DOCUMENT RESUME

ED 402 738


INSTITUTION Peace Corps (Zambia).

PUB DATE 95

NOTE 94p.

PUB TYPE Guides - Classroom Use - Instructional Materials (For Learner) (OS1) -- Guides - Classroom Use - Teaching Guides (For Teacher) (OS2)

LANGUAGE English; Bemba

EDRS PRICE MF01/PC04 Plus Postage.

DESCRIPTORS Bantu Languages; *Bemba; Conversational Language Courses; Daily Living Skills; Foreign Countries; Grammar; *Interpersonal Communication; Introductory Courses; Negative Forms (Language); Second Language Instruction; *Second Language Learning; Uncommonly Taught Languages; Vocabulary Development; Voluntary Agencies; Volunteer Training

IDENTIFIERS Peace Corps; *Zambia

ABSTRACT This manual is designed for the Bemba language training of Peace Corps volunteers and focuses on daily communication needs in that context. They consist of: a list of useful "survival" phrases and vocabulary; a noun and affix chart; the national anthem; a section on verb tenses and negation, with extensive grammar and usage notes; notes on interrogatives; and a series of nine lessons (trainer and trainee versions) at beginner and intermediate levels, on water, sanitation, and related health issues. The lessons aim at developing volunteer competencies in: conducting a meeting; examining processes; obtaining technical expertise; and discussing water-borne diseases. Trainer materials include a suggested scenario, cultural notes, suggested classroom techniques, vocabulary list, grammar notes, classroom exercises, and out-of-class tasks. Trainee materials include a text, cultural notes, objectives, vocabulary list, grammar notes, the same exercises and tasks, and in some cases, a self-evaluation question. (MSE)

* Reproductions supplied by EDRS are the best that can be made from the original document. *
PEACE CORPS/ZAMBIA

PST 1995 SPECIAL LESSONS

BEMBA
TABLE OF CONTENTS

1. SURVIVAL KIT
2. THE VERB 'UKUBA' (TO BE)
3. NOUN AGREEMENT
4. NATIONAL ANTHEM
5. TENSES
6. INTERROGATIVES
7. TECHNICAL COMPETENCIES (1-7) TRAINER/TRAINEE COPIES
## SURVIVAL KIT

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

<table>
<thead>
<tr>
<th>English</th>
<th>Shona</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hello</td>
<td>Shani</td>
</tr>
<tr>
<td>How are you?</td>
<td>Ulekosa</td>
</tr>
<tr>
<td>How are you (plural or respect)</td>
<td>Mull shani</td>
</tr>
<tr>
<td>How are you Mother?</td>
<td>Mull shani Mayo</td>
</tr>
<tr>
<td>How are you Father?</td>
<td>Mull shani Tata</td>
</tr>
<tr>
<td>Welcome</td>
<td>Mwaiseni</td>
</tr>
<tr>
<td>My name is</td>
<td>Ishina lyandi nine</td>
</tr>
<tr>
<td>What is her/his name?</td>
<td>Ishina lyakwe niani</td>
</tr>
<tr>
<td>I came/come from America</td>
<td>Nafuma ku America</td>
</tr>
<tr>
<td>I am American</td>
<td>Ndlimwina America</td>
</tr>
<tr>
<td>Where in America?</td>
<td>Kwisa mu America?</td>
</tr>
<tr>
<td>State of...</td>
<td>Mu musumba wa...</td>
</tr>
<tr>
<td>What job/work will you do?</td>
<td>Nincito nshi ukalabomba</td>
</tr>
<tr>
<td>I will do the job of...</td>
<td>Nkala bomba incito ya.</td>
</tr>
<tr>
<td>I want hot water</td>
<td>Ndefwaya amenshi ayakaba</td>
</tr>
<tr>
<td>I want cold water</td>
<td>Ndefwaya amenshi ayatalala</td>
</tr>
<tr>
<td>I want food</td>
<td>Ndefwaya ifyakulya</td>
</tr>
<tr>
<td>I want to sleep</td>
<td>Ndefwaya ukusendama</td>
</tr>
<tr>
<td>I want to go to</td>
<td>Ndefwaya ukuya ku.</td>
</tr>
<tr>
<td>I want a spoon</td>
<td>Ndefwaya supuni</td>
</tr>
<tr>
<td>I want a plate</td>
<td>Ndefwaya imbale</td>
</tr>
<tr>
<td>I want a cup</td>
<td>Ndefwaya kapu</td>
</tr>
<tr>
<td>I want a lamp/candle</td>
<td>Ndefwaya ilampi/nyali</td>
</tr>
<tr>
<td>Give me soap</td>
<td>Mpelako isopo</td>
</tr>
<tr>
<td>Give me a matchbox</td>
<td>Mpelako iclwambo camacisa</td>
</tr>
<tr>
<td>Give me water to drink</td>
<td>Mpelako amenshi yakunwa</td>
</tr>
<tr>
<td>Where is the toilet?</td>
<td>Nkwisa kuli icimbusu</td>
</tr>
<tr>
<td>I am feeling cold/hot</td>
<td>Ndeumfwa impepo/ukukaba</td>
</tr>
<tr>
<td>I feel sick</td>
<td>Naumfwa ukulwala</td>
</tr>
<tr>
<td>I feel pain</td>
<td>Naumfwa ubukali</td>
</tr>
<tr>
<td>I am tired</td>
<td>Ninaka</td>
</tr>
</tbody>
</table>

## TRAVELLING

<table>
<thead>
<tr>
<th>English</th>
<th>Shona</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where is the bus/taxi going</td>
<td>Nikwisa lyl basi/taksi lleya</td>
</tr>
<tr>
<td>Where is the bus that goes to</td>
<td>Nikwisa kuli bashi lya ku..</td>
</tr>
<tr>
<td>How far?</td>
<td>Bushe kutali?</td>
</tr>
<tr>
<td>How much to...</td>
<td>Nishinga ku.....</td>
</tr>
<tr>
<td>When is it leaving?</td>
<td>Ile ima nshitanshi?</td>
</tr>
</tbody>
</table>
Where will you alight?  -  Nipesa wala ikila?
I will alight at....  -  Ndeikila pa....
Give me change  -  Mpela cenji

MARKET

I want to buy fruits  -  Ndefwaya ukushita ifitwalo
I want to buy oranges  -  Ndefwaya ukushita amacungwa
I want to buy bananas  -  Ndefwaya ukushita inkonde
I want to buy pineapples  -  Ndefwaya ukushita ifinanashi
I don’t want this  -  Nsilefwaya ici
I don’t want two  -  Nshilefwaya fibili
I want one  -  Ndefwaya cimo

GETTING SOMEONE’S ATTENTION

I am sorry  -  Munjeleleko
Excuse me  -  Njeleleniko
Can you help me please?  -  Bushe kuti mwangafwilishako?

EXPLAINING YOUR SITUATION

I don’t speak Nyanja well/much  -  Nshalshibisha ukulanda icinyanja
But I am trying to learn  -  Lelo ndesambilila
I speak Nyanja a little but  -  Nalishiba icinyanja panono, lelo
I am learning.  -  Ndesambilila.
I am sorry, I don’t understand  -  Munjelele nshileumfwa
I can understand if only you can speak slowly  -  Kuti naumfwa ngamulelana

HELPING YOURSELF UNDERSTANDING

Please repeat /I beg your pardon  -  Bwekeshenipo/Nshumfwile
Did you say...  -  Wacitila....
Would you speak more slowly?  -  Landako panono panono
How do you say...  -  Mutila shani..
How do you write that?  -  Mulembashani ico?

CHECKING WHAT YOU SAID

Did I say that correctly?  -  Bushe ncilanda bwino?
Did you understand me?  -  Wacingumfwa?
Please correct me if I say something wrong.  -  Kuti mwanungika ngacacuti na lufyanya.
Did I pronounce it correctly?  -  Bushe ncilanda bwino?
<table>
<thead>
<tr>
<th>English</th>
<th>KiSwahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Awe</td>
</tr>
<tr>
<td>Yes</td>
<td>Ee</td>
</tr>
<tr>
<td>News</td>
<td>Ilyashi</td>
</tr>
<tr>
<td>Father/Mother</td>
<td>Tata/Mayo</td>
</tr>
<tr>
<td>Man/woman</td>
<td>Umwaume/umwanakashi</td>
</tr>
<tr>
<td>Thank you</td>
<td>Natotela</td>
</tr>
<tr>
<td>Name</td>
<td>Ishina</td>
</tr>
<tr>
<td>Sister</td>
<td>Nkashi</td>
</tr>
<tr>
<td>Brother</td>
<td>Ndume</td>
</tr>
<tr>
<td>Who</td>
<td>Nani</td>
</tr>
<tr>
<td>Work</td>
<td>Incito</td>
</tr>
<tr>
<td>Buy (v)</td>
<td>Shita</td>
</tr>
<tr>
<td>Sorry</td>
<td>Munjeleleko</td>
</tr>
<tr>
<td>Excuse</td>
<td>Njeleleniko</td>
</tr>
<tr>
<td>Help (n)</td>
<td>Mutule</td>
</tr>
<tr>
<td>Help (v)</td>
<td>Ngafweni</td>
</tr>
<tr>
<td>Please</td>
<td>Napatapa</td>
</tr>
<tr>
<td>Able</td>
<td>Ukuba</td>
</tr>
<tr>
<td>Speak</td>
<td>Landa</td>
</tr>
<tr>
<td>Say</td>
<td>landa/Sosa</td>
</tr>
<tr>
<td>But</td>
<td>Nomba/Lelo</td>
</tr>
<tr>
<td>Try</td>
<td>Esha</td>
</tr>
<tr>
<td>Little</td>
<td>Panono</td>
</tr>
<tr>
<td>Much</td>
<td>Sana</td>
</tr>
<tr>
<td>Learn</td>
<td>Sambilila</td>
</tr>
<tr>
<td>Slowly</td>
<td>Panono panono</td>
</tr>
<tr>
<td>Again</td>
<td>Nakabili</td>
</tr>
<tr>
<td>More</td>
<td>Ukucila</td>
</tr>
<tr>
<td>Write</td>
<td>Lemba</td>
</tr>
<tr>
<td>Stranger</td>
<td>Umweni</td>
</tr>
<tr>
<td>Correct</td>
<td>Lungama</td>
</tr>
<tr>
<td>Not</td>
<td>Nakalya</td>
</tr>
<tr>
<td>But not</td>
<td>Lelo Nakalya</td>
</tr>
<tr>
<td>Often</td>
<td>Panuma</td>
</tr>
<tr>
<td>Quickly</td>
<td>Bwangu bwingu</td>
</tr>
<tr>
<td>Nicely</td>
<td>Bwino bwino</td>
</tr>
<tr>
<td>Fast</td>
<td>Bwangu</td>
</tr>
<tr>
<td>Why</td>
<td>Cinshi</td>
</tr>
<tr>
<td>Maybe/Perhaps</td>
<td>Limbi</td>
</tr>
<tr>
<td>To drink</td>
<td>ukunwa</td>
</tr>
<tr>
<td>later</td>
<td>Limbi</td>
</tr>
<tr>
<td>Drink</td>
<td>Nwa</td>
</tr>
<tr>
<td>Water</td>
<td>Amenshi</td>
</tr>
<tr>
<td>Food</td>
<td>Ifyakulya</td>
</tr>
</tbody>
</table>
Cold - Impepo
hot - Ukukaba
To sleep (v) - Ukulala
Go - ukuya
Spoon - Supuni
Plate - Imbale
Soap - Isopo
Lamp - Ilampi
Matchbox - Icfwambo ca macisa
Drinking water - Amenshi yakunwa
Give me - Mpela
Toilet - Icimbusu
I am feeling - Ndeumfwa
Hungry/(hunger) - Inyala
Sickness - Ubulwele
Excuse me - Munjeleleko
Pain - Ubukali
Thirst - Icilaka
Tired - Ukunaka
How many/much - Nifinga/nishinga
Leave - Ukuya
Alight - Ukwikila
Get on - Nina
Fruits - Ifitwalo
Children - Abana
House - Ing'anda
To cook - Ukwipika
To bath - Ukusamba
To rest - Ukutusha
Want - Ukufwaya
I don't want - Nhilefwaya
Where? - Kwisa?
To have - Ukukwata
## TO BE

<table>
<thead>
<tr>
<th>EMPHASIZE</th>
<th>PAST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ine</td>
<td>Nali</td>
<td>Nkaba 1st</td>
</tr>
<tr>
<td>Iwe</td>
<td>Wali</td>
<td>Ukaba 2nd</td>
</tr>
<tr>
<td>Uyu</td>
<td>Ali</td>
<td>Akaba &quot;</td>
</tr>
<tr>
<td>Iwe</td>
<td>Twali</td>
<td>Tukaba</td>
</tr>
<tr>
<td>Imwe</td>
<td>Mwali</td>
<td>Mukaba</td>
</tr>
<tr>
<td>Aba</td>
<td>Bali</td>
<td>Bakaba</td>
</tr>
<tr>
<td>CLASS</td>
<td>NOUN PREFIX</td>
<td>NOUN</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>1</td>
<td>umu-</td>
<td>umu/umu</td>
</tr>
<tr>
<td>2</td>
<td>aba-</td>
<td>aba/ahma</td>
</tr>
<tr>
<td>3</td>
<td>umu-</td>
<td>umu/umu</td>
</tr>
<tr>
<td>4</td>
<td>imi-</td>
<td>imi/imi</td>
</tr>
<tr>
<td>5</td>
<td>ili-</td>
<td>ili/ili</td>
</tr>
<tr>
<td>6</td>
<td>ama-</td>
<td>ama/ama</td>
</tr>
<tr>
<td>7</td>
<td>iici-</td>
<td>ic/iici</td>
</tr>
<tr>
<td>8</td>
<td>ifi-</td>
<td>ifi/ifi</td>
</tr>
<tr>
<td>9</td>
<td>in-</td>
<td>in/inko</td>
</tr>
<tr>
<td>10</td>
<td>in-</td>
<td>in/inko</td>
</tr>
<tr>
<td>11</td>
<td>uku-</td>
<td>uku/aku</td>
</tr>
<tr>
<td>12</td>
<td>aku-</td>
<td>aku/aku</td>
</tr>
<tr>
<td>13</td>
<td>utu-</td>
<td>utu/utu</td>
</tr>
<tr>
<td>14</td>
<td>ubu-</td>
<td>ubu/ubu</td>
</tr>
<tr>
<td>15</td>
<td>uku-</td>
<td>uku/uku</td>
</tr>
<tr>
<td>16</td>
<td>pa-</td>
<td>pa/pa</td>
</tr>
<tr>
<td>17</td>
<td>ku-</td>
<td>ku/kuku</td>
</tr>
<tr>
<td>18</td>
<td>mu-</td>
<td>mu/mu</td>
</tr>
</tbody>
</table>

**BEST COPY AVAILABLE**
ULWIMBO LWA CISHPA

Lumbanyeni Zambia no kwanga.
Necilumba twange tumfwane
Mpalume sha bulwi bwa cine,
twall ilubula, twikatane bonse.

Fwelukuta lwa Zambia lonse,
twikatane tube umutende.
Pamo nga lubambe mumulu.
Lumbanyeni Zambia
Twikatane bonse.

Bonse tuli bana ba Africa,
Uwasenaminwa na Lesa.
Nomba bonse twendele pamo.
Twall ilubula, twikatane bonse.

Lumbanyeni, Lesa Lesa wesu,
apale calo, Zambia, Zambia, Zambia
fwebantungwa, Mulunga lwa calo
Lumbanyeni Zambia, Twikatane bonse.
<table>
<thead>
<tr>
<th>No.</th>
<th>Verb Tense</th>
<th>PAGE NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Present Continuous, and negative: le-&lt;a; ta-le-a</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Habitual Tense, and negative: --&lt;a; ta--a</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Habitual Tense, and negative: ---&lt;a; ta--a</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>Immediate Future of Today and negative: -ala--a; ta-a--a</td>
<td>2</td>
</tr>
<tr>
<td>5.</td>
<td>Later Future of Today, and negative: le--a; ta-a--e</td>
<td>2</td>
</tr>
<tr>
<td>6.</td>
<td>Future after today, and negative: -ka--a; ta-aka--e</td>
<td>2</td>
</tr>
<tr>
<td>7.</td>
<td>From now on Always, and negative: skula--a; ta-skula--a</td>
<td>2</td>
</tr>
<tr>
<td>8.</td>
<td>From later on Always, and negative: kala--a; ta-akale--a</td>
<td>3</td>
</tr>
<tr>
<td>9.</td>
<td>Immediate Past of Today &quot;just&quot;, and negative: a--a; ta--&lt;a</td>
<td>4</td>
</tr>
<tr>
<td>10.</td>
<td>Earlier Past of Today, &quot;already&quot;, and negative: na--a; ta--&lt;a</td>
<td>4</td>
</tr>
<tr>
<td>11.</td>
<td>Earlier Past of Today, and negative: --&lt;a; ta--&lt;a</td>
<td>4</td>
</tr>
<tr>
<td>12.</td>
<td>Earlier Past of Today, and negative: aci--a; ta-aci--a</td>
<td>4</td>
</tr>
<tr>
<td>13.</td>
<td>Imperfect of Today, and negative: -acila--a; ta-acila--a</td>
<td>4</td>
</tr>
<tr>
<td>14.</td>
<td>Past Before Today, and negative: a--&lt;a; ta-a--&lt;a</td>
<td>6</td>
</tr>
<tr>
<td>15.</td>
<td>Past Before Today, and negative: --ati--; ta-a--&lt;a</td>
<td>6</td>
</tr>
<tr>
<td>16.</td>
<td>Imperfect Before Today, &quot;used to&quot;, and negative: --ale--a; ta-ale--a</td>
<td>6</td>
</tr>
<tr>
<td>17.</td>
<td>Remote Past, and negative: --ali--&lt;a; ta-a--&lt;a</td>
<td>7</td>
</tr>
<tr>
<td>18.</td>
<td>&quot;Not Yet&quot; Tense: &quot;I have not yet&quot;: ta-la--a</td>
<td>7</td>
</tr>
<tr>
<td>19.</td>
<td>&quot;Only Just&quot; Tense: --shi--&lt;a fye</td>
<td>7</td>
</tr>
<tr>
<td>20.</td>
<td>&quot;Still&quot;: -cili</td>
<td>7</td>
</tr>
<tr>
<td>21.</td>
<td>A-Prefix Tense, and negative: a--a; a-bula--a</td>
<td>7</td>
</tr>
<tr>
<td>22.</td>
<td>Present State from Past Action, and &quot;emphatic&quot; negative: --ali--a; ta-a--a</td>
<td>8</td>
</tr>
<tr>
<td>23.</td>
<td>Present Continuous Tense, and negative: -li; ta--li</td>
<td>9</td>
</tr>
<tr>
<td>24.</td>
<td>Habitual tense, and negative: --ba; ta--ba</td>
<td>9</td>
</tr>
<tr>
<td>25.</td>
<td>Immediate Future of Today; and negative: --ala; ta-abe</td>
<td>10</td>
</tr>
<tr>
<td>26.</td>
<td>Later Future of Today; and negative: --leba; ta--abe</td>
<td>10</td>
</tr>
<tr>
<td>27.</td>
<td>Earlier Past of Today, and negative: --aciba; ta--aciba</td>
<td>11</td>
</tr>
<tr>
<td>28.</td>
<td>Past of Before Today and negative: --ali; ta-ali</td>
<td>11</td>
</tr>
</tbody>
</table>
38. Fast of Before Today and negative: -al: ta-al
39. "Was all the time today" and negative: -aciba -li; taaciba tali
40. "Was all the time today"; and negative: -ali-li; ta-ali ta-li
41. "Always", and negative: -aba; ta-aba
42. "Always was and am still"; and negative: -alita; ta-alaba
43. "Was still": -aciba-cili; ali-cili
44. A-Prefix Tense, and negative: a-ba; a-kana (ku)-a a-bula (ku)-a
45. "Am still": -cili -le-a
46. "have still not yet": -cili ta-la-a
47. "not Yet" had not yet": -ali ta-la-a
48. Remote Future Perfect: "shall have": -kaba na-a
49. Remote continuous Past of Today: -aciba -le-i
50. Three pluperfect Tenses of today, and negative:
- aciba ta-la-MS
51. Uses of the Applied Form: 1-4
52. Uses of the Applied Form: 5-9
53. Uses of the Applied Form: 10-14
54. Uses of the Applied Form: 14-17
55. Uses of the Applied Form: 17-21
56. Summary of Words using Applied forms
57. Summary of Words Using Applied Forms
### Present Continuous - le-\---a

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndeafwa</td>
<td>tshileafwa</td>
</tr>
<tr>
<td>uleenda</td>
<td>tauleenda</td>
</tr>
<tr>
<td>aleisa</td>
<td>taleisa</td>
</tr>
<tr>
<td>tuleonta</td>
<td>tatuuleonta</td>
</tr>
<tr>
<td>muleumfwa</td>
<td>tamuleumfwa</td>
</tr>
<tr>
<td>balemwona</td>
<td>tabalemwona</td>
</tr>
<tr>
<td>cileya</td>
<td>tacileya</td>
</tr>
<tr>
<td>filecita</td>
<td>tafilecita</td>
</tr>
</tbody>
</table>

1. Action is still continuing
2. -le- does not fuse. Vowels pronounced separately
3. Can stand alone (e.g.) Balesamba; they are bashing
4. Use in Relative: Umutu uulemboba: The one who is working

### Habitual Tense

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>njaafwa</td>
<td>ta----a</td>
</tr>
<tr>
<td>wenda</td>
<td>tawenda</td>
</tr>
<tr>
<td>eesa</td>
<td>teesa</td>
</tr>
<tr>
<td>toonta</td>
<td>tatoonta</td>
</tr>
<tr>
<td>muumfwa</td>
<td>tamumfwa</td>
</tr>
<tr>
<td>bamaona</td>
<td>tabamaona</td>
</tr>
<tr>
<td>ciya</td>
<td>taciya</td>
</tr>
<tr>
<td>filecita</td>
<td>tafilecita</td>
</tr>
</tbody>
</table>

1. "Customary"; "usually"; "normally"; "habitually followed by "pe" means "always" (e.g.) Wenda per (You always walk)
2. Fuses
3. Cannot stand alone. Mpeepa ku kanwa (I speak using the mouth); bushe mupeepa mu myona? Do you take snuff?
4. Used in Relative. Ukwenda eka: he who walks alone; ine nevenda neka; I who walks alone.

### Later Future of Today

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndeafwa</td>
<td>tshafwe</td>
</tr>
<tr>
<td>uleenda</td>
<td>tawenda</td>
</tr>
<tr>
<td>aleisa</td>
<td>taise</td>
</tr>
<tr>
<td>tuleonta</td>
<td>tatwaonce</td>
</tr>
<tr>
<td>muleumfwa</td>
<td>camwumfwe</td>
</tr>
<tr>
<td>balemwona</td>
<td>tabalemwona</td>
</tr>
<tr>
<td>cileya</td>
<td>tacaye</td>
</tr>
<tr>
<td>filecita</td>
<td>tafyacita</td>
</tr>
</tbody>
</table>

13
1) Mostly followed by an adverb of time. Mdeisa limbi; I shall come later. Note the negative.
2) Does not fuse
3) Cannot stand alone. Must have an adverb of time. ( )
4) Used in Relative; uuuleisa icungulo; he who will be coming this evening.
   uuushaise lelo; he who will not come today.

**FUTURE AFTER TODAY**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ka---a</td>
<td>ta-aka---e</td>
</tr>
<tr>
<td>nkaafwa</td>
<td>nshakaafwe</td>
</tr>
<tr>
<td>ukeenda</td>
<td>tawakeenda</td>
</tr>
<tr>
<td>akeesa</td>
<td>takeese</td>
</tr>
<tr>
<td>tukoonta</td>
<td>tatwakonte</td>
</tr>
<tr>
<td>mukoomfwa</td>
<td>tamwakomfwe</td>
</tr>
<tr>
<td>bakamona</td>
<td>tabakamone</td>
</tr>
<tr>
<td>cikaya</td>
<td>tacakaye</td>
</tr>
<tr>
<td>fikacita</td>
<td>tafyakacite</td>
</tr>
</tbody>
</table>

1) Note the negative
2) Fuses
3) Can stand alone
4) Used in Relative (e.g.) ifwe ba kesa; we who will come
   ine ne ukesa; I who will come

**FROM NOW ON ALWAYS**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-akula---a</td>
<td>-ta-akula----a</td>
</tr>
<tr>
<td>nakulaafwa</td>
<td>nshakulaafwa</td>
</tr>
<tr>
<td>wakulaenda</td>
<td>tawakulaenda</td>
</tr>
<tr>
<td>askulaisa</td>
<td>takulaisa</td>
</tr>
<tr>
<td>twakulaonta</td>
<td>tatwakulaonta</td>
</tr>
<tr>
<td>mwakulaumfwa</td>
<td>tamwakulaumfwa</td>
</tr>
<tr>
<td>baakulamona</td>
<td>tabakulamona</td>
</tr>
<tr>
<td>cakulaya</td>
<td>tafyakulaya</td>
</tr>
<tr>
<td>fyakulacita</td>
<td>tafyakulacita</td>
</tr>
</tbody>
</table>

* 1) Negative also uses -ale-a, e.g. nshalesamba;
2) Does not fuse
3) Can stand alone. He who will always walk
* 4) Used in Relative (e.g.) Uyu uakulaenda - uyu wakulaenda
    uuakulaenda - uuakulaenda - the one who always walks
### From Later on Always

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>-kala---a</td>
<td>ta-akale---a</td>
</tr>
<tr>
<td>nkalaafwa</td>
<td>nshakalaafwa</td>
</tr>
<tr>
<td>ukalaenda</td>
<td>takalaenda</td>
</tr>
<tr>
<td>akalaisa</td>
<td>tatwakulaonta</td>
</tr>
<tr>
<td>tukaLaonta</td>
<td>tatkulaonta</td>
</tr>
<tr>
<td>mukalumfwa</td>
<td>tabskalamo</td>
</tr>
<tr>
<td>bakalamoona</td>
<td>tacakalaya</td>
</tr>
<tr>
<td>cikalaya</td>
<td>tafyakalacita</td>
</tr>
<tr>
<td>fikalacita</td>
<td></td>
</tr>
</tbody>
</table>

1) "a: indicates continuity in the future
2) Does not fuse
3) Can stand alone
4) Used in Relative

### Immediate Past of Today "Just"

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>-a---a</td>
<td>ta----MS</td>
</tr>
<tr>
<td>naaafa</td>
<td>nsnaafwaile</td>
</tr>
<tr>
<td>waenda</td>
<td>tawendeide</td>
</tr>
<tr>
<td>aisa</td>
<td>teeshile</td>
</tr>
<tr>
<td>twaonta</td>
<td>tatonteile</td>
</tr>
<tr>
<td>mwaumfwa</td>
<td>tamfwaile</td>
</tr>
<tr>
<td>bamona</td>
<td>tebamwene</td>
</tr>
<tr>
<td>caya</td>
<td>tacille</td>
</tr>
<tr>
<td>fyacita</td>
<td>taficiteile</td>
</tr>
</tbody>
</table>

1) Meanings:
   (a) Something just done, aisa: he has just come
   (b) Continuity of state, ifwe twakota: we are old
   (c) In narration a remote past, namona kalulu: I saw a rabbit
   (d) After "nga" (if, when) referring to any future, nga twafika: if we arrive.
   (e) After "kuti" (can, could, should, would), kuti awaita: You can come.
   (f) Asking and answering question at present, bushe mwaumfwa: Do you understand.
   (g) With "kwii" (where)? mwayakwii!: where are you going? with "shani" (how) mwaumfwa shani? How do you feel?

2) Does not fuse
3) Used in Relative: ifwe baisa: we who have come. Negative (e.g.) 4) Can stand alone
5) After "epaii", leteni filyo epaii twafwao: bring food lest we die: "lest"; "so that"
6) When used with -ba means "always". N.B. the negative.
   tu a ba mano: we who are always wise - twaba ba mano
   Negative relative pronoun - fwe ba/shi/shile: we who have not come (to our destination)
EARLIER PAST OF TODAY "ALREADY"

**Affirmative**

\[\begin{array}{ll}
Na---a & \text{I have already helped} \\
ninjafwa & \text{You have already wailed} \\
navenda & \text{He has already come} \\
nalisa & \text{We have already warmed} \\
natoonta & \text{You have already heard} \\
namumfwa & \text{They have already seen} \\
nabamona & \text{It has already gone} \\
naciya & \text{They have already done} \\
naficitla & \\
\end{array}\]

**Negative**

\[\begin{array}{ll}
ta---Ms & \\
mshafwile & \\
tawendele & \\
teeshile & \\
tonteetele & \\
tamumfwele & \\
tabamwene & \\
tacile & \\
taficitile & \\
\end{array}\]

1) **Meanings:**

(a) "already": a completed action
(b) Following verbs of seeing and feeling e.g. sanga: find, mona; see, umfwa; hear, tukabasanga nabekala; we will find they have sat down; naumfwele nabalwala: I heard they are ill.
(c) Used in asking and answering questions (e.g.)?

2) Fuses. (Remember fusion can only take place twice. viz. na-a-aafwa = nafwa = naayafwa = he has already helped)

3) Can stand alone - ningumfwa : I understand

4) Used in Relative with "ukuba "auxiliary: fwebali natombomba: we who have worked.

---MS

**Affirmative**

\[\begin{array}{ll}
mnjafwile & \text{I helped earlier} \\
wendele & \text{You walked earlier} \\
eeshile & \text{He came earlier} \\
toonteile & \text{We warmed earlier} \\
Naumfwele & \text{You heard earlier} \\
bamwene & \text{They saw earlier} \\
cifile & \text{It went earlier} \\
ficite & \text{They did earlier} \\
\end{array}\]

**Negative**

\[\begin{array}{ll}
ta---MS & \\
mshafwile & \\
tawendele & \\
teeshile & \\
tonteetele & \\
tamumfwele & \\
tabamwene & \\
tacile & \\
taficitile & \\
\end{array}\]

1) Must refer to earlier today

2) Fuses

3) Cannot stand alone. beele ku boma; they have gone to the Boma. 4) Used in Relative ne uhombele ulucelo; I who worked this morning.

16
**RECENT PAST OF TODAY (Imperfect of today)**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-acila---a</td>
<td>ta-cila---a</td>
</tr>
<tr>
<td>nacilaafwe</td>
<td>nshacilaafwe</td>
</tr>
<tr>
<td>waacilaenda</td>
<td>tawacilaenda</td>
</tr>
<tr>
<td>saacilaisa</td>
<td>tacilaisa</td>
</tr>
<tr>
<td>twacilaonta</td>
<td>twacilaonta</td>
</tr>
<tr>
<td>mwacilaumfwa</td>
<td>tanwacilaumfwa</td>
</tr>
<tr>
<td>bacilamona</td>
<td>tabacilamona</td>
</tr>
<tr>
<td>cacilaya</td>
<td>tacacilaya</td>
</tr>
<tr>
<td>fyacilacita</td>
<td>tafyacilacita</td>
</tr>
</tbody>
</table>

1) The action was incomplete earlier today and took some time.

2) Final "a" does not fuse

3) Can stand alone

* 4) Used in relative (e.g.) u-wacilaisa he was coming
    abaacilaisa they who are coming
PAST BEFORE TODAY

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ala--a</td>
<td>ta-a--MS</td>
</tr>
<tr>
<td>naliawfa</td>
<td>nszaawfaile</td>
</tr>
<tr>
<td>walenda</td>
<td>tawaendele</td>
</tr>
<tr>
<td>saaliisa</td>
<td>taishile</td>
</tr>
<tr>
<td>twalaonta</td>
<td>tatwaontele</td>
</tr>
<tr>
<td>mwallumfwa</td>
<td>tamwaumfwaile</td>
</tr>
<tr>
<td>caalimona</td>
<td>taabamwene</td>
</tr>
<tr>
<td>caaliya</td>
<td>tacaailie</td>
</tr>
<tr>
<td>Sylicita</td>
<td>tafyacitile</td>
</tr>
</tbody>
</table>

1) Same meaning as -a--MS
2) Fuses, (except if verb of state is used in a remote sense). e.g. maino naliupa - yesterday I married.
3) Can stand alone
4) Not used in Relative. Use -a--MS
5) Used with -ba, and same stress -ali

IMPERFECT BEFORE TODAY ("Used to")

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ale--a</td>
<td>ta-a--MS</td>
</tr>
<tr>
<td>naleafwa</td>
<td>nszaafwile</td>
</tr>
<tr>
<td>Walenda</td>
<td>tawaende</td>
</tr>
<tr>
<td>*twaleonta</td>
<td>tatwaontale</td>
</tr>
<tr>
<td>mwaleumfwa</td>
<td>tamwaumfwaile</td>
</tr>
<tr>
<td>baalemona</td>
<td>tabaalemone</td>
</tr>
<tr>
<td>*caleya</td>
<td>tacaile</td>
</tr>
<tr>
<td>syalecita</td>
<td>tafyalecita</td>
</tr>
</tbody>
</table>

1) Meaning "used to", "repeatedly", "often", "usually", "Normally"
2) Does not fuse
3) Can stand alone
4) Used in Relative, ne uwaalemba: I who used to work; ne umualemba: I who did not often work
5) With verbs of state
### REMOTE PAST

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ali-MS</td>
<td>ta-a-MS</td>
</tr>
<tr>
<td>nalyafwile</td>
<td>nshaafwile</td>
</tr>
<tr>
<td>walyendele</td>
<td>tawaendele</td>
</tr>
<tr>
<td>aalishile</td>
<td>taishile</td>
</tr>
<tr>
<td>twalyonente</td>
<td>tatwaonente</td>
</tr>
<tr>
<td>Mwalyumfumwile</td>
<td>tamwaumfumwile</td>
</tr>
<tr>
<td>balimwene</td>
<td>tabamwene</td>
</tr>
<tr>
<td>caliyile</td>
<td>tacayile</td>
</tr>
<tr>
<td>ryalicitile</td>
<td>tafyacitile</td>
</tr>
</tbody>
</table>

1) Most remote past
2) Fuses
3) Can stand alone
4) Not used in relative - Use -a-MS
5) Used with -ali; "had not yet": twalitatalafika: we had not arrived.

---

### "STILL"

<table>
<thead>
<tr>
<th>-cilli</th>
</tr>
</thead>
<tbody>
<tr>
<td>nucilli</td>
</tr>
<tr>
<td>ucilli</td>
</tr>
<tr>
<td>acilli</td>
</tr>
<tr>
<td>tucilli</td>
</tr>
<tr>
<td>mucilli</td>
</tr>
<tr>
<td>bacilli</td>
</tr>
<tr>
<td>icilli</td>
</tr>
<tr>
<td>ficilli</td>
</tr>
</tbody>
</table>

- There is no negative. acilli aleisa: he is still coming.
- (e.g.)? 3) Used in the relative. ne ucilli po, etc.

---

### A-PREFIX TENSE

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>a-bu-la-</td>
</tr>
<tr>
<td>njaafwa</td>
<td>Mbu-laafwa</td>
</tr>
<tr>
<td>awenda</td>
<td>aubu-laenda</td>
</tr>
<tr>
<td>eesa</td>
<td>aahu-laiza</td>
</tr>
<tr>
<td>stoonata</td>
<td>atu-bu-laonta</td>
</tr>
<tr>
<td>amuuma-fwa</td>
<td>amu-bu-laumwfa</td>
</tr>
<tr>
<td>abamona</td>
<td>ababu-laoma</td>
</tr>
<tr>
<td>aciya</td>
<td>aci-bu-laaya</td>
</tr>
<tr>
<td>aficita</td>
<td>afi-bu-la-cita</td>
</tr>
</tbody>
</table>

1)
1) **Conditional Sentences:** amwisa kuno nga namupele fimo: If you had come here, I would have given you something, atubulaisa nga mwaciya bwangu: If we had not come, you would have left quickly.

2) **With -tala: -bala in remote future:** tukabala atubomba: First we shall work; Bushe mukatala amuya ku bulaya? Will you ever go to Europe? Iyo, tatwakatala atuyako: no we shall never go there.

3) With -tala: -bala in the past, use -a---a tense: Bushe mwatala amumone nkalomo? Have you ever seen a lion? Iyo tatwatala atumone nkalomo: no we have never seen a lion.

4) **With -suka in remote future:** tukasuka atufika, finally we shall arrive. Means also "at last": "end by", "finished by" "till", "until".

5) **Introducing Direct Speech in all tenses:** (but not so common with -le---a and -a---) twaosele atuti: we said that tukasosa atuti: we shall say that batile abati: they said that, mwitila amutili: o not say that

6) Does not fuse

7) Cannot stand alone

8) Used with -ba.

---

**PRESENT STATE FROM PAST ACTION**

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>-ali---a</td>
<td>ta-a---a</td>
</tr>
<tr>
<td>nalyanguka</td>
<td>nshaanguka</td>
</tr>
<tr>
<td>walyupa</td>
<td>tawaupa</td>
</tr>
<tr>
<td>aliikala</td>
<td>taikala</td>
</tr>
<tr>
<td>twalyonda</td>
<td>tatwaonda</td>
</tr>
<tr>
<td>mwalyupwa</td>
<td>tamwaupwa</td>
</tr>
<tr>
<td>talifwa</td>
<td>tabaafwa</td>
</tr>
<tr>
<td>calibola</td>
<td>tacabola</td>
</tr>
<tr>
<td>fyalinaka</td>
<td>tafyanaka</td>
</tr>
</tbody>
</table>

1) Translated using present tense; started long ago, still exists
2) Fuses
3) Can stand alone
4) Not used in Relative - Use a---a
5) Used with -ba, and same stress - ali

**PRESENT CONTINUOUS TENSE:**
### Present Continuous Tense:

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>-li</td>
<td>ta-ili</td>
</tr>
<tr>
<td>ndi</td>
<td>nshili</td>
</tr>
<tr>
<td>uli</td>
<td>tzuli</td>
</tr>
<tr>
<td>ali</td>
<td>taali</td>
</tr>
<tr>
<td>tuli</td>
<td>tatuli</td>
</tr>
<tr>
<td>nuli</td>
<td>tamuli</td>
</tr>
<tr>
<td>bali</td>
<td>tabali</td>
</tr>
<tr>
<td>cili</td>
<td>tacili</td>
</tr>
<tr>
<td>fili</td>
<td>tafili</td>
</tr>
</tbody>
</table>

### Habitual Tense

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>-ba</td>
<td>ta-ba</td>
</tr>
<tr>
<td>mba</td>
<td>nshiba</td>
</tr>
<tr>
<td>uba</td>
<td>tauba</td>
</tr>
<tr>
<td>aba</td>
<td>taba</td>
</tr>
<tr>
<td>tuba</td>
<td>tatuba</td>
</tr>
<tr>
<td>muba</td>
<td>tamuba</td>
</tr>
<tr>
<td>baba</td>
<td>tababa</td>
</tr>
<tr>
<td>ciba</td>
<td>taciba</td>
</tr>
<tr>
<td>fiba</td>
<td>tafiba</td>
</tr>
</tbody>
</table>

1. **Means:** "usually"; "normally"; "habitually"; "customary".
2. Cannot stand alone.
3. Not used in Relative. Use - aba instead.

With prepositions:
- **Kuba:** there is usually
- **Paba:** there (on) is habitually
- **Muba:** there (in) is normally
- **Takuta:** there is not usually
- **Tapaba:** there (on) is not normally
- **Tamuba:** there (in) is not usually
### Immediate Future of Today

**Affirmative**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>-alaba</td>
<td>I am about to be</td>
</tr>
<tr>
<td>nala</td>
<td>You are about to be</td>
</tr>
<tr>
<td>aala</td>
<td>He is about to be</td>
</tr>
<tr>
<td>twala</td>
<td>We are about to be</td>
</tr>
<tr>
<td>mwalaba</td>
<td>You are about to be</td>
</tr>
<tr>
<td>baleba</td>
<td>They are about to be</td>
</tr>
<tr>
<td>calaba</td>
<td>It is about to be</td>
</tr>
<tr>
<td>fyalaba</td>
<td>They are about to be</td>
</tr>
</tbody>
</table>

**Negative**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta----abe</td>
<td></td>
</tr>
<tr>
<td>nshabe</td>
<td></td>
</tr>
<tr>
<td>tawabe</td>
<td></td>
</tr>
<tr>
<td>tade</td>
<td></td>
</tr>
<tr>
<td>tatwabe</td>
<td></td>
</tr>
<tr>
<td>tamwabe</td>
<td></td>
</tr>
<tr>
<td>tasebe</td>
<td></td>
</tr>
<tr>
<td>tascabe</td>
<td></td>
</tr>
<tr>
<td>tafyabe</td>
<td></td>
</tr>
</tbody>
</table>

*Note: Cannot stand alone. Must have an adverb of time.*

*Examples:*

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nala</td>
<td>I shall be there in a moment</td>
</tr>
<tr>
<td>tada</td>
<td>I shall be</td>
</tr>
</tbody>
</table>

**With Prepositions:**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwala</td>
<td>there is about to be</td>
</tr>
<tr>
<td>palaba</td>
<td>there (on) is about to be</td>
</tr>
<tr>
<td>mwala</td>
<td>there (in) is about to be</td>
</tr>
<tr>
<td>takwabe</td>
<td>there is not about to be</td>
</tr>
<tr>
<td>tapabe</td>
<td>there (on) is not about to be</td>
</tr>
<tr>
<td>tamwabe</td>
<td>there (in) is not about to be</td>
</tr>
</tbody>
</table>

---

### Later Future of Today

**Affirmative**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>-heba</td>
<td>I shall be</td>
</tr>
<tr>
<td>m-e.</td>
<td>You will be</td>
</tr>
<tr>
<td>aleba</td>
<td>He will be</td>
</tr>
<tr>
<td>bileba</td>
<td>We shall be</td>
</tr>
<tr>
<td>muleba</td>
<td>You will be</td>
</tr>
<tr>
<td>baleba</td>
<td>They will be</td>
</tr>
<tr>
<td>cileba</td>
<td>It will be</td>
</tr>
<tr>
<td>fileba</td>
<td>They will be</td>
</tr>
</tbody>
</table>

**Negative**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta----abe</td>
<td></td>
</tr>
<tr>
<td>nshabe</td>
<td></td>
</tr>
<tr>
<td>tawabe</td>
<td></td>
</tr>
<tr>
<td>tabe</td>
<td></td>
</tr>
<tr>
<td>tatwabe</td>
<td></td>
</tr>
<tr>
<td>tamwabe</td>
<td></td>
</tr>
<tr>
<td>tababe</td>
<td></td>
</tr>
<tr>
<td>tascabe</td>
<td></td>
</tr>
<tr>
<td>tafyabe</td>
<td></td>
</tr>
</tbody>
</table>
1) Cannot stand alone. Must have an adverb of time, e.g. nde bako cungulo: I shall be there tonight.

2) Used in Relative

With preposition:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuleba: there will be</td>
<td>takwabe: there will not be</td>
</tr>
<tr>
<td>paleba: there(on) will be</td>
<td>tapabe: there (on) will not be</td>
</tr>
<tr>
<td>suleba: there (in) will be</td>
<td>tamwabe: there (in) will not be</td>
</tr>
</tbody>
</table>

**EARLIER PAST OF TODAY**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-aciba</td>
<td>ta-aciba</td>
</tr>
<tr>
<td>naciba</td>
<td>nshaciba</td>
</tr>
<tr>
<td>waciba</td>
<td>twaciba</td>
</tr>
<tr>
<td>aciba</td>
<td>twaciba</td>
</tr>
<tr>
<td>twaciba</td>
<td>twaciba</td>
</tr>
<tr>
<td>mwaciba</td>
<td>tmwaciba</td>
</tr>
<tr>
<td>baaciba</td>
<td>tabaciba</td>
</tr>
<tr>
<td>caciba</td>
<td>tacaciba</td>
</tr>
<tr>
<td>fyaciba</td>
<td>tafyaciba</td>
</tr>
</tbody>
</table>

1) Cannot stand alone
2) Used in Relative

With Prepositions:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwaciba: there was</td>
<td>takwaciba: there was not</td>
</tr>
<tr>
<td>paciba: there (on) was</td>
<td>tapaciba: there(on) was not</td>
</tr>
<tr>
<td>mwaciba: there (in) was</td>
<td>tamwaciba: there(in) was not</td>
</tr>
</tbody>
</table>

**PAST OF BEFORE TODAY**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ali</td>
<td>ta-ali</td>
</tr>
<tr>
<td>nali</td>
<td>nshali</td>
</tr>
<tr>
<td>wali</td>
<td>twali</td>
</tr>
<tr>
<td>ali</td>
<td>tali</td>
</tr>
<tr>
<td>twali</td>
<td>tatwali</td>
</tr>
<tr>
<td>mwali</td>
<td>tamwali</td>
</tr>
<tr>
<td>balli</td>
<td>tabali</td>
</tr>
<tr>
<td>cali</td>
<td>tacali</td>
</tr>
<tr>
<td>fyali</td>
<td>tafyali</td>
</tr>
</tbody>
</table>
1) Usually a remote past as opposed to -aliba, but can express nearer to past when need with an adverb. e.g. mailo nali ku bwinga.

2) Cannot stand alone

3) Used in Relative

With Prepositions:

Kwali : there was takwali : there was not
pali : there(on) was tapali : there(on) was not
mwali : there(in) was tamwali : there(in) was not

"WAS ALL THE TIME TODAY"

**Affirmative**                  **Negative**

-aciba -li                       ta-aciba ta-li
naciba ndi I was                 nshaciba nshili
waciba uli you were              tawaciba tauli
aciba ali he was                 taciba tali
twaciba tuli we were             tawaciba tatuli
mwaciba muli you were             tamwaciba tamuli
baciba ball they were             tabaciba tabali
caciba cili it was               tacaciba tacili
fyaciba fill they were           tafyaciba tafili

1) This tense expresses continuity of today
2) Aff. cannot stand alone
3) Used in Relative, but only first verb takes the form. e.g. ne waciba ndi:. I who was

With Prepositions:

kwaciba kuli : there was all the time
paciba pali : there(on) was all the time
mwaciba muli : there(in) was all the time
takwaciba takuli: there was not all the time
tapaciba tapali: there(on) was not all the time
tamwaciba tamuli: there(in) was not all the time.
"WAS ALL THE TIME TODAY"

- Ali - il
cale ndi: I was
wali uli: you were
twali tuli: we were
mwali muli: you were
cali cili: it was
fyali fili: they were

ta-ali ta-li
nsali nshili
tawali tauli
tatwali tatuli
tamwali tamuli
tacali tacili
tafyali taflili

1) This tense expresses continuity of today.
2) Cannot stand alone
3) Used in Relative, but only first verb takes the form.
   e.g. ne uwali ndi: I who was all the time.

With Prepositions:

kwali kuli: there was all the time
mwali muli: there(in) was all the time
takwali takuli: there was not all the time
tamwali tamuli: there(in) was not all the time

"ALWAYS"

Affirmative          Negative

- aba
naba                I am always
waba                you are always
aba                 he is always
twaba               we are always
mwaba               you are always
baba                they are always
cba                 it is always
fyaba               they are always
ta - aba
nshaba             nshaba
tawaba             tawaba
taba               taba
tatwaba            tatwaba
tamwaba            tamwaba	tababa	tababa	taflili

1) The negative is emphatic
2) Can stand alone in the negative only
3) Used in Relative
With Preposition

Kwaba : there is always takwaba: there is not at all
paba : there(on)is always tapaba: there(on)is not at all
swaba : there(in)is always tamwaba: there(in)is not at all

"ALWAYS WAS AND AM STILL"

**Affirmative**  
**Negative**

<table>
<thead>
<tr>
<th>-aliba</th>
<th>-aliba</th>
<th>ta -aba</th>
</tr>
</thead>
<tbody>
<tr>
<td>naliba</td>
<td>I was and on</td>
<td>nshaba</td>
</tr>
<tr>
<td>maliba</td>
<td>you were and are</td>
<td>tawaba</td>
</tr>
<tr>
<td>aliba</td>
<td>he was and is</td>
<td>tata</td>
</tr>
<tr>
<td>twaliba</td>
<td>we were and are</td>
<td>tatwaba</td>
</tr>
<tr>
<td>mwaliba</td>
<td>you were and are</td>
<td>tamwaba</td>
</tr>
<tr>
<td>baliba</td>
<td>they were and are</td>
<td>tasaba</td>
</tr>
<tr>
<td>caliba</td>
<td>it was and is</td>
<td>tacaba</td>
</tr>
<tr>
<td>fyaliba</td>
<td>they were and are</td>
<td>tafyaba</td>
</tr>
</tbody>
</table>

1) The negative is emphatic. This tense expresses "live" "stay", etc. e.g. mwaliba kwi? where do you stay.

2) Only negative can stand alone.

3) Not used in Relative. Use -aba instead.

With Prepositions:

kwaliba : there was and is -takwaba: there is not all
paliba : there(on)was and is -tapaba: there(on)is not all
swaliba : there(in)was and is -taswaba: there(in)is not all

"WAS STILL"

<table>
<thead>
<tr>
<th>-aciba -cili</th>
<th>-ali -cili</th>
<th>I was still</th>
</tr>
</thead>
<tbody>
<tr>
<td>naciba ncili</td>
<td>nali ncili</td>
<td>you were still</td>
</tr>
<tr>
<td>waciba ucili</td>
<td>wali ucili</td>
<td>he was still</td>
</tr>
<tr>
<td>aciba acili</td>
<td>acili</td>
<td>we were still</td>
</tr>
<tr>
<td>twaciba tcici</td>
<td>twali tcici</td>
<td>you were still</td>
</tr>
<tr>
<td>mwaciba mucili</td>
<td>mwaliri mucili</td>
<td>they were still</td>
</tr>
<tr>
<td>baci caclili</td>
<td>cali caclili</td>
<td>it was still</td>
</tr>
<tr>
<td>ciciba cicili</td>
<td>fyaliri cicili</td>
<td>they were still</td>
</tr>
</tbody>
</table>
Can be used of any past tense, but only -aciba is used of today. The "still" may be untranslated.

Cannot stand alone.

Used in the Relative, e.g. no -swaciba -swatu kwa: I was was still here.

A PREFIX TENSE

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>a - ba</td>
<td>a - kana (ku) =a</td>
</tr>
<tr>
<td>nea</td>
<td>a - bula (ku) =a</td>
</tr>
<tr>
<td>auba</td>
<td>nkanaba</td>
</tr>
<tr>
<td>a ba</td>
<td>aubulaba</td>
</tr>
<tr>
<td>atuba</td>
<td>abula kuba</td>
</tr>
<tr>
<td>amuba</td>
<td>atuka kuti tube</td>
</tr>
<tr>
<td>aobasa</td>
<td>smubula kuti mube</td>
</tr>
<tr>
<td>aciba</td>
<td>atakana kuti ba be</td>
</tr>
<tr>
<td>ailiba</td>
<td>adikana kuti cite</td>
</tr>
<tr>
<td></td>
<td>afigula kuba</td>
</tr>
</tbody>
</table>

1) Used in conditional clauses

2) Cannot stand alone.

With Prepositions:

akuba: if there was
akubula: if there was not
apaba: if there(on) was
apabula: if there(on) was not
amuba: if there(in) was
amubula: if there(in) was not.

"AM STILL"

- cili le---a
- cili ndeafwa
- cili uleenda
- cili aleisa
- mu cili tuleonta
- mu cili mulemu fwa
- acili sala mona
- cili mleja

I am still helping
you are still walking
he is still coming
we are still warming ourselves
you are still hearing
they are still seeing
it is still going
STILL SUFFIX

they are still doing

- No negative verb in narrative as a remote past

- Can stand alone.

- Used in Relative, but first verb only takes the form: e.g. na nuli ndziwata. I am still working

- With verbs of state. Used --a tense, e.g.

stil: nuwala I am still ill
still: muwala you are still ill
still: naliwala he is still ill
stoc: naculiwala we are still ill
mu: culi namiwala you are still ill
zac: cuni namiwala they are still ill
stoc: cuni naculiwala it is still ill
stoc: cuni naliwala they are still ill

"HAVE STILL NOT YET"

- stoc: ta-la--a

stoc: nshiluafwa I have still not yet helped
stoc: taulaenda you have still not yet walked
stoc: tala: a me has still not yet come
stoc: tatulaonta we have still not yet warmed
mu: culi tamulaafwa you have still not yet understood
 Zac: cobilamona they have still not yet seen
stoc: cabilaya it has still not yet gone
stoc: nshiluacita they have still not yet done

- Used in Relative, but first verb only takes the form: 

me uul: nshilaya: ir im who have still not yet gone. auxiliary -ti.
"NOT YET" tense: "HAD NOT YET"

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a: ta-la-a</td>
<td>I had not yet helped</td>
</tr>
<tr>
<td>-a: nshilaafwa</td>
<td>you had not yet walked</td>
</tr>
<tr>
<td>-a: taalaenda</td>
<td>he had not yet come</td>
</tr>
<tr>
<td>-a: talaisa</td>
<td>we had not yet warmed ourselves</td>
</tr>
<tr>
<td>-a: tamulaumfwa</td>
<td>you had not yet heard</td>
</tr>
<tr>
<td>-a: tabalamona</td>
<td>they had not yet seen</td>
</tr>
<tr>
<td>-a: tacilaya</td>
<td>it had not yet gone</td>
</tr>
<tr>
<td>-a: tafilacita</td>
<td>they had not yet done</td>
</tr>
</tbody>
</table>

Also used with -aciba ta-la-a

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>naciba nshilaafwa</td>
<td>I had not yet helped</td>
</tr>
<tr>
<td>waciba taalaenda</td>
<td>you had not yet walked</td>
</tr>
<tr>
<td>saciba talaisa</td>
<td>he had not yet come</td>
</tr>
<tr>
<td>twaciba tutuleonta</td>
<td>we had not yet warmed ourselves</td>
</tr>
<tr>
<td>mwaciba tamulaumfwa</td>
<td>you had not yet understood</td>
</tr>
<tr>
<td>baciba tabalamona</td>
<td>they had not yet seen</td>
</tr>
<tr>
<td>Zaciba tacilaya</td>
<td>it had not yet gone</td>
</tr>
<tr>
<td>fyciba tafilacita</td>
<td>they had not yet done</td>
</tr>
</tbody>
</table>

Used in Relative, but first verb only takes the form. Rarely used.

REMOIE CONTINUOUS PAST OF TODAY.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-aciba -le-a</td>
<td>ta-aciba ta-le-a</td>
</tr>
<tr>
<td>naciba ndeafwa</td>
<td>nanaciba nndeafwa</td>
</tr>
<tr>
<td>waciba uleenda</td>
<td>twaciba uleenda</td>
</tr>
<tr>
<td>saciba aleisa</td>
<td>taciba aleisa</td>
</tr>
<tr>
<td>twaciba tutuleonta</td>
<td>tatwaciba tutuleonta</td>
</tr>
<tr>
<td>mwaciba muleumfwa</td>
<td>tamwaciba muleumfwa</td>
</tr>
<tr>
<td>baciba balemona</td>
<td>taciba balemona</td>
</tr>
<tr>
<td>Zaciba tileya</td>
<td>tasaciba tileya</td>
</tr>
<tr>
<td>fyciba filecita</td>
<td>tafyciba filecita</td>
</tr>
</tbody>
</table>
1. Continuity i the past of today. Negative uncommon.

2. Can stand alone meaning an action that took some time. Also an action still going on when another took place. e.g. iliyo mulemba ncibana ndeomba: when you arrived I was working.

3. Used in relative. But first verb only takes the form

4. Also used with "a-li-a-

naile naaiveswa: I was helping
walla tuleendsa: you were walking
tali aleisa: he was coming
twali tuleonta: we were warming
tamali tamuleomswa: you were listening
bali balemora: they were seeing

eold

THREE PAIRS PERFECT TENSES OF TODAY "had"

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-aciba -a-a</td>
<td>ta-acibata-------Ms</td>
</tr>
<tr>
<td>naciba naafwa</td>
<td>nshaciba naaafwile</td>
</tr>
<tr>
<td>waciba waenda</td>
<td>twaciba tawenda</td>
</tr>
<tr>
<td>aciba aisa</td>
<td>taciba teshile</td>
</tr>
<tr>
<td>twaciba twaonta</td>
<td>tatwaciba tawonta</td>
</tr>
<tr>
<td>mwaciba muufwila</td>
<td>tamwaciba tumufwile</td>
</tr>
<tr>
<td>baciba bamwene</td>
<td>tabaciba tabamwene</td>
</tr>
</tbody>
</table>

| -aciba-------Ms                          | I had helped earlier                        |
| naciba njafwile                         | you had visited earlier                    |
| waciba waendele                         | twaciba tawendele                          |
| aciba reshile                           | taciba teshile                              |
| twaciba tontele                         | tatwaciba tontele                           |
| mwaciba mufwile                         | tamwaciba muufwile                          |
| baciba bamwene                          | tabaciba bamwene                            |

5: -ali may be used but is uncommon. The action is finished before another occurs.
---be may also be used in west. e.g. mbe nincamba

6: Used in relative but first verb only takes the form, "except in negative relative when both verbs take negative particle "-mi" e.g.
Fwe bashaciba tushimile: we who had not come.
2) In the Relative negative the particle "-ta-" can be used with the second verb e.g.
Fwe bashaciba tatwishile: we who has not done.

- Uses of the Applied Form -

(1) To do something for someone or for something:

Anjebele ukumuletela nkoko: He told me to bring him chicken.

Tulebombe! ndalama: We are working for money.

Nkasambila Chali umwana: I shall wash the child for Chali

Nacishitila maya muti: I bought medicine for my mother.

Alebateyanishishe tebulo: She will set the table for them.

Mutwipikile: Cook for us. (subjunctive: Applied form)

(2) Motion Towards:

Alelutukila ku nsoka: He is running towards the snake.

Tukafulana ku Kazama pali Cimo: We will leave for Kazam.

Babweliya ku musni lelo: They went back to their village today.

(3) Location: to; in; on; at; where?

Afyalilwe mwa Mulundu: He was born in Mulundu's village.

Alefuluma wko: He will emerge at that point.

Cileponena pe tebulo: It will fall on the table.

Paowela kwishiliya: They have swum to the shore.

Bombela mu ng'anda: Work in the house! (Norm may work outside)

Ukulila mun'anda: Eat in the house. (normally eats
Xafyalulwe kwa?: Where were you born?

(4) **Beforehand:** "ca limo": "libela": "kabela".

Iwe ulvisnila ca limo: You must come beforehand.

Anjecele libela: He told me beforehand.

**Uses of the Applied Form:**

(5) **To express something troublesome, even tragic.**

Anjipalle umwana: He killed my child

Ablwe incinga: He had his cycle stolen.

Wincushishana mwana: Don't trouble my child.

(6) **To express something really extreme: Neg. Reflective**

Batupele ifilyo ifishalwamina: They gave us wonderful

Mukwone rukoka lishallapela: You will see an extremely long snake.

Ata bantu, te pa budo, basamibili: These people are bad, they're terrible.

(7) **Why:** "cinshi?"

Cinshi ukeshila?: Why will you come?

Cinshi muleila?: Why are you going?

Cinshi mukaila?: Why will you go?

Cinshi mulewayile bentse?: Why do you want the axe?

Cinshi Chali afwayila matuku?: Why did Chali want the books?

Cinshi telo: fise fi?: Why are they doing wrong like this?

**BEST COPY AVAILABLE**

32
8. Why? What is the reason?: "Mulandu nshi?

Mulandu nshi: mwe-lemtela?: Why will you write?

Mulandu nshi: bakeshita ralo?: Why will they come tomorrow?

9. The Reason why: "Umulandu"

Umulandu abombele ti to alefwaye ndalama:
Reason he worked is that he wanted money.

Jjeko mulandu wasentatana mu ng'anda yandi:
Tell me the reason you slept in my house.

Uses of the Applied Form:

10. Why: The reason why: "a so": "ito": "ejo": "e mo".

E po wabela mwana usina: That is why you are a good child.

E co wabela namutekanya usawa: That is why you are his driver.

E co tukilla: That is why we shall go.

E co baishila: That is why they have just come.

Naliishibe co mwana akilila: I know why the child cries.

Twaliishibe co mwana akatilala: We know why the child will forget.

I co amupokolweleleko panta akilutemwa:

The reason he rescued him is because he loves him.

E mo baimwena: that's how they live.

11. To Get:

Ndubutukila Chali: I shall run to get Chali.

Tulebombele ndalama: We are working to get money.

Aishila malipilo: He has just come to get his wages.

12. Because of:

Saleibile nsala: They are stealing because of hunger.
Since: ("apo")

Apo aishila snapite nkiku shinga? How many days have passed since he came?

How to: "unwa": "umusango + -mo": The Way in which "umo"

Anangile umwa kuyari gatu: He showed me how to catch fish.

E musango abali baxukilamo: That is how the children have grown.

Unezwe ususango tulimiremo kubu: This is the way we have cultivated here.

Ulecita umo mwine bafwaila: You are doing it the way they want.

With some Adverbs:

Aliilembela limo na limo: He has written it once for all

Indalama shabo babikila pamo: They always put their money together.

Abombele fye: He has worked in vain.

Ndemwebela limo: I'll tell you in advance.

Mwabombele fye: You have worked in vain.

Twendela pamo: We always walk together.

Some: with which to:

Kafwaye amatete aya kulu kulo maseke: Fetch some Reeds with which to make a basket.

Ndya ndenuku fya nyama kupangile csote: I'll go and pull up some grass to make a hat.

A with which to: "ko": "mo": "po".

Ali ne fumo lya kuipilaiko imbili: He has a spear with which to kill the lepard.

Leteni supuni iwakulilako umusunga: Bring a spoon with which to eat the porriage.

Bushe takulu bwa twa axukilamo: Is there no canoe
in which to cross the river.

Nshikwete os kupyangilako: I have nothing to sweep
with.

19. Instead of: "-ko"

Belengelako Chali: Read instead of Chali.
Wakuyilako: I shall go instead of you.
Tukabelako: We shall go instead of them
Alemwebelako kuli ine: We will tell me instead of you.
Twiwikileko: Cook instead of us.
Foselako Chali: Throw it for Chali.

19. In Place of: "-po",
Taramuqelelapo cimbi: We shall give her another in its
place.

20. With the infinitive as subject: (Same as (16))

Sopo wa kusambila mwana: Soap for washing the child.
Amensi ya kucapile nsalu: Water for washing clothes.
Fibombelo fya kulungikilia motoka: They are tools for
repairing the car.
Itelulo lya kulembelapo: Writing table (belongs in(17))

21. A few which cause trouble:

- Fumina ku: Leave for, go out to
- Ontela kasuba: Warm in the sun
- Fuma ku: Come from, so from
- Onto mulilo: Warm by the fire
- Bwilela ku: Return to
- Lya: Eat
- Butukila ku: Run to
- Nunkila: Small sweetly
- Butuka ku: Run from
- Nunka: Small badly
- Fumisha ku: Take out into the sun
- Ponena: Fall on to
- Fumya ku: Take out of the sun.
- Ponha: Fall from.
SUMMARY OF WORDS USING Applied Form:

ku: - towards, for, to.
uko: - at that place
wua: - in.
pa: - on, to
nu: - in, into, from within
kwi?: - where to
kwishinya: - to the sore (across)
ce limo: - before hand
libela, kabela: - beforehand
cinshi?: - why?
mulandu nshi?: - why?
umulandu: - the reason why
ico: - the reason only
eco: - that is why
epo: - that is why
emo: - that is how
apo: - since
umwa: - how to, the way in which
umo: - the way in which, how to
umusango *...mo...* - the way in which, how to
limo na limo: - once and for all
pamo: - together
f:e: - in vain
limo: - once
-ko: - instead of, with which to
-po: - in place of, with which to
-mo: - in which to.
BEMBA
INTERROGATIVES

ILIPUSHO (QUESTION)  AMEPUSHO (QUESTIONS)

The interrogative sentence is used to ask a question. In most cases, a declarative sentence may become an interrogative one by replacing a question mark (?) at the end.

E.g. Kangwa nalya ubwali. (Kangwa has eaten nshima)
           Kangwa nalya ubwali? (Has Kangwa eaten nshima?)

'BUSHI' placed at the beginning of a statement indicates that a question has been posed. Here are some types of questions but please take note of:-

a)    Formal question with BUSHI
b)    informal questions without BUSHI
c)    Possible word order
d)    The use of the copula verb 'NI'

1. BUSHI .....ANI/XANI(SINGULAR)/BUSHI .....BANI/BANANI(PLURAL WHO?)

Sing. Bushe upele ani? /Bushe ni nani upele?
          Upele ani? / Ni nani upele?
          Who have you given.

Plural/Hon. Bushe mwaiwa banani? /Bushe nibanani mwaiwa?
          Mwaiwa banani? / Nibanani mwaiwa?
          Who have you called/invited

NB. For people’s roles, ranks, professions: Bushe Peter ni nani? /Peter nunani? (Who is Peter) Na katundisha. (He is a teacher).

Bushe Peter na Charles nibanani? / Peter na Charles nibanani? (Who are Peter and Chales?).

i) ANI/BANANI

Maybe used as either direct object or indirect object.

D.O.  Bushe upele ani? /Bushe upele banani? (Who have you given?)

I.O.  Bushe wabombele ani incito? /Bushe wabombele bani incito?
          (Who did you do the job/work for?)

BEST COPY AVAILABLE

37
Can be used with demonstratives.

E.g. Bushe uyu nani? Bushe ni nani uyu? Ni nani uyu?
Who is this one.

Plural/Hon. Bushe aba nibanam?/Bushe nibanam aba?/Aba nibanani?
Nibanam aba?
Who are these ones?

Is used with 'ukuba' copula = to be + name/profession/nationality
E.g. Bushe ni uye nani?
Naye rani?
Who are you?
Nge John/Lumusambi
I am John, a student.
I am come from California.

A. BUSHE...-NSHI (ROOT)

1) Bushe...nshi (What? )

Bushe finshi alandile?/Bushe rufinshi alandile?/Alandile rfinshi?
Nifinshi alandile?
What did he/she say?

Ukuba (to be) ne nshi? What...be with? What...have?
Bushe uyi ne nshi?
What are you with? What do you have?

Other uses of -nshi?
E.g. Ni nshitritshi?: What time is it?

2) Bushe cinshi....? Cinshi?

1. What is it? What is the matter?

2. What...with? Bushe amuma na cinshi? Bushe ni cinshi amuma naco?
 Amuma na cinshi? Niciinshi amuma naco?
 What did he/she let familiar with?

 What did he/she die of
iv. **Mulandu nshi** also expresses purpose/aim

Bushe mulandu nshi eshile? Bushe eshile mulandunshi?

Mulandunshi eshile? Eshile mulandunshi?

*What is his/her purpose/aim for coming?*

v. **Bushe...nshi? (stem)**

Bushe tuleva rshilanshi? Bushe ni nshilanshi tuleya?

Tuleva nshilanshi? Ni nshilanshi tuleya?

*Which route are we taking?*

Lushishi nshi? Which tree?

Fisabo nshi? Which fruit?

Ni nsoka nshi mumwene? What kind of snake have you seen?

3. **BUSHE...SHANI? HOW?**

Bushe muli shani? Bushe wishile shani?

Muli shani? Wishile shani?

*How are you How have you come?*

NB. Bushe...shani?

4. **BUSHE...LISA/LILALI? WHEN?**

Mostly used to ask for day of the week, month/year.

Bushe akaya lisa/lilali? Bushe ni lisa/lilali akaya?

Akaya lisa/lilali? Ni lisa/lilali akaya?

*When will he/she go?*

5. **BUSHE...NSHI/NINSHI?**

Bushe .... mulandu nshi? / Ninshi? What reason?/Why?

Bushe mulandu nshi waishila? Bushe ninshi waishila? Waishila mulandunshi?

*What is your reason for coming? Why have you come?*

NB. In 'Bushe mulandunshi waishila? 'mulandu' is optional, it can be Bushe ninshi waishila?

Bushe mulandunshi mwila? Ninshi mwila?

*What is the matter/reason for your going? Why are you going?*

Ninshi pantu? / Pantu ninshi? is Why not?
6. **BUSHE.....NGA (STEM) HOW MANY? HOW MUCH?**

'......nga' agrees with noun classes.

**Bushe abantu bali banga? Bushe bali banga abantu**

*How many people are there?*

**Bushe ni shinga (ulupiya) icoola ici? / Bushe icoola ici ni shinga?**

*How much (money) is this bag?*

**Icoola ici ni shinga? Ni shinga icoola ici?**

*Amayanda ni yanga? Ni yanga amayanda? How many houses?*

**Imuti inga? How many trees? / Ni shinga inkonde? How many bananas?**

NB. 'Pali cinga' would mean 'on which day?'

7. **ICILANGILILIL/PAMO NGA (FOR EXAMPLE/INSTANCE)**

A. Ndi na mafya ayengi. (I have so many problems)

B. Pamo nga? (For instance?)

A. Nshikwete impiya. nim/eluka amashindano. (I have no money, I have failed my exams.)

Other expressions.

a) **Bushe kuti + pp + pela icilangililo/ ifilangililo.**

**Bushe kuti mwapela ifilangiliilo? (Can you give examples).**

**Peleli ifilangililo. (Give examples).**

b) **Bushe kuti wapela icilangililo ca cikombe?**

**Kuti wapela icilangililo ca cikombe?**

*Can you give an example of a trophy (sport)?*

**Bushe kuti twapela ifilangililo fya nama shamphanga?**

*Can we give examples of wild animals?*

8. **BUSHE.....KWISA? WHERE TO, AT, FROM?**

**BUSHE.....PESA? WHERE ON, AT, FROM**

**BUSHE.....MWISA? WHERE IN, FROM?**

i) **Bushe .....kwisa where to, at, from?**

**Bushe muleya kwisa? Bushe ni kwisa muleya?**

**Muleya kwisa? Ni kwisa muleya?**

*Where are you going?*
ii) Bushe... pesa? Where on, at, from?
   Bushe afumina pesa? Bushe nipesa afumina?
   Afumina pesa? Nipesa afumina?
   Where has he/she come from? (out of which door/hoie)

iii) Bushe ......mwisa? where in, from

   Bushe tuleingila mwisa? Bushe ni mwisa tuleingila?
   Tuleingila mwisa Ni mwisa tuleingila?
   What/where are we going in? What are we entering?

NB. KUTI, PATI, MUTI can be emphasized by 'ni' copula preceding them in an indefinite sense.

   Kwisa? Bushe ni kwisa?; Where is it (to/at)?
   Pesa? Bushe ni pesa? ; Where is it (on)?
   Mwisa? Bushe ni mwisa? ; Where is it (in)?

However, when a noun or pronoun occurs, the respective tense of the verb, 'ukuba' is used.

   Bushe Peter ali kwisa/pesa/mwisa? Bushe alikwisa/pesa/mwisa Peter?
   Peter ali kwisa/pesa/mwisa? Ali kwisa/pesa/mwisa Peter?
   Where to/on/in is Peter?

Not Bushe Peter ni kwisa/pesa/mwisa?
But Bushe ni kwisa/pesa/mwisa Peter ali?
   Ni kwisa/pesa/mwisa Peter ali?
   Where is Peter at/on/in? 'Ni' where is it.

Bushe ....cinshi?
   finshi? What is it?
   ninshi?

Bushe canshi? What is it for?
Bushe...kwanshi? What is that place for?
PST/ZAMBIA
1994

TRAINER'S COPY

FILE NO. 1: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO CONDUCT A MEETING IN RURAL SETTING
WARM UP: HAVE YOU CONDUCTED A MEETING BEFORE? WHAT WAS THE OCCASION?

1. MOTIVATION

SCENARIO: Greg is conducting his first meeting in his village.

1. Trainees listen to the text.


Naisa muno mushi pa kuti imwe na ine twikatane, tubombele pamo muli fyonse ifingatwafwillishako ukuba abomi: Ifili nga amenshi, Ifimbusu, Ifishima, imisungile ya mimana na fimbi ifyashala.

Pali kano kashtla ndefwaya munjebeka ubwafya mwakwata muno mushi, elyo bonse pamo tumone ifyo twingacita. Natotela mukwal.

2. GLOBAL COMPREHENSION QUESTIONS

(a) Greg abomba kwi?
(b) Cinshi akonkele mumushi?
(c) Ninshi alecita leeio?
II. EXPLOITATION

1. VOCABULARY: Words on addressing a meeting.
2. GRAMMAR: To be tense.
3. FUNCTION: Conducting a meeting.

1. VOCABULARY

Twikatane:
Ubwafya:
Ajabungwe:
Ukulongana:
Icilonganino:
Icilaye:
Imbila:
Ukusoka:
Ukucinkula:

2. GRAMMAR

(a) Write, read and explain.

(i) Ine ndi mwina Amerika, ndi kaipela mu mubili wa cibote. Nali ku Kabwe uko nasambilile icibemba.
(ii) Uyu ni Mwape, mwina Zambla, aba mu Mansa, ni shinganga mukalamba mu cipatala ca mu Mansa.

(b) Fill in the blanks with the correct tense of to be:

A. Ine ___________ mwina Amerika.
B. Abalumendo na bakashana ___________ kuno.
C. Josh ___________ mu ng’anda ikalamba.
D. Josh na ine ___________ mu nsaka.
E. Cherie, Chris na Joe ___________ ku Mansa.
F. Peter, Roy, na Dan ___________ kwil?
G. Albert iwe, ___________ mwi? Leta ulukasu.

3. FUNCTION

(a) Write, read and explain the dialogue.
A: Mwana, nawishiba! kwalaba icilonganino leelo.
B: Nga waishiba shani?.
A: Kwali imbla mallo, bamwine mushi ebalandile.
B: Ni ani aletekesha ici cine cilonganino?
A: Cumfwikile ati kwalaisa umwina America.
B: Kanshi natuipekanye, limbi alaisa nomba line.

(b) Ask trainees to read and dramatize it.

III. PRACTICE

1. Trainees to address a meeting in their respective village.
2. Constructalogue
   Trainer asks trainees to make a dialogue in pairs.
3. Translation
   Trainees to translate the following sentences into Bemba.

A Peace Corps Volunteer will come to teach you how to build V.I.P Latrines and how to maintain wells.

Kaipela mu mubili wa cibote akesa misunda ifya kukula imbusu no musango wakusungilamo lishima.

Ladies and gentlemen, brothers and sisters; I am here today; Bamayo na bataata na bamunyinane; leelo ndi muno mushi; to find out what problems you are facing in this village, pa kuti murjebe ubwafya mwakwata.

IV. TASK

Trainees should find out from their homestay families the best time to hold meetings in their villages.
PST/ZAMBIA
1994

TRAINEE'S COPY

LESSON NO. 1: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO CONDUCT A MEETING IN RURAL SETTING

I. MOTIVATION

SCENARIO: Greg is conducting his first meeting in his village.

1. TEXT.

Bamayo na bataata, bamunyinane bonse, mwaiseni mukwai.
Ishina lyandi nine Greg, ndi mw'ina Amerika. Ndi kaipela mu mublli wa cibote.

Naisa muno mushi pa kuti imwe na ine twikatane, tubombele pamo muli fyonse ifingatwafwillishako ukuba abomi; ifili nga amenshi, ifimbusu, ifishima, lmisungile ya mimana na fimbi ifyashala.

Pali kano kashita ndefwaya munjebeko ubwafya mwakwata muno mushi, elyo bonse pamo tumone ifyo twingacita. Natotela mukwai.

II. EXPLOITATION

| 1. VOCABULARY: | Words on addressing meetings. |
| 2. GRAMMAR:   | To be tense. |
| 3. FUNCTION:  | Conducting a meeting. |

1. VOCABULARY

Twikatane: Let us come together/let us unite
2. **GRAMMAR**

*Fill in the blanks with the correct tense of to be:*

A. Ine _________ mwina Amerika.
B. Abalumendo na bakashana __________ kuno.
C. Josh __________, mu ng'anda ikalamba.
D. Josh na ine __________ mu nsaka.
E. Cherle, Chris na Joe _________ ku Mansa.
F. Peter, Roy, na Dan _________ kwi?

3. **FUNCTION**

Role play.

III. **PRACTICE**

1. You are asked to address a meeting in your village, being the first meeting, prepare your topic and present it to the class.
2. Make a dialogue in pairs, and present it to the other group.
3. Translate the following sentences into Bemba:

   A Peace Corps Volunteer will come to teach you how to build V.I.P. Latrines and how to maintain wells.

   Ladies and gentlemen, brothers and sisters; I am here today; to find out what problems you are facing in this village.

IV. **TASK**

Find out from your homestay families the best time to hold meetings in their villages.
1. **MOTIVATION**

   **SCENARIO:** Volunteer Bucu is explaining the purpose of latrines in Samfya.

1. Trainees listen to the text.


2. Trainer reads and explains the text.

3. **GLOBAL COMPREHENSION QUESTIONS**

   (a) Cinshi cabela icikankala ukukwata icimbusu?
   (b) Bushe icimbusu cifwile ukubela ku mulu wa cishima?

4. **CULTURAL NOTES**

   A. Most of the time a latrines are built behind the houses.
   B. It is against our culture to share toilets with our in laws.
   C. If you want to go to the toilet you shouldn’t say it directly instead use euphemism language.
II. EXPLOITATION

<table>
<thead>
<tr>
<th></th>
<th>VOCABULARY:</th>
<th>GRAMMAR:</th>
<th>FUNCTION:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Words related to latrine.</td>
<td>You must: Ufwile. Ulingile.</td>
<td>Explaining the purpose of latrines.</td>
</tr>
</tbody>
</table>

1. VOCABULARY

(a) Trainer writes, reads and explains these words.

Icimbusu:
Amalwele:
Ing'anda ikalamba:
Amafi:
Ukwikala:
Imisu:
Ukusunsumana:
Ukunya/ukufisha:
Lwa kwisamba:
Ukusunda:
Ukupolomya
Mupanga

(b) Trainer asks trainees to pick words from the board and form their own sentences.

2. GRAMMAR

(a) Write, read and explain.
   The use of "You must" i.e., "Ufwile", Ulingile".
   (i) Ufwile ukubomfya icimbusu lyonse.
        You must always use the toilet.
   (ii) Ulingile ukusamba iminwe lyonse ilyo wabomfya icimbusu.
        You must always wash your hands after using the toilet.

(b) Ask trainees to form their own sentences using ufwile and ulingile.
3. **FUNCTION**

(a) Write, read and explain the dialogue.

Gilbert: Mwana, ine namona kwati cawamapo ukuyafwila mu mpanga atemwa mu mumana ukucila ukuleta ubusali mupepi ne nganda nga wakuula icimbusu.

Timothy: Mwana, ala icimbusu cintu cacindama sana pantu cilacefanyako amalwele ayengi. Nga cakuti wayafila mu mumana elyo walliwala, balya balesambamo atemwa ukutapamo amenshi kuti baambula ubulwele.

(b) Ask trainees to read through the dialogue and to dramatise it.

III. **PRACTICE**

1. Ask trainees to make a list of different types of latrines. e.g. (i) Latrine with cover.
   (ii) Ventilated Improved Pit (VIP) latrine.
   (iii) Water seal/pour flush latrine.
   (iv) Raised platform pit latrine.

2. Ask trainees to list some of the diseases that can be transmitted if a latrine is not used.

3. Ask each trainee to talk about the kind of latrine that he found in the place he visited in Luapula.

IV. **TASK**

Ask trainees to go to one of the shanty compounds to introduce themselves and explain the purpose of having a latrine.
PST/ZAMBIA
1994

TRAINEE'S COPY

LESSON NO. 2: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO EXPLAIN THE PURPOSE OF LATRINES

1. MOTIVATION

SCENARIO: Volunteer Buck is explaining the purpose of latrines in samfya.

1. TEXT.


4. CULTURAL NOTES

A. Il lung ifimbusu fikuwa kunuma ya mayanda.
   Most of the time a latrines are built behind the houses,
B. Taca sumunishiwa muntambi shese ukubomfya icimbusu cimo nabapongoshi.
   It is against our culture to share toilets with our in laws.
C. Pakuya ku ng'anda ikalamba tatulandilapo fye tubomfya amashiwi yashunguluka.
   If you want to go to the toilet you shouldn't say it directly instead use euphemism language.
II. EXPLOITATION

<table>
<thead>
<tr>
<th>1. VOCABULARY:</th>
<th>Words related to latrine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. GRAMMAR:</td>
<td>You must: &quot;Ufwile&quot;, &quot;Ulingile&quot;.</td>
</tr>
<tr>
<td>3. FUNCTION:</td>
<td>Explaining the purpose of latrines.</td>
</tr>
</tbody>
</table>

1. VOCABULARY
(a) Trainer writes, reads and explains these words.

- Icimbusu: Toilet
- Amalwele: Diseases
- Ing'anda ikalama: Toilet
- Ukwikala: To sit
- Amafi: Feaces
- Imisu: Urine
- Ukusunsumana: To squat
- Ukunya/ukufisha: To defaecate
- Lwa kwi samba: To the lower ground
- Ukusunda: To urinate
- Ukupolomya: To pass diarrhoe
- Mupanga: In the bush

2. GRAMMAR
(a) The use of "You must" i.e., "Ufwile", "Ulingile".
   (i) Ufwile ukubomfya icimbusu lyonse.
       You must always use the toilet.
   (ii) Ulingile ukusamba liminwe lyonse llo wabomfya icimbusu.
       You must always wash your hands after using the toilet.

(b) Ask trainees to form their own sentences using ufwile and ulingile.

3. FUNCTION
(a) DIALOGUE:
(b) Read and dramatise the dialogue.
III. **PRACTICE**

1. Make a list of different types of latrines.

2. Make a list of diseases that can be transmitted if a latrine is not used.

3. Talk about the kind of Latrine that you found in the place that you visited.

IV. **TASK**

Go to a shanty compound and introduce yourself and explain the purpose of having a latrine.
PST/ZAMBIA
1994

TRAINERS COPY

FILE NO. 3: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO LOCATE A WELL
WARM UP: PICTURE OF A WELL

1. MOTIVATION

SCENARIO: Two men from two different villages meet. One asks for information about a well from another.

1. Trainees listen to the dialogue.

BWALYA: Mwamonekeni mukwai.
BWALYA: Ico cawama. Pakubala kusala incende illingile.
MUSONDA: leakonkapo?
BWALYA: Icishima cifwile caba mupepi paba umusebo wa motoka, iyakuleta shamende, amatafwali na fimbili ifyashala.
MUSONDA: Yangu kanshi fngi filefwaikwa.
BWALYA: Ee. Cimbicikankala kumona ukuti icishima cili ku mulundu intampulo 100 ukufuma ku cimbusu nangu ku cishima ca ngombe.

2. Trainer reads and explains the dialogue.

3. GLOBAL COMPREHENSION QUESTIONS

(a) Finsi Musonda balefwaya ukukula mu mushi wabo?
(b) Lumbuleni ifintu fibili ififwaikwa paku kula icishima?
4. CULTURAL NOTES

A. Traditional wells were usually sited on the banks of a river (down the slope) and so running rain water collected, making the water a health hazard especially that water was rarely or never boiled before drinking it.

II. EXPLOITATION

1. VOCABULARY: Words and expressions related to locating a well.

2. GRAMMAR: Ordinal numbers to describe a sequence.

3. FUNCTION: Seeking advice on how to locate/sit a well.

1. VOCABULARY

Ukusala/ukufwaya incende ilingile;
Ku mulundu:
Ku matelo:
-fwile:
Amatafwali:
shamende:
Ukuseba incende apa kukula kishima:
Ukupima ubukalamba bwa kishima:
Ukutalusha:
Ukupalamika:
Intampulo (metres)
Imilundu (miles/kilometres)

2. GRAMMAR

(a) Write, read and explain use of ordinal numbers to describe a sequence.

Pakubala, fwayeni incende ilingile. [cabubili] sebeni pa
ncende. [cabutatu] pimeni ubukalamba bwa kishima.
[ckankala] moneni ukuti icishima clli ku mulundu, ukutali
ne cimbusu.
3. FUNCTION

(a) Write, read and explain the dialogue.

A: Mwapoleni mukwai.
B: Endita mukwai. Bushe incende yakukulapo icishima ifwile yaba shani?
A: Ifwile yaba akutali no kupitla mulamba wa menshi.
B: Cisuma. Elyo cinshi cimbi icikankala?
A: Tacalinga ukukula icishima pa mushili uwakosa uwa mabwemabwe.
B: Natotela sana.

(b) Ask trainees to read and practice.

III. PRACTICE

Role play.

1. Trainees prepare a dialogue in pairs. One is seeking advice form another on how to locate a well.
2. Trainees arrange the following process in sequence using appropriate ordinal number (expressions).

Fumyeni iloba na fosholo.
Pimeni ubukalamba bwa icishima.
Imbeni no lukasu.
sebeni ifyani pa ncende musallile.
IV. TASK

Trainees to ask technical experts for a sequence on how to construct:
(i) A well
(ii) A pit latrine.
PST/ZAMBIA
1994

TRAINEE'S COPY

LESSON NO. 3: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO LOCATE A WELL

1. MOTIVATION

SCENARIO: Two men from two different villages meet. One asks for information about a well from another.

1. DIALOGUE:

BWALYA: Mwamonekeni mukwai.
BWALYA: Ico cawama. Pakubala kusala incende iilingile.
MUSONDA: Icakonkapo?
BWALYA: Icishima cifwile caba mupepi paba umusebo wa motoka, iyakuleta shamende, amatafwali na fimbli ifyashala.
MUSONDA: Yangu kanshi fingi filefwaikwa.
BWALYA: Ee. Cimbi icikankala kumona ukuti icishima cili ku mulundu intampuio 100 ukufuma ku cimbusu nangu ku cishima ca ngombe.

4. CULTURAL NOTES

A. Ifishima kale baleimbila mumbali ya kamana icalenga ukuti amenshi ya mfula ayakumulundu yalepongomokelamo. Ici calelenga ifiko mu menshi ayo bashaleblushako lintu tabalati banwe nangu bepikile.

Traditional wells were usually sited on the banks of a river (down the slope) and so running rain water collected, making the water a health hazard especially that water was rarely or never boiled before drinking it.
II. EXPLOITATION

1. VOCABULARY: Words and expressions related to locating a well.
   - Ukusala/ukufwaya incende ilingile: to choose/look for an ideal site
   - Ku mulundu: up the slope/upstream
   - Ku matelo: down the slope
   - -fwile: should/supposed to be
   - Amatafwali: bricks
   - Shamende: cement
   - Ukuseba incende apa kukula ikishima: clear the site on which to build a well
   - Ukupima ubukalamba bwa cishima: measure the size of the well
   - Ukutalusha: to put far apart
   - Ukupalamika: to put close together
   - Intampulo (metres)
   - Imilundu (miles/kilometres)

2. GRAMMAR:
   The following expressions (ordinal numbers) are used to describe a sequence.
   - Pakubala/icakuballapo: first
   - Icabubili/icacibili: second
   - Icabutatu/icacitatu: third
   - Icabune/icacine: fourth
   - Icabusano/icacisano: fifth
   - Icakonkapo: next
   - Cimbil icikalamba: another great thing/factor, etc.
   - Naicimbil icikankala: one other important thing/factor, etc.
   - Elyo na cimbil nci: then, here is another thing/factor, etc.
   - Icakulekela/pakulekela: finally
3. FUNCTION

A: Mwapoleni mukwai.
B: Endita mukwai. Bushe incende yakukulapo icishima ifwile yaba shani?
A: Ifwile yaba ukutali no kupitila mulamba wa menshi.
B: Cisuma. Elyo cinshi cimbi icikankala?
A: Tacalinga ukukula icishima pa mushili uwakosa uwa mabwemabwe.
B: Natotela sana.

III. PRACTICE

Role play.

1. Prepare a dialogue in pairs. One is seeking advice form another on how to locate a well. (Describing a technical sequence)
2. Arrange the following process in sequence using appropriate ordinal number (expressions).

   Fumyeni iloba na fosholo.
   Pimeni ubukalamba bwa cishima.
   Imbeni no lukasu.
   Sebeni ifyani pa ncende musalile.

IV. TASK

Ask technical experts for a sequence on how to construct:
(i) A well
(ii) A pit latrine.
1. **MOTIVATION**

**SCENARIO:** Andy explains to one of the Lubwe people on how to maintain a well.

1. Trainees listen to the dialogue.

**ANDY:** Mulishani kuno bane?

**UMWINA LUBWE:** Tulifye bwino kabil mwaiseni.

**ANDY:** Eya mune, lelo naisa mukumyeba pa lwamisungile ya fishima. Mufwile ukupempula ifilumba fya mu fishima lyonse.

**UMWINA LUBWE:** Mulandu nshi?

**ANDY:** Pantu nga ifilumba fya mufishima fyatampa ukupanga imilale ninshi mwaishiba ukuti ifishima fili mupepi nokungoloka. Eyo kabili tecakwesha ukunyanta pa mpela ya cishima cabula inkupiko pantu kuti waleka iloha iyasunikila mukati atemwa kuti wawilamo.

**UMWINA LUBWE:** Natotela sana pakuncikulako pali fyonse ifi, ala kabili ndeshimikila fye bonde abekala mushi pakuti tulesungu ifishima bwino.

**ANDY:** Ciisuma. Kasifenipo mukwai.
3. GLOBAL COMPREHENSION QUESTIONS

(a) Finshi Andy amwebele umwina Lubwe?
(b) Bushe uwina Lubwe alitemwa fintu bmucinkwileko kuli Andy?

4. CULTURAL NOTES

A. Akale abaume ehaleimba ifhishima beka nomba nabanakashi nabo baleimba.
B. Ukutapa amenshi ku fishima nineito yabanakashi beka kanofye nga cakuti umwaume taupa.

II. EXPLOITATION

<table>
<thead>
<tr>
<th></th>
<th>VOCABULARY:</th>
<th>Words related to the well.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GRAMMAR:</td>
<td>Expression</td>
</tr>
<tr>
<td></td>
<td>FUNCTION:</td>
<td>Explaining how to maintain a well.</td>
</tr>
</tbody>
</table>

1. VOCABULARY

<table>
<thead>
<tr>
<th>Ikishima:</th>
<th>Imbeketi:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umungomo:</td>
<td>Inkupiko:</td>
</tr>
<tr>
<td>Ukwimba:</td>
<td>Icintini:</td>
</tr>
<tr>
<td>Ukutapa:</td>
<td>Intambo:</td>
</tr>
<tr>
<td>Ukuhtinta:</td>
<td>Ukutwika:</td>
</tr>
<tr>
<td>Amenshi:</td>
<td>Ukutula:</td>
</tr>
<tr>
<td>Ukusunika:</td>
<td>Ukubongoloka</td>
</tr>
<tr>
<td>Umulale:</td>
<td></td>
</tr>
</tbody>
</table>

2. GRAMMAR

(a) Write, read and explain.
   Expressions.

A. Ikishima icu camoneka kwati cilebongoloka.
B. Imbeketi iyi yilemoneka kwati nai tulika.
C. Intambo kwati napiipa.
D. Camoneka kwati umulale naukululako.
E. Inkupiko yapa cishima kwati nacepa.

61
3. Ndemona kwati takuli kutapa menshi lelo.
G. Iloba kwati lilesunika fye kumulandu wa ku nakisha.

(b) Ask trainees to make sentences using "moneka" and "kwa."

3. FUNCTION

(a) Write, read and explain the dialogue.
A: Iwe mune tala itilako amenshi ku muchanga wa muchishima liyo taulatampa kwimba.
B: Cinshi, bushe teti nyimbe fye?
A: Iyoo, umuchanga wabomba ulekatanapo ukucila uwauma. Elyo kabili nga mwasanga amenshi ya kubalilapo ayamwisamba yelibwe, ufwile ukubombela mumbali sana ukutaliko napali amenshi.
B: Yangu! nga mulandu nshi?
B: Naumfiwa nomba natotela.

(b) Ask trainees to read and practice the dialogue in pairs.

III. PRACTICE

1. One trainee to ask another trainee on how they maintain the wells in Luapula.
2. Ask the trainees to construct their own sentences using the expressions "kwati" and "camoneka."
3. The trainees to make a dialogue in pairs on good maintenance of a well.

IV. TASK

Trainees to find out from their host families how they construct and maintain the wells in their villages where they come from.
PST/ZAMBIA
1994

TRAINEE'S COPY

LESSON NO. 4:
LEVEL:
TOPIC:
COMPETENCY:

TECHNICAL COMPETENCY
NOVICE
WATER/SANITATION
TO BE ABLE TO EXPLAIN HOW TO MAINTAIN A WELL.

1. MOTIVATION

SCENARIO: Andy explains to one of the Lubwe people on how to maintain a well.

1. DIALOGUE.

ANDY:
UMWINA LUBWE:

Mulishani kuno bane?
Tulifye bwino kabili mwaiseni.

ANDY:
Eya mune, lelo naisa mukumye ba
lwamisungile ya fishima. Mufwile
ukupempula ifibumba fya mu fishima
lyonse.

UMWINA LUBWE:

Mulandu nshi?
Pantu nga ifibumba fya mufishima
fyatampa ukupanga imilale ninshi
mwalishaba ukutu ifishima fili mpului
nokungoloka. Elyo kabili tekakwesa
ukunyanta pa mpela ya cishima cabula
inkupiko pantu kuti waleka iloba
lyasunikila mukati atemwa kuti
wawilamo.

UMWINA LUBWE:

Natotela sana pakuncikulako pali fyonse ifi.
ala kabili ndeshimikila fye bonse abekala
mushi pakuti tulesunga ifishima bwino.

ANDY:
Ciluma. Kafikenipo mukwai.

2. CULTURAL NOTES

A. Akale abahume ebaleimba ifishima beka nomba nabanakashi
nabo baleimba.
5. Sometime back only men used to sink a well but nowadays even women can do it.

B. Ukutapa amenshi ku fishima nincito yabanakashi beka kanofye nga cakuti umwaume taupa.
Water drawing from streams or rivers is the job of women only, unless a man is a bachelor.

II. EXPLOITATION

<table>
<thead>
<tr>
<th>VOCALEBURY:</th>
<th>Words related to the well.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRAMMAR:</td>
<td>Expression</td>
</tr>
<tr>
<td>FUNCTION:</td>
<td>Explaining how to maintain a well.</td>
</tr>
</tbody>
</table>

1. VOCABULARY

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Icishima</td>
<td>A well</td>
</tr>
<tr>
<td>Umungomo</td>
<td>Water container</td>
</tr>
<tr>
<td>Ukwimba</td>
<td>To dig</td>
</tr>
<tr>
<td>Ukutapa</td>
<td>To draw water</td>
</tr>
<tr>
<td>Ukutinta</td>
<td>To pull</td>
</tr>
<tr>
<td>Amenshi</td>
<td>Water</td>
</tr>
<tr>
<td>Ukusunikha</td>
<td>To fall apart</td>
</tr>
<tr>
<td>Umulele</td>
<td>Crack</td>
</tr>
<tr>
<td>Imbeketi</td>
<td>Bucket</td>
</tr>
<tr>
<td>Inkupiko</td>
<td>Cover</td>
</tr>
<tr>
<td>Icininti</td>
<td>Water container</td>
</tr>
<tr>
<td>Intambo</td>
<td>Rope</td>
</tr>
<tr>
<td>Ukutwika</td>
<td>To carry on the head</td>
</tr>
<tr>
<td>Ukutula</td>
<td>To remove from the head</td>
</tr>
<tr>
<td>Ukubongoloka</td>
<td></td>
</tr>
</tbody>
</table>

2. GRAMMAR

Expressions:

A. Icishima ici camoneka kwati cilebongoloka.
   This well seems as if it will collapse.
B. Imbeketi iyi yilemonke kwati nai tulika.
   This bucket seems as if it has a hole.
C. Intambo kwati nai pipa.
   This rope seems as is it is short.
D. Camoneka kwati umulele naukullako.
   It seems as if the crack is getting bigger.
E. Inkupiko yapa cishima kwati nai cepa.
   The cover for the well is as if it is small.
F. Ndemona kwati takull kutapa menshi lelo.
   I can see as if there is no drawing of water today.
The soil is as if it is just falling apart because of being too wet.

3. **FUNCTION**

Role play.

**III. PRACTICE**

1. One trainee to ask another trainee on how they maintain the wells in Luapula.
2. Construct your own sentences using the expressions "kwati" and "camoneka."
3. Make a dialogue in pairs on good maintenance of a well.

**IV. TASK**

Find out from the host families how they construct and maintain the wells in their villages where they come from.

**EVALUATION**

5: Excellent
4: Very good
3: Good
2: Fair
1: Bad
BEMBA

TRAINER'S BOOK

LESSON 6: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO TALK ABOUT WATER BORNE DISEASES AND THEIR CAUSES IN ZAMBIA

1. MOTIVATION
SCENARIO: Humphrey and his volunteer friend Gilbert talk about local waterborne diseases.

1. Trainees listen to the dialogue.

Humphrey : Malwele nshi yasangwa mu menshi?
Gilbert : Ukupolomya, ukupolomya umulopa no mubongola.
Humphrey : Aya amalwele yesa shani?
Gilbert : Nga mwanwa amenshi ayafiko kabili ayabula ukwilikwa.
Humphrey : Finshi fingafwillisha umuntu nga albala?
Gilbert : Afwile ukuya ku cipatala mukupoka umuti.
Humphrey : Osuma mwana. Shalapo.

2. The trainer reads and explains the dialogue in Motivation using gestures.

3. CULTURAL NOTES
a) Most people do not boil drinking water in villages and they do not become ill.

b) Boys tell their fathers and girls tell their mothers when they are suffering from bilharzia or diahoeria because they feel embarrassed to tell people of the opposite sex.
a) Peter alelwala umubongola  
b) James na Peter balelwala ukupolomya  
c) Abalume na bakashi tabalelwala ukupolomya umulopa

ii) Demonstrate for all persons, singular and plural.

iii) Give an example, then let trainees form the present continuous tense from the following verbs.

Ukopenda  
Ukulimba  
Ukopanga  
Ukuloba

3 FUNCTION

a) Trainer writes this dialogue, reads, explains and makes extensions.

A. Bushe ulelwala ubulwele bwa mubongola?  
B. Awe ndelwala ubulwele bwa kupolomya umulopa.  
A. Uleya ku cipatala mu kundapwa.  
B. Cisuma mune.

b) Trainer asks trainees to read and practice the dialogue in pairs.

III PRACTICE

a) Ask trainees to write a short dialogue in pairs about waterborne diseases. Let them read their dialogues to the class.

b) Ask trainees to list the symptoms brought by waterborne diseases.

IV TASK

Ask trainees to go and ask their host family members about waterborne diseases.
II EXPLOITATION

VOCABULARY : Words and expressions related to waterborne diseases.

GRAMMAR : The Present Continuous Tense.

FUNCTION : Discussing waterborne diseases.

1. VOCABULARY

Trainer explains the dialogue of the Motivation and makes extensions from it, writes new words, reads, explains and practices.

Amalwele
Yaaseka
Ukupolomya
Umubongola
Ukusunda
Umulopa
Ayabula
Ukupoka
Shiki

GLOBAL COMPREHENSION QUESTIONS

a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

- Bushe malwele nshi yasangwa mumenshi yafiko?
- Finshi tulingile ukucita ku menshi yalamba ilyo tatulanwa?
- Cinshi cawamina ukusunga ifimbusu ubusaka?

2. GRAMMAR

PRESENT CONTINUOUS TENSE (PP + LE + ROOT + A)

i) Trainer writes the following sentences on the board, reads and explains them.
IV TASK

Ask trainees to go and ask their host family members about waterborne diseases.
BEMBA

TRAINEE'S BOOK

LESSON 6: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO TALK ABOUT WATER BORNE DISEASES AND THEIR CAUSES IN ZAMBIA

1. MOTIVATION
SCENARIO: Humphrey and his volunteer friend Gilbert talk about local waterborne diseases.

1. DIALOGUE:

Humphrey : Malwele nshi yasangwa mu menshi?
Gilbert : Ukupolomya, ukupolomya umulopa no mubongola.
Humphrey : Aya amalwele yesa shani?
Gilbert : Nga mwanwa amenshi ayafiko kibili ayabula ukwipikwa.
Humphrey : Finshi fingafwilisha umuntu nga alwala?
Gilbert : Afwile ukuya ku cipatala mukupoka umuti.
Humphrey : Cisuma mwana. Shalapo.

2. CULTURAL NOTES

a) Abantu abengi tabepika amenshi yakunwa mu mishi kibili tabalwala.
Most people do not boil drinking water in villages and they do not become ill.

b) Abalumendo beeba bashibo, abakashana banyinabo nga nabalwala umubongola nangu ukusunda umulopa.
Pantu balomfwa insoni pakulanda.
Boys tell their fathers and girls tell their mothers when they are suffering from bilharzia or diarrhoea because they feel embarrassed to tell people of the opposite sex.
II EXPLOITATION

VOCABULARY: Words and expressions related to waterborne diseases.

GRAMMAR: The Present Continuous Tense

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

Amalwele - Diseases
Yaaseka - Which are common
Ukupolomya - Diahoerria
Umubongola - Bilharzia
Ukusunda - To urinate
Umulona - Blood
Ayabula - Without
Ukupoka - To get
Shiki - Diarrhoea

2. GRAMMAR

PRESENT CONTINUOUS TENSE (PP + Le + Root + A)

n + le + beleng + a - Ndebelenga (I am reading)
u + le + beleng + a - Ulebelenga (You are reading)
a + le + beleng + a - Alebelenga (He/She is reading)
tu + le + beleng + a - Tulebelenga (We are reading)
mu + le + beleng + a - Mulebelenga (You are reading)
ba + le + beleng + a - Balebelenga (They are reading)
a) Peter alwele umubongola
   (Peter is suffering from bilharzia)

b) James na Peter balelwala ukupolomya
   (James and Peter are suffering from diarrhoea)

c) Abalume na bakashi tabalwele ukupolomya umulopa.
   (The husband and wife are not suffering form
dysentry)

Form Present Continuous Tense from these verbs:-

Ukupenda
Ukulimba
Ukupanga
Ukuloba

FUNCTION

Talking about waterborne diseases.

PRACTICE

a) Write a short dialogue on the causes of waterborne
diseases in pairs present it to the class.

b) List the symptoms brought by waterborne diseases.

TASK

Go and ask your host family members about waterborne
diseases.
BEMBA

TRAINER'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE PREVENTIVE MEASURES AND TREATMENT OF WATERBORNE DISEASES.

1. MOTIVATION
SCENARIO: Bana Chibale looks worried, her friend bana Chanda tries to find out what the matter is.

1. Trainees listen to the dialogue.

Bana Chanda : Finshi mulemonekela abasakamana?
Bana Chibale : Umwana wandi nalwala ubulwele bwa mubongola. Nshishibe ifyo nga posha ubu bulwele elyo nefyo nga cingillula abana bambi mung'anda pakuti bekambula.
Bana Chanda : Umulwele mufwile ukumutwala ku cipatala nomba line. Elyo pamo nabanankwe tabafwile ukwenda mu menshi yafiko, ukusunda nang ukuflishisha mu mumana. Kabili mufwile ukwipika amenshi yakunwa insita yonse.

2. CULTURAL NOTES

a) Zambians in villages do not boil their drinking water, but they don't suffer from diarrhoea or dysentry.
II EXPLOITATION

**VOCABULARY:** Words and expressions related to waterborne diseases.

**GRAMMAR:** The use of "Must" in Bemba

**FUNCTION:** To be able to give advice on prevention and treatment of waterborne diseases.

1. **VOCABULARY**
   
a) Trainer explains the dialogue of the Motivation, writes new words, reads and makes extensions from it.

   Ukupolomya
   Ukwipika amenshi
   Umubongola
   Kolela
   Ukusundila mu mumana
   Ubulwele bwa kunya umulopa
   Ukufwa la insapato

   b) Trainer reads the dialogue of the Motivation once more and then asks the following global comprehension questions:-

   i) Finshi mwana bana Chibale alwele?
   ii) Bushe kuti bachingilikila shani abanankwe?

2. **GRAMMAR**

   Trainer writes these sentences on the board to explain the use of 'Must' in Cibemba.
Rule: pp + -fwile (pp + -must)

1. Nga naulwala ubulwele bwa Kolela ufwile ukwikala weka.

2. Pa kucingilila ubulwele bwa mubongola mufwile ukufwala insapato lyonse mu mainsa.

3. Pa kuposha ubulwele bwa kupolomya, mufwile ukupela umulwele umiti wa ORS.

4. Tufwile ukwipika amenshi yakunwa inshita yonse pa kucingilila ubulwele bwa kunya umulopa.

b) Ask trainees to form sentences of their own using 'pp + -fwile'.

3. FUNCTION

a) Trainer writes this dialogue on the board, reads, explains and makes some extensions.

A. Bushe mune malwele nshi yapitlla mu menshi?
B. Ubulwele bwa mubongola, ubulwele bwa kunya umulopa, Kolela elyo no kupolomya.
A. Bushe kuti wacingilila shani aya malwele.
B. Kwipika amenshi ya kunwa, ukwenda ne nsapato mu mainsa elyo no kwikala pa ng’anda apa busaka.
A. Nga kuti wayaposha shani?
B. Umulwele afwile uku cipataku pakuti bamupele iumliliya kumuposha.

b) Trainer asks trainees to read and make a role play.

IV PRACTICE

i) Write names of waterborne diseases, put them in a box then let each trainee pick one and say how to prevent and cure it.

ii) Ask each trainee to make an action and the other to guess what disease it is.

iii) Role play - Ask trainees in pairs, one to be patient and ask for medical advise from one who will be Doctor on how to treat and prevent a waterborne disease.
V TASK

Ask trainees to interview some Zambians and find out the common waterborne diseases in Zambia.
BEMBA

TRAINEE'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE PREVENTIVE MEASURES AND TREATMENT OF WATERBORNE DISEASES.

1. MOTIVATION
SCENARIO: Bana Chibale looks worried, her friend bana Chanda tries to find out what the matter is.

1. DIALOGUE

Bana Chanda : Finshi mulemonekela abasakamana?
Bana Chanda : Umulwele mufwile ukumutwala ku cipatala nomba line. Elyo pamo nabanankwe tabafwile ukwenda mu menshi yafiko, ukusunda nangu ukufishisha mu mumana. Kabili mufwile ukwipika amenshi yakunwa inshita yonse.

2. CULTURAL NOTES

a) Mu mishi, abena Zambia tabepika amenshi yakunwa kabili tabalwala na kulwala.
Zambians in villages do not boil their drinking water, but they don't suffer from diarrhoea or dysentry.
II EXPLOITATION

VOCABULARY: Words and expressions related to waterborne diseases.

GRAMMAR: The use of "Must" in Bemba

FUNCTION: To be able to give advice on prevention and treatment of waterborne diseases.

1. VOCABULARY

Ukupolomya - diarrhoea
Ukwipika amenshi - to boil water
Umubongola - bilharzia
Kolela - dysentry
Ukusundila mu mumana - to urinate in the river
Ukunyela mu mpanga - to defecate in the bush
Ukufwala insapato - to wear shoes

2. GRAMMAR

The use of 'Must' in Bemba.

Rule: pp + -fwile (pp + -must)

1. Nga naulwala ubulwele bwa Kolela ufwile ukwikala weka.  
   If you are suffering from cholera, you must be isolated.
2. Pa kucingilila ubulwele bwa mubongola mufwile ukufwala insapato lyonse mu mainsa. 
   *To prevent bilharzia, you must wear shoes every time during the rainy season.*

3. Pa kuposha ubulwele bwa kupolomya. mufwile ukupela umulwele umiti wa ORS.
   *To cure diarrhoea, you must give to the patient ORS.*

4. Tufwile ukwipika amenshi yakunwa inshita yonse pa kucingilila ubulwele bwa kunya umulopa.
   *We must prevent the illness of dysentry by boiling drinking water every time.*

3. **FUNCTION**
   To be able to give advice on prevention and treatment of waterborne diseases.

4. **PRACTICE**
   i) Pick one flash card and give advice on how the disease on it can be prevented and cured.

   ii) Action Guessing Game.

   iii) Role Play.

5. **TASK**

   Interview some Zambians and find out the common waterborne diseases in Zambia.
TRAINERS BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH/SANITATION

COMPETENCY: TO BE ABLE TO IDENTIFY THE NECESSARY STEPS IN THE CONSTRUCTION OF PIT LATRINES.

WARM UP: A PICTURE OF A PIT LATRINE

1. MOTIVATION SCENARIO: Volunteer Ted is on a site visit to Kaputa village and is explaining the necessary steps in the construction of pit latrines.

1. Trainees listen to the text.


2. Trainer reads and explains the text with the use of gestures.

3. CULTURAL NOTES

a) Mu mushi abantu abangi tabakwata icimbusu ifya londoloka kabilu tabaishiba ukuti ukukweshiwa kwa fyakulya na menshi kuletwa no busali.
b) Mu mishi ifimbusu fikulwa ku numa ya ng'anda.

c) Aba Bemba taba bomfya ifimbusu fimo fine naba pongoshi.

d) Aba Bemba balomfwa insoni shakulanda ati balefwaya ukubomfya icimbusu. Eico balapita mumbali.

II. EXPLOITATION

VOCABULARY: Words related to pit latrines.

GRAMMAR: Use of "Muwilile" "Mulingile"

FUNCTION: Identifying the necessary steps in the construction of a pit latrine.

1. VOCABULARY

Trainer writes, reads and explains these words.

Ukusunsumana
Amalwele
Icimbusu
Ukutaluka
Mwisamba
Ukusuminkana
Ukwimba
Ubusali
Umushili
Impopo
Umupeni
Imisumali
Injelwa
Amalela/umutanto
inkupiko
Ukukula
Ukuwamya
Ukupopa
Ukubambila

a) Trainer asks trainees to pick words from the board and form their own sentences.

b) Trainer reads the text of the Motivation once more and asks the following global comprehension questions:
   i) Finshi ufwile ukukonka pakupanga icimbusu?
   ii) Bushe icimbusu cifwile ukubela kwisa?

2. GRAMMAR

Trainer writes, reads and explains the use of *Mufwile, Mulingile*, (plural)

**RULE: pp + fwile**

- Mufwile - You must
- Ba + fwile - They must | Plural
- Tu + fwile - We must

1. **Mufwile** ukukula ifimbusu ifyalondoloka.

2. **Mulingile** ukusala incende iiisuma apa kukulila icimbusu.

3. **Mufwile** ukwimba icimbusu mu mushili uupisha amenshi.
   
a) Trainer to make extensions of 1st and 3rd persons plural of "You must".

b) Trainer asks trainees to form their own sentences using "Mufwile" and "Mulingile".
3. FUNCTION

i) Trainer writes, reads and explains the dialogue.

Ted: Mwana Michael, bushe finshi mfwile ukucita, lakupanga icimbusu caku sunsumanapo?

Michael: Mwana, lca kubalilapo ufwile ukufwaya ifibombelo ngefifiluba, pilika, ulukasu, intambo, fosholo, imbeketii, umupeni elyo na fimbi. Nga wasanga ifi fintu, ufwaye naba bomfi elyo usange incende litalwikeko ku cishima ca menshi ne ng'anga epo wimbile icimbusu. Ngawapwisha ukwimba icimbusu. ukuule naka yanda ubikepo no mutenge.

b) Ask trainees to read through the dialogue and to dramatise it.

IV PRACTICE

i) Ask trainees to list the necessary steps in the construction of latrines.

ii) Ask trainees to list some of the diseases that can be prevented by constructing pit latrines.

iii) Ask trainees to talk about their first experiences concerning pit latrines during their site visit.

V TASK

Ask trainees go to any shanty compound in Kabwe and explain to the people the necessary steps needed in the construction of pit latrines.
BEMBA

TRAINEE'S BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH/SANITATION
COMPETENCY: TO BE ABLE TO IDENTIFY THE NECESSARY STEPS IN THE CONSTRUCTION OF PIT LATRINES.

1. MOTIVATION
SCENARIO: Volunteer Ted is on a site visit to Kaputa village and is explaining the necessary steps in the construction of pit latrines.

1. TEXT


2. CULTURAL NOTES

a) Mu mushi abantu abengi tabakwata ifimbusu ifya londoloka kabili tabaishiba ukuti ukukoweshiwa kwa fyakulya na menshi kuleta no busali. 

Most rural residents are without adequate sanitation and they are not aware that contamination of food and water is caused by inadequate excreta disposal.
b) Mu mishi ifimbusu fikuwa ku numa ya ng'anda. 
*In villages pit latrines are built behind houses.*

c) Aba Bemba taba bomfya ifimbusu fimo fine naba pongoshi. 
*The Bemba culture does not allow one to use the same toilet with the in-laws.*

d) Aba Bemba balomfwa insoni shakulanda ati balefwaya ukubomfya icimbusu, eko balapita mumbali. 
*It is against the Bemba culture to say directly that you want to use the toilet. Instead we use euphemism language such as “ukuya ka ng’anda ikalamba”.*

II EXPLOITATION

<table>
<thead>
<tr>
<th>VOCABULARY: Words related to pit latrines.</th>
</tr>
</thead>
</table>

| GRAMMAR: Use of "Mufwile" "Mulingile" |

| FUNCTION: Identifying the necessary steps in the construction of a pit latrine. |

1. VOCABULARY

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ukusunsumana</strong></td>
<td>to squat</td>
</tr>
<tr>
<td><strong>Amalwele</strong></td>
<td>diseases</td>
</tr>
<tr>
<td><strong>Icimbusu</strong></td>
<td>toilet</td>
</tr>
<tr>
<td><strong>Ukutaluka</strong></td>
<td>to be distant</td>
</tr>
<tr>
<td><strong>Mwisamba</strong></td>
<td>lower part</td>
</tr>
<tr>
<td><strong>Ukusuminkana</strong></td>
<td>to be connected</td>
</tr>
<tr>
<td><strong>Ukwimba</strong></td>
<td>to dig</td>
</tr>
<tr>
<td><strong>Ubusali</strong></td>
<td>rubbish, dirt</td>
</tr>
<tr>
<td><strong>Umushili</strong></td>
<td>soil</td>
</tr>
<tr>
<td><strong>Impopo</strong></td>
<td>pegs</td>
</tr>
<tr>
<td><strong>U'mupeni</strong></td>
<td>trowel</td>
</tr>
<tr>
<td><strong>Imisumali</strong></td>
<td>nails</td>
</tr>
</tbody>
</table>
Injelwa - bricks
Amalela, umuntu - ladder
Inkupiko - lid
U'kukula - to build
Ukuwamya - to clean
Ukupopa - to hammer in (drive in)
U'kubambila - to cover up something

2. GRAMMAR

The use of Mufwile, Mulingile meaning "you must" in the plural.

RULE: pp + fwire

Mufwile - You must
Ba + fwire - They must | Plural
Tu + fwire - We must

1. Mufwile ukukula ifimbusi ifyalondoloka.
   You must build proper toilets

2. Mulingile ukusala incende lisuma apa kukuilila
   icimbusu.
   You must choose a good place to build a toilet

3. Mufwile ukwimba icimbusu mu mushili uupisha
   amenshi.
   You must dig the toilet in the permeable soil.

3. FUNCTION

i) Identifying the necessary steps in the
   construction of a pit latrine.

ii) Read and dramatise.

UV PRACTICE

i) List the necessary steps in the construction of a pit
   latrine.

ii) List some of the diseases that can be prevented by constructing
    pit latrines.
iii) Talk about your first experiences concerning pit latrines.

V TASK

Go to any shanty compound in Kabwe and explain to the people the necessary steps needed in the construction of pit latrines.

V I RATE YOURSELF

Can you identify the necessary steps needed in the construction of pit latrines.

- Yes
- Not yet
LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH/SANITATION

COMPETENCY: TO BE ABLE TO EXPLAIN HEALTH EDUCATION ACTIVITIES TO THE COMMUNITY.

1. MOTIVATION
SCENARIO: Volunteer Patrick arrives in Mwenda village and explains to the local community health Education activities.

1. Trainees listen to the dialogue.

Patrick : Mwapoleni mwe bekala mushi.
Abekala mshui : Endita mukwai
Patrick : Lelo twala lanshanya pa fya bumi nemikalile isuma mu mushi wesu. Finsi tufwile ukucita pakuti tube aboomi?
Abekala mushi : Tufwile ukuya ku cipatala.
Patrick : Cisuma. Ica bumo tufwile ukwipika amenshi yakunwa panuma twakupikapo lca bubili tatufwile kufisisha mu mpanga. Tufwile ukubomfya ifimbisu bwino. Panuma tulingile uku kupikapo ukulesha balunshi ukusalanganya amalwele Pakulekelesha tusunge ifimbisu ne fishima fyesu ubusaka.
Abena mushi : Cisuma twakulakonka fintu mwatufunda. Twatotela sana. mwende bwino.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

a) Bana Mayo batapa amenshi mu fishima nga eko fyaba. nga takwaba batapa mu mumana.
II EXPLOITATION

VOCABULARY: Words and expressions related to health activities.

GRAMMAR: "Fwile/Lingile" command for 'must'

FUNCTION: Giving information on health.

1. VOCABULARY

Trainer explains the dialogue of the
Motivation, makes extensions, writes new
words, reads and practices.

Ukulanshanya
Imikalile
Mufwile
Abooml
Panuma
Ukukupika
Ubasaika
Mulingile
Ukunya
Ukufisha
Impanga
Ukulesha
Lunshi
Ukusalganya
Amalwele
Ukulekelesha
Ukusungu
Ubusali
Isopo
b) Trainer reads again the dialogue of the Motivation then asks the following global comprehension questions:

i) Finshi twalalanshanya lelo?
ii) Tufwile ukucita shani pa kulesha ba lunshi ukusalanganya amalwele?
iii) Finshi tufwile ukucita ku menshi ya kunwa?

2. GRAMMAR

Must + infinitive (affirmative)
Mulingile + ukwipika (positive)
Tamulingile + ukunwa (negative)

Write these sentences, read explain and practice the use of 'must' and 'must not' in all persons.

- mufwile ukulya
- tamufwile ukulya
- mulingile ukuya ku cipatala.
- ulingile ukwipika amenshi
- tulingile ukwipika amenshi.

3. FUNCTION

Write this dialogue on the board, read, explain and make extensions.

A: Finshi tufwile ukucita pakutí tube aboomi?
B: Tufwile ukwipika amenshi yakunwa.
A: Nga fimbi?
B: Tulungile ukubomfya ifimbusu bwino, tatulingile ukusunga ifimbusu ne fishima fyesu no busali.
A: Cisuma twaumfya.
III PRACTICE

a) Ask trainees to write two sentences using LINGILE/FWILE + INFINITIVE in both negative and positive forms.

b) Give pictures showing the dos and don'ts in relation to water and sanitation. Let trainees make three sentences about the pictures.

IV TASK

Trainer asks trainees to go and ask Bemba speakers what they must do to keep their water and toilets clean.
BEMBA

TRAINEE'S BOOK

LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH/SANITATION

COMPETENCY: TO BE ABLE TO EXPLAIN HEALTH EDUCATION ACTIVITIES TO THE COMMUNITY.

1. MOTIVATION
SCENARIO: Volunteer Patrick arrives in Mwenda village and explains to the local community Health Education activities.

1. DIALOGUE

Patrick : Mwapoleni mwe bekala mushi.
Abekala mshui : Endita Mukwai
Patrick : Lelo twala lanzhanya pa fya bumi nemikalile isuma mu mushi wesu. Finshi tufwile ukucita pakuti tube aboomi?
Abekala mushi : Tufwile ukuya ku cipatala.
Patrick : Cisuma, ica bumo tufwile ukwipika amenshi yakunwa panuma twakupikapo ica bubili tatufwile kufisisha mu mpanga. Tufwile ukubomfya ilimbusu bwino. Panuma tulingile uku kupikapo ukulesha ba lunshi ukusalanganya amalwele Pakuiekelesha tusunge ilimbusu ne fushima fyesu ubusaka.
Abena mushi : Cisuma twakulakonka fintu mwatufunda. Twatotela sana, mwende bwino.

2. CULTURAL NOTES

a) Bana Mayo batapa amenshi mu fishima nga eko fyaba, nga takwaba batapa mu mumana. Women draw water from wells where available and from nearby rivers where wells are not available.
II EXPLOITATION

VOCABULARY: Words and expressions related to health activities.

GRAMMAR: "Fwile-Lingile" command for 'must'

FUNCTION: Giving information on health.

1. VOCABULARY

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ukulanshanya</td>
<td>to discuss</td>
</tr>
<tr>
<td>Imikalile</td>
<td>the way of living</td>
</tr>
<tr>
<td>Mufwile</td>
<td>you must</td>
</tr>
<tr>
<td>Aboomi</td>
<td>healthy</td>
</tr>
<tr>
<td>Panuma</td>
<td>afterwards</td>
</tr>
<tr>
<td>Ukukupika</td>
<td>to cover</td>
</tr>
<tr>
<td>Ubusaka</td>
<td>cleanliness</td>
</tr>
<tr>
<td>Mulingile</td>
<td>you must</td>
</tr>
<tr>
<td>Ukunya</td>
<td>defeacate (impolite)</td>
</tr>
<tr>
<td>Ukufisha</td>
<td>defeacate (polite)</td>
</tr>
<tr>
<td>Impanga</td>
<td>bush</td>
</tr>
<tr>
<td>Ukulesha</td>
<td>to prevent</td>
</tr>
<tr>
<td>Lunshi</td>
<td>fly</td>
</tr>
<tr>
<td>Ukusalanganya</td>
<td>to spread</td>
</tr>
<tr>
<td>Amalwele</td>
<td>diseases</td>
</tr>
<tr>
<td>Ukulekelesha</td>
<td>lastly</td>
</tr>
<tr>
<td>Ukusunga</td>
<td>to keep</td>
</tr>
<tr>
<td>Ubusali</td>
<td>filth</td>
</tr>
<tr>
<td>Isopo</td>
<td>soap</td>
</tr>
</tbody>
</table>

2 93
2. GRAMMAR

Must - infinitive (affirmative)
Mulingile + ukwipika - you must cook
Tamulingile - unkunwa - you must not drink
- mufwile ukulya - you must eat
- tamufwile ukulya - you must not eat
- mulingile ukuya ku cipatala - you must go to the hospital
- ulingile ukwipika amenshi - you must not go to the hospital
- tulingile ukwipika amenshi - we must boil water

3. FUNCTION

Listing the methods of keeping the toilets and wells clean in order that we remain healthy.

III PRACTICE

a) Write two sentences using UNGILE/FWILE + INFINITIVE in both negative and positive forms.

b) Make three sentences from the pictures about the do's and dont's in relation to the water and sanitation.

IV TASK

Go to town and find out about the water and toilets used.