Learning Chichewa

Book 1, Lessons 1-10
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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 Chichewa 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 Chichewa packet is NOT:

(1) Even though basic grammatical patterns are taught in detail, not all Chichewa 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 Chichewa is in any way exhaustive.
We have relied on existing treatments of Chichewa 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 Chichewa 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 Chichewa 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 Chichewa with correct tones and will be equipped to go on to learn more about Chichewa on their own. But because of the inconclusiveness of research on Chichewa 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 Chichewa tone rules in any exhaustive way would be counter-productive.

In summary, then, the Learning Chichewa packet does include discussions and exercises regarding the basic grammatical and communicative patterns in Chichewa. 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

Chichewa was declared the national language of Malawi in 1968. As the national language, Chichewa is an important vehicle for promoting a sense of national integration among the culturally and linguistically diverse peoples of Malawi. Although English is the official language and is used in government and many business activities and as a medium of instruction in the schools, Chichewa is the language which Malawians use on many other occasions and especially in inter-ethnic contacts. As such, Chichewa is viewed as the symbol of national unity and its use heightens the pride which Malawians 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, Malawi, like other nations, is the home of people who speak different mother tongues. In addition to Chichewa, at least seven other languages are spoken including Chichewa, 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 Niger-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 Kikongo (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 Malawi are so related, making it relatively easy for someone who knows one Malawian language to learn another.

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

Native speakers of Chichewa in Malawi are concentrated in the Central Region, which includes the cities of Dedza, Lilongwe (the new capital), and Kasungu. The Life 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 tingalankhulana '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 -fa'- '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 yaikutu yagwa_ 'My big house 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 signaled 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:

<table>
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<tr>
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<th>Class Prefix (Singular)</th>
<th>Class Prefix (Plural)</th>
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<tr>
<td>-gthu</td>
<td>mu = munthu 'person'</td>
<td>a- = nthu 'persons'</td>
</tr>
<tr>
<td>-tseko</td>
<td>chi = chitseko 'door'</td>
<td>zi- = zitseko 'doors'</td>
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</tbody>
</table>

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'

Anthu abiri awa ali pakhomo.  
'These two persons are outside.'

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Ziteeko ziwiri isi ziti pakho. 'These two doors are outside.'

doors two these 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 siteeko '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 )} 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, mwan’ 'child' and the prefix a- 'he/she' both have the same referents:

Mwan’ ali mnyumba '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 mwan’ 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').
Chichewa 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:

Subject Agreement + Tense/Aspect Prefix + Object Prefix + Verb Root + Suffix

\[
\text{ndi-} + \text{-na-} + \text{-li-} + \text{-gul-} + \text{-a} = \text{ndinaligula}
\]

\[
\text{I} \quad \text{past} \quad \text{it} \quad \text{buy} \quad \text{=}
\]

'I bought it'.

Note: \(-\text{li-}\) is the object prefix to represent a class 5 noun object.

V. SYNTAX

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joni</td>
<td>akudya</td>
<td>chipatso</td>
</tr>
<tr>
<td>John</td>
<td>he is eating</td>
<td>fruit</td>
</tr>
</tbody>
</table>

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

- \(\text{buku} \quad \text{langu lili pano.} \quad \text{My book is here}.\)
- \(\text{book} \quad \text{my} \quad \text{it} \quad \text{is} \quad \text{here} \)

The syntax of questions in Chichewa 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 Chichewa most question words come at the end of the sentence and the subject-verb order remains exactly the same as it is in statements:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Question Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{Mu-}) you</td>
<td>(-\text{kudya}) are eating</td>
<td>(\text{ohiyani}) = (\text{Mukudya ohiyani}) what = What are you eating?</td>
</tr>
<tr>
<td>Amayi anu</td>
<td>ali</td>
<td>buanji = Amayi anu ali buanji?</td>
</tr>
<tr>
<td>Mother your</td>
<td>she is</td>
<td>how = How is your mother?</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Question Word</th>
<th>Subject</th>
<th>Verb</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndani</td>
<td>a-</td>
<td>kulira</td>
<td>Ndani akulira?</td>
</tr>
<tr>
<td>Who</td>
<td>he/she</td>
<td>is crying</td>
<td>Who is crying?</td>
</tr>
<tr>
<td>Chifukwa chiyani</td>
<td>a-</td>
<td>napita</td>
<td>Chifukwa chiyani anapita?</td>
</tr>
<tr>
<td>Why</td>
<td>he/she</td>
<td>went</td>
<td>Why did he/she go?</td>
</tr>
</tbody>
</table>

VI. SYLLABLE STRUCTURE

All syllables in Chichewa end in vowels (except for word-initial syllables composed only of a syllabic m), with the obvious result that all words in Chichewa end in vowels. Further, only consonant clusters of either a consonant plus a semivowel (y or w), or a nasal plus a consonant are possible. The following are the possible syllable types in Chichewa, 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 Chichewa 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'
- mewu 'road'

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

- masu '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 ndawaona '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 dipthong which glides from an *a* sound position to an *i* sound position. Chichewa does not have any such dipthongs.)

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 dipthong which is two different vowels. The second from the last vowel in a phrase is always long; otherwise Chichewa vowels are usually short.

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

Certain Chichewa vowel sounds are similar to some vowel sounds in English, but they are rarely exactly the same. Most English vowel sounds are dipthongs, 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 dipthong 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 dipthong 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: \( \text{chi} + \text{a} + \text{mphamvu} \) 'strong' = \( \text{champhamvu} \)

(\( \text{chilombo champhamvu} \) 'strong beast')

\[ u + ku = o \]

example: \( u + \text{kulamba} \) 'old' = \( \text{wokalamba} \)

(\( \text{munthu wokalamba} \) 'old man')

\[ a + a = a \]

example: \( a + \text{anga} \) 'my' = \( \text{anga} \)

(\( \text{agalu anga} \) 'my dogs')

\[ a + ku = o \]

example: \( a + \text{kukwesira} \) 'enough' = \( \text{okwanira} \)

(\( \text{anthu okwanira} \) '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 Chichewa, 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 Chichewa for you to concern yourself with. Our object here is just to make you aware that vowels are sometimes long in Chichewa 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 nkhuku.*
Phonetically: *Ndí-phi-ka  nkhu-u-ku* (Note the lengthening of the *u* in *nkuku.*

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

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

*Ndínáayıyenda.* '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 *-naa-* has a low tone, while the *a* in *-na-* 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 *-naa-* but with a low tone! Example: *ndináayıyenda* '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 Chichewa, 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** — 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

<table>
<thead>
<tr>
<th>Letter</th>
<th>In English</th>
<th>In Chichewa</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>p</strong></td>
<td><strong>spill</strong></td>
<td><strong>mapiri</strong></td>
</tr>
<tr>
<td><strong>ph</strong></td>
<td><strong>pil</strong></td>
<td><strong>phiri</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>still</strong></td>
<td><strong>matebulo</strong></td>
</tr>
<tr>
<td><strong>th</strong></td>
<td><strong>till</strong></td>
<td><strong>thandiaa</strong></td>
</tr>
<tr>
<td><strong>k</strong></td>
<td><strong>skill</strong></td>
<td><strong>maka</strong></td>
</tr>
<tr>
<td><strong>kh</strong></td>
<td><strong>kill</strong></td>
<td><strong>kho</strong></td>
</tr>
</tbody>
</table>
The unaspirated version of p, t, and k never occurs in English in word-initial position. Since in Chichewa 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 Chichewa 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 toh in Chichewa can be a real source of confusion. The problem is that the letters toh 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 Chichewa 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 Chichewa 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:

<table>
<thead>
<tr>
<th></th>
<th>Aspirated</th>
<th>Non-aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>tohire</td>
<td>'bush'</td>
<td>chiteko 'door'</td>
</tr>
<tr>
<td>tohalitothi</td>
<td>'church'</td>
<td>lachiseanu 'Friday'</td>
</tr>
</tbody>
</table>

Each of these letters represents two different sounds in Chichewa, 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:

<table>
<thead>
<tr>
<th>Implosive</th>
<th>Explosive</th>
</tr>
</thead>
<tbody>
<tr>
<td>when b or d occur alone</td>
<td>when b or d occur with other consonants</td>
</tr>
<tr>
<td>when b or d occur with w or y</td>
<td>when b or d occur with English or other loan words</td>
</tr>
</tbody>
</table>
Examples:

- bodsa 'lie'
- bwanji 'how'
- dengu 'basket'
- dzele 'be sick'
- kudya 'eat'
- mbale 'plate'
- bedi 'bed'
- modi 'field'
- derezi 'dress'

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

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:

- mawu 'words'
- mudii 'village'
- nena 'say'
- ganiza '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. M 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:
   - mpenu 'knife' (m-pe-ni)
   - mphepo 'wind' (mphe-po)
   - mkeka 'mat' (m-ke-ka)
   - mfumu 'chief' (mfu-mu)

   Note that mpanuwitai '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:
   - mbale 'plate' (mba-ge)
   - mphamvu 'strength' (mpha-mvu)
   - mvela 'rain' (mve-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:

\[
\begin{align*}
\text{nkhuku} & \quad \text{\textquoteleft chicken\textquoteright} \\
\text{(nkhu-ku)} & \quad \text{(nda-la-ma)} \\
\text{ndalama} & \quad \text{\textquoteleft money\textquoteright} \\
\end{align*}
\]

\text{ny} The letters \text{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 \text{canyon}:

\[
\begin{align*}
\text{nyikha} & \quad \text{\textquoteleft house\textquoteright} \\
\text{nyali} & \quad \text{\textquoteleft lamp\textquoteright} \\
\end{align*}
\]

\text{ng} The letters \text{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 \text{ng} is a nasal sound with no g sound at all. We have this sound in English in such words as \text{singing}. The problem is that we never have it in word-initial position where it can occur in Chichewa. To learn to produce it initially, start out by saying \text{sing} in front of the word which you want to produce. For example, say \text{sing} and then \text{ng'ombe}. Run the two together and then gradually drop the \text{sing}, keeping the \text{ng} sound:

\[
\begin{align*}
\text{ng'ombe} & \quad \text{\textquoteleft cow\textquoteright} \\
\text{pang'ono} & \quad \text{\textquoteleft a little\textquoteright} \\
\text{ng'oma} & \quad \text{\textquoteleft drum\textquoteright} \\
\end{align*}
\]

\[
\begin{align*}
\text{ng} & \quad \text{These letters simply stand for two different sounds, as they do in the English word \text{anger}. Don't confuse \text{ng} with \text{ng}, which stands for a single sound only. The first sound of \text{ng} is a velar nasal (the same single sound as represented by \text{ng}), not an n. The second sound is the same as English g:}
\end{align*}
\]

\[
\begin{align*}
\text{ngalonde} & \quad \text{\textquoteleft ditch\textquoteright} \\
\text{nguluse} & \quad \text{\textquoteleft wild pig\textquoteright} \\
\text{ngosi} & \quad \text{\textquoteleft accident\textquoteright} \\
\text{-panga} & \quad \text{\textquoteleft make\textquoteright} \\
\end{align*}
\]
The sound written as in Chichewa is similar to that represented by j in English. It is pronounced somewhat more forward in the mouth in Chichewa, sounding somewhere between an English d and j:

lija  'that'
manja  'hands'

g The sound written as q in Chichewa is similar to the English q:
gogo  'grandparent'
galimoto  'car'

t The sound written as t in Chichewa 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:
taogolo  'in front'

d The sound written as dz in Chichewa is also a single sound in Chichewa and is the voiced counterpart to t (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'

The letters y and w stand for semi-vowels in Chichewa which are pronounced as they are in English (want, yard). The only difference is that w has more lip-rounding in Chichewa than in English and y is made with the tongue higher in the mouth and the mouth more tightly closed:
iyati  'no'
uwu  'this'
yanga  'my'
ndiwo  'relish'

This letter stands for an important sound in Chichewa 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 Chichewa, a simple w is said instead of w, but the w sound occurs in the standard dialect:

<table>
<thead>
<tr>
<th>Malawi</th>
<th>Chichewa</th>
</tr>
</thead>
<tbody>
<tr>
<td>serenga</td>
<td>read</td>
</tr>
<tr>
<td>ndiwa</td>
<td>tomoro'</td>
</tr>
</tbody>
</table>
VII. Supra-Segmental Sound Features: Tone and Intonation

Like most other Bantu languages (and most African languages in general), Chichewa 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 Chichewa 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 Chichewa.

Like most languages (if not all), English and Chichewa 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 Chichewa 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 Chichewa 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 Chichewa correctly unless you also pronounce its tones correctly. The best way to learn to produce Chichewa tones correctly is to listen carefully to native speakers of Chichewa, 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, mtengo (with a high tone on the second syllable te-) means 'tree' and mtengo (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:

```
ndinapita 'I went (yesterday)'
ndinapita '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', dzina, has a high tone on the first syllable and a low tone on the second syllable. But in the sentence, Dzina lănga ndiné Joni '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'.)
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\[
\begin{align*}
\text{ndinapita} & \quad \text{'I went (yesterday)'} \\
\text{ndinapita} & \quad \text{'I went (before yesterday)'}. \\
\end{align*}
\]

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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:
   \[\text{Ndinapita kwathu dzulo kukatenga nyama. 'I went home yesterday to take meat.'}\]

2. But a sequence of high tones tends not to show any drop from one high tone to the immediate next high tone:
   Example:
   \[\text{Udasabwe kwathu mawa ndisaakuwe nkansi. 'Come home tomorrow so that I can tell you a story.'}\]

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 -\text{dza}- and -\text{use}- in ndisaakuwe and compare them with the high tones on udasabwe).

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).

Finally, the main controversy between linguists who say there is a distinctive mid-tone in Chichewa and those who say there is not seems to rest on their analysis of utterances in sentence-final position. For example, J. R. Louw and probably E. J. Chadza 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 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—in 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 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 Chichewa*. Baltimore: Linguistic Society of America. Watkins (p.16) states there are two basic tonal distinctions in Chichewa (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."


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

1. To speak Chichewa 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, nkuku 'chicken' has three realizations (among others):

   Nkhukú (said in 'citation form'—i.e., by itself)
   Nkhukú înáfá. 'The chicken died.'
   Ñáphá nknûkú. 'He killed the chicken.'

3. Expect the tones on sentence-final words to be low. For example, notice that nkuku (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 Chichewá. 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 Chichewá 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 Chichewá. To do this, they will teach you the meaningful forms in Chichewá 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 Chichewá.

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 Chichewá 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.

Hosted for free on livelingua.com
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 Chichewa 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 Chichewa 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 Chichewa 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 Chichewa. Take the initiative by asking or stating something in Chichewa (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 Chichewa 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 Chichewa. The test consists of a 15-20 minute interview during which you will demonstrate your ability to use and understand Chichewa 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 Chichewa materials were designed so that a conscientious student will attain a 2+ level of proficiency in Chichewa 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 (0/A)
   1.2.4 Classes 3/4 (Mu/Ml)
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/anana
  - 'child/children'
- mwamuna/amuna
  - 'man/men, husband/husbands'
- mzungu/azungu
  - 'expatriate/expatriates, European/Europeans'
- mnyamata/anyamata
  - 'boy/boys'
- mtsikana/atikana
  - 'girl/girls'
- msungwana/asungwana
  - 'guest/guests, traveler/travelers'
- mlendo/alendo
  - 'teacher/teachers'

**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

<table>
<thead>
<tr>
<th>Emphatic</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>ine</td>
<td>ndi-</td>
</tr>
<tr>
<td>iwe</td>
<td>u-</td>
</tr>
<tr>
<td>iye</td>
<td>a-</td>
</tr>
<tr>
<td>ife</td>
<td>ti-</td>
</tr>
<tr>
<td>inu</td>
<td>mu-</td>
</tr>
<tr>
<td>iwo</td>
<td>a-</td>
</tr>
</tbody>
</table>

Possessive Stems

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

Verb: -li/ru '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 Chichewa 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 Chichewa. Chichewa 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 alma) to form anthu meaning 'people'.

**SINGULAR**

\[
\text{Mu-} + \text{-nthu} = \text{munthu} \quad \text{'(a, the) person'}
\]

(class (stem) (prefix))

**PLURAL**

\[
\text{a-} + \text{-nthu} = \text{anthu} \quad \text{'(the, some) people'}
\]

(class (stem) (prefix))

There are no words such as a, an, some in Chichewa; 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 alma (anthu = anthu '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.
  - mkasi 'woman' (-ka-si = two syllables)
  - mtaikana 'girl' (-tei-ka-na = three syllables)
  - mphunsitsei 'teacher' (-phu-nsi-tei = three syllables)

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

- mkasi - akasi '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:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><strong>mu-</strong></td>
<td>munthu 'person'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mkasi 'woman, wife'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mwamuna 'man, husband'</td>
</tr>
<tr>
<td>2</td>
<td><strong>a-</strong></td>
<td>anthu 'people'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>akasi 'women, wives'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>amuna 'men, husbands'</td>
</tr>
</tbody>
</table>
Exercises

A. Translate the following words into Chichewa:

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. asungwana
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-, y- 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 Chicheza, possessive pronouns and other modifiers (such as adjectives) follow the noun. Take, for example, the possessive stem -anga 'my/mine':

<table>
<thead>
<tr>
<th>Class</th>
<th>Noun</th>
<th>Agreement</th>
<th>Possessive</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m-</td>
<td>-kazi</td>
<td>u-</td>
<td>-anga</td>
<td>mkazi wanga</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(u + a = wa)</td>
</tr>
<tr>
<td></td>
<td>'wife'</td>
<td></td>
<td></td>
<td>'my wife'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(lit. 'wife my')</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Class</th>
<th>Noun</th>
<th>Agreement</th>
<th>Possessive</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>-ana</td>
<td>a-</td>
<td>-anga</td>
<td>anaanga</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(a + a = a)</td>
</tr>
<tr>
<td></td>
<td>'children'</td>
<td></td>
<td></td>
<td>'my children'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Possessive Stem</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-anga 'my, mine'</td>
<td>mwamuna wanga</td>
</tr>
<tr>
<td></td>
<td>ananga</td>
</tr>
<tr>
<td></td>
<td>'my husband'</td>
</tr>
<tr>
<td></td>
<td>'my children'</td>
</tr>
<tr>
<td>-ako 'your, yours'</td>
<td>mwana wako</td>
</tr>
<tr>
<td></td>
<td>alendo ako</td>
</tr>
<tr>
<td></td>
<td>'your child'</td>
</tr>
<tr>
<td></td>
<td>'your guests'</td>
</tr>
<tr>
<td>-ake* 'his, her, hers'</td>
<td>mikasi wake</td>
</tr>
<tr>
<td></td>
<td>ana ake</td>
</tr>
<tr>
<td></td>
<td>'his wife'</td>
</tr>
<tr>
<td></td>
<td>'her children'</td>
</tr>
<tr>
<td>-athu 'our, ours'</td>
<td>mnyamata wathu</td>
</tr>
<tr>
<td></td>
<td>anyamata athu</td>
</tr>
<tr>
<td></td>
<td>'our boy'</td>
</tr>
<tr>
<td></td>
<td>'our boys'</td>
</tr>
<tr>
<td>-anu 'your, yours'</td>
<td>mwamuna wanu</td>
</tr>
<tr>
<td>(plural, honorific)</td>
<td>alendo anu</td>
</tr>
<tr>
<td></td>
<td>'your husband'</td>
</tr>
<tr>
<td></td>
<td>'your guests'</td>
</tr>
<tr>
<td>-owo 'their, theirs'</td>
<td>mwana woso</td>
</tr>
<tr>
<td></td>
<td>ana awo</td>
</tr>
<tr>
<td></td>
<td>'their child'</td>
</tr>
<tr>
<td></td>
<td>'their children'</td>
</tr>
</tbody>
</table>

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 Chichewa:**

Example: our guests + alendo athu

1. his child
2. their guests
3. my teacher
4. his children
5. her husband
6. your wife
7. their boys
8. our girls
9. my children
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 7/2, 'is/are well' = ali bwino.)

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

1. mlendo 
2. mwamuna 
3. mwana 
4. mzungu 
5. mtsikana 
6. mnyamata 
7. msungwana 
8. mwamuna 
9. mkazi 
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 
2. ana anga 
3. anthu anga 
4. mnyamata wanga 
5. atsikana anga 
6. mwana wanga 
7. alendo anga 
8. mwamuna wanga 
9. 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 
2. aphunzitsi ake 
3. alendo ake 
4. mtsikana wake 
5. mwana wake 
6. anyamata ake 
7. mphunzitsi wake 
8. mlendo ake 
9. asungwana ake 
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 mu- (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-):

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Stem</th>
<th>Agreement Prefix</th>
<th>Possessive Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø</td>
<td>-galu</td>
<td>u-</td>
<td>-anga</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>galu wanga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(u + a = wa)</td>
<td></td>
</tr>
</tbody>
</table>

'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-:

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Stem</th>
<th>Agreement Prefix</th>
<th>Possessive Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>-galu</td>
<td>a-</td>
<td>-anga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a-</td>
<td>agalu anga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a + a = a)</td>
<td></td>
</tr>
</tbody>
</table>

'dog' = 'my' = 'my dogs'
Here is a table with other examples of nouns in these classes:

<table>
<thead>
<tr>
<th>Class</th>
<th>Class Prefix</th>
<th>Agreement Prefix</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>∅</td>
<td>u- (a-, m-, y-)</td>
<td>bambo wako, mayi wawo, mphaka</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>fodya wanga*, 'my tobacco'</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>a-</td>
<td>abambo ake, amayi awo, amphaka</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'his father', 'their mother'</td>
</tr>
</tbody>
</table>

The Class 2 plural prefix a- also serves as an honorific prefix for an individual. *Amayi 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 Chichewa 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
2. mayi
3. mphaka
4. galu
5. katundu
6. mayi
7. gogo
8. bambo
9. mphaka
10. galu
B. Substitute the following forms into the model expression, making all necessary agreement changes required by each new substitution:

Example:

model: 

'his/her father'

substitution: -anga

new model: bambo wanga 'my father'

substitution: abambo 'father' (respectful)

new model: abambo anga 'my father' (respectful)

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

C. Translate the following phrases into Chichewa:

Example: our mothers + amayi athu

1. your dogs
2. his father
3. their cat
4. my tobacco
5. her mother
6. his mother
7. their luggage
8. our fathers
9. your dog
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
  
  (mu*dzi* 'village'; mu*nda* 'field' (cultivated field))

- **mu-** before a vowel
  
  (mu*ala* '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 + mi*tenge* 'tree',
- mu*dzi* + mi*dzi* 'villages'
- mu*ala* + mi*yala* 'stones'

(When *i*- 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-:*

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Stem</th>
<th>Agreement Prefix</th>
<th>Possessive Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>m-</em></td>
<td>-tengo</td>
<td><em>u-</em> + -awo</td>
<td>mtengo wawo</td>
</tr>
<tr>
<td></td>
<td>'tree'</td>
<td>'their'</td>
<td>'their tree'</td>
</tr>
<tr>
<td><em>mi-</em></td>
<td>-peni</td>
<td><em>i-</em> + -ake</td>
<td>mipeni yake</td>
</tr>
<tr>
<td></td>
<td>'knife'</td>
<td>'his'</td>
<td>'his knives'</td>
</tr>
</tbody>
</table>

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 Chichewa:

Example: their trees + mitengo yavo

1. our stones
2. his chair
3. my village
4. her stone
5. their roads

6. our trees
7. your knives
8. their villages
9. my stone
10. her village

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

Example: mudzi + midzi

1. mwala
2. mtengo
3. msewu
4. munda
5. mpeni

6. mudzi
7. mwala
8. munda
9. mpando
10. mtengo

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. mipeni
2. midzi
3. msewu
4. mitengo
5. mipeni

6. misewu
7. minda
8. miyala
9. midzi
10. mipando
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 Chichewa is characterized both by its frequency of use and by its irregularity in form. In Chichewa '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 Chichewa '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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Agreement Prefix</th>
<th>-li</th>
<th>State Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwana</td>
<td>a</td>
<td>-li</td>
<td>bwino</td>
</tr>
<tr>
<td>'child'</td>
<td>'he'</td>
<td>'is'</td>
<td>'well'</td>
</tr>
</tbody>
</table>

'Mwana ali bwino. 'The child is well.'

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

bambo wake a-l i 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

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

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

*In Chichewa 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 apa, and 'here' can also be expressed by uku, kape, 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. bambo wawo
2. mtengo
3. mtsikana/msungwana
4. mlendo wathu
5. mudzi wawo
6. mwamuna
7. mzungu
8. msewu
9. mlendo wawo
10. mpeni
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 Chichewa:

Example: Your knives are here. → Mipeni yau ili pono.

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

<table>
<thead>
<tr>
<th>Pronoun Agreement Prefix</th>
<th>Verb Phrase</th>
<th>Agreement</th>
<th>Verb Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
<td>'I'</td>
<td>'be well'</td>
</tr>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
<td>'he/she'</td>
<td>'be well'</td>
</tr>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
<td>'you'</td>
<td>'be well'</td>
</tr>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
<td>'we'</td>
<td>'be well'</td>
</tr>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
<td>'they'</td>
<td>'be well'</td>
</tr>
</tbody>
</table>

Compare with 'The child is well':

<table>
<thead>
<tr>
<th>Noun</th>
<th>Agreement Prefix</th>
<th>Verb Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwana ali bwino</td>
<td>mwana ali bwino</td>
<td>'child' 'he/she' 'be well' 'The child (he/she) is well.'</td>
</tr>
</tbody>
</table>

Pronoun Agreement Prefix + Verb Phrase (-li + bwino)

<table>
<thead>
<tr>
<th>Pronoun Agreement Prefix</th>
<th>Verb Phrase (-li + bwino)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndili bwino</td>
<td>Ndili bwino</td>
</tr>
<tr>
<td>Uli bwino</td>
<td>Uli bwino</td>
</tr>
<tr>
<td>('you' = singular, informal)</td>
<td></td>
</tr>
<tr>
<td>Ali bwino</td>
<td>Ali bwino</td>
</tr>
<tr>
<td>('you' = formal, plural)</td>
<td></td>
</tr>
<tr>
<td>Tili bwino</td>
<td>Tili bwino</td>
</tr>
<tr>
<td>('you' = formal, plural)</td>
<td></td>
</tr>
<tr>
<td>Muli bwino</td>
<td>Muli bwino</td>
</tr>
<tr>
<td>('you' = formal, plural)</td>
<td></td>
</tr>
<tr>
<td>Ali bwino</td>
<td>Ali bwino</td>
</tr>
</tbody>
</table>
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:

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

In addition to being used emphatically, these pronouns occur with the verb ndi 'be', with prepositions, and in brief questions such as Kaya inu? '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
2. They
3. He
4. We
5. You
6. She
7. You
8. I
9. They
10. We
B. Combine the following personal pronoun agreement prefixes with the verb phrase -zi bwino 'be well':

Example: u- + Uzi bwino. 'You are well.'

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

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

Example: u- + Iwe, uZi Wino. 'As for you, you are well.'

D. Translate the following sentences into Chichewa:

Example: She is well. → Ali bwino.

1. I am well.
2. They are there.
3. You are here. (informal)
4. We are well.
5. You are here. (informal)
6. You are well. (formal)
7. I am here.
8. He is there.
9. She is here.
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?'
Muli bwino?
'Are you well?'

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

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

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

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

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# 1.5 SUMMARY EXERCISES

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

**Example:** mtengo → mitengo

<table>
<thead>
<tr>
<th>No.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mwana</td>
<td>mitengo</td>
</tr>
<tr>
<td>2.</td>
<td>galu</td>
<td>mayi</td>
</tr>
<tr>
<td>3.</td>
<td>mlendo</td>
<td>kupando</td>
</tr>
<tr>
<td>4.</td>
<td>mwala</td>
<td>mphaka</td>
</tr>
<tr>
<td>5.</td>
<td>msewu</td>
<td>munda</td>
</tr>
<tr>
<td>6.</td>
<td>mnyamata</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>mayi</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>kupando</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>mphaka</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>munda</td>
<td></td>
</tr>
</tbody>
</table>

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

**Example:** alendo → alendo athu

<table>
<thead>
<tr>
<th>No.</th>
<th>Noun</th>
<th>Possessive Noun with athu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>gogo</td>
<td>gogo athu</td>
</tr>
<tr>
<td>2.</td>
<td>mipeni</td>
<td>mipeni athu</td>
</tr>
<tr>
<td>3.</td>
<td>agalu</td>
<td>agalu athu</td>
</tr>
<tr>
<td>4.</td>
<td>anthu</td>
<td>anthu athu</td>
</tr>
<tr>
<td>5.</td>
<td>munda</td>
<td>munda athu</td>
</tr>
<tr>
<td>6.</td>
<td>fodya</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>ana</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>abambo</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>mitengo</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>midzi</td>
<td></td>
</tr>
</tbody>
</table>

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

**Example:** anyamata → Anyamata ali pano.

<table>
<thead>
<tr>
<th>No.</th>
<th>Noun</th>
<th>Verb Phrase with zi pano</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ndi-</td>
<td>ti-</td>
</tr>
<tr>
<td>2.</td>
<td>Agogo anga</td>
<td>alendo anu</td>
</tr>
<tr>
<td>3.</td>
<td>Mu-</td>
<td>mpeni</td>
</tr>
<tr>
<td>4.</td>
<td>Katundu</td>
<td>bambo wake</td>
</tr>
<tr>
<td>5.</td>
<td>Miyala yawo</td>
<td>misewu</td>
</tr>
</tbody>
</table>
D. Substitute the following words into the model expression, making all necessary changes in agreement which each new substitution requires:

Example:  
Model: *Ana awo ali bwino*  
'Their children are well.'

Substitution: *amayi*  
'mother'

New model: *Amayi awo ali bwino.*  
'Their mother is well.'

1. mlendo  6. pano
2. -ake  7. -anu
3. abambo  8. mitengo
4. -anga  9. -athu
5. mudzi  10. msewu

E. Translate the following sentences into English:

Example: *Azungu ali pano.*  
+ 'The Europeans are here.'

1. Mkazi wanga ali bwino.
2. Miyala ili uko.
3. Ana awo ali pano.
4. Mlendo wake ali bwino.
5. Msewu uli bwino.
6. Amuna awo ali pano.
7. Mwana wako ali uko.
8. Amayi anu ali bwino.
10. Anyamata ali uko.
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. (Mphunsitsei is an exception to this rule, since its m is syllabic.)

<table>
<thead>
<tr>
<th>mkasi</th>
<th>mphunsitsei (m-phu-nzi-tei)</th>
<th>mnyamata</th>
</tr>
</thead>
<tbody>
<tr>
<td>mmungu</td>
<td>mpeni (m-pe-ni)</td>
<td>(m-nya-ma-ta)</td>
</tr>
<tr>
<td>mtengo</td>
<td>mien &amp;</td>
<td>(note: my- stands for one sound)</td>
</tr>
</tbody>
</table>

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 Chichewa th. They are very different. Listen to the following words as your teacher says them and then repeat:

Aspirated ph and th

- phunsiro
- mphaka / amphaka
- mounthu
- anthu
- wathu
- yathu
- athu

Unaspirated p and t

- mpaka 'until'
- mpeni / mipeni
- mtengo
- mnyamata
- anyamata
- katundu
- akatundu
C. 1 and r

Both 1 and r are written in Chichewa for what is essentially the same sound. This sound has two variants. Before i or e, either 1 or r are pronounced as the 1 sound in English leap. Before u, o, or a, either 1 or r is pronounced similarly to the 1 in English tuck, 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 Chichewa at all such as the English r.
2) Whether the letter used to write the sound is 1 or r has no effect on its pronunciation. Rather, what counts is the vowel which follows the 1 or r symbol.

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

<table>
<thead>
<tr>
<th>Before i or e</th>
<th>Before u, o, or a</th>
<th>Before both types of vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwambiri 'very'</td>
<td>galu</td>
<td></td>
</tr>
<tr>
<td>ali bwino</td>
<td>tambala 'unit of money'</td>
<td>lero 'today'</td>
</tr>
<tr>
<td>ndili bwino</td>
<td>suku lu 'school'</td>
<td></td>
</tr>
<tr>
<td>mchere 'salt'</td>
<td>chipatala 'hospital'</td>
<td></td>
</tr>
<tr>
<td>muli bwanji?</td>
<td>-tandala 'spend'</td>
<td></td>
</tr>
<tr>
<td>derezi 'dress'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 explosively (air expelled out). All b's and d's in English are explosive:

<table>
<thead>
<tr>
<th>b / d (implosive)</th>
<th>b / d (explosive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bambo</td>
<td>bambo</td>
</tr>
<tr>
<td>bwino</td>
<td>minda</td>
</tr>
<tr>
<td>fidya</td>
<td>abambo</td>
</tr>
<tr>
<td>bwanji? 'how'</td>
<td>kwambiri</td>
</tr>
<tr>
<td>banja 'family'</td>
<td>buledi 'bread'</td>
</tr>
</tbody>
</table>

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 Chichewa: 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 (') and low-toned syllable will have no mark at all. Therefore, *mtengo* '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.

- **mtengo** 'tree'  
  - **mána** 'back'
- **mtengo** 'price'  
  - **máaná** 'daylight between 10-3'
- **khángu** 'blindness'  
  - **chénga** 'my/mine'
- **khángu** 'skin'  
  - **chénga** 'a lemur'
- **chikúku** 'measles'  
  - **mphása** 'twins'
- **chikúku** 'a pram (baby carriage)'  
  - **mphásá** 'a mat'
- **thumbá** 'mound'  
  - **chélere** 'a groundnut field'
- **thumba** 'pocket'  
  - **chélere** 'a type of snake'
- **nyénje** 'cicada (type of insect)'  
  - **mbálá** 'a thief'
- **nyenje** 'grass torch'  
  - **mbala** 'a burn from scorching'
- **chitéte** 'type of basket'  
  - **mphánda** 'a branch'
- **chítete** 'grasshopper'  
  - **mphánda** '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)
- **akasi** - *mtengo*
- **mayi** - *manthu*
- **amuna** - *alendu*
- **inu** - *ife*
- **mlendo** - Chichewa
- **angá** - ndili
- **mtengo** - *amayi*
- **mudzi** - *buanji*
- **bambo** - ndili

Etc.
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: 

- waru - gogo - inu (3)
- bwino - bambo - bwanji
- amuna - alendo - mitengo
- akazi - amayi - Chichewa
- bwino - inu - anga
- ife - gogo - bwanji
- abambo - ndilipo - bwinonso
- tsalani - kwambiri - pepani
- mayi - anu - ndili
- sikomo - pitani - chabwino

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:

<table>
<thead>
<tr>
<th>LL</th>
<th>HL</th>
<th>LLL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndili 'I am'</td>
<td>miai 'woman/mother'</td>
<td>abambo 'sir/father'</td>
</tr>
<tr>
<td>bwino 'well'</td>
<td>anga 'my/mine'</td>
<td>pitani 'go'</td>
</tr>
<tr>
<td>bambo 'father'</td>
<td>bwanji? 'how?'</td>
<td></td>
</tr>
<tr>
<td>inu 'you'</td>
<td>wánu 'your, yours'</td>
<td></td>
</tr>
<tr>
<td>ife 'we, us'</td>
<td>gogo 'grandparent'</td>
<td></td>
</tr>
<tr>
<td>ine 'I, me'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mudzi 'village'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>midzi 'villages'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>munthu 'person'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LHH</td>
<td></td>
<td></td>
</tr>
<tr>
<td>alendo 'travelers, guests'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mlendo 'traveler, guest'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chichewa 'language of Malawi'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HLL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sikomo 'thanks'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chábwino 'fine, O.K.'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HHL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>akási 'wives'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amáyi 'women'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mténgo 'tree'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mitengo 'trees'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mowsi 'man, husband'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bwinonso 'also well'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ndilipo 'I am there(all right)'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pepání 'sorry'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tsalání 'stay'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pang'ono 'a little, slowly'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HHL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kwambiri 'much, a lot'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
C. In Context

The previous exercise 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 *-nsó* 'also' are combined:

\[ \text{ndili} + \text{bwino} = \text{ndili bwino}. \]
\[ \text{Ndili bwino} + -\text{nsó} = \text{Ndili bwíno} nsó. \]

'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 *-nsó*, the second syllable of *bwino* (*bwi-no*) becomes high and *-nsó* 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 *-nsó* 'also':

\[ \text{ndili} + -\text{pó} = \text{Ndilípo}. \]
\[ \text{Ndilípo} + -\text{nsó} = \text{Ndilípó} nsó. \]

'I am also all right.'

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

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 bwáñji?* 'How are you?' and answer it with *Ndili bwíno*. Practice asking and answer this question with the proper tone, first with the teacher and then with another student.

   Teacher: *Muli bwáñji?*  
   Student: *Ndili bwíno*.

   Student: *Muli bwáñji?*  
   Student: *Ndili bwíno*.

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

   *Ali bwáñji?*  
   *Ali bwíno*.

   *Muli bwáñji?*  
   *Tíli bwíno*.

   *Uli bwáñji?*  
   *Ndili bwíno*.

   b) Vary the answer by replacing *bwíno* with *-pó* 'there/all right':

   *Muli bwáñji?*  
   *Ndílípo*.

   *Ali bwáñji?*  
   *Alípo*.

   *Muli bwáñji?*  
   *Tílípo*.

   *Uli bwáñji?*  
   *Ndílípo*.
c) Vary the answer by adding -nao to both -po and bwino:

Muli bwánji? Ndilipónso.
Muli bwánji? Tilipónso.

etc.

d) Add zikomo 'thanks' to your answer:


etc.

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

Tilipónso. Chábwino.
1.8 GRAMMATICAL PATTERNS LEARNED

'The child is well/here/there.'

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Prefix</th>
<th>Agreement Prefix</th>
<th>-li</th>
<th>bamino/pano/uko</th>
</tr>
</thead>
<tbody>
<tr>
<td>m-</td>
<td>-ana</td>
<td>a-</td>
<td>-li</td>
<td>bamino/pano/uko</td>
</tr>
</tbody>
</table>

= Mwana ali bamino/pano/kuno.

'Their chairs'

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Stem</th>
<th>Agreement Prefix</th>
<th>Possessive Stem</th>
<th>-avo</th>
<th>mipando yawo</th>
</tr>
</thead>
<tbody>
<tr>
<td>n-</td>
<td>-pando</td>
<td>i-</td>
<td>a-</td>
<td>-avo</td>
<td>= mipando yawo</td>
</tr>
</tbody>
</table>
LESSON 1B

(COMMUNICATION/CULTURE)

1.1 Moni:

1.2 Vocabulary Notes

1.3 Usage Notes

1.3.1 Respect

1.3.2 Other Responses

1.3.3 Kaya

1.3.4 Dzina lanu ndani?

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 1B
(Phunziro Loyamba)

1.1 MONI!

aBanda: Moni abambo!
John: Moni abambo!

aBanda: Muli bwānji?
John: Ndili bwino. Kaya inu?

John: Zikomo kwambiri.

aBanda: Dziná lanú ndani?
John: Dziná langá ndine Jōhn Grēen.*

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).

bwani? - 'how?'

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

-neo - '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.

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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 amavi '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, amano. 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. Mulu bwani? '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 bwani? 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 choloho 'I'm fine a little'. Choloho 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 bwani? '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 Chichewa 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 I nouns—i.e., individual persons).

### 1.4 CULTURAL NOTES

#### 1.4.1 Greetings

Greetings are an integral part of daily life in Malawi. 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.

Chewa 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.

Chewa 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:

\[A: \text{Moni, wawa} / \text{Moni, bambo}.\]
\[B: \text{zikomo}.\]

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 *mavi*. Although the primary meaning of *bambo* and *mavi* 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 *monimwene/ohimwene*, the Yao words for 'brother/brothers'.

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1.4.3 Names

A Chewa 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:

<table>
<thead>
<tr>
<th>Given</th>
<th>Father's</th>
<th>Family</th>
<th>Clan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bexten</td>
<td>Richard</td>
<td>Chimkono</td>
<td>Mbewe</td>
</tr>
<tr>
<td>Harmock</td>
<td>Yemikani</td>
<td>Mateche</td>
<td>Banda</td>
</tr>
<tr>
<td>Catherine</td>
<td>Elias</td>
<td>Ntajiri</td>
<td>Nkhoma</td>
</tr>
</tbody>
</table>

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 prefixed 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...'

- adambo a NaBanda 'Father of NaBanda' (a girl)
- mayi a Banda '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 mwanga 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:

- Chikondi - 'Love'
- Chimwemwe - 'Happiness'
- Mtendere - 'Peace'
- Ufulu - 'Freedom'
- Mphatso - 'Gift'
- Mavuto - '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'
- BololosakondwaMadzi - '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)
Mwamvetea

'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 Mulli bwanji?

1st student: Mulli bwanji?

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

___________ (Kaya inu, Mulli 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 Chichewa:

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 bwânjì?
A: Ndîli gwá.* Kaya 1we?
B: Inénsó, ndilîpo.

*Gwá is called an ideophone. Such words (and we have some in English) occur frequently in Bantu languages, such as Chichewà. Ideophones sound like the meanings they represent in some way. *Gwá means 'strong', its sounds convey the meaning in this way: *Gwá is a sound made toward the back of the mouth has strength in its resonance, and -ê 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

Sindisida - 'I don't know'
si / ndi / dsiwa
not I know

Sindikumva - 'I don't understand'
si / ndi / ku / mva
not I (present) understand

Munenene 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

Moverani bwino! - 'Listen well/carefully!'
mvera / ni / bwino (note that m- stands for a single sound)
listen (you) well

Munachokera kuti? - 'Where do you come from?'
mu / ma / chokera / kuti?
you (habitual) come from where?

Ndinachokera ku Ameleka - 'I come from America'
ndi / ma / chokera / ku Ameleka
I (habitual) come from at America

Teegulani mabuku anu! - 'Open your books!'
teegula / ni / mabuku / anu
open you books your
1.7 SUPPLEMENTARY DIALOGUES

A: Moni abambo.
B: Zíkomc.
A: Muli bwánji?
B: Ndíli bwino, kaya inu?
A: Ndíli bwino pang'óno.
B: Pepáni!

**********

A: Moni abambo.
B: Zíkomc.
A: Muli bwánji?
B: Ndíli bwino, kaya inu?
A: Ndíli 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/Na)
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

-70-
### LESSON 2 A
(Phunziro Lachiwiri)

#### 2.1 NEW VOCABULARY

<table>
<thead>
<tr>
<th>Classes 3/4</th>
<th>'market/markets'</th>
</tr>
</thead>
<tbody>
<tr>
<td>msika/misika</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Classes 5/6</th>
<th>'book/books'</th>
</tr>
</thead>
<tbody>
<tr>
<td>buku/mabuku</td>
<td>'basket/baskets'</td>
</tr>
<tr>
<td>dengu/madengu</td>
<td>'table/baskets'</td>
</tr>
<tr>
<td>tebulo/matebulo</td>
<td>'name/tables'</td>
</tr>
<tr>
<td>dzina/maina</td>
<td>'name/names'</td>
</tr>
<tr>
<td>dzanja/manja</td>
<td>'hand/hands'</td>
</tr>
<tr>
<td>dzira/mazira</td>
<td>'egg/eggs'</td>
</tr>
<tr>
<td>tsiku/masiku</td>
<td>'day/days'</td>
</tr>
<tr>
<td>phiri/mapiri</td>
<td>'mountain/mountains'</td>
</tr>
<tr>
<td>khasu/makasu</td>
<td>'hoe/hoes'</td>
</tr>
<tr>
<td>khomo/makomo</td>
<td>'entrance/entrances'</td>
</tr>
<tr>
<td>thumba/matumba</td>
<td>'pocket/pockets. bag/bags'</td>
</tr>
<tr>
<td>liu/mau</td>
<td>'word/words'</td>
</tr>
<tr>
<td>duwa/maluwa</td>
<td>'flower/flowers'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Classes 7/8</th>
<th>'thing/things'</th>
</tr>
</thead>
<tbody>
<tr>
<td>chinthu/zinthu</td>
<td>'door/doors'</td>
</tr>
<tr>
<td>chitseko/zitseko</td>
<td>'well/wells'</td>
</tr>
<tr>
<td>chitsime/zitsime</td>
<td>'toilet/toilet, latrines'</td>
</tr>
<tr>
<td>chimbudzi/zimbudzi</td>
<td>'fruit/fruit' (plural, i.e. 'many pieces of fruit')</td>
</tr>
<tr>
<td>chipatso/zipatso</td>
<td>'room/rooms'</td>
</tr>
<tr>
<td>chipinda/zipinda</td>
<td>'food/food' (plural, i.e. 'many kinds of food')</td>
</tr>
<tr>
<td>chakuda/zakuda</td>
<td>'year/years'</td>
</tr>
<tr>
<td>chaka/zaka</td>
<td>'picture/pictures'</td>
</tr>
<tr>
<td>chithunzi/zithunzi</td>
<td></td>
</tr>
</tbody>
</table>
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

-11                     'be'
ndi                    'be'
-11 ndi                 'have'

VERB PREFIXES AND SUFFIXES

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

OTHER EXPRESSIONS

-11 ndi njala           'be hungry' (literally: 'have hunger')
-11 ndi ludzu           'be thirsty' (literally: 'have thirst')
-11 ndi mwayi           'be lucky' (literally: 'have luck')
Ameteka                 'America'
Mulanje                 (a mountain in southern Malawi)
Zomba, Blantyre, Lilongwe
Livingstonia            (towns in Malawi)
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 da- (dzina 'name'), some di- (dise 'eye') and some te- (teiku '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-.

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Noun Stem</th>
<th>Agreement Prefix</th>
<th>Possessive Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>∅</td>
<td>-buku</td>
<td>li-</td>
<td>-a:i+a = buku langa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(li + a = la)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'book'</td>
</tr>
<tr>
<td></td>
<td>-ina</td>
<td>li-</td>
<td>-ake = dzina lake</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'his/her name'</td>
</tr>
</tbody>
</table>

*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 + masira '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 Chichewa 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 Chichewa without a following h-, they are non-aspirated.
   thumba 'pocket/bag' ma- + thumba + matumba 'pockets/bag'
   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 = 0) dengu 'basket' ma- + dengu + madengu 'baskets'
   (Class prefix = 0) 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, dziga 'flow' has as its plural malwâ 'flowers' (initial d becomes t after ma-).

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>Examples</th>
</tr>
</thead>
</table>
| 5       | 0, li-, da-, te-, di-, etc. | li- | dzina lânga 'my name'
|         |              |    | Khasu lânu lili pano. 'Your hoe is here.' |
| 6       | ma-          | a- | maina anga 'my names'
|         |              |    | Makasu ânu âli pano. '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' = ₁i₁i uko.)

   Example: dengu + Dengu lake ₁i₁i 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
   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 ₁f₁ 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 Chichewa:

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:

Viteeko 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):

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

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

Examples: 
\[
\begin{align*}
\text{chithunzi} & \quad \text{'picture'} & \quad \rightarrow & \quad \text{zithunzi} & \quad \text{'pictures'} \\
\text{zimbudzi} & \quad \text{'toilets'} & \quad \rightarrow & \quad \text{chimbudzi} & \quad \text{'toilet'}
\end{align*}
\]

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

B. Combine the nouns in the preceding exercise with the possessive stem -\text{anu} 'your'

Example: 
\[
\begin{align*}
\text{chithunzi} + \text{chithunzi anu} & \quad \text{'your picture'} \\
\text{zimbudzi} + \text{zimbudzi anu} & \quad \text{'your toilets'}
\end{align*}
\]

C. Combine the nouns in the preceding exercise with the verb phrase -\text{li uko} 'be there':

Example: 
\[
\begin{align*}
\text{chithunzi} + \text{chithunzi li uko} & \quad \text{'A picture is there.'} \\
\text{zimbudzi} + \text{zimbudzi li uko} & \quad \text{'Some toilets are there.'}
\end{align*}
\]

D. Translate the following sentences into Chichewa:

Example: 
\[
\begin{align*}
\text{His food is all right.} & \quad \rightarrow \quad \text{Chakudya ohake chili bwino.}
\end{align*}
\]

1. Some fruit is here.
2. My things are all right.
3. Your well is all right.
4. A door is there.
5. Our food is here.
6. His things are all right.
7. Their pictures are here.
8. A toilet is there.
9. Her fruit is here.
10. My food is all right.
E. Using the nouns and verb phrases (-i buino, -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:

Chitwine chili pano.  -  Iyayi.
'A well is here.'  -  'No.'

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

Mphunzitsi wathu ali buino.  -  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:

- Ali bwino. 'He/she is well.' (state)
- Mabuku anu ali pano. '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:
  - Ndili bwino. - Sindili bwino. 'I'm not well.'
  - Tili bwino. - Sitili bwino. 'We aren't well.'
  - Uli bwino. - Sulili bwino. 'You aren't well.'
  - Muli bwino. - Simuli bwino. 'You aren't well.'
  - Ali bwino. - Sali bwino. 'He/she isn't well.' '/'They aren't well.'

- Akazi anga ali pano. - Akazi anga sali pano. 'My wife isn't here.'
- Bambo wake ali bwino. - Bambo wake sali bwino. 'His/her father isn't well.'
- Mtengo uli pano. - Mtengo suli pano. 'A tree isn't here.'
- Mtengo ili uko. - Mtengo sili uko. 'Some trees aren't there.'
- Khasu lamu lili pano. - Khasu lamu sili pano. 'Your hoe isn't here.'
- Makasu anu ali uko. - Makasu anu sili uko. 'Your hoes aren't there.'
- Chakudya chili bwino. - Chakudya sili bwino. 'Some food isn't all right.'
- Zakudya sili bwino. - Zakudya sali bwino. '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: danga lango (li + anga) 'my hand'; ohizinda ohathu (ohi + ithu) 'our room'; sipinda sathu (ati + ithu) '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.
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. Simul' 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?'

Jiya, mipeni sili pano. 'No, some knives aren't here.'

Inde, mipeni ili pano. 'Yes, some knives are here.'

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

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** mphunzitei. 'My wife is a teacher.' (identity)
  - wife / my / is / teacher

- Mipeni **ndi** yamu. '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 -**lu** forms, you remember the emphatic pronouns *precede* (**ine ndili** **bwino** 'As for me, I'm fine'):

**Examples:**

- **Ndine** mlendo. 'I am a traveler.'
- **Ndive** mwaana. 'You're a child.'
- **Ndije** mphunzitei. 'He/she is a teacher.'
- **Ndije** mphunzitei.** (as a suffix)
- **Ndife** ana anu. 'We are children.'
- **Ndinu** Azungu. 'You are Europeans.'
- **Ndino** ngo ngo anga. 'They are my grandparents.'
  - 'He/she is my grandparent.' (respectful)

**ndi** may also appear without any subject at all, with the meaning 'it is...':

- **Ndine** chipato. 'It's fruit.'
- **Ndine** maungu. 'It's a European.'
- **Ndine**. 'It's me.'

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

- **Ndine** chipinda changa. 'It's my room.'
- **Ndine** changa. 'It's mine.'

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

- **Ndine** mphunzitei. 'He/she is a teacher.'
The negative form of ndi 'be' is si 'be not' when there is a noun subject:

Mkazi xanga 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.  (si- + ndi + ine = sindine)
'I'm not your teacher.'

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.
*Note in all of these sound changes that n'di—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 q (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.
2. Chipatso ndi chakudya.
4. Makasu ndi awo.
5. Ana si aphunzitsi.
7. Zitsime si zimbudzi.
8. Si mwala.
9. Livingstonia ndi mudzi.
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.
7. Mipeni ndi yanu.
8. Mwamuna wake ndi mphunzitsi.
10. Mulanje ndi phiri.

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

Example: Si imu alendo. → Ndi'nu 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: Ndi'nu mphunzitsi? 'Are you a teacher?'

Iyayi, sindine mphunzitsi. 'No, I'm not a teacher.'

Inde, ndine mphunzitsi. 'Yes, I'm a teacher.'

1. Ndini abambor?
2. Ndi chake?
3. Chakudya ndi cha'nu?
4. Mabuku ndi' ake?
5. Ndi Mzungu?
6. Zinthu ndi zake?
7. Ndi we mwana?
8. Ndi agogo anu?
9. Mkazi wanu ndi mphunzitsi?
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.

\[ \begin{align*}
pa & = \text{'at, on'} \quad \text{(a specific location)} \\
ku & = \text{'to, at'} \quad \text{(a general location)} \\
mu & = \text{'in, inside'} \quad \text{(an interior location)}
\end{align*} \]

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 (mumtango 'in the tree'). Mu may not be reduced to m' before vowels or semi-vowels (u, 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 sun will be:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-li</th>
<th>Locative Class Prefix</th>
<th>Place Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakudya</td>
<td>chi</td>
<td>-li</td>
<td>pa</td>
<td>tebulo</td>
</tr>
</tbody>
</table>

Chakudya chi patebulo. '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:

Ndili m'chipinda.  'I'm in the room.'
Muli pakhomo.    'You're at the entrance/outside.'
Ali ku Lilongwe. 'He's at Lilongwe.'
Munthu ali m'chitsime. 'The person is in a well.'
Akasi anga ali kunsika. 'My wife is at a market.'
Mwala uli patebulo. 'The rock is on a table.'
Mitengo ili paphiri. '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
2. Chinthu chanu
3. Mipeni yake
4. Alendo awo
5. Tebulo
6. Atsikana awo
7. Mpando wake
8. Madengu anga
9. Aphunzitsi awo
10. Mwala
11. Ndi-
12. Zipatso zawo
13. Khasu langa
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
2. munthu
3. anthu
4. kumsika
5. mtsikana
6. kumudzi
7. agogo
8. alendo
9. abambo ake
10. pamsewu
11. miyala
12. chinthu
13. mtengo
14. zinthu zangt
15. ndi-
D. Translate the following sentences into Chichewa:

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.


1. Chakudya chili patebulo?
2. Miyala ili pamsewu?
3. Buku lili pamardoo?
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 kumeika. ‘There are people at a market.’
Kumeika 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 meiska. ‘At Zomba there's a market.’
Kuli anthu kumeika. ‘There are people at a village.’

muli = 'there is/there are' (an interior location)
M'apinda muli mipeni. ‘In rooms there are knives.’
Mulik chakudya m'imunda. ‘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:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP Prefix</th>
<th>Examples</th>
</tr>
</thead>
</table>
| 16      | pa-          | pa-       | *Patebulo panga pali mpeni.*    
|         |              |           | 'On the table there’s a knife.' |
| 17      | ku-          | ku-       | *Kuli chipatso kunsika kwaso.*  
|         |              |           | *(ku- + a = kwa)*               |
|         |              |           | 'There’s fruit at their market.' |
| 18      | mu-          | mu-       | *Muli ana m’chipinda muanu.*     
|         |              |           | *(mu- + a = muła)*               |
|         |              |           | 'There are children in your room.' |

Possessive pronouns with locative APs indicate one's home:

**Locative + Stem**

- 
  - *ku-* + *-athu = kawathu* 'our home'  
    similarly: *pathu/mwathu*  
    (literally: 'to/at our (place)')

- 
  - *ku-* + *-anu = kawanu* 'your home'  
    similarly: *panu/mwanu*  
    (literally: 'to/at your (place)')

- 
  - *ku-* + *-awo = kawao* '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'):

*Nlendo 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.
7. Chakudya chili patebulo.
8. Amuna awo ali ku Blantyre.
10. Mwala uli m'chitsime.

B. Translate the following sentences into Chichewa:

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)

<table>
<thead>
<tr>
<th>Locative APs</th>
<th>Verb</th>
<th>Nouns</th>
<th>Locative APs</th>
<th>Nouns</th>
<th>Possessive Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ku</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There's a book on the table.'
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 palibe. kulibe, 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 mphunzitai. '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:

Kumdsi 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.
5. Pamsewu pali miendo.
7. Pali mabuku patebulo.
8. M'dengu muli chipatso.
B. Change the following sentences from the negative into the affirmative:

Example: PaZibe msewu paphiri. → Pali msewu paphiri.
'There's a roar on a mountain.'

1. Mulibe chipaťso mumitengo.
2. Pakhomo palibe alendo.
4. M'dengu mulibe fodya.
5. Patebulo palibe chakudya.
7. Palibe aphunzitsi pano.
8. Mulibe miyala m'munda.
10. M'manja mwake mulibe mpeni.

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

Example: Paibs menu paphiri? 'Is there a road on a mountain?'
Inds, pali msewu paphiri. 'Yes, there's a road on a mountain.'

1. Patebulo pall buku?
2. Pambando pall mwamuma?
3. M'chipinda muli akazi?
4. Kumsika kuli zakudya?
5. Paphiri pall mitengo?
6. M'mudzi muli gogo?
7. Alendo anu ali m'chipinda?
8. Aqa ake ali m'mudzi?
9. M'mudzi muli msewu?
10. M'munda muli mpeni 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 inda if the statement is true, or iyayi if the statement is false.

Example: Paohithunsi pall anthu. 'In this picture there are people.' Iyayi. 'No.' (lit.: 'on this picture...')
Ku Zomba kuli mapiri. 'In Zomba there are mountains.' Inda. 'Yes.'
'Have' is expressed in Chichewa 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:

Tili ndi mabuku athu.       'We have our books.'
Mulile ndi khasu.           'You have a hoe.'
Ali ndi mpeni wanga.        'He has my knife.'
Akazi anga alile ndi mazira. 'My wife has some eggs.'
Midzi yowo ili ndi zitsime. 'Their villages have wells.'
Khomo lili ndi chitseko.    '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 the negative of the locative constructions pali, kuli, muli (kuti + kulibe). Remember the -be suffix implies 'be without': Ndili ndi ana 'I have children' + ndilibe ana 'I am without children'.

Examples:

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

In Chichewa 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 Chichewa one would say 'I have 25 years' (Ndili ndi zaka 25.). Other examples:

-li ndi njala = 'be hungry' (literally 'have hunger')
-li ndi ludsu = '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 -\( \text{li ndi chakudya} \) 'have food', using appropriate APs where necessary:

Example: \( U + -\text{li ndi chakudya} \rightarrow \text{Uli ndi chakudya} \).

'You have some food.'

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

B. Combine the nouns and pronouns of the preceding exercise with the phrase -\( \text{Ube khaau} \) 'don't/doesn't have a hoe', again using appropriate APs.

Example: \( U- + -\text{Ube khaau} \rightarrow \text{Ulie khaau} \).

'You don't have a hoe.'

C. Translate the following sentences into Chichewa:

Example: I have some fruit. \( \rightarrow \text{Ndili ndi chipatso} \).

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 -\( \text{li ndi} \) according to objects they actually possess.

Example: \( \text{Ali ndi buku} \).

'She has a book.'

\( \text{Ali ndi ana} \).

'He has children.'

\( \text{Mphunzitsi ali ndi mpando} \).

'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: *maiku 'days' + teiku 'day'*

1. chinthu
2. buku
3. zakudya
4. mipando
5. dengu
6. chipatso
7. tebulo
8. khasu
9. mazira
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 *-zi m'mudzi 'be in a village':*

Example: *chihunzi ohanu + Chihunzi ohanu chilii m'mudzi. 'Your picture is in a village.'*

1. T:-
2. Aphunzitsi athu
3. Buku lake
4. Mwana
5. Agalu
6. A-
7. Mipando
8. Dzira
9. Zipatso
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
2. -be
3. chimbudzi
4. pali mabuku
5. patebulo
6. mazira
7. -be / mipeni
8. zinthu
9. chakudya
10. chipatso
E. Change the following sentences from affirmative to negative:

          'He isn't at Blantyre.'

1. Zinthu zili pampando.
2. M'dzanja langa muli mpenti.
5. Pamsewu pali anthu.
7. Tili ndi mazira.
8. Mumtengo muli chipatso.
9. Abambo ake ndi aphunzitsi awo.
10. Ali ndi ludzu.

F. Translate the following sentences from Chichewa into English.

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

1. Manja anga ali t l:
2. Mwana wanga sali amowo.
3. Ndine mlenjo.
4. Zinthu ndi zake.
5. Si mtengo.
8. Pabuku panga pali dengu.
10. Ana ali ndi njala.
G. Crossword Puzzle

ACROSS
1. desks without drawers
2. not night
3. outhouses
4. cubicles in a house
5. not a vegetable
6. not people
7. edibles
8. portals
9. it accompanies 1 across
10. 365 days
11. an area of cultivation
12. a trunk, suitcase, etc.
13. many areas of cultivation
14. a collection of houses
15. big paths
16. not a woman
17. kids

DOWN
1. a pedagogue
4. 730 days
7. not a person
9. a pedagogue
10. not a person
12. a trunk, suitcase, etc.
2.7 PRONUNCIATION EXERCISES

Aspirated toh vs. Unaspirated oh

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

Aspirated toh

ntohito 'work'
tohalitoki 'church'
ntohentohi 'fly'
-otoha 'to roast'

Unaspirated oh

Chichewa

chinthu 'thing'
chiteeko 'door'
ochaka '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 Chichewa, 'think g' but pronounce k. Listen to the following words and repeat them after your teacher:

Aspirated kh

khoewe 'rat'
khomo 'entrance'
khasu 'hoe'
khate 'leprosy'
khuwu 'ear'
kholo 'ancestor'

Non-aspirated k

kalulu 'rabbit'
mkulu 'elder brother'
makasu 'hoes'
kalata 'letter'
makutu 'ears'
Single sounds but two letters: *te*- and *dz*- 

The letter combinations *te*- and *dz*- each stand for a single sound. Think of the sound represented by *te* 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 *s*. Listen to the following words and repeat them after your teacher:

- *litaero* 'dirt'
- *teku* 'day'
- *chipateo* 'fruit'
- *tsamba* 'leaf'
- *utsi* 'smoke'
- *miteda* 'ground nut (peanut)'
- *chimbudzi* 'latrine'
- *dzenje* 'hole, pit'
- *dsina* 'name'
- *dsiko* '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:

- *mwaya* (mwa-na) 'child'
- *mesi* (mwe-si) 'month, moon'
- *khoswe* (kho-swe) 'rat'
- *bwereka* (bwe-re-ka) 'borrow'
- *bwensi* (bwe-nsi) 'friend'

- *-gwirizana* (gwi-ri-za-na) 'agree'
- *-gwiritse* (gwi-ri-tea) 'hold firmly'
- *ukwati* (u-kwa-ti) 'marriage'
- *kwaya* (kwa-ya) 'take'
- *-pwe-teka* (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:

<table>
<thead>
<tr>
<th>shinhu</th>
<th>'thing'</th>
<th>dengu</th>
<th>'basket' (same)</th>
</tr>
</thead>
<tbody>
<tr>
<td>dsina</td>
<td>'name'</td>
<td>mutsi</td>
<td>'village'</td>
</tr>
<tr>
<td>tsiku</td>
<td>'day'</td>
<td>sunthu</td>
<td>'things'</td>
</tr>
<tr>
<td>maina</td>
<td>'names'</td>
<td>ochiinda</td>
<td>'room'</td>
</tr>
<tr>
<td>khaasu</td>
<td>'hoe'</td>
<td>dsiro</td>
<td>'egg'</td>
</tr>
<tr>
<td>chimbudzi</td>
<td>'latrine'</td>
<td>ochitsoko</td>
<td>'door'</td>
</tr>
<tr>
<td>buku</td>
<td>'book'</td>
<td>dengo</td>
<td>'basket'</td>
</tr>
<tr>
<td>masika</td>
<td>'days'</td>
<td>meika</td>
<td>'market'</td>
</tr>
<tr>
<td>dengu</td>
<td>'basket'</td>
<td>buku</td>
<td>'book'</td>
</tr>
<tr>
<td>mudsi</td>
<td>'village'</td>
<td>tsiku</td>
<td>'day'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>shinhu</th>
<th>'thing'</th>
<th>buku</th>
<th>'book'</th>
<th>tsiku</th>
<th>'day' (1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>meika</td>
<td>'market'</td>
<td>mapiri</td>
<td>'mountains'</td>
<td>ochipateo</td>
<td>'fruit'</td>
</tr>
<tr>
<td>khaasu</td>
<td>'hoe'</td>
<td>mudsi</td>
<td>'village'</td>
<td>dengu</td>
<td>'basket'</td>
</tr>
<tr>
<td>manthu</td>
<td>'person'</td>
<td>dsina</td>
<td>'name'</td>
<td>tsiku</td>
<td>'day'</td>
</tr>
<tr>
<td>ochipinda</td>
<td>'room'</td>
<td>chimbudzi</td>
<td>'latrine'</td>
<td>ochitsoko</td>
<td>'door'</td>
</tr>
<tr>
<td>sinthu</td>
<td>'things'</td>
<td>buku</td>
<td>'book'</td>
<td>mudsi</td>
<td>'village'</td>
</tr>
<tr>
<td>maina</td>
<td>'names'</td>
<td>ochipateo</td>
<td>'fruit'</td>
<td>ochipinda</td>
<td>'room'</td>
</tr>
<tr>
<td>dsiro</td>
<td>'egg'</td>
<td>dengu</td>
<td>'basket'</td>
<td>dsina</td>
<td>'name'</td>
</tr>
<tr>
<td>mapiri</td>
<td>'mountains'</td>
<td>madengu</td>
<td>'baskets'</td>
<td>masika</td>
<td>'eggs'</td>
</tr>
<tr>
<td>meika</td>
<td>'market'</td>
<td>makaue</td>
<td>'hoes'</td>
<td>ochitsoko</td>
<td>'doors'</td>
</tr>
</tbody>
</table>
3. The following are two and three syllable nouns grouped according to their characteristic tonal patterns. Practice saying these words after your teacher:

<table>
<thead>
<tr>
<th>L-L</th>
<th>L-L-L</th>
<th>H-L</th>
<th>L-H-L</th>
</tr>
</thead>
<tbody>
<tr>
<td>chinthu</td>
<td>'thing'</td>
<td>msika</td>
<td>'market'</td>
</tr>
<tr>
<td>sinthu</td>
<td>'things'</td>
<td></td>
<td>masiku</td>
</tr>
<tr>
<td>mudzi</td>
<td>'village'</td>
<td></td>
<td>mapiri</td>
</tr>
<tr>
<td>dengu</td>
<td>'basket'</td>
<td></td>
<td>maina</td>
</tr>
<tr>
<td>muntu</td>
<td>'person'</td>
<td></td>
<td>masira</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>makasu</td>
</tr>
<tr>
<td>msika</td>
<td>'market'</td>
<td></td>
<td>ohipatso</td>
</tr>
<tr>
<td>chimbudzi</td>
<td>'latrine'</td>
<td></td>
<td>zipatso</td>
</tr>
<tr>
<td>simbudi</td>
<td>'latrines'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ohipinda</td>
<td>'room'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sipinda</td>
<td>'rooms'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>madzengu</td>
<td>'baskets'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ohiteko</td>
<td>'door'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>zitekeo</td>
<td>'doors'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 langa 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:

sinthu 'things'   Zinthu zangá zili uko. 'My things are here.'
abambo 'father'  Abambo athu ali buino. 'Our father is well.'
mudsi 'village'  Mudsi wao uli pano. 'Their village is here.'
ohipinda 'room'  Chipinda ohaké shili uko. '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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessive</th>
<th>Verb Phrase</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bambo</td>
<td>Bambo</td>
<td>waru</td>
<td>ali pano</td>
</tr>
<tr>
<td>mudsi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ohipinda</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dengu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sitseko</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>madengu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ohimbudzi</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 pronouns and a verb phrase:

amáyi 'mother'   Amáyi anu 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:

- dsina 'name' - Dsina langa ndi Jim. 'My name is Jim.'
- masira 'eggs' - Masira ao ali uko. 'Their eggs are there.'
- mkasi 'wife' - Mkasi wakali buino. 'His wife is well.'
- chipatso 'fruit' - Chipatso chamu chili pano. 'Your fruit is here.'

b) Combine the following nouns ending in or consisting of high-low tones with the possessive pronoun -anga '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:

Example: (L) HL
Example: mayi - Mayi wanga ali uko.

akasi
mtengo
maxama
buku
maxira
khasu
chipatso

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

2. Ask each other's name with Dsina lanu ndani? 'What's your name?', answering with Dsina langa ndi __________. 'My name is __________.'

Dsina lanu ndani? Dsina langa ndi __________.

Vary the question with -ake:

Dsina laké ndani? Dsina laké ndi __________.
3. Ask and answer questions about each other's well-being in various ways (-li, -gon, -swera, -tandala) using the proper tonal patterns:

- Muli bwâńji?  - Ndili bwino.
- Nwaswera bwâńji?  - Ndawera bwino.
- Nwatandala bwâńji?  - Ndawandala bwino.
- Nwagoná bwâńji?  - Ndagoná bwino.

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

- Muli bwâńji?  - Ndili bwino pang'ono.
- Nwaswera bwâńji?  - Ndawera bwino pang'ono.

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

2.9 GRAMMATICAL PATTERNS LEARNED

**-li ndi** 'have'

<table>
<thead>
<tr>
<th>Subject Prefix</th>
<th>-li ndi</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ti-</td>
<td>-li ndi</td>
<td>ana</td>
</tr>
</tbody>
</table>

*Tili ndi ana. 'We have children.'*

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

<table>
<thead>
<tr>
<th>Locative AP</th>
<th>-li</th>
<th>noun</th>
<th>Class Prefix</th>
<th>+ noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa-</td>
<td>-li</td>
<td>mabuku</td>
<td>pa</td>
<td>tabulo</td>
</tr>
</tbody>
</table>

*Pali mabuku patebul. 'There are books on a table.'*

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>noun</th>
<th>Locative AP</th>
<th>+ -li</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa</td>
<td>tabulo</td>
<td>pa-</td>
<td>-li</td>
<td>mabuku</td>
</tr>
</tbody>
</table>

*Patebulu pali mabuku. 'On a table there are books.'*

**Si-** 'not' ('not be')

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>Subject Prefix</th>
<th>-li</th>
<th>adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>mu-</td>
<td>-li</td>
<td>bwino</td>
</tr>
</tbody>
</table>

*Simuli bwino. 'You aren't well.'*

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>mphunsitsi</td>
</tr>
</tbody>
</table>

*Si mphunsitsi. 'It's not a teacher.'*
-be 'not' ('not have')

-lice 'not have'

<table>
<thead>
<tr>
<th>Subject</th>
<th>-li</th>
<th>Negative Suffix</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-</td>
<td>-li</td>
<td>-be</td>
<td>khasu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Aliche khasu. 'He doesn't have a hoe.'</td>
</tr>
</tbody>
</table>

palebe/kaliebe/mulibe 'there isn't/aren't ('the place does not have')

<table>
<thead>
<tr>
<th>Locative AP</th>
<th>-li</th>
<th>Negative Suffix</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa-</td>
<td>-li</td>
<td>-be</td>
<td>anthu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Palibe anthu. 'There aren't any people.'</td>
</tr>
</tbody>
</table>
LESSON 2B
(PHUNZIRO LACHIWIWI)
COMMUNICATION/CULTURE

2.1 Mwagona bwanji?
2.2 Vocabulary Notes
2.3 Usage Notes
2.3.1 Greetings
2.3.2 Ndithu 'really'
2.3.3 Ndi '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: Mwagona bwanji?
Achibwe: Ndagona bwino. Kaya inu?
Abanda: Inenso ndagona bwino.
Achibwe: Kunyumba kuli bwanji?
Abanda: Kunyumba kuli bwino ndithu.
Nanga shaky ndi ana ali bwanji?

2.2 Vocabulary Notes

Mwagona bwanji? - 'How are you?' (literally: 'How have you slept?')
Mwa - 'you have' (mu 'you' + a 'present perfect "have"' = mwa)
Gona - 'sleep'
Ndagona 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'
Ndithu - 'really, truly'
Nanga - 'what about..., And...?'
Ndzi - '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 see, a filler that means 'yes'.

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

Munagona bwandi? 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 wadwuka bwandi? (wadwuka 'get up') 'How have you gotten up?' (again with particular reference to the morning after a night's sleep).

A: Wadwuka bwandi?
B: Ndadsuka bwino.

Later on in the day, you would be more likely to ask Mwamsara bwandi? (mwamsara 'spend time') 'How have you spent (your day)登入'? This greeting doesn't demand a recounting of the day's events—it simply asks 'How's it going?':

A: Mwamsara bwandi?
B: Ndadsara bwino.

An equivalent expression for -swara is -tandala. Mwantsandala bwandi? would also be a late morning, afternoon or evening greeting:

A: Mwantsandala bwandi?
B: Ndantsandala 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.'

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

Ndithu! 'Really!' / 'I agree!'

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2.3.3 **Ndí 'and'**

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

*Ndí* mayi *ndí* *ana*?  'How about your wife and children?'

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

*Ndí* *ndí* *mkæt* *ndípo* *ali* *bwino*. 'I have a wife and she is well.'

*Note that we have had four different uses of *ndí*:

1) **Ndí** - 'I'. pronominal subject prefix.
   - *Ndí* *bwino*. 'I'm fine.'

2) **ndí** - 'be' (with complement—which follows—of identity, possession, or quality):
   - *Rosi* **ndí** *dokotala*. 'Rosi is a doctor.'

3) **ndí** - 'with' (also 'have' in the combination -**li** **ndí**)
   - *Ali* **ndí** *m'axi*. 'He is with a wife' = 'He has a wife.'

4) **ndí** - 'and'

*Ndí* mayi *ndí* *ana* *ali* *bwanji*?
   'What about (your) wife and the children, how are they?'
2.4 CULTURAL NOTES

2.4.1 Extended Greetings

In Chēna 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 buvanji?

Or about your work:

Kantchito ikuyenda buvanji? 'How are things at work?'
Or:

Ntchito ikuyenda buvanji? '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 buvanji? '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 Malaŵi. After Independence, it remained the official language alongside Chichewa. The recent and intimate contact between Chichewa and English has caused some borrowing of English words into Chichewa. 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 Chichewa 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 Chichewa end in vowels. Vowels too are changed since Chichewa 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 - buku
- table - tebulo
- school - sukulu
- conductor - kondakitala
- driver - dilaivala
- tea - tii
- March - malichi
- store - sitolo

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?, Mwaspweza bwanji?, and Mwataandala 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 one 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: Mull 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 -ti/ndi 'be' and -ti 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: Tilili pasukulu. (khomo, sitolo, ntchito, munda...)

2nd: Sitili pasukulu.
2.5.7 Practice the expression -neo '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 ndalama - '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'

Boera kuno! - 'Come here!' Boerani 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 nohiwani mu Chichewa? - 'What's 'plate' in Chichewa?'

Ndalama zingati - 'How much money?'

Ndalama / zingati
money how much?

Mwasuwira - 'You've made it expensive' /'That's too much'

Mwa / dulitaa
you have make expensive

dikirani - 'be patient, wait'

dikirani pana'ono - 'wait a minute/a little'

Sindisizwa Chichewa kwenikwenu - 'I don't know Chichewa correctly.'

Sindisizwa / Chichewa / kwenikwenu
I don't know Chichewa correctly

2.7 SUPPLEMENTARY DIALOGUE

aJudy: Moni abambo.
aMtenje: Moni amayi. Mwatandala bwanji?
aJudy: Pepani. Sindisizwa Chichewa kwenikwenu.
aMtenje: Mwatandala bwanji?
aJudy: Sindikumwa.
aMtenje: Mwaswera bwanji?
aJudy: Aaa. Ndaswera bwino.
Proverbs form an important part of Chena 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:

*Pulumira adadiya 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

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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'
khuwku '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?'
Chiyanî? '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 aña/añô)  'the, these/those' (Class 2)
umu/uwo  'the, this/that' (Class 3)
lîi/lîo  'the, these/those' (Class 4)
lîi/lîo  'the, this/that' (Class 5)
awa/awo (or aña/añô)  'the, these/those' (Class 6)
ichi/ičho  'the, this/that' (Class 7)
lizi/lizo  'the, these/those' (Class 8)
liyi/liyo  'the, this/that' (Class 9)
lizi/lizo  'the, these/those' (Class 10)
aka/ako  'the, this/that' (Class 12)
itî/ito  'the, these/those' (Class 13)
apa/apo  'the, this (here)/that (there), (Class 16)
uku/uko  'the, this (in here)/that (in there) (Class 18)
umu/umo  'the, this (here)/that (there), (Class 17)
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 yake ziili 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 (mpa-tso) 'gift/gifts'

*mbale 'plate' is kept apart in meaning from mbale '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 \(d-, g-, k-, g-, z-, \dot{z}, \text{toh}\):

- ndalama (nda-la-ma) 'money'
- nsomba (nso-mba) 'fish'
- njinga (nji-nga) 'bicycle/bicycles'
- ntchito (ntohi-to) 'work'
- nkhu ku (nku-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 Chichewa followed by the vowels \(a-, \dot{a}, u-, \dot{u}\):

- nyumba (nju-mba) 'house/houses'
- nyanja (nya-nja) 'lake/lakes'

Nq', 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 \(o-\):

- nq’omba (ng’o-mba) 'cow/cows'

Noun stems beginning with other sounds and foreign loan words have no class prefix (the prefix is realized as zero).

<table>
<thead>
<tr>
<th>Class</th>
<th>Class Prefix</th>
<th>AP</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>(m-, n-, ny-, ng’, \emptyset)</td>
<td>(i-)</td>
<td>Njinga yanga ili m’nyumba. ((i + a = ya)) 'My bike is in a house.' Sitolo ili ndi nsomba. 'A store has fish.' Njira ili bwino. 'A path is all right.'</td>
</tr>
<tr>
<td>10</td>
<td>(m-, n-, ny-, ng’-, \emptyset)</td>
<td>(si-)</td>
<td>Njinga wanga sili m’nyumba. ((si + a = za)) 'My bikes are in a house.' Sitolo sili ndi nsomba. 'Some stores have fish.' Njira sili bwino. 'Some paths are all right.'</td>
</tr>
</tbody>
</table>
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.
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?'
nde, 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 paMphatso patebyo?
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 Chichewa to date, make a sentence with each word listed below (use the nouns in singular form), using a possessive pronoun such as *wanga* 'my'.

Example: *njinga* → *njinga wanga ili m'nyumba/kumudzi/etc.*

1. *mbale*
2. *nsomba*
3. *ntchito*
4. *sukulu*
5. *sitolo*
6. *nyumba*
7. *ndalama*
8. *nyanja*
9. *mphatso*
10. *njinga*
11. *njira*
12. *ndalama*
13. *ng'ombe*
14. *galimoto*
15. *nkhuku*

D. Repeat exercise C, this time using the nouns as plurals, making a sentence for each, and using a possessive pronoun such as *sathu* 'our'.

Example: *Njinga sathu 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.*  
'Ve're in a house.' *Inde.*  
*Pali galimoto patebulo.*  
'There is a car on the table.' *Iyayi.*

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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:

<table>
<thead>
<tr>
<th>Diminutive Class Prefix</th>
<th>Original Class Prefix</th>
<th>Noun Stem</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ka-</em></td>
<td><em>mw-</em></td>
<td>-ana</td>
<td>kamwana</td>
</tr>
<tr>
<td><em>ka-</em></td>
<td><em>m-</em></td>
<td>-peni</td>
<td>kampeni</td>
</tr>
<tr>
<td><em>ti-</em></td>
<td><em>a-</em></td>
<td>-ana</td>
<td>tiana</td>
</tr>
<tr>
<td><em>ti-</em></td>
<td><em>mi-</em></td>
<td>-peni</td>
<td>timipeni</td>
</tr>
</tbody>
</table>

However, the diminutive class prefixes have their own APs (*ka-* and *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:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>Examples</th>
</tr>
</thead>
</table>
| 12      | *ka-*        | *ka-* | Kadengu kanga kali panjinga.  
'My small basket is on a bicycle.'  
Kanyumba ndi kanu.  
'A small house is yours.' |
| 13      | *ti-*        | *ti-* | Timadengu tanga tili panjinga. (ti-+-a=ta)  
'Ver my small baskets are on a bicycle.'  
Tinyembu ndi tanu.  
'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), kumunthu 'a small person' may imply insult.

*However, kantulu 'a small thing' (ka + chi + nthu = kantulu) 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 kati pamsewu. 'A small stone is on a road.'

1. Njinga yake ili m'nyumba.
2. Galu ndi wanga.
4. Dengu ndi lake.
5. Mtengo uli pakhomo.
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 pamseika. 'Some small chickens are at a market.'

1. Mipando ili m'chipinda.
2. Ana alibe abambo.
3. Madengu ndi anga.
5. Amphaka ali pampando.
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 tanya tili panjinga.

1. pakhomo  
2. tiana  
3. kamwana  
4. -anu  
5. kagalu  
6. tiagalu  
7. m'nyumba  
8. -ake  
9. timipando  
10. kampando  
11. -athu  
12. kabuku  
13. timabuku  
14. pampando  
15. -anga

D. Make a sentence using the following items and give the translation of what you say:

Example: kanualaXamuala kali pamsewu.  
'A small stone is on a road.'

1. kanyumba  
2. tiana  
3. tinsomba  
4. kanthu  
5. tisukulu  
6. kampeni  
7. tinkh'ku  
8. kasitolo  
9. kamwala  
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 Chichewa as there are in English. The noun itself can imply 'a' (example: chiteko = '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 Chichewa 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:

\[
\text{Agreement vowel + AP} = \text{Demonstratives} \\
\text{i- + chi-} = \text{ichi} \quad \text{'the'/'this'}
\]

When the AP is only a vowel, then w or y is inserted between the two vowels:

<table>
<thead>
<tr>
<th>Class</th>
<th>Agreement vowel</th>
<th>AP</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>a- + w-</td>
<td>a = awa*</td>
</tr>
<tr>
<td>9</td>
<td>i- + y-</td>
<td>i = iyi</td>
</tr>
</tbody>
</table>

To form far locational demonstratives of 'the', 'that/those', o replaces the final vowel of the near demonstrative:

Example: Agreement vowel + AP + o
\[
i- \quad + \text{chif} + o = \text{iho} \quad \text{'the/that'} \\
i- \quad + \text{zif} + o = \text{izo} \quad \text{'the/those'}
\]

*Demonstratives for noun classes 2 and 9 have two acceptable forms awa/awo or awa/awi.
The full table of the noun classes and the 'near' and 'far' locational demonstratives is as follows:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>'Near' Demonstratives</th>
<th>'Far' Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mu-, m-, mu-</td>
<td>u-</td>
<td>uyu 'this'</td>
<td>uyoy 'that'</td>
</tr>
<tr>
<td>1a</td>
<td>φ</td>
<td>u-</td>
<td>uyu 'this'</td>
<td>uyoy 'that'</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>a-</td>
<td>awa 'these'</td>
<td>awo 'those'</td>
</tr>
<tr>
<td>3</td>
<td>m-, mu-, mu-</td>
<td>u-</td>
<td>uuru 'this'</td>
<td>uwo 'that'</td>
</tr>
<tr>
<td>4</td>
<td>mi-</td>
<td>i</td>
<td>iyi 'these'</td>
<td>iyo 'those'</td>
</tr>
<tr>
<td>5</td>
<td>φ</td>
<td>li-</td>
<td>ili 'this'</td>
<td>ilo 'that'</td>
</tr>
<tr>
<td>6</td>
<td>ma-</td>
<td>a-</td>
<td>awa 'these'</td>
<td>awo 'those'</td>
</tr>
<tr>
<td>7</td>
<td>chi-</td>
<td>chi-</td>
<td>ichi 'this'</td>
<td>icho 'that'</td>
</tr>
<tr>
<td>8</td>
<td>si-</td>
<td>z-</td>
<td>izi 'these'</td>
<td>izo 'those'</td>
</tr>
<tr>
<td>9</td>
<td>m-, n-, ny-, ng'</td>
<td>i-</td>
<td>iyi 'this'</td>
<td>iyo 'that'</td>
</tr>
<tr>
<td>10</td>
<td>m-, n-, ny-, ng'</td>
<td>z-</td>
<td>izi 'these'</td>
<td>izo 'those'</td>
</tr>
<tr>
<td>12</td>
<td>ka-</td>
<td>ka-</td>
<td>aka 'this'</td>
<td>ako 'that'</td>
</tr>
<tr>
<td>13</td>
<td>ti-</td>
<td>ti-</td>
<td>iti 'these'</td>
<td>ito 'those'</td>
</tr>
<tr>
<td>16</td>
<td>pa-</td>
<td>pa-</td>
<td>apa 'this here'</td>
<td>apo 'that there'</td>
</tr>
<tr>
<td>17</td>
<td>ku-</td>
<td>ku-</td>
<td>uku 'this there'</td>
<td>uko 'that there'</td>
</tr>
<tr>
<td>18</td>
<td>mu-</td>
<td>mu-</td>
<td>umu 'this inside'</td>
<td>umo 'that inside'</td>
</tr>
</tbody>
</table>

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:

- munthu uyoy = munthuyo 'that person' (the one we mentioned)
- anthu awo = anthuwa '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.'
Iso ndi zinthu zanu. 'Those are your things.'

Other examples:

Munthuyu ndi bambo wake. 'This person is his father.'
Agalu awo ndi anga. 'Those dogs are mine.'
Mabuku ali pampandowo. 'The books are on that chair.'
Mulibe ohimanga m'mindayi. There isn't any maize in the fields (near here).'
Thumba lake ndi ilo. 'His bag is that one.'
Awa si madengu athu. 'These aren't our baskets.'
Chakudya icho ndi chawo. 'The food (over there) is theirs.'
Izi ndi ziptso. 'These are fruit.'
Nkhukuyo ndi yanga. 'The chicken (over there) is mine.'
Sitolo izo zili ndi mipeni. 'Those stores have knives.'
Kamzana kanga ndi ako. 'My small child is that one.'
Tinyumbati tili ndi tizitseko. 'These small houses have small doors.'
Pali ntchito pamudsipo. 'There's work at that village.'
Kusukuluyi kuli munda. 'At the school (near here) there's a farm.'
Mulibe ndalama m'thumbam. '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: Chitsulu → chitsulu ichi 'this tool'

1. njinga (singular) 11. nyali
2. cholemera 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.*
5. *Makasu athu ndi m'nyumba umo.*
7. *Awa ndi agogo anga.*
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. Bukuli ndi lake.*

1. tebulo
2. chitseko
3. mwamuna
4. mkazi
5. buku
6. ndalama
7. thumba
8. mpando
9. kabuku
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 Chichewa, 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 kuliibe aphunzitsi. 'No, at school there aren't teachers.'

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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 (chiteime...chilipo.)

Examples:

Kodi ku Zomba kuli chipatala? Inde, chiliko.
'Is there a hospital at Zomba?' 'Yes, there is.'
(literally: Yes, it's at there.)

Kodi patebulo pali dengu? Inde, lilipo.
'Is there a basket on the table?' 'Yes, there is.'
(literally: Yes, it's on there.)

Kodi muli nsomba m'nyanja? Inde, zilimo.
'Are there fish in that lake?' '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.
'Is there a hospital at Zomba?' 'No, there isn't.'
(lit.: It's not at there.)

Kodi patebulo pali dengu? Iyayi, palibe.
'Is there a basket on the table?' 'No, there isn't.'
(lit.: It's not on there.)

Kodi muli nsomba m'nyajambo? Iyayi, mulibe.
'Are there fish in that lake?' '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 Malawi ndi kwaniu?
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?'

  Inie, 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'thumbamua.
3. Mzunguyo ndi mphunzitsi.
4. Mlongo wake ali m'galimoto.
5. Ali paulendo.
6. Pali dengu pakhomo.
7. Izo ndi zake.
8. Mulanjane 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  
2. mtengo  
3. mudzi  
4. munda  
5. galu  
6. mphaka  
7. msika  
8. chimanga  
9. kamwana  
10. ndalama  
11. kampeni  
12. njinga  
13. nyumba  
14. mlongo  
15. nsomba
3.5 QUESTION-WORD QUESTIONS

As in English, question-word questions (such as who, what, where, how, etc.) in Chichewa are formed by adding an appropriate question word to the structure of a basic sentence. However, these types of questions in Chichewa 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 yamu 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 nohiyani) pa Chichewa?* (ndi + chiyani = nohiyani)

'What's this in Chichewa?' (lit.: This is what in Chichewa?)

*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'eiitolo?* 'Who is in the store?'

*Mlongo wanga ali m'eiitolo.* '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. Mulu dzira m'thumba 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* → *tiama kanga*  
'my small child' → 'my small children'

1. nyumbayi 6. mlimi uyo
2. galimoto yake 7. kampano 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:  
*Rdili ndi ndalama m'zuanja langa.*  
'I have money in my hand.'

Substitution: *thumba*  
'pocket/bag'

New model:  
*Rdili ndi ndalama m'thumba langa.*  
'I have money in my pocket.'

1. mu 6. ali
2. ndilibe 7. muli
3. m'nyumba 8. nsomba
4. nji-nga 9. patebulo
5. kagalu 10. tinsomba
E. Answer the following questions:

Example:  

Kodi ndinu m'phunzitsi?  'Are you a teacher?'

Iyayi, sindine m'phunzitsi.  'No, I'm not a teacher.'

1. Kwanu ndi kuti?
2. Kodi muli ndi galimoto?
3. Dzina lanu n'ani?
4. Akambo 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. Ichí ndi chiyani pa Chicheqa?
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  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.)

ulman	chitopck
ynbstynoehkkqho
ulmtimadenguui
nrmrkatwnvdacmz
kalongoujgbai
atidadelnainnp
musichtagosmyga
wmbalejkowuat
abundalamatmma
nazidmlongobbbl
achipatalanaaa
abglhinyaliddjbfchiyanige
kuti
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 $i$ $nda$:

- *mamba* (neo-mba) 'fish'
- *njira* (nji-ra) 'road'
- *njinga* (nji-nga) 'bicycle'
- *ntchito* (ntchi-to) 'work'
- *ndani* (nda-ni) 'who'

*Al 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 $i$ $nda$:

- *nkhuku* (nkhu-ku) 'chicken'
- *ndalama* (nda-la-ma) 'money'
- *njoka* (njo-ka) 'snake'
- *njinga* (nji-nga) 'bicycle'
- *ndalama* (nda-la-ma) 'money'

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 *mphunsiti* '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 $m$:

<table>
<thead>
<tr>
<th>Nonsyllabic</th>
<th>Syllabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mbale</em> (mba-le) 'plate'</td>
<td><em>mbale</em> (m-ba-le) 'brother'</td>
</tr>
<tr>
<td><em>mphateo</em> (mpha-teo) 'gift'</td>
<td><em>mphunsiti</em> (mphu-nsi-tsi) 'teacher'</td>
</tr>
<tr>
<td><em>mbau</em> (mbe-u) 'seed'</td>
<td><em>mawu</em> (m-es-wu) 'path'</td>
</tr>
<tr>
<td><em>mfsu</em> (mfu-ma) 'chief'</td>
<td><em>mawali</em> (m-es-wa-li) 'nail'</td>
</tr>
<tr>
<td><em>mphapo</em> (mphu-po) 'wind'</td>
<td><em>mpeni</em> (m-pe-ni) 'knife'</td>
</tr>
<tr>
<td><em>mnnu</em> (mnwu-u) 'hippo'</td>
<td><em>mthunzi</em> (m-thu-nzi) 'shade'</td>
</tr>
</tbody>
</table>

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-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.

nyumba 'house'  
nyanja 'lake'  
nyali 'lamp'  
mnyamata (m-nya-ma-ta) 'boy'  
nyimbo 'song, hymn'  
nyenyezi (nyc-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.

ng'ombe 'cow'  
ng'ona 'crocodile'  
ng'oma 'drum'  
mpunga 'rice'  
chiponwe 'insolence'

nkhale 'cooking pot'  
chilankhulo 'language'  
nkhoswe 'tutor, advocate'  
nkhwanga 'ax'  
mzanga 'my companion'

E. **N** before **t**, **th**, **d**, **s**, **g**, **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:

ndege 'airplane'  
ndjinga 'bicycle'  
nthambiri 'time, season'  
manja 'hands'  
ndisso 'relish, sauce'  

msendo 'leg'  
mphunziteli 'teacher'  
nsengwe 'small basket'  
nohiyani 'what is'
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:

njinga  'bicycle' - ntshito  'work' (different)
sitolo  'store' - sukulu  'school'
mbale  'plate' - myali  'lamp'
ndalama  'money' - chimanga  'maize'
neomba  'fish' - khomo  'entrance'
chitsulo  'tool' - chimanga  'maize'
nkhuku  'hen' - ntshito  'work'
mlongo  'sister' - dengu  'basket'
sukulu  'school' - ndalama  '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:

njira  'path' - nyali  'lamp' - dengu  'basket' (2)
mlongo  'sister' - mbale  'plate' - neomba  'fish'
ochitsulo  'tool' - sukulu  'school' - chabwino  'fine'
ntshito  'work' - njira  'path' - nyali  'lamp'
nkhuku  'hen' - buku  'book' - mbale  'plate'
sikomo  'thanks' - chimanga  'maize' - ndalama  'maize'
ntshito  'work' - khasu  'hoe' - khomo  'entrance'
mlongo  'sister' - neomba  'fish' - njira  'path'
chabwino  'fine' - sitolo  'store' - sukulu  '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
- nk̂huku 'hen(s)'
- nsemba 'fish'
- ntchío 'work'
- nyáli 'lamp(s)'
- būku 'book'
- khásu 'hoe'

### L-L
- njira 'path(s)'
- mbale 'plate(s)'
- mlongo 'sister'
- dengu 'basket'
- khomo 'entrance'

### L-H-L
- sitólo 'store(s)'
- sukuulu 'school(s)'
- ndaláma 'money'
- chitsúlo 'tool'
- zitsúlo 'tools'

### H-L-L
- chìmanga 'maize'
- zikómo 'thanks'
- cháb lwino '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 Ndilí 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 + ndilí bwino = Sindilí bwino.

a) Combine the following low-toned APs with various verb phrases:

- -li bwino 'be well'
- -li pano 'be here'
- -li uko 'be there'

Then add the negative prefix si-, making all necessary tonal changes:

**Example:** ndi- - Ndilí pano. -Sindilí pano.
b) Vary the above exercise with other verb phrases:

- **-li kunsika** 'be at the market'
- **-li kumudzi** 'be at the village'
- **-li kusukulu** 'be at school'

Example: **nda- 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: **Mwotandala bwáñji? Sindikumva. 'How are you?' 'I don't understand.'**

**Mwagona bwáñji? Sindikumva.**

**Dzina laké ndani? Sindikumva.**

2. Practice saying the H-L toned greeting **Ódi** with its L-H-L toned response **Odini.** (You may wish to act out these greetings by having someone go outside.)

**Ódi Odini**

a) Vary the greeting with **zikomo** as a first greeting and the responses **Loñani or Eee**:

**Ódi - Odini**

**Zikomo - Loñani**

**Zikomo - Eee**

b) Continue the dialogue with other appropriate greetings in the correct tonal patterns:

S1: **Ódi**

S2: **Odíni**

S1: **Zikomo abambo**

S2: **Zikomo amayi. Muli bwáñji?**

S1: **Ndíli bwino. Muli bwáñji?**

S2: **Ndíli bwínonso.**
3. Practice departures with Ndapita 'I'm going', Pitani bwino 'Goodbye (go well)', Tsalâni bwino 'Goodbye (stay well)', and Pitani bwinónso 'Goodbye too'.

S1: Ndapita. Pitani bwino.
S2: Tsalâni bwino.

S1: Pitani bwino.
S2: Pitani bwinónso.
3.9 GRAMMATICAL PATTERNS LEARNED

Demonstratives 'the/this/that'

'this man (here)'/ 'this man (previously mentioned)'
'that book (there)'/ 'that book (previously mentioned)'

<table>
<thead>
<tr>
<th>Noun</th>
<th>Demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>munthu</td>
<td>uyu</td>
</tr>
<tr>
<td></td>
<td>munthu uyu / munthuyu</td>
</tr>
<tr>
<td>buku</td>
<td>ilo</td>
</tr>
<tr>
<td></td>
<td>buku ilo / bukulo</td>
</tr>
</tbody>
</table>

Question Words

Kodi
'Are you a farmer?'

<table>
<thead>
<tr>
<th>Kodi</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kodi</td>
<td>ndinu mlimi</td>
</tr>
<tr>
<td>Kodi ndinu mlimi?</td>
<td></td>
</tr>
</tbody>
</table>

'Yes/No' Answers

'Yes, I'm a farmer.'

<table>
<thead>
<tr>
<th>Inde</th>
<th>Affirmative Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inde</td>
<td>ndine mlimi</td>
</tr>
<tr>
<td>Inde, ndine mlimi.</td>
<td></td>
</tr>
</tbody>
</table>

'No, I'm not a farmer.'

<table>
<thead>
<tr>
<th>Iyayi</th>
<th>Negative Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iyayi</td>
<td>sindine mlimi</td>
</tr>
<tr>
<td>Iyayi, sindine mlimi.</td>
<td></td>
</tr>
</tbody>
</table>

Chiyani 'What?'
'What do you have?'

<table>
<thead>
<tr>
<th>Statement</th>
<th>Chiyani?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muli ndi</td>
<td>ohiyani</td>
</tr>
<tr>
<td>Muli ndi ohiyani?</td>
<td></td>
</tr>
</tbody>
</table>
**Kuti** 'Where?'

'Where is he?'

<table>
<thead>
<tr>
<th>Statement</th>
<th>kuti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ali</td>
<td>kuti</td>
</tr>
<tr>
<td>Ali kuti?</td>
<td></td>
</tr>
</tbody>
</table>

**Ndani** 'Who?'

'Who is at the entrance?'

<table>
<thead>
<tr>
<th>Ndani</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndani</td>
<td>ali pakhomo</td>
</tr>
<tr>
<td>Ndani ali pakhomo?</td>
<td></td>
</tr>
</tbody>
</table>

'Dsina lanu ndani?'
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 Nafe?
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: Ódini!

(Bill enters and sits down.)
aChimono: Moni aBill. Muli bwánji?
aBill: Ndili bwinó. Kaya ínu?
aChimono: Tili bwinónso. Kodí mwabwérá kudzáchézá náfè?
aBill: Inde, ndabwéra kudzáchézá nánú.
aChimono: Kodí kumudzí kuli bwinó?
aBill: Eee, kuli bwinó.

3.2 VOCABULARY NOTES

Kwa Chimono - 'at Chimono's (place)'

Ódi! - 'Hello!' (A greeting announcing your arrival at someone's doorstep.)

Ódini! - 'Hello!' (A greeting responding to Ódi.)

Kodi mwabwéra kudzáchéza náfè? - 'Have you come to chat with us?'

kodi / mwa / bwéra
? you've come
kudzáchéza - 'to come and chat'
kuolésa - 'to chat'
-dza- - 'to come and...'
náfè - 'with us' na + ife = náfè
with us
nánú - 'with you' na + ínu = nánú
with you
Eee - 'Yes' (a common expression of assent)
3.3 USAGE NOTES

3.3.1 Contractions

Nafe and nanu 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 inu), the contractions with na are more representative of fluent, colloquial speech:

\[
\begin{align*}
na & \quad \text{'with'} + \text{emphatic pronoun} \\
na + ine & = nane \quad \text{'with me'} \\
na + iwe & = nase \quad \text{'with you'} \\
na + iye & = naye \quad \text{'with him/her'} \\
na + ife & = nafe \quad \text{'with us'} \\
na + inu & = nanu \quad \text{'with you'} \\
na + iwo & = nawo \quad \text{'with them'}
\end{align*}
\]

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 sikomo and odi have no special meaning other than as attention-getters. (Either sikomo 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 -laowa 'enter': laowan! '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:

- **Kodi muwangotiyendera?**  
  'Have you just come to visit us?'
- **Kodi / mwa / ngo / ti / yendera?**  
  Inde, ndanguyenderani.  
  '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.

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### 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 your 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).'</n
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 buwino, 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.
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! / Loñani!

Vary the structure by saying:

1st student:  Zikomo!

2nd student:  Ee!

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 Chichewa?* 'What's this/that in Chichewa?'

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 Chichewa?
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: Loñani! Moni aMary.
   Mulí bwánji?
aMary: Ndili bwino. Mulí bwánji amayí?
aMary: Kodi Chikóndi alípo?
Mayi Banda: Índé, alípo. Chikondi!
   Bwera kuno!
aChikondi: Moni Mary!
aMary: Zikomo.

*Mu Chiche0 a is also used for 'in Chichewa'.

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3.6 **SURVIVAL VOCABULARY**

*Moni nonse! - 'Hello everyone (all of you)!'
hello/all of you

*Khalani pamandopo. - '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 chitunuzi. - '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 kwasisira. - '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 - whatchamacallit - Mateche are there.'

  *Kumaika kuli - ujeni - chimanga.
  'At the market there's - whatchamacallit - maize.'
3.7 PROVERBS

Discuss the imagery and meaning of these proverbs.

Mlendo sathyola mphasa.  (A visitor doesn't break a mat.)
Mlendo ndi mame.  (A visitor is dew.)

When would you use them? Mlendo sathyola mphasa 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**

<table>
<thead>
<tr>
<th>Section</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1</td>
<td>New Vocabulary</td>
</tr>
<tr>
<td>4.2</td>
<td>Verb Form</td>
</tr>
<tr>
<td>4.3</td>
<td>The Present Progressive/Continuous Noun Classes</td>
</tr>
<tr>
<td>4.4</td>
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LESSON 4 A
(Phunziro Lachinayi)

4.1 NEW VOCABULARY

Classes 1a/2

tate/atate  'father/fathers'

Class 3

mowa  'beer'

Classes 5/6

banja/mabanja  'family/families'

Classes 5/2

bwenzi/abwenzi  'friend/friends'

Class 6

madzi  'water'

Classes 7/8

cholembereza/zolembereza  '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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ulemu</td>
<td>'honor'</td>
</tr>
<tr>
<td>ufa</td>
<td>'flour'</td>
</tr>
<tr>
<td>udzudzu</td>
<td>'mosquito'</td>
</tr>
<tr>
<td>ulalo/maulalo</td>
<td>'bridge/bridges'</td>
</tr>
<tr>
<td>ukonde/maukonde</td>
<td>'net/nets'</td>
</tr>
<tr>
<td>ulendo/maulendo</td>
<td>'journey/journeys'</td>
</tr>
</tbody>
</table>

### CLASS 15

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kufuna</td>
<td>'wanting, to want'</td>
</tr>
<tr>
<td>kugwira ntchito</td>
<td>'working, to work'</td>
</tr>
<tr>
<td>kupita</td>
<td>'going, to go'</td>
</tr>
</tbody>
</table>

### VERBS

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pita</td>
<td>'go'</td>
</tr>
<tr>
<td>-dyə</td>
<td>'eat'</td>
</tr>
<tr>
<td>-dziwa</td>
<td>'know'</td>
</tr>
<tr>
<td>-gwira ntchito</td>
<td>'work'</td>
</tr>
<tr>
<td>-bwera</td>
<td>'come'</td>
</tr>
<tr>
<td>-lemba</td>
<td>'write'</td>
</tr>
<tr>
<td>-lerenga</td>
<td>'read'</td>
</tr>
<tr>
<td>-gula</td>
<td>'buy'</td>
</tr>
<tr>
<td>-gulitsa</td>
<td>'sell'</td>
</tr>
<tr>
<td>-manga</td>
<td>'tie, build'</td>
</tr>
<tr>
<td>-mwa</td>
<td>'drink'</td>
</tr>
<tr>
<td>-khala</td>
<td>'be, stay, live'</td>
</tr>
<tr>
<td>-chita</td>
<td>'do'</td>
</tr>
</tbody>
</table>

### ADVERBS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsopano</td>
<td>'now'</td>
</tr>
<tr>
<td>masiku onse</td>
<td>'every day' (all days)</td>
</tr>
<tr>
<td>pang'ono</td>
<td>'a little'</td>
</tr>
<tr>
<td>kwambiri</td>
<td>'a lot'</td>
</tr>
<tr>
<td>msanga</td>
<td>'quickly'</td>
</tr>
<tr>
<td>pang'ono pang'ono</td>
<td>'slowly'</td>
</tr>
<tr>
<td>tsiku lili lonse</td>
<td>'each day'</td>
</tr>
</tbody>
</table>
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 Chichewa.

A typical Chichewa 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:

\[
\text{AP} + \text{T/A} + \text{Verb Root} + \text{Final Suffix} \\
\text{a-} + -\text{ma-} + \text{pit-} + -\text{a} = \text{amapita} \\
\text{they} / \text{usually} / \text{go} / \emptyset = \text{'they usually go'}
\]

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. Kapita,
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:

\[
\text{amapita} = \text{'they usually go'}
\]

*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.
In most spoken and written usage, the - zoo is dropped from the progressive construction with no loss in meaning:

\[
\text{alikupita} \rightarrow \text{akupita}
\]

'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:

Mükupita kuti?
Ndikupita kumsika.
Alikudya chiyani?
Alikudya nsomba.
Kodi mukuqivira ntchito tsopano?
Inde, ndikugwira ntchito tsopano.
Ndani akumwa madsi?
Bwensi lake likumwa madsi.

'Where are you going?'  'I'm going to the market.'
'What is she eating?'  'She's eating fish.'
'Are you working now?'  'Yes, 'I'm working now.'
'Who is drinking water?'  'His friend is drinking water.'

To form the negative of the present progressive, the negative prefix a i- is attached to the beginning of the verb construction:

\[
a\text{-} + \text{akupita} = \text{sakupita} \quad (a\text{-} + a = a\text{a})
\]

not / he's going  'he isn't going'

Examples:

Sindikupita kumsika.
Sukupita kasukulu.
Sakumanga nyumba.
Sitikumanga sitolo.
Simukulemba kalata.

'I'm not going to the market.'
'You aren't going to school.'
'He isn't building a house.'
'We aren't building a store.'
'You aren't writing a letter.'
Saku:lemba mahuku.
'My father isn't buying any meat.'

Mnyamatayo sakwe:renga buku lake.
'That boy isn't reading his book.'

Ana sakwe:renga mahuku awo.
'The children aren't reading their books.'

Tate wanga sakugula nyama.
'Those women aren't selling any fish.'

Exercises

A. Make some sentences in the present progressive using the following vocabulary and pattern:

Example: Ndi kupe:na nsomba. 'I'm buying some fish.'

Anayi akudya chipatso. 'Mother is eating fruit.'

B. Repeat the preceding exercise, making sentences with present progressive verbs in the negative:

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. Mukwera nga kuti?
4. Amayi akugulitsa chiyani?
5. (Kodi) mukupita kusukulu?
6. (Kodi) abambo anu akumanga nyumba?
7. Ndani akugulitsa galimotyo?
8. Alikugwira ntchito kusitolo?
9. Anda akuwerenga chiyani?
10. Mukumanga nyumba yanu kuti?

D. Ask 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/njina 7. -gula/chiyani/m'sitolo.
3. -pita/kui 8. kodi/-dyza/tsopano
4. ndani/-mwa/mowa 9. ndani/-gwira ntchito/kumiska
5. kodi/-piu/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: NdikaWerenga 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 Chichewa (\( \text{ku} + \) verb stem, for example \textit{kugula} 'to buy') functions in three ways:

(1) as the object of a main verb:
   example: \textit{Ndikufuna kugula golimotwa}. 'I want to buy that car.'

(2) as a noun which may be the subject of a verb:
   example: \textit{Kudya \textquoteleft akudya kuli bwino}. 'To eat food is good.'

(3) as a noun which may have modifiers.
   example: \textit{KuDerenga kwanu ndi kwa pang\'ono pang\'ono}. 'Your writing is slow.'

Note that in Chichewa, since infinitives are nouns in Class 15, their modifiers must take class elements for Class 15. The class prefix and the AP are the same for Class 15: \textit{ku-}. Before vowels, \textit{ku-} becomes \textit{kw-}, as in \textit{kwanu}.

<table>
<thead>
<tr>
<th>Class</th>
<th>Class Prefix</th>
<th>AP</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>\textit{ku-}</td>
<td>\textit{ku-}</td>
<td>\textit{Akufuna kupita}. 'He wants to go.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>\textit{Kugwira ntchito kuli bwino}. 'To work is good.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>\textit{Kulemba kwake ndi kwa pang'ono pang'ono}. (\textit{ku} + \textit{a} = \textit{kwa}) 'His writing is slow.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>\textit{Agogo anga akufuna kugulitea sitolo yavo}. 'My grandparents want to sell their store.'</td>
</tr>
</tbody>
</table>

Exercises

A. Change the present progressive verbs in the following sentences into verbs expressing '...want to...' with the pattern \textit{-kuleuna} + infinitive and give the meaning.

Example: \textit{Mukugula ohimanga.} + \textit{Mukufuna kugula ohimanga.} 'We want to buy maize.'

1. Sindikugwira ntchito tsopano. 6. Mukumwa chiyani?
3. Akuwerenga bukuli. 8. Kodi mukudya nsomba?
B. Substitute the following expression into the model question and then provide an appropriate answer:

Example: Model: Mukufuna kugula ohanyakhi?
'What do you want to buy?'

Substitution: kudya
New Model: Mukufuna kudya ohanyakhi?
'What do you want to eat?'

Answer: Ndikufuna kudya neima.

1. kuwerenga
2. kumwa
3. kuchita
4. kumanga
5. kudya
6. kuti? ('where')
7. kupita
8. kugwira ntchito
9. kulemba
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 uwo. (utalowo) 'I'm building that bridge.'
Mukupita kuulendo wanu. 'You're going on your journey.'

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. (maulalo) 'I'm building those bridges.'
Mukupita kumaulendo anu. 'You're going on your journeys.'
Many of the Class 14 nouns are abstract or collective and have only a singular form:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>u-</td>
<td>u-</td>
<td>udzu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'grass'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ufa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'flour'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ulemu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'honor'</td>
</tr>
<tr>
<td>6</td>
<td>ma-</td>
<td>a-</td>
<td>maudzu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'grasses'</td>
</tr>
</tbody>
</table>

ufa     'flour'  
ulemu   'honor'  
udzudzu 'mosquito'*

*Yes, 'mosquito' is considered a collective noun in Chichewa, 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 is 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/patebulu

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. mowa  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 Chichewa, 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: ndimapita. '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-:

\[
\text{AP} + \text{-ma-} + \text{verb root} + \text{-a}
\]

\[
\text{he/she / usually / goes} = \text{amapita (masiku onse)}
\]

He/she usually goes (everyday).

Other examples:

Ndimagwira ntchito masiku onse. 'I work everyday.'

Umadya nyama kwambiri. 'You usually eat a lot of meat.'

Amagulul chhipatso kuamitika. 'She usually buys fruit at the market.'

Tlimagul chhipatso kusiitolo. 'We usually buy fruit at the store.'

Kodi muminam moibasa masiku onse? 'Do you usually drink beer everyday?'

Amawereinga kuti? 'Where do you usually read?'

Mwanany amapita kusukulu. 'This child goes to school.'

Adding the word-initial prefix si- makes the habitual form negative, as it did with the present progressive -(li)ku- form. But for the negative habitual, there is a zero in the T/A slot:

\[
\text{Negative + AP + } \emptyset + \text{verb root} + \text{-a}
\]

\[
\text{si-} + \text{ndi-} + \emptyset + \text{pit} + \text{-a} = \text{sindipita kusukulu masiku mis.}
\]

not / I / usually / go 'I don't usually go to school everyday.'

Asungu sadya nsima. 'Europeans usually don't eat nsima.'

Amayi anga salemba kaluta. 'My mother usually doesn't write letters.'
The verb -\textit{li} 'be' cannot take the -\textit{ma-} prefix; instead, -\textit{khala} 'be/stay/live' replaces -\textit{li} in the present habitual form:

\begin{itemize}
  \item Ndili pantchito. + \textit{ámakhalá} pantchito. \textit{I'm usually at work.}
  \item Ali ndi galu. + \textit{ámakhalá} ndi galu. \textit{He usually has a dog.}
\end{itemize}

In sum, compare the habitual with the present progressive:

\begin{itemize}
  \item \textbf{HABITUAL: 'usually/everyday'}
    \begin{itemize}
      \item \textit{Ampita kusukulu masiku onse.} \textit{He goes to school everyday.}
      \item \textit{Ndimadyá chipatso masiku onse.} \textit{I eat fruit everyday.}
      \item \textit{Sapita kusukulu masiku onse.} \textit{He doesn't go to school everyday.}
    \end{itemize}
  \item \textbf{PROGRESSIVE: 'now'}
    \begin{itemize}
      \item \textit{Akupita kusukulu tsopano.} \textit{He's going to school now.}
      \item \textit{Ndikudya chipatso tsopano.} \textit{I'm eating fruit now.}
      \item \textit{Sakupita kusukulu tsopano.} \textit{He's not going to school now.}
    \end{itemize}
\end{itemize}

Also compare the present/future habitual tense 'usually' (\textit{AP} with a high tone) with the past habitual tense 'used to' (\textit{AP} with a low tone):

\begin{itemize}
  \item \textbf{PRESENT/FUTURE: 'usually'}
    \begin{itemize}
      \item \textit{Ampita kumudzi masiku onse.} \textit{She goes to the village everyday.}
      \item \textit{Timagwirá nтоhito tsiku lili lonse.} \textit{We work each day.}
    \end{itemize}
  \item \textbf{PAST: 'used to'}
    \begin{itemize}
      \item \textit{Chaka ohatha amapita kumudzi masiku onse.} \textit{Last year she went to the market everyday.}
      \item \textit{Timagwirá nтоhito tsiku lili lonse.} \textit{We used to work each day.}
    \end{itemize}
\end{itemize}
Exercises

A. Change the following sentences from the present progressive to the present habitual:

Example: Ndiyapita kumsika tsopano. → Ndiyamapita kumsika masiku onse.

1. Akuywira ntchito kwambiri.
2. Abwenzi anga akumwa mowa tsopano.
3. Mwamuna wake akuwerenga buku.
4. Agalu akumwa madzi.
5. Mukudya chiyani tsopano?
6. Amayiwo akugulitsa madengu.
7. Abambo anga akulemba kalata.
8. Kodi akupita kunyanja?
10. Ndikugula chiramanga tsopano.

B. Answer the following questions:

Example: Mumadya chiyani masiku onse? → Ndiyamadya nkhuku masiku onse.

1. Kodi mumamwa mowa?
2. Amawerenga 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. Tifmapita 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 + Múmagóná kuti?**

'Where do you usually sleep?'

*Ndimagona 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/-dyu/chipatso
6. ndani/-gwira ntchito/kwambiri
7. kodi/mu-/-pita/Blantyre
8. a/-gulitsa/chiyani
9. kodi/akazi ake/-gulitsa/fodya
10. ndani/-lamba bwino

D. Answer the following present habitual questions with 'iyayi' and a statement in the past habitual.

Example: **Kodi múmapitá kusukulu masiku onse?**

'Do you usually go to school everyday?'

*Igayi, chaka chatha ndimapita 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 pansi kuntchito masiku onse?
5. Kodi mphunzitsiyo 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?
4.6 INTERROGATIVE: BWANJI?

Of all the question words, bwanjį is perhaps the most versatile. It can ask about state, manner, cost, means, reason, and even time. It is usually (though not exclusively) translated as 'how?' and it follows the verb.

We first encountered bwanjį in the initial greetings asking about someone's well-being:

Example: *Muli bwanjį?* 'How are you?'

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

Similarly, you can ask about the state of an inanimate object with bwanjį.

Example: *Njinga yamu ili bwanjį?* 'How is your bike?'

    *Ili bwino.* 'It's all right.'

MANNER: You can ask about the manner in which something is done with bwanjį. Manner can imply two different aspects of the way something is done. For example, consider the following question:

Example: *Amalemba bwanjį?* 'How does she write?'

There can be two possible answers to this question, one which mentions manner and another which speaks of a means or instrument:

Example: *Amalemba {buwino. *She writes well.'

    *Ambanjea. *'She writes quickly.'

    *Amalemba ndi cholemera. *'She writes with a pen.'

Not all bwanjį questions of manner provide the possibility of two interpretations. Context will usually determine which aspect of manner is implied.

There are two particles used to designate means or instrument by which something is done. The locative *pa* is used with a conveyance or when the sense of the means indicates by or on:

Mumapita bwanjį kusukulu? *'How do you go to school?'

    *Ndimapita pa njinga.* 'I go by bicycle.'

    *Ndimapita pa galimoto.* 'I go by car.'

    *Ndimapita pa busi.* 'I go by bus.'

    *Ndimapita pa pansi.* 'I go on foot.'

*Ndį* is the particle used to express the instrument 'with' which something was done:

Munadya bwanjį nsima? *'How do you eat nsima?'

    *Ndimadya nsima ndį maanja.* 'I eat nsima with the hands.'

    *Ndimadya ndį fotoko.* 'I eat with a fork.'

    *Ndimadya ndį supuni.* 'I eat with a spoon.'
Exercises

A. Give the translations of each sentence below and then make bwanji?
   questions for the sentences:

   Example: Ndimapita ku Blantyre pabasi. → Mumapita bwanji ku Blantyre?
   I go to Blantyre by bus. How do you go to Blantyre?

   1. Amayi anga ali bwiro.
   2. Mwana wanu amawerenga bwino.
   3. Ndimapita pansi kumsika.
   4. Timadya chipatso ndi manja.
   5. Akumanga nyumba yanga ndi miyala.
   7. Amagwira ntchito bwino.
   8. Amalemba kalata ndi cholembera icho.
   10. Mlongo wanga amamanga ulalo bwino.

B. Answer the following questions:

   Example: Kumuzi kuli bwanji? → Kumudzi kuli bwino.

   1. Mumapita bwanji kumsika?
   2. Azungu amadya nsima ndi manja?
   3. Mumabwera bwanji ku Chancellor College?
   4. Mumalemba bwanji kalata?
   5. Kodi banja lanu lili bwino?

C. Practice using bwanji by asking each other questions about manner (means) and state.

   Example: 1st student: Mumapita bwanji kusukulu?
            2nd student: Ndimapita panjinga.
4.7 SUMMARY EXERCISES

A. Change the following sentences from the present/future habitual to the present progressive:

Example: Ndimpita kusukulu masiku onse. → Ndikupita kusukulu tsopano.

1. Ana anga amawerenga mabuku masiku onse.
2. Timadya nsomba masiku onse.
3. Amayiwa amagulitsa mowa masiku onse.
5. Samwa mowa masiku onse.
6. Abambo anga amagwira ntchito masiku onse.
7. Mumagula chimanga masiku onse.
8. Bwenzi langa limabwera panjinga.
10. Timapita kuulendo masiku onse.

B. Answer the following questions:

Example: Mukupita kuti? → Ndikupita kunthito.

'Where are you going?' 'I'm going to work.'

1. Mumadya chiyani masiku onse?
2. Mukuwerenga chiyani?
3. Mphunzitsi wanu ndani?
4. Mukufuna kugula chiyani?
5. Ndani skugulitsa ufa?
6. Mukufuna kupita kuti?
7. Kodi mumamwa mowa?
8. Mukufuna kuchita chiyani?
9. Mukufuna kuwerenga chiyani?
10. Mumapita bwanji ku Blantyre?
C. Substitute the following expressions into the model sentence making all necessary changes in tense/aspect.

Example:  

Model:  

\textit{Ndimagwira ntchito masiku onse.}  

'I usually work everyday.'

Substitution: \textit{tsopano}

New Model:  

\textit{Ndikugwira ntchito tsopano.}  

'I'm working now.'

1. -\textit{werenga buku}
2. -\textit{dyana nsima}
3. -\textit{masiku onse}
4. -\textit{chaka chatha}
5. -\textit{gulitsa mabuku}
6. -\textit{tsopano}
7. -\textit{mwa madzi}
8. -\textit{gula chimanga}
9. -\textit{masiku onse}
10. -\textit{chaka chatha}

D. Translate the following sentences from Chichewa into English:

Example:  

\textit{Sindikupita kumsika.}  

'I'm not going to the market.'

1. Akugula ufa m'sitolo.
2. Ana aku\textit{werenga chiyani?}
3. Tate wanga akudya nyama tsopano.
5. Anthuwa akumanga maulalowo.
6. U kondewo uli m'madzi.
7. Azungu sadya nsima.
8. Bambo wanga salemba kalata.
9. Njinga yanu ili bwanji?
E. Picture Dictionary

Identify in Chichewa the numbered items:

1. [Image of a lantern]
2. [Image of a bicycle]
3. [Image of a house]
4. [Image of a book and a pen]
5. [Image of a pair of scissors]
6. [Image of a chicken]
7. [Image of a cow]
8. [Image of a grasshopper]
9. [Image of a fish]

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4.8 PRONUNCIATION AND TONE EXERCISES

A. Pronunciation

1. W AND Œ

The sound of Œ in Chichewa is similar to that sound in the English words 'water', 'unwed', and 'word'. But, Œ contrasts in Chichewa with the sound œ, which does not occur at all in English. Think of Œ as 'halfway between' the English b and the English v. But the lips are closed to make b, and making Œ involves using the teeth against the lower lip. Œ 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 Malawi and Chichewa. Listen to the following words as your teacher says them and repeat:

w
awa 'these'

wa wa 'man'

kwa zaz a 'to sprinkle'

iwe 'you'

ndiwo 'relish'

uwa 'bark (of a dog)'

wanga 'my/mine'

wophunzira 'student'

msewu 'road'

œ

wawa 'man'

kwa saba 'to split'

lówa 'enter'

-šala 'forget'

-ferenga 'read'

môwa 'beer'

nthâni 'time'

-dôiwa '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:

- **kalata** 'letter'
- **anawo** 'these children'
- **salata** 'fingers'
- **abanda** 'Mr. Banda'
- **changa** 'my, mine'
- **samala** 'take care of'
- **tandala** '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:

- **amene** 'which, who, that'
- **bee** 'yes'
- **jekaraswa** 'injection'
- **ndega** 'airplane'
- **werenga** 'read'
- **pereka** 'offer'
- **Nesaka** '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:

- **amene** 'which, who, that'
- **bee** 'yes'
- **jekaraswa** 'injection'
- **ndega** 'airplane'
- **werenga** 'read'
- **pereka** 'offer'
- **Nesaka** 'You should laugh.'
ndili  'I am'
njira isi  'these paths'
kwambiri  'a lot, much'
mapiri  'mountains'
odini  'hello'
midzi  'villages'
sitili  'we aren't'

O in Chichewa is similar to the vowel sound in the English word go. 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:
sikomo  'thanks, excuse me, etc.'
sitolo  'store, shop'
moyo  'life'
koloko  'o'clock'
tsepamo  'now'
pategolo  '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:
buku  'book'
ulamu  'respect'
manthuyu  'this person'
matu  'head'
udzu  'grass'
sukulu  'school/schools'
B. Tone

1. Chichewa 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:

<table>
<thead>
<tr>
<th>Low</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>dsiwa 'know'</td>
<td>khalá 'be, stay, live'</td>
</tr>
<tr>
<td>pita 'go'</td>
<td>tsalá 'stay'</td>
</tr>
<tr>
<td>choka 'go away'</td>
<td>kondá 'like'</td>
</tr>
<tr>
<td>chita 'do'</td>
<td>goná 'sleep'</td>
</tr>
<tr>
<td>yenda 'walk'</td>
<td>pená 'find'</td>
</tr>
<tr>
<td>lemba 'write'</td>
<td></td>
</tr>
</tbody>
</table>

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 dsiwa becomes kuksiwa 'to know'.
- a high verb goná becomes kujióna '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: dsiwa - kudsiwa  
         pita -  
         choka -  
         khalá -  
         goná -  
         etc.
3. The present continuous/progressive form of the verb consists of a low-toned AP + \((-\text{li})\) 'be' + \(\text{ku}\) + verb stem. (Note that \(\text{ku}\) + 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:

\[
\text{AP} + (-\text{li}) + \text{ku} + \text{verb stem}
\]

\[a-\ (\text{-li})\ -\text{ku} - \text{pita}\ = \text{akupita or alikupita} \]

'a'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 \((-\text{li})\ \text{ku}\) and the verb stem:

Example:

\[a- + (-\text{li}) \text{ku} + \text{verb stem} \]

\[\text{gonà} \]
\[\text{tealà} \]
\[\text{yendà} \]
\[\text{chita} \]
\[\text{lemba} \]

b) Vary this exercise by using other APs:

Example:

\[ndi- + (-\text{li}) \text{ku} + \text{pita} = ndilikupita/ndikupita\]

\[u-\]
\[ti-\]
\[mu-\]
\[a-\]
4. The present/future and past habituas (T/A -ma-) are distinguished by the tone of the AP. (The T/A -ma- is always Tow 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:

\[ \text{AP} + \text{T/A} + \text{Verb Stem} \]
\[ a{-}\text{-ma-} -\text{lemba} = \text{amalémba} \]

For the past habitual verb form ('used to') the AP is low:

\[ a{-}\text{-ma-} -\text{lemba} = \text{amalémbo} \]

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- lemba = ndimalémbo 'he usually writes'

\[ u{-} \quad \text{yenda} \]
\[ a{-} \quad \text{tsela} \]
\[ ti{-} \quad \text{pita} \]
\[ mu{-} \quad \text{dziwa} \]
\[ a{-} \quad \text{choka} \]
\[ \text{pensa} \]
\[ \text{konda} \]

b) Repeat the preceding exercise, making past habitual verbs with the proper sentence final tonal pattern L-L-H-L:

Example: ndi- ______ -ma- -lemba ndimalémbo 'he used to write'

\[ \text{Hosted for free on livelingua.com} \]
timapita 'we usually go'  
amakhala 'we usually live'  
mumagona 'you usually sleep'  
imapesa 'you usually find'  
ndimakonda 'I usually like'  
timalemba 'we usually write'  
mumahoka 'you usually go out'  
amadziwa 'they usually know'  
umayenda 'you usually walk'

Practise asking and answering the question mumachokera kuti?* with
Ndimachokera ku Amaleka. "I come from America."

S1: Mumachokera kuti?
S2: Ndimachokera ku Amaleka.
S2: Mumachokera kuti?
S3: Ndimachokera ku Amaleka.

e) Vary your answer with different APs and place names:

S1: Mumachokera kuti?  'Where does he come from?'
S2: Mumachokera ku Amaleka.  'He comes from America.'

S1: Mumachokera kuti?  'Where does he come from?'
S2: Mumachokera ku Mangalandi.  'He comes from England.'

Notice that in non-sentence final position, the tonal pattern of the 
habitual verbs ends in H-H:

Ndimachokera  -  Ndimachokera ku Amaleka.
4.9 Grammatical Patterns Learned

Present progressive -(li)ku-

'We're writing.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ti-</td>
<td>-(li)ku-</td>
<td>-lemb-</td>
<td>-a</td>
</tr>
</tbody>
</table>
| Tiliku\(\text{mba}\)/Tikulemba.

'We're not writing.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>-ti-</td>
<td>-(li)ku-</td>
<td>-lemb-</td>
<td>-a</td>
</tr>
</tbody>
</table>
| Sitilikulemba/Sitikulemba.

Habitual (future/present) -ma-

'You read (usually).'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-ma-</td>
<td>-(\text{Dereng})-</td>
<td>-a</td>
</tr>
</tbody>
</table>
| Muma\(\text{Der}\)\(\text{nga}\).

'You don't read.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>-mu-</td>
<td>-Ø-</td>
<td>-(\text{Dereng})-</td>
<td>-a</td>
</tr>
</tbody>
</table>
| Simu\(\text{Der}\)\(\text{nga}\).

Habitual (past) -ma-

'You used to read'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-ma-</td>
<td>-(\text{Dereng})-</td>
<td>-a</td>
</tr>
</tbody>
</table>
| Muma\(\text{Der}\)\(\text{nga}\).

Question Word: \textit{bwanji?}

'How do you go to school?'

<table>
<thead>
<tr>
<th>Verb</th>
<th>bwanji?</th>
<th>(Location)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mumapita</td>
<td>bwanji?</td>
<td>kusukulu</td>
</tr>
</tbody>
</table>
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
4.1 ANZANGA

aChimkono: Móni aMateche.
aMateche: Móni aChímwe ne.
aChimkono: Muli bwánji?
aMateche: Ndili bwino. Kaya inu?
aMateche: Awa ndi anzanga a kú Améleka.
        Dziná lawó ndí aSály.
aChimkono: Zóóna? Ndakondwa kuku dzifwáni, aSály.
aSally: Zíkomo kwámbíri.
aChimkono: Kofí ntchító yanú ndí yótání?
aSally: Ndíné sín'anga.
aChimkono: Chábwní. Zíkomo.
aSally: Zíkomo. Tsaláni bwino.
aChimkono: Pitáni 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)

a dí... - 'this person/these persons is/are...

Zooma? - '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 kukudzišandi. - 'I'm happy to know you.'

nda / kondwa 'I'/ 'be happy'
    ku...amba - 'to know'
    ku...ni - 'you'
Kodi ntchito yanu ndi yotani? - 'What's your work?'

sing'anga - 'doctor'

4.3 USAGE NOTES

4.3.1 mchimwene/achimwene

Achimwene is the Yao word for 'brother' which has been borrowed into Chichewa 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 (ansa 'companion') or plural (ansa '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.).

ansa + anga = ansanga (a + a = a)
Singular/Class 1 (M-) | Plural/Class 2 (A-)
--- | ---

**Mnzanga**  | 'my companion'
**Mnzako**  | 'your companion'
**Mnzake**  | 'his/her companion'
**Mnzathu** | 'our friend'
**Mnzanu**  | 'your friend'
**Mnzawo**  | 'their friend'

**Anzanga**  | 'my companion(s)'
**Anzako**  | 'your companion(s)'
**Anzake**  | 'his/her friend(s)'
**Anzathu** | 'our friend(s)'
**Anzanu**  | 'your friend(s)'
**Anzawo**  | '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. 'Ameleka' then became *Ameleka*. Some other 'Chewaized' names of countries are:

- **Mangalonde**  | 'England'
- **Fulanse**  | '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:

- **Mngelesi**  | 'an Englishman'
- **Mzungu**  | 'a European'
- **Mfilika**  | 'an African'
- **Mwenye**  | 'an Indian'
- **Angelezi**  | 'English people'
- **Anzungu**  | 'Europeans'
- **Afilika**  | 'Africans'
- **Amwenye** | 'Indians'

Languages take the prefix *chi-* which refers to the 'language and culture' of a people:

- **Chingelezi**  | 'the English language'
- **Chisungu**  | 'the languages of Europeans'
- **Chifulanse** | '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 chiti 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:

\[
\text{Ndapita. (ndi + a + pita)}
\]

'I'm going.'  I / (perfect) / go

Usually coupled with \text{Ndapita} is the expression \text{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 \text{Pitani bwino} 'Go well'/ 'Goodbye'.

Example:

- A: \text{Ndapita. Tsalani bwino.} (A is going)
- B: \text{Pitani bwino.} (B is remaining)

If a meeting has occurred on a street and both participants will be departing, then both may say \text{Pitani bwino}. An alternate expression is \text{Yendani bwino} 'Go/move/wait well'.

- A: \text{Ndapita. Yendani bwino.}
- B: \text{Pitani bwino.}

If you are going to see someone again later, you may add to the farewell:

\text{Tionananso. 'We'll see each other again' (later today or soon)}

\[
\text{Ti + s + ona + ana + nso}
\]

we / immediate future / see / each other / again

Or

\text{Tidaaonananso (maː a). 'We'll see each other again (later--likely tomorrow or after that).'}

\[
\text{Ti + dsa + ona + na + nso}
\]

we / will / see / each other / again

4.4.3 Occupations

The names for occupations include both Chichewa words and English words that have been borrowed and adapted. We have already seen the Chichewa \text{mphunsiti} 'teacher'. Here are the words for some other common occupations:

\[
\begin{align*}
\text{mlimi (Cl. 1/2)} & \quad \text{'farmer'} \\
\text{mlambiri (Cl. 1/2)} & \quad \text{'secretary'} \\
\text{mnisiri (Cl. 1/2)} & \quad \text{'skilled worker'} \\
\text{sing'anga (Cl. 1a/2)} & \quad \text{'doctor'} \\
\text{wophunsira (Cl. 1a/2)} & \quad \text{'student'} \\
\text{namwino (Cl. 1a/2)} & \quad \text{'nurse' (male)}
\end{align*}
\]
Many of the English names for occupations are 'new' occupations for which no equivalents exist in Chichewa; however, some English terms have been adopted and exist along side of corresponding Chichewa 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.)

**kalipentala**  'carpenter'

**telala**  'tailor'

**dilaiwala**  'driver'

**makanika**  'mechanic, engineer'

Note that you may hear slightly different variants of English loan words. Since these words are not yet 'settled' in Chichewa, different speakers may produce them differently.

### 4.5 MONOLOGUE


### 4.6 NEW EXPRESSIONS

- **m'chokera ku** - 'come from'

- **Sindinakwutire** - 'I'm not married.' (man)
  
  si / ndi / na / kwutire
  
  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'

---

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-phunsira - 'study/learn'
kuyunivesite - 'at university'
ndipo - 'and'  This conjunction joins sentences; ndi 'and' joins words and phrases.
kusekondale sukuulu - 'at secondary school'

4.6.1 Numbers

There are Chichewa expressions for numbers, but English numbers are favored in many situations (times and dates, for example). Both an English number (25) and a Chichewa 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 munakwatara? 'Are you married?' Notice carefully that while the verb suffix is the usual -a in the affirmative past verb (munakwatara), 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 sindinakwatira can be translated as 'I didn't marry' (reflecting the notion that men do the action of marrying). For women, the verb -kwatiia 'be married' is used, reflecting the practice that women do not initiate the marriage.

Example: Kodi munakwatira?

'I am married?' (woman)

'Iyai, sindinakwatire.  'No, I'm not married.'
(literally: I wasn't married.)

Inde, ndinakwatire.  '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:

- phunsiro  'lesson'
- mphunsitsi  'teacher'
- wophunsira  'student'

In context, -phunzira is usually followed by the object of your study:

Ndikuphunsira Chichewa.  'I'm studying Chichewa.'
Akufuna kuphunsira Chunga.  'He wants to study English.'

4.6.4 ndipo  'and'

This conjunction joins sentences together in the following manner:

Ndimagwira nthito masiku onse, ndimaphunsiranse.

Ndimagwira nthito masiku onse, ndipo ndimaphunsiranse.
Ndimagwira nthito masiku onse, ndipo ndimaphunsiranse.

'I work everyday and I study too.'

4.6.5 kama  'but'

Whereas ndipo joins sentences of similar, complementary ideas, kama is a conjunction which joins dissimilar and contrasting sentences:

Ndimagwira nthito masiku onse, kama ndilibe ndalama.
'I work everyday, but I don't have any money.'

Ndinakwatira kama ndilibe ana.
'I'm married but I don't have any children.'

4.6.6 chokeka ku- 'come from'

This expression is used to indicate one's place of origin. In the question, Mmangokhokara 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 Malawi, you'd probably be expected to respond with your country of origin:

Mmangokhokara ku Amelika.
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:

*Mukuchokera kusukulu.* 'I'm coming from school.'

If more specific information about a place of origin were desired, you might be asked:

*Kodi ku Ameleka mumachokera kuti?* 'Where are you from in America?'

*Mudimaahokera 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:

- *Mudzi wathu* 'our (my) village'
- *Mudzi wamunu* 'your village'
- *Mudzi wawo* 'their (his/her) village'

The only person who usually calls a village *Mudzi wanga* 'my village' is the chief (*njimunu*) 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: Agw a ndi ___________ a ku
(alendo, akazi, (Malawi, Fulansa,
anzanga, etc.)
Dzina lake ndi ________________.
2nd student: Zoona? Ndakondwa kukudziwani, ________.

4.7.2 WHAT'S YOUR WORK?

Practice asking each other about your occupations with the following pattern:
1st student: (Kodi) ntchito yamu ndi yotani?
2nd student: Ndine __________. (miembi, dokotala, sisitala,
mlimi, 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, __________.

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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 Tidzaonananso\} mawa.
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 Ameleka\} mumachokera kuti?
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 sindinakwatiire. / sindinakwatiwe.
   Inde, ndinakwatira. / ndinakwatiwa.

4.7.7 MONOLOGUE FRAME

Practice the monologue by adapting it to your own family:

Dzina langa ndi ______. Ndimachokera ku ______. Ndíli ndi zaka ______. ______{kwatiwa}. M'banja lathu tilimo ana ______. Atate ndi ______. Amayi ndi ______. Akulu anga ______. Mlongo wanga ______. Ndipo mm'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 Chichewa:

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


4.8 SURVIVAL VOCABULARY

Tipite! - 'Let's go!'
  ti / pite
  we / should go

Tiueni! - 'Come on!'
  ti / yeni
  we / should come

Nthabi ili bwanji? - 'What time is it?'

Nthabi yanjii? - 'At what time is it?'

Mukutani? - 'What are you doing?'
  you/progressive/do

Kodi ohimbudzi chili kuti? - 'Where's the toilet?'
  kodi / ohimbudzi / 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 nkho,ono 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.)

nkho - 'snails'

Kodi madi ndi abwino? - 'Is the water good?'
  ? / water / is / good
4.9 PROVERB

*Mwana wa ng’ona sakulira dzise 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.)
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/milungu '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/tall)'

-mbuyo

'behind'

-tsogolo

'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 (-du 'eat', -pita 'go', etc.) with the progressive T/A -(li)ku- and the present/future habitual T/A -ma-:

- Ndikapita. 'I'm going.' (progressive)
- Ndimapita. 'I usually go.' (habitual)
- Ndimapita. '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 Chichewa has the following pattern:

\[ \text{AP} + \text{T/A} + \text{verb root} + -a \]

\[ \text{Ndi} + a- + -dy- + -a = \text{Ndadya. (ndi} + a = nda) \]

\[ \text{I / have / eat} \]

'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.
<table>
<thead>
<tr>
<th>Class</th>
<th>Class Prefix</th>
<th>AP + Perfect T/A α-</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>m-, mu-, m-</td>
<td>u- + a- = wa</td>
<td>Mnyamatayu wadya. 'This boy has eaten.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>a- + a- = a</td>
<td>Anyamata adya. 'The boys have eaten.'</td>
</tr>
<tr>
<td>1a</td>
<td>Ø</td>
<td>u- + a- = wa</td>
<td>Galu wamwa madsi. 'The dog has drunk water.'</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>a- + a- = a</td>
<td>Agalu amwa madsi. 'The dogs have drunk water.'</td>
</tr>
<tr>
<td>3</td>
<td>m-, µ-, µ-</td>
<td>u- + a- = wa</td>
<td>Mtengo waqwa. 'The tree has fallen.'</td>
</tr>
<tr>
<td>4</td>
<td>mi-</td>
<td>i- + a- = ya</td>
<td>Mtengo yagwa. 'The trees have fallen.'</td>
</tr>
<tr>
<td>5</td>
<td>Ø, li-, dz-, li- + a- = la</td>
<td>Banja langs lamanga nyumba. 'My family has built a house.'</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ma-</td>
<td>a- + a- = a</td>
<td>Mabanja athu amanga nyumba. 'Our families have built a house.'</td>
</tr>
<tr>
<td>7</td>
<td>chi-</td>
<td>chi- + a- = oha</td>
<td>Chinthucho chagwa. 'That thing has fallen.'</td>
</tr>
<tr>
<td>8</td>
<td>zi-</td>
<td>zi- + a- = sa</td>
<td>Zinthuso sagwa. 'Those things have fallen.'</td>
</tr>
<tr>
<td>9</td>
<td>Ø</td>
<td>i- + a- = ya</td>
<td>Nkhuku yadya chimanga. 'The hen has eaten maize.'</td>
</tr>
<tr>
<td>10</td>
<td>Ø</td>
<td>si- + a- = sa</td>
<td>Nkhuku sadya chimanga. 'The hens have eaten maize.'</td>
</tr>
<tr>
<td>12</td>
<td>ka-</td>
<td>ka- + a- = ka</td>
<td>Kamwana kašerenga buku. 'The small child has read a book.'</td>
</tr>
<tr>
<td>13</td>
<td>ti-</td>
<td>ti- + a- = ta</td>
<td>Tana tašerenga mabuku. 'The small children have read some books.'</td>
</tr>
<tr>
<td>14</td>
<td>u-</td>
<td>u- + a- = wa</td>
<td>Ulendo wayamba. 'The journey has begun.'</td>
</tr>
<tr>
<td>15</td>
<td>ku-</td>
<td>ku- + a- = kwa</td>
<td>Kudya kwayambu. 'The eating has begun.'</td>
</tr>
<tr>
<td>16</td>
<td>pa-</td>
<td>pa- + a- = pa</td>
<td>Paphiri pagwa mtengo. 'On the mountain, a tree has fallen.'</td>
</tr>
<tr>
<td>17</td>
<td>ku-</td>
<td>ku- + a- = kwa</td>
<td>Kumudzi kwabwera anthu. 'To the village people have come.'</td>
</tr>
<tr>
<td>18</td>
<td>µ-</td>
<td>µv- + a- = mwu</td>
<td>M'nyumba mwagona ana. 'In the house, children have slept.'</td>
</tr>
</tbody>
</table>

*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:

<table>
<thead>
<tr>
<th>AP + Perfect T/A a-</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- + a- = nda</td>
<td>M'dalemba kalata. 'I have written a letter.'</td>
</tr>
<tr>
<td>u- + a- = wa</td>
<td>Wadya nsima. 'You have eaten nsima.'</td>
</tr>
<tr>
<td>u- + a- = wa</td>
<td>Wagulitsa njinga yake. 'He/she has sold his/her bicycle.'</td>
</tr>
<tr>
<td>ti- + a- = ta</td>
<td>Tawa mowa. 'We have drunk some beer.'</td>
</tr>
<tr>
<td>mu- + a- = mwa</td>
<td>Mwagona bwanji? 'How have you slept?'</td>
</tr>
<tr>
<td>a- + a- = a</td>
<td>Apita kwawo. 'They have gone home.'</td>
</tr>
</tbody>
</table>

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? Iyayi, sindinadye.
'Have you eaten?' '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 zikumwe madzi kwambiri.
5. Ndani akugwera bukuli?
6. Tikugulitsa zolembera zathu.
7. Mlongo wanu akugwira ntchito kuti?
8. Kodi akubwera kumudzi?
B. Substitute the following expressions into the model, making all necessary changes:

Example: Model: munzi langa lapita kunjika.
'My friend has gone to the market.'

Substitution: -
New Model: -
'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 kalatayi

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 mwawerenga bukulii?
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?
2. Kodi mukwewenga buku illi?
3. Kodi mukudya tsopano?
4. Kodi mukugwira ntchito kwambiri?
5. Kodi akuyamba ulendo wake?
6. Kodi abambo anu akumanga nyumba?
7. Kodi mukupita kwa Chimwemwe?
8. Kodi mukulemba buku?
9. Kodi akugulitsa mipando yake?
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:

\[
\begin{array}{llll}
\text{AP} & \text{T/A} & \text{V. root} & \text{a-} \\
\hline
\text{Ndē} + \text{a-} + \text{-dwa} & = & \text{Ndēdwa}.
\end{array}
\]

'I am sick.'

\[
\begin{array}{llll}
\text{Mtu} + \text{a-} + \text{-topa} & = & \text{Mtu-topa}.
\end{array}
\]

'You are tired.'

\[
\begin{array}{llll}
\text{U} + \text{a-} + \text{-chekwa} & = & \text{Uchekwa}.
\end{array}
\]

'He is late.'

\[
\begin{array}{llll}
\text{Udē}u + \text{a-} + \text{-fa} & = & \text{Udē}u\text{ wa}fa.
\end{array}
\]

'The grass is dead.'

\[
\begin{array}{llll}
\text{Anthuwo} \text{a-} + \text{a-} + \text{-mwalira} & = & \text{Anthuwo amwalira}.
\end{array}
\]

'Those people are dead.'

\[
\begin{array}{llll}
\text{Munthuyu} \text{u-} + \text{a-} + \text{-konda} & = & \text{Munthuyu wakonda}.
\end{array}
\]

'This person is happy.'

\[
\begin{array}{llll}
\text{Dzanja} \text{la-} + \text{a-} + \text{-tupa} & = & \text{Dzanja langs la}tupa.
\end{array}
\]

'My hand is swollen.'

\[
\begin{array}{llll}
\text{Mwendo} \text{u-} + \text{a-} + \text{-thyoka} & = & \text{Mwendo wanga wathyoka}.
\end{array}
\]

'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:

<table>
<thead>
<tr>
<th>State</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wakonda</td>
<td>Wapita</td>
</tr>
</tbody>
</table>

Although the usual 3rd person singular AP is a-, it is r (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.

<table>
<thead>
<tr>
<th>State (perfect)</th>
<th>Developing (progressive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndātopa (kale).</td>
<td>Ndikutopa.</td>
</tr>
<tr>
<td>'I am tired (already).'</td>
<td>'I'm tiring (becoming tired).'</td>
</tr>
<tr>
<td>Wanwalira (kale).</td>
<td>Akumwalira.</td>
</tr>
<tr>
<td>'He's dead (already).'</td>
<td>'He's dying (in the process of dying).'</td>
</tr>
</tbody>
</table>

The negative of the perfect stative verb is identical in form to the present progressive (with -(li)ku-):

- Ndādwal. 'I'm sick.'
- Sindikudwal. 'I'm not sick.'
- Taahedwa. 'We're late.'
- Sitikuchedwa. 'We're not late.'

But remember that action verbs with the perfect aspect prefix (for example, apīta '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: *Dmanja langa latupa.* 'My hand is swollen.'

*Manja anga atupa.* 'My hands are swollen.'

1. Bambo wanu wachedwa.
2. Nkhuku yafa.
3. Mtsikanayo watopa.
5. Kagalu kadwala.
7. Cholembera chathyoka.
8. Mphunzitsi wachedwa.
9. Mwendo wanga watupa.
10. Mayi wathu watopa.
B. Answer the following questions affirmatively using the perfect T/A with the verb in parentheses:

Example: Mlongo wanu ali bwanji? (-wala) 'How is your sister?'
       Mlongo wanga wadwala. 'My sister is sick.'

1. Joni ali kuti? (-chedwa)
2. Mipando ili kuti? (-thyoka)
4. Ana anu ali bwanji? (-kondwa)
5. Chala chili bwanji? (-tupa)
6. Chala chili bwanji? (-fa)
7. Kodi mphunzitsi ali mi:c.001tala? (-dw)a)
8. Njinga ili kuti? (-thyoka)
9. Galu ali bwanji? (-fa)
10. Mnyamata ali kuti? (-chedwa)

C. Substitute the following expressions into the model sentence and make all necessary changes in agreement:

Example: Model: Abambo anu achedixa.
          'Your father is late.'

Substitution: -topa

New Model: Abambo anu atopa.
          'Your father is tired.'

1. bwenzi langa
2. mwana wake
3. akazi anu
4. -dwala
5. -kondwa
6. -chedwa
7. aphunzitsi athu
8. wophunzirayo
9. mnyamatay0
10. alendowo
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 iho types. These have two different meanings:

(1) They locate people and things physically in reference to the speaker:

- munthu ugyu '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:

- munthuyu 'this man' (he's been mentioned already in this conversation)
- munthuyo '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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-no</th>
</tr>
</thead>
<tbody>
<tr>
<td>njira</td>
<td>i-</td>
<td>-no</td>
</tr>
</tbody>
</table>

njira ino "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 uno 'these days', mitungu 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.
<table>
<thead>
<tr>
<th>Class</th>
<th>AP + -no</th>
<th>Example</th>
</tr>
</thead>
</table>
| 1a    | u- + -no = uno | Ndikukonda fodya uno.  
'I like this tobacco.' (tobacco which I have) |
| 2     | a- + -no = ano | Akatundu ano ndi anga.  
'This luggage is mine.' |
| 3     | u- + -no = uno | Munda uno uli ndi chimang'a.  
'This field has maize.' (my field) |
| 4     | i- + -no = ino | Minda ino ili ndi chimang'a.  
'These fields have maize.' (my fields) |
| 5     | li- + -no = lino | Daiko lino ndi la Mala'wi.  
'This country is Mala'wi.' (in which we are) |
| 6     | a- + -no = ano | Matumbc ano ali be ndalama  
'These pockets don't have any money.' (my pockets) |
| 7     | chi- + -no = chino | Ndine mphunsitsi chaka chino.  
'I'm a teacher this year.' |
| 8     | zi- + -no = zino | Zinthu zino si sanga.  
'These things aren't mine.' |
| 9     | i- + -no = ino | Nyumba ino ili be mat'bulu.  
'This house has no table.' |
| 10    | zi- + -no = zino | Njinga zino zathyoka.  
'These bikes are broken.' |
| 12    | ka- + -no = kano | Kamsika kano kabile chakudya.  
'This small market doesn't have food.' |
| 13    | ti- + -no = tino | Tizipinda tino ndi take.  
'These small rooms are his.' |
| 14    | u- + -no = uno | Ndikumanga ulalo uno.  
'I'm building this bridge.' |
| 15    | ku- + -no = kuno | Kulemba kuno ndi kwanga.  
'This writing is mine.' |
| 16    | pa- + -no = pano* | Ndikumanga sitolo pamudzi pano.  
'I'm building a store at this village (here).' |
| 17    | ku- + -no = kuno | Akubwera kuno.  
'He's coming here (to this place).' |
| 18    | mu- + -no = muno | M'nyumba muno muli ndalama.  
'There's money in this house.' |

*The demonstratives based on locatives (pano, kuno, muno) generally mean 'here' and are used very often.

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).'
Exercises

A. Substitute the following nouns into the model sentence and make all necessary changes in agreement:

Example:  

Model:  *Nyumba ino ndi yanga.*  
'This house is mine.'

Substitution:  *mpando*

New Model:  *Mpando uno ndi wanga.*  
'This chair is mine.'

1. cholembera
2. ulalo
3. buku
4. munda
5. dziko
6. sukulu
7. kampeni
8. mwala
9. njinga
10. chipinda

B. Repeat the preceding exercise, changing the nouns from the singular to the plural before making the substitution:

Example:  *nyumba + Nyumba zino ndi zanga.*  
'These houses are mine.'

C. Answer the following questions with *iyayi* and change the demonstratives to those expressing 'affinity':

Example:  

*Kodi mwagula galimoto uyo?*  
'Have you bought that car (over there) развива?

*Iyayi, ndagula gaZimoto ino.*  
'No, I've bought this car.'

1. Kodi amakhala kumudzi uko?
2. Kodi mukulemba kalata iyo?
3. Kodi cholembera icho ndi chanu?
4. Kodi mwagulitsa madengu awo?
5. Kodi amapita kusukulu uko?
6. Kodi mumapita pansi pamsewu apo?
7. Kodi mukufuna chipinda icho?
8. Kodi mukuwerenga buku ilo?
9. Kodi wamanga nyumba iyo?
10. Kodi mukufuna mpando uwo?
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 Chichewa 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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-ja</th>
</tr>
</thead>
<tbody>
<tr>
<td>ng'ombe</td>
<td>i-</td>
<td>-ja</td>
</tr>
</tbody>
</table>

'cow' 'that' 'that cow' (the one we mentioned)
<table>
<thead>
<tr>
<th>Class #</th>
<th>AP + -ja</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>u- + -ja = uja</td>
<td>Manyamata uja amalemba bwino. 'That boy writes well.'</td>
</tr>
<tr>
<td>2</td>
<td>a- + -ja = aja</td>
<td>Anyamata aja amalemba bwino. 'Those boys write well.'</td>
</tr>
<tr>
<td>1a</td>
<td>u- + -ja = uja</td>
<td>Mphaka uja ndi wake. 'That cat is his.'</td>
</tr>
<tr>
<td>2</td>
<td>a- + -ja = aja</td>
<td>Amphaka aja ndi ake. 'Those cats are his.'</td>
</tr>
<tr>
<td>3</td>
<td>u- + -ja = uja</td>
<td>Mpando uja wathyoka. 'That chair is broken.'</td>
</tr>
<tr>
<td>4</td>
<td>i- + -ja = ija</td>
<td>Misewu ija ilibe maulalo. 'Those roads don't have any bridges.'</td>
</tr>
<tr>
<td>5</td>
<td>li- + -ja = lija</td>
<td>Decensi lija ladwala. 'That friend is sick.'</td>
</tr>
<tr>
<td>6</td>
<td>a- + -ja = aja</td>
<td>Makasu aja ali pakhomo. 'Those hoes are outside.'</td>
</tr>
<tr>
<td>7</td>
<td>chi- + -ja = chiya</td>
<td>Chitsime chiya chilibe madzi. 'That well doesn't have any water.'</td>
</tr>
<tr>
<td>8</td>
<td>zi- + -ka = ziya</td>
<td>Zitsime stija zilibe madzi. 'Those wells don't have any water.'</td>
</tr>
<tr>
<td>9</td>
<td>i- + -ja = ija</td>
<td>Sindikufuna kudya nkhu ku ija. 'I don't want to eat that chicken.'</td>
</tr>
<tr>
<td>10</td>
<td>si- + -ja = siya</td>
<td>Ndalama stija zili muno. 'That money is in here.'</td>
</tr>
<tr>
<td>12</td>
<td>ka- + -ja = kaja</td>
<td>Kamapo kaja m'chipindamo. 'That small chair is in that room.'</td>
</tr>
<tr>
<td>13</td>
<td>ti- + -ja = tiya</td>
<td>Sitikudya tinsomba tiya. 'We aren't eating those small fish.'</td>
</tr>
<tr>
<td>14</td>
<td>u- + -ja = uja</td>
<td>Udzudzu uja wafa. 'That mosquito is dead.'</td>
</tr>
<tr>
<td>15</td>
<td>ku- + -ja = kuja</td>
<td>Sindikufuna kushita kusere nga kuja. 'I don't want to do that reading.'</td>
</tr>
<tr>
<td>16</td>
<td>pa- + -ja = paja</td>
<td>Akufuna kumanga nyumba pamudzi paja. 'He wants to build a house at that village.'</td>
</tr>
<tr>
<td>17</td>
<td>ku- + -ja = kuja</td>
<td>Ndimapita kumeka kuja. 'I usually go to that market.'</td>
</tr>
<tr>
<td>18</td>
<td>mu- + -ja = muja</td>
<td>Muli nsomba m'nyanja muja. 'There's fish in that lake.'</td>
</tr>
</tbody>
</table>
Exercises

A. Combine the appropriate form of the -ja demonstrative to the following plural nouns and give the meaning:

Example: agalu + agalu afja 'those dogs'

1. maiko
2. mipando
3. zimbudzi
4. ng'ombe
5. maukonde
6. sitolo
7. amayi
8. tiana
9. mapiri
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: Ndalamu zija zili m'nyumba mwanga.
Substitution: chitsulo

New Model: Chitsulo chija chili m'nyumba mwanga.

1. zitsulo
2. mabuku
3. mpeni
4. ufa
5. mtsikana
6. cholembera
7. kaiundu
8. njinga
9. kadengu
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 Chichewa:

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 amphi-a m'chipindacho?
3. Pali mazira pasitolo yo?
4. Kuli kampando kumsikako?
5. Muli udzudzu m'mapiriwo?
6. Muli kampeni m'dengumu?
7. Pali mo'wa pasitolo yo?
8. Matebulowo atheyoka?
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:

- tebulo 'table' → patebulo 'on the table'
- mudzi 'village' → kumudzi 'at the village'
- nyumba 'house' → m'nyumba '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, mitengo yafupi '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 following by either ndi or a form of the AP + -a to complete its meaning:

(1) The relational locative nouns for 'rear' (pa-fupi, etc.) and 'far' (patali, etc.) must be followed by ndi in order to give a complete meaning (although ndi adds nothing to the translation):

<table>
<thead>
<tr>
<th>Locative Class Prefix</th>
<th>Stem</th>
<th>ndi</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa-</td>
<td>-fupi</td>
<td>pa-fupi ndi 'near (to)' (to a place near)</td>
</tr>
<tr>
<td>ku-</td>
<td>-fupi</td>
<td>kufupi ndi 'near to' (to a place near...)</td>
</tr>
</tbody>
</table>

Ndikufuna kunanga nyumba pa-fupi ndi nyanjako.
'I want to build a house near (to) the lake.'

Tikupita kufupi ndi msiuka.
'We are going near (to) the market.'
### Locative Class Prefix + Stem + ndi

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Stem</th>
<th>ndi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>m'</td>
<td>-fupi</td>
<td>ndi</td>
<td>'near to' (in a place near...)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Apita m'fupi ndi ohipinda changa. 'He has gone near (to) my room.'</td>
</tr>
<tr>
<td>pa</td>
<td>-tali</td>
<td>ndi</td>
<td>'far (from)'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sukulu ili patali ndi mudzi.     'The school is far (from) town.'</td>
</tr>
</tbody>
</table>

(2) Other relational locative nouns must be followed by a form composed of their AP + -a. This form means 'of'. Therefore, we have patsegolo pa 'in front of' (from -tegolo), 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:

- **mbuyo** 'behind': pambuyo pa, kumbuyo kwa, m'buyo mwa
  
  Example: Tikupita kumbuyo kwa nyumba yake. 'We're going behind his house.'

- **tegolo** 'in front of'*: patsegolo pa, kutsegolo kwa, mutsegolo mwa
  
  Example: Anawo ali patsegolo pa ine. 'Those children are in front of me.'

- **mwoamba** 'on top of': pamwamba pa, kumwamba kwa, mumwamba mwa
  
  Example: Mphaka ali m'mwoamba mwa tengo. '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.'

- **nse** 'down, under, below': pansi pa, kunse kwa, munse mwa
  
  Example: Akuchokera m'munse mwa phiri. 'They are coming down from the mountain.'

  Pansi pa galimoto pali y 'v. 'Under the car there's a dog.'

  Kuli m'phaka kunse kwa bedi. 'There's a cat under the bed.'

*Another meaning of -tegolo is 'in the future': mutsegolo, kutsegolo.
If no specific place follows the relational locative noun, then it stands on its own:

Pameika ndi patali? Iyayi, si patali.
'Is the market far?' 'No, it's not far.'

Nnyamatayo akapita kunja.
'That boy is going outside.'

Exercises

A. Make the following substitutions into the model sentence:

Example: Model: Ndímakhala patsogolo pasukulu.
'I live in front of a school.'

Substitution: -fupi
New Model: Ndímakhala 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)

Ndímakhala pafupi ndi msika.
'I live near the market.'

1. Galimoto yanu ili kuti? (-nja...nyumba yanga)
2. Mulí kuti? (-kati...Bill ndi Linda)
3. Chipatala chili kuti? (-tsogolo...banki)
4. Nyumba yanu ili kuti? (-mwamba...phiri)
5. Galu ali kuti? (-nsi...tebulo)
6. Chimbudzi chili kuti? (-mbuyo...nyumba)
7. Namadzi ali kuti? (-fupi...Zomba)
8. Alendo athu ali kuti? (-nja...nyumba yathu)
9. Joni ali kuti? (-mbuyo...ine)
10. 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, ka, 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.
7. Aphunzitsi athu ali m'chipinda mwawo.
8. Kuli chitsime kusukuuko.
9. Mphaka wanu ali pamtengo.
10. Amayiwo amagulitsa chim-nga kumsika.

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: Mphunsitsi ali patsogolo pa tebulo.
'the teacher is in front of a table.'

Inde. 'Yes.'

Iyayi, mphunsitsi 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 -ja:

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.
5. Amayi akugulitsa zipatso.
6. Ulalo uli pafupi ndi phiri.
7. Mwana wakondwa.
8. Atsikana apita kuminda.
9. Kampeni kali m'sitolo.

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.
3. Ndikugula buku.
4. Akuwerenga kalata yanu.
5. Achimwene anga akugona muno.
7. Ndikugwira ntchito pano.
8. Tikupita pansi kusukulu. (-pita pansi = 'walk')
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. Mwamwa chiyani?
6. Mwamanga nyumba kuti?
7. Kodi mwadya ns a?
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

Ndifuna mpeni uno. 'I want this knife (the one right here).'
Ndifuna mpeni uja. 'I want that knife (the one we talked about).'

1. nthochi 6. kalata
2. zolembera 7. katundu
3. ukonde 8. tebulo
4. dzira 9. chitsulo
5. kanyumba 10. buku
E. Picture Dictionary

Identify in Chichewa 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. umu/umo '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  Mudsi umu / mudsi uwo / mudsi uja
   'village' 'this village' 'that village' 'the/that village'

   Anthu Anthu axa / anthu axo / anthu ajja
   'people' 'these people' 'those people' 'the/those people'

   Practice adding demonstratives to each of the following L-L toned nouns:

   L-L
   mudsi - mudsi umu / mudsi uwo / mudsi uja
   middi
   bambo
   munthu
   chinthu
   dangu
   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:

Biku - bûkâ ili / bûkâ ilo / bûkâ lija
'book'

Nsömba - nsömbâ iyi / nsömbâ iyo / nsömbâ lija
'fish'

Practice adding demonstratives to each of the following H-L toned nouns:

H-L
biku - bûkâ ili / bûkâ ilo / bûkâ lija
khäsu
nsömba
måyi
nyâli
ntchito
gógo

B. Practice the pattern Ndikuñúna kapita ku .... 'I want to go to ....', with various locations and place names. Concentrate on saying the sentence with the correct tonal pattern:

S1: Ndikuñúna kapita ku kuchipatla.
S2: Ndikuñúna kapita ku Lilongwe.
S3: Ndikuñúna kapita ku__________.
    etc.

1) Expand this exercise into a dialogue by asking the question Kòdi mukudziwa ko? 'Do you know that place?' Then answer appropriately with either of these choices:

Ees, ndikudziwa ko. 'Yes, I know the place.'
Sindikudziwa ko. 'I don't know the place.'
For example:

S1: Ndíkufúná kapítá ku Blantyre.
S2: Kódí mukudzišáko?
S1: Ese, Ndíkudzišáko.

or

S1: Ndíkufúná kapítá ku chhipatala.
S2: Kódí mukudzišáko?
S1: Sındikudzišáko.

S1: Ndíkufúná kapítá ku ______
S2: ________?
S3: ________.
5:7 GRAMMATICAL PATTERNS LEARNED

Present Perfect

-α- in T/A slot (for affirmative)

'We've bought food.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>Final Suffix</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ti-</td>
<td>-α-</td>
<td>-gul-</td>
<td>-a</td>
<td>chakuda Tagula chakudya. (ti+a=ta)</td>
</tr>
</tbody>
</table>

-na- in T/A slot (negative for action verbs)

'We haven't bought food.'

<table>
<thead>
<tr>
<th>Neg. Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>Final Suffix</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>ti-</td>
<td>-na-</td>
<td>-gul-</td>
<td>-e</td>
<td>chakuda Sitinagule chakudya.</td>
</tr>
</tbody>
</table>

-(li)ku- in T/A slot (negative for stative verbs)

'We aren't late.'

<table>
<thead>
<tr>
<th>Neg. Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>Final Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>ti-</td>
<td>-ku-</td>
<td>-chedw</td>
<td>-a</td>
</tr>
</tbody>
</table>

Demonstratives

-no 'affinity'

'this year' (the one we are in)

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-no</th>
</tr>
</thead>
<tbody>
<tr>
<td>ohaka</td>
<td>chi</td>
<td>-no</td>
</tr>
</tbody>
</table>
"ja 'shared information'

'that mountain' (the one we talked about)

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-ja</th>
</tr>
</thead>
<tbody>
<tr>
<td>phiri</td>
<td>li</td>
<td>-ja</td>
</tr>
</tbody>
</table>

**Relational Locative Nouns**

Followed by Object

'I live near you.'
'I live behind you.'

<table>
<thead>
<tr>
<th>Verb</th>
<th>Relational Locative Noun</th>
<th>ndi</th>
<th>Locative Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndimakhala</td>
<td>pafupi</td>
<td>ndi</td>
<td>iwe</td>
</tr>
<tr>
<td>Ndimakhala</td>
<td>pambuyo</td>
<td>pa</td>
<td>iwe</td>
</tr>
</tbody>
</table>

Without Expressed Object

'It's near.'

<table>
<thead>
<tr>
<th>'To be'</th>
<th>Relational Locative Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi</td>
<td>pafupi</td>
</tr>
</tbody>
</table>
## LESSON 5B

(Phunziro Lachisanu)

**Communication/Culture**

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LESSON 5B
(Phunziro Lachisanu)

5.1 PAMSEWU

aSteve: Zikómo, Bambo.
Ndikufúná kupaí kuchipatala.
Abambo: Chábwino. Kodi mukudwála?

aSteve: Eee, bambo.
Abambo: Pepání. Kodi mukudžiáuku?

aSteve: Íyayi, sindkudziáuku.
Abambo: Mange pamsika paja mukudžiáupo?

aSteve: Írá, ndikudžiáupo.
Abambo: Chábwino. Múpészá chipatala
patsogoló pa fénsika paja.

aSteve: Kodi ndi patáli?
Abambo: Íyayi, sif pátáli.

aSteve: Zikomo kwámbfíi bambo. Pitani bwino.
Abambo: Pitani bwinóıíso.

5.2 VOCABULARY NOTES

mukudžiáuko - 'You know the place (there).'</n
-áìí - 'know'
-ko - 'there, the place'
mupesa - 'you will find'
mu / ʃ / pesa
you/immediate future/find
nanga - 'well...'

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5.3 USAGE NOTES

5.3.1 -dziwa 'know (how)'

In one sense, -dziwa means simply 'know' as in 'know someone/something':

Ndikudziwa munthuyo. (-kudsiwa '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 Chichewa. 'He knows how to speak Chichewa.'
'to speak'

(Kodi: mukudziwa kumanga ulalo? 'Do you know how to build a bridge?'

5.3.2 Locative Suffixes

-kpo (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 ohipatala? 'At Zomba, is there a hospital?'

(long) Inde, ku Zomba kuli ohipatala.
'Yes, at Zomba there's a hospital.'

(short) Inde, ohiliko.
'Yes, there is.' (literally: 'it is there')

The answer ohiliko is composed of the AP chi-(representing the Class 7 noun ohipatala), the verb -zi '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 -kpo (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 kuchipatala.

Kodi mukudzidzako? 'Do you know the place (kuchipatala)?'

Nanga pameika paja mukudzidzapo?
'Well, do you know (the location of) that market?' (you know the one)

Inde, ndikudzidzapo. 'Yes, I know the place.' (pameika paja)

In the first example, -ko replaces kuchipatala. In the second example, Nanga pameika paja mukudzidzapo, the suffix -po emphasizes the locative phrase pameika paja. And in the answer Inde, ndikudzidzapo, -po replaces the locative phrase pameika 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?'
Ese, ndi patali. 'Yes, it's far.'

However, when the subject is present, -li 'be' is used (with the appropriate AP):

Kodi nyumba yangu ili patali? 'Is your house far?'
Ese, nyumba yangu 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 maratin 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 peza 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 ______?'

lenyumbamo kubanki, etc.
kuhipatalako the hospital
pametikapo the market
m'nyumbamo that house
kubanki, etc. the bank, etc.

2nd student: Iyayi, sindikudziwa ______. Pepani!

'No, I don't know ______. Sorry!

(1) at that place
(2) (to/at) that place
(3) (in) that place

5.5.3 -dza 'know how to do something'

Practice this verb by inquiring if someone 'knows how to do something':

1st student: Kodi mukudziwa ________?

kulankhula Chichewa
kumanga nyumba
kuwerenga Chichewa, etc.

(Other useful infinitives for the -dza + infinitive pattern: kufika 'to cook' and kufuna 'to repair/fix')

2nd student: Inde, ndikudziwa ________.

OR Iyayi, sindikudziwa ________.

5.5.4 Mupeza chipatala patso golo pametika 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', patsogolo pa... 'in front of', or pambuyo pa 'behind'.

1st student: Muli kuti?
2nd student: Ndili patsogolo 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 patsogolo pa Tom?

-khala pakati pa tebulo ndi mpando
-li pambuyo pa Mary

cnote.

Iyayi, ____________.
5.5.6 MAPU A ZOMBA

(1) Boma (Cl. 5/6) 'government offices'
(2) Chipiku Sitolo
(3) Emanuel (Sitolo ya Chikhristu) Chikhristu 'Christian'
(4) Nyumba Zoquerengera 'library' (house for reading)
(5) Chirani (Sitolo ya Mankhwala) mankhwala 'medicine'
(6) Msikiti (Cl. 3/4) 'mosque'
(7) Bakali Telala
(8) Pemba (Sukulu Yophunzitsa Kayendetsedwe ka Galimoto) 'driving school' (school for the driving of cars)
(9) A.G. Latif (Sitolo ya Zovala) zovala (Cl. 7/8) 'clothes'
(10) Bata (Sitolo ya Nsapato) nsapato (Cl. 9/10) 'shoes'
(11) Kandodo (Sitolo ya Zovala ndi Chakuda) 'cemetery'
(12) Times (Sitolo ya Mabuku)
(13) Manda (Cl. 6)
(14) P.T.C. (Sitolo ya Zovala ndi Chakuda)
(15) Banki

Answer the following questions about the map:

1. Sitolo ya Kandodo ili kuti?
2. Kodi banki ili 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:

[Questions and answers]

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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? (Iyai, Inde)
Kodi ndi patsozolo pa boma?

5.5.8 Try and understand this dialogue:

aBill: Zikomo, Bambo.
aBambo: Thaw.
Ndikuthandizeni?
aBill: Inde. Kodi njirayi ikupita kuti?
aBambo: Njirayi ikupita kumudzi kwathu.
aBill: Kodi ndi kutali?
aBambo: Iyai, si kutali.
aBill: Zikomo. Tapita.

5.6 SURVIVAL VOCABULARY

Ndasoche ra - 'I'm lost.'
Ndas / sochera
I / be lost

Mundithandiza? - 'Will you help me?'
Mud / 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 / mansere
 go / to / left

Pitani kutsozolo - 'Go ahead, forwards'
Pitani / ku / tsogolo
 go / to / front

Bwererani kambuyo - '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: *Sindidatemere, pitani!* There 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 analośera njira ya kumanda.

'He (who) doesn't ask took the path to the cemetery.'

- *funsa* - 'ask'  
- *alośera* - '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) *ei-* is the negative prefix for action and stative verbs.
2) *ei-* 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 patebul0 ilo.
2. Tikumanga nyumba yathu.
5. Sakugula chipatso icho.
7. Ndilibe njinga.
8. Muli ndi chakudya.
10. Sukuchedwa.
B. Put the correct form of the verb -ți or ndi (with the appropriate AP if necessary) in the following sentences. Remember that:

1) -ți 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 _____ mphunsitsi. + Mary ndi mphunsitsi. 
'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.
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) -ioho, 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)

Mphansitsi 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 ntvito _chipatala.
2. Anawo amagona _chipinda ichi.
3. Apita _ulendo.
4. Tamanga nyumba yathu _phiri ilo.
5. _Mulanje kulibe chipatala.
6. Alendowo ali _khomo.
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: Njumba yathu ili pano.
'Our house is here.'

Substitution: Chitaime

New Model: Chitaime othatu chilli pano.
'Our well is here.'

1. Maukonde
2. Tiana
3. Miphika
4. Agogo
5. Katundu
6. Zipatso
7. Katebulo
8. Ng'ombe
9. Mpeni
10. Mazira

F. Answer the following questions:

Example:

Kodi ndinu mlimi? 'Are you a farmer?'

Iyayi, ndine wophunaira. '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 m watopa 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
2. nyumba/-fupi ndi/sukulu
3. -li ndi/calimoto/njinga
4. mwendo/-tupa
5. -gulitsa/nsomba/masiku onse
6. ana/-werenga/tsopano
7. inu/-chedwa
8. chipatala/-li/-tsogolo/banki
9. iye/sing'anga
10. -dya/nsima/masiku onse

H. Fill in the blanks with the appropriate words listed below:

akugona maphika pa lija ndani
mwadyc. mabuku mu yawo chiyani
ndine cholembere ku tanga
ndimagwira ntchito ndi
chili

Example:

Ndikupita ______ Blantyre. *Ndikupita ku Blantyre.*
  'I'm going to Blantyre.'

1. ______ kale.
2. ______ uli pano.
3. Timadengu ______ till panjinga.
4. ______ tsopano.
5. Midzi ______ ilibe zitsime.
6. Ichi ndi ______ pa Chiche®a?
7. ______ mphunzitsi.
8. ilibe ______ athu.
9. ______ msewu pali anthu.
10. ______ akupita kusuku®u?
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'

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

Cl. 1/2  -mu-/wa- (or -wa-)
  'it/them'

Cl. 1a/2  -mu-/wa- (or -wa-)
  'it/them'

Cl. 3/4  -u/-i-
  'it/them'

Cl. 5/6  -i/-wa- (or -wa-)
  'it/them'

Cl. 7/8  -chi/-zi-
  'it/them'

Cl. 9/10  -i/-zi-
  'it/them'

Cl. 12/13  -ka/-ti-
  'it/them'

Cl. 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 = Munapita/Mudapita
you / (past) / go 'You went'

Stative verb: Ti- + -na/-da- + -ched- + -a = Tinachedwa/Tidachedwa
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:

Tinagula tabulo lija. 'We bought the table.'
Mipand- yo inathyoka. 'Those chairs were broken.'
Ng'ombe zinamwa madzi. 'The cows drank the water.'
Bwensi lake linapwela zinthunsi sija. 'His friends found those pictures.'
Anthuwa anapita pane kunesika. '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.

<table>
<thead>
<tr>
<th>PRÉSENT</th>
<th>PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>(State)</td>
<td>Ndi bilwo.</td>
</tr>
<tr>
<td>(Location)</td>
<td>Ali pantohito.</td>
</tr>
<tr>
<td>(Identity)</td>
<td>Ndinu mphansi.</td>
</tr>
<tr>
<td>(Possession)</td>
<td>Nyumbayi ndi yanga.</td>
</tr>
</tbody>
</table>
Other examples:

Panali mpeni patebulo. 'There was a knife on the table.'
Amayi anga anali bwino dsulo. '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 cholembera = Anali ndi cholembera. 'He/she has a pen.'

Other examples:

Tinali ndi alendo dsulo. 'We had visitors yesterday.'
Munali ndi njinga yanga. 'You have my bicycle.'

Exercises

A. Change the following present progressive verbs into the past with -na-.

Example: Ndikugwira ntchito. → Ndinaqwira ntchito dsulo.
'I'm working.' 'I worked yesterday.'

1. Akupita kunyanja.
2. Kumsika kuli chakudya.
3. Alimiwa akugula makasu.
5. Muli nsomba m'chitsimemo.
6. Ndinapeza ng'ombe m'munda mwanga.
7. Sitolozo ndi zanga.
8. Banja langa lili ndi galimoto.
10. Mukuchita chiyani?
B. Answer the following questions:

'Where did he go?' 'He went to Zomba.'

1. Munadya chiyani dzulo?
2. Kodi munagula ufa?
3. Ana anaWerenga 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 kuti?
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
2. amayi/-dyasesoma
3. mipandoyo/-thyoka
4. ndi/mphunzitsa
5. -pita/paulendo
6. anawa/-topa
7. sitoloyo/-li ndi/makasu aja
8. amunawo/-manga/ulalo
9. -mwa/madzi
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?
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):

\[
\text{Si-} + \text{AP} + \text{T/A} + \text{V. Root} + \text{-e}
\]

not / I / (past) / eat

'I didn't eat.'

Examples:

**AFFIRMATIVE PAST**

- Tinapexa galu uja. 'We found that dog.'
- Anyamata aja anagwira ntchito. 'The boys worked.'
- Munatopa dzulo. 'You were tired yesterday.'
- Milendo uja anamwa mowa. 'That stranger drank beer.'

**NEGATIVE PAST**

- Sitinapexa galu uja. 'We didn't find that dog.'
- Anyamata aja anagwira ntchito. 'The boys didn't work.'
- Stimunatope dzulo. 'You were not tired yesterday.'
- Milendo uja sanamwe mowa. '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.'
- Cholembera chinali changa. 'The pen was mine.'
- Banja langa linali bwino. 'My family was well.'

Sanali paulendo. (si + a = ea) 'He wasn't on a journey.'

Cholembera sichinali changa. 'The pen wasn't mine.'

Banja langa selinali 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'; palibe '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
Ndī- + -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.'

Munalibe 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 laka linapeza ndalama.
3. Tinagona bwino.
4. Atsikanawa analembe kalata.
5. Áphunzitsi athu anapita pansi kusukulu dzulo.
7. Bambo wanu anagulitsa njinga yanu.
8. Tinagwira ntchito dzulo.
10. Anamanga nyumbà 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. Anal i ndi ana.
5. Panali nsima patebulo.
7. Azunguwo anali ndi ndalama.
8. Mphikawu unali pamoto.
10. Munali chipatso m'dengumo.

C. Answer the following questions in the negative:

Example: Kodi munapesa ndalama zanga?
'Did you find my money?'

Iyayı, sindinapesa ndalama sanu.
'No, I didn't find your money.'

1. Kodi munafuna kupita kumsika?
2. Kodi munali bwino dzulo?
3. Kodi anadziwa munthuyo?
4. Kodi munaaferenga 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 anadvale dsulo.
'John was sick yesterday.'

Inde. or Iyayi, sanaadvale dsulo.
'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 + -ə = "ndi na ku on a = ndinakuona."

I / (past) / you / see = 'I saw you.'
Some of the pronoun object prefixes differ from their corresponding pronoun subject prefixes:

<table>
<thead>
<tr>
<th>Subject Prefix</th>
<th>Object Prefix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi- 'I'</td>
<td>-ndi- 'me'</td>
<td>Anandiona. 'He saw me.'</td>
</tr>
<tr>
<td>Th- 'you'</td>
<td>-ku- 'you'</td>
<td>Ndikuthandiza masiku onse. 'I help you everyday.'</td>
</tr>
<tr>
<td>A- 'he/she'</td>
<td>-mu- (m)* 'him/her'</td>
<td>Mumampeza. 'You found him/her.'</td>
</tr>
<tr>
<td>Ti- 'we'</td>
<td>-ti- 'us'</td>
<td>Anatithandiza dzulo. 'She helped us.'</td>
</tr>
<tr>
<td>Mu- 'you'</td>
<td>-ku-...-ni** 'you'</td>
<td>Tinakudikirani. 'We waited for you.'</td>
</tr>
<tr>
<td>A- 'they'</td>
<td>-wa- 'them'</td>
<td>Ndikupatsa chakudya. 'I'm giving them some food.'</td>
</tr>
</tbody>
</table>

* The object pronoun prefix mu 'him/her' is often contracted to -m- before a verb beginning with a consonant: Mumampeza, but munamuona 'you saw him'.

** The object pronoun prefix for 2nd person plural you is composed of a prefix and a suffix. -ku-...-ni: Ndinkuonani '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: Anapatsa chithunzi. 'He gave them a picture.'

1. -ku-
2. -mu-
3. -ndi-
4. -ti-
5. -ku-...-ni
6. -ndi-
7. -wa-
8. -mu-
9. -ku-...-ni
10. -ti-
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 āna awo?
5. Munandipatsa ndalama?
6. Waona mphunzitsi wake?
7. Mukukonda āna anu?
8. Munapeza mkazi wanu?
9. Anakuthandizani?
10. Munampatsa chiyanj?

C. Make true and false statements using pronoun object prefixes. If a statement is true, the students will say 'in' or 'eee'. If it is false, the students will say 'iyai' and correct the statement.

Example: *Akuthandiza.*

'He's helping you.'

'Yes'

Iyai, 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.'

(-zi- is the object prefix for Class 5 nouns)

(2) The expressed noun object 's to be emphasized: *Ndimaligula tebulo.*

'I bought it, the table.' (emphasizing a specific table apart from others)

(3) The noun object is not expressed in the sentence: *Ndimaligula.*

'I bought it.' ('it' clarifies the reference to a previously mentioned table.)
However, if additional clarity and emphasis are not particularly important, the object prefixes can be omitted:

Example: *Kodi munagula tebulolo?*  
'Did you buy that table?'  
*Inde, ndinagula.*  
'Yes, I bought (it).'

*Inde, ndinagula tebulolo.*  
'Yes, I bought the table.'

Here are the object prefixes for the noun classes. Except for Classes 1 and 1a and 2 and Class 6, they are identical with the AP:

<table>
<thead>
<tr>
<th>Class #</th>
<th>AP</th>
<th>Object Prefix</th>
<th>Example</th>
</tr>
</thead>
</table>
| 1, 1a   | m-, u-, a- | mu- (m-) | *Mnyomattr multanruona.*  
'The boy, you saw him.' |
| 2       | a- | wa- | *Tin- -apeza anayi.*  
'We found them, the women.' |
| 3       | u- | u- | *Anayoni.*  
'They bought it.' (mtengo) |
| 4       | i- | i- | *Ndinagula.*  
'I bought them.' (mipeni) |
| 5       | ii- | li- | *Rumalipeza.*  
'You found it.' (dengu) |
| 6       | a- | wa- (wa-) | *Anwapeza.*  
'They found them.' (madengu) |
| 7       | chi- | chi- | *Ndachigulitsa.*  
'I've sold it.' (cholembera) |
| 8       | si- | si- | *Nsomba tinastiphika.*  
'The fish, we cooked them.' |
| 9       | i- | i- | *Nyoba ndikuxanga.*  
'The house, I'm building it.' |
| 10      | si- | si- | *Ng'ombe ndimastiona.*  
'The cows, I usually see them.' |
| 12      | ka- | ka- | *Mukukathandiza kamwana.*  
'You're helping him, the small child.' |
| 13      | ti- | ti- | *Anatipatsa tikapu.*  
'He gave them, the small cups.' |
| 14      | u- | u- | *Sindinaupeza.*  
'I didn't find it (the flour).'*
Exercises

A. Insert the appropriate object prefix into the verb:

Example: Ndinaona mng'ono wanga. + Ndinamuona m nj'ono wanga.
'I saw him, my younger brother.'

1. Anawa anaerenga mabukuwa.
2. Munapeza ndalamazi.
4. Sanadye chakudyachi.
5. Ndikuthandiza aphunzitsiwa.
6. Anapatsa zolembera.
7. Mitengo sindinaione.
10. Anapeza nyanjayo.
11. Anamanga ulalowo.
12. Tinaona anthuwo.
15. Munagulitsa t mpeni tathu.

B. Change the following noun objects and their object prefixes from the singular to the plural:

'I bought (it) the table.' 'I bought (th:m) the tables.'
(the one we talked about)

1. Sindichipeza chitsulo chija.
2. Anaimanga nyumba ija.
5. Saugulitsa ukonde uja.
6. Anachidya chiptaso chija.
8. Ndimalipeza buku lija.
C. Answer the following yes/no questions using an object prefix in the answer.

Example:  
Kodi anamanga sukulu?  'Did they build a school?'
Inde, ndinaimanga.  'Yes, they built it.'
Iyayi, sindinaimange.  'No, they didn't build it.'

1. Kodi m-madya nsima?
2. Kodi mlongo wanu anaona chithunzi ('picture') icho?
3. Kodi akuwerenga bukulo?
4. Kodi munapeza njira ija?
5. Kodi munamanga ulalo uja?
6. Kodi anaona mapiri aja?
7. Kodi mukuthandabambo anu?
8. Kodi Azungu aja nanamwa moña?
9. Kodi wagula galimoto lija?
10. Kodi munalembe 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: Ndinauona 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. anyamatawo
5. Mzungu uja  13. mapiriyio
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 Chichewa 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 Chichewa numbers appear as stems which take the AP of the nouns they modify. The stems of the first five numbers are as follows:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Noun</th>
<th>AP</th>
<th>+</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>-modzi 'one'</td>
<td>mudzi</td>
<td>u-</td>
<td>+</td>
<td>-modzi = mudzi umodzi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'one village'</td>
</tr>
<tr>
<td>-diri 'two'</td>
<td>midzi</td>
<td>i-</td>
<td>+</td>
<td>-diri = midzi idiri</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'two villages'</td>
</tr>
<tr>
<td>-tatu 'three'</td>
<td>madengu</td>
<td>a-</td>
<td>+</td>
<td>-tatu = madengu atatu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'three baskets'</td>
</tr>
<tr>
<td>-nayi 'four'</td>
<td>ziptala</td>
<td>zi-</td>
<td>+</td>
<td>-nayi = ziptala zinayi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'four hospitals'</td>
</tr>
<tr>
<td>-sanu 'five'</td>
<td>nkhuku</td>
<td>zi-</td>
<td>+</td>
<td>-sanu = nkhuku zisanu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'five hens'</td>
</tr>
</tbody>
</table>

-273-
After -sanu 'five', the numbers become additions to five:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Stem</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>-sanu ndi</td>
<td>-modzi</td>
<td>'six' tinsomba tisanu ndi komodzi*</td>
</tr>
<tr>
<td>'5' and 1'</td>
<td></td>
<td>'six small fish'</td>
</tr>
<tr>
<td>-sanu ndi</td>
<td>-wiri</td>
<td>'seven' maukonde asanu ndi awiri</td>
</tr>
<tr>
<td>'5' and 2'</td>
<td></td>
<td>'seven nets'</td>
</tr>
<tr>
<td>-sanu ndi</td>
<td>-tatu</td>
<td>'eight' anthu asanu ndi atatu</td>
</tr>
<tr>
<td>'5' and 3'</td>
<td></td>
<td>'eight people'</td>
</tr>
<tr>
<td>-sanu ndi</td>
<td>-nayi</td>
<td>'nine' mitengo isanu ndi inayi</td>
</tr>
<tr>
<td>'5' and 4'</td>
<td></td>
<td>'nine trees'</td>
</tr>
</tbody>
</table>

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:

chiteko chimosi     'one door'

ziteko sisanu ndi chimodzi 'six doors'
    'doors' five and one

Other examples:

Ndinaona atsikana anayi.    'I saw four girls.'
Ana gula mabuku asanu ndi limodzi.    'He bought six books.'
Tinadya nthoohi sisanu ndi sinayi.    '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

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'culu
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 i-sanu 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 i bribery
'I saw two knives.'

D. Make 'what?' questions with the following verbs and give numerical answers with the following nouns:

Example: -gula/mabuku Ndinauga who? 'What did you buy?'

1. -ona/ng'ombe 6. -lemba/mabuku
2. -gulitsa/mipando 7. -dya/nkhuku
3. -li ndi/nthochi 8. -gula/makonde
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 iñiri? 'Did you buy two knives?'

Inde, ndinagula mipeni iñiri.
'Yes, I bought two knives.'

'Iyai, ndinagula mpeni umodzi.
'No, I bought one knife.'

1. Kodi munagula nyumba ziñiri?
2. Kodi mwañerenga mabuku atatu?
3. Kodi mwapita kusitolo ziñiri?
4. Kodi munaona ana anayi?
5. Kodi aphunzitsi atatu anachedwa?
6. Kodi munagula mabuku khumi?
7. Kodi muli ndi matumba asanu?
8. Kodi munapita kumudzi 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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-ngati</th>
</tr>
</thead>
<tbody>
<tr>
<td>misewu</td>
<td>i-</td>
<td>-ngati</td>
</tr>
<tr>
<td>roads</td>
<td>/</td>
<td>how many</td>
</tr>
</tbody>
</table>

Misewu ingati? = '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   si- + -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 Chichewa (Munapesa ndalama zingati? 'How much money did you find?'). Chichewa nouns which are collective, such as madzi 'water' and ufu '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 Chichewa, we would literally say 'you have years how many?':

Muli ndi zaka zingati? 'How old are you?'

Ndili ndi zaka misanu ndi zitatu. 'I have years five and three.' = 'I'm eight years old.'
Exercises

A. First, substitute the following nouns into the model question making all necessary changes in agreement. Then, answer the question with a number:

Example:

Model: Mwaona anthu angati?
'How many people have you seen?'

Substitution: nkhuku

New Model: Mwaona nkhuku zingati?
'How many chickens have you seen?'

Answer: Ndaona nkhuku ziwiiri.
'I have seen two chickens.'

1. maukonde
2. agalu
3. zipewa
4. mina
5. akazi
6. mazira
7. misewu
8. tinyumba
9. maiko
10. nyali

B. Answer the following questions:

Example: Muli ndi mikono ingati? 'How many arms do you have?'

Ndili ndi mikoni iwiiri. 'I have two arms.'

1. Chipinda chanu chili ndi zitseko zingati?
2. Muli ndi maina angati?
3. M'kalasimu muli anthu angati?
4. Mwaphunzira Chichewa masiku angati?
5. Muli ndi nsapato zingati?
6. Muli ndi miyendo ingati?
7. Munabwera ku Malawi ndi mabuku angati?
8. Mukufuna kudya nthochi zingati?
9. Muli ndi achimwene angati?
10. Tebulo limakhala ndi miyendo ingati?
C. Make -ngati questions out of the following vocabulary and answer the questions:

Example: -gulitea/njinga... Anagulitea njinga zingati?
'How many bikes did he sell?'
Anagulitea njinga imodzi.
'He sold one bike.'

1. -dwala/ana...
2. -li pakhomo/alendo...
3. -tupa/zala...
4. -li m'galimoto/anthu...
5. -thyoka/mipando
6. -manga/maulalo...
7. -lemba/kalata...
8. -li ndi/achemwali...
9. -gula/mipeni...
10. -dya/tinsomba...

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):

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP + -ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>buku</td>
<td>li- + -ti = buku liti? 'Which book?'</td>
</tr>
<tr>
<td>Munagula buku liti?</td>
<td>'Which book did you buy?'</td>
</tr>
<tr>
<td>Anapeza zinthu ziti?</td>
<td>'Which things did he find?'</td>
</tr>
<tr>
<td>Kawsana kanu ndi kati?</td>
<td>'Your small child is which (one),'#</td>
</tr>
<tr>
<td>Hazira ake ndi ati?</td>
<td>'Their eggs are which (ones),'#</td>
</tr>
</tbody>
</table>

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 mpsni uti, wanga kapena wamu?
'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 yamu ili pa*i? '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 iti?*
    'Which book did you find?'

Answer: *Ndinapeza buku lija.*
    'I found that book.'

1. ana
2. cholembera
3. ukonde
4. miyala
5. zithunzi
6. makasu
7. fodya
8. tikapu
9. mphunzitsi
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: *Ndinaona galimoto.*
    'I read a letter.'

    *Munaba renga kalata iti?*
    'Which letter did you read?'

    Answer: *Ndinaona galimoto yanu.*
    'I read your letter.'

1. Ndinaona galimoto.
2. Galu wafa.
3. Anamanga nyumba.
5. Ndimakhala kumudzi.
7. Ndinaona ndalama patebulo.
8. Mwana wadwaia.
9. Mulii madzi m'chitsime.
10. Tinagula ukonde.
C. Answer the following questions:

Example: Munagula njinga iti, iyi kapena iyo?

'Mu 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 k'ona munda uti, uwu kapena uwo?
9. Muli ndi nyali iti?
10. APhiri aze 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 Chichewa 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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-mene</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>cholembera</td>
<td>chi-</td>
<td>+</td>
<td>cholembera chimene</td>
</tr>
<tr>
<td>mpando</td>
<td>u-</td>
<td>+</td>
<td>mpando umene</td>
</tr>
<tr>
<td>atsikana</td>
<td>a-</td>
<td>+</td>
<td>atsikana amene</td>
</tr>
<tr>
<td>ukonde</td>
<td>u-</td>
<td>+</td>
<td>ukonde umene</td>
</tr>
</tbody>
</table>

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 akuswere kana pano ndi mahinsene ndi langa. 'The boy who is reading here is my brother.'

Sometimes the relative pronoun stands for the object of the verb:

- Aphunzitsi amene tinaSwona anapita kusukulu. 'The teachers whom we saw went to school.'
- Ziteulo simene anawipena zinaLone sake. 'The tools which they found 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 (...tinaSwona/...anawipena).

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 chipateo 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
2. nsima
3. madengu
4. cholemera
5. tinthochi
6. dzira
7. ufa
8. kabuku
9. kalata
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 ulalo 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 khasa liti?
C. Combine the following pairs of sentences using relative pronouns:

Example: Ndinagula usfa. Ufa uli m'dengumo.
'I bought flour.' 'The flour is in the basket.'

Ndinagula usfa umene uli m'dengumo.
'I bought some flour which is in the basket.'

1. Ndifuna njinga. Njinga ili m'sitolo umu.
3. Tinawerenga phunziro. Phunziro linali m'buchu umo.
5. Anagulitsa galimoto. Inathyoka.
6.6 SUMMARY EXERCISES

A. Change the verbs in the following sentences into the simple past: (-nda/-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. Sindikudyra chakudyacho.
8. Ndili bwino.
10. Sagwira ntchito kwambiri.

B. Answer the following questions in the affirmative and the negative:

Example: Kodi munawala dzula? 'Were you sick yesterday?'
  Inde, ndinadwala. 'Yes, I was sick.'
  Iyayi, sindinadwale. 'No, I wasn't sick.'

1. Kodi munagula ufawo?
2. Kodi anaŋa anachedwa kusukulu?
3. Kodi tinaona anthu?
4. Kodi munafuna kuwe renga kalatayo?
5. Kodi munapeza ndalama zanu?
6. Kodi munawira ntchito kwambiri?
7. Kodi amayiŋa anagulitsa madenguwo?
8. Kodi tinaŋerenga phunzirolo dzulo?
9. Kodi miyendo inatupə?
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:  
*mbole*

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  
2. cholembere  
3. kadengu  
4. nyali  
5. tebulo

6. makasu  
7. mipeni  
8. galimoto  
9. chipinda  
10. mpando

D. Make *-ngati* 'how many' questions with the verb and noun provided; then answer the question with the number provided:

Example:  
- *peza ... masira / -tatu*  
'find' ... 'eggs' / 'three'

*Munapeza masira angati?*  
*Ndinapeza atatu.*  
'How many eggs did you find?'  
'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 zipeazo?
4. Amamanga maulalo?
5. Munachita ntchitoyo?
6. Mudzathandiza anzanga?
7. Anapeza ndalama zake?
8. Anagula nyumbayo?
9. Akuphika tinsambato?
10. Mwalemba kalatayo?
6.7 GRAMMATICAL PATTERNS LEARNED

Simple Past: -na- or -da- in T/A slot

Affirmative: 'I bought a book.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>Final Suffix</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi-</td>
<td>-na-</td>
<td>-gul-</td>
<td>-a</td>
<td>buku</td>
</tr>
</tbody>
</table>

Negative: 'I didn't buy a book.'

<table>
<thead>
<tr>
<th>Neg. Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>V. Root</th>
<th>Final Suffix</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>ndi-</td>
<td>-na-</td>
<td>-gul-</td>
<td>-e</td>
<td>buku</td>
</tr>
</tbody>
</table>

Object Prefixes

Pronouns: 'We saw them.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Object Prefix</th>
<th>V. Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ti-</td>
<td>-na-</td>
<td>-wa-</td>
<td>-on-</td>
<td>-a</td>
</tr>
</tbody>
</table>

Nouns: 'I found the chickens.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Object Prefix</th>
<th>V. Root</th>
<th>-a</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi-</td>
<td>-na-</td>
<td>-si-</td>
<td>-pez-</td>
<td>-a</td>
<td>nkhu</td>
</tr>
</tbody>
</table>

Modifiers: AP + stem (numbers, how many?, which?, relative pronouns)

'four children'

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP + number stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>a-</td>
</tr>
<tr>
<td></td>
<td>-nayi</td>
</tr>
<tr>
<td>ana</td>
<td>ana anayi</td>
</tr>
</tbody>
</table>
'How many hats do you want?'

<table>
<thead>
<tr>
<th>AP + T/A + V. Stem</th>
<th>noun</th>
<th>AP + -ngati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-ku-</td>
<td>-funa zipe'a \si- -ngati</td>
</tr>
</tbody>
</table>

'Which hoe did you see?'

<table>
<thead>
<tr>
<th>AP + T/A + V. Stem</th>
<th>noun</th>
<th>AP + -ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-na-</td>
<td>-ona khasu \li- -ti</td>
</tr>
</tbody>
</table>

'I ate the fish which he bought.'

<table>
<thead>
<tr>
<th>AP + T/A + V. Stem</th>
<th>noun</th>
<th>AP + -mene</th>
<th>AP + T/A + Object Prefix + V. Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi</td>
<td>-na-</td>
<td>-dya nsomba</td>
<td>i- -mene u- -na- i- -gula</td>
</tr>
</tbody>
</table>

Ndinadya nsomba imene anaigula.
LESSON 6B

(PHUNZIRO LACHISANU NDI CHIMODZI)

COMMUNICATION/CULTURE

6.1 KUCHIPATALA

VOCABULARY NOTES

6.2

USAGE NOTES

6.3

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

-285-
6.1 KUCHIPATALA

Namwino: Mukudwála chiyáni?
aSteve: Mutú ukundipweteka.

Namwino: Dzína lanú ndani?
aSteve: Dzína lángá ndí Steve Míller.

Namwino: Mumalémú bwání dzína lanu?

Namwino: Zíkomo. Múmakhála kuti?
aSteve: Ndímakhála pa 6 Mulunguzi Road.

Namwino: Wayamba lití kupweteka mutu?
'aSteve: Wayamba usiku. Sindínagóne.

Namwino: Múkálándira jékeseni.
aSteve: Chábwino. Zíkomo.

6.2 VOCABULARY NOTES

Mutú ukundipweteaka - '(My) Head is hurting me.'
mutú (Cl. 3) - 'head'
ukundipweteaka - '(It) is hurting me.'
-pweteaka - 'hurt' (an equivalent verb used in some areas is -púnda 'hurt')

Mukálándira jékeseni - 'You are going to receive an injection.'
-ka - 'going to ...'
-landira - 'receive'
jékeseni (Cl. 9/10) - 'injection'
usiku - '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 chifuva. 'I am sick (as to) chest.' ('I have a cough.')
Ndikudwala malungo. 'I am sick (as to) fever/malaria.' ('I have a fever.')</nNdikudwala chinse. 'I'm sick (as to) cold.' ('I have a cold.')
Ndikudwala kamwazi. '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 it 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 Mukanidwala chiyani? literally means 'Head is hurting me.' Here also there is no possessive needed to indicate 'whose' head. Other examples of this structure are:

- M'timba mukundipweteka. 'In (my) stomach hurts me.'
- Khutu likundipweteka. 'My ear hurts me.'
- Mkonu ukundipweteka. 'My arm hurts me.'
- Ds Pakwa liikundipweteka. '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:

- Ndikumva mutu. 'I'm feeling (pain) head' = 'I have a headache.'
- Ndikumva diso. 'I'm feeling (pain) eye' = 'I have a sore eye.'
- Ndikumva m'mero. '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 constructions with the question Mumachokera kuti? 'Where do you come from?' which asks for a place of origin.

- Mumachokera kuti? Ndachokera ku Amelika.

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'. If 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 admukulu anu, Kaphute ndi Kampini akudwala kwambiri.

**Chimono:** Anawo akudwala chiyani? Anayamba liti matendawo?

**Thengo:** Akudwala maso teopano ndi sabata limodzi. Tinapita nayo kuchipatala koma teopano tataya chikulupiro. Siti kupitanso.


**Thengo:** Really, (things) at home are not well with your grandchildren. Kaphute and Kampini are very sick.

**Chimono:** What are those children sick with? When did this sickness begin?

**Thengo:** They've been sick with conjunctivitis for one week. We went with them to the hospital 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)

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: ________-11 kuti?

(makutu, maso, tsitsi, kamwa, etc.)

2nd student: ________-11 pakati pa _________.

pamwamba pa
pansi pa
6.5.3 Mutu ukundipwetska.

Practice this pattern by asking and answering the question Mukudwala chiyani?

Mukudwala chiyani? 'What are you sick (with)掎?

Mutu ukundipwetska. '(My) head hurts me.'

1st student: ____________________?
2nd student: ______-kundipwetska.

(mutu, maso, m'mimba, chifuwa, etc.)

6.5.4 Ndikudwala malungu. 'I have a fever.'

Answer the question Mukudwala chiyani? with the pattern Ndikudwala malungo.

1st student: Mukudwala chiyani?
2nd student: Ndik' _______.

(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.
6.5.7 Mumalamba bwanji dzina lanu?

Practice asking each other to spell your names:

1st student: Mumalamba bwanji dzina lanu?
2nd student: 6,5,7 Basi.

6.5.8 THE DIALOGUE

Perform the dialogue, first by practicing with the teacher and then with each other. Then vary the structures and details of the dialogue, changing the type of illness, address, and remedy.
6.6 SURVIVAL VOCABULARY

Ndili ndi philonda pamwendo. - 'I have a sore on (my) leg.'

Ndadsitsma ndi mpeni - 'I have cut myself with a knife.' (also -cheka 'cut')

Ndikusania - 'I'm vomiting.'

Ndakulemberani mankhwala akumwa - 'I've written you some medicine for drinking.'

Ndikusonana ndi dokotala womkulu - 'You'll go and meet the head doctor.'

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: Bwensu la mphasa. It's 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: Mulit bwanji?
B: Ndine bwensu la mphasa.
A: Popani.
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 mmao '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.'

-mera mao '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 Chiwiri)

### Grammar

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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'mawu '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'
-θ- 'immediate future'
Adverbs of Time

mawa  'tomorrow'
lero  'today'
dzana  'day before yesterday'
m'kuja  'day after tomorrow'
posachedwa  'soon'

Question Word

liti?  'when?'

Verbs

- phunzi ra  'learn/study'
- imba  'sing'
- fika  'arrive'
- lankhula  'talk'
- onana  'see each other'
- lowa  'enter'

Modifiers

- ina  'some, another, the others'
amene  'the one/one who/whom'
chimene  'the one that/what'
zimene  'the ones that/what'
7.2 THE FUTURE TENSES

In Chichewa 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.

<table>
<thead>
<tr>
<th>IMMEDIATE</th>
<th>DISTANT</th>
</tr>
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<tbody>
<tr>
<td>They'll come today (or in a moment).</td>
<td>They'll come next week.</td>
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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.

\[
\text{AP} + \text{T/A} + \text{verb root} + -\text{a} \\
\text{a} + -\text{i} + -\text{bwer-} + -\text{a} = \text{bwera}
\]

\[
\text{they /} \quad \text{(will)} \quad \text{come} \quad \text{they will come}
\]

Compare: \text{gbwerá} (they have come) and \text{bwera} (they will come)

The time expressions 'today' \text{lero} and 'soon' \text{posachedwa} (literally: 'being not late') often accompany the immediate future:

Examples:

- \text{Ndipita kusitolo lero.} \quad \text{I'll go to the store today.}'
- \text{Tidy posachedwa.} \quad \text{We shall eat soon.}'
- \text{Ndani aiberenga kalatayi?} \quad \text{Who'll read this letter?}'

The negative immediate future is formed by adding the negative suffix \text{si} to the verb construction:

\[
\text{Abwera lero.} + \quad \text{Sibwera lero.}
\]

\[
\text{He'll come today.}' \quad \text{He won't come today.}'
\]

\[
\text{Ndipita kwakulu.} + \quad \text{Sindipita kwakulu.}
\]

\[
\text{I'll go to school.}' \quad \text{I won't go to school.}'
\]
7.2.2 Distant Future

-DSA- is the T/A prefix for the distant future:

AP + -DSA- + verb root + -a
A- + -DSA- + -beer- + -a = Adsabwera.

he / will / come \(\rightarrow\) 'he will come'

Time expressions, such as sabata lama\(a\) 'next week' occur with the distant future:

Ndidsapita kusitolo sabata lama\(a\).
'I will go to the store next week.'

Ndani adsathandiza alimi aja sabatu lama\(a\)?
'Who'll help the farmers next week?'

Time expressions such as ma\(a\) 'tomorrow' occur with either the immediate future (-\(\beta\)- T/A prefix) or the distant future (-DSA-):

Tidy naombayi ma\(a\)
Tidsady naombayi ma\(a\).

\{ \}

Tionana ma\(a\).
Tidaanonana ma\(a\).

\{ \}

'We'll eat this fish tomorrow.'

'We'll see each other tomorrow.'

As with the immediate future, the negative distant future is formed by adding -si- to the verb:

Adsabwera ma\(a\)\(\hat{\imath}\) + Sadsabwera ma\(a\).

'He will come tomorrow.'

'He won't come tomorrow'

Ndidsapita kusukulu + Sindidsapita kusukulu.

'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 lama'wa 'next week' at the end of each sentence:

Example: Ndinagulitaa khasu langua. 'I sold my hoe.' → Ndidsagulitaa khasu langua sabata lama'wa. 'I'll sell my hoe next week.'

1. Akupita pansi kuminda yawo.
2. Munawerenga buku lija?
3. Anyamatawa anapeza ndalama.
4. Sindinadwale.
5. Tikupita ku Blantyre.
6. Alendo amadya kwa aPhiri.
7. Munagona kuti?
8. Sanalembe bwino.
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: Ndinagulitaa khasu langua. 'I sold my hoe.' → Ndigulitaa khasu langua Zero. 'I will sell my hoe today.'

C. Answer the following questions:

Example: Mudzamanga nyumba kuti? 'Where will you build the house?' → Mudzamanga nyumba pafupi ndi ohipatala. 'I'll build the house near the hospital.'

1. Kodi mulemba kalata lero?
2. Mudzapita kuti sabata lama'wa?
3. Mudya chiyani lero?
4. Kodi agula cholembera?
5. Ndani abwera ma'wa?
6. Tidy a kuti?
7. Kodi adzaphika nsomba zingati ma'wa?
8. Kodi mudzagona kuti ma'wa?
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' -zi, a new verb stem -khala 'be, live, stay' takes the place of -zi. To this new stem will be added the AP and T/A -dsə-:

\[
\text{AP} + \text{-dsə-} + \text{-khala}.
\]

\[
\text{Ndi} + \text{-dsə-} + \text{-khala} = \text{Ndidsakhala}.
\]

\[
\text{I / will / be} = \text{I will be}
\]

Examples:

\[
\begin{align*}
\text{Ali bwino.} & \quad \text{Adsakhala bwino.} \\
& \quad \text{He's well.'} \\
\text{Ndinali ndi nyali ziŵiri.} & \quad \text{Ndidsakhala ndi nyali ziŵiri.} \\
& \quad \text{I had two lamps.'} \\
\text{Nyumbayo ndi yanga.} & \quad \text{Nyumbayo idsakhala yanga.} \\
& \quad \text{That house is mine.'} \\
\text{Kuli msonkhano.} & \quad \text{Kudsakhala msonkhano.} \\
& \quad \text{There's a meeting.'}
\end{align*}
\]

As with the action and stative verbs, the negative future is formed with the negative prefix si-:

\[
\begin{align*}
\text{Si + adsakhala bwino.} & = \text{Sadsakhala bwino.} \quad \text{He won't be well.'} \\
\text{Si + ndidsakhala ndi nyali ziŵiri.} & = \text{Sindisakhala ndi nyali ziŵiri.} \\
& \quad \text{'I won't have two lamps.'} \\
\text{Nyumbayo idsakhala yanga.} & = \text{Nyumbayo sidsakhala yanga.} \\
& \quad \text{'That house won't be mine.'} \\
\text{Sikudsakhala msonkhano mawa.} & = \text{Sikudsakhala msonkhano mawa.} \\
& \quad \text{'There won't be a meeting tomorrow.'}
\end{align*}
\]
Exercises

A. Change the verbs in the following sentences into the distant future (-nda-):

'I am a teacher.' → 'I will be a teacher.'

1. Mulhi bwino.
2. Aphonzitsi ali ndi nthawi.
5. Tili ndi njala.
7. M'chitsime muli madzi.
8. Galimotoyo ndi yanu.

B. Answer the following questions with iyayi and a future T/A prefix.

Example: Kodi munali pasukulu dzulo?
'Were you at school yesterday?'
Iyayi, ndildzakhala pasukulu ma'dza.
'No, I'll be at school tomorrow.'

1. Kodi ali mkazi?
2. Kodi ndini sing'anga?
3. Kodi kusukulu kunali aphonzitsi dzulo?
4. Kodi muli ufa m'sitolo umo?
5. Kodi anali ndi nthawi?
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 masira m'msiika sabata lamawá.
'There will be eggs in the market next week.'

Substitution: *simudsakhala*
New Model: Simudsakhala masira m'msiika sabata lamawá.
'There won't be any eggs in the market next week.'

1. *nsomba*
2. *m'nyanjamo*
3. *anthu*
4. *pamindayo*
5. *udzudzu*
6. *padzakhala*
7. *khasu*
8. *lero*
9. *posachedwa*
10. *anthu*

**PART II. Questions.**

Example: Kodi mudawgwrira ntchito ma'wa? 'Will you work tomorrow?'

*Inde, ididsagwira ntchito.* 'Yes, I'll work.'

*Iyayi, sindidsagwira ntchito.* 'No, I won't work.'

1. Kodi mudzapita kuminda ma'wa?
2. Kodi mupita kumsika lero?
3. Kodi mudzakhala mphunzitsi?
4. Mphunzitsi abwera kusukulu posachedwa?
5. Mudya nyama lero?
6. Kodi padzakhala nthochi pamsika ma'wa?
7. Kodi mukhala ana m'nyumbamo posachedwa?
8. Kodi padzakhala mabuku asanu pano ma'wa?
9. Kodi muyamba posachedwa?
10. Padzakhala msonkhano ma'wa?
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:

- *Anyanatwa adwala lero.* 'These boys are sick today.'
- *Ndipita ku Blantyre lero.* 'I'll go to Blantyre today.'
- *Anandithandiza dusulo.* 'They helped me yesterday.'
- *Tidagula nyumba mafa.* 'We'll buy a house tomorrow.'

There are also expressions for the 'day before yesterday' and the 'day after tomorrow':

- *Ndinamwona dzana.* 'I saw him the day before yesterday.'
- *Adaabwera m'kuja.* 'He will come the day after tomorrow.'

7.3.2 Morning, Noon, Evening, Night

The day is divided into parts with *m'mafa* beginning at sunrise and continuing until about 11 a.m. From 11 o'clock until 3 p.m. is *macona.* *Madsulo* is the time between 3 p.m. and sunset. And *usiku* extends from sunset until just before sunrise:

- *Ndimadziku m'mafa.* 'I get up in the morning.'
- *Sindigwira ntchito macona.* 'I don't work at noon.'
- *Apita pani iamsika madsulo.* 'He will walk to the market in the afternoon.'
- *Tipite lukanema usiku.* '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):

- *Sindinadze m'mafa meno.* 'I didn't eat this morning.'
- *Musapite madsulo ano.* 'He came this noon.'
"Mwape maliuló uno. 'Don't go this afternoon.'
Mbirera 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' m'wá and maliuló may either be preceded or followed by m'mála, masana, maliuló, and usiku to mean 'yesterday morning, tomorrow evening', etc.:

Anagula ufa dsulo madsulo. (maliuló mdsulo)
'She bought some flour yesterday afternoon.'
Pinaphunzira Chichéwa m'mála dsulo. (dsulo m'mála)
'We studied Chichewa yesterday morning.'
Ndizakwonani m'wá usiku. (usiku m'wá)
'I'll see you tomorrow night.'
Adagwira nthito m'wá masana. (masana m'wá)
'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':

<table>
<thead>
<tr>
<th>Chakudya</th>
<th>Oha</th>
<th>Time expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakudya</td>
<td>Oha</td>
<td>m'mála = Chakudya oha m'mála</td>
</tr>
<tr>
<td>'food'</td>
<td>'of'</td>
<td>'morning'</td>
</tr>
<tr>
<td>Chakudya</td>
<td>Oha</td>
<td>masana = Chakudya oha masana</td>
</tr>
<tr>
<td>'food'</td>
<td>'of'</td>
<td>'noon'</td>
</tr>
<tr>
<td>Chakudya</td>
<td>Oha</td>
<td>madsulo = Chakudya oha madsulo</td>
</tr>
<tr>
<td>'food'</td>
<td>'of'</td>
<td>'evening'</td>
</tr>
</tbody>
</table>
Exercises

A. Substitute the following time expressions into the model sentence making all necessary T/A changes:

Example:

Model: Adinakuonami dzulo.
'I saw you yesterday.'

Substitution: ma'wa

New Model: Ndizakuonani ma'wa.
'I will see you tomorrow.'

1. dzana
2. ma'wa masana
3. dzulo madzulo
4. m'ma'wa dzulo
5. m'ma'wa ma'wa
6. m'kuja
7. lero
8. madzulo ano
9. madzulo ma'wa
10. dzana

B. Answer the following questions negatives, giving a different time expression.

Example: (Kodi) Munaphika chakudya cha masana.
'Did you cook lunch?'

Iyayi, ndinaphika chakudya cha m'ma'wa.
'No, I cooked breakfast.'

1. (Kodi) Mudzabwera ma'wa madzulo?
2. (Kodi) Munawerenga dzulo usiku?
3. (Kodi) Munadwala dzulo m'ma'wa?
4. (Kodi) Mwaphunzira Chiche'wa madzulo ano?
5. (Kodi) Mvula inagwa dzulo madzulo?
6. (Kodi) Anadya chakudya cha madzulo?
7. (Kodi) Mudzapita ku Mulanje ma'wa m'ma'wa?
8. (Kodi) Mudzandithandiza masana ma'wa?
9. (Kodi) Munalemba kalata dzulo madzulo?
10. (Kodi) Mugwira ntchito m'ma'wa muno?
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 dzule. 'I arrived yesterday evening.'

- Mazagulitsa *liti* galimoto yake? 'When will he sell his car?'
  
  Mazagulitsa galimoto yake mañma. 'He'll sell his car tomorrow.'

- Mulemba kalata *liti?* 'When will you write a letter?'
  
  Ndilemba kalatayo mañma. '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 kamono?* (dzule madzule)
    
  'When did you come here?'
  
  Ndinabwera dzule 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. Muwerenga buku lo *liti?* (usiku uno)
7. Mumaphunzira *liti?* (m'mañma)
8. Anamwali ra *liti?* (dzulo masana)
9. Adzagula njingayo *liti?* (mañma madzulo)
10. Tidzadya *liti?* (mañma)
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 kunsika?*

'When will you go to the market?'

*Mudzapita m'daka m'm'aka.*

'I'll go tomorrow morning.'

1. -fika
2. -yamba/ntchitoyi
3. -pita/kumudziwo
4. -dwala
5. -phunzira/Chichewa
6. -fa
7. -peza/galu
8. -ona/bwenzi lanu
9. -lemba/kalata
10. -lankhula/Joni

7.5 MORE RELATIVE PRONOUNS

In Lesson 6A, the relative pronouns 'who, which, that, whom' were introduced in their subjective and objective cases:

*M'dinaona munthu amene anakuthandiza.*'I saw the person who helped you.'

*Pali galimoto imene muifilna.*'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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP + -mene</th>
<th>Noun</th>
<th>Possessive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>a- + -mene</td>
<td>abambo</td>
<td>aso = ana amene abambo aso</td>
</tr>
<tr>
<td>children</td>
<td>/ the ones</td>
<td>/ father</td>
<td>/ their = 'the child whose father'</td>
</tr>
<tr>
<td>nyumba</td>
<td>i- + -mene</td>
<td>m'm'ina</td>
<td>wake = nyumba imene m'm'ina wake</td>
</tr>
<tr>
<td>house</td>
<td>/ the one</td>
<td>/ owner</td>
<td>/ its = 'the house whose owner'</td>
</tr>
</tbody>
</table>
In a full sentence:

Ana amens abambo awo sakugwira ntshito sakudya bwino.
'The children whose father isn't working aren't eating well.'

Nyumba amene mwini wadwala ili pasufi ndi chipatala.
'The house whose owner is sick is near the hospital.'

Iwamuna amene dzina lako ndalamba 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:

Ndiiye amene ndikumudzwa.
'He's the one I know.'

Amene akubwera kuno ndi bwenzi langa.
'The one who's coming here is my friend.'

Chimene and simene will refer to a thing (chintha) or things (zintha) and can be translated as 'the one/ones' or 'what':

Chimene mukufuna kugwa chili m'itolomo.
'The one (thing) you want to buy is in that store.'

Edinaona simene munasichita.
'I saw what (the things) you did.'
Exercises

A. Combine the following pairs of sentences with -mena to mean 'whose':

Example: Ndiye mtsikana. Abambo ake adwala.
          Ndiye mtsikana amena abambo ake adwala.
          'She's the girl whose father is sick.'

3. Tikupita kusitolo. Mwini wake ndi mznathu.

B. Answer the following questions using the vocabulary in parenthesis and the appropriate relative pronoun amena 'the one/ones who', chimena 'the one thing/what', simena 'the ones/what', and an appropriate form of the verb:

Example: Munaona chiyani? (simena/-gula) 'What did you see?'
          Ndinaona simena anasigula. 'I saw what he bought.'

1. Ndiye ndani? (amena/-konda)
2. Munalemba chiyani? (chimena/-ona)
3. Munawerenga chiyani? (simena/-lemba)
4. Mukudziwa munthu uti? (amena/-peza ndalama zija)
5. Icho nchiyani? (chimena/-phika)
6. Zinthuzo nchiyani? (simena/-gulitsa)
7. Anthuwo ndani? (amena/-manga nyumba)
8. Icho nchiyani? (chimena/-peza panjirapo)
9. John ndani? (amena/-imba bwino)
10. Munadya chiyani? (chimena/-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':

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP</th>
<th>-ina</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyimbo</td>
<td>i-</td>
<td>-ina</td>
</tr>
<tr>
<td>song</td>
<td>/</td>
<td>another</td>
</tr>
</tbody>
</table>

nyimbo ina (i- + -ina = ina) '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 lanu; ndikuAna (buku) lino.
'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, ina 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 pakhomo; 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- + -ina = wina

measu w- + -ina = measu wina
'road' 'other' 'the other/another road'

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<table>
<thead>
<tr>
<th>Class #</th>
<th>AP + -ina =</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 1a</td>
<td>u- + -ina = wina</td>
<td>Safuna mkazi wina. 'He doesn't want another wife.'</td>
</tr>
<tr>
<td>2</td>
<td>a- + -ina = ena</td>
<td>Anthu ena anapita; ena anakhala. 'Some people went; others stayed.'</td>
</tr>
<tr>
<td>3</td>
<td>u- + -ina = wina</td>
<td>Muendo wina wathyoka. 'The other leg is broken.'</td>
</tr>
<tr>
<td>4</td>
<td>i- + -ina = ina</td>
<td>Misewu ina ili ndi miyala. 'The other roads have rocks.'</td>
</tr>
<tr>
<td>5</td>
<td>li- + -ina = lina</td>
<td>Ndinadya dzipa lina. 'I ate another egg.'</td>
</tr>
<tr>
<td>6</td>
<td>a- + -ina = ena</td>
<td>Ndinadya mazira ena. 'I ate the other eggs.'</td>
</tr>
<tr>
<td>7</td>
<td>oli- + -ina = china</td>
<td>Tikupita kuhipatala china. 'We're going to another hospital.'</td>
</tr>
<tr>
<td>8</td>
<td>si- + -ina = sina</td>
<td>Tikupita kusipatala sina. 'We're going to some other hospitals.'</td>
</tr>
<tr>
<td>9</td>
<td>i- + -ina = ina</td>
<td>Ndinagula nkomba ina. 'I bought another pig.'</td>
</tr>
<tr>
<td>10</td>
<td>si- + -ina = sina</td>
<td>Ndinagula nkumba sina. 'I bought some other pigs.'</td>
</tr>
<tr>
<td>12</td>
<td>ka- + -ina = kena</td>
<td>Anaphika kansomba kena. 'She cooked another small fish.'</td>
</tr>
<tr>
<td>13</td>
<td>ti- + -ina = tina</td>
<td>Anaphika tinsomba tina. 'She cooked some other small fish.'</td>
</tr>
<tr>
<td>14</td>
<td>u- + -ina = wina</td>
<td>Ndilibe ukonde wina. 'I don't have another net.'</td>
</tr>
<tr>
<td>15</td>
<td>ku- + -ina = kwina</td>
<td>Ndimakonda kwamba kwina. 'I like another (type of) singing.'</td>
</tr>
<tr>
<td>16</td>
<td>pa- + -ina = pena</td>
<td>Tinayenda pensweno pena. 'We walked on another road.'</td>
</tr>
<tr>
<td>17</td>
<td>ku- + -ina = kwina</td>
<td>Apita kanyamba kwina. 'They've gone to another house.'</td>
</tr>
<tr>
<td>18</td>
<td>mu- + -ina = mwina</td>
<td>Ndinapesa ndalambano m'thumba mwina. 'I found that money in another pocket.'</td>
</tr>
</tbody>
</table>
Notice that:

-- An alternate form of the Class 4 and 9 form *ina* is *yina*.

-- *kwina* can also mean 'somewhere':

*Kwina kuli nyanja, kwina kuli mapiri.*
'Somewhere there are lakes, somewhere there are mountains.'

-- *kapena* (*ka- + -pa- + -ina*) 'or' is based on the *-ina* stem, having a double prefix: *ka- + -pa*.

*Mukugula chipewa iohi kapena chipewa ioho?*
'Are you buying this hat or that hat?'

**Exercises**

**A.** Substitute the following nouns into the model expression, making the necessary changes in agreement:

Example: Model: *Ndinapesa nthito ina.*
'I found other work.'

Substitution: *mpando*

New Model: *Ndinapesa mpando wina.*
'I found another chair.'

1. mnzanga
2. njinga
3. chipinda
4. madengu
5. zipewa
6. udzudzu
7. nsima
8. kambale
9. buku
10. misika
11. mapunziro
12. munthu
13. dengu
14. ana
15. timipeni
B. Answer the following questions in the negative, using -ina with the appropriate noun:

Example: Munaona chithunzi iochi?  
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 maluwawwa?  
6. Kodi munagulitsa njingayi?  
7. Kodi munafuna mpandowu?  
8. Kodi munaWerenga 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 pansi; ...  
8. Anyamata ena amaphunzira; ...
9. Anthu ena amamanga maulalo; ...
10. Anthu ena amadziwa Chichewa; ...
7.7 SUMMARY EXERCISES

A. Transform the verbs in the following sentences into the distant future (-dza-):

Example: Pali sitolo pano. Padsakhala sitolo pano. 'There’s a store here.' 'There will be a store here.'

2. Tapeza ntchito pano.
3. Sanachedwe...
4. Munamwa madzi.
5. Amayiwa agulitsa madengu.
6. Anayamba kulemba kalata.
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: Ndikaphunsira Chichekwa tsopano. 'I'm studying Chichekwa now.'

Substitution: masiku onse

New Model: Ndiphunsira Chichekwa masiku onse. 'I study Chichekwa everyday.'

1. maWA
2. lero
3. dzulo
4. kale
5. posachedwa
6. tsopano
7. maWA madzulo
8. masiku onse
9. masana maWA
10. dzulo m'maWA
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: *zipedwa*

New Model: *Ndinagula zipedwa zina, ndipo ndinagulitsa zina.*
'I bought some hats and I sold some others.'

1. maukonde
2. timipando
3. nyali
4. zolembera
5. miphika
6. nsomba
7. madenqu
8. mipeni
9. zinthu
10. makasu

D. Make sentences with the following vocabulary:

Example: *Ndinagula chipatso ... 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 ... mowa ... usiku dzulo
E. TONE

As you get more used to the 'melody' (intonation) of Chichewa 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 ohiyani) 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:

Sindiikudziwako. 'I don't know where it is.'
Bwana anapita kawawo. 'The boss went to his home place.'
Ndipateneeni mbale yaiku lu ya nsima. 'Give me a large plate of nsima.'
Sindinągone. 'I didn't sleep.'
Nditsiteiri mtengo. 'Lower the price for me.'
Ndalama isti. Zikomo. '(Here's) the money. Thank you.'
Ndabwera kudzachexa nanu. 'I've come to chat with you.'
Chabwino. Ndiyembeka. 'Fine. I'll come back.'
Ndimala pozaahedwa. 'I'll finish soon.'
Kuli basi ziwiiri teiku lili londe. 'There are two busses a day.'
Mukudwala ohiyani? 'What are you sick (with) staying your name?'
Kodi Chikondi ali po? 'Is Chikondi here?'
Dziná lanú ndani? 'What's your name?'
Kodi ndi patáli? 'Is it far?'
Numadziwáa ntonhó yáñji? 'What kind of work do you know?'
7.8 **GRAMMATICAL PATTERNS LEARNED**

**Immediate Future: Affirmative/Negative**

'I’ll wait.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi-</td>
<td>-</td>
<td>dikir-</td>
<td>-a</td>
</tr>
</tbody>
</table>

Ndidikira.

'I won’t wait.'

<table>
<thead>
<tr>
<th>Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>-ndi-</td>
<td>-</td>
<td>dikir-</td>
<td>-a</td>
</tr>
</tbody>
</table>

Sindidikira.

**Distant Future: Affirmative/Negative**

'He’ll arrive next week.'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-a</th>
<th>Time Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-</td>
<td>-dsa-</td>
<td>-fik-</td>
<td>-a</td>
<td>sabata lamada</td>
</tr>
</tbody>
</table>

Adzafika sabata lamada.

'He won’t arrive next week.'

<table>
<thead>
<tr>
<th>Prefix</th>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-a</th>
<th>Time Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>-a-</td>
<td>-dsa-</td>
<td>-fik-</td>
<td>-a</td>
<td>sabata lamada</td>
</tr>
</tbody>
</table>

Sadsafika sabata lamada.

**Modifier:** 'another, the other, some'

'other villages'

<table>
<thead>
<tr>
<th>Noun AP</th>
<th>-ina</th>
</tr>
</thead>
<tbody>
<tr>
<td>midsi</td>
<td>i-</td>
</tr>
</tbody>
</table>
Relative Pronoun: 'whose'

'I don't know the man whose child is sick.'

<table>
<thead>
<tr>
<th>Neg. Prefix</th>
<th>AP + T/A + Verb Stem</th>
<th>noun</th>
<th>AP + -mene Possessive</th>
<th>AP + T/A + Verb Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>-ndi- -ku- -dsi'ya</td>
<td>mo'amuna</td>
<td>a- -mens ake u- a- -dsala</td>
<td></td>
</tr>
</tbody>
</table>

Sindikudziva mo'amuna amene ake wadziva.
LESSON 7B
(PHUNZIRO LACHISANU NDI CHIWIRI)

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


7.2 VOCABULARY NOTES

kalipentalala (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'
simene - '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:

\[ \text{Ntha} \text{si ili bwanji? = 'What's the time?/What time is it?' } \]

\[ \text{time is/ how (much)} \]

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:

- *koloko* 'o'clock'
- *ola/mawa* 'hour/hours'
- *kota* 'quarter'
- *pasiti* 'past'
- *tu* 'to'
- *hafu* 'half'
- (+ *mphindi*) 'minute')

Possible answers to the question *Ntha\text{si} ili bwanji?* are:

- *(Ntha\text{si} ili)* faifi koloko. 'It's five o'clock.'
- *(Ntha\text{si} ili)* hafu pasiti naini. 'It's half past nine.'
- *(Ntha\text{si} ili)* kota tu aqveni. 'It's quarter to seven.'
- *(Ntha\text{si} ili)* teni pasiti siki\text{si}. '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 -*njiti?* meaning 'what?' will follow *ntha\text{si}* to be translated as 'what time?':

*Nonadya ntha\text{si} yanjiti?* '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:

**Mumapita kuntchito nthawî yanji?**

'What time do you go to work?'

*Mdimapita kuntchito hafu pasiti seveni.*

'I go to work at half past seven.'

**Mudsafika kemudsi kuja nthawî yanji?**

'What time will you arrive at that village?'

*Ndidsafika kemudsi kuja sikisi koloko m'mâxu.*

'I'll arrive at that village at 6 o'clock.'

**Alanda amu anadya nthawî yanji?**

'What time did your guests eat?'

*Alanda atku anadya k’ta tu teni.*

'They ate at qua 6 o ten.'

### 7.3.2 Days of the Week

'Days'

The days of the week in Chichewa are composed of the work *tsiku* 'day' and various types of modifiers:

- *(tsiku)* lamulungu = 'day of God' = 'Sunday'
- *(tsiku)* lasabata = 'day of the sabbath = 'Sunday' (sometimes *Mnde*)
- *(tsiku)* lolomba = 'day of writing' = 'Monday'
- *(tsiku)* lachîwiri = 'second day' = 'Tuesday'
- *(tsiku)* lachitatu = 'third day' = 'Wednesday'
- *(tsiku)* lachinayi = 'fourth day' = 'Thursday'
- *(tsiku)* lachisamu = '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: *Adzabwera tsiku lachitatu.* 'He'll come Wednesday.'

*Sindinawara nthito loweruka.* 'I didn't work Saturday.'

*With Tuesday *lachîwiri* being 'the second day', the Malawi week is considered to begin on Monday.*

---

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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 la- remains.

7.3.3 From...Until

We first saw the verb stem -chokera in the question asking 'Where do you come from?':

Mumachokera kuti? Ndichokera 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 pasei seveni.
'I usually eat from seven o'clock until half past seven.'

Amaqwira ntchito kuchokera m'mpaka mpaka usiku.
'I work from morning until night.'

Ndimapita kuwakulu kuchokera palolemba mpaka pachisonu.
'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 Chichewa 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, Ndiyupexani m'ma'na dawu lili apo. 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

M'maïa
lwañoa
-ñoa
Dwa llikutuluka.
dwa (Cl. 5)
- tuluka

'M in the morning' (sunrise till 10 a.m.)
'it's light'
'be light'
'The sun is rising.'
'sun'
'rise'

Masana
Dwa lili pamutu

'at noon' (10 a.m. till 2 p.m.)
The sun is on the head.' ('It's noon. ')

Madsulo
Dwa litapandeka.
Dwa llikuloča.
-loča
chisisira

'afternoon/ evening'
'The sun is tilted.' (afternoon when the sun is overhead.)
'The sun is setting.'
'set/enter'
'dusk'

Usiku
kwađa
-da

'night'
'it's dark'
'be dark'

Pakati pa usiku

'middle of the night'

N'maïa maïa
nkhuza zisanalire
-sana-
-lira
m'banda kuñoa

'early in the morning'
'before the cocks crow'
'before'
'cry/crow'
'before light/dawn'
Tsiku ndi Usiku

12 p.m.

10 a.m. - Masana
3 p.m. - M'Wa

M'ma'wa
M'banda kucha
Nkhuku zisanalire

333

Dzuwa lilikulowa
Kwacha

Dzuwa lilikululuka
Chisisira kwada

Pakati pa usiku

1 a.m. - 10 p.m.

10 p.m. - Usiku

12 a.m.
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 ntchito yip chifukwa chiyani?
4. Amagwira ntchito masiku angati?
5. Samagwira ntchito masiku angati?
6. Amadzuka nthawi yanji?
7. Amadya chiyani mma? A?
8. Amapanga chiyani?
9. Amaweruka 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?

palolembe pachisanu mumapita kuti?
mma? usiku mumaphunzira chiyani?
etc. etc. etc.

2nd student:

Kuchokera seveni koloko mpaka thwelufu koloko ndimaphunzira Chichewa.

etc. etc. etc.
7.5.4...nthawi yanji? 'What time...?'

Practice this pattern by asking each other questions about past, present, and future actions:

*Nunadzuka nthawi yanji?*  
'What time do you get up?'

*Nunaburwa ku Chancellor College nthawi yanji?*  
'What time did you come to Chancellor College?'

*Mudzadza chakudya cha madsulo nthawi yanji?*  
'What time will you eat dinner?'

1st student: ___________ nthawi yanji?

- gona
- lemba
- pumula 'rest'

2nd student: ___________ seveni koloko.

- hafu pasiti sikisi.
- kota tu naini.
- teni tu faifi.

etc.

7.5.5...ziti? '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: ___________ ziti?

*Mudzalemba kalata*  
*Mundithandiza*  
*Munagula nsapatozi*  
etc.

2nd student: ___________ usiku uno.

- mapa.
- dzulo.

etc.
7.5.6 Monologue: 'A Day in the Life...

Tell about your daily life here in Malawi:
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:

Dsina lake ndi ______. Ndiye namwino. Anayaamba ...

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 pocoaheka. - 'She'll come soon.'

she'll come / soon

Anapereka ohakudya nthabi yanji? - 'When are meals served?'

A / ma / pereka / ohakudya / nthabi / yanji
They / usually / serve / food / time / what

Kodiy chakudya chapeya? - 'Is the food ready?'

Kodi / ohakudya / oha / peya note: pe is a single sound (a combination of p and e).

Tafumira - 'We're early.'

Ta / fumuira
We are / early
7.7 IDIOM

-pha duniya '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.
LESSON 8A

(PHNUNZIRO 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 -venera + 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'

CLASSES 5/6
zenera/mazenera 'window/windows'

CLASSES 9/10
nsapato 'shoe/shoes'

CLASS 10
ndiwo 'relish/sauce'
Clases 7/8
chifukwa
chifukwa cha
'reason/because'
'because of'

Question Word
chifukwa chiyani?
'why'
8.2 VERB ROOT + -a

Most verb tense/aspects that we have already studied have verb roots that take final -a:

- **Present progressive:** Akapita. 'He's going.'
- **Present/future habitual:** Amapita. 'He usually goes.'
- **Present perfect:** Wapita. 'He has gone.'
- **Simple past:** Anapita. 'He went.'
- **Immediate future:** Apita. 'He will go (soon).'</n
Distant future:

Adapita. 'He will go (later).'</n

In one instance, the negative past, we encountered a verb root followed by final -e:

Sitinpite. '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 Chiche, 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:

\[
\begin{align*}
\text{AP} & \quad \text{T/A} \quad \text{root} \quad -e \\
\text{Ti-} & \quad \emptyset \quad -pit- \quad -e & = & \text{Tipite.} \\
\text{We /} & \quad \text{go / should} & = & \text{'We should go.'} \\
\text{Mu-} & \quad \emptyset \quad -bwer- \quad -e & = & \text{Mubwere.} \\
\text{You /} & \quad \text{come / should} & = & \text{'You should come.'}
\end{align*}
\]

Depending on the context, subjunctive verbs are weaker or stronger requests for action:

Tipite! 'Let's go!'
Mubwere! 'Come!'
Some other examples are:

- Tiguie chipateacho. 'Let's buy the fruit.'
- Ndithandize! 'Let me help!'
- Ndipite kuti? 'Where should I go?'
- Ana alowe! 'Let the children enter!'
- Adye ndiwo. 'Let him/her eat the relish.'
- Udikire pang'ono! 'Wait a little!'
- Musanenge mapwasirowo! 'Read those lessons!'
- Nutele nsapato sanu. '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.)

\[ \text{AP + } \emptyset + \text{verb root + e} \rightarrow \text{AP + sa + verb root + e} \]

- Tipite iamsika. → Tisapite iamsika. 'Let's not go to the market.'
- Ana alowe. → Ana asalohe. 'Don't let the children enter.'
- Musabere kuno. → Musabwere kuno. '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.' → Tidyę! 'Let's eat.'

1. Ana akugona.
2. Ndikuthandiza munthuyo.
3. Tikugula nsomba.
5. Akugwira ntchito.
7. Tikulankhula.
8. Akubwera.
10. Mumakhala pansi.
B. Change the verbs in the following sentences from the affirmative subjunctive to the negative subjunctive:

   Example: Tidy! + Tisadye! 'Let's not eat!'

1. Agone!
2. Atithandize!
3. Ndiwapeze!
4. Akuone.
5. Agwire ntchito.
6. Adye nsima.
7. Tigule zinthuzi.
8. Andithandize.
9. Ndigone!
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.
4. Sitikufuna kudikira.
5. Akufuna kugulitsa njinga yake.
7. Tikufuna kuloften'sitolo umo.
8. Akufuna kuona anzake.
9. Ukuufuna kudya nsima.
8.4 DIRECTIVES

Commands, requests and suggestions (directives) can be made in Chichewa 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 Chichewa 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

Bwer- + -a = Bwera! 'Come!' Bwera kuno! 'Come here!'
Yang'αn- + -a = Yang'ana! 'Look!' Yang'ana bukuli! 'Look at this book!'
Chok- + -a = Choka! '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- + -dy- + -a = Idya! 'Eat!'
Idya chakudya ohako! 'Eat your food!'
i- + -mω- + -a = Imwa! 'Drink!'
Imwa imu! '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: Loñani! '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:

<table>
<thead>
<tr>
<th>Verb Root + -a + -ni</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bwer- + -a + -ni</td>
<td>Bwerani!</td>
</tr>
<tr>
<td></td>
<td>Bwerani kuno!</td>
</tr>
<tr>
<td>Yang' + -a + -ni</td>
<td>Yang'anani!</td>
</tr>
<tr>
<td></td>
<td>Yang'anani bukuli!</td>
</tr>
<tr>
<td>Chok- + -a + -ni</td>
<td>Chokani!</td>
</tr>
<tr>
<td>i- + -dy- + -a + -ni</td>
<td>Idyani!</td>
</tr>
<tr>
<td></td>
<td>Idyani ohakudy a chanu.</td>
</tr>
<tr>
<td>i- + -mw- + -a + -ni</td>
<td>Imxani!</td>
</tr>
<tr>
<td></td>
<td>Imxani madzi!</td>
</tr>
</tbody>
</table>

(Example: -yang'ana munthuyo + Yang'anani munthuyo! 'Look at that man!'
-tyana kuno + -a + -ni = Tyanani!)

Exercises

A. Make respectful directives (the plural form of the imperative -ni) out of the following verbs:

Example: -yang'ana munthuyo + Yang'anani munthuyo!

1. -tseka chitseko 6. -pita bwino
2. -lowa 7. -tsala bwino
3. -dyi chipatso 8. -tsala zenera
4. -thendiza anawa 9. -yang'ana galimotoyo
5. -mvera abambo anu 10. -mwana mwa

(Remember Pitani bwino! 'Go well' and Tealani bwino! 'Stay well' from the lesson on greeting.)
B. Using the verb phrases below, give an appropriate directive when addressing the people indicated in parentheses.

Example: -bwera kuno (cmayi anu)  Bwerani kuno. 'Come here!'
-khala pansi (mxana)  Khala pansi. 'Sit down!'

1. -choka (galu)
2. -yang'ana anthuwo (abambo anu)
3. -dy a nsomba fyi (alendo)
4. -mwa madzi (ana)
5. -loda m'nyumba umo (mnzako)
6. -tsegula buku lako (wophunzira wina)
7. -lemba dzina lanu (mphunzitsi)
8. -tsekera 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 lanu. 'Open your book!'
Tsegulani buku lake. 'Open his/her book!'
Pitani pafupi ndi tebulu. '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- + root + -e

u- + lOw- + -e = 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:

\[ U- + \text{verb root} + -e \]

\[ U- + \text{bwer-} + -e = U\text{bwere!}'Come! (please)' \]
\[ \quad \text{Ubwere kuno!}'Come here!'/'You ought to come here'/etc. \]

\[ U- + \text{yang'an-} + -e = U\text{yang'ane!}'Look!' \]
\[ \quad \text{Uyang'ane bukuli!}'Look at this book!' \]

\[ U- + \text{dy-} + -e = U\text{dye!}'Eat!' \]
\[ \quad \text{Udye chakudya chako!}'Eat your food!' \]

\[ U- + \text{mu-} + -e = U\text{mwe!}'Drink!' \]
\[ \quad \text{Umwe madzi!}'Drink some water!' \]

(Monosyllabic verbs don't need the prefix \textit{i-} which they require for the imperative verb form (with no AP).)

The more respectful (and plural) subjunctive form uses the subject prefix \textit{mu-} 'you' (plural):

\[ \text{mu-} + \text{root} + -e \]

\[ \text{mu-} + \text{bwer-} + -e = \text{Mubwere!}'Come! (please)' \]
\[ \quad \text{Mubwere kuno!}'Come here! (please)' \]

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:

\[ \text{mu-} + \text{verb root} + -e \]

\[ \text{mu-} + \text{yang'an-} + -e = \text{Muyang'ane!}'Look! (please)'/'You ought to look'/ etc. \]
\[ \quad \text{Muyang'ane njoka iyo!}'Look at that snake! (please)'/etc. \]

\[ \text{mu-} + \text{dy-} + -e = \text{Mudye!}'Eat! (please)' \]
\[ \quad \text{Mudye chakudya chamu!}'Eat your food! (please)' \]

\[ \text{mu-} + \text{mu-} + -e = \text{Mumwe!}'Drink! (please)' \]
\[ \quad \text{Mumwe madzi!}'Drink some water! (please)' \]

*To show politeness when making a request, villagers reportedly use the \textit{mu-} + root + -e subjunctive form more often than the plural imperative (the verb root + -\textit{a} + -\textit{ni} form). The plural imperative is heard more often in towns.

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Exercises

A. Change the following -a imperatives into corresponding singular and plural subjunctive forms (-e):

Example: Tsegula chitseko! → Utsegule chitseko!
Tsegulani chitseko! → Mutsegule chitseko!

1. Loñani! 6. Choka!
2. Ona galuyo! 7. Tolani dengu ilo!
5. Idyani ichi! 10. Tsalani bwino!

B. Make singular subjunctive forms with the following verbs:

Example: -yang'ana munthuyo! → Uyang'ane munthuyo!

1. -tseka chitseko 6. -tsegula buku lako
2. -bwera kuno 7. -loña muno
3. -dyo chipatso 8. -mwa mowa
4. -peza madzi 9. -tsala bwino
5. -thandiza amayi 10. -yang'ana galimotolo

C. Repeat the above exercise using the plural respectful subjunctive form of the verb:

Example: -yang'ana munthuyo! → MuYang'ane munthuyo!

D. Change (if necessary) the model directive when addressing the following people (indicated in parentheses):

Example: Model: Ubwere kuno! (aphunsitei)
New Model: Mubwere kuno!

1. (mwana) 6. (galu wako)
2. (bwenzi lako) 7. (mkazi wanu)
3. (abambo anu) 8. (anyamata)
4. (ana) 9. (mng'ono wanu)
5. (amayi anu) 10. (mlongo wanu)
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.'):

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Verb Stem</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>⚡</td>
<td>-yenera</td>
<td>kusamba</td>
</tr>
<tr>
<td>you</td>
<td>/</td>
<td>should</td>
<td>(to) wash</td>
</tr>
</tbody>
</table>

Muyenera kusamba m'ma6a. 'You should wash in the morning.'
(It's a good idea.)

Ana ayenera kumwa mkaka. 'Children should drink milk.'

Ndiyenera kapita 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 kawonyang'ana. 'We should look at them.'

In the negative, the -yenera verb takes si- before the AP:

Simuyenera kutenga chaembera chimene si chanu.
'You shouldn't take a pen which isn't yours.'

Sitiyenera kuchedwa.
'You shouldn't be late.'

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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 katalazi.  
7. Aphika chakudya cha m'mawa.
3. Timvera aphunzitsi athu.  
8. Tipita posachedwa.
4. Anthu samwa mowa.  
9. Simutenga ana anu.
5. Ndikidika chemwali wanga.  
10. Mundiyang'ana.

B. Answer the following questions:

Example: *Muyenera kudya chiyani masiku awe?*  
'What should you eat everyday?'

*Ndiyenera kudya chipateo.*  
'I should eat fruit.'

1. Muyenera kubwera kuti masiku onse?  
2. Muyenera kugonala maola angati?  
3. Ndani ayenera kuphunzira Chichewa masiku onse?  
4. Muyenera kulankhula chiyani m'Malawi?  
5. Simuyenera kuchita chiyani?  
6. Ndani akyenera kukuthandizani?  
7. Simuyenera kumwa chiyani masiku onse?  
8. Muyenera kwerenga 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 kwerenga buku.  
2. Mutithandize!  
7. Utsegule mabuku anu.
3. Utenge anzanu.  
8. Mugule chipatso ichi.
4. Muyang'ane ana awo mumtengo.  
5. Udikire pano.  
10. Mupite pansi msanga.
D. Make suggestions with -yenera + infinitive. If the suggestion is appropriate, then students should say 'inde' or 'ees'. If the suggestion is inappropriate, say 'iyayi' and correct the suggestion.

Example: Muyenera kulankhula Chingelezi tsopano. 'You should speak English now.'

Iyayi, muyenera kulankhula Chichewa tsopano. 'No, you should speak Chichewa now.'

Tiyenera kumwa madi masiku one. '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.

\[
\text{AP } + \ -sa- + \ root + \ -e
\]
\[
u- + \ -sa- + \ l0\w- \ -e \ = \ \text{Uealo}e\!
\]
\[
you / \ not / \ enter \ 'Don't enter!' / 'You shouldn't enter!'\]

Uealo\! is the singular, familiar negative directive. Other examples:
\[
v- + \ -sa- + \ root + \ -e \ = \ \text{Ue}behwe \ kw\!o!\]
\[
'Don't come here!' / 'You ought not come here!'\]
\[
v- + \ -sa- + \ bwer- + \ -e \ = \ \text{Ue}ri\!ale \ m\!b\!w\!u\!i!\]
\[
'Don't forget the books!'\]
\[
v- + \ -sa- + \ yang\'an- + \ -e \ = \ \text{Ue}nyang\'ane \ m\!y\!m\!a\!m\!a\!t\!a\!y\!o!\]
\[
'Don't look at that boy!'
\]

And a plural, and thus more respectful, negative directive uses the plural subject prefix mu-:
\[
\text{Mu- } + \ -sa- + \ root + \ -e
\]
\[
\text{Mu- } + \ -sa- + \ l0\w- + \ -e \ = \ \text{Mu}ealo\!\!
\]
\[
'Don't enter!' / 'You ought not enter!'\]
\[
\text{Mu- } + \ -sa- + \ pit- + \ -e \ = \ \text{Mu}apite \ kum\!y\!m\!b\!a\!l\!o\!.
\]
\[
'Don't go to that house!'\]
\[
\text{Mu- } + \ -sa- + \ ise\k- + \ -e \ = \ \text{Mu}as\!t\!e\!s\!e\!k\!e \ c\!h\!i\!t\!s\!e\!k\!o \ i\!c\!h\!o.
\]
\[
'Don't shut that door!'
\]

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:

\[
\text{Mu}ealo\!\!
\]
\[
'Don't enter!' \quad \text{Mu}ealo\!\!
\]
\[
'Don't enter!'\]
\[
\text{Mu}ai\!d\!a\!l\!e\!
\]
\[
'Don't forget!' \quad \text{Muai\!\!w\!a\!l\!a\!}
\]
\[
'Don't forget!'
\]

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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:

\[ o^- + -sa^- + -a = Osadya! \quad \text{'Don’t eat!’} \]
\[ o^- + -sa^- + -lank’ul^- + -a = Osalankhula! \quad \text{'Don’t talk!’} \]

**Exercises**

**A.** Make singular negative directives (with the AP u-) using the following verbs:

Example: -lemba 'write' → Uealembe! 'Don’t write!’/’You ought not to write!’

1. -lowa
2. -lankhula
3. -gula njingayo
4. -pita uko
5. -werenga bukulo
6. -tseka chitseko
7. -tsegula zenera
8. -chita icho
9. -bwera kuno
10. -yang’ana atsikanawo

**B.** Repeat the previous exercise making plural, respectful negative imperatives (mu-):

Example: -lemba → Muesalembe! ‘Don’t write! (please)/’You ought not to write!’

**C.** Change the following affirmative directive verbs into their corresponding negative forms:

Examples: Upite kumeika! ‘Go to the market! (please)/’You should go to the market!’
Usapite kumeika! ‘Don’t go to the market!’
Guliteani nyumba yanu! ‘Sell your house! (please)’
Mueagulitse nyumba yanu! ‘Don’t sell your house!’, etc.

1. Muthandize bwenzi lanu!
2. Gulani chitunzicho!
3. Ulankhule!
4. Pitani pansi kusukulu!
5. Muembe dzina lanu!
6. Ulwale mnyamat’yo!
7. Choka!
8. Lo’wani!
9. Muwerenge bukuli!
10. Uchite icho!
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 (mu-/mu-) in the following formula:

\[
\text{Mu-} + \text{Object Prefix} + \text{Verb Root} + -e
\]

\[
\begin{align*}
\text{U-} + -\text{ndi-} + \text{thandiz-} + -e &= \text{Undithandize!} \\
\text{you} / \text{me} / \text{help} \quad &\quad \text{'Help me!'/'Please help me!', etc.} \\
\text{Mu-} + -\text{ti-} + \text{pats-} + -e &= \text{Mutipate ndalama!} \\
\text{you} / \text{us} / \text{give} \quad &\quad \text{'Give us money!'/'You ought to give us money!'} \\
\text{Mu-} + -\text{wa-} + \text{mver-} + -e &= \text{Mumvere!} \\
\text{you} / \text{them} / \text{listen to} \quad &\quad \text{'Listen to them!'/'Please listen to them!'}
\end{align*}
\]

Another respectful form is the plural imperative (no AP, but -ni as a suffix), used with an object prefix:

\[
\begin{align*}
\text{Object Prefix} + \text{root} + -e + -\text{ni}
\text{Ndi-} + -\text{yang'an-} + -c + -\text{ni} &= \text{Nd iyang'aneni!} \\
\text{me} / \text{look at} / \text{(you)} \quad &\quad \text{'Look at me! (please)'}
\end{align*}
\]

The meaning of this imperative construction is no different from the one above.

Other examples:

\[
\begin{align*}
\text{ndi-} + -\text{pats-} + -e + -\text{ni} &= \text{Ndipatse ni dalama!} \\
\text{me} / \text{give} / \text{(you)} \quad &\quad \text{'Give me some money! (please)'} \\
\text{mu-} + -\text{mver-} + -e + -\text{ni} &= \text{Mumvereni!} \\
\text{him} / \text{listen} / \text{(you)} \quad &\quad \text{'Listen to him! (please)'}
\end{align*}
\]
The preceding requests can be reduced to abrupt, less respectful commands which delete both the subject and object prefixes.

When the 'understood' (not expressed) object refers to 'me', the final vowel suffix -e is used:

Verb Root + -e + -ni

pate- + -e + -ni = Patseni ndalama!
Give / (you) 'Give (me) some money!'
yang'an- + -e + -ni = Yang'aneni!
'Look (at me)!

thandiz- + -e + -ni = Thandiseni!
'Help (me)!

These forms of commands and requests with object prefixes (implied or expressed) use the same negative verbal assembly as other negative imperatives and subjunctives. The only difference is the presence of the object prefix.

Mandithandize! 'Help me!' Musandithandize! 'Don't help me!'
Ndithandiseni! 'Help me!' Musandithandise! 'Don't help me!'

Thandiseni! 'Help me!' Musathandize! 'Don't help (me)!

Whether the intended meaning is more of a command ('don't help me!') or a request ('you should not/ought not to help me, etc.) depends on the context.

Exercises

A. Substitute the following object prefixes into the model sentence:

Example: Model: Mandipatei ndalama!
Give me some money! (please)'
You should give me some money!

Substitution: -ti-

New Model: Mutipatei ndalama!
Give us some money!

1. -mu-
2. -wa-
3. -ti-
4. -ndi-
5. -mu-
6. -ti-
7. -wa-
8. -mu-
9. -ndi-
10. -ti-
B. Change the following requests into the negative:

Example:  

`Mumuwere!`

'Listen to him!'/'You ought to listen to him!'

`Mwamuwere!`

'Don't listen to him!'/'You should not listen to him!'

1. Utiyang'ane!
2. Muwaiwale!
3. Uwathandize!
4. Uwapatse madzi!
5. Mumupatse njinga yanu!
6. Utimvere!
7. Undiiwale!
8. Mundiyang'ane!
9. Muwathandize!
10. Mutipatse chakudya!

C. Using the requests in the preceding exercise, change them to the form:  

object prefix + root + -e + -ni

Example:  

`Mumuwere! + Muwereni! 'Listen to him.'`

8.7 'WHY?' QUESTIONS

`Chifukwa ohiyani`, 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 ohiyani sanapite?/Sanapite chifukwa ohiyani?'

'Why didn't he go?'

The answer to a 'why' question can take several forms. One possibility is using `ohifukwa` (which also means 'because') followed by a sentence:

`Chifukwa ohiyani sanapite? 'Why didn't he go?'
Sanapite ohiAkwa cha mvula. 'He didn't go because it rained.'`

rain / fell

Another possible answer uses `chifukwa oha` 'because of' followed by a noun:

`Sanapite ohiAkwa oha mvula. 'He didn't go because of the rain.'`

`Sanapite chifukwa oha nthito. '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 chifidam ndili ndi njala.*  
'I'm eating because I am hungry.'

1. Chifukwa chiyani simukugwira ntchito?
2. Chifukwa chiyani mwavwera ku Malawi?
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.*  
6. *...chifukwa anadwala kwambiri*
2. *...chifukwa alibe cholembera.*  
7. *...chifukwa amadya bwino*
3. *...chifukwa ndili ndi njala.*  
8. *...chifukwa ndgwa pansi*
4. *...chifukwa ndilibe ndalama.*  
9. *...chifukwa sanadye*
5. *...chifukwa bwenzi langa lili pano*  
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: Ímsani madzi! + Ínumwe madzi!
'Drink some water! (please)'

1. Khala pansi!
2. Phunzirani Chichèwa bwino!
3. Tenga mkazi wako!
4. Êrengani maphunziro anu!
5. Tsegulani mabuku anu.
6. Íwala 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: Íwala cholembera! 'Forget the pen!'
Substitution: -ni
New Model: Íwalani cholembera! 'Forget the pen!'

1. u-
2. mu-
3. -sa-
4. -chi-
5. zolembera
6. u-
7. -gula
8. -gulitsa
9. ukonde
10. mu-
C. Make the following imperative and subjunctive verbs negative:

Example: Phika nsima! 'Cook some nsima!' Vsaphike nsima! 'Don't cook any nsima!'

1. Tilowe m'nyumbamo.
2. Mundithandize.
3. Mverani aphunzitsi anu!
4. Mugule nsapatozi.
5. Tenga njinga yanga.
6. Onani galuyo.
7. Pitani kusukulu.
8. Ukhale pano.

D. Read the following sentences and make an appropriate command or request according to the situation described:

Example: Ndili ndi njala. 'I'm hungry.' Idyani kanthu! 'Eat something!'

1. Bwenzi langa ali ndi ntchito kwambiri.
3. Ndili ndi ludzu.
4. Sindili ndi ndalama.
5. Muli njoka m'chimbudzimo.
7. Ndikumva mwendo.
10. Munthuyo ali ndi ndalama m'thumba mwake.

E. Complete the following 'because' sentences with an appropriate reason:

Example: Adzabwera chifukwa... 'He will come because...'

Adzabwera chifukwa kudzakha chakuda.
'He will come because there will be food.'

1. Sindinalembe kalata chifukwa... 6. Timapita pansi chifukwa...
2. Anamwalira chifukwa... 7. Anawo anachedwa chifukwa...
3. Sindinagonse bwino chifukwa... 8. Ndilibe ndalama chifukwa...
4. Ndidzaphunzira bwino chifukwa... 9. Tinatseka chitseko chifukwa...
5. Anapita kusitolo chifukwa... 10. Ndinagulitsa njinga yanga chifukwa...
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 -غا- 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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Tone</th>
</tr>
</thead>
<tbody>
<tr>
<td>idya</td>
<td>(L-i)</td>
</tr>
<tr>
<td>imwa</td>
<td>(L-L)</td>
</tr>
<tr>
<td>leka</td>
<td>(L-H)</td>
</tr>
<tr>
<td>pesa</td>
<td>(L-H)</td>
</tr>
<tr>
<td>yenda</td>
<td>(L-L)</td>
</tr>
<tr>
<td>phika</td>
<td>(L-L)</td>
</tr>
</tbody>
</table>

Phunsitsa 'teach!' (L-H-H)
Thandiza 'help!' (L-L-L)
Fotokoza 'explain!' (L-L-L)

Negative Imperative and Subjunctive (Same Form but different meanings)

<table>
<thead>
<tr>
<th>Verb</th>
<th>Tone</th>
</tr>
</thead>
</table>
| Usayendé | 'Do not walk!'
          | (Imperative) (L-L-H-H) |
| Usayendé | 'You should not walk!
          | (Subjunctive) (L-L-H-H) |
| Musatsale | 'Don't remain!'
          | (Imperative) (L-L-H-H) |
| Musatsale | 'You ought not remain!
          | (Subjunctive) (L-L-H-H) |
| Musaphike | 'Don't cook!
           | (Imperative) (L-L-H-H) |
| Musaphike | 'You'd better not cook.
          | (Subjunctive) (L-L-H-H) |
| Musathandiza | 'Don't help!
            | (L-L-L-L) |
| Musathandiza | '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 Ndídzayenda '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)
- Ndíyënda 'I'll walk now.' (H..)
- Núfótókzà 'You'll explain now.' (H..)

**General Future** (H-H on AP and T/A)
- Ndídzayënda 'I will walk..' (H-H..)
- Núdzafótókzà 'You will explain..' (H-H..)

**Stative** (L-L on AP and T/A-- which merge)
- Ndáyënda 'I have walked...' (L-L..)
- Ndaphikà 'I have cooked...' (L-L..)

**Stative-Past--Negative** (L-L-L on prefixes)
- Sindinayënda 'I've not walked (L-L-L..)
- Simunatsalé 'You have not remained...' (L-L-L..)

**Simple Past--Negative** (L-L-L on prefixes)
- Sindinayënda 'I did not walk...' (L-L-L..)
- Simunatsalé 'You did not remain...' (L-L-L..)
8.9 GRAMMATICAL PATTERNS LEARNED

Directives

Imperatives

'Go!' (familiar, singular)

<table>
<thead>
<tr>
<th>Verb Root</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Pita</em></td>
<td></td>
</tr>
</tbody>
</table>

'Come! (please)' (respectful, plural)

<table>
<thead>
<tr>
<th>Verb Root</th>
<th>-a</th>
<th>-ni</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Boerani</em></td>
<td></td>
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</tr>
</tbody>
</table>

Subjunctive

'You should wait.' (familiar, singular)

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-e</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>U</em></td>
<td></td>
<td><em>-dikir</em></td>
<td>-e</td>
</tr>
</tbody>
</table>

'You should wait/please wait.' (respectful, plural)

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>Verb Root</th>
<th>-e</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Mu</em></td>
<td></td>
<td><em>-dikir</em></td>
<td>-e</td>
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</tbody>
</table>

-yenera + infinitive

'We should eat.' (suggestion)

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>-yenera k<em>u</em></th>
<th>Verb Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ti</em></td>
<td></td>
<td>-yenera k<em>u</em></td>
<td>-<em>dy</em>a</td>
</tr>
</tbody>
</table>

Tiyenera kudya.
Directives with Object Prefixes

'You should help us.' / 'Help us!' / 'Please help us!'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>OP</th>
<th>Verb Root</th>
<th>-e</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-ti-</td>
<td>-thandiz-</td>
<td>-é</td>
<td></td>
</tr>
<tr>
<td>U-</td>
<td></td>
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</tbody>
</table>

Mutithandize. Utithandize.

Negative Directives

'Don't enter!' / 'You should not enter!' / 'Please don't enter!' 

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>-sa-</th>
<th>Verb Root</th>
<th>-e</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-sa-</td>
<td>-lo-</td>
<td>-e</td>
<td></td>
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<tr>
<td>U-</td>
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</tbody>
</table>

Musalowe. Usalowe.

'Why?' Questions

'Why has he gone?'

Chifukwa ohiyani + AP + -a- + Verb Root + -a

Chifukwa ohiyani    u-    -pit-    -a Chifukwa ohiyani wapita?
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** |
8.1 KUPHIKA NSIMA

Mubwere ndikuphunzitseni kuphika nsima:


8.2 VOCABULARY NOTES

-thira - 'pour'
-poto - 'pot'
-teula - 'wash (something)'
-ika - 'put/place'
-mpaka - 'until'
-tentha - 'be hot'
-yesa - 'try'
-ndira - 'mix'
-ngati - 'if'

-thakhatha - 'boil'
-vundula - 'stir'
-limba - 'be stiff'
-omlera - 'remove'
-mipande (Cl. 7/8) - 'wooden spoon'
-vundikiro - 'cover'
-komalizira - 'finally'
-malisa - 'finish'

-361-
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:

Tenga / pote / 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, madii / 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) = 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 + -e

Mdi- + + -ka- + -kul- + -a = Ndikagula nsomba iweka.

'I'll go and buy some fish at the market.'

A- + -dza- + -ka- + -phunsir- + -a = Amdsawaphunsir a dambata 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:

Akadya... Akadya.
'When he eats...' 'He'll go and eat.'
Mukadsaphika... Mudzakap ka.
'If you'll cook...' '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 Chichewa, ngati introduces a condition either before or after the main clause of the sentence.

Ngati atentha, kandireni ndi ufa.
'If it is hot, mix it with some flour.'

Ngati apita, ndikhala pano.
'If he goes, I will stay here.'

Ndidesaquine nthito, 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'
komaku - 'after that'
pambuye 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 Chichewa, 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 Nsimá and Ndiwo

It appears at almost every meal and in fact it is synonymous with the word chakudya 'food'.

Nsimá 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 ngomba '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. Nsimá 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  
   -tseke    
   -ike      
   -tsegule  
   -pite     
   etc.      
   etc.

8.5.2 Vary the command by mixing in negative directions:

1st student: Mupite kuchitseko! / Pitani kuchitseko!  
Musatsegule chitseko! / Musatsegule chitseko!  
   etc.   etc.

8.5.3 Soften the command by using the prefix ka- to indicate 'go and do something':

1st student: Kaikeni bukuli patelulo. 'Go and put this book on the table.'  
Ka-__________________________
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.'

Tengani cholembera ndi kulemba.
'Take a pen and write.'

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 Chichewa.

Suggestions: How to make lemonade
How to make coffee
How to make oatmeal
1. Ikami zibemthu ziwiri kapena zotatu za ndi-mu mu tambula kapena mu kapu.

2. Thirani madzi ote ntho pamwamba pa zibemthu za ndimusa mu tambula.

3. Otsanani Tii (Tea) wotondha m'ambule kapena m'kapu.

4. Thirani suga luti ekemere Tii (Tea) wotere wa ndimisa, kapena wotseza wa ndi amebalemu bwinze za-

1. Thirani suguni yaing'ono umodzi ya massa-mitika Malawi tea mu kapu in yonse ya tea wabwino wotu apangidwe.

2. Thirani madzi ote ntho. Dikirani mtha-wi pang'ono kuti Tea akonderera.

3. Pamene masamba akonderera mu tespoti, thirani suga ndi mkaka mkapu monga mungafunire.

4. Thirani m'kapu tea wonunkhira. Isopane mungafhe lumwa tea wabwino we muno m'Malawi.

-adapted from Moni magazine, January'1980
## How to Make Tea with Lemon and Milk

<table>
<thead>
<tr>
<th>Step</th>
<th>Action Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Put two or three pieces of lemon in a tumbler or in a cup.</td>
</tr>
<tr>
<td>2.</td>
<td>Pour hot water on top of the pieces of lemon in the tumbler.</td>
</tr>
<tr>
<td>3.</td>
<td>Fill the tumbler or cup with hot tea.</td>
</tr>
<tr>
<td>4.</td>
<td>Add sugar to make it sweet. Such lemon tea or ice-cold tea is nice to drink.</td>
</tr>
</tbody>
</table>

1. Put one small spoonful of leaves of Malawi 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 Malawi tea.
8.6 SURVIVAL VOCABULARY

Somalira! - 'Be careful!'
Oseapanga phoko! - 'Don't make noise!'

(you) / panga / phoko!
not / make / noise (Cl. 5/6)

Tolani ndalamazi! - 'Pick up this money!'
Imilira! - 'Stand up!'
Pulumiza! - 'Hurry up!'
Chete! - 'Shut up!'
Musaopel - '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'ombe. 'I'll give you a cow.'
A: Zingati? 'How many?'
B: Zisam? '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.'
- kwer - 'climb' makadabo - 'fingernails'
A: Neima!

***********

A: Ndinapita kwa bwensi langa ndipo anandiyalira mphasa; ndisankhala, anakhala ena.
'I went to my friend's and he laid a mat for me; before I sat, another sat.'

A: Ntchentoche! '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 Chichewa by being aware of the nature of their interdependency.

Realizing that the verb in Chichewa 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:

<table>
<thead>
<tr>
<th>AP</th>
<th>AP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndizapita.  'I'll go.'</td>
<td>Mwana amadwala.  'The child was sick.'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>T/A</th>
<th>T/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tinadya.  'We ate.'</td>
<td>Udzalomba.  'You will write.'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>OP</th>
<th>OP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Munamuona.  'You saw him.'</td>
<td>Ndidasigula nthoohisi.  'I'll buy these bananas.'</td>
</tr>
</tbody>
</table>
VR represents the verb root, the case form of the verb without any prefixes or suffixes:

VR
Mumaiderenga. 'You usually read.'
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.'
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 ∅ indicating that it is not filled. Remember that ∅ still carries information in the sense that you can learn to identify verb forms in terms of whether certain slots are filled with ∅'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**

<table>
<thead>
<tr>
<th>Form Type</th>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>yes</td>
<td>-(li)ku-</td>
<td>yes</td>
<td>-a</td>
<td>Ndilikudya. 'I'm eating.'</td>
</tr>
<tr>
<td>Progressive (positive)</td>
<td>yes</td>
<td>-ma-</td>
<td>yes</td>
<td>-a</td>
<td>Mulaemba. 'You usually write.'</td>
</tr>
<tr>
<td>Habitual (positive)</td>
<td>yes</td>
<td>-ma-</td>
<td>yes</td>
<td>-a</td>
<td>Mulaemba. 'You used to write.'</td>
</tr>
<tr>
<td>Perfect (positive)</td>
<td>yes</td>
<td>-a-</td>
<td>yes</td>
<td>-a</td>
<td>Tadwala. 'We are sick.'</td>
</tr>
<tr>
<td>Past (positive)</td>
<td>yes</td>
<td>-na-</td>
<td>yes</td>
<td>-a</td>
<td>Anapita. 'They went.'</td>
</tr>
<tr>
<td>Distant Future (positive)</td>
<td>yes</td>
<td>-da-</td>
<td>yes</td>
<td>-a</td>
<td>Ad своюра sабаа lамааааa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-da-</td>
<td>yes</td>
<td>-a</td>
<td>'He'll come next week.'</td>
</tr>
<tr>
<td>Immediate Future (positive)</td>
<td>yes</td>
<td>∅</td>
<td>yes</td>
<td>-a</td>
<td>Uгulitea ufa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-a-</td>
<td>yes</td>
<td>-a</td>
<td>'You'll buy some maize flour.'</td>
</tr>
</tbody>
</table>
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 (Ø) 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>
<thead>
<tr>
<th>Table 2: Negative forms of regular verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I.</strong></td>
</tr>
<tr>
<td>Present Progressive</td>
</tr>
<tr>
<td>Perfect Stative (negative)</td>
</tr>
<tr>
<td>Past Perfect w/action.</td>
</tr>
<tr>
<td>Past Habitual (negative)</td>
</tr>
<tr>
<td>Distant Future (negative)</td>
</tr>
<tr>
<td>Immediate Future</td>
</tr>
<tr>
<td>Present Habitual (negative)</td>
</tr>
</tbody>
</table>

The table also shows that the negative forms of the habitual and perfect T/A's are the same as the negative forms of the present progressive, past, and immediate future T/A's:

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, sindinadaye.  'No, I didn't eat.'

2) A negative response to a present/future habitual question is identical to the negative immediate future:

Kodi mmwadya nsima?  'Do you usually eat nsima?'
Iyayi, sindid0 nsima.  'No, I don't/won't eat nsima.'

3) A past habitual question is answered identically to the negative past:

Kodi mmagwira 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>
<thead>
<tr>
<th></th>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td>ndi</td>
<td>Ndi mwanangyu. 'It's this child.'</td>
</tr>
<tr>
<td>(positive)</td>
<td></td>
<td></td>
<td></td>
<td>Nkathu ndi kono. 'Our home is here.'</td>
</tr>
<tr>
<td>Present</td>
<td>yes</td>
<td></td>
<td>-li</td>
<td>Ali bwino. 'He's well.'</td>
</tr>
<tr>
<td>(positive)</td>
<td></td>
<td></td>
<td></td>
<td>Tal ndi ama. 'We have children.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Pall buku patebulu. 'There's a book on the table.'</td>
</tr>
</tbody>
</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'**

<table>
<thead>
<tr>
<th>Past (positive)</th>
<th>AP</th>
<th>T/A</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
</table>
| yes             | -da- | -na- | -li | Ana\(i\) mwanayu. 'It was this child.'
|                 |     |     |     | Dwa\(thu\) kunali kuno. 'Our home was here.'
|                 |     |     |     | Ana\(li\) bwino. 'He was well.'
|                 |     |     |     | Tinali ndi ana. 'We had children.'
|                 |     |     |     | Panali buku patebulo. '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'

<table>
<thead>
<tr>
<th></th>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Habitual (positive)</td>
<td>yes</td>
<td>-ma-</td>
<td>-khal-</td>
<td>-a</td>
<td>Timakhala bwino.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'We're usually well.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mumakhala ndi nthaidi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You usually have time.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kumakhala nsomba.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'There's usually fish.'</td>
</tr>
<tr>
<td>Perfect (positive)</td>
<td>yes</td>
<td>-a-</td>
<td>-khal-</td>
<td>-a</td>
<td>Wakhala pano.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You've been here.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Akhala ndi ana.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'They've had children.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Pakhala nthitito pano.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'There's been work here.'</td>
</tr>
<tr>
<td>Distant Future (positive)</td>
<td>yes</td>
<td>-dza-</td>
<td>-khal-</td>
<td>-a</td>
<td>Mudsakhala bwino.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You'll be fine.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ndidsakhala ndi galu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'I'll have a dog.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Padsakhala nyama pamwika.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'There'll be meat at the market.'</td>
</tr>
<tr>
<td>Immediate Future (positive)</td>
<td>yes</td>
<td>Ø</td>
<td>-khal-</td>
<td>-a</td>
<td>Ndikhala apa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'I'll be there.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Tikhala ndi aiendo.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'We'll have guests.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kukhala msomkhano.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'There'll be a meeting.'</td>
</tr>
</tbody>
</table>

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.
Adi 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)

<table>
<thead>
<tr>
<th>Present (negative)</th>
<th>Si-</th>
<th>VR</th>
<th>Emphatic Pronoun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si</td>
<td></td>
<td>0</td>
<td></td>
<td>Si Mary. 'It's/She's not Mary.'</td>
</tr>
<tr>
<td>Si</td>
<td></td>
<td>0</td>
<td></td>
<td>Kwanu si kano. 'Your home isn't here.'</td>
</tr>
<tr>
<td>Si- ndi</td>
<td>yes</td>
<td></td>
<td></td>
<td>Sindimu. 'It's not you.'</td>
</tr>
</tbody>
</table>
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**

<table>
<thead>
<tr>
<th></th>
<th>Neg. Si-</th>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Progressive</td>
<td>si-</td>
<td>yes</td>
<td>Ø</td>
<td>li-</td>
<td>Ø</td>
<td>Sindili bwino.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'I'm not well.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'I haven't been well.'</td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(negative)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>si-</td>
<td>yes</td>
<td>na-</td>
<td>li-</td>
<td>Ø</td>
<td>Simunali puno.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You weren't here.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You didn't used to be here.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'You haven't been here.'</td>
</tr>
<tr>
<td>Habitual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td>da-</td>
<td>li-</td>
<td>Ø</td>
<td></td>
</tr>
<tr>
<td>(negative)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Distant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>si-</td>
<td>yes</td>
<td>-da-</td>
<td>-khal-</td>
<td>-a</td>
<td>Sitidsakhala kwathu.</td>
</tr>
<tr>
<td>(negative)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'We won't be at home.'</td>
</tr>
<tr>
<td>Immediate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>si-</td>
<td>yes</td>
<td>Ø</td>
<td>-khal-</td>
<td>-a</td>
<td>Sitikhala kameika.</td>
</tr>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'We won't be at the market.'</td>
</tr>
<tr>
<td>Habitual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'We aren't (usually) at the market.'</td>
</tr>
</tbody>
</table>

**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 -khalá (in the immediate and distant futures, for example). That is, -khalá, as a regular verb, takes the same verbal assembly as other regular verbs.

Table 8: The Negative of 'have' and 'there is/are' Verb Forms

<table>
<thead>
<tr>
<th>Verbal Stage</th>
<th>Neg.</th>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>Neg.</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Progressive Perfect (negative)</td>
<td>Si-</td>
<td>yes</td>
<td>-li</td>
<td>-li</td>
<td>-be</td>
<td><em>Ndilibe nyumba.</em>&lt;br&gt;'I don't have a house.'&lt;br&gt;'I haven't had a house.'</td>
<td></td>
</tr>
<tr>
<td>Past Habitual Perfect (negative)</td>
<td>Si-</td>
<td>yes</td>
<td>-da-</td>
<td>-li</td>
<td>-be</td>
<td><em>Palibe ntchito.</em>&lt;br&gt;'There isn't/hasn't been any work.'</td>
<td></td>
</tr>
<tr>
<td>Distant Future (negative)</td>
<td>Si-</td>
<td>yes</td>
<td>-dsá-</td>
<td>-khal-</td>
<td>-a</td>
<td>-</td>
<td><em>Sindisakhala ndi njinga.</em>&lt;br&gt;'I won't have a bicycle.'&lt;br&gt;<em>Sipadzakhala nthawi.</em>&lt;br&gt;'There won't be any time.'</td>
</tr>
<tr>
<td>Immediate Future Present Habitual (negative)</td>
<td>Si-</td>
<td>yes</td>
<td>-khal-</td>
<td>-a</td>
<td>-</td>
<td><em>Sakhala ndi buku.</em>&lt;br&gt;'He doesn't/won't have a book.'&lt;br&gt;<em>Sipakhala ndimalama patebulopo.</em>&lt;br&gt;'There won't be any money on that table.'</td>
<td></td>
</tr>
</tbody>
</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 (Ø) realization for their T/A prefixes.
3) In their negative form, subjunctive and imperative verbs take the negative prefix -ea-. No other verb forms take -ea- as a negative form. -ea- occurs AFTER the AP, not before as does -e-.
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**

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>-ni</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative (positive)</td>
<td>Ø</td>
<td>Ø</td>
<td>yes</td>
<td>-a</td>
<td>(-ni) Pita! 'Go!' Pitani! 'Please go!' Khala ana! 'Be there!' Khalani apa! 'Please be there!'</td>
</tr>
<tr>
<td>Subjunctive (positive)</td>
<td>yes</td>
<td>Ø</td>
<td>yes</td>
<td>-e</td>
<td>Ø Upte! 'Go!'/ 'You should go!' Mukhale apa. 'You should be there.'/'Please be there.'</td>
</tr>
</tbody>
</table>

**Table 10: Negative Form of the Imperative and Subjunctive**

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>VR</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative*</td>
<td>yes</td>
<td>Ø</td>
<td>yes</td>
<td>-e</td>
</tr>
<tr>
<td>Subjunctive (negative)</td>
<td>yes</td>
<td>Ø</td>
<td>yes</td>
<td>-e</td>
</tr>
</tbody>
</table>

*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: Mumachita chiyani?
Substitution: -dzə-
New Model: Mudzachita chiyani?
Answer: Ndidsaphunzira Chichewa. 'I'll study Chichewa.'

1. -liku-
2. -na-
3. -ma-
4. -dza-
5. -a-
6. Ndi-
7. Ti-
8. U-
9. A- (s.)
10. Mu-
11. -gula
12. -werenga
13. -iemba
14. -gulitsa
15. -dyə

B. Change the following sentences into the negative:

Example: Muli buwino. → Simuli buwino.
'I'm not well.'

1. Mukudya bwino.
3. Iachedwa.
4. Padzakhala nthawi.
5. Amakhala m'nyumbama.
6. Ndinali ndi njala,
7. Adzagwira ntchito mawa.
8. Tipite kusukulu.
10. Ukhala pantchito.
C. Fill the blanks with the appropriate verbal prefix, root or suffix:

Example: Ndi mwa maksi. ‘I drank some water.’
Ndimwa maksi. ‘I drank some water.’

1. _tili bwino.
2. Mu _dwale:
3. Amapit _pansi kusukulu.
5. Muna _ona kunsika.
6. _tenga chipuso _ni.
7. Sunandipa _mabuku anga.

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. maña
4. masiku onse
5. chaka chatha
6. sabata lamasa
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, sanapita 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

(Phunzirro 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

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LESSON 9 A
(Phunziro Lachisanu Ndi Chinayi)

9. NEW VOCABULARY

CLASSES 1A/2
kalipentala/akalipentala  'carpenter/carpenters'

CLASSES 3/4
mkaka  'milk'
mtedza  'groundnuts'

CLASSES 5/6
do thi/mado thi  'earth/kinds of earth'
bedi/mabedi  'bed/beds'
buledi/mabuledi  'bread/breads'

CLASSES 7/8
chipewa/zipewa  'hat/hats'
chovala/zovala  'an article of clothing/clothes'

CLASSES 9/10
nzeru  'wisdom'
sungwi  'bamboo'
nyuzi  'news'
kholokwe  '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'
- twino  'good'
- mbiri  'many/much'

QUESTION WORD

- a yani  '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 Chichewa, 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
mkasi   u- + a = wa-+ -nga = mkasi wanga
'wife'   'my'       'my wife'
```

The resulting wanga 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 = ohya).
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 y before a (u + a = wa).
### 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 Chichewa:

<table>
<thead>
<tr>
<th>Possessed</th>
<th>associative form</th>
<th>Possessor</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyumba</td>
<td>ya</td>
<td>mwamunayo = nyumba ya mwamunayo</td>
</tr>
<tr>
<td>'house'</td>
<td>'of'</td>
<td>'man'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'the house of that man'</td>
</tr>
</tbody>
</table>

*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 *mwamuna*. 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 *mwamuna*.

Example: *Nyumba ya mwamunayo 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.'

*Galu wa Joni adwala.*

'John's dog (the dog of John) is sick.'

*Agalu a Joni adwala.*

'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.'

*Njiinga ya bwensi langa yathyoka.*

'My friend's bike is broken.'
'jinga sa 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 mphuntsiyo wagwa.
'The teacher's child has fallen.'

Substitution: Buku
New Model: Buku la mphuntsi 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 ning'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: Munaidala ohiyani? (dsina) → Ndinaidala dsina 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?*  
'Man made you table?'

*Muamunayo 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 aChimweche.*  
'I want to see Chimweche.'

*Akudy a *yani?*  
'With whom is she eating?'

*Akudy a Bill.*  
'She's eating with Bill.'

*Muthandisa *yani?*  
'Whom will you help?'

*Ndithandisa 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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Associative Form</th>
<th><em>yani</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Galimoto</td>
<td>Ya</td>
<td><em>yani</em> = Galimoto ya <em>yani</em></td>
</tr>
<tr>
<td>'car'</td>
<td>'of'</td>
<td>'Whose car?'</td>
</tr>
</tbody>
</table>

Wobwera galimoto ya *yani?*  
'I've borrowed John's car.'

Chipezaalo *ndi oha yani?*  
'That hat is my father's'

Chipezaalo *ndi oha abambo anga.*  
'His children are sick.'

Adwala uno a *yani?*  
'Whose letters did you receive?'

Ana ake adwala.  
'I received my friend's letters.'
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:

- **Mukusona kuona ndani (yani)?**
- **Amakhala m'nyumba mwa ndani (yani)?**

Exercises

A. Answer the following questions, using the expressions in parenthesis in the answer:

Example: **Mukusona kuona yani? (aphunsitsi athu)**

- **Ndikusona kuona aphunsitsi 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? (-amayi anga)
4. Mukudziwa yani pano? (anthuwo)
5. Uyu ndi katundu wa yani? (-a alendc)
6. Munapeza ndalama za yani? (-a Linda)
7. Munathandiza chemwali wa yani? (-a Bill)
8. Mukumerenga 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:  
Mwabwereka galimoto ya yani?  
'Whose car have you borrowed?'

Substitution: Buku

New Model:  
Mwabwereka buku la yani?  
'Whose book have you borrowed?'

Answer:  
Ndabwereka buku la mwanayu.  
'I borrowed this child's book.'

1. njinga
2. zovala
3. khasu
4. mphika
5. kampeni
6. katundu
7. matebulo
8. nsapato
9. chipewa
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 Chichewa.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Associative Form</th>
<th>Descriptive Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwana</td>
<td>wa</td>
<td>nseru = mwana wa nseru</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'intelligent child' (literally,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'child of intelligence'</td>
</tr>
<tr>
<td>munda</td>
<td>wa</td>
<td>ohimanga = munda wa ohimanga</td>
</tr>
<tr>
<td>'field'</td>
<td>'of'</td>
<td>'maize'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'maize field'</td>
</tr>
</tbody>
</table>

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:

Mdikapita kusitolo ya mabuku.
Tidzagula tebulo la chitsulo.
Mulii ndi chitseko cha nsungwi.
Figula, mkaka wa lero.
Sindidya nsomba za m'nyanja.
Timsbuledi ta lero tili momweka.

"I'm going to the bookstore."
"We'll buy an iron table."
"You have a bamboo door."
"We'll buy today's milk."
"I won't eat lake fish."
"Today's small loaves of bread are in the market."
"Those women are selling groundnut flour."

Exercises

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement.

Example:

Mipando ya nsungwi ili pakhomo.
'The bamboo chairs are outside.'

Model:

Tebulo

Substitution:

New Model:

Tebulo la nsungwi ili pakhomo.
'The bamboo table is outside.'

1. zitseko
2. dengu
3. matebulu
4. nkhokwe (s.)
5. mpando
6. bedi
7. chitseko
8. madengu
9. nkhokwe (pl.)
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 / chitsulu
5. -dyo / 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 akuphunziza 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. Tigna 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:

\[
\begin{align*}
\text{noun } & \text{ AP + -a } \quad \text{noun } & \text{ AP + -a- } \quad \text{qualifier} \\
munda & \text{ u- + -a } \quad \text{ohimanga } & \text{ munda } \text{ u- + -a- } \quad \text{bwino} \\
munda & \text{ va ohimanga } 'a \text{ maize field} / \text{ munda wabwino } 'a \text{ good field}.'
\end{align*}
\]

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:

<table>
<thead>
<tr>
<th>Qualifier</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ohiśiri</td>
<td>'second' nyumba yachiśiri</td>
</tr>
<tr>
<td>ohitatu</td>
<td>'third' buku tachiśitu</td>
</tr>
<tr>
<td>ohinayi</td>
<td>'fourth' mpando yachinayi</td>
</tr>
<tr>
<td>ohisanu</td>
<td>'fifth' chiteko yachisanu</td>
</tr>
<tr>
<td>ohisanu ndi ohimodzi</td>
<td>'sixth' msana yachisanu ndi ohimodzi</td>
</tr>
<tr>
<td>tsopano</td>
<td>'new' (fresh) maluwa atsopano</td>
</tr>
<tr>
<td>kale</td>
<td>'old' (former) galimoto yakale</td>
</tr>
<tr>
<td>chabe</td>
<td>'worthless' sitsulo yachabe</td>
</tr>
<tr>
<td>bwino</td>
<td>'good' ufa wabwino</td>
</tr>
<tr>
<td>mbiri</td>
<td>'much, many' mitengo yambiri</td>
</tr>
</tbody>
</table>

*The ordinal number 'first' is not formed with the number stem -modzi but with the verb stem -wamba 'begin/start': ohoyamba 'first'. Modifiers like ohoyamba will be discussed in Lesson 11A.*
Other examples:

- Ndi kufuna mphunzitsi wabwino.
- Taona anthu ambiri.
- Iyo ndi minda yachabane.
- Ndi chikweta chako kendo.
- Ndumakhala m'nyumba yaohiwiiri.
- Anagula ufa wabwino.
- Ndinaona tiagalu tambiri.

*I want a good teacher.*
*We have seen many people.*
*Those are worthless fields.*
*You have a new hat.*
*I live in the second house.*
*He bought some good flour.*
*I saw many small dogs.*

*"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: Ndi kufuna: ...

Example: mwana + mwana wabwino. Ndi kufuna 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

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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 \(+a\) ma \(+a\) abwino. Ndikufuna ana abwino.
'I want good children.'

C. Answer the following questions, using the noun and noun stem provided in parenthesis:

Example: Munatenga chiyani? (mabuku ... \(-mbiri\))
Ndinatenga mabuku ambiri.
'I brought a lot of books.'

1. Kalipentalayo adzâpanga chiyani? (mpando ... \(-chinayi\))
2. Mumakhala kuti? (nyumbâ ... \(-tsopano\))
3. Mumaguilitsa chiyani? (njinga ... \(-chabe\))
4. Mwaona chiyani? (sitolo ... \(-tsopano\))
5. Mukufuna chiyani? (anzanga ... \(-mbiri\))
6. Munapeza chiyani kuma sakira? (nsomba ... \(-bwino\))
7. Mukulemba chiyani? (kalata ... \(-chitatu\))
8. Mudzatenga chiyani? (ndalama ... \(-mbiri\))
9. Mary akugwira ntchito kuti? (chipatala ... \(-bwino\))
10. Munaiwala chiyani? (dzina ... \(-chîWirî\))

9.4 MAY/CAN/BE ABLE

The expressions 'may/can/be able' have four forms (a VA prefix \(-nga-\) and the verb stems \(-tha, -ngathâ,\) and \(-khosa\)) 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 T/A prefix -nga- indicates permission or possibility (Can you go tomorrow?/May I help you?). -nga- acts as other T/A 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):

\[
\text{AP} + \text{-nga-} + \text{verb root} = \text{-e}
\]

- **Mu-nga-bwer-e**
  'You can/may come'

- **Kodi mangabwere usiku?**
  'Can you come tonight?' (possibility)

- **Ndingakuthandiseni?**
  'May I help you?' (permission)

- **Simangayendetse galimotoyo kuchito.**
  'You can't drive the car to work.' (possibility/permission)

9.4.2 -thia, -ngathia, -kheka (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).

- **thia**

- **thia** 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', -thia has two constructions:

  - **thia** is the main verb of the sentence with an AP and T/A:
    \[Nthabi yathia.\]
    'Time is finished.' (Time is up.)

  - **thia** is followed by an infinitive to express the idea of 'finishing doing something':
    \[Tinatha kugwira ntohito dulo.\]
    'We finished working yesterday.'

In the context of 'can/be able', -thia 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 T/A 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:**

- **Nditha kunyamula tebulolo.** 'I am able to carry that table.'
- **Athia kusidya.** 'He's able to eat them.' (the three chickens - note -si- as object prefix)
- **Sinditha kumva Chichewa.** 'I'm not able to understand Chichewa.'
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 -s which cannot take a T/A prefix or object prefix:

\[ \text{AP + -ngathe + infinitive} \]

\[ \text{Ti- + -ngathe kukwera = Tingathe kukwera} \]

'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 kukuthandizani. 'I can help you.'

-\textit{khosa}\n
\textit{-khosa} is a verb stem which means both 'succeed' and 'can/be able'. In the context of 'succeeding', \textit{-khosa} acts as the main verb if the sentence with an AP and T/A:

Example: Ndinakhosa maye so an ga. 'I succeeded (in) my exam.'

To mean 'can/be able', \textit{-khosa} is followed by an infinitive:

\[ \text{AP + T/A + -khosa infinitive} \]

\[ \text{Ndix- -dsa- -khosa kudikira. Ndidsakhosa kudikira.} \]

'I'll be able to wait.'

Example: Mukhosa kaimuona. 'You'll be able to see him.'

\[ \text{Ti-khosa kapesa anamu. 'We can't find your friends.'} \]
Exercises

A. Change the verbs in the following sentences into ones that express 'can' and 'be able' with -ngathē:

Example: Ndiyana nsima. 'I'll eat nsima.'

Ndingathē kudya nsima. 'I can eat nsima.'

1. Sawerenga Chichewā.
2. Amwa mōwa wambiri.
3. Tiimba bwino.
5. Sindidikira.
6. Sagwira n'tchito bwino.
7. Ndigona masana.
8. Mwanayo atsegula chitsekocho.
10. Ndikuthandiza māwa m'māwa.

B. Answer the following questions:

Example: Ndingapite kwathu teopano? 'Can I go home now?'

Inde, mungapite kwanu teopano. 'Yes, you can go home now.'

1. Mungathe kulankhulā chiyani?
2. Mutha kudzuka-pa faifi koloko m'maũwa?
3. Ndi chiyani chimene simungathe kugula m'Malaŵi?
4. Mungakwatiwe ndi amuna awiri?
5. Simungathe kudya chiyani?
6. Tingatsegule zeneralo?
7. Mungathe kumwa kapu zingati za khofi?
8. Mutha kunyamula njinga yanu?
9. Ndingabwereke cholesbera chanu?
10. Mungathe kuona nyanja ya Chilwa?
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, simungaloowedo.
'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. -dyala 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 kuminka.
'He bought some good chairs at the market.'

Substitution: -a mbiri

New Model: Anagula mipando yambiri kuminka.
'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 bamboo 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. Munzankhula ndi yani?
4. Munagula nyumba ya yani?
5. M'buwuko 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 ... -teopano  
'Manafuna chiyani?'  
'What did you want?'  
Ndinafuna buku kateopano.  
'I wanted a new book.'

1. -gulitsa/chipewa ... -kale  
2. -tenga/nyama ... ng'ombe  
3. -werenga/kalata ... amayi anga  
4. -tsegula/chitseko ... -chiwiri  
5. -mva/nyimbo ... -chitatu  
6. -iWala/nyali ... -tsopano  
7. -patxa/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 malawo 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 ndatope.  
7. ... chifukwa sanapite kusukulu.  
8. ... chifukwa anakwatira kale.  
9. ... chifukwa ndikudziwa 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'**  

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. imlai</td>
<td>'tillers of the soil'</td>
</tr>
<tr>
<td>2. khenkow</td>
<td>'place for grain'</td>
</tr>
<tr>
<td>3. chaswapeod</td>
<td>'in a short time'</td>
</tr>
<tr>
<td>4. lavum</td>
<td>'wet precipitation'</td>
</tr>
<tr>
<td>5. kamak</td>
<td>'white liquid'</td>
</tr>
<tr>
<td>6. ruzen</td>
<td>'experiential knowledge'</td>
</tr>
<tr>
<td>7. ziyun</td>
<td>'what's happening'</td>
</tr>
<tr>
<td>8. reol</td>
<td>'this 24 hours'</td>
</tr>
<tr>
<td>9. ezanmear</td>
<td>'openings in walls for light'</td>
</tr>
<tr>
<td>10. tili</td>
<td>'at what time'</td>
</tr>
</tbody>
</table>

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9.6 GRAMMATICAL PATTERNS LEARNED

Nouns Modifying Nouns

'The woman's house.'

<table>
<thead>
<tr>
<th>Noun (possessed)</th>
<th>Associate form (AP + -a-)</th>
<th>Noun (Possessor)</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyumba</td>
<td>ya</td>
<td>amayiwo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nyumba ya amayiwo</td>
</tr>
</tbody>
</table>

Question Words

'Whom did you see?'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>verb root</th>
<th>final vowel</th>
<th>yani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-ku-</td>
<td>-on-</td>
<td>-a</td>
<td>yani?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mukuona yani?</td>
</tr>
</tbody>
</table>

'Whose shoes did you find?'

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>verb root</th>
<th>final vowel</th>
<th>noun</th>
<th>Associative form (AP + -a-)</th>
<th>yani?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu-</td>
<td>-na-</td>
<td>-pep-</td>
<td>-a</td>
<td>nsapato</td>
<td>sa</td>
<td>yani?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Munapena nsapato za yani?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Qualifiers as Noun Modifiers

'a new school'

<table>
<thead>
<tr>
<th>Noun</th>
<th>Associative form (AP + -a-)</th>
<th>qualifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>ulalo</td>
<td></td>
<td>-teopano</td>
</tr>
<tr>
<td></td>
<td>(u + -a-)</td>
<td>ulalo wateopano</td>
</tr>
</tbody>
</table>
### Verb Expressions: 'May/Can/Be able'

'You may enter now./You may not enter now.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>AP</th>
<th>-nga-</th>
<th>Root</th>
<th>-e</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø</td>
<td>mu-</td>
<td>-nga-</td>
<td>-loâ-</td>
<td>-e</td>
<td>Mungaloâe Teopano.</td>
</tr>
<tr>
<td>Si-</td>
<td>mu-</td>
<td>-nga-</td>
<td>-loï-</td>
<td>-e</td>
<td>Simungaloâe teopano.</td>
</tr>
</tbody>
</table>

'He is able to sing./He isn't able to sing.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>AP</th>
<th>-tha (ku- + verb stem)</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø</td>
<td>A-</td>
<td>kuimba</td>
<td>Atha kuimba.</td>
</tr>
<tr>
<td>Si-</td>
<td>a-</td>
<td>kuimba</td>
<td>Satha kuimba.</td>
</tr>
</tbody>
</table>

'I can read./I can't read.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>AP</th>
<th>-ngathe (ka- + verb stem)</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø</td>
<td>Ndi-</td>
<td>kuâerenga</td>
<td>Ndingatela kuâerenga.</td>
</tr>
<tr>
<td>Si-</td>
<td>Ndi-</td>
<td>kuâerenga</td>
<td>Sindingatela kuâerenga.</td>
</tr>
</tbody>
</table>

'You will be able to help./You won't be able to help.'

<table>
<thead>
<tr>
<th>Negative Prefix</th>
<th>T/A</th>
<th>-khosa</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø</td>
<td>A</td>
<td>-dza-</td>
<td>kuthandisa</td>
</tr>
<tr>
<td>Si-</td>
<td>-a-</td>
<td>-dza</td>
<td>kuthandisa</td>
</tr>
</tbody>
</table>
LESSON 9B  
(PHNUNZIRO LACHISANU NDI CHINAYI)  
COMMUNICATION/CULTURE

9.1  
9.2  
9.3  

9.3.1  
9.3.2  
9.3.3  
9.3.4  

9.4  

9.4.1  
9.4.2  

9.5  
9.6  
9.7  
9.8  

**KUMSIKA**  
VOCABULARY NOTES  
USAGE NOTES  

MATIMATI 'TOMATOES'  
BWANJI? 'HOW MUCH?'  
50 TAMBALA  
MULU ULI ONSE 'EACH PILE'  

CULTURAL NOTES  
BARGAINING  
MONEY  

EXERCISES  
READING  
SURVIVAL VOCABULARY  
RIDDLES
LESSON 9 B
(Phunziro Lachisanu ndi Chinayi)

9.1 KUMSIKA

Wogulitsa: Matimati ábwino ali pano!
Moni máyi. Ndikuthándízéni.
abetti: Eee. Mukugúlitsa bwáníji matimati?
Wogulitsa: Ndikugúlitsa 50 tambala mulúli onse.
abetti: Mwadulitsa.
Nditsitsirení mtengo.
Wogulitsa: Mulí ndí ndálamá zingáti?
abetti: Ndili ndí 40 tambala.
Wogulitsa: Chábwinó tengani.
abetti: Ndáláma izi. Žíkomo.
Wogulitsa: Žíkomo.

9.2 VOCABULARY NOTES

wogulitsa (Cl. la/2) 'seller'
matimati (Cl. 6) 'tomatoes'
Mukugúlitsa bwáníji matimati? 'For how much are you selling tomatoes?'
Bandji 'for) how much'
tambala a unit of Malawian currency 100 tambala = one kwacha = $.75
mulu uli onee 'each pile'

mulu / uli onee 'each pile'
pile: each

mulu (Cl. 3/4)

Ndadulitea. 'You have made them expensive.'

Mxa / -dul- / -itea
you've/be expensive/make

Nditeitei. i mtengo. 'Lower the price for me.'

Ndi / teiteire / 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 Chewaized word for 'tomatoes'. However, there is a Chewa expression for 'tomato': phuutekene (5/6) which is more commonly used in villages. The fact that there are both a Chewaized English term and Chewa term for 'tomato' illustrates the influence that English has on all aspects of Malawian life. Some other example of Chewaized English expressions for foods and market produce are.

anyeni 'onions'
khofi 'coffee'
tii 'tea'
suga 'sugar'
lalanje 'orange'
buledi 'bread'
mbatata 'potato'
Some of the names of produce which are known by their Chewe names are:

- nsawa/mtedza 'peanuts'/ 'ground nuts'
- mafuta 'oil'
- mohere 'salt'
- nyemba 'beans'
- mpunga 'rice'

9.3.2 Bwanji? 'How much?'

The literal meaning of the question Mukugulitea 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: Akugula 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 Cheilaized fashion, so that 'one' would be said wanji. Other numerals would be:

- two - thu
- three - fili
- four - folo
- five - faifi
- six - sikisi
- seven - seueni
- eight - eyiti
- nine - naini
- ten - teni
- eleven - leveni
- twelve - thwelufu
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: Ndikugulitea 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: Munagulitea bwanji? 'How do you sell (them),'

Seller: Rimagulitea sitatu 2 tambala. 'We sell them for 2 tambala.'

Buyer: Ndipateeni sa 10 tambala. 'Give me (for) 10 tambala.'

For things such as flour yfu, maize ohimanga, peanuts mtede, 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: Munagulitea bwanji?

Seller: Mbale imodzi ya nyemba ndinaohita 5 tambala. 'One plate of beans I do (sell) at 5 tambala.'

Buyer: Ndikufuna sa 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: Mukuğulitsa bwanji __________________?
(customer) matimati
malalanje
mazira
anyenzi
mbatata
etc.

2nd student: Ndikugulitsa ______ tambala ______.
(seller) mulu uli onse
botolo 1111 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: Mulii 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 produce.

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


Vocabulary

ndiwo za masamba 'vegetables' /veg./of/leaves'
pano 'st ndi 'together with'
ulimi cultivation'
-lima 'grow'
komwe 'the same'
Anthu a mabizinesi 'business n'
sosiyanasiyana 'various'
nthawi zina 'other times'
'stones/other'
'saka sisanu 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 zingati?
5. Ndilana angati sakupita kusukulu?
6. Ziweto zake zili kuti?
9.7 SURVIVAL VOCABULARY

Musawesera mtengo 'You have raised the price.'
-ka\-esa 'raise'

Tatsitsani 'Come down a little'
-to/ta/-titsa/ni try/lower/you

Sinditeita mtengo 'I won't lower the price.'

Sinditenga, mbafulitea. 'I won't take it, it's too expensive.'

Ndionjeseza.'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 wawwa kutali koma nthambi sake safika kumo. Nohiyani?
thambi 'twigs'

A: Utsi. (smoke)

Q: Ndikayenda, ndimasiya sinihu m'mbuyo. Nohiyani?
-ka- 'when' -siya 'leave'

A: Mapasi (footprints)
# LESSON 10A

*(PHUNZIRO LA KHUMI)*

**GRAMMAR**

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<th>Section</th>
<th>Topic</th>
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<td><strong>More Time Expressions</strong></td>
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<td>10.2.2</td>
<td><strong>This Week, Month, Year</strong></td>
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<td>10.2.3</td>
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<tr>
<td>10.2.4</td>
<td><strong>Last Week, Two Months Ago</strong></td>
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<td>10.3</td>
<td><strong>Relative Pronouns with Locative Prefixes</strong></td>
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<td>10.3.1</td>
<td><strong>Where</strong></td>
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<td>10.3.2</td>
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<td>10.4</td>
<td><strong>Demonstratives with -MENE</strong></td>
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<td>10.6</td>
<td><strong>Grammatical Patterns Learned</strong></td>
</tr>
</tbody>
</table>
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
-seivera  'play'
-badwa  'be born'
-dzuka  'get up'
-ika  'put'
-funsə  'ask'

MODIFIERS
-no  'this'
-atha  'last'
-apita  'ago'
-amaəwa  '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/to (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/mulungu, '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 Chichewa 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:

<table>
<thead>
<tr>
<th>Time expression</th>
<th>AP</th>
<th>number stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>masiku</td>
<td>a-</td>
<td>-tiri</td>
</tr>
<tr>
<td>'days'</td>
<td>'two'</td>
<td>'two days'</td>
</tr>
</tbody>
</table>

Examples:

Anagwira nthito mulungu iscnu. 'I worked (for) five weeks.'

Ndinakhala ku Blantyre mwezi itatu. 'I lived in Blantyre (for) 3 months.'

Mudsakhala kunu sako stiiri. '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 Chichewa; 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:

<table>
<thead>
<tr>
<th>Time expression</th>
<th>AP + -ngati</th>
</tr>
</thead>
<tbody>
<tr>
<td>zaka</td>
<td>zi- -ngati = zaka singati 'How many Years?'</td>
</tr>
<tr>
<td>'years'</td>
<td>'how many'</td>
</tr>
<tr>
<td>'how many years'</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

Munalima m'mundamo masiku angati?
'How many days did you work in that field?'

Ndinalima m'mundamo masiku atatu.
'I worked in that field (for) three days.'

Mudzaphunsira Chichewa miyezi angati?
'I'll study Chichewa one month.'

Anal: mphunzitsi zaka zingati?
'How many years was she a teacher?'

Anal: 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 iwindi.
'I have lived here two months.'
B. Answer the following questions using the numbers and time expressions in parenthesis:

Example: *Monali sing'anga saka singati?*  
'How many years were you a doctor?'

*Ndinali sing'anga saka sisanu.*  
'I was a teacher (for) five years.'

1. *Mhimbwene ali ndi saka singati?*  
(ten)

2. *Mumadya nsima liti?*  
(yesterday)

3. *Mapita liti ku Mulanje?*  
(tomorrow)

4. *Munadwala miyemi ingati?*  
(three)

5. *Anagwira ntchito saka singati?*  
(eight)

6. *Akasi ake anamwalira liti?*  
(the day before yesterday)

7. *Abambo anu amapita kemenda masiku angati?*  
(seven)

8. *Adsatenga tebulolo liti?*  
(the day after tomorrow)

9. *Tidsakhala pano saka singati?*  
(two)

10. *Munafika liti?*  
(yesterday)

C. Ask each other -ngati questions like the ones you have practiced in this lesson:

Example:

1st student: *A Linda, monali mphunsitsi saka singati?*  
'Linda, how many years were you a teacher?'

2nd student: *Ndinali mphunsitsi saka sisanu.*  
'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:

<table>
<thead>
<tr>
<th>Time expression</th>
<th>AP + -no</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabata</td>
<td>li- + -no Ndzamawuma sabata lino/mulungu uno.</td>
</tr>
<tr>
<td>mulungu</td>
<td>u- + -no Tidsapita kvaulendo mwezi uno.</td>
</tr>
<tr>
<td>mwezi</td>
<td>u- + 'no 'I'll see him this week.'</td>
</tr>
<tr>
<td>chaka</td>
<td>chi- + -no Adsalima chimanga chaka chino. 'They'll cultivate maize this year.'</td>
</tr>
</tbody>
</table>

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 maaa 'tomorrow'. In this 'next..' construction, the time expression is followed by the associative form (AP + 'a' of association) that is written conjunctively with maaa:

<table>
<thead>
<tr>
<th>Time Expression</th>
<th>Associative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabata</td>
<td>la- + maaa</td>
</tr>
<tr>
<td>mulungu</td>
<td>wa- + maaa</td>
</tr>
<tr>
<td>mwezi</td>
<td>w- + maaa</td>
</tr>
<tr>
<td>chaka</td>
<td>oha- + maaa</td>
</tr>
</tbody>
</table>

Ndidsagwira ntohito sabata mulungu/wamaaa. 'I will work next week.'

Mudsabwera mwezi wamaaa. 'You will come next month.'

Tidsaphunsira Chichewa chaka chamaaa. '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:

<table>
<thead>
<tr>
<th>Time Expression</th>
<th>AP + a + -tha</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabata</td>
<td>li- + a + -tha Sindinaqire sabata latha/mulungu watha.</td>
</tr>
<tr>
<td>mulungu</td>
<td>u- a -tha 'I didn't work last week (the week than has finished).</td>
</tr>
<tr>
<td>nweise</td>
<td>u- a -tha Tinawaona nweise watha.</td>
</tr>
<tr>
<td></td>
<td>'We saw them last month (the month (that) has finished).</td>
</tr>
<tr>
<td>ohaka</td>
<td>ohi- a -tha Anapita kusukulu ohaka chatha.</td>
</tr>
<tr>
<td></td>
<td>'He went to school last year (the year is finished).</td>
</tr>
</tbody>
</table>

'Ago' is expressed in a similar fashion to 'last' as in nweise 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:

<table>
<thead>
<tr>
<th>Time Expression</th>
<th>AP + Stem</th>
<th>AP + a + -pita + demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>nweise iŵiri</td>
<td>i- a -pita + iyo</td>
<td></td>
</tr>
<tr>
<td>months</td>
<td>'two' 'has gone' 'the'</td>
<td></td>
</tr>
</tbody>
</table>

nweise iŵiri yapitayo
'two months ago'

Ndinafika nweise iŵiri yapitayo.
'I arrived two months ago.'

Anabwera masabata atatu apitayo.
'They came three weeks ago.'

Namawala masiku asamu apitayo.
'You were sick five days ago.'

Anamwalira saka siŵiri kapitayo.
'She died two years ago.'
Questions:

Anamanga sukuluyi liti?
'When did they build this school?'

Anamanga sukuluyi zaka zisanu sapitayo.
'They built this school five years ago.'

Ndinawathandiza 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?'
Munabwera kuno mwezi watha. 'I came here last month.'

1. Mudzamuona liti? (mulungu wamawa)
2. Anadwala liti? (chaka chatha)
3. Kudzakhala msonkhano liti? (sabata lamba)
4. Abambo anu anamanga sitolo yawo liti? (mwezi watha)
5. Mudzathandiza mlongo wanu liti? (sabata liña)
6. Anakupatsani liti mphatsoyo? (mulungu watha)
7. Munagwira ntchito liti? (chaka chatha)
8. MunaReerenga buku lija liti? (mwezi watha)
9. Adzagula njinga ija liti? (mulungu uno)
10. Adzafika liti? (sabata lamba)
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 miyessi i'viri yapitayo.
'I bought this house two months ago.'

Substitution: -tatu
New Model: Ndinagula nyumba ino miyessi itatu yapitayo.
'I bought this house three months ago.'
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 *Ee*, if the statement is false, students should say *Iyayi* and then correct it.

Example:

Tinafika pa Zomba sabata latha.
'Ve arrived at Zomba last week.'

Inde
'Yes.'

Iyayi, tinafika pa Zomba muwesi watha.
'No we arrived at Zomba last month.'

10.3. RELATIVE PRONOUNS WITH LOCATIVE PREFIXES

The locative form of *-mene* are *kamene*, *pomene*, 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 ansanga amakhala.
'I went to the village where my friends live.'

Tipita kumene kuli ntchito.
'We'll go where there is work.'

Sididaala m'nyumba m'mene mmonhu anamwalira.
'I won't enter the house where the man died.'

Sindindsiwa kumene ndigona usiku.
'I don't know where I'll sleep tonight.'

Ndinakira pamalo pamene mumagwira 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:

Sadlya m'mene akudvala.
'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 m'mene for general time, more specific expressions for time are tsiku limene 'on that day which/when' and nthabi imene 'at the time when/which':

Anafika tsiku limene kuni msokkano.
'He arrived the day when there was a meeting.'

Ndinamwona nthabi imene anali kushipatala.
'I saw him the time when he was at the hospital.'
Exercises

A. Answer the following questions with an appropriate relative clause:

Example:  
Munalo wa m'nyumba muti?
'Which house did you enter.'

Ndinalo wa m'nyumba m'mene munalibe masenera.
'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. Munalo wa 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. Sindinaiwele nsapato zanga _______ tinase wre mpira.
7. Amayi anga ali kuchipatala _______ asing'anga amagwira ntchito bwino.
8. Anaftka _______ palibe chakudya.
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. Munapita 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 msonkano pamene . . . .
3. Ndinachedwa m'mene . . . .
4. Mwendo wake unathyoka pamene . . . .
5. Ndili ndi njala pamene . . . .
6. Arandithandiza pamene . . . .
7. Tebulo lanu linagwa pamene . . . .
8. Ndinapeza ndalama pamene . . . .
10. Timagwira ntchito kwambiri pamene . . . .
In addition to \textit{u}yu, \textit{uyo}, \textit{u}no, and \textit{u}ja, there is another type of demonstrative composed of \textit{-mene} with the appropriate verbal subject prefix plus the 'near' or 'far' demonstrative (of the form \textit{uyu} and \textit{uyo}) as a suffix. Together they mean 'this' or 'that' for something or someone previously mentioned. Although \textit{uyu} and \textit{uyo} can also designate someone or something in this manner, the \textit{-mene} + demonstrative is more emphatic, specifying 'this very person' or 'that very thing':

\begin{center}
\begin{tabular}{lcl}
\textbf{Noun} & \textbf{AP} & \textbf{-mene} & \textbf{near/far demonstrative} \\
\textit{mnzanga} & \textit{a-} & \textbf{-mene} & \textbf{+ uy} & \textbf{+ uy} & \textbf{=} & \textbf{Mnzanga ameneyu} & \textbf{\textquote{this friend}} \\
 & & & \textbf{+ uy} & \textbf{=} & \textbf{mnzanga ameneyo} & \textbf{\textquote{that friend}}
\end{tabular}
\end{center}

\textit{Kodi mukudzi\textquote{a} \textit{mnzanga} wa ku Lilongwe?} \\
'Do you know my friend from Lilongwe?'

\textit{Mnzanga ameneyo wandithandiza.} \\
'That friend has helped me a lot.'

The friend is being referred to for a second time and \textit{ameneyo} leaves no doubt which friend the 'that' implies. As with other demonstratives, the noun referent generally precedes the demonstrative:

\begin{center}
\textit{Buku \textit{limene} munali ndalo \textit{dsulo} lili kuti? \textit{Limenelo} linali lokond\textit{we}reta.} \\
'Where is the book you had yesterday? That one was interesting.'
\end{center}

Here is a list of the noun classes, their corresponding demonstratives, and some examples:
<table>
<thead>
<tr>
<th>Class</th>
<th>AP + -mene</th>
<th>+Near/Far=</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,1a</td>
<td>a- + -mene</td>
<td>+uyu/uyo  = ameneyu/yo</td>
<td>Mnyamata aménayo ndi mchimwene wanga 'That boy is my brother.'</td>
</tr>
<tr>
<td>2</td>
<td>a- + -mene</td>
<td>+awa/awo = amenewa/wo</td>
<td>Anyamata amenewa ndi achimwene anga 'Those boys are my brothers.'</td>
</tr>
<tr>
<td>3</td>
<td>u- + -mene</td>
<td>+uwu/uwo = umenewu/wo</td>
<td>Mtengo umenewu udzafa. 'This tree will die.'</td>
</tr>
<tr>
<td>4</td>
<td>i- + -mene</td>
<td>+iyu/iyo = imeneyi/yo</td>
<td>Mitengo imeneyi idzafa. 'These trees will die.'</td>
</tr>
<tr>
<td>5</td>
<td>li- + -mene</td>
<td>+ili/ilo = limeneli/lo</td>
<td>Dzira limenelo ndi lanu. 'This egg is yours.'</td>
</tr>
<tr>
<td>6</td>
<td>a- + -mene</td>
<td>+awa/awo = amenewa/wo</td>
<td>Mazira amenewo ndi anu. 'Those eggs are yours.'</td>
</tr>
<tr>
<td>7</td>
<td>chi- + -mene</td>
<td>+ichi/icho=chimenechi/cho</td>
<td>Chitsulo chimenechi ndi chachabe. 'This tool is worthless.'</td>
</tr>
<tr>
<td>8</td>
<td>zi- + -mene</td>
<td>+izi/izo = zimenezi/zo</td>
<td>ZitsuIo zimenezi ndi zachabe. 'These things are worthless.'</td>
</tr>
<tr>
<td>9</td>
<td>i- + -mene</td>
<td>+iyi/iyo = imeneyi/yo</td>
<td>Njira imeneyo ipita kunyanjayo. 'That path goes to the lake.'</td>
</tr>
<tr>
<td>10</td>
<td>zi- + -mene</td>
<td>+izi/izo = zimenezi/zo</td>
<td>Njira zimenezo zipta kunyanjayo. 'Those paths go to the lake.'</td>
</tr>
<tr>
<td>11</td>
<td>ka- + -mene</td>
<td>+aka/ako = kameneka/ko</td>
<td>Kamwana kameneka kadwala. 'This child is sick.'</td>
</tr>
<tr>
<td>12</td>
<td>ti- + -mene</td>
<td>+iti/ito = timeneti/to</td>
<td>Tiana timeneti tadwala. 'Those small children are sick.'</td>
</tr>
<tr>
<td>13</td>
<td>u- + -mene</td>
<td>+uwu/uwo = umenewu/wo</td>
<td>Ukonde umenewu ndi wachabe. 'This net is worthless.'</td>
</tr>
<tr>
<td>14</td>
<td>ku- + -mene</td>
<td>+uku/uko = kumeneku/ko</td>
<td>Kuimba kumeneku ndi kwabwino. 'This singing is good.'</td>
</tr>
<tr>
<td>15</td>
<td>pa- + -mene</td>
<td>+apa/apo = pamene/a/ko</td>
<td>Ndidzakhala pamene/po. 'I'll be at that place (there).'</td>
</tr>
<tr>
<td>16</td>
<td>ku- + -mene</td>
<td>+uku/uko = kumeneku/ko</td>
<td>Sindipita kusitolo kumeneko. 'I won't go to that store.'</td>
</tr>
<tr>
<td>17</td>
<td>m' + -mene</td>
<td>+umu/umo = m'menemu/mo</td>
<td>M'nyumba m'menemu muli msonkhano. 'In this house there's a meeting.'</td>
</tr>
</tbody>
</table>
Exercises

A. Substitute the following singular nouns into the model sentence, making the necessary changes in agreement.

Example.

Model: Mundionetse teamba limenelo. 
'show me that leaf'

Substitution: chitlime

New Model: Mundionetse chitlime 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 teamba limenelo. - Mundionetse masamba amenecho.
C. Answer the following questions using the -mene form of the demonstrative:

Example:

-Munananga ulalo uti?
'Which bridge did you build?'

-Tinananga ulalo umenevu.
'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: Tinepeẓa nyumba yatsopano kale.
'We've found a new house already.'

Substitution: sabata latwa.

New Model: Tinepeẓa nyumba yatsopano sabata latwa.
'We found a new house last week.'

1. mwezi wamaanwa
2. mwezi uno
3. chaka chatha
4. masiku asanu apitawo
5. lero
6. dzana
7. sabata lino
8. mwezi watha
9. chaka chamaawa
10. masabata a'iri 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 kumeika kuti?
'Munapita kumeika kuti?'
'Which market did you go to?'
Ndinapita kumeika 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. Analowu m'nyumba ...
   a....imene munalembe.
2. NdinaPHika zakudyazo ...
   b....kumene kulibe anthu.
3. Ndi mwana ...
   c....amene abambo ake ndi aphunzitsi.
4. Ndinaamuona 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. Anaupena mtengo ...
   h....limene anamwaliwa.
9. Sindikudziwa ...
   i....pamene msonkhano unayamba.
10. Icho 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.'

5. Tinapita kusitolo. Amagulitsa njinga.
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.
5. AChimwemwe ndi __________ a Mavuto.
6. AUfulu ndi __________ a Nditani.
7. Jbni ndi __________ wa Rajab.
8. ARichard ndi __________ a Mtendere.
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?'

<table>
<thead>
<tr>
<th>AP + T/A + verb stem</th>
<th>noun</th>
<th>AP + -ngati?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu- -na- -dhala</td>
<td>masiku</td>
<td>a- -ngati</td>
</tr>
</tbody>
</table>

- **-apita** 'ayo'

  'I arrived two years ago.'

<table>
<thead>
<tr>
<th>AP + T/A + verb stem</th>
<th>time quantity</th>
<th>AP + -apita + demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- -na- -fika</td>
<td>zaka ziwiri</td>
<td>zi- -apita - izo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ndinapika zaka ziwiri zapitazo.</td>
</tr>
</tbody>
</table>

- **kumene** 'where'

  'I went to the village where he lives.'

<table>
<thead>
<tr>
<th>AP + T/A + verb stem</th>
<th>Locative + noun</th>
<th>AP + -mene</th>
<th>AP + TA + verb stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- -na- -pita</td>
<td>ku- mudzi ku-</td>
<td>-mene a-</td>
<td>-ma- -khala</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ndinapita kmudzi kumene amakhala.</td>
</tr>
</tbody>
</table>

- **pamene** 'when'

  'When I'm tired, I sleep.'

<table>
<thead>
<tr>
<th>AP + -mene</th>
<th>AP + T/A + verb stem</th>
<th>AP + T/A + verb stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa- -mene</td>
<td>ndi- -a- -topa</td>
<td>ndi- -ma- -gona</td>
</tr>
<tr>
<td></td>
<td>Pamene ndatopa,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ndimagona.</td>
<td></td>
</tr>
</tbody>
</table>

- **ameneyo** 'that very'

  'I saw that very person.'

<table>
<thead>
<tr>
<th>AP + T/A + verb stem</th>
<th>noun</th>
<th>AP + -mene + 'far demonstrative'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- -na- -ona</td>
<td>munthu</td>
<td>a- -mene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ndinaona munthu ameneyo.</td>
</tr>
</tbody>
</table>
LESSON 10B

(PHUNZIRO LA KHUMI)

COMMUNICATION/CULTURE

10.1

NDIKUFUNA NTCHITO

VOCABULARY NOTES

USAGE NOTES

10.3

10.3.1

UKHLIKHI 'cooking'

10.3.2

SWANA 'boss'

10.3.3

-LEMBA 'write/hire'

10.4

CULTURAL NOTES

10.4.1

HIRING SOMEONE

10.4.2

KU HALALE

10.5

EXERCISES

10.6

SUPPLEMENTARY DIALOGUE

10.7

WHAT'S MY LINE?

10.8

MTCHONA

10.9

NYIMBO
10.1 NDIKUFUNA NTCHITO

Pat: Moni bambo!

aBanda: Zíkomo!

Pat: Ndikuthándízeni?

aBanda: Ndikufúná ntchíto.

Pat: Múmadzívá ntchító yánji?

aBanda: yá ukhúki.


Kodi kála ta ya ntchíto muli názo?

aBanda: Ee, ndili názo. Ndi msonkho womwe.

Pat: Mungandíonetse?

aBanda: Kwayani.

Pat: Munayamba ntchítóyí liti?

aBanda: Ndínáyamba kalekálé kwá Ázungu ku Halale.

Pat: Chifukwá chiyáni múnásiyá ntchitoyi?

aBanda: Bwáná anápita kwáwo.

Pat: Múmakhozá kupángá zákúdyá zánji?

aBanda: Ndímakhozá kupángá zákúdyá zónse zá chízungu.

Múdzáona mukandílémba ntchíto.

Pat: Chaábwino, mubweré mawa mmáwa.

Ndédzákuyésani sabáta límódzi.

Múkadzáchita bwino, múdzápitirira.

aBanda: Zíkomo kwámbíri.
10.2 VOCABULARY NOTES

ya ukhukhi 'of cooking'
khu 'a cook'
muli zano 'you have them'
nazo = na + izo
-onetsa 'show'
-kwayani 'Take it' take/(you)
ku Halale 'Rhodesia'

-siya 'leave'
Bwana 'The Boss'
-khoza 'can/be able'
zonse 'all'
-lemba 'write/hire'
-yesa 'try'
-pitirira '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:

mlendo 'traveler'
khukhi 'cook'
mlimi 'farmer'
bwenzi 'friend'

ulendo 'journey'
ukhukhi 'cooking'
dlimi 'agriculture'
ubwenzi '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 -lenba write/hire

This verb stem -lenba generally means 'write':

Ndinalemba kalata zidiri.
'I wrote two letters.'

-lenba also appears in Lolemba 'Monday' indicating the 'day of writing' when people begin the week's work. This sense of working is evident when -lenba is used to mean 'hire' or 'employ'.

Ndinamlenba dsulo.
'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?'
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 Malawi 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 Malawi.
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 adzalemba khukhlyu?

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)_TA?

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 zanja? 'What foods can you make?'

Practice this pattern by asking each other about special skills you may have:

1st student: Mumakhoza kupanga zakudya zaja-

kupanga
kupanga
kumanga
kukonza
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

Iyayi, sindimakhoza

Iyayi, sindimakhoza

Iyayi, sindimakhoza
10.5.5

Chifukwa chiyani munasiya ntchitoyi? 'Why did you leave this work?'

Practice asking and answering questions of this sort:

1st student: Chifukwa chiyani

2nd student: chifukwa

10.5.6

Munayamba ntchitoyi liti? 'When did you begin this work?'

Practice asking 'when?' questions and answering them with an appropriate time expression:

1st student: Munayamba ntchitoyi

2nd student: Munayamba

10.5.7

Role Playing

Using the vocabulary and patterns used in the introductory and supplementary dialogues, create a dialogue between a European and someone looking for work in the following situations:

-- The European doesn't have a cook or garden boy and claims he doesn't want one. The potential employee tries to convince the European why he should have someone to help around the house.

-- The European already has the help he/she needs. He has to tell the worker firmly that he should look elsewhere.

-- The worker tells the European about his personal problems and situation as a means of convincing the European to hire him/her.
10.6 SUPPLEMENTARY DIALOGUE

See if you can understand this dialogue.

Bill: Moni Bambo!

aPhiri: Moni Bwana!

Bill: Ndikuthándizeni chiyani?

aPhiri: Ndikufúna ntchito.


aPhiri: Ndímadzíwá kupánga zákúdyá zá chízungu.

Bill: Alípó kále khúkhí wína.

aPhiri: Mungadzíwéko améné akufúna khúkhí?

Bill: Nyumbá iyo akufúna khúkhí.

aPhiri: Zíkomo kwámírí.

Bill: Pitáni bwíno.

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?'  Iyayi

2nd student: Mumamanya myumba? 'Do you build nooses?'  Iyayi

3rd student: Mumalemba mabuku? 'Do you write in books?'  Inde

3rd student: Mumalemba nyuzi pepala? 'Do you write newspapers?'  Iyayi

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.


**Answer the following questions:**

1. Jambo anapita liti ku Halale?
2. Chifukwa chiyani anapita ku Halale?
3. Anagwira ntchito kuti?
4. Jambo anafuna ndalama zambiri?
5. Jambo adzachita Chiyani kwawo?

Ask each other questions about the text: Kodi.../...chiyani/ndani.../ ...liti/...kuti
10.9 NYIMBO

This is a 'call to songs and games' sung by children on nights of a full moon.

mmodzi: Mwezi, uwale
onse: Tisewere tiimbe
         Mwezi, uwale
         Tisewere, tiimbe.

one: 'Moon, shine!'
all: 'Let's play, let's sing.'

'Moon, shine!'
'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
onse: Kwawo nchibodo
         Uyo atsate mznake
         Nidye kulindiza.

one: Whoever has a home should be home
all: At home is a chicken leg
     Whoever follows his friend
      He's looking for (a good meal).

A Lullaby:

Gona Mwana
Uleke kulira.
Gona mwana.
Uleke kulira.
Ngati iwe sugona,
Ngati iwe sugona,
Akudya fisil.
Akudya fisil.

Sleep, Child
'Sleep, child.
Stop crying.
If you don't sleep,
If you don't sleep,
A hyena will eat you,
A hyena will eat you.
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:
-teseka mabuku anu  +  Tsekani mabuku anu.
  'Shut your books.'
Muteseka mabuku anu.
  'You should shut your books.'
Muyenera kutseka mabuku anu.
  'You should shut your books.'

1. -yang'ana mitengoyo  
2. -werenga maphunzire anu  
3. -tenga mbalezo  
4. -tsegula chitseko icho  
5. -pita kumsonkhanowo  
6. -khala pansi  
7. -thandiza amayi anu  
8. -mvera anzanu  
9. -dyi nsimayi  
10. -bweru kuno
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 satsopano.
'I saw some new shoes.'

1. chipewa/-ina
2. galimoto/-kale
3. malaya/-mbiri
4. mk-a/-Banda
5. mitengo/-wiri
6. nyumba/dothi
7. mpando/-chitatu
8. zolembera/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:

Amaphunzira Chichewa. ➔ Amaphunzira Chichewa.
'They learn Chichewa.'

1. Sitikupita kusukulu. 'We aren't going to school.'
2. Adzatiitana. 'He will call us.'
3. Mutsegulamazenera. 'Open these windows.'
4. Bwer_ni kumsonkonkhowo. 'Come to the meeting.'
5. Ndichita chiyani? 'What should I do?'
6. Usairamiyalayam'nyumbamuno. 'Don't put those rocks in this house.'
7. Sitina Weremabukathu. '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 w ga yathyoka. 'I'm late because my bike is broken.'

1. Mumaphunzira Chichewa masiku angati pasabata?
2. Kodi munafika kuno mwezi watha?
3. M. i ndi achemwali ndi achimwene angati?
4. Muchita chiyani usiku uno?
5. Munabadwa liti?
6. Nthañi ili bwanji?
7. Mumapita ku Lilongwe patsiku lanji?
8. Mumakonda chipatso chiti, malalanje kaperu 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 aqiri aqtayo.
'He worked at the bank two days ago.'

Substitution: m'kuja

New Model: Admgwira ntchito kubanki m'kuja.
'He will work at the bank the day after tomorrow.'

1. tsopano 6. posachedwa
2. dzulo madzulo 7. snaka chatha
3. sabata lamawa 8. mwezi d'ho
4. kale 9. masiku case
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 chithaka.
 'I saw the bridge that they built last year.'

1. Analowâ 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. Ndinaîwala nthâwi...
10. Ñnakwatiwâ 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/anhuwo/mwezi/-ma'wa
8. -bwereka/njinga/Mary
9. -gula/tebulo/nsungwi/dzana
10. -chenjera/ngati/-pita pansi/usfku
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 ilo?

Nkumuna uyo angathe kunyamula dengu ilo.

'Who can carry this basket?'

'That man can carry this basket.'

1. Kodi/-bwereka/cholembera (permission)
2. -phunzira/liți (possibility)
3. -phika/chiyani (ability)
4. Kodi/-thandiza (permission)
5. Ndani/-yendetsa galimoto (ability)
6. Kodi/-pita/kumsonkhano wathu (possibility)
7. Kodi/-lankhula/Chichewa (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
4. not a vegetable
5. not people
6. edibles
7. open air food stores
8. 365 days
9. an area of cultivation
10. many areas of cultivation
11. big paths
12. kids

DOWN

1. a pedagogue
2. cubicles in a house
3. 730 days
4. portals
5. it accompanies 1 across
6. not a person
7. a trunk, suitcase, etc.
8. a collection of houses
9. not a woman
G. Vocabulary Puzzle

Find the following vocabulary from Lesson 3 in the puzzle below and circle it. Also, write the meanings of the words.

 матумба  chipatala  mbale  tiana  kamwana
 алонго  nsomba  ntchito  kuti  uyu
 галимото  chiyani  ndalama  zipatala  awo
 нымба  nyanja  nyali  mlongo  kodi
 ндани  chimanga  sitolo  timadengu  ili

(The words are vertical, horizontal, and diagonal, but not backwards in any direction.)
Identify in Chichewa the numbered items:

1. nyali
2. njinga
3. nyumba
4. kalata (cholemba)
5. mipeni
6. nkhuku
7. ng'ombe
8. udzudzu
9. nsomba

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Identify in Chichewa 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
### 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.

<table>
<thead>
<tr>
<th>Example:</th>
<th>Unscrambled Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>imlai</td>
<td>aipehwc</td>
<td>'head covering'</td>
</tr>
<tr>
<td>khenkow</td>
<td>chipeisa</td>
<td>'tillers of the soil'</td>
</tr>
<tr>
<td>chaswapeod</td>
<td>nkhokwe</td>
<td>'granary'</td>
</tr>
<tr>
<td>lavum</td>
<td>alimi</td>
<td>'farmers'</td>
</tr>
<tr>
<td>kamak</td>
<td>nposachedwa</td>
<td>'soon'</td>
</tr>
<tr>
<td>ruzen</td>
<td>posachcedwa</td>
<td>'soon'</td>
</tr>
<tr>
<td>ziyun</td>
<td>mvula</td>
<td>'rain'</td>
</tr>
<tr>
<td>reol</td>
<td>mvula</td>
<td>'rain'</td>
</tr>
<tr>
<td>ezanmear</td>
<td>mkaka</td>
<td>'milk'</td>
</tr>
<tr>
<td>tili</td>
<td>nzunges</td>
<td>'wisdom'</td>
</tr>
<tr>
<td></td>
<td>nzery</td>
<td>'wisdom'</td>
</tr>
<tr>
<td></td>
<td>mvula</td>
<td>'rain'</td>
</tr>
<tr>
<td></td>
<td>mvula</td>
<td>'rain'</td>
</tr>
<tr>
<td></td>
<td>akhokwe</td>
<td>'granary'</td>
</tr>
<tr>
<td></td>
<td>posachedwa</td>
<td>'soon'</td>
</tr>
<tr>
<td></td>
<td>posachcedwa</td>
<td>'soon'</td>
</tr>
</tbody>
</table>

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. ezanmear | 'openings, in walls for light' |
10. tili    | 'at what time' |

1. alimi    | 'farmers' |
2. nkhokwe  | 'granary' |
3. posachedwa | 'soon' |
4. mvula    | 'rain' |
5. akhokwe  | 'granary' |
6. posachcedwa | 'soon' |
7. nzery    | 'wisdom' |
8. mvula    | 'rain' |
9. akhokwe  | 'granary' |
10. mvula   | 'rain' |

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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.
5. AChimwemwe ndi akazi a Mavuto.
6. AUfulu ndi agogo a Nditani.
7. Joni ndi mwana wa Rajab.
8. ARichard ndi amuna a Mtendere.
10. AChimwala ndi abambo a Miriam.

*Note: Horizontal lines indicate marriages. Vertical lines indicate offspring. M = male, F = female.
LESSON 1B

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 Chichewa 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.
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 46

4.1 MY FRIEND

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.
ON THE STREET

5.1

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?
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:

Class Prefix + stem
chitsime 'a well' = chi- + -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
mu- + -nthu = munthu 'person'
m- + -lendo = mlendo 'guest'
mw- + -ini = mwini '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 la 'katundu' 'luggage' and Class 5 dengu 'basket', and Classes 9 and 10 sukulu '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:

<table>
<thead>
<tr>
<th>Class Numbers</th>
<th>Prefixes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classes 1/2</td>
<td>Mu/A (class)</td>
<td>munthu/anthu 'person/people'</td>
</tr>
<tr>
<td>Classes 1a/2</td>
<td>Ø/A (class)</td>
<td>bambo/abambo 'father/fathers'</td>
</tr>
<tr>
<td>Classes 3/4</td>
<td>Mu/Mi (class)</td>
<td>mudzi/midzi 'village/villages'</td>
</tr>
<tr>
<td>Classes 5/6</td>
<td>Li/Ma (agreement/class)</td>
<td>dzina/maina 'name/names'</td>
</tr>
<tr>
<td>Classes 7/8</td>
<td>Chi/Zi (class)</td>
<td>chi'sulo/zitsulo 'tool/tools'</td>
</tr>
<tr>
<td>Classes 9/10</td>
<td>I/Zi (agreement)</td>
<td>njinga/njinga 'bicycle/bicycles'</td>
</tr>
<tr>
<td>Classes 12/13</td>
<td>Ka/Ti (class)</td>
<td>kamwana/tiana 'smallchild/children'</td>
</tr>
<tr>
<td>Classes 14/6</td>
<td>U/Ma (class)</td>
<td>ulalo/maulalo 'bridge/bridges'</td>
</tr>
</tbody>
</table>

Some nouns are irregular; their singular comes from one class pairing and their plural from a different class pairing:

- Classes 5/2  Li/A  bwenzi/abwenzi 'friend/friends'
- Classes 9/6  I/Ma  tawuni/matawuni '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.

*Ø 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 I 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 I1- 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 (ulemu '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 I1- class after the agreement prefix. Similarly, Classes 9/10 are called the I/Zi classes after their characteristic APs.
<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(s)</td>
<td>mu-(m-, mw-)</td>
<td>m-, u-</td>
<td>Munthu uyu sadya. 'This man won't eat.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a-</td>
<td>Mnendo wanu wafika. 'Your guest has arrived.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mwana wawo afuna ndalama. 'Their child wants money.'</td>
</tr>
<tr>
<td>1a(s)</td>
<td>Ø</td>
<td>m-, u-</td>
<td>Kačändu wake ali m'nyumbamo. 'His luggage is in the house.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a-</td>
<td>Bambo wanu apita. 'Your father will go.'</td>
</tr>
<tr>
<td>2(p1)</td>
<td>a-</td>
<td></td>
<td>Anthu awa sadya. 'Those men won't eat.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Alendo anu afika. 'Your guests have arrived.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ana awo afuna ndalama. 'Their children want money.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Akatundu ake ali m'nyumbamo. 'His pieces of luggage are in the house.'</td>
</tr>
<tr>
<td>3(s)</td>
<td>mu-(m-, mw-)</td>
<td></td>
<td>Abambo anu apita. 'Your fathers have gone.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Munda wanu uli patali. 'Your field is far.'</td>
</tr>
<tr>
<td>4(p1)</td>
<td>mt-</td>
<td></td>
<td>Minda yanu ili patali. 'Your fields are far.'</td>
</tr>
<tr>
<td>5(s)</td>
<td>Ø, t-, dz-, ts-, d-, di-</td>
<td></td>
<td>Dzina lake ndi lalitali. 'His name is long.'</td>
</tr>
<tr>
<td>6(p1)</td>
<td>ma-</td>
<td>a-</td>
<td>Maina ake ndi aatali. 'His names are long.'</td>
</tr>
<tr>
<td>7(s)</td>
<td>chi-</td>
<td>chi-</td>
<td>Chipewa chanu ndi choifiira. 'Your hat is red.'</td>
</tr>
<tr>
<td>8(p1)</td>
<td>zi-</td>
<td>zi-</td>
<td>Zipewa zanu ndi zofiriira. 'Your hats are red.'</td>
</tr>
<tr>
<td>9(s)</td>
<td>m-, n-, ny-, ng-, Ø</td>
<td></td>
<td>Nyali iyi ndi yodula. 'That lamp is expensive.'</td>
</tr>
<tr>
<td>10(p1)</td>
<td>m-n-, ny-, ng', Ø</td>
<td></td>
<td>Nyali izi ndi zodula. 'Those lamps are expensive.'</td>
</tr>
</tbody>
</table>

There is no class 11 in Chichewa

<table>
<thead>
<tr>
<th>Class #</th>
<th>Class Prefix</th>
<th>AP</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>12(s)</td>
<td>ka-</td>
<td>ka-</td>
<td>Kampandoko kathyoka. 'The small chair is broken.'</td>
</tr>
<tr>
<td>13(p1)</td>
<td>ti-</td>
<td>ti-</td>
<td>Timipandoto tathyoka. 'The small chairs are broken.'</td>
</tr>
<tr>
<td>14(s)</td>
<td>u-</td>
<td>u-</td>
<td>Udzu uwu wafa. 'This grass is dead.'</td>
</tr>
<tr>
<td>6(p1)</td>
<td>ma-</td>
<td>a-</td>
<td>Maukonde ndi atsopano. 'These nets are new.'</td>
</tr>
<tr>
<td>15</td>
<td>ku-</td>
<td>ku-</td>
<td>Ndimakonda kuimba kwanu. 'I like your singing.'</td>
</tr>
<tr>
<td>16</td>
<td>pa-</td>
<td>pa-</td>
<td>Patebulu pali buku. 'There's a book on the table.'</td>
</tr>
<tr>
<td>17</td>
<td>ku-</td>
<td>ku-</td>
<td>Kwawo ndi kuno. 'Their home is here.'</td>
</tr>
<tr>
<td>18</td>
<td>mu-</td>
<td>mu-</td>
<td>M'chitsime mulibe madzi. 'There isn't any water in the well.'</td>
</tr>
</tbody>
</table>
II. PRONOUNS

Personal pronouns (I, me, my, mine) in Chichewa 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:

\[
\text{AP} + \text{verb}
\]

\[
\text{Mu-} -\text{bwera} = \text{Mubwera} \quad \text{'You will come.'}
\]

\[
'you' \quad \text{will come}'
\]

<table>
<thead>
<tr>
<th>AP</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi- 'I'</td>
<td>Ndiphun'ra. 'I will study.'</td>
</tr>
<tr>
<td>U-* 'you'</td>
<td>Ukuon' chito. 'You are working.'</td>
</tr>
<tr>
<td>A- 'he, she'</td>
<td>Amakhala pano. 'He/She lives here.'</td>
</tr>
<tr>
<td>Tl- 'we'</td>
<td>Tikudikira. 'We are waiting.'</td>
</tr>
<tr>
<td>Mu- 'you'</td>
<td>Munadwala 'You were sick.'</td>
</tr>
<tr>
<td>A- 'they'</td>
<td>Adzathandiza. 'They will help.'</td>
</tr>
</tbody>
</table>

* 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:

\[
\text{Subject AP} + \text{T/A} + \text{Object OP} + \text{VR} + \text{VS}
\]

\[
\text{A-} -\text{na-} -\text{mu-} -\text{on-} -\text{a} = \text{'He saw him.'}
\]

\[
'he' \quad \text{(past)} \quad \text{'him'} \quad \text{'see'}
\]
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:

<table>
<thead>
<tr>
<th>Emphatic Pronoun</th>
<th>AP</th>
<th>+</th>
<th>-kupita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ine 'I, me'</td>
<td>ndi-</td>
<td>+</td>
<td>-kupita.Ine, ndikupita. 'As for me, I'm going.'</td>
</tr>
<tr>
<td>Iwe 'you'</td>
<td>u-</td>
<td>+</td>
<td>-kupita.Iwe, ukupita. 'As for you, you are going.'</td>
</tr>
<tr>
<td>Iye 'he/she, him/her'</td>
<td>a-</td>
<td>+</td>
<td>-kupita.Iye, akupita. 'As for him/her, he/she is going.'</td>
</tr>
<tr>
<td>Ife 'we/us'</td>
<td>ti-</td>
<td>+</td>
<td>-kupita.Ife, tikupita. 'As for us, we are going.'</td>
</tr>
<tr>
<td>Inu 'you'</td>
<td>mu-</td>
<td>+</td>
<td>-kupita.Inu, mukupita. 'As for you, you're going.'</td>
</tr>
<tr>
<td>Iwo 'they, them'</td>
<td>a-</td>
<td>+</td>
<td>-kupita.Iwo, akupita. 'As for them, they are going.'</td>
</tr>
</tbody>
</table>

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):

<table>
<thead>
<tr>
<th>Ndi 'be' + emphatic pronoun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndi + ine</td>
<td>= Ndiine mphunzitsi. 'I am the teacher.'</td>
</tr>
<tr>
<td>Ndi + iwe</td>
<td>= Ndiwe wophunzira. 'You are a student.'</td>
</tr>
<tr>
<td>Ndi + iye</td>
<td>= Ndiye Mzungu. 'He/She is a European.'</td>
</tr>
<tr>
<td>Ndi + ife</td>
<td>= Ndiye abwenzi. 'We are friends.'</td>
</tr>
<tr>
<td>Ndi + inu</td>
<td>= Ndinu alendo. 'You are guests.'</td>
</tr>
<tr>
<td>Ndi + iwo</td>
<td>= Ndiwo aimi. 'They are farmers.'</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Preposition/Particle</th>
<th>Emphatic Pronoun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>na- 'with' + ine 'me'(nane)</td>
<td>= Adzaowera nane. 'He'll come with me.'</td>
<td></td>
</tr>
<tr>
<td>patsogolo pa 'in front of' + iwe 'you'</td>
<td>= Ndikukhala patsogolo pa iwe. 'I'm sitting in front of you.'</td>
<td></td>
</tr>
<tr>
<td>pa 'by' + ife 'us'</td>
<td>= Ngozi inaonedwa pa ife. 'An accident was seen by us.'</td>
<td></td>
</tr>
</tbody>
</table>

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):

<table>
<thead>
<tr>
<th>Noun</th>
<th>AP + -a- + Possessive Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>dzina</td>
<td>11- + -a- + -nga 'my/mine' = dzina langa 'my name' (11- + -a- = 1a)</td>
</tr>
<tr>
<td>mabuku</td>
<td>a- + -a- + -ko 'your/yours' = mabuku ako 'Your books' (a- + -a- = a-)</td>
</tr>
<tr>
<td>chala</td>
<td>chi- + -a- + -ke 'his/her/hers' = chala chake 'his/her finger' (chi- + -a- = cha-)</td>
</tr>
<tr>
<td>nyumba</td>
<td>i- + -a- + -thu 'our/ours' = nyumba yathu 'our house' (i- + -a- = ya-)</td>
</tr>
<tr>
<td>zipewe</td>
<td>zi- + -a- + -nu 'your/yours' = zipewe zanu 'your hats' (zi- + -a- = za-)</td>
</tr>
<tr>
<td>mphaka</td>
<td>u- + -a- + -wo 'their/their' = mphaka wawo 'their cat'</td>
</tr>
</tbody>
</table>
III. VERBS

The verb in Chicheřa 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!' / Ndipamudikira. 'I waited for him.') In fact, a verb can give so much information that a statement in Chicheřa 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.'
- aganachoko, tifuna kumuona. 'Before he leaves, we want to see him.'

A. REGULAR AND IRREGULAR VERBS

In Chicheřa, 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 Chicheřa are regular by this definition: -pita 'go', -bhera 'come', -tsala 'stay', -severa 'play', etc...

Irregular verbs in Chicheřa 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; -venera '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 Chicheřa:

- -li/ndi 'be'
- -li ndi 'have'
- Pall/Puli? Kuli 'There is/are'
- -venera 'should/ought to'
- -tanir 'do what/say what?
- -tha 'can/be able'
- -nothe 'can/be able'
- -si 'say'
- -sere/-telo 'say/do this, say/do that'

For a full explanation of -li/ndi, -li ndi, and Pall/Puli/Puli, see the Verb Review after Lesson 8.
B. A/C-T-O-R-S

The verbal assembly line (or pattern) can be summarized by the acronym A/C-T-O-R-S, and it is a useful guide to remembering how the component parts of the verb are arranged:

A/C These letters represent the agreement (or concordial) prefix that is attached to the verb and refers to the pronoun or class of the noun subject. All verb forms except the imperative (with the understood subject 'you' Pita: 'Go!')

AP

Ndi-ku-lemb-a 'I'm writing.' /Aphunzitsi a -ku-lemb-a 'The teacher is writing.'

T This letter represents the tense/aspect marker which indicates time or aspect in reference to the meaning of the verb root. Some verb forms have a ze: e.g. for their tense/aspect prefix; others have a double prefix. These T/A prefixes always occur after the agreement prefix.

Prefix -(ii) ku-

Some of the major T/A prefixes are: present progressive/continuous'.

This is a double prefix consisting of -ii 'be' and ku- of the infinitive 'be...ing':

AP T/A

Ti-liku- dy-a tsopano. 'We are eating now.'

-ma- 'present/future habitual and past habitual'. Habitual aspects can be either present/future 'usually' or past 'used to'. In Chichewa, both aspects are handled by the prefix -ma-, distinguished by a high-tones AP in the present/future habitual and a low-toned AP in the past habitual:

AP T/A AP T/A


'He usually writes.'  'He used to write.'

-na- 'simple past'. These T/A prefixes are dialectal equivalents indicating the past action or state:

AP T/A T/A


'You came'  'You came'

-a- 'perfect' The perfect T/A prefix appears with both stative verbs (to indicate a present state) and action verbs (to indicate a recently completed action):

AP T/A AP T/A

Nd-a-dwal-a / Nd-a-wereng-a

'I am sick.'  'I have read.'
Prefix

-naliku-. 'past progressive/continuous'. This is a combination of the remote past T/A -na- and the progressive -liku- to indicate a progressive action in the past:

AP T/A
A-naliku-sewer-a. 'He was playing.'

-dza-. 'distant future.' This T/A prefix indicates a future action or state which may be as soon as tomorrow or far into the future:

AP T/A
Ti-dza-gwir-a ntchito. 'We will work.'

-Ø-. 'immediate future'. The immediate future is indicated by a zero Ø T/A prefix (in the pattern of an AP + verb root + final -a). It refers to an action or state as soon as today or tomorrow or soon in a relative sense:

AP T/A
A-Ø-imb-a 'He will sing.'

-Ø-. 'imperative'. The imperative verb experiencing a command or a request) is also indicated by a zero Ø tense/aspect prefix in a pattern of a zero AP + verb root + -a:

Lo-w-a 'enter.' Lo-w-a-ni 'enter.'

(singular, informal) (plural, respectful)

-Ø-. 'subjunctive'. The subjunctive verb has a zero Ø T/A prefix in the pattern of an AP + verb root + -e to mean a polite request in the sense of 'should':

AP T/A
Ti-Ø-yamb-e 'Let's begin'/'We should begin.'

-nga-. 'permission/possibility'. This T/A prefix indicates permission or possibility in the sense of 'may' or 'can':

AP T/A
Nd-nga-chok-e 'May I leave?' A-nga bwere posachedwa. 'He may come soon.'

-ta-. 'after'. This T/A prefix indicates that one action or state occurred after another. It appears in one of two verbs in the sentence:

AP T/A
Ti-ta-fik-a tinadya. 'After we arrived, we ate.'
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.'

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
A-kana-phunzi-r-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.

The compound T/A -daka- expresses 'still' to describe a state or action that is continuing or going on:

AP T/A
A-daka-dwal-a 'He's still sick.'

AP T/A
A-daka-dikir-a 'He's still waiting.'
This letter represents the object prefix (OP) that marks the pronoun object or referring to the class of the noun object. Pronoun OPs are required, but those representing noun objects are emphatic and optional. The reflexive verb prefix -dzi- is also an OP which indicates that the subject and object are the same person.

```
AP T/A OP
A-na-ndi-thandiz-a  Buku ndi-ku-li-\-wereng-a
'He helped me.'    'I'm reading (it) the book.'
```

AP T/A OP
Mu-ku-dzi-meny-a
'You're hitting yourself.'

This letter represents the verb root, the base form without and prefixes or suffixes:

```
AP T/A OP  R
Ndí-na-mu-thandiz-a    'I helped him!'
```

This letter represents the verb suffix, the ending of the verb after the verb root. All regular verbs and in a final vowel end in a suffix -a or -e. Negative past verbs, subjunctive verbs, verbs with the T/A prefixes -sana- 'before' and -nga- 'may/can' and their verb stems in -e; all other verb forms end their stems in -a:

```
AP T/A OP R S  AP T/A-OP  R S
Ti-na-mu-on-a  Si-ti-na-mu-on-e
'We saw him.'  'We didn't see him.'
```

AP T/A OP R S  AP R S
Ndí-na-wa-funs-a  Mu-\-wer-e
'I asked them.'    'You should come.'

There are some additional suffixes which can appear between the verb root and the final vowel suffix:

```
\-\-DW--
'passive voice'  This suffix makes the verb passive 'be found' while also making the patient the subject and the agent the object of the particle ndí.
Ndalama zanu zi-na-peze-\-S-a ndí ana awo.
'Your money was found by those children.'
```

```
\-K--
'stative'  This suffix makes the verb describe a state with the Patient as subject.
S
Mapiri aja a-ma-one-k\-\-a.    'Those mountains are usually visible.'
```

```
\-R--
'applied'  This suffix (meaning 'to, for, from') allows the verb to accommodate an object (usually indirect):
S
A-na-ti-\-enge-r-a nsima. 'They brought us nsima.'
```
-IS- 'causative' This suffix indicates an action 'made or caused to happen': S

Ti-na-ku-dabwi-tS-a 'We surprised you.'

-AN- 'reciprocal' This suffix expresses the idea of doing something 'together or to each other':

S Ti-na-lankhul-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 Ø in their AP slot (positive imperative) or Ø 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

<table>
<thead>
<tr>
<th>AP</th>
<th>T/A</th>
<th>OP</th>
<th>VR</th>
<th>S</th>
<th>VS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present/Future Progressive</td>
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<td>-liku-</td>
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<td>yes</td>
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</tr>
<tr>
<td>Habitual</td>
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<td>-ma-</td>
<td>0</td>
<td>yes</td>
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<td>-a</td>
</tr>
<tr>
<td>Perfect</td>
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<td>-a-</td>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-a</td>
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<tr>
<td>Past</td>
<td>yes</td>
<td>-na- -da-</td>
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<td>yes</td>
<td>0</td>
<td>-a</td>
</tr>
<tr>
<td>Past Progressive</td>
<td>yes</td>
<td>-naliku- 0</td>
<td>yes</td>
<td>0</td>
<td>-a</td>
<td>Ndínálíkudikira. 'I was waiting.'</td>
</tr>
<tr>
<td>Distant Future</td>
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</tr>
<tr>
<td>Permission/ Possibility</td>
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<td>-e</td>
</tr>
<tr>
<td>'After'</td>
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<td>0</td>
<td>yes</td>
<td>0</td>
<td>-a</td>
</tr>
<tr>
<td>'Before'</td>
<td>yes</td>
<td>-sana-</td>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-e</td>
</tr>
<tr>
<td>'When/If'</td>
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<td>-ka-</td>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-a</td>
</tr>
<tr>
<td>'If' conditional</td>
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<td>-kada- -kana-</td>
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<td>yes</td>
<td>0</td>
<td>-a</td>
</tr>
<tr>
<td>'still'</td>
<td>yes</td>
<td>-daka-</td>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-a</td>
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# Positive Verb Forms (continued)

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<tr>
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<th>AP</th>
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<th>OP</th>
<th>VR</th>
<th>S</th>
<th>VS</th>
<th>Example</th>
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<td>Passive</td>
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<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>-idw</td>
<td>-a</td>
<td>Ngozi inaonedwa naye. 'The accident was seen by him.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-edw</td>
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<td>Stative</td>
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<td>yes</td>
<td>Ø</td>
<td>yes</td>
<td>-ik-</td>
<td>-a</td>
<td>Nyumba yana imaoneka. 'Your house is visible.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-ek-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Applied</td>
<td>yes</td>
<td>yes</td>
<td>(yes)</td>
<td>yes</td>
<td>-ir-</td>
<td>-a</td>
<td>Ndikuphikira. 'I will cook for you.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-er-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Causative</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>-its-</td>
<td>-a</td>
<td>Anandigwetsa. 'They made me fall.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-ets-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reciprocal</td>
<td>yes</td>
<td>yes</td>
<td>Ø</td>
<td>yes</td>
<td>-an-</td>
<td>-a</td>
<td>Akuvutana. 'They are quarreling together.'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reflexive</td>
<td>yes</td>
<td>yes</td>
<td>-dzi-</td>
<td>yes</td>
<td>Ø</td>
<td>-a</td>
<td>Mwadzicheka. 'You've cut yourself.'</td>
</tr>
</tbody>
</table>

-hammer
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 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':
   - Ali be galimoto. 'He doesn't have a car.'
   - Munali be 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 kufului mire, mukanachedwa. 'If we don't hurry, we'll be late.'
NEGATIVE VERB FORMS

<table>
<thead>
<tr>
<th>Si-</th>
<th>AP</th>
<th>-sa-</th>
<th>T/A</th>
<th>verb vowel root+suffix</th>
<th>-be</th>
<th>Infin-</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si-</td>
<td>yes</td>
<td>0</td>
<td>-liku-</td>
<td>yes</td>
<td>-a</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Si-</td>
<td>yes</td>
<td>0</td>
<td>-na-</td>
<td>yes</td>
<td>-e</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Si-</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>0</td>
<td>yes</td>
<td>-sa-</td>
<td>-na-</td>
<td>yes</td>
<td>-e</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>0</td>
<td>yes</td>
<td>-sa-</td>
<td>0</td>
<td>yes</td>
<td>-e</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>0</td>
<td>yes</td>
<td>-sa-</td>
<td>0</td>
<td>-li</td>
<td>0</td>
<td>-be</td>
<td>0</td>
</tr>
<tr>
<td>0</td>
<td>Pa-</td>
<td>0</td>
<td>-na-</td>
<td>-li</td>
<td>0</td>
<td>-be</td>
<td>0</td>
</tr>
<tr>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-ka-</td>
<td>-pand-</td>
<td>-a</td>
<td>0</td>
<td>yes</td>
</tr>
<tr>
<td>0</td>
<td>yes</td>
<td>0</td>
<td>-kada-</td>
<td>-pand-</td>
<td>-a</td>
<td>0</td>
<td>yes</td>
</tr>
</tbody>
</table>
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 Chichewa these modifiers follow nouns and they agree with their nouns by various types of agreement prefixes.

There are five types of modifiers in Chichewa 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', 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).

<table>
<thead>
<tr>
<th>Class # noun</th>
<th>AP + modifier</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/la</td>
<td>mwana u-ja</td>
<td>mwana uja 'that child'</td>
</tr>
<tr>
<td></td>
<td>galu u-ina</td>
<td>galu wina 'another dog'</td>
</tr>
<tr>
<td>2</td>
<td>anthu a-ngati</td>
<td>anthu angati 'how many people?'</td>
</tr>
<tr>
<td>3</td>
<td>mpeni u-mene</td>
<td>mpeni umene 'the knife which'</td>
</tr>
<tr>
<td>4</td>
<td>mitengo i-sanu</td>
<td>mitengo isanu 'five trees'</td>
</tr>
<tr>
<td>5</td>
<td>dziko i-no</td>
<td>dziko lino 'this country'</td>
</tr>
<tr>
<td>6</td>
<td>makasu a-ja</td>
<td>makasu aja 'the/those hoes'</td>
</tr>
<tr>
<td>7</td>
<td>chaka i-no</td>
<td>chaka chino 'this year'</td>
</tr>
<tr>
<td>8</td>
<td>zaka z-i-ngati</td>
<td>zaka zingati? 'How many years?'</td>
</tr>
<tr>
<td>9</td>
<td>nyumba i-iti</td>
<td>nyumba iti? 'which house?'</td>
</tr>
<tr>
<td>10</td>
<td>nthawi z-i-na</td>
<td>nthawi zina 'some times'</td>
</tr>
<tr>
<td>12</td>
<td>kamwana ka-mene</td>
<td>kamwana kamene 'the small child who'</td>
</tr>
<tr>
<td>13</td>
<td>timadengu ti-nayi</td>
<td>timadengu tinayi 'four small baskets'</td>
</tr>
<tr>
<td>14</td>
<td>ukonde u-iti</td>
<td>ukonde uti? 'which net?'</td>
</tr>
<tr>
<td>15</td>
<td>kuimba ku-ja</td>
<td>kuimba kuja 'that singing'</td>
</tr>
<tr>
<td>16</td>
<td>pamsika pa-mene</td>
<td>pamsika pamene 'at the market where'</td>
</tr>
<tr>
<td>17</td>
<td>kumudzi ku-iti</td>
<td>kumudzi kuti? 'to which village?'</td>
</tr>
<tr>
<td>18</td>
<td>m'nyumba m-ino</td>
<td>m'nyumba muno 'in this room'</td>
</tr>
</tbody>
</table>
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 -njii 'what?', possessive stems (e.g. -nu 'your/yours'), and qualifiers (e.g. -mbiri 'much, many'). Noun-derived modifiers (e.g. -a nzenu 'intelligent') take the associative form disjunctively (separately) and not as a prefix. (For a fuller discussion of these modifiers, see Lesson 9 A).

<table>
<thead>
<tr>
<th>Class #</th>
<th>Noun</th>
<th>AP + a + modifier</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/1a</td>
<td>mlendo</td>
<td>u- -a- -nu</td>
<td>mlendo wanu 'your guest'</td>
</tr>
<tr>
<td></td>
<td>bambo</td>
<td>u- -a- -ke</td>
<td>bambo wake 'his father'</td>
</tr>
<tr>
<td>2</td>
<td>alimi</td>
<td>a- -a- -mbiri</td>
<td>alimi ambiri 'many farmers'</td>
</tr>
<tr>
<td>3</td>
<td>mphika</td>
<td>u- -a- -tsopano</td>
<td>mphika watsopano 'a new cooking pot'</td>
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<tr>
<td>4</td>
<td>midzi</td>
<td>i- -a- -mbiri</td>
<td>midzi yambiri 'many villages'</td>
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<tr>
<td>5</td>
<td>dengu</td>
<td>li- -a- -nga</td>
<td>dengu langa 'my basket'</td>
</tr>
<tr>
<td>6</td>
<td>maluwa</td>
<td>a- -a- -bwino</td>
<td>maluwa abwino 'good flowers'</td>
</tr>
<tr>
<td>7</td>
<td>chitseko</td>
<td>chi- -a- nsungwi</td>
<td>chitseko cha nsungwi 'a bamboo door'</td>
</tr>
<tr>
<td>8</td>
<td>zitsulo</td>
<td>zi- -a- -chabe</td>
<td>zitsulo zachabe 'worthless tools'</td>
</tr>
<tr>
<td>9</td>
<td>mfumu</td>
<td>i- -a- nzenu</td>
<td>mfumu wa nzenu 'a wise chief'</td>
</tr>
<tr>
<td>10</td>
<td>nyali</td>
<td>zi- -a- -nji</td>
<td>nyali zanji? 'what lamps/lights?'</td>
</tr>
<tr>
<td>12</td>
<td>kagalu</td>
<td>ka- -a- -thu-</td>
<td>kagalu kethu 'our small dog'</td>
</tr>
<tr>
<td>13</td>
<td>timiyala</td>
<td>ti- -a- -mbiri</td>
<td>timiyala tambiri 'many small stones'</td>
</tr>
<tr>
<td>14</td>
<td>ufa</td>
<td>u- -a- mtedza</td>
<td>ufa wa mtedza 'groundnut flour'</td>
</tr>
<tr>
<td>15</td>
<td>kulemba</td>
<td>ku- -a- -nu</td>
<td>kulemba kwanu 'your writing'</td>
</tr>
<tr>
<td>16</td>
<td>patebulo</td>
<td>pa- -a- -wo</td>
<td>patebulo pawo 'on their table'</td>
</tr>
<tr>
<td>17</td>
<td>kuofesi</td>
<td>ku- -a- -ke</td>
<td>kuofesi kwake 'to his office'</td>
</tr>
<tr>
<td>18</td>
<td>m' thumba</td>
<td>mu- -a- -nu</td>
<td>m' thumba mwanu 'in my pocket'</td>
</tr>
</tbody>
</table>

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).
<table>
<thead>
<tr>
<th>Class No.</th>
<th>Associative Form</th>
<th>AP</th>
<th>Double Prefix</th>
<th>Example</th>
</tr>
</thead>
</table>
| 1        | wa-              | m- | wam-          | Mwana wake wamkazi wadwala.  
"His daughter is ill." |
| 1a       | wa-              | m- | wam-          | Galuyu ndi wamkulu.  
"This dog is big." |
| 2        | a-               | a- | aa-           | Ana ake aamuna adwala.  
"His sons are sick." |
| 3        | wa-              | u- | wau-          | Ndinaona mtengo waufupi.  
"I saw a short tree." |
| 4        | ya-              | i- | yai-          | Ndinaona mitengo yaifupi.  
"I saw some short trees." |
| 5        | la-              | li- | lali-         | Mumpatse khasu laling'ono.  
"Give him a small hoe." |
| 6        | a-               | a- | aa-           | Mumpatse makasu aang'ono.  
"Give him the small hoes." |
| 7        | cha-             | chi- | chachi-      | Titsegule chitseko chachikulu.  
"Let's open the big door." |
| 8        | za-              | zi- | zazi-         | Titsegule zitseko zazikulu.  
"Let's open the big doors." |
| 9        | ya-              | i- | yai-          | Anandipatsa njinga yaing'ono.  
"He gave me a small bike." |
| 10       | za-              | zi- | zazi-         | Anandipatsa njinga zazing'ono.  
"He gave me the small bikes." |
| 12       | ka-              | ka- | kaka-         | Kagalu kakang'ono kadwala.  
"The small dog is sick." |
| 13       | ta-              | ti- | tati-         | Tiagalu tating'ono tadwala.  
"The small dogs are sick." |
| 14       | wa-              | u- | wau-          | Anamanga ulalo wautali.  
"He built a long bridge." |
| 16       | pa-              | pa- | pap-          | Ndinaika bukulo patebulo papang'ono.  
"I put that book on a small part of the table." |
| 17       | kwa-             | ku- | kwaku-        | Tikupita kuphiri kwakutali.  
"We're going to a tall mountain." |
| 18       | mwa-             | mu- | mwam-         | Aly m'chipinda mwamung'ono.  
"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.)

<table>
<thead>
<tr>
<th>Noun Phrase</th>
<th>AP+T/A + Verb Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwezi</td>
<td>u- -a- -tha</td>
</tr>
<tr>
<td>miyezi isanu</td>
<td>i- -a- -pita(yo)</td>
</tr>
<tr>
<td>masiku anayi</td>
<td>a- -a- -pita(wo)</td>
</tr>
<tr>
<td>sabata</td>
<td>i- -a- -tha</td>
</tr>
<tr>
<td>masabata atatu</td>
<td>a- -a- -pita(wa)</td>
</tr>
<tr>
<td>chaka</td>
<td>ch- -a- -tha</td>
</tr>
<tr>
<td>zaka ziwiri</td>
<td>zi- -a- -pita(zo)</td>
</tr>
</tbody>
</table>

mwezi watha 'last month'
miyezi isanu yapitayo 'five months'
masiku anayi apitawo 'four days ago'
sabata latha 'last week'
masabata atatu apitawo 'three weeks ago'
chaka chatha 'last year'
zaka ziwiri zapitazo '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).
<table>
<thead>
<tr>
<th>Class No.</th>
<th>Associative + ku- = Verbal Modifier Prefix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wa- + ku- = wo-</td>
<td>M'nyamata wodwala ali m'chipatala. 'The sick boy is in the hospital.'</td>
</tr>
<tr>
<td>1a</td>
<td>wa- + ku- = wo-</td>
<td>Galu wokalamba wagona. 'The old dog is asleep.'</td>
</tr>
<tr>
<td>2</td>
<td>a- + ku- = o-</td>
<td>Anyamata owalala ali m'chipatala. 'The sick boys are in the hospital.'</td>
</tr>
<tr>
<td>3</td>
<td>wa- + ku- = wo-</td>
<td>Agalu okalamba agona. 'The old dogs are asleep.'</td>
</tr>
<tr>
<td>4</td>
<td>ya- + ku- = yo-</td>
<td>Ndinaona mtengo wokalamba. 'We saw an old tree.'</td>
</tr>
<tr>
<td>5</td>
<td>la- + ku- = lo-</td>
<td>Tsiku loyamba linali labwino. 'The first day was good.'</td>
</tr>
<tr>
<td>6</td>
<td>a- + ku- = o-</td>
<td>Masiku oyamba anali abwino. 'The first days were good.'</td>
</tr>
<tr>
<td>7</td>
<td>cha- + ku- = cho-</td>
<td>Safuna kugula chinthu chothyoka. 'He doesn't want to buy a broken thing.'</td>
</tr>
<tr>
<td>8</td>
<td>za- + ku- = zo-</td>
<td>Anagula zinthu zochuluka. 'He bought numerous things.'</td>
</tr>
<tr>
<td>9</td>
<td>ya- + ku- = yo-</td>
<td>Tidzakhala nthawi yokwanira. 'We'll have enough time.'</td>
</tr>
<tr>
<td>10</td>
<td>za- + ku- = zo-</td>
<td>Anaona nsomba zochepa. 'He saw few fish.'</td>
</tr>
<tr>
<td>12</td>
<td>ka- + ku- = ko-</td>
<td>Kamwana komaliza sikanadye. 'The last small child didn't eat.'</td>
</tr>
<tr>
<td>13</td>
<td>ta- + ku- = to-</td>
<td>Tiana tomaliza sithyoka. 'The last small children didn't eat.'</td>
</tr>
<tr>
<td>14</td>
<td>wa- + ku- = wo-</td>
<td>Sindinagule ufa wokwanira. 'I didn't buy enough flour.'</td>
</tr>
<tr>
<td>15</td>
<td>kwa- + ku- = ko-</td>
<td>Kuwerenga kokwanira sikunachitik. 'Sufficient reading wasn't done.'</td>
</tr>
<tr>
<td>16</td>
<td>pa- + ku- = po-</td>
<td>Paphiri ndi pozizira. 'It's cold on the mountain.'</td>
</tr>
<tr>
<td>17</td>
<td>kwa- + ku- = ko-</td>
<td>Kunyanja ndi kotentha. 'It's hot at the lake.'</td>
</tr>
<tr>
<td>18</td>
<td>mwa- + ku- = mo-</td>
<td>M'nyumba momaliza munalibe anthu. 'In the last house there was no one.'</td>
</tr>
</tbody>
</table>
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':

<table>
<thead>
<tr>
<th>Associative Form</th>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwa-</td>
<td>nzeru 'intelligent'</td>
<td>mwanzeru 'intelligently'</td>
</tr>
<tr>
<td>mwa-</td>
<td>ulemu 'respect'</td>
<td>mwaulemu 'respectfully/politely'</td>
</tr>
</tbody>
</table>

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...':

<table>
<thead>
<tr>
<th>VMP</th>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>mo-</td>
<td>-nyada 'be proud'</td>
<td>monyada 'proudly' (in the manner of being proud)</td>
</tr>
<tr>
<td>mo-</td>
<td>-kondwa 'be happy'</td>
<td>mokondwa 'happily' (in the manner of being happy)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>mu-</th>
<th>-ku-</th>
<th>-a-</th>
<th>Stem</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOUNS</td>
<td>mu-</td>
<td>Ø</td>
<td>-a-</td>
<td>ulesi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>chitsiru</td>
</tr>
<tr>
<td>VERB STEMS</td>
<td>mu-</td>
<td>-ku-</td>
<td>Ø</td>
<td>fulumira</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-kwiya</td>
</tr>
</tbody>
</table>
VOCABULARY LIST

A

a-  'he/she/they'
a prefix showing respect(as aBanda 'Mr. Banda')
a-  'of'
-aa  perfect T/A prefix
Afrika  Africa'
ai  'ice'
aka/ako  'the, this/that'
-ake  'his/her/hers'
-ako  'your/yours' (singular/familiar)
akuluakulu(8)  'elders'
ali yenee  'everyone'
Amloka  'America'
amene  'the one/ones who'
-an-  'each other/together' (reciprocal verb suffix)
-anga  'my/mine'
-anu  'your/yours' (plural, respectful)
anyensi  'onions'
apa/apo  'the, this(here)/that (there)' (for Cl. 16 nouns)
apita  'ago'
-atha  'last'
-athu  'our/ours'
asa/aso  'the, these/those' (for Cl.2 and 6 nouns)
-aso  'their/ theirs'
a yani?  'whose?'
astakambo(3)  'Sir, father (polite)'
astamayi(3)  'ma'am, mother (polite)'

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503-
B

-ba

-steal

-badwa 'be stolen'

-bera 'steal for'

-be born

-sir, father/fathers, man/men

-family/families

-bank/banks

-that's all/That's enough./Stop!/just

-be without/not

-bed/beds

-bell/bells

-darkness'

-thunder

-be green

-a lie/lie's

-government offices (originally 'fort')

-mushroom/mushrooms

-cut off'/eat off'

-be eaten completely

-kabudula 'shorts'

-book/books'

-bread/breads'

-brake/brakes'

-blue'

-boss, bosses'

-how?/how much'

-friend/friends'

-come'

-bwerek' borrow/lend'

-bweraka 'return'

-bweretsa 'bring back'

-bwerera 'repeat'

-twino 'well, o.k., all right'

-twino 'good'

-twino 'gently, carefully'
-bzala

'plant'; also -bzyala/dzala

-bzala ufa 'plant flour' = 'lie'

C

-oha

ohabe (7)

Chabwino

ohaka/saka (7/8)

ohakuda ya sakudya (7/8)

ohala/sala (7/8)

ohambo (7)

ohangu (7)

-oha pa

-oha da sa

-oha ka

ohemali/aohemali (1a/2)

-oha pa

-oha ta

-ohesa

-ohi-/-si-

ohibale (7)

ohihenthu/sihenthu (7/8)

ohibodo/sibodo (7/8)

ohiwanja (7)

ohihwenshi (7)

ohifukwa/sifukwa (7/8)

-ohifukwa/sifukwa (7/8)
ohigawo/sigawo (7/8)
'plot/plots, term/terms'

ohikasu (?)
yellow, ginger root'

ohikhirtstu
'Christians'

ohikhulupiro/sikhulupiro (7/8)
'hope/hopes'

ohikondi (?)
'love'

ohikuku (7)
'measles'

ohikumba (7)
'skin'

ohihma/sihma (7/8)
'baskets for storing rice, beans, or leaves'

ohikmands/sahwanje (7/8)
'bush knife/knives'

ohaango/silango (7/8)
'punishment/punishments'

ohilankhulo/silanhhulo (7/8)
'language/languages'

ohilendo (7)
'drought/droughts'

ohilenda (7)
'drought'

ohilendo (7)
'strangeness, in the manner of a stranger'

ohilimwe (7)
'hot season'

ohilondal/silonda (7/8)
'sore/sores'

ohimanga (?)
'maize (corn)'

ohimbudzi/zimbudzi (7/8)
'latrine/latrines'

ohimodsisrodzi
'toilet/toilets'

ohinayi
'the same'

ohinangea (7)
'big chair/chairs'

ohinenedwe (7)
'happiness'

ohinangwa (?)
'cassava'

-ohinayi
'fourth'

ohinemedwe (?)
'Language/grammar'

ohinfine (?)
'a cold'

ohingoni (?)
'the language of the Ngoni people'

ohingwe/singwe (7/8)
'string/strings'

shinthu/sinthu (7/8)
'thing/things'
- 507 -

ohinyesi (7)
ohipando/sipando (7/8)
ohipango/sipangiso (7/8)
ohipani (7)
ohipatala/sipatala (7/8)
ohipatso/sipatso (7/8)
ohiperone (7)
ohipemå/sipeå (7/8)
ohipinda/sipinda (7/8)
ohipupa/sipupa (7/8)
ohipira

ohirere/sirere (7/8)
ohisaru
ohisakasa/sisakasa (7/8)
ohisisira (7)
ohisoni (7)
ohita

ohitatu
ohitenje/zitenje (7/8)
ohitira umboni
ohithumisi/sithumisi (7/8)
ohitseko/sitseko (7/8)
ohitsime/sitseme (7/8)
ohitsulo/sitsulo (7/8)
ohitumbuka (7)
ohiweto/si̇weto (7/8)
ohiviri
Chiyambi (7)

'humidity'
'wooden spoon/spoons'
'gourd/gourds'
'building material/materials'
'party (political)'
'hospital/hospitals'
'fruit/fruits'
'fierce storm'
'hat/hats'
'room/rooms'
'wall/walls'
'recover'
-chiritsa 'cure'
'groundnut field/fields'
'fifth'
'shed/sheds'
'dusk'
'sadness'
'do'
'third'
'wrap around cloths'
'witness'
'picture/pictures'
'door/doors'
'well/wells'
'tool/tools'
'the Tumbuka language'
'livestock/many kinds of livestock'
'second'
'origin'
ohiyani 'what?'
-ohisa 'heal'
ohobisa/sobisa(7/8) 'secret/secrets'
ohofunda/sofunda(7/8) 'bedding/beddings'
ohoka 'go away/leave'
-ohokara 'come from, depart from'
oholamba/zolemba(7/8) 'pen/pens'
oholinga/zolinga(7/8) 'aim/aims'
ohonohi/ohonoho 'like this/that'
ohoona/soona(7/8) 'truth/truths'
ohovala/zovala(7/8) 'an article of clothing/clothes'
ohovundikira/zovundikira(7/8) 'cover/covers'
ohovuta/zovuta(7/8) 'problem/problems'
oholuka 'be numerous/plenty'
ohuma(7) 'wealth, finances'

D
-da 'be dark'
dada past T/A prefix (also -na-)
dada- 'be surprised'
dabwitsa 'surprise'
daka- 'still' (verb prefix)
dambo/madambo(5/8) 'swamp/swamps'
danda 'complain'
danda- 'complain to'
dasti(5) 'baldness'
deng/madenga(5/8) 'roof/roofs'
dengu/madengu(5/8) 'baskets/baskets'
dera/madera(5/8) 'region/regions'
deresi/maderesi(5/8) 'dress/dresses'
di '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 sing'anga)
dona/adona(1a/2) 'lady/ladies' 'woman/women'
'dona/adona (1a/2)' 'mistress/mistresses'
dothi (5)
dula 'cut'
dulira 'cut for'
duka 'be cut'
dula 'be expensive'
dulitsa 'make expensive'
dw- 'passive verb suffix'
dwala 'be sick'
edwala/adwala 'sick person/people'
dya 'eat'
dveka 'be edible'
dvedwe 'be eaten'
dvetsa 'feed'
dza- 'come'
dzera 'come for'
dza- 'come and...'
'dza- 'come and...''
dzera 'come for'
'dza- 'come and...''
dzera 'come for'
dzadza 'distant future T/A prefix'
dzana 'fill'
dzanja/manja(5/8) 'hand/hands'
dzenje/mazhe(5/8) 'hole/holes'
dsi- 'self/selves' (reflexive verb suffix)
dziko/mako(5/8) 'country/countries'
dziko la pansi 'the earth'
dzina/maina(5/8) 'name/names'
dzinja/mainja(5/8) 'rainy season/seasons'
dzino/mano(5/8) 'tooth/teeth'
<table>
<thead>
<tr>
<th>Infix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>dzira/masira(5/6)</td>
<td>'egg/eggs'</td>
</tr>
<tr>
<td>-dziša</td>
<td>'know'</td>
</tr>
<tr>
<td>-dzikena</td>
<td>'know each other'</td>
</tr>
<tr>
<td>-dziwitsa</td>
<td>'inform'</td>
</tr>
<tr>
<td>dařse/mawše(5/8)</td>
<td>pond/ponds</td>
</tr>
<tr>
<td>-dašu</td>
<td>'yesterday'</td>
</tr>
<tr>
<td>-dašuka</td>
<td>'rise/get up'</td>
</tr>
<tr>
<td>dašungu/mawungu(6/8)</td>
<td><em>pumpkin/pumpkins</em></td>
</tr>
</tbody>
</table>

### E

<table>
<thead>
<tr>
<th>Infix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ee</td>
<td>'yes' (alsb inde)</td>
</tr>
<tr>
<td>ekesipulese</td>
<td>'express'</td>
</tr>
<tr>
<td>emi(8)</td>
<td>'owners'</td>
</tr>
<tr>
<td>mpumini(1)</td>
<td>'owner'</td>
</tr>
<tr>
<td>Epulo</td>
<td>'April'</td>
</tr>
<tr>
<td>eyiti</td>
<td>'eight'</td>
</tr>
</tbody>
</table>

### F

<table>
<thead>
<tr>
<th>Infix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>-fa</td>
<td>'die' (all living things)</td>
</tr>
<tr>
<td>fafl</td>
<td>'five'</td>
</tr>
<tr>
<td>Febulawale</td>
<td>'February'</td>
</tr>
<tr>
<td>fetesela(9/10)</td>
<td>'fertilizer/fertilizers'</td>
</tr>
<tr>
<td>-flira</td>
<td>'be red'</td>
</tr>
<tr>
<td>-fiša</td>
<td>'arrive'</td>
</tr>
<tr>
<td>fili</td>
<td>'three'</td>
</tr>
<tr>
<td>fisel/afiseli(1a/2)</td>
<td>'hyena/hyenas'</td>
</tr>
<tr>
<td>fiseli(9/10)</td>
<td>'fees'</td>
</tr>
<tr>
<td>fodya/afodya(1a/2)</td>
<td>'tobacco/kinds of tobacco'</td>
</tr>
<tr>
<td>-folera</td>
<td>'thatch (also -zika)'</td>
</tr>
<tr>
<td>folo</td>
<td>'four'</td>
</tr>
<tr>
<td>-fotokosa</td>
<td>'explain'</td>
</tr>
</tbody>
</table>
-sotera -

fuku/mafuko(5/6) 'cove:'

Fulansa 'group/groups', 'tribe/tribes' 'nation/nations'

-fuula 'France'

-fuuluma 'brew (beer)'

-fuulumiza 'be early/be fast/hurry'

-fuulumiza 'cause to hurry'

-fuma 'come for'

-funa 'want'

-funafuna 'look for'

-funikia 'be important/be needed'

-funse 'ask'

-funso/mafusno(5/6) 'question/questions'

-fupa/mafupa(5/6) 'bone/bones'

-fupi 'short/near'

G

gaga/magaga(5/6) 'husk/husks'

galasi(9/10) 'mirror/mirrors'

galimoto(9/10) 'oar/cars'

galu/agalu(1a/2) 'dog/dogs'

gana 'think/decide'

ganizira 'think of'

-gawa 'divide'

gawira 'designate'

-gogo/agogo(1a/2) 'grandparent/grandparents'

gomo/magomo(5/6) 'hill/hills'

-gona 'sleep'

-gula 'buy'

gulira 'buy for'

-gulitea 'sell'

gulitsidwa 'be sold'

-gunda 'bump'

gwa 'strong/strength'

gwetsa 'cause to fall'
J
-ja
-Jombula
Jansale
-jekaseeni(9/10)
jekste(9/10)
Julayi
Junt

K
-k-

-stative verbal suffix indicating
'state' or potential

-ka/-tl-
-kabiohi/makabiohi(5/6)
kabudula(12)
kadengu/timadengu(12/13)
lagaga(12)
kagalu/tiagalu(12/13)
kakhalidwe(12)
-kalamba
-kalita(9/10)
kalasi/makalasi(5/6)
kalata(9/10)
-kale

kalipentala/akalipentala(1a/2)
kalipira
kaluu/akaluu(1a/2)
<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kambirana</td>
<td>'talk to each other'</td>
</tr>
<tr>
<td>kamodzi</td>
<td>'once'</td>
</tr>
<tr>
<td>kawiri</td>
<td>'twice'</td>
</tr>
<tr>
<td>kataku</td>
<td>'three times'</td>
</tr>
<tr>
<td>kanayi</td>
<td>'four times'</td>
</tr>
<tr>
<td>kasang</td>
<td>'five times'</td>
</tr>
<tr>
<td>kamwani/timipeni(12/13)</td>
<td>'a small knife/small knives'</td>
</tr>
<tr>
<td>kamsana/tiana(12/13)</td>
<td>'a small child/small children'</td>
</tr>
<tr>
<td>kansoma</td>
<td>'mouth'</td>
</tr>
<tr>
<td>kansinga</td>
<td>'dysentery'</td>
</tr>
<tr>
<td>-kana</td>
<td>'refuse/deny'</td>
</tr>
<tr>
<td>kansama(1a)</td>
<td>'cinema'</td>
</tr>
<tr>
<td>kansomba/tinsomba(12/13)</td>
<td>'a small fish/some small fishes'</td>
</tr>
<tr>
<td>kanthu/tinthu(12/13)</td>
<td>'a small thing, something/small things'</td>
</tr>
<tr>
<td>kapena</td>
<td>'perhaps/or'</td>
</tr>
<tr>
<td>kapalepale(12)</td>
<td>'weeding'</td>
</tr>
<tr>
<td>kaphunitesidwe(12)</td>
<td>'wa of teaching'</td>
</tr>
<tr>
<td>kapita/akapita(1a/2)</td>
<td>'captain/cap'tains'</td>
</tr>
<tr>
<td>kapu(9/10)</td>
<td>'cup/cups'</td>
</tr>
<tr>
<td>kata</td>
<td>'middle/between'</td>
</tr>
<tr>
<td>katsiwire/akatsiwirei(1a/2)</td>
<td>'expert/experts'</td>
</tr>
<tr>
<td>kawiri/kawiri</td>
<td>'often'</td>
</tr>
<tr>
<td>kayi</td>
<td>'twice'</td>
</tr>
<tr>
<td>kayendetsedwe(12)</td>
<td>'living'</td>
</tr>
<tr>
<td>-kasi</td>
<td>'male'</td>
</tr>
<tr>
<td>-kasinga</td>
<td>'cry'</td>
</tr>
<tr>
<td>-konaka</td>
<td>'after that'</td>
</tr>
<tr>
<td>-kha</td>
<td>'only/alone/-self'</td>
</tr>
<tr>
<td>khadabo/makadabo(5/6)</td>
<td>'fingernail/nails'</td>
</tr>
</tbody>
</table>
-khala  'be, stay, live'
-khasu/makasu(5/8)  'hoes'
-khate(5)  'leprosy'
-khasika  'place/put'
-khoft(1a)  'coffee'
-kholamakola(5/8)  'corrals'
-khoma  'hammer'
-khomo/makomo(5/8)  'entrance/entrances'
-khoesi/makosi(5/8)  'neck/necks'
-khoti/makoti(5/8)  'court/courts'
-khona  'can/be able/succeed'
-khula  'scrape'
-khulupirira  'hope'
-khumi/makumi(5/8)  'ten/tens'
-khuntho/makaontho(5/8)  'a basket/baskets for straining beer'
-khuta  'be full'
-khutira  'be satisfied'
-khutumakutu(5/8)  'ear/ears'
-khwee  'the sound of scraping'
-ko  'there/ at a general place'
-kodi?  'a question marker/really?'
-kola  'catch'
-kolo  'o'clock'
-kolola  'harvest'
-koma  'be sweet'
-koma  'but'
-komanso  'but also'
-komalimira  'finally'
-komana  'meet together'
-komatu  'well!'
-komiti(8/10)  'committee/committees'
<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-konda</td>
<td>'like/love'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'like/love each other'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'conductor/conductors'</td>
</tr>
<tr>
<td>-konha</td>
<td>(verb stem) be happy</td>
</tr>
<tr>
<td>kondweretsa</td>
<td>'make happy/be interesting'</td>
</tr>
<tr>
<td>-konola</td>
<td>'be beautiful'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'to the same place'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'anywhere'</td>
</tr>
<tr>
<td>-konza</td>
<td>'fix/air'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'be repaired'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'be reparable'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'above all'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'everlasting'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'quarter'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'like that/such as that/so'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'to/at (a general location)</td>
</tr>
<tr>
<td>kondakita</td>
<td>'there is/are'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'where'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'you' (informal/singular) object prefix</td>
</tr>
<tr>
<td>kondakita</td>
<td>'from/since/to come from'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'grow'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'big'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'smoothen, to make smooth'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'to the west'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'instead of'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'bitterness'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'dig'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'remember' (also-kumbukira)</td>
</tr>
<tr>
<td>kondakita</td>
<td>'remind'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'to the east'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'to the north'</td>
</tr>
<tr>
<td>kondakita</td>
<td>'you' (respectful/polite) object prefix</td>
</tr>
</tbody>
</table>
kumwamba 'to the sky'
kumwa 'to the south'
kupita(15) 'going, to go'
kuti 'where?'
kuti 'that/so that/in order that'
kwia 'at someone's place'
kwabasi 'a lot, very much (also kwambiri)
kwapha 'dawn'
kwambiri 'a lot, very much (also kwabasi)
-kwanirira (verb stem), be enough/sufficient
   -kwaniritsa 'fulfill'
kwanu 'your home'
   kwathu 'my/our home'
   kwawo 'his/her/their home'
kwamputa 'beat/whip'
kwathunthu 'very much'
-kwatiira 'marry (men)
   -kwatiwa 'be married' (women)
-kwaya 'take'
kwamikwenti 'correctly'
kwara 'take/catch (as a bus)/climb/rise'
kweesa 'advance, raise, improve'
kwire 'bring'

L
lakahinayi 'Thursday'
lakahisanu 'Friday'
lakhitatu 'Wednesday'
lakhiiri 'Tuesday'
lakwa 'fall'
lalanje/malalanje(5/6) 'orange/oranges'
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lamba/malamba (5/6)</td>
<td>belt/belts</td>
</tr>
<tr>
<td>lamulo/malamulo (5/6)</td>
<td>law/laws</td>
</tr>
<tr>
<td>lamulungu</td>
<td>Sunday</td>
</tr>
<tr>
<td>landa</td>
<td>take/snatch</td>
</tr>
<tr>
<td>langidwa</td>
<td>receive</td>
</tr>
<tr>
<td>langisa</td>
<td>advise/show</td>
</tr>
<tr>
<td>lankhula</td>
<td>speak/talk</td>
</tr>
<tr>
<td>lanza</td>
<td>talk together</td>
</tr>
<tr>
<td>lasabata</td>
<td>prick</td>
</tr>
<tr>
<td>ledzera</td>
<td>Sunday</td>
</tr>
<tr>
<td>lefeleni (9/10)</td>
<td>get drunk</td>
</tr>
<tr>
<td>leka</td>
<td>let free</td>
</tr>
<tr>
<td>lakerera</td>
<td>write (hire)</td>
</tr>
<tr>
<td>lembe</td>
<td>be heavy/rich</td>
</tr>
<tr>
<td>lephasera</td>
<td>fail</td>
</tr>
<tr>
<td>leko</td>
<td>today</td>
</tr>
<tr>
<td>letekedwa</td>
<td>be forbidden</td>
</tr>
<tr>
<td>levene</td>
<td>eleven</td>
</tr>
<tr>
<td>-li-</td>
<td>be (also ndi)</td>
</tr>
<tr>
<td>-li-/wa-(or-wa)</td>
<td>be with</td>
</tr>
<tr>
<td>liohelo/maliohelo (5/6)</td>
<td>basket/baskets for winnowing'</td>
</tr>
<tr>
<td>limba</td>
<td>be stiff/strong</td>
</tr>
<tr>
<td>limbikitsa</td>
<td>strengthen/make firm</td>
</tr>
<tr>
<td>lima</td>
<td>grow/cultivate</td>
</tr>
<tr>
<td>limidwa</td>
<td>be cultivated</td>
</tr>
<tr>
<td>limika</td>
<td>be grown</td>
</tr>
<tr>
<td>limira</td>
<td>use</td>
</tr>
<tr>
<td>limitea</td>
<td>labor for</td>
</tr>
<tr>
<td>Word</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>limodsi</td>
<td>'together'</td>
</tr>
<tr>
<td>-li ndi</td>
<td>'have'</td>
</tr>
<tr>
<td>-lindira</td>
<td>'wait for'</td>
</tr>
<tr>
<td>-lindisa</td>
<td>'look for'</td>
</tr>
<tr>
<td>-lindsetsa imfa</td>
<td>'cause death'</td>
</tr>
<tr>
<td>-lipira</td>
<td>'pay'</td>
</tr>
<tr>
<td>-lipitsa</td>
<td>'make someone pay'</td>
</tr>
<tr>
<td>-lira</td>
<td>'ring/cry/crow'</td>
</tr>
<tr>
<td>-lira</td>
<td>'grow up'</td>
</tr>
<tr>
<td>listiti(9/10)</td>
<td>'receipt/receipts'</td>
</tr>
<tr>
<td>liti</td>
<td>'when?'</td>
</tr>
<tr>
<td>litsipap(5)</td>
<td>'headache'</td>
</tr>
<tr>
<td>lizewe/mawu(5/6)</td>
<td>'word/words', 'voice/voices'</td>
</tr>
<tr>
<td>-lola</td>
<td>'permit, allow'</td>
</tr>
<tr>
<td>lotembakap</td>
<td>'Monday'</td>
</tr>
<tr>
<td>lokolokap</td>
<td>'local'</td>
</tr>
<tr>
<td>-londa</td>
<td>'watch'</td>
</tr>
<tr>
<td>losatekedsekalokaloka</td>
<td>'be without bruises'</td>
</tr>
<tr>
<td>-lotohkap</td>
<td>'engrave'</td>
</tr>
<tr>
<td>-lora</td>
<td>'enter'</td>
</tr>
<tr>
<td>-louverkapa</td>
<td>'Saturday'</td>
</tr>
<tr>
<td>-luvuka</td>
<td>'point at'</td>
</tr>
<tr>
<td>ludzukap(5)</td>
<td>'thirst'</td>
</tr>
<tr>
<td>-luvap kudzupap</td>
<td>'be thirsty'</td>
</tr>
<tr>
<td>-luka</td>
<td>'weave'</td>
</tr>
<tr>
<td>-luma</td>
<td>'bite'</td>
</tr>
<tr>
<td>lusi/malusup(5/6)</td>
<td>'rope/ropes'</td>
</tr>
</tbody>
</table>
M

mabisinesi(6) business
madisi(6) 'water'
madisulo 'afternoon/evening'
mafuta(6) 'cooking oil'
magasi(6) 'blood'
mailo/mailosi(5/6) mile/miles'
mananika/amakanika(1/2) mechanic/mechanics'
makalidwe(6) the old days'
makina(6) general disposition'
makolo(2) machine'
malayo(6) parents'
maliyahi 'shirt/shirts'
malibedwe(6) 'March'
malidwe(6) way of writing'
malinidwe(6) agriculture'
malipiro(6) salary'
-malisa finish/be last'
malo(6) place'
malungo(6) fever/malaria'
mame(6) dew'
manda (6) cemetery'
Mande 'Monday' (also Lolemba)
manenebedwe(6) way of speaking'
Manelande England
-manga tie, build.'
-mangira build for'
manja right (i.e. direction)'
mankhwala(6) medicine'
mantha(6) fear'
mansere left (i.e. direction)'
Naphunsiro (6) 'Education'
mapila (6) 'millet'
masana 'noon'
masamu (6) 'math'
-masula 'untie'
-mata 'stick/daub'
-matula 'unstick'
matenda (6) 'illness'
matimati (6) 'tomatoes'
-matula 'unstick'
masa 'tomorrow'
-mawa 'next'
-mayem (6) 'exam/exams'
mayelamayi (1/2) 'mother/mothers'
mbala/abala (1/2) 'thief/thieves'
mbalane (9/10) 'bird/birds'
mbale/abale (1/2) 'brother/brothers'
mbale (9/10) 'plate/plates'
-mbal (9/10) 'side/sides'
mbanda kuoha 'before light/dawn'
mbatata (9/10) 'potato/potatoes'
mbiri (9/10) 'history, rumour/rumours, report/reports'
-mbiri 'many/much'
mbusa/abusa (1/2) 'shepherd/shepherds'
-mbuyo 'behind'
mbusi (9/10) 'goat/goats'
mohere (3) 'salt'
omhinsene/aohinsene (1/2) 'young man/men' 'brother/brothers'
mitima/midtima (3/4) 'darkness'
mdsuulu/adsukuulu (1/2) 'grandchild/grandchildren'
-mene 'the one, who, whom, which, that, whose'
hit
-menyana 'hit each other'
-menyedwa 'be hit'
grow'
-Mayi
An African/Africans'
'throat'
various kinds'
milk'
woman/women; wife/wives'
mkazanga 'my wife'
day after tomorrow'
arm/arms'
older brother/brothers'
dispute/disputes'
writer/writers', 'secretary/secretaries'
guest/guests; traveler/travelers'
farmer/farmers'
watchman/watchmen'
sister/sisters; or 'brother/brothers'
sibling of the opposite sex of speaker
morning'
where/when/how'
sprout/sprouts', 'harvest/harvest'
stomach'
skilled worker/workers'
an Indian/Indians'
an Englishman/English people'
boy/boys'
his(her) companion/companions'
mnzako/ansako (1/2)
'my companion/companions'

mnzanga/ansanga (1/2)
'your companion/companions' (familiar)

mnzaru/ansaru (1/2)

mnzathu/ansathu (1/2)
'our companion/companions'

mnzame/anszame (1/2)
'their companion/companions'

-mo
'in there/in that place'

-modsi
'one'

-mofulumira
'quickly'

-mokhulupirika
'honestly'

-momomo
'happily'

-mondokwa (3/4)
'in this same place'

-monga
'angrily'

-moni!
'green maize'

-mon senmonse
'like/as' (also ngati)

-monyada
'hello!' (also ngati)

-mosangalala
'anywhere'

-moto (3/4)
'proudly'

-moda (3)
'happily'

-moyo (3/4)
'five'

-mpaka
'beer'

-mpando/ripando (3/4)
'life'

-mpeni/ripeni (3/4)
'until'

-mphaka/amphaka (1a/3)
'chair/chairs'

-mpanalu (9/10)
'knife/knives'

-mpambu
'cat/cats'

-mpambu
'item/items'

-mpoambu
'about'

-mpumlu (9/10)
'strength' (also gwi, ngwe)

-mpase (9/10)
'mat/mats'

-mpatso (9/10)
'gift/gifts'
wind/winds'  
'cooking pot/pots'  
nose/noses'  
teacher/teachers'  
contest/contests'  
mission/missions'  
handle/handles'  
ball/balls'  
'rice'  
'trap/traps'  
quickly'  
'smile/smiles'  
road/roads'  
'market/markets'  
'mosque/mosques'  
'size/sizes'  
'green grass'  
nail/nails'  
'meeting/meetings'  
'size/sizes'  
girl/girls'  
'cloud/clouds'  
beam/beams'  
migrant laborer/laborers  
'groundnuts (peanuts)'  
'peace'  
'tree/trees'  
'price/prices'  
'shadow/shadows'  
'bundle/bundles'
maternal uncle/uncles
'girl/girls'
'stone/stones'
'water jar/jars, pot/pots'
'mile/miles'
nation/nations' 'color/colors' 'variety/varieties'
'it/them' (object prefix for Cl. 1/2 nouns)
'him/her' (object prefix)
'in/inside/an interior location'
there is/are'
in where?
'you' (plural/respectful)
'veillage/villages'
'pile/piles'
'God'
'week/weeks'
'male'
'field/fields'
'person/people'
'head/heads'
'width'
'length'
'root/roots'
'hear, feel, understand'
'understand each other'
'listen to'
'listen to each other'
'reward'
'continuous rains'
'drink'
'be drinkable'
'make/cause to drink'
'stone/stones'
-msalira
-msamba
msamuna/amana(1/2)
msana/ana(1/2)
msangosi
msankelu 
msiimenti
msaohitsiru
msalemu
msalese
msayi(3)

-mswe
-mweta
mseni/miyeni(3/4)
msendo/miyendo(3/4)
mwini/eni(1/2)
msati/misati(3/4)
mweere/miwere(3/4)
msungu/amungu(1/2)

'be dead' (people)
'on top, above'
'man/men;' 'husband/husbans'
'child/children'
'accidentally'
'wisely'
'cement-like'
'foolishly'
'honestly/politely'
'lazily'
'luck'
-li ndi mwayi 'be lucky'
'even, as well, the same...'
'cut'
'month/months'
'leg/legs'
'owner/owners'
'center pole/poles'
'line/lines'
'expatriate/expatriates'
'European/Europeans'
'a respectful prefix attached to a woman's family name: NaBanda 'Mrs. Banda'

'with' (fluent usage form)

'past T/A prefix' (also-da-)

'with it' (for Cl. 7 nouns)

'with us'

'nine'

'with it' (for Cl. 12 nouns)

'with it' (for Cl. 5 nouns)

'nurse/nurses'

'with me'

'what about..., and ...?'

'with you' (plural/respectful)

'with them' (for Cl. 13 nouns)

'with you' (singular/familial)

'with them'

'with it' (for Cl. 3 and 14 nouns)

'with them' (for Cl. 2 and 6 nouns)

'with it' (for Cl. 1/1a nouns)

'with him/her'

'four'

'with them' (for Cl. 4 nouns)

'with it' (for Cl. 9 nouns)

'nursery/nurseries'

'with them' (for Cl. 8 and 10 nouns)

'money'

'who?' (ndi + vani?)

'I alone/myself'

'is/are'

-li ndi 'have'

'I'

-ndi- 'me' (object pronoun)
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi</td>
<td>'and'</td>
</tr>
<tr>
<td>ndipo</td>
<td>'and'</td>
</tr>
<tr>
<td>ndi</td>
<td>'with/by'</td>
</tr>
<tr>
<td>ndimu(9/10)</td>
<td>'lemon/lemons'</td>
</tr>
<tr>
<td>-ndiva</td>
<td>'mix'</td>
</tr>
<tr>
<td>Mdithu</td>
<td>'Really/I agree'</td>
</tr>
<tr>
<td>ndiwo(10)</td>
<td>'a relish or sauce accompanying nsima'</td>
</tr>
<tr>
<td>ndolo(9/10)</td>
<td>'earring/earrings'</td>
</tr>
<tr>
<td>-nena</td>
<td>'say'</td>
</tr>
<tr>
<td>-nenetsa</td>
<td>'make/cause to say'</td>
</tr>
<tr>
<td>-nenepa</td>
<td>'be fat'</td>
</tr>
<tr>
<td>-ngaca</td>
<td>'yet' (verb affixes)</td>
</tr>
<tr>
<td>-ngaka</td>
<td>'may/can' (verbal T/A prefix)</td>
</tr>
<tr>
<td>ngakhale</td>
<td>'even, even though, even if, although'</td>
</tr>
<tr>
<td>ngakhale...kapena</td>
<td>'whether or not'</td>
</tr>
<tr>
<td>-ng'alula</td>
<td>'split'</td>
</tr>
<tr>
<td>-ng'amba</td>
<td>'tear'</td>
</tr>
<tr>
<td>-ng'ambika</td>
<td>'be torn'</td>
</tr>
<tr>
<td>-ngathe</td>
<td>'can/be able'</td>
</tr>
<tr>
<td>-ngati</td>
<td>'how many?'</td>
</tr>
<tr>
<td>-ngati</td>
<td>'how often?'</td>
</tr>
<tr>
<td>-ngati</td>
<td>'if'</td>
</tr>
<tr>
<td>-ngi</td>
<td>'like/as'</td>
</tr>
<tr>
<td>-ngoma(9/10)</td>
<td>'drum/drums'</td>
</tr>
<tr>
<td>-ng'ona(9/10)</td>
<td>'crocodile/crocodiles'</td>
</tr>
<tr>
<td>-ng'ono</td>
<td>'small/little'</td>
</tr>
<tr>
<td>ngasi(9/10)</td>
<td>'accident/accidents'</td>
</tr>
<tr>
<td>ng'wi</td>
<td>'strength' (also gwa, muhamvu)</td>
</tr>
<tr>
<td>-nja</td>
<td>'outside'</td>
</tr>
</tbody>
</table>
njala(9/10)
- njata
njere(9/10)
- nji
njinga(9/10)
njira(9/10)
njoka(9/10)
njovu(9/10)
nkhanga(9/10)
nkhani(9/10)
nkhokwe(9/10)
nkhono(9/10)
nkhu(9/10)
nkaulu(9/10)
nkhuulu(9/10)
nkhu(9/10)
nkhumba(9/10)
nkaantu(9/10)
-no
nokha

nom.
Novembala
nsakasta(9/10)
nsalu(9/10)
nacnie(9/10)
novato(9/10)
- nse
nsejere(9/10)
-nel
nsechi(9/10)
nsima(9/10)

'hunger, famine/famines'
-li ndi njala 'be hungry'

'bind/bandage'

'seed/seeds'

'what?'

'bicycle/bicycles'

'way/ways, path/pathways'

'snake/snakes'

'elephant/elephants'

guinea fowl

'news, story/stories'

'granary/granaries'

'snail/snails'

'chicken/chickens'

'cricket/crickets'

'firewood, stick/sticks'

'pig/pigs'

'storm/storms with strong winds'

'this' (affinity demonstrative)

'you alone/yourself/yourselves'
(plural/polite)

'all of you'

'November'

'cool season/seasons'

'cloth/types of cloth'

'jealousy'

'shoe/shoes'

'each/all/every/totally, the whole'

'elephant grass'

'down/under/below'

'corner post/posts'

a stiff porridge made from maize meal
or maize flour.
-nso

neomba (9/10) 'too/also'
nseungwi (9/10) 'fish/fishes'
nthoohi (9/10) 'bamboo'
ntchito (9/10) 'work/types of work'
-wira ntchito 'work'
nthambi (9/10) 'time/times'
nthai (0/10) 'what time?'
ntho (0/20) 'how long?'
nthakula 'sometimes'
nthari (0/20) 'always'
numi (9/10)

nymphri (0/10)

-muhiri

-nyadira

nyakwana/nyakwana (1/2) 'be fragrant'

nyali (9/10) 'headman/headmen'

nyama (9/10) 'be proud'

nyangalasi (9/10) 'headman/headmen'

-nyamuka

-nyamula

nyanja (9/10)

nyani/nyani (1/2) 'be fragrant'

nyambe (9/10) 'headman/headmen'

nyengo (9/10)

nyamwezi (9/10) 'be fragrant'

numbo (9/10)

nyuka

nyumba (9/10) 'headman/headmen'

nyumbu (9/10) 'be fragrant'

nyuvi (9/10) 'be fragrant'

nyengo (9/10) 'be fragrant'

nyaru (9/10) 'be fragrant'

'too/also'

'fish/fishes'

'bamboo'

'work/types of work'

'be fragrant'

'headman/headmen'

'be fragrant'

'be fragrant'

'be fragrant'

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'be fragrant'

'be fragrant'

'befragrant'
<table>
<thead>
<tr>
<th>Term</th>
<th>意義/例句</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oda</td>
<td>'order'</td>
</tr>
</tbody>
</table>
| Odi        | 'Hello!' (a greeting at someone's doorstep.)
| Odini      | (a greeting in response to Odi!)  |
| Ogasiti    | 'August'                          |
| Okha       | 'they alone/themselves'           |
| Okatobala  | 'October'                         |
| Ola/Maola  | 'hour/hours'                      |
| Onolera    | 'remove'                          |
| Ona        | 'see'                             |
| Onana      | 'see each other'                 |
| Onesha     | 'be seen'                         |
| Oneka      | 'be visible'                      |
| Onetsa     | 'snow'                            |
| Onda       | 'be thin'                         |
| Onjexera   | 'add for'                         |
| Onongeka   | 'be damaged'                      |
| Opa        | 'be afraid'                       |
| Otoka      | 'roast'                           |
| Pa          | 'at/on'                           |
| Pali       | 'there is/are'                    |
| Pamene     | 'when/where'                      |
| Pati       | 'where?'                          |
| Pafupipafupi | 'closely'                           |
| Pala       | 'plane'                            |
| Palira     | 'weed/clear'                      |
| Pamana     | 'surpass'                          |
| Pamodsi    | 'together' (also limodzi)         |
| Pana       | 'bind'                             |
| Panda      | 'be without'                      |
| Pandanana  | 'be innocent' (i.e. without a crime) |
| Pangara    | 'make'                             |
| Pangana    | 'agree'                            |
| Pangira    | 'make for'                         |

<table>
<thead>
<tr>
<th>Term</th>
<th>意義/例句</th>
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<tbody>
<tr>
<td>Ana</td>
<td>'surpass'</td>
</tr>
<tr>
<td>Pinata</td>
<td>'together' (also limodzi)</td>
</tr>
<tr>
<td>Tana</td>
<td>'bind'</td>
</tr>
<tr>
<td>Panda</td>
<td>'be without'</td>
</tr>
<tr>
<td>Pandanana</td>
<td>'be innocent' (i.e. without a crime)</td>
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<tr>
<td>Pangara</td>
<td>'make'</td>
</tr>
<tr>
<td>Pangana</td>
<td>'agree'</td>
</tr>
<tr>
<td>Pangira</td>
<td>'make for'</td>
</tr>
</tbody>
</table>
pang'ono 'a little'

pang'ono pang'ono 'very little/slowly'

pansi 'floor/down'

pasiti 'past'

-pasula destroy

-pata 'acquire'

-patula 'put aside'

-patsana 'give each other'

-patsa 'across the river'

patsidya 'worship'

-pembesaa 'beg'

-pempha 'prayer'

-pemphero/mapemphero(5/6) 'prayer/prayers'

-pendeika 'be tilted'

-pepala/mapepala(5/6) 'paper/papers'

-pemphi 'sorry'

-pereka 'serve/offer/give'

-pereka moni 'greet'

-perekeza 'escort'

-peza 'find'

-pezedwa 'be found'

-pezekha 'be found'

-pezera 'find for'

-pfuntha 'be destructive'

-pha 'kill'

-phana 'kill each other'

-phedwa 'be killed'

-pha khasu 'work vigorously' ('kill the hoe')

-phaso/mapaso(5/6) 'rafter/rafters'

-phasi/mapasi(5/6) 'foot/feet'

-pha 'silence'

-phesula/mapesula(5/6) 'pedal/pedals'

-phewa/mapewa(5/6) 'shoulder/shoulders'
-phika
- phikidwa 'be cooked'
- phikira 'cook for'
'cook'

- phimba
- 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'

- phunsira
'study/learn'

- phungulaphungu(Ia/2)
'lesson/lessons'

- phunaitsa
'student/students'

- phwetekere /wpm; telowe (5/8)
'teach'

- pirira
'mphasis

- po
'farm/farms; plane/planes' (of a carpenter)

- po	
'rest'

- podseretaa
'hurt' (also -nána)
R
- -
'S
sabata/masabata (5/6)
- saka
- sakula
- samala
- sbya
- samba
- sana
sangweji (9/10)
- sankha
- sanu
- sanza
- sautea
- se
- seka
sekondale
- sema
- sensa
Septembala
- sesa
- seeni
- sebera
shati (9/10)
- si-
sikisi
- sina
'do to or for someone' (applied verbal suffix)

'S
'seek' 'week/weeks'
'herd/hunt'
'weed'
'take care of'
sammira 'be careful'
'point/show'
'wash oneself'
'before/not yet' (verb prefix)
'sandwich/sandwiches'
choose
sankhidiwa 'chosen, nominated'
'five'
'vomit'
'be difficult/trouble'
'flatness'
'laugh'
seketsa 'make laugh'
'secondary'
'carve'
'carry'
'September'
'sweep'
'seven'
'play'
severe/masevero (5/6) 'game/games'
'western style shirt/shirts'
'be not/not' (negative verbal prefix)
'six'
'treat (as an injury)'
sin'anga/asin'anga (1a/2) 'doctor/doctors'

-sinthi
'sintha
'shape/spokes'

sipokosipokisi (9/10)
'spoke/spokes'

sistala/asisitala (1a/2)
'nurse/nurses'

sitamumasitampa (6/6)
'stamp/stamps'

sitolo (9/10)
'store/stores'

-siya
'leave'

-siyana
'be different'

-socchera
'socchera'sever'

-soka
'she

sokosi (9/10)
'socks'

-sonkha moto
'make fire'

-sonkhana
'meet'

-soa
'clear (fields)'

-soa
'need'

-sowa
'saw/saws'

-suga (9/10)
'sugar'

-\textit{\textbf{su}}kulu (9/10)
'school/schools'

-suta
'smoke'

-suzumira
'sneak'

-swaka
'secondary school'

-swero
'secondary school'

T

-ta-
'after' (verb prefix)

-Ta-
'try and...'n

-tafuna
'chew'

-tali
'long/tall/far'

-talitalli 'very long/very tall/very far'

-tamba
'dance a witch dance'
tambala

tambula/matambula(5/6)
- tandala
- tanganidwa
- tani

tate/atate (1a/2)
- tatu
- taya

tayala/matayala(5/6)
toalitohe/matoalitohe(5/6)
toheeni/matoheeni(5/6)
- tohera

tohimo/matchimo(5/6)
tohire/matchire(5/6)
- tohuka

tebulo/matebulo(5/6)
telala/atelala(1a/2)
- tesa
- tenga

ten
- tenteha
- tere/-tero
tesiti(9/10)
- tha

thabwa/matabwa(5/6)
thai(9/10)
- thakhawa

thalausi(5)

'tunit of Malawian currency.
100 tambala = one kwacha = $.75'

glass/glasses'
'travel around'
'be busy'
'do what/say what?'
'what kind of..?'
'father/fathers'
'three'
'lose, drop'
'tayama mtima 'lose hope/worry'
tire/tires'
'church/churches'
'chain/chains'
'set(a trap)'
'sin/sins'
oush/bushes'
'be popular'
'table/tables'
'tailor/tailors'
cut'
take/bring'
tengedwa 'be taken/brought'
tengera 'bring/take for'
ten'
'be hot/burn'
do this/that, say this/that'
test/tests'
can/be able'
'plank/planks'
tie/ties'
boil'
'trousers'
- thamangira 'run'
- thamangira 'rush'
- thandiza 'help'
- thandizana 'help each other'
- thandizidza 'be helped'

-thira 'escape/run away'
-thawitsa 'chase away'

-thokosa 'pour/layer'
-thu 'thank'

-thupilmatu 'mud'
-thupilmatu 'two'

-thupilmatu 'pocket/pockets, bag/bags'
-thupilmatu 'the whole'

-thu 'body/bodies'
-thu 'twelve'

-thu 'break'
-thvoka 'be broken'

-ti 'say'
-ti 'we'

-ti 'which?'
-ti 'us' (object prefix)

-ti 'tea'

-ti 'ticket/tickets'

-ti 'we alone/ourselves'

-ti 'gather/pick up'

-ti 'be tired'

-ti 'make tired'

-ti 'broom/brooms'

-ti 'stay/remain'

-ti 'leaf/leaves'

-ti 'result'

-ti 'open'

-tseghidza 'be opened'
-tseghila 'open for'
- teeka
  - teekemera
    teekera/mateekera(5/6)
    tsiku/masuiku(5/6)
  - teina
    tsindwi/mateindwi(5/6)
  - teira
    teitea(5)
  - tsogola
    teitaro
    tsogolo
    tsitsa
    tszita
    tsgola
    tsokoma
    tsono
    teopano
    -teuka
    -tula
    -tuluka
    -tulutea
    -tumisa
    -tupa
- shut/close'
- be sweet'
- grass/grasses'
- day/days'
- pinch'
- roof/roofs'
- 'smear' (or -zira)
- lower'
- hair'
- 'go ahead'
- 'in front'
- cough'
- 'so'
- 'now'
- tsopano 'new'
- wash (something)'
- tsukira 'wash out'
- 'take/lay down'
- rise'
- 'send out'
- send'
- tumizira 'send for/to'
- be swollen'

U

-u-
-/-i-
-/-ya-
ubwenzi(14)
udsudru (14)
uudznguva(14)
ufa(14)

'you' (singular/familiar)
'it/them' (object prefixs for Cl. 3/4)
'it/them' (object prefix for Cl. 14/6)
'friendship'
'mosquito'
'lonesomeness'
'flour'
ufulu (14)

ujeni

- uk

ukhukhi (14)

ukonde/maunkonde (14/6)

uko/uku

uko/uku

ukulu (14)

ukasati (14)

-ul-

ulalo/maulalo (14/8)

Ulaya

ulele (14)

ulambi (14)

ulemu (14)

ulendo/maulendo (14/6)

ulimi (14)

ululu (14)

- uma

umba

umfiti (14)

umo/umu

umodri (14)

unyakawa (14)

uhuwisnte (14)

uro:

uveli (14)

uwa/urco

uyo/ugu

- uso

- 'freedom'

- 'whatchamacallit, whatisname'

- 'rise'

- 'cooking'

- 'net/nets'

- 'thr. that/this' (for Cl. 15 nouns)

- 'the, that (there)/this (here)' (for Class 17 nouns)

- 'role'

- 'marriage'

- revesive verbal suffix

- 'bridge/bridges'

- 'Europe'

- 'freedom'

- a ulele 'free'

- 'secretarial work/writings'

- 'honor/respect'

- 'journey/journeys'

- 'agriculture/cultivation'

- 'poison'

- 'ripe/dry'

- 'mold'

- 'witchcraft'

- 'the, that (in there)/this (in here)' (for Class 18 nouns)

- 'unity'

- 'headmanship'

- nyakwawa (1a) 'headman'

- 'teaching'

- 'night/evening'

- 'smoke'

- 'the, that/this' (for Class 3 and 14 nouns)

- 'the, that/this' (for Class 1 and 1a nouns)

- 'tell'

- uziuwa 'be told'
V
- vala
- vina
- vula
- vulala
- vuldikira
- vuldula
- vuta

'wear/put on/cress'
-vula 'take off/undress'
-chovala/zovala(7/8) 'clothes'
'dance'
'take off/undress'
'be hurt/hurt oneself'
'cover'
-vundukula 'uncover'
'stir'
'be difficult/trouble'
-vutana 'quarrel'
-vutika 'be troubled'

W
-wa- or -wa-
-waka
-wakuba/akuba(1a/2)
-wakufa/akufa(1a/2)
-wala
-wani
-wasa
-wayilesi(9/10)
-wekha
-wereta
-weruka
-wirusa
-wilo/mavilo(5/8)
-wira

-wodwala/edovala(1a/2)
-wogulitsa/ogulitsa(1a/2)

'them' (object prefix for Classes 2,6)
'build with bricks'
'thief/thieves'
'dead person/people'
'shine'
'one'
'father, sir' (greeting)
'wireless (radio)'
'you alone/yourself' (singular, familiar)
'make wet'
'stop working'
'advise/settle a dispute'
'wheel/wheels'
'boil'
-wiritsa 'make boil'
'sick person/people'
'seller/sellers'
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wokonsa/okonsa(1a/2)</td>
<td>repairman/repairmen</td>
</tr>
<tr>
<td>wophunstra/ophunstra(1a/2)</td>
<td>student/students</td>
</tr>
<tr>
<td>woyendetsa/oyendetsa(1a/2)</td>
<td>driver/drivers</td>
</tr>
<tr>
<td>4min</td>
<td>hurt</td>
</tr>
<tr>
<td>lerenga</td>
<td>read</td>
</tr>
<tr>
<td>-iisongEla</td>
<td>be read</td>
</tr>
<tr>
<td>-nyumb. zowerengerera</td>
<td>library</td>
</tr>
<tr>
<td>-yota</td>
<td>graze</td>
</tr>
<tr>
<td>-wiri</td>
<td>two</td>
</tr>
<tr>
<td>y-iti/mayadi(5/6)</td>
<td>yard/yards</td>
</tr>
<tr>
<td>-yala</td>
<td>spread</td>
</tr>
<tr>
<td>-yalula</td>
<td>roll up</td>
</tr>
<tr>
<td>-yamba</td>
<td>begin/be first</td>
</tr>
<tr>
<td>-yambidwa</td>
<td>be begun</td>
</tr>
<tr>
<td>-yang'ana</td>
<td>look/glance at</td>
</tr>
<tr>
<td>-yang'anira</td>
<td>look after/care for</td>
</tr>
<tr>
<td>-yankha</td>
<td>answer</td>
</tr>
<tr>
<td>yankho/mayankho(5/6)</td>
<td>answer/answers</td>
</tr>
<tr>
<td>-yani</td>
<td>whom</td>
</tr>
<tr>
<td>-yekha</td>
<td>he/she alone, himself/herself</td>
</tr>
<tr>
<td>-yembekeza</td>
<td>wait</td>
</tr>
<tr>
<td>-yenda</td>
<td>go, move, walk</td>
</tr>
<tr>
<td>-yendera</td>
<td>visit/go for</td>
</tr>
<tr>
<td>-yendetsa</td>
<td>drive/ride</td>
</tr>
<tr>
<td>-yenera(+ infinitive)</td>
<td>should/ought to</td>
</tr>
<tr>
<td>-yeni</td>
<td>should come</td>
</tr>
<tr>
<td>-yera</td>
<td>be white</td>
</tr>
<tr>
<td>-yerekea</td>
<td>show off/be careless</td>
</tr>
<tr>
<td>-yerekea</td>
<td>picture/suppose</td>
</tr>
<tr>
<td>-yeesa</td>
<td>try</td>
</tr>
<tr>
<td>yunivesite/mayunivesite</td>
<td>university/universities</td>
</tr>
</tbody>
</table>

551
Z
zana/mazana (5/6) 'hundred/hundreds'
zenera/mazenera (5/6) 'window/windows'
si 'nothing'
-si- 'must' (verb prefix)
-sika 'thatch/erect'
sikomo 'thank you, excuse me, hello'
-simira 'extinguish/snuff out'
-sira 'smear' (also-tsira)
-sisira 'be cold'
-solowera 'be accustomed to'
-zonda 'inspect'
soon? 'Really?/Truly?'
-zoonad 'Really?'
sula 'uproot'
-sungulira 'go around'
sunguliridwa 'be surrounded'