

# *Peace Corps*

*Learning Chichewa*  
*Book 1*  
*Lessons 1-10*



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**ABSTRACT**

These lessons in Chichewa, the official language of Malawi, aim to enable the student to achieve working competency in the language in the shortest time possible. The "A" lessons in the book present basic grammatical patterns through explicit discussions of the patterns involved. The "B" lessons present language in use. They contain dialogs, monologs, narratives, proverbs, riddles, and exercises based on these forms of communication. The text is illustrated with pen-and-ink drawings. (AMH)

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PEACE CORPS  
LANGUAGE HANDBOOK SERIES

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## TABLE OF CONTENTS

	<u>Page</u>
FORWARD . . . . .	1
INTRODUCTION . . . . .	4
A MESSAGE TO THE STUDENTS . . . . .	24
LESSON 1A . . . . .	28
1.2 Noun Classes (1/2, 1a/2, 3/4) . . . . .	31
1.3 Verb 'be' - <u>li/ndi</u> . . . . .	42
1.4 Personal Pronouns . . . . .	45
1.5 Summary Exercises . . . . .	48
LESSON 1B ' <u>Moni!</u> 'Greetings' . . . . .	58
LESSON 2A . . . . .	70
2.2 Noun Classes (5/6, 7/8) . . . . .	73
2.3 Verb 'be' - <u>li/ndi</u> . . . . .	80
2.4 Locatives: Pa/Ku/Mu (Noun Classes 16/17/18) . . . . .	86
2.5 Verb - <u>li ndi</u> 'have' . . . . .	96
2.6 Summary Exercises . . . . .	98
LESSON 2B <u>Mwagona bwanji?</u> 'How are you?' . . . . .	110
LESSON 3A . . . . .	120
3.2 Noun Classes (9/10, 12/13) . . . . .	123
3.3 Locational Demonstratives . . . . .	130
3.4 Yes/No Questions . . . . .	134
3.5 Question-word Questions . . . . .	138
3.6 Summary Exercises . . . . .	141
LESSON 3B <u>Kwa Chimono</u> 'At Chimono's House' . . . . .	152

	<u>Page</u>
LESSON 4A . . . . .	163
4.2 Verb Form . . . . .	167
4.3 The Present Progressive/Continuous . . . . .	167
4.4 Noun Classes (15, 14/6) . . . . .	171
4.5 The Habitual Aspects . . . . .	174
4.6 Interrogative: Bwanji? 'How?' . . . . .	178
4.7 Summary Exercises . . . . .	180
LESSON 4B <u>Anzanga</u> 'My Friends' . . . . .	191
LESSON 5A . . . . .	205
5.2 The Present Perfect . . . . .	208
5.3 More Demonstratives: <u>-no</u> and <u>-ja</u> . . . . .	216
5.4 Relational Locative Nouns . . . . .	223
5.5 Summary Exercises . . . . .	227
LESSON 5B <u>Pamsewu</u> 'On the Street' . . . . .	235
REVIEW EXERCISES (LESSONS 1 - 5) . . . . .	246
LESSON 6A . . . . .	252
6.2 Verbs: Simple Past . . . . .	256
6.3 Object Prefixes . . . . .	262
6.4 Modifiers (AP + stem: numbers, how many) . . . . .	268
6.5 Relative Pronouns (AP + <u>-mene</u> ) . . . . .	277
6.6 Summary Exercises . . . . .	280
LESSON 6B <u>Kuchipatala</u> 'At the Hospital' . . . . .	285
LESSON 7A . . . . .	296
7.2 The Future Tenses . . . . .	299
7.3 Time Expressions . . . . .	305
7.4 When? . . . . .	308
7.5 More Relative Pronouns 'Whose, The One' . . . . .	309
7.6 The Other/Another/Some (AP + <u>-ina</u> ) . . . . .	312
7.7 Summary Exercises . . . . .	317
LESSON 7B <u>Kalipentalala</u> 'A Carpenter' . . . . .	321

	<u>Page</u>
LESSON 8A . . . . .	333
8.2 Verb Root + <u>-e</u> . . . . .	336
8.3 Subjunctive. . . . .	336
8.4 Directives (Imperatives, Subjunctive, <u>-Yenera</u> ). . . . .	339
8.5 Negative Directives . . . . .	347
8.6 Directives with Object Prefixes. . . . .	349
8.7 'Why?' Questions. . . . .	351
8.8 Summary Exercises . . . . .	353
LESSON 8B <u>Kuphika Nsima</u> 'Cooking Nsima' . . . . .	360
VERB REVIEW . . . . .	371
LESSON 9A . . . . .	384
9.2 Modifiers . . . . .	387
9.3 Modifiers (AP + 'a': possessives, qualifiers) . . . . .	387
9.4 May/Can/Able . . . . .	399
9.5 Summary Exercises . . . . .	404
LESSON 9B <u>Kumsika</u> 'At the Market' . . . . .	409
LESSON 10A . . . . .	420
10.2 More Time Expressions . . . . .	423
10.3 Relative Pronouns with Locative APs. . . . .	430
10.4 Demonstratives with <u>-mene</u> . . . . .	434
10.5 Summary Exercises . . . . .	438
LESSON 10B <u>Ndikufuna Ntchito</u> 'I want work.' . . . .	444
REVIEW EXERCISES (Lessons 6 - 10). . . . .	456
TRANSLATIONS . . . . .	462
REFERENCE GRAMMAR . . . . .	480
VOCABULARY LIST . . . . .	503

## INDEX OF TAPE RECORDINGS

### LESSON 1B

Dialogue 1.1

Supplementary Dialogue 1.7

Supplementary Dialogue 1.8

### LESSON 2B

Dialogue 2.1

Dialogue 2.7

### LESSON 3B

Dialogue 3.1

Dialogue 3.5.6

### LESSON 4B

Dialogue 4.1

Monologue 4.5

Monologue 4.7.9

### LESSON 5B

Dialogue 5.1

Dialogue 5.5.8

### LESSON 6B

Dialogue 6.1

### LESSON 7B

Monologue 7.1

### LESSON 8B

Text 8.1

### LESSON 9B

Dialogue 9.1

### LESSON 10B

Dialogue 10.1

Supplementary Dialogue 10.6

Text 10.8

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We, of course, take responsibility for any errors in the forms or interpretations we have provided for Chichewa.

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## FORWARD

The goal of the three books that make up this Learning Chichewa packet is to enable students to develop a working competency in Chichewa within the shortest time possible, with the minimum of strain, and with the maximum of satisfaction. Achieving working competency and satisfaction means that students will be able to participate in conversations about everyday events because they have a knowledge of everyday vocabulary, but more importantly, because they are able to put into use the basic grammatical patterns of Chichewa in order to talk about such daily activities as planning to do something tomorrow, telling someone about what happened yesterday, asking someone to do something, or describing something, etc. The three books in the packet are (1) ten lessons which introduce the student to Chichewa language patterns and put those patterns to use; (2) a second set of ten lessons which extend the first set and a set of supplementary cultural and technical language materials; and (3) a teacher's manual. The lessons books include 'A lessons' and 'B lessons'.

The 'A lessons' teach the student the basic grammatical patterns of Chichewa. This teaching is accomplished through explicit discussions of the patterns involved. In some senses, these discussions follow the model of traditional grammars; however, the traditional model has been severely modified in a number of important aspects:

(1) Most importantly, we present grammar as a set of structural patterns rather than as a set of lists. (The noun paradigms and the verb conjugations in traditional grammars are examples of grammar as lists.) This presentation reflects our theory of language: language is seen as a set of underlying structures which language learners internalize and then use as the template to guide the production of sentences. That is, once students learn these structures, they use them to produce sentences. But it is the structures which the students must learn, not the sentences. The patterns presented emphasize the following information: (a) the forms involved in a specific pattern and their relation to other forms in the grammar of Chichewa; and (b) rules of co-occurrence within the particular pattern: what co-occurs with what, and where; what is optional and what is obligatory.

(2) Language in practice is stressed. This means that while attention is focused on grammatical patterns, it is not focused on reading about them, but rather on using them. To meet this objective, the 'A lessons' include a large number of exercises. In fact, exercises occur after the introduction of each grammatical pattern. Further, there are review exercises at several points in each set of lessons. Also, translation exercises occur only in the first two lessons. Exercises which give the student practice in using Chichewa patterns rather than in performing translations are the rule. Our major criterion for evaluating exercises was, "Is this exercise communicatively useful?" That is, "Is the student likely to have occasion to use this particular grammatical pattern to produce a sentence like this?" Many of the exercises involve dialogues between students, with one student asking a question and the second one providing an answer.

(3) Vocabulary is de-emphasized until a large number of basic grammatical patterns are mastered. Learning vocabulary is a matter of learning

lists (although there are, of course, some relationships between vocabulary items). Once students have learned lists, what can they do with them? They can recite them, but that does not mean they can produce sentences in the target language. So we have emphasized the learning of grammatical patterns, because it is patterns which enable speakers to produce sentences and also because Chicheŵa is a highly inflectional language, with many patterns to be learned. At a later point, once a grammatical pattern is learned, students can plug into the pattern new vocabulary and produce a new sentence. But the point is that just learning vocabulary does not prepare students for the real business of speaking: producing sentences which are appropriate in their context. What vocabulary we do teach is of the type which students can use immediately. They first learn words for such people and things and actions as 'friend', 'plate', 'is', 'has', 'see' and even 'toilet'. Such vocabulary is a far cry from the faintly colonial first sentence which I learned as a Swahili student:

*Nyamza! Hatutaki manung'uniko yako hapa.*  
'Shut up. We don't like your grumbling here.'

The 'B lessons' present language in use. They contain dialogues, monologues, narratives, proverbs, riddles, and exercises based on these forms of communication. While the 'A lessons' are designed to develop grammatical competence in students, the 'B lessons' are designed to develop communicative competence. That is, they teach students appropriate and typical usage. Students learn, for example, exactly how to converse with a seller in the market; they learn how to refer to a typical unit of sale (it's a *mulu* 'a pile'), how to say 'that's too much', how to close a purchase, what words the seller uses to ask for his/her money, etc.

The Teacher's Manual first gives the teacher a concise, but complete, overview of the current state of theory regarding successful second language learning. Next it gives the teacher a set of 'teaching devices'--that is, types of exercises which the teacher can adapt for use when additions to the existing exercises are called for. Finally, the manual gives the teacher lesson-by-lesson advice on how to teach the lesson. For example, scheduling is discussed (when it might be useful to shift from the 'A lesson' to its 'B lesson' counterpart, and then back to the 'A lesson'); and additional exercises or quizzes which might be particularly appropriate at a certain point are discussed.

In closing, it is useful to say what this Learning Chicheŵa packet is NOT:

(1) Even though basic grammatical patterns are taught in detail, not all Chicheŵa grammatical patterns are even mentioned. That is, this is by no means a definitive reference grammar. (A short reference grammar is part of the packet, however, but it only covers those structures discussed in the lessons.) Our mandate was to 'adapt existing materials' in order to bring Peace Corps volunteers to a specific level of competency. We hope that the materials achieve this objective, but we do not claim our treatment of the structure of Chicheŵa is in any way exhaustive.

We have relied on existing treatments of Chicheŵa to some extent in our discussions of specific grammatical patterns. As noted above, this was our mandate. However, parts of all discussions and the whole of some discussions are based on field research which the project associate, Gregory John Orr, and I conducted in Malawi. We made two trips to Malawi and spent approximately three months working with native speakers of Chicheŵa to determine the form and use of various grammatical patterns. As a result of this research, our treatment of some forms, such as the demonstratives, is different from that in existing studies.

(2) While there are a number of tonal exercises in the 'A lessons' and while an essential part of mastery of the 'B lessons' is the learning of the tonally-marked dialogues and monologues while listening to the tapes of these lesson parts, these lessons do not explicitly teach the tonal patterns of Chicheŵa as rules. Students who master the exercises and who learn to produce the dialogues as they are on the tapes will show some ability in speaking Chicheŵa with correct tones and will be equipped to go on to learn more about Chicheŵa on their own. But because of the inconclusiveness of research on Chicheŵa tone and because of the clearly complex nature of the interaction of individual word tone with the specific environment in which the word occurs in a sentence, it was decided that trying to teach Chicheŵa tone rules in any exhaustive way would be counter-productive.

In summary, then, the Learning Chicheŵa packet does include discussions and exercises regarding the basic grammatical and communicative patterns in Chicheŵa. The students who master these materials, either in a formal classroom situation, or on their own, will be able to converse about daily events in Malawi, speaking with reasonable grammatical accuracy and correctness of pronunciation. In short, they can go about their business by carrying on conversations with Malawians.

Carol Myers Scotton  
Project Director

# INTRODUCTION

## I. BACKGROUND

Chicheŵa was declared the national language of Malaŵi in 1968. As the national language, Chicheŵa is an important vehicle for promoting a sense of national integration among the culturally and linguistically diverse peoples of Malaŵi. Although English is the official language and is used in government and many business activities and as a medium of instruction in the schools, Chicheŵa is the language which Malaŵians use on many other occasions and especially in inter-ethnic contacts. As such, Chicheŵa is viewed as the symbol of national unity and its use heightens the pride which Malaŵians have regarding their nation.

Linguistic and cultural diversity is common among African nations for two reasons. First, Africa is a continent of at least 800 different languages so that it is difficult to travel far without meeting speakers of more than one language. Second, national borders were drawn during the colonial era for reasons other than a desire to create linguistically homogeneous nations. For these reasons, Malaŵi, like other nations, is the home of people who speak different mother tongues. In addition to Chicheŵa, at least seven other languages are spoken including Chilomwe, Chingonde, Chingoni, Chisena, Chitonga, Chitumbuka, and Chiyao. While these languages are not mutually intelligible, they are relatively closely related. They are all in the Bantu group of the Niger-Congo branch of the Niger-Kordofanian family of languages. The Bantu group is the largest group in Sub-Saharan Africa, with at least 300 languages extending from the Nigerian-Cameroon border to South Africa. It is believed that a language spoken centuries ago in the present-day region of Eastern Nigeria and Cameroon served as a prototype for all Bantu languages. Migrations spread this prototype throughout Central, Eastern, and Southern Africa. Over time, the varieties of this prototype evolved in different ways in different places with the result that modern-day descendants exist as separate languages, such as Kikuyu (Central Africa), Kiswahili (East Africa), and Isixhosa (South Africa). However, despite their differences, all Bantu languages share many basic similarities in structure and vocabulary because of their common descent. The languages of Malaŵi are so related, making it relatively easy for someone who knows one Malaŵian language to learn another.

Because it is the native (first) language of more than half of the total population of Malaŵi, Chicheŵa was the natural choice as a national language for Malaŵi. Since another quarter of the population also speak Chicheŵa or at least understand it, Chicheŵa is very useful for inter-ethnic communication. Furthermore, Chicheŵa has international standing as well since there are speakers of Chicheŵa in the bordering nations of Zambia and Mozambique. A dialect of Chicheŵa called Chinyanja is an important lingua franca in Zambia and one of the seven indigenous languages designated for official uses there.

Native speakers of Chicheŵa in Malaŵi are concentrated in the Central Region, which includes the cities of Dedza, Lilongwe (the new capital), and Kasungu. The Late President, His Excellency Ngwazi, Dr. H. Kamuzu Banda, is a native of Kasungu and has taken a keen interest in the standardization

and promotion of Chichewa as the national language. Along with English, Chichewa is used in government publications, some newspapers, as a subject in the schools, for broadcasting by the Malawi Broadcasting Corporation (MBC), and in religious materials. There is also a Department of Chichewa at Chancellor College of the University of Malawi.

## II. CHICHEWA STRUCTURE

Chichewa, and the Bantu languages in general, can be characterized as agglutinating-inflectional languages. In order to understand what this means, we first need to know something about the basic meaningful units of any language. The minimal meaningful unit of a language is a morpheme; that is, a morpheme is a unit which carries a meaning but which cannot be further subdivided so that its parts yield other meanings. In terms of their occurrence or distribution, morphemes are classified as either free forms or bound forms. Free morphemes can stand by themselves as separate words in a language. A language such as English has many free morphemes, such as boy, go, and little. It also has a few bound morphemes, too, such as -s 'noun plural' occurring with singular nouns to form such words as boys. An agglutinating language, such as Chichewa, is different from English in that it has many more bound morphemes than free morphemes. That is, it has many morphemes which can only occur when they are joined with other morphemes to form a word. In Chichewa, then, words are most often composed by 'sticking together' a number of bound morphemes. For example, the Chichewa word for 'person' is composed of two bound morphemes, a prefix mu- and a stem -nthu. Together they form the word munthu, but characteristically composed of at least two bound morphemes, a prefix and a stem. Most words in Chichewa are composed of much longer strings of bound morphemes. For example tinalankhulana 'we talked together (yesterday)' has these bound morphemes: ti- 'we', -na- 'past tense (yesterday)', -lankhul- 'talk', -an- 'reciprocal action', and -a 'indicative mood final vowel'. A major difference between English and Chichewa, then, is the ratio of bound to free morphemes. Chichewa has very few free morphemes, such as ndi 'be' and 'with'; in comparison, English has a number of bound morphemes (e.g. -ed in walked), but not many. So overwhelmingly, Chichewa is a language of words composed of several or more bound morphemes and English is a language of words of single free morphemes.

Morphemes are also divided into two types of terms of the meanings they carry: content morphemes and inflectional morphemes. Content morphemes carry basic referential 'dictionary' meanings such as 'tall', 'come', and 'animal'. For example boy in English is a content morpheme carrying the dictionary meaning 'young, male person'. An example of a content morpheme in Chichewa is -fun- 'want'. Both languages have many content morphemes, but most of them are bound morphemes as well in Chichewa.

Inflectional morphemes also carry meanings, of course, but their meanings refer specifically to relationships which hold between content morphemes. A language such as English has relatively few inflectional morphemes. Instead, it relies more on word order and other devices to

signal relationships between content morphemes. For example, in the sentence The little boy fell down the stairs, we know that little refers to boy and not stairs because of word order. An example of an inflectional morpheme in English is 's as in the boy's hat. This morpheme indicates that the morpheme which follows is possessed by the previous morpheme, boy. Chichewa, as opposed to English, has many inflectional morphemes to signal relationships, particularly ones to signal that a certain modifier (adjectives, etc.) or verb is related to a certain noun rather than another one. For example, in the sentence,

Nyumba yanga yaikulu yagwa

'My big house has fallen down'

house my big it has fallen down

the prefixes on 'my' and 'big' and the first prefix on the verb are all inflectional morphemes which signal that the stems to which they are attached refer to the noun 'house' in this sentence rather than to a noun of another class. Chichewa also utilizes word order to signal relationships.

Often, inflectional morphemes are bound morphemes which occur as affixes. Chichewa has many such morphemes which are prefixes and also a number of suffixes. Learning these many inflectional morphemes will be one of the most difficult parts of learning Chichewa because, as an English speaker, you are not used to so much inflection.

In summary, then, when we say Chichewa is an agglutinating-inflectional language, we mean that its words are often composed of a series of bound morphemes and that many of the relationships between the elements of a sentence are conveyed by special inflectional morphemes. In these two ways, Chichewa is very different from English.

### III. NOUN CLASSES/AGREEMENT

The most distinctive feature of Chichewa structure is the marking of nouns with prefixes which signal class membership, as well as a similar marking of other elements in the sentence to indicate relationship to nouns.

Some means of dividing nouns into classes is a feature of many other of the world's languages. The system employed by the Bantu languages, however, has an exceedingly large number of classes. Chichewa has many different noun classes, for example. These classes may be compared with the two or three noun classes in certain European languages where they are called gender. French, for example, classifies all nouns into either a masculine or a feminine gender.

In all the Bantu languages, including Chichewa, the significance of dividing nouns into classes extends well beyond the nouns themselves. All modifiers of nouns (adjectives, etc.) as well as verbs which stand in a subject-verb relationship with nouns (and sometimes those in an object-verb relationship) must 'agree' with the nouns. This relationship of agreement is signalled by a series of prefixes for each noun class. (Since these prefixes signal relations among elements, they are inflectional morphemes.)

Nouns themselves are composed of at least two morphemes, a nominal stem and a class prefix. For some classes (class 1a, and some nouns in classes 5 and 9/10) there is nothing which appears on the surface as a class prefix. But we say in these cases that the class prefix is realized by zero. The prefix indicates class membership, as the name implies. Further, in the case of most class prefixes, the prefix also indicates whether the noun is singular or plural, since certain classes only include singular nouns and others only include plural nouns.

For example:

<u>Stem</u>	<u>Class Prefix (Singular)</u>	<u>Class Prefix (Plural)</u>
<u>-nthu</u>	<u>mu</u> = <u>munthu</u> 'person'	<u>a-</u> = <u>anthu</u> 'persons'
<u>-tseko</u>	<u>chi</u> = <u>chitseko</u> 'door'	<u>zi-</u> = <u>zitseko</u> 'doors'

Note: It is important to remember that the nominal stems can never occur without a class prefix (except in those cases when the prefix is realized as zero). Further, the nominal stem itself does not have the 'full meaning' of the noun until it is combined with its class prefix.

Many of the Chichewa noun classes are paired into singular nouns and their corresponding plurals. These noun classes are referred to by number and/or by their characteristic class prefixes. For example, in classes 1/2, class 1 is the singular class and class 2 is its corresponding plural. Class 1 nouns have either m-, mu-, or mw- as their class prefixes and class 2 nouns have a- as a class prefix. The class numbers and prefixes are convenient organizational devices in learning Chichewa. Try to refer to all nouns from the start by their class numbers and/or prefixes.

It is hypothesized that the classification of nouns into classes in Bantu languages had a semantic basis at one time. That is, all nouns referring to a certain type of object were put into a single class, it is suggested. If such a semantic system did exist, it has largely collapsed today, leaving only a large number of noun classes behind. Except in the case of a few classes, it is difficult to see any semantic unity in the nouns falling in any one class. Classes 1/2 do have a semantic unity in that all nouns in these classes refer to human beings. Further, all nouns in classes 12/13 refer to small objects. The locative classes (classes 16, 17, and 18) also have only nouns which have locational meanings. Finally, class 15 now includes only verbal nouns with meanings such as 'to go' and 'going'. In all the other classes, however, a semantic unity simply does not exist. Since this is the case, the wisest course for the student seems to be this: for those few classes which do have a semantic unity, learn quickly what it is and it will aid you in learning Chichewa; for those classes without semantic unity, accept their diversity and learn to recognize them by their class prefixes.

As noted above, in Chichewa all words that 'go with' a particular noun must be in agreement with that noun. For example, consider these sentences:

Anthu awiri awa ali pakhomo.  
persons two these are outside

'These two persons are outside.'

*Zitseko ziwiri izi zili pakhomc.*  
doors two these are outside

'These two doors are outside.'

Notice that in the first sentence, all the words which are related to *anthu* 'persons' begin with the prefix *a-*. In the second sentence, all the words related to *zitseko* 'doors' must begin with the prefix *zi-* to show this relationship.

Many nouns are 'regular' in that their class prefix (that which occurs with the noun itself) is the same as their agreement prefix or AP\* (that which occurs with words related to the noun). For example, the class prefix for class 2 is *zi-* and so is the agreement prefix. However, there are noun classes with agreement prefixes which are somewhat different from the class prefix, as we will see in the lessons. At first, the different prefixes look very formidable, but rest assured that other English speakers have learned them and survived. They become much less formidable as you meet them one-by-one in the lessons and practice them in the accompanying exercises.

#### IV. VERBS

A sentence in Chichewa could consist of only a verb. Put another way, the verb is the most important part of the Chichewa sentence, since it is the only obligatory part. This is so because a sentence need include only a noun phrase (or its substitute) and a verb phrase which the rules of the Chichewa must agree with the noun which is their subject, all verbs automatically must contain a noun phrase substitute--that is the agreement prefix which goes with the noun. Further, all verbs are inherently verb phrases. Therefore, a Chichewa verb has the wherewithal to stand alone as a sentence.

The noun phrase substitute which verbs contain in Chichewa is the agreement prefix which relates the verb to its subject. If the subject also actually occurs in the sentence, then the subject is, in effect, marked twice. In the following sentence, for example, *mwana* 'child' and the prefix *a-* 'he/she' both have the same referents:

*Mwana ali manyumba* 'The child is in the house.'  
child he/she is in the house

Provided we know to whom the 'he/she' meaning refers, the sentence could stand by itself without *mwana* being present. (The prefix *a-* is obligatory, however, since all verbs which refer to subjects must have subject prefixes.)

\* Agreement prefix is abbreviated as AP in the lessons.

\*\* Except for infinitives (infinitives are verbs such as 'to write,' 'to sleep').

Chicheŵa verbs consist typically of a verb root, several obligatory prefixes, and at least one suffix. The first prefix (in affirmative sentences) relates the verb to its subject. A second prefix signals tense or aspect in relation to the meaning of the verb within the sentence. A third prefix referring to the object of the verb may be present. For example:

<u>Subject Agreement Prefix</u>	+	<u>Tense/Aspect Prefix</u>	+	<u>Object Prefix</u>	+	<u>Verb Root</u>	+	<u>Suffix</u>	=
<u>ndi-</u>		<u>-na-</u>		<u>-li-</u>		<u>-qul-</u>		<u>-a</u>	=
								<u>ndinaligula</u>	
I		past		it		buy			=
									'I bought it'.

Note: -li- is the object prefix to represent a class 5 noun object.

#### V. SYNTAX

The basic sentence structure in Chicheŵa is subject + verb + object, just as it is in English:

<u>Subject</u>	<u>Verb</u>	<u>Object</u>
<i>Joni</i>	<i>akudya</i>	<i>chipatso</i>
John	he is eating	fruit

However, Chicheŵa is very unlike English in the order of its noun modifiers. In Chicheŵa, most modifiers follow the nouns they describe:

<i>buku</i>	<i>langa lili pano.</i>	'My book is here'.
book	my it is here	

The syntax of questions in Chicheŵa is somewhat different from that in English. In English, an auxiliary verb usually comes first in questions (preceding its subject), and the question word comes at the very beginning of the sentence (for example, Where did you go? where = question word; did = auxiliary). But in Chicheŵa most question words come at the end of the sentence and the subject-verb order remains exactly the same as it is in statements:

<u>Subject</u>	<u>Verb</u>	<u>Question Word</u>	=	
<u>Mu-</u> you	<u>-kudya</u> are eating	<i>chiyani</i> what	=	<i>Mukudya chiyani?</i> = What are you eating?
<i>Anayi anu</i> Mother your	<i>ali</i> she is	<i>bwanji</i> how	=	<i>Anayi anu ali bwanji?</i> = How is your mother?

Questions with 'who' (*ndani*) and 'why' (*chifukwa chiyani*) usually do have their question words at the beginning of the sentence, as in English:

<u>Question Word</u>	<u>Subject</u>	<u>Verb</u>	=	
<i>Ndani</i> Who	a- he/she	<i>kulira</i> is crying	=	<i>Ndani akulira?</i> Who is crying?
<i>Chifukwa chiyani</i> Why	a- he/she	<i>napita</i> went	=	<i>Chifukwa chiyani anapita?</i> Why did he/she go?

## VI. SYLLABLE STRUCTURE

All syllables in Chicheŵa end in vowels (except for word-initial syllables composed only of a syllabic m), with the obvious result that all words in Chicheŵa end in vowels. Further, only consonant clusters of either a consonant plus a sem-vowel (*y* or *w*), or a nasal plus a consonant are possible. The following are the possible syllable types in Chicheŵa, with type #1 being the most common:

- (1) CV *moto* 'fire' (CVCV)
- (2) V *ee* 'yes' (VV)
- (3) NCV *-londa* 'to watch' (CVNCV)
- (4) CSV *bwino* 'fine' (CSVCV)
- (5) N *mlendo* 'traveler' (NCVNCV)

It is a convention within Chicheŵa orthography to insert *y* or *w* in many (but not all) places where two vowels come together within a single morpheme (within a single meaning unit):

*mayi* 'mother'

*mawu* 'road'

Try to pronounce Chicheŵa words in such a way that your syllable grouping is accurate: pronounce your syllables so that a vowel ends each syllable:

*mawu* 'words' ma-wu

*bwino* 'fine' bwi-no

*ohoona* 'truth' cho-o-na

*anapita* 'he/she went' a-na-pi-ta

*mlendo* 'traveler' m-le-ndo (note: syllabic *m* ends its own syllable)

Note that each vowel forms a separate syllable so that *ndawoona* 'I have seen them' consists of four syllables (nda-wa-o-na).

## VII. SEGMENTAL SOUNDS IN CHICHEWA

A knowledge of the sounds which occur in Chichewa and how they are represented in the spelling system will help you learn Chichewa. The language is written in the same Romanized alphabet as English, but the two languages do not share all the same sounds, combinations of sounds, or placement of sounds.

### Vowels

There are five vowels in Chichewa which are written as a, e, i, o, u. The five vowels are different from English vowels, but correspond to the vowel sounds of many Romance languages, such as French. (Even though English uses only the same five letters to represent its vowels, English has more vowel sounds than Chichewa. For example, in English bite, the i stands for a diphthong which glides from an a sound position to an i sound position. Chichewa does not have any such diphthongs.)

Vowels in Chichewa are either long or short, but all vowels in English are short. A long vowel is a sound consisting of two identical vowels, not a diphthong which is two different vowels. The second from the last vowel in a phrase is always long; otherwise Chichewa vowels are usually short.

### Chichewa Short Vowels

<u>Letter</u>	<u>In French</u>	<u>In Chichewa</u>
a	a la plage	ana 'children'
e	mettre	ndege 'plane'
i	dis-lui	liti 'when'
o	l'homme	zikomo 'thank you'
u	voulez-vous	udzu 'grass'

Certain Chichewa vowel sounds are similar to some vowel sounds in English, but they are rarely exactly the same. Most English vowel sounds are diphthongs, which always have a slightly gliding sound, but Chichewa vowels do not have such off-glides. The Chichewa a is similar to the a in an English word such as tot. But Chichewa a is made with the tongue somewhat more forward so that the result is somewhere between the sound of the letter a in tattle and the one in ah! The Chichewa e is similar to the sound in English bet, but not quite the same. The mouth is somewhat more open and the tongue is lower. Do not make the mistake of using the e sound in English bait, which is a diphthong gliding from an e to an i sound. Chichewa e is somewhere between the vowel sound in bet and bat. Chichewa i is produced higher in the mouth than the English sound in bit, and it is also different from the sound in English be, which is a diphthong containing a glide from a higher i sound to a lower one.

The back vowels (with the tongue kept at the back of the mouth rather than advanced to the front as in the vowels i and e) in Chichewa, u and o are both pronounced with more lip-rounding than their English counterparts. Further, in American English, o and u mainly occur only as diphthongs; that is, they both have off-glides. When you pronounce Chichewa o and u, avoid the lowering off-glide you produce in English doe and too. Also, Chichewa o is a more 'open' sound than the sound in English oh; that is, the mouth is more open and the tongue is lower in the mouth.

When bound morphemes are joined to form a word in Chichewa, two vowels may end up occurring side by side. In this case--at morpheme boundaries when two minimal meaningful units are joined, but not within a single morpheme--either vowel will be dropped (contraction) or the two vowels will combine to form a different vowel (elision):

### Contraction

i + a = a

example: chi + a + mphamvu 'strong' = champhamvu  
(chilombo champhamvu 'strong beast')

u + ku = o

example: u + kulamba 'old' = wokalamba  
(munthu wokalamba 'old man')

a + a = a

example: a + anga 'my' = anga  
(agalu anga 'my dogs')

a + ku = o

example: a + kukwanira 'enough' = okwanira  
(anthu okwanira 'enough people')

### Elision

a + i = e

a + ini = eni 'owners'

u + a = wa

u + anga = wanga 'my'

i + a = ya

i + anu = yanu 'your'

Try to learn these contraction and elision rules since they apply frequently in Chichewa. They will be reviewed when their specific application comes up in the lessons, but try to learn this generalization now: when two vowels come together when morphemes are joined, something happens to the vowels.

Vowels are not always short in Chicheŵa, as they are in English. Whether they are long or short does not seem to make a difference in meaning, so vowel length is not one of the most important features of Chicheŵa for you to concern yourself with. Our object here is just to make you aware that vowels are sometimes long in Chicheŵa in predictable places.

First, the vowel in the penultimate position in any phrase (that is, the vowel in the syllable before the last syllable) will lengthen and have the quality of two vowels.

Example: *Ndiphika nkhuŵu.*

'I'll cook chicken.'

Phonetically: *Ndi-phi-ka nkhu-u-ku* (Note the lengthening of the *u* in *nkhuŵu*.)

Second, some tense/aspects in Chicheŵa are distinguished partially by vowel length. For example, the past tense prefix is *-ná-* and the remote past perfect tense prefix is *-náa-*

Example: *Ndináyenda.* 'I went' (in the recent past)

*Ndináayéndá.* 'I had gone...' (at a past time before some other past time which is also mentioned in the same sentence, such as in 'I had gone before he arrived last year.')

Note that there are also tonal differences which help keep these two verb forms apart (tone will be discussed in a later section). The second *a* in *-náa-* has a low tone, while the *á* in *-ná-* has a high tone. Also, the tones on *ndi-* 'I' are different as well as the tones on the verb stem *-yenda* 'go'. (To make things more complicated, we might just note there is a recent past/perfect form which also has *-na-*, but with a low tone! Example: *ndinayéndá* 'I had gone' (at a past time relatively recently, but still past in relation to some other past time expressed in the same sentence).)

As we said above, our object here is not to teach you about all the nuances of vowel length in Chicheŵa, but just to make you aware there are long as well as short vowels.

## Consonants

Most of the consonant sounds in Chichewa are familiar to the English speaker, but some of them are represented differently in writing. Further, some sounds are entirely new. The following points need to be noted:

Four different pairs of sounds in Chichewa differ only in terms of aspiration. When sounds are pronounced with aspiration, an especially strong puff of air (a 'voiceless noise', if you can imagine that) marks their production.

p : ph  
t : th  
k : kh  
ch : chh

Both aspirated and unaspirated versions of the same sound occur in English as well as in Chichewa. The letters p, t, and k in English actually represent two different sets of sounds, one marked by aspiration and the other by non-aspiration. When p, t, and k occur as the first sound in an English word, they are automatically aspirated by any native speaker of English. They are also automatically produced as unaspirated when they occur elsewhere. To experience aspiration, place the palm of your hand in front of your mouth and say the words, pill, till, kill. Notice the puff of air you can feel when the initial sounds are pronounced. Now say the words, spill, still, and skill. Notice that you now don't feel the same strong puff of air as you did when p, t, or k came first in the word. This is because they are now unaspirated.

Chichewa also has both aspirated and non-aspirated p, t, and k sounds. The difference is that while English writes both the aspirated and non-aspirated versions with the same letters, Chichewa writes them differently. Further, in Chichewa, either aspirated or non-aspirated versions of these sounds can occur in word-initial position. In Chichewa, the letters p, t, and k stand only for the non-aspirated versions. The aspirated versions are written with an h added to mark aspiration: ph, th, and kh. (When you see th in Chichewa texts, don't confuse it with the sounds for which th stands in English. Those sounds don't exist in Chichewa at all (as in English this and thigh).

### A Comparison of p, t, and k Sounds

<u>Letter</u>	<u>In English</u>	<u>In Chichewa</u>	
<u>p</u>	<u>spill</u>	<u>mapiri</u>	'mountains'
<u>ph</u>	<u>pill</u>	<u>phiri</u> <u>pha</u>	'mountain' 'kill'
<u>t</u>	<u>still</u>	<u>matebulu</u> <u>tate</u>	'tables' 'father'
<u>th</u>	<u>till</u>	<u>thandiaa</u> <u>thupi</u>	'help' 'body'
<u>k</u>	<u>skill</u>	<u>makasu</u>	'hoes'
<u>kh</u>	<u>kill</u>	<u>khasu</u> <u>khoowe</u>	'hoe' 'rat'

The unaspirated version of p, t, and k never occurs in English in word-initial position. Since in Chicheŵa either version can occur in word-initial position, you simply have to learn the correct version of the sound as part of learning the sounds of each word. One generalization you can follow is this: class 5 nouns having initial aspirated sounds lose that aspiration when the class 6 plural prefix ma- is added: phiri 'mountain' mapiri 'mountains'.

Pronounce ph, th, and kh as you would pronounce a word-initial version of these sounds in English, but with an even stronger puff of air than you use in English. Pronounce p, t, and k in Chicheŵa as a much 'weaker' version (non-aspirated). It may help to keep these ideas in mind:

- 'think b' when you pronounce p--but don't pronounce b!
- 'think d' when you pronounce t--but don't pronounce d!
- 'think g' when you pronounce k--but don't pronounce g!

The sounds represented by ch and tch in Chicheŵa can be a real source of confusion. The problem is that the letters tch stand for the sound which approximates what is written as ch in English (this is an aspirated sound, an affricate which combines t and s). But ch in Chicheŵa stands for the unaspirated version of the same sound--and this is not a sound found in English at all. In order to pronounce ch in Chicheŵa accurately, 'think d' and try to produce a 'weak' version of English ch. Try to place the tip of your tongue against the lower front teeth while raising the central part of your tongue. Compare the aspirated and non-aspirated versions:

<u>Aspirated</u>		<u>Non-aspirated</u>	
<u>tchire</u>	'bush'	<u>chiseko</u>	'door'
<u>tchalitchi</u>	'church'	<u>lachisanu</u>	'Friday'

b Each of these letters represents two different sounds in Chicheŵa, one of which is called explosive and the other implosive. English has only the explosive versions of these sounds. An explosive sound is one in which the air is expelled outward from the mouth when the sound is made; you already know how to make such sounds. An implosive sound is produced by drawing the air into the mouth as the sound is made. There is a slight amount of pressure created and a slight pop when you release the sound.

These rules apply to differentiate what is spelled as b and d:

<u>Implosive</u>	<u>Explosive</u>
when <u>b</u> or <u>d</u> occur alone	when <u>b</u> or <u>d</u> occur with other consonants
when <u>b</u> or <u>d</u> occur with w or y	when <u>b</u> or <u>d</u> occur with English or other loan words

Examples:

<u>bodaa</u>	'lie	<u>mbale</u>	'plate'
<u>bwanji</u>	'how'	<u>bedi</u>	'bed'
<u>dengu</u>	'basket'	<u>munda</u>	'field'
<u>dwala</u>	'be sick'	<u>deresi</u>	'dress'
<u>kudya</u>	'eat'		

Practice with the common word bambo 'father, sir'. The first b is implōsive and the second b is explosive.

m Nasal sounds (the air is expelled through the nose instead of through the mouth as it is with most sounds) are very common in Bantu languages. The letters m and n represent sounds which are equivalent to the English nasals in must and need and should present no problems:

<u>mawu</u>	'words'	<u>-nena</u>	'say'
<u>mudai</u>	'village'	<u>-ganiza</u>	'think'

Either m or n may occur as the first element in a cluster with another consonant. Such clusters also occur in English. What will be different in Chichewa is that such clusters may occur at the beginning of words as well as elsewhere. Further, when m occurs in such a consonant cluster, it may or may not stand as a separate syllable. N is never syllabic. The rules covering the syllabicity of m are these:

- (1) When initial m occurs in a class 1 or class 3 noun, it is syllabic except before the labial sounds represented by ph, f, v, and most instances of b. Therefore:

<u>mpeni</u>	'knife' (m-pe-ni)	<u>mphepo</u>	'wind' (mphe-po)
<u>mkeka</u>	'mat' (m-ke-ka)	<u>mfumu</u>	'chief' (mfu-mu)

Note that mpimunsitai 'teacher' (m-phu-nzi-tai) is an exception to this rule since its initial m is syllabic.

- (2) When initial m occurs in a class 9 or class 10 noun, it is always non-syllabic. (It only occurs in these classes before the labial sounds represented by ph, b, f, and v; as noted above, m is never syllabic before these sounds.) Therefore:

<u>mbule</u>	'plate' (mba-le)	<u>mphamvu</u>	'strength' (mpha-mvu)
<u>mrula</u>	'rain' (mvu-la)		

No vowel sound should precede n- when it occurs in a cluster in word-initial position; that is, don't say in-. Remember also that it is only part of the syllable and is more of a nasal 'onset' than anything else:

nkhuku  
(nkhu-ku)

'chicken'

ndalama  
(nda-la-ma)

'money'

ny The letters ny stand for a single nasal sound which is produced with the tongue blade (portion behind the tip) against the palate (the area behind the hard ridge behind the teeth). It is similar to the English sound in canyon:

nyumba

'house'

nyali

'lamp'

ng' The letters ng' stand for a single nasal sound produced in a velar position (the velar area of the mouth is toward the back of the mouth in the region where a g is made). The important thing to remember is that ng' is a nasal sound with no g sound at all. We have this sound in English in such words as singing. The problem is that we never have it in word-initial position where it can occur in Chicheŵa. To learn to produce it initially, start out by saying sing in front of the word which you want to produce. For example, say sing and then ng'ombe. Run the two together and then gradually drop the sing, keeping the ng' sound:

ng'ombe

'cow'

pang'ono

'a little'

ng'oma

'drum'

ng These letters simply stand for two different sounds, as they do in the English word anger. Don't confuse ng with ng', which stands for a single sound only. The first sound of ng is a velar nasal (the same single sound as represented by ng'), not an n. The second sound is the same as English g:

ngalande

'ditch'

nguluwe

'wild pig'

ngosi

'accident'

-panga

'make'

i The sound written as i in Chicheŵa is similar to that represented by j in English. It is pronounced somewhat more forward in the mouth in Chicheŵa, sounding somewhere between an English d and j:

lija 'that'  
manja 'hands'

g The sound written as g in Chicheŵa is similar to the English g:

gogo 'grandparent'  
galimoto 'car'

ts The sound written as ts in Chicheŵa does not occur as such in English and stands for a combination of sounds similar to English t and s; however, it is a single sound:

tsogolo 'in front'

dz The sound written as dz is also a single sound in Chicheŵa and is the voiced counterpart to ts (vocal cords vibrate). It is a combination of what is represented in English by d and z. Be sure to pronounce both dz and ts as single sounds, not a sequence of two sounds as they are in English:

mudzi 'village'

y The letters y and w stand for semi-vowels in Chicheŵa which are pronounced as they are in English (want, yard). The only difference is that w has more lip-rounding in Chicheŵa than in English and y is made with the tongue higher in the mouth and the mouth more tightly closed:

iyayi 'no'                      uwu 'this'  
yanga 'my'                      ndiwo 'relish'

w This letter stands for an important sound in Chicheŵa because it appears in the name of the country of Malawi and also in the name of the language. It is not a sound which occurs in English and therefore it will be a little difficult for English speakers to produce it correctly at first. The sound represented by w is made with the lips in the same position as they are for a b sound. But instead of closing the lips as you would for b, bring the lips close together so that they vibrate slightly when you expel the air. In many ways, you are making a sound which is a 'relaxed' b. In some dialects of Chicheŵa, a simple w is said instead of w̄, but the w sound occurs in the standard dialect:

Malawi                                      Chicheŵa  
werenga 'read'                              maŵa 'tomorrow'

## VII. Supra-Segmental Sound Features: Tone and Intonation

Like most other Bantu languages (and most African languages in general), Chicheŵa has the feature of tone as part of its sound system. Tone and intonation are both features of relative pitch. When we talk about relative pitch within a single word, we refer to the phenomenon as tone. English does not mark its words with differences in relative pitch. You may associate tone in Chicheŵa with stress, which English words do have. But tone is not the same thing as stress. Stress is a matter of the relative intensity of the sound of one syllable compared with another, while tone refers to the relative pitch level of one syllable in comparison with another. Syllable stress seems to be absent in Chicheŵa.

Like most languages (if not all), English and Chicheŵa both have relative pitch differences within a unit longer than a single word, such as a clause or a full sentence. When we talk about relative pitch within these larger units, we refer to the phenomenon as intonation. To give you an example of relative pitch with which you are already familiar, consider the different pitch levels which any native speaker will produce consistently within an English sentence:

I bought three eggs and some ham.

The three men walked to the store.

Notice that the last word in each sentence is said with a higher pitch than the rest of the sentence. Also notice that there is a final falling tone which is lower than that at which the sentence began and continued until the last word.

Since you already speak a language (English) which has its own characteristic sentence intonation patterns or 'melodies', having to learn to produce Chicheŵa intonation patterns should not strike you as unusual. Listen carefully to the way your instructor produces sentences and try to imitate.

Having to learn to produce a distinctive pitch pattern for a single word—that is, having to learn Chicheŵa tone—will strike you as exotic. You may even think that tone is just an unnecessary complication. But you are wrong. You cannot hope to pronounce Chicheŵa correctly unless you also pronounce its tones correctly. The best way to learn to produce Chicheŵa tones correctly is to listen carefully to native speakers of Chicheŵa, especially your instructor, and then try to imitate their speech. Tone rules as such will not be given in the lessons, but there are exercises to make you aware of tone as an essential feature.

Linguists and Chicheŵa scholars disagree on how many distinctive levels of tone occur in Chicheŵa, some say two (high and low) and some say three (high, low and mid). For teaching purposes, we will assume Chicheŵa has two different tone levels: high and low. While tone in Chicheŵa is an integral part of the language, it is not the meaningful part of the great number of words which it is in some Asian languages, or even in some West African languages. Yet, a long list of Chicheŵa words are kept apart only by differences in tone. For example, *mtengo* (with a high tone on the second syllable *te-*) means 'tree' and *m̀tengo* (with all low tones) means 'price'; *thumba* 'mound' and *t̃humba* 'sack'. Certain grammatical relations are signaled by tone, especially tense features. The difference between past tense (through yesterday) and the remote past (before yesterday) is signaled only by a tonal difference:

<i>ndinap̃ita</i>	'I went (yesterday)'
<i>ndinápita</i>	'I went (before yesterday)'.

When tones are marked, we will be using the following conventions:

- (´) high tone
- (˘) low tone

Note that sometimes variations of these basic tones involve a rising or a falling tone.

All Chicheŵa words have their characteristic tonal patterns when spoken in isolation, just as all English words have their characteristic stress patterns. The new Chicheŵa dictionary now in preparation will contain important information on the tones of all dictionary entries when spoken in isolation. However, when Chicheŵa words are spoken in context, the basic tonal patterns change. It is therefore important that you learn to produce the tonal patterns for words which characterize their use in phrases or sentences. For example, in isolation the word for 'name', *dsina*, has a high tone on the first syllable and a low tone on the second syllable. But in the sentence, *Dsina lãngã ndinë Jõni* 'My name is John', the tone of the second syllable becomes high.

Like many tonal languages, Chicheŵa exhibits a tonal feature called *downdrift* by linguists; that is, both high and low tones fall in pitch from the beginning of the sentence to the end of the sentence. However, tones can still be identified as either high or low at any time because high tones are always higher than a low tone occurring next to them. (In fact, it is important to remember that all tones are characterized as low or high only in terms of relation to the other tones which occur around them; there is no such thing as an 'absolute high' or 'absolute low'.)

## VII. Supra-Segmental Sound Features: Tone and Intonation

Like most other Bantu languages (and most African languages in general), Chicheŵa has the feature of tone as part of its sound system. Tone and intonation are both features of relative pitch. When we talk about relative pitch within a single word, we refer to the phenomenon as tone. English does not mark its words with differences in relative pitch. You may associate tone in Chicheŵa with stress, which English words do have. But tone is not the same thing as stress. Stress is a matter of the relative intensity of the sound of one syllable compared with another, while tone refers to the relative pitch level of one syllable in comparison with another. Syllable stress seems to be absent in Chicheŵa.

Like most languages (if not all), English and Chicheŵa both have relative pitch differences within a unit longer than a single word, such as a clause or a full sentence. When we talk about relative pitch within these larger units, we refer to the phenomenon as intonation. To give you an example of relative pitch with which you are already familiar, consider the different pitch levels which any native speaker will produce consistently within an English sentence:

I bought three eggs and some ham.

The three men walked to the store.

Notice that the last word in each sentence is said with a higher pitch than the rest of the sentence. Also notice that there is a final falling tone which is lower than that at which the sentence began and continued until the last word.

Since you already speak a language (English) which has its own characteristic sentence intonation patterns or 'melodies', having to learn to produce Chicheŵa intonation patterns should not strike you as unusual. Listen carefully to the way your instructor produces sentences and try to imitate.

Having to learn to produce a distinctive pitch pattern for a single word--that is, having to learn Chicheŵa tone--will strike you as exotic. You may even think that tone is just an unnecessary complication. But you are wrong. You cannot hope to pronounce Chicheŵa correctly unless you also pronounce its tones correctly. The best way to learn to produce Chicheŵa tones correctly is to listen carefully to native speakers of Chicheŵa, especially your instructor, and then try to imitate their speech. Tone rules as such will not be given in the lessons, but there are exercises to make you aware of tone as an essential feature.

Linguists and Chichewa scholars disagree on how many distinctive levels of tone occur in Chichewa, some say two (high and low) and some say three (high, low and mid). For teaching purposes, we will assume Chichewa has two different tone levels: high and low. While tone in Chichewa is an integral part of the language, it is not the meaningful part of the great number of words which it is in some Asian languages, or even in some West African languages. Yet, a long list of Chichewa words are kept apart only by differences in tone. For example, *mtengó* (with a high tone on the second syllable *te-*) means 'tree' and *m̀tengò* (with all low tones) means 'price'; *thumba* 'mound' and *thumba* 'sack'. Certain grammatical relations are signaled by tone, especially tense features. The difference between past tense (through yesterday) and the remote past (before yesterday) is signaled only by a tonal difference:

<i>ndinapita</i>	'I went (yesterday)'
<i>ndinapita</i>	'I went (before yesterday)'.

When tones are marked, we will be using the following conventions:

(´) high tone

(˘) low tone

Note that sometimes variations of these basic tones involve a rising or a falling tone.

All Chichewa words have their characteristic tonal patterns when spoken in isolation, just as all English words have their characteristic stress patterns. The new Chichewa dictionary now in preparation will contain important information on the tones of all dictionary entries when spoken in isolation. However, when Chichewa words are spoken in context, the basic tonal patterns change. It is therefore important that you learn to produce the tonal patterns for words which characterize their use in phrases or sentences. For example, in isolation the word for 'name', *d.ina*, has a high tone on the first syllable and a low tone on the second syllable. But in the sentence, *Dzina langa ndine Johni* 'My name is John', the tone of the second syllable becomes high.

Like many tonal languages, Chichewa exhibits a tonal feature called *downdrift* by linguists; that is, both high and low tones fall in pitch from the beginning of the sentence to the end of the sentence. However, tones can still be identified as either high or low at any time because high tones are always higher than a low tone occurring next to them. (In fact, it is important to remember that all tones are characterized as low or high only in terms of relation to the other tones which occur around them; there is no such thing as an 'absolute high' or 'absolute low'.)

Downdrift in Chichewa and apparently many Bantu languages can be characterized in the same way:

- (1) Each successive low tone is lower in pitch than the preceding one:

Example:

Ndinapita kwathu dsulo kukatenga nyama. 'I went home yesterday to take meat.'

- - - - -  
- - - - -  
- - - - -

- (2) But a sequence of high tones tends not to show any drop from one high tone to the immediate next high tone:

Example:

Udsabwere kwathu mawa ndidzakuuse nkhani. 'Come home tomorrow so that I can tell you a story.'

- - - - -  
- - - - -  
- - - - -

But note in the above example that high tones which come late in the sentence are lower than those which come earlier (note the high tones on -dza- and -use- in ndidzakuuse and compare them with the high tones on udsabwere).

You will notice another tonal feature about Chichewa: Any tones which are at the end of a non-question sentence will lower. This tendency, which occurs in some other tonal languages as well, seems to be very strong in Chichewa. In some ways, we can say there is an interaction between the intonation pattern--the tonal pattern of the entire sentence--and the tonal pattern of individual words, with the intonation pattern dominating. Chichewa sentence intonation is generally characterized by a final lowering (in statements, but not in questions). This lowering overrides the basic tonal pattern of individual words in sentence-final position (if their tones are high).

\* These examples come from the master's dissertation of Francis P.B. Moto., 1980. A preliminary study of some pitch features and tone in Chichewa, with special reference to the verbal system. London School of Oriental and African Studies. Supervisor: Dr. Hazel Carter.



Finally, the main controversy between linguists who say there is a distinctive mid-tone in Chicheŵa and those who say there is not seems to rest on their analysis of utterances in sentence-final position.<sup>1</sup> For example, J. R. Louw<sup>2</sup> and probably E. J. Chadza<sup>3</sup> would analyze the sentence, Ntchowa anali mwana wanga. 'Ntchowa was my child' as having two mid tones on the final word, wanga 'my'. However, Francis Moto and Hazel Carter<sup>4</sup> would predictably mark wanga with a rising tone on the first syllable and a high tone on the second syllable. (Within their system, rising tone is a variant of low tone-- see Francis Moto's M.A. thesis for more details.) Moto, however, makes it clear that he considers these sentence-final tones as much lower than high tones occurring earlier in the sentence. That is, all analysts seem to agree that the listener perceives both tones on wanga, (the example sentence above) as low in relation to mwana (which would be L-M for Louw, but LH for Moto) and even lower in relation to anali. Moto<sup>5</sup> specifically states, that 'in the final position, high tones may be phonetically realised as low tones, (and) such high tones may be referred to as having been flattened.' (1980:9).

1. Watkins, Mark Hanna. 1937. A Grammar of Chicheŵa. Baltimore: Linguistic Society of America, Watkins (p.16) states there are two basic tonal distinctions in Chicheŵa (High and Low), but also notes, "A low tone on a final syllable...may be either higher or lower, according to circumstances, than a low tone on a preceding syllable."
2. Louw, J.R. 1980. Chicheŵa, A Practical Course. Pretoria: University of South Africa. See also. Louw. 1972.
3. Chadza, E.J. 1980. "Notes on Chicheŵa Tones" (Tiphunzire Chicheŵa Series). Zomba: Chicheŵa Board. (mimeo).
4. Carter, Hazel. and Francis Moto. 1980. "Tone in Cheŵa". Mimeo. London School of Oriental and African Studies.
5. Moto, Francis. 1980. A Preliminary Study of Some Pitch Features and Tone in Chicheŵa, with Special Reference to the Verbal System. M.A. thesis. London School of Oriental and African Studies.

What does this brief overview of Chicheŵa tone mean to the language learner? Anyone learning Chicheŵa should be aware that, while the matter of tone still needs more analysis, there is consensus on the following points:

- (1) To speak Chicheŵa in a way approximating native speaker competence means paying attention to the relative tones on each word.
- (2) Be aware that the same word will not have the same tonal pattern in all of its occurrences. Tonal patterns depend on where a word occurs and with what other words it co-occurs. For example, nkhuku 'chicken' has three realizations (among others):

Nkhúkù (said in 'citation form' --i.e., by itself)

Nkhúkú íná fá. 'The chicken died.'

Ánáphá nknúkú. 'He killed the chicken.'

- (3) Expect the tones on sentence-final words to be low. For example, notice that nkhuku (above) has a low final tone in sentence-final position.
- (4) Expect there to be a general 'downdrift' for all tones from the beginning of the sentence to the end. Further, expect each successive low tone to be noticeably lower than the one preceding it.

# A MESSAGE TO THE STUDENTS

You are about to begin your study of Chicheŵa. Learning a new language has two parts: (1) learning the meaningful elements of that language and how to manipulate them in order to produce well-formed sentences, and (2) learning when it is appropriate, within the social context, to use one form rather than another. The Learning Chicheŵa materials have been designed to help meet your needs in both areas: to acquire grammatical competence and to acquire communicative competence.

## The Materials

The materials for students consist of six parts: a set of 20 grammar lessons (the 'A lessons'), a set of 20 communication/culture lessons (the 'B lessons'), supplementary materials, tape recordings of the dialogues of the 'B lessons', a reference grammar, and a vocabulary listing.

The 'A lessons' will teach you how to produce well-formed sentences in Chicheŵa. To do this, they will teach you the meaningful forms in Chicheŵa and how they are used. Therefore, each 'A lesson' will introduce you to new vocabulary and new grammatical patterns. The explanation of new grammatical patterns has these components: (1) occurrence restrictions--where a particular form occurs and with what other forms; (2) comparative statements--how the same meaning is conveyed in English; (3) example sentences; and (4) exercises. The exercises are designed to develop your facility in recognizing and producing well-formed sentences making use of the new grammatical pattern. All exercises in the body of the lesson are meant to be done out loud in class. The Summary Exercises at the end of each 'A lesson' and the Review Exercises at the end of a block of lessons should be done at home to reinforce the oral practice you had in class.

The first six 'A lessons' also have tone and pronunciation exercises to help you recognize and produce the sounds which characterize Standard Chicheŵa.

While the 'A lessons' will help you develop grammatical competence in recognizing and producing correct sentences, the 'B lessons' will develop your communicative competence. They will teach you how to use Chicheŵa appropriately through dialogues and monologues which show you how to talk about everyday activities: meeting someone for the first time, going to the hospital, hiring someone, riding the bus, telling someone how to do something, and so forth.

The Communication/Culture 'B lessons' each begin with a dialogue, monologue, or a text which illustrates language in various social contexts. The lessons include an explanation of new vocabulary or new usages in the initial text. The Cultural Notes put certain aspects of the text into a cultural perspective. You'll learn, for example, why you should be wary when someone says that a place is 'not far'; you'll also learn what to say when you leave someone's house, etc. Communicative exercises are part of each 'B lesson' to give you practice in real life situations in using the vocabulary and structures which have been introduced in both the 'A' and 'B' lessons.

The Learning Chichewa packet also includes cassette tape recordings of the dialogues and monologues in the 'B lessons.' These recordings are a very important part of the overall course because they will develop your listening skills as well as your production skills. They may be used in class, under your teacher's direction, or used outside class for practice on your own. But wherever they are used, it is essential that they be heavily used because they will be your main source of learning-by-listening, a process which second language acquisition experts are finding leads to successful language learning.

A set of Supplementary Lessons follow the 20 Grammar and Communication/Culture lessons. It's unlikely your formal classroom training in Chichewa will cover these lessons, and, in fact, they are really designed for study on your own, or perhaps with the help of a tutor. These lessons include texts about the people, towns, and wildlife of Malawi; folktales and myths; job-related materials (agriculture, health education, for example); and an English-Chichewa medical dictionary.

A reference grammar, which gives you an overview of the grammatical structures taught in the lessons, also is included. Finally, there is a dictionary of all the Chichewa words used in the core lessons (the 20 'A' and 'B' lessons).

### The Learner

Even well-designed language materials on their own will not make a fluent Chichewa speaker out of you. Learning a foreign language requires a good deal of effort; don't believe those people who say they picked up French by going to the movies. Some people are more rapid language learners than others, it is true, although this skill isn't necessarily related to your overall academic ability. But everyone is going to have to work hard, even if a special language learning aptitude gives some learners a lead over others.

Why are you studying Chichewa? As Peace Corps volunteers you are learning it for two reasons: Knowing Chichewa will (1) make it easier for you to do your job; and (2) make it easier for you to become friends with Malawians. For some of you, one reason will outweigh the other. For many jobs in agriculture and community development or health, knowing Chichewa will make your work much easier and also more satisfying in its variation because you'll be able to interact with the Malawians whom you meet, not just those with advanced schooling. That is, your reason for learning Chichewa will be an instrumental one, since Chichewa will be the instrument which makes your work-related experiences more successful. For all of you, there will be integrative (socially-related) reasons for learning Chichewa. When you speak Chichewa, it will be easier for you to become more a part of Malawian society. The pleasure that you'll give Malawians by trying to use their language will tell them that you are interested in learning more about them, since people often see the mother tongue as a part of themselves.

### Using the Language

Are you making the most of all the language resources that are available to you? Your study of Chicheŵa should not end with the hours you spend in class, or with the summary exercises in your textbooks, or with the cassette tapes. Although these resources provide you with the 'basics' of Chicheŵa with some structured practice, they can not provide you with the unrehearsed conversational encounters you can have outside of the classroom. You are surrounded by speakers of Chicheŵa and they are the best language resources available to you, the learner.

Whether in the market, a bar, or on the street, the opportunity is always there to use Chicheŵa. Take the initiative by asking or stating something in Chicheŵa (as simple as giving a greeting, or asking for directions). Don't be surprised if you get a blank stare--Malawians are probably not expecting Chicheŵa to come out of your mouth so that they actually didn't hear it. So try, try again.. They'll get the idea soon enough and they'll respond appropriately. Moreover, don't be surprised if you don't understand them. They might be speaking too quickly or using vocabulary unfamiliar to you. Now it's their turn to try again as you really begin to listen and learn. If you don't understand, ask them to repeat and then imitate what they are saying. It is under these circumstances that you truly begin to function competently in the language.

### Evaluation

As part of the evaluation of your language abilities, you'll be tested to determine your FSI (Foreign Service Institute) level of proficiency in Chicheŵa. The test consists of a 15-20 minute interview during which you will demonstrate your ability to use and understand Chicheŵa in a realistic conversational situation. There is no set interview but you will be asked general questions about yourself, your work, your family. Special attention will be paid to pronunciation, accent, grammatical accuracy, vocabulary, fluency and listening comprehension.

The F.S.I. scoring ranges from 1.0 to 5.0, 1.0 being a beginning level and 5.0 being a native speaking level. At the end of your language training, you'll be expected to achieve a proficiency level of 2+. This level includes the ability to:

- talk about yourself, your family, your country
- introduce and converse casually
- discuss current events, the weather

- talk about your job and work-related topics
- handle transactional situations (buying, bargaining, hiring, giving directions, making a complaint, ordering food)
- speak with reasonable grammatical accuracy and correctness of pronunciation and tone

The Learning Chicheŵa materials are designed so that a conscientious student will attain a 2+ level of proficiency in Chicheŵa by Lesson 15 of the Grammar and Communication/Culture materials. The most useful grammatical structures, vocabulary, and conversational situations are presented in the first 15 Lessons so that a functional mastery of them will give you the necessary grammatical and communicative competence.

LESSON 1A  
(PHUNZIRO LOYAMBA)  
GRAMMAR

- 1.1 NEW VOCABULARY
- 1.2 NOUN CLASSES
  - 1.2.1 CLASSES 1/2 (MU/A)
  - 1.2.2 AGREEMENT PREFIXES
  - 1.2.3 CLASSES 1A/2 (Ø/A)
  - 1.2.4 CLASSES 3/4 (MU/MI)
- 1.3 VERB 'BE' -LI/NDI
- 1.4 PERSONAL PRONOUNS
- 1.5 SUMMARY EXERCISES
- 1.6 PRONUNCIATION EXERCISES
- 1.7 TONE EXERCISES
- 1.8 GRAMMATICAL PATTERNS LEARNED

# LESSON 1 A

## (Phunziro Loyamba)

### 1.1 NEW VOCABULARY

#### CLASSES 1/2

munthu/anthu	'person/people'
mkazi/akazi	'woman/women, wife/wives'
mwana/ana	'child/children'
mwamuna/amuna	'man/men, husband/husbands'
mzungu/azungu	'expatriate/expatriates, European/Europeans'
mnyamata/anyamata	'boy/boys'
mtsikana/atsikana	'girl/girls'
msungwana/asungwana	'guest/guests, traveler/travelers'
mlendo/alendo	'teacher/teachers'
mphunzi/aphunzi	

#### CLASSES 1A/2

bambo/abambo	'father/fathers'
mayi/amayi	'mother/mothers'
gogo/agogo	'grandparent/parents'
galu/agalu	'dog/dogs'
mphaka/amphaka	'cat/cats'
katundu/akatundu	'luggage'
fodya	'tobacco'

#### CLASSES 3/4

munda/minda	'field/fields'
msewu/misewu	'road/roads'
mwala/miyala	'stone/stones'
mudzi/midzi	'village/villages'
mpeni/mipeni	'knife/knives'
mtengo/mitengo	'tree/trees'
mpando/mipando	'chair/chairs'

### PRONOUNS

<u>EMPHATIC</u>	<u>SUBJECT</u>	
ine	ndi-	'I'
iwe	u-	'you'
tye	a-	'he/she'
ife	ti-	'we'
inu	mu-	'you'
iwo	a-	'they'

### POSSESSIVE STEMS

-anga	'my/mine'
-ako	'your/yours'
-ake	'his/her/hers'
-a thu	'our/ours'
-anu	'your/yours'
-awo	'their/theirs'

VERB: -li/ra. 'be'

LOCATIVE: pano 'here, on this spot'  
 uko 'there, indefinite location'

ADVERB: bwino 'well, o.k., all right'

### OTHER

Eee	'yes'
inde	'yes'
iyayi	'no'

## 1.2 NOUN CLASSES

The most distinctive aspect of Chicheŵa grammar is the division of nouns into classes. For those of you who have studied such languages as French, Spanish or German, gender in those languages is analogous to noun classification in Chicheŵa. Chicheŵa has 18 classes of nouns identified by their characteristic prefixes. For convenience, noun classes are referred to by both a number and a prefix pattern.

Many of the noun classes are referred to in pairs, which have different prefixes in the singular and plural. The following lessons will introduce many of the noun classes in such singular-plural pairings.

### 1.2.1 Classes 1/2 (Mu/A)

Classes 1/2 are also known as the Mu/A classes. Mu- is the generalized singular class prefix for Class 1 and a- is the plural class prefix for Class 2. An example of a Class 1 noun is munthu meaning 'person'. It is composed of the prefix mu- and the stem -nthu. To form the plural of 'person', the singular prefix mu- is replaced by the plural prefix a- (or wa)\* to form anthu meaning 'people'.

#### SINGULAR

<u>Mu-</u>	+	<u>-nthu</u>	=	<u>munthu</u>	'(a, the) person'
(class prefix)		(stem)			

#### PLURAL

<u>A-</u>	+	<u>-nthu</u>	=	<u>anthu</u>	'(the, some) people'
(class prefix)		(stem)			

There are no words such as a, an, some in Chicheŵa; the singular and plural forms of the nouns themselves incorporate the sense of a, an and some in English, and also sometimes the sense of the. Other words, however, do convey the 'definite' sense which can be carried by the in English. These will be introduced in later lessons.

\*A dialectal variant of the Class 2 a- is wa (anthu = wanthu 'people'). Both forms are equally acceptable but for the sake of expediency and traditional orthography, the a- form will be used in these lessons.

The designation of Class 1 as the mu- class is only a generalization, since both m- and mw- also appear.

The Class 1 prefix will be:

- mu- before a consonant introducing a monosyllabic stem.  
munthu 'person' (-nthu = one syllable)
- mw- before a vowel  
mwana 'child' (-ana)  
mwamuna 'man, husband' (-amuna)
- m- before a consonant introducing a polysyllabic stem.  
mkazi 'woman' (-ka-zi = two syllables)  
mtsikana 'girl' (-tsi-ka-na = three syllables)  
mphuzitsi 'teacher' (-phu-nzi-tsi = three syllables)

Despite these variations in the singular, all Class 1 nouns form their plurals with the Class 2 plural prefix a-:

- mkazi - akazi 'women'
- munthu - anthu 'people'
- mwana - ana 'children' (a- + -ana = ana)

In addition to being generalized according to class prefix, some classes can be generalized according to the types of nouns included in the classes. It is believed that in the past, nouns with similar characteristics were grouped together so that there was a 'person' class, an 'instrument' class, etc. Some classes retain a semantic homogeneity. For example, Classes 1/2 (Mu/A) could be called the 'people' classes because all of the nouns in them refer to human beings. Generalizations of this sort (even for other noun classes less uniform than Classes 1/2) can be helpful in determining the classification of new nouns that you'll encounter.

Throughout these lessons, noun classes will appear in tables such as the following one which includes class numbers, prefixes, and examples:

Class #	Class Prefix	Examples
1	<u>mu-</u> ( <u>m-</u> , <u>mw-</u> )	<u>munthu</u> 'person' <u>mkazi</u> 'woman, wife' <u>mwamuna</u> 'man, husband'
2	<u>a-</u>	<u>anthu</u> 'people' <u>akazi</u> 'women, wives' <u>amuna</u> 'men, husbands'

## Exercises

**A.** Translate the following words into Chicheŵa:

Example: guests → *alendo*

- |           |              |            |
|-----------|--------------|------------|
| 1. boy    | 6. Europeans | 11. man    |
| 2. men    | 7. children  | 12. people |
| 3. person | 8. boys      | 13. girls  |
| 4. girl   | 9. husband   | 14. women  |
| 5. woman  | 10. guest    | 15. guests |

**B.** Give the plural form of the following Class 1 nouns:

Example: mkazi → akazi

- |             |               |
|-------------|---------------|
| 1. munthu   | 9. mlendo     |
| 2. mwana    | 10. mzungu    |
| 3. mzungu   | 11. mnyamata  |
| 4. mwamuna  | 12. mwana     |
| 5. mnyamata | 13. mtsikana  |
| 6. mkazi    | 14. mwamuna   |
| 7. mtsikana | 15. mlendo    |
| 8. munthu   | 16. msungwana |

**C.** Give the singular form of the following nouns:

Example: amuna → mwamuna

- |             |              |
|-------------|--------------|
| 1. ana      | 9. asungwan  |
| 2. alendo   | 10. alendo   |
| 3. akazi    | 11. amuna    |
| 4. anthu    | 12. azungu   |
| 5. anyamata | 13. ana      |
| 6. atsikana | 14. atsikana |
| 7. azungu   | 15. alendo   |
| 8. amuna    | 16. akazi    |

## 1.2.2 Agreement Prefixes

Agreement is a further aspect of noun classification. Agreement is a means by which a noun 'marks' those words that are directly related to it. This agreement is achieved by attaching the agreement prefix (sometimes called the concordial prefix) of the noun to its modifiers (adjectives, numbers, demonstratives) and to its verb if it is the subject of one. In many cases this agreement prefix is the same as the class prefix. It may also be a modified form of the class prefix. Or this agreement prefix may have no relation at all to the class prefix.

For Class 1 (mu-) nouns, the agreement prefix is irregular. Depending on the part of speech to which it is attached, it can be m-, a-, u- or u-. Before the possessive stem ('my', 'your', etc.) we will see it as u-. The agreement prefix of Class 2 nouns is uniformly a-; we can say that this prefix is regular because it also happens to be the class prefix.

To understand how these agreement prefixes work, let's look at their relationship to possessive pronouns. Possessive pronouns must 'agree' with the noun and this agreement is marked by the appropriate agreement prefix. The possessive pronoun is really a stem to which is attached an agreement prefix. In Chicheŵa, possessive pronouns and other modifiers (such as adjectives) follow the noun. Take, for example, the possessive stem -anga 'my/mine':

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem	=	
<u>m-</u>	+	<u>-kazi</u>	<u>u-</u>	+	<u>-anga</u>	=	<i>mkazi wanga</i> ( <i>u + a = wa</i> )
		'wife'			'my'	=	'my wife' (lit. 'wife my')

U- the agreement prefix for possessives in Class 1, is attached to the stem -anga. A sound change occurs by which u + a becomes wa-. Wanga then has been 'marked' by agreement to show its relationship with the Class 1 n.kazi 'woman'. For Class 2 nouns:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem	=	
<u>a-</u>	+	<u>-ana</u>	<u>a-</u>	+	<u>-anga</u>	=	<i>ana anga</i> ( <i>a + a = a</i> )
		'children'			'my'	=	'my children'

A-, the Class 2 agreement prefix, combines with the stem -anga and the resulting anga shows agreement with the Class 2 noun ana 'children'. (The a- of the prefix and the a- of the stem merge to form one a-.)

This general procedure of agreement is followed by the noun classes with all of the possessive stems:

Possessive Stem	Examples
<i>-anga</i> 'my, mine'	<i>mwamuna wanga</i> 'my husband' <i>ana anga</i> 'my children'
<i>-ako</i> 'your, yours' (singular, informal)	<i>mwana wako</i> 'your child' <i>alendo ako</i> 'your guests'
<i>-ake</i> * 'his, her, hers'	<i>nikazi wake</i> 'his wife' <i>ana ake</i> 'her children'
<i>-athu</i> 'our, ours'	<i>mnyamata wathu</i> 'our boy' <i>anyamata athu</i> 'our boys'
<i>-anu</i> 'your, yours' (plural, honorific)	<i>mwamuna wanu</i> 'your husband' <i>alendo anu</i> 'your guests'
<i>-awo</i> 'their, theirs'	<i>mwana wawo</i> 'their child' <i>ana awo</i> 'their children'

The Class 2 prefix *a-* can convey respect for an individual as well as plurality. For example, *alendo anu* can refer either to 'your guests' (plural) or 'your guest' (respectfully). Referring to someone in the plural is then a way of showing respect. The distinction between plurality and respect can be determined from context.

\*You may hear *-ache* as a dialectal variant of *-ake* for 'his, her, hers'.

## Exercises

A. Translate the following phrases into Chicheŵa:

Example: our guests → *alendo athu*

- |                 |                 |
|-----------------|-----------------|
| 1. his child    | 6. your wife    |
| 2. their guests | 7. their boys   |
| 3. my teacher   | 8. our girls    |
| 4. his children | 9. my children  |
| 5. her husband  | 10. your people |

- B.** Combine the following singular nouns with the appropriate form of the possessive stem *-anu* 'your' to make the statement 'your \_\_\_\_\_ is well.' (For Class 1/2, 'is/are well' = *ali bwino*.)

Example: *mkazi* → *mkazi wanu ali bwino* 'your wife is well'

- |             |              |
|-------------|--------------|
| 1. mlendo   | 6. munthu    |
| 2. mwamuna  | 7. mnyamata  |
| 3. mwana    | 8. msungwana |
| 4. mzungu   | 9. mkazi     |
| 5. mtsikana | 10. mwana    |

- C.** Change the nouns \_\_\_\_\_ preceding exercise into their plural forms before combining them with the possessive stem *-anu* 'your' making statements as in Exercise B. (Note: '*ali bwino*' remains the same.)

Example: *mlendo* → *alendo anu* 'your guests are well.'  
(*'your guest is well'* - respectful sense)

- D.** Change the following possessive stems from the first person singular (*-anga*) to the first person plural (*-athu*) changing the statement from 'my \_\_\_\_\_ is/are well' to 'our \_\_\_\_\_ is/are well'. In this exercise, the nouns remain the same; only the possessive stem changes.

Example: *mlendo wanga ali bwino* → *mlendo wathu ali bwino*  
'my guest is well'                      'our guest is well'

- |                   |                   |
|-------------------|-------------------|
| 1. mtsikana wanga | 6. mwana wanga    |
| 2. ana anga       | 7. alendo anga    |
| 3. anthu anga     | 8. mwamuna wanga  |
| 4. mnyamata wanga | 9. atsikana anga  |
| 5. atsikana anga  | 10. anyamata anga |

- E.** Change the following possessive stems from the third person singular (*-ake*) to the third person plural (*-awo*) changing 'his/her \_\_\_\_\_ is/are well' to 'their \_\_\_\_\_ is/are well'.

Example: *ana ake ali bwino.* → *ana awo ali bwino.*  
'his/her children are well'                      'their children are well'

- |                   |                    |
|-------------------|--------------------|
| 1. mnyamata wake  | 6. anyamata ake    |
| 2. aphunzitsi ake | 7. mphunzitsi wake |
| 3. alendo ake     | 8. mlendo ake      |
| 4. mtsikana wake  | 9. asungwana ake   |
| 5. mwana wake     | 10. ana ake        |

### 1.2.3 Classes 1a/2 (Ø/A)

In Noun Classes 1/2, we saw that singular nouns had the class prefix *m-* (or *m-*, *m-*), that the members of the class referred to people, and that they formed their plurals with *a-*. But there are nouns which, although they take Class 1/2 agreements, do not have Class 1 nominal prefixes. These nouns are in Classes 1a/2 and they include both animate and inanimate things. Class 1a nouns take zero (Ø) as a class prefix.

*galu* 'dog' is an example of a Class 1a noun. To say, 'my dog', the noun will be followed by the agreement prefix of Class 1 (*u-*):

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem	=	
Ø	+	<i>-galu</i>	<i>u-</i>	+	<i>-anga</i>	=	<i>galu wanga</i> ( <i>u + a = wa</i> )
		'dog'			'my'	=	'my dog'

Class 1a nouns form their plurals with the Class 2 prefix *a-*. These plurals behave like any Class 2 noun and therefore take the Class 2 agreement prefix *a-*:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem	=	
<i>a-</i>	+	<i>-galu</i>	<i>a-</i>	+	<i>-anga</i>	=	<i>agalu anga</i> ( <i>a + a = a</i> )
		'dog'			'my'	=	'my dogs'



Here is a table with other examples of nouns in these classes:

Class	Class Prefix	Agreement Prefix	Examples
1a	∅	u- (a-, m-, y-)	<i>bambo wake</i> 'his father' <i>fodya wanga*</i> 'my tobacco' <i>mayi wawo</i> 'their mother' <i>mphaka</i> 'cat'
2	a-	a-	<i>abambo ake</i> 'his father' <i>amayī awo</i> 'their mother/ mothers' <i>amphaka</i> 'cats'

The Class 2 plural prefix a- also serves as an honorific prefix for an individual. *Amayī awo* can be a plural reference 'their mothers' or a respectful one, 'their mother'.

\*Some Class 1a nouns such as *fodya* 'tobacco' are mass nouns in Chicheŵa and therefore have no plural forms such as sugar in English. Other Class 1a nouns such as *katundu* 'luggage' are also mass nouns but may have a plural form (*akatundu*) when they refer to types or pieces of luggage, etc.

## Exercises

**A.** Give the plurals of the following Class 1a nouns:

Example: bambo → abambo

- |            |           |
|------------|-----------|
| 1. gogo,   | 6. mayi   |
| 2. mayi    | 7. gogo   |
| 3. mphaka  | 8. bambo  |
| 4. galu    | 9. mphaka |
| 5. katundu | 10. galu  |

**B.** Substitute the following forms into the model expression, making all necessary agreement changes required by each new substitution:

Example:                    model: *bambo wake*        'his/her father'  
                                 substitution: *-anga*            'my'  
                                 new model: *bambo wanga*    'my father'  
                                 substitution: *abambo*            'father' (respectful)  
                                 new model: *abambo anga*    'my father' (respectful)

- |          |             |
|----------|-------------|
| 1. -athu | 9. mphaka   |
| 2. -awo  | 10. -ako    |
| 3. galu  | 11. -ake    |
| 4. agalu | 12. fodya   |
| 5. -anga | 13. -anga   |
| 6. gogo  | 14. -anu    |
| 7. -anga | 15. katundu |
| 8. agogo |             |

**C.** Translate the following phrases into Chicheŵa:

Example: our mothers → *amayi athu*

- |               |                    |
|---------------|--------------------|
| 1. your dogs  | 6. his mother      |
| 2. his father | 7. their luggage   |
| 3. their cat  | 8. our fathers     |
| 4. my tobacco | 9. your dog        |
| 5. her mother | 10. my grandparent |



## 1.2.4 Classes 3/4 (Mu/Mi)

Classes 3/4 are also known as the Mu/Mi classes with mu- being the generalized singular class prefix and mi- being the plural class prefix. Variations in the Class 3 prefix mu- (m- and mw-) follow the same rules as those followed by Class 1 prefixes:

- mu- before a consonant introducing a monosyllabic stem  
(mudzi 'village'; manda 'field' (cultivated field))
- mw- before a vowel  
(mwala 'stone')
- m- before a consonant introducing a polysyllabic stem  
(mtengo 'tree'; mpando 'chair')

Despite these variations in the singular, all Class 3 nouns form their plurals with the Class 4 prefix mi-:

mtengo → mitengo 'tree',  
mudzi → midzi 'villages',  
mwala → miyala 'stones'

(When mi- is followed by a vowel, -y- is used to separate the vowels:  
mi + ala → miyala.)

The agreement prefixes of the Mu/Mi classes are not the entire class prefixes but the vowels of those prefixes. Therefore, the agreement prefix of the class mu- is u- and that of the mi- class is i-:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem	
<u>m-</u>	+	<u>-tengo</u> 'tree'	<u>u-</u>	+	<u>-awo</u> 'their'	= <u>mtengo wawo</u> (u + a = wa) 'their tree'
<u>mi-</u>	+	<u>-peni</u> 'knife'	<u>i-</u>	+	<u>-ake</u> 'his'	= <u>mipeni yake</u> (i + a = ya) 'his knives'

Note that sound changes occur when these agreement prefixes precede another vowel such as the a of the possessive stem. We see above that the Class 3 agreement prefix u- + a becomes wa and the Class 4 agreement prefix i- + a becomes ya.

## Exercises

### A. Translate the following phrases into Chicheŵa:

Example: their trees → *mitengo yawo*

- |                |                   |
|----------------|-------------------|
| 1. our stones  | 6. our trees      |
| 2. his chair   | 7. your knives    |
| 3. my village  | 8. their villages |
| 4. her stone   | 9. my stone       |
| 5. their roads | 10. her village   |

### B. Give the plurals of the following Class 3 nouns:

Example: *mudzi* → *midzi*

- |                  |                   |
|------------------|-------------------|
| 1. <i>mwala</i>  | 6. <i>mudzi</i>   |
| 2. <i>mtengo</i> | 7. <i>mwala</i>   |
| 3. <i>msewu</i>  | 8. <i>munda</i>   |
| 4. <i>munda</i>  | 9. <i>mpando</i>  |
| 5. <i>mpeni</i>  | 10. <i>mtengo</i> |

### C. Using the singular nouns in the preceding exercise, combine them with the possessive stem *-anu* 'your' making statements 'your \_\_\_\_\_ is here.' (For Class 3 nouns, 'is here' = *uli pano.*)

Example: *mudzi* → *Mudzi wanu uli pano.* 'Your village is here.'

### D. Give the singular forms of the following nouns:

Example: *miyala* → *mwala*

- |                   |                    |
|-------------------|--------------------|
| 1. <i>mipeni</i>  | 6. <i>misewu</i>   |
| 2. <i>midzi</i>   | 7. <i>minda</i>    |
| 3. <i>misewu</i>  | 8. <i>miyala</i>   |
| 4. <i>mitengo</i> | 9. <i>midzi</i>    |
| 5. <i>mipeni</i>  | 10. <i>mipando</i> |

E. Using the plural nouns in the preceding exercise, combine them with the possessive stem -athu 'our', making statements 'our \_\_\_\_\_ are here.' (For Class 4 nouns, 'are here' is 'ili pano'.)

Example: *miyala* + *Miyala yathu ili pano.* 'Our stones are here.'

F. Combine the following nouns with the possessive stem -anga 'my' making all necessary changes in agreement:

Example: *mwala* + *mwala wanga* 'my stone'

- |           |            |
|-----------|------------|
| 1. mudzi  | 6. mitengo |
| 2. msewu  | 7. misewu  |
| 3. minda  | 8. mipeni  |
| 4. mpando | 9. mtengo  |
| 5. miyala | 10. mwala  |

### 1.3 VERB 'BE' -li/ndi

As in many languages, the verb 'to be' in Chicheŵa is characterized both by its frequency of use and by its irregularity in form. In Chicheŵa 'be' has two different basic forms: a -li form that indicates location and state, and a ndi form that indicates quality, identity, and possession.

Verbs in Chicheŵa 'agree' with the class of their noun subjects. This agreement is accomplished by attaching the agreement prefix to the stem of the verb. (This is, of course, the same agreement prefix we used with possessive stems.) To say that 'the child is well' (or in any state or location), we use the verb stem -li with the appropriate agreement prefix:

Noun	Agreement Prefix	+ -li	State Location	
<i>mwana</i>	<i>a-</i>	<i>+ -li</i>	<i>'bwino</i>	<i>Mwana ali bwino.</i>
'child'	'he'	'is'	'well'	'The child is well.'

The agreement prefix for Class 1 nouns is a- (as it is for Class 1a nouns):

*bambo wake*      *a-*      *-li pano* = *Bambo wake ali pano.*  
 'father his'      'he'      'is here'      'His father is here.'

The other noun classes follow the same pattern:

Noun + Agreement Prefix + -li

Class	Noun	Agreement Prefix	+ -li +	State Location	Example
1	<i>mkazi</i>	<i>a-</i>	<i>-li</i>	<i>bwino</i>	<i>Mkazi ali bwino.</i> 'The woman is well.'
2	<i>akazi</i>	<i>a-</i>	<i>-li</i>	<i>bwino</i>	<i>Akazi ali bwino.</i> 'The women are well.'
1a	<i>galu</i>	<i>a-</i>	<i>-li</i>	<i>pano</i>	<i>Galuu ali pano.</i> 'The dog is here.'
2	<i>agalu</i>	<i>a-</i>	<i>-li</i>	<i>uko*</i>	<i>Agalu ali uko.</i> 'The dogs are there.'
3	<i>mtengo</i>	<i>u-</i>	<i>-li</i>	<i>pano</i>	<i>Mtengo uli pano.</i> 'The tree is here.'
4	<i>mitengo</i>	<i>i-</i>	<i>-li</i>	<i>uko</i>	<i>Mitengo ili uko.</i> 'The trees are there.'

Notice it is the agreement prefix and context which indicate the 'is' (singular) or 'are' (plural) sense of 'to be'.

\*In Chicheŵa there are several ways to express 'here' and 'there', depending on the type of location you are describing: general, specific, interior, etc. Another word for 'there' is apo, and 'here' can also be expressed by uku, kupo, and apa.

## Exercises

**A.** Combine the following singular nouns with the verb phrase *-li bwino* 'be well, o.k., all right' using the correct agreement prefix for each noun class.

Example: *mwana* → *Mwana ali bwino.*

- |                              |                       |
|------------------------------|-----------------------|
| 1. <i>bambo wawo</i>         | 6. <i>mwamuna</i>     |
| 2. <i>mtengo</i>             | 7. <i>mzungu</i>      |
| 3. <i>mtsikana/msungwana</i> | 8. <i>msewu</i>       |
| 4. <i>mlendo wathu</i>       | 9. <i>mlendo wawo</i> |
| 5. <i>mudzi wawo</i>         | 10. <i>mpeni</i>      |

- B.** Change the nouns in the previous exercise into the plural and then combine them with -li pano 'be here' / -li uko 'be there'.

Example: *mwana* → *ana* → *Ana ali pano.* 'The children are here.'

- C.** Translate the following sentences into Chicheŵa:

Example: Your knives are here. → *Mipeni yanu ili pano.*

- |                           |                              |
|---------------------------|------------------------------|
| 1. My mother is well.     | 6. Our guests are well.      |
| 2. Some trees are here.   | 7. His father is there.      |
| 3. Your cat is well.      | 8. Her children are well.    |
| 4. A stone is here.       | 9. Their guests are here.    |
| 5. Some stones are there. | 10. Some Europeans are here. |

- D.** In this listening exercise, the teacher will make a variety of statements about the classroom and its environment in the form: 'something/someone is here/there'. If the statement is true, say inde 'yes'. If it is false, say iyayi 'no'. You will then make your own statements about the classroom.

Example: Teacher: *Galū ali pano.* Student: *Iyayi!*  
'A dog is here.' 'No!'

*Mipando ili pano.* Student: *Inde!*  
'Some chairs are here.' 'Yes!'



## 1.4 PERSONAL PRONOUNS

Personal pronouns (I, you, he, she, etc.) have two forms in Chicheŵa: an agreement subject prefix and an emphatic form.

The agreement prefix for personal pronouns is attached to the verb stem in the manner of the agreement prefixes of the noun classes.

Pronoun Agreement Prefix	+	Verb Phrase	=	
<i>Ndi-</i>	+	<i>-li bwino</i>	=	<i>Ndili bwino.</i>
'I'		'be well'		'I am well.'
<i>A-</i>	+	<i>-li bwino</i>	=	<i>Ali bwino.</i>
'he/she'		'be well'		'He/she is well.'

Compare with 'The child is well':

Noun	Agreement Prefix	+	Verb Phrase	=	
<i>mwana</i>	<i>a-</i>	+	<i>-li bwino</i>	=	<i>Mwana ali bwino.</i>
'child'	'he/she'		'be well'		'The child (he/she) is well.'

Pronoun Agreement Prefix	+	Verb Phrase (-li + bwino)	=	
<i>Ndi-</i>	'I'	<i>-li bwino</i>	=	<i>Ndili bwino.</i> 'I am well.'
<i>U-</i>	'you'	<i>-li bwino</i>	=	<i>Uli bwino.</i> 'You are well.' ( 'you' = singular, informal)
<i>A-</i>	'he, she'	<i>-li bwino</i>	=	<i>Ali bwino.</i> 'He/she is well.'
<i>Ti-</i>	'we'	<i>-li bwino</i>	=	<i>Tili bwino.</i> 'We are well.'
<i>Mu-</i>	'you'	<i>-li bwino</i>	=	<i>Muli bwino.</i> 'You are well.' ( 'you' = formal, plural)
<i>A-</i>	'hey'	<i>-li bwino</i>	=	<i>Ali bwino.</i> 'They are well.'

The emphatic forms of the personal pronouns are never used as subject prefixes. They precede the subject prefix to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun	Prefix + <i>-li pano</i>
<i>Iṅe</i> 'I, me'	<i>ndi-</i> + <i>-li pano</i> = ( <i>Iṅe</i> ), <i>ndili pano</i> . 'As for me, <u>I</u> am here.'
<i>Iwe</i> 'you'	<i>u-</i> + <i>-li pano</i> = ( <i>Iwe</i> ), <i>uli pano</i> . 'As for you, <u>you</u> are here.'
<i>Iye</i> 'he, she, him, her'	<i>a-</i> + <i>-li pano</i> = ( <i>Iye</i> ), <i>ali pano</i> . 'As for him/her, <u>he/she</u> is here.'
<i>Ife</i> 'we, us'	<i>ti-</i> + <i>-li pano</i> = ( <i>Ife</i> ), <i>tili pano</i> . 'As for us, <u>we</u> are here.'
<i>Inu</i> 'you'	<i>mu-</i> + <i>-li pano</i> = ( <i>Inu</i> ), <i>muli pano</i> . 'As for you, <u>you</u> are here.'
<i>Iwo</i> 'they, them'	<i>a-</i> + <i>-li pano</i> = ( <i>Iwo</i> ), <i>ali pano</i> . 'As for them, <u>they</u> are here.'

In addition to being used emphatically, these pronouns occur with the verb *ndi* 'be', with prepositions, and in brief questions such as *Kaya iṅu?* 'I don't know (about) you.' These functions will be discussed in the next lesson.

The second person singular pronoun *u-* 'you' is used mainly in referring informally to a very close friend, an inferior, or a young child. The second person plural pronoun *mu-* is much more commonly used, referring not only to more than one person but also to an individual with respect and politeness. The same usage distinction holds for *iye* and *iwo* with the result that *iwo* is more common and is used for 'he/she' as well as 'they'.

Notice that the agreement prefix for both 'he/she' and 'they' is *a-*. Context will help determine which is intended.

## Exercises

A. Give the appropriate personal pronoun agreement prefix for the following pronouns.

- |         |         |
|---------|---------|
| 1. I    | 6. He   |
| 2. They | 7. You  |
| 3. he   | 8. I    |
| 4. We   | 9. They |
| 5. You  | 10. We  |

B. Combine the following personal pronoun agreement prefixes with the verb phrase *-li bwino* 'be well':

Example: *u-* → *Uli bwino.* 'You are well.'

- |         |          |
|---------|----------|
| 1. a-   | 6. u-    |
| 2. mu-  | 7. mu-   |
| 3. ti-  | 8. a-    |
| 4. ndi- | 9. ti-   |
| 5. a-   | 10. ndi- |

C Repeat the above exercise adding the appropriate emphatic pronoun to the sentence to emphasize the subject:

Example: *u-* → *Iwe, uli bwino.* 'As for you, you are well.'

D. Translate the following sentences into Chicheŵa:

Example: She is well. → *Ali bwino.*

- |                             |                           |
|-----------------------------|---------------------------|
| 1. I am well.               | 6. You are well. (formal) |
| 2. They are there.          | 7. I am here.             |
| 3. You are here. (informal) | 8. He is there.           |
| 4. We are well.             | 9. She is here.           |
| 5. You are here. (informal) | 10. They are there.       |

E. Answer the question with 'yes' and an affirmative statement. The teacher should ask the questions the first time this exercise is performed. Note the rising intonation, similar to that of English when asking questions in which the word order remains the same. Then do this exercise again, with the students asking the questions.

Example: *Ali uko?*  
'Is she there?'

*\*Eee/Inde, ali uko.*  
'Yes, she's there.'

*Muli bwino?*  
'Are you well?'

*Eee/Inde, ndili bwino.*  
'Yes, I'm well.'

- |                     |                              |
|---------------------|------------------------------|
| 1. Muli bwino?      | 6. Ali uko? (she)            |
| 2. Mu?i pano?       | 7. Muli bwino? (you, plural) |
| 3. Ali uko? (he)    | 8. Ali pano? (she)           |
| 4. Ali pano? (they) | 9. Tili bwino?               |
| 5. Muli pano?       | 10. Ali uko? (they)          |

\*You will hear eee very often as a response meaning 'yes'.

## 1.5 SUMMARY EXERCISES

**A.** Change the following nouns from the singular into the plural.

Example: mtengo → mitengo

- |           |             |
|-----------|-------------|
| 1. mwana  | 6. mnyamata |
| 2. galu   | 7. mayi     |
| 3. mlendo | 8. katundu  |
| 4. mwala  | 9. mphaka   |
| 5. msewu  | 10. munda   |

**B.** Combine the following nouns with the possessive stem -athu 'our':

Example: alendo → alendo athu

- |           |            |
|-----------|------------|
| 1. gogo   | 6. fodya   |
| 2. mipeni | 7. ana     |
| 3. agalu  | 8. abambo  |
| 4. anthu  | 9. mitengo |
| 5. munda  | 10. midzi  |

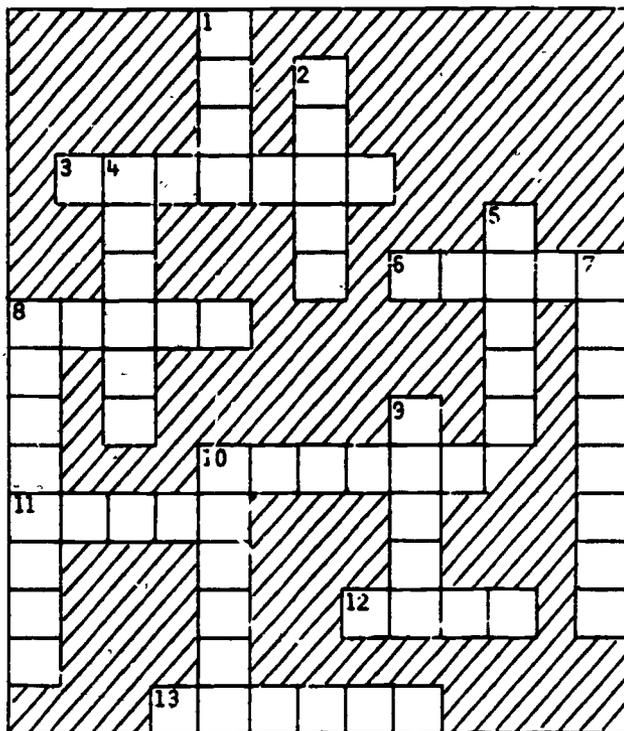
**C.** Combine the following nouns and pronouns with the verb phrase -li pano 'be here':

Example: anyamata → Anyamata ali pano.

- |                |               |
|----------------|---------------|
| 1. Ndi-        | 6. Ti-        |
| 2. Agogo anga  | 7. Alendo anu |
| 3. Mu-         | 8. Mpeni      |
| 4. Katundu     | 9. Bambo wake |
| 5. Miyala yawo | 10. Misewu    |



## F. Crossword Puzzle



### Across

- 3. You carry it from the airport
- 6. Male spouses
- 8. A very young person
- 10. Green thing in which birds sing
- 11. People live in these
- 12. Your mother's mother or father is your \_\_\_\_\_.
- 13. Small rocks

### Down

- 1. A child belonging to us
- 2. Smoking substance
- 4. Aloof pets
- 5. Human being
- 7. Female children
- 8. Male child
- 9. Your parents' parents are your \_\_\_\_\_.
- 10. Cutting tools

Note: The aspiration marker is not considered a separate letter. Thus, *kh*, *ph* or *th* take only one box in the puzzle.

## 1.6 PRONUNCIATION EXERCISES

### A. Syllabic m-

Syllabic m- should be pronounced as a 'short hum' ('mmm'); however, this is only a single sound, so don't hold it too long or add a vowel before the consonant which follows it. Word-initial m may be syllabic; this means it forms a syllable on its own. In all the words you've had so far with an initial m, this is a syllabic m. We'll see later that initial m is not syllabic when it occurs before the labials b, ph, f, and v. (Mphunzitsi is an exception to this rule, since its m is syllabic.)

<u>mkazi</u> (m-ka-zi)	<u>mphunzitsi</u> (m-phu-nzi-tsi)	<u>mnyamata</u>
<u>mzungu</u> (m-zu-ngu)	<u>mpeni</u> (m-pe-ni)	(m-nya-ma-ta)
<u>mtengo</u> (m-te-ngo)	<u>mlendo</u> (m-le-ndo)	(note: <u>ny</u> - stands for one sound)

### B. Aspirated ph and th vs. Unaspirated p and t

The letter h after p and t indicates that a puff of air follows these consonants when they are pronounced. The corresponding unaspirated consonants, which don't have this special puff, are written without the h: p and t. (See the Introduction for more on the difference between the two sets of sounds.) In practicing these sounds, place the palm of your hand in front of your mouth. You should feel the puff of air when you say ph or th, but not when you say p or t. Don't confuse the English sounds represented by th (as in the or thigh) with the Chicheŵa th. They are very different. Listen to the following words as your teacher says them and then repeat:

#### Aspirated ph and th

phunziro  
mphaka / amphaka  
munthu  
anthu  
wathu  
yathu  
athu

#### Unaspirated p and t

mpaka 'until'  
mpeni / mipeni  
mtengo  
mnyamata  
anyamata  
katundu  
akatundu

### C. l and r

Both l and r are written in Chicheŵa for what is essentially the same sound. This sound has two variants. Before i or e, either l or r are pronounced as the l sound in English leap. Before u, o, or a, either l or r is pronounced similarly to the l in English luck, but with the tongue somewhat more 'bunched' in the back (or velar) region of the mouth.

The important things to keep in mind are these:

- 1) There is no sound in Chicheŵa at all such as the English r.
- 2) Whether the letter used to write the sound is l or r has no effect on its pronunciation. Rather, what counts is the vowel which follows the l or r symbol.

Pronounce the following, making an effort to imitate the pronunciation of your teacher:

<u>Before i or e</u>	<u>Before u, o, or a</u>	<u>Before both types of vowels</u>
<i>kwambiri</i> 'very'	<i>galu</i>	
<i>ali bwino</i>	<i>tambala</i> 'unit of money'	<i>lero</i> 'today'
<i>ndili bwino</i>	<i>sukulu</i> 'school'	
<i>mchere</i> 'salt'	<i>chipatala</i> 'hospital'	
<i>muli bwanji?</i>	<i>-tandala</i> 'spend'	
<i>deresi</i> 'dress'		

### D. Implosive b/d

When b and d appear between two vowels or followed by w or y they are pronounced implosively (air sucked in). When b and d are preceded by a nasal (n, m) or appear in a borrowed word, they are pronounced explosive-ly (air expelled out). All b's and d's in English are explosive:

<u>b / d</u> (implosive)	<u>b / d</u> (explosive)
<i>bambo</i>	<i>bambo</i>
<i>bwino</i>	<i>mindu</i>
<i>fodya</i>	<i>abambo</i>
<i>bwanji?</i> 'how'	<i>kwambiri</i>
<i>banja</i> 'family'	<i>buledi</i> 'bread'

Note: dz in such words as *mudzi* 'village' or *dzina* 'name' is a single sound which is a combination of two English sounds d and z. It is explosive.

## 1.7 TONE EXERCISES

- A.** The following pairs of words differ in tone, the single feature which keeps them apart in meaning. Tone is a feature of relative pitch (be sure you've read the discussion on tone in the Introduction). There are two distinctive tones in Chicheŵa: high and low (that is, relative high contrasts with relative low). There is also a rising tone which is a variant of low tone. High-toned syllables will be marked with a (ˊ) and low-toned syllable will have no mark at all. Therefore, *mténgo* 'tree' is *m-té-ngo* with the middle syllable high in tone, but the first and final syllables low in tone.

Listen to your teacher's pronunciation of the following pairs and try to identify the difference in tonal pattern. Then try to produce the pairs yourself, with the correct tonal pattern.

<i>mténgo</i>	'tree'	<i>mbana</i>	'back'
<i>mtengo</i>	'price'	<i>mbaná</i>	'daylight between 10-3'
<i>khúngu</i>	'blindness'	<i>chángá</i>	'my/mine'
<i>khungu</i>	'skin'	<i>changa</i>	'a lemur'
<i>chikáku</i>	'measles'	<i>mphása</i>	'twins'
<i>chikuku</i>	'a pram (baby carriage)'	<i>mphasá</i>	'a mat'
<i>thumbá</i>	'mound'	<i>chilére</i>	'a groundnut field'
<i>thumba</i>	'pocket'	<i>chilere</i>	'a type of snake'
<i>nyénje</i>	'cicada (type of insect)'	<i>mbalá</i>	'a thief'
<i>nyenje</i>	'grass torch'	<i>mbala</i>	'a burn from scorching'
<i>chitéte</i>	'type of basket'	<i>mphánda</i>	'a branch'
<i>chitete</i>	'grasshopper'	<i>mphanda</i>	'a hole in a tree'

### B. Two and Three Syllable Words

1. Listen to the following pairs of words. If the tone is the same in both say 'same'; if the tone is different in both say 'different':

Example: *bwino* - *ife* (same)

<i>akazi</i>	-	<i>mtengo</i>
<i>mayi</i>	-	<i>monthu</i>
<i>amuna</i>	-	<i>alenda</i>
<i>inu</i>	-	<i>ife</i>
<i>mlendo</i>	-	<i>Chicheŵa</i>
<i>anga</i>	-	<i>ndili</i>
<i>mtengo</i>	-	<i>amayí</i>
<i>mudzi</i>	-	<i>bwanzí</i>
<i>bambo</i>	-	<i>ndili</i>

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, and '3' if the third word is different. (Or show fingers to keep the noise level down.)

Example: *wanu* - *gogo* - *inu* (3)  
*bwino* - *bambo* - *bwaji*  
*amuna* - *alendo* - *mitengo*  
*akazi* - *amayi* - *Chichewa*  
*bwino* - *inu* - *anga*  
*ife* - *gogo* - *bwaji*  
*abambo* - *ndilipo* - *bwinonso*  
*tsalani* - *kwambiri* - *pepani*  
*mayi* - *anu* - *ndili*  
*zikomo* - *pitani* - *chabwiro*

3. Two and three syllable words can have various combinations of the high (H) and low (L) tones. Here are some words grouped according to tonal characteristics. Listen well to your teachers and try to match the tones they produce:

<u>LL</u>	<u>HL</u>	<u>LLL</u>
<i>ndili</i> 'I am'	<i>mayi</i> 'woman/mother'	<i>abambo</i> 'sir/father'
<i>bwino</i> 'well'	<i>anga</i> 'my/mine'	<i>pitani</i> 'go'
<i>bambo</i> 'father'	<i>bwaji?</i> 'how?'	
<i>inu</i> 'you'	<i>wanu</i> 'your, yours'	<u>LHL</u>
<i>ife</i> 'we, us'	<i>gogo</i> 'grandparent'	<i>akazi</i> 'wives'
<i>ine</i> 'I, me'		<i>amayi</i> 'women'
<i>mudzi</i> 'village'		<i>mtengo</i> 'tree'
<i>midzi</i> 'villages'		<i>mitengo</i> 'trees'
<i>munthu</i> 'person'		<i>mumina</i> 'man, husband'
<u>LHH</u>		<i>bwinonso</i> 'also well'
<i>alendo</i> 'travelers, guests'		<i>ndilipo</i> 'I am there(all right)'
<i>mlendo</i> 'traveler, guest'		<i>pepani</i> 'sorry'
<i>Chichewa</i> 'language of Malaŵi'		<i>tsalani</i> 'stay'
		<i>pang'ono</i> 'a little, slowly'
<u>HLL</u>		<u>HHL</u>
<i>zikomo</i> 'thanks'		<i>kwambiri</i> 'much, a lot'
<i>chabwino</i> 'fine, O.K.'		

### C. In Context

The previous exercises have introduced the tone of individual words in isolation. However, the characteristic tone of a word may change when the word appears in context. For example, observe what happens to tone when ndili 'I am', bwino 'well', and -nso 'also' are combined:

*ndili + bwino = ndili bwino. / Ndili bwino + -nso = Ndili bwinónso.*  
'I am also well.'

When the low-toned ndili is combined with the low-toned bwino, the low tones are maintained throughout. With the addition of the high-toned -nso, the second syllable of bwino (bwi-no) becomes high and -nso becomes low in its sentence final position. Similar changes in tonal pattern occur when ndili 'I am' is combined with -pó 'there, all right' and -nso 'also':

*ndili + -pó = Ndilípo. / Ndilípo + -nso = Ndilipónso.*  
'I am also all right.'

By adding the high-toned suffix -pó to the low-toned ndili, -li becomes high and -po becomes low in sentence final position. And the addition of -nso to ndilipo causes a shift of the high tone from -li to -pó before the word final low tone of -nso.

These tone changes illustrate the importance of learning tone as it occurs in context, not just in individual words.

1. Listen to your teacher and ask the question Muli bwánji? 'How are you?' and answer it with Ndili bwino. Practice asking and answer this question with the proper tone, first with the teacher and then with another student.

Teacher: Muli bwánji?      Student: Ndili bwino.  
Student: Muli bwánji?      Student: Ndili bwino.

- a) Vary the pronoun subject of the question and answer:

Ali bwánji?	Ali bwino.
Muli bwánji?	Tili bwino.
Uli bwánji?	Ndili bwino.

- b) Vary the answer by replacing bwino with -po 'there/all right':

Muli bwánji?	Ndilípo.
Ali bwánji?	Alípo.
Muli bwánji?	Tilípo.
Uli bwánji?	Ndilípo.

c) Vary the answer by adding -nso to both -po and bwino:

Muli bwánji?	Ndilipónso.
Ali bwánji?	Ali bwinónso.
Muli bwánji?	Tilipónso.

etc.

d) Add zíkomo 'thanks' to your answer:

Muli bwánji?	Ndilipónso. Zíkomo.
Ali bwánji?	Ali bwino. Zíkomo.
Muli bwánji?	Tilípo. Zíkomo.

etc.

2. Comment upon someone's well-being with chábwino 'fine':

Ndilipónso. Zíkomo.	Chábwino.
Ali bwino.	Chábwino.
Tilipónso.	Chábwino.

### 1.8 GRAMMATICAL PATTERNS LEARNED

'The child is well/here/there.'

Class Prefix	+ Noun Stem	Agreement Prefix	+ -li	<i>bwino/pano/uko</i>
<i>mw-</i>	<i>-ana</i>	<i>a-</i>	<i>-li</i>	<i>bwino/pano/uko</i>
= <i>Mwana ali bwino/pano/uko.</i>				

'their chairs'

Class Prefix	+ Noun Stem	Agreement Prefix	+ Possessive Stem	
<i>ti-</i>	<i>-pando</i>	<i>i-</i>	<i>-awo</i>	= <i>mipando yawo</i>



MTENGO

## LESSON 1B

(PHUNZIRO LOYAMBA)

### COMMUNICATION/CULTURE

- |       |                          |
|-------|--------------------------|
| 1.1   | <u>MONI</u>              |
| 1.2   | VOCABULARY NOTES         |
| 1.3   | USAGE NOTES              |
| 1.3.1 | RESPECT                  |
| 1.3.2 | OTHER RESPONSES          |
| 1.3.3 | <u>KAYA</u>              |
| 1.3.4 | <u>DZINA LANU NDANI?</u> |
| 1.4   | CULTURAL NOTES           |
| 1.4.1 | GREETINGS                |
| 1.4.2 | GENERAL FORMS OF ADDRESS |
| 1.4.3 | NAMES                    |
| 1.4.4 | CHOOSING A NAME          |
| 1.4.5 | WHAT'S IN A NAME?        |
| 1.4.6 | NICKNAMES                |
| 1.5   | EXERCISES                |
| 1.6   | SURVIVAL VOCABULARY      |
| 1.7   | SUPPLEMENTARY DIALOGUES  |

# LESSON 1 B

## (Phunziro Loyamba)

### 1.1 MONI!

- aBanda: Moni abambo!  
John: Moni abambo!  
aBanda: Muli bwánji?  
John: Ndili bwino. Kaya inu?  
aBanda: Ndili bwinónso. Zíkomo.  
John: Zíkomo kwámíri.  
aBanda: Dzíná lanú ndani?  
John: Dzíná langá ndine Jóhn Gréen.\*

### 1.2 VOCABULARY NOTES

moni - 'Hello'. This is one of the most common greetings in Chichewa. It is used with anyone at any time of the day. The expression is derived from muone (mu-one) meaning 'you may see' or 'you should see'. Therefore, in greeting someone, you are asking them to 'see' you.

abambo - (Cl. 2) 'sir'. Abambo is a respectful form of address for a man, equivalent to calling him 'sir'. Bambo also means 'father', but it may refer to any man. You may also hear (a)bwana for 'sir' as well as (a)dona for 'madam' (bwana is from Swahili and dona is from Portuguese).

bwánji? - 'how?'

kaya - 'What about..., And...?, I don't know...'

-nso - 'too, also'. This suffix (e.g. word ending) can be attached to many words, including nouns, adverbs, pronouns, conjunctions, etc.

\* Note that tone is marked in this and subsequent dialogues and monologues included in the 'B' lesson. High tones on syllables are indicated by (´) and low tones are unmarked. Use these tone markings (in addition to the models provided by your teachers and the cassette tapes) to aid you in your pronunciation.

zikomo - 'thank you', 'excuse me', 'hello...'. This versatile expression ranges in meaning from an equivalent of moni to an expression of thanks. It may be derived from the word for 'entrance' khomo (a visitor is expected to announce his/her presence at the entrance to someone's home), although some think it is related to the verb -koma 'to be agreeable'. Whatever its origin, it is the word you'll hear most often in Chichewa as a general 'filler' to show solidarity as well as for its other meanings.

kwambiri - (adverb) 'very much', 'a lot...'

dzina lanu ndani - 'What's your name?'

dzina - (Cl. 5) 'name'

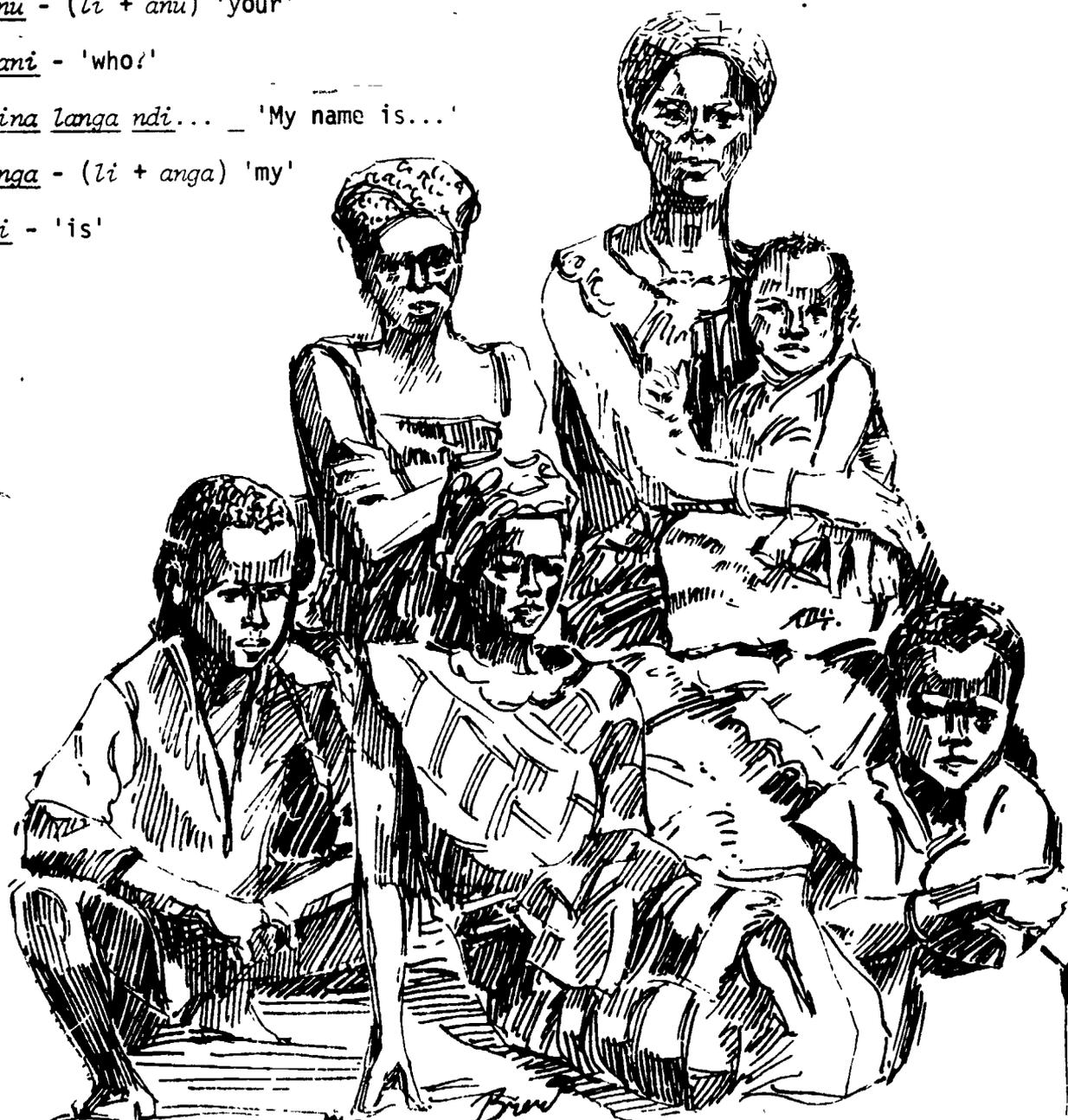
lanu - (li + anu) 'your'

ndani - 'who?'

dzina langa ndi... - 'My name is...'

langa - (li + anga) 'my'

ndi - 'is'



## 1.3 USAGE NOTES

### 1.3.1 Respect

Demonstrating respect to persons who have a high status in the society can be done by using certain prefixes or forms of address.

The Class 2 plural prefix a- is frequently used as a sign of respect when addressing an individual. Abambo 'sir' or 'father' and ama*ri* 'ma'am' or 'mother' would be more respectful forms of address than mayi and bambo. Similarly, to be respectful to a guest, wife, or husband, you would again use the plural a- forms: alendo, akazi, amuna. A- may also be used before actual names, first and last, with the same respectful effect (aBill, aMary, aSmith). A dialectal variation combines the plural prefix a- and a prefix -zi- meaning 'big' to indicate respect: azimayi, azibambo.

Using plural pronouns also conveys respect to someone. The second person plural pronoun mu- 'you' is used more often than u- ('you' singular) because of the former's respectful connotation. Muli bwanyi? 'How are you?' then is appropriate for a group or individual. And the response Ndili bwino 'I am well' can as well be in the plural Tili bwino 'we are well'. However, this plural response is mainly used by older people with the implication that you are speaking for those in your household or group as well.

### 1.3.2 Other Responses

Another way of responding to muli bwanyi? is simply to say ndilipo (literally: ndi 'I', li 'be', po 'here') 'I'm here'. Instead of actually saying that you are well, your statement that you are 'here' is less positive. The plural, polite form of this construction is tilipo 'we are here'.

Still another response is Ndili bwino choncho 'I'm fine a little'. Choncho has slightly different translations, depending on the context in which it is used; it can also mean 'just like that'.

### 1.3.3 Kaya

Kaya means 'I don't know (about)'. It is often used as a device to repeat a question which has already been asked. In the dialogue, kaya inu? 'I don't know (about) you?' implies a repetition of the question muli bwanyi? 'how are you?' But it can be used to respond to a question as well as to ask one, meaning 'I don't know'.

### 1.3.4 Dzina lanu ndani?

Dzina lanu ndani? is literally 'name-your-who?' Whereas in English we would ask 'what' a person's name is, in Chicheŵa asking about a person's name is equivalent to asking 'who' he is so ndani is used.

Ndani is actually a contraction of ndi 'is' and yani 'who' (and yani is the form of 'what?' applied to Class 1 nouns--i.e., individual persons).

## 1.4 CULTURAL NOTES

### 1.4.1 Greetings

Greetings are an integral part of daily life in Malaŵi. Personal relationships are prized and cultivated through conversation, and appropriate greetings are an initial step in establishing friendship. The American expediency of a wave or a mere 'hi!'; without taking the time to inquire further about someone's well-being would seem rude and inadequate.

Cheŵa etiquette requires that a host initiate greetings with a guest. In neutral territory, the person approached (on a street, perhaps) begins the greeting with the person who approaches. In a neutral situation where the host-guest, approached-approacher relationships are not clear, the younger or inferior status person may sometimes begin the greetings.

Cheŵa etiquette also requires that both hands be presented when greeting someone. This is usually accomplished by grasping the wrist of your right hand with your left hand as you shake someone's hand. Sometimes the hands are lightly clapped together as when older men greet one another:

A: *Moni, wawa / Moni, bambo.*

B: *Zikomo.*

Similarly, in thanking someone by saying zikomo, one's own hands are often gently clasped together. This practice stems from a more violent period in the past when the presentation of hands would assure those conversing that no harm was intended.

### 1.4.2 General Forms of Address

It is common just to refer to someone by bambo or mayi. Although the primary meaning of bambo and mayi is 'father' and 'mother', they can refer generally to any man or woman. Young girls and women are often called chemwali/achemwali, the Yao words for 'sister/sisters', and young men and boys are called meniwene/chimwene, the Yao words for 'brother/brothers'.

### 1.4.3 Names

A Cheŵa person usually has several names, often as many as four: a given name, a father's name, a family name, and a clan name. For example:

<u>Given</u>	<u>Father's</u>	<u>Family</u>	<u>Clan</u>
<i>Hexten</i>	<i>Richard</i>	<i>Chimkono</i>	<i>Mbewe</i>
<i>Hannock</i>	<i>Yamikani</i>	<i>Mateche</i>	<i>Banda</i>
<i>Catherine</i>	<i>Elias</i>	<i>Ntajiri</i>	<i>Nkhoma</i>

Although the above name will be someone's legal name, not all of the names are appropriate as terms of address in all situations.

Outside of the family, the given name is rarely used except among young children or very close friends. It is more likely that you would be called by your family name (Chimkono) or clan name (Mbewe). It is more common in the North for people to use their clan names (some common ones are Phiri, Banda, Mwale). The family name or clan name will usually be prefaced by the honorific a- (aChimkono, aMbewe) to show respect. With the clan name, aBanda will imply 'Mr. Banda'. To refer to a woman according to the family in which she was born, na- is prefixed to the name: NaBanda. To refer to a woman as 'Mrs.', either of these forms is used: (a)mayi Banda, akazi a Banda. In this case, Banda is her husband's family name.

Within the home, the husband will call his wife by her given name, but she will probably call him by his family name (with or without a-). Or a husband may call his wife 'mother of...' and she may call him 'father of...'

<i>abambo a NaBanda</i>	'Father of NaBanda'	(a girl)
<i>amay'i a Banda</i>	'Mother of Banda'	(a boy)

### 1.4.4 Choosing a Name

Choosing the name of a child is rarely the concern of only the parents. Other members of the family (brothers, sisters, uncles, aunts, etc.) may end up naming the child. In one tradition, the name of the first born child is given by the husband's side of the family; the name of the second born will be given by the wife's side of the family; and the third born (and subsequent others) can be named by either side of the family. The father decides who should name the child. Usually this person gives the father two names after the baby is born and the father selects one. This person who names the baby is called mnsanga wa dzina 'friend of the name' and he/she is expected to give a gift to the baby as an infant and then also to pay special attention to the baby as it grows (rather like a godfather or godmother).

## 1.4.5 What's in a Name?

Although the use of Christian names is widespread, traditional Malawian names still abound and in fact are becoming increasingly popular. Many of the traditional names have meanings; however, this is not so unusual since even our Christian names have meanings in English (Faith, Constance, Hope) or in their source language (Hebrew, Greek, or Latin). Some of the Chewa names are descriptive and others make a commentary on personal history or previous events.

Some of the descriptive names which are appropriate for both girls and boys are:

<i>Chikondi</i>	- 'Love'	<i>Ufulu</i>	- 'Freedom'
<i>Chimwemwe</i>	- 'Happiness'	<i>Mphatso</i>	- 'Gift'
<i>Mtendere</i>	- 'Peace'	<i>Mavuto</i>	- 'Trouble'

Other names may comment upon family history. For example, parents who have lost a number of children at birth might choose a name that reflects that situation. In a spirit of pleading, they might name the child:

*Lekeleni* - 'leave this one for me'

Or in exasperation they might choose the name:

*Nditani* - 'what (more) shall I do?'

Or in defiance, they might choose a name that mocks death:

*Chidothi* - 'soil'  
*Nyamayapansi* - 'meat of the earth'

Although it is not common for people to name themselves, traditional doctors have been known to choose their own names to show their power:

*Puludzu* - 'I don't feel beaten'  
*Ukaziputa limba* - 'If you provoke (me), you'd better be strong'  
*Bololosakondg madzi* - 'The one who can walk on water'

## 1.4.6 Nicknames

Chewa nicknames are given in the manner of most nicknames--in recognition of some distinctive physical feature, habit, quality, talent, etc.

Here are a few examples:

*Kamagalasi* 'glasses' (for someone who wears them)  
*Mavu* 'wasp' (for someone very thin, wasp-waisted)

- Mwamvetsa* 'Have you understood?' (This name was given to a teacher who repeated this phrase excessively when he was teaching.)
- Wovuta* 'the troublesome one' (for someone who asks too many questions)
- Kavuluvulu* 'whirlwind' (for someone who is very fast; a synonym would be to call that person *Mphenzi* 'lightning')

## 1.5 EXERCISES

### 1.5.1 Practice greeting each other with *Moni* and an appropriate form of address:

1st student: Moni \_\_\_\_\_  
(abambo, amayi, a \_\_\_\_\_ (name), etc.)

2nd student: Moni \_\_\_\_\_  
(abambo, amayi, a \_\_\_\_\_ (name), etc.)

### 1.5.2 Practice asking and answering the question *Muli bwanji?*

1st student: Muli bwanji?

2nd student: \_\_\_\_\_ (Ndili bwino, tili bwino, ndilipo, etc.)

\_\_\_\_\_ (Kaya inu, Muli bwanji, etc.)

1st student: \_\_\_\_\_ (Inenso, ndili bwino, zikomo, ndilipo, ndili bwino choncho, etc.)

### 1.5.3 Practice asking and answering *Dzina lanu ndani?* 'What's your name?'

1st student: Dzina lanu ndani?

2nd student: Dzina langa ndi \_\_\_\_\_. (name)

Vary the pattern by asking:

Dzina lake ndani? 'What's his/her name?'

Dzina lake ndi \_\_\_\_\_. 'His/her name is \_\_\_\_\_.'

1.5.4 Using the vocabulary you have learned so far, ask one another 'how something/someone is' \_\_\_\_\_ -li bwanji? Answer with the expression -li bwino 'be well, o.k., all right'.

Example: 1st: Abambo anu ali bwanji? 'How is your father?'  
2nd: Abambo anga ali bwino. 'My father is well.'

Continue:

1st: \_\_\_\_\_ -li bwanji?

2nd: \_\_\_\_\_ -li bwino.

1.5.5 Ask how other people/things are with the construction: *Kaya* \_\_\_\_\_? (*Kaya inu?* 'I don't know (about) you?'). The first student asks a -li bwanji question and the respondent answers, then asks a similar question using *kaya* \_\_\_\_\_?

Example: 1st: Amayi anu ali bwanji?  
2nd: Ali bwino. Kaya (amayi) anu?  
1st: Ali bwinonso.

1st: \_\_\_\_\_ -li bwanji?

2nd: \_\_\_\_\_ -li bwino. Kaya \_\_\_\_\_?

1st: \_\_\_\_\_.

1.5.6 Perform the introductory dialogue with students alternating role A and B.

Vary the dialogue by substituting appropriate forms of address, questions, and responses.

1.5.7 Carry on the following conversations in Chicheŵa:

A: Hello, Mary.

B: Hello, Rosie. How are you?

A: I'm here. I don't know (about) you?

B: Me too, I'm here. Thanks.

\*\*\*\*\*

A: Hello, traveller.

B: Hello, ma'am. How are you?

A: I'm fine. How are you?

B: We're fine too. Thank you.

A: Thank you very much.

1.5.8 Can you understand the following informal conversation:

A: Moni Jóni.

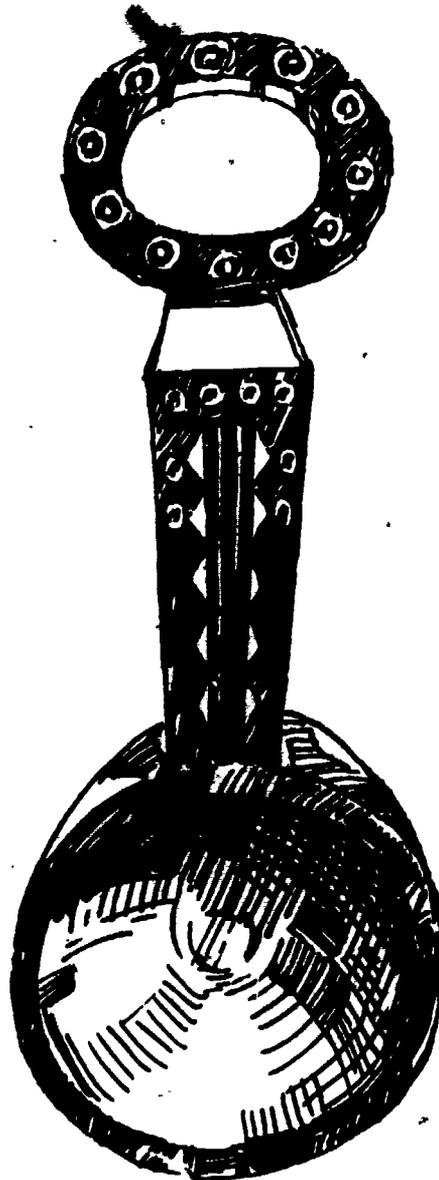
B: Zíkomo. Muli bwánji?

A: Ndili gwá.\* Kaya iwe?

B: Inénsó, ndilípo.

---

\*Gwá is called an ideophone. Such words (and we have some in English) occur frequently in Bantu languages, such as Chicheŵa. Ideophones sound like the meanings they represent in some way. gwá means 'strong', its sounds convey the meaning in this way: gw- as a sound made toward the back of the mouth has strength in its resonance, and -á as a low vowel made with the mouth quite open sounds 'full' or 'strong'.



## 1.6 SURVIVAL VOCABULARY

*Pepani!* - 'Sorry!' An exclamatory expression of regret.

*Ndapita* - 'I'm going.' This is said when you are taking leave of someone.

*Ndi* 'I' + *a* 'perfect prefix'

*pita* - 'go'

*Tsalani bwino* - 'Stay well/Good-bye' This expression is often coupled with the preceding one as you depart

*tsala / ni / bwino*  
stay (you) well

*Pitani bwino* - 'Go well/Good-bye' This expression is the response to the preceding 'farewell', spoken to the person who is going away.

*pita / ni / bwino*  
go (you) well

*Sindidziwa* - 'I don't know'

*si / ndi / dziwa*  
not I know

*Sindikumva* - 'I don't understand'

*si / ndi / ku / mva*  
not I (present) understand

*Munenense pang'ono pang'ono* - 'Say it again slowly'

*mu / nene / nso / pang'ono pang'ono*  
(you) say again slowly

*Ndikulankhula Chichewa pang'ono* - 'I only speak Chichewa a little'

*ndi / ku / lankhula / Chichewa / pang'ono*  
I (present) speak Chichewa a little

*Mverani bwino!* - 'Listen well/carefully!'

*mvera / ni / bwino* (note that *mv-* stands for a single sound)  
listen (you) well

*Mumachokera kuti?* - 'Where do you come from?'

*mu / ma / chokera / kuti?*  
you (habitual) come from where?

*Ndimachokera ku Ameleka* - 'I come from America'

*ndi / ma / chokera / ku Ameleka*  
I (habitual) come from at America

*Tsegulani mabuku anu!* - 'Open your books!'

*tsegula / ni / mabuku / anu*  
open you books your

*Tsekani mabuku anu!* - 'Shut your books!'

*tseka / ni / mabuku / anu*  
shut you books your

*Bwerezani!* - 'Repeat!'

*bwereza / ni*  
repeat you

## 1.7 SUPPLEMENTARY DIALOGUES

aPhiri: Moni abambo.

aBill: Moni. Muli bwánji?

aPhiri: Ndilípo, kaya inu?

aBill: Ndilipónso, zíkomo.

aPhiri: Dzíná lanú ndani?

aBill: Dzíná langá ndine Bill.

aPhiri: Múmachokérá kuti?

aBill: Pepáni. Síndikumva.

Munenénso pang'óno pang'óno.

aPhiri: Múmachokérá kuti?

aBill: Ndimachokérá ku Améleka.

aPhiri: Zíkomo. Pitani bwino.

aBill: Tsaláni bwino.

\*\*\*\*\*

A: Moni abambo.

B: Zíkomo.

A: Muli bwánji?

B: Ndili bwino, kaya inu?

A: Ndili bwino pang'óno.

B: Pepáni!

LESSON 2A

(PHUNZIRO LACHIWIRI)

GRAMMAR

- 2.1 NEW VOCABULARY
- 2.2 NOUN CLASSES
  - 2.2.1 CLASSES 5/6 (LI/MA)
  - 2.2.2 CLASSES 7/8 (CHI/ZI) (VI)
- 2.3 VERB -LI/NDI 'BE'
  - 2.3.1 -LI 'BE'
  - 2.3.2 NDI 'BE'
  - 2.3.3 CONTRACTIONS WITH NDI 'BE'
- 2.4 LOCATIVES: PA/KU/MU (NOUN CLASSES 16/17/18)
  - 2.4.1 LOCATIVES
  - 2.4.2 PALI/KULI/MULI 'THERE IS/ARE'
  - 2.4.3 PALIBE/KULIBE/MULIBE 'THERE IS/AREN'T'
- 2.5 VERB: -LI NDI 'HAVE'
- 2.6 SUMMARY EXERCISES
- 2.7 PRONUNCIATION EXERCISES
- 2.8 TONE EXERCISES
- 2.9 GRAMMATICAL PATTERNS LEARNED

# LESSON 2 A

## (Phunziro Lachiwiri)

### 2.1 NEW VOCABULARY

#### CLASSES 3/4

msika/misika 'market/markets'

#### CLASSES 5/6

buku/mabuku 'book/books'  
dengu/madengu 'basket/baskets'  
tebulo/matebulo 'table/tables'  
dzina/maina 'name/names'  
dzanja/manja 'hand/hands'  
dzira/mazira 'egg/eggs'  
tsiku/masiku 'day/days'  
phiri/mapiri 'mountain/mountains'  
khasu/makasu 'hoe/hoes'  
khomo/makomo 'entrance/entrances'  
thumba/matumba 'pocket/pockets. bag/bags'  
liu/mau 'word/words'  
duwa/maluwa 'flower/flowers'

#### CLASSES 7/8

chinthu/zinthu 'thing/things'  
chitseko/zitseko 'door/doors'  
chitsime/zitsime 'well/wells'  
chimbudzi/zimbudzi 'toilet/toilets, latrine/latrines'  
chipatso/zipatso 'fruit/fruit' (plural, i.e. 'many pieces of fruit')  
chipinda/zipinda 'room/rooms'  
chakudya/zakudya 'food/food' (plural, i.e. 'many kinds of food')  
chaka/zaka 'year/years'  
chithunzi/zithunzi 'picture/pictures'

### CLASSES 16/17/18 (LOCATIVES)

pa-	'at/on'	(a specific location)
ku-	'to/at'	(a general location)
mu-	'in/inside'	(an interior location)
pali/kuli/muli	'there is/there are'	
palibe/kulibe/mulibe	'there isn't/there aren't'	

### VERBS

-li	'be'
ndi	'be'
-li ndi	'have'

### VERB PREFIXES AND SUFFIXES

si-	'be not, not'
-be	'be without, not' ('not have')

### OTHER EXPRESSIONS

-li ndi njala	'be hungry' (literally: 'have hunger')
-li ndi ludzu	'be thirsty' (literally: 'have thirst')
-li ndi mwayi	'be lucky' (literally: 'have luck')
Ame Teka	'America'
Mulanje	(a mountain in southern Malaŵi)
Zomba, Blantyre, Lilongwe	(towns in Malaŵi)
Livingstonia	

## 2.2 NOUN CLASSES

### 2.2.1 Classes 5/6 (Li/Ma)

Nouns in Classes 5/6 are diverse in form and meaning. There are several different forms of the class prefix for Class 5. Some nouns take *li-* (*liu* 'word'), some *dz-* (*dzina* 'name'), some *di-* (*diso* 'eye') and some *te-* (*tsiku* 'day'), for example. But the most common class prefix for Class 5 is zero; that is, there is nothing before the noun stem (*tebulo* 'table'). And while all classes have some words borrowed from English, there is an especially large number of such loans in Classes 5/6, such as *tebulo/matebulo*. Class 5 nouns, however, do show regularity regarding the AP\* (agreement prefix): all Class 5 nouns take *li-*.

Class Prefix	+	Noun Stem	AP (Agreement Prefix)	+	Possessive Stem	
∅	+	-buku	li-	+	-a:la	= buku langa (li + a = la) 'my' 'my book'
-----						
dz-	+	-ina	li-	+	-ake	= dzina lake 'his/her' 'his/her name'
-----						
Class Prefix	+	Noun Stem	AP (Agreement Prefix)	+	Veru	
∅	+	-tebulo	li-	+	-li pano	= Tebulo lili pano. 'is here' 'A table is here.'

\*From now on, AP will be used to abbreviate agreement prefix.

These Class 5 nouns form their plurals with the Class 6 plural prefix ma-. The Class 6 AP (agreement prefix) is a-. In addition to the plurals of Class 5 nouns, certain mass nouns (mafuta 'oil') and abstract nouns (matenda 'sickness') which don't occur as singular/plural pairs are also in Class 6. As a set, then, Classes 5/6 are known as the li/ma classes.

When adding the Class 6 plural prefix ma-, some Class 5 nouns go through sound changes. Some general rules for these changes are:

- 1) Some nouns with dz- as a class prefix retain part of that prefix when adding ma-:

dzira 'egg'      ma- + dzira → mazira 'eggs'

- 2) Nouns with ts- as a class prefix retain s- when adding ma-:

tsiku 'day'      ma- + tsiku → masiku 'days'

- 3) Nouns with a zero Class 5 prefix, but which have nominal stems beginning with aspirated consonants (ph, th, kh),\* change those consonants to their non-aspirated counterparts when adding the Class 6 prefix ma-. (Aspiration is the 'extra puff of air' which accompanies some sounds in Chicheŵa and also other languages, such as English. Notice that puff of air with initial p- in English 'pill'. Compare that p- with the non-aspirated p- in English 'spill'.) Whenever p, t, or k are written in Chicheŵa without a following h-, they are non-aspirated.

thumba 'pocket/bag'      ma- + thumba → matumba 'pockets/bags'

phiri 'mountain'      ma- + phiri → mapiri 'mountains'

khasu 'hoe'      ma- + khasu → makasu 'hoes'

- 4) Most other nouns take the ma- plural prefix without change:

(Class prefix =  $\emptyset$ ) dengu 'basket'      ma- + dengu → madengu 'baskets'

(Class prefix =  $\emptyset$ ) buku 'book'      ma- + buku → mabuku 'books'

(Class prefix = dz) dzanja 'hand'      ma- + -anja → manja 'hands'

A few Class 5/6 nouns show more radical sound changes. For example, duwa 'flower' has as its plural maluwa 'flowers' (initial d becomes l after ma-).

Class #	Class Prefix	AP	Examples
5	$\emptyset$ , <u>li-</u> , <u>dz-</u> , <u>ts-</u> , <u>di-</u> , etc.	<u>li-</u>	<u>dzina</u> <u>langu</u> 'my name' <u>Khasu</u> <u>lanu</u> <u>lili</u> <u>pano</u> . 'our hoe is here.'
6	<u>ma-</u>	<u>a-</u>	<u>maina</u> <u>angu</u> 'my names' <u>Makasu</u> <u>anu</u> <u>ali</u> <u>pano</u> . 'Your hoes are here.'

## Exercises

**A.** Give the plural form of the following Class 5 nouns:

Example: *dengu* → *madengu*

- |           |           |
|-----------|-----------|
| 1. dzira  | 6. dzanja |
| 2. tebulo | 7. tebulo |
| 3. tsiku  | 8. dengu  |
| 4. khasu  | 9. tsiku  |
| 5. phiri  | 10. dzina |

**B.** Combine the singular nouns in the preceding exercise with the possessive *-ake* 'his/her' making statements, 'his/her \_\_\_\_\_ is there'. (For Class 5, 'is there' = *lili uko*.)

Example: *dengu* → *Dengu lake lili uko*. 'His/her basket is there.'

**C.** Combine the following words or phrases with other phrases you already know to make complete sentences. For example: *Matebulo ake* 'his/her tables'; your sentence: *Matebulo ake ali bwino / ali pano / ali uko* 'His/her tables are fine / are here / are there.'

- |                |                |
|----------------|----------------|
| 1. Mabuku anga | 6. Madengu anu |
| 2. Makasu athu | 7. Mapiri      |
| 3. Manja anga  | 8. Manja ake   |
| 4. Makasu athu | 9. Matebulo    |
| 5. Maina awo   | 10. Mabuku ake |

**D.** Substitute the following expressions into the model sentence:

Example:            model: *Madengu anu ali pano*.  
                      substitution: *Dengu*  
                      new model: *Dengu lanu lili pano*.

- |           |            |
|-----------|------------|
| 1. -anga  | 6. buku    |
| 2. khasu  | 7. mabuku  |
| 3. makasu | 8. -athu   |
| 4. -ake   | 9. dzira   |
| 5. tebulo | 10. mazira |

**E.** Translate the following sentences into Chicheŵa:

Example: Some books are here. - *Mabuku ali pano.*

1. Some eggs are all right.
2. My table is there.
3. His hands are all right.
4. Their hoes are here.
5. My pocket is here.

### 2.2.2 Classes 7/8 (Chi/Zi) (Vi)

Classes 7/8 are probably the easiest classes to recognize because of their characteristic class prefixes chi- and zi- which also serve as APs (agreement prefixes). Class 8 (zi-) is the plural of Class 7 (chi-), but a dialectal variant of the zi- class is vi-. The examples and exercises in this book will feature the zi- class prefix. Recognize, however, that in using either zi- or vi- forms, uniformity is important.

Compare these examples:

Chitseko 'door'

*Chitseko changa chili pano.* 'My door is here.'  
 'door' 'my' 'is' 'here'

Zitseko 'doors'

*Zitseko zanga zili pano.* 'My doors are here.'  
 'doors' 'my' 'are' 'here'

Vitseko 'doors'

*Vitseko vanga vili pano.* 'My doors are here.'  
 'doors' 'my' 'are' 'here'

The zi- and vi- should not be mixed:

~~*Vitseko zanga vili pano.*~~ (incorrect)

Here are other examples of Classes 7/8 nouns and their appropriate agreement. (Note that chi- and zi- merge with stems beginning with -a to produce cha- or za- respectively.):

Class #	Class Prefix	AP	Examples
7	chi-	chi-	<i>Chinthu <u>chanu</u> <u>chili</u> uko.</i> 'Your thing is there.' (chi + a = cha) thing / your / is / there
			<i>Chitsime <u>chili</u> pano.</i> 'A well is here.' well / is / here
			<i>Chakudya <u>chili</u> bwino.</i> 'Some food is all right.' food / is / all right
8	zi- (vi-)	zi- (vi-)	<i>Zinthu <u>zanu</u> <u>zili</u> uko.</i> 'Your things are there.' (zi + a = za) things / your / are / there (Vinthu vanu vili uko.)
			<i>Zitsime <u>zili</u> pano.</i> 'Some wells are here.' wells / are / here (Vitsime vili pano.)
			<i>Zakudya <u>zili</u> bwino.</i> 'Some foods are all right.' foods / are / all right (Vakudya vili bwino.)

## Exercises

**A.** Change the following nouns from the singular into the plural or from the plural into the singular:

Examples: *chithunzi* 'picture' → *zithunzi* 'pictures'  
*zimbudzi* 'toilets' → *chimbudzi* 'toilet'

- |             |             |
|-------------|-------------|
| 1. chitseko | 6. chakudya |
| 2. chipatso | 7. zimbudzi |
| 3. zinthu   | 8. zaka     |
| 4. chaka    | 9. chipatso |
| 5. chitsime | 10. zitseko |

**B.** Combine the nouns in the preceding exercise with the possessive stem *-anu* 'your'

Example: *chithunzi* → *chithunzi chanu* 'your picture'  
*zimbudzi* → *zimbudzi zanu* 'your toilets'

**C.** Combine the nouns in the preceding exercise with the verb phrase *-li uko* 'be there':

Example: *chithunzi* → *chithunzi chili uko*. 'A picture is there.'  
*zimbudzi* → *zimbudzi zili uko*. 'Some toilets are there.'

**D.** Translate the following sentences into Chichewa:

Example: His food is all right. → *Chakudya chake chili bwino.*

- |                             |                              |
|-----------------------------|------------------------------|
| 1. Some fruit is here.      | 6. His things are all right. |
| 2. My things are all right. | 7. Their pictures are here.  |
| 3. Your well is all right.  | 8. A toilet is there.        |
| 4. A door is there.         | 9. Her fruit is here.        |
| 5. Our food is here.        | 10. My food is all right.    |

E. Using the nouns and verb phrases (*-ii bwino*, *-li pano*, *-li uko*) you have already learned, point to and make true and false statements about objects and people in the classroom. If a statement is true, the other students should say *inde* 'yes'. If a statement is false, students should respond with *iyayi* 'no'.

Examples: *Chitsime chili pano.* - *Iyayi.*  
'A well is here.' 'No.'

*Mabuku awo ali uko.* - *Inde.*  
'Their books are there.' 'Yes.'

*Mphunzitsi wathu ali bwino.* *Inde.*  
'Our teacher is well.' - 'Yes.'



## 2.3 VERB -li/ndi 'Be'

### 2.3.1 -li 'be'

In English, the same forms of the verb 'be' are used to indicate 'being' whether in regard to location, state, quality, identity or possession. However, in Chichewa these senses of 'being' are divided between two forms of the same verb. You will see later in this lesson how the two forms combine for the sense of 'have'. This is not surprising since 'have' has an underlying semantic relation to 'be' in its sense of 'be with'.

As we have already seen, -li means 'be' when location and state is involved. -li takes the AP (agreement prefix) of its noun and pronoun subjects:

<i>Ali bwino.</i>	'He/she is well.'	(state)
<i>Mabuku amu ali pano.</i>	'Your books are here.'	(location)

The verb -li is made negative by adding si- before the agreement prefix. Before an AP beginning with a consonant, si- is unchanged (si + ndili = sindili 'I am not'). However before an AP beginning with a vowel, the i of si- drops\* (si + ali = sali 'he is not'):

Examples:

<i>Ndili bwino.</i>	-	<i>Sindili bwino.</i>	'I'm not well.'
<i>Tili bwino.</i>	-	<i>Sitili bwino.</i>	'We aren't well.'
<i>Uli bwino.</i>	-	<i>Suli bwino.</i>	'You aren't well.'
<i>Muli bwino.</i>	-	<i>Simuli bwino.</i>	'You aren't well.'
<i>Ali bwino.</i>	-	<i>Sali bwino.</i>	'He/she isn't well.'/'They aren't well.'
<i>Akazi anga ali pano.</i>	-	<i>Akazi anga sali pano.</i>	'My wife isn't here.'
<i>Bambo wake ali bwino.</i>	-	<i>Bambo wake sali bwino.</i>	'His/her father isn't well.'
<i>Mtengo uli pano.</i>	-	<i>Mtengo suli pano.</i>	'A tree isn't here.'
<i>Mitengo ili uko.</i>	-	<i>Mitengo sili uko.</i>	'Some trees aren't there.'
<i>Khasu lanu lili pano.</i>	-	<i>Khasu lanu silili pano.</i>	'Your hoe isn't here.'
<i>Makasu amu ali uko.</i>	-	<i>Makasu amu sali uko.</i>	'Your hoes aren't there.'
<i>Chakudya chili bwino.</i>	-	<i>Chakudya sichili bwino.</i>	'Some food isn't all right.'
<i>Zakudya zili bwino.</i>	-	<i>Zakudya sizili bwino.</i>	'Some foods aren't all right.'

\*The dropping of i when i + a come together at the boundary of two meaningful elements (morpheme boundary) is a regular process operating in Chichewa. We saw it already with the Class 5, 7 and 8 APs (agreement prefixes) before a possessive pronoun stem: *dzanga langa* (li + anga) 'my hand'; *chipinda chathu* (chi + athu) 'our room'; *sipinda sathu* (si + athu) 'our rooms'.

## Exercises

**A.** Change the following sentences from the affirmative into the negative:

Example: *Mudzi uli pano.* → *Mudzi suli pano.*  
'The village isn't here.'

1. Chipatso chili bwino.
2. Dengu lanu lili pano.
3. Ana ake ali uko.
4. Mazira ali bwino.
5. Zimbudzi zili uko.

**B.** Change the following sentences from the negative into the affirmative:

Example: *Mipeni sili uko.* → *Mipeni ili uko.*  
'The knives aren't there.'

1. Mabuku anga sali pano.
2. Chakudya chathu sichili bwino.
3. Fodya wanu sali uko.
4. Simuli bwino.
5. Munda wawo suli pano.

**C.** Answer the questions as the teacher asks them, with 'yes' and an affirmative statement or 'no' and a negative statement, according to the true existence of the items in the classroom. Then repeat the exercise with the students asking the questions.

Example: *Mipeni ili pano?* 'Are some knives here?'  
*Iyayi, mipeni sili pano.* 'No, some knives aren't here.'  
*Inde, mipeni ili pano.* 'Yes, some knives are here.'

- |                          |                          |
|--------------------------|--------------------------|
| 1. Mabuku ali pano?      | 6. (Inu), Mu!i bwino?    |
| 2. (Mwana), Ali bwino?   | 7. Chipatso chili bwino? |
| 3. Fodya ali pano?       | 8. Chitseko chili pano?  |
| 4. Chakudya chili bwino? | 9. Chimbudzi chili uko?  |
| 5. Bambo wake ali uko?   | 10. Matebulo ali bwino?  |

**D.** As in the preceding exercise, ask and answer questions about the well-being or presence of items.

## 2.3.2 ndi 'be'

The ndi form of the verb 'be' is used to indicate identity, possession, and quality. Ndi is unusual because it takes no agreement prefix (AP) with a noun subject:

*'kazi wanga ndi mphunzitsi.* 'My wife is a teacher.' (identity)  
 wife / my / is / teacher

*Mipeni ndi yanu.\** 'The knives are yours.' (possession)  
 knives / are / yours

With a pronoun subject, ndi requires a subject marker. The forms you learned as emphatic pronouns serve this purpose: ndi + ine 'I am'. The two parts of this construction often merge: ndi + ine = ndine. Note that these forms follow ndi (as a suffix) in this construction. With -li forms, you remember the emphatic pronouns precede (Ine ndili bwino 'As for me, I'm fine'):

Examples:

<i>Ndine mlendo.</i>	'I am a traveler.'
<i>Ndiwe mwana.</i>	'You're a child.'
<i>Ndiye mphunzitsi./</i> <i>Ndi mphunzitsi.**</i>	'He/she is a teacher.'
<i>Ndife ana anu.</i>	'We are children.'
<i>Ndinu Azungu.</i>	'You are Europeans.'
<i>Ndiwo agogo anga.</i>	'They are my grandparents.' 'He/she is my grandparent.' (respectful)

Ndi may also appear without any subject at all, with the meaning 'It is...':

<i>Ndi chipatso.</i>	'It's fruit.'
<i>Ndi Mzungu.</i>	'It's a European.'
<i>Ndine.</i>	'It's me.'

\*The possessive pronouns can also stand alone, provided their antecedents (the nouns they refer to) are understood or previously mentioned:

<i>Ndi chipinda changa.</i>	'It's my room.'
<i>Ndi changa.</i>	'It's mine.'

\*\*With third person singular subjects ('he' or 'she'), the use of ndi by itself is more common. For example:

*Ndi mphunzitsi.* 'He/she is a teacher.'

The negative form of ndi 'be' is si 'be not' when there is a noun subject:

*Mkazi wanga ndi mphunzitsi.*      *Mkazi wanga si mphunzitsi.*  
'My wife is a teacher.'      'My wife isn't a teacher.'

*Zipatso ndi zake.*      *Zipatso si zake.*  
'Some fruits are his.'      'Some fruits aren't his.'

When ndi is combined with a pronoun subject rather than a noun, there are two possible negative forms of the expression, with a slight difference in meaning. In the first form, note that si- is a prefix meaning 'not'. But it does not replace ndi or the meaning of 'be' as it did with a noun subject:

*Sindine mphunzitsi wanu.*      'I'm not your teacher.'  
(*si-* + *ndi* + *ine* = *sindine*)  
not / be / I

*Sindinu Azungu.*      'You aren't Europeans.'

*Sindiye mlendo wathu.*      'He's not our guest.'

The above pattern is a simple negation. However, in a stronger statement of denial, si replaces ndi for a meaning of 'be not' and the emphatic pronoun occurs in its uncontracted form:

*Si ine mphunzitsi wanu.*      'I'm not your teacher.'

*Si inu Azungu.*      'You're not Europeans.'

*Si iye mlendo wathu.*      'He's not our guest.'

Similarly to ndi, si can appear without any subject at all, with a meaning 'it is not...'

*Si chitseko.* 'It's not a door.'

### 2.3.3 Contractions with ndi 'be'

In fluent speech, words are frequently contracted; this happens in Chichewa, and the contractions which result are both spoken and written.

New spelling rules recommend that ndi 'be' and si '(be) not' should be written conjunctively (together) with the words that follow them in a sentence:

Examples: *Mipeni ndiyake.*      'Some knives are his.'  
*Mipeni siyake.*      'Some knives aren't his.'

But for teaching purposes, the lessons and exercises in this book present ndi and si disjunctively (separately) from the words that follow. But you should remember the practice of writing them together.

Ndi is often changed in association with the words which follow it. For example, we have seen the contracted form when ndi is followed by the personal pronoun (ndi 'be' + ine 'I' = ndine 'it's me', 'I am'). Ndi can be reduced further to n:

*Chipinda ndi changa* → *Chipinda nchanga* 'A room is mine'

Ndi can also merge with the initial sound of the following words:

*Munda ndiwanu* → *ngwanu\** 'A field is yours'

*Mitengo ndiyanga* → *njanga\** 'Some trees are mine'

And ndi can become m before p, b, m:

*Mulanje ndiphiri* → *mphiri\** 'Mulanje is a mountain'

Just as the contraction of will not to won't can cause confusion for learners of English, so can contractions like ndi wanga to ngwanga cause confusion for learners of Chicheŵa. Make yourselves aware of these contractions for you'll hear them often in Chicheŵa. A more extensive discussion of contractions appears in Lesson 12.

\*Note in all of these sound changes that ndi- first reduces to n and then changes to a sound which is made in the same position in the mouth as the sound which follows it. This means that the sound represented by the letter n before a g (in ngwanu) is produced toward the back of the mouth (in the same velar position as the g). Similarly, the sound represented by n before j (in njanga) is produced toward the middle of the mouth (in the same palatal position as the j). And when n becomes m before the sounds p, b, and m, this is simply another case of n being produced in the same position as the sound which follows (The sounds p, b, and m are all made with both lips.).

## Exercises

A. Translate the following sentences into English:

Example: *Ndine mphunzitsi wanu.* → 'I'm your teacher.'

- |                           |                            |
|---------------------------|----------------------------|
| 1. Si munda wanga.        | 6. Ndi dzina langa.        |
| 2. Chipatso ndi chakudya. | 7. Zitsime si zimbudzi.    |
| 3. Ndi mlendo.            | 8. Si mwala.               |
| 4. Makasu ndi awo.        | 9. Livingstonia ndi mudzi. |
| 5. Ana si aphunzitsi.     | 10. Si yake.               |

**B.** Change the following sentences from the affirmative into the negative:

Example: *Madengu ndi ake.* → *Madengu si ake.*  
'The baskets aren't his.'

1. Ndine mlendo.
2. Ndinu ana anga
3. Aphunzitsi anga ndi Azungu.
4. Buku ndi langa.
5. Ndi chipatso.
6. Ndi mkazi wanga.
7. Mipeni ndi yanu.
8. Mwamuna wake ndi mphunzitsi.
9. Ndi alendo.
10. Mulanje ndi phiri.

**C.** Change the following sentences from the negative into the affirmative:

Example: *Si imu alendo.* → *Ndinu alendo.* 'You are a guest.'

1. Chipinda si changa.
2. Sindife ana anu.
3. Si mtengo.
4. Mary si mkazi wake.
5. Agalu si anthu.
6. Matebulo si awo.
7. Sindiye mnyamata wathu.
8. John si mwamuna wanga.
9. Si zake.
10. Si ana.

**D.** Practice affirming and denying by answering the teacher's questions.

Example: *Ndinu mphunzitsi?* 'Are you a teacher?'

*Iyayi, sindine mphunzitsi.* 'No, I'm not a teacher.'  
*Inde, ndine mphunzitsi.* 'Yes, I'm a teacher.'

1. Ndinu abambo?
2. Ndi chake?
3. Chakudya ndi chanu?
4. Mabuku ndi ake?
5. Ndi Mzungu?  
Zinthu ndi zake?
6. Ndiwe mwana?
7. Ndi agogo anu?
8. Mkazi wanu ndi mphunzitsi?
9. Ndi mwamuna wanu?
10. Mwana wanu ndi mnyamata?

**E.** Ask each other questions, as in the above exercises, which require affirmation or denial.

## 2.4 LOCATIVES: Pa/Ku/Mu (NOUN CLASSES 16/17/18)

### 2.4.1 Locatives

To indicate the location of something or someone, there are a group of class prefixes which appear before a place name or a noun indicating a place. The prefixes (pa-, ku-, mu-) and their place names are considered together to be nouns in Classes 16, 17, and 18. These locative classes have no singular or plural aspects as do the other noun classes we have studied. Note that the locative noun (locative class prefix + noun stem) includes meanings of location, such as 'in' or 'to' which are conveyed in English by separate prepositions.

The locative class prefixes pa-/ku-/mu- each refer to different types of locations although there is some overlap in their English translations.

pa = 'at, on' (a specific location)

ku = 'to, at' (a general location)

mu = 'in, inside' (an interior location)

Examples:

*pakhomo* 'at the entrance/outside' (specific)

*patebulo* 'on the table' (specific)

*kumudzi* 'to/at the village' (general, somewhere in the vicinity)

*ku Blantyre\** 'to/at Blantyre' (general, somewhere in the vicinity)

*mu (m')chipinda* 'in the room'

*mu (m')dengu* 'in the basket'

The locative mu- may be reduced to m' before nouns beginning with any consonant except syllabic m (*mutengo* 'in the tree'). Mu may not be reduced to m' before vowels or semi-vowels (v, y).

---

\*Note that before proper nouns (names of places and the like), the class prefix for locative class nouns is written separately (disjunctively) from the noun. For all other nouns, the prefix is written with the noun, according to the latest spelling rules. In older books, you may see the class prefix written separately from its noun.

You remember that to indicate that 'something/someone is somewhere' the *-li* form of the verb 'be' is used. The sentence pattern with a locative noun will be:

Noun	AP	+	<i>-li</i>	Locative Class Prefix	+ /	Place Noun
<i>Chakudya</i> 'food'	<i>chi</i>	+	<i>-li</i> 'is'	<i>pa</i> 'on'	+	<i>tebulo</i> 'table'
<i>Chakudya chili patebulo.</i> 'The food is on the table.'						

Notice that locative class prefixes are, in effect, pre-prefixes, since the nouns which take them already have a class prefix. Any noun standing for an object can be changed into a noun of location by the addition of a locative class prefix.

Other examples:

<i>Ndili m'chipinda.</i>	'I'm in the room.'
<i>Muli pakhomo,</i>	'You're at the entrance/outside.'
<i>Ali ku Lilongwe.</i>	'He's at Lilongwe.'
<i>Munthu ali m'chitsime.</i>	'The person is in a well.'
<i>Akazi anga ali kumsika.</i>	'My wife is at a market.'
<i>Mwala uli patebulo.</i>	'The rock is on a table.'
<i>Mitengo ili paphiri.</i>	'The trees are on a mountain.'



## Exercises

- A.** Combine the following noun subjects and pronoun subjects with the phrase *-li m'chipinda* 'be in the room', using the appropriate AP where relevant:

Example: *Mkazi wake* → *Mkazi wake ali m'chipinda.*  
'His wife is in a room.'

- |                  |                     |
|------------------|---------------------|
| 1. Mlendo wanu   | 8. Madengu anga     |
| 2. Chinthu chanu | 9. Aphunzitsi awo   |
| 3. Mipeni yake   | 10. Mwala           |
| 4. Alendo awo    | 11. Ndi-            |
| 5. Tebulo        | 12. Zipatso zawo    |
| 6. Atsikana awo  | 13. Khasu langa     |
| 7. Mpando wake   | 14. Mu-             |
|                  | 15. Chakudya chathu |

- B.** Repeat the above exercise using *-li pakhomo* 'be outside':

Example: *Mkazi wake* → *Mkazi wake ali pakhomo.*  
'His wife is outside.'

- C.** Perform the following substitutions and make the necessary modifications to the model expression:

Example:            model: *Mipeni ili patebulo.*  
                      substitution: *m'dengu*  
                      new model: *Mipeni ili m'dengu.*  
                      substitution: *mpeni*  
                      new model: *Mpeni uli m'dengu.*

- |               |                  |
|---------------|------------------|
| 1. m'chipinda | 9. abambo ake    |
| 2. munthu     | 10. pamsewu      |
| 3. anthu      | 11. miyala       |
| 4. kumsika    | 12. chinthu      |
| 5. mtsikana   | 13. mtengo       |
| 6. kumudzi    | 14. zinthu zangz |
| 7. agogo      | 15. ndi-         |
| 8. alendo     |                  |

**D.** Translate the following sentences into Chicheŵa:

Example: A European is at the market. → *Mzungu ali kumsika.*

1. Some things are in the basket.
2. My children are in the room.
3. A market is at the village.
4. Some tables are outside.
5. He's in the field.
6. The boys are in Lilongwe.
7. Your dogs are on a road.
8. The fruit is on a table.
9. His wife is in Blantyre.
10. Some trees are on a mountain.

**E.** Answer the questions with 'Yes' and an affirmative statement or 'No' and a negative statement.

Example: Mlendo ali kumsika?

Inde, mlendo ali kumsika.  
Iyayi, mlendo sali kumsika.

1. Chakudya chili patebulo?
2. Miyala ili pamsewu?
3. Buku lili pampando?
4. Amuna ali pamudzi?
5. Galu ali pamsewu?
6. Zinthu zili m'chitsime?
7. Abambo anu ali kumsika?
8. Ana ake ali m'chipinda?
9. Khasu lanu lili m'munda?
10. Mabuku awo ali patebulo?

## 2.4.2 Pali/Kuli/Muli 'There is/There are'

As do other nouns, the locatives have agreement with their modifiers and verbs. When the locatives appear with the verb *-li* 'be', they form 'there is/there are' constructions, with *pa-*, *ku-*, or *mu-* as the AP. The resulting forms *pali/kuli/muli* use the locative AP which corresponds to the type of location either expressed or implied. The locative noun may either precede or follow the verb with little difference in meaning:

*Kuli anthu kumsika.* 'There are people at a market.'  
*Kumsika kuli anthu.* 'At a market there are people.'

Other examples:

*pali* = 'there is/there are' (a specific location)

*Patebulo pali dengu.* 'On the table there is a basket.'  
*Pali mlendo pakhomo.* 'There is a traveler outside.'

*kuli* = 'there is/there are' (a general location)

*Ku Zomba kuli msika.* 'At Zomba there's a market.'  
*Kuli anthu kumsika.* 'There are people at a village.'

*muli* = 'there is/there are' (an interior location)

*M'zipinda muli mipeni.* 'In rooms there are knives.'  
*Muli chakudya m'munda.* 'There's food in a field.'

In the above examples, the verbs take their AP from the locatives. When the locative phrase is followed by a modifier such as a possessive pronoun, the modifier may take the AP of either the locative or the class of the place noun with no difference in meaning. But it is more common for the modifier to agree with the locative noun:

Examples:

*Patebulo panga* 'On my table' (*pa-* + *-anga* = *panga*)  
*Patebulo langa* 'On my table'

Here is a table of the locative classes, their prefixes and examples:

Class #	Class Prefix	AP	Examples
16	pa-	pa-	<i>Patabulo panga pali mpeni.</i> 'On the table there's a knife.'
17	ku-	ku-	<i>Kuli chipatso kumsika kwawo.</i> (ku- + a = kwa) 'There's fruit at their market.'
18	mu-	mu-	<i>Muli ana m'chipinda mwanu.</i> (mu- + a = mwa) 'There are children in your room.'

Possessive pronouns with locative APs indicate one's home:

Locative + Stem

- ku- + -athu = *kwathu* 'our home' similarly: *pathu/mwathu*  
(literally: 'to/at our (place)')
- ku- + -anu = *kwanu* 'your home' similarly: *panu/mwanu*  
(literally: 'to/at your (place)')
- ku- + -awo = *kwao* 'their home' similarly:  *pawo/mwawo*  
(literally: 'to/at their (place)')

In referring to home you should always refer to it in the plural:

*Kwathu ndi ku Boston.* '(My) Our home is in Boston.'

Your home is considered more of a possession than a location: therefore, the form ndi 'be' is used instead of the -li form.

Similarly, other locations which are considered as possessions will take the ndi form of 'be'. This will be the case when locations refer to locative nouns:

*Pa Zomba ndi pano.* 'At Zomba is here.'

Contrast such a form with a location used with a non-locative noun. Now the location is considered as only a location, not a possession (and therefore -li functions for the meaning 'be'):

*Mlendo ali pano.* 'A traveler is here.'

## Exercises

**A.** Change the following sentences into 'there is/there are' constructions using the appropriate locatives and agreements:

Example: *Mlendo ali pakhomo.* → 'A traveler is at the door.'  
*Pali mlendo pakhomo.* 'There is a traveler at the door.'  
*Pakhomo pali mlendo.*

1. Zinthu zili m'dengu.
2. Mkazi wanga ali m'chipinda.
3. Msika uli kumudzi.
4. Matebulo ali pakhomo.
5. Anthu ali kumunda.
6. Mphaka wanu ali pamsewu.
7. Chakudya chili patebulo.
8. Amuna awo ali ku Blantyre.
9. Mitengo ili paphiri.
10. Mwala uli m'chitsime.

**B.** Translate the following sentences into Chicheŵa:

Example: There's a tree on the mountain.

*Pali mtengo paphiri.*

1. There are people at a market.
2. In a well, there are stones.
3. There's some fruit in a basket.
4. There are some children in a road.
5. There's a toilet in a room.
6. There's a market in a village.
7. There are men in some fields.
8. Outside there are travelers.
9. There are some things in your room.
10. On a road there are trees.

C. Using the vocabulary provided below, make 'there is/there are' statements in the pattern:

Example: Locative AP + *-li* noun Locative Phrase (locative AP + noun)

*Pa-* + *-li* *buku* *pampando* = *Pali buku pampando.* 'There's a book on the table.'

Locative APs	Verb	Nouns	Locative APs	Nouns	Possessive Stems
<i>Pa</i> <i>Ku</i> <i>Mu</i>	<i>-li</i>	<i>mxana/ana</i> <i>manthu/anthu</i> <i>mlendo/alendo</i> <i>mayi/ahayi</i> <i>msikana/atsikana</i> <i>mwala/miyala</i> <i>mpuni/mipeni</i> <i>buku/mabuku</i> <i>tebulo/matebulu</i> <i>khaisu/makasu</i> <i>dengu/madengu</i> <i>ohakudya/sakudya</i> <i>ohipatso/sipatso</i> <i>ohimbu/sinthu</i>	<i>pa-</i> <i>ku-</i> <i>mu-</i>	<i>munda/minda</i> <i>mudzi/midzi</i> <i>msika/misika</i> <i>msewu/misewu</i> <i>khomo/makomo</i> <i>chipinda/sipinda</i> <i>chitsime/sitsime</i> <i>mpando/mipando</i> <i>dengu/madengu</i> <i>phiri/mapiri</i> <i>Blantyre</i> <i>Zomba</i> <i>Li longwe</i>	<i>-anga</i> <i>-ako</i> <i>-ake</i> <i>-athu</i> <i>-anu</i> <i>-awo</i>

### 2.4.3 Palibe/Kulibe/Mulibe. 'There isn't/There aren't'

To express 'there isn't/aren't', a negative suffix *-be* is attached to *pali*, *kuli*, *muli* (*kuli* 'there is/are': *kulibe* 'there isn't/aren't'). You remember that you've been using *si-* 'not' with non-locative subjects of both *-li* and *ndi*:

*Mkazi wanga sali pano.* 'My wife isn't here.' (*si + a + li = sali*)  
*Mkazi wake-si mphunzitsi.* 'His wife isn't a teacher.'  
 (*ndi* 'be'; *si* 'be not')

While *-be* also means 'not', its meaning is slightly different from *si* and that is why it is used with locative nouns. *-be* means more 'be without' than just 'be not', which is the sense of *si*:

*Pampando pali mphaka.* 'On the chair there is a cat.'  
*Pampando palibe mphaka.* 'On the chair there isn't a cat.'  
 (sense: 'On the chair (the place) is without a cat.')

Other examples:

*Kumudzi kulibe anthu.* 'In the village there aren't any people.'  
*Palibe chipatso patebulo.* 'There isn't any fruit on a table.'  
*M'chitsime mulibe miyala.* 'In a well there aren't any stones.'

### Exercises

A. Change the following sentences from the affirmative into the negative:

Example: *Paphiri pali mudzi.* + *Paphiri palibe mudzi.*  
 'On the mountain there isn't a village.'

1. M'dzanja langa muli mpeni.
2. Pali mpando pakhomo.
3. M'chipinda muli chitseko.
4. Kuli ana kumsika.
5. Pamsewu pali mlendo.
6. M'munda muli mitengo.
7. Pali mabuku patebulo.
8. M'dengu muli chipatso.
9. Ku Zomba kuli Azungu.
10. Pampando pali mabuku anu.

**B.** Change the following sentences from the negative into the affirmative:

Example: *Palibe msewu paphiri.* → *Pali msewu paphiri.*  
'There's a road on a mountain.'

1. Mulibe chipatso mumitengo.
2. Pakhono palibe alendo.
3. Kulibe zitsime kumudzi.
4. M'dengu mulibe fodya.
5. Patebulo palibe chakudya.
6. M'chipinda mulibe katundu.
7. Palibe aphunzitsi pano.
8. Mulibe miyala m'munda.
9. Ku Ameleka kulibe mapiri.
10. M'manja mwake mulibe mpeni.

**C.** Answer the questions with 'yes' and an affirmative statement or 'no' and a negative statement.

Example: *Palibe msewu paphiri?* 'Is there a road on a mountain?'  
*Inde, pali msewu paphiri.* 'Yes, there's a road on a mountain.'

1. Patebulo pali buku?
2. Pampando pali mwamuna?
3. M'chipinda muli akazi?
4. Kumsika kuli zakudya?
5. Paphiri pali mitengo?
6. M'mudzi muli gogo?
7. Alendo anu ali m'chipinda?
8. Ana ake ali m'mudzi?
9. M'mudzi muli msewu?
10. M'munda muli mipeni yawo?

**D.** Make true and false statements in the form 'there is/are; there isn't/aren't' about a picture, the classroom, or any shared information. The other members of the class will say *inde* if the statement is true, or *iyayi* if the statement is false.

Example: *Pachithunsi pali anthu.*  
'In this picture there are people.'  
(lit.: 'on this picture...')

*Iyayi.*  
'No.'

*Ku Zomba kuli mapiri.*  
'In Zomba there are mountains.'

*Inde.*  
'Yes.'

## 2.5 VERB: -li ndi 'HAVE'

'Have' is expressed in Chicheŵa by combining the two forms which you have learned for the verb 'be': -li + ndi. Think of this combination as having the meaning 'have' in the sense of 'be with'.

### Examples:

<i>Tili ndi mabuku athu.</i>	'We have our books.'
<i>Muli ndi khasu.</i>	'You have a hoe.'
<i>Ali ndi mpeni wanga.</i>	'He has my knife.'
<i>Akazi anga ali ndi mazira.</i>	'My wife has some eggs.'
<i>Midzi yawo ili ndi zitsime.</i>	'Their villages have wells.'
<i>Khomo lili ndi chitseko.</i>	'An entrance has a door.'

'Have' is expressed negatively by dropping ndi and adding the suffix -be to -li (ali ndi 'he has' → alibe 'he doesn't have'. Notice that -be is the same negative suffix used with -li with the negative of the locative constructions pali, kuli, muli (kuli → kulibe). Remember the -be suffix implies 'be without': Ndili ndi ana 'I have children' → Ndilibe ana 'I am without children'.).

### Examples:

<i>Tilibe mabuku athu.</i>	'We don't have our books.'
<i>Mulibe khasu.</i>	'You don't have a hoe.'
<i>Alibe mpeni wanga.</i>	'He doesn't have my knife.'
<i>Akazi anga alibe mazira.</i>	'My wife doesn't have any eggs.'
<i>Midzi yawo ilibe zitsime.</i>	'Their villages don't have any wells.'
<i>Khomo lilibe chitseko.</i>	'The entrance doesn't have any door.'

In Chicheŵa there are certain common expressions employing the -li ndi construction, which translates as 'have', whose English equivalents use the verb 'be'. For example, in English, one would say 'I am 25 years old' whereas in Chicheŵa one would say 'I have 25 years' (Ndili ndi zaka 25.). Other examples:

- li ndi njala = 'be hungry' (literally 'have hunger')
- li ndi ludzu = 'be thirsty' (lit. 'have thirst')
- li ndi mwayi = 'be lucky' (lit. 'have luck')

## Exercises

**A.** Combine the following nouns and pronouns with the verb phrase -li ndi chakudya 'have food', using appropriate APs where necessary:—

Example: *U + -li ndi chakudya. → Uli ndi chakudya.*  
'You have some food.'

- |               |                 |
|---------------|-----------------|
| 1. A-         | 6. Anyamata     |
| 2. Mkazi wake | 7. Ti-          |
| 3. Atsikana   | 8. Mzungu       |
| 4. Mu-        | 9. Mwamuna wanu |
| 5. Mphunzitsi | 10. Ndi-        |

**B.** Combine the nouns and pronouns of the preceding exercise with the phrase -libe khasu 'don't/doesn't have a hoe', again using appropriate APs.

Example: *U- → Ulibe khasu.* 'You don't have a hoe.'

**C.** Translate the following sentences into Chicheŵa:

Example: I have some fruit. → *Ndili ndi chipatso.*

1. She doesn't have any eggs.
2. The villages don't have a market.
3. The road doesn't have any stones.
4. They are hungry.
5. The boys have knives.
6. I don't have a name.
7. The room doesn't have any doors.
8. He doesn't have any guests.
9. They have a field.
10. The dogs don't have any food.

**D.** Make comments about the people in the classroom using -li ndi according to objects they actually possess.

Example:	<i>Ali ndi buku.</i>	'She has a book.'
	<i>Ali ndi ana.</i>	'He has children.'
	<i>Mphunzitsi ali ndi mpando.</i>	'The teacher has a chair.'
	etc.	

## 2.6 SUMMARY EXERCISES

**A.** Change the following nouns from the singular into the plural or from the plural into the singular:

Example: *masiku* 'days' → *tsiku* 'day'

- |            |             |
|------------|-------------|
| 1. chinthu | 6. chipatso |
| 2. buku    | 7. tebulo   |
| 3. zakudya | 8. khasu    |
| 4. mipando | 9. mazira   |
| 5. dengu   | 10. zinthu  |

**B.** Combine the nouns in the preceding exercise with the possessive stem *-anu* 'your':

Example: *maina* 'names' → *maina anu* 'your names'

**C.** Combine the following nouns and pronouns with the verb phrase *-li m'mudzi* 'be in a village':

Example: *ohithunzi oharu* → *Chithunzi oharu ohili m'mudzi.*  
'Your picture is in a village.'

- |                    |            |
|--------------------|------------|
| 1. T:-             | 6. A-      |
| 2. Aphinzitsi athu | 7. Mipando |
| 3. Buku lake       | 8. Dzira   |
| 4. Mwara           | 9. Zipatso |
| 5. Agalu           | 10. Makasu |

**D.** Substitute the following expressions into the model sentences:

Example: Model: *Pali dengu pakhomo.*  
'There's a basket outside.'

Substitution: *tebulo*

New Model: *Pali tebulo pakhomo.*  
'There's a table outside.'

- |                |                 |
|----------------|-----------------|
| 1. chitsime    | 6. mazira       |
| 2. -be         | 7. -be / mipeni |
| 3. chimbudzi   | 8. zinthu       |
| 4. pali mabuku | 9. chakudya     |
| 5. patebulo    | 10. chipatso    |

**E.** Change the following sentences from affirmative to negative:

Example: *Ali ku Blantyre.* → *Sali ku Blantyre.*  
'He isn't at Blantyre.'

1. Zinthu zili pampando.
2. M'dzanja langa muli mpeni.
3. Ndili ndi buku lanu.
4. Ndiwo agogo anga.
5. Pamsewu pali anthu.
6. M'chipinda mwanga muli atsikana.
7. Tili ndi mazira.
8. Mumtengo muli chipatso.
9. Abambo ake ndi aphunzitsi awo.
10. Ali ndi ludzu.

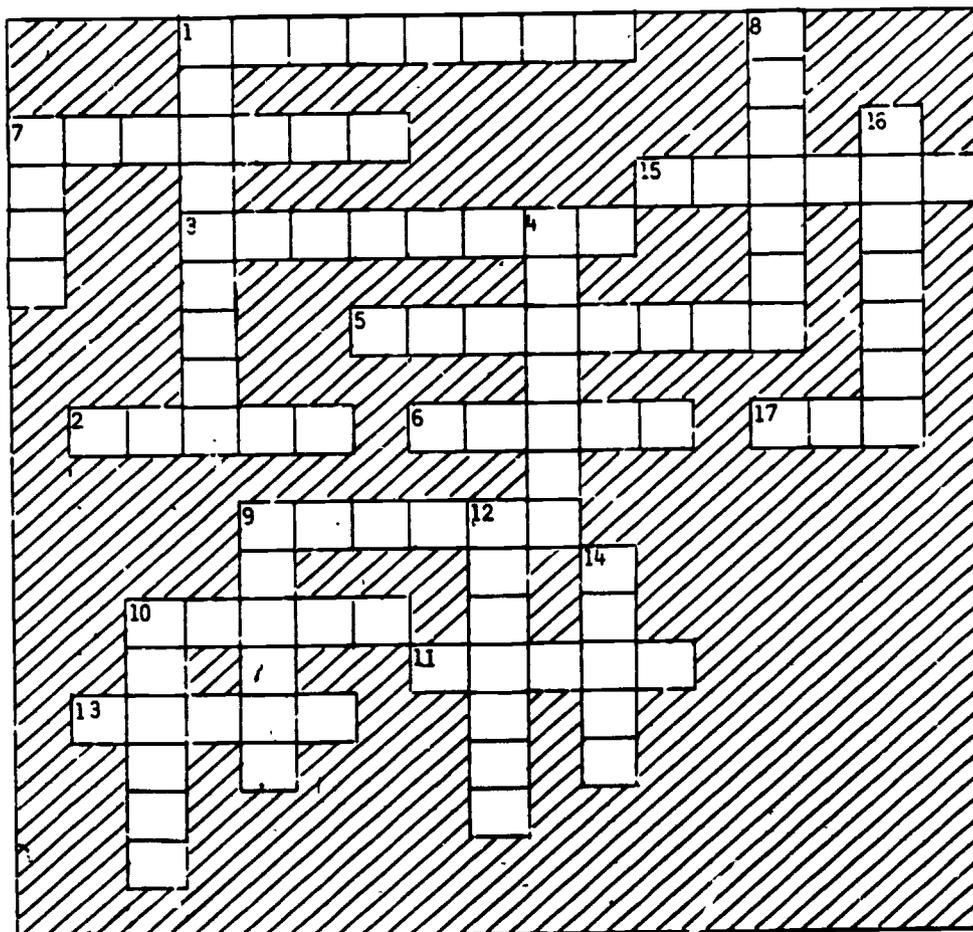
**F.** Translate the following sentences from Chicheŵa into English.

Example: *Khasu lanu lili pano.* → 'Your hoe is here.'

1. Manja anga ali tili.
2. Mwana wanga sali owino.
3. Ndine mlendo.
4. Zinthu ndi zake.
5. Si mtengo.
6. Mwala uli patebulo.
7. Ku Zomba kulibe msika.
8. Pabuku panga pali dengu.
9. M'chipinda mulibe katundu.
10. Ana ali ndi njala.



# G. Crossword Puzzle



### ACROSS

- 1. desks without drawers
- 2. not night
- 3. outhouses
- 5. not a vegetable
- 6. not people
- 7. edibles
- 9. open air food stores
- 10. 365 days
- 11. an area of cultivation
- 13. many areas of cultivation
- 15. big paths
- 17. kids

### DOWN

- 1. a pedagogue
- 4. cubicles in a house
- 7. 730 days
- 8. portals
- 9. it accompanies 1 across
- 10. not a person
- 12. a trunk, suitcase, etc.
- 14. a collection of houses
- 16. not a woman

## 2.7 PRONUNCIATION EXERCISES

### Aspirated *tch* vs. Unaspirated *ch*

The sound represented by *ch* in Chicheŵa doesn't occur at all in English. It's confusing, but the *ch* sound in English is represented by *tch* in Chicheŵa. To pronounce Chicheŵa *tch*, just try to produce English *ch*. This sound is aspirated, meaning that it is preceded by an extra puff of air when it is said. What is represented by *ch* in Chicheŵa is unaspirated; therefore, it doesn't have that same puff of air. To produce Chicheŵa *ch*, 'think *d*' (but otherwise approximate English *ch*). The unaspirated *ch* is more common in Chicheŵa than the aspirated *tch*. Listen to your teacher say these words and then repeat them:

#### Aspirated *tch*

- ntohito* 'work'
- tohalitohi* 'church'
- ntchentohe* 'fly'
- otcha* 'to roast'

#### Unaspirated *ch*

- Chicheŵa*
- chinthu* 'thing'
- chitseko* 'door'
- chaka* 'year'
- chakudya* 'food'
- chimbudzi* 'latrine'

### Aspirated *kh* vs. Unaspirated *k*

The letter *k* stands for the unaspirated counterpart of *kh*. Remember that *kh* is pronounced as *k* in English when it occurs as the first sound in a word. To pronounce the letter *k* in Chicheŵa, 'think *g*' but pronounce *k*. Listen to the following words and repeat them after your teacher:

#### Aspirated *kh*

- khoswe* 'rat'
- khomo* 'entrance'
- khasu* 'hoe' - - - - -
- khate* 'leprosy'
- khitu* 'ear' - - - - -
- kholo* 'ancestor'

#### Non-aspirated *k*

- kalulu* 'rabbit'
- mkulu* 'elder brother'
- makasu* 'hoes'
- kalata* 'letter'
- makutu* 'ears'

Single sounds but two letters: ts- and dz-

The letter combinations ts- and dz- each stand for a single sound. Think of the sound represented by ts as an English t merged with an English s. Think of dz in the same way--as an English d said at the same time as an English z. Listen to the following words and repeat them after your teacher:

litsiro 'dirt'

tsiku 'day'

chipatso 'fruit'

tsamba 'leaf'

utsi 'smoke'

mtedza 'ground nut (peanut)'

chimbudzi 'latrine'

dzenje 'hole, pit'

dzina 'name'

dziko 'country'

Consonant clusters with w-

A number of consonants form a cluster with w; that is, the consonant and w are each pronounced individually, but they form a single syllable along with the vowel which follows the w. Such clusters should give you no special problems, but listen to the following words and repeat them after your teacher:

mwana (mwa-na) 'child'

mwezi (mwe-zi) 'month, moon'

khoswe (kho-swe) 'rat'

-bwereka (bwe-re-ka) 'borrow'

bwenzi (bwe-nzi) 'friend'

-gwirizana (gwi-ri-za-na) 'agree'

-gwiritsa (gwi-ri-tsa) 'hold firmly'

ukwati (u-kwa-ti) 'marriage'

kwaya (kwa-ya) 'take'

-pweteka (pwe-te-ka) 'hurt'

## 2.8 TONE EXERCISES

The following listening exercises are designed to make you aware of tone so that you will be able to recognize tonal differences and to make them in your speech.

### A. TWO AND THREE SYLLABLE WORDS

1. Listen to the following pairs of words said in their 'citation forms'. If the tonal patterns of the words are the same, say 'same'. If they are different, say 'different':

Example:

<u>shinthu</u>	'thing'	-	<u>dengu</u>	'basket' (same)
<u>dzina</u>	'name'	-/	<u>mudzi</u>	'village'
<u>tsiku</u>	'day'	-	<u>zinthu</u>	'things'
<u>maina</u>	'names'	-	<u>chipinda</u>	'room'
<u>khasu</u>	'hoe'	-	<u>dzira</u>	'egg'
<u>chimbudzi</u>	'latrine'	-	<u>chitseko</u>	'door'
<u>buku</u>	'book'	-	<u>dengu</u>	'basket'
<u>masiku</u>	'days'	-	<u>msika</u>	'market'
<u>dengu</u>	'basket'	-	<u>buku</u>	'book'
<u>mudzi</u>	'village'	-	<u>tsiku</u>	'day'

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, and '3' if the third word is different. (or show fingers to keep the noise level down).

Example:

<u>ohinhu</u>	'thing'	-	<u>buku</u>	'book'	-	<u>tsiku</u>	'day' (1)
<u>msika</u>	'market'	-	<u>mapiri</u>	'mountains'	-	<u>chipatso</u>	'fruit'
<u>khasu</u>	'hoe'	-	<u>mudzi</u>	'village'	-	<u>dengu</u>	'basket'
<u>manthu</u>	'person'	-	<u>dzina</u>	'name'	-	<u>tsiku</u>	'day'
<u>ohipinda</u>	'room'	-	<u>chimbudzi</u>	'latrine'	-	<u>chitseko</u>	'door'
<u>zinthu</u>	'things'	-	<u>buku</u>	'book'	-	<u>mudzi</u>	'village'
<u>maina</u>	'names'	-	<u>chipatso</u>	'fruit'	-	<u>chipinda</u>	'room'
<u>dzira</u>	'egg'	-	<u>dengu</u>	'basket'	-	<u>dzina</u>	'name'
<u>mapiri</u>	'mountains'	-	<u>madengu</u>	'baskets'	-	<u>mazira</u>	'eggs'
<u>msika</u>	'market'	-	<u>makas</u>	'hoes'	114-	<u>zitseko</u>	'doors'

3. The following are two and three syllable nouns grouped according to their characteristic tonal patterns. Practice saying these words after your teacher:

L-L  
chinthu 'thing'  
zinthu 'things'  
mudai 'village'  
dengu 'basket'  
munthu 'person'

H-L  
buku 'book'  
dzina 'name'  
tsiku 'day'  
dzira 'egg'  
khasu 'hoe'

L-L-L  
maika 'market'  
chimbudzi 'latrine'  
zimbudzi 'latrines'  
chipinda 'room'  
zipinda 'rooms'  
madengu 'baskets'  
chitseko 'door'  
zitseko 'doors'

L-H-L  
masiku 'days'  
mapiri 'mountains'  
maina 'names'  
masira 'eggs'  
makasu 'hoes'  
chipatso 'fruit'  
zipatso 'various kinds of fruit'



## B. TONE IN CONTEXT

### 1. Possessives and Verb Phrases

The tone of a word in isolation may change when the word is used in context. For example, nouns consisting of or ending in a L-L tonal pattern remain low when they are followed by a pronoun and the verb phrase -li pano 'be here':

*dengu* 'basket'      *Dengu langá lili pano.* 'My basket is here'

Repeat the following examples of nouns ending in or consisting of a L-L tonal pattern in similar contexts:

<i>sinthu</i>	'things'	<i>Zinthu sangá zili uko.</i>	'My things are here.'
<i>abambo</i>	'father'	<i>Abambo athú ali bwino.</i>	'Our father is well.'
<i>mudzi</i>	'village'	<i>Mudzi wawó uli pano.</i>	'Their village is here.'
<i>chipinda</i>	'room'	<i>Chipinda ohaké chili uko.</i>	'His room is there.'

a) Combine the following nouns consisting of or ending in the tonal pattern L-L with the possessive pronoun -anu 'your' and the verb phrase -li pano. 'be here'. Listen to your teacher's pronunciation before saying it yourself with the proper tonal pattern.

Example:

	<u>Noun</u>	<u>Possessive</u>	<u>Verb Phrase</u>	
<i>bambo</i>	<i>Bambo</i>	<i>wanu</i>	<i>ali pano</i>	'Your father is here.'
<i>mudzi</i>				
<i>chipinda</i>				
<i>dengu</i>				
<i>sitsoko</i>				
<i>madengu</i>				
<i>ohimbudzi</i>				

However, observe what happens to the tone of a noun ending in or consisting of a H-L tonal pattern when it is followed by a possessive pronoun and a verb phrase:

*anáyí* 'mother'      *Anáyí anú ali pano.* 'Your mother is here.'

The effect is to raise the tone of the final syllable of the noun to a high one. Repeat the following examples of nouns ending in or consisting of a H-L tonal pattern in similar contexts:

<i>dsína</i>	'name'	- <i>Dsína langá ndi Jim.</i>	'My name is Jim.'
<i>masíra</i>	'eggs'	- <i>Masíra awó ali uko.</i>	'Their eggs are there.'
<i>mkási</i>	'wife'	- <i>Mkási waké ali bwino.</i>	'His wife is well.'
<i>chipátso</i>	'fruit'	- <i>Chipátso ohanú chili pano.</i>	'Your fruit is here.'

b) Combine the following nouns ending in or consisting of high-low tones with the possessive pronoun *-waga* 'my' and the phrase *-li uko* 'are there'. Listen to your teacher's pronunciation before saying the sentence yourself with the proper tonal pattern.

Example:

(L) HL

Example: *máyi* -*Máyi waga ali uko.*

*amayi*

*akasi*

*mtengo*

*mwamona*

*buku*

*masira*

*khasu*

*chipátso*

c) Repeat exercises a and b with different possessive pronouns (*-ake, -ako, -athu, -awo*) and the verbal phrase *-li bwino* 'be well' where appropriate.

2. Ask each other's name with *Dsína lanú ndani?* 'What's your name?', answering with *Dsína langá ndi* \_\_\_\_\_. 'My name is \_\_\_\_\_.'

*Dsína lanú ndani?*      *Dsína langá ndi* \_\_\_\_\_.

Vary the question with *-ake*:

*Dsína laké ndani?*      *Dsína laké ndi* \_\_\_\_\_.

3. Ask and answer questions about each other's well-being in various ways (-li, -gona, -swera, -tandala) using the proper tonal patterns:

*Muli bwáñji?* - *Ndili bwino.*  
*Mwaswera bwáñji?* - *Ndaswera bwino.*  
*Mwatandala bwáñji?* - *Ndatandala bwino.*  
*Mwagoná bwáñji?* - *Ndagoná bwino.*

a) Vary your answer by adding *pang'ono* 'a little'.

*Muli bwáñji?* - *Ndili bwino pang'ono.*  
*Mwaswera bwáñji?* - *Ndaswera bwino pang'ono.*

b) Comment upon the preceding answer with pepáni 'sorry.'

*Muli bwáñji?* - *Ndili bwino pang'ono.* - *Pepáni.*  
*Mwagoná bwáñji?* - *Ndagoná bwino pang'ono.* - *Pepáni.*

## 2.9 GRAMMATICAL PATTERNS LEARNED

-li ndi 'have'

Subject Prefix	+ -li ndi	noun	
ti-	-li ndi	ana	Tili ndi ana. 'We have children.'

Pali/Kuli/Muli 'there is/there are'

Locative AP	+ -li	noun	Class Prefix	+ noun	
Pa-	-li	mabuku	pa	tebulo	Pali mabuku patebulo. 'There are books on a table.'

Class Prefix	+ noun	Locative AP	+ -li	noun	
Pa	tebulo	pa-	-li	mabuku	Patebulo pali mabuku. 'On a table there are books.'

Si- 'not' ('not be')

Negative Prefix	+ Subject Prefix	+ -li	adverb	
Si-	mu-	-li	bwino	Simuli bwino. 'You aren't well.'

Negative Prefix	noun	
si	mphanstsi	Si mphanstsi. 'It's not a teacher.'

-be 'not' ('not have')

-libe 'not have'

Subject Prefix + -li +		Negative Suffix	noun	
A-	-li	-be	khasu	<i>Alibe khasu.</i> 'He doesn't have a hoe.'

palibe/kulibe/mulibe 'there isn't/aren't ('the place does not have')

Locative AP + -li +		Negative Suffix	noun	
Pa-	-li	-be	anthu	<i>Palibe anthu.</i> 'There aren't any people.'

LESSON 2B  
(PHUNZIRO LACHIWIRI)  
COMMUNICATION/CULTURE

2.1	<u>MWAGONA BWANJI?</u>
2.2	VOCABULARY NOTES
2.3	USAGE NOTES
2.3.1	GREETINGS
2.3.2	<u>NDITHU</u> 'REALLY'
2.3.3	<u>NDI</u> 'AND'
2.4	CULTURAL NOTES
2.4.1	EXTENDED GREETINGS
2.4.2	BORROWING
2.5	EXERCISES
2.6	SURVIVAL VOCABULARY
2.7	SUPPLEMENTARY DIALOGUE
2.8	PROVERBS

# LESSON 2 B

## (Phunziro Lachiwiri)

### 2.1 MWAGONA BWANJI?

- aBanda: Moni abambo.  
aChibwe: Zikomo  
aBanda: Mwagoná bwáñji?  
aChibwe: Ndaóná bwino. Kaya inu?  
aBanda: Inénsó ndaóná bwino.  
aChibwe: Kunyumbá kuli bwáñji?  
aBanda: Kunyumbá kuli bwino ndíthu.  
Nanga máyi ndí áná ali bwáñji?  
aChibwe: Ali bwinónso ónse. Zíkomo.

### 2.2 VOCABULARY NOTES

mwagona bwáñji? - 'How are you?' (literally: 'How have you slept?')

mu - 'you have' (mu 'you' + a 'present perfect "have"' = mu)

gona - 'sleep'

ndaóna bwino - 'I'm well.' (literally: 'I have slept well.')

nda - 'I have' (ndi 'I' + a 'present perfect "have"' = nda)

nyumba (Class 9/10) - 'house/houses'

ndíthu - 'really, truly'

nanga - 'what about..., And...?'

ndi - 'and' This conjunction links words in a sentence.

onse - 'all'

## 2.3 USAGE NOTES

### 2.3.1 Other Greetings

A greeting of *moni* does not always require *moni* in response; you may respond with *sikomo* or even *eee*, a filler that means 'yes'.

In the previous lesson you learned *Muli bwanji?* which is a general expression for 'How are you?' that can be used at any time of the day.

*Mwagana bwanji?* has a similar connotation with specific reference to how are you that morning (after a night's sleep). Therefore this greeting is used only in the morning until about 10 o'clock.

An equivalent expression is *'wadzuka bwanji? (-dzuka 'get up')* 'How have you gotten up?' (again with particular reference to the morning after a night's sleep).

A: *Mwadzuka bwanji?*

B: *Ndadzuka bwino.*

Later on in the day, you would be more likely to ask *Mwaswera bwanji?* (*-swera* 'spend time') 'How have you spent (your day)?' This greeting doesn't demand a recounting of the day's events--it simply asks 'How's it going?':

A: *Mwaswera bwanji?*

B: *Ndaswera bwino.*

An equivalent expression for *-swera* is *-tandala*. *Mwatandala bwanji?* would also be a late morning, afternoon or evening greeting:

A: *Mwatandala bwanji?*

B: *Ndatandala bwino.*

### 2.3.2 Ndithu 'really'

This adverb is used as an intensifier to add emphasis (something/someone being 'really well'; *ndi* 'be' + *thu* 'really' = *ndithu*):

*Tili bwino ndithu.* 'We are really well.'

*-we/are/well/really*

*Ndithu* can be used as an exclamatory filler to express agreement:

*Ndithu!*

'Really!' / 'I agree!'

### 2.3.3 Ndi 'and'

Ndi serves as a conjunction (a joining word) between words and phrases:

*Nanga mayi ndi ana?* 'How about your wife and children?'

However, to join sentences together, ndipo, which also means 'and', is used:

*Ndili ndi mkazi ndipo ali bwino.* 'I have a wife and she is well.'

\*Note that we have had four different uses of ndi:

1) ndi - 'I' - pronominal subject prefix.

*Ndili bwino.* 'I'm fine.'

2) ndi - 'be' (with complement--which follows--of identity, possession, or quality):

*Rosi ndi dokotala.* 'Rosi is a doctor.'

3) ndi - 'with' (also 'have' in the combination *-li ndi*)

*Ali ndi m'azi.* 'He is with a wife' = 'He has a wife.'

4) ndi - 'and'

*Nanga mayi ndi ana ali buanji?*

'What about (your) wife and the children, how are they?'



PAMSEWU

## 2.4 CULTURAL NOTES

### 2.4.1 Extended Greetings

In Chewa society, greetings are characterized by their extensive nature. In greeting someone, you not only inquire about his/her health but also about the state of his/her family, friends, and even job.

It is common for someone to ask about your village (if it is known that you've been there recently):

*Kumudzi kuli bwanji?*

Or about your work:

*Kuntchito ikuyenda bwanji?* 'How are things at work?'

Or: *Ntchito ikuyenda bwanji?* 'How is the work going?'

More specifically, you may ask about the members of the family:

*Nanga mayi ndi ana?* 'What about (your) wife and children?'

*Nanga akazi anu ali bwanji?* 'And how is your wife?'

*Mayi* is a respectful term of address for women, and it is often used in referring to someone's wife. However, if one's wife and mother are both present in the household, there could be momentary confusion about whose well-being one is inquiring about.

### 2.4.2 Borrowing

All languages are in a constant state of change and expansion, and one such means of expansion is through borrowing words and expressions from other languages. (The English language is greatly enriched from its borrowings from Greek, Latin, French, and the Scandinavian languages.) One of the legacies of British colonialism was the introduction of the English language in Malawi. After Independence, it remained the official language alongside Chicheŵa. The recent and intimate contact between Chicheŵa and English has caused some borrowing of English words into Chicheŵa. Words have also been borrowed from other cultures with which Malawians have had contact (or still do); for example, some loan words have come from Portuguese (from Mozambique) or from other African languages in Southern Africa. Borrowed words include mainly words (such as technical and modern terms) for which there were no equivalents in Chicheŵa but also words for which such equivalents already existed.

These borrowed words went through orthographic (spelling) and phonological (sound) changes to 'Chewaize' them. One aspect of 'Chewaization' is to add vowels at the end of syllables since nearly all syllables in Chicheŵa end in vowels. Vowels too are changed since Chicheŵa has only five sounds compared with the dozen or more in English.

Here are some examples of borrowed nouns (either in Class 5/6 or 9/10) which have been so changed:

book	-	<i>buku</i>
table	-	<i>tebulo</i>
school	-	<i>sukulu</i>
conductor	-	<i>kondakitala</i>
driver	-	<i>dilaivala</i>
tea	-	<i>tii</i>
March	-	<i>malichi</i>
store	-	<i>sitolo</i>

Names, too, are increasingly being affected by a similar spirit of 'Chewa-ization', a spirit which emphasizes pride in one's language and culture. Traditional names are being used more than in recent past, and Christian names are being modified (as the borrowed nouns were) although the change is mainly oral, not written. For example, 'John' might be pronounced 'Joni', 'James' might become 'Jemusi' and Eunice might become 'Yunisi'. Officially, however, the names will still be written 'John', 'James' and 'Eunice'.

## 2.5 EXERCISES

2.5.1 Practice asking and answering the questions, *Mwagona bwanji?*, *Mwadzuka bwanji?*, *Mwaswera bwanji?*, and *Mwatandala bwanji?*

1st student: *Mwadzuka bwanji?*

-gona  
-swera  
-tandala

2nd student: \_\_\_\_\_.

Kaya inu? \_\_\_\_\_.

1st student: \_\_\_\_\_.

2.5.2 Ask each other questions about the state of one's family, village, job, etc.

1st student: Ku-\_\_\_\_\_ kuli bwino?  
(mudzi, nyumba, ntchito, sukulu, etc.)

2nd student: \_\_\_\_\_.

2.5.3 Ask each other questions about family work, etc. with *Nanga...*?

1st student: Nanga \_\_\_\_\_.

(mayi, ana, mkazi, agogo, abambo,  
mayi ndi ana, etc.)

2nd student: \_\_\_\_\_ Zikomo.

2.5.4 Perform an introductory dialogue with students alternating roles A and B. Vary the dialogue by substituting appropriate forms of address, questions, and responses.

2.5.5 Respond in the negative to questions about the state of one's health, family, job, etc.

1st student: Muli bwanji? 'How are you?'

2nd student: Sindili bwino. 'I'm not well.'

1st student: \_\_\_\_\_?

2nd student: Si-\_\_\_\_\_.

1st student: Nanga \_\_\_\_\_?

2nd student: Si-\_\_\_\_\_.

2.5.6 Using the vocabulary in Lessons 1A and 2A, one student should make sentences using *-li/ndi* 'be' and *-li ndi* 'have' and another should give its negative form:

1st: Ndine mphunzitsi. (mlendo, mzungu, mnyamata, mwana...)

2nd: Sindine mphunzitsi.

1st: Ndili ndi mphaka. (galu, fodya, katundu, mpeni...)

2nd: Ndilibe mphaka.

1st: Tili pasukulu. (khomo, sitolo, ntchito, munda...)

2nd: Sitili pasukulu.

2.5.7 Practice the expression -nso 'too, also' with one student making a statement and another student agreeing with it:

1st student: Ndili bwino. 'I'm well.'

2nd student: Ndili bwinonso. 'I'm well too.'

1st student: Ine, ndadzuka bwino. (-swera, -tandala, etc.)

2nd student: Inenso, ndadzuka bwino.

1st student: Ndili ndi mkazi. (ana, mwamuna, mphaka, fodya...)

2nd student: \_\_\_\_\_.

2.5.8 Practice the use of ndi 'and' by having one student make a statement containing a noun and having a second student add another noun to it using ndi...

1st: Ali ndi galu. (mphaka, mkazi, dengu, tebulo...)

2nd: Ali ndi galu ndi mphaka.

1st: Muli mnyamata m'nyumbamo. (mtsikana, mwana, mkazi...)

2nd: Muli mnyamata ndi mtsikana m'nyumbamo.

2.5.9 Using a piece of scrap paper, draw a picture according to the directions of your teacher. For example, your teacher might say:

*Pali phiri.* 'There's a mountain.'

*Paphiri pali mitengo.* 'On the mountain there are trees.'

*Paphiri palibe nyumba.* 'On the mountain there aren't any houses.'

You would draw the mountain and the trees but omit the house. At the end of the teacher's description, compare your pictures to the teacher's original and to those of the other students.

## 2.6 SURVIVAL VOCABULARY

Chabwino - 'Fine, O.K., All right!' This exclamation indicates agreement or acceptance.

Basi - 'That's all/That's enough/Stop.' Also, 'just' as in khofi basi 'just coffee.'

Ndilibe ndaiama - 'I don't have any money'

Choka! - 'Go away!'      Chokani! - 'Go away!' (more respectful)

Khalani pansi - 'Sit down'

khala / ni / pansi  
sit (you) down

kapena - 'perhaps, or'

Bwera kuno! - 'Come here!'      Bwerani kuno! - 'Come here!' (more respectful)

Palibe kanthu - 'It doesn't matter'/'It's O.K.'/'No problem'

palibe / kanthu  
there isn't a small thing

Mundithandize - 'Help me'

mu / ndi / thandize  
(you) me help

Plate nchiyani mu Chichewa? - 'What's 'plate' in Chichewa?'

Ndalama zingati - 'How much money?'

ndalama / zingati  
money how much?

Mwadulitsa - 'You've made it expensive'/'That's too much'

mbwa / dulitsa  
you have make expensive

dikirani - 'be patient, wait'

dikirani pana'ono - 'wait a minute/a little'

Sindidsiwa Chichewa kwenikweni - 'I don't know Chich. a correctly.'

sindidsiwa / Chichewa / kwenikweni  
I don't know Chichewa correctly

## 2.7 SUPPLEMENTARY DIALOGUE

aJudy: Moni abambo.

aMtenje: Moni amayi. Mwatandala bwánji?

aJudy: Pepani. Síndídziwá Chichewá kweníkweni.

aMtenje: Mwatandala bwánji?

aJudy: Síndíkumva.

129

aMtenje: Mwaswera bwánji?

aJudy: Aaa. Ndaswera bwino.

## 2.8 PROVERBS

Proverbs form an important part of Chewa oral history and tradition. They are frequently used (much more than proverbs in our society) in speech to reinforce an idea, to argue a point, or even to instruct. In the arbitration of disputes in traditional courts, proverbs are used by both parties to bolster their cases. Parents may instruct their children in correct social behavior by quoting proverbs and telling the explanatory story which often accompanies a proverb. And a leader may use proverbs to justify a particular decision or course of action.

A well-chosen proverb used at an appropriate moment then can wield influence and exhibit the speaker's wisdom. Throughout these lessons we'll introduce proverbs that you as a learner may be able to use in everyday speech. Try them and 'exhibit your wisdom!'

Here is one:

*Fulimira adadya gaga.* (He who was in a hurry ate the husks.)

Discuss the imagery and meaning of this proverb. When would you use it? In general this proverb means that if you are in too much of a hurry, you will do foolish things such as eating grain before the husks have been removed. In English we might say, 'Haste makes waste.'

## LESSON 3A

### (PHUNZIRO LACHITATU)

#### GRAMMAR

- 3.1 NEW VOCABULARY
- 3.2 NOUN CLASSES
  - 3.2.1 CLASSES 9/10 (I/ZI)
  - 3.2.2 CLASSES 12/13 (KA/TI)
- 3.3 LOCATIONAL DEMONSTRATIVES 'THE, THIS/THAT,  
THESE/THOSE'
- 3.4 YES/NO QUESTIONS
- 3.5 QUESTION-WORD QUESTIONS
- 3.6 SUMMARY EXERCISES
- 3.7 PRONUNCIATION EXERCISES
- 3.8 TONE EXERCISES
- 3.9 GRAMMATICAL PATTERNS LEARNED

# LESSON 3 A

## (Phunziro Lachitatu)

### 3.1 NEW VOCABULARY

#### CLASSES 1/2

mlongo/alongo

'sister/sisters' or 'brother/brothers' -  
a sibling of the opposite sex of speaker

mbale/abale

'brother/brothers

mlimi/alimi

'farmer/farmers'

#### CLASSES 1A/2

wophunzira/ophunzira

'student/students'

#### CLASSES 7/8

chimanga

'maize' (corn)

chipatala/zipatala

'hospital/hospitals'

chitsulo/zitsulo

'tool/tools'

#### CLASSES 9/10

mbale

'plate/plates'

mphatso

'gift/gifts'

nkhuku

'chicken/chickens'

nyumba

'house/houses'

ntchito

'work'

nyanja

'lake/lakes'

njinga

'bicycle/bicycles'

nsomba

'fish (singular)/fish (plural)'

ndalama

'money (singular)/money (plural)'

nyali

'light/lights'

sukulu

'school/schools'

sitolo

'store/stores'

galimoto

'car/cars'

### CLASSES 12/13

kamwana/tiana	'small child/small children'
kagalu/tiagulu	'small dog/small dogs'
kadengu/timadengu	'small basket/small baskets'
kampeni/timipeni	'small knife/small knives'
kansomba/tinsomba	'a small fish/some small fishes'
kanthu/tinthu	'a small thing, something/small things'

### QUESTION WORDS

Kodi?	a question marker
Ndani?	'Who?'
Yani?	'Whom?'
Chiyani?	'What?'
Kuti? }	'Where?'
Pati? }	
Muti? }	

### LOCATIVE SUFFIXES

-po	'at/on here/there'
-ko	'at here/there'
-mo	'in here/there'

### DEMONSTRATIVES 'NEAR' AND 'FAR'

uyu/uyo	'the, this/that' (Class 1 and 1a)
awa/awo (or aŵa/aŵo)	'the, these/those' (Class 2)
uwu/uwo	'the, this/that' (Class 3)
iyi/iyu	'the, these/those' (Class 4)
iŵi/iŵo	'the, this/that' (Class 5)
awa/awo (or aŵa/aŵo)	'the, these/those' (Class 6)
ichi/icho	'the, this/that' (Class 7)
izi/izo	'the, these/those' (Class 8)
iyi/iyu	'the, this/that' (Class 9)
izi/izo	'the, these/those' (Class 10)
aka/ako	'the, this/that' (Class 12)
iti/ito	'the, these/those' (Class 13)
apa/apo	'the, this (here)/that (there), (Class 16)
uku/uko	'the, this (here)/that (there) (Class 17)
uwu/uwo	'the, this (in here)/that (in there) (Class 18)

## 3.2 NOUN CLASSES

### 3.2.1 Classes 9/10 (I/Zi)

Classes 9 and 10 are unusual because the singular is identical to the plural in form. For example, *nyumba* can mean either 'house' or 'houses'. However, the agreement in the rest of the sentence distinguishes the two; *i-* is the singular AP for Class 9 and *zi-* is the plural AP in Class 10. Therefore, calling these classes *I/Zi* classes refers to their agreement prefixes, and not any class prefixes:

Examples: *Nyumba yake ili pano.* 'His house is here.'  
*Nyumba zake zili pano.* 'His houses are here.'

In these classes there are many words that have been borrowed and adapted from English:

*sukulu* 'school/schools'  
*sitolo* 'store/stores'  
*galimoto* 'car/cars'

You will also hear some speakers put these loan words in Classes 5/6; for example, *sukulu/masukulu* and *sitolo/masitolo*.

Not all nouns in Classes 9/10 have an overt class prefix; that is, like some Class 5 nouns, they have a zero prefix. But those which do have a class prefix present have some type of nasal sound (*m-*, *n-*, *ng-*, *ny-*) that appears with other sounds in combinations. Because of these prefixes, some call these the 'N Classes'. There are phonological rules that guide these combinations, and it may be useful to know a few rules to help you to recognize the combinations when they do occur. Some of these rules are at work in English. For example, the negative prefix *in-* remains unchanged in 'indecisive', 'insensitive', etc. but it becomes *im-* in 'impossible' and 'imbalance'.

*M-*, a bilabial nasal sound produced at the lips, precedes other bilabial sounds (*b-* and *ph-*). This *m* as well as the other Class 9/10 nasals, is never syllabic, so these nasals always form a syllable with the consonant and vowel which follow:

*mbale\** (*mba-le*) 'plate/plates'  
*mphatso* (*mpha-tso*) 'gift/gifts'

\**mbàlè* 'plate' is kept apart in meaning from *mbále* 'brother' by differences in pronunciation which are detailed later in this lesson in the pronunciation exercises.

N-, a nasal sound produced in the alveolar (mid) region of the mouth precedes the sounds d-, s-, k-, g-, z-, j-, tch-:

- ndalama (nda-la-ma) 'money'
- nsomba (nso-mba) 'fish'
- njinga (nji-nga) 'bicycle/bicycles'
- ntchito (ntohi-to) 'work'
- nkuku (nkhu-ku) 'chicken/chickens'

Ny-, a nasal sound produced with the tongue against the palatal region of the mouth is the sound of ny in 'canyon'. It appears in Chicheŵa followed by the vowels a-, e-, i-, u-:

- nyumba (nyu-mba) 'house/houses'
- nyanja (nya-nja) 'lake/lakes'

Ng'-, a sound produced with the tongue in the velar (back) region, is the sound of the first ng in 'singing'. It will appear followed by the vowel o-:

- ng'ombe (ng'o-mbe) 'cow/cows'

Noun stems beginning with other sounds and foreign loan words have no class prefix (the prefix is realized as zero).

Class #	Class Prefix	AP	Examples
9	m-, n-, ny-, ng', ∅	i-	<i>Njinga yanga ili m'nyumba.</i> (i + a = ya) 'My bike is in a house.' <i>Sitolo ili ndi nsomba.</i> 'A store has fish.' <i>Njira ili bwino.</i> 'A path is all right.'
10	m-, n-, ny-, ng'-, ∅	zi-	<i>Njinga zanga zili m'nyumba.</i> (zi + a = za) 'My bikes are in a house.' <i>Sitolo zili ndi nsomba.</i> 'Some stores have fish.' <i>Njira zili bwino.</i> 'Some paths are all right.'

## Exercises

- A.** Change the Class 9/10 nouns in the following sentences from the singular to plural or from the plural to the singular:

Example: Njira zili bwino. → Njira ili bwino.

1. Nyumba ndi zathu.
2. Ali ndi njinga yanu.
3. Sitolo yake ili pano.
4. Ng'ombe zanga zili m'munda.
5. Sukulu yathu ili uko.

- B.** Answer the following questions, first in the affirmative (essentially by repeating the sentence) and then go through the exercise again, answering in the negative (by making the sentence negative). Note that *kodi* has no meaning other than to signal that a question is being asked. It is optional with questions.

Example: *Kodi muli nsomba m'nyanja?*

'Are there fish in the lake?'

*de, muli nsomba m'nyanja.*

'Yes, there are fish in the lake.'

*Iyayi, mulibe nsomba m'nyanja.*

'No, there aren't fish in the lake.'

1. Kodi pa'vi mphatso patebulo?
2. Kodi mphunzitsi ali pasukulu?
3. Kodi ali pantchito?\*
4. Kodi ng'ombe zake zili kunyumba?
5. Kodi nyumba yake ili ndi zitseko?
6. Kodi sitolo zili pamudzi?
7. Kodi njinga ili munjira?\*
8. Kodi muli ndalama mumanja mwanu?
9. Kodi muli ndi nsomba?
10. Kodi mbale zili patebulo?

---

\*Note pantchito but munjira are commonly heard rather than other locative prefixes with these nouns.

C. Using your knowledge of Chicheŵa to date, make a sentence with each word listed below (use the nouns in singular form), using a possessive pronoun such as yanga 'my'.

Example: njinga → njinga yanga ili m'nyumba/kumudzi/etc.

- |            |              |
|------------|--------------|
| 1. mbale   | 9. mphatso   |
| 2. nsomba  | 10. njinga   |
| 3. ntchito | 11. njira    |
| 4. sukulu  | 12. ndalama  |
| 5. sitolo  | 13. ng'ombe  |
| 6. nyumba  | 14. galimoto |
| 7. ndalama | 15. nkhuku   |
| 8. nyanja  |              |

D. Repeat exercise C, this time using the nouns as plurals, making a sentence for each, and using a possessive pronoun such as zathu 'our'.

Example: *Njinga zathu zili m'nyumba.* 'Our bicycles are in a house.'

E. Make true and false statements about a picture, the classroom, or any shared information. The other members of the class will say inde if the statement is true or iyayi if the statement is false.

Example: *Tili m'nyumba.* *Inde.*  
'We're in a house.' 'Yes'

*Pali galimoto patebulo.* *Iyayi.*  
'There is a car on the table.' 'No'

### 3.2.2 Classes 12/13 (Ka/Ti)

These classes are the 'diminutive' classes with the Class 12 singular prefix *ka-* indicating a 'small person or thing' and the Class 13 plural prefix *ti-* indicating 'small people or things'. Theoretically, any noun can become a member of this class by taking either the *ka-* or *ti-* prefix. The result is a double prefix\* with the original noun retaining its singular or plural class prefix even with the addition of the diminutive class prefix:

Examples:

Diminutive Class Prefix		Original Class Prefix	Noun Stem		
<i>ka-</i>	+	<i>mw-</i>	+ <i>-ana</i>	=	<i>kamwana</i> 'small child'
<i>ka-</i>	+	<i>m-</i>	+ <i>-peni</i>	=	<i>kampeni</i> 'small knife'
<i>ti-</i>	+	<i>a-</i>	+ <i>-ana</i>	=	<i>tiana</i> 'small children'
<i>ti-</i>	+	<i>mi-</i>	+ <i>-peni</i>	=	<i>timipeni</i> 'small knives'

However, the diminutive class prefixes have their own APs (*ka-*, *ti-*) and they are used, not the agreements of the noun that is 'diminished':

Examples: *Kamwana kathu kalibe chakudya.*  
'Our small child doesn't have any food.'

*Tinsomba tili m'nyanja.*  
'Some small fish are in a lake.'

Here is the table of the diminutive classes, their prefixes and examples:

Class #	Class Prefix	AP	Examples
12	<i>ka-</i>	<i>ka-</i>	<i>Kadengu kanga kali panjinga.</i> 'My small basket is on a bicycle.'  <i>Kanyumba ndi kanu.</i> 'A small house is yours.'
13	<i>ti-</i>	<i>ti-</i>	<i>Timadengu tanga tili panjinga. (ti- + -a = ta)</i> 'My small baskets are on a bicycle.'  <i>Tinyumba ndi tanu.</i> 'Small houses are yours.'

Diminutives are often used in a derogatory sense, especially with people, and although it may be all right to say *kamwana* 'a small child' (especially if it is clear from the context that 'a nice, small child' is meant), *kamunthu* 'a small person' may imply insult.

\*However, *kamunthu* 'a small thing' (*ka + chi + nthu = kamunthu*) drops the Class 7 prefix when adding the Class 12 prefix.

## Exercises

**A.** Change the singular subjects of the following sentences into the diminutive by adding the prefix ka-. Make all necessary changes in agreement:

Example: *Mwala uli pamsewu.* → *Kamwala kali pamsewu.*  
'A small stone is on a road.'

1. Njinga yake ili m'nyumba.
2. Galu ndi wanga.
3. Nyanja ilibe nsomba.
4. Dengu ndi lake.
5. Mtengo uli pakhomo.
6. Mwana sali bwino.
7. Buku lake lili pano.
8. Tebulo lili m'nyumba.
9. Mpando uli m'sitolo.
10. Mwana sali pasukulu.

**B.** Change the plural subjects of the following sentences into the diminutive by adding the prefix ti-. Make all necessary changes in agreement:

Example: *Nkhuku zili pa msika.* → *Tinkhuku tili pamsika.*  
'Some small chickens are at a market.'

1. Mipando ili m'chipinda.
2. Ana alibe abambo.
3. Madengu ndi anga.
4. Njinga ndi zawo.
5. Amphaka ali pampando.
6. Minda ilibe chimanga.
7. Mazira ali bwino.
8. Agalu anu ali pakhomo.
9. Miyala ili m'chitsime.
10. Makasu ali m'nyumba.

**C.** Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example:            Model: Kadengu kanga kali panjinga.

Substitution: timadengu

New model: Timadengu tanga tili panjinga.

- |             |              |
|-------------|--------------|
| 1. pakhomo  | 9. timipando |
| 2. tiana    | 10. kampando |
| 3. kamwana  | 11. -athu    |
| 4. -anu     | 12. kabuku   |
| 5. kagalu   | 13. timabuku |
| 6. tiagalu  | 14. pampando |
| 7. m'nyumba | 15. -anga    |
| 8. -ake     |              |

**D.** Make a sentence using the following items and give the translation of what you say:

Example: *kamwala* → *kamwala kali pambevu.*  
'A small stone is on a road.'

- |             |              |
|-------------|--------------|
| 1. kanyumba | 6. kampeni   |
| 2. tiana    | 7. tinkh'zu  |
| 3. tinsomba | 8. kasitolo  |
| 4. kanthu   | 9. kamwala   |
| 5. tisukulu | 10. tinyumba |



### 3.3 LOCATIONAL DEMONSTRATIVES 'The, This/That,

#### These / Those'

As we have seen, there are no articles such as 'a, an, the' before a noun in Chicheŵa as there are in English. The noun itself can imply 'a' (example: *chitseko* = 'a door'). The use of demonstratives specifies a person or object in one of two major senses: as either previously mentioned or as located in terms of proximity.

In Chicheŵa there are various demonstratives to distinguish whether something is 'near, very near, far, very far, or previously mentioned.' Two common demonstratives refer to something either 'near' or 'far'. They are equivalent in English to 'the', 'this/that', and 'the', 'these/those' when the English words are used in a locational sense. For example:

Take this book. (the one near me)  
 Give me that pen. (the one near you)  
 Do you see the spoon near Mary? (the one over there)

These demonstratives are formed according to the class of the noun:

the/this/these : agreement vowel + AP

The agreement vowel is the characteristic vowel of the AP; that vowel is prefixed to the entire AP. For example, the characteristic vowel of the Class 7 AP *chi-* is *i-*. According to the above formula:

Agreement vowel + AP = Demonstratives  
*i-* + *chi-* = *ichi* 'the'/'this'

When the AP is only a vowel, then w or y is inserted between the two vowels:

Class	Agreement vowel	AP	
2	<i>a-</i> + <i>w-</i>	+ <i>a</i>	= <i>awa*</i> 'the'/'these'
9	<i>i-</i> + <i>y-</i>	+ <i>i</i>	= <i>iyi</i> 'the'/'this'

To form far locational demonstratives of 'the', 'that/those', o replaces the final vowel of the near demonstrative:

Example: Agreement vowel + AP + o

<i>i-</i>	+ <i>chɪ</i>	+ o	=	<i>icho</i>	'the/that'
<i>i-</i>	+ <i>zɪ</i>	+ o	=	<i>izo</i>	'the/those'

\*Demonstratives for noun classes 2 and 9 have two acceptable forms *awa/awo* or *aiwa/aivo*.

The full table of the noun classes and the 'near' and 'far' locational demonstratives is as follows:

Class #	Class Prefix	AP	'Near' Demonstratives	'Far' Demonstratives
1	<i>m-</i> , <i>m-</i> , <i>mu-</i>	<i>u-</i>	<i>uyu</i> 'this'	<i>uyo</i> 'that'
1a	∅	<i>u-</i>	<i>uyu</i> 'this'	<i>uyo</i> 'that'
2	<i>a-</i>	<i>a-</i>	<i>awa</i> 'these'	<i>awo</i> 'those'
3	<i>m-</i> , <i>mu-</i> , <i>m-</i>	<i>u-</i>	<i>uwu</i> 'this'	<i>uwo</i> 'that'
4	<i>mi-</i>	<i>i-</i>	<i>iyi</i> 'these'	<i>iyo</i> 'those'
5	∅	<i>lu-</i>	<i>ili</i> 'this'	<i>ilo</i> 'that'
6	<i>ma-</i>	<i>a-</i>	<i>awa</i> 'these'	<i>awo</i> 'those'
7	<i>chi-</i>	<i>chi-</i>	<i>ichi</i> 'this'	<i>icho</i> 'that'
8	<i>zi-</i>	<i>zi-</i>	<i>izi</i> 'these'	<i>izo</i> 'those'
9	<i>m-</i> , <i>n-</i> , <i>ny-</i> , <i>ng'-</i> ∅	<i>i-</i>	<i>iyi</i> 'this'	<i>iyo</i> 'that'
10	<i>m-</i> , <i>n-</i> , <i>ny-</i> , <i>ng'-</i> ∅	<i>zi-</i>	<i>izi</i> 'these'	<i>izo</i> 'those'
12	<i>ka-</i>	<i>ka-</i>	<i>aka</i> 'this'	<i>ako</i> 'that'
13	<i>ti-</i>	<i>ti-</i>	<i>iti</i> 'these'	<i>ito</i> 'those'
16	<i>pa-</i>	<i>pa-</i>	<i>apa</i> 'this here'	<i>apo</i> 'that there'
17	<i>ku-</i>	<i>ku-</i>	<i>uku</i> 'this there'	<i>uko</i> 'that there'
18	<i>mu-</i>	<i>mu-</i>	<i>umu</i> 'this inside'	<i>umo</i> 'that inside'

The demonstratives follow the nouns they modify. When the demonstratives refer to location (as when you're pointing at something and saying 'this' or 'that' thing), they are written disjunctively from the noun. However demonstratives may refer to something previously mentioned. In this case they are suffixed to their nouns by dropping their initial vowel:

*m-anthu uyo* → *m-anthuyo* 'that person' (the one we mentioned)  
*a-anthu awa* → *a-anthawa* 'these people' (the ones just mentioned)

These demonstratives can be used as suffixes only to make a second reference to something already mentioned in the conversation. When used in this way (as suffixes and as a second reference) they are no longer locational in a physical sense--they now function more to tie together elements in a conversation, therefore they can be said to locate elements in the discourse.

Used as pronouns, the demonstratives are free standing:

*Izi ndi zinthu zanga.* 'These are my things.'  
*Izo ndi zinthu zanu.* 'Those are your things.'

Other examples:

<i>Munthuyu ndi bambo wake.</i>	'This person is his father.'
<i>Agalu awo ndi anga.</i>	'Those dogs are mine.'
<i>Mabuku ali pampandowo.</i>	'The books are on that chair.'
<i>Mulibe chimanga m'mindayi.</i>	There isn't any maize in the fields (near here).'
<i>Thumba lake ndi ilo.</i>	'His bag is that one.'
<i>Awa si madengu athu.</i>	'These aren't our baskets.'
<i>Chakudya icho ndi chawo.</i>	'The food (over there) is theirs.'
<i>Izi ndi zipatso.</i>	'These are fruit.'
<i>Nkhukuyo ndi yanga.</i>	'The chicken (over there) is mine.'
<i>Sitolo izo zili ndi mipeni.</i>	'Those stores have knives.'
<i>Kamwana kanga ndi ako.</i>	'My small child is that one.'
<i>Tinyumbati tili ndi tizitseko.</i>	'These small houses have small doors.'
<i>Pali ntchito pamudzipo.</i>	'There's work at that village.'
<i>Kusukuluyi kuli munda.</i>	'At the school (near here) there's a farm.'
<i>Mulibe ndalama m'thumbamu.</i>	'There isn't any money in this pocket.'

## Exercises

A. Add a 'near' demonstrative 'the, this/these' to the following singular and plural nouns:

Example: *Chitsulo* → *chitsulo ichi* 'this tool'

- |                      |                         |
|----------------------|-------------------------|
| 1. njinga (singular) | 11. nyali               |
| 2. cholembera        | 12. alendo              |
| 3. atsikana          | 13. tiagalu             |
| 4. tebulo            | 14. msika               |
| 5. misewu            | 15. mayi                |
| 6. dzanja            | 16. chitsime            |
| 7. chinthu           | 17. m'thumba            |
| 8. phiri             | 18. zipatala            |
| 9. kanyumba          | 19. galimoto (singular) |

- B.** Repeat the above exercise adding a 'far' demonstrative 'the, that/ those':

Example: *chitsulo* → *chitsulo icho* 'that tool'

- C.** Change the following sentences containing 'near' demonstratives into those containing 'far' demonstratives and vice versa:

Example: *Uyo ndi mbale wake.* → *Uyu ndi mbale wake.*  
'This is his brother.'

1. Muli chimanga m'munda umo.
2. Ito ndi tiana.
3. Sukulu iyi ndi yanga.
4. Mzunguyo ndi mphunzitsi.
5. Makasu athu ndi m'nyumba umo.
6. Pali chakudya patebulopo.
7. Awa ndi agogo anga.
8. Mnyamatayo ali ndi galu.
9. Chipatala ichi chilibe zitseko.
10. Izi si zitsulo.

- D.** Using the words given, describe objects and people in the classroom using the vocabulary you have learned and the demonstratives.

Example: *Uyo ndi mphunzitsi.*

*Mkaziyu ndi wophunzira.*

*Bukulo ndi langa. Bukulini ndi lake.*

- |             |            |
|-------------|------------|
| 1. tebulo   | 6. ndalama |
| 2. chitseko | 7. thumba  |
| 3. mwamuna  | 8. mpando  |
| 4. mkazi    | 9. kabuku  |
| 5. buku     | 10. munthu |



### 3.4 YES/NO QUESTIONS

A yes/no question simply demands an affirmation or negation of a particular situation or state. (Do you have any money? Yes, I do... / No, I don't.) In Chicheŵa, yes/no questions are formed in either of two ways:

First, a simple sentence can be made into a yes/no question by preceding it with kodi:

Example: *Ichi ndi chanu.* → *Kodi ichi ndi chanu?*  
'This is yours.' 'Is this yours?'  
*Ali kusukulu.* → *Kodi ali kusukulu?*  
'He's at school.' 'Is he at school?'

Kodi is merely a question marker which announces the fact that a question is being posed. It appears more often in formal situations. Kodi can also be used as a general exclamation (of surprise).

Second, a yes/no question can be asked simply by raising one's voice at the end of a simple sentence, a practice we have in English, too. (It's already eight o'clock?):

Example: *Ichi ndi chanu.* → *Ichi ndi chanu?* 'It's yours?'  
*Ali kusukulu.* → *Ali kusukulu?* 'He's/she's at school?'

This latter method of forming a yes/no question is commonly used in informal situations and when questions are brief in length.

In answering yes/no questions, the equivalents of 'yes' (inde or eee) and 'no' (iyayi) precede the response:

*(Kodi) muli ndi galimoto?* 'Do you have a car?'  
*Inde, (ndili ndi galimoto).* 'Yes, (I have a car).'  
*Iyayi, ndilibe.* 'No, I don't.'

Although yes/no questions containing locatives ('is there/are there') are formed as other yes/no questions (with or without kodi), their answers may take two forms, one long and the other short. The long answer essentially repeats the information provided in the question:

Example:

*Kodi kusukulu kuli aphunzitsi?* *Inde, kusukulu kuli aphunzitsi.*  
'Are there any teachers at school?' 'Yes, at school there are teachers.'  
*Iyayi, kusukulu kulibe aphunzitsi.*  
'No, at school there aren't teachers.'

The short affirmative answers combine the verb *-li* 'be' with the locative suffixes (*-po*, *-ko*, *-mo*) to form *-lipo*, *-liko*, *-limo*. These constructions take APs referring to the class of the noun subject (*chitsime...chilipo*.)

Examples:

*Kodi ku Zomba kuli chipatala?*  
'Is there a hospital at Zomba?'

*Inde, chiliko.*  
'Yes, there is.'  
(literally: Yes, it's at there.)

*Kodi patebulo pali dengu?*  
'Is there a basket on the table?'

*Inde, lilipo.*  
'Yes, there is.'  
(literally: Yes, it's on there.)

*Kodi muli nsomba m'nyanja?*  
'Are there fish in that lake?'

*Inde, zilimo.*  
'Yes, there are.'  
(lit.: Yes, they are in there.)

To express a short negative answer, the *palibe*, *kulibe*, *mulibe* forms are used.

Examples:

*Kodi ku Zomba kuli chipatala?*

*Iyayi, kulibe.*  
'No, there isn't.'  
(lit.: It's not at there.)

*Kodi patebulo pali dengu?*

*Iyayi, palibe.*  
'No, there isn't.'  
(lit.: It's not on there.)

*Kodi muli nsomba m'nyajamo?*

*Iyayi, mulibe.*  
'No, there are not.'  
(lit.: They're not in there.)

## Exercises

### A. Provide answers for the following yes/no questions:

Example: (Kodi) muli ndi ana? 'Do you have children?'  
Inde, ndili ndi ana. 'Yes, I have children.'  
Iyayi, ndilibe (ana). 'No, I don't have children.'

1. (Kodi) ndinu mnyamata?
2. (Kodi) muli pasukulu?
3. (Kodi) mphunzitsi wanu ndi Mzungu?
4. (Kodi) ku Malaŵi ndi kwanu?
5. (Kodi) muli ndi galimoto?
6. (Kodi) muli ndalama m'thumba mwanu?
7. (Kodi) ndinu mlimi?
8. (Kodi) abambo anu ndi aphunzitsi?
9. (Kodi) muli ndi mlongo?
10. (Kodi) pali zimbudzi pasukulu?

### B. Practice making questions out of simple sentences, first by adding *kodi* and second by adding intonation. Then provide an appropriate answer.

Example: *Muli anthu m'nyumba.* → *Kodi muli anthu m'nyumba?*  
*Muli anthu m'nyumba?*  
'Are there people in the house?'

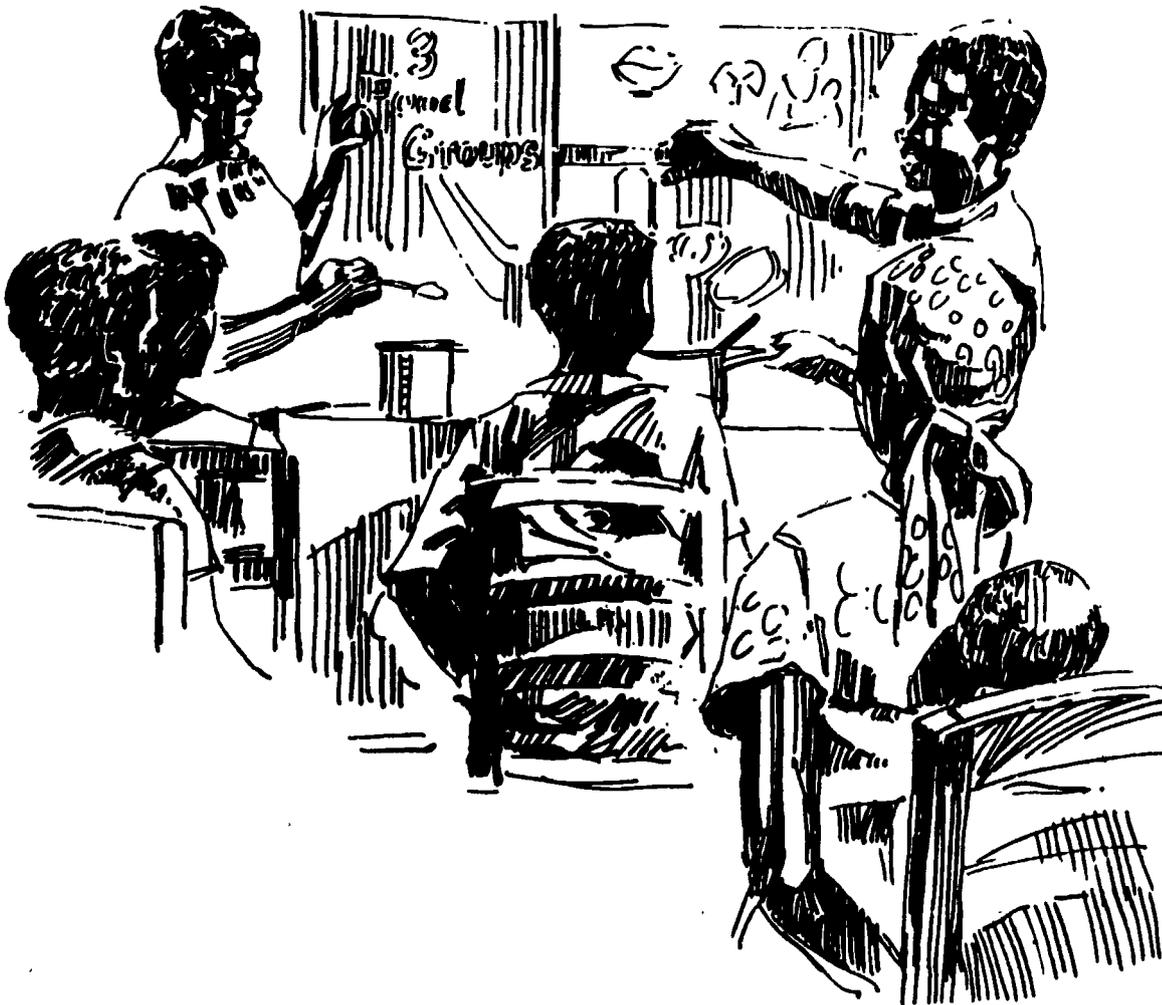
Answer: *Inde, muli anthu m'nyumba.*  
'Yes, there are people in the house.'  
*Iyayi, mulibe anthu m'nyumba.*  
'No, there aren't any people in the house.'

1. Mnyamatayo ali ndi galu.
2. (Inu), Muli ndi ndalama m'thumbamu.
3. Mzunguyo ndi mphunzitsi.
4. Mlongo wake ali m'galimoto.
5. Ali paulendo.
6. Pali dengu pakhomo.
7. Izo ndi zake.
8. Mulanje ndi phirilo.
9. Kuli sitolo kumudziku.
10. Muli ndi bukuli.

C. Using the following vocabulary, ask each other questions about objects and people using the *kodi* form and answering with 'yes' (*inde*), or 'no' (*iyayi*) and a short answer.

Example: *Kodi muli ndi ndalama?* 'Do you have any money?'  
*Iyayi, ndilibe.* 'No, I don't.'  
*Inde, ndili ndi ndalama.* 'Yes, I have money.'

- |             |             |
|-------------|-------------|
| 1. galimoto | 9. kamwana  |
| 2. mtengo   | 10. ndalama |
| 3. mudzi    | 11. kampeni |
| 4. munda    | 12. njinga  |
| 5. galu     | 13. nyumba  |
| 6. mphaka   | 14. mlongo  |
| 7. msika    | 15. nsomba  |
| 8. chimanga |             |



### 3.5 QUESTION-WORD QUESTIONS

As in English, question-word questions (such as who, what, where, how, etc.) in Chicheŵa are formed by adding an appropriate question word to the structure of a basic sentence. However, these types of questions in Chicheŵa differ from those in English in two major respects. First, certain question words come at the end of the sentence. Second, there is no inversion of sentence elements.

KUTI - 'where?' Kuti is used for asking about the location of someone or something; it comes in word-final position. Pati 'where' (more specific) and muti 'where' (within) are used instead when appropriate.

Example: *Nyumba yanu ili kuti?* 'Where is your house?'  
(literally: Your house is where?)

*Nyumba yanga ili ku Zomba.* 'My house is in Zomba.'

*Ali kuti?* 'Where is he?' (lit.: He is where?)

*Ali kusukulu.* 'He's at school.'

CHIYANI - 'what?' Chiyani is used when asking about the identity of something; it usually follows the verb, and therefore is often at the end of the sentence.

Example: *Ichi { ndi chiyani } pa Chicheŵa? (ndi + chiyani = nchiyani)*  
*nchiyani*

'What's this in Chicheŵa?' (lit.: This is what in Chicheŵa?)

*Icho ndi chimanga.* 'That's maize.'

*M'dengu muli chiyani?* 'What's in the basket?'

*M'dengu muli ufa.* 'In the basket, there's flour.'

NDANI - 'who?' Ndani comes at the beginning of the sentence when asking about the identity of someone. The verb which follows will take the AP of the 'person class a-'. (Ndani\* is the subject governing the verb.)

Example: *Ndani ali m'sitolo?* 'Who is in the store?'

*Mlongo wanga ali m'sitolo.* 'My sister is in the store.'

\*When the question asks about a person object of the verb, yani is used and it follows the verb. *Anaona yani 'Whom did he see?': Yani will be discussed in a later lesson.*

However, when asking about someone's name, ndani comes at the end of the sentence:

Example: *Dzina lanu ndani?* 'What's your name?'

(literally: 'Your name who?' -- 'what?' (chiyani) is only used in reference to things.)

*Dzina langa ndi Joni.* 'My name is John.'

## Exercises

**A.** Make questions for the following answers, using the question words in parentheses:

Example: *Ana ali ndi mphaka. (chiyani)*  
'The children have a cat.' (what?)

*Ana ali ndi chiyani?*  
'What do the children have?'

1. *Dzina lake ndi Sam. (ndani)*
2. *M'dzanja lanu muli ndalama. (chiyani)*
3. *Mlongo wanga ali m'nyumba yake. (muti) (ndani)*
4. *Icho ndi chimanga. (chiyani)*
5. *Joni ali ndi njinga. (ndani) (chiyani)*
6. *Sukulu ili paphiri. (pati)*
7. *Bambo wake ndi mphunzitsi. (ndani)*
8. *Ali pantchito. (kuti)*
9. *Muli dzira m'tumba lake. (chiyani)*
10. *Alendo anu ndi Azungu. (ndani)*

**B.** Answer the following questions:

Example: *Kwanu ndi kuti? → Kwathu ndi ku Boston.*  
'Where's your home?' 'My home is Boston.'

1. *Mphunzitsi wanu ndani?*
2. *Dzina lanu ndani?*
3. *Ndani ali m'chipindamu?*
4. *M'dzanja lanu muli chiyani?*
5. *Muli kuti?*
6. *Patebulo pali chiyani?*
7. *Ndani ali bwino?*
8. *Ndani ali ndi akazi?*
9. *Ndani ali ndi njinga?*
10. *Dzina lake ndani?*

### 3.6 SUMMARY EXERCISES

**A.** Change the following phrases from the singular to the plural:

Example: *kamwana kanga* → *tiana tanga*  
'my small child' 'my small children'

- |                  |                 |
|------------------|-----------------|
| 1. nyumbayi      | 6. mlimi uyo    |
| 2. galimoto yake | 7. kampando ako |
| 3. kagalu kawo   | 8. chipitalachi |
| 4. mlongo wanu   | 9. kabuku kawo  |
| 5. njinga yanga  | 10. mbale wake  |

**B.** Combine the following nouns with the appropriate 'near' demonstrative:

Example: *ana* → *ana awa* 'these children'

- |                        |                    |
|------------------------|--------------------|
| 1. timipeni            | 6. mlendo          |
| 2. amphaka             | 7. njinga (plural) |
| 3. galimoto (singular) | 8. dzira           |
| 4. kansomba            | 9. aphunzitsi      |
| 5. msika               | 10. chinthu        |

**C.** Combine the nouns in the preceding exercise with a 'far' demonstrative:

Example: *ana* → *ana awo* 'those children'

**D.** Make the following substitutions into the model sentence:

Example:            Model: *Ndili ndi ndalama m'dzanja langu.*  
'I have money in my hand.'

Substitution: *thumba* 'pocket/bag'

New model: *ndili ndi ndalama m'thumba langu.*  
'I have money in my pocket.'

- |             |              |
|-------------|--------------|
| 1. m'nyumba | 6. ali       |
| 2. ndilibe  | 7. muli      |
| 3. m'nyumba | 8. nsomba    |
| 4. njinga   | 9. patebulo  |
| 5. kagalu   | 10. tinsomba |

**E.** Answer the following questions:

Example: *Kodi .dina mphunzitsi?* 'Are you a teacher?'  
*Iyayi, sindine mphunzitsi.* 'No, I'm not a teacher.'

1. Kwanu ndi kuti?
2. Kodi muli ndi galimoto?
3. Dzina lanu n'ani?
4. Abambo anu ndani?
5. Kodi ku Zomba kuli msika?
6. Kodi njinga ili m'chipindamu?
7. Mphunzitsi wanu ndani?
8. Kodi ndinu Mzungu?
9. Kodi ndinu mwamuna?
10. Ku Chancellor College ndi kuti?

**F.** Translate the following sentences into English:

Example: *Kagaluko ndi kanga.* → 'That small dog is mine.'

1. M'nyanja mulibe nsomba.
2. Timadengu tanga tili pa njinga.
3. Palibe ntchito pamudzipo.
4. Ichi ndi chiyani pa Chicheŵa?
5. Ali kusukulu.
6. Kodi muli ndalama m'chipindacho?
7. Iyayi, icho si chipatso.
8. Nyumba yanu ili kuti?
9. Ndani ali m'sitolo?
10. Dzina lake ndi Tom.

### G. Vocabulary Puzzle

Find the following vocabulary from Lesson 3 in the puzzle below and circle it. Also, write the meanings of the words.

- |          |           |         |           |         |
|----------|-----------|---------|-----------|---------|
| matumba  | chipatala | mbale   | tiana     | kamwana |
| alongo   | nsomba    | ntchito | kuti      | uyu     |
| galimoto | chiyani   | ndalamā | zipatala  | awo     |
| nyumba   | nyanja    | nyali   | mlongo    | kodi    |
| ndani    | chimanga  | sitolo  | timadengu | ili     |

(The words are vertical, horizontal, and diagonal, but not backwards in any direction.)

```

u l m a n t c h i t o p c k
y n b s t y n o e h k q h o
u l m t i m a d e n g u i i
n m r k a t w n v d a c m z
k a l o n g o u j g l b a i
a t i d a d e l n a i n n p
m u s i c t a g o s m y g a
w m b a l e j k o w o u a t
a b u n d a l a m a t m m a
n a z i d m l o n g o b b l
a c h i p a t a l a n a a a
a b g l h i n y a l i d j b
f c h i y a n i g e k u t i

```

### 3.7 PRONUNCIATION EXERCISES

#### A. Nonsyllabic n-

n- is the first consonant in a consonant cluster (ntch-, nd-, ns-, nj-, nk-) in many Class 9/10 nouns. It is always pronounced as part of the following syllable. Repeat the following words after your teacher, paying attention to syllable division. Do not pronounce a vowel before the n such as i nda:

<i>nsomba</i> ( <i>nso-mba</i> ) 'fish'	<i>nkhuku</i> ( <i>nkhu-ku</i> ) 'chicken'
<i>njira</i> ( <i>nji-ra</i> ) 'road'	<i>ndalama</i> ( <i>nda-la-ma</i> ) 'money'
<i>njinga</i> ( <i>nji-nga</i> ) 'bicycle'	<i>njoka</i> ( <i>njo-ka</i> ) 'snake'
<i>ntchito</i> ( <i>ntchi-to</i> ) 'work'	<i>nkhuni</i> ( <i>nkhu-ni</i> ) 'firewood'
<i>ndani</i> ( <i>nda-ni</i> ) 'who'	<i>nthawi</i> ( <i>ntha-wi</i> ) 'time, occasion'

#### B. Nonsyllabic m vs. syllabic m

M never forms a separate syllable (i.e., is syllabic) before the labials b, ph, f and v. This means that any nouns beginning with m in Classes 9/10 are never syllabic since all such nouns in these classes have m only before b, ph, f, and v. (There are two exceptions to the rule: mbale 'brother' and mphunzisi 'teacher', but both of these nouns are in Class 1.) M is only syllabic before the labial p and other consonants (which means those Class 1 or Class 3 nouns which meet these conditions do have syllabic m). Repeat the following words after your teacher. Try to hear--and then produce yourself--the contrast of nonsyllabic m vs. syllabic m:

##### Nonsyllabic

*mbale* (*mba-le*) 'plate'  
*mphatso* (*mphe-tso*) 'gift'  
*mbeu* (*mbe-u*) 'seed'  
*mfumu* (*mfu-mu*) 'chief'  
*mphepo* (*mphe-po*) 'wind'  
*mvua* (*mvu-u*) 'hippo'

##### Syllabic

*mbale* (*m-ba-le*) 'brother'  
*mphunzisi* (*mphe-nzi-tsi*) 'teacher'  
*mbevu* (*m-be-vu*) 'path'  
*mbomali* (*m-bo-ma-li*) 'nail'  
*mpeni* (*m-pe-ni*) 'knife'  
*mthunzi* (*m-thu-nzi*) 'shade'

Note that mbale 'plate' and mbale 'brother' also differ in tonal patterns; mbale 'plate' has two low tones, and mbale 'brother' has the pattern low-high-high.

**C.** Ny

Ny (pronounced as ny in 'canyon') stands for a single sound even though it is represented by two letters; therefore, avoid saying *n + y*. Ny stands for a nasal sound made with the tongue blade pressed against the middle area (palatal) area of the mouth. All nouns beginning with ny- will be in Classes 9/10. Repeat the following words after your teacher.

<u>nyumba</u> 'house'	<u>mnyamata</u> (m-nya-ma-ta) 'boy'
<u>nyanja</u> 'lake'	<u>nyimbo</u> 'song, hymn'
<u>nyali</u> 'lamp'	<u>nyenyezi</u> (nye-nye-zi) 'star'

**D.** Ng' and N before g, kh

The letters ng' and the letter n before g or kh stand for a single nasal sound which is made with the back of the tongue somewhat bunched toward the back of the mouth in the same place where you pronounce g and k. When you have n before g or kh, pronounce first the nasal and then the g or kh. A few Class 9/10 nouns begin with ng'. Take care not to pronounce these letters as *n + g*; rather, they represent a single nasal sound (similar to g, but not g itself). Repeat the following words after your teacher.

<u>ng'ombe</u> 'cow'	<u>nkhole</u> 'cooking pot'
<u>ng'ona</u> 'crocodile'	<u>chilankhulo</u> 'language'
<u>ng'oma</u> 'drum'	<u>nkhoswe</u> 'tutor, advocate'
<u>mpunga</u> 'rice'	<u>nkhwangwa</u> 'ax'
<u>chipongwe</u> 'insolence'	<u>mmzanga</u> 'my companion'

**E.** N before t, th, d, s, z, ch, j

When n is followed by these consonants, it is pronounced just like n before these sounds in English. In these combinations, n should give you no trouble at all, but practice the following words after your teacher pronounces them:

<u>ndege</u> 'airplane'	<u>mwendu</u> 'leg'
<u>njinga</u> 'bicycle'	<u>mphunzitsi</u> 'teacher'
<u>nthawi</u> 'time, season'	<u>nsengwa</u> 'small basket'
<u>manja</u> 'hands'	<u>nchiyani</u> 'what is'
<u>ndiwo</u> 'relish, sauce'	

### 3.8 TONE EXERCISES

The following listening exercises are designed to make you aware of tone so that you will be able to recognize tonal differences and to make them in your speech.

#### A. TWO AND THREE SYLLABLE WORDS

1. Listen to the following pairs of words. If the tonal patterns of the words are the same, say 'same'. If they are different, say 'different':

Example:

<u>njinga</u>	'bicycle'	-	<u>ntchito</u>	-	'work' (different)
<u>sitolo</u>	'store'	-	<u>sukulu</u>	-	'school'
<u>mbale</u>	'plate'	-	<u>myali</u>	-	'lamp'
<u>ndalama</u>	'money'	-	<u>chimanga</u>	-	'maize'
<u>nsomba</u>	'fish'	-	<u>khomo</u>	-	'entrance'
<u>chitsulo</u>	'tool'	-	<u>chimanga</u>	-	'maize'
<u>nkhuku</u>	'hen'	-	<u>ntchito</u>	-	'work'
<u>mlongo</u>	'sister'	-	<u>dengu</u>	-	'basket'
<u>sukulu</u>	'school'	-	<u>ndalama</u>	-	'money'

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, or '3' if the third word is different:

Example:

<u>njira</u>	'path'	-	<u>nyali</u>	'lamp'	-	<u>dengu</u>	'basket' (2)
<u>mlongo</u>	'sister'	-	<u>mbale</u>	'plate'	-	<u>nsomba</u>	'fish'
<u>chitsulo</u>	'tool'	-	<u>sukulu</u>	'school'	-	<u>chabwino</u>	'fine'
<u>ntchito</u>	'work'	-	<u>njira</u>	'path'	-	<u>nyali</u>	'lamp'
<u>nkhuku</u>	'hen'	-	<u>buku</u>	'book'	-	<u>mbale</u>	'plate'
<u>sikomo</u>	'thanks'	-	<u>chimanga</u>	'maize'	-	<u>ndalama</u>	'maize'
<u>ntchito</u>	'work'	-	<u>khovu</u>	'hoe'	-	<u>khomo</u>	'entrance'
<u>mlongo</u>	'sister'	-	<u>nsomba</u>	'fish'	-	<u>njira</u>	'path'
<u>chabwino</u>	'fine'	-	<u>sitolo</u>	'store'	-	<u>sukulu</u>	'school'

3. The following are two and three syllable words grouped according to their characteristic tonal patterns. Practice saying these words after your teacher:

H-L		L-L		L-H-L	
<u>nkhuiku</u>	'hen(s)'	<u>njira</u>	'path(s)'	<u>sitolo</u>	'store(s)'
<u>nsomba</u>	'fish'	<u>mbale</u>	'plate(s)'	<u>sukulu</u>	'school(s)'
<u>ntchilio</u>	'work'	<u>mlongo</u>	'sister'	<u>ndalama</u>	'money'
<u>nyali</u>	'lamp(s)'	<u>dengu</u>	'basket'	<u>chitsulo</u>	'tool'
<u>buku</u>	'book'	<u>khomo</u>	'entrance'	<u>zitsulo</u>	'tools'
<u>khasu</u>	'hoe'				

H-L-L

<u>chimanga</u>	'maize'
<u>zikomo</u>	'thanks'
<u>chabwino</u>	'fine'

## B. TONE IN CONTEXT

### 1. The negative prefix si-

APs are normally low toned in positive verb phrases. For example, all tones in the sentence Ndili bwino 'I am well' are low. But with the addition of the high-toned negative prefix si-, the AP changes from L to H:

si + ndili bwino = Sindili bwino.

a) Combine the following low-toned APs with various verb phrases:

<u>-li bwino</u>	'be well'
<u>-li pano</u>	'be here'
<u>-li uko</u>	'be there'

Then add the negative prefix si-, making all necessary tonal changes:

Example:      ndi-                      -      Ndili pano.                      -Sindili pano.

1. u-
2. a-
3. ti-
4. mu-
5. a-
6. ndi-

b) Vary the above exercise with other verb phrases:

- li kumsika 'be at the market'
- li kumidzi 'be at the village'
- li kusukulu 'be at school'

Example: *ndi- Ndili kusukulu. Sindili kusukulu.*

c) Practice saying Sindikumva ('I don't understand') as a response to various questions. Ask any questions you have learned so far and answer with Sindikumva in the proper tonal pattern:

Example: *Mwatandala bwánji? Sindikumva.*  
'How are you?' 'I don't understand.'  
*Mwagoná bwánji? Sindikumva.*  
*Dziná laké ndani? Sindikumva.*

2. Practice saying the H-L toned greeting Ódi with its L-H-L toned response Odíni. (You may wish to act out these greetings by having someone go outside.)

*Ódi Odíni*

a) Vary the greeting with zíkomo as a first greeting and the responses Lowáni or Eee:

*Ódi - Odíni*  
*Zíkomo - Lowáni*  
*Zíkomo - Eee*

b) Continue the dialogue with other appropriate greetings in the correct tonal patterns:

- S1: *Ódi*
- S2: *Odíni*
- S1: *Zíkomo abambo*
- S2: *Zíkomo amayí. Muli bwánji?*
- S1: *Ndili bwino. Muli bwánji?*
- S2: *Ndili bwinónso.*

3. Practice departures with Ndapita 'I'm going', Pitani bwino 'Goodbye (go well)', Tsalani bwino 'Goodbye (stay well)', and Pitani bwinonso 'Goodbye too'.

S1: *Ndapita. Pitani bwino.*

S2: *Tsalani bwino.*

S1: *Pitani bwino.*

S2: *Pitani bwinonso.*

### 3.9 GRAMMATICAL PATTERNS LEARNED

#### Demonstratives 'the/this/that'

'this man (here)'/ 'this man (previously mentioned)'  
 'that book (there)'/ 'that book (previously mentioned)'

Noun		Demonstrative
<i>munthu</i>	<i>uyu</i>	<i>munthu uyu / munthuyu</i>
<i>buku</i>	<i>ilo</i>	<i>buku ilo/ bukulo</i>

#### Question Words

*Kodi*

'Are you a farmer?'

<i>Kodi</i> Statement		
<i>Kodi</i>	<i>ndinu mlimi</i>	<i>Kodi ndinu mlimi?</i>

'Yes/No' Answers

'Yes, I'm a farmer.'

<i>Inde</i> Affirmative Statement		
<i>Inde</i>	<i>ndine mlimi</i>	<i>Inde, ndine mlimi.</i>

'No, I'm not a farmer.'

<i>Iyayi</i> Negative Statement		
<i>Iyayi</i>	<i>sindine mlimi</i>	<i>Iyayi, sindine mlimi.</i>

*Chiyani* 'What?'

'What do you have?'

Statement <i>Chiyani?</i>		
<i>Muli ndi</i>	<i>chiyani</i>	<i>Muli ndi chiyani?</i>

Kuti 'Where?'

'Where is he?'

Statement	<i>kuti</i>	
<i>Ali</i>	<i>kuti</i>	<i>Ali kuti?</i>

Ndani 'Who?'

'Who is at the entrance?'

<i>Ndani</i>	Statement	
<i>Ndani</i>	<i>ali pakhomo</i>	<i>Ndani ali pakhomo?</i>

'What's your name?'

<i>Dzina lanu ndani?</i>
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LESSON 3B  
(PHUNZIRO LACHITATU)  
COMMUNICATION/CULTURE

- 3.1 KWA CHIMONO
- 3.2 VOCABULARY NOTES
- 3.3 USAGE NOTES
  - 3.3.1 CONTRACTIONS
  - 3.3.2 KWA CHIMONO
  - 3.3.3 ODI/ODINI
  - 3.3.4 KODI MWABWERA KUDZACHEZA NA FE?
- 3.4 CULTURAL NOTES
  - 3.4.1 VISITING
  - 3.4.2 FOOD
  - 3.4.3 DEPARTING
- 3.5 EXERCISES
- 3.6 SURVIVAL VOCABULARY
- 3.7 PROVERBS

# LESSON 3 B

## (Phunziro Lachitatu)

### 3.1 KWA CHIMONO

- aBill: Ódi!  
aChimono: Odini!  
(Bill enters and sits down.)  
aChimono: Moni aBill. Muli bwánji?  
aBill: Ndili bwino. Kaya inu?  
aChimono: Tili bwinonso. Kodi mwabwera kudzáchézá nafe?  
aBill: Inde, ndabwera kudzáchézá nanu.  
aChimono: Kodi kumudzi kuli bwino?  
aBill: Eee, kuli bwino.

### 3.2 VOCABULARY NOTES

Kwa Chimono - 'at Chimono's (place)'

Odi! - 'Hello!' (/. greeting announcing your arrival at someone's doorstep.)

Odini! - 'Hello!' (A greeting responding to Odi.)

Kodi mwabwera kudzáchézá nafe? - 'Have you come to chat with us?'

kodi / mwa / bwera  
? you've come

kudzáchézá - 'to come and chat'

kuchézá - 'to chat'

-dza- - 'to come and...'

nafe - 'with us'     na + ife = nafe  
with us

nanu - 'with you'     na + inu = nanu  
with you

Eee - 'Yes' (a common expression of assent)



KWA CHIMONO

### 3.3 USAGE NOTES

#### 3.3.1 Contractions

Nafe and naruu are contractions which occur between the particle na 'with' and the emphatic pronouns. Although uncontracted forms with ndi meaning 'with' do occur (ndi ife and ndi imu), the contractions with na are more representative of fluent, colloquial speech:

na 'with' + emphatic pronoun:

<u>na</u>	+	<u>ine</u>	=	<u>nane</u>	'with me'
<u>na</u>	+	<u>iwe</u>	=	<u>nawe</u>	'with you'
<u>na</u>	+	<u>iye</u>	=	<u>naye</u>	'with him/her'
<u>na</u>	+	<u>ife</u>	=	<u>nafe</u>	'with us'
<u>na</u>	+	<u>imu</u>	=	<u>naruu</u>	'with you'
<u>na</u>	+	<u>iwo</u>	=	<u>nawo</u>	'with them'

#### 3.3.2 Kwa Chimono

Kwa is a locative form which occurs only with people to mean the 'place of someone'. Kwa is a contraction of the locative AP ku- 'at' + a of association meaning 'of'. Therefore kwa Chimono literally means 'at (the place) of Chimono'. Any name can follow kwa to indicate 'someone's place/home'; kwa Bill, kwa Sally, kwa Phiri.

You may hear villages referred to with kwa as in kwa aBuluzi. In this case, aBuluzi is the name of the village chief who, in a sense, 'owns' the village, so kwa aBuluzi would mean 'at (the place) of aBuluzi'.

#### 3.3.3 Odi / Odini

On arrival at someone's home or office, it is appropriate to announce your presence. This can be done by knocking, clapping, or saying Zikomo or Odi. In this context, both zikomo and odi have no special meaning other than as attention-getters. (Either zikomo or odi are also used as attention-getters (but then meaning roughly 'excuse me') at any point during a conversation when the speaker wishes to shift attention to something.) When one of these forms is heard at the door, the resident of the home or office will respond with Odini, a polite recognition of your arrival and an invitation to enter. An alternate response is to use the imperative form of the verb -lowa 'enter': Lowani! 'Enter!'

### 3.3.4 Kodi mwabwera kudzacheza nafe?

When visits are informal in nature, the question of any purpose for the visit is never raised. However, there are times when the visit is something more than a social call. The host, sensing 'another' purpose, may ask such a question as: *Kodi mwabwera kudzacheza nafe?* It is a polite way of saying 'why have you come?', and it gives the visitor the opportunity to 'get to the point' (if there is one). Another similar type of question is:

<i>Kodi mwangotiyendera?</i>	'Have you just come to visit us?'
<i>Kodi /mwa / ngo / ti / yendera</i>	<i>Inde, ndangokuyenderani.</i>
? you've just us visit	'Yes, I've just come to visit you.'

This is also a polite inquiry. It is best to avoid such questions as 'Why have you come?' or 'Can we help you?' (*Tikuthandizeni?*) which are too abrupt at home but often heard in a business transaction in a store or bank.

## 3.4 CULTURAL NOTES

### 3.4.1 Visiting

One of the favorite leisure activities of Malawians is visiting with friends. Friends are expected to visit and to be visited frequently. There doesn't have to be a reason for the visit beyond just seeing how you are. Africans are group-oriented, and the loner is unusual, even suspect, in society. Therefore, visits are both social and a means of keeping someone from being alone. The visits may occur at any time of the day, and the visitors are to be allowed to enter the home where they will then be greeted. Then the chatting begins which may be an end in itself or may lead up to another 'purpose' for the visit.

When you are visiting friends in town, you don't need to give prior warning of your visit. Such a visit is very informal and does not require any prior preparation by the host since you have not come from any great distance.

However, if you are visiting someone in another village whom you do not normally see, it is expected that you will forewarn them of your arrival. That will give them time to prepare to receive you with adequate food and, if necessary, lodging.

### 3.4.2 Food

Africans entertain with talk and good food. The longer you visit, the more food you will be offered. The guest is to be treated well, and food, to the Malawians, is at the center of generosity. The mere arrival of a guest sets in motion the preparation of some food to offer. Often, your host will prepare a special meal for you if your visit isn't an everyday occurrence. Chicken or pigeon is often served visitors. One Malawian referred to his pigeon loft as his 'refrigerator' since it's a ready source of food when unexpected visitors turn up.

For a casual visit around town, you will be offered something small to drink or eat. It may be water or beer, roasted maize or cassava. Most likely you will not be offered a meal unless you arrive at or near mealtime. In that case, you will be invited to join in the family meal in the following manner:

*Chimono: Bwerani, tidye* { *nsima*  
*chakudya* } .

'Come, let's eat some nsima (food).'

If you are willing to eat something, then you simply respond: *Chabwino!* 'O.K., Fine!'. If you do not want something to eat, you answer: *Ndakhuta, zikomo!* 'I'm fine, thanks!' or *Ndili bwino, zikomo* 'I'm all right, thanks.' An answer of just *zikomo* is not clear since it could imply either 'yes, thanks' or 'no, thanks'..

Note that *chakudya* 'food' has as its primary meaning *nsima* (ground maize meal porridge) since *nsima* is the primary Chewa food. *Chakudya* is also applied to other types of foods, but if you are offered some *chakudya*, especially in rural areas, don't be surprised if *chakudya* always turns out to be *nsima*.

A visit to another town or village is no casual affair since the visitor has come from some distance. He/she must therefore be hungry, thirsty or tired and the hosts see it as their duty to prepare something substantial for the visitor to eat, even if it is between meal times. This may cause some difficulties for the guest who has already eaten or who doesn't want to eat just then. In these cases, there are some linguistic signals you can offer at an appropriate time to indicate that you don't require food.

One useful phrase is:

*Musavutike ndi chakudya.* 'Don't bother with food.'  
(i.e., Don't trouble yourself with preparing food.)

This is a polite way of indicating that you are fine and don't need anything to eat. However, you must be careful when you use it. It is not appropriate to say this upon your arrival since your hosts may not have even begun to do anything yet. In that case, it would almost seem like you were asking them to prepare something for you. It would be better to wait a while, keeping your eyes and ears open to any sign that 'kitchen activity' is going on. At that point, it would then be all right to indicate that you need nothing. You probably will be offered something anyway. Accept it and eat a little out of politeness, but you are not expected to finish everything you have been offered.

### 3.4.3 Departing

When it comes time to leave, your host won't just see you to the door and wave, as might happen in America. He/she will 'help you on your way' by walking at least a short way with you and possibly insisting on helping you carry something, no matter how little you have to carry. You'll no doubt be a bit surprised at all the attention showered on your departure, but it's just customary in Malawi. It may even happen when you've made a business call at an office. And you, in turn, should remember to treat your guests to more attention on their departure than you would be expected to in America.



153

### 3.5 EXERCISES

#### 3.5.1 Odi/Odini

Practice these expressions by greeting each other at the door of the classroom:

1st student: Odi!  
(outside)

2nd student: Odini! / Loŵani!

Vary the structure by saying:

1st student: Zikomo!

2nd student: Eee!

#### 3.5.2 Mwabwera kudzacheza nafe?

Practice this expression in the following pattern:

1st student: Mwabwera kudzacheza nafe?

2nd student: Inde, ndabwera kudzacheza nanu.

Mwabwera \_\_\_\_\_?

Inde, ndabwera \_\_\_\_\_.

Use an equivalent expression:

1st student: Kodi mwagotiyendera? 'Have you just come to visit?'

2nd student: Inde, ndangokuyenderani. 'Yes, I've just come to visit you.'

Kodi mwa-\_\_\_\_\_.

Inde, nda-\_\_\_\_\_.

#### 3.5.3 Bwerani, tidye nsima. 'Come, let's eat nsima.'

Practice responding appropriately to this invitation:

1st student: Bwerani, tidye nsima.

2nd student: Chabwino!

OR: Ndakhuta, zikomo.

OR: Ndili bwino, zikomo.

1st student: Bwerani, \_\_\_\_\_.

2nd student: \_\_\_\_\_.

### 3.5.4 THE DIALOGUE

Perform the dialogue at the beginning of the lesson by taking the roles of Chimono and Bill and by acting out the scene with the classroom serving as Chimono's home.

Vary the dialogue using different participants, equivalent structures, and expanded greetings.

### 3.5.5 Ichi/Icho nchiyani pa Chicheŵa?\* 'What's this/that in Chicheŵa?'

This expression can be useful to review previously learned vocabulary and to learn new vocabulary. Student #1 should point to or hold a familiar object and pose the question. Student #2 should answer:

1st student: Ichi nchiyani pa Chicheŵa?

2nd student: Icho ndi \_\_\_\_\_.

Vary the pattern by asking each other yes/no questions about the identity of objects and people:

1st student: (Kodi) ili ndi buku?

2nd student: Inde, ilo \_\_\_\_\_.

Iyayi, ilo \_\_\_\_\_.

### 3.5.6 SUPPLEMENTARY DIALOGUE

Try and understand the following dialogue:

aMary: Ódi!

Mayi Banda: Loŵani! Moni aMary.

Muli bwánji?

aMary: Ndili bwino. Muli bwánji amáyi?

Mayi Banda: Ndili bwinoŵonso. Zíkomo.

aMary: Kodi Chikóndí alípo?

Mayi Banda: Índé, alípo. Chikondi!

Bwera kuno!

aChikondi: Moni Mary!

aMary: Zíkomo.

170

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\*Mu Chicheŵa is also used for 'in Chicheŵa'.

### 3.6 SURVIVAL VOCABULARY

*Moni nonse!* - 'Hello everyone (all of you)!'  
hello/all of you

*Khalani pampandopo.* - 'Sit on the chair.'  
*khala / ni / pa / mpandopo*  
sit (you) on chair that

*Khalani pamphasapo.* - 'Sit on the mat.'  
*mphasapo*  
mat that

*Alipo* - 'He/she is here.'  
*a / li / po*  
he is here

*Kulibe* - 'He/she isn't there'  
*ku- / li / be*  
there is without

*Ndifuna kujambula chituruzi.* - 'I want to take a picture.'  
I want / to take / a picture

*Lero kwacha bwino!* - 'Today's a fine (day)!'  
today / dawn / fine

*Ndifuna kusuta fodya.* - 'I want to smoke.'  
I want / to smoke / tobacco

*Lero kwasizira.* - 'Today is cold.'  
today / be cold

*Lero kwatentha kwambiri.* - 'Today it's very hot.'

*kwabasi* - 'very, much' (an alternative to *kwambiri*)

*ujeni* - 'whatchamacallit, whatsisname' (*ujeni* is a filler used when you can't think of the name of someone or something at the moment. It's only used when both the speaker and listener know the person or object referred to. It's rather like saying 'you know what I mean'. The actual name will follow *ujeni* as the speaker recalls it.

Example: *Chiwala ndi - ujeni - Mateche alipo.*  
'Chiwala and - whatsisname - Mateche are there.'

*Kumsika kuli - ujeni - chimanga.*  
'At the market there's - whatchamacallit - maize.'

### 3.7 PROVERBS

Discuss the imagery and meaning of these proverbs.

*Mlendo sathyola mphase.* (A visitor doesn't break a mat.)

*Mlendo ndi mame.* (A visitor is dew.)

When would you use them? *Mlendo sathyola mphase* means, in general, that a visitor is never too much of a burden, that a visitor can always be accommodated with no harm to anyone. *Mlendo ndi mame* means that a visitor refreshes and even can be seen as a fresh opportunity (for enjoyment), as the dew marks the beginning of a new day.



LESSON 4A

(PHUNZIRO LACHINAYI)

GRAMMAR

- 4.1 NEW VOCABULARY
- 4.2 VERB FORM
- 4.3 THE PRESENT PROGRESSIVE/CONTINUOUS
- 4.4 NOUN CLASSES
  - 4.4.1 CLASS 15 (KU): THE INFINITIVE
  - 4.4.2 CLASSES 14/6 (U/MA)
- 4.5 THE HABITUAL ASPECTS
- 4.6 INTERROGATIVE: BWANJI?
- 4.7 SUMMARY EXERCISES
- 4.8 PRONUNCIATION AND TONE EXERCISES
- 4.9 GRAMMATICAL PATTERNS LEARNED

# LESSON 4 A

## (Phunziro Lachinayi)

### 4.1 NEW VOCABULARY

#### CLASSES 1A/2

tate/atate

'father/fathers'

#### CLASS 3

moŵa

'beer'

#### CLASSES 5/6

banja/mabanja

'family/families'

#### CLASSES 5/2

bwenzi/abwenzi

'friend/friends'

#### CLASS 6

madzi

'water'

#### CLASSES 7/8

cholembera/zolembera

'pen/pens'

#### CLASS 9

nsima

'a stiff porridge made from maize flour'

#### CLASSES 9/10

nyama

'meat, wild animal/wild animals'

kalata

'letter/letters'

### CLASSES 14/6

ulemu	'honor'
ufa	'flour'
udzudzu	'mosquito'
ulalo/maulalo	'bridge/bridges'
ukonde/maukonde	'net/nets'
ulendo/maulendo	'journey/journeys'

### CLASS 15

kufuna	'wanting, to want'
kugwira ntchito	'working, to work'
kupita	'going, to go'

### VERBS

-pita	'go'
-dya	'eat'
-dziŵa	'know'
-gwira ntchito	'work'
-bwera	'come'
-lemba	'write'
-ŵerenga	'read'
-gula	'buy'
-gulitsa	'sell'
-manga	'tie, build'
-mwa	'drink'
-khala	'be, stay, live'
-chita	'do'

### ADVERBS

tsopano	'now'
masiku onse	'every day' (all days)
pang'ono	'a little'
kwambiri	'a lot'
msanga	'quickly'
pang'ono pang'ono	'slowly'
tsiku lili lonse	'each day'

QUESTION WORDS

Bwanji?

'how?'

OTHER

chaka chatha

'last year'

## 4.2 VERB FORMS

We have already seen the verb *-li* and *ndi* 'be' and its combination as *-li ndi* 'have'. They are perhaps the most common verbs, and they are somewhat simpler in form compared to other verbs in Chicheŵa.

A typical Chicheŵa verb has four basic parts in this order:

- (1) AP\* (subject prefix)
- (2) a tense/aspect prefix (hereafter abbreviated as T/A)  
(tense = time; for example, 'past', 'future')  
(aspect = nature of the occurrence of action; for example, 'usually', 'completed')
- (3) a verb root  
(contains the content; for example 'eat', 'go')
- (4) a final suffix  
(either *-a* or *-e*, depending on tense and voice; adds no meaning)

An example of a typical verb is this:

AP	+	T/A	+	Verb Root	+	Final Suffix	=	
<i>a-</i>	+	<i>-ma-</i>	+	<i>pit-</i>	+	<i>-a</i>	=	<i>amapita</i>
they / usually /				go	/	∅	=	'they usually go'

The root plus the final suffix is called the verb stem. When new verbs are introduced, they will be presented as verb stems. Since most verb forms take *-a* as the final suffix, this will be used in listing verb stems.

An infinitive form of the verb (translated by 'to + root meaning') consists of the AP of the infinitive noun class (*ku-*) plus the verb stem. *Kupita*, then, means 'to go'. It can also be translated as 'going'.

## 4.3 The Present Progressive/Continuous

One of the most common verb forms refers to actions occurring at this very moment. The T/A for this form is:

-(*li*)*ku-*

This T/A is actually a combination of *-li-* (from the verb 'be') and *-ku-* (the AP for the infinitive noun class). The final suffix is always *-a* with *-(li)ku-* in the T/A slot. Here are some common verbs in this form:

177

\*We are referring to all subject prefixes as APs. However, first and second person pronominal forms (*ndi* 'I', *ti* 'we'; *u* 'you', *mu* 'you') don't, of course, have any nouns (with which they are in agreement) which stand before them (as antecedents) in the discourse.

AP	+	T/A	+	V. Root	+	F. Suffix	=	
a-	+	-liku-	+	-pit-	+	-a	=	<i>alikipita (tsopano)</i>
he/she	/	is'...-ing	/	go	/	∅		'he/she is going (now).'
(also 'they')								
mu-	+	-liku-	+	-dy-	+	-a	=	<i>mulikudya</i>
'you'	/	is...-ing	/	eat	/	∅		'you are eating'

In most spoken and written usage, the -li is dropped from the progressive construction with no loss in meaning:

*alikipita* → *akupita*  
'he is going'      'he's going'

We will use the -ku- form throughout the book, but just remember that the two T/A forms (-liku- and -ku-) mean exactly the same thing.

Here are some other examples of the present progressive:

<i>Mikipita kuti?</i>	'Where are you going?'
<i>Ndikupita kumsika.</i>	'I'm going to the market.'
<i>Alikudya chiyani?</i>	'What is she eating?'
<i>Alikudya nsomba.</i>	'She's eating fish.'
<i>Kodi mukugwira ntchito tsopano?</i>	'Are you working now?'
<i>Inde, ndikugwira ntchito tsopano.</i>	'Yes, 'I'm working now.'
<i>Ndani akumwa madzi?</i>	'Who is drinking water?'
<i>Bwenzi lake likumwa madzi.</i>	'His friend is drinking water.'

To form the negative of the present progressive, the negative prefix si- is attached to the beginning of the verb construction:

*si-* + *akupita* = *sakupita* (*si* + *a* = sa)  
not / he's going      'he isn't going'

Examples:

<i>Sindikupita kumsika.</i>	'I'm not going to the market.'
<i>Sukupita kusukulu.</i>	'You aren't going to school.'
<i>Sakumanga nyumba.</i>	'He isn't building a house.'
<i>Sitikumanga sitolo.</i>	'We aren't building a store.'
<i>Simukulemba kalata.</i>	'You aren't writing a letter.'

*Sakulemba mahuku.*

'They aren't writing books.'

*Mnyamatayo sakuwerenga buku lake.*

'That boy isn't reading his book.'

*Ana sakuwerenga mabuku awo.*

'The children aren't reading their books.'

*Tate wanga sakugula nyama.*

'My father isn't buying any meat.'

*Amayiwo sakugulitsa nsomba.*

'Those women aren't selling any fish.'

## Exercises

- A.** Make some sentences in the present progressive using the following vocabulary and pattern:

Example: *Ndikugu?a nsomba.*

'I'm buying some fish.'

*Amayi akudya chipatso.*

'Mother is eating fruit.'

Noun	AP	+	T/A	+	Verb Stem	+	Locative Noun	+	Adverb
Munthu	ndi-		-(li)ku-		-pita		ku + msika		tsopano 'now'
Anthu	u-				-dya		mu + sito?o		
Mkazi	a-				-bwera		pa + mudzi		kwambiri 'a lot'
Bambo	mu-				-mwa		buku		pang'ono 'a little'
Bwenzi	ti-				-gula		nsomba		
Mtsikana					-gulitsa		Blantyre		
Mlongo					-temba		chakudya		
					-werenga		chipatso		
					-manga		kalata		
					-gwira ntchito		nyumba		
							madzi		
							tebulo		

- B.** Repeat the preceding exercise, making sentences with present progressive verbs in the negative:

Example: *Ndikugula nsomba*

*Sindikugula nsomba.*

**C.** Answer the following questions:

Example: *Mukudya chiyani?* → *Ndikudya chipatso.*  
'What are you eating?' 'I'm eating fruit.'

1. ngo wanu akupita kuti?
2. Ndani akulemba kalata tsopano?
3. Mukuwerenga kuti?
4. Amayi akugulitsa chiyani?
5. (Kodi) mukupita kusukulu?
6. (Kodi) abambo anu akumanga nyumba?
7. Ndani akugulitsa galimotoyo?
8. Alikugwira ntchito kusitolo?
9. Ana akuwerenga chiyani?
10. Mukumanga nyumba yanu kuti?

**D.** Make questions in the present progressive T/A *-(li)ku-* using the vocabulary provided and then give an appropriate answer:

Example: *-werenga/kuti* *Akuwerenga kuti?* 'Where is he reading?'  
*Akuwerenga pakhomo.*  
'He's reading outside.'

- |                          |                                 |
|--------------------------|---------------------------------|
| 1. -manga/chiyani        | 6. -lemba/chiyani               |
| 2. -kodi/-gulitsa/njinga | 7. -gula/chiyani/m'sitolo.      |
| 3. -pita/ku'i            | 8. kodi/-dya/tsopano            |
| 4. ndani/-mwa/mowa       | 9. ndani/-gwira ntchito/kumiska |
| 5. kodi/-pita/kusukulu   | 10. -werenga/chiyani            |

**E.** Make true and false statements in the present progressive about activities going on in a picture or in the classroom. If the statement is true, say inde 'yes'; if it is false, say iyayi 'no' and correct it.

Example: *Ndikuwerenga kalata.* *Inde.*  
'I'm reading a letter.' 'Yes'

*Iyayi, mukuwerenga buku.*  
'No, you're reading a book.'

## 4.4 NOUN CLASSES

### 4.4.1 Class 15 (Ku) : The Infinitive

Just as in English, the infinitive form of the verb in Chicheŵa (ku + verb stem, for example kugula 'to buy') functions in three ways:

- (1) as the object of a main verb:  
example: *Ndikufuna kugula galimoto.* 'I want to buy that car.'
- (2) as a noun which may be the subject of a verb:  
example: *Kudya akudya kuli bwino.* 'To eat food is good.'
- (3) as a noun which may have modifiers.  
example: *Kuwerenga kwamu ndi kwa pang'ono pang'ono.*  
'Your writing is slow.'

Note that in Chicheŵa, since infinitives are nouns in Class 15, their modifiers must take class agreements for Class 15. The class prefix and the AP are the same for Class 15: ku-. Before vowels, ku- becomes kw-, as in kwamu.

Class #	Class Prefix	AP	Examples
15	<u>ku-</u>	<u>ku-</u>	<p><i>Akufuna kupita.</i> 'He wants to go.'</p> <p><i>Kugwira ntchito kuli bwino.</i> 'To work is good.'</p> <p><i>Kulemba kwake ndi kwa pang'ono pang'ono.</i> (ku + a = kwa) 'His writing is slow.'</p> <p><i>Agogo anga akufuna kugulitsa sitolo yawo.</i> 'My grandparents want to sell their store.'</p>

### Exercises

- A.** Change the present progressive verbs in the following sentences into verbs expressing '...want to...' with the pattern -kufuna + infinitive and give the meaning.

Example: *Mukugula chimanga.* → *Mukufuna kugula chimanga.*  
'We want to buy maize.'

1. Sindikugwira ntchito tsopano.
2. Bambo wake akupita kuti?
3. Akuwerenga bukuli.
4. Sitikudya pakhomo.
5. Ndani akupita ku Blantyre.
6. Mukumwa chiyani?
7. Ana akuwerenga kalatazo.
8. Kodi mukudya nsomba?
9. Akumanga nyumba paphiri.
10. Banja larga likuchokera ku Lilongwe.

- B.** Substitute the following expression into the model question and then provide an appropriate answer:

Example: Model: *Mukufuna kugula chiyani?*  
'What do you want to buy?'

Substitution: *kudya*

New Model: *Mukufuna kudya chiyani?*  
'What do you want to eat?'

Answer: *Ndikufuna kudya nsima.*

- |              |                             |
|--------------|-----------------------------|
| 1. kuwerenga | 6. kuti? ('where')          |
| 2. kumwa     | 7. kupita                   |
| 3. kuchita   | 8. kugwira ntchito          |
| 4. kumanga   | 9. kulemba                  |
| 5. kudya     | 10. kugulitsa chimanga icho |

#### 4.4.2 Classes 14/(6) (U/Ma)

Class 14 is often known as the U- class because all of the nouns in it begin with the singular class prefix u- and take the AP u-:

Examples: *Ukonde uli m'madzi.* 'The net is in the water.'  
*Ndikumanga ulalo awo.* 'I'm building that bridge.'  
 (*ulalowo*)  
*Mukupita kuulendo wanu.* 'You're going on your journey.'  
 (*u + a = wa*)

Class 14 singular nouns use Class 6, the ma- class (discussed in Lesson 2) for plurals:

Examples: *Maukonde ali m'madzi.* 'The nets are in the water.'  
*Ndikumanga maulalo awo.* 'I'm building these bridges.'  
 (*maulalowo*)  
*Mukupita kamaulendo anu.* 'You're going on your journeys.'



Class #	Class Prefix	AP	Examples
14	u-	u-	<i>udzu</i> 'grass' <i>ufa</i> 'flour' <i>ulemu</i> 'honor'
6	ma-	a-	<i>maudzu</i> 'grasses'

Many of the Class 14 nouns are abstract or collective and have only a singular form:

<i>ufa</i>	'flour'
<i>ulemu</i>	'honor'
<i>udzudzu</i>	'mosquito'*

\*Yes, 'mosquito' is considered a collective noun in Chicheŵa, much like 'sugar' or 'flour' in English.

## Exercises

**A.** Make sentences using the vocabulary provided below:

Example: *-pita/ulendo* + *Abambo anga akupita kuulendo.*  
'My father's going on a journey.'

1. *-manga/ulalo/pano*
2. *ng'ombe/-dya/udzu*
3. *-li/udzudzu/kunyanja*
4. *-gulitsa/maukonde/kusitolo iyo*
5. *ufa/-li/patebulo*

**B.** Make the following substitutions into the model question and then provide an appropriate answer:

Example: Model: *Mabukuwo ali kuti?* 'Where are the books?'  
Substitution: *Buku*  
New Model: *Bukulo lili kuti?* 'Where is the book?'  
Answer: *Bukulo lili m'thumba langa.*  
'The book is in my pocket.'

- |           |              |
|-----------|--------------|
| 1. ukonde | 6. sitolo    |
| 2. nsomba | 7. udzudzu   |
| 3. ulalo  | 8. zolembera |
| 4. moŵa   | 9. ufa       |
| 5. udzu   | 10. madzi    |

## 4.5 THE HABITUAL ASPECTS

Habitual acts can be referred to either in the present or past time. In Chicheŵa, the same low-toned T/A (-ma-) is used for both times, but a contextual tonal difference keeps them apart. The present habitual -ma- is preceded by a high-toned agreement prefix; the past habitual -ma- is preceded by a low-toned agreement prefix.

Compare: *Ŋdimapita.* 'I usually go.'  
*Ndimapita* 'I used to go.'

The habitual past will be discussed in a later lesson. Whereas the present progressive -(li)ku- expresses an action taking place at this very moment, the habitual present indicates a habitual action, one that usually occurs (but not necessarily at this very moment). This habitual form may refer to either present or future actions. (The nature of the occurrence 'usually' rather than time is the main meaning conveyed.) It is represented by a high-tone and the prefix -ma-:

AP	+	<u>-ma-</u>	+	verb root	+	<u>-a</u>	
a-		-ma-		-pit-		-a	= <i>amapita (masiku onse)</i>
he/she	/	usually /		goes			'He/she usually goes (everyday)'

Other examples:

<i>Ŋdimagwirá nchito masiku onse.</i>	'I work everyday.'
<i>Ūmadyá nyama kwambiri.</i>	'You usually eat a lot of meat.'
<i>Ámagulá chipatso kusmika.</i>	'She usually buys fruit at the market.'
<i>Timagulá chipatso kusitolo.</i>	'We usually buy fruit at the store.'
<i>Kodi múmamá mówa masiku onse?</i>	'Do you usually drink beer everyday?'
<i>Ámaweréngá kuti?</i>	'Where do you usually read?'
<i>Mwanayu amapita kusukulu.</i>	'This child goes to school.'

Adding the word-initial prefix si- makes the habitual form negative, as it did with the present progressive (-liku-) form. But for the negative habitual, there is a zero in the T/A slot:

Negative	+	AP	+	∅	+	verb root	+	<u>-a</u>	
si-		+ ndi-		∅		+ pit		+ -a	= <i>Sindipita kusukulu masiku me.</i>
not	/	I /	usually /			go			'I don't usually go to school every day.'

<i>Azungu sadya nsima.</i>	'Europeans usually don't eat nsima.'
<i>Amayi anga salemba kalata.</i>	'My mother usually doesn't write letters.'

The verb *-li* 'be' can not take the *-ma-* prefix; instead, *-khala* 'be/stay/live' replaces *-li* in the present habitual form:

*Ndili pantchito.* → *Ñdimakhála pantchito.* 'I'm usually at work.'  
*Ali ndi galu.* → *Ámakhála ndi galu.* 'He usually has a dog.'

In sum, compare the habitual with the present progressive:

HABITUAL: 'usually/everyday'

*Ámapíta kusukulu masiku onse.*  
 'He goes to school everyday.'

*Ndimadyá chipatso masiku onse.*  
 'I eat fruit everyday.'

*Sapita kusukulu masiku onse.*  
 'He doesn't go to school everyday.'

PROGRESSIVE: 'now'

*Akupita kusukulu tsopano.*  
 'He's going to school now.'

*Ndikudya chipatso tsopano.*  
 'I'm eating fruit now.'

*Sakupita kusukulu tsopano.*  
 'He's not going to school now.'

Also compare the present/future habitual tense 'usually' ( AP with a high tone) with the past habitual tense 'used to' ( AP with a low tone):

PRESENT/FUTURE: 'usually'

*Ámapítá kumudzi masiku onse.*  
 'She goes to the village everyday.'

*Timagwirá ntchito tsiku lili lonse.*  
 'We work each day.'

PAST: 'used to'

*Chaka chatha amapítá kumudzi masiku onse.*  
 'Last year she went to the market every day.'

*Timagwirá ntchito tsiku lili lonse.*  
 'We used to work each day.'



## Exercises

**A.** Change the following sentences from the present progressive to the present habitual:

Example: *Ndikupita kumsika tsopano.* →  
*Wdimapita kumsika masiku onse.*

1. Akugwira ntchito kwambiri.
2. Abwenzi anga akumwa moŵa tsopano.
3. Mwamuna wake akuŵerenga buku.
4. Agalu akumwa madzi.
5. Mukudya chiyani tsopano?
6. Amayiwo akugulitsa madengu.
7. Abambo anga akulemba kalata.
8. Kodi akupita kunyanja?
9. Azungu sakudya nsima.
10. Ndikugula chimanga tsopano.

**B.** Answer the following questions:

Example: *Mumadya chiyani masiku onse?* →  
*Ndimadya nkuku masiku onse.*

1. Kodi mumamwa moŵa?
2. Amaŵerenga chiyani?
3. Akazi anu amagula chiyani kumsika?
4. Mumadya kuti?
5. Ndani amalamba kalata?
6. Kodi amapita kusukulu masiku onse?
7. Kodi mumamanga nyumba m'nyanja?
8. Timapita kuti masiku onse?
9. Ndani amagwira ntchito kwambiri?
10. Mumagula chiyani kusitolo?

C. Using the following vocabulary, make questions in the present habitual. Then provide appropriate answers.

Example: *Mu-/-gona/kuti* → *Mumagóná kuti?*  
'Where do you usually sleep?'  
*Ndimagóná m'chipanda umo.*  
'I usually sleep in that room.'

1. mu-/-gula/nsomba/kuti
2. mu-/-dya/nsima
3. abale anu/-khala/kuti
4. bwenzi lake/-manga/chiyani
5. kodi/agalu/-dya/chipatso
6. ndani/-gwira ntchito/kwambiri
7. kodi/mu-/-pita/Blantyre
8. a-/-gulitsa/chiyani
9. kodi/akazi ake/-gulitsa/fodya
10. ndani/-!emba bwino

D. Answer the following present habitual questions with 'iyayi' and a statement in the past habitual.

Example: *Kodi mumapítá kusukulu masiku onse?*  
'Do you usually go to school everyday?'  
*Iyayi, chaka chatha ndimapítá kusukulu masiku onse.*  
'No, I used to go to school last year.'

1. Kodi amayi anu amagulitsa chimanga?
2. Kodi aChibwe amamwa mowa masiku onse?
3. Kodi abambo ake amamanga maulalo?
4. Kodi mumapita pansu kuntchito masiku onse?
5. Kodi mphunzitsjyo amalemba mabuku?
6. Kodi abwenzi anu amabwera masiku onse?
7. Kodi mumadya chipatso masiku onse?
8. Kodi mumalemba kalata masiku onse?
9. Kodi amayiwo amagula ufa masiku onse?
10. Kodi aBanda amagwira nt.hito kwambiri?



## Exercises

**A.** Give the translations of each sentence below and then make bwani? questions for the sentences:

Example: *Ndimapita ku Blantyre pabasi.* → *Mumapita bwani ku Blantyre?*  
I go to Blantyre by bus.                      How do you go to Blantyre?

1. Amayi anga ali bwiro.
2. Mwana wanu amaŵerenga bwino.
3. Ndimapita pansi kumsika.
4. Timadya chipatso ndi manja.
5. Akumanga nyumba yanga ndi miyala.
6. Galu wake ali bwino.
7. Amagwira ntchito bwino.
8. Amalemba kalata ndi cholemba icho.
9. Ndimapita kusukulu panjinga.
10. Mlongo wanga amamanga ulalo bwino.

**B.** Answer the following questions:

Example: *Kumudzi kuli bwani?* → *Kumudzi kuli bwino.*

1. Mumapita bwani kumsika?
2. Azungu amadya nsima ndi manja?
3. Mumabwera bwani ku Chancellor College?
4. Mumalemba bwani kalata?
5. Kodi banja lanu lilibwino?

**C.** Practice using bwani by asking each other questions about manner (means) and state.

Example: 1st student: *Mumapita bwani kusukulu?*

2nd student: *Ndimapita panjinga.*

## 4.7 SUMMARY EXERCISES

**A.** Change the following sentences from the present/future habitual to the present progressive:

Example: *Ndimapita kusukulu masiku onse.* →

*Ndikupita kusukulu tsopano.*

1. Ana anga amaŵerenga mabuku masiku onse.
2. Timadya nsomba masiku onse.
3. Amayiwa amagulitsa moŵa masiku onse.
4. Ndimalembe kalata masiku onse.
5. Samwa moŵa masiku onse.
6. Abambo anga amagwira ntchito masiku onse.
7. Mumagula chimanga masiku onse.
8. Bwenzi langa limabwera panjinga.
9. Sindigula tinsomba.
10. Timapita kuulendo masiku onse.

**B.** Answer the following questions:

Example: *Mukupita kuti?* → *Ndikupita kuntchito.*  
'Where are you going?' 'I'm going to work.'

1. Mumadya chiyani masiku onse?
2. Mukuŵerenga chiyani?
3. Mphunzitsi wanu ndani?
4. Mukufuna kugula chiyani?
5. Ndani akugulitsa ufa?
6. Mukufuna kupita kuti?
7. Kodi mumamwa moŵa?
8. Mukufuna kuchita chiyani?
9. Mukufuna kuŵerenga chiyani?
10. Mumapita bwanji ku Blantyre?

**C.** Substitute the following expressions into the model sentence making all necessary changes in tense/aspect.

Example: Model: *Ndimagwira ntchito masiku onse.*  
'I usually work everyday.'

Substitution: *tsopano*

New Model: *Ndikuwira ntchito tsopano.*  
'I'm working now.'

- |                    |                   |
|--------------------|-------------------|
| 1. -werenga buku   | 6. tsopano        |
| 2. -dya nsima      | 7. -mwa madzi     |
| 3. masiku onse     | 8. -gula chimanga |
| 4. Chaka chatha    | 9. masiku onse    |
| 5. -gulitsa mabuku | 10. chaka chatha  |

**D.** Translate the following sentences from Chicheŵa into English:

Example: *Sindikupita kumsika.* → 'I'm not going to the market.'

1. Akugula ufa m'sitolo.
2. Ana akuwerenga chiyani?
3. Tate wanga akudya nyama tsopano.
4. Kugwira ntchito kuli bwino.
5. Anthuwa akumanga maulalowo.
6. Ukondewo uli m'madzi.
7. Azungu sadya nsima.
8. Bambo wanga salemba kalata.
9. Njinga yanu ili bwanji?
10. Ndimapita pansu kusukulu.

# E. Picture Dictionary

1.



2.



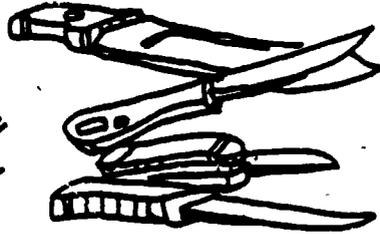
3.



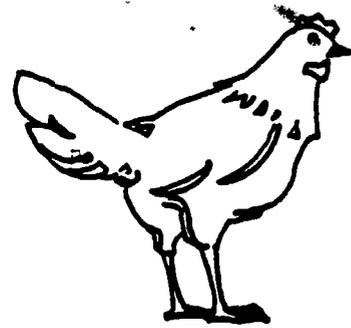
4.



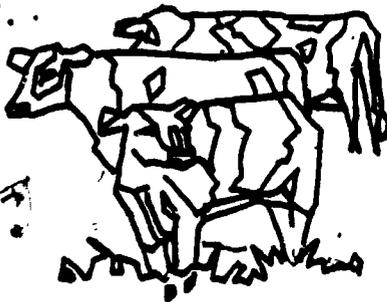
5.



6.



7.



8.



9.



Identify in Chicheŵa the numbered items:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

6. \_\_\_\_\_

7. \_\_\_\_\_

8. \_\_\_\_\_

9. \_\_\_\_\_

## 4.8 PRONUNCIATION AND TONE EXERCISES

### A. Pronunciation

#### 1. w AND w̃

The sound of w in Chichewa is similar to that sound in the English words 'water', 'unwed', and 'word'. But, w contrasts in Chichewa with the sound w̃, which does not occur at all in English. Think of w̃ as 'halfway between' the English b and the English v. But the lips are closed to make b, and making v involves using the teeth against the lower lip. w̃ is a sound produced by the friction of air as it passes through nearly closed lips, with no teeth contact involved. Try making the sound b, but don't close your lips, so that a steady stream of air escaping through them causes a vibrating sensation. This will be the sound you hear in such words as Malawī and Chichewā. Listen to the following words as your teacher says them and repeat:

<u>w</u>		<u>w̃</u>	
aw <u>a</u>	'these'	aw <u>ā</u>	'these'
waw <u>a</u>	'man'	-w <u>ā</u> w <u>ā</u>	'hurt'
kw <u>ā</u> za	'to sprinkle'	kw <u>ā</u> za	'to split'
iw <u>e</u>	'you'	-l <u>ō</u> w <u>ā</u>	'enter'
ndfw <u>o</u>	'relish'	-iw <u>ā</u> la	'forget'
uw <u>a</u>	'bark (of a dog)'	-w <u>erenga</u>	'read'
w <u>ā</u> nga	'my/mine'	mw <u>ā</u>	'beer'
w <u>o</u> phunzira	'student'	nthaw <u>ī</u>	'time'
m <u>sew</u> u	'road'	-dz <u>ī</u> w <u>ā</u>	'know'

## 2. VOWELS: A, E, I, O, U

The five vowels in Chichewa represent single sounds that are pronounced either short or long. They differ from English vowels, which are always short and often characterized by a gliding from one vowel sound to another. Therefore, when pronouncing vowels in Chichewa, concentrate on saying a single vowel sound without any off-glide.

A in Chichewa is halfway between the vowel sounds in English pot and pat. It is made more forward in the mouth than the English a. Repeat the following words containing the sound a after your teacher:

<u>kalata</u>	'letter'
<u>anawa</u>	'these children'
<u>sala</u>	'fingers'
<u>aBanda</u>	'Mr. Banda'
<u>shanga</u>	'my, mine'
<u>-samala</u>	'take care of'
<u>-tandala</u>	'pass time'

E in Chichewa is similar to the vowel sound in the English word bet, but it is pronounced with the tongue lower in the mouth and the mouth more open. But don't confuse it with the vowel sound in English bait. That is a different sound. Repeat after your teacher the following words containing the sound e:

<u>amene</u>	'which, who, that'
<u>Eee</u>	'yes'
<u>jekeseni</u>	'injection'
<u>ndege</u>	'airplane'
<u>-werenga</u>	'read'
<u>-pereka</u>	'offer'
<u>Museke</u>	'You should laugh.'

I in Chichewa is different from any vowel sound in English. It definitely is not the vowel sound in the English word bit. Rather, it is made with the tongue higher in the mouth and the lips closer together. It is somewhat like the first part of the vowel sound in English beat, but it does not have the off-glide that this English sound has. Repeat after your teacher the following words containing the sound i:

<u>ndi'i</u>	'I am'
<u>njira izi</u>	'these paths'
<u>kwambiri</u>	'a lot, much'
<u>mapiri</u>	'mountains'
<u>odini</u>	'hello'
<u>midzi</u>	'villages'
<u>sitili</u>	'we aren't'

o in Chichewa is similar to the vowel sound in the English word go but it is made with the mouth more open and the tongue lower in the mouth. Try to avoid the off-glide on the o which we produce in English. This sound in Chichewa is made with a good deal of lip-rounding. Repeat after your teacher the following words containing the sound o:

<u>zikomo</u>	'thanks, excuse me, etc.'
<u>sitolo</u>	'store, shop'
<u>moyo</u>	'life'
<u>koloko</u>	'o'clock'
<u>tsopano</u>	'now'
<u>patsogolo</u>	'in front'

u in Chichewa is similar to the vowel sound in the English word too, but it doesn't have the off-glide to an 'uh' sound which also accompanies this vowel in English. The u sound in Chichewa also has more lip-rounding than its counterpart in English. Repeat the following words containing the sound u:

<u>buku</u>	'book'
<u>ulamu</u>	'respect'
<u>munthuyu</u>	'this person'
<u>mutu</u>	'head'
<u>udzu</u>	'grass'
<u>ukulu</u>	'school/schools'

## B. Tone

1. Chicheŵa verb stems have been categorized as being either low or high. Low verbs have only low tones in their imperative form (Pita! 'Go!'); high verbs have L-H tonal patterns in their imperative form (Goná 'Sleep!');

Listen to your teacher pronounce the following lists of low and high verbs. Try to distinguish the tonal patterns and then say them yourselves:

### Low

*dziŵa* 'know'  
*pita* 'go'  
*choka* 'go away'  
*chita* 'do'  
*yenda* 'walk'  
*lamba* 'write'

### High

*khalá* 'be, stay, live'  
*tsalá* 'stay'  
*kondá* 'like'  
*goná* 'sleep'  
*pezá* 'find'

2. In the infinitive ku- form, these two syllable stem verbs have a uniform L-H-L pattern in sentence final position regardless of the tonal distinctions made in their stem forms. Therefore:

a low verb dziŵa becomes ku<sup>l</sup>ziŵa 'to know'  
 a high verb goná becomes ku<sup>l</sup>góna 'to sleep'

Practice this infinitive tonal pattern by first saying the verb in its high or low imperative form and then by saying it in its infinitive ku- form.

Example: *dziŵa* - *ku<sup>l</sup>ziŵa*  
*pita* -  
*choka* -  
*khalá* -  
*goná* - *ku<sup>l</sup>góna*  
 etc.

3. The present continuous/progressive form of the verb consists of a low-toned AP + (-li) 'be' + ku- + verb stem. (Note that ku- + stem is, in fact, the infinitive form. Therefore, it has the same tonal pattern as the infinitive (L-H-L). The tonal pattern of the present continuous/progressive in sentence final position would be:

AP + (-li) + ku- + verb stem  
a- (-li-) -ku- -pita = alikupita or akupita  
 'he's/she's/they're going'

a) Practice the tonal pattern of the present continuous/progressive form of the verb by combining the AP a- with the T/A prefix -(li) ku- and the verb stem:

Example:  $\frac{a-}{a-} + \frac{-(li) ku-}{-(li) ku-} + \frac{\text{verb stem}}{-gona} = \text{Alikugóna/akugóna}$

- goná
- tsalá
- yendá
- chita
- lamba

b) Vary this exercise by using other APs:

Example:  $ndi- + -(li) ku- + -pita = ndilikupíta/ndikupíta$   
 u-  
 ti-  
 mu-  
 a-

4. The present/future and past habituals (T/A -ma-) are distinguished by the tone of the AP. (The T/A -ma- is always low and the two syllable verb stem is H-L in sentence final position.) For the present/future habitual verb form 'usually', the AP is high:

AP + T/A + Verb Stem  
a- -ma- -lamba = ámalémba

For the past habitual verb form ('used to') the AP is low:

a- -ma- -lamba = amalémba

a) Using various APs and verbs, make present/future habitual verbs with the proper sentence final tonal pattern: H-L-H-L

Example: ndi- -ma- lamba = ndímalémba 'he usually writes'  
u- yenda  
a- tsala  
ti- pita  
mu- dziwa  
a- choka  
peza  
konda

b) Repeat the preceding exercise, making past habitual verbs with the proper sentence final tonal pattern L-L-H-L:

Example: ndi-      -ma- -lamba ndimalémba 'he used to write'

c) The following pairs of verbs consist of a present/future habitual verb and its past habitual form; they differ only in tonal pattern. Your teacher will read one of the two verbs; circle which one he/she reads:

<u>tímapíta</u>	'we usually go'	<u>timapíta</u>	'we used to go'
<u>ámakhála</u>	'we usually live'	<u>amakhála</u>	'we used to live'
<u>múmagóna</u>	'you usually sleep'	<u>mumagóna</u>	'you used to sleep'
<u>úmapéza</u>	'you usually find'	<u>umapéza</u>	'you used to find'
<u>ndímakónda</u>	'I usually like'	<u>ndimakónda</u>	'I used to like'
<u>tímalémba</u>	'we usually write'	<u>timalémba</u>	'we used to write'
<u>múmachóka</u>	'you usually go out'	<u>mumachóka</u>	'You used to go out'
<u>ámadzíwa</u>	'they usually know'	<u>amadzíwa</u>	'they used to know'
<u>úmayénda</u>	'you usually walk'	<u>umayénda</u>	'you used to walk'

d) Practice asking and answering the question Múmachokérá kuti?\* with Ndímachokérá ku Anéleka. 'I come from America.'

- S1: Múmachokérá kuti?  
 S2: Ndímachokérá ku Anéleka.  
 S2: Múmachokérá kuti?  
 S3: Ndímachokérá ku Anéleka.

e) Vary your answer with different APs and place names:

- S1: Ánachokérá kuti? 'Where does he come from?'  
 S2: Ánachokérá ku Anéleka. 'He comes from America.'  
 S1: Ánachokérá kuti? 'Where does he come from?'  
 S2: Ánachokérá ku Mangalandi. 'He comes from England.'

\* Notice that in non-sentence final position, the tonal pattern of the habitual verbs ends in H-H:

Ndímachokérá - Ndímachokérá ku Anéleka.

## 4.9 GRAMMATICAL PATTERNS LEARNED

Present progressive -(li)ku-

'We're writing.'

AP + T/A + V. Root + -a				
Ti-	-(li)ku-	-lomb-	-a	Tiliku?amba/Tikulemba.

'We're not writing.'

Negative Prefix + AP + T/A + V. Root + -a					
Si-	-ti-	-(li)ku-	-lomb-	-a	Sitilikulemba/Sitikulemba.

Habitual (future/present) -ma-

'You read (usually).'

AP + T/A + V. Root + -a				
Mu-	-ma-	-wereng-	-a	Mumawerenga.

'You don't read.'

Negative Prefix + AP + T/A + V. Root + -a					
Si-	-mu-	-β-	-wereng-	-a	Simumawerenga.

Habitual (past) -ma-

'You used to read'

AP + T/A + V. Root + -a				
Mu-	-ma-	-wereng-	-a	Mumawerenga.

Question Word: bwani?

'How do you go to school?'

Verb	<u>bwani?</u>	(Location)	
Mumapita	<u>bwani?</u>	kusukulu	Mumapita bwani kusukulu?

LESSON 4B

(PHUNZIRO LACHINAYI)  
COMMUNICATION/CULTURE

- 4.1 ANZANGA
- 4.2 VOCABULARY NOTES
- 4.3 USAGE NOTES
- 4.3.1 MCHIMWENE/ACHIMWENE
- 4.3.2 A KU (AMELEKA)
- 4.3.3 YOTANI?
- 4.3.4 ANZANGA
- 4.4 CULTURAL NOTES
- 4.4.1 AMELEKA
- 4.4.2 DEPARTING
- 4.4.3 OCCUPATIONS
- 4.5 MONOLOGUE
- 4.6 NEW EXPRESSIONS
- 4.6.1 NUMBERS
- 4.6.2 SINDINAKWATIRE
- 4.6.3 -PHUNZIRA 'STUDY'
- 4.6.4 NDIPO 'AND'
- 4.6.5 KOMA 'BUT'
- 4.6.6 -CHOKERA KU- 'COME FROM'
- 4.6.7 YOUR HOME/VILLAGE
- 4.7 EXERCISES
- 4.8 SURVIVAL VOCABULARY
- 4.9 PROVERBS

# LESSON 4 B

## (Phunziro Lachinayi)

### 4.1 ANZANGA

- aChimkono: Móni aMateche.  
aMateche: Móni achimwéne.  
aChimkono: Muli bwánji?  
aMateche: Ndili bwino. Kaya inu?  
aChimkono: Ndili bwinónso. Zíkomo.  
aMateche: Awa ndi anzanga á kú Améleka.  
Dzíná lawó ndi aSáally.  
aChimkono: Zóóna? Ndakondwa kukúdzíwáni, aSáally.  
aSally: Zíkomo kwámbíri.  
aChimkono: Kodí ntchító yanú ndi yótáni?  
aSally: Ndíné síng'anga.  
aChimkono: Chábwino. Zíkomo.  
aSally: Zíkomo. Tsaláni bwino.  
aChimkono: Pitani bwino.

### 4.2 VOCABULARY NOTES

anzanga - 'my friend(s)/companion(s)'

a ku Améleka - 'from America'

a - 'a' of association

ku - 'to, at' (locative Class 17)

awa ndi... - 'this person/these persons is/are...'

Zoona? - 'Really?/Truly?' This exclamation is an expression indicating mild surprise or disbelief; it always has high tones and is said with extra force. As a noun, it means 'truth'.

Ndakondwa kukúdzíwáni. - 'I'm happy to know you.'

nda / kondwa 'I' / 'be happy'

ku...dzíwa - 'to know'

ku...ni - 'you'

Kodi ntchito yanu ndi yotani - 'What's your work?'

Kodi / ntchito / yanu / ndi / yotani?  
? work your is what kind?

sing'anga - 'doctor'

## 4.3 USAGE NOTES

### 4.3.1 mchimwene/achimwene

Achimwene is the Yao word for 'brother' which has been borrowed into Chicheŵa and generalized to mean also 'any (young) man'. Friends often use this as a form of address but it is also common to call someone achimwene even if you don't know him. For example, achimwene may be used to get a waiter's attention in a restaurant or a worker's attention in an office.

### 4.3.2 a ku (Ameleka)

The a- of this phrase is the a of association used between two nouns, with the second as a modifier of the first. In this case, the a is associating the noun alendo 'guest' to the locative phrase ku Ameleka 'to/at America'. The phrase alendo athu a ku Ameleka means 'the American guest' or literally, 'the guest of at America.'

For a fuller discussion of this a of association, see Lesson 8a on modifiers.

### 4.3.3 yotani?

Yotani? is a question word derived from the question verb stem -tani ('do how/what?'). This verb stem takes the verbal modifier prefix of the class of the noun it is modifying. (The verbal modifier prefix is a combination of the AP with other forms. It is discussed in Lesson 11a.) yo- is the verbal modifier prefix for Class 9 nouns (ntchito 'work'); yotani then literally means 'what kind of (work)?'.

### 4.3.4 Anzanga

This form is a noun fused with a possessive stem. The noun will either be singular (mŵa 'companion') or plural (anza 'companions') depending on the reference (or degree of respect being conveyed) and the possessive stem will vary according to the intended meaning ('my', 'your', etc.).

$anza + anga = anzanga \quad (a + a = a)$

Singular/Class 1 (M-)

<u>mzanga</u>	'my companion'
<u>mzako</u>	'your companion'
<u>mzake</u>	'his/her companion'
<u>mzathu</u>	'our friend'
<u>mzanu</u>	'your friend'
<u>mzawo</u>	'their friend'

Plural/Class 2 (A-)

<u>anzanga</u>	'my companion(s)'
<u>anzako</u>	'your companion(s)'
<u>anzake</u>	'his/her friend(s)'
<u>anzathu</u>	'our friend(s)'
<u>anzanu</u>	'your friend/friends'
<u>anzawo</u>	'their friend(s)'

These expressions for 'friend' and 'companion' are used in a general sense for any type of acquaintance. However, bwenzi which also means 'friend' has taken on the connotation of a very close friend, even 'girlfriend' or 'boyfriend'.

## 4.4 CULTURAL NOTES

### 4.4.1 Ameleka

Some names of countries have been adapted to conform to phonological and orthographical characteristics of Chichewa. 'America' then became Ameleka. Some other 'Chewaized' names of countries are:

<i>Mangalande</i>	- 'England'
<i>Fulansa</i>	- 'France'

People of these and other countries are often referred to in 'Chewaized' fashion and they also take ' Class 1 prefix m- for individuals and Class 2 prefix a- for groups:

<i>Mngelezi</i>	'an Englishman'	<i>Angelezi</i>	'English people'
<i>Mzungu</i>	'a European'	<i>Anzungu</i>	'Europeans'
<i>Mfilika</i>	'an African'	<i>Afilika</i>	'Africans'
<i>Mwenye</i>	'an Indian'	<i>Amenye</i>	'Indians'

Languages take the prefix chi- which refers to the 'language and culture' of a people:

<i>Chingelezi</i>	'the English language'
<i>Chizungu</i>	'the languages of Europeans'
<i>Chifulansa</i>	'the French language'

Similarly, note that Chewa refers to the 'Chewa people' and Chichewa to their 'language'. Languages, because of their chi- prefix, are in Class 7 and take agreement in that class:

*Chichewa ohili bwino.* 'Chichewa is fine.'

### 4.4.2 Departing

As important as it is to know how to greet someone, you should also know what to say when you leave. You can simply say:

*Ndapita.* (ndi + a + pita  
'I'm going.' I / (perfect) / go

Usually coupled with *Ndapita* is the expression *Tsalani bwino* 'Stay well' / 'Goodbye'. This expression is used if you are leaving someone behind who will remain at that place (perhaps, a home or office). The usual response to your farewell is *Pitani bwino* 'Go well' / 'Goodbye'.

Example: A: *Ndapita. Tsalani bwino.* (A is going)  
B: *Pitani bwino.* (B is remaining)

If a meeting has occurred on a street and both participants will be departing, then both may say *Pitani bwino*. An alternate expression is *Yendani bwino* 'Go/move/waik well.'

A: *Ndapita. yendani bwino.*  
B: *Pitani bwino.*

If you are going to see someone again later, you may add to the farewell:

*Tionananso.* 'We'll see each other again' (later today or soon)  
*Ti + ∅ + ona + ana + nso*  
we / immediate future / see / each other / again

or

*Tidzaonananso (māwa).* 'We'll see each other again (later--likely tomorrow or after that).'

*Ti + dza + ona + na + nso*  
we / will / see / each other / again

### 4.4.3 Occupations

The names for occupations include both Chicheŵa words and English words that have been borrowed and adapted. We have already seen the Chicheŵa *mohunsitai* 'teacher'. Here are the words for some other common occupations:

*mlimi* (Cl. 1/2) 'farmer'  
*mlambi* (Cl. 1/2) 'secretary'  
*mmisiri* (Cl. 1/2) 'skilled worker'  
*sing'anga* (Cl. 1a/2) 'doctor'  
*wophunsira* (Cl. 1a/2) 'student'  
*namwino* (Cl. 1a/2) 'nurse' (nurse's aid)

Many of the English names for occupations are 'new' occupations for which no equivalents exist in Chicheŵa; however, some English terms have been adopted and exist along side of corresponding Chicheŵa forms.

*dokotala* 'doctor' (Note: *sing'anga* originally referred to local herbal medicine doctors; it now is used for any doctor.)

*sisitala* 'nurse' (Note: *namwino* - This also means nurse but *sisitala* refers to a head nurse whereas *namwino* refers to a nurse's aide, usually dressed in blue.)

*kalipentalala* 'carpenter'

*telala* 'tailor'

*dilaivala* 'driver'

*makanika* 'mechanic, engineer'

Note that you may hear slightly different variants of English loan words. Since these words are not yet 'settled' in Chicheŵa, different speakers may produce them differently.

## 4.5 MONOLOGUE

Dzina langa ndi Steve. Ndimachokera ku Ameleka. Ndili ndi zaka 25. Sindinakwatire. M'banja lathu tilimo ana anayi. Atate ndi amakanika. Amayi ndi aphunzitsi. Akulu anga amagwira ntchito kubanki. Mlongo wanga amaphunzira kuyunivesiti. Ndipo mng'ono wanga amaphunzira kusekondale sukulu.

## 4.6 NEW EXPRESSIONS

*-chokera ku* - 'come from'

*Sindinakwatire* - 'I'm not married.' (man)

*si / ndi / na / kwatire*  
not / I / (past) / married

*anayi* - 'four'

*mkulu / akulu* - (Cl. 1/2) 'older brother/brothers' Literally meaning 'The big one', *mkulu* refers to an older brother, although out of respect an older brother is often referred to in the plural: *akulu anga* 'my older brother'.

*banki* - 'bank'

-phunzira - 'study/learn'

kuyunivesite - 'at university'

ndipo - 'and' This conjunction joins sentences; ndi 'and' joins words and phrases.

kusekondale sukulu - 'at secondary school'

### 4.6.1 Numbers

There are Chicheŵa expressions for numbers, but English numbers are favored in many situations (times and dates, for example). Both an English number (25) and a Chicheŵa number (*anayi*) appear in the monologue, but for a full discussion of numbers and their forms, see Lesson 6a.

### 4.6.2 Sindinakwatire

There's a new T/A introduced in this expression. The T/A -na- indicates past action. Like other T/A's, it follows the AP directly. Sindinakwatire can be the response to the question Kodi monakwatira? 'Are you married?' Notice carefully that while the verb suffix is the usual -a in the affirmative past verb (monakwatira), it is -e in the negative past verb (sindinakwatire). Therefore:

• Affirmative past verb: Verb root + -a

Negative past verb: Verb root + -e

The verb -kwatira is used to refer to the married status of men. It literally means 'marry' so that sindinakwatire can be translated as 'I didn't marry' (reflecting the notion that men do the action of marrying). For women, the verb -kwatiŵa 'be married' is used, reflecting the practice that women do not initiate the marriage.

Example: <i>Kodi monakwatiŵa?</i>	'Are you married?' (woman)
<i>Iyayi, sindinakwatiŵe.</i>	'No, I'm not married.' (literally: I wasn't married.)
<i>Inde, ndinakwatiŵa.</i>	'Yes, I'm married.' (literally: I was married.)

### 4.6.3 -phunzira 'study'

We've seen variations of this verb root in previously presented vocabulary:

<i>phunziro</i>	'lesson'
<i>mphunzitei</i>	'teacher'
<i>wophunzira</i>	'student'

In context, -phunzira is usually followed by the object of your study:

<i>Ndikuphunzira Chicheŵa.</i>	'I'm studying Chicheŵa.'
<i>Akufuna kuphunzira Chi:gelesi.</i>	'He wants to study English.'

### 4.6.4 ndipo 'and'

This conjunction joins sentences together in the following manner:

<i>Ndimagwira ntchito masiku onse.</i>	<i>Ndimaphunziranso.</i>
<i>Ndimagwira ntchito masiku onse, <u>ndipo</u> ndimaphunziranso.</i>	
<i>Ndimagwira ntchito masiku onse. <u>Ndipo</u> ndimaphunziranso.</i>	
'I work everyday and I study too.'	

### 4.6.5 koma 'but'

Whereas ndipo joins sentences of similar, complementary ideas, koma is a conjunction which joins dissimilar and contrasting sentences:

<i>Ndimagwira ntchito masiku onse, koma ndilibe ndalama.</i>
'I work everyday, but I don't have any money.'

<i>Ndinakwatira koma ndilibe ana.</i>
'I'm married but I don't have any children.'

### 4.6.6 -chokera ku- 'come from'

This expression is used to indicate one's place of origin. In the question, Nimaachokérá kuti?, the present/future habitual T/A -ma- expresses the sense of 'usually': 'Where do you usually come from?' If you were asked this by a Malaŵian, you'd probably be expected to respond with your country of origin:

Nimaachokérá ku Amaléka.

However, if you were asked Mukuchokera kuti? 'Where are you coming from?', you'd be expected to mention a place from which you have just departed:

*Ndikuchokera kusukulu.* 'I'm coming from school.'

If more specific information about a place of origin were desired, you might be asked:

*Kodi ku Ameleka mmachokera kuti?* 'Where are you from in America?'

*Ndimachokera ku Boston.* 'I come from Boston.'

#### 4.6.7 Your home/village

In the preceding lessons on greetings we saw that referring to people in the plural was a way of showing respect (abambo, tili, muli). Places are also usually referred to in a plural fashion to show not only respect but also the reality of a community.

Kwamu nkuti? means 'Where is your home?' and you would answer with the plural form kwathu (kwathu ndi ku Zomba. 'My home is at Zomba.').

Similarly Kwawo nkuti? means 'where is his/her, their home?' and the answer would also include the plural form kwawo (kwawo ndi ku Blantyre. 'His/her/their home is in Blantyre.').

In speaking of your village, you would again use the plural pronouns:

<i>mudzi wathu</i>	'our (my) village'
<i>mudzi wanu</i>	'your village'
<i>mudzi wawo</i>	'their (his/her) village'

The only person who usually calls a village mudzi wanga 'my village' is the chief (mframu) who theoretically owns it.



## 4.7 EXERCISES

### 4.7.1 A. INTRODUCING YOURSELF

Review the pattern 'what's your name?' ... 'My name is ...'

A: Dzina lanu ndani?

B: Dzina langa ndi \_\_\_\_\_.

Continue the dialogue by asking for the other person's name and comment on how pleased you are to meet him/her:

1st student: Dzina lanu ndani?

2nd student: Dzina langa ndi \_\_\_\_\_.  
Nanga inu?

1st student: Dzina langa ndi \_\_\_\_\_.

2nd student: Ndakondwa kukudziwani.

1st student: \_\_\_\_\_.

### B. INTRODUCING SOMEONE ELSE

Practice introducing one another with the pattern used in the dialogue:

1st student: Awa ndi \_\_\_\_\_ a ku \_\_\_\_\_.  
(alendo, akazi, anzanga, etc.) (Malawi, Fulansa, etc.)

Dzina lake ndi \_\_\_\_\_.

2nd student: Zoonu? Ndakondwa kukudziwani, \_\_\_\_\_.

### 4.7.2 'WHAT'S YOUR WORK?'

Practice asking each other about your occupations with the following pattern:

1st student: (Kodi) ntchito yanu ndi yotani?

2nd student: Ndine \_\_\_\_\_. (mlembe, dokotala, sisitala, m'imi, mphunzitsi, makanika, sing'anga, etc.)

Varying the pattern, ask each other yes/no questions about your occupations:

1st student: (Kodi) ndinu makanika? 'Are you a mechanic?'

2nd student: Iyayi, \_\_\_\_\_.

Inde, \_\_\_\_\_.

### 4.7.3 DEPARTING

Say good-bye to one another with the following pattern:

1st student: Ndapita. Tsalani bwino.

2nd student: Pitani bwino.

Indicate that you'll see someone again tomorrow:

1st student: { Tionananso } maŵa.  
                  { Tidzaonanso }

2nd student: Eee, \_\_\_\_\_ bwino.

1st student: \_\_\_\_\_ bwinonso.

### 4.7.4 DIALOGUE

Perform the introductory dialogue with students alternating roles A, B, and C.

Vary the dialogue by substituting appropriate forms of address, questions and responses.

### 4.7.5 MUMACHOKERA KUTI? / KWANU NKUTI?

Practice asking and answering this question in the following pattern:

1st student: Mumachokera kuti?

2nd student: Ndimachokera ku \_\_\_\_\_.

Ask for additional information about place of origin:

1st student: Ku { Mangalande } mumachokera kuti?  
                  { Ameleka }

2nd student: \_\_\_\_\_.

As a variation, ask each other:

1st student: Kwanu nkuti? (ndi + kuti = nkuti)

2nd student: Kwathu \_\_\_\_\_.

#### 4.7.6 KODI MUNAKWATIRA? / KODI MUNAKWATIWA?

Ask each other the appropriate form of the question, 'Are you married?'

1st student: (Kodi) munakwatira? / (Kodi) munakwatiwa?

2nd student: Iyayi sindinakwatire. / sindinakwatiwe.

Inde, ndinakwatira. / ndinakwatiwa.

#### 4.7.7 MONOLOGUE FRAME

Practice the monologue by adapting it to your own family:

Dzina langa ndi \_\_\_\_\_. Ndimachokera ku \_\_\_\_\_. Ndili ndi zaka \_\_\_\_\_. \_\_\_\_\_ { -kwatiwa }  
{ -kwatira }. M'banja lathu tilimo ana \_\_\_\_\_. Atate ndi \_\_\_\_\_. Amayi ndi \_\_\_\_\_. Akulu anga \_\_\_\_\_. Mlongo wanga \_\_\_\_\_. Ndipo mng'ono wanga \_\_\_\_\_.

#### 4.7.8 INTERVIEW

Using the above autobiographical monologue as a model, interview one another to get a general biographical description that you can report to the class:

Dzina lake ndi \_\_\_\_\_. Amachokera \_\_\_\_\_.

Carry on the following conversation in Chicheŵa:

A: Hello Mary.

B: Hello Bill. How's your day been going?

A: It's been going well. How about you?

B: It's been fine too.

A: Mary, this is my guest from America.

B: Really? What's your name?

C: My name's Tom.

B: I'm please to meet you. What's your work?

C: I'm a mechanic.

B: Really? I'm a mechanic, too.

#### 4.7.9 READING

Dzina langa ndi Jemusi, ndipo ndimachokera ku Mangalande. Ndili ndi zaka 24. Ndikuphunzira Chicheŵa ku Zomba. Ndimabwera ku Chancellor College masiku onse. Ndimagwira ntchito kwambiri. Ndimawerenga buku langa, ndipo ndimadziŵa kulemba Chicheŵa pang'ono. Mphunzitsi wanga amagwira ntchito kwambirinso. Dzina lake ndi Rosie. Amaphunzira Chingelezi ku Chancellor College.

#### 4.8 SURVIVAL VOCABULARY

Tipite! - 'Let's go!'

*ti / pite*  
we / should go

Tiweni! - 'Come on!'

*ti / yeni*  
we / should come

Nthawi ili bwanji? - 'What time is it?'

Nthawi yanji? - 'At what time is it?'

Mukutani? - 'What are you doing?'

you/progressive/do

Kodi chimbudzi chili kuti? - 'Where's the toilet?'

*Kodi / chimbudzi / chili / kuti?*  
? / toilet / is / where?

Kodi kuli njoka kuno? - 'Are there any snakes here?'

*Kodi / kuli / njoka / kuno*  
? / there are / snakes / here

Kodi kuli ng'ona kuno? - 'Are there any crocodiles here?'

*ng'ona*  
crocodiles

Kodi kuli nkhoŵo kuno? - 'Are there any snails here?' (The significance of finding snails near stationary water is that they are often carriers of a parasite that causes the disease schistosomiasis. Swimming in snail infested water may bring you in contact with the disease.)

*nkhoŵo* - 'snails'

Kodi madzi ndi abwino? - 'Is the water good?'

? / water / is / good

## 4.9 PROVERB

*Mwana wa ng'ona sakulira dziwe limodzi.*  
child/of/crocodile/doesn't grow/pond/one

'The child of a crocodile doesn't grow in just one pond.'

Discuss the imagery of this proverb and how that relates to its meaning. When would you use it? Would it be appropriate for your own situation now? Is there a common proverb in English that carries the same message?

(This proverb is similar in meaning to 'Travel broadens', but it has a slightly different twist.)



NG'ONA

## LESSON 5A

(PHUNZIRO LACHISANU)

### GRAMMAR

- 5.1 NEW VOCABULARY
- 5.2 THE PRESENT PERFECT
  - 5.2.1 ACTION VERBS
  - 5.2.2 STATIVE VERBS
- 5.3 MORE DEMONSTRATIVES
  - 5.3.1 THE 'AFFINITY' DEMONSTRATIVE: -NO
  - 5.3.2 THE 'SHARED INFORMATION' DEMONSTRATIVE: -JA
- 5.4 RELATIONAL LOCATIVE NOUNS
- 5.5 SUMMARY EXERCISES
- 5.6 TONE EXERCISES
- 5.7 GRAMMATICAL PATTERNS LEARNED

# LESSON 5 A

## (Phunziro Lachisanu)

### 5.1 NEW VOCABULARY

#### CLASSES 3/4

mwendo/miyendo

'leg/legs'

mwezi/miyezi

'month/months'

mlungu/mlungu

'week/weeks'

#### CLASSES 5/6

dziko/maiko

'country/countries'

#### CLASSES 7/8

chala/zala

'finger/fingers'

#### CLASSES 9/10

nthochi

'banana/bananas'

#### VERB ROOTS

-fa

'be dead' (all living things)

-mwalira

'be dead' (people)

-topa

'be tired'

-tupa

'be swollen'

-dwala

'be sick'

-kondwa

'be happy'

-thyoka

'be broken'

-chedwa

'be late'

-gwa

'fall'

-yamba

'begin'

-gona

'sleep'

-pita pansi

'walk'

### T/A PREFIX

-a- 'perfect'

### ADVERB

kale 'already'

### DEMONSTRATIVES

-no 'affinity'

-ja 'shared information'

### STEMS FOR RELATIONAL LOCATIVE NOUNS

-fupi 'near (short)'

-tali 'far (long/tali)'

-mbuyo 'behind'

-tsogelo 'in front of'

-kati 'middle, between'

-mwamba 'on top'

-nja 'outside'

-nsi 'down, under, below'



## 5.2 THE PRESENT PERFECT

### 5.2.1 Action Verbs

We have already learned to use a number of action verbs (-*ɗya* 'eat', -*pita* 'go', etc.) with the progressive T/A -(*li*)*ku*- and the present/future habitual T/A -*ma*-:

<i>Ndikupita.</i>	'I'm going.'	(progressive)
<i>Ndimapita.</i>	'I usually go.'	(habitual)
<i>Ndimapita.</i>	'I used to go.'	(habitual)

There's another T/A called the 'present perfect' (*a-*) which has a present aspect to it. When it is used with an action verb, the perfect T/A indicates an action that 'has recently been completed' (i.e., 'has done', 'have eaten'). It may also indicate a recently performed action that might continue or be repeated. (In English, the present perfect of 'go' would be 'have gone', 'I've gone there three times'.) The crucial part of its meaning is that the action even has some relevance to the present.

The present perfect form in Chicheŋa has the following pattern:

AP	+	T/A	+	verb root	+	-a	
<i>Ndi</i>	+	<i>a-</i>	+	<i>-ɗy-</i>	+	<i>-a</i>	= <u><i>Nɗaɗya.</i></u> ( <i>ndi + a = nda</i> )
I	/	have	/	eat			'I have eaten.'

All action verbs can take this perfect T/A. When the present perfect *a-* comes in combination with the vowels of the different AP's, some modification occurs.

Class	Class Prefix	AP + Perfect T/A a-	Examples
1	m-, mu-, mw-	u- + a- = wa <sup>a</sup>	Mnyamatayu wadya. 'This boy has eaten.'
2	a-	a- + a- = a	Anyamata adya. 'The boys have eaten.'
1a	∅	u- + a- = wa	Galu wamwa madzi. 'The dog has drunk water.'
2	a-	a- + a- = a	Agalu amwa madzi. 'The dogs have drunk water.'
3	m-, mu-, mw-	u- + a- = wa	Mtengo wagwa. 'The tree has fallen.'
4	mi-	i- + a- = ya	Mitengo yagwa. 'The trees have fallen.'
5	∅, li-, dz-, ts-, di-	li- + a- = la	Banja langa lamanga nyumba. 'My family has built a house.'
6	ma-	a- + a- = a	Mabanja athu amanga nyumba. 'Our families have built a house.'
7	chi-	chi- + a- = cha	Chinthucho chagwa. 'That thing has fallen.'
8	zi-	zi- + a- = za	Zinthuzo zagwa. 'Those things have fallen.'
9	∅	i- + a- = ya	Nkhuku yadya chimanga. 'The hen has eaten maize.'
10	∅	zi- + a- = za	Nkhuku zadya chimanga. 'The hens have eaten maize.'
12	ka-	ka- + a- = ka	Kamwana kawerenga buku. 'The small child has read a book.'
13	ti-	ti- + a- = ta	Tiana tawerenga mabuku. 'The small children have read some books.'
14	u-	u- + a- = wa	Ulando wayamba. 'The journey has begun.'
15	ku-	ku- + a- = kwa	Kudya kwayamba. 'The eating has begun.'
16	pa-	pa- + a- = pa	Paphiri pagwa mtengo. 'On the mountain, a tree has fallen.'
17	ku-	ku- + a- = kwa	Kumudzi kwabwera anthu. 'To the village people have come.'
18	mu-	mu- + a- = mwa	M'nyumba mwagona ana. 'In the house, children have slept.'

\*Note the AP for Classes 1 and 1a is u- with the present perfect T/A so that the resulting form is wa-.

Similarly the APs of the personal pronouns are combined with the a- to form:

AP + Perfect T/A a-	Example
<i>ndi-</i> + a- = <i>nda</i>	<i>Ndalemba kalata.</i> 'I have written a letter.'
<i>u-</i> + a- = <i>wa</i>	<i>Wadya nsima.</i> 'You have eaten nsima.'
<i>u-</i> + a- = <i>wa</i>	<i>Wagulitsa njinga yake.</i> 'He/she has sold his/her bicycle.'
<i>ti-</i> + a- = <i>ta</i>	<i>Tamwa moŵa.</i> 'We have drunk some beer.'
<i>mu-</i> + a- = <i>mwa</i>	<i>Mwagona bwanji?</i> 'How have you slept?'
<i>a-</i> + a- = <i>a</i>	<i>Apita kawo.</i> 'They have gone home.'

The present perfect has no distinctive negative form; instead, the simple past T/A -na- (or -da-) is used to express the negative perfect:

*Kodi mwadya?*  
'Have you eaten?'

*Iyayi, sindinadye.*  
'No, I didn't.'

Formation of the simple past verb form was introduced in Lesson 4b and is more fully discussed in Lesson 6a. Note that -e is the final suffix.

## Exercises

**A.** Change the following sentences from the present progressive to the present perfect:

Example: *Mnyamatayo akugula njinga.* → *Mnyamatayo wagula njinga.*  
'That boy is buying a bike.' 'That boy has bought a bike.'

1. Akupita kusukulu.
2. Mukudya chiyani?
3. Akumanga nyumba kuti?
4. Ng'ombe zikumwa madzi kwambiri.
5. Ndani akuwerenga bukuli?
6. Tikugulitsa zolemba zathu.
7. Mlongo wanu akugwira ntchito kuti?
8. Kodi akubwera kumudzi?
9. Ndikugula nsomba.
10. Kamwana kakudya nthochi.

**B.** Substitute the following expressions into the model, making all necessary changes:

Example: Model: *munzi langa lapita kumsiku.*  
'My friend has gone to the market.'

Substitution: -

New Model: *apita kumsiku.*  
'He's gone to the market.'

- |               |                        |
|---------------|------------------------|
| 1. anawo      | 6. -dya chipatsocho    |
| 2. mlendoyo   | 7. -gula zolemberazo   |
| 3. amayiwo    | 8. -mwa mowa           |
| 4. mtsikanayo | 9. -gulitsa mabuku ake |
| 5. mwanayu    | 10. -lemba kalatay!    |

**C.** Answer the following questions with *inde* 'yes' and a statement:

Example: *Kodi wabwera uku?* 'Has he come here?'  
*Inde, wabwera uku.* 'Yes, he's come here.'

1. Kodi apita kunyanjako?
2. Kodi mwadya nsomba?
3. Kodi mwagulitsa zipatso?
4. Kodi apita kusitoloko?
5. Kodi mwagula njinga?
6. Kodi apita kumapiriko?
7. Kodi mwaŵerenga bukuli?
8. Kodi mwamwa mowa?
9. Kodi mwamanga ulalo?
10. Kodi mwalembe kalata?

**D.** Answer the following present progressive questions with *iyayi* 'no' and a statement in the present perfect:

Example: *Kodi mukupita kusitolo?* 'Are you going to the store?'  
*Iyayi, ndapita kusitolo kale.*  
'No, I've already gone to the store.'

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| 1. Kodi mukugula fodya?             | 6. Kodi abambo anu akumanga nyumba? |
| 2. Kodi mukuŵerenga buku ili?       | 7. Kodi mukupita kwa Chimwemwe?     |
| 3. Kodi mukudya tsopano?            | 8. Kodi mukulemba buku?             |
| 4. Kodi mukugwira ntchito kwambiri? | 9. Kodi akugulitsa mipando yake?    |
| 5. Kodi akuyamba ulendo wake?       | 10. Kodi mukugula njinga?           |

## 5.2.2 Stative Verbs

Most of the verbs that we have studied up to now have been action verbs, verbs that indicate something gets done (as a process or a single act). There are other verbs that refer to a state, not an action. These stative verbs can usually be recognized by their combination in English with the verb 'be': 'He is tired', 'They are late', 'She is sick'. These verbs indicate a state of being that is experienced rather than an action that is performed.

Stative verbs take the perfect T/A a- to express a present state, a state that exists now:

AP	+	T/A (a-)	+	V. root	+	-a	
<i>Ndi</i>	+	<i>a-</i>	+	<i>-dwa</i>	=	<i>Ndakwa.</i>	
I	/	am	/	sick		'I am sick.'	
<i>Mu-</i>	+	<i>a-</i>	+	<i>-topa</i>	=	<i>Mwatopa.</i>	
you	/	are	/	tired		'You are tired.'	
<i>U-</i> *	+	<i>a-</i>	+	<i>-chedwa</i>	=	<i>Wachedwa.</i>	
he	/	is	/	late		'He is late.'	
<i>Udsu u-</i>	+	<i>a-</i>	+	<i>-fa</i>	=	<i>Udsu wafa.</i>	
grass	/	is	/	dead		'The grass is dead.'	
(- <u>fa</u> 'die' is used for all living things.)							
<i>Anthawo a-</i>	+	<i>a-</i>	+	<i>-mwalira</i>	=	<i>Anthawo amwalira.</i>	
people those	/	are	/	dead		'Those people are dead.'	
(- <u>mwalira</u> 'die' is used only for people.)							
<i>Munthuyu u-</i>	+	<i>a-</i>	+	<i>-kondwa</i>	=	<i>Munthu uyw wakondwa.</i>	
person this	/	is	/	happy		'This person is happy.'	
<i>Dzanija la-</i>	+	<i>a-</i>	+	<i>-tupa</i>	=	<i>Dzanija langa latupa.</i>	
hand	/	is	/	swollen		'My hand is swollen.'	
<i>Mwendo u-</i>	+	<i>a-</i>	+	<i>-thyoka</i>	=	<i>Mwendo wanga wathyoka.</i>	
leg	/	is	/	broken		'My leg is broken.'	

The perfect form of the stative verbs takes the same combined form of AP + T/A as the perfect form of the action verbs:

### State

*Wakondwa.* 'He is happy.'

### Action

*Wapita.* 'He has gone.'

222

\*Although the usual 3rd person singular AP is a-, it is u- (as in Classes 1 and 1a) with the perfect T/A -a-.

Sometimes these stative verbs can be used with a progressive T/A to indicate that a state 'is coming about'. Such a verb form differs in meaning from the perfect aspect which indicates that the state already exists.

State (perfect)

Developing (progressive)

*Nāatopa (kale).*  
'I am tired (already).'

*Ndikutopa.*  
'I'm tiring (becoming tired).'

*Wamwalira (kale).*  
'He's dead (already).'

*Akamwalira.*  
'He's dying (in the process of dying).'

The negative of the perfect stative verb is identical in form to the present progressive (with *-(li)ku-*):

*Ndadwala.* 'I'm sick.'

*Sindikudwala.* 'I'm not sick.'

*Tachedwa.* 'We're late.'

*Sitikuchedwa.* 'We're not late.'

But remember that action verbs with the perfect aspect prefix (for example, *apita* 'they have gone') use the simple past tense to form their negatives. We'll see more about this in Lesson 6a.

## Exercises

**A.** Change the following sentences from the singular to the plural, using appropriate APs where necessary.

Example: *Dzanja langa latupa.* 'My hand is swollen.'

*Manja anga atupa.* 'My hands are swollen.'

1. Bambo wanu wachedwa.
2. Nkhuku yafa.
3. Mtsikanayo watopa.
4. Munthu wakondwa.
5. Kagali kadwala.
5. Gogo wamwalira.
7. Cholemba chathyoka.
8. Mphunzitsi wachedwa.
9. Mwendo wanga watupa.
10. Mayi wathu watopa.



**D.** Ask each other the following questions. Respond with either a negative or affirmative sentence.

Example: *Kodi amayi anu adwala?* 'Is your mother sick?'

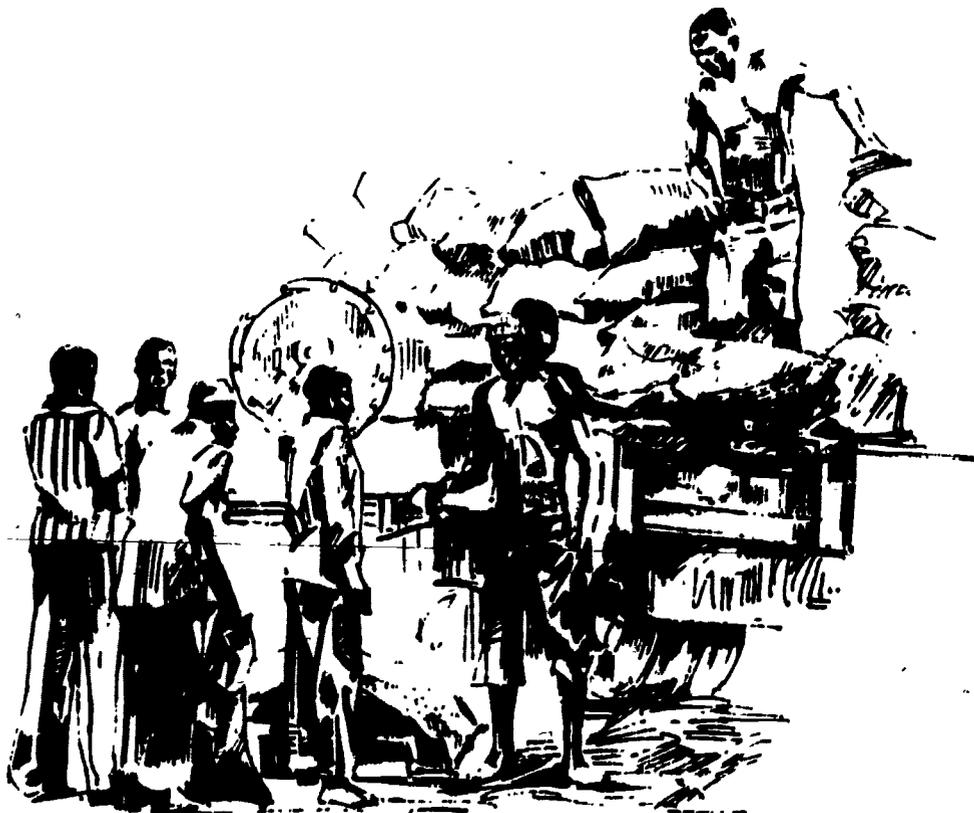
*Inde, adwala.*

'Yes, she's sick.'

*Iyayi, ali bwino.*

'No, she's well.'

1. *Kodi manja anu ali bwino?*
2. *Kodi mwatopa?*
3. *Kodi mwadwala?*
4. *Kodi muli bwino tsopano?*
5. *Kodi abwenzi anu ali bwino?*
6. *Kodi zala zanu zatupa?*
7. *Kodi mphaka wake wafa?*
8. *Kodi mwakondwa masiku onse?*
9. *Kodi galu wanu watopa?*
10. *Kodi achedwa?*



## 5.3 MORE DEMONSTRATIVES

### 5.3.1 The 'Affinity' Demonstrative: -no

We have already seen the locational demonstratives of either the ichi or icho types. These have two different meanings:

- (1) They locate people and things physically in reference to the speaker:

*munthu uyu* 'this man' (he's near the speaker)

*munthu uyo* 'that man' (he's far from the speaker)

- (2) They locate people and things within the discourse at hand:

*monthuyu* 'this man' (he's been mentioned already in this conversation)

*monthuyo* 'that man' (he's been mentioned already in this conversation)

Note that when referring to physical location, these demonstratives are self-standing; but when referring to location in the discourse, they become suffixes.

There are other demonstratives, which are also translated in English by 'the' or 'this/these' or 'that/those', but which have other meanings. One such demonstrative (-no) means 'this/these' but stresses possession or affinity rather than proximity.

This demonstrative is formed by attaching the AP of the noun to the root -no:

Noun	AP	+	<u>-no</u>	
<i>njira</i>	<i>i-</i>	+	<u>-no</u>	= <i>njira ino</i> 'this path' (on which we are)

The -no demonstrative is not used with the Class 1 and Class 2 nouns ('the people classes') since the possession implied by -no can not be applied to people. The -no demonstrative has limited use. But it is always the form used in some very common expressions such as: ohaka ohino 'this year', mwezi uno 'this month', masiku ano 'these days', mulungu uno 'this week'. Learn to use it in these expressions and to recognize its sense when you hear it used elsewhere.

There is no contracted form of the -no demonstrative and its noun.

Class	AP + -no	Example
1a	u- + -no = uno	<i>Ndikukonda fodya uno.</i> 'I like this tobacco.' (tobacco which I have)
2	a- + -no = ano	<i>Akatundu ano ndi anga.</i> 'This luggage is mine.'
3	u- + -no = uno	<i>Munda uno uli ndi chimanga.</i> 'This field has maize.' (my field)
4	i- + -no = ino	<i>Minda ino ili ndi chimanga.</i> 'These fields have maize.' (my fields)
5	li- + -no = lino	<i>Dziko lino ndi la Malaŵi.</i> 'This country is Malaŵi.' (in which we are)
6	a- + -no = ano	<i>Matumba ano alibe ndalama</i> 'These pockets don't have any money.' (my pockets)
7	chi- + -no = chino	<i>Ndine mphunzitsi chaka chino.</i> 'I'm a teacher this year.'
8	zi- + -no = zino	<i>Zinthu zino si zanga.</i> 'These things aren't mine.'
9	i- + -no = ino	<i>Nyumba ino ilibe matebulo.</i> 'This house has no table.'
10	zi- + -no = zino	<i>Njinga zino zathyoka.</i> 'These bikes are broken.'
12	ka- + -no = kano	<i>Kamsika kano kalibe chakudya.</i> 'This small market doesn't have food.'
13	ti- + -no = tino	<i>Tizipinda tino ndi take.</i> 'These small rooms are his.'
14	u- + -no = uno	<i>Ndikumanga ulalo uno.</i> 'I'm building this bridge.'
15	ku- + -no = kuno	<i>Kulemba kuno ndi kwanga.</i> 'This writing is mine.'
16	pa- + -no = pano*	<i>Ndikumanga sitolo pamudzi pano.</i> 'I'm building a store at this village (here).'
17	ku- + -no = kuno	<i>Akubwera kuno.</i> 'He's coming here (to this place).'
18	mu- + -no = muno	<i>M'nyumba muno muli ndalama.</i> 'There's money in this house.'

\*The demonstratives based on locatives (pano, kuno, muno) generally mean 'here' and are used very often.

227

*Amakhala pano.* 'He lives here (at this place where I am).'  
*Akubwera kuno.* 'He's coming here (to this vicinity where I am).'  
*Amagona muno.* 'He sleeps here (within this place where I am).'



### 5.3.2 The 'Shared Information' Demonstrative: -ja

This is probably the demonstrative you will hear the most. It is used to refer to something which is shared background information for the speaker and listener. That is, it refers to something which has already been discussed. It does not refer to location, but rather to a previous topic about which both participants share information. In English, this form is translated by either 'the' or 'that' and it should be used in Chicheŋa whenever the topic is a matter of 'old' or 'shared' information.

'I have gone to that village. (the one we talked about).

'That was a good book.' (already mentioned)

'Where's the book?' (the one I asked you to bring)

The -ja demonstratives are also formed by adding the AP of the noun to the -ja stem:

Noun	AP	+	-ja	
ng'ombe	i-	+	-ja	= ng'ombe ija
'cow'			'that'	'that cow' (the one we mentioned)



Class #	AP + -ja	Example
1	u- + -ja = uja	<i>Mnyamata uja amalemba bwino.</i> 'That boy writes well.'
2	a- + -ja = aja	<i>Anyamata aja amalemba bwino.</i> 'Those boys write well.'
1a	u- + -ja = uja	<i>Mphaka uja ndi wake</i> 'That cat is his.'
2	a- + -ja = aja	<i>Amphaka aja ndi ake.</i> 'Those cats are his.'
3	u- + -ja = uja	<i>Mpando uja wathyoka.</i> 'That chair is broken.'
4	i- + -ja = ija	<i>Misewu ija ilibe maulalo.</i> 'Those roads don't have any bridges.'
5	li- + -ja = lija	<i>Bwenzi lija ladwala.</i> 'That friend is sick.'
6	a- + -ja = aja	<i>Makasu aja ali pakhomo.</i> 'Those hoes are outside.'
7	chi- + -ja = chija	<i>Chitsime chija chilibe madzi.</i> 'That well doesn't have any water.'
8	zi- + -ka = zija	<i>Zitsime zija zilibe madzi.</i> 'Those wells don't have any water.'
9	i- + -ja = ija	<i>Sindikufuna kudya nkuku ija.</i> 'I don't want to eat that chicken.'
10	zi- + -ja = zija	<i>Ndalama zija zili muno.</i> 'That money is in here.'
12	ka- + -ja = kaja	<i>Kampando kaja m'ohipindamo.</i> 'That small chair is in that room.'
13	ti- + -ja = tija	<i>Sitikudya tinsomba tija.</i> 'We aren't eating those small fish.'
14	u- + -ja = uja	<i>Udsudsu uja wafa.</i> 'That mosquito is dead.'
15	ku- + -ja = kuja	<i>Sindikufuna kuchita kuweringa kuja.</i> 'I don't want to do that reading.'
16	pa- + -ja = paja	<i>Akufuna kumanga nyumba pamudzi paja.</i> 'He wants to build a house at that village.'
17	ku- + -ja = kuja	<i>Ndimapita kumsika kuja.</i> 'I usually go to that market.'
18	mu- + -ja = muja	<i>Muli nsomba m'nyanja muja.</i> 'There's fish in that lake.'

## Exercises

**A.** Combine the appropriate form of the *-ja* demonstrative to the following plural nouns and give the meaning:

Example: *agalu* → *agalu aja* 'those dogs'

- |             |            |
|-------------|------------|
| 1. maiko    | 6. sitolo  |
| 2. mipando  | 7. amayi   |
| 3. zimbudzi | 8. tiana   |
| 4. ng'ombe  | 9. mapiri  |
| 5. maukonde | 10. miyala |

**B.** Repeat the preceding exercises, changing the nouns from the plural to the singular before combining with the appropriate form of the *-ja* demonstrative:

Example: *agalu* → *galu* → *galu uja*

**C.** Substitute the following words into the model sentence:

Example:                    Model: *Ndalama zija zili m'nyumba mwanga.*

Substitution: *chitsulo*

New Model: *Chitsulo chija chili m'nyumba mwanga.*

- |             |             |
|-------------|-------------|
| 1. zitsulo  | 6. cholemba |
| 2. mabuku   | 7. katundu  |
| 3. mpeni    | 8. njinga   |
| 4. ufa      | 9. kadengu  |
| 5. mtsikana | 10. agalu   |

D. Substitute the following expressions into the model and then answer the questions in Part II.

PART I. Model: *Muli kamwana m'chipindacho.*  
'There's a small child in that room.'

Substitution: *galu*

New Model: *Muli galu m'chipindacho.*  
'There's a dog in that room.'

- |               |               |
|---------------|---------------|
| 1. udzudzu    | 6. njinga     |
| 2. mipando    | 7. pasukuluzo |
| 3. mulibe     | 8. aphunzitsi |
| 4. m'sitoloyo | 9. nyali      |
| 5. mazira     | 10. matebulo  |

PART II. Answer the questions in Chicheŵa:

Example: *Kodi muli anthu m'sitolomo?*  
'Are there people in that store?'

*Inde, muli anthu m'sitolomo.*  
'Yes, there are people in that store.'

1. Pali nyali pasukuluyo?
2. Muli amphaka m'chipindacho?
3. Pali mazira pasitoloyo?
4. Kuli kampando kumsikako?
5. Muli udzudzu m'mapiriwo?
6. Muli kampeni m'dengumu?
7. Pali moŵa pasitoloyo?
8. Matebulowo athyoka?
9. Muli nsomba m'nyanjazo?
10. Muli madzi m'chitsimemo?

## 5.4 RELATIONAL LOCATIVE NOUNS

We have already seen that we can make nouns standing for things into nouns standing for locations by adding the locative noun class prefixes to already-existing nouns:

<i>tebulo</i>	'table'	<i>patebulo</i>	'on the table'
<i>mudzi</i>	'village'	<i>kumudzi</i>	'at the village'
<i>nyumba</i>	'house'	<i>m'nyumba</i>	'within the house'

Nouns which refer to relational locations, such as 'behind', 'near', etc., also can be created; but in this case, locative class prefixes are added to stems which are not already nouns in their own right. For example, the stem *-fupi* may be combined with each of the locative class prefixes to mean 'near'. Such stems also occur with other prefixes for slightly different meanings. The stem *-fupi* has the adjectival meaning 'short' when combined with a variation of the AP of any noun class: for example, *mitango yai fupi* 'short (small) trees'.

The resulting relational locative noun is used adverbially just like other locative nouns (they answer the question 'where?'). We use these nouns in the same way in English:

'Where is good?'      'In front is good.'

In this example, in front is an adverb of place which also is the subject of is.

If the specific place with which the relational locative is associated appears in the same sentence ('near the market', for example), then the relational locative must be followed by either *ndi* or a form of the AP + *-a* to complete its meaning:

- (1) The relational locative nouns for 'near' (*pafupi*, etc.) and 'far' (*patali*, etc.) must be followed by *ndi* in order to give a complete meaning (although *ndi* adds nothing to the translation):

Locative  
Class Prefix + Stem + *ndi*

*pa-* + *-fupi* = *pafupi ndi* 'near (to)' (to a place near)

*Ndikufuna kumanga nyumba pafupi ndi nyanjako.*

'I want to build a house near (to) the lake.'

*ku-* + *-fupi* = *kufupi ndi* 'near to' (to a place near...)

*Tikupita kufupi ndi msika.*

'We are going near (to) the market.'

Locative Class Prefix	+	Stem	+	ndi	
<i>m'</i>	+	<i>-fupi</i>	=	<i>m'fupi ndi</i>	'near to' (in a place near...)
				<i>Apita m'fupi ndi chipinda changa.</i>	'He has gone near (to) my room.'
<hr/>					
<i>pa</i>	+	<i>-tali</i>	=	<i>patali ndi</i>	'far (from)'
				<i>Sukulu ili patali ndi mudzi.</i>	'The school is far (from) town.'

- (2) Other relational locative nouns must be followed by a form composed of their AP + *-a*. This form means 'of'. Therefore, we have *patsoqolo pa* 'in front of' (from *-tsogolo*), *panja pa* or *kunja kwa* 'outside of' (from *-nja*), etc. These *pa*, *kwa*, and *mwa* forms which accompany the relational locative nouns are written disjunctively (separately) from the nouns that follow:

*patsoqolo pa nyumbayo* 'in front of that house'  
*kunja kwa mudzi* 'outside of the village'

*-mbuyo* 'behind': *pambuyo pa, kumbuyo kwa, m'buyo mwa*

Example: *Tikupita kumbuyo kwa nyumba yake.*  
 'We're going behind his house.'

*-tsogolo* 'in front (of)\*': *patsoqolo pa, kutsogolo kwa, mutsoqolo mwa*

Example: *Anawo ali patsoqolo pa ine.*  
 'Those children are in front of me.'

*-mwamba* 'on top (of)': *pamwamba pa, kumwamba kwa, mumwamba mwa*

Example: *Mphaka ali m'mwamba mwa tengu.*  
 'There's a cat in the top of the tree.'

*-nja* 'outside': *panja pa, kunja kwa, munja mwa*

Example: *Amagulitsa ufa panja pa nyumba yake.*  
 'She sells flour outside of her house.'

*-nsi* 'down, under, below': *pansi pa, kansi kwa, mumsi mwa*

Example: *Akuohokera m'mumsi mwa phiri.*  
 'They are coming down from the mountain.'

*Pansi pa galimoto pali yivu.*  
 'Under the car there's a dog.'

*Kuli mphaka kansi kwa bedi.*  
 'There's a cat under the bed.'

\*Another meaning of *-tsogolo* is 'in the future': *mutsoqolo, kutsogolo*

If no specific place follows the relational locative noun, then it stands on its own:

*Pamsika ndi patali?*  
'Is the market far?'

*Iyayi, si patali.*  
'No, it's not far.'

*Mnyamatayo akupita kwanja.*  
'That boy is going outside.'

## Exercises

**A.** Make the following substitutions into the model sentence:

Example:            Model: *Ndimakhala patsogolo pasukulu.*  
'I live in front of a school.'

Substitution: *-fupi*

New Model: *Ndimakhala pafupi ndi sukulu.*  
'I live near a school.'

- |              |            |
|--------------|------------|
| 1. -mbuyo    | 6. -mwamba |
| 2. -tali     | 7. -mbuyo  |
| 3. chipitala | 8. -tali   |
| 4. phiri     | 9. kupita  |
| 5. -fupi     | 10. msika  |

**B.** Answer the following questions using the stems and locations provided in parentheses:

Example: *Mumakhala kuti? (-fupi...msika)*  
'Where do you live?' (near... market)

*Ndimakhala pafupi ndi msika.*  
'I live near the market.'

- Galimoto yanu ili kuti? (-nja...nyumba yanga)
- Muli kuti? (-kati...Bill ndi Linda)
- Chipatala chili kuti? (-tsogolo...banki)
- Nyumba yanu ili kuti? (-mwamba...phiri)
- Galu ali kuti? (-nsi...tebulo)
- Chimbudzi chili kuti? (-mbuyo...nyumba)
- Namadzi ali kuti? (-fupi...Zomba)
- Alendo athu ali kuti? (-nja...nyumba yathu)
- Joni ali kuti? (-mbuyo...ine)
- Mumagwira ntchito kuti? (-tsogolo...sitolo)

- C.** The following sentences contain only nouns with locative prefixes. Add an appropriate relational locative noun to each sentence and make all necessary changes in the structure of the sentence. (Remember that the pa, ku, and mu forms which accompany the relational locative nouns are written disjunctively (separately) from the nouns that follow.)

Example: *Mabuku anga ali patebulo.* →  
'My books are on the table.'

*Mabuku anga ali pansi pa tebulo.*  
'My books are under the table.'

1. Ndimakhala m'nyumba umo.
2. Tikupita kumudzi uko.
3. Anawo ali pakhomo.
4. Akumanga nyumba kunyanja.
5. Ndikupita kuphiri uko.
6. Ndalama zake zili pampando.
7. Aphunzitsi athu ali m'chipinda mwawo.
8. Kuli chitsime kusukuluko.
9. Mphaka wanu ali pantengo.
10. Amayiwo amagulitsa chimanga kunisika.

- D.** Using the relational locative nouns, make true and false statements about the location of various items and people in the classroom. If the statement is true, the other students should say 'inde'. If it is false, they should say 'iyayi' and correct the statement:

Example: *Mphunzitsi ali patsogolo pa tebula.*  
'The teacher is in front of a table.'

*Inde.* 'Yes.'

*Iyayi, mphunzitsi ali pambuyo pa tebulo.*  
'No, the teacher is behind a table.'

## 5.5 SUMMARY EXERCISES

**A.** Combine the subjects in the following sentences with the demonstrative *-ia*:

Example: *Munthu wadwala.* → *Munthu uja wadwala.*

'A person is sick.' 'That person is sick.' (we know which one)

1. Chipatala chili patsogolo pa msika.
2. Anyamata achedwa.
3. Ng'ombe ndi zake.
4. Miendo sakubwera kuno.
5. Amayi akugulitsa zipatso.
6. Ulalo uli pafupi ndi phiri.
7. Mwana wakondwa.
8. Atsikana apita kuminda.
9. Kampeni kali m'sitolo.
10. Njinga ili pakhomo.

**B.** Change the following sentences so that they have a perfective aspect by putting *-a-* in the T/A slot:

Example: *Akupita ku Lilongwe.* 'He's going to Lilongwe.'

*Wapita ku Lilongwe.* 'He has gone to Lilongwe.'

1. Tikudya pakhomo.
2. Mitengoyo ikugwa.
3. Ndikugula buku.
4. Akuwerenga kalata yanu.
5. Achimwene anga akugona muno.
6. Mukugulitsa nthochizo.
7. Ndikugwira ntchito pano.
8. Tikupita pansu kusukulu. (-pita pansu = 'walk')
9. Amayi anga akudwala.
10. Ntchito kuyamba.

**C.** Answer the following questions:

Example: *Mwagula chiyani?* → *Ndagula cholemba chino.*  
'What have you bought?' 'I've bought this pen.'

1. Kodi mwadwala?
2. Mwadya chiyani?
3. Bwenzi lanu lapita kuti?
4. MwaGerenga chiyani?
5. Mwanwa chiyani?
6. Mwamanga nyumba w' kuti?
7. Kodi mwadya ns'ala?
8. Mwaswera bwanji?
9. Ndani akondwa?
10. Mwagona bwanji?

**D.** Answer the following model question with the nouns listed below, first with the 'affinity' -no demonstrative and then with the 'shared information' -ja demonstrative.

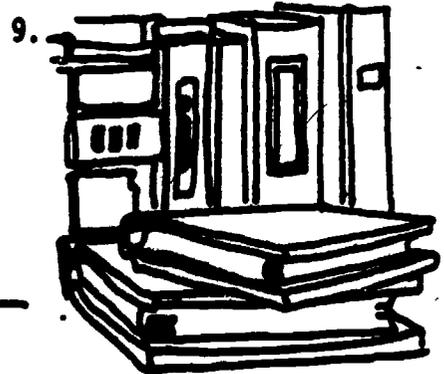
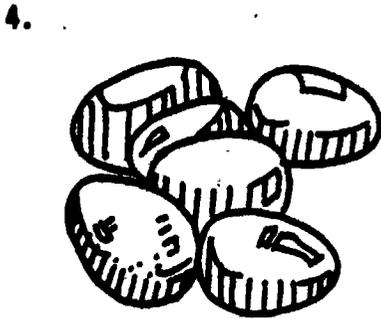
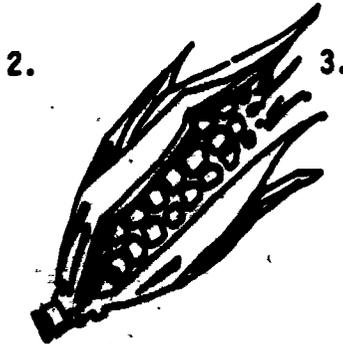
Example: *Mufuna chiyani? mpeni*

*Ndi funa mpeni uno.*  
'I want this knife (the one right here).'

*Ndi funa mpeni uja.*  
'I want that knife (the one we talked about).'

- |             |             |
|-------------|-------------|
| 1. nthochi  | 6. kalata   |
| 2. zolemba  | 7. katundu  |
| 3. ukonde   | 8. tebulo   |
| 4. dzira    | 9. chitsulo |
| 5. kanyumba | 10. buku    |

# E. Picture Dictionary



Identify in Chicheña the numbered items:

- |          |          |          |
|----------|----------|----------|
| 1. _____ | 2. _____ | 3. _____ |
| 4. _____ | 5. _____ | 6. _____ |
| 7. _____ | 8. _____ | 9. _____ |

## 5.6 TONE EXERCISES

### TONE IN CONTEXT

#### A. Demonstratives with two-syllable nouns

##### 1. Uncontracted Demonstratives

The 'near and far' locational demonstratives (e.g. uru/uwo 'this/that') have a L-L tonal pattern and the 'shared information' demonstratives (e.g. uja 'the/that') have a H-L tonal pattern.

a) When these demonstratives follow a L-L toned noun, the tonal patterns of the nouns and demonstratives are unaffected:

*Mudsi* 'village'      *Mudsi uru* / *mudsi uwo* /      *mudsi uja*  
'this village' 'that village' 'the/that village'

*Anthu* 'people'      *Anthu awa* / *anthu awo* /      *anthu aja*  
'these people' 'those people' 'the/those people'

Practice adding demonstratives to each of the following L-L toned nouns:

#### L-L

*mudsi* -      *mudsi uru* / *mudsi uwo* / *mudsi uja*  
*midsi*  
*bambo*  
*manthu*  
*ohinthu*  
*dengu*  
*njira*  
*mbale*

b) When these demonstratives follow a H-L toned noun, the noun becomes H-H and both types of demonstratives are L-L:

*Búku* - *búkú ili* / *búkú ilo* / *búkú lija*  
'book'

*nsómba* - *nsómbá iyi* / *nsómbá iyo* / *nsómbá ija*  
'fish'

Practice adding demonstratives to each of the following H-L toned nouns:

H-L

*búku* - *búkú ili* / *búkú ilo* / *búkú lija*

*kháso*

*nsómba*

*máyi*

*nyáli*

*ntchíto*

*gógo*

B. Practice the pattern *Ndikufiná kapítá ku ....* 'I want to go to ....', with various locations and place names. Concentrate on saying the sentence with the correct tonal pattern:

S1: *Ndikufiná kapítá kuhipatala.*

S2: *Ndikufiná kapítá ku Lilongwe.*

S3: *Ndikufiná kapítá ku \_\_\_\_\_.*

etc.

1) Expand this exercise into a dialogue by asking the question *Kodi mukudziwáko?* 'Do you know that place?' Then answer appropriately with either of these choices:

*Ese, ndikudziwáko.*

'Yes, I know the place.'

*Síndikudziwáko.*

'I don't know the place.'

For example:

S1: *Ndikufuná kupítá ku Blantyre.*

S2: *Kodi mukudziwáko?*

S1: *Eee, Ndikudziwáko.*

or

S1: *Ndikufuná kupítá kuchipatala.*

S2: *Kodi mukudziwáko?*

S1: *Sindikudziwáko.*

S1: *Ndikufuná kupítá ku \_\_\_\_\_.*

S2: *\_\_\_\_\_?*

S3: *\_\_\_\_\_.*

## 5.7 GRAMMATICAL PATTERNS LEARNED

### Present Perfect

-a- in T/A slot (for affirmative)

'We've bought food.'

AP	T/A	V. Root	Final Suffix	Object
<i>Ti-</i>	<i>-a-</i>	<i>-gul-</i>	<i>-a</i>	<i>chakudya</i> <i>Tagula chakudya. (ti+a=ta)</i>

-na- in T/A slot (negative for action verbs)

'We haven't bought food.'

Neg. Prefix	AP	T/A	V. Root	Final Suffix	Object
<i>Si-</i>	<i>ti-</i>	<i>-na-</i>	<i>-gul-</i>	<i>-e</i>	<i>chakudya</i> <i>Sitinagule chakudya.</i>

-(li)ku- in T/A slot (negative for stative verbs)

'We aren't late.'

Neg. Prefix	AP	T/A	V. Root	Final Suffix
<i>Si-</i>	<i>ti-</i>	<i>-ku-</i>	<i>-chedwa</i>	<i>-a</i> <i>Sitikuchedwa.</i>

### Demonstratives

-no 'affinity'

'this year' (the one we are in)

Noun	AP	-no
<i>chaka</i>	<i>chi</i>	<i>-no</i> <i>chaka chino</i>

-ja 'shared information'

'that mountain' (the one we talked about)

Noun	AP	+	-ja	
<i>phiri</i>	<i>li</i>		<i>-ja</i>	<i>phiri lija</i>

Relational Locative Nouns

Followed by Object

'I live near you.'

'I live behind you.'

Verb	Relational Locative Noun	<i>ndi pa</i>	Locative Object	
<i>Ndimakhala</i>	<i>pafupi</i>	<i>ndi</i>	<i>iwe</i>	<i>Ndimakhala pafupi ndi iwe.</i>
<i>Ndimakhala</i>	<i>pambuyo</i>	<i>pa</i>	<i>iwe</i>	<i>Ndimakhala pambuyo pa iwe.</i>

Without Expressed Object

'It's near.'

'To be'	Relational Locative Noun	
<i>Ndi</i>	<i>pafupi</i>	<i>ndi pafupi.</i>

LESSON 5B

(PHUNZIRO LACHISANU)

COMMUNICATION/CULTURE

- 5.1 PAMSEWU
- 5.2 VOCABULARY NOTES
- 5.3 USAGE NOTES
  - 5.3.1 -DZIWA 'KNOW (HOW)'
  - 5.3.2 LOCATIVE SUFFIXES
  - 5.3.3 KODI NDI PATALI?
- 5.4 CULTURAL NOTES
  - 5.4.1 DIRECTIONS
  - 5.4.2 DISTANCE
- 5.5 EXERCISES
- 5.6 SURVIVAL VOCABULARY
- 5.7 PROVERBS

# LESSON 5B

## (Phunziro Lachisanu)

### 5.1 PAMSEWU

- aSteve: Zikomo, Bambo.  
Ndikufuná kupítá kuchipatala.
- Abambo: Chábwino. Kodí mukudwéla?
- aSteve: Eee, bambo.
- Abambo: Pepáni. Kodí mukudzíwáko?
- aSteve: Íyayi, síndí kudziwako.
- Abambo: Nanga pamsika paja mukudzíwápo?
- aSteve: Ír.dé, ndikudzíwápo.
- Abambo: Chábwino. Múpézá chipatala  
patsogoló pa msika paja.
- aSteve: Kodí ndi patáli?
- Abambo: Íyayi, sí patáli.
- aSteve: Zikomo kwámbiri bambo. Pitani bwino.
- Abambo: Pitani bwinónso.

### 5.2 VOCABULARY NOTES

mukudzíwako - 'You know the place (there).'

-dziwa - 'know'

-ko - 'there, the place'

mapesa - 'you will find'

mu / / pesa  
you/immediate future/find

nanga - 'well...'

## 5.3 USAGE NOTES

### 5.3.1 -dziwa 'know (how)'

In one sense, -dziwa means simply 'know' as in 'know someone/something':

*Ndikudziwa munthuyo.* (-*kudziwa* 'knowing')  
'I know that man.' (that man just mentioned)

*Tikudziwa bukulo.*  
'I know that book.' (that book just mentioned)

In another sense, -dziwa means 'know how' as in 'know how to do something':

*Akudziwa kulankhula Chicheŵa.* 'He knows how to speak Chicheŵa.'  
'to speak'

*(Kodi) mukudziwa kumanga ulalo?* 'Do you know how to build a bridge?'

### 5.3.2 Locative Suffixes

-po (there/at a specific place), -ko (there/at a general place),  
-mo (there/in a place)

The locative suffixes were introduced in Lesson 3a in 'short answers' for questions containing locatives:

*Kodi ku Zomba kuli chipatala?* 'At Zomba, is there a hospital?'

(long) *Inde, ku Zomba kuli chipatala.*  
'Yes, at Zomba there's a hospital.'

(short) *Inde, chiliko.*  
'Yes, there is.' (literally: 'it is there')

The answer *chiliko* is composed of the AP *chi-* (representing the Class 7 noun *chipatala*), the verb *-li* 'be', and the locative suffix *-ko* (as a substitute in place of the locative phrase *ku Zomba*).

These locative suffixes are shorthand for a longer locative phrase. The appropriate suffix -po (at/on a specific place), -ko (at/to a place), -mo (in a place) can be attached to the end of a verb to refer to a previously mentioned location. Notice the examples in the dialogue:

*Ndikufuna kupita kuhipatala.*

*Kodi mukudziwako? 'Do you know the place (kuhipatala)?'*

*Nanga pamsika paja mukudziwapo?*

*'Well, do you know (the location of) that market?' (you know the one!)*

*Inde, ndikudziwapo. 'Yes, I know the place.' (pamsika paja)*

In the first example, *-ko* replaces *kuhipatala*. In the second example, *Nanga pamsika paja mukudziwapo*, the suffix *-po* emphasizes the locative phrase *pamsika paja*. And in the answer *Inde, ndikudziwapo*, *-po* replaces the locative phrase *pamsika paja*.

### 5.3.3 Kodi ndi patali?

The verb *ndi* 'be' also has the meaning of 'it is':

*ndine* 'It is me/I.'

Used by itself, *ndi* stands for an unexpressed subject + the verb 'be', as in the example:

*Kodi ndi chanu? 'Is it yours?'*  
*? / It is / yours*

Note the following contrast in the use of *ndi* and *-li*:

Sentences and questions indicating location use *ndi* when the subject is not expressed:

*Kodi ndi patali? 'Is it far?'*  
*Eee, ndi patali. 'Yes, it's far.'*

However, when the subject is present, *-li* 'be' is used (with the appropriate AP):

*Kodi nyumba yanu ili patali? 'Is your house far?'*  
*Eee, nyumba yanga ili patali. 'Yes, it's far.'*

## 5.4 CULTURAL NOTES

### 5.4.1 Directions

In asking for directions from Malawians, you may be surprised to receive seemingly imprecise information about locations. This vagueness is not an attempt to lead you astray. Unlike in America, where streets are named and buildings are precisely numbered, the streets and roads of most African towns (other than the capitals and largest cities) go unnamed. Or even if they are named, there's a scarcity of sign posts to identify them. While we are accustomed to precision in addresses such as '243 West Acacia Street' or '34th and Vine', an African address might indicate only that some place is 'near' or 'between' or 'behind' or 'in front of' another place.

### 5.4.2 Distance

Any foreigner who has spent some time in Africa will undoubtedly have a then woeful, but now funny, tale to tell about 'African distance'. The tale usually begins with a pedestrian asking directions to some location and receiving the assurance that it is 'not far'. Inevitably, 'not far' turns out to be at least several miles, and the pedestrian ends up walking a good deal farther than anticipated, wondering all the while about what exactly was meant by 'not far'.

With good public transportation limited to only the main population centers, most Africans are accustomed to getting around on foot to school, work, church, and town. On market days, it is very common to see men and women heavily laden with goods arriving in town after a walk of ten or more miles, a walk that they will repeat at the end of the market day. Therefore, walking several miles would be a common, even daily experience for most Africans. In this context, then, that distance would be 'not far'. But to those of who consider 'far', to be any distance greater than a city block, 'not far' in the African context can attain marainon proportions. The next time you are told that your destination is 'not far', banish your Western notions and wear some comfortable shoes.

## 5.5 EXERCISES

5.5.1 Answer the following questions about the introductory dialogue:

1. ASteve akufuna kupita kuti?
2. ASteve ali bwanji?
3. Akudziwa pamsika paja?
4. Kodi patsogolo pamsika paja wpeza chipatala?
5. Kodi ndi patali?

5.5.2 -po, -ko, -mo

Practice using the locative suffixes by asking and answering with locatives:

1st student: *Kodi mukudziwa \_\_\_\_\_?* 'Do you know \_\_\_\_\_?'

<i>kuhipatalako</i>	the hospital
<i>pamsikapo</i>	the market
<i>m'nyumbamo</i>	that house
<i>kubanki, etc.</i>	the bank, etc.

2nd student: *Iyayi, sindikudziwa \_\_\_\_\_.* *Pepani!*  
 (-po, -ko, -mo)

'No, I don't know \_\_\_\_\_.' Sorry!

(at) that place  
 (to/at) that place  
 (in) that place

5.5.3 -dziwa 'know how to do something'

Practice this verb by inquiring if someone 'knows how to do something':

1st student: *Kodi mukudziwa \_\_\_\_\_?*

*kulankhula Chicheŵa*  
*kumanga nyumba*  
*kuwerenga Chicheŵa, etc.*

(other useful infinitives for the -dziwa + infinitive pattern: *kuphika* 'to cook' and *kukonza* 'to repair/fix')

2nd student: *Inde, ndikudziwa \_\_\_\_\_.*  
OR  
*Iyayi, sindikudziwa \_\_\_\_\_.*

5.5.4 Mupeza chipatala patsogolo pamsika paja.

'You'll find the hospital in front of that market.'

Change to a 'where?' question, giving an answer in the form: Mupeza + noun + locative compound phrase:

1st student: \_\_\_\_\_ -li kuti?  
 (chipatala, msika, sukulu, banki, sitolo, munda, etc.)

2nd student: *Mupeza \_\_\_\_\_ -tsogolo \_\_\_\_\_.*  
 -mbuyo  
 -fupi  
 -tali

5.5.5 *Muli kuti? Ndili pakati pa Tom ndi Linda.*

'Where are you?' 'I'm between Tom and Linda.'

- a) Using the environment of the classroom, practice the above patterns by asking each other where you are and answering with pakati pa... 'between', patsoqolo pa... 'in front of', or pambuyo pa 'behind'.

1st student: Muli kuti?

2nd student: Ndili \_\_\_\_\_.  
patsoqolo pa, pambuyo pa, pakati pa... ndi...

- b) Vary the questions by asking:

1st student: Mukukhala pansi kuti? 'Where are you sitting?'

2nd student: Ndikukhala \_\_\_\_\_.

or

1st student: Mukuima kuti? 'Where are you standing?'  
(-ima 'stand')

2nd student: Ndikuima \_\_\_\_\_.

- c) Change the pronoun subject prefixes to ask 'Where is he/she?'/ 'Where am I standing?', etc.

Ali kuti?

Ndikuima kuti?

- d) Ask yes/no questions about the classroom environment:

(Kodi) aphunzitsi akuima patsoqolo pa Tom?

-khala pakati pa tebulo ndi mpando

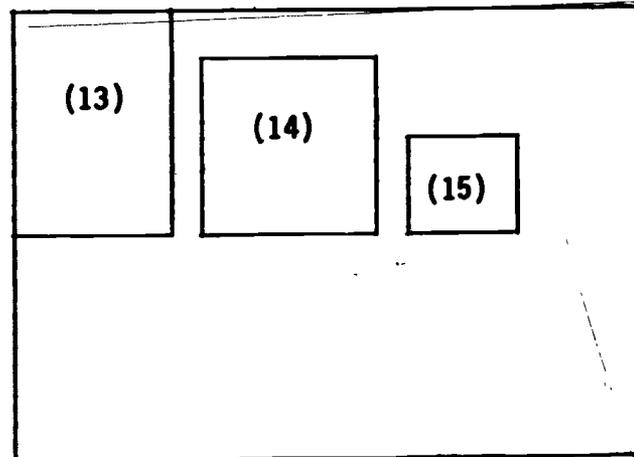
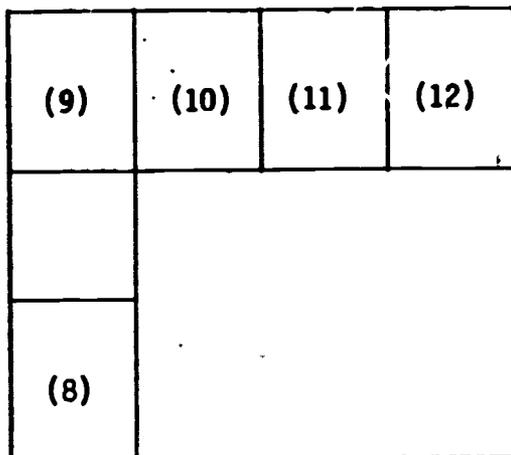
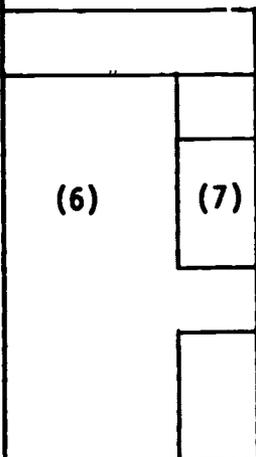
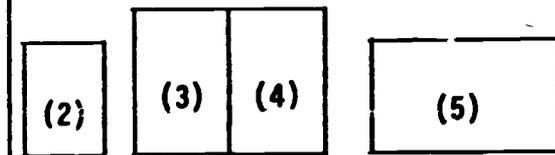
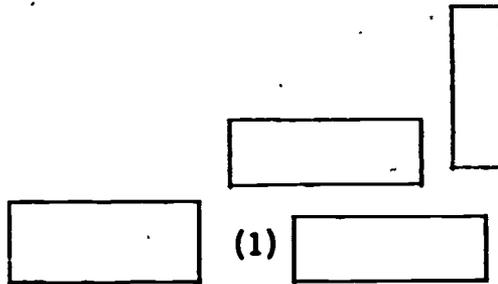
-li pambuyo pa Mary

etc.

Inde, \_\_\_\_\_.

Iyayi, \_\_\_\_\_.

# Mapu a Zomba



### 5.5.6 MAPU A ZOMBA

- |   |  |
|---|--|
| (1) Boma (Cl. 5/6)  | 'government offices'                                 |
| (2) Chipiku Sitolo  |  |
| (3) Emanuel (Sitolo ya Chikhiristu)<br>Chikhiristu          | 'Christian'  |
| (4) Nyumba Zowerengera                                      | 'library' (house for reading)                        |
| (5) Chirani (Sitolo ya Mankhwala)<br>mankhwala              | 'medicine'   |
| (6) Msikiti (Cl. 3/4)                                       | 'mosque'   |
| (7) Bakali Telala   |  |
| (8) Pemba (Sukulu Yophunzitsa<br>Kayendetsedwe ka Galimoto) | 'driving school' (school for the<br>driving of cars) |
| (9) A.G. Latif (Sitolo ya Zovala)<br>zovala (Cl. 7/8)       | 'clothes'  |
| (10) Bata (Sitolo ya Nsapato)<br>nsapato (Cl. 9/10)         | 'shoes'  |
| (11) Kandodo (Sitolo ya Zovala ndi<br>Chakudya)             |  |
| (12) Times (Sitolo ya Mabuku)                               |  |
| (13) Manda (Cl. 6)  | 'cemetery'   |
| (14) P.T.C. (Sitolo ya Zovala ndi<br>Chakudya)              |  |
| (15) Banki  |  |

Answer the following questions about the map:

1. Sitolo ya Kandodo ili kuti?
2. Kodi banki lili pafupi ndi msikiti?
3. Amagulitsa nsapato kuti?
4. Kodi m'PTC amagulitsa mabuku?
5. Mupeza telala kuti?
6. 'Times' ndi chiyani?
7. Kodi 'Bata' ili pakati pa 'AG Latif' ndi 'Pemba'?

Ask each other questions about the locations on the map:

\_\_\_\_\_ -li kuti?

Kodi \_\_\_\_\_ -li pafupi ndi \_\_\_\_\_  
pambuyo pa-  
patsogolo pa- 253

### 5.5.7 Twenty Questions

This game, normally used with names of people, can also be adapted to names of places. One person chooses a place on the map as his/her 'secret' location and the other students ask questions about the nature of its location as a means of discovering the 'secret'. The person who guesses correctly is the next person to choose a 'secret' location:

Student: Kodi ndi pafupi ndi banki? (Iyayi, Inde)  
Kodi ndi patsogolo pa boma?

### 5.5.8 Try and understand this dialogue:

aBill: Zíkomo, Bambo.  
aBambo: Zíkomo. Ndikuthándízení?  
aBill: Índé. Kodi njiráyí ikupítá kuti?  
aBambo: Njirayi íkupíta kumudzi kwathu.  
aBill: Kodi ndi kutáli?  
aBambo: Íyayi, sí kútáli.  
aBill: Zíkomo. Tapita.

## 5.6 SURVIVAL VOCABULARY

Ndasochera - 'I'm lost.'

*Nda / sochera*  
I / be lost

Mundithandiza? - 'Will you help me?'

*Mu / ndi / thandiza*  
you / me / help

Pitani kumanja - 'Go to the right'

*pitani / ku / manja*  
go / to / right

Pitani kumanzere - 'Go to the left'

*pitani / ku / manzere*  
go / to / left

Pitani kutsogolo - 'Go ahead, forwards'

*pitani / ku / tsogolo*  
go / to / front

Bwererani kumbuyo - 'Return backwards' (go backwards)

*bwererani / ku / mbuyo*  
return / to / back (behind)

kumbuyo - 'behind/at the back'

It is polite to announce your arrival at someone's home by saying Odi!, clapping your hands, or knocking. An extension of this politeness is to indicate your presence when you are passing someone whose back is to you. You would say kumbuyo which literally means 'at the back' or 'behind'. You are letting someone know that you are there so that there will be no fear that you intend any harm to him 'behind his back'. The person who is approached can respond with zikomo or with the sentence: Sindidatamere, pitani! This means literally 'I wasn't tattooed.' When you want to get special protection against your enemies, you often get tattooed with a special medicine which will protect you and can do harm against your enemies. So, by saying that you haven't been 'tattooed' indicates that the person who said kumbuyo to you also has nothing to fear.

## 5.7 PROVERB

*Safunsa analowera njira ya kumanda.*

'He (who) doesn't ask took the path to the cemetery.'

-*funsa* - 'ask'

-*lowera* - 'take'

Discuss the imagery and meaning of this proverb. When would you use it?

It implies that it's dangerous not to seek advice, or that the person who needs information--but won't ask for it--leads himself to his own destruction.

## REVIEW EXERCISES

### Lessons 1-5

**A.** Change the following sentences from the negative into the affirmative or from the affirmative into the negative. Remember that:

- 1) *si-* is the negative prefix for action and stative verbs.
- 2) *si-* is the negative prefix for the verb *-li*.
- 3) *be-* is the negative suffix for *-li ndi* 'have' and the verb *-li* when it has a locative AP in the present.

Example:

*Akhala m'nyumba muno.*  
'She will live in this house.'

*Sakhala m'nyumba muno.*  
'She won't live in this house.'

1. Pali ndalama patebuló ilo.
2. Tikumanga nyumba yathu.
3. Ndadwala.
4. Muli ndi mabuku anga.
5. Sakugula chipatso icho.
6. Kulibe anthu kumsika.
7. Ndilibe njinga.
8. Muli ndi chakudya.
9. Uli bwino.
10. Sukuchedwa.

**B.** Put the correct form of the verb *-li* or *ndi* (with the appropriate AP if necessary) in the following sentences. Remember that:

- 1) *-li* is used to show location or state in the present.
- 2) *ndi* is used to show identity, possession, quality, and equivalence in the present.
- 3) *-khala* is the appropriate 'be' form with the perfect aspect and habitual tenses.

Example:

Mary \_\_\_\_\_ *mphunzitsi*. → Mary *ndi mphunzitsi*.  
'Mary is a teacher.'

1. Anawo \_\_\_\_\_ pakhomo.
2. Ine, \_\_\_\_\_ pano masiku onse.
3. \_\_\_\_\_ wanga.
4. Ife \_\_\_\_\_ bwino.
5. Kwanu \_\_\_\_\_ kuti?
6. Amunawo \_\_\_\_\_ m'munda wawo masiku onse.
7. Dzina lake \_\_\_\_\_ naBanda.
8. Pa Zomba \_\_\_\_\_ pano.
9. Mipando iyo \_\_\_\_\_ yanu.
10. M'dengumo \_\_\_\_\_ ufa.

C. Translate the following sentences using the appropriate demonstrative. Remember that:

- 1) *-ja*, the 'shared-information' demonstrative, indicates someone or something that is known to both speakers, having been talked about previously.
- 2) *-icho, uyo*, the 'far' demonstratives, indicate someone or something either in a locational sense or as a topic just mentioned.

Example:

*Ndikufuna mpando uyo.*  
'I want that chair.' (the one over there)

*Mphuzitsi uja sali pano.*  
'The teacher isn't here.' (the one we know)

1. He has read that book. (the one over there)
2. He has read that book. (the one we talked about previously)
3. The eggs are in there. (the ones we just mentioned)
4. The eggs are in there. (the ones we talked about previously)
5. They've bought those houses. (the ones we know about)
6. They've bought those houses. (the ones over there)
7. That woman has broken her leg. (the one we've just mentioned)
8. The woman has broken her leg. (the one we know about)
9. We live in that house now. (the one over there)
10. We live in that house now. (the one we talked about previously)



**D.** Put the appropriate locative class prefix in the following blanks.  
Remember that:

- 1) *pa* = 'at, on' for a specific location
- 2) *ku* = 'to, from, at' for a general location
- 3) *mu* = 'in, inside' for an interior location

Example:

*Ndimachokera* \_ *Ameleka*. → *Ndimachokera* *ku* *Ameleka*.  
'I come from America.'

1. Amagwira ntchito \_ chipatala.
2. Anawo amagona \_ chipinda ichi.
3. Apita \_ ulendo.
4. Tamanga nyumba yathu \_ phiri ilo.
5. \_ Mulanje kulibe chipatala.
6. Alendowo ali \_ khomo.
7. Ndiyi ndi cholemba \_ dzanja.
8. \_ tebulo palibe ndalama.
9. Amayi ake ali \_ ntchito.
10. Amagulitsa ufa \_ msika.

**E.** Substitute the following nouns into the model sentence. Remember that there is agreement between nouns and their verbs and modifiers.

Example:

Model: *Nyumba yathu ili pano.*  
'Our house is here.'

Substitution: *Chitsime*

New Model: *Chitsime chathu chili pano.*  
'Our well is here.'

- |             |             |
|-------------|-------------|
| 1. Maukonde | 6. Zipatso  |
| 2. Tiana    | 7. Katebulo |
| 3. Miphika  | 8. Ng'ombe  |
| 4. Agogo    | 9. Mpeni    |
| 5. Katundu  | 10. Mazira  |

**F.** Answer the following questions:

Example:

*Kodi ndinu mlimi?*

'Are you a farmer?'

*Iyayi, ndine wophunzira.*

'No, I'm a student.'

1. Patebulo pali chiyani?
2. Ndani ali pafupi ndi inu (=nanu)?
3. Mumadya nsima bwanji?
4. Muli ndi chiyani m'chipinda chanu?
5. Kodi mwatopa lero?
6. Mphunzitsi wanu ali kuti?
7. Ndani wadwala?
8. Kodi muli ndi njinga?
9. Mukufuna kupita kusukulu bwanji?
10. Kodi mumadya nsomba masiku onse?

**G.** Make sentences with the following vocabulary. Remember to use appropriate verb forms when time expressions are expressed.

Example:

*-lemba/kalata/masiku onse*      *Amalemba kalata masiku onse.*  
'He writes letters everyday.'

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1. -pita/ulendo/tsopano        | 6. ana/-werenga/tsopano         |
| 2. nyumba/-fupi ndi/sukulu     | 7. inu/-chedwa                  |
| 3. -li ndi/calimoto/njinga     | 8. chipatala/-li/-tsogolo/banki |
| 4. mwendo/-tupa                | 9. iye/sing'anga                |
| 5. -gulitsa/nsomba/masiku onse | 10. -dya/nsima/masiku onse      |

**H.** Fill in the blanks with the appropriate words listed below:

akugona	mphika	pa	lija	ndani
mwadya	mabuku	mu	yawo	chiyani
ndine	cholemba	ku	tanga	
ndinagwira ntchito		ndi		
chili				

Example:

*Ndikupita \_\_\_\_\_ Blantyre.* → *Ndikupita ku Blantyre.*  
'I'm going to Blantyre.'

1. \_\_\_\_\_ kale.
2. \_\_\_\_\_ uli pano.
3. Timadengu \_\_\_\_\_ tili panjinga.
4. \_\_\_\_\_ tsopano.
5. Midzi \_\_\_\_\_ ilibe zitsime.
6. Ichi ndi \_\_\_\_\_ pa Chicheŵa?
7. \_\_\_\_\_ mphunzitsi.
8. ilibe \_\_\_\_\_ athu.
9. \_\_\_\_\_ msewu pali anthu.
10. \_\_\_\_\_ akupita kusukui?
11. Khasu \_\_\_\_\_ lili \_\_\_\_\_ chipindamu.
12. Chimbudzi \_\_\_\_\_ pakhomo.
13. Ulalo uli pafupi \_\_\_\_\_ mapiri aja.
14. Ndimalamba ndi \_\_\_\_\_.
15. \_\_\_\_\_ masiku onse.

## LESSON 6A

(PHUNZIRO LACHISANU NDI CHIMODZI)

### GRAMMAR

- 6.1 NEW VOCABULARY
- 6.2 VERBS: SIMPLE PAST
  - 6.2.1 AFFIRMATIVE (POSITIVE) PAST
  - 6.2.2 NEGATIVE PAST
- 6.3 OBJECT PREFIXES
  - 6.3.1 PRONOUN OBJECT PREFIXES
  - 6.3.2 NOUN OBJECT PREFIXES
- 6.4 MODIFIERS (AP + STEM)
  - 6.4.1 NUMBERS
  - 6.4.2 HOW MANY?
  - 6.4.3 WHICH?
- 6.5 RELATIVE PRONOUN ('AP + -MENE)
- 6.6 SUMMARY EXERCISES
- 6.7 GRAMMATICAL PATTERNS LEARNED

# LESSON 6 A

## (Phunziro Lachisanu ndi Chimodzi)

### 6.1 NEW VOCABULARY

#### CLASSES 1/2

mnzanga/anzanga

'my companion/companions'

#### CLASS 3

moto

'fire'

#### CLASSES 3/4

msonkhano/misonkhano

'meeting/meetings'

mkono/mikono

'arm/arms'

#### CLASSES 5/6

phunziro/mapunziro

'lesson/lessons'

kalasi/makalasi

'class/classes'

#### CLASS 7

Chingoni

'the language of the Ngoni people'

#### CLASSES 7/8

chipewa/zipewa

'hat/hats'

#### CLASSES 9/10

kapu

'cup/cups'

### VERB STEMS

-ona	'see'
-thandiza	'help'
-patsa	'give'
-peza	'find'
-phika	'cook'
-dikira	'wait/wait for'
-konda	'like, love'

### TENSE/ASPECT PREFIX

-na-/-da-	'past'
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### ADVERBS OF TIME

dzulo	'yesterday'
-------	-------------

### NUMBERS

-modzi	'one'
-wiri	'two'
-tatu	'three'
-nayi	'four'
-sanu	'five'
-sanu ndi -modzi	'six'
-sanu ndi -wiri	'seven'
-sanu ndi -tatu	'eight'
-sanu ndi -nayi	'nine'
khumi	'ten'

### RELATIVE PRONOUNS

-mene	'the one, who, whom, which, that'
-------	-----------------------------------

### QUESTION STEMS

-ti	'which?'
-ngati	'how many?'

## OBJECT PREFIXES FOR PRONOUNS

-ndi	'me'
-ku-	'you' (informal/singular)
-mu- (-m')	'him/her'
-ti-	'us'
-ku-...-ni-	'you' (respectful/plural)
-wa- (or -wa-)	'them'

## OBJECT PREFIXES FOR NOUNS

C1. 1/2 -mu-/-wa- (or -wa-)	'it/them'
C1. 1a/2 -mu-/-wa- (or -wa-)	'it/them'
C1. 3/4 -u-/-i-	'it/them'
C1. 5/6 -ti-/-wa- (or -wa-)	'it/them'
C1. 7/8 -chi-/-zi-	'it/them'
C1. 9/10 -i-/-zi-	'it/them'
C1. 12/13 -ka-/-ti-	'it/them'
C1. 14/6 -u-/-wa- (or -wa-)	'it/them'

## OTHER

kapena	'or/perhaps'
--------	--------------

## 6.2 VERBS : SIMPLE PAST

### 6.2.1 Affirmative (Positive) Past

Either of two prefixes in the T/A slot, -na- or -da-, convey simple past actions or states:

	AP	+	T/A	+	V. Root	+	-a	
Action verb:	Mu-	+	-na-/-da-	+	-pit-	+	-a	= <i>Munapita/Mudapita</i>
	you	/	(past)	/	go			'You went'
Stative verb:	Ti-	+	-na-/-da-	+	-chedw-	+	-a	= <i>Tinachedwa/Tidachedwa</i>
	we	/	(past)	/	be late			'We were late'

The two tense prefixes are interchangeable, but for teaching purposes only the -na- form will be used in these exercises and lessons. It is important to remember that they are equivalent forms.

Other examples:

<i>Tinagula tebulo lija.</i>	'We bought the table.'
<i>Mipandryo inathyoka.</i>	'Those chairs were broken.'
<i>Ng'ombe zinamwa madzi.</i>	'The cows drank the water.'
<i>Bwenzi lake linapeza zinthunzi zija.</i>	'His friends found those pictures.'
<i>Anthawa anapita pansu kumsika.</i>	'These people walked to the market.'

The verb 'be' -li also forms its past with the past T/A -na- (using the same verbal assembly of AP + T/A + verb stem as do other verbs, but without the final suffix). This verb handles all the functions (state, possession, identity, location) of 'be' in the past. Remember that in the present, -li functions for 'being' only with location or state; ndi means 'be' with identity or possession.

	PRÉSENT	PAST
(State)	<i>Ndili bwino.</i> 'I am well.'	<i>Ndi-nali bwino.</i> 'I was well.'
(Location)	<i>Ali pantohito.</i> 'He's at work.'	<i>Anali pantohito.</i> 'He was at work.'
(Identity)	<i>Ndinu mphunzitsi.</i> 'You're a teacher.'	<i>Munali mphunzitsi.</i> 'You were a teacher.'
(Possession)	<i>Nyumbayi ndi yanga.</i> 'This house is mine.'	<i>Nyumbayi inali yanga.</i> 'This house was mine.'

Other examples:

*Parali mpeni patebulo.*

'There was a knife on the table.'

*Amayi anga anali bwino dzulo.*

'My mother was well yesterday.'

The verb 'have' *-li ndi* takes an identical past tense verbal assembly:

AP + T/A + *-li ndi* // object

*a- + -na- + -li ndi cholemba = Anali ndi cholemba.*  
'He/she has a pen.'

Other examples:

*Tinali ndi alendo dzulo.*

'We had visitors yesterday.'

*Munali ndi njinga yanga.*

'You had my bicycle.'

## Exercises

**A.** Change the following present progressive verbs into the past with *-na-*.

Example: *Ndikugwira ntehito.* → *Ndinagwira ntehito dzulo.*  
'I'm working.'                      'I worked yesterday.'

1. Akupita kunyanja.
2. Kumsika kuli chakudya.
3. Alimiwa akugula makasu.
4. Mkono wake watupa.
5. Muli nsomba m'chitsimemo.
6. Ndinapeza ng'ombe m'munda mwanga.
7. Sitolozo ndi zanga.
8. Banja langa lili ndi galimoto.
9. Bambo wanga ali bwino.
10. Mukuchita chiyani?

**B.** Answer the following questions:

Example: *Anapita kuti?* → *Anapita ku Zomba.*  
'Where did he go?' 'He went to Zomba.'

1. Munadya chiyani dzulo?
2. Kodi munagula ufa?
3. Ana anaŵerenga chiyani?
4. Kodi agogo anu anadwala?
5. Ndani anachedwa dzulo?
6. Munamwa chiyani?
7. Kodi anagulitsa njinga yake?
8. Mlongo wake anali bwanji?
9. Munamanga nyumba yanu keti?
10. Kodi kunali chimanga kumsika?

**C.** Make past tense sentences with the vocabulary provided:

Example: *alendo/-dwala* *Alendo aja anadwala dzulo.*  
'The travelers were sick yesterday.'

- |                       |                                |
|-----------------------|--------------------------------|
| 1. mnzanga/-gula/buku | 6. anawa/-topa                 |
| 2. amayi/-dya/nsomba  | 7. sitoloyo/-li ndi/makasu aja |
| 3. mipandoyo/-thyoka  | 8. amunawo/-manga/ulalo        |
| 4. ndi/mphunzitsi     | 9. -mwa/madzi                  |
| 5. -pita/paulendo     | 10. anawo/-li/m'nyumbamo       |

**D.** Answer the following questions with 'iyayi' and a past tense verb:

Example: *Kodi muli ndi galimoto?* → *Iyayi, ndinali ndi galimoto.*  
'Do you have a car?' 'No, I had a car.'

1. Kodi ana aja ali pakhomo?
2. Kodi muli ndi alendo kwanu?
3. Kodi ndinu opunzira?
4. Kodi mumsika muli chimanga?
5. Kodi abambo anu ali paulendo?
6. Kodi nyumba iyo ndi yanu?
7. Kodi agogo anu ndi alimi?
8. Kodi bwenzi lanu lili pano?
9. Kodi muli ndi akazi?
10. Kodi patebulo paja pali ndalama?

203

## 6.2.2 Negative Past

The negative past of action and stative verbs differs from the affirmative in two ways: (1) the negative prefix si- begins the verb construction; (2) the final vowel of the verb stem is -e (not -a):

<i>Si-</i>	+	AP	+	T/A	+	V. Root	+	<u>-e</u>	
<i>Si-</i>	+	<i>ndi</i>	+	<i>na</i>	+	<i>dy</i>	+	<u>-e</u>	= <u><i>Sindinadye</i></u> .
not	/	I	/	(past)	/	eat			'I didn't eat.'

Examples:

### AFFIRMATIVE PAST

*Tinapeza galu uja.*  
'We found that dog.'

*Anyamata aja anagwira ntchito.*  
'The boys worked.'

*Munatopa dzulo.*  
'You were tired yesterday.'

*Mlendo uja anamwa moŵa.*  
'That stranger drank beer.'

### NEGATIVE PAST

*Sitinapeze galu uja.*  
'We didn't find that dog.'

*Anyamata aja sanagwire ntchito.*  
'The boys didn't work.'

*Simunatope dzulo.*  
'You were not tired yesterday.'

*Mlendo uja sanamwe moŵa.*  
'That stranger didn't drink beer.'

The negative past of -li has the same form, but no final suffix (*Si* + AP + *na* + *li*).

Examples:

*Anali paulendo.*  
'He was on a journey.'

*Cholemba chinali changa.*  
'The pen was mine.'

*Banja langa linali bwino.*  
'My family was well.'

*Sanali paulendo. (si + a = sa)*  
'He wasn't on a journey.'

*Cholemba sichinali changa.*  
'The pen wasn't mine.'

*Banja langa silinali bwino.*  
'My family wasn't well.'

However, the verb -li ndi 'have' and the *pali*, *kuli*, *muli* 'there is/are' constructions take a different negative form. As you remember, these expressions form their negative with the suffix -be (*ndilibe* 'I don't have'; *pacibe* 'there isn't/aren't'). Like other verbs in the negative past, these verbs have -na- in the T/A slot. But unlike other verbs, they take -be as a negative suffix (instead of si- as a negative prefix):

AP + T/A + -li- + -be

Ndi- + -na- + -li- + -be = *Ndinalibe.*

I / (past) / be / without 'I didn't have'

Pa- + -na- + -li- + -be = *Panalibe.*

there / (past) / be / without 'There wasn't/weren't.'

Examples:

*Palibe moto.*  
'There isn't a fire.'

*Panalibe moto.*  
'There wasn't a fire.'

*Chipindacho chinali ndi chitseko.*  
'That room had a door.'

*Chipindacho chinalibe chitseko.*  
'That room didn't have a door.'

*Munali msonkhano muno.*  
'There was a meeting in here.'

*Munalibe msonkhano muno.*  
'There wasn't a meeting in here.'

Exercises

A. Change the verbs in the following sentences from the past to the negative past:

Example: *Anapita kuminda yawo.* 'They went to their fields.'

*Sanapite kuminda yawo.*  
'They didn't go to their fields.'

1. *Munadwala dzulo.*
2. *Bwenzi lake linapeza ndalama.*
3. *Tinagona bwino.*
4. *Atsikanawa analembe kalata.*
5. *Aphunzitsi athu anapita pansu kusukulu dzulo.*
6. *Mwendo unathyoka.*
7. *Bambo wanu anagulitsa njinga yanu.*
8. *Tinagwira ntchito dzulo.*
9. *Ndinatopa paulendo.*
10. *Anamanga nyumba paphirilo.*

**B.** Change the 'be' verbs in the following sentences into the negative past:

Example: *Nkhuku zija zinali pamsewu.*  
'The hens were in the road.'

*Nkhuku zija sizinali pamsewu.*  
'The hens weren't in the road.'

1. Chimbudzi chinali m'nyumba.
2. Munali ng'ombe m'nyumba.
3. Anali ndi ana.
4. Msika unali pafupi ndi sukulu.
5. Panali nsima patebulo.
6. Ndinali bwino.
7. Azunguwo anali ndi ndalama.
8. Mphikawu unali pamoto.
9. Anthu aja anali pantchito.
10. Munali chipatso m'dengumo.

**C.** Answer the following questions in the negative:

Example: *Kodi munapeza ndalama zanga?*  
'Did you find my money?'

*Iyayi, sindinapeze ndalama zanu.*  
'No, I didn't find your money.'

1. Kodi munafuna kupita kumsika?
2. Kodi munali bwiro dzulo?
3. Kodi anadziwa munthuyo?
4. Kodi munaŵerenga bukulo?
5. Kodi mwendo wanu unathyoka?
6. Kodi atsikanawa anachedwa?
7. Kodi anagwira ntchito dzulo?
8. Kodi munamanga nyumba yanu?
9. Kodi munaphunzira Chingoni?
10. Kodi munali ndi nthawi?

- D. Make true and false statements in the past tense about the environment of the classroom or about information that you share. If the statement is true, say 'inde' or 'eee'. If the statement is false, say 'iyayi' and correct it.

Example: *Joni anachwala dzulo.*  
'John was sick yesterday.'

*Inde.*            or            *Iyayi, sanachwale dzulo.*  
'Yes.'                            'No, he wasn't sick yesterday.'

## 6.3 OBJECT PREFIXES

As we have already seen, most verbs take a subject prefix that corresponds to the noun class or the person of the pronoun subject. The object can also be reflected by an object prefix in the verb. However, the necessity of an object prefix will depend on the type of object, its placement in the sentence, and the emphasis put on it. In general, object prefixes for a pronoun object ('you', 'me', etc.) are necessary while those for noun objects are optional.

### 6.3.1 Pronoun Object Prefixes

When pronoun objects are expressed in a sentence ('I saw you'), they will appear as object prefixes placed directly before the verb root and after the subject prefix and any tense marker:

Subject Prefix	+	T/A	+	Object Prefix	+	V. Root	+	-a -e	=	
<i>ndi</i>	+	<i>-na-</i>	+	<i>ku</i>	+	<i>-on-</i>	+	<i>-a</i>	=	<i>Ndinakuona.</i>
I	/	(past)	/	you	/	see			=	'I saw you.'

Some of the pronoun object prefixes differ from their corresponding pronoun subject prefixes:

Subject Prefix	Object Prefix	Example
<i>Ndi-</i> 'I'	<i>-ndi-</i> 'me'	<i>Anandi</i> ona. 'He saw me.'
<i>U-</i> 'you'	<i>-ku-</i> 'you'	<i>Ndimaku</i> thandiza masiku onse. 'I help <u>you</u> everyday.'
<i>A-</i> 'he/she'	<i>-mu-</i> (m)* 'him/her'	<i>Munam</i> peza. 'You found him/her.'
<i>Ti-</i> 'we'	<i>-ti-</i> 'us'	<i>Anati</i> thandiza dzulo. 'She helped <u>us</u> .'
<i>Mu-</i> 'you'	<i>-ku...-ni**</i> 'you'	<i>Tinakud</i> ikirani. 'He waited for <u>you</u> .'
<i>A-</i> 'they'	<i>-wa-</i> 'them' (-wa-)	<i>Ndikwa</i> apatsa chakudya. 'I'm giving <u>them</u> some food.'

\* The object pronoun *mu* 'him/her' is often contracted to *-m-* before a verb beginning with a consonant: *Munam*peza, but *munamu*ona 'you saw him'.

\*\* The object pronoun prefix for 2nd person plural *you* is composed of a prefix and a suffix. *-ku...-ni* : *Ndinaku*onani 'I saw you'.

## Exercises

A. Insert the following pronoun objects into the verb of the model in order to make complete sentences.

Example:

Model: *Anapatsa ... chithunzi. (wa)*  
'He gave ... a picture.'

Complete sentence: *Anawapatsa chithunzi.*  
'He gave them a picture.'

- |                     |                     |
|---------------------|---------------------|
| 1. <i>-ku-</i>      | 6. <i>-ndi-</i>     |
| 2. <i>-mu-</i>      | 7. <i>-wa-</i>      |
| 3. <i>-ndi-</i>     | 8. <i>-mu-</i>      |
| 4. <i>-ti-</i>      | 9. <i>-ku...-ni</i> |
| 5. <i>-ku...-ni</i> | 10. <i>-ti-</i>     |

**B.** Answer the following questions using pronoun object prefixes:

Example: *Munaona Joni?* → *Inde, ndinamuona.*  
'Yes, I saw him.'

1. Akukudziwani?
2. Mukukonda mtsikanayo?
3. Mukuthandiza agogo anu?
4. Anapeza ana awo?
5. Munandipatsa ndalama?
6. Waona mphunzitsi wake?
7. Mukukonda ana anu?
8. Munapeza mkazi wanu?
9. Anakuthandizani?
10. Munampatsa chiyani?

**C.** Make true and false statements using pronoun object prefixes. If a statement is true, the students will say 'inde' or 'eee'. If it is false, the students will say 'iyayi' and correct the statement.

Example: *Akuthandiza.*  
'He's helping you.'

*Inde.*  
'Yes'

*Iyayi, akumthandiza.*  
'No, he's helping her.'

### 6.3.2 Noun Object Prefixes

Noun objects in a sentence may also have an object prefix as part of the main verb. These object prefixes correspond to the noun class of the object; they are placed directly before the verb stem. However, while object prefixes for pronouns are necessary, the object prefixes for noun objects are optional. They are used only for additional clarity and emphasis.

Object prefixes are often used when:

- (1) The noun object precedes the verb: *Tebulo, ndinaligula.*  
(additional emphasis) 'The table, I bought it.'  
(-li- is the object prefix for Class 5 nouns)
- (2) The expressed noun object is to be emphasized: *Ndinaligula tebulo.*  
'I bought it, the table.' (emphasizing a specific table apart from others)
- (3) The noun object is not expressed in the sentence: *Ndinaligula.*  
'I bought it.' ('it' clarifies the reference to a previously mentioned table.)



## Exercises

### A. Insert the appropriate object prefix into the verb:

Example: *Ndinaona mng'ono wanga.* + *Ndinamuona m j'ono wanga.*

'I saw him, my younger brother.'

1. Anaŵa anaŵerenga mabukuŵa.
2. Munapeza ndalamazi.
3. Bwenzi langa linagulitsa njinga yake.
4. Sanadye chakudyachi.
5. Ndikuthandiza aphunzitsiŵa.
6. Anapatsa zolemba.
7. Mitengo sindinaione.
8. Akutsegula chitsekochi.
9. Tagula mipikayo.
10. Anapeza nyanjayo.
11. Anamanga ulalowo.
12. Tinaona anthuwo.
13. Anaŵa samwa moŵa.
14. Sindinagule zinthuzo.
15. Munagulitsa mipeni tathu.

### B. Change the following noun objects and their object prefixes from the singular to the plural:

Example: *Analigula tetaŵo lija.* + *Anawagula matabulo aja.*  
'I bought (it) the table.' 'I bought (them) the tables.'  
(the one we talked about)

1. Sindichipeza chitsulo chija.
2. Anaimanga nyumba ija.
3. Munamthandiza mtsikana uja.
4. Nkhuku ija tinaiona.
5. Saugulitsa ukonde uja.
6. Anachidya chiptaso chija.
7. Ndinakapeza kansomba kaja.
8. Ndimalipeza buku lija.
9. Akuchifuna chipewa chija.
10. Ndinagula mpeni uja.

C. Answer the following yes/no questions using an object prefix in the answer.

Example: *Kodi anamanga sukulu?* 'Did they build a school?'  
*Inde, ndinamanga.* 'Yes, they built it.'  
*Iyayi, sindinamanga.* 'No, they didn't build it.'

1. Kodi m madya nsima?
2. Kodi mlongo wanu anaona chithunzi ('picture') icho?
3. Kodi akuwera bukulo?
4. Kodi munapeza njira ija?
5. Kodi munamanga ulalo uja?
6. Kodi anaona mapiri aja?
7. Kodi mukuthandabamba abambo anu?
8. Kodi Azungu aja ananwa mowa?
9. Kodi wagula galimoto lija?
10. Kodi munaitemba kalata ija?

D. Substitute the following noun objects into the model sentence, making the necessary agreement changes in the object prefix:

Example: Model: *Ndinaliona tebulo.*  
'I saw (it) the table.'

Substitution: *munda*

New Model: *Ndinawona munda.*  
'I saw (it) the field.'

- |                 |                    |
|-----------------|--------------------|
| 1. nyali ija    | 9. dzanja lija     |
| 2. khasu ilo    | 10. mudziwo        |
| 3. chipatalacho | 11. ng'ombe ija    |
| 4. mwala uwo    | 12. anyamatawa     |
| 5. Mzungu uja   | 13. mapiriyo       |
| 6. zitseko zija | 14. ukonde uja     |
| 7. mipandoyo    | 15. chakudya chija |
| 8. agalu aja    |                    |

## 6.4 MODIFIERS (AP + STEM)

Modifiers of nouns limit the meaning of those nouns from generality (a store) to specificity (that store, our store, another store, a new store, two stores, etc.). In Chicheŵa these modifiers (which follow their nouns) are usually stems which must take a prefix to relate them to their nouns. Some modifiers need only the AP to agree with their nouns. These modifiers are (1) numbers, (2) the question stem *-ngati* 'how many?' and (3) *-ina* 'other, another, some'. As you remember, the AP is that characteristic prefix of a noun class that is affixed to parts of the sentence related to the nouns (modifiers, verbs, etc.).

### 6.4.1 Numbers

Most of Chicheŵa numbers appear as stems which take the AP of the nouns they modify. The stems of the first five numbers are as follows:

Stem	Noun	AP	+	Stem	
<i>-modzi</i>	'one'	<i>mudzi</i>	<i>u-</i>	<i>+ -modzi</i>	= <i>mudzi unodzi</i> 'one village'
<i>-ŵiri</i>	'two'	<i>midzi</i>	<i>i-</i>	<i>+ -ŵiri</i>	= <i>midzi iŵiri</i> 'two villages'
<i>-tatu</i>	'three'	<i>madengu</i>	<i>a-</i>	<i>+ -tatu</i>	= <i>madengu atatu</i> 'three baskets'
<i>-nayi</i>	'four'	<i>zipatala</i>	<i>zi-</i>	<i>+ -nayi</i>	= <i>zipatala zinayi</i> 'four hospitals'
<i>-sanu</i>	'five'	<i>nkhuku</i>	<i>zi-</i>	<i>+ -sanu</i>	= <i>nkhuku zisanu</i> 'five hens'



After -saru 'five', the numbers become additions to five:

Stem	Stem	Example
-saru ndi -modzi '5 and 1'	'six'	<i>tinsomba tisanu ndi kamodzi*</i> 'six small fish'
-saru ndi -wiri '5 and 2'	'seven'	<i>maukonde asaru ndi awiri</i> 'seven nets'
-saru ndi -tatu '5 and 3'	'eight'	<i>anthu asaru ndi atatu</i> 'eight people'
-saru ndi -nayi '5 and 4'	'nine'	<i>mitengo isaru ndi inayi</i> 'nine trees'

The number ten *khumi* is an exception because it does not take the AP of the noun it 'counts':

*nyumba khumi* 'ten houses'      *ana khumi* 'ten children'

\*Whenever -modzi appears, it takes the AP of the singular form of the noun, whether or not the noun in the sentence is plural:

*chitseko chimodzi* 'one door'  
*zitseko zisanu ndi chimodzi* 'six doors'  
 'doors' five and one

Other examples:

*Ndinaona atsikana anayi.* 'I saw four girls.'  
*Anagula mabuku asaru ndi limodzi.* 'He bought six books.'  
*Tinadya nthochi zisanu ndi zinayi.* 'We ate nine bananas.'



## Exercises

**A.** Combine the following nouns with the number stem -modzi 'one' and the correct AP and give the meaning.

Example: *mpeni* → *mpeni umodzi* 'one knife'

- |              |            |
|--------------|------------|
| 1. mlendo    | 11. dziko  |
| 2. munda     | 12. galu   |
| 3. ulalo     | 13. ulendo |
| 4. nyali     | 14. njinga |
| 5. kamtengo  | 15. mphika |
| 6. dengu     | 16. kapu   |
| 7. chithunzi | 17. s'ulu  |
| 8. bwenzi    | 18. tebulo |
| 9. mwana     | 19. mayi   |
| 10. chipewa  | 20. nyanja |

**B.** Make the nouns in the preceding exercise plural and then combine them with the number stem -sanu ndi -modzi 'six', making statements 'I have \_\_\_\_\_':

Example: *mpeni* → *mipeni* → *Ndili ndi mipeni isanu ndi umodzi.*  
'I have six knives.'

**C.** Using the plural form of the nouns in Exercise A, make sentences in the form *Ndinaona \_\_\_\_\_* 'I saw \_\_\_\_\_', completing them with a noun and any number.

Example: *mipeni* → *Ndinaona mipeni idiri.* 'I saw two knives.'

**D.** Make 'what?' questions with the following verbs and give numerical answers with the following nouns:

Example: *-gula/mabuku* *Munagula ohiyani?* *Ndinagula mabuku adiri.*  
'What did you buy?' 'I bought two books.'

- |                     |                   |
|---------------------|-------------------|
| 1. -ona/ng'ombe     | 6. -lemba/mabuku  |
| 2. -gulitsa/mipando | 7. -dya/nkhuku    |
| 3. -li ndi/nthochi  | 8. -gula/maukonde |
| 4. -werenga/kalata  | 9. -peza/mwala    |
| 5. -manga/nyumba    | 10. -ona/alendo   |

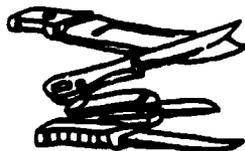
E. Answer the following questions affirmatively in full sentences and then negatively with a different number:

Example: *Kodi munagula mipeni iwiri?* 'Did you buy two knives?'

*Inde, ndinagula mipeni iwiri.*  
'Yes, I bought two knives.'

*Iyayi, ndinagula mpeni umodzi.*  
'No, I bought one knife.'

1. Kodi munagula nyumba ziwiri?
2. Kodi mwaŵerenga mabuku ataŵu?
3. Kodi mwapita kusitolo ziwiri?
4. Kodi munaona ana anayi?
5. Kodi aphunzitsi atatu anachedwa?
6. Kodi munagula mabuku khumi?
7. Kodi muli ndi matumba asanu?
8. Kodi munapita kumodzi umodzi?
9. Kodi mwadya nsomba zinayi?
10. Kodi muli ndi achimwene asanu ndi mmodzi?



## 6.4.2 How Many?

To ask 'how many' people or things there are, the question stem *-ngati?* is used. Like number stems, *-ngati* takes the AP of the noun whose quantity it is measuring. The *-ngati* construction is in the following form:

Noun	AP	+	<i>-ngati</i>	=	
<i>misewu</i>	<i>i-</i>	+	<i>-ngati</i>	=	<i>Misewu ingati?</i>
roads		/	how many		'How many roads?'

*Mukuona misewu ingati?* 'How many roads do you see?'  
'you are seeing'

Other examples:

*madengu* *a-* + *-ngati* = *Anagula madengu angati?*  
baskets / how many? 'How many baskets did he buy?'

*achemwali* *a-* + *-ngati* = *Muli ndi achemwali angati?*  
'How many sisters do you have?'

*ng'ombe* *zi-* + *-ngati* = *Zinadwala ng'ombe zingati?*  
'How many cows were sick?'

*-ngati* can be used with *ndalama*, a collective noun in English but a countable one in Chicheŵa (*Munapeza ndalama zingati?* 'How much money did you find?'). Chicheŵa nouns which are collective, such as *madzi* 'water' and *ufa* 'flour', can not take the question stem *-ngati*.

*-ngati* is also used to ask 'how old' someone is. In English we would ask 'how old are you?', but in Chicheŵa, we would literally say 'you have years how many?':

*Muli ndi zaka zingati?* 'How old are you?'

*Ndili ndi zaka zisanu ndi zitatu.* 'I have years five and three.' =  
'I'm eight years old.'



C. Make *-ngati* questions out of the following vocabulary and answer the questions:

Example: *-gulitsa/njinga... Anagulitsa njinga zingati?*  
'How many bikes did he sell?'

*Anagulitsa njinga imodzi.*  
'He sold one bike.'

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1. <i>-dwala/ana...</i>           | 6. <i>-manga/maulalo...</i>    |
| 2. <i>-li pakhomo/alendo...</i>   | 7. <i>-lemba/kalata...</i>     |
| 3. <i>-tupa/zala...</i>           | 8. <i>-li ndi/achemwali...</i> |
| 4. <i>-li m'galimoto/anthu...</i> | 9. <i>-gula/mipeni...</i>      |
| 5. <i>-thyoka/mipando</i>         | 10. <i>-dya/tinsomba...</i>    |

### 6.4.3 Which?

*-ti* is a question stem used to ask about the identity of someone or something from a choice of more than one: 'Which book do you want, this one or that one?' / 'Which are your children?'. *-ti* 'which?' takes the agreement prefix of its noun referent (which it may or may not follow directly):

Noun	AP	+	<i>-ti</i>	
<hr/>				
<i>buku</i>	<i>li-</i>	<i>+</i>	<i>-ti</i>	= <i>buku liti?</i> 'Which book?'

<i>Munagula buku <u>liti</u>?</i>	'Which book did you buy?'
<i>Anapeza zinthu <u>ziti</u>?</i>	'Which things did he find?'
<i>Kamwana kamu ndi <u>kati</u>?</i>	'Your small child is which (one)?'
<i>Mazira ake ndi <u>ati</u>?</i>	'Their eggs are which (ones)?'

The question itself will sometimes specify the choices to be made:

*Njinga yake ndi iti, iyi kapena iyo?*  
'His bike is which one, this one or that one?'

*Mukufuna mpeni uti, wanga kapena wanu?*  
'Which knife do you want, mine or yours?'

When the locative APs are combined with the *-ti* stem, the resulting forms *pati?*, *kuti?* and *muti?* are synonyms for 'where?' (depending on the type of location); however as *ku-* is the general locative AP, *kuti* is more frequently used.

*Nyumba yanu ili paii?* 'At which place (where) is your house?'  
*Kwanu ndi kuti?* 'At which place (where) is your home?'  
*Ana anu ali muti?* 'In which place (where) are your children?'

## Exercises

**A.** Substitute the following nouns into the model question making all necessary changes in agreement. Then answer the question with an appropriate demonstrative, possessive or modifier.

Example: Model: *Munapeza njira iti?*  
 'Which path did you find?'  
 Substitution: *buku*  
 New Model: *Munapeza buku liti?*  
 'Which book did you find?'  
 Answer: *Ndinapeza buku lija.*  
 'I found that book.'

- |             |               |
|-------------|---------------|
| 1. ana      | 6. makasu     |
| 2. cholemba | 7. fodya      |
| 3. ukonde   | 8. tikapu     |
| 4. miyala   | 9. mphunzitsi |
| 5. zithunzi | 10. dengu     |

**B.** The nouns in the following sentences contain no modifiers. The first student should make a question with *-ti* from the following sentences and then the next student should give an answer with an appropriate modifier.

Example: *Ndinaerenga kalata.* 'I read a letter.'  
*Munaerenga kalata iti?* 'Which letter did you read?'  
 Answer: *Ndinaerenga kalata yanu.* 'I read your letter.'

- |                        |                               |
|------------------------|-------------------------------|
| 1. Ndinaona galimoto.  | 6. Ndinapeza cholemba.        |
| 2. Galu wafa.          | 7. Ndinaona ndalama patebulo. |
| 3. Anamanga nyumba.    | 8. Mwana wadwala.             |
| 4. Mwendo wathyoka.    | 9. Muli madzi m'chitsime.     |
| 5. Ndimakhala kumudzi. | 10. Tinagula ukonde.          |

C. Answer the following questions:

Example: *Munagula njinga liti, iyi kapena iyo?*  
'Which bicycle did you buy, this one or that one?'

*Ndinagula njinga iyi.*  
'I bought this bicycle.'

1. Bwenzi liti linabwera kuno?
2. Mumakonda sitolo iti?
3. Chipinda chanu ndi chiti?
4. Kamwana kati kagwa, kanu kapena kanga?
5. Dzina lanu ndi liti, ili kapena ilo?
6. Anachedwa aphunzitsi ati?
7. Munagula mipando iti?
8. Mukufuna ktona munda uti, uwu kapena uwo?
9. Muli ndi nyali iti?
10. Aphiri apeza cholemba chiti, changa kapena chanu?



## 6.5 RELATIVE PRONOUN (AP + -MENE)

The stem *-mene* can, in combination with APs, be used as a relative pronoun ('who, which, whom, that').\* These relative pronouns introduce additional information about a noun or pronoun in a sentence. For example, in the sentence 'I saw a chair which was broken,' the relative clause 'which was broken' adds more information about the 'chair' to the rest of the sentence.

In Chicheŵa the relative pronoun is formed by adding an AP to the *-mene* stem; this AP agrees with the noun to which *-mene* refers. For example:

Noun	AP	+ -mene	
<i>cholenbera</i>	<i>chi-</i>	<i>+ -mene</i>	= <i>cholenbera chimene</i> 'the pen which/that'
<i>mpando</i>	<i>u-</i>	<i>+ -mene</i>	= <i>mpando umene</i> 'the chair which/that'
<i>atsikana</i>	<i>a-</i>	<i>+ -mene</i>	= <i>atsikana amene</i> 'the girls that/who/whom'
<i>ukonde</i>	<i>u-</i>	<i>+ -mene</i>	= <i>ukonde umene</i> 'the net which/that'

Sometimes the relative pronoun stands for the subject of the sentence:

*Buku limene lili patebulo ndi langa.*  
'The book which is on the table is mine.'

*Mnyamata amene akuwerenga pano ndi mchimwene yanga.*  
'The boy who is reading here is my brother.'

Sometimes the relative pronoun stands for the object of the verb:

*Aphanzitsi amene tinawaona anapita kusukulu.*  
'The teachers whom we saw (them) went to school.'

*Zitsulo zimene azazipeza zinali zake.*  
'The tools which they found (them) were his.'

In these examples, an optional object prefix agreeing with the antecedent of the relative pronoun appears in the verb of the relative clause (...*tinawaona*.../...*azazipeza*).

In either case, whether the relative *-mene* stands for the subject or the object, it always agrees with the noun which it stands for.

\*The relative pronouns are distinct from the question words 'who?' *ndani*, 'whom?' *yani*, and 'which?' *-ti*.

## Exercises

- A.** Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example:                    Model: *Ndikufuna chipatso chimene chili patebulo.*  
'I want the fruit which is on the table.'

Substitution: *zipatso*

New Model: *Ndikufuna zipatso zimene zili patebulo.*  
'I want the fruits which are on the table.'

- |             |             |
|-------------|-------------|
| 1. mipeni   | 6. dzira    |
| 2. nsima    | 7. ufa      |
| 3. madengu  | 8. kabuku   |
| 4. cholemba | 9. kalata   |
| 5. tintochi | 10. ndalama |

- B.** Answer the following questions with a relative clause:

Example: *Munagulu buku liti?*  
'Which book did you buy?'

*Ndinagula buku limene munalifuna.*  
'I bought the book which you wanted.'

1. Munaona mphunzitsi uti?
2. Mumakonda anthu ati?
3. Munagulitsa mpando uti?
4. Mwaona jalalo uti?
5. Munapeza dengu liti?
6. Mukupita kumudzi kuti?
7. Munagula nyumba iti?
8. Mumakonda zakudya ziti?
9. Muli ndi alendo ati m'nyumba yanu?
10. Mukumupatsa khasu liti?

C. Combine the following pairs of sentences using relative pronouns:

Example: *Ndinagula ufa. Ufa uli m'dengumo.*

'I bought flour.' 'The flour is in the basket.'

*Ndinagula ufa umene uli m'dengumo.*

'I bought some flour which is in the basket.'

1. *Ndifuna njinga. Njinga ili m'sitolo umu.*
2. *Amakonda mtsikanayu. Ndiye wophunzira.*
3. *Tinawerenga phunziro. Phunziro linali m'buku umo.*
4. *Anabwera kusukulu. Ndimaphunzira kusukuluyo.*
5. *Anagulitsa galimoto. Inathyoka.*
6. *Sindinadye chakudya. Akazi anu anaphika chakudya.*
7. *Anamanga nyumba. Nyumba ili paphiri ilo.*
8. *Ndikudziwa mnyamata. Munamuona.*
9. *Ndikuwerenga kalata. Munalembe kalata.*
10. *Akukonda kamwana. Kamwana kamakhala pafupi ndi nyumba yake.*

## 6.6 SUMMARY EXERCISES

**A.** Change the verbs in the following sentences into the simple past: (-na-/-da-):

Example: *Akubwera kuno.*                      *Anabwera kuno.*  
'He's coming here.'                      'He came here.'

1. Ndadwala.
2. Akugula fodya.
3. Chala chathyoka.
4. Tikuyamba ulendo wathu.
5. Ndikupita kufupi ndi mapiri aja.
6. Anyamatawo akuphunzira sukulu.
7. Sindikudya chakudyacho.
8. Ndili bwino.
9. Anaŵa akufuna kuona zithunzizo.
10. Sagwira ntchito kwambiri.

**B.** Answer the following questions in the affirmative and the negative:

Example: *Kodi munachwala dzulo?* 'Were you sick yesterday?'  
*Inde, ndinachwala.* 'Yes, I was sick.'  
*Iyayi, sindinachwale.* 'No, I wasn't sick.'

1. Kodi munagula ufawo?
2. Kodi anaŵa anachedwa kusukulu?
3. Kodi tinaona anthu?
4. Kodi munafuna kuŵerenga kalatayo?
5. Kodi munapeza ndalama zanu?
6. Kodi munagwira ntchito kwambiri?
7. Kodi amayiŵa anagulitsa madenguzo?
8. Kodi tinaŵerenga phunzirolo dzulo?
9. Kodi miyendo inatupa?
10. Kodi munali bwino dzula?

C. Substitute the following nouns into the model question, making the necessary changes in agreement. Then answer the question with an appropriate relative pronoun and clause.

Example: Model: *Mukufuna buku liti?*  
'Which book do you want?'

Substitution: *mbale*

New Model: *Mukufuna mbale iti?*  
'Which plate do you want?'

Answer: *Ndikufuna mbale imene ili patebulolo.*  
'I want the plate which is on that table.'

- |               |             |
|---------------|-------------|
| 1. zipewa     | 6. makasu   |
| 2. cholembera | 7. mipeni   |
| 3. kadengu    | 8. galimoto |
| 4. nyali      | 9. chipinda |
| 5. tebulo     | 10. mpando  |

D. Make *-ngati* 'how many' questions with the verb and noun provided; then answer the question with the number provided:

Example: *-peza ... mazira / -tatu*  
'find' ... 'eggs' / 'three'

*Munapeza mazira angati?*

'How many eggs did you find?'

*Ndinapeza atatu.*

'I found three.'

1. *-lemba ... kalata / -wiri*
2. *-li ndi ... ana / -sanu ndi -modzi*
3. *-weranga ... mabuku / -modzi*
4. *-ona ... zithunzi / -sanu ndi -nayi*
5. *-chita ... zinthu / khumi*
6. *-pita ... midzi / -tatu*
7. *-thyoka ... zala / -nayi*
8. *-phunzira ... maphunziro / -sanu ndi -wiri*
9. *-dya ... nthochi / -modzi*
10. *-gwira ntchito ... masiku / -sanu*

E. Answer the following questions using object prefixes to replace the noun object:

Example: *Munaona zithunzi zanga? Inde, ndinaziona.*

1. Munapeza anawo?
2. Mukuwerenga mabukuwa?
3. Munagulitsa zipewazo?
4. Amamanga maulalo?
5. Munachita ntchitoyo?
6. Mudzathandiza anzanga?
7. Anapeza ndalama zake?
8. Anagula nyumbayo?
9. Akuphika tinsombato?
10. Mwalembe kalatayo?



## 6.7 GRAMMATICAL PATTERNS LEARNED

Simple Past: -na- or -da- in T/A slot

Affirmative: 'I bought a book.'

AP	+	T/A	+	V. Root	+	Final Suffix	Object
<i>Ndi-</i>		<i>-na-</i>		<i>-gul-</i>		<i>-a</i>	<i>buku</i>   <i>Ndinagula buku.</i>

Negative: 'I didn't buy a book.'

Neg. Prefix	+	AP	+	T/A	+	V. Root	+	Final Suffix	Object
<i>Si-</i>				<i>-na-</i>		<i>-gul-</i>		<i>-e</i>	<i>buku</i>   <i>Sindinagule buku.</i>

### Object Prefixes

Pronouns: 'We saw them.'

AP	+	T/A	+	Object Prefix	+	V. Root	+	-a	
<i>Ti-</i>		<i>-na-</i>		<i>-wa-</i>		<i>-on-</i>		<i>-a</i>	<i>Tinawaona.</i>

Nouns: 'I found the chickens.'

AP	+	T/A	+	Object Prefix	+	V. Root	+	-a	Object
<i>Ndi-</i>		<i>-na-</i>		<i>-zi-</i>		<i>-pez-</i>		<i>-a</i>	<i>nkhuku</i>   <i>Ndinazipeza nkhuku.</i>

Modifiers: AP + stem (numbers, how many?, which?, relative pronouns)

'four children'

Noun	AP	+	number stem
<i>ana</i>	<i>a-</i>		<i>-nayi</i>   <i>ana anayi</i>

'How many hats do you want?'

AP + T/A + V. Stem		noun	AP + -ngati		
Mu-	-ku-	-funa	zipewa	zi-	-ngati. Mukufuna zipewa zingati?

'Which hoe did you see?'

AP + T/A + V. Stem		noun	AP + -ti		
Mu-	-na-	-ona	khasu	li-	-ti. Mumaona khasu liti?

'I ate the fish which he bought.'

AP + T/A + V. Stem		noun	AP + -mene	AP + T/A + Object Prefix		+ V. Stem			
ndi	-na-	-dya	nsomba	i-	-mene	u-	-na-	-i-	-gula
<i>Ndinadya nsomba imene anaigula.</i>									

LESSON ° 6B

(PHUNZIRO LACHISANU NDI CHIMODZI)

COMMUNICATION/CULTURE

- 6.1 KUCHIPATALA
- 6.2 VOCABULARY NOTES
- 6.3 USAGE NOTES
  - 6.3.1 MUKUDWALA CHIYANI?
  - 6.3.2 MUTU UKUNDIPWETEKA
  - 6.3.3 -MVA MUTU
  - 6.3.4 MUMAKHALA KUTI?
- 6.4 USAGE NOTES
  - 6.4.1 ILLNESS
  - 6.4.2 TRADITIONAL MEDICINE VS. WESTERN MEDICINE
- 6.5 EXERCISES
- 6.6 SURVIVAL VOCABULARY
- 6.7 IDIOMATIC EXPRESSIONS

# LESSON 6 B

## (Phunziro Lachisanu ndi Chimodzi)

### 6.1 KUCHIPATALA

- Namwino: Mukudwálá chiyáni?  
aSteve: Mutú ukundipweteka.  
Namwino: Dzíná lanú ndani?  
aSteve: Dzíná langá ndi Stéve Míller.  
Namwino: Múmalémbá bwánji dzíná lanu?  
aSteve: S-T-E-V-E M-I-L-L-E-R. Basi.  
Namwino: Zíkomo. Múmakhálá kuti?  
aSteve: Ndímakhálá pa 6 Mulunguzi Road.  
Namwino: Wayambá liti kupwéteka mutu?  
aSteve: Wayamba usíku. Síndínagóne.  
Namwino: Múkálándira jékeseni.  
aSteve: Chábwino. Zíkomo.

### 6.2 VOCABULARY NOTES

Mutu ukundipweteka - '(My) Head is hurting me.'

mutu (Cl. 3) - 'head'

ukundipweteka - '(It) is hurting me.'

-pweteka - 'hurt' (an equivalent verb used in some areas is -wawa 'hurt')

Mukalandira jekeseni - 'You are going to receive an injection.'

-ka - 'going to ...'

-landira - 'receive'

jekeseni (Cl. 9/10) - 'injection'

usíku - 'night'

## 6.3 USAGE NOTES

### 6.3.1 Mukudwala chiyani?

The question Mukudwala chiyani? generally means 'What are you sick (with)?' A literal reading of this question is 'You are sick, what?' The implication of this question is that you are really asking:

'You are sick (as to) what?'

There are several ways to answer this question, one being an answer that models the structure of the question:

*Mukudwala chiyani?*

*Ndikudwala mutu.*

'I am sick (as to) head.'

*Ndikudwala chifuwa.*

'I am sick (as to) chest.' ('I have a cough.')

*Ndikudwala malungo.*

'I am sick (as to) fever/malaria.'  
( 'I have a fever.' )

*Ndikudwala chinfire.*

'I'm sick (as to) cold.' ('I have a cold.')

*Ndikudwala kamwasi.*

'I'm sick (as to) dysentery.'  
( 'I have dysentery.' )

In the answers (as in the questions) no form stands between 'sick' and the body part. Moreover, there is no possessive pronoun to indicate 'my head' or 'my chest.'

The lack of possessives and modifiers can be explained by the idea of 'inalienable possession.' We are said to be in inalienable possession of our body parts since there is no doubt that they belong to us and no one else. With this reasoning, to say that 'I have hurt my head' is redundant: 'your head' is your inalienable possession so that the use of a possessive pronoun such as 'my' is not obligatory once I was already mentioned.\* Similarly, when you say that 'you are sick (as to) head' (*Ndikudwala mutu*), it is obvious that you are talking about your own head; again the possession which is clearly implied need not be stated.

If you were talking about someone else's head, then you would need a form to express 'someone else's' (*mutu wake* 'his head'). With no such form, the assumption is that the body part referred to belongs to the speakers or the person referred to.

\*However, a possessive is obligatory in a sentence such as *Mwendo wanga wathyoka* ('My leg is broken') because there is no personal pronoun subject or object to indicate identity.

### 6.3.2 Mutu ukundipweteka.

This possible answer to the question *Mukudwala chiyani?* literally means 'Head is hurting me.' Here also there is no possessive needed to indicate 'whose' head. Other examples of this structure are:

<i>M'mimba mukundipweteka.</i>	'In (my) stomach hurts me.'
<i>Khutu likundipweteka.</i>	'(My) ear hurts me.'
<i>Mkono ukundipweteka.</i>	'(My) arm hurts me.'
<i>Dzanja likundipweteka.</i>	'(My) hand hurts me.'

### 6.3.3 -mva mutu

Another way of indicating an illness is to use the verb *-mva* which means 'feel' (also 'hear/listen!'). To say that 'you feel (your) head' implies that you 'feel pain' there:

<i>Ndikumva mutu.</i>	'I'm feeling (pain) head' = 'I have a headache.'
<i>Ndikumva diso.</i>	'I'm feeling (pain) eye' = 'I have a sore eye.'
<i>Ndikumva m'mero.</i>	'I'm feeling (pain) throat' = 'I have a sore throat.'

### 6.3.4 Mumakhala kuti?

This question asks 'where do you live?' With the habitual T/A *-ma-* indicating 'usually', the question implies a place of residence or an address. This construction with the question *Mumachokera kuti?* 'Where do you come from?' which asks for a place of origin.

<i>Mumachokera kuti?</i>	<i>Ndimachokera ku Ameleka.</i>
<i>Mumakhala kuti?</i>	<i>Ndimakhala ku Chancellor College.</i>

## 6.4 USAGE NOTES

### 6.4.1 Illness

In the past, illness, for many Africans, was not just a question of biological malfunctioning. People could become ill because of other factors, such as through witchcraft or even through the 'bad thoughts' of other people. Illnesses whose symptoms were familiar to the traditional doctors were considered to be natural and biological in origin. However, when a seemingly healthy person suddenly fell dead from a disease whose symptoms and characteristics were unfamiliar, the charge was often made that the

illness was not natural, caused by some unknown force. Because of jealousy, envy or hatred, enemies could try to bring you harm through the powers of witchcraft. Western medicines and ordinary traditional medicines would do no good against these types of illnesses; witchcraft had to be fought by special protection (sacrifices, talismans, incantation) provided by traditional doctors (*sing'anga*).

Nowadays, with the loosening of ties with traditional life, many people no longer believe that there are reasons other than purely biological for illnesses. Yet, other people still maintain that there are diseases that ordinary medicine can not cure; for them it is still reasonable to look to witchcraft for the source and the cure.

### 6.4.2 Traditional Medicine vs. Western Medicine

Contrary to Western stereotypes, Africans did enjoy the benefits of effective traditional medicine before the arrival of Colonialism. With a knowledge based on the known and assumed curative powers of various parts of plants and animals, traditional doctors administered to both internal and external ills that afflicted people. As importantly, the traditional doctors administered to the psychological needs of their patients by providing comfort, assurance, and understanding. This psychological bond of confidence between a patient and a comprehending doctor who is familiar with the patient's personal and public life played an important role in the success of their medicine.

This bond, however, was damaged by the advent of Western medicine in Africa. With their medicine based on extensive scientific knowledge, these new 'flashy' medicine men (called either *dokotala* or *sing'anga*) provided a challenge to the ways of the traditional *sing'anga* or witch doctors. Instead of trying to learn from each other, the two became rivals in the practice of medicine. Western medicine attracted patients because of its impressive array of pills, injections and technical paraphernalia for examination and operations which were able to diagnose and cure successfully. What was lacking was the psychological medicine which an aloof Western doctor could not provide. It was this psychological need that kept people going to the traditional *sing'anga* (whether a witch doctor or not) who administered both to the body and the mind (and with success, too).

This rivalry between the traditional and Western medicines has created dual loyalties in many Africans who will often go to both the Western and the traditional doctor. If they are not cured to their satisfaction, with either medicine they will just as easily go to seek cures with the 'other side'. It would seem then that the best medical system in Africa would be one that combines the practice and knowledge of both medical traditions.

The following dialogue points out this issue of 'traditional medicine vs. Western medicine'. Thengo, the father of two sick children, has gone to visit a relative, Chimono, who is a traditional doctor.

Thengo: *Zoonadi, kwathuku sikuli  
bwino adzukulu anu, Kaphute ndi  
Kampini akudwala kwambiri.*

Chimono: *Anawo akudwala chiyani?  
Anayamba liti matendawo?*

Thengo: *Akudwala maso tsopano ndi  
sabata limodzi. Tinapita nawo  
kuchipatala koma tsopano tataya  
chikulupiriro. Sitikupitanso.*

Chimono: *Pepani kwambiri bambo.  
Chifukwa chiyani simunabwere  
kuno msanga? Musuwale kuti  
za chipatalazi ndi za Azungu  
ife tili ndi mankhwala athu.  
Kupita kuchipatala, simunga-  
thandize anawo. Koma poti  
msabwera tichiritsa matendawo.*

Thengo: Really, (things) at home  
are not well with your grand-  
children. Kaphute and Kampini  
are very sick.

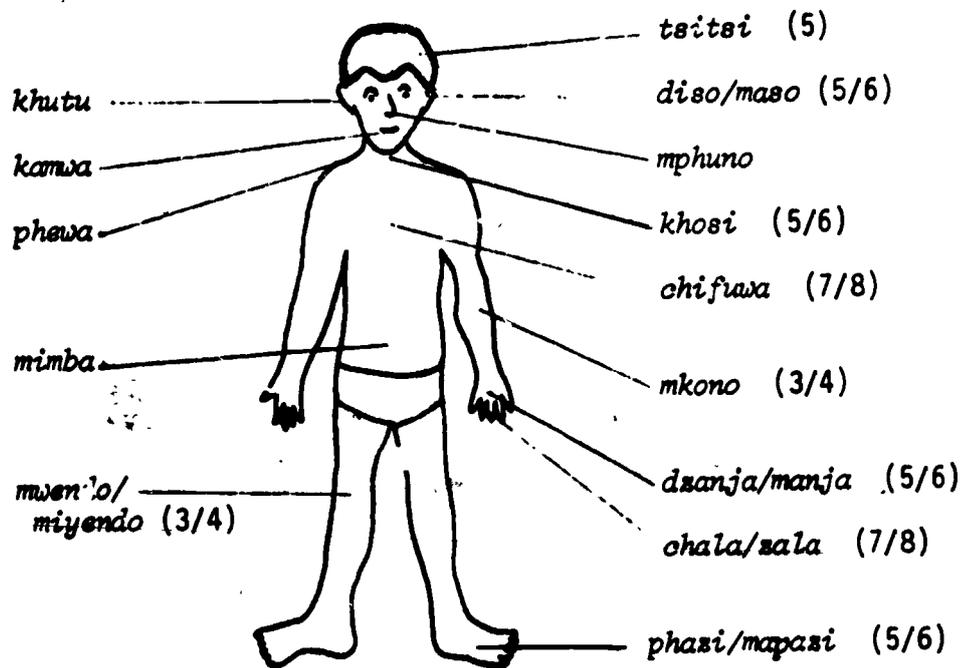
Chimono: What are those children  
sick with? When did this sick-  
ness begin?

Thengo: They've been sick with  
conjunctivitis for one week.  
We went with them to the hospi-  
tal but now we have lost hope  
with them. We are not going  
there again.

Chimono: (I'm) very sorry bambo.  
Why didn't you come here quickly?  
Don't forget that (the things of)  
the hospital are (the things of)  
the Europeans. We have our own  
medicine. Going to the hospital  
you can't help those children.  
But since you've come, we'll  
cure that sickness.

## 6.5 EXERCISES

### 6.5.1 Thupi (the body)



6.5.2 Ask each other questions about the location of parts of the body. For example:

*Khosi lili kuti?* 'Where is the neck?'

*Khosi lili pakati pa mutu ndi thupi.*  
'The neck is between the head and the body.'

Continue with other parts of the body:

1st student: \_\_\_\_\_-li kuti?  
(makutu, maso, tsitsi, kamwa, etc.)

2nd student: \_\_\_\_\_-li pakati pa \_\_\_\_\_.  
panwamba pa  
pansi pa

6.5.3 *Mutu ukundipweteka.*

Practice this pattern by asking and answering the question Mukudwala chiyani?

*Mukudwala chiyani?* 'What are you sick (with)?'

*Mutu ukandipweteka.* '(My) head hurts me.'

1st student: \_\_\_\_\_?

2nd student: \_\_\_\_\_-kundipweteka.  
(mutu, maso, m'mimba, chifuwa, etc.)

6.5.4 *Ndikudwala mzungu.* 'I have a fever.'

Answer the question Mukudwala chiyani? with the pattern Ndikudwala mzungu.

1st student: Mukudwala chiyani?

2nd student: Ndikudwala \_\_\_\_\_.  
(chinfine, mutu, kamwazi, etc.)

6.5.5 *Ndikumva mutu.* 'I have a headache.'

Practice this -mva pattern by asking and answering questions about one's health:

1st student: Mukudwala chiyani?

2nd student: Ndikumva \_\_\_\_\_.

6.5.6 -tupa 'be swollen' / -thyoka 'be broken'

Answer questions about your health by indicating that 'something is broken or swollen':

1st student: Mukudwala chiyani?

2nd student: Chala changa chatupa. / Mwendo wanga wathyoka.  
\_\_\_\_\_ -tupa.                      \_\_\_\_\_ -thyoka.



## 6.6 SURVIVAL VOCABULARY

Ndili ndi ohilonda pamwendo. - 'I have a sore on (my) leg.'  
sore

Ndadsitema ndi mpeni - 'I have cut myself with a knife.' (also *-cheka* 'cut')  
nda / dai / tema  
I've / myself / cut

Mcamali wandilasa - 'A nail has pricked me.'  
mcamali (Cl. 3/4) - 'nail'  
wandilasa - '(it) has pricked me.'  
wa / ndi / lasa  
It has / me / prick

Ndikusansa - 'I'm vomiting.'  
-sansa - 'vomit'

Ndakulemberani markhwala akumwa - 'I've written you some medicine for drinking.'  
nda / ku / lembera / ni  
I've/you / written for  
markhwala - 'medicine'  
akumwa - 'for drinking'

Mukuonana ndi dokotala wankulu - 'You'll go and meet the head doctor.'  
mu / ku / ona / na - 'you'll go and meet'  
you/ be going/ see / each other  
wankulu - 'big'

## 6.7 IDIOMATIC EXPRESSIONS

An idiomatic expression has a meaning that is more than the sum of its parts; even if you know which each part means alone, you can't necessarily hit upon their combined meaning. Consider, for example, the expression: Bwensi la mphasea. Its parts mean 'friend of the mat'. But it is used to describe someone who is always sick or has been sick for a long time. While it's true that someone who must lie down gets to know the mat well, there is no logical progression from being a 'friend of the mat' to necessarily being sick. Such is an idiom--you can't entirely predict its meaning:

A: *Muli bwansi?*

B: *Ndine bwensi la mphasea.*

A: *Pepani.*

Other idioms:

-langisa ku phasi 'show foot' This expression is used to describe someone who ran away at great speed -- he ran so fast that he 'showed his feet'.

-tsina khutu 'pinch the ear' This expression means to give information to someone else, to tell a secret, or even to warn someone.

-phimba mmaso 'cover the eyes' This expression means that you fool someone by 'covering his eyes' to the truth. An equivalent expression in English is 'pull the wool over someone's eyes.'

-mara mano 'grow teeth' To 'grow teeth' means to grow bold, even to fight back. It is used to describe a formerly meek person who finally takes a bold stand against someone or something.

LESSON 7A  
(PHUNZIRO LACHISANU NDI CHIŴIRI)  
GRAMMAR

- 7.1 NEW VOCABULARY
- 7.2 THE FUTURE TENSES
  - 7.2.1 IMMEDIATE FUTURE
  - 7.2.2 DISTANT FUTURE
  - 7.2.3 FUTURE OF THE VERB 'BE'
- 7.3 TIME EXPRESSIONS
  - 7.3.1 YESTERDAY, TODAY, TOMORROW
  - 7.3.2 MORNING, NOON, EVENING, NIGHT
  - 7.3.3 THIS MORNING, YESTERDAY AFTERNOON
  - 7.3.4 MEALS OF THE DAY
- 7.4 WHEN?
- 7.5 MORE RELATIVE PRONOUNS
  - 7.5.1 WHOSE?
  - 7.5.2 THE ONE/ONES
- 7.6 THE OTHER/ANOTHER/SOME (AP + -INA)
- 7.7 SUMMARY EXERCISES
- 7.8 GRAMMATICAL PATTERNS LEARNED

# LESSON 7 A

## (Phunziro Lachisanu ndi Chiwiri)

### 7.1 NEW VOCABULARY

#### CLASSES 1/2

mwini/eni 'owner/owners'

#### CLASS 1A

tii 'tea'

khofi 'coffee'

#### CLASSES 1A/2

kanema 'cinema'

#### CLASS 7

chakudya cha m'mawa 'breakfast'

chakudya cha masana 'lunch'

chakudya cha madzulo 'dinner/supper'

#### CLASS 9

mvula 'rain'

#### CLASSES 9/10

nyimbo 'song/songs'

#### TENSE ASPECT PREFIXES

-dza- 'distant future'

-Ø- 'immediate future'

### ADVERBS OF TIME

maŵa	'tomorrow'
lero	'today'
dzana	'day before yesterday'
m'kuja	'day after tomorrow'
posachedwa	'soon'

### QUESTION WORD

litl?	'when?'
-------	---------

### VERBS

-phunzira	'learn/study'
-imba	'sing'
-fika	'arrive'
-lankhula	'talk'
-onana	'see each other'
-lowa	'enter'

### MODIFIERS

-ina	'some, another, the others'
anene	'the one/one who/whom'
chimene	'the one that/what'
zimene	'the ones that/what'

## 7.2 THE FUTURE TENSES

In Chicheŵa a distinction is made between the immediate future (very near in time) and the distant future (somewhat removed in time). It would be the difference between doing something 'today or later in the day' and doing something 'next week'. For intermediate times, such as 'tomorrow', either form can be used.

IMMEDIATE	DISTANT
They'll come today (or in a moment).	They'll come next week.

### 7.2.1 Immediate Future

The immediate future is indicated by the absence of any tense/aspect prefix in the verb construction and by a high tone on the subject prefix.

AP	+	T/A	+	verb root	+	-a	
a-	+	∅	+	-bwer-	+	-a	= ábwerá
they /				(will) come			'they will come'

Compare: *ábwerá* (they have come) and *ábwerá* (they will come)

The time expressions 'today' *lero* and 'soon' *posachedwa* (literally: 'being not late') often accompany the immediate future:

Examples:

<i>Ndipita kusitolo lero.</i>	'I'll go to the store today.'
<i>Tidya posachedwa.</i>	'We shall eat soon.'
<i>Ndani áwerenga kalatayi?</i>	'Who'll read this letter?'

The negative immediate future is formed by adding the negative suffix *si-* to the verb construction:

<i>Abwera lero.</i>	→	<i>Sabwera lero.</i>
'He'll come today.'		'He won't come today.'
<i>Ndipita kusukulu.</i>	→	<i>Sindipita kusukulu.</i>
'I'll go to school.'		'I won't go to school.'

## 7.2.2 Distant Future

*-dsa-* is the T/A prefix for the distant future:

AP	+	<i>-dsa-</i>	+	verb root	+	<i>-a</i>	
A-	+	<i>-dsa-</i>	+	<i>-bwer-</i>	+	<i>-a</i>	= <i>Adsabwera.</i>
he	/	will	/	come			'he will come'

Time expressions, such as *sabata lamaïda* 'next week' occur with the distant future:

*Ndidzapita kusitolo sabata lamaïda.*  
'I will go to the store next week.'

*Ndani adsathandisa alimi aja sabatu lamaïda?*  
'Who'll help the farmers next week?'

Time expressions such as *maïda* 'tomorrow' occur with either the immediate future (*-p-* T/A prefix) or the distant future (*-dsa-*):

<i>Tidya nsombayi maïda.</i>	}	'We'll eat this fish tomorrow.'
<i>Tidsadya nsombayi maïda.</i>		
<i>Tionana maïda.</i>	}	'We'll see each other tomorrow.'
<i>Tidsaonana maïda.</i>		

As with the immediate future, the negative distant future is formed by adding *si-* to the verb:

<i>Adsabwera maïda.</i>	→	<i>Sadsabwera maïda.</i>
'He will come tomorrow.'		'He won't come tomorrow'
<i>Ndidzapita kusukulu.</i>	→	<i>Sindidzapita kusukulu.</i>
'I'll go to school.'		'I won't go to school.'

## Exercises

**A.** Change the verbs in the following sentences to the distant future -dza-, adding sabata lamaŵa 'next week' at the end of each sentence:

Example: *Ndinagulitsa khasu langa.* 'I sold my hoe.' →  
*Ndidzagulitsa khasu langa sabata lamaŵa.*  
'I'll sell my hoe next week.'

1. Akupita pansi kuminda yawo.
2. Munawerenga buku lija?
3. Anyamataŵa anapeza ndalama.
4. Sirdinadwale.
5. Tikupita ku Blantyre.
6. Alendo amadya kwa aPhiri.
7. Munagona kuti?
8. Sanalembe bwino.
9. Akugula chimanga.
10. Tinamwa chiyani?

**B.** Repeat the preceding exercise, changing the verbs into the immediate future and adding lero at the end of each sentence:

Example: *Ndinagulitsa khasu langa.* 'I sold my hoe.' →  
*Ndigulitsa khasu langa lero.* 'I will sell my hoe today.'

**C.** Answer the following questions:

Example: *Mudzamanga nyumba kuti?*  
'Where will you build the house?'  
*Ndidzamanga nyumba pafupi ndi ohipatala.*  
'I'll build the house near the hospital.'

1. Kodi mulemba kalata lero?
2. Mudzapita kuti sabata lamaŵa?
3. Mudya chiyani lero?
4. Kodi agula cholemba?
5. Ndani abwera maŵa?
6. Tidya kuti?
7. Kodi adzaphika nsomba zingati maŵa?
8. Kodi mudzagona kuti maŵa?
9. Mugulitsa dengulo?
10. Mudzawerenga chiyani?

### 7.2.3 Future of the Verb 'Be'

To form the distant future of any expression containing a form of the verb 'be' *-li*, a new verb stem *-khala* 'be, live, stay' takes the place of *-li*. To this new stem will be added the AP and T/A *-dza-*:

AP + *-dza-* + *-khala*.

*Ndi* + *-dza-* + *-khala* = *Ndidzakhala*.

I / will / be 'I will be'

#### Examples:

*Ali bwino.*

'He's well.'

*Ndinali ndi nyali ziwiri.*

'I had two lamps.'

*Nyumbayo ndi yanga.*

'That house is mine.'

*Kuli msonkhano.*

'There's a meeting.'

*Adzakhala bwino.*

'He will be well.'

*Ndidzakhala ndi nyali ziwiri.*

'I will have two lamps.'

*Nyumbayo idzakhala yanga.*

'That house will be mine.'

*Kudzakhala msonkhano.*

'There will be a meeting.'

As with the action and stative verbs, the negative future is formed with the negative prefix *si-*:

*Si + adzakhala bwino. = Sadzakhala bwino.* 'He won't be well.'

*Si + ndidzakhala ndi nyali ziwiri. = Sindizakhala ndi nyali ziwiri.*  
'I won't have two lamps.'

*Nyumbayo sidzakhala yanga.* 'That house won't be mine.'

*Sikudzakhala msonkhano maŵa.* 'There won't be a meeting tomorrow.'

## Exercises

**A.** Change the verbs in the following sentences into the distant future (-dza-):

Example: *Ndine mphunzitsi.* → *Ndidzakhala mphunzitsi.*  
'I am a teacher.' 'I will be a teacher.'

1. Muli bwino.
2. Aphunzitsi ali ndi nthaŵi.
3. Kuli chimanga kumsika.
4. Nyumba yathu ili patali ndi chipatala.
5. Tili ndi njala.
6. Ndili pantchito.
7. M'chitsime muli madzi.
8. Galimotoyo ndi yanu.
9. Muli ndi ana.
10. Ndinu alimi.

**B.** Answer the following questions with *iyayi* and a future T/A prefix.

Example: *Kodi munali pasukulu dzulo?* →  
'Were you at school yesterday?'  
*Iyayi, ndidzakhala pasukulu maŵa.*  
'No, I'll be at school tomorrow.'

1. Kodi ali mkazi?
2. Kodi ndinu sing'anga?
3. Kodi kusukulu kunali aphunzitsi dzulo?
4. Kodi muli ufa m'sitolo umo?
5. Kodi anali ndi nthaŵi?
6. Kodi anthu ali kuminda?
7. Kodi kuli msonkhano tsopano?
8. Kodi amayi anu ali bwino?
9. Kodi galimotoyo ndi yanu?
10. Kodi munali ndi alendo dzulo?

- C. Substitute the following expressions into the model and then answer the questions in Part II.

PART I.

Model: *Mudzakhala mazira mumsika sabata lamaŵa.*

'There will be eggs in the market next week.'

Substitution: *simudzakhala*

New Model: *Simudzakhala mazira mumsika sabata lamaŵa.*

'There won't be any eggs in the market next week.'

- |               |               |
|---------------|---------------|
| 1. nsomba     | 6. padzakhala |
| 2. m'nyanjamo | 7. khasu      |
| 3. anthu      | 8. lero       |
| 4. pamindayo  | 9. posachedwa |
| 5. udzudzu    | 10. anthu     |

PART II. Questions.

Example: *Kodi mudzagwira ntchito maŵa?* 'Will you work tomorrow?'

*Inde, ndidzagwira ntchito.* 'Yes, I'll work.'

*Iyayi, sindidzagwira ntchito.* 'No, I won't work.'

1. Kodi mudzapita kuminda maŵa?
2. Kodi mupita kumsika lero?
3. Kodi mudzakhala mphunzitsi?
4. Mphunzitsi abwera kusukulu posachedwa?
5. Mudya nyama lero?
6. Kodi padzakhala nthochi pamsika maŵa?
7. Kodi mukhala ana m'nyumbamo posachedwa?
8. Kodi padzakhala mabuku asanu pano maŵa?
9. Kodi muyamba posachedwa?
10. Padzakhala msonkhano maŵa?

## 7.3 TIME EXPRESSIONS

### 7.3.1 Yesterday, Today, Tomorrow

These time expressions were introduced in this and in preceding lessons which presented various T/A 'time' prefixes for verbs:

<i>Anyamatawa adwala <u>lero</u>.</i>	'These boys are sick today.'
<i>Ndipita ku Blantyre <u>lero</u>.</i>	'I'll go to Blantyre today.'
<i>Anandithandiza <u>dzulo</u>.</i>	'They helped me yesterday.'
<i>Tidzagula nyumba <u>maîa</u></i>	'We'll buy a house tomorrow.'

There are also expressions for the 'day before yesterday' and the 'day after tomorrow':

<i>Ndinamuona <u>dzana</u>.</i>	'I saw him <u>the day before yesterday</u> .'
<i>Adzabwera <u>m'kuja</u>.</i>	'He will come <u>the day after tomorrow</u> .'

### 7.3.2 Morning, Noon, Evening, Night

The day is divided into parts with m'maîa beginning at sunrise and continuing until about 11 a.m. From 11 o'clock until 3 p.m. is masana. Madzulo is the time between 3 p.m. and sunset. And usiku extends from sunset until just before sunrise:

<i>Ndinadzuka <u>m'maîa</u>.</i>	'I get up in the morning.'
<i>Sindigwira ntshito <u>masana</u>.</i>	'I don't work at noon.'
<i>Apita pansî kumika <u>madzulo</u>.</i>	'He will walk to the market in the afternoon.'
<i>Tipite kukanema <u>usiku</u>.</i>	'Let's go to the cinema at night.'

### 7.3.3 This Morning/Yesterday Afternoon

Further precision about 'what part' of the 'what day' can be achieved by adding demonstratives and by combining these time expressions.

For example, the 'affinity' demonstrative -no is used to specify that it was 'this morning/afternoon', etc. (today's):

<i>Sindinadye <u>m'maîa</u> <u>mano</u>.</i>	'I didn't eat this morning.'
<i>Musapite <u>madzulo</u> <u>ano</u>.</i>	'He came this noon'

*Itusapite malzulo ano.* 'Don't go this afternoon.'  
*Pibwera kuno usiku uno.* 'We'll come tonight (this night).'

To speak of things that happened or will happen during a part of 'yesterday' or 'tomorrow' maîda and izulo may either be preceded or followed by m'maîda, masana, malzulo, and usiku to mean 'yesterday morning, tomorrow evening', etc.:

*Anagula ufa dzulo madzulo.* (maîdzulo izulo)  
 'She bought some flour yesterday afternoon.'

*Tinaphunzira Chicheîwa m'maîda dzulo.* (izulo m'maîda)  
 'We studied Chicheîwa yesterday morning.'

*Ndidzakuonani maîda usiku.* (usiku maîda)  
 'I'll see you tomorrow night.'

*Adzagwira ntohito maîda masana.* (masana maîda)  
 'He'll work tomorrow noon.'

### 7.3.4 Meals of the Day

Meals are referred to as being the 'food of morning', 'food of noon' and 'food of evening':

<i>chakudya</i>	<i>cha</i>	time expression	
<i>chakudya</i> 'food'	<i>cha</i> 'of'	<i>m'maîda</i> 'morning'	= <i>chakudya cha m'maîda</i> = 'breakfast'
<i>chakudya</i> 'food'	<i>cha</i> 'of'	<i>masana</i> 'noon'	= <i>chakudya cha masana</i> = 'lunch'
<i>chakudya</i> 'food'	<i>cha</i> 'of'	<i>madzulo</i> 'evening'	= <i>chakudya cha madzulo</i> = 'dinner/supper'



CHAKUDYA



## 7.4 WHEN ?

Liti? is the question word for 'when?'. It may either follow the verb or appear in word final position:

*Munafika liti?* 'When did you arrive?' (-fika 'arrive')

*Ndinafika madzulo dzulo* 'I arrived yesterday evening.'

*Adzagulitsa liti galimoto yake?* 'When will he sell his car?'

*Adzagulitsa galimoto yake maŵa.* 'He'll sell his car tomorrow.'

*Mulemba kalata liti?* 'When will you write a letter?'

*Ndilemba kalatayo maŵa.* 'I'll write the letter tomorrow.'

*Munalankhula ndi Joni liti?* 'When did you speak with John?'

*Ndinalankhula ndi Joni dzana.* 'I spoke with John the day before yesterday.'

### Exercises

A. Answer the following questions with the time expression in parentheses:

Example: *Munabwera liti kano? (dzulo madzulo)*

'When did you come here?'

*Ndinabwera dzulo madzulo.*

'I came here yesterday evening.'

1. *Mudzamuona liti? (usiku dzulo)*
2. *Kudzakhala msonkhano liti? (m'kuja)*
3. *Anadwala liti? (dzana)*
4. *Muthandiza achimwene anu liti? (madzulo ano)*
5. *Anapita kukanema liti? (dzulo)*
6. *Muŵerenga bukulo liti? (usiku uno)*
7. *Mumaphunzira liti? (m'maŵa)*
8. *Anamwalira liti? (dzulo masana)*
9. *Adzagula njingayo liti? (maŵa madzulo)*
10. *Tidzadya liti? (maŵa)*

**B.** Make *liti* 'when?' questions with the following verbs and then give an appropriate answer. (Use T/A prefixes which are appropriate to the verb.)

Example: *-pita*      *Mudzapita liti kumsika?*  
 'When will you go to the market?'  
*Ndizapita maŵa m'maŵa.*  
 'I'll go tomorrow morning.'

- |                              |                            |
|------------------------------|----------------------------|
| 1. <i>-fika</i>              | 6. <i>-fa</i>              |
| 2. <i>-yamba/ntchitoyi</i>   | 7. <i>-peza/galu</i>       |
| 3. <i>-pita/kumudzziwo</i>   | 8. <i>-ona/bwenzi lanu</i> |
| 4. <i>-dwala</i>             | 9. <i>-lemba/kalata</i>    |
| 5. <i>-phunzira/Chicheŵa</i> | 10. <i>-lankhula/Joni</i>  |

## 7.5 MORE RELATIVE PRONOUNS

In Lesson 6A, the relative pronouns 'who, which, that, whom' were introduced in their subjective and objective cases:

*Ndinaona munthu amene anakuthandiza.* 'I saw the person who helped you.'  
*Pali galimoto imene muifuna.* 'There's the car that you want.'

This AP + *-mene* construction can also express the possessive 'whose' and a relative expressing 'the one/ones'.

### 7.5.1 Whose?

When *-mene* expresses the possessive relative pronoun 'whose', it is followed by a noun (the thing/person possessed) and a possessive pronoun referring to the possessor:

Noun	AP + <i>-mene</i>	Noun	Possessive Pronoun	
<i>ana</i>	<i>a- + -mene</i>	<i>abambo</i>	<i>awo</i>	= <i>ana amene abambo awo</i>
children/	the ones	/ father /	their	= 'the child whose father'
<i>nyumba</i>	<i>i- + -mene</i>	<i>mwini</i>	<i>wake</i>	= <i>nyumba imene mwini wake</i>
house /	the one	/ owner /	its	= 'the house whose owner'

In a full sentence:

*Ana amene abambo awo sakugwira ntohito sakudya bwino.*

'The children whose father isn't working aren't eating well.'

*Nyumba imene mwini wadwala ili pafupi ndi chipatala.*

'The house whose owner is sick is near the hospital.'

*Mwamuna amene dsina lake ndalemba ndi sing'anga.*

'The man whose name I have written is a doctor.'

## 7.5.2 The One/Ones

Occasionally the relative pronouns amene, chimene, and simene are used without any specific antecedent in the sentence, but they may refer to someone or something that is previously mentioned. In that case, amene will mean 'the one(s) who' in reference to a person or people:

*Ndiye amene ndikumudziwa.*

'He's the one I know.'

*Amene akubwera kano ndi bwensi langa.*

'The one who's coming here is my friend.'

Chimene and simene will refer to a thing (chinthu) or things (zinthu) and can be translated as 'the one/ones' or 'what':

*Chimene mukufuna kugula chili m'sitolomo.*

'The one (thing) you want to buy is in that store.'

*Ndinaona simene munasihita.*

'I saw what (the things) you did.'

## Exercises

**A.** Combine the following pairs of sentences with -mene to mean 'whose':

Example: *Ndiye mtsikana. Abambo ake adwala.*

*Ndiye mtsikana amene abambo ake adwala.*  
'She's the girl whose father is sick.'

1. Ndife ophunzira. Aphunzitsi athu amachedwa masiku onse.
2. Muli nyanja. Nsomba zake zafa.
3. Tikupita kusitolo. Mwini wake ndi mnzathu.
4. Ndikudziwa mwamuna. Mkazi wake ndi sing'anga.
5. Ndinagula mpando. Mwendo wake wathyoka.
6. Ndi mphunzitsi. Ophunzira ake akondwa.
7. Ilo ndi banja. Ana ake adwala.
8. Ndi mkazi. Mwamuna wake akugwira ntchito pachipatala.
9. Ndikudziwa alimi. Minda yawo ilibe chimanga.
10. Ilo ndi bwenzi. Kwawo ndi kutali ndi kwathu.

**B.** Answer the following questions using the vocabulary in parenthesis and the appropriate relative pronoun amene 'the one/ones who', chimene 'the one thing/what', zimene 'the ones/what', and an appropriate form of the verb:

Example: *Munaona chiyani? (zimene/-gula) 'What did you see?'*

*Ndinaona zimene azigula. 'I saw what he bought.'*

1. Ndiye ndani? (amene/-konda)
2. Munalembe chiyani? (chimene/-ona)
3. Munawerenga chiyani? (zimene/-lembe)
4. Mukudziwa munthu uti? (amene/-peza ndalama zija)
5. Icho nchiyani? (chimene/-phika)
6. Zinthuzo nchiyani? (zimene/-gulitsa)
7. Anthuwo ndani? (amene/-manga nyumba)
8. Icho nchiyani? (chimene/-peza panjirapo)
9. John ndani? (amene/-imba bwino)
10. Munadya chiyani? (chimene/-funa)

## 7.6 THE OTHER/ANOTHER/SOME (AP + -INA)

The stem *-ina* expresses the idea of 'additional' in the sense of 'the other, others, another, etc.' It takes the AP of the noun it modifies. To say 'another song':

Noun	AP	+ <i>-ina</i>			
-----					
<i>nyimbo</i>	<i>i-</i>	+ <i>-ina</i>	=	<i>nyimba ina</i>	( <i>i-</i> + <i>-ina</i> = <i>ina</i> )
song	/	another		'another song'	

The particular meaning of *-ina* will depend on the context of the whole sentence. For example, in the following sentences, *-ina* will mean 'another':

*Sanaimbe nyimboyo; anaimba (nyimbo) ina.*  
'He didn't sing that song; he sang another (song).'

*Sindikufuna buku lani; ndikufuna (buku) lina.*  
'I don't want your book; I want another (book).'

In the above examples, the nouns *nyimbo* and *buku* need not be repeated in the second half of the sentence since the AP on the *-ina* form makes its reference clear. In the first sentence, *ina* 'another' must refer to a noun in Class 9, and *nyimbo* 'song', as the nearest Class 9 noun, is its obvious referent. Similarly, *lina* in the second sentence must refer to a Class 5 noun, and *buku* is therefore the obvious referent.

In another context, the *-ina* stem means 'one...the other':

*Ndikudziwa anthu awiri: wina ndi mphunzitsi, wina ndi sing'anga.*  
'I know two people: one is a teacher, the other is a doctor.'

*-ina* can also mean 'some' or 'other' with plural nouns:

*Anthu ena\* ali pakomo; ena ali m'nyumba.*  
'Some people are outside; others are in the house.'

\*When the AP is added to the *-ina* stem, two sound changes occur:

- 1) When i is preceded by a: a- + i- = e

*ansanga* a- + *-ina* = *ansanga ena*  
'my friends' 'other' 'my other friends'

- 2) When i is preceded by u: u- + -i = wi-

*mawu* u- + *-ina* = *mawu wina*  
'road' 'other' 'the other/another road'

Class #	AP + -ina =	Example
1, 1a	u- + -ina = wina	<i>Safuna mkazi wina.</i> 'He doesn't want another wife.'
2	a- + -ina = ena	<i>Anthu ena anapita; ena anakhala.</i> 'Some people went; others stayed.'
3	u- + -ina = wina	<i>Mwendo wina wathyoka.</i> 'The other leg is broken.'
4	i- + -ina = ina	<i>Misewu ina ili ndi miyala.</i> 'The other roads have rocks.'
5	li- + -ina = lina	<i>Ndinadya dzira lina.</i> 'I ate another egg.'
6	a- + -ina = ena	<i>Ndinadya mazira ena.</i> 'I ate the other eggs.'
7	chi- + -ina = china	<i>Tikupita kuchipatala china.</i> 'We're going to another hospital.'
8	zi- + -ina = zina	<i>Tikupita kuzipatala zina.</i> 'We're going to some other hospitals.'
9	i- + -ina = ina	<i>Ndinagula nkumba ina.</i> 'I bought another pig.'
10	zi- + -ina = zina	<i>Ndinagula nkumba zina.</i> 'I bought some other pigs.'
12	ka- + -ina = kena	<i>Anaphika kansomba kena.</i> 'She cooked another small fish.'
13	ti- + -ina = tina	<i>Anaphika tinsomba tina.</i> 'She cooked some other small fish.'
14	u- + -ina = wina	<i>Ndilibe ukonde wina.</i> 'I don't have another net.'
15	ku- + -ina = kwina	<i>Ndinakonda kuimba kwina.</i> 'I like another (type of) singing.'
16	pa- + -ina = pena	<i>Tinayenda pamsewu pena.</i> 'We walked on another road.'
17	ku- + -ina = kwina	<i>Apita kumumba kwina.</i> 'They've gone to another house.'
18	mu- + -ina = mwina	<i>Ndinapesa ndalamaso m'thumba mwina.</i> 'I found that money in another pocket.'



**B.** Answer the following questions in the negative, using *-ina* with the appropriate noun:

Example: *Munaona ohithunzi ichi?* *Iyayi, ndinaona china.*  
'Did you see this picture?' 'No, I saw another.'

1. Kodi munakonda ndiwo zija?
2. Kodi munagula mphikawu?
3. Kodi mwanayo wadwala?
4. Kodi munaimba nyimboyi?
5. Kodi mukukonda maluwawa?
6. Kodi munagulitsa njingayi?
7. Kodi munafuna mpandowu?
8. Kodi munaŵerenga bukuli?
9. Kodi munaona munthuyu?
10. Kodi munamanga tinyumbati?

**C.** Complete the following sentences expressing 'Some...' with an appropriate idea expressing 'others...':

Example: *Anthu ena amamwa khofi; ...*  
'Some people drink coffee; ...'

*Anthu ena amamwa khofi; ena amamwa tii.*  
'Some people drink coffee; others drink tea.'

1. Anthu ena ndi aphunzitsi; ...
2. Alimi ena ali ndi munda umodzi; ...
3. Atsikana ena akulemba kalata; ...
4. Anthu ena amakonda mapiri; ...
5. Amayi ena amakhala kwawo; ...
6. Anthu ena ali ndi galimoto; ...
7. Anthu ena amapita pansa; ...
8. Anyamata ena amaphunzira; ...
9. Anthu ena amamanga maulalo; ...
10. Anthu ena amadziwa Chicheŵa; ...

## 7.7 SUMMARY EXERCISES

**A.** Transform the verbs in the following sentences into the distant future (*-dza-*):

Example: *Pali sitolo pano.*                      *Padzakhala sitolo pano.*  
'There's a store here.'                      'There will be a store here.'

1. Sindinaŵerenge mabukuwo.
2. Tapeza ntchito pano.
3. Sanachedwe. . .
4. Munanwa madzi.
5. Anayiwo agulitsa madengu.
6. Anayamba kulemba kalata.
7. Ndinagula zinthuzo.
8. Miyala yagwa.
9. Akumanga ulalo uja .
10. Timakhala ku Zomba.

**B.** Substitute the following adverbs of time into the model sentence, making the necessary T/A change in the verb:

Example:                      Model: *Ndikaphunzira Chicheŵa tsopano.*  
'I'm studying Chicheŵa now.'

Substitution: *masiku onse*

New Model: *Ndimaphunzira Chicheŵa masiku onse.*  
'I study Chicheŵa everyday.'

- |               |                  |
|---------------|------------------|
| 1. maŵa       | 6. tsopano       |
| 2. lero       | 7. maŵa madzulo  |
| 3. dzulo      | 8. masiku onse   |
| 4. kale       | 9. masana maŵa   |
| 5. posachedwa | 10. dzulo m'maŵa |

C. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Model: *Ndinagula mabuku ena, ndipo ndinagulitsa ena.*  
'I bought some books and I sold some others.'

Substitution: *zipewa*

New Model: *Ndinagula zipewa zina, ndipo ndinagulitsa zina.*  
'I bought some hats and I sold some others.'

- |              |            |
|--------------|------------|
| 1. maukonde  | 6. nsomba  |
| 2. timipando | 7. madengu |
| 3. nyali     | 8. mipeni  |
| 4. zolemba   | 9. zinthu  |
| 5. miphika   | 10. makasu |

D. Make sentences with the following vocabulary:

Example: *-gula ... chipatso ... m'mawa muno.*

*Ndinagula chipatsochi m'mawa muno.*  
'I bought this fruit this morning.'

1. -dya ... nsima ... mawa msana
2. -ona ... chemwali wanga ... dzulo
3. -gona ... usiku uno
4. -chedwa ... m'mawa muno
5. -bwera kuno ... m'kuja
6. -dwala ... dzana
7. -pita ku Blantyre ... masana mawa
8. -phika nyama ... dzulo madzulo
9. -yamba kumanga ... nyumba ... mawa
10. -patsa ... mawa ... usiku dzulo

## E. TONE

As you get more used to the 'melody' (intonation) of Chicheŵa sentences, you will notice that 'statement' sentences regularly end on a low tone. Many times, the second to the last syllable in the sentence has a high tone, it is true, but high tones near the end of the sentence are relatively much lower than high tones earlier in the sentence. Even those 'question' sentences which contain a 'question' word (such as *kodi* or *chiyani*) tend to end on a low tone. Listen to your teacher say the following sentences and then repeat them. (The sentences are from dialogues in the "B" lessons.) Pay attention to the individual tones on the words, but notice the final falling of tone at the end of the sentences:

*Sĩndĩkudziwako.* 'I don't know where it is.'

*Bwana awapita kwawo.* 'The boss went to his home place.'

*Ndipátenseni mbale yáikulu yá nsima.* 'Give me a large plate of nsima.'

*Sĩndĩnágone.* 'I didn't sleep.'

*Nditsĩtsĩrenĩ mtengo.* 'Lower the price for me.'

*Ndalama izi. Zikomo.* '(Here's) the money. Thank you.'

*Ndabwera kudzáchésá nãmu.* 'I've come to chat with you.'

*Chábwino. Ndiyembékeza.* 'Fine. I'll come back.'

*Ndimaliza posachédu.* 'I'll finish soon.'

*Kuli basi ziwiri tsiku lili lonse.* 'There are two busses a day.'

*Mukudwála chiyani?* 'What are you sick (with)?'

*Kodi Chikondi alipo?* 'Is Chikondi here?'

*Dziná lanu ndani?* 'What's your name?'

*Kodi ndi patali?* 'Is it far?'

*Mumadzĩwá ntchitó yanji?* 'What kind of work do you know?'

## 7.8 GRAMMATICAL PATTERNS LEARNED

### Immediate Future: Affirmative/Negative

'I'll wait.'

AP + T/A + Verb Root + -a				
Ndi-	-ɸ-	-dikir-	-a	Ndidikira.

'I won't wait.'

Negative Prefix + AP + T/A + Verb Root + -a					
Si-	-ndi-	-ɸ-	-dikir-	-a	Sindidikira.

### Distant Future: Affirmative/Negative

'He'll arrive next week.'

AP + T/A + Verb Root + -a				Time Adverb	
A-	-ɗa-	-fik-	-a	sabata lamawa	Adzafika sabata lamawa.

'He won't arrive next week.'

Negative Prefix + AP + T/A + Verb Root + -a					Time Adverb
Si-	-a-	-ɗa-	-fik-	-a	sabata lamawa
Sadzafika sabata lamawa.					

### Modifier: 'another, the other, some'

'other villages'

Noun AP + -ina			
midzi	i-	-ina	midzi ina

Relative Pronoun: 'whose'

'I don't know the man whose child is sick.'

Neg. Prefix	+ AP	+ T/A	+ Verb Stem	+ noun	AP + -mene	Posses- sive	AP + T/A	+ Verb Stem
Si-	-ndi-	-ku-	-dziwa	mwamuna	a-	-mene	ake	u- a- -dwala
<i>Sindikudziwa mwamuna amene ake wadwala.</i>								



NYIMBO

LESSON 7B

(PHUNZIRO LACHISANU NDI CHIŴIRI)

COMMUNICATION/CULTURE

- 7.1 KALIPENTALA
- 7.2 VOCABULARY NOTES
- 7.3 USAGE NOTES
  - 7.3.1 WHAT'S THE TIME?
  - 7.3.2 DAYS OF THE WEEK
  - 7.3.3 FROM..UNTIL
- 7.4 CULTURAL NOTES
  - 7.4.1 AFRICAN TIME
  - 7.4.2 DAILY LIFE
  - 7.4.3 TIMES OF THE DAY
- 7.5 EXERCISES
- 7.6 SURVIVAL VOCABULARY
- 7.7 IDIOM

# LESSON 7 B

## (Phunziro Lachisanu ndi Chiwiri)

### 7.1 KALIPENTALA

Dzina langa ndine Dzaye. Ndine kalipentala ndipo ndimakhoma matebulo, mipando, ndi zina. Ndinaphunzira ntchitoyi ndi atate anga. Iwo anali akalipentalanso. Tsiku lili lonse ndimawathandiza ndipo pang'ono pang'ono ndinadziwa kupanga zinthu.

Ndimagwira ntchito masiku asanu ndi limodzi pa sabata kuchokera palolemba mpaka paloweruka. Ndimadzuka hafu pasiti sikisi m'mawa. Ndimadya kabuledi ndi kumwa tii. Kenaka ndimalowa m'chisakasa mwanga ndipo ndimagwira ntchito yanga paseveni koloko. Ndimapala matabwa ndi puleni, ndimawadula ndi sowo, ndikupangira mipando, mahedi, ndi zina. Anthu amabwera kudzangula zimene ndimapangazo. Ndimapumula masana pathwelufu koloko ndipo ndimadya chakudya cha masana ndi anzanga. Kuchokera wani koloko mpaka faifi koloko ndimapanganso zitseko, malenera, matebulo, ndi zina. Ndimaweruka ndi kukadya chakudya cha madzulo ndi akazi anga kwathu.

### 7.2 VOCABULARY NOTES

kalipentala (1a/2) - 'carpenter'

-khoma - 'hammer'

tsiku lili lonse - 'every day'

day / is / every

-panga - 'make'

-pangira - 'make for'

sabata (5/6) - 'week'

lolemba - 'Monday'

loweruka - 'Saturday'

koloko - 'o'clock'

wani - 'one'

hafu pasiti sikisi - 'half past six'

chisakasa (7/8) - 'shed'

-pala - 'plane'

-matabwa (5/6) - 'planks'

puleni (5/6) - 'plane'

-dula - 'cut'

sowo - 'saw'

zimene - 'what (things)'

-pumula - 'rest'

kuchokera...mpaka... - 'from...until'

-weruka - 'stop working'

## 7.3 USAGE NOTES

### 7.3.1 What's the time?

In English the question of time is asked with what, but in Chichewa the question is asked with how:

*Nthawi ili bwanji?* = 'What's the time?/What time is it?'  
time is / how (much)

The question literally asks 'The time is how much?', and the implication is that time is considered to be a quantity rather than a mere number.

In order to answer the question about time, there are Chewaized English equivalents of 'o'clock, hour, past, half, quarter' and the numerals:

<i>koloko</i>	'o'clock'
<i>ola/maola</i>	'hour/hours'
<i>kota</i>	'quarter'
<i>pasiti</i>	'past'
<i>tu</i>	'to'
<i>hafu</i>	'half'
(+ <i>mphindi</i> )	'minute'

Possible answers to the question *Nthawi ili bwanji?* are:

- (*Nthawi ili*) *faiji koloko.* 'It's five o'clock.'  
(*Nthawi ili*) *hafu pasiti naini.* 'It's half past nine.'  
(*Nthawi ili*) *kota tu aaveni.* 'It's quarter to seven.'  
(*Nthawi ili*) *tani pasiti sikisi.* 'It's ten past six.'\*

You can also ask the time in relation to an activity: 'What time did you eat?' In this case, the question stem *-nji?* meaning 'what?' will follow *nthawi* to be translated as 'what time?':

*Munadya nthawi yanji?* 'What time did you eat?'

---

\*Generally, time is referred to as 'past' or 'to' an hour rather than with the alternative form 'nine thirty' or 'seven ten'.)

Other examples:

*Munapita kuntchito nthawi yanji?*  
'What time do you go to work?'

*Ndimapita kuntchito hafu pasiti seveni.*  
'I go to work at half past seven.'

*Mudzafika kumudzi kuja nthawi yanji?*  
'What time will you arrive at that village?'

*Ndidzafika kumudzi kuja sikisi koloko m'mawa.*  
'I'll arrive at that village at 6 o'clock.'

*Alendo anu anadya nthawi yanji?*  
'What time did your guests eat?'

*Alendo athu anadya kota tu teni.*  
'They ate at quarter to ten.'

### 7.3.2 Days of the Week

'Days'

The days of the week in Chicheŵa are composed of the work tsiku 'day' and various types of modifiers:

(tsiku) lamulungu 'day of God' = 'Sunday'

or

(tsiku) lasabata 'day of the sabbath = 'Sunday'

(tsiku) lolamba 'day of writing' = 'Monday' (sometimes Mande)

(tsiku) lachiwiri 'second day'\* = 'Tuesday'

(tsiku) lachitatu 'third day' = 'Wednesday'

(tsiku) lachinayi 'fourth day' = 'Thursday'

(tsiku) lachisanu 'fifth day' = 'Friday'

(tsiku) loweruka 'day of leaving work' = 'Saturday'

tsiku is in parenthesis because the days of the week are often mentioned without including it (although the Class 5 prefix la- and lo- do refer to it).

Example: *Adsabwera tsiku lachitatu.* 'He'll come Wednesday.'

*Sindinagwire ntchito loweruka.* 'I didn't work Saturday.'

---

\*With Tuesday lachiwiri being 'the second day', the Malaŵi week is considered to begin on Monday.

Although on (as in 'on Tuesday') need not be expressed, it may be included through the use of pa. However its use may demand some changes in the construction:

- Examples: *Tidzaswera lachitatu.* 'We will play Wednesday.'  
*Tidzaswera pachitatu.* 'We will play on Wednesday.'  
*Tidzaswera palolemba.* 'We will play on Monday.'

The prefix la- is dropped when it directly follows pa, but lo- remains.

### 7.3.3 From ... Until

We first saw the verb stem -chokera in the question asking 'Where do you come from?':

*Mumachokera kuti? Ndimachokera ku Ameleka.*

The sense of -chokera in this context is one of distance, 'coming from' a place. -chokera can also refer to time, '(coming) from' a certain time. Combined with mpaka which means 'until', we have the structure 'from (time expression) to (time expression)' to indicate an expanse of time. Almost any time expression may be used in this structure (hours, days, months, years, etc.):

\_\_\_\_\_ kuchokera \_\_\_\_\_ mpaka \_\_\_\_\_.

*Ndimadya kuchokera seveni koloko mpaka hafu pasiti seveni.*  
'I usually eat from seven o'clock until half past seven.'

*Amagwira nte hito kuchokera m'mawa mpaka usiku.*  
'I work from morning until night.'

*Ndimapita kusukulu kuchokera palolemba mpaka pachisanu.*  
'I go to school from Monday until Friday.'

## 7.4 CULTURAL NOTES

### 7.4.1 African Time

'African Time' is an expression used to point out that Africans often have a different attitude towards time than Americans. Whereas the latter tend to be ruled by the hands on their watches and clocks, the Africans have a more relaxed, informal attitude toward the passage of time. In Chicheŵa there are no indigenous expressions to correspond to the English 'hours, o'clocks, seconds'; these expressions have been borrowed into the language as certain time-conscious aspects of Western lifestyle have become a part of daily life in Africa. Banks, schools, businesses, and government offices are all run on schedules and time-tables which are no different from American ones. Public transport can be more flexible, but that is true anywhere.

However, when it comes to the leisure domain and areas outside of the cities and towns, correct times becomes less crucial. More time is spent simply greeting and visiting people, but less attention is paid to its passage. If you are in a village, a meeting with someone might be arranged by his/her merely pointing to a certain area in the sky and saying, *Ndikupazani in'mada dzwida lili apa*. This literally means 'I'll see you in the morning (when) the sun is here', and it indicates a familiarity with the movement of the sun characteristic of rural-based societies.

You may be puzzled at first by this reckoning of time, but it is not so difficult. By observing the sun and shadows, you can get a general idea of what time it may be without having to refer to your watch. So respect time when your work is concerned, but also learn to enjoy its flexibility and informality at other times.

### 7.4.2 Daily Life

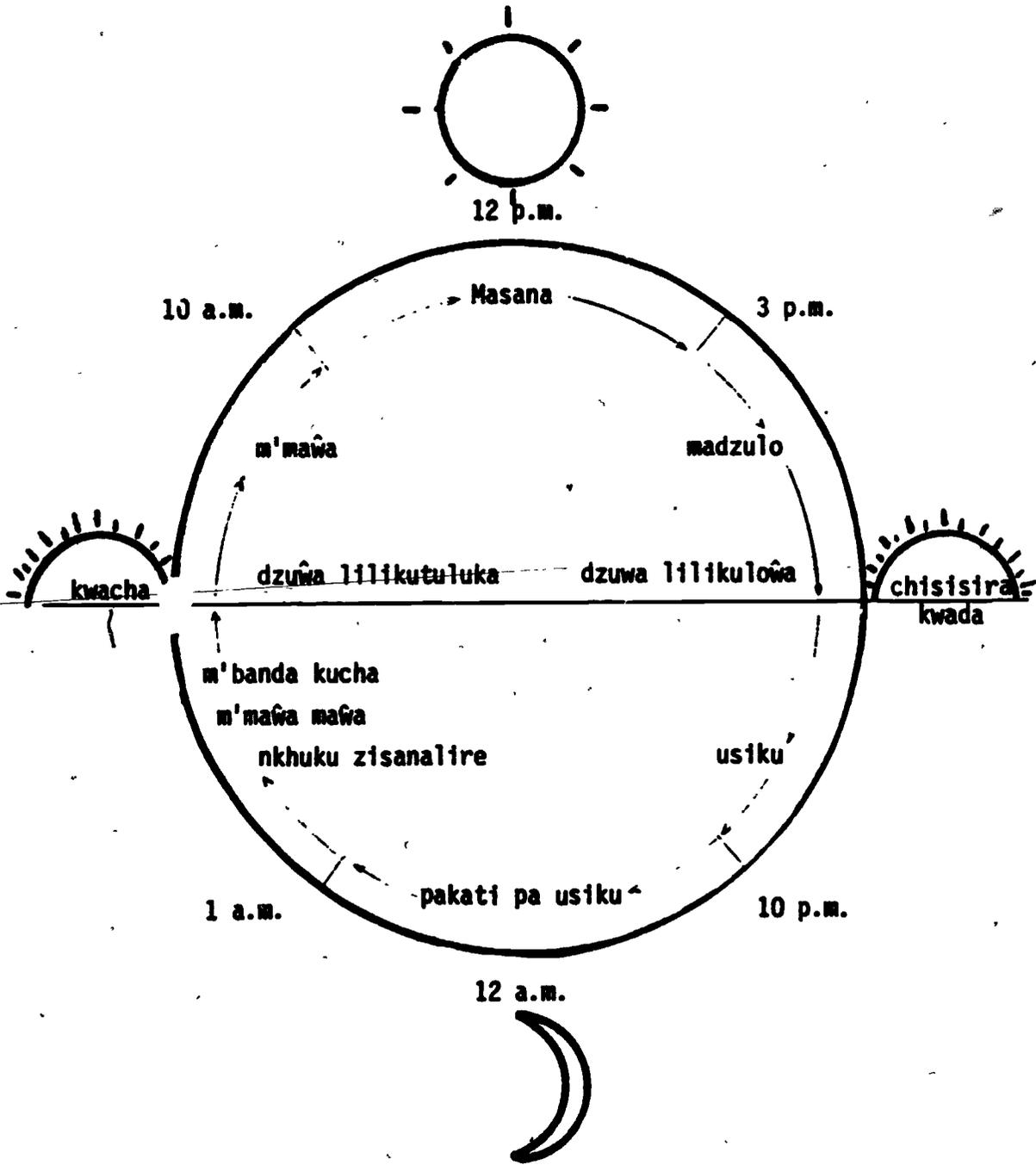
Daily life in an African town is quite similar to that in any American town with people rising early and pursuing their respective activities at school, the market, home and at work. Africans must rise somewhat earlier since they most likely have to walk some distance to the office or school. And when noon comes, most offices, schools, and stores close for an hour or an hour and a half as everyone either eats lunch at home or in town. On Saturdays, also a day of work, most offices close for the day at noon. After their offices, stores and schools reopen, people work till 4 or 5 o'clock when they leave for home or for visits with their friends. Dinner may not occur until 8 p.m. or later, and the rest of the evening is spent with the family.



### 7.4.3 Times of the Day

<i>M'māwa</i>	'in the morning' (sunrise till 10 a.m.)
<i>kwacha</i>	'it's light'
<i>-cha</i>	'be light'
<i>Dzāwa lilikutuluka.</i>	'The sun is rising.'
<i>dzāwa</i> (Cl. 5)	'sun'
<i>-tuluka</i>	'rise'
<i>Masana</i>	'at noon' (10 a.m. till 2 p.m.)
<i>iz̄wa lili pamutu</i>	'The sun is on the head.' ('It's noon.')
<i>Madzulo</i>	'afternoon/evening'
<i>Dzāwa litapandeka.</i>	'The sun is tilted.' (afternoon when the sun is overhead.)
<i>Dzāwa lilikulōwa.</i>	'The sun is setting.'
<i>-lōwa</i>	'set/enter'
<i>chisisira</i>	'dusk'
<i>Usiku</i>	'night'
<i>kwada</i>	'it's dark'
<i>-da</i>	'be dark'
<i>Pakati pa usiku</i>	'middle of the night'
<i>M'māwa māwa</i>	'early in the morning'
<i>nkhuku zisanalire</i>	'before the cocks crow'
<i>-sana-</i>	'before'
<i>-lira</i>	'cry/crow'
<i>m'banda kusha</i>	'before light/dawn'

# Tsiku ndi Usiku



## 7.5 EXERCISES

### 7.5.1 THE TEXT

Answer the following questions about the text:

1. Dzina lake ndani?
2. Kodi ntchito ndi yotani?
3. Anayamba ntchitoyi chifukwa chiyani?
4. Anagwira ntchito masiku angati?
5. Samagwira ntchito masiku angati?
6. Anadzuka nthawi yanji?
7. Anadya chiyani mawa?
8. Anapanga chiyani?
9. Anaweruka nthawi yanji?
10. Kodi anakwatira?

### 7.5.2 Ask each other questions using the information in the text:

Kodi ... ?

.... kuti?

.... chiyani?

Ndani....

.... nthawi yanji?

### 7.5.3 *Kuchokera* \_\_\_\_\_ *mpaka* \_\_\_\_\_ 'from ... until ...'

Practice this pattern by asking each other questions in the form:

1st student:

Kuchokera seveni koloko mpaka thwelufu koloko mumachita chiyani?

palolemba

pachisanu

mumapita kuti?

mawa

usiku

mumaphunzira chiyani?

etc.

etc.

etc.

2nd student:

Kuchokera seveni koloko mpaka thwelufu koloko ndimaphunzira Chichewa.

etc.

etc.

etc.

7.5.4 ...*nthaŵi yanji*? 'What time...?'

Practice this pattern by asking each other questions about past, present, and future actions:

*Mumadzuka nthaŵi yanji?*  
'What time do you get up?'

*Munabwera ku Chancellor College nthaŵi yanji?*  
'What time did you come to Chancellor College?'

*Mudzadya chakudya cha madzulo nthaŵi yanji?*  
'What time will you eat dinner?'

1st student: \_\_\_\_\_ *nthaŵi yanji?*

-gona  
-lemba  
-pumula 'rest'  
etc.

2nd student: \_\_\_\_\_ *seveni koloko.*

*hafu pasiti sikisi.  
kota tu naini.  
teni tu faifi.  
etc.*

7.5.5 ...*liti*? 'When...?'

Practice this pattern by asking each other questions about past, present, and future actions and by answering other time expressions:

'the day before yesterday, this evening, tomorrow...'

1st student: \_\_\_\_\_ *liti?*

*Mudzalembe kalata  
Mundithandiza  
Munagula nsapatozi  
etc.*

2nd student: \_\_\_\_\_ *usiku uno.*

*maŵa.  
dzulo.  
etc.*

### 7.5.6 Monologue: 'A Day in the Life...'

Tell about your daily life here in Malaŵi:

- what time you get up
- what you eat for breakfast
- what you do at Chancellor College
- when you rest
- where you eat lunch, etc.

Tell about your life back home...

- what you were (teacher/student/nurse/mechanic/farmer)
- what your daily schedule was then, etc.

### 7.5.7 Interview

Adapt the monologue procedure to an interview in which you learn and report about the present and past daily lives of your classmates:

*Dzina lake ndi \_\_\_\_\_ . Ndiye namwino. Anayamba ...*

Interview people outside the classroom and report to the class (Make a list of questions similar to the ones you asked each other in class.):

- a Malawian student
- a Malawian teacher
- a tailor, etc.

## 7.6 SURVIVAL VOCABULARY

Abwera posacheka. - 'She'll come soon.'  
she'll come / soon

Anapereka ohakudya nthawi yanji? - 'When are meals served?'

A / ma / pereka / ohakudya / nthawi / yanji  
They / usually / serve / food / time / what

Ndangochita ngozi. - 'I have just had an accident.'

Nda / ngo / ohita / ngozi  
I've / just / do / accident

Kodi ohakudya ohapsya? - 'Is the food ready?'

Kodi / ohakudya / oha / psya  
? / food / be ready

note: ps is a single sound (a combination of p and s).

Tafulumira - 'We're early.'

Ta / fulumira  
We are / early

## 7.7 IDIOM

-pha dsaia 'kill the sun'

This expression is used to describe people of unusual beauty. Their appearance is such that it could 'kill the sun', outshining its glory.



KALIPENTALA

LESSON 8A

(PHUNZIRO LACHISANU NDI CHITATU)

GRAMMAR

- 8.1 NEW VOCABULARY
- 8.2 VERB ROOT + -E
- 8.3 SUBJUNCTIVE
- 8.4 DIRECTIVES
  - 8.4.1 IMPERATIVES
  - 8.4.2 REQUESTS WITH THE SUBJUNCTIVE
  - 8.4.3 SUGGESTIONS WITH -YENERA + INFINITIVE
- 3.5 NEGATIVE DIRECTIVES
- 8.6 DIRECTIVES WITH OBJECT PREFIXES
- 8.7 'WHY?' QUESTIONS
- 8.8 SUMMARY EXERCISES
- 8.9 GRAMMATICAL PATTERNS LEARNED

# LESSON 8 A

## (Phunziro Lachisanu ndi Chitatu)

### 8.1 NEW VOCABULARY

#### VERBS

-choka	'enter'
-yanga'ana	'look/glance at'
-iwala	'forget'
-tola	'pick up'
-samba	'wash (oneself)'
-mvera	'listen to'
-mva	'hear, feel, understand'
-tseka	'shut, close'
-tenga	'bring, take'
-tsala	'stay, remain'
-yenera + infinitive	'should, ought to'

#### CLASS 3

mkaka	'milk'
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#### CLASSES 5/6

zenera/mazenera	'window/windows'
-----------------	------------------

#### CLASSES 9/10

nsapato	'shoe/shoes'
---------	--------------

#### CLASS 10

ndiwo	'relish/sauce'
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**CLASSES 7/8**

chifukwa

'reason/because'

chifukwa cha

'because of'

**QUESTION WORD**

chifukwa chiyani?

'why?'

## 8.2 VERB ROOT + -e

Most verb tense/aspects that we have already studied have verb roots that take final -a:

Present progressive:	<i>Ak<u>a</u>pi<u>a</u>.</i>	'He's going.'
Present/future habitual:	<i>Ama<u>a</u>pi<u>a</u>.</i>	'He usually goes.'
Present perfect:	<i>Wa<u>a</u>pi<u>a</u>.</i>	'He has gone.'
Simple past:	<i>Ana<u>a</u>pi<u>a</u>.</i>	'He went.'
Immediate future:	<i>A<u>a</u>pi<u>a</u>.</i>	'He will go (soon).'
Distant future:	<i>Ad<u>a</u>pi<u>a</u>.</i>	'He will go (later).'

In one instance, the negative past, we encountered a verb root followed by final -e:

*Sitinpie.* 'We didn't go.'

There are other verb forms which require final -e after a verb root; one of these is the subjunctive mood.

## 8.3 THE SUBJUNCTIVE

As a general rule, the subjunctive verb is used to indicate a wish, request, or invitation.

In Chicheŵa, the subjunctive verb has an AP, but a zero in the tense/aspect prefix slot in the verbal assembly and -e as the final vowel suffix:

AP	+	T/A	+	root	+	-e	
<i>Ti-</i>	+	∅	+	<i>-pi-</i>	+	<i>-e</i>	= <i>Tipite.</i>
We	/			go	/ should		= 'We should go.'
<i>Mu-</i>	+	∅	+	<i>-bwe-</i>	+	<i>-e</i>	= <i>Mubwere.</i>
You	/			come	/ should		'You should come.'

Depending on the context, subjunctive verbs are weaker or stronger requests for action:

*Tipite!* 'Let's go!'  
*Mubwere!* 'Come!'

Some other examples are:

<i>Tigule chipatsocho.</i>	'Let's buy the fruit.'
<i>Ndithandize!</i>	'Let me help!'
<i>Ndipite kuti?</i>	'Where should I go?'
<i>Ana aloŵe!</i>	'Let the children enter!'
<i>Adye ndiwo.</i>	'Let him/her eat the relish.'
<i>Udikire pang'ono!</i>	'Wait a little!'
<i>Mwârengé mapunzirowo!</i>	'Read those lessons!'
<i>Mutole nsapato zanu.</i>	'Pick up your shoes.'

The negative of the subjunctive uses a special negative prefix, *-sa-*. This occurs after the AP--in the T/A slot. (Remember that the negative of other (indicative) verbs is formed by prefixing *si-* to the verbal assembly so that it comes before the AP.)

AP + Ø + verb root + e → AP + sa + verb root + e

<i>Tipite kumsika.</i> → <i>Tisapite kumsika.</i>	'Let's not go to the market.'
<i>Ana aloŵe.</i> → <i>Ana asaloŵe.</i>	'Don't let the children enter.'
<i>Mubwere kuno.</i> → <i>Musabwere kuno.</i>	'Don't come here.'

## EXERCISES

A. Change the verbs in the following sentences from the present/future progressive to the subjunctive:

Example: *Tikudya.* 'We are eating.' → *Tidye!* 'Let's eat!'

1. *Ana akugona.*
2. *Ndikuthandiza munthuyo.*
3. *Tikugula nsomba.*
4. *Anthuwa akumwa moŵa.*
5. *Akugwira ntchito.*
6. *Ndikumuona.*
7. *Tikuŵankhula.*
8. *Akubwera.*
9. *Ndikuthandiza.*
10. *Mumakhala pansu.*

**B.** Change the verbs in the following sentences from the affirmative subjunctive to the negative subjunctive:

Example: *Tidye!* → *Tisadye!* 'Let's not eat!'

- |                    |                     |
|--------------------|---------------------|
| 1. Agone!          | 6. Adye nsima.      |
| 2. Atithandize!    | 7. Tigule zinthuzi. |
| 3. Ndiwapeze!      | 8. Andithandize.    |
| 4. Akuone.         | 9. Ndigone!         |
| 5. Agwire ntchito. | 10. Alankhule!      |

**C.** First read the following sentences. Then, as a response to each sentence, make a new sentence which contains a suggestion or request for action using a subjunctive verb form.

Example: *Akufuna kugona.* → *Agone.*  
'He wants to sleep.' 'Let him sleep.'

1. Akufuna kupita kwathu.
2. Tikufuna kuyamba msonkhanowu.
3. Mukufuna kuwerenga buku lanu.
4. Sitikufuna kudikira.
5. Akufuna kugulitsa njinga yake.
6. Simukufuna kugwira ntchito.
7. Tikufuna kuloŵa m'sitolo umo.
8. Akufuna kuona anzake.
9. Ukufuna kudya nsima.
10. Tikufuna kuphunzira Chicheŵa.

## 8.4 DIRECTIVES

Commands, requests and suggestions (directives) can be made in Chicheŵa by the subjunctive form of the verb and also by the imperative form. These forms are used in varying situations depending upon the urgency of the request, the degree of politeness, and the number of people addressed.

### 8.4.1 Imperatives

In English, the imperative verb (Come!, Wait!, Be ready!) has the connotation of a command unless it is softened by the use of please.

The simplest form of the imperative in Chicheŵa also conveys a command. It is a 'bald' directive that implies immediacy, informality, and certainty about compliance. You would most likely use it in addressing a peer or an individual who is either younger or lower in status than you (a child, a younger sibling, a classmate). It has the following form:

Verb Root + -a

<i>Bwer-</i>	+ -a = <i>Bwera!</i>	'Come!'	<i>Bwera kuno!</i>	'Come here!'
<i>Yang'an-</i>	+ -a = <i>Yang'ana!</i>	'Look!'	<i>Yang'ana bukuli!</i>	'Look at this book!'
<i>Chok-</i>	+ -a = <i>Choka!</i>	'Go away!'		

Note that no AP appears at all, although 'you' is an understood subject:

*Bwera!* '(You) come!'

Also, nothing appears in the T/A slot with positive imperative verbs.

Monosyllabic verbs (verb stems of one syllable) take i before the verb root:

*i-* + verb root + -a

<i>i-</i>	+ - <i>dy-</i>	+ -a = <i>Idya!</i>	'Eat!'
		<i>Idya chakudya ohako!</i>	'Eat your food!'

<i>i-</i>	+ - <i>mw-</i>	+ -a = <i>Imwa!</i>	'Drink!'
		<i>Imwa madzi!</i>	'Drink some water!'

In addressing a person of older or higher status, or just someone to whom you wish to show respect, you need a different directive. One form is the plural imperative: the verb root + -a + -ni. (Example: Lwani! 'Enter!'). Although it conveys the sense of a command when addressed to a number of people, it can be used as a show of respect to an individual. Therefore, it is more of a request than a command when addressed to one person. The understood subject is still 'you', whether one person or a group.

**Plural Imperative:**

<u>Verb Root + -a + -ni</u>			
<i>Bwer-</i>	+ -a + -ni	= <i>Bwerani!</i> <i>Bwerani kuno!</i>	'Come! (please)' 'Come here!'
<i>Yang'an-</i>	+ -a + -ni	= <i>Yang'anani!</i> <i>Yang'anani bukuli!</i>	'Look! (please)' 'Look at the book!'
<i>Chok-</i>	+ -a + -ni	= <i>Chokani!</i>	'Go away! (please)'
<i>i- + -dy-</i>	+ -a + -ni	= <i>Idyani!</i> <i>Idyani chakudya chanu.</i>	'Eat! (please)' 'Eat your food!'
<i>i- + -mw-</i>	+ -a + -ni	= <i>Imwani!</i> <i>Imwani madzi!</i>	'Drink! (please)' 'Drink some water!'

(Remember Pitani bwino! 'Go well' and Tsalani bwino! 'Stay well' from the lesson on greeting.)

**Exercises**

**A.** Make respectful directives (the plural form of the imperative -ni) out of the following verbs:

Example: *-yang'ana munthuyo* → *Yang'anani munthuyo!*  
'Look at that man!'

- |                      |                         |
|----------------------|-------------------------|
| 1. -tseka chitseko   | 6. -pita bwino          |
| 2. -lwa              | 7. -tsala bwino         |
| 3. -dya chipatso     | 8. -tsegula zenera      |
| 4. -thendiza anawa   | 9. -yang'ana galimotoyo |
| 5. -mvera abambo anu | 10. -mwa mwa            |

**B.** Using the verb phrases below, give an appropriate directive when addressing the people indicated in parentheses.

Example: *-bwera kuno (anayi anu)*      *Bwerani* kuno. 'Come here!'  
*-khala pansi (mwanana)*      *Khala* pansi. 'Sit down!'

1. *-choka (galu)*
2. *-yang'ana anthuwo (abambo anu)*
3. *-dya nsomba iyi (alendo)*
4. *-mwa madzi (ana)*
5. *-loŵa m'nyumba umo (mnzako)*
6. *-tsegula buku lako (wophunzira wina)*
7. *-lemba dzina lanu (mphunzitsi)*
8. *-tseka chitseko icho (mnyamata)*
9. *-pita kusukulu (mlongo wako)*
10. *-tsala bwino (atsikana)*

**C.** Practice giving directives and responding to them. First respond to the directive given by the teacher and then give directives to each other about the classroom or your belongings and respond to them:

Examples: *Tsegulani buku lamu.* 'Open your book!'  
*Tsegulani buku lake.* 'Open his/her book!'  
*Pitani pafupi ndi tebulo.* 'Go near the table!'  
*Yang'ana John.* 'Look at John!'

## 8.4.2 Requests with the Subjunctive

When the subjunctive is used to request something it has the effect of softening a command, making it less abrupt and less urgent (i.e. 'you should go', 'you ought to go').

The singular form of the subjunctive will take the AP u- 'you' in the following formula:

$u- + \text{root} + -e$

$u- + \text{low-} + -e = \text{Ulowe!}$  'Enter! (please)'/ 'You should enter'/etc.

Although ulowe! would be directed to a peer or to someone who is younger or of lower status, the sense of urgency is lessened, as is the necessity of compliance.

Note that the subjunctive verb form always requires an AP; the imperative form does not.

Examples:

U- + verb root + -e

U- + *bwer-* + -e = *Ubwere!* 'Come! (please)'  
*Ubwere kuno!* 'Come here!'/ 'You ought to  
 come here'/etc.

U- + *yang'an-* + -e = *Uyang'ane!* 'Look!'  
*Uyang'ane bukuli!* 'Look at this book!'

U- + *dy-* + -e = *Udye!* 'Eat!'  
*Udye chakudya chako!* 'Eat your food!'

U- + *mw-* + -e = *Umwe!* 'Drink!'  
*Umwe madzi!* 'Drink some water!'

(Monosyllabic verbs don't need the prefix i- which they require for the imperative verb form (with no AP).)

The more respectful (and plural) subjunctive form uses the subject prefix mu- 'you' (plural):

mu- + root + -e

mu- + *bwer-* + -e = *Mubwere!* 'Come! (please)'  
*Mubwere kuno!* 'Come here! (please)'

The plural (and thus more polite) subject and the less urgent tone of the subjunctive verb (-e) make this more of a request than a command. Again, it will be addressed to a group, an older or higher status person, or to someone you wish to show respect.\*

Examples:

Mu- + verb root + -e

Mu- + *yang'an-* + -e = *Muyang'ane!* 'Look! (please)'/ 'You ought  
 to look'/ etc.  
*Muyang'ane njoka iyo!* 'Look at that  
 snake! (please)'/etc.

Mu- + *dy-* + -e = *Mudye!* 'Eat! (please)'  
*Mudye chakudya oharu!* 'Eat your food! (please)'

Mu- + *mw-* + -e = *Mumwe!* 'Drink! (please)'  
*Mumwe madzi!* 'Drink some water! (please)'

\*To show politeness when making a request, villagers reportedly use the mu- + root + -e subjunctive form more often than the plural imperative (the verb root + -a + -ni form). The plural imperative is heard more often in towns.



### 8.4.3 Suggestions with -YENERA + Infinitive

Another verbal construction can be used instead of the subjunctive to make a strong suggestion. This is the verb stem *-yenera*, which is always followed by an infinitive and has the meaning of 'should' or 'ought to'. It can be used with no expectation of immediate compliance.

*-yenera* takes an AP but has a zero in the T/A slot (just like the immediate future *ndipita* 'I'll go.'):

AP	+	T/A	+	Verb Stem	/	Infinitive	
Mu-	+	∅	+	-yenera	/	kusamba	Muyenera kusamba.
you	/		/	should	/	(to) wash	'You should wash.'

*Muyenera kusamba m'mawa.* 'You should wash in the morning.'  
(It's a good idea.)

*Ana ayenera kumwa mkaka.* 'Children should drink milk.'

*Ndiyenera kupita kusukulu masiku onse.*  
'I should go to school everyday.'

When the main verb has an object prefix, it is placed between the *ku-* of the infinitive and the verb stem:

*Ayenera kundidikira.* 'He should wait for me.'

*Tiyenera kawayang'ana.* 'We should look at them.'

In the negative, the *-yenera* verb takes *si-* before the AP:

*Simyenera kutenga cholemba chimene si chanu.*  
'You shouldn't take a pen which isn't yours.'

*Sitiyenera kuchedwa.*  
'You shouldn't be late.'

## Exercises

**A.** Change the verbs in the following sentences into ones expressing 'should' with -yenera + infinitive:

Example: *Mugwira ntchito.* → *Muyenera kugwira ntchito.*  
'You should work.'

1. Simulankhula.
2. Ndiwerenga kalatazi.
3. Timvera aphunzitsi athu.
4. Anthu samwa moŵa.
5. Ndidikira chemwali wanga.
6. Simufwala buku lanu.
7. Aphika chakudya cha m'maŵa.
8. Tipita posachedwa.
9. Simutenga ana anu.
10. Mundiayang'ana.

**B.** Answer the following questions:

Example: *Muyenera kudya chiyani masiku onse?*  
'What should you eat everyday?'

*Ndiyenera kudya chipatso.*  
'I should eat fruit.'

1. Muyenera kubwera kuti masiku onse?
2. Muyenera kugona maola angati?
3. Ndani ayenera kuphunzira Chicheŵa masiku onse?
4. Muyenera kulankhula chiyani m'Malawi?
5. Simuyenera kuchita chiyani?
6. Ndani akuyenera kukuthandizani?
7. Simuyenera kumwa chiyani masiku onse?
8. Muyenera kuwerenga chiyani masiku onse?
9. Muyenera kumwa chiyani masiku onse?
10. Ndani ayenera kukuphunzitsani masiku onse?

**C.** Change the following requests into -yenera suggestions:

Example: *Tipite!* 'Let's go!' → *Tiyenera kupita.* 'We should go.'

1. Muyenera kuwerenga bukulo.
2. Mutithandize!
3. Utenge anzanu.
4. Muyang'ane ana awo muntengo.
5. Udikire pano.
6. Mugwire ntchito kwambiri.
7. Utsegule mabuku anu.
8. Mugule chipatso ichi.
9. Ulankhule Chicheŵa.
10. Mupite pansu msanga.

D. Make suggestions with *-yenera* + infinitive. If the suggestion is appropriate, then students should say 'inde' or 'eee'. If the suggestion is inappropriate, say 'iyayi' and correct the suggestion.

Example: *Mayenera kulankhula Chingelezi tsopano.*  
'You should speak English now.'

*Iyayi, mayenera kulankhula Chicheŵa tsopano.*  
'No, you should speak Chicheŵa now.'

*Tiyenera kumwa madzi masiku onse.*  
'We should drink water everyday.'

*Inde.*  
'Yes.'



## 8.5 NEGATIVE DIRECTIVES

Directives can be expressed negatively in order to request or command that something 'not be done': (i.e. 'Don't go!'). Whether an imperative command or a subjunctive request is intended, must be determined by the context because both the negative imperative and the negative subjunctive have the same form: 'you' + negative prefix -sa- + verb root + -e.

AP + -sa- + root + -e

u- + -sa- + low- + -e = *Usalowe!*  
 you / not / enter 'Don't enter!'/ 'You shouldn't enter!'

Usalowe is the singular, familiar negative directive. Other examples:

U- + -sa- + root + -e

U- + -sa- + bwer- + -e = *Ujebwere kwio!*  
 'Don't come here!'/ 'You ought not come here!'

U- + -sa- + iwâl- + -e = *Usaiwale mabuku!*  
 'Don't forget the books!'

U- + -sa- + yang'an- + -e = *Usayang'ane mnyamatayo!*  
 'Don't look at that boy!'

And a plural, and thus more respectful, negative directive uses the plural subject prefix mu-:

Mu- + -sa- + root + -e

Mu- + -sa- + low- + -e = *Musalowe!*  
 'Don't enter!'/ 'You ought not enter!'

Mu- + -sa- + pit- + -e = *Musapite kunyumbalo.*  
 'Don't go to that house!'

Mu- + -sa- + isek- + -e = *Musatsেকে chitseko icho.*  
 'Don't shut that door!'

There are dialectal variants of the negative imperative which, while not considered standard usage, do enjoy some currency in the country. One variant uses the root -a instead of -e:

*Musalowa!* 'Don't enter!'

*Musalowa!* 'Don't enter!'

*Musaiwale!* 'Don't forget!'

*Musaiwala!* 'Don't forget!'

There is no difference in meaning between these two forms. Another variant consists of o- (as the AP) + the negative prefix -sa- + the verb root with -a:

*o-* + *-sa-* + *-dy-* + *-a* = *Osadya!* 'Don't eat!'

*o-* + *-sa-* + *-lank'ul-* + *-a* = *Osalankhula!* 'Don't talk!'

## Exercises

**A.** Make singular negative directives (with the AP u-) using the following verbs:

Example: *-lamba* 'write' → *Usalembe!* 'Don't write!'/ 'You ought not to write!'

- |                           |                                 |
|---------------------------|---------------------------------|
| 1. <i>-loŵa</i>           | 6. <i>-tseka chitseko</i>       |
| 2. <i>-lankhula</i>       | 7. <i>-tsegula zenera</i>       |
| 3. <i>-gula njingayo</i>  | 8. <i>-chita icho</i>           |
| 4. <i>-pita uko</i>       | 9. <i>-bwera kuno</i>           |
| 5. <i>-ŵerenga bukulo</i> | 10. <i>-yang'ana atsikanawo</i> |

**B.** Repeat the previous exercise making plural, respectful negative imperatives (mu-):

Example: *-lamba* → *Musalembe!* 'Don't write! (please)'/  
'You ought not to write!'

**C.** Change the following affirmative directive verbs into their corresponding negative forms:

Examples: *Upite kumsika!* 'Go to the market! (please)'/  
'You should go to the market!'  
*Usapite kumsika!* 'Don't go to the market!'  
*Gulitsani nyumba yanu!* 'Sell your house! (please)'  
*Musagulitse nyumba yanu!* 'Don't sell your house!', etc.

- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. <i>Muthandize bwenzi lanu!</i> | 6. <i>Uiŵale mnyamat.yo!</i> |
| 2. <i>Gulani chitunzicho!</i>     | 7. <i>Choka!</i>             |
| 3. <i>Ulankhule!</i>              | 8. <i>Loŵani!</i>            |
| 4. <i>Pitani pansi kusukulu!</i>  | 9. <i>Muŵerenge bukuli!</i>  |
| 5. <i>Mu!embe dzina lanu!</i>     | 10. <i>Uchite icho!</i>      |

## 8.6 DIRECTIVES WITH OBJECT PREFIXES

Commands and requests may have pronoun objects ('Help me!'; 'Listen to him!') which appear as object prefixes with either the imperative (no AP) or the subjunctive form of the verb. There are three constructions which accommodate object prefixes and they vary in form and respectfulness. All take -e as the final vowel suffix.

The most respectful form contains an AP (u-/mu-) in the following formula:

<u>Mu-</u> <u>U-</u>	+	Object Prefix	+	Verb Root	+	-e	
<u>U-</u> you	+	<u>-ndi-</u> / me	+	<u>thandiz-</u> / help	+	<u>-e</u>	= <u>Undithandize!</u> 'Help me!'/ 'Please help me!', etc.
<u>Mu-</u> you	+	<u>-ti-</u> / us	+	<u>pats-</u> / give	+	<u>-e</u>	= <u>Mutipatse ndalama!</u> 'Give us money!'/ 'You ought to give us money!'
<u>Mu-</u> you	+	<u>-wa-</u> / them	+	<u>mver-</u> / listen to	+	<u>-e</u>	= <u>Muamvere!</u> 'Listen to them!'/ 'Please listen to them!'

Another respectful form is the plural imperative (no AP, but -ni as a suffix), used with an object prefix:

Object Prefix	+	root	+	<u>-e</u>	+	<u>-ni</u>	
<u>Ndi-</u> me	+	<u>-yang'an-</u> / look at	+	<u>-c</u>	+	<u>-ni</u> / (you)	= <u>Ndiyang'aneni!</u> 'Look at me! (please)'

The meaning of this imperative construction is no different from the one above.

Other examples:

<u>ndi-</u> me	+	<u>-pats-</u> / give	+	<u>-e</u>	+	<u>-ni</u> (you)	= <u>Ndipatseni ndalama!</u> 'Give me some money! (please)'
<u>mu-</u> him	+	<u>-mver-</u> / listen	+	<u>-e</u>	+	<u>-ni</u> (you)	= <u>Mumvereni!</u> 'Listen to him! (please)'



**B.** Change the following requests into the negative:

Example: *Mumumvere!*

'Listen to him!'/ 'You ought to listen to him!'

*Musamvere!*

'Don't listen to him!'/ 'You should not listen to him!'

- |                           |                         |
|---------------------------|-------------------------|
| 1. Utiyang'ane!           | 6. Utimvere!            |
| 2. Muwaiwale!             | 7. Undiiwale!           |
| 3. Uwathandize!           | 8. Mundiyang'ane!       |
| 4. Uwapatse madzi!        | 9. Muwathandize!        |
| 5. Mumupatse njinga yanu! | 10. Mutipatse chakudya! |

**C.** Using the requests in the preceding exercise, change them to the form: object prefix + root + -e + -ni

Example: *Mumvere!* → *Muvereni!* 'Listen to him.'

### 3.7 'WHY?' QUESTIONS

*Chifukwa chiyani*, the question words for 'why?', is composed of the Class 7 noun *chifukwa* 'reason' and *chiyani* 'what?' ('why?' = 'what reason?'). This 'why' expression may come either at the beginning of the sentence or at the end:

*Chifukwa chiyani sanapite?/Sanapite chifukwa chiyani?*  
'Why didn't he go?'

The answer to a 'why' question can take several forms. One possibility is using *chifukwa* (which also means 'because') followed by a sentence:

*Chifukwa chiyani sanapite?* 'Why didn't he go?'

*Sanapite chifukwa amatopa.* 'He didn't go because he was tired.'

*Sanapite chifukwa mvula inagwa.* 'He didn't go because it rained.'  
rain / fell

Another possible answer uses *chifukwa cha* 'because of' followed by a noun:

*Sanapite chifukwa cha mvula.* 'He didn't go because of the rain.'

*Sanapite chifukwa ena ntchito.* 'He didn't go because of work.'

Other examples:

*Chifukwa chiyani mwachedwa?* 'Why are you late?'

*Ndachedwa chifukwa njinga yanga yathoyoka.*  
'I'm late because my bicycle is broken.'

*Chifukwa chiyani mumagwira ntchito kwambiri?* 'Why do you work a lot?'

*Ndimagwira ntchito kwambiri chifukwa ndikufuna kupeza ndalama.*  
'I work a lot because I want to earn money.'

## Exercises

**A.** Answer the following 'why?' *chifukwa chiyani?* questions:

Example: *Mukudya chakudya chifukwa chiyani?*  
'Why are you eating?'

*Ndimadya chifukwa ndili ndi njala.*  
'I'm eating because I am hungry.'

1. Chifukwa chiyani simukugwira ntchito?
2. Chifukwa chiyani mwabwera ku Malaŵi?
3. Mumabwera ku Chancellor College chifukwa chiyani?
4. Mukumwa madzi chifukwa chiyani?
5. Chifukwa chiyani simunapite kusukulu?
6. Chifukwa chiyani simunagule bukulo?
7. Chifukwa chiyani mumapita pansi?
8. Mwatopa chifukwa chiyani?
9. Chifukwa chiyani simunagone?
10. Simudzawathandiza chifukwa chiyani?

**B.** Complete the following phrases to make complete sentences:

Example: ...*chifukwa sindinagone.* '... because I didn't sleep.'

*Ndatopa chifukwa sindinagone.*  
'I'm tired because I didn't sleep.'

1. ...chifukwa ndachedwa
2. ...chifukwa alibe cholemba
3. ...chifukwa ndili ndi njala
4. ...chifukwa ndilibe ndalama
5. ...chifukwa bwenzi langa  
lili pano
6. ...chifukwa anadwala kwambiri
7. ...chifukwa amadya bwino
8. ...chifukwa ndigwa pansi
9. ...chifukwa sanadye
10. ...chifukwa ndinapeza ndalama

## 8.8 SUMMARY EXERCISES

- A.** Change the following imperative verbs into their corresponding subjunctive forms. Remember that in general singular imperatives translate as commands while plural imperatives and all subjunctives translate as requests.

Example: *Imwani madzi!* → *Mumwe madzi!*  
'Drink some water! (please)'

1. Khala pansi!
2. Phunzirani Chicheŵa bwino!
3. Tenga mkazi wako!
4. Werengan! maphunziro anu!
5. Tsegulan! mabuku anu.
6. Iŵala galimotoyo!
7. Tsalani bwino!
8. Mverani agogo anga!
9. Thandiza anawo!
10. Choka!

- B.** Substitute the following expressions into the model imperative, making all necessary structural changes (in some cases changing the verb to a subjunctive):

Example:                    Model: *Iŵala cholembera!*    'Forget the pen!'

Substitution: *-ni*

New Model: *Iŵalani cholembera!*    'Forget the pen!'

- |              |             |
|--------------|-------------|
| 1. u-        | 6. u-       |
| 2. mu-       | 7. -gula    |
| 3. -sa-      | 8. -gulitsa |
| 4. -chi-     | 9. ukonde   |
| 5. zolembera | 10. mu-     |



## F. Vocabulary Drill

1. Name two things that have wheels.  
\_\_\_\_\_
2. Name five family members (e.g., mother) \_\_\_\_\_  
\_\_\_\_\_
3. Name two things one can write: \_\_\_\_\_
4. Name two natural land features (e.g., 'river'):  
\_\_\_\_\_
5. Name four occupations: \_\_\_\_\_  
\_\_\_\_\_
6. Name three animals: \_\_\_\_\_  
\_\_\_\_\_
7. Name three beverages: \_\_\_\_\_  
\_\_\_\_\_
8. Name two parts of the body: \_\_\_\_\_
9. Name two parts of a house: \_\_\_\_\_
10. Name six foods: \_\_\_\_\_  
\_\_\_\_\_

## G. Tone

1. While we can make no generalization about the tonal pattern of positive imperative and subjunctive verbs, we can about the negative forms of such verbs. Note that both the AP and the negative T/A -sa- are typically low toned in the form which is used for both the negative imperative and the negative subjunctive. (The rest of the verbal assembly, however, can have either high or low tones.) Practice the following positive and negative forms by repeating them after your teacher:

### Positive Imperative

<i>idya</i> 'eat!' (L-L)	<i>Phonzítsá</i> 'teach!' (L-H-H)
<i>imwa</i> 'drink!' (L-L)	<i>Thandiza</i> 'help!' (L-L-L)
<i>leká</i> 'stop!' (L-H)	<i>Fotokoza</i> 'explain!' (L-L-L)
<i>pezá</i> 'find!' (L-H)	
<i>yenda</i> 'walk!' (L-L)	
<i>phika</i> 'cook!' (L-L)	

### Negative Imperative and Subjunctive (Same Form but different meanings)

<i>Usayéndé</i> 'Do not walk!' (Imperative) (L-L-H-H)
<i>Usayéndé</i> 'You should not walk!' (Subjunctive) (L-L-H-H)
<i>Musatsálé</i> 'Don't remain!' (Imperative) (L-L-H-H)
<i>Musatsálé</i> 'You ought not remain!' (Subjunctive) (L-L-H-H)
<i>Musaphíké</i> 'Don't cook!' (Imperative) (L-L-H-H)
<i>Musaphíké</i> 'You'd better not cook.' (Subjunctive) (L-L-H-H)
<i>Musathandize</i> 'Don't help!' (L-L-L-L)
<i>Musathandize</i> 'You should not help.' (Subjunctive) (L-L-L-L)

2. For other verb forms, we can say that the prefixes have certain characteristic tonal patterns, at least when the verb forms are said in their 'citation forms'. (Each verb stem has its own characteristic tonal pattern in its 'citation form'. The generalizations being made here apply only to the prefixes, not the verb stem.) These tonal patterns may change somewhat, when the verb actually occurs in a sentence, under the influence of other tones in the context. Still, it is useful to know the characteristic tonal patterns of verbal prefixes. For example, the general future typically has high tones on its AP and T/A as in Ndídzáyenda 'I will walk', but the stative typically has low tones on these prefixes. It is also helpful to realize that the verb form is exactly the same for both the stative past tense and the simple past in the negative. This means you must use context to tell which meaning is intended. Try to get used to associating different tonal patterns on the prefixes with different verbal assemblies. Repeat the following verbs in their 'citation forms' after your teacher:

Immediate Future (H on AP)

*Ndíyenda* 'I'll walk now..' (H..)  
*Mífotókoza* 'You'll explain now' (H..)

General Future (H-H on AP and T/A)

*Ndízáyenda* 'I will walk..' (H-H..)  
*Múzáfotókoza* 'You will explain..' (H-H..)

Stative (L-L on AP and T/A-- which merge)

*Ndayenda* 'I have walked...' (L-L..)  
*Ndaphika* 'I have cooked...' (L-L..)

Stative-Past--Negative  
(L-L-L on prefixes)

*Sindinayénde*  
'I've not walked (L-L-L..)  
*Simonatsálé*  
'You have not remained...' (L-L-L..)

Simple Past--Negative  
(L-L-L on prefixes)

*Sindinayénde*  
'I did not walk...' (L-L-L..)  
*Simonatsálé*  
'You did not remain...' (L-L-L..)

## 8.9 GRAMMATICAL PATTERNS LEARNED

### Directives

#### Imperatives

'Go!' (familiar, singular)

Verb Root + -a		
<i>Pit-</i>	<i>-a</i>	<i>Pita!</i>

'Come! (please)' (respectful, plural)

Verb Root + -a + -ni			
<i>Bwer-</i>	<i>-a</i>	<i>-ni</i>	<i>Bwerani!</i>

#### Subjunctive

'You should wait.' (familiar, singular)

AP + T/A + Verb Root + -e				
<i>U-</i>	<i>∅</i>	<i>-dikir-</i>	<i>-e</i>	<i>Udikire.</i>

'You should wait/please wait.' (respectful, plural)

AP + T/A + Verb Root + -e				
<i>Mu-</i>	<i>∅</i>	<i>-dikir-</i>	<i>-e</i>	<i>Mudikire.</i>

#### -Yenera + infinitive

'We should eat.' (suggestion)

AP + T/A + <i>-yenera ku-</i> + Verb Stem				
<i>Ti-</i>	<i>∅</i>	<i>-yenera ku-</i>	<i>-dya</i>	<i>Tiyenera kudya.</i>

Directives with Object Prefixes

'You should help us./Help us!/Please help us!'

AP + T/A + OP + Verb Root + -e					
Mu- U-	∅	-ti-	-thandiz-	-e	Mutithandize. Utithandize.

Negative Directives

'Don't enter!'/ 'You should not enter!'/ 'Please don't enter!'

AP + T/A + -sa- + Verb Root + -e					
Mu- U-	∅	-sa-	-low-	-e	Musalowe. Usalowe.

'Why?' Questions

'Why has he gone?'

<i>Chifukwa chiyani</i> + AP + -a- + Verb Root + -a					
<i>Chifukwa chiyani</i>	u-	-a-	-pit-	-a	<i>Chifukwa chiyani wapita?</i>

LESSON 8B  
(PHUNZIRO LACHISANU NDI CHITATU)  
COMMUNICATION/CULTURE

- 8.1 KUPHIKA NSIMA
- 8.2 VOCABULARY NOTES
- 8.3 USAGE NOTES
  - 8.3.1 IMPERATIVES
  - 8.3.2 KA- 'GO AND..'
  - 8.3.3 NGATI 'IF'
  - 8.3.4 KOMALIZIRA 'FINALLY'
  - 8.3.5 PLEASE
- 8.4 CULTURAL NOTES
  - 8.4.1 NSIMA AND NDIWO
  - 8.4.2 THE LEFT HAND
- 8.5 EXERCISES
- 8.6 SURVIVAL VOCABULARY
- 8.7 RIDDLES

## LESSON 8 B

### (Phunziro Lachisanu ndi Chitatu)

#### 8.1 KUPHIKA NSIMA

Mubwere ndikuphunzitseni kuphika nsima:

Tengani poto ndi kutsuka. Muthiremo madzi ndi kuika pamoto. Dikirani mpaka madzi atenthe. Muyese madziwo padzanja lanu. Ngati atentha, kandireni ndi ufa. Mudikire mpaka ithakhathe pang'ono.

Thirani ufa pang'onopang'ono. Muvundu: mpaka ilimbe. Tengani mbale ndi kuyamba kuomoleramo nsimayo ndi chipand. Vundikirani nsimayo ndi mbale. Ndipo komalizira, kaikeni patebulo.

#### 8.2 VOCABULARY NOTES

-thira - 'pour'

poto - 'pot'

-tsu'a - 'wash (something)'

-ika - 'put/place'

mpaka - 'until'

-tentha - 'be hot'

-yesa - 'try'

-ndira - 'mix'

ngati - 'if'

-thakhatha - 'boil'

-vundula - 'stir'

-limba - 'be stiff'

-omolera - 'remove'

chipande (Cl. 7/8) - 'wooden spoon'

-vundikira - 'cover'

komalizira - 'finally'

-maliza - 'finish'

## 8.3 USAGE NOTES

### 8.3.1 Imperatives

In telling someone how to do something, the respectful, plural imperative is appropriate (*Mudikire/Dikirani* 'Wait...'). In the above text, the respectful imperative (*-ni*) and the subjunctive (*-e*) forms are interchangeable, even appearing in the same sentence.

Where two commands appear one after the other (Take the pot and wash it) the first verb will be in the imperative and the second take the form of the infinitive:

*Tengani poto ndi kutsuka.*  
take / pot / and / wash

The structure of the sentence with an initial imperative verb also gives an imperative aspect to the second verb even though it is an infinitive form. Another example:

*Muthirem, madzi ndi kuika pamoto.*  
Pour in water and put on the fire.

### 8.3.2 Ka- 'go and..'

Ka- is a high-toned verbal prefix that implies motion 'go and do something'. In an imperative verb construction, ka- precedes a verb stem ending in -e:

*ka-* + Verb Root + *-e* (+ *-ni*)

*ka-* + *-tsegul-* + *-e* = *Katsegule chitseko.*  
'Go and open the door.'

*ka-* + *-ik-* + *-e* + *-ni* = *Kaikeni patebulo.*  
'Go and put (it) on the table.'

In other verb constructions, ka- appears between the T/A prefix and the verb stem:

AP + T/A + *-ka-* + Verb Root + *-a*  
*-e*

*Ndi-* + *Ø* + *-ka-* + *-gul-* + *-a* *Ndikagula nsomba kumbika.*  
'I'll go and buy some fish  
at the market.'

*A-* + *-dza-* + *-ka-* + *-phunsir-* + *-a* *Adzaphunsira sabata lamada.*  
'He'll go and study next week.'

There is another -ka- prefix which has the meaning of 'when', 'if', or 'after'. It differs from the -ka- prefix meaning 'go and do something' in tone and its placement in the verbal assembly. While -ka- (meaning 'go and do...') is high-toned and appears between the T/A prefix and the verb stem, -ka- meaning 'if, when, after' is low-toned and appears between the AP and the T/I prefix. Compare:

<i>Akadya...</i> 'When he eats...'	<i>Ákádya.</i> 'He'll go and eat.'
<i>Mukadzaphika...</i> 'If you'll cook...'	<i>Mudzakaph ka.</i> 'You'll go and cook.'

### 8.3.3 Ngati 'if'

Ngati is a conjunction meaning 'if'. As a conjunction, it joins two parts of a sentence: a condition and a result. For example, in the sentence 'If he goes, I will stay', the first part 'if he goes' is the condition and the second part 'I will stay' is the result. In Chicheŵa, ngati introduces a condition either before or after the main clause of the sentence.

*Ngati atantha, kandireni ndi ufa.*  
'If it is hot, mix it with some flour.'

*Ngati apita, ndikhala pano.*  
'If he goes, I will stay here.'

*Ndidzagwira ntchito, ngati mudzandithandiza!*  
'I will work if you help me.'

### 8.3.4 Komalizira 'finally'

In telling someone how to do something, you may choose to organize your directions into steps by prefacing each direction with expressions such as:

*Choyamba* 'first': *Choyamba, tengani poto.*  
'First, take a pot.'

*Chachiwiri* 'second': *Chachiwiri, muthiremo madzi.*  
'Second, pour in some water.'

These steps may be continued with chachitatu 'third', chachinayi 'fourth', etc.

Other useful transitional words between steps are:

*komalizira* - 'finally'

*kenaku* - 'after that'

*pambuyo pa* - 'after...'



### 8.3.5 Please

The word 'please' in English is used frequently with any manner of polite request or command. There is a word in Chicheŵa, *chonde*, which is often translated as 'please', but it is not used as freely as in English. It has a begging connotation that is appropriate only in certain situations. For example, if you were at the post office, you would normally use a simple respectful imperative: *Ndipatseni masitampa* 'Give me some stamps'. The respectful structure of this imperative actually implies 'please' in the English sense.

However, if you had been waiting a while to be served and were in quite a hurry, then you might say:

*Chonde, ndipatseni masitampa! (Ndafulumira)*  
'Please, give me some stamps' (I'm in a hurry!)

Observe how it is used by Malawians and use it sparingly yourself.

## 8.4 CULTURAL NOTES

### 8.4.1 Nsima and Ndiwo

It appears at almost every meal and in fact it is synonymous with the word *chakudya* 'food'.

*Nsima* is the staple food of Malawi. It is a starch made from *ufa*, corn flour, which is mixed with water and boiled until it becomes stiff. This cooked corn meal is similar to Southern 'grits' in its consistency and flavor. When it is finished, the *nsima* is removed from the cooking pot, heaped on a large plate, and smoothed to form a 'mountain'. The *nsima* is served with a spoon but it is eaten with the hand (the right one, please).

Accompanying *nsima* is a thin sauce or relish called *ndiwo*. (*Ndiwo* always takes plural agreements; for example: *Ndiwo za nsomba* 'fish relish'.) There are various types of *ndiwo*, some made with just vegetables, and others with meat or fish. Although in other parts of Africa, the *ndiwo* can be quite hot (spicy), Malawian *ndiwo* tend to be somewhat mild. The proper way to eat *nsima* is to take a mouth-size portion in the right hand, form it into a ball, dip it into the sauce, and place it in the mouth. It is an art that takes practice. *Nsima* can be eaten with a spoon or fork, but true *nsima* lovers claim that it tastes best when eaten by hand.

## 8.4.2 The Left Hand

In many African societies, there are often restrictions upon the use of the left hand. For example, food is usually picked up and eaten with the right hand; giving and receiving things is also done with the right hand. Using the left hand in these and other restricted cases might be taken as an offense even though it is unintended.

## 8.5 EXERCISES

### 8.5.1 COMMANDS

Practice the use of imperatives by issuing each other commands to do something. For example, using both the *-ni* and subjunctive forms of the imperative, one student can request another student to perform an action or several actions; the second student will perform the actions to demonstrate his/her understanding of the structures and vocabulary:

1st student:	Mubwere kuno!	Bwerani kuno:	'Come here!'
	Mu-_____	_____ni	
	-ndipatse	patsa-	
	-tseke	tseka-	
	-ike	ika-	
	tsegule	tsegula-	
	-pite	pita-	
	etc.	etc.	

### 8.5.2 Vary the command by mixing in negative directions:

1st student:	Mupite kuchitseko!	/	Pitani kuchitseko!
	Mus <u>at</u> segule chitseko!	/	Mus <u>at</u> segule chitseko!
	etc.		etc.

### 8.5.3 Soften the command by using the prefix *ka-* to indicate 'go and do something':

1st student:	<i>Kaikemi bukuli patelulo.</i>	'Go and put this book on the table.'
	<i>Ka-_____</i>	

8.5.4 Give a double command in the structure: Imperative verb + ndi + infinitive.

1st student: *Mutsegule buku ndi kuwerenga.*  
'Open the book and read it.'

*Tengari cholemba ndi kulemba.*  
'Take a pen and write.'

\_\_\_\_\_ ndi ku-\_\_\_\_\_.

8.5.5 'HOW TO DO SOMETHING'

Practice using the imperative verbs in order to give directions on how to do something.

Step 1: Using the text on how to cook nsima, observe the teacher as he/she reads the directions and performs the accompanying actions (of pouring, stirring, mixing, etc.).

Step 2: Repeat the directions in the text after the teacher models them.

Step 3: Perform the actions of cooking nsima while the teacher or another student reads the directions.

Step 4: Recite the directions and perform the accompanying actions.

8.5.6 READING

Read the directions on the following pages on 'how to make tea with lemon and tea with milk'. Refer to the English text for any work or structures you do not know. Then practice the text using the steps outlined in the preceding exercise.

Explain to the students in the class 'how to do something' that you are familiar with. Use the structures and vocabulary in this and in past lessons. Ask your teacher for any words you may not know in Chicheŵa.

Suggestions: How to make lemonade  
How to make coffee  
How to make oatmeal



# Tea Promotion Council\*

P.O. Box 1213

Blantyre

Phone 630 197

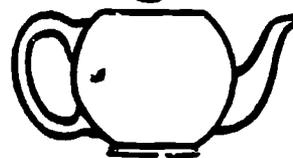
## Imwani Tii Wambiri

### Kapangidwe ka Tii wa Mandimwi ndi wa Mkaka

1. Likani zibenthu ziwiri kapena zritatu za ndimu mu tambula kapena mu kapu.



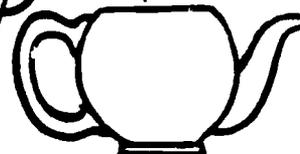
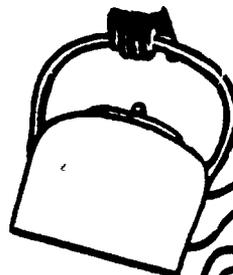
1. Thirani supuni yaing'ono imodzi ya masamba Malawi tea mu kapu in yonse ya tea wabwino woti apangidwe.



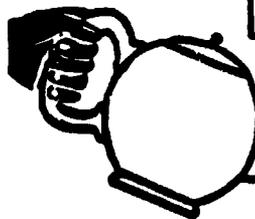
2. Thirani madzi otantha pamwamba pa zibenthu za ndimuzo mu tambula.



2. Thirani madzi otantha. Dikurani nthawi pang'ono kuti Tea akonderere.



3. Dzazani TI (Tea) wotantha m'tambula kapena m'kapu.



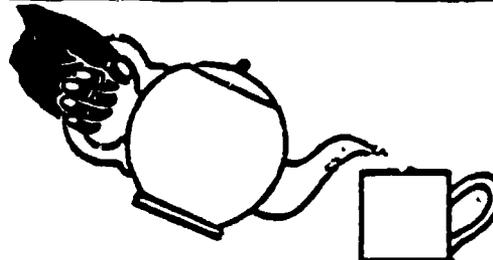
3. Pamene masamba akonderera mu teapoti, thirani suga ndi mkaka m'kapu monga mungafunire.



4. Thirani suga kuti atakemere TI (Tea) wotere wa ndimu, kapena wozizira wa sisi amakhala bwinu zo-zi.



4. Thirani m'kapu tea wonunkhira. Isopano mungathe kumwa tea wabwino wa muno m'Malawi.



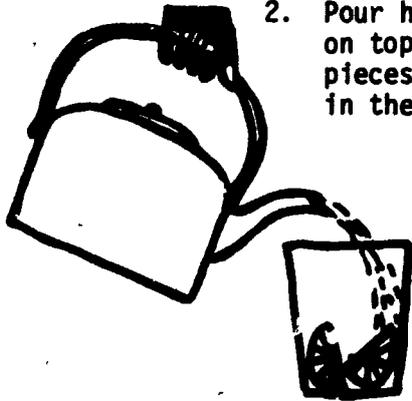
-adapted from Moni magazine, January, 1980

### HOW TO MAKE TEA WITH LEMON AND MILK

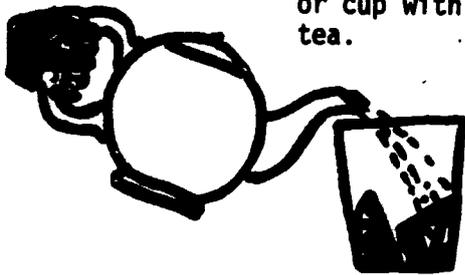
1. Put two or three pieces of lemon in a tumbler or in a cup.



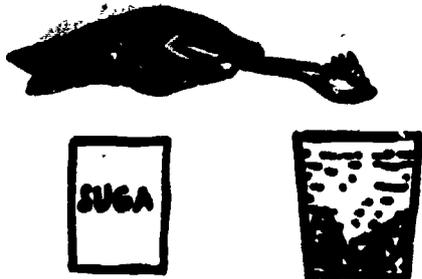
2. Pour hot water on top of the pieces of lemon in the tumbler.



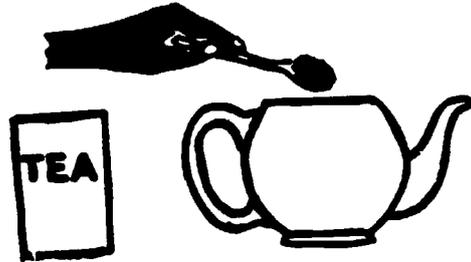
3. Fill the tumbler or cup with hot tea.



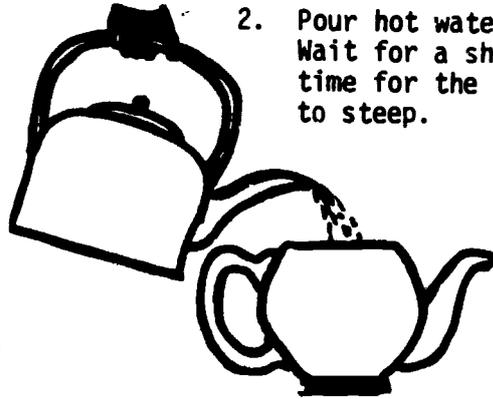
4. Add sugar to make it sweet. Such lemon tea or ice-cold tea is nice to drink.



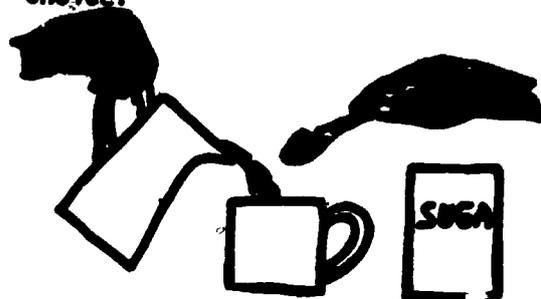
1. Put one small spoonful of leaves of Malaŵi tea in any cup of good tea you want to make.



2. Pour hot water. Wait for a short time for the tea to steep.



3. When the leaves have colored the water in the tea pot add sugar and milk in the amounts of your choice.



4. Pour into the same cup of fragrant tea. Now you can drink good Malaŵi tea.



## 8.6 SURVIVAL VOCABULARY

Samalira! - 'Be careful!'

Osapanga phokoso! - 'Don't make noise!'

o      sa / panga / phokoso  
(you)/ not / make / noise (Cl. 5/6)

Tolani ndalamazi! - 'Pick up this money!'

Imilira! - 'Stand up!'

Fulumiza! - 'Hurry up!'

Chete! - 'Shut up!'

Musaope! - 'Don't be afraid!'

## 8.7 RIDDLES

On those bright moonlit nights when children and adults alike stay outside late, one of the sources of amusement for young and old is to exchange riddles. Often parents will 'test' their children with riddles, new and old. Recalling them is a feat of memory, but deciphering them is an exercise in intellectual skill. It's a challenge for the children to be the first to interpret the clever imagery and concept in the riddles.

When a riddle is answered correctly, a little bit of joking is often carried out in the following manner with A, the correct guesser, and B, the teller:

B: *Ndikupatsa ng'ambe.* 'I'll give you a cow.'

A: *Zingati?* 'How many?'

B: *Zisaru?* 'Five?'

A: *Baa!* 'Moo!' = (O.K.)

Try these riddles to test the cleverest among you:

Q: *Phiri lokwera ndi makadabo.* 'A hill you climb with your fingernails.'  
-kwera - 'climb'      makadabo - 'fingernails'

A: *Neima!*

\*\*\*\*\*

A: *Ndinapita kwa bwensi langa ndipo anandiyalira mphasa;  
ndisanakhale, anakhala ena.*

'I went to my friend's and he laid a mat for me;  
before I sat, another sat.'

A: Ntchentche! 'A Fly' (It's customary for the guest to be the first to sit down on a newly-laid mat.)

## VERB REVIEW LESSON

A number of verbs have already been introduced in preceding lessons. We have seen how different prefixes and suffixes can be attached to the verb root to indicate subject and object agreement, tense/aspect, and negation. This agglutinative character of the verb (the putting together of 'parts' to make the verb construction) must be understood as an interrelated process. The presence of a particular prefix may determine what other affixes (or 'parts') can or cannot accompany it. For example, the simple positive past construction, consisting of an AP, the past T/A prefix *-na-*, the verb root and a final vowel always takes *-a* as the final vowel:

*Ndinapita.* 'I went.'

But the final vowel is *-e* in the negative simple past construction. The fact that the negative prefix *si-* is now present correlates with a final *-e*:

*Sindinapite.* 'I didn't go.'

The interrelationship among the parts of a verb is useful to remember as more verbs, verb suffixes, and verb prefixes are introduced in the following lessons. You will be better able to understand and produce verb forms in Chicheŋa by being aware of the nature of their interdependency.

Realizing that the verb in Chicheŋa is made up of interrelated parts, we can visualize it as a verbal assembly pattern composed of slots which may or may not be filled with a particular affix or root. The following tables set out lists of slots horizontally and lists of verb forms vertically. Remember that:

AP represents the agreement prefix that is attached to the verb and refers to the pronoun or class of the noun subject:

AP		AP
<i>Ndidzapita.</i>	'I'll go.'	<i>Mwana anadwala.</i> 'The child was sick.'

T/A represents the tense/aspect marker which indicates time or aspect in reference to the semantic content of the verb root: simple past, perfect, present continuous, habitual, future, etc. These T/A prefixes always occur after the subject prefix:

T/A		T/A
<i>Tinadya.</i>	'We ate.'	<i>Udzalamba.</i> 'You will write.'

OP represents the object prefix marking the pronoun object or referring to the class of the noun object. Pronoun object prefixes are required but those representing noun objects are emphatic and optional:

OP		OP
<i>Munamuona.</i>	'You saw him.'	<i>Ndidzazigula nthochizi.</i> 'I'll buy these bananas.'

VR represents the verb root, the case form of the verb without any prefixes or suffixes:

VR  
*Mumawerenga.* 'You usually read.'      VR  
*Achedwa.* 'They are late.'

VS represents the vowel suffix ending with *-a* or *-e*. In general, all of the positive verb forms (with the exception of the subjunctive) end in *-a*:

VS  
*Akudikira.* 'He's waiting.'      VS  
*Sitinadwale.* 'We aren't sick.'

The verbal assembly pattern of each form is presented, with 'yes' indicating that the particular slot is filled for that form and  $\emptyset$  indicating that it is not filled. Remember that a  $\emptyset$  still carries information in the sense that you can learn to identify verb forms in terms of whether certain slots are filled with  $\emptyset$ 's or not. The first tables show the positive and negative forms of regular verbs (those verbs having VS *-a* or *-e*). Subsequent tables will show the positive and negative verbal assembly patterns of the irregular verbs 'be', 'have', and 'there is/are' and the imperative and subjunctive forms.

TABLE 1 : POSITIVE FORMS OF REGULAR VERBS

	AP	T/A	VR	VS	Example
Present Progressive (positive)	yes	-(li)ku-	yes	-a	<i>Ndilikudya.</i> 'I'm eating.'
Habitual (positive)	yes	-ma-	yes	-a	<i>Mumalembe.</i> 'You usually write.' <i>Mumalembe.</i> 'You used to write.'
Perfect (positive)	yes	-a-	yes	-a	<i>Tadwala.</i> 'We are sick.'
Past (positive)	yes	-na- -da-	yes	-a	<i>Anapita.</i> 'They went.'
Distant Future (positive)	yes	-dza-	yes	-a	<i>Adsabwera sabata lamawa.</i> 'He'll come next week.'
Immediate Future (positive)	yes	$\emptyset$	yes	-a	<i>Ugulitisa ufa.</i> 'You'll buy some maize flour.'

The preceding table shows a uniform pattern among the verb forms which all have APs, verb roots, and final vowel suffix *-a*. But the T/A prefix is less uniform. It is realized most often as a single prefix, but it takes the form of a double prefix for the present progressive (*-li-* 'be' and *-ku-* 'ing') and a zero ( $\emptyset$ ) for the immediate future.

An additional prefix to consider is the negative prefix *si-* (attached to the verb before the subject prefix). Its presence alters the verbal assembly patterns of one of these verb forms, the simple past. Otherwise there is a uniform pattern among these negative verb forms:

TABLE 2 : NEGATIVE FORMS OF REGULAR VERBS

I-	si-	AP	T/A	VR	VS	Example
Present Progressive	<i>si-</i>	yes	<i>-(li)ku-</i>	yes	<i>-a</i>	<i>Sukuwerenga.</i> 'You aren't reading.'
Perfect Stative (negative)						<i>Sakuchwala.</i> 'He isn't sick.'
Past Perfect w/ Action.	<i>si-</i>	yes	<i>-na-</i> <i>-da-</i>	yes	<i>-e</i>	<i>Sanabwere.</i> 'He didn't come.' 'He hasn't come.' 'He didn't use to come.'
Past Habitual (negative)						
Distant Future (negative)	<i>si-</i>	yes	<i>-dza-</i>	yes	<i>-a</i>	<i>Sitidzapita.</i> 'We won't go.'
Immediate Future	<i>si-</i>	yes	$\emptyset$	yes	<i>-a</i>	<i>Saphunzira.</i> 'They won't study.'
Present Habitual (negative)						<i>Sindimwa mowa.</i> 'I won't/don't drink beer.'

The table also shows that the negative forms of the habitual and perfect T/As are the same as the negative forms of the present progressive, past, and immediate future T/As.

- 1) A negative response to a perfect T/A question is equivalent either to the negative present progressive (with stative verbs) or to the negative past (with action verbs):

*Kodi mwatopa?* 'Are you tired?'  
*Iyayi, sindikutopa.* 'No, I am not tired.'

*Kodi mwadya?* 'Have you eaten?'  
*Iyayi, sindinadye.* 'No, I didn't eat.'

2) A negative response to a present/future habitual question is identical to the negative immediate future:

*Kodi mumadya nsima?* 'Do you usually eat nsima?'  
*Iyayi, sindidya nsima.* 'No, I don't/won't eat nsima.'

3) A past habitual question is answered identically to the negative past:

*Kodi mumagwira ntchito chaka chatha?* 'Did you used to work last year?'  
*Iyayi, sindinagwire ntchito chaka chatha.* 'No, I didn't work last year.'

IRREGULAR VERBS : 'BE' (-LI/NDI), 'HAVE' (-LI NDI), 'THERE IS/ARE'

These verbs are treated separately because they don't use the same assemblies as other verbs. One major irregularity is that these verbs (-li and ndi) take a final vowel suffix -e or -a as other verbs do. Another irregularity is that the verbs -li and ndi cannot accommodate all T/A prefixes; instead the root itself will change to -khala in many instances (e.g. with habitual, perfect, and future T/As).

PRESENT (POSITIVE) OF THE VERB -LI AND NDI

In contrast to the regular action and stative verbs, the verb -li takes no T/A prefix in the present tense. Furthermore, the verb ndi takes neither an AP nor a T/A prefix. The assembly pattern for these verbs in the present is:

TABLE 3: PRESENT (POSITIVE) FORMS OF 'BE', 'HAVE', 'THERE IS'

	AP	T/A	VR	Example
Present (positive)	∅	∅	ndi	<i>Ndi mwanayu.</i> 'It's this child.' <i>Kwathu ndi kuno.</i> 'Our home is here.'
Present (positive)	yes	∅	-li	<i>Ali bwino.</i> 'He's well.' <i>Tili ndi ana.</i> 'We have children.' <i>Pali buku patebulo.</i> 'There's a book on the table.'

In the past tense, the distinction between *-li* and *ndi* disappears. The past tense of all uses of the verb 'be' takes the same T/A as do regular verbs in the past for the following pattern:

AP + *-na-* + *-li*

TABLE 4 : PAST (POSITIVE) FORMS OF 'BE', 'HAVE', 'THERE IS/ARE'

	AP	T/A	VS	Example
Past (positive)	yes	<i>-da-</i> <i>-na-</i>	<i>-li</i>	<i>Anali mwanayu.</i> 'It was this child.' <i>Kwathu kunali kuno.</i> 'Our home was here.' <i>Anali bwino.</i> 'He was well.' <i>Tinali ndi ana.</i> 'We had children.' <i>Panali buku patebulo.</i> 'There was a book on the table.'

HABITUAL/PERFECT/FUTURE (POSITIVE) FORMS OF THE VERB *-LI*

To express the above T/A forms of the verbs 'be', 'have', and 'there is/are', another verb stem *-khala* ('be, live, stay') is used. While *-li* can accommodate the past T/A prefix *-na-* or *-da-*, it cannot accept any other such prefix and so *-khala* is used instead with other T/A prefixes (including the imperative and subjunctive). *-khala* is a regular verb and the assembly pattern for it and the following T/A prefixes is, therefore, the same as that for other regular verbs:

TABLE 5: HABITUAL/PERFECT/FUTURE (POSITIVE) FORMS OF 'BE, HAVE, THERE IS/ARE'

	AP	T/A	VR	VS	Example
Habitual (positive)	yes	-ma -	-khal-	-a	<i>Timakhala bwino.</i> 'We're usually well.' <i>Mumakhala ndi nthawi.</i> 'You usually have time.' <i>Kumakhala nsomba.</i> 'There's usually fish.'
Perfect (positive)	yes	-a-	-khal-	-a	<i>Wakhala pano.</i> 'You've been here.' <i>Akhala ndi ana.</i> 'They've had children.' <i>Pakhala nchito pano.</i> 'There's been work here.'
Distant Future (positive)	yes	-dza-	-khal-	-a	<i>Mudzakhala bwino.</i> 'You'll be fine.' <i>Ndidzakhala ndi galu.</i> 'I'll have a dog.' <i>Padzakhala nyama pamsika.</i> 'There'll be meat at the market.'
Immediate Future (positive)	yes	∅	-khal-	-a	<i>Ndikhala apa.</i> 'I'll be there.' <i>Tikhala ndi alendo.</i> 'We'll have guests.' <i>Kukhala msonkhano.</i> 'There'll be a meeting.'

### NEGATIVE FORMS OF 'BE, HAVE, THERE IS/ARE'

The negative of these verbs varies considerably in form. The 'be' verb forms take the negative prefix *si-*, but 'have' and 'there is/are' verb forms take *si-* in some instances and the negative suffix *-be* in others. Each verb and its negative expression will be discussed separately in the following tables.

#### NEGATIVE OF NDI 'BE' (PRESENT T/A)

The negative of *ndi* 'be' has two forms:

- 1) When *ndi* is free standing and not joined with an emphatic pronoun, the negative prefix *si-* replaces *ndi*.

*Ndi mlendoyo.*

*Si* *mlendoyo.*

'It's/He's not the guest.'

- 2) When *ndi* is joined with an emphatic pronoun, the negative prefix *si-* is attached to the whole construction, that is, it does not replace *ndi* but both *si-* and *ndi* appear:

*Ndine Mateche.*

*Sindine* *Mateche.*

'I'm not Mateche.'

TABLE 6 : THE NEGATIVE OF *NDI* 'BE' (PRESENT T/A)

	<i>Si-</i>	VR	Emphatic Pronoun	Example
Present (negative)	<i>Si</i> <i>Si</i> <i>Si-</i>	Ø Ø <i>ndi</i>	Ø Ø yes	<u><i>Si</i></u> <i>Mary.</i> 'It's/She's not Mary.' <i>Kaxamu si kano.</i> 'Your home isn't here.' <u><i>Sindimu.</i></u> 'It's not you.'

NEGATIVE FORMS OF 'BE' : **-LI FORMS (PRESENT AND PAST T/AS)**  
**-KHALA FORMS (OTHERS T/AS)**

To express the negative, *si-* becomes a prefix to the 'be' verbs having *-li* (with the present and past T/As) and *-khala* (with other T/As).

TABLE 7 : NEGATIVE FORMS OF 'BE' -LI

	Neg. <i>Si-</i>	AP	T/A	VR	VS	Example
Present Progressive _____ Perfect (negative)	<i>si-</i>	yes	∅	<i>li-</i>	∅	<i>Sindili bwino.</i> 'I'm not well.' 'I haven't been well.'
Past _____ Past Habitual Perfect (negative)	<i>si-</i>	yes	<i>-na-</i> <i>-da-</i>	<i>li-</i>	∅	<i>Simunali puno.</i> 'You weren't here.' 'You didn't used to be here.' 'You haven't been here.'
Distant Future (negative)	<i>si-</i>	yes	<i>-dza-</i>	<i>-khal-</i>	<i>-a</i>	<i>Sitidzakhala kwathu.</i> 'We won't be at home.'
Immediate Future _____ Present Habitual (negative)	<i>si-</i>	yes	∅	<i>-khal-</i>	<i>-a</i>	<i>Sitikhala kumbika.</i> 'We won't be at the market.' 'We aren't (usually) at the market.'

THE NEGATIVE OF 'HAVE' AND 'THERE IS/ARE' VERB FORMS

With the verbs *-li ndi* 'have' and *pali/kuli/muli* 'there is/are', the negative has two forms depending on the T/A prefix and verb root used:

- 1) The negative suffix *-be* is used when the verb root is *-li* (with present and past T/As). In fact, *-be* as a negative suffix never appears with any other verb EXCEPT *-li* in the expressions *-li ndi* 'have' and *pali/kuli/muli* 'there is/are'.

*Muli ndi mwana.*  
'You have a child.'

*Mulibe mwana. (-be replaces ndi)*  
'You don't have a child.'

- 2) The negative prefix *si-* is used when the verb root is *-khala* (in the immediate and distant futures, for example). That is, *-khala*, as a regular verb, takes the same verbal assembly as other regular verbs.

*Tipita.*

'We'll go.'

*Sitipita.*

'We won't go.'

TABLE 8 : THE NEGATIVE OF 'HAVE' AND 'THERE IS/ARE' VERB FORMS

	Neg. <i>Si-</i>	AP	T/A	VR	VS	Neg. <i>-be</i>	Example
Present Progressive Perfect (negative)	∅	yes	∅	<i>-li</i>	∅	<i>-be</i>	<i>Ndilibe nyumba.</i> 'I don't have a house.' 'I haven't had a house.' <i>Palibe ntchito.</i> 'There isn't/hasn't been any work.'
Past Past Habitual Perfect (negative)	∅	yes	<i>-na-</i> <i>-da-</i>	<i>-li</i>	∅	<i>-be</i>	<i>Tinalibe galu.</i> 'We didn't have a dog.' 'We didn't use to have a dog.' 'We haven't had a dog.' <i>Panalibe nthawi.</i> 'There wasn't time.'
Distant Future (negative)	<i>si-</i>	yes	<i>-dza-</i>	<i>-khal-</i>	<i>-a</i>	∅	<i>Sindizakhala ndi njinga.</i> 'I won't have a bicycle.' <i>Sipadzakhala nthawi.</i> 'There won't be any time.'
Immediate Future Present Habitual (negative)	<i>si-</i>	yes	∅	<i>-khal-</i>	<i>-a</i>	∅	<i>Sakhala ndi buku.</i> 'He doesn't/won't have a book.' <i>Sipakhala ndalama patebulopo.</i> 'There won't be any money on that table.'

## POSITIVE AND NEGATIVE FORMS OF THE IMPERATIVE AND SUBJUNCTIVE

Imperative and subjunctive verbs are discussed separately from other T/A forms because of differences in their verbal assembly patterns. For example:

- 1) Imperative verb forms have no AP in the positive.
- 2) Imperative and subjunctive verb forms have zero ( $\emptyset$ ) realization for their T/A prefixes.
- 3) In their negative form, subjunctive and imperative verbs take the negative prefix *-sa-*. No other verb forms take *-sa-* as a negative form. *-sa-* occurs AFTER the AP, not before as does *si-*.
- 4) Imperative verb forms take final vowel suffix *-e* in the negative; subjunctive verb forms take final vowel suffix *-e* in both the positive and the negative.
- 5) Respectful, plural imperatives take an additional suffix *-ni* after the final vowel suffix *-a* in the positive.

TABLE 9 : POSITIVE FORMS OF THE IMPERATIVE AND SUBJUNCTIVE

	AP	T/A	VR	VS	-ni	Example
Imperative (positive)	$\emptyset$	$\emptyset$	yes	-a	(-ni)	<i>Pita!</i> 'Go!' <i>Pitani!</i> 'Please go!' <i>Khala ana!</i> 'Be there!' <i>Khalani apa!</i> 'Please be there!'
Subjunctive (positive)	yes	$\emptyset$	yes	-e	$\emptyset$	<i>Upite!</i> 'Go!'/ 'You should go!' <i>Mukhale apa.</i> 'You should be there.'/ 'Please be there.'

TABLE 10 : NEGATIVE FORM OF THE IMPERATIVE AND SUBJUNCTIVE

	AP	T/A	VR	VS	Example
Imperative*	yes	$\emptyset$	yes	-e	<i>Usapite.</i> 'Don't go!'/ 'You shouldn't go.'
Subjunctive (negative)					<i>Musalankhule.</i> 'Please don't speak!'/ 'You shouldn't speak.'

\*The negative forms of the imperative and subjunctive are identical; context will determine whether a command or a suggestion is intended.

## EXERCISES

A. Make questions by substituting the following expressions into the model question and then give an appropriate answer:

Example:

Model: *Munachita chiyani?* 'What did you do?'

Substitution: *-dza-*

New Model: *Mudzachita chiyani?* 'What will you do?'

Answer: *Ndidzaphunzira Chichewa.* 'I'll study Chichewa.'

- |           |              |
|-----------|--------------|
| 1. -liku- | 9. A- (s.)   |
| 2. -na-   | 10. Mu-      |
| 3. -ma-   | 11. -gula    |
| 4. -dza-  | 12. -werenga |
| 5. -a-    | 13. -iemba   |
| 6. Ndi-   | 14. -gulitsa |
| 7. Ti-    | 15. -dya     |
| 8. U-     |              |

B. Change the following sentences into the negative:

Example: *Muli bwino.* + *Simuli bwino.*  
'I'm not well.'

1. Mukudya bwino.
2. Munalembe kalata ziwiri.
3. Tachedwa.
4. Padzakhala nthawi.
5. Amakhala m'nyumbama.
6. Ndinali ndi njala,
7. Adzagwira ntchito mawa.
8. Tipite kusukulu.
9. Ndinu aphunzitsi athu.
10. Ukhala pantchito.

C. Fill the blanks with the appropriate verbal prefix, root or suffix:

- Example: *Ndi\_mwa.madzi.* 'I drank some water.'  
*Ndinamwa madzi.* 'I drank some water.'
1. *\_\_\_tili bwino.* 'We aren't well.'
  2. *Mu\_dwale.* 'Don't be sick.'
  3. *Amapit\_\_\_pansi kusukulu.* 'They usually walk to school.'
  4. *Ndina\_\_\_ndi ndalama.* 'I had some money.'
  5. *Muna\_\_\_ona kumsika.* 'You saw us at the market.'
  6. *\_\_\_tenga chiposo. ri.* 'We've brought this fruit.'
  7. *Sumandipats\_\_\_mabuku anga.* 'You didn't give me my books.'
  8. *Ndi\_\_\_thandiza anawo sabata lamawa.* 'I'll help those children next week.'
  9. *Mwendo\_\_\_nathyoka.* 'My leg was broken.'
  10. *Kuli\_\_\_anthu kumsika.* 'There aren't any people at the market.'

D. Substitute the following time expressions into the model sentence and change the T/A prefix when appropriate:

- Example: Model: *Tikugwira ntchito tsopano.* 'We are working now.'  
Substitution: *posachedwa*  
New Model: *Tigwira ntchito posachedwa.* 'We'll work soon.'

1. kale
2. dzulo
3. mawa
4. masiku onse
5. chaka chatha
6. sabata lamawa
7. lero
8. tsopano
9. posachedwa
10. kale

- E. Have a student ask one of the following questions with another student providing an affirmative (positive) answer with *Inde* or *Eee* and another student giving a negative answer with *Iyayi*.

Example: *Kodi wapita kumsika kale?* 'Has he already gone to market?'

*Inde, wapita kumsika kale?* 'Yes, he's already gone.'

*Iyayi, sanapite kumsika.* 'No, he didn't go to the market.'

1. *Kodi akuphika nsima?*
2. *Kodi mwaiwala dzina langa?*
3. *Kodi mumalemba kalata masiku onse?*
4. *Kodi tidya posachedwa?*
5. *Kodi munapeza mabuku anu?*
6. *Kodi anali ndi akatundu ake?*
7. *Kodi mudzandithandiza?*
8. *Kodi kumsika kuli zipatso?*
9. *Kodi ndi mchimwene wanu?*
10. *Kodi mwatopa?*

LESSON 9A

(PHUNZIRO LACHISANU NDI CHINAYI)

GRAMMAR

- 9.1 NEW VOCABULARY
- 9.2 MODIFIERS
- 9.3 MODIFIERS: (AP + 'A')
- 9.3.1 POSSESSIVE NOUNS: 'SOMETHING OF SOMEONE'
- 9.3.2 WHOM/WHOSE?
- 9.3.3 NOUNS MODIFYING NOUNS (DESCRIPTION)
- 9.3.4 QUALIFIERS
- 9.4 MAY/CAN/BE ABLE
- 9.4.1 -NGA- (PERMISSION/POSSIBILITY)
- 9.4.2 -THA, -NGATHE, -KHOZA (POSSIBILITY/ABILITY)
- 9.5 SUMMARY EXERCISES
- 9.6 GRAMMATICAL PATTERNS LEARNED

# LESSON 9 A

## (Phunziro Lachisanu Ndi Chinayi)

### 9.1 NEW VOCABULARY

#### CLASSES 1A/2

kalipentala/akalipentala

'carpenter/carpenters'

#### CLASSES 3/4

mkaka

'milk'

mtedza

'groundnuts'

#### CLASSES 5/6

dothi/madothi

'earth/kinds of earth'

bedi/mabedi

'bed/beds'

buledi/mabuledi

'bread/breads'

#### CLASSES 7/8

chipeŵa/zipeŵa

'hat/hats'

chovala/zovala

'an article of clothing/clothes'

#### CLASSES 9/10

nzeru

'wisdom'

nsungwi

'bamboo'

nyuzi

'news'

nkhokwe

'granary/granaries'

## VERBS/VERBAL PREFIXES

-kwera	'climb'
-bwereka	'borrow'
-yendetsa	'drive'
-vina	'dance'
-nyamula	'carry'
-lira	'cry'
-landira	'receive'
-panga	'make'
-lima	'cultivate'
-nga-	'can/may'
-tha	'finish, can/be able'
-ngathe	'can/be able'
-khoza	'succeed, can/be able'

## QUALIFIERS

-chiwiri	'second'
-chitatu	'third'
-chinayi	'fourth'
-chisanu	'fifth'
-chisanu ndi chimodzi	'sixth'
-tsopano	'new'
-kale	'old'
-chabe	'worthless'
-bwino	'good'
-mbiri	'many/much'

## QUESTION WORD

-a yani

300  
'whose?'

## 9.2 MODIFIERS

Modifiers of nouns limit the meaning of those nouns from generality (a store) to specificity (that store, a new store, a bookstore, etc.). In Chicheŋa, nouns, adjectives, and even verbs can serve as noun modifiers. The relationship of a noun modifier to its noun is signalled by an appropriate prefix. Modifier prefixes consist of different combinations of the AP, the 'a' of association, and the class prefix of the infinitive ku-.

## 9.3 MODIFIERS : (AP+'a')

The 'a' of association is a particle that is used to show a relationship (or an association) between a noun and some of its modifiers. We first came across the 'a' of association in relation to possessive pronouns in Lesson 1. The possessive pronominal stem -anga 'my' is really composed of the 'a' of association + -nga. To signal agreement between a noun and the possessive stem, the AP of the relevant noun class is combined with the 'a' of association and attached to the rest of the pronominal stem -nga.

Class 1 Noun	AP + 'a' + -nga	
<u>mkazi</u>	<u>u-</u> + <u>a</u> = <u>wa-</u>	<u>-nga</u> = <u>mkazi wanga</u>
'wife'		'my' 'my wife'

The resulting wa is the 'associative form' for Class 1 nouns. This associative form can show relationships not only between nouns and possessive pronouns but also between nouns and other nouns.

Before looking at these other types of relationships, it might be useful to review the noun classes and their respective 'associative forms'. These forms represent a combination of the AP for each noun class with a. The combining of the AP with a results in these sound changes:

- 1) If the AP is i, it becomes y before a (i + a = ya).
- 2) If the AP is composed of a consonant + i, the i drops before a (ohi + a = oha).
- 3) If the AP is composed of a consonant + a, the a drops before the a of association (ka + a = ka).
- 4) If the AP contains u, it becomes w before a (u + a = wa).

Class # AP + 'a' = Assoc. Form

1	u- + a = wa	<i>mwana w<u>anga</u></i>	'my child'
1a	u- + a = wa	<i>mphaka w<u>ake</u></i>	'his cat'
2	a- + a = a	<i>ana <u>awo</u></i>	'their children'
	a- + a = a	<i>amphaka <u>athu</u></i>	'our cats'
3	u- + a = wa	<i>mphika w<u>ake</u></i>	'his cooking pot'
4	i- + a = ya	<i>miphika y<u>ake</u></i>	'his cooking pots'
5	li- + a = la	<i>dzina l<u>anu</u></i>	'your name'
6	a- + a = a	<i>maina <u>anu</u></i>	'your names'
7	chi- + a = chr	<i>cholemba <u>changa</u></i>	'my pen'
8	zi- + a = za	<i>zolemba z<u>anga</u></i>	'my pens'
9	i- + a = ya	<i>nyali y<u>anu</u></i>	'your lamp'
10	zi- + a = za	<i>nyali z<u>anu</u></i>	'your lamps'
12	ka- + a = ka	<i>kampeni k<u>anga</u></i>	'my small knife'
13	ti- + a = ta	<i>timadengu t<u>awo</u></i>	'their small baskets'
14	- + a = wa*	<i>ulendo w<u>ake</u></i>	'his journey'
15	ku- + a = kwa	<i>kulemba k<u>wake</u></i>	'his writing'
16	pa- + a = pa	<i>pasukulu p<u>athu</u></i>	'at our school'
17	ka- + a = kwa	<i>k<u>wathu</u></i>	'our (my) home'
18	mu- + a = mwa	<i>m'nyumba m<u>wake</u></i>	'in his house'

### 9.3.1 Possessive Nouns: 'Something of Someone'

Possession also can be expressed by linking two nouns (the possessor and the thing possessed) with the 'a' of association. While we can say 'the man's house' in English, we would have to say 'the house of the man' in Chicheŵa:

Possessed	associative form	Possessor	
<i>nyumba</i>	<i>ya</i>	<i>mwamunayo</i>	= <i>nyumba ya mwamunayo</i>
'house'	'of'	'man'	'the house of that man'

\*An alternative form for class 14 is *bu + a = bwa*.

The associative form is always in agreement with the noun which comes first, the possessed noun. Therefore, *ya* (which generally means 'of') is in (concordial) agreement with the Class 9 noun *nyumba* and not *mxamuna*. Furthermore, if this noun phrase became the subject of a full sentence, *nyumba* would be the subject and therefore the AP on the verb would agree with *nyumba* not *mxamuna*.

Example: *Nyumba ya mxamunayo ili pafupi ndi chipatala.*

'The man's house is near the hospital.'

The associative form will always be disjunctive (free standing) when used to express this possessive aspect of 'something of someone'.

Examples:

*Mwana wa bamboyo akulira.*

'The child of that man is crying.'

*Ana a bamboyo akulira.*

'The children of that man are crying.'

*Galuu wa Joni wadaxala.*

'John's dog (the dog of John) is sick.'

*Agaluu a Joni adaxala.*

'John's dogs are sick.'

*Mwendo wa mtsikanayu wathyoka.*

'The girl's leg is broken.'

*Miyendo ya mtsikanayu yathyoka.*

'The girl's legs are broken.'

*Buku la mwana lili patebulo.*

'The child's book is on the table.'

*Mabuku a mwana ali patebulo.*

'The child's books are on the table.'

*Chovala cha mnyamatayu chili m'dengu umo.*

'This boy's clothes are in that basket.'

*Zovala za mnyamatayu zili m'dengu umo.*

'This boy's clothes (pl.) are in that basket.'

*Njinga ya bwenzi langu yathyoka.*

'My friend's bike is broken.'

*vjinga za anzanga zathyoka.*

'My friends' bikes are broken.'

*Kampeni ka Chiwala kanali m'thumba mwake.*

'Chiwala's small knife was in his pocket.'

*Timipeni ta Chiwala tinali m'thumba mwake.*

'Chiwala's small knives were in his pocket.'

*Ukonde wa bambo wake uli m'madzi.*

'His father's net is in the water.'

*Maukonde a bambo wake ali m'madzi.*

'His father's nets are in the water.'



## Exercises

- A.** Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Model: *Mwana wa mfunzitsiyo wagwa.*

'The teacher's child has fallen.'

Substitution: *Buku*

New Model: *Buku la mfunzitsi lagwa.*

'The teacher's book has fallen.'

1. mpando
2. khesu
3. chithunzi
4. nyali
5. ulalo
6. kambale
7. dengu
8. mpeni
9. chipewa
10. katundu

- B.** Repeat the preceding exercise, making the nouns plural before substituting them into the new model sentence:

Example: *mwana* → *ana* → *Ana a sing'anga agwa.*

'The doctor's children have fallen.'

- C.** Answer the following questions using the noun in parenthesis in a 'something of someone' pattern. Therefore, you must use the correct associative form and follow it with an appropriate 'possessor'.

Example: *Munaiwala chiyani? (dina) → Ndinaiwala dina la munthuyo.*

'What did you forget?'

'I forgot that man's name.'

1. Ndani anamuona? (mkazi)
2. Munapeza chiyani? (ndalama)
3. Anadya kuti? (m'nyumba)
4. Chathyoka chiyani? (mwendo)
5. Ndani wadwala? (bwenzi)

### 9.3.2 Whom/Whose?

In a preceding lesson on questions, ndani was introduced as the question word for who?

Ndani anapanga tebulo lanu? 'Who made you table?'

Mwaminayo analipanga 'That man made it.'

Ndani then is the subjective case of the question word for people. In order to ask about people that are objects in a sentence (Whom did you see?) there is an objective form of the question word yani 'whom?'. Whereas, ndani as the subject usually appears at the beginning of a question, yani will appear at the end.

Mukufuna kuona yani? 'Whom do you want to see?'

Ndikufuna kuona aChimwemwe. 'I want to see Chimwemwe.'

Akudya ndi yani? 'With whom is she eating?'

Akudya ndi Bill. 'She's eating with Bill.'

Muthandiza yani? 'Whom will you help?'

Ndithandiza abambo anga 'I will help my father.'

When preceded by an associative form, -a, yani functions as a noun to mean 'whose' (literally 'of whom'). The basic 'whose' construction is the same as that discussed under 9.3.1 for nouns modifying nouns. It consists of a noun followed by the appropriate associative form and yani, all written disjunctively:

Noun	Associative Form	<u>yani</u>
<u>galimoto</u> 'car'	<u>ya</u> 'of'	<u>yani</u> = Galimoto ya <u>yani</u> ? 'Whom' 'Whose car?'
<u>Mwabwera</u> <u>galimoto</u> <u>ya</u> <u>yani</u> ?		'Whose car have you borrowed?'
<u>Ndabwera</u> <u>galimoto</u> <u>ya</u> John.		'I've borrowed John's car.'
<u>Chipeŵaŵo</u> <u>ndi</u> <u>cha</u> <u>yani</u> ?		'Whose hat is that?'
<u>Chipeŵaŵo</u> <u>ndi</u> <u>cha</u> abambo anga.		'That hat is my father's'
<u>Aŵala</u> <u>una</u> <u>a</u> <u>yani</u> ?		'Whose children are sick?'
<u>Ana</u> <u>ake</u> <u>aŵala</u> .		'His children are sick.'
<u>Munalandira</u> <u>kalata</u> <u>sa</u> <u>yani</u> ?		'Whose letters did you receive?'
<u>Ndinalandira</u> <u>kalata</u> <u>sa</u> bwana langa		'I received my friend's letters.'

Patebulo pali buku la yani?

'Whose book is on the table?'

*Patebulo pali buku la mnyamata uja*

'The boy's book is on the table.'

Amakhala m'nyumba mwa yani?

'In whose house does she live?'

*Amakhala m'nyumba mwa aChibwe.*

'She lives in Mr. Chibwe's house.'

As with the breakdown of the 'who/whom' distinction in English, the ndani/yani distinction is not rigidly observed in everyday speech. Ndani commonly appears in situations where usage rules used to call for yani.

For example:

*Mukufuna kuona ndani (yani)?*

'Who (whom) do you want to see?'

*Amakhala m'nyumba mwa ndani (yani)?*

'In whose house does she live?'

## Exercises

**A.** Answer the following questions, using the expressions in parenthesis in the answer:

Example: *Mukufuna kuona yani? (aphansitsi athu)*

*Ndikufuna kuona aphansitsi athu.*

'I want to see our teachers.'

1. Munagula nyumba ya yani? (-a Chiwala)
2. Chatupa chala cha yani (-a bwenzi langa)
3. Mumakonda nsima ya yani? (-amay! anga)
4. Mukudziwa yani pano? (anthuwo)
5. Uyu ndi katundu wa yani? (-a alendo)
6. Munapeza ndalama za yani? (-a Linda)
7. Munathandiza chemwali wa yani? (-a Bill)
8. Mukuwerenga buku la yani? (-ake)
9. Munaona dzina la yani? (-a mwanayu)
10. Mwalandira kalata ya yani? (mchimwene wanga)

**B.** First substitute the following expressions in the model question, making all necessary agreement changes; then answer each question.

Example:

Model: *Mwabwerekwa galimoto ya yani?*  
'Whose car have you borrowed?'

Substitution: *Buku*

New Model: *Mwabwerekwa buku la yani?*  
'Whose book have you borrowed?'

Answer: *Ndabwerekwa buku la mwana.*  
'I borrowed this child's book.'

- |            |             |
|------------|-------------|
| 1. njinga  | 6. katundu  |
| 2. zovala  | 7. matebulo |
| 3. khasu   | 8. nsapato  |
| 4. mphika  | 9. chipewa  |
| 5. kampeni | 10. zinthu  |

### 9.3.3 Nouns Modifying Nouns (description)

In addition to having a possessive relationship, two nouns can have a descriptive relationship. That is, one noun can add descriptive detail to another noun. Many such details which are conveyed by adjectives in English are expressed by nouns modifying nouns in Chicheŵa.

Noun	Associative Form	Descriptive Noun	=	
<i>mwana</i>	<i>wa</i>	<i>nseru</i>	=	<i>mwana wa nseru</i> 'intelligent child' (literally, 'child of intelligence')
<i>munda</i> 'field'	<i>wa</i> 'of'	<i>ohimanga</i> 'maize'	=	<i>munda wa ohimanga</i> 'maize field'

Notice that, as before, the associative particle is disjunctive and agrees with the first noun in the construction (*munda* or *mwana* in the above example).

Other examples:

<i>Ndikapita kusitolo ya mabuku.</i>	'I'm going to the bookstore.'
<i>Tidzagula tebulo la chitsulo.</i>	'We'll buy an iron table.'
<i>Muli ndi chitseko cha nsungwi.</i>	'You have a bamboo door.'
<i>Tigula mkaka wa lero.</i>	'We'll buy today's milk.'
<i>Sindidya nsomba za m'nyanja.</i>	'I won't eat lake fish.'
<i>Timabuledi ta lero tili mamsika.</i>	'Today's small loaves of bread are in the market.'
<i>Anayi awo akugulitsa ufa wa mtedza.</i>	'Those women are selling groundnut flour.'

## Exercises

**A.** Substitute the following nouns into the model sentence, making all necessary changes in agreement.

Example:

*Nipando ya nsungwi ili pakhomo.*

Model: 'The bamboo chairs are outside.'

Substitution: *Tebulo*

New Model: *Tebulo la nsungwi lili pakhomo.*

'The bamboo table is outside.'

- |                 |                  |
|-----------------|------------------|
| 1. zitseko      | 6. bedi          |
| 2. dengu        | 7. chitseko      |
| 3. matebulo     | 8. madengu       |
| 4. nkhekwe (s.) | 9. nkhekwe (pl.) |
| 5. mpando       | 10. mabedi       |

**B.** Make sentences by using the following verbs and by combining the nouns with the appropriate associative form:

Example: *ona / sitolo / mabuku*      *Ndiraona sitolo ya mabuku.*  
'I saw the bookstore.'

1. -mwa / madzi / m'chitsime
2. -gula / nsomba / lero
3. -lima / munda / chimanga
4. -tseka / chitseko / chitsulo
5. -dya / buledi / nthochi
6. -dziwa / ana / nzeru
7. -manga / nyumba / nsungwi
8. -gula / ufa / mtedza
9. -panga / ndiwo / nyama
10. -peza / buku / nyimbo

**C.** Repeat the preceding exercise making yes/no questions from the vocabulary provided. The student who is asked should answer negatively, providing a different modifier:

Example: *-ona...sitolo...mabuku.*  
*Kodi munaona sitolo ya mabuku?*  
'Did you see the bookstore?'  
*Iyayi, ndinaona sitolo ya sovala.*  
'No, I saw the clothing store.'

**D.** Answer the following questions with a noun modifying a noun:

Example: *Anapita kusitolo kuti?*  
'Which store did he go to?'  
*Anapita kusitolo kwa neapato.*  
'He went to the shoe store.'

1. Mumwa madzi ati?
2. Ana ati akuphunzira bwino?
3. Anatseka chitseko chiti?
4. Ali m'munda muti?
5. Mpando uti wathyoka?
6. Amunawo anapanga nyumba iti?
7. Patebulo pali mabuku ati?
8. Simudya nsomba ziti?
9. Anagula ufa uti?
10. Tiona pabedi pati?

### 9.3.4 Qualifiers

The qualifiers in this section are similar to the noun modifiers previously discussed. As modifiers, qualifiers behave like nouns, describing a noun by means of the associative form. The only difference is that the associative form is written as part of the qualifier and not separately as with nouns:

noun	AP	+	-a	noun	noun	AP	+	-a-	+	qualifier
<i>munda</i>	<i>u-</i>	<i>+</i>	<i>-a</i>	<i>chimanga</i>	<i>munda</i>	<i>u-</i>	<i>+</i>	<i>-a-</i>	<i>+</i>	<i>bwino</i>

*munda wa chimanga* 'a maize field/ *munda wabwino* 'a good field.'

However, qualifiers are not nouns: they cannot appear as subjects with which other parts of the sentence must agree. On their own, most of the qualifiers function as adverbs (*Ndili bwino* 'I'm well.' / *Wabwera kale* 'He's come already.')

Here are some qualifiers which follow the basic pattern of Noun AP + -a- + qualifier:

Qualifier		Example	
<i>chiwiri</i>	'second'*	<i>nyumba yachiwiri</i>	'the second house'
<i>chitatu</i>	'third'	<i>buku lachitatu</i>	'the third book'
<i>chinayi</i>	'fourth'	<i>mpando wachinayi</i>	'the fourth chair'
<i>chisanu</i>	'fifth'	<i>ohitsako chachisanu</i>	'the fifth door'
<i>chisanu ndi ohimodzi</i>	'sixth'	<i>mwana wachisana ndi ohimodzi</i>	'the sixth child'
<i>tsopano</i>	'new'(fresh)	<i>malwa atsopano</i>	'new flowers'
<i>kale</i>	'old'(former)	<i>galimoto yakale</i>	'an old car'
<i>chabe</i>	'worthless'	<i>situlo zachabe</i>	'worthless tools'
<i>bwino</i>	'good'	<i>ufa wabwino</i>	'good flour'
<i>mbiri</i>	'much, many'	<i>mitengo yambiri</i>	'many trees'

\*The ordinal number 'first' is not formed with the number stem *-modzi* but with the verb stem *-yamba* 'begin/start': *ohoyamba* 'first'. Modifiers like *ohoyamba* will be discussed in Lesson 11A.

Other examples:

*Ndikufuna mphunzitsi wabwino.*

'I want a good teacher.'

*Taona anthu ambiri.*

'We have seen many people.'

*Iyo ndi minda yaohabe.*

'Those are worthless fields.'

*Muli ndi chipewa chatsopano*

'You have a new hat.'

*Ndimakhala m'nyumba yachiwiri.\**

'I live in the second house.'

*Anagula ufa bwabwino.*

'He bought some good flour.'

*Ndinaona tiagalu wabwinc.*

'I saw many small dogs.'

*Ndinaona tiagalu tambiri.*

\*'Second', 'third', etc. are possible only with singular nouns.

## Exercises

**A.** Combine the following singular nouns with the model expression -a bwino 'good' in the sentence: *Ndikufuna ... -a bwino*.

Example: *mwana + mwana wabwino Ndikufuna mwana wabwino.*

'I want a good child.'

1. kamphika
2. ukonde
3. ntchito
4. chovala
5. dzina
6. munda
7. galu
8. mkazi
9. chakudya
10. msewu
11. buku
12. sitolo
13. mphunzitsi
14. chaka
15. ulendo

- B. Repeat the preceding exercise, changing the nouns into the plural before combining them with the model expression -a bwino in the sentence:  
*Ndikufuna ... -a bwino.*

Example: *mwana* → *ana* → *ana abwino.*      *Ndikufuna ana abwino.*  
'I want good children.'

- C. Answer the following questions, using the noun and noun stem provided in parentheses:

Example: *Munatenga chiyani? (mabuku ... -mbiri)*  
*Ndinatenga mabuku ambiri.*  
'I brought a lot of books.'

1. *Kalipentalayo adzapanga chiyani? (mpando ... -chinayi)*
2. *Mumakhala kuti? (nyumba ... -tsopano)*
3. *Mumagulitsa chiyani? (njinga ... -chabe)*
4. *Mwaona chiyani? (sitolo ... -tsopano)*
5. *Mukufuna chiyani? (anzanga ... -mbiri)*
6. *Munapeza chiyani kunsika? (nsomba ... -bwino)*
7. *Mukulemba chiyani? (kalata ... -chitatu)*
8. *Mudzatenga chiyani? (ndalama ... -mbiri)*
9. *Mary akugwira ntchito kuti? (chipatala ... -bwino)*
10. *Munaiwala chiyani? (dzina ... -chiwiri)*

## 9.4 MAY/CAN/BE ABLE

The expressions 'may/can/be able' have four forms (a VA prefix -nga- and the verb stems -tha, -ngathe, and -khoa) in Chichewa depending upon the sense of permission, possibility, and ability. Although in theory semantic distinctions can be made among these forms, in practice the forms are generally interchangeable. (Consider in English how you can request permission to enter by saying either 'May I come in?' or 'Can I come in?' even though prescriptive grammarians say only may is allowable as a permission request.) Therefore, while learning about the differences in meaning among these 'may/can/be able' forms, don't be surprised by the actual flexibility in their usage.

9.4.1 -nga- (permission/possibility)

The VA prefix -nga- indicates permission or possibility (Can you go tomorrow? / May I help you?). -nga- acts as other VA prefixes do, coming between the AP and the object prefix or verb root. -nga- is followed by a verb stem ending in -e (Remember that verbs in either the negative past or the subjunctive also end in -e):

AP + -nga- + verb root = -e

*Mu- -nga- -bwer- -e*

'You can/may come'

*Kodi mungabwere usiku?*

'Can you come tonight?' (possibility)

*Ndingakuthandiseni?*

'May I help you?' (permission)

*Simungayendetse galimotoyo kumtchito.*

'You can't drive the car to work.'  
(possibility/permission)

9.4.2 -tha, -ngathe, -khoa (possibility/ability)

All of these verbs can mean 'may/can/able' in the sense of possibility and ability to do something (I am able to climb mountains./I can speak French). In this usage, these verb forms are followed by an infinitive (ku- + verb root + -a).

-tha

-tha is a verb stem which means both 'finish' and 'can/be able'; both meanings are related if we consider that 'being able to do something' implies 'finishing it'. In the context of 'finishing', -tha has two constructions:

-tha is the main verb of the sentence with an AP and VA:

*Nthawi yatha.* 'Time is finished.' (Time is up.)

-tha is followed by an infinitive to express the idea of 'finishing doing something':

*Tinatha kuwira ntchito dsulo.* 'We finished working yesterday.'

In the context of 'can/be able', -tha takes an AP but no other verbal prefixes and it must be followed by the infinitive form of the verb. It is therefore an irregular verb (in this context) since it never takes a VA prefix or an object prefix as regular verbs do. (If there is an object referred to, the object prefix appears in the infinitive after ku-.)

Example: *Kditha kunyamula tebulolo.* 'I am able to carry that table.'

*Atha kuaidya.* 'He's able to eat them.' (the three chickens - note -si- as object prefix)

*Sinditha kumva Chicheŵa.* 'I'm not able to understand Chicheŵa.'

-ngathe

The combination of -nga- and -tha forms the verb stem -ngathe. Like the verb stem -tha, -ngathe is not complete on its own and must be followed by an infinitive. It is also an irregular verb stem ending in final vowel -e which cannot take a T/A prefix or object prefix:

AP + -ngathe + infinitive

Ti- + -ngathe *kukwera* = *Tingathe kukwera*  
 'we' 'can' 'climb' 'We can climb'

*Tingathe kukwera phiri la Mulanje.* 'We can/are able to climb Mt. Mulanje.'

*Simungathe kuyendetsa galimoto pamadzi.* 'You can't drive a car on water.'

*Kodi angathe kuvina bwino?* 'Can he dance well?'

*Ndingathe kukuthandisani.* 'I can help you.'

-khosa

-khosa is a verb stem which means both 'succeed' and 'can/be able'. In the context of 'succeeding', -khosa acts as the main verb if the sentence with an AP and T/A:.

Example: *Ndinakhosa mayeso anga.* 'I succeeded (in) my exam.'

To mean 'can/be able', -khosa is followed by an infinitive:

AP + T/A + -khosa infinitive

*Ndi- -dza- -khosa kudikira. Ndidzakhosa kudikira.*  
 'I'll be able to wait.'

Example: *Mukhosa kumona.* 'You'll be able to see him.'

*Sy. bikhosa kuposa ansani.* 'We can't find your friends.'



KUMANGA NYUMBA -

## Exercises

**A.** Change the verbs in the following sentences into ones that express 'can' and 'be able' with -ngathe:

Example: *Ndidya nsima.* 'I'll eat nsima.'  
*Ndingathe kudya nsima.* 'I can eat nsima.'

1. Saŵerenga Chichewa.
2. Amwa moŵa wambiri.
3. Tiimba bwino.
4. Ndiyamula katunduyu.
5. Sindidikira.
6. Sagwira ntchito bwino.
7. Ndigona masana.
8. Mwanayo atsegula chitsekocho.
9. Tlankhula Chingelezi.
10. Ndikuthandiza maŵa m'maŵa.

**B.** Answer the following questions:

Example: *Ndingapite kwathu tsopano?* 'Can I go home now?'  
*Inde, mungapite kwanu tsopano.* 'Yes, you can go home now.'

1. Mungathe kulankhula chiyani?
2. Mutha kudzuka pa faifi koloko m'maŵa?
3. Ndi chiyani chimene simungathe kugula m'Malaŵi?
4. Mungakwatiŵe ndi amuna aŵiri?
5. Simungathe kudya chiyani?
6. Tingatsegule zeneralo?
7. Mungathe kumwa kapu zingati za khofi?
8. Mutha kunyamula njinga yanu?
9. Ndingabwereke cholemba chanu?
10. Mungathe kuona nyanja ya Chilwa?

C. First, make 'can/be able' questions using the following vocabulary and an appropriate modal auxiliary verb form, addressing your question to another student. That student should answer, again using the verb form expressing 'may/can/be able':

Example: *-lowa ... nyumbayo. Kodi mungalowe m'nyumbayo?*  
'Can you enter that house?'  
*Iyayi, simungalowemo.*  
'No, I can't enter it.'

1. *-gona ... maola khumi.*
2. *-phika ... nsima*
3. *-panga ... tebulo*
4. *-yendetsa ... galimoto*
5. *-werenga ... Chifaiansa*
6. *-sewera mpira*
7. *-imba bwino*
8. *-vina usiku wonse*
9. *-phunzitsa Chinglezi*
10. *-dya ndi manja*

## 9.5 SUMMARY EXERCISES

- A.** Substitute the following expression into the model sentence, making all necessary agreement changes:

Example: Model: *Anagula mipando yabwino kumsika.*

'He bought some good chairs at the market.'

Substitutor: *-a mbiri*

New Model: *Anagula mipando yambiri kumsika.*

'He bought a lot of chairs at the market.'

1. -a tsopano
2. -a amayiwa
3. -a nsungwi
4. -a kale
5. -a mwamunayo
6. -a chitsulo
7. -a bambo wanga
8. -a chabe
9. -a mbiri
10. -a bwino

- B.** Answer the following questions.

Example: *Anabwereka njinga ya yani?*

'Whose bicycle did he borrow?'

*Anabwereka njinga ya Chimkono.*

'He borrowed Chimkono's bike.'

1. Ndi ana a yani adwala?
2. Munaona yani m'nyumbamo?
3. Munalankhula ndi yani?
4. Munagula nyumba ya yani?
5. M'bukumo muli dzina la yani?
6. Munabwera ndi yani?
7. Zovalazo ndi za yani?
8. Mukukonda ntchito ya yani?
9. Munadya nsima ya yani?
10. Munathandiza yani dzulo?

C. Using the verbs provided, make questions in the form: 'What do/did you....?' Supply answers using the noun and modifier provided:

Example: *-funa/buku ... -tsopano* *Munafuna chiyani?*

'What did you want?'

*Ndinafuna buku latsopano.*

'I wanted a new book.'

1. *-gulitsa/chipeŵa ... -kale*
2. *-tenga/nyama ... ng'ombe*
3. *-ŵerenga/kalata ... amayi anga*
4. *-tsegula/chitseko ... -chiŵiri*
5. *-mva/nyimbo ... -chitatu*
6. *-iŵala/nyali ... -tsopano*
7. *-patsa/nthochi ... -mbiri*
8. *-landira/katundu ... -bwino*
9. *-li ndi/mipeni ... -chabe*
10. *-kwera/phiri ... Mulanje*

D. Complete the following 'because' clauses with an appropriate 'can' statement:

Example: *chifukwa ndilibe ndalama.* 'because I don't have any money.'

*Ndingathe kugula malayaso chifukwa ndilibe ndalama.*

'I can't buy that shirt because I don't have any money.'

1. ... *chifukwa mwendo unathyoka.*
2. ... *chifukwa kuphiriko ndi kutali.*
3. ... *chifukwa sindinaphunzire maphunziro.*
4. ... *chifukwa ndilibe nthawi.*
5. ... *chifukwa mumalankhula pang'ono.*
6. ... *chifukwa ndatopa.*
7. ... *chifukwa sanapite kusukulu.*
8. ... *chifukwa anakwatira kale.*
9. ... *chifukwa ndikudziŵa kuphika.*
10. ... *chifukwa tachedwa.*

## E. Vocabulary Drill

Unscramble the letters to form the word whose definition is given and write it in the blank and its meaning beside it.

Example:    aipehwc    'head covering'    chipewa    hat

- |               |                               |       |       |
|---------------|-------------------------------|-------|-------|
| 1. imlai      | 'tillers of the soil'         | _____ | _____ |
| 2. khenkow    | 'place for grain'             | _____ | _____ |
| 3. chaswapeod | 'in a short time'             | _____ | _____ |
| 4. lavum      | 'wet precipitation'           | _____ | _____ |
| 5. kamak      | 'white liquid'                | _____ | _____ |
| 6. ruzen      | 'experiential knowledge'      | _____ | _____ |
| 7. ziyun      | 'what's happening'            | _____ | _____ |
| 8. reol       | 'this 24 hours'               | _____ | _____ |
| 9. ezannear   | 'openings in walls for light' | _____ | _____ |
| 10. till      | 'at what time'                | _____ | _____ |

## 9.6 GRAMMATICAL PATTERNS LEARNED

### Nouns Modifying Nouns

'The woman's house.'

Noun (possessed)	Associate form (AP + -a-)	Noun (Possessor)	
<i>nyumba</i>	<i>ya</i>	<i>amayiwo</i>	<i>Nyumba ya amayiwo</i>

### Question Words

'Whom did you see?'

AP	+ T/A	+ verb root	+ final vowel	<i>yani</i>	
<i>Mu-</i>	<i>-ku-</i>	<i>-on-</i>	<i>-a</i>	<i>yani?</i>	<i>Mukuona yani?</i>

'Whose shoes did you find?'

AP	+ T/A	+ verb root	+ final vowel	noun	Associative form (AP + -a-)	<i>yani?</i>
<i>Mu-</i>	<i>-na-</i>	<i>-pez-</i>	<i>-a</i>	<i>nsapato</i>	<i>za</i>	<i>yani?</i>
<i>Minapeza nsapato za yani?</i>						

### Qualifiers as Noun Modifiers

'a new school'

Noun	Associative form (AP + -a-)	+ qualifier	
<i>ulalo</i>	<i>wa-</i> ( <i>u- + -a-</i> )	<i>-tsopano</i>	<i>ulalo watsopano</i>

Verb Expressions: 'May/Can/Be able'

'You may enter now./You may not enter now.'

Negative Prefix	+	AP	+	-nga-	+	Verb Root	+	-e	
∅		mu-		-nga-		-low-		-e	Mungalowe Tsopano.
Si-		mu-		-nga-		-loi-		-e	Simungalowe tsopano.

'He is able to sing./He isn't able to sing.'

Negative Prefix	+	AP	+	-tha	infinitive (ku- + verb stem)	
∅		A-		-tha	kuimba	Atha kuimba.
Si-		a-		-tha	kuimba	Satha kuimba.

'I can read./I can't read.'

Negative Prefix	+	AP	+	-ngathe	infinitive (ku- + verb stem)	
∅		Ndi-		-ngathe	kuwerenga	Ndingathe kuwerenga.
Si-		Ndi-		-ngathe	kuwerenga	Sindingathe kuwerenga.

'You will be able to help./You won't be able to help.'

Negative Prefix	+	AP	+	TA	+	-khosa	infinitive	
∅		A		-dza-		-khosa	kuthandisa	Adzakhosa kuthandisa
Si-		-a-		-dza		-khosa	kuthandisa	Sadzakhosa kuthandisa.

LESSON 9B  
(PHUNZIRO LACHISANU NDI CHINAYI)  
COMMUNICATION/CULTURE

9.1	<u>KUMSIKA</u>
9.2	VOCABULARY NOTES
9.3	USAGE NOTES
9.3.1	<u>MATIMATI</u> 'TOMATOES'
9.3.2	<u>BWANJI?</u> 'HOW MUCH?'
9.3.3	50 TAMBALA
9.3.4	<u>MULU ULI ONSE</u> 'EACH PILE'
9.4	CULTURAL NOTES
9.4.1	BARGAINING
9.4.2	MONEY
9.5	EXERCISES
9.6	READING
9.7	SURVIVAL VOCABULARY
9.8	RIDDLES

## LESSON 9 B

### (Phunziro Lachisanu ndi Chinayi)

#### 9.1 KUMSIKA

- Wogulitsa: Matimati abwino ali pano!  
Moni mayi. Ndikuthandizeni.
- aBetty: Eee. Mukugulitsa bwANJI matimati?  
Wogulitsa: Ndikugulitsa 50 tambala mulu uli onse.
- aBetty: Mwadulitsa.  
Nditsitsireni mtengo.
- Wogulitsa: Muli ndi ndalama zingati?  
aBetty: Ndili ndi 40 tambala.
- Wogulitsa: Chabwino tengani.  
aBetty: Ndalama izi. Zikomo.
- Wogulitsa: Zikomo.

#### 9.2 VOCABULARY NOTES

wogulitsa (Cl. 1a/2) 'seller'

matimati (Cl. 6) 'tomatoes'

Mukugulitsa bwANJI matimati? 'For how much are you selling tomatoes?'

BwANJI '(for) how much'

tambala a unit of Malawian currency 100 tambala = one kwacha = \$.75

milu uli onse 'each pile'

milu / uli onse 'each pile'

pile each

milu (Cl. 3/4)

Mwachulitea. 'You have made them expensive.'

Mwa / -dul- / -itsa

you've/be expensive/make

Nditaitai. i mtengo. 'Lower the price for me.'

Ndi / taitaire / ni 'lower for me'

me / lower for / (you)

mtengo (Cl. 3.4) 'price'

### 9.3 USAGE NOTES

#### 9.3.1 matimati 'tomatoes'

Matimati is the Chewalized word for 'tomatoes'. However, there is a Chewā expression for 'tomato': phwatakane (5/6) which is more commonly used in villages. The fact that there are both a Chewalized English term and Chewā term for 'tomato' illustrates the influence that English has on all aspects of Malawian life. Some other example of Chewalized English expressions for foods and market produce are.

<u>anyansi</u>	'onions'
<u>khofi</u>	'coffee'
<u>tli</u>	'tea'
<u>suga</u>	'sugar'
<u>lalanje</u>	'orange'
<u>buledi</u>	'bread'
<u>mbatata</u>	'potato'

Some of the names of produce which are known by their Chewa names are:

<i>nsawa/mtedza</i>	'peanuts'/'ground nuts'
<i>mafuta</i>	'oil'
<i>mchere</i>	'salt'
<i>nyemba</i>	'beans'
<i>mpunga</i>	'rice'

### 9.3.2 Bwanji? 'How much?'

The literal meaning of the question *Mukuqulitsa bwanji matimati?* is 'You're selling how the tomatoes?' Although money is not mentioned, the implication of the question word is 'how much (money)?' The *mu-* 'you' of the question is directed to the seller.

A variation of the question is: *Akuqula bwanji matimati?* which literally means 'They are buying how the tomatoes?' Again the implication of *bwanji* is 'how much (money)'. The subject of the question is the prefix *a-* which refers to 'they' (the customers in general).

You may also ask *Ndalama zingati?* - 'how much money?' or simply *Mtengo wake ndi ohiyani?* 'What is its price?'

### 9.3.3 50 tambala

In transactions dealing with money, the English numbers are used. Most people modify the numbers in Chewalized fashion, so that 'one' would be said *wani*. Other numerals would be:

two - <i>thu</i>
three - <i>fili</i>
four - <i>folo</i>
five - <i>faiji</i>
six - <i>sikisi</i>
seven - <i>seveni</i>
eight - <i>eyiti</i>
nine - <i>naini</i>
ten - <i>teni</i>
eleven - <i>leveni</i>
twelve - <i>thwelufu</i>

### 9.3.4 mulu uli onse 'each pile'

Foodstuffs in the market are not sold in prepackaged units. Everything from fruit to dried fish may be arranged into small piles, and you buy according to the number of piles that you want:

Seller: *Ndikugulitsa 50 tambala mulu uli onse.*  
'I'm selling (them) at 50 t. each.'

Buyer: *Chabwino. Ndikufuna miyulu/milu inayi.*  
'Fine. I want 4 piles.'

Often instead of piles, foodstuffs are sold by the number of items. For example: you may buy bananas at '3 for 2 tambala':

Buyer: *Mumagulitsa bwanji?* 'How do you sell (them)?'

Seller: *Timagulitsa sitatu 2 tambala.* 'We sell them for 2 tambala.'

Buyer: *Ndipatseni za 10 tambala.* 'Give me (for) 10 tambala.'

For things such as flour *ufa*, maize *chimanga*, peanuts *mtedza*, and beans *nyemba*, you will buy them by the 'plateful'. For example, a woman who sells beans will have a large basket of them and a small plate *mbale* which she uses to measure. She sells the beans according to the number of platefuls you wish.

Buyer: *Mumagulitsa bwanji?*

Seller: *Mbale imodsi ya nyemba ndimashita 5 tambala.*  
'One plate of beans I do (sell) at 5 tambala.'

Buyer: *Ndikufuna za 35 tambala.* 'I want some for 35 tambala.'



KUCHOKERA KUMSIKA

## 9.4 CULTURAL NOTES

### 9.4.1 Bargaining

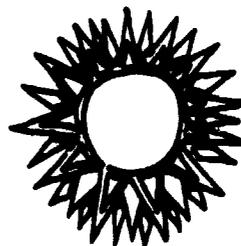
Bargaining is an accepted form of the African marketplace. Whether you are buying a measure of cloth or an egg, you might very well be expected to join in the good-natured negotiations over the price. It should be noted that bargaining does not take place in most Western-style stores (Kandodo, PTC, Bata, etc.) and restaurants, and some commodities such as drinks, meat, and certain grains are at fixed prices. However, there are lots of other items (food and handicrafts) for which the first price is merely a suggestion. Then the fun begins in a gentle give-and-take that terminates with the arrival upon a price usually acceptable to the buyer and seller. The volunteer might initially feel that he/she is being 'taken' since he/she has been brought up in a world of fixed prices. But bargaining reflects the personal element that Africans inject into transactions that humanize such relations. Half the fun of buying something is the process of bargaining, so relax and enjoy the matching of wits and wills between the customer and seller.

### 9.4.2 Money

Malawian currency is based on the *kwacha* (represented as K K55). *Kwacha* itself means 'dawn' and one kwacha (k1) is composed of 100 *tambala* (100t.); *tambala* means 'rooster' or 'cock'. Rooster and dawn are important symbols of the Malawi government, appearing on the national flag as well as on the currency.

There are coins of 1, 2, 5, 10, and 20 *tambala*. Some old coins from pre-independence days still circulate and you may find a coin called a 'florin' which is the same size as a 20 *tambala* piece and worth as much.

Bills come in denominations of 50 *tambala* and 1, 5, and 10 *kwacha*.



## 9.5 EXERCISES

### 9.5.1 Asking the price.

Practice asking each other the price of something using the following patterns:

1st student: Mukugulitsa bwanji \_\_\_\_\_?

(customer)

matimati  
malalanje  
mazira  
anyenzi  
mbatata  
etc.

2nd student: Ndikugulitsa \_\_\_\_\_ tambala \_\_\_\_\_.

(seller)

mulu uli onse  
botolo lili lonse

\*\*\*\*\*

1st student: Akugula bwanji \_\_\_\_\_?

(customer)

matimati  
buledi  
nyemba  
etc.

2nd student: Akugula \_\_\_\_\_ tambala \_\_\_\_\_.

\*\*\*\*\*

### 9.5.2 Discussing the price.

Practice discussing the price with the following patterns:

1st student: Mwadulitsa.

(customer)

2nd student: Muli ndi ndalama zingati?

(seller)

1st student: Ndili ndi \_\_\_\_\_.

2nd student: Chabwino tengani.

\*\*\*\*\*

1st student: Mwadulitsa.

(customer)

Nditsitsireni.

2nd Student: Sinditsitsa mtengo. 'I won't lower the price.'

OR

Iyayi, pitani pena. 'No, go to another (another seller, that is)'

\*\*\*\*\*

### 9.5.3 The Dialogue

Practice the dialogue, first by modeling the structures after the teacher and then by performing the dialogue with appropriate gestures and actions.

Vary the content of the dialogue, using different produce, participants, and even outcome.

### 9.5.4 Market Excursion

Make a 'fact-finding' excursion to the market either as a group or individually with a pre-arranged list of things to buy. The purpose of the excursion will be to familiarize yourselves with the plan of the market (i.e., location of meat, fish, vegetables, fruits, etc.) and to try your hand at bargaining. Each person may have a different item to buy, so that on return to the classroom, everyone can relate their experience in bargaining (success or failure). You may want to have more than one person buying a particular item so that a comparison can be made. The teacher can help by telling you the normal price a Malawian would pay for the producé.

Some suggested items:

- a papaya
- a pineapple
- bananas
- bread
- a mango
- etc.

### 9.5.5 Supplementary Dialogue

- A: Moni bambo.  
Tikuthandizeni?
- B: Ndikufuna nyuzipepa ya lero.
- A: Pepani zatha.
- B: Ndiipeza kuti?
- A: Kayeseni sitolo ili pafupi ndi banki.
- B: Zikomo, ndapita.

## 9.6 READING

### Mlimi Wa Ndiwo Za Masamba

Ulendo uno ndikupita kumsika kukagulitsa ndiwo za masamba pamodzi ndi phwetekere. Dzina langa ndine Chimoyo pamodzi pathu ndi pa Buluzi. Ntchito yanga ndi ya ulimi wa ndiwo za masamba. Ndimalima ndiwo za masamba zosiyanasiyana ndikumazigulitsa kumsika, komanso nthawi zina anthu a mabizinesi amabwera kugula ndiwozi komwe kuno kwathu. Ndipo ntchitoyi ndinayamba zaka zisanu zapitazo. Tsopano ndikupezamo ndalama zambiri.

Ndili ndi mkazi mmodzi ndi ana asanu. Awiri ndi anyamata; atatu ndi asungwana. Ana anayi ali pasukulu. Pakhomo panga ndili ndi ziweto zambiri: ng'ombe, mbuzi, ndi nkuku.

#### Vocabulary

ndiwo za masamba 'vegetables'  
/veg./of/leaves'

pamo'zi ndi 'together with'

ulimi 'cultivation'

-lima 'grow'

komwe 'the same'

anthu a mabizinesi 'businessmen'

zosiyanasiyana 'various'

nthawi zina 'other times'  
'times/other'

saka zisanu zapitazo 'five years ago'  
years/five/have gone

ziweto (Cl. 7/8) 'livestock'

mbuzi (9/10) 'goats'

#### Questions on the text:

1. Chimoyo akupita kuti?
2. Chifukwa chiyani akupitako?
3. Ndani amabwera kugula ndiwo zake?
4. Alima ndiwo zaka zingatiji?
5. Ndi ana angati sakupita kusukulu?
6. Ziweto zake zili kuti?

## 9.7 SURVIVAL VOCABULARY

Mwakweza mtengo 'You have raised the price.'  
-kweza 'raise'

Tatsitsani 'Come down a little'  
-ta/tsitsa/ni  
try/lower/you

Sinditsitsa mtengo 'I won't lower the price.'

Sinditenga, mwadulitsa. 'I won't take it, it's too expensive.'

Ndionjezerani.

Ndi / onjezera / ni  
me / add for / (you)

'Add something for me.' (When you end up paying a price that you feel favors the seller, it is often customary after you hand over the money to ask for a little 'gift'. It may be an extra tomato or handful of rice which pleases the buyer and assures the seller that you'll probably return to buy from him/her the next day. Often it is not even necessary to ask as the seller will give you something extra of his/her own volition.)

## 9.8 RIDDLES

Q: *Mtengo wagwa kutali koma nthambi zake safika kuno. Nohiyani?*  
nthambi 'twigs'

A: *Utsi.* (smoke)

Q: *Ndikamayenda, ndimasiya sinthu m'mbuyo. Nohiyani?*  
-ka- 'when'      -siya 'leave'

A: *Mapasi* (footprints)

LESSON 10A  
(PHUNZIRO LA KHUMI)  
GRAMMAR

- 10.1 NEW VOCABULARY
- 10.2 MORE TIME EXPRESSIONS
  - 10.2.1 COUNTING TIME
  - 10.2.2 THIS WEEK, MONTH, YEAR
  - 10.2.3 NEXT WEEK, MONTH, YEAR
  - 10.2.4 LAST WEEK, TWO MONTHS AGO
- 10.3 RELATIVE PRONOUNS WITH LOCATIVE PREFIXES
  - 10.3.1 WHERE
  - 10.3.2 WHEN
- 10.4 DEMONSTRATIVES WITH -MENE
- 10.5 SUMMARY EXERCISES
- 10.6 GRAMMATICAL PATTERNS LEARNED

# LESSON 10 A

## (Phunziro La Khumi)

### 10.1 NEW VOCABULARY

#### CLASSES 3/4

mpira/mipira 'ball/balls'

#### CLASSES 5/6

tsamba/masamba 'leave/leaves'

#### CLASSES 9/10

mbalame 'bird/birds'

#### VERBS

-sewera 'play'  
-badwa 'be born'  
-dzuka 'get up'  
-ika 'put'  
-funsa 'ask'

#### MODIFIERS

-no 'this'  
-atha 'last'  
-apita 'ago'  
-amaŵa 'next'

#### TIME EXPRESSIONS

sabata/masabata (5/6) 'week/weeks'  
mulungu/milungu (3/4) 'week/weeks'  
mwezi/miyezi (3/4) 'month/months'

## QUESTION WORDS

-nji?	'what?'
-ngati?	'how many?'

## RELATIVE PRONOUNS

pamene	'where/when'
kumene	'where'
m'mene	'where/when'

## DEMONSTRATIVES

ameneyu/yo (Cl. 1 and 1a)	'this/that very'
amenewa/wo (Cl. 2)	'these/those very'
umenewu/wo (Cl. 3)	'this/that very'
imeneyi/yo (Cl. 4)	'these/those very'
limeneli/lo (Cl. 5)	'this/that very'
amenewa/wo (Cl. 6)	'these/those very'
chimenechi/cho (Cl. 7)	'this/that very'
zimenezi/zo (Cl. 8)	'these/those very'
imeneyi/yo (Cl. 9)	'this/that very'
zimenezi/zo (Cl. 10)	'these/those very'
kameneka/ko (Class 12)	'this/that very'
timeneti/to (Class 13)	'these/those very'
umenewu/wo (Class 14)	'this/that very'
kumeneku/ko (Class 15)	'this/that very'
pamenepa/po (Cl. 16)	'this/that very'
kumeneku/ko (Cl. 17)	'this/that very'
m'menemu/mo (Cl. 18)	'this/that very'

## 10.2 MORE TIME EXPRESSIONS

The time expressions for 'day' *tsiku*, 'week' *sabata/milungu*, 'month' *mwezi*, and 'year' *chaka* are general references to time. They can be made more specific ('last week, six months, two days ago') with various modifiers.

There are four different ways of making time modifiers:

- 1) a time noun plus a number or question stem
- 2) a time noun plus the affinity demonstrative
- 3) a time noun plus another time noun
- 4) a time noun plus verb forms

### 10.2.1 Counting Time

Time is counted in Chicheŵa by a 'time' noun followed by a modifier. If the modifier is a number, the appropriate AP (which agrees with the 'time' noun) must be prefixed to it:

<u>Time expression</u>	<u>AP</u>	+	<u>number</u>	<u>stem</u>	
<i>masiku</i>	<i>a-</i>	+	<i>-ŵiri</i>		= <i>masiku aŵiri</i>
'days'			'two'		'two days'

Examples:

*Anagwira ntchito milungu isanu.*  
'I worked (for) five weeks.'

*Ndinakhala ku Blantyre miyezi itatu.*  
'I lived in Blantyre (for) 3 months.'

*Mudzakhala kuno zaka ziwiri.*  
'You'll stay here (for) two years.'

*Tadikira masabata asanu ndi limodzi.*  
'We've waited (for) six weeks.'

'For' and 'during', when referring to time, are not translated into Chicheŵa; the literal meaning of the first example is 'I worked five weeks'.

The question stem *-ngati* is used in counting time by asking 'how many days, weeks,....'. Like numbers, *-ngati* follows the time expression it is counting and takes the AP of the time noun:

Time expression	AP + <i>-ngati</i>	
<i>zaka</i> 'years'	<i>zi-</i> <i>-ngati</i> 'how many'	= <i>zaka zingati</i> 'How many Years?' 'how many years'

Examples:

*Munalima m'mondano masiku angati?*  
'How many days did you work in that field?'

*Ndinalima m'mondano masiku atatu.*  
'I worked in that field (for) three days.'

*Mudzaphunzira Chichewa miyezi angati?*  
'I'll study Chichewa one month.'

*Anali mphunzitsi zaka zingati?*  
'How many years was she a teacher?'

*Anali mphunzitsi zaka khumi.*  
'She was a teacher (for) 10 years.'

### Exercises

**A.** Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example:

Model: *Ndakhala pano miyezi isanu.*  
'I have lived here five months.'

Substitution:

New Model: *Ndakhala pano miyezi iwiri.*  
'I have lived here two months.'

- |             |                     |
|-------------|---------------------|
| 1. -nayi    | 6. -sanu ndi -modzi |
| 2. masabata | 7. khumi            |
| 3. -tatu    | 8. miyezi           |
| 4. zaka     | 9. -sanu ndi -tatu  |
| 5. milungu  | 10. masiku          |

**B.** Answer the following questions using the numbers and time expressions in parenthesis:

Example: *Monali sing'anga zaka zingati?*  
'How many years were you a doctor?'

*Ndinali sing'anga zaka zisanu.*  
'I was a teacher (for) five years.'

1. *Mohimwene ali ndi zaka zingati?*  
(ten)
2. *Munadya nsima liti?*  
(yesterday)
3. *Mupita liti ku Mulanje?*  
(tomorrow)
4. *Munadwala miyazi ingati?*  
(three)
5. *Anagwira ntohito zaka zingati?*  
(eight)
6. *Akazi ake anamwalira liti?*  
(the day before yesterday)
7. *Abambo anu anapita kumunda masiku angati?*  
(seven)
8. *Adzatenga tebulolo liti?*  
(the day after tomorrow)
9. *Tidsakhala pano zaka zingati?*  
(two)
10. *Munafika liti?*  
(yesterday)

**C.** Ask each other -ngati questions like the ones you have practiced in this lesson:

Example:

1st student: *aLinda, monali mphunzitsi zaka zingati?*  
'Linda, how many years were you a teacher?'

2nd student: *Ndinali mphunzitsi zaka zisanu.*  
'I was a teacher for five years.'

## 10.2.2 This Week, Month, Year

To speak of 'this week, month, year', the 'affinity' demonstrative -no will follow the time expressions in this construction:

Time expression	AP	+	-no	
<i>sabata</i>	<i>li-</i>	+	-no	<i>Ndidsamwana sabata lino/mulungu uno.</i>
<i>mulungu</i>	<i>u-</i>	+	-no	'I'll see him this week.'
<i>mwezi</i>	<i>u-</i>	+	-no	<i>Tidsapita kuulendo mwezi uno.</i>
				'We'll go on a journey this month.'
<i>chaka</i>	<i>chi-</i>	+	-no	<i>Adzalima chimanga chaka chino.</i>
				'They'll cultivate maize this year.'

## 10.2.3 Next Week, Month, Year

'Next week, month, year' are expressed as an association between the time expression and the time noun/adverb mawa 'tomorrow'. In this 'next..' construction, the time expression is followed by the associative form (AP + 'a' of association) that is written conjunctively with mawa:

Time Expression	Associative Form	+	
<i>sabata</i>	<i>la-</i>	<i>+mawa</i>	<i>Ndidsagwira ntchito sabata</i>
<i>mulungu</i>	<i>wa-</i>	<i>+mawa</i>	<i>lamawa/mulungu wamawa.</i>
			'I will work next week.'
<i>mwezi</i>	<i>wa-</i>	<i>+mawa</i>	<i>Mudwabwera mwezi wamawa.</i>
			'You will come next month.'
<i>chaka</i>	<i>cha-</i>	<i>+mawa</i>	<i>Tidsaphunsira Chichewa</i>
			<i>chaka chamawa.</i>
			'We will study Chichewa next year.'

## 10.2.4 Last Week/Two Months Ago

The expression 'last week' and 'two months ago' are formed with a time noun followed by a verb (either -tha or -pita).

To express 'last week, month, year' the verb stem -tha meaning 'finish' is used in a perfect tense construction:

Time Expression	AP	+	a	+	-tha	
<i>sabata</i>	<i>li-</i>	+	<i>a</i>	+	<i>-tha</i>	<i>Sindinagwire sabata latha/milungu watha.</i>
<i>milungu</i>	<i>u-</i>		<i>a</i>		<i>-tha</i>	'I didn't work last week (the week than has finished).
<i>mwezi</i>	<i>u-</i>		<i>a</i>		<i>-tha</i>	<i>Tinawaona mwezi watha.</i>
						'We saw them last month (the month (that) has finished).
<i>chaka</i>	<i>chi-</i>		<i>a</i>		<i>-tha</i>	<i>Anapita kusukulu phaka chatha.</i>
						'He went to school last year (the year is finished).'

'Ago' is expressed in a similar fashion to 'last' as in *mwezi watha* 'last month'. The 'ago' construction consists of a time expression and number followed by the perfect T/A of -pita 'go' and the far locational demonstrative:

Time Expression	AP	+	Number Stem	AP	+	a	+	-pita	+	demonstrative
<i>miyezi</i> months	<i>i</i>		<i>wiri</i> 'two'	<i>i-</i>		<i>a</i>		<i>-pita</i>	+	<i>iyo</i> 'the'
										'has gone'

*miyezi iwiri yapitayo*  
'two months ago'

*Ndinafika miyezi iwiri yapitayo.*  
'I arrived two months ago.'

*Anabwera masabata atatu apitawo.*  
'They came three weeks ago.'

*Munadwala masiku asanu apitawo.*  
'You were sick five days ago.'

*Anamwalira saka niwiri sapitazo.*  
'She died two years ago.'

Questions:

*Anamanga sukulu yi liti?*  
'When did they build this school?'

*Anamanga sukulu yi zaka zisanu zapitazo.*  
'They built this school five years ago.'

*Munawathandiza liti?*  
'When did you help them?'

*Ndinawathandiza milungu isanu ndi umodzi yapitayo.*  
'I helped them six weeks ago.'

## Exercises

**A.** Answer the following questions with the time expression in parenthesis:

Example: *Munabwera kuno liti? (mwezi watha).* 'When did you come here?'  
*Ndinabwera kuno mwezi watha.* 'I came here last month.'

1. Mudzamuona liti? (mulungu wamaŵa)
2. Anadwala liti? (chaka chatha)
3. Kudzakhala msonkhano liti? (sabata lamaŵa)
4. Abambo anu anamanga sitolo yawo liti? (mwezi watha)
5. Mudzathandiza mlongo wanu liti? (sabata lino)
6. Anakupatsani liti mphatsoyo? (mulungu watha)
7. Munagwira ntchito liti? (chaka chatha)
8. Munaŵerenga buku lija liti? (mwezi watha)
9. Adzagula njinga ija liti? (mulungu uno)
10. Adzafika liti? (sabata lamaŵa)

B. Substitute the following expressions into the model question and then answer the question with an appropriate time expression:

Example:

Model: *Kodi munamuona sabata latha?*  
'Did you see him last week?'

Substitution: *mwezi*

New Model: *Kodi munamuona mwezi watha?*  
'Did you see him last month?'

Answer: *Inde ndinamuona mwezi watha./Iyayi, ndinamuona mulungu watha.*  
'Yes, I saw him last month.'/'No, I saw him last week.'

- |            |                   |
|------------|-------------------|
| 1. chaka   | 6. chaka          |
| 2. mulungu | 7. mulungu        |
| 3. -no     | 8. dzulo          |
| 4. sabata  | 9. dzana          |
| 5. mwezi   | 10. dzulo madzulo |

C. Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example:

Model: *Ndinagula nyumba ino miyezi iwiri yapitayo.*  
'I bought this house two months ago.'

Substitution: *-tatu*

New Model: *Ndinagula nyumba ino miyezi itatu yapitayo.*  
'I bought this house three months ago.'

- |                     |                     |
|---------------------|---------------------|
| 1. -nayi            | 6. -wiri            |
| 2. masiku           | 7. -tatu            |
| 3. -saru            | 8. zaka             |
| 4. -saru ndi -modzi | 9. khumi            |
| 5. masabata         | 10. -saru ndi -nayi |

**D:** Make true and false statements with time expressions about any shared information you may have. If the statement is true, students should say Inde or Eee; if the statement is false, students should say Iyayi and then correct it.

Example:

*Tinafika pa Zomba sabata latha.*  
'We arrived at Zomba last week.'

*Inde*  
'Yes.'

*Iyayi, tinafika pa Zomba mwezi watha.*  
'No we arrived at Zomba last month.'

### 10.3. RELATIVE PRONOUNS WITH LOCATIVE PREFIXES

The locative form of -mene are kumene, panene, and m'mene. Depending on context, they can mean 'when' or 'where'. Like the other relative pronouns, these locative forms are not question words. They introduce a clause (subject and verb) which adds additional information about a location or time:

There's the house where he was killed.

I don't know when he'll return.

### 10.3.1 Where

All three locative forms indicate 'where' according to the type of location 'at, in, on, to'. The relative clause may either follow a locative noun or have an 'understood' antecedent:

*Ndinapita kumudzi kumene anzanga amakhala.*  
'I went to the village where my friends live.'

*Tipita kumene kuli ntchito.*  
'We'll go where there is work.'

*Sidizalowa m'nyumba m'mene munthayo anamwalira.*  
'I won't enter the house where the man died.'

*Sindindziwa kumene ndigona usiku.*  
'I don't know where I'll sleep tonight.'

*Ndinadikira pamalo pamene munagwira ntchito.*  
'I waited at the place where you work.'

### 10.3.2 When

*M'mene* and *pamene* are general time expressions for 'when'. They are used interchangeably to introduce a relative time clause which acts as a modifier describing general time:

*Sadya m'mene akudwala.*  
'He doesn't eat when he is sick.'

*Pamene mvula ikugwa, ndimakonda kukhala kwathu.*  
'When it rains, I like to stay home.'

Whereas locative class AP's are used with *-mene* for general time, more specific expressions for time are *tsiku limene* 'on that day which/when' and *nthawi imene* 'at the time when/which':

*Anafika tsiku limene kunali msonkhano.*  
'He arrived the day when there was a meeting.'

*Ndinamuona nthawi imene anali kuhipatala.*  
'I saw him the time when he was at the hospital.'

## Exercises

**A.** Answer the following questions with an appropriate relative clause:

Example: *Munalowa m'nyumba muti?*  
'Which house did you enter.'

*Ndinalowa m'nyumba m'mene munalibe mazenera.*  
'I entered the house where there weren't any windows.'

1. Munapita kumudzi kuti?
2. Munapita pansi pamsewu pati?
3. Munadikira pasitolo pati?
4. Munapeza mphaka mumtengo muti?
5. Munalowa m'sitolo muti?
6. Mudzaphunzira m'chipinda muti?
7. Munaika ndalama zanu patebulo pati?
8. Mumakhala m'nyumba muti?
9. Wapita kusukulu kuti?
10. Umo ndi m'nyanja muti?

**B.** Join the following pairs of sentences with the appropriate locative form of -mene:

Example: *Ndifuna nyumba \_\_\_\_\_ pali chitsime. -Ndifuna nyumba pamene pali chitsime.*  
'I want a house where there's a well.'

1. Anapita kumudzi \_\_\_\_\_ bwenzi lake limakhala.
2. Ndinaika katundu wanu m'chipindamo \_\_\_\_\_ mungathe kumpeza.
3. Tipita kumsika \_\_\_\_\_ amagulitsa nthochi.
4. Ndinagona m'nyumba \_\_\_\_\_ munalibe mipando.
5. Sindinaiwale nsapato zanga \_\_\_\_\_ tinasewera mpira.
6. Ndinaika chipewa changa pampando \_\_\_\_\_ mukukhala pansi.
7. Amayi anga ali kuchipatala \_\_\_\_\_ asing'anga amagwira ntchito bwino.
8. Anafika \_\_\_\_\_ palibe chakudya.
9. Ndinakwera mtengo \_\_\_\_\_ ndinapezame mbalame ziwiri.
10. Ndinamfunsa \_\_\_\_\_ amapanga mipando ya nsungwi.

**C.** Answer the following questions:

Example: *Mumachita chiyani pamene mwatopa?*  
'What do you do when you are tired?'

*Pamene ndatopa, ndimagona.*  
'When I'm tired, I sleep.'

1. Mumadya chiyani pamene muli ndi njala?
2. Munapita kuti pamene munadwala?
3. Mudzagula chiyani pamene muli ndi ndalama zambiri?
4. Mukuphunzira chiyani pamene muli pano?
5. Muchita chiyani pamene mvula igwa?
6. Munachita chiyani pamene mwendo unathyoka?
7. Munali kuti pamene anafika?
8. Munachita chiyani pamene mphunzitsi sanabwere?
9. Mumapita kuti pamene mufuna kugula buku?
10. Mumamwa chiyani pamene muli ndi ludzu?

**D.** Complete the following sentences:

Example: *Sindinakondwe pamene . . . . .*  
'I wasn't happy when . . . . .'

*Sindinakondwe pamene munadwala.*  
'I wasn't happy when you were sick.'

1. Sindidziwa pamene . . . . .
2. Tiyamba msonkhano pamene . . . . .
3. Ndinachedwa m'mene . . . . .
4. Mwendo wake unathyoka pamene . . . . .
5. Ndili ndi njala pamene . . . . .
6. Anandithandiza pamene . . . . .
7. Tebulo lanu linagwa pamene . . . . .
8. Ndinapeza ndalama pamene . . . . .
9. Anaimba pamene . . . . .
10. Timagwira ntchito kwambiri pamene . . . . .

## 10.4 DEMONSTRATIVES WITH -MENE

In addition to uyu, uyo, uno, and uja, there is another type of demonstrative composed of -mene with the appropriate verbal subject prefix plus the 'near' or 'far' demonstrative (of the form uyu and uyo) as a suffix. Together they mean 'this' or 'that' for something or someone previously mentioned. Although uyu and uyo can also designate someone or something in this manner, the -mene + demonstrative is more emphatic, specifying 'this very person' or 'that very thing':

Noun	AP	+ <u>-mene</u>	+	near/far demonstrative	
<u>mzanga</u>	a-	+ <u>-mene</u>	+	<u>uyu</u> =	<i>Mzanga ameneyu</i> 'this friend'
			+	<u>uyo</u> =	<i>mzanga ameneyo</i> 'that friend'

*Kodi mukudziwa mzanga wa ku Lilongwe?*  
'Do you know my friend from Lilongwe?'

*Mzanga ameneyo wandithandiza.*  
'That friend has helped me a lot.'

The friend is being referred to for a second time and ameneyo leaves no doubt which friend the 'that' implies. As with other demonstratives, the noun referent generally precedes the demonstrative:

*Buku limene munali nalo dxulo lili kuti? Limenalo linali lokondweretsa.*  
'Where is the book you had yesterday? That one was interesting.'

Here is a list of the noun classes, their corresponding demonstratives, and some examples:

Class	AP + -mene	+Near/Far=	Example
1, la	a- + -mene	+uyu/uyo = ameneyu/yo	Mnyamata améneyo ndi mchimwene wanga 'That boy is my brother.'
2	a- + -mene	+awa/awo = amenewa/wo	Anyamata amenewa ndi achimwene anga 'Those boys are my brothers.'
3	u- + -mene	+uwu/uwo = umenewu/wo	Mtengo umenewu udzafa. 'This tree will die.'
4	i- + -mene	+iyu/iyo = imeneyu/yo	Mitengo imeneyi idzafa. 'These trees will die.'
5	li- + -mene	+ili/ilo = limeneli/lo	Dzira limenelo ndi lanu. 'This egg is yours.'
6	a- + -mene	+awa/awo = amenewa/wo	Mazira amenewo ndi anu. 'Those eggs are yours.'
7	chi- + -mene	+ichi/icho=chimenechi/cho	Chitsulo chimenechi ndi chachabe. 'This tool is worthless.'
8	zi- + -mene	+izi/izo = zimenezi/zo	Zitsuŵo zimenezi ndi zachabe. 'These things are worthless.'
9	i- + -mene	+iyi/iyo = imeneyi/yo	Njira imeneyo ipita kunyanjayo. 'That path goes to the lake.'
10	zi- + -mene	+izi/izo = zimenezi/zo	Njira zimenezo zipita kunyanjayo. 'Those paths go to the lake.'
12	ka- + -mene	+aka/ako = kameneka/ko	Kamwana kameneka kadwala. 'This child is sick.'
13	ti- + -mene	+iti/ito = timeneti/to	Tiana timeneti tadwala. 'Those small children are sick.'
14	u- + -mene	+uwu/uwo = umenewu/wo	Ukonde umenewu ndi wachabe. 'This net is worthless.'
15	ku- + -mene	+uku/uko = kumeneku/ko	Kuimba kumeneku ndi kwabwino. 'This singing is good.'
16	pa- + -mene	+apa/apo = pamenepa/po	Ndidzakhala pamenepo. 'I'll be at that place (there).'
17	ku- + -mene	+uku/uko = kumeneku/ko	Sindipita kusitolo kumeneko. 'I won't go to that store.'
18	m' + -mene	+umu/umo = m'menemu/mo	M'nyumba m'menemu muli msonkhano. 'In this house there's a meeting.'

## Exercises

**A.** Substitute the following singular nouns into the model sentence, making the necessary changes in agreement.

Example.

Model: *Mundionetse tsamba limenelo.*  
'show me that leaf'

Substitution: *chitsime*

New Model: *Mundionetse chitsime chimenecho.*  
'Show me that well.'

1. nyali
2. mbalame
3. mphaka
4. ukonde
5. kanjoka
6. msewu
7. chipinda
8. mlendo
9. nsapato
10. dengu

**B.** Repeat the preceding exercise, making the nouns plural before giving the appropriate -mene demonstrative.

Example:

*Mundionetse tsamba limenelo. - Mundionetse masamba amenawo.*

C. Answer the following questions using the -mene form of the demonstrative:

Example:

*Mwananga ulalo uti?*  
'Which bridge did you build?'

*Tinamanga ulalo umeneu.*  
'We built this bridge.'

1. Munalankhula ndi asing'anga?
2. Mudzapita kumudzi kuti?
3. Mudzagona pamphasa iti?
4. Anakwera mtengo uti?
5. Munaphika tinsomba titi?
6. Munawerenga bukuli?
7. Munandikira pamalo pati?
8. Anapanga chitseko chiti?
9. Mudzagula zovala ziti?
10. Mwaona mazira ati?



## 10.5 SUMMARY EXERCISES

- A.** Substitute the following time expressions into the model sentence, making all necessary T/A changes in the verb:

Example:

Model: *Tapeza nyumba yatsopano kale.*  
'We've found a new house already.'

Substitution: *sabata latha.*

New Model: *Tinapeza nyumba yatsopano sabata latha.*  
'We found a new house last week.'

1. mwezi wamaŵa
2. mwezi uno
3. chaka chatha
4. masiku asanu apitawo
5. lero
6. dzana
7. sabata lino
8. mwezi watha
9. chaka chamaŵa
10. masabata aŵiri apitawo

**B.** Answer the following questions:

Example:

*Mudsakhala ku Zomba miyezi ingati?*  
'How many months will you stay in Zomba?'

*Ndidsakhala mwezi umodzi.*  
'I will stay one month.'

1. Muli ndi zaka zingati?
2. Munafika ku Malawi tsiku lanji?
3. Kodi munabwera ku Malawi mwezi uno?
4. Mumakonda mwezi wanji?
5. Muphunzira Chichewa lero maola angati?
6. Mudzapita liti ku Lilongwe?
7. Kodi munali ku Malawi masabata anayi apitawo?
8. Munabadwa chaka chanji?
9. Munadwala masiku angati?
10. Munapita liti ku Zomba Plateau?

**C.** Answer the following questions with the appropriate form of -mene meaning 'where' or 'when':

Example: *Munapita kumsika kuti?*  
'Which market did you go to?'

*Ndinapita kumsika kumene amagulitsa madengu.*  
'I went to the market where they sell baskets.'

1. Mudikira pati?
2. Munamuona liti?
3. Mumakhala kumudzi kuti?
4. Anaika katundu wake m'chipinda muti?
5. Mupanga mipando liti?
6. Munadwala liti?
7. Munapeza mbalame iyi pati?
8. Tiyambe kulima kuti?
9. Mufuna kusewera mpira kuti?
10. Mumadzuka liti?

**D.** Match the following numbered statement with the appropriate letter of the relative clause which best completes the statement:

- |                                   |  |
|-----------------------------------|--|
| ___ 1. Analoŵa m'nyumba ...       | a....imene munalemba.                      |
| ___ 2. Ndinaphika zakudyazo . . . | b....kumene kulibe anthu.                  |
| ___ 3. Ndi mwana . . .            | c....amene abambo ake ndi aphunzitsi.      |
| ___ 4. Ndinamuona tsiku . . .     | d....umene wagwa patsogolo panyumba yathu. |
| ___ 5. Ndinawerenga kalata . . .  | e....m'mene bwenzi lake amakhala.          |
| ___ 6. Tipita . . .               | f....chimene madzi ake sindimwa.           |
| ___ 7. Anafika . . .              | g....zimene mumakonda.                     |
| ___ 8. Anauona mtengo . . .       | h....limene anamwalira.                    |
| ___ 9. Sindikudziŵa . . .         | i....pamene msonkhano unayamba.            |
| ___ 10. Ichu ndi chitsime . . .   | j....kumene akupita.                       |

E. Combine the following pairs of sentences using an appropriate form of -mene to mean 'where' or 'when'.

Example: *Anafika*  
'He arrived.'

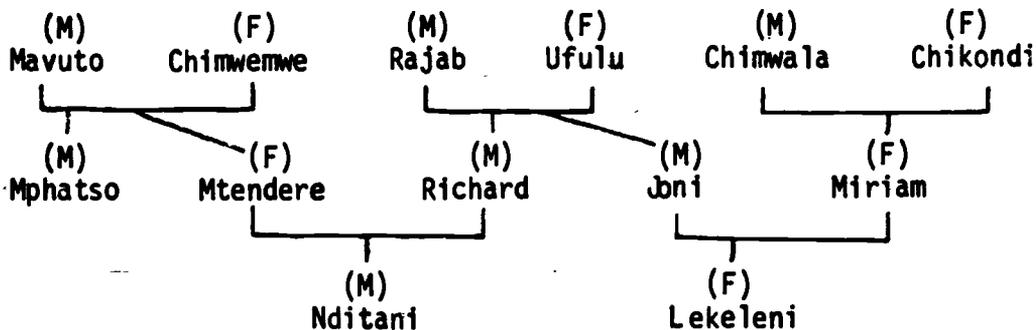
*Ndimagwira ntchito*  
'I work.'

*Anafika pamene ndimagwira ntchito.*  
'He arrived where I usually work.'

1. Musapite. Kunalibe njira.
2. Mvula igwa. Tifuna kupita pansi.
3. Akumanga chipatala. Ndimakhala.
4. Anandithandiza. Ndinadwala.
5. Tinapita kusitolo. Amagulitsa njinga.
6. Sindinamuone. Msonkhano uja unayamba.
7. Tinapita kumudzi. Kuli zitsime zambiri.
8. Sindikudziwa. Akudikira.
9. Ndimakhala m'nyumba. Mulibe ana.
10. Sindifuna kudya. Anthu angathe kundiona.

## F. Vocabulary Drill

Below is a family tree.\* Answer the questions using the Chichewa terminology you have learned so far.



Example:

*Rajab ndi \_\_\_\_\_ a Richard. -Rajab ndi abambo a Richard.*  
 'Rajab is \_\_\_\_\_ of Richard. 'Rajab is the father of Richard.

1. Mphatso ndi \_\_\_\_\_ wa Mtendere.
2. AUfulu ndi \_\_\_\_\_ a Jbni.
3. Achimwala ndi aChikondi ndi \_\_\_\_\_ a Lekeleni.
4. Nditani ndi \_\_\_\_\_ wa Mtendere ndi Richard.
5. Achimwemwe ndi \_\_\_\_\_ a Mavuto.
6. AUfulu ndi \_\_\_\_\_ a Nditani.
7. Jbni ndi \_\_\_\_\_ wa Rajab.
8. ARichard ndi \_\_\_\_\_ a Mtendere.
9. Miriam ndi \_\_\_\_\_ wa Jbni.
10. Achimwala ndi \_\_\_\_\_ a Miriam.

\*Note: Horizontal lines indicate marriages. Vertical lines indicate offspring. M = male, F = female.

## 10.6 GRAMMATICAL PATTERNS LEARNED

-ngati? 'How many?'

'How many days were you sick?'

AP	+	T/A	+	verb stem	noun	AP	+	-ngati?
Mu-		-na-		-dwala	masiku	a-		-ngati
Munadwala masiku angati?								

-apita 'ago'

'I arrived two years ago.'

AP	+	T/A	+	verb stem	time quantity	AP	+	-apita	+	demonstrative
ndi-		-na-		-fika	zaka ziwiri	zi-		-apita		- izo
Ndinafika zaka ziwiri zapitazo.										

kumene 'where'

'I went to the village where he lives.'

AP	+	T/A	+	verb stem	Locative	+	noun	AP	+	-mene	AP	+	TA	+	verb stem
Ndi-		-na-		-pita	ku-		mudzi	ku-		-mene	a-		-ma-		-khala
Ndinapita kumudzi kumene amakhala.															

pamene 'when'

'When I'm tired, I sleep.'

AP	+	-mene	AP	+	T/A	+	verb stem	AP	+	T/A	+	verb stem
Pa-		-mene	ndi-		-a-		-topa	ndi-		-ma-		-gona
Pamene ndatopa, ndimagona.												

ameneyo 'that very'

'I saw that very person.'

AP	+	T/A	+	verb stem	noun	AP	+	-mene	+	'far demonstrative'
Ndi-		-na-		-ona	munthu	a-		-mene		iyona
Ndinaona munthu ameneyo.										

LESSON 10B  
(PHUNZIRO LA KHUMI)  
COMMUNICATION/CULTURE

10.1	<u>NDIKUFUNA NTCHITO</u>
10.2	VOCABULARY NOTES
10.3	USAGE NOTES
10.3.1	<u>UKHUKHI</u> 'COOKING'
10.3.2	<u>DWANA</u> 'BOSS'
10.3.3	<u>-LEMBA</u> 'WRITE/HIRE'
10.4	CULTURAL NOTES
10.4.1	HIRING SOMEONE
10.4.2	<u>KU HALALE</u>
10.5	EXERCISES
10.6	SUPPLEMENTARY DIALOGUE
10.7	WHAT'S MY LINE?
10.8	<u>MTCHONA</u>
10.9	<u>NYIMBO</u>

# LESSON 10 B

## (Phunziro La Khumi)

### 10.1 NDIKUFUNA NTCHITO

Pat: Moni bambo!

aBanda: Zíkomo!

Pat: Ndikuthánd ízeni?

aBanda: Ndikufúná ntchító.

Pat: Múmadziwá ntchító yánji?

aBanda: yá ukhúki.

Pat: Zóona? Ndikufúná khúkhi.

Kodí kálata zá ntchító muli názo?

aBanda: Ee, ndili názo. Ndi msonkho womwe.

Pat: Mungandíonetse?

aBanda: Kwayani.

Pat: Munayamba ntchítóyí liti?

aBanda: Ndináyamba kalekále kwá Ázungu ku Halale.

Pat: Chifukwá chíyáni múnásiyá ntchitoyi?

aBanda: Bwáná anápíta kwáwo.

Pat: Múmakhózá kupángá zákúdyá zánji?

aBanda: Ndímakhózá kupángá zákúdyá zónsé zá chízungu.

Múdzáona mukandílémba ntchító.

Pat: Chábwino, mubweré máwa mmáwa.

Ndídzákúyesani sabátá límódzi.

Múkadzáchíta bwino, múdzápítirira.

aBanda: Zíkomo kwambíri.

## 10.2 VOCABULARY NOTES

<u>ya ukhukhi</u>	'of cooking'	<u>-siya</u>	'leave'
<u>khuki</u>	'a cook'	<u>Bwana</u>	'The Boss'
<u>muli nazo</u>	'you have them'	<u>-khoza</u>	'can/be able'
<u>nazo</u> = na + izo		<u>zonse</u>	'all'
<u>-onetsa</u>	'show'	<u>-lemba</u>	'write/hire'
<u>kwayani</u>	'Take it' take/(you)	<u>-yesa</u>	'try'
<u>ku Halale</u>	'Rhodesia'	<u>-pitirira</u>	'continue'

## 10.3 USAGE NOTES

### 10.3.1 Ukhukhi cooking

U- is a common nominalizing prefix in Chichewa. It can be attached to some stems to create nouns that refer to abstract concepts not things. Compare the following examples:

<u>mlendo</u>	'traveler'	<u>ulendo</u>	'journey'
<u>khukhi</u>	'cook'	<u>ukhukhi</u>	'cooking'
<u>mlimi</u>	'farmer'	<u>ulimi</u>	'agriculture'
<u>bwenzi</u>	'friend'	<u>ubwenzi</u>	'friendship'

These u - nouns will all be Class 14 nouns.

### 10.3.2 Bwana boss

Bwana is the word for 'boss, master, sir'. During the colonial era it was a common form of address to one's superiors, especially if they were white. Although it is used less frequently nowadays, bwana has been generalized to mean 'boss' for anyone. Malawians themselves may refer to their Malawian bosses as bwana and it is considered a polite form of address. A corresponding term for a woman is the Portuguese word dona that means 'lady, woman, mistress.'

### 10.3.3 -lemba write/hire

This verb stem -lemba generally means 'write':

*Ndinalemba kalata ziwiri.*  
'I wrote two letters.'

-lemba also appears in LoLemba 'Monday' indicating the 'day of writing' when people begin the week's work. This sense of working is evident when -lemba is used to mean 'hire' or 'employ'.

*Ndinalemba dzulo.*  
'I hired him yesterday/I employed him yesterday'

## 10.4 CULTURAL NOTES

### 10.4.1 Hiring Someone

You may have already been approached by someone looking for work. Azungu are 'known' to need someone to cook, clean, and do the gardening for them. The assumption is correct since it can be difficult to both hold a full time job and manage all aspects of one's household.

Potential employees will find you and present themselves and their kalata za ntchito 'letters of work'. These letters are also called Tefelensi, for that is what they are: 'references' from former employers. They take the form of a letter (addressed 'to whom it may concern') which describes the work (dates, type, quality) and character of the former employee. References are invariably good so it is common to give a potential employee a trial period to see whether he/she lives up to the letters of reference.

Before hiring someone, be informed about tax status, family situation and former salary. Every bonafide worker should have a msonkho, a tax receipt/card which indicates that he/she has indeed paid taxes in the past. A Malawi Congress Party Card is also essential. Knowledge of the family situation can help you to decide on a salary since it may make a difference whether you are supporting an individual or a whole family. In addition to a salary, employers often give workers what is known as a phoso 'an allowance' which may be a little extra money or food (a sack of flour thumba la ufa). And it is also important to know what his/her salary was previously as a guideline for negotiation.

Some useful questions to ask when you are interviewing someone you may want to hire are:

- |                                 |                              |
|---------------------------------|------------------------------|
| Mumakhala kuti?                 | 'Where do you live?'         |
| Kodi kwanu nkuti?               | 'Where is your home?'        |
| Kodi msonkho muli nawo?         | 'Do you have your tax card?' |
| Kodi card la chipani muli nalo? | 'Do you have a MCP card?'    |

457



KU HALALE

Nanga phoso mumalandira ndalama zingati?  
'How much money did you receive as an allowance?'

Muli ndi banja?  
'Do you have a family?'

Muli ndi ana angati?  
'How many children do you have?'

Mumalandira ndalama zingati pamwezi?  
'How much money did you receive a month?'

Once you have hired someone, there are various ways to address your employee. You may call him/her by title (akhukhi, agadeni boyi), by first name (Thomas, Chikondi, etc.), or bambo, mchimwene. These latter forms of address are considered polite, and your employee will certainly appreciate this show of respect.

## 10.4.2 Ku Halale

If someone is said to have gone ku Halale, the implication is that he is not on a journey but has gone to look for employment outside of the country. Ku Halale has come to mean Zimbabwe, but it actually refers to a suburb of Salisbury where many of these migrant laborers live. The history of labor migration from Malaŵi to the mines and farms of Zimbabwe and South Africa began in the early twentieth century. The lack of jobs and cash in the north made the availability of work in Zimbabwe and South Africa very attractive to young men. Many migrant laborers would find jobs and send part of their salaries home to support their families, a practice which still continues today. They might stay only a few years or much longer. The supplementary reading in this lesson describes the experience of one migrant laborer who is leaving Zimbabwe after family obligations force him to return home to Malaŵi.

## 10.5 EXERCISES

### 10.5.1

Answer the following questions about the introductory dialogue:

1. ABanda akufuna ntchito yanji?
2. Pat alemba khukhi kale?
3. ABanda anadionetsa chiyani?
4. ABanda amagwira ntchito kuti?
5. ABanda amakhoza kupanga chiyani?
6. Pat adzalembe khukhiyu?

Continue asking each other questions about the text:

ndani. . , chifukwa chiyani . . . , . .kuti . . .chiyani, etc.

### 10.5.2

Mumadziwa ntchito yanji? 'What work do you know how (to do)?'

Practice this pattern by asking each other about work and by answering with an occupation:

1st student: Mumadziwa ntchito yanji?

2nd student: (Ndimadziwa ntchito) ya ukhukhi.

\_\_\_\_\_ ya ulimi  
ya uphunzitsi 'teaching'  
ya ulembi 'secretary'

### 10.5.3

Mumakhoza kupanga zakudya zANJI? 'What foods can you make?'

Practice this pattern by asking each other about special skills you may have:

1st student: Mumakhoza \_\_\_\_\_ -nji?

kupanga	zakudya za-
kupanga	zinthu za-
kumanga	zinthu za-
kukonza	zinthu za-
etc.	

2nd student: Ndimakhoza \_\_\_\_\_.

kupanga zakudya zonse za chizungu.  
kupanga matebulo, mipando. . .  
etc.

### 10.5.4

-khoza 'can/be able' + infinitive

Ask each other questions about ability to do something in the following patterns:

1st student: Kodi Mumakhoza \_\_\_\_\_?

kukwera mapiri
kukonza galimoto
kuphika bwino
kulankhula Chingoni?
etc.

2nd student: Inde, ndimakhoza \_\_\_\_\_.

kukwera mapiri
kuphika bwino

Iyayi, sindimakhoza \_\_\_\_\_.



## 10.6 SUPPLEMENTARY DIALOGUE

See if you can understand this dialogue.

- Bill: Moni Bambo!  
aPhiri: Moni Bwana!  
Bill: Ndikuthándízéni chiyáni?  
aPhiri: Ndikufúná ntchíto.  
Bill: Pepáni. Palíbe ntchíto.  
aPhiri: Ndimadziwá kupánga zákúdyá zá chízungu.  
Bill: Alípó kálé khúkhi wina.  
aPhiri: Mungadziwéko améné ákufúná khúkhi?  
Bill: Nyumbá iyo akufúná khúkhi.  
aPhiri: Zíkomo kwámbíri.  
Bill: Pitani bwino.

## 10.7 WHAT'S MY LINE?

In this game, someone thinks of an occupation and the other students have to guess it by asking yes/no questions about the nature of the work.

For example, a student can imagine that he/she is a teacher. Students may ask the following types of questions to which the 'teacher' will respond:

- |              |                         |                            |                                |
|--------------|-------------------------|----------------------------|--------------------------------|
| 1st student: | Mumapanga mipando?      | 'Do you make chairs?'      | <u>Teacher</u><br><u>Iyayi</u> |
| 2nd student: | Mumamanga myumba?       | 'Do you build houses?'     | <u>Iyayi</u>                   |
| 3rd student: | Mumalemba mabuku?       | 'Do you write in books?'   | <u>Inde</u>                    |
| 3rd student: | Mumalemba nyuzi pepala? | 'Do you write newspapers?' | <u>Iyayi</u>                   |

A 'yes' answer allows a student to ask an additional question. The person who identifies correctly the 'occupation' then chooses his own secret 'occupation' and the game continues.



# 10.9 NYIMBO

This is a 'call to songs and games' sung by children on nights of a full moon.

mmodzi: Mwezi, uwale	one: 'Moon, shine!'
onse: Tisewere tiimbe	all: 'Let's play, let's sing.'
Mwezi, uwale	'Moon, shine!'
Tisewere, tiimbe.	'Let's play, let's sing.'

This is a closing song that calls an end to the festivities by urging everyone to go home.

mmodzi: Ali kwawo mkwawo	one: Whoever has a home should be home
onse: Kwawo nchibodo	all: At home is a chicken leg
Uyo atsate mnzake	Whoever follows his friend
Nidye kulindiza.	He's looking for (a good meal).

## A Lullaby:

### Gona Mwana

Uleke kulira.  
 Gona mwana.  
 Uleke kulira.  
 Ngati iwe sugona,  
 Ngati iwe sugona,  
 Akudya fisi.  
 Akudya fisi.

### Sleep, Child

'Stop crying.  
 Sleep, child.  
 Stop crying.  
 If you don't sleep,  
 If you don't sleep,  
 A hyena will eat you,  
 A hyena will eat you.

## REVIEW EXERCISES

### Lessons 6-10

**A.** Change the following verbs first into polite imperative commands, then into polite subjunctive requests, and finally into *-yenera* suggestions. Remember that:

- 1) The polite imperative verb consists of the verb root + vowel suffix *-a* + *-ni*.
- 2) The polite subjunctive verb consists of the AP *mu-* + the verb root + the final vowel suffix *-e*.
- 3) A *-yenera* suggestion consists of an AP + *-yenera* followed by an infinitive.

Example:

*-tseka mabuku anu*

→

*Tsekani mabuku anu.*  
'Shut your books.'

*Mutseke mabuku anu.*  
'You should shut your books.'

*Muyenera kutseka mabuku anu.*  
'You should shut your books.'

1. *-yang'ana mitengoyo*
2. *-werenga maphunziro anu*
3. *-tenga mbalezo*
4. *-tsegula chitseko icho*
5. *-pita kumsonkhanowo*
6. *-khala pansu*
7. *-thandiza amayi anu*
8. *-mvera anzanu*
9. *-dya nsimayi*
10. *-bwera kuno*

3. Answer the model question with the following nouns and appropriate form of the modifier. Remember that:

- 1) Numbers and the stem *-ina* take only the AP.
- 2) Nouns modifying other nouns take the disjunctive (separate) associative prefix (AP + 'a' of association).
- 3) Qualifiers take the conjunctive (joined) associative prefix.

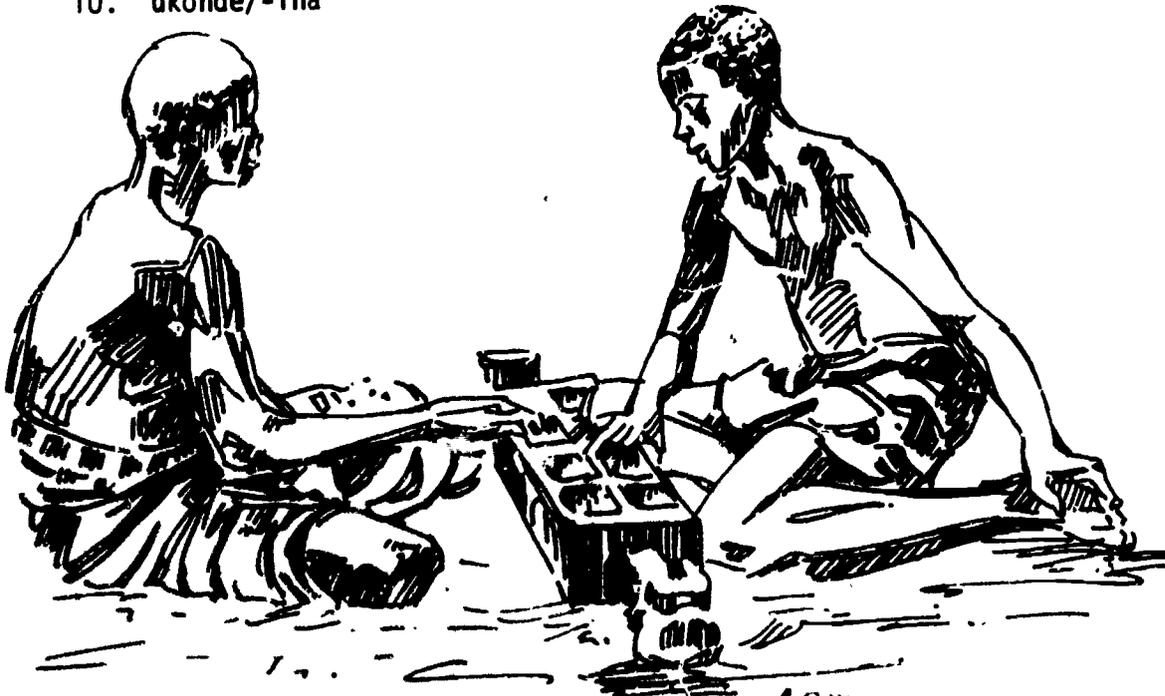
Example:

Model Question: *Munaona chiyani?*  
'What did you see?'

Noun/Modifier: *nsapato/-tsopano*

Answer: *Ndinaona nsapato zatsopano.*  
'I saw some new shoes.'

1. chipewa/-ina
2. galimoto/-kale
3. malaya/-mbiri
4. mka-i/Banda
5. mitengo/-wiri
6. nyumba/dothi
7. mpando/-chitatu
8. zolemba/mwanayo
9. buku/sukulu
10. ukonde/-ina



C. Complete the verb forms with the appropriate vowel ending *-a* or *-e*.  
Remember that:

- 1) *-a* is the vowel ending for the progressive, habitual, perfect, past (positive), immediate future, distant future, and imperative.
- 2) *-e* is the vowel ending for the past (negative) and the subjunctive forms of the verb.

Example:

*Amaphunzir\_\_ Chicheŵa.* → *Amaphunzira Chicheŵa.*  
'They learn Chicheŵa.'

1. Sitikupit\_\_ kusukulu. 'We aren't going to school.'
2. Adzatiitan\_\_. 'He will call us.'
3. Mutsegul\_\_ mazeneraŵa. 'Open these windows.'
4. Bwer\_\_ni kumsankhanowo. 'Come to the meeting.'
5. Ndichit\_\_ chiyani? 'What should I do?'
6. Usaik\_\_ miyalayo m'nyumba muno. Don't put those rocks in this house.'
7. Sitinaŵereng\_\_ mabuk' athu. 'We didn't read our books.'
8. Tiyener\_\_ kumudikira. 'We should wait for him.'
9. Pit\_\_ bwino! 'Goodbye!'
10. Tidy\_\_! 'Let's eat!'

**D.** Answer the following questions.

Example:

*Chifukwa chiyani mwachedwa?* 'Why are you late?'

*Ndachedwa chifukwa njinga uga yathyoka.* 'I'm late because my bike is broken.'

1. Mumaphunzira Chichewa masiku angati pasabata?
2. Kodi munafika kuno mwezi watha?
3. Mi i ndi achemwali ndi achimwene angati?
4. Muchita chiyani usiku uno?
5. Munabadwa liti?
6. Nthawi ili bwanji?
7. Mumapita ku Lilongwe patsiku lanji?
8. Mumakonda chipatso chiti, malalanje kapena nthochi?
9. Mumagona maola angati?
10. Chifukwa chiyani munabwera kuno ku Malawi?

**E.** Substitute the following time expressions into the model sentence, making all necessary changes in the verb.

Example:

Model: *Anagwira ntchito kubanki masiku awiri apitayo.*  
'He worked at the bank two days ago.'

Substitution: *m'kuja*

New Model: *Adzagwira ntchito kubanki m'kuja.*  
'He will work at the bank the day after tomorrow.'

- |                  |                 |
|------------------|-----------------|
| 1. tsopano       | 6. posachedwa   |
| 2. dzulo madzulo | 7. unaka chatha |
| 3. sabata lamawa | 8. mwezi kiao   |
| 4. kale          | 9. masiku ose   |
| 5. lero          | 10. mawa        |

**F.** Complete the following sentences with a relative clause (an appropriate form of *-mene* plus a subject and a verb). Remember that *-mene* takes the agreement prefix of the noun to which it refers.

Example:

*Ndinaona ulalo...*  
'I saw the bridge...'

*Ndinaona ulalo umene anamanga chaka chatha.*  
'I saw the bridge that they built last year.'

1. Analowa m'chipinda...
2. Anandipatsa tinsomba...
3. Adzanyamula katundu...
4. Ndinaitana ana...
5. Sitinamvetse buku...
6. Anadikira pa njira...
7. Tinapeza kapu...
8. Simuyenera kuyendetsa galimoto...
9. Ndinaiwala nthawi...
10. Anakwatiwa ndi mwamuna...

**G.** Make sentences using the following vocabulary.

Example:

*-phika/zakudya/-mbiri* → *Anaphika zakudya zambiri.*  
'He cooked a lot of foods.'

1. -li/zaka/-sanu ndi -modzi
2. -funa/chipinda/-ina
3. -yang'ana/galimoto/-tsopano
4. -chedwa/chifukwa/mvula
5. ngati/-bwera/-cho'ka
6. -peza/nyumba/sabata/-tha
7. -ona/anthuwo/mwezi/-mawa
8. -bwereka/njinga/Mary
9. -gula/tebulo/nsungwi/dzanga
10. -chenjera/ngati/-pita pansu/usuku

**H.** Make 'may/can/be able' questions using the appropriate verb prefix (-nga-) or verb stem (-tha, -ngathe, -khoza) with the following vocabulary and sense in parentheses (permission, possibility, ability). Then answer the questions. Remember that:

- 1) -nga- is a T/A prefix which indicates permission or possibility; its verb stem always ends in -e.
- 2) -tha is a verb stem indicating possibility and ability which takes only an AP and is followed by an infinitive.
- 3) -ngathe is a verb stem which combines -nga- and -tha to mean possibility or ability. It takes only an AP and is always followed by an infinitive.
- 4) -khoza is a verb stem meaning 'succeed' and 'can/be able' also in the sense of possibility or ability. It too is followed by an infinitive.

Example:

*Ndani/-nyamula/dengu ilo (ability)*

*Nandi angathe kunyamula dengu ili?*

'Who can carry this basket?'

*Mwamuna uyo angathe kunyamula dengu ili.*

'That man can carry this basket.'

1. Kodi/-bwereka/cholemba (permission)
2. -phunzira/liṭi (possibility)
3. -phika/chiyani (ability)
4. Kodi/-thandiza (permission)
5. Ndani/-yendetsa galimoto (ability)
6. Kodi/-pita/kumsonkhano wathu (possibility)
7. Kodi/-lankhula/Chicheŵa (ability)
8. Kodi/-panga/matebulo (ability)
9. Kodi/-dya/chipatso icho (permission)
10. Kodi/-itana/ana aja (possibility)

# **TRANSLATIONS**

## **Lessons 1-10**

### **I. GRAMMAR : THE 'A' LESSONS**

**TRANSLATIONS OF:**

**VOCABULARY PUZZLES AND DRILLS**

**PICTURE DICTIONARIES**

### **II. COMMUNICATION/CULTURE : THE 'B' LESSONS**

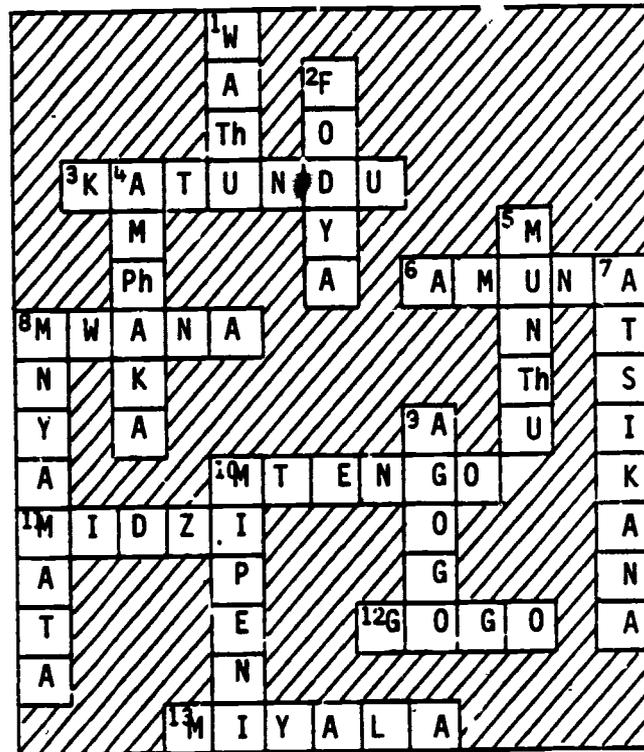
**TRANSLATIONS OF:**

**DIALOGUES AND MONOLOGUES**

**TEXTS AND READINGS**

LESSON 1A

F. Crossword Puzzle



Across

3. You carry it from the airport
6. Male spouses
8. A very young person
10. Green thing in which birds sing
11. People live in these
12. Your mother's mother or father is your \_\_\_\_\_.
13. Small rocks

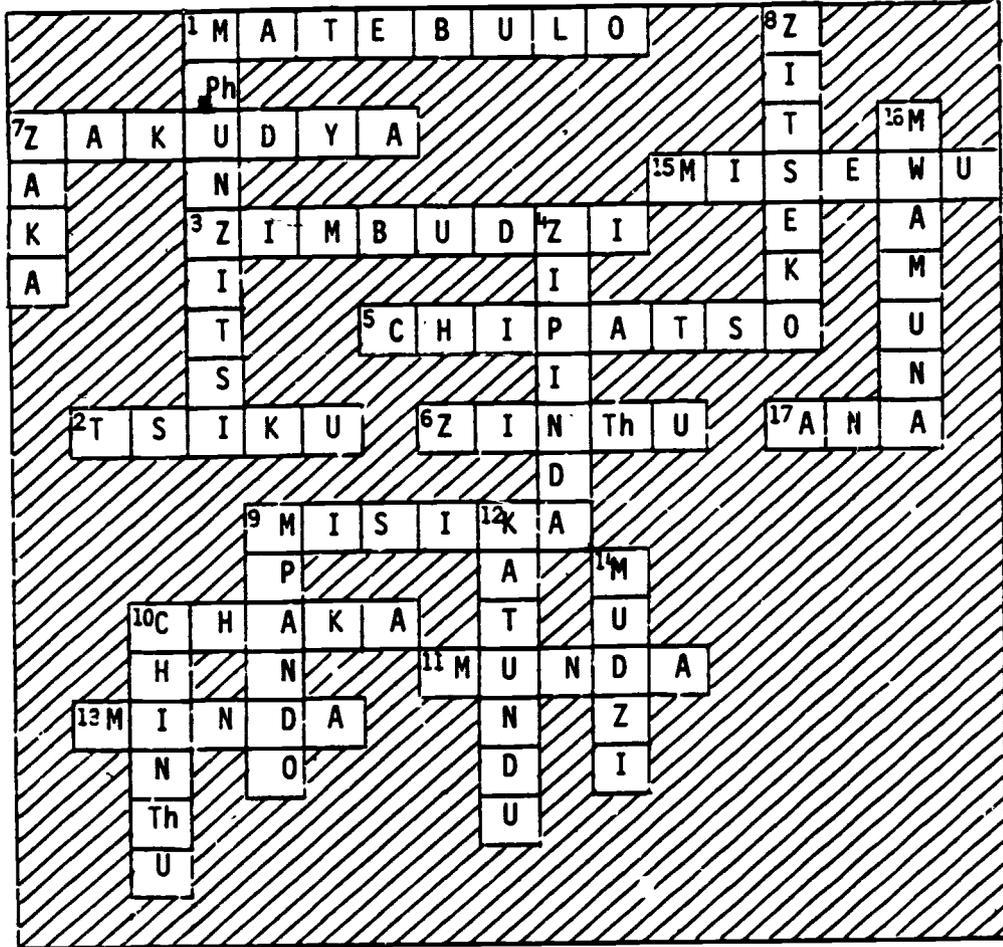
Down

1. A child belonging to us
2. Smoking substance
4. Aloof pets
5. Human being
7. Female children
8. Male child
9. Your parents' parents are your \_\_\_\_\_.
10. Cutting tools

Note: The aspiration marker is not considered a separate letter. Thus, *kh*, *ph* or *th* take only one box in the puzzle.

LESSON 2A

G. Crossword Puzzle



ACROSS

1. desks without drawers
2. not night
3. outhouses
5. not a vegetable
6. not people
7. edibles
9. open air food stores
10. 365 days
11. an area of cultivation
13. many areas of cultivation
15. big paths
17. kids

DOWN

1. a pedagogue
4. cubicles in a house
7. 730 days
8. portals
9. it accompanies 1 across
10. not a person
12. a trunk, suitcase, etc.
14. a collection of houses
16. not a woman

LESSON 3A

G. Vocabulary Puzzle

Find the following vocabulary from Lesson 3 in the puzzle below and circle it. Also, write the meanings of the words.

- |          |           |         |           |         |
|----------|-----------|---------|-----------|---------|
| matumba  | chipatala | mbale   | tiana     | kamwana |
| alongo   | nsomba    | ntchito | kuti      | uyu     |
| galimoto | chiyani   | ndalama | zipatala  | awo     |
| nyumba   | nyanja    | nyali   | mlongo    | kodi    |
| ndani    | chimanga  | sitolo  | timadengu | ili     |

(The words are vertical, horizontal, and diagonal, but not backwards in any direction.)

A 10x10 grid of letters with several words circled. The grid is as follows:

u	l	m	a	n	t	c	h	i	t	o	p	c	k
y	n	b	s	t	y	n	o	e	h	k	q	h	o
u	l	m	t	i	m	a	d	e	n	g	u	i	i
n	m	r	k	a	t	w	n	v	d	a	c	m	z
k	a	l	o	n	g	o	u	j	g	l	b	a	i
a	t	i	d	a	d	e	l	n	a	i	n	n	p
m	u	s	i	c	t	a	g	o	s	m	y	g	a
w	m	b	a	l	e	j	k	o	w	o	u	a	t
a	b	u	n	d	a	l	a	m	a	t	m	m	a
n	a	z	i	d	m	l	o	n	g	o	b	b	l
a	c	h	i	p	a	t	a	l	a	n	a	a	a
a	b	g	l	h	i	n	y	a	l	i	d	j	b
f	c	h	i	y	a	n	i	g	e	k	u	t	i

Words circled in the puzzle:

- Horizontal: **ntchito** (row 1, col 4-10), **timadengu** (row 3, col 3-11), **mbale** (row 8, col 3-8), **ndalama** (row 9, col 3-10), **chipatala** (row 11, col 2-10), **chiyani** (row 13, col 2-10), **kuti** (row 13, col 11-13)
- Vertical: **matumba** (col 1, row 1-5), **alongo** (col 2, row 4-8), **galimoto** (col 3, row 1-5), **nyumba** (col 4, row 1-5), **ndani** (col 5, row 1-5), **nsomba** (col 6, row 1-5), **nyanja** (col 7, row 1-5), **chimanga** (col 8, row 1-5), **sitolo** (col 9, row 1-5), **tiana** (col 10, row 1-5), **kamwana** (col 11, row 1-5), **uyu** (col 12, row 1-5), **awo** (col 13, row 1-5), **kodi** (col 14, row 1-5)
- Diagonal: **nyali** (row 1, col 4 to row 13, col 11)

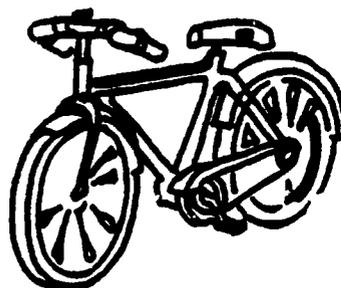
# LESSON 4A

## E. Picture Dictionary

1.



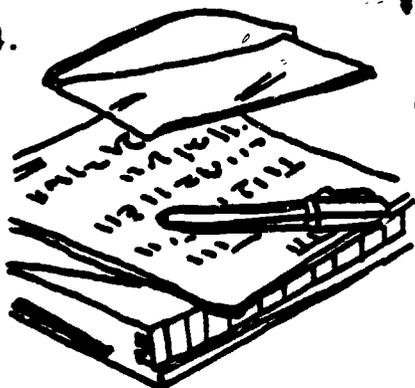
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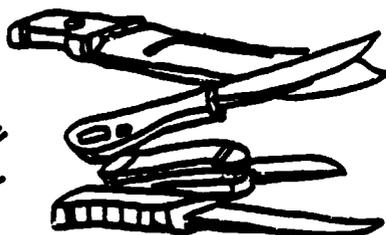
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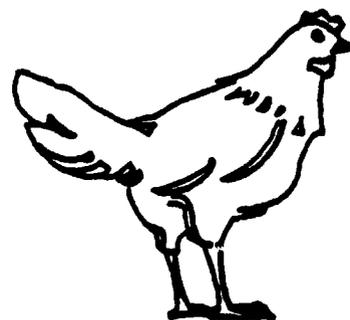
4.



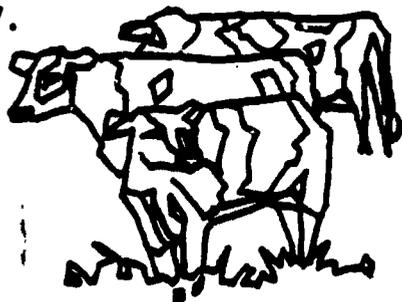
5.



6.



7.



8.



9.



Identify in Chicheŵa the numbered items:

1. nyali

2. njinga

3. nyumba

4. kalata (cholembera)

5. mipeni

6. nkhuku

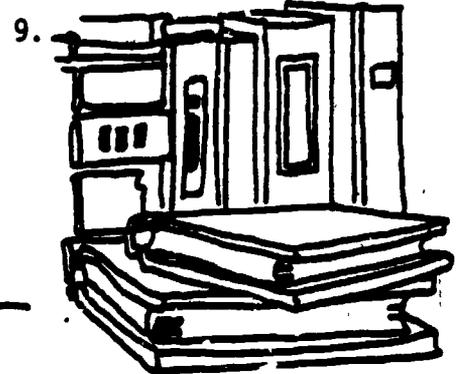
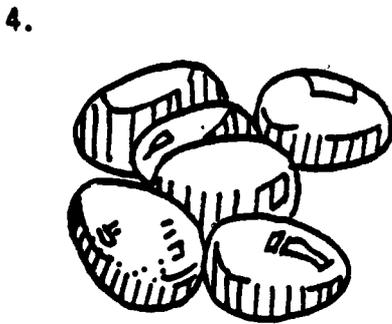
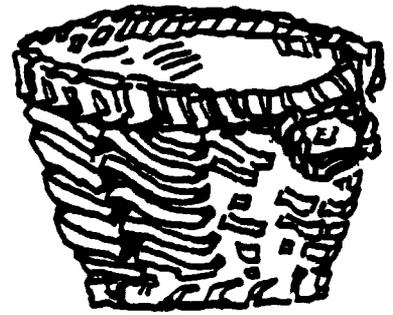
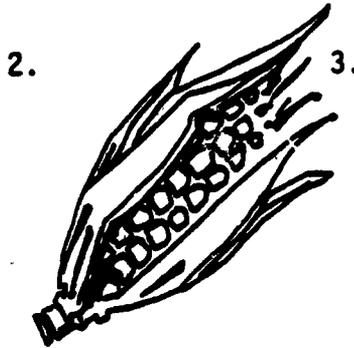
7. ng'ombe

8. udzuzu

9. nsomba

# LESSON 5A

## E. Picture Dictionary



Identify in Chicheŋa the numbered items:

1. khasu

2. chimanga

3. dengu

4. mazira

5. mayi

6. zipatso (nthochi)

7. mtengo

8. mwamuna

9. mabuku

LESSON 8A

F. Vocabulary Drill

1. Name two things that have wheels.

galimoto njinga

2. Name five family members (e.g., mother) mayi bambo

gogo chemwali mchimwene

3. Name two things one can write: buku kalata

4. Name two natural land features (e.g., 'river'):

phiri nyanja

5. Name four occupations: mphunzitsi sing'anga

makaniko mlimi

6. Name three animals: galu mphaka

nkhuku

7. Name three beverages: madzi tii

khofi

8. Name two parts of the body: mkono mutu

9. Name two parts of a house: chitseko zenera

10. Name six foods: chimanga nsomba

chipatso nthochi nsima ndiwo

LESSON 9A

**E. Vocabulary Drill**

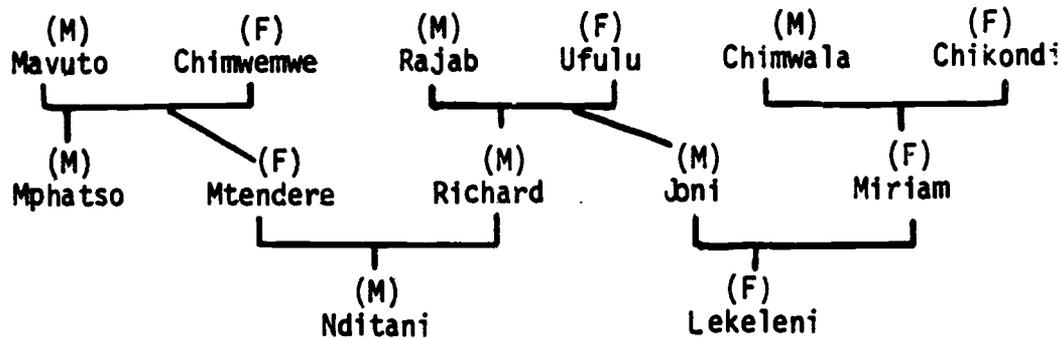
Unscramble the letters to form the word whose definition is given and write it in the blank and its meaning beside it.

Example:	aipewc	'head covering'	<u>chipewa</u>	<u>hat</u>
1.	imlai	'tillers of the soil'	<u>alimi</u>	<u>'farmers'</u>
2.	khenkow	'place for grain'	<u>nkhokwe</u>	<u>'granary'</u>
3.	chaswapeod	'in a short time'	<u>posachedwa</u>	<u>'soon'</u>
4.	lavum	'wet precipitation'	<u>mvula</u>	<u>'rain'</u>
5.	kamak	'white liquid'	<u>mkaka</u>	<u>'milk'</u>
6.	ruzen	'experiential knowledge'	<u>nzery</u>	<u>'wisdom'</u>
7.	ziyun	'what's happening'	<u>nyuzi</u>	<u>'news'</u>
8.	reol	'this 24 hours'	<u>lero</u>	<u>'today'</u>
9.	ezanmear	'openings in walls for light'	<u>mazenera</u>	<u>'windows'</u>
10.	tili	'at what time'	<u>liti</u>	<u>'when'</u>

LESSON 10A

F. Vocabulary Drill

Below is a family tree.\* Answer the questions using the Chichewa terminology you have learned so far.



Example:

Rajab ndi \_\_\_\_\_ a Richard. -Rajab ndi abambo a Richard.  
 'Rajab is \_\_\_\_\_ of Richard. 'Rajab is the father of Richard.

1. Mphatso ndi \_\_\_\_\_ mbale \_\_\_\_\_ wa Mtendere.
2. AUfulu ndi \_\_\_\_\_ amayi\* \_\_\_\_\_ a Joni.
3. AChimwala ndi aChikondi ndi \_\_\_\_\_ agogo \_\_\_\_\_ a Lekeleni.
4. Nditani ndi \_\_\_\_\_ mwana \_\_\_\_\_ wa Mtendere ndi Richard.
5. AChimwemwe ndi \_\_\_\_\_ akazi \_\_\_\_\_ a Mavuto.
6. AUfulu ndi \_\_\_\_\_ agogo \_\_\_\_\_ a Nditani.
7. Joni ndi \_\_\_\_\_ mwana \_\_\_\_\_ wa Rajab.
8. ARichard ndi \_\_\_\_\_ amuna \_\_\_\_\_ a Mtendere.
9. Miriam ndi \_\_\_\_\_ mkazi \_\_\_\_\_ wa Joni.
10. AChimwala ndi \_\_\_\_\_ abambo \_\_\_\_\_ a Miriam.

\*Note: Horizontal lines indicate marriages. Vertical lines indicate offspring. M = male, F = female.

LESSON 18

1.1.

GREETINGS

Banda: Hello, sir.

John: Hello, sir.

Banda: How are you?

John: I'm fine. And you?

Banda: I'm also fine. Thanks.

John: Thanks very much.

Banda: What's your name?

John: My name's John Green.

1.5.8. Can you understand the following informal conversation?

A: Hello, John.

B: Hello. How are you?

A: I'm very strong (fine). And you?

B: I'm fine too.

1.7 Supplementary Dialogues

Phiri: Hello, sir.

Bill: Hello. How are you?

Phiri: I'm fine. What about you?

Bill: I'm also fine, thanks.

Phiri: What's your name?

Bill: My name's Bill.

Phiri: Where do you come from?

Bill: Sorry, I don't understand.  
Say it again, slowly.

Phiri: Where do you come from?

Bill: I come from America.

Phiri: Fine. Goodbye (Go well).

Bill: Goodbye (Stay well).

A: Hello, sir.  
B: Thanks.  
A: How are you?  
B: I'm fine, and you?  
A: I'm so-so.  
B: Sorry!

## LESSON 2B

### 2.1.

#### HOW ARE YOU?

Banda: Hello, sir.  
Chibwe: Hello.  
Banda: How are you? (How have you slept?)  
Chibwe: I'm fine. And you?  
Banda: I'm also well.  
Chibwe: Is everyone at home fine?  
Banda: At home we're all really fine.  
And how are your wife (mother) and children?  
Chibwe: They are also well. Thanks.

### 2.7. Supplementary Dialogue

Judy: Hello, sir.  
Mtenje: Hello, miss. How have you spent your day?  
Judy: Sorry. I don't know Chicheŵa very well (properly).  
Mtenje: How have you spent your day?  
Judy: I don't understand.  
Mtenje: How have you been?  
Judy: Oh, I'm fine.

LESSON 3B

3.1.

AT CHIMONO'S HOME

Chimono: Hello!

Bill: Hello!

Chimono: Hello, Bill. How are you?

Bill: I'm fine. And you?

Chimono: We're also fine.

Have you come to chat with us?

Bill: Yes, I've come to chat with you.

Chimono: Is everything fine in your village?

Bill: We're all really well.

3.5.6. Supplementary Dialogue

Mary: Hello!

Mrs. Banda: Come on in!

Hello, Mary. How are you?

Mary: I'm fine. And how are you ma'am?

Mrs. Banda: I'm fine too. Thank you.

Mary: Is Chikondi here?

Mrs. Banda: Yes, she is. Chikondi! Come here!

Chikondi: Hello, Mary!

Mary: Hi!

LESSON 4B

4.1

MY FRIENDS

Chimkono: Hello, Mateche.

Mateche: Hello, brother.

Chimkono: How are you?

Mateche: I'm fine. And you?

Chimkono: I'm fine too. Thanks.

Mateche: This is my friend from America.  
Her name is Sally.

Chimkono: Really? I'm happy to know you, Sally.

Sally: Thank you very much.

Chimkono: What's your work?

Sally: I'm a doctor.

Chimkono: That's fine. Thanks.

Sally: Thank you. Goodbye.

Chimkono: Goodbye.

4.5 Monologue

AUTOBIOGRAPHY

My name is Steve. I come from America. I am 25. I'm not married. In our family there are four children. My father is a mechanic. My mother is a teacher. My older brother works in a bank. My sister studies at university. And my younger brother studies at secondary school.

4.7.9 Reading

My name is James, and I come from England. I'm twenty-four. I'm studying Chichewa in Zomba. I come to Chancellor College every day. I work hard. I read my book and I write a little Chichewa. My teacher works hard too. Her name is Rosie. She is studying English at Chancellor College.

LESSON 5B

5.1

ON THE STREET

Steve: Excuse me, sir.

I want to go to the hospital.

Man: O.K. Are you sick?

Steve: Yes, sir.

Man: Sorry. Do you know the place?

Steve: No, I don't know it.

Man: And do you know the market?

Steve: Yes, I know the place.

Man: Fine.

You will find the hospital in front of that market.

Steve: Is it far?

Man: No, it isn't far.

Steve: Thank you very much, sir. Goodbye.

Man: Goodbye.

5.5.8. Try and understand this dialogue:

Bill: Excuse me, sir.

Man: Yes. Can I help you?

Bill: Yes, where is this path going?

Man: This path is going to the village.

Bill: Is it far?

Man: No, it isn't far.

Bill: Thank you. I'm going.

LESSON 6B

6.1.

AT THE HOSPITAL

Nurse: What's wrong?  
Steve: My head hurts me.  
Nurse: What's your name?  
Steve: My name is Steve Miller.  
Nurse: How do you write your name?  
Steve: S-T-E-V-E M-I-L-L-E-R. That's all.  
Nurse: Thank you. Where do you live?  
Steve: I live at 6 Mulunguzi Road.  
Nurse: When did your head begin to hurt?  
Steve: It began in the night. I didn't sleep.  
Nurse: You are going to get an injection.  
Steve: Fine.

6.7. Idiomatic Expressions

A: How are you?  
B: I'm a friend of the mat.  
A: Sorry!

LESSON 7B

7.1.

A CARPENTER

My name is Dzaye. I am a carpenter and I make (hammer) tables, chairs, and other things. I learned this work by my father. He was a carpenter, too. Everyday I helped him, and little by little I learned how to make things.

I work six days a week from Monday to Saturday. I get up at half past six in the morning. I eat some bread and drink some tea. Then I enter my shop and I do my work at seven o'clock. I smooth planks with a plane, I cut them with a saw, and I make for you chairs, beds, and other things. People come to buy what I make. I rest at 12 o'clock noon and I eat lunch with my friends. From one o'clock until five o'clock I also make doors, windows, tables, and other things. I finish work and go to eat dinner with my wife at home.

## LESSON 8B

### 8.1.

### COOKING NSIMA

Come and learn how to cook nsima:

Take a pot and wash it. Pour in some water and put it on the fire. Wait until the water is hot. Try the water on your hand. If it is hot, mix with some flour. Wait until it boils a little.

Pour in the flour little by little. Stir until it is stiff. Take a plate and begin to remove the nsima with a wooden spoon. Cover the nsima with a plate. And, finally, go and put it on the table.

## LESSON 9B

### 9.1.

### AT THE MARKET

Seller: Good tomatoes are here!

Hello, ma'am. Can I help you?

Betty: Yes, for how much are you selling tomatoes?

Seller: I'm selling each pile for 50 tambala.

Betty: You've made them expensive. Lower the price for me.

Seller: How much money do you have?

Betty: I have 40 tambala.

Seller: Fine, take (them).

Betty: Here's the money. Thank you.

Seller: Thank you.

### 9.5.5 Supplementary Dialogue

A: Hello, sir.

Can we help you?

B: I want today's newspaper.

A: Sorry, they're all gone (finished).

B: Where may I find it?

A: Try the store near the bank.

B: Thank you, goodbye.

9.6. Reading

A VEGETABLE GROWER

This trip I'm going to the market to sell vegetables and tomatoes. My name is Chimoyo and our village is Buluzi. My work is vegetable growing. I grow various kinds of vegetables and I sell them at the market, but sometimes businessmen come to buy these same vegetables at our home here. Now I'm earning a lot of money.

I have one wife and five children. Two are boys; three are girls. Four children are in school. Outside my home I have a lot of livestock: cattle, goats, and chickens.

LESSON 10B

10.1

I WANT A JOB

Pat: Hello, sir.  
Mr. Banda: Hello.  
Pat: Can I help you?  
Mr. Banda: I want work.  
Pat: What work do you know how to do?  
Mr. Banda: Cooking.  
Pat: Really. I want a cook.  
Do you have letters of work (references)?  
Mr. Banda: Yes, I have them.  
Pat: Can you show me?  
Mr. Banda: Take them.  
Pat: When did you begin this work?  
Mr. Banda: I began a long time ago with a European in Rhodesia.  
Pat: Why did you leave this work?  
Mr. Banda: My boss went home.  
Pat: What foods can you make?  
Mr. Banda: I can make all European foods.  
You will see when you hire me for this work.  
Pat: O.K. Come tomorrow morning.  
I will try you for one week.  
If you work well, you will stay on.  
Mr. Banda: Thank you very much.

10.6. Supplementary Dialogue -

Bill: Hello, sir.  
Mr. Phiri: Hello, master.  
Bill: What can I help you with?  
Mr. Phiri: I want work.  
Bill: Sorry. There's no work.  
Mr. Phiri: I know how to make European foods.  
Bill: There's already another cook here.  
Mr. Phiri: Do you know where they want a cook?  
Bill: That house wants a cook.  
Mr. Phiri: Thank you very much.  
Bill: Goodbye.

10.8. Reading

MIGRANT LABORER

My name is Jambo. Our (my) village is Amkoko. On this journey, I'm coming from Rhodesia. I went there 5 years ago. But now I've decided to return here to my village.

I went to Rhodesia because of the terrible hunger in our village. In Rhodesia I found work on the farm of a European named Jones. I was second foreman. My boss and his wife liked me a lot. They tried to raise my salary so that I would not leave work. But here in the village there is much to do. They called me (home) to become a headsman of the village in the place of my maternal uncle because he is old. Also my family needs a man who can help with various work at home. I'm returning home because of all these things.

# REFERENCE GRAMMAR

## I. NOUN CLASSES

Nouns in Chichewa are divided into classes. These noun classes are characterized by class prefixes, agreement prefixes, numbers, plural/singular pairings, and some semantic homogeneity of nouns in some classes.

### A. CLASS PREFIX

Most nouns in Chichewa consist of a prefix\* + a stem, and it is this prefix (the class prefix) which determines the classification of the noun. For example:

<u>chitsime</u>	'a well'	=	Class Prefix	+	stem
			<u>chi-</u>	+	-tsime

The class prefix chi- identifies chitsime as a noun in the chi- class (which includes other nouns having the class prefix chi- such as chitseko 'a door', chingwe 'a string', etc.)

For some classes, what is labeled the class prefix is the most general prefix for that class. For example, the mu- class includes nouns having the class prefix mu- and also its variants m- and mw-:

Class Prefix	+	Stem	=		
<u>mu-</u>	+	-nthu	=	<u>munthu</u>	'person'
<u>m-</u>	+	-lendo	=	<u>mlendo</u>	'guest'
<u>mw-</u>	+	-ini	=	<u>mwini</u>	'owner'

In other classes, there is either no uniform class prefix or the prefix is realized as zero. These classes are referred to by the agreement prefix (AP).

### B. NUMBERS AND SINGULAR/PLURAL PAIRINGS

In addition to being identified by a characteristic prefix, noun classes are also numbered, according to a system of classification used by other Bantu languages. For example, the ma- class is also called Class 6, the chi- class is called Class 7, and the zi- class is called Class 8.

\* Nouns in Class 1a and some nouns in Class 5 and Classes 9 and 10 have a zero realization of their class prefixes (e.g. Class 1a 'katundu' 'luggage' and Class 5 dengu 'basket', and Classes 9 and 10 suku 'school'). And Classes 12 and 13 include nouns which consist of two class prefixes (the diminutive prefix ka- or ti- + a class prefix + a stem):

ka-	+	m-	+	-peni	=	kampeni	'a small knife'
ti-	+	-zi	+	-tseko	=	tizitseko	'small doors'

Many class prefixes identify a noun as being singular or plural. For example, chi- is the singular class prefix for the stem -tsime (chi-tsime 'a well') and zi- is the plural class prefix for the same stem -tsime (zi-tsime).

Most noun classes are classified in numbered pairs or prefix pairs, with the first item being the singular form and the second being the plural. Chitsime/zitsime would be classified as belonging to the Chi/Zi classes or Classes 7/8. There are eight regular singular/plural pairings of nouns in Chichewa:

Class Numbers	Prefixes	Examples
Classes 1/2	Mu/A (class)	<u>munthu/anthu</u> 'person/people'
Classes 1a/2	∅ /A (class)	<u>bambo/abambo</u> 'father/fathers'
Classes 3/4	Mu/Mi (class)	<u>mudzi/midzi</u> 'village/villages'
Classes 5/6	Li/Ma (agreement/class)	<u>dzina/maina</u> 'name/names'
Classes 7/8	Chi/Zi (class)	<u>chitsulo/zitsulo</u> 'tool/tools'
Classes 9/10	I/Zi (agreement)	<u>njinga/njinga</u> 'bicycle/bicycles'
Classes 12/13	Ka/Ti (class)	<u>kamwana/tiana</u> 'smallchild/ <sup>child-</sup> ren'
Classes 14/6	U/Ma (class)	<u>ulalo/maulalo</u> 'bridge/bridges'

Some nouns are irregular; their singular comes from one class pairing and their plural from a different class pairing:

Classes 5/2	Li/A	<u>bwenzi/abwenzi</u> 'friend/friends'
Classes 9/6	I/Ma	<u>tawuni/matawuni</u> 'town/towns'

In the first example, the Class 5 noun bwenzi 'friend' goes to Class 2 for its plural form and agreements while a regular Class 5 noun goes to Class 6. Similarly, the Class 9 noun tawuni 'town', instead of going to Class 10 for its plural form and agreements, goes to Class 6.

Classes 15 (Ku), 16 (Pa), 17 (Ku), and 18 (Mu) have no singular/plural pairings.

\* ∅ indicates a (zero) realization of the class prefix for Class 1a nouns.

## C. AGREEMENT PREFIX (AP)

Agreement is another characteristic of noun classification in Chichewa. Modifiers (demonstratives, adjectives, possessives) and verbs must agree with the class of the noun with which they are linked. Agreement is marked by an agreement prefix (AP) characteristic of each noun class. The AP is attached to those modifiers and verbs.

For some noun classes, the AP is the same as the class prefix:

Zingwe izi zinali zazitali. 'These strings were long.'

Zingwe 'strings' agrees with other parts of the sentence through the AP zi-, which is identical with the class prefix zi-.

In other noun classes, the AP is different from the class prefix:

Mwamuna wokalamba mmodzi akuwerenga. 'One old man is reading.'

Mwamuna 'man' agrees with other parts of the sentence, not by the class prefix mu- or mw-, but by other variations of the Class 1 AP (m-, u-, and a-).

In some noun classes, the AP has little or no relationship at all to the class prefix:

Dengu ilo si lodula. 'That basket isn't expensive.'

Dengu 'basket' agrees with other parts of the sentence by means of the AP li- and not by any class prefix.\*

## D. ITEMS IN NOUN CLASSES

Some noun classes can be generalized according to the types of nouns in the class. For example, Classes 1/2 (Mu/A) are often called the 'people' classes because all of the nouns in them refer to human beings. Class 14 (U) is characterized by the number of abstract nouns included in it (ulenu 'respect', ubwenzi 'friendship', etc.) And Classes 12/13 (Ka/Ti) are called the diminutive classes because they 'diminish' whatever nouns they are prefixed to (kampando 'a small chair', timipando 'small chairs').

\* Due to lack of a uniform class prefix in Class 5, this class is labeled the li- class after the agreement prefix. Similarly, Classes 9/10 are called the I/Zi classes after their characteristic APs.

-483-  
NOUN CLASSES IN CHICHEWA

Class #	Class Prefix	AP	EXAMPLE
1(s)	mu-(m-, mw-)	m-, u- a-	Munthu uyu sadya. 'This man won't eat.' Mlendo wanu wafika. 'Your guest has arrived.' Mwana wawo afuna ndalama. 'Their child wants money.'
1a(s)	∅	m-, u- a-	Katundu wake ali m'nyumbamo. 'His luggage is in the house.' Bambo wanu apita. 'Your father will go.'
2(pl)	a-	a-	Anthu awa sadya. 'These men won't eat.' Alendo anu afika. 'Your guests have arrived.' Ana awo afuna ndalama. 'Their children want money.' Akatundu ake ali m'nyumbamo. 'His pieces of luggage are in the house.' Abambo anu apita. 'Your fathers have gone.'
3(s)	mu-(m-, mw-)		Munda wanu uli patali. 'Your field is far.'
4(pl)	mi-	i-	Minda yanu ili patali. 'Your fields are far.'
5(s)	∅, li-, dz-, ts-, d-, di-	li-	Dzina lake ndi lalitali. 'His name is long.'
6(pl)	ma-	a-	Maina ake ndi aatali. 'His names are long.'
7(s)	chi-	chi-	Chipewa chanu ndi chofira. 'Your hat is red.'
8(pl)	zi-	zi-	Zipewa zanu ndi zofira. 'Your hats are red.'
9(s)	m-, n-, ny-, ng-, ∅	i-	Nyali iyi ndi yodula. 'That lamp is expensive.'
10(pl)	m-n-, ny-, ng'-, ∅	zi-	Nyali izi ndi zodula. 'Those lamps are expensive.'
There is no class 11 in Chichewa			
12(s)	ka-	ka-	Kampandoko kathyoka. 'The small chair is broken.'
13(pl)	ti-	ti-	Timipandoto tathyoka. 'The small chairs are broken.'
14(s)	u-	u-	Udzu uwu wafa. 'This grass is dead.'
6(pl)	ma-	a-	Maukonde ndi atsopano. 'These nets are new.'
15	ku-	ku-	Ndimakonda kuimba kwanu. 'I like your singing.'
16	pa-	pa-	Patebulo pali buku. 'There's a book on the table.'
17	ku-	ku-	Kwawo ndi kuno. 'Their home is here.'
18	mu-	mu-	M'chitsime mulibe madzi. 'There isn't any water in the well.'

## II. PRONOUNS

Personal pronouns (I, me, my, mine) in Chicheŵa appear as one of three forms: APs, an emphatic form, and a possessive form.

### A. SUBJECT APs

The subject APs for personal pronouns are prefixed to the verb stem. However, personal pronouns do not usually have an expressed referent in the sentence:

AP + verb  
 Mu- -bwera = Mubwera 'You will come.'  
 'you' 'will come'

AP	Example
<u>Ndi-</u> 'I'	<u>Ndiphunira.</u> 'I will study.'
<u>U-*</u> 'you' (singular/familiar)	<u>Ukuwona chito.</u> 'You are working.'
<u>A-</u> 'he, she'	<u>Amakhala pano.</u> 'He/She lives here.'
<u>Ti-</u> 'we'	<u>Tikudikira.</u> 'We are waiting.'
<u>Mu-</u> 'you' (plural/respect)	<u>Munadwala</u> 'You were sick.'
<u>A-</u> 'they'	<u>Adzathandiza.</u> 'They will help.'

\* Singular forms of pronouns such as u- (You) are used infrequently and then only in referring to young people or very close friends. It is more common (and preferable) to use plural and therefore respectful forms of pronouns such as mu- when referring to people.

### B. OBJECT PREFIXES (OPs)

There are also verbal prefixes for pronoun objects. These object prefixes (which are placed after the T/A prefix before the verb root) vary in some instances from the corresponding subject APs:

Subject AP	+	T/A	+	Object OP	+	VR	+	VS	
A-		-na-		-mu-		-on-		-a	= 'He saw him.'
'he'		(past)		'him'		'see'			

OP	Example
-ndi- 'me'	Mphunzitsiyo an <u>andiona</u> . 'The teacher saw me.'
-ku- 'you' (s./fam)	Mphunzitsiyo an <u>akuona</u> . 'The teacher saw you.'
-mu-, -m'-(him,her)	Mphunzitsiyo an <u>amuona</u> . 'The teacher saw him/her.'
-ti- 'us'	Mphunzitsiyo an <u>ationa</u> . 'The teacher saw us.'
-ku...ni 'you' (plural/respect)	Mphunzitsiyo an <u>akuonani</u> . 'The teacher saw you.'
-wa- 'them'	Mphunzitsiyo an <u>awaona</u> . 'The teacher saw them.'

### C. EMPHATIC PRONOUNS

The emphatic form of personal pronouns is used for emphasizing the subject of a sentence, for marking the subject of the verb ndi 'be', (whether it is emphasized or not) and for objects of prepositions and other particles.

1. Don't confuse emphatic forms with APs. Emphatic forms may precede the AP to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun	AP	+	-kupita
<u>Ine</u> 'I, me'	ndi-	+	-kupita.=Ine, ndikupita. 'As for me, I'm going.'
<u>Iwe</u> 'you'	u-	+	-kupita.=Iwe, ukupita. 'As for you, you are going.'
<u>Iye</u> 'he/she, 'him/her'	a-	+	-kupita.=Iye, akupita. 'As for him/her, he/she is going.'
<u>Ife</u> 'we/us'	ti-	+	-kupita.=Ife, tikupita. 'As for us, we are going.'
<u>Inu</u> 'you'	mu-	+	-kupita.=Inu, mukupita. 'As for you, you're going.'
<u>Iwo</u> 'they, them'	a-	+	-kupita.=Iwo, akupita. 'As for them, they are going.'

2. With a pronoun subject, ndi 'be' requires a subject marker. The emphatic forms of personal pronouns are used for this purpose instead of APs. But note that emphatic forms follow ndi and are often merged with it. (Remember an AP always precedes its verb stem):

Ndi'be' + emphatic pronoun	Example
Ndi + ine	= Ndine mphunzitsi. 'I am the teacher.'
Ndi + iwe	= Ndiwe wophunzira. 'You are a student.'
Ndi + iye	= Ndiye Mzungu. 'He/She is a European.'
Ndi + ife	= Ndife abwenzi. 'We are friends.'
Ndi + inu	= Ndinu alendo. 495 'You are guests.'
Ndi + iwo	= Ndiwo a:imi. 'They are farmers.'

3. Emphatic forms of personal pronouns are used as objects of prepositions and other particles. The emphatic pronoun may merge with the preceding preposition or particle:

Preposition/ Particle	+ Emphatic Pronoun	Example
<u>na-</u> 'with'	+ <u>ine</u> 'me' ( <u>nane</u> )	= Adzapwera nane. 'He'll come with me.'
<u>patsogolo pa</u> 'in front of'	+ <u>iwe</u> 'you'	= Ndikukhala patsogolo pa <u>iwe</u> . 'I'm sitting in front of you.'
<u>pa</u> 'by'	+ <u>ife</u> 'us'	= Ngozi inaonedwa <u>pa ife</u> . 'An accident was seen by us.'

#### D. POSSESSIVE PRONOUNS

Personal pronouns also have possessive forms (my, mine, your, yours, etc.). These possessive pronouns are stems which agree with noun referents by means of an associative prefix (AP + 'a' of association):

Noun	AP	+ -a-	+ Possessive Stem	
dzina	li-	+ -a-	+ <u>-nga</u> 'my/mine'	= dzina <u>langu</u> 'my name' (li- + -a- = la)
mabuku	a-	+ -a-	+ <u>-ko</u> 'your/yours'	= mabuku <u>ako</u> 'Your books' (a- + -a- = a-)
chala	chi-	+ -a-	+ <u>-ke</u> 'his/her/hers'	= chala <u>chake</u> 'his/her finger' (chi- + -a- = cha-)
nyumba	i-	-a-	+ <u>-thu</u> 'our/ours'	= nyumba <u>yathu</u> 'our house' (i- + -a- = ya-)
zipeŋa	zi	+ -a-	+ <u>-nu</u> 'your/yours'	= zipeŋa <u>zanu</u> 'your hats' (zi- + -a- = za-)
mphaka	u-	+ -a-	+ <u>-wo</u> 'their/theirs'	= mphaka <u>wawo</u> 'their cat'

### III. VERBS

The verb in Chichewa is characterized by an assembly pattern of a number of bound parts, (that is parts which never occur on their own.) Various prefixes and suffixes are attached to the verb root to mark subject, object, tense/aspect, negation etc. A verb construction may be only a verb stem or it may include the subject and object as well (Dikira: 'Wait!'/ Ndinamudikira. 'I waited for him.') In fact, a verb can give so much information that a statement in Chichewa may consist of only the verb.

There exists an inter-relationship among the verbal prefixes and suffixes which determines the parts that can appear together in a particular verb construction. For example, all verbs which form their negatives with the prefix -sa- take final vowel suffix -e:

- musapite 'Please don't go!/'You shouldn't go.'
- asanachoke, tifurira kumuona. 'Before he leaves, we want to see him.'

#### A. REGULAR AND IRREGULAR VERBS

In Chichewa, regular verbs are those verbs which

- 1) end in final vowel -a or -e and
- 2) can have a tense/aspect prefix. (T/A).

Most verbs in Chichewa are regular by this definition: -pita 'go', -bwera, 'come' -tsala 'stay', -sewera 'play', etc...

Irregular verbs in Chichewa do not satisfy either one or both of the above requirements. For example, the verb kuti 'to say' can have a T/A prefix but it can not end in either -a or -e; -yenera 'should/ought to' ends in -a but it can never have a T/A prefix in its construction.

The following is a list of some of the irregular verbs in Chichewa:

- li/ndi 'be'
- li ndi 'have'
- Pali/Muli? Kuli 'There is/are'
- yenera 'should/ought to'
- tani? 'do what/say what'
- tha 'can/be able'
- nsathe 'can/be able'
- ti 'say'
- tere/-tero 'say/do this, say/do that'

For a full explanation of -li/ndi, -li ndi, and Pali/Kuli/Muli, see the Verb Review after Lesson 8.





-sana- 'before'. This tense/aspect prefix is composed of the negative prefix -sa- and the past tense/aspect prefix -na- to indicate something 'before' or 'not yet occurred': It appears in one of two verbs in the sentence:

AP T/A  
Mu-sana-bwer-e, muyenera kundifunsa.  
'Before you come, you should ask me.'

-ka-  
-kadza-  
-kana-  
-kada- 'if/when'. The T/A -ka- expresses 'when' or 'if' in one verb whose result is expressed in the second verb. -ka- may appear with or without an accompanying T/A prefix:

AP T/A  
A-ka-bwer-a-, nditsala. 'If he comes, I'll stay.'

AP T/A  
Mu-kadza-gwir-a ntchito, mudzapeza ndalama zambiri.  
'If you will work, you'll earn a lot of money.'

AP T/A                      AP T/A  
A-kana-phunzir-a, a-kana-khoz-a mayeso.  
'If he had studied, he would have passed the exam.'

In the past conditional with -kana/-kada-, the T/A prefixes appear in both verbs of the sentence.

-daka- 'still'. The compound T/A -daka- expresses 'still' to describe a state or action that is continuing or going on:

AP T/A    AP T/A  
A-daka-dwal-a 'He's still sick.' / A-daka-dikir-a  
'He's still waiting.'



**-IS-** 'causative' This suffix indicates an action 'made or caused to happen':

**-AN-** Ti-na-ku-dabwi-<sup>S</sup>ts-a 'We surprised you.'

'reciprocal' This suffix expresses the idea of doing something 'together or to each other':

Ti-ria-lankhul-<sup>S</sup>an-a 'We talked to each other.'

A/C-T-O-R-S is only a general guideline for the order of placement of the component parts of the verb. All verb constructions do not have to have an object prefix and some verb forms have a  $\emptyset$  in their AP slot (positive imperative) or  $\emptyset$  in their T/A slot (imperative, subjunctive, immediate future). Moreover, there are other verbal prefixes and suffixes which can appear in addition to the basic such as A/C-T-O-R-S pattern. Nevertheless, this pattern is useful as a basis for comprehending the verb structure in Chichewa.

POSITIVE VERB FORMS

	AP	T/A	OP	VR	S	VS	Example
Present/Future Progressive	yes	-liku-	∅	yes	∅	-a	Ndilikumwa. 'I'm drinking.'
Habitual	yes	-ma-	∅	yes	∅	-a	Mumapita. 'They usually go.' Mumapita. 'They used to go.'
Perfect	yes	-a-	∅	yes	∅	-a	Wachedwa. 'He/She is late.'
Past	yes	-na- -da-	∅	yes	∅	-a	Anasewera. Adasewera. 'They played.'
Past Progressive	yes	-naliku-	∅	yes	∅	-a	Ndinalikudikira. 'I was waiting.'
Distant Future	yes	-dza-	∅	yes	∅	-a	Tidzachoka sabata lamawa. 'We'll leave next week.'
Imperative	∅	∅	∅	yes	∅	-a	Loŵa. 'Enter'
Subjunctive	yes	∅	∅	yes	∅	-e	Musaŵerenge. 'Please don't read/You shouldn't read'
Permission/Possibility	yes	-nga-	∅	yes	∅	-e	Angabwere. 'He may come.'
'After'	yes	-ta-	∅	yes	∅	-a	Titalankhulana, tinachoka. 'After we talked, we left.'
'Before'	yes	-sana-	∅	yes	∅	-e	Ndisanaphunzire, ndinasewera mpira. 'Before I studied, I played ball.'
'When/If'	yes	-ka-	∅	yes	∅	-a	Akabwera nditsala. 'When/if he comes, I'll stay.'
'If' conditional	yes	-kada- -kana-	∅	yes	∅	-a	Akadapita, akadamuona. 'If he had gone, he would have seen her.'
'still'	yes	-daka-	∅	yes	∅	-a	Adakagona. 'He's still sleeping.'

POSTIVE VERB FORMS (CONTINUED)

	AP	T/A	OP	VR	S	VS	Example
Passive	yes	yes	yes	yes	-idw -edw	-a	Ngozi inaonedwa naye. 'The accident was seen by him.'
Stative	yes	yes	∅	yes	-ik- -ek-	-a	Nyumba yanu imaoneka. 'Your house is visible.'
Applied	yes	yes	(yes)	yes	-ir- -er-	-a	Ndikuphikira. 'I will cook for you.'
Causative	yes	yes	yes	yes	-its- -ets-	-a	Anandigwetsa. 'They made me fall.'
Reciprocal	yes	yes	∅	yes	-an-	-a	Akuvutana. 'They are quarreling together.'
Reflexive	yes	yes	-dzi-	yes	∅	-a	Mwadzicheka. 'You've cut yourself.'

504

Other verbal affixes and verb expressions: )

### Negative Verb Forms

There are four ways to make verbs negative.

- 1) Si- 'not' is the most common negative prefix, appearing before the AP of most verbs (or replacing the verb in the case of ndi 'be'):

Sindidzadikira. 'I won't wait.'

Sali bwino. 'He's/She's/They're not well.'

(si + a = sa)

Si mkazi wanga. 'She's not my wife.'

- 2) -sa- is the negative prefix for subjunctive verbs, imperatives, and the expression 'before/not yet' -sana-; -sa- appears immediately after the AP in the T/A slot:

Tisapite. 'We shouldn't go./Let's not go.'

Musabwere. 'Please don't come.'

Asanachoke, adya. 'Before they leave, they will eat.'

- 3) The negative suffix -be 'be without' is used exclusively with the verb -li (with present and past T/As) in the expressions -li ndi 'have' and Fali/Kuli/Muli 'there is/are':

Aibe galimoto. 'He doesn't have a car.'

Munaibe ana m'chipindamo. 'There weren't any children in that room'

- 4) -panda 'be without' is a verb stem used to form the negative of verbs with the -ka- double T/A prefix. -ka- and its accompanying T/A appears in the T/A slot of -panda which is followed by the infinitive form of the main verb:

Tikapanda kugona, tidzatopa mawa.

'If we don't sleep we'll be tired tomorrow.'

Mukanapanda kufulumira, mukanachedwa.

'If we don't hurry, we'll be late.'

NEGATIVE VFRB FORMS

Si-	+ AP	+ -sa-	+ T/A	+ verb root	vowel	+ suffix	+ -be	Infinitive	Example
Si-	yes	∅	-liku-	yes	-a	∅	∅	∅	Sindikupita. 'I'm not going.'
Si-	yes	∅	-na-	yes	-e	∅	∅	∅	Sitinatsale 'We didn't stay.'
Si-	∅	∅	∅	∅	∅	∅	∅	∅	Si Chikondi. 'It's not Chikondi.'
∅	yes	-sa-	-na-	yes	-e	∅	∅	∅	Sanachoke, anadya. 'Before he left, he ate.'
- ∅	yes	-sa-	∅	yes	-e	∅	∅	∅	Musalowe. 'Please don't enter.'
∅	yes	-sa-	∅	yes	-e	∅	∅	∅	Asalire. 'He shouldn't cry.'
∅	yes	∅	∅	-li	∅	-be	∅	∅	Mulibe galimoto. 'You don't have a car.'
∅	Pa-	∅	-na-	-li-	∅	-be	∅	∅	Panalibe nthawi. 'There wasn't time.'
∅	yes	∅	-ka-	-pand-	-a	∅	yes	yes	Tikapanda kugona, tidzatopa. 'If we don't sleep we'll be tired tomorrow.'
∅	yes	∅	-kada-	-pand-	-a	∅	yes	yes	Mukadapanda kufulumira, mukadachedwa. 'If we don't hurry, we'll be late.'

#### IV. MODIFIERS

Modifiers of noun describe, specify, qualify, and limit the meaning of those nouns. Modifiers include demonstratives, possessives, numbers, some question words, adjectives, verbs and even other nouns. In Chicheŵa these modifiers follow nouns and they agree with their nouns by various types of agreement prefixes.

There are five types of modifiers in Chicheŵa differentiated by their form of agreement:

##### 1) AP + modifier stem

Modifiers of this type take only the AP of their nouns in agreement. Some examples are the affinity demonstrative -no, the shared information demonstrative -ja, the question stems -ngati? 'how many?' and -ti 'which?', number stems -tatu 'three', the relative stem -mene 'which, that, who', and the stem -ina 'other, some, another'. (For a fuller discussion of these modifiers, see Lesson 5A for the -no and -ja demonstratives, Lesson 6A for numbers, -ngati, -ti, and -mene, and Lesson 7A for -ina).

Class #	noun	AP	+ modifier	Example
1/1a	mwana	u-	-ja	mwana <u>uja</u> 'that child'
	galu	u-	-ina	galu <u>wina</u> 'another dog'
2	anthu	a-	-ngati	anthu <u>angati</u> 'how many people?'
3	mpeni	u-	-mene	mpeni <u>umene</u> 'the knife which'
*4	mitengo	i-	-sanu	mitengo <u>isanu</u> 'five trees'
5	dziko	li-	-no	dziko <u>lino</u> 'this country'
6	makasu	a-	-ja	makasu <u>aja</u> 'the/those hoes'
7	chaka	chi-	-no	chaka <u>chino</u> 'this year'
8	zaka	zi-	-ngati	zaka <u>zingati?</u> 'How many years?'
9	nyumba	i-	-ti	nyumba <u>iti?</u> 'which house?'
10	nthawi	zi-	-na	nthawi <u>zina</u> 'some times'
12	kamwana	ka-	-mene	kamwana <u>kamene</u> 'the small child who'
13	timadengu	ti-	-nayi	timadengu <u>tinayi</u> 'four small baskets'
14	ukonde	u-	-ti	ukonde <u>uti?</u> 'which net?'
15	kuimba	ku-	-ja	kuimba <u>kuja</u> 'that singing'
16	pamsika	pa-	-mene	pamsika <u>pamene</u> 'at the market where'
17	kumudzi	ku-	-ti	kumudzi <u>kuti?</u> 'to which village?'
18	m'nyumba	mu-	-no	m'nyumba <u>muno</u> 'in this room'

2) AP + A + modifier

Modifiers of this type combine the AP of their nouns with the 'a' of association to create an 'associative form'. Some modifiers which take this associative form as a prefix are the question stem -nji 'what?', possessive stems (e.g. -nu 'your/yours'), and qualifiers (e.g. -mbiri 'much, many'). Noun-derived modifiers (e.g. -a nzeru 'intelligent') take the associative form disjunctively (separately) and not as a prefix. (For a fuller discussion of these modifiers, see Lesson 9 A).

Class #	Noun	AP	+ a	+ modifier	Example
1/1a	mlendo	u-	-a-	-nu	mlendo <u>wanu</u> 'your guest'
	bambo	u-	-a-	-ke	bambo <u>wake</u> 'his father'
2.	alimi	a-	-a-	-mbiri	alimi <u>ambiri</u> 'many farmers'
3	mphika	u-	-a-	-tsopano	mphika <u>watsopano</u> 'a new cooking pot'
4	midzi	i-	-a-	-mbiri	midzi <u>yambiri</u> 'many villages'
5	dengu	li-	-a-	-nga	dengu <u>langa</u> 'my basket'
6	maluwa	a-	-a-	-bwino	maluwa <u>abwino</u> 'good flowers'
7	chitseko	chi-	-a-	nsungwi	chitseko <u>cha</u> nsungwi 'a bamboo door'
8	zitsulo	zi-	-a-	-chabe	zitsulo <u>zachabe</u> 'worthless tools'
9	mfumu	i-	-a-	nzeru	mfumu <u>ya</u> nzeru 'a wise chief'
10	nyali	zi-	-a-	-nji	nyali <u>zanji?</u> 'what lamps/lights?'
12	kagalu	ka-	-a-	-thu-	kagalu <u>kathu</u> 'our small dog'
13	timiyala	ti-	-a-	-mbiri	timiyala <u>tambiri</u> 'many small stones'
14	ufa	u-	-a-	mteza	ufa <u>wa</u> mteza 'groundnut flour'
15	kulemba	ku-	-a-	-nu	kulemba <u>kwanu</u> 'your writing'
16	patebulo	pa-	-a-	-wo	patebulo <u>pawo</u> 'on their table'
17	kuofesi	ku-	-a-	-ke	kuofesi <u>kwake</u> 'to his office'
18	m'thumba	mu-	-a-	-nu	m'thumba <u>mwanu</u> 'in my pocket'

3) AP + -a- + AP + Modifier Stem

Modifiers of this type have a double prefix: the 'associative form' (AP + -a-) and the AP. The only modifiers which take this agreement are adjectival stems such as -tali 'long/tall', and -kulu 'big'. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	wa-	+	m-	=	wam-	Mwana wake <u>wamkazi</u> wadwala. 'His daughter is ill.'
1a	wa-	+	m-	=	wam-	Galuyu ndi <u>wamkulu</u> . 'This dog is big.'
2	a-	+	a-	=	aa-	Ana ake <u>aamuna</u> adwala. 'His sons are sick.' Agaluwa ndi <u>aakulu</u> . 'These dogs are big.'
3	wa-	+	u-	=	wau-	Ndinaona mtengo <u>waufupi</u> . 'I saw a short tree.'
4	ya-	+	i-	=	yai-	Ndinaona mitengo <u>yaifupi</u> . 'I saw some short trees.'
5	la-	+	li-	=	lali-	Mumpatse khasu <u>laling'ono</u> . 'Give him a small hoe.'
6	a-	+	a-	=	aa-	Mumpatse makasu <u>aang'ono</u> . 'Give him the small hoes.'
7	cha-	+	chi-	=	chachi-	Titsegule chitseko <u>chachikulu</u> . 'Let's open the big door.'
8	za-	+	zi-	=	zazi-	Titsegule zitseko <u>zazikulu</u> . 'Let's open the big doors.'
9	ya-	+	i-	=	yai-	Anandipatsa njinga <u>yaing'ono</u> . 'He gave me a small bike.'
10	za-	+	zi-	=	zazi-	Anandipatsa njinga <u>zazing'ono</u> . 'He gave me the small bikes.'
12	ka-	+	ka-	=	kaka-	Kagalu <u>kakang'ono</u> kadwala. 'The small dog is sick.'
13	ta-	+	ti-	=	tati-	Tiagalulu <u>tating'ono</u> tadwala. 'The small dogs are sick.'
14	wa-	+	u-	=	wau-	Anamanga ulalo <u>wautali</u> . 'He built a long bridge.'
16	pa-	+	pa-	=	papa-	Ndinaika bukulo patebulo <u>papang'ono</u> . 'I put that book on a small part of the table.'
17	kwa-	+	ku-	=	kwaku-	Tikupita kuphiri <u>kwakutali</u> . 'We're going to a tall mountain.'
18	mwa-	+	mu-	=	mwamu-	Aly m'chipinda <u>mwamung'ono</u> . 'He's in the small room.'

4) AP + the perfect T/A verb (-a- + verb stem)

Modifiers of this type combine the AP with the perfect T/A -a- and a verb stem. The modifiers in this category are those with the verb stems -tha 'finish' as in the expression 'last month' and -pita 'go' as in the expression 'five days ago'. (For a full discussion of these modifiers see Lesson 11 A.)

noun phrase	Perfect			
	AP+T/A	-a-	+ verb stem	
mwezi	u-	-a-	-tha	mwezi <u>watha</u> 'last month'
miyezi isanu	i-	-a-	-pita(yo)	miyezi isanu <u>yapitayo</u> 'five months'
masiku anayi	a-	-a-	-pita(wo)	masiku anayi <u>apitawo</u> 'four days ago'
sabata	li-	-a-	-tha	sabata <u>latha</u> 'last week'
masabata atatu	a-	-a-	-pita(wo)	masabata atatu <u>apitawo</u> 'three weeks ago'
chaka	chi-	-a-	-tha	chaka <u>chatha</u> 'last year'
zaka ziwiri	zi-	-a-	-pita(zo)	zaka ziwiri <u>zapitazo</u> 'two years ago'

5) AP + -a- + -ku- + Modifier stem

Modifiers of this type combine the associative form (AP + -a-) and the Cl. 15 (infinitive) prefix ku- to form a verbal modifier prefix (VMP). A sound change occurs in this combination as the -k- is dropped and the vowels merge to form -o-. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative + Form	ku- =	Verbal Modifier Prefix	Example
1	wa- +	ku- =	wo-	Mnyamata <u>wodwala</u> ali m'chipatala. 'The sick boy is in the hospital.'
1a	wa- +	ku- =	wo-	Galu <u>wokalamba</u> wagona. 'The old dog is asleep.'
2	a- +	ku- =	o-	Anyamata <u>odwala</u> ali m'chipatala. 'The sick boys are in the hospital.'
				Agalu <u>okalamba</u> agona. 'The old dogs are asleep.'
3	wa- +	ku- =	wo-	Ndinaona mtengo <u>wokalamba</u> . 'We saw an old tree.'
4	ya- +	ku- =	yo-	Ndinaona miyala <u>yochuluka</u> . 'We saw numerous rocks.'
5	la- +	ku- =	lo-	Tsiku <u>loyamba</u> linali labwino. 'The first day was good.'
6	a- +	ku- =	o-	Masiku <u>oyamba</u> anali abwino. 'The first days were good.'
7	cha- +	ku- =	cho-	Safuna kugula chinthu <u>chothyoka</u> . 'He doesn't want to buy a broken thing.'
8	za- +	ku- =	zo-	Anagula zinthu <u>zochuluka</u> . 'He bought numerous things.'
9	ya- +	ku- =	yo-	Tidzakhala nthawi <u>yokwanira</u> . 'We'll have enough time.'
10	za- +	ku- =	zo-	Anaona nsomba <u>zochepa</u> . 'He saw few fish.'
12	ka- +	ku- =	ko-	Kamwana <u>komaliza</u> sikanadye. 'The last small child didn't eat.'
13	ta- +	ku- =	to-	Tiana <u>tomaliza</u> sitinadye. 'The last small children didn't eat.'
14	wa- +	ku- =	wo-	Sindinagule ufa <u>wokwanira</u> . 'I didn't buy enough flour.'
15	kwa- +	ku- =	ko-	Kuwerenga <u>kokwanira</u> sikunachitike. 'Sufficient reading wasn't done.'
16	pa- +	ku- =	po-	Paphiri ndi <u>pozizira</u> . 'It's cold on the mountain.'
17	kwa- +	ku- =	ko-	Kunyanja ndi <u>kotentha</u> . 'It's hot at the lake.'
18	mwa- +	ku- =	mo-	M'nyumba <u>momaliza</u> munalibe anthu. 'In the last house there was no one.'

#### IV. ADVERBS OF MANNER

Adverbs of manner tell how or in what manner something was done (e.g. 'well', 'slowly', 'lazily'). These adverbs come in three forms:

1) Some adverbs are base forms with no prefix:

msanga - 'quickly'

bwino - 'well'

2) Some adverbs are made from nouns. They are formed by attaching the Class 17 associative form mwa- (AP Mu- + -a- of association) to the noun; these adverbs express the idea that something is done 'in the manner of':

<u>Associative Form</u>	+	<u>Noun</u>	(in the manner of intelligence)
mwa-		nzeru 'intelligent'	= <u>mwanzeru</u> 'intelligently'
mwa-		ulemu 'respect'	= <u>mwaulemu</u> 'respectfully/politely'

3) Some adverbs are made from verbs. They are formed by attaching the Class 17 verbal modifier prefix mo- (the AP mu- + the infinitive prefix ku-) to the verb stem; these adverbs express the idea of something done 'in the manner of being...':

<u>VMP</u>	+	<u>Noun</u>	
mo-		-nyada 'be proud'	= monyada 'proudly' (in the manner of being proud)
mo-		-kondwa 'be happy'	= mokondwa 'happily' (in the manner of being happy)

	<u>mu-</u>	<u>-ku-</u>	<u>-a-</u>	<u>Stem</u>	<u>Example</u>
<b>NOUNS</b>	<u>mu-</u>	∅	<u>-a-</u>	ulesi chitsiru	Amagwira ntchito <u>mwaulesi</u> ; 'He works lazily.' Amakhala <u>mwachitsiru</u> . 'He lives foolishly'
<b>VERB STEMS</b>	<u>mu-</u>	<u>-ku-</u>	∅	<u>-fulumira</u> <u>-kwiya</u>	Anathamanga <u>mofulumira</u> . 'He ran quickly.' Musalankhule <u>mokwiya</u> . 'Don't speak angrily.'

# VOCABULARY LIST

## A

a-	'he/she/they'
a-	a prefix showing respect (as aBanda 'Mr. Banda')
-a	'of'
-a-	perfect T/A prefix
<i>Afilika</i>	'Africa'
<i>atsi</i>	'ice'
<i>aka/ako</i>	'the, this/that'
-ake	'his/her/hers'
-ako	'your/yours' (singular/familiar)
<i>akuluakulu (2)</i>	'elders'
<i>ali yense</i>	'everyone'
<i>Amelaka</i>	'America'
<i>amene</i>	'the one/ones who'
-an-	'each other/together' (reciprocal verb suffix)
-anga	'my/mine'
-anu	'your/yours' (plural, respectful)
<i>anyansi</i>	'onions'
<i>apa/apo</i>	'the, this (here)/that (there)' (for Cl. 16 nouns)
-apita	'ago'
-atha	'last'
-athu	'our/ours'
<i>asa/aso</i>	'the, these/those' (for Cl. 2 and 6 nouns)
-aso	'their/theirs'
-a yari?	'whose?'
<i>asibanbo (2)</i>	'Sir, father (polite)'
<i>asimayi (2)</i>	'ma'am, mother (polite)'

## B

-ba	'steal'
	- <u>bedwa</u> 'be stolen'
	- <u>bera</u> 'steal for'
-badwa	'be born'
bambo/abambo (1a/2)	'sir, father/fathers, man/men'
banja/mabanja (5/6)	'family/families'
banki/mabanki (5/6)	'bank/banks'
basi	'that's all/That's enough./Stop!/just'
-be	'be without/not'
bedi/mabedi (5/6)	'bed/beds'
belu/mabelu (5/6)	'bell/bells'
bi	'darkness'
bingu/mabingu	'thunder'
-biriwira	'be green'
bodwa/mabodwa (5/6)	'a lie/lies'
boma (5)	government offices (originally 'fort')
bowa/abowa (1a/2)	'mushroom/mushrooms'
-budula	'cut off'/'eat off'
	- <u>budulidwabudulidwa</u> 'be eaten completely'
	<u>kabudula</u> 'shorts'
buku/mabuku (5/6)	'book/books'
buledi/mabuledi (5/6)	'breads/breads'
buleki/mabuleki (5/6)	'brake/brakes'
-buluu	'blue'
bwana/abwana (1a/2)	'boss, bosses'
bwanj??	'how?/how much?'
bwensi/abwensi (5/2)	'friend/friends'
-bwera	'come'
	- <u>bwereka</u> 'borrow/lend'
	- <u>bwerera</u> 'return'
	- <u>bwereza</u> 'bring back'
	- <u>bwereza</u> 'repeat'
bwino	'well, o.k., all right'
	- <u>bwino</u> 'good'
	<u>bwino</u> 'gently, carefully'

-bzala

'plant'; also -bzyala/dzala  
-bzala ufa 'plant flour' = 'lie'

C

-oha

'be light'

ohabe (7)

'nothing'

-a chabe 'worthless'

Chabwino

'Fine, O.K., All right'

ohaka/zaka (7/8)

year/years

ohakudya/zakudya (7/8)

'food/foods'

chakudya cha m'mawa: breakfast

chakudya cha masana: lunch

chakudya cha madzulo: dinner/supper

ohala/sala (7/8)

'finger/fingers'

chambo (7)

'a type of fish found in Lake Malawi'

changu (7)

'haste/dilligence'

-ohapa

'wash (clothes)'

-ohedwa

'be late'

-chedwetsa 'make late'

-oheka

'cut'

ohemwali/aohemwali (1a/2)

'girl/girls' 'sister/sisters'

-ohespa

'be few/little'

-oheta

'be quiet'

-ohesza

'chat'

-ohi-/-si-

'it/them' (object prefixes for Cl. 7/8 nouns.

ohibale (7)

brotherhood

ohibenthu/sibenthu (7/8)

'piece/pieces'

ohibodo/sibodo (7/8)

'chicken leg/legs'

ohibwana (7)

'childishness'

ohibwensi (7)

'friendship'

ohifukwa/sifukwa (7/8)

'because, reason/reasons'

chifukwa cha 'because of'

chifukwa chiyani 'why?'

ohifwawa/sifwawa (7/8)

'chest/chests'

<i>ohigawo/sigawo (7/8)</i>	'plot/plots, term/terms'
<i>ohikasu (7)</i>	'yellow, ginger root'
<i>ohikhristu</i>	'Christian'
<i>ohikhulupiriro/sikhulupiriro (7/8)</i>	'hope/hopes'
<i>ohikondi (7)</i>	'love'
<i>ohikuku (7)</i>	'measles'
<i>ohikamba (7)</i>	'skin'
<i>ohikwa/sikwa (7/8)</i>	'baskets for storing rice, beans, or leaves'
<i>ohikwanje/sikwanje (7, 8)</i>	'bush knife/knives'
<i>ohilango/silango (7/8)</i>	'punishment/punishments'
<i>ohilankhulo/silankhulo (7/8)</i>	'language' languages'
<i>ohilala/silala (7)</i>	'drought/droughts'
<i>ohilala (7)</i>	'drought'
<i>ohilendo (7)</i>	'strangeness, in the manner of a stranger'
<i>ohilimwe (7)</i>	'hot season'
<i>ohilonda/silonda (7/8)</i>	'sore/sores'
<i>ohimanga (7)</i>	'maize (corn)'
<i>ohimbudzi/zimbudzi (7/8)</i>	'latrine/latrines' 'toilet/toilets'
<i>ohimodzimodzi</i>	'the same'
<i>ohimpando/simpando (7/8)</i>	'big chair/chairs'
<i>ohimwemwe (7)</i>	'happiness'
<i>ohinangwa (7)</i>	'cassava'
<i>-ohinayi</i>	'fourth'
<i>ohinenechwe (7)</i>	'Language/grammar'
<i>ohinfine (7)</i>	'a cold'
<i>ohingoni (7)</i>	'the language of the Ngoni people'
<i>ohingwe/singwe (7/8)</i>	'string/strings'
<i>ohinthu/sinthu (7/8)</i>	'thing/things'

<i>ohinyezi</i> (7)	'humidity'
<i>chipande/zipande</i> (7/8)	'wooden spoon/spoons'
<i>chipando/zipando</i> (7/8)	'gourd/gourds'
<i>chipangizo/zipangizo</i> (7/8)	'building material/materials'
<i>chipani</i> (7)	'party (political)'
<i>chipatala/zipatala</i> (7/8)	'hospital/hospitals'
<i>chipatso/zipatso</i> (7/8)	'fruit/fruits'
<i>chiperone</i> (7)	'fierce storm'
<i>chipeŵa/zipipeŵa</i> (7/8)	'hat/hats'
<i>chipinda/zipinda</i> (7/8)	'room/rooms'
<i>chipupa/zipupa</i> (7/8)	'wall/walls'
<i>-chira</i>	'recover'
	<i>-chiritsa</i> 'cure'
<i>chirere/zirere</i> (7/8)	'groundnut field/fields'
<i>-chisowu</i>	'fifth'
<i>chisakasa/zisakasa</i> (7/8)	'shed/sheds'
<i>chisisira</i> (7)	'dusk'
<i>chisoni</i> (7)	'sadness'
<i>-chita</i>	'do'
<i>-chitatu</i>	'third'
<i>chitenje/zitenje</i> (7/8)	'wrap around cloths'
<i>-chitira umboni</i>	'witness'
<i>chithunzi/sithunzi</i> (7/8)	'picture/pictures'
<i>chitseko/zitseko</i> (7/8)	'door/doors'
<i>chitsime/zitsime</i> (7/8)	'well/wells'
<i>chitsulo/zitsulo</i> (7/8)	'tool/tools'
<i>chitumbuka</i> (7)	'the Tumbuka language'
<i>chiweto/ziweto</i> (7/8)	'livestock/many kinds of livestock'
<i>-chiwiri</i>	'second'
<i>Chiyambi</i> (7)	'origin'

<i>ohiyani</i>	'what?'
<i>-ohiza</i>	'heal'
<i>ohobisa/sobisa (7/8)</i>	'secret/secrets'
<i>ohofunda/zofunda (7/8)</i>	'bedding/beddings'
<i>-choka</i>	'go away/leave'
	<i>-chokera</i> 'come from, depart from'
<i>oholembera/zolembera (7/8)</i>	'pen/pens'
<i>oholinga/zolinga (7/8)</i>	'aim/aims'
<i>ohonchi/ohoncho</i>	'like this/that'
<i>choona/zoona (7/8)</i>	'truth/truths'
<i>chovala/zovala (7/8)</i>	'an article of clothing/clothes'
<i>chovundikira/zovundikira (7/8)</i>	'cover/covers'
<i>chovuta/zovuta (7/8)</i>	'problem/problems'
<i>-chuluka</i>	'be numerous/plenty'
<i>chuma (7)</i>	'wealth, finances'

## D

<i>-da</i>	'be dark'
<i>-da-</i>	past T/A prefix (also <i>-na-</i> )
<i>-dabwa</i>	'be surprised'
	<i>-dabwitsa</i> 'surprise'
<i>-daka-</i>	'still' (verb prefix)
<i>dambo/madambo (5/6)</i>	'swamp/swamps'
<i>-dandaula</i>	'complain'
	<i>-dandaulira</i> 'complain to'
<i>daxi (5)</i>	'baldness'
<i>denga/madenga (5/6)</i>	'roof/roofs'
<i>dengu/madengu (5/6)</i>	'basket/baskets'
<i>dera/madera (5/6)</i>	'region/regions'
<i>deresi/maderesi (5/6)</i>	'dress/dresses'
<i>-di</i>	'truly'

-dikira	'wait/wait for'
dilaivala/adilaivala(1a/2)	'driver/drivers'
dima/madima(5/8)	'work party/parties'
Disembala	'December'
dokotala/adokotala(1a/2)	'doctor/doctors' (also <u>sing'anga</u> )
dona/adona(1a/2)	'lady/ladies' 'woman/women'
	'mistress/mistresses'
dothi (5)	'earth'
-dula	'cut'
	- <u>dulira</u> 'cut for'
	- <u>duka</u> 'be cut'
-dula	'be expensive'
	- <u>dulitsa</u> 'make expensive'
-du-	'passive verb suffix'
-duala	'be sick'
	<u>wodwala/odwala</u> 'sick person/people'
-dya	'eat'
	- <u>dveka</u> 'be edible'
	- <u>dyedwa</u> 'be eaten'
	- <u>dyetsa</u> 'feed'
-dsa	'come'
	- <u>dza-</u> 'come and...'
	- <u>dzera</u> 'come for'
-dsa-	'distant future T/A prefix'
-dsadsa	'fill'
dsana	'day before yesterday'
dsanja/manja(5/8)	'hand/hands'
dsenje/masenje(5/8)	'hole/holes'
-dsi-	'self/selves' (reflexive verb suffix)
dsiko/maiko(5/8)	'country/countries'
	<u>dziko la pansi</u> 'the earth'
dsina/maina(5/8)	'name/names'
dsinja/mainja(5/8)	'rainy season/seasons'
dsino/mano(5/8)	'tooth/teeth'

*dsira/masira (5/6)*

*-dsiwa*

*dsiwe/masiwe (5/6)*

*dzilo*

*-dzuka*

*dzungu/mazungu (5/6)*

'egg/eggs'

'know'

*-dziwana* 'know each other'

*-dziwitsa* 'inform'

pond/ponds

'yesterday'

'rise/get up'

\*pumpkin/pumpkins'

## E

*Eee*

*eksipulesi*

*eni(2)*

*Epuolo*

*eyiti*

'yes' (also inde)

'express'

'owners'

*mwini(1)* 'owner'

'April'

'eight'

## F

*-fa*

*faiji*

*Febuluwale*

*fetelesa(9/10)*

*-fira*

*-fika*

*fili*

*fisi/afisi(1a/2)*

*fisi(9/10)*

*fodya/afodya(1a/2)*

*-folera*

*folo*

*-fotokosa*

'die' (all living things)

'five'

'February'

'fertilizer/fertilizers'

'be red'

'arrive'

'three'

'hyena/hyenas'

'fees'

'tobacco/kinds of tobacco'

'thatch (also -zika)'

'four'

'explain'

-fotsera -  
fuko/mafuko (5/6)

Fulanea

-fulula

-fulumira

-funa

funa

-funa

fupa/mafupa (5/6)

-fupi

## G

gaga/magaga (5/6)

galasi (9/10)

galimoto (9/10)

galu/agalu (1a/2)

-ganisa

-gawa

gogo/agogo (1a/2)

gono/magomo (5/6)

-gona

-gula

-gulitaa

-gunda

gwa

-gwa

'cove:'

group/groups/, 'tribe/tribes' 'nation/nations'

'France'

'brew (beer)'

'be early/be fast/hurry

-fulumiza 'cause to hurry'

'come for'

'want'

-funafuna 'look for'

-funika 'be important/be needed'

'ask'

funso/mafunso (5/6) 'question/questions'

'bone/bones'

'short/near'

'husk/husks'

'mirror/mirrors'

'car/cars'

'dog/dogs'

'think/decide'

-ganizira 'think of'

'divide'

-gawira 'designate'

'grandparent/grandparents'

'hill/hills'

'sleep'

'buy'

-gulira 'buy for'

'sell'

-gulitsidwa 'be sold'

'bump'

'strong/strength'

'fall'

-gwetsa 'cause to fall'

-gwira

'hold'

-gwira ntchito 'work'

-gwira nkungu 'accuse of a crime'

-gwirisana

'come to an agreement'

## H

hafu/mahafu(5/6)

'half/halves'

handulo/mahandulo(5/6)

'handle/handles'

## I

-i/-zi

'it/them' (objective prefix of Cl. 9/10)

ichi/icho

'the; this/that' (for Cl. 7 nouns)

ifs

'we, us'

-ika

'put/place'

ili/ilo

'the, this/that' (for Cl. 5 nouns)

-ima

'stand'

-imilira 'stand up'

-imira stand for/represent' 'depend on'

-imba

'sing'

-imbitsa 'make/cause to sing'

nyimbo 'song'

-ina

'some, another, the other.'

inde

'yes' (also Eee)

ins

'I, me'

inu

'you' (plural/respectful)

-ipa

'be bad/ugly'

-itana

'invite, call'

iti/ito

'the, these/those' (for Cl. 13 nouns)

-iwala

'forget'

-iwaidwa 'be forgotten'

iwe

'you' (singular/familiar)

iwo

'they, them'

iyayi

'no'

iye

'he/she, him/her'

iyi/iyo

'the, these/those' (for Cl. 4)

'the, this/that' (for Cl. 9 nouns)

*izi/izo*

'the, these/those' (for Cl. 8 and 10 nouns)

## J

*-ja*

'the/that' (shared information)

*-jambula*

'take (as a picture)'

*Januale*

'January'

*jekeseni (9/10)*

'injection/injections'

*jekete (9/10)*

'jacket/jackets'

*Julayi*

'July'

*Juni*

'June'

## K

*-k-*

stative verbal suffix indicating  
'state' or potential

*-ka-*

'if, when' (verbal T/A prefix)  
*-kana-/-kada-* 'if' (conditional)

*-ka-/-ti-*

'it/them' (object prefixes for Cl. 12/13)

*kabihi/makabihi (5/6)*

'cabbage/cabbages'

*kabuhila (12)*

'shorts'

*kadengu/timadengu (12/13)*

'small basket/small baskets'

*lagaga (12)*

'bran food'

*kagalu/tiagalu (12/13)*

'small dog/small dogs'

*kakhaliche (12)*

'mannerism'

*-kalamba*

'be old'

*kaliyala (9/10)*

'carrier/carriers'

*kalasi/makalasi (5/6)*

'class/classes'

*kalata (9/10)*

'letter/letters'

*-kale*

'old'

kale 'already'

kalekale 'a long time ago'

*kalipentala/akalipentala (1a/2)*

'carpenter/carpenters'

*-kalipira*

'be angry at'

*-kalipitsa* 'make angry'

*kalulu/akalulu (1a/2)*

'hare/hares'

<i>-kambirana</i>	'talk to each other'
<i>kamodsi</i>	'once'
	<u>kawiri</u> 'twice'
	<u>katafu</u> 'three times'
	<u>kanayi</u> 'four times'
	<u>kasanu</u> 'five times'
<i>kampeni/timipeni (12/13)</i>	'a small knife/small knives'
<i>kamwana/tiana (12/13)</i>	'a small child/small children'
<i>kamwa (5)</i>	'mouth'
	<u>pakamwa (16)</u> / <u>kukamwa (17)</u> / <u>m'kamwa (18)</u>
<i>kamwazi</i>	'dysentery'
<i>-kana</i>	'refuse/deny'
<i>kanema (1a)</i>	'cinema'
<i>kansomba/tinsomba (12/13)</i>	'a small fish/some small fishes'
<i>kantihu/tintihu (12/13)</i>	'a small thing, something/small things'
<i>kupena</i>	'perhaps/or'
<i>kapalepale (12)</i>	'weeding'
<i>kaphunsitsidwe (12)</i>	'wa. of teaching'
<i>kapita/akapita (1a/2)</i>	'captain/cap'tains'
<i>kapu (9/10)</i>	'cup/cups'
<i>-kati</i>	'middle/between'
<i>katsiwiri/akatsiwiri (1a/2)</i>	'expert/experts'
<i>kawirikawiri</i>	'often'
	<u>kawiri</u> 'twice'
<i>kaya</i>	'what about.....,' 'and....?;' 'I don't know...'
<i>kayendetsewa (12)</i>	'living'
<i>-kasi</i>	'male'
<i>-kasinga</i>	'orry'
<i>kenaka</i>	'after that'
<i>-kha</i>	'only/alone/-self'
<i>khadabo/makadabo (5/6)</i>	'fingernail/nails'

-khala	'be, stay, live'
khasu/makasu (5/8)	'hoe/hoes'
khate (5)	'leprosy'
-khasika	'place/put'
khofi (1a)	'coffee'
khola/makola (5/8)	'corral/corrals'
-khoma	'hammer'
khomo/makomo (5/8)	'entrance/entrances'
khosi/makosi (5/8)	'neck/necks'
khoti/makoti (5/8)	'court/courts'
-khosa	'can/be able/succeed'
-khula	'scrape'
-khulupirira	'hope'
khumi/makumi (5/8)	'ten/tens'
khuntho/makuntho (5/8)	'a basket/baskets for straining beer'
-khuta	'be full'
	- <u>khutira</u> 'be satisfied'
khutu/makutu (5/8)	'ear/ears'
khwee	'the sound of scraping'
-ko	'there/ at a general place'
kodi?	'a question marker/really?'
-kola	'catch'
koloko	'o'clock'
-kolola	'harvest'
-koma	'be sweet'
koma	'but'
	<u>komanso</u> 'but also'
komalaira	'finally'
-komana	'meet together'
komatu!	'well!'
komiti (9/10)	'committee/committees'

-konda	'like/love'
kondakitala/akondakitala	'conductor/conductors'
-kondwa	(verb stem) be happy
-kongola	'be beautiful'
konkaja	'to the same place'
konsekonse	'anywhere'
-konza	'fix/repair'
	- <u>kw</u> <u>edwa</u> 'be repaired'
	- <u>konzeka</u> 'be reparable'
koposa	'above all'
kosatha	'everlasting'
kota	'quarter'
kotero	'like that/such as that/so'
ku-	'to/at (a general location)'
	<u>Kuli</u> 'there is/are'
	<u>kumene</u> 'where'
-ku-	'you' (informal/singular) object prefix
kuhokera	'from/since/to come from'
-kula	'grow'
-kulu	'big'
-kulungisa	'smoothen, to make smooth'
kumadzulo	'to the west'
kumayesa	'instead of'
khambi(5)	'bitterness'
-kumba	'dig'
-kumbuka	'remember' (also-kumbukira)
	- <u>kumbutsa</u> 'remind'
kumma	'to the east'
kumpoto	'to the north'
-ku-...-ni	'you' (respectful/polite) object prefix

<i>kwambamba</i>	'(to) the sky'
<i>kwambera</i>	'to the south'
<i>kapita (15)</i>	'going, to go'
<i>kuti</i>	'where?'
<i>kuti</i>	'that/so that/in order that'
<i>kwa</i>	'at someone's place'
<i>kwabasi</i>	'a lot, very much (also <u>kwambiri</u> )'
<i>kwacha</i>	'dawn'
<i>kwambiri</i>	'a lot, very much (also <u>kwabasi</u> )'
<i>-kwamira</i>	(verb stem), be enough/sufficient <i>-kwamiritsa</i> 'fulfill'
<i>kwamu</i>	'your home'
	<u>kwathu</u> 'my/our home'
	<u>kwawo</u> 'his/her/their home'
<i>-kwaputa</i>	'beat/whip'
<i>kwathunthu</i>	'very much'
<i>-kwatira</i>	'marry (men)
	<i>-kwatiwa</i> 'be married' (women)
<i>-kwaya</i>	'take'
<i>kwenikweni</i>	'correctly'
<i>-kweza</i>	'take/catch (as a bus)/climb/rise'
<i>-kweza</i>	'advance, raise, improve'
<i>-kwirira</i>	'bring'
<b>L</b>	
<i>laohinayi</i>	'Thursday'
<i>laohisani</i>	'Friday'
<i>laohitatu</i>	'Wednesday'
<i>laohiwiri</i>	'Tuesday'
<i>-lakwa</i>	'fall'
<i>lalanje/malalanje (5/6)</i>	'orange/oranges'

<i>lamba/malamba</i> (5/6)	'belt/belts'
<i>lamulo/malamulo</i> (5/6)	'law/laws'
<i>lamulungu</i>	'Sunday'
- <i>landa</i>	'take/snatch'
- <i>langidwa</i>	- <u>landira</u> 'receive'
- <i>langisa</i>	'be punished'
- <i>lankhula</i>	'advise/show'
- <i>lasa</i>	'speak/talk'
<i>lasabata</i>	- <u>lankhulana</u> 'talk together'
- <i>ledsera</i>	'prick'
<i>lefelensi</i> (9/10)	'Sunday'
- <i>leka</i>	'get drunk'
- <i>lekerera</i>	'references'
- <i>lamba</i>	'stop'
- <i>lemera</i>	'let free'
<i>lephera</i>	'write (hire)'
<i>lero</i>	- <u>lebedwa</u> 'be written'
- <i>letsedwa</i>	- <u>lebera</u> 'write for'
<i>leveni</i>	'be heavy/rich'
<i>li-</i>	'fall'
- <i>li-/-wa-(or-wa)</i>	'today'
<i>lichelo/malichelo</i> (5/6)	'be forbidden'
- <i>limba</i>	'eleven'
- <i>lima</i>	'be' (also ndj)
- <i>limira</i>	- <u>li ndi</u> 'have' (be with)
- <i>limita</i>	'it/them' (object prefixes for Cl. 5/6)
	'basket/baskets for winnowing'
	'be stiff/strong'
	- <u>limbikitsa</u> 'strengthen/make firm'
	'grow/cultivate'
	- <u>limidwa</u> 'be cultivated'
	- <u>limika</u> 'be grown'
	'use'
	'labor for'

<i>limodzi</i>	'together'
<i>-li ndi</i>	'have'
<i>-lindira</i>	'wait for'
<i>-lindisa</i>	'look for'
<i>-lindseta imfa</i>	'cause death'
<i>-lipira</i>	'pay'
	<i>-lipitsa</i> 'make someone pay'
<i>-lira</i>	'ring/cry/crow'
<i>-lira</i>	'grow up'
<i>lisiti (9/10)</i>	'receipt/receipts'
<i>liti</i>	'when?'
<i>-litsipa (5)</i>	'headache'
<i>liwu/mawu (5/8)</i>	'word/words', 'voice/voices'
<i>-lola</i>	'permit, allow'
<i>lolamba</i>	'Monday'
<i>lokolo</i>	'local'
<i>-londa</i>	'watch'
	<i>mlonda</i> 'watchman'
<i>losatekedsekatekedseka</i>	'be without bruises'
<i>-lotoha</i>	'engrave'
<i>-lowa</i>	'enter'
<i>-lowera</i>	'take'
<i>loweruka</i>	'Saturday'
<i>-loxa</i>	'point at'
<i>ludzu (5)</i>	'thirst'
	<i>-li ndi ludzu</i> 'be thirsty'
<i>-luka</i>	'weave'
<i>-luna</i>	'bite'
<i>lusi/malusi (5/6)</i>	'rope/ropes'

## M

<i>mabizinesi</i> (6)	business
<i>madzi</i> (6)	'water'
<i>madzulo</i>	'afternoon/evening'
<i>mafuta</i> (6)	'cooking oil'
<i>magazi</i> (6)	'blood'
<i>mailo/mailosi</i> (5/6)	'mile/miles'
<i>makanika/amakanika</i> (1/2)	'mechanic/mechanics'
<i>makedzana</i>	'the old days'
<i>makhaliwe</i> (6)	'general disposition'
<i>makina</i> (6)	'machine'
<i>makolo</i> (2)	'parents'
<i>malaya</i> (6)	'shirt/shirts'
<i>Malichi</i>	'March'
<i>malembeche</i> (6)	'way of writing'
<i>malimidwe</i> (6)	'agriculture'
<i>malipiro</i> (6)	'salary'
<i>-malisa</i>	'finish/be last'
<i>malo</i> (6)	'place'
<i>malungo</i> (6)	'fever/malaria'
<i>mane</i> (6)	'dew'
<i>manda</i> (6)	'cemetery'
<i>Mande</i>	'Monday' (also <u>Lolembe</u> )
<i>maneneche</i> (6)	'way of speaking'
<i>Mangalande</i>	England
<i>-manga</i>	'tie, build.'
<i>manja</i>	<u>-mangira</u> 'build for'
<i>mankhwala</i> (6)	'right (i.e. direction)'
<i>mantha</i> (6)	'medicine'
<i>mansere</i>	'fear'
	'left (i.e. direction)'

<i>Maphuziro</i> (6)	'Education'
<i>mapila</i> (6)	'millet'
<i>masana</i>	'noon'
<i>masamu</i> (6)	'math'
- <i>masula</i>	'untie'
- <i>mata</i>	'stick/daub'
	- <u>matula</u> 'unstick'
<i>matenda</i> (6)	'illness'
<i>matimati</i> (6)	'tomatoes'
- <i>matula</i>	'unstick'
<i>maŵa</i>	'tomorrow'
	- <u>a maŵa</u> 'next'
<i>mayeeo</i> (6)	'exam/exams'
<i>mayi/amayi</i> (1/2)	'mother/mothers'
<i>mbala/abala</i> (1/2)	'thief/thieves'
<i>mbalame</i> (9/10)	'bird/birds'
<i>mbale/abale</i> (1/2)	'brother/brothers'
<i>mbale</i> (9/10)	'plate/plates'
<i>mbali</i> (9/10)	'side/sides'
<i>m'banda kucha</i>	'before light/dawn'
<i>mbatata</i> (9/10)	'potato/potatoes'
<i>mbiri</i> (9/10)	'history, rumour/rumours, report/reports'
- <i>mbiri</i>	'many/much'
<i>mbusa/abusa</i> (1/2)	'shepherd/shepherds'
- <i>mbuyo</i>	'behind'
<i>mbusi</i> (9/10)	'goat/goats'
<i>mohere</i> (3)	'salt'
<i>mohimwene/aohimwene</i> (1/2)	'young man/men' 'brother/brothers'
<i>ndi ma/ndima</i> (3/4)	'darkness'
<i>ndzukulu/adzukulu</i> (1/2)	'grandchild/grandchildren'
- <i>mene</i>	'the one, who, whom, which, that, whose'

-menya	'hit'
	<u>-menyana</u> 'hit each other'
	<u>-menyedwa</u> 'be hit'
-mara	'grow'
Meyi	'Maya'
Mfilika/Afilika(1/2)	'An African/Africans'
mfunu/cmfumu(9/2)	'chief/chiefs'
m'maro(18)	'throat'
mitundu/mitundu	'various kinds'
mkaka(3)	'milk'
mkazi/akazi(1/2)	'woman/women; wife/wives'
	<u>mkazanga</u> 'my wife'
m'kaja	'day after tomorrow'
mkono/mikono(3/4)	'arm/arms'
mkulu/akulu(1/2)	'older brother/brothers'
mlandu/mlandu(3/4)	'dispute/disputes'
mlambi/alambi(1/2)	'writer/writers', 'secretary/secretaries'
mlendo/alendo(1/2)	'guest/guests; traveler/travelers'
mlimi/alimi(1/2)	'farmer/farmers'
mlonda/alonda(1/2)	'watchman/watchmen'
mlongo/alongo(1/2)	'sister/sisters; or 'brother/brothers' sibling of the opposite sex of speaker'
m'mawa	'morning'
m'mene	'where/when/how'
mnera/mimera(3/4)	'sprout/sprouts', 'harvest/harvest'
m'mimba(18)	'stomach'
misiri/amisiri(1/2)	'skilled worker/workers'
Mwenye/Awenye(1/2)	'an Indian/Indians'
Mgelezi/Agelezi(1/2)	'an Englishman/English people'
mnyamata/anyamata(1/2)	'boy/boys'
mzake/wazake(1/2)	'his(her) companion/companions'

<i>mnzako/anzako</i> (1/2)	'your companion/companions' (familiar)
<i>mnzanga/anzanga</i> (1/2)	'my companion/companions'
<i>mnzani/anzani</i> (1/2)	'your companion/companions' (respectful)
<i>mnzathu/anzathu</i> (1/2)	'our companion/companions'
<i>mnzawo/anzawo</i> (1/2)	'their companion/companions'
-no	'in there/in that place'
-modzi	'one'
<i>mofulumira</i>	'quickly'
<i>mokhulupirika</i>	'honestly'
<i>mokondwa</i>	'happily'
<i>momuno</i>	'in this same place'
<i>mokwiyu</i>	'angrily'
<i>mondokwa</i> (3/4)	'green maize'
<i>monga</i>	'like/as' (also <u>ngati</u> )
<i>moni!</i>	'hello!'
<i>monsemonse</i>	'anywhere'
<i>monyada</i>	'proudly'
<i>mosangalala</i>	'happily'
<i>moto</i> (3/4)	'five'
<i>moŵa</i> (3)	beer
<i>moŵo</i> (3/4)	'life'
<i>mpaka</i>	'until'
<i>mpando/mipando</i> (3/4)	'chair/chairs'
<i>mpeni/mipeni</i> (3/4)	'knife/knives'
<i>mphaka/amphaka</i> (1a/2)	'cat/cats'
<i>mphambu</i> (9/10)	'item/items'
<i>mphambu</i>	'about'
<i>mphamvu</i> (9/10)	'strength' (also <u>gwi</u> , <u>ngwa</u> )
<i>mphasa</i> (9/10)	'mat/mats'
<i>mphatso</i> (9/10)	'gift/gifts'

<i>mphepho</i> (9/10)	'wind/winds'
<i>mphika/miphika</i> (3/4)	'cooking pot/pots'
<i>mphano</i> (9/10)	'nose/noses'
<i>mphansitsi/aphansitsi</i> (1/2)	'teacher/teachers'
<i>mpikisano/ mipikisano</i> (3/4)	'contest/contests'
<i>mpingo/mipingo</i> (3/4)	'mission/missions'
<i>mpini/mipini</i> (3/4)	'handle/handles'
<i>mpira/mipira</i> (9/10)	'ball/balls'
<i>mpunga</i> (3/4)	'rice'
<i>mpampha/mipampha</i> (3/4)	'trap/traps'
<i>mpanga</i>	'quickly'
<i>mpako/mipako</i> (3/4)	'smile/smiles'
<i>mpawu/mipawu</i> (3/4)	'road/roads'
<i>mpaka/mipaka</i> (3/4)	'market/markets'
<i>mpakiti/mipakiti</i> (3/4)	'mosque/mosques'
<i>mpinkhu/mipinkhu</i> (3/4)	'size/sizes'
<i>mpipu</i> (3)	'green grass'
<i>mpomali/mipomali</i> (3/4)	'nail/nails'
<i>mpomkano/mipomkano</i> (3/4)	'meeting/meetings'
<i>mpomkho/mipomkho</i> (3/4)	'size/sizes'
<i>mpomgwana/mipomgwana</i> (1/2)	'girl/girls'
<i>mpombo/mipombo</i> (3/4)	'cloud/clouds'
<i>mpomanda/mipomanda</i> (3/4)	'beam/beams'
<i>mpomhona/mipomhona</i> (1/2)	migrant laborer/laborers
<i>mpomeda</i> (3)	'groundnuts (peanuts)'
<i>mpomdare</i> (3)	'peace'
<i>mpomengo/mipomengo</i> (3/4)	'tree/trees'
<i>mpomengo/mipomengo</i> (3/4)	'price/prices'
<i>mpomhuxi/mipomhuxi</i> (3/4)	'shadow/shadows'
<i>mpomolo/mipomolo</i> (3/4)	'bundle/bundles'

2

<i>mtsibweni/atsibweni</i> (1/2)	'maternal uncle/uncles'
<i>mtsikana/atsikana</i> (1/2)	'girl/girls'
<i>mtsiro/mitsiro</i> (3/4)	'stone/stones'
<i>mtsuko/mitsuko</i> (3/4)	'water jar/jars, pot/pots'
<i>mtunda/mitunda</i> (3/4)	'mile/miles'
<i>mtundu/mitundu</i> (3/4)	'nation/nations' 'color/colors' 'variety/varieties'
<i>-mú-</i> (-wa-) (1/2)	'it/them' (object prefix for Cl. 1/2 nouns)
<i>-mú-</i> (m')	'him/her' (object prefix)
<i>mú-</i> (m')	'in/inside/an interior location'
	<u>muli</u> 'there is/are'
	<u>miti</u> 'in where?'
<i>mú-</i>	'you' (plural/ respectful)
<i>mudzi/midzi</i> (3/4)	'village/villages'
<i>mulu/miyulu</i> (3/4)	'pile/piles'
<i>mulungu</i> (3)	'God'
<i>mulungu/milungu</i> (3/4)	'week/weeks'
<i>-mura</i>	'male'
<i>munda/minda</i> (3/4)	'field/fields'
<i>munthu/anthu</i> (3/4)	'person/people'
<i>mitu/mitu</i> (3/4)	'head/heads'
<i>maifupi</i>	'width'
<i>matali</i>	'length'
<i>misu/misu</i> (3/4)	'root/roots'
<i>-mwa</i>	'hear, feel, understand'
	<i>-mvana</i> 'understand each other'
<i>-mvera</i>	'listen to'
	<i>-mverana</i> 'listen to each other'
<i>mula</i> (9)	'rain'
<i>murambi</i> (9)	'continuous rains'
<i>-mwa</i>	'drink'
	<i>-mweka</i> 'be drinkable'
	<i>-mwetsa</i> 'make/cause to drink'
<i>mwala/miyala</i> (3/4)	'stone/stones'

<i>-malira</i>	'be dead' (people)
<i>-mamba</i>	'on top, above'
<i>mamuna/amuna (1/2)</i>	'man/men;' 'husband/husband'
<i>mama/ana (1/2)</i>	'child/children'
<i>mangozi</i>	'accidentally'
<i>mwanzeru</i>	'wisely'
<i>mabimenti</i>	'cement-like'
<i>mawohitsiru</i>	'foolishly'
<i>mawulemu</i>	'honestly/politely'
<i>mawulesi</i>	'lazily'
<i>mwayi (3)</i>	'luck'
<i>-li ndi mwayi</i>	'be lucky'
<i>-mwe</i>	'even, as well, the same...'
<i>-mweta</i>	'cut'
<i>mwezi, miyezi (3/4)</i>	'month/months'
<i>mwendu/miyendo (3/4)</i>	'leg/legs'
<i>mwini/eni (1/2)</i>	'owner/owners'
<i>mzati/mizati (3/4)</i>	'center pole/poles'
<i>mzere/mizere (3/4)</i>	'line/lines'
<i>mzungu/azungu (1/2)</i>	'expatriate/expatriates'
	'European/Europeans'

## N

<i>na-</i>	'a respectful prefix attached to a woman's family name: <u>NaBanda</u> 'Mrs. Banda'
<i>na-</i>	'with' (fluent usage form)
<i>-na</i>	'past T/A prefix' (also <u>da-</u> )
<i>nacho</i>	'with it' (for Cl. 7 nouns)
<i>nafe</i>	'with us'
<i>naini</i>	'nine'
<i>nako</i>	'with it' (for Cl. 12 nouns)
<i>nalo</i>	'with it' (for Cl. 5 nouns)
<i>namwino/anamwino (1a/2)</i>	'nurse/nurses'
<i>nane</i>	'with me'
<i>nanga</i>	'what about...., and ...?'
<i>nanu</i>	'with you' (plural/respectful)
<i>nato</i>	'with them' (for Cl. 13 nouns)
<i>nawe</i>	'with you' (singular/familiar)
<i>nawo</i>	'with them'
<i>nawo</i>	'with it' (for Cl. 3 and 14 nouns)
<i>nawo</i>	'with them' (for Cl. 2 and 6 nouns)
<i>naye</i>	'with it' (for Cl. 1/1a nouns)
<i>naye</i>	'with him/her'
<i>-naji</i>	'four'
<i>nayo</i>	'with them' (for Cl. 4 nouns)
<i>nayo</i>	'with it' (for Cl. 9 nouns)
<i>nasale (9/10)</i>	'nursery/nurseries'
<i>naso</i>	'with them' (for Cl. 8 and 10 nouns)
<i>nalama (10)</i>	'money'
<i>ndani</i>	'who?' ( <u>ndi</u> + <u>yani</u> ?)
<i>ndekha</i>	'I alone/myself'
<i>ndi</i>	'is/are'
<i>ndi</i>	<u>-li ndi</u> 'have'
<i>ndi</i>	'I'
<i>ndi</i>	<u>-ndi-</u> 'me' (object pronoun)

<i>ndi</i>	'and'
	<u>ndipo</u> 'and'
<i>ndi</i>	'with/by'
	<u>na-</u> 'with' (fluent usage form)
<i>ndimu</i> (9/10)	'lemon/lemons'
<i>-ndira</i>	'mix'
<i>Ndithu!</i>	'Really/I agree'
<i>ndiwo</i> (10)	'a relish or sauce accompanying <u>nsima</u> '
<i>ndolo</i> (9/10)	'earring/earrings'
<i>-nena</i>	'say'
	<u>-nenetsa</u> 'make/cause to say'
<i>-nenepa</i>	'be fat'
<i>-nga-</i>	'yet' (verb affixes)
<i>-nga-</i>	'may/can' (verbal T/A prefix)
<i>ngakhale</i>	'even, even though, even if, although'
<i>ngakhale...kapena</i>	'whether or not'
<i>-ng'alula</i>	'split'
<i>-ng'amba</i>	'tear'
	<u>-ng'ambika</u> 'be torn'
<i>-ngathe</i>	'can/be able'
<i>-ngati?</i>	'how many?'
	<u>kangati</u> 'how often?'
<i>ngati</i>	'if'
<i>ngati</i>	'like/as'
<i>-ngo-</i>	'just' (verb prefix)
<i>ng'oma</i> (9/10)	'drum/drums'
<i>ng'ona</i> (9/10)	'crocodile/crocodiles'
<i>-ng'ono</i>	'small/little'
<i>ngaxi</i> (9/10)	'accident/accidents'
<i>ngwi</i>	'strength' (also <u>gwa</u> , <u>muhamvu</u> )
<i>-nja</i>	'outside'

<i>njala(9/10)</i>	'hunger, famine/famines'
<i>-njata</i>	'bind/bandage'
<i>njere(9/10)</i>	'seed/seeds'
<i>-nji?</i>	'what?'
<i>njinga(9/10)</i>	'bicycle/bicycles'
<i>njira(9/10)</i>	'way/ways, path/paths'
<i>njoka(9/10)</i>	'snake/snakes'
<i>njovu(9/10)</i>	'elephant/elephants'
<i>nkhanga(9/10)</i>	guinea fowl
<i>nkhani(9/10)</i>	'news, story/stories'
<i>nkhokwe(9/10)</i>	'granary/granaries'
<i>nkhono(9/10)</i>	'snail/snails'
<i>nkhuku(9/10)</i>	'chicken/chickens'
<i>nkhululu(9/10)</i>	'cricket/crickets'
<i>nkhuni(9/10)</i>	'firewood, stick/sticks'
<i>nkhumba(9/10)</i>	'pig/pigs'
<i>nkwantho(9/10)</i>	'storm/storms with strong winds'
<i>-no</i>	'this' (affinity demonstrative)
<i>nokha</i>	'you alone/yourself/yourselfes' (plural/polite)
<i>nonse</i>	'all of you'
<i>Novembala</i>	'November'
<i>nsakasa(9/10)</i>	'cool season/seasons'
<i>nsalu(9/10)</i>	'cloth/types of cloth'
<i>nsanje(9)</i>	'jealousy'
<i>nsapato(9/10)</i>	'shoe/shoes'
<i>-nse</i>	'each/all/every/totally, the whole'
<i>nsenjere(9/10)</i>	'elephant grass'
<i>-nsi</i>	'down/under/below'
<i>nsiohi(9/10)</i>	'corner post/posts'
<i>nsima(9/10)</i>	a stiff porridge made from maize meal or maize flour.

-nso	'too/also'
neombu (9/10)	'fish/fishes'
neungwi (9/10)	'bamboo'
ntohito (9/10)	'work/types of work'
	- <u>gwira ntchito</u> 'work'
nthambi (9/10)	'twig/twigs'
nthabi (9/10)	'time/times'
	<u>nthawi yani</u> 'what time?'
	<u>nthawi yotani</u> 'how long?'
	<u>nthawi zina</u> 'sometimes'
	<u>nthawi zonse</u> 'always'
nthochi (9/10)	'banana/bananas'
-mankhira	'be fragrant'
-nyadira	'be proud'
nyakoswa/anyakoswa (1a/2)	'headman/headmen'
nyali (9/10)	'light/lights; lamp/lamps'
nyama (9/10)	'meat, wild animal/animals'
nyangalasi (9/10)	'gap/gaps'
-nyamika	'depart'
-nyamula	'carry'
	- <u>nyamulidwa</u> 'be carried'
nyanja (9/10)	'lake/lakes'
nyani/anyani (1a/2)	'baboon/baboons'
nyamba (9/10)	'bean/beans'
nyengo (9/10)	'weather, season/seasons'
nyenyeni (9/10)	'star/stars'
nyimbo (9/10)	'song/songs'
nyika	'newcomer'
nyumba (9/10)	'house/houses'
	<u>nyumba zomwene</u> 'library'
nyumba (9/10)	'long grass used for thatching'
nyusi (9/10)	'news'
	<u>nyuzipapa</u> 'newspaper'
nyengo (9/10)	'support pole/poles'
nyeru (9/10)	'wisdom'

O

-oda

Odi!

Ogasiti

okha

Okutobala

ola/maola(5/6)

-omolera

-ona

-onda

-onjezera

-onongeka

-opa

-otoha

'order'

'Hello!' (a greeting at someone's doorstep.)

Odini! (a greeting in response to Odi!)

'August'

'they alone/themselves'

'October'

'hour/hours'

'remove'

'see'

-onana 'see each other'

-onedwa 'be seen'

-oneka 'be visible'

-onetsa 'snow'

'be thin'

'add for'

'be damaged'

'be afraid'

'roast'

P

pa

pafupipafupi

-pala

-palira

-pambana

pamodsi

-pana

-panda

-panga

'at/on'

pali 'there is/are'

pamene 'when/where'

pati 'where?'

'closely'

'plane'

'weed/clear'

'surpass'

'together' (also limodzi)

'bind'

'be without'

-panda liw nga 'be innocent' (i.e. without a crime)

'make'

-pangana 'agree'

-pangira 'make for'

<i>pang'ono</i>	'a little' <u>pang'ono pang'ono</u> 'very little/slowly'
<i>pansi</i>	'floor/down'
<i>pasiti</i>	'past'
<i>-pasula</i>	destroy
<i>-pata</i>	'acquire'
	<u>-patula</u> 'put aside'
<i>-patsa</i>	'give'
	<u>-patsana</u> 'give each other'
<i>patsidya</i>	'across the river'
<i>-pembedaa</i>	'worship'
<i>-pampha</i>	'beg'
	<u>-pemphera</u> 'pray'
	<u>pemphero/mapemphero</u> (5/6) 'prayer/prayers'
<i>-pendeka</i>	'be tilted'
<i>pepala/mapepala</i> (5/6)	'paper/papers'
<i>pepani</i>	'sorry'
<i>-pereka</i>	'serve/offer/give'
	<u>-pereka moni</u> 'greet'
	<u>-perekeza</u> 'escort'
<i>-peza</i>	'find'
	<u>-pezedwa</u> 'be found'
	<u>-pezeka</u> 'be found'
	<u>-pezera</u> 'find for'
<i>-pfiontha</i>	'be destructive'
<i>-pha</i>	'kill'
	<u>-phana</u> 'kill each other'
	<u>-phedwa</u> 'be killed'
	<u>-pha khasu</u> 'work vigorously' ( 'kill the hoe' )
<i>phaso/mapaso</i> (5/6)	'rafter/rafters'
<i>phasi/mapasi</i> (5/6)	'foot/feet'
<i>phe</i>	'silence'
<i>phedulo/mapedulo</i> (5/6)	'pedal/pedals'
<i>phewa/mapewa</i> (5/6)	'shoulder/shoulders'

-phika	'cook'
	- <u>phikidwa</u> 'be cooked'
	- <u>phikira</u> 'cook for'
-phimba	'cover'
phiri/mapiri (5/6)	'mountain/mountains'
-phitsira	'boil for'
phokoso/mapokoso (5/6)	'noise/noises'
phoso/maposo (5/6)	'allowance/allowances'
-phulika	'burst'
phungu/aphungu (1a/2)	'member of Parliament/members of Parliament'
-phunzira	'study/learn'
	<u>phunziro/mapunziro</u> (5/6) 'lesson/lessons'
	<u>wophunzira/ophunzira</u> (1a/2) 'student/students'
-phanzitsa	'teach'
	<u>mphanzitsi/aphunzitsi</u> (1/2) 'teacher/teachers'
phwando/mapwando (5/6)	'feast/feasts, picnic/picnics'
phwetekere/mapwetekere (5/6)	'tomato/tomatoes'
-pima	'examine'
-pirira	'persevere'
-pita	'go'
-pitirira	'continue'
-po	'there/at a specific place'
podseretsa	'passing'
pompo	'at the same place'
ponsepose	'anywhere'
-ponya	'throw'
-posa	'excell'
posahedwa	'soon'
poya	'be terrible'
-psya	'be ready'
pulasi/mapulasi (5/6)	'farm/farms'
puleni/mapuleni (5/6)	'plane/planes' (of a carpenter)
-pumula	'rest'
-pweteka	'hurt' (also - <u>wana</u> )

## R

-r

'do to or for someone'  
(applied verbal suffix)

## S

*sabata/masabata* (5/6)

'week/weeks'

- *saka*

'herd/hunt'

- *sakula*

'weed'

- *samala*

'take care of'  
- *samalira* 'be careful'

- *sanya*

'point/show'

- *samba*

'wash oneself'

*sana*

'before/not yet' (verb prefix)

*sangweji* (9/10)

'sandwich/sandwiches'

- *sankha*

choose

- *sankhira* 'chosen, nominated'

- *sanu*

'five'

- *sanza*

'vomit'

- *sautsa*

'be difficult/trouble'

*se*

'flatness'

- *seka*

'laugh'

- *seketsa* 'make laugh'

*sekondale*

'secondary'

- *sema*

'carve'

- *senza*

'carry'

*Sepitembala*

'September'

- *sesa*

'sweep'

*seveni*

'seven'

- *sedera*

'play'

*sewero/masewero* (5/6) 'game/games'

*shati* (9/10)

'western style shirt/shirts'

*si-*

'be not/not' (negative verbal prefix)

*sikisi*

'six'

- *sina*

'treat (as an injury)'

<i>sing'anga/asing'anga (1a/2)</i>	'doctor/doctors'
<i>-sintha</i>	'change'
<i>sipoko/sipokisi (9/10)</i>	'spoke/spokes'
<i>sistala/asisitala (1a/2)</i>	'nurse/nurses'
<i>sitampu/masitampa (5/6)</i>	'stamp/stamps'
<i>sitolo (9/10)</i>	'store/stores'
<i>-siya</i>	'leave'
<i>-siyana</i>	'be different'
	<i>siyanasiyana</i> 'various'
<i>-sochera</i>	'be lost'
<i>-soka</i>	'sew'
	<i>-sokera</i> 'sew for'
<i>sokosi (9/10)</i>	'socks'
<i>-sonkha moto</i>	'make fire'
<i>-sonkhana</i>	'meet'
<i>-sosa</i>	'clear (fields)'
<i>-sowa</i>	'need'
<i>sowo (9/10)</i>	'saw/saws'
<i>suga (9/10)</i>	'sugar'
<i>sukulu (9/10)</i>	'school/schools'
<i>-suta</i>	'smoke'
<i>-suzumira</i>	'sneak'
<i>-sweka</i>	'break/shatter'
<i>-swera</i>	'spend time'
<b>T</b>	
<i>-ta-</i>	'after' (verb prefix)
<i>Ta-</i>	'try and...'
<i>-tafina</i>	'chew'
<i>-tali</i>	'long/tall/far'
	<i>talitali</i> 'very long/very tall/very far'
<i>-tamba</i>	'dance a witch dance'

<i>tambala</i>	'unit of Malawian currency. 100 tambala = one kwacha = \$ .75'
<i>tambula/matambula(5/6)</i>	'glass/glasses'
- <i>tandala</i>	'travel around'
- <i>tanganidwa</i>	'be busy'
- <i>tani</i>	'do what/say what?' 'what kind of..?'
<i>tate/atate (1a/2)</i>	'father/fathers'
- <i>tatu</i>	'three'
- <i>taya</i>	'lose, drop' - <i>taya mtima</i> 'lose hope/worry'
<i>tayala/matayala(5/6)</i>	'tire/tires'
<i>tahalitshi/matohalitshi(5/6)</i>	'church/churches'
<i>tcheni/matcheni(5/6)</i>	'chain/chains'
- <i>tohera</i>	'set(a trap)'
<i>tohimo/matchimo(5/6)</i>	'sin/sins'
<i>tohire/matchire(5/6)</i>	'bush/bushes'
- <i>tohuka</i>	'be popular'
<i>tebulo/matebulo(5/6)</i>	'table/tables'
<i>tela la/atelala(1a/2)</i>	'tailor/tailors'
- <i>tema</i>	'cut'
- <i>tenga</i>	'take/bring' - <i>tengedwa</i> 'be taken/brought' - <i>tengera</i> 'bring/take for'
<i>teni</i>	'ten'
- <i>tentha</i>	'be hot/burn'
- <i>tere/-tero</i>	'do this/that, say this/that'
<i>tesiti(9/10)</i>	'test/tests'
- <i>tha</i>	'can/be able'
<i>thabwa/matabwa(5/6)</i>	'plank/planks'
<i>thai(9/10)</i>	'tie/ties'
- <i>thakhatha</i>	'boil'
<i>thalausi(5)</i>	'trousers'

- <u>thamangira</u>	'run'
- <u>thamangira</u>	'rush'
- <u>thandisa</u>	'help'
	- <u>thandizana</u> 'help each other'
	- <u>thandiziwa</u> 'be helped'
- <u>thawa</u>	'escape/run away'
	- <u>thawitsa</u> 'chase away'
- <u>thira</u>	'pour/layer'
- <u>thokosa</u>	'thank'
<u>thope/matope</u> (5/6)	'mud'
<u>thu</u>	'two'
<u>thamba/matumba</u> (5/6)	'pocket/pockets, bag/bags'
<u>thanthu</u> (5)	'the whole'
<u>thupi/matupi</u> (5/6)	'body/bodies'
<u>thweluf</u>	'twelve'
- <u>thyola</u>	'break'
	- <u>thyoka</u> 'be broken'
- <u>ti</u>	'say'
<u>ti-</u>	'we'
- <u>ti</u>	'which?'
- <u>ti-</u>	'us' (object prefix)
<u>tii</u> (1a)	'tea'
<u>tikiti</u> (9/10)	'ticket/tickets'
<u>tokha</u>	'we alone/ourselves'
- <u>tola</u>	'gather/pick up'
- <u>topa</u>	'be tired'
	- <u>topetsa</u> 'make tired'
<u>tsaohs/masaohs</u> (5/6)	'broom/brooms'
- <u>tsala</u>	'stay/remain'
<u>tsamba/masamba</u> (5/6)	'leaf/leaves'
- <u>teatira</u>	'result'
- <u>teegula</u>	'open'
	- <u>teegulidwa</u> 'be opened'
	- <u>teegulira</u> 'open for'

- tseka	'shut/close'
- tsekamera	'be sweet'
tsekera/mátsekera(5/6)	'grass/grasses'
tsiku/masiku(5/6)	'day/days'
- tsina	'pinch'
tsindwi/matsindwi(5/6)	'roof/roofs'
- tsira	'smear' (or -zira)
- tsitsa	'lower'
tsitsi(5)	'hair'
- tsógola	'go ahead'
	- <u>tsogolo</u> 'in front'
- tsokomola	'cough'
tsono	'so'
tsopano	'now'
	- <u>tsopano</u> 'new'
- tsuka	'wash (something)'
	- <u>tsukira</u> 'wash out'
- tula	'take/lay down'
- tuluka	'rise'
- tulutsa	'send out'
- tumiza	'send'
	- <u>tumizira</u> 'send for/to'
- tupa	'be swollen'

## U

u-	'you' (singular/familiar)
-u/-i-	'it/them' (object prefixes for Cl. 3/4)
-u/-wa-	'it/them' (object prefix for Cl. 14/6)
ubwensi(14)	'friendship'
udsudsu(14)	'mosquito'
udunguya(14)	'loneliness'
ufa(14)	'flour'

<i>ufulu</i> (14)	'freedom'
<i>ujeni</i>	'whatchamacallit, whatsisname'
- <i>ukr</i>	'rise'
<i>ukhukhi</i> (14)	'cooking'
<i>ukonde/maukonde</i> (14/6)	'net/nets'
<i>uko/uku</i>	'thr. that/this' (for Cl. 15 nouns)
<i>uko/uku</i>	'the, that (there)/this (here)' (for Class 17 nouns)
<i>ukulu</i> (14)	'role'
<i>ukwati</i> (14)	'marriage'
- <i>ul-</i>	reversive verbal suffix
<i>ulalo/maulalo</i> (14/6)	'bridge/bridges'
<i>Ulaya</i>	'Europe'
<i>ulele</i> (14)	'freedom'
	- <u>a ulele</u> 'free'
<i>ulambi</i> (14)	'secretarial work/writings'
<i>ulamu</i> (14)	'honor/respect'
<i>ulendo/maulendo</i> (14/6)	'journey/journeys'
<i>ulimi</i> (14)	'agriculture/cultivation'
<i>uluu</i> (14)	'poison'
- <i>umba</i>	'ripe/dry'
- <i>umba</i>	'mold'
<i>umfiti</i> (14)	'witchcraft'
<i>umo/umu</i>	'the, that (in there)/this (in here)' (for Class 18 nouns)
<i>umodri</i> (14)	'unity'
<i>umyakawa</i> (14)	'headmanship'
	<u>nyakawa</u> (1a) 'headman'
<i>umphasitei</i> (14)	'teaching'
<i>usika</i>	'night/evening'
<i>utei</i> (14)	'smoke'
<i>usa/uso</i>	'the, that/this' (for Class 3 and 14 nouns)
<i>uyo/uyu</i>	'the, that/this' (for Class 1 and 1a nouns)
- <i>usa</i>	'tell'
	- <u>uzidwa</u> 'be told'

## V

- <i>vāla</i>	'wear/put on/dress'
- <i>vula</i>	'take off/undress'
- <i>chovala/zovala</i> (7/8)	'clothes'
- <i>vina</i>	'dance'
- <i>vula</i>	'take off/undress'
- <i>vulala</i>	'be hurt/hurt oneself'
- <i>vundikira</i>	'cover'
- <i>vundukula</i>	'uncover'
- <i>vundula</i>	'stir'
- <i>vuta</i>	'be difficult/trouble'
- <i>yutana</i>	'quarrel'
- <i>yutika</i>	'be troubled'

## W

- <i>wa-</i> or - <i>wā-</i>	'them' (object prefix for Classes 2,6)
- <i>waka</i>	'build with bricks'
<i>wakuba/akuba</i> (1a/2)	'thief/thieves'
<i>wakufa/akufa</i> (1a/2)	'dead person/people'
- <i>wala</i>	'shine'
<i>wani</i>	'one'
<i>wawa</i>	'father, sir' (greeting)
<i>wayilesi</i> (9/10)	'wireless (radio)'
<i>wakha</i>	'you alone/yourself' (singular, familiar)
- <i>weretea</i>	'make wet'
- <i>weruka</i>	'stop working'
- <i>wurusa</i>	'advise/settle a dispute'
<i>wilo/mawilo</i> (5/6)	'wheel/wheels'
- <i>wira</i>	'boil'
- <i>wirisa</i>	'make boil'
<i>wodwalo/odwala</i> (1a/2)	'sick person/people'
<i>wogulitsa/ogulitsa</i> (1a/2)	'seller/sellers'

wokonza/okonza (1a/2)  
wophunzira/ophunzira (1a/2)  
woyendetsa/oyendetsa (1a/2)

'repairman/repairmen'  
'student/students'  
'driver/drivers'

Ŵ

-wawa  
werenga

'hurt'  
'read'  
-werengedwa 'be read'  
-nyumba zowerengera 'library'  
'graze'  
'two'

- weta  
- wiri

Y

yoli/mayadi (5/6)

'yard/yards'

- yala

'spread'  
-yalula 'roll up'

- yamba

'begin/be first'  
-yambidwa 'be begun'

- yang'ana

'look/glance at'  
-yang'anira 'look after/care for'

- yankha

'answer'  
yankho/mayankho (5/6) 'answer/answers'

yani?

'whom'

yekha

'he/she alone, himself/herself'

- yambekesa

'wait'

- yenda

'go, move, walk'  
-yendera 'visit/go for'

- yendetsa

'drive/ride'

- yenera(+ infinitive)

'should/ought to'

- yeni

'should come'

- yera

'be white'

- yerekedwa

'show off/be careless'

- yerekesa

'picture/suppose'

- yesa

'try'  
mayeso (6) 'exam'

yunivesite/mayunivesite

'university/universities (5/6)'

## Z

<i>zana/mazana (5/6)</i>	'hundred/hundreds'
<i>zenera/mazenera (5/6)</i>	'window/windows'
<i>zi</i>	'nothing'
<i>-zi-</i>	'must' (verb prefix)
<i>-zika</i>	'thatch/erect'
<i>zikomo</i>	'thank you, excuse me, hello'
<i>-zimira</i>	'extinguish/snuff out'
<i>-zira</i>	'smear' (also- <u>tsira</u> )
<i>-zizira</i>	'be cold'
<i>-zollowera</i>	'be accustomed to'
<i>-zonda</i>	'inspect'
<i>zooa?</i>	'Really?/Truly?'
	<u>zoonadi</u> 'Really?'
<i>-zula</i>	'uproot'
<i>-zungulira</i>	'go around'
	<u>-zunguliridwa</u> 'be surrounded'