Nyumba	+	Apo	=	Pa nyumba apo	<i>At the/that house</i>
Ku-	+	Muzi	+	Uko	=	Ku muzi uko	<i>At the/that village</i>
Mu-	+	Chola	+	Umo	=	Mu chola umo	<i>In the/that bag</i>

Examples

Panyumba apo nkhakhalanga pali nchebe.-

At a house where I use to stay there are dogs.

Kumuzi uko tikuluta nkhutali.

To the village where we are going is far.

Mu chola umo muli mabuku muli ndalama. -

In that bag where there are some books there is money.

EXERCISES



- (a) Pick a question from the book and answer
- (b) Answer the following questions using relative Pronoun:
Bakukhumba basi njini?
Bakutemwa basi njini?
Mukukhumba kuluta na dalaiva njuni?
Tikukhumba kuona kamwana uli?
- (c) Set up a situation where one pretends to be a conductor and the other a passenger and write a dialogue.

TASK. (VYAKUCITA)

Go to an actual bus station and find out the schedule of the bus and fares.

SELF-EVALUATION

- | | |
|---|------------------------|
| I can identify different modes of transport: | Yes Not yet..... |
| I can ask for the fare/destination/ time/ schedule: | Yes Not yet..... |
| I can use travel language: | Yes Not yet..... |

LESSON 10

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: DIRECTIONS

TERMINAL LEARNING OBJECTIVE:

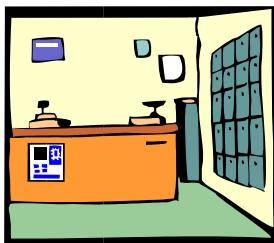
While on second site visit, trainees will draw a map indicating directives to at least 5 notable places.

ENABLING LEARNING OBJECTIVE:

1. Having learnt the necessary vocabulary, trainees will act a role play in class about asking and giving directions to at least 5 notable places.



-
2. Given a community map, trainees will name at least 5 notable places
-



DIALOGUE: (Makani)

Masuzgo: Muli uli?

Kondwani: Nili makola, kwali imwe?

Masuzgo: Nili makola. Nkhukhumba Kufumba nthowa ya ku m'sika.

Kondwani: Londezgani mseu uyo mpaka mufike pa mpambano ya mseu. Patukilani ku woko la mazgere, pitilizgani kwenda mphaka kuumalilo kwa m'seu. Muzamusanga chinyumba chikulu. Kamasinda kwa chinyumba ici kuli msika.

Masuzgo: Yebo chomene

Kondwani: Yebo.

CULTURAL NOTES: (MIYAMBO)

- (a) *Zambians are not so accurate at giving directions, but they are very helpful*
Banthu ba Mu Zambia bakulongola makola kayendelo ka munthu yayi, kwene bakuvwila chomene.
- (b) *When asking for directions. You can stop and ask anyone. Zambians are often patient enough to spare sometime to show a stranger the way. They can accompany you or give a child to take you to the place.*
Pala mukufumba nthowa, mungafumba munthu wali yose. Banthu ba Mu Zambia mbawemi mutima chomene. Nyengo zinyake bangapeleka mulendo uko wakuluta.
- (c) *In Zambia we do not use cardinal points when giving directions.*
Mu Zambia tikusebezgeska kampasi yayi pakulongola kayendelo

SAFETY AND SECURITY:

- (a) *It is safer to ask women or children ofr diretions as they are more reliable. It is also a good idea to verify with other people*



Nchiwemi kufumba banakazi panyake banice pakayendelo, chifukwa bakuneneska.
Nchiwemiso kufumba munthu munyake kusinikizga

- (b) *Avoid going to restricted areas e.g. grave yards, initiation camps.*
Kuluta kumalo ayo bakuleska yayi nga malalo.
- (c) *Avoid walking at night.*
Kwenda usiku cha.

VOCABULARY: (MAZGO)

VERBS

Kufika	-	<i>To arrive/reach</i>
Kuyoboya	-	<i>To describe/explain</i>
Kunjila	-	<i>To enter</i>
Kusanga	-	<i>To find</i>
Kuvwila	-	<i>To help</i>
Kupatuka	-	<i>To turn</i>
Kuphalira	-	<i>To tell</i>
Kulondezga	-	<i>To follow</i>
Kujumpa	-	<i>To cross</i>
Kupitilizga	-	<i>To continue</i>
Kufumba	-	<i>To ask</i>

NOUNS

Banki	-	<i>Bank</i>
Chipatala	-	<i>Hospital</i>
Mphambano	-	<i>Crossroads</i>
Kumanyuma	-	<i>Behind</i>
Mphepo	-	<i>Wind/Air</i>
Nthowa	-	<i>Path/Way</i>
Sitolo	-	<i>Store/Grocery</i>
Mpaka	-	<i>Until</i>
Mseu	-	<i>Road</i>

OTHER WORDS

Woko la malyelo/Raiti	-	<i>Right hand</i>
Woko la mazgele/Lefti	-	<i>Left hand</i>
Kunthazi kwa	-	<i>In front of</i>
Pakati	-	<i>In the middle</i>
Mpaka	-	<i>Until</i>
Pafupi	-	<i>Near</i>
Kutali	-	<i>Far.</i>
Kumanyuma	-	<i>Behind</i>

Questions:

Kasi Chipatala cili nkhu?	<i>Where is the hospital?</i>
Kasi msika uli nkhu?	<i>Where is the market?</i>
Ningasanga nkhu masitolo?	<i>Where can I find stores?</i>
Nyumba ya moba yili nkhu?	<i>Where is the beer hall?</i>
Ningasanga nkhu positi?	<i>Where can I find the Post Office?</i>
Kasi sitesheni ya basi yili nkhu?	<i>Where is the bus station?</i>

GRAMMAR

A. Commands:

To make a polite imperative drop [**Ku-**] the infinitive marker and add [**-ni**] as suffix to the rest of the verb to show politeness.

Kupatukira -

Patukirani



(To turn to) - (Please turn to)

Infinitive**Kulondezga***(To follow)***Kupitilizga***(To continue)***Kusanga***(To find)***Kunjila***(To enter)***Kuvwila***(To help)***Kuphalira***(To tell)*Polite Imperative**Londezgani***(Please follow)***Pitilizgani***(Please continue)***Sangani***(Please find)***Njilani***(Please enter)***Vwilani***(Please help)***Phalilani***(Please tell)*Negative FormAffirmative Polite Command**Patukila***Please turn to***Londezgani***Please follow***Pitilizgani***Please continue***Njilani***Please enter***Vwilani***Please help***Phalilani***Please tell*Negative Polite Command**Kupatukila yayi***Please don't turn to***Kulondezga yayi***Please don't follow***Kupitilizga yayi***Please don't continue***Kunjila yayi***Please don't enter***Kuvwila yayi***Please don't help***Kuphalila yayi***Please don't tell***B. The Locatives:**

The locatives can make a sense on demonstrative in some cases because they describe relative distance from the speaker. They are based on the differences between the three prepositions **Mu**, **Ku**, **Pa**.

Mu -Ku - Pa can also be added as a prefix to a noun for the location of the object. The meaning of the noun changes to designate the area related to the noun, e.g:-

Mu nyumba	-	<i>In the house</i>
Ku msika	-	<i>To the market</i>
Pa thebulo	-	<i>On the table</i>

Demonstratives**Yuno***(This one)***Uyu***(This one)***Uyo***(That one)***Yula***That one over there)*Locatives**Mu****Muno***(Inside here)***Ku****Kuno***(Right here)***Pa****Pano***(Right here)***Umu***(In here)***Uku***(Around here)***Apa***(This here)***Umo***(In there)***Uko***(There)***Apo***(There)***Mula***(In over there)***Kula***(Over there)***Pala***(Over there)***C. The use of [-NGA-] as “Can”**



[-NGA-] as an infix is used to express permission, a possibility or a supposition. **[Nga-]** is also used in interrogatives but according to the intonation it can be a statement in the affirmative, e.g. I can or can I?

e.g. **Ningapitilizga**
(I can continue)

Ningapitilizga?
(Can I continue?)

Affirmative

Rule: **PP+ -nga- + root + -a**

PP	+	-nga-	+	verb	=	Conjugation	Translation
Ni-	+	-nga-	+	-sanga	=	Ningasanga Ningasanga?	I can find or Can I find?
Mu-	+	-nga-	+	-sanga	=	Mungasanga Mungasanga?	You can find or Can you find?
Ba-	+	-nga-	+	-sanga	=	Bangasanga Bangasanga?	S/He can find or Can S/He find?
Ti-	+	-nga-	+	-sanga	=	Tingasanga Tingasanga?	We can find or Can we find?

Negative

Affirmative	+	Negative		Conjugation	Translation
Ningasanga	+	yayi	=	Ningasanga yayi	I can not find or
			=	Ningasanga yayi?	Can't I find?
Mungasanga	+	yayi	=	Mungasanga yayi	You can't find or
			=	Mungasanga yayi?	Can't you find?
Bangasanga	+	yayi	=	Bangasanga yayi	S/He/They can't find or
			=	Bangasanga yayi?	Can't s/he/they find?
Tingasanga	+	yayi	=	Tingasanga yayi	We can't find or
			=	Tingasanga yayi?	Can't we find?

Examples

Affirmative / Statements and Questions.

- | | | |
|--------------------------------|---|------------------------------|
| Ningasanga nthowa ya ku Kitwe. | - | I can find the way to Kitwe. |
| Ningasanga nthowa ya ku Kitwe? | - | Can I find the way to Kitwe? |
| Mungasanga nyumba yikulu. | - | You can find a big house. |
| Mungasanga nyumba yikulu? | - | Can you find a big house? |
| Bangasanga Chipatala. | - | S/he can find the Hospital. |
| Bangasanga Chipatala? | - | Can s/he find the hospital? |
| Tingasanga msika. | - | We can find the market. |
| Tingasanga msika? | - | Can we find the market? |

Negative/ Statements and Questions.

- | | | |
|-------------------------------------|---|----------------------------------|
| Ningasanga yayi nthowa ya ku Kitwe. | - | I cannot find the way to Kitwe. |
| Ningasanga yayi nthowa ya ku Kitwe? | - | Can I not find the way to Kitwe? |
| Mungasanga yayi nyumba yikulu. | - | You can't find a big house. |
| Mungasanga yayi nyumba yikulu? | - | Can't you find a big house? |
| Bangasanga yayi Chipatala. | - | S/he can't find the Hospital. |
| Bangasanga yayi Chipatala? | - | Can't s/he find the hospital? |
| Tingasanga yayi msika. | - | We can't find the market. |
| Tingasanga yayi msika? | - | Can't we find the market? |



NOTE: The response may be: - **[Enya]** or **[Yay!]**
YES!
NO!

EXERCISES

- (i) Consult each other, go and hide an object give your trainer instructions to find the object.
 - (ii) Write a dialogue on asking and giving directions.
 - (iii) Locate something your trainer has hidden.

TASK. (VYAKUCITA)

Go and find the location given to you by your trainer and report back to him the following day.

SELF-EVALUATION

I am able to give directions: Yes.....Not yet.....
I can ask for directions: Yes.....Not yet.....

LESSON 11

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: SOCIAL INTERACTION

TERMINAL LEARNING OBJECTIVE:

Having come back from second site visit, trainees will compose and narrate a story about their visit in the past tense.

ENABLING LEARNING OBJECTIVE:

Having been given a story in the present tense, trainees will rewrite a story and narrate it in the future tense.



CULTURAL NOTES: (MIYAMBO)

- (a) *Most people are not anxious about the future because they believe everything lies in the hands of the God*
Bantu banandi bakuyoboya yayi ivyo bazamucita kunthazi chifukwa bakugomezga mwa Chiuta kuti ndiyo wakumanya vyose vyakunthazi.

VOCABULARY: (MAZGO)

VERBS

Kusambira	-	<i>To swim</i>
Kumwa	-	<i>To drink</i>
Kulyera	-	<i>To enjoy</i>
Kuwelela	-	<i>To go back/to return</i>
Kutemwa	-	<i>To like/to love</i>
Kusewera	-	<i>To play</i>
Kubvina	-	<i>To dance</i>
Kulya	-	<i>To eat</i>
Kuluta	-	<i>To go</i>



Kwenda	-	To walk
Kwimba	-	To sing
Kuyoboya	-	To say/tell
Kukhumba	-	To want
Kulota	-	To dream
Kukolwa	-	To be drunk
Kubokola	-	Vomit
Kujima	-	To dig
Kugona	-	To sleep

NOUNS

Moba	-	Beer
Nyumba ya moba-	-	Beer hall
Chakulya	-	Food
Munyane	-	Friend
Banthu	-	People
Muzi	-	Village
Maji	-	Water
Mfumu	-	Chief
Visime	-	Wells
Hotela	-	Hotel

Time Related Words

Mailo	-	Yesterday
Lelo	-	To day
Na machelo	-	Tomorrow
Machechelo	-	In the morning
Muzuba	-	Noon
Namise	-	In the afternoon
Usiku	-	At night
Juzi	-	The day before yesterday
Dazi limoza	-	One day
Namachelobala	-	The day after tomorrow
Sabata	-	A week
Sabata yikwiza	-	Next week
Kuli zuba	-	Sun shine

QUESTIONS

Mukaluta nkhu mailo? - Where did you go yesterday?
Mukulya vici lelo? - What do you eat to day?
Muzamugula vici na machelo? - What will you buy tomorrow?

OTHER WORDS

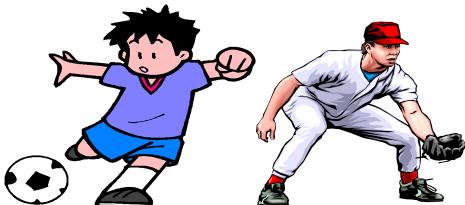
Kuno	-	Here
Udongo	-	Cleanliness
Nyengo ino	-	This time
Pamanyuma	-	After
-thu	-	Ours.
-awo	-	Theirs
Dirtness	-	Malikho

Tell a Story



Peace Corps Zambia

Write stories from picture strips (on the next page) in different tenses.



GRAMMAR

A The Simple Past tense:

Rule : PP + -ka- + verb

e.g. [KUGEZA] - (to bath)

Affirmative.

PP	+	[-Ka-]	+	verb	=	Conjugation	Translation
Ni-	+	-ka-	+	-geza	=	Nkhageza	I bathed



Mu-	+	-ka-	+	-geza	=	Mukageza	You bathed
Ba-	+	-ka-	+	-geza	=	bakageza	S/He/they bathed
Ti-	+	-ka-	+	-geza	=	Tikageza	We bathed

Negative

Affirmative	+	Negative	=	Past Tense in Negative form
Nkhageza	+	yayi	=	Nkhageza yayi <i>I did not bathe</i>
Mukageza	+	yayi	=	Mukageza yayi <i>You did not bathe</i>
Bakageza	+	yayi	=	Bakageza yayi <i>S/He did not bathe</i>
Tikageza	+	yayi	=	Tikageza yayi <i>We did not bathe</i>

ExamplesAffirmative

Nkhageza pa thupi mailo.
I bathed on the body yesterday.
Mukageza ku mawoko.
You washed your hands
Bakageza ku maso machechelo.
S/he/they washed their faces in the morning.
Tikageza ku mutu.
We washed our heads.

Negative

Nkhageza ku mawoko mailo yayi.
I did not wash my hands yesterday.
Mukageza ku malundi yayi.
You did not wash your legs.
Bakageza ku malundi machelochelo yayi.
S/He/They did not wash their legs yesterday.
Tikageza pa thupi yayi.
We did not bathe.

B. The Simple Present Tense:Rule: PP + **-Ku-** +verbe.g. [KUGULA] (*To buy*)Affirmative

PP	+	TM -ku-	+	verb	=	Conjugation	Translation
Ni-	+	-ku-	+	-gula	=	Nkhugula	<i>I buy</i>
Mu-	+	-ku-	+	-gula	=	Mukugula	<i>You buy</i>
Ba-	+	-ku-	+	-gula	=	Bakugula	<i>S/he buys</i>
Ti-	+	-ku-	+	-gula	=	Tikugula	<i>We buy</i>

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhugula	+	yayi	=	Nkhugula yayi	<i>I don't buy</i>
Mukugula	+	yayi	=	Mukugula yayi	<i>You don't buy</i>
Bakugula	+	yayi	=	Bakugula yayi	<i>S/He/They do not buy</i>
Tikugula	+	yayi	=	Tikugula yayi	<i>We don't buy</i>

ExamplesAffirmative

Nkhugula chitenje.
I buy chitenje.
Mukugula vyakulya.

Negative

Nkhugula shati yayi.
I do not buy a shirt.
Mukugula buku yayi.



You buy foods.
Bakugula viphaso.
S/He/They buy fruits.
Tikugula vyakulya maji.
We buy foods and water.

You do not buy a book
Bakugula skapato **yayi.**
S/He/They do not buy shoes.
Tikugula mafuta ya kukazingila yayi.
We do not buy cooking oil.

C. The Recent Past Tense:

Rule: PP + -a- + verb

e.g. [KUBVINA] (*To dance*)

Affirmative

PP	+	Tense -a-	+	root	=	Conjugation	Translation
Ni-	+	-a-	+	-bvina	=	Nabvina	I have just danced.
Mu-	+	-a-	+	-bvina	=	Mwabvina	You have just danced.
Ba-	+	-a-	+	-bvina	=	Babvina	S/he/they have just danced.
Ti-	+	-a-	+	-bvina	=	Tabvina	We have just danced.

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nabvina	+	yayi	=	Nabvina yayi	I have not danced
Mwabvina	+	yayi	=	Mwabvina yayi	You have not danced
Babvina	+	yayi	=	Babvina yayi	S/he/they have not danced
Tabvina	+	yayi	=	Tabvina yayi	We have not danced

Examples

Affirmative

Nabvina vimbuba
I have danced vimbuba
Mwabvina vimbuba
You have danced vimbuba
Babvina vimbuba
S/he/they have danced vimbuba
Tabvina vimbuba
We have danced vimbuba

Negative

Nabvina muganda yayi
I have not Muganda
Mwabvina muganda yayi
You have not danced Muganda
Babvina muganda yayi
S/he/they have not danced muganda
Tabvina muganda yayi
We have not danced muganda

EXERCISE

1. Put the words in brackets in the correct tenses.

Nkhu (Yoboya) (*Present*) mu Chitumbuka na banthu ba mumuzi wane. Ba (Kutemwa) (*Present*) vimbuzi uyaudongo na maji ya wemi. Nkha ba (Kuphalila) (*Past*) kuti tingazenga vimbuzi na visime. Nkhu (Kukhumba) (*Present*) Kuyoboya na benecho ba muzi. Lelo Mfumu yithu yi (Kwiza) (*recent future*) kuno. Panyengo yino ba (Kugwira nchito) (*Present*) mu tauni yikulu. Mfumu yithu apo yi (Kuli) (*Past*) Kuno, yi (Kutemwa) (*Past*) maji ya wemi chomene.

2. Tell a Story

Write a recent experience encountered in the host family or in the training site and present it to class.

NB: Other trainees can ask you questions.



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3. Write a story in Tumbuka of what you did and what happened to you in the U.S.A.

TASK: (VYAKUCITA)

Go to the people in the site and ask from them what they did in the past. What they want to do in future and bring the stories back to class the following day.

SELF-EVALUATION

I can tell a story in the past: Yes.....Not yet.....
I can tell a story in the present tense: Yes.....Not yet.....
I can tell a story in the future tense: Yes.....Not yet.....

LESSON 12

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: HOUSING

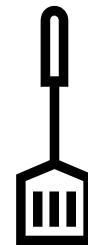
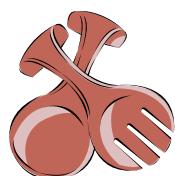
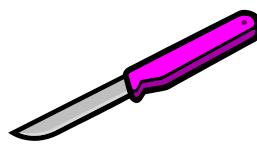
TERMINAL LEARNING OBJECTIVE:

Given a scenario of a village, trainees will compare and contrast the usage of village kitchen utensils to American kitchen utensils.

ENABLING LEARNING OBJECTIVE:



-
1. Having been exposed to village kitchen, trainees will list at least 5 village kitchen utensils.
 2. Having been exposed to village kitchen, trainees will list at least 5 village kitchen utensils and ask for permission to use them
-



DIALOGUE I (MAKANI)

- | | | | |
|----|----------------------------------|----|-----------------|
| A: | Ici nchivici? | B: | Ni mphika |
| A: | Kasi nchito ya mphika nivici? | B: | Ngwakuphikilamo |
| A: | Ici nchivici | B: | Ni mphasa |
| A: | Kasi nchito ya mphasa nivici? | B: | Njakugonapo |
| A: | Ici nchivici? | B: | Ni thuli |
| A: | Kasi nchito ya thuli nivici? | B: | Nja kupulilamo |
| A: | Ici nchivici? | B: | Ni mbaula |
| A: | Kasi nchito ya mbaula
Nivici. | B: | Njakuphikilapo. |

DIALOGUE II (MAKANI)

- | | | | |
|----|---|----|--------------|
| A: | Kasi banyane ningakoleskako
nchito mbaula yinu?. | B: | Enya tolani. |
|----|---|----|--------------|



- A: Kasi yili nhku? B: Yili mu khicini.
- A: Yebo chomene.

DIALOGUE III. (MAKANI)

- A: Kasi ningakoleskako nchito mbavi?
- B: Enya banyane mungatola.
- A: Kasi yili nku?
- B: Yili mu mphala
- A: Yebo chomene

CULTURAL NOTES. (MIYAMBO)

- (a) *No one is allowed to enter your bedroom unless it is your close/intimate friend.*
Nchakukuzomelezgeka yayi kuti munthu waliyose wanjire mu chipinda cinu, pokhapo ni munyako chomene.
- (b) *Your parents in-law and older children are not allowed to enter your bedroom.*
Bapongozi na bana balala bakwenera kunjira yayi ku chipinda cinu chifukwa chikulongola muchizi yayi.
- (b) *In villages toilets are built a few meters from the houses because people want to maintain cleanliness and to feel that nobody should know or see that one has gone to the toilet.*
Mu mizi bakuzenga vimbuzi kutali na manyumba chifukwa ca udongo, ndiposo bakukhumba yayi banthu kumanya kuti baluta ku chimbuzi.

SAFETY AND SECURITY

- (a) *Aviod leaving a lit brazzier in the house expecially at night.*
Mukwenela yayi kuika mbaula ya moto mu nyumba chomene-mene usiku.

VOCABULARY (MAZGO)

VERBS

Kusona	-	To sew
Kuchisa	-	To press
Kupyela	-	To sweep
Kuphika	-	To cook
Kuzenga	-	To build
Kupanga	-	To make
Kuumba	-	Mould
Kunegha maji-		To draw water
Kulima	-	To plough
Kudumula	-	To cut
Kupemba moto-		To make fire
Kubvina	-	To dance
Kuthwika	-	To carry on the head
Kupula	-	To pound

NOUNS.

Chihengo	-	Winnowing basket
Thuli	-	Mortar



Musi	-	Pounding stick
Kapu	-	Cup
Sapuni	-	Spoon
Simbi	-	Pressing iron
Pani	-	Pan
Mbaula	-	Braizzier
Makala	-	Charcoal
Chitofu	-	Stove
Kabati	-	Cupboard
Sefa	-	Sieve
Chitundu	-	Basket
Mphika	-	Pot
Beseni	-	Basin
Bedi	-	Bed
Mphasa	-	Reed mat
Jembe	-	Hoe
Mbavi	-	Axe
Chimbudzi	-	Toilet
Chitofu	-	Stove
Chipembo	-	Fire place
Nkhuni	-	Fire wood

OTHER WORDS

nchito	-	Work
Vici?	-	What?
Kwithu	-	To ours
Mungatola	-	You can get
Ku nyumba	-	At the house
Munyane	-	Friend
Nilije	-	I don't have

GRAMMAR

A. The Auxiliary [-Nga- + Verb] Which Means (Can)

It is used to ask for permission to do something.

Rule:	PP + -nga- + verb + -ko + nchito
-------	----------------------------------

PP	+	-nga-	+	Verb	+	-ko	+	nchito	=	Conjugation	Translation
Ni-	+	-nga-	+	-sebezeska-	+	-ko	+	nchito	=	Ningasebezeskako nchito mbaula	I can use a braizzier
Mu-	+	-nga-	+	-sebezeska-	+	-ko	+	nchito	=	Mungasebezeskako nchito poto	You can use a pot
Ba-	+	-nga-	+	-sebezeska-	+	-ko	+	nchito	=	Bangasebezeskako nchito luhengo	S/He/They can use Winnowing basket
Ti-	+	-nga-	+	-sebezeska-	+	-ko	+	nchito	=	Tingasebezeskako nchito mbavi	We can use an axe

Negative

Affirmative form	+	Neg.	=	Conjugation	Translation
Ningasebezeskako nchito	+	yayi	=	Ningasebezeskako nchito mbaula yayi	I can not use a baizzier



Mungasebezeskako nchito	+	yayi	=	Mungasebezeskako nchito poto yayi	You can't use a poto
Bangasebezeskako nchito	+	yayi	=	Bangasebezeskako nchito luhengo yayi	S/he/they can not use a winnowing basket
Tingasebezeskako nchito	+	yayi	=	Tingasebezeskako nchito mbavi yayi	We can not use an axe

ExamplesAffirmative

Ningasebezeskako nchito jembe
I Can use a hoe.

Mungasebzeskako nchito mbavi.
You can use an axe.

Bangasebzeskako nchito mbaula.
S/He/They can use the brazier

Tingakoleskako nchito m'phika.
We can use the pot

Negative

Ningakoleskako nchito mbavi yayi.
I can not use an axe.

Mungakoleskako nchito poto yayi.
You can not use a pot.

Bangakoleskako nchito malasha yayi
S/He/They cannot use the charcoal

Tingakoleskako nchito kapu yayi
We can not use the cup.

B. The Present Continuous Tense:

Rule : PP + Verb Infinitive

[Kuphika] (to Cook)Affirmative

PP	+	-ku-	+	Verb	=	Conjugation	Translation
Ni-	+	-ku-	+	-phika	=	Nkhuphika	<i>I am cooking</i>
Mu-	+	-ku-	+	-phika	=	Mukuphika	<i>You are cooking</i>
Ba-	+	-ku-	+	-phika	=	Bakuphika	<i>S/He/They are cooking</i>
Ti-	+	-ku-	+	-phika	=	Tikuphika	<i>We are cooking</i>

Negative

Affirmative	+	Neg.	=	Conjugation	Translation
Nkhuphika	+	yayi	=	Nkhuphika yayi	<i>I am not cooking</i>
Mukuphika	+	yayi	=	Mukuphika yayi	<i>You are not cooking</i>
Bakuphika	+	yayi	=	Bakuphika yayi	<i>S/He/They are not cooking</i>
Tikuphika	+	yayi	=	Tikuphika yayi	<i>We are not cooking</i>

ExamplesAffirmative

Nkhuphika dende.
I am cooking relish.

Mukuphika mphangwe.
You are cooking vegetables.

Bakuphika sima.
S/he/they are cooking sima.

Tikuphika nyama
We are cooking meat.

Negative

Nkhuphika skaba yayi.
I am not cooking groundnuts

Mukuphika mupunga yayi.
You are not cooking rice.

Bakuphika nyama yayi.
S/He/They are not cooking meat.

Tikuphika mboholi yayi
We are not cooking sweet potatoes

EXERCISE

1. Make a list of household items you need at your post.



Peace Corps Zambia

2. Make a dialogue in which one is asking for permission to use items in the house and the other one answers.

TASK: (VYAKUCITA)

Ask Tumbuka speakers for permission to use items found in their homes

SELF EVALUATION:

I can identify household items:

Yes..... Not yet

I can make a request to use items found in the house:

Yes..... Not yet



LESSON 13

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: WEATHER

TERMINAL LEARNING OBJECTIVE:

Having learnt different weather patterns in Zambia, trainees will describe their favorite weather and give at least 5 reasons why it is their favorite.

ENABLING LEARNING OBJECTIVE:

1. Given the necessary vocabulary, trainees will express 4 feelings and desires relating to weather.
 2. Given a picture depicting different weather patterns in Zambia, trainees will describe at least 3 Zambian weather patterns.
-

Picture Depicting: -the Sun on a clear sunny day

- Rains
- Clouds
- Trees and clothes being blown by winds



TEXT:

--



Pulikani imwe ba Zuba, pala mwabala chomene, banthu bakupulika njala na nyota ndipo bakukhumbaso kumwa maji yazizimu chomene. Pala bali paulendo bakukhumba ambulela. Nchifukwa uli banthu bakusuzgika pala mwabala?

Pulikani imwe ba mphepo, pala mwaza banthu bakukhumba kuvwala ma juzi ndipo bakumwaso tiyi yakupya chomene. Nchifukwa uli banthu bakusuzgika pala imwe mwaza?

CULTURAL NOTES (MIYAMBO)

- (a) *Most people do not usually complement weather, unless it is bad that day.*
Kanandi ba Tumbuka bakuyoboya umo kwachela yayi, kwene pala kundache makola bakuyoboya.
- (b) *When a person is struck by a lightening, it is believed that he/she was bewitched or is being punished for a wrong doing.*
Pala munthu kaleza kamutimba, cikugomezgeka kuti munthu yula waloweka panyake chiuta wamulanga yula munthu.

VOCABULARY (MAZGO)

VERBS.

Kupulika	-	<i>To feel/To hear/To taste/To listen</i>
Kulya	-	<i>To eat</i>
Kukhumba	-	<i>To want</i>
Kuvwala	-	<i>To dress</i>
Kupumula	-	<i>To rest</i>
Kuwa	-	<i>To fall/tobe born</i>
Kumwa	-	<i>To drink</i>
Kugona	-	<i>To sleep</i>
Kukhuta	-	<i>To be full</i>
Kulemba	-	<i>To write</i>
Kuyegha	-	<i>To carry</i>
Kupulika mphepo-	-	<i>To be cold/feel cold</i>
Kupa	-	<i>To give</i>
Kuluta	-	<i>To go</i>
Kutola	-	<i>To take</i>
Kupya	-	<i>To be hot</i>
Kuzizima	-	<i>To be cold</i>
Kwamba	-	<i>To start</i>
Kupulika njala	-	<i>To be hungry/feel hungry</i>
Kupulika nyota	-	<i>To be thirsty/feel thirsty</i>

NOUNS:

Njala	-	<i>hunger</i>
Maji	-	<i>Water</i>
Zuba	-	<i>Sun</i>
Ambulela	-	<i>Umbralla</i>
M'dima	-	<i>Darkness</i>
Mphepo	-	<i>Wind/Cold</i>
Vula	-	<i>Rain</i>
Mitambo	-	<i>Clouds</i>
Vingoma	-	<i>Maize</i>
Nyota	-	<i>Thirst</i>
Chingwe	-	<i>Rope/string</i>
Chilala	-	<i>Drought</i>
Nkhungu	-	<i>Mist</i>
Matope	-	<i>Mud</i>



Matanje	-	Pumpkins
Minda	-	Fields
Mwezi	-	Moon/Month
Nyengo	-	Weather/Season/time
Uchani	-	Grass
Muthuzi	-	Shade

USEFUL EXPRESSIONS

Lelo kwapya	-	<i>It is hot to day</i>
Vula ikuwa	-	<i>It is raining</i>
Zuba yabala	-	<i>It is shining/It is sunny</i>
Kuli mphepo	-	<i>It is cold/windy</i>
Kwazizima	-	<i>It is cold</i>
Napulika kupya	-	<i>I'm hot</i>
Nili na njala	-	<i>I'm hungry</i>
Nili na nyota	-	<i>I'm thirsty</i>
Nili na mphepo	-	<i>I'm cold</i>
Kuli mudima	-	<i>It's dark</i>

GRAMMAR

A. The Use Of The Conjunction [pala...] (If/When....)

Examples

Nizamugeza pala maji yapya.	-	<i>I will bath when the water is hot.</i>
Muzamuluta pala kuzamuba vula yayi.	-	<i>You will go if it will not rain.</i>
Bazamukumwa pala bazamupulika nyota.	-	<i>S/He/they will drink if they will feel thirsty.</i>
Tizamukulya pala tizamupulika njala.	-	<i>We will eat if we will feel hungry.</i>

B. The use of [Kupulika] (To feel)

Affirmative

PP	+	-kupulika	+	A word expressing a feeling
Ni-	+	-kupulika	+	njala = <i>I feel hungry</i>
Mu-	+	-kupulika	+	mphepo = <i>You feel cold</i>
Ba-	+	-kupulika	+	nyota = <i>S/He feels thirsty</i>
Ti-	+	-kupulika	+	mantha = <i>We feel frightened</i>

Negative

Affirmative	+	Neg.	=	Conjugation	Translation
Nkhupulika njala	+	yayi	=	Nkhupulika njala yayi	<i>I don't feel hungry</i>
Mukupulika mphepo	+	yayi	=	Mukupulika mphepo yayi	<i>You don't feel cold</i>
Bakupulika nyota	+	yayi	=	Bakupulika nyota yayi	<i>S/He/they do not feel thirsty</i>
Tikupulika mantha	+	yayi	=	Tikupulika mantha yayi	<i>We don't feel frightened</i>

Examples



Affirmative

Nkhupulika njala, nkhukhumba Kulya Sima.
I feel hungry I want to eat sima.
Mukupulika mphepo, mukukhumba kuvwala juzi.
You feel cold you want to wear a sweater.
Bakupulika nyota, bakukhumba kumwa maji.
S/He /they feel thirsty they want to drink water.
Tikupulika mantha.
We feel frightened.

Negative

Nkhupulika njala, nkhukhumba kulya viphaso yayi.
I feel hungry I don't want to eat fruits
Mukupulika mphepo, mukukhumba kumwa tiyi yayi.
You do feel cold you don't want to drink tea.
Bakupulika nyota, bakukhumba kumwa phere yayi.
S/He /they feel thirsty they, don't want to drink beer.
Tikupulika soni yayi.
We don't feel shy.

C. The Verbal Infix [-cali-] Meaning: "...still + Verb + Ing...."

[-cali-] is used with any other verb to express the notion of continuity or unfinished actions which are still being carried on. It adds this meaning to the action because of the aspect of the auxiliary verb [**kuli**] (to be) implied in **[-cali-]**,

EXERCISE

(i) Complete the following sentences

- (a) Nkhupulika nyota nkhukhumba.....
- (b)Tikukhumba kulya
- (c) Mukupulika kupya, mukukhumba.....
- (d) Kuli zuba nkhukhumba.....
- (e) Kuli mvula nipaniko

(ii) Complete the following sentences:

- (a) Tikulya pala tili na
- (b) Nkhumwa maji yazizimu pala nili na
- (c) Nkhuvwala juzi pala.....
- (d) Nkhusenya ambulela pala kukuwa.....

(iii) Match the words in A with the words in B

<u>A</u>	<u>B</u>
Kuli mudima	<i>It is hot</i>
Nkhwakupya	<i>I need</i>
Kuli vula	<i>It is cold</i>
Nkhozizima	<i>It is raining</i>
Nkhukhumba	<i>It is shining</i>
Kuli zuba	<i>It is dark</i>

(iv) Pick a flash card and ask the question on the card to your fellow trainees.

TASK: (VYAKUCITA)

Find our which months are associated with the following seasons.

- | | | |
|----------|---|-----------------------|
| Chihanya | - | <i>Dry hot season</i> |
| Muvula | - | <i>Rain season</i> |
| Mumphepo | - | <i>Cold season.</i> |

SELF EVALUATION:



- I can talk about weather conditions: Yes..... Not yet.....
I can express physical responses to weather and other influences: Yes..... Not yet.....
I can identify and ask about different seasons: Yes..... Not yet.....

LESSON 14

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

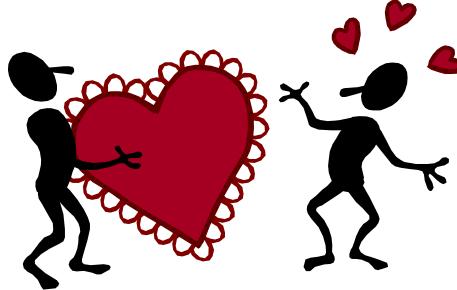
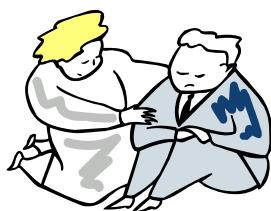
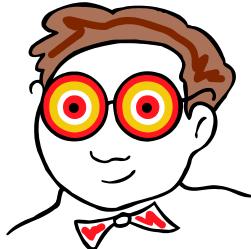
TOPIC: SOCIAL INTERACTION (Emotional state)

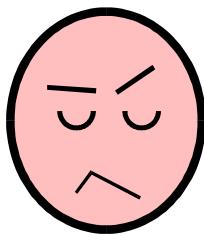
TERMINAL LEARNING OBJECTIVE:

Having displayed pictures showing different emotional states, trainees will formulate a story describing 3 different emotional states of 3 different characters in the picture.

ENABLING LEARNING OBJECTIVE:

1. Having been given different situations, trainees will describe at least 6 emotional states going with different situations.
 2. Trainees will list at least 4 condolences and congratulatory expressions going with emotional state.
-





DIALOGUE 1: (MAKANI)

Towera: Muli uli mulamu?

Timale: Nili makola kwali imwe?

Towera: Nili makola. Nili na chimwemwe chomene chifukwa mukakwera vilingwa.

Timale: Yebo chomene mulamu.

DIALOGUE II: (MAKANI)

Maria: Muli uli banyane?

Masiye: Tili makola kwali imwe?

Maria: Nili makola padoko, kasi mukumanya kuti bakanibila?

Masiye: Enya, kwene nili na chisoni chomene chifukwa bakamubilani.

CULTURA NOTES: (MIYAMBO)

- (a) *Zambian personal feelings are kept to oneself and to whom one is intimated while impersonal feelings, such as sorrow at funerals and happiness at weddings are not hidden.*
Kanandi banthu ba MZambia bakubisa maghano yawo ku banthu, bakulongola waka ku banthu awo bakutemwa chomene. Kwene pala ni vinthu vyachisoni panyake chikondwerero capa nthengwa, bakubisa yayi.
- (b) *It is not polite to exhibit actions that show affection in public (like kissing...) holding each other around the waist especially opposite sex.*
Nchiwemi yayi kukolanakolana pa banthu panyake kupyopyonthana pa banthu chomenemene mwanakazi na mwanalume
- (c) *During funerals, close relatives to the deceased shed tears to show that they are in grief. Other people show their sympathy in cash and in kind.*
Panyengo ya chililo banthu ba chibale bakulila kulongola kuti bali pa chililo. kwene banthu ba waka bakupepeska waka na ndalama panyake ufu na dende
- (d) *Kitchen parties are attended by women only.*
Ku khicini pate kukuluta waka banakazi

VOCABULARY (MAZGO)

VERBS

Kukondwera	-	To be happy
Kulema	-	To be tired
Kukalipa	-	To get annoyed
Kukhala na sanje-	-	To be jealous
Kuzizwa	-	To be surprised
Kupyopyontha	-	To kiss
Kukhala na chitim-	-	To be pity
Kupokela	-	To receive



Kupulika	-	To hear/to feel
Kusanga	-	To find
Kuwa	-	To fall/to be born
Kufuma	-	To leave
Kuluwa	-	To forget
Kufwa	-	To die
Kuopa	-	To be afraid
Kupanga	-	To make
Kupepesa	-	To apologize
Kuwonga	-	To thank/
Kuzgola	-	To answer
Kuopa	-	To fear

WORDS RELATED TO EMOTIONS

Chikondi	-	Love
Soni	-	Shy
Mantha	-	Fear
Chikondwerero	-	Celebration
Chisoni	-	Sadness
Kuzondana	-	To hate each other
Kusuzgika	-	To be troubled
Kupulika njala	-	To feel hungry
Kupulika nyola	-	To feel thirsty
Kukhala namaghanoghano - To have thoughts.		

OTHER WORDS

Kadokodoko	-	Very small
Gule	-	Dance
Kalekale	-	Long time ago
Kamwana	-	Infact/ small child
Salu	-	Cloth
Pakati	-	Between
Pacoko-pacoko	-	Slowly
Sono	-	Soon/now
Ufu	-	Mealie Meal
Usiku	-	Night
Munyake	-	His friend
Uthenga	-	Message

GRAMMAR**A. The Use Of [...chifukwa...]**

Verb to+ have	Expressing feeling	chifukwa	+ Reason	=	Conjugation	Translation
Nili na	+ chisoni	chifukwa	+ Munyane wafwa	=	Nili na chisoni chifukwa munyane wafwa	I am sorry because my friend is dead
Muli na	+ muselu	chifukwa	+ mwangulya somba libisi	=	Muli na muselu chifukwa mwangulya somb libisi	You have nausea because you ate raw fish
Bali na	+ mantha	chifukwa	+ Mbala zikabila	=	Bali na mantha mbala chifukwa zikabila	S/he/they are frightened because thieves stole from them
Tili na	+ tulo	chifukwa	+ tikabvina usiku yose	=	Tili na tulo chifukwa tikabvina usiku yose	We are sleepy because we danced the whole night

Negative



Affirmative	+	Negative	=	Conjugated sentences	Translation
Nili na chisoni chifukwa munyane wafwa	+	Yayi	=	Nili na chisoni yayi chifukwa munyane wafwa yayi	I am not sorry because my friend is not dead
Muli na muselu chifukwa mwangulya somb libisi	+	Yayi	=	Muli na muselu yayi chifukwa mwangulya somb libisi	You have no nausea because you did not eat raw fish
Bali na mantha chifukwa mbala zikabila	+	Yayi	=	Bali na mantha yayi chifukwa mbala zikabila yayi	S/he/they are not frightened because thieves did not steal from them
Tili na tulo chifukwa tikabvina usiku yose	+	Yayi	=	Tili na tulo yayi chifukwa tikabvina usiku yose yayi	We are not sleepy because we did not danced the whole night

ExamplesAffirmative

Nili na chisoni chifukwa munyane wafwa
I am sorry because my friend is dead
Muli na muselu chifukwa mwangulya somba libisi.
You have nausea because you ate raw fish
Bali na mantha chifukwa mbala zikabila
S/he/they are frightened because thieves stole from them
Tili na tulo chifukwa tikabvina usiku wose
We are sleepy because we danced the whole night.

Negative

Nili na chisoni yayi chifukwa munyane wali makola
I am not sorry because my friend is fine.
Muli na muselu yayi chifukwa mwangulya nkhuku yakoca.
You have no nausea because you did eat a roasted chicken
Bali na mantha yayi chifukwa mbala zikabila yayi
S/he/they are not frightened because thieves did not steal from them
Tili na tulo yayi chifukwa tikabvina usiku wose yayi
We are not sleepy because we did not danced the whole night

B. Reduplication To Express Intensity:-With Adverbs

e.g.	Iyani Lubilo-lubilo	-	<i>Eat very fast</i>
	Bagogo bakwenda pacoko-pacoko	-	<i>Grandma walks very slowly</i>
	Yendeskani makola-makola	-	<i>Drive very carefully/nicely</i>
	Bakaza kale-kale	-	<i>They came a very long time</i>

-With Verbs

Mwana wakulilalila	-	<i>A crying baby</i>
Bakulombalomba ndalama	-	<i>They ask for money all the time</i>
Bakukolakola vinthu	-	<i>They catch things</i>
Basambizgi bakuyoboyayoboya	-	<i>The teacher talks a lot</i>

EXERCISE

- (1) Fill in the blanks:-

Natemwa chomene lelo chifukwa.....
Cathy wali na nsanje chifukwa.....
Bamama bali na chisoni chifukwa

Badada ba kalipa chifukwa.....

- (2) Go to the front and mime action and let other guess what emotion it is.

- (3) Identify which phrases are complaints and which ones are complements:

- Kulema chomene
- Kukwela vilingwa
- Kufeluka vilingwa
- Kukhola mtima



Peace Corps Zambia

- Kutowa nga nimungeli
- Muwemi mtima
- Kuoneka wa utozi.
- Musungwana muwemi

- (4) Make a dialogue where one person complains or gives compliments, then present the dialogue to the class.

TASK: (VYAKUCITA)

Look for Tumbuka speaking people and complain about something or give complements.

SELF EVALUATION:

I can state my feelings or emotions:	Yes..... Not yet.....
I can congratulate and console:	Yes..... Not yet.....
I can express complaints and complement to someone:	Yes..... Not yet.....

LESSON 15

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

SOCIAL INTERACTION (Invitations)



TERMINAL LEARNING OBJECTIVE:

Given the program for cultural day, trainees will invite 2 members of their host family to attend the function.

ENABLING LEARNING OBJECTIVE:

1. After learning the necessary and grammar, trainees will act a role play where they accept or decline an invitation.
 2. After interviewing the local community members, trainees will name at least 6 different social events.
-

**DIALOGUE I. (MAKANI)**

Banda: Muli uli Banyane? **Chirwa:** Nili makola kwali imwe?

Banda: Nili makola, yebo. Kasi mukumanya kuti nitolenge? **Chirwa:** Nkhumanya yayi

Banda: Nkhumucemani ku nthengwa yane. Kasi muzamu kwiza? **Chirwa:** Yebo chomene nizamukwiza

Banda: Yebo tizamuonana **Chirwa:** Yebo naonga

DIALOGUE II (MAKANI):

Phiri: Muli uli Banyane? **Nyirenda:** Nili makola kwali imwe?

Phiri: Nili makola. Nkhumucemani ku phwando yane **Nyirenda:** Yayi nadi munigobokeleko nizamuba na nchito chomene

Phiri: Ooo! nttheula tizamuonana nyengo inyake. **Nyirenda:** Yebo chomene

CULTURAL NOTES (MIYAMBO):



- (a) In villages when you are invited you can take a friend with you
Mu mizi pala bakucema kumadyerero ungarola munyako
- (b) Who ever invite you out is responsible to buy or provide food and drinks for you.
Pala bakucemani kuhwando, uyo wamucemani ndiye wakugula vyose ivyo mukukhumba kulya.
- (d) When you hear about some social events taking place in the village such as weddings, funerals, you may pass by just to show your presence. You don't have to be invited it is important to attend.
Pala mwapulika kuti kuli nthengwa panyake chiponde panyake vyamasobera yanyake, mukwenera kuluta nakukhala nabanthu padoko kwambula kumucemani.

SAFETY AND SECURITY

Be conscious of who you invite or who invites
Mukwenela kucenjela, kumanya makola banthu abo mukucema.

VOCABULARY (MAZGO)

VERBS

Kuchita	-	To do
Kulindila	-	To wait
Kulwala	-	To be sick
Kulipila	-	To pay
Kuona	-	To see
Kuvwila	-	To help
Kucemeka	-	To be invited/to be called

Nouns

Nthengwa	-	Wedding/marriage
Madyerero/Phwando	-	Party
Gule	-	Dance
Chiponde	-	Funeral
Malo	-	Place
Nchito	-	Work
Chinamwali	-	Initiation.
Malalo	-	Graveyard

OTHER WORDS

Yebo	-	Yes please
Yayi naonga	-	No thank you

EXPRESSIONS TO NOTE

Kudandaula yayi	-	Don't worry/don't complain
Kuleka kwiza	-	Don't fail to come
Tili na phwando	-	We have a party.

GRAMMAR

A. The Separable Object Personal Pronouns Are:-

1st Person Sing. Ine	-	me
2nd Person Sing. Iwe	-	You



3rd Person Sing. **Iye** - *Him/her*

1st Person Plural **Ise** - *we*

2nd Person Plural **Imwe** - *You*

3rd Person Plural **Ibo** - *them*

The infinitive 'Kucema' (to call/invite)

Affirmative

PP	+	verb	+	Conjugation			Translation
Ni-	+	Kucema	+	Imwe	=	Nkhucema imwe	<i>I invite you</i>
Mu-	+	Kucema	+	Ine	=	Mukucema ine	<i>You invite me</i>
Ba-	+	Kucema	+	Ise	=	Bakucema ise	<i>S/He/they invite us</i>
Ti-	+	Kucema	+	Ibo	=	Tikucema ibo	<i>We invite them</i>

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhucema imwe	+	yayi	=	Nkhucema imwe yayi	<i>I don't invite you</i>
Mukucema ine	+	yayi	=	Mukucema ine yayi	<i>You don't invite me</i>
Bakucema ise	+	yayi	=	bakucema ise yayi	<i>They don't invite us</i>
Tikucema ibo	+	yayi	=	Tikucema ibo yayi	<i>We don't invite them</i>

Examples

Affirmative

Nkhucema imwe ba Peter.
I invite you Peter.
Mukucema ine ku nthengwa.
You invite me to the wedding.
Bakucema ise ku phwando.
S/He/they invite us to party.
Tikucema ibo ku chakulya ca mise.
We invite them for dinner.

Negative

Nkhucema imwe ba John yayi
I don't invite you John
Mukucema ine ku sukulu yayi
You don't invite me to school.
Bakucema ise Misaka
S/He/They don't invite us to Misaka
Tikucema ibo ku cakulya ca macecelo yayi.
We don't invite them for breakfast

B. The Inseperable Personal Pronouns Called "Infixes"

1st Person Sing.	-ni-	=	<i>me</i>
2nd Person Sing.	-u-	=	<i>You (singular)</i>
3rd Person Sing.	-Mu-	=	<i>Him/Her</i>

1st Person Plural	-ti-	=	<i>Us/We</i>
2nd Person Plural	-mu-	=	<i>You (Plural & Respect)</i>
3rd Person Plural	-ba-	=	<i>Them</i>

e.g. Used with The verb [**Kucema**] (to invite/call) in The Present Tense:

Affirmative

PP	+	Tense Marker	+	Infix	+	Infix	=	Conjugation	Translation
Ni	+	-ku-	+	-ku-	+	-cema	=	Nkhukucema	<i>I am inviting you</i>
Mu	+	-ku-	+	-ni-	+	-cema	=	Mukunicema	<i>You are inviting me</i>



Ba	+	-ku-	+	-ba-	+	-cema	=	Bakubacema	S/He/they are inviting them
Ti	+	-ku-	+	-ba-	+	-cema	=	Tikubacema	We are inviting them

Negative

Affirmative	+	Negative	=	Conjugation	Translation
Nkhukucema	+	Yayi	=	Nkhukucema yayi	I am not inviting you
Mukunicema	+	Yayi	=	Mukunicema yayi	You are not inviting me
Bakubacema	+	Yayi	=	Bakubacema yayi	S/He is not inviting them
Tikubacema	+	Yayi	=	Tikubacema yayi	We are not inviting them

ExamplesAffirmative

Nkhukucema ku nthengwa yane
I am inviting you to my wedding
Mukunicema ku nyumba yinu
You are inviting me to your house
Bakubacema ku chakulya ca mise
They are inviting them for dinner
Tikubacema ku moba
We are inviting them for beer

Negative

Nkhukucema ku sukulu yane yayi
I am not inviting you to my school
Mukunicema ku chimuzi yayi ni
You are not inviting me to your toilet
Bakubacema ku cakulya ca macecelo yayi.
They are not inviting them for breakfast
Tikubacema ku sobela yayi
We are not inviting them to play

C. The Conditional Verbal Prefix [Nthene-]

The prefix [nga-] is used to express hypothesis with the conditional '...would have...' or '...should have...' for an action which would have happened but did not take place

Affirmative

'Nthene'	+	PP	+	T.M	+	verb	=	Conjugation	Translation
Nthene-	+	-na-	+	-angu-	+	-cema	=	Nthenenangumucema	I would have invited you
Nthene-	+	-mu-	+	-angu-	+	-cema	=	Nthenemwanguticema	You would have invited us
Nthene-	+	-ba-	+	-angu-	+	-cema	=	Nthenebanguticema	They would have invited us
Nthene-	+	-ti-	+	-angu-	+	-cema	=	Nthenetangubacema	We would have invited them

Negative

Affirmative Form	+	Negative	=	Conjugation	Translation
Nthenenangumuce ma	+	yayi	=	Nthenenangumucema yayi	I would have not invited you
Nthenemwangutice ma	+	yayi	=	Nthenemwanguticema yayi	You would have not invited us
Nthenebanguticem a	+	yayi	=	Nthenebanguticema yayi	They would have not invited us
Nthenetangubace ma	+	yayi	=	Nthenetangubacema yayi	We would have not invited them

ExamplesAffirmative

Nthenenangumucema kuluta ku tauni....
I would have invited you to go to town
Nthenemwanguticema kubvina.....
You would have invited us to dance ...
Nthenebanguticema kusamba.....

Negative

Nthenenangumucema kubvina yayi
I would have not invited you to dance
Nthenemwanguticema kubeja yayi
You would have not invited us to fish
Nthenebanguticema kusambila yayi



Peace Corps Zambia

S/He/They could have invited us to swim...
Nthenetangubacema kumwa phere
We could have invited them to drink beer...

*They would have not invited us to learn
Nthenetangubacema kuvakaca yayi
We would have not invited them to visit*

EXERCISE

1. Fill in the blanks:-

- A: Muli uli munyake
B:
A: Nkhumucemani kupa chisulo
B:
A: Yebo
B:

2 Pick a paper and tell the class the meaning of the word.

3 Act out a role playwhere you accept or decline an invitation

TASK :(VYAKUCITA)

Invite a member of your community to your house

SELF EVALUATION:

I can identify some social events: Yes..... Not yet.....

I can accept or decline an offer: Yes..... Not yet.....



LESSON 16

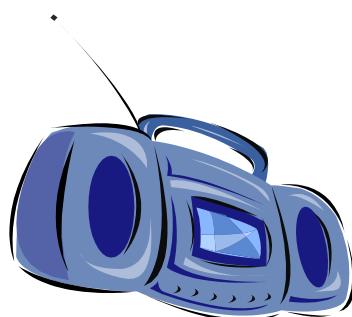
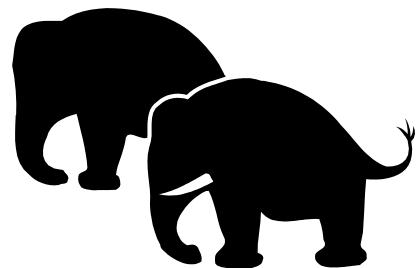
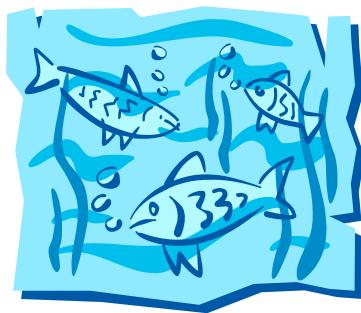
CORE COMPETENCY: FACILITATE SUSTAINABLE COMMUNITY DEVELOPMENT

TOPIC: THE ROLE OF A VOLUNTEER.

TERMINAL LEARNING OBJECTIVE: At a community meeting while on second site visit trainees will talk about 4 of their roles relating to sustainable development.

ENABLING LEARNING OBJECTIVE:

1. Having learnt the vocabulary to do with the work of volunteer, trainees will state the 3 Peace Corps goals.
 2. Having been given a scenario of a Peace Corps volunteer's work, trainees will explain at least 5 roles of a LIFE Peace Corps volunteer.
-



DIALOGUE I

Masuzgo: Muli uli?

Jerry: Nili makola kwali imwe?

Masuzgo: Nili makola, yebo kasi ndimwe anjani?

Jerry: Ndine wojipeleka wa Peace Corps

Masuzgo: Kasi Peace Corps

Jerry: Nikaungano ka ku America, kakusebeza



nchivici?

nchito na banthu mu vyalo vyakupambana pambana, na kubavwila pa vya chitukuko

Masuzgo: Kasi muzamusebeza

Jerry: Nizamusebeza nchito

Masuzyo: Aaa! Iyo ni nkhani yi wemi. **Kasi**
muzamukutilandiliska
ndalama?

Jerry: Yyi Ndalamala nilije, kwene tizamukusambizgana na Banthu muno mu muzi. Monga mukumanya kuti mukapa munthu somba walyenge dazi imoza. Kwene mwamusambizga ku kola somba wazamulyanga madazi yose

Masuzyo: Natemwa chomene

Jerry: Naoga chomene

CULTURAL NOTES (MIYAMBO):

(a) *Americans are considered as people with a lot of money and miracle solutions to numerous problems found in communities*
Bantu mu mizi bakuona kuti wojipeleka ba Peace Corps bali na ndalama chomene na zero zakumalizga masuzgo yabo.

(b) *During funerals, people remain in their village to help at the funeral house. During this period, people do not do work in the fields.*

Pala kuli nyifwa banthu bakukhala mu muzi kuvwila nchito pa nyumba ya malilo. Pa muzi banthu bakwenera kugwira nchito mu manyumba yabo yayi.

VOCABULARY (MAZGO)

VERBS

Kulwala	-	<i>To be sick</i>
Kujipeleka	-	<i>To Volunteer</i>
Kupokela	-	<i>To receive</i>
Kuoneska	-	<i>To show</i>
Kulemela	-	<i>To be rich</i>
Kuzenga	-	<i>To build/to tie</i>
Kumasula	-	<i>To untie</i>
Kukwera	-	<i>To climb/Ascend</i>
Kupanga	-	<i>To make</i>
Kusankha	-	<i>To select/choose</i>
Kusankha	-	<i>To select</i>
Kuvwala	-	<i>To dress</i>
Kuvula	-	<i>To undress</i>
Kutumizga	-	<i>To send.</i>

NOUNS

Calo	-	<i>Country</i>
Vyalo	-	<i>Countries</i>
Chitukuko	-	<i>Development</i>
Wojipeleka	-	<i>Volunteer</i>
Kabungano	-	<i>Organisation</i>
Bachekulu	-	<i>Old persons</i>
Ukavu	-	<i>Poverty</i>
Hedimani	-	<i>Headman</i>

GRAMMAR

A. Formation Of A Noun From A Given Infinitive:

Rule: Drop the infinitive[Ku] & substitute it with [wo] to form a noun
--



Affirmative

e.g. Verb (Infinitive)

Kubeja (*to catch fish*)
Kujipeleka (*To volunteer*)
Kuvwila (*To help*)
Kusambizga (*To teach*)
Kubvina (*To dance*)
Kusona (*To sew*)
Kucezga (*To visit*)
Kulima (*To cultivate*)

Negative:

Noun + yayi
Kubeja yayi
(*Not to fish*)
Kujipeleka yayi
(*Not to volunteer*)
Kuvwila yayi
(*Not to help*)
Kuguliska yayi
(*Not to sell*)
Kukoma yayi
(*Not to kill*)
Kubvina yayi
(*Not to dance*)
Kusona yayi
(*Not to sew*)
Kusambizga yayi
(*Not to teacher*)

Noun

Wobeja (*Fisherman*)
Wojipeleka (*Volunteer*)
Wovwila (*A helper*)
Wozambizga (*teachers*)
Wobvina (*dancer*)
Wosona (*Sewer*)
Wocezga (*Visitor*)
Wolima (*The cultibrator*)

Wobeja yayi
(*Not a fisherman*)
Wojipeleka yayi
(*Not a volunteer*)
Wovwila yayi
(*Not a helper*)
Woguliska yayi
(*Not a seller*)
Wokoma yayi
(*Not a killer*)
Wobvina yayi
(*Not a dancer*)
Wosona yayi
(*Not a sewer*)
Wosambizga yayi
(*Not a teacher*)

EXERCISE

- (i) Write a dialogue where a volunteer and a villager introduce themselves and the P.C.V. explains what s/he is going to do in the village.

TASK: (VYAKUCITA)

Go to write in Tumbuka your work as a volunteer and come and read it to the class the following day. Other trainees can ask questions.

SELF EVALUATION:

I am able to describe my work as a volunteer: Yes..... Not yet.....
I can explain my program: Yes..... Not yet.....

LESSON 17

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

SOCIAL INTERACTION (Hobbies)

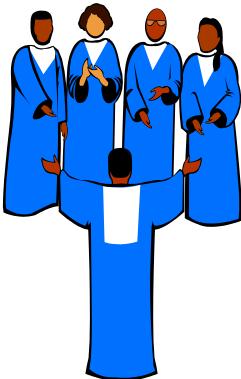
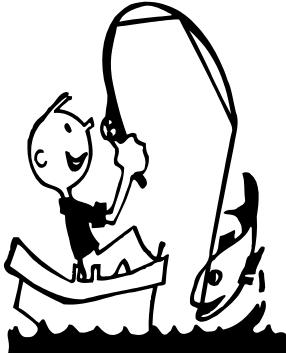
TERMINAL LEARNING OBJECTIVE:

Having interacted with host family members, trainees will describe their favorite hobby.

ENABLING LEARNING OBJECTIVE:



-
1. Having reviewed vocabulary on interaction, trainees will mention 5 of their leisure time activities.
 2. While in class, trainees will talk about and describe at least 3 of their hobbies while in America.
-



DIALOGUE I (MAKANI)

Mulani: Muli uli banyane? **Chisoni:** Nili makola kwali imwe?

Mulani: Nili makola. kasi mwacitanga vici? **Chisoni:** Nabelenganga buku. Nanga imwe mwacitanga vici

Mulani: Naonelanga TV **Chisoni:** Kasi mukutemwa kucita vici panyengo yinu yapadera?

Mulani: Nkhutemwa kusambira pa maji. Nanga imwe? **Chisoni:** Nkhutemwa kubelenga, kusebelna kuphika.

Mulani: Kasi mukutemwa kuphika Vici? **Chisoni:** Nkhutemwa kuphika sima.

Muzifera: Nchiwemi, nkukhumba kusambira umo bakuphikira sima. **Chisoni:** Nchiwemi mwize.

CULTURAL NOTES: (MIYAMBO)

- (a) *People in villages do not have a hobby as such. They are mostly engaged in their daily routine.*
Bantu mu mizi balije ivyo bakutemwa kucita panyengo ya padela, kanandi bakutemwa kugwira nchito zapanyumba.
- (c) *Sundays become days of meeting after people come back from church and a recreation activity. Games for children are gender oriented.*
Kuchalichi nimalo abo banthu mu mizi bakukumana nakuyoboyeskana pa vinthu vyakupambana pambana.

VOCABULARY (MAZGO)

VERBS

Kwenera
Kuyezga

- *To have to*
- *To try hard*



Kuwona	-	To see
Kubelenga	-	To count/To read
Kukondwsera	-	To be happy
Kupumula	-	To rest
Kukumbuska	-	To remind
Kunozga	-	To repair
Kutemwa	-	To like
Kugomezga	-	To trust
Kuzizwa	-	To be surprised
Kusamba	-	To swim
Kucita	-	To do
Kuona kanema	-	To watch T.V.
Kwenda	-	To walk
Kuchimbira	-	To run (Jogging)
Kujumphpha	-	To Jump
Kuzgolobela	-	To be used
Kujicefyia	-	To be humble

NOUNS

Kanema	-	Cinema
Wailesi	-	Radio
Chiuta	-	God
Yunivesite	-	University
Munyane	-	Friend
Masambiro	-	Education
Masobera	-	Sports/Games
Bola	-	Soccer/ball
Masamu	-	Mathematics
Basungwana	-	Girls
Ndale	-	Politics
Banyamata	-	Boys.

OTHER WORDS

Kunthazi	-	In the future
Kupambana pambana	-	Different
Chigomezgo	-	Trust

GRAMMAR

A. The Past Habitual Tense (....Used To.....)

Affirmative

PP	-ka-	Verb	+	-nga	=	Conjugation	Translation
Ni-	-ka-	-sambizga-	+	-nga	=	Nkhasambizganga	I used to teach
Mu-	-ka-	-temwa-	+	-nga	=	Mukatemwanga	You used to like



Ba-	-ka-	-manya-	+	-nga	=	bakamanyanga	S/He used to know
Ti-	-ka-	-lya-	+	-nga	=	Tikalyanga	We used to eat

Negative

Affirmative	Negative	Conjugation	Translation
Nkhasambizganga	+ yayi	= Nkhasambizganga yayi	I used not to teach
Mukatemwanga	+ yayi	= Mukatemwanga yayi	You used not to like
Bakamanyanga	+ yayi	= Bakamanyanga yayi	S/He/they used not to know
Tikalyanga	+ yayi	= Tikalyanga yayi	We used not to eat

ExamplesAffirmative**Nkhasambizganga Chitumbuka***I used to teach Chitumbuka.***Mukatemwanga pizza.***You used to like Pizza.***Bakamanyanga kusamba***S/He/They used to know how to eat swim.***Tikalyanga mphangwe ya nthendelo***We used to eat vegetables cooked in peanut sauce.***Bakabinanga Rhumba.***They used to dance Rhumba.*Negative**Nkhasambizganga Chizungu yayi.***I used not to teach English***Mukatemwanga sima yayi.***You used not to like sima.***Bakamanyanga kubvina yayi.***S/He/They used not to know how to dance***Tikalyanga nkhuku yayi.***We used not to eat beef.***Bakabinanga R&B yayi.***They used not to dance R&B.***B. The Future Habitual Tense (....Will Always Be...+ ing...):**Affirmative

PP	+	Tense Marker	+	Root	-nga	=	Conjugation	Translation
Ni-	+	-zamu-	+	-sambizga-	-nga	=	Nizamusambizganga	I will always be teaching
Mu-	+	-zamu-	+	-lya-	-nga	=	Muzamulyanga	You will always be eating
Ba-	+	-zamu-	+	-lima-	-nga	=	Bazamulimanga	S/He/they will always be cultivating
Ti-	+	-zamu-	+	--zenga-	-nga	=	Tizamuzenganga	We will always be building

Negative

Affirmative	Neg.	=	Conjugation	Translation
Nizamusambizganga	+ yayi	=	Nizamusambizganga yayi	I will not always be teaching
Muzamulyanga	+ yayi	=	Muzamulyanga yayi	You will not always be eating
Bazamulimanga	+ yayi	=	Bazamulimanga yayi	S/He will not always be cultivating
Tizamuzenganga	+ yayi	=	Tizamuzenganga yayi	We will not always be building

ExamplesAffirmative**Nizamusambizganga Chitumbuka***I will always be teaching Tumbuka.***Muzamulyanga viphaso.***You will always be eating fruits.***Bazamulimanga munda.***S/He /They will always be cultivating the field.***Tizamuzenganga vimbuzi.***We will always be building toilets.*Negative**Nizamusambizganga Spanish yayi***I will not always be teaching Spanish.***Muzamulyanga nchunga yayi.***You will not always be eating beans.***Bazamulimanga dimba yayi***S/He will not always be cultivating the garden.***Tizamuzenganga manyumba yayi.***We will not always be building houses*



EXERCISE:

1. Talk about your hobbies with your trainers or fellow trainees.
2. Pair up and share your personal ambitions, achievements, discuss your future plans, past experiences, your likes and dislikes.

TASK (VYAKUCITA):

Go and talk to people about what they have done in the past, their hobbies what they like and dislike, their job and qualifications and their future plans.

SELF EVALUATION:

I can talk about my hobbies:

Yes..... Not yet.....

I can share likes and dislikes:

Yes..... Not yet.....

I can explain past education and job background:

Yes..... Not yet.....

I can discuss future plans:

Yes..... Not yet.....

LESSON 18

CORE COMPETENCY:

FACILITATE SUSTAINABLE DEVELOPMENT

TOPIC:

Tumbuka Trainee's Book

SOCIAL INTERACTION (Family activities)



TERMINAL LEARNING OBJECTIVE:

Having experienced life in Zambian family, trainees will create a seasonal calendar showing activities done by males and females.

ENABLING LEARNING OBJECTIVE:

1. Given appropriate vocabulary going with seasonal activities, trainees will name and describe at least 4 activities done in each season.
2. Having been exposed to activities done in the village, trainees will compare and contrast at least 4 seasonal activities done in Zambia and in America.



DIALOGUE (MAKANI):

- Joe:** Kasi mukababika mwezi uli?
- Chris:** Nikababika mwezi wa Epulo. Nanga imwe?
- Joe:** Nikababika mwezi wa Juni.
- Chris:** Kasi ni mwezi uli wa wanangwa mu Zambia
- Joe:** Ni mwezi wa Okutobala pa 24. Nanga ku Amerika ni mwezi uli wa wanangwa?
- Chris:** Ni mwezi wa Julai pa 4.
- Joe:** Yebo chomene.
- Chris:** Yebo.

CULTURAL NOTES (MIYAMBO):

- (a) *Certain occupations are strictly meant for men and others for women.*
Nchito zinyake zikugwiriwa na banalume panyake nabankazi pera.
- (b) *Certain activities cannot be done without consent from the Chief.*
Nchito zinyake nga kutola matondo, panyake kubeja somba zikugwirikwa yayi kwambula chizomelezgo kufuma kwa Mfumu.
- (c) *The Tumbuka people use corrupt English when they talk about months.*
Mu Chitumbuka bakuyoboya chizungu chaku nangika pakuyoboya mazina ya myezi.
- (d) *Traditionally the months are identified by the appearance of a new moon.*
Mwa mwambo myezi yikumanyikwa pala mwezi wasono wakhala panyake wafuma.

**SEASONAL ACTIVITIES DONE BY MEN AND WOMEN IN VILLAGES.**

MEN		WOMEN			
Mumphopo	Cold Season	Mumphopo	Cold Season		
Kuzenga manyumba	-	<i>Building houses</i>	Kunegha maji	-	<i>Drawing water</i>
Kuvimba	-	<i>Thatch</i>	Kukolola	-	<i>Harvesting</i>
Kukolola	-	<i>Harvesting</i>	Kudumula uchani-		<i>Cutting grass</i>
Kudemula vikhuni	-	<i>Cutting trees</i>	kukuluba	-	<i>Smear</i>
Kucaya njelwa	-	<i>Moulding blocks</i>			
Kutola uchi	-	<i>Honey collection</i>			
Muzuba	Hot season	Muzuba	Hot season		
Kujima visime	-	<i>Digging wells</i>	Kunozga minda	-	<i>Field preparation</i>
Kocha thengele	-	<i>Bush burning</i>	Kuphyela	-	<i>To sweep</i>
Kunozga minda	-	<i>Field preparation</i>	Nchito zose za		
Kusokola nyama	-	<i>Hunting</i>	pa nyumba	-	<i>Household chores</i>
Kucaya njelwa	-	<i>Moulding blocks</i>			
Kubeja somba	-	<i>Fishing</i>			
Kuzenga vimbuzi	-	<i>Building toilets</i>			
Muvula	Rain season	Muvula	Rain season		
Kulima	-	<i>To cultivate</i>	Kulima	-	<i>To cultivate</i>
Kupanda	-	<i>To plant</i>	Kupanda	-	<i>To plant</i>
Kulimilila	-	<i>Weeding</i>	Kulimilila	-	<i>Weeding</i>

VOCABULARY (MAZGO)**VERBS**

Kupanda	-	<i>To sow</i>
Kupalila	-	<i>To weed</i>
Kusona	-	<i>To sew</i>
kukolola	-	<i>To harvest</i>
Kukuluba	-	<i>To smear</i>
Kuumba	-	<i>To mould</i>
Kunegha	-	<i>To draw</i>
Kupula	-	<i>To pound</i>
Kuvimba	-	<i>To thatch a house</i>
Kukoma	-	<i>To kill</i>
Kupyela	-	<i>To sweep</i>
Kuchapa	-	<i>To wash clothes</i>
Kukoloopa	-	<i>To mop</i>
Kupemba	-	<i>To make fire</i>
Kulomba	-	<i>To beg</i>
Kusuka	-	<i>To wash dishes/Month</i>
Kuwoneka	-	<i>To be seen/to appear.</i>
Kupanda	-	<i>To plant</i>
Kubabika	-	<i>To be born</i>

MYEZA CHILIMIKA (MONTHS OF THE YEAR)

Januwale - January



Febuluwale	-	February
Malici	-	March
Epulo	-	April
Meyi	-	May
Juni	-	June
Julayi	-	July
Ogasiti	-	August
Sepitembala	-	September
Okutobala	-	October
Novembala	-	November
Disembala	-	December.

TIME RELATED WORDS

Dazi	-	Day
Madazi	-	Days
Sabata/Sondo	-	Week
Mwezi	-	Month
Myezi	-	Months
Chilimika	-	Year
Vilimika	-	Years
Mailo	-	Yesterday
Namachelo	-	Tomorrow
Lelo	-	To day
Dazi uli?	-	What day?
Kale kale	-	A long time ago
Mwezi uli?	-	Which month?
Nyengo ya chilimika vici?-	-	Which season?

SEASONS

Mphepo	-	Winter
Muzuba	-	Summer
Muvula	-	Rain

GRAMMAR

A. The Use of The Negative Suffix [-je]:

[-je] is a suffix used to mark another type of the negative of the verb "to have". It is used with the first form of "to be" **[-li]**, in contrast with **[-li] + [na]** which simply means "to have":

e.g. **Nili na bagogo babili** (*I have two grand parents*).
Nili je bagogo babili (*I do not have two grand parents*).

Present form	+ [-je]	=	To not have	Translation
Nili	+ -je	=	Nilije	<i>I do not have</i>
Muli	+ -je	=	Mulije	<i>You do not have</i>
Bali	+ -je	=	Balije	<i>S/he/they do not have</i>
Tili	+ -je	=	Tilije	<i>We do not have</i>

Examples

Nilije ndalama.	-	<i>I do not have money.</i>
Mulije nyumba.	-	<i>You do not have a house.</i>
Balije munkhwala.	-	<i>S/He does not have medicine.</i>
Tilije nchito.	-	<i>We do not have jobs.</i>



B. The Use of The Verbal Infix [-nda-] meaning (...not yet...):

The infix [-nda-] which means 'not yet' is used between the Subject Prefix and the verb. In this case the verb will change the ending suffix [-a] into [-e]:

e.g. [KUFIKA] = **Bantu bandafike** (*the people have not yet arrived*).

PP	+	[-nda-]	+	root	+	-e	=	...not yet....
Ni-	+	-nda-	+	-ly-	+	-e	=	Nindalye. <i>I have not yet eaten.</i>
Mu-	+	-nda-	+	-lut-	+	-e	=	Mundalute. <i>You have not yet gone.</i>
Ba-	+	-nda-	+	-pyel-	+	-e	=	Bandapyele. <i>S/he/they have not yet swept.</i>
Ti-	+	-nda-	+	-gon-	+	-e	=	Tindagone. <i>We have not yet slept.</i>

Examples

Nindalye chakulya.

- *I have not yet eaten food.*

Mundalute ku kaya.

- *You have not yet gone home.*

Bandapyele pa nyumba.

- *S/he/they have not yet swept at the house.*

Tindageze ku maboko.

- *We have not yet washed our hands.*

C. The Auxiliary Verb [KWENERA] (...must... Or ...have to....) + Infinitive + Apo +PP +nda verb Root + -e

Example:

Affirmative

Nikwenera kuphika dende apo nindaphike sima

I must cook relish before I cook sima

Mukwenera kuluta ku kaya apo mundalute ku Amelika.

You must go home before you go to America.

Bakwenera kugeza mu maboko apo bandalye

S/He must wash his/her hands before s/he/they eat.

Tikwenera kulima apo tindapande mbeu.

We must plough before we plant the seeds.

Negative

Nikwenera kuphika sima yayi apo nindaphike dende.

I must not cook sima before I cook relish

Mukwenera kuluta ku Amelika yayi apo mundalute ku Kaya.

You must not go to America before you go home.

Bakwenera kulya yayi apo bandageza mu maboko.

S/He/They must not eat before s/he/they wash their hands.

Tikwenera kupanda mbeu yayi apo tindalime.

We must not plant the seeds before we plough.

EXERCISE:

1. Write a list of activities done in America by women only and those done by men only if any.
2. Take your dictionaries and come up with a list of activities observed in your host families.

TASK (VYAKUCITA):

Go and interview any person from Eastern Province about various activities people do in villages.

Write seasonal activities that take place in the:



- | | | | |
|-----|----------|---|-----------------|
| (1) | Chihanya | - | Dry season |
| (2) | Mumphopo | - | Dry cold season |
| (3) | Muvula | - | Rainy season |

SELF EVALUATION:

- I can identify different seasonal activities in villages: Yes..... Not yet.....
I can engage in small talk with my neighbours and friends: Yes..... Not yet.....
I can ask and give the day: Yes..... Not yet.....

LESSON 19

CORE COMPETENCY: PROFESSIONALISM AND WELL BEING

TOPIC: ASKING FOR HELP

TERMINAL LEARNING OBJECTIVE:

Having been to the actual site, trainees will develop an action plan on 4 items which will need attention.

ENABLING LEARNING OBJECTIVE:

1. Having been exposed to the Zambian way of life, trainees will state and describe at least 4 emergency situations.
 2. Having been exposed to the Zambian way of life, trainees will name and describe 4 situations where they will need help while at their sites.
 3. Given different emergency scenarios, trainees will ask for help at least in two emergency situations and at least 2 other situations in which they might need assistance.
-



DIALOGUE :

A Brennan: Muli uli Dada?

A Nicole: Nili makola padoko kwali imwe?

A Brennan: Nili makola Yebo. Kasi nchivici casuzga?

A Nicole: Bakanibila mailo.

A Brennan: Bakiba vici?

A Nicole: Bakiba vyonse vyva mu nyumba.

A Brennan: Kasi mukacita lipoti Ku Polisi?

A Nicole: Enya, kwene ku Polisi palije ico bakasanga.



A Brennan: Nchiwemi tiyeni tose ku polisi kuti tione panyake ba polisi bangativwila kusanga katundu yinu.

A Nicole: Yebo, Chomene, tiyeni.

CULTURAL NOTES:

- (a) *Generally Zambians in villages help anybody who needs help.*
Kanandi bantu ba mu mizi mu Zambia baku vwila waliyose uyo wakukhumba kuti wavwilikwe.
- (b) *Zambians are generous and like helping even if it means sharing small things.*
Banthu ba Mu zambia bali na mutima wakupa hera kabe kadoko.
- (c) *When you see an elderly person carrying a heavy load, it is polite for a younger person to help.*
Pala banthu balala ba yegha katundu muzito chomene, nchiwemi kubavwila.
- (d) *No help is given by passers by to a person being harrassed in Towns.*
Mu tawuni banthu bakuvwila yayi pala baona munthu bakumubila pa nyake paku mutimba.

SAFETY AND SECURITY

Be mindful of the people you confide in or ask help from.

Mukwenela kucenjela ku banthj abo mukuyoboya nawo panyake awo mukufumbako vwilo.

VOCABULARY: (MAZGO)

VERBS

Kuvwila	-	<i>To help</i>
Kukana	-	<i>To refuse</i>
Kugabilana	-	<i>To share</i>
Kuyoboyeskana	-	<i>To discuss</i>
Kwiza	-	<i>To come</i>
Kugoboka	-	<i>To forgive</i>
Kusambazga	-	<i>To be rich</i>
Mukavu	-	<i>To be poor</i>
Kwiba	-	<i>To steal</i>
Kuchimbira	-	<i>To run</i>
Kuphwanya	-	<i>To break</i>
Kutimba	-	<i>To beat</i>
Kucita	-	<i>To do</i>
kusanga	-	<i>To find</i>
Kuona	-	<i>To see/to look</i>
Kuluta	-	<i>To go</i>
kutuka	-	<i>To insult</i>
Kulomba	-	<i>To ask for.</i>
Kuzomela	-	<i>To agree</i>

NOUNS

Katundu	-	<i>Goods/luggage</i>
Dango	-	<i>Custom</i>
Vinthu	-	<i>Things</i>
Munyane	-	<i>Friend</i>
Mulwani	-	<i>Enemy</i>

**USEFUL EXPRESSIONS AND WORDS :**

Nchiwemi	-	<i>Alright/good</i>
Monire munyane	-	<i>Hello my friend</i>
Nilije ndalama	-	<i>I don't have money</i>
Izi ndalama	-	<i>Here is money</i>
Bakukhumba kunibila	-	<i>They want to steal from me</i>
Nivwilani! Nivwilani!	-	<i>Help! Help!</i>
Kawalala kuno	-	<i>A thief here.</i>

GRAMMAR**A. The Use Of [KUVWILA] (To Help):**

It can be used with the Object Infixes and the polite request suffix [-eko] as shown below:

Affirmative

PP	+	Object Infix	+	root	+	-eko	=	
Ni-	+	-ku-	+	-vwil-	+	-eko	=	Nikuvwileniko. <i>I help you please.</i>
Mu-	+	-mu-	+	-vwil-	+	-eko	=	Mumuvwileko. <i>You help him please.</i>
Ba-	+	-ti-	+	-vwil-	+	-eko	=	Bativwileko. <i>Let her/him/they help us please.</i>
Ti-	+	-ba-	+	-vwil-	+	-eko	=	Tibavwileko. <i>Let us help them please.</i>

Negative

Affirmative	+	Neg.	=	Negative Sentence
Nikuvwileko	+	Yayi	=	Nikuvwileniko yayi. <i>I do not help you.</i>
Mumuvwileko	+	Yayi	=	Mumuvwileko yayi. <i>You do not help her/him.</i>
Bativwileko	+	Yayi	=	Bativwileko yayi. <i>S/he/they do not help us.</i>
Tibavwileko	+	Yayi	=	Tibavwileko yayi. <i>We do not help them.</i>

ExamplesAffirmative

Nikuvwileniko kusanga kawalala.
Help me find the thief.
Mumuvwileko kutimba.
You help him beat the thief.
Bativwileko kugwira nchito.
S/He/They help us work.
Tibavwileko kukoma ncebe.
We help kill the dog.

Negative

Nikuvwileniko kusanga kawalala yayi.
I do not help find the thief.
Mumuvwileko kutimba kawalala yayi.
You do not help him beat the thief.
Bativwileko kugwira nchito yayi.
S/he/they do not help us work.
Tibavwileko kukoma ncebe yayi.
We do not help kill the dog

EXERCISES :



1. Write five sentences asking for help pretending you are harassed.
2. Write a dialogue where one has an emergency and needs help.

TASK (VYAKUCITA):

Pretend that you have been harassed go to the people within the community and ask for help.

SELF-EVALUATION:

I can ask for help if I am harassed: Yes Not yet.....

LESSON 20

CORE COMPETENCY: INTEGRATION INTO THE COMMUNITY

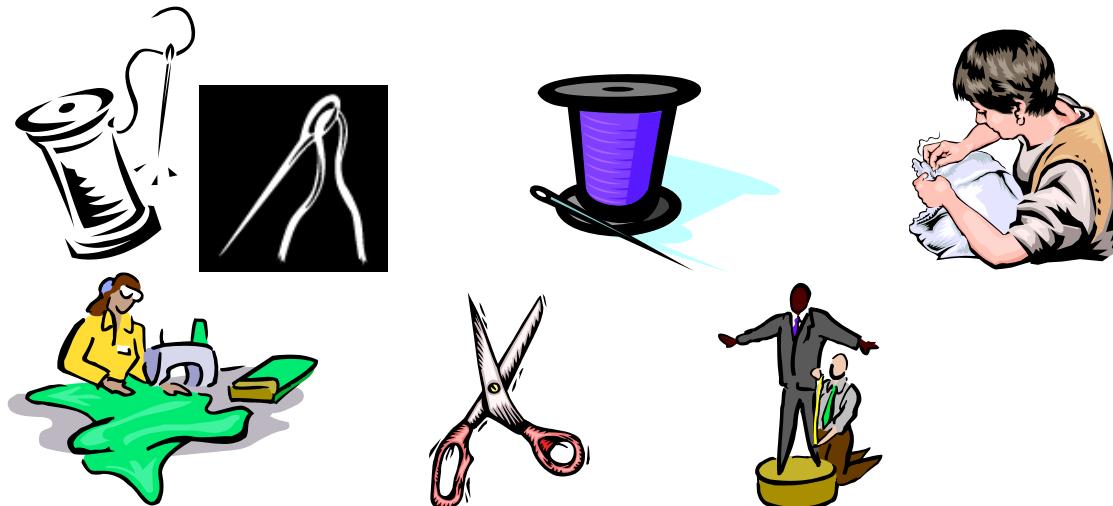
TOPIC: SOCIAL INTERACTION (The tailor)

TERMINAL LEARNING OBJECTIVE:

After discussing tailoring terminologies, Trainees should be able to describe the design of an outfit they want made.

ENABLING LEARNING OBJECTIVE:

Trainees will ask for the service of the tailor.
Trainees will state the pattern of their choice and negotiate the price.



DIALOGUE. (MAKANI)

- Zimba: Mwatandala uli? Telala: Natandala makola kwali namwe?
- Zimba: Natandala makola. Nkhukhumba munisoneleko shati ya chitenge Telala: Palije suzgo, nipani.
- Zimba :liy tolani. Kasi nizamulipila zilinga? Telala: Muzamulipila K15,000 waka.
- Zimba :Nizamutola nyengo uli? Telala: Namacelo.
- Zimba : Yebo chomene? Telala: Lutani makola.

CULTURAL NOTES: (MIYAMBO):

- (a) *Although women have different ways of dressing they are not supposed to wear see through dresses or those clothes that show thighs.*
Nangu banakazi bali na kavwalilo kakupumbana pambana, bakwenera kuvwala vyakuvwala vyaku langalala panyake vyakuwoneska vizo vilala yayi.
- (b) *It is culturally insensitive for men to wear short shorts.*
Nchiwemi yayi kuona banalume kuvwala kabunthu yifupi chomene.
- (c) *When sitting down be are careful of the sitting position.*
Pala banakazi, bakukhala pansi bakuona kuti bakukola nsalu panyake delesi kuti bakhale makola.
- (d) *Zambians do not buy or talk about underwears in presence of the opposite sex.*
Banthu ba mu Zambia bakugula panyake kuyoboya pa vyakuvwala vya mkatyi apo pali banakazi nga ni banalume panyake apo pali banalume nga ni banakazi yayi.
- (e) *Tailors do not keep appointment.*
Ma telala banyake bakusunga yayi chipangano.
- (g) *Underwears are not hung outside to dry they are hung in in ones bedroom.*
Vyakuvwala vya mkatyi maka-maka ba kabunthu bakomika yayi pawalo kwene muchipinda chinu waka..

SAFETY AND SECURITY



Negotiate the price before the service and do not pay until the service is done.
Mukwenela kuzomelezga mutengo na Atelala apo bandayambe kusona ndiposo mukwenela kubadala pala bamalizga kusona.

VOCABULARY. (MAGZO)

VERBS

Kuti	-	<i>To say</i>
Kusona	-	<i>To sew</i>
Kusoneska	-	<i>To make it sewn</i>
Kulipila	-	<i>To pay</i>
Kwiza	-	<i>To come</i>
Kutola	-	<i>To take</i>
Kuvwala	-	<i>To wear/dress</i>
Kwanika	-	<i>To dry</i>
Kugwira	-	<i>To catch/work</i>
Kukeluka	-	<i>To be torn</i>
Kuyoboya	-	<i>To say</i>
Kulangalala	-	<i>To see through</i>
Kugambika	-	<i>To patch</i>
Kucefyeska	-	<i>To adjust</i>

NOUNS

Thalauzi	-	<i>parts/trousers</i>
Chigamba	-	<i>Patch</i>
Chisote	-	<i>hat</i>
Delesi	-	<i>Dress</i>
Bachi	-	<i>Jacket</i>
Kabunthu	-	<i>Shorts</i>
Mphete	-	<i>Ring</i>
Salu	-	<i>Clothes</i>
Skapato	-	<i>Shoes</i>
Chizochilala	-	<i>Thigh</i>
Panti	-	<i>Underpants</i>
Pitikoti	-	<i>Petticoat</i>
Shati	-	<i>Shirt</i>
Tayi	-	<i>Tie</i>
Telala	-	<i>Tailor</i>
Sikipa	-	<i>T.Shirt</i>
Sokosi	-	<i>Socks.</i>

OTHER WORDS

Boma	-	<i>District</i>
Chipinda	-	<i>Bedroom</i>
Mtundu	-	<i>Tribe/type/ colour</i>
Chomene-mene-	-	<i>Especially</i>
Mukati	-	<i>Inside</i>

GRAMMAR

A. The Use Of The Verb [-ti] (say/mean that...):

Affirmative



PP	+	Present Tense	+	Ti	=	
Ni-	+	-ku-	+	-ti	=	Nkhuti=I say
mu-	+	-ku-	+	-ti	=	Mukuti=You say
ba-	+	-ku-	+	-ti	=	bakuti=He/She /they say
Ti-	+	-ku-	+	-ti	=	Tikuti=We say

Negative

Negative marker	+	Affirmative	=	
Nkhuti	+	yayi	=	Nkhuti yayi= I don't say
Mukuti	+	yayi	=	Mukuti yayi=You don't say
Bakuti	+	yayi	=	Bakuti yayi=S/He/they don't say
Tikuti	+	yayi	=	Tikuti yayi=We don't say

Examples

Affirmative

Nikuti munisonere shati.
I say you saw me the shirt.
Mukuti bagule bachi.
You say they buy a jacket.
Bakuti mupenje telala.
They say you look for a tail.r.
Tikuti tisone delesi.
We say we saw dress.

Negative

- **Nkhuti munisonere buluku yayi.**
I don't say you sew for me a trousers.
Mukuti gagule kabunthu yayi.
You say they don't buy a short.
Bakuti mupenje dalaiva yayi.
They say you don't look for a driver.
Tikuti tisone shati yayi.
We say we don't sew a shirt,

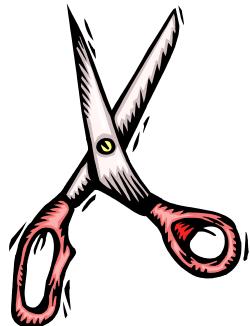
EXERCISE

1. Label the pictures below





Peace Corps Zambia



Write a dialogue between you and a tailor.

TASK (VYAKUCITA)

Go to a near by tailor and find out the cost of making various items

SELF EVALUATION:

I can ask for clothes to be made or repaired:

Yes.....Not yet.....

I can identify items used by the tailor:

Yes.....Not yet.....

LESSON 21



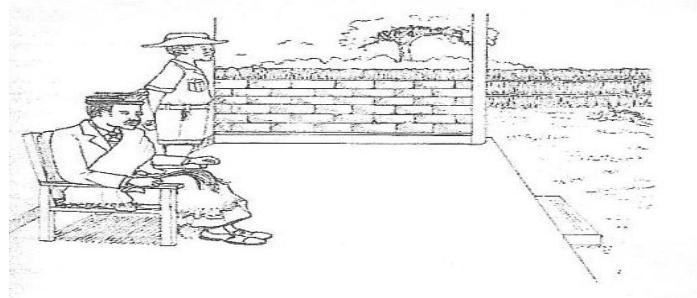
CORE COMPETENCY: FACILITATE SUSTAINABLE DEVELOPMENT

TOPIC: MAKING AN APPOINTMENT WITH A LOCAL LEADER.

TERMINAL LEARNING OBJECTIVE: While in their community, trainees will make an appointment of meeting a local leader and talk about their work.

ENABLING LEARNING OBJECTIVE:

1. Having learnt vocabulary on making an appointment, trainees will mention 4 things to be considered when visiting a local leader as part of protocol.
2. While in class, trainees will act a role play on how to meet a local leader.
3. Having learnt the vocabulary going by the role of the volunteer, trainees will explain at least 3 objectives of their project to the local leader.



DIALOGUE . (MAKANI)

Wojipeleka: Muli uli adada? **Kaphaso:** Nili makola kwali namwe

Wojipeleka: Nili makola, yebo. Nkhukhumba kuonana na Afumu **Kaphaso:** Ndimwe a njani?

Wojipeleka: Ndine Brian **Kaphaso:** Mwafuma nkhu?

Wojipeleka: Nafuma ku Amelika. Ndine Wojipeleka mu Peace Corps. **Kaphaso:** Kasi mwaza na chawanangwa ca Afumu

Wojipeleka: Enya, niza na chawanangwa ca **Kaphaso:** Lindilani niba phalile Afumu.



Afumu.

		Kaphaso:	Pali wa ku Amelika pawalo wakukhumba kuonana na imwe.
Mfumu:	Muphalileni wanjire.	Kaphaso:	Afumu bakuti njilani.
Wojipeleka:	Muli uli Afumu?	Afumu:	Nili makola kwali namwe?
Wojipeleka:	Nili makola, yebo.	Afumu:	Kasi ndimwe a njani?
Wojipeleka:	Ndine Brian, nafuma ku Amelika. Ndine Wojipeleka mu Peace Corps naza muno mu muzi winu Afumu kuti tisambizgane na banthu binu pa vya chitukuko. Nga mwanizomelezga, nikukhumba kuwonana na banthu binu pakuti tikakhale na ungamo pa chisulo.	Afumu:	Awo ni makani ya wemi chomene, nizamuphalila banthu bane kuti baonane na imwe.
Wojipeleka:	Yebo chomene Afumu	Afumu:	Yebo.

CULTURAL NOTES: (MIYAMBO)

- (a) *Villagers are more willing to work with volunteers that speak the local languages because they can interact with them easily.*
Bantu mu mizi bakutemwa ba Zungu abo bakuyoboya chiyoboyelo cawo, chifukwa bangayoboya nawo kwambula suzgo.
- (b) *Volunteers are believed to have brought a lot of money with them by the villages*
Bantu mu mizi bakushanaghana kuti banthu ba ku Amelika bakwiza na ndalama zinandi chomene.
- (c) *It is always advisable to carry a gift with you each time you want to see the Chief.*
NB: Respect must always be shown to the chief as well as in speech and dressing.
Nidango kutola chawanangwa nyengo yili yonse pala mukukhumba kuonana na Mfumu

VOCABULARY (MAGZO)

VERBS

Kuona	-	To see
Kuonana	-	To see each other
Kukhumba	-	To want
Kufumira	-	To come from
Kwiza	-	To come
Kuyoboya	-	To talk
Kuphalila	-	To tell
Kusambira	-	To learn
Kulindila	-	To wait
Kunjila	-	To enter
Kutola	-	To take



Kujipeleka	-	To volunteer
Kulima	-	To cultivate
Kuzomela	-	To allow/accept
Kuvwila	-	To help
Kumanya	-	To know
Kughanaghana	-	To think

NOUNS

Kaphaso	-	Messenger
Wojipeleka	-	Volunteer
Fumu	-	Chief
Chawanangwa	-	Gift
Muzi	-	Village
Umoyo	-	Health
Ulimi	-	Farming
Banthu	-	People
Ndalama	-	Money
Chitukuko	-	Development
Chiyoboyelo	-	Language.

EXPRESSIONS AND WORDS TO NOTE

Kwambula suzgo	-	Without problems
Kuyoboya chiyoboyelo	-	To speak the language
Kwiza na ndalama	-	To bring money

GRAMMAR

A. The Use Of The Suffix [-Na] (Reciprocity):

To express the reciprocity of an action we add the suffix **[-na]** at the end of the verb, e.g. **Kutemwa** (to like/love) + **na** = **Kutemwana** (to like/love each other).

Affirmative - (Present Tense/habitual tense)

PP	+	Tense	+	verb	+	-na	=	Reciprocity
Mu-	+	-ku-	+	-temwa-	+	-na	=	Mukutemwana You like/love each other
Ba-	+	-ku-	+	-temwa-	+	-na	=	Bakutemwana s/he/they like each other
Ti-	+	-ku-	+	-temwa-	+	-na	=	Tikutemwana We like each other

Negative

Affirmative	+	Neg.	=	Reciprocity in Neg. form
Mukutemwana	+	yayi	=	Mukutemwana yayi You don't like each other
Bakutemwana	+	yayi	=	Bakutemwana yayi S/he/they don't like each other
Tikutemwana	+	yayi	=	Tikutemwana We don't like each other

Examples

Affirmative

Nikutemwana na banyane

I like/love each other with my friend.

Mukutemwana na ba Mfumu

You like each other with the Chief

Negative

Nikutemwana na balwani yayi

I don't like/love each other with my enemies.

Mukutemwana na bakawalala yayi.

You don't like each other with the thieves.



Bakutemwana na banthu mu muzi
S/he/they like each other with the
people in the village

Tikutemwana na wojipeleka
We like each other with our Volunteer

- **Bakutemwana na banthu mu boma yayi.**
S/he/they don't like each other with the
people in Boma

- **Tikutemwana na mliska withu yayi**
We don't like each other with our Priest.

EXERCISE

1. Make sentences with the suffix [-na] using the following words.
 - (a) Kuwona
 - (b) Kuvwila
 - (c) Kusambizga
 - (d) Kuyoboyeska
 - (e) Kupulika
 - (f) Kuyendela
2. Make sentences with the words listed above.
3. Write a dialogue in pairs where one will be a Chief and the other a Volunteer

TASK: (VYAKUCITA)

Go to the people around the community and practice how you can introduce yourself and make an appointment with the local leader.

SELF EVALUATION:

I can introduce myself to the Chief and local leaders: Yes..... Not yet.....
I can make an appointment: Yes..... Not yet.....



LESSON 22

CORE COMPETENCY: INTEGRATION INTO THE COMMUNITY

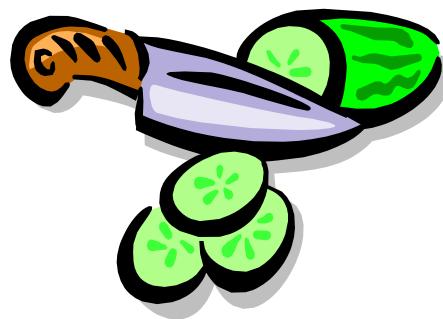
TOPIC: RECIPE

TERMINAL LEARNING OBJECTIVE:

On PACA day with their host mothers, trainees will prepare a local balanced meal.

ENABLING LEARNING OBJECTIVE:

1. Having been exposed to local foods in the home stay, trainees will make a chart showing the three food groups.
 2. Having reviewed the vocabulary, trainees will describe the steps to follow when preparing a local dish.
 3. Having learnt the 3 groups of foods, trainees will explain the importance of a balanced meal.
-





DIALOGUE (MAKANI)

Anyina Towela: Muli uli bamama?

Anyina Mwabi: Nili makola. Kwali imwe?

Anyina Towela: Nili makola yebo.
Kasi mukuphika vici?

Anyina Mwabi: Nkhuphika dende

Anyina Towela: Kasi mukuphika dende uli?

Anyina Mwabi: Nkhuphika mphangwe ya tange
ya kutendela

Anyina Towela: Kasi mphangwe ya nyungu ya
kutendela bakuphika uli?

Anyina Mwabi: Yabani mphangwe ya nyungu mu dimba
panyake mu munda winu, sazulani,
sukani, ndipo cekani pafupi pafupi. Ikani
maji na m'cele mu poto ndiposo ikani
poto pa moto kuti mphangwe ipye. Pala
mphangwe ikupya, pulani skaba mu
thuli, sefani mpaka zibe nga ni ufu. Ikani
skaba zopula mu mphangwe ya nyungu
ndipo vundulani. Pala pa luta kanyengo
ka doko phulani poto pa moto chifukwa
sono mphangwe yapya.

Anyina Towela: Yebo chomene anyina Towela.

Anyina Mwabi: Yebo

CULTURAL NOTES: (MIYAMBO)

- (a) *In villages people use hands to measure the amount of salt to put in relish*
Mu mizi banthu bakupimila mcele kumaboko pakubika mu dende.
- (b) *Most people in Zambia use hands for eating.*
Banthu ba Mu Zambia bakulya namaboko.
- (c) *In villages people use firewood as a source of energy*
Banthu ba mu mizi bakukoleska nchito nkuni pakupemba moto.
- (d) *When giving a recipe, people do not give the precise measurement they say "a bit...." "a lot"....*
**Pakulongozgana vyakaphikilo banthu bakupa chipimo ceneco yayi kwene bakuyoboya waka
kuti bikani tu choko panyake bikani vinandi.**

VOCABULARY: (MAGZO)

VERBS

Kubika	-	<i>To put</i>
Kuyamba	-	<i>To start</i>
Kumanya	-	<i>To know</i>
Kupula	-	<i>To pound</i>
Kulya	-	<i>To eat</i>
Kutemwa	-	<i>To like</i>
Kuphika	-	<i>To cook</i>
Kupya	-	<i>To be hot</i>
Kusefa	-	<i>To sieve</i>



Kuvundula	-	<i>To stir</i>
Kufunya	-	<i>To remove</i>
Kutola	-	<i>To get</i>
Kuceka	-	<i>To cut</i>
Kusuka	-	<i>To wash/clean</i>
Kusazula	-	<i>To peel</i>
Kukazinga	-	<i>To fry</i>
Kulaba	-	<i>To taste</i>
Kutendela	-	<i>To mix with groundnut sauce</i>
Kuyaba	-	<i>To pluck/pick</i>

NOUNS

Mphangwe ya nyungu	-	<i>Pumpkin leave</i>
Dende	-	<i>Relish</i>
Chimayi	-	<i>Knife</i>
Poto	-	<i>Pot</i>
Moto	-	<i>Fire</i>
Mcele	-	<i>Salt</i>
Dimba	-	<i>Garden</i>
Munda	-	<i>Field</i>
Maji	-	<i>water</i>
Mthiko	-	<i>Cooking stick</i>

Sefa	-	<i>Seive</i>
Mafuta	-	<i>Oil.</i>
Chimpondya	-	<i>Peanut sauce</i>
Chidulo	-	<i>Bicarbonate</i>

USEFUL EXPRESSIONS AND WORDS:

Sazulani mphangwe ya nyungu	-	<i>Peel the vegetables</i>
Cekani pafupi pafupi	-	<i>Cut into small pieces</i>
Bakani mphangwe mu poto	-	<i>Put the pumpkin leaves in the pot</i>
Bikani poto pa moto	-	<i>Put the pot on the fire</i>
Pulani skaba nakuzisefa	-	<i>Pound groundnusts and sieve them</i>
Vundulani mu poto	-	<i>Stir in the pot.</i>

GRAMMAR

A. The use of [-so] which means (again) :

Affirmative

PP	+	erb	+	-so	=	
Ni-	+	phike-	+	-so	=	Niphikeso=I cook again
Mu-	+	ye-	+	-so	=	Mulyeso = You eat again
Ba-	+	bike-	+	-so	=	Babikeso = S/He/They put again
Ti-	+	ute-	+	-so	=	Tiluteso = We go again

Negative



Affirmative	+	Negative	=	
Niphikeso	+	yayi	=	Niphikeso yayi= <i>I don't cook again</i>
Mulyeso	+	yayi	=	Mulyeso yayi= <i>You don't eat again</i>
Babikeso	+	yayi	=	Babikeso yayi= <i>S/He/They don't put again</i>
Tiluteso	+	yayi	=	Tiluteso yayi= <i>We don't go again</i>

Examples

Niphikeso mphangwe. <i>I cook vegetables again.</i>	-	Niphikeso mphangwe yayi. <i>I don't cook vegetables again.</i>
Mulyeso nyama. <i>You eat meat again.</i>	-	Mulyeso nyama yayi. <i>You don't eat meat again.</i>
Babikeso pa moto. <i>S/he/they put on the fire again.</i>	-	Babikeso pa moto yayi. <i>S/He/they don't put on the fire again.</i>
Tiluteso ku kaya. <i>We go home again.</i>	-	Tiluteso ku kaya yayi. <i>We don't go home again.</i>

EXERCISES:

1. Make sentences with the suffix [-so].
2. Ask for a recipe and give a recipe of the foods of your choice.

TASK (VYAKUCITA):

Go and find out from your host families how some foods of your choice are prepared

SELF-EVALUATION:

I can give a recipe:	Yes..... Not yet.....
I can ask for a recipe:	Yes..... Not yet.....



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TUMBUKA
LIST OF PREPOSITION/ADVERBS & CONJUNCTIONS

ENGLISH	FUNCT.	TUMBUKA	EXAMPLES
-about	prep.	= pavya	Nizamuyoboya <u>pavya</u> umoyo. <i>I will talk about health.</i>
-after	conj.	= pamanyuma ya	Pamanyuma <u>ya</u> kuuka nkhageza <i>After I woke up I bathed.</i>
-and	conj.	= na	John <u>na</u> Dan bakuseka chomene. <i>John and Dan laugh a lot.</i>
-anyone	pron.	= wali yose	Sankhani <u>wali</u> yose <i>Choose any one/anybody</i>
-anything	pron.	= cili cose	Nipani <u>cili</u> cose <i>Give me anything.</i>
-anywhere	adv.	= kuli kose	Mbuzi zili <u>kuli</u> kose <i>Goats are found anywhere.</i>
-at	prep.	= ku	Badada bali <u>ku</u> nyumba <i>Dad is at home.</i>
-at+(time)	prep.	= pa	Nkhuuka <u>pa</u> 7:00 koloko <i>I always wake up at 7.00 o'clock.</i>



-before	conj.	= Apo+nda	<u>Apo</u> mundalye mukwenela kugeza ku mawoko <i>You should wash your hands before eating.</i>
-by	prep.	= na	Muzamuluta ku muzi <u>na</u> basi. <i>You will go to the village by bus.</i>
-by the way	conj.	= ndiposo	Ndiposo nkhukhumba kumanya uko kuli chipatala. <i>By the way, I want to know where the hospital is.</i>
-every body	pron.	= bose	Muli uli <u>bose</u> ? <i>How are you (everybody)?</i>
-every thing	pron.	= cili cose	Malizgani <u>cili cose</u> <i>Finish everything.</i>
-every where	adv.	= kuli kose	Tikuluta na badada <u>kuli kose</u> <i>We go with my father everywhere.</i>
-from	prep.	= ku	Nafumila <u>ku</u> Kitwe na banyane <i>I am coming from Kitwe with my friend.</i>
-fromto.....	adv.	= kufuma <u>ku</u>kufika <u>ku</u>	Tikwenela kugeza <u>kufuma ku</u> mutu <u>kufika ku</u> malundi. <i>We should bath our bodies from the head to the legs.</i>
-here	adv.	= kuno	Bana, zani <u>kuno</u> tisobele! <i>Kids, come here we play!</i>
-if	conj.	= usange	<u>Usange</u> mwasebezgeska mphila mungacingilizga AIDS. <i>If you use a condom you can prevent AIDS.</i>
-that's why	conj.	= nchifukwa cake	Kubazga mabuku madazi yose <u>nchifukwa</u> cake banthu bakumanya vinthu. <i>Reading books everyday that's what makes people know things.</i>
-then	conj.	= ndipo	Mukwenela kulya vyakulya viwemi <u>ndipo</u> mubenge na umoyo uwemi. <i>You should eat good food then you will be healthy.</i>
-there	adv.	= pala	Nkhukhala <u>pala</u> . <i>I stay there.</i>
-there (far)	adv.	= kula	Tilutenge <u>kula</u> <i>We shall go there (over)</i>
-therefore	conj.	= nchifukwa	Mulije ndalama <u>nchifukwa</u> mulutilenge kuKitwe yayi. <i>You don't have money therefore you won't go to kitwe.</i>
-to	prep.	= ku	Nizamuluta kumuzi na kuvwila banthu mwa kujicingilizgila <u>ku</u> matenda. <i>I will go to the village and help people on how to prevent themselves from diseases.</i>
to +(move)	prep.	= kwa	Tola mabuku <u>kwa</u> asambizgi <i>Take the books to the teachers.</i>
-together	adv.	= pamoza	Tikwenela kusebezgela <u>pamoza</u> <i>We must work together.</i>
-together with	adv.	= pamoza na....	Ba Sam bakusebezga <u>pamoza na</u> ba Lara. <i>Sam works together with Lara</i>
- under	prep.	= musi mwa	Chola cili <u>musi mwa</u> tebulo. <i>The bag is under the table.</i>



-in (distance)	prep.	= ku	Bill Clinton wakukhala <u>ku</u> America <i>Bill Clinton stays in America.</i>
-in	prep.	= mu	Phepani yikani munkhwala <u>mu</u> khabati yinu. <i>Please put the medicine in your cupboard.</i>
-infact	conj.	= nadi	Nadi, nkughana-ghana cili waka makola <i>Infact, I think it's just okay.</i>
-in order to.... or so that.....	conj.	= pakuti	Mukweneka kulyeska bana binu <u>pakuti</u> bakule makola <i>You must feed your children in order/so that they grow well.</i>
-indeed	conj.	= nadi	Nadi kujicingilizga ku matenda ni cinthu cikulu chomene <i>Indeed, protecting your self against diseases is important</i>
-into	prep.	= mu	Tayani viswaswa <u>mu</u> nkando. <i>Throw the rubbish into the pit.</i>
-just	adv.	= waka	Nili waka makola kwali imwe? <i>I'm just fine, and you?</i>
-maybe	adv.	= panyake	Panyake Lara walutenge ku Lundazi <i>Maybe Larawill go to Lundazi.</i>
-not at all	adv.	= yayi nadi	Yayi <u>nadi!</u> Nindamuonepo <i>Not at all! I haven't seen him/her.</i>
-nothing!	pron.	= palije	A: Kasi mukukhumba vici? B: <u>Palije!</u> <i>A: What do you want? B: Nothing!</i>
-often	adv.	= ni kanandi	Ni <u>kanandi</u> banthu mu muzi bakusekelela <i>People often party in the village</i>
-on	prep.	= pa	Yikani mabuku pa thebulo. <i>Put the bag on the table.</i>
-on (transport)	prep.	= na	Bakuluta ku minda <u>na</u> malundi <i>They go to the fields on foot.</i>
-on top of.....	prep.	= pacanya pa...	Mutenje uli <u>pacanya pa</u> nyumba <i>The roof is on top of the house.</i>
-only	adv.	= waka	Nkhukhumba kuyoboya na Sam <u>waka</u> <i>I want to talk to Sam only.</i>
-only if	conj.	=usange waka	Nikupenge ndalama <u>usange</u> <u>waka</u> wamalizga kuzenga <i>I'll give you the money only if you finish building my house.</i>
-onto	prep.	= pa	Phepani yikani mbale izi <u>pa</u> thebulo <i>Please put these plates on a table.</i>
-so that	conj.	=pakuti	Mukwenela kuyoboya na banthu mu muzi <u>pakuti</u> mumanye masuzgo yawo <i>You have to talk to the people in the village so that you know their problems.</i>
-sometimes	adv.	= nyengo zinyake	Nyengo <u>zinyake</u> tikuluta ku Shoprite <i>Sometimes we go to shoprite.</i>
-what about?	adv.	=nanga?	Banakazi bakupyela mu nyumba <u>nanga</u> banalume? <i>Mothers sweep the house, what about fathers?</i>
-when	conj.	= pala	Pala mukujumpha mutauzgenge banthu <i>When you are passing, greet people.</i>
-when(?)	adv.	= pa uli/pa mbu?	Mulutenge <u>pa</u> <u>uli</u> ku muzi? <i>When will you go to the village?</i>



-when(after)	conj.	= pala.....	Pala nanguuka, nanguluta ku chimbuzi <i>When I woke up, I went to the toilet.</i>
-whenever	conj.	= pala waka	Pala waka nalya ni kupulika makola <i>Whenever I eat, I feel good</i>
-where (?)	adv.	= nkhu?	Kasi bapapi bali nkhu? <i>Where are parents?</i>
-which/that	pron.	= ico	Chola ico mukuguliska nchiwemi. <i>The bag that you are selling is good.</i>
-who	pron.	= uyo	Munthu uyo wakusambila ni musambili <i>A person who studies is a student</i>
-who(?)	pron.	= njani?	Ni njani wali na chipatala? <i>Who has a hospital?</i>
-whoever	pron.	= wali yose	Wali yose wangapanda vingoma <i>Whoever/anyone can plant corn.</i>
-with	prep.	= na	Nkhulemba kalata na pensulo <i>I am writing a letter with a pencil.</i>
-there (far away)	adv.	= kula	Basi yikuyimilila kula <i>The bus stops there (far away)</i>

N.B. Most of the prepositions, conjunctions or adverbs in Tumbuka imply a contextual meaning. There may not be a direct translation into English or from the English into Tumbuka; the context will guide you.

MAFUNILO YAWEMI.... MUZAMULUTE NA KUSEBEZGA MAKOLA KU MUZI!!



TENSES

1. PAST TENSES

RECENT PAST	PAST	HABITUAL PAST	PAST CONTINUOUS
PP+ngu+root+a eg. kulya [verb]	PP+ka+root+a	PP+ka+root+a+nga	PP+ka+root+a+nga
Nangulya	Nkhalya	Nkhalyanga	Nkhalyanga
Mwangulya	Mukalya	Mukalyanga	Mukalyanga
Bangulya	Bakalya	Bakalyanga	Bakalyanga
Tangulya	Tikalya	Tikalyanga	Tikalyanga

2 PRESENT TENSES

PRESENT TENSES	PRESENT CONTINUOUS	PRESENT HABITUAL	PRESENT PERFECT
PP+ku+root+a eg. Kuseka [verb]	PP+li+ku+root+a	PP+ku+root+a	PP+root+a
Nkhuseka	Nili kuseka	Nkhuseka	Naseka
Mukuseka	Muli kuseka	Mukuseka	Mwaseka
Bakuseka	Bali kuseka	Bakuseka	Baseka
Tikuseka	Tili kuseka	Tikuseka	Taseka

3 FUTURE TENSES

FUTURE TENSE	FUTURE CONTINUOUS	HABITUAL FUTURE	NEAR FUTURE
PP+zamu+root+a eg. Bvina [verb]	PP+zamu+root+a+nga	PP+zamu+root+a+nga	PP+root+e+nge
Nizamubvina	Nizamubvinanga	Nizamubvinanga	Nibvinenge
Muzamubvina	Muzamubvinanga	Muzamubvinanga	Mubvinemge
Bazamubvina	Bazamubvinanga	Bazamubvinanga	Babvinenge
Tizamubvina	Tizamubvinanga	Tizamubvinanga	Tibvinenge

VERB TO BE 'LI' AND 'KUBA'

1 'Li'

PRESENT TENSE

PP+li

Nili

Muki

Bali

Tili

2 'Kuba'

PAST TENSE	FUTURE TENSE
PP+ka+ba	PP+zamu+ba



Nikaba	Nizamuba
Mukaba	Muzamuba
Bakaba	Bazamuba
Tikaba	Tizamuba

TUMBUKA PROVERBS

- (1) Proverbs:** *Uyo wanjila mumatundu wakuwopa yayi.*
- Lit. trans: He who enters the thicket does not fear and turn back when he hears sticks breaking.
- Meaning: A person who undertakes a project should strive to see it through by ignoring all manner of discouragement.
- Usage: Used when advising a person to carry on with his/her undertaking inspite of any distractions that may come from certain people.
- Implications/Comment: Teaches the need for persistence in what people do. Though seemingly directed to the business community, the teaching appears particularly relevant to national leaders as well, when they strive to effect reforms in their countries.
- (2) Proverb:** *Munthu uyo wabira wakuripita na maji*
- Lit. trans: A drowning man struggles with water.
- Meaning: A person in trouble or difficulty makes an effort to come out of it.
- Usage: Mainly used when advising a person to do something about his problem.
- Implications/Comment: A pertinent advice particularly to weak students who tend to be discouraged by poor performance in their subjects; as well as to nations with greatly ailing economies. Both ought to realize that determination and hard work may well improve their unfortunate situations. Another function of this proverb, according to one informant is that it is used to rebuke offenders who give false information in order to escape punishment.
- (3) Proverb:** *Lindila maji yajumpe pambele undajikuzge.*
- Lit. trans: Let the water pass before you can boast.
- Meaning: A person should not boast of a project that has not been completed or whose real value in terms of yield or durability has not been ascertained.



- Usage: Used to discourage people from boasting about their plans, uncompleted projects or schemes whose fruits are far from realization.
- Implications/Comment: Teaches against pride and is similar to the English saying “Do not count your chickens before they are hatched.”
- (4) **Proverb:** *Munthu kajirumba wakabizga sima mu maji.*
- Lit. trans: Self-conceit made on soak nshima.
- Meaning: It is better to mix with others in order to learn from their ideas and ways of life.
- Usage: Used when advising a person who isolates himself from others or deals with important things by himself to learn the importance of company.
- Implications/Comment: Is a teaching against individualism and self-conceit.
- (5) **Proverb:** *Ngombe yakudanga yanimwa maji yawemi.*
- Lit. trans: The first cow drinks good water.
- Meaning: A person who begins something e.g. a kind of project/business usually succeeds.
- Usage: Used to encourage someone who wants to undertake something to do so before others do.
- Implications/Comment: The teaching is very relevant to people wanting to go into business. They should go into new ventures, whose markets are still virtually untapped, rather than into ones where markets are almost flooded with production goods. Another version of the proverb is: “The first cow does not drink dirty water”
- (6) **Proverb:** *Wakuyendeska usiku bakumuonga machechelo*
- Lit. trans: He who escorts you at night is thanked at dawn.
- Meaning: Help that is resisted when things are still tough normally valued and appreciated when the task is accomplished.



Usage: Used to encourage a person, such as a teacher, who might want to abandon a class because of student hostility to his teaching to continue teaching it. It may also be used by a teacher who encounters such hostility to assure the students concerned not to worry too much; by impress upon them the transitory nature of the problems of the learning they are undergoing and referring to the benefits they will derive from it at the end of the learning process.

Implications/Comment: Is a very good teaching for all groups of educationalists since the problem of learner resistance to instruction is fairly widespread. The resistance to the construction and use of pit latrines by people in rural areas is a case in point. This and many other forms of learner resistance should not discourage those entrusted with providing the necessary teachings as the results of their labor will be acknowledged, valued and appreciated in due course.

(7) Proverb: *Apo pali njobe, ndipo pali munda.*

Lit. trans: Where there is a finger, there is a cultivated field.

Meaning: Success is a result of work and determination.

Usage: Normally used when explaining an individual's success in terms of his determined efforts; or when advising someone who appears indolent and poor to work hard in order to succeed in life.

Implications/Comment: Teaches the need for determination and hard work; and has its English equivalent in: where there is a will, there is a way.

(8) Proverb: *Mwana uyo wakwenda yayi, wakurumba anyina kuphika.*

Lit. trans: A child that does not travel praises its mother as being the best cook.

Meaning: A person who has not traveled thinks that his home or country is the best in the world.

Usage: Normally used when a person who has been out on a journey tells his colleagues about his valuable experiences.

Implications/Comment: Encourages people to travel in order to learn what goes on in other places and thereby improve their own way of life.

(9) Proverb: *Vikhuni ivyo vikumela ndiyo tengere/thondo*



- Lit. trans: Growing trees makes a forest.
- Meaning: Today's youths are the future nation.
- Usage: Used when someone is being reproached for mistreating a young person or when blaming young person for his lack of experience.
- Implications/Comment: Teaches the importance for people to take proper care of the young; as well as the need to acquire the skills and knowledge employed in adult life.

(10) Proverb: *Ba tambala pala bakhala banandi kukuchedwa kudamuka*

- Lit. trans: When there are many cooks, it takes long for the day to break.
- Meaning: When too many people with varying views consider an issue, it takes long for it to be resolved.
- Usage: Normally used when requesting the recognized leader in a discussion group to end the discussion by making his decision or judgment.
- Implications/Comment: Teaches that while it is important for people to participate in matters that concern them, it is equally important to recognize the need for leadership to have powers of resolution, in order to avoid delays in decision making and/or possible wrangling and disorder.

THE BASIC OF HIV/AIDS

ENGLISH	TUMBUKA
Blood	<i>Ndopa</i>
Semen	<i>Maji yakucanalume</i>
Vaginal fluid	<i>Maji ya ku canakazi</i>
Breast milk	<i>Mkaka waku mabele</i>
Disease	<i>Nthenda</i>
Ports of entry	<i>Ponjilira matenda</i>
Cure	<i>Kucila</i>
Treatment	<i>Kuciliska</i>
Sex organs	<i>Ziwalo zobiska</i>
Prevention	<i>Kutetezga</i>
Blood testing	<i>Kupima ndopa</i>
Relationship	<i>Ubale</i>
Vulnerable	<i>Bali na sudzo chomene</i>
High risk	<i>Kutola matenda lubilo</i>
Support	<i>Wovwira/Wowwiri</i>



The ‘ABC’	<i>Vinthu vitatu vyakucita kukujitetezga ku HIV\AIDS</i>
Practices that encourage the spread of HIV	<i>Ivyo vikutengeska matenda ya HIV\AIDS Kuluta panthazi</i>

VCT & ARVs.

Voluntary	<i>Kujipereka</i>
Counseling	<i>Kukhozga</i>
Testing	<i>Kupima</i>
Treatment	<i>Kupozga</i>
Confidential	<i>Cisisi</i>
Results	<i>Vyakufumamo</i>
Support	<i>Wovwira/Wovwiri</i>
Support group	<i>Gulu la wovwiri</i>
Cure vs. Treatment	<i>Kuchila kuala ndi kucilitsa</i>
Care	<i>Kasamala</i>
Medicine	<i>Mankhwala</i>
“For the rest of your life”	<i>Pa umoyo wanu wose</i>
Peers	<i>Paunyao</i>
Friends	<i>Banyane</i>
Partners	<i>Wokondeka</i>
Safe sex	<i>Kugonana kojitetezga</i>
Immunities	<i>Votetezga thupi ku matenda</i>
Symptoms	<i>Vimanyisko</i>
Relapse	<i>Kwizaso kwa nthenda</i>

POSITIVE LIVING.

Positive living	
Physical needs	<i>Vyakukhumbika ku thupi</i>
Social needs	<i>Vyakukhumbika mu umoyo</i>
Spiritual needs	<i>Vyakukhumbika muuzimu</i>
Dietary needs	<i>Vyakulya vyakukhumbika</i>
Exercise	<i>Vyakucita vyakukhozga thupi</i>
Nutrition	<i>Vyakulya viwemi</i>
Coping	<i>Kulimbikila</i>
Denial	<i>Kujikana</i>
Anger	<i>Ukali</i>
Bargaining	<i>Kuyoboyeskana</i>
Depression	<i>Chifundo</i>
Acceptance	<i>Kuzomelezga</i>
Support	<i>Wovwira/Kuwovwiri</i>
Well (water)	<i>Chishime</i>
Bricks/Protein	<i>Velwa(Vyakulya vyakukuzga thupi)</i>
Mortar (mud)/mineral	<i>Ndaka</i>
Broom/fiber	<i>Chipyelelo/Vyakulya</i>
Dog/vitamin	<i>Nchebe/Vakulya vyakutetezga thupi</i>



Candle/fat	<i>Khendulo/Mafuta</i>
Fire/carbohydrate	<i>Moto/Vyakulya vyakupa nkhongono</i>
Stigma	<i>Viheni vikuyoboyeka pa matenda</i>
Ceremonies	<i>Kondwelelo nya mwambo</i>

WOMEN & HIV/AIDS.

Risks	<i>Vinthu visuzga</i>
Difficulties	<i>Visuzgo</i>
Mother to Child	<i>Nyina kwa mwana</i>
Alternatives	<i>Nthowa zinyake</i>
Pregnancy	<i>Nthumbo</i>
Susceptible	<i>Kwambula lubilo</i>
Monogamy	<i>Kukhala na mwanalume/mwanakazi yumoza</i>
Rape	<i>Kugonana kokakamizga</i>
Choices	<i>Vyosankha</i>
Virgin	<i>Cisungu</i>
Belief	<i>Cigomezgo</i>
Prostitution	<i>Uhule</i>
Symptoms (women's)	<i>Vimanyisko(Vyabanakazi)</i>
Breast feeding	<i>Kuwonkheska</i>
Income	<i>Ndalama/Makopala/Cuma</i>
Budgeting	<i>Mundandanda wakasebeselo kandalama</i>
Keeping records (terms)	<i>Kusunga vyakulembeka</i>
Leadership	<i>Udangiri</i>
Empowerment	<i>Kupiwa nkhongono mu kasebezero</i>
Family planning	<i>Cilezi</i>
Good example	<i>Ciwoneskelo ciwemi</i>
Long term	<i>Nyengo itali</i>

HIV/AIDS & THE PCV.

Obstacles	<i>Masuzgo</i>
Opportunities	<i>Mwabi</i>
Myths	<i>Miyambo iyo Tikukhulupilira</i>
Traditions	<i>Miyambo</i>
Support systems	<i>Nthowa zakuwovwiliramo</i>
Death	<i>Nyifwa</i>
Friends	<i>Banyane</i>
Funeral	<i>Maliro</i>
Mourning	<i>Kuliara maliro</i>
Tardiness	<i>Kutinilira</i>
Direct	<i>Kuyoboyerathu</i>
Round about	<i>Kuzunguluka/Kuluta mumphepete</i>
Virgin	<i>Cisungu</i>
Dry sex	<i>Kugonana pambele tumaji twacanakazi tundafume</i>
Sexual cleansing	<i>Kusuzula kupitila mu kugonana</i>



Witch	<i>fwiti</i>
Planning	<i>Kundandamika</i>
Respect	<i>Ulemu</i>
Sex	<i>Nyere</i>

TUMBUKA SURVIVAL KIT

(Remember, this language does not have the same structure as English. Therefore if you need clarification consult your Trainer).

The Tumbuka people occupy a district in the Eastern part of Zambia called Lundazi. The district borders with Malawi in the Eastern part and Tanzania in the Northern Part. The language spoken is Tumbuka which is a dialect of Nyanja/Chewa.

QUESTION English	Tumbuka		RESPONSE English	Tumbuka
Hello!	Monire	-	Hello	Yeo
How are you?/	Muli uli?	-	I am fine	Nili makola
How are you (Plural or respect)	Muli uli?	-	We are fine	Tili makola
How are you mother/Father	Muli uli ba dada?/Ba mama	-	I am fine	Nili makola
Welcome	Fikani	-	I am fine	Nili makola
My name is	Zina lane ndine.....	-	Thank you	Yeo
What is her/his name?	Zina lake ni njane?	-	His/her name is.../.	Zina lake ni.....
Respect form	Zina lawo mba njane?	-	His/her name is.....	Zina lawo mba.....
I came/come from America	Nkhafuma ku America	-	I am American	Ndine waku America
Where in America?	Nkhu mu America?	-	From.....	Mu.....
State of	Calo ca.....	-	I will work as a.....	
What job/work will you do?	Uzamukola nchito uli	-	I will do the job.....	Nizamukola nchito ya
I want hot water	Nkhukhumba maji ya kupya	-	Here you are.	Aya tolani
I want cold water	Nkhukhumba maji yazizimu	-	Here you are .	Aya tolani
I want food	Nkhukhumba vyakulya	-	Here you are .	ivi tolani
I want to sleep	Nkhukhumba kugona	-	Sleep well	Gonani makola
I want to go to	Nkhukhumba kuluta ku.....	-		
I want a spoon	Nkhukhumba sapuni	-	Here you are	Iyi tolani
I want a plate	Nkhukhumba mbale	-	Here you are	Iyi tolani
I want a cup	Nkhukhumba kapu	-	Here you are	Iyi tolani
I want a lamp/candle	Nkhukhumba nyale/khendulu	-	Here you are	Iyi tolani
Give me soap	Nipaniko sopo	-	Here you are	Iyi tolani
Give me a matchbox	Nipaniko Machisa	-	Here you are	Iyi tolani



Give me water to drink	Nipaniko maji ya kumwa	-	Here you are	Iyi tolani
Where is the toilet?	Chimbuzi cili nkhu?	-	It's there	Cili pala
I am feeling cold/hot	Nkhupulika mpepo/kupya	-	Sorry	Pepani
I feel sick	Nkhupulika kulwala	-	Sorry	Pepani
I feel pain	Nkhupulika kubinya	-	Sorry	Pepani
I am tired	Nalema	-	Sorry	Pepani

TRAVELLING

English	Tumbuka	English	Tumbuka	
Where is the bus/tax going	Basi yikuluta nkhu?	-	It's there	Yili pala
Where is the bus that goes to	Yilinkhu basi yuluta ku	-	When is it leaving?	Yitilute panyengo uli?
How far	Nkutali uli?	-	Give me change	Nipani cenji.
How much to?	Nizilinga ku _____?	-	Where will you alight?	Uzamukhirila mphani?
I will alight at _____	Nizamukhirila pa _____	-		
		-		

MARKET

English	Tumbuka
I want to buy fruit	- Nkhukhumba kugula cipaso
I want to buy Oranges	- Mkhukhumba kugula malalanje
I want to buy bananas	- Nkhukhumba kugula nthoci
I want to buy pineapples	- Nkhukhumba kugula cinanazi
I don't want this-	- Nkhukhumba yayi ici
I don't want two	- Nkhukhumba vibili yayi
I want one	- Nkhukhumba cimoza

GETTING SOMEONE'S ATTENTION

English	Tumbuka
I am sorry	- Phepani
Excuse me Quiet Excused	- Zikomo/Munigohokeleko /Yeo
Can you help me please?	- Munga nivwilako?/Yes - Enya

EXPLAINING YOUR SITUATION

English	Tumbuka
I don't speak Tumbuka well	- Nkhuyowoya makola yayi Chitumbuka
But I am trying to learn	- Kweni nkhyezya kusambilila
I speak Tumbuka a little but.....	- Nkhuyowoya Chitumbuka pacoko
I am sorry, I don't understand	- Phepani nkupulika yayi
I can understand if only you can	- Ningapulika pala tuyowoya
Speak slowly	- pacokopacoko
I am learning	- Nkhusambilila

HELPING YOURSELF TO UNDERSTAND:

English	Tumbuka
Please repeat/I beg your pardon	- Phepani welezgani
Did you say.....	- Mwangu yowoya
How do you say	- Muti uli.....



Would you speak more slowly	-	Yowoyani pacoko pacoko
How do you write that?	-	Mulemba uli.....?

CHECKING WHAT YOU SAID**English****Tumbuka**

Did I say that correctly?	-	Kasi nanguyowoya makola?
Did you understand me?	-	Kasi wangunipulika?
Please correct me if I say	-	Phepani, munilunjike pala
Something wrong.....	-	Nkhuyowoya makola yayi?
Did I pronounce it correctly?	-	Kasi nanguyowoya makola?

English**Tumbuka**

No	-	Yayi
Yes	-	Enya
News	-	Makani
Father/Mother	-	Dada/Mama
Man/Woman	-	Mwanalume/Mwanakazi
Thank you	-	Zikomo
Name	-	Zina
Sister	-	Mudumbu/Mubale if it is same sex
Brother	-	Mudumbu/Mubale if it is same sex
Who	-	Njani?
Work	-	Nchito
Buy (V)	-	Gula
Sorry	-	Phepani
Excuse	-	Zikomo
Help(N)	-	Vwila
To please	-	Kusekeska
Able	-	-nga-
Speak	-	Yowoya
Say	-	Yowoya
But	-	Kweni
Try	-	Yezga
Little	-	Padoko/pacoko
Much	-	Vinandi
Learn	-	Sambila
Slowly	-	Pacoko pacoko
Again	-	Welezga
More	-	Vinandi
Write	-	Lemba
Stranger	-	Mulendu
I don't want	-	Nkhukhumba yayi
Where?	-	Nkhu?
To have	-	Kukhala

EXPRESSING ANGER/HARRASSMENT

You shouldn't do that	-	Kucita icho yayi
This is not a job	-	Iyi ni nchito yayi
Leave me please	-	Nilekeni
Respect yourself	-	Ujicindike
What do you want/need	-	Ukhumba vici/Ukhumbaci?
Do you know where you are going	-	Kasi umanya uko uluta?
It isn't your business	-	Ni nchito yako yayi
It is not good for you	-	Nchiwemi yayi kuli iwe
It is not important	-	Nchikulu yayi

**IF SOMEONE IS BOTHERING YOU. YOU MIGHT USE THESE EXPRESSIONS**

Leave me alone	- Nileke
Don't speak to me	- Kuyowoya naine yayi
Don't bother me	- Kunisuzga yayi
Stop with me	- Nileke
Give me peace	- Nipe mutendele
Give me a break	- Nileke
Its none of your business	- Ninchito yako yayi
Is it your business	- Ninchito yako?
Correct	- Nozga
Not	- Yayi
But not	- Kweni yayi
Often	- Kawiri Kawiri
Quickly	- Lubilo/Wize lubilo
Nicely	- Makola
Fast	- Lubilo
Why	- Cifukwa
Maybe/Perhaps	- Panyake
To drink	- Kumwa
Drink	- Mwa
Water	- Maji
Foods	- Vyakulya
Cold	- Zizimu
Hot	- Kupya
To sleep	- Kugona
Go	- Luta
Spoon	- Sapuni
Plate	- Mbale
Lamp	- Nyali
Match box	- Machisa
Drinking water	- Maji ya kumwa
Give me	- Nipani
Toilet	- Chimbuzi
I am feeling	- Nkhupulika
Hungry/Hunger)	- Njala
Sickness	- Kulwala
Excuse me	- Munigohokekeleko
Pain	- Kubinya
Thirsty	- Nyota
Tired	- Kulema/Kuvuka
How many/much	- Mbalinga/Nzilinga
Leave	- Kusiya
Alight	- Kufuma
Get on	- Tiyeni
Fruits	- Zipaso
Children	- Bana
House	- Nyumba
To cook	- Kuphika
To bath	- Kugeza
To rest	- Kupumula
Want	- Khumba
Don't worry about me	- Kusuzgika naine yayi
Do your business	- Kola nchito yako
Enough	- Ntheula
What do you want	- Ukhumba vici?
What are you looking for?	- Upenja vici?
I don't have time for you	- Nilije nyengo naiwe
You can't touch me	- Unganikwaska yayi



I am not your sister	- Ndine mudumbu wako yayi
I am not free	- Nilije nyengo
I am busy	- Nili na nchito
Get away from me don't follow me	- Fumani apa kunilondezga yayi
If you don't go back I will call the police	- Pala ulutenge yayi, niticemenge ba
I don't receive people at night	- Kapokola
Oh! you make me tired	- Nkhupokera banthu ayayi usiku
Thanks but I don't want your friendship	- Kwe! unilemeska iwe
What do you want here	- Yeo, kweni nkukhumba yayi
Please this isn't a pick up joint	- chibwezi na iwe
Don't return here	- Ukhumba vici pano
No, I am not stupid	- Phepani apa ni potolena yayi
I don't want to look pleasant	- Kuwerera kuno yayi
Your desire can't be found here	- Ndine muzeleza yayi
This is not free for all	- Nkhukhumba yayi kuoneka muwemi
You are like your Father	- Ivyo ukhumba vingasangika yayi kuno
	- Nchopa waka yayi
	- Ukozga bauso

**SAMPLE OF TUMBUKA VERBS**

Tumbuka	English	English	Tumbuka
Ba	<i>Steal</i>	<i>Add</i>	Bikilapo
Babiwa	<i>Be born</i>	<i>Agree/Accept</i>	Pulikana/Zomera
Bisa	<i>Hide</i>	<i>Amplify</i>	Kwezga mazgo
Iza	<i>Come</i>	<i>Annoy</i>	Nyanyiska/kwiyiska
Wezga	<i>Return [-something]</i>	<i>Apply</i>	Phaka/thira
Panda	<i>Plant</i>	<i>Argue</i>	Tondana/suskana
Cezga	<i>Chat</i>	<i>Arrange</i>	Konza
Chezgera	<i>Visit</i>	<i>Arrive/Reach</i>	Fika
Tetezga	<i>Protect</i>	<i>Ask</i>	Fumba
Cisa	<i>Iron [clothes]</i>	<i>Bathe</i>	Geza
Cita	<i>Do</i>	<i>Be</i>	Khala
Sebezeska	<i>use</i>	<i>Be able</i>	Kwaniska
Fumamo/-po/-ko	<i>Vacate</i>	<i>Be accepted</i>	Pokelelewa
Fumira	<i>Come [from]</i>	<i>Be beautiful</i>	Towa
Zizwa	<i>Wonder</i>	<i>Be bored</i>	Nyasiwa
Zizwiska	<i>Perplex</i>	<i>Be born</i>	Babiwa
Dalira	<i>Depend</i>	<i>Be broken</i>	phyoka
Dula	<i>Be expensive</i>	<i>Be busy</i>	tangwanika
Jumpha	<i>Pass</i>	<i>Be different</i>	Pambana
Jumpha lubilo	<i>Zoom</i>	<i>Be expensive</i>	Dula
Yambuka	<i>Cross</i>	<i>Be foolish</i>	Pusa
Lwala	<i>Be sick</i>	<i>Be full/satisfied</i>	Khuta
Lya	<i>Eat</i>	<i>Be happy</i>	Temwa
Manya	<i>Know</i>	<i>Be kept</i>	Sungika
Manyiska	<i>Notify</i>	<i>Be long</i>	Tali
Fika	<i>Arrive/Reach</i>	<i>Be married</i>	Tengwa
Fumba	<i>Question</i>	<i>Be quick</i>	Yendeska
Yendeska	<i>Be quick</i>	<i>Be short</i>	Fupika
Yendeskani	<i>Quicken</i>	<i>Be sick</i>	Lwala
Khumba	<i>Want</i>	<i>Be strong</i>	Khola
PenjaFunafuna	<i>Seek/search for</i>	<i>Be tested</i>	Pimiska



Khumbisiska	<i>Yearn</i>	<i>Be torn</i>	Keruka
Funsa/fufuza	<i>Ask</i>	<i>Be united</i>	Korerana
Fupika	<i>Be short</i>	<i>Be without</i>	Kulije
Ghana-ghana	<i>Think</i>	<i>Beat</i>	Caya
Gaba	<i>Share</i>	<i>Bend</i>	pindika
Gogoda	<i>Knock</i>	<i>Bite</i>	Luma
Gona	<i>Sleep</i>	<i>Break</i>	Phyoka
Gonjeska	<i>Overcome</i>	<i>Brush/wipe)</i>	Suka
Gula	<i>Buy</i>	<i>Burn</i>	Wocha
Guliska	<i>Sell</i>	<i>Buy</i>	Gula
Wa	<i>Fall</i>	<i>Chat</i>	Chezga
Gwada	<i>Kneel</i>	<i>Choose</i>	Sankha
Sebeza	<i>Work</i>	<i>Close</i>	Jala
Korerana	<i>Be united</i>	<i>Comb [hair]</i>	Skakula
Imika	<i>Halt</i>	<i>Come</i>	Iza
Cema	<i>Invite</i>	<i>Come [from]</i>	Fumira
Kakamizga	<i>Force</i>	<i>Come out</i>	Fuma
Yoboya	<i>Speak/talk</i>	<i>Command</i>	Lamula
Yoboya-yoboya	<i>Yap</i>	<i>Continue</i>	Pitirizga
Yoboyeskana	<i>Negotiate</i>	<i>Cook</i>	Phika
Tondana/suskana	<i>Argue</i>	<i>Cross</i>	Dumura
Khala	<i>Be</i>	<i>Cry</i>	Lira
Khala	<i>Live</i>	<i>Dance</i>	Vina
Nili na	<i>Have</i>	<i>Depend</i>	Dalira
Khumba	<i>Need</i>	<i>Descend</i>	Khira
Khurupirira	<i>Trust</i>	<i>Die</i>	Fwa
Khuta	<i>Be full/satisfied</i>	<i>Do</i>	Cita
Tunda	<i>Urinate</i>	<i>Doze</i>	Sinza/wodzera
Donsa	<i>Lure</i>	<i>Dream</i>	Lota
Kolola	<i>Harvest</i>	<i>Drive</i>	Yendeska
Kolobeka	<i>Hang</i>	<i>Dry</i>	Womira
Temwa	<i>Love</i>	<i>Eat</i>	Lya
Kutemwa	<i>Be happy</i>	<i>Enjoy</i>	Sangalala
Kutowa	<i>Be beautiful</i>	<i>Enter</i>	Njila
Nozga	<i>Arrange</i>	<i>Explain</i>	Fotokoza
Nozga	<i>Mend</i>	<i>Explain/elaborate</i>	Fotokoza
Nozgekera	<i>Plan</i>	<i>Fall</i>	Wa
Kwaniska	<i>Be able</i>	<i>Find</i>	Sanga
Kuzga	<i>Impact [affect]</i>	<i>Force</i>	Kakamizga
Khumbatira	<i>Hug</i>	<i>Forget</i>	Luwa
Kumbukira	<i>Remember</i>	<i>Form</i>	Panga
Thira	<i>Pour</i>	<i>Go</i>	Luta
Tora	<i>Marry</i>	<i>Halt</i>	Imika



Tengwa	<i>Be married</i>	<i>Hang</i>	Kolobeka
Kwezga	<i>Promote</i>	<i>Harvest</i>	Kolola
Kwezga mazgo	<i>Amplify</i>	<i>Have</i>	Nili na
Lakalaka/yewa	<i>Long [miss]</i>	<i>Hear</i>	Pulika
Lamulira	<i>Command</i>	<i>Help</i>	Wovwira
Lamulira/fumba	<i>Order/ask for</i>	<i>Hide</i>	Bisa
Pokererewa	<i>Be accepted</i>	<i>Hug</i>	Kumbatira
Laba/pulika	<i>Taste</i>	<i>Impact [affect]</i>	Dongonyeska
Leka	<i>Quit</i>	<i>Impregnate</i>	Pa nthumbo
Lekerera	<i>Neglect</i>	<i>Invite</i>	Cema
Lemba	<i>Write</i>	<i>Iron [clothes]</i>	Chisa
Leska	<i>Prevent</i>	<i>Itch</i>	Nyerekeska
Leska mwana kuyamwa/Konkha	<i>Wean</i>	<i>Judge</i>	Yeruzga
Khola	<i>Be strong</i>	<i>Keep</i>	Sunga
Lipira	<i>Pay</i>	<i>Kick</i>	Chaya
Lira	<i>Cry</i>	<i>Kid</i>	Sebera
Zomerezga	<i>Permit</i>	<i>Kill</i>	Koma
Longa	<i>Pack [load]</i>	<i>Kindle</i>	yaska moto
Longosola	<i>Explain/elaborate</i>	<i>Kiss</i>	Fyofyontha
Longosola	<i>Organize</i>	<i>Kneel</i>	gwada
Lonjezga	<i>Promise</i>	<i>Knit</i>	Sona
Lota	<i>Dream</i>	<i>Knock</i>	Gogoda
Loba	<i>Enter</i>	<i>Know</i>	Manya
Sona	<i>Knit</i>	<i>Languish</i>	Suzgika nyengo yitali
Sona	<i>Yarn</i>	<i>Leak</i>	Sulura
Luma	<i>Bite</i>	<i>Learn</i>	Sambila
Kaka	<i>Tie</i>	<i>Leave [behind]</i>	Leka
Masula	<i>Untie</i>	<i>Listen</i>	Pulika
Masulira	<i>Solve</i>	<i>Live</i>	Khala wamoyo
Fotokoza	<i>Explain</i>	<i>Loaf</i>	Taya Yengo kwambula Kusebeza
Timba	<i>Beat</i>	<i>Long [miss]</i>	Lakalaka/yewa
Pulikana /zomera	<i>Agree/Accept</i>	<i>Look/see</i>	Labiska/ona
Pulika	<i>Hear</i>	<i>Lose</i>	Taya
Pulikira	<i>Obey</i>	<i>Love</i>	Temwa
Pulikiska	<i>Understand</i>	<i>Lower [down]</i>	Khizga
Pulika	<i>Listen</i>	<i>Lure</i>	Donsa
Fwa	<i>Die</i>	<i>Make</i>	Zenga
Kerura	<i>Tear</i>	<i>Manage/oversee</i>	Dangilira
Kereka	<i>Be torn</i>	<i>Marry</i>	Tola
Zakama	<i>Tremble</i>	<i>Mean</i>	Ng'anamula
Zakamiska	<i>Tickle</i>	<i>Mend</i>	Nozga
Nya	<i>Shit</i>	<i>Mingle/mix</i>	Sakanizga



Kalipiska	<i>Annoy</i>	<i>Mobilize</i>	Bika pamoza
Nyasiwa	<i>Be bored</i>	<i>Mock</i>	Nyoza
Nyerekeska	<i>Itch</i>	<i>Move</i>	Nyezga
Nyoza	<i>Mock</i>	<i>Name</i>	Cha/Zina
Oneska	<i>Show</i>	<i>Need</i>	Khumba
Oneseska	<i>Observe</i>	<i>Negate</i>	Suska
Ocha	<i>Burn</i>	<i>Neglect</i>	Lekerera
Phaka	<i>Apply</i>	<i>Negotiate</i>	Yoboyeskana
Pambana	<i>Win</i>	<i>Nibble</i>	Zotola/lima
Panga	<i>Form</i>	<i>Nominate</i>	Sola
Zenga	<i>Make</i>	<i>Notify</i>	Manyiska
Sebera	<i>Kid</i>	<i>Obey</i>	Pulikira
Pa nthumbo	<i>Impregnate</i>	<i>Observe</i>	Oneseska
Pepeska	<i>Plead</i>	<i>Open</i>	Jula
pindika	<i>Bend</i>	<i>Operate/use</i>	Chita/sebezeska
Labiska/beka	<i>Look/see</i>	<i>Order/ask for</i>	Lamulira/fumba
Skakula	<i>Comb [hair]</i>	<i>Organize</i>	Longosola
Sanga	<i>Find</i>	<i>Overcome</i>	Pambana
Koma	<i>Kill</i>	<i>Pack [load]</i>	Longa
Phika	<i>Cook</i>	<i>Pain</i>	Binya
Sambilia	<i>Learn</i>	<i>Part</i>	Lekana
Sambizga	<i>Teach</i>	<i>Participate</i>	Cita
Pikiskana	<i>Vie</i>	<i>Pass</i>	Dumula
Luta	<i>Go</i>	<i>Pay</i>	Lipira
Nyezga	<i>Move</i>	<i>Permit</i>	Zomerezga
Pitirizga	<i>Continue</i>	<i>Perplex</i>	Ziziswa
Chaya	<i>Kick</i>	<i>Plan</i>	Nozgeka
Ponya[taya]	<i>Throw [away]</i>	<i>Plant</i>	Panda
Fyofyontha	<i>Kiss</i>	<i>Play</i>	Sebera
Pulumuska/sunga	<i>Save</i>	<i>Plead</i>	Pepeska
Pumula	<i>Rest</i>	<i>Pour</i>	Thira
Pusa	<i>Be foolish</i>	<i>Prevent</i>	Leska
Binya	<i>Pain</i>	<i>Promise</i>	Lonjezga
Sazga	<i>Mingle/mix</i>	<i>Promote</i>	Lutisks pa nthazi
Geza	<i>Bathe</i>	<i>Protect</i>	Tetezga
/suka/chapa	<i>Wash</i>	<i>Prove</i>	Simikizga
Sangalala	<i>Enjoy</i>	<i>Publicize</i>	Uluska
Sola	<i>Choose</i>	<i>Quench</i>	Zima
Sola	<i>Nominate</i>	<i>Question</i>	Fumbo
Bokola	<i>Vomit</i>	<i>Quicken</i>	Yendeska
Nyezga	<i>Shift</i>	<i>Quit</i>	Leka
Sebera	<i>Play</i>	<i>Remain</i>	Khala



Simikizga	<i>Prove</i>	<i>Remember</i>	Kumbukira
Zotola/luma	<i>Nibble</i>	<i>Rest</i>	Pumula
Siwira	<i>Doze</i>	<i>Return [- something]</i>	Wezga
leka	<i>Leave [behind]</i>	<i>Reveal/report</i>	Longora
Lekana	<i>Part</i>	<i>Roast</i>	Wocha
Lekana [-na]	<i>Be different</i>	<i>Run</i>	Chimbira
Lekaniska	<i>Separate</i>	<i>Save</i>	Pulumuska/sunga
Sonkha/yaska moto	<i>Kindle</i>	<i>Seek/search for</i>	Funa-funa
Sobeka	<i>Be without</i>	<i>Sell</i>	Guliska
Sunga	<i>Keep</i>	<i>Send/ [something]</i>	Tuma/tumizga [chinthu]
Sungiwa	<i>Be kept</i>	<i>Separate</i>	Lekaniska
Talika	<i>Be long</i>	<i>Serve</i>	Tumikira
tangwanika	<i>Be busy</i>	<i>Share</i>	Gabana
Ng'anamula	<i>Mean</i>	<i>Shift</i>	Nyezga
Taya	<i>Lose</i>	<i>Shit</i>	Nya
Taya nyengo kwambula kusebeza	<i>Loaf</i>	<i>Show</i>	Woneska
Cha/Zina	<i>name</i>	<i>Sleep</i>	Gona
Tola	<i>Take</i>	<i>Solve</i>	Masulira
Cita	<i>Participate</i>	<i>Speak/talk</i>	Yoboya
Wovwira	<i>Help</i>	<i>Start</i>	Kwamba
Sonkhaniska	<i>Mobilize</i>	<i>Steal</i>	Ba
Cimbira	<i>Run</i>	<i>Take</i>	Tola
Thonya/sulura	<i>Leak</i>	<i>Tame</i>	Beta/sunga
Khala	<i>Remain</i>	<i>Taste</i>	Laba/Pulika
Jula	<i>Open</i>	<i>Teach</i>	Sambizga
Jala	<i>Close</i>	<i>Tear</i>	Kerura
Khila	<i>Descend</i>	<i>Tease</i>	Suzga
Sizimira	<i>Wink</i>	<i>Tell</i>	Phalira
Khizga/Wezga	<i>Lower [down]</i>	<i>Think</i>	Ghana-ghana/Ganiza
Dangilira	<i>Manage/oversee</i>	<i>Throw [away]</i>	Ponya[taya]
Sukuska [mano]	<i>Brush/wipe (teeth)</i>	<i>Tickle</i>	Zakamiska
Suska	<i>Negate</i>	<i>Tie</i>	Kaka
Fuma	<i>Come out</i>	<i>Torture/ Trouble</i>	Suzga
Tuma/tumizga [chinthu]	<i>Send/ [something]</i>	<i>Tremble</i>	Zakama
Tumikira	<i>Serve</i>	<i>Trick</i>	Suzga
Phyoka	<i>Be broken</i>	<i>Trust</i>	Gomezga
Phyola	<i>Break</i>	<i>Try/test</i>	Yezga
Phalira	<i>Tell</i>	<i>Understand</i>	Pulika
Uka	<i>Wake</i>	<i>Undress</i>	Vula



Phalazga	<i>Publicize</i>	<i>Untie</i>	Kakura
Womira	<i>Dry</i>	<i>Uproot</i>	Zgula
Vina	<i>Dance</i>	<i>Upset</i>	Kalipa
Vota/sola	<i>Vote</i>	<i>Urinate</i>	Tunda
Vula	<i>Undress</i>	<i>Vacate</i>	Fumamo/po/ko
Vumbula	<i>Reveal/report</i>	<i>Vamoose</i>	Yenda Lubiro
Suzgika	<i>Languish</i>	<i>Vie</i>	Tondana
Suzga	<i>Tease</i>	<i>Visit</i>	Chezga
Weruzga	<i>Judge</i>	<i>Vomit</i>	Bokora
Beta/sunga	<i>Tame</i>	<i>Vote</i>	Vota/sola
Bikapo	<i>Add</i>	<i>Wake</i>	Uka
Wocha	<i>Roast</i>	<i>Walk</i>	Yenda
Kwamba	<i>Start</i>	<i>Wander</i>	Yenda-yenda
Yasamula	<i>Yawn</i>	<i>Want</i>	Funa
Yenda	<i>Walk</i>	<i>Wash</i>	Samba/suka/chapa
Yenda lubiro	<i>Vamoose</i>	<i>Wean</i>	Letsa mwana kuyamwa
Yenda-yenda	<i>Wander</i>	<i>Win</i>	Pambana
Yendeska	<i>Drive</i>	<i>Wink</i>	Tsinzimira
Yezga	<i>Try/test</i>	<i>Wonder</i>	Dabwa
Pimiska	<i>Be tested</i>	<i>Work</i>	Sebeza
Luwa	<i>Forget</i>	<i>Write</i>	Lemba
Suzga	<i>Trick</i>	<i>Yap</i>	Yoboya-yoboya
Zima	<i>Quench</i>	<i>Yarn</i>	Sona
Kalipa	<i>Upset</i>	<i>Yawn</i>	Yasamula
Zgula	<i>Uproot</i>	<i>Yearn</i>	Khumbisiska
Suzga	<i>Torture/ Trouble</i>	<i>Zoom</i>	Luta lubiro