

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 Tonga. 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 setting.

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, 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, your 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 better understand the Country and its people which no man can buy.



In Zambia there are so many dialects and in particular in Southern Province, we have Ila in Namwala, Toka leya in Kalomo, 'We' along the districts in the Gwembe Valley and Lundwe in Monze west. This manual does not provide the details of each of these dialects, however we have tried to give you the common words that you may hear very often in these various areas. This manual attempts to, give an overall standardized Tonga, which can be understood by the entire Province, which is also used in schools and on the national Radio.

Sample of some Dialects Found In Southern Province

Maningi/loko	-	<i>Very much</i>
Ono	-	<i>Now</i>
Kugama	-	<i>To go</i>
Kulya	-	<i>To eat</i>
Kukandaula	-	<i>To beat</i>
Cini-cini	-	<i>True</i>
Nsikwete	-	<i>I don't have/I haven't</i>
Maanzi/Meenzyi	-	<i>Water</i>
Buhu	-	<i>Millie Meal</i>
Balongwe	-	<i>Friends</i>
Mwanalumi/Mwaalumi	-	<i>Male</i>
Mucece	-	<i>A child</i>
Tacilibwini	-	<i>It's not true</i>
Ndagama	-	<i>I am going</i>
Twagama	-	<i>We are going</i>
Tweende	-	<i>Lets go</i>
Manchebele	-	<i>Maize</i>
Masakiyo	-	<i>Earrings</i>
Ng'anda	-	<i>House</i>
Kutwala	-	<i>To marry (man)</i>
Kutwalwa	-	<i>To get married (Woman)</i>
Mulilo	-	<i>Fire</i>
Kuzyiba	-	<i>To know</i>
Kuccilila	-	<i>To follow</i>
Kukanana	-	<i>To talk</i>
Kuteelela	-	<i>To listen</i>
Cilyo	-	<i>Food</i>
Kubuzya	-	<i>To ask</i>
Webo	-	<i>You (informal)</i>
Mwebo	-	<i>You (formal)</i>
Swebo	-	<i>Us</i>
Me	-	<i>I/Me</i>
Citendele	-	<i>Door</i>
Cisamu	-	<i>Tree</i>

GOOD LUCK, HAVE FUN.

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.
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DIALOGUE (MUBANDI)

Mary : Muli buti?

David: Ndili kabotu. Ccita ndinywe?

Mary : Ndili kabotu. Zyina lyangu ndime Mary. Ndili mwiiyi, ndili muna Zambia. Ino nywebo.

David: Zyina lyangu ndime David. Ndili sicikolo, ndili muna Amelika.

Mary : Ndalumba amusyaale

David: Ndalumba mweende kabotu.

**CULTURAL NOTES:(TUNSIYA-NSIYA)**

- (a) When greeting each other, it is necessary to shake hands. Being sociable in the village will guarantee one's security.
(Akwaanzanya ncibotu kujatana mumaanza. Kusamauka cilapa lukwabililo muminz)
- (b) When greeting elders, women kneel down while boys squat to show respect.
(Akwaanzya bapati, bamakaintu balafwugama kakuli basankwa balasunsumana kutondezya bulemu).
- (c) Zambians avoid eye contact when talking to elders to show respect.
(Bana Zambia tabalangani mumeso abapati nobaambaula kutondezya bulemu).
- (d) 'Maa and Taa' are words used to answer elderly people to show respect.
(Maa aa Taa mabala ngotubelesya notuvviila bapati).
- (e) 'Ba' is a word we use to address elderly people to show respect and in plural.
(Ba' ndibbala ndyotubelesya kubapati kutondezya bulemu alimwi akutondezya bunji).

VOCABULARY: (MAJWI)

VERBS		NOUNS	
Kuzwa	= To come from/to go out	Zyina	= Name
Kubuka	= To wake up	Mwiyi/Baiyi	= Teacher
Koona	= To sleep	Sicikolo	= Student
Kukwata	= To marry (men)	Mwanakazi/mukaintu	= Woman
Kukwatwa	= To be married (Woman)	Bana	= Children
Kuunka	= To go	Bamaama	= Mother
Kusyaala	= To remain	Bataata	= Father
Kwiya	= To learn	Mukwasyi	= Family
Kwiisyia	= To teach	Mwana	= Child
		Sikulyaaba	= Volunteer
		Muyandwa	= Lover
PERSONAL PRONOUNS (Inseparable pronouns)		POSSESSIVE ADJECT	
Ndi-	=I, 1st person Singular	-angu	my
Mu-	=You, 2nd Person.	-ako	Your(Sing.) Singular
Ba -	=He/She 3rd P.S. resp)	-abo	His/Hers(Sing. resp)
U-	=He/She (no resp)	-akwe	His/Hers(Sing. no resp)
Tu-	=We (1st person plural)	-esu	Ours
Mu-	=You (2nd Per. Plural)	-enu	Yours(Sing resp or Plural)
Ba-	=They(3rd Per. Plural)	-abo	Theirs.
N.B. These Personal Pronouns are attached to the verbs, they can not be separated		N.B. Possessive Adjectives take different prefixes depending on the noun class,	
		e.g. Zyina lyangu = My name;	
		Zyina lyenu = Your name;	
		Bana bangu = My children;	
		Mwana wangu = My child.	
PREPOSITIONS/ LOCATIVES		EMPHATIC Separable	PRONOUNS Pronouns:
KU	=at/to/fro	Mebo/Me	= Me/I



Mu	=in	Nywebo	= You/Sing.(Resp)
A	=on/at	Aba	= Him/her sing.(resp)
		Swebo	= We/us
		Nywebo	= You/Plural
		Aba	= Them/Prural
		Webo	= You Sing.(No resp)
USEFUL EXPRESSIONS		ADVERBS/ADJECTIVES	
Tandilindime	= It is not me	Kabotu	=Fine
Tandizyi	= I don't know	Asyoonto	=abit
Ino/Ccita	= How about	Maningi/kapati	=Very much
Ndalumba	= Thank you	Alimwi	= Again
Ndinywe bani	= Who are you?		
Muli bakuli	= Where are you from?		
Mubeleka kuli	= Where do you work?		
INTERROGATIVES		RESPONSES	
Buti	= How	Iyi/Ee	=Yes
Mbaani	= Who	Peepe	=No
Hena	= Question marker		
Kuli	Where		

GREETINGS**Morning Greetings:**

- Mwabuka buti? = How have you woken up?
 Kabotu. = Fine

General Greetings:

- Muli buti? = How are you?
 Kabotu. = Fine.

 Kamwaamba. = Whats up?
 Kabotu. = Good

 Muli bayumu. = You are strong.
 Ndili muyumu. = Iam strong.

Afternoon/Evening Greetings:

- Mwalibizya buti? = How is the afternoon?
 Kabotu = Fine

Night Greetings

- Kwasiya buti? = How is the evening?
 Kabotu = Fine
 Moone kabotu = Sleep well (from the one leaving)
 Ndalumba = Thank you (from the one staying)

Saying Goodbye

- Kamusyaala kabotu = Stay well (or goodbye from the one leaving)
 Mukasike/Mweende kabotu = Arrive/Go well. (or goodbye from the one staying)

Situational Greetings

- Mwabeleka buti? = How have you worked?
 Kabotu = Fine/Good/Well



Mwaiya buti?	=	<i>How have you learnt?</i>
Kabotu	=	<i>Alright/Good</i>
Mwakotoka buti?	=	<i>How have you left work?</i>
Kabotu	=	<i>Okey/Good</i>
Mwayusa buti?	=	<i>How have you rested?</i>
Kabotu.	=	<i>Fine</i>

GRAMMAR

(a) Verbs "To be" (kuba/-li)

In Tonga the verb 'to be' is an irregular verb, it has different forms in different tenses. In the simple present and simple past tenses we use the suffix (-li) with the personal pronouns (e.g Ndili Kabotu = I am fine; Ndakali Kabotu = I was fine) in the future tense we use the infix (-ya-) & the suffix (-ba) (e.g. Ndiyakuba kabotu = I will be fine; Muyakuba kabotu = You will be fine). See details below:-

(b) The Verb 'to be' (-li) in the first form: First form used on state of Being and Place:

In the simple Present Tense.

Affirmative:

SUBJECT PREFIX	+	Root of 'to be'	=	VERB	
Ndi-	+	-li	=	Ndili	<i>I am</i>
Mu-	+	-li	=	Muli	<i>You are (singular/resp.)</i>
Ba-	+	-li	=	Bali	<i>She/He is (resp.)</i>
Tu-	+	-li	=	Tuli	<i>We are</i>
Ba-	+	-li	=	Bali	<i>They are (plural)</i>

Negative:

N/Marker (Ta)	+	Affirm.	+	Verb to be in Negative form	
Ta-	+	-ndili	+	Tandili	<i>=(I am not)</i>
Ta-	+	-muli	+	Tamuli	<i>=(You are not)</i>
Ta-	+	-bali	+	Tabali	<i>=(She/he is not)</i>
Ta-	+	-tuli	+	Tatuli	<i>=(We are not)</i>
Ta-	+	-bali	+	Tabali	<i>=(They are not)</i>

Examples of the first form of (-li)

eg. Ndili kabotu	-	<i>I am fine.</i>
Muli mu Zambia	-	<i>You are in Zambia.</i>
Bali buti?	-	<i>How is/are s/he/they?</i>
Tuli Kokuno.	-	<i>We are here.</i>
Tandili kabotu	-	<i>I am not fine.</i>
Tabali ku Lusaka.	-	<i>S/he/They is/are not in Lusaka.</i>



(c) SECOND FORM OF 'LI' (ndi-) and (Ta) name

Ndi-	+	Emp.Pr	=	it is	=	Affirm.	Translation
Ndi-	+	me	=	Ndi+ me	=	Ndime	(It's me)
Ndi-	+	nywe	=	Ndi+nywe	=	Ndinywe	(It's you =(sing. resp.)
Ndi-	+	swe	=	Ndi+swe	=	Ndiswe	(It's us)
Ndi-	+	nywe	=	Ndi+nywe	=	Ndinywe	(It's you (plural))

N.B. Except for the third person where the rule changes; instead of 'Ndi-aba' it become 'Mbaaba = It's him/Her (resp.) or it's them.

Negative:

N/M	+	P.P	+	V. 'To be'	=	Negative	Translation
Ta	+	Ndi	+	li	=	Tandili	<i>It's not me</i>
Ta	+	Mu	+	li	=	Tamuli	<i>It's not you (resp)</i>
Ta	+	Ba	+	li	=	Tabali	<i>It's not him/her (resp)</i>
Ta	+	Tu	+	li	=	TaTuli	<i>It's not us</i>
Ta	+	Mu	+	li	=	Tamuli	<i>It's not you (Plural)</i>
Ta	+	Ba	+	li	=	Tabali	<i>It's not them</i>

Examples of Second form of 'LI' (Ndi-) and Ta

Ndili mwiiyi	-	<i>I am a teacher</i>
Ndime Mary	-	<i>I am Mary</i>
Ndiswe Bamaiyi	-	<i>We are teachers</i>
Tandili Innocent	-	<i>I am not Innocent</i>
Tabali baaba	-	<i>It's not him/her/these or it's not this one</i>
Ndinywe ba John	-	<i>You are John</i>
Mba Concilia	-	<i>It's Concilia, She's Concilia</i>
Hena ndinywe ba George?	-	<i>Are you George?</i>
Ndinywe bani?	-	<i>Who are you?</i>

(d) The Verb " To be " (-li) in the Remote Past

Rule: PP + -aka- + -li

Affirmative

P.P	+	Tense/M.	+	li	=		=	Translation
Ndi	+	-aka	+	li	=	Ndakali	=	<i>I was</i>
Mu	+	-aka	+	li	=	Mwakali	=	<i>You were (Sing./resp.)</i>
Ba	+	-aka-	+	li	=	Bakali	=	<i>She/he was</i>
Tu	+	-aka-	+	li	=	Twakali	=	<i>We were</i>
Ba	+	-aka-	+	li	=	Bakali	=	<i>They were</i>

Examples

Ndakali Ku Kabwe	-	<i>I was in Kabwe</i>
Mwakali ku Ng'anda	-	<i>You were at home</i>
Bakali kabotu	-	<i>He/she was fine</i>
Twakali ku Amelika	-	<i>We were in America</i>
Bakali mu Kitwe	-	<i>They were in Kitwe.</i>



(e) **The verb "to be"(kuba) in future tense**

Rule: P.P + ya + Verb

P.P	+	T/Mar.	+	Verb	=	=	To be in future
Ndi	+	ya	+	-kuba	=	Ndiyakuba	= I will be
Mu	+	ya	+	-kuba	=	Muyakuba	= You will be (resp)
Ba	+	ya	+	-kuba	=	Bayakuba	= S/he will be (resp.)
Tu	+	ya	+	-kuba	=	Tuyakuba	= We will be
Ba	+	ya	+	-kuba	=	Bayakuba	= They will be

Examples

- | | | |
|---------------------|---|------------------------------|
| Ndiyakuba kabotu | - | I will be alright/well/fine. |
| Muyakuba mumunzi | - | You will be in the village |
| Bayakuba mu Zambia | - | S/he will be in Zambia |
| Tuyakuba mu Mwekera | - | We will be in Mwekera. |
| Bayakuba ku Kitwe | - | They will be in Kitwe. |

(f) **Possessive Adjective**

- (i) The prefix in the following possessive adjectives will change according to the word it is describing(see lesson 5 on Noun class Agreements).

- | | |
|----------------------------------|-------------------------------------|
| e.g. -angu (being the root for)- | My |
| -enu | Your (formal/singular with respect) |
| -abo | His/her, singular with respect. |
| -esu | Ours |
| -abo | Theirs (Plural) |

(ii) **Examples using possessive adjectives**

- | | | |
|-------------------------------|---|---------------------------|
| Zyina lyangu ndime Mary | - | My name is Mary |
| Zyina lyenu ndinywe ba Joseph | - | Your name is Joseph |
| Zyina lyabo mba Willy | - | His name is Willy |
| Mwana wangu/wenu/wabo | - | My/Your/His/Her child |
| Bana bangu/benu/babo | - | My/Your/His/Her children. |

EXERCISES

- (1) Fill in the blanks with an appropriate word you have learnt

Zyina.....ndime.....
 Ndili.....America.....
 Ndili.....
 Zyina.....ndinywe.....
 Muli.....

- (2) Make sentences with the following words

- lyangu
- lyenu
- lyabo
- Zyina
- ndili
- muli

- (3) Give the nationality/profession of names of people on the given pieces of paper.



- (4) Guessing game: Guess the profession from the action
- (5) Introduce yourself in front of the class and introduce others.
- (6) In pairs make a dialogue pretending that you are meeting for the first time.

TASK:(ZYAKUCITA)

Introduce yourself to people and inquire about their names, Professions and their nationality

SELF EVALUATION

I can greet in an appropriate way:	Yes :	not yet :
I can respond to simple greetings:	Yes:	not yet :
I can introduce myself, tell my 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: (MUBANDI)

Jack: Muli buti ?

Lucy: Ndili buyo kabotu Ccita ndinywe?

Jack: Ndili buyo kabotu. Zyina lyangu ndime Jack. Bataata mba Paul mbalimi, bakkala ku America.
Bamaama mbaa Vesta, taba beleki.
Bacizyi bangu mbaa Mary mbaa nesi.
Banyina ndumi mbaa Joseph aba Dan.
Ba Joseph mba makanika, Ba Dan mba sicikolo.
Ino nywebo?

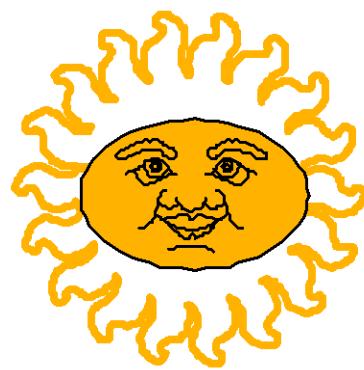
Lucy: Zyina lyangu ndime Lucy.
Bataata mbaa Foster mbaiyi.
Bamaama mbaa Dorothy
mbalembi. Tandijisi banyinandumi abacizyi. Tandikwetwe hena nywebo mulikwete?



Jack: Mebo ndilikwete pesi tandijisi bana.

Lucy: Amusyaale kabotu.

Jack: Amukasike kabotu



CULTURAL NOTES:(TUNSIYA-NSIYA)

- (a) All respectable men can be called *bataata*. All respectable women can be called *bamaama/baama*.
(Boonse bamaalumi balemekwa inga baitwa kuti Bataata. Boonse bamakaintu balemekwa inga baitwa kuti Bamaama/baama.)
- (b) We call a mother or father using the name of the child e.g. for the mother we say (*Bina* + name of the child) or for the father we say (*Bausyi+name of the child*).
(Akwiita Bamaama naa Bataata tubelesya zyina lya mwana wabo wakutaanguna.

Mbuli kuti: (Baushi + zyina lyamwana)
(Baushi Jane)
(Bina + zyina lyamwana)
(Bina John)).

VOCABULARY: (MAJWI)

Numbers:

Δ	-Komwe	[ΔΔΔΔΔ] +Δ	-	Cisambomwe
ΔΔ	- Tobilo	[ΔΔΔΔΔ] +ΔΔ	-	Ciloba
ΔΔΔ	- Tatatwe	[ΔΔΔΔΔ] +ΔΔΔ	-	Lusele
ΔΔΔΔ	- Tone	[ΔΔΔΔΔ] +ΔΔΔΔ	-	fuka
ΔΔΔΔΔ	- Tosanwe	ΔΔΔΔΔΔΔΔΔΔ	-	Kkumi

Verbs

Kubeleka	-	To work.
Kuzyiba	-	To know.
Kukkala	-	To sit/stay/live.
Kukwata	-	To marry(for a man)
Kwiita	-	To call/to invite.
Kutondezya	-	To show
Kukwatwa	-	To be married (for a woman).

Ordinal Numbers:

-a kusaanguna	-	First
-a bili	-	Second
-a tatu	-	Third
-a bune	-	Fourth
-a busano	-	Fifth
-a cisambomwe	-	Sixth
-a ciloba	-	Seventh

Quazy Numbers

Endikke	-	I alone
Nyolikke	-	You alone
Balikke	-	Themselves
Tolikke	-	Us alone



-a lusele	-	<i>Eighth</i>
-a fuka	-	<i>Ninth</i>
-a kkumi	-	<i>Tenth.</i>
-a kucaalizya	-	<i>Last.</i>

Nouns:

Bataata	-	<i>Father</i>
Bamaama/Baama	-	<i>Mother</i>
Munyina ndumi	-	<i>Brother</i>
Mucizyi	-	<i>Sister</i>
Musankwa	-	<i>A boy</i>
Musimbi	-	<i>A girl</i>
Basyaanene/bahaanene-	-	<i>Grand Father</i>
Banene	-	<i>Grand Mother</i>
Mwami	-	<i>Chief/King</i>
Muntu	-	<i>A person.</i>
Mwaalumi	-	<i>Man/Male</i>
Mwanakazi/Mukaintu	-	<i>Woman/Female</i>
Mukaintu	-	<i>Wife</i>
Mulumi	-	<i>Husband</i>
Keela	-	<i>Last born</i>
Mutaanzi	-	<i>First born</i>
Mayanga	-	<i>Twins</i>

Other Words:

Zyoonse	-	<i>All</i>
Ndiza/ambweni	-	<i>or/may be</i>
Pesi	-	<i>But</i>
Alimwi	-	<i>And/again</i>

Expression and Words to Note:

Mukwasyi wangu/wenu/wabo/wesu	-	<i>My/your/his/our family</i>
Mwangu	-	<i>In my (home)etc</i>
Mwenu	-	<i>In your (home)etc</i>
Mwabo	-	<i>In his/her/their/(home)etc</i>
Mwesu	-	<i>In our (home)etc</i>
Nsijisi/Tandijisi	-	<i>I don't have</i>
Nsikwete/Tandikwete	-	<i>I am not married (male)</i>
Nsikwetwe/Tandikwetwe	-	<i>I am not married (female)</i>
Mwangu	-	<i>In my (house)</i>
Aakwangu	-	<i>At/on my (home).</i>

GRAMMAR:

(a) Some examples of verb "to be" in present tense (Review)

Affirmative:

Mebo ndili mu Kitwe.

(Me, I am in Kitwe)

Nywebo muli ku Lusaka.

(You, you are in Lusaka)

Aaba, bali mu Zambia.

(S/he is in Zambia)

Swebo tuli mu cikuta.

(Us we are in the cikuta)

Aaba bali kabotu.

Negative

Mebo tandili mu Ndola.

(Me, I am not in Ndola)

Nywebo tamuli mu Kitwe.

(You, you are not in Kitwe)

Aaba tabali mu Angola.

(S/he is not in Angolaa)

Swebo tatuli mu ng'anda.

(Us we are not in the house)

Aaba tabali kabotu.



Peace Corps Zambia

(*Them, they are fine*)

(*Them, they are not fine*)

(b) The verb "to have"

The verb "To have" is irregular. It has different forms e.g. Verb " To have" in present (Showing temporal possession)

Present Perfect Tense

The tense marker is placed after the pronoun

Affirmative

PP.	+	Tense	+	Verb	=	Conjugated verb 'to have'
Ndi-	+	-li-	+	-jisi	=	Ndilijisi <i>I have</i>
Mu-	+	-li-	+	-jisi	=	Mulijisi <i>You have</i>
Ba-	+	-li-	+	-jisi	=	Balijisi <i>He/She/They has/have</i>
Tu-	+	-li-	+	-jisi	=	Tulijisi <i>We have</i>

Negative

Neg.	+	P.P	+	-Jisi	=	
Ta-	+	-ndi-	+	-jisi	=	Tandijisi = <i>I don't have</i>
Ta-	+	-mu-	+	-jisi	=	Tamujsi = <i>You don't</i>
Ta-	+	-ba-	+	-jisi	=	Tabajisi = <i>He/she doesn't have</i>
Ta-	+	-tu-	+	-jisi	=	Tatujisi = <i>We don't have</i>
Ta-	+	-ba-	+	-jisi	=	Tabajisi = <i>They don't have</i>

(c) The verb "To have" in present (used when you are being specific)

Affirmative

P.P.	+	Root	+	noun	+	Qua.	=	Verb "to have" in the Past
Ndi-	+	-Jisi	+	bana	+	bobile	=	Ndijisi bana bobilo <i>I have two children</i>
Mu-	+	-Jisi	+	bana	+	botatwe	=	Mujisi bana botatwe <i>You have three children</i>
Ba-	+	-Jisi	+	bana	+	bone	=	Bajisi bana bone <i>S/he has four children</i>
Tu-	+	-Jisi	+	bana	+	bobile	=	Tujisi bana bobile <i>We have two children</i>
Ba-	+	-Jisi	+	bana	+	bone	=	Bajisi bana bone <i>They have four children</i>

Negative

Neg.	+	Affirm.	+	Noun	+	Qualifier	=	To have in Past in Neg. Form
Ta-	+	ndijisi	+	bana	+	botatwe	=	Tadijisi bana botatwe <i>I don't have three children</i>
Ta-	+	mujisi	+	bana	+	bone	=	Tamujsi bana bone <i>You don't have four children</i>
Ta-	+	bajisi	+	bana	+	bosanwe	=	Tabajisi bana bosanwe <i>S/he doesn't have five children</i>
Ta-	+	Tujisi	+	bana	+	botatwe	=	Tatujisi bana botatwe <i>We don't have three children</i>
Ta-	+	bajisi	+	bana	+	bosanwe	=	Tabajisi bana bosanwe <i>They don't have five children</i>



Examples

Affirmative

Ndijisi bana bobilo

(I have two children)

Mujisi bana botatwe

(You have three children)

Bajisi bana bone

(S/he/They has/have four children)

Tujisi bana bobilo

(We have two children)

Negative

Tandijisi bana botatwe

(I don't have three children)

Tamujisi bana bone

(You don't have four children)

Taabajisi bana bosanwe

(S/he/They doesn't/don't have five children)

Tatujisi bana botatwe

(We don't have three children)

(d) The verb "to have" in Recent past

Affirmative

P. P.	+	Root	+	Root	=		
Ndi-	+	-a-	+	-jisi	=	Ndajisi	I had
Mu-	+	-a-	+	-jisi	=	Mwajisi	You had
Ba-	+	-a-	+	-jisi	=	Baaajisi	S/he had
Tu-	+	-a-	+	-jisi	=	Twajisi	We had
Ba-	+	-a-	+	-jisi	=	Bajisi	They had

Negative

Neg.	+	P.P.	+	Tense Marker	+	-jisi	=		
Ti-	+	-ndi-	+	-a-	+	-jisi	=	Tindajisi	I didn't have
Ti-	+	-mu-	+	-a-	+	-jisi	=	Timwajisi	You didn't have
Ti-	+	-ba-	+	-a-	+	-jisi	=	Tibaajisi	S/he didn't have
Ti-	+	-tu-	+	-a-	+	-jisi	=	Titwajisi	We didn't have
Ti-	+	-ba-	+	-a-	+	-jisi	=	Tibaajisi	They didn't have

Examples

Affirmative

Ndajisi Mali

(I had Money)

Mwajisi Mali

(You had Money (Formal))

Baaajisi Mali

(They had Money)

Twajisi Mali

(We had Money)

Negative

Tindajisi Mali

(I didn't have Money)

Timwajisi Mali

(You didn't have Money)

Tibaajisi Mali

(They didn't have Money.)

Titwajisi Mali

(We didn't have money)

(e) Future tense of today

Affirmative

P.P.	+	Tense Marker	+	Root	=		
Ndi-	+	-la-	+	-ba-	=	Ndilaba	I will have
Tu-	+	-la-	+	-ba-	=	Tulaba	We will have
Mu-	+	-la-	+	-ba-	=	Mulaba	You will have
Ba-	+	-la-	+	-ba-	=	Balaba	They will have.

**Negative**

Neg.	+	P.P.	+	kwe	+	root	=	
Ta-	+	ndi-	+	-kwe-	+	-kuba	=	Tandikwe kuba <i>I won't have</i>
Ta-	+	tu-	+	-kwe-	+	-kuba	=	Tatukwe kuba <i>We won't have</i>
Ta-	+	mu-	+	-kwe-	+	-kuba	=	Tamukwe kuba <i>You won't have</i>
Ta-	+	ba-	+	-kwe-	+	-kuba	=	Tabakwe kuba <i>They won't have</i>

(f) Possessive Adjectives (review)

This consists of a stem corresponding to each person and qualifying particle joined as a prefix:

e.g:	-angu	-	<i>My/Mine</i>
	-ako	-	<i>Your/Yours(No respect/used with friends)</i>
	-akwe	-	<i>His/Her(Informal/Singular (used with friends)</i>
	-esu	-	<i>Ours</i>
	-enu	-	<i>Your or Yours (In respect)</i>
	-abo	-	<i>His/Hers(In respect)/Theirs(plural)</i>

Examples using Possessive Adjectives:

Mwana wangu	-	<i>My child</i>
Bana bangu	-	<i>My children</i>
Mucizyi wenu	-	<i>Your sister (Singular & respect)</i>
Bacizyi benu	-	<i>Your sisters (Plural & Respect)</i>
Mucizyi wabo	-	<i>Their sister (Singular& Respect)</i>
Bacizyi babo	-	<i>Their sisters (Plural & respect)</i>
Munyina ndumi wesu	-	<i>Our brother (Singular & respect)</i>
Banyina ndumi besu	-	<i>Our brothers (Plural & respect)</i>

Locatives:

The locatives 'Ku', 'Mu' 'a', , 'Kwa', 'Kuli', are used to show position, location and direction

e.g.	Ku	-	Ku Lusaka	-	<i>To Lusaka</i>
	Mu	-	Mu cikuta	-	<i>In the hut</i>
	A	-	A tebule	-	<i>At/On the table</i>
	Kwa	-	Kwa Mweemba	-	<i>To Mweemba's</i>
	Mwa	-	Mwa John	-	<i>In John's</i>
	Kuli	-	Kuli Mapanza	-	<i>At Mapanza's</i>

Examples:

Cifwumo ndiyakuunka Ku Lusaka	-	<i>Tomorrow I will go to Lusaka</i>
Mary wakkala a cuuno	-	<i>Mary has sat on the chair</i>
Mwana uli mu ng'anda	-	<i>The child is in the house</i>
Cifumo ndiyakuunka kwa Mweemba	-	<i>Tomorrow I will go to Mweemba's</i>
Mwa John Muli bukoko	-	<i>In John's there is beer</i>
Kuli Mapanza kuli bantu	-	<i>At Mapanza's there are people.</i>

(g)Noun classes

Nouns in Tonga are divided into classes. In other languages the 'Verb' is the Center of the sentence but in Bantu languages so as in Tonga the noun is the center of the sentence. The verb and the adjective take agreement from the noun.



Class No.	Noun Class	Examples	General Guide Lines
1.	Mu-	muntu	This is the singular form for human being e.g. muntu (person), professions,titles and certain animals as well eg mubwa (dog)
2.	ba-	Bantu	This is the plural form for human beings and other animals e.g. bantu (persons), babwa (dogs)

The following table displays all noun prefixes, adjective prefixes and all verb Prefixes for noun classes 1and 2. The most important thing is to memorize the table row by row.However, remember that the noun is the centre of all agreements.

C.	Noun Pref.	NOUN	ADJ. pre {true}	ADJECTIVE	VERB PREF.	TENSE	Verb	CONJU	TRANS.
1	Mu-	Muntu	Mu-	-fwaafwi	u-	-la	boola	Muntu mufwaafwi ula boola	A short person is coming
2.	Ba-	Bantu	Ba-	-fwaafwi	ba-	-la	boola	Bantu bafwaafwi balaboola	Short people are coming.

EXERCISES

(1) Go in front of the class and introduce yourself and your family.

(2) Put these sentences into either affirmative or negative form:-

- (a) Nywebo muli Mu Mwekera
- (b) Mebo ndimuna Zambia
- (c) Aaba tabali mu Lusaka
- (d) Tamuli ba sikulyaaba.

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

Words	Numbers
Tone	1
Tosanwe	10
Tobilo	3
Komwe	5
Kkumi	6
Lusele	2
Fuka	8
Totatwe	9
Cisambomwe	4
Ciloba	7

(4)Collect the following information from your counterpart.

- A: **Bataata benu mbaani?**
- B:
- A: **Bataata benu bakkala kuli?**



- B:
A: **Hena Mujiisi bacizyi a banyina ndumi bongaye?**
B:
A: **Bamaama benu mbaani?**
B:
A: **Hena bataata benu babeleka mulimo nzi?**
B:
A: **Hena mubeleka mulimo nzi?**
B:

TASK:(ZYAKUCITA)

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 Tonga: 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 verbs used when giving commands, trainees will give at least 6 commands to the LCF and receive 6 polite commands from the LCF.



DIALOGUE (MUBANDI)

Bethany: Amundijatile. Hena mulijisi tebule mu kkilasi lyenu?

Anita: Tindanvwa. Amwiindulule.

Bethany: Mu kkilasi lyenu, hena mulijisi

Anita: Amundijatile. Amwaambe



Bethany: Ncibotu. Hena mulijisi tebule mu kkilasi lyenu?

Anita: Iiyi, tulijisi.

Bethany: Ndalumba.

Anita: Ncibotu.

CULTURAL NOTES:(TUNSIYA-NSIYA)

- (a) *When leaving for the toilet, you do not mention where you are going, you simply excuse yourself.*
(Na muyanda kuunka kucimbuzi, tamweelede kwaamba nkomuya).
- (b) *If you are sent by an elderly person, you have to respond quickly and without questions unless you need clarification.*
(Bapati naabamutuma mweelede kunyamuka cakufwambana- fwambana kakunyina mibuzyo ccita kuti tiimwamvwisya).
- (c) *It is bad manners to bang the door.*
(Kujala citendele/doolo anguzu nkubula bulemu).
- (d) *When you visit someone putting feet on the table is bad manners.*
(Kubikka maulu atebule nomwaswaya nkubula bulemu).
- (e) *When on a visit,a man should sit first when a chair is offered while a woman waits until a man is seated.*
(Kubweenzu mwaalumi weleede kakkala kutaanguna mwapegwa cuuno, mukaintu weleede kulindila mane mwaalumi akkale.)

SAFETY AND SECURITY

- (a) *Leave your house locked when going out and inform someone reliable.*
(Mweelede kukkiya ng'anda yenu lyoonse mwazwa alimwi akuzyibya muntu uusyomeka.)
- (b) *Be careful when drawing water from open wells as you may loose items from pockets.*
(Mucenjele mwanikuteka meenda mumigodi/zikala nkaambo inga mwasweekelwa zyintu zili mukkomo.)

VOCABULARY: (MAJWI)

HOUSEHOLD WORDS		VERBS	
Bulo	-	Bed	Kwindulula - To repeat
Munseme	-	Reed mat	
Cisambilo	-	Bathing shelter	Kuwasya - To wash clothes
Cimbazi	-	Toilet	Kucingilila - To prevent
Citendele	-	Door	Kutambula - To welcome/ To receive
Cuuno	-	Chair	Kufwambana - To be quick/hurry
Ng'anda	-	House	Kubuzya - To ask
Tebule	-	Table	Kutuma - To send
Windo	-	Window	Kumvwa - To hear/to listen/to feel/to taste
CLASSROOM WORDS		Kunywa - To drink	
Bbuku	-	Book	Kupa - To give
Bbopeni	-	Pen	Kuseka - To laugh
Mpensulo	-	Pencil	Kuccisa/Kuwaina - To iron
			Kujula - To open



Bboodi	-	Board	Kujala	-	To close
Ncoko	-	Chalk	Kutumikizya	-	To send for
Bbeeke	-	Bag	Kutondezya	-	To show
			Kusanzya	-	To wash plates/Vegetables,
			Kusamba	-	To bath
			Kusamba ku	-	To wash hands
			Maanza		

USEFUL EXPRESSIONS

Ncibotu	-	Good/nice/ Alright/Ok/ Its good	Kunyamuka	-	To stand
Odi	-	Call word	Kulila	-	To cry
Oko	-	There	Kukkala	-	To sit/stay/live
Amusike	-	Welcome	Kunjila	-	To enter
Amwiindulule	-	Please repeat	Kuzwa	-	To go out/to come from
Amwaambe			Kulya	-	To eat
asyoonto-syoonto	-	Speak slowly			GARDEN TOOLS
Hena ndaamba			Fosholo	-	Shovel
kabotu	-	Did I say it right	Jamba	-	Hoe
Amundijatile	-	Please excuse me	Nhala	-	Rake
			Keembe	-	Axe
			Mbezo	-	Adze
			Wilibbala	-	Wheelbarrow
OTHER WORDS:			Panga	-	Machette
Mugodi	-	Well	Ntambo	-	Rope
Cibbadela	-	Clinic/Hospital	Sikela	-	Sickle
Cikombelo	-	Church	Nkeni	-	Watering cane
Bulemu	-	Respect	Cikwaakwa	-	Slasher
Musika	-	Market			
Kupolisi	-	At the Police			

GRAMMAR:

(a) Strong Commands

In Tonga (Ku) is the infinitive marker for verbs. To make a strong command, we drop the (Ku) from the infinitive form of the verb and then the rest becomes a strong command such as in the following examples: e.g.

(i) Infinitive: Strong Command 2nd Person. sing. used without respect

Kuzyana	-	To dance	Zyana!	-	Dance!
Kupa	-	To give	Pa!	-	Give!
Kukkala	-	To sit	Kkala!	-	Sit !
Kujula	-	To open	Jula!	-	Open!
Kulala/Koona	-	To sleep	Lala!/Ona	-	Sleep!
Kulemba	-	To write	Lemba!	-	Write !
Kujala	-	To close	Jala!	-	Close !
Kuwasya	-	To wash	Wasya!	-	Wash!
Kujika	-	To cook	Jika!	-	Cook!

Examples:

Zyana Rhumba!	-	Dance to Rhumba!
Jala citendele!	-	Close the door!
Wasya zisanil!	-	Wash the clothes!
Lemba lugwalo	-	Write a letter!
Kkala acuuno!	-	Sit on a chair
Jula windo!	-	Open a window!



- (ii) To form a strong command with respect we add the prefix (MU) at the beginning of the root of the verb as follows:

(b) mu + Root Strong Command 2nd person. plural or used for respect

mu - njile	munjile	= You enter (respect)
mu - bikke	mubikke	= You put
mu - jale	mujale	= You close
mu - jule	mujule	= You open
mu - leke	muleke	= You stop.

- N.B. The second person plural command for politeness takes the same form as the strong command 2nd person plural above.

(c) First Person plural Command (lets' +....(Verb)....)

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

Rule: PP + Root + e

PP	+	Root	+	'e'	=	First Person Plural
Tu-	+	-ly-	+	-e	=	Tulye = Lets eat
Tu-	+	-njil-	+	-e	=	Tunjile = Lets enter
Tu-	+	-nyw-	+	-e	=	Tunywe= Lets drink.

NB: It works for all other personal pronouns.

(d) Requests without imperative

To form this request, add the(A)to the subject prefix then add the (A+SP) to the verb root and add the suffix ('-e') to the end.

Sub. Prefix	+	V.Root	+	-e	=	Polite command
Amu-	+	-ly-	+	-e	=	Amulye = You eat
Atu-	+	-ly-	+	-e	=	Atulye = Lets eat
Aba-	+	-ly-	+	-e	=	Abalye = Let him/her/Them eat

Examples

Atukkale ansi	-	Lets sit down
Amulye nsima	-	You eat nsima
Atuzyane Rhumba	-	Lets dance to Rhumba
Abaunke kumunzi	-	Let him/her/Them go to the village

(e) Command in Negative Form

In Tonga to form a negative command, add the Pronorminal Prefix 'PP' to the negative marker 'ta' + verb root + suffix 'i'.

Rule: P.P + Negative + Verb root + i = negative Command
Marker

(Negative Commands: Don't + Verb)

PP	+	N/M	+	V.Root	+	-i	=	Negative Command
Mu-	+	-ta-	+	-ly-	+	-i	=	Mutalyi Don't eat
Mu-	+	-ta-	+	-unk-	+	-i	=	Mutaunki Don't go



Ba-	+	-ta-	+	-zyan-	+	-i	=	Batazyani S/he/they must not dance
Ba-	+	-ta-	+	-kkal-	+	-i	=	Batakkali They must not sit
Tu-	+	-ta-	+	-nywi-	+	-i	=	Tutanywi We must not drink
Tu-	+	-ta-	+	-lemb-	+	-i	=	Tutalembi We must not write

Examples

- Mutalyi nswi - *Don't eat fish*
 Mutaunki ku Kitwe - *Don't go to Kitwe*
 Batazyani Rhumba - *S/he must not dance to Rhumba*
 Batakkali azyuuno - *They must not sit on the chairs.*
 Tutanywi bukoko - *We must not drink beer*
 Tutalembi lugwalo - *We must not write a letter.*

EXERCISES

- (a) Translate the following sentences into Tonga:

- (i) Open the door
- (ii) Sit on the chair
- (iii) Write on the board.....
- (iv) Laugh.....
- (v) Dance to Rhumba.....

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

- (i) Ba Jason balicuuno
- (ii) Batata bali..... America
- (iii) Bana bali ng'anda
- (iv) Ba Innocent a ba Ryvin balaunka.....Kitwe
- (v) Bayi balemba.....bboodi.

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

Zyana	Lya	Nywa
Seka	Lala	Lemba

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

TASK: (ZYAKUCITA)

Go out and identify the objects you have learnt.

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 Tonga:

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(MUBANDI)

Jack: Muyanda kulya nzi?

Lucy: Amundipe nkuku a cisyu mani.

Jack: Hena Mulayanda kulya cisyu mani?

Lucy: Iyi, ndilayanda kulya cisyu mani, ino nywebo?

Jack: Mebo ndiyanda nkuku. Amundipe nkuku? **Lucy:** Ncibotu amubweze.

Jack: Ncibotu ndalumba.

CULTURAL NOTES: (TUNSIYA-NSIYA)

- (a) *It is considered impolite to sniff food in public.*
(Cilatondwa kunufwida zyakulya mubuleya).
- (b) *It is impolite to ask visitors what they want to eat or if they want to eat.*
(Tabuli bulemu kubuzya beenzu zyobayanda kuti balye antela balayanda 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.*
(Naa bamwiita Kukulya, tamweelede kukaka. Pesi inga mwalya buyo asyoonto kutondezya bulemu naa mulikkutide).



*Be careful not to accept food /drinks from people you do not know well as they may drug it.
(Mutatambuli cakulya na cakunywa kuzwa kubantu mbomutazyi kabotu ambweni inga bamubikkila mucelo).*

VOCABULARY: (MAJWI)

FOOD WORDS		OTHER WORDS		
Mapopwe	-	<i>Maize/corn</i>	Eeco	<i>-That</i>
Meenda/meenzyi/	-		Mweenzu	<i>-Visitor/guest</i>
maanzi-	-	<i>Water</i>	Cintu	<i>-Thing</i>
Munyo/sautu	-	<i>Salt</i>	Cibi	<i>-Bad/(thing)</i>
Laisi	-	<i>Rice</i>	Cisyoonto	<i>-Little thing</i>
Iji	-	<i>Egg</i>	Citajisi	<i>-Thing without</i>
Maji	-	<i>Eggs</i>		
Nsimba	-	<i>Thick porridge</i>		
Mukupa	-	<i>Milk</i>		
MEAL RELATED WORDS:				
Foloko	-	<i>Fork</i>		
Nyota	-	<i>Thirst</i>		
Cakulya	-	<i>Food</i>		
Zyakulya	-	<i>Foods</i>		
Cakulya ca cifwumo-fwumo	-	<i>Breakfast</i>		
Mulalilo	-	<i>Supper/Dinner</i>		
Cipoko/cipeni	-	<i>Knife</i>		
Concho/sipunu	-	<i>Spoon</i>		
Cisusulo	-	<i>Lunch</i>		
Mutiba	-	<i>Plate</i>		
Nkomeki/nkapu	-	<i>Cup</i>		
Nzala	-	<i>Hunger</i>		
Kujika	-	<i>To cook</i>		
Coonde	-	<i>Peanut butter</i>		
VERBS				
Kulya	-	<i>To eat</i>		
Kukaka	-	<i>To refuse/deny</i>		
Kukkuta	-	<i>To be full</i>		
Kuyanda	-	<i>To like/love</i>		
Kunufwida	-	<i>To sniff</i>		
Kuzumina	-	<i>To agree/accept</i>		
Kwiitwa	-	<i>To be invited/to be called</i>		
Kwiita	-	<i>To invite/to call.</i>		
Kunywa	-	<i>To drink.</i>		
Koompolola	-	<i>To scream/ shout</i>		
USEFUL EXPRESSIONS				
Ndamvwa nzala	-	<i>I am hungry/I feel hungry.</i>		
Ndakkuta	-	<i>I am full</i>		
Ndanvwa nyota	-	<i>I am thirsty</i>		
Ndalya	-	<i>I have eaten</i>		
Tiindalya	-	<i>I haven't eaten</i>		

GRAMMAR:

(a) Habitual present tense

1. This tense is used to show an action that is done all the time or always in the present time frame.

e.g. - *I always eat nshima at 12.30 hours.*
(Ndilalya nsima lyoonse a 12:30 kuloko).
I always brush my teeth every morning.
(Ndilacumba meno lyoonse cfwumo-fwumo).

This is denoted by the use of the tense marker "-la-" between the pp and the verb root.

Affirmative form

Rule: PP + la + root + a

PP	+	La	+	Root	+	a	=	Verb in Habitual Present tense
Ndi-	+	-la-	+	-ly-	+	-a	=	Ndilalya <i>I always eat</i>
Mu-	+	-la-	+	-ly-	+	-a	=	Mulalya <i>You always eat.</i>
Ba-	+	-la-	+	-ly-	+	-a	=	Balalya <i>S/he always eats.</i>
Tu-	+	-la-	+	-ly-	+	-a	=	Tulalya <i>We always eat</i>
Ba-	+	-la-	+	-ly-	+	-a	=	Balalya <i>They always eat.</i>

N.B. Negative form of Habitual loses the tense Marker ["la"]. We rather have the personal pronouns preceded by the negative marker (Ta) for all persons. No tense marker involved as shown below.

Rule: Negative Marker + PP + root + i

Neg 'Ta'-	+	PP	+	Root	+	i	=	Neg. Habitual Present
Ta-	+	-ndi	+	-ly-	+	-i	=	Tandilyi <i>- I don't always eat</i>
Ta-	+	-mu	+	-ly-	+	-i	=	Tamulyi <i>- You don't always eat</i>
Ta-	+	-ba-	+	-ly-	+	-i	=	Tabalyi <i>- S/He doesn't always eat.</i>
Ta-	+	-tu	+	-ly-	+	-i	=	Tatulyi <i>- We don't always eat</i>
Ta-	+	-ba	+	-ly-	+	-i	=	Tabalyi <i>- They don't always eat</i>

Examples of Habitual Tense (Affirmative and Negative)

Affirmative

Ndilalya Laisi lyoonse.
I always eat Rice.
Mulalya pizza lyoonse.
You always eat pizza.
Balalya nkuku lyoonse.
S/he always eats chicken.
Tulalya cimbwali lyoonse.
We always eat sweet potatoes.
Balalya magwili lyoonse.
They always eat Irish potatoes.

Negative

Tandilyi nsima lyoonse.
I don't always eat nsima
Tamulyi nyama lyoonse.
You don't always eat meat.
Tabalyi nyabo lyoonse.
S/He doesn't always eat beans.
Tatulyi myuungu lyoonse.
We don't always eat pumpkins.
Tabalyi mwanja lyoonse.
They don't always eat cassava.

(b) Request or Polite Commands + Object infixes/prefixes



In Tonga there are object pronouns which are mostly infixes except when in commands, where they are prefixes/infixes. They are similar to subject pronouns but function differently. They function as direct object (such as ba in batole-take them) or in the indirect object of the verb(such as ba-to mean them. Mukabape moota wenu-You give them your car.)

Subject Pronoun Prefix (S.P)
(or Personal Pronoun) (P.P)

Object Prefix (O.P) or Infixes

Ndi-	I	-Ndi-	me
Ko-	You(Sing) informal	-Ku-	You(in formal/Sing)
Mu-	He/She	-Mu-	Him/her
Tu-	We	-tu-	Us
Mu-	You(Formal Plural)	-Mu-	You (formal Pl.)
Ba-	They (Resp)	-Ba-	Them

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

Subject Prefix	+	Obj./ P	+	Root	+	e	=		=	Request or Soft Command
Amu-	+	-ndi-	+	-p-	+	-e	=	Amundipe	=	You give me please
Amu-	+	-mu-	+	-p-	+	-e	=	Amumupe	=	You give him/her please
Amu-	+	-ba-	+	-p-	+	-e	=	Amubape	=	You give him/her please
Amu-	+	-tu-	+	-p-	+	-e	=	Amutupe	=	You give us please
Amu-	+	-ba-	+	-p-	+	-e	=	Amubape	=	You give them please

Negation of requests or polite commands

S/P	+	N/M	+	O.P	+	Root	=	i		Translation
mu-	+	-ta-	+	-ndi-	+	-p-	=	i	Mutandipi	Don't give me
mu-	+	-ta-	+	-ba-	+	-p-	=	i	Mutamupi	Dont give him/ her
mu-	+	-ta-	+	-ba-	+	-p-	=	i	Mutabapi	Don't give them
mu-	+	-ta-	+	-tu-	+	-p-	=	i	Mutatupi	Dont give us

Examples of requests and polite commands

- Amundipe Munyo/Sautu - Please give me salt
 Amubape Meenda/maanzi - Please give him/her water
 Amutupe Nsimba - Please give us nshima
 Amubape Micelo - Please give them fruits.

(c)Noun classes

The following table displays all noun prefixes, adjective prefixes and all verb Prefixes for noun classes 3 and 4. The most important thing is to memorize the table row by row. However, remember that the noun is the centre of all agreements.

1.	mu-	musamu	This class is used on objects and some body parts. All singular take the prefix mu as musamu (Tree),mutwe (head)
2.	mi-	misamu	This is the plural form for objects.They take the prefix mi as in misamu (Trees)



3.	Mu-	Musamu	mu-	-lamfwu	u-	- la-	wa	Musamu mulamfwu ulawa	A tall tree is falling
4.	Mi-	Misamu	Mi-	-lamfwu	i-	-la-	wa	Misamu milamfwu ilawa	Tall trees are falling.

EXERCISES

1. Observe items on the table and write down their names, compare the lists with your fellow Trainees.
2. Make a dialogue pretending that you are two, you pass food items to each other.
3. Give names of foods on the flash cards in Tonga.
4. Make sentences from the given words

Kuyanda kupa	kulya kutambula	kunywa kusamba kumaanza
-----------------	--------------------	----------------------------

5. Ask for food items at the prepared table.

TASK: (ZYAKUCITA)

Practice asking for food items in your Homestay family.

SELF-EVALUATION

I can identify foods:

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

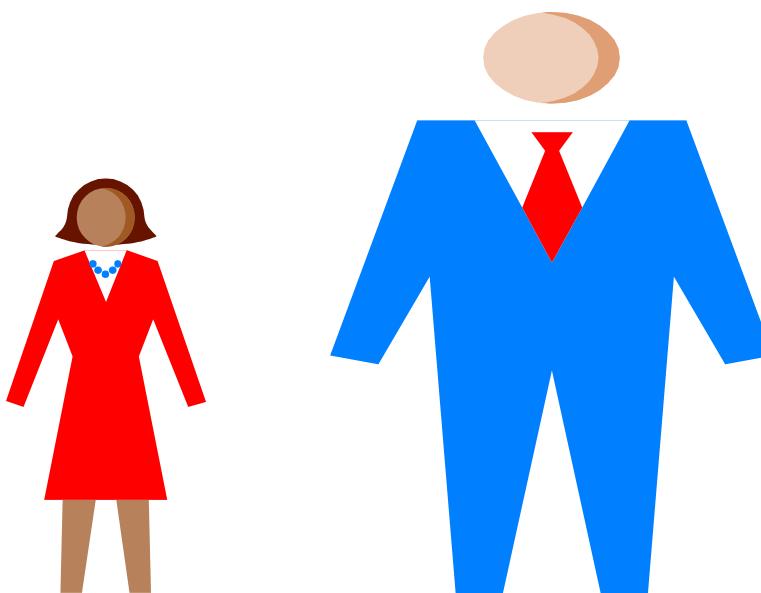
TOPIC: PERSONAL IDENTIFICATION

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 (MUBANDI)

A: Hena Ba Sikota mbaani? B: Ba Sikota mbapati bamilimo mu PST.

A: Balibonya buti? B: Mbalamfwu, balasiya,basyonto mubili a masusu mafwaafwi, tabali bapati maningi.

CULTURAL NOTES:(TUNSIYA-NSIYA)

- (a) *You don't describe someone by saying his disabilities(e.g) he is lame.
(Tatu pandululi muntu akwaamba bulema bwakwe).*
- (b) *Some parts of the body are not mentioned in public.
(Zibeela zimwi zyamibili tazyambwi a bantu).*
- (c) *In Tongaland it is not polite to ask if a woman is pregnant.*



- (d) *In Zambia thighs of a woman are not exposed for they are considered as part of the private parts. Indicent dressing can cause harassment.*
(Mu Zambia mabelo aa mwanakazi/mukaintu taatondezegwi aanze. Kutasama kabotu ciletela mapyopyongano).
- (e) *It is not polite for a man to insist asking on what a woman is suffering from unless a husband.*
(Taceelede kuzumanana kubuzya mukaintu ncaciswa ncita mulumi wakwe).
- (f) *Sexually transmitted diseases are kept confidential.*
(Malwazi aakuyambukizyanya kwiinda mukulalana ngamaseseke).
- (g) *In Zambia, it is a compliment to be told you are fat*
(Mu Zambia kkulumbaiziga mutu wakwaambila kuti ulineneede).

VOCABULARY: (MAJWI)

WORD LIST

BODY - RELATED WORDS:

Masusu	-	Hair	Kwaanza	-	Hand
Mutwe	-	Head	Maanza	-	Hands
meso	-	Eyes	Camba	-	Chest
liso	-	Eye	Nkolo	-	Breasts
Kutwi	-	Ear	Ida	-	Stomach
matwi	-	Ears	Musana	-	Back
Impemo	-	Nose	Matako	-	Buttocks
Milomo	-	Lips	Cibelo	-	Thigh
Cilezu	-	Chin	Mabelo	-	Thighs
Malezu	-	Beards	Kuulu	-	Leg
Mukosi	-	Neck	Maulu	-	Legs
Kuboko	-	Arm	Tende	-	Foot
Maboko	-	Arms	Matende	-	Feet

ADJECTIVES

Regular Adjectives	Irregular Adj.	from Nouns	Irregular Adj.	from Verbs
-botu	Good	-mabisi	Sour milk	-gwasya
-fwaafwi	Short	-nkuku	Chicken	-lemba
-kali	Fearsome	-ng'ombe	Cow	-sambala
-pati	Big	-munzi	Village	-lima
-syoonto	Small	-bantu	People	-langa
-lamfwu	Tall/long/far	-musamu	Medicine	-pa
-bi	Bad	-janza	Hand	-bweza
-kandu	Coward	-cintaambwe	Rash	-yanda
-lwazi	Sick	-cikoye	Eyelid	-nywa
-pya	New	-bweele	Scabies	-ita
-taanzi	First	-nsoni	Shy	-zyana
-tete	Soft/moist	-nguzu	Power	-kaka
-tolo	Lazy	-bufwi	Jealous	-kkala
-yumu	Strong/hard/ difficult	-zyina	Name	-jika

NOUNS

Mulwazi	-Patient
Kuzyuli	-Bedroom
Kabungwe	-Group/Organisation
Kana	-Small child

MALWAZI

Mutwe
Syini
Kkolokolo
Kusoomona

DISEASES

- Headache
- Sneezing
- Cough
- Diarrhoea



Munzi	- Village	Ntuntumaanzi - <i>Malaria</i>
Mali	- Money	Nsikalileke - <i>HIV/AIDS</i>
Bbiliki	- Bridge	
Zibeeala zya mubili	- Parts of the body	
Mubili	- Body.	

VERBS:

Kusisa	-	<i>To hide</i>
Kukosola/ kutyola	-	<i>To cut/break</i>
Kuboneka	-	<i>To look like</i>
Kuumpa/kutenta	-	<i>To burn</i>
Kuciswa	-	<i>To be sick</i>
Kukatala	-	<i>To be tired</i>
Kuyeyya	-	<i>To think</i>
Kuwa	-	<i>To fall</i>
Kukkomana	-	<i>To be happy</i>
Kubota	-	<i>To be beautiful/to be good</i>
Kuyuma	-	<i>To be strong/hard</i>
Kupona	-	<i>To heal</i>
Kuponya	-	<i>To cure</i>
Kusilika	-	<i>To treat</i>

GRAMMAR:

Noun classes

Nouns in Tonga are divided into classes. In other languages the 'Verb' is the Center of the sentence but in Bantu languages so as in Tonga the noun is the center of the sentence. The verb and the adjective take agreement from the noun.

Class No.	Noun Class	Examples	General Guide Lines
1.	Mu-	muntu	This is the singular form for human being e.g. muntu (person), professions,titles and certain animals as well eg mubwa (dog)
2.	ba-	Bantu	This is the plural form for human beings and other animals e.g. bantu (persons), babwa (dogs)
3.	mu-	musamu	This class is used on objects and some body parts. All singular take the prefix mu as musamu (Tree),mutwe (head)
4.	mi-	misamu	This is the plural form for objects they take the prefix mi as in misamu (Trees)
5.	-	liso	This class is used on objects including some parts of the body e.g. liso (an eye) and corrupted words .
6	ma-	meso	This is the plural form for parts of the body e.g. meso (eyes) and corrupted words



7	ci-	cuuno	This is a singular form for all the derogatives and other objects starting with ci.
8.	zi-	zyuuno	This is the plural form for all the derogatives and other objects.
9.	n-	ng'ombe	This class is used on nasalized nouns mostly animals e.g. ng'ombe (cow)
10.	n-	ng'ombe	This is the plural form for nasalised nouns. It takes the same shape as in singular form e.g. ng'ombe in singular meaning one cattle will be ng'ombe in plural meaning more than one cattle, but the concords differ.
11.	Lu-	Lukwakwa	This class is used for some abstract common nouns only used in singular and some uncountable nouns.
12.	ka-	kana	This class is used on singular form for dimunitive things e.g. kana (a small child) and some small animals eg kakuku(chick).
13.	tu-	twana	This is the plural form of dimunitive things e.g. twana (small children).
14.	bu-	busu	This class has nouns which are used only in the singular as collective nouns or concrete common nouns e.g. busu (Meal flour) bukoko (Beer)
15.	Ku-	kuulu	This class is used mostly on the parts of the body with prefix <u>ku</u> . The plural takes the prefix "ima" as in class six.
16.	Ku-	kumunzi	Locative nouns e.g. Kumunzi. (To the village). No plural form.
17.	Mu-	Mumwekera	Locative nouns e.g. Mumwekera (in Mwekera) No Plural form.
18.	A-	Acuuno	Locative nouns e.g. Acuuno. (On the chair) No Plural form.

A. VOWELS:

There are five short vowels in Chitonga which are in contrast and are symbolised as follows;

a= lyangu as in and (lyangu-My).
e=Lyenu as in egg (lyenu-Your).
i=bi as in see (bika-Put).
o=Ona as in corner (Ona-Sleep).
u=Kulya as in cook (Kulya-To eat)).

Vowel fusion

Vowel fusion takes place both between and within words, they often occur as a result of two separate vowels coming together and becoming one long vowel.

Eg: a+a = aa e.g Baama.
e+e = ee e.g meenda
i+i = ii e.g Mwiyi.
o+o =oo e.g Kuboola.
u+u = uu e.g Kuula



*u+a= wa e.g Mwalya
 u+a = we e.g Twelede
 u+i = wi e.g Kwiita
 u+o =oo e.g Konna*

B. Adjectives

Examples of True adjectives are:

e.g

-botu	-	Good
-fwaafwi	-	Short
-kali	-	Fearsome
-pati	-	Big
-syoonto	-	Small
-lamfwu	-	Tall/long/far
-bi	-	Bad
-kandu	-	Coward
-lwazi	-	Sick
-pya	-	New
-taanzi	-	First
-tete	-	Soft/moist
-tolo	-	Lazy
-yumu	-	Strong/hard/difficult

C. Irregular Adjectives

Some adjectives are derived either from nouns or verbs and these are called irregular adjectives. They are formed by placing the adjectival prefix u/wa meaning of and the verb (-nyina) meaning without and expressing a negative concept.

Noun	+	Adjective Prefix	+	Adjective	+	Noun	Conjugation	Translation
Mwana	+	u-	+	-nyina	+	maanu	Mwana unyina maanu.	A child without intelligence.
Musimbi	+	u-	+	-nyina	+	mwana	Musimbi unyina mwana.	A girl without a child.
Bantu	+	ba-	+	-nyina	+	zyakulya	Bantu banyina cakulya.	People without food.
Muntu	+	u-	+	-nyina	+	mulimo	Muntu unyina mulimo.	A jobless person.

Note: '-nyina' also means 'less' like in jobless + unyina mulimo

Examples:

1. Mwana unyina maanu - A child without intelligence (Sense less)
2. Musimbi unyina mwana - A girl without a child (Childless)
3. Bantu banyina zyakulya - People without food (Food less)
4. Muntu unyina mulimo - A jobless person.

D. The Table of Regular Adjectives, Verbal Prefixes and Verbs.

The following table displays all noun prefixes, adjective prefixes and all verb



prefixes. The most important thing is to memorize the table row by row. However, remember that the noun is the centre of all agreements.

C.	N/P	NOUN	ADJ. pre {true}	ADJECTI VE	VERB PREF.	T/M	Verb	CONJU	TRANS.
1	Mu-	Muntu	Mu-	-fwaafwi	u-	-la-	boola	Muntu mufwaafwi ulaboola	A short person is coming
2.	Ba-	Bantu	Ba-	-fwaafwi	ba-	-la-	boola	Bantu ba fwaafwi balaboola	Short people are coming.
3.	Mu-	Musamu	mu-	-lamfu	u-	- la-	wa	Musamu mulamfu ulawa	A tall tree is falling
4.	Mi-	Misamu	Mi-	-lamfu	i-	-la-	wa	Misamu milamfu ilawa	Tall trees are falling.
5	I-	Iji	li-	-pati	li-	- la-	pwaika	Iji lipati lila pwaika	A big egg is breaking
6	Ma-	Maji	ma-	-pati	a-	-la-	pwaika	Maji mapati alapwaika	Big eggs are breaking.
7	ci-	cuuno	ci-	-pati	ci-	- la-	wa	Cuuno cipati cilawa	The big chair is falling.
8.	Zi-	zyuuno	zi-	-pati	zi-	-la-	wa	Zyuuno zipati zilawa	Big chairs are falling.
9.	N--	Ng'ombe	n-	-syoonto	i-	- la-	ciswa	Ng'ombe nsyoonto ilaciswa	The small cow is sick.
10.	N-	Ng'ombe	zi-	-syoonto	zi-	-la-	ciswa	Ng'ombe izisyonto zilaciswa	The small cows are sick
11.	Lu-	Lukwakwa	lu-	-pati	lu-	- la-	wa	Lukwakwa lupati lulawa	The big fence is falling.
12.	ka-	Kana	ka-	-lamfwu	ka -	- la-	lila	Kana kalamfwu kalalila.	The small tall child is crying.
13	Tu-	twana	tu-	-lamfwu	tu-	-la-	lila	Twana tulamfu tulalila	The small tall children are crying.
14.	Bu-	bukoko	bu-	-kali	bu-	- la-	mana	Bukoko bukali bulamana	The strong beer is finishing.
15.	Ku-	kuulu	ku-	-syoonto	ku-	- la-	tyoka	Kuulu ku syoonto kula tyoka.	The small leg is breaking.
16.	Ku-	Kumunzi	Ku-	-lamfu	ku-	- la-	lemya	Kumunzii ku lamfu kulalemya	The distant village makes one feel tired



17.	Mu-	Mucikuta	mu-	-atombe	mu-	- la-	pyaangwa	Mucikuta mwatombe mula pyaangwa	In the Cikuta where there is dirty is being swept.
18	A-	Ang'anda	a-	-botu	a	- la	kondelezya	Ang'anda abotu alakondelezya	At the good house it is pleasing.

Tonga people make an abundant use of Demonstratives. This gives to the Tonga speakers a wonderful precision and this takes the agreement of a noun.

E. DEMONSTRATIVES TABLE

Class#	Noun Prefix	Noun	DEMONSTTATIVE ADJECTIVE			Far away	Verb 'to be'	adjective
			Near	Far				
1	Mu-	Muntu	ooyu	ooyo	ulya	uli	enze	
2	Ba-	Bantu	aaba	aabo	abaya	bali	enze	
3 -	Mu-	Musamu	ooyu	ooyo	ulya	uli	kulamfu	
4 -	Mi-	Misamu	eeyi	eeyo	ilya	ili	kulamfu	
5 -	i-	Iji	eeli	eelyo	elinya	lili	kabotu	
6 -	Ma-	Maji	aaya	aayo	aalya	ali	Kabotu	
7 -	Ci-	Cuuno	eeci	eeco	eciya	cili	aa ng'anda	
8 -	Zi-	Zyuuno	eezi	eezyo	eeziya	zili	aa ng'anda	
9-	N-	Ng'ombe	eeyi	eeyo	ilya	ili	musokwe	
10-	N-	Ng'ombe	eezi	eezyo	eeziya	zili	musokwe	
11-	Lu-	Lukwakwa	oolu	oolo	oluya	luli	Kabotu	
12-	Ka-	Kana	aaka	aako	akaya	kali	mung'anda	
13-	Tu-	Twana	ootu	ooto	otuya	tuli	mung'anda	
14-	Bu-	Bukoko	oobu	oobo	obuya	buli	aansi	
15-	Ku-	Kuulu	ooku	ooke	okuya	kuli	accuno	
16-	Ku-	Kumunzi	ooku	ooke	okuya	kuli	kabotu	
17-	Mu-	Mucikuta	oomu	oomo	omuya	muli	bantu	
18-	A-	Ang'anda	aawa	aawo	aalya	ali	tombe	

Some verbs can act as adjectives. They are called irregular adjectives. This table show the agreement of these cases.

TABLE OF IRREGULAR ADJECTIVES DERIVED FROM VERBS.

C/#	N.P	Noun	+	IRREGULAR ADJECTIVE PREFIX	+	VERB	=	Conjug	Translation
1.	Mu	Muntu	+	u-	+	-ciswa	=	Muntu u ciswa	Sick person
2.	Ba	Bantu	+	ba-	+	-ciswa	=	Bantu ba ciswa	Sick people



3.	Mu	Musamu	+	u-	+	-wa	=	Musamu uwa	The falling tree
4.	Mi	Misamu	+	i	+	-wa	=	Misamu iwa	The falling trees
5.	I	Iji	+	li-	+	-tuba	=	iji ili tuba	A white egg
6.	Ma	Maji	+	a-	+	-tuba	=	Maji aatuba	White eggs
7.	Cu	Cuuno	+	ci-	+	-siya	=	Cuuno cisiya	Black chair
8.	zi-	zyuuno	+	zi-	+	-siya	=	Zyuuno zisiya	Black chairs
9.	N-	Ng'ombe	+	i	+	-cembeede	=	Ng'ombe	An old cow
						-cembeede	=	icembeede	
10.	N-	Ng'ombe			zi			Ng'ombe	
								zicembeede	Old cows
11.	Lu	Lukwakwa	+	lu	+	-siya	=	Lukwakwa lusiya	Black fence
12.	Ka-	Kana	+	ka	+	-siya	=	Kana kasiya	A small black child
13.	Tu-	Twana	+	tu	+	-siya	=	Twana tusiya	The small black children
14.	Bu	Bukoko	+	bu	+	-lula	=	Bukoko bulula	The bitter beer
15.	Ku	Kuulu	+	ku	+	-cisa	=	Kuulu kucisa	The paining leg
16.	Ku	Kumunzi	+	Ku-	+	-lemya	=	Kumunzi kulemya	To the tiring village
17.	Mu	Mung'anda	+	Mu-	+	-pya	=	Mung'anda mupya	In the burning house
18.	A-	Acibbadela	+	a-	+	-bi	=	Acibbadela abi	At the bad hospital

TABLE OF IRREGULAR VERBS DERIVED FROM NOUNS.

C	N.P	NOUN	+	ADJ. PRE.	+	NOUN	=	CONJ.	TRANS
1	Mu	Muntu	+	-wa	+	maanu	=	Muntu wa maanu	An intelligent person
2	Ba	Bantu	+	-ba	+	maanu	=	Bantu ba maanu	Intelligent people
3	Mu	Musamu	+	-wa	+	mutwe	=	Musamu wa mutwe	Medicine for headache
4	Mi	Misamu	+	-ya	+	mutwe	=	Misamu ya mutwe	Medicine for headache
5	I	Iji	+	-lya	+	nkuku	=	Iji lya nkuku	Chicken's egg
6	Ma	Maji	+	-a	+	nkuku	=	Maji a nkuku	Chicken's eggs
7	Ci	Cuuno	+	-ca	+	cisamu	=	Cuuno ca cisamu	Wooden chair
8	Zi	Zyuuno	+	-zya	+	zisamu	=	Zyuuno zya zisamu	Wooden chairs
9	N	Ng'ombe	+	-ya	+	mwana	=	Ng'ombe ya mwana	Child's cow
10	N	Ng'ombe	+	-zya	+	mwana	=	Ng'ombe zya mwana	Child's cows
11	Lu	Lukwakwa	+	-lwa	+	cikombelo	=	Lukwakwa lwa cikombelo	Church's fense
12	Ka	Kana	+	-ka	+	nkuku	=	Kana ka nkuku	A chick
13	Tu	Twana	+	-twa	+	nkuku	=	Twana twa nkuku	Chicks
14	Bu	Bukoko	+	-bwa	+	mucado	=	Bukoko bwa mucado	Beer for the wedding
15	Ku	Kuulu	+	-kwa	+	mpongo	=	Kuulu kwa mpongo	A goat's leg
16	Ku	Kumunzi	+	-kwa	+	Mweemba	=	Kumunzi kwa Mweemba	To/at/from Mweemba's village
17	Mu	Mung'anda	+	-mwa	+	ngulube	=	Mung'nda mwa ngulube	In the piggery
18	A	Acibbadela	+	-a	+	bulondo	=	Acibbadela a bulondo	At a clean hospital

**POSSESSIVE ADJECTIVES**

CI.	N.P	NOUN	A.P	ADJ	V.P	VERB	CONJU	TRANSLATION
1.	Mu-	Muntu	u-	-angu	wa-	boola	Muntu wangu waboola	My person has come
2.	Ba-	Bantu	ba-	-angu	ba-	boola	Bantu bangu baboola	My people have come
3.	Mu-	Musamu	u-	-enu	wa-	wa	Musamu wenu wawa	Your tree has fallen
4.	Mi-	Misamu	i-	-enu	ya-	wa	Misanu yenu yawa	Your trees have fallen
5.	I-	Iji	li-	-abo	lya-	pwaika	iji lyabo lyapwaika	His/her/their egg has broken
6.	Ma--	maji	a-	-abo	a	pwaika	maji abo apwaika	His/her/their eggs have broken.
7.	Cu-	cuuno	ci-	-esu	ca	Tyoka	cuuno cesu ca tyoka	Our chair has broken
8.	zi-	zyuuno	zi-	-esu	zya	Tyoka	zyuuno zyesu zyatyoka	Our chairs have broken
9.	N-	ng'ombe	i-	-angu	ya-	ciswa	Ng'ombe yangu ya-ciswa	My cow is sick
10.	N-	ng'ombe	zi-	-angu	zya	ciswa	Ng'ombe zya-ngu zyaciswa	My cattle are sick
11.	Lu-	Lukwakwa	Lu-	-enu	lwa	wa	lukwakwa lwenu lwa wa	Your fence has fallen
12.	Ka-	Kana	ka-	-abo	ka-	-lila	kana kabo kalila	His/her/their little child has cried
13.	Tu-	Twana	tu-	-abo	twa	-lila	Twana twabo twalila	His/her/their little children have cried
14.	Bu	Bukoko	bu-	-esu	bwa	-mana	bukoko bwesu bwamana	Our beer has finished
15.	Ku	kuulu	ku-	-angu	kwa-	-kosoka	kuulu kwangu kwakosoka	My leg has cut
16.	Ku	Kumunzi	ku-	-abo	ku-	-lamfu	Kumunzi kwabo kulamfu	To/at his/her/their village its far
17.	Mu	Mucikuta	mu -	-enu	Mu-	-botu	Mucikuta mwenu mubotu.....	In your Cikuta its good.....
18.	A	Ang'anda	a-	-esu	a-	-abotu	Ang'anda esu aabotu.	At our good house

EXERCISES

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

pati mubili

pati

syonto

1. Muntu.....

2. Kuboko.....

3. Mpemo.....

4. Mulomo.....

5. Masusu.....

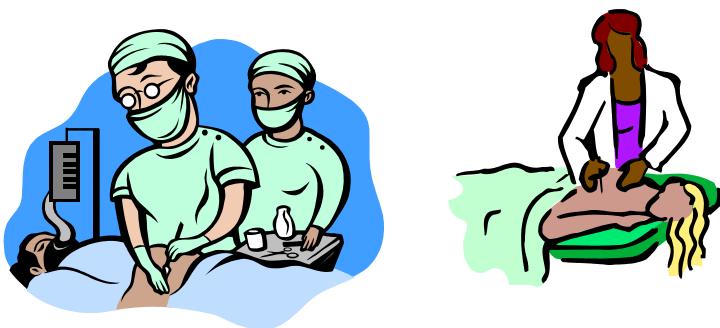
6. Mutwe.....



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

Camba	Kupati
Mutwe	Lipati
Kutwi	Kulamfu
Liso	Kuneneede
Kuboko	Cipati
Kuulu	Musyoonto
	Kusyoonto

(c) Make sentences from these pictures.



- (i) _____
- (ii) _____
- (iii) _____
- (iv) _____
- (v) _____
- (vi) _____



- (vii) -----
- (viii) -----
- (ix) -----
- (x) -----

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

TASK

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
(c) Describe your host parents.

SELF-EVALUATION

I can name big 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.



DIALOGUE(MUBANDI)

Miyoba: Nciindi nzi?

Mutaanzi: Ngu 9 kuloko

Miyoba: Hena mwabuka ciindi nzi?

Mutaanzi: Ndabuka a 6 kuloko, ino nywebo?

Miyoba: Ndabuka a 5 kuloko.

Mutaanzi: Hena mwaunka ciindi nzi ku cikolo?

Miyoba: A 8 kuloko cifwumofwumo/kuseeni.

Mutaanzi: Ncibotu amusyaale.

Miyoba: Ncibotu amusike.



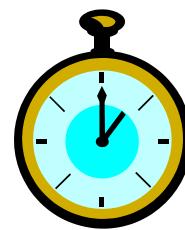
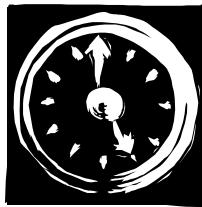
CULTURAL NOTES:(TUNSIYA-NSIYA))

- (a) *The position of the sun helps the people in the village to tell the time.*
(Mu minzi zuba ndeligwasya Bantu kwaamba ciindi.)
- (b) *A woman who does not wake up early is considered lazy.*
(Mukaintu na tabuki kufwambana mung'anda utegwa mutolo.)
- (c) *Tonga people use corrupted English when telling time, talking about dates and months.*
(Batonga babelesya cikuwa cityokede no baamba ciindi, myeezi amyaka.)
- (d) *When visitors come home, hosts wake up very early to do household chores before the visitor wakes up.*
(Ang'anda nakwasika beenzu, balaang'anda bala buka cifwumofwumo/kuseeni kubeleka milimo yoonse nobatana buka beenzu.)
- (e) *A woman is never a visitor meaning when visiting she can easily get involved in the house work..*
(Mukaintu na waswaya tategwa mweenzu nkokuti ulelede kubeleka milimo njaajana a ng'anda abakaintunyina.)
- (f) *As a volunteer, one is expected to keep time.*
(Sikulyaba welede kucilila ciindi lyonse)

SAFETY AND SECURITY

It is not safe to move and ride a bicycle in the night.

(Tacili kabotu kweenda akuccovwa ncinka masiku)



VOCABULARY:(MAJWI)

VERBS

Kuboola	-To come
Koona	-To sleep
Kusobana	-To play (To have fun)
Kukamuna	-To comb hair
Kujika	-To cook
Kucumba meno	-To brash the teeth
Kusamba	-To bath
Kubuka	-To wake up
Kubamba	-To keep (Things)
Kulela	-To keep (People)
Kulelwa	To be kept
Kusanzya	-To wash utensils
Kusama	-To dress
Kusamununa	-To undress
Kugela	- To shave/to cut

DAYS OF THE WEEK

Munsondo	- Sunday
Muvwulo	- Monday
Muli bwabili	- Tuesday
Muli bwatatu	- Wednesday
Muli bwane	- Thursday
Muli bwasanu	- Friday
Munsabata	- Saturday
Mvwiki/Nsondo	- Week



TIME - RELATED WORDS

Nkoloko	-	Clock
Cifwumo-fwumo/kuseeni	-	In the morning
Kumazuba/kumangolezya	-	Evening
Masikati	-	Afternoon
Masiku	-	At night
Ku ma 6 kuloko	-	Around 6 o'clock
Kufwambaana	-	Quick/Fast
Ciindi	-	Time
Kubucedo	-	Dawn/Early in the morning
Buzuba	-	Day
Mazuba	-	Days

NOUNS

Zuba	-	Sun
Mulyango	-	Doorway/entrance
Meno	-	Teeth
Mutolo	-	Lazy person
Muunda	-	Field/farm
Mabbusu	-	Shoes
Ofesi	-	Office
Cikolo	-	School

USEFUL EXPRESSIONS AND WORDS TO NOTE:

Kwasiya	-	It's dark/its late
Bwacha/Kwacha	-	It is dawn
Nciindi nzi	-	What is the time?
Ndilabuka a 6 kuloko	-	I always wake up at six Oclock.
Hena sunu mbuzuba nzi? -		What is the date today?

GRAMMAR:

(a) The Recent Past (The Past of Today)

Another form of the Past tense in Tonga is called the Recent Past Tense, also known as the Past of Today. It describes those events which occurred within the confines of today, at some time earlier before the moment of speaking.

Affirmative:

p.p.	+	-a	+	root	=	Recent past	
Ndi-	+	-a-	+	-buka	=	Ndabuka	I woke up
Mu-	+	-a-	+	-samba	=	Mwasamba	You bathed
Ba-	+	-a-	+	-gela	=	Bagela	They shaved
Tu-	+	-a-	+	-kamuna-	=	Twakamuna	We combed

Negative:

N/M	+	Affir.	+	Recent Past in negative
Ti	+	ndabuka	+	Tindabuka I didn't wake up
Ti	+	mwasamba	+	Timwasamba You didn't bath
Ti	+	bakamuna	+	Tibakamuna They didn't comb
Ti	+	twabuka	+	Titwabuka We didn't wake up



Examples

Affirmative

Ndabuka a 6 kuloko

(I woke up at 6 O'clock)

Mwasamba a 7 kuloko

(You bathed at 7 O'clock)

Bakamuna a hafu 7 kuloko

(They combed at half past 7 O'clock)

Twalya a 8 kuloko

(We ate at 8 O'clock)

(b) Habitual Tense

Negative

Tindabuka a 7 kuloko.

(I didn't wake up at 7 o'clock)

Timwasama a 8 kuloko.

(You didn't bath at 8 O'clock)

Tibakamuna a hafu 8 kuloko.

(They didn't comb at 8 O'clock)

Titwalya a 9 kuloko.

(We didn't eat at 9 O'clock.)

Affirmative

PP	+	TM	+	VERB ROOT	+	A	=	CONJ.	TRANS.
Ndi	+	la	+	buk	+	a	=	Ndilabuka	I always wake up.
Mu	+	la	+	ly	+	a	=	Mulalya	You always eat.
Ba	+	la	+	samb	+	a	=	Balasamba	S/he/they always bath.
Tu	+	la	+	buk	+	a	=	Tulabuka	We always wake up.

Negative

NM	+	PP	+	V.ROOT	+	i	=	CONJUGATION.	TRANS.
Ta	+	ndi	+	buk	+	i	=	Tandibuki	I don't always wake up.
Ta	+	mu	+	ly	+	i	=	Tamulyi	You don't always eat.
Ta	+	ba	+	samb	+	i	=	Tabasambi	S/he/they don't always bath.
Ta	+	tu	+	buk	+	i	=	Tatubuki	We don't always wake up.

Examples

Affirmative

Ndilabuka lyoonse a 6 kuloko.

(I always wake up at 6 hours.)

Mulalya lyoonse a 12:30 kuloko

(You always eat at 12:30 hours.)

Balasamba lyoonse kuseni.

(S/he/they always bath in the morning.)

Tulabuka lyoonse a 6:30 kuloko.

(We always wake up at 6:30 hours.)

Negative

Tandibuki lyoonse a 7 kuloko.

(I don't always wake up at 7 hours.)

Tamulyi lyoonse a 11:00 kuloko.

(You don't always eat at 11:00 hours.)

Tabasambi lyoonse kumazuba.

(S/he/they don't always bath in the evening.)

Tatubuki lyoonse a 7:00 kuloko.

(We don't always wake up at 7:00 hours.)

(c) The Future Of Today.

The future of today takes the same rule as that of the habitual tense.

Eg Ndilalya kumazuba = I will eat in the evening.

EXERCISES

1. Make sentences in different tenses with the following infinitives

Kulya

Kuunka

Kubuka

Kujika

Kugela

Kucumba meno

Kusamba

Kunywa

2. Translate these sentences into Tonga

-I always go to school at half past seven.....

-I always wake up at ten O'clock.....

-She slept at ten O'clock.....

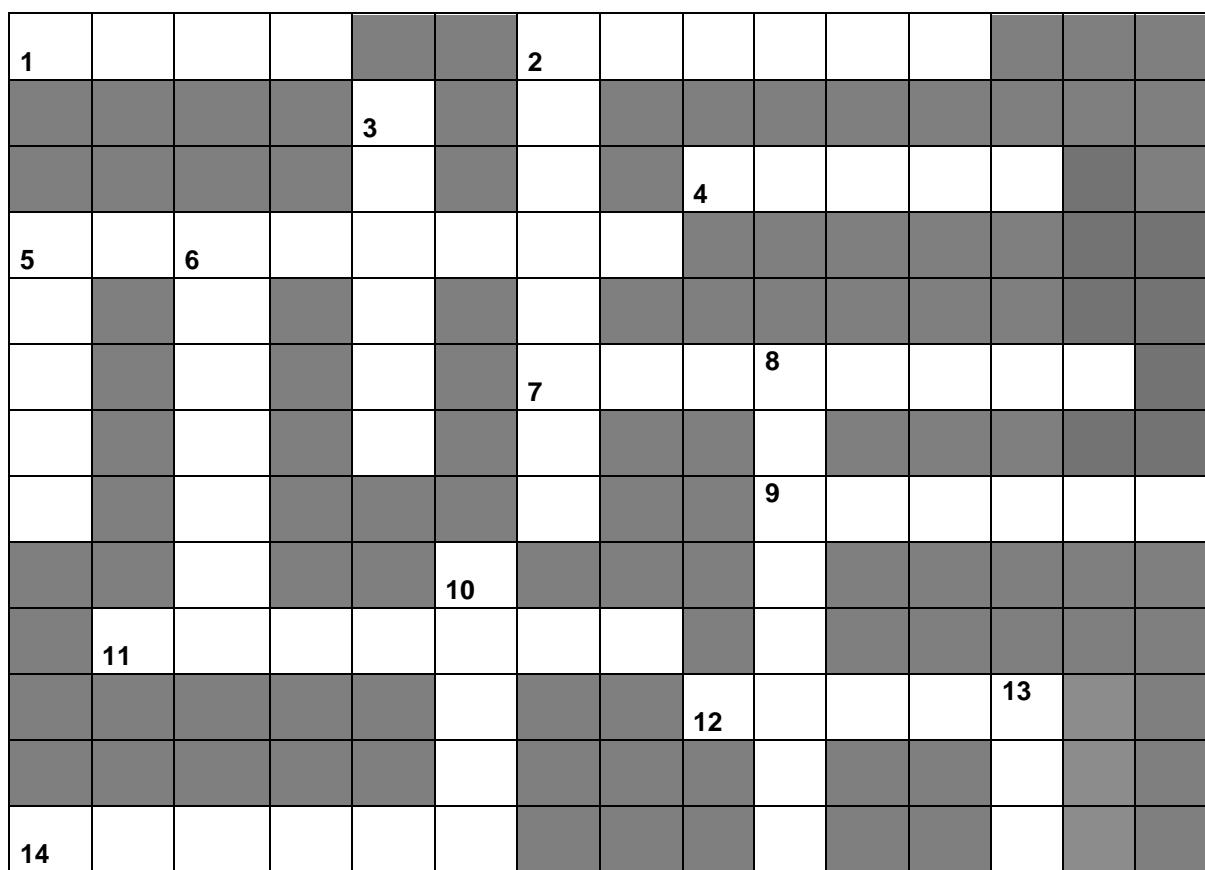
-We bathed at half past five.....

(3) Make sentences from the pictures



- (4) Describe what you did yesterday, today, this afternoon and what you will do tomorrow.

- (5) Do the cross word puzzle.



Across

- 1. Bed
 - 2. Teacher

Down

2. Family
 3. My (of name)



- | | |
|-------------------------|--------------------------|
| 4. Sun (with augment) | 5. To eat |
| 5. To be married(Woman) | 6. To marry (men) |
| 7. Student/Trainee | 8. Toilet (With augment) |
| 9. Name (with augment) | 10. Mother |
| 11. Father | 13. Call word |
| 12. Chair | |
| 14. To open | |

TASK:(ZYAKUCITA)

Name one thing you like and dislike to do in the morning and in the evening. Explain briefly the things you used to do everyday in America

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 _____

LESSON 7

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

BUYING

TERMINAL LEARNING OBJECTIVE:

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

ENABLING LEARNING OBJECTIVE:

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





DIALOGUE (MUBANDI)

Cathy:	Muli buti bataata?
Cathy:	Mali nzi buluke?
Cathy:	Muulo wayuma. Amujosye asyoonto.
Cathy:	Ndijisi teni thousand Kwacha buyo.

George:	Ndili buyo kabotu.
George:	Ngu Fifitini thousand kwacha.
George:	Muulo ulibuyo kabotu. Hena mujisi mali nzi?
George:	Ncibotu amulete. njeena eyo.

CULTURAL NOTES:(TUNSIYA-NSIYA)

- Some women in towns wear shorts, trousers and mini skirts, but in villages traditionally they wear dresses and a wrapper on top of the dress.*
(Banakazi bamwi mu tauni (dolopo) balasama maluke, tubbudula tufwaafwi alimwi atusinsi tufwaafwi, pesi muminzi banakazi basama, madelesi/minsinsi, mabbulauzi azitenge.)
- Traditionally trousers, shirts, shorts and jackets are worn by men only.*
(Mu cilengwa ca batonga, mashati, maluke, tubbudula amajekete nzyakusama zya baalumi buyo balikke.)
- When you buy things from the market you can ask them to give you top-up (mbasel).*
(Naa mwaula zintu aamusika inga mwalomba kubikkilwa mbasel.)
- Items bought can not be returned*
(Tabazumizyi kujosya nzyomwaula.)
- It is good to bargain but use sweet talk.*
(Ncibotu kumvwana muulo nomutanaula, pesi mweelede kuzyiba kukombelezya.)
- Its' bad manners to smell food.*
(Nkubula mulawo kunumfwida zyakulya.)



- (g) Women often wear chitenge wrappers as aprons
(Bamakaintu kanji-kanji basama ziteenge kulikwabilila ku tombe.)

SAFETY AND SECURITY

- (a) Second hand clothes must be washed and ironed before wearing them.
(Madikimunwa ayelede kusazyigwa/kuwasygwa akuwainwa/kuccisigwa kaatana samwa.)
- (b) Beware of pick pocketing.
(Mucenjele bakabwalala banjila mukkomo.)

VOCABULARY: (MAJWI)

VERBS

Kulolola/Kwiindulula	-	<i>To repeat</i>
Kuula	-	<i>To buy</i>
Kuulisya	-	<i>To sell</i>
Kununfwida/Kununysa	-	<i>To sniff</i>
Kupa	-	<i>To give</i>
Kuzumina	-	<i>To accept</i>
Kubweza	-	<i>To take/To carry</i>
Kuzumizya	-	<i>To approve/To allow</i>
Kujosya	-	<i>To lower/To reduce the price/To return</i>
Kulanga	-	<i>To look/see</i>
Kusama	-	<i>To dress</i>
Kuwasya	-	<i>To wash</i>
Kusuma	-	<i>To sew</i>
Kusala	-	<i>To choose</i>
Kuyanika	-	<i>To dry</i>
Kuzapuka	-	<i>To be torn</i>
Kugwisya	-	<i>To remove</i>
Kusumya	-	<i>To have clothes sewn</i>
Kubbadela	-	<i>To pay.</i>

CLOTHES

Buluke/bulukwe	-	<i>trouser</i>
Delesi	-	<i>dress</i>
Musinsi	-	<i>skirt</i>
Bbulauzi	-	<i>blouse</i>
Citenge	-	<i>wrapper</i>
Shati/Cibaki	-	<i>shirt</i>
Mabusu	-	<i>shoes</i>
Kabbudula	-	<i>short</i>
Jekete	-	<i>jacket</i>
Ntaulu	-	<i>Head sculf</i>
Zyakusama	-	<i>Clothes</i>

COLORS

Salala/subila	-	<i>red</i>	Mutuntula/mungunga wa ji-	<i>Yellow</i>
Tuba	-	<i>white</i>	Nyanzabili	-
Siya	-	<i>black</i>	Makumbi	-



GENERAL WORDS

Muulo	-	Price
Mali	-	Money
Zyakulya	-	Foods
Zintu	-	Things
Makumbi	-	Clouds
Mulwi	-	Heap
Chipa	-	Cheap

EXPRESSIONS AND WORDS TO NOTE

-Yuma muulo	-	Be expensive(yuma takes noun class agreement)
-Mali nzi?	-	How much ?
-Muulo wayuma maningi	-	The price is very high
-Muulo wateta	-	The price is low
-Muuzya mali nzi?	-	How much are you selling?
-Amujosye muulo	-	Please lower the price
-Muulo ulibuyo kabotu	-	The price is alright

GRAMMAR:

- (a) The verb 'Kuyanda' has two forms in the present tense with infinitive e.g. Ndiyanda = I like/want. Ndilayanda = I always like/want . It can be used with a noun or a verb e.g. like somenting or I like doing something.

Affirmative

PP	+	Root	+	a	+	Infin.	+	Noun	=	C/sentences	
Ndi-	+	-yand-	+	-a	+	Kusama	+	buluke	=	Ndiyanda kusama buluke	I like to wear trousers
Mu-	+	-yand-	+	-a	+	Kulya	+	nsima	=	Muyanda kulya nsima	You like to eat Nsimma.
Ba-	+	-yand-	+	-a	+	Kuzyana	+	Rhumba	=	Bayanda kuzyana Rhumba	S/he/they like to dance to Rhumba
Tu-	+	-yand-	+	-a	+	Kusuma	+	Tubbudula	=	Tuyanda kusuma tubbudula	We like to Saw shoirts.

Affirmative

PP	+	-la-	+	Root	+	a	+	Infin. Noun			
Ndi-	+	-la-	+	-yand-	+	-a	+	Kusama buluke	Ndilayanda Kusama buluke	(I always like to wear trousers)	
Mu-	+	-la-	+	-yand-	+	-a	+	Kusama buluke	Mulayanda Kusama buluke	(You always like to wear trousers)	
Ba-	+	-la-	+	-yand-	+	-a	+	Kusama buluke	Balayanda Kusama buluke	(S/He/They always like to wear trousers)	
Tu-	+	-la-	+	-yand-	+	-a	+	Kusama buluke	Tulayanda Kusama maluke	(We always like to wear trousers)	

**Negative**

Ta-	+	Affir.	+	Infinitve	+	Noun	-	Conjugated Sentence
Ta-	+	-ndiyandi	+	kulya	+	nsima	-	Tandiyandi kulya nsima (I don't like eating nsima)
Ta-	+	-muyandi	+	kuzyana	+	Rhumba	-	Tamuyandi kuzyana Rhumba. (You don't like dancing Rhumba)
Ta-	+	-bayandi	+	kusuma	+	tubbudula	-	Tabayandi kusuma tubbudula. (S/he/they don't like sewing shorts.)
Ta-	+	-tuyandi	+	Kuuzya/kuulisya	+	nyangu	-	Tatuyandi kuuzya/kulisya nyangu. (We don't like selling beans.)

Examples**Affirmative****Ndayanda kusama buluke**

(I like to wear trousers)

Muyanda kulya nsima

(You like to eat Nshima.)

Bayanda kuzyana Rhumba

(They like to dance to Rhumba)

Tuyanda kusuma mabbusu

(We like to sew shoes)

Negative**-Tandiyandi kusama buluke**

(I don't like to wear trousers)

-Tamuyandi kulya nsima

(You don't like to eat Nshima)

-Tabayandi kuzyana Rhumba

(They don't like to dance to Rhumba)

-Tatuyandi kusuma mabbusu

(We don't like to sew shoes)

- (b) **Future tense of tomorrow using infix "-Ya-" This does not indicate the future of today or later but the future of tomorrow and any time after tomorrow.**

PP	+	T/M	+	Verb in Infinitive	=	Conjugated Verb	
Ndi	+	-ya-	+	-kulya	=	Ndiyakulya	I will eat
Mu	+	-ya-	+	-kuula	=	Muyakuula	You will buy
Ba	+	-ya-	+	-kubweza	=	Bayakubweza	S/he /They will get
Tu	+	-ya-	+	-kunywa	=	Tuyakunywa	We will drink

Examples

Ndiyakulya insima - I will eat nshima .

Muyakuula mabbusu - You will buy shoes

Bayakubweza zyakusama - They will get clothes

Tuyakunywa bukoko - We will drink beer.

- (c) **THE CAUSATIVES IN THE PRESENT CONTINUOUS TENSE**

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. The subject is not doing the action, s/he makes it be done. To use the causative form of the verb, add the suffix - esya/isyaya to the end of the stem, as shown in the following formula.

P.P.	+	T/M	+	Root	+	isyaya/isyaya	=	Causative	
Ndi	+	-la	+	-l-	+	-isyaya-	=	Ndilalisya	I am making someone eat
Mu	+	-la	+	-nyw-	+	-isyaya-	=	Mulananywisya	You are making someone drink



Ba	+	-la	+	-l-	+	-isy-a-	=	Balalisya	<i>They are making someone eat.</i>
Tu	+	-la	+	-sek-	+	-esy-a-	=	Tulasekesya	<i>We are making someone laugh.</i>

NOTE: The second last vowel of the verb stem determines if the appropriate suffix is '-esy-a' or '-isy-a'. When the second last vowel is (a), (l) or (u) then (-isy-a) is used. When the second last vowel is (o) or (e) then (-esy-a) is used)

Examples

Ndilalisya mulwazi	-	<i>I am making a patient eat.</i>
Mulanywisya mwana	-	<i>You are making a child drink</i>
Balisya mwana	-	<i>S/he/they is/are feeding a child</i>
Tusumisya zisani	-	<i>We are having our clothes sewn.</i>

(d) **Question with "-ungaye?"**

"-Ungaye" always requires a plural noun agreement prefix. To make a question using 'ungaye'? Put the plural verb prefix of the word which is being inquired about immediately before "-ungaye"

Plural Noun	+	Verb Prefix of the plural Noun	+	-ungaye	=	How many? How much?
Madelesi	+	a-	+	-ungaye	=	Madelesi ongaye? <i>How many dresses?</i>
Mali	+	a-	+	-ungaye	=	Mali ongaye? <i>(How much money?)</i>
Maolenji/ Mawalangi	+	a-	+	-ungaye	=	Maolenji ongaye? <i>(How many oranges?)</i>
Zyakusama	+	zi-	+	-ungaye	=	Zyakusama zyongaye? <i>(How many clothes?)</i>

Examples

Mujisi madelesi ongaye?	-	<i>How many dresses do you have?</i>
Mujisi mali ongaye?	-	<i>How much money do you have?</i>
Mujisi maluke ongaye?	-	<i>How many trousers do you have?</i>
Mujisi bana bongaye?	-	<i>How many children do you have?</i>

EXERCISES

- (a) Write a sentence from each verb using the immediate future tense.

Kuula	Kuwasya
Kulya	Kubala mali
Kujika	Kusala kabbudula
Kuzyana	Kubbadela mali

- (b) Write a dialogue in pairs where one is a seller and the other a buyer.
 (c) Go in front and describe what you are wearing.
 (d) Go out and observe some people, come back in class and describe one person so that others can guess who that person is.
 (e) Go to a nearby market and practice bargaining and buying.

TASK. (ZYAKUCITA)

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



Peace Corps Zambia

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:{MUBANDI)

- | | |
|---|---|
| A: Hena tuyanda kulya nzi? | B: Hena mujisi nzi omuno? |
| A: Tujisi nsima, nkuku, laisi a Rhino itontola. | B: Ncibotu amundipe laisi a Rhino itontola. |
| A: Hena tuyanda laisi a nyama na a nswi? | B: Ndiyanda laisi a nkuku nkaambo ndiyandisa nkuku. |
| A: Ino nywebo basa,
tuyanda kulya nzi? | C: Amundipe buyo Mosi
yotatwe a nyama yakuyoka. |
| A: Amulindile asyoonto. | B&C: Ncibotu, twalumba. |

CULTURAL NOTES: (TUNSIYA-NSIYA)

- (a) *Some foods are only eaten by men such as a gizzard and raw groundnuts.
(Zyakulya zimwi ziligwa buyo abaalumi mbuli mfwuli a nyemu/ndongwe zikwange.)*
- (b) *Sometimes stay-over food can be eaten.
(Limwi-limwi cakulya cisyaala inga caligwa alimwi.)*



- (c) *In our restaurants a tip is not a must, unless you want a quick service.*
(Muma hotela tuuli mulao kupa tusinka milomo, pesi kuti uyanda kusombwa kufwambana inga wapa.)
- (d) *Male children do not often eat with their mothers nor do female children eat with their fathers.*
(Bana basankwa tabalyi antoomwe a banyina abalo bana basimbi tabalyi antoomwe a bausyi)

SAFETY AND SECURITY

Wacth your drinks in public places.
(Kamucenjela azyakunywa zyenu mumasena mujanika Bantu banji.)

VOCABULARY:(MAJWI)

FOODS			
Nswi	-	<i>Fish</i>	<i>pumpkin leaves</i>
Cisyu mani	-	<i>Vegetable</i>	<i>mangoes</i>
Nkuku	-	<i>Chicken</i>	<i>Carrots</i>
Nyama	-	<i>Meat</i>	<i>Rape</i>
Munyo/sautu	-	<i>Salt</i>	<i>Cassava leaves</i>
Maambwa	-	<i>Sweet-potatoe leaves</i>	<i>Okra</i>
Mukupa	-	<i>Milk</i>	
Laisi	-	<i>Rice</i>	
VERBS			
Kuyanda	-	<i>To like/want/love</i>	<i>To refuse</i>
Kuulila	-	<i>To buy for</i>	<i>To eat</i>
Kujikila	-	<i>To cook for</i>	<i>To do</i>
Kuwasyila	-	<i>To wash for</i>	<i>To drink</i>
Kulyulila	-	<i>To buy for yourself</i>	<i>To want.</i>
Kulijikila	-	<i>To cook for yourself</i>	
Kuliwasylila	-	<i>To wash for your self</i>	
Kukkuta	-	<i>To be full</i>	
Kuzumina	-	<i>To accept/agree</i>	
COMPERATIVES:			
-Kwiinda-	-	-more than(>)	
-mbuli-	-	-like.(=)	
-Ta--limbuli-	-	-Is not like(<)	
-Ncimwi buyo-	-	-same.	
EXPRESSIONS AND WORDS TO NOTE:			
Ndakkuta	-	<i>I am full</i>	
Ndamvwa nzala	-	<i>I am feeling hungry</i>	
Ndamvwa nyota	-	<i>I am feeling thirsty</i>	
Cakulya cacifwumo-fwumo	-	<i>breakfast</i>	
Cakulya ca masyikati/cisusulo	-	<i>Lunch</i>	
Mulalilo	-	<i>Supper/Dinner</i>	
Zifwanikiso	-	<i>Pictures</i>	
INTEROGATIVE:			
Ncinzi/hinzi/nzinzi	-	<i>What?</i>	
Nzyakulya nzi?	-	<i>What type of foods?</i>	
Kuli?	-	<i>Where?</i>	
Lili?	-	<i>When ?</i>	

GRAMMAR

(A) The use of 'Kuyanda' + INFINITIVE " To want"

Affirmative

PP	+	Root	+	-a	+	Infinitive	=	Desire	Translation
Ndi	+	-yand-	+	-a	+	kulya	=	Ndiyanda kulya	I want to eat
Mu-	+	-yand-	+	-a	+	kulya	=	Muyanda kulya	You want to eat
Ba-	+	-yand-	+	-a	+	kulya	=	Bayanda kulya	S/he/they want/s to eat
Tu-	+	-yand-	+	-a	+	kulya	=	Tuyanda kulya	We want to eat

Negative

Ta	+	P.P	+	Root	+	i	+	Infi.	+	Conjugated	=	Translation
Ta	+	ndi	+	yand	+	i	+	kulya	+	Tandiyandi kulya	=	I don't want to eat.
Ta	+	Mu	+	yand	+	i	+	kulya	+	Tamuyandi kulya	=	You don't want to eat
Ta	+	ba	+	yand	+	i	+	kulya	+	Tabayandi kulya	=	S/he/they doesn't/don't want to eat
Ta	+	tu	+	yand	+	i	+	kulya	+	Tatuyandi kulya	=	We don't want to eat

Examples

Affirmative

Ndiyanda kulya insima

(I want to eat nshima)

Muyanda kulya nkuku

(You want to eat chicken)

Bayanda kulya nyabo.

(S/He/They want/s to eat beans.)

Tuyanda kulya muncile

(We want to eat pumpkin leaves.)

Negative

-Tandiyandi kulya laisi.

-(I don't want to eat rice.)

-Tamuyandi kulya nyama.

-(You don't want to eat meat.)

-Tabayandi kulya cisyu mani.

-S/He/They doesn't/don't want to eat vegetables.

-Tatuyandi kulya delele .

-(We don't want to eat okra.)

(b) TONGA REFLEXIVES AND APPLICATIVE VERB EXTENSION

(i) THE REFLEXIVE VERB EXTENSION

Reflexive verbs indicate an action that returns to the subject (**ie to one self**). Infact, the subject and the object are one and the same

e.g. (I cook for myself). = Ndilalijikila

(-li-) is the reflexive marker and
[-ila] or [-ela],(ina or ena) are the suffixes

Note: The use of [-ila/-ela,ina/ena depends on the second last vowel of the verb root which are:- (a), (i), (u) for (-ila)/(ina) and (e), (o) for -(ela)/(ena)

**Affirmative:**

P.P.	+	T.M	+	Refl ex	+	Root	+	ila/ela	=	Reflexive	Translation
Ndi	+	-la-	+	-li-	+	-jik-	+	-ila	=	Ndilalijikila	I cook for myself
Mu-	+	-la-	+	-li-	+	-jik-	+	-ila	=	Mulalijikila	You cook for yourself
Ba-	+	-la-	+	-li-	+	-wasy-	+	-ila	=	Balaliwasyila	S/he washes for her/himself
Tu-	+	-la-	+	-li-	+	-wasy-	+	-ila	=	Tulaliwasyila	We wash for ourselves
Ba-	+	-la-	+	-li-	+	bbadel-	+	-ela	=	Balalibbaadelela	They pay for themselves.

Negative

N.M	+	P.P	+	li	+	Root	+	ili/eli	=	Reflexive	Translation
Ta	+	Ndi	+	li		jik	+	ili		Tandilijikili	I don't cook for myself
Ta	+	mu	+	li	+	jik	+	ili	=	Tamulijikili	You don't cook for yourself/yourselves
Ta	+	ba	+	li	+	wasy	+	ili	=	Tabaliwasyili	S/he/they doesn't/don't wash for her/himself/themselves
Ta	+	tu	+	li	+	wasy	+	ili	=	Tatuliwasyili	We don't wash for ourselves.

For the negative the rule changes from -ila and -ela to -ili and eli.

Examples:Affirmative:**Ndilalijikila nsima**

(I cook nsima for myself)

Mulalyulila micelo

(You buy fruits for yourself)

Balaliwasyila zyakusama

(S/he/they wash clothes for her/himself/ Themselves.)

Tulalisumina zyakusama

(We sew clothes for ourselves)

Negative:**-Tandilijikili nsima**

-(I don't cook nsima for myself)

-Tamulyulili micelo

-(You don't buy fruits for yourself)

-Tabaliwasyili zyakusama

-(S/He/the doesn't/don't wash clothes for herself/ himself /themselves.)

-Tatulisumini zyakusama

-(We dont sew clothes for ourselves)

(ii)

THE APPLICATIVE VERB EXTENSION

This supposes that an action is done by someone on behalf of someone else . The subject is doing the action for someone not for himself/herself. e.g. **Ndilamuulila mapopwe** (I am buying maize for you)

Direct And Indirect Table Of Infixes

1st Person Singular

- **-ndi-** (me)

2nd person Singular (informal)

- **-ku-** (you no respect)

3rd Third person singular

- **-mu-** (him/her no respect)

1st Person Plural

- **-tu-** (us)

2nd person plural (formal)

- **-mu-** (You respect)



P.P.	+	Tense Marker	+	infix	+	Root	+	-ila - ina	=	Reflexive
Ndi	+	-la-	+	-mu-	+	-jik-	+	-ila	=	Ndilamujikila <i>I am cooking for him/her</i>
Mu-	+	-la-	+	-ndi-	+	ul	+	-ila	=	Mulandyulila <i>You are buying for me</i>
Ba-	+	-la-	+	-ku-	+	-wasy-	+	-ila	=	Balakuwasylila <i>He/she/ is washing for you</i>
Tu-	+	-la-	+	-mu-	+	-sum-	+	-ina	=	Tulamusumina <i>We are sewing for Him/her</i>
Ba-		-la-	+	-ba-	+	-yak-	+	-ila	=	Balabayakila <i>They are building for them.</i>

NOTE: When the second last vowel of the verb is **a, i, u**. the extended verb ends with '**ila/ina**'

When the second last vowel of the verb is **o,e** and monosyllabic verbs, the extended verb ends with '**'ela'**' .

Negative

Ta	+	P.P.	+	Infix	+	Root	+	ili	=	Negative
Ta	+	ndi	+	mu	+	-jik	+	ili	=	Tandimujikili <i>(I am not cooking for him/her)</i>
Ta	+	mu	+	ndi	+	-ul	+	ili	=	Tamundyulili <i>(You are not buying for me)</i>
Ta	+	ba	+	ku	+	-wasy	+	ili	=	Tabakuwasylili <i>(S/he is not washing for you)</i>
Ta	+	tu	+	ba	+	-sum	+	ili	=	Tatubasumini <i>(We are not sewing for them.)</i>
Ta	+	ba	+	ba	+	-yak	+	ili	=	Tababayakili <i>(They are not building for them)</i>

Examples

Affirmative

- Ndilamujikila nsima
(I am cooking nshima for him/her)
- Mulandyulila citenge
(You are buying chitenge for me)
- Balakuwasylila zyakusama
(S/he is washing clothes for you)
- Tulamusumina
(We are sewing for Him/her)

Negative

- Tandimujikili laisi
(I am not cooking rice for him/her)
- Tamundyulili dulesi
(You are not buying a dress for me)
- Tabakuwasylili zyakusama
(S/he is not washing clothes for you.)
- Tatubasumini
(We are not sewing for him/her)

(iii) **The use of applicative in past****Affirmative:**

P.P.	+	T/M '-aka-'	+	Infix	+	Root	+	ila/ ina	=	Applicative in past
Ndi-	+	-aka-	+	-mu-	+	-jik-	+	ila	=	Ndakamujikila (I cooked for him/her)
Mu-	+	-aka-	+	-ndi-	+	-ulil-	+	ila	=	Mwakandyulila (You bought for me)
Ba-	+	-aka-	+	-ku-	+	-wasy-	+	ila	=	Bakakuwasylila (They washed for you)
Tu-	+	-aka-	+	-ba-	+	-sum-	+	ina	=	Twakabasumina (We sewed for them.)

Negative

Ti	+	P.P.	+	T/M	+	Infix	+	Root	+	-ila/ -ina	=	Negative in applicative
Ti-	+	-ndi-	+	-aka-	+	-mu-	+	-jik-	+	-ila	=	Tindakamujikila (I did not cook for you)
Ti-	+	-mu-	+	-aka-	+	-ndi-	+	-uli-	+	-ila	=	Timwakandyulila (You didn't buy for me)
Ti-	+	-ba-	+	-aka-	+	-mu-	+	-wasy-	+	-ila	=	Tibakamuwasyliza zyakusama (They did not wash for you(formal))
Ti-	+	-tu-	+	-aka-	+	-ku-	+	-sum-	+	-ina	=	Titwakakusumina (We didn't sew for you)

Examples**Affirmative****-Ndakamujikila nkuku**
(I cooked chicken for him/her)**Negative****-Tindakamujikila nyama**
(I didn't cook meat for him/her)(iv) **The Use Of Applicatives "na" In Future Progressive Tense****Affirmative**

P.P	+	T/M na	+	ku	+	Infix	+	root	+	ila,ela, ina,ena	=	
Ndi	+	na-	+	ku	+	-mu-	+	-jik-	+	-ila	=	Ndinakumujikila (I will be cooking for him/her)
Mu-	+	na-	+	ku	+	-ndi-	+	-ul-	+	-ila	=	Munakundyulila (You will be buying for me)
Ba-	+	na-	+	ku	+	-ku-	+	-wash-	+	-ila	=	Banakukuwashila (They will be washing for you(No resp))
Tu-	+	na-	+	ku	+	-ba-	+	-sum-	+	-ina	=	Tunakubasumina (We will be sewing for them.)

Negative

Ta	+	P.P.	+	T/M	+	ku	+	Infi.	+	Root	+	-ili	=	Negative form(Appli.)
Ta-	+	-ndi-	+	na	+	-ku-	+	mu	+	-jik-	+	-ili	=	Tandinakumujikili (I will not be cooking for you(Resp))
Ta-	+	-mu-	+	na	+	-ku-	+	ndi	+	-ul-	+	-ili	=	Tamunakundyulili (You will not be buying for me)
Ta-	+	-ba-	+	na	+	-ku-	+	ku	+	-wasy-	+	-ili	=	Tabanakukuwasylili (They will not be washing for you)
Ta-	+	-tu-	+	na	+	-ku-	+	mu	+	-sum-	+	-ini	=	Tatunakumusumini (We will not be sewing for you)

Examples

Affirmative

Ndinakumujikila

(I will be cooking for him/her)

Munakundyulila

(You will be buying for me)

Banakukuwashila

(They will be washing for you(No resp))

Tunakubasumina

(We will be sewing for them.)

Negative

Tandinakumujikili

(I will not be cooking for you(Resp))

Tamunakundyulili

(You will not be buying for me)

Tabanakukuwasylili

(They will not be washing or you)

Tatunakumusumini

(We will not be sewing for you)

EXERCISES

(a) Translate into Tonga

- (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 sentences from the following infinitives in applicative and reflexive forms in the past and future progressive tenses

Kukanga kupima kuyoka kukolwa kuyaka kunywa kuzyana

- (c) Fill in the blanks:

- (i) Ng'anda yangu nimpati ----- yenu
- (ii) Bbeeke lyenu lili -----lyangu
- (iii) Cimbuzi cabo ncisyoonto----- cesu
- (iv) John ulalemba kabotu -----ndime.

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

TASK(ZYAKUCITA)

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

SELF-EVALUATION

- | | | |
|--|-----------|---------------|
| I can buy food or drink in Tonga: | Yes _____ | Not yet _____ |
| I can express food preference: | 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:(MUBANDI)

A: Hena ba Ruth baunka kuli?

B: Baunka ku Amelika

A: Hena mali nzi kuunka ku Amelika a ndeke?

B: Ngu K5, million

A: Cifwumo ndiya kuunka a bbasi ku Choma

B: Ndiya kuunka a citima ku Monze.

A: Hena ku Lusaka nkule?

B: Mpafwaafwi, ngu 45 km buyo.

A: Hena bbasi lyuunka ku Lusaka linyamuka ciindi nzi?

B: Linyamuka sikisi koloko cifwumo-fwumo/kuseeni

A: Ndalumba

B: Ncibotu.

CULTURAL NOTES:(TUNSIYA-NSIYA)

- (a) *In Zambia walking is a means of transport.*
(Mu Zambia kweenda amaulu ninzila imwi ya kwenzya).

- (b) *In the Tonga culture, travelling is a sign of having money.*
(Mu zilengwa zya batonga, muntu na uli alweendo nkokuti uli amali.)

SAFETY AND SECURITY

- (a) *Be mindful of your luggage when traveling.*
(Amucenjele akatuundu wenu nomuli mulweendo.)

- (b) *Avoid taking the front or behind seat on public transport.*
(Mutanikukkali a zyuno zyakumbele na zyamusule mu myootokala yanyendo.)

VOCABULARY:(MAJWI)

VERBS

Kuboola	-	<i>To come</i>
Kuunka	-	<i>To leave/to go</i>
Kuzyiba	-	<i>To know</i>
Kuyanda	-	<i>To want/need/love</i>
Kuula	-	<i>To buy</i>
Kuwa	-	<i>To fall</i>
Kwimikila	-	<i>To stop/stand</i>
Kukkala	-	<i>To sit</i>
Kuseluka	-	<i>To disembark</i>
Kutanta	-	<i>To board/climb</i>
Kubbadela	-	<i>To pay</i>
Kwiya	-	<i>To learn</i>
Kupa	-	<i>To give</i>
Kuba muyanga	-	<i>To be stupid</i>
Kutondezya	-	<i>To show</i>
Kulamfwu/kule	-	<i>Far</i>
Kubba	-	<i>To steal</i>
Kubala	-	<i>To read/count</i>
Kweenda	-	<i>To walk/travel</i>
Kutaanguna	-	<i>To be first</i>
Kumuka	-	<i>To be late</i>
Kweezya	-	<i>To drive</i>
Kuselemuka	-	<i>To descend</i>

NOUNS

Dikiti	-	<i>Ticket</i>
Bwato	-	<i>Canoe</i>
Mootokala	-	<i>Car/Truck</i>
Muulo	-	<i>Price</i>
Cisamu	-	<i>Tree</i>
Mweenzu	-	<i>Vistor</i>
Mulilo	-	<i>Fire</i>
Ndeke	-	<i>Aeroplane</i>
Cikocikala	-	<i>Ox-cart</i>
Ncinga	-	<i>Bicycle</i>
Citima	-	<i>Train</i>
Mududuudu/Honda	-	<i>Motor bike.</i>
Bbaasi	-	<i>Bus</i>
Bbiliki	-	<i>Bridge</i>



OTHER WORDS

Zindi zyobilo	-	Twice
Nkoloko	-	Clock
Mumaanzi/Mumeenda	-	In water
Cifwumo-fwumo	-	In the Morning
Kumazuba	-	In the Evening
Na	-	If
Akati	-	Middle
Kuli?	-	Where?
Ano	-	Here
Tweende	-	Lets go
Bulemu	-	Respect

GRAMMAR

(a) The relative pronoun

The relative pronoun is a combination of the adjective prefix agreements with the noun to mean 'who', 'which', 'where' and 'that'. they introduce additional information about a noun in a sentence. e.g. Ndabona bbasi eelyo ndyo bakaula.

The relative clause (ndyo bakaula) adds more imformation about the bus to the rest of the sentence

Noun	+	R/P	+	A/ P	+	o	=	Conjugation	Translation
Bbasi	+	n-	+	-li-	+	-o	=	Bbasi ndyo	(The bus which)
Namutekenya	+	n-	+	-u-	+	-o	=	Namutekenya ngo	(The driver who)
Cimbuzi	+	n-	+	-ci-	+	-o	=	Cimbuzi nco	(The toilet which)
Ncinga	+	n-	+	-i-	+	-o	=	Ncinga njo	(The bicycle which)
Citenge		n-	+	-ci-	+	-o	=	Citenge nco	(The wrapper which)
Kana	+	n-	+	-ka-	+	-o	=	Kana nko	(The small child who)
Munseme	+	n-	+	-u-	+	-o	=	Munseme ngo	(The mat which)
Cibwa	+	n-	+	-ci-	+	-o	=	Cibwa nco	(The big dog which)
Mucikuta	+	n-	+	-mu-	+	-o	=	Mucikuta mmo	(In the insaka where).

Examples

Bbasi ndyondakaula lyapya.

(The bus which I bought has got burnt.)

Namutekenya ngobakaleta muniini/musyoonto.

(The driver who they brought is young)

Cimbuzi ncobakayaka ncicangu.

(The toilet which they built is mine)

Ncinga njondakaula yasweeka.

(The bicycle which I bought has disappeared)

Mucikuta mmobakkala mubotu.

(In the cikuta where they sit is good.)

(b) The relative Pronouns with locatives

LOC.	+	NOUN	+	EMPHATIC LOCATIVE	+	MUNYA	=	
Ku	+	munzi	+	nku	+	munya	=	Kumunzi nkumunya nkobakkala... At the same village where s/he/they stays....



Mu	+	Ng'anda	+	mu	+	munya	=	Mung'anda mumunya moboona.... <i>In the same house where s/he/they sleep....</i>
A	+	cuuno	+	mpa	+	munya	=	A cuuno mpamunya mpobakkala.... <i>On the same chair s/he/they sits....</i>

With locative **Ku** the relative is **nku,nko**

With locative **Mu** the relative is **mu,mo**

With locative **A** the relative is **mpa,mpo**

Examples

Kumunzi nkumunya nkobakkala kuli mulonga

(At the same village where they stay there is a river.)

Mung'nda mumunya moboona mobajikila

(In the same house where they sleep is where they cook from.)

Acuuno mpamunya mpobakkala basuba.

(On the same chair he sits he has urinated.)

EXERCISES

- (1) Pick a question in the box, read and answer it.
 (2) Answer the following questions using relative Pronoun

- (i) Ndi bbasi nzi ndayanda?
- (ii) Muyanda bbasi lyamusyobo nzi?
- (iii) Mbaali banamutekenya mbomuyanda?
- (iv) Mwana nzi ngomuyanda?

- (3) Set up a situation where one pretends to be a conductor and the other a passenger and write a dialogue.

TASK:(ZYAKUCITA)

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

SELF-EVALUATION

- I can identify different means 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: (MUBANDI)

Moono: Muli buti?

Moonga: Ndili buyo kabotu. Ino nywebo?

Moono: Ndili buyo kabotu. Ndibuzya nzila yaku musika?

Moonga: Mutobele mugwagwa ulya mane mpowandanina. Munyonene kululyo. Mpoona mweende mane nkuugolela mugwagwa. Kululyo nko ku musika.

Moono: Ndalumba maningi.

Moonga: Ncibotu.

CULTURAL NOTES:(TUNSIYANSIYA)

- (a) *Zambians are not so accurate at giving directions, but they are very helpful. It is good to verify with other people.*



(Bana Zambia tabacizyi kapati kulailila muntu mbokweendwa pesi balagwasya maningi.Ncibotu kusiniza kubantu bambi).

- (b) When asking for directions, you can stop and ask any one. Zambians are often patient enough to spare some time to show a stranger the way. They can accompany you or give a child to take you to the place.
(Kuti kamubuzya nkomuya inga mwabuzya kufumbwa muntu.Bana Zambia balaalubomba. Cimwi ciindi inga ba kusindikila nkoya na inga bakupa mwana wakukusindikila.)
- (c) In Zambia we do not often use cardinal points to give directions.
(Mu Zambia tatuvwuli kubelesya kkampasi Kutondezya bweende)

SAFETY AND SECURITY

- (a) It is safer to ask women or children for directions as they are more reliable.
(Ncibotu kubuzya bamakaintu na bana bweende nkaambo balo balasyomeka.)
- (b) Avoid going to restricted places eg Grave yard.
(Mutanikuunki kumasena akasyigwa mbuli kunamaumbwe.)
- (c) Avoid walking at night.
(Mutanikweendi masiku)

VOCABULARY:(MAJWI)

VERBS

Kusika	-	To arrive/reach
Kupandulula	-	To describe/explain
Kunjila	-	To enter
Kujana	-	To find
Kugwasya	-	To help/assist
Kunyona	-	To turn
Kwambila	-	To tell
Kutobela/kuccilila	-	To follow
Kwindilizya	-	To continue
Kubuzya	-	To ask
Kwiinda	-	To go over/pass
Kulanduka	-	To cross

NOUNS

Bbanki/bbanga	-	Bank
Cibbadela/Hospito	-	Hospital
Maandanino	-	Fork/cross roads
Muwo	-	Wind
Muya	-	air
Mugwagwa	-	Road
Nzila	-	Path/way
Cintoolo	-	Store
Cikolo	-	School
Cikombelo/Cheecci	-	Church
Ng'anda	-	House
Positi Ofesi	-	Post Office
Bba	-	Bar
Citisyini/Sitesyen'i	-	Station

DIRECTION WORDS

Kulumwesyi	-	Left
------------	---	------



Kululyo	-	<i>Right</i>
Kusule	-	<i>Behind</i>
Kumbele	-	<i>In front</i>
Akati	-	<i>Middle</i>
Mane	-	<i>Until</i>
Afwaafwi	-	<i>Near</i>
Kule	-	<i>far</i>

Questions:

- | | | |
|--------------------------------------|---|--|
| Hena cibbadela cili kuli? | - | <i>Where is the hospital?</i> |
| Hena musika uli kuli? | - | <i>Where is the market?</i> |
| Inga ndajana kuli cintoolo? | - | <i>Where can I find a store?</i> |
| Bbiyaholo lili kuli? | - | <i>Where is the beer hall?</i> |
| Inga ndajana kuli positi ofesi? | - | <i>Where can I find the post office?</i> |
| Hena citisyini ca mabbasi cili kuli? | - | <i>Where is the bus station?</i> |

GRAMMAR(a) **Imperative/Command (Review)**

To make a polite request we drop the prefix "ku-" and the suffix'-a' from the infinitive and add 'Amu-' as the prefix + '-e' to the root. This expresses politeness.

Kunyona (To turn)

Amunyone (Please turn)

AffirmativeInfinitive**Kunyonena***(To turn to)***Kwindilizya***(To continue)***Kujana***(To find)***Kunjila***(To enter)***Kugwasya***(To help)***Kwaambila***(To tell)***Kutobela***(To follow)*Polite Command**Amunyonene***(Please turn to)***Amwindilizye***(Please continue)***Amujane***(Please find)***Amunjile***(Please enter)***Amugwasye***(Please help)***Amwaambile***(Please Tell)***Amutobele***(Please follow)***Negative form**Infinitive**Kunyonena***(To turn to)***Kwindilizya***(To continue)***Kujana***(To find)***Kunjila***(To enter)***Kwambila***(To tell)*Negative Polite Command**Mu+ta+nyoneni=Mutanyoneni***(Don't turn to)***Ba+ta+indilizyi = Bataindilizyi***(They shouldn't continue)***Tu +ta+jani = Tutajani***(We shouldn't find)***Mu+ta+njili = mutanjili***(You shouldn't enter)***Ba+ta+ambili = Bataambili***(He/she shouldn't Tell)*



(b) Locatives

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

'Ku,Mu, A' 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.

Ku	musika	-	To the market
Mu	ng'anda	-	In the house
A	tebule	-	On the table

Demonstratives

Aba <i>(This one)</i>	Kuno <i>(Right here)</i>
Abo <i>(That one)</i>	Ooko <i>(That side)</i>
Abaya <i>(That one)</i>	Ooku <i>(There)</i>
Aabayaya <i>(That one over there)</i>	Okuya <i>(Over there)</i>

Locatives

Muno <i>(Inside here)</i>	Aano <i>(Right here)</i>
Oomo <i>(In there)</i>	Aawo <i>(Right there)</i>
Omuya <i>(In there)</i>	Alya <i>(There)</i>
Oomuya <i>(In over there)</i>	Aalya <i>(Over there)</i>

(c) The use of 'inga'-can

Expresses a permission, a possibility or a supposition, 'Inga' is also used in interrogatives but according to intonation it can be the affirmative e.g. I can or can I?

Affirmative

Rule: Inga + PP + -a + root + a

Inga	+	P.P.	+	-a-	+	Root	+	-a	=		
Inga-	+	ndi-	+	-a-	+	jan-	+	-a	=	Inga ndajana	I can find
Inga-	+	ndi-	+	-a-	+	jan-	+	-a	=	Inga ndajana?	Can I find?
Inga-	+	mu-	+	-a-	+	jan-	+	-a	=	Inga mwajana	You can find
Inga-	+	mu-	+	-a-	+	jan-	+	-a	=	Inga mwajana?	Can you find?
Inga-	+	ba-	+	-a-	+	jan-	+	-a	=	Inga bajana	They can find
Inga-	+	ba-	+	-a-	+	jan-	+	-a	=	Inga bajana?	Can they find?
Inga-	+	tu-	+	-a-	+	jan-	+	-a	=	Inga twajana	We can find.
Inga-	+	Tu-	+	-a-	+	jan-	+	-a	=	Inga twajana?	Can we find?

Negative

Inga	+	N/M	+	P.P.	+	Root	+	i	=		
Inga-	+	-ta	+	ndi-	+	jan-	+	i	=	Inga tandijani	I can't find
Inga-	+	-ta	+	ndi-	+	jan-	+	i	=	Inga tandijani?	Can't I find?
Inga-	+	-ta	+	mu-	+	jan-	+	i	=	Inga tamujani	You can't find
Inga-	+	-ta	+	mu-	+	jan-	+	i	=	Inga tamujani?	Can't you find?
Inga-	+	-ta	+	ba-	+	jan-	+	i	=	Inga tabajani	They can't find
Inga-	+	-ta	+	ba-	+	jan-	+	i	=	Inga tabajani?	Can't they find?
Inga	+	-ta	+	tu	+	jan-	+	i	=	Inga tatujani	We can't find.
Inga	+	-ta	+	tu	+	jan-	+	i	=	Inga tatujani?	Can't we find?



Examples:

Affirmative Question and statements

- | | |
|---------------------------------|---------------------------------------|
| -Inga ndajana nzila yaku Kitwe | - <i>I can find the way to Kitwe</i> |
| -Inga ndajana nzila yaku Kitwe? | - <i>Can I find the way to Kitwe?</i> |
| -Inga mwajana ng'anda mpati | - <i>You can find a big house</i> |
| -Inga mwajana ng'anda mpati? | - <i>Can you find a big house?</i> |
| -Inga bajana cibbadela | - <i>They can find the hospital</i> |
| -Inga bajana cibbadela? | - <i>Can they find the hospital?</i> |
| -Inga twajana musika | - <i>We can find the market</i> |
| -Inga twajana musika? | - <i>Can we find the market?</i> |

Negative Question and statements

- | | |
|-----------------------------------|---|
| -Inga tandijani nzila yaku Kitwe. | - <i>I can't find the way to Kitwe</i> |
| -Inga tandijani nzila yaku Kitwe? | - <i>Can't I find the way to Kitwe?</i> |
| -Inga tamujani ng'anda mpati. | - <i>You can't find a big house</i> |
| -Inga tamujani ng'anda mpati? | - <i>Can't you find a big house?</i> |
| -Inga tabajani cibbadela. | - <i>They can't find the hospital</i> |
| -Inga tabajani cibbadela? | - <i>Can't they find the hospital?</i> |
| -Inga tatujani musika. | - <i>We can't find the market</i> |
| -Inga tatujani musika? | - <i>Can't we find the market?</i> |

NOTE: The responses may be: iyi/Ee
peepo

- | | |
|---|-----|
| - | Yes |
| - | No |

EXERCISES

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

TASK:(ZYAKUCITA)

Go and find the location given to you by your trainer and report back to him/her 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:(TUNSIYA-NSIYA)

- (a) *Most people do not boast for the future because they believe everything lies in the hands of the Lord (Bantu banji tabatwangi zyakucita kumbele nkambo baamba kuti zyoonse zili mumanza a Leza.)*

SAFETY AND SECURITY

Avoid judgemental comments.

(Mutani kuyeeyeli Bantu akaambo ka mbobaboneka.)

VOCABULARY: (MAJWI)

VERBS

Kusya	-	To dig
Kuzyana	-	To dance
Kuyamba	-	To swim
Kunywa	-	To drink
Kulila	-	To cry



Kujokela	-	<i>To go back/return</i>
Kuyanda	-	<i>To like/want/love</i>
Kuyaka	-	<i>To build</i>
Kusobana	-	<i>To play</i>
Kulya	-	<i>To eat</i>
Kuunka	-	<i>To go</i>
Kweenda	-	<i>To walk</i>
Kwaamba/kwaambaula	-	<i>To say/Tell/Talk/Speak</i>
Kuyanda	-	<i>To want</i>
Kujoka	-	<i>To come back.</i>
Koona	-	<i>To sleep</i>
Kulota	-	<i>To dream</i>
Kwiimba	-	<i>To sing</i>
Kukolwa	-	<i>To be drunk</i>
Kuluka	-	<i>To vomit</i>
Kubala	-	<i>To read/To study/To count</i>

NOUNS

Bukoko	-	<i>Beer</i>
Bar	-	<i>Bar</i>
Bbiya holo	-	<i>Beerhall</i>
Zyakulya	-	<i>Food</i>
Mweenzuma	-	<i>Friend</i>
Bantu	-	<i>People</i>
Munzi	-	<i>Village</i>
Maanzi/Meenda	-	<i>Water</i>
Mwami	-	<i>Chief</i>
ZikalaMigodi	-	<i>Wells</i>
Hotela	-	<i>Hotel</i>

TIME RELATED WORDS

Masikati	-	<i>In the afternoon</i>
Jilo	-	<i>Yesterday</i>
Sunu	-	<i>To day</i>
Junza/cifwumo	-	<i>Tomorrow</i>
Mafwumofwumo	-	<i>In the morning</i>
Mwezi	-	<i>Month/moon</i>
Kumazuba	-	<i>In the evening</i>
masiku	-	<i>At night</i>
Buzuba buccilila	-	<i>The following day</i>
Mvwiki iboola	-	<i>The coming week/next week</i>
Buya buzuba	-	<i>That day.</i>
Kubala	-	<i>To shine</i>
Bumwi buzuba	-	<i>Some day</i>

QUESTIONS

Mwakaunkide kuli jilo ?	-	<i>Where did you go yesterday?</i>
Mulalya nzi sunu?	-	<i>What will you eat to day?</i>
Muyakuula nzi cifwumo?	-	<i>What will you buy tomorrow?</i>

OTHER WORDS

Nonditaninga	-	<i>Before I</i>
Ndamana ku	-	<i>After finishing</i>
Bulondo	-	<i>Cleanliness</i>
Kuno	-	<i>Here</i>
Cino ciindi	-	<i>This time</i>



Esu	-	Ours.
Buyamba	-	Carelessness
Enu	-	Yours
Yabo	-	Theirs.
Kusule	-	Behind

GRAMMAR

- (a) **The past tense infix: (aka) used to express an action done in past of yesterday and sometime ago.**

e.g. Kusamba = to bath

Affirmative:

PP-	+	-aka-	+	verb	=	Simple Past tense
Ndi-	+	-aka-	+	-samba	=	ndakasamba (<i>I bathed</i>)
Mu-	+	-aka-	+	-samba	=	Mwakasamba (<i>You bathed</i>)
Ba-	+	-aka-	+	-samba	=	Bakasamba (<i>They bathed</i>)
Tu-	+	-aka-	+	-samba	=	Twakasamba (<i>We bathed</i>)

Negative:

N/M	+	P.P.	+	-aka	+	verb	=	Past tense Neg.
Ti-	+	-ndi-	+	-aka	+	-samba	=	Tindakasamba <i>I didn't bathe</i>
Ti-	+	-mu-	+	-aka	+	-samba	=	Timwakasamba <i>You didn't bathe</i>
Ti-	+	-ba-	+	-aka	+	-samba	=	Tibakasamba <i>They didn't bathe</i>
Ti-	+	-tu-	+	-aka	+	-samba	=	Titwakasamba <i>We didn't bathe</i>

Examples**Affirmative****Ndakasamba amubili jilo**

I bathed my body yesterday.

Mwakasamba kumenso jilo cifwumo-fwumo

You washed your face in the morning yesterday.

Bakasamba kumaanza masikati

They washed their hands at noon.

Twakasamba ku maulu kumazuba

We washed our legs in the evening

Negative**Tindakasamba amubili jilo**

I didn't bath my body yesterday

Timwakasamba kumeso jilo cifwumo-fwumo

You didn't wash your face in the morning yesterday

Tibakasamba kumaanza masikati.

They didn't wash their hands at noon

Titwakasamba kumaulu ku mazuba

We didn't wash our legs in the evening

- (b) **Present perfect Tense [-A-] used to express an action being done progressively in the present at the moment of speaking.**

Affirmative:

PP-	+	T/M	+	root	+	-a	=	Present Tense	Translation
Ndi-	+	-a-	+	-ul	+	-a	=	Ndaula	<i>I have bought</i>
Mu-	+	-a-	+	-ul	+	-a	=	Mwaula	<i>You have bought</i>
Ba-	+	-a-	+	-ul	+	-a	=	Baula	<i>They have bought.</i>
Tu-	+	-a-	+	-ul	+	-a	=	Twaula	<i>We have bought</i>



Negative

Ti-	+	P.P.	+	tm	+	root	+	i	=	Present tense neg.	Transalation
Ti-	+	ndi	+	a	+	-ul	+	i	=	Tindaula	I haven't bought.
Ti-	+	mu	+	a	+	-ul	+	i	=	Timwaula	You haven't bought.
Ti-	+	ba	+	a	+	-ul	+	i	=	Tibaula	They haven't bought.
Ti-	+	tu	+	a	+	-ul	+	i	=	Titwaula	We haven't bought.

Examples

Affirmative

Ndaula zyakulya.

I have bought food.

Mwaula mabbusu.

You have bought shoes. (formal)

Baula nkuku.

They have bought chicken.

Twaula pizza.

We have bought pizza.

Negative

Tindaula bukoko.

I haven't bought beer.

Timwaula delesi. (formal)

You haven't bought dress.

Tibaula nswi.

They haven't bought fish.

Titwaula mapopwe.

We haven't bought maize.

- (c) The Simple Future Tense (**-Ya-**) used to express action to be done in the future time frame of tomorrow and onwards in the days to come.

Rule: PP + ya- + ku- + root + a

Affirmative:

PP-	+	Ya-	+	Ku-	+	root	+	a	=	Near Future Tense	Translation
Ndi-	+	-ya-	+	-ku-	+	-zyan-	+	-a	=	Ndiyakuzyana	<i>I will dance</i>
Mu-	+	-ya-	+	-ku-	+	-zyan-	+	-a	=	Muyakuzyana	<i>You will dance</i>
Ba-	+	-ya-	+	-ku-	+	-zyan-	+	-a	=	Bayakuzyana	<i>They will dance</i>
Tu-	+	-ya-	+	-ku-	+	-zyan-	+	-a	=	Tuyakuzyana	<i>We will dance</i>

Negative

Ta-	+	P.P.	+	Ka-	+	root	+	-i	=	Neg.future tense	Translastion
Ta-	+	-ndi-	+	-ka-	+	-zyan-	+	-i	=	Tandikazyani	<i>I won't dance</i>
Ta-	+	-mu-	+	-ka-	+	-zyan-	+	-i	=	Tamukazyani	<i>You won't dance</i>
Ta-	+	-ba-	+	-ka-	+	-zyan-	+	-i	=	Tabakazyani	<i>They won't dance</i>
Ta-	+	-tu-	+	-ka-	+	-zyan-	+	-i	=	Tatukazyani	<i>We won't dance</i>

Examples

Affirmative

Ndiyakuzyana cifwumo

I will dance tomorrow

Muyakuzyana Rhumba

You will dance to Rhumba

Bayakuzyana ku Falcon

They will dance at Falcon.

Tuyakuzyana ku Chongwe.

We will dance at Chongwe.

Negative

Tandikazyani zona.

I will not dance the other day.

Tamukazyani Reggae.

You will not dance to Reggae.

Tabakazyani ku Cinderella.

They will not dance at Cinderella.

Tatukazyani ku Chishiko.

We will not dance at Chishiko.

EXERCISE

TELL A STORY

Write stories from picture strips in different tenses.



(a) Put the words in brackets in the correct tenses

I(Kwambaula)(Future) Mu Citonga a bantu ba mu munzi wangu .

They (Kukkomana (Future) Kubona zimbuzi zibotu ameenda mabotu.

I (Kuyanda) Present Kwambaula abamwini munzi, lino mwami

He (Kuboola) (Past) okuno kukuwaya.

Sunu, we (Kulibambila) Present_ mitingi nkambo we (Kuyanda) Present kunvvana abantu mbo we (Kuyaka) (Future) migodi.

(b) Tell a Story

Write a recent experience encountered in the host family or in the training site and present it to class. Other trainees can ask questions.

(c) Write stories about what you did or what happened to you in U.S.A.

TASK:(ZYAKUCITA)

Go to 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

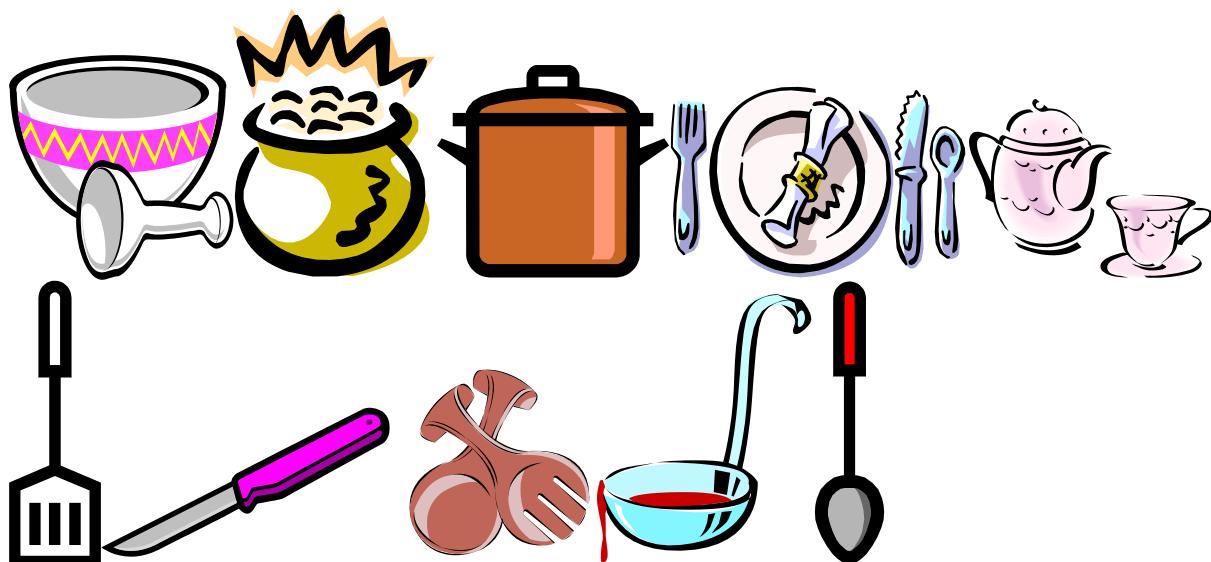
TOPIC: HOUSING

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 (MUBANDI)

- | | |
|-------------------------------|---------------------------------|
| A: Ncinzi eeci? | B: Ni mpoto. |
| A: Hena Mpoto nja ncito nzi? | B: Njakujikila. |
| A: Ncinzi eeci? | B: Ni mbaula. |
| A: Hena Mbaula nja ncito nzi? | B: Njakujikila |
| A: Ncinzi eeci? | B: Ni Nchili |
| A: Hena nchili nja ncito nzi? | B: Njakutwida |
| A: Ncinzi eeci? | B: Ni Nongo |
| A: Hena Nongo nja ncito nzi? | B: Njakubikkila meenda akunywa. |



Peace Corps Zambia
DIALOGUE II (MUBANDI WABILI)

A: Hena inga ndabelesya mbaula yenu? B: Iyi inga mwabelesya.

A: Hena ili kuli? B: Ili mu ncikini.

A: Ncibotu ndalumba.

DIALOGUE III (MUBANDI WATATU)

A: Hena inga ndabelesya mbaula yenu? B: Iyi inga mwabelesya

A: Hena mulijisi mpoto a mitiba? B: Ndilijisi mpoto pesi mitiba tandijisi.

A: Hena inga mwabelesya yangu? B: Iyi inga ndabelesya.

B: Ncibotu amubweze..

CULTURAL NOTES (TUNSIYA-NSIYA)

(a) *You can not allow anybody to enter your bedroom unless they are your close friends.*
(Tabanjizyi bantu bali boonse kuzyuli ccita buyo balongwe.)

(b) *Your parents in law and older children are not allowed to enter your bedroom.*
(Taceelede bapongozi abana bako batapi kunjila kuzyuli kwako.)

(b) *In villages toilets are built a few metres 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.*
(Muminzi zimbuzi, a mwakusambila zibeda kulamfu a ng'anda nkaambo Bantu batanda bulondo akulimvwa kuti kunyina bazyi kuti baunka kucimbuzi.)

(d) *It is a taboo to sit on a mortar.*
(Cilatondwa kukkala ancili.)

SAFETY AND SECURITY

Avoid leaving a lit brazier or candle in the house especially in the night.
(Mutani kusiyi mbaula iyaka na nkendulo mung'anda kapati masiku.)

VOCABULARY(MUJWI)

NOUNS.

Cisuwo	-	<i>Winnowing Basket</i>
Nchili	-	<i>Mortar</i>
Munsi	-	<i>Pounding stick</i>
Nkapu	-	<i>Cup</i>
Sipuni	-	<i>Spoon</i>
Nsimbi	-	<i>Pressing iron</i>
Mpani	-	<i>Frying Pan</i>
Imbaula	-	<i>Brazier</i>
Malasha	-	<i>Charcoal</i>
Zyuuno	-	<i>Chairs</i>
Citofu	-	<i>Stove</i>
Kkabati	-	<i>Cupboard</i>
Nsefa	-	<i>Sieve</i>
Cinzuma	-	<i>Basket</i>
Mpoto	-	<i>Pot</i>
Bbeseni	-	<i>Basin</i>



Munseme	-	Reed mat
Jamba	-	Hoe
Keembe	-	Axe
Mulilo	-	Fire
Cimbuzi	-	Toilet.
Bulo	-	Bed
Nkuni	-	Firewood

OTHER WORDS

Ncito/Mulimo	-	Work
Ncinzi/Nzinzi	-	What?
Ku ng'anda	-	At home
Mweenzuma	-	My friend
Tandijisi	-	I don't have

VERBS

Kusyanga	-	To saw/Plant
Kulima	-	To plough
Kuyupa	-	To peel
Kutebula	-	To harvest (Cereal)
Kuloba	-	To fish
Kubuulula	-	To shell maize
Kuccisa	-	To press/iron
Kupyaanga	-	To sweep
Kujika	-	To cook
Kuyaka	-	To build
Kupanga	-	To make
Kubumba	-	To Mould
Kutwa	-	To pound
Kuteka meenda	-	To draw water
Kulima	-	To cultivate
Kuvwumba	-	To thatch/To cover
Kugonka/Kutenda	-	To cut

GRAMMAR

- (a) **The use of (INGA) (REVIEW) meaning "Can"; it is used to make requests or ask permission for doing something.**

Rule: Inga + P.P. + Root _ a + Polite command + noun

Affirmative:

Inga	+	P.P.	+	-a-	+	Polite Command	=	
Inga	+	ndi-	+	-a-	+	belesya?	=	Inga ndabelesya imbaula? (Can I use the brazier?)
Inga	+	mu-	+	-a-	+	belesya?	=	Inga mwabelesya nongo? (Can you use the clay pot?)
Inga	+	ba-	+	-a-	+	belesya?	=	Inga babelesya cinzuma? (Can S/He use the basket?)
Inga	+	tu-	+	-a-	+	belesya?	=	Inga twabelesya cisuwo? (Can we use a winowing basket?)
Inga		ba-	+	-a-	+	belesya?	=	Inga balesya Keembe? (Can they use the axe?)

Negative:

Inga	+	Neg.	+	PP	+	root	+	-i	=	Negative
------	---	------	---	----	---	------	---	----	---	----------



Inga	+	ta-	+	ndi-	+	belesy-	+	-i	=	Inga tandibelesyi mbaula. (I can't use a brazier)
Inga	+	ta-	+	mu-	+	belesy-	+	-i	=	Inga tamubelesyi nongo. (You can't use a clay pot.)
Inga	+	ta-	+	ba-	+	belesy-	+	-i	=	Inga tababelesyi cinzuma. (s/he can't use a basket)
Inga	+	ta-	+	tu-	+	belesy-	+	-i	=	Inga tatubelesyi cisuwo. (We can't use a winnowing basket.)
Inga	+	ta-	+	mu-	+	belesy-	+	-i	=	Inga tamubelesyi keembe. (You can't use an axe)

ExamplesAffirmative**Inga ndabelesya mbaula?**

Can I use the brazier?

Inga mwabelesya nongo?

Can you use the clay pot?

Inga badelesya cinzuma?

Can S/He use the basket?

Inga twabelesya cisuwo?

Can we use a winnowing basket?

Inga badelesya keembe?

Can they use the axe?

Negative**Inga tandibelesyi mbaula.**

I can't use the brazier.

Inga tamubelesyi nongo.

You can't use the clay pot.

Inga tababelesyi cinzuma.

S/He can't use the basket.

Inga tatubelesyi cisuwo.

We can't use a winnowing basket.

Inga tababelesyi keembe.

They can't use the axe?

NB: In lesson ten 'Inga' is used to express "where can I find?" While in this lesson "Inga" is used to express 'Can I please'. In lesson Ten its used for direction while in lesson 12 its used to express permission.

(b) **Present Continous Tense (review)**

RULE: PP+la+Root+a

Affirmative:

PP	+	-al	+	-jik-	+	-a-	=	present cont. tense
Ndi-	+	-la	+	-jik-	+	-a-	=	Ndilajika (I am cooking)
Mu-	+	-la	+	-jik-	+	-a-	=	Mulajika(You are cooking)
Ba-	+	-la	+	-jik-	+	-a-	=	Balajika(S/He is cooking)
Tu-	+	-la	+	-jik-	+	-a-	=	Tulajika(We are cooking)
Ba-	+	-la	+	-jik-	+	-a-	=	Balajika(They are cooking)resp

Negative:

Neg.	+	PP	+	Root	+	i	+	=	Negative.
Ta-	+	ndi-	+	-jik-	+	-i	+	=	Tandijiki (I am not cooking)
Ta-	+	mu-	+	-jik-	+	-i	+	=	Tamujiki (You are not cooking)
Ta-	+	ba-	+	-jik-	+	-i	+	=	Tabajiki (S/He is not cooking)
Ta-	+	tu-	+	-jik-	+	-i	+	=	Tatujiki (We are not cooking)
Ta-	+	ba-	+	-jik-	+	-i	+	=	Tabajiki (They are not cooking)



Examples

Affirmative

Ndilajika cisyu

(I am cooking relish)

Mulajika nyama

(You are cooking meat)

Balajika ceele.

(S/He is cooking porridge)

Tulajika mapusi

(We are cooking pumpkins)

Balajika nyabo

(They are cooking beans)

Negative

Tandijiki mapopwe

(I am not cooking maize)

Tamujiki nkuku

(You are not cooking chicken)

Tabajiki cimbwali.

(S/He is not cooking sweet potatoes)

Tatujiki ceele.

(We are not cooking porridge)

Tabajiki cisyu mani.

(They are not cooking vegetables)

EXERCISE

- Make a list of household items you need at your post.
- Make a dialogue in which one is asking for permission to use items in the house and the other answers.

TASK:(ZYAKUCITA)

Ask Tonga 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:

- Sun on a clear sunny day
- Rains
- Clouds
- Trees and clothes being blown by wind



TEXT:

Amumvwe nywebo ba Zuba. Kuti mwabala maningi bantu balamvwa nzala a nyota alimwi balayanda kunywa meenda atontola. Kuti bali alweendo balayanda ambulela/kaluli. Ncinzi bantu ncobapengela naa mwabala?

Amumvwe nywebo ba mpeyo. Kuti mwaboola bantu bayanda kusama nsweta akunywa tii ipya. Ncinzi bantu ncobapengela naa mwaboola?

CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *Most people do not usually compliment the weather.
(Bantu banji tabalumbayizyi bube bwa muwo)*



- b) *It's believed that when a person is struck by lightning,s/he is bewitched or is being punished for wrong doing.*
(Kuzuminwa kuti na muntu wandwa kalabo inga waloogwa biya antela usubulwa kuzyibi nzyakacita.)

VOCABULARY[MAJWI]

VERBS.

Kumvwa	-	<i>To feel/To hear/To taste/To listen</i>
Kulya	-	<i>To eat</i>
Kuyanda	-	<i>To want/like/love</i>
Kusama	-	<i>To dress</i>
Kulyookezya	-	<i>To rest</i>
Kuwa	-	<i>To fall</i>
Kunywa	-	<i>To drink</i>
Kulala/koona	-	<i>To sleep</i>
Kukkuta	-	<i>To be full</i>
Kulemba	-	<i>To write</i>
Kubweza	-	<i>To carry/to get</i>
Kumvwa mpeyo-	-	<i>To be cold/feel cold</i>
Kupa	-	<i>To give</i>
Kuunka	-	<i>To go</i>
Kubweza	-	<i>To pick/take</i>
Kutalika	-	<i>To start</i>
Kumvwa nzala	-	<i>To feel hungry</i>
Kumvwa nyota	-	<i>To feel thirsty</i>
Kupya	-	<i>To be hot</i>
Kutontola	-	<i>To be cold</i>

NOUNS:

Nzala	-	<i>hunger</i>
Meenda/maanzi-	-	<i>Water</i>
Zuba	-	<i>Sun</i>
Ambulela/kaluli	-	<i>Umbrella</i>
Mudima	-	<i>Darkness</i>
Mpeyo	-	<i>Wind/Cold</i>
Mvula	-	<i>Rain</i>
Makumbi	-	<i>Clouds</i>
Mapopwe	-	<i>Maize</i>
Nyota	-	<i>Thirst</i>
Ntambo	-	<i>Rope/string</i>
Ciyumayuma	-	<i>Drought</i>
Sikunku	-	<i>Mist</i>
Mankandy	-	<i>Mud</i>
Myuungu	-	<i>Pumpkins</i>
Myuunda	-	<i>Fields</i>
Mwezi	-	<i>Moon/Month</i>
Ciindi	-	<i>Weather/Season</i>
Bwizu	-	<i>Grass</i>
Mume	-	<i>Dew</i>
Cimvwule	-	<i>Shade</i>
Nkasaalo	-	<i>Sweat</i>

EXPRESSIONS TO NOTE

Sunu kwapya	-	<i>It is hot today</i>
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Zuba lilabala	-	The sun is shining.
Kuli mpeyo	-	It is cold
Kwatontola	-	It is cold
Ndamvwa nyota	-	I'm thirsty
Ndamvwa nzala	-	I'm hungry
Ndamvwa mpeyo	-	I'm cold
Imvula ilawa	-	It's raining
Kwasiya	-	It is dark

GRAMMAR

(a) The use of (.....Kuti.....) meaning "If or When"

(....Kuti.....) always takes the Present Tense whereas the verb is the conditional clause can be either in the present habitual or in the future tenses, as shown in the following:

Examples

Kuti ndamvwa mpeyo, ndilasama nsweta

If I am cold I always put on a sweater.

Mulaunka ku Lusaka kuti mvwula ileke.

You will go to Lusaka if it stops raining

Balalya kuti bamvwa nzala.

S/He/they will eat when s/he feel/s hungry.

Tulanywa Mosi kuti twamvwa nyota

We always drink Mosi if we feel thirst

(b) The use of 'KUMVWA' (To feel)

Affirmative

PP.	+	a	+	-mvwa	+	A word expressing a feeling	=	
Ndi	+	-a-	+	-mvwa	+	nzala	=	Ndamvwa nzala (I feel hungry)
Mu-	+	-a-	+	-mvwa	+	bukandu	=	Mwamvwa bukandu (You feel afraid)
Ba-	+	-a-	+	-mvwa	+	mpeyo	=	Bamvwa mpeyo (They feel cold)
Tu-	+	-a-	+	-mvwa	+	nyota	=	Twamvwa nyota (We feel thirsty)

Negative

N/M	+	PP.	+	-a-	+	-mvwa	+	Feelings	=	
Ti	+	-ndi-	+	-a-	+	-mvwa	+	Nzala	=	Tindamvwa nzala (I haven't felt hunger)
Ti	+	-mu-	+	-a-	+	-mvwa	+	mpeyo	=	Timwamvwa mpeyo (You haven't felt cold)
Ti	+	-ba-	+	-a-	+	-mvwa	+	Nyota	=	Tibamvwa nyota (They haven't felt thirsty.)
Ti	+	-tu-	+	-a-	+	-mvwa	+	Kupya	=	Titwamvwa kupya (We haven't felt hot.)

Examples

Affirmative

Ndamvwa nzala ndiyanda kulya

(I feel hungry ,I want to eat.)

Mwamvwa nyota muyanda kunywa meenda/maanzi.

Negative

Tindamvwa nzala tandiyandi kulya

(I haven't felt hungry I don't want to eat.)

Timwamvwa nyota tamuyandi kunywa meenda/maanzi.



(You feel thirsty you want to drink water)

Bamvwa kuciswa bayanda musamu

(They feel sick, they want medicine)

Twamvwa bukandu tuyanda kutija

(We feel frightened we want to run away.)

(You don't feel thirsty you don't want to drink water).

Tibamvwa kuciswa tabayandi musumu.

(They haven't felt sick they don't want medicine).

Titwamvwa bukandu tatuyandi kutija

(We don't feel frightened, we don't want to run away.)

(c) Verbal prefix 'Ni'

Ni as a prefix means after as can be seen in the following and also leads the action to be in the past.

Ni	+	PP.	+	a	+	Root	+	a	+	Infiniti-ve	=	
Ni-	+	-ndi-	+	-a-	+	-man-	+	-a	+	kulya	=	Nindamana kulya (After I finished eating)
Ni-	+	-mu-	+	-a-	+	-man-	+	-a	+	kusobana	=	Nimwamana kusobana (After you finished playing.)
Ni	+	-ba-	+	-a-	+	-man-	+	-a	+	kusamba	=	Nibamana kusamba (After they finished bathing)
Ni-	+	-tu-	+	-a-	+	-man-	+	-a		kunywa	=	Nitwamana kunywa (After we finished drinking)

Examples

-Nindamana kulya, ndaona

(After eating, I slept.)

-Nimwamana kusobana, mwakatala

(After playing, you got tired.)

Nibamana kusamba, baunka ku Tauni

(After bathing, they went to town.)

-Nitwamana kunywa, twakolwa

(After drinking, we got drunk.)

EXERCISE

(1) Complete the following sentences

- (a) Ndamvwa nyota ndiyanda_____
- (b) _____ tuyanda kulya_____
- (c) Mwamvwa kupya, Muyanda_____
- (d) Kuli zuba ndiyanda_____
- (e) Kuli Mvula amundipe_____

(2) Complete the following sentences:

- (a) Tulalya kuti twamvwa_____
- (b) Ndanywa meenda atontola kuti ndamvwa_____
- (c) Ndasama nsweta kuti_____
- (d) Ndabweza ambulela kuti kuli_____

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

A

B

Kwapyा

It is dark

Kuli mvula

It is cold

Kwatontola

It is raining



ndiyanda	<i>It is shining</i>
Kuli zuba	<i>It is hot.</i>
kwasiya	<i>I need</i>

(4) Pick a flash card and read the question to others.

TASK:(ZYAKUCITA)

Find out which months are associated with the following seasons.

-Cilimo	-	<i>Dry hot season</i>
-Mainza	-	<i>Rain season</i>
-Mupeyo	-	<i>Cold season.</i>

SELF EVALUATION:

I can talk about weather conditons: 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:

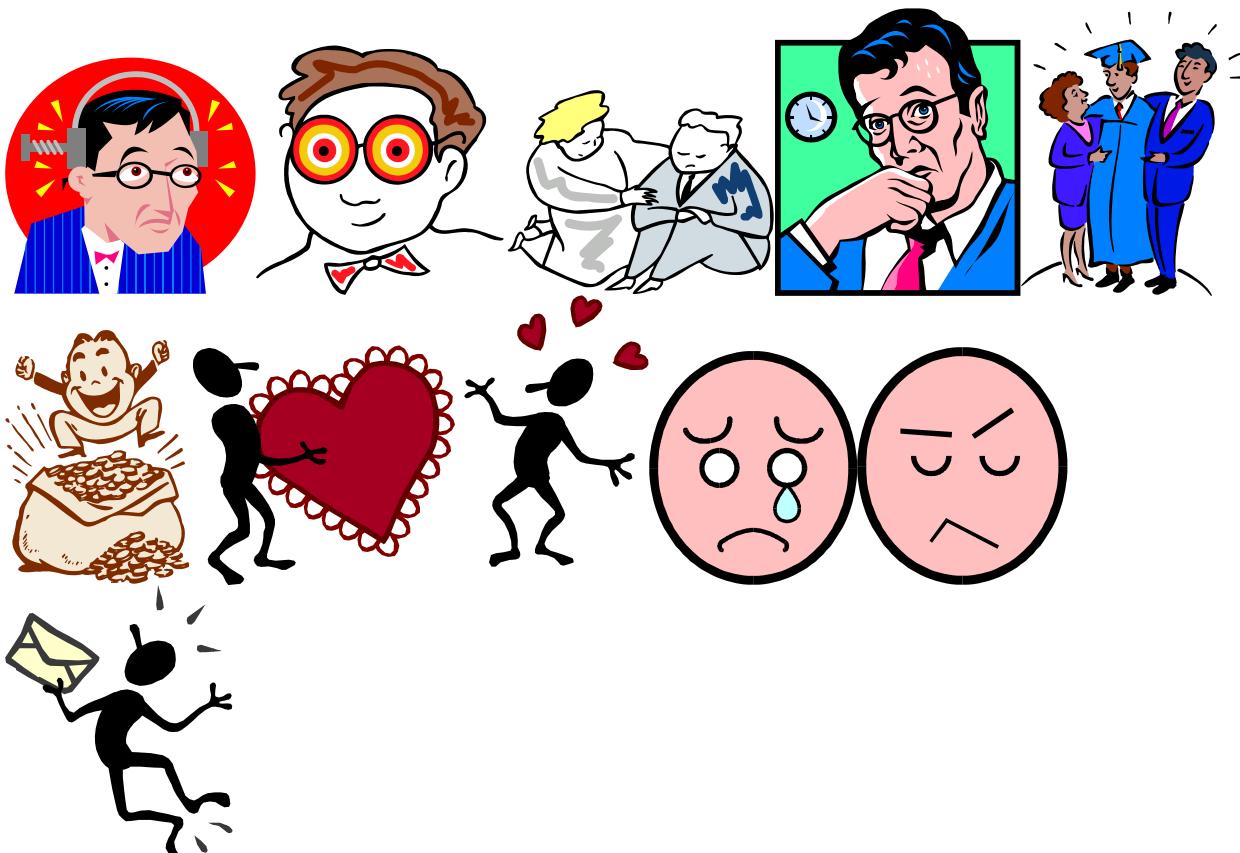
SOCIAL INTERACTION (Emotional state)

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:(MUBANDI)

Chimuka: Muli buti bamulamu?

Mainza: Ndili buyo Kabotu. Ccita ndinywe?

Chimuka: Ndili buyo kabotu. Ndikkomene nkaambo mwakapasa musunko.

Mainza: Ncibotu,ndalumba kapati.

DIALOGUE II(MUBANDI)



Luyando: Muli buti beenzuma?

Mazuba: Ndili buyo kabotu, Ccita ndinyewe?

Luyando: Asyoonto, Hena mulizyi kuti bakandibbida?

Mazuba: Iyi ndakamvwa, alimwi ndiwuside kuti bakamubbida.

CULTURAL NOTES(TUNSIYANSIYA)

- (a) In Zambia 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.
(Ziindi zinji bana Zambia balasisa zyaluyando lwabo ku bantu, pesi batondezya buyo muntu ngobayanda. Pesi na nzintu zyamause mbuli dilwe azyakukomana mbuli micado tabasisi.)
- (b) It is not polite to exhibit actions that show affection in public (like kissing., holding hands etc.
(Taceelede kukumbatana naa kumyontana a bantu.)
- (c) During funerals close relatives to the deceased shed tears to show that they are grieved . Others show their sympathy in cash or in kind.
(Mumadilwe babbululu bamufwu balalila Kutondezya buumba. Bamwi kuusa kwiinda mukupa mali na lugwasyo luli loonse.)
- (d) Kitchen parties are attended by women only.
(Kumakichini pati kujanwa buyo bamakaintu.)

VOCABULARY[MAJWI]

VERBS

Kukkomana	-	To be happy
Kukatala	-	To be tired
Kunyema	-	To get annoyed
Kuba a buzuba	-	To be jealous
Kugambwa/kunyandwa	-	To be surprised
Kumyonta	-	To kiss
Kupenga	-	To worry/To be troubled
Kutambula	-	To receive
Kumvwa	-	To hear/to feel/to listen
Kujana	-	To find
Kuwa	-	To fall
Kuzwa	-	To come out/leak
Kuluba	-	To forget
Kufwa	-	To die
Kupanga	-	To make
Kulilekelela	-	To apologise
Kukombelela	-	To plead
Kulumba	-	To thank/to praise
Kuvviila	-	To answer
Kuyanda	-	To love/ To like
Kuyoowa	-	To be afraid

WORDS RELATED TO EMOTIONS

Luyando	-	Love
Nsoni	-	Shyness
Kuyoowa	-	Fear
Buumba	-	Sadness/Feel sorry



Kusekelela	-	To celebrate
Kozondana	-	To hate each other
Kupenzegwa	-	To be troubled
Kuyeyya	-	To think.

OTHER WORDS

Kasyoonto	-	Very small
Kuzyana	-	To dance
Kaindi	-	Long time ago
Kana	-	Infant/Small child
Cisani	-	Cloth
Akati	-	Between
Asyoonto-syoonto	-	Slowly
Lino	-	Now
Busu	-	Mealie meal
Mulumbe	-	Message
Mweenzuma	-	My friend
Zileleko	-	Blessings
Ino-ino	-	Soon

GRAMMAR(a) **The use of (-MVWA) "Feeling" + (NKAAMBO) "Because"****Affirmative:**

PP.	+	-a-	+	-Mvwa	+	Feelings buumba	+	Nkaambo	=	Sentence
Ndi-	+	-a-	+	-mvwa	+			nkaambo	=	Ndamvwa buumba nkaambo <i>I feel sympathetic because...</i>
Mu-	+	-a-	+	-mvwa	+	kusesemwa	+	nkaambo	=	Mwamvwa kusesemwa nkaambo <i>You feel nauseated because...</i>
Ba-	+	-a-	+	-mvwa	+	bowa	+	nkaambo	=	Bamvwa bowa nkaambo <i>S/He feels frightened because...</i>
Tu-	+	-a-	+	-mvwa	+	Ng'onzi	+	nkaambo	=	Twamvwa ng'onzi nkaambo <i>We feel sleepy because....</i>
Ba-	+	-a-	+	-mvwa	+	nsoni	+	nkaambo	=	Bamvwa nsoni nkaambo <i>They feel shy because.....</i>

Negative

Ti-	+	PP.	+	a	+	-mvwa	+	feeling	+	nkaambo	=	Conjugated setence
Ti-	+	-ndi-	+	a	+	-mvwa	+	buumba		nkaambo	=	Tindamvwa buumba nkaambo.. <i>I have not felt sad because.....</i>
Ti-	+	-mu-	+	a	+	-mvwa	+	kusesemwa		nkaambo	=	Timwamvwa kusesema nkaambo. <i>You have not</i>



												<i>felt nauseated because....</i>
Ti-	+	-ba-	+	a	+	-mvwa	+	bowa	+ nkaambo	=	Tibamvwa bowa nkaambo... They have <i>not felt frightened because....</i>	
Ti-	+	-tu-	+	a	+	-mvwa	+	Ng'onzi	+ nkaambo	=	Titwamvwa ng'onzi nkaambo... We have <i>not felt sleepy because....</i>	

Examples**Affirmative**

**Ndamvwa buumba nkaambo
mweenzuma wafwa.**

(I feel sympathetic because my friend has died.)

**Mwamvwa kusesemwa nkaambo
mwalya nswi nkwange.**

(You feel nauseated because you have eaten uncooked fish.)

Bamvwa bowa nkaambo kwasiya.

(S/He feels frightened because it is dark.)

**Twamvwa ng'onzi nkaambo twazyana
busiku boonse.**

(We feel sleepy because we danced the whole night.)

Negative

**Tindamvwa buumba nkaambo
mweenzuma taafwa.**

(I have not felt sad because my friend has not died.)

**Timwamvwa kusesemwa nkaambo
timwalya nswi nkwange.**

(You have not felt nauseated because you have not eaten uncooked fish.)

Tibamvwa bowa nkaambo tikwasiya.

(They have not felt frightened because it is not dark.)

**Titwamvwa ng'onzi nkaambo titwazyana
busiku boonse.**

(We have not felt sleepy because we have not danced the whole night.)

**Bamvwa nsoni nkaambo bafeela
misunko.**

(They feel shy because they have failed the examinations.)

(B) REDUPLICATION TO EXPRESS INTENSITY**(i) With Adverbs**

Amulye kufwambana-fwambana	-	<i>Eat very fast</i>
Baneene beenda asyoonto-syoonto	-	<i>My grandmother walks very slowly</i>
Mweenzye kabotu-kabotu	-	<i>You drive very carefully.</i>

(ii) With verbs

Bayi balambaula- ambaula	-	<i>The teacher talks a lot</i>
Mwana wangu ulalila-lila	-	<i>My baby cries a lot.</i>
Tulalya-alya nsima	-	<i>We eat nshima a lot.</i>
Bantu balalomba-lomba	-	<i>People beg a lot.</i>
Beenzuma balapa-apa zintu	-	<i>My friends give things a lot.</i>

(C) THE USE OF PESI “BUT” TO SHOW RESPECT.

Bamaama balikkomene pesi bataata tabakkomene.

My mother is happy, but my father is not.

Ba Chimuka balaanguzu pesi ba Busiku tabajisi.



Peace Corps Zambia

Chimuka is strong, but Busiku is not.

Ba Luyando mbabotu pesi ba Mazuba mbabi.

Luyando is beautiful, but Mazuba is not.

Ba Lwiindi balicenjede pesi ba Buumba Tabacenjede.

Lwiindi is intelligent, but Buumba is not.

EXERCISE

(a) Fill in the blanks:

Sunu ndakkomana nkaambo _____

Ba Concillia balaabuzuba nkaambo_____

Bamaama balaabuumba nkaambo_____

Ndakkomana nkaambo_____

(b) Go to the front and mime an action and let others guess what emotion it is.

(c) Identify which phrases are complaints and which ones are compliments:

-Kukatala maningi

-Kupasa musunko

-Kuyuma moyo

-Kufela musunko

-Kubota mbuli mungele

-Kuboneka wabulondo

-Musimbi mubotu.

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

Congratulate your Trainer for a nice lesson s/he once delivered. It might be a Cross Culture Session. You may also congratulate any other presenter.

TASK:(ZYAKUCITA)

Look for Tonga speaking people and complain about something or give compliments.

SELF EVALUATION:

I can state my feelings or emotions.

Yes _____ Not yet _____

I can congratulate and console.

Yes _____ Not yet _____

I can express complaints, compliments and gratitude.

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 1 (MUBANDI WA KUTANGUNA)

Michelo: Muli buti basa?

Miyanda: Ndili buyo kabotu. Ino nywebo?

Michelo: Ndili buyo kabotu.
Hena mulizyi kuti ndilakwata?

Miyanda: Peepe tandizyi.

Michelo: Ndamwiita ku mucado
wangu. Hena inga mwaboola?

Miyanda: Ndalumba maningi. Inga
ndaboola.

Michelo: Ndalumba maningi.

Miyanda: Ncibotu.

DIALOGUE 2 (MUBANDI WA BILI)

Mutinta: Muli buti basa?

Miyoba: Ndili buyo kabotu. Ino nywebo?

Mutinta: Ndili buyo kabotu. Hena inga

Miyoba: Peepe. Mundijatile.



Mutinta: Ooo! Cabija.
Tuyakubonana

Miyoba: Ndalumba.

CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *In villages when you are invited you can take a friend*
(Mu munzi na bakutamba, ayebo inga wabweza mwenzinyoko)
- (b) *Whoever invites you out, is responsible to buy or provide food and drinks*
(Na muntu wakutamba, ngu elede kuula zyakulya azyakunywa).
- (c) *When you hear about some social events taking place such as weddings, funerals you may pass by just to show your presence. You don't have to be invited. It is very important to attend*
(Muminzi Bantu tabalindili kwitwa kumicado, kumadilwe na kukusekelela. Basyoma kuti cileelede kuya kujanwa kwa ciindi cisyoonto buyo.)

SAFETY AND SECURITY

Be conscious of who to invite and who invites you
(Amucenjele abantu mbomutamba abamutamba)

VOCABULARY (MAJWI)

VERBS

Kucita	-	To do
Kulindila	-	To wait
Kuciswa	-	To be sick
Kubbadela	-	To pay
Kugwasya	-	To help
Kwiitwa	-	To be called.
Kutambwa	-	To be invited
Kuswaya	-	To visit
Kubbizya/kupapatisa	-	To baptise
Kwiita/Kutamba	-	To invite.
Kubona	-	To see

NOUNS

Pobwe	-	Party
Nkolola	-	Initiation ceremony
Dilwe	-	Funeral
Busena	-	Place
Ncito	-	Work
Lubbizyo	-	Baptism.
Bwinga/mucado	-	Wedding
Cing'ande	-	Dance

OTHER WORDS

Iiyi, ndalumba	-	Yes, thank you.
Peepe, ndalumba	-	No, thank you.

USEFUL EXPRESSIONS

-tapengi	-	-Don't worry
-takakilwi kuboola	-	-Don't fail to come



Ncibotu	-	-Its Okay.
Tujisi pobwe	-	-We have a party.

GRAMMAR

- (a) The separable personal Pronouns:

Used to show emphasis when insisting on something.

1st Person Sing.	-Ndime	-	<i>It is me</i>
2nd Person Sing.	-Ndinywe	-	<i>It is You</i>
3rd Person Sing.	-Yooyu	-	<i>It is Him/her</i>
1st Person Plural	-Ndiswe	-	<i>It is us</i>
2nd Person Plural	-Ndinywe	-	<i>It is You</i>
3rd Person Plural	-Baaba	-	<i>It is them</i>

AFFIRMATIVE

pp	+	verb	+	seperable Pronoun	=	Conj.
Ndi	+	ita	+	ndinywe	=	Ndiita ndinywe. It is you I am inviting.
Mu	+	ita	+	ndiswe	=	Mwiita ndiswe. It is us you are inviting.
Ba	+	ita	+	ndime	=	Baita ndime. It is me they are inviting.
Tu	+	ita	+	baaba	=	Twiita baaba. It is these we are inviting.

NEGATIVE

Neg.	+	pp	+	Verb	+	i	+	Separable pronoun	=	Conj.
Ta	±	ndi	+	it	+	i	+	ndinywe	=	Tandiiti ndinywe. It is not you I am inviting.
Ta	+	mu	+	it	+	i	+	ndiswe	=	Tamwiiti ndiswe. It is not us you are inviting.
Ta	+	ba	+	it	+	i	+	ndime	=	Tabaiti ndime. It is not me they are inviting.
Ta	+	tu	+	it	+	i	+	baaba	=	Tatwiiti baaba. It is not these we are inviting.

Examples

Affirmative

- Ndiita ndinywe kumucado.**
It is you I am inviting at the wedding.
- Mwiita ndiswe kupobwe.**
It is us you are inviting at the party.
- Baita ndime kucikombelo.**
It is me they are inviting to church.
- Twiita baaba kukulya.**
It is these we are inviting to eat.

Negative

- Tandiiti ndinywe kukunywa bukoko.**
It is not you I am inviting to drink beer .
- Tamwiiti ndiswe ku dolopo.**
It is not us you are inviting to town.
- Tabaiti ndime kumusika.**
It is not me they are inviting to the market.
- Tatwiiti baaba kukunywa bukoko.**
It is not these we are inviting to drink beer.

N.B. At the advance level of speaking you will hear people saying.

Choolwe ndakwiita	=	<i>Choolwe, I am inviting you</i>
Hena mulandiita ku ng'anda yenu	=	<i>Are you inviting me to your home</i>



Balatwiita kukususula
Tulamwiita ku Club Zero

= S/he/they is/are inviting us for lunch
= We are inviting you to Club Zero.

(b) **The inseparable Object Personal Pronouns.**
These are sometimes referred to as " infixes".

1st Person Sing.	-ndi-	-	me
2nd Person Sing.	-ku-	-	You
3rd Person Sing.	-Mu-	-	Him/her
1st Person Plural	-tu-	-	we
2nd Person Plural	-mu-	-	You
3rd Person Plural	-ba-	-	them

This is how you can use the inseparable object pronouns (infixes) with the verb (kwita) = to call or invite.

Affirmative

P.P.	+	-La-	+	O.p.p.	+	(-ita-) Invite	=	Translation
Ndi-	+	-la-	+	-ba-	+	-ita-	=	Ndilabaita <i>I am inviting them</i>
Mu-	+	-la-	+	-tu-	+	-ita-	=	Mulatwiita <i>You are inviting us.</i>
Ba-	+	-la-	+	-ku-	+	-ita-	=	Balamwiita <i>They are inviting you</i>
Tu-	+	-la-	+	-ku-	+	-ita-	=	Tulakwiita <i>We are inviting you</i>

Negative

Ta	+	P.P.	+	O.P.P	+	Root	+	I	=	Negative
Ta-	+	-ndi-	+	-mu-	+	-it-	+	-i	=	Tandimwiiti <i>I am not inviting you</i>
Ta-	+	-mu-	+	-mu-	+	-it-	+	-i	=	Tamumwiiti <i>You are not inviting him/her</i>
Ta-	+	-ba-	+	-mu-	+	-it-	+	-i	=	Tabamwiiti <i>They are not inviting you</i>
Ta-	+	-tu-	+	-mu-	+	-it-	+	-i	=	Tatumwiiti <i>We are not inviting you</i>

Examples

Affirmative

Ndilabaita kucikolo.

I am inviting them to school.

Mulatwiita kucikombelo.

You are inviting us to church.

Balamwiita kung'anda.

They are inviting you at home.

Tulamwiita kumuswaangano.

We are inviting you to the meeting.

Negative

Tandimwiiti kucikombelo

I am not inviting you to church.

Tamumwiiti kucikolo.

You are not inviting him/her to school.

Tabamwiiti kumuunda.

They are not inviting you to the field.

Tatumwiiti kumbewu.

We are not inviting you to the garden.



(c) THE CONDITIONAL VERB PREFIX

The prefix Ni is used to express hypothesis for an action which would have happened but did not take place “ would have....” / “should have...”

AFFIRMATIVE

Ni	+	pp	+	tm	+	op	+	verb	conj
Ni	+	-ndi-	+	-a-	+	-mu-	+	-ita	Nindamwiita. <i>I would have invited you.</i>
Ni	+	-mu-	+	-a-	+	-tu-	+	-ita	Nimwatwiita. <i>You would have invited us.</i>
Ni	+	-ba-	+	-a-	+	-ndi-	+	-ita	Nibandiita. <i>They would have invited me.</i>
Ni	+	-tu-	+	-a-	+	-Ba-	+	-ita	Nitwabaita. <i>We would have invited them.</i>

NEGATIVE

Ni	+	pp	+	tm	+	neg	+	pp	+	verb	Conj.
Ni	+	-ndi-	+	-a-	+	-ta-	+	-mu-	+	-ita	Nindatamwiita. <i>I wouldn't have invited you.</i>
Ni	+	-mu-	+	-a-	+	-ta-	+	-tu-	+	-ita	Nimwatatiita. <i>You wouldn't have invited us.</i>
Ni	+	-ba-	+	-a-	+	-ta-	+	-ndi-	+	-ita	Nibatandiita. <i>They wouldn't have invited me.</i>
Ni	+	-tu-	+	-a-	+	-ta-	+	-Ba-	+	-ita	Nitwatabaita. <i>We wouldn't have invited them.</i>

EXAMPLES

AFFIRMATIVE

Nindamwiita kuti nimwataciswa.
I would have invited you if you were not sick.
Nimwatwiita kuti nimwaliko .
You would have invited us if you were around.

Nibandiita kuti nibali kuyanda.
They would have invited me if they wanted.

Nitwabaita kuti nibakatwaambila.
We would have invited them if they had told us.

NEGATIVE

Nindatamwiita kuti nimwali basyoonto.
I wouldn't have invited you if you were young.
Nimwatatiita kuti nitwatasamba.
You wouldn't have invited us if we did not bath.
Nibatandiita kuti nindali sicikolo.
They wouldn't have invited me if I was a student.
Nitwatabaita kuti nibakandisiya.
We wouldn't have invited them if they had left me.

EXERCISE

(i) Fill in the blanks:-

- A: Muli buti basa?
 B: _____
 A: Ndamwiita ku_____ mu nsabata
 B: _____
 A: Ndalumba.
 B: _____

- (ii) Pick a flash card and tell the class the meaning of the word written on it.
 (iii) Act out a role play where you accept or decline an invitation.

TASK:(ZYAKUCITA)

Invite a member of the community to your home.

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 1(MUBANDI WA KUTANGUNA)

Chimuka: Mwabonwa?

John: Iyi/Ndabonwa

Chimuka: Hena ndinywe bani?

John: Zyina lyangu ndime john.
Ndili sikulyaaba mu Peace Corps.

Chimuka: Hena Peace Corps ncinzi?

John: Peace Corps nkabungwe
kagwasya bantu mu lusumpuko
munzila zyandeene -andeene.

Chimuka: Hena muyakugwasya buti
bantu mumunzi muno?

John: Tunakwiisyanya abantu
milimo yandene-andene.

Chimuka: Hena munakupa mali manji?

John: Peepe, Peace Corps tayipi mali pesi
tunakwiisyanya abantu kuleta lusumpuko



Chimuka: Eeco cabota maningi.

John: Ncibotu ndalumba.

mumunzi munzila zyandeene-andeene.
Mutalubi basa kaambyo kati, na wapa
muntu nswi ulalya buzuba bomwe. Lino na
wamutondezya kuloba, unakulya nswi
mazuba onse.

CULTURAL NOTES (TUNSIYA-NSIYA}

- (a) *The Peace Corps Volunteers are considered like other white people that they are rich, so they bring a lot of money, gifts and miraculous solutions to the community.*
(Bantu banji bayeya kuti basikulyaaba, mbuli ba makuwa boonse balijisi mali manji, alimwi balapa bantu zintu zileta lusumpuko mumunzi).

- (b) *During funerals, people remain in their village to help at the funeral house. During this period people are not allowed to work in the fields.*
(Naa kuli dilwe bantu tabeelede kuzwa mumunzi na kubeleka mumyuunda yabo pesi beeleda kugwasya munzila zyandeene-andeene a ng'anda ya dilwe).

VOCABULARY[MAJWI]

VERBS

Kuciswa	-	To be sick
Kulyaaba	-	To Volunteer
Kutambula	-	To receive
Kutondezya	-	To show
Kuvuba	-	To be rich
Kuyaka	-	To build
Kwangununa	-	To untie
Kutanta	-	To climb/Ascend
Kupanga	-	To make
Kusala	-	To select/choose
Kusama	-	To dress
Kusamununa	-	To undress
Kutuma	-	To send.
Kupenga	-	To be poor

NOUNS

Cisi	-	Country
Zisi	-	Countries
Lusumpuko	-	Development
Sikulyaaba	-	Volunteer
Kabunga	-	Organisation
Munene/Mucembele	-	Old person
Sibbuku	-	Headman
Sicuuno	-	Chairman
Bucete	-	Poverty

GRAMMAR

Formation of nouns from infinitives.

Affirmative

In Tonga we have a special rule to form nouns from verbs. we add a **(Si-) in front of the infinitives to form** the new noun which will mean the Person who does the action e.g.



e.g. Verb (Infinitive)

Kulyaaba (*To volunteer*)
Kugwasya (*To help*)
Kuzyana (*To dance*)
Kuula (*To buy*)
Kuuzya (*To Sell*)
Kusuma (*To sew*)
Kulima (*To cultivate*)
Kwiisya (*To teach*)
Kwiiya (*To learn*)

Noun

Sikulyaaba (*Volunteer*)
Sikugwasya (*helper*)
Sikuzyana (*Dancer*)
Sikuula (*buyer*)
Sikuuzya (*Seller*)
Sikusuma (*Sewer*)
Sibulimi (*Cultvator*)
Sikwiisya (*Teacher*)
Sikwiiya (*Student*)

Negative

For the negative we add (Tali-) infront of (Si), meaning it is not the Person who does it..... for the Nouns. But the verb negative infinitive take (-Ta-) after (Ku-), like down here.

e.g. Verb Infinitives:

Kutalyaaba
(*Not to volunteer*)
Kutagwasya
(*Not to help*)
Kutauzya
(*Not to sell*)
Kutasuma
(*Not to sew*)
Kutalima
(*Not to cultivate*)

Nouns

Talisikulyaaba
(*Not a volunteer*)
Talisikugwasya
(*Not a helper*)
Talisikuuzya
(*Not a seller*)
Talisikusuma
(*Not a sewer*)
Talisikulima
(*Not a cultivator*)

EXERCISE

Write a dialogue where a volunteer and a villager will introduce themselves to each other and the P.C.V. will explain what s/he is going to do in the village.

TASK:(ZYAKUCITA)

Go and write in Tonga 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 1(MUBANDI WA KUTANGUNA)

Milimo: Muli buti basa?

Buumba: Ndili buyo kabotu basa. Ino nywebo?

Milimo: Ndili buyo kabotu. Hena ncinzi ncimwalikucita?

Buumba: Ndali kubala bbuku. Ino nywebo, ncinzi ncimwalikucita?

Milimo: Ndali kwebela T.V.

Buumba: Ncinzi ncomuyanda kucita muciindi cakulyookezya?

Milimo: Ndilayanda kuyamba, kuuma bbola alimwi a kubala mabbuku. Ino nywebo?

Buumba: Ndilayanda kujika, kulemba magwalo alimwi a kuloba nswi.

Milimo: Ncinzi ncomuyanda kujika.

Buumba: Ndilayanda kujika nsima alimwi a kujika cisyu ca buntele.

Milimo: Ncibotu, ndiyanda kuti mukabole muzikundiisye kujika cisyu cabuntele.

Buumba: Mbubo ndiyobola

CULTURAL NOTES:(TUNSIYA-NSIYA)



- (a) *In villages, people don't necessarily have hobbies because most of the time they are occupied with their daily work routines.*
(Bantu mu minzi tabajisi zyakucita muciindi cakulyookezya, nkaambo kanji kanji babeleka milimo yabuzuba abuzuba).

- (b) *Games for children are gender oriented.*
Zisobano zyabana zilaandeene. Basimbi abasankwa balijisi zisobano zyabo abamwi)

- (c) *Sundays become days of meeting and recreation after people come from Church.*
(Munsono mazuba amiswangano akusobana bantu bazwa ku Cikombelo)

VOCABULARY[MAJWI]

VERBS

Kuba	-	To have
Kusola	-	To try
Kubona	-	To see
Kuyoowa	-	To fear
Kusobana	-	To play
Kubala	-	To count/read
Kukkomana	-	To be happy/To like
Kulyookezya	-	To rest
Kuyeezya	-	To remind
Kuyeeya	-	To think/remember
Kubamba	-	To repair
Kulangilizya	-	To watch (T.V.)
Kuyamba	-	To swim
Kucita	-	To do
Kweenda	-	To walk
Kuzuza	-	To run(Jogging)
Kusotoka	-	To jump
Kugambwa/kunyandwa	-	To be surprised
Kuzyibila	-	To be used
Kwindilizya	-	To continue.
Kusyoma	-	To trust
Kulicesya	-	To be humble

NOUNS

Cilimba/wailesi	-	Radio
Leza	-	God
Univeziti	-	University
Mweenzuma	-	My Friend
Lwiyo	-	Education
Zisobano	-	Games
Bbola	-	Soccer/ball
Namba	-	Mathematics
Basimbi	-	Girls
Mapolitikisi	-	Politics
Basankwa	-	Boys.
Cipekupeku/bbasikopo	-	Cinema

OTHER WORDS

Kumbele	-	In the future/in front.
Zindene indene	-	Different types
Lusyomo	-	Trust

GRAMMAR

(a) **The Past Habitual (-akali-)** (*I used to.....+ verb.....*):

Affirmative

P.P.	+	-akali-	+	-Ku-	+	Root	=	Habitual Past
Ndi-	+	-akali-	+	-ku-	+	isy	=	Ndakali kwiisya <i>I used to teach</i>
Mu-	+	-akali-	+	-ku-	+	yanda	=	Mwakali Kuyanda Pizza <i>You used to like Pizza</i>
Ba-	+	-akali-	+	-ku-	+	yamba	=	Bakali Kuyamba <i>They used to swim</i>
Tu-	+	-akali-	+	-ku-	+	lya	=	Twakalikulya <i>We used to eat</i>

Negative

Ti/Ta-	+	Affirmative		
Ti-	+	-ndakalikwiisya	=	Tindaakalikwiisya <i>I used not to teach.</i>
Ti-	+	-mwakalikuyanda	=	Timwakalikuyanda <i>You used not to like</i>
Ti-	+	-bakalikuyamba	=	Tibakalikuyamba <i>They used not to swim.</i>
Ti-	+	-twakalikulya	=	Titwakalikulya <i>We used not to eat.</i>

Examples

Affirmative

Ndakali kwiisya

I used to teach

Mwakali Kuyanda Pizza

You used to like Pizza

Bakali Kuyamba

They used to swim

Twakalikulya

We used to eat

Negative

Tindaakalikwiisya

I used not to teach

Timwakalikuyanda

You used not to like

Tibakalikuyamba

They used not to swim

Titwakalikulya

We used not to eat.

(b) **Future Habitual(-na-....lyoonse):** This shows a presupposed future habit "will always.... Be doing something....."

Affirmative

PP.	+	-na-	+	-ku-	+	root	+	-a	=	Future Habitual
Ndi-	+	-na-	+	-ku-	+	-iisy-	+	-a	=	Ndinakwiisya lyoonse. <i>(I will always be teaching)</i>
Mu-	+	-na-	+	-ku-	+	-ly-	+	-a	=	Munakulya lyoonse. <i>(You will always be eating.)</i>
Ba-	+	-na-	+	-ku-	+	-lim-	+	-a	=	Banakulima lyoonse. <i>(S/He/ will always be cultivating.)</i>
Tu-	+	-na-	+	-ku-	+	-yak-	+	-a	=	Tunakuyaka lyoonse. <i>(We will always be building)</i>

**Negative**

N/M	+	P.P.	+	-na-	+	-ku-	+	root	+	-i	+	=	
Ta-	+	-ndi-	+	-na-	+	- ku-	+	iisy-	+	-i	+	=	Tandinakwiysi lyoonse. (I will not always be teaching)
Ta-	+	-mu-	+	-na-	+	- ku-	+	lim-	+	-i	+	=	Tamunakulimi lyoonse. (You won't always be cultivating).
Ta-	+	-ba-	+	-na-	+	- ku-	+	ly-	+	-i	+	=	Tabanakulyi lyoonse. (They will not always be eating).
Ta-	+	-tu-	+	-na-	+	- ku-	+	yak-	+	-i	+	=	Tatunakuyaki lyoonse. We will not always be building)

ExamplesAffirmative**Ndinakwiysiya lyoonse.**

(I will always be teaching)

Munakulya lyoonse.

(You will always be eating.)

Banakulima lyoonse.

(S/he/they will always be cultivating.)

Tunakuyaka lyoonse.

(We will always be building)

Negative**Tandinakwiysi lyoonse.**

(I will not always be teaching)

Tamunakulyi lyoonse.

(You won't always be eating).

Tabanakulimi lyoonse.

(They will not always be cultivating).

Tatunakuyaki lyoonse.

We will not always be building)

- (c) **The use of Must(-elede.....+ verb): with 'before' (.....tana + Present): This is used in giving an instruction. It shows the sequence or steps to take before you do something.**

AFFIRMATIVE

P.P.	+	elede	+	Infi.	+	no	+	P.P.	+	tana	+		=
Ndi-	+	-elede	+	Kujika	+	no-	+	-ndi-	+	-tana-	+	-lya	= Ndelede kujika nonditanalya (I must cook before I eat.)
Mu-	+	-elede	+	Kusamba	+	no-	+	-mu-	+	-tana-	+	-lya	= Mwelede kusamba nomutanalya (You must bath before you eat.)
Ba-	+	-elede	+	Kuzuza	+	no-	+	-ba-	+	-tana-	+	-sobana	= Beelede kuzuza nobatana sobana (They must run before they play)
Tu-	+	-elede	+	Koona	+	no-	+	-tu-	+	-tana-	+	-beleka	= Twelede koona notutana beleka. (We must sleep before we work.)



NEGATIVE

NM	+	P.P.	+	elede	+	Infi.	+	no	+	P.P.	+	tana	+		=
Ta	+	ndi-	+	-elede	+	Kujika	+	no-	+	-ndi-	+	-tana-	+	-lya	= Tandelede kujika nonditanalya (<i>I must not cook before I eat.</i>)
Ta	+	mu-	+	-elede	+	Kusamba	+	no-	+	-mu-	+	-tana-	+	-lya	= Tamwelede kusamba nomutanalya (<i>You must not bath before you eat.</i>)
Ta	+	ba-	+	-elede	+	Kuzuza	+	no-	+	-ba-	+	-tana-	+	-sobana	= Tabeelede kuzuza nobatana sobana (<i>They must not run before they play</i>)
Ta	+	tu-	+	-elede	+	Koona	+	no-	+	-tu-	+	-tana-	+	-beleka	= Tatwelede koona notutana beleka. (<i>We must not sleep before we work.</i>)

AFFIRMATIVE

Ndelede kujika nonditanalya
(*I must cook before I eat.*)
Mwelede kusamba nomutanalya
(*You must bath before you eat.*)
Beelede kuzuza nobatana sobana
(*They must run before they play*)
Twelede koona notutana beleka.
(*We must sleep before we work.*)

NEGATIVE

Tandelede kujika nonditanalya
(*I must not cook before I eat.*)
Tamwelede kusamba nomutanalya
(*You must not bath before you eat.*)
Tabeelede kuzuza nobatana sobana
(*They must not run before they play*)
Tatwelede koona notutana beleka.
(*We must not sleep before we work.*)

EXERCISE

(i)Talk about your hobbies

Pair up and share your personal ambitions, achievements, discuss your future plans, past experiences, your likes and dislikes.

TASK:(ZYAKUCITA)

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 back ground: Yes _____ Not yet _____
 I can discuss future plans: Yes _____ Not yet _____

LESSON 18

CORE COMPETENCY:

FACILITATE SUSTAINABLE DEVELOPMENT

TOPIC:

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: (MUBANDI)

- | | |
|--|---|
| A: Hena mwezi nzi ngomwakazyalwa? | B: Ndakazyalwa mu mwezi wa Janyiwale. Ino nywebo? |
| A: Ndakazyalwa mu mwezi wa Epulo. | B: Hena mbuzuba nzi Zambia noyakalilela? |
| A: Mbuzuba bwa 24, mu mweezi wa Okutoba. Ino Amelika mbuzuba nzi noyakalilela? | B: Mbuzuba bwa 4, mu mweezi wa Julayi. |
| A: Ncibotu ndalumba. | B: Ncibotu. |

CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *Certain occupations are strictly meant for men and others for women.*
(Ncito zimwi zibelekwa buyo balombwana, kakuli zimwi nzya banakazi.)
- (b) *Certain activities cannot be done without consent from the Chief, such as constructing communal wells.*
(Ncito zimwi mbuli kuyaka migodi yamuminzi, tazibelekwi kakunyina kulomba nguzu kuzwa kumwami.)
- (c) *Traditionally the months are identified by the appearance of a new moon.*



- (d) The Tonga people use corrupted English when they talk about months.
(Batonga babaesy a cikuwa cityokede nobambaula a myezi)

VOCABULARY(MAJWI)

VERBS

Kusyanga	-	To sow
Kusakwida	-	To weed
Kusuma	-	To sew
Kutebula	-	To harvest
Kushingula	-	To smear
Kubumba	-	To mould
Kuteka meenda/maanzi	-	To draw water
Kutwa	-	To pound
Kuvumba	-	To thatch a house/to cover
Kujaya	-	To kill
Kupyaanga/kukukula	-	To sweep
Kuwasya	-	To wash clothes
Kukolopa	-	To mop the floor
Kukutula Mulilo	-	To make fire
Kukombelela	-	To plead
Kusanzya Mitiba	-	To wash dishes/plates
Kuboneka	-	To be seen/to appear
Kusyanga	-	To plant
Kubizwa	-	To be ripe
Kuzyalwa	-	To be born

WORK BY GENDER

SEASONS	MILIMO YA BAALUMI	MEN'S WORK	MILIMO YA BAMAKINTU	WOMEN'S WORK
MUPEYO	Kuuma zitina Kutebula Kulida nzuki Kuvwumba maanda	-Muolding bricks -Harvesting -Cropping bees -Thatching houses	Kuteka meenda Kutebula Kusya nyemu Kujwa bwizu	-Drawing water -Harvesting -Digging groundnuts -Cutting grass
CILIMO	Kusya migodi Kuvwima Kuyaka maanda Kutema mumyuunda	-Digging wells -Hunting -Building houses -Clearing the fields	Kuuma mapopwe Kuzela Kuteka meenda Kubunga makuba	-Shelling maize -Fishing -Drawing water -Preparing fields
MAINZA	Kulima Kweembela ng'ombe Kukolobeka	-Ploughing Herding cattle -Cultivating	Kusyanga Kulimina	-Planting -weeding

GRAMMAR

- (a) The Negative Marker (Ta-) is used for all personal pronouns.

Neg./M.	+	P.P.	+	Jisi	=	To not have in present
Ta-	+	ndi-	+	-jisi	=	Tandijisi (<i>I don't have</i>)
Ta-	+	mu-	+	-jisi	=	Tamujisi (<i>You don't have</i>)



Ta-	+	-ba-	+	-jisi	=	Tabajisi (<i>S/He/ does not have</i>)
Ta-	+	-tu-	+	-jisi	=	Tatujisi (<i>We don't have</i>)
Ta-	+	-ba-	+	-jisi	=	Tabajisi (<i>They don't have</i>)

Examples

Tandijisi mali	-	I do not have money
Tamujisi ng'anda	-	You do not have a house
Tabajisi musamu	-	S/He does not have medicine
Tatujisi ncito	-	We don't have jobs.

- (b) **THE INFIX (No+PP+negative.....)=(BEFORE):** is used to indicate that another action preceeds what is to happen. To express this notion we use the negative ie when you haven't done something.....e.g. Nonditana samba=When I haven't bathed or before I bath

No-	+	P.P.	+	Tana	+	root	+	-a	=
No-	+	-ndi-	+	-tana-	+	-samb-	+	-a	= Nonditana samba (Before I bath)
No-	+	-mu-	+	-tana-	+	-samb-	+	-a	= Nomutana samba (Before You bath.)
No-	+	-ba-	+	-tana-	+	-samb-	+	-a	= Nobatana samba. (Before s/he bathes)
No-	+	-tu-	+	-tana-	+	-samb-	+	-a	= Notutana samba (Before we bath)
No-	+	-ba-	+	-tana	+	samb-	+	-a	= Nobatana samba (Before they bath)

Examples**AFFIRMATIVE**

- Ndilalima nonditana syanga -I plough before I plant.
 Mulasyanga nomutana limina. -You plant before you weed.
 Balatebulu nobatana lya. -They harvest before they eat.
 Tulakukula notutana jika. - We sweep before we cook.

EXERCISE

- (a) Write a list of activities done in America by women only and those done by men only if any.
- (b) Take your dictionaries and come up with a list of activities observed in your host families.
- (c) Write seasonal activities that take place:
- (1) Mainza
 - (2) Cilimo
 - (3) Mupeyo

TASK:(ZYAKUCITA)

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

SELF EVALUATION:

- I can identify different seasonal activities in the village: Yes _____ Not yet _____
- I can engage in small talk with my neighbours and friends: Yes _____ Not yet _____
- I can ask and give a date: 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(MUBANDI)

Mweemba: Mwapona buti?

Muchimba: Ndapona kabotu asyoonto

Mweemba: Hena ncinzi camupenzya.?

Muchimba: Bakabwalala bakandibbida jilo.

Mweemba: Cabija. Nzinzi nzyobakamubbida?

Muchimba: Bakandibbida zyoonse zya mung, anda.

Mweemba: Hena mwakabazyibya bakapokola?

Muchimba: Ee.Pesi tabanajana nocibacomwe. Nkonditjokele kuyakubuzya alimwi.

Mweemba: Ncibotu katuya atoomwe ku polisi. Tukamvwe na inga batugwasya kujana zintu zyenu.

Muchimba: Ndalumba kapati.



CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *Generally zambians in villages assist anybody who needs help.
(Kanji-kanji bana Zambia muminzi balagwasya muntu uyanda lugwasyo.)*
- (b) *Zambian's are generous and like helping even if it means sharing a little food left in the house.
(Bana Zambia balapa nokuba kuti bajisi buyo tusyoonto.)*
- (c) *When you see an elderly person carrying a heavy load its polite for a young person to help.
(Kuti naa wabona muntu mupati ubwezede cilema weelede kumugwasya kutondezya bulemu.)*
- (d) *No help is given by the passer by to a person being harassed in towns for fear of being attacked as well.
(Kunyina lugwasyo ndobapa basimweenda nzila mu tauni kuti naa bantu balamubbida nokuba kuti balamuuma, nkaambo bayoowa kuumwa abalo).*

SAFETY AND SECURITY

*Be careful of a person you confide in or ask for help.
(Mucenjele muntu wakusyoma a wakulomba lugwasyo).*

MYEZI YAMU MWAKA (MONTHS OF THE YEAR)		MAZUBBA AMUMVWIKI. (DAYS OF THE WEEK)	
Janyiwale	-	January	Muvwulo - Monday
Febuluwale	-	February	Mulibwabili - Tuesday
Malici	-	March	Mulibwatatu - Wednesday
Epulelo	-	April	Mulibwane - Thursday
Mei	-	May	Mulibwasano - Friday
Juni	-	June	Mumujibelo - Saturday
Julai	-	July	Munsondo - Sunday
Ogasiti	-	August	
Seputemba	-	September	
Okutoba	-	October	
Nofemba	-	November	
Disemba	-	December.	

VOCABULARY(MAJWI)

VERBS

Kugwasya	-	To help
Kukaka	-	To refuse
Kwaabana	-	To share
Kubandika	-	To discuss/talk
Kuboola	-	To come
Kulekelela	-	To forgive
Kuvuba	-	To be rich
Kucetaala	-	To be poor
Kusyupa	-	To be difficult
Kutija	-	To run away
Kupwaya	-	To break
Kuuma	-	To beat
Kucita	-	To do
Kujana	-	To find
Kubona	-	To see
Kuunka/kugama	-	To go
Kutukana/Kutukila	-	To insult
Kulomba	-	To ask for



Kujata	-	To catch/touch
Kujaya	-	To kill
Kubba	-	To steal
Kuzumina	-	To agree
Koompolola	-	To scream/ shout

NOUNS

Kabwalala/mubbi	-	Thief
Zintu	-	Goods/things
Tunsiya-nsiya	-	Customs
Mweenzuma	-	Friend
Mukuli	-	Luggage

EXPRESSIONS AND WORDS TO NOTE

Kabotu	-	Alright/good
Kwaamba musa	-	Hello my friend
Tandijisi mali	-	I don't have money
Mali ngaaya	-	Here is money
Uyanda kundibbida	-	He wants to steal from me
Amundigwasye	-	Please help me

GRAMMAR(a) **The use of (KUGWASYA) to help.****Affirmative**

P.P.	+	T/M	+	Infix	+	S/Comm.	=	Translations
Ndi-	+	-la-	+	-ku-	+	-gwasya	=	Ndilakugwasya <i>I will help you</i>
Mu-	+	-la-	+	-ndi-	+	-gwasya	=	Mulandigwasya <i>You will help me</i>
Ba-	+	-la-	+	-mu-	+	-gwasya	=	Balamugwasya <i>They will help you</i>
Tu-	+	-la-	+	-li-	+	-gwasya	=	Tulaligwasya <i>We will help ourselves.</i>

Negative

Neg	+	Pp	+	kwe	+	ku	+	inf	+	verb	=	
Ta	+	ndi	+	kwe	+	ku	+	ku	+	gwasya	=	Tandikwe kukugwasya. <i>I won't help you.(informal)</i>
Ta	+	mu	+	kwe	+	ku	+	ndi	+	gwasya	=	Tamukwe kundigwasya. <i>You won't help me.</i>
Ta	+	ba	+	kwe	+	ku	+	mu	+	gwasya	=	Tabakwe kumugwasya. <i>They won't help you.</i>
Ta	+	tu	+	kwe	+	ku	+	ba	+	gwasya	=	Tatukwe kubagwasya. <i>We won't help her/him/them.</i>

ExamplesAffirmative**Ndilakugwasya kuyandaula mukuli.***(I will help you look for luggage)***Mulandigwasya kwaanga kabwalala.***(You will help me arrest a thief.)***Balamugwasya kuula zyintu****zyamung'anda**Negative**Tandikwe kukugwasya kuyandaula mali.***(I won't help you look for money.(informal))***Tamukwe kundigwasya kuuma kabwalala.***(You won't help me beat the thief.)***Tabakwe kumugwasya kuuma bbola.***(They won't help you play football.)*



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(They will help you buy furniture.)

Tulaligwasya kujaya nzoka.

(We will help ourselves kill a snake.)

Tatukwe kubagwasya kujika nswi.

(We won't help her/him/them cook fish.)

EXERCISE

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

TASK:(ZYAKUCITA)

Pretend that you have been harassed, go to 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: INTEGRATE 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:(MUBANDI)

Mapenzi: Mwalibizya buti?

Telala: Ndalibizya kabotu.Ccita ndinywe?

Mapenzi: Ndalibizya kabotu.
ndiyanda kuti
mundisumine
delesi lya Citeenge.

Telala: Kunyina mapenzi amulete.

Mapenzi: Nceeci amubweze,
hena mulandibbadelesya
mali nzi?

Telala: Mulabbadela K40,000 buyo.

Mapenzi: Hena inga ndaboola
lili kuzikucibweza?

Telala: Cifwumo cifwumo-fwumo



Mapenzi: Ncibotu ndalumba.

Telala: Ncibotu amukasike.

CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *Although women have different ways of dressing, they are not supposed to wear see through dresses or those clothes that show thighs.*
(Nokuba kuti banakazi balijisi misamine ya zisani iindeene-indeene. Taciyandiki kusama zisani zifwaafwi zitondezya mabelo antela kusama zisani zibalangala.)
- (b) *It is culturally insensitive for men to wear short shorts.*
(Taulimulawo baalumi kusama tubbudula tufwaafwi maningi.)
- (c) *When sitting down women are careful of sitting position.*
(Banakazi kuti balakkala balalipeta kabotu-kabotu.)
- (d) *Zambians do not buy or talk about underwears in presence of acquaintances of the opposite sex.*
(Mu Zambia bantu tabauli antela kwaambaula a twakusama twamukati abantu antela abanakazi kuti mbaalumi.)

SAFETY AND SECURITY

- (a) *After washing underwear, they are not hung outside to dry, they are hung in one's bedroom.*
(Twamukati tatuyanikwi anze kuti tuyume,tuyanikilwa kuzyuli.)
- (b) *Negotiate for price before the services of a tailor and pay after the work has been done.*
(Mweelede kupangana muulo tela katana musumina cakusama alimwi tamweelede kubbadela katana manizya kumusumina.)

VOCABULARY(MAJWI)

VERBS

Kusuma	-	To sew
Kusumya	-	To make it sewn
Kubbadela	-	To pay
Kuboola	-	To come
Kubweza	-	To take
Kusama	-	To wear/To dress
Kuyanika	-	To dry
Kujata	-	To catch
Kugambika	-	To patch
Kwaamba	-	To say
Kubalangala	-	See through
Kucesya	-	To adjust
Kuzapuka	-	To be torn.

NOUNS

Buluke/bulukwe	-	Pants/Trousers
Cigamba	-	Patch
Cisoti	-	Hat
Delesi	-	Dress
Jekete	-	Jacket
Kabbudula	-	Shorts
Ninga	-	Ring
Cisani	-	Cloth



Mabbusu	-	Shoes
Mabelo	-	Thighs
Kabbudula Kamukati	-	Underpants/Under wear
Pitikoti	-	Petticoat
Shati/cibaki	-	Shirt
Tayi	-	Tie
Sokesi	-	Socks
Musinsi	-	Skirt
Kamukati	-	Pant
Nyeleti	-	Needle
Sikipa	-	T-shirt

OTHER WORDS

Boma	-	District
Kuzyuli	-	Bedroom
Musyobo	-	Tribe/Color
Mukati	-	Inside
Kapati	-	Especially

GRAMMAR(a) **THE USE OF THE VERB (-TI) (TO SAY).** Which becomes 'Kuti' in the infinitive form.**Affirmative**

P.P.	+	Ti	=	Translation	=
Ndi-	+	-ti	=	Nditi....	= I say
Mu-	+	-ti	=	Muti.....	= You say (formal)
Ba-	+	-ti	=	Bati.....	= They say
Tu-	+	-ti	=	Tuti.....	= We say

Negative

N/M	+	Affir.	=	negative	=
Ta-	+	nditi	=	Tanditi	= I don't say
Ta-	+	muti	=	Tamuti	= You don't say (Formal)
Ta-	+	bati	=	Tabati	= They don't say
Ta-	+	tuti	=	Tatuti	= We don't say.

Examples**Affirmative**

Nditi amundisumine shaati
(I say, you sew me the shirt)
Muti baule jekete
(You say they buy a Jacket)
Bati Muyandaule telala
(They say, look for a tailor)
Tuti atusume delesi
(We say we sew a dress)

Negative

Tanditi mundisumine shaati
(I don't say, you sew me the shirt)
Tamuti baule Jekete
(You don't say they buy a Jacket)
Tabati muyandaule telala
(They don't say you look for a Tailor.)
Tatuti atusume delesi
(We don't say we sew a dress)

EXERCISE

- (a) Write the correct names of the items in the Pictures shown below:-



- (b) Write a dialogue between you and a tailor.

TASK:(ZYAKUCITA)

Go to a nearby 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 some items used by a tailor:

Yes _____ Not yet _____

LESSON 21

CORE COMPETENCY:

FACILITATE SUSTAINABLE DEVELOPMENT

TOPIC:

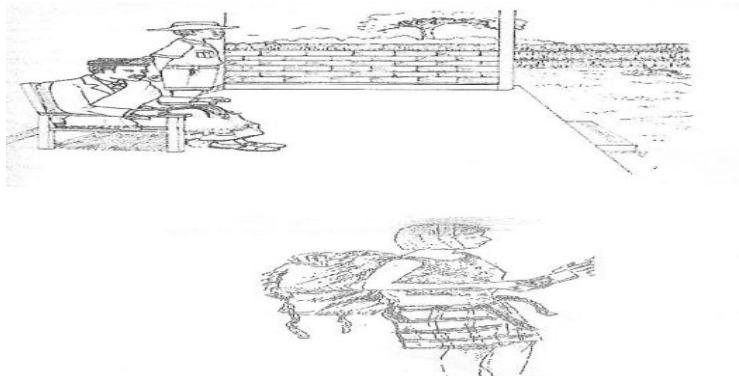
MAKING AN APPOINTMENT WITH A LOCAL LEADER.

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:(MUBANDI)

Sikulyaaba: Mwapona buti Bataata?

Kapaso: Ndapona kabotu, Ccita ndinywe?

Sikulyaaba: Ndili kabotu. Ndiyanda kubona ba mwami.

Kapaso: Hena ndinywe bani?

Sikulyaaba: Ndime Brian.

Kapaso: Hena mwazwa kuli?

Sikulyaaba: Ndazwa ku Chongwe ndili Sikulyaaba mu Peace Corps

Kapaso: Hena mwaleta cipego ca ba mwami?

Sikulyaaba: Iyi.Ndijisi cipego ca Ba mwami.

Kapaso: Amulindile asyoonto.

Kapaso: Kuli muna Amelika anze, O Mwami uyanda kuti mubonane.

Mwami: Ncibotu inga wanjila

Kapaso: Ba mwami batu amunjile.



Sikulyaaba: Mwapona buti ba mwami?

Mwami : Ndapona kabotu. Ccita ndinywe?

Sikulyaaba: Ndili kabotu ba mwami.

Mwami: Hena ndinywe bani?

Sikulyaaba: Zyina lyangu ndime Brian ndazwa ku Chongwe. Ndili Sikulyaaba mu Peace Corps. Ndaboola muno mumunzi wenu kutegwa tuyiisyanye abantu benu a lusupuko. Naa mwandizumizya ndiyanda kubonana a bantu benu munsabata.

Mwami: Eeco cabota. Ndilaita bantu boonse kutegwa mwambaule ambabo.

Sikulyaaba: Ncibotu ndalumba ba mwami.

Mwami: Mbubo musa.

CULTURAL NOTES (TUNSIYA-NSIYA)

(a) *Villagers are more willing to work with volunteers who speak the local language because they can interact with them easily.*

(Bantu bamuminzi balayandisya kubeleka a basikulyaaba bambaula mulaka wabo nkaambo inga balakonzya kumvwana.)

(b) *It is always advisable to carry a gift with you each time you want to see the Chief.*
(Ncibotu kubweza cipego kuti tuyanda kubonana a mwami).

(C) *Volunteers are believed to have brought a lot of money with them by the villagers*
(Bantu muminzi bayeeya kuti basikulyaaba baleta mali manji).

SAFETY AND SECURITY

Respect must always be shown to the chief/local leaders through speech as well as dress.
(Bulemu bweelede kutondezya kuba sololi kwiinda mu kwaambaula alimwi amu misamine.)

VOCABULARY (MAJWI)

VERBS

Kubona	-	To see
Kubonana	-	To see each other
Kuyanda	-	To want/like/love
Kuzwa	-	To come from/out
Kuboola	-	To come
Kwaambaula	-	To converse
Kwaambila	-	To tell
Kwiya	-	To learn
Kulindila	-	To wait
Kunjila	-	To enter
Kubweza	-	To get/pick
Kulyaaba	-	To volunteer
Kulima	-	To cultivate
Kuzuminzya	-	To allow
Kugwasya	-	To help
Kuzyiba	-	To know
Kuyeeya	-	To think
Kuzumina	-	To accept

NOUNS



Kapaso	-	Messenger
Sikulyaaba	-	Volunteer
Mwami	-	Chief
Cipego	-	Gift
Munzi	-	Village
Buumi	-	Health
Bulimi	-	Farming
Bantu	-	People
Mali	-	Money
Lusumpuko	-	Development
Misyobo	-	Languages.

EXPRESSIONS AND WORDS TO NOTE

Kunyina mapenzi	-	Without problems
Kwaambaula milaka	-	To speak the languages
Kuleta Mali	-	To bring money

GRAMMAR

- (a) **The 'RECIPROCITY' VERB EXTENSION WITH THE SUFFIX '-Na'** To express the reciprocity of an action, we add (-na) at the end of the verb. e.g.
Kuyanda+na=Kuyandana - To love each other.

THE RECIPROCITY IN PRESENT HABITUAL TENSES.**Affirmative**

PP.	+	-la	+	S/Comm.	+	na	=	Reciprocity
Mu-	+	-la-	+	-yanda-	+	-na	=	Mulayandana (<i>You love each other</i>)
Ba-	+	-la-	+	-yanda-	+	-na	=	Balayandana (<i>They love each other</i>)
Tu-	+	-la-	+	-gwasya-	+	-na	=	Tulagwasyana (<i>We help each other</i>)
Ba-	+	-la-	+	-yoowa-	+	-na	=	Balayoowana (<i>They fear each other</i>)

Negative

Ta-	+	P.P.	+	S/Comm.	+	-ni	=	Reciprocity
Ta-	+	-Mu-	+	-yanda-	+	-ni	=	Tamuyandani (<i>You don't love each other</i>)
Ta-	+	-ba-	+	-yanda-	+	-ni	=	Tabayandani (<i>They don't love each other</i>)
Ta-	+	-tu-	+	-gwasya-	+	-ni	=	Tatugwasyani (<i>We don't help each other</i>)
Ta-	+	-ba-	+	-yoowa-	+	-ni	=	Tabayoowani (<i>The don't fear each other</i>)

ExamplesAffirmative

Mulayandana a bantu
(You love each other with people)
Balayandana a mwami

Negative

Tamuyandani a bantu
(You don't love each other with the people)
Tabayandani a Mwami.



(They love each other with the Chief)

Tulagwasyana abantu

(We help one another with the people)

Balayoowana amweenzyinyina

(They fear each other with his friend.)

(They don't love each other with the Chief)

Tatugwasyani abantu

(We don't help each other with the people)

Tabayoowani amweenzyinyina

(They don't fear each other with his friend)

(b) **The Reciprocity in the Recent past.****Affirmative**

P.P.	+	-a	+	root	+	-ene	=	Trnslations
Mu-	+	-a-	+	-yand-	+	-ene	=	Mwayandene You liked each other....
Ba-	+	-a-	+	-yand-	+	-ene	=	Bayandene They liked each other....
Tu-	+	-a-	+	-bon-	+	-ene	=	Twabonene We saw each other....
Ba-	+	-a-	+	-tum-	+	-ene	=	Batumene They sent each other....

Negative

Ti	+	P.P.	+	a	+	root	+	-ene	=	
Ti-	+	-mu-	+	-a-	+	-yand-	+	-ene	=	Timwayandene You didn't like each other
Ti-	+	-ba-	+	-a-	+	-yand-	+	-ene	=	Tibayandene They didn't like each other
Ti-	+	-tu-	+	-a-	+	-bon-	+	-ene	=	Titwabonene We didn't see each other
Ti-	+	-ba-	+	-a-	+	-tum-	+	-ene	=	Tibatumene They didn't send each other

EXERCISE

(a) List down ten words using reciprocity.

(b) Make sentence with the following words:

-Kulembelana	-Kuswayana
-Kwaambaula/kwaambauzyana	-Kubonana
-Kumvwana	-Kugwasyana.

(c) Write a dialogue in pairs where one will be a Chief and the other a Volunteer

TASK:(ZYAKUCITA)

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

SELF EVALUATION:

I can introduce myself to the Chief/local leader: Yes _____ Not yet _____

I can make an appointment: Yes _____ Not yet _____

LESSON 22

CORE COMPETENCY:

INTEGRATION INTO THE COMMUNITY

TOPIC:

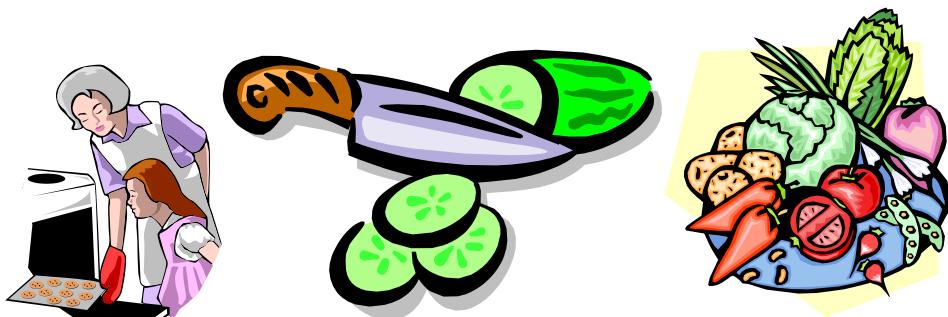
RECIPE

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:(MUBANDI)

Bina Mutanzi: Muli buti bamaama

Bina Miyoba: Ndili buyo kabotu. Ccita ndinywe?

Bina Mutanzi: Ndili kabotu. Hena Mujika nzi?

Bina Miyoba: Ndijika Cisyu

Bina Mutanzi: Ncisyu nzi ncomujika?

Bina Miyoba: Ndijika muncile wabuntele.

Bina Mutanzi: Hena bajika buti muncile wabuntele?

Bina Miyoba: Amucele muncile mumuunda, amuyupe, amuusazye mpoona muukosoole tusyoonto-syoonto. Amubikke meenda a munyo mu mpoto mpoona musibike a mulilo mane meenda abile. Mpoona amubikke muncile. Eelyo muncile noubila, amutwe buntele mpoona musebe. Mwamana kuseba, amubikke buntele bwenu mu muncile mpoona



Bina Mutanzi: Ndalumba kapati Bina Miyoba. Ambebo ndilayanda. kulya muncile wabuntele. Pesi tindakacizyi mboujikwa. Iino ndinakujika lyoonse.

Bina Miyoba: Ncibotu ndalumba amukasike.

CULTURAL NOTES (TUNSIYA-NSIYA)

- (a) *In villages people use hands to measure the amount of salt to put in relish*
(Mu Minzi bantu bapimina kumaanza munyo a kulunga mu cisyu)
- (b) *Most people in Zambia use hands when eating.*
(Mu Zambia bantu babelesya maanza akulya)
- (c) *In villages people use firewood as source of energy.*
(Mu Minzi bantu babelesya nkuni a kujika.)
- (d) *When giving a recipe, people do not give the precise measurement they say "a bit... " "a lot.....".*
(Nobatondezya bwakujika zyakulya, bantu tabapi zipimo zya ncobeni. Pesi baamba kuti mubikke asyoonto, zinji antela zyelede/zyansaizi.)

VOCABULARY(MAJWI)

VERB

Kubikka	-	To put
Kutalika	-	To start
Kuzyiba	-	To know
Kutwa	-	To pound
Kulya	-	To eat
Kuyanda	-	To like
Kujika	-	To cook
Kuseba	-	To sieve
Kukopa	-	To stir
Kugwisya	-	To remove
Kubweza	-	To get/pick
Kukosola	-	To cut
Kusanzya	-	To wash/clean
Kuyupa	-	To peel
Kutwida	-	To pound for
Kukanga	-	To fry
Kusola	-	To try
Kulabila	-	To taste
Kubila	-	To boil

NOUNS

Muncile/ Luungu/		
Iupusi	-	Pumpkin leaves
Cisyu	-	Relish
Buntele	-	Groundnuts powder
Nyemu/ndongwe	-	Groundnuts
Cipoko/Cipeni/naifi	-	Knife
Mpoto	-	Pot
Mulilo	-	Fire



Munyo/sautu	-	Salt
Muunda	-	Field/garden
Meenda/maanzi	-	Water
Muongo	-	Cooking stick
Nsefa	-	Seive
Nkuni	-	Firewood
Mafuta	-	Oil
Mbewu/galadeni	-	Garden
Musika	-	Bicarbonate Soda.
Coonde	-	Peanut

EXPRESSIONS AND WORDS TO NOTE

Amuyupe Cisyu	-	Peel the vegetables
Amukosole tusyoonto-syoonto	-	Cut into small pieces
Amubikke muncile mumpoto	-	Put pumpkin leaves in the pot
Amusibike mpoto a mulilo	-	Put the pot on the fire
Amutwe buntele akubuseba	-	Pound the groundnuts and sieve
Amukope mumpoto	-	Stir in the pot.

GRAMMAR

Affirmative

- (i) The use of Again “alimwi”

pp	+	tm	+	V/root	+	a	+	alimwi	=	Conj.
Ndi-	+	-la-	+	-jik-	+	-a	+	alimwi	=	Ndilajika alimwi. <i>(I am cooking again.)</i>
Mu-	+	-la-	+	-ly-	+	-a	+	alimwi	=	Mulalya alimwi. <i>(You are eating again.)</i>
Ba-	+	-la-	+	-bikk-	+	-a	+	alimwi	=	Balabikka alimwi. <i>(S/he/they is/are putting again.)</i>
Tu-	+	-la-	+	-labil-	+	-a	+	alimwi	=	Tulalabila alimwi. <i>(We are tasting again.)</i>

Negative

N/m	+	pp	+	V/root	+	i	+	alimwi	=	Conj.
Ta-	+	-Ndi-	+	-jik-	+	-i	+	alimwi	=	Tandijiki alimwi. <i>(I am not cooking again.)</i>
Ta-	+	-Mu-	+	-ly-	+	-i	+	alimwi	=	Tamulyi alimwi. <i>(You are not eating again).</i>
Ta-	+	-Ba-	+	-bikk-	+	-i	+	alimwi	=	Tababikki alimwi. <i>(S/he/they is/are not putting again)</i>
Ta-	+	-Tu-	+	-labil-	+	-i	+	alimwi	=	Tatulabili alimwi. <i>(We are not tasting again.)</i>

Examples

Affirmative

Ndilajika alimwi.
(I am cooking again.)
Mulalya alimwi.
(You are eating again.)
Balabikka alimwi.

Negative

Tandijiki alimwi.
(I am not cooking again.)
Tamulyi alimwi.
(You are not eating again.)
Tababikki alimwi.



(S/he/they is/are putting again.)

Tulalabila alimwi.

(We are tasting again.)

(S/he/they is/are not putting again.)

Tatulabili alimwi.

(We are not tasting again.)

- (ii) The use of Polite Commands in order to show someone how to do something.
(e.g.) how to cook something.

Affirmative

PP	+	root	+	e	=	Action done again
Amu-	+	-yup-	+	e	=	Amuyupe (<i>You peel</i>)
Amu-	+	-sanzy-	+	e	=	Amusanzye (<i>You wash</i>)
Amu-	+	-kosol-	+	e	=	Amukosole (<i>You Cut</i>)
Amu-	+	-tw-	+	e	=	Amutwe (<i>You pound</i>)
Amu-	+	-seb-	+	e	=	Amusebe (<i>You seive</i>)
Amu-	+	-kop-	+	e	=	Amukope (<i>You stir</i>)

Negative

PP.	+	N/M	+	root	+	i	=	Negative
Mu-	+	-ta-	+	-yup-	+	i	=	Mutayupi <i>Don't peel</i>
Mu-	+	-ta-	+	-sanzy-	+	i	=	Mutasanzyi <i>Don't wash</i>
Mu-	+	-ta-	+	-kosol-	+	i	=	Mutakosoli <i>Don't cut</i>
Mu-	+	-ta-	+	-tw-	+	i	=	Mutatwi <i>Don't pound</i>
Mu-	+	-ta-	+	-seb-	+	i	=	Mutasebi <i>Don't seive</i>
Mu-	+	-ta-	+	-kop-	+	i	=	Mutakopi <i>Don't stir</i>

EXERCISE

- (i) Make four sentences using again.
(ii) Ask for and give a recipe of the foods of your choice

TASK:(ZYAKUCITA)

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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LIST OF PREPOSITION/ADVERBS/CONJUNCTIONS

-about	prep	=a zya	Ndiyakwaambaula <u>azy</u> lwiyo. I will talk about education.
-after	conj	=ni...mana	<u>Nindamana</u> kubuka ndasamba. After I woke up I bathed.
-and	conj	=a	John a Dan balaseka maningi. John and Dan laugh a lot.
-anyone	pron	=uuli oonse	Amusale sicikolo <u>uuli oonse</u> . Choose a pupil/anyone
-anything	pron	=cili coonse	Amundipe <u>cili coonse</u> . Give me anything.
-anywhere	adv	=aali oonse	Inga mwakkala <u>aali oonse</u> . You can sit anywhere.
-at	prep	=ku	Bataata bali <u>ku</u> ng'anda. Dad is at home.
-at+(time)	prep	=a	Ndilabuka lyoonse <u>a</u> 7:00hrs. I always wake up at 7:00hrs.
-before	conj	=no/ka...tana	Musambe kumaanza <u>no/kamatana</u> lya. Wash your hands before eating.
-by	prep	=a	Mulaunka kumunzi <u>a</u> bbasi. You will go to the village by bus.
-nothing	pron	=kunyina	A:Muyanda nzi? B: <u>Kunyina!</u> A: What do you want? B: Nothing!
-by the way	conj	=akuba	<u>Akuba</u> , ndiyanda kubona mbewu zyenu. By the way, I would like to see you garden, please.
-everybody	pron	=boonse/ nyoonse	Muli buti <u>boonse/nyoonse</u> . How are you everybody/one.
-everything	pron	=zyoonse	Mumanizye kucita <u>zyoonse</u> . Finish (everything) doing.
-everywhere	adv	=kuli koonse	Tulaunka kuli <u>koonse</u> a bataata. We go everywhere with my father.
-from	prep	=ku	Ndazwa <u>ku</u> Kitwe a mweenzuma. I have come from Lusaka with my friend.
-from....up to...	adv	=kuzwa mane ku	Tulasyanga zisamu <u>kuzwa</u> a ng'anda mane <u>ku</u> mugwagwa. We will plant trees from the house to the road.
-here	adv	=okuno	Nywebo bana amuboole <u>okuno</u> tusobane. (You) Kids come here we play.
-If	conj	=kuti	<u>Kuti</u> mube aamali muyakuulila bana benu zyakusama. If you get money you'll buy clothes for your children.
-in	Prep	=mu	George Bush ukkala <u>mu</u> America. George Bush stays in America.
-in	Prep	=mu	Amubikke mbolezi <u>mu</u> mbewu yenu. Please put manure in your garden.
-in fact	conj	=nokuba boobo	<u>Nokuba booboo</u> , ndiyeyea kuti cili kabotu. In fact, I think that it's O.K.
-in order..so that	conj	=kutegwa	Mweelede kusanina tusulwe twenu <u>kutegwa</u> tukomene. You must feed your rabbits so that they grow.



-indeed	conj	=ncobeni	<u>Ncobeni</u> , bulimi bulaampindu. Indeed, farming is very profitable.
-into	Prep	=mu	Musowe tombe <u>mu</u> cilindi. Throw the rubbish into the pit.
-just	adv	=buyo	Ndili <u>buyo</u> kabotu. I'm just fine.
-maybe	adv	=ambwени/ ndiza	<u>Ambwени</u> ba Timothy bayakuunka ku Monze. Maybe Timothy will go to Monze.
-not at all	adv	=pe	Peepe, tiindababona ba Heather, <u>pe</u> . No, I haven't seen Heather. Not at all.
-often	adv	=kanji-kanji	<u>Kanji-kanji</u> bantu muminzi balasekelelela. People often party in the villages.
-on	Prep	=a	Bikka coola/bbeeke <u>a</u> tebule. Put the bag <u>on</u> the table.
-on(transport)	Prep	=a	Balaunka kumuunda <u>a</u> maulu. They go to the field on foot.
-on top of...	Prep	=atala a	Ciluli cili <u>atala a</u> ng'anda. The roof is on top of the house.
-only	adv	=buyo	Ndiyanda kwaambaula aba Sikota <u>buyo</u> . I want to talk to Sikota only.
-only if	conj	=ccita buyo kuti	<u>Ccita buyo</u> mwamanizya kuyaka ng'anda yangu netimupe mali. I'll give you money only if you finish building my house.
-onto	Prep	=a	Amubikke mitiba <u>a</u> tebule. Please put these plates onto the table.
-so that	conj	=kutegwa	Mweelede kwaambaula a basicikolo benu <u>kutegwa</u> muzyibe buyumu-yumu bwabo. You have to talk to your pupils so that you know their difficulties.
-sometimes	adv	=limwi-limwi	<u>Limwi-limwi</u> tulaunka ku Shoprite. Sometimes we go to Shoprite.
-that's what	conj	=ncencico	Kubala mabbuku <u>ncencico</u> cipa Bantu kuti bazibe zintu. Reading books, that's what makes people to know things.
-then	conj	=mpoona	Sanina nkuku zyako <u>mpoona</u> uboole okuno. Feed your chikens, then come here.
-there	adv	=aalya	Mwami ukkala <u>aalya</u> . The chief stays there.
-there (far)	adv	=okuya	Tulaunka <u>okuya</u> . We shall go there(over there)
-therefore	conj	=nkokuti	Tamujisi mali <u>nkokuti</u> tamukozyi kuunka ku Shoprite andime. You don't have money, therefore you cant go to Shoprite with me.
-to	Prep	=Ku	Basikulyaaba bayakuunkna <u>ku</u> USA. The volunteers will go to the USA.
-to + (move)	Prep	=ku	Tola lugwalo <u>ku</u> baiyi. Take the letter to the teacher.
-together	adv	=aantoomwe	Tweelede kuunka <u>aantoomwe</u> . We must go together.



-together with	adv	=aantoomwe a	Nikki ubeleka <u>aantoomwe a</u> Aurelia. Nikki works with Aurelia.
-under	prep	=munsi	Coola/cibbeeke cili <u>munsi</u> a tebule. The bag is under the table.
-what about?	adv	=ino	Bamamama balapyaanga mu ng'anda, <u>ino</u> bamatata. Mothers sweep the house, what about fathers?
-when	conj	=naa	Kamwaanza bantu, <u>naa</u> mulainda. Greet people when you pass/go by.
-when (?)	adv	=lili	Hena muyakuunka <u>lili</u> ku munzi? When will you go to the village?
-when (?)	adv	=ndilili ni...	<u>Ndilili</u> nimuyakuunka ku munzi. When will you go to the village?
-when (after)	conj	=ni	Ndaunkide kucimbuzi <u>nindabuka</u> . I went to the toilet when I woke up.
-whenever	conj	=lyoonse naa	<u>Lyoonse</u> <u>naa</u> ndalya, ndakondwa. Whenever I eat, I enjoy myself.
-where(?)	adv	=kuli	Hena bazyali bali <u>kuli</u> ? Where are the parents?
-which/that	pron	=nco/nzyo	Coola/cibbeeke <u>ncomusambala</u> ncibotu. The bag that you are selling is good. Zyoola/zibbeeke <u>nzyomusambala</u> nzibotu. The bags that you are selling are good.
-who	pron	=ngu	Muntu wiiya <u>ngu</u> sicikolo. A person who studies is a student.
-who(?)	pron	=mbabani mbaani	<u>Mbaani</u> / <u>mbabani</u> bajisi mwana ku cikolo ca mfwulumende. Who has a child at a government school?
-whoever	pron	=uuli oonse	<u>Uuli</u> oonse inga wasyanga mapopwe. Whoever /anyone can plant corn.
-with	conj	=a	Ndilemba lugwalo <u>a</u> bboopeni. I am writing a letter with a pen.
-there faraway	adv	=okuya	Bbaasi liima <u>okuya</u> . The bus stops there.



1. THE VERB “To be” (Li / Kuba)

PAST	PRESENT	FUTURE
Pp + aka + li	Pp + li (verb to be)	Pp+ ya + kuba
Ndi+ aka+li = Ndakali	Ndi+ li = Ndili	Ndi + ya+kuba = Ndiyakuba
Mu+ aka+li = Mwakali	Mu + li = Muli	Mu+ ya+kuba = Muyakuba
Ba+ aka+li = Bakali	Ba + li = Bali	Ba+ ya+kuba = Bayakuba
Tu+ aka+li = Twakali	Tu + li = Tuli	Tu+ ya+kuba = Tuyakuba

2. THE PAST TENSES

RECENT PAST	RECENT PAST CONTINUOS	REMOTE PAST	HABITUAL PAST
pp+a+root+a	Pp+ali+infinitive	pp+aka+root+a	pp+akali+infinitive
Ndalya	Ndalikulya	Ndakalya	Ndakalikulya
Mwalya	Mwalikulya	Mwakalya	Mwakalikulya
Balya	Balikulya	Bakalya	Bakalikulya
Twalya	Twalikulya	Twakalya	Twakalikulya
NB Past within the confines of the day. Close to the moment you are reporting.	N.B Action in ‘ing’ form, but done in the past.	N.B Action done before today but not a long time ago. And Action done a long time ago and has no effect in the present.	N.B A habit done in the past.

3. THE PRESENT TENSES

PRESENT CONTINUOUS	HABITUAL TENSE	FUTURE OF TODAY	IDEA OF MOTION
Pp +la+ root + a	Pp+ la + root + a	Pp +la+ root + a	Pp+yaku+infinitive
Ndilalya	Ndilalya	Ndilalya	Ndiyaku kulya
Mulalya	Mulalya	Mulalya	Muyaku kulya
Balalya	Balalya	Balalya	Bayaku kulya
Tulalya	Tulalya	Tulalya	Tuyaku kulya
N.B An action being done and still in process.	N.B Something you do always.	N.B. An action to be done any time within the future of today.	N.B. An action to be done immediately after speaking.

4. THE FUTURE TENSES

FUTURE	FUTURE CONTINUOUS
Pp+ ya+ infinitive	Pp+ na+infinitive
Ndiyakulya	Ndinakulya
Muyakulya	Munakulya
Bayakulya	Banakulya
Tuyakulya	Tunakulya
N.B Future after today. From tomorrow onwards.	N.B A progressive habit in the future.



THE BASIC OF HIV/AIDS

ENGLISH	TONGA
Blood	Bulowa
Blood testing	Kupimya bulowa
Breast milk	Mukupa wamunkolo
Cure	Kuponya
Disease	Bulwazi
High risk	Banga bayambula kufwambaana
Ports of entry	Anjilila malwazi
Practices that encourage the spread of HIV	Zilengwa ziyumya-yumya kumwaya bulwazi bwa sikalileke.
Prevention	Kukwabilila
Orphans	Bamucaala
Transmission	Kuyambukizya
Relationship	Luvwano
Semen	Bweenze
Sex organs	Zinswe
Support	Kugwasya
The 'ABC'	Zikomo zyotatwe Zyakubelesya kulikwabilila ku bulwazi bwa sikalileke.
Treatment	Kusilika
Vaginal fluid	Meenda a kubukaintu
Vulnerable	Kuubaubilwa kujila mumapenzi

VCT & ARVs.

"For the rest of your life"	Buumi bwako boonse
Care	Kulanga
Confidential	Maseseke
Counseling	Kuyumya-yumya
Cure vs. Treatment	Kuponya a kusilika
Friends	Balongwe
Immunities	Zikwabilila mubili kuzwa ku malwazi
Medicine	Musamu
Partners	Bayanzene
Peers	Bamisela
Relapse	Kwiindulula alimwi
Results	Zitondezyo
Safe sex	Kuswaangana kukwabilidwe
Support	Kugwasya
Support group	Kabunga kagwasilizya
Symptoms	Zitondezyo
Testing	Kupimya
Treatment	Kusilika
Voluntary	Kulyaaba

POSITIVE LIVING.

Acceptance	Kuzumina
Anger	Kunyema
Bargaining	Kuvwana mumakwebo
Bricks/Protein	Zitina/zjakulya zikomezya mubili
Broom/fiber	Cikukuzyo/loozi
Candle/fat	Nkendulo/mafwtua
Ceremonies	Mapobwe
Coping	Kuzyibila
Denial	Kukaka
Depression	Kutymopwa
Dietary needs	Ziyandika muzilyo
Dog/vitamin	Mubwa/mavitameni
Exercise	Kusobana
Fire/carbohydrate	Mulilo/zjakulya zyamatuvwu
Mortar (mud)/mineral	Ncili(mankandy)busani bujanwa muzyakulya
Nutrition	Busani
Physical needs	Ziyandika kumubili
Social needs	Ziyandika mubukkale
Positive living	Kukkala kamupakamene
Spiritual needs	Ziyandika kumuuya
Stigma	Kulibilika
Support	Kugwasya
Well (water)	Mugodi(meenda)

WOMEN & HIV/AIDS.

Alternatives	Nzila zimwi
Belief	Lusyomo
Breast feeding	Kunyonsya
Budgeting	Butantiko bwabubelesyi bwamali
Choices	Kusala
Difficulties	Buyumu-yumu
Empowerment	Kupa nguzu
Family planning	Kuba abana aciindi ceelede
Good example	Cikozzano cibotu
Income	Mali anjila muciyobwedo
Keeping records (terms)	Kuyobola malembe
Leadership	Busololi
Long term	Ciindi cilamfwu
Monogamy	Kukwatwa/kukwata kuli omwe
Mother to Child	Kuzwa kuli banyina kuya kumwana
Pregnancy	Ida
Prostitution	Buvwuule
Rape	Kujata musimbi



Risks	Ziyoosya
Susceptible	Kuubaubilwa kujila mumapenzi
Symptoms (women's)	Zyitondezyo(zya bamakaintu)
Virgin	Muumbulu /mooye

HIV/AIDS & THE PCV.

Death	Lufwu
Direct	Kutainda mumbali
Dry sex	Kuswaangana mukati kamukaintu kamuli muyumu
Friends	Balongwe
Funeral	Dilwe
Mourning	Kulila
Myths	Zyaano
Obstacles	Mapenzi ajanwa
Opportunities	Ciindi
Planning	Kulibambila
Respect	Bulemu
Round about	Kwiinda mumbali
Sex	Kuswaangana
Sexual cleansing	Kusalazyka kwiinda mukuswaangana
Support systems	Zigwasilizya
Tardiness	Kumuka
Traditions	Tunsiya-nsiya/bukkale
Virgin	Muumbulu /mooye
Witch	Mulozi

**CITONGA-ENGLISH VERB AND NOUN LIST**

CITONGA	ENGLISH
-aabo(dem)	- Those, That one
-aano mazuba(n)	- Modern/these days
-abana,-abanya(v)	- Share, Divide
-amba(v)	- Talk, Say
-ambila(v)	- Tell someone
-ambisya(n)	- Speak loudly
-anzya(v)	- Greet
-asama(v)	- Force mouth open
-ba kumbele(v)	- Be ahead
-baama(n)	- Mother
-bala(v)	- Read/count/study
-bamba(v)	- Make
-bataata(n)	- Father
-bba(v)	- Steal
-bbala(n)	- Word
-beleka(v)	- Work
-bi(adj)	- Bad, Ugly
-bikka(v)	- Put
-bisya(v)	- Make dirty
-bola(v)	- Rot
-bona(v)	- See
-boola(v)	- Come
-boona(v)	- S/he's slept
-bosya(v)	- Embellish
-bota(v)	- Be pretty
-buka(v)	- Wake up
-bukoko(n)	- Beer
-buzya(v)	- Ask(question)
-bweza(v)	- Carry/take
-bweza(v)	- Take
-bweza(v)	- Pick
-caala(v)	- Remain/stay
-cala ng'anda(n)	- Thumb
-ccovwa(v)	- Ride (bike)
-cela(v)	- Pluck (a fruit)
-cenjela(v)	- Be clever
-cibaanda(n)	- Molar
-cibanda(n)	- Plain
-cilindi(n)	- Rubbish pit /Hole
-cisa(v)	- Hurt /injure/pain/ache
-ciswa(v)	- Be sick
-coonde(n)	- Peanut



-coonde(n)	-	Forest
-dyaminina(v)	-	Press down
-elana	-	Flat
-elana koonse-koonse	-	Square
-elanya(v)	-	Equalize
-enda(v)	-	Walk
-fwa(v)	-	Die
-fweba(v)	-	Smoke
-fwukula(v)	-	Doze/ be sleepy
-gonka(v)	-	Cut (with an axe)
-gwasilizya (v)	-	Support
-gwasya(v)	-	Help
-iisyia(v)	-	Teach/educate
-ima(v)	-	Stand
-indulula(v)	-	Repeat
-ino	-	Now
-isyikati(n)	-	Midday
-jala(v)	-	Close
-jata(v)	-	Arrest/touch
-jaya(v)	-	Kill
-jika(v)	-	Cook
-jisi(v)	-	Have
-joka(v)	-	Return
-jula(v)	-	Open
-kasya/kaka(v)	-	Refuse
-katala(v)	-	Be tired/fed up
-kkala(v)	-	Stay/sit down
-kkomana(v)	-	Enjoy
-kkuta(v)	-	Feel up
-komena(v)	-	Grow
-kona(v)	-	Inherit
-kondileka(v)	-	Leave me
-koona(v)	-	To sleep
-kosaula(v)	-	Cut in pieces
-kosaula(v)	-	Cut trees
-kucisa/kuciswa(v)	-	Pain/be sick
-kuloba(v)	-	To fish
-kulonga(v)	-	Pack
-kunka(v)	-	Flow
-kusuntuka(v)	-	Convulse
-kuswaagana(v)	-	Meet (someone)
-kutapa(v)	-	Not to give
-kwaaba(v)	-	To be generous
-kwaba(v)	-	Catch
-kwempa(v)	-	Slash
-labila(v)	-	Taste



- <i>landuka mulonga</i>	-	Cross a river
- <i>langa a(v)</i>	-	Look at
- <i>langilizya(v)</i>	-	Watch
- <i>leka Kukomena(v)</i>	-	Retard (not growing)
- <i>leka(v)</i>	-	Stop
- <i>lekelela(v)</i>	-	Forgive
- <i>lema(v)</i>	-	Be heavy/important
- <i>lemba(v)</i>	-	Write
- <i>leta(v)</i>	-	Bring
- <i>lila(v)</i>	-	Cry
- <i>lomba(v)</i>	-	Ask for/Beg
- <i>lomba(v)</i>	-	Pray/beg
- <i>londa(v)</i>	-	Guard
- <i>lota(v)</i>	-	Dream
- <i>luba(v)</i>	-	Forget
- <i>lubizya(v)</i>	-	Do wrong/Make a mistake
- <i>luma(v)</i>	-	Bite, sting
- <i>lumba(v)</i>	-	Give thanks
- <i>lumba(v)</i>	-	Thank
- <i>lumbaizya(v)</i>	-	Praise
- <i>lya(v)</i>	-	Eat
- <i>lyata(v)</i>	-	Step on
- <i>malweza(n)</i>	-	Taboo
- <i>mana(v)</i>	-	Finish/end
- <i>mpemo(n)</i>	-	Nose
- <i>mpoona-mpoona</i>	-	Sudden
- <i>mumuni(v)</i>	-	Light [candle]
- <i>mwaawu(n)</i>	-	Yawn
- <i>mwentula(v)</i>	-	Smile
- <i>myankuta(v)</i>	-	Lick
- <i>myonta(v)</i>	-	Kiss
- <i>nchili(n)</i>	-	Mortar
- <i>nchili?(interr)</i>	-	Where is it?
- <i>ndasala(v)</i>	-	I choose
- <i>ndeke(n)</i>	-	Aeroplane
- <i>nji(Adj)</i>	-	Many/much
- <i>njila(v)</i>	-	Enter
- <i>nkaambo ka</i>	-	On account of
- <i>nkaambo nzi?(interr)</i>	-	Why
- <i>nkaambo(conj)</i>	-	because
- <i>nkabela (conj)</i>	-	And, then , and so
- <i>nona(v)</i>	-	Be sweet
- <i>nuna(v)</i>	-	Retrive
- <i>nunka(v)</i>	-	Stink
- <i>nyamuka(v)</i>	-	Set out
- <i>nyamuna(v)</i>	-	Lift



-nyema(v)	- Be annoyed
-nyema(v)	- Be angry
-nyika(v)	- Soak in water
-nyomenenwa(v)	- Admire
-nyonsya(v)	- Breast feed
-nywa(v)	- Drink
-ona(v)	- Sleep
-pa(v)	- Give
-panga coongo(v)	- Make noise
-panga(v)	- Plan/make
-penga(v)	- Suffer/troubled
-penga(v)	- Worry
-penzi(n)	- Problem
-pesi/pele(conj)	- but
-pima(v)	- Measure
-pukuta(v)	- Wipe
-pumuna(v)	- Rest/relax
-pwaika(v)	- Break (for fragile)
-sala(v)	- Choose
-salala(v)	- Clean
-salama(v)	- Lie on the back
-salazy(a)(v)	- Make clean, cleanse
-sama(v)	- Wear, put on
-sambala	- Sell, trade, hawk
-sampaula(v)	- Despise
-samununa(v)	- Undress, de-robe
-sandula(v)	- Change, reply
-sanina(v)	- Feed
-sanzya(v)	- Wash(children/dishes)
-seka(v)	- Laugh
-seka-seka(v)	- Laugh all the time(no reason)
-sekelela(v)	- Rejoice
-sekesya(v)	- Make people laugh/laugh more
-seluka(v)	- Get off/disembark
-sika(v)	- Arrive
-silika(v)	- Heal
-simpula(v)	- Up root
-sindaila(v)	- Compact
-sindikila(v)	- Escort
-sinikizya(v)	- Force
-sinkila(v)	- Block
-sisa(v)	- Hide
-siya(v)	- Be black
-sobana(v)	- Play
-soka(v)	- Break (for rope)
-sola(v)	- Try



-sondoka(v)	-	Be crazy/mad
-sotoka(v)	-	Jump over\cross over\hop
-sowa(v)	-	Throw
-sumbuzya(v)	-	Smoothen
-sweeka(v)	-	Lost
-sweka(v)	-	Leak
-swiilila/teelela(v)	-	Listen\hear\understand\feel
-syanga(v)	-	Plant
-syoonito	-	Little/few
-talika(v)	-	Begin
-tambula(v)	-	Receive
-tanta(v)	-	Climb, go up, ascend
-tebula(v)	-	Harvest
-teelela(v)	-	Hear, understand, listen
-teka(v)	-	Draw (water)
-tentemuko(n)	-	Steep
-teteeta(v)	-	Soft/not hard
-tijaana/zuza(v)	-	Run
-tika(v)	-	Spill
-tila(v)	-	Pour
-tobela(v)	-	Follow
-tolelela(v)	-	Continue
-tondeka a(v)	-	Point at
-tongooka(v)	-	Complain
-tuba(v)	-	Be white
-tuma(v)	-	Send
-twa(v)	-	Pound
-tyanka(v)	-	Press
-tyoka(v)	-	Break (for sticks)
-ula(v)	-	Buy
-uma(v)	-	Hit/ beat
-umpa(v)	-	Heat
-unka(v)	-	Go
-vula(v)	-	Be enough
-vumba(v)	-	Cover
-vunga(v)	-	Fold
-vunika (v), tampa (n)	-	Cover
-vwela(v)	-	Mix
-vwiila(v)	-	Answer
-wa(v)	-	Fall down
-wasya(v)	-	Wash (clothes)
-waya-waya(v)	-	Hesitate
-yaka(v)	-	Build, burn, blaze
-yanda(v)	-	Love/like/want
-yandaula(v)	-	Seek something/someone
-yandisya(v)	-	Be in great need



-yasya(v) Mumuni(n)	-	Light
-yeeya muntu(v)	-	Missing someone
-yeeya(v)	-	Think
-yoka(v)	-	Roast
-yoosya(v)	-	Cause to fear
-yoowa(v)	-	Fear
-yoowa(v)	-	Be afraid
-yuba(v)	-	Hide oneself
-yuma(v)	-	Be dry, Dry
-zembelwa(v)	-	Over eat
-zikka(v)	-	Bury
-zilulula(v)	-	Re-plaster
-zimba(v)	-	Be swollen
-zonda(v)	-	Hate
-zumanana(v)	-	Endure/Insist
-zumina(v)	-	Agree/Be certain /be convinced
-zyala(v)	-	Give birth
-zyana(v)	-	Dance
-zyibila(v)	-	Get accustomed to

**TONGA SURVIVAL KIT**

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

Tonga is mainly spoken in the Southern Province. It is not immediately contagious to the other six languages. Other Zambian languages are spoken in the areas which intervene.

Question English	Tonga		Response English	Tonga
Hello!	Kamwamba	-	Fine	Kabotu
How are you?	Muli buti?	-	I am fine	Ndili kabotu
How are you?/(Plural or respect)	Muli buti?	-	We are fine/I am fine	Tuli kabotu Ndili kabotu.
How are you Mother?	Muli buti bamaama/baama	-	I am fine	Ndili kabotu
How are you Father?	Muli buti Bataata?	-	I am fine	Ndili kabotu
Welcome	Mwabonwa/Amusike	-	Thank you	Twalumba
What is your name?	Zyina lyenu ndinywe bani?	-	My name is	Zyina lyangu ndime
What is her/his name?	Zyina lyakwe nguni?	-	His/her name is	Zyina lyakwe ngu
I came from America	Ndakazwa ku Amelika	-
I am American	Ndili muna Amelika	-
Where in America	Kuli mu Amelika?	-	In (California)	mu (Califonia)
State of.....	Mumunzi wa.....	-
What job will you do?	Mulimo nzi ngomuna kebeleka?	-	I will be a/...	Ndina kubeleka mulimo wa....
I want hot water	Ndiyanda maanzi aapya	-	Here it is	Ngaaya
I want cold water	Ndiyanda maanzi aatontola	-	Here it is	Ngaaya
I want food	Ndiyanda cakulya	-	Here it is	Nceeci
I want to go to	Ndiyanda kuunka ku	-	Ok	Oo/Mbubo
I want to sleep	Ndiyanda koona	-	Ok	Oo/Mbubo
I want a spoon	Ndiyanda sipunu	-	Here it is	Ngooyu
I want a plate	Ndiyanda mutiba	-	Here it is	Ngooyu
I want a cup	Ndiyanda nkapu	-	Here it is	Njeeyi
I want a Lamp	Ndiyanda lambe	-	Here it is	Ndeeli
Give me soap	Ndipe nsipa	-	Here it is	Njeeyi
Give me water to drink	Ndipe maanzi akunywa	-	Here it is	Ngaaya
Where is the toilet	Cimbuzi cili kuli?	-	There it is	Nceciya
I am feeling Cold	Ndamvwa mpeyo	-
I am feeling hot	Ndamvwa kupya	-
I feel sick	Ndamvwa kuciswa	-
I feel pain	Ndamvwa kucisa	-

TRAVELING

Question English	Tonga		Response English	Tonga
Where is the bus /taxi going to?	Hena bbasi lyuunka kuli?	-	This bus is going to Choma	Bbasi lyuunka ku Choma
Where is the bus that goes to.....?	Lili kuli bbasi lyuunka ku....?	-	It's there	Lili waalya
How far?	Nkule buti?	-	It's 200Km	Ngu 200Km



How much to....?	Malinzi ku...?	-	Its K20,000	Ngu K20,000
When is it leaving?	Lilanyamuka cindi nzi?	-	It will leave at...../	Lilanyamuka aa.....
where will you alight..?	Mulaselukila aali?	-	I will alight at.....	Ndilaselukila aa.....
Give me change.	Ndipe ccenji	-	Here take it	Njeeyi bweza

MARKET

English	Tonga	English	Tonga
I want to buy fruits/	Ndiyanda kuula micelo	-	Ok
I want to buy oranges	Ndiyanda kuula maolanji	-	Ok
I want to buy bananas	Ndiyanda kuula mabbanana	-	Ok buy
I want to buy Pineapples	Ndiyanda kuula mapainapo	-	Ok buy
I don't want this	Tandiyandi eeci	-
I don't want two	Tandiyandi zyobilo	-
I want one	Ndiyanda comwe	-

GETTING SOMEONE'S ATTENTION

English	Tonga	English	Tonga
I am sorry	Ndausa	-
Excuse me	Amundijatile	-
Can you help me please	Inga mwandigwasya	-	Yes I can
			Ee inga ndamugwasya

EXPLAINING YOUR SITUATION.

English	Tonga
I don't speak Tonga well/much	Tandaambauli Chitonga kapati/kabotu
But I am trying to learn	Pesi ndilasola kwiiya.
I speak Tonga a little but	Ndilaamba Chitonga asyoonto, pesi ndilaiiya
I am learning	Ndilaiiya
I am learning	Ndilaiiya
I am sorry, I didn't understand	Amundijatile, Tindamvwa
I can understand if only.....	Inga ndamvwa naa.....
Speak slowly	Kamwaamba asyoonto syoonto.

HELPING YOURSELF UNDERSTANDING:

English	Tonga
Please repeat/I beg your pardon	Amwindulule/ Tindamvwa
Did you say.....	Hena wamba kuti
Would you speak more slowly	Amwaambisye asyoonto syoonto
How do you say.....	Muti nzi
How do you write that?	Mulemba buti eeco?

CHECKING WHAT YOU SAID

<u>Question</u> <u>English</u>	<u>Tonga</u>		<u>Response</u> <u>English</u>	<u>Tonga</u>
<i>Did I say that correctly?</i>	Hena ndaamba kabotu	-	<i>No, you did not say it correctly</i>	Peepe timwaamba kabotu
		-	<i>Yes, you said it correctly</i>	Ee mwaamba kabotu
<i>Did you understand me?</i>	Hena mwandimvwa?	-	<i>No, I did not understand you</i>	Peepe tindamumvwa.
		-	<i>Yes, I understood you</i>	Ee ndamumvwa.
<i>Please correct me if I say something wrong</i>	Amundigwasye naa ndalubizya kwaamba	-		
<i>Did I pronounce it correctly</i>	Hena ndaamba kabotu?	-	<i>No, you did not pronounce it correctly</i>	Peepe, Timwaamba kabotu.
		-	<i>Yes, you said it correctly</i>	Iyi/ Ee, mwaamba kabotu.

GENERAL VOCABULARY

<u>English</u>	<u>Tonga</u>
No	- Peepe
Yes	- Iyi/Ee
News	- Makani
Father/Mother	- Bataata/Bamaama;Baama
Man/Woman	- Mwaalumi/Mwanakazi
Thank you	- Ndalumba
Name	- Zyina
Sister	- Mucizyi
Brother	- Munyina ndumi
Who	- Mbaani
Work	- Mulimo
Buy(V)	- Ula
Sorry	- Amundijatile/Ndausa
Excuse me	- Amundijatile
Help (v)	- Gwasya
Help (n)	- Lugwasyo
Please	- Ndakomba
Say	- Amba
But	- Pesi
Try	- Sola
Little	- Asyoonto
Much	- Maningi/Kapati
Slowly	- Asyoonto-syoonto
Again	- Alimwi
More	- Kwiindilila
Correct	- Bambulula/Gwasya
Often	- Kanji-kanji
Food	- Cakulya
Cold	- Tontola
Hot	- Pya
To sleep	- Koonaa
Go	- Unka



<i>Spoon</i>	- Sipunu
<i>Plate</i>	- Mutiba
<i>Soap</i>	- Nsipa/Sopo
<i>Lamp</i>	- Lambe
<i>Match box</i>	- Cikwama ca manchisi
<i>Drinking water</i>	- Meenda aKunywa
<i>Give me</i>	- Kondipa/Amundipe
<i>Toilet</i>	- Cimbuzi
<i>I am feeling</i>	- Ndamvwa
<i>Hungry(Hunger)</i>	- Nzala
<i>Sickness</i>	- Bulwazi
<i>Pain</i>	- Kucisa
<i>Thirst</i>	- Nyota
<i>Tired</i>	- Kukatala
<i>How many/much</i>	- Ongaye?/Mali nzi?
<i>Leave</i>	- Nyamuka
<i>Alight</i>	- Seluka
<i>Get on</i>	- Tanta
<i>Fruits</i>	- Micelo
<i>Children</i>	- Bana
<i>House</i>	- Ng'anda
<i>To cook</i>	- Kujika
<i>To bath</i>	- Kusamba
<i>To rest</i>	- Kulyookezya/Kupumuna
<i>To want</i>	- Kuyanda
<i>Where?</i>	- Kuli?
<i>To have</i>	- Kuba
<i>I don't want</i>	- Tandiyandi
<i>To drink</i>	- Kunywa
<i>Quickly</i>	- Kufwambaana

EXPRESSING ANGER/HARRASSMENT

English

<i>Don't do that</i>	-
<i>This is not a job</i>	-
<i>Leave me please</i>	-
<i>Respect yourself</i>	-
<i>What do you want/need/</i>	-
<i>Do you know where you are going?</i>	-
<i>It isn't your business</i>	-
<i>It is not good for you</i>	-
<i>It is not important</i>	-

Tonga

Utaciti eeco!
Tuuli mulimo ooyu!
Amundileke ndakomba
Amulilemeke
Muyanda nzi
Hena ulikuzyi nkounka/nkoya?
Tuuli mulimo wako
Tacili cibotu kuli ndinywe
Cinyina mulimo

IF SOMEONE IS BOTHERING YOU, YOU MIGHT USE THESE EXPRESSIONS

English

<i>Leave me alone</i>	-
<i>Don't speak to me</i>	-
<i>Don't bother me</i>	-
<i>Stop with me</i>	-
<i>Give me peace -</i>	-
<i>Give me a break</i>	-
<i>its none of your business</i>	-
<i>Don't bother about me</i>	-
<i>Do your business</i>	-
<i>Enough</i>	-

Tonga

Kondileka!
Utandaambauzyi
Utandipenzyi
Ndileke
Ndileke/Kondipa lumuuno
Kondipa ciindi
Tuuli Mulimo wako
Utapengi andime
Kozyiba zyako
Mbubo



<i>What do you want?</i>	-	<i>Uyanda nzi?</i>
<i>What are you looking for?</i>	-	<i>Uyandaula nzi?</i>
<i>I don't have time for you</i>	-	<i>Ndinyina Ciindi anduwe Utandijati</i>
<i>Don't touch me</i>	-	<i>Tandili Mucizyi wako</i>
<i>I am not your sister</i>	-	<i>Ndinyina Ciindi</i>
<i>I am not free</i>	-	<i>Ndijisi bubi</i>
<i>I am busy</i>	-	
<i>Get away from me/ don't follow me</i>	-	<i>Kozwa aawa, utanditobeli</i>
<i>If you don't go back,</i>	-	
<i>I will call the police</i>	-	<i>Kuti utajoki ndilaita ba police</i>
<i>I don't receive people at night</i>	-	
<i>Oh' you make me tired</i>	-	<i>Tanditambuli bantu masiku A! Wandikatazya</i>
<i>Thanks but I don't want to be your friendship</i>	-	<i>Ndalumba pesi tandiyandi kuba mweenzinyoko</i>
<i>What do you want here</i>	-	<i>Muyanda nzi aano</i>
<i>Please this isn't a pick up joint</i>	-	
<i>Don't return here</i>	-	<i>Taali akusyabilana aano Utajoki</i>
<i>No, I am not stupid</i>	-	<i>Pepee tandili tuyanga/mufwuba-fwuba</i>
<i>I don't want to look pleasant</i>	-	
<i>Your desire can't be found here</i>	-	<i>Tandiyandi kuboneka kabotu Ncomuyanda tacikwe kujanika kuno</i>
<i>This is not a free for all</i>	-	<i>Tacili camuntu Oonse</i>
<i>You are like you father</i>	-	<i>Ulimbuli uso.</i>

HOME ORIANTATION

English

I am tired, I want to rest.

We will meet

The food is good

Excuse me please, I am full

Bathing water is too hot

Please excuse me I will come late

Excuse me I won't take a bath

I don't eat.....

I like to eat..... very much

Time is over, I want to go to school

I want to write letters now

I want to read Chitonga

Please don't sweep my room,

I will do it by myself

Please sweep my room

Tonga

= *Ndakatala, ndiyanda kupumuna/Kulyokezya.*

= *Tuyakuswangana*

= *Cakulya ncibotu*

= *Mundijatile ndakuta*

= *Maanzi akusamba apisya*

= *Mundijatile ndamuka kuboola*

= *Mundijatile tandikwe kusamba amubili*

= *Tandilyi*

= *Ndilayanda kulya.....maningi/Kapati*

= *Ciindi camana ndiyanda kuunka kucikolo*

= *Ndiyanda kulemba magwalo ino*

= *Ndiyanda kubala Chitonga*

= *Mutandi kukwidi*

= *kubulo/Kuzyuli, ndilalikukwida ndemwini.*

= *Mundi kukwide kubulo/Kuzyuli.*

CHITONGA PROVERBS

(1) Proverb:	<i>Kupa nkwaanzika.</i>
Lit. trans:	To give is to store.
Meaning:	Giving is a form of savings, since the people you give things to, will come to your aid in time of need.
Usage:	Normally used when commanding someone for having given something to someone in need or when approving his intension to do so.
Implications/Comment:	Reflects the people's belief in the importance of inter-dependence as opposed to individualism as a way of life.
(2) Proverb:	<i>Simweendaalikke kaamutola kalonga.</i>
Lit. trans:	A lone traveler was swept by a stream.
Meaning:	There is danger in a traveling along.
Usage:	Used to remind intending travelers of the importance of company for purposes of security
Implications/Comment:	Seems to reflect the people's attitudes towards travel in the pre-colonial days, when lone travelers could miss without trace, owing to either capture by slavers or death by wild beasts which were prevalent at the time. The teaching is still very relevant, I think, particularly to urban dweller who like or might need to walk at night.
(3) Proverb:	<i>Cuulu cibomba kudinkila.</i>
Lit. trans:	An anthill is softened by continued thudding of the feet.
Meaning:	Success comes through persistent efforts.
Usage:	Used to encourage people who fail in their initial attempts at whatever tasks to continue trying.
Implications/Comment:	Teaches the need for determination in whatever people do e.g. studying for examinations, fighting crime, preaching the gospel, etc.
(4) Proverb:	<i>Sokwe kaamuleya katabi.</i>
Lit. trans:	A monkey missed a branch.
Meaning:	A person who usually does wrong things will one day be caught.
Usage:	Used when commenting on a person so caught; or when advising a person known to be indulging in some bad practices to stop lest they lead him into trouble.
Implications/Comment:	Teaches people to avoid evil practices e.g. stealing, bribery, adultery, etc.
(5) Proverb:	<i>Mbeba ntande tiisali bwina.</i>
Lit. trans:	A pursued rat does not choose a hole.
Meaning:	A person in trouble has no choice but to do or accept whatever is available to ease his problem.
Usage:	Normally used to persuade a person in such situation to take up an alternative which may be below his expectation e.g. a much junior job to one previously held; or when the person concerned explains why he took up such a job.
Implications/Comment:	Teaches people not to be choosy when faced with harsh circumstance, as doing so may result in more suffering for them and possibly their families. Is the equivalent of the English saying: "Beggars cannot be choosers."

**(6) Proverb:**

Lit. trans:

Kazyula nkumba tuyoba.

What brings the snail out is unceasing rainfall.

Meaning:

Something must have prompted your coming.

Usage:

Used as a mark of surprise to see someone who does not usually visit come to one's place; as well as to urge him (the visitor) to disclose the reason for his coming.

Implications/Comment:

Teaches the need for people to frequently visit their relatives and friends.

(7) Proverb:

Lit. trans:

Mungu munene uvumbwa matu.

A big pumpkin is covered with leaves.

Meaning:

Success is a result of work and determination.

Usage:

When an important person does something shameful, something is done to cover him up; e.g. by placing the mistake on some other person.

Implications/Comment:

It was a teaching designed to safeguard the integrity of leaders and through them the societies they led.

(8) Proverb:

Lit. trans:

Mucenge ng'ombe muceta atakooni.

Cheat a poor man that you will give him a cow and he won't sleep.

Meaning:

I have come for the thing you promised.

Usage:

Used by a person who had been promised something when trying to find out whether the person who made the promise was ready to fulfil it.

Implications/Comment:

Potrays the fact that cattle were highly valued in Tonga society.

(9) Proverb:

Lit. trans:

Abota mapepe akaya kuli lukumba.

What beautiful feathers the night-jar has.

Meaning:

Good possessions, talents, etc. that belong to a person who either does not put them to good use or does not seem to deserve them e.g. a beautiful woman married to any ugly man.

Usage:

Implications/Comment:

Used when referring to such people or things either by way of mere comment or as a way of rebuking the person involved in order to make him change for the better.

(10) Proverb:

Lit. trans:

Citu ncozibilde cilumya ntale.

A bathing place you are familiar with brings forth a crocodile bite.

Meaning:

Danger may exist where you least expect it.

Usage:

Used to warn people against taking things for granted e.g. always going for work late just because the worker considers his boss to be kind and forgiving. The danger of this is that the boss might one day lose his patience and declare the worker redundant.

Implications/Comment:

Teaches people to be cautious in all their dealings.

(11) Proverb:

Lit. trans:

Cikwaangala tatunwa mpande yakwe.

A crow is not unfit to have its white spot.

Meaning:

Every person is entitled to whatever he owns.

Usage:

Used to counter suggestions that certain individuals do not seem to deserve possessions of certain things.



Is a teaching against prejudice. And although the mpande is now generally taken to mean the white spot the bird has on its chest, the same was originally used with reference to a piece of ivory which every crow is believed to have on its nest.

(12) Proverb:

Lit. trans:

Mate amupati tawidi ansi.

An old man's saliva cannot fall to the ground.

Meaning:

The old are the wise.

Usage:

Used to induce the young to respect the views of their elders, or to rebuke those who find themselves in greater trouble, after ignoring their elders' pieces of advice.

Implications/Comment:

The proverb seems to have strengthened the teaching of morals in the olden days; since we can still see the truth of its teaching in that area. Unfortunately, it also seems to have inhibited initiative on the part of the young in other fields, such as crop production, in which the elders were equally expected to give guidelines.

(13) Proverb:

Lit. trans:

Kabuca uelta tunji.

Tomorrow brings many things.

Meaning:

Life is full of changes.

Usage:

Used to entice people to render assistance to others in need by hinting that they too may get into trouble later and be helped by the ones they help now.

Implications/Comment:

This is another teaching in inter-dependence as opposed to individualism.

(14) Proverb:

Lit. trans:

Simuluula donda uluula lyamucisa.

He who tells of a big sore, talk about one he once had.

Meaning:

People should speak from experience.

Usage:

Used to discourage people from saying things they were not sure about.

Implications/Comment:

Teaches people against rumor mongering.

(15) Proverb:***Matako alaabili tabulikucumbana.***

Lit. trans:

Two buttocks cannot avoid friction.

Meaning:

Misunderstandings are inevitable where there are two or more people living together.

Usage:

Used when trying to reconcile people who have either quarreled or fought each other e.g. a husband and wife.

Implications/Comment:

Teaches people to learn to live together in spite of any problems they might have.

(16) Proverb:***Mweenzu wakasiya cisisi.***

Lit. trans:

A visitor left a log of firewood.

Meaning:

A visitor normally does something for which he is remembered afterwards.

Usage:

Often used by the host to request a visitor to participate in something being done at the place e.g. the building of a cattle kraal, the adjudication of a civil case, etc.

Implications/Comment:

Shows that visitors were not seen as people who should only consume what their hosts had to offer but that they too should help them in some other ways.

(17) Proverb:***Haaseka bacembele bulema buzya buseka.***

Lit. trans:

To him who laughs at old people, a crippled state comes laughing.

Meaning:

A person who laughs at or despises old people, always ends up in misery

Usage:

Used to caution disrespectful young people of the dangers of disrespecting the old.



Implications/Comment:

The proverb seems to have been based on the Africans' beliefs in the power of a curse, especially one from an old person in society. Such a curse, it was held, could turn one into a fool, make him mad or even kill him.

(19) Proverb:

Lit. trans:

Meaning:

Ng'ombe ntaanzi njinywa meenda mabotu.

The first cow drinks good water

The earlier the better.

(20) Proverb:

Lit. trans:

Meaning:

Usage:

Sokwe cimutanshya mujulu ntwaabona.

A monkey climbs up trees because of the things it sees.

A person's actions are prompted by the prevailing circumstance.

Used to show that there were good reasons for one's actions and that people should not be harsh when judging him.

Implications/Comment:

Teaches people particularly judges, to be thorough in their case investigations before coming to conclusions.

(21) Proverb:

Lit. trans:

Meaning:

Usage:

Mwida mookazwa tamubuli mpengele.

The womb where you came from always has a hard nut.

In every family there is a bad person; and hence no family should be condemned wholesale because of the existence of one bad individual within it.

Implications/Comment:

Teaches against condemning whole families, communities or races for the mistakes of a few of their members.

(22) Proverb:

Lit. trans:

Meaning:

Usage:

Mazuba ngu namasandu.

Days always change.

There are ups and downs in life.

Used to urge people who are privileged to help the un-privileged ones; since they may one day require the services of these same people when fortunes change.

Implications/Comment:

As for proverb 13.

(23) Proverb:

Lit. trans:

Meaning:

Usage:

Katanga lulu kakaluzya matanga nyina.

A small bitter pumpkin made the others bitter.

One bad individual can spoil others.

Used when recommending to an appropriate authority e.g. the head of a family that a certain irresponsible boy or girl be effectively restrained lest he or she spoils the other children in the home.

Implications/Comment:

Teaches the need for people in charge of others e.g. headmasters, to know the character of those under their charge, in order to enable them take measures that will prevent the bad ones from spoiling the others.

(24) Proverb:

Lit. trans:

Meaning:

Usage:

Buuza bulanenga.

Kindness burst.

Some people are un-grateful.

Normally used when regretting a person's unbecoming deeds towards (his/her friend).

**(25) Proverb:**

Lit. trans:

Friends; since some people can smile at one, while they think evil of him.

Meaning:

Inkanga itola ulaa lubilo.

A guinea fowl is taken by the fastest runner.

Used in matters involving services or transactions e.g. when one would tell customers that he would make the deal with whoever brings the money first; or when making regrets to the late-comers by pointing out that the article on sale had already been taken.

Usage:

Teaches promptness of action on the part of those wishing to acquire things through purchase.

(26) Proverb:

Lit. trans:

Ng'ombe tyoka bakuzyibe nkoonzyika..

Cow break your leg so that they know where you come from.

Meaning:

A person who only thinks of his kinsmen when he is in trouble.

Usage:

Used to show contempt for such a person.

Teaches the need for people to maintain relations with their relatives and friends at all times. And the proverb seems to have originated from the Tonga belief that the mooing of a cow (which it cannot avoid when it breaks its leg) literally means, "I am from the west".

(27) Proverb:

Lit. trans:

Citumwa-tumwa nguulya.

A person who is sent time and again is the one who eats.

Meaning:

A person who usually does what he is asked to, usually benefits.

Usage:

Often used when persuading a child to agree to do a thing he appears reluctant to do.

Constitutes a clever way of getting things done; for although it is true that people who are often sent sometimes get benefits, this is not always the case.

(28) Proverb:

Lit. trans:

Hikoswe ufwida tukulukulu.

A rat is killed for ancient things.

Meaning:

A person may find himself in trouble because of his past mischief.

Usage:

Normally used when commanding on an incident in which a person has been arrested, beaten or killed for an offence he committed some time back.

Cautions people against the danger of repeated involvement in crime and other forms of evil.

(29) Proverb:**Mubotu takabuli, abula kubba walowa.**

Lit. trans:

An attractive person cannot be without-blemish, if he does not steal, he bewitches.

Meaning:

There is danger behind everything beautiful.

Usage:

Often used to caution young men/women against marrying people whose behavior and/or back ground they know very little.

Is a very pertinent lesson to all young people intending to get married, since a person's character and/or behavior are more crucial to the well-being of his/her home than his/her beauty or riches.

(30) Proverb:**Sibbuzya takolwi bowa.**

Lit. trans:

He who asks cannot be killed by mushroom.



Meaning:	People who ask about things they do not know often avoid problems.
Usage:	Often uses by a visitor when asking about the proper route to the place he is going. May also be used when blaming a person who has found himself in trouble because of his initial failure to ask from people with the necessary knowledge.
Implications/Comment:	A very pertinent advice to learners particularly school pupils.
(31) Proverb:	<i>Muzoka ulya kweendeenda.</i>
Lit. trans:	A snake eats by moving around.
Meaning:	If you want something you have to make an effort.
Usage:	Used when advising people who sit idle and expect good things to come their way, to move about in order to get them.
Implications/Comment:	Teaches people not to be wasteful or destructive of what they have (produce, earnings, friendships, etc); but to take care of them as security for future needs.
(32) Proverb:	<i>Mponi-mponi mulozi simulaka ujaya cisi.</i>
Lit. trans:	A witch is better; one who talks too much kills a nation.
Meaning:	Gossiping is worse than bewitching.
Usage:	Used to restrain people from gossiping.
Implications/Comment:	While some people may fail to see the sense in this proverbial teaching; its veracity cannot be denied. For, while bewitching may very well deprive a family of some of its members; gossiping and rumor-mongering can cause greater harm than this. It can bring about disunity in an entire nation and even plunge it in civil war and strife.
(33) Proverb:	<i>Maano alazwa amukasuumbwa.</i>
Lit. trans:	Wisdom can even come from a small ant-hill.
Meaning:	No person has a monopoly of knowledge or wisdom.
Usage:	Used when challenging someone who claims or tries to show that he knows much more than others.
Implications/Comment:	Teaches against pretentiousness in the sphere to knowledge.
(34) Proverb:	<i>Mulonga watakazyolwa wakabula nkome/Makoba.</i>
Lit. trans:	A river that was not properly shaped lacked an oxbow-lake.
Meaning:	People who disregard advice end up in problems or difficulties.
Usage:	Used when exhorting a child who is often disobedient to change his/her bad attitude.
Implications/Comment:	Teaches obedience. The philosophy behind the proverb is that as the water in a river without ox-bow-lakes will quickly run away and make the river dry; so too will a person who disregards advice easily run into serious problems and/or difficulties.
(36) Proverb:	<i>Suntwe talubi nkwaakalya cifuwuwa.</i>
Lit. trans:	A hyena does not forget where it ate a bone.
Meaning:	A person normally seeks assistance from one who assisted him previously.
Usage:	Normally used by a person in need, as an introduction to his/her intended request for further assistance from one who had previously helped him.
Implications/Comment:	Use of the proverb seems to suggest two things (a) that the person making the request is appreciative of the previous help rendered to him and (b) that the expression of the appreciation at this time is a diplomatic means of trying to obtain a favorable response.

(37) Proverb:	<i>Cenjezya ng'anga zilazwi zizlubela.</i>
Lit. trans:	Make a ng'anga cautions, illness always comes.
Meaning:	Do not disappoint a person who has assisted you, since you may need his services some other time.
Usage:	Used to advise a person who deliberately fails to pay for services rendered or pay back a loan, to do so in order to please the healer or creditor; and thus ensure his renewed assistance should need arise in future.
Implications/Comment:	Teaches honesty.
(38) Proverb:	<i>Aali munene taatiki musinza.</i>
Lit. trans:	Where there is an old man, soup does not get split.
Meaning:	Old men always show wisdom in the settlement of cases or the provision of solutions to problems.
Usage:	Normally used when people suggest that a certain old man be called to help in the settlement of an existing dispute; or as a complement to such a person following his wise suggestions and/or ruling over an issue that was being discussed.
Implications/Comment:	A teaching in the "philosophy" of, "The old are the wise."
(39) Proverb:	<i>Tabuvwikkilwa bwaanda mbowanjide.</i>
Lit. trans:	A pit in which you took refuge should not be covered up.
Meaning:	A person should not show ingratitude to one who looked after him in his time of need e.g. when he was unemployed; just because his status has changed for the better.
Usage:	Used when advising a person who despises, insults, violently quarrels with or even fights his former host to stop such imprudent acts. Also used to discourage people from spoiling things that have been of value to them after using them.
Implications/Comment:	Warns against ingratitude. Is particularly good advice to school pupils who are in their final years of study. For, these should know that destruction of Government property at the time they complete, deprives their younger brothers and sisters of the use of these things; results in increased taxes for their parents as a way of ensuring replacements; and indeed, brings about vast expenditures on school rehabilitation programmes, which means less money for job-creating ventures and hence unemployed for the school leaver.
(40) Proverb:	<i>Bwiinga ceba.</i>
Lit. trans:	Bride, look back.
Meaning:	It is unwise to look upon or disregard one's relatives or friends upon entry to a privileged position.
Usage:	Often used when advising a person of that nature about the possible consequences of such an attitude.
Implications/Comment:	The proverb has its origins in; and is backed by the fact that women, who neglect their relatives when married, are generally isolated and denied mutual assistance; when they return to them (the relatives) in the event of the break-down of the marriages.
(41) Proverb:	<i>Cula ulya cilileta.</i>
Lit. trans:	A frog that brings itself.
Meaning:	A person should not be greatly blamed for committing a crime through enticement e.g. by committing adultery with a woman who lingers at his house purposelessly and suggestively.



Peace Corps Zambia

Usage:

Often used by relatives of a man in the above situation when asking the offended party to put forward their payment demands and not to be extra harsh with the offender.

Implications/Comment:

The proverb has a judicial bearing. It teaches complainants especially in cases of adultery not to overlook the circumstances under which the offences were committed.