CHINYANJA

BASIC COURSE

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Based on Chinyanja Texts, Exercises and Tapes Provided by:

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PREFACE

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

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

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

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

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FOREWORD

Unhoused, disappointed, unanished,
No reckoning made, but sent to my account
With all my imperfections on my head.

Hamlet, Act I, Sc. 5.

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

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

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

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

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

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

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INTRODUCTION

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

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

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

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

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

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

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

1. **Hearing before speaking, and speaking before seeing.**

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

2. **Listening to the dialogue.**

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

3. **Learning to repeat the sentences after the instructor.**

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

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

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

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

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

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

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

4. Learning the meanings of the sentences.

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

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

5. **Reading aloud.**

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

6. **Becoming fluent with the dialogue.**

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

In the English equivalents for Nyanja expressions in this course, use
is made of [ ], ( ), and ( ' ). Square brackets [ ] enclose English words
which have no counterpart in the Nyanja, but which are needed in order to
make a translation into idiomatic English. Round brackets, or parentheses
( ) enclose words which are English counterparts of something in the Nyanja
sentence, but which would not ordinarily be used in the English equivalent.
Round brackets with single quotes are used to indicate a literal English
version of a sentence ( ' ').
SOME FEATURES OF NYANJA PRONUNCIATION

Speakers of English who are studying Nyanja find the pronunciation less difficult than it is confusing. Nyanja has no "clicks", no "whistling z's" and no "coarticulated stops", yet published descriptions of the consonant sounds of the language leave the would-be learner in doubt at some crucial points.

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

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

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

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

(1) voiceless vs. voiced:
   p   b
   f   v
   pf  bv
   ph

(2,3) stop vs. stop-plus-fricative vs. fricative
   p   pf   f
   b   bv   v
   ph

x
aspiration vs. lack of aspiration

\[
\begin{align*}
\text{ph} & \\
\text{pf} & \\
\text{b} & \\
\text{etc.} & \\
\end{align*}
\]

The relationships of these phonetic features within the economy of Nyanja may be represented on the following diagram:

![Diagram showing the relationships between phonetic features]

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

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

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

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

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

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

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

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

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

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

1.

mònlí

a general greeting ('health')

bâmbò

father, form of address used with an adult male, especially if he is married

mâl

corresponding form of address used to women

2.

[ ~ ~ ~ ~ ]
Monî bâmbô.

Good morning.

3.

müli

you are (said to two or more people, or to one person in an honorific sense)

bâwnjî

how?

[ ~ ~ ~ ~ ]
Mônlí. Müli bâwnjî?

Good morning. How are you?

4.

tîlî

we are (or honorific 'I am')

bîwinô

fine, good

kàyà

(an expression of uncertainty)

înû

you (plural, or singular honorific)

[ ~ ~ ~ ]
Tîlî bîwinô.

I'm (honorific) fine.

[ ~ ~ ~ ~ ]
Kàyà înû!

And how about you, how are you?
Observations and conclusions:

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

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

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

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

The letter l in Nyanja stands for a whole range of sounds, some of which sound quite different from one another. Within the system of the Nyanja language, however, all these sounds are treated as if they were the same: an unsophisticated speaker of Nyanja would not normally hear any difference between them. Even so, he might be found to use one of these sounds under one set of conditions (e.g. after the vowels /i/ and /e/), and another of these sounds after other vowels.
In this book, all these sounds will be spelled /1/, but the student should attempt to pronounce each word that contains /1/ just as his tutor does.

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

/ti-/

'_____________________

/______ /

'you (pl. or honorific)'

/-li/

'_____________________

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

Using the dialogue.

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

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

Autobiography, Chapter 1

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

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

DIALOGUE: The dialogue of Unit 1 is continued.

3.

[ ... ]
Mònl. Müli bwanji?

Hello. How are you?

4.

[ ... ]
Ndili bwinò, kàyà inù?

I'm fine, and how are you?

5.

ife
we

mnza
friend, companion

anzathu
my (our) friend(s) (plural or honorific)

[ ... ]
ife till bwinò, kàyà inù anzathù?

Ah, I'm (we're) fine, and you, my friend?

6.

kupita
to go

kuti
where

[ ... ]
Müll kupítà kutì?

Where are you going?

7.

[ ... ]
Ndili kupítà kùLîmbè.

I'm going to Limbe.

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

1. **Subject prefixes.** Compare /ndili/ 'I am' with /tili/ and /muli/.
One form of the prefix for the first person singular is /ndi-/.
Notice, however, that in very polite discourse, a person may refer to both himself and other individuals in the plural. Sentence 7 is /Ndikupita kuLimbe/, but the same person, still speaking about himself only, might have said /Tikupita kuLimbe/. For other examples of the use of the plural in an honorific sense, see Units 5 and 12. Because English does not use this method of showing politeness, most students will profit from a bit of systematic practice at this point.

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

Ndìlì bəlnò. ______________________.
Ndìlì kùpítá kùLímbe. ______________________.
Ndìkùpítá kùLímbe. ______________________.

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

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

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

(4) Cover the right-hand column and try to give the sentences from the left-hand column.
2. The word /anzathu/ may be broken down as follows:

- **a-** prefix designating persons in the plural.
- **-nza** stem meaning 'companion'
- **-thu** possessive adjective meaning 'our', usually separated from the word it modifies, but written together with this particular stem.

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

3. **Subject pronouns and subject prefixes.**

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

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

**Exercise 2.** Associating subject pronouns with corresponding subject prefixes.

Your teacher will give you one of the words in the left-hand column. Reply with the corresponding two-word sentence in the right-hand column:

- Inu
  
  Muli bwanji?

- Ifè
  
  Tili bwino.

- Inè
  
  Ndili bwino.

4. **A very common verb tense: /-li ku-/.**

Compare this pair of sentences:

Muli kupita kuti? Where are you going?  
Mukupita kuti?  


These sentences are apparently completely interchangeable with one another. Both have high tone on the syllable______. 

The word /kupita/ may be broken down into:

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

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

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

Ndikupita kulumbe. ____________________.
Tikupita kulumbe. ____________________.
Mukupita kuti? ____________________.

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

Using the dialogue.

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

Ndili kupita ku______________________.

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

Autobiography, Chapter 2

[Múcókèlá kùtì?]
Where do you come from?

[Ndícókela kuAmeleka.]
I'm from America.

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

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

1. [ - - - - ]
   Møni bàmbò. Hello (sir).

2. [ - - ]
   Møni. Hello.
   -swela to spend the day
   usana (Cl. 14);
   pl. masana (Cl. 6)
   uno (Cl. 14)/ ano (Cl. 6) this

3. [ - - - - - - ]
   Mwàswèlà bwanjì ùsànà ùnò? How was the day? ('How did you spend this day?')

3. [ - - - - ]
   Tàswèlà bwinò. I ('We') enjoyed it fine.

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

Observations and conclusions.

1. The /-a/- tense. Compare the four words:
   muli mwaswela
   tili tawela

   The word /mwaceza/ may be broken down as follows:
   /mw-/ 2 pl. subject prefix
   /-a/- tense prefix for the '/-a/- tense'
/¬swel¬/  verb root 'to spend the day'
/¬a¬/  final vowel

Fill in the following chart:

<table>
<thead>
<tr>
<th>2 pl.</th>
<th>/¬mu¬/</th>
<th>/¬mw¬/</th>
</tr>
</thead>
<tbody>
<tr>
<td>l pl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>l sg.</td>
<td>/¬ndi¬/</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

Using the dialogue.

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

[ - - - - ]
Kwānū ndī kūtī?
What is your (present) home?

[ - - - - - - ]
Kwāthu ndī kuMassachusetts.
My home is [in] Massachusetts.

[ - - - - ]
Mùnācōkèlā kūtī?
What is your (ancestral) home?

[ - - - - ]
Ndīnè mNyānjā.
I'm a Nyanja (person).

[ - - - - ]
Ndīnè mMēleka.
I'm an American.

[ - - ]
Mùmālānkhūlā/Mùmāyānkhūlā

[ - - - - ]
ciyankhūlō/ciIlānkhūlō cānjī?
What language do you speak?

[ - - - - ]
Mumanenena cinenelo cānjī?

[ ]
Ndīmayankhula Cinyanja.
I speak Nyanja.

[ - - ]
Cinyanja
Ndīmayankhula Cinyanja.

[ - - ]
Ciyaō
Ndīmayankhula Ciyaō.

[ - - ]
Citúmbūkā
Ndīmayankhula Citúmbūkā.

[ - - ]
CiSwāhīlī
Ndīmayankhula CiSwāhīlī.

[ - - ]
Cingélēzi
Ndīmayankhula Cingélēzi.

[ - - ]
CiFālānṣā
Ndīmayankhula CiFālānṣā.
UNIT 4

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

1. Msonthe

[ ~ ~ ~ ]
Mònì bàmbò.

Good morning, sir.

2. Cabwela

[ ~ ~ ]
Mònì.

Good morning.

3. Msonthe

-gona

to lie down

[ ~ ~ ~ ~ ]
Mwàgònà ìwànji?

How are you this morning?
('How did you sleep?')

4. Cabwela

ife

we

[ ~ ~ ~ ~ ~ ~ ~ ~ ]
Ìfè tàgònà ìwìno, kàyà ínù ìnzáthù?

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

Observations and conclusions.

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

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

Repeat the following two-word sentences after your teacher. Be sure that you know the meaning of each sentence as you say it:
Mwàgonà bwanjì?
Ìfè Tàgonà bwìnò.
Ìnè Ndàgonà bwìnò.
Kùswélà Ndàswélà bwìnò.
Ìfè Tàswélà bwìnò.
Ìnù Mwàswélà bwanjì?

(N.B.: Some speakers of Nyanja have different tones on the two stems /-swela/ (or /-ceza/) and /-gona/.)

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

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

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

Compare these sentences:

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

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

Mwàgoná bwànjl? Múpitá kùtl?
Tagóná bwìnò. Típitá kuLímblè.
Ndàgoná bwìnò. Ndúpitá kuLímblè.

(1) Repeat the sentences again.
(2) Cover the first column and try to give the sentences from the second column.
(3) Then cover the sentences from the second column, and give the sentences from the first column.

Using the dialogue.

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

Autobiography, Chapter 4

[ ] [ - - - - - - ]
lîtl Múnafikà lîtl? When did you arrive?

[ - - ] [ - - - - - - ]
dzûlò Ndínafikà dzûlò. I arrived yesterday.

[ - - ] [ - - - - - - ]
kâlé Ndínafikà kâlé. I arrived a short time ago.
UNIT 5

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

1.

odi

[ - - ]
Odi.

(Here said in lieu of knocking on door)

2.

-lowa
to enter

[ - - - - ]
Lówání bāmbô.

Come in, (sir).

3.

zikomo

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

[ - - - ]
Zíkômô.

4.

[ - - - - ]
Mônî bāmbô.

Good morning, (sir).

5.

[ - - ]
Mônî.

Good morning.

Observations and conclusions.

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

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

Lôwa.

Enter!

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

Lowani. Enter!

Using the dialogue.

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

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

Autobiography, Chapter 5

[ - - - - - ]
Mūnāfīká līti? When did you arrive?

[ - - - - - - ]
Ndīnāfīkā lācītātu. I arrived on Wednesday.

[ - - - - ]
lāmūlēngū. Sunday.

[ - - - - ]
lōlēmbā. Monday.

[ - - - - - - ]
Ndīnāfīkā lācīwilī. I arrived on Tuesday.

[ - - - - ]
lācfnāyi. Thursday.

[ - - - - ]
lācīsanū. Friday.

[ - - - - ]
lōwēlēkā. Saturday.
PITCH, TONE, AND INTONATION IN NYANJA

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

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

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

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

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

Ndili bwino/kaya inu?

consists of two pause groups, and;
Mumalankhula/ciyankhulo canji? (Unit 3, Autobiog.)

consists of two pause groups also.

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

Falling: Tàswélà bwínò. [_____] (First exercise, Unit 4) (and at the end of any statement)

Rising: Ndèlì bwínò,... [___\_] (Unit 2, Basic Dialogue)

Level: ..tàgónà bwínò... [___-_____] (Unit 4, Basic Dialogue)

Interrogative: Mwàswélà bwànjjì? [____-____]

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

bwànjjì? [\_\_]  

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

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

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

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

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

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

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

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

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

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

kàlé↓ [ м _ ]
cìNyànjà↓ [ _ м _ ]

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

The notation that makes use of marks over the letters is much more compact and easier to use in discussion of tone. For the next few units, however, we shall continue to use the graphic notation in square brackets so that the student may accustom himself to the relationship between the two systems.
UNIT 6

DIALOGUE: Msomthe comes to Peter's house, and they greet one another. They have not met previously.

1. 

[ - - ]
Odi!
(Courteous means of getting attention)

2. 

ee
(expression of assent)

[ - - - - - - ]
Ee. Lówání bàmbò.  
(Come in, sir!)

3. 

kodi
(an expression of interrogation)

kuno
here, around here

[ - - - - - - - ]
Kòdí bàmbò Peter àli kùnò?
(Is (Mr.) Peter around?)

4. 

ndine
I am, it is I

[ - - - - - - ]
Ndìnè Peter, bàmbò.  
(I'm Peter, (sir)).

5. 

eti
(a surprised interrogative expression)

[ - - - - - - - ]
Ndìnù bàmbò Peter età?
(Oh, so you're Peter?)

6. 

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

Observations and conclusions.

1. The word /ali/ 'he is' contains the third person singular subject prefix, which is /______/. The corresponding personal pronoun is /iye/. A chart of the pronouns is as follows:

- ine: 'I, me'
- iye: 'he, him; she, her'
- ife: 'we, us'
- inu: 'you' (plural or honorific)
- iwo: 'they, them'

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

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

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

- Mwaswela bwanji usana uno?  
- Mwaswela bwanji masana ano?

  \{How was the day?\}

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

\[ \text{milungu itatu} \quad \text{'three weeks'} \]

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

\[ \text{masiku atatu} \quad \text{'three days'} \]

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

from Autobiography, Unit 3: \( m\text{Tumbuka } (1,2) \)
\[ \text{mTumbuka } \text{mmoduzi} \quad \text{'one Tumbuka (person)'} \quad \text{(Class 1)} \]
\[ \text{aTumbuka atatu} \quad \text{'three Tumbuka (people)'} \quad \text{(Class 2)} \]

from Autobiography, Unit 6: \( m\text{ulungu } (3,4) \)
\[ \text{mulungu umoduzi} \quad \text{'one week'} \quad \text{(Class 3)} \]
\[ \text{milungu itatu} \quad \text{'three weeks'} \quad \text{(Class 4)} \]

from 'Using the Dialogue', Unit 2: \( \text{sitolo } (5,6), \text{tauni } (5,6) \)
\[ \text{sitolo limoduzi} \quad \text{'one store'} \quad \text{(Class 5)} \]
\[ \text{masitolo atatu} \quad \text{'three stores'} \quad \text{(Class 6)} \]
\[ \text{tauni limoduzi} \quad \text{'one town'} \quad \text{(Class 5)} \]
\[ \text{matauni atatu} \quad \text{'three towns'} \quad \text{(Class 6)} \]

from Autobiography, Unit 3: \( \text{ciyankhulo } (7,8) \)
\[ \text{ciyankhulo cimoduzi} \quad \text{'one language'} \quad \text{(Class 7)} \]
\[ \text{ziyankhulo zitatu} \quad \text{'three languages'} \quad \text{(Class 8)} \]
from 'Using the Dialogue', Unit 2: nyumba (9, 10)

nyumba imodzi        'one house' (Class 9)
nyumba zitatu        'three houses' (Class 10)

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

/mulungu umodzi/ (Class 3).

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

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

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

mulungu (3,4)

The first number represents the singular class and the second the plural class. It is possible also to group the singular-plural pairs together without numbers, calling Classes 7 and 8, for example, the CI-ZI Class. The advantage of this is that such names are a little easier to remember than the system of numbered classes. On the other hand, the numbers are not really very difficult to get used to, and the same class numbers are applicable to other languages related to Nyanja; using these numbers makes comparison and cross-linguistic reference easier.

Using the dialogue.

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

2. Ask another student where one of your mutual acquaintances is. Answers should make use of the list of place expressions which you assembled in connection with Unit 2.

Autobiography, Chapter 6

litì
Mùnàfìkà litì? When did you arrive?

[ _ _ _ _ _ _ ]

mǜngù
Ndìnàfìkà mǜngù wàpìtà. I arrived last week.

[ _ _ _ _ _ _ _ _ _ _ _ ]
Ndìnàfìkà mǜngù wàthà.

[ _ _ _ _ _ _ _ _ _ _ _ _ _ ]
I arrived three weeks ago.

milungu
Ndìnàfìkà milungu ìtàtì

[ _ _ _ _ _ ]
yàpitàyì.

mwèzì
Ndìnàfìkà mwèzì wàthà. I arrived last month.

[ _ _ _ _ _ _ _ _ _ _ _ _ _ ]

mièzì
Ndìnàfìkà mièzì íwilì I arrived two months ago.

[ _ _ _ _ _ _ _ _ _ _ _ _ ]
yàpitàyì.

The recordings that accompany the autobiographical material for this unit provide a further set of examples of fluctuation in pitch patterns. These examples are all variant pronunciations of the single question: Mùnàfìkà litì?

On the tape, the pitches are:

[ _ _ _ _ _ _ ]

Other speakers may say:

[ _ _ _ _ _ _ ]
or:

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

[ - - - - \_ ]

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

[ - - - - \ ]

When did you arrive?
UNIT 7

DIALOGUE.

1.

-funa to want to
-yankhula /-lankhula to speak
nanu with you

[ - - - - - - - ]
Ndimafúnà kuyánhulà nánú. I'd like to talk with you.

2.

dithu/nditu very much

[ - - - - - ]
Lwóni ndíthú. Oh, do come in!

3.

[tákba] Cábwinò, zikómô bámbo. All right, thank you (sir).

4.

[ - - - - - - ]
Mólnó. Múlî bwanjí bámbo? Good morning. How are you (sir)?

5.

[ - - - - - - ]
Tlí bwinò kàyà ìnù ânzáthù? We're fine, and how are you?

6.

ntendele (3) /ntendele (3) peace

[ - - - - - ]
Mtendélé ndíthú. Just fine. ('Muchly peace')

Observations and conclusions:

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

ndimafuna  I desire

timafuna  __________

_________  you desire

_________  he/she desires

Mumayankhula Cinyanja? _______________

Amayankhula Cinyanja eti? _______________

(or: Amalankhula Cinyanja eti?)

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

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

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

nánè  with me

náfè  __________

náyè  with him, her

náo  with them, with him or her (honorific)

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

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

Ndłamafúná kuyánkhulà nànù. _______________

________________________  I want to talk with him.

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

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

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

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

**Autobiography, Chapter 7**

<table>
<thead>
<tr>
<th>clání</th>
<th>Mùnáfìkà pàclání?</th>
<th>By what (mode of transport) did you arrive?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndége</td>
<td>Ndìnáfìkà pàndége.</td>
<td>I came by plane.</td>
</tr>
<tr>
<td>njánje</td>
<td>Ndìnáfìkà pànjánje.</td>
<td>I came by railroad.</td>
</tr>
<tr>
<td>njìngá</td>
<td>Ndìnáfìkà pànjìngá.</td>
<td>I came by bicycle.</td>
</tr>
<tr>
<td>móto</td>
<td>Ndìnáfìkà pànjìngá</td>
<td>I came by motorcycle.</td>
</tr>
<tr>
<td>kùyénda</td>
<td>Ndìnáyìndà pànsì.</td>
<td>I came on foot.</td>
</tr>
<tr>
<td>básì</td>
<td>Ndìnáfìkà pàbásì.</td>
<td>I came by bus.</td>
</tr>
</tbody>
</table>
UNIT 8

DIALOGUE: A and B take leave of one another for a few days.

1. [ 〜_〜 ]
   Bambò!
   Say, sir!

2. [ 〜_〜 ]
   Bambò?
   (Yes) sir?

3. [〜〜〜〜〜〜〜〜〜〜〜〜 ]
   Ìnë ndîkûpîtà kùzòmbà.
   I'm going to Zomba.

4. [〜〜〜〜〜〜〜〜〜〜〜〜 ]
   Mûkûpîtà kùzòmbà?
   You're going to Zomba?

5. -cita
   kumeneko
   to do
   there

6. [〜〜〜〜〜〜〜〜〜〜〜〜 ]
   Mûkûcîtà cìâñì kûmëñëkö?
   What are you going to (go and) do?

7. [〜〜〜〜〜〜〜〜〜〜〜〜 ]
   Ndîkûkûsèwèlà kwàmbìlì.
   I'm going to have fun ('to play').

-bvina
phwando (5,6)
madyelelo (6)
gule (5,6)
to dance
party
festival
dance
Kùlì 'party', kùlì kùvùnì, kùlì

phwàndò, kùlì gúle.

There's a party, there's dancing, etc.

Observations and conclusions:

1. The forms:

Mukáctá ciánlì?

What are you going to go and do?

Ndìkùkáswèlì.

I'm going to go and enjoy myself.

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

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

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

Ndìllì ndì zàká '18'. 'I have ('am with') 18 years'.

(or 'I am 18 years old.')

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

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

'I have three bicycles.'

'You have three bicycles!!'

Ndìllì ndì njíngá zítáttù.

Mùllì ndì njíngá zítáttù ètlì?

Àllì ndì ndéggé ímódžì.

Àllì ndì ndéggé ímódžì ètlì?

Tìllì ndì njíngá yá móttó ímódžì.

Mùllì ndì njíngá yá móttó ímódžì ètlì?

Using the dialogue.

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

Ndìkupitá kunyumba kùkácapá
zòbválà.
nyúmba  'home' (dormitory)
-capa zobvala
  'to wash clothes'
-gona
  'to sleep'
-samba
  'to bathe'
táùnî  'town'
gula zinthu
  'to buy something'
sùkúlù  'school'
-phunzila
  'to study'

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

Autobiography, Chapter 8.

[ - - - - - - ]
Ndìlì ndí záká zìngáti?
  How old are you?  ('How many years have you?')

[ - - - - - - - ]
Ndìlì ndí záká '18'.
  I'm 18.

[ - - - - - - ]
Ndìlì ndí záká '20'.
  I'm 20 years old.
UNIT 9

DIALOGUE: B asks A where he is from.

1. kwanu
   (-anu)
   mai
   [  ---  ---  ---  \ ]
   Kwánú ndí kútì bàmbò/mái?
   Where is your home, sir/madame?
   your (pl.) place
   (your (pl.))
   mother, my mother

2. kwathu
   (-athu)
   [  ---  ---  ---  ---  ]
   Ìnè kwáthú ndí kùzòmbá.
   My home is at Zomba. ('As for me, our (place) is at Zomba."
   our place
   (our)

3. [  ---  ---  ---  ---  ]
   Kwánú ndí kùzòmbá?
   Your home is at Zomba?

4. inde
   [  ---  ---  ]
   Ìndè bàmbò.
   Yes (sir).
   yes

5. nanga
   -bwela
   [  ---  ---  ---  ---  ---  ---  ---  ---  ---  ---  ]
   Nàngà múnábwélá lìtì kunò kùBlàntyre?
   And when did you come here to Blantyre?
   (a general question word)
   to come (back)

6. [  ---  ---  ---  ---  ]
   Ndìnábwélà dzúlò.
   I came yesterday.
   34
Observations and conclusions.

1. Both of the words:

   múnábwéla       you (pl.) came
   ndlnábwéla      I came

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

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

How would you:

(1) Ask someone when he came here?

(2) Ask someone when Peter went to Blantyre?

(3) Tell someone that you and others arrived here yesterday?

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

They can be broken down as follows:

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

The possessive stems are:

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

Ine kwathu ndi kuZomba.

Kwanu ndi kuZomba?

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

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

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

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

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

(Cl. 16) Anafika panjinga pano. He came on this bicycle.
(Cl. 17) Akubwela kutauni kuno. He is returning to this town.
(Cl. 18) Ali munyumba muno. He is inside this house.

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

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

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

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

/Munaswela.../.

Autobiography, Chapter 9

[ - - - - ]
Mūnābādwā līti? When were you born?

[ - - - ]
Ndīnābādwa '1940'. I was born in 1940.
UNIT 10

DIALOGUE: B asks A where he got his lamp.

1. -gula
   nyale (9,10)
   iyi

   [ _ _ _ _ _ _ _ _ _ _ ]
   Bambo, múnáglú lá kútí nyálé iyi?

   Where did you buy this lamp?

2. [ _ _ _ _ _ _ _ _ _ _ ]
   Nyálé îménêyi ndînáglúla
   [ _ _ _ _ _ _ ]
   kuBlántyre.

   I bought this lamp in Blantyre. ('This particular lamp, I bought it in Blantyre.')

3. mtengo (3,4)
   ~ace

   [ _ _ _ _ _ _ _ _ _ _ ]
   Mtengò wáce bwanjî?

   What (was) its price?

4. ~tatu
   [ _ _ _ _ _ _ _ _ ]
   Mâshílíngî âtàtú.
   [ _ _ _ _ _ _ _ _ ]
   Ndàlámá zítatu.

   Three shillings.

Observations and conclusions.

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

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

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

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

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

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

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

Ask your tutor to give you Sentences 1 and 2 of this dialogue, but using the following other nouns in place of /nyale/ 'lamp':
<table>
<thead>
<tr>
<th>CHINYANJA BASIC COURSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyálé ñmódzi (Class 9) Nyálé íményí ndináigùla kùBlantyre.</td>
</tr>
<tr>
<td>nyálé zìwìli (Class 10) Nyálé ziménèzi ndinázìgùla kùBlantyre.</td>
</tr>
<tr>
<td>njìngá ímódzi (Class 9) Njìngá íményí ndináigùla kùBlantyre.</td>
</tr>
<tr>
<td>khású limódzi (Class 5) Khású liménèli ndináigùla kùBlantyre.</td>
</tr>
<tr>
<td>màkású ìwìli (Class 6) Màkású àmènèwá ndinawagula kùBlantyre.</td>
</tr>
<tr>
<td>dzìlì limódzì (Class 5) Dzìlì liménèli ndinaigula kùBlantyre.</td>
</tr>
<tr>
<td>màzìlì àwìli (Class 6) Màzìlì amenewa ndinawagula kùBlantyre.</td>
</tr>
<tr>
<td>cìnthù cìmodzi (Class 7) Cìnthù cìmeneci ndinacigula kùBlantyre.</td>
</tr>
<tr>
<td>zìnthù zìwìli (Class 8) Zìnthù zimemezi ndinazigula kùBlantyre.</td>
</tr>
<tr>
<td>cìmìngà (Class 7) Cìmìngà cìmeneci ndinacigula kùBlantyre.</td>
</tr>
<tr>
<td>wáci (Class 9) Wáci íményí ndinaigula kùBlantyre.</td>
</tr>
<tr>
<td>màlàyà (Class 6) Màlàyà amenewa ndinawagula kùBlantyre.</td>
</tr>
<tr>
<td>bùku (Class 5) Bùku limeneli ndinaigula kùBlantyre.</td>
</tr>
<tr>
<td>cìpèwa (Class 7) Cìpèwa cìmeneci ndinacigula kùBlantyre.</td>
</tr>
</tbody>
</table>

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

| ndináigùla | 'I bought' |
| ndináigùlìa | 'I bought it' (where /-li/- 'it' stands for a noun in Class 5) |
| ndináwigùla | 'I bought them' (where /-wa/- 'them' stands for a noun in Class 6) |
| ndinágùlìa | 'I bought it' (Class 7) |
| ndinázìgùlìa | 'I bought___' (Class 8) |
| ndinázìgùla | 'I bought it' (Class _) |
| ndinágùlìa | 'I bought them' (Class 10) |
Using the dialogue.

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

Autobiography, Chapter 10

[   ]
Mūnábádwilá kūtī?

What family were you born into?

[   ]
Ndinábádwilá kūTāngānyikā.

I was born in Tanganyika.

[   ]
Ndinábádwilá ku'England'.

I was born in England.

[   ]
Ndinabadwila kūUlāyā.

I was born in England/Europe.

[   ]
Ndinabadwila kūMāngālānde.

I was born in England.
UNIT 11

DIALOGUE: Two schoolboys are talking about their schoolwork.

1.

[ -  \ ]
Ee, John!                   Hey, John!

2.

phunzilo (5,6)              academic study

[ - - - - - - - - - - ]
Màphùnzilò àkuéndá bwánji?      How are (your) studies going?

3.

[ - - - - ]
Màphùnzilò?                   Studies?

4.

[ \ ]
Nn.                              Yes.

5.

-nena                 to speak
zimenezo       those [things]

[ - - - - - - - ]
Mùsànnènè ziménézò.          Don't say (talk about) that!

6.

-lemba                to write, draw
lelo                        today
maeso (6)                   test

[ - - - - - - - - - ]
Kòdí múnálembà màesò lèlò?    Did you take a test today?

7.

koma                     but

[ - - - - - - - - - ]
 финálembà màesò kòmà...    We took a test, but...
1. The word /musanene/ 'don't speak' is, historically speaking, a negative subjunctive form. However, it is widely used as the negative counterpart of the imperative:

\[
\begin{align*}
\text{[ - ` - ]} \\
\text{Lôwání. Enter!} \\
\text{Músâlîwe. Don't enter!} \\
\text{Nénání. Speak!} \\
\text{Músânéne. Don't speak!}
\end{align*}
\]

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

(1) The negative has the second person plural prefix /mu-/ (and not the second person plural suffix /-ni/).

(2) The final vowel is /-e/ and not /-a/.

(3) The negative prefix is /sa-/ and not /si-/.

(4) The negative prefix is placed between the subject prefix and the stem, and not at the beginning of the word.

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

For example, in Class 8 the form is /izo/ 'those' instead of /izi/ 'these' and /zimenezo/ instead of /zimenezi/. Class 7 is /ico/ instead of /ici/ and /cimeneco/ instead of /cimeneci/.

How would you suggest to a person:

(1) That he not go to Limbe?

(2) That he not buy this lamp?

(3) That a third person ought not buy this lamp?

(4) That he not take this lamp?
(5) That he not talk with Peter?

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

Using the dialogue.

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

Autobiography, Chapter 11

[ - - - - - - - - - - ]
Màkóló ánú ákùkhálà kùtì? Where do your parents live?

[ - - - - - - - - - - ]
Ifè Akùkhálà pàfúpí ndí ifè. They live near us.

[ - - - - - - - - - - ]
Zòmbá Akùkhálà pàfúpí ndí Zòmbá. They live near Zomba.

[ - - - - - - - - - - ]
Nyànjá Akùkhálà pàfúpí ndí nyànjá. They live near the lake.

[ - - - - - - - - - - ]
Màpìlì Akùkhálà pàfúpí ndí màpìlì. They live near the mountains.

[ - - - - - - - - - - ]
Mùdzì Akùkhálà kùmùdzì. They live in the village.
Unit 12

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

1.

-ima
-ima

-funa
-funa
to stand, wait
to desire

[ - - - - - - ]
À Péter! Tàímání.
Péter! Stop.

[ - - - - - - ]
Ndífúnà kùlánkhùlà nánú.
I want to speak with you.

2.

[ - - - - - ]
zikomó bàmbò.
All right (sir).

3.

-coka
-coka
to come from
to come from

[ - - - - ]
Mùkúcòkélà kùtì?
Where are you coming from?

4.

ku-
ku-
work

nchito (9)
nchito (9)
to, at, etc.

[ - - ]
Kùńchníto.
From work.

5.

[ - - - - - - ]
Mùkúcòkélà kùńchìto?
You're coming from work?

6.

[ - - - - - - ]
Nàngà mùkúpítà kùtì?
Oh. And where are you going?
7. mudzi (3,4) village
   [ --- - - - - ]
   'Ndikupita kumudzi.' I'm going home.

8. [ --- - - - - - ]
   'Muli kupita kumudzi etili?' You're going home?

Observations and conclusions.

1. Notice the literal translations of these sentences:
   
   I am going-to at work. 'I'm going to work.'
   Ndikupita ku-nchito.

   I am going-from at work. 'I'm leaving work.'
   Ndikucokela ku-nchito.

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

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

2. Compare the following expressions:

   Tili bwino. 'I am (plural or honorific) fine.' (Unit 1)
   Muli bwanji? 'How are you (plural or honorific)?' (Unit 1)
   Kaya inu anzathu? 'How about you, our (plural or honorific) friend(s)?' (Unit 2)
   Lowani bambo. 'Come in (plural or honorific), sir.' (Unit 5)
Taimani. 'Stop (plural or honorific).' (Unit 12)
APeter! 'Peter (plural or honorific)! (Unit 12)

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

Using the dialogue.

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

Autobiography, Chapter 12

[  ]
Mùlì nàò àlòngò ndí ácímwéné?

[  ]
Ndílì ndí ácímwéné áwíli, ndí mìlòngò

[  ]
Mìmódžì.
UNIT 13

DIALOGUE.

1. [ - - - - - - - ]
   Mùnàbwèlà lìtì àPètèr?
   When did you come, Peter?

2. [ - - - - - - ]
   Ndìnàbwèlà dzùlò.
   I came yesterday.

3. [ - - - - - - ]
   Kùcòkèlà kùtì?
   From where?

4. [ - - - ]
   KùZòmbà.
   From Zomba.

5. [ - - - ]
   KùZòmbà?
   From Zomba?

6. [ - - - - ]
   Ìndè bàmbò.
   Yes (sir).

Dialogue contains no new material.

Observations and conclusions.

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

(C1. 1) Mùlôngô wáce áli mʊnyʊmbá. His sister is in the house.

(C1. 2) Màkólió ácé áli munyumba. His parents are in the house.

(C1. 3) Mùndá wáthú úli paphili. Our field is on the hill.

(C1. 4) Mindá yáó' úli kùTàngànyíkà. Their fields are in Tanganyika.

(C1. 5) Bàsìli lìli kùLímbe. The bus is at Limbe.

(C1. 6) Mábúkú ángá áli kùsùkùlù. My books are at school.

(C1. 7) Címàngà cíli mʊnyʊmbá. The maize is in the house.

(C1. 8) Zişéwa zìli múšítólo. The hats are in the store.

(C1. 9) Ndíge ili kùBlàntyre. The plane is at Blantyre.

(C1. 10) Nyále zìli kùmsìlkà. The lamps are at the market.

Ask your teacher how you could:

(1) Say that you came here from New York yesterday.
(2) Ask someone when he left home.
(3) Suggest to someone that he not leave town today.
(4) Tell someone that Peter left Blantyre for Zomba yesterday.

Autobiography, Chapter 13

Mùlì wókwátilà? Are you (a man) married?

Inde ndìli wókwátilà. Yes, I'm married.

Mùnákwatíva? Are you (a girl) married?

Iai, síndínákwatíwe. No, I'm not married.

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

1.

- khala

tsiku (5) masiku (6)

day (24 hours)

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

Înu àPeter. Múdzákhalà màsiku àngáti

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

[ - - - - - - ]
kùnò kùmàlàwi?

2.

okondwa

moyo (3)

'real

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

Înè ndidzákhalà wòkòndwa kùkhálà

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

[ - - - - - - - - ]
kùnò moyò wàngá wònse.

3.

[ - - - - - - - - ]

Múli kùcòkélà kutì?

Where are you coming from?

4.

[ - - - - - - ]

KùHálálè.

From Salisbury.

Observations and conclusions.

1. Compare the words:

   ndinapita I went

   ndidzapita I will go
tinaṭena  we took, brought, got
 tidzaṭena  we will take, bring, get

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

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

Fill in the blanks, and then use for practice:

Tinápità kùzómbá dzúlò. __________________________
Ànyàmáta àdzápità kùzómbá lèlò. __________________________
Tinákhàlà kùnyúmbá dzúlò. We stayed at home yesterday.
Ànyàmáta àdzákhàlà kùnyúmbá lèlò. The boys will stay at home today.
Mùnàkhàlà kùnyúmbá dzúlò? Did you stay at home yesterday?
Íài, kòma ndàdzákàhàlà kùnyúmbá lèlò. No, but I'll stay at home today.

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

Ndídzakhàlà wokondwa... I'll be pleased.....

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

Tili okondwa. We are pleased.

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

Fill in the blanks and then use for practice.

Tìdzákhalà ākóngwa kūkhálá kûnò.  ______________________
Tìdzákhalà ākóngwa kūkhálá kūLímbe. ______________________
Tìdzákhalà ākóngwa kūpítá kūLímbe. ______________________
Tìdzakhala okondwa kūbwélá kûnò. ______________________
Ndìnálí wokondwa kubwela kuno. ______________________
Tinali okondwa kubwela kuno. ______________________
He will be glad to return here.
He'll be pleased to speak with you.
He spoke with you.
He spoke with us.
Will he speak with us?

Using the dialogue.

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

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

[- - - ' -] Mùlì ndí ána?
Do you have children?

[- - - - - - - -] Inde, tìlli ndí áná åtátu.
Yes, we have three children.

[- - - - - - - -] Tìlli ndí ányámátá áwíli,
We have two boys and a girl.

[ - - - - - - - ]
da ndí mtsíkànà mmódzi.

[- - - - - - - -] Tìlli ndí mnyámátá mmódzi,
We have one boy and three girls.

[ - - - - - - - ]
da ndí átsíkànà àwíli.

Tìlli ndí mnyámátá mmódzi.

ziwíli Tìlli ndí ányámátá áwíli.

zinái Tìlli ndí ányámátá ànái.

mtsíkànà Tìlli ndí atsíkànà ànái.

ziátatu Tìlli ndí atsíkànà åtátu.

mnyámátá Tìlli ndí ányámátá åtátu.

címódzi Tìlli ndí mnyámátá mmódzi.
UNIT 15

DIALOGUE.

1. [ ~ ~ ~ ~ ~ ~ ]  
   Kbdí kwanu ndi kuti?  
   Where do you live?

   ~athu  
   l pl. possessive 'our'

2. [ ~ ~ ~ ~ ~ ~ ]  
   Kwáthú ndi kúLilángwe.  
   My home is at Lilangwe.  
   ('Ours is at Lilangwe.')</n
3. [ ~ ~ ~ ~ ~ ~ ]  
   Kwánú ndi kúLilángwe?  
   Your (home) is at Lilangwe?

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

5. [ ~ ~ ~ ~ ~ ]  
   KuLilangwe!  
   At Lilangwe!

   [ ~ ~ ]  
   Oo. Eti.  
   -dziwa  
   to know

   [ ~ ~ ~ ~ ~ ~ ]  
   Ndídžíwáko.  
   I know it (that place).

Observations and conclusions.

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

   Kwanu ndi kuti?  
   Where is you (home)?

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

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

Fill in the blanks and then use for practice:

Ndìnábàdwiłà kùBostòn.

Kwánu ndì kùBostón etí?

ìnè, ndìnábàdwiłà kùMàlàwì.

Kwáo ndì kùBlàntýre.

Do you know Boston?

Yes, I know Boston well.

Where were you born?

Where is Mr.________ from?

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

Using the dialogue.

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

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

Autobiography, Chapter 15

[ - - - - - - - - - ]
Mükufúná kùpángá clání kúnó?
What are you planning to do here?
(said to PCV)

[ - - - - - - - - - ]
Ndikufúná kuthändízá kùpángá
I want to help to build roads.

[ - - ]
miséù.

[ - - - - - - - - - ]
Ndikufúná kuthändíza kúcìpátàlà.
I plan to do medical work. ('...to
help in the hospital.')

[ - - - - - - - - ]
Ndikufúná kùphùnzítsa.
I plan to teach.
UNIT 16

DIALOGUE.

1. 
-gwila

[ - - - - - - - ]
Kòdí inù àMsònthè, mùmàgwílà

[ - - - - ]
nchítò yànji?

to catch, hold, get

2. 

[ - - - - - - - ]
Ìnè, ndìmàgwílà nchítò yá

[ - - - - - - ]
u'carpenter', kùBlàntyré.

3. 

[ - - - - - - - - ]
Mùnáphûnzílà kùtì nchítò ìmènèyi?

Where did you learn it?

4. 

[ - - - - - - - ]
Ndìnáphûnzílà kùZòmbá.

I learned it in Zomba.

5. 

[ - - - - - - ]
Ámàphûnzítsà dwìndò?

Do they teach well?

6. 

[ - - - - - ]
Inde ndìnthú.

Yes, indeed.
Observations and conclusions.

1. Compare these three sentences:

Ndinagwila nchito. I worked.
Ndidzaqwila nchito. I will work.
Ndimagwila nchito. I work.

In the last of these three sentences, the tone of the tense prefix is / / . This prefix is likely to be used in situations where the verb refers to an action or a condition which is generally or regularly true.

Exercise 1. Fluency in appropriate use of the /-ma-/ tense.
Fill in the blanks and then use for practice.

Mumagwila nchito yanjì?

.........................................................................................

What kind of work do you do?

.........................................................................................

Amagwila nchito yabwino ndithú.

.........................................................................................

What kind of work did you do yesterday?

.........................................................................................

Amathandiza kupangá misëu.

.........................................................................................

They teach very well.

.........................................................................................

Amapita kutuuni mwëzi uli wonse.

.........................................................................................

Amagwila nchito yabwino ndithú.

.........................................................................................

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

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

Jingá imódzi ndi yabwino kwambíli.

Munagulá kutli njingá

imeneyi?

Where did you buy that bicycle?
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<th>njíngá zívili</th>
<th>Múnágúlá kútí njíngá</th>
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3. Note in Sentence 2 the word /u'carpenter/. The prefix /u-/ (Class 14) is used in forming abstract nouns, even (as in this example) with words that are recent borrowings from another language. These nouns are grouped together as Class 14, a class which is thought of as 'being neither singular nor plural'. When a singular-plural differentiation is made, the plural is formed like nouns of Class 6:

- umwana wace 'his childhood' (Class 14-no singular-plural differentiation made)
- ulendo wabwino 'a good journey' (Class 14)
- malendo abwino 'good journeys' (Class 6)
Using the dialogue.

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

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

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

**Autobiography, Chapter 16**

[--- --- --- --- ]
Mùkùlíkóndá dzíkó línò?
Do you like this place?

[--- --- --- --- ]
Inde, ndíkùlíkóndá kwámbíli.
Yes, I like it very much.

[--- --- --- --- ]
Ilí ndí dzíkó lábwínò ndíthù.
This is a very beautiful country.
UNIT 17

DIALOGUE.

1. [ - - - - - - - - - - - - - - - ]
Kòdí bâmbò AÇâbwêlà, múmâkhâlâ kùtî? Er, Mr. Cabwela, where do you live?

2. [ - - - - - - - - - ]
Ndîmâkhâlâ kùCîpôtê. I live at Cipote.

3. [ - - - - - ]
KûCîpôtê. Oh, at Cipote.

4. -mva
[ - - - - - - - - - - ]
Sîndînâlîmvê dzînâ lîmênêlî. I haven't heard that name (before).

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

6. [ - - - - - - - ]
Ndîthû, sîndînâlîmvê. No, I never did.

Observations and conclusions.

Compare the words:

ndînamvê I heard...

sîndînamvê I haven't yet understood...

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

Mùnálímva dzíná lìmènèli?
Sìndínàlímve dzíná lìmènèli.

Mùnápítà kùLím bè dzùlò?
Sìndínàpíte kùLím bè dzùlò.
[ - ' - ]
Mùnáthándizà ànà?
Sítínàthándizè ànà.

Mùnáténgà njèngá yáce?
Sitinatenge njënga yace.

Munagula mazila ace?
Sindinagula mazila ace.

Munaphunzitsa bwino.
Sindinaphunzitse bwino.
Sindinaphunzitse ana ace.

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

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

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

Did you take his bicycle?

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

You taught well.
I didn't teach well.

I didn't teach his children.

Kòdí àMsònthe ànápítà kùtàùnì?
I àMsònthe sàñàpitè kùtàùnì.
Kòdí ànyàmàtà ànápítà kùtàùnì?
Anyamata sanapite kutauni.
Kodi anyamata anayankhula nánù?
Anyamata sàñàyankhule nàne.
Kodi Ceûje anayankhula nánù?
Sàñàyankhule nàfe.

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

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

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

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

Using the dialogue,

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

Autobiography, Chapter 17

[ - - - - - - - - - - ]
Mudzakhalá másíkú ángáti kunó?

How long will you stay here?

[ - - - - - - - - - - ]
Ndldzákhálá záká zívili.

I'm going to stay for two years.

[ - - - - - - - - - - ]
Ndldzákhálá cáká címdzi.

I'm going to stay for one year.
UNIT 18

DIALOGUE.

1. [ - - - - - - - ]
   Mùmàdzìwákó kùMlànjè?
   Have you heard of Mlanje?

2. [ - - - ]
   KùMìlanje?
   Mlanje?

3. [ - - - - ]
   Ee. KùMìlanjè.
   Yes, Mlanje.

4. kumene
   the place where
   [ - - - - - - - ]
   Ndì kùméné múmàkhálà?
   Is that where you live?

5. si
   not
   ~eni ~eni
   exactly, genuine
   [ - - - - - - - ]
   Ìài, sí kùMìlanjè kwènì kwèni,
   No, it is not exactly at Mlanje, but at Cipote.
   [ - - - - - ]
   kòmà kùCìpòtè.

Observations and conclusions.

Compare the sentences:

Kwanu ndì kuMìlanje? Is your home at Mlanje?

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

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

Lèlò ndì lólémba?  
Is today Monday?

__________  
Today isn't Monday.

Lèlò ndì lácíwíli.  
Today is Tuesday.

__________  
Is today Tuesday?

Lèlò sì lácíwíli.  
Today isn't Tuesday.

__________  
Today is Wednesday.

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

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

Kwánu ndì kùChicago?  
Is your home in Chicago?

Kwáthu sì kùChicago kwènì kwéni.  
My home is not exactly in Chicago.

Kwáthu ndì kùWheaton.  
My home is in Wheaton.

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

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

Kwánu ndì kùChicago?  
Is your home in Chicago?

Sì kùChicago kwènì kwéni.  
It's not exactly in Chicago.

Ndì kùfúpi ndí Chicago.  
It's near Chicago.
A model for the last of these three sentences may be found in the autobiographical section of Unit 11. Note that in the phrase /pafupi ndi..., the second word is /ndi/ 'and, with', with high tone.

**Using the dialogue.**

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

**Autobiography, Chapter 18**

[ - - - - - - ]
Mukukhalá kúti tsópáñó?
Where are you living at present?

[ - - - - - - ]
Ndikukhalá kùBlantyre.
I live in Blantyre.

[ - - - - - - - - ]
Ndikukhalá páfúpí ndí pánó.
I live near here.

[ - - - - - - - - ]
Ndikukhalá kútálí ndí nyànjá.
I live far from the lake.
UNIT 19

DIALOGUE.

1.

nkhuku (9,10)  
chicken

[ - - - - - - \_ ]
Kòdi nkhúkú zonsézi ndi zánu?  
Are all these chickens yours?

2.

[ - - - - - ]
Be. Ndi zángà zonsézi.  
Yes, all these are mine.

3.

-gulitsa  
to sell

[ - - - - - - - - \_ ]
Kòdi mungandígulitsê ímódzi?  
Can you sell me one?

4.

[ - - - ]
Cábwinò.  
Good.

Observations and conclusions.

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

Nkhuku zonsezi ndi zanu?  
Are all these chickens yours?

Ndi zanga zonsezi.  
They are all mine.

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

Ana onsewa ndi anu?  
Are all these children yours?

Ndi anga onsewa.  
They are all mine.
Compare also:

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

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

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

<table>
<thead>
<tr>
<th>nkhuku</th>
<th>chicken</th>
</tr>
</thead>
<tbody>
<tr>
<td>nkhuкуyi</td>
<td>this chicken</td>
</tr>
</tbody>
</table>

Nkhuku yanga.

<table>
<thead>
<tr>
<th>nkhuкуzi</th>
<th>This chicken is mine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nkhuку zonсеzi</td>
<td>these chickens</td>
</tr>
<tr>
<td></td>
<td>all these chickens</td>
</tr>
</tbody>
</table>

Nkhuku zonсеzi ndi zanga.

<table>
<thead>
<tr>
<th>njingа</th>
<th>All these chickens are mine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>njingаyi</td>
<td>bicycle</td>
</tr>
<tr>
<td></td>
<td>this bicycle</td>
</tr>
</tbody>
</table>

Njingа yanga.

<table>
<thead>
<tr>
<th>njingаzi</th>
<th>This bicycle is mine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>njingа zonсеzi</td>
<td>these bicycles</td>
</tr>
<tr>
<td></td>
<td>all these bicycles</td>
</tr>
</tbody>
</table>

Njongа zonсеzi ndi zanga.

<table>
<thead>
<tr>
<th>nyale</th>
<th>All these bicycles are mine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyалéyi</td>
<td>lamp</td>
</tr>
<tr>
<td></td>
<td>this lamp</td>
</tr>
</tbody>
</table>

Nyалéyi yanga.

| ____________________________ | ____________________________ |
| ____________________________ | ____________________________ |
| ____________________________ | ____________________________ |
| ____________________________ | ____________________________ |
thing
this thing

This thing is mine.
these things
all these things

All these things are mine.
this maize
all this maize

All this maize is mine.

khásu
khásúli

Khásúli ndł langa.

màkásúwa
makasu onsewa

Màkású ónséwa ndi anga.

(Write out comparable groups of sentences for /mwana/, /nchito/, /njinga ya moto/, /cipewa/, /waci/, /dzila/, /khasu/.)

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

nkhúku          Nànga múli ndí nkhúku?          Ndìli názò.
nyále           Nanga múli ndí nyále?          Ndíli nazo.
njìngá           Nanga múli ndí njìngá?          Ndíli nayo.
mákásu           Nanga múli ndí mákásu?          Ndíli nawo.
mábúku          ______________          __________
àná              ______________          __________
màzìllà          ______________          __________
àlìngò           ______________          __________

Using the exercises.

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

DIALOGUE.

1. [ ~ - - - ~ - ]
   Mönü àMilánzi.  Good morning, Mr. Milanzi.

2. [ ~ - - - ~ ]
   Mönì àPhili.  Good morning, Phili.

3. [ ~ - - - - - - - - ]
   Nàngà múli kùpítá kùti àMilánzi?  Where are you going, Milanzi?

4. msika (3,4)
   [ ~ - - - - - - ]
   Ífè, tìlí kùpítá kùmslíkà.  I'm going to the market.

5. [ ~ - - - ~ - ]
   Mùkùpítá kùmslíkà?  Oh! You're going to the market?

6. [ ~ - ]
   Inde.  Yes.

Observations and conclusions.

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

   Fill in the blanks in the following sets of sentences, and then use them for drill:
Exercise 1. Use of /sí/, negative of /ndì/, combined with /~ánga/, 'mine', /~ace/ 'his', and /eti/.

'It's not mine.'   'It's his.'   'Oh, it's his, eh?'
'They're not mine.' 'They're his.' 'Oh, they're his, eh?'
Sí wánga.        Ndí wáce.        Ndí wáce ēti?
Sí ánga.          __________________________
Si yanga.          __________________________
Si lanya.          __________________________
Si canga.          __________________________
Si zanga.          __________________________

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

Mùll ndí ánà?             Do you have any children?
Ndìllí náo.               I have them.
Mùll náo àngáti?           How many do you have?
Ndìllí náo àwíli.          I have two of them. ('I have them two.')

__________________________  Do you have any chickens?
__________________________  I have them.
__________________________  How many do you have?
__________________________  I have two of them.

__________________________  Do you have any eggs?
__________________________  I have them.
__________________________  How many do you have?
__________________________  I have two of them.

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

DIALOGUE.

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


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

4. nsomba (9,10) fish
Ndikukagulitsa nsomba. I'm going to sell fish.

5. Haa. Munakatega kuti nsomba zimenezi amilanzi? Where did you (go and) get these fish, Milanzi?

6. A. Ndinafula kuujeni, kumuwanza, I bought [them] at Mwanza, malile (6) boundary
ku'malile ndi 'apwitiwikizi. near the Portuguese border.

7. Ndize bwino ndithu? Are they very good?


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

11.
Zíkòmò, àMìlànzi.

Observations and conclusions.

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

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

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

Ndífùnà kùgúlá nsómba. I want to buy some fish.

Ndílkúpítá kùmsìkà. I'm going to the market.

Ndílkúpítá kùmsìkà kùkákúgúlé nsómba. I'm going to the market to buy some fish.

Ndílkúkákúgúlé nsómbà kùmsìkà.

_____________________.

_____________________.

_____________________.

_____________________.

Akupita kwao.

_____________________.

_____________________.

_____________________.

_____________________.

Mr. Cabwela wants to buy some fish.

He’s going to the market.

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

Peter is tired.

_____________________.

Peter is going home to sleep.

Peter wants to talk with the boys.

He is going to the school.

Peter is going to the school to talk with the boys.
The boys want to dance.

They are going to town.

The boys are going to town to dance.

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

eggs

I'm selling eggs.

Are they good?

Yes, they're very good.

I'll be pleased to buy your eggs.

maize

a bicycle

nyále

hoes

I'm selling eggs.

Are they good?

Yes, they're very good.

I'll be pleased to buy your eggs.
books  

3.
címàṅgà  Kùlì címàṅgà kùmsika.  There's maize at the market.
Ndì cábwìno?  Is it good?
Ndì cábwìno ndìthúdi.

nsómba  

mázîlà  

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

Before you make a trip to the drug store, bookstore, laundry, etc., notify a fellow student, and let him ask you what you are going there to do.
UNIT 22

DIALOGUE.

1.

mkazi (1,2)  
woman, wife
Kodzi Bambɔ̀ aMsɔntɛ, mùlì
Say, Mr. Msonthe, have you a
ndí mkázi?
wife?

2.

-peneka  
to doubt
Haa. Òsàpènèkà ìyàí.
Yes, indeed. ('No doubt.')

3.

Mùlì ndí áná àngáti?
How many children do you have?

4.

Ndùlì ndí áná àwilì.
I have two children.

5.

Zòkòndwélètsà.
That's interesting.

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

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td></td>
<td></td>
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<tr>
<td>2</td>
<td></td>
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<tr>
<td>8</td>
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</tr>
<tr>
<td>9</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Fill in the blanks and then use for practice in agreement between nouns and numerals. [Note to the instructor: The numbers in the left-hand column of this exercise have been put into the wrong class intentionally.]

=mwànà=mmodzi one child
mñkàzi mñkàzi mmodzi one woman
ziawi mñkàzi awi two women
àñyàmätà _____ awi two young men
ziñutu àñyàmätà _____ three young men
nsómba nsómba ziñutu three fish
mòdzi nsómba _____ one fish
nkhúku ___________ one chicken
àwíli ___________ two chickens
mwànà ___________ two children
ziñgàti ana angati? how many children?
nsómba ___________ how many fish?
àwíli ___________ two fish
mislkà ___________ two markets
lìnmodzi ___________ one market

Using the dialogue.

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

DIALOGUE.


2. A. Ìnè ndîmâkhalá kùMwanza. I live at Mwanza.

3. tali far
Ndî kùtalì ndîthu? Is it very far?

4. Ìyài. Pàŋg'ónò bàsl. No, just a little.

Observations and conclusions.

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

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

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

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

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

      mmakhala you live
      ndimakhala I live

Looking only at the tones, the pattern is:

/ /.

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

      umagwila you get
      ndimagwila I get

The tone pattern by itself is:

/ /.

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

(1) It has only one ________________________________.

(2) The tone of the subject prefix is _________ in the first pattern, but ___________ in the second.

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

(1) The first of these tonal patterns is used with /-khala/ (and some other verbs), while the second is used with /-gwila/ (and some other verbs).

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

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

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

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

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

Each of these methods has an advantage and a disadvantage:

<table>
<thead>
<tr>
<th>Method 1</th>
<th>Method 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advantage</strong></td>
<td><strong>Disadvantage</strong></td>
</tr>
<tr>
<td>Very likely to give valid results.</td>
<td>Requires more time and effort in the short run.</td>
</tr>
<tr>
<td>Can be done very quickly.</td>
<td>Less likely to give valid results, so that in the long run, it may require more time and effort to achieve valid results.</td>
</tr>
</tbody>
</table>
Another point which the student may find instructive is illustrated by comparing:

\[ \text{ndimakhala} \quad /`\text{``}`\text{`}`/ \]
\[ \text{umakhala} \quad /`\text{``}`\text{`}`/ \]
\[ \text{amathandiza} \quad /`\text{``}`\text{`}`/ \]

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

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

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

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

DIALOGUE.

1. And where do you live, sir?
   Aa. Nang' la inu bamba m'makhala ku'tile?

2. I live at Mwanza.
   A. Ine ndimakhala kuMwanza.

3. to find
   -peza njila (9,10)
   How can I find the path/road that goes to Mwanza?
   Kodi ndingapezwe bwani njila yopita kuMwanza?

4. to tell
   -usaha
   Can I take a bus? or can you tell me the way ('tell me its path?')
   Ndingatenge 'bus'?

5. to do, finish, be able
   -tha mwendo (3,4)
   You can walk.
   Ee. Mutha kuendo [pansi. ndi mwendo.

6. far
   talu
   Is it very far?
   Ndile kutali ndithu?

7. No, just a little.
   Iyai. Pang'ono bisa.
Observations and conclusions.

1. Compare these verbs:

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

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

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

   (2) ____________________________.

   (3) ____________________________.

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

   Fill in the blanks and then use for drill:

   Ndìnákwèlè 'bús'.

   ____________________________  I can take the bus.
   ____________________________  We can take the bus.
   ____________________________  We can sell these eggs.
   ____________________________  They can sell these eggs.
   ____________________________  They can go to Mwanza.
   ____________________________  Can you go to Mwanza?
   ____________________________  Can you dance?
   ____________________________  He can dance very well.

89
Fill in the blanks and then use for drill, being especially careful of the tones:

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

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

Mutha kuenda pansi. You can go on foot.

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

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

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

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

(1) Can the \(-\text{nga}\)- form be substituted for \(-\text{tha}\)+ plus infinitive 
in all sentences where the latter occurs? Can \(-\text{tha}\)+ plus 
infinitive be substituted for the \(-\text{nga}\)- form in all senten-
ces in which it occurs?

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

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

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

\textbf{Using the dialogue.}

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

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

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

1. to see

Bàmbò, ndàbwèlà kùdzákúònání. Father, I've come to see you.

2. You've come to see me?

Mwàbwèlà kündzándióna?

3. heart

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

4. now

tsapano How are you feeling now?

5. I'm feeling fine.

Ndîlî kùmvá twânlô. I'm feeling fine.

6. to prepare, for some

-pangila person or purpose
to eat

dya food

7,8)
cakudya Have the children fixed food

8. for you?

Ànà àkúpángllání cákúdya?'
7.
Inde. Mwana wanga wa mkazi wandipangila cakudya.  Yes, my daughter has fixed me some food.

Observations and conclusions.

1. Compare these sentences:

Tinaplita kukaona Bambbo Acabwela.  We went to (go and) see Mr. Cabwela.
Tabwela kudzaona Bambbo Acabwela.  We came back to (come and) see Mr. Cabwela.

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

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

'We went to see Mr. Cabwela.'  'We've come to see Mr. Cabwela.'
Tinaplita kukaona Bambo Acabwela.  Tabwela kudzaona Bambo Acabwela.
Tinaplita ku'town' kukaona Bambbo Acabwela.  Tabwela kuno kudzaona Bambbo Acabwela.
Tinaplita kwace kukuayankhulo na ye.  Tabwela kwano kudzayankhulo nahu.
Tinaplita ku'town' kuka byina.  

_________________________________

_________________________________

Tabwela kumulka kudzaguulitsa mulalanyo.

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

Ndhwèlè kudzákuonda.  I've come to see you.
     (said to a child)
Ndhwèlè kudzákùndáni.  I've come to see you.
     (said to an adult)
Mwàbhwèlè kudzándióna? You've come to see me?
Mwàbhwèlè kudzátiôna? You've come to see us/me?
________________________
________________________

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

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

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

Mungándjûze njila yace? Can you show me the way to
it?
Mungándjûgulîse imozi? Can you sell me one?

Complete this chart of the personal subject and object prefixes:

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

Fill in the blanks and then use for drill:

Tidzákùthândîza.  Mùdzándîthândîza?
Tidzákùthândîzàni. Mùdzándîthândîzà?
________________________
________________________
Mudzatîthandîza?
(3 sg.) Tidza____tandiza. Mudza____thandiza?
(3 pl.) Tidza____tandiza. Mudza____thandiza?

Fill in the blanks and then use for drill.

'How many chickens can you sell me?' 'I can sell you two.'

ìnè Mùngândịgúltṣè nkhúku zlingáti? Ndìn̄gâkúgúltṣèn̄l̄ zlwíli.
ìfè Mùngâtịgúltṣè ____________?

ìyé ________________?

ìwó ________________?

ìnù Tabwela kudzakuonani. Mwabwela kudzandiona?
ìyé ________________?

ìwó ________________?

Fill in the blanks and then use for drill:

Mùngândùzèsè njìlì yòpìtà
kùMwánza?

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

________________
________________
________________
________________
________________
________________

Can you tell us the way to Mwanza?

________________
________________
________________
________________

Can they tell us the way to Mwanza?

________________
________________

They told us the way to Mwanza.

________________
________________
________________
________________

They didn't tell us the way to Mwanza.

________________
________________
________________
________________

They didn't tell him the way to Mwanza.

________________
________________
________________
________________

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

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

DIALOGUE.


3. ngàtlè

   A. Ndífúnà kùdzíwa ngàtlè múpitàbù kùLìmbè lèlò. I want to know whether you are going to Limbe today.

   Ndilì kùpénékà kwàmbílì. I doubt [it] very much.

4. màl mother, my mother

   Nanga amai apita kuti lelo? Where has Mother gone today?

5. munda (3,4) field, garden

   Amai, apita kumunda. Mother is going to the garden.

Observations and conclusions.

Compare these verb forms:

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

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

Fill in the blanks and then use for drill:

Mál ápítà kùtì lèlò? Mál ànápítà kùtì dzúlò?
Múpítà kùtì lèlò? Mùnápítà kùtì dzúlò?
Múpángà cìánì lèlò? Mùnápángà cìanì dzúlo?
ÀPétèr ápángà cìanì lelo? ÀPétèr anapangà cìanì dzúlo?

____________________

íné Ndípítà kùmunda lèlò. Síndífùnà kùpítà kùmunda lèlò.
lè Típítà____________. Sítífùnà______________.
léyé ______________. ________________.
lwó ______________. ________________.

'Are you going/do you go to Limbe today?'

'I'd like to know whether you're going to Limbe today.'

Múpítà kùLímbe lèlò?

Ndífuna kudziwa, ngati mupita kuLímbe lelo.

Múgwìlìà nchítò lèlò?

____________________
Using the dialogue,

Ask questions that could possibly be answered by 'yes' or 'no'.

Instead of these two replies, however, use replies like 'Yes, indeed!' 'I doubt it very much', 'I don't know'.

In how many of these replies is it possible to use the word /kaya/?
UNIT 27

DIALOGUE: [Continuation of Dialogue for Unit 26.]

1.

dzuwa (5)  
sun

Dzúwa lONSELL? All this sun?!

2.

Ee. Ndīthú.  
Oh, yes indeed.

3.

-bvutitsa  
to cause someone to be troubled

Oo. Mùkwàbvútitsà mài kwàmbíli! Oh, you're giving her a lot of trouble!

4.

Ii. Síkwàbvútitsà íàl.  
It's not troubling her.

5.

- bvuta  
to trouble, to be difficult

Mùlì kùdzíwa kùtì dzíkó lìnò  
You know that this country is very hard.

ndì lòbvúta?

6.

-konda  
to please, to love

-kondwa  
to be pleased, to be happy

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

masana (6)  
afternoon

Ndldzàkhàla wòkònda kuàpéza, I'll be glad to see ('get')

màdzúlò ano. her.
Observations and conclusions.

Compare these sentences from the present unit:

Ndizakhala wokondwa kuwapeza.... I'll be glad to see her...

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

and this sentence from Unit 24:

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

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

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

Kùli njìlla yòpìta kuMwanza? Is there a path that goes to Mwanza?
Kùli mèsè wòpítà kuMwanza? Is there a road that goes to Mwanza?

__________________________
__________________________
__________________________
__________________________
__________________________

There is one road that goes to Mwanza. There are two roads that go to Mwanza. There are two buses that go to Mwanza. There is one bus that goes to Mwanza. Is there a plane that goes to Mwanza?
Using the dialogue.

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

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

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

1. Moni a Peter. Hello, Peter.

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

3. Muli bwanji? How are you?

4. Ñë ñålìì bwlìnò. I'm fine.

5. -bvuṭika
to have trouble
Koma bambo ndàbvuṭíka póbwélá kùǹò of trouble getting here.
ndlthú.

6. Mwàyëndà bwanji nàngà? Oh. How did you come?

7. -socela/ -sokela to wander, lose one's way
-zungulila to be or go roundabout
Ndinasócëla; ndàyëndà njììlì yózúngúllìlì. I went astray; I came by
('in') a circuitous path.

Observations and conclusions.

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

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

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

<table>
<thead>
<tr>
<th>kùbwèla</th>
<th>Mwàbvùtúka kùbwélà kùndo'? Did you have trouble getting here?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ìài, ndèbvùtìka pàng'óno</td>
<td>No, I had just a little. bàsi/pokha.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kùphíkìlìa</th>
<th></th>
</tr>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>kùgònà</th>
<th></th>
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<table>
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<tr>
<th>kùgúlìtsà</th>
<th></th>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>kùnènà/ kùyànkhuìla</th>
<th></th>
</tr>
</thead>
<tbody>
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</table>

<table>
<thead>
<tr>
<th>kukónza</th>
<th></th>
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<tbody>
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<td></td>
<td></td>
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</tbody>
</table>
Using the dialogue.

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

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

DIALOGUE.


2. Moni bambo! Oh, hello sir!

3. Muli bwanji? How are you?

4. Ĺtêndêlê ndîthû. Oh, just fine.

   -dzela

5. Munâdzélâ mšèù ità? How did you come?


   Sîndínâbvûtîkè pôbwèîá kùnô. I had no trouble getting here.

7. -kwela to climb

   Ndînâkwélâ básî. I took the bus.

8. -lipila to pay

   Ndînâlipîlî '4/6'. I paid 4/6.

9. -bela rob

   ndalamâ (9,10) money

    pâmênépô there

   Ĺnâkûbèlânî (ndalamâ) pâmênépô. They cheated ('robbed') [you]
                                           (money) there.
Observations and conclusions.

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

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

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

   Yes, I bought it at________________.' (place)

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

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

clpëwa

   Oh. Múnágúla clpëwa ēti!

   Ndìnácígùlìn ku (name of store)____.

   Ndìnálípllà '£1.1.0'.

   Múnálíplìlì 'three dollars'.

búkhu

màlàyá
kòlòkò

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

2. Approximate price levels with Malawi.
   In this exercise, assume that you are in a small town in Malawi.

màzilà Munagula mazila eti?
   Ndinawagula kumsika.
   Ndinalipila___________. [Here, the instructor should mention a usual fair price for the article or articles under discussion. The student should try to remember the price for each article.]

nthóci
nyàmà yá ng'ombè
nsómba
   [Repeat this exercise for a large number of items that the students will probably be purchasing in Malawi.]

[After the three-line conversation has been practiced as shown above, the instructor's role should be taken over by one student, and the student's role by another. Try to use, for each article, the same price that the]
instructor gave for it.]

If any new words have been introduced during these drills, list them here:

As the final drill in this unit, go through the same three-line conversation again, with two changes: (1) in the third line of the dialogue, the answer may be either the usual price, or a somewhat higher price. If a higher price was paid, the other person should reply with /Anaba ndalama pamenepo./ or its equivalent. If the usual price is mentioned, the other person makes some other appropriate comment to show that the price sounds about right to him.
UNIT 30

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

1. Tàmvélànlì nònsénu. Listen, all of you.

2. 
bwenzi (1) friend
pl. mabwenzi
mlendo (1,2) traveller, stranger

Lèlò tìllì ndí mlèndò wathu wòcókèlà Today we have our guest (who is) from America.
kù 'America'.

3. Dzíñá lace ndì Peter. His name is Peter.

4. conco so, then
mau (6) words

Cónco tikufuna kùłì àtlúze ngàtlì So we want him to tell us what
àll ndí máù. he has to say to us. ('... whether he has words for us.')

5. Zikomo kwambili. Thank you very much.

Observations and conclusions.

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

Tamvelani. Listen!

cf. -mva to hear

-mvela to hear (with reference to something)

Taimani. Wait! ('Stand [still]!')

cf. -ima to stand, wait
The student should keep his ears open for other examples of this kind, but the matter will not be drilled in this unit.

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

Tikufuna kuti atiufe... We want him to tell us...

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

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

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

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

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

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

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

Fill in the blanks and then use for practice.

Sakufuna kutiuza njila.

Tikufuna kuti átiúže njííla.

Sakufuna kupita kumsika.

Tífuña kuti ápité kúmsíkà.

Sitikufuna kupita kumsika.

Akufuna kuti tipite kumsika.

Sitikufuna kuhala pano.

Akufuna kutí tikhale pano.

He doesn't want to tell us the way.

We want him to tell us the way.

He doesn't want to go to the market.

We want him to go to the market.

We don't want to go to the market.

They want us to go to the market.

We don't want to stay here.

They want us to stay here.

I don't want to stay here.

Do you want me to stay here?
I don't want to prepare food.

Do you want me to prepare food?

I don't want to get married.

My parents want me to get married.

I want to get married.

My parents don't want me to get married.

I don't want to prepare food for you.

Do you want me to prepare food for you?

I don't want to buy this hat.

Do you want me to buy it?

He doesn't want to help us.

We want him to help us.

He doesn't want to sell his bicycle.

We want him to sell it.

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

Do you want me to get them?

Sakufuna ku(i)gulitsa njinga yace.

Tikufuna kuti aigulitse.

Sindikufuna kutenga mabukhu.

Mukufuna kutí ndiatenge?

Using the dialogue.

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

DIALOGUE.

1. 

- kwatila

- kwatiwa

Ènu øPëter, mûlî òkwâtàlî? Say, Peter, are you married?

2. 

Pëpâñì bàmbò.

3. 

-kula

Sîndinàkûlé. I'm not old [enough yet].

4. 

cîtwênzi

Mûlîbè cîbwênzi? Don't you have a [girl] friend?

5. 

Ndîli nàcô kwâthu. I have one at home.

Observations and conclusions.

1. Compare these sentences:

Sîndinakûlé. I'm not big/old [enough].

Ana anu akula. Your children are big.

Ana anu akula kwambili. Your children have grown fast.

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

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

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

(Class 18 prefix /mu-/) Muli cimanga. Inside there is maize.
(Class 16 enclitic /-po/) Alipo. He's here, or, he's there.
(Class 17 demonstrative /uko/) Cipewa cili The hat is over there. uko.
(Class 18 prefix /mu-/) Zipatso zinali The fruit was in the house. m'nyumba.
(Class 17 prefix /ku-/) Nyanja ili Where is the lake? kuti?

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

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

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

Mzungu ali waukali lelo. The European is cross (in a bad temper) today.

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

cf. present tense:

Acabwela ndi mfumu. Mr. Cabwela is the chief.

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

Ndili ndi ana awili. I have two children.

(5) the present progressive tense:

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

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

Palibe cimanga. There is no maize.

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

Mulibe mkazi? Have you no wife?

Ndilibe makazi. I do not have a wife.

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

ine ndine
iye ndiye

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

Ndine Peter, bambo. I am Peter, sir.
Ndiye mfumu.  He is the chief.
Kodi nkhuku zonsezi ndi zanu? Are all these chickens yours?
Dziko lino ndi lobvuta. This country is hard.
Cipatala ndi cabwino. The hospital is good.

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

Kwanu ndi kuti? Where is your home (your place)?
Ndi kutili? Is it far?
Ndi pafupi? Is it near?

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

Ndi kutili? Is it far?
Iai, si kutili No, not far.

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

'Do you have any oranges?'

'I don't have any oranges.'

'There aren't many oranges around here.'

malalåñje Mùli ndí malalåñje?
Ndèlìbè malalåñje.
Kùnò kùlìbè malalåñje ámbi.lli.
cìmångå

mazila

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

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

Using the dialogue,

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

DIALOGUE.

1. nyama (9) meat
Kòdi nyamàyi ndì yábwìnò? Is this meat good?

2. -oneka to appear, be visible
Kayatu, kòma ìkùoneka ngàtì ndì yábwìnò. I don't know, but it looks to be good.

3. -ganiza to think, hold an opinion
Koma, ndìkùganiza kuti ndì yádzùlò. But I think it is yesterday’s.

4. sí conco kòdi? Don't you think so?

Observations and conclusions.

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

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

'Is this meat good?'

'I don't know, but it looks good.'

nyàmà (Kòdí) nyàmáyl ndì yábwínò?

Kàya, kòmà ìkùòneka ngàtì ndì yábwínò.

lálánje

malálánje

nkhuku

cákuúya

njèngá(9)

mèsèù(3) Kòdí mèsèùwù ndì wábwínò?

Kàya, kòmà ìkùòneka ngàtì ndì wábwínò.

mìsèù(4) Kòdí mìsèùyl ndì yábwínò?

Kàya, kòmà ikuòneka ngàtì ndì yábwino.

mènà(1) Kòdí mènàñyù ndì wàbùwino?

Kàya, kòmà akuòneka ngàtì ndì wùbùwino.

ànà(2)

búkhu(5)
mabukhu

2. Compare these sentences:

Ndili bwino. I am well.
Ndì yabwino. It (Cl. 9) is good.
Anabwela dzulo. He came yesterday.
Ndì yadzulo. It (Cl. 9) is yesterday's.
Ndì zadzulo. They (Cl. 10) are yesterday's.
Ndì yanga. It is mine.

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

\[
y- \quad -á- \quad -bwínò
\]

concordial pref. 'linking prefix' stem

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

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

dźiko (5) dzıkó lá Máláwi the country of Malawi
Máláwi
njíngá (9) njíngá yá bàmbò Father's bicycle
bàmbò
m técó (3) the price of meat
nyàmà
mtëngô
njëngâ
ànâ (2)
kwâthu
nyàmâ (9)
nkhúku
cipàtâlà (7) the local hospital
pànò
chîto (9)
u'carpenter'
zákûdya (8) foods of many kinds
mlûndù yàmbíli
cákûdya (7)
dzûlò
dzînâ (5)
bwènzi wânga
maïna (6)
`bwènzi ángâ
tsîkú (5,6) 'day'
cîtátu
ànyàmatà (2)
masîkú ano
mwezi (3)
citätu

nyamà (9) today's meat
lèlò

After completing all three columns, use them for practice.

Questions on the dialogue.

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

Using the dialogue.

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

DIALOGUE. 1

1.

[ Inà aPeter, múmàyànhúla Cînyànjá? ] Oh, Peter do you speak Nyanja?

2.

[ Ndímàyànhúla pàng'óno bàmbò. ] Well, I speak it a little, sir.

3.

[ Haa! Pàng'óno! ] Ha! A little.

4.

-thu [ emphatic ]

[ Mùkúcídizíváthu ndîthûdì. ] You really know it!

5.

-phunzila to study

-cepa to be small

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

ndiyé and

~eni ~eni real

[ Kòmà ndàphûnûnázãlã máskú ] But I've studied only a few days, and I don't know it properly.

[ wócépà ndìyè sîndícídizívá ]

[ kwènì kwéni. ]

1. From this unit on, the student should try his own hand at writing in the fluctuations of pitch between the square brackets above each sentence. It is advisable to check one's own marks with two or three other students, at least at first.
6.

[ ]
Iai ndithu. No, indeed!

7.

[ ]
Múmatha kuyankhula Cinyanja You are able to speak real
Nyanja!' : 

[ ]
cènî cènî!

Observations and conclusions.

1. Compare these sentences:

Mukudziwa Cinyanja. You know Nyanja.
Mukucidziwa. You know it.
Mukucidziwa /di!/ You really know it.
Mukucidziwa /thu!/

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

From the point of view of pronunciation, the Nyanja enclitics have an
interesting property. In each of the sentences cited above, the last two
syllables have been underlined. The last of these two syllables is much
less prominent than the next to last syllable. Or, to state the same rela-
tionship in the opposite direction, the next to last syllable is more
prominent than the last. So in /mukucidziwa/ the syllable /dzi/ is relatively
prominent as compared with /wa/. In /mukucidziwathu/ the syllable /wa/
has approximately the prominence that was found on /dzi/ in /mukucidziwa/.
This shift in location of the prominence in words that end with enclitics
is likely to be ignored by Europeans, but it is rather important if one
wishes to speak clearly and euphoniously.
Exercise 1. Location of stress according to the presence or absence of an enclitic. Practice the following pairs of expressions:

mùkùucidžiwa mùkùucidžiwasíthu! [the enclitic /-di/ may be preferred in some or all of these expressions]

wábwiló wábwilóthu
'shílling' límodzi 'shílling' limodzíthu
'àpa 'here' apathu
kutali 'distant' kutalíthu
síndínáli kùdzíwa
'I didn't know' 'I didn't know at all!'
kùnó kúlíbe 'bus'

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

Sindicidziwa kwení kwení. I don't know it properly/really.

Mumatha kuyankhula Chinyanja You speak real Nyanja.
ceni ceni.

Also from Unit 18:

Si kúMlanje kwení kwení... It's not exactly at Mlanje...

The stem /-eni/ appears in reduplicated form in all three of the above examples. In the first and third of these sentences, the same general locative concord /ku-/ (Class 17) that is found in /kuno/ and /kúlíbe/ appears as /kw-/. In the first sentence it has no antecedent noun or other word in that class; under these circumstances it may be said to be used 'adverbially'. In the third example, the /kw-/ agrees with the /ku-/ of /kúMlanje/. In the second sentence, the /c-/ of course agrees with /Cinyanja/.
Exercise 2. Use of concordial prefixes with /~eni~eni/. Fill in the blanks and then use for drill:

'Is this maize?' 'It's real [first-class??] maize.'

címàngà (7) ìcì ndì címàngà? Ndí címàngà cènì céni.
clìnàtałà (7) ____________? ____________.
ìsèù (3) ____________? ____________.
mìsèù (4) ____________? ____________.
bwenzì vanu ____________? ____________.
abwenzì athu ____________? ____________.
cñìto ____________? ____________.
njìnì a'yá moto ____________? ____________.
phill 'hill' ____________? ____________.
zakudya (8) ____________? ____________.
dzìna lace ____________? ____________.

Questions on the dialogue.

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

Using the dialogue.

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

DIALOGUE.

1. Where did you learn Nyanja, Peter?
   [Kòdi munáphúnzilá kùti Cìnyànjá]
   [àPeter?]

2. I learned it at school in America.
   [Ìnè bàmbò ndlnáphúnzilá]
   [kusukulu ku'America'.]

3. some, other
   ~ina
   ~mene
   [a relative stem]
   [Kùll ànyàmàtà àméné]
   [ákúphúnzìtsa Cìnyànjá.]

4. There are some young men/students teaching Nyanja.
   [Ndíthú, mùkùyánkhùlà Cìnyànjá]
   [cèní cèní.]

5. Yes, indeed, you are speaking good (‘genuine’) Nyanja.
   [Ee. Pàng'ónò bàmbò.]

6. Oh, just a little, father!
   [làl. Sì pàng'ónò.] No, it is not just a little!
7.

ndipo
--nso

[ Ndiponso ndígánlźà kúti ]

[ ndi bwinó tìzíyánkhúlá ]

[ ]

Chinyanja bási.

Observations and conclusions.

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

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

'Are all the eggs good?'
'Some are good.'
'Some are not good.'

màzìlà
Màzìlà ónse ndì ábwìno?
Ena ndì ábwìno.
Ena sí ábwìno.

malálánje

címàngà

zìnthù

màphùnzìllo ánù

nkhúku zace

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

'We didn't go to school yesterday.'

"We'd better go to school."

kùpíta kùsùkúlu  Sítínàpíte kùsùkúlu  Ndi bwinò kútì tìzípíta
dzùlò.  kùsùkúlu bàsi.

kudya nyàmà  Sítínadyè nyàmà  Ndi bwinò kútì tìzídyà
dzùlò.  nyàmà bàsi.

kùphùnzílà  Sítínàphùnzíle  Ndi bwinò kútì
cìnyìnjà  Cìnyìnjà dzùlò.  tìzíphùnzíla Cìnyìnjà.
kugúla cìnthù

kùpànga njìngà
zábwinò
kukwéla básí

Questions on the dialogue.

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

Using the dialogue.

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

DIALOGUE.

1. [ ]
   Kòdi bàmbò múmàmènà Cinyanja?
   Do you speak Nyanja?

2. [ ]
   Ndímàmènà pàng'óno.
   Oh, I speak it a little.

3. [ ]
   Ñm. Mùkùdzíwa kùyàmkhùlà.
   You know how to speak [it].

4. ciyànkhlùlo (7, 8) language
   [ ]
   Íài! Sì ciyànkhlùlo cànà cènì cènì.
   No, this is not my language.

5. [ ]
   Ciyànkhlùlo cànà ndì ciáni?
   What is your language?

6. [ ]
   Ciyànkhlùlo cànà ndì Cisènà.
   My language is Sena.

7. [ ]
   Cisènà?
   Sena?

8. [ ]
   Ee.
   Yes.

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

Conversational Model A.

Mumanena Cishona?

Iai. Sindi(ma)nena Cishona.

Amanena Cishona kuti?

Amanena kuHalale.

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

<table>
<thead>
<tr>
<th>Cishona</th>
<th>Cisena</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cibemba</td>
<td>Cisukuma</td>
</tr>
<tr>
<td>Cicewa</td>
<td>Citonga</td>
</tr>
<tr>
<td>Ciswahili</td>
<td>Ciluba</td>
</tr>
<tr>
<td>Ciyao</td>
<td>Citumbuka</td>
</tr>
<tr>
<td></td>
<td>Cinanteco</td>
</tr>
</tbody>
</table>

Conversational Model B.

Amanena Cishona kuZomba?

Iai. Samanena Cishona kuZomba.

Amanena Cinyanja kuZomba.

KuZomba amanena...

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

(Personal name) akucokela kuKaronga.

Amanena ciyankhulo canji?

Amanena (name of language).

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

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

Using the dialogue.

The students should take turns at playing visiting expert on the linguistic geography of this area. Each student should lecture for not more than one or two minutes, and then answer questions from the instructor and from his fellow students. Make extensive use of all available maps.
UNIT 36

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

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

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

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

4. [ ]
   fàl.
   No.

5. [ ]
   Cizungu?
   English?

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

7. [ ]
   Cisena basi!
   Only Sena!

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

9. [ ]
   Zókóndweletsa ndithu.
   Oh, that's very interesting.

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

'All Europeans speak a European language.'

Azungu onse amanena Cizungu.

Asena onse amanena Cisena.

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

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

Using the dialogue.

One student says that his friend comes from X (a certain spot in or near Malawi). Another student replies, 'Oh, X, eh? Does he speak_______?'

The object of the game is for the second student to get the appropriate language or dialect with his first guess.
UNIT 37

DIALOGUE.

1.

[ ]
Inu bambo, múmakhála kuti?       Er, sir, where do you live?

2.

mudzi (3,4)

village

[ ]
Ìnè ndí múkhálá mìdzì ìtátu

I live three villages from here.

[ ]
(ku)cóka pànòpò.

3.

-dzela

to follow

[ ]
Nàngà Inè ndìkàfùnà kùpíta

What if I want to go there?
('Which path do I follow?')

[ ]
kùmènèko ndìdzèlè njílá ëtì?

4.

mfumu (1,2)

chief

[ ]
Mùkàcwòkà pànò múpité kwàmùmù

If you leave from here go to
[the place of] Native Authority
Còkàni.

Observations and conclusions.

1. In the sentences:

Ndimakhala kwanyakwawa Mpindeni.       I live at Headman
Mpindeni's [village].

Ndimakhala kwàMpindeni.       I live at Mpindeni's
[village].

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

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

| APeter       | amakhala kwaMpindeni. |
| AJohn        | amakhala kwaCimuti.   |
| AWile        | amakhala kwaKawinga.  |
| APhili       | amakhala kwaMlumbe.   |
| AUmali       | amakhala kwaJalsi.    |
| ACilombe     | amakhala kwaCangamile.|
| ____          | amakhala kwa_______   |
| ____          | amakhala kwa_______   |

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

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

Peter amakhala kuti? (or /kwáyànl?/)  
____
____

etc.

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

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

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

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

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

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

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

Mùdzácóka lìtlì pàndò? When are you going to leave here?

Mùkàcòkà pàndò múpìtë kwàMpìndeni. When you leave here, go to Mpindeni's.

Have you seen Mr. Cabwela today?

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

Don't take this path.

If you take it, you'll get lost.

Do you want me to help you?

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

Do the oranges look good?

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

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

Using the dialogue.

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

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

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

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

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

DIALOGUE.

1. [Nàngà īnù bàmbò mímàkhálà kùtì?] And where do you live, sir?

2. [A. īnè ndímàkhálà kùMwanza.] I live at Mwanza.

3. [Kòdí ndìngàpèzè Mwanji njùllà] How can I find the path/road that goes to Mwanza?

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

5. [Ndìngàkwèlè básì? Kàpená] to do, finish, be able

6. [mùngàndìúzè njùllà yáce?] below; on the ground/floor

7. -tha leg, foot

8. pansì (16) You can walk.

9. mwendo (3,4)

10. [Ee. Mùthà kùnèndà pànsì.] When you leave here, you may take the road that goes to Mozambique.

11. [umene umapita kwàapwitikizi.]
7.

manzele
kanjila (12,13)
mtsinje (3,4)

When you get to where there is a store on the left, then you take a little path that leads to a stream [called] Shire.

8.

Kùmwajualan! Njìllà yòpita

Oh, Mwanza? The road leading to Salisbury?

9.

Ndì lmènèyò.

Yes, that's the one.

10.

tali

far

Ndì kùtálì nìdithu?

Is it very far?

11.

Fàlì. Fang'ónò bàsì.

No, just a little.

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

1. Compare the expressions.

njila yabwino (9)  a good path

njila zabwino (10)  good paths

kanjila kabwino (12)  a good little path

tinjila tabwino  good little paths

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

Exercise 1. Practice in contrasting diminutive and nondiminutive forms. Fill in the blanks and then use for drill:

mwana wanga  kamwana kanga

mseu yabwino  kamseu kabwino

miseu yabwino  timiseu tabwino

bukhu labwino  kabukhu________

mabukhu abwino  timabukhu________

cipatala capano  kacipatala kapano

zipatala zapano  tizipatala tapano

nyale yathu  kanyale kathu

nyale zathu  tinyale tathu

2. Compare these pairs of expressions:

Mseu uwu umapita kwa aPwitikizi.  The road goes to Mozambique.

mseu umene umapita kwa aPwitikizi  a road that goes to Mozambique

Pano pali sitolo kumanzele.  Here there is a store on the left.

paujeni pamene pali sitolo kumanzele  at a certain place at which there is a store on the left
Kanjila kamanipa kumtsinje. The little path goes to a stream.

Kanjila kamene kamanipa kumtsinje the little path that goes to the stream

In each of these three pairs of expressions, the first is a complete sentence. The second is not a complete sentence, but only a noun expression. In traditional grammatical terms, one would say that the noun /kanjila/ 'is modified by the relative clause' /kamene kamanipa kumtsinje/. As far as their overt form is concerned, the complete sentences differ from the noun-plus-relative-clause in two respects:

1. the presence of /~mene/, and

2. the tonal patterns of the verbs are different for some tenses.

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

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

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

1. The /-ma-/ tense.

Kanjila Kànjila kàmàpítà kùmtśìnje. The little path goes to the store.

Kànjila kàmene kàmàpítà kùmtśinje kàlí kùtl? Where is the little path that goes to the stream?
njìlà
Njìlà ìmàpìtà kùmtsínje.
Njìlà îmènè ìmàpìtà
kùmtsínje lìlì kùtl?

ìmsèù

The road goes to the stream.
Where is the road that goes to the stream?

mwànà
This child knows how to dance very well.
Where is the child who knows how to dance very well?

ànyàmàtà
Ànyàmàtà ìmàdzìwà kùbùnìà
Bùnìò kwàmbíli.
Anyamàtà àmènè?

kùnènà
Cìsùngù
Mìnyàmàtà mmòdzi àmànnènà
Cìsùngù càbùnìò.
Mnyamàtà amene?

(2) The /-na-/ tense.
màlàlàńje
Ndiñàgùlà màlàlàńje.
Màlàlàńje àmènè
mùnàgùlà, àlí kùtl?

cìmàŋà

Mìpùŋà
Using the dialogue.

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

DIALOGUE.

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

2. Ine ndine waPeace Corps. I'm a member of the Peace Corps.

3. mlato (3,4) bridge
Timathandiza kupanga mlato, We help to build roads and bridges.
ndi miseu.

4. Timagwila nchito pamodzi ndí We work together with people who know that work, and people who come from all the villages.
anthu amene akudziwa nchitoyo,
ndi anthu ocokela midzi yonse.

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

____________________________

Observations and conclusions.

Note the differences in form and meaning:

nchitoyi (or: nchito ivi) this work
nchitoyo (or: nchito ivo) that work

Fill in the blanks and then use for practice:
nchito Nchitoi ndi yabwino.

Nchito yanga si yabwino.

Nchitoyo si yabwino.
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>khasu</td>
<td></td>
</tr>
<tr>
<td>makasu</td>
<td></td>
</tr>
<tr>
<td>cakudya</td>
<td></td>
</tr>
<tr>
<td>nsomba</td>
<td></td>
</tr>
<tr>
<td>nyama</td>
<td></td>
</tr>
<tr>
<td>mau</td>
<td></td>
</tr>
<tr>
<td>anthu</td>
<td></td>
</tr>
<tr>
<td>mlato</td>
<td></td>
</tr>
<tr>
<td>milato</td>
<td></td>
</tr>
</tbody>
</table>
Further autobiographical material.

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

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

Mainá áóbála ánu ndâni? 
What are the names of your parents?

Dzína lábambo wânga ndîPeter. 
My father's name is Peter.

Dzína lámái wângá, ndî_____. 
My mother's name is ________.

Munápita ku'school' zákâ zingáti? 
How many years did you go to school?

Ndínápita ku'school' zákâ '5'. 
I went to school for five years.

Ndínápambana 'Class 3'. 
I passed Standard 3.

Ndínayephela 'Class 4'. 
I failed Standard 4.

Mukudíwa kuëndetsa gálimoto? 
Do you know how to drive?

Índe. Ndikudíwa kuëndetsa gálimoto. 
Yes, I know how to drive.

Múmanéna ciyankulo cánji? 
What language do you speak?

Ndímanéna ciSwahíli, ndí cíNyanjá. 
I speak Swahili and Nyanja.

Ndímanéna cizungu, ndí cíFalansá. 
I speak English and French.

Mmakónda ciáni, mángo, kapéna malálanje? 
Which do you like [better], mangoes or oranges?

Ndímakónda malálanjé, kopósa/ kupâmbana mángo. 
I like oranges better than mangoes.
Mnákhala kúnjá kú'America'?

Have you ever lived outside of the United States?

Ai. Iyi ndì ntháwi yóyamba kukhála kúnjá kú'America'.

No, this is [my] first time to live outside the United States.

Iyi ndì ntháwi yángá yóyamba kubwóla kúnj ëkú'Africa'.

This is my first time to come to Africa.

Mnákhala kuUláya?

Have you ever been to ('lived in') Europe?

Iai. Síndínakhále kuUláya.

No, I've never been to Europe.

Índe, ndínápira kuUláya ntháwi zámbílimbíli.

Yes, I've been to Europe many times.

Munákhala ku'Africa' ciambile?

Have you ever been to Africa before?

Índe, ndínákhala ku'Africa kawíli.

Yes, I've been to ('lived in') Africa twice.

Mamadziwa kuséwela báu?

Do you know how to play bau?

Índe ndímadziwa pang'óno.

Yes, I know a little.

Mmakónda kuséwela báu?

Do you like to play bau?

Índe, ndímakónda kwámbíli.

Yes, I like [it] very much.

Koma ndì lóbvúta.

But it's difficult.

Mmakónda 'sugar' mu'tea' wánu?

Do you like sugar in your tea?

Iyai, pang'óno pókha.

No, just a little.

Using the dialogue.

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

DIALOGUE.

1.

-culuka
Oo, bambò. Tàonànì màngó
kùcùluka pàmsikà.

to be many
Oh, father, look, there are plenty of mangoes at the market!

kulu
Inde. Ndþpόnso ndì ákùlu àmènèwà.
large
Yes, and so large!

3.

Ăkùgùlà bwángji àmènèwà?
How much are they sold for?

4.

cifukwa (7.8)
reason, because, why

-dhula
to be expensive

Pàmènèpà ndkùgúnìza àmènèwà
I think they're quite high,
ndì wòdhúlà, cifúkwà ndì ákùlu.
because, they're very big.

Observations and conclusions.

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

2. Compare the forms:

zázikúlu  big (Cl. 8 or 10)

ąakúlu  big (Cl. 6)

The stem of both of these words is /-kúlu/. It is unlike any other stems that have appeared earlier in these lessons in that it takes a double con-
cordial prefix: /~á~1/ plus /kúlu/.

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

'Mangoes are plentiful today.'

'Yes, and they're big!!

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

Further autobiographical material.

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

Mundiyamba litti kuphunzila cîNyânjá?
When did you begin to study Nyanja?

Ndînîyamba kûnëna cîNyânjá kû 'America'.
I began to speak it in America.

Ndî zôkôndweletsza zîmënêzô. That's very interesting.

Mphunzîtsî wânu ânâli ndâni?
Who was your teacher?

Tlnâli ndî aphunzîtsî àtâtû. We had three teachers.

Ànâcokela kûMâlâwî. They came from Malawi.

Tlnâli ndî aphunzîtsî àtâtû We had three teachers who were from Malawi.

ócôkela kûMâlâwî.

Mpingo wânu
Calici cânú

} ndî cîtî?
What is your religion?

Ndînë 

{ mu 'Catholic'.
I'm a Catholic.

mu 'Protestant'.

Ndînë 

{ mu 'Silamu'.
I'm a Muslim.

mu 'Mnasala'.

Ndîlîbe 

{ calici cili conse.
I don't have any religion.

mpingo uli wonse.
Mūnāgwila nchito yānji kū'America'?
Ndīnāli kushunkila.
Ndīnāli mākānūnuko.
Ndīnāli mūlimī.
Ndīnāli wōmāngā manyāmba.
Ndīnāli dōkōtā. }
Ndīnāli dōtōlo. }

Ndīnāli mūnyāmata wā pa'school', kōmānso
ndīnāli kugwila nchito mukanūnuko.
Ndīnāli kugwila nchito mukanūnuko
kuti ndi̍pēze ndalama za'school'.
Ndīnāli kugwila nchito yoyendetsa
'taxi' pamene ndīnāli pa'school'.
Mmako̅nda masewela amtundu wanji?
Ndīmako̅nda mpīla ndi̍ kubvina.

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

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

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

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

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

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

3. What features of pronunciation, such as vowel length, are not reflected in writing?

4. What basic formulae can be set up to account for (and/or to predict) the tones of various sets of verb forms?

The reader should remember that absence of a tone mark over a syllable means that tone is not indicated for that vowel. It does not mean that the vowel has low tone.
UNIT 41

DIALOGUE: A Peace Corps Volunteer is asked about his work.

Msonthe has spoken earlier with John. He now continues the conversation.

Msonthe

NB /á/ in Stc. 1 with the plural /ndinu/, but /wá/ in Stc. 2 with the singular /ndine/, both referring to the one individual John.

And you, John, are you a (member) of the Peace Corps too?

John

(Yes) I'm a (member) of the Peace Corps.

Msonthe

Múmàgwíla nchítö yánji?

What (kind of) work do you (pl.) do?

John

Tímàthàndíza kùpánga mlàto ndí mísèù.

We help to make bridges and roads.

John (continues)

NB /ánthu/, high after /'ndi'/.

Tímàgwíla nchítöyi pàmodzi ndí ánthu àmèné akúidziwa.

(or: aidziwa).

John (continues)

Iwo ácokela kùmlëdzi yônse.

They come from all over ('from all the villages').

Msonthe

Observe carefully the intonation on both occurrences of /nchitoyo/, in the two halves of a double question. Say aloud to

Múmàwàphùnzítsa kùgwíla nchítöyo, kàpëna ndìnù àmèné múmàgwíla nchítöyo?

Do you teach them to do that work, or are you the ones who do the work?
yourself the corresponding double question in English, and notice the difference.

John

Tīmə̀ phə̀ nzungitsà na. We teach one another.

Exercise 41.1b. GOAL: Accurate handling of personal pronouns when substitutions are made elsewhere in the sentence.

ìnùìnù, ndìnù Mmēlekà? Are you an American?

mphə̀ nzungitsììnù, ndìnù mphə̀ nzungitsì? Are you a teacher?

ìyèìyè, ndìyè mphə̀ nzungitsì? Is he/she a teacher?

wáPeace Corps ìyè, ndìyè wáPeace Corps?

ìwóìwó, ndìwó áPeace Corps?

àphə̀ nzungitsììwó,?

ìnùìnù, ndìnù àphə̀ nzungitsì?

Exercise 41.1.1. GOAL: Mastery of the pronunciation involved in the 'shifting' of the stress. Practice using Col. 1 as the cue and Col. 2 as response. Then practice using Col. 2 as cue and Col. 1 as response.

ìnèìnénsò

ìfèìfénsò

kùdzìwa kùdzìwànnsò

ànthù ànthúnnsò

nchìtóyo nchìtóyònnsò

áçòkèlà kùmìdzì áçòkèlànnsò kùmìdzì

Exercise 41.1.2. GOAL: 'Shifting' the stress in complete

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NB The pause and the pitch at the end of /ife/, /ini/ in the recording of 41.c.2. both differ from the pause and pitch at the end of /ine/, /ini/ in the basic dialogue and in 41.ab.2.

NB The last word in 41.c.2. is recorded as /miseonso/; cf. /miseyn/.

NB In one of the sentences of 41.abc.1, the last vowel of /ndiye/ sounds like /-a/.

sentences according to the presence or absence of /--nso/. (In this exercise, the first sentence is said by one speaker, and the second by another.)

'We are teachers.' 'We too are teachers.'

Ifé, ndífe ṣphunzítsí. Ifénso, ndífe ṣphunzítsí.

Iné, ndíné Mmélekà. Inénso, ndíné Mmélekà.

A John, ndíyé ṣphunzítsí. A Ms̄ontháló, ndíyé ṣphunzítsí.

Ndíkúdzíwa kúpángá mìsèù. Ndíkúdzíwa kúpángá mìsèúñso.

Exercise 41. abc. 1. GOAL: Comprehension of material that is not in the book. Repeat each of the following sentences after the tape and tell what it means.

Exercise 41. abc. 2. GOAL: Simple conversation.

(1) Ask other people, both in class and outside it, whether they are Americans, teachers, doctors, carpenters, etc.

(2) When someone replies to one of these questions, reply that you are a ________. (member of one of these occupational or ethnic categories).

Exercise 41. bd. 1. GOAL: Mastering the contrast of affirmative vs. negative with the forms in Notes 41.B and 41.D.

'I'm a farmer.' 'I'm not a teacher.'

Ndíné mlími. Sindíné ṣphunzítsí.

Ndíyé mlími. Sindíyé ṣphunzítsí.

Ndífe alími. Sindífe ṣphunzítsí.

Ndíwó alími. Sindíwó ṣphunzítsí.
Exercise 41. a-b. 2. GOAL: Flexibility in talking about occupations and nationalities.

41.ab.2 as /k[ø]dá/; cf. the same phenomenon with /ndi[y]/ in 41.abc.1.

\[\text{哪儿, ndlnù ãphùnzìtsi?} \quad \text{Are you a teacher?}\]
\[\text{Sîndînè ãphùnzìtsì.} \quad \text{I'm not a teacher.}\]
\[\text{Ndînè ìlími.} \quad \text{I'm a farmer.}\]
\[\text{Ndlnù APeace Corps?} \quad \text{Are you a Peace Corpsman?}\]
\[\text{Ndînè wáPeace Corps.} \quad \text{I am a PCV.}\]
\[\text{Apùnzìtsì áthu ndî} \quad \text{Our teachers are}\]
\[\text{áPeace Corps.} \quad \text{PCV's.}\]
\[\text{Kòdí aphùnzìtsì ánu ndî} \quad \text{Are your teachers}\]
\[\text{áPeace Corps?} \quad \text{PCV's?}\]
\[\text{Apùnzìtsì ónge sì} \quad \text{Not all teachers are}\]
\[\text{áPeace Corps.} \quad \text{PCV's!}\]
\[\text{Apùnzìtsì áthu sì} \quad \text{Our teachers are not}\]
\[\text{Amèleka.} \quad \text{Americans.}\]
\[\text{Si Àngelezìnso.} \quad \text{They are not English either.}\]
\[\text{Ndì Amàlàwì.} \quad \text{They are Malawians.}\]

NB In 41.ab.1, the third person sentences /iyé ndîlìyé Mmèléka/ and /i[wò ndîlwò Amèléka/ are recorded with pitches [·••••••], where the encircled pitch marks are for syllables whose tones are written with '/}' . Another recording of these same sentences, 'Are you an American?' by another speaker at a slower speed, has the pitches [·••••••]. This raising of low tones between high tones seems to be rather common when there is no pause within the phrase.

\[\text{Inde, ndîne Mmèleka.}\]
\[\text{Inde, ndîlùyé Mmèleka.}\]

Exercise 41.ab.1. GOAL: Automaticity in handling the personal pronouns (Note 41.A.) with or without /ndì-/ (Note 41.B).

\[\text{Inù Inù, ndlnù Mmèleka?} \quad \text{Yes, I'm an American.}\]
\[\text{Iyé Iyé, ndîlùyé Mmèleka?}\]
\[\text{i[wò i[wò, ndîlwò A_____?}\]
\[\text{Inù Inù, ndlnù A_____.} \quad \text{, ndîfe} \]

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Grammar 41.A. Personal pronouns.

The personal pronouns of Nyanja are shown in the following table. Those that occurred in the dialogue for this unit are underlined.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td></td>
</tr>
<tr>
<td>lìnè</td>
<td>lìfè</td>
</tr>
<tr>
<td>I, me</td>
<td>we, us</td>
</tr>
<tr>
<td>2nd person</td>
<td></td>
</tr>
<tr>
<td>lwè</td>
<td>lnù</td>
</tr>
<tr>
<td>you (sg. and not very respectful)</td>
<td>you (pl., or used to one person as a mark of respect)</td>
</tr>
<tr>
<td>3rd person</td>
<td></td>
</tr>
<tr>
<td>ìyè</td>
<td>lwò</td>
</tr>
<tr>
<td>he, she, him, her</td>
<td>they, them</td>
</tr>
</tbody>
</table>

Note that these pronouns are used to emphasize who it is that is referred to:

Mùmàgwíla nchíto yánji? What work do you do?

Ìnù, múmàgwíla nchíto yánji? What work do you do?

Grammar 41.B. Personal pronouns with /ndì/ 'is'.

The personal pronouns (Note 41.A.) occur in combination with /ndì/ 'is' as follows:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndlìnè</td>
<td>'I am, it is I, it is I who am'</td>
</tr>
<tr>
<td>ndlìfè</td>
<td>'we are' etc.</td>
</tr>
<tr>
<td>ndlwè</td>
<td>'you (sg.) are', etc. (non-respectful)</td>
</tr>
<tr>
<td>ndlnù</td>
<td>'you are' etc.</td>
</tr>
<tr>
<td>ndlyè</td>
<td>'he/she is' etc.</td>
</tr>
<tr>
<td>ndlwò</td>
<td>'they are' etc.</td>
</tr>
</tbody>
</table>

The pronominal forms covered in this and the preceding note have tonal patterns which are illustrated in Sentences 1, 2, 6, 7 of the basic dialogue, and in Exercises 41.ab.1, 41.ab.2, 41.c.1, 41.c.2, 41.bd.1, and the first six lines of 41.a-d.2. Students who are interested in developing self-reliance in dealing with these matters should listen to those examples, draw up their own summary statements about the pitches, and then compare them with the following paragraph.

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The most important tonal feature of these pronoun forms is that first
and second person (/ne, -we, -fe, -nu/) differ from third person (/γé, -w6/).
This tonal difference must be very, very ancient, for it is found in many
languages in widely scattered parts of Africa.

The initial syllables /i-/ and /ndi-/ are basically low, but they have
an upglide when the pronoun is before final pause and the syllable that
follows them is basically high. The basically high syllable is then low in
pitch: /ndiyé mphunzitsi/ has the pitches [ - - - - ], but /iyé/ cited by
itself sounds like [ - - ].

The tape contains a few apparent exceptions to these generalizations;
they are pointed out in the marginal notes opposite the point where they
occur.

Grammar 41.C. The enclitic /-nso/. The syllable /-nso/ 'also' is found at
the end of several different kinds of words. Because the stressed syllable in
any word is the next to last one, this gives rise to pairs of words like the
following. The stressed syllable is underlined in each.

\[\text{nдину} \quad 'it is you' \quad \text{ндінусо} \quad 'it is also you'\]
\[\text{тімәтәндиәзә} \quad 'we help' \quad \text{тімәтәндиәзансо} \quad 'we help also'\]

On the basis of pairs of forms like these, one may say that the enclitic
/-nso/ 'causes' the stress to 'move forward' one syllable. This is a
convenient and generally harmless figure of speech.

The examples in the basic dialogue and in Exercises 41.C.1., and 41.a-d.2
show that the enclitic /-nso/ has a special tonal characteristic. Some
students will wish to listen to the data and draw their own conclusions before
reading the rest of this note.

In all these occurrences of /-nso/, the syllable that precedes it is high:
/ɪfɛ/ by itself ordinarily has low tone on the syllable /-fe/, but the syllable
is high in /ifɛnso/. The enclitic /-nso/ itself, on the other hand, is almost
invariably low; the phrase /ндинусо дэПеэс Coρps/ in the recordings is an
exception. It may be possible to 'explain' this high pitch in terms of the high tones of the syllables before and after /--nso/, plus the tempo at which the whole phrase was pronounced.

Grammar 41.D. **Negative with personal pronouns.** The negative forms correspond to /ndine, ndife/ etc. begin with the negative element /si/:

\[
\begin{align*}
síndinè & \quad \text{I am not, it is not I}, \\
síndìfè & \quad \text{'I am not the one' etc.}
\end{align*}
\]

\[
\begin{align*}
síndiwè & \\
(síndiwe) & \\
síndiye & \quad \text{he/she is not}
\end{align*}
\]

síndinù
sindiwo

The tonal characteristics of these negative forms appear in Exercises 41.bd.1 and 41.a-d.2. They are summarized in the following paragraphs.

The tone of /sì/ is high, and the tone of the final syllable (i.e. the pronominal part of the word) is low for first and second persons, high for third. These tones are exactly what would have been expected on the basis of previous experience with negative /sì/ and the pronouns /-nè, -yè/ etc.

The middle syllable /-ndi-/ is high in third person forms (/síndiyè, síndíwò/). In first and second person, /-ndi-/ may be high or low. The difference is non-significant, and is probably referable to overall tempo or rhythm of speaking the entire phrase. For an example of this free fluctuation, listen to the two recordings of Line 1, Col. 2 in Exercise 41.bd.1.
UNIT 42

DIALOGUE: A Peace Corps Volunteer asks an acquaintance about his work.

John

Kôdì ìnù àMsònthè, múmâgwîla nchîto yânjî?

What kind of work do you do, Mr. Msonthe?

Msonthe

Ìnë ndìmâgwîla nchîto yâ u'carpenter' kûBlântyre.

I do carpentry in Blantyre.

John

Mùnàfùntzilâ kûtî nchîto ìmûnèyî?

Where did you learn that work?

Msonthe

Ndìnàfûntzilâ nchîto ìmûnèyî kûZômbâ.

I learned this work at Zomba.

John

Àmàfûntzîtsâ bwînô?

Do they give a good course? ('Do they teach well?')

Msonthe

Inde, àmàfûntzîtsa bwînô kwàbâsi.

Yes, they teach very well.

NB The phrase /nchîto yânjî yînî/ has the pitches [--- ---] in this record; another record of the same phrase has [--- ---]. This is an example of the smoothing out of tonal ups and downs: [---] becomes [---]. Cf. also /yómângâ nyùmbâ/: [--- ---].

John

Nchîto yânjî yînî ìmûnè

mûmâpânga, nìì nchîto yómângâ nyùmbâ, kàpènà yópângâ mîpândô

build

Is your actual work ('the real work that you do') the work of building houses, or of making chairs. (i.e. is M. a carpenter or a cabinet maker?)
NB A further example of tonal 'smoothing' is found in the record of /ndímàpángä/: [^-^-].

Msonthe

Ndímàpángä nchítò I make chairs.

yópángä mlpándò.

Exercise 42.a.1. GOAL: Fluent use of the /-na-/ tense with appropriate time expressions.

Mùnapítà kùtlì dzùlò Where did you go yesterday?

Mùnapítà kùtlì mwezì?
wáthà Where did you go last month?

Mùnapàngä mlåto mwezì wáthà?

Did you build bridges last month?

Mùnapàngä mlåto cákà cátå?
cákà cátå? Did you build a bridge last year?

Mùnapàngä mseù dzùlò?
dzùlò?

Did you build a road yesterday?

Mùnapàngä mseù dzùlò?
dzùlò?

Mùnàgwìlà nchítò yànji What kind of work did you do yesterday?

Mùnàgwìlà nchítò yànji dzùlò?

What kind of work did you do last Wednesday?

Mùnàgwìlà nchítò yànji lácítåtu lápítà?

Lácítåtu lápítà?�

Exercise 42.a.2. GOAL: Fluent use of the /-ma-/ tense with appropriate time expressions.

ÀJòhn amàfùnzìtsa John studies daily.

Màsìkú onse.

ÀJòhn amàgwìlà nchítò John works daily.

Màsìkú onse.

ÀJòhn amàgwìlà nchítò lácíwìlí lìlí lonse John works every Thursday.

Lácíwìlí lìlí lonse.

ÀJòhn amàpìta kùtàùnì John goes to town weekly.

Mùlùngù úlí wonse.

NB The actual pronunciation of /p/ is commonly very 'soft': a bilabial fricative instead of a stop. Compare the note on pronunciation of /k/, above. This is illustrated in the word mipando, in the last sentence of the dialogue.

NB The tonal difference between /-ngá/ in the cue and the full sentence for Line 2 of 42.a.1. This fluctuation is quite common.

NB The 'affricate' /c/ of Nyanja is commonly pronounced as a fricative, and the fricative is usually voiced. Two examples are found in /cákà gatha/ of the record for Line 3 of 42.a.1, and also /lacitatu/ in the last line of this exercise. This is of course parallel to the pronunciation of /k/ and /p/ discussed above.

NB In 42.a.2 the recordings of / onse/ at the end of /...masiku onse/ are [^-^-]. The down-step on the encircled pitch is probably to be interpreted as another example of the tones /...`/ at the end of the phrase: /...masiku onse/.

This pitch pattern is found also quite consistently in the other set of recordings of this exercise.
John washes clothes daily.

exercise 42.a.3. goal: fluency in switching between sentences with verbs in the /-ma/- and /-ma/- tenses. (some students will observe and reproduce the tonal differences between these two tenses.)

'We build roads.' 'How many roads did you build last month?'

Kùpànga mìsèù Tìmàpànga mìsèù. Mùnàpànga mìsèù îngàti mwèzí wàtha?

Kùpànga mìpàndo Tìmàpànga mìpàndo. Mùnàpànga mìpàndo îngàti mwèzí wàtha?

Kùpànga mìlàto Tìmàpànga mìlàto. Mùnàpànga mìlàto îngàti mwèzí wàtha?

Exercise 42.a.4. goal: automatic use of the appropriate tense with each of several time expressions.

Tìmàpìta kù táùni Tìnàpìta kù táùni We go to town lowéluka. lowéluka látá. We went to town every Saturday. last Saturday.

Kùphùnìzila Tìnàphùnìzila kwàmbíli lowéluka látá. We studied a lot last Saturday.

Ntòwí zònse Tìmàphùnìzila kwàmbíli nthòwí zònse? We always study ntonwí zònse? a lot.

Ìnu Mùmàphùnìzila kwàmbíli nthòwí zònse? Do you study nthòwí zònse? a lot?

Lòwélùkà Mumaphùnìzila lowéluka? Do you study lowélùkà on Saturday?

Kùpànga mìpàndo Mùnàpànga mìpàndo? Do you build mìpàndo chairs?

Mpàndónwu Mùnàpànga mpàndónwu? Did you build this chair?
Exercise 42. a. 5. GOAL: Use of the /-dza-/ tense with appropriate time expressions.

kù táuni Tìdzápita kùtáuni mawa. We will go to town tomorrow.

lácítátu Tìdzápita kùtáuni lácítátu. We will go to town next Wednesday.

kuthándiza Tìdzáthandiza mphùnzitsí lácítátu. We will help the teacher next Wednesday.

mwezí wá máwa Tìdzáthandiza mphùnzitsí mwezí wá máwa. We will help the teacher next month.

mlando Tìdzánpanga mlando mwezi wa máwa. We will build a bridge next month.

caka ca mawa Tìdzamanga nyumba caka ca mawa. We will build a house next year.

kugula mipando Tìdzagula mipando ina caka ca mawa. We're going to buy some chairs next year.

mawa Tìgula mipando ina mawa. We're going to buy some chairs tomorrow.

kutauni Tìdzapita ku tauni mawa. We're going to go to town tomorrow.

Exercise 42. a. 6. GOAL: Fluency in switching between verbs in the /-ma-/ and /-dza-/ tenses.

"We study a lot." 'Are you going to study a lot next year?'

kuphunzila Tìmàphùnzíla kwàmbílì. Mùdzáphunzila kwàmbílì cáká cáká máwa?

kupánga mipando Tìmàpànga mlpàndò yambílì. Mùdzápanga mlpàndò yambílì cáká cáká máwa?

kùthándiza àná Tìmàthàndíza àná Mùdzáthandiza àná ámbílì cáká cáká máwa?
NB The phrase /kugwila nchito/ is rec. here with pitches [−−−−], but has [−−−] in the other set of rec. The same is true of /timagwila nchito/ in this exercise.

kugwila nchito Timagwila nchito. Mùdzاغwìla nchito cànà càn màwa?

Exercise 42.a.7. GOAL: Automatic choice of the appropriate tense with each of several time expressions.

mwèzí wàpíta Ànthù ìmdźl lyì The people of these villages built a last month.
ànápanga mìlátò
mwèzí wàpíta.

mwèzí wàmàwa Ànthù ìmdźl lyì The people of these villages will build a bridge next month.
adzapanga mìlátò mwezi
wa màwa.

mlátò yàmbíli Anthu amidźì iyì The people of these villages build lots of bridges.
àmàmàngà mìlátò yàmbíli.

mìwà ÀJohn àdzàcapa John will wash clothes tomorrow.
zòbvàla màwà.
dzùlò ÀJohn ànàcàpa John did the laundry yesterday.
zòbvàla dzùlò.

kuthàndiza ÀJohn ànàthàndiza John helped the teacher last week.
mìhùnzìtsì mìhúnzìtsì
mulungu wàpíta.
tsikù lìlì ÀJohn àmàthàndìza John helps the teacher every day.
lônse mìhùnzìtsì tsiku lìlì
lònse.

Grammar 42.B. Negative verbs. As with the pronouns in Note 4, the negative formative used with most verb tenses has the basic shape /si−/. Before a subject prefix that begins with a vowel, it has the form /s−/:

Sìndínàpìta. I didn't go.

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Sanapita.  He/she/they didn't go.

Sitidzapita. We won't go.

Sadzapita. He/she/they won't go.

Sitimathandiza... We don't help...

Samathandiza... He/she/they don't help...

Alongside the negative in /si na a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si na e/ hasn't yet:

Sanapita... He didn't go...

Sanapite... He hasn't yet gone...

Exercise 42.b.1. GOAL: Use of affirmative and negative forms in the /-na-/, /-da-/, and /-ma-/ tenses.

Kòdí áná ánácapa zôbvála dzùlo? Did the children wash the clothes yesterday?

Sànàcàpe zôbválà dzùlo. They didn't wash clothes yesterday.

Máwa ndì lámúlùngù. They will wash clothes tomorrow.

Àná á sukuulu sàmàphùnzìla lámúlùngù. They won't study tomorrow.

Tomorrow is Sunday.

Sàmdàphùnzìla máwa? Will they study tomorrow?

Àdzáphùnzìla máwa? They won't study tomorrow.

Sàdázàphùnzìla máwa. The children don't study on Sundays.

Máwa ndì lámúlùngù. They didn't study last Sunday.

Àná á sukuulu sàmàphùnzìla lámúlùngù. Teachers don't teach on Sundays.

Sànàphùnzìle tsìkù lámúlùngù wapita.

Àphùnzìtsi sànàphùnzìtsa lámúlùngù. The teachers are not going to teach next week.

mùlùngù wá máwa.
NB The word /mùlùngù/ has low tone on all syllables when it is by itself, but the combination with /lá-/ seems always to have the tones /lámùlùngù/.

ṇapūnziši la sānaphūnzište
mùlùngù wápità.

Kòdì, munaphūnzišla
ciNyànjá mùlùngù wápità?

Mùdžaphūnzišla ciNyànjá
mùlùngù îngáti?

The teachers didn't teach last week.

Did you study Nyanja last week?

How many weeks are you going to study Nyanja?

Exercise 42.b.2. GOAL: Individual initiative in using the /-dzə-/, /-na-/ and /-ma-/ tenses inside and outside the classroom.

Ask and answer questions of these forms:

When did you__________________?

When (in general) do you__________________?

When are you going to__________________?

Use vocabulary from Units 1-40, as well as from Units 41-42.
Grammar 42.A. Verb tense prefixes. The relationship of subject prefix, other prefixes and verb stem may be portrayed graphically in the following form.

(The symbol # stands for absence of any prefix in the slot.)

<table>
<thead>
<tr>
<th>Subject prefix slot</th>
<th>Tense prefix slot</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi- 'I'</td>
<td>-na-</td>
<td>-pita</td>
</tr>
<tr>
<td>ti- 'we'</td>
<td>-dza-</td>
<td>-thandiza</td>
</tr>
<tr>
<td>m(u)- 'you'</td>
<td>-ma-</td>
<td>-panga</td>
</tr>
<tr>
<td>a- 'he, she, they'</td>
<td>-a-</td>
<td></td>
</tr>
<tr>
<td>u- 'it' (Cl. 3)</td>
<td>-#</td>
<td>etc.</td>
</tr>
<tr>
<td>i- 'they' (Cl. 4)</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>li- 'it' (Cl. 5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a- 'they' (Cl. 6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ci- 'it' (Cl. 7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>zi- 'they' (Cl. 8 or 10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i- 'it' (Cl. 9)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Each subject prefix may occur with each prefix from the second slot, and in general, each verb stem may occur with each prefix, though certain stems may appear more or less frequently in a given tense than certain other stems. For example, /-swela/ 'spend the day' or /-gonä/ 'lie down, sleep' occur frequently in the /-a-/ tense, while first person singular and plural forms of the /-a-/ tense are rare with the stem /-pita-/ 'go'.

Of the tense prefixes listed in the above diagram, /-a-/ is the only one that begins with a vowel. Combinations of the subject prefixes with this tense prefix contain only the vowel /a/:

| ndinapanga | but | ndapanga |
| tidzaona   | "   | taona    |
| amapita (3sg. or pl.) | "   | apita    |
Grammar 42.B. Negative verbs. As with the pronouns in Note 4 the negative formative used with most verb tenses has the basic shape /si-/ Before a subject prefix that begins with a vowel, it has the form /s-/:

Síndínàpíta. I didn't go.

Sìtìdzàpíta. We won't go.
Sàdzàpíta. He/she/they won't go.

Sítímàthàndíza... We don't help...
Sámàthàndíza... He/she/they don't help...

Alongside the negative in /si_na_a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si_na_e/ 'hasn't yet':

Sànàpítà... He didn't go...
Sànàpìtè... He hasn't yet gone...

The only examples of negative verbs in Unit 42 are in Exercise 42.b.1.

The student who wants to do his own exploring should listen to that exercise, and then try to summarize for himself the tonal characteristics of the negative verbs he finds there.

The only thing that is perfectly clear about the tones of negative verbs in this small sample is that the matter is a bit complex. This is quite a contrast with the negative pronominal forms discussed in Unit 41, where /si-/ was always high, and the stem of each word had its basic tone. In Exercise 42.b.1, the negative syllable is high in most tenses (e.g. /sànàcàpè/, /sámàphùnźìlà/) but low in both of the verbs that contain /-dza-/ (e.g. /sàdzàphùnźìla/).

Even when we leave the tone of the first syllable out of account, the picture is far from neat: affirmative /ànàcàpà/'he washed', but negative /sànàcàpè/; compare also /àdzáphùnźìlà/ and sàdzàphùnźìlà/.
UNIT 43

DIALOGUE: Two fellow workers look forward to quitting time.

-A-

-weluka
nthawi (9)
Múwélùkà ntháwi yánji?
leave (e.g. work, school)
time
What time do you/will you get off/quit work?

-B-

-ganiza
lnè ndígníiza ndíwéluka
think
I think I'll take off at 4:00.

-A-

-Mùkàwélùkà, múpîta kûtl?
When you get off, where are you going?

NB The sound written /bv/ is distinct from the sound written /v/ in most (though not all) varieties of Nyanja. Even in those varieties where they are distinct, however, the difference between the two is not that /bv/ begins with /b/ (i.e. stoppage at the two lips). Instead, the consistent difference seems to be that what is written /bv/ is like /v/ except that it is longer and perhaps also stronger. Múpîta pàbåsi?
Are your going by/on the bus?

-B-

-cita
-mwa
Ndígnízà ndípîta kûtàùnì
Nkákàvına ndíkukàmwánåo
I think I will go to town to dance and drink.

dô to do
tô drink

-A-

-enda/-yenda
fâi, ndíngoyënda pànjìngå.
No I'll just go by bicycle.

NB A vowel before the prefix /-ngo-/ is usually a bit longer in duration than the same vowel elsewhere.
-A-

Înè ndikupèzâni kùlimbe. I'll see ('find') you in Limbe.

-A- (continues)

-bvululala
cifukwa
to be hurt, wounded
because, cause

Ndípita pàbási cifúkwa
ndàbvulúlåla.

I'm going by bus because I'm hurt.

-B-

Mwabvululala!
Pepání kwâmbíli!
Mwâbvululâla bwânjì ngângâ?

Oh, you are hurt! (an expression of condolence)
Oh, I'm very sorry!
And how did you get hurt?

-A-

gwa
Ndâgwâ pànjíngá.
to fall, fall from
I fell from a bicycle.

-B-

Mwâgwâ pànjíngá!
Pepâni!
You fell from a bike!
Oh, sorry!

Exercise 43.a.1. GOAL: Use of the /-a/- tense.

Ndâbvîlná kâle. I have already danced.
Ndâlândîlà kâlàta lèlo. I have received a letter today.
Ndâmâ kûti ácàbwêla âlì nâmâ.
Ndâmûnâ Cibônì àli ndí nyámâ.
I have heard that Mr. Cabwela has a beautiful child.
I have seen Ciboni having meat.

Exercise 43.a.2. GOAL: Using the unmarked tense.

Ndípita lèlô. I'm going today.

NB In Line 3 of 43.a.1, note the near-elision of /i/ in /...kuti acâbwêla/. Note also the high tone on the first syllable of the name. The word /acâbwêla/ usually low tone on that syllable.

NB The sequence of /ndí/ plus /mwâna/ is pronounced with high tone on /mwa/.
This may be just another instance of low being raised between two highs, or it may be a special property of /ndí/ 'and, with'. But the last two words of 43.a.1 are /ndí nyâmâ/, not /ndí nyámâ/.
Ndiganiza kuti kulibe
sukulu lelo cilukwá
mphunzitsi wawala.

Ndípita kucipatale lelo
kukaona anthu odwala.

Ndípítáko lelo cilúkwá
ndalándila kálatá mmáwa.

I think that there is no schooling today because the teacher is sick.
I am going to the hospital to see sick people.
I shall go (or: am going) there because I have received a letter this morning.

Exercise 43.a.3. GOAL: The /-dzá/- tense.
Ndídzápita mawa.
Ndídzádyá nyámá ya
nkumbá mawa.
Ndídzábvina ngomá
mulungú wamáwa.
Ndídzamwá mowa löwélùká.

I'm going tomorrow.
I shall eat pork tomorrow.
I shall dance ngoma next week.
I shall drink beer on Saturday.

Exercise 43.b.1. GOAL: Use of the dependent /-ka/- tense.
Múpita kalímbe?
Múkápítà kulímbe, ndiká-
kúpezańi pà 4 okoloko.

Múpita pábási?
Múkápítà pábási, múkáfika
pà 4 koloko.

Múyenda pànjingá?
Múkàyendá pànjingá,
mukáfika pà 5 koloko.

If you go by bus, you'll arrive at 4 o'clock.
If you go on a bicycle, you'll arrive at 5 o'clock.

Ácòka pànó lëlo?
àkàcôka pândô lêlo, When he leaves here, where will he go?
adzápita kûtì?

Ápita kútâúni lêlo?

Ákàpità kútâúni,
akácità cláni?

Mwàná wàgwà pàgálìmòto?

Ákàgwa pàgálìmòto,
ákábvułala.

Ákàbvułâla, ákàpità

kwádotolo.

---

Exercise 43.c.1. GOAL: Automatic correct choice of concords for the object prefix slot.

'I bought a chair yesterday.' 'Where did you buy it?'

mbándò

Ndìnágulà mbándò Mùnáígulà kûtì?
džùlò.

mipando

Ndìnágulà mipándò Mùnáígulà kûtì?
džùlò.

khásu

makásu

búkhu

dzila

mazila

cipewa

zipewa zìwili

cinthu cimodzi

zinthu zambi

nsomba khumi

nsomba imodzi

---

NB The raising of a low tone before /kûtì/ 'where?' is illustrated quite clearly in the first two lines of 43.c.1. The words /mbándò, mìnändò/, all of whose tones are low, follow /-gula/ with no intervening pause, so that the low tone of /-la/ can hardly be attributed to phrase intonation. The high tone of the same syllable before /kûtì/ runs consistently throughout both sets of recordings for this exercise.

NB The two pronunciations of /-k-/ are clearly illustrated in /makasu/ as cue word, and as part of the sentence, in Line 4 of 43.c.1.

NB Some speakers say /buku/, while others say /bukhu/.
nyale imodzi

nyale zitatu

nyâmâ yâ nq'ombè

Exercise 43.c.2. Automatic correct choice of concords for the object prefix slot.

'We saw your teacher 'When did you see him?' yesterday.'

mûhûnzîlî Tînâónâ mûhûnzîlî Mûnâmîwônâ kûtî?
wânu dzûlô.

NB Some speakers use the /1-/ concord (Class 5) after /bwênzi/ 'friend', while others use the /w-/ concord of Class 1. Historically, the word must have been in Class 5, but the fact that it refers to persons has influenced the change to Class 1.

NB The tones of the possessive stems (e.g. /-ânu/ 'your') are interesting. The pitch of the first syllable is always high after a noun that ends with low tone, as in the first two lines of 43.c.2. After a noun that ends with a single high tone (e.g. /bwênzi/), it also has high tone, on the same level as the last syllable of the noun. But after nouns that end with two or more high tones (e.g. /mâkôlô/, /óbâlî/ in this exercise), it is just a bit lower than the last syllable of the noun:

bwênzi wânu [ -η ]
mákolo anu [ -η-η ]

This is true for both sets of recordings of this exercise.

Exercise 43.x.1. GOAL: Random recombinations in quasi-conversational sequences.

A John (w)âpîtâ kûtî? Where has John gone?

(W)apita kunyumba kapena Did he go home, or to town?

kutauni?

Sindikudziwa/Xaya. I don't know.

Sindinamuone. I didn't see him.

Ndigâna (w)âpîtâ kûnchéto. I think he has gone to work.

Amagwila nchito yanji? What sort of work does he do?

***************

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A: John anacita ciani?
Anacapa zobvala, kapena anasamba?
Mufuna kupita kunyumba?
Mufuna kucita ciani?
Mukafuna kucapa zobvala, ndidzakuthandizani.
Mufuna kuphunzila Cinyanja kapena Citumbuka?
Tikafuna kuphunzila Cinyanja, mukati-phunzitsa?

What did John do?
Did he wash clothes or did he have a bath?
Do you want to go to the house/home?
What do you want to do?
If you want to wash clothes, I'll help you.
Do you want to learn Cinyanja or Citumbuka?
If we want to learn Cinyanja will you teach us?
Grammar 43.A. Two more of the independent tenses.

In Unit 42, Note A, the tense prefixes /-na/, /-dza-/ , /-ma-/ were discussed and practiced. All were 'independent' in the sense that a verb in one of these tenses can stand as the only verb in a complete sentence.

Two other independent tenses were shown in the same diagram. One, with the characteristic prefix /-a-/ , will be called the ' /-a-/ tense'. The other, which has no prefix in the slot immediately after the subject prefix, will be called the 'unmarked tense'.

Examples of the /-a-/ tense are:

Ndagwa panjinga. I fell from a bicycle.
Mwabvulala bwanji? How did you get hurt?
Mwagona bwanji? How did you sleep (last night)?
Mwaswela bwanji? How have you spent (this) day?

Both the /-a-/ tense and the /-na-/ tense commonly refer to the past. The difference between them cannot be summarized in a single brief statement. The student will notice however that the /-a-/ tense is most likely to be used when the action of the verb is relatively recent, or when the action, though past, is still relevant to the present. 'Recency' is psychological, and cannot be defined in absolute chronological terms. In these respects, the /-a-/ tense has much in common with the English 'present perfect' tense, but the student should beware of falling into the habit of treating these two tenses as easy translation equivalents of each other.

Many speakers of Nyanja distinguish in the /-a-/ tense between one group of verbs which has high tone in this tense, and another group which has low tone:

Mwagóna bwanji? How did you sleep?
Mwaswèla bwanji? How did you spend the day?
These two groups may be designated 'high verbs' and 'low verbs'. In most of their forms, including the infinitive, high verbs and low verbs are tonally indistinguishable from one another.

The examples of the /-a-/ tense that occur in this unit show low tone on the subject prefix. The only apparent exception is /Mwabvulala?/ in the basic dialogue, with pitches [__ __]. These differ from the pitches of the same word in /Mwabvulala bwanji nanga?/ [__ __ __]. This second occurrence of the verb indicates that /-bvulala/ is a 'low' verb. How then are the pitches of the first three syllables of the first occurrence to be accounted for? The high-falling of the third syllable is the usual physical realization of question intonation. The high pitches in /Mwabvu-/ may have to do with the element of concerned surprise that is present in the meaning of the sentence. The student should be on the lookout for other sentences of the same kind — one-word yes-no questions involving concerned surprise — which either confirm or contradict this guess.

In the only example of an /-a-/ tense verb with object prefix (/ndamuona/ 'I saw him'), the object prefix has high tone. The student who is interested in pinning down the details of the tone system should check with one or more speakers of Nyanja the pronunciation of /ndalilandila, ndazigula, ndaidya/ and of at least a half dozen similar verb forms that he himself devises for this purpose. Results of this investigation may be entered here:
The unmarked tense appears in:

Ndiganiza... I think that...
Mwelukanthawi yanji? What time are you going to/do you quit work?
Ndipita kutauni. I'm going to go to town.
Ndikupezani kuLimbe. I'll see you in Limbe.

(/-ku...ni/ in this sentence stands for the second person object)

In these sentences, the verbs refer to actions which are either carried out at the moment of speaking, or are expected in the immediate future. The 'immediacy' of the unmarked tense, like the 'recency' of the /-a-/ tense, is relative to the attitude of the speaker; neither can be defined in terms of specified amounts of clock time.

Price (p. 21) says that this tense is also used to describe 'what is true in general, now as at other times.' The student should be alert for this use of the unmarked tense as it occurs in later units.

In exploring the tonal patterns used with the unmarked tense, the student should look separately at the tone of the first syllable (i.e. the subject prefix) and at the tone of the rest of the verb. Examples in Units 41-43 are /acokela/ (dialogue for Unit 1), numerous verbs in the dialogue for this unit, and Exercises 43.a.2., 43.b.1. and 43.x.1.

The subject prefix is high in all instances except those that are in yes-no questions. This is especially noticeable in Exercise 43.b.1: /Mupita kuLimbe?/ [\_=\_...]. In Sentence 5 of the dialogue, /Mupita pabasi?/ is recorded both [\_=\_...] and [\_=\_...].

The tone of the first stem syllable is high for those stems that have three syllables: /áćōkélà/, etc. For stems with two syllables, the first stem syllable may be high (e.g. /ndípítà/, in Stc. 8 of the dialogue), or low (e.g. /ndípítà/ in Line 1, Exercise 43.a.2. This difference is probably a matter of free fluctuation, with no grammatical significance.
What about the tones of verbs that are in the unmarked tense and have object prefixes? The single example /ndíkúpêzânl/is clearly insufficient to answer this question. The student should check /Ndimupeza kuLimbe/, /Tizifuna/, and other sentences of his own devising. Results of the investigation may be entered here:

The same kind of investigation should be carried out for verbs that are in the unmarked tense and end with the locatives /-ko/, /-po/: /ndipitako/, /Mubwelako liti?/, etc.

Grammar 43.B. A dependent tense, with the prefix /-ka-/.

Preceding notes have set out a group of five 'tense prefixes' /-ma-, -na-, -dza-, -a-, -#/,
al of which filled the same slot in the overall structure of the verb.

No two occurred in one and the same verb form. All were described as 'independent' in the sense that a verb in one of these tenses is eligible to serve as the only verb in a complete sentence.

A new prefix /-kà-/ is illustrated in:

Mũkâwèlûkâ... When/if you quit (work)...
Mũkâcôkâ panchito... When/if you leave work...

This prefix, which has low tone, is not to be confused with the high-toned /-kâ-/ 'go and', found in:

Ndipita kutauni kukâbvîna. I'm going to town to dance.
The prefix /-kà-/ with low tone, occurs within the structure of the verb in the same 'slot' as /-na-, /-ma- etc. That is to say, it follows the subject prefix and precedes the object prefix if any (cf. Grammar 43.C) and the stem. It differs from these other prefixes, however, in two ways:

1. The tone patterns of the verb forms in which it is found, and
2. The verbs in which it occurs are not eligible to serve as the only verb in a complete sentence:

Ndlkàcòkà panchito.... When/if I leave work...

Ndlnącòkà panchito. I left work.

A verb form of this kind, which cannot stand as the only verb in a complete sentence, will be called 'dependent'.

Grammar 43.C. Object prefixes.

In addition to the slots which were depicted in the diagram in Note 42.E, there are other slots which the student of Nyanja must learn to recognize and to fill appropriately. One of these is illustrated in:

Ndikupeza kuLimbe. I'll see you in Limbe.
(2sg., not particularly respectful)
cf. Ndimupeza kuLimbe. I'll see him/her in Limbe.

In these sentences, /-ku-/ and /-mu-/ correspond respectively to second person singular and third person singular objects (English 'you' and 'him/her'). A chart of the object prefixes is:

1sg. A -na -ndi- peza. 'He/she/they found me.'
A -na -ku- peza. 'He/she/they found you.'

-"m- " him/her
-"ti- " us
-"ku- -ni " you (pl. or respect-

-"wa- " ful singular)
-"u- " them

it (Cl. 3)
-i-     "     them (Cl. 4)
-li-    "     it (Cl. 5)
-wa-    "     them (Cl. 6)
-ci-    "     it (Cl. 7)
-zi-    "     them (Cl. 8)
-i-     "     it (Cl. 9)
-zi-    "     them (Cl. 10)
-ka-    "     it (Cl. 12)
-ti-    "     them (Cl. 13)
-u-     "     it (Cl. 14)

Note that the 2 pl. personal form is the only one that consists of two parts, which are separated from one another:

Ndikupezani. I'll see you (pl.).

The object prefix is found after the subject prefix and the tense prefix (if any), and immediately before the stem.
UNIT 44

DIALOGUE: C has just arrived in town and is looking for work.

Kwánu ndí kútlá, Where is your home, my friend?

[Ndínábwélá dzuló /lítľ/ 'when?' has special tonal properties which are usually manifested in the preceding word.

NB The tone difference between /múnábwelá /lítľ/ and /ndínábwélá dzuló/ is probably an indication that /lítľ/ 'when?' has special tonal properties which are usually manifested in the preceding word.

Ndínábwélá dzuló. I came yesterday.

-yang'ana

Ndínábwélà kúdzáýáng'ana nchíto. I have come to look for work.

Ndípèza? Will I find it?

-kuti

Înè ndígánźà kuti múnápita kússúkúlu. I thought you went to school.

(And) when did you come here to Blantyre?

NB The tone difference between /múnábwelá /lítľ/ and /ndínábwélá dzuló/ is probably an indication that /lítľ/ 'when?' has special tonal properties which are usually manifested in the preceding word.

NB The tone difference between /múnábwelá /lítľ/ and /ndínábwélá dzuló/ is probably an indication that /lítľ/ 'when?' has special tonal properties which are usually manifested in the preceding word.

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NB In earlier marginal notes, attention has been called to the fact that syllables before /kútlá/ 'where?' have high tone. An exception is found in the first line of the dialogue, where /ndí/ 'is' remains low. Note also that the high tone that does not occur on /ndí/ is found on the first syllable of /kútlá/.
Ndinnapambana Std. 6

I passed Std. 6 last year.

caká catha.

0. Munápambana?

Oh, you passed?

 índè.

Yes.

ndiye

tsopano

And I'm looking for a job now.

Ndýé ndífuna nchíto tsopano.

Ah, zábèlnò zímenèzò.

That's good.

Zikómò.

Thanks.

Exercise 44.b.1. GOAL: To use the appropriate directional prefix, depending on the verb which precedes it.

'He went home to sleep.'

Anápita kunyumbá kúkágoná.

'He came here to sleep.'

Anábwela kúno kúdzágoná.

Anápita kunyumba kúkádyá.

Anábwela kúno kúdzádyá.

Anápita kunyumba kukágwila

nchíto.

Anábwela kúno kúdzágwila

nchíto.

Anápita kúnsukúlu

kúkaphúngílisa.

Anábwela kúno kúdzá-

phúngílisa.

Anápita kúmündá kúkálimá.

Anábwela páno kúdzálímá.

Anápita kúmsíka kúkágula

zinthù.

Anábwela páno kúdzágúla

zinthù.

Anápita kuBlantyre

kúkáyáng'ana nchíto.

Anábwela páno

kúdzáyáng'ana nchíto.

NB The pitches on /tsopano/
are typically those heard
in this recording:
[ - - - ].

NB The plural form
/zábèlnò/ is used here in
place of the more fre-
quent /cábèlnò/.

NB The pitches on
/kukaphúngílisa/ and
/kudzaphúngílisa/ are
[ - - - O - ].

The final pitch is not
really low. The down-
step on the encircled
pitch occurs also in
the other set of rec.
Exercise 44.b.2. GOAL: Use of the directional prefixes in in a number of conversationally related sentences.

ÀPeter (w)àplitá kútł? Where has Peter gone?
(W)àplitá kútáuni. He's gone to town.
(W)àplitá kükácitá člání? What has he gone to do?
(W)àplitá kükáyang'ana njìngá yácé/yáo. He has gone to look for his bicycle.
ÀMál àlí kútł? Where is (our) mother?
Àpitá kükápanya cákúdyá. She has gone to prepare food.
Àná à(dzá)bwela màsáná(ano) kúdzácita 'jive'. Will the children come to jive this afternoon?
À(dzá)bwelà màsáná ntháwi yánjí? What time will they come?
A(dzá)bwela kudzasewela. They will come to play.

Exercise 44.x.1. GOAL: Fluency in a series of conversationally related sentences. (Begin by listening to the sentences at least twice before looking at the book. Final goal is ability to produce the sentences ahead of the tape, or to produce a whole series of 4 sentences independently.)

ÀJohn ãnápambana John passed Std. 5 last year.
'Std. 5' cáká cátha. He doesn't want to go and look for work now.
Sáfúná kùkúyang'ana nchító tsópano. He wants to go into Std. 6 next year.
Àfuna kùphúnzila 'Std. 6' cáká cá máwa. (And you) When you go and look for work, what sort of work will you look for?
Nánú, mùkòkáyang'ana nchító, mú(dzá)yáng'ana nchító yánjí?
NB The word /ndɪməfuːna/ has low tone on the subject prefix, whereas verbs with the tense prefix /-ma/- usually have high tone on the subject prefix. Some speakers of Nyanja say that this difference has significance, but a definite statement on the nature of the difference cannot be made at this time. [This tonal pattern occurs in both sets of rec.]

NB The problem of the tones of possessive stems is again illustrated in 44.c.1. The pitches are:
[ - --- - - - O - ].

NB The 3 pl. possessive stem is here spelled /-aʊ/, and this is its spelling in the dictionary and the grammar. But some speakers, including the tape rec. for this exercise, have /-awo/. This variation may also be observed in the tribal designation /Yəːo/, often pronounced /Yəːwə/.

NB An interesting clue to the riddle of the tones of possessive stems is found in Line 4 and 5 of 44.c.2. Assuming that /cipəwə/ and /zipəwə/ are tonally identical, these lines show fluctuation between
[ ... - - - - ]
and
[ ... - - - - ].
This suggests that nouns that end with two high pitches in this environment should be regarded as having tones /'-' /, and a sequence like /cipəwə cəŋa/ may be pronounced in either of two ways: [ -'-'(ɔ)- - ].

Ndɪ(mə)fũna kuphúnzila
I want to learn Cinyanja.

Cín̄yanjá.

Čábwínə, mál.
All right, mother.

Mìŋo(wá) ñádzákuthändizani. wánga
My sister will help you.

Zíkómô. Cábwinə ndíthù.
Thank you.

A(dzá)bwela ntháwi yánji?
What time will she come?

Ndįgániza (kuti) a(dzá)bwela pə
I think (that) she will come at 8 o'clock.

8 koloko.

Exercise 44.c.1. GOAL: Making automatic the correlation between subject prefix and possessive stem for each person-number combination.

'İ want my money.'

Ine
Ndífuːna ndáláma zanga.

Lyè
Áfuːna ndáláma zace.

Lfè
Tífuːna ndáláma zathu.

Lnù
Múfuːna ndáláma zanu?

Lwò
Áfuːna ndáláma zao.

Exercise 44.c.2. GOAL: As for 44.c.1. with the added problem of changing class concords.

'İ want my money.'

Ine
Ndífuːna ndáláma zanga.

Bukhu
Ndífuːna buku buku langa.

Lyè
Áfuːna buku buku lace.

Cipəwə
Áfuːna cipəwə cace.

Lfè
Tífuːna zipəwə zathu.

Gálımòtò
Tífuːna gálímòtò yáthu.

Lnù
Múfuːna gálímòtò lānu?

Mabukhu
Múfuːna mabukhu ānu?
iwó Afuna mabuku ao.
ndaláma Afuna ndalama zao.
lnè Ndífuna ndalama zanga.
Grammar 44.A. The use of certain verb tenses in this dialogue.

Notice the use of the /-a-/ tense in:

Ndafuna kudzayang'ana nchito.

Ndimaganiza kuti mwapita kusukulu...caka catha.

Notice also the use of the /-ma-/ tense in the second of these sentences. All four verbs in these two examples illustrate the fact that the tense of a verb in one language (e.g. Nyanja) cannot always be predicted in terms of some tense that serves as its most frequent translation in some other language (e.g. English).

Grammar 44.B. Another category of verb prefixes.

The dialogues for Units 43 and 44 have contained the sentences:

Ndafuna kudzayang'ana I want to look for a job.

nchito.

...ndipita kutauni I'm going to town to dance and drink.

kukabvina ndi kukamwa nao.

The prefixes that are the subject of this note are /-ka-/ 'go and' and /-dza-/ 'come and'. In all of the above examples, they occur in infinitives, but they may also occur with tense prefixes:

Mukakagula nsomba... If you go and buy fish...

Anadzatithandiza. They came and helped us.

Note that /-ká-/ 'go and' has high tone, while the dependent tense prefix /-kà-/ (Note 43B) has low tone.
The word 'directional' will be used as a cover term to include /-ka-/ 'go and' and /-dza-/ 'come and'. The directional prefixes follow the tense prefix, if any. They differ from some tense prefixes also in that they may occur in the infinitive form, while the tense prefixes may not:

kukamawa to go and drink
kudzamwa to come and drink
kumamwa to drink customarily

but not:

*kunamwa to have drunk

For a complete description of Nyanja it would be necessary to investigate the tones of all verbs that contain the directional prefixes /-ká-/ and /-dzá-/, in combination with /-na-/, /-a-/, etc., and in forms both with and without object prefixes and locative enclitics (/-ko/, /-po/, /-mo/). In the absence of the data needed for most of these sets of forms, the student may still try making his own observations and drawing his own conclusions about infinitives that include directional prefixes.

(1) The infinitive prefix /ku-/ is low.
(2) The directional prefixes are high.
(3) With verbs whose stems have one or two syllables (/kukadya,
kukagwila/), the stem syllables are basically high. If the infinitive is the last word in the sentence, however, its last syllable is low. [This is simply another example of the general rule that no declarative sentence ends with high pitch.] Thus:

...kukágóná. [...--_] (Exercise 44.b.1.,Line 1)

but:

...kukágwilá nchito. [...-----](44.b.1.,Line 3)
Three-syllable stems are a bit more complex: the first and third syllables of the stem are high, but the middle syllable is not. Thus, Line 4 of 44.b.2 has /...kukayang'ana njinga./ If the infinitive is the last word in the sentence, its last syllable has low pitch (cf. the general rule cited above), but the low-toned syllable that precedes it has either a noticeably rising pitch, or a pitch intermediate between the pitches of the immediately adjacent syllables:

kudzayang'ana nchito. [---]  

but

...kudzasewela. [---] or [---].

Grammar 44.C. Possessive stems. Certain of the personal possessive stems have appeared in /kwaru/ 'at your place' and /kwathu/ 'at our place'. The full set of personal possessive stems is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. anga 'my'</td>
<td>athu 'our'</td>
</tr>
<tr>
<td>2. ako 'your' (sq., not very respectful)</td>
<td>anu 'your'</td>
</tr>
<tr>
<td>3. ace 'his/her'</td>
<td>ao 'their'</td>
</tr>
</tbody>
</table>

The concordial prefixes used with these stems are:

Class 1    | 1  

| 2 | 1  
| 3 | 1  
| 4 | 1  
| 5 | 1  
| 6 | 1  
| 7 | 1  
| 8 | 1  
| 9 | 1  

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### CHINYANJA BASIC COURSE

#### UNIT 44

<table>
<thead>
<tr>
<th>10</th>
<th>z-</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>k-</td>
</tr>
<tr>
<td>13</td>
<td>t-</td>
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<td>14</td>
<td>w-</td>
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<td>15</td>
<td>kw-</td>
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<td>16</td>
<td>p-</td>
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<tr>
<td>17</td>
<td>kw-</td>
</tr>
<tr>
<td>18</td>
<td>mw-</td>
</tr>
</tbody>
</table>

The form /kwanu/, then, is a combination of the general locative prefix (Class 17) and the second person plural possessive stem.

The personal possessives are illustrated in the dialogue for this unit, and in Exercise 44.c.1 and in 44.c.2. In all these instances, however, the possessive is either the first or the last word in the sentence. Examples of possessives in the middle of the sentence will be found in Exercise 45.c.1.

The tone pattern of all these possessives seems to be high on the first syllable and low on the second. Notice however that when the noun that precedes it ends in a high tone, there may be a downstep from the one word to the other:

\[ \ldots \text{buku langa. } [\quad ] \text{ (typical of 44.c.2.)} \]

but:

\[ \text{Buku langa... } [\quad ] \text{ (Exercise 45.c.1, Sec. 2, Line 1.)} \]
UNIT 45

DIALOGUE: C is still looking for work.

-E- (Msonthe?)

Kòdí ínù àPéter, mûnàbhwéla lìtlì?

-C- (not Peter C. Vernon)

Ndìnàbhwéla mûlùngù lìtatu yápitáyo.

I came three weeks ago.

-C-

kumene a place where

Kòdí mûkùdzíwa kùméné ndîngàpézé nchító?

Do you know where I can find a job?

-E-

Kùlibé nchító kùnò. There's no work around here.

Mùmàdzíwa kùpándža nchító yánji?

What kind of work do you know (how) to do?

-C-

Ndìmàdzíwa kúcítà táìpl. I know how to type. ('...to do typing.')

-E-

Kúcítà táìpi. Oh, typing.

-C-

Ínđé, bàmbò. That's right.

-E-

mphamvu (9,10) power, ability, strength

Kòmà íménèyi sì nchító yámphamvu.

But that's not hard physical labor!
NB An earlier marginal note raised the question of tonal fluctuation of subject prefixes before /-ma/. In this dialogue, the word /ámfúna/ occurs in 'Dialogue for Learning', but /ámfúna/ is found in 'Dialogue for Fluency', and in both places in the other set of rec.

NB The pitches of /ndí/ plus /záká/ are [---], even at the slow tempo heard in the rec.

ámfúna nchito yámphámvu. They want (people for) hard physical labor.

-Č-

iñe ndíli ndí záká '16', I'm sixteen years old. ('I have sixteen years!')

-tha

Síndingâthe kugwíla nchito to be able

yâmbíli. I can't work very hard. ('I can't do a lot of work.')

Exercise 45.a.1. GOAL: Fluent production of /-nga-/ forms of a number of verbs.

kubwéla Tingâbwêlê mâwa. We can return tomorrow.

küpíta Tingâpítê mâwa. We can go tomorrow.

kūwáona Tingâwáöne mâwa. We can see them tomorrow.

kûphíkila cákûdya Tingâwâphíkile We can prepare food for them tomorrow.

cákûdya.

kûlówa munyûmbá Tingâlowe mâ'nyûmbá. We can enter the house tomorrow.

kûgûlitsa nyàmà Tingâgûlîtsê nyàmà We can sell meat tomorrow.

mâwa.

kûcòkà pànò Tingâcòkê pànò We can leave tomorrow.

mâwa.

Exercise 45.ab.1. GOAL: Contrast of /-nga-/ form with infinitive form of a single verb in a pair of conversationally related sentences.

Ndífuna kûyânhkula nànú. Ndîngâyânhkülê nânú?

Ndífuna kûbwéla pànò mâwa. Ndîngâbwêlê pànò mâwa?

Áfuna kûtûbûtitsa kwâmbíli. Ângûtûbûtîtse kwâmbíli?

Tífuna kûyêndê pânsí. Tingûyêndê pânsí?

Tífuna kûmuphûnzitsa cîzûngû. Tîngamuphûnzîtse cîzûngû?

Tífuna kûwêluka tsópane. Tîngûwêlûkê tsópane?
Exercise 45.ab.2. GOAL: Use of /-nga-/ forms and infinitives in longer sequences of conversationally related sentences.

Mùngàndiphünzitse cǐzùngù?
Ndímàyànkhùla cǐzùngù,
kòmà sindídzìwa
kùcífùnzitsa.

Kòmà ndígàniza

mùngàndíthándize

pàn'òno.

Cábwìno. Tiùzáyesa. But I think you can help me a little.

Tiṅgàwèlùkè ntháwi yànji?
Ndígàniza pà 4:30.
Síндíngàcóke pàñchíto

pà 4:30.
Ndífuna kùwèlùka pà 5:00.

Exercise 45.c.1. GOAL: Using the full range of subject prefixes with /-li/.

'Where is the market?'

<table>
<thead>
<tr>
<th>Classes 3,4:</th>
<th><code>msika</code></th>
<th>Ḍsìka  ùlì kùtìl?</th>
<th>Ùlì pàfùpì ndì pànò.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mpàndo</td>
<td>Ḍmpàndo  ùlì kùtìl?</td>
<td>Ùlì mùnyòmбá.</td>
<td></td>
</tr>
<tr>
<td>mpàndo</td>
<td>Mìpàndo  ìlì kùtìl?</td>
<td>Ìlì mùnyòmбá.</td>
<td></td>
</tr>
<tr>
<td>mlàto</td>
<td>Ìlì kùtìl?</td>
<td>Ùlì pàfùpì ndì pànò.</td>
<td></td>
</tr>
<tr>
<td>mìdžì yànu</td>
<td>Mìdžì yànu  ìlì kùtìl?</td>
<td>Ìlì pàfùpì ndì pànò.</td>
<td></td>
</tr>
<tr>
<td>mìndá yànu</td>
<td>Mìndá yànu  ìlì kùtìl?</td>
<td>Ìlì pàfùpì ndì pànò.</td>
<td></td>
</tr>
</tbody>
</table>
mùndá wánu  Mùndá wánu ùlì kùtì?  ùlì páfúpi ndí pánò.
mùdzì wánu  Mùdzì wánu ùlì kùtì?  ùlì páfúpi ndí pánò.

Classes 5,6:
bukhu langa  Bukhu langa lìlì kuti? Liìlì m'nyumbá.
mabukhu anga  Mabukhu anga ali kuti? Ali m'nyumbá.
dzìllà  Dzìllà lánga lìlì kùtì? Lìlì m'nyumba.
màzìllà  Màzìllà ánga àlì kùtì? Àli m'nyumba.
khásu  Khásu lánga lìlì kùtì? Lìlì m'nyumba.
màkásu  Màkásu ánga àlì kùtì? Àli m'nyumba.
màlàyá ánga  Màlàyá ánga àlì kùtì? Àli m'nyumbá.

Classes 7,8:
cállí 'church'  Cállí cáthu cìlì kùtì?  Cìlì kùzòmbá.
cípátùlà  Cípátùlà cáthu  Cílì kuncheu.
cípéwà cánga  Cípéwà cánga cìlì kùtì?
zípéwà  Zípéwà záthu zìlì kùtì?  Zìlì m'nyumbá.
zínthù záthu  Zínthù záthu zìlì kùtì?  Zìlì m'nyumbá.
cákúdyà cáthu  Cákúdyà cáthu cìlì kùtì?

Classes 9,10:
nyàmà váthu  Nyàmà yáthu  ilì kùtì?  Ilì m'nyumba.
nyumbá yánu  Nyàmà yáthu  ilì kùtì?  ùlì páfúpi
ndí pánò.

NB The word for 'shirt' is /màlàyá/ in this set of recordings, but /màlàyá/ in the other set. The same is true for the pronunciations /gàllìmòtò/ and /gàllìmòtò/. Both are words of three or more syllables, high at one end and low at the other. The student should watch for other examples of this kind of non-significant variation.

NB In both sets of recordings, the pitches of /cipéwà cathu/ are [ ˘ ˘ ] while those of /cákúdýa cathu/ are [ ˘ ˘ ˘ ]. This may mean that the nouns should be written /cákúdýá/ and /cipéwǎ/, with different tones on the final syllables.
ndege
ndaláma zánga
nkhuţu zanu
nyumba zánu
njhgá yánga
njhgá záthu
kànjìlì
kàmplìñje
tìmìñje
kànkhuţù
tìnkhuţù
kànyànjà
tìnsámbà

The combination of interrogative intonation plus final tones /'i/ is worth careful listening. In Line 1 of 45.c.2, for example, the upglide on the first syllable of /pànsì/ is quite accentuated in the question, in contrast to the statement.

Exercise 45.c.2. Affirmative vs. negative forms containing /-'li/.

NB An earlier marginal note called attention to the long /a/ in contractions of /si/ plus verbs that begin with /a/. The word /sali/ in Line 2 of 45.c.2 provides a striking example.

NB The combination of interrogative intonation plus final tones /'i/ is worth careful listening. In Line 1 of 45.c.2, for example, the upglide on the first syllable of /pànsì/ is quite accentuated in the question, in contrast to the statement.

Exercise 45.c.2. Affirmative vs. negative forms containing /-'li/.

cìmàngà
Sìcìlí pànsì.
Clìlì pàtèbùlò.
Màbúku àlì pànsì?
Sàlì pànsì.
Àlì pàtèbùlò.
Exercise 45.x.1. Recombination of previously studied material in the form of short conversations. (Begin each section by listening to it without the book. Eventually, you should be able to take either part in the conversation, and/or to say each sentence ahead of the tape.)

Where is John?

I don't know.

Has he gone to the market yet.

He hasn't gone to the market.

I think he is near the school.

How can I help you?

Would you tell me where I can buy oranges.

There are no oranges these days.

Thank you.

Duku

zobvala

mazila

Ndinakuthandizeni bwanji?

Mungandiuze kumene ndingagule malalanje?

Kulibe malalanje tsopano.

Zikomo.
Grammar 45.A. The verb prefix /-nga/- 'may, can'.

The prefix /-nga/- occurs in:

...kumene ndingapeze ...where I can
nchito. find work.
Sindingathe kugwila I can't do much work.
nchito yambili.

also, from earlier units:

Ndingakwele basi? Can I take a bus?

Mungandiuze njila yace? Can you tell me the way to it?
('Can you tell me its way?')

Notice that when a verb form contains /-nga/-, its final vowel is /-e/ and not /-a/ as it is in most other forms of the verb.

Of the meanings of verb forms that contain /-nga/-, Price (p.183) says that 'there is a disposition on the part of the subject, or other favourable circumstance, to carrying out the action. That is, /-nga/- may be translated 'can', so long as it is not taken to imply physical ability.' This statement accords with the four examples cited at the beginning of this note.

Observe that in the verb form where physical ability is in fact under consideration (/Sindingathe kugwila nchito yambili./), the /-nga/- is used together with the root /-th-/, which does carry a meaning of physical ability.

A final question concerning /-nga/- has to do with its status relative to the other lists of prefixes--tense prefixes and directional prefixes--which have been discussed in earlier notes. With respect to its meaning, /-nga/- does not fit obviously with either group: it has to do neither with time nor with spatial direction. From the point of view of form, it differs from both groups in that it requires a final /-e/ on the verb form in which it appears. But what about its position relative to other
slots in the verb structure? This question may best be answered by breaking it down into a series of simpler questions, each of which can be answered yes or no by a native speaker of the language:

(a) Can /-nga-/ occur in the same word as any of the tense prefixes:

   * Anangandiuze... He was able to tell me...
   * Mwangakwelo basi? Were you able to take the bus?
   * Timangayankhule Cinyanja.

   etc.

(b) Can /-nga-/ occur in the same word as either of the directional prefixes:

   * Tingakagwile nchito. We can go and work.
   * Angadzatithandize. They can come and help us.

   Tonally, the /-nga-/ forms without object prefix are fairly simple. The student may want to listen to the examples in the dialogue and in Exercises 45.a.1, 45.ab.1, 45.ab.2, and the last section of 45.x.1.

   The simplest /-nga-/ forms are the affirmative ones with no object prefix: /tingabwiele/. In these, all tones are low, except for the two instances after the particle /-mene/; these latter will be discussed in a later unit.

   Next simplest are affirmative /-nga-/ forms with object prefix, where the object prefix is high. (cf. the corresponding forms of the /-a-/ tense).

   The only example of a negative /-nga-/ form is /Sindingacoke/. The student should check the tones on a number of other verbs, including /sindingadye/ (for monosyllabic stems), /sitingaweluwe/ (for trisyllabic stems), /sindingaligule/ (for the combination of negative with object prefix), etc. Observations on these matters may be entered here:
Grammar 45.B. The infinitive. This verb form has been used in the earlier units of Part II but has not been made the subject of explicit comment. Numerous examples of it have occurred, among which are:

-Mumawaphunzitsa kugwila nchitoyo...?

-Ndipita kutauni kukabvina. I'm going to town to dance.

-Mumadziwa kugwila nchito yanji?

-Si kwabvutitsa. It is not (a matter of) causing her trouble.

-Ndabwela kudzakuonani. I've come to see you.

The infinitive begins with the prefix /ku-/ . It may contain /-ma-/ or one of the directional prefixes /-ká-/ or /-dzá-/, and also an object prefix, but not one of the tense prefixes /-na-/ , /-a-/ or /-dza-/. The infinitive shares with nouns the characteristic that it may serve as the subject of a sentence, and that it may be modified by possessives and other adjectival expressions:

kuphunzitsa kwao their teaching

Kuena Cinyanja {kobvuta.
{kumabvutitsa azungu.

Grammar 45.C. The special verb /-li/.

The special verb /-li/ appears in:

-Ndili ndi zaka '16'. I'm 16 years old. (I'm with 16 years. ')

-Kulibe nchito kuno. There's no work around here.

and from Cycle III:

-Muli bwanji? How are you?

-Ndili bwino. I'm fine.
Compare also:

Tinali kumudzi. We were at the village.

The stem /-li/ is called a verb because like other things that we have called verb stems it can be preceded by subject prefixes and tense prefixes, and because it has negative as well as affirmative forms.

It differs from other verb stems in a number of conspicuous ways:

(1) It has no infinitive form such as a hypothetical */kuli/.

(2) Its stem ends in /-i/, not in /-a/.

(3) Its negative forms do not contain the prefix /si/; instead they contain the suffix /-be/:

Kuli ndalama. There is money.
Kulibe ndalama. There is no money.

The construction /-li ndi/ is frequently translated into English as 'to have':

Ndili ndí zaka '16'. I'm sixteen. ('I have sixteen years.')
Muli ndí ndalama? Do you have the money?
Kuli kubvina. There's dancing.
M'nyumba muli mipando itatu. There are three chairs in the house.
Pano pali ndalama. There's some money here.

With subject prefixes from Classes 1-15 (i.e. the non-locative classes), the construction /-li ndí/, literally 'be with' is very frequently translatable into English with 'have', as in the second of the above examples.

With locative prefixes (Classes 16-18), there is a similar construction but without /ndí/. These are illustrated in the last three examples, where the locative subject prefixes have been underlined twice.

The negative of both these constructions has /-libe/, without /ndí/:

Ndilibe ndalama. I have no money.
Kulibe ndalama. There is no money.
When /-li/ is followed directly by a place expression, however, the
/si-/ negative is used:

Ali pano. He is here.
Sali pano. He is not here.

The negative of the /-na-/ tense /tinali kumudzi/ is /sitinali kumudzi/.

The affirmative forms (/ndili/, /cili/, /kuli/, etc) generally have
low tone on both syllables:

Uli pafupi ndí pano. (Exercise 45.c.1. Col. 3)

but in questions before /kuti?/ 'where?', the tone of the second syllable
is usually high:

Msika ulí kuti? (45.c.1, Col.2)

Negative forms with /-be/ have tones low, high, low:

kùlìbè nchito kuno.

Negative forms with /si-/ have high tone on the first syllable, low
tone on the last (i.e. the root /-li/), and apparently free fluctuation on
the intervening syllable:

Sícilì pansi. (Exercise 45.c.2, Line 1)

but:

Sízilì pansi. (45.c.2., Line 5)
UNIT 46

DIALOGUE: 'How's the work going?'

-F-

Nchíto ìkùyèndà bwànji? How's the work going?

-G-

conco thus, so

Nchíto ìkùyèndà côncò bàmbò. The work is going so-

-so (sir).

-F-

-topa to get tired

Kòdí símúnàtópe? Aren't you tired yet?

-G-

Tàtòpà, kòmà títànì nàngà? I'm tired, but what can

-I do?

-G- (continues)

Sí ndáláma. It's not the money.

-F-

-landila to receive
tsiku (5) masiku (6)

day

Mùkùlándila ndáláma zìngáti How much/How many shill-

ings do you get per
day?

-G-

Mùkùdzíwa ìnù. Well, you know.

mzungu (1,2) European

Nchíto yá àzìngù ìlíbè Work for Europeans doesn't

ndáláma. pay much. ('Work of

-European isn't money.')

-F-

Pêpáni àèçìmwène. Sorry, (brother)!'
-F- (continues)

ìfè tìkùlándila ndàlámà
zìmìlí ndìthú.

-G-

Mùkùlándila ndàlámà
zìmìlí ètilí!

-F-

Ee, ndìthú.

-G-

Ndìkùlándila ndàlámà
zìtátù pàtsíku.

mwái
good fortune

Mùlì ndí mwái ànzáthu.

Well, you are lucky, my friend.

---

Exercise 46.a.1. GOAL: Fluency in recognizing and treating as interchangeable the longer and shorter forms of /-li ku-/ tense.

'Is Mother washing clothes?'

Àmál èll kùcàpà zòbúlá?
Mùkùpitá kùtli?
Ndìkùpitá kùlúmbè.
Nchítò ìkùyèndà bùnlò.
Mùkùcòkèla kùtli?
Ndìkùpéneka kwàmbílí.
Sàlì kùgwíla nchítò tsòpàno.

Àmál èll kùcàpà zòbúlá?
Mùlì kùpitá kùtli?
Ndílì kùpitá kùlúmbè.
Nchítò lìlì kùyèndà bùnlò.
Mùlì kùcòkèla kùtli?
Ndílì kùpéneka kwàmbílí.
Sàlì kùgwíla nchítò tsòpàno.

Exercise 46.a.2. GOAL: To practice alternation between the /-li ku-/ tense and other tenses.

Mùlì èll kùcàpà zòbúlá tsòpàno. Mother is washing clothes now.

---

NB The two sets of recordings again provide documentation of the free fluctuation of tone before /kùtli/: /mùkùpitá/ or /mùkùpitá/.

NB The word /eti/ is generally pronounced with a very high, rapidly falling pitch on the first syllable. Here, however, it has low pitch. This indicates that the high pitch, when heard on this word, should probably be regarded as a part of the 'intonation', rather than of the 'tone' pattern of the word itself.
Amácapa zôbvála tsíku ndí tsíku.

Áná àli kúsamba tsópano.

Amásamba tsíku ndí tsíku.

Mpñunzitsi àli kúpíta kúsúkúlu tsópano.

Amápíta kúsúkúlu tsíku ndí tsíku. He goes to the school every day.

John àli kùphunzíla kwàmbíli tsópano.

Amaphunzíla kwàmbíli tsíku ndí tsíku.

Exercise 46.b.1. GOAL: Fluent switching of concords with /-o-/ forms.

**Singular**

Mùnthù wÔkônďà

Cînthù cóbvála

Njìlìà yöpíta kùBlántyre

Mseù wópíta kùBlántyre

Kànjìlìà kòpíta kùntsìńje

Ndìkàntìa wÔkwátìla

Mwàńà wótópa

Môlìka wóguûtìlsa nùmà

**Plural**

Ánthù õkônďà

Zînthù zôbvála

Njìlìà zòpíta kùBlántyre

Mseù yöpíta kùBlántyre

Tìnjìlìà töpíta kùntsìńje

Ânyàmàntìa òkwátìla

Âná òtópa

Môlìka yöguútsìlsa nùmà

**NB** The fluctuation between pitches [`] and [´] on the first syllables of /-o-/ forms is illustrated in the difference between the rec. of /mùnthù wÔkônďà/ and /mîseù wópíta/ in 46.b.1. It is also interesting that the other set of rec. have /mûnthù wÔkônďà/. Compare also the two instances of /áná otópa/ in these rec.

Note also that even where there is no perceptible downglide in pitch, the /-o/- usually remains long in duration.

[There is a negative counterpart to the /-o-/ form:

Osapeneka. No doubt.

cf. -peneka to doubt

This consists simply of /osa-/ plus the verb stem (with or without an object prefix). It is invariable; that is to say, it is not subject to concordial agreement with nearby nouns.]
Exercise 46.b.2. GOAL: Further use of /-o-/ forms. Pairs of sentences.

Ndìkafúnà kúpíta kúHálalè, If I want to go to
ndìdzélè njìlà yànjì? Halale (Rhodesia), which
way can I take?

Njìlà yòpíta kúHalále Where or which is the
lì lì kúllì? way (road) to Harare?

Akufúnà kúgúlitsa zìnthù. They (he) want(s) to sell
(Zìnthù) zògúlitsa zìll things.

kuti? Where are the things
to be sold?

Ànthù ámbílí ámbákhalà kùnd. Many people live here.

Okhála kùnd ñánénà Those living here
Cìnyànjá. speak Nyanja.

Exercise 46.x.1. Recombination of familiar elements in new sequences of conversationally related sentences.

Nchîto ıkùyênda bwánji? How is[your]job?

ıkùyênda bwânò pàng'ónò. Not so bad.

Ndì yòbvùta? Is it hard?

Èe, ıkündìîbvútitsa Yes, it gives me a
kwàmbíli. hard time.

***************

Màphùnzilò ıkùyênda bwánji? How are studies?

Ákùyênda bwânò kwàmbíli. Just fine.

Mùnâlemba màèsò lèlò? Did you have an examina-

Ìndé, bàmbò. tion today?

Ànài ôbvùta? Yes, sir.

Ìài. Sàånàli ôbvùta. Was it hard?

***************

Mùnàlemba màèsò àngàti How many examinations
dò pàmúlùngù? do you have ('write')

a week?
Tímàlémba kwíli.
Mùkugániza kuti múdzápámbana
`maešò ámáwa?

{Síndídziwà}, ñàmbô.
[Kàyà]

We have two.
Do you think you will pass tomorrow's exam?
I don't know, (sir).
Grammar 46.A. A 'tense' that includes the infinitive.

The dialogue for this unit contains numerous instances of what will be called the /-li ku-/ tense:

Nchito ikuyenda bwanji? How is the work going?
Mukulandila ndalama How many shillings are you getting
zingati patsiku? per day?

The tense is often translated into English by use of the English 'present progressive' ('is_____ing'). The student must however avoid a mechanical equating of these tenses. So, for example, in:

Mukudziwa. You know.

The English present progressive form is of course *'you are knowing' but such a form hardly ever occurs in English outside of the song 'For me and my gal', and even there it stands out like a sore thumb.

Note also the examples in the dialogue for Unit 45, where /mukudziwa/ occurs in one sentence and /mumadziwa/ in another, with no difference in English translation. The /-li ku-/ tense in its shortest form consists of a subject prefix plus /-ku-/ plus a verb stem. The /-ku-/ may be followed by a directional prefix, an object prefix, or anything else that can occur between /ku-/ and the stem in an infinitive (cf. Note 45.A).

Alongside this briefer and more common form of the /-li ku-/ tense is a longer form from which the shorter form is apparently a contraction:

Nchito \{ikuyenda \{ili kuyenda \}
Mukulandila \}
Muli kulandila ndalama zingati?

The longer and shorter forms seem to be synonymous, and completely interchangeable with one another.

The negative of the /-li ku-/ tense is formed with the prefix /si-/. Sindinali kuyankhula naye. I wasn't talking with him.
Sakufuna kuyankhula nane. He doesn't want to talk with me.
Grammar 46.B. The /-o-/ form.

Although the dialogue for this unit contains no example of it, the /-o-/ form has appeared frequently in the earlier parts of this course. Thus, in Units 41-45:

chito yopanga nyumba
lolemba
loweluka

the work of making houses
Monday (i.e. '(the day) of writing' because this was the day of enrolling workers.
Saturday (i.e. '(the day) of getting off (work)')

as in the above examples, a reasonably good English translation of an /-o-/ form is sometimes of 'of ______ing'. This is by no means always the case, however:

zobvala

(clothing (i.e.'(things) for putting on', cf. the verb /-bvala/ 'to put on (clothing)')

Another common use of the /-o-/ form in Nyanja is translated into English by adjectival expressions:

Ndizakhala wokondwa
kukhala kuno.

I'll be happy to live/stay here.

Muli wokwatila?

Are you married?

In connection with the discussion of the infinitive and the /-li ku-/ tense (Notes 45.A and 46.A), it is worthwhile to observe that when the verb stem is monosyllabic (e.g. /-dya/ 'to eat', /-mwa/ 'to drink') the corresponding form has /-aku-/ and not /-o-/: 

kubvala
zobvala
kudya
zakudya

(/ku-/ plus a two-syllable stem)
[things] to put on
(/ku-/ plus a one-syllable stem)
[things] to eat

The student should be on the alert to see whether occasional forms like */yakupita/ and */zakubvala/ ever occur, and if so, whether they are interchangeable with the /-o-/ forms.
The tonal aspect of the /-o-/ forms presents an interesting feature, which the student may discover for himself by listening carefully to the recordings of Exercises 46.b.1., 46.b.2.

In many but not all instances, the /-o-/ syllable has a short, rapid downglide in pitch, and the duration of the vowel itself may be a little greater than usual. We could symbolize this pronunciation graphically as:

ôôbvúta [\ - _ ] (cf. 46.x.1, Sec. 2, Line 6)

where the pitches are just the same as for the hypothetical form

* ákùbvúta [ - - - ]

from which ôôbvuta is historically derived.

Other instances of /-o-/ forms have simply a short, high vowel:

yópíta [ - - _ ]

The first stem syllable that follows the /-o-/ syllable is high, as in the above examples, and the last syllable of a disyllabic stem may also be high:

yópítà....

or

yópítá....

In the recordings for 46.b.1, /wòkondwa/ (Line 1) and /wópíta/ (Line 4) are examples of simple high pitch on the first syllable, while /côbvala/ (Line 2) and /tôpíta/ (Line 5) have falling pitch on the first syllable. The student should listen to those examples, and then decide for himself which is found on each of the other /-o-/ forms in the exercise.
UNIT 47

DIALOGUE: A conversation on the way home from work.

-A-

-imà

to stand, wait

ÀPètèr! Taǐmànlè. 
Peter! Wait!

Ndìfùnì kùyàŋkhulu nànu. 
I want to talk with you.

-B-

Càbwìnlò bàmbò. 
All right, (sir).

-A-

Mùkùcòkèlè kùtá?
Where are you coming from?

-B-

Kùnchìtò. 
From work.

-A-

Mùkùcòkèlè kùnchìtò?
You're coming from work?

Nàngà mùkùpìtà kùtá?
(And) where are you going?

-B-

Ndìlì kùpìtà kùmùdìlè. 
I'm going home.

-A-

Mùllì kùpìtà kùmùdìlè ètí?
Oh, so you're going home?

-B-

Ndàtòpà kwàmbílí. 
I'm very tired.

-A-

Mwàtòpà?
Oh, you're tired?
-B-
Nàngà mungâthē kùbwēla
kùnyùmba kwânga máwa?

-A-
Ndîdzâkhala wôkôndâ kwâmbîli.

-A-
cifukwa (7)
mau (6)
Čâbwînô, cifûkwâ ndîlî ndî máu.

-B-
Mâu ânjîl?
-uza
Sîndîngathe kùkùząni lèlô.

-A-
Xômâ ndîfuna mûbwéle máwa.

-B-
Čâbwînô.

-A-
Zîkômô.

NB The high tone on the first syllable of /mau/ is /ndî máu/, vs. the tones /mâu/ in the sentence that follows. The same tones were observed in the other set of rec.

Maú âñjîl? Waht (kind of) (words)?
-uza to tell
Sîndîngathe kùkùząni lèlô. I can't tell you today.

-X-
Xômô ndîfuna mûbwéle máwa. But I want you to come tomorrow.

-B-
Čâbwînô. All right.

-A-
Zîkômô. Fine!

Exercise 47.ab.1. GOAL: Imperative vs. subjunctive verbs, affirmative.

Loñânî m'nyûmba. Mûłôvé m'nyûmba.
Čôkâni pânô. Mûcôkê pânô.
Phùnzîlînî nàphùnzîlô á máwa. Mùphùnzîlé nàphùnzîlô ámâwa.
Wêlûkâni pà 4 koloko. Mûwêlûkê pà 4 koloko.
Exercise 47.ab.2. GOAL: Facility in alternating final /-a/ and /-e/ according to whether the imperative has an object prefix.

Thàndizáni mwàná.
"Help the child.
Mùthándízeni.
Help him/her.
Thàndizáni àná.
Help children.
Athàndízeni.
Help them.
Gùlání khásu.
Buy a hoe.
Lìgúleni.
Buy it.
Gùlitsáni címàngà.
Sell (maize) corn.
Cùglyitseni.
Sell it.
Càpàná malàyá.
Wash the shirt.
Àcàpëni.
Wash it.
Kwèlàni basi.
Get on/take the bus.
Ìlkwëleni.
Take/get on it.
Ìdyàni nyàmà.
Eat the meat.
Ìdyèni.
Eat it.
Lèmbàná máyèso.
Take exams.
Àlèmbëni.
Take them.

Exercise 47.ab.3. GOAL: Facility in alternating between affirmative and negative.

'Make only two fish.'
Mùguë
'Don't make three.'
Nsòmba zìwëli básì.
Gùlání
Mùsàguë zìtàtu.

NB The point discussed in the preceding marginal note receives further amplification in 47.ab.2, where the first syllable of noun objects is regularly raised.

But in the other set of rec., the simple imperatives (/thandizani/, etc.) all have low tone throughout; under those circumstances, the first tone of the noun object of course remains low.
Exercise 47. ab. 4. GOAL: Use of various imperative and subjunctive verb forms in short series of conversationally related sentences.

A John áfuna (kuti)

ticté ciáni lèlo?

Áfuna (kuti) tlpité kúmùndá. He wants us to go to the garden.

Tsápíté kúmùndá tsópano. Let's not go to the garden now.

Múfunà (kuti) tikhàlé pànò ètì? Do you want us to stay here?

Úzní mábwenzí ánu àbwélé kìnò
cífúkwá ndífunà
kúyánkhula náo.

Tell your friends to come here; I want to talk to them.

Cábwínò. Mdlkáwáuza tsópano.

OK, I'll tell them right now.

Kòmà síndífunà
afike

But I don't want them to come now.

Múfunà (kuti) afiké ntháwi yànji?

What time do you want them to arrive?

Afiké pà 5 koloko. They should arrive at 5 o'clock.
Exercise 47.c.1. GOAL: Facility in using the right concord in a possessive according to whether the noun has a locative prefix.

- nyùmbá yáo their (his) house
- kùnyùmbá kwáó at their house
- ñ'nyùmbá mwáó in their house
- mûndá wáó their garden
- kùmûndá kwáó at their garden
- mìndá yáo their gardens
- kùmìndá kwáó at their gardens
- sùkúlù láó their school
- kùsùkúlù kwáó at their school
- njìngá záó their bicycles
- pànjìngá póó on their (his) bicycle
- dzíko láó their country
- ñ'dzíko mwáó in their country
Grammar 47.A. Imperatives.

The first line of the dialogue for this unit contains the imperative form /taimani/. This is one of four approximately synonymous imperative forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural (or courteous singular)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Without /ta-/</td>
<td></td>
</tr>
<tr>
<td>ìmà</td>
<td>ìmànì</td>
</tr>
<tr>
<td>bwèlè</td>
<td>bwèlànì</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>With /ta-/</td>
<td></td>
</tr>
<tr>
<td>tàìmà</td>
<td>tàìmànì</td>
</tr>
<tr>
<td>tàbwèlè</td>
<td>tàbwèlànì</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

(cf. Price, p. 209)

The singular forms, like all the second person singular forms, are used only with children and with others for whom it is not appropriate to use the plural of respect.

Imperative verbs have no characteristic prefix other than the optional /ta-/ discussed above. But a monosyllabic stem is preceded by a dummy prefix /i-/:

<table>
<thead>
<tr>
<th>Disyllabic Stem:</th>
<th>Monosyllabic Stem:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem:</td>
<td></td>
</tr>
<tr>
<td>-ima, -bwela</td>
<td>-dya</td>
</tr>
<tr>
<td>Sg. Imper.</td>
<td>ima, bwela</td>
</tr>
<tr>
<td>Pl. Imper.</td>
<td>imani, bwelani</td>
</tr>
</tbody>
</table>

Imperatives may, however, take certain of the prefixes which are used with other verbs, most notably the object prefixes. When an imperative verb contains an object prefix, it has stem final /-e/., followed in the plural by /-ni/.

gùlànì  
buy!

lìgùlànì  
buy it (Class 5, e.g. a book)

cìgùlànì  
buy it (Class 7, e.g. a hat)
The forms that serve as negative imperatives will be discussed below, in Note 47.B.

Exercises 47.ab.1 and 47.ab.2 contain imperative forms of 14 different verb stems. The student may want to listen to them before reading the following comments on their tones. Make separate statements for imperatives without object prefixes, and imperatives with object prefixes.

In imperative forms without object prefixes (e.g. /lembani/), all tones are low. The sole exception is /phunzilani/ (47.ab.1, Line 3).

In those imperative forms that have object prefixes (e.g. /muthandizeni/) the object prefix syllable is low, and at least the first stem syllable is high. An exception, however, is found with the monosyllabic stem /-dyə/ in /idyeni/.

The student should check these observations, based on the tape recordings, against the usage of his own tutor. The purposes of this checking are (1) to find out whether all speakers use the same tones on these forms, and (2) if substantial agreement exists, to discover whether other monosyllabic stems (e.g. /-mwa/ 'to drink') are comparable to /-dyə/ in these forms, and whether there are other verbs that act like /-phunzila/ in the imperative.

Grammar 47.B. Subjunctive verbs.

The dialogue for this unit contains the sentence:

Ndifuna mubwele mawa. I want you to come tomorrow.

The word /mubwele/ 'that you should come' consists of subject prefix, verb stem, and final /-e/. Subjunctive forms, like imperatives, never have tense prefixes, but may have object prefixes. Unlike imperatives, subjunctives may and in fact must have subject prefixes.
Subjunctive forms are regarded as less blunt than imperatives, and are often used instead of imperatives in giving requests or orders:

**Imper:**

Bwelani kunô.

**Subjunc:**

Mubwêlê kunô.

**Imper:**

Lìgûlêni.

**Subjunc:**

Mulìgûlê.

Come here.

Buy it. (Cl. 5).

The negative subjunctive, which may also be used as a negative imperative, contains the prefix /-sa-/, which is found after the subject prefix and before the object prefix (if any) and the stem:

mûsatînêne don't talk about us
tisâligûlê let's not buy it (Class 5)

There is a phrasal construction which will not occur in a basic dialogue until Unit , but which should be mentioned in connection with the imperative and subjunctive forms:

Tîyêni tîplîte kûmûdzî. Let's go home.

This construction seems to be used only in the first person plural. It consists of /tîyêni/ plus a first person plural subjunctive, and is usually translatable into English with 'Let's....'. It will be called the 'hortative' construction.

The tonal side of the subjunctive forms requires very careful listening. In checking the data, bear in mind that the formulas for subjunctive without object prefix and singular imperative with object prefix are the same as far as prefixes and suffixes are concerned:

personal or class prefix + root + final /-e /

Probably the basic tonal pattern for affirmative subjunctives without object prefixes has low tone on the subject prefix and the first syllable of the stem, and high tone on the second syllable of the stem: /mugulitse/
in 47.ab.3, Line 5, and /abwele/ in 47.ab.4, Line 5. But there are numerous apparent exceptions to this tentative rule. The student may want to gather additional data and work out the rule for himself.

The five recorded examples of the negative subjunctive (e.g. /musagule/) agree in having low tone on the subject prefix and the negative marker /-sa-/ and hightone on the next to last syllable of the stem. These few examples should however be supplemented by others, including negative subjunctives with object prefixes, and negative subjunctives that contain monosyllabic stems such as /-gwa/, /-dyá/.

Grammar 47.C. Locative concords.

Notice in the dialogue for this unit the phrase /kunyumba kwanga/ 'to/at my house'. Compare the phrase /nyumba yanga/ 'my house'. The noun /nyumba/, in Class 9, ordinarily takes the concordial prefixes of that class, but when it is preceded by a locative prefix /pa-/ (16), /ku-/ (17) or /mu-/ (18), it is the class of the locative that determines the concords.

So, for example:

nyumba yathu (9)        our house
munyumba mwathu (18)     in our house

galimoto langa (5)       my car
pagalimoto panga (16)    on my car
mugalimoto mwanga (18)   in my car

mudzi wathu (3)          our village
kumudzi kwathu (17)      at/to our village
Grammar 47.D. Future corresponding to /-li/.

The dialogue for this unit contains the sentences:

Ndìdzákhàlà wòkòndwa I'll be very pleased.
kwàmbíli.

The present tense equivalent for this would be:
Ndìlí wòkòndwa kwàmbíli. I'm very pleased.

The past tense is:
Ndìnálí wòkòndwa I was very pleased.
kwàmbíli.

By analogy, one might expect the future to be:

* Ndídzáli wokondwa
kwambili.

but, instead, the verb /-khala/ is used, as in the first example in this note.
UNIT 48

DIALOGUE: Prospect of a business trip out of town.

-A-

I'm going to Balaka (,father).

-B-

To Balaka?

When are you coming[back] from there?

-khulupila

I expect to (go and) be there (for) two months, because I'm going to (go and) do a lot of things there.

-B-

Yes, I know the Peace Corps people.

You PCV's have a lot of work

NB The object prefix /-wa/- in /ndìmàwàdzìwa/ has low tone; object pre-
fixes are almost always high.

NB The two successive
recordings of /mùbwèlako
liti/ differ strikingly
with respect to the
tone on /-a-/. The other
set of recordings agrees
with the second of these:
/mùbwèlako lìtl/.

NB The alternative pro-
nunciations /a0/ and /aw0/
were pointed out in an
earlier marginal note.
This recording of /ndì-
zìona/ provides an
example of a similar
fluctuation between
/oo/ and /owo/.

That's the truth.

The word /zìona/ it-
self, often translated
'truth', is probably
simply the /-0-/ form
of the verb 'see'.

All right. I think you'll
find me right here. (i.e.
when you return).
Sindicokâ pâchîto pânô iai.

-A-

-mva

-siyana

Ndìkùmva kùtì kuBâlâka ndî kwâbwînô kwâbâsî, tîkâôna zînthû zòsîyanasiyana.

-B-

Ndî zâbwînô zîmènèzô.

A? B?-

Ndîpo ndîdzâkùpèzâni.

-A-

'Ukàthâ mwèzî ùnô ndî wâmáwa ndîdzâkùpèzâni pómpânô.

After this month and the next, I'll see you here. ('When this month and (the month) of tomorrow have finished...')

Exercise 48.a.1. GOAL: Use of verb stems that contain one or more extensions.

Tàónni mìlàlànnje âwâ.

Àkuôneka ábwînô.

Àôneka

Tìônëtsë bûku lâko mwànnângà.

Mál àphlïkà cåkùdyà.

Àtìphikila nyà mà.

Nyà mà ìphikidwa ndî Mál.

Maphùnzîlô àwâ ndîmàwàkôndà.

Ndîlî wòkòndwa ndî maphùnzîlô àwâ.

I'm not going to stir from (my) work here.

to hear, feel understand
to differ from one another

I hear that (at) Balaka is very nice and we'll see quite a variety of things.

That's very nice.

And I'll be seeing you. ('And I'll find you mutually.')

Look at these oranges.

They look good.

Show us your book, child.

Mother has cooked food.

She has cooked us meat.

The meat was cooked by Mother.

I like these lessons.

I'm pleased by these lessons.
Mumadziwa kuyendetsa galimotò? Do you know how to drive a car?

Annándâbelâ ndâlâma zânga. They robbed me of my money.

Ndîgûlîle mazâlîle âtàtu. Buy me three eggs.

Exercise 48.b.1. GOAL: Facility in use of the locative enclitics as abbreviated equivalents for longer, more explicit locative expressions.

'John has gone to town.' 'He's gone there, eh?'

ÂJohn apita kûtáuni. Apitako etî?

ÀMsûndêle âdzÎkâla kûlímbê. ÂdzÎkhálâko etî?

Ndîbwêlê kûBâlêka mawa. Mûbwêlako mawa etî?

Ànà alowa n'sukûlu. Alowamo etî?

Ndâlâma zîlî mûgâlimo. Zîlimo etî?

Ndâlâma zîlî pâtêbûlo. Zîlípo etî?

Mûdzândîpêzâ pâncîtî. Ndîdzâkûpêzânipî etî?


***********

Mûkâkhala kûBâlêka mèzi

Ingâtî?

Ndîkhûlûpîlila ndîbwêlako

Lôwêlûka.

Mûlî ndî nchîto yôcûlûka etî?

Îài. Ndîkûpîtako kûkâsêwelâ.

***********

Mwàbwêlê kûtâuni?

Înde, màl.

Mûnàgûla cîâni kûmëneko?

For how many months will you stay at Balaka?

I (believe) think I will come Saturday.

Do you have much work?

No, I am going to play there.

Have you come to town?

Yes, mother.

What did you buy there?
Ndinagula zakuuya zosiyanasiyana. I bought different types of food.
Ndì zabwino zimenezoz. That's good.

*******

Inù a 'Peace Corps' mudzabwela liti kuno ku(Chapel Hill)? When will you PCV's leave here at (Chapel Hill)?
Ikathla milungu inai, tidzabwela kuno. We'll leave here after 4 weeks.
Mudzapita kuti? Where are you going?
KuMalawi. To Malawi.
Oh, zabwino zimenezoz! That's good!
Grammar 48. A new slot within the verb stem: 'extensions'.

By this time the student will have noticed that certain verb stems are partially alike both in sound and in meaning. So, for example /-phunzila/ 'to study' and /-phunzitsa/'to teach' both share a reference to the learning process; /-gula/ 'to buy' and /-gulitsa/ 'to sell' both have to do with business transactions. The element /-its-/ in the above examples is called a 'stem extension ' or simply an 'extension '. The ability to recognize and produce verb forms with extended stems will do much for building fluency and ease of comprehension in Nyanja.

1. The causative extension, most commonly /-its-/ or /-ets-/.

Compare:

<table>
<thead>
<tr>
<th>-gul-a</th>
<th>to buy</th>
</tr>
</thead>
<tbody>
<tr>
<td>-gul-its-a</td>
<td>to sell ('cause to buy')</td>
</tr>
<tr>
<td>-phunz-a</td>
<td>to learn</td>
</tr>
<tr>
<td>-phunz-its-a</td>
<td>to teach ('cause to learn')</td>
</tr>
<tr>
<td>-gon-a</td>
<td>to lie down, to sleep.</td>
</tr>
<tr>
<td>-gon-ets-a</td>
<td>to cause to lie down; to put to sleep</td>
</tr>
<tr>
<td>-yend-a</td>
<td>to go, walk</td>
</tr>
<tr>
<td>-yend-ets-a</td>
<td>to cause to go, to drive (a car)</td>
</tr>
<tr>
<td>-mw-a</td>
<td>to drink</td>
</tr>
<tr>
<td>-mw-ets-a</td>
<td>to cause to drink</td>
</tr>
<tr>
<td>-dy-a</td>
<td>to eat</td>
</tr>
<tr>
<td>-dy-ets-a</td>
<td>to give to eat, to feed</td>
</tr>
<tr>
<td>-gw-a</td>
<td>to fall</td>
</tr>
<tr>
<td>-gw-ets-a</td>
<td>to cause to fall; to drop</td>
</tr>
</tbody>
</table>
The verbs with root vowel /i/ or /u/ or /a/ (not illustrated above) take the causative extension with vowel /-i-/; when the root vowel is /o/ or /e/, or when there is no root vowel (e.g. /-mw-/ 'to drink'), the causative extension has the vowel /-e-/: /gulitsa/ but /yendetsa/. This relationship is called 'vowel harmony'. It will be found to hold true, not only for the causative extension but for most other extensions as well.

In spite of what was said above about how useful it is to be able to recognize and use verbal extensions, the student should nevertheless be warned that not all extensions are in fact used with all roots. The student will also find that the meaning of root-plus-extension is not always completely predictable by analogy with other stems that contain the same extension.

Finally, there are some verbs that form the causative in ways other than by the extension /-its-/ or /-ets-/ . These will not be discussed at this point.

(2) The applicative extension /-il-/ or /-el-/.

This extension is illustrated by the pair of stems from Unit 25:

-phil-a to cook

-phil-il-a to cook (for someone)

In the second of these stems, the extension /-il-/ corresponds to the idea of doing something for or on behalf of someone. This is true of many verb stems that contain this extension, but it fails to hold good for many other pairs of stems:

-cok-a to go away

-cok-el-a to go away from

-b-a to steal

-b-el-a to steal from, with relation to

-gul-a to buy
-gul-il-a to buy for, on behalf of

-lip-a to pay

-lip-il-a to pay for

Note that the same vowel harmony that was found for the principal forms
of the causative extension also holds good for the applicative.

(3) The reciprocal extension /-an-/ . This extension is invariable
in its form. There is no vowel harmony. It is well illustrated in:

-pez-a to find, come upon

-pez-an-a to meet one another

-si-a to leave

-si-an-a to leave one another, to differ from
one another.

-on-a to see (visually)

-on-an-a to see one another.

(4) The stative extension /-ik-/ or /-ek-/ .
This extension is illustrated by

-bvut-a to be difficult

-bvut-ik-a to undergo difficulty, be troubled

(and also: -bvut-its-a to cause trouble)

-on-a to see

-on-ek-a to appear, be seen

Notice that vowel harmony applies to the two forms of this extension. The
English translations 'be troubled' and 'be seen' are useful, but if the
person or thing that does the troubling or the seeing is mentioned, then
the passive and not the stative extension must be used. See examples
under the discussion of the latter.
The passive extension. Various forms including /-idw-/, /-edw-/, and a number of others.

- bal-a to bear (a child)
- badw-a to be born
- pang-a to do, make
- pang-idw-a to be done, made

All forms of the passive extension contain /-w-/.

Grammar 48.B. Locative enclitics.

A very useful kind of enclitic is found in the dialogue for this unit:

Mubwelako liti? When do you return from there?
Ndikhulupilila I expect I'll stay there for two months.
ndikakhalako miezi
iwili.

The locative enclitic /-ko/ in these sentences has the concord of Class 17, in agreement with /kuBalaka/. Locative enclitics also exist for Class 16 (/po/) and Class 18 (/mwo/):

Muli anthu There are people in the house.
munyumba.
Anthu alimo. The people are in there.
Pali zobvala There is clothing on the table.
patebulo.
Zobvala zilipo. The clothes are there.

In verb forms, the syllable before a locative prefix is always high.

The enclitic itself has low pitch in the recordings, except for two instances (/mubwelako/ Basic Dialogue, Sentence 3); and the same word in 48.b.1, Line 3. In both these instances, the enclitic is followed by some word other than /eti/. But compare /ndibwelako loweluka/ (48.x.1., Line 2).
It is possible that the high tone on the final syllable of the word can be referred to tempo or rhythm of the sentence as a whole (cf. similar observations in the tonal sections of Grammar Notes 41.C. and 41.D).

Grammar 48.C. Locative nouns as subject.

In the sentence:

KuBalaka ndi kwabwino.  It's nice at Balaka.
('At Balaka is nice.')

the locative expression /kuBalaka/ (Class 17) is the subject, and the /kw-/ in /kwabwino/ agrees with it. Compare:

Munyumba ndi mwabwino.

Pano ndi pabwino.
UNIT 49

DIALOGUE: Plans for the evening.

-A-

NB Between the /-o/ of /madzulo/ and the /a-/ of /ano/, there is the same /w/-like consonant which has already been pointed out between vowels within words. This is heard in the first recording in Dialogue for Learning, while in the immediately following repetition, the same two vowels are neatly separated by a glottal stop.

-Mukupanga clani-

What are you doing this evening?

-madzuló áno?

-Ndipita kukanéma.

I'm going to the movies.

-Kusoche Cénter?

Oh, at the Soche (Community) Center?

-cithunzithunzi (7,8)

picture

-Kunehekó, cifúkwá ndâmvá

Yes ('Right there'), because I hear that there is a good picture (there).

-kuti kull

-cithunzithunzi cábwínó.

-A-

-Èle? Today?

-B-

-Èe, ndîthú.

Yes, indeed.

-A-

-tsagana to accompany

-Nditsaganâ nánu.

Oh, I'll go along.

-lipila to pay

-lipitsa (causative of the above)

-khomo(5)makomo(6) door

-Ámâllipîtsa ndâlámá

How much is the admission? ('How much money do they cause to pay at the door?')

-zîngâti pâkhîmò?
-B-
Ndígániza ndi 'shilling'
Ndí mǎkbillí àsànò.
I think it's a shilling
and five pence.

-A-
Konko (17)
Mdzulo (6)
Tīkānānā kōnko.
We'll (go and) see one
another there.
Tīkūpēsānī mādzúló kōnko.
I'll meet you there (this)
evening.

-B-
Zīkōnò. Cābwīnò.
Fine!

Exercise 49.b.1. GOAL: Facility in the use of appropriate concords in the /mene/ relative construction.

'I bought a chair
yesterday.'

'Where is the chair that
you bought?'

`mpondò  Ndzíngula  `mpondò
dzulò.

`mpondò  Ndzíngula  `mpondò
dzulò.

Būku  Ndzíngula  būku
dzulò.

Mābūku  Ndzíngula  mābūku
dzulò.

Cīmāngà  Ndzíngula  cīmāngà
dzulò.

Zŏbvāla  Ndzíngula  zŏbvāla
dzulò.

NB Where this recording
has ñmēnē mūnāgula../,
the other set has ñmēnē
mūnāgula../. But the
relative verbs in all
the remaining lines have
pitches [−−−−−−].
This fact, together with
the pitches [−−−−−−−−−−−−]
in the other set of rec.,
suggests that the tonal
pattern for these verbs
should be /mūnāgula/.

kūtī?

kūtī?

kuti?

kūtī?

kūtī?
njingá Ndínagula njingá
Njingá iméne múnagula ility
dzulo.
kutí?
máláya Ndínagula máláya
Máláya améne múnagula áli
dzulo.
kutí?
nyámá Ndínagula nyámá dzulo.
Nyámá iméne múnagula ility
kutí?

Exercise 49.b.2. GOAL: Further facility in using the
/-mene/ relative construction.

'Ve're looking for a
bicycle.'

njingá Tikuyang’ana njinga.
Njinga imene mukuyang’ana
ili m’nyumba.

nyále Tikuyang’ana nyále.
Nyale imene mukuyang’ana
ility m’nyumbá.

cipewa Tikuyang’ana cipewa.
Cipewa cimene mukuyang’ana
cili m’nyumba.

mazila Tikuyang’ana mazila.
Mazila amene mukuyang’ana
ali m’nyumba.

khasu Tikuyang’ana khasu.
Khasu limene mukuyang’ana
ility m’nyumba.

makasu Tikuyang’ana makasu.
Makasu amene mukuyang’ana
ali m’nyumba.

malaya Tikuyang’ana malaya.
Malaya amene mukuyang’ana
ali m’nyumba.

zinthu Tikuyang’ana zinthu.
Zinthu zimene mukuyang’ana
zili m’nyumba.

mwana Tikuyang’ana mwana.
Mwana amene mukuyang’ana
ali m’nyumba.

NB The relative form
/mukuyang’ana/ throughout
this recording has the
pitches [−∞−−−−−−−−],
while in the other set
of rec. it consistently
has [−∞−−−−−−−].
[The remaining tones in
49.b.2 are perfectly
routine, and need not be
written into the book un-
less the student wishes
to.]
Exercise 49.b.3. GOAL: To practice interchanging the /-mene/ relative construction with the /-o-/ form of the verb. (In using sentences of Col. 1 as cues, reply with the /mene/ construction if it can be so used. If the corresponding /mene/ construction is not permissible, reply by simply repeating the sentence with the /-o-/ form. Then use the sentences from Col. 2 as cues, either changing to the /-o-/ form or repeating the original sentence.)

NB The student should supply his own tone markings in 49.b.3. Pay special attention to the frequency with which the /-o-/ vowel in forms like /yopita/ is long.

Ndikuyang'ana njila imene
imapita kuMwanza.

Ndikudziwa anthu amene
amacoka mldzi yons.

Mukudziwa anthu amene
ámayankhula Cinyanja?
Ndili wokondwa kukhala kuno kuMalawi.

Kuli anthu ambili oyankhula Ciswahili.

Sindikudziwa nchito imene mukugwila.

Ndimagwila nchito yopanga mipando.

Exercise 49.x.1. GOAL: Recombination of familiar elements in short sequences of conversationally related sentences.

Mukupita kuli madzulo ano?

Ndipita kutsauni.

Mupitako kukacita clani?

Kuli kane maawimbo.

Ndifuna kumumona.

************

Asuna ali kuli?

Ali kucipatalla.

Abvulalla?

Ia. Anapitako kukana 

mkazi wao.

************

Tiyeni tlepita kukanema 

ma dzulo ano.

Ndili be ndalama.

Ndizakulplllani.

Ndili wokondwa kukhala kuno kuMalawi.

Kuli anthu ambili amene amayankhula Ciswahili.

Sindikudziwa nchito imene mukugwila.

Ndimagwila nchito yopanga mipando.

Where are you going this evening?

I'm going to go to town.

What are you going there to do?

There's a good movie.

I want to see it.

Where is Mr. Juma?

He is at the hospital.

Is he hurt?

No. He went there to see (visit) [his] wife.

Let's go to the movies.

this evening.

I have no money.

I'll pay for you.
Oh, zikomo kwambili.

**********

Mukuphunzila kwambili
madzulo ano.
Simunatope?

Inde, sindinatope, cifukwa
maphunzilo ndi okondwiletsa
kwambili.
Cabin'one.

**********

Maphunzilo akuyenda bwani?
Akuyenda congo.
Mudzamaliza litti maphunzilo?
Mwizi wa mawa.

**********

Thanks very much.

**********

You are studying hard this evening.

**********

Aren't you tired?

**********

No, I am not yet tired because the studies are very interesting.

**********

OK.

**********

How are studies going?

**********

They are all right.

**********

When will you finish [your] studies?

**********

Next month.
Grammar 49.A. Some other verb prefixes: /-ngo/ and /-zi-/ (in some places /-dzi-/).

The grammatical notes for Units 41-48 have taken up various constituent parts of the Nyanja verb. There are still a few prefixes which have not been discussed. Two of them appeared in the dialogues for Units 43 and 34:

Mpǎtǎ pǎbǎsǐ? Íål,  Will you go by bus? No, I'll just go
ndióngoyénda pǎnjìngá. by bicycle.
Ndì bwìno tlzỳánikhula. It's good that we must speak only
Clmyǎnjá bǎsǐ. Nyanja.

These prefixes are not tense prefixes, but only /-ngo/ may be used in the same word together with any of the tense prefixes. The prefix /-ngo-/ has the effect of minimizing the verb in which it occurs: thus, going by bicycle is a less grand undertaking, and a simpler mode of transportation that going by bus.

The prefix /-zi-/ carries the idea of obligation or compulsion, and is frequently translated into English by means of 'must' or 'ought to'.

The tonal characteristics of /-ngo/- and /-zi/- may be observed and summarized as more examples are encountered. They are mentioned in Unit 49 only for sake of completeness in the material on verbs included in the notes for Units 41-50. In listening to verbs that contain /-ngo/-, notice that many occurrences of this prefix involve a lengthening of the vowel that precedes it.

Grammar 49.B. The relative construction with /-mene/.

Earlier units have contained examples of a very frequent and useful construction:

Tǐmâgwíla nchítóyi pǎmódzi  We do the work (together) with people.
ndí ântù.

ântù àwà áïdzìwà/âkùïdzìwa. These people know it, (i.e. the work).
Tímàgwíla nchítóyi pàmòdzi ndí ànthu òmèné áldziwa/ákùldziwa. We do this work (together) with people who know it.

Múmàpânga nchíto. You do work.

Nchítóyi ndì nchíto yòpânga nyùmbá. This work is the work of building houses.

Nchíto ìméne múmàpânga The work that you do is the work of building houses.

ndì nchíto yòpânga nyùmbá.

In these examples, the element /-mene/ occurs in the longer sentence, which in a sense is a combination of the two simpler sentences which are printed above it. In the more complex sentences, /-mene/ takes the place of one of the occurrences of the noun (/anthu/ or /nchito/ in these examples). In this way it is similar to the relative pronouns ('who,' 'that', 'which', 'whom') of English.

Other instances from Units 41-48 are:

Kodi mukudziwa kamene Do you know where I can find work?

ndingapeze nchito?

Ndinu amene mumagwila Is it you that do that work?

nchitoyo?

Mutenge mseu umene Take the road that goes to Mozambique.

umapita kwa Pwiti kizi.

Mudzafika pamene pali You'll get to (a place) where there is

sitolo kumanzele. a store on the left.

It will be noted that the use of the construction consisting of /-mene/
plus a verb, illustrated in the above sentences, overlaps at least partially
with the use of the /-o-/ form (Note 46B):

mseu umene umapita ku... 'the road that goes to...

njila yopita ku.... 'the way that goes to...'

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Tonally, the construction with /~mene/ plus a verb is most interesting. The student should listen carefully to the verbs in Columns 2 and 3 of 49.b.1 and 49.b.2.

The /ndinagula/ verb in Col. 2 of 49.b.1 has the pitch pattern [\_\_\_\_], while in Col. 3, after /~mene/, the verb /munagula/ has the pitches [\~\_\_\_\_]. In another tense, exemplified in 49.b.2, we again find one tonal pattern on the verb by itself, and a different one when it follows /~mene/: /tikuyanga'ana/ is [\_\_\_\_\_\_], while /mukuyang'ana is [\~\_\_\_\_\_].

For the /-na-/ tense, then, and also for the /-li ku-/ tense, there is a distinction between the SIMPLE mood, used in most places in the sentence, and the RELATIVE mood, used after /~mene/. The difference between these two 'moods' is audible only in terms of the tonal pattern: the vowels and consonants are identical for both.

The /-ma-/ tense seems to have no distinction of this kind.

The details of the differences between 'simple' and 'relative' tonal patterns will be left to the student's own observation. In general, however, he will find that the 'relative' tone patterns all have high tone on the first syllable.
UNIT 50

DIALOGUE: Street and road directions.

-A-

-A- (continues)
Kômá tsópano ndímafúna kúbwéla
kúnyûmbá kwánu múdzílo ánó. And now I'd like to come to your house this evening.

-B-
Ndîdzákhalá wókóndwa kwâmbíli. Oh, I'll be very pleased.

-B- (continues)
Múdzátha kúdzìwa kûméne

NB The pitches of /simudziwa/ and /ndímakhála/ are almost mirror images of one another. DL has [••••], where DF (and the other set of rec.) has [••••].

-A-
Íål. No.

-B-
Simudzíwa? You don't know.

-A-
Èè, síndídzíwa.

-B-
-Longosola No ('yes') I don't.

Simudzíwa?

-B- (continues)
Zíkomó. Ndîkùlongósólelani. All right, I'll explain (it) to you.

-B- (continues)
-šloka to arrange, relate

-Mukacoká páno, múûlóké mtsínje to ford, cross a river
wâMúdi ùwù.... When you leave here, you cross (this) Mudi River...
NB The word /njílà/ shows raising of the first tone after /mùtèngè/ in this set of rec., but not in the other set. In DF, /njílà/ is low on both syllables.

-mùpità pàmìlàto pàjà.  you pass over ('on')

that, those

that bridge...

NB The word spelled /mùŋòtsàta/ provides an unusually clear example of lengthening of a vowel before the prefix /-ngo-/. Note also the length on the vowel of /-ngo-/ itself.

-mùŋòtsàta njílì

and you just follow

that road.

-ìmènèyò.

-yèla

to be white, light in color

Ndìyé mùkpèza mùnyùmba òýèla.  And you'll see some white houses.
"kulu

-large

to begin

Then right there you'll find a big house--the first one--'(the first big house') and that's mine.

-yamba

Ndìyé pàmènèpo mùkápezà nyùmbá

yáíkúlu, yöyambilila, ndìyó

yánga īmènèyò.

-B- (continues)

NB The word /mukadzangofika/ contains another clear example of vowel lengthening before /-ngo-/ . Unlike the example on the preceding page, however, /-ngo-/ is short, and its tone is low. [This is true in both sets of recordings.]

Simùbvútíka ĺàl.

Mùkàdzàngòfíka pàmènèpò, nyùmbá

yöyámба ndìl yánga īmènèyò.

-A-

-yesa

Ndìdzáyèsà.

-B-

Ndìdzàkhala wòkońdwa

kùdzákúńání màdzúló ánò.

I'll try.

I'll be happy to see you this evening.

Exercise 50.c.i. GOAL: Facility in answering negative questions.

Simudziwa? Inde...

Simudziwa? Iai...

Simufuna kunena naye? Inde...

Simufuna kunena naye? Iai...

Samagwila nchito pano? Iai...

Samagwila nchito pano? Inde...

Inde, sindidziwa.

Inde, ndimadziwa.

Inde, sindifuna kunena naye.

Iai, ndifuna kunena naye.

Iai, amagwila nchito pano.

Inde, samagwila nchito pano.

NB Most /-ma-/ verbs in 50.c.i. have high tone on /-ma-/ . This is not true of the other set of recordings.
Kulibe mazila? Inde...
Kulibe mazila? Iai...
Simumakhala kuCipote? Iai...

Inde, kulibe mazila.
Iai, kuli mazila.
Iai, ndimakhalako.
Grammar 50.A. A summary of Nyanja verb structure.

Some of the verbs in the dialogue for this unit are quite complex. Nevertheless, they are merely combinations of elements that have appeared in earlier units:

\text{ndikulongosolelani} \quad \text{I'll explain to you}

\text{mudzingotsata} \quad \text{you must just follow}

\text{mukadzangofika} \quad \text{when you arrive}

There are still a few individual prefixes that have not appeared so far, but all the major slots and all of the most frequent prefixes have been covered.

Grammar 50.B. Conords used with adjective-like words.

Adjectival words, as the term will be used in these lessons, are words which show concordial agreement with nouns, but which are not verbs. The student may find it convenient to classify adjectivals according to the way they are constructed.

(1) Adjectivals with no obvious stem at all.

These are the two series of demonstratives exemplified by the Class 7 forms /ici/ 'this' and /ico/ 'that'.

The /ici/ series will be called 'Demonstrative Series 1', and the /ico/ series 'Demonstrative Series 2'. The meaning of Series 1 is generally close to English 'this/these'; this meaning we shall call PROXIMAL. There is some question about Series 2. At least two of the speakers consulted in the preparation of this course felt that it corresponded to English 'that one yonder', or 'that one to which we referred earlier, or which we both know about.' This will be called the REFERENTIAL meaning. These same speakers assigned to /-ja/ ('Demonstrative Series 3', see below) the
meaning of 'that nearby, that near you'. This will be called the DISTAL meaning.

Other equally reliable sources assigned the 'distal' meaning to Series 3 (/‐ja/), and the 'referential' meaning to Series 2 (/ico/, etc.). The best way for the student to resolve this contradiction is not to ask speakers of Nyanja about the 'meanings' (i.e. the English translations) of Series 2 and 3, but to collect instances of the two series from the lessons and from actual conversation, and to make up his own mind.

It is interesting that demonstratives formed much like Series 1 and 2 occur both in Shona (Rhodesia) and in Swahili, and that a third demonstrative series also occurs in each language:

<table>
<thead>
<tr>
<th>Series 1</th>
<th>Series 2</th>
<th>Series 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shona</td>
<td>ichi (P)</td>
<td>icho (D)</td>
</tr>
<tr>
<td>Nyanja</td>
<td>ici (P)</td>
<td>'ico (D? R?)</td>
</tr>
<tr>
<td>Swahili</td>
<td>hiki (P)</td>
<td>'hicho (R)</td>
</tr>
</tbody>
</table>

The complete series of proximal and referential demonstratives is given below. The subject prefixes for the corresponding noun classes are also listed to make comparison easy.

<table>
<thead>
<tr>
<th>Subject prefix</th>
<th>Series 1</th>
<th>Series 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a</td>
<td>uyu</td>
</tr>
<tr>
<td>2</td>
<td>a</td>
<td>awa</td>
</tr>
<tr>
<td>3</td>
<td>0</td>
<td>uwu</td>
</tr>
<tr>
<td>4</td>
<td>i</td>
<td>iyi</td>
</tr>
<tr>
<td>5</td>
<td>li</td>
<td>ili</td>
</tr>
<tr>
<td>6</td>
<td>a</td>
<td>awa</td>
</tr>
<tr>
<td>7</td>
<td>ci</td>
<td>ici</td>
</tr>
<tr>
<td>8</td>
<td>zi</td>
<td>izi</td>
</tr>
<tr>
<td>9</td>
<td>i</td>
<td>iyi</td>
</tr>
<tr>
<td>Subject prefix</td>
<td>Series 1</td>
<td>Series 2</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>10</td>
<td>zi</td>
<td>izi</td>
</tr>
<tr>
<td>12</td>
<td>ka</td>
<td>aka</td>
</tr>
<tr>
<td>13</td>
<td>ti</td>
<td>iti</td>
</tr>
<tr>
<td>14</td>
<td>u</td>
<td>uwu</td>
</tr>
<tr>
<td>15</td>
<td>ku</td>
<td>uku</td>
</tr>
<tr>
<td>16</td>
<td>pa</td>
<td>apa</td>
</tr>
<tr>
<td>17</td>
<td>ku</td>
<td>uku</td>
</tr>
<tr>
<td>18</td>
<td>mu</td>
<td>umu</td>
</tr>
</tbody>
</table>

Notice that Series 1 is just like Series 2 except that the final vowel is /-o-/. Each of the remaining adjectivals has some kind of obvious stem. They may be subclassified as follows:

(2) Adjectivals with an obvious stem.

(2a) Those that take a single concord.

(2b) Those that take double concords.

Most if not all of these adjectivals may also have demonstrative suffixes which look like the last syllables of Demonstrative Series 1 or Series 2.

2a. Adjectivals that take a single concord.

These are comparatively numerous. The first that should be mentioned is /-ja/, the Demonstrative Series 3, both because it is a demonstrative and because it appeared in the dialogue for this unit. Its meaning has already been discussed.

Another demonstrative stem with a single concord in the relative /-mene/, already discussed (Note 49B).

Still others that have occurred in Cycle IV are /-no/ 'this, these', must less widely used than the /ici/ (‘proximal’) series and occurring mostly in expressions of time and space:
màdzúló ànò this afternoon/evening

càká cìnò this year

dzíko lìnò this land

The words /pano, kuno, muno/ are instances of this stem used without any noun to accompany it.

Other one-concord adjectivals are:

/"anji/ which? what kind of?

/"onse/ all

/"eni/, /"eni~eni/ real, genuine (NB only one concord for each occurrence of the stem.)

/"ambili/ many, much

/"ngati/ how many/

/"wili/ two

/"a/ linking prefix, and all the possessives.

Notice that classes with the vowel /u-/ before stems that begin with a consonant have /w/ before stems that begin with /i,e,a,/, and no prefix (or /u/) before /o,u/:  

kuno uno (before consonant)

kwathu, kwambili wathu (before /a/, /e/, /i/)

uku, uko, kupitako _onse (before /o/ or /u/)
(2b1) Adjectival with concordial prefix and suffix. These include the very frequent demonstratives with /*mene*/:
/iménèyl/, /imeneyo/, /cimeneci/, /cimeneco/, /kumeneko/ etc. The difference in use between these and the shorter demonstratives /iyèl/, /iyo/, /uko/ etc. is not clear.

Also illustrated in the dialogue for this unit is a series built around /¬ja/, e.g. /pajapo/.

(2b2) Adjectival with double concordial prefix. The only stem in this category that has appeared in the dialogues so far is /*kulu*/:

nyumbá yaikulu a large house
nyumbá zazikulu large houses
cipewa cacikulu a large hat

The complete series of prefixes for this kind of adjectival is as follows:

1  mwana wamkulu
2  ana aakulu
3  msika waukulu
4  msika yaikulu
5  khasu lalikulu
6  makasu aakulu
7  cipewa cacikulu
8  zipewa zazikulu
9  nyumba yaikulu
10 nyumba zazikulu
12 kankhuku kakakulu
13 tinkhuku tatikulu
14 ulalo waukulu
16 pasukulu papakulu

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17 kutauni kwakukulu
18 musitolo mwamukulu

Other stems that take a double prefix when used adjectivally, and that have occurred in other uses in previous dialogues, are:

~ng'ono 'small'
nyumba yaing'ono 'a small house'

~fupi 'short, near'
munthu wamfupi 'a short person'

~tali 'long, tall, far'
anthu aatali 'tall people'

Because of the length and difficulty of the dialogue for this unit, exercises on the foregoing grammatical matters will be distributed throughout Units 51-55.

Grammar 50.C. Answers to negative questions. This dialogue contains the sequence:

Simudziwa? Don't you know?
Ee, sindidziwa. No, I don't know.

The word /èè/, hitherto translated into English as 'yes' is here translated 'no'. It is an affirmation of the correctness of the contents of the preceding sentence: Yes, (it's true that) I don't know.' This style of answering negative questions is unknown in English except in the sentence 'Yes, we have no bananas', which is a reply to 'You have no bananas?' It is however the indigenous Bantu way of replying to questions, and one should be prepared to deal with it not only in Nyanja but in the English spoken by Africans who have had only a little education.

On the other hand, the English manner of replying to negative questions is familiar to all educated speakers and many other speakers of Nyanja and its neighboring Bantu languages, and may be used especially in conversation with Europeans. This fact of course leads to a compounding of the possible confusion. In general, the beginner would do well to avoid asking negative
questions, using in their place the affirmative questions that will elicit the information he is after.

Grammar 50.D. A noun with an unexpected class prefix. This dialogue contains the phrase /manyumba oyela/. The noun /manyumba/ is in Class 6. This is indicated both by the prefix /ma-/ on the noun itself, and by the lack of overt prefix on the /-o-/ form of the verb which follows it. Hitherto, the word /nyumba/ has always occurred in Classes 9/10. This may be an instance either of a nonsignificant fluctuation in class assignment, or of a slight modification in meaning which is expressed by the shift in class. Each of these phenomena is well known in Bantu languages of this area.
UNIT 31

DIALOGUE: Road directions: to the Blantyre Road.

-A-

~ti
Kodî njîlła yîpîta
kûmûseû wákûBlantyre
ndî ìti?

-B-

Njîlła yîpîta kûmûseû?
Oh, the way to the road?

-B- (continues)
Kûcûkêla pàno mûyêndê
pàng'ónô, ndî kûpîta
kûmûnjà.

-A-
Ndî kûtâlî?
Is it far?

-B-
Sì kûtâli iâl.
No, it isn't far.

-A-
Kodî kûmûpîta màbási kûmûseû
wàûkûlu?

-B-
Mûngàpêzé màbási kàpênà
màgàlìmòtò énà.

-A-
Àmàlîpîtsa ndalâma
zámûlí kûpîta KûBlûntyre?

NB The yes-no questions on this page are worth careful listening with respect to the intonational features which differentiate them from the corresponding statements. Note especially the second sentence which does not have rising pitch on its last syllable, and /àmàlîpîtsa/, which has very strong stress on the first syllable.

NB In previous marginal notes it has been pointed out that the 'unvoiced' sounds /p, t, c, k/ frequently turn up as voiced fricatives. The opposite is illustrated in /kûmûnjà/, where the /j/ is unvoiced in this rec.
-B-

Pàng'óno. Not much.

-A-

zikomó kwambíli. Thanks a lot.

Exercise 51.a.1. GOAL: Facility in the use of the
interrogative stem /~ti/ 'which one(s)?'

'Which is the way

njìla Njìla yópíta Ndì iyò.

kuBlántyre ndì ìtì?

ìsèù Èsè wópíta ku-
Blántyre ndì útì?

bási Bási lópíta kuBlántyre Ndì ̀llì.

Ndì líti?

ànthù Ànthù ópíta kuBlántyre Ndì áwò.

Ndì átì?

munthù Mùnthù wópíta Ndì úyò.

kuBlántyre ndì útì?

NB All forms with /~ti/
on this page are marked
with /~/. But they are
sometimes heard with
/~/ [~] only on those
whose concord begins
with a consonant (e.g.
/ítí/); those whose
concord begins with a
vowel are sometimes
/~/ [~].

Exercise 51.a.2. GOAL: Further practice with /~ti/.
Practice with a stem that takes a double concordial
prefix.

'Which ear of maize
is the large one?'

Címnàngà Címnàngà cácìkúlù ndì Ndì ícl.

cítì?

Cípéwa Cípéwa cácìkúlù ndì Ndì ícl.

cítì?

Cínthù Cínthù cácìkúlù ndì Ndì ícl.

cítì?
NB The two different pitch patterns mentioned above for /ti/ forms are well illustrated in /ziti/ and /atì/ in the first two lines of this page.

zhinthu  zinthu zákíkulu ndì  Ndì įzi.

zíti?

mālayā  Mālayā áákulu ndì ātí?  Ndì àwà.

mābūkhu  Mābūkhu áákulu ndì  Ndì àwà.

ātí?

būkhu  Būkhu lálíkulu ndì  Ndì įli.

lità?

gālimoto  Gālimoto lálíkulu ndì  Ndì įli.

lità?

mēlike  Mēlike wāúkulu ndì ùtí?  Ndì úwù.

misikà  Mēlike yāíkulu ndì  Ndì īyì.

ítì?

mipandò  Mipandò yāíkulu ndì  Ndì īyì.

ítì?

mipandò  Mipandò wāúkulu ndì  Ndì úwù.

ùtí?

Exercise 51.b.1. GOAL: Facility in use the sequential construction /ndì ku-../

Muyèndé pang'ono.
Müpîte kumànja.

Muyèndé pang'ono ndì kupíta kumànja.

Tiyèndé pang'ono.
Tîpîte kumànja.

Tiyèndé pang'ono ndì kupíta kumànja.

Go [on] a bit.

Turn to the right.

Go on a bit and turn to the right.

Let's go [on] a bit.

Let's turn to the right.

Let's go on a bit and turn to the right.
Tináyenda pàng'óno.
We went on a bit.

Tinápita kúmànzèle.
We turned to the left.

Tináyenda pàng'óno ndi
We went on a bit and
kupita kúmànzèle.
turned
to the left.

Àmái ànáphikà cákúdya.
Mother cooked food.

Àmái ànácapa zòbvála.
Mother did the laundry.

Àmái ànáphikà cákúdya
Mother cooked food and
ndi kucápa zòbvála.
did the laundry.

Tìzìkwela bási.
We must get on the bus.

Tìzìlpíla ndálàma.
We must pay money.

Tìzìkwela bási ndi kùlìpìla
We must get on the bus and
ndálàma.
pay.

NB As has already been
pointed out, the prefix
spelled /-zi-/ here may
also be pronounced
/-dzi-/, as it quite
clearly is in this
recording.

Exercise 51.x. GOAL: Recombinations of familiar materials
in short sequences of conversationally related sentences.

Njìlà yópita kútáunì ndì ìtí?
Which is the way (that
goes) to town?

Simùidìziwa?
You don't know it?

Inde, síndíidìziwa.
No ('yes'), I don't.

Ndìkùùzàni.
I'll show you.

Kùcókela pànò, mùyèndè pàng'óno.
From here, you go on a
little.

Mùkàfìkà pàmètsìnje, múpìtè
When you get to the
kúmànzèle.
stream, go to the left.

Mùsàìlóke mètsìnje.
Don't cross/for the
stream.

Mùfìkà pàmènè pàlì mìlàto
You'll come to [a place]
where there is a large
mlàto
bridge.

Nà: Kùcókela pànò, mùyèndè pàng'óno. From here, you go on a little.

Nà: Mùkàfìkà pàmètsìnje, múpìtè kúmànzèle. When you get to the stream, go to the left.

Nà: Mùsàìlóke mètsìnje. Don't cross/for the stream.

Nà: Mùfìkà pàmènè pàlì mìlàto. You'll come to [a place] where there is a large bridge.

NB Low tones on the object prefixes in /simùidìziwa/,
/síndíidìziwa/.
NB The second syllable of /wàùkúlu/ is low for this speaker, whereas it was high for the speaker who recorded Unit 50. Both patterns seem to be widely used with adjective stems that require a double concordial prefix.

Mùkàfìkápo, mùòlòkè

pà \{ mlato \ 
\{ mtsinje \ 
\mùèù wàùkúlu.

Kòdí mùèù ùwo ndí wàbwìno?

Inde, ndì wàbwìno kwàmbíli.

Zìkòmò, bàmbò. Mùwandíthàndìzà

kwàmbíli.

When you get there, cross the bridge/stream, and follow the big road.

Is the road [any] good?

Yes, it's very good.

Thank you, sir. You've help me greatly.
Grammar 51.A. The interrogative stem /~ti/.

The stem /~ti/ 'which one(s)?' takes the usual concords for a stem that begins with a consonant (cf. Note 50A). It should not be confused with /~anji/ 'which kind of, what sort of?'

The tonal characteristics of forms that contain /~ti/ may be observed in Exercises 51.a.1, 51.a.2, and 51.x. They will be discussed in the next paragraph.

There is one high tone on each of the forms that contains /~ti/. Where the prefix consists of a consonant plus a vowel (e.g. /ci-/, /li-/), the high tone is always and clearly on the prefix: /citi/, /liti/ etc. and the pitch pattern is approximately [`_.]. Where the prefix consists of a vowel only (/u-/ , /i-/ , /a-/), the tone is on /~tí/. Since /~ti/ is virtually always at the end of a phrase, however, its pitch is low; the high tone that is assigned to /~ti/ is heard as a rising pitch on the prefix syllable: /útí/ is heard as [ `_. ]. But some of the recorded examples of /~ti/ with simple vowel prefixes sound tonally like the rest of the /~ti/ forms: /ati/ may be heard sometimes as [ `_. ] and sometimes as [ `_. ].

Grammar 51.B. The sequential verb construction with /ndi/ plus infinitive.

The dialogue contains the sequence:

Mupite pang'ono ndi Go [on] a little and turn right.
kumayenda kumanja.

The action for which /-yenda/ stands is the second of a sequence of two actions. (The first of these actions is represented by /-pite/.) The construction with /ndi/ plus /ku-/ is used when an action is second, third, or later in such a sequence. The verb being in the infinitive form, there is no subject prefix. Notice that the tone of the infinitive prefix /ku-/ , which is basically low, is high in all the recorded examples in which it stands directly after /ndí/.
UNIT 52

DIALOGUE: Directions to a rural school.

-A-
Kòdí mungandúzè njìlìa
yopìta kùsùkùlu yákwa Kásùza?

-B-
Tsópano múli pàmṣèw wàpafùpi
ndì kuMwánzá.

-B- (continues)
-yenela
Tsópano múyénéla kùpìta kùmànźéle.

-A-
Ndì pàtáli?

-B-
phìli(5) mapìli(6)
zá sì pàtáli, kòmà sùkùlu
yáce lìlì pàphìlii.

NB For this speaker
the word /pànsì/ is
pronounced at the end
of a statement with
pitches [ - - ].
For him, apparently,
the tones of this word
are /pànsl/, while for
one of the other speakers,
the tones were clearly
/pànsl/ [ - - ]. This
is a more serious — and
less common — tonal
difference than the dif-
ference between one
speaker's /gàlímòtb/, and
another's /gàlímòtb/, /pànsì.
already noted.

-A-
Phìllì?

-B-
EE.

-A-
Ndìyèndé pànjìngá kàpènà pànsì?

-B-
Ndìgániza ndì bùlnò kùyènda
I think it's [a] good
[idea] to go on foot.
-B- (continues)

khwawa(5) makwawa(6)  dry stream bed, slope

Pali makoowa.  There are some dry
stream beds.

-A-

zikomo kwambili.  Oh, thank you very much.

Supplementary vocabulary 52. Directions.

The stems /-fupi/ 'close, near, short', /-tali/ 'far',
/manzele/ 'left' and /-manja/ 'right' have already appeared
in the dialogues. Some other stems useful for giving direc-
tions and describing locations are:

/-kati/ 'middle'  Nyumba yathu ili \{mu\} kati
\{mwa\} mudzi.
\{pa\}

'Our house is in the middle of the
village.'

Zomba ili pakati paBlantyre ndi
Fort Johnston.'

'Zomba is between Blantyre and
Fort Johnston.'

/-nja/ 'outside'  Ana onse ali panja pasukulu.

'All the children are outside the
school.'

/-nsi/ 'down,below'  Nyumba iliko kumusi.

'There's a house down [there].'  
Sitolo ili pansi pasukulu.

'The store is below/downhill from
the school.'

/-mwamba/ 'above'  Sukulu ili pamwamba pasitolo.

'The school is above the store.'
"/mbuyo/ 'behind' Ana anaima pambuyo pamuphunzitsi. 'The children stood behind the teacher.'

/ntsogolo/ 'before' Patsogolo pasukulu pali mtsinje. 'There is a stream in front of the school.'

Price (pp.88-9) also gives /-tseli/ 'on the other side of a raised object' and /-tsidya/ 'on the other side of a flat or hollow object (e.g. a river).'

Exercise 52.1. Practice in use of /-yenela/ plus infinitive vs. the affirmative subjunctive.

'Go to the left.' 'You should go to the left.'
Můpitė kumânzêlė. Muỳênelâ kupîta kumânzêlė.
Tîlmé. Tiỳênelâ kūlima.
Àcôkê m'nyûmbâ. Àyênela kùcòka m'nyûmbâ.
Ànà ābwèlê kusûkûlu. Ànà àyênela kùbwêla kusûkûlu.
Ndîyambé kuphûnzîla Ndíyênela kûyàmba kûphûnzîla
tsûpano. tsûpano.
Mûpitëko pàbäsi. Muỳênela kûpîtako pàbäsi.
Tîkhâle m'cîpàtalâ. Tiỳênelâ kûkhâla m'cîpàtalâ.
Tiyànkûlê Cînyànjâ. Tiỳênela kûyànkûla Cînyànjâ.
Mûbolê mtsinje ûjà. Muỳênelâ kûolo da mtsinje ûjà.

NB The word /uja/ quite clearly has the tones /ˈə/ here. For the speaker in Unit 50, forms with the stem /ˈja/ had tones /ˈa/.

NB The tonal pattern on /yâiku/ is different from the one used earlier nkhu ku by the same speaker, and like that used by the speaker who voiced Unit 50.

Exercise 52.2. GOAL: Practice with concords using some of the adjectivals discussed in Note 50.B.

'Which chicken is yours?' 'It's this big one.'
Nkhûku yànu ndî ìtî? Ndî yâiku.
Ndî yâiku yìlî.
The student will remember that the pitch of the first syllable of a possessive (e.g. /zamu/) is a bit lower than the final high pitch of a word like /nkhuku/.

In this and succeeding units, tonal marks will be omitted when in large sections of an exercise they are perfectly predictable. The student should of course continue to speak the tones, and may write them into the book if he desires to do so.

Exercise 52.3. GOAL: Fluency in use of terms that indicate position and direction.

The word /pansi/, referred to in an earlier marginal note, here has the tones /pansi/ again.

The possessives /páce/, /kwáce/ have a downstep from the pitch of the preceding high tone even after the words /pansi/, /kunjá/, which end in a single high tone. This is contrary to an earlier tentative conclusion, and to all of the preceding examples of this tone pattern.
Mündá uli patsélí pamùdzá. The field is on the far side of the village.

Exercise 52.4. GOAL: Recombination of familiar materials in short sequences of conversationally related sentences.

Mùkudźíwa mùdzì wápátsídyá pamtsinje? Do you know the village (of) across the river?

Iai, síndiùdzìwa. No, I don't know it.

Múfúna kúpítáko? Do you want to go there?

Inde, bambo, koma ndikhala pano lelo. Yes, but I have to stay here today.

Kodi mungándúzè njìllà yákuKàpángà? Can you show me the way to Kapanga?

KuKapanga eti! To Kapanga, eh?

Inde, bambo. Múmakudźíwa? Yes. Do you know it?

Inde, bambo. Ndì kàmùdzì kakang'ono patseli pàBlántyre. Yes, I do. It is a small village.

NB The use of a voiced fricative as an alternative pronunciation for /k/ has been pointed out earlier. In general, this seems to be more common when two or more /k/ sounds occur in adjacent syllables. This recording of /kakang'onono/ provides a striking illustration.

NB The speaker who recorded this unit is not one of those who has no difference between /s/ and /ts/ (see diagram on p. ), yet he says /patsélí/, where some speakers have /patsélí/. 264
Grammar 52.A. Fluctuation between Locative Classes 16 and 17.

The dialogue for this unit contains the question /Ndì patali?/ 'Is it far?' Compare, in the dialogue for Unit 51 and elsewhere /Ndì kutali?/ 'Is it far?' There is no sharp line between the places where Classes 16 and 17 may be used, and the above sentences provide an example of where the two classes overlap. Notice however that in both instances the class used in the question is also used in the answer.

Grammar 52.B. Possessive when the 'possessor' is inanimate.

In the sentence:

(Kasuza)si patali, koma sukulu yace ili paphili.

It [Kasuza] is not far, but its school is on a hill.

the possessive stem /-ce/ is used to refer back to the nonpersonal /Kasuza/.
NB By this time, the student who has been following the tape recordings that accompany this course will have noticed that each of the speakers has certain idiosyncrasies. This speaker, for example, again says /ndimafuna/ with low tone on the subject prefix. In this and other dialogues, he frequently has an eh-like sound for what is written final /-a/. A clear example is in /kupita/ (Line 2 of the dialogue).

UNIT 53

DIALOGUE. Directions within a town.

-A-
Ah, bâmbò, ndimafuna kûpîta kûmsîkà.

-B-
Oh, múfûna kûpîta kûmsîkà?

-A-
Èc, bâmbo.

-B-
Yes (sir).

NB The locative /kucipatâla/, even after pause, has high tones on the first two syllables in Dialogue for Learning. But in Dialogue for Fluency, the more normal /kucipatâla/ is heard.

UNIT 53

-Mukûdzîwako kucipatâla?

-B- (continues)

conci

mpâka

-Mûpiète conci, mpâkâ mûkâfikà kûcîpâtâla pâmêne pâjà.

-B- (continues)

Mûkâfikâpo, mûtêngê njîlîa yôpîta kûMôdi.

-B- (continues)

-kha

Mûngôtsîta njîlîa yôkhîayo yôpîta kûMôdi.

-B- (continues)

khota

Ndîpô mûkâkhôtê kûmânzêlê.

NB This speaker again has /\'a/ on a form with the stem /\-'a/. As was pointed out earlier, this differs from the practice of one of the other speakers.

NB Again, in a verb with /-ngo-/ both the vowel of the preceding syllable and the vowel of /-ngo-/ itself are noticeably long.

A\'y\'a

Mûngôtsîta njîlîa yôkhîayo yôpîta kûMôdi.

-B- (continues)

tô bend

And then you turn to the left.
-B- (continues)

Mùkàpitâ kùmànzelé kùjà,
mùdzâonà cînyûmbâ cãcîkûlu
kwâmbîli.
Cînyûmbâ cãcîkûlûco ndlwò
msîkà.

When you go left, you'll see a large building.
That big building,(that) is the market.

Exercise 53.a.1. GOAL: To use concords with /~kha/ 'only, alone'.

"How many things did you see?"

NB The student may supply his own tones for the remainder of this exercise.

In listening, pay special attention to the last four syllables of the second sentence in each line. They illustrate the range of pitch patterns which may result from the tonal sequence /\"\"\"/ at the end of a statement.

- cinthù
  - Mûnàona zinthù
  - zîngâtì?
  - cîmûdzì cîokha.

- zînthù
  - Mûnàona zînthù
  - zîngâtì?
  - ziwîlî zîkha.

- basi
  - Mûnàona mabasî
  - angâtì?
  - limûdzì lokha.

- mabasî
  - Mûnàona mabasî
  - angâtì?
  - okha.

- galîmomo
  - Mûnàona magalîmomo
  - angâtì?
  - limûdzì lokha.

- magalîmomo
  - Mûnàona magalîmomo
  - angâtì?
  - awili okha.

- nyale (sg.)
  - Mûnàona nyale
  - zîngâtì?
  - yokha.

- nyale (pl.)
  - Mûnàona nyale
  - zîngâtì?
  - zîkha.

- anthu
  - Mûnàona anthu angâtì?
  - Ndînàona anthu awili
  - okha.
| munthu       | Munaona anthu            | Ndinaona munthu mmodzi    |
|             | angati?                  | yekha.                    |
| mpando      | Munaona mipando          | Ndinaona mpando umodzi    |
|             | ingati?                  | wokha.                    |
| mipando     | Munaona mipando          | Ndinaona mipando iwili    |
|             | ingati?                  | yokha.                    |
| milato      | Munaona milato           | Ndinaona milato iwili     |
|             | ingati?                  | yokha.                    |
| mlato       | Munaona milato           | Ndinaona mlato umodzi     |
|             | ingati?                  | okha.                     |

Exercise 53.a.2. **GOAL:** Use of the personal prefixes with the stem */kha/.

<table>
<thead>
<tr>
<th></th>
<th>'Who will go with you?'</th>
<th>'I will go alone.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>inè</td>
<td>Ndānį amēnē àdzātsāgānā nānu?</td>
<td>Ndādzāpitā ndēkha.</td>
</tr>
<tr>
<td>ifè</td>
<td>Ndānį amēnē àdzātsāgānā nānu?</td>
<td>Tīdzāpitā tōkha.</td>
</tr>
<tr>
<td>iyè</td>
<td>Ndani amene adzatsagana naye?</td>
<td>Adzapita yekha.</td>
</tr>
<tr>
<td>iwo</td>
<td>Ndani amene adzapita nao?</td>
<td>Adzapita okha.</td>
</tr>
<tr>
<td>inu</td>
<td>Ndani amene adzatsagana nafe?</td>
<td>Muddzapita nokha.</td>
</tr>
</tbody>
</table>

Exercise 53.d.1. **GOAL:** Accuracy in use of concord with */ndi~o/.

<table>
<thead>
<tr>
<th></th>
<th>'That large building is the market.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>mèlkà</td>
<td>Cinyùmbá cacikułuco ndlwó mèlkà.</td>
</tr>
<tr>
<td>sukulu</td>
<td>Cinyumba cacikuluco ndiyo sukulu.</td>
</tr>
<tr>
<td>sitolo</td>
<td>Cinyumba cacikuluco ndiyo sitolo.</td>
</tr>
<tr>
<td>cipatala</td>
<td>Cinyumba cacikuluco ndico cipatala.</td>
</tr>
<tr>
<td>'station'</td>
<td>Cinyumba cacikuluco ndiyo 'station'</td>
</tr>
<tr>
<td>yanjanje</td>
<td>yanjanje.</td>
</tr>
</tbody>
</table>

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NB The pronunciation of /t/ in the first rec. of /anatithandiza/ has been noted before; here, it may be compared with the pronunciation of this rec. Buku laling'ono ndilo labwino. of /l/ in /wamtaliyo/.

Munthu wamtaliyo ndlye
anatithandiza.

That tall person is the one that helped us.

Cinyanja ndico ciyankhulo

cacikulu { caku } Malawi.
{ ca }

Chinyanja is the [most] important language of Malawi.

Kupanga miseu ndiyo nchito yanga.

Building roads is my work.

NB Another striking variant of what is written /t/ is found in this rec. of /cobvuta/. The stop is voiced, and followed by an ñ-like sound, which is also voiced. The same kind of sound, but less extreme, is found also in /uti/ (53.x.1.).

Kuphunzi laziyankhulo zambili
ndico cobvuta.

Studying many languages, that's what's hard.

Exercise 53.x.1. GOAL: Recombination of familiar material in short sequences of conversationally related sentences.

Zikomo bambo, ndimafuna kupita kumsika.

Excuse me, sir, I want to go to the market.

(Ku)msika uti?

To which market?

Kuli misika iwili kuno?

Are there two markets around here?

Inde, kuli waukulu ndi waung'ono.

Yes, there is a big one and a small one.

Mukudziwako kumsika?

Do you know where the market is?

Uli m'kati mwatauni.

It is in the center of town.

Uli pafupi ndi cipatala?

Is it near the hospital?

Inde, bambo, ulipo.

Yes, that's where it is.
Grammar 53.B. The noun /cinyumba/.

The stem /nyumba/, ordinarily in Classes 9/10 was found in Class 6 (Note 50.C). Here, it is found in still another class in /cinyumba/. This use of /ci-/ with a noun stem that is ordinarily in some other class may have 'augmentative' significance ('large house', instead of /nyumba/ 'house'). It would thus have the opposite effect from that of the 'diminutive' classes 12 (/ka-/ and 13 (/ti-/). The student should check for himself to see whether /ci-/ is used in this way. For example, do any or all of the following words exist, and if so, what are their meanings?

* cinjinga
* cimlato
* cimnyamata

Do corresponding plural forms exist? One example might be:

* Zinyumba zazikuluzo......

Grammar 53.C. A word that contains three occurrences of the same concordial element.

The dialogue contains the phrase /cinyumba zazikuluco/'that large building'. Compare /zinthu zazikuluzi/ 'these big things.' These are of course nothing more than the adjectiveal /cacikulu/, /zazikulu/ plus an appropriate demonstrative enclitic (cf. Note 1, Unit 32).

From the point of view of the form of the word itself, the same is true for the so-called long demonstratives with /-mene/, e.g. /zimenezo/: this word is made up of /zimene/ plus the demonstrative enclitic /-zo/.

From the point of view of how the words are used in sentences, however, the relation between /zimene/ and /zimenezi/ is not the same as the relationship between /zazikulu/ and /zazikuluzi/. The second pair occur in approximately the same set of positions in a sentence, chiefly as modifiers of nouns.
The same is true for /zimenezi/, but /zimene/ seems to occur only in relative constructions (Note 49.B) and so must be followed by a verb.

Tonally also there is a difference, which shows up on the third syllable:

\[
\begin{align*}
\text{zìmènè} \\
\text{zìmènèzò}
\end{align*}
\]

Grammar 53.D. The use of /ndì-ó/ 'it is that, those'.

In the sentence:

Cinyumba cacikuluco ndiwo msika. That big building is the market.

the word /ndìwó/ is structurally parallel to /ndinu, ndine/ etc. (cf. Note 41.B), except that for Classes 3-18 all of these forms end in /-o/. The concordial element agrees with the noun that follows it (here, /msika/), and not with what precedes it.

These forms have the tone pattern low-high: /ndìtó/, etc. Notice also (in the recordings for Exercise 53.d.1.), that the first syllable of a noun following one of these forms is high:

\[
\begin{align*}
\text{msìlkà} \\
\text{ndìwó} & \quad \text{msìlkà} \\
\text{cipàtálà} \\
\text{ndicó} & \quad \text{cipàtálà}
\end{align*}
\]
UNIT 54

DIALOGUE. An unsuccessful attempt to get directions.

-A-
Mungandìuze njìlà yòpéta kùsòché? Could you tell me the way to Soche?

-B-
Njìlà yòpéta kùsòché? The way to Soche?
ì, pëpànì bàmbò. I'm sorry (sir).
Síndídzìwa njìlà yòpéta I don't know the way (that goes) to Soche.
kùsòché.

-A-
Nàngà múkùdzìwa básì ìméne Do you know a bus that I could take?
ndìngàkwéle?

-B-
ngakhole
-o-mwe
same, this same, as well
Ngàkhàlé ndì básì lòmweò, I don't even know about the bus, either. ('Even the bus, I don't know [about] it.')
síndìlí kùlìdzìwa îáì.

-A-

-inà
some, other
Kòdí símkùdzìwa ànthù éna Don't you know any people here who are going to Soche?
àméne ákùpìta kùsòché pàndò?

-B-
àlípò ànthù ámbílí àméne There are many people who go to Soche.
àmàpìta kùsòché.

-B- (continues)
Kómábe síndídzìwa ngàtì But I don't know whether we can find them.
títhà kùwàpéza.

NB The student who is interested in phonetic detail will notice that the sound written /-th-/ in the last line on this page is followed (as expected) by an h-like sound; that the h-part is voiced; and that the t-part is not. Compare the recording of /cobvuta/ discussed in a marginal note for the preceding unit.
Exercise 54.b.1. Goal: Facility in use of various concords with /'ina/ 'some, other'.

àná  Kodí àná ónse ndì  Énà ndì áakulu; énà ndì áakulu?

zôbvála  Kodí zôbvála zónse ndì  Zína ndì zázikulu; zína zázikulu?

zìnthù  Kodí zìnthù zónse ndì  Zína ndì zázikulu; zína zázikulu?

mágálìmòto  Kodí mágálìmòto ónse  Ena ndì aakulu; ena ndì ndì áakulu?

màlàyá  Kodí malàyá ónse ndì  Ena ndì aakulu; ena ndì aakulu?

NB The word here spelt /'yina/ is a representation of two elements: the Class 4 prefix /i-/ and the stem /'ina/. For this speaker, the result is /'yina/; while for others the result is simply /'ina/.

mìsèù  Kodi miseu yonse ndì  Yína ndì yaikulu;

yaikulu?

milato  Kodi milató yónse ndì  Yína ndì yaikulu; yína yaikulu?

ndì yaing'ono.

misika  Kodi misìkà yónse ndì  Yína ndì yaikulu; yína yaikulu?

ndì yaing'ono.

zipatala  Kodi zipatàlà zónse  Zína ndì zázikulu; zína ndì zázikulu?

ndì yaing'ono.

mìtsìnjë  Kodi mìtsìnjë yónse  Yína ndì yaikulu; yína ndì yaikulu?

ndì yaing'ono.

àtsìkànà  Kodi àtsìkànà ónse  Ena ndì aakulu; ena ndì aakulu?

ndì aakulu?

ndì aang'ono.

NB This recording (54.b.1) is of interest because the nouns (/zobvala/, etc.) that have high tone on the next to last syllable have low pitch (and hence low tone) on the last syllable. Frequently this construction with /'onse/ has the pitches [−ˈɛ̃] instead of [−ˈɛ̃] on a phrase like /milato yonse/.
Exercise 54, ab. 2. GOAL: Facility in the use of concords with /"o-nse/, /ina/, and /"modzi/.

<table>
<thead>
<tr>
<th>Malalanje</th>
<th>Malalanje onse ndi abwino?</th>
<th>Limodzi ndi labwino; ena sí abwino.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mabuku</td>
<td>Mabuku onse ndi abwino?</td>
<td>Limodzi ndi labwino; ena si abwino.</td>
</tr>
<tr>
<td>Malaya</td>
<td>Malaya onse ndi abwino?</td>
<td>Amodzi ndi abwino; ena si abwino.</td>
</tr>
<tr>
<td>Minda</td>
<td>Minda yonse ndi yabwino?</td>
<td>Umodzi ndi wabwino; ina si yabwino.</td>
</tr>
<tr>
<td>Masukulu</td>
<td>Masukulu onse ndi abwino?</td>
<td>Limodzi ndi labwino; ena si abwino.</td>
</tr>
<tr>
<td>Njila</td>
<td>Njila zonse ndi zabwino?</td>
<td>Imodzi ndi yabwino; zina si zabwino.</td>
</tr>
<tr>
<td>Zipatala</td>
<td>Zipatala zonse ndi zabwino?</td>
<td>Cimodzi ndi cabwino; zina si zabwino.</td>
</tr>
<tr>
<td>Aphunzitsi</td>
<td>Aphunzitsi onse ndi abwino?</td>
<td>Mmodzi ndi wabwino; ena si abwino.</td>
</tr>
<tr>
<td>Nyumba</td>
<td>Nyumba zonse ndi zabwino?</td>
<td>Imodzi ndi yabwino; zina si zabwino.</td>
</tr>
<tr>
<td>Misika</td>
<td>Misika yonse ndi yabwino?</td>
<td>Umodzi ndi wabwino; ina si yabwino.</td>
</tr>
<tr>
<td>Nkhuku</td>
<td>Nkhuku zonse ndi zabwino?</td>
<td>Imodzi ndi yabwino; Zina si zabwino.</td>
</tr>
<tr>
<td>Tinkhuku</td>
<td>Tinkhuku tonse ndi tabwino?</td>
<td>Kamodzi ndi kabwino; tina si tabwino.</td>
</tr>
</tbody>
</table>

NB The type of interrogative intonation used in the first sentence of each line of this recording is one which merits careful comparison with the declarative intonation on the same word /"abwino/ at the end of the second sentence of the line.
Exercise 54.ab.3. GOAL: Facility in use of concords with /~o-mwe/ and /~ina/.

'I had a good book yesterday.' 'I want the same [book] today.' 'I don't want another.'

buku
Ndínáli ndí búku
lábwínò dzúlò.
Síndífuna lína.

Ndífuna [búku] lómwélò
lélò.
mabuku
Ndínáli ndí mábúkhú
ábwíno dzúlo.
Síndífuna ena.

Ndífuna mabukhu omwewo
lelo.
khasu
Ndínáli ndí khasu
labwíno dzúlo.
Síndífuna lína.

Ndífuna khasu lómweló
lelo.

Ndífuna ena.
makasu
Ndínáli ndí makasu
ábwíno dzúlo.
Síndífuna lína.

Ndífuna makasu omwewo
lelo.
cipewa
Ndínáli ndí cipewa
cabwíno dzúlo.
Síndífuna cina.

Ndífuna cipewa omweco
lelo.

Ndífuna cina.

nyale
Ndínáli ndí nyale
yabwíno dzúlo.

Ndífuna nyale yomwewo
lelo.

Síndífuna yina.

mpando
Ndínáli ndí mpándò
wábwíno dzúlo.

Ndífuna mpando omwewo
lelo.

Síndífuna wina.
mipando
Ndínáli ndí mipándò
yabwíno dzúlo.

Ndífuna ndí mipando
yomwewo lelo.

Síndífuna ina.
Exercise 54, ab, 4. GOAL: Facility in use of concords with various adjectival stems including /omwe/.

'mSome buses are large.' 'The same[ones] that are large are the good [ones].'

mabasi Mabasi ena ndi aakulu. Omwe ali aakulu, ndiwon abwino.

masukulu Masukulu ena ndi aakulu. Omwe ali aakulu, ndiwon abwino.

zipatala Zipatala zina ndi aakulu. Zomwe zili zazikulu, abwino.

nyumba Nyumba zina ndi aakulu. Zomwe zili zazikulu, ndizo abwino.

njinga Njinga zina ndi aakulu. Zomwe zili zazikulu, ndizo abwino.

mabukhu Mabukhu ena ndi aakulu. Omwe ali aakulu, ndiwon abwino.

miseu Miseu ina ndi yaikulu. Yomwe ili yaikulu, ndiyon abwino.

magalimoto Magalimoto ena ndi aakulu. Omwe ali aakulu, ndiwon abwino.

minda Minda ina ndi yaikulu. Yomwe ili yaikulu, ndiyon abwino.

zinthu Zinthu zina ndi aakulu. Zomwe zili zazikulu, ndizo abwino.

Exercise 54, c, 1. GOAL: Facility in the use of the persistive enclitic /-be/.

John wapita kunchito? Did John go to work?

Iai. Akugonabe. No, he’s still sleeping.
Simunawelukeni?
Haven't you quit work yet?

Inde, tlkugwilabe nhito.
No, we're still working.

Simunayambe kaphunzila?
Haven't you begun to study?

Inde, tlkudyabe.
No, we're still eating.

Simungathe kuyankhula Cinyanja?
Can't you speak Nyanja?

Ndikuyesaabe.
I'm still trying.

Exercise 54.1. GOAL: Recombination of familiar material in short conversations.

Mukudziwa kumene ndingakagule
cakudya?
Do you know where I can go to buy food?

Kulibe sitolo kuno?
Isn't there a store around here.

Lilipo, koma sindiziwa njila
yopitako.
There is one, but I don't know the way.

Ili paseli paphililo.
It's on the other side of that hill.

Mukudziwako kumlato?
Do you know where the bridge is?

Suli patsinde paphili lalikululo?
Isn't it at the foot of that big mountain over there?

Ndiko uliko.
That's where it is.

O, ndi kutali ndithu.
Oh, that's very far.

Free conversation based on the material in Units 50-54.
All of these units have been build around the giving of street and road directions. Practice asking and giving directions to a number of places that are within a radius of one mile from your present location.
Grammar 54.A. The stem /-o-mwe/ 'same'.

In the sentence:

Ngakhale ndi basi lomwelo, ('Even the bus itself, I don't
sindili kulidziwa. know [about] it').

the word /lomwelo/ consists of the Class 5 form of /o-mwe/, plus the demonstrative enclitic /-lo/. In this particular negative sentence, the English counterpart of /lomwelo/ is 'even'. Adjectivals that contain this same stem are also found in affirmative sentences:

Zobvalazi ndi zomwe ndina-
capa dzulo.

Anthu omwewa abwele mawa. {Have these same people return
tomorrow.
{These same people should return
tomorrow.

Also:

Ali ndi galimoto ndi njinga He has a car and a bicycle as
yomwe. well.

Grammar 54.B. The adjectival stem /-ina/ 'some, other.' This stem, with appropriate concordial prefixes, corresponds both to English 'some' and to 'other'. In negative sentences such as the one in the dialogue:

Simukudziwa anthu ena amene Don't you know some/any people
akupita kuSoche? who are going to Soche?

it may be translated as 'any.' Further examples are:

Anthu ena amakhala kutauni; Some people live in town;
enanso amakhala kumidzi. others live in villages.

Mufuna kugula njinga iyi? Do you want to buy this bicycle?
Iai, ndifuna kugula ina. No, I want to by another one.
The forms for Classes 2, 6, 12 (i.e. those classes that have /a/ in the prefix) are /ena, ena, kena/. It is as if the /a/ of the prefix had coalesced with the /i/ of the stem, to produce /e/, a vowel sound which is phonetically intermediate between them. The forms for Classes 4 and 9 are sometimes pronounced /ina/, sometimes /yina/.

Grammar 54.C. The persistive enclitic /-be/.

In the dialogue, B has already stated that he doesn't know the way to Soche, and that he doesn't even know about the bus service. In the sentence:

Komabe sindidziwa ngati titha
kuwapeza.

he states still another matter on which he does not have the facts at his fingertips. The syllable /-be/ in this sentence is apparently an instance of the persistive enclitic 'still', which is found more frequently with verbs:

Mukugwilabe nchito eti? You're still working?!
Akugonabe. He's still sleeping.
Alibe kusukulu. They are still at school.

N.B. the identity in spelling between the persistive enclitic and the negative element (Note 45.C) that occurs with /-li/. Are they identical also in tone?
UNIT 55

DIALOGUE: October weather.

-A-

nyengo (9,10)  season

cilimwe (7,8)  summer
(or: mwamvu (3))

tani  to be, do, say how?

Kódí bàmbò, nyèngo yá cilimwe
ímahála yótani mwézi
wá'October'?

-B-

dzuwa (5)  sun

Mwézi wá October ndíyo ntháwí
yá dzüwa íménéyo.

-B- (continues)

mvula (9,10)  rain

Mvúla ímúyámba mwézi wáNovember.
The rain begins in the
month of November.

-A-

-sosa  to hoe lightly, clean
the fields

Ánthù ámásósa ntháwi íménéyo? Do people clear the
fields at that time?

-B-

Ntáwí íménéyo ánthù ímahála
átáthá kúsósa,

-B- (continues)

dzala  to plant, sow

ndiyé álí päfúpi kúdzála.  and they are almost
[to the point of] planting.
-A-

Kùdzála címàngà? To sow maize?

-B-

mapila (6) millet
-tele to do, be, say like this

Címàngà, mapìla, ndì zínà Maize, millet, and other [things] like that.
zótéle.

-B- (continues)

-neneka to be talked about

Kòmà zìménèzo sìzìmànènèka. But one doesn't discuss those things ('Those things are not talked about.')

-A-

Nàngà màbási ámàyènda ntháwi Do the buses travel [during] that time?
ìménèyo?

-B-

Inde, ámàyèndádí. Yes, they certainly do.

Exercise 55.a.1. GOAL: Facility in use of the /-0-/ form of the interrogative pro-verb /-tani/.

nyèngò yá cilímwe Nyèngò yá cilímwe What is the climate of cilímwe like?
cilímwe

ímàkhala yótání?

dzuwa lá pànò Dzuwa la pano How is the sun(of) around here?
limakhala lotani?

mvúlá yá November Mvula ya November How is the November rainfall?
November
imakhala yotani?

ntháwi yá dzúwa Nthawi ya dzuwa What is the sunny season like?
dzúwa
imakhala yotani?
kùdzála màplìà kwànu
Kudzala mapila kwanu kumakhala kotani?

kùlìma
Kulima kwanu kotani?

Exercise 55.a.2. GOAL: Familiarization with the use of /-tani/ in other tenses and with other English translations.

Mùdzáfika kùmùndá. You will reach the field.

Tìkàřikàko, títáni? When we reach there, what will we do?

Tìdzápita kùtàuni. We'll go to town.

Mùkàřikàko, mútáni? When you get there, what will you do?

Ànyàmatà ónse ànápita All the boys went to town.

kùtàuni.

Ànákàtáni? What did they go and do?

Mùfúna cákúdyà còtáni? What kind of food you want?

Tìfùnà cìmàngà. We want maize.

Àmàl ànátìgùllìlì Mother has bought clothes for us.

zòbvàla.

Zòbvála zòtáni? What kind of clothes?

Zìlmenèzò sízìmànènèkà! Things like that aren't talked about!

Zòtáni? What kind of things?

Àtùtsi ndì ànthù ôtáni? What kind of people are the Watutsi?

Ndì àatáli kwàmbíli. They are very tall.
Exercise 55.a.3. GOAL: Use of the two pro-verbs /-tani/ and /-tele/.

'What are your teachers like?' 'They're like that.' [not a complete answer]

àphùnzìtsi ánu
Àphùnzìtsi ánu ndì òtání?
Ndì òtéle.

galimoto lanu
Galimoto lánu ndi lotani?
Ndi lotele.

njinga yanu
Njinga yánu ndi yotani?
Ndi yotele.

kwanu
Kwánu ndi kotani?
Ndi kotele.

kanjila
Kanjila kánu ndi kotani?
Ndi kotele.

mabukhu anu
Mabukhu anu ndi otani?
Ndi otele.

kùZòmbá
KuZomba ndi kotani?
Ndi kotele.

ntháwi yá mvúla
Nthawi ya mvula ndi yotani?
Ndi yotele.

nyùmbá zá Maláwi
Nyumba za Malawi ndi zotani?
Ndi zotele.

mìdzì yá Maláwi
Midzi ya Malawi ndi yotani?
Ndi yotele.

nyumba za Ameleka
Nyumba za Ameleka ndi zotani?
Ndi zotele.

mìseù yá pànò
Miseu ya pano ndi yotani?
Ndi yotele.

Exercise 55.c.1. GOAL: Facility with one common way of using /-ta-/

Ànáfíkà kwáthu.
He arrived at our place.

Ànákhála pànsí.
He sat down.

Átáfíkà kwáthu ãnákhála pànsí.
When he had arrived at our place, he sat down.

Ànákhálà pànsí.
He sat down.

Tínáyambà kùnënà zá nyèngò yá cilìmwè.
We began to discuss the weather of cilímwe.

Átákhalà pànsí, tínyámambà
When he had sat down, we began to discuss the weather of cilímwe.

kùnënà zá nyèngò yá cilìmwè.
Tidzáfíkà kwáthu. We'll arrive home.
Tidzágona. We'll go to sleep/lie down.
Títáfíkà kwáthu tìdzágóna. When we've arrived home, we'll lie down.
Tìkùdyà cákúdyà tsópano. We are eating now.
Tìdzákúthàndlìzání. We'll help you.
Títáthá kúdyà tìdzákúthàndlìzání. When we've finished eating we'll help you.

Exercise 55.x.1. Recombinations.

Nàngà kùlì dzúwa mwèzi wà October? Is there sunshine in October?
Èè. Kùlì dzúwa làmbílì. Yes, there's a lot of sun.
Kùlìbè mvúla? Is there still any rain?
Inde. Mvúla ímayámba mwèzi wà November.
Yes, it rains in the month of November.

Kodi kwánu kuàmeleka ànthù ámàsòsa mwèzi úti?
At your home in America, during what month do people clean the fields?
Èna ámàsòsa mwèzi wà November. Some clean the fields in November.

Mvúla yàmbílì ímayámba lìltì? When do the heavy rains begin?
Ndìgániza ndì mwèzi wàMarch. I think it's [in] the month of March.
Grammar 55.A. Pro-verbs.

The dialogue contains the following sentences:

Nyengo ya cilimwe imakhala How is the weather?
yotani.....?
...ndi zina zotele. ...and other [things] like this.

Both of the words /yotani/ and /zotele/ are /-o-/ forms of verbs. The
stems of the verbs are respectively /-tani/ 'to say, do, be how?' and /-tele/
'to do, say, be so/things/ like this'. There is one more such stem in Nyanja: /-telo/
'to say, do, be like that'. These three stems take the prefixial inflections
of verbs. Unlike all other verbs, the final vowel of the infinitive and
most other forms is not /-a/, and is invariable for each stem: the forms of
/-tani/ always end in /-i/, /-tele/ in /-e/, and /-telo/ in /-o/.

These verbs stand in the same relation to the other verbs of the language
as the pronouns stand in relation to the nouns. They will therefore be called
pro-verbs: /-tani/ is the interrogative pro-verb, while /-tele and /-telo/
are demonstrative pro-verbs.

Grammar 55.B. A reminder concerning concord.

The phrase:

Ndíyo nthawi ya dzuwa imeneyo. That is the time of rain.
contains the noun /dzuwa/ (5) 'sun', followed by the demonstrative /imeneyo/.
The demonstrative of course agrees with /nthawi/ (9) and not with /dzuwa/.

Grammar 55.C. A construction containing two verbs, each with a subject
prefix: the dependent verb prefix /-ta-/.

In the sentence:

Ndíyo nthawi imeneyo anthu amakhala By that time [of the year] people
áttáthá kusosa. have finished clearing the fields.

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the sequence /amakhala atatha/ occupies the place that is most commonly occupied by a single verb. Constructions that have been met in the past which contain two verbs have usually had an infinitive as the second word.

The second verb in /amakhala atatha/ is not an infinitive. It consists of a subject prefix /a-/ (Cl.2) plus the non-initial prefix /-ta-/ 'to finish'. The prefix /-ta-/ is comparable to /-ka-/ (cf. Note 43.B) in that verbs which contain it are 'dependent'; that is, such a verb cannot ordinarily stand as the only verb in a complete sentence. Here are some further examples of its use:

Áákhála pànsí anayamba
kuyankhula nafe.
Tidzátha nchítóyi lnù
mútációká.

After he had sat down ('he-having sat-down') he began to talk with us.
We will finish this work after you have left ('you-having-left').

All examples of /-ta-/ forms in this unit show high tones on all syllables. The low pitch on the last syllable in the last of the above examples is of course attributable to its position at the end of the sentence.

Compare the construction /amakhala atatha/ 'they are regularly in the situation of having finished' with the one-word verbs /ámáthá/ 'they regularly finish', and /átha/ 'they finish'.

The construction with /-khala/ (in any of its tenses) plus a dependent /-ta-/ verb adds a great deal to the flexibility and precision of the Nyanja verb system.
UNIT 56

DIALOGUE: December weather.

A. Kodi nyęngọ ìmàkhála ñwànji mwézi wáDéčember?

B. Mwézi wáDecember tillè ndí mvulánsó.

A. Yámbíli?

B. Èè. Kòmà ntháwi íménèyo ñnthù ámàgwíla nchíto

[yá] mbíli.

[kwá]

A. Nángà múmàyénda ñwànji ntháwi íménèyo mvúla ìllí kugwà?

B. Kanthu (12,13)

Palíbé kanthù.

B. (continues) to rain, rain on

A. Ngàkhálé mvúla ìkùvúmba ñnthù ámàpíta kúmùndá ndí kumálimá bàsi.

NB The same is true for /ìkùvúmba/ in the last line on this page.

NB The verb /ili/, which is not the main verb in this sentence, has the 'relative' tone pattern, with high on the first syllable.

Note also the pitches [ _ ] on the infinitive /kugwa/, which indicate that this word, unlike most infinitives, does not have a high tone on the first syllable of the stem.

NB Here and elsewhere the names of months, which are of course recent loans from English, often have a falling tone on the first syllable, followed by high on the second.

What is the weather like in December?

In December we also still have rain.

A lot?

Yes, but [at] that time people work hard.

How do you move around at that time [when] the rain is falling?

A small thing (cf. /kinthu/ (7,8))

It's no matter.

Even when it's raining, people go to the garden and work.
-A-

Ânthù ámàyènda pàmàbùsí kàpèná

pànjingá pòpìta kùtàùnì?

Do people travel on the buses or by bicycle when they go ('on going') to town?

NB The tonal discrepancy in Dialogue for Learning between the supposedly parallel forms /pòpìta/ and /mòbvùtika/, each of which is combination of a locative prefix plus ë. Ámàyènda kòmà mòbvùtika

infinitive. Note also the length of the /-o-/ vowels cìfàkwá cá mätòpè.

in these forms. But /mòbvùtika/ is heard in Dialogue for Fluency.

-O, zìkòmò.

Oh, thank you.

Exercise 56.a.1. GOAL: Use of /po-/ and /mo-/ forms of verbs in 'adverbial' function.

Mumatani pòfikapo?

What do you do upon arriving there?

Pòyamba tìmasosa minda.

First ('at beginning') we clear the fields.

Mumatani pòdzala mapila?

What ('How') do you do when planting millet?

Ndìdzakuphunzitsani mòkonòwa.

I'll teach you with pleasure ('in being pleased').

Ana awa onse amaphunzila

All these children

mòyenela.

study as they ought.

Tinaoloka mtsinje mòbvùtika.

We forded the stream

We with difficulty.

Exercise 56.x.1. Review conversations.

Part 1.

Kwànu kù Ameleka mvùla ìmàwàza

kwàmbíli?

At your home in America does it rain much?

[or: Kwanu kuAmeleka kùli kùwàza

mvùla yâmbíli?]
Pàmwèzí ʻuti?
Mwèzí wá August.
Iài, kùlíbé mvúla yám bíli ntháwi ìmènèyo.

Part 2.
Kwánu mìèzí yá mwámvu ndì íti?
Mìèzí yá mwámvu ndì July ndì August.
Kùlíbé mvúla ntháwi ìmènèyo?
Kùlíbé yám bíli, kômà kùlli dzúwa làm bíli.

Part 3.
July ndì August ndì mìèzí yá dzúwa ètì?
Indè, bàmbò. Timakhala ndì dzúwa lambili, miezi imeneyi.
Nanga mumagwila nchito bwanji nthawi imeneyo?
Pàlíbé kànthù.

Part 4.
Mùnábwewela lìtì kùćókela kùžòmbá?
Ndinabwela dzulo.
Pànjingá?
Iái, ndinabwela pabasi.

In what month?
The month of August.
No, there's not much rain at that time.
At your home which are the months of mwamvu?
They're July and August.
Is there still rain at that time?
There's still a lot, but there's a lot of sun.
July and August are sunny months, are they?
Yes. We have a lot of sun in those months.
How do you work during that period?
It's not so bad. ('There is no little thing.')
When did you come back from Zomba?
I came back yesterday.
By bicycle?
No, I came by bus.
Part 5.

Munalihipila ndalama zingati pòbwapélà kùnò?
Ndinalipila ndálámá zísànù.
Ànákùbèlànì. Ìàìùnì wàpítàwò ànàndílìpìtsà zìnáì bàsì.
Tsópano ndítáni?
Pèpàni ndithu.

How much did you pay to come here?
I paid five shillings.
You were robbed. Last week I was charged only four.
Now what should I do?
You have my deep sympathy.
Grammar 56.A. Special uses of the locative concords, Classes 16 and 18, with the /-o-/ form of verbs.

The /-o-/ form of the verb is derived historically from a coalescence of the linking /-a-/ and the /ku-/ of the infinitive. Knowing this may make it easier for the student to understand the structure of two phrases in the dialogue for this unit:

- Anthu amayenda panjinga pòpita kutauni?
  - Do people travel by bicycle when [they] go to town?

- Amayenda koma mòbvutika.
  - They move about but with difficulty.

Literal translations might be: /popita/ 'on going' and /mobvutika/ 'in being-troubled'.

Notice that these /-o-/ forms differ tonally from the /-o-/ forms that were discussed in Unit 46, Note 2. Those forms were related to a possessive prefix (/wá-/ , /cá-/ , etc.) that had high tone. With omission of the /-k-/ and the change in quality of the two vowels, the form */wákùbvútika/ became /wòòbvútika/ (usually spelled with a single o).

The locative prefixes, unlike the possessives, have basic low tone. Accordingly, the tone of words that include a locative plus an infinitive are exemplified by /mòòbvutika/ (also customarily spelled with a single o), from */mùkùbvutika/.

Grammar 56.B. Grammatically significant differences in verb tones.

This unit contains further examples of verbs with relative tone pattern. Compare the following sentences:

- Mvúla ɛɛɛ kùgwa. The rain is falling.
Mumayenda bwanji nthawi imeneyo mvulá íli kugwa?

Mvulá íkuvúmba.

Mvulá íkuvumba anthu amapita kumunda.

How do you get around [during] the time [when] the rain is falling?

It's raining.

When it's raining, people go to the field.
UNIT 57

DIALOGUE: February weather in Malawi.

-A-

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. Mwèzi wá February ndiyé In these two sentences, however, there are no other verbs. Probably the nuclear role ordinarily assigned to a verb in Nyanja sentences is here filled by /ndiye/.

-B- (continues)

- kula

-NB The first syllable of /zikukula/ (Stc. 3) is long. Remember that this word is an alternate for /zili kukula/. This is a further example of contraction in which the quality of one vowel is lost, but its quantity (i.e. its duration) remains.

-A-

Ndlyé címàngâ ndí mapìlÌà zìkùkúla.

-B-

-ocha

NdÌì nthawì ímènèyò ðìnthù ámàyamba kuócha címòdzi címòdzi.

-A-

-kolola

Nàngà ámbakòlòlà nthawì ímènèyò?

-B-

fâì. Sákòlòlà,

Can you tell me about the weather in February?

In February, that's when the rain is still going on ('is in the midst').

And the maize and millet are growing.

Do people eat maize at that time? (i.e. Is the maize edible?)

It's [at] that time that people begin to roast a few ('one') at a time.

Do they also harvest [the grain] at that time?

No, they don't,
-B- (continues)

kòmà címódzi címódzi
kùmângóacha bâsl.

-A-

O, zônse zânnmundâ zîmâkhâla
zázíkúlúdi?

-B-

mbeu (9,10)

Ee, mbéu zámblílímblílî,
(kâbîchi),
cabbage, mápîlâ ndî zînà
zôtéle.

-A-

O. Zîkómè kwambîlî.

Exercise 57.a.1. GOAL: Use of /ndipo/ in sentences analogous to the one discussed in Note 57.A.

Kùll mîvula mwezi wa February?

Mwezi wa February ndîpó mûvla
ílí pakati.

Kùll mîvula mwezi wa November?

Mwezi wa November ndîpó mûvla
îmàyâmbà.

Kuli mûvla mwezi wa October?

Mwezi wa October ndîpó kûlíbe
mûvla yambîlî.

Mwezi wa October kûll dzûwa?

but they just roast one by one.

And everything in ('of') the field is big?

seed

Yes, many, many [kinds of] cabbage, millet and so on.

Thank you very much.

Is there rain in the month of February?

The month of February, that's when the rain is in the midst.

Is there rain in the month of November?

The month of November, that's when the rains begin.

Is there rain in the month of October?

In the month of October there isn't much rain.

Does the sun shine in October?

NB The use of low tone on the subject prefix of /imayamba/, which has been an unexplained phenomenon referred to in several marginal notes, is even more surprising in a context where the 'relative' tonal pattern is expected. Note however, the expected high tone on /ku-/ in /kulibe/.
Mwezi wa October, ndiyo nthawi ya dzuwa.
The month of October is a sunny time.

Mwezi wa February kuli mvula?
Is there rain in February?

Mwezi wa February ndiyo nthawi ya mvula.
February is a time of rain.

Anthu ámàdzála cimanga mwezi wa November?
Do people plant maize in November?

Mwezi wa November ndlwo ánthu ámàdzála cimanga.
The month of November is when people plant maize.

Exercise 57.b.l. GOAL: Facility in use of the distributive construction.

Tingaoche cimanga cìmódźi címódźi. We can roast the maize one [ear] at a time.

Tingaoche cimanga cìwílí cíwílí. We can roast the maize two by two.

Tinakwela pa basi m'módźi m'módźi. We got on the bus one at a time.

Tinakwela pa basi ãwílí ãwílí. We got on the bus two at a time.

Ana anacoka m'sukulu ãwílí ãwílí. The children left the school two at a time.

Ana analowa m'sukulu àtátú àtátú. The children entered the school three by three.

Tìcàpé nsalu zîtátú zîtátu. Let's wash the clothes three at a time.

Magalimoto angaoleke pa mlato uwu lìmódźi limódźi. Lorries can cross by this bridge one at a time.

Anthu angapite panjila iyi m'módźi m'módźi? Can people go on this path one by one?
Exercise 57.c.1. GOAL: Use of the /zi-/ concord with mixed antecedents.

cìmàngà Cìmàngà ndí cábwinò.

màplà Màplánsò ndí ábwínò.

Cìmàngà ndí màplà ndí zábwinò.

màlayá Màlayá ndí ábwínò.

cìpéwa Cìpéwánsò ndí cábwinò.

Màlayá ndí cìpéwa ndí zábwinò.

cìpàtálà Cìpàtálà ndí cabwinó.

sùkúlu Sùkúlúsò ndí labwino.

Cìpàtálà ndí sùkúlu ndí zábwinó.

mìlátó Milátó ndí yabwino.

mìsèù Mìsèúnso ndí yabwino.

Milátó ndí mìsèù ndí yabwino.

mlátó Mlátó ndí wabwino.

msèù Mseúsò ndí wabwino.

Mlátó ndí msèù ndí yabwino.

sùkúlu Sùkúlú ndí labwino.

áphùnzìtsí Áphùnzìtsínsò ndí abwino.

Sùkúlu ndí áphùnzìtsí ndí abwino.

áphùnzìtsí Áphùnzìtsí ndí abwino.

áná Ánánsò ndí abwino.

Aphùnzìtsí ndí áná ndí abwino.

mìphùnzìtsí Mphùnzìtsí ndí wabwino.

mìwàńá Mwàńánsò ndí wabwino.

Mphùnzìtsí ndí mwàńá ndí abwino.

mìdzì Mìdzí ndí yabwino.

mìnda Mìndánsò ndí yabwino.

Mìdzí ndí mìnda ndí yabwino.
mùdzì
Mudzi ndi wawino.

mùndá
Mündanso ndi wawino.

Mudzi ndi múndá ndi yabwino.

dzikó lìnò
Dziko lino ndi labwino.

ciyankhulóci
Ciyankhulocínso ndi cabwino.

Dzikó ndi ciyankhulo ndì zábwìnò.

Exercise 57.x.

Part 1.

Ndìnafike bwanji kumtsinje? How can I get to the river?

Kuli mseu ndí kànjila zimene There are a road and a small path that go there.

zimapitako.

Kànjila ndi kabwino? Is the small path any good?

Nthawi iyi si kabwino kwambilí, At this time, it's not good, on account of the rain.

cifukwa ca mvula.

Part 2.

Tinjila tonse ndi tobvuta Are all the small paths difficult these days?

masiku ano?

Inde, bambo. Kuli matope Yes, there's a lot of mud.

ambili.

Ndiganiza ndi bwino ndiyëndé I think it's [a] good [idea] for me to go by bus.

pabasi.

Koma mabasinso amayenda mobvutika But even the buses travel with difficulty nowadays.

masiku ano.

Part 3.

Mumakonda zám'mùndá zìlì, bambo? What kind of produce do you like?

Ndimakonda zonse. I like [them] all.

NB The question intonation in Stc. 1 of Part 2 is fairly rare in these rec. Its most conspicuous characteristic is the abrupt drop after the last high tone. Note also that /ano/, which usually has high tone after a word that ends high, here has low tone on both syllables.

NB In this rec., the sequence /-yenda mobvutika/ has an uninterrupted series of highs.
Kuli mapila ambili kwanu ku Ameleka?

Iai, kuli pang'ono basi.

Is there a lot of maize at your home in America?

No, it's scarce. ('It's there only a little.')
Grammar 57.A. A further use of the concord of Class 16 in reference to time.

In the sentence:

\[\text{Mwezi waFebruary ndipo mvula ili} \quad \text{In February is when the rain is at full swing (raining heavily.) pakati.}\]

the word /ndl̃pó/ corresponds more or less to 'that is when'.

[In the tape recording of the dialogue for this Unit, the second sentence contains /nd̃łyé/, which is interchangeable with /ndl̃pó/ in this context.]

Compare the use of Class 16 described in Unit 56, Note A for such words as /poỹamba/ 'at first', /pɔ̃fíka/ 'upon arrival'.

In the recording of Exercise 57.a.1., the second sentence in Lines 1 and 3, and of course the second sentence of the dialogue, show that in this kind of construction the verb that follows /ndl̃pó/ or /nd̃łyé/ has the relative tonal pattern.

Grammar 57.B. The construction exemplified by /cimodzi cimodzi/.

The dialogue contains the sentence:

\[\text{Amayamba kuochya cimodzi cimodzi.} \quad \text{They begin to roast one at a time.}\]

The reference of the /ci-/- prefix is of course to /cimangá/ 'maize'.

Compare also:

\[\text{Timagula mazila atatu atatu.} \quad \text{We buy three at a time.}\]

the repetition of the numeral stem, with the appropriate concordial prefix on both occurrences of the stem, corresponds to English '_____ at a time'.

This may be called the 'distributive construction'.

The pitch pattern that is heard in the recorded examples of the distributive construction is [\_\_\_\_\_\_\_\_]. Since all of these examples occur at the end of a phrase, it is difficult to say whether the tonal pattern attributed to the construction should be /cimódži cimódži/ or /cimódži cimódži/. From
the practical point of view of one learning to speak the language, this question is not very urgent.

Grammar 57.C. Concord when there are two or more antecedent nouns, representing more than one class.

The dialogue includes the sentence:

Cimanga ndi mapila zikukula. Maize and millet are growing.

Here, /cimanga/ is in Class 7 and /mapila/ in Class 6. The concord used in such situations is /zi-/ (Class 8 or Class 10).

But if the two nouns are both singular, and both are in the same singular class (e.g. Class 3), then the verbs or other words that are in concord with them have the prefix of the plural class that normally is associated with the singular class to which both nouns belong:

/mlato/ (3) and /njila/ (9) would have /zabwino/

but:

/mlato/ (3) and /mseu/ (3) would have /yabwino/ (4).
UNIT 58

DIALOGUE: April weather in Malawi.

-A-

Bwánjì nyèngò mù April? How is the weather in April?

-B-

Ímm. MùApril, ëmambi? Hmm. In April (sir)?

-B- (continues)

NB The four-syllable stem /-yèndàyènda/ substantiates the hypothesis that in /-ma/- forms it is not the second, or third, syllable that gets the high tone: it is the next to last.

NB The construction represented by /ùkù ndí ùkù/ provides another example of a place where the tone of the syllable that follows /ndí/ is not high.

uku (17) here[proximal demonstrative]

Ndì ntháwi ìméne ànthù It is the time [in]
ámàyèndàyènda ùkù ndí ùkù. which people move about

-B- (continues)

-uma to be hard, ripe, dry
to run

-thamanga

Cìmàngà cìkàùmà, ànthù When the maize is ripe, people make haste to
tèkuthámangila kùkàkolola to and gather [it] (now).
tsópano.

-B- (continues)

-siya to leave

-siyana to leave one another, to differ from one another.

NB The form /ndì kùmàtènga/ is unusual in having both /ndì/ [? 'is, are'?] and /-ma-/.

Éna ndìkùmàtènga mbéu Other people collect
zòsiyanasiyana m’mùndá. various [kinds of] seeds [from] (in) the

-B- (continues)

Tìmìkhàla ànthù ógwíla nchito We are very busy ('We are people of doing
zàmbìllìmbíli kùmùndá. many jobs') in the

field[s].
-Bə (continues)

-konza

àňã̀ ṑň ò̀ňə̀ ò̀mà́káɁáɁá ̀ókɔ̀ňə̀zə̀kə
kùkólola címàŋə̀ cáø.

-A-

Concè ànà sámpíta kùsùkúlu
kòmà kùmáthandíza àzìbàmbò áo?

-B-

Átábwelà kùsùkúlu ànàpíta
kùthándíza àzìbàmbò áo kùkákólola
címàŋə̀.

-A-

konko (17)
-tuta
kapena

Mùmàsiyà kònko, kàpéná múmàtútiìla
kùnyùmbá?

-NB The first half of the last stc. in the dialogue provides striking examples of the 'smoothing' of the ups and downs of pitch into a series of down-steps:[ ːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːːèle
Sámàócha cimanga cambili.
They don't roast much maize.

Amaocha cimodzi cimodzi.
They roast one at a time.

Sámàócha cîmângâ cîmbîli, kômâ kûmaócha cîmôdzî cîmôdzi.
They don't roast much maize, but [they just] roast one at a time.

Ndidzákùuzeni njila.
I'll show you the way.

Ndidzapitana nanu.
I'll go with you.

Ndidzakuuzeni njila ndî kûpitana nâmú.
I'll show you the way and go with you.

Anakwela basi.
He got on the bus.

Analipila ndalama ziwili.
He paid two shillings.

Anakwela basi ndî kûlîpila ndalama ziwili.
He got on the bus and paid two shillings.

Sindinakwele basi.
I didn't get on the bus.

Ndinakhala kunyumba.
I stayed at home

Sindinakwele basi, kômâ kûkhâla kunyumba.
I didn't get on the bus, but stayed at home.

Anthu samadzala cimanga nthawi imeneyo.
People don't plant maize at that time.

Anthu ámângosôsa nthawi imeneyo.
People just clear the fields at that time.

Anthu samadzala cimanga nthawi imeneyo, koma kungosôsa.
People don't plant maize at that time, but just clear the fields.

Sanapitilile pâtsoqôlô.
He didn't go straight ahead.

Anakhota kumanja.
He turned to the right.

Sanapitilile patsogolo, koma kukhota kumanja.
He didn't go straight ahead but turned to the right.

NB Long vowels occur in contractions of /sì-/ plus /-a/, and before /-ngo-/. Both these phenomena have already been noted, but are pointed out here to emphasize that they are quite consistent. Note also that /-ngo-/ itself is short in these examples.
Exercise 58.x.1. GOAL: Use of -thamangila/ as the first of two verbs.

'Let's harvest [maize].'
Tiyenǐ tìkölólè.
Tiyení ticokelè páno.
Tiyení tìmùündé màu awà.
Tiyení tìmùřé ng’ombè.
Tiyení tìlölóka mtsínje.
Tiyení tísóse mínđa.

'Let's hurry and harvest [maize].'
Tìthamāngílè kùkákólola.
Tìthamāngílè kùcökela pano.
Tìthamangile tìmùüžé màu áwà.
Tìthamangile tìmùřé ng’ombè.
Tìthamangile kùlölóka mtsínje.
Tìthamangile kùsósośa mínđá.

Exercise 58.x.2.

Part 1.

Azibambo ālí kùtì? Where are the men ('fathers')?
Ayenda kwá nyákwa-wà. They've gone to the headman's.
Kodzi adzabwëölë láltì? When will they be back?
Ndíyesa adzabwëölë pàkùlówa I think about sundown.
dzùwa.

Part 2.

Azimai aMeleka ámâyánkhwálâyánkhwâla American women talk kwambili.
akwathu amayankhulanso The women in our part of the world kwambili.

NB Exercise 58.x.1 contains further evidence to help in working out a formula for the placement of the high tone in subjunctive forms of verbs that have stems of various syllable structures. One must take into account, however, the pause after the verb in the third sentence, and its effect on the phrase intonation.
Part 3.

John ali ndi nchito?

Iai. 

- Amayang'anayang'ana
- Akuyang'anayang'ana

Nchito, koma kulibe.

Sanalpéze éti?

Inde, sanalpéze.

Does John have a job?

No, he's looking for work, but there isn't any.

He didn't find any, eh?

No, he didn't.
Grammar 58.A. Reduplicative constructions.

This dialogue contains examples of a variety of constructions in which the same word or stem appears twice:

1. The verb stem is used twice. Prefixes stand before the first only:
   
   amayendayenda they move about continually

   and not:*amayenda amayenda

   mbeu zosiyanasiyana various different seeds

   and not:*zosiyanza zosiyanza

2. Some other stems are used twice, with prefixes before the first only:

   nchito zambilimbili a very great amount of work; many, many jobs

3. A word is repeated, with an intervening conjunction:

   uku ndi uku here and there, hither and yon ('here and here')

4. Compare also the distributive construction (Note 57B) in which the whole word, including prefixes, is repeated but with no intervening conjunction:

   cimodzi cimodzi one (Cl. 7) at a time

   and not:*cimodzimodzi

   or: *cimodzi ndi cimodzi

Grammar 58.B. Another use of the infinitive.

Each of the two sentences:

Ana samapita kusukulu. The children don't go to school.

Ana amathandiza azibambo ao. The children help their parents ('fathers').

contains a finite verb form. The subject of both verbs is the same. The sentence in the dialogue, which is in a sense a combination of these two
sentences joined by /koma/ 'but', the second of the two verbs is in the
infinitive form: /kumathandiza/ instead of /amathandiza/. Note also that
the prefix /-ma-/ , which has to do with habitual or customary action, is
used in the infinitive as well as in the finite form.

Grammar 58.C. Double plural prefixes on certain nouns.

If /bambo/ is singular, its corresponding plural might be either
/abambo/ (Cl. 2) or /zibambo/ (Cl. 10). The plural /abambo/ is in fact
used. Note also the apparently double plural in /a-zi-bambo/ (and also in
/azimai/). The difference in meaning between /abambo/ and /azibambo/ is
not clear at this writing.
UNIT 59

DIALOGUE: June weather in Malawi.

-A-

Bwänji nyèngò pàmwezì How [is] the weather in June?
wà 'June'?

-B-

-zizìla to be insipid, cold

Mwèzì wà 'June'?
The month of June?
Mùsànène! Don't talk about [it]!
Ndì mwèzì wózìzìlà. It's the cold month.

-B- (continues)

Kàyà kùAmèleka kùmàkhàla I don't know how it is in
kötání, kòmà kùnò kùmàkhàla America, but here it is
kòzìzìlà. cold.

-B- (continues)

nkhuni (9,10) [stick of] firewood
-otha to be warm, warm one-
moto (3,4) self at

Mùyènèla kùkhàla ndí You have to have firewood
nkhùni ndí kuótha moto. and warm [yourself] at the

-A-

-ochà to burn, roast, toast

Nàŋà múmàöcha cìnàŋgwa Do you roast manioc at that
tntháwi ìmènèyò? time?

-B-

Tìmàöcha cìnàŋgwa, mèbàtata, We roast manioc, potatoes,

ndí zìnànsò. and other [things] as well.
-A-

-kazínga

Mǔmákazínga cǐmángã ntháwi
ǐmèneyò?

to roast, fry

Do you roast maize at that time?

-B-

Inde. ሚስት ነምበificaciones ወማስክማ

𝐜.stringify ngụtụhụ ività

辄mángōkhrálà pàmọtọ kùòthélà

móto bāsī.

Yes, most people (fry) maize because at that time they just sit around the fire and keep themselves warm at it.

-B- (continues)

Kùmazìzìlì. It's cold!

Exercise 59.b.1. GOAL: Facility in use of locative expressions as subjects of sentences.

kùnò Kùnò küllë mbéu zambilì.

There are a lot of seeds around here.

pàtèbùlò Pàtèbùlò pàllì mbéu zambilì.

There are a lot of seeds on the table.

m'nyùmbá M'nyùmbá múllì mbéu zambilì.

There are a lot of seeds in the house.

kuno Kûnò küllĩ̀ ã̀zungũ̀ ambili.

Around here there are not a lot of Europeans.

pasukulu Pasukulu pàllì̀ ã̀zungũ̀ ambili.

At the school there aren't many Europeans.

mugalimoto Mugalimoto mulibe ã̀zungũ̀ ambili.

In the car there aren't many Europeans.

ku'Ìläwì KuMalawi kùmàgwà

In Malawi it rains a lot.
mvùla ambili.

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pano Pano págwa mvúla Here it rains a lot.
yambili.
muDecember MuDecember mágwa In December it rains a lot.
 mvúla yambili.
kumapìlì Kumapili kumazizila In the mountains it's very cold.
kwambili.
ò Pano pámazízila Here it's very cold.
kwambili.
'm'nyumba M'nyumba múmazízila In the house it's very cold.
kwambili.

NB The combination of syllabic /m-/ plus /ny-/ here and often sounds like /m-yu/ instead of /m-nyu/.

Exercise 59.x.

Part 1.

Ku Ameleka mwezi wozizila Which is the cold month in America?
ndì ùti?

Kuli itatu: 'December', January', ndi 'February'.

Bwanji nyengo pa mwezi wa How is the weather in the
'April'? month of April?

Pa mwezi wa 'April' mvula In the month of April it
'imágwa kwambili.

Part 2.

Cínángwa cimadzalidwa pa In what kind of weather
nyengo yanji? is maize planted?

Panyengo yamvula. During the rainy season.

Kwanu ku Ameleka cinangwa At your home in America
cimadzalidwa? is cassava grown?

Iai, pang'ono basi. No, just a little.
Part 3.

Uku kuAmeleka, pa mwezi wa 'December', kumazizila kwambili.

KuMalawi síkútele.

KuMalawi kumatani?

Kumavumba kwambili, koma sikumàzìzìla.

Part 4.

Ici cakudya ndi cozizila.

Pepani! Nditani nanga?

Cííkéni pàmóto.

Cabwino.

Here in America in the month of December, it's very cold.

It's not like that in Malawi.

How is it in Malawi?

It rains a lot, but it's not cold.

This food is cold.

Sorry! What shall I do?

Put it on the fire.

All right.
Grammar 59.A. A type of sentence which contains no verb.

The first sentence of this dialogue is a question:

Bwanji nyengo pa mwezi waJune? How [is] the weather in the month of June?

This sentence contains no verb. Parallels for this sentence are hard to find.

So, for example, the following would be rejected by at least some and perhaps all speakers of Nyanja:

*Bwino nyengo pa mwezi waJune?
*Uti mwezi wozizila?
*Liti nyengo wozizila?

Grammar 59.B. A locative noun (phrase) used as the subject of a sentence.

This dialogue provides two unusually good examples of words in a locative class controlling the concordial prefixes of other words:

Kaya kuAmeleka kumakhala kotani? I don't know how is is in America.

in which /kuAmeleka/ (Cl. 17) is the subject of the verb /-khala/, and:

Kuno kumakhala kozizila. Here [it] is cold.

in which the subject is /kuno/.

Note also in this connection the one word sentence:

Kuzizila. It is cold there/here.

in which the first syllable is not the infinitive prefix, but the subject prefix of Class 17. Note the tonal difference between /kùzìzìla/ 'to be cold' and /kùzìzìla/ 'it gets cold'.
UNIT 60

DIALOGUE: August weather in Malawi.

-A-
Kodî mwézi wa 'August' nyêngò ìmåkhála yâbwinô?

-B-
tentha
Mwézi wá 'August' ndì mwézi wôténtha.

-B- (continues)
Kúmåyâamba kúténtha kwâmbíli.

-A-
Kwâmbíli?

-B-
panda nsapato (9,10)
Ndîthúdi. Ìnthù sàyêndà panší ópanda nsápáto.

-A-
Mm. Nàngà ìnthù ópanda nsápáto amåyënda bwânjì?

-A- (continues)
Cifúkwâ kull ènthù ámbíli ópanda nsápato.

-B-
thenesi
A nthù ánâbwâla nsápáto zá thënesi.

Because there are lots of people who lack shoes.

People wear tennis shoes.
**-A-**

**mtundu (3, 4)**

kind, sort, variety

Nàngà múmàcītìa cláñì ntháwi ìmënëyò?

What do you do at that time?

Mùnáli kùgwíla nchíto yà mtundù wànjì?

What kind of work did you do?

**-B-**

`Anthù aỳàmbà kùlíma mìndà`.

People begin to cultivate the fields.

**-B- (continues)**

mtengo (3, 4)

Amayàmba kùtëntha mitëngò.

They begin burning the trees.

**-B- (continues)**

-dula
to cut, sever

Ènà ámàdúla mitëngò.

Others cut down the trees.

**-A-**

O. Zikomo kwambili.

Oh. Thank you very much.

Exercise material. The climate of Washington, D. C.

Mwezi wa 'June' ndi mwezi wozizila kuMalawi.

The month of June is a cold month in Malawi.

KuWashington mwezi uwu si wozizila.

In Washington this month isn't cold.

Nyengo ya 'June' ndi yaBwino kwambili.

The June weather is very nice.

Mwezi wa 'August' nyengo imakhala yotentha.

In the month of August the weather is hot.

Mwezi uwu ndìwò mwezi wotentha kupambana yonse.

This month is the hottest month of all.
KuMalawino mwezi wa 'August' umatentha kwambili.

In Malawi also the month of August is very hot.

Mwezi wa 'October' ukafika, nyengo imayamba kuzizila pang'ono.

When October arrives, the weather begins to cool off a bit.

Mwezi wa mvula ndi úti?

Which is the rainy month?

Mvula imagwa mu mwezi wa 'April' kupambana.

The rain falls mostly in April.

Nyengo imayamba kutentha mwezi umenewo.

The weather begins to get hot in that month.

Nyengo ya kuDar es Salaam pamwezi wa 'September' si yabwino.

The weather of Dar-es-Salaam in the month of September is not good.

Kumatentha kwambili.

It's very hot.

Ndiponso kumakhala cinyezì kwambili.

Also, it's very humid.

Nthawi imeneyo ndi nthawi imene uko kumatentha kupambana nthawi zina.

That time is a time when it's hotter than at other times.

Mvula īngathè kugwà nthawi ili yonse.

It may rain at any time.

Mwezi wa 'November', sikutentha kòtele ngàtlì mwèzi wá 'September'.

The month of November isn't so hot as the month of September.

Kumakhalabé cinyezì, koma sikutentha kwambili.

It is still humid, but it isn't very hot.
Nthawi imoneyi, zipatso
zimayamba kuculuka, cifukwa
ca mvula.
Mwezi wa 'January'
kumacenthabe, koma kuli
mvula.

At this time, the fruits begin to become plentiful on account of the rain.
The month of January is still hot, but there is rain.
The dialogue for this unit is the last in a series (55-60) on the climate of Malawi. It contains no new features of grammar. In this unit, the student's time may be spent in adding to his vocabulary for the discussion of weather. For each of the following English words, ask for the Nyanka equivalent. Find out what concords are used with each new noun. In addition, get at least one short, complete sentence that contains each new word, and write it in the book:

'rain clouds'  mìtambò yámvula

'clouds (other than rain clouds)'  mìtambò

'wind'  mỳpëpò

'fog'  mkhúngu

'lightning'  mỳpëzì

'to blow' (wind)  kùkúnta mỳpëpò

'to thunder'  kùcìta bìngù
'humidity' \quad \text{cinyèzlì}

'thunderstorm' \quad \text{ṅkúntho}

'to cease (raining)' \quad \text{kùkàta}

Before leaving Units 55-60:

(1) Learn to describe the climate of the part of the United States that you know best.

(2) Practice asking questions of your teacher concerning the climate at his home. Are there any important climatic variations among different parts of Malawi?
UNIT 61

DIALOGUE: Buying maize.

-A-

Ndìmàfúna kúgúla címànga. I'd like to buy some maize.

-A- (continues)

Múmàgùlitsa Dwànji? How do you sell [it]?

-B-

Mbale (9,10)

Plate

O, mbàle yáce yáikúlu, Well, a big plate, just
tángóbwélani múòné, bàmbù come and see, sir.

-B- (continues)

Kobili (5,6) penny

Mbale iyì, kobili lìmódzi. This plate [is] one penny.

-A-

Kobilì lìmódzi, mbàle One penny [for] this large
yáikúlu iyì? plate?

-B-

Mbàle imódzi, kobili lìmódzi. A penny a plate.

-A-

Nàngà ndìkàfùnà kúgúla mbàle And what if I want to buy
zizátu? three plates?

-B-

Mbàle zizátu màkobilì àtátu. Three plates [for] 3d.

-B- (continues)

Címànga cänga ndì càbwìnò My maize is very good.
kwàmbíli.

-B- (continues)

Ónní! Càcìkùlwìcìkùlu. Look! [It's] very big.

319
-B- (continues)

Ónání icò cácìng'ónocìng'óno Look at that little tiny
cá ìnthù éna. [maize] of the other
people.

-A-

`ìwènyè (2)

Àmìwùnyè sámìgùlùtsa But the Asians don't sell
çonco. [it] like that.

-A- (continues)

Ámìgùlùtsa mbàlè zìwìlí kòbìlí They sell two plates [for]
lìmòdзи. one penny.

-A- (continues)

Ndìyé mbàlè zìtátù makòbìlí And three plates [for]
àwìlí. '2d.

-B-

-ìpa to be bad

0! Cìmàngà cácè cóìpa! Oh, that maize is bad!

Exercise 61.a.1. GOAL: Facility in using the pricing
formula.

Mbàlè lìmòdзи, kòbìlí lìmòdзи.
Mbale ziwili, makobili awili.
dzìlà Mazila awili, makobili awili.
tátu Mazila atatu, makobili atatu.
ndàlàmà Mazila atatu, ndalama zitatu.
cìpèwa Zipewa zitatu, ndalama zitatu.
mpìlà Mipila atatu, ndalama zitatu.
cìmodži Mipila umodzi, ndalama imodzi.
cìnthu Cînthu cìmodzì, ndalama imodzi.
Exercise 61 a.2. GOAL: Becoming accustomed to the reversibility feature of the pricing formula.

Mbàlè imodzi kobili limodzi.  Kobili limodzi mbale imodzi.
Mazila atatu makobili atatu.  Makobili atatu mazila atatu.
Mbàléyi makobili atatu.  Makobili atatu mbàléyi.
Munthu m’imodzi ndalama imodzi.  Ndalama imodzi munthu m’imodzi.
Kobili limodzi dzila limodzi.  Dzila limodzi kobili limodzi.
Makobili atatu dzila limodzi.  Dzila limodzi makobili atatu.
Nsomba imodzi ndalama ziwili.  Ndalama ziwili nsomba imodzi.
Ndalama ziwili mbale imodzi.  Mbale imodzi ndalama ziwili.

Exercise 61 a.1. GOAL: Agility in mental arithmetic connected with pricing.

Mbale imodzi kobili limodzi.
Muale ziwili makobili àwili.
Mbale imodzi makobili awili.
Muale ziwili makobili ánái.
Mbale imodzi makobili àtatu.
Muale ziwili makobili àsanù ndí limodzi.
Mbale imodzi makobili asanu ndi limodzi.
Mbale ziwili ndalama imodzi.
Mbale imodzi makobili asanu ndi awili.

Mbale ziwili \{ lupiya \} imodzi ndí mákobili àwili.
\{ ndalama \}
Mbale imodzi makobili asanu ndi anai.

Mbale ziwili lùpíya, ndi makobili asanu ndi limodzi.

Mbale imodzi ndalama imodzi.

Mbale ziwili ndalama ziwili.

Mbale imodzi lupiya ndi makobili asanu ndi anai.

Mbale ziwili ndalama zitatu ndi makobili asanu ndi limodzi.

Exercise 61.a.1. GOAL: Facility in use of concords with reduplicated adjectives that take a double concordial prefix.

'Some maize is very large, and some is very small.'

címànga Címàngà cína ndì cáćikúlúcìkúlu;

cínánso ndì cacing'onocing'onono.

nsomba Nsomba zina ndi zazikuluzikulu;

zinanso ndi zazing'onozing'onono.

milato Milato ina ndi yaikuluikulu;

inanso ndi yaing'onoing'ono.

ana Ana ena ndi aakuuluakulu;

enanso ndi aang'onoang'ono.

makasu Makasu ena ndi aakuuluakulu;

enanso ndi aang'onoang'ono.

tali Ana ena ndi aataliatali;

enanso ndi aafupiafupi.

njila Njila zina ndi zazitalizitali;

zinanso ndi zazifupizifupi.

miseu Miseu ina ndi yaitaliitali;

inanso ndi yaifupiifupi.
Exercise 61.x.1. GOAL: Using two different forms of the verb /-ipa/ 'to be/become bad'.

'This maize is spoiling.' 'There's a lot of spoiled maize around here.'

ćimangà Cǐmangà ǐci ćikuípa. Kûnò kûlí cĩmangà cóípa cámbìli.
dzila Dzila ili likuipa. Kuno kuli mazila oípa ambili.
nyama Nyama iyí ikuípa. Kuno kuli nyama yoípa yambili.
nsomba Nsomba iyí ikuípa. Kuno kuli nsomba zoípa zambili.
Grammar 61.A. Another type of sentence that contains no verb: 'two for a penny.'

The dialogue for this unit contains numerous examples of a new kind of verbless sentence:

Mbare iyi kobili limodzi. This plate is ld.
Kobili limodzi mbale...iyi? One penny for this...plate?
Mbare zitatu makobili atatu. Three plates for 3d.

All of these examples have to do with prices. Note that either the price (as in the second example) or the merchandise (as in the first example) may be mentioned first. Note also that the half of the sentence that tells the price includes a numeral, even if that numeral is /~modzi/ 'one'. All of the following are acceptable sentences in the language:

Mbare iyi kobili. This plate is a penny.
Mbare ziwili kobili. Two plates [for] a penny.
Kobili mbale iyi. A penny [for] this plate.

Grammar 61.B. A reduplicative construction that includes adjectives with double concordial prefix.

Adjectives with double concordial prefix were discussed in Note 50.b.2. and reduplicative constructions in Notes 57.B and 58.A. Neither of the latter two notes included examples of adjectives with double concordial prefix. The dialogue for this unit includes two such examples:

cacikulucikulu very big
cacing'onocing'ono very small

Notice that the concordial prefix /ci/ is found before both occurrences of the stem.

The meaning of this construction is apparently to intensify the meaning associated with the adjective stem.
From the point of view of tone the second of the concordial prefixes has low tone. All other syllables are high. When one of these words stands at the end of a pause group, the pitch of the last syllable is of course determined by the overall intonation of the phrase.

Note that in some of the recorded examples (e.g. 61.b.1, second halves of Lines 3, 5) there is a slight pause, or break, between the two halves: aang'ono ang'ono instead of: aang'onoang'ono.
UNIT 62

DIALOGUE: Buying peas.

-A-

nzama (10)  
Peas

Nzáma īzi ndi zábwino  
Are these peas [any] good, (sir)?
kodí bàmbó?

-B-

Ee. Ndí zábwino kwámblí.  
Yes, they're very good.

-A-

Mugulitsa mbàlè mákóbili  
How much do you sell them for? ('You sell a plate [for] how many pence?')
àngáti?

-B-

Mbàlè kóbili limódzi.  
One plate for 1d.

-A-

0. Īne ndìkùfùnáko zá  
'six shillings.'
'six shillings.'

-B-

Zā 'six shillings'?  
Six shillings worth?

-A-

Inde bàmbó.  
Yes.

-B-

-patsa  
to give (not as a gift),
to hand over

Calbwino. Ndíkúpàtsani.  
All right, I'll give [them] to you.

-A-

0. Zikomo kwambili.  
Oh, thank you very much.

NB The placement of /kodi/ in the first sentence is a bit unusual.
Exercise 62.v.1. GOAL: Getting accustomed to using the words of vocabulary list with their proper concordial prefixes.

nzáma Tǐpatsení nzáma. Nzáma záthà.
nyama Tǐpatsení nyama. Nyàma yáthà.
dzìlā Tǐpatseni dzila. Mazila athà.
mpunga Tǐpatseni mpunga. Mpunga watha.
mcele Tǐpatseni mcele. Mcele watha.
nthochi Tǐpatseni nthochi. Nthochi zatha.
nsima Tǐpatseni nsima. Nsima yatha.
mteza Tǐpatseni mteza. Mteza watha.

Exercise 62.v.2. GOAL: Further practice in using new nouns with their proper concords.

'What kind of peas should I buy?'

Remember that the (still unexplained) pitch pattern of /zìli zonse/ etc. is [−?

nzama Ndígùlé nzáma zánji? Mùgùlé nzáma zíli zónse.
ufa Ndígule ufa wanji? Mugule ufa uli wonse.
mpunga Ndígule mpunga wanji? Mugule mpunga uli wonse.
nzime Ndígule nzime zánji? Mugule nzime ili yonse.
anyezi Ndígule anyezi wanji? Mugule anyezi ali yense.
zipatso Ndígule zipatso Mugule zipatso zíli
zanji? zonse.
zibwende Ndígule zibwende Mugule zibwende zíli
zanji? zonse.
nyama Ndígule nyama yanji? Mugule nyama ili yonse.
cinangwa Ndígule cinangwa Mugule cinangwa
canji? (cili) conse.
n'iwono
Ndigule n'iwono y'ani?
Mugule n'iwono (zili) zonse.

nyemba
Ndigule nyemba zanji?
Mugule nyemba (zili) zonse.

mcele
Ndigule mcele wanji?
Mugule mcele (uli) wonse.

mtedza
Ndigule mtedza wanji?
Mugule mtedza (uli) wonse.

malalanje
Ndigule malalanje anji?
Mugule malalanje (ali) onse.

Exercise 62.v.3.. GOAL: Further use of new nouns with proper concords.

'How do you sell peas?.'

nzama
Nzama mumagulitsa Zazikulu timagulitsa.
makobili angati? kobili limodzi pa mbale.

mazila
Mazila mumagulitsa Aakulu tímaìawàgulitsa
makobili angati? makobili awili dzila limodzi.

mbatata
Mbatata mumagulitsa Yaiku ku timaigulitsa
makobili angati? kobili.

anyezi
Anyezi mumagulitsa Timagulitsa atatu
bwanji? kobili limodzi.

mtedza
Mtedza mumagulitsa Timagulitsa kobidi
makobidi angati? limodzi mbale imodzi.

zibvwendé
Zibvwendé mumagulitsa Timagulitsa 'shilling'
bwanji? imodzi cibvwendé cimodzi.

NB The interchange of /l/ and /d/ in the word for 'penny' is not due merely to a foible of the English-speaking ear. It reflects variations in the spelling practice of the Nyanja speakers themselves.
Vocabulary 62. Most students using these materials should already have accumulated, from their teachers or from other speakers of Nyanja, a fairly large vocabulary concerning foodstuffs. Fill in the Nyanja equivalents of the following, showing tones and concordial classes:

nzáma (10)........ pease
dzìlà (5), mazìla (6)........ egg
müngá (3)........ rice
mcele........ salt
nzìmbe........ sugar cane
mteđza........ groundnuts
nthochi........ banana
nyemba........ beans
zibvwende........ pumpkin, melon
kabichi........ cabbage
cinangwa........ cassava
anyezi........ onions
ufa........ flour
zipatso........ fruit (a general term)
suga........ sugar
mango........ mango
lalanje........ orange
ndìmu, mandìmu........ lemon
mkate........ bread
mowa........ beer
njuchì........ honey
mbatata........ potato
nsima........ maize porridge
UNIT 63

DIALOGUE: Buying tomatoes.

-A-

phwetekele (5)  
maphwetekele (6)  
thimati (5)  
matimati (6)  

Tomato

Matímáti àwà ábwlnò kwâmbíli. 

-A- (continues)

-lima

Kòdi múmâlímá kütì?  

-B-

Áméñèwa, ámálímá kùùjéni--

kùMwànzá.  

At Mwanza?

-A-

KùMwànzá?  

-B-

-kùlí mâtímáti ámbíli?  

-ps(y)a

Áakúlu ndlpónso ákúps(y)a.  

-A-

Múmâtènëga pàglímòtò kapènà  

pàbåsì?  

-B-

Tímàtènëga pàglímòtò.  

These tomatoes are good.

Where do you grow [them]?

These here are grown at, er, at Mwanza.

Are there many tomatoes?

Big and (also) ripe.

Do you carry them by car, or by bus?

By car.
-A-
-bvunda

Samàbvunda ìmènèwa?

to rot, be rotten

Don't they rot?

-B-

íàì, samàbvunda.

No, they don't (rot).

-A-

Múgúlitsà dwànjì?

How do you sell them?

-B-

Tímgúlitsà ìtàtu kóbìlì
limòdzi.

We sell [them] three for a penny.

-A-

Ndìpàtsènì à '6d.'

Give me 6d. worth. ('Give me of 6d.')

Exercise 63.1. GOAL: Further practice in mental arithmetic using pounds, shillings, and pence.

Ndìlí ndì ndàlama imòdzi.

I have one shilling.

Ndìpàtsènì màtímatì.

Give me some tomatoes.

Ndìpàtsènì màtímatì a '6d.'

Give me 6d. worth of tomatoes.

Ndílí ndì ndálama imodzi.

I have 1s.

Ndìpàtsènì nzàma.

Give me some peas.

Ndìpàtsènì za '6d.'

Give me 6d. worth of peas.

Ndílí ndì '1/6'.

I have 1/6.

Ndìpàtsènì nzàma.

Give me some peas.

Ndìpàtsènì nzàma za '9d.'

Give me 9d. worth of peas.

Continue this exercise using the following:

In sentence 1: In sentence 2:
1s. 6d. - tomatoes
2s. 6d. - tomatoes
2s. 6d. - bananas
3s. - bananas
3s. - maize
£1 - maize
£1 - beans
£1 - 10 - 0 - beans

Exercise 63.2. GOAL: Practice in using words that are useful in describing fruits and vegetables.

mátímati: Mátímati àwà, ndì ábwìnò.
Si óipa.
Ndì óbvûnda?
Sànàbvünde.
Ndì ákúpsa.

nthoci: Nthoci izi ndi zabwino.
Si zoipa.
Zabvunda?/Ndì zobvunda?
Iai. Sizinabvünde.
Ndì zakupsa.

Give similar sets of five sentences for each of the following:

oranges mangoes
maize mango
pumpkin lemons
cassava lemon
meat peas
beans
Grammar 63.A. A grammatical reminder. In the phrase:

Aaku lu ndiponso akupsy a. Big and also ripe.

the verb root /-psy-/ contains no vowel. It was pointed out in Note 46.B. that verb stems of this kind normally do not have an /-o-/ form comparable to /coipa/ or /wokondwa/. Instead, the corresponding form has the concordial prefix (here, /a-/, plus the infinitive prefix /-ku-/.

Units 61-63 are on the subject of buying and selling. Establish your own market, using real produce as much as possible, and practice buying and selling various articles.
GLOSSARY

[ Words are alphabetized by the first letter of the root, regardless of presence or absence of prefixes. In order to make the listing easier to follow, the words have been spaced so that the first letters of the roots form a straight vertical column on the page. ]

- A -

~ace (see ~age)
c-aká (7,8) year

c-ákúdyá (see cákúdyá)

mw-ai (3) good fortune
c-álići (see cálići)

mw-amvu (1) (a season)
mw-aná (1,2) child

~ánga (see ~ágga)

nd-ani who?

ci-ani (7) what? (pronoun, not adjective)

~ánji how? what kind?

bw-ánji how

~ánu (see ~anu)

- B -

-ba to steal

-bačwa to be born

-bađwila to be born (at a place)

-bala to give birth to a child

m-bala (1,2) parent

m.bale (9, 10) plate

bàmbò (1a) (my) father (used as form of address for men)
m.batata (9, 10) potato
bau (name of popular game)
--be (negative suffix used with some forms of /-li/)
--be (persistent enclitic often translated 'still')

-bela to rob someone

m.beu (9, 10) seed
b[h]ási (5, 6) bus
búku (5, 6) [also buku (5, 6)] book

ê-co-bvála (7, 8) article of clothing
-bvina to dance
-bvulala to be hurt, wounded
-bvunda to rot, be rotten
-bvuta to trouble, be difficult
-bvutika to have trouble, difficulty
-bvutitsa to cause difficulty or trouble

zi-bvwende pumpkin, melon

bwanji (see bwanji)
-bwela to come (back)
bwenzi (1) mabwenzi (6) friend
ci-bwenzi (7) friendship

bwînô (see bwînô)

- c -
câbwino (see câbwino)
câlici (7) [plural ??] church
-capa to launder
m-cele (3) salt
-cepa to be small
-cepela to be a little too small with respect to some thing or purpose
n.chito (9, 10) work
cifukuwa (see cifukuwa)
acimwene (1, 2) brother (?)
-cita to do
-coka to (come or go) from
-cokela to come from
conco so, then, so-so
-culuka to be many
-ace (3 sg. personal possessive 'his, her')

-D-
n.dalama (9, 10) money, shilling
n.dege (9, 10) airplane
-dukula to be expensive
-di (an emphatic enclitic)
n.diwo (9, 10) anything eaten as a relish with porridge
dotolo (medical) doctor (of Western-style medicine)
-dula to cut, sever
dwala to be ill
dya to eat
cakuya (7, 8) food
ma-dyelelo (6) festival
-dzala to sow
-dzela to follow
mu-dzî (3, 4) village
Jzîko (see dzîko)
dzîla (see dzîla)
dzîna (see dzîna)
-dziwa to know
dzûlô yesterday; preceding
late afternoon, month, week, year
twilight
ma-dzûlô (6) late afternoon,
sanûwa (5, 5) twilight
sun, day
-E-
èè (an expression of
assent)
mw-ënû (3, 4) leg, foot
-ênî -êni exact, genuine
-esa (see -yesa)
ma-eso (6) a test
eti (an expression of
surprised inter-
rogation)
mw-ezî (3, 4) moon, month
-F-
u-fa (14) flour
ci-falânsa (7) French (language)
ìfè (absolute pronoun
1 pl., used also
by one person about
himself, as a mark
of courtesy to the
person he is talking
with)
-fika
- fotokoza

Ci-fúkwá (7) cause, because
m-fùmù (1, 2) chief
-funa to want, wish
-fúpi near, short

- G -

gálimòtò (5, 6) motorcar
-ganiza to think, hold an opinion
-gona to lie down, sleep
-gula to buy
gule (5, 6) dance
gulitsa to sell
gwa to fall, fall from
gwila to catch, hold, get

- I -

íål no
ìfè (see ìfe)
- ika to put
dźiko (5) maiko (6) country
- ima to stand, wait
-ína some, other
dźína (5) maína (6) name
inde yes

lnè (see lnè)

bwinò good, fine
cábwinò (an expression of approval or acquiescence)
ìnù (see ìnù)  
-IPA  
- J -  
~ja  
(a demonstrative stem)  
n.jànjè (9, 10)  
railroad  
uje  
So-and-so [person]  
ujeni  
such-and-such a place  
n.jllà (9, 10)  
way, path, small road  
n.jìngá (9, 10)  
bicycle  
n.jìngá yà motò  
motorcycle  
n.juchi (9)  
honey  
- K -  
kálata  
a letter, anything written  
kale  
a short time ago; long ago  
kanema  
cinema  
kàntini (1)  
restaurant  
kàpènà  
perhaps, if, or  
m-kàtè (3, 4)  
bread, loaf of bread  
-kati  
middle, midst  
kàyà  
(an expression of uncertainty)  
m-kazı (1, 2)  
woman, wife  
-kazinga  
to roast, fry  
~o-kha  
only, alone  
-khala  
to stay, live, sit  
khásu (5), makásu (6)  
hoe  
khòmò (5) makòmò (6)  
door  
-khotà  
to bend
n.khúku (9, 10)
- khulupila
m.khungu
n.khuni (9, 10)
  khwawa (5) makwawa (6)
  kobili (5, 6) or: k[h]obidi
  kòdí
  (an expression of interrogation)
ma-kolo (6)
  -kolola
  kòmà
  -konda
  -konđwa
  -konđweletsa
  to be interesting, pleasing
  -konza
  to correct, beautify, mend
  -kula
  to grow (intransitive)
  ~kúlu
  kùmënèkò (see kùmënèkò)
  kuti
  kwámbíli (see kwámbíli)
  -kwatila
  -kwatiwa
  -kwela
  to climb, board
  (a vehicle)

- L -
laciniai (see laciniai)
lacisanu (see lacisanu)
lacitatu (see lacitatu)
laciwili (see laciwili)
lálanje (5, 6)  
ámulìngù (see lámulìngù)

-lalinda  
-lankhula (see -yankula)

ci-lankhulo (7, 8)  
(see ciyankhulo)

m-láto (3, 4)  

ma-layá  
u-laya

lèlò  

-lemba  

to receive

to write, draw

to receive

to receive (by)

to receive (by)

to receive (by, to)

to receive (by)

lô-lémbo  

u-lendo (14) malendo (6)

-lí

( a defective and irregular verb, often translated 'be')

ma-lile (6 sg. and plu.)  

-líma

m-lími (1, 2)

-ci-lílmwè  

-lfsì (see ~fì)

lôlémbo (see lôlémbo)

m-lóngò (1, 2)  

-sibling of opposite sex

to arrange, relate

to enter

bridge

shirt

Europe, England

today

to write, draw

Monday

journey

boundary

to farm, plough

farmer

(name of a season comparable to summer)

to pay

to pay for (something)

to cause to pay; to charge a sum
lówelúkà (see lówelúkà)
-lumpha to jump across
mu-lúngù god, week
lámu-lúngù Sunday

-M-

mùì (1a) mother (used also as term of address to a married woman)

maína (see dzína)
cí-màngà (7) [no plu.] maize, ear of maize
máwa tomorrow
m-máwa in the morning
kwâmbíli very much
mbuyo behind
~mène (a relative stem)
kù-mènèkò there
~módzi one
`mòni (a greeting)
mpaka until, up to, as far as
-mva to hear, feel
-mwa to drink
mÁw-ai (3, 4) (see mw-ai)
mwamba above
~o-mwe same, this same, as well
acimwene (see acimwene)
m-mwenye (1, 2) an Asian (person)

-N-

na- with
~nái four
láci-nái
    nàngà

    ci-nangwa (7, 8)
    m-nasala (1, 2)
        nchító (see n.chito)

    mu-ndá (3, 4)
        ndani (see ndani)
    ndì
        (a copular form that is frequently translated with a form of 'is')
        and, with

    ndí
        ndípó (see ndípó)
        ndíthú (see ndíthú)
        ndíthúdí (see ndíthúdí)
    ndíyé (see ndíyé)
    -ne
    i-ne
        -nena
        -neneka

    ci-nenelo (7, 8)
    -a-nda
        ngakhálé
        ngàtì
        ngàtì

    ci-ngelezi (7)

    mu-ngelezi (1, 2)
    ng'ombe (9, 10)

Thursday
    (a general question word)

    cassava

    Muslim

    field

    I
    absolute pronoun 'I'

    to speak, to talk about a person

    to be talked about

    language

    my
    even

    whether, that

    how many?

    English (language or manner)

    an English person

    ox, head of cattle, beef
pa-ng'óno
    -nja
ma-njá
    ~no
pa-no (16)
ku-no (17)
    ~ó-nse
pa-nsí (16)
    --nso
ci-nthù (7, 8)
mu-nthù (1, 2)
    ~á-nu
i-nu
m-nyakwawa (1, 2)
    nyále (9, 10)
    nyàmà (9)
m-nyamatá (1, 2)

nyànjà
m-Nyanjá
    nyemba (9, 10)
    nyengo (9, 10)
    ci-nyezi (7)
    nyùmbá (9, 10)
m-nza (1, 2)
ma-nzèlé

a little bit
outside
[to] the right [side]
this
here
here, around here
all
on the ground, below
also, again
thing
person
your, yours (pl., or used to one person as a mark of respect)
you, (pl., or used to one person as a mark of respect)
headman
lamp
meat
boy
lake
a Nyanja person
beans
season
dampness, humidity
house
friend, companion
left (hand)
~o  
or: ~wo  
(3 pl. personal  
pronominal stem  
'they')

-ocha  
to burn, roast, toast

odi  
excuse me (said in  
lieu of knocking  
at door)

~okha  (see ~okha)

-oloka  
to ford, cross a  
river

~omwe  (see o-mwe)

-ona  
to see

-oneka  
to appear, be visible

-onetsa  
to show, cause to see

~onse  (see onse)

-otha  
to be warm; to warm  
oneself at

m-ôto  
fire

m-owa  (3, 4)  
beer

m-oyo  (3, 4)  
life, health

- P -

à-pà  
here

m-paka  (see mpaka)

-pambana  
to pass, surpass

-panda  
to be without;  
to lack

m-pândò  (3, 4)  
chair, stool

-panga  
to do, make

-pangila  
to make, prepare  
(for some person  
or some purpose)

pànò  (see pànò)

ci-pàtàlà  (7, 8)  
hospital
-patsa to give (not as a gift); to hand over

ci-patso (7, 8) fruit

-peneka to doubt

pepani (an expression of condolence)

ci-pewa hat, cap

-peza to find

-pezana to meet (one another)

m.phamvu (9, 10) power, ability, strength

m.phepo (9, 10) wind

m.phezi (9, 10) thunder, lightning

-phika to cook

-phikidwa to be cooked

-phikila to cook for

-phili (5), mapili (6) hill

-phunzila to study

phunzilo (5), maphunzilo (6) academic study

-phunzitsa to teach

-phunzitsana to teach one another

phwando (5) mapwando (6) party

phwetekele (5) tomato

maphwetekele (6)

ma-pila (6) millet

m.pila (9, 10) football

m-pingo (3) religion

-pita to go, pass

ndl-pó and; it is there

pompano (16) right here

-psy(a) to roast; to be ready, ripe
m-punga (3)  
rice

Pwitikízi  
Portuguese

- s -

n.sálu (9, 10)  
cloth, piece of cloth, clothing

-samba  
to bathe

ma-sáná (6)  
afternoon

u-sáná (14) masana (6)  
midday, daytime

~sanu  
five

láci-sanu  
Friday

n.sapato (9, 10)  
shoe

ci-Sena (7)  
language of the Sena people (S. E. Malawi)

`m-seu (3, 4)  
road

-sewela  
to amuse oneself, have fun, dance

sí  
(is) not

m-síkà  
market

tsíku (5) masíku (6)  
day (24 hour period)

n.sima (9)  
maize porridge

sitólo (5, 6)  
store, shop

-siya  
to leave behind

-siyana  
to differ from or part from one another

-socela/ -sokela  
to wander, lose one's way

n.somba (9, 10)  
fish

-sosa  
to hoe lightly, clean the fields

sukúlu  
school

-swèla  
to pass the day
- T -

<table>
<thead>
<tr>
<th>Chinyanja</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tali</td>
<td>far, long, tall</td>
</tr>
<tr>
<td>m-tambo (3, 4)</td>
<td>cloud</td>
</tr>
<tr>
<td>-tani</td>
<td>to say or do how?</td>
</tr>
<tr>
<td>~tatu</td>
<td>three</td>
</tr>
<tr>
<td>laci-tatu</td>
<td>Wednesday</td>
</tr>
<tr>
<td>tauni</td>
<td>town</td>
</tr>
<tr>
<td>tebulo</td>
<td>table</td>
</tr>
<tr>
<td>m-tedza</td>
<td>groundnuts</td>
</tr>
<tr>
<td>-tele</td>
<td>to be, do, say like this</td>
</tr>
<tr>
<td>-telo</td>
<td>to be like that, do or say like that</td>
</tr>
<tr>
<td>m-tendeile</td>
<td>peace</td>
</tr>
<tr>
<td>-tenga</td>
<td>to take</td>
</tr>
<tr>
<td>m-tengo (3, 4)</td>
<td>price</td>
</tr>
<tr>
<td>-tenthla</td>
<td>to be hot</td>
</tr>
<tr>
<td>-tha</td>
<td>to end, be able</td>
</tr>
<tr>
<td>-thamanga</td>
<td>to run</td>
</tr>
<tr>
<td>-thandiza</td>
<td>to help</td>
</tr>
<tr>
<td>n.thawi (9, 10)</td>
<td>time</td>
</tr>
<tr>
<td>thenesi</td>
<td>tennis shoes</td>
</tr>
<tr>
<td>thimati (5) matimati (6)</td>
<td>tomato</td>
</tr>
<tr>
<td>n.thocho (9, 10)</td>
<td>banana</td>
</tr>
<tr>
<td>~thu</td>
<td>(1 pl. personal possessive 'our')</td>
</tr>
<tr>
<td>ndi-thu</td>
<td>very much, really</td>
</tr>
<tr>
<td>ndi-thudi</td>
<td>truly</td>
</tr>
<tr>
<td>~ti</td>
<td>which one(s)?</td>
</tr>
</tbody>
</table>
ku-tl
li-tl
m-tima (3, 4)
-topa
ma-tope (6)
-tsagana na-
-tsata
tseli
tsidya
(or: tsija)
m-tsikana (1, 2)
tsiku (see tsiku)
m-tsinje (3, 4)
tsogolo
tsopano
m-tùndù (3, 4)
t-tuta

-U-

ma-ù (6)
uje (see uje)
ujeni (see ujeni)
-uma
-uza

-V-

m.vúla (9, 10)
vumba

where?
when?
heart
to become tired
mud
to accompany
to follow
the [far] side of something
opposite or far side of
girl
stream
before, in front of
now
kind, variety
to carry and put down;
to carry on one's head
words
to be hard, ripe, dry
to tell
rain
to rain, rain on
### - w -

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wáci</td>
<td>watch (timepiece)</td>
</tr>
<tr>
<td>-weluka</td>
<td>to get off from work, quit work</td>
</tr>
<tr>
<td>ló-wéluka</td>
<td>Saturday</td>
</tr>
<tr>
<td>~wíli</td>
<td>two</td>
</tr>
<tr>
<td>láci-wíli</td>
<td>Tuesday</td>
</tr>
</tbody>
</table>

### - yo -

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>-yamba</td>
<td>to begin</td>
</tr>
<tr>
<td>-yang'ana</td>
<td>to look for</td>
</tr>
<tr>
<td>-yankhula</td>
<td>to speak</td>
</tr>
<tr>
<td>ci-yankhuló</td>
<td>language (7, 8)</td>
</tr>
<tr>
<td>ci-Yao</td>
<td>language or other customs of the Yao people (northern Malawi)</td>
</tr>
<tr>
<td></td>
<td>(or: ci-Yawo)</td>
</tr>
<tr>
<td>-ye</td>
<td>(3 sg. personal pro-nominal stem 'he, she')</td>
</tr>
<tr>
<td>i-yé</td>
<td>(absolute pronoun, 3 sg.)</td>
</tr>
<tr>
<td>ndi-yé</td>
<td>and</td>
</tr>
<tr>
<td>-yela</td>
<td>to be white, light in colour</td>
</tr>
<tr>
<td>-yenda</td>
<td>to go</td>
</tr>
<tr>
<td>-yendetsa</td>
<td>to cause to go; to drive (a car)</td>
</tr>
</tbody>
</table>
-yenela
to be fit for; ought

-yesa
to try

- z -

n.zama (9, 10)
pea(s)

zikomo (an expression of
courtesy, sometimes translated
with 'thank you')

dzila (5) mazila (6)
egg

n.zimbe (9, 10)
sugar cane

-zizila
to be insipid, cold

ci-zungu (7, 8)
English (language)

m-zungu (1, 2)
a European person

-zungulila
to go roundabout
-yenela  to be fit for; ought

-yesa  to try

-z-

n.zama (9, 10)  pea(s)

zikomó  (an expression of courtesy, sometimes translated with 'thank you')

dzilà (5) mazilà (6)  egg

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-zizila  to be insipid, cold

ci-zungu (7, 8)  English (language)

m-zungu (1, 2)  a European person

-zungulila  to go roundabout

Final typing - Evelyn Vass
Betty Painter