CHINYANJA BASIC COURSE.

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THIS LANGUAGE COURSE IS INTENDED TO PROVIDE THE
LINGUISTICALLY ORIENTED STUDENT WITH THE FUNDAMENTAL ELEMENTS
OF CHINYANJA (ALSO COMMONLY REFERRED TO WITHOUT THE "CHI"
PREFIX AS "NYANJA"). THE PRINCIPLE LANGUAGE OF MALAWI,
CHINYANJA IS ALSO SPOKEN BY LARGE NUMBERS OF MALAWIANS IN
NEIGHBORING COUNTRIES. THE COURSE IS BASED ON A SET OF
DIALOGS DEVELOPED FROM IMPROMPTU CONVERSATIONS RECORDED BY
TWO OF THE MALAWIAN AUTHORS. INTENDED TO BE INTRODUCED
ORALLY, THESE DIALOGS ARE GLOSSED IN ENGLISH AND CONTAIN THE
SPECIAL STRUCTURE POINTS OF EACH UNIT. THEY ARE FOLLOWED BY
EXPLANATORY NOTES AND EXERCISES AND, IN EARLIER LESSONS, BY
SHORT "AUTOBIOGRAPHICAL" QUESTION AND ANSWER SECTIONS. LATER
UNITS ARE LONGER, WITH MORE ATTENTION GIVEN TO THE
GRAMMATICAL DEVICES OF THE LANGUAGE. EMPHASIS THROUGHOUT IS
ON MASTERY OF THE DIALOGS. INSTRUCTIONS FOR THE TEACHER ARE
INCLUDED IN THE INTRODUCTION. THIS DOCUMENT IS ALSO AVAILABLE
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CHINYANJA

BASIC COURSE

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Based on Chinyanja Texts, Exercises and Tapes Provided by:

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FOREIGN SERVICE INSTITUTE
WASHINGTON, D.C.
1965

DEPARTMENT OF STATE
PREFACE

Chinyanja, the principal language of Malawi, is spoken not only in that country but by large numbers of Malawians in neighboring countries. This book is intended to give the student a start in the language, both by providing him with materials for study, and by guiding him in taking over more and more of the responsibilities connected with language learning. The goal is ability to speak a little Chinyanja well, and ability to learn as much more of it as is needed for individual work situations in Malawi.

The present volume is one of a series of short Basic Courses in selected African Languages, prepared by the Foreign Service Institute. It was produced in cooperation with the Peace Corps.

Many collaborators contributed to the lessons. Antonio Boutcha, Zimani Kadzamira, Mike Mbuyundula, and Tseac Mouteni supplied tape recorded samples of Chinyanja. These and the related exercise materials were checked by Mr. Mbuyundula, and also by Dearson Bandawe, Alex Kalindawalo, Samson Lwanda, Justin Malewezi, Cikungwa Msaka, and Emilio Msoke. Voicing of the tapes was by Messrs. Msoke, Lwanda, and Malewezi. Mrs. Linda Hollander assisted with production and checking of an earlier version.

General organizing, editing, and preparation of notes were the responsibility of Earl W. Stevick. Assembling and editing of the tapes owed much to special techniques developed by Gabriel Cordova, Director of the Institute's Language Laboratory.

Howard E. Sollenberger, Dean
School of Language and Area Studies
Foreign Service Institute
Department of State
Unhousel'd, disappointed, unanel'd,
No reckoning made, but sent to my account
With all my imperfections on my head.

Hamlet. Act I, Sc. 5.

Like Hamlet's father, the present course has been sent to meet its destiny with certain imperfections on its head. Some readers may therefore judge it 'horrible..., most horrible'. This foreword is written as an interpretation of the course, in the hope that some unnecessary misunderstandings may be avoided.

Most important, the Malawian authors of these materials are in no way responsible for the flaws which exist in this published version of their work. The course is based on impromptu conversations recorded by two of the authors. Parts of these conversations were then selected to serve as the 'basic dialogues' for the units. Format for the exercises and content for the 'autobiographical' sections were suggested by the senior American collaborator, and these materials were then put into Chinyanja by the Malawian authors. Every line in the book has been checked by two or more Malawians for its general authenticity, and most of it by three or more, but certain inconsistencies of spelling and word division are the result of too-hurried editing. Certain bits of dialogue and notes on grammar are repeated at two or more points in the course. Almost all these repetitions -- or 'reintroductions' -- were intentional, but in a few cases they would have been removed had time been available for a final reworking of the manuscript.

Perhaps one of the stronger aspects of this course, particularly in comparison with other courses in the same series, is its emphasis on using the dialogue materials, outside of the classroom as well as in it, and on the 'autobiographical' sections, in which the students are expected to supply words that are of personal and/or local significance to them. The assumption is that students learn most quickly, and with fewest repetitions, when the meanings of linguistic forms are most vivid to them while they are practicing them.

In this and in other ways, students are required to assume definite responsibilities, not just for following instructions, but for contributing to the content and the conduct of the course. While this of course applies to every student in the class, experience has shown that it is also wise to have in each class one student who is responsible for reading the instructions, seeing to it that mechanical details go smoothly, and serving as a clearing house for questions, grievances, and other problems as they arise.

Chinyanja Basic Course will be of interest to language teachers because the actual preparation of the manuscript had to be carried out some hundreds of miles from the nearest speakers of the language. Contact between American and Malawian personnel was intermittent, for intensive periods of tape recording, checking of drafts, and classroom use of an earlier edition. The result displays many of the weaknesses that one would have predicted under such circumstances. At the same time, however, it is felt that some new, positive possibilities in this kind of collaboration have been explored.
The senior American collaborator would like at this time to express his deep appreciation, both professionally and personally, to all of the Malawian authors for the truly remarkable patience and dedication which they displayed during our work together. Thanks are also due to Mrs. Linda Hollander for her help in preparing and checking the mimeographed and taped materials which were the preliminary edition of this course. Discussions with Dr. Guy Atkins, though regrettably brief, were exceedingly helpful. Dr. William Samarin supervised Nyanja instruction during six weeks of a summer program in 1964. To all these persons, the senior American collaborator expresses his gratitude, emphasizing that blame for errors of fact or organization are not theirs.

Work on this course has been made easier by the existence of Scott and Hetherwick's Dictionary of the Nyanja Language, and Thomas Price's The Elements of Nyanja.

Washington, D. C.  
June, 1965
INTRODUCTION

Any student who begins this course has three handicaps. He is aware of the first one, but he is probably not aware of the second and third.

1. **He knows no Nyanja.** This course contains many useful sentences in the language, and covers the main points of grammar and pronunciation.

2. **He probably does not expect to use much of his own initiative when he studies a language.** In this course, the student is required to make many of his own observations, select part of the vocabulary to be used, and design some of the exercises.

3. **He is not accustomed to distinguishing between 'learning a language' (which is an academic game) and 'learning to use a language' (which is not necessarily academic and which can be much more fun).** This course contains numerous directions for using Nyanja in real life outside of class. These directions are not merely suggestions; they are an essential part of the course.

The course is divided into two main parts. The first consists of Units 1-40, and the second of Units 41-63. In the first part (Units 1-40), emphasis is on learning to use those words and sentences that the student is most likely to need repeatedly during his first few weeks in Malawi. The principal points of Nyanja grammar are introduced, but they are not treated systematically, and there are few drills.

In the second part (Units 41-63), the materials from Units 1-40 are reintroduced. This time, however, the units are longer, and more attention is given to mastery of the grammatical devices of the language.
Instructors who use this course will fall into one of two categories. Some will have had previous experience in teaching Nyanja, either to Nyanja-speaking children, or to European adults, or to both. These teachers will be aware that this course is organized as it is because it aims at teaching the student to be self-reliant in his language study. He will then be able to go on learning more and more Nyanja after he has finished his formal study of the language. This course is therefore quite different from other language courses that the students have used in school, and it is probably also quite different from language courses that the instructors themselves have used previously.

Other instructors will have had little or no experience in teaching any language. If these instructors will read and follow carefully the suggested procedures, they will find that this course is not difficult to teach.
A procedure for use with each new basic dialogue.

1. Hearing before speaking, and speaking before seeing.

The student should not look at the dialogue until after he has learned to pronounce it very well. He should not even glance at it briefly. If he looks at it too soon, he will almost certainly 'hear'—or think he hears—the sounds for which the letters stand in English or in some other European language. If he waits until after he has learned to pronounce the Nyanja, he will have given his ear an opportunity to hear the sounds as they are really pronounced by his tutor.

2. Listening to the dialogue.

The tutor should begin by reading the entire dialogue aloud two or three times. The student should listen carefully, without trying to repeat. The tutor should speak at all times at a normal conversational speed. He should avoid speaking more slowly or more distinctly than he would ever speak with other persons for whom Nyanja is the mother tongue. Students' books are closed.

3. Learning to repeat the sentences after the instructor.

The tutor should say the first sentence at normal speed, and let the students imitate him. Their books are still closed. If their imitation is completely correct, he should go on to the next sentence.

   a. If the sentence seems to be too long, the tutor should pronounce one small part of it, then a slightly longer part, and finally the entire sentence. For example, the sentence /Muli kupita kuti?/ might be built up as follows:

   1. 
   2. Kupita kuti?
   3. Muli kupita kuti?
The sentence /Ife tili bwino kaya inu ansathu?/ might be built up as follows:

1. ansathu
2. kaya inu ansathu
3. bwino
4. Ife tili bwino
5. kaya inu ansathu.
6. Ife tili bwino kaya inu ansathu?

b. If a student still makes a mistake in pronunciation, the tutor should correct him by repeating correctly the word that the student mispronounced. There is no need to explain the matter in English. So, for example:

   Tutor: Ndili bwino.
   Student: Ndili bwino. (a wrong pronunciation)
   Tutor: ndili
   Student: ndili
   Tutor: Ndili bwino.
   Student: Ndili bwino.

   All the sentences in the dialogue should be treated in this way.

4. Learning the meanings of the sentences.

Up to this point, the student has not been told the meanings of the sentences he is practicing. If he is told the meanings too soon, he will have a very strong tendency to use English intonations on the sentences.

Now the tutor should say the first sentence, and have the students repeat it after him. (Their books are still closed.) Then he should give the equivalent English sentence, and the students should reply with the Nyanja sentence. If the students make any mistakes at all, the tutor should say the Nyanja sentence again and have them repeat it after him.
Each sentence should be treated in this way, until the students can give the Nyanja sentences promptly and without error.

5. Reading aloud.

Now, for the first time, students should open their books and read aloud after the tutor. When they can do this easily, they may practice reading aloud independently.

6. Becoming fluent with the dialogue.

Student's books should again be closed. The tutor should assume one of the roles in the dialogue, and have the students take the other role. Then he should take the second role and have the students take the first. Finally, the students should take both roles. This kind of practice should continue until each student is able to take either role in the dialogue without having to look at it.

In the English equivalents for Nyanja expressions in this course, use is made of [ ], ( ), and (‘ ’). Square brackets [ ] enclose English words which have no counterpart in the Nyanja, but which are needed in order to make a translation into idiomatic English. Round brackets, or parentheses ( ) enclose words which are English counterparts of something in the Nyanja sentence, but which would not ordinarily be used in the English equivalent. Round brackets with single quotes are used to indicate a literal English version of a sentence (‘ ’).
SPEAKERS OF ENGLISH WHO ARE STUDYING NYANJA FIND THE PRONUNCIATION LESS DIFFICULT THAN IT IS CONFUSING. NYANJA HAS NO "CLICKS", NO "WHISTLING Z'S", AND NO "COARTICULATED STOPS", YET PUBLISHED DESCRIPTIONS OF THE CONSONANT SOUNDS OF THE LANGUAGE LEAVE THE WOULD-BE LEARNER IN DOUBT AT SOME CRUCIAL POINTS.

An example from English may help to make the problem clearer. Suppose that a speaker of some other language has learned to pronounce English top in two ways; in both pronunciations he closes his lips in order to form the 'p'. In one, he allows his lips to open immediately thereafter, and a small puff of air escapes; in the other he keeps his lips closed indefinitely. Each pronunciation is quite common in normal spoken English. His question is, "How important is this physical difference? Are there some words in which only one of these is correct, and other words in which the other is required? Or may I just forget about the difference and use these two sounds interchangeably?"

The answer, of course, is that the two are interchangeable. For that reason, we need not and do not represent the difference when we write. But the same student of English may find the physical difference between the and die just as subtle as the difference between the two pronunciations of top. Yet native speakers of English do not interchange the sounds that begin these two words; the foreign learner of English must keep them apart from one another; and the difference is reflected in our spelling by the fact that we have the two separate letters t and d.

Returning now to Nyanja, the student will hear sounds that resemble the dz in adze, and others that are similar to the z sound in ago. He has no serious difficulty in making either one of them, but he still needs to know what status this physical difference has within Nyanja. Are there some words where he must use dz and not z, and others where z is right and dz wrong? Or may he forget about the physical difference and use the two sounds interchangeably? And what about a p-like sound with no aspiration (puff of air) after it, and a p-like sound that is followed by strong aspiration? How much attention should he pay to this difference?

In Nyanja, the greatest confusion has been with regard to the sound-types represented by p, b, pf, bv, f, v, and ph. All of these involve the use of one or both of the lips, but analogous sets of sounds are made at other positions in the mouth also. Among these seven sounds, the student will notice differences of only four types:

1. Voiceless vs. Voiced:
   - p
   - b
   - pf
   - bv
   - ph

2. Stop vs. Stop-plus-fricative vs. Fricative:
   - p
   - pf
   - f
   - b
   - bv
   - v
   - ph
The relationships of these phonetic features within the economy of Nyanja may be represented on the following diagram:

![Diagram of phonetic features]

Everything to the left of the vertical line is a voiceless sound, while everything to the right is voiced. Everything within the lower circle includes audible friction, everything within the larger upper circle has momentary complete stoppage at some point in the speech tract, and everything within the smaller circle is aspirated. The 'affricates' /pf/ and /bv/ begin with stoppage and end with friction.

In some varieties of Nyanja, the pairs of physically different sounds /pf/ and /f/, and /bv/ and /v/, are interchangeable with one another, while in others they are kept apart. This fact is represented in the diagram by the dashed line. Some speakers also make a difference, not noted in the printed works on Nyanja, between aspirated and unaspirated voiced stops /b/ and /bh/: this is represented as a dotted line. (There is a parallel distinction between /d/ and /dh/.) The speakers who distinguish /pf/ and /bv/ from /f/ and /v/ are not necessarily the same ones who distinguish between /b/ and /bh/.

This, then, is the situation which lies behind such a statement as that given in Scott and Hetherwick's Dictionary of the Nyanja Language:

F is ... frequently hardened by its corresponding explosive; thus /pf/ comes to be a fuller form of the simple /f/... . Some dialects prefer the softer /f/ to /pf/, and vice versa; words, therefore, which are not found under the one may be sought for under the other.
By . . . seems rather to represent a letter hanging between y and by, and which is condensed into one or other according to the idiosyncracies of the dialects.

The difference between /b/ and /bh/ is fairly rare, and is not reflected in the writing system used in this course.

A striking characteristic of relaxed (though not necessarily rapid) pronunciation is that the voiceless sounds /p/, /c/, /k/, all of which include the feature of stoppage, are frequently replaced by sounds which have no stoppage, and which are voiced. That is to say, the voiceless stop /k/ is interchangeable in most positions with the voiced fricative which phoneticians write as [z]; the voiceless affricate /c/ is often replaced by the voiced fricative [j]; the voiceless stop /p/ has a free variant [β], which like /v/ is a voiced fricative but is formed between the two lips, instead of between lower lip and upper teeth, as /v/ is. The voiceless stop /t/ is heard under the same circumstances as a voiced sound, but as a stop or flap, and not as a fricative.

Another pair of sounds whose status needs to be made clear are /l/ and /r/. These are not in contrast with each other in any variety of Nyanja, so that the student may safely treat them as interchangeable; in general, however, the r-like sounds are heard before the vowel /i/, and the l-like sounds in other positions.

At other than the points discussed above, Nyanja consonants are fairly straightforward. The student should of course be careful in pronouncing sounds like /mb/, /nd/, not to add an extra vowel: /ndege/ should not sound like un-deqe, or padege.

There are only five vowels, and they should cause little trouble. Remember that they are 'pure' (i.e. they sound the same from beginning to end), and do not allow the lips, tongue or jaw to change positions during the time they are being produced. Thus, the progressive lip rounding in the English word owe should not be found in the last sound of /nchito/, and the rising tongue and jaw motion in say should not be used in the last sound of /spite/.

Matters of pitch and tone are a bit more complex, and are taken up in a special section which follows Unit 5.
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DIALOGUE: Msonte (a Munyanja man, about 30 years of age) and Peter C. Vernon (a Peace Corps Volunteer) happen to meet early in the morning, and they greet one another briefly.

1. mònî
   bambô
   mài

2. [ -- -- ]
   Mònî bambô.

3. mûîl
   bwànjî
   [ -- -- -- ]
   Mònî. Mûîl bwànjî?

4. tîlî
   bwînô
   kàyà
   ìnû
   [ -- -- -- ]
   Tîlî bwînô.
   [ -- -- -- ]
   Kàyà ìnû?

   Good morning.

   Good morning. How are you?

   We are (or honorific 'I am')
   fine, good
   (an expression of uncertainty)
   you (plural, or singular honorific)
   I'm (honorific) fine.
   And how about you, how are you?
Observations and conclusions:

1. **The pitch of the voice** is extremely important in pronouncing anything in Nyanja. Because it is so important, it is indicated in this course by means of written symbols of various kinds. The most graphic of these symbols consist of straight or curved line segments enclosed between square brackets. These reflect the pitches used in the tape recordings that accompany this book. The pronunciation of the live instructor may vary slightly from this.

   Try to notice whether the pronunciation used by your instructor is different from the tape recordings with respect to pitch contours. Do not spend much time at this, however. Above all, do not let yourself worry about any differences that you may have observed.

2. **The sounds written with the letter /l/**. Can you hear any difference between your tutor's pronunciation of what is written l in /ndili/ and in /mulif/. If so, how would you describe that difference in terms of English sounds?

   Can you hear any difference between these same two consonants in the pronunciation on the tape? If so, how would you describe it?

   The letter l in Nyanja stands for a whole range of sounds, some of which sound quite different from one another. Within the system of the Nyanja language, however, all these sounds are treated as if they were the same: an unsophisticated speaker of Nyanja would not normally hear any difference between them. Even so, he might be found to use one of these sounds under one set of conditions (e.g. after the vowels /i/ and /e/), and another of these sounds after other vowels.
In this book, all these sounds will be spelled /l/, but the student should attempt to pronounce each word that contains /l/ just as his tutor does.

3. The words /tili/ 'we are' and /muli/ 'you are' are partly alike in their sound and spelling, and also apparently in their meanings, since each corresponds in these sentences to the English verb 'be'. Try to fill in these blanks by yourself, and then check your answers with the instructor:

\[
\begin{align*}
&/ti-/ \quad \text{______________}' \nonumber \\
&/\_\_\_\_\_/ \quad \text{you (pl. or honorific)' } \nonumber \\
&/-li/ \quad \text{______________}' \nonumber 
\end{align*}
\]

4. The interrogative word /bwanji?/ 'how' and the word /bwino/, which replies to it, are partially alike in their sound and spelling, since both have to do with manner.

Using the dialogue.

1. Greet other members of the class. Are any changes required by the sex of the person being greeted, or of the person who is doing the greeting? List the changes here:

2. Use this dialogue at least five times outside of class during the next 24 hours. This should be done on occasions when you and another member of the class have actually met by chance in the dormitory or on the campus.

Autobiography, Chapter 1

[ - - - - - ]
Dzina lanu ndani? What is your name?

[ - - - - - - - - ]
Dzina langa ndine 'Uje'. My name is ________.
(Learn to ask the questions and to give an answer which is true for yourself. One such question and answer or set of answers will appear as a part of each of Units 1-18. In this way you will rapidly develop the ability to deal with some of the most frequent kinds of inquiry. Write into this book any words or phrases which you need for this purpose.)
UNIT 2

DIALOGUE: The dialogue of Unit 1 is continued.

3. [ - - - - ]
    Møni. Müli bwanjì?
    Hello. How are you?

4. [ - - - - ]
    Müli bwinò, kàyà ìnù?
    I'm fine, and how are you?

5. ife
    mnza
    ansathu
    we
    friend, companion
    my (our) friend(s) (plural or honorific)

   [ - - - - - - - - - - ]
   ifè till bwinò, kàyà ìnù ansathù?
   Ah, I'm (we're) fine, and you, my friend?

6. kupita
    kuti
    to go
    where

   [ - - - - ]
   Müli kupità kutì?
   Where are you going?

7. [ - - - - ]
    Müli kupità kùLìmè.
    I'm going to Limbe.

[As in Unit 1, listen carefully to the rises and falls of the voice in these sentences, and try to duplicate them exactly. Try also to compare what you hear on the tape with the marks that you see in square brackets above the sentences of the basic dialogues.]
Observations and conclusions.

1. **Subject prefixes.** Compare /ndili/ 'I am' with /tili/ and /muli/.

One form of the prefix for the first person singular is /ndi-/.

Notice, however, that in very polite discourse, a person may refer to both himself and other individuals in the plural. Sentence 7 is /Ndikupita kuLimbe/, but the same person, still speaking about himself only, might have said /Tikupita kuLimbe/. For other examples of the use of the plural in an honorific sense, see Units 5 and 12. Because English does not use this method of showing politeness, most students will profit from a bit of systematic practice at this point.

**Exercise 1.** Practice in associating honorific /ti-/ and non-honorific /ndi-/. What would be the more honorific equivalents of the following? Supply your own answer, then check with the instructor.

| Ndili bwIno. | ____________________________ |
| Ndili kūpītā kūLimbe. | ____________________________ |
| Ndikūpītā kūLimbe. | ____________________________ |

(1) Practice saying these sentences aloud after your teacher.

(2) Write the more honorific equivalent of each sentence opposite it. You have now constructed a short, simple drill which you can use to get yourself accustomed to treating the /ndi-/ forms and the /ti-/ forms as partially interchangeable with each other.

(3) Then cover the left-hand column and try to give the sentence from memory, using the sentence from the right-hand column as cue.

(4) Cover the right-hand column and try to give the sentences from the left-hand column.
2. The word /anzaqiui/ may be broken down as follows:
   - a- prefix designating persons in the plural.
   - nza stem meaning 'companion'
   - thu possessive adjective meaning 'our', usually separated from the word it modifies, but written together with this particular stem.

   This is another example of the use of plural forms as a mark of courtesy.

3. Subject pronouns and subject prefixes.

   Inu muli bwanji?
   Ife tili bwino.
   Ine ndili bwino.

   Notice the correlation between subject pronouns (underlined once) and subject prefixes (underlined twice) in these sentences. This correlation, or 'agreement', between subject and verb is another feature of Nyanja that is absent from English. Exercise 2 provides a simple way of doing systematic practice on this point.

Exercise 2. Associating subject pronouns with corresponding subject prefixes. Your teacher will give you one of the words in the left-hand column. Reply with the corresponding two-word sentence in the right-hand column:

   lìnu Muli bwanji?
   lìfe Tili bwino.
   lìne Ndili bwino.

4. A very common verb tense: /-li ku-/. Compare this pair of sentences:

   Muli kupita kuti?
   Mukupita kuti? Where are you going?
These sentences are apparently completely interchangeable with one another. Both have high tone on the syllable _______.

The word /kupita/ may be broken down into:

/ku-/ prefix that marks an infinitive
/-pit-/ verb root 'to go'
/-a/ final vowel used in most but not all forms of a verb

The tense exemplified by these two sentences is 'present progressive'. This tense is often, but not always, translated into English by a verb phrase containing 'is____-ing'. Here again is an important feature of Nyanja which is entirely new to speakers of English. The student should complete and use the following exercise.

Exercise 3. The longer and shorter forms of the present progressive tense. What would be the longer form of the sentences:

Ndikupita kuLimbë. ____________________.
Tlkupita kuLimbë. ____________________.
Mukupita kúl? ____________________.

After writing the sentences in the right-hand column, and pronouncing them aloud after your teacher, practice covering one column and giving the sentences from the other.

Using the dialogue.

In chance encounters with fellow students outside of class, ask one another 'Where are you going?' and give true answers wherever possible.

Ndili kupita ku__________________________.

Do this at least five times in the next 24 hours.
Ask your teacher for expressions that will indicate your most frequent destinations: dormitory, dining hall, class, store, town, etc. (You may find that since most of these are cultural concepts not native to Africa, you will simply use an English loan word. When this is the case, be careful to pronounce it as it is pronounced in Nyanja.)

Autobiography, Chapter 2

[ - - - - - ]
Múcókela külü? Where do you come from?

[ - - - - - ]
Ndícókela kuAmeleka. I'm from America.

(The teacher should take about three minutes per day for asking the 'autobiographical' questions from preceding days, and requiring quick and accurate answers from the students. A summary of these 'autobiographical' questions and answers may be found at the end of Unit 20. It is suggested that when the teacher notices signs of tiredness in the class, he leave what he has been doing and ask these questions for a minute or two. At the end of that time, he may return to the earlier activity.)
UNIT 3

CHINYANJA BASIC COURSE

UNIT 3

DIALOGUE: Mnontshe and Peter meet by chance late on another day. They greet one another briefly.

1. [ ]
   Mônì hâmbb. Hello (sir).

2. [ ]
   Mônì.

   swela
   usana (Cl. 14);
   pl. masana (Cl. 6)
   uno (Cl. 14)/ ano (Cl. 6)
   Nwàswèla bwânjâ usana uno?

   How was the day? ('How did you spend this day?')

3. [ ]
   Tsâswèla bwînô.
   N ('We') enjoyed it fine.

[As in Units 1 and 2, compare the pitches that you hear on the tape with the marks that you see between square brackets. Do not spend much time at this, however.]

Observations and conclusions.

1. The /-a/- tense. Compare the four words:

   muli mwaswela
   tili táswela

   The word /mwaceza/ may be broken down as follows:

   /mw-/ 2 pl. subject prefix
   /-a-/ tense prefix for the '/-a/- tense'
CHINYANJA BASIC COURSE

UNIT 3

/-swel-/ verb root 'to spend the day'
/-a/ final vowel

Fill in the following chart:

<table>
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<th>before /li/ or /ku/ (or any other consonant)</th>
<th>before the tense prefix /-a-/</th>
</tr>
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<tbody>
<tr>
<td>2 pl. /mu-/</td>
<td>/mu-/</td>
</tr>
<tr>
<td>1 pl.</td>
<td></td>
</tr>
<tr>
<td>1 sg. /ndi-/</td>
<td></td>
</tr>
</tbody>
</table>

(The last box can be filled by following the analogy of the 1 pl. forms.)

The /-a-/ tense is used in some, but by no means all, of the situations where English would use a past tense (e.g. 'went') or a present perfect tense (e.g. 'has gone'). There are some verb roots with which the /-a-/ tense is used more frequently than with others.

2. The same word /moni/ is used in greetings either in the early morning or late afternoon, or any time of the day.

Using the dialogue.

In chance encounters with other members of your group, use this dialogue at least three times within the next twenty-four hours. Remember that it is suitable for use only in the afternoon or later. Continue to use the dialogue of Unit 1 for greetings early in the day.
### Autobiography, Chapter 3

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<th>English</th>
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<tr>
<td>[ - - - - ] Kwanu ndi kulu?</td>
<td>What is your (present) home?</td>
</tr>
<tr>
<td>[ - - - - - - ] Kwathu ndi ku Massachusetts.</td>
<td>My home is [in] Massachusetts.</td>
</tr>
<tr>
<td>[ - - - - ] Munacokela kulu?</td>
<td>What is your (ancestral) home?</td>
</tr>
<tr>
<td>[ - - - - ] Ndine n'Nyanja.</td>
<td>I'm a Nyanja (person).</td>
</tr>
<tr>
<td>[ - - - - ] Ndine n'Meleka.</td>
<td>I'm an American.</td>
</tr>
<tr>
<td>[ - - - - ] Munalankhula/Munayankhula</td>
<td>What language do you speak?</td>
</tr>
<tr>
<td>[ - - - - - - ] Ciyankhulu/Cilankhulu canji?</td>
<td>I speak Nyanja.</td>
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<td>[ - ] Munanena cinenelo canji?</td>
<td></td>
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<tr>
<td>[ - - - - ] Ndimeyankhula Cinyanja.</td>
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<tr>
<td>[ - - ] Ciyao</td>
<td>Ndimeyankhula Ciyao.</td>
</tr>
<tr>
<td>[ - - - - ] Ciyumbuka</td>
<td>Ndimeyankhula Ciyumbuka.</td>
</tr>
<tr>
<td>[ - - - - ] Ciswahili</td>
<td>Ndimeyankhula Ciswahili.</td>
</tr>
<tr>
<td>[ - - - - ] Cingelezi</td>
<td>Ndimeyankhula Cingelezi.</td>
</tr>
<tr>
<td>[ - - - - ] Cifalansa</td>
<td>Ndimeyankhula Cifalansa.</td>
</tr>
</tbody>
</table>
UNIT 4

DIALOGUE: Msonthe greets Cabwela, a man of about 60, as they meet by chance in the early morning.

1. Msonthe

[ - - - - ]
Moni bmbö.

Good morning, sir.

2. Cabwela

[ - - ]
Moni.

Good morning.

3. Msonthe

gona

[ - - ]
Mwàgoná bwanji?

How are you this morning?

('How did you sleep?)

4. Cabwela

ife

[ - - - - - - - - - - ]
Ifé tagònà bwinò, kàyà inù änsàthu?

I ('we') slept well, and how about you, my ('our') friend?

Observations and conclusions.

1. The verb root /-gon-/ 'to sleep' is like /-swel-/' (Unit 3) in that it is commonly used in the /-a-/ tense.

Exercise 1. Appropriate association of subject pronoun and subject prefix in the /-a-/ tense, using verb stems /-gon-/ and /-swel-/.

Repeat the following two-word sentences after your teacher. Be sure that you know the meaning of each sentence as you say it:
UNIT 4
CHINYANJA BASIC COURSE

Your teacher will give you a single word from the left-hand column. Reply with the two-word sentence.

Write the English translation of each sentence opposite it. Then cover the Nyanja column and try to give the sentences from memory, using the English sentences as cues.

2. The 'unmarked' or 'immediate' tense.

Compare these sentences:

- Muli kupita kuti? 'Where are you [now in the process of] going?'
  Mukupita kuti?
  Mupita kuti? 'Where do you go [today]?
  Tili kupita kuLimbe. 'We're [now in the process of] going to Limbe.'
  Tikupita kuLimbe.
  Tipita kuLimbe. 'We go to Limbe.'

As was noted in Unit 2, the verbs with /ku-/ and those with /-li ku-/ seem to be equivalent and interchangeable. They represent the 'present progressive' tense. The verbs in the other phrases above, however, contain no such markers. For convenience, the tense they represent will be called the 'unmarked' or 'immediate' tense. Many of its uses have a sense of immediacy about them, and the tense is often translated by the English 'simple present'. Further discussion of this tense will be found in Unit 26.
Exercise 2. Associating different forms of the same subject prefix, using verb stems /-gona/ with /a-/ tense and /pita/ with the unmarked tense. Repeat the following sentences after your teacher.

\[
\begin{align*}
\text{Nwàgonà bwanjì?} & & \text{Núpítà kùìlì?} \\
\text{Tàgonà bwlìnò.} & & \text{Típítà kùlímìbè.} \\
\text{Ndàgonà bwlìnò.} & & \text{Ndúpítà kùlímìbè.}
\end{align*}
\]

(1) Repeat the sentences again.

(2) Cover the first column and try to give the sentences from the second column.

(3) Then cover the sentences from the second column, and give the sentences from the first column.

Using the dialogue.

Find out the median age for the members of your group. In chance encounters, those below the median take Msathà's part in this set of morning greetings, and those above the median take the part of Cabwela. Do this at least five times within the next 24 hours.

Autobiography, Chapter 4

\[
\begin{align*}
\text{lìlí} & & \text{Mùnàfìkà lìlí?} & & \text{When did you arrive?} \\
\text{dzùlò} & & \text{Ndùnàfìkà dzùlò.} & & \text{I arrived yesterday.} \\
\text{kàlè} & & \text{Ndùnàfìkà kàlè.} & & \text{I arrived a short time ago.}
\end{align*}
\]
UNIT 5

DIALOGUE: Peter comes to Msonthe’s house, and they greet one another.

1. 
odi

(Here said in lieu of knocking on door)

2. 
-lowa

Come in, (sir).

3. 
zikomo

(an expression of gratification, sometimes translatable into English as 'thank you')

4. 

Mônî bâmbô.

5. 

Mônî.

Observations and conclusions.

1. Greetings begin after Peter has entered Msonthe’s house.

2. The word /lawani/ is an imperative form of the verb /-lowa/ 'to enter'. The simplest imperative form would be simply the stem:

    Lowa.

    Enter!

This form is, however, the singular imperative, and as one might guess from
other uses of the plural in Nyanja (see Notes 1 and 2 in Unit 2), it is unsuitable for use with people to whom one wishes to show respect. The plural or honorific imperative consists of the stem plus the second person plural suffix /-ni/:

Lowani. Enter!

Using the dialogue.

A dormitory provides an ideal setting for realistic practice of this dialogue. Use it at the doors of at least five of your fellow students within the next 24 hours.

In class, dramatize the situation of gaining admission to someone's home, and go on to exchange appropriate greetings. Do this at least once for early morning, and once for late afternoon.

Autobiography, Chapter 5

[ - - - - - ]
Múnfiká liti?

[ - - - - - - ]
Ndúnífiká lécitátu.

[ - - - - ]
lámúlúngu. Sunday.

[ - - - - ]
ló'lémbà. Monday.

[ - - - - - - ]
Ndúnífiká léciwili.

[ - - - - ]
lácínyi. Thursday.

[ - - - - ]
lácísanu. Friday.

[ - - - - ]
ló'wélúka. Saturday.

When did you arrive?

I arrived on Wednesday.

I arrived on Tuesday.
After five short units of this course, the student has already had occasion to make a few informal observations of the ups and downs of the voice in Nyanja sentences. Perhaps everything seems hopelessly inconsistent, arbitrary, and unpredictable. It is a bit complicated, to be sure, but not so much so as it may seem at first. It's mostly a matter of 'you can't tell the players without a scorecard'. Accordingly, the first step is to make some very important distinctions.

There are three terms which we must learn to use with especial care and precision. They are 'pitch', 'intonation', and 'tone'.

**Pitch** refers to the relative height (technically, the 'fundamental frequency') of the voice, taken as a purely physical phenomenon, measurable by comparison with a pitch pipe, a violin string, or a piano. Pitch is a physical phenomenon; intonation and tone are not in the same sense physical. In order to keep track of the fluctuations of voice pitch, we must make reference to certain linguistic units. There are two sets of these units. Both sets are made audible by changes in the same physical dimension, and that is the source of the confusion. The name of that dimension is pitch.

The two sets of linguistic units which find their physical realizations in pitch are called 'intonation' and 'tone'. We will talk first about Nyanja 'intonation' because it has a fairly close counterpart in English.

In keeping track of Nyanja intonations, the basic unit of length is the 'pause group'; as its name implies, this consists of all the syllables between two consecutive pauses. So, for example, in the recording of Unit 2, the sentence:

*Ndili bwino/kaya inu?*

consists of two pause groups, and:
consists of two pause groups also.

An incomplete listing of the contrasting intonations which may be found with Nyanja pause groups will include at least four:

**Falling:** Tàswèla bwindò. [---] (First exercise, Unit 4) (and at the end of any statement)

**Rising:** Ndilì bwindò, ... [---] (Unit 2, Basic Dialogue)

**Level:** ..tègònà bwindò... [--] (Unit 4, Basic Dialogue)

**Interrogative:** Mwàswèla bwànjì? [---]

Of these four, the first three are characterized mainly by what happens to the pitch at the very end of the pause group. The fourth ('interrogative') is characterized by a rapidly falling pitch which starts very high. It is located on the next-to-last syllable of certain words:

bwànjì? [\_\_]

Where explicit symbols for these four intonations are needed in this course, they may be written as /\_\_, \_\_, ->/ (all at the end of the pause group), and /\_\_/ (written over the syllable whose pitch it affects most strongly).

Note that since \_\_, \_\_, and -> affect principally the last syllable and \_\_ never does, the interrogative intonation can and does co-occur with rising, falling, and level phrase intonations.

The second set of linguistic units which affect pitch are called 'tones'. English (and, with marginal exceptions, all European languages) lack tone. So for example in Nyanja, under identical intonation contours, the words /apita/ 'he goes' and /apita/ 'he has gone' have different pitches. And we have already seen (Unit 4) that for many or most speakers of Nyanja, two different words in the same tense and under the same intonation may have different pitches:
Tàswèlà bwindò. [ - - - - ]
Tagòná bwindò. [ - - - - ]

In the study of 'tone', the basic unit of length is not the pause group, but the syllable.

Most of the tonal contrasts of Nyanja (and perhaps all of them) may be accounted for in terms of two units, called simply 'high tone' and 'low tone'. The symbols for these tones are /'/' (high) and /'/' (low). [NB Absence of one of these tone marks over a vowel means that the tone, whether high or low, has not been written; it does not mean (as in some systems of tone writing) that the syllable has low tone.]

Each of these two tones is pronounced in a number of different ways, depending on the intonation pattern that dominates it. Observation of the recordings which accompany this book provide the following preliminary generalizations:

(1) The pitch of the last syllable of a pause group is determined, not by its basic tone, but by the kind of intonation contour. To return to an earlier example /tàgoná/ has high tone on the last syllable; this tone is heard as high pitch except at the end of a pause group. The word /tàswèlà/ has low tone, heard as low pitch except at the end of a pause group. But at the end of a pause group, the last syllables of both words will be low if the intonation is falling, high or rising if the intonation is rising.

(2) A high tone on the next to last syllable of a pause group is heard as high falling pitch.

(3) A low tone on the next to last syllable of a pause group is heard as low level if the final syllable has basic low tone:

dzùlò [ - - ]
But if the last syllable has basic high tone, then the low tone is heard as a slightly rising or as a mid level pitch:

\[ \text{kàlé} \quad [ \_ \_ ] \]

\[ \text{cǐnyànjà} \quad [ \_ \_ \_ ] \]

(4) Otherwise, high tone is heard as high level pitch, and low tone is heard as low level pitch.

The notation that makes use of marks over the letters is much more compact and easier to use in discussion of tone. For the next few units, however, we shall continue to use the graphic notation in square brackets so that the student may accustom himself to the relationship between the two systems.
DIALOGUE: Msonghe comes to Peter's house, and they greet one another. They have not met previously.

1. [ ] Odi! (Courteous means of getting attention)

2. [ ] Eh. Löwáni bámbo. (expression of assent)

3. kodi kuno (an expression of interrogation)

4. [ ] Kódí bámbo Peter àli kúmb? Is (Mr.) Peter around?

5. ndine [ ] Ndíne Peter, bámbo. (I am, it is I)

6. eti [ ] Ndínu bámbo Peter eti? (a surprised interrogative expression)

7. Eh. Yes.
The student may have noticed the free variation between rising intonation (in 'Dialogue for Learning') and falling intonation (in 'Dialogue for Fluency') at the end of the sentence /Kodi bambo Peter ali kuno?/. This kind of free variation is quite common, but only under certain conditions. The student should not take this kind of variation within the speech of his instructors as license to stop careful copying of the tonal and intonational aspects of all that he hears.

Observations and conclusions.

1. The word /ali/ 'he is' contains the third person singular subject prefix, which is /___-. The corresponding personal pronoun is /iye/.

A chart of the pronouns is as follows:

<table>
<thead>
<tr>
<th>inu</th>
<th>'you' (plural or honorific)</th>
</tr>
</thead>
<tbody>
<tr>
<td>iye</td>
<td>'he, him; she, her'</td>
</tr>
<tr>
<td>ife</td>
<td>'we, us'</td>
</tr>
<tr>
<td>iwo</td>
<td>'they, them'</td>
</tr>
</tbody>
</table>

(The specifically singular form for the second person 'you' is not suitable for use with adults and therefore is not presented until Unit 41.)

2. The prefix /ku-/ after verbs of motion like /-pita/ 'to go' is usually translated 'to'; with verbs like /-li/ 'to be' it is translated by some other English preposition, such as 'at'.

3. In the dialogue for Unit 3, the alternatives /masana/ and /usana/ were introduced, both represented by the English 'midday'. Compare the sentences containing each word:

\[
\begin{align*}
\text{Mwaswela bwanji usana uno?} & \quad \text{How was the day?} \\
\text{Mwaswela bwanji masana ano?} & \quad \text{(How did you enjoy this day?)}
\end{align*}
\]
Notice that the stem /-no/ 'this' has the prefix /u-/ when it modifies /usana/, and the prefix /a-/ when it modifies /masana/. This kind of relationship holds true not only for /-no/, but also for other stems that modify nouns. One example is /-tatu/ 'three' from the autobiography for this unit:

milungu ītatu  'three weeks'

but, if the noun were /masiku/ 'days', the phrase would be:

masiku ātatu  'three days'

Nouns in Nyanja can be grouped into 'classes' according to the prefixes that are used with associated words. This is illustrated by the following examples using terms familiar from earlier units:

from Autobiography, Unit 3: mTumbuka (1,2)

mTumbuka ēmodzi  'one Tumbuka (person)' (Class 1)

aTumbuka ātatu  'three Tumbuka (people)' (Class 2)

from Autobiography, Unit 6: mulungu (3,4)

mulungu ēmodzi  'one week' (Class 3)

milungu ītatu  'three weeks' (Class 4)

from 'Using the Dialogue', Unit 2: sitolo (5,6), tauni (5,6)

sitolo ēmodzi  'one store' (Class 5)

masitolo ātatu  'three stores' (Class 6)

tauni ēmodzi  'one town' (Class 5)

matauni ātatu  'three towns (Class 6)

from Autobiography, Unit 3: ciyankhulo (7,8)

ciyankhulo ēmodzi  'one language' (Class 7)

ziyankhulo ītatu  'three languages' (Class 8)
from 'Using the Dialogue', Unit 2: nyumba (9, 10)

nyumba jimodsi 'one house' (Class 9)
nyumba sitatu 'three houses' (Class 10)

Nouns whose modifiers begin with the prefix /u-/ are grouped together and called 'Class 3' nouns:

/mulungu umodzi/ (Class 3).

If its modifying words have the prefix /li-/, a noun is designated Class 5, and so on. Thus, it is important to know which class a noun belongs to because of the help this gives in using the correct prefix with associated words.

In the examples above, the classes are paired singular and plural, because noun stems which are in the same singular class are very often also in the same plural class.

The class identity of nouns is indicated in these lessons by numerals in parentheses following the noun:

mulungu (3,4)

The first number represents the singular class and the second the plural class. It is possible also to group the singular-plural pairs together without numbers, calling Classes 7 and 8, for example, the CI-ZI Class.

The advantage of this is that such names are a little easier to remember than the system of numbered classes. On the other hand, the numbers are not really very difficult to get used to, and the same class numbers are applicable to other languages related to Nyanja; using these numbers makes comparison and cross-linguistic reference easier.

Using the dialogue.

1. Go through the dialogue as it stands, at least five times in your
dormitory. The only change should be to insert the names of the persons actually involved.

2. Ask another student where one of your mutual acquaintances is.

Answers should make use of the list of place expressions which you assembled in connection with Unit 2.

Autobiography, Chapter 6

[--- --- --- --- ]
Munafika liti?

When did you arrive?

[mulungu
[--- --- --- --- ]
Ndinafika mulungu wapita.

I arrived last week.

[--- --- --- --- ]
Ndinafika mulungu thana.

[--- --- --- --- ]
Mulungu
Ndinafika mulungu itatu

I arrived three weeks ago.

[--- --- ]
yapitayi.

[mwezi
[--- --- --- --- ]
Ndinafika mwezi thana.

I arrived last month.

[mlesi
[--- --- --- --- ]
Ndinafika mlesi withi

I arrived two months ago.

[--- --- ]
yapitayi.

The recordings that accompany the autobiographical material for this unit provide a further set of examples of fluctuation in pitch patterns.

These examples are all variant pronunciations of the single question:

Munafika liti?

On the tape, the pitches are:

[--- --- --- --- ]

Other speakers may say:

[--- --- --- --- ]
or:

[--- --- --- --- ]
The student can therefore sound reasonably authentic if he uses any of these three pitch patterns. But he will sound very foreign if he uses the pattern:

[ - - - - \ ]

and this happens to be the pattern that a speaker of American English is most likely to transfer to this Nyanja question. It comes of course from his own intonation of the English equivalent:

[ - - - - \ ]

When did you arrive?
UNIT 7

CHINYANJA BASIC COURSE

UNIT 7

DIALOGUE.

1. -funa
   -yankhula /-lankhula
   nanu
   i'd like to talk with you.

2. ndithu/nditu
   [--- --- ---] 
   Lowani ndithú.

3. [--- --- --- ---] 
   Čabwinó, zíkómó bambiló.

4. [--- --- --- ---] 
   Mòní. Múli bwání bambiló?

5. [--- --- --- --- ---] 
   Tillé bwínó kàyà inú ànzátú?

6. mtendele (3) /ntendele (3)
   [--- --- ---] 
   Mtendélé ndithú.

   Just fine. ('Muchly peace')

Observations and conclusions:

1. The word /ndimafuna/ may be broken down into: /ndi-/ 'I', /-ma-/ (tense sign), /-fun-/ 'to desire' and /-a/ (final vowel). The /-ma/- tense is used in some instances where English would use the 'simple present' tense.
Fill in the blanks following the analogy of what you have already learned:

<table>
<thead>
<tr>
<th>ndimafuna</th>
<th>I desire</th>
</tr>
</thead>
<tbody>
<tr>
<td>timafuna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>you desire</td>
</tr>
<tr>
<td></td>
<td>he/she desires</td>
</tr>
</tbody>
</table>

Mumayankhula Cinyanja?  
Amayankhula Cinyanja eti?  
(or: Amalankhula Cinyanja eti?)

The above is not an exercise to be used for oral practice; it is only a simple reference table.

2. The element /--tu/ or /--thu/ in /nditu/ 'very much' is added to almost any type of word as an intensifier or for emphasis. It is often matched in translations by 'certainly' or 'definitely'.

3. The word /nánù/ 'with you' is paralleled by:

| nánè | with me |
| náfè |         |
| náyè | with him, her |
| nó   | with them, with him or her (honorable) |

The student may test his comprehension of the grammar by trying to fill in the blank in this table.

Exercise 1. Appropriate use of /na-/ plus personal suffixes and subject prefixes. Fill in the blanks and then use for practice:

Ndímáfúná kúyánhulá nánù.  
______________________  I want to talk with him.

______________________  He wants to talk with us.
Using the dialogue.

In informal contacts outside class, begin by telling another person that you want to talk with him. Continue the conversation with greetings, or by asking where he is going.

Ask permission to enter another person's room. After you have entered, exchange routine greetings.

One person (A) tells another person (B) that a third person (C) wants to speak with him.

Autobiography, Chapter 7

clání
     Múnáfikà pàcîáníli?

By what (mode of transport) did you arrive?

ndége
     Ndináfikà pàndége.

I came by plane.

njánje
     Ndináfikà pànjánje.

I came by railroad.

njíngá
     Ndináfikà pànjíngá.

I came by bicycle.

móto
     Ndináfikà pànjíngá
     yá móto.

I came by motorcycle.

kúyénda
     Ndináyénda pânsí.

I came on foot.

bási
     Ndináfikà pàbási.

I came by bus.
DIALOGUE: A and B take leave of one another for a few days.

1. [---] Bambo! Say, sir!

2. [---] Bambo? (Yes) sir?

3. [---] Ine ndlkupita kuzombá. I'm going to Zomba.

4. [---] Mukupita kuzombá? You're going to Zomba?

5. --cita to do

   kumeneko there

6. [---] Mukacita ci ani kumeneko? What are you going to (go and) do?

7. [---] Ndlkukasewela kwambili. I'm going to have fun ('to 'play').

   -bvina to dance

   phwando (5,6) party

   madyelelo (6) festival

   gule (5,6) dance
Observations and conclusions:

1. The forms:

Mukáčitá ciání?  What are you going to go and do?

Ndīkūkáséwela.  I'm going to go and enjoy myself.

both contain the syllable /-ka-/ In both examples, its tone is ________.

The meaning of /-ká-/ is approximately 'to go and (do something)'.

2. As illustrated in the autobiography for this unit, the Nyanja counterpart for English 'to have' is /-li ndi/ 'to be with':

Ndīlī ndí záká '18'.  'I have ('am with') 18 years'.

(or 'I am 18 years old.')

Note carefully the tone of the word /ndí/ meaning 'and, with'.

Exercise 1. Use of /-li ndi/ with nouns of Classes 9 and 10.

'I have three bicycles.'  'You have three bicycles?!!'

Ndīlī ndí njíngá zítátu.  Mùlī ndí njíngá zítátu étu?

Àlī ndí ndége ǐmódzl.  Àlī ndí ndége ǐmódzl étu?

Tílī ndí njíngá yá móto ǐmódzl.  Mùlī ndí njíngá yá móto ǐmódzl étu?

Using the dialogue.

In Unit 2, you asked your teacher to give you the expressions for a number of places to which you go frequently, near where your language study is taking place. Now, associate each place with an activity which goes on there, following the model in Exercise 2.
Exercise 2. Use of /-ki-h/ fluency in comprehension and in associating places with appropriate activities.

I'm going home (to the dorm)

to wash clothes.

domitory)

to wash clothes'

'home' (dormitory)

to sleep'

to bathe'

to buy something'

'school'

to study'

During the next 24 hours, take every opportunity to ask your instructors or fellow students where they are going, and what they are going to do there.

Autobiography, Chapter 8.

[ - - - - - - ]

How old are you? ('How many years have you?')

How old are you? ('How many years have you?')

I'm 18.

I'm 20 years old.
DIALOGUE: B asks A where he is from.

1. kwanu
   (~anu)
   mai
   [ - - - - - ]
   Kwánú ndlí kúti bámbo/mái?
   Where is your home, sir/madame?

2. kwathu
   (~athu)
   [ - - - - - ]
   Ínè kwáthú ndlí kúzómbo.
   My home is at Zomba. ('As for me, our (place) is at Zomba.')

3. [ - - - - - ]
   Kwánú ndlí kúzómbo?
   Your home is at Zomba?

4. inde
   [ - - - ]
   Indè bámbo.
   Yes (sir).

5. nanga
   -bwela
   [ - - - - - - - - - ]
   Nángà múnábélélà lítí kunò kúBlántyre?
   And when did you come here to Blantyre?

6. [ - - - - - - ]
   Ndúnábélélà dsúlo.
   I came yesterday.
Observations and conclusions.

1. Both of the words:
   munâbwela you (pl.) came
   ndinâbwela I came

contain the syllable /-na-/ . Its tone is ___________________________.

This is a tense prefix used for talking about actions that happened in the past and are thought of as terminated. Compare /ndinapita/ 'I went'.

How would you:

(1) Ask someone when he came here?
(2) Ask someone when Peter went to Blantyre?
(3) Tell someone that you and others arrived here yesterday?

2. Note the words /kwanu/ 'your place' and /kwathu/ 'our place'.

They can be broken down as follows:

kwanu    kwathu
/kw-/    /kw-/
/-a-/    /-a-/  prefix agreeing with a noun beginning with /ku-/
/-nu/    /-thu/  linking element

The possessive stems are:

~ṇga  my
~ce  his, hers, its
~thu  our
~mu  your
~o  their
3. In Note 2, Unit 6, it is pointed out that the prefix /ku-/ (in words like kulimba, kuno) is often matched in English translation by prepositions such as 'at' or 'to'. Note 2 of this unit, however, analyzes the /kw-/ of /kwathu/ and /kwanu/ as a prefix which agrees with nouns beginning with /ku-/:  

ина kwathu ndi kuzomba.

Kwanu ndi kuzomba?

Therefore, simply equating /ku-/ with an English preposition is not productive in terms of learning the Nyanja language.

Nouns like /kuzomba/, /kulilangwe/, /kumudzi/, /kutauni/, etc., can be grouped together because words associated with them have characteristic prefixes:

- kumudzi kuno to (at) this village
- kutauni kuno to (at) this town

(/ku-/ before a vowel sounds like /kw-/: /kwathu/). Compare Note 1, Unit 3.) Therefore, this grouping of nouns fits the definition of a Noun Class (see Note 3, Unit 6). It is designated Class 17.

Two other classes share with Class 17 the characteristic of designating location, or often being matched by English prepositions. For this reason, all three are known as 'locatives':

(Cl. 16) Anafika *panginga pano.* He came on this bicycle.

(Cl. 17) Akubwela *kutauni kuno.* He is returning to this town.

(Cl. 18) Ali *munyimba wuno.* He is inside this house.

(Nouns are underlined once, characteristic modifier prefixes twice.)
Using the dialogue.

The members of the class should ask each other what states they are from. When someone replies 'I'm from (Florida),' the other person should exclaim 'Oh, you're from (Florida), eh?'

Practice in this way until you can ask each of the other students whether he is from whichever his home state is, and get an affirmative answer the first time.

Ask other members of the class how they spent the day yesterday.

/Munaswela.../.

Autobiography, Chapter 9

[ ]
Munabadwa liti?

[ ]
Ndlubadwa '1940'.

When were you born?

I was born in 1940.
UNIT 10

DIALOGUE: B asks A where he got his lamp.

1. 
   -gula
   nyale (9,10)
   iyi
   [ __ __ __ __ __ ]
   Bambo, múnágúlá kūtī nyálé iyi?
   Where did you buy this lamp?

2. 
   [ __ __ __ __ ]
   Nyálé iménèyí ndúnágúlà
   [ __ __ ]
   kuBlantyre.
   I bought this lamp in Blantyre.
   ('This particular lamp, I bought it in Blantyre.')

3. 
   mtengo (3,4)
   ~ace
   [ __ __ __ __ ]
   Mtèngò wàcè dzànjí?
   What (was) its price?

4. 
   ~tatu
   [ __ __ __ __ ]
   Mâshîlingi ìtàtù.
   [ __ __ __ ]
   Ndálámá zìtàtù.
   Three shillings.

Observations and conclusions.

1. This unit provides an example of another verb (/gula/) in the /-na-/ tense.

2. In the dialogue for this unit, the words /iyi/ and /imeneyi/ were both represented in English by 'this'. These terms are called 'demonstratives'.

38
The difference in meaning and use between the two words above is small and cannot be discussed here.

There is a set of demonstratives for each of the Classes discussed in Units 6 and 9:

<table>
<thead>
<tr>
<th>Class</th>
<th>Modifying prefix</th>
<th>Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>u-(or m-)</td>
<td>uyu ameneyu</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>awa amenewa</td>
</tr>
<tr>
<td>3</td>
<td>u-</td>
<td>uwu umenewu</td>
</tr>
<tr>
<td>4</td>
<td>i-</td>
<td>iyi imeneyi</td>
</tr>
<tr>
<td>5</td>
<td>li-</td>
<td>ili limeneli</td>
</tr>
<tr>
<td>6</td>
<td>a-</td>
<td>awa amenewa</td>
</tr>
<tr>
<td>7</td>
<td>ci-</td>
<td>ici cimeneci</td>
</tr>
<tr>
<td>8</td>
<td>zi-</td>
<td>izi zimenezi</td>
</tr>
<tr>
<td>9</td>
<td>i-</td>
<td>iyi imeneyi</td>
</tr>
<tr>
<td>10</td>
<td>zi-</td>
<td>izi zimenezi</td>
</tr>
<tr>
<td>...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>pa-</td>
<td>apa pamenepa</td>
</tr>
<tr>
<td>17</td>
<td>ku-</td>
<td>uku kumeneku</td>
</tr>
<tr>
<td>19</td>
<td>mu-</td>
<td>umu m' menemu</td>
</tr>
</tbody>
</table>

(The stem /-no/, translated as 'this' in Units 3 and 6, seems to be much more limited in use than the forms given above. It is suggested that the student use /-no/ only in contexts where he has heard Nyanja speakers use it.)

Exercise 1. Practice with concord using nouns from the Classes 5 through 10.

Ask your tutor to give you Sentences 1 and 2 of this dialogue, but using the following other nouns in place of /nyale/ 'lamp':
<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>nyâlé ìmòdzi  (Class 9)</th>
<th>Nyâlé ìményi ndînàìgûlà kuBlàntyre.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyâlé zìwìli  (Class 10)</td>
<td>Nyâlé zîményi ndînàìgûlà kuBlàntyre.</td>
</tr>
<tr>
<td>njîngá ìmòdzi  (Class 9)</td>
<td>Njîngá ìményi ndînàìgûlà kuBlàntyre.</td>
</tr>
<tr>
<td>khásû ìmòdzi  (Class 5)</td>
<td>Khásû lîményi ndînàìgûlà kuBlàntyre.</td>
</tr>
<tr>
<td>mâkàsû àwìli  (Class 6)</td>
<td>Mâkàsû àményêwa ndînàwàgûla kuBlàntyre.</td>
</tr>
<tr>
<td>dzîlì àlìmòdzì  (Class 5)</td>
<td>Dzîlì lîményêli ndînàlìgûlà kuBlàntyre.</td>
</tr>
<tr>
<td>màzîlìlà àwìli  (Class 6)</td>
<td>Màzîlìlà amenêwa ndînàwàgûla kuBlàntyre.</td>
</tr>
<tr>
<td>cînthù cîmòdzi  (Class 7)</td>
<td>Cînthù cîmệnêci ndînàcîgûla kuBlàntyre.</td>
</tr>
<tr>
<td>znînthù zìwìli  (Class 8)</td>
<td>Zînthù zîményêzi ndînàzìgûla kuBlàntyre.</td>
</tr>
<tr>
<td>cîmàngà  (Class 7)</td>
<td>Cîmàngà cîmệnêci ndînàcîgûla kuBlàntyre.</td>
</tr>
<tr>
<td>wàcì  (Class 9)</td>
<td>Wàcì iményêyi ndînàìgûla kuBlàntyre.</td>
</tr>
<tr>
<td>màlàyà  (Class 6)</td>
<td>Màlàyà amenêwa ndînàwàgûla kuBlàntyre.</td>
</tr>
<tr>
<td>bûku  (Class 5)</td>
<td>Bûku lîményêli ndînàlìgûla kuBlàntyre.</td>
</tr>
<tr>
<td>cîpèwà  (Class 7)</td>
<td>Cîpèwà cîmệnêci ndînàcîgûla kuBlàntyre.</td>
</tr>
</tbody>
</table>

3. As your tutor says the following words, fill in the blanks and note the differences:

<table>
<thead>
<tr>
<th>ndînàìgûlà</th>
<th>'I bought'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndînàìlìgûlà</td>
<td>'I bought it' (where /-li-/ 'it' stands for a noun in Class 5)</td>
</tr>
<tr>
<td>ndînàwàgûlà</td>
<td>'I bought them' (where /-wa-/ 'them' stands for a noun in Class 6)</td>
</tr>
<tr>
<td>ndînà_gûlà</td>
<td>'I bought it' (Class 7)</td>
</tr>
<tr>
<td>ndînàzìgûlà</td>
<td>'I bought____' (Class 8)</td>
</tr>
<tr>
<td>ndînàìgûlà</td>
<td>'I bought it' (Class_ )</td>
</tr>
<tr>
<td>ndînà_gûlà</td>
<td>'I bought them' (Class 10)</td>
</tr>
</tbody>
</table>
Using the dialogue.

Inside, but also outside of class, ask your friends where they got certain articles of personal property.

**Autobiography, Chapter 10**

<table>
<thead>
<tr>
<th>Mnábadwíla kùtî?</th>
<th>What family were you born into?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndínábadwíla kùTângânyíkâ.</td>
<td>I was born in Tanganyika.</td>
</tr>
<tr>
<td>Ndínábadwíla ku'England'.</td>
<td>I was born in England.</td>
</tr>
<tr>
<td>Ndínábadwíla kùlûlâyà.</td>
<td>I was born in England/Europe.</td>
</tr>
<tr>
<td>Ndínábadwíla kùMângâlânde.</td>
<td>I was born in England.</td>
</tr>
</tbody>
</table>
DIALOGUE: Two schoolboys are talking about their schoolwork.

1. [___]
   Ee, John!
   Hey, John!

2. phunzilo (5,6)
   academic study
   [___]
   Maphuntzilo akwenda bwanjii?
   How are (your) studies going?

3. [___]
   Maphuntzilo?
   Studies?

4. [___]
   Nn.
   Yes.

5. -nena
   to speak
   zimenezo
   those [things]
   [___]
   Musane ne zimenezo.
   Don't say (talk about) that!

6. -lemba
   to write, draw
   lelo
   today
   maeso (6)
   test
   [___]
   Kodii munalemba maeso lelo?
   Did you take a test today?

7. koma
   but
   [___]
   Finalemba maeso koma...
   We took a test, but...
1. The word /musanene/ 'don't speak' is, historically speaking, a negative subjunctive form. However, it is widely used as the negative counterpart of the imperative:

```
Lówáni. Enter!
Múshówe. Don't enter!
Nénáni. Speak!
Múshóne. Don't speak!
```

Notice the elements which make up the 'negative imperative' form:

1. The negative has the second person plural prefix /mu-/ (and not the second person plural suffix /-ni/).
2. The final vowel is /e/ and not /a/.
3. The negative prefix is /za-/ and not /si-/.
4. The negative prefix is placed between the subject prefix and the stem, and not at the beginning of the word.

2. The word /zimenezo/ as used in this dialogue may be freely translated 'those (things)' (Class 8). This is an example of a second kind of demonstrative which is identical in form with /zimenezi/ and /izi/ (discussed in Note 2, Unit 10) except that the final vowel is /-o-/. For example, in Class 8 the form is /izo/ 'those' instead of /izi/ 'these' and /zimenezo/ instead of /zimenezi/. Class 7 is /ico/ instead of /ici/ and /cimeneco/ instead of /cimeneci/.

How would you suggest to a person:

1. That he not go to Limbe?
2. That he not buy this lamp?
3. That a third person ought not buy this lamp?
4. That he not take this lamp?
(5) That he not talk with Peter?

(6) That a third person should not take the test?

Using the dialogue.

Ask another person when he went to some particular place. His answer should contain either 'yesterday' or 'today'.

Autobiography, Chapter 11

Where do your parents live?

They live near us.

They live near Zomba.

They live near the lake.

They live near the mountains.

They live in the village.
Unit 12

DIALOGUE: Conventional questions used when A and B meet by chance on a path.

1. -ima
   -funa
   [ - - - - - ]
   Apeter! Thamani.
   [ - - - - - - - ]
   Ndifunà kulankhulà nanù.

2. [ - - - - ]
   Zikomó bimbó.

3. -coka
   -cokela
   [ - - - - - ]
   Mükucokélé kúti?

4. ku-
   nchito (9)
   [ - - - ]
   Kunchito.

5. [ - - - - - - - ]
   Mükucokélé kunchito?

6. [ - - - - - - - ]
   Mángà mükupitá kúti?

   to stand, wait
   to desire

   Peter! Stop.

   I want to speak with you.

   All right (sir).

   to come from
   to come from

   Where are you coming from?

   to, at, etc.
   work

   From work.

   You're coming from work?

   Oh. And where are you going?

45
7. mudzi (3,4)

\[ \text{Ndikupita kumudzi.} \]

I'm going home.

8. \[ \text{Mulikupita kumudzi eti?} \]

You're going home?

Observations and conclusions.

1. Notice the literal translations of these sentences:

- I am going-to at work. 'I'm going to work.'

\[ \text{Ndikupita ku-nchito.} \]

- I am going-from at work. 'I'm leaving work'.

\[ \text{Ndikucokela ku-nchito.} \]

In the English sentences in the right-hand column, the difference in direction is expressed mainly by the choice of preposition: either 'to' or 'from'.

Corresponding to the English prepositions, one finds in Nyanja the locative prefix /ku-/ . But this same prefix appears in both sentences. In Nyanja, the difference in direction is expressed entirely by the choice of the verb root: /-pit-/ (motion towards) or /-cok-/ (motion away from).

2. Compare the following expressions:

- Tili bwino. 'I am (plural or honorific) fine.' (Unit 1)

- Mulibwanji? 'How are you (plural or honorific)? (Unit 1)

- Kaya inu anzathu? 'How about you, our (plural or honorific) friend(s)? (Unit 2)

- Lowani bambo. 'Come in (plural or honorific), sir.' (Unit 5)
Taimani. 'Stop (plural or honorific).' (Unit 12) 
APeter! 'Peter (plural or honorific)! (Unit 12)

All the underlined plural elements refer to just one one person. Using the plural form, however, even when one is referring to oneself, is a mark of honor and respect for the person spoken to. The relationship between /ndi-/ (first person singular) and /ti-/ (plural or honorific) was noted and practiced in Unit 2. The polite imperative /-ni/ was noted in Unit 5. In the last example above, /as-/, the characteristic prefix for Class 2 (the plural personal class), is affixed to the name 'Peter' as a courteous mean. of referring to him in any way. Here, of course, it is used as a form of address.

Using the dialogue.

Inside the class, but also and especially outside of class, take every occasion to ask your friends where they are coming from and where they are going. Try to develop the habit of repeating the other person's answer, a courteous practice exemplified in Sentences 5 and 8 of the dialogue for this unit, and also in many others of the dialogues you have already met.

Autobiography, Chapter 12

[--- --- --- --- --- --- --- ---] Do you have any brothers and sisters?
Núlú náá álóngó ndí șcimwéne?

[--- --- --- --- --- --- --- --- ---] I have two brothers and one sister.
Ndíli ndí șcimwéné ávili, ndí álóngó

[--- --- --- ---] ámőčalá.
UNIT 13

DIALOGUE.

1. [-

[O- - - - - - ]
Wúnábélél liti à Péter?
When did you come, Peter?

2. [O- - - - - - ]
Ndinábélél dzuló.
I came yesterday.

3. [O- - - - - - ]
Kúcókelélé kûtli?
From where?

4. [O- - - - - - ]
KúZómíbá.
From Zomba.

5. [O- - - - - - ]
KúZómíbá?
From Zomba?

6. [O- - - - - - ]
Indé bámbo.
Yes (sir).

Dialogue contains no new material.

Observations and conclusions.

In Unit 6, it was pointed out that nouns are said to be in certain classes because they share the characteristics of having certain prefixes on modifiers. Another characteristic of these classes is certain prefixes on verbs of which they are the subject, and Note 3 in Unit 10 illustrated verb prefixes when class nouns are objects.
Note the differences among verb prefixes (underlined) in the phrases below:

(Cl. 1) Mùlòngò wáce àli mùnyùmbà. His sister is in the house.

(Cl. 2) Mùkólo ácé àli múnymba. His parents are in the house.

(Cl. 3) Mùndá wáthú àli paphili. Our field is on the hill.

(Cl. 4) Mìndá yáó àli kùTànganyíkà. Their fields are in Tanganyika.

(Cl. 5) Básí lìlì kùLìmbe. The bus is at Limbe.

(Cl. 6) Mùbúkú ángà àli kùsùkúlu. My books are at school.

(Cl. 7) Cìmàngà gílì mùnyùmbà. The maize is in the house.

(Cl. 8) Zìnéwa zílì múúsílólo. The hats are in the store.

(Cl. 9) Ndége àli kùBlantyære. The plane is at Blantyre.

(Cl. 10) Nỳàle zílì kùmùlkà. The lamps are at the market.

Ask your teacher how you could:

(1) Say that you came here from New York yesterday.

(2) Ask someone when he left home.

(3) Suggest to someone that he not leave town today.

(4) Tell someone that Peter left Blantyre for Zomba yesterday.

Autobiography, Chapter 13

[ - - - - ]
Mùllì wókwátilà?
Are you (a man) married?

[ - - - - - - ]
Inde ndìlì wókwátilà. Yes, I'm married.

[ - - - - ]
Mùnákwátile?
Are you (a girl) married?

[ - - - - ]
Tai, síndínákwátiwé. No, I'm not married.

The students should copy down the expressions that are on the tape but not in the book:
DIALOGUE: A asks B about the expected length of his stay in Malawi.

1.

- khala

tsiku (5) masiku (6)

[- - - - - - - - - - - - - -] kùnò kùMàlài?

Akùnà to stay, to reside, to be
day (24 hours)

Hey, Peter, how long (‘how many days’) are you going to stay in Malawi?

2.

okonówa

moyo (3)

“onse

[ [-] - - - - - - - -] kùnò moyó wängá wónse.

I’ll be pleased to stay all my life here in Malawi.

3.

Mhli kùcökálá kútì?

Where are you coming from?

4.

KùHàlàlà.

From Salisbury.

Observations and conclusions.

1. Compare the words:

ndinapita I went

ndidzapita I will go
Use of the prefix /-dza-/ is one of the ways which are available in Nyanja for expressing time relationships. Its tone in all these examples is___________. As far as their tones are concerned, verbs that contain /-na-/ seem to be exactly parallel to words that contain /_____/.

Exercise 1. Use of the /-dza-./ and /-na-/ tenses with appropriate time words.

Fill in the blanks, and then use for practice:

Tinápitá küzambilá dzúló.__________
Anyámáta àdzápitá küzambilá lèlô.__________

Tinákhalâ kúnýumbá dzúló. We stayed at home yesterday.
Anyámáta àdzákhalâ kúnýumbá lèlô. The boys will stay at home today.
Múnákhalâ kúnýumbá dzúlô? Did you stay at home yesterday?
Íái, kôma ndídžákhalâ kúnýumbá lèlô. No, but I'll stay at home today.

2. The verb /-khalâ/ is used in Sentence 2 in two different ways:

Ndídžakhala wokondwa... I'll be pleased.....

Here the word that follows /-khalâ/ is /wokondwa/. This word contains the verb stem /-kondwa/ 'to be pleased'. The /w-/ at the beginning of the same word is a concordial prefix which agrees with singular personal nouns or pronouns (in Sentence 2, /íne/). The /-o-/ is characteristic of this particular type of verb form. The plural personal form would be /okondwa/.

Tili okondwa. We are pleased.

Note that the /-o-/ in the prefixes of these forms is usually pronounced /-ôô-/ . It will therefore be written with the special tone mark /-ô-/.
Exercise 2. Use of /-kondwa/ and fluency in the use of appropriate tense
/-dza-/ or /-na-/.

Fill in the blanks and then use for practice.

Tidzakhala ćókondwa kūkhālā kūnō.
Tidzakhala ćókondwa kūkhālā kūlǐmbe.
Tidzakhala ćókondwa kūpītā kūlǐmbe.
Tidzakhala okondwa kūbwēlā kūnō.
Ndinālī wokondwa kūbwēla kūnō.
Tinali okondwa kūbwēla kūnō.

He will be glad to return here.
He’ll be pleased to speak with you.
He spoke with you.
He spoke with us.
Will he speak with us?

Using the dialogue.

Ask various individuals how long they are going to stay at your present
location. All members of the class will probably give the same answer, but
the question can be asked of or about various staff members as well, from
the president of the university on down. This provides an occasion for
questions in third person singular and plural, in addition to first and
second person.

Go through a five line dialogue of this kind with five different
people, outside of class, within the next 24 hours.
Autobiography, Chapter 14

[---] 
Mùll ndí ána?

Do you have children?

[---] 
Indé, tili ndí aná âtâtu.

Yes, we have three children.

[---] 
Tili ndí ânyâmâta âwili,

We have two boys and a girl.

[---] 
ndí âtsikâna âmôdzi.

[---] 
Tili ndí mnyâmâta âmôdzi,

We have one boy and three girls.

[---] 
ndí âtsikâna âwili.

Tili ndí mnyâmâta mêmôdzi.

ziwili  Tili ndí ânyâmâta âwili.

zináí  Tili ndí ânyâmâta ânáí.

âtsikâna  Tili ndí âtsikâna ânáí.

zítatu  Tili ndí âtsikâna âtâtu.

ânyâmâta  Tili ndí ânyâmâta âtâtu.

cmôdzi  Tili ndí mnyâmâta mêmôdzi.
DIALOGUE.

1. [ - -  ]
   Kódí kwanu ndl kuti?
   Where do you live?

2. "athu
   [ - -  ]
   Kwáthú ndl kúLilangwe.
   My home is at Lilangwe.
   ("Ours is at Lilangwe.")

3. [ - -  ]
   Kwándí ndl kúLilangwe?
   Your (home) is at Lilangwe?

4. [ - - ]
   Inde bambo.
   Yes (sir).

5. [ - - ]
   KuLilangwe!
   At Lilangwe!
   [ - - ]
   Oo. Eti.
   -dziwa
   to know
   [ - - ]
   Ndídžíwako.
   I know it (that place).

Observations and conclusions.

The word /ndi/ is used in Unit 9 and in the present unit in sentences like:

Kwanu ndl kuti? Where is you (home)?

The tone of /ndi/ in all of these sentences is_________. The tone on his word is even more important than the tones of most other words in Nyanja conversation. Compare:
Muli ndí ana?  Do you have any children? ("Are you with children?")

The word for 'and, with' is /ndí/ with tone. It thus differs only in tone from the word /ndl/, usually translated 'is, are'.

Exercise 1. Using /ndí/ in association with place names.
Fill in the blanks and then use for practice:

Ndínábádwilà kùBoston.
Kwánu ndí kùBoston étí?

💾
Kwáo ndí ¿ë, ndínábádwilà kùMáláwi.

Kwáo ndí kùBlántyre.

Do you know Boston?
Yes, I know Boston well.
Where were you born?
Where is Mr. from?

2. In /ndidziwako/, the final element /--ko/ is another example of an enclitic (see Note 3, Unit 7). It can be added to the end of almost any word and is usually represented by the English 'there'. The enclitics /--ko/ plus /--po/ and /--mo/ correspond to Classes 17, 16 and 18 respectively, and therefore have a general locative meaning. In the dialogue, /--ko/ agrees with the Class 17 noun /kuLilangwe/.

Using the dialogue.
Ask of each other the questions contained in this dialogue. Ask and answer the same questions about people who are not in your class.

Practice repeating parts of statements or answers that you get from other people as illustrated in Lines 3 and 5 of the dialogue. Practice
also the use of /eti/. These two devices are useful in gaining time for yourself when the pace of a conversation gets a bit too fast for you.

**Autobiography, Chapter 15**

Mükufuná kupanga ciání kúnò?  
What are you planning to do here?  
(said to PCV)

Ndikufuná kuthándiza kupanga  
I want to help to build roads.

Ndikufuná kuthándiza kúcipátàiá.  
I plan to do medical work. ('...to help in the hospital.')

Ndikufuná kúphùnzitsa.  
I plan to teach.
DIALOGUE.

1. -gwila
   [ - - - - - - - ]
   Kôdî inû àMsônthê, mùmâgwîlî
   [ - - - ]
   nchítô yânjî?

2. Inà, ndímâgwîlî nchítô yá
   [ - - - - - - ]
   'carpenter', kùBlántyre.

3. Mûmáphùnzîlî kûtî nchítô imônyî?
   [ - - - - - - - - - - ]

4. Ndímáphùnzîlî kùZômbá.
   [ - - - - - - - - - ]

5. Ámáphùnzîtsá bwind?
   [ - - - - - ]

6. Inde ndîthî.
   [ - - - ]

1. to catch, hold, get
   Oh, Mr. Msomthe, what kind of work do you do?

2. I do carpentry in Blantyre.

3. Where did you learn it?

4. I learned it in Zomba.

5. Do they teach well?

6. Yes, indeed.
Observations and conclusions.

1. Compare these three sentences:

Ndínágwila nchito. I worked.
Ndírágwila nchito. I will work.
Ndínágwila nchito. I work.

In the last of these three sentences, the tone of the tense prefix is //.

This prefix is likely to be used in situations where the verb refers to an action or a condition which is generally or regularly true.

Exercise 1. Fluency in appropriate use of the /-ma-/ tense.

Fill in the blanks and then use for practice.

Múnágwíla nchító yáníjí?

What kind of work do you do?

Ámágwíla nchító yábwíno ndíthú.

What kind of work did you do yesterday?

Ámáthándízá kúpángá misèú. [--- ..]

They teach very well.

Ámápítá kútaúni mwèzu úli wónse.

2. The word /imeneyi/ (Sentence 3) agrees at two points with the noun /nchito/ 'work' (Class 9). The places in the word where this agreement is manifested have been underlined. Another word of a related set was found in the dialogue for Unit 11: /imenezo/. The underlined portions indicate agreement with Class 8 or 10. Still another example was /kumenekó/ in Unit 8.

Exercise 2. Concord with demonstrative /mene/ and possessive. Fill in the blanks and use for practice.

Jingá ímódzi

Múnágulá kúté njingá

Where did you buy that bicycle?

íménéyi?

Ndí yábwíno kwámbíli.
<table>
<thead>
<tr>
<th>njingá ziwili</th>
<th>Munégůla kútł njingá ziménězi?</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyále lmôdzi</td>
<td>Munégůla kútł nyále imeníyi?</td>
</tr>
<tr>
<td>nyále zábíli</td>
<td>Ndí yábílnô kwâmbíli.</td>
</tr>
<tr>
<td>clpêwa clmódzi</td>
<td></td>
</tr>
<tr>
<td>zlpêwa zábíli</td>
<td></td>
</tr>
<tr>
<td>khâsu límôdzi</td>
<td></td>
</tr>
<tr>
<td>mákâsu ámbíli</td>
<td></td>
</tr>
<tr>
<td>dzilâ</td>
<td></td>
</tr>
<tr>
<td>màzilâ ámbíli</td>
<td></td>
</tr>
<tr>
<td>lâlanje lìmôdzi</td>
<td></td>
</tr>
</tbody>
</table>
3. Note in Sentence 2 the word /u'carpenter/. The prefix /u-/ (Class 14) is used in forming abstract nouns, even (as in this example) with words that are recent borrowings from another language. These nouns are grouped together as Class 14, a class which is thought of as 'being neither singular nor plural'. When a singular-plural differentiation is made, the plural is formed like nouns of Class 6:

<table>
<thead>
<tr>
<th>infix</th>
<th>meaning</th>
<th>class</th>
</tr>
</thead>
<tbody>
<tr>
<td>umwana wace</td>
<td>'his childhood'</td>
<td>Class 14-no singular-plural differentiation made</td>
</tr>
<tr>
<td>ulendo wabwino</td>
<td>'a good journey'</td>
<td>Class 14</td>
</tr>
<tr>
<td>malendo abwino</td>
<td>'good journeys'</td>
<td>Class 6</td>
</tr>
</tbody>
</table>
Using the dialogue.

1. Ask and answer questions about each other's occupational specialties, and where they were acquired.

2. Introduce one member of the class to another and add information about his occupational specialty and where it was acquired.

Do this at least three times, outside of class, within the next 24 hours.

Autobiography, Chapter 16

[--- --- --- --- ---]  
Ndikulikondá dzíkó línó? Do you like this place?

[--- --- --- --- ---]  
Inda, ndikulikondá kwámbíli. Yes, I like it very much.

[--- --- --- --- ---]  
Ilí ndi dzíkó lándwínó ndíthu. This is a very beautiful country.
DIALOGUE.

1. [--- --- --- --- --- --- ---] Kòdı b ámbọ́ Àcábwęlă, múngákháli kútì? Er, Mr. Cabwela, where do you live?

2. [--- --- --- --- ---] Ndímákháli kúngíté. I live at Cipote.

3. [--- ---] Kúngíté. Oh, at Cipote.

4. -mva to hear, feel

[--- --- --- --- --- ---] Sindínálímwe dzíná líněnlī. I haven't heard that name (before).

5. [--- --- ---] Sindínálímwe? You never heard [of] it?


Observations and conclusions.

Compare the words:

ndinamva I heard...

sindinamva I haven't yet understood...

(The student should notice carefully the tonal patterns used by his own instructor in pronouncing these two words.)
Exercise 1. Fluency in the use of negative forms with the /-na-/ tense. Fill in the blanks and then use for practice.

Munalimva dzina limeneli?
Sindinamva dzina limeneli.

Munapita kulimbwe dzulub?
Sindinapite kulimbwe dzulub.
[ - - ]

Munathandiza anai?
Sitinathandiza anai.

Munatenga njinga yace?
Sitinatenge njinga yace.

Munagula mazila ace?
Sindinagula mazila ace.

Munaphunzitsa bwino.
Sindinaphunzitse bwino.
Sindinaphunzitse ana ace.

Did you hear this name?
I haven't heard this name.

Did you go to Limbe yesterday?
I didn't go to Limbe yesterday.

Did you help the children?
We didn't help the children.

Did you take his bicycle?

Did you buy his eggs?
I didn't buy his eggs.

You taught well.
I didn't teach well.

I didn't teach his children.

Did Msone go to town?
Msone didn't go to town.

Did the boys go to town?
The boys didn't go to town.

Did the boys speak with you?
They didn't speak with me.

Did Mr. _____ speak with you?
He didn't speak with us.
The usual form for this negative with the /-na-/ tense is the syllable /si-/.
The subject prefix for third person subjects, singular or plural, is the vowel /a-/.
The last few of the above sentences indicate that when these two elements occur together, they are pronounced as the single syllable /______/.

Using the dialogue.

Go again through the 'Where are you from?' routine. This time, each member of the group should reply with the name of some place near his home, but so obscure that other members of the group are unlikely to have heard of it. The others should ask for sufficient information so that they can locate it near some place that they know about.

Autobiography, Chapter 17

[ - - - - - - ~ - - ]
Mudzakhala maseiku angati kunco?

[ - - - - - - - ]
Ndldzakhala zaka zivili.

[ - - - - - - - ]
Ndldzakhala caka cimodzi.

How long will you stay here?
I'm going to stay for two years.
I'm going to stay for one year.
UNIT 18

DIALOGUE.

1. [-- -- -- -- -- --] Have you heard of Mlanje?
   Mùmùdzívákó küMlànjà?

2. [-- --] Mlanje?
   KùMlànje?

3. [- -- - - -] Yes, Mlanje.
   Be. KùMlànjà.

4. kumene
   the place where
   [-- -- -- -- --] Is that where you live?
   Ndì küméné ámbákhalà?

5. si
   not
   ~eni ~eni
   [-- -- -- -- --] No, it is not exactly at Mlanje, but at Cipote.
   Và, sí kùMlànjà kwènì kwènì,
   fàì, sí kùMlànjà kwènì kwènì,
   kòmà kùCipòtè.

Observations and conclusions.

Compare the sentences:

Kwanu ndì kuMlanje? Is your home at Mlanje?

Kwathu sí kuMlanje. My ('our') home is not at Mlanje.

he negative counterpart of /ndì/ 'is' is / /.
Exercise 1. The negative of /ndi/ with days of the week and place names. Fill in the blanks, and then use for practice.

Lèlo ndi lólémbe? Is today Monday?  
Today isn’t Monday.  
Lèlo ndi lácíwíli. Today is Tuesday.  
Is today Tuesday?  
Lèlo sí lácíwíli. Today isn’t Tuesday.  
Today is Wednesday.

Practice groups of three sentences like these for each day of the week. The instructor or one of the students asks the question, and another student gives both sentences of the answer.

Exercise 2. Use of /kwanu/ and /kwathu/. Students should answer in terms of their actual homes.

Kwánu ndi kùChicago? Is your home in Chicago?  
Kwáthu sí kùChicago kwèni kwèni. My home is not exactly in Chicago.  
Kwáthu ndi kùWheaton. My home is in Wheaton.

(Practice groups of three sentences like these; allow each member of the class an opportunity to give the two answering sentences at least once.)

Exercise 3. Use of /kweni kwèni/ and /pafupi/. (At the end of the preceding exercise, the teacher and the members of the class should know where each of the other members is from. Using that information, practice groups of three sentences like the following:

Kwánu ndi kùChicago? Is your home in Chicago?
Sí kùChicago kwèni kwèni. It’s not exactly in Chicago.
Ndì kufúpi ndí Chicago. It’s near Chicago.
A model for the last of these three sentences may be found in the autobiographical section of Unit 11. Note that in the phrase /pafupi ndi.../, the second word is /ndi/ 'and, with', with high tone.)

Using the dialogue.

Within the next 24 hours, practice the contents of this dialogue outside of class at least twice in first and second person, and also twice in third person (i.e. asking one person where another is from).

**Autobiography, Chapter 18**

[ — — — — — — — — ]
Młkkuhála kúti tsópáno?

Where are you living at present?

[ — — — — — — ]
Ndíkkuhálá kúBlantyre.

I live in Blantyre.

[ — — — — — — — — ]
Ndíkkuhálá páfúpi ndí pánó.

I live near here.

[ — — — — — — — — — — ]
Ndíkkuhálá kútáli ndí nyánjá.

I live far from the lake.
UNIT 19

DIALOGUE.

1. nkhuku (9,10) chicken
   [ - - - - - - ]
   Kôdî nkhûkû zonsëzi ndi zànû?
   Are all these chickens yours?

2. [ - - - - - ]
   Es. Ndî zângâ zonsëzi.
   Yes, all these are mine.

3. -gulitsa to sell
   [ - - - - - - ]
   Kôdî múngândigûlitsë îmôdzi?
   Can you sell me one?

4. [ - - - ]
   Cábwinò.
   Good.

Observations and conclusions.

1. Sentence 1 of this dialogue contains the word /nkhuku/ 'chicken', which is 'in Class 10'. To say that a word is 'in Class 10' is simply a conventional way of saying that certain other words that are associated with it in a given sentence will include prefixes or other elements which contain the sound /z/. In this dialogue, the Class 10 elements are underlined:

   Nkhuku zonsezi ndi zanu?
   Are all these chickens yours?

   Ndî zanga zonsezi.
   They are all mine.

If instead of /nkhuku/ the first word had been /ana/ 'children', the two sentences would be:

   Ana onsewa ndi anu?
   Are all these children yours?

   Ndî anga onsewa.
   They are all mine.

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Compare also:

Cinthuci ndi canu? Is this thing yours?
Ndí canga. It is mine.

This relationship between a noun and other words that are associated with it is called 'concord'.

Exercise 1. Concord practice with possessives and demonstratives.
Fill in the blanks, and then use for practice.

nkhúku
nkhúkúyi
Nkhúkúyi ndl yánga.

chicken
this chicken
This chicken is mine.
these chickens
all these chickens
All these chickens are mine.
bicycle
this bicycle
This bicycle is mine.
these bicycles
all these bicycles
All these bicycles are mine.

njIngá
njIngáyi
NjIngáyi ndl yanga.

njIngázi

[- - - - - -]
njIngá zónsézi

njIngá zónsézi ndl zanga.

njIngázi

[- - - - - -]
njIngá zónsézi

njIngá zónsézi ndl zanga.

nyÁle

nyÁléyi

NyÁléyi ndl yanga.

---

njIngi bicycle
njIngiyi this bicycle
This bicycle is mine.
these bicycles
all these bicycles
All these bicycles are mine.

nzAle lamp

nzAleyi this lamp
This lamp is mine.
these lamps
all these lamps
All these lamps are mine.
The correct use of these concordial elements is of the utmost importance in speaking Nyanja. It is therefore suggested that the amount of time spent on this unit be double the average amount that has been spent on each of the preceding units.
Exercise 2. Use of /-li ndí-/ 'to have'; response using /na-/ and appropriate concord. Treat all the following nouns as plural. Fill in the blanks, and then use for practice.

- nkhúku
  Màngà múll ndí nkhúku?
  Ndíli názó.

- nyále
  Nanga muli ndí nyále?
  Ndíli nazo.

- njínga
  Nanga muli ndí njínga?
  Ndíli nayo.

- mákásu
  Nanga muli ndí mákásu?
  Ndíli nasó.

- mábúku
  __________________________

- áná
  __________________________

- mázílìá
  __________________________

- álòngò
  __________________________

Using the exercises.

In groups of 2-4 students, practice the exercise of this unit, aiming for rapid-fire correct responses. Members of the group should take turns in giving nouns in either English or Nyanja, and calling on other individuals for replies. Keep score to see who gives the largest number of totally correct responses. Or the format of the spelling bee may be useful, both in the classroom and outside it.
UNIT 20

CHINYANJA BASIC COURSE

UNIT 20

DIALOGUE.

1. 
[ - - - - - ]
Móni  ámbIlánzi.

Good morning, Mr. Milanzi.

2. 
[ - - - - ]
Móni  ámbPhilii.

Good morning, Philii.

3. 
[ - - - - - - - - - - ]
Nàngà múli  kùpítá kùtl  ámbIlánzi?

Where are you going, Milanzi?

4. 
msika (3,4)
[ - - - - - - ]
Ìfè, tfè kùpítá kùmsikà.

I'm going to the market.

5. 
[ - - - - - - ]
Mùkùpítá kùmsikà?

Oh! You're going to the market?

6. 
[ - - ]
Inde.

Yes.

Observations and conclusions.

1. Note the special intonation used by both parties in their initial greeting of one another. It is important, however, that neither the students nor the instructor take time in the language class for discussion of this phenomenon.

Fill in the blanks in the following sets of sentences, and then use them for drill:
Exercise 1. Use of /sǐ/, negative of /ndì/, combined with /ˈánga/, 'mine', /ˈace/ 'his', and /ètì/.

'It's not mine.' 'It's his.' 'Oh, it's his, eh?'
'They're not mine.' 'They're his.' 'Oh, they're his, eh?'

sǐ wánga.

sǐ ánga.

sì yanga.

sì langa.

sì canga.

sì zanga.

Exercise 2. Fluency in response to /mulì ndí?/ and /ngati?/, using various nouns and appropriate concords.

Mulì ndí ána?

Ndlì náo.

Mulì náó àngáti?

Nndí náó àwíli.

Do you have any children?

I have them.

How many do you have?

I have two of them. ('I have them two.')

Do you have any chickens?

I have them.

How many do you have?

I have two of them.

Do you have any eggs?

I have them.

How many do you have?

I have two of them.

(Write out comparable sets of four Nyanja sentences for 'books', 'hoes' and other nouns from Units 1-20.)
In Units 21-30, tones are written for most words, but the student will find occasional omissions and inconsistencies. The purpose is to reduce dependence on graphic indications of tone, since Nyanja as ordinarily printed or written does not show tone at all.
DIALOGUE.

1. **Haa! Mukupita kusilika?**
   **Oh! You're going to the market?**

2. **Ndithudi.**
   **Sure.**

3. **Mukunkugulitsa clani?**
   **What are you going [there] to sell?**

4. **Nsomba (9,10)**
   **fish**

   **Ndikukungulitsi nsomba.**
   **I'm going to sell fish.**

5. **Haa. Munakatenga kuti nsomba zimn'zi aMilanzi?**
   **Where did you (go and) get these fish, Milanzi?**

6. **A. Mginagula kuujeni, kuMwanda, malile (6)**
   **I bought [them] at Mwanza, boundary**

   **kumalile ndi sipwitiikizi.**
   **near the Portuguese border.**

7. **Ndzabalino ndithu?**
   **Are they very good?**

8. **Kwa basi.**
   **Of course.**

9. **Ndizakhalwa wokondwa kugula nsomba zanu.**
   **I'd like very much ('be very pleased') to buy [some].**
10.
Cábwiló.

11.
Zikëmò, Milánzi.

Observations and conclusions.

This dialogue contains no new points of grammar. Its sentences do however provide frames for practicing again some of the grammatical relationships which have appeared in preceding units.

Fill in the blanks and then use these sets of sentences for practice.

1. Practice in combining pairs of sentences expressing destination and purpose.

Ndífũné kugúlá nsómba.
I want to buy some fish.

Ndikupita kūmsiká.
I'm going to the market.

{Ndikupita kūmsiká kùkágúlá nsómba.
I'm going to the market to buy some fish.

Ndikúkágúlé nsómba kūmsiká.

__________________________.

Mr. Cabwela wants to buy some fish.

__________________________.

He's going to the market.

__________________________.

Mr. Cabwela is going to the market to buy fish.

__________________________.

Peter is tired.

Akupita kwao.

__________________________.

Peter is going home to sleep.

__________________________.

Peter wants to talk with the boys.

__________________________.

He is going to the school.

__________________________.

Peter is going to the school to talk with the boys.
CHINYANJA BASIC COURSE

UNIT 21

The boys want to dance.

They are going to town.

The boys are going to town to dance.

2. Use of the same class concord throughout a series of four sentences.

eggs

I'm selling eggs.

Are they good?

Yes, they're very good.

I'll be pleased to buy your eggs.

maize


a bicycle


nyâle


hoes
### UNIT 21

**CHINYANJA BASIC COURSE**

<table>
<thead>
<tr>
<th>books</th>
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</table>

3.

<table>
<thead>
<tr>
<th>cîmângà</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kûlî cîmângà kùmslkà.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ndî cîbwîndò?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ndî cîbwîndò ndîthûdi.</td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>nsômba</th>
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<table>
<thead>
<tr>
<th>màzlîà</th>
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</table>

There's maize at the market. Is it good?

[The student should add to this exercise by asking the instructor for the names of things that are commonly sold at a market. For each new noun, prepare sets of three sentences as illustrated above. Write them in the space below, and practice them.]
Using the dialogue.

Before you make a trip to the drug store, bookstore, laundry, etc., notify a fellow student, and let him ask you what you are going there to do.
DIALOGUE.

1. mkasi (1,2) woman, wife
   Kôdí Bâmbö âMsônthè, múl ñdí ãkási?
   Say, Mr. Msonthe, have you a wife?

2. -peneka to doubt
   Haa. Òsâpânëkâ ñyâi. Yes, indeed. ('No doubt,')

3. Mûl ndí âná àngáti? How many children do you have?

4. Mûl ndí âná àwil. I have two children.


Supplementary vocabulary: Numbers from 1-10. Fill in the following chart. Practice until you can recite it from memory either as vertical columns or as horizontal rows.
<table>
<thead>
<tr>
<th></th>
<th>mwana</th>
<th>mtengo</th>
<th>khasu</th>
<th>caka</th>
<th>njinga</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mwana mmodzi</td>
<td>mtengo umodzi</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>2</td>
<td>ana awili</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ana atatu</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td></td>
<td></td>
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<td>10</td>
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</tbody>
</table>
The following chart is just like the one on the preceding page except that the student should supply his own nouns by asking the instructor for the names of various countable articles that he handles in his everyday life:

<p>| | | | | |</p>
<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>5</td>
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<tr>
<td>9</td>
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<tr>
<td>10</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Fill in the blanks and then use for practice in agreement between nouns and numerals. [Note to the instructor: The numbers in the left-hand column of this exercise have been put into the wrong class intentionally.]

<table>
<thead>
<tr>
<th>Noun</th>
<th>Numeral</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwini nedzi</td>
<td>one</td>
<td>one child</td>
<td></td>
</tr>
<tr>
<td>lkizi</td>
<td>one</td>
<td>one woman</td>
<td></td>
</tr>
<tr>
<td>zlwile</td>
<td>two</td>
<td>two women</td>
<td></td>
</tr>
<tr>
<td>aNyamata</td>
<td>two</td>
<td>two young men</td>
<td></td>
</tr>
<tr>
<td>zitatu</td>
<td>three</td>
<td>three young men</td>
<td></td>
</tr>
<tr>
<td>nsombo</td>
<td>three</td>
<td>three fish</td>
<td></td>
</tr>
<tr>
<td>mndzi</td>
<td>one</td>
<td>one fish</td>
<td></td>
</tr>
<tr>
<td>nkhuiku</td>
<td></td>
<td>one chicken</td>
<td></td>
</tr>
<tr>
<td>lwile</td>
<td></td>
<td>two chickens</td>
<td></td>
</tr>
<tr>
<td>mwana</td>
<td></td>
<td>two children</td>
<td></td>
</tr>
<tr>
<td>zingati</td>
<td></td>
<td>how many children?</td>
<td></td>
</tr>
<tr>
<td>nsombo</td>
<td></td>
<td>how many fish?</td>
<td></td>
</tr>
<tr>
<td>lwile</td>
<td></td>
<td>two fish</td>
<td></td>
</tr>
<tr>
<td>mlsikha</td>
<td></td>
<td>two markets</td>
<td></td>
</tr>
<tr>
<td>lnmndzi</td>
<td></td>
<td>one market</td>
<td></td>
</tr>
</tbody>
</table>

Using the dialogue.

Ask fellow students how many they have of the articles whose names have appeared in this and other units.
UNIT 23

DIALOGUE.

1. Nang'á ìnì bìmbò ìmìkhála kutì?

And where do you live, sir?

2. Ìnì ndìmìkhála kùmánza.

I live at Mwanza.

3. Talì mèì kùtalì ndìthu?

Is it very far?

4. ìyàì. Pàng'ónò bàsì.

No, just a little.

Observations and conclusions.

Verb forms that contain the tense prefix /-ma-/ are found both in this dialogue and in the dialogue for Unit 16. The observant student will have noticed certain inconsistencies in the tones with which these words are pronounced on the tape and printed in the dialogues.

In general, people who write lessons in foreign languages do their best either to iron out such discrepancies before letting their books go to press, or they are careful to 'explain' them (i.e. to find parallels for them) elsewhere within the same language. The compiler of these materials is not, at present, in a position to do either, because of the manner in which the raw materials for the course were obtained.

This temporary embarrassment on the part of the compiler can in fact be of advantage to the student. Given the patience to follow the remainder of this note carefully, he will learn much about how such problems are
solved. More important, he will learn how he himself may go about untangling other sets of apparently confusing data that he may meet in his later study of this or some other language.

The first step is to sort the data out into groups and subgroups of forms that seem to have something in common with one another.

The /-ma-/ verbs in Unit 23 are:

\begin{itemize}
\item mmakhala you live
\item ndimakhala I live
\end{itemize}

Looking only at the tones, the pattern is:

/ /.

Compare these with the /-ma-/ verbs in Unit 16:

\begin{itemize}
\item umagwila you get
\item ndimagwila I get
\end{itemize}

The tone pattern by itself is:

/ /.

The second of these two tone patterns is different from the first in two important ways:

1. It has only one ________________________________.
2. The tone of the subject prefix is ___________ in the first pattern, but ___________ in the second.

The next step is to think of as many hypotheses as possible that would fit these data. Three hypotheses are:

1. The first of these tonal patterns is used with /-khala/ (and some other verbs), while the second is used with /-gwila/ (and some other verbs).
2. The difference is a matter of dialect: one tone pattern may be used for /-ma-/ forms of all verbs in one geographical area, and
another pattern in another area. One or more of the persons who made the tape recordings may have lived in both areas and may have learned to use the two patterns interchangeably.

(3) The difference between the two tone patterns may have a grammatical function.

The third step is to test the hypotheses. One may do so in either of two ways:

(1) Collect and sort out a large number of other examples of the /-ma-/ tense taken from spontaneous conversation in which the speakers are not thinking about tone patterns.

(2) Ask a speaker of the language directly whether he would also accept the pattern / / in Sentences 1 and 2 of the dialogue for this unit, and whether he would accept / / on the examples from Unit 16.

Each of these methods has an advantage and a disadvantage:

<table>
<thead>
<tr>
<th>Method 1</th>
<th>Method 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advantage</strong></td>
<td><strong>Disadvantage</strong></td>
</tr>
<tr>
<td>Very likely to give valid results.</td>
<td>Requires more time and effort in the short run.</td>
</tr>
</tbody>
</table>

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Another point which the student may find instructive is illustrated by comparing:

- *ndimakhala* /̃̃̃̄̄/'
- *umakhala* /̃̃̃̄̄/'
- *amathandiza* /̃̃̃̄̄/'

The problem is to summarize both these tone patterns in the way that is simplest and easiest to remember. Thus:

1. Subject prefix has high tone, /-ma-/ has low tone: /-khala/ (and presumably certain other verb stems of two syllables) has high tone on the first syllable of the stem, and low tone on the second.
   The stem /-thandiza/ (and presumably certain other verb stems of three syllables) has low tone on the first syllable of the stem, high on the second, and low on the third.

2. High tone on subject prefix and on the next-to-last syllable of the stem.

Which of these two formulations is simpler and easier to remember?
UNIT 24

CHINYANJA BASIC COURSE

UNIT 24

DIALOGUE.

1. And where do you live, sir?

Aa. Nàngà ìnù bàmbò ìmàkhàlà kùtò?

2. I live at Mwanza.

A. Ònà ndìmàkhàlà kùmwàńza.

3. to find

-pesa

njìla (9,10)

How can I find the path/road that goes to Mwanza?

4. to tell

-uza

Ndìngàtèngè 'bús'?

How can I find the path/road that goes to Mwanza?

5. to do, finish, be able

-tha

mwìndò (3,4)

Can I take a bus? or can you tell me the way ('tell me its path?')

6. leg, foot

Ee. Mùthà kùéndà [pànsì. ndì mwendo.

You can walk.

7. far

Ndl kùtàlà ndìlù?

Is it very far?

8. íyàl. Fàng'òndon bàsì.

No, just a little.
Observations and conclusions.

1. Compare these verbs:

   ndingapeza       I can find
   ndinapeza       I found
   ndingatenge     I can take
   ndinatenga      I took

The two sets of verb forms that are illustrated in these words differ from each other in three ways:

(1) One set contains /-nga-/ where the other contains /-na-/.

(2) ________________________________

(3) ________________________________

When /-nga-/ appears in a verb form, the corresponding English expression often contains the word '__________'.

Fill in the blanks and then use for drill:

Ndingàkwàlè 'búš'.

I can take the bus.

We can take the bus.

We can sell these eggs.

They can sell these eggs.

They can go to Mwanza.

Can you go to Mwanza?

Can you dance?

He can dance very well.
Fill in the blanks and then use for drill, being especially careful of the tones:

I can find the way.
I found the path.
Peter found the path.
Peter can find the path.
Peter didn't find the path.
The boys didn't find the path.
The boys can find the way.
One boy can find the way.
One boy can speak Nyanja.
One boy can understand Nyanja.
All the boys can understand Nyanja.
All the boys can go to Mwanza.
All the boys will go to Mwanza.
All the boys went to Mwanza.
Two boys went to Mwanza.
We went to Mwanza.

2. In the preceding part of this unit, the noninitial prefix /-nga-/ was met as an approximate equivalent for English 'can, be able'. The sentence:

You can go on foot.

contains a quite different translation equivalent for 'can, be able', the verb stem /-tha/.

There are then two translation equivalents for 'can, be able':

(1) The prefix /-nga-/ with a stem that ends in /-e/ instead of the more usual /-a/.
(2) The verb stem /-tha/ followed by an infinitive beginning with /ku-/ and ending with /-a/.

The investigator—or the student who wants to become self-reliant in tackling such problems as they arise—will ask two questions at this point:

(1) Can the /-nga-/ form be substituted for /-tha/ plus infinitive in all sentences where the latter occurs? Can /-tha/ plus infinitive be substituted for the /-nga-/ form in all sentences in which it occurs?

(2) If the answer to both halves of (1) is 'yes', do speakers of the language seem to feel that the two differ in meaning?

(3) If the answer to either half of (1) is 'no', then what is the simplest way to predict when one is required to use only one of these two forms?

There are two ways of getting answers to these three questions: patient examination of a large body of data, and direct questions asked of a speaker of the language. The advantages and disadvantages of these two modes of inquiry were summarized in Unit 23. If the student elects to try the shortcut, he should spend not more than five minutes on it. He should regard the resulting conclusions as only temporary. Final proof of their validity must come from observation of non-selfconscious speech.

Using the dialogue.

Using Sentence 3 and 4 as general models, ask the instructor to give you directions from the place where you are located at this moment, to some nearby place that you visit frequently (dining room, library, post office,
etc.). Memorise these directions, and list here the new words that they contain:

[Some students may want to do the same for directions to one or two additional places near your present location.]
UNIT 25

DIALOGUE: A younger friend comes to visit an old man whom he knows.¹

1. to see
Father, I’ve come to see you.

2. You’ve come to see me?

mtima (3,4)
(But) you are a very nice person. ('You have a very good heart.')

3. heart

how

now
How are you feeling now?

4. I’m feeling fine.

tsopano

Kodi muli kumva bwanj tsopano?

5. to prepare, for some person or purpose

Ndili kumva bwando.

6. to eat

-pangila

Have the children fixed food for you?

-dya

-ckudya (7,8)

Ana akupangllini cakudya?

¹ The text printed here agrees with the 'Dialogue for Learning'. The student will notice discrepancies between this and the other sections of the tape, in Sentences 1 and 3.
Observations and conclusions.

1. Compare these sentences:

Tinápità kúkáóna Bambo Àcábwelà.  
Tabwélà kúdzáóna Bambo Àcábwelà.

We went to (go and) see Mr. Cabwela.
We came back to (come and) see Mr. Cabwela.

Unit 8 discussed the use of /-ka-/ as a noninitial prefix that means approximately 'go and ...'. Sentence 1 of this unit illustrates the use of /-dza-/ 'to come and ...'.

Fill in the blanks and then use these pairs of sentences for drill. Cover the right-hand column and try to give the /-dza-/ sentences, using as cues the /-ka-/ sentences of the left-hand column. Then reverse the process, and work from the /-dza-/ sentences to the /-ka-/ sentences.

'We went to see Mr. Cabwela.'
Tabwela kudzaona Bambo Acabwela.

Tinápità kukaona Bambo Acabwela.
Tinápità ku'town' kúkáóna Bambo  
Àcábwelà.
Tinápità kwáce kúkáónkhulu 
náye.
Tinápità ku'town' kúkábvína.

Tinápità ku'town' kúkáónkhulu 
náye.
Tinápità ku'town' kúkábvína.

Tinápità kúdzáóna Bambo  
Àcábwelà.
Tinápità kwáce kúkáónkhulu 
náye.
Tinápità ku'town' kúkáónkhulu 
náye.
Tinápità ku'town' kúkábvína.

Tinápità kúdzáóna Bambo  
Àcábwelà.
Tinápità kwáce kúkáónkhulu 
náye.
Tinápità ku'town' kúkáónkhulu 
náye.
Tinápità ku'town' kúkábvína.

Tinápità kwáce kúkáónkhulu 
náye.
Tinápità ku'town' kúkábvína.

[Note that the tone of the object prefix varies according to the tense of the verb with which it is used.]
2. Compare these sentences:

Mhaweli kudzidziına.
Mhaweli kudzidžóni.
Mhaweli kudzandžóna?
Mhaweli kudzafiona?

I've come to see you.
I've come to see you.
You've come to see me?
You've come to see us/me?

(said to a child)
(said to an adult)

We went to see him.
We went to see them.

The underlined syllables in these sentences are chosen according to the person, number, and class of the object of the verb. For this reason they are called 'object prefixes'.

Other examples of object prefixes were found in Units 24, 19.

Mungandiuse njila yace?
Mungandigulise imosi?

Can you show me the way to it?
Can you sell me one?

Complete this chart of the personal subject and object prefixes:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, me</td>
<td>ndi-</td>
</tr>
<tr>
<td>you</td>
<td>u-</td>
</tr>
<tr>
<td>he, she</td>
<td>a-</td>
</tr>
</tbody>
</table>

Fill in the blanks and then use for drill:

Tidsákuthândiza.
Tidsákuthândizáni.

Múdzándithèndiza?
Múdzándithèndizá?
Mudzatíñhändiza?
Fill in the blanks and then use for drill:

'I can sell you two.'

\[ \text{Mwabwela kudzandiona?} \]

Can you tell me the way (that goes) to Mwanza?

Can you tell us the way to Mwanza?

Can they tell us the way to Mwanza?

They told us the way to Mwanza.

They didn't tell us the way to Mwanza.

They didn't tell him the way to Mwanza.

I didn't tell them the way to Mwanza.
Using the dialogue.

At each meal during the next 24 hours, ask what kind of food 'they' have prepared for you. Learn the Nyanja terms for all the items on the day's menu, and list them here:
UNIT 26

DIALOGUE.

1. Excuse me (sir).

2. Come in (sir).

3. whether

---

ngåtì

A. Ndífúnà kùdzìwa ngåtì múpità
kùlímì lèlò.
Ndìlì kùpànèkà kwàmbíli.

4. I want to know whether you are going to Limbe today.
I doubt [it] very much.

mål
Nanga amai apita kuti lelo?

5. mother, my mother
Where has Mother gone today?
field, garden
Mother is going to the garden.

---

Observations and conclusions.

Compare these verb forms:

- munapita 'you went'
- mudzapita 'you will go'
- mupita 'you go'
- mu(Ì) kupita 'you are going'
- mumapita 'you [regularly] go'
Each of the first, second, fourth, and fifth of the verb forms in this list contains a subject prefix (/mu-/), a tense marker (underlined), and a stem (/pita/). The third contains the same subject prefix and the same stem, but no tense prefix. This has been called, for convenience in talking about it, the 'unmarked tense'. In many of its uses it seems to be 'immediate', or 'instantaneous' in its meaning, sometimes reminiscent of English 'where do you go today?' 'what do you do today?'

In what respects does the tonal pattern of the unmarked tense differ from the tonal patterns of the other tenses? [Any generalization that is made at this point must, of course, be checked against further occurrences of these tenses that will be encountered in the future.]

Fill in the blanks and then use for drill:

Mālpītā kūtī lēlō? Mālnāpītā kūtī dzūlō?
Mūpītā kūtī lēlō? Mūnāpītā kūtī dzūlō?
Mūpāŋgā cīānl lēlō? Mūnāpāŋgā cīani dzulo?
ÀPērē ąpāŋgā cīani lēlo? APērē anapąnga cīani dzulo?

'Are you going/do you go to Limbe today?'
'I'd like to know whether you're going to Limbe today.'

Mūpītā kūLīmbe lēlō?
Ndifuna kudziwa, ngati mupīta kuLīmbe lēlo.
Mūgwīlā nchītō lēlō?
Using the dialogue,

Ask questions that could possibly be answered by 'yes' or 'no'.
Instead of these two replies, however, use replies like 'Yes, indeed!' 'I doubt it very much', 'I don't know'.

In how many of these replies is it possible to use the word /kaya/?
DIALOGUE: [Continuation of Dialogue for Unit 26.]

1. dzuwa (5)
   Dzůwá lůnsělǐ?
   All this sun?!

2. Ee. Ndithú.
   Oh, yes indeed.

3. -bvutitsa
   Oh, you’re giving her a lot of trouble!

4. Oo. Můkwâbvůtitsà mâl kwâmbílǐ!
   It’s not troubling her.

5. It. Síkwâbvůtitsà fâl.
   You know that this country is very hard.

6. -konda
   to please, to love

   - kondwa
   to be pleased, to be happy

   madzulo (10,2)
   later afternoon (10,2)

   masana (6)
   afternoon

Ndîdzákhâla wôkándwa kuápêza,
I’ll be glad to see ('get')
mâdzúlô anc.
her.
Observations and conclusions.

Compare these sentences from the present unit:

Ndídzakhala wokondwa kwapeza....  I'll be glad to see her...

Dziko lino ndi lobvuta.        This country is very hard (to
make a living in.)

and this sentence from Unit 24:

Kodi ndingapeze bwanji njila How can I find the road that
yopita kuMwanza?
goesto Mwanza?

The three underlined words may be analyzed as consisting of a subject
prefix (/w-/ Class 1, /l-/ Class 5, /y-/ Class 9) plus /-o-/ plus a verb
stem. The first syllable of the word and the syllable that follows it are
high in tone; all subsequent syllables are low. The prefixes written with
/-ô-/ are usually pronounced [-ô-].

As far as their function in the sentence is concerned, each of the
underlined words in these three examples is a little different from the
other two. All, however, may be said to be in some sense 'modifiers of
nouns' or of noun-like parts of the sentence: /wokondwa/ modifies /ni-/'I',
/lobvuta/ modifies /dziko lino/ 'this country' but is separated from /dziko
lino/ by the word /ndi/ 'is', /yopita/ modifies /njila/ 'path' and stands
immediately after it.

Kùll njila yopita kuMwanza? Is there a path that goes to Mwanza?
Kùll ìsèè wòpita kuMwanza? Is there a road that goes to Mwanza?
____________________
____________________
____________________
____________________
____________________
Using the dialogue.

Ask the instructor for three very common sentences, which you can use in your everyday life during your language training, that begin with /ndidzakhala/ plus an /-o-/ adjectival form of a verb. Try to get sentences in which the /-o-/ forms are from other verbs. List new vocabulary here:

- This land is very difficult.
- This work is very interesting.
- This course is very difficult.
- This course is very interesting.
- This path is very difficult.

Use each of these sentences at least once during the next 24 hours!
UNIT 28

DIALOGUE: Peter has just arrived at the home of a friend.

1. Moni a Peter. Hello, Peter.

2. Zikomo bambo. Moni. Oh, nice to see you! Hello.

3. Muli dwanji? How are you?

4. ënë ndîll bwînô. I'm fine.

5. -bvutika to have trouble
   Koma bambo ndâbvutîka poibwèlâ kûnô
   ndîthú. But (sir) I have had a lot of trouble getting here.

6. Mwâteândâ dwanji nàngâ? Oh. How did you come?

7. -socela/ -sokela to wander, lose one's way
   -zungulila to be or go roundabout
   Ndinasocëla; ndâyêndà njîlâ yôzungûlìlì. I went astray; I came by ('in') a circuitous path.

Observations and conclusions.

Compare these verb forms from this and preceding units. All contain the root /-bvut-/ 'to give trouble or difficulty'.

ndâbvutìka I'm troubled' (but the source of the trouble is not specified)
mukuwabvutitsa. You are causing her ('them') trouble.
dziko lobvuta a difficult country

The underlined parts of these sentences are located between the verb root and the final vowel. They are called 'extensions', or 'stem extensions'. Each extension has its own effect on the basic meaning of the verb root to which it is added. It is not uncommon for two or more extensions to occur together in the same word. Get from your instructor a short question and an answer, using /-bvutika/, and some or all of the verbs suggested in the left-hand column. Write them into the book and then use them for drill.

| verb | translation | example
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kùbwèla</td>
<td>Did you have trouble getting here?</td>
<td>fàl, ndàbvwutíka pàng'óno bàsl/pokha. No, I had just a little.</td>
</tr>
<tr>
<td>kùphikilà</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kùgònà</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kùgúlitsà</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kùnèna/ kùyànhula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kukónza</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.10 AbVUt&a kùbwèla k68? Did you have trouble getting here? Iai, ndbvUt&a pang' ono bsl/pokha. No, I had just a little.
Using the dialogue.

Ask the instructor to describe two alternative routes for getting from your present location to some point within a half mile of you. Learn both sets of directions, and decide which one is [more] difficult.

Say that you wanted to go to that place but that you got lost. Describe the route that you followed, clearly enough so that the instructor or a fellow student can tell you where it was that you went wrong.
UNIT 29

DIALOGUE.

Moni aJohn.
Hello, John.

Moni bambo!
Oh, hello sir!

Muli bwanji?
How are you?

Mtendele ndithu.
Oh, just fine.

-Angdzella mese u tle?
How did you come?

Ndinadzele masu wakumidima.
I came by the Midima road.

Sindinavutikwe pozwela kuno.
I had no trouble getting here.

-Kwela
to climb
Ndinakwela basi.
I took the bus.

-Lipila
to pay
Ndinalipila '4/6'.
I paid 4/6.

-Bela
rob
Ndalama (9,10)
money
Pamenepo
there
Anakubelani (ndalama) pamenepo.
They cheated ('robbed') [you] (money) there.

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Observations and conclusions.

The dialogue contains only three new words, and no new grammatical points at all. It does, however, introduce the very important practical matter of prices. For most Americans, pricing things in Africa involves two separate problems: learning to use a new currency system, and becoming accustomed to local price scales for various commodities. The drill material which follows should therefore be practiced for the cultural information that it contains, as well as for its linguistic aspect.

1. Pounds, shillings and pence in the context of American merchandise and price levels.

   Oh, you've bought a___________! (name of article commonly purchased in your present location.)

   Yes, I bought it at___________,' (place)

   I paid___________. (price in pounds, shillings, pence)

   Oh, you paid_______? (price in dollars and cents)

   cîpëwa

   Oh. Mûnâgûla cîpëwa ëti!

   Mûnâcîgûla ku (name of store)______.

   Mûnâlîplîla '3.1.0'.

   Mûnâlîplîla 'three dollars'.

   bûkhu

   mûlâyâ
It is important that the list of items used in this exercise be extended to include a large number of small everyday purchases: soap, razor blades, writing equipment, etc. In this way, prices in shillings will be associated with amounts of money that the student handles daily. If the student does not know the Nyanja word for an item, he may either use the English word or ask the instructor for the Nyanja expression.

2. Approximate price levels with Malawi.

In this exercise, assume that you are in a small town in Malawi.

Munagula mazila eti?

Ndinawagula kumsika.

Ndinalipila__________. [Here, the instructor should mention a usual fair price for the article or articles under discussion. The student should try to remember the price for each article.]

nthóci

nyàmà yá ng'òmbè

nsòmba

[Repeat this exercise for a large number of items that the students will probably be purchasing in Malawi.]

[After the three-line conversation has been practiced as shown above, the instructor's role should be taken over by one student, and the student's role by another. Try to use, for each article, the same price that the...
As the final drill in this unit, go through the same three-line conversation again, with two changes: (1) in the third line of the dialogue, the answer may be either the usual price, or a somewhat higher price. If a higher price was paid, the other person should reply with /Anaba ndalama pumenepe./ or its equivalent. If the usual price is mentioned, the other person makes some other appropriate comment to show that the price sounds about right to him.
UNIT 30

DIALOGUE: Peter C. Vernon is being introduced to a gathering of people.

1. Tamvelani nomsenu. Listen, all of you.

2. bwenzi (1) 
   pl. mabwenzi 
   mlendo (1,2) 
   Today we have our guest (who is) from America.

3. Dzina lace ndi Peter. His name is Peter.

4. conco 
   mau (6) 
   So, then 
   words 
   Ccono tikufuna kuti aLule se ngati 
   ali ndi mau. 
   So we want him to tell us what he has to say to us. ('... whether he has words for us.')

5. Zikomo kwambili. Thank you very much.

Observations and conclusions.

1. The following words are examples of a polite imperative formula:

   Tamvelani. Listen!
   cf. -mva to hear
   -mvela to hear (with reference to something)
   Taimani. Wait! ('Stand [still]!')
   cf. -ima to stand, wait
The student should keep his ears open for other examples of this kind, but the matter will not be drilled in this unit.

2. Sentence 4 of this dialogue contains a new verb form:

\[
\text{Tikufuna kuti atiuze...} \quad \text{We want him to tell us...}
\]

The word /atiuze/ contains a subject prefix /a-/ and an object prefix /ti-/,
a verb stem /-uz-/ and a final vowel /-e/.

Verb forms that have /-e/ instead of /-a/ as final vowel have appeared in earlier units, but only:

1. as negative forms, beginning with the initial prefix /si-/,
2. as potential forms, containing the noninitial prefix /-nga-/.

In the word /atiuze/, neither of these prefixes is present.

This word is an example of a 'subjunctive' form.

Subjunctive forms of the verb are used in a number of different ways.

Instead of looking for a general rule on when to use the subjunctive, or a general summary of its meaning, the student will be better advised to learn and practice one of its uses at a time.

Fill in the blanks and then use for practice.

\[
\begin{align*}
\text{Sakufuna kutiuza njila.} & \quad \text{He doesn't want to tell us the way.} \\
\text{Tikufuna kuti atiuze njilà.} & \quad \text{We want him to tell us the way.} \\
\text{Sakufuna kupita kumsika.} & \quad \text{He doesn't want to go to the market.} \\
\text{Tifunà kuti ĕpité kũmsika.} & \quad \text{We want him to go to the market.} \\
\text{Sitikufuna kupita kumsika.} & \quad \text{We don't want to go to the market.} \\
\text{Akufuna kuti tipite kumsika.} & \quad \text{They want us to go to the market.} \\
\text{Sitikufuna kukhala pano.} & \quad \text{We don't want to stay here.} \\
\text{Akufuna kuti tikhale pano.} & \quad \text{They want us to stay here.} \\
\end{align*}
\]
I don't want to prepare food.

Do you want me to prepare food?

I don't want to get married.

My parents want me to get married.

I want to get married.

My parents don't want me to get married.

I don't want to prepare food for you.

Do you want me to prepare food for you?

I don't want to buy this hat.

Do you want me to buy it?

He doesn't want to help us.

We want him to help us.

He doesn't want to sell his bicycle.

We want him to sell it.

I don't want to take/get the books.

Do you want me to get them?

Using the dialogue.

After noon and evening meals, one student rises and introduces another student, using his real name and the name of the state that he is really from. The student who is introduced rises, makes courteous remarks, and then goes on to add a sentence or two of his own.
UNIT 31

DIALOGUE.

1. -kwatila to marry (used when the subject is a man)
   -kwatiwa to marry (used when the subject is a woman)
   Inu aPeter, muli okwatila? Say, Peter, are you married?

2. Pepani bembö.
   -kula to grow
   Sindinakule. I'm not old [enough yet].

3. Cihwensi
   Mulibe cihwensi? Don't you have a [girl] friend?

4. Ndili nacò kwathu. I have one at home.

Observations and conclusions.

1. Compare these sentences:
   Sindinakule. I'm not big/old [enough].
   Ana anu akula. Your children are big.
   Ana anu akula kwambili. Your children have grown fast.

   The present tense verb in the English translations of the first example is matched in the Nyanja sentence by the /-na-/ tense. Most /-na-/ forms of Nyanja verbs are matched by English verbs in the past tense. But
with verbs which stand for processes (e.g. 'to grow') the above examples are typical. That is to say, /anakula/ means that the process of growing is thought of as completed, while /cikukula/ means that it is still going on.

2. Two words in Nyanja are often translated 'is': /-li/ and /ndi/. Despite there being only one English word to represent these two Nyanja words, there are differences which the student should become familiar with.

In form, /-li/ is preceded by a subject (personal or class) prefix, and sometimes by the tense prefix /-na-/ As it is used in sentences, it might be associated with position or location, since it usually has a locative (Class 16, 17 or 18) prefix before it, or a locative enclitic, demonstrative, noun or question word following it:

(Class 18 prefix /mu-/)  Muli cimanga. Inside there is maize.
(Class 16 enclitic /-po/)  Alipo. He's here, or, he's there.
(Class 17 demonstrative /uko/)  Cipewa cili The hat is over there.

uko.
(Class 18 prefix /mu-/)  Zipatso zinali The fruit was in the house.

m'nyumba.
(Class 17 prefix /ku-/)  Nyanja ili Where is the lake?

kuti?

The exceptions to this association of /-li/ with locatives include the following:

(1) /-li/ plus greeting or health words such as /bwanji/ and /bwino/.

Muli bwanji? How are you?
Ndili bwino. I'm fine.
Tili bwino. We're (pl. or honorific) fine.
(2) /-li/ plus adjective-like words denoting temporary conditions:

Maungu ali wa ukali lelo. The European is cross (in a bad temper) today.

(3) /-li/ (in the past tense /-nali/) plus a non-locative noun (a construction which would use /ndi/ in the present tense, but does not in the past tense because /ndi/ takes no tense prefixes):

cf. present tense:

Acabwela ndi mfumu. Mr. Cabwela is the chief.

(4) the special construction /-li ndi/ 'to have':

Ndili ndi ana awili. I have two children.

(5) the present progressive tense:

Tili kupita kuLimbe. 'I'm (we're) going to Limbe.'

The negative of /-li/ is unique in that it includes the suffix /-be/:

Palibe cimanga. There is no maize.

This negative always has a locative prefix except when it is the negative of /-li ndi/:

Mulibe mkazi? Have you no wife?

Ndilibe makazi. I do not have a wife.

Whereas the key word in using /-li/ is 'location', the key word for /ndi/ seems to be 'identity'. In form, /ndi/ is never found with affixes except for the special forms of pronouns discussed in Unit 6:

ine ndine

iye ndive

In its use, /ndi/ relates names, nonlocative nouns, possessives and adjective-like words or phrases which indicate fairly permanent qualities:

Ndine Peter, bambo. I am Peter, sir.
He is the chief.

Are all these chickens yours?

This country is hard.

The hospital is good.

The use of /ndi/ with locatives is fairly limited, though three instances with a high frequency of occurrence include:

Where is your home (your place)?

Is it far?

Is it near?

The negative of /ndi/ is /si/ (see Unit 18):

Is it far?

No, not far.

Exercise 1. Use of /-be/ as negative marker with the stem /-li/. Concordial prefixes with the stem /-ambili/. Fill in the blanks and then use for drill.

'Do you have any oranges?'

'I don't have any oranges.'

'There aren't many oranges around here.'

malálânjje

Muli ndi malálânjje?

Ndîliɓe malálânjje.

Kûnò kûlîɓe malálânjje âmbîli.

cîmângâ

mânila

[Make up sets of three sentences parallel to these, using all the kinds of food for which you know the names.]
Questions on the dialogue:

1. Pita ali wokwatila?
2. Pita ali ndi mkazi kwao?
3. Inu muli wokwatila?
4. Mufuna kukwatila?
5. Muli ndi njinga?

Using the dialogue.

Ask and answer questions about the marital status of fellow students, staff members, and of other persons that the class knows about.
UNIT 32

DIALOGUE.

1. nyama (9)
   Kôdî nyâmâyî ndî yâbîwînô?
   meat
   Is this meat good?

2. -oneka
   kayatu, kômâ lkuônêka ngâtî ndî yâbîwînô.
   to appear, be visible
   I don't know, but it looks to be good.

3. -yaniza
   Kômâ, ndîkûgânîza kutî ndî yâdzûlô.
   to think, hold an opinion
   But I think it is yesterday's.

4. si cônco kôdî?
   Don't you think so?

Observations and conclusions.

1. The dialogue for Unit 10 contained the phrase /nyale iyi/ 'this lamp'. Sentence 1 of the dialogue for Unit 32 contains /nyamayi/ 'this meat'. Apparently the separato word /iyi/ (as in the first example) and the enclitic /-yi/ (as in the second example) are completely interchangeable; one may expect to find all four of these forms:

<table>
<thead>
<tr>
<th>/nyale iyi/ (Unit 10)</th>
<th>but also /nyaleyi/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nyama iyi/</td>
<td>as well as /nyamayi/ (Unit 32)</td>
</tr>
</tbody>
</table>
Exercise 1. Use of /-oneka/ 'to appear, seem'. Concordial prefixes with /-abwino/ and with demonstrative enclitics. Fill in the blanks and use for drill.

'Is this meat good?'
'I don't know, but it looks good.'

nyàmà (Kòdí) nyàmáyl ndí yábwinò?
Kayà, kòmà ìkùóneka ngàtì ndí yábwinò.

lálánje

malálánje

nkhubu

cákúdyà

njìngà(9)

mèù(3) Kòdí mèùyì ndí wábwinò?
Kayà, kòmà ìkùóneka ngàtì ndí wábwinò.

mèù(4) Kòdí mèùyì ndí yábwinò?
Kayà, kòmà ikuoneka ngati ndi yabwino.

mwaná(1) Kòdí mwànàyì ndí wábwino?
Kayà, kòmà akuoneka ngati ndi wábwino.

àná(2)

búkhù(5)
2. Compare these sentences:

- Ndili bwino.
- Ndi yabwino.
- Anabwela dzulo.
- Ndi yadzulo.
- Ndi zadzulo.
- Ndi yanga.

I am well.
It (Cl. 9) is good.
He came yesterday.
It (Cl. 9) is yesterday's.
They (Cl. 10) are yesterday's.
It is mine.

In the last of these examples, the last word is a possessive pronoun. The possessive pronouns have been discussed and practiced in earlier units. Possessive forms may also be constructed for stems other than possessive pronouns. Examples given above are: /yabwino, yadzulo, zadzulo/. These forms consist of:

```
y-------á--------bwino
↑ concordial pref. 'linking prefix' stem
```

The tone of the linking prefix /-á-/ seems always to be high.

Combine the following pairs of words into phrases such that the second noun has the 'linking prefix', with a concordial prefix that agrees with the first:

- dzíko (5) dzíko lá Málawi
- Málawi
- njángá (9) njángá yá bàmbò
- bàmbò
- mtàngò (3) the price of meat
- nyàmà
SA7T 32

m'tøngø
njìnga

ànà (2)
kwáthu

nyàmà (9)
nkhúku

clpàthjà (7)
phànò

nchìto (9)
u'carpenter'

rákúdyà (8)
sltùndù yèmbíli

cákúdyà (7)
dùlò

dzinà (5)
bwàntí wàngà

ma:na (6)
àbwàntí ángà

tsíkú (5,6) 'day'
citátu

ànyàmatà (2)
masíkú ano

the local hospital

foods of many kinds
After completing all three columns, use them for practice.

Questions on the dialogue.

1. Peter amafuna kugula nyama?
2. Amafuna nyama yabwino?
3. Nyama inaoneka ngati yabwino?
4. Nyama inaoneka ngati yadzulo?
5. Bwenzi laPeter/waPeter anaganiza kuti nyama ndi yadzulo?
6. Anaganiza kuti ndi yalelo?

Using the dialogue.

At mealtimes during the next 24 hours, ask one another anxiously about the quality and freshness of each kind of food.
UNIT 33

DIALOGUE. 1

1. '{nù a Peter, múmâyənkhúla Cînyənjá?
Oh, Peter do you speak Nyanja?

2. Ndímâyənkhúla pàng'óno bâmbâ.
Well, I speak it a little, sir.

3. Haa! Pàng'óno!
Ha! A little.

4. {thu
[emphatic]

5. Mùkùcídžiwáthu ndíthúdi.
You really know it!

-phunzila
to study

-cepa
to be small

-cepela
to be little, too small (with respect to some thing or purpose)

ndiye
and

~eni~eni
real

Komà ndàphunzílá masítú
But I've studied only a few days, and I don't know it properly.

wócépà ndiyè síndícídžiwa

kwêní kwêni.

1. From this unit on, the student should try his own hand at writing in the fluctuations of pitch between the square brackets above each sentence. It is advisable to check one's own marks with two or three other students, at least at first.

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CHINYANJA BASIC COURSE

UNIT 3

You are able to speak real Nyanja!

Observations and conclusions.

1. Compare these sentences:

Mukudziwa Cinyanja. You know Nyanja.
Mukucidziwa. You know it.
Mukucidziwa /--di/ You really know it.

The form /--thu/ is used to show emphasis. It may be attached to the end of almost any kind of word. Elements which have this property are usually called 'enclitics'. Nyanja makes use of a number of very important enclitics.

From the point of view of pronunciation, the Nyanja enclitics have an interesting property. In each of the sentences cited above, the last two syllables have been underlined. The last of these two syllables is much less prominent than the next to last syllable. Or, to state the same relationship in the opposite direction, the next to last syllable is more prominent than the last. So in /mukucidziwa/ the syllable /dzi/ is relatively prominent as compared with /wa/. In /mukucidziwathu/ the syllable /wa/ has approximately the prominence that was found on /dzi/ in /mukucidziwa/.

This shift in location of the prominence in words that end with enclitics is likely to be ignored by Europeans, but it is rather important if one wishes to speak clearly and euphoniously.

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Exercise 1. Location of stress according to the presence or absence of an enclitic. Practice the following pairs of expressions:

- mùkùcídizìwà
- mùkùcídizìvùthu! [the enclitic /-di/ may be preferred in some or all of these expressions]
- wábwìndì
- wábwìnóthù
- 'shìllìng' lìmòdzì
- 'shìllìng' lìmòdzìthù
- àpà 'here'
- apathù
- kutali 'distant'
- kuta lãthù
- sindìmìlì kùdzìwà
- 'I didn't know'
- 'I didn't know at all!'
- kùndò kùlìbè 'bus'

2. Compare these two sentences from the dialogue for this unit.

- Sindicidziwa kweni kweni. I don't know it properly/ really.
- Mumatha kuyankhula Chinyanja. You speak real Nyanja.
- ceni c. ni.

Also from Unit 18:

- Si kuMlanje kweni kweni... It's not exactly at Mlanje...

The stem /~eni/ appears in reduplicated form in all three of the above examples. In the first and third of these sentences, the same general locative concord /ku-/ (Class 17) that is found in /kuno/ and /kulibe/ appears as /kw-/. In the first sentence it has no antecedent noun or other word in that class; under these circumstances it may be said to be used 'adv. 'bially'. In the third example, the /kw-/ agrees with the /ku-/ of /kuMlanje/. In the second sentence, the /c-/ of course agrees with /Cinyanja/.

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### Exercise 2. Use of concordial prefixes with /-eni/-. Fill in the blanks and then use for drill:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Drill Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Is this maize?'</td>
<td>'It's real [first-class?] maize.'</td>
<td></td>
</tr>
<tr>
<td>címàngà (7)</td>
<td>íci ndi címàngà?</td>
<td>ndi címàngà ceni ceni.</td>
</tr>
<tr>
<td>olpátélà (7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>làsè (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>làsè (4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bwensi wanu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>abwensi athu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nchíto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>njíngá yá moto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phill 'hill'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sakudya (8)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dsina lace</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Questions on the dialogue.**

1. Peter amayankhula Cinyanja?
2. Inu mumayankhula Cinyanja?
3. Bambo Cabwela anaganiza kuti Peter amayankhula pang’ono basi?
4. Peter anaphunsila Cinyanja masiku angati?
5. Inu mumayankhula 'French'? [Use names of other languages here also.]
6. Munaciphunsila zaka zingati?
7. Mungathe kuciyankhula?
8. Munaciphunsila kuti?

**Using the dialogue.**

Discuss the proficiency which various members of the group have in languages other than Nyanja or English.
UNIT 34

CHINYANJA BASIC COURSE

DIALOGUE.

1. Where did you learn Nyanja, Peter?

2. I learned it at school in America.

3. There are some young men/students teaching Nyanja.

4. Yes, indeed, you are speaking good ('genuine') Nyanja.

5. Oh, just a little, father!

6. No, it is not just a little!
7.

and, it is there
also, again

I even think that it is better for us to speak in Nyanja.

Observations and conclusions.

1. The phrase /anyamata ena/ 'some young men' or 'other young men', contains the stem /-ina/. Like many other Bantu languages, Nyanja has only this one stem corresponding both to English 'some' and to English 'other'. The first vowel of words built on this stem varies according to the prefix. Here are the forms for Classes 1-10. Can you figure out a simple rule for predicting whether the vowel will be /e/ or /i/?

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Stem</th>
<th>Actual pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>u-ina</td>
<td>wina</td>
</tr>
<tr>
<td>2</td>
<td>a-ina</td>
<td>ena</td>
</tr>
<tr>
<td>3</td>
<td>u-ina</td>
<td>wina</td>
</tr>
<tr>
<td>4</td>
<td>i-ina</td>
<td>ina/yina</td>
</tr>
<tr>
<td>5</td>
<td>li-ina</td>
<td>lina</td>
</tr>
<tr>
<td>6</td>
<td>a-ina</td>
<td>ena</td>
</tr>
<tr>
<td>7</td>
<td>ci-ina</td>
<td>cina</td>
</tr>
<tr>
<td>8</td>
<td>si-ina</td>
<td>zina</td>
</tr>
<tr>
<td>9</td>
<td>i-ina</td>
<td>ina/yina</td>
</tr>
<tr>
<td>10</td>
<td>zi-ina</td>
<td>zina</td>
</tr>
</tbody>
</table>
Exercise 1. Concordial prefixes with the stems /-'onse/ and /-'ina/. Alternative of /ndi-/ 'is' and /si/ 'is not'. Fill in the blanks and then use for practice.

'mAre all the eggs good?'

'Some are good.'

'Some are not good.'

màzilà

Màzilà ónse ndi ábwino?

Ena ndi ábwino.

Ena sí ábwìnò.

malâlânje

címàngà

slínthù

màphúnsלו ánu

nkhúku zace

njílà zákùnò
Exercise 2. Use of the prefix /-zi-/, with meaning of obligation.

'We didn't go to school yesterday.'

'Se hand go to school.'

kupita kusukulu

sitinapite kusukulu

dzulo.

kudya nyamâ

sitinadye nyamâ

dzulê.

kuphunziliâ

sitinaphunziile

dzulê.

Cinyanja
cinyanja dzulê.

kugula cinthu
tlziphunzila Cinyanja.

kupanga njingâ

zabwino
Questions on the dialogue.

1. Peter anaphunzila kuti Cinyanja?
2. Anaphunzila Cinyanja muMalawi?
3. Anaphunzila Cinyanja kusukulu yanji?
4. Kunali anyamat' angati ophunzitsa Cinyanja?

Using the dialogue.

Ask and answer questions about the language study that you plan to do in the future, in Africa or elsewhere.
UNIT 35

DIALOGUE.

1. Do you speak Nyanja?

2. Oh, I speak it a little.

3. You know how to speak [it].

4. ciyankhulo (7,8)

5. No, this is not my language.

6. What is your language?

7. My language is Sena.

8. Sena?

9. Yes.

This lesson contains no new points of grammar. Its purpose is to allow time for discussion, in Nyanja, of the linguistic geography of Malawi and its immediate neighbors. Use the map and go through each of
Malawi and adjacent areas.
these conversational models.

Conversational Model A.

Mumanena Cishona?

Iai. Sindi(ma)nena Cishona.

Amanena Cishona kuti?

Amanena kuHalale.

In place of /Cishona/ in Conversational Model A, use each of the following. The answers to all questions should be as true and as accurate as possible.

Cishona  Cisena
Cibemba  Cisukuma
Cicewa  Citonga
Ciswahili  Ciluba
Ciyao  Citumbuka
Cinanteco

Conversational Model B.

Amanena Cishona kuZomba?

Iai. Samanena Cishona kuZomba.

Amanena Cinyanja kuZomba.

KuZomba amanena...

Following this model, use in place of /Cishona/ the languages listed after Conversational Model A.
Conversational Model C.

(Personal name) akucokela kuKaronga.
Amanena ciyankhulo canji?
Amanena (name of language).

In place of /Karonga/ in Model C, use each of the following. The answers to all questions should be true.

<table>
<thead>
<tr>
<th>Place</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mzimba</td>
<td>Mbeya</td>
</tr>
<tr>
<td>Kasungu</td>
<td>Tete</td>
</tr>
<tr>
<td>Salima</td>
<td>Port Herald</td>
</tr>
<tr>
<td>Lilongwe</td>
<td>Beira</td>
</tr>
<tr>
<td>Vila Fontes</td>
<td>Tanganyika</td>
</tr>
<tr>
<td>Lusaka</td>
<td>Halale</td>
</tr>
</tbody>
</table>

Using the dialogue.

The students should take turns at playing visiting expert on the linguistic geography of this area. Each student should lecture for not more than one or two minutes, and then answer questions from the instructor and from his fellow students. Make extensive use of all available maps.

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UNIT 36

DIALOGUE: A European asks about local languages in the vicinity of Malawi.

1. [ ] Mukucókela kuti? Where do you come from?

2. [ ] Tikucókela kufúpi ndí kúPórt nér. I come from a place near Port Herald.

3. [ ] Sáyánkhula Cinyanja kuméneko? Oh, they don't speak Chinyanja there?

4. [ ] fàl. No.

5. [ ] Cizungu? English?

6. [ ] Iai! Cisena! No! Sena!

7. [ ] Cisena basi! Only Sena!

8. [ ] Cisena sì cizungu sìa. Chisena is not English. (or: 'not a European language')

9. [ ] Zókóndweletsa ndíthu. Oh, that's very interesting.
Like the dialogue for Unit 35, this dialogue contains no new points of grammar. Except for names of languages, it does not even contain any new words. Compare however the use of the /mu-/ and /a-/ prefixes with certain stems for singular and plural personal nouns, and the /ci-/ prefix with all or many of the same stems to indicate a traditional manner of speaking or living:

'All Europeans speak a European language.'

Mungu onse amanena Cizungu.

Mena onse amanena Cisena.

In place of /Cizungu/ and /Cisena/, substitute all other African languages whose names you know. For which of them does the correspondence between /a-/ and /ci-/ not hold true?

Ask your instructor for the names and locations of all the dialects he knows of, that are included in the Cinyanja language. Make a rough map and record these data.

Using the dialogue.

One student says that his friend comes from X (a certain spot in or near Malawi). Another student replies, 'Oh, X, eh? Does he speak _______?' The object of the game is for the second student to get the appropriate language or dialect with his first guess.
UNIT 37

DIALOGUE.

1.

Inu bambo, mūmakhala kuti?

Er, sir, where do you live?

2.

mudzi (3,4)

village

I live three villages from here.

3.

- dzela

To follow

What if I want to go there?

('Which path do I follow?')

4.

mfumu (1,2)

Chief

If you leave from here go to

[the place of] Native Authority Cokani.

Observations and conclusions.

1. In the sentences:

Ndimakhala kwanyakwawa Mpindeni.

I live at Headman Mpindeni's [village].

Ndimakhala kwAmpindeni.

I live at Mpindeni's [village].

the element /a-/ is the same 'linking', or 'possessive' element that was
discussed in Unit 32. In this use, it is preceded by /ku-/, of the locative Class 17. Compare also /pámfungu/, in which /pa-/ is the representation of /pà-/ (Locative Class 16) plus the linking /-A-/.

Fill in the blanks in the first column with Christian or Moslem given names. Fill in the second column with African names which are suitable for use after /kwá-/. The purpose of this exercise is to accustom the student to hearing and remembering typical personal names.

APeter amakhala kwampendingi.
AJohn amakhala kwacimuti.
AWile amakhala kwakawinga.
APhili amakhala kwamibuc.
AUmali amakhala kwajalsi.
ACilombe amakhala kwacangamile.

Practice these sentences, associating each name in the left-hand column with one and only one name from the right-hand column.

When the above exercise has been practiced sufficiently, ask questions of the form:

Peter amakhala kuti? (or /kwáyál?/)

etc.

The names used in the answers should be in agreement with the names used in the first part of this exercise.
2. Compare the sentences:

Ndikafuna kupita kumeneko... If I want to go there, ...

Mukacoka pano... If/when you leave here...

The syllable /-ka-/ in these sentences is not to be identified with /-ka-/ 'go and', which was discussed in Unit 8. Even as far as pronunciation is concerned, there is a tonal difference between the two, at least for most verb forms. Its meaning is something like 'if, when'.

The two /-ka-/ prefixes can occur together in a word:

Mukakagula nyama... If you go and buy meat...

Exercise 2. Use of low-toned /-ka-/ 'if, when' in contrast to forms that contain the same verb stem without /-ka-/ . The student should try to find and practice pairs of sentences in which verb forms that include /-kà-/ 'if, when' may be contrasted with other forms of the same verbs:

Mùdzákóka lìlì pàんど?

Mùkàcòkà pàndo múpíté kuMpindeni.

When are you going to leave here?

When you leave here, go to Mpindeni's.

Have you seen Mr. Cabwela today?

If you see him, tell him that I want to speak with him.

Don't take this path.

If you take it, you'll get lost.

Do you want me to help you?

If you want [me to], I'll help you.

Do the oranges look good?

If they are good, I'll buy five.
Questions on the dialogue.

1. M (proper name) amakhala midzi ingati kucoka panopo?
2. Amakhala kwaani?
3. N________ anafuna kupita kumeneko?
4. N________ anafuna kupita kuti?
5. N________ akafuna kupita kumeneko, adzele njila yanji?
6. Inunso, ndikafuna kupita kwanu, ndidzele njila yanji? [This question should be directed to various members of the class. In answering it, they will review the expressions useful in giving directions.]

Using the dialogue.

At this point, the class is ready to profit from the use of a topographical model. Such a model may be bought commercially, or may be constructed on a sand table or an ordinary tabletop, or even on the ground. It may also be constructed on a pegboard and hung on a wall. Sticks, stones, inkwells, books, or blocks of wood may be made to stand for buildings, trees, and other landmarks. A person or a car is shown going from one place to another along a certain route. The class may participate in several different ways.

(1) The instructor moves the person or car along a route. With each move, the instructor states in Nyanja what he is doing. The students listen but do not repeat after the instructor.

(2) Using exactly the same route, the instructor again moves the person or car, describing in Nyanja what he is doing. The students repeat aloud in unison.

(3) With the instructor again following exactly the same route, and using exactly the same sentences, the students take turns repeating after the instructor.
(4) Once more, the instructor traces the same route, but this time he says nothing. Individual students supply the Nyanja sentences.

(5) Individual students take turns at moving the man or car, and describing the action in Nyanja.
UNIT 38

DIALOGUE.

1. And where do you live, sir?

[ Nangà inu bëmbë mëakhålë kútl ]

2. I live at Mwanza.

[ A. îné nðîmëkhålë kùswansa. ]

3. How can I find the path/road that goes to Mwanza?

[ Kódî ndingapëzë dwânji njllà ]

4. Can I take a bus? Or can you tell me the way ('tell me its path')?

[ ] yòpìta kùswansa?

5. -tha
tansi (16)
mwendo (3,4)

[ ]

Re. Múthá kwënda pysì.

6. You can walk.

[ Kômà mûkâcökà pàndò mútàngë mësù ]

[ ]

umene umapìta kwaaPwitikizi.

When you leave here, you may take the road that goes to Mozambique.
7. manzele
   kanjila (12,13)
   mtsinje (3,4)
   When you get to where there is a store on the left, then you take a little path that leads to a stream [called] Shire.

8. [KùMùnganya! Mjìla yìpìta]
   kùSalisbury?
   Oh, Mwanza? The road leading to Salisbury?

9. [Ndì lmënêyo.]
   Yes, that's the one.

10. tali
    [Ndì kùtàli ndíthu?]
    Is it very far?

11. [Ílà. Pàng'ênc bàsi.]
    No, just a little.

[Note that although this dialogue is longer than the dialogues of any of the preceding units, it consists in large part of material that has already been memorized in Units 23 and 24.]
Observations and conclusions.

1. Compare the expressions.
   njila yabwino (9) a good path
   njila zabwino (10) good paths
   kanjila kabwino (12) a good little path
   tinjila tabwino good little paths

The singular prefix /ka-/ (Class 12) and the plural prefix /ti-/ (Class 13) are used in Nyanja in a diminutive sense; that is to say, use of these prefixes means that the objects to which the noun refers are small.

Exercise 1. Practice in contrasting diminutive and nondiminutive forms. Fill in the blanks and then use for drill:
   mwana wanga kamwana kanga
   mseu wabwino kamseu kabwino
   miseu yabwino timiseu tabwino
   bukhu labwino kabukhu__________
   mabukhu abwino timabukhu__________
   cipatala capano kacipatala kapano
   zipatala zapano tizipatala tapano
   nyale yathu kanyale kathu
   nyale zathu tinyale tathu

2. Compare these pairs of expressions:
   Mseu uwu umapita kwa aPwitikizi. The road goes to Mozambique.
   mseu umene umapita kwa aPwitikizi a road that goes to Mozambique
   Pano pali sitolo kumanzele. Here there is a store on the left.
   paujeni pamene pali sitolo kumanzele at a certain place at which there is a store on the left
Kanjila kumapita kumtsinje. The little path goes to a stream.

kanjila kamene kumapita kumtsinje the little path that goes to the stream

In each of these three pairs of expressions, the first is a complete sentence. The second is not a complete sentence, but only a noun expression. In traditional grammatical terms, one would say that the noun /kanjila/ is modified by the relative clause /kamene kumapita kumtsinje/.

As far as their overt form is concerned, the complete sentences differ from the noun-plus-relative-clause in two respects:

1. the presence of /-mene/, and
2. the tonal patterns of the verbs are different for some tenses.

The details of these tonal differences depend on the tense of the verb.

As a further matter of terminology, the verbs in the complete sentences (/umapita, pali, kumapita/ in the above examples) will be called INDICATIVE; those that are used after /-mene/ will be called RELATIVE. Fill in the blanks and then use for drill. Be very careful to reproduce the tone patterns accurately.

Exercise 2. Clauses with /-mene/ vs. clauses without it. Concordial prefixes with /-mene/ and as subject prefixes of verbs.

(1) The /-ma-/ tense.

kañjilà Kanjilà kàmàpìtà kùmtsìnje. The little path goes to the store.

Kanjilà kamene kàmàpìtà Where is the little path that goes to the stream?
kùmtsìnje kàlí kùtl?
The road goes to the stream.
Where is the road that goes to the stream?
This child knows how to dance very well.
Where is the child who knows how to dance very well?
I bought some oranges.
Where are the oranges that your bought?
cákúdya

Using the dialogue.

Again using the topographical model, give and receive directions for going from one point to another. Try consciously to use /mene/ with relative clauses as often as possible.
UNIT 39

DIALOGUE.

1. Inu a John, ndinunso a Peace Corps?
   John, are you also a [member] of the Peace Corps?

2. Ine ndine wa Peace Corps.
   I'm a [member] of the Peace Corps.

3. mlato (3,4)
   Timathandiza kupanga mlato, bridge
   ndi miseu.

4. Timagwila nchito pamodzi ndí
   anthu amene akudziwa nchitoyo,
   ndi anthu ocokela midzi yonse.

5. Timawathandiza kugwila nchitoyo.
   We help them to do that work.

Observations and conclusions.

Note the differences in form and meaning:

nchitoyo (or: nchito iyi) this work
nchitoyo (or: nchito iyo) that work

Fill in the blanks and then use for practice:
nchito

Nchitoyi ndi yabwino.
Nchito yanga si yabwino.
Nchitoyo si yabwino.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>khasu</td>
<td></td>
</tr>
<tr>
<td>makasu</td>
<td></td>
</tr>
<tr>
<td>cakudya</td>
<td></td>
</tr>
<tr>
<td>nsomba</td>
<td></td>
</tr>
<tr>
<td>nyama</td>
<td></td>
</tr>
<tr>
<td>mau</td>
<td></td>
</tr>
<tr>
<td>anthu</td>
<td></td>
</tr>
<tr>
<td>mlato</td>
<td></td>
</tr>
<tr>
<td>milato</td>
<td></td>
</tr>
</tbody>
</table>
Further autobiographical material.

Learn the questions. For each question, learn at least one answer that is true for you. Underline all new words.

[ NB while all the subject matter covered by these questions and answers is within the range that you should be able to discuss, the questions themselves may or may not be suitable for use with strangers. Care should be exercised at this point! ]

Maina ñóbála ánu ndâni?
Dzina lábambo wângà ndí Peter.
Dzina láamá wângá, ndí_________.

Munápita ku'school' záká zingáti?
Ndinápita ku'school' záká '5'.
Ndinápambana 'Class 3'.
Ndinayephela 'Class 4'.

Mukudziwa kuândetsa gâlimoto?
Índe. Ndikudziwa kuândetsa gâlimoto.

Múmanâna ciyankulo câñji?
Ndímanâna ciSwahili, ndí ciNyânjá.
Ndímanâna cizungu, ndí ciFalsansa.

Amakónda câñi, mángó, kapéna malâlanje?
Ndímakónda malâlanjé, kopósâ/
kupâmbana mángó.
Maithalâ kdnjî kuf'America'?
Ai. Iyi ndl nthâwi yôyâmba
kukhâla kdnjî kuf'America'.
Iyi ndl nthâwi yângâ yôyâmba
kubwëla kündû ku'Africa'.

Mnâkhâla kuUlâya?
Ifi. Sindînakhâle kuUlâya.
Inde, ndinápîta kuUlâya nthâwi
zâmbîlimbîli.

Mnâkhâla ku'Africa' ciambîle?
Inde, ndinâkhâla ku'Africa kawîli.

Âmadziwa kuséwela bâu?
Inde ndîmadziwa pang'ônô.

Âmakînda kuséwela bâu?
Inde, ndîmakînda kwâmbîli.
Koma ndî lôbyûta.

Âmakînda 'sugar' mu'tea' wànu?
Iyai, pang'ônô pôkha.

Have you ever lived outside of
the United States?
No, this is [my] first time to
live outside the United States.
This is my first time to come to
Africa.

Have you ever been to ('lived
in') Europe?
No, I've never been to Europe.
Yes, I've been to Europe many
times.

Have you ever been to Africa
before?
Yes, I've been to ('lived in')
Africa twice.

Do you know how to play bau?
Yes, I know a little.

Do you like to play bau?
Yes, I like [it] very much.
But it's difficult.

Do you like sugar in your tea?
No, just a little.

Using the dialogue.

Make up, with the help of a speaker of Nyanja, a 50-75 word speech
explaining what kind of work you yourself expect to do in Malawi:
If you use any new words in the speech, list them separately here:
UNIT 40

DIALOGUE.

1. -culuka
   Oq, bàmbò. Taònànàl mànàgo
   kùculuka pàmslkà.

   kulu
   Inde.Ndlpònso ndì ákúlu
   ìmènèwà.

3. Àkùgúlà bwanji ìmènèwà?

4. cifukwa (7.8)
   -dhula
   Pàmènèpà ndikùgànìza ìmènèwà
   ndì wòdhùla, cifùkù ndì ákúlu.

Observations and conclusions.

1. The word /taònànl/ 'look!' based on the stem /-ona/ 'see' is another example of the gentle imperative discussed in Unit 30 (cf. /tamvlani/, taímani/).

2. Compare the forms:
   zázikúlu       big (Cl. 8 or 10)
   ákúlu          big (Cl. 6)

   The stem of both of these words is /-kùlu/. It is unlike any other stems that have appeared earlier in these lessons in that it takes a double con-
cordial prefix: /~â€§-i/ plus /kùlu/.

The student should by now be able to construct his own paired sentence exercise, with /kùlu/ appearing in the second sentence:

'Mangoes are plentiful today.'

'Yes, and they're big!!

A number of names of foodstuffs and other salable items should be substituted for 'mangoes' in this exercise.

Further autobiographical material.

As in Unit 39, learn all the questions and at least one answer for each question.

Mùnàyamba lìltì kùphùnzila clNyànjá?

Ndìnàyamba kùnëna clNyànjá kù'America'.

Ndì zòkòndweletsa zìmènèzò.

Mphùnzìtsì wànù ànàli ndànì?

Tìnàli ndì aphùnzìtsì àtàtù.

Ànàcòkëla kùMàlàwì.

Tìnàli ndì aphùnzìtsì àtàtù
còcòkëla kùMàlàwì.

Mpingo wanù ndì cìti?

Calici canù

Ndìne { mu' Catholic'.

mu' Protestant'.

Ndìne { mu' Silamu'.

mu' Mnasala'.

Ndìltë { calici cìli conse.

mpingo uli wonse.

When did you begin to study Nyanja?

I began to speak it in America.

That's very interesting.

Who was your teacher?

We had three teachers.

They came from Malawi.

We had three teachers who were from Malawi.

What is your religion?

I'm a Catholic.

I'm a Muslim.

I don't have any religion.
Mùngwila nchito yánji kù 'America'?
Ndínlá kúphúnsila.
Ndínlá mákániko.
Ndínlá múlímì.
Ndínlá wómánga manyakámbá.

What work did you do in America?
I was a student.
I was an engineer.
I was a farmer.
I was a builder.
I was a doctor.

Ndínlá dówótá.
Ndínlá dótólo.

Ndínlá m'nyàmatá wá pa'school', kómánsa ndínlá kúgwila nchito mukantini.
Ndínlá kúgwila nchito mukantini kuti ndípeze ndalama za'school'.
Ndínlá kúgwila nchito yoyendetsa 'taxi' pamene ndínlá pa'school'.
Ndímakonda máswéla amtundu wanji?
Ndímakonda mpíla ndí kúbvina.

I was a student, but I also worked in a restaurant.
I worked in a restaurant [in order] to pay my expenses.
I drove a taxi at the same time I was going to school.
What kinds of amusements do you like?
I like football and dancing.
INTRODUCTION TO PART II

The units in Part II, like those of Part I, consist of a dialogue, with grammar notes, exercises, and suggestions for transition to free conversation outside of the classroom setting. In Part II, the dialogues are longer, and the grammatical discussions are more comprehensive and systematic. The dialogues of Part I are reintroduced, with substantial augmentation, in Part II.

A feature peculiar to Units 41-63 of this course is the series of marginal notes, covering minor matters of phonetics and grammar as they crop up in the dialogues and exercises. This series of notes is quite frankly a product of the difficult conditions under which the course was assembled; at the same time, it offers to the interested student a unique kind of guidance in acquiring the skills and habits of careful observation. The notes are based on two sets of tape recordings, one of which is published with the course. The other set, made by different speakers, is not published.

The sequence of the notes is necessarily quite random. Nevertheless, certain questions loom larger than others, and receive more frequent attention. Among these are:

1. Which of the tones in a given sentence are the same for all speakers? Which tones may vary from speaker to speaker, or even within the speech of one person?

2. What is the best way of accounting for tonetic 'downstep'?

3. What features of pronunciation, such as vowel length, are not reflected in writing?

4. What basic formulae can be set up to account for (and/or to predict) the tones of various sets of verb forms?

The reader should remember that absence of a tone mark over a syllable means that tone is not indicated for that vowel. It does not mean that the vowel has low tone.
DIALOGUE: A Peace Corps Volunteer is asked about his work.

Msonthe has spoken earlier with John. He now continues the conversation.

Msonthe

And you, John, are you a (member) of the Peace Corps too?

John

(Yes) I'm a (member) of the Peace Corps.

Msonthe

What (kind of) work do you (pl.) do?

John

We help to make bridges and roads.

John (continues)

We do this/that work together with people who know (how to do) it.

John (continues)

They come from all over ('from all the villages').

Msonthe

Do you teach them to do that work, or are you the ones who do the work?

Observe carefully the intonation on both occurrences of /nchitoyo/, in the two halves of a double question. Say aloud to Múmawaphunzitsa kugwíla nchítóyo, kàpéná ndínù àménè múmawáphunzitsa kugwíla nchítóyo?
yourself the corresponding double question in English, and notice the difference.

Timaphünzitsána.

We teach one another.

John

Exercise 41.ab.2. GOAL: Accurate handling of personal pronouns when substitutions are made elsewhere in the sentence.

Inú

Ènú, ndínú ndéléka?

Are you an American?

Mphünzitsí

Ènú, ndínú mphünzitsí?

Are you a teacher?

Iyé

Èyé, ndlíyé mphünzitsí?

Is he/she a teacher?

WaPeace

Corps

Èyé, ndlíyé waPeace Corps?

Ilwó

Èlwó, ndlwó waPeace Corps?

Èphünzitsí

Èlwó,________

Èphünzitsí?

Inú

Ènú, ndínú Èphünzitsí?

NB In the two recordings of /kudziwanso/ in this exercise, the first has a lower pitch on /-wa-/ than on /-dzi-/ while the second has the same high pitch on both these syllables.

Exercise 41.1.c.1. GOAL: Mastery of the pronunciation involved in the 'shifting' of the stress. Practice using Col. 1 as the cue and Col. 2 as response. Then practice using Col. 2 as cue and Col. 1 as response.

Inè

Ènénso

Ifè

Èfénso

Kùdzíwa

Kùdzíwanso

Ènthù

Ènthúnso

Nchítóyo

Nchítóyonso

Ácôkèlù kùmídlù

Ácôkèlánso kùmídlù

Exercise 41.1.c.2. GOAL: 'Shifting' the stress in complete
NB The pause and the pitch at the end of /ife/, /inu/ in the recording of 41.c.2. both differ from the pause and pitch at the end of /ine/, /inu/ in the basic dialogue and in 41.ab.2.

NB The last word in 41.c.2. is recorded as /miseonso/; cf. /miseu/.

NB In one of the sentences of 41.abc.1, the last vowel of /ndiye/ sounds like /-a/.

NB In the examples for 41.D in the third person forms /síndiye/ and /síndiwo/, each syllable is a bit lower than the one that follows. This should probably be written /síndiye/, /síndiwo/, in accordance with the principles already discussed for the tonal sequence */'*/ at the end of a sentence.

NB The tones /síndine/ when the word was cited in isolation as an example for 41.D, vs. the tones /síndine/ in the recording of 41.bd.1.

NB The last word in 41.bd.1 is /mphùnzitsa/. In one record the first syllable /-a/ has the same pitch as /-wo/, while in the other record its pitch is a bit lower.

Exercise 41. abc. 1. GOAL: Comprehension of material that is not in the book. Repeat each of the following sentences after the tape and tell what it means.

Exercise 41. abc. 2. GOAL: Simple conversation.

(1) Ask other people, both in class and outside it, whether they are Americans, teachers, doctors, carpenters, etc.

(2) When someone replies to one of these questions, reply that you are a _________. (member of one of these occupational or ethnic categories).

Exercise 41. bd. 1. GOAL: Mastering the contrast of affirmative vs. negative with the forms in Notes 41.B and 41.D.

'I'm a farmer.' 'I'm not a teacher.'

Ndîne mîmî. Síndîne 'mphùnzitsa.'

Ndîye mîmî. Síndîye 'mphùnzitsa.'

Ndîfe alîmî. Síndîfe 'mphùnzitsa.'

Ndîwo alîmî. Síndîwo 'mphùnzitsa.'
NB The sequence of /kədf/ Exercise 41. a-b. 2. GOAL: Flexibility in talking plus /ʌ/- is recorded in about occupations and nationalities. 41.ab.2 as /kədf/; cf. the same phenomenon with /ndiyə/ in 41.abc.1.

**Exercise 41.** a-b. 2. GOAL: Flexibility in talking plus /ʌ/- is recorded in about occupations and nationalities.

\[\text{Inù, ndinù ðphùnsìtal?} \quad \text{Arey u a teacher?}\]
\[\text{Mìndinè ðphùnsìtal.} \quad \text{I'm not a teacher.}\]
\[\text{Ndinè ðlì.} \quad \text{I'm a farmer.}\]
\[\text{Ndinu ðPeace Corps?} \quad \text{Are you a Peace Corpsman?}\]
\[\text{Ndinè wìPeace Corps.} \quad \text{I am a PCV.}\]
\[\text{ðphùnsìtal âthu ndì ðPeace Corps.} \quad \text{Our teachers are PCV's.}\]
\[\text{Kòdi ðphùnsìtal ðnu ndì ðPeace Corps?} \quad \text{Are your teachers PCV's?}\]
\[\text{ðphùnsìtal ðnse sì ðPeace Corps.} \quad \text{Not all teachers are PCV's.}\]
\[\text{ðphùnsìtal ðthu sì Amèléka.} \quad \text{Our teachers are not Americans.}\]
\[\text{Ndì Amàláwi.} \quad \text{They are not English either.}\]
\[\text{Si ðNgèlëzìnso.} \quad \text{They are Malawians.}\]

**Exercise 41.ab.1.** GOAL: Automaticity in handling the personal pronouns (Note 41.A.) with or without /ndi-/

\[\text{Are you an American?} \quad \text{Yes, I'm an American.}\]
\[\text{Inù ðnù, ndinù Mèléka?} \quad \text{Inde, ndine Mæleka.}\]
\[\text{Ndì, ndìyè Mèlèka.} \quad \text{Inde, ndìyè Mælèkà.}\]
\[\text{lyè ðyè, ndìyè Mèléka?} \quad \text{Inde, ndìyè Mælèka.}\]
\[\text{Inù ðnù, ndinù A_____?} \quad \text{Inde, ndìyè Mælèka.}\]
\[\text{Inù ðnù, ndinù A_____?} \quad \text{Inde, ndìyè Mælèka.}\]

\[\text{ndìfè}\]

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Grammar 41.A. Personal pronouns.

The personal pronouns of Nyanja are shown in the following table. Those that occurred in the dialogue for this unit are underlined.

<table>
<thead>
<tr>
<th>1st person</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, me</td>
<td>we, us</td>
</tr>
<tr>
<td>you (sg. and not very respectful)</td>
<td></td>
</tr>
<tr>
<td>he, she, him, her</td>
<td>they, them</td>
</tr>
</tbody>
</table>

Note that these pronouns are used to emphasize who it is that is referred to:

นมัววิล่า นชมิตอ ยันจิ?
What work do you do?

ินุ, นมัววิล่า นชมิตอ ยันจิ?
What work do you do?

Grammar 41.B. Personal pronouns with /ndi/ 'is'.

The personal pronouns (Note 41.A.) occur in combination with /ndi/ 'is' as follows:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndìnè</td>
<td>'I am, it is I, it is I who am'</td>
</tr>
<tr>
<td>ndìwè</td>
<td>'you (sg.) are', etc. (non-respectful)</td>
</tr>
<tr>
<td>ndìnyè</td>
<td>'he/she is' etc.</td>
</tr>
<tr>
<td>ndìfè</td>
<td>'we are' etc.</td>
</tr>
<tr>
<td>ndìmù</td>
<td>'you are' etc.</td>
</tr>
<tr>
<td>ndìvò</td>
<td>'they are' etc.</td>
</tr>
</tbody>
</table>

The pronominal forms covered in this and the preceding note have tonal patterns which are illustrated in Sentences 1, 2, 6, 7 of the basic dialogue, and in Exercises 41.ab.1, 41.ab.2, 41.c.1, 41.c.2, 41.bd.1, and the first six lines of 41.a-d.2. Students who are interested in developing self-reliance in dealing with these matters should listen to those examples, draw up their own summary statements about the pitches, and then compare them with the following paragraph.
The most important tonal feature of these pronoun forms is that first and second person (/ne, we, fe, nu/) differ from third person (/yé, wó/). This tonal difference must be very, very ancient, for it is found in many languages in widely scattered parts of Africa.

The initial syllables /i-/ and /ndi-/ are basically low, but they have an upglide when the pronoun is before final pause and the syllable that follows them is basically high. The basically high syllable is then low in pitch: /ndiyé mphunsitsi/ has the pitches [ —— ], but /iyé/ cited by itself sounds like [ — ].

The tape contains a few apparent exceptions to these generalizations; they are pointed out in the marginal notes opposite the point where they occur.

Grammar 41.C. The enclitic /—nso/. The syllable /—nso/ 'also' is found at the end of several different kinds of words. Because the stressed syllable in any word is the next to last one, this gives rise to pairs of words like the following. The stressed syllable is underlined in each.

ndinú 'it is you' ndinúnso 'it is also you'
timathandiza 'we help' timathändizanso 'we help also'

On the basis of pairs of forms like these, one may say that the enclitic /—nso/ 'causes' the stress to 'move forward' one syllable. This is a convenient and generally harmless figure of speech.

The examples in the basic dialogue and in Exercises 41.C.1., and 41.a-d.2 show that the enclitic /—nso/ has a special tonal characteristic. Some students will wish to listen to the data and draw their own conclusions before reading the rest of this note.

In all these occurrences of /—nso/, the syllable that precedes it is high: /ifè/ by itself ordinarily has low tone on the syllable /fe/, but the syllable is high in /ifénso/. The enclitic /—nso/ itself, on the other hand, is almost invariably low; the phrase /ndinúnso áPeáce Corps/ in the recordings is an
exception. It may be possible to 'explain' this high pitch in terms of the high tones of the syllables before and after /--nso/, plus the tempo at which the whole phrase was pronounced.

Grammar 41.D. Negative with personal pronouns. The negative forms correspond to /ndine, ndife/ etc. begin with the negative element /si/:

síndinè 'I am not, it is not I',

'síndife

'I am not the one' etc.

(síndiwè)

síndinù

'sindiye 'he/she is not'

sindiwo

The tonal characteristics of these negative forms appear in Exercises 41.bd.1 and 41.a-d.2. They are summarized in the following paragraphs.

The tone of /si/ is high, and the tone of the final syllable (i.e. the pronominal part of the word) is low for first and second persons, high for third. These tones are exactly what would have been expected on the basis of previous experience with negative /si/ and the pronominals /-nè, -yé/ etc.

The middle syllable /-ndi-/ is high in third person forms (/síndiyé, sindiwè/). In first and second person, /-ndi-/ may be high or low. The difference is non-significant, and is probably referrable to overall tempo or rhythm of speaking the entire phrase. For an example of this free fluctuation, listen to the two recordings of Line 1, Col. 2 in Exercise 41.bd.1.
UNIT 42

CHINYANJA BASIC COURSE

UNIT 42

DIALOGUE: A Peace Corps Volunteer asks an acquaintance about his work.

John

Kódí lnù  Ess nth è, múmágwíla nchító yánji? What kind of work do you do, Mr. Msonthe?

Msonthe

Ìne ndímágwíla nchító yá I do carpentry in Blantyre.

u' carpenter' kùBlantyre.

John

Mùnáphúnzílá kùtù nchító Where did you learn that work?

Ìménèyì?

Msonthe

Ndínáphúnzíla nchító ìménèyi I learned this work at Zomba.

kùZómba.

John

Ámaphúnzítsá bwíno? Do they give a good course? ('Do they teach well?')

'Do you learn that work?'

Msonthe

Inde, ámaphúnzítsa bwíndò Yes, they teach very well.

kwábaal.

NB The phrase /nchító yéní yéní/ has the pitches [---] in this record; another record of the same phrase has [----]. This is an example of the smoothing out of tonal ups and downs: [---] becomes [----]. Cf. also /yómangá nyùmbä/: [---].

John

Nchító yéní yéní íménè build

múmápänga, ndí nchító the work of building houses, or of making chairs. (i.e.

yómangá nyùmba, kàpèná is M. a carpenter or a cabinet maker?)

yópángá mplándò?
A further example of tonal 'smoothing' is found in the record of /ndi$m\acute{a}$p\~{a}ng\~{a}/: [ uestion.

The actual pronunciation of /p/ is commonly very 'soft': a bilabial fricative instead of a stop. Compare the note on pronunciation of /k/, above. This is illustrated in the word /mipando/, in the last sentence of the dialogue.

The tonal difference between /-nga/ in the cue and the full sentence for Line 2 of 42.a.1. This fluctuation is quite common.

The 'affricate' /c/ of Nyanja is commonly pronounced as a fricative, and the fricative is usually voiced. Two examples are found in /gaka gatha/ of the record for Line 3 of 42.a.1, and also /lacitatu/ in the last line of this exercise. This is of course parallel to the pronunciation of /k/ and /p/ discussed above.

In 42.a.2 the recordings of / onse/ at the end of /...masiku onse/ are [ --'-.=o. ] . The downstep on the enencircled pitch is probably to be interpreted as another example of the tones /...' '/' at the end of the phrase: /...masik\~{u} onse/.

This pitch pattern is found also quite consistently in the other set of recordings of this exercise.

**Exercise 42.a.1.** GOAL: Fluent use of the /-na-/ tense with appropriate time expressions.

**Exercise 42.a.2.** GOAL: Fluent use of the /-ma-/ tense with appropriate time expressions.
Exercise 42.a.3. GOAL: Fluency in switching between sentences with verbs in the /-ma-/ and /-na-/ tenses. (Some students will observe and reproduce the tonal differences between these two tenses.)

'We build roads.' 'How many roads did you build last month?'

Exercise 42.a.4. GOAL: Automatic use of the appropriate tense with each of several time expressions.

'We go to town every Saturday.'

'We went to town last Saturday.'

'We studied a lot last Saturday.'

'We always study a lot.'

'Do you study a lot?'

'Do you study on Saturday?'

'Do you build chairs?'

'Did you build this chair?'
Exercise 42.a.5. GOAL: Use of the /-dza-/ tense with appropriate time expressions.

xù tâùni Tîdzâpîta kùtâùni mawa.

lácîtâtu Tîdzâpîta kùtâùni lácîtâtu.

kuthândîza Tîdzâthândîza mûhûnzîtal lácîtâtu.

mèzi wâ máwa Tîdzâthândîza mûhûnzîtal mèzi wâ máwa.

mâlîto Tîdzâpânga mâlîto mwezi wa mawa.

caka ca máwa Tîdzamanga nyumba caka ca máwa.

kugula mipando Tîdzagula mipando ina caka ca máwa.

mawa Tîgula mipando ina mawa.

kutauni Tîdzapîta ku tauni mawa.

Exercise 42.a.6. GOAL: Fluency in switching between verbs in the /-ma-/ and /-dza-/ tenses.

'Are you going to study a lot next year?'

kuphunzila Tîmâphûnzîla kwâmbîli. Mûdzâphûnzîla kwâmbîli cákâ cá máwa?

kupânga mipando Tîmâpânga mîpândî yambîli. Mûdzâpânga mîpândî yambîli cákâ cá máwa?

kùthândîza ânâ Tîmâthândîza ânâ Mûdzâthândîza ânâ yambîli cákâ cá máwa?

âmâbîli âmbîli.
The phrase /kugwila nchito/ is rec. here with pitches [-''-'], but has [-'-'] in the other set of rec.

The same is true of /timagwila nchito/ in this exercise.

Exercise 42.a.7. GOAL: Automatic choice of the appropriate tense with each of several time expressions.

NB In 42.a.7, the word /midzI/, with low tone on both syllables in most environments, consistently has the tones /midzI/ after the linking element /-/. This is true for both sets of rec. of this exercise.

Exercise 42.a.7.

GOAL: Automatic choice of the appropriate tense with each of several time expressions.

1. Exercise 42.a.7.

**NB** The phrase /kugwila nchito/ is rec. here with pitches [-''-'], but has [-'-'] in the other set of rec.

The same is true of /timagwila nchito/ in this exercise.

**Exercise 42.a.7.** GOAL: Automatic choice of the appropriate tense with each of several time expressions.

NB In 42.a.7, the word /midzI/, with low tone on both syllables in most environments, consistently has the tones /midzI/ after the linking element /-/. This is true for both sets of rec. of this exercise.

**Exercise 42.a.7.**

**GOAL:** Automatic choice of the appropriate tense with each of several time expressions.

**NB** In 42.a.7, the word /midzI/, with low tone on both syllables in most environments, consistently has the tones /midzI/ after the linking element /-/. This is true for both sets of rec. of this exercise.

**Exercise 42.a.7.**

**GOAL:** Automatic choice of the appropriate tense with each of several time expressions.

**NB** In 42.a.7, the word /midzI/, with low tone on both syllables in most environments, consistently has the tones /midzI/ after the linking element /-/. This is true for both sets of rec. of this exercise.
CHINYANJA BASIC COURSE

UNIT 42

Sanapita.
He/she/they didn't go.

Sitidszapita.
We won't go.

Sadjzapita.
He/she/they won't go.

Siṣimathandiza... We don't help...
Sanathandiza... He/she/they don't help...

Alongside the negative in /si_na_a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si_na_e/ hasn't yet:

Sanapita... He didn't go...
Sanapite... He hasn't yet gone...

Exercise 42.b.1. GOAL: Use of affirmative and negative forms in the /-na-/, /-dza-/ and /-ma-/ tenses.

Kòdí aná anácapa zòbvála
dzùlò?
Sánácape zòbválà dzùlò.
Did the children wash the clothes yesterday?

They didn't wash clothes yesterday.

A dzácapa zòbvala máwa.
A dzáphunzila máwa?
Will they study tomorrow?

Máwa ndl lámúlùngù.
Who is going to study tomorrow?

They will wash clothes tomorrow.

Aná á sukúlu sámaphunzíla
lámúlùngù.
Sámaphunzíle tsíkú
lámúlùngù wapita.
The children don't study on Sundays.

They didn't study last Sunday.

Aphunzíla sámaphunzítsa
lámúlùngù.
Aphunzítsi sadzaphunzítsa
mùlùngù wá máwa.
Teachers don't teach on Sundays.

The teachers are not going to teach next week.

NB In /siṣima/thandiza/ as recorded for 42.B, the sound that corresponds to /t/ is a quick voiced flap, much like the r of British English. This variety of Nyanja /r/ seems to occur under the same conditions as the fricative varieties of /p,c,k/ discussed in earlier marginal notes.

NB Both sets of rec. have high pitch on the first syllable of /áná/ in the first line of 42.b.1.

NB Line 2 of 42.b.1 has good examples of the fricative varieties of /c/ and /p/.

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NB The word /mulungu/ has low tone on all syllables when it is by itself, but the combination with /langu/ seems always to have the tones /lamlungu/.

NB The very rapid reading of the next to last line of 42.b.1 has the pitches [-- --- --- ---], compared with [-- --- --- --- ---] in the other set of records.

The teachers didn't teach last week.
mulungu wapita.
Kodi, munaphunzila Did you study Nyanja last week?
clnyanja mulungu wapita?
Mudzaphunzila clnyanja How many weeks are you going to study Nyanja?
mlungu ingati?

Exercise 42.b.2. GOAL: Individual initiative in using the /-dza/-, /-na/-, and /-ma/- tenses inside and outside the classroom.

Ask and answer questions of these forms:

When did you____________________?
When (in general) do you____________?
When are you going to______________?

Use vocabulary from Units 1-40, as well as from Units 41-42.
Grammar 42.A. Verb tense prefixes. The relationship of subject prefix, other prefixes and verb stem may be portrayed graphically in the following form.

(The symbol # stands for absence of any prefix in the slot.)

<table>
<thead>
<tr>
<th>Subject prefix slot</th>
<th>Tense prefix slot</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- 'I'</td>
<td>-na-</td>
<td>-pita</td>
</tr>
<tr>
<td>ti- 'we'</td>
<td>-dza-</td>
<td>-thandiza</td>
</tr>
<tr>
<td>m(u)- 'you'</td>
<td>-m-</td>
<td>-panga</td>
</tr>
<tr>
<td>a- 'he, she, they'</td>
<td>-a-</td>
<td>etc.</td>
</tr>
<tr>
<td>u- 'it' (Cl. 3)</td>
<td>#</td>
<td>etc.</td>
</tr>
<tr>
<td>i- 'they' (Cl. 4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>li- 'it' (Cl. 5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a- 'they' (Cl. 6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ci- 'it' (Cl. 7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>zi- 'they' (Cl. 8 or 10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i- 'it' (Cl. 9)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Each subject prefix may occur with each prefix from the second slot, and in general, each verb stem may occur with each prefix, though certain stems may appear more or less frequently in a given tense than certain other stems. For example, /-swela/ 'spend the day' or /-gona/ 'lie down, sleep' occur frequently in the /-a-/ tense, while first person singular and plural forms of the /-a-/ tense are rare with the stem /-pita-/ 'go'.

Of the tense prefixes listed in the above diagram, /-a-/ is the only one that begins with a vowel. Combinations of the subject prefixes with this tense prefix contain only the vowel /a/:

- ndinapanga
- tidzaona
- amapita (3sg. or pl.)

but

- ndapanga
- tazona
- apita
Gramma 42.B. Negative verbs. As with the pronouns in Note 4, the negative formative used with most verb tenses has the basic shape /si-/. Before a subject prefix that begins with a vowel, it has the form /s-/:

Sindinapita. I didn't go.

SitaIdzapita. We won't go.

SAdzapita. He/she/they won't go.

SitaImathandiza... We don't help...

SAmathandiza... He/she/they don't help...

Alongside the negative in /si_na_a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si_na_e/ 'hasn't yet':

Sanapita... He didn't go...

Sanapite... He hasn't yet gone...

The only examples of negative verbs in Unit 42 are in Exercise 42.b.1. The student who wants to do his own exploring should listen to that exercise, and then try to summarize for himself the tonal characteristics of the negative verbs he finds there.

The only thing that is perfectly clear about the tones of negative verbs in this small sample is that the matter is a bit complex. This is quite a contrast with the negative pronominal forms discussed in Unit 41, where /si-/ was always high, and the stem of each word had its basic tone. In Exercise 42.b.1., the negative syllable is high in most tenses (e.g. /sanacape/, /samaphunzila/) but low in both of the verbs that contain /-dza-/ (e.g. /sacdaphunzila/).

Even when we leave the tone of the first syllable out of account, the picture is far from neat: affirmative /sanacape/ 'he washed', but negative /sancap/; compare also /adzaphunzila/ and sadzaphunzila/. 

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UNIT 43

DIALOGUE: Two fellow workers look forward to quitting time.

-A-

-weluka
nthawi (9)

Mwelukà nthawi yânjì?

What time do you/will you get off/quit work?

-B-

-ganiza

Ìnâ ndíganìza ndíwelukà

I think I’ll take off at 4:00.

-A-

Mukwélélkà, múpítà kùtì?

When you get off, where are you going?

NB The sound written /bv/ is distinct from the sound written /v/ in most (though not all) varieties of Nyanja. Even in those varieties where they are distinct, however, the difference between the two is not that /bv/ begins with /b/ (i.e., stoppage at the two lips). Instead, the consistent difference seems to be that what is written /bv/ is like /v/ except that it is longer and perhaps also stronger. Mukpìta pâbâsi?
The recorded occurrences of the stem /-bvina/ in this dialogue provide illustrations.

-B-

-cita

-mwa

Ndíganìza ndípìtà kùtalìni

I think I will go to town to dance and drink.

-A-

-enda/-yenda

Are your going by/on the bus?

NB A vowel before the prefix /-ngo-/- is usually a bit longer in duration than the same vowel elsewhere.
UNIT 43

CHINYANJA BASIC COURSE

- A -

Ina ndikupəzənì kùlimbe. I'll see ('find') you in Limbe.

-A- (continues)

cifukwa

Ndípita pàbási cifúkwa

Ndàbvlála. I'm going by bus because I'm hurt.

-B-

Mwabvulala!

Pepání kwambilí!

Mwabvulálá búmero nanging? Oh, you are hurt! (an expression of condolence)

-A-

gwa

Ndàgwà pànjingá. Oh, I'm very sorry!

-B-

Mwàgwà pànjingá!

Pepání!

Oh, sorry!

Exercise 43.a.1. GOAL: Use of the /-a-/ tense.

Ndàbvlá kále. I have already danced.

Ndàlándílá káláta lèlo. I have received a letter today.

Ndàmवा kuti ácàbwéla əl. I have heard that Mr. Cabwela has a beautiful child.

Ndàmúına cibóní əl ́ɪ̀ ndí nyàmà. I have seen Ciboni having meat.

Exercise 43.a.2. GOAL: Using the unmarked tense.

Ndípita lèlbò. I'm going today.

NB In Line 3 of 43.a.1, note the near-elision of /i/ in ...kuti ácàbwéla/. Note also the high tone on the first syllable of the name. The word /ácàbwéla/ usually low tone on that syllable.

NB The sequence of /ndí/ plus /mwàné/ is pronounced with high tone on /mwa/. This may be just another instance of low being raised between two highs, or it may be a special property of /ndí/ 'and, with'. But the last two words of 43.a.1. are /ndí nyàmà/, not /ndí nyàmà/.

Inl ndíkIpazini kilaMbe.

-A- (continues)

-bvulala

cifukwa

Ndípita pàbási cifúkwa

Ndàbvlála.

Mwabvulala!

Pepání kwambilí!

Mwàbvlálá búmero nanging?

-gwa

Ndàgwà pànjingá.

Mwàgwà pànjingá!

Pepání!

Exercise 43.a.1. GOAL: Use of the /-a-/ tense.

Ndàbvlá kále.

Ndàlándílá káláta lèlo.

Ndàmva kuti ácàbwéla əl.

Ndàmúına cibóní əl ndí nyàmà.

Exercise 43.a.2. GOAL: Using the unmarked tense.

Ndípita lèlbò.

I'll see ('find') you in Limbe.

to be hurt, wounded because, cause

Oh, you are hurt! (an expression of condolence)

And how did you get hurt?

to fall, fall from

I fell from a bicycle.

You fell from a bike!

Oh, sorry!

I'm going by bus because I'm hurt.

Oh, I'm very sorry!

And how did you get hurt?

I fell from a bicycle.

You fell from a bike!

Oh, sorry!

I'm going today.
I think that there is no schooling today because the teacher is sick.

I am going to the hospital to see sick people.

I shall go (or: am going) there because I have received a letter this morning.

Exercise 43.a.3. GOAL: The /-dzel-/ tense.

Ndídzapita máwa.
Ndídzádyá nyàmá yá
nkumbá máwa.
Ndídzábvína ngómá
múlungu wámáwa.
Ndídzámwá mówá lówélúká.

I'm going tomorrow.
I shall eat pork tomorrow.
I shall dance ngoma next week.
I shall drink beer on Saturday.

Exercise 43.b.1. GOAL: Use of the dependent /-ka-/ tense.

Múpita kúlimbe?
Múkpítá kúlimbe, ndí:á-
kúpézâni pâ 4 okoloko.

If you go by bus, you'll arrive at 4 o'clock.

If you go on a bicycle, you'll arrive at 5 o'clock.
When he leaves here, where will he go?

When/if he goes to town what will he do?

'I bought a chair yesterday.'

'Where did you buy it?'

Exercise 43.c.l. GOAL: Automatic correct choice of concords for the object prefix slot.
Exercise 43.c.2. Automatic correct choice of concords for the object prefix slot.

′We saw your teacher ′When did you see him?′ yesterday.′

Exercise 43.x.1. GOAL: Random recombinations in quasi-conversational sequences.

A John (w)apita kuti? Where has John gone?
(W)apita kunyumba kapena Did he go home, or to town?
kutauni?
Sindikudziwa/Kaya. I don't know.
Sindinamuone. I didn't see him.
Ndiganiza (w)apita kunchito. I think he has gone to work.
Amagwila nchito yanji? What sort of work does he do?

****************

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<table>
<thead>
<tr>
<th>Cinyanja</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>AJohn anacita ciani?</td>
<td>What did John do?</td>
</tr>
<tr>
<td>Anacapa zobvala, kapena</td>
<td>Did he wash clothes or did</td>
</tr>
<tr>
<td>anasamba?</td>
<td>he have a bath?</td>
</tr>
<tr>
<td>Mufuna kupita kunyumba?</td>
<td>Do you want to go to the</td>
</tr>
<tr>
<td></td>
<td>house/home?</td>
</tr>
<tr>
<td>Mufuna kucita ciani?</td>
<td>What do you want to do?</td>
</tr>
<tr>
<td>Mukafula kucapa zobvala,</td>
<td>If you want to wash clothes,</td>
</tr>
<tr>
<td>ndidzakuthandizani.</td>
<td>I'll help you.</td>
</tr>
<tr>
<td>Mufuna kubhunzila Cinyanja</td>
<td>Do you want to learn Cinyanja</td>
</tr>
<tr>
<td>kapena Citumbuka?</td>
<td>or Citumbuka?</td>
</tr>
<tr>
<td>Tikafuna kubhunzila</td>
<td>If we want to learn Cinyanja</td>
</tr>
<tr>
<td>Cinyanja, mukatiphunzitsa</td>
<td>will you teach us?</td>
</tr>
</tbody>
</table>

NB The phrase /kubhunzila Cinyanja/ has the same pitch pattern to which attention was called in an earlier marginal note.
Grammar 43.A. Two more of the independent tenses.

In Unit 42, Note A, the tense prefixes /-na/, /-dza-/, /-ma-/ were discussed and practiced. All were 'independent' in the sense that a verb in one of these tenses can stand as the only verb in a complete sentence.

Two other independent tenses were shown in the same diagram. One, with the characteristic prefix /-a-/, will be called the '/-a-/ tense'. The other, which has no prefix in the slot immediately after the subject prefix, will be called the 'unmarked tense'.

Examples of the /-a-/ tense are:

- Ndagwa panjinga. I fell from a bicycle.
- Mwabvulala bwanji? How did you get hurt?
- Mwagona bwanji? How did you sleep (last night)?
- Mwaswela bwanji? How have you spent (this) day?

Both the /-a-/ tense and the /-na-/ tense commonly refer to the past. The difference between them cannot be summarized in a single brief statement. The student will notice however that the /-a-/ tense is most likely to be used when the action of the verb is relatively recent, or when the action, though past, is still relevant to the present. 'Recency' is psychological, and cannot be defined in absolute chronological terms. In these respects, the /-a-/ tense has much in common with the English 'present perfect' tense, but the student should beware of falling into the habit of treating these two tenses as easy translation equivalents of each other.

Many speakers of Nyanja distinguish in the /-a-/ tense between one group of verbs which has high tone in this tense, and another group which has low tone:

- Mwagona bwanji? How did you sleep?
- Mwaswela bwanji? How did you spend the day?
These two groups may be designated 'high verbs' and 'low verbs'. In most of their forms, including the infinitive, high verbs and low verbs are tonally indistinguishable from one another.

The examples of the /-a-/ tense that occur in this unit show low tone on the subject prefix. The only apparent exception is /Mwabvulala?/ in the basic dialogue, with pitches [ _ _ _ ]. These differ from the pitches of the same word in /Mwabvulala bwanji nanga?/ [ _ _ _ _ _ _ _ _ ]. This second occurrence of the verb indicates that /-bvulala/ is a 'low' verb. How then are the pitches of the first three syllables of the first occurrence to be accounted for? The high-falling of the third syllable is the usual physical realization of question intonation. The high pitches in /mwabvu-/ may have to do with the element of concerned surprise that is present in the meaning of the sentence. The student should be on the lookout for other sentences of the same kind — one-word yes-no questions involving concerned surprise — which either confirm or contradict this guess.

In the only example of an /-a-/ tense verb with object prefix (/ndamuona/ 'I saw him'), the object prefix has high tone. The student who is interested in pinning down the details of the tone system should check with one or more speakers of Nyanja the pronunciation of /ndalilandila, ndazigula, ndaidya/ and of at least a half dozen similar verb forms that he himself devises for this purpose. Results of this investigation may be entered here:
The unmarked tense appears in:

Ndiganiza... I think that...

Mwelukanthawi yanji? What time are you going to/do you quit work?

Ndipita kutauni. I'm going to go to town.

Ndikupezani kuLimbe. I'll see you in Limbe.

(//-ku...ni/ in this sentence stands for the second person object)

In these sentences, the verbs refer to actions which are either carried out at the moment of speaking, or are expected in the immediate future. The 'immediacy' of the unmarked tense, like the 'recency' of the /-a-/ tense, is relative to the attitude of the speaker; neither can be defined in terms of specified amounts of clock time.

Price (p. 21) says that this tense is also used to describe 'what is true in general, now as at other times.' The student should be alert for this use of the unmarked tense as it occurs in later units.

In exploring the tonal patterns used with the unmarked tense, the student should look separately at the tone of the first syllable (i.e. the subject prefix) and at the tone of the rest of the verb. Examples in Units 41-43 are /acokela/ (dialogue for Unit 1), numerous verbs in the dialogue for this unit, and Exercises 43.a.2., 43.b.1. and 43.x.1.

The subject prefix is high in all instances except those that are in yes-no questions. This is especially noticeable in Exercise 43.b.1: /Mupita kuLimbe?/ [--...]. In Sentence 5 of the dialogue, /Mupita pabasi?/ is recorded both [--...] and [--...].

The tone of the first stem syllable is high for those stems that have three syllables: /&c6kēla/, etc. For stems with two syllables, the first stem syllable may be high (e.g. /ndīpīth/, in Stc. 8 of the dialogue), or low (e.g. /ndīpīth/ in Line 1, Exercise 43.a.2. This difference is probably a matter of free fluctuation, with no grammatical significance.
What about the tones of verbs that are in the unmarked tense and have object prefixes? The single example /ndikuperezani/ is clearly insufficient to answer this question. The student should check /Ndimupesa kulinbe/, /Tizifuna/, and other sentences of his own devising. Results of the investigation may be entered here:

The same kind of investigation should be carried out for verbs that are in the unmarked tense and end with the locatives /-ko/, /-po/: /ndipitako/, /Nhnelako liti/, etc.

Grammar 43.B. A dependent tense, with the prefix /-ka-/. Preceding notes have set out a group of five 'tense prefixes' /-ma-, -na-, -dza-, -s-, -#/ all of which filled the same slot in the overall structure of the verb.

No two occurred in one and the same verb form. All were described as 'independent' in the sense that a verb in one of these tenses is eligible to serve as the only verb in a complete sentence.

A new prefix /-ká-/ is illustrated in:

Múkawelúká... When/if you quit (work)...
Múkácóká panchito... When/if you leave work...

This prefix, which has low tone, is not to be confused with the high-toned /-ká-/ 'go and', found in:

Ndipita kutauni kukábvina. I'm going to town to dance.
The prefix /-kà-/ with low tone, occurs within the structure of the verb in the same 'slot' as /-na-/, /-ma-/ etc. That is to say, it follows the subject prefix and precedes the object prefix if any (cf. Grammar 43.C) and the stem. It differs from these other prefixes, however, in two ways:

1. The tone patterns of the verb forms in which it is found, and
2. The verbs in which it occurs are not eligible to serve as the only verb in a complete sentence:

Ndikàcôkà panchito... When/if I leave work...

Ndinácôkà panchito. I left work.

A verb form of this kind, which cannot stand as the only verb in a complete sentence, will be called 'dependent'.

Grammar 43.C Object prefixes.

In addition to the slots which were depicted in the diagram in Note 42.E. there are other slots which the student of Nyânga must learn to recognize and to fill appropriately. One of these is illustrated in:

Ndikupesà kuLimbe. I'll see you in Limbe.

(2sg., not particularly respectful)

cf. Ndìmupesà kuLimbe. I'll see him/her in Limbe.

In these sentences, /-ku-/ and /-mu-/ correspond respectively to second person singular and third person singular objects (English 'you' and 'him/her'). A chart of the object prefixes is:

<table>
<thead>
<tr>
<th>1sg.</th>
<th>A-na-ndi- pesa.</th>
<th>'He/she/they found me.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>lsg.</td>
<td>A-na-ku- pesa.</td>
<td>'He/she/they found you.'</td>
</tr>
</tbody>
</table>

| -w- | " | him/her |
| -ti- | " | us |
| -ku- | -ni | you (pl. or respectful singular) |
| -wa- | " | them |
| -u- | " | it (Cl. 3) |

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| -i-        | "        | them (Cl. 4) |
| -li-       | "        | it (Cl. 5)  |
| -wa-       | "        | them (Cl. 6) |
| -ci-       | "        | it (Cl. 7)  |
| -si-       | "        | them (Cl. 8) |
| -i-        | "        | it (Cl. 9)  |
| -si-       | "        | them (Cl. 10) |
| -ka-       | "        | it (Cl. 12) |
| -ti-       | "        | them (Cl. 13) |
| -u-        | "        | it (Cl. 14) |

Note that the 2 pl. personal form is the only one that consists of two parts, which are separated from one another:

Ndikupuzani. 
I'll see you (pl.).

The object prefix is found after the subject prefix and the tense prefix (if any), and immediately before the stem.
UNIT 44

DIALOGUE: C has just arrived in town and is looking for work.

-Kwánú ndì kútl, Where is your home, my friend?

[baömö]
[acimeñe] ?

-Kwáthú ndí kúzómài. My home is at Zomba.

-Kwánú ndì kúzómài? Your home is at Zomba?

-Índë, bámbö. Yes (sir) (it is).

-Nànga múnábwëla lítì kùndë (And) when did you come here to Blantyre?

-kúnilántyërë?

-Mdínábwëla dzùlò. I came yesterday.

-yáng'âna to see, look at, look after

-Mdínábwëla kùdzáyâng'âna nchísò. I have come to look for work.

-Mdípësëa? Will I find it?

-kuti here, 'that' used to introduce an indirect statement

-Înë ndígânlëa kuti mûnápîta I thought you went to school.

kùsûkûlu.
I passed Std. 6 last year.

I passed Std. 6 last year.

Oh, you passed?

Yes.

And I'm looking for a job now.

That's good.

Thanks.

Exercise 44.b.1. GOAL: To use the appropriate directional prefix, depending on the verb which precedes it.

'He went home to sleep.'

'He came here to sleep.'

'He went home to sleep.'

'He came here to sleep.'

And I'm looking for a job now.

That's good.

Thanks.

Exercise 44.b.1. GOAL: To use the appropriate directional prefix, depending on the verb which precedes it.

'He went home to sleep.'

'He came here to sleep.'

'He went home to sleep.'

'He came here to sleep.'

And I'm looking for a job now.

That's good.

Thanks.
Exercise 44.b.2. GOAL: Use of the directional prefixes in in a number of conversationally related sentences.

Peter (w)apita kuti? Where has Peter gone?
(W)apitâ kutsâni. He’s gone to town.
(W)apità kükácita cisâni? What has he gone to do?
(W)apitâ kukáyang'ana njingâ yâce/yâo.
He has gone to look for his bicycle.

Anâ ài! kuti? Where is (our) mother?
Àpitâ kukápánga cákúdyâa.
She has gone to prepare food.

Àna à(dza)bwela màsanâ(ano)
kûdâscita 'jive'.
Will the children come to jive this afternoon?
À(dza)bwâla màsanâ nthâîi yânji?
What time will they come?
À(dza)bwâla kudzasewela.
They will come to play.

Exercise 44.x.1. GOAL: Fluency in a series of conversationally related sentences. (Begin by listening to the sentences at least twice before looking at the book. Final goal is ability to produce the sentences ahead of the tape, or to produce a whole series of 4 sentences independently.)

John anâpambana
'Std. 5' cáká cátha.
John passed Std. 5 last year.

Sânûnà kükáyang'ana nchîto
tsôpano.
He doesn't want to go and look for work now.

Áfwànkûphúnzînlâ 'Std. 6' cáká
cá máva.
He wants to go into Std. 6 next year.

Nânù, mûkkâkâyang'ana nchîto,
And you) When you go and look for work, what
mü(dsa)yang'ana nchîto yânji?
sort of work will you look for?
The word /ndimlftina/ has low tone on the subject prefix, whereas verbs with the tense prefix /-ma-/ usually have high tone on the subject prefix. Some speakers of Nyanja say that this difference has significance, but a definite statement on the nature of the difference cannot be made at this time. [This tonal pattern occurs in both sets of rec.]

The problem of the tones of possessive stems is again illustrated in 44.c.1. The pitches are:

[... "" "" ""Ω ...].

The 3 pl. possessive stem is here spelled /ao/, and this is its spelling in the dictionary and the grammar. But some speakers, including the tape rec. for this exercise, have /avo/. This variation may also be observed in the tribal designation /bfb/, often pronounced /bfb/.

An interesting clue to the riddle of the tones of possessive stems is found in Line 4 and 5 of 44.c.2. Assuming that /cipéwa/ and /zipéwa/ are tonally identical, these lines show fluctuation between [... "" ""] and [... "" ""]. This suggests that nouns that end with two high pitches in this environment should be regarded as having tones /""/, and a sequence like /cipéwa cânga/ may be pronounced in either of two ways: [ - ""Ω ].

 Exercise 44.c.1. GOAL: Making automatic the correlation between subject prefix and possessive stem for each person-number combination.

'I want my money.'

Inè Ndífùnà ndålàma zanga.
Lyè Áfùnà ndålàma zace.
Lfè Tífùnà ndålàma zathu.
Lnù Múfùnà ndålàma zanu?
Lwó Áfùnà ndålàma zao.

Exercise 44.c.2. GOAL: As for 44.c.1 with the added problem of changing class concords.

'I want my money.'

Inè Ndífùnà ndålàma zanga.
Búku Ndífùnà buku langa.
Lyè Áfùnà buku lace.
Cípèwa Áfùnà cípèwa cace.
Lfè Tífùnà zipèwa zathu.
Gálímòtò Tífùnà gálímòtò yathu.
Lnù Múfùnà gálímòtò lànú?
Mabúku Ndífùnà mabúku ánú?
<table>
<thead>
<tr>
<th>lwo</th>
<th>Afuna mabuku ao.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndalama</td>
<td>Afuna ndalama zao.</td>
</tr>
<tr>
<td>ina</td>
<td>Ndifuna ndalama zanga.</td>
</tr>
</tbody>
</table>
Grammar 44.A. The use of certain verb tenses in this dialogue.

Notice the use of the /-a-/ tense in:

Ndafuna kudzayang'ana nchito.

Ndimaganiza kuti mwapita kusukulu...caka catha.

Notice also the use of the /-ma-/ tense in the second of these sentences.

All four verbs in these two examples illustrate the fact that the tense of a verb in one language (e.g. Nyanja) cannot always be predicted in terms of some tense that serves as its most frequent translation in some other language (e.g. English).

Grammar 44.B. Another category of verb prefixes.

The dialogues for Units 43 and 44 have contained the sentences:

Ndafuna kudzayang'ana nchito.

...ndipita kutauni kukabvina ndi kukamwa nao.

The prefixes that are the subject of this note are /-ka-/ 'go and' and /-dza-/ 'come and'. In all of the above examples, they occur in infinitives, but they may also occur with tense prefixes:

Mukakagula nsomba...

Anadzatithandiza.

If you go and buy fish...

They came and helped us.

Note that /-ká-/ 'go and' has high tone, while the dependent tense prefix /-kà-/ (Note 43B) has low tone.
The word 'directional' will be used as a cover term to include /-ka-/ 'go and' and /-dza-/ 'come and'. The directional prefixes follow the tense prefix, if any. They differ from some tense prefixes also in that they may occur in the infinitive form, while the tense prefixes may not:

- kukamawa: to go and drink
- kudzamwa: to come and drink
- kumamwa: to drink customarily

But not:
- *kunamwa: to have drunk

For a complete description of Nyanja, it would be necessary to investigate the tones of all verbs that contain the directional prefixes /-ka-/ and /-dza-/, in combination with /-na-/, /-a-/, etc., and in forms both with and without object prefixes and locative enclitics (/ko/, /po/, /mo/). In the absence of the data needed for most of these sets of forms, the student may still try making his own observations and drawing his own conclusions about infinitives that include directional prefixes.

1. The infinitive prefix /ku-/ is low.
2. The directional prefixes are high.
3. With verbs whose stems have one or two syllables (/kuka\dya, kukagwila/), the stem syllables are basically high. If the infinitive is the last word in the sentence, however, its last syllable is low. [This is simply another example of the general rule that no declarative sentence ends with high pitch.] Thus:

   ...kukag\dya. [...--] (Exercise 44.b.1.,Line 1)

   But:

   ...kukagwil\a nchito. [...--...](44.b.1.,Line 3)
Three-syllable stems are a bit more complex: the first and third syllables of the stem are high, but the middle syllable is not. Thus, Line 4 of 44.b.2 has /...kukayang'ana njinga./ If the infinitive is the last word in the sentence, its last syllable has low pitch (cf. the general rule cited above), but the low-toned syllable that precedes it has either a noticeably rising pitch, or a pitch intermediate between the pitches of the immediately adjacent syllables:

kudzayang'ana nchito. [---]  
but

...kudzasewela. [---] or [---].

Grammar 44.C. Possessive stems. Certain of the personal possessive stems have app ared in /kwanu/ 'at your place' and /kwathu/ 'at our place'. The full set of personal possessive stems is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. anga 'my'</td>
<td>athu 'our'</td>
</tr>
<tr>
<td>2. ako 'your' (sq., not very respectful)</td>
<td>anu 'your'</td>
</tr>
<tr>
<td>3. ace 'his/her'</td>
<td>ao 'their'</td>
</tr>
</tbody>
</table>

The concordial prefixes used with these stems are:

<table>
<thead>
<tr>
<th>Class 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>w-</td>
<td>#-</td>
<td>w-</td>
<td>y-</td>
<td>1-</td>
<td>#-</td>
<td>c-</td>
<td>z-</td>
<td>y-</td>
</tr>
</tbody>
</table>

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The form /kwanu/, then, is a combination of the general locative prefix (Class 17) and the second person plural possessive stem.

The personal possessives are illustrated in the dialogue for this unit, and in Exercise 44.c.1 and in 44.c.2. In all these instances, however, the possessive is either the first or the last word in the sentence. Examples of possessives in the middle of the sentence will be found in Exercise 45.c.1.

The tone pattern of all these possessives seems to be high on the first syllable and low on the second. Notice however that when the noun that precedes it ends in a high tone, there may be a downstep from the one word to the other:

...buku langa. [ ] (typical of 44.c.2.)

but:

Buku langa... [ ] (Exercise 45.c.1, Sec. 2, Line 1.)
UNIT 45

CHINYANJA BASIC COURSE

UNIT 45

DIALOGUE: C is still looking for work.

--E- (Msonthe?)

Kobji inu aPeter, muanbwela

lilti?

--C- (not Peter C. Vernon)

Molnabwela milungu ltdo

yapitayo.

--C-

a place where

Do you know where I can find a job?

Kulibe nchito kuno.

Mumadoswa kupa nga

nchito yani?

--C-

Ndimadwa wa kucita talpi.

--E-

Kucita talpi,

--C-

Inde, bambbo.

--E-

mphamvu (9,10) power, ability, strength

Koma imenyi si nchito

yamphamvu.

But that's not hard physical labor!

NB The question of the tonal characteristics of /lilti/ was raised in an earlier marginal note. This rec. of the first sentence in the dialogue has low tone on /lilti/ and also on the syllable that precedes it. But in the other set of rec., the tones are /muanbwela lilti/.

NB In the phrase /kumene ndigapeza nchito/, the tone of the subject prefix is high. The subject prefix is low in most verbs that contain the prefix /-nga-/, but after /nene/ it is high.

Oh, Peter, when did you come (to town)?

I came three weeks ago.

What kind of work do you know (how) to do?

I know how to type. ('...to do typing.')

Oh, typing.

That's right.
NB An earlier marginal note raised the question of tonal fluctuation of subject prefixes before /-ma-/. In this dialogue, the word /ámáfúna/ occurs in 'Dialogue for Learning', but /ámáfúna/ is found in 'Dialogue for Fluency', and in both places in the other set of rec.

NB The pitches of /ndf/ plus /zAk/ are [ ], even at the slow tempo heard in the rec.

Amáfúna nchíto yámphámvu. They want (people for) hard physical labor.

Inè nddl él ná siká '16'. I'm sixteen years old. ('I have sixteen years!')

-tha

Sìndingà the kúgwíla nchíto to be able

yámhíli. I can't work very hard. ('I can't be a lot of work.')

Exercise 45.a.l. GOAL: Fluent production of /-nga-/ forms of a number of verbs.

kúbwéla Tìngàbwélè máwá. We can return tomorrow.

kúpíta Tìngàpítè máwá. We can go tomorrow.

kúwáona Tìngáwóóne máwá. We can see them tomorrow.

kúphíkila cákúdyà Tìngáwéphíkile cákúdyà. We can prepare food for them tomorrow.

kúlówa munyumbá Tìngálówe m'nyumbá. We can enter the house tomorrow.

kúgúlitsa nyámà Tìngágúlitsè nyámà máwá. We can sell meat tomorrow.

kúcòkà pànò Tìngácòkè pànò máwá. We can leave tomorrow.

Exercise 45.ab.l. GOAL: Contrast of /-nga-/ form with infinitive form of a single verb in a pair of conversationally related sentences.

Ndifuna kuyándhula nánu. Ndìngàyándhulè nánu?

Ndifuna kúbwéla pànò máwá. Ndìngàyándhulè pànò máwá?

Azìna kútísivítàsà kuvámbíli. Ángàtísivítìtsè kuvámbíli?

Tìfuna kuyènda pànsì. Tingàyèndè pànsì?

Tìfuna kúmúphúnzítsà cìsùngù. Tingamuþùnztìtsè cìsùngù?

Tìfuna kúwáluka tsópano. Tingàwélùkè tsópano?
Exercise 45.ab.2. GOAL: Use of /-nga-/ forms and infinitives in longer sequences of conversationally related sentences.

'Mùngàndífühúnsitse cìsùngù?

Nhímìyàñkhúla cìsùngù,

kömà sìnlésìlwa

Kùcíphùnsitse.

kömà nìdíganìza

Mùngàndíthàndíze

pàŋˈóno.

Càbúnò. Tìdžëyësa. All right. We'll try.

Tìngàwëšùkè nthàwi yàŋji?

Nhìdíganìza pà 4:30.

Sìndìngàcòkè pàńçhìtò

pà 4:50.

Nhìfûnà kùwëlûkà pà 5:00.

Exercise 45.c.1. GOAL: Using the full range of subject prefixes with /-li/.

NB The speaker who voiced 45.c.1 pronounces all the sequences of the form /ùlì kùtì/ with no high tones whatever. In the other set of recordings, the tones are consistently /ùlì kùtì/.

Classes 3.4:

'mìlkà  

ˈmìlkà ʊlì kùtì?  

ˈʊlì pàfùpì ndì pàňó.

mìpàndò  

ˈmìpàndò ʊlì kùtì?  

ˈʊlì mùnyùmɓà.

mìlpàndò  

ˈmìlpàndò lìlì kùtì?  

ˈlìlì mùnyùmɓà.

mlàto  

ˈmlàto ʊlì kùtì?  

ˈʊlì pàfùpì ndì pàňó

mìldzì ñànu  

ˈmìldzì ñànu lìlì kùtì?  

ˈlìlì pàfùpì ndì pàňó.

mìndà ñànu  

ˈmìndà ñànu lìlì kùtì?  

ˈlìlì pàfùpì ndì pàňó.
NB The word for 'shirt' is /mâlâyâ/ in this set of recordings, but /mâlâyâ/ in the other set. The same is true for the pronunciations /gâilmôtâ/ and /gâilmôtâ/. Both are words of three or more syllables, high at one end and low at the other. The student should watch for other examples of this kind of non-significant variation.

NB In both sets of recordings, the pitches of /cipéwa cathu/ are: [
[ — — C ]
while those of /câkúdyâ cathu/ are [ — — C ]. This may mean that the nouns should be written /câkúdyâ/ and /cipéwa/, with different tones on the final syllables.

Classes 5.6:

bukhu langa
Mabukhu anga ali kuti? Ali m’nyumbá.

mâlâyâ anga
Mâlâyâ anga ali kuti? Ali m’nyumbá.

dzillâ
Dzillâ lânga lîli kuti? Lîli m’nyumbá.

Nâsillâ
Nâzillâ anga ali kuti? Ali m’nyumbá.

khásu
Khásu lânga lîli kuti? Lîli m’nyumbá.

mâkásu
Mâkásu anga ali kuti? Ali m’nyumbá.

mâlâyâ ánga
Mâlâyâ ánga ali kuti? Ali m’nyumbá.

Classes 7.8:

cáilcî ‘church’
Câilcî cáthu cîli kuti?

Câilcî cáthu cîli kuti?

Clîl kùzòmbâ.

Clîl kuncheu.

Clîl mûnyumbâ.

Câilcî cáthu cîli kuti?

Clîl mûnyumbâ.

Clîl mûnyumbâ.

Classes 9.10:

nyámâ váthu
Nyámâ yáthu lîli kuti? Lîli m’nyumbá.

nyumbá váthu
Nyámâ yáthu lîli kuti? Lîli m’nyumbá.

Nyámâ yáthu lîli kuti? Lîli m’nyumbá.

Nyámâ yáthu lîli kuti? Lîli m’nyumbá.

Ndí pâfûpi ndí pâno.
NB The combination of interrogative intonation plus final tones /*/* is worth careful listening. In Line 1 of 45.c.2, for example, the upglide on the first syllable of /pansi/ is quite accentuated in the question, in contrast to the statement.

NB An earlier marginal note called attention to the long /a/ in contractions of /si/ plus verbs that begin with /a/. The word /sali/ in Line 2 of 45.c.2 provides a striking example.
Exercise 45.x.1. Recombination of previously studied material in the form of short conversations. (Begin each section by listening to it without the book. Eventually, you should be able to take either part in the conversation, and/or to say each sentence ahead of the tape.)

A: John ali kuti?
B:ındźita.
Kodi āpita kūmsāka?
Sánąpēte kūmsākə.
Ndiganiza kuti ali pafupi ndi sukulu.

***************
Ndingakuthandizeni bwanji?
Mungandiwe kumene ndingagule malalanje?
Kulibe malalanje tsopano.
Zikomo.

Where is John?
I don't know.
Has he gone to the market? yet.
He hasn't gone to the market.
I think he is near the school.

There are no oranges these days.
Thank you.
Grammar 45.A. The verb prefix /-nga-/ 'may, can'.

The prefix /-nga-/ occurs in:

...kumene ndingapesa

nchito.

Sindingathe kugwila

nchito yambili.

also, from earlier units:

Ndisingakwele basi?

Mungandiumu njila yace?

...where I can

find work.

I can't do much work.

Can I take a bus?

Can you tell me the way to it?

('Can you tell me its way?')

Notice that when a verb form contains /-nga-/ , its final vowel is /-e/ and not /-a/ as it is in most other forms of the verb.

Of the meanings of verb forms that contain /-nga-/ , Price (p.183) says that 'there is a disposition on the part of the subject, or other favourable circumstance, to carrying out the action. That is, /-nga-/ may be translated 'can', so long as it is not taken to imply physical ability.' This statement accords with the four examples cited at the beginning of this note.

Observe that in the verb form where physical ability is in fact under consideration (/Sindingathe kugwila nchito yambili./), the /-nga-/ is used together with the root /-th-/, which does carry a meaning of physical ability.

A final question concerning /-nga-/ has to do with its status relative to the other lists of prefixes--tense prefixes and directional prefixes--which have been discussed in earlier notes. With respect to its meaning, /-nga-/ does not fit obviously with either group: it has to do neither with time nor with spatial direction. From the point of view of form, it differs from both groups in that it requires a final /-e/ on the verb form in which it appears. But what about its position relative to other
slots in the verb structure? This question may best be answered by breaking it down into a series of simpler questions, each of which can be answered yes or no by a native speaker of the language:

(a) Can /-nga-/ occur in the same word as any of the tense prefixes:

* Anangandiuze... He was able to tell me...
* Mwangakwele basi? Were you able to take the bus?
* Timangayankhule Cinyanja.

etc.

(b) Can /-nga-/ occur in the same word as either of the directional prefixes:

* Tingakagwile nchito. We can go and work.
* Angadzatithandize. They can come and help us.

Tonally, the /-nga-/ forms without object prefix are fairly simple. The student may want to listen to the examples in the dialogue and in Exercises 45.a.1, 45.ab.1, 45.ab.2, and the last section of 45.x.1.

The simplest /-nga-/ forms are the affirmative ones with no object prefix: /tingabwele/. In these, all tones are low, except for the two instances after the particle /-mene/; these latter will be discussed in a later unit.

Next simplest are affirmative /-nga-/ forms with object prefix, where the object prefix is high. (cf. the corresponding forms of the /-a-/ tense).

The only example of a negative /-nga-/ form is /Sindingacoke/. The student should check the tones on a number of other verbs, including /sindingadye/ (for monosyllabic stems), /sitingaweluwe/ (for trisyllabic stems), /sindingaligule/ (for the combination of negative with object prefix), etc. Observations on these matters may be entered here:
Grammar 45.B. The infinitive. This verb form has been used in the earlier units of Part II but has not been made the subject of explicit comment. Numerous examples of it have occurred, among which are:

Mumawaphunzitsa kugwila nchitoyo...? Do you teach them to do that work...?

Ndipita kutauni kukabvina. I'm going to town to dance.

Mumadziwa kugwila nchito yanji? What (kind of) work do you know (how) to do?

Si kwabvutitsa. It is not (a matter of) causing her trouble.

Ndabwela kudzakuonani. I've come to see you.

The infinitive begins with the prefix /ku-/ . It may contain /-ma-/ or one of the directional prefixes /-ká-/ or /-dzá-/ , and also an object prefix, but not one of the tense prefixes /-na-/ , /-a-/ or /-dza-/ . The infinitive shares with nouns the characteristic that it may serve as the subject of a sentence, and that it may be modified by possessives and other adjectival expressions:

kuphunzitsa kwao their teaching

Kuena Cinyanja kobvuta.

{kumabvutitsa azungu.

Grammar 45.C. The special verb /-li/.

The special verb /-li/ appears in:

Ndili ndi zaka '16'. I'm 16 years old. (I'm with 16 years')

Kulibe nchito kuno. There's no work around here.

and from Cycle III:

Muli bwanji? How are you?

Ndili bwino. I'm fine.
Compare also:

Tinali kumudzi.

We were at the village.

The stem /-li/ is called a verb because like other things that we have called verb stems it can be preceded by subject prefixes and tense prefixes, and because it has negative as well as affirmative forms.

It differs from other verb stems in a number of conspicuous ways:

1. It has no infinitive form such as a hypothetical */kuli/*.
2. Its stem ends in /-i/, not in /-a/.
3. Its negative forms do not contain the prefix /si/; instead they contain the suffix /-be/:
   Kuli ndalama. There is money.
   Kulibe ndalama. There is no money.

The construction /-li ndi/ is frequently translated into English as 'to have'.

Ndili ndi zaka '16'.
I'm sixteen. ('I have sixteen years.')

Muli ndif ndalama?
Do you have the money?

Kuli kubvina.
There's dancing.

M’nyumba muli mipando itatu.
There are three chairs in the house.

Pano pali ndalama.
There's some money here.

With subject prefixes from Classes 1-15 (i.e. the non-locative classes), the construction /-li ndi/, literally 'be with' is very frequently translatable into English with 'have', as in the second of the above examples.

With locative prefixes (Classes 16-18), there is a similar construction but without /ndi/. These are illustrated in the last three examples, where the locative subject prefixes have been underlined twice.

The negative of both these constructions has /-libe/, without /ndi/:

Ndilibe ndalama. I have no money.

Kulibe ndalama. There is no money.

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When /-li/ is followed directly by a place expression, however, the /si-/ negative is used:

Ali pano.  He is here.
Sali pano.  He is not here.

The negative of the /-na-/ tense /tinali kumudzi/ is /sitinali kumudzi/.

The affirmative forms (/ndili/, /cili/, /kuli/, etc) generally have low tone on both syllables:

Uli pafupi ndí pano.  (Exercise 45.c.1. Col. 3)

but in questions before /kuti?/ 'where?', the tone of the second syllable is usually high:

Msika ulí kuti?  (45.c.1, Col.2)

Negative forms with /-be/ have tones low, high, low:

kúlífē nchito kuno.

Negative forms with /si-/ have high tone on the first syllable, low tone on the last (i.e. the root /-li/), and apparently free fluctuation on the intervening syllable:

Sícìlì pansi.  (Exercise 45.c.2, Line 1)

but:

Sízílì pansi.  (45.c.2, Line 5)
DIALOGUE: 'How's the work going?'

-Nchito ikyenda bwanjia? How's the work going?

-conco thus, so

-Nchito ikyenda conco bambó. The work is going so-so (sir).

-topa to get tired

-Kódí símunátope? Aren't you tired yet?

-Tatópá, kóma títání nàngà? I'm tired, but what can I do?

-(continues) It's not the money.

-Sí ndáláma. to receive

-landila
day

-tsiku (5) masiku (6) How much/How many shillings do you get per day?

-Mùkulándila ndáláma zíngáti pàtsíku? Well, you know.

-Mùkùdzìwa lnù. European

-mzungu (1,3) Work for Europeans doesn't pay much. ('Work of Europeans isn't money.')

-Nchito yá àzìngu likibe ndáláma. Sorry, (brother)!

-Pèpáni àcìmwéne.
NB The word /etǐ/ is generally pronounced with a very high, rapidly falling pitch on the first syllable. Here, however, it has low pitch. This indicates that the high pitch, when heard on this word, should probably be regarded as a part of the 'intonation', rather than of the 'tone' pattern of the word itself.

Exercise 46. a. 1. GOAL: Fluency in recognizing and treating as interchangeable the longer and shorter forms of /-li ku-/ tense:

'Is Mother washing clothes?'

Exercise 46. a. 2. GOAL: To practice alternation between the /-li ku-/ tense and other tenses.

Mother is washing clothes now.
The fluctuation between pitches [ ] and [ ] on the first syllables of /-o-/ forms is illustrated in the difference between the rec. of /mùnùthù wòkòndwà/ and /mùsèù wòpítà/ in 46.b.1. It is also interesting that the other set of rec. have /mùnùthù wòkòndwà/. Compare also the two instances of /ànà otopà/ in these rec.

Note also that even where there is no perceptible downglide in pitch, the /-o-/ usually remains long in duration.

Exercise 46.b.1. GOAL: Fluent switching of concords with /-o-/ forms.

Singular

mùnùthù wòkòndwà

mùnùthù wòkòndwà

Clìnthù còbfvàla

Clìnthù còbfvàla

njìlà yòpítà kùBlàntyàre

njìlìì zòpítà kùBlàntyàre

mìsèù wòpítà kùBlàntyàre

mìsèù wòpítà kùBlàntyàre

kànjìlìì kòpità kùmtszìnje

kànjìlìì kòpità kùmtszìnje

ìmỳàmtà wòkvàtìlìa

ìmỳàmtà wòkvàtìlìa

ìwànà wòtpà

ìwànà wòtpà

ìsìlkà wògúlàtsìlìa nyàmà

ìsìlkà wògúlàtsìlìa nyàmà

[There is a negative counterpart to the /-o-/ form:

Ospamètìka.

cf. -penètìka

This consists simply of /osa-/ plus the verb stem (with or without an object prefix). It is invariable; that is to say, it is not subject to concordial agreement with nearby nouns.]

She washes clothes every day.

The children are bathing now.

They bathe every day.

The teacher is going to the school now.

He goes to the school every day.

John is studying hard now.

He studies hard every day.

Exercise 46.b.1. GOAL: Fluent switching of concords with /-o-/ forms.

Plural

ànìnthù ìkòndwà

zìnthù zòbfvàla

njìllà zòpítà kùBlàntyàre

njìllà zòpítà kùBlàntyàre

mìsèù yòpítà kùBlàntyàre

mìsèù yòpítà kùBlàntyàre

ìmỳàmtà wòkvàtìlìa

ìmỳàmtà wòkvàtìlìa

ìwànà wòtpà

ìwànà wòtpà

ìsìlkà wògúlàtsìlìa nyàmà

ìsìlkà wògúlàtsìlìa nyàmà

No doubt.
Exercise 46.b.2. GOAL: Further use of /-o/- forms. Pairs of sentences.

Ndikufuna kupita kuhalale,
ndlọsẹlẹ njilẹ yahni?
Mjilẹ yopita kuhalale
ili kuti?

Ndikufuna kugulitsa zinthu.
(zinthu) zogulitsa zilile kuti?

Anthu amibli amakhala kund. Many people live here.

Anthu amakhala kundu amane

Exercise 46.x.1. Recombination of familiar elements in new sequences of conversationally related sentences.

Nchito ikuyenda bwani?
Ikuyenda bwino pang'ono.
Mli yobvuta?
Ze, ikundibvutitsa kwambili.

************************

Maphunzilo ikuyenda bwani?
Ikuyenda bwino kwambili.
Munalemba masebo lele?

**

Ende, bemb. Not so bad.
Anali obvuta?
Feli, sanali obvuta. Just fine.

****************************

Mumalamba masebo angati pamulungu?

If I want to go to Halale (Rhodesia), which way can I take?
Where or which is the way (road) to Harare?
They (he) want(s) to sell things.
Where are the things to be sold?
Many people live here.
Those living here speak Nyanja.

How is[your]job?
Not so bad.
Is it hard?
Yes, it gives me a hard time.

How are studies?
Just fine.
Did you have an examination today?
Yes, sir.
Was it hard?
No, it wasn't hard.

How many examinations do you have ('write') a week?
TIMILEMBA KWILI.

MUKUGANIZA KUTI MUDZAPAMBANA

MAESO AMAWA?

[SINDISIWA], BAMBÔ.

[KAVALA] ***************

WE HAVE TWO.

DO YOU THINK YOU WILL PASS TOMORROW'S EXAM?

I DON'T KNOW, (SIR).
Grammar 46.A. A 'tense' that includes the infinitive.

The dialogue for this unit contains numerous instances of what will be called the /-li ku-/ tense:

Nchito ikuyenda bwanji? How is the work going?
Mukulandila ndalama How many shillings are you getting per day?

The tense is often translated into English by use of the English 'present progressive' ('is____ing'). The student must however avoid a mechanical equating of these tenses. So, for example, in:

Mukudziwa. You know.

The English present progressive form is of course 'you are knowing' but such a form hardly ever occurs in English outside of the song 'For me and my gal', and even there it stands out like a sore thumb.

Note also the examples in the dialogue for Unit 45, where /mukudziwa/ occurs in one sentence and /mumadziwa/ in another, with no difference in English translation. The /-li ku-/ tense in its shortest form consists of a subject prefix plus /-ku-/ plus a verb stem. The /-ku-/ may be followed by a directional prefix, an object prefix, or anything else that can occur between /ku-/ and the stem in an infinitive (cf. Note 45.A).

Alongside this briefer and more common form of the /-li ku-/ tense is a longer form from which the shorter form is apparently a contraction:

Nchito {ikuyenda } bwanji?
{ili kuyenda }

Mukulandila ndalama zingati?
Muli kulandila

The longer and shorter forms seem to be synonymous, and completely interchangeable with one another.

The negative of the /-li ku-/ tense is formed with the prefix /si-/.

Sindinali kuyankhula naye. I wasn't talking with him.
Sakufuna kuyankhula nane. He doesn't want to talk with me.
Grammar 46.B. The /-o-/ form.

Although the dialogue for this unit contains no example of it, the /-o-/ form has appeared frequently in the earlier parts of this course.

Thus, in Units 41-45:

nchito vopanga nyumba

lolemba

loweluka

the work of making houses

Monday (i.e. '(the day) of writing' because this was the day of enrolling workers.

Saturday (i.e. '(the day) of getting off (work)')

as in the above examples, a reasonably good English translation of an /-o-/ form is sometimes of 'of ______ ing'. This is by no means always the case, however:

zobvala

zobvala

clothing (i.e. '(things) for putting on', cf. the verb /-bvala/ 'to put on (clothing)')

Another common use of the /-o-/ form in Nyanja is translated into English by adjectival expressions:

Ndizakhala wokondwa

kukhala kuno.

Muli wokwatila?

I'll be happy to live/stay here.

Are you married?

In connection with the discussion of the infinitive and the /-li ku-/ tense (Notes 45.A and 46.A), it is worthwhile to observe that when the verb stem is monosyllabic (e.g. /-dya/ 'to eat', /-mwa/ 'to drink') the corresponding form has /-aku-/ and not /-o-/:

kubvala

zobvala

kudya

zakudya

(/ku-/ plus a two-syllable stem)

[things] to put on

(/ku-/ plus a one-syllable stem)

[things] to eat

The student should be on the alert to see whether occasional forms like */yakupita/ and */zakubvala/ ever occur, and if so, whether they are interchangeable with the /-o-/ forms.
The tonal aspect of the /-o-/ forms presents an interesting feature, which the student may discover for himself by listening carefully to the recordings of Exercises 46.b.1, 46.b.2.

In many but not all instances, the /-o-/ syllable has a short, rapid downglide in pitch, and the duration of the vowel itself may be a little greater than usual. We could symbolize this pronunciation graphically as:

óòbvúta [\- - ] (cf. 46.x.1, Sec. 2, Line 6)

where the pitches are just the same as for the hypothetical form

* ákúbvúta [ - - - ]

from which óòbvúta is historically derived.

Other instances of /-o-/ forms have simply a short, high vowel:

yópíta [ - - ]

The first stem syllable that follows the /-o-/ syllable is high, as in the above examples, and the last syllable of a disyllabic stem may also be high:

yópítà...

or

yópítá...

In the recordings for 46.b.1, /wókondwa/ (Line 1) and /wópíta/ (Line 4) are examples of simple high pitch on the first syllable, while /cóbvala/ (Line 2) and /tópez/ (Line 5) have falling pitch on the first syllable. The student should listen to those examples, and then decide for himself which is found on each of the other /-o-/ forms in the exercise.
UNIT 47

DIALOGUE: A conversation on the way home from work.

-A-

-imu

Peter! Wait! 

I want to talk with you.

-B-

Cambiló bâmbú. 

All right, (sir).

-A-

Mukucókela kütli?

Where are you coming from?

-B-

Kunchito.

From work.

-A-

Mukucókela kunchito?

You're coming from work?

-Ngâ muküpipa kütli?

(And) where are you going?

-B-

Ndíkápipa kümudzi. 

I'm going home.

-A-

Ndíkápipa kümudzi ètì?

Oh, so you're going home?

-B-

Ndátópa kwambíli. 

I'm very tired.

-A-

Mwàtopá?

Oh, you're tired?

NB The tones of the /-a-/ indicate that this is a 'high' verb, in the sense discussed in 43.A. Compare also the tones of /tatopa/ in the dialogue for Unit 46.
UNIT 47

CHINYANJA BASIC COURSE

-NB The high tone on the first syllable of /mau/ is /ndif mau/, vs. the tones /máu/ in the sentence that follows. The same tones were observed in the other set of rec.

-B-

Can you come to my house tomorrow?

-A-

I'll be very pleased.

-A-

cifukwa (7) mau (6)

Oh, fine, because I have something to say (to you).

-NB The tones on the initial syllable of /myumba/ differ in the two sentences in the first line of the examples for 47.B. This is apparently another instance of a high tone (i.e. the last tone of /lôwâni/) spreading over an adjacent syllable.

Exercise 47.ab.l. GOAL: Imperative vs. subjunctive verbs, affirmative.

-Lôwâni m'nyumbá.

Mulôwê m'nyumbá.

-Côkâni pânô.

Múcôkë pânô.

-Phûnzilâni maphûnzîllo á máwa.

Mûphûnzîle mапhûnzîllo á mâwa.

-Melûkâni pâ 4 koloko.

Mûwêlûke pâ 4 koloko.
CHINYANJA BASIC COURSE

Exercise 47,ab.2. GOAL: Facility in alternating final 
/-a/ and /-e/ according to whether the imperative has an
object prefix.

Exercise 47,ab.3. GOAL: Facility in alternating between
affirmative and negative.

NB The point discussed
in the preceding marginal
note receives further
amplification in 47,ab.2,
where the first syllable
of noun objects is reg-
ularly raised.

But in the other set
of rec., the simple
imperatives (/thandizani/,
etc.) all have low tone
throughout; under those
circumstances, the first
tone of the noun object
of course remains low.

Exercise 47,ab.2. GOAL: Facility in alternating final
/-a/ and /-e/ according to whether the imperative has an
object prefix.

Exercise 47,ab.3. GOAL: Facility in alternating between
affirmative and negative.

'Buy only two fish.'

'Muqulé

'Help the child.

Help him/her.

Help children.

Help them.

Buy a hoe.

Buy it.

Sell (maize) corn.

Sell it.

Wash the shirt.

Wash it.

Get on/take the bus.

Take/get on it.

Eat the meat.

Eat it.

Take exams.

Take them.
Exercise 47. ab. 4. GOAL: Use of various imperative and subjunctive verb forms in short series of conversationally related sentences.

A. John áfunà (kuti) tlócti ciáni lëlo?  
Áfunà (kuti) tlóptié kümündá. He wants us to go to the garden.
Tlóptié kümündá tsópano. Let's not go to the garden now.
Múfunà (kuti) tlókhále páno étí? Do you want us to stay here?
Uzání mábwënzi ánu àbelé kùnd ciľúkwá ndífunà  
kúyándhula náo. Tell your friends to come here; I want to talk to them.
Cábwino. Ndíkawáuza tsópo: ò. OK, I'll tell them right now.
Kóma síndífunà {àbelé}  
{afike} tsópano. But I don't want them to come now.
Múfunà (kuti) àfiké ntháwi yanji? What time do you want them to arrive?
Àfiké pà 5 koloko. They should arrive at 5 o'clock.
Exercise 47.c.1. GOAL: Facility in using the right concord in a possessive according to whether the noun has a locative prefix.

nyumbá yáó their (his) house
kũnyumbá kwáó at their house
mü'nyumbá mwáó in their house
mündá wáó their garden
kũmündá kwáó at their garden
mündá yáó their gardens
kũmündá kwáó at their gardens
sukuulu láó their school
kũsukuulu kwáó at their school
njìngá záó their bicycles
pẽnjìngá páó on their (his) bicycle
dzìko láó their country
mü'dzìko mwáó in their country
Grammar 47.A. Imperatives.

The first line of the dialogue for this unit contains the imperative form /taimani/. This is one of four approximately synonymous imperative forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural (or courteous singular)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Without /ta-/</td>
<td></td>
</tr>
<tr>
<td>1mà</td>
<td>1màni</td>
</tr>
<tr>
<td>bwèlà</td>
<td>bwèlànì</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>With /ta-/</td>
<td></td>
</tr>
<tr>
<td>tòìàì</td>
<td>tòìàìni</td>
</tr>
<tr>
<td>tòbwèlà</td>
<td>tòbwèlànì</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

(cf. Price, p. 209)

The singular forms, like all the second person singular forms, are used only with children and with others for whom it is not appropriate to use the plural of respect.

Imperative verbs have no characteristic prefix other than the optional /ta-/ discussed above. But a monosyllabic stem is preceded by a dummy prefix /i-/:

<table>
<thead>
<tr>
<th>Disyllabic Stem:</th>
<th>Monosyllabic Stem:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem:</td>
<td></td>
</tr>
<tr>
<td>-íma, -bwela</td>
<td>-dya</td>
</tr>
<tr>
<td>8g. Imper.</td>
<td></td>
</tr>
<tr>
<td>íma, bwela</td>
<td>idya</td>
</tr>
<tr>
<td>Pl. Imper.</td>
<td></td>
</tr>
<tr>
<td>imani, bwelani</td>
<td>idyàni</td>
</tr>
</tbody>
</table>

Imperatives may, however, take certain of the prefixes which are used with other verbs, most notably the object prefixes. When an imperative verb contains an object prefix, it has stem final /-e/, followed in the plural by /-ni/.

gùlànì  buy!
1lgùlànì buy it (Class 5, e.g. a book)
clgùlànì buy it (Class 7, e.g. a hat)
The forms that serve as negative imperatives will be discussed below, in Note 47.B.

Exercises 47.ab.1 and 47.ab.2 contain imperative forms of 14 different verb stems. The student may want to listen to them before reading the following comments on their tones. Make separate statements for imperatives without object prefixes, and imperatives with object prefixes.

In imperative forms without object prefixes (e.g. /leMbani/), all tones are low. The sole exception is /phunzilani/ (47.ab.1, Line 3).

In those imperative forms that have object prefixes (e.g. /muthandizeni/) the object prefix syllable is low, and at least the first stem syllable is high. An exception, however, is found with the monosyllabic stem /-dya/ in /idyeni/.

The student should check these observations, based on the tape recordings, against the usage of his own tutor. The purposes of this checking are (1) to find out whether all speakers use the same tones on these forms, and (2) if substantial agreement exists, to discover whether other monosyllabic stems (e.g. /-mwa/ 'to drink') are comparable to /-dya/ in these forms, and whether there are other verbs that act like /-phunsila/ in the imperative.

Grammar 47.B. Subjunctive verbs.

The dialogue for this unit contains the sentence:

Ndifuna mubwele mawa.  I want you to come tomorrow.

The word /mubwele/ 'that you should come' consists of subject prefix, verb stem, and final /-e/. Subjunctive forms, like imperatives, never have tense prefixes, but may have object prefixes. Unlike imperatives, subjunctives may and in fact must have subject prefixes.
Subjunctive forms are regarded as less blunt than imperatives, and are often used instead of imperatives in giving requests or orders:

<table>
<thead>
<tr>
<th>Imper</th>
<th>Subjunc</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwélə̀ni kùndə̀</td>
<td>Nûbwèlə kùndə̀</td>
</tr>
<tr>
<td>Ligúlə̀ni</td>
<td>Mûligúlə</td>
</tr>
</tbody>
</table>

The negative subjunctive, which may also be used as a negative imperative, contains the prefix /-sa-/ which is found after the subject prefix and before the object prefix (if any) and the stem:

mùsàllînéne   don’t talk about us

tîsàllígûlè      let’s not buy it (Class 5)

There is a phrasal construction which will not occur in a basic dialogue until Unit 5, but which should be mentioned in connection with the imperative and subjunctive forms:

Tîyënî tlîpté kûmûdãl.  Let’s go home.

This construction seems to be used only in the first person plural. It consists of /tîyënî/ plus a first person plural subjunctive, and is usually translatable into English with ‘Let’s....’. It will be called the ‘hortative’ construction.

The tonal side of the subjunctive forms requires very careful listening. In checking the data, bear in mind that the formulas for subjunctive without object prefix and singular imperative with object prefix are the same as far as prefixes and suffixes are concerned:

\[
\text{personal or class prefix} + \text{root} + \text{final} /{-e}/
\]

Probably the basic tonal pattern for affirmative subjunctives without object prefixes has low tone on the subject prefix and the first syllable of the stem, and high tone on the second syllable of the stem: /mûgûlitse/
in 47.ab.3, Line 5, and /abwele/ in 47.ab.4, Line 5. But there are numerous apparent exceptions to this tentative rule. The student may want to gather additional data and work out the rule for himself.

The five recorded examples of the negative subjunctive (e.g. /musagule/) agree in having low tone on the subject prefix and the negative marker /-sa-/ and high tone on the next to last syllable of the stem. These few examples should however be supplemented by others, including negative subjunctives with object prefixes, and negative subjunctives that contain monosyllabic stems such as /-gwa/, /-dyə/.

Grammar 47.C. Locative concords.

Notice in the dialogue for this unit the phrase /kunyumba kwangə/ 'to/at my house'. Compare the phrase /nyumba yanga/ 'my house'. The noun /nyumba/, in Class 9, ordinarily takes the concordial prefixes of that class, but when it is preceded by a locative prefix /pa-/ (16), /ku-/ (17) or /mu-/ (18), it is the class of the locative that determines the concords.

So, for example:

nyumba yathu (9)     our house
munyumba mwathu (18)  in our house

galimoto lenga (5)    my car
pagalimoto panga (16) on my car
mugalimoto mwanga (18) in my car

mudzi wathu (3)     our village
kumudzi kwathu (17)  at/to our village
Grammar 47.D. Future corresponding to /-li/.

The dialogue for this unit contains the sentences:

Ndldzâkhâlî wôkôndwa I'll be very pleased.
kwâmbîlî.

The present tense equivalent for this would be:

Ndlî wôkôndwa kwâmbîlî. I'm very pleased.

The past tense is:

Ndînâlî wôkôndwa I was very pleased.
kwâmbîlî.

By analogy, one might expect the future to be:

* Ndlîdzâlî wokondwa
kwambili.

but, instead, the verb /-khal/ is used, as in the first example in this note.
UNIT 48

DIALOGUE: Prospect of a business trip out of town.

-A-

I'm going to Balaka (father).

Bùmbéláka.

-B-

To Balaka?

Mùbwélako liti?

When are you coming[back] from there?

-Khulupila

Ndíkhúlpilila nðlákákhéla ko mièl ìwíli, clíukwá nðlìkùkàcìta zìnthù zàmbíli kùmànëko.

I expect to (go and) be there (for) two months, because I'm going to (go and) do a lot of things there.

-B-

È. Ndímàwàdzíwa ànthù ì-Peace Corps.

-súluka

I'm going to Balaka.

Yòcúluka kwàmbíli.

-Thát's the truth.

NB The alternative pronunciations /aʊ/ and /awo/ were pointed out in an earlier marginal note. This recording of /ndì zoona/ provides an example of a similar fluctuation between /oo/ and /owo/.

The word /zoona/ itself, often translated 'truth', is probably simply the /-o-/ form of the verb 'see'.

NB The object prefix /-wa/- in /ndímawàdzíwa/ has low tone; object prefixes are almost always high.

-B-

Yes, I know the Peace Corps people.

You PCV's have a lot of work

Ndí zoona.

Pompano

Càwlnò. Ndígànìza

That's the truth.

òmùzándípeza pómpànò.

All right. I think you'll find me right here. (i.e. when you return).

UNIT 48
NB The tonal characteristics of /kuti/ 'that' need investigation. Note that in this recording of Dialogue for Learning, it is high on both syllables, and even the locative /ku-/ which follows it is high.

NB The printed version has /ukatha/ where the tape recording has /utatha/. These are both correct, but not synonymous. Note that in the Dialogue for Fluency, the word sounds like /udatha/.

NB The full form /mwâné wângâ/, recorded on the tape, is matched in the book by a contraction, /mwânângâ/.

NB The tense of /aphika/ shown in the book is entirely different from the tense spoken in the recording. How is this evident?

NB The first syllable of /maphunzilo/ is high after /ndf/ in this recording, but not in the other set.

Exercise 48.4.a.1. GOAL: Use of verb stems that contain one or more extensions.

Exercise 48.4.a.2. Use of verb stems that contain one or more extensions.

Exercise 48.4.b.1. Use of verb stems that contain one or more extensions.
Exercise 48.a.1. GOAL: Facility in use of the locative enclitics as abbreviated equivalents for longer, more explicit locative expressions.

"John has gone to town."
ÀJohn apita kùtáuni.
ÀMsonthé èdzákhalà kùlúmbè.
Ndìbwèla kùBálàkà máwa.
Àna alowa m'súkúlu.
Ndálàma zìll mìgálìmoto.
Ndálàma zìll pàtèbulò.
Mùdzándísèzá pàñchìto.

Exercise 48.b.1. GOAL: Facility in use of the locative enclitics as abbreviated equivalents for longer, more explicit locative expressions.

NB The last sentence in 48.a.1 has high on all syllables except the first. In the other set of rec., the same phrase is /ndìgwùlìlì mazìlì.../.

"He's gone there, eh?"
Apitako ètì?
Àdzákhalàko ètì?
Mùbwèlakò mawà ètì?
Ałowamo ètì?
Zìlìmò ètì?
Zìlìpò ètì?
Ndìdzákùpèzànìpò ètì?


"For how many months will you stay at Balaka?"
Mùkákhala kùBálàkà mìèžì?
Mùxùlùplìila ndìbwèlakò
tèvèlùka.
Mùll ndì nhìtò yòcúlùka ètì?
Íài. Ndìkùpìtako kùkàsèwèla.

************

Mùnzálùwa kùyàndetsa gàiìmòtò?
Ànàndísèlì ndàlàma zàngà.
Ndìgwùlìlì mazìlì ètàtù.

Do you know how to drive a car?
They robbed me of my money.
Buy me three eggs.

NB The printed and recorded versions of Lines 1 and 4 are in different tenses. Cf. the same observation regarding a line in 48.a.1.

NB The printed and recorded versions of Lines 1 and 4 are in different tenses. Cf. the same observation regarding a line in 48.a.1.

Do you know how to drive a car?
They robbed me of my money.
Buy me three eggs.

Have you come to town?
Yes, mother.
What did you buy there?

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Ndínágula zákúdya zósíyanasiyana. I bought different types of food.

Ndí zábwinò zíménezë. That's good.

************

Inù a 'Peace Corps' mùdzábwela
lìtì kùnò kù (Chapel Hill)?
Ikàtha mlùngù ìnáì, tìdzábwela
kùnò.
Mùdzápita kùtl? Where are you going?
KùMàlài. To Malawi.
Oh, zábwinò zíménezë! That's good!
Grammar 48.A. A new slot within the verb stem: 'extensions'.

By this time the student will have noticed that certain verb stems are partially alike both in sound and in meaning. So, for example /-phunzila/ 'to study' and /-phunzitsa/ 'to teach' both share a reference to the learning process; /-gula/ 'to buy' and /-gulitsa/ 'to sell' both have to do with business transactions. The element /-its-/ in the above examples is called a 'stem extension' or simply an 'extension'. The ability to recognize and produce verb forms with extended stems will do much for building fluency and ease of comprehension in Nyanja.

(1) The causative extension, most commonly /-its-/ or /-ets-/. Compare:

- -gul-a to buy
- -gul-its-a to sell ('cause to buy')
- -phunz-a to learn
- -phunz-its-a to teach ('cause to learn')
- -gon-a to lie down, to sleep.
- -gon-ets-a to cause to lie down; to put to sleep
- -yend-a to go, walk
- -yend-ets-a to cause to go, to drive (a car)
- -mw-a to drink
- -mw-ets-a to cause to drink
- -dy-a to eat
- -dy-ets-a to give to eat, to feed
- -gw-a to fall
- -gw-ets-a to cause to fall; to drop
The verbs with root vowel /i/ or /u/ or /a/ (not illustrated above) take the causative extension with vowel /-i-/; when the root vowel is /o/ or /e/, or when there is no root vowel (e.g. /-mw-/ 'to drink'), the causative extension has the vowel /-e-/: /gulitsa/ but /yandetsa/. This relationship is called 'vowel harmony'. It will be found to hold true, not only for the causative extension but for most other extensions as well.

In spite of what was said above about how useful it is to be able to recognize and use verbal extensions, the student should nevertheless be warned that not all extensions are in fact used with all roots. The student will also find that the meaning of root-plus-extension is not always completely predictable by analogy with other stems that contain the same extension.

Finally, there are some verbs that form the causative in ways other than by the extension /-its-/ or /-ets-/ . These will not be discussed at this point.

(2) The applicative extension /-il-/ or /-el-/.

This extension is illustrated by the pair of stems from Unit 25:

- phik-a  to cook
- phil-il-a to cook (for someone)

In the second of these stems, the extension /-il-/ corresponds to the idea of doing something for or on behalf of someone. This is true of many verb stems that contain this extension, but it fails to hold good for many other pairs of stems:

- cok-a to go away
- cok-el-a to go away from
- b-a to steal
- b-el-a to steal from, with relation to
- gul-a to buy

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-gul-il-a to buy for, on behalf of

-lip-a to pay

-lip-il-a to pay for

Note that the same vowel harmony that was found for the principal forms of the causative extension also holds good for the applicative.

(3) The reciprocal extension /-an-/ This extension is invariable in its form. There is no vowel harmony. It is well illustrated in:

-pez-a to find, come upon

-pez-an-a to meet one another

-si-a to leave

-si-an-a to leave one another, to differ from one another.

-on-a to see (visually)

-on-an-a to see one another.

(4) The stative extension /-ik-/ or /-ek-/. This extension is illustrated by

-bvut-a to be difficult

-bvut-ik-a to undergo difficulty, be troubled

(and also: -bvut-its-a to cause trouble)

-on-a to see

-on-ek-a to appear, be seen

Notice that vowel harmony applies to the two forms of this extension. The English translations 'be troubled' and 'be seen' are useful, but if the person or thing that does the troubling or the seeing is mentioned, then the passive and not the stative extension must be used. See examples under the discussion of the latter.
(5) The passive extension. Various forms including /-idw-/, /-edw-/, and a number of others.

- bal-a to bear (a child)
- badw-a to be born
- pang-a to do, make
- pang-idw-a to be done, made

All forms of the passive extension contain /-w-/. 

Grammar 48.B. Locative enclitics.

A very useful kind of enclitic is found in the dialogue for this unit:

Mubwelako liti?
Mudikhulupinila
ndikakhala ko mize
ivili.

When do you return from there?
I expect I'll stay there for two months.

The locative enclitic /-ko/ in these sentences has the concord of Class 17, in agreement with /kuBalaka/. Locative enclitics also exist for Class 16 (/ -po /) and Class 18 ( / -mwo /):

Muli anthu
munyumba.
Anthu alimo.
Pali zobvala.
patebulo.

There are people in the house.
The people are in there.
There is clothing on the table.

Zobvala zilipo.

The clothes are there.

In verb forms, the syllable before a locative prefix is always high.

The enclitic itself has low pitch in the recordings, except for two instances (/mubwelako/ Basic Dialogue, Sentence 3); and the same word in 48.b.1, Line 3. In both these instances, the enclitic is followed by some word other than /eti/. But compare /ndibwelako loweluka/ (48.x.1., Line 2).
It is possible that the high tone on the final syllable of the word can be referred to tempo or rhythm of the sentence as a whole (cf. similar observations in the tonal sections of Grammar Notes 41.C. and 41.D).

Grammar 48.C. Locative nouns as subject.

In the sentence:

kuBalaka ndi kwabwino.  It's nice at Balaka.
('At Balaka is nice.')

the locative expression /kuBalaka/ (Class 17) is the subject, and the /kw-/ in /kwabwino/ agrees with it. Compare:

Munyumba ndi mwabwino.

Pano ndi pabwino.
NB Between the /-o/ of 
/mdzul0/ and the /a-/ of /ano/, there is the
same /w/-like consonant
which has already been
pointed out between
vowels within words.
This is heard in the
first recording in
Dialogue for Learning,
while in the immediately
following repetition,
the same two vowels are
neatly separated by a
glottal stop.

UNIT 49

DIALOGUE: Plans for the evening.

-A-
Mukupanga cllnI
mazul0 ano?

-B-
Ndipita kukanama.

+A-
Kusoche Center?

-B-
cithunzithunzi (7,8)

Kumeneko, cifukiwa ndamva
kuti kull

cithunzithunzi cibwando.

-A-
Lelo?

-B-
Ne, ndithu.

-A-
tsagana
Nditsagana naku.

-lipila

-lipitsa

khomo(5) makomo(6)

amalipitsa ndalama
zlngati pakhomo?

What are you doing this
evening?

I'm going to the movies.

Oh, at the Soche (Community) Center?

picture

Yes ('Right there'), be-
cause I hear that there
is a good picture (there).

Today?

Yes, indeed.

to accompany

Oh, I'll go along.

to pay

(causative of the
above)

door

How much is the admiss-
ion? ('How much money
do they cause to pay at
the door?')
I think it's a shilling and five pence.

We'll (go and) see one another there.

I'll meet you there (this) evening.

Fine!

Exercise 49.b.1. GOAL: Facility in the use of appropriate concords in the /~mené/ relative construction.

'I bought a chair yesterday.'

'Where is the chair that you bought?'

'I think it's a shilling and five pence.'

We'll (go and) see one another there.

'I'll meet you there (this) evening.'

Fine!

NB Where this recording has /~mené múnágula.../, the other set has /~mené múnágula.../. But the relative verbs in all the remaining lines have pitches [ - - - ]. This fact, together with the pitches [ - - - ] in the other set of rec., suggests that the tonal pattern for these verbs should be /múnágula/.
Exercise 49.b.2. GOAL: Further facility in using the 
/"mene/ relative construction.

NB The relative form
/mukuyang'ana/ throughout
this recording has the
pitches [ ~ - - - - - - - - - ],
while in the other set
of rec. it consistently
has [ - - - - - - - - - - - - - - - ].
The remaining tones in
49.b.2 are perfectly
routine, and need not be
written into the book un-
less the student wishes
to.]

njingá  Mdinagula njingá  Njingá imene múnágula ill
daulô.  kúti?
malayá  Mdinágula malayá  Malayá imene múnágula ill
daulô.  kúti?
nyàmà  Mdinágula nyàmà daulô.  Nyàmà imene múnágula ill
kúti?

'We're looking for a bicycle.'

njingá  Tikuyang’ana njinga.  Njinga imene mukuyang’ana
ili m’nyumba.
yàle  Tikuyang’ana nyàle.  Nyàle imene mukuyang’ana
ili m’nyumba.
cipewa  Tikuyang’ana cipewa.  Cipewa imene mukuyang’ana
cili m’nyumba.
mazila  Tikuyang’ana mazila.  Mazila imene mukuyang’ana
ali m’nyumba.
khasu  Tikuyang’ana khasu.  Khasu imene mukuyang’ana
ili m’nyumba.
makasa  Tikuyang’ana makasa.  Makasa imene mukuyang’ana
ali m’nyumba.
malaya  Tikuyang’ana malaya.  Malayá imene mukuyang’ana
ali m’nyumba.
zinthu  Tikuyang’ana zinthu.  Zinthu imene mukuyang’ana
zili m’nyumba.
mwana  Tikuyang’ana mwana.  Mwana imene mukuyang’ana
ali m’nyumba.
The student will have noticed that the concordial syllable of /imene/ has high tone if it follows a high tone in the noun that precedes it. That this is optional and related to speed or style of speaking is shown by the difference between /tinkhuku Aesimikni kimine/ in this set of rec., and /Almwini kilmine/ in the other set.

Exercise 49.b.3. GOAL: To practice interchanging the /mene/ relative construction with the /-0-/ form of the verb. (In using sentences of Col. 1 as cues, reply with the /mene/ construction if it can be so used. If the corresponding /mene/ construction is not permissible, reply by simply repeating the sentence with the /-0-/ form. Then use the sentences from Col. 2 as cues, either changing to the /-0-/ form or repeating the original sentence.)

NB The student should supply his own tone markings in 49.b.3. Pay special attention to the frequency with which the /-0-/ vowel in forms like /yopita/ is long.
UNIT 49

CHINYANJA BASIC COURSE

Exercise 49.x.1. GOAL: Recombination of familiar elements in short sequences of conversationally related sentences.

Mükupitá kuti màdzúló ánó?
Ndípita kù táunl.
Múpitiko kükácita člání?
Kùll kànéma wábwinó.
Ndífuna kumúóna.

Where are you going this evening?
I'm going to go to town.

Mükupitá kù múyankhula Ciswahili?
Ndípita kù mukugwila.
Múpitiko kùndalitó?
Kùll kànéma wábwinó.
Ndífuna kumúóna.

What are you going there to do?
There's a good movie.

Ndili wokondwa kukhala kuno kuMalawi.
Kùll anthu ambili oyankhula Ciswahili.
Sindikudziwa nchito imene mukugwila.
Ndimagwila nchito yopanga mipando.

I want to see it.

Tfyeni tlpté kükànéma màdzúló ánó.
Ndílibé ndéláma.
Ndídzakúilpililáni.

Let's go to the movies this evening.

Ndili wokondwa kukhala kuno kuMalawi.
Kùll anthu ambili amene amayankhula Ciswahili.
Sindikudziwa nchito imene mukugwila.
Ndimagwila nchito yopanga mipando.

I have no money.

NB The locative enclitic /-ko/ in /mukupitako/ is either mostly obscured or completely lost in this rec.

NB The word /kanema/ is of interest from two points of view:
(1) Where did it get its /k-/? The neighboring European languages all have cinema, which begins with an L sound,
(2) In spite of its initial syllable /ka-/, it is not treated as a member of Class 12, but (most surprisingly of all) as a member of the personal class.
Oh, zíkomô kwâmbîll.

************

Mëkuphùnzîla kwâmbîll
mâdzûlô âno.

Sîmûnàtòpe?

Inde, sîndînàtòpe, cîfûkwá
maphùnzîlo ndî ókîndwéletsâ
kwâmbîll.

Cábwinô.

************

Maphùnzîlo ãkûyênda bwânji?
Âkûyênda cônco.

Mûdzamâlîza lîlî maphùnzîlo?
Mwâzî wá máwa.

************

Thanks very much.

************

You are studying hard this evening.

Aren't you tired?

No, I am not yet tired because the studies are very interesting.

OK.

************

How are studies going?

They are all right.

When will you finish [your] studies?

Next month.
Grammar 49.A. Some other verb prefixes: /-ngo/ and /-zi-/ (in some places /-dsi-/).

The grammatical notes for Units 41-48 have taken up various constituent parts of the Nyanja verb. There are still a few prefixes which have not been discussed. Two of them appeared in the dialogues for Units 43 and 34:

Múpíčà pàbási? ìl, | Will you go by bus? No, I'll just go
ndíngóyěnda pànjìngá. | by bicycle.
Ndī bwìno tìzìyànkhula: | It's good that we must speak only
Cìnyântjà bâsî. | Nyanja.

These prefixes are not tense prefixes, but only /-ngo/ may be used in the same word together with any of the tense prefixes. The prefix /-ngo/ has the effect of minimizing the verb in which it occurs: thus, going by bicycle is a less grand undertaking, and a simpler mode of transportation that going by bus.

The prefix /-zi-/ carries the idea of obligation or compulsion, and is frequently translated into English by means of 'must' or 'ought to'.

The tonal characteristics of /-ngo-/ and /-zi-/ may be observed and summarized as more examples are encountered. They are mentioned in Unit 49 only for sake of completeness in the material on verbs included in the notes for Units 41-50. In listening to verbs that contain /-ngo-/, notice that many occurrences of this prefix involve a lengthening of the vowel that precedes it.

Grammar 49.B. The relative construction with /'mene/.

Earlier units have contained examples of a very frequent and useful construction:

Tìmàgwìla ndchítóyi pàmòdži | We do the work (together) with people.
ndì ìnthùì.
ìnthùì ìwà sídzìwa/ìkùdzìwa. | These people know it, (i.e. the work).
We do this work (together) with people who know it.

You do work.

This work is the work of building houses.

The work that you do is the work of building houses.

In these examples, the element /-mene/ occurs in the longer sentence, which in a sense is a combination of the two simpler sentences which are printed above it. In the more complex sentences, /-mene/ takes the place of one of the occurrences of the noun (/anthu/ or /nchito/ in these examples). In this way it is similar to the relative pronouns ('who,' 'that,' 'which,' 'whom') of English.

Other instances from Units 41–48 are:

Kodi mukudziwa kumene ndingapeze nchito?

Ndinu amene mumagwila nchitoyo?

Mutenge mseu umene umapita kwa Pwitikizi.

Mudzafika pamene pali sitolo kumanzele.

Do you know where I can find work?

Is it you that do that work?

Take the road that goes to Mozambique.

You'll get to (a place) where there is a store on the left.

It will be noted that the use of the construction consisting of /-mene/ plus a verb, illustrated in the above sentences, overlaps at least partially with the use of the /-o-/ form (Note 46B):

'mseu umene umapita ku...' 'the road that goes to...'

njila yopita ku.... 'the way that goes to...'

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Tonally, the construction with /-mene/ plus a verb is most interesting. The student should listen carefully to the verbs in Columns 2 and 3 of 49.b.1 and 49.t.2.

The /ndinagula/ verb in Col. 2 of 49.b.1 has the pitch pattern [---], while in Col. 3, after /-mene/, the verb /munagula/ has the pitches [---].

In another tense, exemplified in 49.b.2, we again find one tonal pattern on the verb by itself, and a different one when it follows /-mene/:

/tikuyanga'ana/ is [---], while /mukuyang'ana is [---].

For the /-na-/ tense, then, and also for the /-li ku-/ tense, there is a distinction between the SIMPLE mood, used in most places in the sentence, and the RELATIVE mood, used after /-mene/. The difference between these two 'moods' is audible only in terms of the tonal pattern: the vowels and consonants are identical for both.

The /-ma-/ tense seems to have no distinction of this kind.

The details of the differences between 'simple' and 'relative' tonal patterns will be left to the student's own observation. In general, however, he will find that the 'relative' tone patterns all have high tone on the first syllable.
UNIT 50

DIALOGUE; Street and road directions.

-A-

-A- (continues)
Kumà tsópano ndímafúná kúbwéla And now I’d like to come to your house this even-

kunyúmba kw’anu mândúlo ano. ning.

-B-
Ndìdzákhalá wokónówa Oh, I’ll be very pleased.

kwámúli.

-B- (continues)
Mùdzátha kúdzíwa kuméne Do you (’Will you be able to’) know where I live?

NB The pitches of /simudziwa/ ndímákhalá?
in Dialogue for Learning and Dialogue for Fluency are almost mirror images of one another. DL has [---], whereas DF (and the other set of rec.) has [---].

-A-
f’al.

-B-
Símu’dzíwa?

You don’t know.

-A-
Èè, síndídžíwa. No (’yes’) I don’t.

-B-
-zíkomo. Ndìkúlongósólelani.

- longosola to arrange, relate

All right, I’ll explain (it) to you.

-B- (continues)
-ołoka to ford, cross a river

Mùkàcóka pàndò, múdòlóke mtsínje When you leave here, you cross (this) Mudi

wámúdi úwà.... River...
that, those

you pass over ('on') that bridge...

that take

When you reach (there) (at) the hospital, take the road on the left.

railroad train

Take the road on the left (and) follow (it) to the railway station.

'the yes, the train station.' ('yes, the (station) of the train,')

to jump across

When you get to that spot, you'll see a road crossing the railway.

and you just follow that road.

to be white, light in color

And you'll see some white houses.
-B- (continues)

"kulu
-yamba
Ndiye pamene po mukepeza nyumba yaikulu, yoyambilila, ndiy
yanga imeneyo.

NB The word /mukadzangofika/ contains another clear example of vowel lengthening before /-ngo-/. Unlike the example on the preceding page, however, /-ngo-/ is short, and its tone is low. [This is true in both sets of recordings.]

-A-

NB Most /-ma-/ verbs in 50.c.1. have high tone on /-ma-/. This is not true of the other set of recordings.

**Exercise 50.c.1.** GOAL: Facility in answering negative questions.

Simudziwa? Inde...
Simudziwa? Iai...
Simufuna kunena naye? Inde...
Simufuna kunena naye? Iai...
Samagwila nchito pano? Iai...
Samagwila nchito pano? Inde...

large
to begin

Then right there you'll find a big house--the first one--('the first big house') and that's mine.

You won't have trouble.
When you reach that spot, the first house is mine.

to try, test

I'll try.
I'll be happy to see you this evening.

Inde, sindidziwa.
Iai, ndimadziwa.
Inde, sindifuna kunena naye.
Iai, ndifuna kunena naye.
Iai, amagwila nchito pano.
Inde, samagwila nchito pano.
Kulibe mazila? Inde...
Kulibe mazila? Iai...
Simumakhala kuCipote? Iai...

Inde, kulibe mazila.
Iai, kuli mazila.
Iai, ndimakhalako.
Grammar 50.A. A summary of Nyanja verb structure.

Some of the verbs in the dialogue for this unit are quite complex. Nevertheless, they are merely combinations of elements that have appeared in earlier units:

- ndikulongosolelani: I'll explain to you
- mudzingotsata: you must just follow
- mukadzangofika: when you arrive

There are still a few individual prefixes that have not appeared so far, but all the major slots and all of the most frequent prefixes have been covered.

Grammar 50.B. Concord used with adjective-like words.

Adjectival words, as the term will be used in these lessons, are words which show concordial agreement with nouns, but which are not verbs. The student may find it convenient to classify adjectivals according to the way they are constructed.

(1) Adjectivals with no obvious stem at all.

These are the two series of demonstratives exemplified by the Class 7 forms /ici/ 'this' and /ico/ 'that'.

The /ici/ series will be called 'Demonstrative Series 1', and the /ico/ series 'Demonstrative Series 2'. The meaning of Series 1 is generally close to English 'this/these'; this meaning we shall call PROXIMAL. There is some question about Series 2. At least two of the speakers consulted in the preparation of this course felt that it corresponded to English 'that one yonder'; or 'that one to which we referred earlier, or which we both know about.' This will be called the REFERENTIAL meaning. These same speakers assigned to /¬ja/ ('Demonstrative Series 3', see below) the
meaning of 'that nearby, that near you'. This will be called the DISTAL meaning.

Other equally reliable sources assigned the 'distal' meaning to Series 3 (/~ja/), and the 'referential' meaning to Series 2 (/ico/, etc.). The best way for the student to resolve this contradiction is not to ask speakers of Nyanja about the 'meanings' (i.e. the English translations) of Series 2 and 3, but to collect instances of the two series from the lessons and from actual conversation, and to make up his own mind.

It is interesting that demonstratives formed much like Series 1 and 2 occur both in Shona (Rhodesia) and in Swahili, and that a third demonstrative series also occurs in each language:

<table>
<thead>
<tr>
<th></th>
<th>Series 1</th>
<th>Series 2</th>
<th>Series 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shona</td>
<td>ichi (P)</td>
<td>icho (D)</td>
<td>chiya (R)</td>
</tr>
<tr>
<td>Nyanja</td>
<td>ici (P)</td>
<td>iko (D? R?)</td>
<td>cija (R? D?)</td>
</tr>
<tr>
<td>Swahili</td>
<td>hiki (P)</td>
<td>hicho (R)</td>
<td>kile (D)</td>
</tr>
</tbody>
</table>

The complete series of proximal and referential demonstratives is given below. The subject prefixes for the corresponding noun classes are also listed to make comparison easy.

<table>
<thead>
<tr>
<th>Subject prefix</th>
<th>Series 1</th>
<th>Series 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 a</td>
<td>uyu</td>
<td>uyo</td>
</tr>
<tr>
<td>2 a</td>
<td>awa</td>
<td>awo</td>
</tr>
<tr>
<td>3 u</td>
<td>uwu</td>
<td>uwo</td>
</tr>
<tr>
<td>4 i</td>
<td>iyi</td>
<td>iyo</td>
</tr>
<tr>
<td>5 li</td>
<td>ili</td>
<td>ilo</td>
</tr>
<tr>
<td>6 a</td>
<td>awa</td>
<td>awo</td>
</tr>
<tr>
<td>7 ci</td>
<td>dici</td>
<td>ico</td>
</tr>
<tr>
<td>8 zi</td>
<td>izi</td>
<td>izo</td>
</tr>
<tr>
<td>9 i</td>
<td>iyi</td>
<td>iyo</td>
</tr>
<tr>
<td>Subject prefix</td>
<td>Series 1</td>
<td>Series 2</td>
</tr>
<tr>
<td>---------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>10</td>
<td>zi</td>
<td>izi</td>
</tr>
<tr>
<td>12</td>
<td>ka</td>
<td>aka</td>
</tr>
<tr>
<td>13</td>
<td>ti</td>
<td>iti</td>
</tr>
<tr>
<td>14</td>
<td>u</td>
<td>uwu</td>
</tr>
<tr>
<td>15</td>
<td>ku</td>
<td>uku</td>
</tr>
<tr>
<td>16</td>
<td>pa</td>
<td>apa</td>
</tr>
<tr>
<td>17</td>
<td>ku</td>
<td>uku</td>
</tr>
<tr>
<td>18</td>
<td>mu</td>
<td>umu</td>
</tr>
</tbody>
</table>

Notice that Series 1 is just like Series 2 except that the final vowel is /-o-/. Each of the remaining adjectivals has some kind of obvious stem. They may be subclassified as follows:

(2) Adjectivals with an obvious stem.
   (2a) Those that take a single concord.
   (2b) Those that take double concords.

Most if not all of these adjectivals may also have demonstrative suffixes which look like the last syllables of Demonstrative Series 1 or Series 2.

2a. Adjectivals that take a single concord.

These are comparatively numerous. The first that should be mentioned is /-ja/, the Demonstrative Series 3, both because it is a demonstrative and because it appeared in the dialogue for this unit. Its meaning has already been discussed.

Another demonstrative stem with a single concord in the relative /-mene/, already discussed (Note 49B).

Still others that have occurred in Cycle IV are /-no/ 'this, these', must less widely used than the /ici/ ('proximal') series and occurring mostly in expressions of time and space.
mâdzúlé ànò  
this afternoon/evening

càka' cînò  
this year

dzíko lînò  
this land

The words /pano, kuno, muno/ are instances of this stem used without any noun to accompany it.

Other one-concord adjectivals are:

-/əanjî/  
which? what kind of?

-/əonse/  
all

-/əeni/, /əeni̯eni/  
real, genuine (NB only one concord for each occurence of the stem.)

-/əambili/  
many, much

-/əngati/  
how many/

-/əwil/  
two

-/əa/  
linking prefix, and all the possessives.

Notice that classes with the vowel /u-/ before stems that begin with a consonant have /w/ before stems that begin with /i,e,a/, and no prefix (or /u/) before /o,u/:

kuno  
uno  
(before consonant)

kwathu, kwambili  
wathu  
(before /a/, /e/, /i/)

uku, uké, kupitako  
_onse  
(before /o/ or /u/)
(2b1) Adjectivals with concordial prefix and suffix. These include the very frequent demonstratives with /"mene"/: /"im\-n\-e\-y\-l\/, /"i\-m\-n\-e\-y\-o\/, /"ci\-m\-e\-n\-e\-ci\/, /"ci\-m\-e\-n\-e\-c\-o\/ etc. The difference in use between these and the shorter demonstratives /"l\-y\-l\/, /"l\-y\-o\/, /"u\-k\-o\/ etc. is not clear.

Also illustrated in the dialogue for this unit is a series built around /"-ja\/, e.g. /"pajapo\/.

(2b2) Adjectivals with double concordial prefix. The only stem in this category that has appeared in the dialogues so far is /"-kulu\/:

<table>
<thead>
<tr>
<th>Number</th>
<th>Prefix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mwana wamkulu</td>
<td>a large house</td>
</tr>
<tr>
<td>2</td>
<td>ana aakulu</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>msika waukulu</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>micika yaikulu</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>khasu lalikulu</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>makasu aakulu</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>cipewa cacikulu</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>zipewa zazikulu</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>nyumba yaikulu</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>nyumba zazikulu</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>kankhuku kakakulu</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>tinkhuku tatikulu</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>ulalo waukulu</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>pasukulu papakulu</td>
<td></td>
</tr>
</tbody>
</table>

The complete series of prefixes for this kind of adjectival is as follows:
Other stems that take a double prefix when used adjectivally, and that have occurred in other uses in previous dialogues, are:

- *-ng'ono* 'small'
  
  - *nyumba yaing'ono* 'a small house'

- *-fupi* 'short, near'
  
  - *munthu wamfupi* 'a short person'

- *-tali* 'long, tall, far'
  
  - *anthu aatali* 'tall people'

Because of the length and difficulty of the dialogue for this unit, exercises on the foregoing grammatical matters will be distributed throughout Units 51–55.

Grammar 50.C. Answers to negative questions. This dialogue contains the sequence:

Simudziwa? Don't you know?

Ee, sindidziwa. No, I don't know.

The word /ëë/, hitherto translated into English as 'yes' is here translated 'no'. It is an affirmation of the correctness of the contents of the preceding sentence: Yes, (it's true that) I don't know.' This style of answering negative questions is unknown in English except in the sentence 'Yes, we have no bananas', which is a reply to 'You have no bananas?' It is however the indigenous Bantu way of replying to questions, and one should be prepared to deal with it not only in Nyanja but in the English spoken by Africans who have had only a little education.

On the other hand, the English manner of replying to negative questions is familiar to all educated speakers and many other speakers of Nyanja and its neighboring Bantu languages, and may be used especially in conversation with Europeans. This fact of course leads to a compounding of the possible confusion. In general, the beginner would do well to avoid asking negative
questions, using in their place the affirmative questions that will elicit the information he is after.

Grammar 50.D. A noun with an unexpected class prefix. This dialogue contains the phrase /manyumba oyela/. The noun /manyur'ba/ is in Class 6. This is indicated both by the prefix /ma-/ on the noun itself, and by the lack of overt prefix on the /-o-/ form of the verb which follows it. Hitherto, the word /nyumba/ has always occurred in Classes 9/10. This may be an instance either of a nonsignificant fluctuation in class assignment, or of a slight modification in meaning which is expressed by the shift in class. Each of these phenomena is well known in Bantu languages of this area.
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UNIT 51

CHINYANJA BASIC COURSE

UNIT 51

DIALOGUE: Road directions: to the Blantyre Road.

-A-

"ti

kodi njilla yopita

kumseu wakuba Blantyre

ndi iti?

-B-

njilla yopita kumseu?

- (continues)

kucokela panbo myendere

pang’ono, ndi kupita

kumangja.

NB The yes-no questions on this page are worth careful listening with respect to the intona- tional features which differentiate them from the corresponding state- ments. Note especially the second sentence which does not have rising pitch on its last syllable, and /amallpitsa/, which has very strong stress on the first syllable.

NB In previous marginal notes it has been pointed out that the 'unvoiced' sounds/p, t, c, k/ frequently turn up as voiced fricatives. The opposite is illustrated in /kumangja/, where the /j/ is unvoiced in this rec.

-A-

ndi kuta?i?

-B-

si kutali fal.

-A-

kodi kumapita mabasi kumseu

waikuulu?

-B-

mungapese mabasi kapena

magalimoto ena.

-A-

amallpitsa ndalama

zamibili kupita kuBlantyre?

which one (s)/

Which is the way/path

(that goes) to the

Blantyre Road?

Oh, the way to the road?

From here, you go [on] a little, and [then] turn to the right.

Is it far?

No, it isn't far.

Are there any buses on the main road?

You may find buses, or just cars.

Does one ('Do they') pay much money to go to Blantyre?
Exercise 51.a.1. **GOAL:** Facility in the use of the interrogative stem /-ti/ 'which one(s)?'

'Which is the way to Blantyre?'  
'It's that one', (indicating by pointing)

<table>
<thead>
<tr>
<th>njília</th>
<th>njília yópíta</th>
<th>ndlí lyò.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kūblányre ndlí ́ítí?</td>
<td>blányre ndlí ́útí?</td>
<td></td>
</tr>
<tr>
<td>bàsi</td>
<td>bàsi lópíta kūblányre</td>
<td>ndlí ́ítí?</td>
</tr>
<tr>
<td>ndlí ́ítí?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bàsi lópíta kūblányre</td>
<td>ndlí ́úwò.</td>
<td></td>
</tr>
<tr>
<td>ìnthù</td>
<td>ìnthù ópíta kūblányre</td>
<td>ndlí ́átí?</td>
</tr>
<tr>
<td>ndlí ́átí?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>munthù</td>
<td>munthù wópíta</td>
<td>ndlí ́úyò.</td>
</tr>
<tr>
<td>kūblányre ndlí ́útí?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 51.a.2. **GOAL:** Further practice with /-ti/. Practice with a stem that takes a double concordial prefix.

'Which ear of maize is the large one?'  
'It's this [one].'

<table>
<thead>
<tr>
<th>cimángà</th>
<th>cimángà cáčíkúlu ndlí</th>
<th>ndlí lći.</th>
</tr>
</thead>
<tbody>
<tr>
<td>cílți?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cipéwa</td>
<td>cipéwa cáčíkúlu ndlí</td>
<td>ndlí lći.</td>
</tr>
<tr>
<td>cílți?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cǐnthù</td>
<td>cǐnthù cáčíkúlu ndlí</td>
<td>ndlí lći.</td>
</tr>
<tr>
<td>cílți?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The two different pitch patterns mentioned above for /ti/ forms are well illustrated in /siti/ and /atiti/ in the first two lines of this page.

<table>
<thead>
<tr>
<th>Sinthu</th>
<th>Zinthu zákúlu ndi</th>
<th>Ndi [zl].</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maliyá</td>
<td>Malyá zákúlu ndi eti?</td>
<td>Ndi [aw].</td>
</tr>
<tr>
<td>Mábóku</td>
<td>Mábóku zákúlu ndi</td>
<td>Ndi [aw].</td>
</tr>
<tr>
<td>Áti?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Búku</td>
<td>Búku lélíkulu ndi</td>
<td>Ndi [ili].</td>
</tr>
<tr>
<td>Íti?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Galimotsi</td>
<td>Galimoto lélíkulu ndi</td>
<td>Ndi [ili].</td>
</tr>
<tr>
<td>Íti?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mélka</td>
<td>Mélka waúkulu ndi úti?</td>
<td>Ndi [úw].</td>
</tr>
<tr>
<td>Mélka</td>
<td>Mélka yákulu ndi</td>
<td>Ndi [y].</td>
</tr>
<tr>
<td>Íti?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mpandó</td>
<td>Mpando yákulu ndi</td>
<td>Ndi [y].</td>
</tr>
<tr>
<td>Íti?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mpandó</td>
<td>Mpando waúkulu ndi</td>
<td>Ndi [úw].</td>
</tr>
<tr>
<td>Úti?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 51.b.1. GOAL: Facility in use the sequential construction /ndi ku-/.
NB As has already been pointed out, the prefix spelled /-zi-/ here may also be pronounced /-dsi-/, as it quite clearly is in this recording.

NB Low tones on the object prefixes in /símuidzíwa/, /sindicÍdzíwa/.

Exercise 51.x. GOAL: Recombinations of familiar materials in short sequences of conversationally related sentences.

njillá yópíta kútâunì ndì ìtì?
Which is the way (that goes) to town?

símuidzíwa?
You don't know it?

inde, sindídzíwa.
No ('yes'), I don't.

Ndíkuusànì.
I'll show you.

Kucókela pànò, muyëndë pang'ónò.
From here, you go on a little.

Múkàfíka pàmúfúnje, múpítë kùmànzëlé.
When you get to the stream, go to the left.

Musàclóke ìtsínje.
Don't cross/ford the stream.

Múfíka pàmëné pálì ìlëlâto
You'll come to [a place] where there is a large bridge.

wákâdlu.
When you get there, cross the bridge/stream, and follow the big road.

Ndi. Njëse uwono?

Inde, ndi wabwino kwambili.

Zikombo, bmbô. Mwandithandiza kwambili.

Is the road [any] good?

Yes, it's very good.

Thank you, sir. You've help me greatly.

NB The second syllable of /wakfilu/ is low for this speaker, whereas it was high for the speaker who recorded Unit 50. Both patterns seem to be widely used with adjective stems that require a double concordial prefix.
Grammar 51.A. The interrogative stem /-ti/.

The stem /-ti/ 'which one(s)?' takes the usual concords for a stem that begins with a consonant (cf. Note 50A). It should not be confused with /-anj/ 'which kind of, what sort of?'.

The tonal characteristics of forms that contain /-ti/ may be observed in Exercises 51.a.1, 51.a.2, and 51.x. They will be discussed in the next paragraph.

There is one high tone on each of the forms that contains /-ti/. Where the prefix consists of a consonant plus a vowel (e.g. /ci-/, /li-/), the high tone is always and clearly on the prefix: /cít/, /lít/ etc. and the pitch pattern is approximately [\textit{\textbf{\textlangle y\textrangle}}]. Where the prefix consists of a vowel only (/i-/), the tone is on /-t/. Since /-t/ is virtually always at the end of a phrase, however, its pitch is low; the high tone that is assigned to /-t/ is heard as a rising pitch on the prefix syllable: /út/ is heard as [\textit{\textbf{\textlangle y\textrangle}}]. But some of the recorded examples of /-t/ with simple vowel prefixes sound tonally like the rest of the /-t/ forms: /át/ may be heard sometimes as [\textit{\textbf{\textlangle y\textrangle}}] and sometimes as [\textit{\textbf{\textlangle y\textrangle}}].

Grammar 51.B. The sequential verb construction with /ndi/ plus infinitive.

The dialogue contains the sequence:

```
Mupite pang'ono ndi
    Go [on] a little and turn right.
kumayenda kumanja.
```

The action for which /-yenda/ stands is the second of a sequence of two actions. (The first of these actions is represented by /-pite/.) The construction with /ndi/ plus /ku-/ is used when an action is second, third, or later in such a sequence. The verb being in the infinitive form, there is no subject prefix. Notice that the tone of the infinitive prefix /ku-/ which is basically low, is high in all the recorded examples in which it stands directly after /ndi/. 259
UNIT 52
CHINYANJA BASIC COURSE

UNIT 52

DIALOGUE: Directions to a rural school.

-A-
Kodí mùngàndíúse njììà yòpíta kùsùkúlu yàkwà Kasuza?

-B-
Tsópano mûll pàmsèù wàpfùpi udì kùMwànsà.

-B- (continued)

-yenela
Tsópano mûyenela kùpíta kùmànzèlé.

-A-
Ndì pàtàlí?

-B-
phùli(5) mapìli(6)
Fal sí pàtàlí, kònà sùkúlu yáce lílí pàphùli.

-A-
Can you tell me the way to the school at ('of') Kasuza?

-B-
You're now on the road that is near Mwanza, ('the road of near Mwanza!')

-NB- For this speaker the word /pansi/ is pronounced at the end of a statement with pitches [ - - ].

For him, apparently, the tones of this word are /pànsì/, while for one of the other speakers, the tones were clearly /pànsì/ [ - - ]. This is a more serious — and less common — tonal difference than the difference between one speaker's / gàlmòtò/ and another's / gàlìmòtò/, /pànsì/.

-A-
Ndìlyèndë pànjìngà kàpènà pànsì?

-B-
Ndìgànzìa ndì bwìndò kùyèndà I think it's [a] good [idea] to go on foot.

-A-
Ndìlyèndë pànjìngà kàpènà pànsì?

-B-
Ndìlyèndë pànjìngà kàpènà pànsì?

-A-
Ndìlyèndë pànjìngà kàpènà pànsì?

-B-
Ndìlyèndë pànjìngà kàpènà pànsì?

-A-
Ndìlyèndë pànjìngà kàpènà pànsì?

-B-
Ndìlyèndë pànjìngà kàpènà pànsì?

-A-
Ndìlyèndë pànjìngà kàpènà pànsì?

-B-
Ndìlyèndë pànjìngà kàpènà pànsì?
-B- (continues)

khwawa(5) makwawa(6)
dry stream bed, slope
Pali makwawa.
There are some dry stream beds.

-A-

zikomo kwambili.
Oh, thank you very much.

Supplementary vocabulary 52. Directions.

The stems /-fupi/ 'close, near, short', /-tali/ 'far', /manzelo/ 'left' and /-manja/ 'right' have already appeared in the dialogues. Some other stems useful for giving directions and describing locations are:

/-kati/ 'middle'

Nyumba yathu ili {mwa}
kalvi
{pa}
mudzi.

'Our house is in the middle of the village.'

Zomba ili pakati paBlantyre ndi Fort Johnston.'

'Zomba is between Blantyre and Fort Johnston.'

/-nja/ 'outside'

Ana onse ali panja pasukulu.

>All the children are outside the school.'

/-nsi/ 'down, below'

Nyumba iliko kumunsi.

'There's a house down [there].'

Sitolo ili pansi pasukulu.

'The store is below/downhill from the school.'

/-mwamba/ 'above'

Sukulu ili pamwamba pasitolo.

'The school is above the store.'
/-mb:yo/ 'behind'

Ana anaima pambuyo pamphunzitsi.
'The children stood behind the teacher.'

/-tsogolo/ 'before'

Patsogolo pasuku pali mtsinje.
'There is a stream in front of the school.'

Price (pp.88-9) also gives /-tseli/ 'on the other side of a raised object' and /-tsidya/ 'on the other side of a flat or hollow object (e.g. a river).'

Exercise 52.1. Practice in use of /-yenela/ plus infinitive vs. the affirmative subjunctive.

'Go to the left.'
Müpité kumânzâle.

'Müyênela kùpîta kumânzâle.
'Tyênela kùúma.

'Think.'
Tîmê.

'Ayênela kùkócâ m'nyúmbâ.

'Ana abwêle kusûkúlu.

Ndîyâmbâ kuphûnzîla tsôpano.

'Müplitêko pâbâsi.

Tîkhâle m'cîpâtâla.

Tîyànkhûlé Cînyânjâ.

'Muoloke mtsînje újâ.

Müyênela kùkóloka mtsînje újâ.

Exercise 52.2. GOAL: Practice with concords using some of the adjectivals discussed in Note 50.B.

'Which chicken is yours?'
Nkhûku yânu ndî Âî?

'Ndî yaíkûlu.

'Nkhu yânu ndî Âî?

'Ndî yaíkûlùyî.

NB The word /uja/ quite clearly has the tones /~/ here. For the speaker in Unit 50, forms with the stem /~/ had tones /~/.

NB The tonal pattern on /yâikûlu/ is different from the one used earlier nkûku by the same speaker, and like that used by the speaker who voiced Unit 50.
NB The student will remember that the pitch of the first syllable of a possessive (e.g. /zaru/) is a bit lower than the final high pitch of a word like /nkhu/.  

nkhu (zambili)  

NKHU zaru ndi ziti?  

Ndzi zikuluzi.  

NB In this and succeeding units, tonal marks will be omitted when in large sections of an exercise they are perfectly predictable. The student should of course continue to speak the tones, and may write them into the book if he desires to do so.  

nkhu  

TINKHUKU TANU NDL TITI?  

Ndzi tating'oteli.  

NB The word /pansi/, referred to in an earlier marginal note, here has the tones /pansi/ again.  

NKHu zaru ndi ziti?  

Ndzi kakang'ono.  

NB The possessives /pase/, /kwace/ have a downstep from the pitch of the preceding high tone even after the words /pansi/, /kunj/, which end in a single high tone. This is contrary to an earlier tentative conclusion, and to all of the preceding examples of this tone pattern.  

pasi  

Kodi zovuala zili pansi pa'table?  

Are the clothes under the table?  

FAI, zili pamwamba pase.  

No, they're above it.  

Kodi mabuku ali pamwamba pa'table?  

Are the books above the table?  

FAI, ali pansi pase.  

No, they're under it.  

Exercise 52.3. GOAL: Fluency in use of terms that indicate position and direction.  

Kodi mabuku ali pamwamba pa'table?  

Are the clothes under the table?  

Fai, ali kungja.  

No, they're outside.  

Kodi mpando uli kumanzele kwatable?  

Is the chair to the left of the table?  

Fai, uli kumanja kwace.  

No, it's to the right of it.  

Kodi zovuala zili pansi pa'table?  

Are the clothes under the table?  

Mudzi uli kutsidyana kwabtsinje?  

Is the village on the other side of the river?
UNIT CHINYANJA BASIC COURSE

Exercise 52.4. GOAL: Recombination of familiar materials in short sequences of conversationally related sentences.

Mùndè ùl lù pàtsëlì pamùdzì. The field is on the far side of the village.

Do you know the village (of) across the river?

Mùkùdzìwa múdzì wàpàtsìdyá pamtsinje?

Iai, sìndìùdzìwa.

Mùfùna kùpìtìko?

Inde, bambo, koma ndikhala

pàno lelì.

Do you want to go there?

Inde, bambo, kôme ndikhala

Kodi mùngàndìfužê njìlì yákuKàpàngà? Can you show me the way to Kapanga?

KùKàpànga etì!

KuKapanga, eh?

Inde, bambo. Mùmakùdzìwa?

Yes, I do.

Inde, bambo. Ndì kàmùdzìl

Ndì kàmùdzìl, ndì kàmùdzìl.

kakang'oro pàtsëli pàBlantyre.

To Kapanga, eh?

Yes, Do you know it?

Yes, I do. It is a small village.

NB The use of a voiced fricative as an alternative pronunciation for /k/ has been pointed out earlier. In general, this seems to be more common when two or more /k/ sounds occur in adjacent syllables. This recording of /kakang'ono/ provides a striking illustration.

NB The speaker who recorded this unit is not one of those who has no difference between /s/ and /ts/ (see diagram on p. ), yet he says /pàtsëlì/, where some speakers have /pàtsëlì/.
Grammar 52.A. Fluctuation between Locative Classes 16 and 17.

The dialogue for this unit contains the question /Ndì patali?/ 'Is it far?' Compare, in the dialogue for Unit 51 and elsewhere /Ndì kutali?/ 'Is it far?' There is no sharp line between the places where Classes 16 and 17 may be used, and the above sentences provide an example of where the two classes overlap. Notice however that in both instances the class used in the question is also used in the answer.

Grammar 52.B. Possessive when the 'possessor' is inanimate.

In the sentence:

(Kasuza) si patali, koa sukulu
yace ili paphili.

It [Kasuza] is not far, but its school is on a hill.

the possessive stem /-ce/ is used to refer back to the nonpersonal / Kasuza/.
By this time, the student who has been following the tape recordings that accompany this course will have noticed that each of the speakers has certain idiosyncrasies. This speaker, for example, again says /ndImafuna/ with low tone on the subject prefix. In this and other dialogues, he frequently has an ah-like sound for what is written final /-a/. A clear example is in /kupita/ (Line 2 of the dialogue).

NB The locative /kucipatala/, even after pause, has high tones on the first two syllables in Dialogue for Learning. But in Dialogue for Fluency, the more normal /kucipatila/ is heard.

NB This speaker again has /'wa/ on a form with the stem /-ja/. As was pointed out earlier, this differs from the practice of one of the other speakers.

NB Again, in a verb with /-ngo-/ both the vowel of the preceding syllable and the vowel of /-ngo-/ itself are noticeably long.

---

UNIT 53

DIALOGUE. Directions within a town.

-A-

Ah, bamba, ndimafuna kupita kumaika.

-B-

Oh, mufuna kupita kumaika?

-A-

Yes (sir).

-B-

Excuse me, sir, I would like to go to the market.

Do you know where the hospital is?

You go on [from here], until you reach that hospital.

When you get there, take the way going to Modi.

You just follow that one path (that goes) to Modi.

To bend

And then you turn to the left.
When you go left, you'll see a large building.

That big building, (that) is the market.

Exercise 53.a.1. GOAL: To use concords with /‘kha/ 'only, alone'.

NB The student may supply his own tones for the remainder of this exercise.

In listening, pay special attention to the last four syllables of the second sentence in each line. They illustrate the range of pitch patterns which may result from the tonal sequence /‘~‘~‘/ at the end of a statement.

'How many things did you see?'

'I saw only one'.

clinthù Munáona zinthù Mnáona (clinthù) cimódzi cókha.

zinthù Munáona zinthù Mnáona (zinthu) swíli sókha.

basi Munáona mabasi Mnáona (basi) limodzi lokha.

mabasi Munáona mabasi Mnáona (mabasi) awili okha.

galimoto Munáona magalimoto Mnáona magalimoto limodzi lokha.

magalimoto Munáona magalimoto Mnáona magalimoto awili okha.

nyale (sg.) Munáona nyale Mnáona nyale limodzi yokha.

nyale (pl.) Munáona nyale Mnáona nyale ziwili zókha.

anthu Munáona anthu angati? Mnáona anthu awili okha.
Exercise 53.a.2. GOAL: Use of the personal prefixes with the stem /-kha/.

'Who will go with you?'  
'I will go alone.'

\[
\begin{align*}
\text{Inè} & \text{ Mnàni aménè àdsátságànà nànu?} \\
\text{Ìfè} & \text{ Mnàni aménè àdsátságànà nànu?} \\
\text{Ìye} & \text{ Mnàni amênè adzatsagana naye?} \\
\text{Iwo} & \text{ Mnàni amênè adzapita náo?} \\
\text{Inu} & \text{ Mnàni amênè adzatsagana naye?}
\end{align*}
\]

Exercise 53.d.1. GOAL: Accuracy in use of concord with /ndi-o/.

'That large building is the market.'

\[
\begin{align*}
\text{Mèlka} & \text{ Cinyumba cácikúluco ndiyo mèlka.} \\
\text{Sukulu} & \text{ Cinyumba cácikúluco ndiyo sukulu.} \\
\text{Sitolo} & \text{ Cinyumba cácikúluco ndiyo sitolo.} \\
\text{Cipatala} & \text{ Cinyumba cácikúluco ndiyo cipatala.} \\
\text{'Station'} & \text{Cinyumba cácikúluco ndiyo 'station'} \\
\text{Yanjanje} & \text{Yanjanje.}
\end{align*}
\]
Exercise 53.d.2. GOAL: Use of /ndi'/ forms in miscellaneous short sentences.

NB The pronunciation of /t/ in the first rec. of /anatithandisa/ has been noted before; here, it may be compared with the pronunciation of this rec. Buku laling'ono ndilo labwino.

Munthu wamtaliyo ndiyé

Munthu wamtaliyo ndiyé

That tall person is the one that helped us.

Ndti'handisa.

The small book is the good one.

NB Another striking variant of what is written /t/ is found in this rec. of /cobvuta/. The stop is voiced, and followed by an h-like sound, which is also voiced. The same kind of sound, but less extreme, is found also in /uti/ (53.x.1.).

Cinyanja ndico ciyankhulo

Cinyanja ndico ciyankhulo

Chinyanja is the [most] important language of Malawi.

cacakulu {ca}

Munthu wamtaliyo ndiyé

Building roads is my work.

Cacikulu {ca} Malawi.

Chinyanja is the [most] important language of Malawi.

Exercise 53.x.1. GOAL: Recombination of familiar material in short sequences of conversationally related sentences.

Zikomo bambo, ndimafuna kupita

Zikomo bambo, ndimafuna kupita

Excuse me, sir, I want to go to the market.

kumsika.

Kumsika uti?

To which market?

(Ku)msika uti?

Are there two markets around here?

Kuli misika iwili kuno?

Inde, kuli waukulu ndi waung'ono.

Yes, there is a big one and a small one.

Mukudziwako kumsika?

Do you know where the market is?

Uli mkati mwatauni.

It is in the center of town.

Uli pafupi ndi cipatala?

Is it near the hospital?

Inde, bambo, ulipo.

Yes, that's where it is.
Grammar 53.B. The noun /cinyumba/.

The stem /nyumba/, ordinarily in Classes 9/10 was found in Class 6 (Note 50.C). Here, it is found in still another class in /cinyumba/. This use of /ci-/ with a noun stem that is ordinarily in some other class may have 'augmentative' significance ('large house', instead of /nyumba/ 'house'). It would thus have the opposite effect from that of the 'diminutive' classes 12 (/ka-/ and 13 (/ti-/). The student should check for himself to see whether /ci-/ is used in this way. For example, do any or all of the following words exist, and if so, what are their meanings?

* cinjinga
* cimlato
* cimnyamata

Do corresponding plural forms exist? One example might be:

* Zinyumba zazikuluzo......

Grammar 53.C. A word that contains three occurrences of the same concordial element.

The dialogue contains the phrase /cinyumba cacikuluco/'that large building'. Compare /zinthu zazikuluzi/ 'these big things.' These are of course nothing more than the adjectivals /cacikulu/, /zazikulu/ plus an appropriate demonstrative enclitic (cf. Note 1, Unit 32).

From the point of view of the form of the word itself, the same is true for the so-called long demonstratives with /-mene/, e.g. /zimenezo/; this word is made up of /zimene/ plus the demonstrative enclitic /-zo/.

From the point of view of how the words are used in sentences, however, the relation between /zimene/ and /zimenezi/ is not the same as the relationship between /zazikulu/ and /zazikuluzi/. The second pair occur in approximately the same set of positions in a sentence, chiefly as modifiers of nouns.
The same is true for /zimenezi/, but /zimene/ seems to occur only in relative constructions (Note 49.B) and so must be followed by a verb.

Tonal\ly also there is a difference, which shows up on the third syllable:

\[
\begin{align*}
\text{ziméné} \\
\text{ziménézó}
\end{align*}
\]

Grammar 53.D. The use of /ndl-ó/ 'it is that, those'.

In the sentence:

Cinyumba cacikuluco ndiwo msika. That big building is the market.

the word /ndló/ is structurally parallel to /ndinu, ndine/ etc. (cf. Note 41.B), except that for Classes 3-18 all of these forms end in /-ó/. The concordial element agrees with the noun that follows it (here, /msika/), and not with what precedes it.

These forms have the tone pattern low-high: /ndló/, etc. Notice also (in the recordings for Exercise 53.d.1.), that the first syllable of a noun following one of these forms is high:

\[
\begin{align*}
\text{msíka} \\
\text{ndlwó} \msíka \\
\text{cîpâtâló} \\
\text{ndlcó} \, \text{cîpâtâló}
\end{align*}
\]
UNIT 54

DIALOGUE. An unsuccessful attempt to get directions.

-A-

Mùngándúze njilà yópíta kùsòché?

Could you tell me the way to Soche?

-B-

Njilè yópíta kùsòché?

The way to Soche?

íl, pèpànì bambo.

I'm sorry (sir).

Síndídzìwa njilè yópíta kùsòché.

I don't know the way (that goes) to Soche.

-A-

Nànga múkúdzìwa básì ìmène ndingàkwéle?

Do you know a bus that I could take?

-B-

ngakhale

even

-o-mwe

same, this same, as well

Ngàkhále ndí básì lìmwélo, sìndíll kùlídzìwa íài.

I don't even know about the bus, either. ('Even the bus, I don't know [about] it.')

-A-

-kodí sìmúkúdzìwa ìnthù èna ìmène ìkúpíta kùsòché pànd?

Don't you know any people here who are going to Soche?

-B-

ålípò ìnthù ámbílí ìmène ìmàpíta kùsòché.

There are many people who go to Soche.

-B (continues)

kòmábe síndídzìwa ngàtl tìthà kùwàpèza.

But I don't know whether we can find them.

NB The student who is interested in phonetic detail will notice that the sound written /-th/ in the last line on this page is followed (as expected) by an h-like sound; that the ñ-part is voiced; and that the ë-part is not. Compare the recording of /cobvuta/ discussed in a marginal note for the preceding unit.
Exercise 54. b. 1. GOAL: Facility in use of various concords with /-ina/ 'some, other'.

àná
Kdí àná önse ndí àkúlu?
Énà ndí àkúlu; ànà ndí àang'ôno.

zôbvala
Kdí zôbvalà zónse ndí zazikulu?
Zûnà ndí zazikulu; zûÌÀ ndí zazikulu.

zînthû
Kdí zînthû zónse ndí zazikulu?
Zûnà ndí zazikulu; zûÌÀ ndí zazikulu.

mâgâlimotó
Kdí mâgâlimotó önse ndí àkúlu?
Ènà ndí àkúlu; ènà ndí àang'ôno.

mâlâyà
Kdí mâlâyà önse ndí àkúlu?
Ènà ndí àkúlu; ènà ndí àang'ôno.

mîsâù
Kdí mîseu yonse ndí yaikulu?
Yìnà ndí yaikulu;

milato
Kdí milâto yûnse ndí yaikulu?
Yìnà ndí yaikulu;

mîsika
Kdí mîsika yûnse ndí yaikulu?
Yìnà ndí yaikulu;

zipatala
Kdí zipatalà zónse ndí zazikulu?
ZûÌÀ ndí zazikulu; zûÌÀ ndí zazikulu.

mitsînje
Kdí mîtsînje yûnse ndí yaikulu?
Yìnà ndí yaikulu; yìnà ndí yaing'ôno.

atsîkâna
Kdí atsîkâna önse ndí àkúlu?
Ènà ndí àkúlu; ènà ndí àang'ôno.

NB The word here spelt /yina/ is a representation of two elements: the Class 4 prefix /i-/ and the stem /-ina/. For this speaker, the result is /yina/, while for others the result is simply /ina/.

NB This recording (54.b.1) is of interest because the nouns (zobvala/, etc.) that have high tone on the next to last syllable have low pitch (and hence low mîtsînje tone) on the last syllable. Frequently this construction with /-onse/ has the pitches [-âo-] instead of [-âo-] on a phrase like /milato yonse/.
Exercise 54, ab.2. GOAL: Facility in the use of concords with /'o-nsə/, /i-na/, and /'mɒdzə/.

NB The type of interrogative intonation used in the first sentence of each line of this recording is one which merits careful comparison with the declarative intonation on the same word /'abwɪno/ at the end of the second sentence of the line.

'mAre all the oranges good?'

malalanje Malalanje onse ndi abwino?
Limodzi ndi labwino; ena si abwino.

mabuku Mabuku onse ndi abwino?
Limodzi ndi labwino; ena si abwino.

malaya Malaya onse ndi abwino?
Amodzi ndi abwino; ena si abwino.

minda Minda yonse ndi yabwino?
Umodzi ndi wabwino; ina si yabwino.

masukulu Masukulu onse ndi abwino?
Limodzi ndi labwino; ena si abwino.

njila Njila zonse ndi zabwino?
Imodzi ndi yabwino; zina si zabwino.

zipatala Zipatala zonse ndi zabwino?
Cimodzi ndi cabwino; zina si zabwino.

aphunzitsi Aphunzitsi onse ndi abwino?
Mmodzi ndi wabwino; ena si abwino.

nyumba Nyumba zonse ndi zabwino?
Imodzi ndi yabwino; zina si zabwino.

misika Misika yonse ndi yabwino?
Umodzi ndi wabwino; ina si yabwino.

nkhuku Nkhuku zonse ndi zabwino?
Imodzi ndi yabwino; zina si zabwino.

tinkhuku Tinkhuku tonse ndi tabwino?
Kamodzi ndi kabwino; tina si tabwino.
Exercise 54.ab.3. GOAL: Facility in use of concords with /-o-mwe/ and /-ina/.

'I had a good book yesterday.'
'I want the same [book] today.' 'I don't want another.'

buku Ndínáli ndí buku Ndífunà [buku] lómwélò
lábwino dzúlo. lèlò.
Síndífuna lína.

mabuku Ndínáli ndí mábúkhú Ndífuna mábúkhú omwewo
ábwino dzulo. lelo.
Síndífuna ena.

khasu Ndínáli ndí khasu Ndífuna khasu lómwélò
labwino dzulo. lelo.
Síndífuna lína.

makasu Ndínáli ndí makasu Ndífuna makasu omwewo
abwino dzulo. lelo.
Síndífuna ena.

cipewa Ndínáli ndí cipewa Ndífuna cipewa omwewo
cabwino dzulo. lelo.
Síndífuna cína.

nyale Ndínáli ndí nyale Ndífuna nyale yomwéyo
yabwino dzulo. lelo.
Síndífuna yína.

mpando Ndínáli ndí mpándò Ndífuna mpando yomwéyo
wabwino dzulo. lelo.
Síndífuna winá.

mipando Ndínáli ndí mpándò Ndífuna ndí mipando
yabwino dzulo. yomwéyo lelo.
Síndífuna iná.

NB In one and the same exercise, both of the forms /yina/ and /ina/ occur. This is probably not due to the fact that the two nouns are in different concord classes.
Exercise 54.100.4. GOAL: Facility in use of concords with various adjectival stems including /-o-mwe/.

'Some buses are large.' 'The same[ones] that are large are the good [ones].'

mabasi Mabasi ena ndi askulu. Omwe ali askulu, ndiwó abwínó.

masukulu Masukulu ena ndi aakulu. Omwe ali aakulu, ndiwo aabwino.

zipatala Zipatala zina ndi zazikulu. Zomwe zili zazikulu, ndizo zabwino.

nyumba Nyumba zina ndi zazikulu. Zomwe zili zazikulu, ndizo zabwino.

njinga Njinga zina ndi zazikulu. Zomwe zili zazikulu, ndizo zabwino.

mabukhu Mabukhu ena ndi aakulu. Omwe ali aakulu, ndiwo aabwino.

miseu Miseu ina ndi yaikulu. Yomwe ili yaikulu, ndiyo yabwino.

magalimoto Magalimoto ena ndi aakulu. Omwe ali aakulu, ndiwo aabwino.

minda Minda ina ndi yaikulu. Yomwe ili yaikulu, ndiyo yabwino.

zinthu Zinthu zina ndi zazikulu. Zomwe zili zazikulu, ndizo zabwino.

NB The relative tone pattern (/Ali/, etc.) is used in these sentences with /omwe/. The clause in which these words occur is not the main clause of the sentence. Note also that the English translation involves a relative clause.

Exercise 54.1.c.l. GOAL: Facility in the use of the persistive enclitic /--be/.

John wàpltà kùnchito?
Haven't you quit work yet?

No, we're still working.

Haven't you begun to study?

No, we're still eating.

Can't you speak Nyanja?

I'm still trying.

Exercise 54.x.1. GOAL: Recombination of familiar material in short conversations.

Do you know where I can go to buy food?

Isn't there a store around here.

There is one, but I don't know the way.

It's on the other side of that hill.

Do you know where the bridge is?

Isn't it at the foot of that big mountain over there?

That's where it is.

Oh, that's very far.

Free conversation based on the material in Units 50-54.

All of these units have been build around the giving of street and road directions. Practice asking and giving directions to a number of places that are within a radius of one mile from your present location.
Grammar 54.A. The stem /-o-mwe/ 'same'.

In the sentence:

Ngakhale ndi basi lomwelo,

'sindili kulidziwa.

the word /lomwelo/ consists of the Class 5 form of /o-mwe/, plus the demonstrative enclitic /-lo/. In this particular negative sentence, the English counterpart of /lomwelo/ is 'even'. Adjectivals that contain this same stem are also found in affirmative sentences:

Zobvalazi ndi zomwe ndina-
capa dzulo.

Anthu omwewa abwela mawa.

These clothes are the same [ones] that I washed yesterday.

Have these same people return tomorrow.

These same people should return tomorrow.

Also:

Ali ndi galimoto ndi njinga

yomwe.

He has a car and a bicycle as well.

Grammar 54.B. The adjectival stem /-ina/ 'some, other.' This stem, with appropriate concordial prefixes, corresponds both to English 'some' and to 'other'. In negative sentences such as the one in the dialogue:

Simukudziwa anthu ena amene

akupita kuSoche?

it may be translated as 'any.' Further examples are:

Anthu ena amakhala kutauni;

enanso amakhala kumidzi.

Mufuna kugula njinga iyi?

Iai, ndifuna kugula ina.

Some people live in town; others live in villages.

Do you want to buy this bicycle?

No, I want to by another one.
The forms for Classes 2, 6, 12 (i.e. those classes that have /a/ in the prefix) are /ena, ena, kena/. It is as if the /a/ of the prefix had coalesced with the /i/ of the stem, to produce /e/, a vowel sound which is phonetically intermediate between them. The forms for Classes 4 and 9 are sometimes pronounced /ina/, sometimes /yina/.

Grammar 54.C. The persistive enclitic /--be/.

In the dialogue, B has already stated that he doesn't know the way to Soche, and that he doesn't even know about the bus service. In the sentence:

Komabe sindidziwa ngati titha kuwapeza.

he states still another matter on which he does not have the facts at his fingertips. The syllable /-be/ in this sentence is apparently an instance of the persistive enclitic 'still', which is found more frequently with verbs:

Mukugwilabe nchito eti? You're still working?!

Akugonabe. He's still sleeping.

Alibe kusukulu. They are still at school.

N.B. the identity in spelling between the persistive enclitic and the negative element (Note 45.C) that occurs with /-li/. Are they identical also in tone?
DIALOGUE: October weather.

-A-

nyengo (9,10) season

cilimwe (7,8) summer
(or: mwamvu (3))

-tani
tani to be, do, say how?

-R-

Kôdí bambô, nyèngô yà cilimwe
śâkâla yôtâni mwèzî
wà 'October'?

-B-

dzuwa (5) sun

Mwèzî wà October nôlî ngâ nthâwi
yà dzuwa âménêyo.

-B- (continues)

mvula (9,10) rain

Mvûla âmâyamba mwèzî waNovember.

-A-

-sosa
to hoe lightly, clean the fields

Anthu âmâsôsa nthâwì âménêyo? Do people clear the fields at that time?

-B-

Anthu âménêyo ânthu âmâkhâla
âtâthâ kûsôsa,

-B- (continues)

-dzala
to plant, sow

ndîyî lî pâtûpî kûdzâla.

and they are almost [to the point of] planting.
-A- 
Kùdzála címànga?

To sow maize?

-B- 
mapila (6) 
-tele 

Millet

to do, be, say like this

Címànga, mapila, ndî zînà zôtêle. 

- B- (continues) 
Maize, millet, and other [things] like that.

-nenseka 
Kómâ zîmênêzo sîzîmânënësåka.

But one doesn't discuss those things ('Those things are not talked about.')

-A- 
Nàngâ màbåsi ãmàyënda nthâwi ímënëyo?

Do the buses travel [during] that time?

-B- 
Indë, ãmàyëndâdí. 

Yes, they certainly do.

Exercise 55.a.1. GOAL: Facility in use of the /-o-/ form of the interrogative pro-verb /-tani/.

nyëngô yá cilimwe

dzuwâ lá pàno

mvûlå yá November

nthâwi yá dzûwa

nyëngô yá cilimwe ímakhâla yôtani?

Dzuwa la pano limakhala lotani?

Mvula ya November imakhala yotani?

Nthawi ya dzuwa imakhala yotani?

What is the climate of cilimwe like?

How is the sun(of) around here?

How is the November rainfall?

What is the sunny season like?
Exercise 55.a.2. GOAL: Familiarization with the use of /-tani/ in other tenses and with other English translations.

Mùdzáfika kumundá. You will reach the field.

Tîkàfikáko, tîtâni? When we reach there, what will we do?

Tîdzápita kùtauni. We'll go to town.

Mûkàfikáko, mútâni? When you get there, what will you do?

Ânỳamata' ónse ànápita All the boys went to town.
kùtauni.

Ânàkâtâni? What did they go and do?

Mûfûna câkùdyas cótâni? What kind of food you want?

Tîfunà cîmângá. We want maize.

Àmâl ànátîgûllà Mother has bought clothes for us.
zòbvála.

Zòbvála zòtâni? What kind of clothes?

Zîménézî sîzîmànèneka! Things like that aren't talked about!

Zòtâni? What kind of things?

Àtutsi ndi ânthù òtâni? What kind of people are the Watutsi?

Ndi ántâli kwâmbîli. They are very tall.
Exercise 55.a.3. GOAL: Use of the two pro-verbs /-tani/ and /-tele/.

'What are your teachers like?'

[not a complete answer]

What are your teachers like?

Ndi òtélé.

They're like that.

Ndi lotele.

K' what are your teachers like?

Ndi yotele.

Ndi kotele.

Exercise 55.c.1. GOAL: Facility with one common way of using /-ta-/.

He arrived at our place.

He sat down.

When he had arrived at our place, he sat down.

We began to discuss the weather of cilimwe.

When he had sat down, we began to discuss the weather of cilimwe.

He sat down.

He sat down.

He sat down.

We began to discuss the weather of cilimwe.

He sat down.
Exercise 55.x.1. Recombinations.

Nängà kúll dzúwa mwèzi wá October?

Ndétá ndikúla. Kúll dzúwa lámbíli.

Kúlíbé mvúla?

Inde. Mvúla ñmayámba mwèzi wá November.

Kodi kwánú külümeleka ñanthú ámásósa mwèzi úti?

Éna ámásósa mwèzi wá November.

Mvúla yámábíli ñmayámba lítí?

Ndígániza ndlí mwèzi wá March.

Is there sunshine in October?

Yes, there's a lot of sun.

Is there still any rain?

Yes, it rains in the month of November.

At your home in America, during what month do people clean the fields?

Some clean the fields in November.

When do the heavy rains begin?

I think it's [in] the month of March.
Grammar 55.A. Pro-verbs.

The dialogue contains the following sentences:

Nyango ya cilimwe imakhala         How is the weather?
yotani.....?
...ndi zina zotele.       ...and other [things] like this.

Both of the words /yotani/ and /zotele/ are /-o-/ forms of verbs. The stems of the verbs are respectively /-tani/ 'to say, do, be how?' and /-tele/ 'to do, say, be so/like this'. There is one more such stem in Nyanja: /-telo/ 'to say, do, be like that'. These three stems take the prefixial inflections of verbs. Unlike all other verbs, the final vowel of the infinitive and most other forms is not /-a/, and is invariable for each stem: the forms of /-tani/ always end in /-i/, /-tele/ in /-e/, and /-telo/ in /-o/.

These verbs stand in the same relation to the other verbs of the language as the pronouns stand in relation to the nouns. They will therefore be called pro-verbs: /-tani/ is the interrogative pro-verb, while /-tele and /-telo/ are demonstrative pro-verbs.

Grammar 55.B. A reminder concerning concord.

The phrase:

Ndiyo nthawi ya dziwa imeneyo. That is the time of rain.
contains the noun /dziwa/ (5) 'sun', followed by the demonstrative /imeneyo/.
The demonstrative of course agrees with /nthawi/ (9) and not with /dziwa/.

Grammar 55.C. A construction containing two verbs, each with a subject prefix: the dependent verb prefix /-ta/.

In the sentence:

Nthawi imeneyo anthu amakhala      By that time [of the year] people
átáthá kusosa. have finished clearing the fields.
the sequence /amakhala atatha/ occupies the place that is most commonly occupied by a single verb. Constructions that have been met in the past which contain two verbs have usually had an infinitive as the second word.

The second verb in /amakhala atatha/ is not an infinitive. It consists of a subject prefix /a-/ (C1.2) plus the non-initial prefix /-ta-/ 'to finish'. The prefix /-ta-/ is comparable to /-ka-/ (cf. Note 43.B) in that verbs which contain it are 'dependent'; that is, such a verb cannot ordinarily stand as the only verb in a complete sentence. Here are some further examples of its use:

<table>
<thead>
<tr>
<th>Amakhala atatha</th>
<th>Amakhala atatha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Átakahála pansí anayamba</td>
<td>After he had sat down ('he-having sat-down') he began to talk with us.</td>
</tr>
<tr>
<td>kuyankhula nafe.</td>
<td></td>
</tr>
<tr>
<td>Tlázátha nchítóyi lnù</td>
<td>We will finish this work after you have left ('you-having-left').</td>
</tr>
<tr>
<td>mútácóká.</td>
<td></td>
</tr>
</tbody>
</table>

All examples of /-ta-/ forms in this unit show high tones on all syllables. The low pitch on the last syllable in the last of the above examples is of course attributable to its position at the end of the sentence.

Compare the construction /amakhala atatha/ 'they are regularly in the situation of having finished' with the one-word verbs /ámathá/ 'they regularly finish', and /átha/ 'they finish'.

The construction with /-khala/ (in any of its tenses) plus a dependent /-ta-/ verb adds a great deal to the flexibility and precision of the Nyanja verb system.
UNIT 56

DIALOGUE: December weather.

NB Here and elsewhere the names of months, which are of course recent loans from English, often have a falling tone on the first syllable, followed by high on the second.

Kodi nyängó imákha la bwanji mwezi wáDecember?

Mwezi wáDecember ti'll ndí mvulánsö.

Yámbíli?

È. Komá ntháwi iméneyö ànthù ámgwíla nchítö

[yá] mbíli.

[kwá]

NB The verb /ili/, which is not the main verb in this sentence, has the 'relative' tone pattern, with high on the first syllable.

Note also the pitches [ — ] on the infinitive /kugwa/, which indicate that this word, unlike most infinitives, does not have a high tone on the first syllable of the stem.

Vumba

NB The same is true for /kúvúmba/ in the last line on this page.

What is the weather like in December?

In December we have rain.

A lot?

Yes, but [at] that time people work hard.

How do you move around at that time [when] the rain is falling?

It's no matter.

Even when it's raining, people go to the garden and work.
Exercise 56.a.1. **GOAL:** Use of /po-/ and /mo-/ forms of verbs in 'adverbial function.

- **Mumatani pófikapo?**
  - What do you do upon arriving there?

- **Pødamba timasosa minda.**
  - First ('at beginning') we clear the fields.

- **Mumatani pòdzala mapila?**
  - What ('How') do you do when planting millet?

- **Ndidzakuphunzitsani mòkonôwa.**
  - I'll teach you with pleasure ('in being pleased!).

- **Ana awa onse amaphunzila mòyenela.**
  - All these children study as they ought.

- **Tinaoloka mtsinje mòbvutika.**
  - We forded the stream with difficulty.

Exercise 56.x.1. **Review conversations.**

**Part 1.**

- **Kwánú ku Ameleka mvúla ñmâwâza kwâmblí?**
  - At your home in America does it rain much?

  [or: Kwanu kuAmeleka kúli kúwâza mvúla yamblí?]
CHINYANJA BASIC COURSE

UNIT 56

Pâmwèzi ùti?

In what month?

Nhēzi wâ August.
The month of August.

Iâi, kûlibé mvula yâmbíli
nthaâi lâmenéyô.
No, there's not much
rain at that time.

Part 2.

Kwânu mlâzi yâ mwâmvu ndî ëti?
At your home which are
mlâzi yâ mwâmvu ndî July ndî
the months of mwâmvu?
August.

Kûlibé mvula nthâi lâmenéyô?
Is there still rain at
Kûlibé yâmbíli, kômâ kûli
that time?
dzûwa lâmbíli.

Part 3.

July ndî August ndî mlâzi yâ dzûwa
July and August are
ëti?
sunny months, are they?

Inde, bàmbô. Timakhala ndî
Yes. We have a lot
dzuwa lambili, mlâzi imeneyi.
of sun in those months.

Nanga mumagwila nchito bwanji
How do you work during
nthâi imeneyô?
that period?

Fâlibé kânthû.
It's not so bad. ('There

Part 4.

Munâabwelela lîlî kûcôkela
When did you come back
kûzômbâ?
from Zomba?

Mdinabwele dzulo.
I came back yesterday.

Pânjînga?
By bicycle?

Iai, ndinabwele pabasi.
No, I came by bus.

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Part 5.

Munali pilina ndalama zingati
pòbwèla kundó?

Ndinalipila ndáláma zlaḥnú.

Ànakúbèlání. Ìlùngú wàpitáwo
ànándilipitsà zinái bàsl.

Tsópano ndítání?

Pepání ndithu.

How much did you pay to come here?

I paid five shillings.

You were robbed. Last week I was charged only four.

Now what should I do?

You have my deep sympathy.
Grammar 56.A. Special uses of the locative concords, Classes 16 and 18, with the /-o-/ form of verbs.

The /-o-/ form of the verb is derived historically from a coalescence of the linking /-a-/ and the /ku-/ of the infinitive. Knowing this may make it easier for the student to understand the structure of two phrases in the dialogue for this unit:

Anthu amayenda panjinga pòpita  Do people travel by bicycle
kutauni? when [they] go to town?

Amayenda koma mòbvtika. They move about but with
difficulty.

Literal translations might be: /popita/ 'on going' and /mobvutika/ 'in being-troubled'.

Notice that these /-o-/ forms differ tonally from the /-o-/ forms that were discussed in Unit 46, Note 2. Those forms were related to a possessive prefix (/wá-, /cá-, etc.) that had high tone. With omission of the /-k-/ and the change in quality of the two vowels, the form */wákùbvútika/ became /wòöbvútika/ (usually spelled with a single o).

The locative prefixes, unlike the possessives, have basic low tone. Accordingly, the tone of words that include a locative plus an infinitive are exemplified by /mòöbvtika/ (also customarily spelled with a single o), from */mûkùbvutika/.

Grammar 56.B. Grammatically significant differences in verb tones.

This unit contains further examples of verbs with relative tone pattern. Compare the following sentences:

Mvúla 111 kùgwa. The rain is falling.
Mumayenda bwanji nthawi imeneyo mvula fili kugwe?

Mvula ikuvumba.

Mvula ikuvumba anthu amapita kumunda.

How do you get around [during] the time [when] the rain is falling?

It's raining.

When it's raining, people go to the field.
UNIT 57

DIALOGUE: February weather in Malawi.

-A-

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. Mwèzi wá February?

-B-

Can you tell me about the weather in February?

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. Mwèzi wá February ndiyé

In these two sentences, however, there are no other verbs. Probably the nuclear role ordinarily assigned to a verb in Nyanja sentences is here filled by /ndiyé/.

-B- (continues)

In February, that's when the rain is still going on ('is in the midst').

NB The first syllable of /zikukula/ (Stc. 3) is long. Remember that this word is an alternate for /zili kukula/. This is a further example of contraction in which the quality of one vowel is lost, but its quantity (i.e. its duration) remains.

-A-

And the maize and millet are growing.

-B-

Do people eat maize at that time? (i.e. Is the maize edible?)

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. Mwèzi wá February?

-B-

to grow

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. Mwèzi wá February?

-B- (continues)

It's [at] that time that people begin to roast a few ('one') at a time.

NB The first syllable of /zikukula/ (Stc. 3) is long. Remember that this word is an alternate for /zili kukula/. This is a further example of contraction in which the quality of one vowel is lost, but its quantity (i.e. its duration) remains.

-A-

Do they also harvest [the grain]at that time?

-B-

No, they don't,
kômâ clôôdi ci môôdi
khângôôcha bâsl.

0, zônse zânûmnâ zâmâkhâla
zásikûlûdi?

mbû (9,10)
Ee, mbû zânûlîmbîli,
(kâblîci),
cabbage, màplî na ndî zînà
zôtèle.

O. Zîkômb kwambîli.

Exercise 57.a.l. GOAL: Use of /ndîpo/ in sentences analogous to the one discussed in Note 57.A.

Kûlî mvula mwezi wa February?

Mwezi wa February ndîpo mvûla
îîî pakati.

Kûlî mvula mwezi wa November?

Mwezi wa November ndîpo mvûla
imâyàmîba.

Kuli mvula mwezi wa October?

Mwezi wa October ndîpo kûlîbe
mvula yambîli.

Mwezi wa October kûl dzuwa?

NB The use of low tone on the subject prefix of /imayamba/, which has been an unexplained phenomenon referred to in several marginal notes, is even more surprising in a context where the 'relative' tonal pattern is expected. Note however, the expected high tone on /ku-/ in /kulibe/.

But they just roast one by one.

And everything in ('of') the field is big?

Yes, many, many [kinds of] cabbage, millet and so on.

Thank you very much.

Is there rain in the month of February?

The month of February, that's when the rain is in the midst.

Is there rain in the month of November?

The month of November, that's when the rains begin.

In the month of October there isn't much rain.

Does the sun shine in October?
NB In contrast to /AmAyimba/ discussed in the marginal note on the preceding page, /IMIdzila/ has the expected high tone on the subject prefix.

Exercise 57.b.1. GOAL: Facility in use of the distributive construction.

We can roast the maize one [ear] at a time.

We can roast the maize two by two.

We got on the bus one at a time.

We got on the bus two at a time.

The children left the school two at a time.

The children entered the school three by three.

Let's wash the clothes three at a time.

Lorries can cross by this bridge one at a time.

Can people go on this path one by one?
Exercise 57.c.1. GOAL: Use of the /zi-/ concord with mixed antecedents.

címangà
màplà
Címangà ndi cabwínò.
Màplànso ndi ábwínò.
Címangà ndi máplà ndi zábwinò.

màlayá
cipéwa
Clpéwánso ndi cábwínò.
Màlayá ndi cipéwa ndi zábwinò.

clpatàlà
súkúlu
Clpatàlà ndi cábwíno.
Súkúlúnso ndi labwínò.

mláto
mláu
Mílato ndi yábwíno.
Mlsèúnso ndi yábwíno.

mlsèù
Mílato ndi mláu ndi yábwíno.

súkúlu
Súkúlu ndi labwíno.

áphunzitsíl
Apunzitsínso ndi abwíno.
Súkúlu ndi áphunzitsíl ndi abwíno.

áphunzitsíl
Apunzitsínso ndi abwíno.

âná
Ánánso ndi abwíno.

áphunzitsíl
Apunzitsínso ndi abwíno.

mùná
Mphunzitsí ndi wábwíno.

mùná
Mphunzitsí ndi wábwíno.

máphunzitsíl
Mphunzitsí ndi wábwíno.

máphunzitsíl
Mphunzitsí ndi wábwíno.

mwàná
Mwànánso ndi wábwíno.

mwàná
Mwànánso ndi wábwíno.

mwàná
Mwànánso ndi wábwíno.

mìdzi
Midzi ndi yábwíno.

mìdza
Midzi ndi yábwíno.

mìdza
Midzi ndi yábwíno.

mìdza
Midzi ndi yábwíno.
Exercise 57.x.

Part 1.

Ndingafike bwanji kumtsinje? How can I get to the river?

Kuli mset ndi kánjila zimene zimapitako. There are a road and a small path that go there.

Kánjila ndi kabwino? Is the small path any good?

Nthawi iyi si kabwino kwambili, cifukwa ca mvula. At this time, it's not good, on account of the rain.

Part 2.

Tinjila tonse ndi tobvuta masiku ano? Are all the small paths difficult these days?

Inde, bambo. Kuli matope ambili. Yes, there's a lot of mud.

Ndiganiza ndi bwino ndiyëndë pabasi. I think it's [a] good [idea] for me to go by bus.

Koma mabasinso amayenda mobvutika masiku ano. But even the buses travel with difficulty nowadays.

Part 3.

Mumakonda zám'mundá zìtl, bambo? What kind of produce do you like?

Ndimakonda zonse. I like [them] all.

NB The question intonation in Stc. 1 of Part 2 is fairly rare in these rec. Its most conspicuous characteristic is the abrupt drop after the last high tone. Note also that /ano/, which usually has high tone after a word that ends high, here has low tone on both syllables.

NB In this rec., the sequence /-yenda mobvutika/ has an uninterrupted series of highs.
Kuli mapila ambili kwanu
ku Ameleka?
Iai, kuli pang'ono basi.

Is there a lot of maize at your home in America?
No, it's scarce. ('It's there only a little.')
Grammar 57.A. A further use of the concord of Class 16 in reference to time.

In the sentence:

Mwezi waFebruary ndipo mvula ili pakati.  
In February is when the rain is at full swing (raining heavily.)

the word /ndlpó/ corresponds more or less to 'that is when'.

[In the tape recording of the dialogue for this Unit, the second sentence contains /ndlyé/, which is interchangeable with /ndlpó/ in this context.]

Compare the use of Class 16 described in Unit 56, Note A for such words as /pOlyámba/ 'at first', /pOfika/ 'upon arrival'.

In the recording of Exercise 57.a.1., the second sentence in Lines 1 and 3, and of course the second sentence of the dialogue, show that in this kind of construction the verb that follows /ndlpó/ or /ndlyé/ has the relative tonal pattern.

Grammar 57.B. The construction exemplified by /cimodzi cimodzi/.

The dialogue contains the sentence:

Amayamba kuocha cimodzi cimodzi.  
They begin to roast one at a time.

The reference of the /ci-/ prefix is of course to /cimanga/ 'maize'.

Compare also:

Timagula mazila atatu atatu.  
We buy three at a time.

the repetition of the numeral stem, with the appropriate concordial prefix on both occurrences of the stem, corresponds to English '_____ at a time'.

This may be called the 'distributive construction'.

The pitch pattern that is heard in the recorded examples of the distributive construction is [---]. Since all of these examples occur at the end of a phrase, it is difficult to say whether the tonal pattern attributed to the construction should be /clmódzi clmódzi/ or /clmódzi clmódzi/. From
the practical point of view of one learning to speak the language, this ques-
tion is not very urgent.

Grammar 57.C. Concord when there are two or more antecedent nouns, represent-
ing more than one class.

The dialogue includes the sentence:

Cimanga ndi mapila zikukula. Maize and millet are growing.

Here, /cimanga/ is in Class 7 and /mapila/ in Class 6. The concord used in
such situations is /zi-/ (Class 8 or Class 10).

But if the two nouns are both singular, and both are in the same
singular class (e.g. Class 3), then the verbs or other words that are in
concord with them have the prefix of the plural class that normally is
associated with the singular class to which both nouns belong:

/mlato/ (3) and /njila/ (9) would have /zabwino/

but:

/mlato/ (3) and /mseu/ (3) would have /yabwino/ (4).
UNIT 58

DIALOGUE: April weather in Malawi.

-A-

Nyânjî myângô mû April?

B-

Hm. Mû April, bâmbo?

-B- (continues)

uîku (17)

Ndî nthâwî lîmêne ânthû

âmâyândâyândâ uûk ndî uûk.

-B- (continues)

-uma

-thamanga

Çümângâ cîkâwûmâ, ânthû

kûlhâmângîla kûkâkolola
tsîpâno.

-B- (continues)

-siya

-siyana

Èna ndî lûmâtêngâ mbêu

zôsîyanasiyana m'mûndâ.

-B- (continues)

Îmâkhâlâ ânthû ógwîla nchîto

zâmblîmbîlî kûmûndâ.

NB The four-syllable stem /-yândâyândâ/ substantiates the hypothesis that in /-ma-/ forms it is not the second, or third, syllable that gets the high tone: it is the next to last.

NB The construction represented by /ûk ndî uûk/ provides another example of a place where the tone of the syllable that follows /ndî/ is not high.

NB The form /ndî kumâtêngâ/ is unusual in having both /ndî/ [? 'is, are'?] and /-ma-/.
-to beautify, to make ready

 Everyone is ready to harvest his maize.

Then the children don't go to school, but help their parents?

When they come back from school they go and help their parents to [go and] harvest the maize.

right there

to carry and put down, to carry on one's head

perhaps; or; expression of uncertainty

Do you leave [it] there, or do you carry it home?

We take it home or sometimes we leave [it] there.

Exercise 58.b.1. GOAL: Use of the infinitive in the second of two verb forms that are joined by a conjunction.

People harvest maize.

People roast maize.

People harvest maize and roast [it].
They don't roast much maize.
They roast one at a time.

They don't roast much maize, but [they just] roast one at a time.
I'll show you the way.
I'll go with you.

I'll show you the way and go with you.

He got on the bus.
He paid two shillings.

He got on the bus and paid two shillings.
I didn't get on the bus.
I stayed at home

I didn't get on the bus, but stayed at home.

People don't plant maize at that time.
People just clear the fields at that time.

People don't plant maize at that time, but just clear the fields.
He didn't go straight ahead.
He turned to the right.

He didn't go straight ahead but turned to the right.

NB Long vowels occur in these sentences in contractions of /si-/ plus /-a/, and before /-ngo-/. Both these phenomena have already been noted, but are pointed out here to emphasize that they are quite consistent. Note also that /-ngo-/ itself is short in these examples.
NB Exercise 58.x.1 contains further evidence to help in working out a formula for the placement of the high tone in subjunctive forms of verbs that have stems of various syllable structures. One must take into account, however, the pause after the verb in the third sentence, and its effect on the phrase intonation.

Exercise 58.x.1. GOAL: Use of /-thamangila/ as the first of two verbs.

'Let's harvest [maize].'
Tiyeni tikołölé.
Tiyeni tlicołë płə̀ⁿə̀.

'This is too much food.'
Tiyeni timuúzé mā̀u awa.

'They're going to the headman's.'
Tiyeni tilmwêsé ng'ōmbè.

'This is too much salt.'
Tiyeni tiłòłë ktsínje.

'This is too much time.'
Tiyeni tísôsé míná.

Exercise 58.x.2.
Part 1.
Azibambo ali kütli?
Ayenda kwá nyákwáwá.
Kodi adzabwelë láli?
Ndiyesa adzabwelela pàkùlówa

dzúwa.

Part 2.
Azimai aMeleka amàyànikhúlayànikhúla kwambili.

Bwanji azimai a kwanu?

Azimai akwathu amayankhulanso kwambili.

American women talk a lot.

How about the women at your home?

The women in our part of the world talk a lot too.
Does John have a job?

No, he's looking for work, but there isn't any.

He didn't find any, eh?

No, he didn't.
Grammar 58.A. Reduplicative constructions.

This dialogue contains examples of a variety of constructions in which the same word or stem appears twice:

(1) The verb stem is used twice. Prefixes stand before the first only:

amayendayenda they move about continually
and not: *amayenda amayenda
mbeu zosiyansiyana various different seeds
and not: *zosiyana zosiyana

(2) Some other stems are used twice, with prefixes before the first only:

nchito zambilibili a very great amount of work; many, many jobs

(3) A word is repeated, with an intervening conjunction:

uku ndi uku here and there, hither and yon ('here and here')

(4) Compare also the distributive construction (Note 57B) in which the whole word, including prefixes, is repeated but with no intervening conjunction:

cimodzi cimodzi one (Cl. 7) at a time
and not: *cimodzimodzi
or: *cimodzi ndi cimodzi

Grammar 58.B. Another use of the infinitive.

Each of the two sentences:

Ana samapita kusukulu. The children don't go to school.

Ana amathandiza azibambo ao. The children help their parents ('fathers').

contains a finite verb form. The subject of both verbs is the same. The sentence in the dialogue, which is in a sense a combination of these two
sentences joined by /koma/ 'but', the second of the two verbs is in the infinitive form: /kumathandiza/ instead of /amathandiza/. Note also that the prefix /-ma-/ which has to do with habitual or customary action, is used in the infinitive as well as in the finite form.

Grammar 58.C. Double plural prefixes on certain nouns.

If /bambo/ is singular, its corresponding plural might be either /abambo/ (Cl. 2) or /zibambo/ (Cl. 10). The plural /abambo/ is in fact used. Note also the apparently double plural in /a-zi-bambo/ (and also in /azimai/). The difference in meaning between /abambo/ and /azibambo/ is not clear at this writing.
DIALOGUE: June weather in Malawi.

-A-

How [is] the weather in June?

-B-

to be insipid, cold

The month of June?

Don't talk about [it]!

It's the cold month.

-B-(continues)

I don't know how it is in America, but here it is cold.

-B-(continues)

[stick of] firewood

to be warm, warm oneself at

fire

You have to have firewood and warm [yourself] at the fire.

-A-

-ocha

to burn, roast, toast

Do you roast manioc at that time?

-B-

We roast manioc, potatoes, and other [things] as well.
-A-

kazinga

Mùmàkâzîngâ cîmângâ nthâwî

îmêneyô?

to roast, fry

- B -

Inde. Então âmbîlî âmàkâzîngâ
cîmângâ, cîfûkwâ nthâwî îmêneyî
âmângôkhâla pâmôto kùôthela
môtô bâsî.

Yes, most people (fry) maize because at that time they just sit around the fire and keep themselves warm at it.

- B - (continues)

Kûmàlázîla.

It's cold!

Exercise 59.b.1. GOAL: Facility in use of locative expressions as subjects of sentences.

kùnô Kûnô kûll mbêu
zambîlî. There are a lot of seeds around here.

pâtêbulô Pâtêbulô pâtî mbêu
zambîlî. There are a lot of seeds on the table.

m'nyûmba M'nyûmbâ kull mbêu
zambîlî. There are a lot of seeds in the house.

kuno Kuno kulibe âzungu
ambili. Around here there are not a lot of Europeans.

rasukulu Pasukulu pâtîbe
âzungu ambili. At the school there aren't many Europeans.

mugalimoto Mugalimoto mulibe
azungu ambili. In the car there aren't many Europeans.

kùmâláwi KuMalawi kùmâgwá
mvûla zambîlî. In Malawi it rains a lot.
<table>
<thead>
<tr>
<th>pano</th>
<th>Pano págwá mvúla</th>
<th>Here it rains a lot. yambili.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muDecember</td>
<td>MuDecember mígwa</td>
<td>In December it rains a lot. mvúla yambili.</td>
</tr>
<tr>
<td>kumapili</td>
<td>Kumapili kumazizila</td>
<td>In the mountains it's very cold. kwambili.</td>
</tr>
<tr>
<td>pánó</td>
<td>Pano pámahzízíla</td>
<td>Here it's very cold. kwambili.</td>
</tr>
<tr>
<td>m'nyùmbá</td>
<td>M'nyumba múmahzízíla</td>
<td>In the house it's very cold. kwambili.</td>
</tr>
</tbody>
</table>

NB The combination of syllabic /m-/ plus /ny-/ here and often sounds like /m-yu/ instead of /m-nyu/. 

---

**Exercise 59.x.**

**Part 1.**

Ku Ameleka mwezi wozizila ndl úti?
Kuli itatu: 'December', January', ndi 'February'.
Bwanji nyengo pa mwezi wa 'April'?
Pa mwezi wa 'April' mvula ímagwá kwambili.

Which is the cold month in America?
There are three: December, January, and February.
How is the weather in the month of April?
In the month of April it rains a lot.

**Part 2.**

Cinisngwa cimadzalidwa pa nyengo yanji?
Panyengo yamvula.
Kwanu ku Ameleka cinangwa cimadzalidwa?
Iai, pang'ono basi.

In what kind of weather is maize planted?
During the rainy season.
At your home in America is cassava grown?
No, just a little.
Part 3.

Here in America in the month of December, it's very cold.

Uku kuAmeleka, pa mwezi wa 'December', kumazizila kwambili.

It's not like that in Malawi.

KuMalawi sikutele.

KuMalawi kumatani?

How is it in Malawi?

Kumavumba kwambili, koma sikumazizila.

It rains a lot, but it's not cold.

Part 4.

This food is cold.

Ici cakudya ndi cozizila.

Sorry! What shall I do?

Pepani! Nditani nanga?

Put it on the fire.

Cikeni pamojo.

All right.

Cawino.
Grammar 59.A. A type of sentence which contains no verb.

The first sentence of this dialogue is a question:

Bwanji nyengo pa mwezi wa June? How [is] the weather in the month of June?

This sentence contains no verb. Parallels for this sentence are hard to find. So, for example, the following would be rejected by at least some and perhaps all speakers of Nyanja:

*Bwino nyengo pa mwezi wa June?
*Uti mwezi wozizila?
*Liti nyengo wozizila?

Grammar 59.B. A locative noun (phrase) used as the subject of a sentence.

This dialogue provides two unusually good examples of words in a locative class controlling the concordial prefixes of other words:

Kaya ku Ameleka kumakhala kotani? I don't know how is is in America.

in which /kuAmeleka/ (Cl. 17) is the subject of the verb /-khala/, and:

Kuno kumakhala kozizila. Here [it] is cold.

in which the subject is /kuno/.

Note also in this connection the one word sentence:

Kuzizila. It is cold there/here.

in which the first syllable is not the infinitive prefix, but the subject prefix of Class 17. Note the tonal difference between /kùzìzìla/ 'to be cold' and /kùzìzìla/ 'it gets cold'.
UNIT 60

DIALOGUE: August weather in Malawi.

-A-
Kódí mwèzí wá 'August' nyêngò ñmàkhála yabwìnò?

-B-
tentha
Mwèzí wá 'August' ndì mwèzí wótentha.

-B- (continues)
Kúmàyâmba kùtenthâ kwámblí.

-A-
Kwámblí?

-B-
panda
nsapato (9,10)
Ndîthûdí. Ìnthù sàyèndà pënsí ópândà nsápàtò.

-A-
M. Nángà ìnthù ópândà nsápàtò ñmàyènda dwândi?

-A- (continues)
Clífükwà kull ìnthù ámbílí ópândà nsápàto.

-B-
thenesi
Ìnthù ámbàbvâla nsápàtò zá thènesi.

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The month of August is a hot month. The heat begins. A lot? to be without; to lack shoe A lot. People don't walk without shoes. How do people without shoes on get around? Because there are lots of people who lack shoes. People wear tennis shoes.
-A-

mtundu (3, 4)

Mana cha mukwita clani nthawi

What do you do at that time?

Inene ye?

What kind of work did you do?

-B-

Anthu ayaambwa kulima minda.

People begin to cultivate the fields.

-B- (continues)

mtengo (3, 4)

AMAYAMBA KUTENTHA MTENGO.

They begin burning the trees.

-B- (continues)

dula

Amadula mtengo.

Others cut down the trees.

-A-

O. Zikomo kwambili.

Oh. Thank you very much.

Exercise material. The climate of Washington, D. C.

Mwezi wa 'June' ndi mwezi wozisila kuMalawi.

The month of June is a cold month in Malawi.

KuWashington mwezi uwu si wozisila.

In Washington this month isn't cold.

Nyengo ya 'June' ndi yawino kwambili.

The June weather is very nice.

Mwezi wa 'August' nyengo imakhala yotentha.

In the month of August the weather is hot.

Mwezi uwu ndiwo mwezi wotentha kupambana yonse.

This month is the hottest month of all.
In Malawi also the month of August is very hot.

When October arrives, the weather begins to cool off a bit.

Which is the rainy month?

The rain falls mostly in April.

The weather begins to get hot in that month.

The weather of Dar-es-Salaam in the month of September is not good.

It's very hot.

Also, it's very humid.

That time is a time when it's hotter than at other times.

It may rain at any time.

The month of November isn't so hot as the month of September.

It is still humid, but it isn't very hot.
Nthawi imeneyi, zipatso
zimayamba kuculuka, cifukwa
cu mvula.

Mwezi wa 'January'
kumatenthobe, koma kuli
mvula.

At this time, the fruits begin to become plentiful on account of the rain.

The month of January is still hot, but there is rain.
The dialogue for this unit is the last in a series (55-60) on the climate of Malawi. It contains no new features of grammar. In this unit, the student's time may be spent in adding to his vocabulary for the discussion of weather. For each of the following English words, ask for the Nyanja equivalent. Find out what concords are used with each new noun. In addition, get at least one short, complete sentence that contains each new word, and write it in the book:

'rain clouds' mítambó yámvula

'clouds (other than rain clouds)' mítambó

'wind' èmphépo

'fog' mkhúngu

'lightning' mpézi

'to blow' (wind) kukúnticha mphépo

'to thunder' kúcíta bingù
Before leaving Units 55-60:

(1) Learn to describe the climate of the part of the United States that you know best.

(2) Practice asking questions of your teacher concerning the climate at his home. Are there any important climatic variations among different parts of Malawi?
UNIT 61

DIALOGUE: Buying maize.

-A-

Ndimafuna kugula cimang'a. I'd like to buy some maize.

-B-

Mumagulitsa bwanji? How do you sell [it]?

mbale (9,10)

O, mbale yace yakulu,

tangobwelani muone, bambò.

plate

-B- (continues)

kBili (5,6)

Mbale lyi, kobili lImodzi.

penny

-A-

Kobili lImodzi, mbale

yakulu lyi?

-B-

Mbale imodzi, kobili lImodzi.

-A-

Nang'a ndikafuna kugula mbale

zizatu?

-B-

Mbale zizatu makobili attatu.

-A- (continues)

Cimang'a canga ndi cabaWin'di kwambil'

-B- (continues)

Canga ndi cabaWin'di kwambil'.

-A- (continues)

Ndimafuna kugula cimang'a. I'd like to buy some maize.

-B-

Mumagulitsa bwanji? How do you sell [it]?

mbale (9,10)

O, mbale yace yakulu,

tangobwelani muone, bambò.

plate

-B- (continues)

kBili (5,6)

Mbale lyi, kobili lImodzi.

penny

-A-

Kobili lImodzi, mbale

yakulu lyi?

-B-

Mbale imodzi, kobili lImodzi.

-A-

Nang'a ndikafuna kugula mbale

zizatu?

-B-

Mbale zizatu makobili attatu.

-A- (continues)

Cimang'a canga ndi cabaWin'di kwambil'

-B- (continues)

Canga ndi cabaWin'di kwambil'.

-A- (continues)

Ndimafuna kugula cimang'a. I'd like to buy some maize.

-B-

Mumagulitsa bwanji? How do you sell [it]?

mbale (9,10)

O, mbale yace yakulu,

tangobwelani muone, bambò.

plate

-B- (continues)

kBili (5,6)

Mbale lyi, kobili lImodzi.

penny

-A-

Kobili lImodzi, mbale

yakulu lyi?

-B-

Mbale imodzi, kobili lImodzi.

-A-

Nang'a ndikafuna kugula mbale

zizatu?

-B-

Mbale zizatu makobili attatu.

-A- (continues)

Cimang'a canga ndi cabaWin'di kwambil'

-B- (continues)

Canga ndi cabaWin'di kwambil'.

-A- (continues)

Ndimafuna kugula cimang'a. I'd like to buy some maize.

-B-

Mumagulitsa bwanji? How do you sell [it]?

mbale (9,10)

O, mbale yace yakulu,

tangobwelani muone, bambò.

plate

-B- (continues)

kBili (5,6)

Mbale lyi, kobili lImodzi.

penny

-A-

Kobili lImodzi, mbale

yakulu lyi?

-B-

Mbale imodzi, kobili lImodzi.

-A-

Nang'a ndikafuna kugula mbale

zizatu?

-B-

Mbale zizatu makobili attatu.

-A- (continues)

Cimang'a canga ndi cabaWin'di kwambil'

-B- (continues)

Canga ndi cabaWin'di kwambil'.

-A- (continues)
-B- (continues)

Onání icò cácing'ónocing'óno
ca ànthù éna.

-A-

Àmwènyé (2)

Kòmà Àmwèneye sàmàgùlîtsa
conco.

-A- (continues)

Amagùlîtsa mbàlè zìwìlì kòbìlì
lìmòdzi.

-A- (continues)

Ndìye mbàlè zìtatu màkòbìlì
àwìlì.

-B-

-ìpa
to be bad

O! Cîmàngà cáce cóìpa!
Oh, that maize is bad!

Exercise 61.a.1. GOAL: Facility in using the pricing formula.

Mbàlè îmòdzi, kòbìlì lìmòdzi.
Mbale zìwìlì, makobili awili.
dzìlà Mazila awili, makobili awili.
tató Mazila atatu, makobili atatu.
ndàlâma Mazila atatu, ndâlama zìtatu.
cìpèwà Zipewa zìtatu, ndâlama zìtatu.
mpilà Mîpîla itatu, ndâlama zìtatu.
cîmòdzi Mîpîla umòdzi, ndâlama imodî.
cînthu Cînthu cîmòdî, ndâlama imodî.
Exercise 61 a.2. GOAL: Becoming accustomed to the reversibility feature of the pricing formula.

Mbàlè imodzi kobili limodzi.  Kobili limodzi mbale imodzi.
Mazila atatu makobili atatu.  Makobili atatu mazila atatu.
Mbàlêyi makobili atatu.  Makobili atatu mbàléyi.
Munthu m'modzi ndalama imodzi.  Ndalama imodzi munthu m'modzi.
Kobili limodzi dzila limodzi.  Dzila limodzi kobili limodzi.
Makobili atatu dzila limodzi.  Dzila limodzi makobili atatu.
Nsomba imodzi ndalama ziwili.  Ndalama ziwili nsomba imodzi.
Ndalama ziwili mbale imodzi.  Mbałe imodzi ndalama ziwili.

Exercise 61 a.1. GOAL: Agility in mental arithmetic connected with pricing.

Mbale imodzi kobili limodzi.
Mbale ziwili makobili ñwíli.
Mbale imodzi makobili awili.
Mbale ziwili makobili ñání.
Mbale imodzi makobili ètatu.
Mbale ziwili makobili ñsànu ndi limodzi.
Mbale imodzi makobili ñsanu ndi limodzi.
Mbale ziwili ndalama imodzi.
Mbale imodzi makobili ñsanu ndi ñwíli.
Mbale ziwili \{ lùpiya \} imodzi ndi mákobili ñwíli.
Mbale ziwili \{ ndalama \} imodzi ndi mákobili ñwíli.
Mbale imodzi makobili asanu ndi anai.

Mbale ziwili lùpìya, ndi makobili asanu ndi limodzi.

Mbale imodzi ndalama imodzi.

Mbale ziwili ndalama ziwili.

Mbale imodzi lùpìya ndi makobili asanu ndi anai.

Mbale ziwili ndalama zitatu ndi makobili asanu ndi limodzi.

Exercise 61.b.1. GOAL: Facility in use of concords with reduplicated adjectives that take a double concordial prefix.

'Some maize is very large, and some is very small.'

cìmàngà Cìmàngà cìna ndì cãcìkùìùcìkùlù;

cìnànso ndì cãcìng'oñocìn'ono.

nsomba Nsomba zìna ndì zazìkùlùzìkùlù;

zinànso ndì zazììng'oñozìng'ono.

milato Milato ina ndì yaììkùlùïìkùlù;

inànsò ndì yaììng'oñozìng'ono.

ana Ana ena ndì aãkùluàkùlù;

enànsò ndì aãng'oñøøng'ono.

makasu Makasu ena ndì aãkùluàkùlù;

enànsò ndì aãng'oñøøng'ono.

tali Ana ena ndì aâtaliàtali;

enànsò ndì aâfùpìàfùpì.

njila Njìla zìna ndì zazìtalìzìtalì;

zinànsò ndì zazìfùpìzìfùpì.

miseu Mìseu ina ndì yaïtalììtalì;

inànsò ndì yaììfùpìïfùpì.
Exercise 61.x.1. GOAL: Using two different forms of the verb /-ipa/ 'to be/become bad'.

'This maize is spoiling.' 'There's a lot of spoiled maize around here.'

címàngà Címàngà lci cíkùlpa. Kùnù kùlì címàngà cólpa címbílì.
dzíla Dzíla ili likuípa. Kùnù kùlì mazíla oípa ambílì.
nyama Nyama iyi likuípa. Kùnù kùlì nyama yoípa yambílì.
sçonmba Nsonmba iyi likuípa. Kùnù kùlì nsçonmba zoiípa zambílì.
Grammar 61.A. Another type of sentence that contains no verb: 'two for a penny.'

The dialogue for this unit contains numerous examples of a new kind of verbless sentence:

Mbale iyi kobili limodzi. This plate is 1d.
Kobili limodzi mbale...i? One penny for this...plate?
Mbale zitatu makobili atatu. Three plates for 3d.

All of these examples have to do with prices. Note that either the price (as in the second example) or the merchandise (as in the first example) may be mentioned first. Note also that the half of the sentence that tells the price includes a numeral, even if that numeral is /-modzi/ 'one'. All of the following are acceptable sentences in the language:

Mbale iyi kobili. This plate is a penny.
Mbale ziwili kobili. Two plates [for] a penny.
Kobili mbale iyi. A penny [for] this plate.

Grammar 61.B. A reduplicative construction that includes adjectives with double concordial prefix.

Adjectives with double concordial prefix were discussed in Note 50.b.2. and reduplicative constructions in Notes 57.B and 58.A. Neither of the latter two notes included examples of adjectives with double concordial prefix. The dialogue for this unit includes two such examples:
cacikulucikulu very big
cacing'onocing'ono very small

Notice that the concordial prefix /ci/ is found before both occurrences of the stem.

The meaning of this construction is apparently to intensify the meaning associated with the adjective stem.
From the point of view of tone the second of the concordial prefixes has low tone. All other syllables are high. When one of these words stands at the end of a pause group, the pitch of the last syllable is of course determined by the overall intonation of the phrase.

Note that in some of the recorded examples (e.g. 61.b.1, second halves of Lines 3,5) there is a slight pause, or break, between the two halves: aang'ono ang'ono instead of aang'onoang'ono.
UNIT 62

DIALOGUE: Buying peas.

-A-

Nsàma (10)

Msáma ìslì ndì sàbwìno

Are these peas [any] good, (sir)?

NB The placement of /kodi/ in the first sentence is a bit unusual.

kódi bàmbò? (10)

-B-

Be. Ndí sàbwìno kwàmbili.

Yes, they're very good.

-A-

Mugulitsa mblàwè mákòbìli ångátì?

How much do you sell them for? ('You sell a plate [for] how many pence?')

-Mblàwè kòbìli îmódzi.

One plate for ld.

-A-

O. Ìnè ndìkwùfùnàko zá 'six shillings.'

Oh, I'd like six shillings worth.

-B-

Zá 'six shillings'?

Six shillings worth?

-A-

Inde bàmbò.

Yes.

-B-

-patsa

to give (not as a gift), to hand over

-Cabwino. Mìkùpàtsâni.

All right, I'll give [them] to you.

-A-

O. Zîkomò kwàmbili.

Oh, thank you very much.
Exercise 62.v.1. GOAL: Getting accustomed to using the words of vocabulary list with their proper concordial prefixes.

'Please give me the peas.'  'The peas are all gone.'

nsàma  Tipatsení nsàma.  Msàma zàthà.
nyama  Tipatsení nyama.  Nyàmè yàthà.
dzilà  Tipatseni dzila.  Mazila atha.
mpunga  Tipatseni mpunga.  Mpunga watha.
mcelc  Tipatseni mcelc.  Mcelc watha.
nthochi  Tipatseni nthochi.  Nthochi zatha.
nsima  Tipatseni nsima.  Msima yatha.
mtedza  Tipatseni mtedza.  Mtedza watha.

Exercise 62.v.2. GOAL: Further practice in using new nouns with their proper concords.

'What kind of peas should I buy?'  'Buy any peas at all.'

Remember that the (still unexplained) pitch pattern of /sīlī zonse/ etc. is [ ~-6-* ~ ].

nsàma  Mdiqulé nsàma zànji?  Mdiqulé nsàma zili zonse.
ufa  Mdiqule ufa wanji?  Mdiqule ufa uli wonse.
mpunga  Mdiqule mpunga wanji?  Mdiqule mpunga uli wonse.
nzimbe  Mdiqule nzimbe zànji?  Mdiqule nzimbe ili yonse.
anyezi  Mdiqule anyezi wanji?  Mdiqule anyezi ali yonse.
zipatso  Mdiqule zipatso zànji?

zibvwende  Mdiqule zibvwende zànji?

nyama  Mdiqule nyama yanji?

cinangwa  Mdiqule cinangwa canji?

(cili) consè.
NB The interchange of /l/ and /d/ in the word for 'penny' is not due merely to a foible of the English-speaking ear. It reflects variations in the spelling practice of the Nyanja speakers themselves.
Vocabulary 62. Most students using these materials should already have accumulated, from their teachers or from other speakers of Nyanja, a fairly large vocabulary concerning foodstuffs. Fill in the Nyanja equivalents of the following, showing tones and concordial classes:

nzàma (10)  
dzellà (5), mazila (6)  
 mùngá (3)  
mcele  
nzimbe  
mtedza  
nthochi  
nyemba  
zibvwende  
kabichi  
cinangwa  
anyezi  
ufa  
zipatso  
suga  
mango  
lalanje  
ndimu, mandimu  
mkate  
mowa  
njuchi  
mbatata  
nsima

peas
egg
rice
salt
sugar cane
groundnuts
banana
beans
pumpkin, melon
cabbage
cassava
onions
flour
fruit (a general term)
sugar
mango
orange
lemon
bread
beer
honey
potato
maize porridge
UNIT 63

CHINYANJA BASIC COURSE

UNIT 63

DIALOGUE: Buying tomatoes.

A-

phwetekele (5)
maphwetekele (6)
thimati (5)
matimati (6)
tomato

Matímáti àwà ábwínò kwámbíli

These tomatoes are good.

A- (continues)

-líma

Kódi múmálíímá kútí?

-B-

Aménèwa, múmálíima kúujéné-
kúMwanza.

Where do you grow [them]?

A-

KúMwanza?

Kúll mútíímáti ámbílí?

-B-

-ps(y)á

Ákúlu ndlpónsí ákúps(y)á.

At Mwanza?

A-

Múmàtèn̦ga pagálimòtò kápəná

Do you carry them by car, or by bus?

B-

pàbasi?

Tímàtèn̦ga pagálimòtò.

By car.

NB The use of /ábwínò/ as the central word in the first sentence; there is no verb, and no occurrence of /ndi/.
CHINYANJA BASIC COURSE

-A-

-bvunda

Sámàbvúnda àmeñèwa?

Don't they rot?

-B-

Iài, sámàbvúnda.

No, they don't (rot).

-A-

Mugúltitsà bwanji?

How do you sell them?

-B-

Tímagúltitsa àtatu kóbíli
limódzi.

We sell [them] three for a penny.

-A-

Ndipátseni a '6d.'

Give me 6d. worth.

('Give me of 6d.')

Exercise 63.1. GOAL: Further practice in mental arithmetic using pounds, shillings, and pence.

Ndíli ndí ndaláma imódzi. I have one shilling.

Ndipátseni mátímati. Give me some tomatoes.

Ndipátseni mátímati a '6d.' Give me 6d. worth of tomatoes.

Ndíli ndí ndaláma imódzi. I have 1s.

Ndipátseni nzama. Give me some peas.

Ndipátseni za '6d.' Give me 6d. worth of peas.

Ndíli ndí '1/6'. I have 1/6.

Ndipátseni nzama. Give me some peas.

Ndipátseni nzama za '9d.' Give me 9d. worth of peas.

Continue this exercise using the following:

In sentence 1:

1s. 6d. - tomatoes

2s. 6d. - tomatoes
### CHINYANJA BASIC COURSE

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>bananas</td>
<td>2s. 6d.</td>
<td>-</td>
</tr>
<tr>
<td>bananas</td>
<td>3s.</td>
<td>-</td>
</tr>
<tr>
<td>maize</td>
<td>3s.</td>
<td>-</td>
</tr>
<tr>
<td>maize</td>
<td>1£</td>
<td>-</td>
</tr>
<tr>
<td>beans</td>
<td>1£</td>
<td>-</td>
</tr>
<tr>
<td>beans</td>
<td>£1 - 10 - 0</td>
<td>-</td>
</tr>
</tbody>
</table>

**Exercise 63.2. Goal:** Practice in using words that are useful in describing fruits and vegetables.

**Mátímati:** Matímati äwa, ndi abwino.  
Si úpa.  
Ndī óbvunda?  
Sánàbívunde.  
Ndī úkupsa.

**Nthoci:** Nthoci izi ndi zabwino.  
Si zoipa.  
Zabvunda?/Ndī zobvunda?  
Iai. Sizinábvunde.  
Ndī zakupsa.

Give similar sets of five sentences for each of the following:

- oranges  
- mangoes  
- maize  
- mango  
- pumpkin  
- lemons  
- cassava  
- lemon  
- meat  
- peas  
- beans
Grammar 63.A. A grammatical reminder. In the phrase:

Aakulu ndiponso akupsya. Big and also ripe.

the verb root /-psy-/ contains no vowel. It was pointed out in Note 46.6. that verb stems of this kind normally do not have an /-o-/ form comparable to /coipa/ or /wokondwa/. Instead, the corresponding form has the concordial prefix (here, /a-/), plus the infinitive prefix /-ku-/.

Units 61-63 are on the subject of buying and selling. Establish your own market, using real produce as much as possible, and practice buying and selling various articles.
GLOSSARY

[Words are alphabetized by the first letter of the root, regardless of presence or absence of prefixes. In order to make the listing easier to follow, the words have been spaced so that the first letters of the roots form a straight vertical column on the page.]

- A -

"ace (see "age"

c-aká (7,8) year

c-ákwódyá (see cákódyá)

tw-ai (3) good fortune

c-álici (see cálici)

mw-ámyu (1) (a season)

mw-aná (1,2) child

"ánga (see "ángga"

nd-ani who?

ci-ani (7) what?

(pronoun, not adjective)

"ánji how? what kind?

bw-ánji how

"ánu (see "anu"

- B -

-to steal

-ba

-to be born

-badwa

-to be born

-badwila

(at a place)

-bala

-to give birth to a child

m-balá (1,2) parent

m.bale (9, 10) plate

bumbó (1a) (my) father

(used as form of address for men)
<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>m.batata</strong> (9, 10)</td>
</tr>
<tr>
<td>bau</td>
</tr>
<tr>
<td><strong>--be</strong></td>
</tr>
<tr>
<td><strong>--be</strong></td>
</tr>
<tr>
<td><strong>-bela</strong></td>
</tr>
<tr>
<td><strong>m.beu</strong> (9, 10)</td>
</tr>
<tr>
<td><strong>b[h]asi</strong> (5, 6)</td>
</tr>
<tr>
<td><strong>búku</strong> (5, 6)</td>
</tr>
<tr>
<td>[also bukhu (5, 6)]</td>
</tr>
<tr>
<td><strong>co-bvála</strong> (7, 8)</td>
</tr>
<tr>
<td><strong>-bvina</strong></td>
</tr>
<tr>
<td><strong>-bvulala</strong></td>
</tr>
<tr>
<td><strong>-bvunda</strong></td>
</tr>
<tr>
<td><strong>-bvuta</strong></td>
</tr>
<tr>
<td><strong>-bvutika</strong></td>
</tr>
<tr>
<td><strong>-bvutitsa</strong></td>
</tr>
<tr>
<td><strong>si-bvwende</strong></td>
</tr>
<tr>
<td><strong>bwanji</strong> (see bwanji)</td>
</tr>
<tr>
<td><strong>-bwela</strong></td>
</tr>
<tr>
<td><strong>bwenzi</strong> (1) mabwenzi (6)</td>
</tr>
<tr>
<td><strong>ci-bwenzi</strong> (7)</td>
</tr>
<tr>
<td><strong>bwlnò</strong> (see bwlnô)</td>
</tr>
</tbody>
</table>

**- C -**

<table>
<thead>
<tr>
<th>câbwino (see câbwino)</th>
</tr>
</thead>
<tbody>
<tr>
<td>câlici (7) [plural ??]</td>
</tr>
<tr>
<td>CHINYANJA BASIC COURSE</td>
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<tr>
<td>------------------------</td>
</tr>
<tr>
<td>-capa</td>
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<tr>
<td>m-cele (3)</td>
</tr>
<tr>
<td>-cepa</td>
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<tr>
<td>-cepala</td>
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<tr>
<td>n.chíto (9, 10)</td>
</tr>
<tr>
<td>cifúkwá (see cifúkwá)</td>
</tr>
<tr>
<td>acimwene (1, 2)</td>
</tr>
<tr>
<td>-cita</td>
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<tr>
<td>-coka</td>
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<tr>
<td>-cokela</td>
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<tr>
<td>conco</td>
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<tr>
<td>-culuka</td>
</tr>
<tr>
<td>~ace</td>
</tr>
<tr>
<td>- D -</td>
</tr>
<tr>
<td>n.daláma (9, 10)</td>
</tr>
<tr>
<td>n.dáge (9, 10)</td>
</tr>
<tr>
<td>-djula</td>
</tr>
<tr>
<td>--di</td>
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<tr>
<td>n.diwo (9, 10)</td>
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<tr>
<td>dotolo</td>
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<tr>
<td>-dula</td>
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<tr>
<td>-dwala</td>
</tr>
<tr>
<td>-dya</td>
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<tr>
<td>cá-kú-dya (7, 8)</td>
</tr>
<tr>
<td>Word</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>ma-dyelelo</td>
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<tr>
<td>-dzala</td>
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<tr>
<td>-dzela</td>
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<tr>
<td>mu-dzul</td>
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<tr>
<td>dziko</td>
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<tr>
<td>dzila</td>
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<td>dzina</td>
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<td>-dziwa</td>
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<tr>
<td>dzulu</td>
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<tr>
<td>ma-dzulo</td>
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<tr>
<td>dzuwa</td>
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<tr>
<td>hè</td>
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<tr>
<td>mw-ëndò</td>
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<tr>
<td>-eni -ëni</td>
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<tr>
<td>-esa</td>
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<tr>
<td>ma-eso</td>
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<tr>
<td>eti</td>
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<td></td>
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<tr>
<td>mw-esví</td>
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<tr>
<td>u-fa</td>
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<tr>
<td>ci-falansa</td>
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<td>lfe</td>
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</tbody>
</table>
-fika
-fotokoza
ci-fıkwa (7)
a-fumù (1, 2)
-funa
-fúpi

to arrive

to repair
cause, because
chief
to want, wish
near, short

-gálimòtò (5, 6)
-ganiza
-gona
-gula
gule (5, 6)
gulitsa
-gwa
gwila

motorcar
to think, hold an opinion
to lie down, sleep
to buy
dance
to sell
to fall, fall from
to catch
get

-Í-

íal
ífè (see ije)
-ika
dzíko (5) maíko (6)
-ima
-ína
dzína (5) maína (6)
inde
lnè (see lnè)
bwínò
cábwinò

no
to put
country
to stand, wait
some, other
name
yes
good, fine

(an expression of approval or acquiescence)

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<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>lnù (see lnù)</td>
</tr>
<tr>
<td>-ipa</td>
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<td></td>
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<tr>
<td>-j-</td>
</tr>
<tr>
<td>~ja</td>
</tr>
<tr>
<td>n.jànje (9, 10)</td>
</tr>
<tr>
<td>ujie</td>
</tr>
<tr>
<td>ujeni</td>
</tr>
<tr>
<td>n.jilà (9, 10)</td>
</tr>
<tr>
<td>n.jingá (9, 10)</td>
</tr>
<tr>
<td>n.jingá yá motò</td>
</tr>
<tr>
<td>n.juchi (9)</td>
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<td></td>
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<tr>
<td>-k-</td>
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<td>kálata</td>
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<tr>
<td>kale</td>
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<tr>
<td>kanema</td>
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<tr>
<td>kantini (1)</td>
</tr>
<tr>
<td>kàpénà</td>
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<tr>
<td>m-kátè (3, 4)</td>
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<td>-kati</td>
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<td>kàya</td>
</tr>
<tr>
<td>m-kazi (1, 2)</td>
</tr>
<tr>
<td>-kazinga</td>
</tr>
<tr>
<td>~o-kha</td>
</tr>
<tr>
<td>-khala</td>
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<tr>
<td>khásu (5), makásu (6)</td>
</tr>
<tr>
<td>khömò (5) makömò (6)</td>
</tr>
<tr>
<td>-khota</td>
</tr>
</tbody>
</table>

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n.khúku (9, 10)
- khulupila

m.khungu

n.khuni (9, 10)
khwawa (5) makwawa (6)
kobili (5, 6) or: k[h]obidi
kódí

ma-kolo (6)
- kolola

kómà
- kondwa
- kondweletsa

- konza
- kula

kúlu
kúménèkò (see kúménèkò) kuti kwámbíli (see kwámbíli)

- kwatila
- kwatiwa
- kwela

chicken
to trust, expect
fog
(stick of) firewood
dry stream bed, slope
penny
(an expression of interrogation)
parents
to break off from a stalk
but
to please
to be pleased
to be interesting, pleasing
to correct, beautify, mend
to grow (intransitive)
large
that, so that
to be married (a man)
to be married (a woman)
to climb, board (a vehicle)

lacinai (see lacinai)
lacisanu (see laciganu)
lacitatu (see lacitatu)
laciwili (see laciwili)

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lalange (5, 6)
lamulungu (see lamulungu)
-landila
-lankhula (see -yankula)
ci-lankhulo (7, 8)
(see ciyankhulo)
m-láto (3, 4)
ma-layá
u-laya
lèlx
-lemba
lèx-lémba
u-lendo (14) malendo (6)
-li

ma-lile (6 sg. and plu.)
-lima
m-limi (1, 2)
ci-lìmwe
-lipila
-lipilila
-lipitsa
lltl (see ~tí)
lèlx-lémba (see lèlx-lémba)
m-longó (1, 2)
-longosola
-lowa

orange
to receive
bridge
shirt
Europe, England
today
to write, draw
Monday
journey

( a defective and
irregular verb,
often translated
'be')
boundary
to farm, plough
farmer

(name of a season com-
parable to summer)
to pay
to pay for (something)
for (someone)
to cause to pay; to
charge a sum
sibling of opposite
sex
to arrange, relate
to enter
<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>lówe luța (see lówe luța)</td>
</tr>
<tr>
<td>-lumpha</td>
</tr>
<tr>
<td>mu-lúngu</td>
</tr>
<tr>
<td>lámu-lúngu</td>
</tr>
<tr>
<td>- M -</td>
</tr>
<tr>
<td>mài (la)</td>
</tr>
<tr>
<td>mai (a term of address to a married woman)</td>
</tr>
<tr>
<td>máina (see dzîra)</td>
</tr>
<tr>
<td>cî-mànqa (7) [no plu.]</td>
</tr>
<tr>
<td>máwa</td>
</tr>
<tr>
<td>m-máwa</td>
</tr>
<tr>
<td>kwábbili</td>
</tr>
<tr>
<td>mbuyo</td>
</tr>
<tr>
<td>m-ne</td>
</tr>
<tr>
<td>(a relative stem)</td>
</tr>
<tr>
<td>kù-mànèkkb</td>
</tr>
<tr>
<td>módsi</td>
</tr>
<tr>
<td>moni</td>
</tr>
<tr>
<td>(a greeting)</td>
</tr>
<tr>
<td>mpaka</td>
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<tr>
<td>-mva</td>
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<tr>
<td>-mwa</td>
</tr>
<tr>
<td>mw-ai (3, 4) (see mw-ai)</td>
</tr>
<tr>
<td>mwamba</td>
</tr>
<tr>
<td>-o-mwa</td>
</tr>
<tr>
<td>same, this same, as well</td>
</tr>
<tr>
<td>acimwene (see acimwene)</td>
</tr>
<tr>
<td>m-mwenye (1, 2)</td>
</tr>
<tr>
<td>an Asian (person)</td>
</tr>
<tr>
<td>- N -</td>
</tr>
<tr>
<td>na-</td>
</tr>
<tr>
<td>with</td>
</tr>
<tr>
<td>-nái</td>
</tr>
<tr>
<td>four</td>
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</table>

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<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
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</thead>
<tbody>
<tr>
<td>lácì-náí</td>
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<tr>
<td>n`ngà</td>
</tr>
<tr>
<td>ci-nángwa (7, 8)</td>
</tr>
<tr>
<td>m-násala (1, 2)</td>
</tr>
<tr>
<td>nchíto (see n.ghito)</td>
</tr>
<tr>
<td>mu-ndá (3, 4)</td>
</tr>
<tr>
<td>ndani (see ndani)</td>
</tr>
<tr>
<td>ndì</td>
</tr>
<tr>
<td>ndìpó (see ndípó)</td>
</tr>
<tr>
<td>ndíthú (see ndíthú)</td>
</tr>
<tr>
<td>ndíthúdí (see ndíthúdí)</td>
</tr>
<tr>
<td>ndílyé (see ndílyé)</td>
</tr>
<tr>
<td>-ne</td>
</tr>
<tr>
<td>i-ne</td>
</tr>
<tr>
<td>-nena</td>
</tr>
<tr>
<td>-neneka</td>
</tr>
<tr>
<td>ci-nénélo (7, 8)</td>
</tr>
<tr>
<td>&quot;a-nága</td>
</tr>
<tr>
<td>ngákhalé</td>
</tr>
<tr>
<td>ngàtì</td>
</tr>
<tr>
<td>&quot;ngátì</td>
</tr>
<tr>
<td>ci-ngèlezi (7)</td>
</tr>
<tr>
<td>mu-ngèlezi (1, 2)</td>
</tr>
<tr>
<td>ng'ombe (9, 10)</td>
</tr>
</tbody>
</table>
pa-ng’ōno

-nja

ma-njá

~no

pa-no (16)

ku-no (17)

~ó-nse

pa-nzá (16)

~nsu

ci-nthu (7, 8)

mu-nthu (1, 2)

~á-nu

i-nu

m-nyakwawa (1, 2)

nyále (9, 10)

nyàmá (9)

m-nyamatá (1, 2)

nyànjá

m-Nyanjá

nyembá (9, 10)

nyengo (9, 10)

ci-nyezi (7)

ny lumbara (9, 10)

m-nza (1, 2)

ma-nzèle

a little bit
outside
[to] the right [side]
this
here
here, around here
all
on the ground, below
also, again
thing
person
your, yours (pl., or used to one person as a mark of respect)
you, (pl., or used to one person as a mark of respect)
headman
lamp
meat
boy
lake
a Nyanja person
beans
season
dampness, humidity
house
friend, companion
left (hand)
CHINYANJA BASIC COURSE

- o -

"o
or: "wo

-ocha

to burn, roast, toast

odi

excuse me (said in lieu of knocking at door)

"okha (see "okha)

-o-loka

to ford, cross a river

"omwe (see o-mwe)

-on-a

to see

-oneka

to appear, be visible

-onetsa

to show, cause to see

"on-se (see on-se)

-otha

to be warm; to warm oneself at

m-óto

fire

m-owa (3, 4)

beer

m-oyo (3, 4)

life, health

- p -

à-pà

here

m-paka (see mpaka)

-pambana

to pass, surpass

-panda

to be without; to lack

m-pàndô (3, 4)

chair, stool

-panga

to do, make

-pangila

to make, prepare (for some person or some purpose)

pàndô (see pàndô)

ci-pàtalà (7, 8)

hospital
-patsa

ci-patso (7, 8)
-peneka
pepani

ci-péwa
-peza
-pezana

m.phamvu (9, 10)

m.phepo (9, 10)

m.phezi (9, 10)

-phi

-philida

-philila

-phili (5), mapili (6)

-phunzila

phunzilo (5), maphunzilo (6)

-phunzitsa

-phunzitsana

phwando (5) mapwando (6)

phwetekele (5)
maphwetekele (6)

ma-ñila (6)
m.pila (9, 10)
m-pingo (3)

-pita

ndl-po

pompano (16)

-ps(y)a

to give (not as a gift); to hand over

fruit

to doubt

(an expression of condolence)

hat, cap

to find

to meet (one another)

power, ability, strength

wind

thunder, lightning

to cook

to be cooked

to cook for

hill

to study

academic study

to teach

to teach one another

party

tomato

millet

football

religion

to go, pass

and; it is there

right here

to roast; to be ready, ripe
m-punga (3)

Pwi'ixisi

rice

Portuguese

cloth, piece of cloth, clothing

to bathe

afternoon

midday, daytime

five

Friday

shoe

language of the Sena people (S: E. Malawi)

road

to amuse oneself, have fun, dance

(is) not

market

day (24 hour period)

maize porridge

store, shop

to leave behind

to differ from or part from one another

to wander, lose one's way

fish

to hoe lightly, clean the fields

school

to pass the day
- táli
m-tambo (3, 4)
-tani
-tátu
láci-tátu
táünl
tébulu
m-tedza
-tele
-telo

m-tèndele
-tenga
m-tèngò (3, 4)
-tentha
-tha
-thamanga
-thandiza

n.thawi (9, 10)
thénesi
thimati (5) matimati (6)
n.thóchi (9, 10)
-thu

ndí-thú
ndi-thádi

-ti

far, long, tall
cloud
to say or do how?
three
Wednesday
town
table
groundnuts
to be, do, say like this
to be like that, do or say like that
peace
to take
price
to be hot
to end, be able
to run
to help
time
tennis shoes
tomato
banana
(1 pl. personal possessive 'our')
very much, really
truly
which one(s)?
ku- tl  where?
li-tl  when?
m-tima  (3, 4)  heart
topa  to become tired
ma-tope  (6)  mud
tsagana na-  to accompany
tsata  to follow
tseli  the [far] side of something
tsidya  (or: tsija)  opposite or far side of
m-tsikana  (1, 2)  girl
tsiku (see tsiku)  stream
m-tsinje  (3, 4)  before, in front of
tsogolo  now
tsocano  kind, variety
m-tündu  (3, 4)  to carry and put down;
tuta  to carry on one's head

- U -

ma-ù  (6)  words
uje (see uje)  to be hard, ripe, dry
ujeni (see ujeni)  to tell
- uma
- uza

- V -

m.vúla  (9, 10)  rain
-vumba  to rain, rain on
CHINYANJA BASIC COURSE

- W -

wáci
watch (timepiece)

-weluka
to get off from work, quit work

ló-wéluka
Saturday

-wíli
two

láci-wíli
Tuesday

-wó
(third person plural pronoun stem)

(or: -o)

i-wó
(absolute pronoun, 3 pl.)

- y -

-yamba
to begin

-yang'ana
to look for

-yankhula
to speak

ci-yankhulò (7, 8)
language

ci-Yao
(language or other customs of the Yao people (northern Malawi))

(or: ci-Yawo)

-ye
(3 sg. personal pronoun 'he, she')

i-yé
(absolute pronoun, 3 sg.)

ndi-yé
and

-yela
to be white, light in colour

-yenda
to go

-yendetsa
to cause to go; to drive (a car)
-yenela
-yesa

-z-

n.zama (9, 10)
zikomo

dzilè (5) mazilè (6)

n.zimbe (9, 10)
-zizila

ci-zungu (7, 8)
m-zungu (1, 2)
-zungulila

to be fit for; ought
to try

pea(s)

(an expression of
courtesy, some-
times translated
with 'thank you')

egg

sugar cane

to be insipid, cold

English (language)
a European person
to go roundabout