

# *Peace Corps*

*Zambia PST 1995*  
*Nyanja*  
*Special lessons*



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ABSTRACT

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

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ED 402 743

**PEACE CORPS/ZAMBIA**  
**PST 1995 SPECIAL LESSONS**  
**NYANJA**

DEPARTMENT OF EDUCATION  
ZAMBIA PEACE CORPS PROGRAM  
1995

MINISTRY OF EDUCATION  
LUSAKA

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(TRAINER/TRAINEE COPIES)

## SURVIVAL KIT

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

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

## TRAVELLING

Where is the bus/taxi going	-	Kodi basi/taksi ipita kuti?
Where is the bus that goes to	-	Kodi basi yaku...ilikuti?
How far?	-	Kodi ndi kutali bwanji?
How much to...	-	Kodi ndi zingati ku...?
When is it leaving?	-	Ipita liti?

Where will you alight?	-	Udzatsikila pati?
I will alight at...	-	Ndidzatsikila pa..
Give me change	-	Ndipatseni cenji

### MARKET

I want to buy fruits	-	Ndifuna kugula zipatse
I want to buy oranges	-	Ndifuna kugula malalanje
I want to buy bananas	-	Ndifuna kugula nthoci
I want to buy pineapples	-	Ndifuna kugula zinanadzi
I don't want this	-	Sinifuna ici
I don't want two	-	Sindifuna ziwiri
I want one		Ndifuna cimodzi

### GETTING SOMEONE'S ATTENTION

I am sorry	-	-	Pepani
Excuse me	-	-	Ndikululukileni
Can you help me please?	-	-	Munganithandizeko?

### EXPLAINING YOUR SITUATION

I don't speak Nyanja well/ much	Sindilankhula bwino cinyanja
But I am trying to learn	Koma ndiyesa kuphunzira
I speak Nyanja a little but	Ndilankhula cinyanja pang'ono
I am learning.	pang'ono koma ndiphunzira
I am sorry, I don't understand	Pepani sindimvera
I can understand if only	Ndingamvere ngati mulankula
you can speak slowly	pang'ono pang'ono.

### HELPING YOURSELF UNDERSTANDING

Please repeat /I beg your pardon	-Pepani bwelezamponi
Did you say...	-Kodi munakamba...
Would you speak more slowly	-Mungalankhuleko pangono pangono
How do you say...	-Mukamba bwanji
How do you write that?	-Mulemba bwanji ico?

### CHECKING WHAT YOU SAID

Did I say that correctly?	-	Kodi ndinakamba bwino cija?
Did you understand me?	-	Kodi munandimvetsa?
Please correct me if I say something wrong.	-	Muzindikonzza ngati ndakamba molakwa.
Did I pronounce it correctly	-	Kodi ndinanena bwino?

No	-	Iai ai
Yes	-	Inde
News	-	Nkhani
Father	-	Tate Mai
Mother	-	Tate Mai
Man	-	Mwamuna
woman	-	mkazi
Thank you	-	Zikomo
Name	-	Dzina
Sister	-	Mlongo
Brother	-	Mlongo
Who	-	Ndani
Work	-	Nchito
Buy (v)	-	Gula
Sorry	-	Pepa
Excuse	-	Kukhululuka
Help (n)	-	Thandizo
Help (v)	-	Kuthandiza
To please	-	Kondweletsa
Able	-	Khoza
Speak	-	Lankhula
Say	-	Nena
But	-	Koma
Try	-	Yesa
Little	-	Pang'ono
Much	-	Zambiri
Learn	-	Phunzira
Slowly	-	Pang'ono pang'ono
Again	-	Bwerezanso
More	-	Ina
Write	-	Lemba
Stranger	-	Mlendo
Correct	-	Konza
Not	-	Si
But not	-	Koma osati
Often	-	Kambiri
Quickly	-	Mwam'sanga
Nicely	-	Bwino bwino
Fast	-	Msanga
Why	-	Cifukwa
Maybe/ Perhaps	-	Kapena
To drink	-	Kumwa
later	-	Bwino lake
Drink	-	Imwa
Water	-	M. ti
Food	-	Cakudya

Cold	-	Kuzizira
hot	-	Kupya
To sleep (v)		kugona
Go	-	Pita
Spoon	-	Sapuni
Plate	-	Mbale
Soap	-	Sopo
Lamp	-	Nyale
Matchbox	-	Bokosi la machisa
Drinking water		Madzi akumwa
Give me	-	Ndipatse
Toilet	-	Cimbuzi
I am feeling		Ndimvera
Hungry (hunger)		Njala
Sickness	-	Matenda
Excuse me	-	Ndikululukireni
Pain	-	kuwawa
Thirst	-	Ludzu
Tired	-	Kutopa/ kulema
How many	much	- Ndi angati. Ndi zingati
Leave	-	Coka
Alight	-	Tsikila
Get on	-	Kwela
Fruits	-	Zipatso
Children	-	Ana
House	-	Nyumba
To cook	-	Kuphika
To bath	-	Kusamba
To rest	-	Kupumula
Want	-	Funa
I don't want-		Sindituna
Where?	-	Kuti?
To have	-	Ndiri ndi



TO BE

EMPHASIZE

PRESENT

PAST

FUTURE

Ine	<u>N</u> diri/Ndine	Ndinali	Ndidzakhala
Iwe	<u>U</u> li	Unali	Udzakhala
Uyu	<u>A</u> li	Anali	Adzakhala
Ife	<u>T</u> iri	Tunali	Tudzakhala
Inu	<u>M</u> uli	Munali	Mudzakhala
Awa	<u>W</u> ali	Wanali	Wadzakhala

	ADJECTIVE PREFIX	ADJECTIVE	ADJECTIVE PREFIX	ADJECTIVE	ADJECTIVE PREFIX	ADJECTIVE
1	wa-	wa/bawine	wa-	wa/bawine	wa-	wa/bawine
2	ti-	ti/bawine	ti-	ti/bawine	ti-	ti/bawine
3	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
4	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
5	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
6	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
7	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
8	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
9	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
10	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
11	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
12	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
13	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
14	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
15	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
16	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
17	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine
18	tu-	tu/bawine	tu-	tu/bawine	tu-	tu/bawine

## IMANI TIMTAMANDE ZAMBIA

Imani, timentamande Zambia,  
Dziko la cimwemwe ndi umodzi.  
Ife tinamenyera ufulu,  
Tinapata ufuluwu:  
Umodzi ndi mphantvu.

Africa ndiye Mayi wathu,  
Dzanja la Mbuye lamdalitsa.  
Tiyeni tonse tigwirizane,  
Ndife abale m'dziko:  
Umodzi ndi mphantvu.

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

Timentamande Mlungu, Mlungu wathu,  
Adalitse Zambia, Zambia Zambia.  
Omasuka pansu pa ndembela yathu  
Zambia timentamande:  
Umodzi ndi mphantvu.

## NYANJA TENSES

### 1. STATE

#### i) PRESENT STATE

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

##### **Affirmative**

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

##### **Negative**

Sindiri bwino  
Sindine odwala

Ukhala mu Kabwe; You live in Kabwe  
Ali ndi nyumba ; He/she has a house  
Timvera njala; We feel hungry  
Cili bwino; It is good/alright  
Ndi cowola; It is rotten  
Zili bwino; They are alright  
Ndi zofewa; They are soft

Sukhala mu Kabwe  
Alibe nyumba  
Sitimvera njala  
Sicili bwino  
Sicowola  
Sizili bwino  
Sizofewa

- a) • Is the state obtaining at this moment [NOW]
- b) • Is the state 'always', started in the past and still exists [ALWAYS]

#### ii) PAST STATE

##### **Affirmative**

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

##### **Negative form**

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

- a) • Was the state during / at a certain period in the past
- b) • Was always the state in the past.

#### iii) FUTURE STATE

##### **Affirmative form**

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

##### **Negative form**

Sindidzakhala bwino/olemera  
Sudzakhala mu Kabwe  
Sadzakhala ndi nyumba  
Sitidzamvera ludzu

Cidzakhala kuipa: It will be bad

Sicidzakhala kuipa

Zidzakhala zodabwitsa: They will be surprising

Sizidzakhala zodabwitsa

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

## 2. SOMETHING YOU DO NOW

**Affirmative form**

pp - root - a

Ndithandiza ; I help  
Uyenda ; You walk/go  
Abwela ; He/she comes  
Tiotha ; We warm ourselves  
Mumvera ; You listen  
Apenya ; They see  
Cipita ; It goes  
Zicita ; They do

**Negative form**

Si - pp - root - a

Sindithandiza  
Suyenda  
Sabwela  
Sitiotha  
Simumvera  
Siapenya  
Sicipita  
Sizicita

- Expresses "DO NOW" (at this moment/occasion) PRESENT SIMPLE  
e.g. Ndithandiza isopano ; I help now/at this moment
- Implies "DOING IT NOW" (continuously now) PRESENT CONTINUOUS  
e.g. Uyenda ; You are walking (continuously now)
- Can express "DO EVERYDAY" (daily practice: HABIT) PRESENT SIMPLE  
e.g. Abwela masiku onse; He/she comes everyday.
- Can express immediate future of today "SHORTLY/ABOUT TO"  
e.g. Tiotha isopano ; We shall warm ourselves shortly/ We are about to warm ourselves

## 3. SOMETHING YOU ARE DOING AT THIS MOMENT

**Affirmative form**

pp + infinitive

Ndikuthandiza; I am helping  
Ukuyenda ; You are walking  
Akubwela ; He/she is coming  
Tikuotha ; We are warming ourselves  
Mukumvera ; You are listening  
Akupenya ; They are seeing  
Cikupita ; It is going  
Zikucita ; They are doing

**Negative form**

Si - pp - infinitive

Sindikuthandiza  
Ikuyenda  
Sakubwela  
Sitikuotha  
Simukumvera  
Sakupenya  
Sicikupita  
Sizikucita

- Not used with words of instant action e.g. Mwalila ; die
- Expresses ACTION IN PROCESS/TAKING PLACE this moment(PRESENT CONTINUOUS)
- Expresses ACTION IN THE PROCESS NOW/TAKING PLACE NOW but not necessarily this moment. e.g. Tikukonzeke!a mayeso; We are preparing for exams (not necessarily preparing at the time this sentence is uttered. It could be this week, this month, etc.
- Can also be expressed in the following forms: to be in present - infinitive  
e.g. uli kumvera ; You are listening pp + root + a e.g. Apenya; He is seeing/ watching  
N.B. See (2b) above.

4. SOMETHING YOU DO HABITUALLY PRESENT HABIT

**Affirmative form**  
pp + ma + root + a

Ndimathandiza : I customary help  
Umayenda : You usually walk/go  
Timaotha : We always warm ourselves  
Mumamvera : You customary listen  
Amapenya : They usually see  
Cimapita : It usually goes  
Zimatica : They always do

**Negative form**  
si + pp + ma + root + a

Sindimathandiza  
Sumayenda  
Sitimaotha  
Simumamvera  
Samapenya  
Sicimapita  
Sizimacita

With prepositions

Kumakhala kuli : There always is  
Pamakhala pali : Thereon always is  
Mumakhala muli : There (in) always is

Kumakhala kulibe  
Pamakhala palibe  
mumakhala mulibe

5. SOMETHING YOU HAVE JUST/ALREADY DONE TODAY - PRESENT

**Affirmative form**  
pp - a - root - a

Ndathandiza : I have just/already helped  
Wavenda : You have just/already walked  
Abwela : He/she has just/already come  
Taotha : We have just/already warmed ourselves  
Mwamvera : You have just/already heard  
Aona : They have just/already seen  
Capita : It has just/already gone  
Zacita : They have just/already done

**Negative form**  
Si - pp - a - root - a

Sindinathandize  
Sunayende  
Sanabwele  
Sitinaothe  
Simunamvere  
Sanaone  
Sicinapite  
Sizinacite

- Can express continuity of state e.g. Ife takalamba ; We are old
- Is used with 'ngati' to express 'if' a conditional clause or 'when' a time clause.  
e.g. ngati mwafika...; If you arrive / when you arrive (referring to the future).
- Can express purpose when used with mwina e.g. Bweletsani zakudya mwina tadwala:  
Bring some food least/in case we are ill.
- Is used to ask and answer questions at present.

A: Kodi capita? ; Has it gone?  
B: Iyai, sicinapite.; No it has not gone (vet).

NB. The negative form means HAVE NOT YET  
e.g. Zacita - ; They have done - Sizinacite : They have not done (vet).

6. DID RECENTLY TODAY/A LONG TIME AGO

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

Ndinathandiza : I recently helped (today) I helped yesterday  
Unavenda : You recently walked/ You walked yesterday  
Anabwele : He/she recently came/He/she came yesterday  
Tinaotha : We recently warmed/ We warmed yesterday

**Negative form** (si - pp - root - a)

Sindinathandize  
Sunayende  
Sanabwele  
Sitinaothe

Mumamvera ; You recently listened / You listened yesterday  
Anaona ; They recently saw / They saw yesterday

Simumamvera  
Sanaone

Cinapita ; It recently went / It went yesterday  
Zinacita ; They recently did / They did yesterday

Sicinapite  
Sizinacite

- a) • Expresses what you did a short time ago / a while ago / this morning / at 1000 hours TODAY  
RECENT PAST TODAY However the intonation is different from the one for PAST  
SIMPLE

Ndina thandiza (Recent past)  
Ndina thandiza (Past Simple)

- b) • Expresses what you did yesterday / a long time ago / two days ago / even today . PAST SIMPLE. For  
the correct intonation see b) a) above

## 7. WAS DOING IN THE PAST

**Affirmative form**  
pp - ma - root - a

**Negative form**  
Si - pp - root - a

Ndimathandiza ; I was helping / I used to help  
Umayenda ; You were walking / You used to walk  
Amabwela ; He / she was coming / He / she used to come  
Timaotha ; We were warming / used to warm ourselves  
Mumamvera ; You were listening / used to listen  
Amaona ; They were seeing / used to see  
Cinapita ; It was going / used to go  
Zinacita ; They were doing / used to do

Sindimathandiza  
Sumayenda  
Samabwela  
Sitimaotha  
Simumamvera  
Samaona  
Sicinapita  
Sizinacita

- a) • Describes something that was going on continuously during a certain period in the past. (PAST  
CONTINUOUS).

M'mawa monse; all morning / dzuwa lonse; all day / masana ; in the afternoon  
usiku onse; all night long / sabata lonse; all week / caka conse ; all year long

e.g. Mumamvera cilimba usiku onse; You were listening to the radio all night (long).

- b) • Describes something that was a HABIT in the past. (USED TO DO)

e.g. Amabwela kundicezela; He / she used to visit me.

NB. This meaning can also be expressed by these forms.-

1. To be in past - infinitive → Munali kumvera cilimba; You were listening  
to the radio. Neg. Simunali kumvera, You were not listening....

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2. pp + nka + root + a → Ankaona mtsinje; They used to see/ watch the river  
They were seeing the river. Neg Sankaona mtsinje. They didn't use to watch/ see the river.

### HAD (ALREADY) DONE SOMETHING IN THE PAST (PAST PERFECT)

#### Affirmative form

pp + nali ... pp + ta + root + a

Ndinali nditathandiza ; I had helped  
Unali utavenda ; You had walked / gone  
Anali atabwela ; He/ she had come  
Tinali titaotha ; We had warmed ourselves  
Munali mutamvera ; You had listened / heard  
Anali ataona ; They had seen / watched  
Cinali citapita ; I had gone  
Zinali zitacita ; They had done

#### Negative form

Si + pp + nali ..... pp + ta + root + a

Sindinali nditathandiza  
Sunali utavenda  
Sanali atabwela  
Sitinali titaotha  
Simunali mutamvera  
Sanali ataona  
Sicinali citapita  
Sizinali zitacita

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

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

NB. Another negative form is possible but this gives the meaning : HAVING NOT YET DONE.  
pp + nali ... pp + sana + root + e

Ndinali ndisanathandize ; I had not yet helped.  
Unali usanabwele ; You had not yet come.  
Anali asanayende ; They had not yet walked / gone.  
Tinali tisanaothe ; We had not yet warmed ourselves.  
Munali musanamvere ; You had not yet listened / heard.  
Anali asanaone ; They had not yet seen.  
Cinali cisanapite ; It had not yet gone.  
Zinali zisanacite ; They had not yet done.

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

#### Affirmative form

pp + dza + root + a

Ndidzathandiza ; I will help (now or later)  
Udzayenda ; You will walk  
Adzabwela ; He/ she will come  
Tidzaotha ; We shall warm ourselves  
Mudzamvera ; You will listen / hear  
Adzaona ; They will see  
Cidzapita ; It will go  
Zidzacita ; They will do

#### Negative form

si + pp + dza + root + a

Sindidzathandiza  
Sudzayenda  
Sadzabwela  
Sitidzaotha  
Simudzamvera  
Sadzaona  
Sicidzapita  
Sizidzacita



- Describes something that will happen **NOW** or **LATER** in **FUTURE**.

#### 10. WILL DO SOMETHING FROM NOW ONWARDS

##### Affirmative form

pp - zi - root - a

Ndizithandiza ; I shall help from now onwards  
 Uzivenda ; You will walk from now onwards  
 Azibwela ; He/She will come from now onwards  
 Tiziotha ; We shall warm ourselves from now onwards  
 Muzimvera ; You will listen from now onwards  
 Aziona ; They will see from now onwards  
 Cizipita ; It will go from now onwards  
 Zizicita ; They will do from now onwards

##### Negative form

si - pp - zi - root - a

Sindizithandiza  
 Suzivenda  
 Sazibwela  
 Sitiziotha  
 Simuzimvera  
 Sazona  
 Sicizipita  
 Sizizicita

- describes something that will be a **HABBIT** from now onwards (in future) and can be used with expressions like *nthawi zonse/nthawi iliyonse* ; always/ now onwards .

#### 11. WILL BE DOING SOMETHING IN FUTURE

##### Affirmative form

pp- zika + root + a

Ndizikathandiza ; I shall be helping  
 Uzikayenda ; You will be walking  
 Azikabwela ; He/She will be coming  
 Tizikaotha ; We shall be warming  
 Muzikamvera ; You will be listening  
 Akizaona ; They will be seeing  
 Cizikapita ; It will be going  
 Zizikacita ; They will be doing

##### Negative form

si = pp + root = a

Sindikathandiza  
 Suzikayenda  
 Sazikabwela  
 Sitizikaotha  
 Simuzikamvera  
 Sazikaona  
 Sicizikapita  
 Sizizikacita

- a) • describes something that will be going on at a certain **MOMENT** in future.  
 b) • describes something that will become a **HABBIT** in **FUTURE**.

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

##### Affirmative form

pp + root + e

Nditandize -; I shall help(shortly) I am about to help  
 Uyende ; You will walk shortly / You are about to walk  
 Abwele ; He/she will come shortly/ He/she is about to come  
 Tiothe ; We shall warm shortly/ we are about to warm  
 Mumvere ; You will listen shortly/you are about to listen  
 Aone ; They will see shortly/they are about to see  
 Cipite ; It will go shortly/it is about to go  
 Zicite; They will do shortly/they are about to do

##### Negative form

si + pp + root + a

Sindithandiza  
 Suyenda  
 Sabwela  
 Sitiiotha  
 Simumvera  
 Saona  
 Sicipita  
 Sizicita

- a) • describes something that is about to happen or that will happen **SHORTLY FROM NOW**.  
NB. For the negative form, even the future simple can be used. e.g. Simudzaotha; You won't warm.
- b) • has a special intonation or else it would have a different meaning.

### 13. WILL HAVE DONE (IN FUTURE)

#### Affirmative form

pp - dza - khala (to be)

Ndidzakhala nditathandiza ; I shall have helped  
Udzakhala utavenda ; You will have walked / gone  
Tidzakhala titaatha ; We shall have warmed  
Adzakhala atabwela ; He, she will have come  
Mudzakhala mutamvera ; You will have listened  
Adzakhala ataona ; They will have seen  
Cidzakhala citapita ; It will have gone  
Zidzakhala zitacita ; They will have done.

#### Two negative forms

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

Sindidzakhala nditathandiza ; I shall not have helped  
Sudzakhala utayenda ; You will not have walked / gone  
Sadzakhala atabwela ; He/she will not have come  
Situdzakhala titaatha ; We shall not have warmed ourselves  
Simudzakhala mutamvera ; You will not have listened  
Sadzakhala ataona ; They will not have seen  
Sicidzakhala citapita ; It will not have gone  
Sizidzakhala zitapita ; They will not have done.

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

Ndidzakhala ndisanathandiza ; I shall not have helped yet  
Udzakhala usanavende ; You will have not walked yet  
Adzakhala asanabwele ; He/she will not have come yet  
Tidzakhala tisanaothe ; We shall not have warmed ourselves yet  
Mudzakhala musanamvere ; You will not have listened yet  
Adzakhala asanaone ; They will not have seen yet  
Cidzakhala cisanapite ; It will not have gone yet  
Zidzakhala zisanacite ; They will not have done yet.

NB. See YET in 8 above.

- describes something that will have happened before another thing in future. **FUTURE PERFECT**.

e.g. Mukabwela, tidzakhala titagula mowa wambiri ; When you come, we shall have bought a lot of beer. NB. 'KA' expresses 'WHEN'

- This construction can also be expressed by 'to be' + 'present perfect'

e.g. Udzakhala wasamba tisanafike ; You will have bathed before we arrive.

#### 14. STILL

##### a) "STILL"NOW (PRESENT)

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

Ndikali kuthandiza ; I am still helping

Ukali kuyenda ; You are still walking

Akali kubwela ; He/she is still coming

Tikali kuotha ; We are still warming ourselves

NOT LIKELY

Mukali kumversa ; You are still listening

Cikali kupita ; It is still going

Zikali kucita ; They are still doing

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

##### b) "STILL"IN THE PAST

pp + nali + pp + kali + infinitive/state verbs (adjective)

Ndinali ndikali kuthandiza/odwala ; I was still helping the sick

Unali ukali kuyenda/odwala ; You were still walking/ill

Anali akali kubwela/odwala ; He/she was still coming/ill

Tinali tikali kuotha/odwala ; We were still warming/ill

Munali mukali kumvera/odwala ; You were still listening /ill

Anali akali kuona/odwala ; They were still seeing /ill

Cinali cikali kupita/codwala ; It was still going/ill

Zinali zikali kucita/zodwala ; They were still doing/ill

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

##### c) "STILL"IN THE FUTURE

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

Ndidzakhala ndikali kuthandiza/olemera ; I shall still be helping /rich

Udzakhala ukali kuyenda/olemera ; You will still be walking/rich

Adzakhala akali kubwela/olemera ; He/she will still be coming/rich

Tidzakhala tikali kuotha/olemera ; We shall still be warming/rich

Mudzakhala mukali kumvera/olemera ; You will still be listening/rich

Adzakhala akali kuona/olemera ; They will still be seeing/rich

Cidzakhala cikali kupita/cowola ; It will still be going/rotten

Zidzakhala zikali kucita/zowola ; They will still be doing rotten

- describes something that will STILL be done in FUTURE.

NB STILL only operates in positive sentences.

#### 15. BEFORE YOU DO SOMETHING

pp + sana + root + e

Ndisanathandize ; Before I help

Usanavende; Before you walk/go

Asanabwela ; Before he/she comes  
 Tisanaothe ; Before we warm  
 Musanamvere ; Before you listen  
 Asanaone ; Before they see  
 Cisanapite ; Before it goes  
 Zisanacite ; Before they do

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

e.g. Asanabwela, tikonzekele phwando: Before they come, we should organise a party  
 b) This meaning is also expressed by a different form:

e.g. Mukalibe kupita, tati timusazikeni: Before you go, we thought we should say bye.

## 16. IMAGINE WHAT WILL HAPPEN NOW

### Affirmative form

Ngati + pp + root + a

Ngati ndathandiza ; If I help...  
 Ngati wavenda ; If you walk/go...  
 Ngati abwela ; If he/she comes...  
 Ngati taotha ; If we warm ourselves...  
 Ngati mwamvera ; If you listen...  
 Ngati aona ; If they see...  
 Ngati capita ; If it goes...  
 Ngati zacita ; If they do....

### Negative form

Si + pp + root + e

Ngati sindinathandize  
 Ngati sunavende  
 Ngati sanabwela  
 Ngati sitinaothe  
 Ngati simunamvere  
 Ngati sanaone  
 Ngati sicinapite  
 Ngati sizinacite

- describes what we imagine IS LIKELY to happen NOW/IN FUTURE.  
 e.g. Ngati ndathandiza, adzakondwela kwambiri; If I help, they will be very happy (PROBABLE)

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

e.g. Ngati ndathandiza angakondwele kwambiri; If I helped they can be very happy.

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

- Kuti ndithandize ; If I help      Kuti - pp - root - e
- Ukati ubwele ; If you come      pp - kati - pp - root - e

## 17. IMAGINE WHAT WOULD HAPPEN NOW

### Affirmative form

Kuti + pp + na + root + a

Kuti ninathandiza ; If I helped  
 Kuti unavenda ; If you walked/went  
 Kuti anabwela ; If he/she came  
 Kuti tinaotha ; If we warmed ourselves  
 Kuti munamvera ; If you listened  
 Kuti unaona ; If they saw  
 Kuti cinapita ; If it went  
 Kuti zinacita ; If they did

### Negative form

Kuti + si + pp + root + e

Kuti sindinathandize  
 Kuti sunavende  
 Kuti sanabwela  
 Kuti sitinaothe  
 Kuti simunamvere  
 Kuti sanaone  
 Kuti sicinapite  
 Kuti sizinacite

- describes what we imagine is NOT LIKELY to happen NOW/IN FUTURE (IMPROBABLE)  
 Kuti munamvera (tsopano/kutsogolo) mukanakhumudwa; If you heard (NOW/FUTURE) you would be disappointed (NOW/FUTURE).

NB. The same conditional clause can be expressed by other patterns namely NGATI/-TA

- a) Ngati ndinathandiza, ndikanakondwela (tsopano); If I helped, I would be happy now.
- b) Ulayenda (tsopano/ kutsogolo), tingakwiye (tsopano/ kusogolo); If you left (NOW / FUTURE); we would be angry (NOW/ FUTURE).

18. IMAGINE WHAT WOULD HAVE HAPPENED

pp - kana - root - a ... pp - kana + root - a

Si - pp - kana - root - a

Ndikanathandiza : If I had helped  
 Ukanayenda ; If you had walked/ gone  
 Akanabwela ; If he/ she had come  
 Tikanaotha ; If we had warmed ourselves  
 Mukanamvera ; If you had listened  
 Akanaona ; If they had seen  
 Cikanapita ; If it had gone  
 Zikanacita ; If they had done

Sindikanathandiza  
 Sukanayenda  
 Sakanabwela  
 Sitikanaotha  
 Simukanamvera  
 Sakanaona  
 Sicikanapita  
 Sizikanacita

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

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

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

- a) KUTI/ NGATI as in 17 above (with same verb patterns)
  - b) Kuti pp + nali...pp + root + a: Kuti ndinali nditathandiza ; If I had helped/ Had I helped...
- e.g. Kuti tinali titakonzekela, cikanakhala bwino; If we had prepared ourselves, it would have been alright

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

19. KULI/PALI /MULI

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

Kuli phwando ku sukulu; There is a party at school  
 Pali msonkhano pa bwalo la mpila ; There is a meeting on the football pitch.  
 Muli ukwati mu calici ; There is a wedding in church.

neg. kulibe/ mulibe/ palibe

- b) **PAST:** Kunali .... ku (There was/ were... at) Panali... pa (There was/ were....on)  
 Munali.....mu (There was/ were....in) + prepositions.

Kunali phwando ku sukulu ; There was a party at school.  
 Panali msonkhano pa bwalo la mpira; There was a meeting on the football pitch.

Munali ukwati mu calici: There was a wedding in church.

neg. kunalibe/ panalibe/ munalibe.

c) FUTURE

Kudzakhala (kuli)...ku (There will be...at) Padzakhala (pali)...(There will be ...on) Mudzakhala (muli) .. mu (There will be...in)

Khudzakhala (kuli) phwando ku sukulu; There will be a party at school  
Padzakhala (pali) msonkhano pa bwalo la mpira; There will be a meeting at the football pitch.

Mudzakhala (muli) cikwati mu calici: There will be a wedding in church.

neg. kudzakhala kulibe / palibe / mulibe.

20. DO SOMETHING FOR SOMEONE/FOR SOMETHING

**Affirmative form**

Ndikubweletsela nkhuu mawa; I am bringn you a chicken  
Nchito ugwinra ndalama; You work for money  
Agwinra anzake nchito; He/ she works for friends  
Tidzagulira amai mankhwala; We shall buy medicine for mother

Kusambikila/ kukonzekela/ kuphikila

**Negative form**

Sindikubweletsela...  
Sugwinra .....  
Sagwinra.....  
Sitidzagulira....

21. MOTION TOWARDS/FROM

**Affirmative form**

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

**Negative form**

Simunani kuthamangila...  
Sadzacokela ku munda

22. BEFORE HAND (-LATU)

**Affirmative form**

Ndidzadyelatu popita ; I will eat before I go  
Upitiletu ku cimbudzi usanadye; Go to the toilet before you eat

**Negative form**

Sindidzadyelatu...  
Usapitiletu....

23. DO SOMETHING TERRIBLE TO SOMEONE

**Affirmative form**

Unandiphela mwana ; You killed my child  
Munamubela njinga ; You stole his/ her bicycle  
Tisamubvutile mlongo ; We should not bother his/ her brother

**Negative form**

Sunandiphela...  
Simunani bele...

24. REASON FOR DOING A THING (BECAUSE OF)

**Affirmative form**

Abela njala ; They steal because of hunger  
Mum menyela kusamvera ; You beat him because of not obeying  
Tim manira kukana ; We deny him because of his disobedience

**Negative form**

Sabela njala  
Simum menyela ...  
Sitim manira....

25. WITH WHICH (-KO)/ON WHICH (-PO)/IN WHICH (-MO)

Mkondo wophelako nyalugwe : A spear with which to kill a Leopard  
Mpando wokhalapo ; A chair for sitting on  
Bwato lowolokelamo : A boat in which to cross.

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

Iyi ndi njira mophela nsomba : This is manner/ way in which to kill fish  
Onani m mene/umo alimila kuno. See how they cultivate here.  
Ndivo njira ana akulilamo; This is the way/ manner in which children grow up.

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## INTERROGATIVES

### FUNSO (QUESTION)

### MAFUNSO (QUESTIONS)

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

e.g. Mnyamata akugwira nchito. (The young man is working.)  
Mnyamata akugwira nchito? (Is the young man working?)

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

- a) formal questions with KODI
- b) informal questions without KODI
- c) possible word order
- d) the use of NDI copula

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

SING. Kodi wapatsa ndani? / kodi ndi ndani wapatsa?  
Wapatsa ndani? / Ndi ndani wapatsa?

Who have you given?

PLURAL/HON. Kodi mwaitana andani? / Kodi ndi andani mwaitana?  
Mwaitana andani? / Ndi andani mwaitana?

Who have you invited / called?

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

Who are Peter and Charles?

#### NDANI/ANDANI

- i) May be used as either direct object or indirect object.  
D.O. Kodi wapatsa ndani? / Kodi wapatsa andani? Who have you given?  
I.O. Kodi unagwirra ndani nchito? / Kodi unagwirra andani nchito?  
Who did you do the job/work for?

- ii) Can be used with demonstratives.

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

PLU/HON. Kodi awa ndi andani? Kodi ndi andani awa?  
Awa ndi andani? Ndi andani awa

NB. awa a plural demonstrative can be used with the singular ndani  
e.g. Ndani awa? Awa ndani? = Who are these/ones?



iii Is used with kukhala (copula = to be - name/ profession/ national  
 e.g. Kodi ndiwe ndani? Kodi ndiwe wakuti?  
 'Ndiwe ndani?' 'Ndiwe wakuti?'  
 'Who are you?' 'Where are you from? (place/ country)'  
 Ndine John (ophunzira) Ndine waku (California)  
 I am John - a student I am - come from California.

2. KODI... CIANI? KODI... CIANI? KODI... CIANI? WHAT, WHICH

i. Kodi... ciani? 'what?'

- Kodi anakamba ciani? Kodi ndi ciani anakamba?  
 Anakamba ciani? Ndi ciani anakamba?  
 What did he /she/they say?
- Kukhala 'to be' ndi ciani? What ... be with? What.....have?  
 Kodi uli ndi ciani? Kodi ndi ciani uli naco?  
 Uli ndi ciani? Ndi ciani uli naco?  
 What are you with? What do you have?

Other uses of 'Ciani'?

- Kodi ndi ciani...? / Ndi ciani?
  1. What is it? What is the matter?
  2. What ...with? Kodi unam menya ndi ciani? Kodi ndi ciani unam menya naco?  
 Unam menya ndi ciani? Ndi ciani unam menya naco?  
 What did you hit him with?
  3. Of what? Kodi anafa ndi ciani? Kodi ndi ciani anata naco?  
 Anafa ndi ciani? Ndi ciani anata naco?  
 What did he/she/they die of? What was the cause of their death?
- Kodi ... ndi kuciani/ kwa ciani? What is it? / What is it for?  
 Kodi ...ndi kwaciani? What is that place? Kodi ...ndi mwaciani?  
 Kodi ndi paciani? On which day? What place is this? What is this place used for?  
 Kodi ...ndi muciani/ mwaciani? What is that place?(in) used for

NB. 'Ciani' takes other noun agreement to mean 'what... used for? khasu ndi laciani?  
 What is a hoe used for?  
 Zipatso ndi zaciani? What are fruits for? Nyumba ndi yaciani? What is a house for?

anji' can be used in place of aciani' to mean 'what for? khasu ndi lanji? Cinsimbi ndi canji?  
 Nthoci ndi zanj? Kodi...-ila/-ela...ciani? What...for? PURPOSE/AIM 'Mkazi ndi wanj?'

Kodi wabwelela ciani? Kodi ndi ciani wabwelela?  
 Wabwelela ciani? Ndi ciani wabwelela?  
 What have you come for?

NB. a) such suggestions can be ambiguous.  
 Kodi mwam menyela ciani? Kodi ndi ciani mwam menyela?  
 Ambiguity 1. What is the purpose of beating him?  
 2. What have you beaten him with?

- b) Lingo - lotani also expresses purpose/aim.  
 Kodi abwela ndi lingo lotani? Kodi ndi lingo lotani abwelela?  
 Abwela ndi lingo lotani.  
 Ndi lingo lotani abwelela nalo?  
 What is his/her/their purpose/aim for coming?

(i) **Kodi...ti (stem)**

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

Cingwe citi? Citi cingwe? Which fibre?  
 Zipatso ziti? Ziti zipatso? Which fruits?  
 Munthu uti? Uti munthu? Which person?  
 Ku calici kuti? / kuti ku calici? At which church?

(ii) **Kodi...otani (stem) Which ....are/kind?**

-otani agrees with noun classes.

Kodi mwaona njoka yotani? Kodi ndi njoka yotani mwaona? Mwaona njoka yotani?  
 Ndi njoka yotani mwaona?  
 What kind of snake have you seen?

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

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

Ubweya uyu ndi wanyama yotani? Which animal's hair is this. (whose hair is this?)

3. **KODI .....BWANJI? HOW?**

Kodi muli bwani?	Kodi wabwela bwani?
Muli bwani?	Wabwela bwani?
How are you?	How have you come?

4. **KODI .....LITI WHEN?**

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

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

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

Kodi nthawi ili bwani?	Kodi ndi nthawi yanji/bwani?
Nthawi ili bwani?	Ndi nthawi bwani/yanji?
What time is it?	

Kodi upita nthawi yanji?	Kodi ndi nthawi yanji upita?
Upita nthawi yanji?	Ndi nthawi yanji upita?
What time are you leaving?	

Liti? When?

Tsiku liti? On which day? Lolemba (Monday) pa Ciwili (On Tuesday)

Mulungu uti/ wanji/ wotani? Which week?

Mulungu watha (last week); Mulungu wa mawa (Next week)

Sabata liti/ lanji/ lotani? Which week?

Sabatha latha (Last week); Sabata la mawa (Next week)

Pa: Mu/ Mwezi uti?/ wanji?/ wotani? (In which month?)

Mwezi watha (Last month) pa/ mu Febuluwale (In February)

Mu nvengo iti?/ vanji?/ votani? (In which season?)

Mu dzinja (in the rainy season)

Mu Citsano catha/ ca mawa. (Last / next winter)

5. **KODI ...CIFUKWA CIANI/CANJI/NINJI/COTANI?**

Kodi ...mulandu wanji/ wotani? What reason? Why?

Kodi ndi cifukwa ciani/ canji/ ninji/ cotani wabwelela?

Wabwela cifukwa ciani/ canji/ ninji/ cotani?

Ndi cifukwa ciani/ canji/ ninji/ cotani wabwelela?

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

NB. In Kodi wabwelela cifukwa ciani? Cifukwa is optional.

Kodi mupitila mulandu wanji?/ wotani?

Mupitila mulandu wanji/ wotani?

Ndi mulandu wanji/ wotani mupitila?

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

However, Nanga ndi ciani?/ Ndi ciani nanga? is Why not?

6. **KODI ..... - NGATI (STEM) HOW MANY?/HOW MUCH?**

...ngati agrees with noun classes.

Kodi anthu ndi angati? Kodi ndi angati anthu? Anthu ndi angati? Ndi angati anthu?

How many people are there?

Kodi ndi zingati( ndalama) cola ici

Kodi cola ici ndi zingati? Cola ici ndi zingati? Ndi zingati cola ici?

How much (money) is this bag?

Manyumba ndi yangati? Ndi yangati manyumba? ; How many houses?

Mitengo ingati? Zingati nthoci? ; How many trees? How many or much bananas?

NB. Pa cingati? would mean on which day?

7. **MWACITSANZO? FOR EXAMPLE/INSTANCE?**

A: Ndiri ndi mavuto ambiri, I have so many problems.

B: Mwacitsanzo?

A: Ndiribe ndalama, ndafela mayeso. I don't have any money, I have failed my exams.

Other expressions

a) Kodi pp + ngapatse citsano/ zitsanzo?

Kodi mungapatse zitsanzo? Can you give examples?

Potsani zitsanzo. (Give examples)

Patsa citsanzo. (Give an example)

- b) Kodi ungapatse citsanzo ca cikho?  
Ungapatse citsanzo ca cikho?; Can you give an example of a trophy? (sport)

Kodi tingapatse zitsanzo za nyama zam thengo?

Can you give examples of wild animals?

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

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

Tipita ku phwando ; We are going to a party.

- ii) Kodi....pati/poti where on, at, from?  
Kodi acokela poti? Kodi ndi pati acokela?  
Acokela poti? Ndi pati acokela?

Where has he come from ? (out of which door/hole)  
Acokela pa zenera; They have come out through the window.

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

Mulowa mu calici. You are going into the church.

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

Kuti? Kodi ndi kuti? ; Where is it('to/at)?

Pati? Kodi ndi pati? ; Where is it(on)?

Muti ? Kodi ndi muti? where is it (in)?

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

Kodi Peter ali kuti/pati/muti?

Kodi ali kuti/pati/muti Peter?

Ali kuti/pati/muti Peter?

Peter ali kuti/pati/muti?

Where to/on/in is Peter?

- NOT  
BUT Kodi Peter ndi kuti/pati/muti?  
Kodi ndi kuti/pati/muti Peter ali?  
Ndi kuti/pati/muti Peter ali?

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

NYANJA

TRAINER'S BOOK

LESSON NO. 1

LEVEL:

NOVICE

TOPIC:

SOCIAL INTERACTION

COMPETENCY:

TO BE ABLE TO CONDUCT A MEETING  
IN RURAL SETTING

WARM UP:

HAVE YOU CONDUCTED A MEETING  
BEFORE/ WHAT WAS THE OCCASION.

I MOTIVATION

SCENARIO:

Greg is conducting his first meeting in his  
village.

1. Trainees listen to the text.

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

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

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

II EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting

1. VOCABULARY

Tigwirizane  
Bvuto  
Gulu  
Kusonkhana  
Musonkhano  
Bwalo  
Cidziwitso  
Cenjezo  
Ku kumbutsa

2. GRAMMAR

a) Write, read and explain.

- i) Ine ndine waku America, ndine wa Peace Corps.  
Ndinali ku Kabwe kumene ndinaphunzira cinyanja.
- ii) Uyu ndi Mabvuto, wa mu Zambia wa Kuchipata.  
ndi Singanga wa m'kulu mu Chipata ca ku Katete.

b) FILL IN THE BLANKS WITH THE CORRECT TENSE  
OF 'TO BE'.

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

3. FUNCTION

a) Write, read and explain the dialogue.

- A: Mwana, udziwa, kudzakhala msonkhano lelo.
- B: Nanga wadziwa bwanji?
- A: Kunali cidziwitso dzulo eni amudzi ndiwo  
ananena.

- B: Ndani adzazititsa msonkhano umenewu?  
A: Kwamveka kuti kudzabwera waku America.  
B: Tiyeni tikonzekere kapena adzabwera.
- b) Ask trainees to read and dramatize it.

### III PRACTICE

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

Trainer asks trainees to make a dialogue in pairs.

3. Trainees to translate the following sentences into Nyanja.

- A Peace Corp Volunteer will come to teach you how to build U.I.P. latrines and how to maintain wells.

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

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

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

### IV TASK

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

## NYANJA

### TRAINEE'S BOOK

#### LESSON NO. 1

LEVEL:

NOVICE

TOPIC:

SOCIAL INTERACTION

COMPETENCY:

TO BE ABLE TO CONDUCT A MEETING  
IN RURAL SETTING

#### I MOTIVATION

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

##### 1. TEXT

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

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

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

#### II EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting



1. VOCABULARY

Tigwirizane	-	Let us come together unite
Bvuto	-	A problem
Gulu	-	A group
Kusonkhana	-	To assemble
Musonkhano	-	A meeting
Bwalo	-	Traditional court session council
Cidziwitso	-	Announcement
Cenjezo	-	To warn
Ku kumbutsa	-	To remind

2. GRAMMAR

FILL IN THE BLANKS WITH THE CORRECT TENSE OF 'TO BE'.

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

3. FUNCTION

Role play.

III PTACTICE

1. You are asked to address a meeting in your village, being the first meeting, prepare your topic and present it to the class.
2. Make a dialogue in pairs and present it to the other group.
3. Translate the following sentences in Nyanja. A Peace Corps Volunteer will come to teach you how to build. U.I.P. latrines and how to maintain wells.

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

IV TASK

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

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

IV TASK

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

## NYANJA

### TRAINER'S BOOK

LESSON NO. 2

LEVEL:

NOVICE

TOPIC:

WATER AND SANITATION

COMPETENCY:

TO BE ABLE TO EXPLAIN THE  
PURPOSE OF LATRINES.

I MOTIVATION

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

1. TEXT

Ndicinthu cacikulu kukhala ndi zimbudzi zabwino cifukwa ziticingiliza matenda. Zimbudzi zili zosiyana siyana. Kuli zokhalapo ndi zonzuta. Munu mu Chipata zimbudzi zofunika ndi zonzuta. Pomanga zimbudzi zotere muyenera kusankha malo ali kutali ndi citsime ca madzi. Ndiponso cimbudzi ciyenera kukhala pansu, citsime pa mwamba, kuti ngati mvula ikugwa madzi azipita kucimbudzi. Ngati muli ndi cimbudzi, matenda akhala amachepekela chifukwa muli ndi kotayira dothi.

2. Trainer reads and explains the text.

3. CULTURAL NOTES

- i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.
- ii) Pamwambo sichololedwa kugwilitsa nechito cimbudzi cimodzi ndi apongozi.
- iii) Popita kucimbudzi timanena mau ozungulika.

Trainer reads the text in the Motivation once more and asks the following global comprehension questions:-

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

## 11 EXPLOITATION

VOCABULARY: Words related to Latrines.

GRAMMAR: You must "Uyenera/Ufunika".

FUNCTION: Explaining the purpose of Latrines.

### 1. VOCABULARY

- a) Trainer writes, reads and explains the vocabulary:

Cimbudzi  
matenda  
nyumba yaikulu  
matuvi  
kukhala  
mikozi  
kumamata/kunjuta  
kunya/kupambuka  
kukodza  
kuphangula/kutulula  
mthengo

### 2. GRAMMAR

- a) The use of "you must" i.e. "uyenera/ufunika"
- Uyenera kugwilitsa nchito cimbudzi nthawi ili yonse.  
*You must always use the toilet.*

- Ufunika kusamba m'manja nthawi ili yonse, ngati wagwilitsa nchito cimbudzi.  
*You must always wash your hands after using the toilet.*
- b) Trainer asks trainees to pick words from the board and form their own sentences using uyenera and ufunika.

### 3. FUNCTION

- a) Write read and explain the dialogue.

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

DEAN : Mwana, cimbudzi ndi cinthu cacikulu kwambiri cifukwa cimacepetsa matenda. Nanga ngati wanyela mu mtsinje ndipo uli odwala, sudziwa kuti aja adzasamba kapena kutapa madzi angatenge matenda?

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

### III PRACTICE

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

e.g. i) Latrine with coner  
 ii) Ventilated Improved pit (vip) latrine  
 iii) Water seal/pour latrine  
 vi) Raised platform pit latrine

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

## NYANJA

### TRAINEE'S BOOK

#### LESSON NO. 2

#### LEVEL:

NOVICE

#### TOPIC:

WATER AND SANITATION

#### COMPETENCY:

TO BE ABLE TO EXPLAIN THE  
PURPOSE OF LATRINES.

#### I MOTIVATION

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

##### 1. TEXT

Ndicinthu cacikulu kukhala ndi zimbudzi zabwino cifukwa ziticingiliza matenda. Zimbudzi zili zosiyana siyana. Kuli zokhalapo ndi zonzjuta. Muno mu Chipata zimbudzi zofunika ndi zonzjuta. Pomanga zimbudzi zotere muyenera kusankha malo ali kutali ndi citsime ca madzi. Ndiponso cimbudzi ciyenera kukhala pansu, citsime pa mwamba, kuti ngati mvula ikugwa madzi azipita kucimbudzi. Ngati muli ndi cimbudzi, matenda amachepekela chifukwa muli ndi kotayira dothi.

##### 2. CULTURAL NOTES

- i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.  
*Most of the time latrines are built behind houses.*
- ii) Pamwambo sichololedwa ku gwilitsa nechito cimbudzi cimodzi ndi apongozi.  
*It is against our culture to share toilets with in laws.*
- iii) Popita kucimbudzi timanena mau ozungulika.  
*If you want to use the toilet you don't say it directly, instead use euphemism language.*

## 11 EXPLOITATION

VOCABULARY: Words related to latrines.

GRAMMAR: You must "Uyenela/Ufunika".

FUNCTION: Explaining the purpose of latrines.

### 1. VOCABULARY

Cimbudzi	-	toilet
matenda	-	diseases
nyumba yaikulu	-	toilet
matuvi	-	feces
kukhala	-	to sit
mikozo	-	urine
kumamata/kunjuta-		to squat
kunya/kupambuka-		to defecate
kukodza	-	to urinate
kuphangula	-	to pass diarrhea
mthengo	-	in the bush

### 2. GRAMMAR

- a) The use of "you must" i.e. "uyenera/ufunika"
- Uyenera kugwilitsa nchito cimbudzi nthawi ili yonse.  
*You must always use the toilet.*
  - Ufunika kusamba m'manja nthawi ili yonse, ngati wagwilitsa nchito cimbudzi.  
*You must always wash your hands after using the toilet.*



- b) Form your own sentences using uyenera and ufunika.

3. FUNCTION

- a) Dialogue
- b) Read and dramatise the dialogue.

III PRACTICE

1. Make a list of different types latrines.
2. Make a list of diseases that can be transmitted if a latrine is not used.
3. Talk about the kind of latrine that you visited.

IV TASK

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

# NYANJA

## TRAINER'S BOOK

LESSON 3: TECHNICAL COMPETENCY  
LEVEL: NOVICE  
TOPIC: WATER/SANITATION  
COMPETENCY: TO BE ABLE TO LOCATE A WELL

### I. MOTIVATION

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

#### 1. Dialogue.

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

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

#### 3. CULTURAL NOTES

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

## II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

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

### 1. VOCABULARY

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

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

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

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

## 2. GRAMMAR

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

Poyamba funani malo yabwino. Caciwiri lambulani pa malo. Cacitatu pimani ukulu wa citsime. Cacikulu ndi kuona kuti citsime cili pamtunda, kutali ndi cimbudzi.

## 3 FUNCTION

Trainer writes, reads and explains the dialogue.

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

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

## III PRACTICE

Role play

- a) Trainer asks trainees to make a dialogue in pairs. One is seeking advice from another on how to locate a well.
- b) Trainer asks trainees to arrange the following process in sequence using appropriate ordinal numbers/expressions.

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

IV TASK

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

# NYANJA

## TRAINEE'S BOOK

<u>LESSON 3:</u>	TECHNICAL COMPETENCY
<u>LEVEL:</u>	NOVICE
<u>TOPIC:</u>	WATER/SANITATION
<u>COMPETENCY:</u>	TO BE ABLE TO LOCATE A WELL

### I. MOTIVATION

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

#### 1. Dialogue.

- Dalitso : Muli bwanji?  
Masauso : Ndiri bwino. Ndabwela kufunsako m'mene m'mangila zitsime. Tifuna kumanga cimodzi m'mudzi mwathu.  
Dalitso : Ndi nkhani yabwino iyo. Coyamba ndikupeza malo yoyenera.  
Masauso : Caciwili?  
Dalitso : Citsime ciyenera kukhala pafupi ndi mseu kuti galimoto izibweletsa sementi, njelwa ndi zina zotere.  
Masauso : Kalanga ine! zofunika zaculuka!  
Dalitso : Inde. Cacikulu cina ndikuona kuti citsime cili pamtunda mapazi 50 kutali ndi cimbudzi kapena citsime ca ng'ombe.

#### 2. CULTURAL NOTES

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

## II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

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

### 1. VOCABULARY

Kusankha/kufuna malo oyenera	-	To select/look for a suitable place.
Kulambula malo pomangila citsime	-	To clear the area for building a well.
Kupima ukulu wa citsime	-	To measure the size of a well.
Kumangila paf ipi/patali	-	To build near/far away.
Pamtunda	-	Up the slope
Munsi	-	below/down the slope
Kuyenera	-	to be suitable
Njelwa	-	bricks
Simenti	-	Cement
Mitunda	-	Miles/kilometre
Phazi/mapazi	-	Pace/paces.

Ndipo cina ndi ici. Another important thing is this

Cina cacikulu; Another important thing.

Cinanso cacikulu; One other important thing is.

### 2. GRAMMAR

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

Poyamba/coyamba	-	first
Caciwili	-	second
Cacitatu	-	third

2

Cacinai	-	fourth
Cacisanu	-	fifth
Cotsatila	-	next
Cina cacikulu	-	another important thing
Cinanso cacikulu	-	one other important thing is
Ndipo cina ndi ici	-	another important thing is
Cotsilizila/potsilizila	-	finally/last

### 3 FUNCTION

Seeking advice on how to locate/place a well.

### III PRACTICE

Role play

- a) Make a dialogue in pairs. One should seek advice from another on how to locate a well. (Describing a technical sequence).
- b) Arrange the following process in sequence using appropriate ordinal numbers/expressions.

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

### IV TASK

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

### V RATE YOURSELF

I can seek advice on how to locate a well.

- Yes
- Not yet.



# NYANJA

## TRAINER'S BOOK

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

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

### I. MOTIVATION

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

#### 1. Trainees listen to the dialogue.

Shawn	:	Muli bwanji kuno anzanga?
A mwakathumba	:	Tili bwino. Fikani.
Shawn	:	Inde anzanga, lelo nabwera kuti tiphunzitsane pa zakasungidwe ka zitsime. Muyenera kuyendera zitsime masiku onse.
A mwakathumba	:	Cifukwa ndi ciani?
Shawn	:	Cifukwa ngati zitsime zayamba kupanga ming'alu dziwani kuti zilipafupi kuonongeka, ndiponso ndicosayesa kuponda pothela pa citsime cimene cilibe cibvundikilo cifukwa ungathilemo dothi kapenanso kugweramo.
A mwakathumba	:	Zikomo kwambiri potidziwitsako zonse izi ndipo tidzadzlwitsako onse am'mudzi kuti tizisunga bwino zitsime.
Shawn	:	Cabwino tsalani bwino.

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

3. CULTURAL NOTES

- a) *Sometime back only men used to sink well but nowadays even women do it.*
- b) *Drawing water from the stream or wells is only a woman's job, unless a man is a bachelor.*

II EXPLOITATION

VOCABULARY: Words and expressions related to  
the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION : Explaining how to maintain a well.

1. VOCABULARY

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

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

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

- a) Shawn anawauza ciani?
- b) Kodi amwakathumba anakondwera ndi mau a Shawn?

## 2. GRAMMAR

Trainer writes, reads and explains

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

## 3. FUNCTION

Trainer writes, reads and explains the dialogue.

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

## III PRACTICE

- a) One trainee to ask another trainee how they maintain the wells in Katete.
- b) Ask trainees to construct their own sentences using the expression "KUONEKA NGATI/KUONEKA MONGA.
- c) Trainees to find out from their host families how to construct and maintain a well in their village.

IV TASK

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

## NYANJA

### TRAINEE'S BOOK

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

#### I. MOTIVATION

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

#### 1. DIALOGUE

Shawn : Muli bwanji kuno anzanga?  
A mwakathumba : Tili bwino. Fikani.  
Shawn : Inde anzanga, lelo nabwera  
kuti tiphunzitsane pa  
zakasungidwe ka zitsime.  
Muyenera kuyendera zitsime  
masiku onse.  
A mwakathumba : Cifukwa ndi ciani?  
Shawn : Cifukwa ngati zitsime zayamba  
kupanga ming'alu dziwani kuti  
zilipafupi kuonongeka,  
ndiponso ndicosayesa kuponda  
pohela pa citsime cimene cilibe  
cibvundikilo cifukwa  
ungathilemo dothi kapenanso  
kugweramo.  
A mwakathumba : Zikomo kwambiri  
potidziwitsako zonse izi ndipo  
tidzadziwitsako onse am'mudzi  
kuti tizisunga bwino zitsime.  
Shawn : Cabwino tsalani bwino.

2. CULTURAL NOTES

- a) Kale amuna ndiwo amakumba zitsime, koma lelo akazinso amakumba zitsime.  
*Sometime back only men used to sink wells but nowadays even women do it.*
- b) Kutunga madzi ku citsime ndi nchito ya akazi pokhapo ngati mwamuna sanakwatire.  
*Drawing water from the stream or wells is only a woman's job, unless a man is a bachelor.*

II EXPLOITATION

VOCABULARY: Words and expressions related to the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION: Explaining how to maintain a well.

1. VOCABULARY

Citsime	-	a well
M'gomo/cibekete	-	water container
Kukumba	-	to dig
Kutunga	-	to draw water
Kuguza	-	to pull
Madzi	-	water
Kugamuka	-	to fall apart
M'ng'alu	-	a crack
Citsekero/cibvundikiro	-	cover/lid
Cithini	-	a tin
Nthambo	-	a rope
Kusenza	-	to carry on the head
Kutula	-	to remove from head

2. GRAMMAR

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

3 FUNCTION

Explaining how to maintain a well.

III PRACTICE

- a) Ask another trainee on how they maintain the wells in Katete.
- b) Construct their own sentences using the expression "KUONEKANGATI/KUONEKAMONGA.
- c) Make a dialogue in pairs on good maintenance of a well.

IV TASK

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

V SELF EVALUATION

I can explain how to maintain a well.

- Yes
- Not yet

# NYANJA

## TRAINER'S BOOK

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

### I. MOTIVATION

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

#### 1. Trainees listen to the dialogue.

Ruth : Muli bwanji nonse?  
Women : Tili bwino.  
Ruth : Lelo tidzaphunzila kapangidwe ka madzi amoyo. Madzi amoyo ndi mankhwala obwezela madzi ndi mphamvu mthupi ngati munthu atulula. Muyenera kukonzekela mcele, shuga, sapuni, mphika, madzi ndi moto.

Women : Kodi madzi a moyo apanga bwanji?  
Ruth : Gadutsani madzi pa moto. Tengani lita imodzi ya madzi wogadutsa. Ikani masapuni anai akulu ashuga ndi sapuni imodi ikulu ya mcele. Vundulani bwino. Akazizila madzi mungathe kupatsa odwala kuti amwe .

Women : Zikomo kwambiri.

#### 2. Trainer reads and explains the dialogue using gestures.

#### 3. CULTURAL NOTES

- a) In villages some people do not boil water for drinking.



## II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

### 1. VOCABULARY

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

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

#### GLOBAL COMPREHENSION QUESTIONS

- a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.
- Kodi madzi amoyo ndi mankwala aciani?
  - Chulani zinthu zofunika po panga madzi amoyo?

## 2. GRAMMAR

### IMPERATIVES (Revision)

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

#### Strong Command

1. Bweletsa madzi
2. Ikani mcele
3. Vundula shunga
4. Mwani mankhwala

#### Polite Command

- Bweletsako madzi  
ikankoni mcele  
vundulako shuga  
mwaniko mankhwala.

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

### LOCATIVES (Revision)

- i) Ikani shuga mu madzi.
  - ii) Ika madzi pa chitofu.
  - iii) Gadutsani madzi pa moto.
  - iv) Ndidzapita kuchipatala.
- c) Trainer asks trainees to form their own sentences using the locatives mu, pa, and ku.

## 3. FUNCTION

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

- A. Bwanji m'nzanga?  
B. Pang'ono.  
A. Ndi ciani cikubvuta?  
B. M'mimba mwandipweteka. Ndikutulula kwambiri. Tsopano ndifuna kupita kwa sing'ang'a acimunthu.  
A. Iyai m'nzanga, gadutsa madzi pa moto, usakanize mcele ndi shuga. Akazizila umwe. Udzakhala bwino.  
B. Zikomo kwabiri.

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

### III PRACTICE

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

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

ii. Trainees to list what is needed to prepare ORS

### IV TASK

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

# NYANJA

## TRAINEE'S BOOK

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

### I. MOTIVATION

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

#### 1. DIALOGUE.

Ruth : Muli bwanji nonse?  
Women : Tili bwino.  
Ruth : Lelo tidzaphunzila kapangidwe ka madzi amoyo. Madzi amoyo ndi mankhwala obwezela madzi ndi mphamvu mthupi ngati munthu atulula. Muyenera kukonzekela mcele, shuga, sapuni, mphika, madzi ndi moto.

Women : Kodi madzi a moyo apanga bwanji?  
Ruth : Gadutsani madzi pa moto. Tengani lita imodzi ya madzi wogadutsa. Ikani masapuni anai akulu ashuga ndi sapuni imodi ikulu ya mcele. Vundulani bwino. Akazizila madzi mungathe kupatsa odwala kuti amwe .

Women : Zikomo kwambiri.

#### 2. CULTURAL NOTES

- a) M'midzi anthu ena samagadutsa madzi yakumwa.  
*In villages some people do not boil water for drinking.*

## II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

### 1. VOCABULARY

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

### 2. GRAMMAR

IMPERATIVES (Revision)

- i) When you drop 'ku' from an infinitive it becomes a strong command.
- ii) When you add 'ko' to a strong command it becomes a polite command.

Infinitive	Strong Command	Polite Command
Kuweletsa (to bring)	Bweletsa madzi (bring water)	Bweletsako madzi (Please bring water)
Kusakaniza (to mix)	Sakanizani (mix)	Sakanizankoni (please mix)

**Strong Command**

Bweletsa madzi  
(bring water)  
Ika mcele  
(put some salt)  
Vundula shuga  
(stir the sugar)

**Polite Command**

Bweletsani Madzi  
(please bring water)  
Ikako mcele  
(please put some salt)  
vundulako shuga  
Please stir the sugar)

b) **Second Person plural**

- |      |  |  |
|------|--|--|
| i)   | Bweletsani madzi<br>-bring some water              | Bweletsankoni madzi<br>-please bring some water                |
| ii)  | Ikani mcele<br>- put some salt                     | Ikankoni mcele<br>-please put some salt                        |
| iii) | Vundulani shuga<br>-stir the sugar                 | Vundulankoni shuga<br>-please stir the sugar                   |
| iv)  | Sakaniza mcele ndi<br>shuga<br>-mix salt and sugar | Sakanizankoni mcele<br>ndi shuga<br>-please mix salt and sugar |

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

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

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

LOCATIVES (Revision)

- i) Ikani shuga mu madzi.  
*put sugar in the water*
- ii) Ika madzi pa chitofu.  
*put water on the stove*
- iii) Gadutsani madzi pa moto.  
*Boil water on the fire*
- iv) Ndidzapfita ku chipatala.  
*I will go to Chipata*

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

### 3 FUNCTION

Preparation of ORS.

### III PRACTICE

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

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

### IV TASK

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

# NYANJA

## TRAINER'S BOOK

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

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

### I. MOTIVATION

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

#### 1. Trainees listen to the dialogue.

Ruth : Bwanji Dean?  
Dean : Pangono, Ruth. Nditulula kwambiri.  
Ruth : Bwinotu. Angakhale matenda oopsya. Mwina unamwa madzi adothi.  
Dean : Ooh inde! Ndinamwa madzi amu m'tsinje ku maliro dzulo.  
Ruth : Madzi otele amakhala ndi tizilombo tambili tomwe timafalitsa matenda osiyanasiyana.  
Dean : Ehe, monga kutulula. Tandikumbutsako kodi matenda yena ndi yotani?  
Ruth : Pali akolela, adisentili ndi ataifodi, matenda omwe amabwela ngati munthu amwa madzi osawiritisa.  
Dean : Cabwino. Ndipo likodzo limabwela ngati munthu asamba mu m'tsinje m'mene odwala matendawa anakodzela.  
Ruth : Ndi umbuli woter<sup>o</sup> tifunika kugonjetsa.  
Dean : Wanenetsa.

#### 2. Trainer reads and explains the dialogue using gestures.

#### 3. CULTURAL NOTES

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



## II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases and their causes.

### I. VOCABULARY

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

Kolela (Cizuulu)  
kutulula  
taifodi  
likodzo  
disentili  
kuopsya  
Kufalitsa  
kugadutsa madzi  
kuwiritsa madzi  
Kuphika madzi.  
kupewa  
kucingiliza  
Kuteteza  
Madzi ogadutsa/owiritsa/ophika  
Tizilombo  
Kuyenera  
Kufunika  
osiyanasiyana  
kukona

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

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

## 2. GRAMMAR

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

a) KUBWELA NGATI (WHEN)

- i) Malungo amabwela ngati munthu alumiwa na udzudzu.
- ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.
- iii) Kutulula kumabwela ngati munthu adya zauve.  
agr. + mabwela ngati munthu

b) -otere' (such)

- i) Nyumba ilibe mazenera. (Nyumba) yotere siyifunika.
- ii) Zakudya zili ndi uve. Zakudya zotere ndi zoipa.
- iii) Cimanga ndi cowola. (Cimanga) cotere sicabwino.
- iv) Ndi malo audzudzu. (Malo) wotere ndi oopsya.
- v) Kutulula kwanyanya. (Kutulula) kotere kumapha.

NB. Noun agreement of '-otere'.

3. FUNCTION

- a) Trainer write, reads and explains this dialogue.
  - A. Nkwabwino?
  - B. Ai m'nzanga. Mung'ono wanga ali rau cipatala. Anapita kukawedza nsomba sabata latha. Anabwela odwala m'mimba a wakamwazi. Atulula magari.
  - A. Pepa m'nzanga. Kodi awo simatenda ocokela ku madzi?
  - B. Inde kumwa madzi osagadutsa.
  - A. Osada nkhawa. Malinga alandila thandizo ku cipatala.
  - B. Zikomo. Ndamvera kuti Petulo ali ndi likodzo. Akodza magari.
  - A. Caipa.

III PRACTICE

- 1. Trainer asks trainees to construct sentences using :-
  - a) Kubwela ngati (2 sentences)
  - b) -Otere (2 sentences)
- 2. Trainer asks trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

V TASK

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

# NYANJA

## TRAINEE'S BOOK

LESSON 6:  
LEVEL:  
TOPIC:

TECHNICAL COMPETENCY  
INTERMEDIATE  
WATER/SANITATION AND HEALTH  
EDUCATION

COMPETENCY:

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

### I. MOTIVATION

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

#### 1. DIALOGUE.

Ruth : Bwanji Dean?  
Dean : Pangono, Ruth. Nditulula kwambiri.  
Ruth : Bwinotu. Angakhale matenda oopsya.  
Dean : Mwina unamwa madzi adothi.  
Ruth : Ooh inde! Ndinamwa madzi amu m'tsinje  
ku maliro dzulo.  
Dean : Madzi otele amakhala ndi tizilombo tambili  
tomwe timafalitsa matenda osiyanasiyana.  
Ruth : Ehe, monga kutulula. Tandikumbutsako  
kodi matenda yena ndi yotani?  
Dean : Pali akolela, adisentili ndi ataifodi,  
matenda omwe amabwela ngati munthu  
amwa madzi osawiritisa.  
Ruth : Cabwino. Ndipo likodzo limabwela ngati  
munthu asamba mu m'tsinje m'mene  
odwala matendawa anakodzela.  
Dean : Ndi umbuli wotere tifunika kugonjetsa.  
Wanenetsa.

## 2. CULTURAL NOTES

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

## II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases and their causes.

## 1. VOCABULARY

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

- Malungo - to urinate
- Matenda am madzi - malaria fever
- Matenda am madzi - waterborne diseases.

## 2. GRAMMAR

### a) AGRI. MABWELA NGATI MUNTHU

- i) Malungo amabwela ngati munthu alumiwa na udzudzu.  
*Malaria fever is caused by mosquito bites.*
- ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.  
*Cholera is caused when a person drinks unboiled water.*
- iii) Kutulula kumabwela ngati munthu adya zauvwe.  
*Diarrhoea is caused by eating dirty food.*

### b) Noun agreement of '-otere' (such)

- i) Nyumba ilibe mazenera. (Nyumba) yotere siyifunika.  
*The house has no windows. Such (a house) is not good.*
- ii) Zakudya zili ndi uve. Zakudya zotere ndi zoipa.  
*The food is dirty. Such (food) is not good.*
- iii) Cimanga ndi cowola. (Cimanga) cotere sicabwino.  
*The maize is rotten. Such (maize) is not good.*
- iv) Ndi malo audzudzu. (Malo) wotere ndi oopsya.  
*The area is infested with mosquitoes. Such (an area) is dangerous.*
- v) Kutulula kwanyanya. (Kutulula) kotere kumapha.  
*Diarrhoea is getting worse. Such (diarrhoea) kills..*

## 3. FUNCTION

Discussing water-borne diseases.

### III PRACTICE

1. Trainees to construct sentences using :-
  - a) Kubwela ngati (2 sentences)
  - b) -Otere (2 sentences)
2. Trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

### V TASK

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

### VI SELF EVALUATION

I can talk about common waterborne diseases and their causes.

- Yes
- Not yet

# NYANJA

## TRAINER'S BOOK

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

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

### I. MOTIVATION

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

#### 1. Trainees listen to the dialogue.

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

#### 2. Trainer reads and explains the dialogue using gestures.

#### 3. CULTURAL NOTES

Most people in villages do not boil water for drinking.



## II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases.

### 1. VOCABULARY

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

Kolela (Cizuulu)  
pang'ono  
kutsina  
likodzo  
kumvera  
kapena  
kuno  
kwathu  
kudziwa  
kuyenera  
kutelo  
kuyamba  
mmimba mwa kamwazi  
kuyesa  
kupatsa

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

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

## 2. GRAMMAR

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

- a) Ngati + negative + pp + telo  
Ngati + pp + telo
- i) Ndiziphika madzi akumwa ngati nditelo ndidzakhala wa umoyo.
  - ii) Uzisesa pa citsime ngati sutelo mudzagwela dothi.
  - iii) Azimwa madzi ophika ngati satelo adzadzala.
  - iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.

## 3. FUNCTION

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

- A. Upita kuti Manase?
- B. Kukatunga madzi ku mtsinje
- A. Ku mtsinje! ndiye kuti mulibe zitsime m'mudzi mwanu?
- B. Iyai mulibe.
- A. Koma ndibwino kuti muzimwa madzi a m'citsime asati amu mtsinje cifukwa mAdzi a mu mtsinje ali ndi tizilombo.

## III PRACTICE

- a) Trainer asks trainees to make a dialogue on how to prevent waterborne diseases.
- b) Trainer tells trainees to list down names of waterborne diseases.

- c) Trainer tells trainees to make sentences of their own using NGATI -TELO

V TASK

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

A

TRAINEE'S BOOK

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

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

I. MOTIVATION

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

1. DIALOGUE

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

2. CULTURAL NOTES

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

## II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases.

### I. VOCABULARY

Kolela (Cizuulu)	-	Cholera
pang'ono	-	not so well
kutsina	-	to ache
likodzo	-	Bilhazia
kumvera	-	to feel
kapena	-	may be
kuno	-	here
kwathu	-	at home
kudziwa	-	to know
kuyenera	-	must
kutelo	-	like that
kuyamba	-	to begin
mmimba mwa kamwazi	-	dysentry
kuyesa	-	try
kupatsa	-	to give

## 2. GRAMMAR

### RULE

- a) Ngati + negative + pp + telo  
Ngati + pp + telo
- i) Ndiziphika madzi akumwa ngati nditelo ndidzakhala wa umoyo.  
*I will be boiling drinking water, if I do so, I will be healthy.*
  - ii) Uzisesa pa citsime ngati sutelo mudzagwela dothi.  
*You should sweep the surrounding of the well, if you don't do that dirt will fall in.*
  - iii) Azimwa madzi ophika ngati satelo adzadwala.  
*He should drink boiled water, if he does not do so, he will fall ill.*
  - iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.  
*We should clean the surrounding of the well, if we do so, it will be clean.*

### 3. FUNCTION

Discussing waterborne diseases.

### III PRACTICE

- a) Make a dialogue in pairs on how to prevent waterborne diseases.
- b) List down names of waterborne diseases.
- c) Make sentences of your own using NGATI - TELO

### V TASK

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

# NYANJA

## TRAINER'S BOOK

LESSON 8: TECHNICAL COMPETENCY  
LEVEL: INTERMEDIATE  
TOPIC: SANITATION

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

### 1. MOTIVATION

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

#### 1. Trainees listen to the dialogue.

Chingaipe : Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?  
Robert : Ico ndicapafupi. Coyamba uyenera kusankha malo abwino. Utatelo, pima utali ndi ufupi wa cimbudzi.  
Chingaipe : Nanga zinanso ndi zotani?  
Robert : Uyenela kukhokhomera zikhomo m'mangondya anai ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje litalike.  
Chingaipe : Ndi ciani ndingaike pamwamba pa dzenjelo?  
Robert : Ika mitengo. Potsilizila manga kanyumba ndi kuika denga.  
Chingaipe : Zikomo kwambili tsala bwino.

#### 2. Trainer reads and explains the dialogue using gestures.

#### 3. CULTURAL NOTES

1. Most rural residents are without proper toilets and instead go into the bush.
2. In villages, toilets are normally built behind the house.



## II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

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

FUNCTION: Construction of latrines.

### 1. VOCABULARY

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

Kufunsa  
Kufotokoza  
kumanga  
Capafupi  
Kusankha  
Malo  
Kacitidwe  
Kukhokhomera  
Zikhomo  
Kugwa  
Potsilizila  
Denga  
Kukonza

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

- Kodi Chingaipe anali kufuna ciani?
- Chulani zofunika kutsatila pomanga zimbudzi.

### 2. GRAMMAR

a) The use of "after"

Rule: pp + a + root + a

i) Ungathe kumanga cimbudzi utapeza malo abwino.

- ii) Anaik. denga at... anga zipupa.
- iii) Titakumba dzenje, tiyenera kuika mitengo pamwamba.
- iv) Munabweletsa mitengo atatha kumanga cimbudzi.

### 3. FUNCTION

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

### III PRACTICE

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

### V TASK

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

## NYANJA

### TRAINEE'S BOOK

LESSON 8: TECHNICAL COMPETENCY  
LEVEL: INTERMEDIATE  
TOPIC: SANITATION

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

#### I. MOTIVATION

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

#### 1. DIALOGUE.

- Chingaipe : Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?  
Robert : Ico ndicapafupi. Coyamba uyenera kusankha malo abwino. Utatelo, pima utali ndi ufupi wa cimbudzi.  
Chingaipe : Nanga zinanso ndi zotani?  
Robert : Uyenela kukhokhomera zikhomo m'mangondya anai ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje litalike.  
Chingaipe : Ndi ciani ndingaike pamwamba pa dzenjelo?  
Robert : Ika mitengo. Potsilizila manga kanyumba ndi kuika denga.  
Chingaipe : Zikomo kwambili tsala bwino.

#### 2. CULTURAL NOTES

1. Anthu ambiri m'midzi alibe zimbudzi zabwino koma amapita mthengo kukadzithandiza.  
*Most rural residents are without proper toilets and instead go into the bush.*

2. M'midzi zimbudzi amamangila kumbuyo kwa manyumba.  
*In villages, toilets are normally built behind the house.*

## II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

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

FUNCTION : Construction of latrines.

### 1. VOCABULARY

Kufunsa	-	to ask
Kufotokoza	-	to explain
kumanga	-	to build
Capafupi	-	something easy
Kusankha	-	to choose
Malo	-	place
Kacitidwe	-	how to be done
Kukhokhomera	-	to nail/hammer
Zikhomo	-	pegs
Kugwa	-	to fall
Potsilizila	-	at last/finally
Denga	-	root
Kukonza	-	to clear

### 2. GRAMMAR

#### a) The use of "after"

Rule: pp + a + root + a

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

*digging the pit, we must put the poles*

- iv) Munabweletsa mitengo atatha kumanga cimbudzi.  
*They brought the poles after they had completed building the latrine.*

3. FUNCTION

Dialogue.

III PRACTICE

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

V TASK

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

NYANJA

TRAINER'S BOOK

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

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

Health Worker : Tiwaone azimai nonse. Akumpando  
Cacikulu n'abwela kuti t'kambilane  
pa zofunika kucita inu azimai  
poteteza matenda.

Women Folk : Kodi ndi zinthu zotani tiyenera  
kutsatira?

Health Worker : Coyamba, pezani njira zopewelamo  
matenda oopsya.

Women Folk : Kodi izi ndi njira zotani?

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

Women Folk : Yayi izo zamveka. Kungakhale cina?

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

Women Folk : Cabwino wawa.

2. Trainer reads and explains the dialogue using  
gestures.

3. CULTURAL NOTES

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

II EXPLOITATION

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

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

FIUNCTION : Discussing activities that promote good family health.

1. VOCABULARY

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

Ulemu  
Kukambilana  
Kuyenera/kufunika  
Kuteteza/kucingilitsa/ kupewa  
Kutsatira  
Kupeza  
Oopsya  
Kusesa  
Ukhondo  
Kulambula  
Kukhwapa  
Udzudzu  
Kuyang'anitsitsa  
Kulimbikitsa

- b) Trainer reads the dialogue in Motivation once again and asks the following global comprehension questions:-

- i) Kodi akambilana ciani?
- ii) Patsani citsanzo ca njira zolimbikitsa umoyo wabwino.

2. GRAMMAR

Trainer writes the following sentences on the board, reads and uses them to explain NDI CABWINO (It's good) SICABWINO (It's not good).

- i) Ndi coyenera kusesa m'nyumba kawilikawili.
- ii) Sicabwino kudya cosasamba m'manja.
- iii) Kucingiliza banja ku matenda ndi kofunika kwambiri.
- iv) Kumwa madzi osaphika sicoyenera.

3. FUNCTION

Trainer writes, reads and explains this dialogue.

- A. Timverane azimai nonse. Kodi taphunzila zotani pa tsiku la lelo?
- B. Kuti pali zinthu tiyenera kucita kuti tikhale ndi umoyo wabwino.
- A. Tachulani zofunika.
- B. Cacikulu ndikutsatira njira zogonjetselamo matenda. Ici cidzalimbitsa umoyo wabwino m'mabanja mwathu.

- b) Discussing activities that promote good family health.

III PRACTICE

- 1. Trainer asks trainees to make a dialogue in which they discuss activities that promote good health.
- 2. Translate the following speech into Nyanja:-

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

(Timverane azimai. Takumana pano kuti tikambilane pa zimene tingacite pokhala ndi umoyo wabwino mu mabanga. Zina mwa izi ndi izi).



V TASK

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

## NYANJA

### TRAINEE'S BOOK

LESSON 9:

TECHNICAL COMPETENCY

LEVEL:

INTERMEDIATE

TOPIC:

SANITATION AND HEALTH  
EDUCATION

COMPETENCY:

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

#### I. MOTIVATION

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

#### 1. DIALOGUE

- Health Worker : Tiwaone azimai nonse. Akumpando. Cacikulu ndabwela kuti tikambilane pa zofunika kucita inu azimai poteteza matenda.
- Women Folk : Kodi ndi zinthu zotani tiyenera kutsatira?
- Health Worker : Coyamba, pezani njira zopewelamo matenda oopsya.
- Women Folk : Kodi izi ndi njira zotani?
- Health Worker : Izi ndi njira monga kusesa m'nyumba kuti mukhale mwaukhondo, kulambula ndi kukhwapa udzu pa bwalo pocingiliza malungo ndi kusamba m'manja musanayambe kudya, kapena mukacoka ku cimbudzi.
- Women Folk : Yayi izo zamveka. Kungakhale cina?
- Health Worker : Inde comaliza ndi kuyanganitsitsa nthawi zonse kuti njirazi zithandiza kulimbitsa umoyo wabwino mu mabanja mwanu.
- Women Folk : Cabwino wawo.

## 2. CULTURAL NOTES

1. Azimai ambili mu midzi ndiodzipeleka kuphunzila za umoyo waniakono wa udongo koma kuli ena acikulile amene safuna kutsatila konse.

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

## II EXPLOITATION

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

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

FIUNCTION : Discussing activities that promote good family health.

## 1. VOCABULARY

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

## 2. GRAMMAR

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

- i) Ndi coyenera kusesa m'nyumba kawilikawili.  
*It's necessary to often sweep the house.*
- ii) Sicabwino kuya cosasamba m'manja.  
*It's is not good to eat without washing one's hands.*
- iii) Kucingiliza banja ku matenda ndi kofunika kwambiri.  
*Protecting the family from diseases is very necessary.*
- iv) Kumwa madzi osaphika sicoyenera.  
*Drinking unboiled water is not appropriate: not good.*

## 3. FUNCTION

Discussing activities that promote good family health.

## III PRACTICE

1. Make a dialogue in which you discuss activities that promote good health.
2. Translate the following speech into Nyanja:-

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

## V TASK

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