



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 Nyanja. 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 learning objective entitled 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 learning objective. Try to understand the grammatical notes that will help you to reason in the language
- An exercise
- A task is proposed to enable you to be in contact with native speakers other than your trainers.

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

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

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

Most of the time when you know you're 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, and 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 have a better understanding of the Country and its people which no man cannot buy.

In Zambia there are so many dialects and in particular in Eastern Province, we have Nsenga in Petauke, Ngoni in Chipata, Chikunda in Luangwa, Kunda in Mambwe and Tumbuka in Lundazi. 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 except Lundazi.



This manual attempts to, give an overall standardized Nyanja, 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 Eastern Province

Maningi/ngako	- <i>Very much</i>
Lomba	- <i>Now/but</i>
Kuluta	- <i>To go</i>
Kulya	- <i>To eat</i>
Kuchaya	- <i>To beat/play</i>
Zoona	- <i>True</i>
Niliye	- <i>I don't have/I haven't</i>
Manzi	- <i>Water</i>
Unga	- <i>Millie Meal</i>
Ayangu	- <i>Friends</i>
Mwanalume	- <i>Male</i>
Mwana Mutontho	- <i>A child</i>
Lini/liti	- <i>Not</i>
Wenye	- <i>Not true</i>
Naluta	- <i>I am going</i>
Tapita	- <i>We are going</i>
Tiyeni	- <i>Lets go</i>
Mumbu	- <i>Maize</i>
Masikiyo	- <i>Earrings</i>
Nganda	- <i>House</i>
Kulungula	- <i>To marry(man)</i>
Kulunguliwa	- <i>To get married(Woman)</i>
Mulilo	- <i>Fire</i>
Kuziba	- <i>To know</i>
Kukonkha	- <i>To follow</i>
Kulabila	- <i>To talk</i>
Kumvwa	- <i>To listen</i>
Chakulya	- <i>Food</i>
Kukonsha	- <i>To ask</i>
Wewo	- <i>You (informal)</i>
Mwewo	- <i>You(formal)</i>
Sewo	- <i>Us</i>
Newo	- <i>I/Me</i>
Mulyango	- <i>Door</i>
Chimuti	- <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 (NKHANI)

A: Muli bwanji?

B: Ndiri bwino,kaya inu/namwe?

A: Ndiri bwino. Dzina langa ndine Mary, ndine m'phunzitsi, ndine wamu Zambia, nanga inu?

B: Dzina langa ndine David, ndine wophunzira ndine waku America.

A: Zikomo khalani bwino.

B: Zikomo pitani bwino.

CULTURAL NOTES :(MIYAMBO)

- (a) *When greeting each other, it is necessary to shake hands.
(Popatsana moni ndi cabwino kugwilana m'manja.)*



- (b) When women greet the elders they kneel down while men and boys geneflec.
(Ngati azimai apeleka moni kwa achikulile, amagwada pamene a zibambo ndi anyamata amanyonyomala)
- (c) Zambians avoid eye contact when talking to elders to show respect.
(Kambiri anthu a M'Zambia amayangana kumbali polankhula ndi munthu wachikulile kuonetsa ulemu)
- (d) Wawa is a word used when addressing or answering the elders e.g. **Wawa a Expeditor**
If calling an elderly person or 'wawa' if answering to a call.
('Wawa' ndi liwu limene tigwiritsa nchito ngati tilankhula ndi achikulile kuonetsa ulemu)
- (e) 'A' is a word used to address elderly people.
'(A'ndi liwu limene tigwiritsira nchito poitana anthu achikulile.)

SAFETY AND SECURITY

(Being sociable in the village will guarantee one's security)

Kukhala womasuka ndi anthu mumudzi kubweretsa m'tendere

VOCABULARY: (MAU)

VERBS

Kuuka	= To wake up
Kugona	= To sleep
Kupita	= To go
Kutsala	= To remain
Kuphunzira	= To learn
Kuphunzitsa	= To teach
Kuti	= To say/ where/ that
Kuli	= To be/there is
Kuchokera	= To come from
Kukwatira	= To marry (man)
Kukwatiwa	= To be married (woman)
Kufunsila	= To engage

NOUNS

Dzina	= Name
Mphunzitsi	= Teacher
Wophunzira	= Student
Mkazi	= Woman/Wife
Ana	= Children
Mai	= Woman/Mother
Tate	= Father
Banja	= Family
Mwana	= Child
Wodzipeleka	= Volunteer
Wokondedwa	= Lover

P.P.(Person Pronoun) (Inseparable pronouns)

Adj. Possessive

Ndi -	I, 1st person Singular
Mu -	You, 2nd P. Sing, (resp)
A -	He/She 3rd P. Sing. (resp)
Ti -	We, 1st Person Plural
Mu -	You, 2nd person Plural
A -	They, 3rd person Plural

-anga	= My
-anu	= Your (sing, /Pl.)
-awo	= His/her
-athu	= Our
-anu	= Your
-awo	= Their

PREPOSITIONS/ LOCATIVES

Ku =	at/to
Mu =	in
Pa =	on/at

EMPHATIC PRONOUNS Separable Pronouns:

Ine	= me/I
Inu	= You/Sing.Resp)
Awa	= Him/her (sing. resp)
Ife	=We/us
Inu	= You/Plural

Awa = Them/They

INTERROGATIVES

Bwanji?	= How?
Ndani?	= Who?
Kodi?	= Denotes question
Kuti	= Where?

RESPONSES

Inde	= Yes
Ai/iyai	= No
ee!	= Yes

EXPRESSIONS:

Kaya	= Don't know
Nanga	= How about
Zikomo	= Thank you
Sindine	= It is not me

ADVERB

Kwambiri	= Very much
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ADJECTIVES

Pangono	= A bit/a little
Bwino pang'ono	= Not very fine/ a bit fine
=	

General Greetings:

Muli bwanji?	= How are you?
Mwadyela?	= Have you enjoyed?

Morning Greetings:

Mwauka bwanji?	= How have you woken up?
Ndauka bwino,kaya inu?	= I have woken up well, what about you?
Ndauka bwino zikomo	= I have woken up well thank you
Auka bwanji?	= How have you woken up?
Tauka bwino.	= We have woken up well

OR

Mwagona bwanji?	= How have you slept?
Ndagona bwino, kaya inu?	= I have slept well, what about you?
Ndagona bwino, zikomo	= I have slept well, thank you.

Afternoon Greetings:

Mwachoma bwanji?	= How have you spent the day?
Ndachoma bwino,	I have spent the day well,
kaya inu?	= what about you?
Ndachoma bwino, Zikomo	= I have spent the day well thank you.

Night Greeting:

Mugone bwino	= Sleep well (from the one leaving)
Zikomo	= Thank you (from the one staying)



Situational Greetings:

Mwaphunzira bwanji?	= How did you lean?
Mwasewenza bwanji?	= How have you worked?

Goodbyes

Tidzaonana	= We will see each other.
Khalani/Tsalani bwino	= Stay well.
Pitani bwino	= Go well.

GRAMMAR:

- (a) Verbs to be 'Kuli' and 'Kukhala.'
In Nyanja the verb 'to be' 'li' can only be used in the past and present tenses and are in two forms while as 'Kukhala' is used in all tenses.

- (b) The verb to be 'li' in the first form:

First Form used on state of being and place:

(i) Affirmative Form

P.P.	+	Root	=	Verb
Ndi-	+	-li	=	Ndili (I am)
Mu-	+	-li	=	Muli (You are; Sing.-resp)
A-	+	-li	=	Ali (He/She is)
Ti-	+	-li	=	Tiri (We are)
MU-	+	-li	=	Muli (You are; Plural)
A-	+	-li	=	Ali (They are)

(ii) Negative form

Negative Marker'si-"	+	Affirmative	=	Verb	to be in neg. form
Si-	+	-Ndili	=	Sindili	(I am not)
Si-	+	-Muli	=	Simuli	(You are not (S. resp)
Si-	+	-Ali	=	Sali	(He/She is not)
Si-	+	-Tili	=	Sitili	(We are not)
Si-	+	-Muli	=	Simuli	(You are not plural)
Si-	+	-Ali	=	Sali	(They are not)

(iii) Examples of the first form of 'li'

Ndili bwino	-	I am fine
Muli Mu Zambia	-	You are in Zambia
Muli bwanji?	-	How are you?
Tili kuno	-	We are here
Sindili bwino	-	I am not fine
Sali Ku Lusaka	-	He/She/They are not in Lusaka

(c) Second Form of 'li' which is "Ndi" is used on nationality, profession and name:

(i) **Affirmative form**

Ndi	+	Emphasis Pronoun	=	Affirmative	
Ndi-	+	-Ine	=	Ndine	(I am)
Ndi-	+	-Inu	=	Ndinu	(You are (Sing-resp))
Ndi-	+	-a	=	Ndia	(He/She is (Sing-resp))
Ndi-	+	-Ife	=	Ndife	(We are)
Ndi-	+	-Inu	=	Ndinu	(You are (Plural))
Ndi-	+	-a	=	Ndia	(They are)

(ii) **Negative form**

Neg. 'si'	+	Affirmative	=	Negative	
Si-	+	-Ndine	=	Sindine	(I am not)
Si-	+	-Ndinu	=	Sindinu	(You are not)
Si-	+	-a	=	Sa	(He/She is not)
Si-	+	-Ndife	=	Sindife	(We are not)
Si-	+	-Ndinu	=	Sindinu	(You are not (Pl.))
Si-	+	-a	=	Sa	(They are not)

(d) **Examples of second form of 'li'**

(iii)	Ndine Mphunzitsi	-	I am a teacher
	Sindine wophunzira	-	I am not a student
	Ndi a Mary	-	She is Mary
	Saku America	-	They are not Americans
	Sa Expeditor	-	He is not Expeditor
	Ndinu a Mu Zambia	-	You are a Zambian
	Sindinu a ku Congo	-	You are not from Congo.

(e) **Examples of the verb to be 'li' in Past**

Rule: PP + na + li

P.P.	+	Tense Marker 'na'	+	-li	=	To be in past	
Ndi-	+	-na-	+	-li	=	Ndinali	(I was)
Mu-	+	-na-	+	-li	=	Munali	(You were (sing/resp))
A-	+	-na-	+	-li	=	Anali	(She/He was)
Ti-	+	-na-	+	-li	=	Tinali	(We were)
Mu-	+	-na-	+	-li	=	Munali	(You were plural)
A-	+	-na-	+	-li	=	Anali	(They were)

Negative of 'li' in Past

Si	+	Affirmative	=	Neg. form of 'to be' in Past	
Si-	+	-Ndinali	=	Sindinali	(I was not)
Si-	+	-Munali	=	Simunali	(You were not)
Si-	+	-Anali	=	Sanali	(S/He was not)
Si-	+	-Tinali	=	Sitinali	(We were not)
Si-	+	-Anali	=	Sanali	(They were not)



(f) Examples

Affirmative Form

Ndinali ku Kabwe

I was in Kabwe.

Munali ku Nyumba

You were at the house/home

Anali bwino

He/She was fine.

Tinali kumwa

We were drinking.

Negative Form

Sindinali ku kabwe

I was not in Kabwe

Simunali ku Nyumba

You were not at the house

Sanali bwino

S/He was not fine

Sitinali kumwa

We were not drinking

Kukhala in the Past

Affirmative Form

Personal Pronoun	+	Tense Marker 'na'	+	Khala	=	To be in past
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Ndi-	+	-na-	+	-khala	=	Ndinakhala = (I stayed/Lived)
Mu-	+	-na-	+	-khala	=	Munakhala = (You stayed/Lived (S. R.))
A-	+	-na-	+	-khala	=	Anakhala = (She/He stayed/Lived)
Ti-	+	-na-	+	-khala	=	Tinakhala = (We stayed/lived)
Mu-	+	-na-	+	-khala	=	Munakhala = (You stayed/Lived (Pl.))
A-	+	-na-		-khala	=	Anakhala = (They stayed/Lived)

Negative of Kukhala in Past

Si	+	Affirmative	=	Neg. of 'Kukhala' in past
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Si-	+	-ndinakhala	=	Sindinakhale (I did not stay/live)
Si-	+	-munakhala	=	Simunakhale (You did not stay/live)
Si-	+	-anakhala	=	Sanakhale (S/He did not stay/live)
Si-	+	-tinakhala	=	Sitinakhale (We did not stay/live)
Si-	+	-anakhala	=	Sanakhale (They did not stay/live)

Examples

Affirmative

Ndinakhala ku Kitwe

I stayed/Lived in Kitwe

Munakhala mu Nyumba

You stayed in the house

Anakhala mu Zambia

He/She stayed/Lived in Zambia

Tinakhala mu Chongwe

We stayed in the mphala)

Anakhala ku mudzi

You stayed/Lived in the

Village

Negative

- **Sindinakhale ku Kitwe.**

- *I did not stay in Kitwe*

- **Simunakhale mu Nyumba**

- *You did not stay/live in the house*

- **Sanakhale mu Zambia**

S/He did not stay/live in Zambia

- **Sitinakhale mu Chongwe**

We did not stay/live in Chongwe

- **Sanakhale mu mudzi**

They did not stay in the village

Verb to stay/live 'kukhala' in present

P.P.	+	ROOT	+	-a	=	TO STAY/LIVE IN PRESENT
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Ndi- + -khal- + -a = Ndikhala (I stay/Live)

Mu- + -khal- + -a = Mukhala (You stay/Live (S. R.))



A-	+	-khal-	+	-a	=	Akhala (She/He stay/Live)
Ti-	+	-khal-	+	-a	=	Tikhala (We stay/live)
Mu-	+	-khal-	+	-a	=	Mukhala (You stay/Live plural)
A-	+	-khal-	+	-a	=	Akhala (They stay/Live)

Negative of 'Kukhala' in Present Tense

Si-	+	-Affirmative	=	Negative F.	of 'Kukhala'
Si-	+	-Ndikhala	=	Sindikhala	(I don't stay/live)
Si-	+	-Mukhala	=	Simukhala	(You don't stay/live)
Si-	+	-Akhala	=	Sakhala	(S/He does not stay/live)
Si-	+	-Tikhala	=	Sitikhala	(We don't stay/live)
Si-	+	-Akhala	=	Sakhala	(They don't stay/live)
<u>Affirmative</u>				<u>Negative</u>	
Ndikhala mu Chongwe			-	Sindikhala mu Chongwe	
<i>I stay/live in Chongwe</i>			-	<i>I don't stay in Chongwe</i>	
Mukhala ku Kitwe			-	Simukhala mu Kitwe	
<i>You stay/live in Kitwe</i>			-	<i>You don't stay in Kitwe</i>	
Akhala ku Lusaka			-	Sakhala ku Lusaka	
<i>He/She stays/lives in Lusaka</i>			-	<i>S/He does not stay/live in Lusaka</i>	
Tikhala mu Zambia			-	Sitikhala mu Zambia	
<i>We stay/live in Zambia</i>			-	<i>We don't stay in Zambia</i>	
Akhala mu mudzi			-	Sakhala mu mudzi	
<i>You stay/live in villages</i>			-	<i>They don't stay live/stay in villages</i>	

The Verbs to be, 'to stay/live' which is 'Kukhala' in Future

P.P.	+	Tense Marker (-dza-)	+	-Khala	=	To stay/live in Present
Ndi-	+	-dza-	+	-khala	=	Nnidzakhala (I will stay/Live)
Mu-	+	-dza-	+	-khala	=	Mudzakhala (You will stay/ Live (S. R)
A-	+	-dza-		-khala	=	Adzakhala (She/He will stay/ Live)
Ti-	+	-dza-		-khala	=	Tidzakhala (We will stay/live)
Mu-	+	-dza-	+	-khala	=	Mudzakhala (You will stay/ Live (PL)
A-	+	-dza-		-khala	=	Adzakhala (They will stay/Live)

Negative on 'Kukhala' in Future

Si	+	Affirmative	=	Negative of Kukhala in future
Si-	+	-ndidzakhala	=	Sindidzakhala (I will not stay)
Si-	+	-mudzakhala	=	Simudzakhala (You will not stay)
Si-	+	-adzakhala	=	Sadzakhala (S/he will not stay)
Si-	+	-tidzakhala	=	Sitidzakhala (We will not stay)
Si-	+	-adzakhala	=	Sadzakhala (They will not stay)

AffirmativeNegative

Nnidzakhala bwino	-	Sindidzakhala bwino
<i>I will be fine/staying/Living well</i>	-	<i>I will not be fine</i>
Mudzakhala mu mphala	-	Simudzakhala mu mphala
<i>You will stay in the mphala</i>	-	<i>You will not stay in the mphala</i>
Adzakhala mu Zambia	-	Sadzakhala mu Zambia



Peace Corps Zambia

S/He will stay in Zambia	-	S/He will not stay/live in Zambia
Tidzakhala mu Chongwe	-	Sitidzakhala mu Chongwe
We will stay/Live in Chongwe	-	We will not stay in Chongwe

Possessive adjectives:

The Prefix in the following possessive adjectives will change according to the word it is describing.

e.g:-

-anga	-	My.
-anu	-	Your (Formal/Singular with resp.)
-awo	-	His/Her sing. with resp.
-athu	-	Ours.
-awo	-	Their (Plural).

Examples using possessive adjectives:

Dzina langa	-	My name.
Nyumba yanu	-	Your house (Sing.resp.).
Mphunzitsi wawo	-	His/Her teacher (Sing.R.).
Ana athu	-	Our children.
Wophunzira anu	-	Your students.
Alongo awo	-	Their sisters/ his/Her sister (resp.).
Dzina lanu_	-	Your name
Dzanu lawo		His/Her name
Dzanu lathu	-	Our name

EXERCISES

- 1 Fill in the blanks with appropriate words

Dzina _____ ndine _____
Ndine wa _____
Ndine _____
Dzina _____ ndinu _____
Ndinu _____ ndinu _____

- 2 Make sentences with the following words

- Langa
- Lanu
- Lawo
- Dzina
- Ndine
- Ndinu
- Ndia

3. Give the nationality and profession of the people written on the piece of paper.
4. Action guessing game.
5. Go in front and introduce yourself and others.
6. In pairs make a dialogue pretending that you are meeting for the first time.

TASK (ZOCITA)

Introduce yourself to people and inquire about their names, professions and their nationality.



SELF-EVALUATION

I can greet	yes _____	not yet _____
I can respond to simple greetings	Yes _____	not yet _____
I can give my name, nationality and Profession.	Yes _____	not yet _____
I can say good-bye	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:

- By the end of week 2, having learnt counting in local language, trainees will count from 1-10.
 - After having learnt the use of the verb to have, trainees will be able to state at least 3 family members they have.
 - 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: (NKHANI)

Jack: Muli bwanji?

Jack: Ndiri bwino zikomo. Dzina langa ndine Jack. Atate ndi a Foster ndi a limi, akhala ku America. Amai ndi a Vesta sagwira nchito. Abale anga ndi a Joseph ndi a Dan. A Joseph ndi a Makanika, a Dan ndi wophunzira, nanga inu?

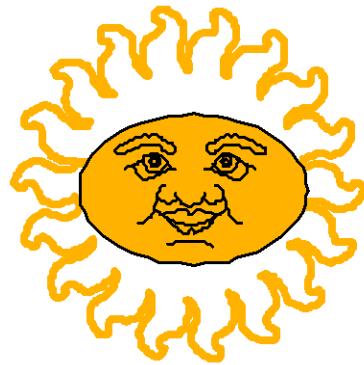
Jack: Inde, ndine wokwatira koma ndiribe ana.

Jack: Zikomo mupite bwino.

Lucy: Ndiri bwino, kaya inu/ namwe?

Lucy: Dzina langa ndine Lucy. Atate ndi a Paulo ndi aphunzitsi. Amayi ndi a Dorothy ndi alembi. Ndiribe alongo kapena abale. Sindine wokwatiwa. Kodi inu ndinu wokwatira?

Lucy: Zikomo mukhale bwino.



CULTURAL NOTES: (MIYAMBO)

- (a) *We call a mother or father using the name of the child e.g. for the mother we say (Amake name of the child) or for the father we say (Atate ake name of the child.)*
(Timaitana azimayi kapena azibambo pogwiritsa nchito mayina ya ana awo monga amai (dzina lamwana) kapena (atake ake dzina la mwana)
- (b) *In the villages people tend to use corrupted English words when counting.*
(Mu midzi anthu amakamba chizungu colakwika ponena ma nambala.)
- (c) *All respected men are addressed as 'atate'*
(Amuna onse wolemekezeka aitanidwa' atate')
- (d) *All respected women are addressed as 'amai'*
(Akazi onse wolemekezeka aitanidwa 'amai'

**VOCABULARY (MAZU)**

(a)	<u>Cardinal Numbers:</u>	
	Δ - Modzi	ΔΔΔΔΔ - Sanu ndi Cimodzi
	ΔΔ - Wiri	ΔΔΔΔΔΔ - Sanu ndi Ziwiri
	ΔΔΔ - Tatu	ΔΔΔΔΔΔΔ - Sanu ndi zitatu
	ΔΔΔΔ - Nayi	ΔΔΔΔΔΔΔΔ - Sanu ndi Zinayi
	ΔΔΔΔΔ - Sanu	ΔΔΔΔΔΔΔΔΔ - Khumi.
(b)	<u>Verbs</u>	
	Kugwira nchito -	To work.
	Kudziwa -	To know.
	Kukhala -	To sit/stay/live.
	Kukwatira -	To marry for a man.
	Kuitana -	To call.
	Kuonetsa -	To show
	Kukwatiwa -	To married for a woman.
(c)	<u>Ordinal Numbers:</u>	
	- Oyamba -	First
	- A chiwiri -	Second
	- A chitatu -	Third
	- A chinayi -	Fourth
	- A chisanu -	Fifth
	- A chisanu ndi chimodzi -	Sixth
	- A chisanu ndi ziwiri -	Seventh
	- A chisanu ndi zitatu -	Eighth
	- A chisanu ndi zinayi -	Nineth
	- Khumi -	Tenth.
	<u>Quazi Numbers</u>	
	Ndekha -	Alone
	Mwekha -	You alone
	Wokha -	Just Him/her/ them
	Tekha -	Just us
(d)	<u>Nouns:</u>	
	Atate -	Father
	Amai -	Mother
	M'longo/Alongo -	Brother/sister, Sister/brother
	M'bale/abale -	Sister/sister, brother/ brother (if same sex)
	M'nyamata -	A boy
	M'tsikana -	A girl
	Sing'anga -	A doctor
	Agogo/Ambuya -	Grand parents
	Mfumu -	Chief
	Khukhi -	A cook
	Mwamuna -	Man
	Munthu -	A person.
	Amalume -	Uncle
	Makolo -	Parents
(e)	<u>Other Words:</u>	
	Onse -	All
	Kapena -	Or/may be
	Koma -	But
	Ndipo -	And/then.
	Ndiponso -	and also



(f) **Expressions and Words to Note:**

Ili ndi banja langa	-	This is my family
Mwanga	-	In my
Mwanu	-	In your + noun
Mwawo	-	In his/her/their
Mwathu	-	In our + noun
Mwainu	-	In you
Mwaiwo	-	In him/her/them
Mwaife	-	In us
Ndiribe	-	I don't have
Sindine Wokwatira	-	I am not married (Male)
Sindine wokwatiwa	-	I am not married (Female)
Mwanga	-	In my
Panga	-	On/at my
Mapasa	-	Twins
Chisamba/Oyamba	-	First born
Kupela	-	Last born
..ina	-	other
..mbili	-	many
..onse	-	all

GRAMMAR:

A SOME EXAMPLES OF THE VERB "TO BE" IN PRESENT TENSE

Affirmative Form:

Ine ndiri mu Kitwe
(Me I am in Kitwe)
Inu muli mu Lusaka
(You, you are in Lusaka)
Awa ali mu Zambia
(Him/her is in Zambia)
Ife tili mu mphala
(We, we are in the mphala)
Awa ali bwino
(These are fine)

Negative Form

Ine sindiri mu Ndola
(Me I am not in Ndola)
Inu simuli mu Kitwe
(You, you are not in Kitwe)
Awa sali mu Zambia
(Him/Her is not in Zambia)
Ife sitili mu mphala
(We, we are not in the mphala)
Awa sali bwino
(These are not fine)

B THE VERB "TO HAVE" IN PRESENT TENSE

This verb is literally translated "to be with". To conjugate this verb in the present, use the conjugated form of 'to be' in the present tense plus 'ndi'.

Affirmative Form

Personal Pronoun	+	Li	+	Ndi	=	VERB
Ndi-	+	-li	+	ndi	=	Ndili ndi (I have)
Mu-	+	-li	+	ndi	=	Muli ndi (You have (Sing-R.))
A-	+	-li	+	ndi	=	Ali ndi (He/She has)
Ti-	+	-li	+	ndi	=	Tili ndi (We have)
Mu-	+	-li	+	ndi	=	Muli ndi (You have (Plural))
A-	+	-li	+	ndi	=	Ali ndi (They have)



Negative Form

Neg. (Si)	+	Aff. Form of to be	=	Verb
Si-	+	-ndili ndi	=	Sindili ndi (I don't have)
Si-	+	-muli ndi	=	Simuli ndi (You don't have (S. R.))
Si-	+	-ali ndi	=	Sali ndi (He/She doesn't have)
Si-	+	-tili ndi	=	Sitili ndi (We don't have)
Si-	+	-muli ndi	=	Simuli ndi (You don't have (Pl.))
Si-	+	-ali ndi	=	Sali ndi They don't have)

Examples

Affirmative

Ndili ndi alongo awiri
(I have two brothers/sisters)
Ndili ndi abale khumi
(I have ten brothers/sister)
Ndili ndi ana anayi
(I have four children)
Ndili ndi agogo/mbuya
(I have grand parents).

Negative

Sindili ndi alongo awiri
(I don't have two brothers/sisters)
Sindili ndi alongo khumi
(I don't have brothers/sisters)
Sindili ndi ana anayi
(I don't have four children)
Sindili ndi agogo/mbuya
(I don't have grand parents).

C THE VERB "TO HAVE" IN THE PAST TENSE

Affirmative Form

P.P.	+	Tense Marker "na"	+	-li	+	ndi	=	Verb
Ndi-	+	-na-	+	-li	+	ndi	=	Ndinali ndi (I had
Mu-	+	-na-	+	-li	+	ndi	=	Munali ndi (You had (S. R.)
A-	+	-na-	+	-li	+	ndi	=	Anali ndi (He/She had
Ti-	+	-na-	+	-li	+	ndi	=	Tinali ndi (We had)
Mu-	+	-na-	+	-li	+	ndi	=	Munali ndi (You had (Plural)
A-	+	-na-	+	-li	+	ndi	=	Anali ndi (They had)

Negative Form

Neg. (si)	+	Aff. Form of to be	=	Verb to have in negative
Si-	+	-ndinali + ndi	=	Sindinali ndi (I did not have)
Si-	+	-munali + ndi	=	Simunali ndi (You did not have (S. R.))
Si-	+	-anali + ndi	=	Sanali ndi (He/she did not have))
Si-	+	-tinali + ndi	=	Sitinali ndi (We did not have
Si-	+	-muli + ndi	=	Simuli ndi (You did not have (Pl.))
Si-	+	-anali + ndi	=	Sali ndi (They did not have)



Examples

Affirmative

Ndinali ndi abale anayi
(I had four brothers)
Munali ndi ana awiri
(You had two children)
A nali ndi mbale m'modzi
(S/He had one brother/sister)
Tinali ndi alongo asanu
ndi awiri
(We had seven brothers/sisters)

Negative

Sindinali ndi abale asanu
(I did not have five brothers/sisters)
Simunali ndi ana atatu
(You did not have three children)
Sanali ndi abale khumi
(S/He did not have ten brothers/sisters)
Sitinali ndi alongo anayi
(We did not have four brothers/sisters)

Note: See Lesson 19 for other negative forms of 'To have'.

"libe" & "sowa"

The verb 'to have' in Future

Affirmative Form

P. P.	+	Tense Marker 'dza'	+	-Khal-	+	-a	+	ndi	=	To have in future
Ndi-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Ndidzakhala ndi (I will have)
Mu-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Mudzakhala ndi (You will have)
A-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Adzakhala ndi (S/he will have)
Ti-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Tidzakhala ndi (We will have)
Mu-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Mudzakhala ndi (You will have (Plural)resp
A-	+	-dza-	+	-khal-	+	-a	+	ndi	=	Adzakhala ndi (They will have)resp

Negative Form

Neg.	Affirmative	=	To have in Future in Neg. form
Si-	+ Ndiddzakhala ndi	=	Sindidzakhala ndi (I will not have)
Si-	+ udzakhala ndi	=	Siudzakhala ndi (You will not have.)
Si-	+ Adzakhala ndi	=	Sadzakhala ndi (S/He will not have (S.R)
Si-	+ Tidzakhala ndi	=	Situdzakhala ndi (We will not have)
Si-	+ Mudzakhala ndi	=	Simudzakhala ndi (You will not have (P)
Si-	+ Adzakhala ndi	=	Sadzakhala ndi (They will not have)



Examples:

Affirmative

Ndidzakhala ndi mwana
(I will have a child)
Mudzakhala ndi m'bale
(*You will have a sister/brother*)
Adzakhala ndi alongo awiri
(*S/He will have two brothers/sisters*)
Tidzakhala ndi ana atatu
(*We will have three children*)
Adzakhala ndi abale atatu
(*They will have three brothers/sisters*)

Negative

Sindidzakhala ndi mwana
(I will not have a child)
Simudzakhala ndi m'bale
(*You will not have a sister/brother*)
Sadzakhala ndi alongo atatu
(*S/He will not have three brothers/sisters*)
Sitidzakhala ndi ana anayi
(*We will not have four children*)
Sadzakhala ndi abale awiri
(*They will not have two brothers/sisters*)

D THE POSSESSIVE ADJECTIVES

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

e.g. -anga- My or mine
-anu- Your or Yours
-Awo - His/Her/Their (informal/ Singular (used with friends))
-Athu - Our or ours

Examples using Possessive Adjectives:

Mwana wanga	-	My child
Alongo anu	-	Your brother/brothers.(resp)
Atate awo	-	His/Her father
Amayi athu	-	Our mother

Locatives:

The locatives '**Mu**', '**Ku**', '**Pa**', are used to show position, location and direction

e.g. Pa - Pa thebulo - At/On the table
 Ku - Ku Lusaka - To Lusaka
 Mu - Mu nyumba - In the house.

Examples:

Ndikupita <u>Ku</u> Lusaka	-	<i>I am going to Lusaka</i>
Mary akhala <u>pa</u> mpando	-	<i>Mary is sitting on the chair</i>
Mwana ali <u>mu</u> nyumba	-	<i>The child is in the house</i>



E THE NYANJA NOUN CLASSES

Nouns in Nyanja are categorized into different classes. In other languages the verb is the center of the sentence, but in Bantu Languages so as in Nyanja the NOUN is the center of the sentence. It plays an important role in the sentence formation because the verb and the adjective take agreements from it.

Class No.	Noun Class	Examples	General Guide Lines
1.	Mu-	Munthu	This is the singular form for human beings e.g Munthu (Person), Professional Titles and some animals
2.	A-	Anthu	This is the plural form for human beings and other objects e.g. (Anthu) persons.

The following table displays Noun Prefixes, Adjective Prefixes and Verb Prefixes for Noun Classes 1 and 2. The most important thing is to memorize the table row by row. However, remember that the noun is the center of all agreements.

#	N.P.	Noun	A.P.	Adject.	V.P.	TM	VERB	CONJU	TRANSLATION
1	Mu-	Munthu	wa-	mfupi	a-	a-	bwera	Munthu wa mfupi abwera	A short person has come
2.	A-	Anthu	aa-	fupi	a-	a-	bwera	Anthu aa fupi abwera	Short persons have come

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) Inu muli mu Chongwe
 - (b) Ine ndine wa M'Zambia
 - (c) Awo sali mu Lusaka
 - (d) Simuli wodzipeleka.
- 3 Match the following words with the numbers accordingly:

<u>Words</u>	<u>Numbers</u>
Nayi	1
Sanu	10
Tatu	3
Modzi	5
Khumi	6
Wiri	2
Sanu ndi modzi	8
Sanu ndi wiri	9
Sanu ndi tatu	4
Sanu ndi nayi	7

4 Collect the following information from your counterpart

- A: **Dzina la atate anu ndani?**
B:
- A: **Atate anu akhala kuti?**
B:
- A: **Kodi muli ndi alongo ndi abale angati?**
B:
- A: **Dzina la a mai anu ndani?**
B:
- A: **Kodi atate anu agwira nchito yanji?**
B:
- A: **Kodi mugwira nchito yanji?**
B:

TASK

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 Nyanja. | 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 (NKHANI)

Jack: Odi, kodi muli ndi thebulo mu kalasi mwanu?

Lucy: Sindinamvere, bwerezaniso.

Jack: Kodi muli ndi thebulo mukalasi mwanu?

Lucy: Pepani, kambani pang'ono pang'ono.

Jack: Kodi muli ndi thebulo Mukalasi mwanu.

Lucy: Inde: Tiri ndi thebulo.



Jack: Zikomo.

Lucy: Zikomo.

CULTURAL NOTES :(MIYAMBO)

- (a) *If a man and a woman are on a journey and are offered a chair a man sits first*
(Ngati a bambo ndi a mai ali pa ulendo, akapatsidwa mpando amayamba kukhala ndi abambo.)
- (b) *If you are sent by an elderly person, you have to respond quickly and without questions unless you need clarification.*
(Ngati munthu wa chikulile akutuma, uyenera kuvomera mofulumila popanda kufunsa, Pokhapo ngati ufunu kumvetsetsa.)
- (c). *It is bad manners to bang the door*
(Kutseka chitseko mwamphamvu sikuonetsa ulemu.)
- (d) *To put the feet on the table is bad manners.*
(Kuika mapazi pa thebulo kusonyeza khalidwe loipa.)
- (e) *When leaving for the toilet you don't mention where you are going you simply excuse yourself.*
(Ngati mufuna kuyenda ku chimbudzi simuyenera kukamba nyamukani cabe.)

SAFETY AND SECURITY

- (a) *Inform somebody reliable when leaving your home and lock it*
(Uzani munthu wokhulupilika ngati muchoka pa nyumba ndipo khomani chitseko.)
- (b) *Be careful when using a pit latrine and when drawing water from open wells as you may drop in important items such as purse/wallet*
(Khalani wochenjera pogwiritsa nchito chimbudzi ndi potapa madzi pa chitsime chifukwa mungatayemo zinthu zoyenera monga chikwama).
- (c) *Observe respect when giving commands.*
(Pelekani ulemu popatsa malamulo)

VOCABULARY: (MAU)

Household Words

Bedi/khama	-	Bed
Mphasa	-	Reedmat
Chimbudzi	-	Toilet
Chitseko	-	Door
Filiji	-	Fridge
Mpando	-	Chair
Nyumba	-	House
Thebulo	-	Table
Windo	-	Window
Bafa	-	Bathing shelter
Chitsime	-	Well

Verbs

Kubwerezza	-	<i>To repeat</i>
Kuchapa	-	<i>To wash</i>
Kuchingiliza	-	<i>To prevent</i>
Kuchingamilia	-	<i>To welcome</i>
Kufulumila	-	<i>To be quick</i>
Kufunsa	-	<i>To ask</i>
Kulandila	-	<i>To receive</i>
Kulemba	-	<i>To write</i>
Kumvera	-	<i>To listen/hear/feel</i>
Kumwa-	-	<i>To drink</i>
Kupatsa	-	<i>To give</i>

Classroom words

Buku	-	Book
Bopeni	-	Pen
Pensulo	-	Pencil

Kuseka	-	<i>To laugh</i>
Kuchisa	-	<i>To iron</i>
Kutsegula	-	<i>To open</i>
Kutseka	-	<i>To close</i>
Kutuma	-	<i>To send.</i>



Useful expression:

<u>User expression</u>			Kuwina	-	To dance
Cabwino	-	Alright/ok,	Kuwonetsa	-	To show
Kutumiza	-	To send	Kutuluka	-	To come out
Odi	-	Call word (<i>hello there</i>)	Kulowa	-	To enter
Pepani	-	Sorry	Kuimilila	-	To stand
Pokhapo	-	Only then	Kukhala	-	To sit/stay/live
Ndakamba bwino? -		Have I said it correct?	Kugona	-	To sleep
Uko	-	There	Kulila	-	To cry
Kambani pang'onopang'ono	-	Say it slowly	Kudya	-	To eat
Zikomo	-	Thank you	Kukambanso	-	To speak again

Other words:

Ulemu	-	<i>Respect</i>
Chalichi	-	<i>Church</i>
Chipatala	-	<i>Hospital</i>
Khalidwe	-	<i>Behaviour.</i>
Mphamvu	-	<i>Strength</i>
M'sika	-	<i>Market</i>
Ku Polisi Sitesheni	-	<i>At the Police Station</i>

Garden Tools

Fosholo	-	<i>Shovel</i>
Khasu	-	<i>Hoe</i>
Chikwakwa	-	<i>Slasher</i>
Nkhwangwa	-	<i>Axe</i>
Mpeni	-	<i>Knife</i>
Kambazo	-	<i>Adze</i>
Wilibala	-	<i>Wheelbarrow</i>
Nthambo	-	<i>String</i>
Leki	-	<i>Rake</i>
Panga/Phwitika	-	<i>Matchet</i>
Nthirira/ Can	-	<i>Watering can</i>
Baketi	-	<i>bucket</i>

GRAMMAR:

A STRONG COMMANDS

- In Chinyanja 'Ku' is the infinitive marker 'Ku' may also be a locative 'See lesson two'.
 - To make a strong command, drop the 'Ku' from the infinitive form of the verb then the rest becomes a Command in Singular; add '**'-ni'**' to the Strong Command Singular to make the Strong Command Plural and respectful.

Infinitive

Strong Commands Singular

Kubvina	-	<i>To dance</i>	Bvina	-	<i>Dance</i>
Kupatsa	-	<i>To give</i>	Patsa	-	<i>Give</i>
Kukhala	-	<i>To sit</i>	Khala	-	<i>Sit</i>
Kutsegula	-	<i>To open</i>	Tsegula	-	<i>Open</i>
Kulemba	-	<i>To write</i>	Lemba	-	<i>Write</i>
Kutseka	-	<i>To close</i>	Tseka	-	<i>Close</i>
Kuchapa	-	<i>To wash</i>	Chapa	-	<i>Wash.</i>

Infinitive

Strong Commands Plural



Kubvina -	<i>To dance</i>	Bvinani	-	<i>Dance</i>
Kupatsa-	<i>To give</i>	Patsani	-	<i>Give</i>
Kukhala-	<i>To sit</i>	Khalani	-	<i>Sit</i>
Kutsegula-	<i>To open</i>	Tsegulani	-	<i>Open</i>
Kugona -	<i>To sleep</i>	Gonani	-	<i>Sleep</i>
Kulemba -	<i>To write</i>	Lembani	-	<i>Write</i>
Kutseka -	<i>To close</i>	Tsekani	-	<i>Close</i>
Kuchapa -	<i>To wash</i>	Chapani	-	<i>Wash.</i>

Examples:

Strong Commands Singular

Bvina Rumba	-	<i>Dance to Rhumba</i>
Tseka chitseko	-	<i>Close the door</i>
Chapa zovala	-	<i>Wash the clothes</i>
Lemba kalata	-	<i>Write the letter</i>
Khala pa mpando	-	<i>Sit on the chair</i>
Tsegula Zenera	-	<i>Open the window.</i>

Strong Commands Plural

Bvinani Rumba	-	<i>Dance to Rhumba</i>
Tsekani chitseko	-	<i>Close the door</i>
Chapani zovala	-	<i>Wash the clothes</i>
Lembani kalata	-	<i>Write the letter</i>
Khalani pa mpando	-	<i>Sit on the chair</i>
Tsegulani Zenera	-	<i>Open the window.</i>

NOTE: The form of an imperative change depending on whom the command is being directed at.

B SECOND PERSON SINGULAR (FORMAL) AND SECOND PERSON PLURAL- POLITE COMMANDS.

This command is formed by adding "KO" at the end of the Strong Command Plural.

e.g.

POLITE		MORE POLITE	
Lowani -	<i>Enter</i>	Lowaniko	- <i>Please enter</i>
Pitani -	<i>Go</i>	Pitaniko-	<i>Please go</i>
Yikani -	<i>Put</i>	Yikaniko	- <i>Please put</i>
Tsekani -	<i>Close</i>	Tsekaniko	- <i>Please close</i>
Tsegulani -	<i>Open</i>	Tsegulaniko	- <i>Please open</i>
Sesani -	<i>Sweep</i>	Sesaniko	- <i>Please sweep</i>
Lekani -	<i>Stop</i>	Lekaniko	- <i>Please stop.</i>

Examples

Lowaniko mu mphala	-	<i>Please enter the mphala</i>
Bvinaniko Rhumba	-	<i>Please dance to Rhumba</i>
Tsegulaniko chitseko	-	<i>Please open the door.</i>
Tsekaniko chitseko	-	<i>Please close the door.</i>
Sesaniko Munyumba	-	<i>Please sweep the house.</i>
Tsukaniko mbale	-	<i>Please clean the plates</i>
Lekaniko Kumwa mowa	-	<i>Please stop drinking beer.</i>



C **FIRST PERSON PLURAL**

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

RULE: PP + root + e

PP	+	Root	+	'e'	=	First person Plural
Ndi	+	-dy-	+	e	=	Ndidye (let me eat)
Mu	+	-low-	+	e	=	Mulowe (You enter)
A	+	-pit-	+	e	=	Apite (Let her/him go.)
Ti	+	-bvin	+	e	=	Tibvine (Lets dance)

Examples

Ndidye Nsima	-	Let me eat Nsima.
Mulowe munyumba	-	You enter the house.
Apite ku Kitwe	-	Let him/her/them go to Kitwe.
Tibvine Rhumba	-	Lets dance Rhumba

D **POLITE COMMANDS WITHOUT IMPERATIVE**

To form this Polite command, add the subject prefix to the Verb root and add the suffix '-eko' at the end.

Subject Prefix	+	Root	+	- eko =Polite Command
Nd i-	+	-dy-	+	- eko =Ndi dyeko (I eat please)
Mu -	+	-dy-	+	- eko =Mudyeko (You eat please)
A -	+	-dy-	+	- eko =Adyeko (He/she/they eat please)
Ti -	+	-dy-	+	-eko = Tidyeko (We eat please)

Examples

Ndidiyeko nsima	-	I eat nsima please
Mudyeko kachamba	-	You eat sweet potatoes please
Adyeko Mpunga	-	Let him/her/them eat sweet potatoes please
Tidyeko Chimanga	-	Lets eat maize please

E **COMMANDS IN NEGATIVE FORM**

In Nyanja to form a negative command, add the subject Prefix 'o' to the negative marker 'sa' and then add the verb.

Rule: S.P'O' + Negative marker 'Sa' + verb.

O	+	Negative	+ Imperative = Negative Command
O-	+	-sa-	+ -dya = Osadya (Don't eat)
O-	+	-sa-	+ -pita = Osapita (Don't go)
O-	+	-sa-	+ -lawa =Osalowa (Don't enter)
O-	+	-sa-	+ -baina = Osabvina (Don't dance)

Examples:

Osadya nsomba	-	Don't eat fish
Osapita ku tawuni	-	Don't go to town
Osalowa mu nyumba	-	Don't enter the house
Osabvina Rhumba	-	Don't dance Rhumba

EXERCISES

1 Translate the following sentences into Nyanja:

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

2 Use locative to fill in the blanks:

- (i) Jason alimpando
- (ii) Atate apita mudzi
- (iii) Mwana ali Nyumba
- (iv) Ine ndi Mercy tidzapita.....Kitwe.
- (v) Aphunzitsi alembabodi.

3 Change the following commands into negative commands:

Bvina	Dya	Mwa	Lemba
Pita	Gona		

4 List down the names of all the objects in class and those that are found in your host families.

TASK (ZOCITA)

Go out and identify the objects you have learnt.

SELF-EVALUATION

I can identify objects in the classroom,
at work and in the house
I can make polite requests
I can give or request for things in Nyanja

Yes _____ Not yet _____
Yes _____ Not yet _____
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 (NKHANI)

Jack: Mufuna kudya ciyani?

Lucy: Ndipatseni nkhuku ndi ndiwo za masamba.

Jack: Kodi mukonda kudya ndiwo za masamba?

Lucy: Inde ndikonda kudya ndiwo za masamba. Nanga inu?

Jack: Ine ndikonda nkhuku kwambiri, mundipatseko imodzi.

Lucy: Chabwino tengani.

Jack: Zikomo kwambiri.

CULTURAL NOTES: (MIYAMBO)

- (a) *It is considered impolite to sniff food in public.*
Ndi cinthu copanda ulemu kununkhiza cakudya pa anthu
- (b) *It is impolite to ask visitors what they want to eat or if they want to eat.*
Ndi cinthu copanda ulemu kufunsa mulendo cakudya cimene a funa



kapena ngati afuna kudya

- (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

Ngati mwaitanidwa ku cakudya ndi cinthu choipa kukana, koma kuvomera ndi kudya pang'ono.)

SAFETY AND SECURITY.

Be careful not to accept food or drinks from people you don't know as they may poison your food or drink.

(Osalandila zakudya kapena zakumwa ku anthu amene simudziwa cifukwa angaikemo poizoni.)

VOCABULARY :(MAU)

Food Words

Chipatso	-	Fruit	Cimene	-	That/which
Zipatso	-	Fruits	Cinthu	-	Thing
Chimanga	-	Maize/corn	Coipa	-	Bad/(thing)
Madzi	-	Water	Copanda	-	Without a thing
Mazira	-	Eggs			
Dzila	-	Egg			
M'cele	-	Salt			
M'kaka	-	Milk			
M'punga/Laisi	-	Rice			
Nsimá	-	Thick porridge			
Alendo	-	Visitors			
Olenji /lalanje	-	Orange			

Meal related words

Cakudya	-	Food
Zakudya	-	Foods
Foloko	-	Fork
Sapuni	-	Spoon
Kapu	-	Cup
Mopeni/Naifi	-	Knife
Ludzu	-	Thirst
Cakudya cam'mawa	-	Breakfast
Cakudya ca masana	-	Lunch
Cakudya ca m'madzulo	-	Supper/Dinner
Njala	-	Hunger
Cakudya ca masana	-	Lunch
Cimponde	-	Peanut butter
Mbale	-	Plate

Verbs:

Kudya	-	To eat
Kukana	-	To refuse/deny
Kukhuta	-	To be full
Kukonda	-	To like/love
Kununkhiza	-	To sniff
Kuvomera	-	To agree/accept
Kuitanidwa	-	To be invited/ to be called
Kuitana	-	To invite/to call.
Kumwa	-	To drink
Kuphika	-	To cook



USEFUL EXPRESSIONS

Ndakhuta lomba/ tsopano-	I am full now
Ndili ndi ludzu	I am thirsty
Sindinadye	I haven't eaten
Ndimvera njala	I feel hungry
Ndifuna kudya	I want to eat
Ndakhuta	I am full

GRAMMAR:

A THE HABITUAL PRESENT TENSE

1. The habitual present tense is used to describe an action that is continually or always being done in present, for example, I usually eat mango for breakfast or I always brush my teeth after every meal. It is denoted by using the verbal tense infix '-ma-'

Affirmative Form

PP	+	-ma-	+	Root	+	-a	=	Habitual
Ndi-	+	-ma-	+	-dya-	+	-a	=	Ndimadya (I always eat)
Mu-	+	-ma-	+	-dya-	+	-a	=	Mumadya (You always eat)
A-	+	-ma-	+	-dya-	+	-a	=	Amadya (He/She always eats)
Ti-	+	-ma-	+	-dya-	+	-a	=	Timadya (We always eat)

Negative form

N. Marker 'Si-'	+	Affirmative form	=	Neg. Habitual present
Si-	+	-ndimadya -	=	Sindimadya (I don't always eat)
Si-	+	-mumadya -	=	Simumadya (You don't always eat)
Si-	+	-amadya -	=	Samadya (We don't always eat)
Si-	+	-timadya -	=	Sitimadya (You don't always eat)

Examples of Habitual Tense (Affirmative and Negative)

Affirmative	-	Negative
I always eat nsima	-	I don't always eat rice
Ndimadya nsima	-	Sindimadya m'punga
You always eat sweet potatoes	-	You don't always eat groundnuts
Mumadya kachamba	-	Simumadya nshawa.
He/She/they always eat chicken	-	He/she/they don't always eat beef.
Amadya nkhuku	-	Samadya nyama
We always eat rice.	-	We don't always eat pizza
Timadya m'punga	-	Sitimadya pizza

B REQUEST OR POLITE COMMANDS + OBJECT INFIXES

Note: In Nyanja there are object pronouns, which are mostly, infixes except when in Commands, where they are prefixes.

Pronoun Prefix (P.P.)	Object Prefix (O.P.) or Infixed
Ndi- (I)	-ndi- (me)
Mu- (You (Formal/Sing))	-Ku- (You (formal/Sing))
A- (He/She)	-Mu- (Him/her)
Ti- (We)	-ti- (Us)
Mu- (You (Plural))	-ku- (You (Pl.))
A- (They)	-Wa- or-a-(Them)

Ndi-	(I)	-ndi-	(me)
Mu-	(You (Formal/Sing))	-Ku-	(You (formal/Sing))
A-	(He/She)	-Mu-	(Him/her)
Ti-	(We)	-ti-	(Us)
Mu-	(You (Plural))	-ku-	(You (Pl.))
A-	(They)	-Wa- or-a-(Them)	

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

Affirmative Form

Object Infix	+ Verb Stem + -eni	= Request or polite Command
--------------	--------------------	-----------------------------

Ndi-	+ -pats-	+ -eni	= Ndipatseni	(Give me)
Mu-	+ -pats-	+ -eni	= Mupatseni	(Give him/her)
A-	+ -pats-	+ -eni	= Apatseni	(Give them) (With respect)
Ti-	+ -pats-	+ -eni	= Tipatseni	(Give us)
A -	+ -pats-	+ -eni	= A patseni	(Give them) Resp/Plural

Negative Form

S,P	+ Neg. 'sa'	Affirmative	= Request or Polite Command
Mu-	+ -sa-	+ -ndipatse	Musandipatse (You don't give me)
Mu-	+ -sa-	+ -mupatse	Musamupatse (You dont give him/ her)
Mu-	+ -sa-	+ -tipatse	Musatipatse (You dont give us)
Mu-	+ -sa-	+ -wapatse	Musawapatse (You don't give them)

Examples of requests and polite commands

Affirmative

Ndipatseni m'cele	(You give me salt)
Mupatseni madzi	(You give him water)
Tipatseni nsima	(You give us nsima)
Apatseni zipatso	(You give them fruits.)

Examples of negation of request or polite commands

Musandipatse mcele	(You don't give me salt)
Musamupatse madzi	(You don't give him water)
Musatipatse nsima	(You don't give us nsima)
Musapatse zipatso	(You don't give them fruits).

The following table displays noun prefix, adjective prefixes and 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 center of all agreement



3.	Mu-	mutengo	wau-	kulu	u-	-a-	gwa	Mutengo waukulu wagwa	A big treee has fallen.
4.	Mi-	mitengo	yai-	kulu	ya-	-a-	gwa	Mitengo yayi kulu yagwa	Big trees have fallen.

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 flash cards in Nyanja
- 4 Ask for food items at the prepared table.
- 5 Make sentences from the given words:
Kukonda, Kudya, Kuphika, Kupatsa, Kukhala, Kufuna, Kulandila

TASK (ZOCITA)

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:

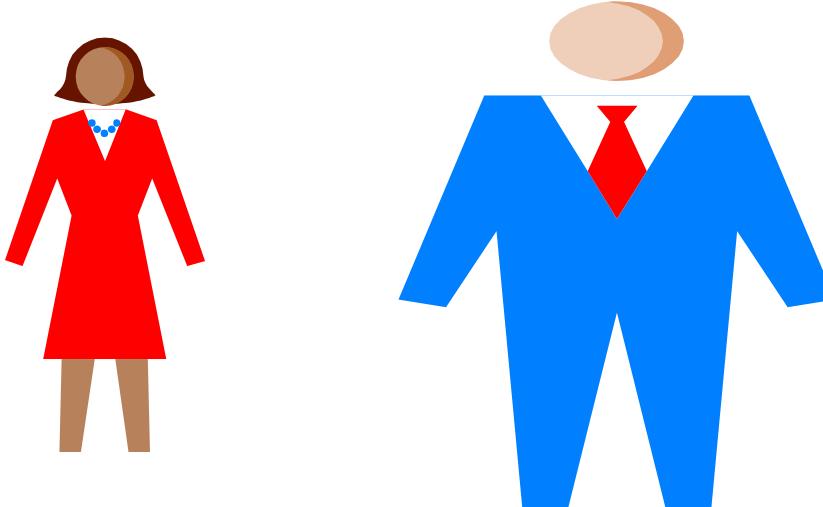
PERSONAL IDENTIFICATION

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 (NKHANI)

A: Rosemary ndani? B: Rosemary ndi mphunzitsi wa Chinyanja.

A: Aoneka bwanji? B: Ndi wamfupi, wonenepa, tsitsi lalifupi, siwakuda kwambiri, ndi wamkulu pang'ono.

CULTURAL NOTES: (MIYAMBO)

(a) You don't describe someone by saying his disabilities (e.g.) he is lame.
(Sitinena munthu pakulemala kwace, monga ndiwolemala)

(b) Some parts of the body are not mentioned in public.
(Ziwalo zina zathupi sizichulidwa pa anthu)



- (c) In Zambia thighs of a woman are not exposed for they are considered as part of the private parts. Indecent dressing can cause harassment.
(Mu Zambia akazi sayenera kuonetsa ziwelo chifukwa ndi ziwalo zabisika. Kubvala kosayenera kubweretsa mabvuto)
- (d) It is not polite for a man to insist on asking a woman what she is suffering from-` (Unless a husband)..
(Kambiri mwamuna sayenera kufunsa m'kazi cimene adwala chifukwa cimaonetza kunyoza koma ngati ndi mwamuna wace.)
- (e) Sexually transmited diseases are kept confidential.
(Matenda amene agwiridwa ndi ziwalo zabisika sakambidwa pa anthu. Asungidwa mwa chinsinsi.)
- (f) In Zambia it is a compliment to be told that you are fat.
(Kunenepa ndi kwa bwino, ngati munthu ati ndiwe wonenepa ndi kuyamikira)
- (g) In Zambia it is not polite to ask a woman if she is pregnant.
(Sichinthu cabwino kufunsa mkazi ngati ali ndi mimba)

SAFETY AND SECURITY

*It could be dangerous to try out traditional medicines
(Ndicinthu coopya kuyesa mankhwala ya chimunthu.)*

VOCABULARY: (MAU

Body - Related Words: **(ZIWALO ZA THUPI)**

Tsitsi	-	Hair
Mutu	-	Head
Mitu	-	Heads
Diso	-	Eye
Maso	-	Eyes
Khutu	-	Ear
Makutu	-	Ears
Mphuno	-	Nose
Kamwa	-	Mouth
Lilime	-	Tongue
Malilime	-	Tongues
Dzino	-	Tooth
Mano	-	Teeth
Khosi	-	Neck
Makosi	-	Necks
Dzanja	-	Hand
Manja	-	Hands
Bere	-	Breast
Mawere	-	Breasts
Mimba	-	Stomach/ Pregnancy
M'sana	-	Back
Chiwero	-	Thigh
Ziweru	-	Thighs
Mwendu	-	Leg
Miyendo	-	Legs
Phazi	-	Foot
Mapazi	-	Feet



Adjectives

-Fupi	-	Near/short	Chipinda	-	Room
-Tali	-	Tall	Gulu	-	Group
-Kulu	-	Big	Kamwana	-	Small child
-Nenepa	-	Fat	Mudzi	-	Village
-Ng'ono	-	Small	Ndalama	-	Money
-Wisi	-	Fresh\raw	Ulalo	-	Bridge
-Manyazi	-	Shy			
Kalipa	-	Get annoyed			
Wodwala	-	Patient			
Bwino	-	Good			
Ziwalo za thupi	-	Parts of the body			

Verbs:

			DISEASES	
Kubisa	To hide	Nthenda	-	Disease
Kudwala	To be sick	Matenda	-	Diseases -
Kupola/kuchila	To recover	Chifuwa	-	A cough
Kuganiza	To think	Chimfine	-	Sneezing
Kugwa	To fall	Mutu	-	Headache
Kukondwa	To be happy	Malungo	-	Malaria
Kukongola	To be beautiful	Kuthulula	-	Diarrhoea
Kulimba	To be strong/hard	Kaswende	-	Syphilis
Kutentha	To burn	Kaliwondewonde	-	AIDS
Kuthyola	To break			
Kulema	To be tired			
Kuoneka	To be seen			
Kuciritsa	To treat			

GRAMMAR:

A NOUN CLASSES

Nouns in Nyanja are divided into classes. In other languages the 'Verb' is the Center of the sentence but in Bantu languages so as in Nyanja 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-	Munthu	This is the singular form for human beings eg Munthu (Person) Professional Titles and some animals
2.	A-	Anthu	This is the plural form for human beings and other objects e.g. (Anthu) persons.
3.	Mu-	Munda	This class is used on objects and some body parts. All singulars take the prefix mu as munda (field)
4.	Mi-	Minda	This is the plural form for objects. They take the prefix Mi as in Minda (Fields).



5.	-	Dzino Khutu Lilime Lalanje Galimoto	This class has no noun prefix in singular form and is mostly used on parts of the body and some corrupted names of objects. Dzino, Khutu, Lilime, Lalanje in singular form will take the prefix 'ma' in plural form.
6.	Ma-	Mano	This is the plural form for parts of the body e.g. mano (teeth)
7.	Chi-	Chimbudzi	This is the singular form for nouns that start with 'Chi' and the augmentative form of things e.g. 'Chimbudzi' and (Chichimbuzi = a big toilet).
8.	Zi-	Zimbudzi	This is the plural form.
9.	N-	Ngombe	This class is used with nouns that start with nasalized sounds (n/m) mostly animals. It has no noun prefix in singular.
10.	N-	Ngombe	This is the plural form for nasalized nouns. It has no noun prefix in plural. It takes the same shape as in singular form e.g. Ngombe in singular meaning one cattle will be Ngombe in plural meaning more than one cattle.
11.			
12.	Ka-	Kamwana	This is a class used nouns that begin with ' ka ' and for diminutive things
13.	Ti-	Tiana	This is the plural form of noun class 12.
14.	U-	Udzu	This class is used on uncountable nouns. All nouns in singular form start with ' u- ' as in udzu and when a plural exists it begins with ' Ma- '. This means that not all singular have plurals and it goes to noun class 6.
15.	Ku-	Kukonda	This is an infinitive marker e.g. kukonda (to love). At this time the infinitive is considered like a noun e.g. (to love is good) *no plural form.
16.	Pa-	Pathebulo	Locative e.g. ' pathebulo ' (on the table) *no plural form.
17.	Ku-	Kumudzi	Locative e.g. 'Kumudzi (to the village). * No plural form.
18.	Mu-	Mu Mwekera	Locative e.g. Mu Chongwe (in Chongwe). * no plural form.

Examples of Regular adjectives are:

-fupi	short/close	-bwino	- Good/ Fine
-kali	fearsome		
-kazi	female		
-kulu	big		
-muna	male		
-ng'ono	Small		
-tali	Long/Tall/Far		
-wisi	Green/Fresh/Unripe		

B: IRREGULAR ADJECTIVES

Some adjectives can be derived either from a noun or a verb; we call these types of adjectives as Irregular Adjectives.

They are formed with the help of the preposition (-a-) or (-o-) proceeded by the prefix of agreement with the qualified word to mean (of .../...with.../...ful)

- (a) When used before a NOUN the conjunction takes the vowel (a), as with the Nouns “**Nzeru**” (*Intelligence*) and “**Nchito**” (*usage*).

Eg **Munthu wa nzeru** (A person of *intelligence* = An intelligent Person)
Chinthu ca nchito (A thing of *usage* = a useful thing.)

- (b) When used before a verb the preposition takes the vowel (o), as with the verbs “**kunenepa**”(to be fat), “**Kubvuta**” (to be difficult)

Eg **Munthu wonenepa** (a person of being fat = a fat person)
Chinthu cobvuta (a thing of being difficult = a difficult thing)

- (c) The preposition (o) is used with (-panda) from the verb “**kupanda**” (to be without....) to express the negative concept of the above irregular adjectives meaning (...without/less)

Eg; Munthu wopanda nzeru (a person without intelligence = an un intelligent person)
Chinthu copanda nchito (a thing without usage = a useless thing)

Some verbs can express a negative concept for example, '**Kupanda**' means 'to be without'. In this case, the rule is:

Noun followed by Adjectival Prefix + Adjective + noun.

Noun	+	Adj. Prefix	+	Adjectives	Noun
Mwana	+	wo-	+	-panda	nzeru
Mtsikana	+	wo-	+	-panda	mwana
Anthu	+	wo-	+	-panda	chakudya

Examples

Mwana wopanda nzeru	-	A child without intelligence
Mtsikana wopanda mwana	-	A girl without a child
Anthu wopanda chakudya	-	People without food.

Note:

In Nyanja when the infinitive marker 'ku' is dropped and replaced by 'wo' then the verb becomes a noun.

e.g. **kupanda** - to be without becomes **wopanda** - a person without.



The following table displays all noun prefix, adjective prefixes and all verb prefix. The most important thing is to memorize the table row by row. However, remember that the noun is the center of all agreement.

#	N.P.	Noun	A.P.	Adject.	V.P.	TM	VERB	CONJUGATION	TRANSLATION
1	Mu-	munthu	wamu-	fupi	a-	-a-	bwera	Munthu wa mfupi abwera	A short person has come
2.	A-	anthu	aa-	fupi	a-	-a-	bwera	Anthu aafupi abwera	Short persons have come
3.	Mu-	mutengo	wau-	kulu	u-	-a-	gwa	Mutengo waukulu ugwa	A big treee has fallen.
4.	Mi-	mitengo	yai-	kulu	ya-	-a-	gwa	Mitengo yayi kulu yagwa	Big trees have fallen.
5	-	dzino	lali-	tali	li-	-a-	thy-oka	Dzino lalitali lithoka	The long teeth is broken
6.	Ma-	mano	yaya-	tali	ya-	-a-	th-yoka	Mano yayatali ya thyoka	The long teeth are broken
7	Chi-	chimbudzi	chachi-	kulu	chi-	-a-	ma-ngidwa	Chimbudzi chachikulu chimangidwa	A big latrine is built
8	Zi-	zimbudzi	zazi-	kulu	za-	-a-	ma-ngidwa	Zimbudzi zazikulu za mangidwa	Big latrines are built
9.	N-	Ng'ombe	yayi-	kazi	yi-	-a-	fa	Ngombe yayikazi yafa	A cow has died
10	N-	Ng'ombe	zazi-	kazi	zi-	-a-	fa	Ngombe zazi kazi zafa	Cows have died
11.									
12	Ka-	ka-mwana	kaka-	Ng'ono	ka-	-a-	lila	Kwamwana kakang'ono kalila	A small child is crying
13	Ti-	ana	tati-	Ng'ono	ti-	-a-	lila	Tiana tating'ono tilila	Small children are crying.
14	U-	udzu	wau-	wisi	u-	-a-	mwete-dwa	udzu wauwisi wa mwetedwa	The green grass is cut.
15.	Ku-	kulila	kwa-	bwino	ku-	-a-	leka	Kulila kwa bwino kwaleka	Cry is good to stop
16.	Mu-	mumphala	mwa-	udongo	mwa-	-a-	pezeka	M mphala mwa udongo mwapezeka	The clean mphala is found
17	Ku-	kumudzi	ku-	tali	ku-	-a-	le-metsa	Kumudzi kutali kwalemetsa	The distant village makes one feel tired
18	Pa-	pachipatala	pa-	dothi	pa-	-a-	konzedwa	pachipatala pa dothi pa kozedwa	The dirt hospital is cleaned.



C TABLE OF IRREGULAR ADJECTIVES DERIVED FROM VERBS

Some Verbs can also act as an adjective. This table shows the agreement of these cases.

Noun class	N.P	Noun	A.P.	Ajective	V.P	Tense	Verb	Conjugation	Translation
1	Mu-	Munthu	Wo-	-dwala-	a-	-dza-	-chila	Munthu wodwala adzachila	The sick person recover
2	A-	Anthu	Wo-	-dwala-	a-	-dza-	-chila	Anthu wodwala adzachila	The sick people will recover.
3	Mu-	Mwendo	Wo-	-thyoka-	u-	-dza-	-tupa	Mwendo wothyoka udzathupa.	The broken leg will be swollen.
4	Mi-	Miyendo	Yo-	-thyoka-	i-	-dza-	-tupa	Miyendo Yothyoka idzathupa.	The broken legs will be swollen
5	-	Diso	Lo-	-fuwila-	li-	-dza-	-yera	Diso Lofuwila lidzayera.	The red will be white.
6	Ma-	Maso	yo-	-fuwila-	a-	-dza-	-yera	Maso Yofuwila ofuwila adzayera	The red eyes will be white.
7	Chi-	Chimbudzi	Cho-	-limba	Chi-	-dza-	-dzaza	Chimbudzi cholimba chidzadzaza	The strong toilet will be full.
8	Zi-	Zimbudzi	Zo	-limba	Zi-	-dza-	-dzaza	Zimbudzi zolimba zidzadzaza	The strong toilets will be full.
9	N-	Ng'ombe	Yo-	-wonda-	i-	-dza-	-fa	Ng'ombe Yowonda idzafa	The thin cow will die.
10	N-	Ng'ombe	Zo-	-wonda-	zi-	-dza-	-fa	Ng'ombe Zowonda zidzafa	The thin cows will die.
11									
12	Ka-	Kamwa	Ko-	-kongola-	ka-	-dza-	-kamba	Kamwa Kokongola kadzakamba	The pretty mouth will speak
13	Ti-	Timwa	To-	-kongola-	ti-	-dza-	-kamba	Timwa tokongola tidzakamba.	The pretty mouths will speak.
14	U-	Uchi	Wo-	-tsekemera	u-	-dza-	-pezeka	Uchi wotsekemera udzapezeka	The sweet honey will be found.
15	Ku-	Kulila	Ko-	-bvuta	ku-	-dza-	-kwata	Kulira kobvuta kudzaopsya.	The terrible cry will be scaring.
16	Mu-	Muchipinda	Mo-	-tentha-	mu-	-dza-	-dzizira	Muchipinda motentha mudzadzizira.	It will be cool in the hot room
17	Ku-	Kamudzi	Ko-	-kongola	ku-	-dza-	-thandiza	Kumudzi kokongola kudzathandiza	It will be helpful at the beautiful village.
18	Pa-	Panyumba	Po-	-ipa	pa-	-dza-	-koma	Panyumba poipa padzakoma.	It will be well at the bad house.



D TABLE OF NOUN AGREEMENTS FOR IRREGULAR ADJECTIVES DERIVED FROM NOUNS

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

Noun class	N.P	Noun	A.P.	Adjective	V.P	Tense	Verb	Conjugation	Translation
1	Mu-	Munthu	wa-	-manyazi-	a-	-dza-	-chila	Munthu wamanyazi adzapita	The shy person leave.
2	A-	Anthu	a-	-manyazi-	a-	-dza-	-chila	Anthu adzapita	The shy people will leave.
3	Mu-	Mwendo	wa-	-mphamvu-	u-	-dza-	-tupa	Mwendo wambuzi udzathupa.	The goat's leg will be swollen.
4	Mi-	Miyendo	ya-	-mbuzi-	i-	-dza-	-tupa	Miyendo yambuzi idzathupa.	The goat's legs will be swollen
5	-	Diso	la-	-tulo-	li-	-dza-	-ozera	Diso latulo lidzaozera.	There sleepy eye will be slumber.
6	Ma-	Maso	a-	-tulo	a-	-dza-	-gona	Maso tulo yadzaozera	The sleepy eyes will be slumber
7	Chi-	Chimbudzi	cha-	-maudzu	chi-	-dza-	-gwa	Chimbudzi chamaudzu chidzagwa	The grass toilet will fall.
8	Zi-	Zimbudzi	za-	maudzu	zi-	-dza-	-gwa	Zimbudzi zamaudzu zidzagwa	The grass toilets will fall.
9	N-	Ng'ombe	ya-	-nchito-	i-	-dza-	-wonda	Ng'ombe yanchito idzawonda	The working cow will be thin.
10	N-	Ng'ombe	za-	-nchito	zi-	-dza-	-wonda	Ng'ombe zanchito zidzawonda.	The working cows will be thin.
11									
12	Ka-	Kamwa	ka-	-milandu	ka-	-dza-	-kamba	Kamwa kamilandu kadzakamba	The pretty mouth will speak
13	Ti-	Timwa	ta-	-milandu	ti-	-dza-	-kamba	Timwa tamilandu tidzakamba.	The guilty mouths will speak.
14	U-	Uchi	wa-	njuchi	u-	-dza-	-pezeka	Uchi wanjuchi udzapezeka	The bee honey will be found.
15	Ku-	Kulila	kwa-	-chikondi	ku-	-dza-	-ta	Kulira chikondi kudzata.	The love cry will be over.
16	Mu-	Muchipinda	mwa-	-udongo	mu-	-dza-	-dzizira	Muchipinda mwaudongo mudzadzizira.	It will be cool in the cool room
17	Ku-	Kamudzi	kwa-	-ubve	ku-	-dza-	-dwalitsa	Kumudzi kwauve kudzadwalitsa	It will be sickening at the uncouth village.



18	Pa-	Panyumba	pa-	-dathi	pa-	-dza-	-koma	Panyumba padothi padzakoma.	It will be well at the dirty house.
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E TABLE OF NOUN AGREEMENTS WITH DEMONSTRATIVES

Nyanja people make an abundant use of Demonstrative. This gives to the Nyanja speakers a wonderful precision which has no equivalent in the English language.

Noun Class	Noun Prefix	Noun	DEMONSTRATIVE ADJECTIVES		
			Here	There	Over there
1	Mu-	Munthu	uyu	uyo	uja
2	A-	Anthu	awa	Awo	aja
3	Mu-	Mutengo	uwu	uwo	uja
4	Mi-	Mitengo	iyi	iyo	
5	-	Dzino	lli	llo	ija
6	Ma-	Mano	awa	awo	
7	Chi-	Chinyumba	Ici	ico	cija
8	Zi-	Zinyumba	izi	izo	
9	N-	Ng'ombe	lyi	ryo	ija
10	N-	Ng'ombe	izi	izo	
11					
12	Ka -	Kamwana	aka	ako	kaja
13	Ti -	Tiana	lti	lto	tija
14	U-	Udu	uwu	uwo	uja
15	Ku-	Kulila	uku	uko	kuja
16	Pa -	Pachipatala	apa	apo	paja
17	Ku -	Ku mudzi	uku	uko	kuja
18	Mu -	Mumphala	umu	umo	muja

F TABLE OF NOUN AGREEMENTS WITH POSSESSIVE ADJECTIVES

#	N.P.	Noun	Poss . A.P.	Poss. Adj.	V.P.	TM	Verb	Conjugation	Translation
1	Mu-	Munthu	u-	-anga	a-	-a-	-pita	Munthu wanga apita	My person is gone.
2.	A-	Anthu	a-	-anga	a-		-pita	Anthu anga apita	My person are gone.
3.	Mu-	Munda	u-	-anu	u-	-a-	-limidwa	Munda wanu wa limidwa	Your field is cultivated.
4.	Mi-	Minda	i-	-anu	i-		-limidwa	Minda yanu yalimidwa	Your fields are cultivated.
5	-	Dzino	li-	-anga	li-	-a-	-thyoka	Dzino langa lithyoka	My tooth is broken
6	Ma-	Mano	a-	-anga	a-		-athyoka	Mano anga athyoka	My teeth are broken



7	Chi-	Chimbudzi	chi-	-awo	chi-	-a-	-mangidwa	Chimbudzi chawo chimangidwa	His/Her/ their toilets is built.
8.	Zi-	Zimbudzi	zi-	-awo	zi-		-mangidwa	Zimbudzi zawo zimangidwa	His/her/ their toilets are built.
9.	N-	Ng'ombe	i-	-awo	i-	-a-	-fa	Ng'ombe yawo yifa	His/her/their cow is dead
10	N-	Ng'ombe	zi-	-awo	zi-		-fa	Ng'ombe zawo zifa	His/her/their cows are dead
11.									
12	Ka-	Kamwana	ka-	-anu	ka-	-a-	-bwera	Kamwana kanu kabwera	Your little child has come.
13	Ti-	Tiana	ti-	-anu	ti-		-bwera	Tiana tanu tibwera	Your little children have come.
14	U-	Ulendo	u-	-anga	u-	-a-	-yambika	Ulendo wanga uya mbika	My journey has started
15	Ku-	Kulila	kwa-	-awo-	ku-	-a-	-tha	Kulila kwawo kwatha	Their crying has ended
16	Mu-	Mphala	mwa	-thu	mu-	-a-	-pyangidwa	Mumphala mwathu mwa pyangidwa	In our Mphala, is swept.
17	Ku-	Chipinda	kwa-	-anu	ku-	-a-	-pyangidwa	Ku chipinda kwanu kwa pyangidwa	At your bedroom, it is swept.
18	Pa-	Pachipatala	pa-	-athu	pa-	-a-	-konzedwa	Pa chipatala pathu pakonzedwa	At our hospital has been swept



EXERCISES

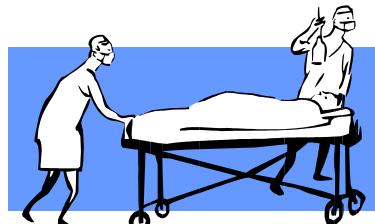
- 1 Fill in the blanks with an appropriate adjective using the following words to describe the body parts.

1. Munthu----- 4. Mulomo----- 7.nenepa.....
2. dzanja----- 5. Tsitsi----- 8.kulu.....
3. Mphuno----- 6. Mutu. ----- 9.Nongo.....

- 2 Match the noun to the appropriate adjectives with an arrow

Mimba	Cacikulu
Mutu	Waukulu
Khutu	yayikulu
Diso	Wamng'ono
Bere	Waukulu
Dzanja	yayingono
Mwendo	Lalikulu
Chifuwa	Waukulu.

- 3 Make sentences from these pictures.





- 4 Describe a man or woman you know.
- 5 Guess who your fellow Trainee is describing to you.

TASK (ZOCITA)

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

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

OR

- (b) Describe your host parents.

SELF-EVALUATION

I can name 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 (Nkhani)

Rave: Kodi ndi nthawi yanji?

Golden: Ndi 9 koloko.

Rave: Kodi mwauka nthawi yanji?

Golden: Pa 6 koloko, nanga inu?

Rave: Ine ndauka pa hafu pasiti 6 koloko.

Golden: Kodi mwabwera nthawi yanji ku sukulu?

Rave: Pa 8 koloko.

Golden: Zikomo mukhale bwino.

Rave: Zikomo pitani bwino.



CULTURAL NOTES: (MIYAMBO)

- (a) *The position of the sun helps the people in the village to tell the time.*
M'midzi anthu awonera nthawi ku dzuwa
- (b) *Women who do not wake up early are considered lazy..*
Ngati azimayi sadzuka m'sanga anthu amaganiza kuti ndi aulesi.
- (c) *Chewa people use corrupted English when telling time, talking about dates and months.*
A Chewa amagwiritsa nchito chizungu ponena nthawi, masiku ndi miyezi.
When visitors come home, hosts wake up very early to do household chores before the visitor wakes up.
- (d) **Ngati panyumba pabwela alendo, eni nyumba ama uka m'mawa kwambiri ndikugwira nchito za pa nyumba pamene mlendo asanauke.**
- (e) *A woman is never a visitor meaning when visiting she can easily get involved in the house work..*
Mkazi sakhala mulendo ngati apita kukacezera anzache. Ayenera kugwira nchito pamodzi ndi a nzache.
- (f) *As a volunteer one is expected to keep time.*
Wodzipereka ayenera kusunga nthawi.

SAFETY AND SECURITY

It is not safe to move and ride a bicycle at night.
Sichili bwino kuyenda usiku ndi kukwela njinga usiku.





VOCABULARY: (MAU)

Verbs

Kuuka	-	To wake up
Kubwera	-	To come
Kuceza	-	To chat/visit
Kupesula	-	To comb hair
Kuphika	-	To cook
Kupukuta	-	To brush/wipe
Kusamba	-	To bathe
Kusewera	-	To play/to have fun
Kutsuka mkamwa	-	To brush the teeth
Kusunga	-	To keep
Kusungidwa	-	To be kept
Kutsuka	-	To wash utensils
Kubvala	-	To dress
Kubvula	-	To undress
Kugona	-	To sleep
Kugela	-	To shave

Time - related words

Koloko	-	Clock
M'mawa	-	In the morning
Madzulo	-	Afternoon
Masana	-	Early afternoon
Msanga	-	Quick
Nthawi	-	Time
Nyengo	-	Weather
Usiku	-	Night
Mumatandakuca	-	Dawn

DAYS OF THE WEEK

Tsiku	-	Day
Masiku	-	Days
Pa sabata/pa mulungu	-	Sunday
Pamande	-	Monday
Pachiwiri	-	Tuesday
Pachitatu	-	Wednesday
Pachinai	-	Thursday
Pachisanu	-	Friday
Pachiweru	-	Saturday
Mulungu/ Sabata	-	Week
Milungu/Masabata	-	Weeks

Nouns

Dzuwa	-	Sun/Sunshine
Khomo	-	Entrance
Ulesi	-	Laziness
Munda	-	Field/farm
Ofesi	-	Office
Sukulu	-	School



Expressions and words to note:

Nthawi ili bwanji?	-	What is the time?
Ndimauka pa 6 koloko	-	I always wake up at six Oclock.
Lero ndi pa cingati?	-	What is the day today?
Mulungu watha	-	Last week
Mulungu uno	-	This week
Mulungu ubwera	-	The coming/next week

GRAMMAR:

A THE PRESENT PERFECT TENSE (IMMEDIATE PAST TENSE)

Another form of present tense in Chinyanja is called the Present Perfect Tense, also known as the Immediate Past. It describes those events, which have just occurred.

Affirmative form:

P.P.	+	-a-	+	root	+	-a	=	Present Perfect Tense
Ndi-	+	-a-	+	-uk-	+	-a	=	Ndauka (I have woken up)
Mu-	+	-a-	+	-samb-	+	-a	=	Mwasamba (You have bathed)
A-	+	-a-	+	-bwer-	+	-a	=	Abwera (She/he has come)
Ti-	+	-a-	+	-pit-	+	-a	=	Tapita (We have gone)

Negative form:

Si	+	PP	+	'na'	+	Root	+	-e	=	Negative P.Tense
Si	+	-ndi-	+	-na-	+	-dy-	+	-e	=	Sindinadye (I haven't eaten)
Si	+	-mu-	+	-na-	+	-samb-	+	-e	=	Simunasambe (You haven't bathed)
Si	+	-a-	+	-na-	+	-bwer-	+	-e	=	Sanabwere (She/he has not yet come)
Si	+	-ti-	+	-na-	+	-pit-	+	-e	=	Sitinapite (We haven't gone)

Examples

Affirmative

Ndauka pa 5 koloko/awazi mu mawa.	-	I have woken up at 5 hours in the morning.
Mwasamba pa 6 koloko/awazi mu mawa.	-	You have bathed at 6 hours in the morning.
Abwera pa 7 koloko/awazi mu mawa.	-	She/he has come at 7 hours in the morning.
Tapita pa 8 koloko mu mawa.	-	We have gone at 8 hours in the morning.

Negative

Sindinauke Pa 5 koloko/awazi mu mawa.	-	I didnot wake up at 5 hours itn the morning
Simunasambe pa 6 koloko/awazi mu mawa	-	You did not bath at 6 hours in the morning.
Sanabwere pa 7 koloko/awazi mu mawa.	-	She/he did not come at 7 hours in the morning.
Sanapite pa 12 koloko/awazi mu masana.	-	She/he didnot go 12 hours in the afternoon.

NB: The negation of the present perfect tense and the past tense changes the suffix "a" to "e"

B THE FUTURE TENSE

The future tense describes an activity in the future. The infix (dza) denotes the tense marker and it is formed as follows;



Affirmative form

P.P.	+	-dza-	+	root	+	-a	=	Simple Past Tense
Ndi-	+	-dza-	+	-uk-	+	-a	=	Ndidzauka (I will wake up)
Mu-	+	-dza-	+	-pit-	+	-a	=	Mudzapita (You will go)
A-	+	-dza-	+	-dy-	+	-a	=	Adzadya (She/he /they will eat)
Ti-	+	-dza -	+	-gon-	+	-a	=	Tidzagona (We will sleep)

Negative form

Si	+	PP	+	-dza-	+	root	+	a	=	Simple Past Tense in Neg.
Si-	+	-ndi-	+	-dza-	+	-uk-	+	a	=	Sindidzauka (I will not wake up)
Si-	+	-mu-	+	-dza-	+	-pit-	+	a	=	Simudzapita (You will not go)
Si-	+	-a-	+	-dza-	+	-dy-	+	a	=	Sadzadya (She/he will not eat)
Si-	+	-ti-	+	-dza-	+	-gon-	+	a	=	Sitidzagona (We will not sleep)

Examples

Affirmative

- Ndidzauka pa 6 koloko - I will wake up at six oclock.
 Mudzapita m'mawa - You will go in the morning.
 Adzadya pa 7 Koloko - She/he will eat at 7 oclock.
 Tidzagona pa 10 koloko - We will sleep at 10 oclock.

Negative

- Sindidzauka pa 6 koloko - I will not wake up at six oclock.
 Simudzapita m'mawa - You will not go in the morning.
 Sadzadya pa 7 koloko - She/he will not eat at 7 oclock.
 Sitidzagona pa 10 koloko - We will not sleep at 10 oclock.

C HABITUAL TENSE

Affirmative (Review)

P.P	+	-ma-	+	root	+	-a	=	Habitual Tense
Ndi-	+	-ma-	+	-dy-	+	-a	=	Ndimadya (I always eat)
Mu-	+	-ma-	+	-samb-	+	-a	=	Mumasamba (You always bath)
A-	+	-ma-	+	-bwer-	+	-a	=	Amabwera (She/he always comes)
Ti-	+	-ma-	+	-uk-	+	-a	=	Timauka (We always wake up)

Negative Form

'Si'	+	Affirmative	=	Habitual Tense in Neg.Form
Si-	+	-ndimadya	=	Sindimadya (I don't always eat)
Si-	+	-mumasamba	=	Simumasamba (You don't always bath)
Si-	+	-amabwera	=	Samabwera (S/he doesn't always come)
Si-	+	-timauka	=	Sitimauka (We don't always wake up)



Examples

Affirmative

Ndimadya pa 7 koloko -	I always eat at 7 oclock
Mumasamba pa hafupasiti 6 koloko -	You always bath at 6.30hrs
Amabwera Kusukulu pa 8 koloko	She/He always comes to School at 8 oclock.
Timauka pa 5 koloko -	We always wake up at 5 oclock.

Negative

Sindimauka pa 7 koloko-	I don't always wake up at 7 Oclock
Simumasamba pa hafu - pasiti 6 koloko	You don't always bath at 6 Oclock

EXERCISES

1. Make sentences in different tenses from the following infinitives:

Kudya
Kuuka
Kugera
Kusamba
Kupita
Kuphika
Kutsuka

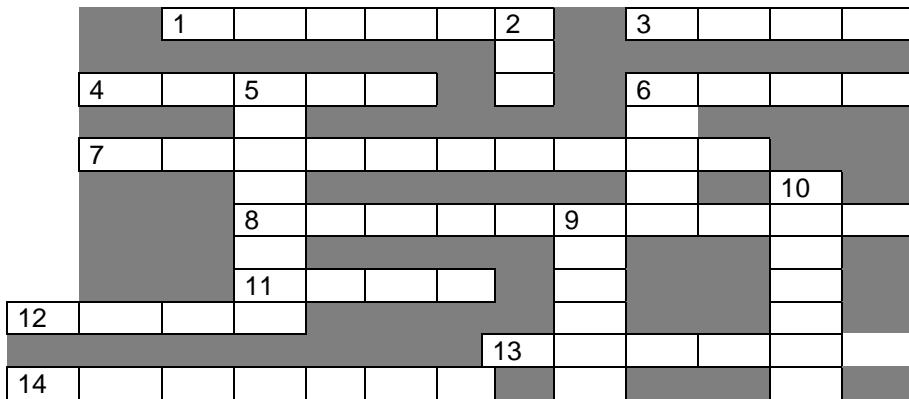
2. Translate these sentences into Nyanja.

_____ I always go to school at half past seven
_____ I always wake up at ten o'clock
_____ She had slept at ten o'clock
_____ We had bathed at half past five.

3. Make sentences from the pictures below.



4. Describe what you did yesterday, this morning, this afternoon, and what you will do tomorrow.

5 CROSSWORD PUZZLE

DOWN

- 2. Your
- 5. I eat
- 6. One
- 9. Thanks
- 10. Close (plural)

ACROSS

- 1. Beans
- 3. Eyes
- 4. Dzina _____ ndine
- 6. Head
- 7. I always like
- 8. You teach (informal)
- 11. Try
- 12. Go
- 13. Knife
- 14. To bath

TASK (ZOCITA)

Observe your host families and describe their activities and report the following day.

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.

ENABLINGL LEARNING OBJECTIVE:

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



DIALOGUE (NKHANI)

- | | | | |
|-----------------|--------------------------------------|-----------------|--|
| A Phiri: | Muli bwanji atate? | A Mwale: | Ndiri bwino, zikomo. |
| A Phiri: | Ndizingati bulauzi? | A Mwale: | Ndi ten sauzande kwacha. |
| A Phiri: | Mwadulitsa tsitsaniko mtengo. | A Mwale: | Mtengo uli cabe bwino.
Kodi muli ndi ndalama zingati? |
| A Phiri: | Ndiri ndi eiti sauzande kwacha cabe. | A Mwale: | Ndipatseni yomweyo. |
| A Phiri: | Zikomo, ndalama izi. | A Mwale: | Zikomo kwambiri. |

CULTURAL NOTES: (Miyambo)

- a. 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.
(Azimayi ena m'matauni amabvala mabuluku, makabudula ndiponso masiketi afupi. Koma m'midzi mwamwambo amabvala malaya ndi chitenje pa mwamba pa malaya)
- b. Women often wear chitenje wrappers as aprons.
(Kambiri azimayi amabvala zitenje ngati ma apuloni)
- c. Traditionally trousers are worn by men only.
(Mwa mwambo amuna ndiwo ayenera kumabvala mabuluku)
- d. Goods once bought cannot be returned.
(Ngati mwagula zinthu simuloledwa kubweza)
- e. It is good to bargain but use sweet talk.
(Ndicabwino kumverana mutengo koma tuyenera kukamba monyengerera)
- f. (It is bad manners to smell food.
(Sichabwino kununsa chakudy pa anthu)
- g. Second hand clothes must be washed and ironed before wearing them.
(Osabvala zobvala za kaunjika musanachape)

SAFETY AND SECURITY

Be aware of pickpockets whilst in town.
(Chenjelani ndi akawalala pamene muli mu tawuni)



VOCABULARY: (MAU)

Verbs

Kubweza	-	To return (something)
Kugula	-	To buy
Kugulitsa	-	To sell
Kununsa	-	To sniff
Kupatsa	-	To give
Kulandilidwa	-	To be accepted
Kutenga	-	To take
Kutsitsa	-	To lower
Kupenya	-	To look/see
Kubvala	-	To dress
Kucapa	-	To wash
Kusoka	-	To sew
Kubvula	-	To undress
Kuyanika	-	To dry
Kungambika	-	To be torn
Kusoketsa	-	To have clothes sewn
Kuyanula	-	To remove
Kulipila	-	To pay
Kusankha	-	To choose
Kuchisa	-	To iron

Food words

Anyenzi/Onioni	-Onion
Bowa	-Mushroom
Chipatso	-Fruit
Dzila	-Egg
Lalanje/Olenji	-Orange
Chimati/Tomato	-Tomatoes
Nkhuku	-Chicken
Ndiwo	-Relish
Ndiwo za masamba	-Vegetables
Kabichi/Kabeji	-Cabbage
Kayera/Binzi	- Beans
Nsomba	-Fish -
Kapenta	-Sardines

Clothes

Jakete/Jacketi	-	Jacket
Buluku	-	Trouser
Delesi	-	Dress
Siketi	-	Skirt
Bulauzi/Kashati-		Blouse
Chitenje	-	Wrapper
Shati	-	Shirt
Nsapato	-	Shoes
Kabudula	-	A short
Duku	-	Headscalf

Adjectives

Wakwera	Has risen
Wotsika	The lower one
Wozizira	That which is cold

COLOURS

-fuwila/Ledi	Red
-yela/Waiti	White
-kuda	Black
-chikasu/Yelo	Yellow
-Musipu	Green
-buluwu/biriwira	Blue

General words

Mtengo	Price/tree
Ndalama	Money
Zakudya	Foods
Zinthu	Things
Makamaka	Especially
Mulu	Heap



Miyulu

Heaps.

Expressions and words to note

- dula kwambiri.....Be expensive(-dula takes noun class agreement)
- Ndizingati?.....How much?
- Chimanga chadula.....The corn/maize is expensive
- Mtengo wakwera
- Kwambiri.....The price is very high
- Mtengo watsikaThe price is low
- Mukugulitsa
- bwanji?How much are you selling?
- Tsitsankoni mtengo.....Lower the price.
- Mtengo uli bwino.....The price is just ok

GRAMMAR

A THE USE OF " KUKONDA" IN PRESENT TENSE WITH INFINITIVES

Affirmative Form

PP	+ Root	+ -a	+ Inf.	+ Noun	= Conjugated Sentence
Ndi-	+ -kond-	+ -a	+ Kubvala	+ Buluku	= Ndi konda kubvala buluku <i>(I like to wear trousers)</i>
Mu-	+ -kond-	+ -a	+ Kudya	+ Nsimba	= Mukonda kudya nsima <i>(You like to eat nsima)</i>
A-	+ -kond-	+ -a	+ Kubvina	+ Rhumba	= Akonda kubvina Rhumba <i>(S/He likes to dance Rhumba)</i>
Ti-	+ -kond-	+ -a	+ Kusoka	+ Kabudula	= Tikonda kusoka kabudula <i>(We like to sew shorts)</i>

Negative Form

Si	+ Affirmative	= Conjugated Sentence
Si-	+ -ndikonda kubvala buluku	= Sindikonda kubvala buluku <i>(I don't like to wear trousers)</i>
Si-	+ -mukonda kudya nsima	= Simukonda kudya nsima <i>(You don't like to eat nsima)</i>
Si-	+ -akonda kusoka kabudula	= Sakonda kusoka kabudula <i>(S/he does not like to sew shorts)</i>
Si-	+ -tikonda kubvina Rhumba	= Sitikonda kubvina Rhumba <i>(We don't like to dance Rhumba)</i>

Examples

Affirmative

Ndi konda kubvala buluku.
Mukonda kudya nsima.
Akonda kubvina Rhumba.
Tikonda kusoka kabudula.

Negative

Sindikonda kubvala buluku.
Simukonda kudya nsima.
Sakonda kubvina Rhumba.
Sitikonda kusoka kabudula.

B IMMEDIATE FUTURE USING INFIX "KA"

Whenever you find the idea of motion, add the tense marker '- Ka-' to the infinitive marker “-ku-” to any verb and what you get is a verb in motion. e.g. **ndikukadya**. I am going to eat.

<u>PP</u>	+	<u>Ku</u>	+	<u>-ka-</u>	+	<u>root</u>	+	<u>-a</u>	= Conjugated Verb
Ndi-	+	Ku	+	-ka-	+	-dy-	+	-a	= Ndikukadya (I am going to eat)
Mu-	+	Ku	+	-ka-	+	-gul-	+	-a	= Mukukagula (You are going to buy)
A-	+	-ku	+	-ka-	+	-teng-	+	-a	= Akukatenga (S/he is going to take) or (They are going to take)
Ti-	+	-ku-	+	-ka-	+	-mw-	+	-a	= Tikukamwa (We are going to drink)

Examples

Ndikukadya nsima	-	I am going to eat nsima.
Mukukagula nsapato	-	You are going to buy shoes.
Akukatenga zobvala	-	You are going to take clothes.
Tikukamwa mowa	-	We are going to drink beer.

C THE CAUSATIVE

The **Bantu** languages have a system of extended verbs, one of which is the causative. The causative form of the verb indicates that the subject is going to make someone do something or to get something done. To use the causative form of the verb, add either the suffix '**-itsa**' or '**-etsa**' to the end of the stem, as shown in the following formula.

<u>P.P.</u>	<u>+</u>	<u>Ku</u>	<u>Root</u>	<u>+</u>	<u>etsa or - itsa</u>	<u>≡</u>	<u>Causative</u>
Ndi-	+	Ku	-lim-	+	-itsa	=	ndi ku li mitsa
Mu-	+	Ku	-mw-	+	-etsa	=	Mu ku mwetsa
A-	+	Ku	-dy-	+	-etsa	=	A ku dyetsa
Ti-	+	ku	-sok-		-etsa	=	Ti kusoketsa

NOTE: The second last vowel of the verb stem determines if the appropriate suffix is '**-etsa**' or '**-itsa**'. When the second last vowel is **a, i**, or **u**, then '**-itsa**' is used. When the second last vowel is **o, e** and monosyllabic verbs '**-etsa**' is used.

Examples

Ndikulimtsa munda	-	I am making the field ploughed.
Mu kumwetsa mwana	-	You are making a child drink.
Akudyetsa mwana	-	S/he is feeding a child.
Tikusoketsa zobvala	-	We are making our clothes sewn.

D THE QUESTION FORM WITH "NGATI"

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



Plural	+	V.P.	+	-ngati	=	How many?
Noun						How much?
Madelesi	+	a-	+	-ngati	=	Madelesi angati?
Ndalama	+	a-	+	-ngati	=	Ndalama zingati?
Malalanje	+	a-	+	-ngati	=	Malalanje angati?

Examples

- Muli ndi madelesi angati?** - How many dresses do you have?
Muli ndi ndalama zingati? - How much do you have?
Muli ndi malalanje angati? - How many oranges do you have?

EXERCISES

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

Kugula	Kucapa
Kudya	Kuwerenga ndalama
Kuphika	Kusankha kabudula
Kubvina	Kutsuka mbale
Kulipila	

- 2 Write a dialogue in pairs where one is a seller and the other a buyer.
3 Go in front and describe what you are wearing in class.

TASK (ZOCITA)

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

SELF- EVALUATION

- I can name some items at the Market: Yes _____ Not yet _____
I can ask for prices: Yes _____ Not yet _____
I can bargain: Yes _____ Not yet _____

LESSON 8

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

FOOD PREFERENCES

TERMINAL LEARNING OBJECTIVE:

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

ENABLING LEARNING OBJECTIVE:

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



DIALOGUE (NKHANI)

- | | |
|---|---|
| A: Kodi mufuna kudya ciyani? | B: Muli ndi zakudya zotani. |
| A: Tili ndi nsima, mpunga, nkhuku ndiponso Castle yozizira. | B: Cabwino ndipatseni mpunga ndi Castle yozizira. |
| A: Kodi mufuna mpunga ndi nyama kapena nsomba? | B: Ndifuna mpunga ndi nkhuku chifukwa ndimakonda nkhuku kwambiri. |
| A: Kodi inu atate mufuna kudya ciyani? | C: Ndipatseni chabe mosi itatu ndi nyama. |
| A: Yembekezani. | B&C: Zikomo kwambiri. |

CULTURAL NOTES: (MIYAMBO)

- (a) *Some foods are only eaten by men such as a gizzard and raw groundnuts and the head of the fish*
Zakudya zina ndi amuna okha akudya monga nshawa ndi mutu wa nsomba
- (b) *Sometimes stay over food can be eaten*
M'midzi cakudya ca m'mawa nthawi za`mbiri ndi chimbala.
- (c) *Traditionally trousers are worn by men only.*
Mwa mwambo amuna ndiwo ayenera kubvala mabuluku.
- (d) *In restaurants a tip is not a must unless you want a quick service.*
Muma resitaranti chiwongola dzanja sicipatsidwa kawilikawili, koma ngati mufuna kuthandizidwa mwam'sanga.
- (e) *Male children do not often eat with their mothers nor do female children eat with their fathers.*
Ana amuna sadyela pamodzi ndi amai awo ndiponso ana akazi sadyela pamodzi ndi atate awo.

SAFETY AND SECURITY

Watch your drinks in public places.
Cenjelani ndi za kumwa zanu mu anthu.

VOCABULARY :(MAU)

Food related words

Nsomba	-	Fish
Ndiwo za masamba	-	Vegetables
Nkhuku	-	Chicken
Nyama	-	Meat
Mcele/sauti	-	Salt
Mkaka	-	Milk
Mpunga/Raici	-	Rice
M'nhwani/Chiwawa	-	Pumpkin leaves
Mango	-	Mangoes
Kaloti	-	Carrots
Lepu	-	Rape
Kholowa	-	Sweet Potato leaves
Gwada	-	Cassava leaves

Verbs

Kukonda	-	To like
Kugulira	-	To buy for
Kuphikira	-	To cook for
Kucapira	-	To wash for
Kudzigulira	-	To buy for yourself
Kudziphikira	-	To cook for your self
Kudzicapira	-	To wash for your self
Kukhuta	-	To be full
Kuvomera	-	To accept, agree
Kukana	-	To refuse
Kudya	-	To eat
Kucita	-	To do
Kumwa	-	To drink
Kufuna	-	To want

Comperatives:

-Kuposa-	-	More than (>)
-Si-()-li- -ngati-	-	Is not like (<)
-monga/ngati	-	like (=)

Expressions and words to note:

Ndakhuta / Nakhuta	-	I am full
Wakhuta	-	You are full
Ndili ndi njala	-	I am hungry
Ndili ndi ludzu	-	I am thirsty
Chakudya ca m'mawa	-	Breakfast
Chakudya ca masana	-	Lunch
Chakudya ca madzulo	-	Supper
Chithunzi-thunzi	-	Picture

Interrogative:

Ciyani?	-	What?
Zotani?	-	What type of foods/things?
Kuti?	-	Where?
Liti?	-	When?

GRAMMAR

A THE USE OF 'KUFUNA' + INFINITIVE IN SIMPLE PRESENT TENSE

Affirmative Form

PP	+	Root	+	-a	+	Inf.	=	
Ndi-	+	-fun-	+	-a	+	kudya	=	Ndifuna kudya (I want to eat)
Mu-	+	-fun-	+	-a	+	kupita	=	Mufuna kupita (You want to go)
A-	+	-fun-	+	-a	+	kubvina	=	Afuna kubvina (S/he wants to dance)
Ti-	+	-fun-	+	-a	+	kugona	=	Tifuna kugona (We want to sleep)

Negative Form

Si-	+	Aff. form	=	
Si-	+	-ndifuna kudya	=	Sindifuna kudya (I don't want to eat)
Si-	+	-mufuna kudya	=	Simufuna kudya (You don't want to eat)
Si-	+	-afuna kudya	=	Safuna kudya (S/He doesn't want to eat)
Si-	+	-tifuna kudya	=	Sitifuna kudya (We don't want to eat)

Examples

Affirmative

Ndifuna kudya nsima.

(I want to eat nsima)

Mufuna kudya nkhuku.

(You want to eat chicken)-

Afuna kupita ku msika.

(S/He wants to go to the market)

Tifuna kuphika ndiwo za masamba.

We want to cook vegetables)

Negative

Sindifuna kudya mpunga.

(I don't want to eat rice)

Simufuna kudya nyama

(You don't want to eat meat)

Safuna kupita ku tawuni.

(S/He doesn't want to go to town)

Sitifuna kuphika nyama.

(We don't want to cook meat)

- (b) Nyanja has extended Verbs, meaning verbs made from other verbs. The following are examples of such verbs.

B THE REFLEXIVE VERB EXTENSION IN PRESENT TENSE

Reflexive verbs indicate an action that returns to the subject (**to oneself**).

Infact, the subject and the object are one and the same

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

(-Dzi'-) is the reflexive marker and

-ila/-ela are the suffixes.

Note: The use of -ila/-ela depend on the second last vowel of the root.

Affirmative Form:

PP	+	-dzi-	+	Root	+	ila/ela	=	Reflexive
Ndi-	+	-dzi-	+	-phik-	+	-ila	=	Ndidi-ziphikila (I cook for myself)
Mu-	+	-dzi-	+	-gul-	+	-ila	=	Mudzi-gulila (You buy for yourself)
A-	+	-dzi	+	-chap-	+	-ila	=	Adzicha-pila (She washes for him/herself)
Ti-	+	-dzi-	+	-sok-	+	-ela	=	Tidzi-sokela (We sew for ourselves)

Negative Form

Si- + Affirmative Form = Neg. Form of Reflexive

Si- + -ndidziphikila	=	Sindidziphikila	(I don't cook for myself)
Si- + -mudzigu-lila	=	Simudzigu-lila	(You don't buy for your self)
Si- + -adzicapi-la	=	Sadzicapi-la	(S/he doesn't wash for him/herself)
Si- + -tidzisokela	=	Sitidzisokela	(We don't sew for ourselves)



Examples:

Affirmative:

Ndidziphikila nsima.

I cook for my self-nsima.

Mudzigulila zipatso.

You buy for yourself fruits.

Adzicapila zobvala.

S/he/ They wash for themselves the clothes.

Tidzisokela mashati.

We sew for ourselves shirts.

Negative:

Sindidziphikila mpunga.

I don't cook for myself.

Simudzigulila mazira.

You don't buy eggs for yourself.

Sadzicapila zofunda.

S/he /They don't wash for themselves blankets.

Sitidzisokela madelesi

We don't sew for ourselves dresses.

C THE APPLICATIVE VERB EXTENSION

This supposes that an action is done by someone on behalf of someone else e.g.
Ndikugulila chimanga. (I buy maize for you).

DIRECT AND INDIRECT TABLE OF INFIXES

1st Person Singular	-ndi-
Second person S & Pl.	-ku-
Third person singular	-mu-
1st Person Plural	-ti-
Third person plural	-wa-

Affirmative Form

PP	+	infix	+	Root	+	-ila/ela	=	
Ndi-	+	-mu-	+	-phik-	+	-ila	=	Ndimuphikila (I cook for him)
Mu-	+	-ndi-	+	-gul-	+	-ila	=	Mundigulila (You buy for me)
A-	+	-ku-	+	-chap-	+	-ila	=	Akuchapila (She washes for you)
Ti-	+	-mu-	+	-sok-	+	-ela	=	Timusokela (We sew for him/her)
A-	+	-wa-	+	-mang-	+	-ila	=	Awamangila (They build for them)

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

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

Negative Form

Si	+	Affirmative	=	Negative
Si-	+	-ndimuphikila	=	Sindimuphikila (I do not cook for him)
Si-	+	-mundigulila	=	Simundigulila (You don't buy for me)
Si-	+	-akucapila	=	Sakucapila (S/he does not wash for you)
Si-	+	-tikusokela	=	Sitikusokela (We do not sew for you)

Examples

Affirmative

Ndimuphikila chakudya.
I cook for him/her nsima.
Mundigulila chitenje.
You buy for me chitenje.
Tiwasokela zobvala.
We sew for them clothes.

Negative

Sindimuphikila chakudya.
I do not cook for him/her mpunga.
Simundigulila delesi.
You do not buy for me dress.
Sitiwasokela zisote.
We do not sew for them hats.

D The use of Applicative in past

Affirmative Form:

PP	+	TM 'na'	+	O.I.	+	root	+	ila/ela	= Applicative in past
Ndi-	+	-na-	+	-mu-	+	-phik-	+	-ila	= Ndinamuphikila (I cooked for him/her)
mu-	+	-na-	+	-ndi-	+	-gul-	+	-ila	= Munandigulila (You bought for me)
A-	+	-na	+	-ku-	+	-cap-	+	-ila	= Anakucapila (S/he washed for you)
Ti-	+	-na	+	-wa-	+	-sok-	+	-ela	= Tinawasokela (We sewed for them)

Negative Form

Si-	+	Affirmative form	= Applicative in neg. form
Si-	+	-ndinamuphikile	= Sindinamuphikile (I did not cook for him/her)
Si-	-	-munandigulile	= Simunandigulile (You did not buy for me)
Si-	+	-anakuchapile	= Sanakuchapile (S/he did not wash for you)
Si-	+	-tinakusokele	= Sitinakusokele (We did not sew for you)

Examples

Affirmative

Ndinamuphikila nsima.
I cooked nsima for him/her.
Munandigulila chitenje.
You bought for me chitenje.
Anakuchapila zobvala.
S/he washed for you clothes.
Tinawasokela zobvala.
We sew for them clothes.

Negative

Sindinamuphikile mpunga.
I did not cook rice for him/her.
Simunandigulile delesi.
You did not buy for me dress.
Sanakucapile bulanete.
S/he did not wash for you a blanket.
Sitinawasokele zisote.
We did not sew for them hats.

E THE USE OF APPLICATIVE IN FUTURE TENSE. Affirmative Form

PP	+	TM 'dza'	+	O.I.	+	root	Ila/Ela	= Applicative in future form
Ndi-	+	-dza-	+	-mu-	+	-phik-	-ila	= Ndidzamuphikila (I will cook for him/her)
Mu-	+	-dza-	+	-ndi-	+	-gul-	-ila	= Mudzandigulila (You will buy for me)
A-	+	-dza-	+	-ku-	+	-chap-	-ila	= Adzakuchapila (S/he will wash for you)
Ti-	+	-dza-	+	-wa-	+	-sok-	-ela	= Tidzawasokela (We will sew for them)

Negative Form

Si-	+	Affirmative	=	Negative form
Si-	+	-ndidzamuphikila	=	Sindidzamuphikila (I will not cook for him/her)
Si-	+	-mudzandigulila	=	Simudzandigulila (You will not buy for me)
Si-	+	-adzakuchapila	=	Sadzakuchapila (S/He will not wash for you)
Si-	+	-Tidzawasokela	=	Sitidzawasokela (We will not sew for them)

Examples

Affirmative Form

Ndidzamuphikila nsima.
I will cook nsima for him/her.

Mudzandigulila chitenge.
You will buy me chitenge.

Adzakuchapila zobvala.
S/he will wash for you clothes.

Tidzawasokela zobvala.
We will sew for them clothes.

Negative Form

Sindidzamuphikila mpunga.
I will not cook rice for him/her.

Simudzandigulila delesi.
You will not buy me dress.

Sadzakuchapila bulanete.
S/He will not wash for you a blanket.

Sitidzawasokela zisote.
We will not sew for them hats.



EXERCISES

1 Translate into Nyanja:

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

2 Make sentences from the following infinitives in reflexive and applicative forms in the past and future tenses:

Kugula
Kuphika
Kukanzinga
Kudya
Kusoka.
Kuchapa
Kupima
Kuwocha
Kubvina
Kumanga

3 Fill in the blanks:

- (i) Nyumba yanga ndi yayikulu _____ yako.
- (ii) Chola cako _____ changa.
- (iii) Chimbudzi cace ndi cacingono _____ cathu.
- (iv) Buku lako _____ langa.
- (v) John amalemba _____ ine.

4 In pairs make a dialogue between a waiter and a client.

TASK (ZOCITA)

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

SELF-EVALUATION

I can buy food or drink in Nyanja	Yes _____	Not yet _____
I can express food preferences	Yes _____	Not yet _____
I am able to identify different kinds of foods	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 (NKHANI)

A Kodi a Ruth apita kuti?

B: Apita ku America.

A: Kodi ndi zingati kupita

B: Ndi K5 Million



ku America ndi ndeke?

- | | | | |
|-----------|---|-----------|----------------------------------|
| A: | Mawa ndidzapita ndi basi
ku Chipata, nanga inu? | B: | Ndidzapita ndi sitima ku Kasama. |
| A: | Kodi ku kasama ndi kutali bwanji? | B: | Ndipafupi 250 kilomita |
| A: | Kodi basi lopita ku Lusaka
inyamuka nthawi bwanji? | B: | Inyamuka 6 koloko m'mawa. |
| A: | Zikomo kwambiri. | B: | Zikomo. |

CULTURAL NOTES: (MIYAMBO)

- (a) *In Zambia walking is a means of transport.*
Mu Zambia kuyenda ndi miyendo ndi njira imodzi yoyenderamo.
- (b) Travelling is a sign of having money.
Kukhala paulendo ndiye kuti muli ndi ndalama.

SAFETY AND SECURITY

Be mindful of your luggage when travelling on public transport.
(Samalani katundu wanu pa ulendo)
Avoid front seats when travelling on public transport
(Osakhala ku tsogolo kwa basi poyenda)

VOCABULARY: (MAU)

Verbs

Kuuma	-	To dry
Kubwera	-	To come
Kuchoka	-	To leave/ start off
Kudziwa	-	To know
Kufuna	-	To want/need
Kugula	-	To buy
Kugwa	-	To fall
Kuima	-	To stop
Kukwera	-	To board
Kukwera	-	To ride/climb/rise
Kulipira	-	To pay
Kunyamuka	-	To leave
Kupatsa	-	To give
Kupeza	-	To find
Kuphunzira	-	To learn
Kupusa	-	To be a fool
Kuwonetsa	-	To show
Kutali	-	To be long/tall
Kuba	-	To steal
Kutsika	-	To descend
Kuwerenga	-	To read/count
Kuyenda	-	To walk/travel
Kuleka/ kusiya	-	To leave behind/ To stop
Kucelela	-	To be early
Kuyendetsa	-	To drive

Nouns

Buku	-	Book	Njinga ya moto /Honda	-	Motor bike.
------	---	------	-----------------------	---	-------------



Bwato/boti	-	Canoe/Boat	Basi	-	Bus
Galimoto	-	Car/Truck	Ulalo	-	Bridge
Mtengo	-	Price	Tiketi	-	Ticket
Mtengo	-	Tree			
Mlendo	-	Visitor			
Moto	-	Fire			
Ndeke	-	Aeroplane			
Ngolo	-	Ox-cart			
Njinga	-	Bicycle			
Sitima/tileni	-	Train			

Other Words

Kawiri	-	Twice
Koloko	-	O'clock
M'mawa	-	In the morning
M'madzulo	-	In the evening
Ngati	-	If/when?
Pakati	-	Middle
Kuti?	-	Where?
Pano	-	Here
Tiyeni	-	Lets go
Ulemu	-	Respect.

GRAMMAR

A THE RELATIVE PRONOUN “-MENE”

The stem '**-mene**' in combination with the adjective prefix agreements can be used as a relative pronoun to mean who, which, where, that. These relative pronouns introduce additional information about a noun or pronoun in a sentence e.g. (**ndaona basi imene inagwa**). The relative clause (**imene inagwa**) adds more information about the bus to the rest of the sentence.

Noun	+	A.P.	+	-mene	=	Relative Pronoun
Basi	+	i-	+	-mene	=	Basi imene (The bus which)
Galimoto	+	i-	+	-mene	=	Galimoto imene (The vehicle which)
Ndeke	+	i-	+	-mene	=	Ndeke imene (The plane which)
Munthu	+	a-	+	-mene	=	Munthu wamene (The person who)
Dalaiva	+	a-	+	-mene	=	Dalaiva wamene (The driver who)

Examples

Basi imene yapita ndi Euro basi.

The bus, which has left, is Euro Bus.

Musakwere basi imene ili ndi anthu ambiri.

Do not ride the bus, which has many people.

Tikwere njinga imene ili ndi mabuleki.

We should ride a bicycle, which has breaks.

Tiyende ndi dalaiva amene ali ndi mphavu.

We should go with a driver who is strong.

Sindifuna kukwera basi imene inyamuka usiku.

I don't want to board a bus that starts at night.

B RELATIVE PRONOUN –“MENE”-WITH LOCATIVES



Locative prefix	+	Noun	+	Loca- tive	+	mene	=	Relative prefix. with locative
Pa	+	Nyumba	+	pa-	+	-mene	=	Panyumba pamene (At the house which)
Ku	+	Mudzi	+	ku-	+	-mene	=	Kumudzi kumene (At the village where)
MU	+	Chola	+	mu-	+	-mene	=	Muchola m'mene (In the bag where)

Examples

Panyumba pamene tikhala pali galu.

At the house where we stay there is a dog.

Kumudzi kumene tipita ndi kutali.

At the village where we are going is far.

Muchola m'mene muli pensulo muli mabuku.

The bag in which there is a pencil there are books.

EXERCISES

1. Pick a question from the box and answer them.
2. Answer the following questions using relative pronoun - **mene-**.

Afuna basi liti?

Ukonda zakudya zotani?

Mufuna kugula chitenje citi?

Mufuna kuona kamwana kati?

Mufuna adalaiva woti?

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

TASK (ZOCITA)

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

SELF-EVALUATION

I can identify different modes of transport

Yes _____ Not yet _____

I can ask for the fare/destination time/

Yes _____ Not yet _____

Schedule

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 (NKHANI)

Mabvuto: Muli bwanji ?

Misozi: Ndili bwino, kaya inu?

Mabvuto: Ndiri bwino zikomo.
Ndifuna kufunsako
njila yakumsika.

Misozi: Londolani mseu uja m'paka
mufike pa mphambano ya njira.
Patukirani ku dzanja la manja, pitirizani kuyenda
m'paka kothela kwa m'seu, mudzapeza chinyumba
cacikulu. Kumbuyo kwa chinyumbaci, kuli
m'sika.

Mabvuto: Zikomo kwambiri.

Misozi: Zikomo.



CULTURAL NOTES: (MIYAMBO)

- (a) *Zambians are not so accurate at giving directions, but they are very helpful. It's a good idea to verify with other people.*
(Anthu a mu 'Zambia samalangiza kayendedwe ka munthu bwino, koma ndi bwino kufunsa ena.)
- (b) *When asking for directions. You can stop and ask anyone. Zambians are often patient enough to spare sometime to show a stranger the way. They can accompany you or give a child to take you to the place.*
Ngati mufuna njira, mungathe kufunsa munthu aliyense. Anthu a mu Zambia ndiwodekha m'tima. Nthawi zina angapeleke m'lendo kumene apita.
- (c) *In Zambia we do not use cardinal points to give directions.*
Mu Zambia anthu sagwirtsa nchito kampasi po longoza njila.

SAFETY AND SECURITY

*It's safer to ask women or children for directions, as they may be reliable.
(Ndibwino kufunsa azimai kapena ana kumene mupita cifukwa ndiwo khulupilika).*

*Avoid visiting restricted areas eg nyau camps, grave yards, initiation camps etc.
Osapita kumalo yoletsedwa monga ku liunde, kumanda ndi kucinamwali.*

*Avoid walking at night.
Osayenda usiku.*

VOCABULARY: (MAU)

Verbs

Kufika	-	To arrive/reach
Kufotokoza	-	To describe/explain
Kulowa	-	To enter
Kupeza	-	To find
Kuthandiza	-	To help
Kupatuka	-	To turn
Kuuza	-	To tell
Kulondola	-	To follow
Kuwoloka	-	To cross
Kupitiliza	-	To continue
Kufunsa	-	To ask
Kulumphya	-	To cross/jump

Questions:

Kodi Chipatala cili kuti? -	Where is the Hospital?
M'sika uli kuti? -	Where is the market?
Ndingapeze kuti sitolo? -	Where can I find a store?
Nyumba ya mowa yili kuti? -	Where is the beerhall?
Ndingapeze kuti Positi? -	Where can I find the Post Office?
Kodi Sitesheni la basi cili kuti?	Where is the bus station?

Nouns

Positi	-	Post office
Banki	-	Bank
Chipatala/Hospito-		Hospital

DIRECTIONAL WORDS

Laiti	- Right
Lefuti	- Left
Dzanja la manja	-Right hand



Mphambano	-	Cross roads/fork road	Dzanja la manzere - Left hand
Njira	-	Path/Way	Kumbuyo - Behind
Mphepo	-	Wind/Air	Pakati - In the Middle
Mseu	-	Road	Kutsogoro - In front
Sitolo	-	Store/Grocery	Pafupi -Near
Sitesheni	-	Station	Kutali - Far.

GRAMMAR

A THE IMPERATIVES/COMMANDS (review)

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

Kupatukira
(To turn to)

Infinitive

Kupatukila

(To turn to)

Kulondola

(To follow)

Kupitiliza

(To continue)

Kupeza

(To find)

Kulowa

(To enter)

Kuthandiza

(To help)

Kuuza

(To tell)

Patukirani
(Please turn to)

Polite Imperative

Patukilani

(Please turn to)

Londolani

(Please follow)

Pitilizani

(Please continue)

Pezani

(Please find)

Lowani

(Please enter)

Thandizani

(Please help)

Uzani

(Please tell)

Affirmative Imperative

Negative Polite commands

Patukilani

Please Turn

Londolani

Please follow

Pitilizani

Please continue

Pezani

Please find

Lowani

Please enter

Thandizani

Please help

Uzani

Please tell

Musapatukile

Please don't turn to

Musalondole

Please don't follow

Musapitilize

Please don't continue

Musapeze

Please don't find

Musalowe

Please don't enter

Musathandize

Please don't help

Musauze

Please don't tell

B LOCATIVES



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

Pa- Ku- Mu 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.:-

<u>Munyumba</u>	-	In the house
<u>Ku_msika</u>	-	To the market
<u>Pathebulo</u>	-	On/at the table

Demonstratives

<u>Pa</u>	<u>Locatives</u>	<u>Ku</u>	<u>Mu</u>
Uno (This one)	Pano (Right here)	Kuno (Right here)	Muno (Inside here)
Uyo (That one)	Apo (there)	Uko (There)	Umo (In there)
Uja (That one over there)	Paja (Over there)	Kuja (Over there)	Muja (In over there)

C THE USE OF “-NGA”-(CAN)

'-NGA' as an infix.

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

Affirmative

Rule: pp+nga+root+=

PP	+	-nga-	+	Root	+	e	=
Ndi-	+	-nga-	+	-pez-	+	-e	= Ndingapeze. (I can find)
Ndi-	+	-nga-	+	-pez-	+	-e	= Ndingapeze? (Can I find?)
Mu	+	-nga-	+	-pez-	+	-e	= Mungapeze. (You can find.)
Mu	+	-nga-	+	-pez-	+	-e	= Mungapeze? (Can you find?)
A-	+	-nga-	+	-pez-	+	-e	= Angapeze. (S/he can find.)
A-	+	-nga-	+	-pez-	+	-e	= Angapeze? (Can s/he find?)
Ti	+	-nga-	+	-pez-	+	-e	= Tingapeze (We can find.)
Ti	+	-nga-	+	-pez-	+	-e	= Tingapeze? (Can we find?)

Negative Form

Si-	+	Affirmative form	=
Si-	+	-ndingapeze	= Sindingapeze (I can't find.)
Si-	+	-ndingapeze	= Sindingapeze? (Can't I find?)
Si-	+	-mungapeze	= Simungapeze (You can't find.)
Si-	+	-mungapeze	= Simungapeze? (Can't you find?)
Si-	+	-angapeze	= Sangapeze (S/He can't find.)
Si-	+	-angapeze	= Sangapeze? (Can't s/he find?)
Si-	+	-tingapeze	= Sitingapeze (We can't find.)
Si-	+	-tingapeze	= Sitingapeze? (Can't we find?)

Examples

Affirmative/Question



Ndingapeze njira yaku Kitwe
Ndingapeze njira yaku Kitwe?
Mungapeze nyumba yayikulu
Mungapeze nyumba yayikulu?
Angapeze Chipatala
Angapeze Chipatala?
Tingapeze m'sika-
Tingapeze m'sika?

- I can find the way to Kitwe.
- Can I find the way to Kitwe?
- You can find a big house.
- Can you find a big house?
- S/he can find the Hospital.
- Can s/he find the hospital?
- We can find the market.
- Can we find the market?

Negative/Question

Sindingapeze njira yaku Kitwe.
Sindingapeze njira yaku Kitwe?
Simungapeze nyumba yayikulu.
Simungapeze nyumba yayikulu?
Sangapeze Chipatala.
Sangapeze Chipatala?
Sitingapeze m'sika.
Sitingapeze m'sika?

- I can't find the way to Kitwe.
- Can't I find the way to Kitwe?
- You can't find a big house.
- Can't you find a big house?
- S/he can't find the Hospital.
- Can't s/he find the hospital?
- We can't find the market.
- Can't we find the market?

NOTE: The response may be:- ee/inde - Yes
 - ayi/iyayi - No

EXERCISES

- (1) Write a dialogue on asking and giving directions.
- (2) Locate something /item which your Trainer has hidden.
- (3) Consult each other, go and hide an object give your trainer instructions to find the object.

TASK (ZOCITA)

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

SELF-EVALUATION

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

LESSON 11

CORE COMPETENCY: INTEGRATE INTO THE COMMUNITY

TOPIC: SOCIAL INTERACTION

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

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



DIALOGUE (NKHANI)

Mabvuto: Munacita ciyani pa Sabata?

Misozi: Ndinapita ku Chalici pa Sabata,
nanga inu munapita kuti dzulo?



Mabvuto: Ndinapita ku m'sika dzulo.

Misozi: Kodi mudzaphika ciyani mawa?

Mabvuto: Ndizaphika thelele mawa.

CULTURAL NOTES: (MIYAMBO)

The Chewa people are not anxious to talk about the future because they believe everything lies in the hands of the Lord.

A Chewa sanena zimene adzacita mutsogolo chifukwa akhulupilira mwa mulungu kuti ndiye adziwa zonse zocitika mutsogolo.

SAFETY AND SECURITY

*Avoid judgemental comments.
Osakamba mwacipongwe.*

VOCABULARY: (MAU)

Verbs

Kusambira/kunyaya-	To swim
Kumwa	- To drink
Kudyera	- To enjoy
Kubwelela	- To go back
Kukonda	- To like
Kumanga	- To build/tie
Kusewera	- To play
Kubvina	- To dance
Kudya	- To eat
Kupita	- To go
Kuyenda	- To walk
Kuyimba	- To sing
Kukamba	- To say/tell
Kufuna	- To want
Kuuza	- To tell
Kukumba	- To dig
Kukodwa	- To be drunk
Kulota	- To dream
Kugona	- To sleep
Kuwelenga	- To read

Nouns

Mowa	- Beer
Ba/Bawa	- Beerhall
Chakudya	- Food
M'nzanga	- Friend
Anthu	- People
Mudzi	- Village
Madzi	- Water
Mfumu	- Chief/ Headman
Zitsime	- Wells
Hotela	- Hotel



Time Related Words

Mairo	-	Yesterday/Tomorrow
Dzulo	-	Yesterday
Lelo	-	To day
Mawa	-	Tomorrow
M'mawa	-	In the morning
Masana	-	Noon
M'madzulo	-	In the afternoon
Usiku	-	At night
Tsiku lina	-	Another day

Questions

- Munapita kuti dzulo? - Where did you go yesterday?
Mukudya ciyani lelo? - What will you eat today?
Mudzagula ciyani mawa? - What will you buy tomorrow?

Other Words

Titatha	-	After we finished
Kuno	-	Here
Udongo	-	Cleanliness
Nthawi ino	-	This time
Pambuyo	-	After/ behind
Kubwalo	-	Outside
-athu	-	Ours.
-sana-	-	Before
-awo-	-	Theirs
-anu-	-	Yours

Tell a Story

Write stories from picture strips in different tenses.





GRAMMAR

A PAST TENSE

Kusamba - to bathe

PP-	+	na-	+	root	+	a	=	Past tense
Ndi-	+	-na-	+	-samb-	+	-a	=	Ndinasamba (I bathed)
Mu-	+	-na-	+	-samb-	+	-a	=	Munasamba (You bathed)
A-	+	-na-	+	-samb-	+	-a	=	Anasamba (S/He bathed)
Ti-	+	-na-	+	-samb-	+	-a	=	Tinasamba (We bathed)
A-	+	-na-	+	-samb-	+	-a	=	Anasamba (They bathed)

Negative Form

Si-	+	Affirmative	=	Past tense Neg.
Si-	+	-Ndinasambe	=	Sindinasambe (I did not bathe)
Si-	+	-Munasambe	=	Simunasambe (You did not bathe)
Si-	+	-Anasambe	=	Sanasambe (S/He did not bathe)
Si-	+	-Tinasambe	=	Sitinasambe (We did not bathe)
Si-	+	-Anasambe	=	Sanasambe (They did not bathe)

Examples

Affirmative

Ndinasamba pa thupi dzulo.
I bathed on the body yesterday.

Munasamba ku mutu m'mawa.
You washed your head in the
in the morning.

Anasamba kumanja m'madzulo.
S/he washed his/her hands in
the afternoon.

Tinasamba m'miyendo m'mawa.
We washed our legs in the morning.

Negative

Sindinasambe pa maso dzulo.
I did not wash my face yesterday.

Simunasambe ku maso.
You did not wash your face in the evening.

Sanasambe ku manja m'mawa.
S/he did not wash his/her
hands in the morning.

Sitinasambe m'miyendo m'madzulo.
We did not wash our legs in the afternoon.

NB: When a sentence is in negative past tense, the last vowel of the verb changes from 'a' to 'e'.

(B) PRESENT PERFECT TENSE KUGULA (To buy)

Affirmative form

PP-	+	-a-	+	Verb	=	Present Perfect Tense	Translation
Ndi-	+	-a-	+	-gula	=	Ndagula	(I have bought)
Mu-	+	-a-	+	-gula	=	Mwagula	(You have bought)
A-	+	-a-	+	-gula	=	Agula	(S/he/they have bought)
Ti-	+	-a-	+	-gula	=	Tagula	(We have bought)

**Negative Form**

Si-	+	pp	+	TM	+	Root	+	Suffix	Present Perfect Tense Negative	Translation
Si-	+	Ndi-	+	-na-	+	-gul-	+	-e	Sindinagule	I have not bought
Si-	+	Mu-	+	-na-	+	-gul-	+	-e	Simunagule	You have not bought
Si-	+	A-	+	-na-	+	-gul-	+	-e	Sanagule	They have not bought
Si-	+	Ti-	+	-na-	+	-gul-	+	-e	Sitinagule	We have not bought

Examples**Affirmative**

- I have bought shoes.*
Ndagula nsapato.
You have bought fish.
Mwagula nsomba.
S/he/they have bought beer.
Agula mowa.
We have bought fruits.
Tagula zipatso.

Negative

- I have not bought a shirt.*
Sindinagule shati.
You haven't bought vegetables.
Simunagule ndiwo za masamba.
S/he/they have n't bought thobwa.
Sanagule Thobwa.
We haven't bought books.
Sitinagule mabuku.

C: THE FUTURE TENSE**Kubvina (To dance)****Affirmative form**

PP	+	-dza-	+	root	+	-a	+	Future Tense
Ndi-	+	-dza-	+	-bvin-	+	-a	=	Ndidzabvina (I will dance)
Mu-	+	-dza-	+	-bvin-	+	-a	=	Mudzabvina (You will dance)
A-	+	-dza-	+	-bvin-	+	-a	=	Adzabvina (S/he will dance)
Ti-	+	-dza-	+	-bvin-	+	-a	=	Tidzabvina (We will dance)
A-	+	-dza-	+	-bvin-	+	-a	=	Adzabvina (They will dance)

Negative Form

Si-	+	Affirmative	=	Past tense in neg. form	
Si-	+	-Ndidzabvina	=	Sindidzabvina	(I will not dance)
Si-	+	-Mudzabvina	=	Simudzabvina	(You will not dance)
Si-	+	-Adzabvina	=	Sadzabvina	(S/He will not dance)
Si-	+	-Tidzabvina	=	Sitidzabvina	(We will not dance)
Si-	+	-Adzabvina	=	Sadzabvina	(They will not dance)

Examples

- Affirmative**
Ndidzabvina ngoma mawa.
I will dance ngoma to morrow.
Mudzabvina ngoma.
You will dance ngoma.
Adzabvina Rhumba.
S/He will dance Rhumba.
Tidzabvina mu chongwe.
We will dance ngoma.
Adzabvina ku Lusaka.
They will dance in Lusaka.

Negative

- Sindidzabvina ngoma mumadzulo.**
I will not dance ngoma in the afternoon.
Simudzabvina ngoma.
You will not dance ngoma.
Sadzabvina ngoma.
S /He will not dance ngoma.
Sitidzabvina mu Chishiko.
We will not dance ngoma.
Sadzabvina ku Kakubo.
They will not dance in Kakubo.



EXERCISE

- 1 Ndi (kukamba; Present) mu Chinyanja ndi anthu a mumudzi wanga. A (kukonda; Present) zimbudzi za udongo ndi madzi abwino. Ndi (kuuza; Past) anthu, kuti tingamange zimbudzi ndi zitsime. Ndi (kufuna; Present) kukamba ndi eni a mudzi. Lelo Mfumu yathu (kubwera; Present) kuno. Panthawi ino a (kugwira nchito; Present) mu tauni yayikulu. Mfumu yathu pamene a (kuli; Past) kuno a (kuli; past) (kukonda; Past) Madzi abwino.

Tell a Story

- 2 Write a recent experience encountered in the host family or in the training site and present it to class. Other trainees can ask questions.
- 3 Write stories about what you did or what happened to you in USA.

TASK (ZOCITA)

Go to people in the site to ask 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 1 (NKHANI)

- | | |
|---------------------------------------|-------------------------|
| A: Ici ndi ciyani? | B: Ndi m'phika. |
| A: Kodi nchito ya m'phika ndi ciyani? | B: Ndi wophikilamo. |
| A: Ici ndi ciyani? | B: Ndi mphasa. |
| A: Kodi nchito ya mphasa ndi ciyani? | B: Ndiyogonapo/khalapo. |
| A: Ici ndi ciyani? | B: Ndi mbaula. |



A: Nchito ya mbaula ndi ciyani? B: Ndiyophikilapo.

A: Ici ndi ciyani? B: Ndi m'tondo.

A: Nchito ya mtundo ndi ciyani? B: Ndi mosinjila.

DIALOGUE 11 (NKHANI)

A: Kodi m'nzanga ndingagwiritseko nchito mbaula? B: Inde m'nzanga ungagwiritseko.

A: Kodi ili kuti? B: Ili mukhichini.

A: Zikomo kwambiri.

DIALOGUE III (NKHANI)

A: Kodi ndingathe kugwiritsa nchito m'tondo wanu? B: Inde mungatelo. Kodi muli ndi poto ndi mbale?

A: Ndiri ndi poto, koma ndiribe mbale. B: Mungathe kugwiritsako nchito mbale zanga.

A: Zikomo kwambiri. B: Zikomo.

CULTURAL NOTES (MIYAMBO)

- (a) *No one is allowed to enter your bedroom unless it is your close/intimate friend.*
Sicololedwa kuti munthu aliyense alowe m'cipinda mogona koma ngati ndi mnzako kwambiri.
- (b) *Your parents in law and older children are not allowed to enter your bedroom.*
Apongozi ndi ana akulu-akulu sayenera kulowa kucipinda cako chifukwa kutero sikuonetsa ulemu.
- (c) *In villages toilets are built a few meters from the houses because people want to maintain cleanliness and to feel that nobody should know or see that one has gone to the toilet.*
M'midzi zimbudzi zimamangidwa kutali ndimanyumba kuonetsa udongo. ndiponso kuti anthu ena asamaone ngati munthu wina apita ku Chimbudzi.
- (d) *Its a taboo to sit on a mortar.*
Sicololedwa kukhala pa m'tondo.
- (e) *A cooking stick should never be used to beat a child.*
Simuyenera kumenya mwana ndi mthiko.

SAFETY AND SECURITY

Avoid leaving a lit candle and abrazier in the house especially at night.

Osasiya mbaula kapena khendulo yo yaka mu nyumba makamaka usiku.

VOCABULARY (MAU)

Nouns.

Licelo	-	Winnowing basket
Mtondo	-	Mortar
Munsi	-	Pounding stick
Kapu	-	Cup
Sipuni	-	Spoon
Nsimbi	-	Pressing iron
Pani	-	Pan
Mbaula	-	Charcoal banner/brazier
Malasha	-	Charcoal
Mipando	-	Chairs
Chitofu	-	Stove
Kabati	-	Cupboard
Sefa	-	Sieve
Chitundu	-	Basket
M'phika	-	Pot
Beseni	-	Basin
Khama	-	Bed
Mphasa	-	Reed mat
Khasu	-	Hoe
Nkhwangwa	-	Axe
Chimbudzi	-	Toilet
Nkhuni	-	firewood
Moto	-	Fire
Dziko	-	Fire pit

Other words

Nchito	-	Work
Ciyani?	-	What?
Kwathu	-	At our home
Mungatelo	-	You can do so
Ku nyumba	-	At the house
M'nzanga	-	Friend
-Ngathe	-	Can
Ndiribe	-	I don't have
Butiza	-	Container (water)



Verbs

Kuchisa	-	To iron
Kusesa	-	To sweep
Kuphika	-	To cook
Kumanga	-	To build
Kupanga	-	To make
Kuumba	-	Mould
Kutapa/ Kutunga	madzi-	To draw water
Kulima	-	To plough
Kudula	-	To cut
Kusonkha moto	-	To make fire
Kubvika	-	To thatch
Kusenza	-	To carry on the head
Kusinja/kukonola-		To pound
Kubvinikila/Kubwindika-		To cover

GRAMMAR

A REQUESTS USING NGA OR NGATHE MEANS “CAN”

'-Nga-'	'-Ngathe'
Rule: PP+nga+root+eko	/ PP+ngathe+infinitive+ako

'-NGA-"

Affirmative Form

PP	+	-nga-	+	Root	+	eko	=	
Ndi-	+	-nga-	+	-gwiritse-	+	-ko	=	Ndingagwiritseko nchito. (I can use).
Mu-	+	-nga-	+	-gwiritse-	+	-ko	=	Munga gwiritseko nchito. (You can use.)
A-	+	-nga-	+	-gwiritse-	+	-ko	=	Tingagwiritseko nchito. (We can use.)
A-	+	-nga-	+	-gwiritse-	+	-ko	=	Angagwiritseko nchito. (They can use.)

Negative form

Si	+	Affirmative form	=	Negative
Si-	+	-Ndingagwiritseko nchito	=	Sindingagwiritseko nchito (I can't use)
Si-	+	-Mungagwiritseko nchito	=	Simungagwiritseko nchito (You can't use)
Si-	+	-Angagwiritseko nchito	=	Sangagwiritseko nchito (We can't use)
Si-	+	-Angagwiritseko nchito	=	Sangagwiritseko nchito (They can't use)



Examples

Affirmative

Ndingagwiritseko nchito mbaula.
(Can I use the brazier).
Mungagwiritseko nchito khasu.
(You can use the hoe).
Tingagwiritseko nchito beseni.
(We can use the basin).
Angagwiritseko nchito m'thiko.
(They can use the stirring stick).

Negative

Sindingagwiritseko nchito mbale.
(I can't use the plates).
Simungagwiritseko nchito nkhwangwa.
(S/He can't use the axe).
Sindingagwiritseko nchito khasu.
(We can't use the hoe).
Sangagwiritseko nchito poto.
(They can't use the pot).

(-NGATHE)

Affirmative form

PP	+	ngathe	+	Infinitive	+	ko	=	
Ndi-	+	-ngathe	+	kugwiritsa	+	ko	=	Ndingathe kugwiritsako. <i>(I can use)</i>
Mu-	+	-ngathe	+	kugwiritsa	+	ko	=	Mungathe kugwiritsako. <i>(You can use)</i>
A-	+	-ngathe	+	kugwiritsa	+	ko	=	Angathe kugwiritsako. <i>(S/He can use)</i>
Ti-	+	-ngathe	+	kugwiritsa	+	ko	=	Tingathe kugwiritsako. <i>(We can use)</i>
A-	+	-ngathe	+	kugwiritsa	+	ko	=	Angathe kugwiritsako. <i>(They can use)</i>

Negative form

Si-	+	Affirmative	=	Negative
Si-	+	-Ndingathe kugwiritsako	=	Sindingathe kugwiritsako. <i>(I can't use.)</i>
Si-	+	-Mungathe kugwiritsako	=	Simungathe kugwiritsako. <i>(You can't use)</i>
Si-	+	-Angathe kugwiritsako	=	Sangathe kugwiritsako. <i>(S/He can't use)</i>
Si-	+	-Tingathe kugwiritsako	=	Sitingathe kugwiritsako. <i>(We can't use)</i>
Si-	+	-Angathe kugwiritsako	=	Sangathe kugwiritsako. <i>(They can't use)</i>

Negative

Affirmative
Ndingathe kugwiritsako
nchito mbaula.
(I can use the brazier)
Mungathe kugwiritsako
nchito khasu.
(You can use the hoe)
Angathe kugwiritsako
nchito beseni.
(S/He can use the hoe)
Tingathe kugwiritsako
nchito khasu.
(We can use the hoe)

Negative
Sindingathe kugwiritsako.
nchito mbale.
(I can't use the plates)
Simungathe kugwiritsako
nchito nkhwangwa.
(You can't use the axe)
Sangathe kugwiritsako
nchito khasu.
(S/He can't use the hoe)
Sitingathe kugwiritsako nchito khasu.
(We the hoe can't use the hoe)



B PRESENT CONTINUOUS TENSE

Affirmative Form

PP	+	Li	+	Infinitive	=	Present Continous
Ndi-	+	-Li-	+	-Kuphika	=	Ndilikuphika (I am cooking)
Mu-	+	-Li-	+	-Kuphika	=	Mulikuphika (You are cooking)
A-	+	-Li-	+	-Kuphika	=	Alikuphika (S/He is cooking)
Ti-	+	-Li-	+	-Kuphika	=	Tilikuphika (We are cooking)
A-	+	-Li-	+	-Kuphika	=	Alikuphika (They are cooking)

Negative form

Si-	+	Affirmative	=	Negative Present Continous tense
Si	+	-Ndilikuphika	=	Sindilikuphika (I am not cooking)
Si	+	-Mulikuphika	=	Simulikuphika (You are not cooking)
Si	+	-Alikuphika	=	Salikuphika (S/He is not cooking)
Si	+	-Tilikuphika	=	Sitilikuphika (We are not cooking)
Si	+	-Alikuphika	=	Salikuphika (They are not cooking)

Examples

Affirmative

Ndilikuphika ndiwo.
(I am cooking relish)
Mulikuphika nyama.
(You are cooking meat)
Tilikuphika kayera.
(We are cooking beans)
Alikuphika maungu.
(They are cooking pumpkins)

Negative

Sindilikuphika chimanga.
(I am not cooking maize)
Simulikuphika nkuku.
(You are not cooking chicken)
Sitilikuphika ndiwo za masamba.
(We are not cooking vegetables)
Salikuphika kachamba.
(They are not cooking sweetpotatoes)

EXERCISE

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

TASK (ZOCITA)

Ask Nyanja 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.



TEXT:

Mverani inu adzuwa, ngati mwawala kwambiri anthu amamvera njala ndi ludzu ndipo amafuna kumwa madzi yozizira. Ngati ali paulendo amafuna ambulela. Chifukwa ciyani anthu amabvutika ngati mwawala. Mverani inu a mphepo, ngati mwabwera anthu amafuna kubvala juzi ndiponso amamwa tiyi yakupsya. Chifukwa ciyani anthu amabvutika kotere ngati mwabwela?

CULTURAL NOTES (MIYAMBO)

- (a) *The Chewa people do not normally talk about the weather, unless it is bad that day.
Sikambiri a Chewa kukamba m'mene kwachela koma ngati sikunache bwino bwino amakamba.*
- (b) *When a person is struck by a lightning it is believed he is bewitched or he is being punished for his wrong doings.*



Peace Corps Zambia

Ngati munthu aphedwa ndi kaleza anthu amati alodzedwa kapena alangidwa cifukwa ca zoipa zace.

SAFETY AND SECURITY

*Avoid opening windows at night.
(Osatsegula mawindo usiku.)*

VOCABULARY (MAU)

Verbs

Kumvera	-	To feel/To hear/To taste
Kudya	-	To eat
Kufuna	-	To want
Kubvala	-	To dress
Kupumula	-	To rest
Kugwa	-	To fall
Kumwa	-	To drink
Kugona	-	To sleep
Kukhuta	-	To be full
Kulemba	-	To write
Kumva	-	To hear/to understand
Kunyamula	-	To carry
Kumvera mphepo-	-	To be cold/feel cold
Kupatsa	-	To give
Kupita	-	To go
Kutenga	-	To take
Kutentha	-	To be hot
Kuzizira	-	To be cold
Kuyamba	-	To start
Kumvera njala	-	To be hungry/feel hungry
Kumvera ludzu	-	To be thirsty/feel thirsty

Nouns

Njala	-	Hunger
Madzi	-	Water
Dzuwa	-	Sun
Ambulela	-	Umbrella
M'dima	-	Darkness
Mphepo	-	Wind/Cold
Mvula	-	Rain
Mitambo	-	Clouds
Chimanga	-	Maize
Ludzu	-	Thirst
Chingwe/Nthambo-		Rope/string
Chilala	-	Drought
Nkhungu	-	Mist
Matika/ Matope	-	Mud
Maungu/Matanga-		Pumpkins
Minda	-	Fields
Mwezi	-	Moon/Month
Nyengo	-	Weather/Season
Udzu	-	Grass
Nthawi	-	Time/weather
Dimba	-	Garden
Nyenzenzi	-	Star
Mame	-	Dew
Chiwe	-	Sweat
M'thunzi	-	Shade

Expressions to note

Lelo ndikotentha	-	It is hot to day.
Mvula ikugwa	-	It is raining.
Dzuwa liwala	-	It is shining.
Kuli mphepo	-	It is cold/windy.
Kuli m'dima	-	It is dark.
Ndikozizira	-	It is cold.
Ndapsya	-	I'm hot / I'm burnt.
Ndiri ndi njala	-	I'm hungry.
Ndiri ndi ludzu	-	I'm thirsty.
Ndiri ndi mphepo	-	I'm cold.

GRAMMAR

A ANOTHER USE OF “-NGATI-“IF/WHEN

ngati Can also mean 'if' used as a condition for the action to take place.

Examples

- Mudzapita ngati sikudzakhala mvula** - You will go if it will not rain.
Adzamwa ngati adzamvera ludzu - S/He will drink if s/he will feel thirsty.
Adzadya ngati adzamvera njala - They will eat if they will feel hungry.



B THE USE OF “KUMVERA” (TO FEEL)

Affirmative Form

PP	+	-mvera	+	Expressing a feeling		
Ndi-	+	-mvera	+	njala	=	Ndimvera njala. (I feel hungry)
Mu-	+	-mvera	+	mphepo	=	Mumvera mphepo. (You feel cold)
A-	+	-mvera	+	ludzu	=	Amvera ludzu. (S/He feels thirsty)
Ti-	+	-mvera	+	mantha	=	Timvera mantha. (We feel frightened)
A-	+	-mvera		kudwala	=	Amvera kudwala. (They feel sick)

Negative Form

Si-	+	Affirmative	=	Expressing a feeling		
Si-	+	Ndimvera njala.	=	Sindimvera njala.	(I don't feel hungry)	
Si-	+	Mumvera mphepo.	=	Simumvera mphepo.	(You don't feel cold)	
Si-	+	Amvera ludzu.	=	Samvera ludzu.	(S/He doesn't feel thirsty)	
Si-	+	Timvera mantha.	=	Sitimvera mantha.	(We don't feel frightened)	
Si-	+	Amvera kudwala.	=	Samvera kudwala.	(They don't feel sick)	

Examples

Affirmative

Ndimvera njala, ndifuna kudya.
I feel hungry I want to eat.

Mumvera mphepo, mufuna juzi.
You feel cold you want a sweater.

Amvera ludzu, afuna kumwa madzi.

S/he is thirsty she wants to drink water.

Timvera mantha.tifuna kuthawa.
We feel frightened we want to ran.

Amvera kudwala afuna mankhwala
They feel sick they want medicine.

Negative

Sindimvera njala, sindifuna kudya.
I don't feel hungry I don't want to eat.

Simumvera mphepo, simufuna juzi.
You don't feel cold you don't want a sweater.

Samvera ludzu, safuna kumwa madzi.

S/He does not feel thirsty s/he doesn't want to drink water.

Sitimvera mantha sitifuna kuthawa.
We don't feel frightened we don't want to run away.

Samvera kudwala safuna mankhwala
They don't feel sick they don't want medicine.

C VERBAL INFIX “-TA-

'-ta' as an infix in a verb means ' after' as in the following and which also leads the action to be in the past.

Subject Prefix	+	Infix 'ta'	+	root	+	-a	=	
Ndi-	+	-ta-	+	-dy-	+	-a	=	Nditadya (After I ate)
Mu-	+	-ta-	+	-mw-	+	-a	=	Mutamwa (After you drunk)
A-	+	-ta-	+	-fik-	+	-a	=	Atafika (After she arrived)
Ti-	+	-ta-	+	-gon-	+	-a	=	Titagona (After we slept)
A_	+	-ta-	+	-th-	+	-a	=	Atatha (After they finished)

Examples

Nditadya ndinagona	-	After I ate I slept.
Mutamwa munanyamuka	-	After you drunk you left.
Titafika tinalemba kalata	-	After we arrived we wrote a letter.
Atatha kubvina anapita kunyumba	-	After they finished dancing they went to the house.



EXERCISE

1 Complete the following sentences

- (a) Ndimvera ludzu ndifuna _____
(b) _____ tifuna kudya _____
(c) Mumvera kutentha mufuna
(d) Kuli dzuwa ndifuna _____
(e) Kuli mvula ndipatseni _____

2 Complete the following sentences:

- (a) Timadya ngati tili ndi _____
(b) Ndimamvala juzi ngati _____
(c) Ndimamwa madzi yozizira ngati ndiri ndi _____
(d) Ndimatenga ambulela ngati kukugwa _____

3 Match the words in A with the words in B

A	B
Ndikotentha	I need
Kuli mvula	It is dark
Ndikozizira	It is cold
Ndifuna	It is raining
Kuli m'dima	It is hot.
Kuli dzuwa	It is shining

4. Pick a flash card and read to others.

TASK (ZOCITA)

Find out which months are associated with the following seasons.

Chilimwe
Dzinja
Chisalo

SELF EVALUATION:

- I can talk about weather conditions.
I can express physical responses to weather and other influences.
I can identify and ask about different seasons.

Yes _____ Not yet _____
Yes _____ Not Yet _____
Yes _____ Not Yet _____

LESSON 14

CORE COMPETENCY:

INTEGRATE INTO THE COMMUNITY

TOPIC:

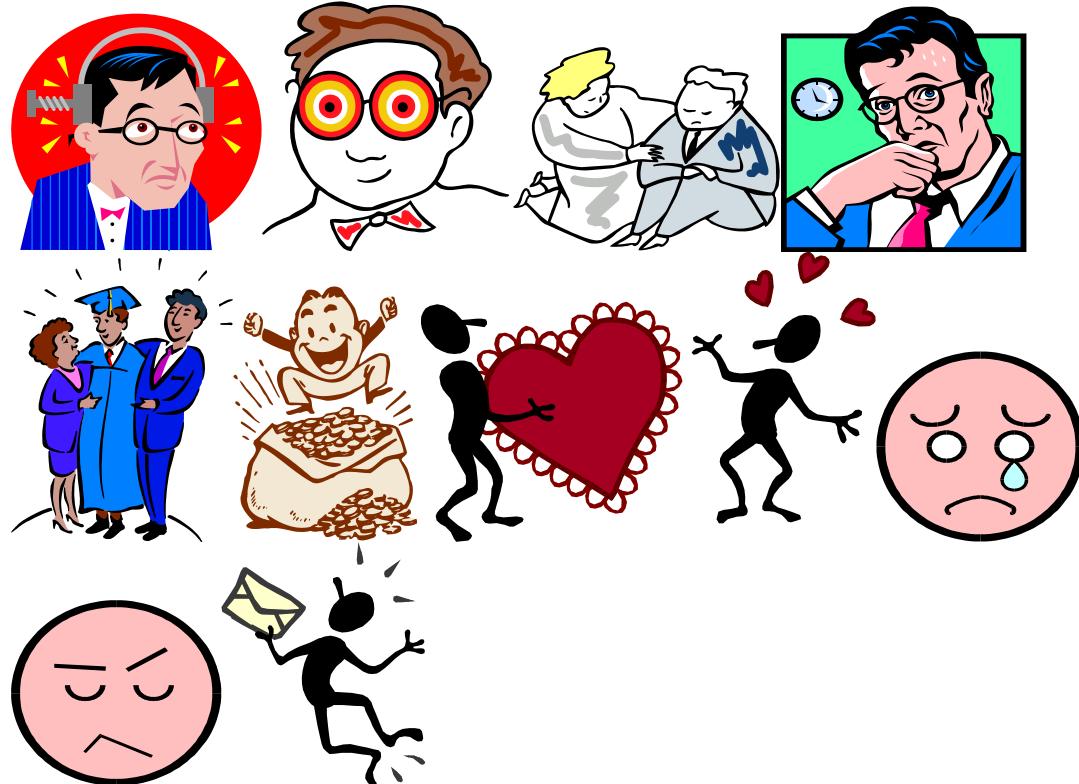
SOCIAL INTERACTION (Emotional state)

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 (NKHANI)

Dalitso: Muli bwani alamu?

Zanie: Ndiri bwino, kaya inu/namwe?

Dalitso: Ndiri bwino. Ndiri ndi chimwemwe kwambiri chifukwa munakhoza

Zanie: Zikomo kwambiri.



mayeso.

DIALOGUE II (NKHANI)

Maria: Muli bwanji anzanga?

Masiye:

Ndiri bwino, kaya inu /namwe?

Maria: Ndiri bwino pangono.
Kodi mudziwa kuti
anandibela?

Masiye:

Inde, koma ndiri ndi
chisoni kwambiri
chifukwa anakubelani.

CULTURAL NOTES

- (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.*
Kambiri anthu a m'Zambia amabisa za chikondi cao ku anthu, koma aonetsa kumunthu amene akonda cabe. Koma ngati ndi zinthu monga za cisoni kapena chikondwerero capaukwati sabisa.
- (b) *It is not polite to exhibit actions that show affection in public (like kissing and holding each other around the waist).*
Sicabwino kugwirana gwirana kapena kupyopyonthana pa anthu.
- (c) *During funerals, close relatives to the deceased shed tears to show that they are grieved. Other people show their sympathy in cash and in kind.*
Panthawi ya malilo anthu achibale amalira kuonetsa kuti ali pa maliro koma anthu ena amapepesa ndi ndalamu kapena ufa.
- (d) *Kitchen parties are attended by women only*
Phwando la m'kwatibwi limacitika ndi azimai cabe.

VOCABULARY (MAU)

Verbs

Kukondwera	-	To be happy
Kulema	-	To be tired
Kukalipa	-	To get annoyed
Kukhala ndi nsanje-		To be jealous
Kudabwa	-	To be surprised
Kupyopyontha	-	To kiss
Kuda nkhawa	-	To worry
Kulandila	-	To receive
Kumvera/Kumva-		To hear/to feel
Kupeza	-	To find
Kugwa	-	To fall
Kucoka	-	To leave
Kuiwala	-	To forget
Kumwalira/ kufa	-	To die
Kuopa	-	To fear
Mantha	-	Fear
Kupanga	-	To make
Kupepesa	-	To apologize
Kuthokoza	-	To thank/to praise
Kuyankha	-	To answer



Kuyamika	-	To appreciate.
Kubisa	-	To hide
Kupelekeza	-	To escort

Words related to emotions

Chikondi	-	Love
Manyazi	-	To feel shy
Mantha	-	Fear
Chikondwerelo	-	Celebration
Chisoni	-	Sadness
Kudana	-	To hate each other
Kubvutika	-	To be troubled
Kumvera njala	-	To feel hungry
Kukhala ndi maganizo	-	To have thoughts.
Kumvera ludzu	-	To feel thirsty

Other words

Kakang'onong'ono-		Very small
Gule	-	Dance
Kalekale	-	Long time ago
Kamwana	-	Infancy
Nsalu	-	Cloth
Pakati	-	Between
Pang'ono-pang'ono-		Slowly
Tsopano	-	Soon/now
Ufa	-	Mealie-Meal
Usiku	-	Night
Uthenga	-	Message
M'nzanga	-	Friend
Madalitso	-	Blessings.

GRAMMAR

A THE USE OF “CHIFUKWA” (BECAUSE/REASON)

Verb to have	+ word expressing feeling	+ Chifukwa	+ Reason	
Ndili ndi	+ chisoni	+ chifukwa	+ m'nzanga afa	= Ndili ndi chisoni chifukwa m'nzanga afa. (I am sad because my friend has died.)
Muli ndi	+ museluselu	+ chifukwa	+ Mwadya nsomba yayiwisi	= Muli ndi museluselu chifukwa mwadya nsomba yayiwisi. (You are feeling nausea because you have eaten raw fish.)
Ali ndi	+ mantha	+ chifukwa	+ mbala zinawabela	= Ali ndi mantha chifukwa mbala zina wabela. (They are afraid because thieves stole from them.)



Tili ndi	+	tulo	+	chifukwa	+	Tinabvina usiku onse	=	Tili ndi tulo chifukwa tinabvina usiku onse. (We are feeling sleepy because we danced all night.)
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Negative Form

Si	+	Affirmative	=	
Si-	+	-ndili ndi chisoni chifukwa muzanga afa.	=	Sindiri ndi chisoni chifukwa m'nzanga sanafe/ Ndili ndi chisoni lini/liti (I am not sad because my friend hasn't died.)
Si-	+	-muli ndi museluselu chifukwa mwadya nsomba yayiwisi	=	Simuli ndi museluselu chifukwa simunadye nsomba yayiwisi (You are not feeling nausea because you have not eaten raw fish)
Si-	+	-ali ndi mantha chifukwa m'bala zinamubela	=	Sali ndi mantha chifukwa mbala sizinamubele. (They are not afraid because thieves didn't steal from him/her.)
Si-	+	-Tili ndi tulo chifukwa tinabvina usiku onse	=	Sitili ndi tulo chifukwa sitinabvine usiku onse. (We are not sleepy because we did not dance all night)

Examples

Affirmative

**Ndiri ndi chisoni chifukwa
m'nzanga afa.**
I am sorry because my friend has died.
**Muli ndi museluselu chifukwa
mwadya nsomba yayiwisi.**
*You are feeling nausea because
you ate raw fish*

**Ali ndi mantha chifukwa mbala
zinamubela.**
*S/He is afraid because thieves stole
from him.*
**Tiri ndi tulo chifukwa
tinabvina usiku onse**
*We are sleepy because we danced
the whole night.*

Negative

**Sindiri ndi chisoni
chifukwa m'zanga sanafe.**
I am not sorry because my friend is not dead.
**-Simuli ndi museluselu chifukwa
simunadye nsomba yayiwisi.**
*You are not feeling nausea
because you have not eaten raw fish.*

**-Sali ndi mantha chifukwa
mbala sizinamubele.**
*S/He is not afraid because
thieves did not steal from him.*
**-Sitili ndi tulo chifukwa sitinabvine
usiku onse.**
*We are not sleepy because we did not dance
the whole night.*

B REDUPLICATION TO EXPRESS INTENSITY.

(i) With Adverbs

e.g.	Idyani <u>m'sanga m'sanga</u>	-	Eat very fast
	Ambuya amayenda <u>pang'ono pang'ono</u>	-	Grandma walks very slowly
	Yendetsani <u>bwino bwino</u>	-	Drive very carefully/nicely
	Msika uli <u>pafupifupi</u>	-	The market is very near

(ii) **With Verbs**

Mwana <u>alilalila</u>	-	A baby oftenly cries.
Aphunzitsi akambakamba:	-	The teacher is talkative.
Ama <u>pemphapempha</u> ndalamu	-	They ask for money all the time.
M'zanga apatsapsatsa zinthu kwambiri	-	My friend gives things anyhow.

C THE USE OF “KOMA” (BUT) TO SHOW CONTRAST

Amai ali ndi chimwemwe koma atate ali ndi chisoni.	-Mother is happy but father is sad.
Amai ali ndi njala koma atate alibe	-Mother is hungry but father is not
A Peter ali ndi mphamvu koma a John ndi aulesi	-Peter is strong but John is lazy
Maria ndi wokongola koma Esther ndi woipa	-Maria is pretty but Esther is ugly

EXERCISE**Fill in the blanks:**

1. Ndacondwera lelo chifukwa_____
A Cathy ali ndi nsanje chifukwa_____
Atate ali ndi chisoni chifukwa_____
Amayi akalipa chifukwa_____
2. Go to the front and mime an action and let others guess what emotion it is.
3. Identify which phrases are complaints and which ones are compliments:

-Kutopa kwambiri
-Kukhoza mayeso
-Kuuma m'tima
-Kufeluka mayeso
-Kukongola ngati m'ngelo
-Wabwino mtima
-Kuoneka wa udongo
-Mkazi wofuwila.
4. Make a dialogue where one person complains or gives compliments, then present the dialogue to the class.
5. 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: (ZOCITA)

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

SELF EVALUATION:

I can state my feelings or emotions.
I can congratulate and condole.

Yes_____ Not yet_____
Yes_____ Not yet_____



Peace Corps Zambia

I can express complaints and complements. 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 (NKHANI)

Musanide: Muli bwanji anzanga? **Alinafe:** Ndili bwino, kaya inu?

Musanide: Ndiri bwino zikomo.
Kodi mudziwa kuti ndikwatila?

Alinafe: Ayi sindidziwa.

Musanide: Ndikuitanani kuukwati wanga. Kodi mungathe kubwera?

Alinafe: Zikomo kwambiri, ndi ngathe kubwera.

Musanide: Zikomo kwambiri,
Alinafe: Cabwino.

tidzaonana.

DIALOGUE II (NKHANI)

Phiri:	Muli bwanji anzanga?	Banda:	Ndiri bwino, kaya inu?
Phiri:	Ndiri bwino. Kodi mungathe kubwera ku phwando langa?	Banda:	Ayi pepani, ndikanabwera, koma ndiri ndi nchito yambiri sindingathe kubwera.
Phiri:	Ooo! Chabwino tidzaonana nthawi zina.	Banda:	Zikomo kwambiri.

CULTURAL NOTES (MIYAMBO)

- (a) *In villages when you are invited you can take a friend.*
M'midzi ngati mwaitanidwa mungathe kutenga anzau.
- (b) Who ever invites you out, s/he is responsible to buy or provide food and drinks.
Mukaitanidwa ku phwando, woitanayo amagula zonse zofunika.
- (c) *In villages people don't wait for invitation to any functions. They feel it is important to show your presence, just for a short while.*
Anthu a mu Zambia sayembekeza kuti aitanidwe ku miyambo monga, zikwati, malilo, chinamwali, chimaoneka cinthu cacikulu kupezekako pakanthawi pangono.
- (d) *Whenever you invite someone for a drink, you are the one buying for the person.*
Ngati waitana m'nzako, uyenera kumugulila zakudya zonse zofunika.

SAFETY AND SECURITY.

Be conscious of who invites you and who to invite.

Cenjelani ndi anthu amene aitana inu ndi amene muitana.

VOCABULARY (MAU)

Verbs

Kucita	- To do
Kudikhira/ Kuyembekeza	- To wait
Kudwala	- To be sick
Kulipila	- To pay
Kuthandiza	- To help
Kuitanidwa	- To be invited.
Kuona	- To see
Kuceza	- To visit
Kubatiza	- To baptize
Kuitana	- To invite/call

Nouns

Ukwati	-	Wedding
Ubatizo	-	Baptism
Madyerelo/phwando-		Party
Gule		Dance
Malilo	-	Funeral
Malo	-	Place
Nchito	-	Work
Chinamwali	-	Initiation. ceremony

Other words

Inde zikomo	-	Yes, thank you
Ayi/iyayi zikomo-		No, thank you

Expressions to note

Osadandaula	-	Don't worry
Osalephera kubwera	-	Don't fail to come
Tiri ndi phwando	-	We have a party
Cili cabe bwino	-	It is ok.

GRAMMAR

A. THE SEPARABLE PERSONAL PRONOUNS OF EMPHASIS ARE:

1st Person Sing.	Ine	-me
2nd Person Sing.	Inu	-You
3rd Person Sing.	Awa	-Him/her
1st Person Plural	Ife	-we
2nd Person Plural	Inu	-You
3rd Person Plural	Awa	-them

The infinitive 'Kuitana' (to call/invite)

Affirmative Form

PP	+	Root	+	-a	+	Separable personal pronouns =
Ndi-	+	-itan-	+	-a	+	inu = Ndiitana inu. (I am inviting you.)
Mu-	+	-itan-	+	-a	+	inu = Muitana inu. (You are inviting me.)
A-	+	-itan-	+	-a	+	awa = Aitana Awa. (He is inviting him/her.)
Ti-	+	-itan-	+	-a	+	inu = Tiitana inu. We are inviting you.
A-	+	-itan-	+	-a	+	ife = Aitana ife. (They are inviting us.)



Negative Form

Si	+	Affirmative	=	
Si-	+	-ndiitana inu	=	Sindiitana inu (I am not inviting you)
Si-	+	-muitana ine	=	Simuitana ine (You are not inviting me)
Si-	+	-aitana awa	=	Saitana awa (S/He is not inviting me)
Si-	+	-tiitana inu	=	Sitiitana inu (We are not inviting him/her)
Si-	+	-aitana ife	=	Saitana ife (They are not inviting us)

Examples

Affirmative

Ndiitana inu a masiye.
I am inviting you masiye.

Muitana ine ku nyumba kwanu.
You are inviting me at your house.

Aitana awa ku cakudya ca masana.
S/He is inviting him/her for lunch.

Tiitana inu ku phwando.
We are inviting you for a party.

Aitana ife ku gule.
They are inviting us for a dance.

Negative

Sindiitana inu a masiye.
I am not inviting you masiye.

Simuitana ine kunyumba kwanu.
You are not inviting me at your house.

Saitana awa ku cakudya camasana.
S/He is not inviting him/her for lunch.

Sitiitana inu ku phwando.
We are not inviting you for a party.

Saitana ife ku gule.
They are not inviting us for a dance.

B THE INSEPARABLE PERSONAL PRONOUNS(INFIXES).

1st Person Sing. '**-Ndi-**'

2nd Person Sing.'**-Ku-**'

3rd Person Sing. '**-Mu-**'

1st Person Plural'**-Ti-**'

2nd Person Plural'**-Mu-**'

3rd Person Plural'**-A-**'

Examples of usage with the infinitive 'KUITANA' to invite/call in Present Tense

Affirmative

PP	+	I.O.P.	+	Root	+	-a	=	
Ndi	+	-ku-	+	-itan-	+	-a	=	Ndikuitana (I am inviting you)
Mu	+	-ndi-	+	-itan-	+	-a	=	Mundiitana (You are inviting me)
A	+	-ti-	+	-itan-	+	-a	=	Atiitana (S/He is inviting us)
Ti	+	-wa-	+	-itan-	+	-a	=	Tiwaitana (We are inviting them)
A	+	-mu-	+	-itan-	+	-a	=	Amuitana (They are inviting him/her)

Negative

Si	+	Affirmative	=	
Si-	+	-Ndikuitana	=	Sindikuitana (I am not inviting you)
Si-	+	-Mundiitana	=	Simundiitana (You are not inviting me)
Si-	+	-Atiitana	=	Satiitana (S/He is not inviting us)
Si-	+	-Tiwaitana	=	Sitiwaitana (We are not inviting them)
Si-	+	-Amuitana	=	Samuitana (They are not inviting him/her)



Examples

Affirmative

Ndikuitanani ku mowa

I am inviting you for a beer.

Mundiitana kunyumba kwanu

You are inviting me at your house.

Atiitana ku cakudya ca masana.

S/He is inviting us for lunch.

Tiwaitana ku phwando

We are inviting them for a party

Negative

Sindikuitanani ku mowa.

I am not inviting you for a beer.

Simundiitana kunyumba kwanu.

You are not inviting me at your house.

Satiitana ku cakudya ca masana.

S/He is not inviting us for lunch.

Sitiwaitana ku phwando.

We are not inviting them for a party.

The verbal infix '-kana-'

THE CONDITIONAL VERBAL INFIX (-KANA-) ‘would have’ ‘should have’ used to express a hypothesis or action which could have happened but did not take place.

Affirmative

PP	+ -kana-	+ O.P.	+ root	+ -a	= Past Conditional
Ndi-	+ -kana-	+ -wa-	+ -itan-	+ -a	= Ndikanawaitana. (I would have invited them.)
Mu-	+ -kana-	+ -ndi-	+ -itan-	+ -a	= Mukanandiitana. (You would have invited me.)
A-	+ -kana-	+ -a-	+ -pit-	+ -a	= Akanapita. (S/He would have gone.)
Ti-	+ -kana-	+ -mu-	+ -itan-	+ -a	= Tikanamuitana. (We would have invited him.)
A-	+ -kana-	+ -ti-	+ -itan-	+ -a	= Akanatiitana. (They would have invited us.)

Negative

Si-	+ Aff. Form	=
Si-	+ -Ndikanawaitana	= Sindikanawaitane. (I would have not invited them.)
Si-	+ -Mukanandiitana	= Simukanandiitane. (You wouldn't have invited me.)
Si-	+ -Akanapita	= Sakanapite. (S/he wouldn't have gone.)
Si-	+ -Tikanamuitana	= Sitikanamuitane. (We wouldn't have invited him/her.)
Si-	+ -akanatiitana	= Sakanatiitane. (They wouldn't have invited us.)

Examples

Affirmative

Ndikanawaitana ku mowa.

I would have invited them for a beer.

Akanandiitana kunyumba kwao.

S/he would have invited me at his/her house.

Akanapita kumudzi.

S/he would have gone home.

Tikanamuitana kuphwando.

We would have invited him/her for a party.

Akanatiitana ku gule

They would have invited us for a dance.

Negative

Sindinawaitane ku mowa.

I wouldn't have invited them for a beer.

Sakanandiitana kunyumba kwao.

S/he wouldn't have invited me at his/her house..

Sakanapita ku mudzi.

S/He wouldn't have gone home.

Sitikanamuitana ku phwando.

We wouldn't have invited him/her for a party

Sakanatiitana ku gule.

They wouldn't have invited us for a dance.

EXERCISE**I Fill in the blanks**

- A: Muli bwanji anzanga?
B:
A: Ndikuitanani ku _____ pa chiwelu.
B:
A: Zikomo
B: _____

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

TASK (ZOCITA)

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 (NKHANI)

Mabvuto: Muli bwanji?

Jerry: Ndili bwino, kaya inu?

Mabvuto: Ndiri bwino, zikomo.
Kodi ndinu ndani?

Jerry: Ndine wodzipeleka wa Peace Corps.

Mabvuto: Kodi Peace Corps ndi
ciyani?

Jerry: Ndikabungwe ka ku America, kamene
ka gwira nchito ndi anthu mu maiko
yosiyansiyana
ndikuwathandiza pa za citukuko

Mabvuto: Kodi mudzagwira nchito
yotani muno mumudzi?

Jerry: Ndidzagwira nchito zosiyansiyana
muno m'mudzi.



Mabvuto: Aaa! Iyo ndi nkhanzi ya bwino. Kodi mudzatilandiritsa ndalama?

Jerry: Ayi, ndalama ndiribe koma tidzaphunzitsana ndi anthu m'mudzi muno. Monga mudziwa ngati mwapatsa munthu nsomba adzadya tsiku limodzi koma ngati mwa mu phunzitsa kuwedza nsomba adzadya masiku onse.

Mabvuto: Ndakondwera kwambiri pakumva kuti mudzakhala ndi ife muno mumudzi.

Jerry: Zikomo kwambiri.

CULTURAL NOTES (MIYAMBO)

- (a) *Americans are considered as people with a lot of money and miracle solutions to numerous problems found in communities.*
Anthu m'midzi amaona ngati wodzipeleka a mu Peace Corps ali ndi ndalama zambiri ndi nzeru zothetsa mabvuto awo.
- (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.*
Ngati kuli malilo anthu amakhala m'mudzi, kuthandiza kugwira nchito pa nyumba ya malilo. Panthawi imeneyo anthu sayenera kugwira nchito ku munda.

VOCABULARY (MAU)

Verbs

Kudwala	-	To be sick
Kudzipeleka	-	To Volunteer
Kulandira	-	To receive
Kuonetsa	-	To show
Kulemera	-	To be rich/to be heavy
Kumanga	-	To build/to tie/to arrest
Kumasula	-	To untie
Kukwera	-	To climb/to ascend/to get on
Kupanga	-	To make
Kusauka	-	To be poor/suffer
Kusankha	-	To select
Kubvala	-	To dress
Kuvula	-	To undress
Kutumiza	-	To send.

Nouns

Mayiko	-	Countries
Chitukuko	-	Development
Wodzipeleka	-	Volunteer
Kabungwe	-	Organisation
Nkhalamba	-	Old person
Mfumu	-	Chief
Dziko	-	Country

GRAMMAR

A FORMATION OF A NOUN FROM AN INFINITIVE



To make a noun from an infinitive drop “KU” of the infinitive and substitute it with “WO”

Affirmative Form

e.g. Verb (Infinitive)

Kuwedza (*To catch fish*)
Kudzipeleka (*To volunteer*)
Kuthandiza (*To help*)
Kuphunzitsa (*To teach*)
Kubvina (*To dance*)
Kugula (*To buy*)
Kusoka (*To sew*)
Kuceza (*To visit*)
Kulima (*To cultivate*)

Noun

Wowedza (*Fisherman*)
Wodzipeleka (*Volunteer*)
Wothandiza (*A helper*)
Wophunzitsa (*A teacher*)
Wobvina (*Dancers*)
Wogula (*Buyer*)
Wosoka (*Sewer*)
Woceza (*Visitor*)
Wolima (*The cultivator*)

Negative: Si + noun

Kusawedza
(*Not to fish*)
Kusadzipeleka
(*Not to volunteer*)
Kusathandiza
(*Not to help*)
Kusagulitsa
(*Not to sell*)
Kusapha
(*Not to kill*)
Kusabvina
(*Not to dance*)
Kusasoka
(*Not to sew*)
Kusaphunzitsa
(*Not to teach*)

Siwowedza
(*Not a fisherman*)
Siwodzipeleka
(*Not a volunteer*)
Siwothandiza
(*Not a helper*)
Siwogulitsa
(*Not a seller*)
Siwopha
(*Not a killer*)
Siwobvina
(*Not a dancer*)
Siwosoka
(*Not a sewer/ tailor*)
Siwophunzitsa
(*Not a teacher*)

EXERCISE

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

TASK (ZOCITA)

Go to write in Nyanja 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.
I can explain my program:

Yes _____ Not yet _____
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:	<ol style="list-style-type: none"> 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 (NKHANI)

- | | |
|---|---|
| Muzifera: Uli bwanji m'nzanga? | Chisoni: Ndiri bwino, kaya iwe? |
| Muzifera: Ndiri bwino zikomo.
Kodi unali kucita ciyani? | Chisoni: Ndinali kuwerenga buku.
Nanga iwe unali kucita ciyani? |
| Muzifera: Ndinali kuona
zithuzithuzi pa
wailesi ya kanema | Chisoni: Kodi ukonda kucita ciyani
panthawi yako yapadela? |
| Muzifera: Ndikonda kusamba
Kusowera ndiponso kuwedza.
Nsomba. Nanga iwe? | Chisoni: Ndikonda kuphika. |
| Muzifera: Kodi ukonda kuphika
ciyani? | Chisoni: Ndikonda kuphika nsima. |
| Muzifera: Cabwino ndifuna
udzandiphunzitseko
kuphika nsima mawa. | Chisoni: Cabwino ndidzabwera. |

CULTURAL NOTES (MIYAMBO)



- (a) *In villages people do not have a hobby as such. They are mostly engaged in their daily routine.*

Anthu mu midzi alibe zimene akonda kucita pa nthawi yao yapadela, kambiri akonda kugwira nchito zapanyumba masiku onse.

- (b) *Games for children are gender oriented.*

Kambiri ana akazi amasewera okha ndi ana amuna okhanso.

- (c) *Sundays become days of meetings and recreation after people have come back from church.*

Pasondo ndi tsiku lokumana ndikukambirana pa zinthu zosiyanasiyana makamaka ngati anthu acoka ku Chalichi.

VOCABULARY (MAU)



Verbs

Kuyenera	-	To have to
Kuyesa	-	To try
Kuwona	-	To see
Kuwopa	-	To fear
Kuwerenga	-	To count/To read
Kusewera	-	To play
Kusangalala	-	To be happy
Kupumula	-	To rest
Kupitiliza	-	To continue
Kukumbutsa	-	To remind
Kukonza	-	To repair
Kukonda	-	To like
Kukhulupirira	-	To trust
Kusambira	-	To swim
Kucita	-	To do
Kuona kanema	-	To watch T.V.
Kuyenda	-	To walk
Kuthamanga	-	To run (Jogging)
Kulumphya	-	To jump
Kuiwala	-	To forget

Nouns

Kanema/basikopo-		Cinema
Wailesi	-	Radio
Katswiri	-	Expert
Mulungu	-	God/Week
Yunivesite	-	University
Mnzanga	-	Friend
Maphunziro	-	Education
Masewera	-	Sports/Games
Mpira	-	Soccer/ball
Masamu	-	Mathematics
Atsikana	-	Girls
Ndale	-	Politics
Anyamata	-	Boys.

Other words

M'tsogolo	-	In the future
Osiyana	-	Different
Chikhulupililo	-	Trust
Wodekha m'tima-		Humble

GRAMMAR

A THE PAST HABITUAL TENSE (USED TO)

Affirmative Form

PP	+	-nali-	+	-ku-	+ Root	+	-a	=	Habitual Past
Ndi-	+	-nali-	+	-ku-	+ -phunzits-	+	-a	=	Ndinalikuphunzitsa. (I used to teach.)



Peace Corps Zambia

Mu-	+	-nali-	+	-ku-	+	-kond-	+	-a	=	Munalikukonda. (You used to like.)
A-	+	-nali-	+	-ku-	+	-dziw-	+	-a	=	Analikudziwa. (S/he used to know.)
Ti-	+	-nali-	+	-li-	+	-dy-	+	-a	=	Tinalikudya. (We used to eat.)

Negative Form

Si + Affirmative

Si-	+	-Ndinalikuphunzitsa	=	Sindinalikuphunzitsa. (I used not to teach.)
Si-	+	-Munalikukonda	=	Simunalikukonda. (You used not to like.)
Si-	+	-Analikudziwa	=	Sanalikudziwa. (S/he used not to know.)
Si-	+	-Tinalikudya	=	Sitinalikudya. (We used not to eat)

Examples

Affirmative

Ndinalikuphunzitsa chinyanja.
<i>I used to teach chinyanja.</i>
Munalikukonda pizza.
<i>You used to like pizza</i>
Analikudziwa kusambira
<i>S/He used to swim</i>
Tinalikudya ndiwo za masamba
<i>We used to eat vegetables</i>

Negative

Sindinalikuphunzitsa chinyanja.
<i>I used not to teach chinyanja.</i>
Simunalikukonda mpunga
<i>You used not to like rice</i>
Sanalikudziwa kusambira
<i>S/He used not to swim</i>
Sitinalikudya nsomba
<i>We used not to eat nsomba</i>

B THE HABITUAL FUTURE TENSE (WILL ALWAYS BE)

Affirmative Form

PP	+	-zi-	+	-ka-	+	root	+	-a	=	Future Habitual
Ndi-	+	-zi-	+	-ka-	+	-phunzits-	+	-a	=	Ndizikaphunzitsa. (I will always be teaching)
Mu-	+	-zi-	+	-ka-	+	-dy-	+	-a	=	Muzikadya. (You will always be eating.)
A-	+	-zi-	+	-ka-	+	-lim-	+	-a	=	Azikalima. (S/He will always be cultivating.)
Ti-	+	-zi-	+	-ka-	+	-amang-	+	-a	=	Tizikamanga. (We will always be building)

Negative Form

Si + Affirmative

Si-	+	-Ndizikaphunzitsa	=	Sindizikaphunzitsa. (I will not always be teaching.)
Si-	+	-Muzikadya	=	Simuzikadya. (You will not always be eating.)
Si-	+	-Azikalima	=	Sazikalima. (S/He will not always be cultivating.)



Si- + -Tizikamanga = Sitizikamanga.
(We will not always be building.)

Examples**Affirmative**

Ndizikaphunzitsa anthu mu midzi.

I will always be teaching people in the villages.

Azikalima chimanga.

S/He will always be growing maize.

Tizikamanga zimbudzi.

We will always be building toilets.

Negative

Sindizikaphunzitsa anthu mu midzi.

I will not always be teaching people in the villages.

Sazikalima chimanga.

S/He will not always be growing maize.

Sitizikamanga zimbudzi.

We will not always be building toilets.

C THE AUXILLARY (KUYENERA) (MUST OR TO HAVE TO)**Affirmative Form**

PP	+	-yenera	+	Infinitive	=	
Ndi-	+	-yenera	+	kuphika	=	Ndiyenera kuphika. (I must cook.)
Mu-	+	-yenera	+	kupita	=	Muyenera kupita. (You must go.)
A-	+	-yenera	+	kusamba	=	Ayenera kusamba. (S/he must bath.)
Ti-	+	-yenera	+	kudya	=	Tiyenera kudya. (We must eat.)

Negative Form**Si + Affirmative**

Si-	+	-ndiyenera kuphika	=	Sindiyenera kuphika. (I must not cook.)
Si-	+	-muyenera kupita	=	Simuyenera kupita. (You must not go.)
Si-	+	-ayenera kusamba	=	Sayenera kusamba. (S/he must not bath.)
Si-	+	-tiyenera kudya	=	Sitiyenera kudya. (We must not eat.)
Si-	+	-wayenera kugona	=	Siwayenera kugona. (They must not sleep.)

Examples**Affirmative****Negative**



Ndiyenera kuphika ndisanadye.

(I must cook before I eat.)

Muyenera kusamba musanagone.

(You must bath before you sleep.)

Ayenera kuthamanga asanasewere.

(S/he must run before S/he plays.)

Tiyenera kudya tisanapumule.

(We must eat before we rest.)

Sindiyenera kudya ndisanaphike.

(I must not eat before I cook.)

Simuyenera kugona musanasambe.

(You must not sleep before you bath.)

Sayenera kusewera asanasathamange.

(S/he must not play before they run.)

Sitiyenera kupumula tisanadye.

(We must not rest before we eat.)

EXERCISE

- 1 Talk about your hobbies.
- 2 Pair up and share your personal ambitions, achievements, discuss your future plans, past experiences and your likes and dislikes.

TASK (ZOCITA)

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

SELF EVALUATION:

I can talk about my hobbies.	Yes _____	Not yet _____
I can share likes and dislikes.	Yes _____	Not yet _____
I can explain past education and job background.	Yes _____	Not yet _____
I can discuss future plans.	Yes _____	Not yet _____

LESSON 18

CORE COMPETENCY:

FACILITATE SUSTAINABLE DEVELOPMENT

TOPIC:

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 (NKHANI)

Mabvuto: Kodi munabadwa mwezi wanji?

Misozi: Ndinabadwa mwezi wa Januwale,nanga inu?

Mabvuto: Ndinabadwa mwezi wa Epulo.

Misozi: Kodi ndi tsiku lanji la ufulu muno mu Zambia?

Mabvuto: Ndi pa 24, mwezi wa Okutobala,nanga ku America ndi mwezi wanji wa ufulu?

Misozi: Ndi mwezi wa July.

Mabvuto: Zikomo kwambiri.

Misozi: Zikomo.

CULTURAL NOTES (MIYAMBO)

(a) *Certain occupations are strictly meant for men and others for women.
Nchito zina zimagwiridwa ndi amuna okha kapena akazi okha.*

- (b) Some seasonal occupations e.g. fishing in Eastern province and catching of caterpillars cannot be done without the consent of the Chief.
Nchito zina monga kugwira matole, Kapena kuwedza nsomba sizigwiridwa kopanda chilolezo kwa mfumu.
- (c) The Nyanja people use corrupt English when they talk about months.
M'Cinyanja amakamba chizungu cholakwika pamene anena mayina ya miyezi.
- (d) Traditionally the months are identified by the appearance of a new moon.
Mwa mwambo miyezi yidziwika ngati mwezi watsopano wakhala kapena watuluka.

SAFETY AND SECURITY

Mind snakes, wear boots.
Cenjerani ndi njoka, bvalani nsapato.

VOCABULARY (MAU)

Verbs

Kubyala	-	To sow
Kupalilia	-	To weed
Kusoka	-	To sew
Kukolola	-	To harvest
Kutsira	-	To smear
Kuumba	-	To mould
Kutunga/ kutapa-		To draw water
Kusinja	-	To pound
Kubvika nyumba-		To thatch a house
Kupha	-	To kill
Kusesa	-	To sweep
Kuchapa	-	To wash clothes
Kukolopa	-	To mop
Kusonkha moto -		To make fire
Kupempha	-	To beg
Kutsuka	-	To wash dishes
Kuwoneka	-	To be seen/to appear.
Kubyala	-	To plant
Kupya	-	To be ripe / to burn
Kubadwa	-	To be born

Time Related words

Dzana	-	The day before yesterday.
Dzulo	-	Yesterday
Lelo	-	Today
Mawa	-	Tomorrow
Mailo	-	Yesterday/Tomorrow
Tsiku	-	Day
Masiku	-	Days
Sabata	-	Sunday/week
Masabata	-	Sundays/weeks
Mwezi	-	Month
Miyezi	-	Months
Chaka	-	Year
Zaka	-	Years
Kale-kale	-	Long time ago

<p><u>Seasons (Nyengo)</u></p> <p>Dzinja (<i>Rain Season</i>) activities Nchito za amuna (<i>Men's activities</i>) Cultivate – Lima Plant - Byala Weed - Palila</p>	<p>Dzinja (<i>Rain Season</i>) activities Nchito za azimai (<i>Women's activities</i>) Cultivate – Lima House chores - Nchito za panyumba Plant – Byala Weed - Palila</p>
<p><u>Chilimwe</u> (<i>hot dry season</i>) Nchito za amuna (<i>men's</i>) Digging wells – Kukumba zitsime Clearing fields - Kusosa Hunting - Kuzengela Fishing - Kuweza nsomba Building houses – Kumanga nyumba</p>	<p><u>Chilimwe</u> (<i>hot dry season</i>) Nchito za azimai (<i>Women's activities</i>) Clearing fields - Kusosa Water collection-Kutunga/Kutapa madzi House chores - Nchito za panyumba</p>
<p><u>Chisalo</u> (<i>Cold dry season</i>) Nchito za amuna (<i>Men's activities</i>) Harvesting - Kukolola Building houses - Kumanga nyumba Thatching - Kubvika nyumba Honey collection - Kufula uchi Cutting grass - Kumweta udzu</p>	<p><u>Chisalo</u> (<i>Cold dry season</i>) Nchito za azimai (<i>Women's activities</i>) House chores -Nchito za panyumba Harvesting -Kukolola Cutting grass -Kumweta udzu Smearing houses -Kumata nyumba</p>

GRAMMAR

A. THE NEGATIVE MARKER (-BE/ _SOWA)

In Nyanja apart from (**SI** -), we have other types of negative markers:(**-BE**) used with the verb “to be” (- li) to mean (I don't have.....), and the verb '**KUSOWA**' meaning (**to have not/ to miss....**)

Verb to be conjugated in present form + -be- = To not have

Ndili	+	-be	=	Ndilibe	-	(I don't have)
Muli	+	-be	=	Mulibe	-	(You don't have)
Ali	+	-be	=	Alibe	-	(S/He does not have)
Tili	+	-be	=	Tilibe	-	(We do not have)

Examples

Ndilibe ndalama	(I do not have money)
Mulibe nyumba	(You do not have a house)
Alibe mankhwala	(S/He does not have medicine)
Tilibe nchito	(We do not have jobs)

Verb Kusowa = To not have



P.P	+	Root	+	-a	= To not have	
Ndi-	+	-sow-	=	-a	= Ndisowa	(I don't have)
Mu-	+	-sow-	=	-a	= Musowa	(You don't have)
A-	+	-sow-	=	-a	= Asowa	(S/He does not have)
Ti-	+	-sow-	=	-a	= Tisowa	(We do not have)

Examples:

Ndisowa ndalama	-	I do not have money.
Musowa zakudya	-	You do not have food.
Asowa mankhwala	-	S/he does not have medicine.
Tisowa madzi	-	We do not have water.
Asowa nyumba	-	They do not have a house.

B THE USE OF THE INFIX (-SANA-)MEANING (BEFORE) REVIEW

The infix **-sana-** (before) is used in verbs to give the indication that another action preceeds; what is to happen.

PP	+	-sana-	+	root	+	-e	
Ndi-	+	-sana-	+	-byal-	+	-e	= Ndisanabyale (Before I plant.....)
Mu-	+	-sana-	+	-sakulil-	+	-e	= Musana sakulile (Before you weed....)
A-	+	-sana-	+	-dy	+	-e	= Asana dye. (Before s/he, they eat....)
Ti-	+	-sana-	+	-phik-	+	-e	= Tisana phike (Before we cook...)

Examples

Ndisanabyale ndirima	-	Before I plant, I cultivate.
Musanasakulile mubyala	-	Before you weed, you plant.
Asanadye akolola	-	Before S/he/they eat, s/he/ they harvest.
Tisanaphike tipyera	-	Before we cook, we sweep.

EXERCISE

- 1 Write a list of activities done in America by women only and those done by men only if any.
- 2 Take your dictionaries and come up with a list of activities observed in your host families.
- 3 Write seasonal activities that take place:
 - (i) Nyengo ya dzinja
 - (ii) Nyengo ya Chisanu
 - (iii) Nyengo ya Chilimwe

TASK (ZOCITA)

Go and interview any person from Eastern 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 neighbors and friends: Yes_____ Not yet_____



Peace Corps Zambia

I can ask and give the 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 (NKHANI)

Mwale:	Muli bwanji bambo?	Tembo:	Ndiri bwino pang'ono,kaya inu?
Mwale:	Ndiri bwino, zikomo. Kodi ndi ciyani cabvuta?	Tembo:	Anandibela dzulo.
Mwale:	Anaba ciyani?	Tembo:	Anandibela zonse za m'nyumba.
Mwale:	Kodi munapeleka lipoti ku polisi?	Tembo:	Inde, koma sanapeze chiliconse. Ndifuna ndipitenso kuti ndikafunse.
Mwale:	Cabwino, tiyen'i tonse ku polisi kuti tikaone ngati apolisi angathe kupeza katundu wanu.	Tembo:	Zikomo kwambiri.



Peace Corps Zambia

CULTURAL NOTES (MIYAMBO)

- (a) *Generally Zambians in villages assist anybody who needs help.*
Kambiri anthu a mu midzi mu Zambia amathandiza munthu aliyense amene afuna thandizo.
- (b) *Zambian's are generous and like helping even if it means sharing little food.*
Anthu a mu Zambia ali ndi mtima wopatsa ngakhale kanthu ndi kocepa
- (c) *When you see an elderly person carrying a heavy load it is always polite for a young person to help*
Ngati munthu wacikulile anyamula katundu wolema ndi ulemu kumuthandiza
- (d) *No help is given by the passers by to a person being harassed in towns for fear of being attacked as well.*
Palibe thandizo limene lipatsidwa ndi anthu wopita cabe ku munthu amene abedwa kapena amenyedwa, muma tauni cifukwa awopa kumenyedwa.

SAFETY AND SECURITY

Be mindful of a person you are confiding in or asking for help.

VOCABULARY (MAU)

Verbs

Kuthandiza	-	To help
Kukana	-	To refuse
Kugawirana	-	To share
Kukambirana	-	To discuss
Kubwera	-	To come
Kukhululuka	-	To forgive
Kulemera	-	To be rich/heavy
Kubvuta	-	To trouble
Kuba	-	To steal
Kuthawa	-	To run away
Kuphwanya	-	To break
Kumenya	-	To beat
Kucita	-	To do
Kupeza	-	To find
Kuona	-	To see
Kupita	-	To go
Kutukwana	-	To insult
Kupempha	-	To ask for
Kugwira	-	To catch/touch
Kupha	-	To kill
Kuza	-	To notify/ to inform
Kubvomera	-	To agree
Kusauka	-	To be poor

Nouns

Katundu	-	Goods/luggage
Mwambo	-	Custom
Zinthu	-	Things
M'nzanga	-	Friend
M'dani	-	Enemy
Ngozi	-	Accident



Expressions and Words to note

Cabwino	-	Alright
Moni M'nzanga	-	Hello my friend
Ndiribe ndalama	-	I have got no money
Ndalama izi	-	Here is money
Afuna kundibela	-	He wants to steal from me
Ndithandizeni!	-	Help me please!
Ndithandizeni! Mbala!	-	Help, help, a thief

GRAMMAR

A THE USE OF “KUTHANDIZA” -(TO HELP))

Affirmative form

PP	+	O.I.	+	Root	+	-a	+	Inf.	=
Ndi-	+	-ku-	+	-thandiz-	+	-a	+	kupeza	= Ndikuthandiza kupeza. (I help you to find)
Mu-	+	-mu-	+	-thandiz-	+	-a	+	kumenya	= Mumuthandiza kumenya. (You help him to beat)
A-	+	-ti-	+	-thandiz-	+	-a	+	kugwira	= Atithandiza kugwira. (S/He helps us to catch)
Ti-	+	-wa-	+	-thandiz-	+	-a	+	kupha	= Tiwathandiza kupha. (We help them to kill)

Negative form

Si- + Affirmative

Si- + -Ndikuthandiza kupeza	= Sindikuthandiza kupeza. (I do not help you to find)
Si- + -Mumuthandiza kumenya	= Simumuthandiza kumenya. (You do not help him to beat.)
Si- + - Atithandiza kugwira	= Satithandiza kugwira. (S/He does not help us to catch)
Si- + -Tiwathandiza kupha	= Sitiwathandiza kupha. (We do not help them to kill)

Examples

Affirmative

Negative



Peace Corps Zambia

Ndikuthandiza Kupeza katundu.
I help him to find the luggage.

Mumuthandiza kumenya mbala.
You help him to beat the thief.

Atithandiza kugwira mbala.
S/He helps us to catch the thief.

Tiwathandiza kupha mbala.
We help them to kill the thief.

Sindikuthandiza kupeza katundu.
I don't help to find the luggage.

Simumuthandiza kumenya.
You don't help to beat the thief.

Satithandiza kugwira mbala.
S/He does not help us to catch the thief.

Sitiwathandiza kupha mbala.
We do not help them to kill the thief.

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 (ZOCITA)

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:

INTEGRATION IN THE COMMUNITY

TOPIC:

SOCIAL INTERACTION (The tailor)

LEARNING OBJECTIVE:

After learning tailoring terminologies in local language, trainees will in a role-play with their trainer describe the design of an outfit they want made.



DIALOGUE (NKHANI)

Zimba: Mwachoma bwanji?

Telala: Ndachoma bwino, kaya inu?

Zimba: Ndachoma bwino. Ndifuna
kuti mundisokere shati ya
Chitenje.

Telala: Palibe bvuto bweretsani.

Zimba: Iyi, tengani. Kodi ndidzalipila
ndalamaga zingati?

Telala: Mudzalipila K15,000 cabe.

Zimba: Ndidzatenga liti?

Telala: Mudzatenga mumawa.

Zimba: Zikomo Kwambiri.

Telala: Pitani bwino.

CULTURAL NOTES (MIYAMBO)

- (a) *Although women have different ways of dressing, they are not supposed to wear see through dresses or those clothes that show thighs.*
Ngakhale azimayi ali ndi kabvalidwe kosiyana-siyana, sayenera kubvala zovala zolangalala kapena zowonetsa nchafu.
- (b) *It is culturally insensitive for men to wear short shorts.*
Simwambo kuona amuna abvala kabudula wa'mfupi kwambiri.
- (c) *When sitting down be careful of your sitting position.*
Muyenera kuhala bwino pokhala pansi.
- (d) *Zambians do not buy or talk about underwears in presence of acquaintances of the opposite sex.*
Anthu a mu Zambia samagula kapena ku nena za zobvala za m'kati pamene pali akazi ndi amuna kapena pamene pali amuna ndi akazi.
- (e) *Tailors do not keep appointment.*
Matelala sasunga chipangano.
- (f) *After washing, underwears are not hanged outside to dry, they are hung in one's bedroom.*
Zobvala za m'kati maka-maka kabudula sayanika pa bwalo koma muchipinda cako.

SAFETY AND SECURITY

Negotiate for prices before services and do not pay until services are done.
Kambilanani pa za m'tengo telala asanasoke.

VOCABULARY (MAU)

Verbs

Kusoka	-	To sew
Kusoketsa	-	To make it sewn
Kulipila	-	To pay
Kubwera	-	To come
Kutenga	-	To take
Kuvala	-	To wear
Kuyanika		To dry
Kugwira	-	To catch/work
Kung'ambika	-	To be torn
Kunena	-	To say
Kulangalala	-	To see through
Kubwezetsa	-	To adjust
Kuti	-	To say/where? /so that.
Kugambika	-	To patch



Nouns

Buluku/thalaazi	-	Pants/trousers
Chigamba	-	Patch
Chisote	-	Hat
Delesi	-	Dress
Jekete/Jacketi	-	Jacket
Kabudula	-	Shorts
Mphete	-	Ring
Nsalu	-	Clothes
Nsapato	-	Shoes
Nchafu	-	Thighs
Panti/ kabudula		
ka m'kati	-	Underpants
Pitikoti	-	Petticoat
Shati	-	Shirt
Tayi	-	Tie
Telala	-	Tailor
Sikipa	-	T-Shirt
Sokosi	-	Socks

Other words

Boma	-	District/Government
Chipinda	-	Bedroom
Mtundu	-	Tribe/colour
Makamaka	-	Especially
Mkati	-	Inside
Makina	-	Sewing machine
Kotoni	-	Cotton
Tepu	-	Tape
Sizala	-	Scissors

GRAMMAR

A THE USE OF THE VERB “ –TI” (TO SAY) WHICH BECOMES “KUTI” IN THE INFINITIVE FORM.

Affirmative Form

Subject Prefix	+	Tense Marker	+	-ti	=	Say
Ndi-	+	-ku-	+	-ti	=	Ndikuti (I say)
Mu-	+	-na-	+	-ti	=	Munati (You said)
A-	+	-ku-	+	-ti	=	Akuti (S/He says)
Ti-	+	-dza-	+	-ti	=	Tidzati (We will say)

Negative Form

Subject Prefix	+	Affirmative	=	
Si-	+	-ndikuti	=	Sindikuti (I don't say)
Si-	+	-munati	=	Simunati (You did not say)
Si-	+	-akuti	=	Sakuti (S/He does not say)
Si-	+	-tidzati	=	Sitidzati (We will not say)



Examples

Affirmative

- Ndikuti mundisokere shati.**
I say you saw for me a shirt.
- Munati ndikugulileni jakete.**
You said I buy for you a jacket.
- Akuti mufune telala.**
S/he/they look for a tailor.
- Tati abvale chitenge.**
We say she wears chitenge.

Negative

- Sindikuti mundisokere buluku.**
I don't say you sew for me a trousers.
- Simunati ndikugulileni kabudula wa m'kati.**
You did not say I buy for you an under wear.
- Sakuti mufune muphunzitsi.**
S/he/they don't say you look for a teacher.
- Tati asati abvale siketi.**
We say she should not wear a skirt.

EXERCISE

- 1 Lable the items in the pictures shown below:-
- 2 Write a dialogue imagining that you are at the tailors shop.



TASK (ZOCITA)

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 items used by a tailor: Yes _____ Not yet _____

LESSON 21

CORE COMPETENCY: FACILITATE SUSTAINABLE DEVELOPMENT

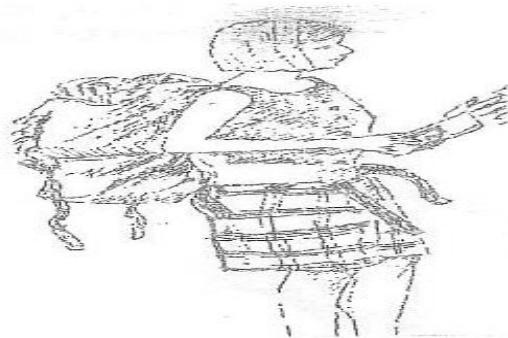
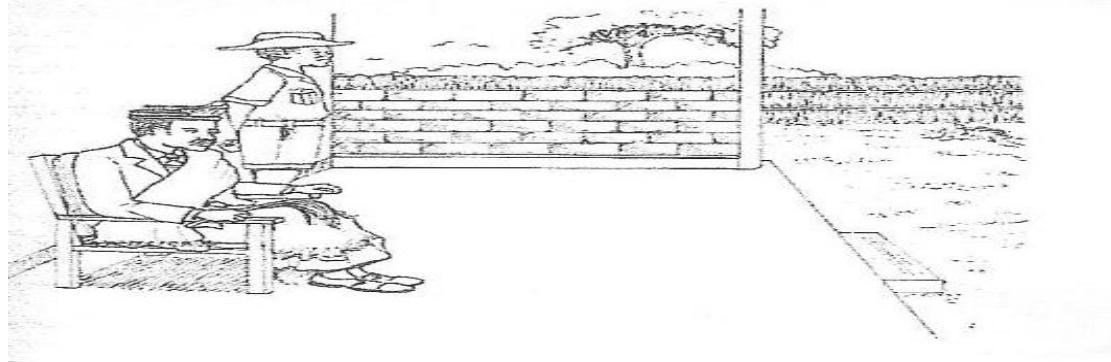
TOPIC: MAKING AN APPOINTMENT WITH A LOCAL LEADER.

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 (NKHANI)

Wodzipeleka: Muli bwanji atate?	Kaphaso:	Ndiri bwino, kaya inu?
Wodzipeleka: Ndiri bwino, zikomo. Ndifuna kuonana ndi a mfumu	Kaphaso:	Ndinu ndani?
Wodzipeleka: Ndine Brian.	Kaphaso:	Mwacokera kuti?
Wodzipeleka: Ndacokera ku Chalimbana. Ndine wodzipeleka mu Peace Corps.	Kaphaso:	Kodi mwabwera ndi mphatso ya mfumu?
Wodzipeleka: Inde ndabweretsa mphatso ya mfumu.	Kaphaso:	Yembekezani ndi uze a mfumu.
-----	Kaphaso:	Pali mulendo waku Amerika pa bwalo a mfumu, afuna kuonana ndi inu.
Mfumu: Muuzeni alowe.	Kaphaso:	Amfumu akuti lowani.
Wodzipeleka: Muli bwanji a Mfumu?	Mfumu:	Ndiri bwino. Kaya inu?
Wodzipeleka: Ndiri bwino zikomo.	Mfumu:	Kodi ndinu ndani?
Wodzipeleka: Ndine Brian, ndacokera ku Chalimbana, ndine wodzipeleka mu Peace Corps. Ndabwera muno mu mudzi wanu a mfumu kuti ti- phunzitsane ndi anthu anu pa za chitukuko. Ngati mwandilola kukhala ndi inu muno mumudzi ndi ngafune kuonana ndi anthu anu pa chiweru.	Mfumu:	Awo ndi mau abwino ndi- dzauza anthu anga kuti awonane ndi inu.
Wodzipeleka: Zikomo kwambiri a mfumu.	Mfumu:	Zikomo.

CULTURAL NOTES (MIYAMBO)

- (a) *It is always advisable to carry a gift with you each time you want to see the Chief. Ndibwino kutenga mphatso nthawi iliyonse ngati mufuna kuonana ndi Mfumu.*
- (b) *Volunteers are believed to have brought a lot of money with them by the villages. Anthu mu midzi amaganiza kuti wodzipeleka amabweretsa ndalamu zambiri.*
- (c) *Villagers are more willing to work with volunteers that speak the local languages because they can interact with them easily. Anthu mu midzi akonda kugwira nchito ndi wodzipeleka amene amakonda kukamba chilankhulo cao, chifukwa angakambe nao kopanda mabvuto.*

SAFETY AND SECURITY

*Respect must always be shown to the chief in both speech and dressing.
Ulema uyenera kupatsidwa kwa mfumu mumakambidwe ndiponso mumabvalidwe.*

VOCABULARY (MAU)

Verbs

Kuona	-	To see
Kuonana	-	To see each other
Kufuna	-	To want
Kucokera	-	To come from
Kubwera	-	To come
Kukamba	-	To talk
Kuphunzira	-	To learn
Kulindila	-	To wait
Kulowa	-	To enter
Kutenga	-	To take
Kudzipeleka	-	To volunteer
Kulima	-	To cultivate
Kulola	-	To allow
Kubvomela	-	To accept/agree
Kuthandiza	-	To help
Kudziwa	-	To know
Kuganiza	-	To think

Nouns

Kaphaso	-	Messenger
Wodzipeleka	-	Volunteer
A mfumu	-	Chief
Mphatso	-	Gift
Mudzi	-	Village
Umoyo	-	Health
Ulimi	-	Farming
Anthu	-	People
Ndalama	-	Money
Chilankhulo	-	language.
Chitukuko	-	Development

Expressions and words to note

Kupanda mabvuto	-	To be without problems
Kukamba Chilankhulo	-	To speak the language
Kubweretsa ndalama	-	To bring money

**GRAMMAR****A THE RECIPROCITY USES THE SUFFIX (-NA):**

To express the reciprocity of an action, add '-na' at the end of the infinitive
e.g. **Kukonda + na = kukondana** - to like each other.

Affirmative Form

PP	+	Strong Command	+	-na	=	Reciprocity
Mu-	+	-konda-	+	-na	=	Mukondana. (You love each other)
A-	+	-ona-	+	-na	=	Aonana. (They see each other)
Mu-	+	-thandiza-	+	-na	=	Muthandizana. (You help one another)
Ti-	+	-panga-	+	-na	=	Tipangana. (We make agreements/arrangements)

Negative Form

Si	+	Affirmative	=	Reciprocity in Neg. form
Si-	+	-Mukondana	=	Simukondana. (You don't love each other.)
Si-	+	-Aonana	=	Saonana. (They don't see each other.)
Si-	+	-Tithandizana	=	Sitithandizana. (We don't help one another.)

Examples**Affirmative**

Mukondana ndi anthu.
You love one another.
Aonana ndi a mfumu.
They see each other
with the Chief.
Tithandizana ndi anthu.
We help one another with people.

Negative

Simukondana ndi anthu.
You don't love one another.
Saonana ndi a Kaphaso.
They do not see each other
with the Messenger.
Sitithandizana ndi anthu.
We don't help one another with people.

B THE RECIPROCITY IN THE PRESENT HABITUAL TENSE**Affirmative Form**

PP	+	TM	+	Root	+	-a	+	-na	=
Mu-	+	-ma-	+	-kond-	+	-a	+	-na	= Mumakondana. (You like each other.)
A-	+	-ma-	+	-kond-	+	-a	+	-na	= Amakondana. (They like each other)
Ti-	+	-ma-	+	-kond-	+	-a	+	-na	= Timakondana. (We like one another)



Negative Form

Si	+	Affirmative	=	
Si-	+	-Mumakondana	=	Simumakondana. (You don't like each other.)
Si-	+	-Amakondana	=	Samakondana. (They don't like each other.)
Si-	+	-Timakondana	=	Sitimakondana. (We don't like one another.)

Examples

Affirmative

- Mumakondana ndi anthu.**
You always like one another with people.
- Amakondana ndi a mfumu.**
They always like one another with the chief.
- Timakondana ndi a mfumu.**
We always like each other with the chief.

Negative

- Simukondana ndi anthu.**
You always don't like one another with people.
- Samakondana ndi anzace.**
They don't always like one another with friends.
- Sitimakondana ndi a mfumu.**
We always don't like one another with the chief.

EXERCISE

- 1 Make ten sentences with the following words in the reciprocity form:

Kuonana,
Kupangana
Kuthandizana
Kukambirana
Kuphunzitsana
Kuyenderana
Kumverana
Kumenyana
Kucezerana
Kulemberana

- 2 Write a dialogue in pairs where one will be a Chief and the other a Volunteer

TASK (ZOCITA)

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

SELF EVALUATION:

I can introduce myself to the Local Leader: Yes _____ Not yet _____
I can make an appointment: Yes _____ Not yet _____

LESSON 22

CORE COMPETENCY: INTEGRATION INTO THE COMMUNITY

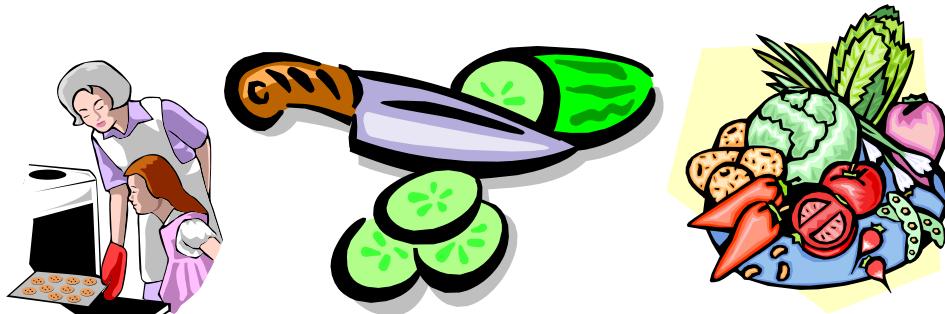
TOPIC: RECIPE

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 (NKHANI)

Amake Mwayi: Ndiri bwino, kaya inu?

Amake Musa: Ndiri bwino, zikomo.
Kodi mukuphika ciyani?

Amake Musa: Kodi mukuphika
ndiwo zanji?

Amake Musa: Kodi muphika bwanji
munkhwani wosinjira?

Amake Mwayi: Ndikuphika Ndiwo.

Amake Mwayi: Ndikuphika
munkhwani wosinjira.

Amake Mwayi: Tyolani munkhwani mudimba
kapena mumunda wanu. Sadzulani
ndipo cekani pafupipafupi. Ikani
madzi ndi m'cele mu poto. Tengani
poto ndikuika pa moto kuti
munkhwani uzipya. Pamene
m'nkhwani ukupya sinjani nshawa
ndi kuzisefa m'paka zikhale ngati
ufa. Ikani sinjilo kapena nshawa
zosinja mupoto muli m'nkhwani ndi



kubvundula. Patapita nthawi pang'ono cotsani poto pa moto cifukwa tsopano m'nkhwani wapya.

Amake Musa: Zikomo kwambiri.
Amake Mwayi, inenso
ndikonda kudya m'nkhwani
wosinjira koma sindinali
kudziwa mumene aphikira.
Tsopano ndidzayamba
kuphika munkhwani wosinjira
masiku onse.

Amake Mwayi: Zikomo Kwambiri. Pitani bwino.

CULTURAL NOTES (MIYAMBO)

- (a) *In villages people use hands to measure the amount of salt to put in relish.*
Mu midzi anthu apimila ku manja m'cele poika mundiwo.
- (b) *Most people in Zambia use hands when eating.*
Anthu ambiri mu Zambia akudya ndi manja.
- (c) *In villages people use firewood as source of energy.*
Mu midzi anthu agwiritsira nchito nkhuni posonkha moto.
- (d) *When giving a recipe people do not give the precise measure, they will say..... a bit.....a lot.....*
Polangizana za kaphikidwe anthu sapatsa chipimo koma akamba kuti muyike pang'ono kapena zambiri.

**VOCABULARY (MAU)****Verb**

Kuika	-	To put
Kuyamba	-	To start
Kudziwa	-	To know
Kusinja	-	To pound
Kudya	-	To eat
Kukonda	-	To like
Kupya	-	To cook/to be hot
Kusefa	-	To sieve
Kubvundula	-	To stire
Kucotsa	-	To remove
Kutenga	-	To take
Kuceka	-	To cut
Kutsuka	-	To clean
Kusadzula	-	To peel off
Kusinjira ndiwo	-	To mix peanut butter with vegetables
Kutyola	-	To pluck
Kubwatitsa	-	To boil
Kukanzinga	-	To fry
Kulawa	-	To taste
Kuwocha	-	To roast

Nouns

Chidulo	-	Bicarbonate soda
Chimphonde	-	Peanutbutter
Munkhwani	-	Pumpkin leaves
Ndiwo	-	Relish
Sinjilo	-	Groundnuts powder
Nshawa	-	Groundnuts
Mpeni/Naifi	-	Knife
Poto	-	Pot
Moto	-	Fire
M'cele	-	Salt
Dimba	-	Garden
Munda	-	Field
Madzi	-	Water
M'thiko	-	Cookingstick
Sefa	-	Siever
Mafuta	-	Oil.

Expressions and words to note

Sadzulani m'nkhwaniwo -	Peel those vegetables.
Cekani pafupipafupi -	Cut into small pieces.
Ikaninso m'nkhwani mu poto -	Put again pumpkin leaves in the pot.
Ikani poto pa moto -	Put the pot on the fire.
Sinjani nshawa ndi kuzisefa -	Pound the groundnuts and sieve.
Bvundulani mu poto -	Stire in the pot.
Ikani poto pa moto -	Put the port on the fire.

**GRAMMAR****(A) THE USE OF (-NSO) WHICH MEANS (AGAIN)****Affirmative form**

PP	+	Root	+	-anso	=	Repetitive	
Ndi-	+	-phik-	+	-anso	=	Ndiphikanso	(I cook again)
Mu-	+	-kudy-	+	-anso	=	Mukudyanso	(You eat again)
A-	+	-ik-	+	-anso	=	Aikanso	(S/He puts again)
Ti-	+	-lawa-	+	-anso	=	Tilawanso	(We taste again)

Negative Form

Si-	+	Affirmative	=	
si-	+	-Ndiphikanso	=	Sindiphikanso (I don't cook again)
si-	+	-Mukudyanso	=	Simukudyanso (You don't eat again)
si-	+	-Aikanso	=	Saikanso (S/He does not put again)
si-	+	-Tilawanso	=	Sitilawanso (We don't taste again)

Examples**Affirmative**

Ndiphikanso nyama.
I cook again meat.
Mukudyanso mbewa.
You eat mice again.
Aikanso mcele mu ndiwo.
S/he puts salt again in the relish.
Tilawanso munkhwani.
We taste pumpkin leaves again.

Negative

Sindiphikanso kayera.
I don't cook again beans.
Simukudyanso nsomba.
You don't eat fish again.
Saikanso mcele mu supu.
S/He doesn't put salt in the soup again.
Sitilawanso nkuku.
We don't taste chicken again.

B THE OTHER FORM OF THE PRESENT CONTINUOUS TENSE

e.g. Ndikuphika nsima I am cooking nsima

Affirmative Form

PP	+	-ku-	+	Root	+	-a	=	Present Continous Tense
Ndi-	+	-ku-	+	-phik-	+	-a	=	Ndikuphika. (I am cooking.)
Mu-	+	-ku-	+	-dy-	+	-a	=	Mukudya. (You are eating.)
A-		-ku-		-mw-	+	-a	=	Akumwa. (S/He is drinking.)
Ti-	+	-ku-	+	-sinj-	+	-a	=	Tikusinja. (We are pounding.)

Negative Form

Si	+	Affirmative	=
Si-	+	-Ndikuphika	= Sindikuphika. (I am not cooking.)
Si-	+	-Mukudya	= Simukudya. (You are not eating.)
Si-	+	-Akumwa	= Sakumwa. (S/He is not drinking.)
Si-	+	-Tikusinja	= Sitikusinja. (We are not pounding.)

Examples

Affirmative

Ndikuphika m'nkhwani.
I am cooking pumpkin leaves.

Mukudya nsima.
You are eating nsima.

Akumwa mowa.
S/He is drinking beer.

Tikusinja nshawa.
We are pounding groundnuts.

Negative

Sindikuphika therere.
I am not cooking okra.

Simukudya mpunga.
You are not eating rice.

Sakumwa fanta.
S/He is not drinking fanta.

Sitikusinja mapira.
We are not pounding millet.

EXERCISE

- 1 Make sentences with the suffix "-nso'
- 2 Ask for and give a recipe of the foods of your choice

TASK (ZOCITA)

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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NYANJA
PREPOSITIONS/ ADVERBS / CONJUNCTIONS AND PRONOUNS

ENGLISH	NYANJA	EXAMPLES
-about	-paza	Ndidzakamba <u>pa</u> zakamangidwe ka zimbudzi ndi zitsime. I will talk <u>about</u> the building of latrines and wells.
-at	-ku	Atate ali <u>ku</u> mudzi Dad is <u>at</u> home
-at + (time)	-pa	Ndimauka <u>pa</u> 7 koloko. I wake up <u>at</u> 7 oclock.
-from	-ku	Ndacokela <u>ku</u> Kitwe ndi m'nzanga I am coming <u>from</u> Kitwe with my friend.
-in	-mu	Bill Clinton akhala <u>mu</u> America Bill Clinton stays <u>in</u> America.
-into	-mu	Ponyani dothi <u>mu</u> chidzala Throw the rubbish <u>into</u> the pit.
-on	-pa	Ikani chola <u>pa</u> thebulo Put the bag <u>on</u> the table
-by (transport)	-pa	Anabwela <u>pa</u> ndege S/he came <u>by</u> plane
-to	-ku	Wodzipereka adzapita <u>ku</u> America Volunteers will go <u>to</u> America
-to	-kwa	Pelekani kalata <u>kwa</u> phunzitsi Take the letter <u>to</u> the teacher.
-under	-kunsi -munsi	Chola cili <u>kunsi/munsi</u> mwa thebulo The bag is <u>under</u> the table.
-with	-ndi	Ndilemba kalata <u>ndi</u> phensulo I am writing a letter <u>with</u> a pencil
CONJUNCTIONS		
-thats why	-ndico/ko	Kuwelenga mabuku nthawi zonse <u>ndiko</u> kupangitsa anthu kudziwa zintu Reading books <u>thats what</u> makes people know things
-then	-ndipo	Dyetsani nsomba zanu <u>ndipo</u> mubwere kuno Feed your fish <u>then</u> come here.
-therefore	-ndiye	Mulibe ndalama <u>ndiye</u> kuti simungapite ku shoprite ndi ine. You don't have money, <u>therefore</u> you cant go to shoprite with me.
-if	-ngati	M'zipatsa moni anthu <u>ngati</u> mupita m'njira Greet people <u>if</u> you pass through the road.
-when (statement)	-pamene	Pamene <u>ndinapita</u> kuchimbudzi ndinapeza njoka When I went to the toilet I found a snake.



-whenever	nthawi zonse	Nthawi <u>zonse</u> ngati ndadya, ndimamvera bwino <u>whenever I eat I enjoy myself</u>
-but	-koma	Koma <u>ndiganiza</u> cili cabe bwino. <u>But I think that its just okay.</u>
-in order to.... - so that.....	-kuti	Muyenera kusamba m'manja <u>kuti</u> musatenge matenda You must wash your hands <u>so that</u> you don't contract diseases
-indeed	-ndizoona	<u>Ndizoona</u> tiyenera kugadutsa madzi yakumwa <u>Indeed, we must boil drinking water.</u>
-if	-ngati	Ndizakupatsani ndalama <u>ngati</u> mwatsiliza kukumba chitsime I will give you the money <u>only if</u> you finish digging the well.
-after	-ta-	nditadya, ndinasamba After ate I bathed.
-and	-ndi	A John <u>ndi</u> a Dan aseka kwambiri John <u>and</u> Dan laugh alot
-before	-sana-	Pamene <u>musanadye</u> muyenera kusamba <u>Before</u> you eat you must wash your hands
-and also	-ndiponso	<u>ndiponso</u> ndifuna kuonako chitsime canu <u>and also,</u> I would like to see your well.
ADVERBS		
there (far)	-kuja	Amfumu akhala <u>kuja</u> The chief stays <u>there</u>
together	-pamodzi	Tiyenera kugwila nchito <u>pamodzi</u> We must work <u>together</u>
-what about?	-nanga?	Azimai amaphika cakudya <u>nanga</u> azibambo Women cook food . <u>What about men</u>
where?	-kuti?	Kodi makolo anu ali <u>kuti?Where</u> are <u>your parents.</u>
-when?	-liti?	Mudzapita <u>liti</u> ku mudzi? When will you go to the village?
-any where	-kuli konse	Mbuzi zipezeka <u>kuli konse.</u> Goats are found <u>any where.</u>
-every where	-kuli konse	Timapita ndi atate <u>kuli konse.</u> We go <u>every where</u> with my father.
-from...to.....	-kucokela ku...mpaka ku.....	Tidzaika m'paipi <u>kucokela</u> ku nyumba <u>mpaka</u> ku chitsime. We will put the pipe <u>from</u> the house <u>to</u> the well.
-here	-kuno	Ana inu bwelani kuno tiseweles You children come <u>here</u> we play.
-just/only	-cabe	Ndili <u>cabe</u> bwino. I am <u>just</u> fine.
-maybe.or	-kapena	Kapena a Jack adzapita ku



		Chipata. Maybe Jack will go to Chipata.
-often	-kambiri/kawiri-kawiri	Kawiri kawiri anthu amakhala ndi phwando m'mudzi People often party in the village
-sometimes	-nthawi zina	Nthawi zina timapita ku shoprite <u>Sometimes</u> we go to shoprite.
PRONOUNS		
-which/what	-mene-	Chola chimene mugula ndi cabwino The bag <u>which</u> you are buying is beautiful
-who	-mene-	Munthu <u>amene</u> awelenga amakhala amakhala ndi nzeru. A person <u>who</u> studies is always intelligent.
-who?	-ndani?	Ndani ali ndi Chinkhando pa nyumba? Who has a rubbish pit around his house?
-whoever or anyone	-aliyense	Aliyense angalime chimanga Any one can plant maize
-any thing	-ciliconse	Ndipatseni chintu <u>ciliconse</u> Give me <u>anything</u> .
-every body	-onse	Muli bwanji <u>nonse</u> ? How are <u>you all</u> ?
-every thing	-zonse	Tsirizani <u>zonse</u> zimene mucita Finish <u>everything</u> that you are doing
-nothing	-libe	-Ndi ciani mufuna? ;Palibe What do you want? Nothing.

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

NYANJA TENSES

VERBS TO BE "LI"/"KUKHALA"

1. "LI"

PRESENT		PAST	
Affirmative <i>pp+li</i>	Negative <i>Si+Affirmative</i>	Affirmative <i>pp+na+li</i>	Negative <i>Si+Affirmative</i>
Ndili	Sindili	Ndinali	Sindinali
Muli	Simuli	Munali	Simunali
Ali	Sali	Anali	Sanali
Tili	Sitili	Tinali	Sitinali

NB. Used in the present and past tense only.

2. KUKHALA

PAST		PRESENT		FUTURE	
Affirmative <i>PP+na+khala</i>	Negative <i>Si+PP+na+root+e</i>	Affirmative <i>pp+khala</i>	Negative <i>Si+Affirmative</i>	Affirmative <i>pp+dza+khala</i>	Negative <i>Si+Affirmative</i>
Ndinakhala	Sindinakhale	Ndikhala	Sindikhala	Ndidzakhala	Sindidzakhala
Munakhala	Simunakhale	Mukhala	Sindikhala	Mudzakhala	Simudzakhala
Anakhala	Sanakhale	Akhala	Sakhala	Adzakhala	Sadzakhala
Tinakhala	Sitinakhale	Tikhala	Sitikhala	Tidzakhala	Sitidzakhala

NB. Used in the past, present and the future.

3. PAST TENSES

PAST	HABITUAL PAST	PAST CONTINOUS
Affirmative <i>PP+na+root+a</i>	Affirmative <i>pp+ma+root+a</i>	Affirmative <i>pp+nali+infinitive</i>
Ndinadya	Ndimadya	Ndinali Kudya
Munadya	Mumadya	Munali Kudya
Anadya	Amadya	Anali Kudya
Tinadya	Timadya	Tinali Kudya
Negative <i>Si+PP+na+root+e</i>	Negative <i>Si+PP+ma+root</i>	Negative <i>Si+Affirmative</i>
Sindinadye	Sindimadya	Sindinali Kudya
Simunadye	Simumadya	Simunali Kudya
Sanadye	Samadya	Sanali Kudya
Sitinadye	Sitimadya	Sitinali Kudya
NB. Past used for today or long time ago		NB. Habit in the past (used to do)
		NB. habit in the past (used to do)

4. PRESENT TENSES

PRESENT SIMPLE	PRESENT CONTINUOUS	PRESENT HABITUAL	PRESENT PERFECT/RECENT PAST
Affirmative <i>pp+root+a</i>	Affirmative <i>pp+li+infinitive or pp+infinitive</i>	Affirmative <i>pp+ma++root+a</i>	Affirmative <i>pp+a+root+a</i>
Ndibvina Mubvina Abvina Tibvina	Ndili kubvina Muli kubvina Ali Kubvina Tili Kubvina	Ndimabvina Mumabvina Amabvina Timabvina	Ndabvina Mwabvina Abvina Tabvina
Negative Si+Affirmative	Negative Si+Affirmative	Negative Si+Affirmative	Negative Si+PP+na+root+e
Sindibvina Simubvina Sabvina Sitibvina	Sindili kubvina Simuli kubvina Sali Kubvina Sitili Kubvina	Sindimabvina Simumabvina Samabvina Sitimabvina	Sindinabvine Simunabvine Sanabvine Sitinabvine
NB.. Action being done now • Action done everyday • Action to be done shortly	NB. Action being done and still a process	NB. Something you do always	NB. Something you have just done within the day

5. FUTURE TENSES

NEAR FUTURE	FUTURE TENSE	DISTANT HABITUAL FUTURE	CONTINUOUS FUTURE
<i>pp+root=e</i>	<i>pp+dza+root+a</i>	<i>pp+zika+root+</i>	<i>pp+zi+root+a</i>
Ndipite Mupiti Apite Tipite	Ndidzapita Mudapita Adzapita Tidzapita	Ndizikapita Muzikapita Azikapita Tizikapita	Ndzipita Muzipita Azipita Tizipita
NB. Something about to be done shortly	NB. Something to be done now/tomorrow or any other day	NB. Something to be done continuously in the future	NB. Something to be done continuously from now onwards.

NYANJA PROVERBS

- (1) **Proverb:** *M'lendo ndiye abwera ndi kalumo kakuthwa*
Lit.. trans.: A visitor usually brings a sharp cutter..
Meaning: A visitor usually has better judgment..
Usage: Normally used when requesting a visitor to help adjudicate a case when the local men seem to be deadlocked.
- Implications/
Comment: Portrays diplomacy. Another version of the proverb is "M'lendo ndiye ayenda ndikalumo kakutwa" which means a traveler is the one who moves with a sharp cutter..
- (2) **Proverb:** *Zengerezu adalinda kwawu kwawu.*
Lit. trans.: A person who delays ends up crawling.
Meaning: A remedy taken in good time serves one from a lot of trouble later on.
Usage: Used to advise a person whose house, garment etc. has some slight form of disrepair to attend to it promptly.
- Implications/
Comment: Has similar meaning to the English proverb: "A stitch in time saves nine."
- (3) **Proverb:** *Mwana wa masiye adamvera kumphero.*
Lit. Trans.: An orphan learns from the women grinding place.
Meaning: A Child should take heed of pieces of advice directed to others.
Usage: Used when a person draws the attention of his naughty child to some good advice given to another child by its parents or guardian.
- Implications/



Comment: Teaches children to take note of any good advice from whoever it may come.

(4) **Proverb:** *Samva adamva nkhwangwa iri m'mutu*

Lit. trans.: A person who does not hear, learns when the axe is in his head.

Meaning: People should take heed of instructions and advice in order to avoid troubles.

Usage: Usually used when exchanging disobedient and disrespectful children to abandon their bad habits..

Implications/

Comment: Teaches people especially young ones to obey instructions without being forced to do so.

(5) **Proverb:** *Umanena catsitsa dzaye poti njovu inthyoke muyanga.*

Lit. trans.: State what has caused the monkey orange to fall and break the elephant's tusk.

Meaning: Ask someone to give the whole truth about the case.

Usage: Normally used when inducing or pressuring a witness to mention facts which are crucial to the case but are ones he tries to avoid..

Implications/

Comment: Shows that Ngoni/Chewa Communities made thorough investigations of cases before they delivered their judgment.

(6) **Proverb:** *Khoswe akakhala pa mkhate sapheka.*

Lit. trans.: When a rat is seated on the edge of a clay pot it cannot be killed easily.

Meaning: A wrong doer cannot be convicted by his relative. It also means that a girl cannot be proposed in the presence of her mother.



Usage: Use when a person refuses to be tried by a judge because of his (the judge's) relations with the other party to the dispute..

Implications/

Comment: Shows the people's belief in the efficiency of the English saying: "Blood is thicker than water" and that their judicial system allowed such sentiments.

- (7) **Proverbs:** *Kwanu-Nkwani.*
- Lit. trans.: Your home is your home.
- Meaning: A person should not despise his home village or kinsmen because time may come when circumstances may force him to go back to them.
- Usage: Normally used by way of reproach upon receiving such a person back into the fold.

Implications/

Comment: Teaches people to maintain good relations with their relatives at all times.

- (8) **Proverb:** *Mako ndi mako usamuone kucepa mwendo.*
- Lit. Trans. Your mother is your mother even if she has a small leg.
- Meaning: People should not disobey, disregard or disown their parents.
- Usage: Often used when reproaching children who are extremely disobedient to their parents or elders as well as people who are so unkind and inconsiderate as to disown their own parents.
- Implication/
- Comment: Teaches obedience to parents and elders as well as pride in ones parental background.

- (9) **Proverb:** *Mau ya akulu akoma akagonera.*

Lit. trans.: Words of old people become sweet after a long time.

- Meaning: What the old say always comes out true in the end.
- Usage: normally used when old people resign to young men's insistence upon doing a certain thing and emphasize their advice or warnings to them on the matter at the same time.
- Implications/
Comment: Proves that tradition as represented by the old sometimes yield to the challenges of the young.
- (10) Proverb:** *Malilo ndi kulirana.*
- Lit. trans.: A funeral is to mourn one another.
- Meaning: People should help each other in time of trouble.
- Usage: Used to urge people who stay aloof when others get involved in sorrowful activities e.g. burying the dead or making donations to a couple or people with problems in order to get similar assistance should they face the same problems in future.
- Implication/
Comments: Teaches the need for inter-dependence.
- (11) Proverb:** *Uleng'e umasimba wako.*
- Lt. trans. You should only talk of your own hunting skills .
- Meaning: Mind your own business.
- Usage: Used when advising a person to stop involving him/herself in other people's affairs.
- Implications/
Comment: Teaches people to refrain from involvement in matters that do not concern them.
- (12) Proverb:** *Linda madzi apite ndipo uziti nadadala*
- Lit. trans. Let the water pass before you can boast.



Meaning: A person should not boast of a project that has not been completed or whose real value in terms of yield or durability has not been ascertained.

Usage: Used to discourage people from boasting about their plans, un-completed projects or schemes whose fruits are far from realization.

Implications/

Comment: Teaches against pride and is similar to the English saying: "Do not count your chickens before they are hatched".

(13) *Proverb:* *Nguluwe idalira msampha utaning'a*

Lit. trans. A wild pig grunted when the snare was about to get cut.

Meaning: It is unwise to abandon a thing e.g. a job or business undertaking, one has long been involved in.

Usage: Used in advising a person to go on with something he has been doing for a long time e.g. staying at the same job instead of leaving it due to frustration.

Implications/

Comment: Teaches the need for patience and is particularly pertinent to people in employment, some of whom unwisely resign from their jobs when their promotions are just around the corner.

(14) *Proverb:* *Ukaipa dziwa kuvina.*

Lt. trans. If you are ugly, know how to dance

Meaning: Every person should be productive in one way or another.

Usage: Used to encourage people who like idling to get involved in production work of some kind.

Implications/

Comment: Discourages laziness and parasitic living.



- (15) *Proverb:* ***Tsiku limodzi silioza mbewa.***
- Lit. trans. One day cannot make a mouse rot.
- Meaning: It is not harmful to postpone one's work to the next day.
- Usage: Often used when persuading a person to put off what he is doing for some time, in order to facilitate his/her involvement in some other pressing issue.
- Implications/
Comment: It is important to encourage people to work hard no matter what time.
- (16) *Proverbs:* ***Chala Chimodzi sicikuswa nsabwe.***
- Lit. trans. One finger cannot crush lice.
- Meaning: Unity is strength.
- Usage: Used to remind people of the need for unity in the house, the village, community, etc.....
- Implications/
Comment: Teaches the importance of unity among people.

THE BASIC OF HIV/AIDS

ENGLISH	NYANJA
Positive living	Kukala ndi kalombo ka HIV/AIDS
Physical needs	Zofunika ku thupi
Social needs	Zofunika mu umoyo
Spiritual needs	Zofunika mu uzimu
Dietary needs	Zakudya zofunika
Exercise	Kulimbitsa thupi
Nutrition	Zakudya za bwino
Coping	Kulimbikila
Denial	Kudzikana
Anger	Ukali
Bargaining	Kukambilana
Depression	Chifundo
Acceptance	Kuvomeleza
Support	Thandizo/Kuthandiza
Well (water)	Chitsime
Bricks/Protein	Njelwa/Nchelwa(Zakudya zo kulitsa thupi)
Mortar (mud)/mineral	Daka(Zakudya zolimbitsa thupi)
Broom/fiber	Cipyango(Zakudya zokonza thupi)
Dog/vitamin	Galu(Zakudya zocilingiza thupi)
Candle/fat	Khendulo(Mafuta)
Fire/carbohydrate	Moto(Zakudya zopatsa mphamvu)
Stigma	Zoipa zokambidwa pa matenda
Ceremonies	Zikondwelelo

WOMEN & HIV/AIDS.

Risks	Zinthu zoopya
Difficulties	Mabvuto/Zovuta
Mother to Child	Kupatsa mwana matenda
Alternatives	Njila zina
Pregnancy	Pathupi/Pakati
Susceptible	Cinthu capafupi kupezeka mumabvuto
Monogamy	Kukala ndi mwamuna/mukazi umodzi
Rape	Kugonana mokakamiza
Choices	Zosankha
Virgin	Namwali
Belief	Chikhulupililo
Prostitution	Uchende
Symptoms (women's)	Zizindikilo(Mwa azimayi)
Breast feeding	Kuyamwitsa



Income	Ndalama/Cuma
Budgeting	Kundandamika
Keeping records (terms)	Kusunga zolembedwa
Leadership	Utsogoleri
Empowerment	Kupatsidwa mphamvu mu zinchito
Family planning	Chilezi
Good example	Chitsanzo cabwino
Long term	Nthawi yayitali

HIV/AIDS & THE PCV.

	Mabvuto
Opportunities	Mwayi
Myths	Miambo yimene tikhulupilila
Traditions	Miambo
Support systems	Njira zo thandizira
Death	Imfa
Friends	Abwenzi
Funeral	Malilo
Mourning	Kulila malilo
Tardiness	Kupilimbila
Direct	Kukambilatu
Round about	Kuzungulila/Kupita mumbali
Virgin	Namwali
Dry sex	Kugonana pamene mukazi akalibe kucotsa madzi
Sexual cleansing	Kutsudzula pambuyo pa kugonana
Witch	Imfiti
Planning	Kundandamika
Respect	Ulemu
Sex	Nyele

**NYANJA SURVIVAL KIT**

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

Nyanja is mainly spoken in the Eastern part of Zambia and Lusaka. It is not immediately contagious to the other Six languages. Other Zambian languages are spoken in the areas which intervene.

Question English	Nyanja	Response English	Nyanja
Hello	Bwanji?	- Fine!	Bwino.
How are you?	Muli bwanji?	- I am fine	Ndiri bwino
How are you?/Plural or respect/	Muli bwanji?	- We are/I am fine/	Tiri/Ndiri bwino
How are you Mother?	Muli bwanji Amai	- I am fine	Ndiri bwino
How are you Father?	Muli bwanji Atate?	- I am fine	Ndiri bwino
Welcome	Fikani	-	Fikani
My name is	Dzina langa ndine	-	
What is her/his name?	Dzina lawo ndani?	-	Dzina lawo ndi..a....
I came from America	Ndinacokera ku America	-	
I am American	Ndine waku America	-	
Where in America	Kuti mu America?	- In(California)	Mu (California)
State of.....	Mzinda wa....	-	
What job will you do?	Kodi mudzagwira nchito Yanji?	- I will be aNdidzagwira nchito ya
I want hot water	Ndifuna madzi ya kupya	- Here it is	Awa
I want cold water	difuna madzi yozizira	- Here it is	Awa
I want food	Ndifuna Chakudya	- Here it is	Ichi
I want to sleep	Ndifuna kugona	- Ok	Chabwino
I want to go to.....	Ndifuna kupita ku...	- Ok	Chabwino
I want a Spoon	Ndifuna Sapuni	- Here it is	Iyi
I want a Cup	Ndifuna Kapu	- Here it is	Iyi
I want a Lump	Ndifuna Nyale	- Here it is	Iyi
I want Soap	Ndifuna Sopo	- Here it is	Iyi
Give me water to drink	ndipatseniko madzi ya kumwa	- Here it is	Awa
Where is the toilet	Chimbudzi chili kuti?	- There it is	Ico
I am feeling Cold	Ndimvera mphepo	- Oo!	Oo!
I am feeling hot	Ndimvera kupya	- Oo!	Oo!
I feel sick	Ndimvera kudwala	-	Pepani
I feel pain	Ndimvera kuwawa	-	Pepani
I am tired	Ndalema	-	Oo!

**TRAVELING**

English	Nyanja	English	Nyanja
Where is the bus/taxi going?	Kodi bus yipita kuti?	-	The bus is going to Chipata
Where is the bus that goes to....?	Ndikuti kuli bus yopita ku.....?	-	It's there
How far?	Ndikutali bwanji?	-	Its 200 Km
How much to..../	Ndizingati ku.....	-	Its K20,000
When is it leaving?	Idzanyamuka nthawi yanji?	-	It will leave at.....
Where will you alight?	Mudzatsikira kuti?	-	I will alight ...
Give me change	Ndipatseni chenji	-	Here it is
			iyi

MARKET

English	Nyanja	English	Nyanja
I want to buy fruits	Ndifuna kugula zipatso	-	Ok buy
I want to buy oranges	Ndifuna kugula Malalanje	-	Ok buy
I want to buy bananas	Ndifuna kugula nthoci	-	Ok buy
I want to buy Pineapples	Ndifuna kugula zinanadzi	-	Ok buy
I don't want this	Sindifuna ici	-	Ok
I don't want two	Sindifuna ziwiri	-	Ok
I want one	Ndifuna Chimodzi	-	Ok

GETTING SOMEONE'S ATTENTION

English	Nyanja	English	Nyanja
I am sorry	Pepani	-
Excuse me	Zikomo	-
Can you help me please	Mungandithandizeko	-	Yes I can
			Inde

EXPLAINING YOUR SITUATION.

English	Nyanja	English	Nyanja
I don't speak Nyanja well/much	sindikamba chinyanja kwambiri	-
But I am trying to learn	Koma ndiphunzira	-
I speak Nyanja a little but I am learning/	ndikamba Chinyanja pangono, Koma ndiphunzira	-
I am learning	Ndiphunzira	-
I am sorry, I don't understand	Pepani sindimvera	-
I can understand if only.....	Ndingamvere ngati.....	-
Speak slowly	Kambani pangono pangono	-

**HELPING YOURSELF UNDERSTANDING:**

English	Nyanja		English	Nyanja
Please repeat/I beg your pardon	Bwerezaniso, Sindimvera	-	
Did you say.....	Munakamba kuti.....	-	
Would you speak more slowly	Kambani pangono pangono	-	
How do you say.....	Mukuti bwanji...	-	
How do you write that?	Mulemba bwanji.....?	-	Tikuti.....

CHECKING WHAT YOU SAID

English	Nyanja	English	Nyanja
Did I say that correctly?	Kodi ndinakamba bwino?	-	No, you did not say it correctly
		-	Yes, you said it correctly
Did you understand me?	Kodi munandimvera?	-	No, I did not understand you
Please correct me if I say something wrong	Muzindikonza ngati sindinakambe bwino	-	Ok.
Did I pronounce it correctly?	Kodi ndinakamba bwino?	-	No, you did not pronounce it correctly
		-	Yes, you said it correctly

English	Nyanja
No	Ayi/iai
Yes	Inde/Ee
News	Nkhani
Father/Mother	Tate/Mayi
Man/Woman	Mwamuna/Mkazi
Thank you	Zikomo.
Name	Dzina
Sister	M'longo (if op. sex) M'bale (if same sex)
Brother	M'longo (if op. sex) M'bale (if same sex)
Who	ndani
Work	Nchito
Buy(V)	gula
Sorry	Pepani
Excuse me	Pepani/Zikomo
Help (v)	thandizeni
Help (n)	Thandizo
Please	napapata
Say	Kamba/Lankhula
But	Koma
Try	Yesa



<i>Little</i>	-	Pangono
<i>Much</i>	-	Kwambiri
<i>Slowly</i>	-	Pangono pangono
<i>Again</i>	-	bwerezanzo
<i>More</i>	-	mbiri
<i>Correct</i>	-	Konza
<i>Often</i>	-	Kambiri
<i>Food</i>	-	Chakudya
<i>Cold</i>	-	(Kwa) zizira
<i>Hot</i>	-	(kwa) Tenthala/(kwa) pya
<i>To sleep</i>	-	Kugona
<i>Go</i>	-	Pita
<i>Spoon</i>	-	Sapuni
<i>Plate</i>	-	Mbale
<i>Soap</i>	-	Sopo
<i>Lamp</i>	-	Nyale
<i>Match box</i>	-	Bokosi la machisa
<i>Drinking water</i>	-	Madzi yakumwa
<i>Give me</i>	-	ndipatse
<i>Toilet</i>	-	Chimbudzi
<i>I am feeling</i>	-	Ndimvera
<i>Hungry (Hunger)</i>	-	Njala
<i>Sickness</i>	-	Matenda
<i>Pain</i>	-	Kuwawa/Kupweteka
<i>Thirst</i>	-	Ludzu
<i>Tired</i>	-	Kulema
<i>How many/much/</i>	-	ndi().ngati?/ndizingati?
<i>Leave</i>	-	kunyamuka
<i>Alight</i>	-	Kutsika
<i>Get on</i>	-	Kwela
<i>Fruits</i>	-	Zipatsso
<i>Children</i>	-	Ana
<i>House</i>	-	Nyumba
<i>To cook</i>	-	Kuphika
<i>To bath</i>	-	Kusamba
<i>To rest</i>	-	Kupumula
<i>To want</i>	-	Kufuna
<i>Where?</i>	-	Kuti?
<i>To have</i>	-	Kukhala
<i>I don't want</i>	-	Sindifuna
<i>To drink</i>	-	Kumwa
<i>Quickly</i>	-	Musanga-musanga/Mwamusanga

EXPRESSING ANGER

English

<i>You shouldn'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>	-

Nyanja

<i>Osacita izo!</i>
<i>Sinchito iyi</i>
<i>Mundileke napapata</i>
<i>Undzilemekeze</i>
<i>Mufuna ciani?</i>
<i>Kodi mudziwa kumene mupita?</i>
<i>Sinchito yako</i>
<i>Sicha bwino kuli iwe</i>
<i>Chilibe nchito</i>

HARRASSMENT RESPONSE

English

<i>Leave me alone</i>	-	Nyanja
<i>Don't speak to me</i>	-	Mundileke/Ndisiye ndekha
<i>Don't bother me</i>	-	Osandikambitsa
<i>Stop with me</i>	-	Osandibvuta
<i>Give me peace</i>	-	Ndileke!
<i>Give me a break</i>	-	Ndipatse mutendere!
<i>Its none of your business</i>	-	ndipatse mpata
<i>Is it your business</i>	-	Sinchito yako
<i>Don't bother about me</i>	-	Ndi nchito yako?
<i>Do your business</i>	-	Osabvutika ndi ine
<i>Enough</i>	-	Chita nchito yako
<i>What do you want?</i>	-	Basi/Chabwino
<i>What are you looking for?</i>	-	Ufuna Chiyani?
<i>I don't have time for you</i>	-	-Ufuna Chiyani?
<i>Don't touch me</i>	-	ndiribe nthawi ndi iwe
<i>I am not your sister</i>	-	Osandigwira
<i>I am not free</i>	-	Sindine mlongo wako
<i>I am busy</i>	-	Sindiri ndi nthawi/Womasuka
		Ndiri ndi nchito
<i>Get away from me/</i>	-	Choka apa, osandi londola
<i>don't follow me</i>		
<i>If you don't go back</i>	-	Ngati simupita ndidzaitana a police
<i>I will call the police</i>		
<i>I don't receive people at night</i>	-	Sindilandila anthu usiku
<i>Oh' you make me tired</i>	-	A! Undilemetsa
<i>Thanks but I don't want</i>	-	Zikomo koma sindifuna chibwenzi
<i>your friendship</i>		ndiinu
<i>What do you want here</i>	-	Mufuna ciani pano
<i>Please this isn't a pick</i>		
<i>up joint</i>	-	Sipotengerana apa
<i>Don't return here</i>	-	Osabwererakuno
<i>No, I am not stupid</i>	-	iai, sindine wopusa
<i>I don't want to look</i>	-	Sindifuna kuoneka wa bwino
<i>pleasant</i>		
<i>Your desire can't be</i>	-	hofuna canu sicidza pezeka
<i>found here</i>		pano.
<i>This is not a free for all</i>	-	Sichaulere
<i>You are like you father</i>	-	Uli ngati a Tate aka

HOME ORIENTATION NYANJA

English

<i>I am tired, I want to rest =</i>	=	Nyanja
<i>We will meet</i>	=	Ndalema ndifuna kupumula
<i>The food is good</i>	=	Tidzaonana
<i>Excuse me. Please, I am full</i>	=	Chakudya ndi cabwino
<i>Bathing water is too hot</i>	=	Pepani ndakhuta
<i>Please excuse me, I won't bathe.=</i>	=	Madzi yosamba yapya kwambiri
<i>I don't eat.....</i>	=	Pepani, Sindidzasamba
<i>I like to eat. very much</i>	=	Sindikudya.....
<i>Time is over, I want to go</i>		Ndikonda kudya..... kwambiri
<i>to school</i>	=	
<i>I want to write letters now</i>	=	Nthawi yatha ndifuna kupita kusukulu
<i>I want to read Chinyanja</i>	=	Ndifuna kulemba makalata tsopano
<i>Could you please sweep</i>	=	Ndifuna kuwerenga Chinyanja

NYANJA VERBS

Nyanja	English	English	Nyanja
Ba	<i>Steal</i>	<i>Add</i>	Wonjezera
Babiwa	<i>Be born</i>	<i>Agree/Accept</i>	Mvana/Vomera
Bisa	<i>Hide</i>	<i>Amplify</i>	Kweza mawu
Iza	<i>Come</i>	<i>Annoy</i>	Nyansa/kwiyitsa
Wezga	<i>Return [-something]</i>	<i>Apply</i>	Paka/thira
Panda	<i>Plant</i>	<i>Argue</i>	Kangana/tsutsana
Chezga	<i>Chat</i>	<i>Arrange</i>	Konza
Chezera	<i>Visit</i>	<i>Arrive/Reach</i>	Fika
Chinjiriza	<i>Protect</i>	<i>Ask</i>	Funsa/fufuza
Chisa	<i>Iron [clothes]</i>	<i>Bathe</i>	Samba
Chita	<i>Do</i>	<i>Be</i>	Khala
Chita/gwiritsa nchito	<i>Operate/use</i>	<i>Be able</i>	Koza?
Chokamo/-po/-ko	<i>Vacate</i>	<i>Be accepted</i>	Landiridwa/vomerezed wa
Chokera [ku]	<i>Come [from]</i>	<i>Be beautiful</i>	Kongola
Dabwa	<i>Wonder</i>	<i>Be bored</i>	Nyansidwa
Dabwitsa	<i>Perplex</i>	<i>Be born</i>	Badwa
Dalira	<i>Depend</i>	<i>Be broken</i>	Tyoka
Dula	<i>Be expensive</i>	<i>Be busy</i>	tangwanidwa
Dutsa	<i>Pass</i>	<i>Be different</i>	Siyana [-ndi]
Dutsa mofulumira	<i>Zoom</i>	<i>Be expensive</i>	Dula
Dutsa/woloka	<i>Cross</i>	<i>Be foolish</i>	Pusa
Dwala	<i>Be sick</i>	<i>Be full/satisfied</i>	Khuta/khutira
Dya	<i>Eat</i>	<i>Be happy</i>	Kondwera
Dziwa	<i>Know</i>	<i>Be kept</i>	Sungidwa
Dziwitsa	<i>Notify</i>	<i>Be long</i>	Talika
Fika	<i>Arrive/Reach</i>	<i>Be married</i>	Kwatiwa
Fufuza/funsa	<i>Question</i>	<i>Be quick</i>	Fulumira
Fulumira	<i>Be quick</i>	<i>Be short</i>	Fupika
Fulumiza	<i>Quicken</i>	<i>Be sick</i>	Dwala
Funa	<i>Want</i>	<i>Be strong</i>	Limba
Funafuna	<i>Seek/search for</i>	<i>Be tested</i>	Yetsdwa/pimidwa
Funitsitsa	<i>Yearn</i>	<i>Be torn</i>	N'gambika
Funsa/fufuza	<i>Ask</i>	<i>Be united</i>	Gwirizana
Fupika	<i>Be short</i>	<i>Be without</i>	Sowa
Ganiza	<i>Think</i>	<i>Beat</i>	Menya/panda
Gawana	<i>Share</i>	<i>Bend</i>	Pendama/pindika
Gogoda	<i>Knock</i>	<i>Bite</i>	Luma



Gona	<i>Sleep</i>	<i>Break</i>	Tyola
Gonjetsa	<i>Overcome</i>	<i>Brush/wipe (teeth)</i>	Tsuka [meeno]
Gula	<i>Buy</i>	<i>Burn</i>	Otcha/tentha
Gulitsa	<i>Sell</i>	<i>Buy</i>	Gula
Gwa	<i>Fall</i>	<i>Chat</i>	Cheza
gwada	<i>Kneel</i>	<i>Choose</i>	Sankha
Gwira nchito	<i>Work</i>	<i>Close</i>	Tseka
Gwirizana	<i>Be united</i>	<i>Comb [hair]</i>	Pesa
Imika	<i>Halt</i>	<i>Come</i>	Bwera
Itana	<i>Invite</i>	<i>Come [from]</i>	Chokera [ku]
Kakamiza	<i>Force</i>	<i>Come out</i>	Tuluka
Kamba/yankhula/simba	<i>Speak/talk</i>	<i>Command</i>	Lamula
Kambakamba	<i>Yap</i>	<i>Continue</i>	Pitiriza
Kambirana	<i>Negotiate</i>	<i>Cook</i>	Phika
Kangana/tsutsana	<i>Argue</i>	<i>Cross</i>	Dutsa/woloka
Khala	<i>Be</i>	<i>Cry</i>	Lira
Khala [wamoyo/m'malo]	<i>Live</i>	<i>Dance</i>	Vina
Khala ndi	<i>Have</i>	<i>Depend</i>	Dalira
Khumba	<i>Need</i>	<i>Descend</i>	Tsika
Khurupirira	<i>Trust</i>	<i>Die</i>	Mwalira/fa
Khuta/khutira	<i>Be full/satisfied</i>	<i>Do</i>	Chita
Kodza/taya madzi	<i>Urinate</i>	<i>Doze</i>	Sinza/wodzera
Kokera	<i>Lure</i>	<i>Dream</i>	Lota
Kolola	<i>Harvest</i>	<i>Drive</i>	Yendetsa*
Koloweka	<i>Hang</i>	<i>Dry</i>	Uma*
Konda	<i>Love</i>	<i>Eat</i>	Dya
Kondwera	<i>Be happy</i>	<i>Enjoy</i>	Sangalala
Kongola	<i>Be beautiful</i>	<i>Enter</i>	Lowa
Konza	<i>Arrange</i>	<i>Explain</i>	Masulira/simba
Konza	<i>Mend</i>	<i>Explain/elaborate</i>	Longosola
Konzekera	<i>Plan</i>	<i>Fall</i>	Gwa
Koza?	<i>Be able</i>	<i>Find</i>	Peza
Kudza	<i>Impact [affect]</i>	<i>Force</i>	Kakamiza
Kumbatira	<i>Hug</i>	<i>Forget</i>	Yiwala
Kumbukira	<i>Remember</i>	<i>Form</i>	Panga
Kuthura	<i>Pour</i>	<i>Go</i>	Pita
Kwatira	<i>Marry</i>	<i>Halt</i>	Imika
Kwatiwa	<i>Be married</i>	<i>Hang</i>	Koloweka
Kweza	<i>Promote</i>	<i>Harvest</i>	Kolola



Kweza mawu	<i>Amplify</i>	<i>Have</i>	Khala ndi
Lakalaka/yewa	<i>Long [miss]</i>	<i>Hear</i>	Mvera
Lamula	<i>Command</i>	<i>Help</i>	Thandiza
Lamulira/funsa	<i>Order/ask for</i>	<i>Hide</i>	Bisa
Landiridwa/vomerez edwa	<i>Be accepted</i>	<i>Hug</i>	Kumbatira
Lawa/mva	<i>Taste</i>	<i>Impact [affect]</i>	Kudza
Leka	<i>Quit</i>	<i>Impregnate</i>	Patsa mimba
Lekerera	<i>Neglect</i>	<i>Invite</i>	Itana
Lemba	<i>Write</i>	<i>Iron [clothes]</i>	Chisa
Letsa	<i>Prevent</i>	<i>Itch</i>	Nyerekesa/nyanya
Letsa mwana kuyamwa	<i>Wean</i>	<i>Judge</i>	Weruza
Limba	<i>Be strong</i>	<i>Keep</i>	Sunga
Lipira	<i>Pay</i>	<i>Kick</i>	Ponda/menya
Lira	<i>Cry</i>	<i>Kid</i>	Panga ntabwala
lola	<i>Permit</i>	<i>Kill</i>	Pha
Longedza	<i>Pack [load]</i>	<i>Kindle</i>	Sonkha/yatsa moto
Longosola	<i>Explain/elaborate</i>	<i>Kiss</i>	psompsona
Longosola	<i>Organize</i>	<i>Kneel</i>	gwada
Lonjeza	<i>Promise</i>	<i>Knit</i>	Luka
Lota	<i>Dream</i>	<i>Knock</i>	Gogoda
Lowa	<i>Enter</i>	<i>Know</i>	Dziwa
Luka	<i>Knit</i>	<i>Languish</i>	Vutika nthawi yayitali
Luka	<i>Yarn</i>	<i>Leak</i>	Thonya
Luma	<i>Bite</i>	<i>Learn</i>	Phunzira
Manga	<i>Tie</i>	<i>Leave [behind]</i>	Siya
Masula	<i>Untie</i>	<i>Listen</i>	Mvetsera
Masulira	<i>Solve</i>	<i>Live</i>	Khala [wamoyo/m'malo]
Masulira/simba	<i>Explain</i>	<i>Loaf</i>	Taya nthawi posagwira nchito
Menya/panda	<i>Beat</i>	<i>Long [miss]</i>	Lakalaka/yewa
Mvana /Vomera	<i>Agree/Accept</i>	<i>Look/see</i>	Penya/ona
Mvera	<i>Hear</i>	<i>Lose</i>	Taya
Mverera	<i>Obey</i>	<i>Love</i>	Konda
Mvetsa	<i>Understand</i>	<i>Lower [down]</i>	Tsitsa
Mvetsera	<i>Listen</i>	<i>Lure</i>	Kokera
Mwalira/fa	<i>Die</i>	<i>Make</i>	Panga
N'gamba	<i>Tear</i>	<i>Manage/oversee</i>	Tsogolera
N'gambika	<i>Be torn</i>	<i>Marry</i>	Kwatira
Njenjemera	<i>Tremble</i>	<i>Mean</i>	Tanthauza
njenjemeretsa	<i>Tickle</i>	<i>Mend</i>	Konza



Nya/pambuka	<i>Shit</i>	<i>Mingle/mix</i>	Sakani za
Nyansa/kwiyitsa	<i>Annoy</i>	<i>Mobilize</i>	Thandiza kuti chigwire nchito
Nyansidwa	<i>Be bored</i>	<i>Mock</i>	Nyoza
Nyerekesa/nyanya	<i>Itch</i>	<i>Move</i>	Pita/samuka
Nyoza	<i>Mock</i>	<i>Name</i>	Tcha
Onetsa	<i>Show</i>	<i>Need</i>	Khumba
Onetsetsa	<i>Observe</i>	<i>Negate</i>	Tsutsa
Otcha/tentha	<i>Burn</i>	<i>Neglect</i>	Lekerera
Paka/thira	<i>Apply</i>	<i>Negotiate</i>	Kambirana
Pambana	<i>Win</i>	<i>Nibble</i>	Sinula/zitula
Panga	<i>Form</i>	<i>Nominate</i>	Sankha
Panga	<i>Make</i>	<i>Notify</i>	Dziwitsa
Panga ntawbala	<i>Kid</i>	<i>Obey</i>	Mverera
Patsa mimba	<i>Impregnate</i>	<i>Observe</i>	Onetsetsa
Pembetsa	<i>Plead</i>	<i>Open</i>	Tsegula
Pendama/pindika	<i>Bend</i>	<i>Operate/use</i>	Chita/gwiritsa nchito
Penya/ona	<i>Look/see</i>	<i>Order/ask for</i>	Lamulira/funsa
Pesa	<i>Comb [hair]</i>	<i>Organize</i>	Longosola
Peza	<i>Find</i>	<i>Overcome</i>	Gonjetsa
Pha	<i>Kill</i>	<i>Pack [load]</i>	Longedza
Phika	<i>Cook</i>	<i>Pain</i>	Pweteka
Phunzira	<i>Learn</i>	<i>Part</i>	Siyana
Phunzitsa	<i>Teach</i>	<i>Participate</i>	Tenga mbali
Pikisana	<i>Vie</i>	<i>Pass</i>	Dutsa
Pita	<i>Go</i>	<i>Pay</i>	Lipira
Pita/samuka	<i>Move</i>	<i>Permit</i>	Iola
Pitiriza	<i>Continue</i>	<i>Perplex</i>	Dabwitsa
Ponda/menya	<i>Kick</i>	<i>Plan</i>	Konzekera
Ponya[taya]	<i>Throw [away]</i>	<i>Plant</i>	Bzala
psompsona	<i>Kiss</i>	<i>Play</i>	Sewera
Pulumutsa/sunga	<i>Save</i>	<i>Plead</i>	Pembetsa
Pumula	<i>Rest</i>	<i>Pour</i>	Kuthura
Pusa	<i>Be foolish</i>	<i>Prevent</i>	Letsa
Pweteka	<i>Pain</i>	<i>Promise</i>	Lonjeza
Sakani za	<i>Mingle/mix</i>	<i>Promote</i>	Kweza
Samba	<i>Bathe</i>	<i>Protect</i>	Chinjiriza
Samba/suka/chapa	<i>Wash</i>	<i>Prove</i>	Simikiza
Sangalala	<i>Enjoy</i>	<i>Publicize</i>	Ulutsa
Sankha	<i>Choose</i>	<i>Quench</i>	Zimya
Sankha	<i>Nominate</i>	<i>Question</i>	Fufuza/funsa



Sanza	<i>Vomit</i>	<i>Quicken</i>	Fulumiza
Sendenza	<i>Shift</i>	<i>Quit</i>	Leka
Sewera	<i>Play</i>	<i>Remain</i>	Tsala
Simikiza	<i>Prove</i>	<i>Remember</i>	Kumbukira
Sinula/zitula	<i>Nibble</i>	<i>Rest</i>	Pumula
Sinza/wodzera	<i>Doze</i>	<i>Return [- something]</i>	Bwera [-bwezera]
Siya	<i>Leave [behind]</i>	<i>Reveal/report</i>	Vumbulutsa
Siyana	<i>Part</i>	<i>Roast</i>	Wotcha
Siyana [-ndi]	<i>Be different</i>	<i>Run</i>	Thawa
Syanitsa	<i>Separate</i>	<i>Save</i>	Pulumutsa/sunga
Sonkha/yatsa moto	<i>Kindle</i>	<i>Seek/search for</i>	Funafuna
Sowa	<i>Be without</i>	<i>Sell</i>	Gulitsa
Sunga	<i>Keep</i>	<i>Send/ [something]</i>	Tuma/tumiza [chintu]
Sungidwa	<i>Be kept</i>	<i>Separate</i>	Syanitsa
Talika	<i>Be long</i>	<i>Serve</i>	Tumikira
tangwanidwa	<i>Be busy</i>	<i>Share</i>	Gawana
Tanthauza	<i>Mean</i>	<i>Shift</i>	Sendenza
Taya	<i>Lose</i>	<i>Shit</i>	Nya/pambuka
Taya nthawi posagwira nchito	<i>Loaf</i>	<i>Show</i>	Onetsa
Tcha	<i>name</i>	<i>Sleep</i>	Gona
Tenga	<i>Take</i>	<i>Solve</i>	Masulira
Tenga mbali	<i>Participate</i>	<i>Speak/talk</i>	Kamba/yankhula
Thandiza	<i>Help</i>	<i>Start</i>	Yamba
Thandiza kuti chigwire nchito	<i>Mobilize</i>	<i>Steal</i>	Ba
Thawa	<i>Run</i>	<i>Take</i>	Tenga
Thonya	<i>Leak</i>	<i>Tame</i>	Weta/sunga
Tsala	<i>Remain</i>	<i>Taste</i>	Lawa/mva
Tsegula	<i>Open</i>	<i>Teach</i>	Phunzitsa
Tseka	<i>Close</i>	<i>Tear</i>	N'gamba
Tsika	<i>Descend</i>	<i>Tease</i>	Vutitsa/zunza
Tsinzimira	<i>Wink</i>	<i>Tell</i>	Udza
Tsitsa	<i>Lower [down]</i>	<i>Think</i>	Ganiza
Tsogolera	<i>Manage/oversee</i>	<i>Throw [away]</i>	Ponya[taya]
Tsuka [meeno]	<i>Brush/wipe (teeth)</i>	<i>Tickle</i>	njenjemeretsa
Tsutsa	<i>Negate</i>	<i>Tie</i>	Manga
Tuluka	<i>Come out</i>	<i>Torture/ Trouble</i>	Zunza
Tuma/tumiza [chintu]	<i>Send/ [something]</i>	<i>Tremble</i>	Njenjemera



Tumikira	<i>Serve</i>	<i>Trick</i>	Zemba/pusitsa
Tyoka	<i>Be broken</i>	<i>Trust</i>	Khurupirira
Tyola	<i>Break</i>	<i>Try/test</i>	Yesa
Udza	<i>Tell</i>	<i>Understand</i>	Mvetsa
Uka	<i>Wake</i>	<i>Undress</i>	Vula
Ulutsa	<i>Publicize</i>	<i>Untie</i>	Masula
Uma*	<i>Dry</i>	<i>Uproot</i>	Zula
Vina	<i>Dance</i>	<i>Upset</i>	zondotsa
Votera/sankha	<i>Vote</i>	<i>Urinate</i>	Kodza/taya madzi
Vula	<i>Undress</i>	<i>Vacate</i>	Chokamo/po/ko
Vumbulutsa	<i>Reveal/report</i>	<i>Vamoose</i>	Yenda mofulumira
Vutika nthawi yayitali	<i>Languish</i>	<i>Vie</i>	Pikisana
Vutitsa/zunza	<i>Tease</i>	<i>Visit</i>	Chezera
Weruza	<i>Judge</i>	<i>Vomit</i>	Sanza
Weta/sunga	<i>Tame</i>	<i>Vote</i>	Votera/sankha
Wonjezera	<i>Add</i>	<i>Wake</i>	Uka
Wotcha	<i>Roast</i>	<i>Walk</i>	Yenda
Yamba	<i>Start</i>	<i>Wander</i>	Yendayenda
Yasamula	<i>Yawn</i>	<i>Want</i>	Funa
Yenda	<i>Walk</i>	<i>Wash</i>	Samba/suka/chapa
Yenda mofulumira	<i>Vamoose</i>	<i>Wean</i>	Letsa mwana kuyamwa
Yendayenda	<i>Wander</i>	<i>Win</i>	Pambana
Yendetsa*	<i>Drive</i>	<i>Wink</i>	Tsinzimira
Yesa	<i>Try/test</i>	<i>Wonder</i>	Dabwa
Yetsdwa/pimidwa	<i>Be tested</i>	<i>Work</i>	Gwira nchito
Yiwala	<i>Forget</i>	<i>Write</i>	Lemba
Zemba/pusitsa	<i>Trick</i>	<i>Yap</i>	Kambakamba
Zimya	<i>Quench</i>	<i>Yarn</i>	Luka
zondotsa	<i>Upset</i>	<i>Yawn</i>	Yasamula
Zula	<i>Uproot</i>	<i>Yearn</i>	Funitsitsa
Zunza	<i>Torture/ Trouble</i>	<i>Zoom</i>	Dutsa mofulumira