This guide is designed for language teachers training Peace Corps volunteers in Nyanja for service in Zambia, and focuses on daily communication skills in that context. It consists of a language "survival kit" of useful phrases and vocabulary, conjugation of the verb "to be," the Zambia national anthem, extensive notes on verb tenses and interrogatives, and trainer and trainee materials for nine lessons at beginner and intermediate levels. Each lesson targets a specific competency. Trainer and trainee lesson outlines include a text or dialogue, vocabulary list, grammar and usage notes, and exercises to reinforce learning; the trainer version suggests some procedures. Targeted competencies include: conducting a meeting in a rural setting; explaining the purpose of latrines; locating a well; explaining maintenance of a well; explaining to mothers how to prepare ORS; discussing waterborne diseases and their causes; giving advice on waterborne-disease treatment and prevention; identifying steps in pit latrine construction; and explaining good sustainable health practices, especially to women. (MSE)
PEACE CORPS/ZAMBIA

PST 1995 SPECIAL LESSONS

NYANJA

BEST COPY AVAILABLE
TABLE OF CONTENTS

1. SURVIVAL KIT
2. THE VERB 'KUKHALA' (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)

Hello - Bwanji?
How are you - 'Uli bwanji?
How are you (plural or respect) - Muli bwanji?
How are you Mother? - Muli bwanji Mai?
How are you Father? - Muli bwanji Tate?
Welcome - Hi
My name is - Dzina langa ndine...
What is her/his name? - Dzina lake ndi...
I came/come from America - Ndinacokeru America
I am American - Ndine waku America
Where in America? - Kuti ku America?
State of.... - Dela la...
What job/work will you do? - Mudzawira nchito yanji?
I will do the job of - Ndiza gwira nchito ya.
I want hot water - Ndifuna madzi akupya
I want cold water - Ndifuna madzi ozizira
I want food - Ndifuna cakudya
I want to sleep - Ndifuna kugona
I want to go to - Ndifuna kupita ku...
I want a spoon - Ndifuna sapuni
I want a plate - Ndifuna mbale
I want a cup - Ndifuna kapu
I want a lamp/candle - Ndifuna nyale/khendulo
Give me soap - Ndipatseko sopo
Give me a m'tchbox - Ndipatseko bokosi lamachisa
Give me water to drink - Ndipatseko madzi akumwa
Where is the toilet? - Kodi cimbudzi cili kuti?
I am feeling cold/hot - Ndimvera mphepo/kupya
I feel sick - Ndimvera kudwala
I feel pain - Ndibvera kupweteuka
I am tired - NdAlema

TRAVELLING

Where is the bus/taxi going - Kodi basi/taksi ipita kuti?
Where is the bus that goes to - Kodi basi yaku...likuti?
How far? - Kodi ndi kutali bwanji?
How much to... - Kodi ndi zingati ku...
When is it leaving? - Ipita liti?
Where will you alight?
I will alight at...
Give me change

MARKET
I want to buy fruits
I want to buy oranges
I want to buy bananas
I want to buy pineapples
I don't want this
I don't want two
I want one

GETTING SOMEONE'S ATTENTION
I am sorry
Excuse me
Can you help me please?

EXPLAINING YOUR SITUATION
I don't speak Nyanja well/much
But I am trying to learn
I speak Nyanja a little but
I am learning,
I am sorry, I don't understand
I can understand if only
you can speak slowly

HELPING YOURSELF UNDERSTANDING
Please repeat /I beg your pardon
Did you say...
Would you speak more slowly
How do you say...
How do you write that?

CHECKING WHAT YOU SAID
Did I say that correctly?
Did you understand me?
Please correct me if I say
something wrong.
Did I pronounce it correctly?
No - Lai, ai
Yes - Inde
News - S'khani
Father, Mother - Tate, Mai
Man, woman - Mwamuna, mkazi
Thank you - Zikomo
Name - Dzina
Sister - Ml'ongo
Brother - Ml'ongo
Who - Ndani
Work - Nchito
Buy (v) - Gula
Sorry - Pepa
Excuse - Kukhululuka
Help (n) - Thandizo
Help (v) - Kuthandiza
To please - Kondweletsia
Able - Khoza
Speak - Lankhula
Say - Nena
But - Koma
Try - Yesa
Little - Pang'ono
Much - Zambiri
Learn - Phunzira
Slowly - Pang'ono pang'ono
Again - Bwerezanso
More - Ina
Write - Lemba
Stranger - Ml'endo
Correct - Konza
Not - Si
But not - Koma osati
Often - Kambiri
Quickly - Mwam'sanga
Nicely - Bwino bwino
Fast - Msanga
Why - Cifukwa
Maybe, Perhaps - Kapena
To drink - Kumwa
later - Bwino lake
Drink - Imwa
Water - M'xi
Food - Cakudya
Cold - Kuzizira
hot - Kupya
To sleep (v) - Kugona
Go - Pita
Spoon - Sapuni
Plate - Mbole
Soap - Sopo
Lamp - Nyaie
Matchbox - Bokosi la machisa
Drinking water - Madzi akumwa
Give me - Ndipatse
Toilet - Chimbi
I am feeling - Ndimvera
Hungry (hunger) - Sjala
Sickness - Matenda
Excuse me - Ndikulukulireni
Pain - kuwawa
Thirst - Ludzu
Tired - Kutopa kulema
How many much - Ndi angati. Ndi zingati
Leave - Coka
Alight - Tsikila
Get on - Kwela
Fruits - Zipatso
Children - Ana
House - Nyumba
To cook - Kuphika
To bath - Kusamba
To rest - Kupumula
Want - Funa
I don't want- Sindituna
Where? - Kuti?
To have - Ndiri ndi
<table>
<thead>
<tr>
<th>EMPHASIZE</th>
<th>PRESENT</th>
<th>PAST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ine</td>
<td>Ndiri/Ndine</td>
<td>Ndinali</td>
<td>Ndizakhala</td>
</tr>
<tr>
<td>Iwe</td>
<td>Lii</td>
<td>Unali</td>
<td>Udzakhala</td>
</tr>
<tr>
<td>Uyu</td>
<td>Ali</td>
<td>Anali</td>
<td>Adzakhala</td>
</tr>
<tr>
<td>Ife</td>
<td>Tiri</td>
<td>Tunali</td>
<td>Tudzakhala</td>
</tr>
<tr>
<td>Inu</td>
<td>Muli</td>
<td>Munali</td>
<td>Mudzakhala</td>
</tr>
<tr>
<td>Awa</td>
<td>Wali</td>
<td>Wanali</td>
<td>Wadzakhala</td>
</tr>
</tbody>
</table>
IMANI TIMTAMANDE ZAMBIA

Imani, timtamande Zambia,
Dziko la cimwemwe ndi umodzi.
Ifé tinamenyera ufulu.
Tinapata ufuluwu:
Umodzi ndi mphamvu.

Africa ndiye Mayi wathu,
Dzanja la Mbuye lamdalitsa.
Tiyenzi tonsé tigwirizane.
Ndifese abale m’dziko:
Umodzi ndi mphamvu.

Dziko limodzi, mtundu umodzi.
Ndi cilakolako cathutu.
Ulemu ndi mtendere m’dziko
Monga nkwazi m’mwamba:
Umodzi ndi mphamvu.

Timtamande Mlungu, Mlungu wathu,
Adalitse Zambia, Zambia Zambia.
Omasuka pansi pa ndembela yathu
Zambia timtamande:
Umodzi ndi mphamvu.
NYANJA TENSES

1. **STATE**

**d) PRESENT STATE**

Commonly expressed by state verbs such as kukhala; (to be) kukhala; (to live,) kukhala ndi; (to have,) kumvera; (to feel.)

**Affirmative**

Ndini bwino - I am fine
Ndine odwala - I am ill

Ukhala mu Kabwe; You live in Kabwe
Alili ndi nyumba; He/she has a house
Tinvera njala; We feel hungry
Gili bwino; It is good/already
Ndci cowola; It is rotten
Zili bwino; They are alright
Ndzi zofewa; They are soft

**Negative**

Sindiri bwino
Sindine odwala
Sukhala mu Kabwe
Alibe nyumba
Sitinvera njala
Sicili bwino
Sicowola
Sizili bwino
Sizofewa

a) * Is the state obtaining at this moment [NOW]

b) * Is the state ‘always’, started in the past and still exists [ALWAYS]

**ii) PAST STATE**

**Affirmative**

Ndinali bwino/odwala; I was well/ill
Unali kukhala mu Kabwe; You lived in Kabwe
Anali ndi nyumba; He/she had a house
Munali kumvera mphepo; You were feeling cold
Cinali bwino; It was alright
Zinali ndi madenga; They had roofs

**Negative**

Sindinali bwino/odwala
Sunali kukhala mu Kabwe
Sanali ndi nyumba
Simunali kumvera mphepo
Sicinali bwino
Zinalibe madenga

a) * Was the state during /at a certain period in the past

b) * Was always the state in the past.

**iii) FUTURE STATE**

**Affirmative form**

Ndidzakhala bwino/olemera; I shall be alright/much
Udzakhala mu Kabwe; You will live in Kabwe
Adzakhala ndi nyumba; He/she will have a house
Tidzamvera ludzu; We shall feel thirsty

**Negative form**

Sndidzakhala bwino/olemera
Sudzakhala mu Kabwe
Sadzakhala ndi nyumba
Sitidzamvera ludzu
Cidzakhala kupa: It will be bad
Sindzakhala kupa

Zidzakhala zodabwisa: They will be surprising
Sindzakhala zodabwisa

- will be the state during/at a certain period in the future
- will always be the state in the future

2. **SOMETHING YOU DO NOW**

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp - root - a</td>
<td>Si - pp - root - a</td>
</tr>
<tr>
<td>Ndithandiza : I help</td>
<td>Sindithandiza</td>
</tr>
<tr>
<td>Uyenda : You walk/go</td>
<td>Suvenda</td>
</tr>
<tr>
<td>Abwela : He/She comes</td>
<td>Sabwela</td>
</tr>
<tr>
<td>Tiotha : We warm ourselves</td>
<td>Sitiotha</td>
</tr>
<tr>
<td>Mumvera : You listen</td>
<td>Simumvera</td>
</tr>
<tr>
<td>Apenya : They see</td>
<td>Stapenya</td>
</tr>
<tr>
<td>Cipita : It goes</td>
<td>Sicitita</td>
</tr>
<tr>
<td>Zicita : They do</td>
<td>Sizicita</td>
</tr>
</tbody>
</table>

a) • Expresses "DO NOW" (at this moment/occasion) PRESENT SIMPLE
e.g. Ndithandiza tsipane; I help now/at this moment

b) • Implies "DOING IT NOW" (continuously now) PRESENT CONTINUOUS
e.g. Uyenda; You are walking (continuously now)

c) • Can express "DO EVERYDAY" (daily practice: HABIT) PRESENT SIMPLE
e.g. Abwela masiku one; He/she comes everyday.

d) • Can express immediate future of today "SHORTLY / ABOUT TO"
e.g. Tiotha isipane; We shall warm ourselves shortly / we are about to warm ourselves

3. **SOMETHING YOU ARE DOING AT THIS MOMENT**

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp - infinitive</td>
<td>Si - pp - infinitive</td>
</tr>
<tr>
<td>Ndikuthandiza: I am helping</td>
<td>Sindikuthandiza</td>
</tr>
<tr>
<td>Ukuwendwa: You are walking</td>
<td>Sukuwendwa</td>
</tr>
<tr>
<td>Akubwela: He/She is coming</td>
<td>Sakubwela</td>
</tr>
<tr>
<td>Tikuku: We are warming ourselves</td>
<td>Sitikuku</td>
</tr>
<tr>
<td>Mukumvera: You are listening</td>
<td>Simukumvera</td>
</tr>
<tr>
<td>Akuwenya: They are seeing</td>
<td>Sakwenya</td>
</tr>
<tr>
<td>Cikupita: It is going</td>
<td>Sicikupita</td>
</tr>
<tr>
<td>Zikuenda: They are doing</td>
<td>Sizikuenda</td>
</tr>
</tbody>
</table>

a) • Not used with words of instant action  e.g. Mwali: die
b) • Expresses ACTION IN PROCESS/TAKING PLACE this moment/PRESENT CONTINUOUS

c) • Expresses ACTION IN THE PROCESS NOW/TAKING PLACE NOW but not necessarily this moment.
e.g. Tikuku: We are preparing for exams (not necessarily preparing at the time this sentence is uttered. It could be this week, this month, etc.

d) • Can also be expressed in the following forms: to be in present - infinitive
e.g. Ulile kuti: You are listening pp - root - a e.g. Apenya: He is seeing/watching

N.B. See (2b) above.
### SOMETHING YOU DO HABITUALLY PRESENT HABIT

**Affirmative form**

- pp + ma + root + a

**Negative form**

- si + pp + ma + root + a

- Ndimathanda; I customarily help
- Sumavenda; You usually walk/go
- Sitimaotha; We always warm ourselves
- Simunamvera; You customarily listen
- Simapenya; They usually see
- Simapita; It usually goes
- Sizimacta; They always do

**With prepositions**

- Kumakhala kuli; There always is
- Pomakhala pat; There always is
- Mumakhala muli; There always is

### SOMETHING YOU HAVE JUST/ALREADY DONE TODAY - PRESENT

**Affirmative form**

- pp + a + root + a

**Negative form**

- si + pp + a + root + a

- Ndamathinda; I have just/already helped
- Sunavenda; You have just/already walked
- Sanabwela; He/she has just/already come
- Sitimaotha; We have just/already warmed ourselves
- Simunamvera; You have just/already heard
- Sanaone; They have just/already seen
- Simapite; It has just/already gone
- Sizinacite; They have just/already done

#### a) Can express continuity of state e.g. He takalmba; We are old

#### b) Is used with 'ngatu' to express if a conditional clause or when a time clause.

#### c) Can express purpose when used with mwinia e.g. Bweletsim zakudya mwinia tadwala: Bring some food least/in case we are ill.

#### d) Is used to ask and answer questions at present

- A: Kodigapita?; Has it gone?
- B: Nai, zicinapite; No it has not gone yet.

**NB. The negative form means HAVE NOT YET**

- E.g. Zicita - ; They have done - Sizinacite; They have not done yet.

### DID RECENTLY TODAY/A LONG TIME AGO

**Affirmative form** (pp + na + root + a)

**Negative form** (s1 + pp + root + a)

- Ndamathinda; I recently helped (today) I helped yesterday
- Sunavenda; You recently walked/You walked yesterday
- Sanabwela; He/she recently came/He/she came yesterday
- Sitimaotha; We recently warmed/We warmed yesterday
Munamvera: You recently listened; you listened yesterday
Amaona: They recently saw; they saw yesterday
Sicinapita: It recently went; it went yesterday
Sizimacita: They recently did; they did yesterday

a. Expresses what you did a short time ago or a while ago; this morning, at 1000 hours; TODAY. **RECENT PAST**
   
   Thandiza (Recent past)
   Ndina
   Thandiza (Past Simple)
   
   b. Expresses what you did yesterday; a long time ago; two days ago; even today. **PAST SIMPLE**. For the correct intonation see 6 a above

7. **WAS DOING IN THE PAST**

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Neg.ive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp - ma - root - a</td>
<td>st - jpp - root - a</td>
</tr>
<tr>
<td>Ndimathandiza; I was helping; I used to help</td>
<td>Sindimathandiza</td>
</tr>
<tr>
<td>Umavenda; You were walking; You used to walk</td>
<td>Sumavenda</td>
</tr>
<tr>
<td>Amabwela; He/she was coming; He/she used to come</td>
<td>Samabwela</td>
</tr>
<tr>
<td>Timoatha; We were warming; we used to warm ourselves</td>
<td>Sitimoatha</td>
</tr>
<tr>
<td>Mumamvera; You were listening; you used to listen</td>
<td>Simumamvera</td>
</tr>
<tr>
<td>Amaona; They were seeing; they used to see</td>
<td>Samaona</td>
</tr>
<tr>
<td>Cimapita; It was going; used to go</td>
<td>Sicimapita</td>
</tr>
<tr>
<td>Zimacita; They were doing; used to do</td>
<td>Sizimacita</td>
</tr>
</tbody>
</table>

a. Describes something that was going on continuously during a certain period in the past. **PAST CONTINUOUS**

   Muswawa: All morning; All day; Dzuwa lone: All day; Musana: All afternoon; Usiku: All night; Msabata: All week; Caka: All year; Long
   
   E.g. Mumamvera czimba usiku: You were listening to the radio all night (long).

b. Describes something that was a HABIT in the past. **USED TO DO**

   E.g. Amabwela kundicezela: He/she used to visit me.

NB: This meaning can also be expressed by these forms:

1. To be in past - intinitive
   
   Munai kumvera czimba: You were listening to the radio. Neg: Simunai kumvera: You were not listening...
HAD (ALREADY) DONE SOMETHING IN THE PAST (PAST PERFECT)

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp - nali ... pp + ta - root + a</td>
<td>Si + pp + nali ..., pp + ta - root + a</td>
</tr>
<tr>
<td>\ndinali nditathandiza : I had helped</td>
<td>Sindinali nditathandiza</td>
</tr>
<tr>
<td>Unali utavenda : You had walked / gone</td>
<td>Sunali utavenda</td>
</tr>
<tr>
<td>Anali atabwela : He / she had come</td>
<td>Sanali atabwela</td>
</tr>
<tr>
<td>Tinali titaolta : We had warmed ourselves</td>
<td>Sisinali titaolta</td>
</tr>
<tr>
<td>Munali mutamvera : You had listened / heard</td>
<td>Simunali mutamvera</td>
</tr>
<tr>
<td>Anali zisaona : They had seen / watched</td>
<td>Sanali zisaona</td>
</tr>
<tr>
<td>Cinali citzapita : I had gone</td>
<td>Sicinali citzapita</td>
</tr>
<tr>
<td>Zinali ziizacita : They had done</td>
<td>Sizinali ziizacita</td>
</tr>
</tbody>
</table>

a) *Describes something that had happened before another did in the past.*
   - e.g. Pamene munatika, ndinali nditakonzakela.
   - When you arrived, I had already prepared myself.

b) *The construction above can also be expressed by 'to be past - present perfect'.*
   - e.g. Tinali tapita musanabwere : We had left before you came.

NB. Another negative form is possible but this gives the meaning: HAVING NOT YET DONE.
   - pp + nali ... pp + sana + root + e
     - \ndinali ndisananathandize : I had not yet helped.
     - Unali usanabwela : You had not come.
     - Anali asanavende : They had not yet walked / gone.
     - Tinali tisanaothe : We had not yet warmed ourselves.
     - Munali musanamvera : You had not yet listened / heard.
     - Anali asanaone : They had not yet seen.
     - Cinali cisanapite : It had not yet gone.
     - Zinali zisanacite : They had not yet done.

9. WILL DO SOMETHING (NOW / TOMORROW OR ANY OTHER DAY THEREAFTER - FUTURE SIMPLE)

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp - dza - root - a</td>
<td>si - pp - dza - root - a</td>
</tr>
<tr>
<td>\ndizathandiza : I will help (now or later)</td>
<td>Sindizathandiza</td>
</tr>
<tr>
<td>Ldzavenda : You will walk</td>
<td>Sadzavenda</td>
</tr>
<tr>
<td>Adzabwela : He / she will come</td>
<td>Sadzabwela</td>
</tr>
<tr>
<td>Tidzaota : We shall warm ourselves</td>
<td>Sitidzaota</td>
</tr>
<tr>
<td>Mudzamvera : You will listen / hear</td>
<td>Simudzamvera</td>
</tr>
<tr>
<td>Adzaona : They will see</td>
<td>Sadzaona</td>
</tr>
<tr>
<td>Cidzapita : It will go</td>
<td>Sicidzapita</td>
</tr>
<tr>
<td>Zidzacita : They will do</td>
<td>Sizidzacita</td>
</tr>
</tbody>
</table>
10. WILL DO SOMETHING FROM NOW ONWARDS

Affirmative form

\( pp \cdot zi \cdot root - at \)

\( \text{\`d}z\text{izithandiza} \): I shall help from now onwards

Lazivenda: You will walk from now onwards

Azibwela: He/She will come from now onwards

Tizitho: We shall warm ourselves from now onwards

Muzimvera: You will listen from now onwards

Aziona: They will see from now onwards

Cizipita: It will go from now onwards

Zizicita: They will do from now onwards

- describes something that will happen \text{NOW} or \text{LATER} in \text{FUTURE}.

Negative form

\( st \cdot pp \cdot zi \cdot root - a \)

\( \text{Sindizithandiza} \)

\( Suzzivenda \)

\( Szazibwela \)

\( Stizitho \)

\( Simuzimvera \)

\( Szaziona \)

\( Sicizipita \)

\( Sizizicita \)

11. WILL BE DOING SOMETHING IN FUTURE

Affirmative form

\( pp \cdot zika \cdot root - a \)

\( \text{\`d}z\text{izikathandiza} \): I shall be helping

Lazikayenda: You will be walking

Azikabwela: He/She will be coming

Tizikaitho: We shall be warming

Muzikamvera: You will be listening

Azizaona: They will be seeing

Cizikapita: It will be going

Zizikacita: They will be doing

- describes something that will be a \text{HABBIT} from now onwards \text{IN FUTURE} and can be used with expressions like \text{nthawi zorse/nthawi ili yorse: always\slash now onwards}.

Negative form

\( st \cdot pp \cdot root = a \)

\( \text{SIDzikathandiza} \)

\( Suzzikayenda \)

\( Szazikabwela \)

\( Stizikacita \)

\( Simuzikamvera \)

\( Szazaona \)

\( Sicizicapita \)

\( Sizizikacita \)

12. WILL DO SHORTLY FROM NOW/ABOUT TO DO NOW

Affirmative form

\( pp \cdot root \cdot e \)

\( \text{\`d}z\text{iziyimize} \): I shall help\text{(shortly)}; I am about to help

Livende: You will walk shortly; You are about to walk

Abwele: He/She will come shortly; He/She is about to come

Tito: We shall warm shortly; we are about to warm

Mumvera: You will listen shortly; you are about to listen

Acne: They will see shortly; they are about to see

Cipate: It will go shortly; it is about to go

Zizite: They will do shortly; they are about to do

Negative form

\( st \cdot pp \cdot root \cdot a \)

\( \text{Sindithandiza} \)

\( Suyenda \)

\( Sabwela \)

\( Stitho \)

\( Simumvera \)

\( Szaona \)

\( Sicipita \)

\( Sizizicita \)
13. **WILL HAVE DONE (IN FUTURE)**

**Affirmative form**

- **pp - dza - khala - to be:**
  - Adizakhala nditathandiza: I will have helped
  - Udizakhala utavenda: You will have walked; gone
  - Tidzakhala ntaothe: We will have warmed
  - Adzakhala atambela: He/she will have come
  - Mudzakhala mutamvera: You will have listened
  - Adzakhala atoona: They will have seen
  - Cidzakhala citapita: It will have gone
  - Zidzakhala zitacite: They will have done.

**Two negative forms**

a) **pp - dza - khala .... pp - ta - root - a**

- Sindzakhala nditathandiza: I shall not have helped
- Sudzakhala utavenda: You will not have walked/gone
- Badzakhala atambela: He/she will not have come
- Sitiidzakhala ntaothe: We shall not have warmed ourselves
- Simudzakhala mutamvera: You will not have listened
- Sadzakhala atoona: They will not have seen
- Sicidzakhala citapita: It will not have gone
- Szidzakhala zitacite: They will not have done.

b) **pp - dza - khala .... pp - sana - root - a**

- Adidzakhala ndisananthandiza: I shall not have helped yet
- Udizakhala usanayende: You will have not walked yet
- Adzakhala asanabwela: He/she will not have come yet
- Tidzakhala tisanaotho: We shall not have warmed ourselves yet
- Mudzakhala musanamvere: You will not have listened yet
- Adzakhala asanano: They will not have seen yet
- Cidzakhala cisapita: It will not have gone yet
- Zidzakhala zisanacite: They will not have done yet.

NB. See YET in 8 above.

- describes something that is about to happen or that will happen **SHORTLY FROM NOW.**
  - **NB.** For the negative form, even the future simple can be used. e.g. Simudzako: You won't warm.

- has a special intonation or else it would have a different meaning.

- **describes something that will have happened before another thing in future. FUTURE PERFECT.**
  - e.g. Mukabwela, ndizakhala titagula mowa wambiri: When you come, we shall have bought a lot of beer. NB. KA expresses **WHEN.**

- This construction can also be expressed by 'to be + `present perfect'
  - e.g. Udizakhala wasamba tisapanike: You will have bathed before we arrive.
14. **STILL**

a) "**STILL**"NOW (PRESENT)

* pp + kali... infinitive/state verb (adjective) 

Ndikali kuthandiza : I am still helping
Ukali kuyenda : You are still walking
Akali kubweza : He/she is still coming
Tikalikuwoha : We are still warming ourselves **NOT LIKELY**
Mukali kumversa : You are still listening
Cikali kupita : It is still going
Zikali kucita : They are still doing

- describes something that is still being done NOW (PRESENT)

b) "**STILL**"IN THE PAST

* pp - nali - pp - kali - infinitive/state verbs (adjective)

Ndinali ndikali kuthandiza/odwala : I was still helping the sick
Unali ukali kuyenda/odwala : You were still walking/ill
Anali akali kubweza/odwala : He/she was still coming/ill
Tinali tikali kuwoha/odwala : We were still warming/ill
Munali mukali kumversa/odwala : You were still listening/ill
Anali akali kuona/odwala : They were still seeing/ill
Cinali cikali kupita/codwala : It was still going/ill
Zinali zikali kucita/zodwala : They were still doing/ill

- describes something that was STILL being done in the PAST.

c) "**STILL**"IN THE FUTURE

* pp - dza - khala... pp - kali... infinitive/state verb (Adjective)

Ndizakhalaka ndikali kuthandiza/olemera : I shall still be helping/inch
Udzakhalaka ukali kuyenda/olemera : You will still be walking/inch
Adzakhalaka akali kubweza/olemera : He/she will still be coming/inch
Tidzakhalaka tikali kuwoha/olemera : We will still be warming/inch
Mudzakhalaka mukali kumversa/olemera : You will still be listening/inch
Adzakhalaka akali kuona/olemera : They will still be seeing/inch
Cidzakhalaka akali kupita/cowala : It will still be going/rotten
Zidzakhalaka zikali kucita/zowala : They will still be doing rotten

- describes something that will STILL be done in FUTURE.

**NB** STILL only operates in posstitve sentences.

15. **BEFORE YOU DO SOMETHING**

* pp - sana - route - e

Ndisanathandize : Before I help
Usanavende : Before you walk/go
Asanabwela: Before he/she comes
Tsanana: Before we return
Musanaamwera: Before you listen
Asanaone: Before they see
Cisanapite: Before it goes
Zisanacite: Before they do

NB a: The notion of BEFORE is expressed by SANA which suggests something NEGATIVE.

e.g. Asanabwela. tikonzelele phwando: Before they come, we should organise a party

b) This meaning is also expressed by a different form:

e.g. Vukalibe kupita. tan timusazikeni: Before you go, we thought we should say bye.

16. IMAGINE WHAT WILL HAPPEN NOW

Affirmative form                              Negative form
Ngati + pp + root + a                      Si + pp + root + e

Ngati ndathandiza: If I help...               Ngati sindinathandize
Ngati wawenda: If you walk/go...             Ngati sunavende
Ngati abwela: If he/she comes...             Ngati sanabwela
Ngati taotsha: If we warm ourselves...       Ngati sitnaothe
Ngati mwanamweza: If you listen...           Ngati simunamweze
Ngati aona: If they see...                   Ngati sanane
Ngati capita: If it goes...                  Ngati sicinapite
Ngati zacita: If they do...                  Ngati sizinacite

- describes what we imagine IS LIKELY to happen NOW/IN FUTURE.

E.g. Ngati ndathandiza. adzakondwela kwambiri: If I help, they will be very happy PROBABLE.

NB a) In place of 'za the mark for will, one would also use nga...e (can).

E.g. Ngati ndathandiza angakondwele kwambiri: If I helped they can be very happy.

b) The same conditional clause can be expressed by other patterns namely KUTI KATI

1. Kuti ndathandize: If I help                Kuti - pp - root - e
2. Lkuti ubwela: If you come                 pp - kah - pp - root - e

17. IMAGINE WHAT WOULD HAPPEN NOW

Affirmative form                              Negative form
Kuti + pp + na + root + a                    Kuti + si + pp + root + e

Kuti ninathandiza: If I helped       Kuti sindinathandize
Kuti unavenda: If you walked/went     Kuti sunavende
Kuti anabwela: If he/she came         Kuti sanabwela
Kuti tinatho: If we warmed ourselves  Kuti sitinaothe
Kuti munamweza: If you listened       Kuti simunamweze
Kuti unaone: If they saw             Kuti sanane
Kuti cinapite: If it went              Kuti sicinapite
Kuti zinacite: If they did            Kuti sizinacite

- describes what we imagine is NOT LIKELY to happen NOW/IN FUTURE (IMPROBABLE)

Kuti munamwera (isopano/kutsogolo) mukanakhumudwa: If you heard (NOW/FUTURE) you would be disappointed (NOW/FUTURE).
NB. The same conditional clause can be expressed by other patterns namely NGATI/-TA

a) Nghen ndinathandiza, ndikanakondwela isopano; If I helped, I would be happy now.

b) Utavenda (isopano/kutsogolo), tingakwive (isopano/kusongolo); If you left (NOW / FUTURE), we would be angry (NOW / FUTURE).

18. IMAGINE WHAT WOULD HAVE HAPPENED

<table>
<thead>
<tr>
<th>pp - kana - root - a</th>
<th>Si - pp - kana - root - a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nghakanathandiza</td>
<td>Sindenkanathandiza</td>
</tr>
<tr>
<td>Ukakanwenda</td>
<td>Sukakanwenda</td>
</tr>
<tr>
<td>Akakanwela</td>
<td>Sakanawela</td>
</tr>
<tr>
<td>Tikanaota</td>
<td>Sitikanaota</td>
</tr>
<tr>
<td>Mukanamvera</td>
<td>Simukanamvera</td>
</tr>
<tr>
<td>Akanona</td>
<td>Sakaona</td>
</tr>
<tr>
<td>Cikanapita</td>
<td>Sitikanapita</td>
</tr>
<tr>
<td>Zikanacita</td>
<td>Sizikanacita</td>
</tr>
</tbody>
</table>

e.g. Mukanamvera (KALE/TSOPANO) mukan - ewa mabvuto (KALE/TSOPANO); If you had obeyed (A WHILE AGO / IN THE PAST), yena would have prevented trouble (A WHILE AGO / IN THE PAST)

* describes what we imagine WOULD HAVE HAPPENED in the PAST up to NOW
  (IMPOSSIBLE)

NB. The same conditional clause can be expressed by:-

a) KUTI/NGATI as in 17 above (with same verb patterns)

b) Kuti pp - nali...pp - root - a: Kuti ndinali ndinathandiza; If I had helped / Had I helped...
  e.g. Kuti tinali titakonzekela, cikanakhala bwino; If we had prepared ourselves, it would have been alright

The conditional structures are expressed by NGATI/KUTI/KATI/KANA.

19. KULI/PALI/MULI

a) PRESENT: Kuli ...ku (There is / are..... at) Pali---------pa there is / are ..... on
  Muli...mu (There is / are .....in) - prepositions.

Kuli phwando ku sukulu; There is a party at school
Pali msonkano pa bwalalo la mpila; There is a meeting on the football pitch.
Muli ukwahi mu calco; There is a wedding in church.

neg. kuibhe/mulibe/palibe

bi PAST:

Kunali .... ku (There was / were... at) Panali... pa (There was / were....on)
Munali...mu (There was / were...in) - prepositions.

Kunali phwando ku sukulu: There was a party at school.
Panalii msonkano pa bwalalo la mpila; There was a meeting on the football pitch.
Munali ukwati mu calici: There was a wedding in church.

neg. kunalibe - panalibe - munalibe.

c) FUTURE
Kudzakhala (kuti)...ku (There will be...at) Padzakhala (pal):... (There will be...on) Mudzakhala (multi)... mu: There will be...in

Khudzakhala (kuti) phwando ku sukulu: There will be a party at school
Padzakhala (pal): msonkhano pa bwalo la mpira: There will be a meeting at the football pitch.
Mudzakhala (multi): ukwati mu calici: There will be a weeding in church.

neg. kudzakhala kulibe - palibe - mulibe.

20. DO SOMETHING FOR SOMEONE/FOR SOMETHING

**Affirmative form**

\Ndikubweletsela mawu: I am bringing you a chicken
\Ngwirira ndalama: You work for money
\Ngwirira anzake nchito: He/she works for friends
Tidzaguila amai mankhwala: We shall buy medicine for mother

Kusambikila/kukonzekela/kuphikila

**Negative form**

Sindikubweletsela...
Sugwirira ....
Sagwirira....
Sitidzaguila....

21. MOTION TOWARDS/FROM

**Affirmative form**

Munali kuthamangila galimoto: You were running for the car
Adzacokela ku munda: They will come from the garden

**Negative form**

Sisimurum kuthamangila...
Sadzacokela ku munda

22. BEFORE HAND (LATU)

**Affirmative form**

\Ndizadzivelu popita: I will eat before I go
Upiti ku umbudza usanadye: Go to the toilet before you eat

**Negative form**

Sindizadzivelu....
Usapitiletu....

23. DO SOMETHING TERRIBLE TO SOMEONE

**Affirmative form**

Unandiphela mwana: You killed my child
\Nhunamubela njinga: You stole his/her bicycle
Tisamubvuhle mlongo: We should not bother his/her brother

**Negative form**

Sunandiphela ...
Simunaribe...

24. REASON FOR DOING A THING (BECAUSE OF)

**Affirmative form**

Abela njala: They steal because of hunger
Mum menyela kusamwere: You beat him because of not obeying
Tin manura kukana: We deny him because of his disobedience

**Negative form**

Sabela njala
Simum menyela ...
Sitim manura...
25. **WITH WHICH (-KO)/ON WHICH (-PO)/IN WHICH (-MO)**

- Mlando wophelako nvalugwe: A spear with which to kill a Leopard
- Mpando wokhalapo: A chair for sitting on
- Bwato lowolokelamo: A boat in which to cross.

26. **HOW - THE MANNER IN WHICH (M'MENE/NIIRA...MO)**

- Ivandi njira mophela nsomba: This is manner/way in which to kill fish
- Onani m'mene/u'mo alimila kuno. See how they cultivate here.
- Ndibo njira ana akulambo: This is the way/manner in which children grow up.
INTERROGATIVES

FUNSO (QUESTION)  MAFUNSO (QUESTIONS)

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

E.g. N'amamata akugwira ndito? Is the young man working?
N'amamata akugwira ndito? Is the young man working?

Kodi 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 questions with Kodi
b) informal questions without Kodi
c) possible word order
d) the use of Ndi copula

1. KODI ... NDANI? (sing.) / KODI ... NDANI? (plural) WHO?

SING. Kodi wapatsa ndani?/kodi ndi ndani? wapatsa?
Wapatsa ndani?/Ndi ndani wapatsa?
Who have you given?

PLURAL/HON. Kodi mwantana andani? / Kodi ndi andani? mwantana?
Mwantana andani? / Ndi andani mwantana?
Who have you invited / called?

NB. For people's roles, ranks, professions: Kodi Peter ndi ndani?
Peter ndi ndani? Ndi mphunzitsi (He is a teacher) Who is Peter?
Kodi Peter ndi (and) Charles ndi andani? Peter ndi (and) Charles ndi andani?
Who are Peter and Charles?

NDANI/ANDANI

May be used as either direct object or indirect object.

D.O. Kodi wapatsa ndani? / Kodi wapatsa andani? Who have you given?
I.O. Kodi unagwirira ndani ndito?/Kodi unagwirira andani ndito?
Who did you do the job/work for?

Can be used with demonstratives.

SING. Kodi uvu ndani? Kodi ndi ndani uvu? Ndi ndani uvu?
Who is this one?

PLURAL/HON. Kodi awa ndi andani? Kodi ndi andani awa?
Awa ndi andani? Ndi andani awa
NB. Awa a plural demonstrative can be used with the singular ndani
E.g. Ndani awa? Awa ndani? = Who are these/ones?
Is used with kukhala copula - to be - name/profession/national
E.g. Kodi ndi wendani? Kodi ndi wakuti?
Ndi wendani? Ndi wakuti?
Who are you? Where are you from? Place/country:

Ndi ne lomba/ophunzira? Ndi ne waku California.
I am a student.
I am from California.

Kodi...? And, Kodi...? Kodi...? AND, WHAT, WHICH

Kodi...? What?
What did he/she see?
- Kukhala to be ndi ci? What ... be with? What......have:
Kodi uli ndi ci? Kosi ndi ci? uli naco?
Uli ndi ci? Ndi ci? uli naco?
What are you with? What do you have?

Other uses of CI:
- Kosi ndi ci?...? Ndi ci?
  1. What is it? What is the matter?
     Ulan menya ndi ci? Ndi ci? unan menya naco?
     What did you hit him with?
     What did he/she/they die of? What was the cause of their death?

- Kosi...? kucia? Kwa ci? What is it? What is it for?
Kosi...? kwaciana? What is that place? Kosi...? mwaciana?
Kosi ndi pacia? On which day? What place is this? What is this place used for?
Kosi...? muciana/mwaciana? What is that place? What is used for?

NB: Ciai takes other noun agreement to mean what... used for? Khasu ndi lakai?
What is a hoe used for?
Zipasai ndi zacli? What are fruits for? Nyumba ndi yacai? What is a house for?

Andi can be used in place of aciai to mean what for khasu ndila? Cinimbi ndi caiai?
Nthoci ndi caiai? Kodii-ila/ela...civiai? What... for? PURPOSE: AIM, Mkazi ndi wani?

Kodi wabwela ciai? Kosi ndi ciai wabwela?
Wabwela ciai? Ndi ciai wabwela?
What have you come for?

NB. a) such suggestions can be ambiguous.
Kodi mwam menye ciai? Kosi ndi ciai mwam menye?
Ambiguity 1. What is the purpose of beating him?
2. What have you beaten him with?
b) Lingo - lotani also expresses purpose/aim.
    Kodi abwela ndi lingo lotani? Kodi ndi lingo lotani abwelela?
    Abwela ndi lingo lotani.
    Ndidi lingo lotani abwelela nalo?
    What is his/her/their purpose/aim for coming?

111 Kodi...ti (stem)

- It agrees with noun classes.
  Kodi tipita njira iti? Kodi ndi njira iti tipita?
  Tipita njira iti? Ndidi njira iti tipita?
  Which route are we taking?

Cingwe citi? Citi cingwe? Which fibre?
Zipaso ziti? Ziti zipaso? Which fruit?
Munthu un? Unmunthu? Which person?
Ku calici kuti? Kutu ku calici? At which church?

111 Kodi...otani (stem) Which ....are/kind?
- Otani agrees with noun classes.
  Kodi mwaona njoka votani? Kodi ndi njoka votani mwaona?
  Ndidi njoka votani mwaona?
  What kind of snake have you seen?

Cimbudzi cotani? Cotani cimbudzi? Which toilet?
Zingwe zotani? Zotani zingwe? Which fibres?
Lalanje lotani? Lotani lalanje? Which orange?

-Otani is also used for possessive whose for impersonal things.

Ubweya uu nu wanyama votani? Which animal's hair is this? Whose hair is this?

1. KODI ....BWANJI? HOW?

    Kodi multi bwanji? Kodi wabwela bwanji?
    Muli bwanji? Wabwela bwanji?
    How are you? How have you come?

4. KODI .....LITI WHEN?

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

Kodi ndi liti? Kodi ndi liti adzapita?
Adzapita liti? Ndidi liti adzapita?
When will he/she/they go?

However, for the TIME of the clock (nthawi) Bwanji and Yanji are used.

Kodi nthawi ili bwanji? Kodi ndi nthawi yanji/bwanji?
Nthawi ili bwanji? Ndidi nthawi bwanji/yanji?
What time is it?

Kodi upita nthawi yanji? Kodi ndi nthawi yanji upita?
Upita nthawi yanji? Ndidi nthawi yanji upita?
What time are you leaving?
Lithi? When?

Tuku lithi? On which day? Lolemba (Monday), pa Ciwili (On Tuesday).
Mulungu uti wanji/wotani? - Which week?
Mulungu wathla (last week); Mulungu wa mawa (Next week).
Sabala lithi/lanji/lotani? - Which week?
Sabala la mawa (Last week); Sabala la mawa (Next week).
Pa, Mul Mwezi uti/wanji/wotani? - In which month?
Mwezi wathla (Last month), pa mu Febuliwale (In February).

Munyengutu/wanji/wotani? - In which season?
Mudzimba (raining season).
Mu Citsano cathula mawa. (Last/nest winter).

Kodi ... Cifukwa Cianji/Canji/Ninji/Cotani?
Kodi ... mulandu wanji/wotani? - What reason? Why?
Kodi ndi cifukwa cianji/canji/ninji/cotani? Wabwela cifukwa cianji/canji/ninji/cotani?
Ndii cifukwa cianji/canji/ninji/cotani wabwela?
What is your reason for coming? Why have you come?

NB. In Cifukwa wabwela cifukwa cianji? Cifukwa is optional.

Kodi: mupitila mulandu wanji/wotani?
Mupitila mulandu wanji/wotani?
Ndii mulandu wanji/wotani mupitila?
What is the matter/reason for your going? Why are you going?

However, Nanga ndi cianji? / Ndii cianji nanga? is Why not?

Kodi ... - NGATI (STEM) - HOW MANY? / HOW MUCH?

...ngati agrees with noun classes.

How many people are there?

Kodi ndi zingatii ndalama) cola ici
Kodi cola ici ndi zingati? Cola ici ndi zingati? Ndii zingati cola ici?
How much (money) is this bag?

Mutumbu ndi zingatii? Ndii zingati mutumbu? How many houses?
Mitengo ingati? Zingati nthoci? How many trees? How many or much bananas?

NB. Pa zingatii would mean on which day?

MWACITSANZO! FOR EXAMPLE/INSTANCE?

A. Ndii ndi mabvuto ambiri. I have so many problems.
B. Mwacitsanzo?
A. Ndirihe ndalama, ndafla mayeso. I don't have any money. I have failed my exams.

Other expressions

a) Kodi pp - ngapatse citsano/zitsanzo?
Kodi mungapase zitsanzo? Can you give examples?

Potsanu zitsanzo. (Give examples)
Patsa zitsanzo. (Give an example)

b) Kodi ungapase zitsanzo ca cikho?
Ungapase zitsanzo ca cikho?: Can you give an example of a trophy? (sport)

Kodi tingapase zitsanzo za nyama zantheno?
Can you give examples of wild animals?

S. KODI.....KUTI? WHERE to, at, from?
KODI....PATI/POTI? WHERE on, at from?
KODI....MUTI? WHERE in, from?

1) Kodi ....kuti? where to, at, from?
Kodi mupita kuti? Kodi ndi kuti mupita?
Mupita kuti? Ndi kuti mupita?
Where are you going to?

Tipita ku phwando; We are going to a party.

1i) Kodi....pati/poti where on, at, from?
Kodi acokela poti? Kodi ndi pati acokela?
Acokela poti? Ndi pati acokela?
Where has he come from? (out of which door/hole)
Acokela pa zenera; They have come out through the window.

1ii) Kodi.....muti? where in, from?
Kodi tilowa muti? Kodi ndi muti tilowa?
Tilowa muti? Ndi muti tilowa?
What (where) are we going in? What are we entering?

Mulowa mu calici. You are going into the church.

NB. a) KUTI, PATI, MUTI, can be emphasized by ndi copula preceding them in an indefinite sense.

Kuti? Kodi ndi kuti? ; Where is it/to/at?
Pati? Kodi ndi pati? ; Where is it(on)?
Muti ? Kodi ndi muti? where is it (in)?

However, when a noun or pronoun occurs, the respective tense of the verb, kukhala (to be) is used.

Kodi Peter ali kuti/pati/muti?
Kodi ali kuti/pati/muti Peter?
Ali kuti/pati/muti Peter?
Peter ali kuti/pati/muti?

Where to/on/in is Peter?

NOT BUT
Kodi Peter ndi kuti/pati/muti?
Kodi ndi kuti/pati/muti Peter ali?
Ndzi kuti/pati/muti Peter ali?

Where is Peter at/on/in? ; Ndi here is it
NYANJA

TRAINER'S BOOK

LESSON NO. 1
LEVEL: NOVICE
TOPIC: SOCIAL INTERACTION
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.

Azimai ndi azibambo, ndi abale onse, muli bwanji?
Dzina langa ndine Greg, ndine waku America.
Ndine wodzipeleka mu Peace Corps.

Nabwera muno m'mudzi kuti inu ndi ine tigwirizane, tigwire mchito pamodzi mu zinthu zonse, zingatithandize kuti tikhale a moyo, monga madzi, zimbudzi ndi zitsime, kasungidwe kamitsinje ndi zina zotero.

Pa nthawi ino ndifuna mundiuzeko mabvuto amene muli nawo muno m'mudzi, ndiponso tiwone zimene tingacite. Zikomo kwambiri.

11 EXPLOITATION

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

Sigwirizane
Byuto
Gulu
Kusonkhana
Musonkhano
Bwalo
Cidziwitso
Cenjezo
Ku kumbutsa

2. GRAMMAR

a) Write, read and explain.

i) Ine ndine waku America, ndine wa Peace Corps. Ndinali ku Kabwe kumene nainaphunzira cinyanja.

ii) Uyu ndi Mabvuto, wa mu Zambia wa Kuchipata, ndi Singanga wa m'kulu mu Chipata ca ku Kalete.

b) Fill in the blanks with the correct tense of 'to be'.

A: Ine--------waku America.
B: Anyama ndi atsikana--------kuno.
C: Josh---------m'nyumba yayiku.
D: Josh ndi ine--------mu mphala.
E: Cherie, Chris ndi Joe-------------ku Chipata.
F: Peter, Roy ndi Dan-------------kuti?

3. FUNCTION

a) Write, read and explain the dialogue.

A: Mwana, udziwa, kudzakhalu msonkhano lelo.
B: Nanga wadziwa bwani?
A: Kunali cidziwitso dzulo eni amudzi ndiwo ananena.
B: Ndani adzacititsa msonkhano umenewu?
A: Kwambeka kuti kudzabwera waku America.
B: Tiyenzi tikonzekere kapena adzabwera.

b) Ask trainees to read and dramatize it.

III PRACTICE

1. Trainees to address a meeting in their respective village.

2. Constructologue
   Trainer asks trainees to make a dialogue in pairs.

3. Trainees to translate the following sentences into Nyanja.
   - A Peace Corp Volunteer will come to teach you how to build U.I.P. latrines and how to maintain wells.

   Wodziweleka mu Peace Corp adzabwera kudzamuphunzitsani za ka mangidwe ka zimbudzi ndi kasungidwe ka zitsime.

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

   Azimai ndi azibambo ndi abale onse, lelo ndiri muno m'mudzi, kuti mundiuze mabvuto amene muli nawo.

IV TASK

Trainees should find out from their homestay families the best time to hold meetings in their villages.
NYANJA

TRAINEE'S BOOK

LESSON NO. 1
LEVEL: NOVICE
TOPIC: SOCIAL INTERACTION
COMPETENCY: TO BE ABLE TO CONDUCT A MEETING IN RURAL SETTING

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

1. TEXT

Azimai ndi azibambo, ndi abale onse, muli owanji?
Dzina langa ndine Greg, ndine waku America.
Ndine wodzipteka mu Peace Corps.

Nabwera muno m'mudzi kuti inu ndi ine tigwirizane,
tigwire nchito pamodzi mu zinthu zonse,
zingatithandize kuti tikhale a moyo, monga madzi,
zimbudzi ndi zitsime, kasungidwe kamitsinje ndi zina zotero.

Pa nthawi ino ndifuna mundiuzeko mabvuto amene muli naowo muno m'mudzi, ndiponso tiwone
zimene tingacite. Zikomo kwambiri.

11 EXPLOITATION

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiywirezane</td>
<td>Let us come together, unite</td>
</tr>
<tr>
<td>Ruto</td>
<td>A problem</td>
</tr>
<tr>
<td>Gutu</td>
<td>A group</td>
</tr>
<tr>
<td>Kusonkhana</td>
<td>To assemble</td>
</tr>
<tr>
<td>Musonkhano</td>
<td>A meeting</td>
</tr>
<tr>
<td>Bwalo</td>
<td>Traditional courtsession council</td>
</tr>
<tr>
<td>Cidziwitso</td>
<td>Announcement</td>
</tr>
<tr>
<td>Cenjezo</td>
<td>To warn</td>
</tr>
<tr>
<td>Ku kumbutsa</td>
<td>To remind</td>
</tr>
</tbody>
</table>

2. **GRAMMAR**

Fill in the blanks with the correct tense of 'to be'.

A: Inे--------waku America  
B: Anyamata ndi atsikana--------kuno  
C: Josh-----------m'nyumba yayikulu  
D: Josh ndi inе--------mu mphala  
E: Cherie, Chris ndi Joe----------ku Chipata  
F: Peter, Roy ndi Dan----------kuti?  
G: Albert iwe-------------muti? bweretsa khasu

3. **FUNCTION**

Role play.

**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 in Nyanja. A Peace Corps Volunteer will come to teach you how to build. U.I.P. latrines and how to maintain wells.
3. Ask each trainee to talk about the kind of latrine that he found in a place visited.

IV TASK

Ask trainees to go to a shanty compound and introduce themselves and explain the purpose of having a latrine.
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.
NYANJA

TRAINER'S BOOK

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

1. MOTIVATION
   SCENARIO: Volunteer Buck is explaining the purpose of latrines in Chipata.

1. TEXT


2. Trainer reads and explains the text.

3. CULTURAL NOTES
   i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.
   ii) Pamwambo sichololedwa kugwillitsa nechita cimbudzi cimodzi ndi apongozi.
   iii) Popita kucimbudzi timanena mau ozungulika.
Trainer reads the text in the Motivation once more and asks the following global comprehension questions:

a) Kodi ndi ciani tikhalila ndi zimbudzi?
b) Kodi cimbudzi cifunika kukhala kuti?

11 EXPLOITATION

VOCABULARY: Words related to latrines.

GRAMMAR: You must "Uyenela/Ufunika".

FUNCTION: Explaining the purpose of latrines.

1. VOCABULARY

a) Trainer writes, reads and explains the vocabulary.

Cimbudzi
matenda
nyumba yaikulu
matuvi
kukhala
mikozo
kumamata/kunjuta
kunya/kupambuka
kukodza
kuphanguka/kutulula
mthengo

2. GRAMMAR

a) The use of "you must" i.e. "uyenera/ufunika"

- Uyenera kugwitsa nchito cimbudzi nthawi ili yonse.
  You must always use the toilet.
- *Ufunika kusamba m'manja nthawi ili yonse, ngati wagwililsa nchito cimbudzi.*
  *You must always wash your hands after using the toilet.*

b) *Trainer asks trainees to pick words from the board and form their own sentences using uyenera and ufunika.*

3. **FUNCTION**
   a) *Write read and explain the dialogue.*

   **PATRICK:** Boi, ndiona kuti ndicabwino kupambukila mthengo kapena mu mtsinje cifukwa zimbudzi zima bweletsa nchenche, Zomwe zimabweletsu matenda panyumba.

   **DEAN:** Mwana, cimbudzi ndi cinthu cacakulu kwambiri cifukwa cimacepsa matenda. Nanga ngati wayelya mu mtsinje ndipo uli odwala, sudziwa kuti aja adzasamba kapena kutapa madzi angatenge matenda?

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

**PRACTICE**

1. Ask trainees to make a list of different types of latrines

   e.g. i) Latrine with corner
   ii) Ventilated improved pit (VIP) latrine
   iii) Water seal/pour latrine
   vi) Raised platform pit latrine

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

TRAINEE'S BOOK

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

1. MOTIVATION
SCENARIO: Volunteer Buck is explaining the purpose of latrines in Chipata.

2. TEXT

matenda amachepekela chifukwa muli ndi kotayira dothi.

CULTURAL NOTES

i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.
Most of the time latrines are built behind houses.

ii) Pamwambo sikhololedwa ku zwillitsa nchito cimbudzi cimodzi ndi apongozi.
It is against our culture to share toilets with in laws.

iii) Popita kucimbudzi timanena mau ozungulika.
If you want to use the toilet you don't say it directly; instead use euphemism language.
11 EXPLOITATION

VOCABULARY: Words related to Latrines.

GRAMMAR: You must "Uyenela/UFunika".

FUNCTION: Explaining the purpose of latrines.

1. VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Shona</th>
</tr>
</thead>
<tbody>
<tr>
<td>toilet</td>
<td>Cimbudzi</td>
</tr>
<tr>
<td>diseases</td>
<td>matenda</td>
</tr>
<tr>
<td>toilet</td>
<td>nyumba yaikulu</td>
</tr>
<tr>
<td>feaces</td>
<td>matuvi</td>
</tr>
<tr>
<td>to sit</td>
<td>kukhala</td>
</tr>
<tr>
<td>urine</td>
<td>mikozo</td>
</tr>
<tr>
<td>to squat</td>
<td>kumamata/ kunjuta-</td>
</tr>
<tr>
<td>to defecate</td>
<td>kunya/ kupambuka-</td>
</tr>
<tr>
<td>to urinate</td>
<td>kukodza</td>
</tr>
<tr>
<td>to pass diarrhea</td>
<td>kuphangula</td>
</tr>
<tr>
<td>in the bush</td>
<td>mthengo</td>
</tr>
</tbody>
</table>

2. GRAMMAR

a) The use of "you must" i.e. "uyenera/ufunika"

- Uyenera kugwilitsa nchito cimbudzi nthawi ili yonse.
  You must always use the toilet.

- Ufunika kusamba m'manja nthawi ili yonse, ngati wagwilitsa nchito cimbudzi.
  You must always wash your hands after using the toilet.
b) Form your own sentences using *uvenera* and *ufunika*.

3. **FUNCTION**
   a) Dialogue
   b) Read and dramatise the dialogue.

**PRACTICE**

1. Make a list of different types 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 visited.

**TASK**

Go to a shanty compound and introduce yourself and explain the purpose of having a latrine.
NYANJA

TRAINER'S BOOK

LESSON 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 the other.

1. Dialogue.

Dalitso : Muli bwanji?
Masauyo : Ndiri bwino. Ndabwela kufunsako m'mene m'mangila zitsime. Tifuna kumanga cimodzi m'mudzi mwathu.
Masauyo : Caciwili?
Dalitso : Citsime ciyenera kuhala pafuli ndi mseu kuti galimoto izibweletsaka sementi, njelwa ndi zina zotere.
Masauyo : Kalanga ine! zofunika zaculuka!
Dalitso : Inde. Cacikulu cina ndikuone cuti citsime cili pamtunda mapazi 50 kutili ndi zimbuze kapena citsime ca ng'ombe.

2. Trainer reads and explains the dialogue in Motivation using gestures.

3. CULTURAL NOTES

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

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

FUNCTION: Seeking advice on how to locate/place a well

1. VOCABULARY

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

Kusankha/kufuna malo oyenera
Kulambula malo pom a la citsime
Kupima ukulu wa citsime
Kumangila pafupi/patali
Pamtunda
Munsi
Kuyenera
Njelwa
Simenti
Mitunda
Phazi/mapazi
Ndipo cina ndi ici
Cina cacikulu
Cinanso cacikulu
Poyamba/coyamba
Caciwili
Cacitatu
Cacinali
Cacisanu
Cotsatila
Cotsilizila/potsilizila

2
b) Trainer reads the dialogue once again and asks the following global comprehension questions:

1. Pomanga citsime, ndi ciani royamba cifunika?
2. Citsime amanga mapazi angati kutali ndi cimbudzi?

2. GRAMMAR

Trainer writes, reads and explains the use of ordinal numbers to describe a sequence.


3. FUNCTION

Trainer writes, reads and explains the dialogue.

A. Tiwaone wawa.
B. Yeo wawa. Kodi malo yomangapo citsime yayenera kukhala yotani?
   A. Yayenera kukhala kutali ndi madzi a myula.
   B. Cabwino. Nanga ndi ciani cina cacikulu?
   A. Sicabwino kumanga citsime pa malo yamyala.
   B. Zikomo kwambiri.

b) Seeking advice on how to locate/place a well.

III PRACTICE

Role play

a) Trainer asks trainees to make a dialogue in pairs. One is seeking advice from another on how to locate a well.

b) Trainer asks trainees to arrange the following process in sequence using appropriate ordinal numbers/expressions.

Gotsani dothi ndi fosholo.
Pimani ukulu wa citsime. Kumbani ndi khasu/piki.
Lambulani pa malo mwasankha.
IV TASK

Trainer asks trainees to go and ask technical experts for a sequence on how to construct a well.
NYANJA

TRAINEE'S BOOK

LESSON 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 the other.

1. Dialogue.

Dalitso : Muli bwanji?
Masauco : Ndiri bwino. Ndabwela kufunsako m'mene m'mangila zitsime. Tifuna kumanga cimodzi m'mudzi mwathu.
Dalitso : Ndi nkhan iya bwino iyo. Coyamba ndikupeza malo yoyenera.
Masauco : Caciwill?
Dalitso : Citsime ciyenera kukhala pafupi ndi mseu kuti galimoto izibweletsa sementi. njelwa ndi zina zotere.
Masauco : Kalanga ine! zofunika za culuka!
Dalitso : Inde. Carikulu cina ndikuona kuti citsime cili pamtunda mapazi 50 kutali ndi cimbudzi kapena citsime ca ng'ombe.

2. CULTURAL NOTES

Kale anali kumangira zitsime m'mbali mwa m'tsinje kotelo kuti madzi yakumtunda ya mvula yanali kugwela mu zitsime zomwe izi. Madzi otele sanali yabwino ku anthu ndiponso sanai kuuyaphikako konse asanamwe.
Traditionally, wells were usually sited on the banks of a river (down the slope) and so running water collected into the wells making the water a health hazard especially that water was rarely or never boiled for drinking.
2. EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

FUNCTION: Seeking advice on how to locate/place a well

1. VOCABULARY

Kusankha/kufana maloyo yenera - To select/look for a suitable place.
Kulambula malo pomangila citsime - To clear the area for building a well.
Kupima ukulu wa citsime - To measure the size of a well.
Kumangila pali/patali - To build near/far away.
Pamatunda - Up the stop
Munsi - below/down the slope
Kuyenera - to be suitable
Njelwa - bricks
Simenti - Cement
Mitunda - Miles/kilometre
Phazil/mapazi - Pace/paces.

Ndipo cina ndi ici. Another important thing is this:
Cina cacikulu: Another important thing,
Cinanso cacikulu: One other important thing is.

2. GRAMMAR

The following expressions (ordinal numbers) are used to describe a sequence.

Poyamba/coyamba - first
Caciwili - second
Cacitatu - third
Cacinaĩ - fourth
Cacisanu - fifth
Cotsatila - next
Cina cacikulu - another important thing
Cinanso cacikulu - one other important thing is
Ndipo cina ndi ici - another important thing is
Cotsilizila/potsilizila - finally/last

FUNCTION

Seeking advice on how to locate a place a well.

I. PRACTICE

Role play

a) Make a dialogue in pairs. One should seek advice from another on how to locate a well. (Describing a technical sequence).

b) Arrange the following process in sequence using appropriate ordinal numbers/expressions.

Cotsani dothi ndi fosholo.
Pimani ukulu wa citsime.
Lambulani pa malo mwasankha.

IV. TASK

Ask a technical expert for a sequence on how to construct a well.

V. RATE YOURSELF

I can seek advice on how to locate a well.

- Yes
- Not yet.
NYANJA

TRAINER'S BOOK

LESSON 4:  TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO EXPLAIN HOW TO MAINTAIN A WELL.

WARM UP  A PICTURE OF A WELL WITH A WOMAN SWEEPING THE SURROUNDING.

1. MOTIVATION
   SCENARIO: Shawn explains to Kathumba people on how to maintain a well.

1. Trainees listen to the dialogue.

   Shawn : Muli bwanji kuno azanga?
   A mwakathumba : Tilili bwinono. Fikani.
   Shawn : Inde azanga, lelo nabwera kuti tipunzitsane pa zokasungidwe ka zitsime. Muyenera kuyendera zitsime masiku onse.
   A mwakathumba : Cifukwa ndisani?
   Shawn : Cifukwa ngati zitsime zayamba kupanga ming'alu dzipi kuti zilipafupi kuonongeka, ndiponsondo ndicosayesa kuponda pofhela pa citsime cimene cikile cibvundikilo cifukwa ungathilemo dothi kapenasiko kugweramo.
   A mwakathumba : Zikomo kwambiri potidziwitsako zonse izi ndipo tizadziwitsako onse am'mudzi kuti tizisunga bwinono zitsime.

   Shawn : Cabwino tsalani bwino.

2. Trainer reads and explains the dialogue in Motivation using gestures.
3. **CULTURAL NOTES**

a) *Sometime back only men used to sink well but nowadays even women do it.*

b) *Drawing water from the stream or wells is only a woman's job, unless a man is a bachelor.*

II **EXPLOITATION**

<table>
<thead>
<tr>
<th>VOCABULARY: Words and expressions related to the well</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRAMMAR: Kuoneka Ngati/Monga (To look like)</td>
</tr>
<tr>
<td>FUNCTION: Explaining how to maintain a well.</td>
</tr>
</tbody>
</table>

1. **VOCABULARY**

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

   - Citsime
   - M'gomo/cibekete
   - Kukumba
   - Kutunga
   - Kuguza
   - Madzi
   - Kugamuka
   - M'ng'alu
   - Citsekero/cibvundikiro
   - Cithini
   - Nthambo
   - Kusenza
   - Kutula

b) Trainer reads the dialogue in Motivation once more and then asks the following global comprehension questions.
a) Shawn anawauza ciani?
b) Kodi amwakathumba anakondwera ndi mau a Shawn?

2. GRAMMAR

Trainer writes, reads and explains

A. Citsime ici caoneka monga cingagamuke.
B. Zibekete izi zioneka ngati zadooka.
C. Nthambo iyi iwoneka ngati yafupika.
D. Thabwa lapacitsime monga lathyoka

3 FUNCTION

Trainer writes, reads and explains the dialogue.

A. Iwe m'nzanga tiye ku citsime.
B. Kuli ciani?
   A. Tikaone ngati ndipobvundikira ndiponso agati mumbali mulibe ndele.
   B. Ndele ndi ciani?
   A. Ndele ndi zija zimela m'mbali mwa citsime, zobiriwira. Ngati munthu wapondapo amatelera kapena kugwa.
   B. Tsopano ngati tazipeza tidzacita ciani?
   A. Tidzazicotsha ndi kubvundikira pa citsime kuti anthu azitunga bwino madzi.
   B. Ndi nzelu yabwino iyo tiye tipite.

III PRACTICE

a) One trainee to ask another trainee how they maintain the wells in Katete.

b) Ask trainees to construct their own sentences using the expression "KUONEKA NGATI/KUONEKA MONGA.

C) Trainees to find out from their host families how to construct and maintain a well in their village.
IV TASK

Trainees to find out from their host families how they construct and maintain the wells in their villages.
NYANJA

TRAINEE'S BOOK

LESSON 4: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO EXPLAIN HOW TO MAINTAIN A WELL.

1. MOTIVATION
SCENARIO: Shawn explains to Kathumba people on how to maintain a well.

1. DIALOGUE:

Shawn : Muli bwanji kuno anzanga?
A mwakathumba : Tili bwino. Fikani.
A mwakathumba : Cifukwa ndi ciani?
Shawn : Cifukwa ngati zitsime zayamba kupanga ming'alu dziwani kuti zilipafupi kuonongeka, ndiponso ndicosayesa kuponda pothela pa citsime cimene cibile cibvundikilo cifukwa ungathilemo dothi kapenanso kugwerano.
A mwakathumba : Zikomo kwambiri potidziwitsako zonse izi ndipo tidzadziwitsako onse am'mudzi kuti tizisunga bwino zitsime.
Shawn : Cabwino tsalani bwino.
2. CULTURAL NOTES

a) Kale amuna ndiwo amakumba zitsime, koma lelo akazinso amakumba zitsime. 
_Sometime back only men used to sink wells but nowadays even women do it._

b) Kutunga madzi ku citsime ndi nchito ya akazi pokhapo ngati mwa amuna sanakwatre. 
_Drawing water from the stream or wells is only a woman’s job, unless a man is a bachelor._

II EXPLOITATION

| VOCABULARY: Words and expressions related to the well |
| GRAMMAR: Kuoneka Ngati/Monga (To look like) |
| FUNCTION: Explaining how to maintain a well. |

1. VOCABULARY

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citsime</td>
<td>a well</td>
</tr>
<tr>
<td>M'gomo/cibekete</td>
<td>water container</td>
</tr>
<tr>
<td>Kukumba</td>
<td>to dig</td>
</tr>
<tr>
<td>Kutunga</td>
<td>to draw water</td>
</tr>
<tr>
<td>Kuguzi</td>
<td>to pull</td>
</tr>
<tr>
<td>Madzi</td>
<td>water</td>
</tr>
<tr>
<td>Kugamuka</td>
<td>to fall apart</td>
</tr>
<tr>
<td>M'ng'alu</td>
<td>a crack</td>
</tr>
<tr>
<td>Citsekero/cibvundikiro</td>
<td>cover/lid</td>
</tr>
<tr>
<td>Cithini</td>
<td>a tin</td>
</tr>
<tr>
<td>Nthambo</td>
<td>a rope</td>
</tr>
<tr>
<td>Kusenza</td>
<td>to carry on the head</td>
</tr>
<tr>
<td>Kutula</td>
<td>to remove from head</td>
</tr>
</tbody>
</table>
2. GRAMMAR

A. Citsime ici caoneka monga cingagamuke.  
   *This well looks as if it will collapse.*
B. Zibekete izizione ka ngati zadooka.  
   *These bucket looks as if they have holes.*
C. Nthambo iyiwoneka ngati yafupika  
   *This rope looks as if it is short*
D. Thabwa la pacitsemonga la thyoka.  
   *The planks for the well looks as if it is broken.*

3. FUNCTION

Explaining how to maintain a well.

III PRACTICE

a) Ask another trainee on how they maintain the wells in Katete.

b) Construct their own sentences using the expression "KUONEKA NGATI/KUONEKA MONGA."

(c) Make a dialogue in pairs on good maintenance of a well.

IV TASK

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

V SELF EVALUATION

I can explain how to maintain a well.

- Yes
- Not yet
NYANJA

TRAINER'S BOOK

LESSON 5: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO EXPLAIN TO MOTHERS HOW TO PREPARE ORS.

1. MOTIVATION
SCENARIO: Volunteer Ruth arrives in Chiparamba and explains to mothers how to prepare ORS.

1. Trainees listen to the dialogue.

Ruth : Muli bwanji nonse?
Women : Tili bwino.

Women : Kodi madzi a moyo apana bwanji?

Women : Zikomo kwambiri.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES
   a) In villages some people do not boil water for drinking.
II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION: Explaining how to prepare ORS.

1. VOCABULARY

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

Kupanga
kutulula
kukonzekela
kugadutsa
kuvundula
kuzizila
kupatsa
kumwa
mankhwala
mphamvu
moto
odwala

GLOBAL COMPREHENSION QUESTIONS

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

- Kodi madzi amoyo ndi mankwala aciani?
- Chulani zinthu zofunika po panga madzi amoyo?
2. **GRAMMAR**

**IMPERATIVES** (Revision)

i) Trainer writes the following sentences on the board, reads and explains them to revise strong and polite commands.

<table>
<thead>
<tr>
<th>Strong Command</th>
<th>Polite Command</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bweletsa madzi</td>
<td>Bweletsako madzi</td>
</tr>
<tr>
<td>2. Ikaniki mcele</td>
<td>Ikankoni mcele</td>
</tr>
<tr>
<td>3. Vundula shunga</td>
<td>Vundulako shuga</td>
</tr>
<tr>
<td>4. Mwani mankhwa la</td>
<td>Mwaniko mankhwa la</td>
</tr>
</tbody>
</table>

b) Trainer writes infinitives on the flash cards and gives trainees to form commands.

**LOCATIVES** (Revision)

i) Ikani shuga mu madzi.
ii) Ika madzi pa chitofu.
iii) Gadutsani madzi pa moto.
iv) Ndizapita kuchipatala.

c) Trainer asks trainees to form their own sentences using the locatives mu, pa, and ku.

3 **FUNCTION**

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

A. Bwanji m'nzanga?
B. Pang'ono.
A. Nd i ci an cikubvuta?
A. Ilyai m'nzanga, gadutsa madzi pa moto, usakanize mcele ndi shuga. Akazizila umwe. Udzakhala bwino.
B. Zikomo kwabiri.

b) Trainees to write a dialogue on the preparation of ORS.
III PRACTICE

a) Fill in the blanks with either an imperative/command or locative.

1. ----------moele ndi shuga (kubweletsu)
2. Ika m'phika ------ chitofu
3. Ika madzi ---------m'phika
4. ------------jita imodzi ya madzi (kutenga)
5. ----------(kuika) madzi ----------moto.

ii. Trainees to list what is needed to prepare ORS

IV TASK

Trainer asks trainees to go to a shanty compound, introduce themselves and talk to people about the importance of ORS.
NYANJA

TRAINEE'S BOOK

LESSON 5: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: HEALTH
COMPETENCY: TO BE ABLE TO EXPLAIN TO MOTHERS HOW TO PREPARE ORS.

1. MOTIVATION
SCENARIO: Volunteer Ruth arrives in Chiparamba and explains to mothers how to prepare ORS.

1. DIALOGUE.

   Ruth   : Muli bwanji nonce?
   Women : Tili bwino.

   Women  : Kodi madzi a moyo apanga bwanji?

   Women  : Zikomo kwambiri.

2. CULTURAL NOTES
   a) M'midzi anthu ena samagadutsa madzi yakumwa,
   In villages some people do not boil water for drinking.
II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION: Explaining how to prepare ORS.

1. VOCABULARY

Kupanga - to make
kutulula - diarrhoea
kukonzekela - to prepare
kugadutsa - to boil
kuvundula - to stir
kuzizila - to be cold
kupatsa - to give
kumwa - to drink
mankhwala - medicine
mphamvu - power
moto - fire
odwala - a sick person

2. GRAMMAR

IMPERATIVES (Revision)

i) When you drop 'ku' from an infinitive it becomes a strong command.

ii) When you add 'ko' to a strong command it becomes a polite command.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Strong Command</th>
<th>Polite Command</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kubweletsa</td>
<td>Bweletsa madzi</td>
<td>Bweletsako madzi</td>
</tr>
<tr>
<td>(to bring)</td>
<td>(bring water)</td>
<td>(Please bring water)</td>
</tr>
<tr>
<td>Kusakaniza</td>
<td>Sakanizani</td>
<td>Sakanizankoni</td>
</tr>
<tr>
<td>(to mix)</td>
<td>(mix)</td>
<td>(please mix)</td>
</tr>
</tbody>
</table>
Strong Command | Polite Command
---|---
Bweletsa madzi (bring water) | Bweletsani Madzi (please bring water)
Ika mcele (put some salt) | Ikakonji mcele (please put some salt)
Vundula shuga (stir the sugar) | Vundulakonji shuga (Please stir the sugar)

b) Second Person plural

i) Bweletsani madzi -bring some water | Bweletsankonji madzi -please bring some water

ii) Ikani mcele - put some salt | Ikankonji mcele -please put some salt

iii) Vundulani shuga -stir the sugar | Vundulakonji shuga -please stir the sugar

iv) Sakaniza mcele ndi shuga -mix salt and sugar | Sakanizankonji mcele ndi shuga -please mix salt and sugar

RULE: drop the 'i' in 'm' and add koni e.g.

Vundula + ni = Vundulani (stir) | Vundulani + nkoni = Vundulankoni (Please stir)

b) Trainees to make commands from infinitives on the flash cards.

LOCATIVES (Revision)

i) Ikani shuga mu madzi. put sugar in the water

ii) Ika madzi pa chitofu. put water on the stove

iii) Gadutsani madzi pa moto. Boil water on the fire

iv) Ndzizapita ku chipatala. I will go to Chipata

c) Form sentences using the locatives mu, pa, and ku.
3 FUNCTION

Preparation of ORS.

III PRACTICE

a) Fill in the blanks with either an imperative/command or locative.

1. --------mcele ndi shuga (kubweletsa)
2. lka m'phika ------ chitofu
3. lka madzi ---------m'phika
4. -----------lita imodzi ya madzi (kutenga)
5. ------(kurka) madzi ---------moto.

IV TASK

Go to a shanty compound, introduce yourself and talk to people about the importance of ORS.
NYANJA

TRAINER'S BOOK

LESSON 6: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATER/SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO TALK ABOUT THE WATERBORNE DISEASES AND THEIR CAUSES IN ZAMBIA.

1. MOTIVATION
SCENARIO: Two volunteers, Ruth, who has worked in Zambia for a year and Dean, who is just starting this year, discuss some waterborne diseases.

1. Trainees listen to the dialogue.

Ruth : Bwanji Dean?
Dean : Ooh inde! Ndynamwa madzi amu m'tsinje ku maliro dzulo.
Ruth : Madzi otele amakhala ndi tizilombo tambili tomwe timafallitsa matenda osiyansiyana.
Dean : Ehe, monga kutulula. Tandikumbutsako kodi matenda yena ndi yotani?
Ruth : Pali akolela, adisentili ndi atalifodi, matenda omwe amabwela ngati munthu amwa madzi osawiritsa.
Dean : Cabwino. Ndipo likodzo limabwela ngati munthu asamba mu m'tsinje m'mene odwala matendawa anakodzela.
Ruth : Ndi umbuli wotero tifunika kugonjetsa.
Dean : Wanenetsa.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

Villagers would deal quite adequately with typhoid, fever dysentery and bilharzia using traditional medicine but they would not cope with a cholera epidemic.
II EXPLOITATION

VOCABULARY: Names of common waterborne diseases, their causes and related expressions.

GRAMMAR: Kubwela ngati (caused when) and otene (such).

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

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

Kolela (Cizuulu)
kutulula
tafodi
likodzo
disentili
kuopsya
Kufalitsa
kugadutsa madzi
kuwiritsa madzi
Kuphika madzi.
kupewa
kucingiliza
Kuteteza
Madzi ogadutsa/owiritsa/ophika
Tizilombo
Kuyenera
Kufunika
oslyanaslyana
kukona
a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

- Kodi ndi bvuto lanji lipezeka mu madzi amu m’tsime?
- Kodi matenda akolela, ataifodi ndi adisentili amabwela ngati munthu watani?

2. GRAMMAR

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

a) KUBWELA NGATI (WHEN)

i) Malungo amabwela ngati munthu alumiwa na udzudzu.

ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.

iii) Kutulula kumabwela ngati munthu adya zauve.agr. + mabwela ngati munthu

b) 'otere' (such)

i) Nyumba illibe mazenera. (Nyumba) votere sylfunika.

ii) Zakudya zili ndi uve. Zakudya zotere ndi zoipa.

iii) Cimanga ndi cowola. (Cimanga) cotere sicabwino.

iv) Ndi malo audzudzu. (Malo) wotere ndi oopsya.

v) Kutulula kwanyanya. (Kutulula) kotere kumapha.

NB. Noun agreement of 'otere'.
3. FUNCTION

a) Trainer writes, reads and explains this dialogue.

A. Nkwabwino?
B. Ai m'inzanga. Mung'ono wanga ali mu cipatala.
   Anapita kukawedza nsomba sabata latha.
   Anabwela odwala m'mimbo u wakamwazi.
   Atulula magazi.
A. Pepa m'inzanga. Kodi awo simatenda ocohela ku madzi?
B. Inde kumwa madzi osagadutsa.
A. Osada nkhawa. Malinga alandila thandizo ku cipatala.
B. Zikomo. Ndamvera kuti Petulo ali ndi likodzo.
   Akodza magazi.
A. Caipa.

III PRACTICE

1. Trainer asks trainees to construct sentences using :-

   a) Kubwela ngati (2 sentences)
   b) -Otere (2 sentences)

2. Trainer asks trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

V TASK

Trainer asks trainees to meet people around and find out how much they know about common waterborne diseases and their causes.
NYANJA

TRAINEE’S BOOK

LESSON 6:
LEVEL:
TOPIC:

TECHNICAL COMPETENCY
INTERMEDIATE
WATER/SANITATION AND HEALTH EDUCATION

COMPETENCY:

TO BE ABLE TO TALK ABOUT THE WATERBORNE DISEASES AND THEIR CAUSES IN ZAMBIA.

1. MOTIVATION

SCENARIO: Two volunteers, Ruth, who has worked in Zambia for a year and Dean, who is just starting this year, discuss some waterborne diseases.

1. DIALOGUE.

Ruth : Bwanji Dean?
Dean : Ooh inde! Ndinamwa madzi amu m’tsinje ku maliro dzulo.
Ruth : Madzi otele amakhala ndi tizilombo tambili tomwe timafalitsa matenda osiyanasiyana.
Dean : Ehe, monga kutulula. Tandikumbutsako kodi matenda yena ndi yotani?
Ruth : Pali akolela, adisentili ndi ataifodi matenda omwe amabwela ngati munthu amwa madzi osawiritsa.
Dean : Cabwiro. Ndipo likodzo limabwela ngati munthu asamba mu m’tsinje m’mene odwala matendawa anakodzela.
Ruth : Ndi umbuli wotere tifunika kugonjetsa.
Dean : Wanenetsa.
2. CULTURAL NOTES

Ku mudzi anthu angathe kucilitsa matenda ataifodi, disentili ndi likodzo ndi mankhwala aciboi, koma sangakwanitsa konse kucilitsa kolela.
Villagers would deal quite adequately with typhoid, fever, dysentry and bilharzia using traditional medicine but they would not cope with a cholera epidemic.

II EXPLORATION

VOCABULARY: Names of common waterborne diseases, their causes and related expressions.

GRAMMAR: Kubwela ngati (caused when) and otere (such).

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

Kolela (Cizuulu) - Cholera
kutulula - diarroea
taifodi - typhoid fever
likodzo - bilharzia
disentili - dysentry
kuoipsya - deadly/dangerous
Kufalitsa - to spread
kugadutsa madzi - to boil water
kuwiritsa madzi - to boil water
Kuphika madzi - to boil water
kupewa/kucingiliza - to prevent
Matenda - diseases
Madzi ogadutsa - boiled water
Tizilombo - germs
Kuyenera - to be necessary/appropriate
Kufunika - to be required
osilyanasiyana - various/different kinds
2. GRAMMAR

a) AGRI. MABWELA NGATI MUNTHU

i) Malungo amabwela ngati munthu alumiwa na udzudu.
Malaria fever is caused by mosquito bites.

ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.
Cholera is caused when a person drinks unboiled water.

iii) Kutulula kumabwela ngati munthu adya zauwe.
Diarrhoea is caused by eating dirty food.

b) Noun agreement of -otere' (such)

i) Nyumba ilibe mazenera. (Nyumba) votere siyifunika.
The house has no windows. Such (a house) is not good.

ii) Zakudya zili ndi uve. Zakudya zotere ndi zoipa.
The food is dirty. Such (food) is not good.

iii) Cimanga ndi cowola. (Cimanga) cotere sikabwino.
The maize is rotten. Such (maize) is not good.

iv) Ndi malo audzudu. (Malo) wotere ndi oopsya.
The area is infested with mosquitoes. Such (an area) is dangerous.

v) Kutulula kwanyanya. (Kutulula) kotere kumapha.
Diarrhoea is getting worse. Such (diarrhoea) kills.

3. FUNCTION

Discussing water-borne diseases.
111 PRACTICE

1. Trainees to construct sentences using:-
   a) Kubwela ngati (2 sentences)
   b) -Otere (2 sentences)

2. Trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

V TASK

Trainees to meet people around and find out how much they know about common waterborne diseases and their causes.

VI SELF EVALUATION

I can talk about common waterborne diseases and their causes.

- Yes
- Not yet
NYANJA

TRAINER'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATERBORNE DISEASES

COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE
PREVENTIVE MEASURES AND
TREATMENT OF WATERBORNE DISEASES.

1. MOTIVATION
SCENARIO: Dean explains to Chimwemwe of Mwani,
preventive measures and treatment of waterborne diseases.

1. Trainees listen to the dialogue.

Dean : Bwanji acikulile?
Chimwemwe : Pang'ono ndimvera mmimba kutsina.
Dean : Kodi unadya ciani dzulo?
Chimwemwe : Sindinadye cilicone dzulo, koma
ndinamwa madzi kwambiri.
Dean : Kodi madzi amene unamwa anali
ophikidwa kapena iyai?
Chimwemwe : Iyai sanali ophikidwa.
Dean : Inde, madzi akumwa ayenera kaphikidwa
nthawi zonse cifukwa ngati simutele
mudzayamba kudwala matenda monga koiela.
likodzo ndi m'mimba mwa kamwazi.
Chimwemwe : Kodi! Iyai ndithu ndamvetsa kwambiri ndipo
sindizayesano kumwa madzi yosaphika
cifukwa angandipatse matenda.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

Most people in villages do not boil water for drinking.
II EXPLOITATION

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

GRAMMAR: 
- Ngati + negative + pp + telo
- Ngati + pp + telo

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.

Kolela (Cizuulu)
pang'ono
kutsina
likodzo
kumvera
kapena
kuno
kwathu
kudziwa
kuyenera
kutelo
kuyamba
mmimba mwa kamwazi
kuyesa
kupatsa
a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

i) Ndi ciani ciwawa Chimwemwe?
ii) Kodi anadya ciani dzulo?
iii) Kodi anamwa madzi?

2. GRAMMAR

Trainer writes the following sentences on the board, reads, explains and makes extensions.

a) Ngati + negative + pp + telo
   Ngati + pp + telo

i) Ndiziphika madzi akumwa ngati nditeloto ndidzakhala wa umoyo.

ii) Uzisesa pa citsime ngati sutelo mudzawela dothi.

iii) Azimwa madzi ophika ngati satelo adzadwala.

iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.

3. FUNCTION

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

A. Upita kuti Manase?
B. Kukatungu madzi kwitsinje.
A. Ku mtsinje! ndiyu kuti mulibe zitsime m’mudzi mwanu?
B. Lyai mulibe.
A. Koma ndlbwino kuti muzimwa madzi a m’citsime asati amu mtsinje cifukwa Madzi a mu mtsinje ali ndi tizilombo.

111 PRACTICE

a) Trainer asks trainees to make a dialogue on how to prevent waterborne diseases.

b) Trainer tells trainees to list down names of waterborne diseases.
5) Trainer tells trainees to make sentences of their own using NGATI -TELO

V TASK

Trainer asks trainees to find out from their host families if they always boil drinking water.
TRAINEE'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATERBORNE DISEASES

COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE PREVENTIVE MEASURES AND TREATMENT OF WATERBORNE DISEASES.

1. MOTIVATION

SCENARIO: Dean explains to Chimwemwe of Mwami, preventive measures and treatment of waterborne diseases.

1. DIALOGUE

Dean : Bwanji acikulile?
Chimwemwe : Pang'ono ndimvera mmimba kutsina.
Dean : Kodi unadya ciani dzulo?
Chimwemwe : Sindinadye ciliconse dzulo, koma ndinamwa madzi kwambiri.
Dean : Kodi madzi amene unamwa anali ophikidwa kapena iyal?
Chimwemwe : Iyai sanali ophikidwa.
Dean : Inde, madzi akumwa ayenera kuphikidwa nthawi zonse cifukwa ngati simutelo mudzayamba kudwala matenda monga kolela, likodzo ndi m'mimba mwa kamwazi.
Chimwemwe : Kodi! Iyai ndithu ndamvetsa kwambiri ndipo sindidzayesano kumwa madzi yosphika cifukwa angandipatse matenda.

2. CULTURAL NOTES

Anthu ambiri m'midzi sakumwa madzi ophika
Most people in villages do not boil water for drinking.
II EXPLOITATION

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

GRAMMAR: Ngati - negative + pp + telo
Ngati - pp + telo

FUNCTION: Discussing waterborne diseases.

1. VOCABULARY

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolela (Cizuulu)</td>
<td>Cholera</td>
</tr>
<tr>
<td>pang'ono</td>
<td>not so well</td>
</tr>
<tr>
<td>kutsina</td>
<td>to ache</td>
</tr>
<tr>
<td>likodzo</td>
<td>Bilhazia</td>
</tr>
<tr>
<td>kumvera</td>
<td>to feel</td>
</tr>
<tr>
<td>kapena</td>
<td>may be</td>
</tr>
<tr>
<td>kuno</td>
<td>here</td>
</tr>
<tr>
<td>kwathu</td>
<td>at home</td>
</tr>
<tr>
<td>kudziwa</td>
<td>to know</td>
</tr>
<tr>
<td>kuyenera</td>
<td>must</td>
</tr>
<tr>
<td>kutelo</td>
<td>like that</td>
</tr>
<tr>
<td>kuyamba</td>
<td>to begin</td>
</tr>
<tr>
<td>mmimba mwa kamwazi</td>
<td>dysentry</td>
</tr>
<tr>
<td>kuyesa</td>
<td>try</td>
</tr>
<tr>
<td>kupatsa</td>
<td>to give</td>
</tr>
</tbody>
</table>
2. **GRAMMAR**

**RULE**

a) Ngati – negative - pp – telo
   Ngati – pp – telo

   i) Ndiziphika madzi akumwa ngati nditelo ndidzakhala wa umoyo.

   *I will be boiling drinking water, if I do so. I will be healthy.*

   ii) Uzisesa pa citsime ngati satelo mudzagwela dothi.

   *You should sweep the surrounding of the well, if you don’t do that dirt will fall in.*

   iii) Azimwa madzi ophika ngati satelo adzadwala.

   *He should drink boiled water, if he does not do so, he will fall ill.*

   iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.

   *We should clean the surrounding of the well, if we do so, it will be clean.*

3. **FUNCTION**

Discussing waterborne diseases.
III PRACTICE

a) Make a dialogue in pairs on how to prevent waterborne diseases.

b) List down names of waterborne diseases.

c) Make sentences of your own using NGATI - TELO

V TASK

Trainees to find out from their host families if they always boil drinking water.
NYANJA

TRAINERS BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION

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

1. MOTIVATION

SCENARIO: A villager, Chingaipe approaches Volunteer Robert to brief him on the necessary steps in the construction of a pit latrine.

1. Trainees listen to the dialogue.

Chingaipe : Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?
Chingaipe : Nanga zinanso ndi zotani?
Robert : Uyenela kukhokhomera zikhomo m'mangondya anai ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje litalike.
Chingaipe : Ndi ciani ndingaikhe pamwamba pa dzenjelo?
Chingaipe : Zikomo kwambili tsala bwino.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

1. Most rural residents are without proper toilets and instead go into the bush.

2. In villages, toilets are normally built behind the house.
II EXPLOITATION

**VOCABULARY:** Words and expression related to latrines.

**GRAMMAR:** Use of 'after' pp + ta + root + a

**FUNCTION:** Construction of latrines.

1. **VOCABULARY**

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

   Kufunda
   Kufotozoa
   Kumanga
   Capafupi
   Kusanka
   Malo
   Kacitidwe
   Kukhokhomeria
   Zikhomo
   Kugwa
   Potsilizila
   Dengana
   Kukonza

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

   - Kodi Chingaipene anali kufunda ciani?
   - Chulani zofunika kutsatila pomanga zimbudzi.

2. **GRAMMAR**

   a) The use of "after"

   Rule: pp + a + root + a

   i) Ungathe kumanga cimbudzi utapeza malo abwino.
ii) Anaik. denga at... anga zipupa.
iii) Titakumba dzenie, tiyenera kuika mitengo pamwamba.
iv) Munabweletsa mitengo atatha kumanga cimbudzi.

3. FUNCTION
   a) Trainer write, reads and explains this dialogue.
      A. Bwanji m'nzanga Shawn?
      B. Nkhasako.
      A. Ine ndaganiza kuti ndimangwe cimbudzi. Kodi
         ndingatani kuti nditero?
      B. Coyamba uyenela kupeza zitsulo zogwiliitsa
         mhito monga wilibala. piki, khasu nthambo,
         fosholo, sando ndi zina zotere.
      A. Nanga ndikapeza zitsulozi ndidzatani?
      B. Kumba dzenie, ndipo umange kanyumba, ndi
         kuika denga pamwamba.
   b) Trainer asks trainees to read and dramatise the
dialogue.

III PRACTICE
1. Trainer asks trainees to construct sentences using :-
   "ta" (after)
   2. Trainer asks trainees to list down all the necessary
      steps in the construction of pit latrines.
   3. Trainer asks trainees to make a short dialogue in pairs.

V TASK
Trainer asks trainees to go to nearby shanty compounds
and explain to people the necessary steps in the construction
of pit latrines.
NYANJA

TRAINEE'S BOOK

LESSON 8:
LEVEL:
TOPIC:

TECHNICAL COMPETENCY
INTERMEDIATE
SANITATION

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

1. MOTIVATION
SCENARIO: A villager, Chingaipe approaches Volunteer Robert to brief him on the necessary steps in the construction of a pit latrine.

1. DIALOGUE.

Chingaipe : Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?

Chingaipe : Nanga zinanso ndi zotani?
Robert : Uyenela kukhokhomera zikhomo m'mangondya anal ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje ltalike.

Chingaipe : Ndi ciani ndingaikwe pamwamba pa dzenjelo?
Chingaipe : Zikomo kwambili tsala bwino.

2. CULTURAL NOTES

1. Anthu ambiri m'midzi alibe zimbudzi zabwino koma amapita mthengo kukadzithandiza.
Most rural residents are without proper toilets and instead go into the bush.
   In villages, toilets are normally built behind the house.

II EXPLOITATION

<table>
<thead>
<tr>
<th>VOCABULARY: Words and expression related to latrines.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRAMMAR: Use of 'after' pp - ta - root - a</td>
</tr>
<tr>
<td>FUNCTION: Construction of latrines.</td>
</tr>
</tbody>
</table>

1. VOCABULARY

- Kufuns-a: to ask
- Kufo-to-koza: to explain
- Kuman-ga: to build
- Capa-lu-pi: something easy
- Kusankha: to choose
- Malo: place
- Kaciti-dwe: how to be done
- Kukho-kho-mera: to nail/hammer
- Zikhomo: pegs
- Kugwa: to fall
- Potsi-liza: at last/finally
- Denga: root
- Kukonza: to clear

2. GRAMMAR

   a) The use of "after"

   Rule: pp + a + root + a

   i) Ungathe kumanga cimbudzi utapeza malo abwino.
      You can build the toilet after finding a good beer.
   ii) Anaika denga atatsiliza kumanga zipupa.
      They put the roof after completing building the walls.
   iii) Titakumba dzenje, tiyenera kuika mitengo pamwamba.
Jigging the pit, we must put the poles.

iv) Munabweletsa mitengo atanga kumanga cambudzi. *They brought the poles after they had completed building the latrine.*

III FUNCTION

Dialogue.

III PRACTICE

1. Trainees to construct sentences using: -
   "ta" (after)

2. Trainees to list down all the necessary steps in the construction of pit latrines.

3. Trainees to make a short dialogue in pairs.

V TASK

Trainees to go to nearby shanty compounds and explain to people the necessary steps in the construction of pit latrines.
NYANJA.

TRAINER'S BOOK

LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO EXPLAIN GOOD SUSTAINABLE HEALTH ACTIVITIES TO WOMEN ESPECIALLY.

1. MOTIVATION
SCENARIO: A health worker addresses the village women on sustainable good health activities.

1. Trainees listen to the dialogue:

Health Worker : Tiwaone azimali nonse. Akumpando Cacikulu n’abwela kuti t’kambilane pa zofanika kucita inu azimali poteteza matenda.

Women Folk : Kodi ndi zinthu zotani tlyenera kutsatira?

Health Worker : Coyamba, pezani njira zopowelamo matenda oopsya.

Women Folk : Kodi izi ndi njira zotani?

Health Worker : Izi ndi njira monga kusesa m’nyumba kuti mukhale mwaukhondo, kulambula ndi kukhwapa udza pa bwalo pociingiliza malungo ndi kusamba m’manja musanayambwe kudya, kapena mukacoka ku cimbudzi.

Women Folk : Yayi izo zamveka. Kungakhale cina?

Health Worker : Inde comaliza ndi kuyanganitsitsa nthawi zonse kuti njira zi zithandiza kulimbitsa umoyo wabwino mu mabanja mwanu.

Women Folk : Cabwino wawa.

2. Trainer reads and explains the dialogue using gestures.
3. CULTURAL NOTES

1. Most village women are willing enough to learn about the hygienic way of living but there are some old women who are totally oposed to this.

II EXPLOITATION

VOCABULARY: Words and expression related to activities that sustain good community/family health.

GRAMMAR: NDI CABWINO + (INF) (It's good.) SICABWINO - (INF) (It's not good..)

FUNCTION: Discussing activities that promote good family health.

1. VOCABULARY

a) Trainer explains the dialogue of Motivation, makes extensions, writes new words on the board, explains and practices.

Ulemu
Kukambilana
Kuyenera/kufunika
Kuteteza/kucingilita/kupewa
Kutsatira
Kupeza
Oopsya
Kusesa
Ukhondo
Kulambula
Kukhwapya
Udzudzu
Kuyang’anitsitsa
Kulimbikitsa

b) Trainer reads the dialogue in Motivation once again and asks the following global comprehension questions:-
i) Kodi akambilana ciani?
ii) Patsani citsanzo ca njira zolimbikitsa umoyo wabwino.

2. **GRAMMAR**
   Trainer writes the following sentences on the board, reads and uses them to explain NDI CABWINO (It's good) SICABWINO (It's not good).
   
   i) Ndi covenera kusesa m'nyumba kawilikawili.
   ii) Sicabwino kudya cosasamba m'manja.
   iii) Kucingiliza banja ku matenda ndi kofunikà kwambiri.
   iv) Kumwa madzi osaphika sicovenera.

3. **FUNCTION**
   Trainer writes, reads and explains this dialogue.

   A. Timverane azimai nonse. Kodi taphunzila zotani pa tsiku la lelo?
   B. Kutí pali zinthu tlyenera kucita kutí tikhali ndi umoyo wabwino.
   
   A. Tachulani zofunikà.
   B. Cacikulu ndikutsatira njira zogonjetselamo matenda. Ici cizalimbitsa umoyo wabwino m'mabanja mwathu.

   b) Discussing activities that promote good family health.

111 **PRACTICE**

1. Trainer asks trainees to make a dialogue in which they discuss activities that promote good health.

2. Translate the following speech into Nyanja:-

   Attention Ladies. We've met here to discuss activities that promote good family health. Here are some of them.

   (Timverane azimai. Takumana pano kutí tikambilane pa zimene tingacite pokhala ndi umoyo wabwino mu mahanga. Zina mwa izi ndi izi).
V TASK

Trainer asks trainees to visit some shanty compounds and find out what people do to sustain healthy living.
NYANJA

TRAINEE'S BOOK

LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO EXPLAIN GOOD SUSTAINABLE HEALTH ACTIVITIES TO WOMEN ESPECIALLY.

1. MOTIVATION
SCENARIO: A health worker addresses the village women on sustainable good health activities.

1. DIALOGUE

Health Worker : Tiwaone azimali nonse. Akumpondo. Cacikulu ndabwela kuti tikambilane pa zofunika kucita inu azimali poteteza matenda.

Women Folk : Kodi ndi zinthu zotani tiyenera kutsatira?

Health Worker : Coyamba, pezani njira zopewelamo matenda oopsya.

Women Folk : Kodi izi ndi njira zotani?

Health Worker : Izi ndi njira monga kusesa m'nyumba kuti mukhale mwaukhondo, kulambula ndi kukhwapa udzu pa bwalo pociingiliza malungo ndi kusamba m'manja musanayambe kudya, kapena mukacoka ku cimbudzi.

Women Folk : Yayi izo zamveka. Kungakhale cina?

Health Worker : Inde omaliza ndi kuyanganitsitsa nthawi zonse kuti njirazi zithandiza kulimbitsa umoyo wabwingo mu mabanja mwanu.

Women Folk : Cabwingo waw..
2. CULTURAL NOTES

1. Azimai ambili mu midzi ndiodziopleka
   kuhunzila za umoyo wamakono wa udongo
   koma kuli ena acikulile amene safuna kutsatila
   konse.

   Most village women are willing enough to learn
   about the hygienic way of living but there are
   some old women who are totally oposed to
   this.

II EXPLOITATION

VOCABULARY: Words and expression related to activities that
sustain good community/family health.

GRAMMAR: NDI CABWINO + (INF) (It's good..) SICABWINO
+ (INF) (It's not good..)

FUNCTION: Discussing activities that promote good family
health.

1. VOCABULARY

   Ulemu     - honourable
   Kukambilana - to discuss
   Kuyenera/kulunika - to be appropriate/necessary
   Kuteteza/kucingiliza/kupewa - to prevent
   Kutsatira    - to follow carefully
   Kupeza     - to find
   Oopsya     - deadly/dangerous
   Kusesa      - to sweep
   Ukhondo    - cleanliness
   Kulambula  - to clear
   Kukhwapa   - to slash grass
   Udzudzu    - mosquitoes
   Kuyang'anitsitsa - to assess/examine
   Kulimbikitsa - to sustain
2. GRAMMAR

Ndi CABWINO (It's good...) SICABWINO (It's not good...).

i) Ndi voyenera kusesa m'nyumba kawilikawili.
   *It's necessary to often sweep the house.*

ii) Sicabwino kudya kosasamba m'manje.
    *It's is not good to eat without washing one's hands.*

iii) Kucingiliza banja ku matenda ndi kofunika kwambiri.
    *Protecting the family from diseases is very necessary.*

iv) Kumwa madzi osaphika sicoyenera.
    *Drinking unboiled water is not appropriate; not good.*

3. FUNCTION

Discussing activities that promote good family health.

III PRACTICE

1. Make a dialogue in which you discuss activities that promote good health.

2. Translate the following speech into Nyanja:-

   Attention Ladies. We've met here to discuss activities that promote good family health. Here are some of them.

V TASK

Trainees to visit some shanty compounds and find out what people do to sustain healthy living.