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## PRONUNCIATION

SOUNDS: All vowels and consonants are to be pronounced distinctly; each individual letter has its full value.

All the words in Chicheŵa end with a vowel. And whenever we split a word into syllables, the last letter in each syllable should always be a vowel; pronounce distinctly each syllable:

Mu-nthu; Chi-ngwe; Chi-tse-ko; Mpha-mvu

VOWELS: There are only five sounds, corresponding to the five vowels; the sound is always pure and has no equivalent in English:

A	French "a": "Vas á la plage!"	Anyamata anaba mbatata.
E	French "é": "l'été passé"	Sadakwerebe ndege.
I	French "i": "Dis-lui de venir!"	Ine sindili bwino.
O	French "o": "C'est monotone"	Wafotekoza zonse.
U	French "ou": "Voulez-vous ouvrir?"	Udzu uja uli kuti?

When two vowels are joined together, each keeps its value.

CONSONANTS: Every consonant has to be pronounced clearly; to avoid confusion between words which are more or less similar.

J pronounced "dj" as in English: Mbuzi yanga ija yajiŵa.

H always needs emphasis in diphthongs Kh, p<sup>h</sup>, th:

**Khama; Kukhoma; Phala; Kuphika; Thabwa; Kutheka.**

CH is always very soft and has no equivalent in English (formerly the orthography was often C): Chingwe; Chobvala; Kuchedwa be late.

In a few words, the sound is "tch": Tchire, Kutchedwa be called.

NG is a nasal sound, as in "singing": Ng'oma; Ng'ombe; different from NG: Ngoma; Ngongole.

R is pronounced softly like "l" and is often interchanged with L;

R usually follows the vowels E and I: Gwira; Lerc.

L follows the vowels A; O; U: khalani; Dula! Tsogola!

W pronounced U: Kuwawasa; Mwanuna. The bilabial fricative w has a particular sound Malawi; Mawere. Lowani!

TONES: Chicheŵa is a tone language. The succession of tones, high-low-medium, is based on the words themselves. A same word may have two different meanings according to the tone given: Mtengo: a tree the price; Kulemera: be rich, be heavy; Mbale: brother, a plate.

## LESSON 1

## PRESENT TENSE

1	<b>Mu-nthu</b>	man, person	Pl. <b>A-nthu</b>	-ona	see, look
2	<b>M-tengo</b>	tree	<b>Mi-tengo</b>	-li	be
3	<b>Ch-ingwe</b>	string	<b>Zi-ngwe</b>	-funa	want, look for
4	<b>Nyumba</b>	house, hut	<b>Nyumba</b>	-peza	find
5	<b>Khasu</b>	hoe	<b>Ma-kasu</b>	-siya	leave
6	<b>Uta</b>	bow	<b>Ma-uta</b>	-tenga	take
				-ika	put
	<b>Pano</b>	here, on this spot		-chotsa	take off, remove
	<b>Uko</b>	there, over there			
	<b>Umo</b>	in there, inside			
	<b>Bwino</b>	well, all-right, carefully			

Bwanji? How?

Chiyani? What?

THE NOUN consists of a stem and usually a prefix which changes from singular to plural. Nouns are divided into six classes.

Nouns of the 4th class have no prefix, neither in singular nor in plural; they don't change: **Nyumba** Pl. **Nyumba**.

Nouns of the two last classes have no prefix in singular but only in plural: **Uta** Pl. **Mauta**; **Khasu** Pl. **Makasu** (the h is dropped):

In Chicheŵa there is no article in front of nouns: **Chingwe** means "a" or "the" string. **Mitengo** means "some" or "the" trees.

THE VERB also consists of a stem which normally does not change, and a pronoun-prefix which varies with the subject.

Present:

1	<b>Ndi-ona</b>	I see	<b>Ndiona bwino nyumba:</b>	I see the house well.
2	<b>U-ona</b>	You.	<b>Upeza chingwe umo:</b>	You find a string in there.
3	<b>A-ona</b>	He, she.	<b>Asiya khasu pano:</b>	He leaves the hoe here.
1	<b>Ti-ona</b>	We.	<b>T.tenga uta:</b>	We take the bow.
2	<b>Mu-ona</b>	You.	<b>Muli bwanji?</b>	How are you?
3	<b>A-ona</b>	They.	<b>Aona mtengo uko:</b>	They see a tree there.

Infinitive: Note the prefix **ku-**:**Ku-ona** to see**Afuna kuona nyumba. Ndifuna kutenga khasu.**Imperative: No prefix. Note the suffix **-ni** in the plural form.

S.	<b>Ona! Look</b>	<b>Ona mtengo uko!</b>	<b>Siya khasu pano!</b>
Pl.	<b>Ona-ni!</b>	<b>Ikanj uta umo!</b>	<b>Tengani chingwe!</b>

"you": It is always preferable to use the plural form **Mu-** instead of **U-** out of politeness, unless we address a child:

**Muli bwanji? (Uli bwanji?). Tengani khasu! (Tenga khasu).**

Greetings: It is up to the person approached to greet the visitor.

—**Moni** Hello! (common word in salutation)—**Zikomo!** Thanks!—**Muli bwanji!**—**Ndili bwino.**

Interrogation: usually starts with the word **Kodi...?** unless another interrogative is employed in the sentence. Intonation.

**Kodi muli bwino? Kodi uona mtengo? Kodi mufuna kuchotsa mtengo?**

**Bwanji? How? Ali bwanji? Uchotsa hwanji chingwe? (follows the verb)**

**Chiyani? What? Muona chiyani uko? Afuna kutenga chiyani? (follows verb)**

Answer: **Inde! Yes Inde, ndili bwino. Also: Eya! Ee!**

**Iyayi! No! Iyayi, sindili bwino (see next lesson)**

**Zikomo!** This exclamation has various meanings: context, intonation

"Thanks!"

—**Moni**—**Zikomo!...**

"Please!"

**Zikomo****chotsani chingwe**

"Excuse-me"

**Zikomo,****ndifuna kutenga uta.**

**Bwino** well, all-right: —**Kodi ali bwino? —Inde, ali bwino.**

carefully **Ikani bwino makasu umo? (follows the verb)**

- How is she? — She is all-right.
- Look over there! You see some trees.
- What do they want to take? — The bows.
- Take off the strings! Thanks!
- Look in there! You (will) find some hoes.
- What do you see over there? — We see some houses.
- I am here. Excuse-me, I want to leave the hoes here.
- How (will) you remove the tree?
- Leave the bow in there! Do you see the house well?
- What do you want to put in there?
- I want to see the people. How are they?
- Take the string! Leave the bow here!
- They want to leave the trees over there.
- You want a string? (Have a) look in there!
- What do you find there? They are all-right.

1	Mw-ana	child	Pl. A-	-gwira	catch, hold, grip
2	M-peni	knife	Mi-	-taya	drop, lose, throw away
3	Ch-itseko	door	Z-	-sunga	keep
4	Ntchito	work, job		-dula	cut
5	Dengu	basket	Ma-	-tseka	Close, shut
6	Udzu	grass	Ma-	-tsegula	open
	Kanthu	something		-gwira	ntchito work (verb)
1	Bambo	father, sir; Mr.		-chita	do

THE NOUN: It is very important to know the class of every new noun  
We can identify them through the initial letter:

1	M-, Mu-, Mw-	(persons) . . . Pl. A-	This is a general rule; we shall mention some exceptions in the next lessons. So, from now on, try to discover the class and the plural form of every new noun.
2	M-, Mu-, Mw-	(objects) . . . Mi-	
3	Ch-	.....	
4	N-, Mb-, Mph- Mv-, I- . . .	.....	
5	any other letter	.....	
6	U-	.....	

THE VERB: The negative form is expressed by the prefix:

Si- in front of a consonant: Si-ndi-li-bwino.

Present	S-in front of a vowel	s-a-li bwino.
1 Si-ndi-ona	Sindipeza dengu	Sinditsegula chitseko.
2 S-u-ona	Sutenga mpeni	Sudula bwino mtengo.
3 S-a-ona	Sagwira ntchito	Satseka bwino chitseko.
4 Si-ti-ona	Sitisiya ana pano	Sitifuna kugwira ntchito.
2 Si-mu-ona	Simuona kanthu	Simugwira bwino dengu.
3 S-a-ona	Sachita kanthu	Sasunga bwino ana.

Infinitive: Note the infix -sa- negative: Ku-sa-ona not to see.

Imperative: Note the infix -sa- and the last vowel -e. (subjunctive)

U -sa-one!	Usasiye uta pano!	Usadule mitengo!
Mu-sa-one!	Musatseke chitseko!	Musaike makasu umo!

Interrogation: Avoid the negative form in questioning, because the answer will be ambiguous: Kodi simugwira ntchito?

—Inde! here means "No!" (sindigwira ntchito).

—Iyayi! here means "Yes!" (ndigwira ntchito).

Ichi ndi chiyani? — What is this? (a most useful question)

Ichi ndi chiyani pa Chichewa? — What do you call this in Chichewa?

Greetings: When approaching a person or the entrance of a house:

—Zikomo! or Odi! May I come near, or pass? Excuse-me!  
—Ee (sometimes Odini) ... Moni Bambo!  
—Zikomo! Paying a visit to somebody, it is up to him to start  
—Muli bwanji? the salutations. Wait! But receiving a visitor, it is  
—Ndili bwino. up to you to greet him first: Moni!

Chabwino! All-right! Exclamation. Musatseke chitseko! —Chabwino!  
Pepani! Sorry! Exclamation. Sindili bwino. —Pepani!

PRESENT CONTINUOUS: When an action is taking place right now at this moment, we use the verb -li followed by Infinitive; or simply the infix -ku- (contracted form):

Muli kuchita chiyani?	What are you doing?	Ndili kutseka chitseko.
Muli kufuna chiyani?	What do you want?	Mukufuna chiyani?
Ali kugwira ntchito.	He is working.	Akugwira ntchito.

The ordinary Present tense is less precise and often expresses an immediate Future. Note the difference between these sentences:

Ndikutseka chitseko (at this moment). Nditseka chitseko. I will close.  
Sakugwira ntchito. He is not working. Sagwira ntchito. He does not work.  
Simupeza ntchito pano. You won't find any job here. Sindikupeza mpeni.

From now on, let us make a clear distinction between the two tenses.

1. Do not cut the string! Leave the knife here!
2. Please, open the door! I want to put the basket in there.
3. Look! You do not hold the basket well.
4. I don't want to work over there. I am not well.
5. I don't find the children. Are they in there?
6. Excuse-me! How do you open the door?
7. Hold the string well! Don't drop (it)!
8. Look! What do you call this in Chichewa?
9. Do you want a job? All-right, take a hoe!
10. She is not well. She wants to leave the job.
11. I don't want to leave anything here.
12. Sorry, you don't work well. Leave the hoe here!
13. What are you doing here? She does not want to do anything.
14. I want to see (your) father. — He is working over there.
15. Please, do something! — All-right! I (will) cut the trees.

LESSON 3

PREPOSITIONS

Chimanga	maize	Pl.	-lima	hoe, cultivate, grow
Fodya I	tobacco		-dziwa	know
Munda	garden, field		-iwala	forget
Sukulu 4	school		-sewera	play
Mayi	mother		-pita	go
Nkhokwe	bin, garner		-chokera	come from (ku)
Ufa	flour		-yenera	must, should (ku)
Khomo	entrance		-ngathe	can, may (ku)

Pakhomo at the entrance, outside, in front of the house.

Ali pakhomo. Pita pakhomo! Tsekani pakhomo!

Kuti? Where? Muli kuti? Akupita kuti? Ukuchokera kuti?

PREPOSITIONS: Corresponding to the three Adverbs pano, uko, umo, here are three prepositions:

Pa on upon: Siya chingwe pachitseko! Ali kusewera pakhomo.  
Kodi muli pantchito? Chatsani makasu pakhomo!

Ku at, in, to: Ali kusukulu. Ali kuti? — Ali kuntchito.  
Ndikuchokera kumunda. Akupita ku Lilongwe.

Mu in, inside: Ikani khasu munyumba! Usachotse kanthu madengu!  
Akuchita chiyani munyumba umo? also m'nyumba umo.

CONNECTIONS between words and clauses:

ndi and : Muyenera kulima chimanga ndi fodya. Bambo ndi mayi ali umo.  
Musasiye makasu ndi madengu pakhomo!

with : Usasewere ndi mpeni! Sungathe kudula mtengo ndi mpeni. Ali kupita ndi ana ku Lilongwe.

ndipo and : Tengani makasu ndipo pitani kumunda!  
Tsegula chitseko ndipe ika dengu munyumba!

koma but : Sindilima fodya koma chimanga.  
Musaike dengu pakhomo koma munyumba.

kapena perhaps : Ali bwanji? Sindidziwa. Kapena ali bwino.  
Ali kuti? ... Kapena ali m'nyumba umo.  
either or Akuchokera kuti? ku Lilongwe kapena ku Salima?  
Mungathe kulima fodya kapena chimanga.

THE VERB: When the subject is a noun, the verb still takes a pronoun-prefix:  
Bambo ali kuti? Ana ali bwanji? Amai akupita uko.

Greetings: Moni Bambo! — Zikomo!  
Muli bwanji? — Ndili bwino. Sindidziwa inu?  
Ine sindili bwino. — Pepani!  
Mukupita kuti? — Ndikupita ku Lilongwe.  
Chabwino, pitani! — Zikomo!

TO HAVE: There is no verb corresponding to "have"; we must use a special construction with the verb -li followed by the preposition ndi: "to be with."

Kodi muli ndi ana? — Inde. Bambo ali ndi nkhokwe  
Ali ndi khasu, koma sadziwa kulima. Tili ndi munda uko.

In the negative form "have not", instead of the prefix si-, the verb takes the suffix -be : -libe.

Ndilibe fodya. Kodi muli ndi dengu? — Iyayi, ndilibe.  
Akufuna kudula chingwe, koma alibe mpeni  
Ndikupita kumunda, koma ndilibe khasu.  
Musaiwale kutseka chitseko! Mungathe kusewera pakhomo.  
Ana ayenera kupita kusukulu. Bambo ndi mayi ali kumunda.  
Pepani sindidziwa chichewa. Musaike kanthu madengu umo!  
Usasiye kanthu pakhomo! Sitingathe kulima, tilibe makasu.  
Ana akusewera ndi chiyani? Pitani bwino! Have a good journey!

- Where do you come from? Do you know Chichewa?
- Where are they going? — They are going to (their) work.
- Leave the string on the door! don't take (it) off!
- Sorry, I cannot open the door. Have you a knife?
- You should not go to Lilongwe, but to Salima.
- You (will) not find anybody (people) in the garden.
- Don't leave anything outside, and close the door!
- I don't know (how) to cultivate tobacco.
- Please, put the baskets in the house, and close the door well!
- Do you want same work? — Yes! — All-right, take a hoe and go there!
- The child is playing outside; he does not want to go to school.
- You can leave the basket in the house or at the entrance.
- Don't forget to close the door! With what are you playing?
- What is Father doing in the garden? — I don't know.
- He has some maize, but no garner. You must know Chichewa well.

Sitolo 4	store, shop	-gula	buy
Katundu 1	luggage	-gulitsa	sell
Thebulo	table	-panga	make, fabricate
Mpando	chair	-manga	tie, bind, build
Chinthu	thing, object	-masula	untie
Ndalama	money	-konza	repair, prepare
Chovala	clothes, garment	-yamba	begin, start
Mwamuna	man, husband	-leka	stop, desist

Ndani? Who? Ndani ali munyumba? — Sindidziwa

Ndani ali kusewera pakhomo?

Chifukwa chiyani? Why? Chifukwa chiyani simugwira ntchito?

Ana sapita kusukulu chifukwa chiyani?

Chifukwa because Sindingathe kalima chifukwa ndilibe khasu.

Ana sapita kusukulu chifukwa tilibe ndalama.

SEPARATE PRONOUNS: Besides the personal pronouns joined to the verb as subject-prefixes, here are other pronouns used separately. They reinforce the identity of a person or show some contrast between two different persons.

1 Ine I, me	Bambo ndi mayi ali bwino, koma ine iyayi.
2 Iwe you	Mwana iwe, usawere ndi mpeni! (Mwanawe...)
3 Iye he, him	Ine ndikupita kusukulu, koma iye akupita kusitiro.
1 Ife we, us	Ife tili ndi zovala, koma iye alibe.
2 Inu you	Ana inu, mukuchita chiyani m'nyumba umo?
3 Iwo they	Inu mungathe kupita, koma iwo iyayi.

ADVERBS: Ndithu really, indeed Ndili bwino ndithu.

Ndithu, sindipita ku Lilongwe.

Pang'ono a little: Akudziwa Chichewa pang'ono. Ali bwino pang'ono.

Ndili ndi ndalama pang'ono; koma sindigula kanthu.

Kwambiri much: Musatsegule chitseko kwambiri!

very: Ndili bwino kwambiri.

Pang'onopang'ono little by little: Pang'onopang'ono mudziwa Chichewa.

slowly: Tsegulani chitseko pang'onopang'ono!

Msanga quickly: Pitani msanga ku Lilongwe! Mangani msanga katundu!

Sinupeza ntchito msanga pano.

Kaya! I don't know! Ali bwanji? kaya! Bambo akupita kuti? Kaya!

What about...? Ine ndili bwino ndithu. Kaya inu!

THE VERB: Whenever the subject is a noun, the verb still takes a pronoun prefix: Bambo ali kuti? Ana ali bwanji?

Since we have six classes of nouns, the pronoun-prefix must correspond to the class of the noun subject:

Sing. Pl.			
1 A-	A-	Mwana ali munyumba.	Katundu ali musitiro.
2 U-	I-	Mpeni uli pathebulo.	Mpando uli pakhomo.
3 Chi-	Zi-	Chingwe chili mudengu.	Chimanga chili munkhokwe.
4 I-	Zi-	Nyumba ili kuti?	Ndalama zili pampando.
5 Li-	A-	Khasu lili kumunda.	Thebulo lili munyumba.
6 U-	A-	Uta uli pankhokwe.	Ufa uli mudengu.

These verbal prefixes are called "Concordial Prefixes." Now we understand better the importance of identifying the class of every new noun. All the words (verbs or adjectives) which follow the noun, take a prefix which must agree with the class of that particular noun.

Go back to the vocabulary contained in the previous lesson, and build up a short sentence with every single noun (question and answer), first in the singular form, then the plural:

"Where is the man?... the tree?... the string... etc."  
 "Where are the people?... the trees?... etc."

- Who can untie the luggage? I don't want to cut the string.
- She has no husband, but she has children.
- What are you making, a chair or a table?
- I must stop the work, because I am not well.
- Why don't you buy some clothes? —Sorry, I have no money.
- You children, start the work quickly! What are you doing there?
- We cannot buy anything, because he does not want to open the store.
- Don't forget to repair the chairs: they are in front of the house.
- You are going to school, because you have money; but I have not.
- Don't play with the things (which) are on the table!
- Father is building a garner outside. But mother is in the garden.
- Where does he want to build the store? I don't know, but you know.
- I leave a little money on the table; you can buy some clothes.
- We children, we don't know (how) to make a table; but he does.
- Sell the maize, and little by little you (will) make -peza money.

Proverb: Pang'onopang'ono ndi mtolo.

Ulendo	journey, trip	-yenda	walk, travel
Mlendo	traveller, visitor	-lma	stop, stay
Msewu	road	-choka	go-away, leave
Mudzj	village	-bwera	come, come back
Nyanja	lake, sea	-fika	arrive
Phiri	hill, mountain	-dikira	wait, wait for
Dambo	marsh, swamp, river	-gwa	fall, collapse
Mkazi	woman, wife	-oneka	be visible

CONCORDIAL PREFIXES: To become familiar with the Concordial prefixes, let us make some more sentences:

1 A-	A-	Mlendo ali munyumba umo.	Mkazi ayenera kuchoka.
2 U-	I-	Msewu uli bwino.	Mudzj uli paphiri.
3 Chi-	ZI-	Nyanja ili kuti? Kaya!	Chinthu chili kugwa.
4 I-	ZI-	Chovala chili pachingwe.	Ndalama zili pampano.
5 Li-	A-	Phiri likoneka.	Dambo lili uko.
6 U-	A-	Ufa uli mudengu.	Uta uli pakhomo.

Now put the sentences in the negative form, remembering the general rule: prefix *si-* in front of a consonant; prefix *s-* in front of a vowel.

Mudzj suoneka chifukwa chamitengo.      Mkazi safuna kudikira.  
 Ndalama sizili pathebulo.                      Msewu supita kunyanja.  
 Akazi sadziwa kumanga nkhoekwe.          Alendo safuna kutima.

Kutali far :Kodi mukupita kutali? Nyanja ili kutali pang'ono.  
 far from... ndi: Kodi sitoro ili kutali ndi msewu?

pafupi near: Ana inu, bwerani pafupi! Ikani dengi pafupi!  
 near, close to... ndi: Sukulu ili pafupi ndi msewu.  
 nearly, about to... ku-: Mtengo uli pafupi kugwa (:ufuna kugwa)  
 Gwirani dengi msanga! Likufuna kugwa (:lili pafupi kugwa)

RELATIVE PRONOUN "who" or "which": -MENE. It takes the concordial prefix corresponding to the class of the noun:

Musaiwale kugulitsa chimanga chimene chili mudengu!  
 Muyenera kukonza mpando umene uli pakhomo.  
 Nyumba imene ili pafupi ndi msewu ilibe chitseko.  
 Mungathe kutenga zovala zimene zili pachingwe.  
 Musataye zinthu zimene zili mudengu umo!

Greetings — Kodi muli bwino?  
 —Inde, ndili bwino ndithu. Kaya innu?  
 —Ine ayi sindili bwino.  
 —Kedi! intonation (Koodi) "Really? Is that so?"  
 exclamation showing surprise.

## Expressions

Kodi mpeni agula bwanji? How much does the knife cost?  
 Tiye! pl. Tiyeni! Come along! Let us go! Mwana iwe, tiye kunyumba!

Mukufuna kupita kusitoro? Chabwino, tiyeni!

-li ndi ntchito be of some use: Usataye chingwe! Chili ndi ntchito!

-libe ntchito be of no use: Masu'ani chingwe chifukwa chillibe ntchito.

-bwera ndi come with, bring: Bwerani ndi mpando!

Dikirani pang'ono! a moment.

Mwana alibe chovala nothing to put on (-vala wear, put on)

-pita kuulendo go on a journey: -panga ulendo.

Tili paulendo be on a journey: Ali kuulendo means "he is not here"

Tili pantchito " " " "

Ali pasukulu " " " "

Usaime kutali! Bwera pafupi! Ndani ali kuyenda pamsewu?

Pepani, muyenera kudikira. Ana inu, chokani, pitani uko!

- The visitors are about to arrive. Prepare the house quickly!
- The road does not go to the hill but to the swamp.
- Let us go to the lake! — All-right, I am coming, wait a moment!
- The lake is not far, but it is not visible because of (cha) the hill.
- The village is close to the road, but the stores are far away.
- Don't leave the maize in the garner; because it is going to fall.
- You children, don't play on the road! Go quickly to the village!
- He will not arrive quickly at the lake because he walks slowly.
- The village is not visible because of (chifukwa cha) the trees.
- We have a house near the road, but it has no door.
- Are the clothes on the string? — No, they are in the basket.
- The men are building a school near the road. Where are the women?
- Leave the knife on the table; it is of no use.
- All-right, I will wait for the children. What are they doing?
- Why does the child not go to school? — He cannot walk. — Really?

Proverb: Mlendo ndi mame.

<b>Chakudya</b>	food	<b>-dya</b>	eat
<b>Madzi</b> 5 Pl.	water	<b>-mwa</b>	drink
<b>Nyama</b>	meat, game	<b>-phika</b>	cook
<b>Nsomba</b>	fish	<b>-pempha</b>	beg, ask for
<b>Msika</b>	market	<b>-chufuka</b>	be numerous, plenty
<b>Mowa</b>	beer	<b>-chepa</b>	be few, little
<b>Njala</b>	hunger, famine	<b>-tha</b>	be finished, be able; finish
<b>Ludzu</b>	thirst	<b>-kwanira</b>	be enough, sufficient amount to

**THERE IS:** *Pathebulo pali mpeni.* "There is a knife on the table."

*Pali* means "there is." It shows how a prepositions can also become the prefix of a verb. Inversion: *Pali mpeni pathebulo.*

**Kodi pali anthu pakhomu?**  
**Pamudzi pano pali njala.**

**Pampando pali chiyani?**  
**Pafupi ndi nyumba pali nkhekwe.**

**PALI** Whenever the prepositions *ku* or *mu* are found in the sentence or **KULI** suggested by the context, we must use the similar forms  
**MULI** *kuli* or *muli*:

**Ku** *Lilongwe kuli msika.*

**Mudengu muli ufa.**

**Kuli** *madzi kudambo.*

**Muli** *chakudya mudengu umo.*

**Kumunda uko** *kuli chimanga.*

**M'madzi umo** *muli nsomba.*

**PALIBE** In the negative form, the word takes the suffix *-be* which expresses

**KULIBE** negation. Here again the choice between the forms *palibe*, *kulibe*.

**MULIBE** *mulibe* depends on the context:

**Palibe** *chakudya pathebulo.*

**Palibe** *sukulu pamudzi pano.*

**Kumsika** *kulibe anthu.*

**Kumapiri** *kulibe midzi.*

**Munyumba umo** *mulibe anthu.*

**Mulibe** *chimanga munkhekwe umo.*

**—LIPO** This is a second construction for "there is"; it is used more particularly

**—LIKO** in answering a question and whenever the place has already been

**—LIMO** mentioned. But the prefix must agree with the class of the noun subject:

**Kodi pali** *sitiro pamudzi pano?*

**—Inde,** *ilipo.*

**Kodi kuli** *midzi kumapiri uko?*

**—Inde,** *iliko.*

**Kodi muli** *anthu munyumba umo?*

**—Inde,** *alimo.*

**Nyumba ilipo,** *koma ilibe chitseko.*

**Madzi alimo** *koma ali pafupi kutha.*

**Dengu ilipo,** *koma muli ufa.*

**Mowa ulipo,** *koma sukwanira.*

**Nkhokwe ilipo** *koma mulibe chimanga.*

**Ndalama zilipo,** *koma zichepa.*

**—LIPO** is the most common form; it can have different meanings

"there is": **Chakudya chilipo koma sichikwanira.**

"exist" **Kodi Mulungu alipo? Does God exist? Inde, alipo.**

"be present". **Kodi bambo alipo? —Iyayi, palibe.** be absent.

"be alive, in good health": **Muli bwanji? —Ndilipo.**

**Falibe kanthu!** It does not matter!

**—li ndi njala** be hungry: **Pepani, ife tili ndi njala.**

**—li ndi ludzu** be thirsty: **Mwana ali ndi ludzu. Kodi madzi alipo?**

**Chakudya** something to eat, food: **Tilibe chakudya.**

**Pamudzi pano** in "this" village. **Munyumba umo** in "that" house.

**IMPERATIVE:** Monosyllabic verbs take the prefix *i-* in the Imperative

**—dya!** **I-dyani!** **Ana inu musasewere, idyani msanga!**

**—mwa!** **I-mwani!** **Zikomo bambo, imwani madzi pang'ono, mowa ayi!**

**Msika ulipo,** *koma uli kutali. Musitiro umo muli chiyani?*

**—Pepani alendo,** *mukuchoka ndi njala —Iyayi, palibe kanthu!*

**Nyama ziliko,** *koma zili kutali kumapiri.*

**Munyumba umo** *muli alendo, koma ali pafupi kuchoka.*

**Kodi amayi alipo? —Iyayi, palibe.** **Ali kumunda.**

**Pepani, chakudya sichikwanira, chifukwa alendo achuluka.**

1. Is there any store on the road? — Yes, but it is far away.
2. There is a table in the house, but there are no chairs.
3. There is a tree in front of the house, but it is about to fall.
4. The table is (too) small; but the chairs are plenty.
5. What are you eating, meat or fish? Please don't drink any beer!
6. Sorry, you (will) not find any meat at the market.
7. Is there a basket outside? — Yes, but there is maize (in it).
8. She is really hungry, but she does not want to eat anything.
9. There is some water, but it is not enough. Go quickly to the marsh!
10. Look in that basket! Perhaps there is a little flour (in it).
11. There is nobody in this village. Men and women are in gardens.
12. I have something to eat, but I have nothing to put on.
13. You are thirsty? Come along, there is beer over there.
14. We are going to a beer (party). Wait! We (will) come back quickly.
15. The father and mother are at beer; but the children are hungry.

**Proverb: Madzi saiwala khwawa.**



Mulungu, Chauta	God	-konda	love, like
Tchalitchi	5 church	-thandiza	help
Mphunzitsi	teacher	-pemphera	pray
Mnyamata	boy, young man	-itana	call, invite
Mtsikana	girl	-patsa	give
Mfumu 1, 4	chief 5	-landira	receive
Msonkhan	meeting	-samala	take care of
Bani'a	family	-mvera	obey, believe, listen to

OBJECT PRONOUNS: There are infixes inserted between the pronoun prefix (or any other infix) and the stem of the verb.

1 -ndi-	me	Mphunzitsi aku-ndi-itana.	The teacher is calling me.
2 -ku-	you	Mphunzitsi aku-ku-itana	
3 -mu-	him	Mphunzitsi aku-mu-itana	
1 -ti-	us	Mphunzitsi aku-ti-itana	
2 -ka- -ni-	you	Mphunzitsi aku-ku-itana-ni	Note the suffix -ni
3 -wa-	them	Mphunzitsi aku-wa-itana	

In the third person singular, the **u** in **-mu-** is often dropped in front of a consonant: **-m- Pepani sindimdziwa**

Muyenera kumdikira.	Pepani, sindikupatsani kanthu.
Kodi sirundidziwa?	Ali ndi ana, koma sawasamala.
Sindingathe kukuthandiza.	Chifukwa chiyani simutipatsa moni? greet

HABIT When an action takes place regularly, we use the infix **-MA-**. This is a third form of the present tense, it expresses a habit. Note the difference between the three following sentences:

Kodi upita kusukulu? Are you going to school? Will you go...? future.  
 Kodi ukupita kusukulu? Are you going to school? meaning "now."  
 Kodi amapita kusukulu? Do you go to school? a habit.

Muphika chiyani?	Mumaphika chiyani?	Mukuphika chiyani?
Ndikuthandizani.	Ndikukuthandizani	Ndimakuthandizani

For a habit, in the negative form, the infix **-ma-** is dropped.  
 But monosyllabic verbs often take the infix **-ku-**:

Pamudzi pano ana sapita kusukulu. — Kodi!  
 Iye amamwa moŵa: koma ine sindikumwa. Nsomba sakudya, koma nyama.  
 Kamodzikamodzi rarely: Ndimapita kumudzi kamodzikamodzi.  
 Kawirikawiri often: Amandithandiza kawirikaŵiri.

Greetings: The plural of majesty is quite common, particularly in greetings: prefix **a-**

Meni abambo! — Zikomo amayi! — Kodi aphunzitsi alipo? the teacher  
 Moni a Phiri! a Banda, a Mbeŵe, a Mwale... clan names for men.  
 Zikomo a Naphiri! a Nabanda, a Nambewe,... clan names for women.

-NSO Suffix has various meanings according to the context:

"again"	:	Chitaninso! Ndikupitanso kuulendo.
"also"	:	Inunso bwerani! Ndimalima chimanga ndinso fodya.
"no more"	:	Safunanso kundithandiza. Sangathenso kuyenda. Musapitanso ku moŵa! Dengu lilibenso ntehit.

Pemphani, ndipo mulandira. Funani, ndipo mupeza.

Alendo akubwera; muyenera kuŵapatsa moni.

Kodi mphunzitsi ali ndi banja? — Iyayi, alibe.

Mkazi amapita ku tchalitchi, koma mwamuna sapita.

1. I love her very much; but she does not want me.
2. Have you a family? — Yes, but (my) wife is at home (at the village).
3. What are you doing on the road here? — I am waiting for the chief.
4. I cannot help you, because I have no money. Sorry!
5. Some visitors are coming; we must receive them well.
6. He likes beer very much. Don't give him money any more.
7. Is there a chief in this village? — Yes, there is.
8. I love father and mother, because they take care of me.
9. Why does she not go to school any more? — Because she likes to play.
10. The chief wants (to see) you. Why don't you obey him?
11. We like to pray, because God loves us and takes care of us.
12. The chiefs want to hold -panga a meeting in this village.
13. The boys who go to school are plenty, but the girls are few.
14. Does the chief invite you to the meeting very often?
15. You (wil) not receive anything, because you don't obey us.

Thupi	body	-uza	tell	
Mzimu	soul, spirit	-nena	say	
Mutu	head	-mva	hear, listen, feel	
Mtima	heart	-gona	lie down, sleep	
Chifuwa	chest, a cold	-dzuka	get up	
Mwendo	leg	miyendo	-khala	sit, stay, stand. live
Dzanja	hand	mania	-samba	wash oneself
Diso	eye	maso	-ti	say

**SUBJUNCTIVE** Instead of the Imperative, we may use the Subjunctive form (Note the last -e). It makes the order less peremptory:

**Medikire pang'ono!** (: Dikirani...). **Ubwere pafupi!** (:Bwera pafupi!).

This Subjunctive form becomes necessary whenever we have an object pronoun infix:

**Muwalandire bwino!** **Mwana ali kugwa. Mumgwire msanga!**  
**Mundigulitse nsomba!** **Ichi nehiyani? Mundiuze!**  
**Mutipatse ndalama pang'ono!** **Mumthandize kukonza chakudya!**

The Subjunctive usually expresses either an order, or a wish, an invitation to do something:

**Tiyeni titsegule chitseko!** Let us open the door!  
**Ndichite chiyani? What shall I do? Tipite kuti? Where shall we go?**  
**Zikemo, ndikuthandizeni!** Let me help you! **Ndikupatseni moni!**  
**Abwere msanga!** Let him come quickly! (not a permission, but an order)  
**Anyamata achoke!** Let the boys go away! they must leave.

In the negative form, we always find the infix -sa-:

**Ana asagone munyumba umo!** **Akazi asamwenso mowa!**

**KUTI** is a verb which means "to say"

**Makuti chiyani? (:Mukumena chiyani?). Mfumu akuti moni.**

**Pamuzi pano anthu amati muyenera kuchoka.**

The infinitive **kuti** is also found after many verbs, such as:

-uza, -nena, -mva, -dziwa, -ona...; then it can be considered as a conjunction meaning "...that...": It generally introduces a declaration or statement.

**Ine ndikuuzani kuti msonkhano ulipo. Timamva kuti simupemphera.**  
**Kodi simudzwa kuti iye ali kuulendo? Mayi akunena kuti madzi ali kutha.**  
**Musaiwale kuti iye timamva mowa. Ndimaena kuti nsomba simukudya.**

**KUTI** There are verbs such as -funa, -pempha, -uza... which may express an order or a wish; and then **kuti** is followed by the Subjunctive:

**Safana kuti ndichohe.** He does not want me to go away.  
**Ndikupemphani kuti muwathandize. Mumuuzwa kuti abwere msanga.**

Another meaning of **kuti** with the Subjunctive: "so that, in order that":  
**Tsekani pathomo kuti anthu asajike katundu m'nyumba so that they may not...**  
**Mundipatse chingwe kuti ndimange katundu msanga!**  
**Amayi amaphika mowa kuti apeze ndalama.**

**-gona** : **Usagone pakhomo pano, pita kunyumba!**  
**-gona tulo** : **Sindigona tulo, chifukwa ndikudikira alendo. sleep**  
**-li m'tulo** : **Sali kumva kanthu; ali m'tulo. be asleep**  
**-li maso** : **Kodi mwana ali m'tulo? — Iyayi, ali maso. be awake**

**-samba m'maso: Mumpatse madzi kuti asambe m'maso. wash one's face**  
**-mva mata** have a headache; **-mva chifuwa** have a cold, bronchitis;  
**mva diso** have a sore eye; **-mva n'ala** feel hungry;  
**Imvani!** Listen! **Sakumva** He does not hear; he is deaf.  
**Mumakhala kuti? Where do you live? stay. Khalani pamando! Sit...**  
**Khalani pans!** Sit down! **-yenda pans** go on foot, walk.  
**Pansi on the ground, on the floor: Ikani dengu pans!**  
underneath, below: **Pansi pathebulo pali dengu.**

1. Ask him for some money and he will give you some.
2. Look, we have no food! What shall we give him? (subj.)
3. She cannot walk because she feels (pain in her) legs.
4. Tell her not to cook fish but meat! Because I don't eat fish.
5. God exists. But we don't see him, because He has no body.
6. I am going. Good-bye! **Khalani bwino!** May God help you!
7. The basket should not stay on the floor, but on the chair.
8. (Where) do you feel (pain) **chiyani**, in the head or in the chest?
9. I don't want you to help him any more. Let him go home (village)!
10. Please visitors, sit on the chair! I will sit on the floor.
11. Are you listening? The visitors shall sleep in that house. (subj.)
12. Is the teacher present? Tell him that I want (to see) him!
13. Shall I invite him to the meeting? — No, because he likes beer.
14. Don't forget to wash m' (your) hands! Are you hungry.
15. What shall I give them, beer or water? — They don't drink beer.

**Proverb: Kanthu ndi khama.**

Nzeru	wisdom, intelligence	-phunzira	learn, study
Mawu Pl	words, speech	-phunzitsa	teach
Bukhu	book	-werenga	read, count
Kalata 4	letter 5	-lemba	write
Nkhani	story, news	-funsa	ask, question
Mlandu	case, dispute	-yankha	answer
Choono	truth	-mvetsa	understand
Ulesi	laziness	-lankhula	speak
Liti? When?	Dzulo yesterday	Kale in the past	formerly long ago
	Lero to-day	Tsopano now	
	Maŵa to-morrow	Kutsogolo in the future	

THE PAST The past tense is formed by inserting the infix **-NA-** between the pronoun-prefix and the stem of the verb:

Munafika liti? When did you arrive? Unaphunzira chiyani kusukulu?  
Ndinalandira kalata dzulo: Ndanj anasiya katundu pakhomo?

There is another infix **-DA-** more or less similar: see the difference  
Adapita kumudzi He went home (supposes that he did not turn back)  
Anapita kumudzi He went home (supposes that he is back) : more common.

If the verb has another infix (object-pronoun), the tense infix always comes first; this is a rule for all verbal infixes.

Ndani anakupatsani bukhu? Munampempha chiyani?  
Kodi unawathandiza pang'ono? Ndinamfunsa ndipo anandiyankha.  
Kodi amakuphunzitsanj bwino? Tilandira alendo ndipo tikuwadikira.

In the negative form, the last vowel changes into **-E**:

Sindinaŵerenge buku. Sanandipatse kanthu.  
Sanadyo kanthu dzulo. Moŵa sunakwanire, anthu anachuluka.

FUTURE This tense is formed by inserting the infix **-DZA-** between the pronoun-prefix and the stem of the verb,

Ndidzalembe kalata. I will write a letter. Tidzakuthandizani.  
Mudzandipatsa chiyani? Sindidzakupatsani kanthu.  
Sindidzawaitana; kumsankhano. Ndalama sizidzakwanira.

Remember that the ordinary Present tense often expresses a Future:  
Ino sindipita kumsankhano. Adapita kumudzi dzulo; abwera maŵa.  
Kodi sukulu atsegula liti? Musataye mtima! Ine ndikuthandizani.

—**KHALA** The verb **-li** has no Future, it never takes the infix **-dza-**; it has no Subjunctive either. So we must use another verb **-khala**.

Kutsogolo ire ndidzakhala mphunzitsi ndipo ndidzakuphunzitsani.  
Tidzakhala ndi ana ndipo tidzawasamala bwino.  
Msonkhano udzakhala liti? Kapena kutsogolo tidzakhala ndi njala.

Mulungu akhale nanu! (ndi inu) God be with you!  
Ana akakhale ndi n'ala! Muŵapatse chakudya!  
Sukulu ikakhale pafupi ndi msewu!  
Ndinamva kuti padzakhala msonkhano pamudzi pano.  
Mfumu amafuna kuti pamudzi pano pakhale sukulu.

The verb **-khala** sometimes means "stay away, not to go":

Iwe, unakhala kusukulu dzulo chifukwa chiyani? (sunapite kusukulu)  
Ife timapita kutchalitshi, koma iye amakhala kawirikawiri!

-chita ulesi be lazy: Ana inu, musamachite ulesi!

-li ndi mawu have something to say: Ife tilibe mawu.

-pempha nzeru ask for advice. -patsa nzeru give advice, a suggestion

**KWA** preposition is used instead of **Ku** when it is followed by a noun designating a person or a village: Kalafa ichokera kwa mfumu.  
Ndikupita (kumudzi) kwa Chimutu to Chimutu village.

1. I went to Chimutu village, but there was nobody.
2. Was there anything in the basket? — No, there was nothing.
3. He will ask you for money; but don't give him anything!
4. I won't write letters any more, because she does not answer.
5. She did not go to church, because she had a cold.
6. The girls are lazy; they don't put (their) heart in the work.
7. In Chimutu village, the boys who did not go to school are few.
8. The books which are on the table come from the teacher.
9. I cannot read letters any more because I have sore eyes.
10. Does he speak Chicheŵa well? Who teaches him?
11. When did you start learning Chicheŵa? Do you often read books?
12. Tell me the truth! Who wrote the letter which you received yesterday?
13. I did not count the money which you gave me yesterday.
14. Formerly he was a teacher; but now he does not teach any more.
15. The chiefs said that there will be a meeting here to-morrow.

Proverb: Safunsa anadya phula.

Nthawi	time, season	-loŵa	enter, go in, come in
Chaka	year, feast	-tuluka	go out, come out
Mwezi	month, moon	-kwera	go up, climb, ascend
Mlungu	week	-tsiku	come down, descend
Dzuŵa	sun	-weruka	leave work and go
Tsiku	day	-ŵala	shine
Mvula 4	rain	-tsogola	go in front
Msana	noon, back	-tsata	follow

Chaka chatha last year. Chaka chino this year. Chaka chamaŵa next year.  
Mwezi watha last month. Mwezi uno this month. Mwezi wamaŵa next month.  
Mlungu watha last week. Mlungu uno this week. Mlungu wamaŵa next week.

Masiku ano these days.

Nthawi yanji? At what time? Munafika nthawi yanji ku mudzi?

Munaweruka sukulu nthawi yanji?

(nthawi ya) m'maŵa in the morning Timaphunzira (nthawi ya) m'maŵa.  
(nthawi ya) masana at noon (10.00 to 3.00) Timaweruka masana.  
(nthawi ya) madzulo in the afternoon, evening Kodi mvula ibwera madzulo?  
(nthawi ya) usiku at night or early in the morning Mvula inagwa u ifu.

Usana ndi usiku day and night, also (msana, masana)

Dzuŵa lili kutuluka at sunrise: Tinaloŵa m'tchalitchi dzuŵa lili kutuluka.  
Dzuŵa lili pakati at 12.00 noon. Pakati in the middle (...lili panutu)  
Dzuŵa lili kuloŵa at sunset: Tinafika kumudzi dzuŵa lili kuloŵa.  
Nthawi ili bwanji? What time is it?

Mvula ili kugwa It is raining      Munali kuti? Masiku ano simuoneka.  
Kodi mvula ibwera madzulo?      Ana inu, musalowe m'nyumba umo.  
Tiyeni; dzuŵa lili pafupi kuloŵa.      Amayi ali kumva msana. — Pepani!  
Mvula imagwa kawirikawiri.      Chabwino, tsogolani! Ndikutsatani.  
Dzuŵa limaŵala kwambiri masana.      Inu anyamata, musakwere mumtengo!

THERE IS: Remember the verb -li is replaced by the verb -khala in the Future, for a habit, and in the Subjunctive:

Pali	Panali	Padzakhala	Pamakhala	Pakhale
Kuli	Kunali	Kudzakhala	Kumakhala	Kukhale
Muli	Munali	Mudzakhala	Mumakhala	Mukhale

Pamudzi pano pamakhala njala kawirikawiri.  
M'nyumba umo mumakhala katundu.

Greetings:—Moni anyamata!  
—Moninso atsikana!  
—Muli paulendo?  
—Kodi! Muli bwanji nanga?  
—Inenso ndili bwino.

—Zikomo!  
—Zimatha! (:Zikomo) women only  
—Ee! Tikupita, kumsika.  
—Tili bwino ndithu. Kaya inu?  
“Nanga”: Well, by the way

Adverbs: Here are some adverbs expressing the position of an object: they take as prefix one of the preposition pa, ku or mu.

Pamwamba (pa) on the top (of) : Pamwamba paphiri pali mtengo.  
Pansi (pa) at the bottom (of) : Pansi patebulo pali katundu under  
Panja (pa) outside : Ndinasiya katundu panja (:pa khomo)  
Pakati (pa) in the middle (of) : Pakati pa usiku mfumu anandiitana.  
Patsogolo in front, further on : Sitoro ili patsogolo.  
Pambuyo (pa) behind, after : Mwamuna ali patsogolo, mkazi pambuyo.

Mumayamba ntchito nthawi yanji? Timatuluka sukulu nthawi ya madzulo.  
Kunalibe mvula mwezi watha. Kumudzi kwa Chimutu kupali chaka dzulo.  
Padzakhala njala chaka chino. Tidzapanga msonkhano mlungu wamaŵa.  
Tiyeni, tikhale pansu pa mtengo! Anthufe timadya nthawi ya masana.  
Sanagone tulo usiku. Nyama sizioneka masana koma usiku.

- At what time do you start the work, in the morning or at noon?
- Last week, I did not go to church; I had a pain in the back.
- There won't be any meeting in this village this month.
- The rain started in the morning and stopped in the evening.
- You children, don't be lazy! Get up! Look, the sun is coming out.
- Is it going to rain?—I don't know. Perhaps in the afternoon.
- In this village there is a school; there was no teacher last year.
- Let us have a meeting in Chimutu village next week!
- The month is nearly finished and I did not write any letter.
- We will climb the hill in the morning and come down at noon.
- They should not stay outside. Open the door, let them come in!
- Take a basket and put the books at the bottom, the clothes on top.
- The children were walking behind the teacher.
- The chief wants the school to be in the middle of the village.
- Let the boys be in front, and the girls behind!

Proverb: Mlandu suola

Njira	path, way	-yendetsa	drive, ride
Galimoto	car	-nyamula	lift, carry
Njinga	bicycle	-nyamuka	rise up and go, leave
Ndege	airplane	-gunda	hit, bump into
Ngozi	accident	-thyoka	be broken, break
Chitsulo	iron	-ononga	be damaged, spoiled
Tchire 5	bush	-fa	die
Lamulo	law commandment	-sochera	go astray, get lost

**OBJECT PRONOUNS** These are infixes inserted in front of the stem of the verb. They must correspond to the class of the noun which they represent.

- |   |       |      |  |
|---|-------|------|--|
| 1 | -m'   | -wa- | Mphunzitsi ali kuti? Sindimuona. p. 18       |
| 2 | -u-   | -i-  | Mpando unathyoka, koma tinakonza dzulo       |
| 3 | -chi- | -zi- | M'dengu umo unali chingwe koma shadich'pera. |
| 4 | -i-   | -zi- | Muna'andira kalata dzulo. Adalimba ndani?    |
| 5 | -li-  | -wa- | Ndinam'patsa bukhu, koma analitaya panjira.  |
| 6 | -u-   | -wa- | Anapanga uta dzulo ndipo anausiya pakhomo.   |

Ana ambiri anakhala kusukulu miungu watha; muyenera kuwaitana. Mphunzitsi anakupatsani ndalama dzulo. Kodi munaziwerenga? Sindizakupatsaniso njinga chifu'wa simuisamala. Kwa chimutu kuli sukulu; koma analitsekwa chifukwa ana saoneka.

**RELATIVE** The object-pronoun "whom", "which" is the same word -mene as the subject-pronoun and takes the concordial prefix p. 14. Sometimes for more precision, the verb which follows takes the object-pronoun infix, more particularly when referring to persons.

Mnyamata amene munampeza pano dzulo anathyoka mwendo. Anthu amene munawaitana kuchaka sanabwere. Mtsikana amene munampatsa dengu, analisisa kumsika. Sindikumvetsa mawu amene munalemba pakalata. (munawalemba) Kodi titsataniso lero n'ira imene tinatsata dzulo? (tinatsata dzulo)

Amene 'the one who' or "whom" refers to munthu:

Amene alibe ndalawa sangathe kugula kanthu.

Amene ali ndi mawu anene! Amene ndinawaitana sanabwere.

Chimene "what" (pl. Zimene) refers to chinthu:

Sindikumva chimene muli kunena. Sadziwa chimene ali kuchita

Pepani, simudziwa zimene mphunzitsi anandiuza dzulo.

Tsik' imene when mafumu anapanga msonkhano, ine kunalibe. Nthawi imene when tinaweruka ntchito, mvula inayamba kugwa.

Pamene when : Pamene ndimakuphunzitsani, simuyenera kulankhula. Pamene ndinapita kumudzi, mvula inayamba kugwa.

Ngati whether : Sindidziwa ngati ali bwino masiku ano.  
if : Mwana asapito kusukulu ngati ali kumva chifuwa.  
Mungathe kupita kumudzi ngati mulibe mawu.

Musaiwale ku'nsa n'ira ngati simuidziwa; ndipo simudzasochera. Nthawi imene ngozi idaconeka happen, mfumu kunalibe; anali kumowa. Ndinamva kuti rupita kuulendo. Mnyamuka nthawi yanji? Sanayendetse bwino njinga: inalowa kutchire ndipo inagunda mtengo. Anazwa pan'inga ndipo anathyoka miyendo. Sathanso kuyenda.

Pamene muli kuyendetsa galimoto, simuyenera kumwa mowa. Iwo amakompa kuyenda pansu, koma ife timayenda panjira. Ngati simutsata bwino malamulo mudzapaza ngozi panjira. Kale anali ndi galimoto, koma linafa ndipo lilibenso ntchito. Bwerani, ndikunyamuleni panjira, kuti mufike msanga kumudzi.

1. She told me to take the basket; but I left it at the entrance.
2. The car which the chief bought last month does not run properly.
3. There was an accident here yesterday; the chief fell from a tree.
4. He broke (his) legs and died in the evening.
5. If you meet -pera an accident on the road, you must stop.
6. He drank much beer yesterday; and he slept in the bush.
7. Those who want to drive a car must know regulations well.
8. You children, don't play on the road! A car is coming.
9. Those who cannot go on foot can take -kweru the car.
10. If you don't ask the way, you will get lost.
11. Where were you when the accident happened? — I was sleeping.
12. When you went to the lake, did you travel by car or by plane?
13. He asked me: Do you know (how) to drive a car? I answered: Yes!
14. The car which bumped into the tree was damaged; but he repaired it.
15. I don't know how to drive a car; but I want to learn.

Proverb: Kugona pakati nkuyambirira.

Tambala	cent	-lipira	pay, reward
Malonda	sale, trade	-bwereka	borrow, lend
Kwacha	kwacha	-bweza	give back, send back
Thumba	bag, pocket	-ba	steal
Ngongole	debt	-ononga	damage, waste
Mphatso	gift	-pereka	offer
Chigayo	mill	-onjeza	add
Bodza	a lie	-tsala	remain, be left

NUMBERS Though more and more people use the English numerals, however we should know the Chicheŵa words, at least from one to ten.

- 1 M- A- The numerals take the Concordial prefix; except in the 1st class singular; -M instead of A. (p. 14)
- 2 U- I-
- 3 Chi- Zi- On the other hand, like any other adjectives, they always follow the noun which they qualify:
- 4 I- Zi-
- 5 Li- A- Mphunzitsi mmodzi, Msewu umodzi. Chinthu chimodzi.
- 6 U- A- Aphunzitsi awiri, Misewu iwiri, Zinthu ziwiri.

- 1 -modzi Dengu agula limodzi Kwacha limodzi. each
- 2 -wiri Amalandira maKwacha awiri pa tsiku, a day
- 3 -tatu M'galimoto munali anthu atatu ndipo awiri anafa,
- 4 -nayi Nyama zili ndi miyendo inayi.
- 5 -sanu Dzan'a bili ndi zala zisanu, fingers (Singular: Chala)

For the next numbers they say "5 and 1" "5 and 2", etc.

- 6 -sanu ndi -modzi Anagwira ntchito miyezi isanu ndi umodzi.
- 7 -sanu ndi -wiri Pamungu umodzi tiwerenga masiku asanu ndi awiri.
- 8 -sanu ndi -tatu Ndinagona masiku asanu ndi atatu kunyan'a.
- 9 -sanu ndi -nayi Mtsikana ali ndi zaka zisanu ndi zinayi.
- 10 Khumi Mulungu anapatsa anthu malamulo khumi.

Ten "a decade" is a noun of the fifth class: and then they say "10 and 1",

"10 and 2", etc.

- 11 Khumi ndi -modzi M'thumbba umo muli matambala khumi ndi limodzi.
- 12 Khumi ndi -wiri Pachaka chimodzi tiwerenga miyezi khumi ndi iwiri.
- 16 Khumi ndi -sanu ndi -modzi (or... kudzanso -modzi)
- 29 Makumi awiri 60 Makumi asanu ndi limodzi: : etc.
- 100 Makumi -khumi or Makumi okhaokha khumi.

-ngati? How many? This adjective also takes the Concordial prefix:  
Anakupatsani ndalama zingati? Muli ndi ana angati?  
Unandibwereka matambala angati? Muli ndi zaka zingati?

- Kangati? How often? Note the prefix 'ka': Mumadya kangati patsiku?  
Kamodzi once Ndinapita kamodzi kumodzi mwezi watha.  
Kawiri twice Ndinapita tanani kawiri, Loma simunabwere.  
Katatu 3 times... Kasanu ndi kawiri 7 times Kakhumi 10 times

- Pamodzi together Musaike nyama ndi nsomba pamodzi!  
Limodzi together Tiyezi, tipite limodzi kuchigayo!

Chimodzimodzi like, the same as, Dzulo kunali mvula. Leronso chimodzimodzi.  
-bwereka lend Munibwereke ndalama zisanu! Ndidzabweza mawa.  
borrow Ndinabwereka njinga kwa mphunzitsi.

Njinga agula ndalama zingati? Njinga agula bwanji?

Amene ali ndi banja akwanira asanu; amene alibe akwanira atatu.  
Anthu amene anafika kumsonkhano anakwanira makumi atatu.

Lie anyamata timagona m'nyumba imodzi, in the same room.  
Yankhani mmodzimodzi one after the other.  
Timayenda awiriawiri two by two.

Zoona! It is true, indeed.

Kodi ndi zocna? Is it true?

Bodza! It is a lie.

Akunena bodza: -chita bodza: -nama

-pereka (kwa): Pereka moni kwa aphunzitsi!; Patsani moni...

1. On the table here there are 2 books, one basket and 3 knives.
2. In that house there were 3 chairs, one table and one bag.
3. How many months are there in one year? — There are twelve.
4. How many years did you stay in Salisbury? ku Halale
5. There were 10t in the bag. I took 3t out. How much is left?

6. Father gave me 6t and mother added 2t. Now I have 8t.
7. He did not pay the debt which he left here last month.
8. The books cost K1.00 each. How many do you take?
9. The women go to the mill twice a week. They walk together.
10. There are 7 children who did not go to school yesterday.

11. If you borrow a bicycle take care of it and bring it back quickly.
12. How many fish did he steal? I don't know; I did not count them.
13. Give me 100t or K1.00; it is the same.
14. Don't put the fish and the meat in the same basket!
15. How often did you fall from the bicycle? — Four times.

Proverb: Khasu lobwereka silikhala kuthyoka.

## LESSON 13

## PERFECT TENSE

Moyo	health, life	-dwala	be sick
Matenda	sickness	-chira	recover, be cured
Mankhwala	remedy	-pweteka	hurt, cause pain
Malungo	fever	-tupa	swell, be swollen
Mphamvu	strength	-topa	be tired
Chironda	sore, wound	-pumula	rest, relax
Chipatala	hospital	-lawira	take leave, say good-by
Maliro	funeral	-mwalira	die

PERFECT TENSE suggests that the action has taken place recently and is finished: Ndamanga nyumba I have built a house.

- 1 Nda- It is characterized by the vowel -A- infix, with some modifications
- 2 Wa- in the pronoun-prefix (the vowel -I- is dropped).
- 3 Wa- Waononga ndalama zingati? have you spent, or, has he spent?
- 1 Ta- Ife tabwera ndi mawu. Taiwala kulawira mfumu.
- 2 Mwa- Kodi mwapweteka? Mwagona bwanji? Ndagona bwino.
- 3 A- Anatupa mutu ndipo patapita masiku atatu anamwalira.

There is no negative form; they just use the Past tense:  
Kodi mwapeteka mwendo?—Iyayi, sindinapweteke.

- 1 Wa- A- Mphunzitsi wamwalira. Ana anadwala kwambiri koma achira.
- 2 Wa- Ya- Mwezi watuluka. Milandu yatha; tiribenso mawu.
- 3 Cha- Za- Chitseko chagwa. Chimanga chaonongeka ndi mvula.
- 4 Ya- Za- Nkhokwe yagwa usiku. Ndalama zatsala pang'ono.
- 5 La- A- Dzuwa lalowa. Dzuwa lapita: tiyeni kumudzi!
- 6 Wa- A- Uta wathyoka. Ufa watha.

The last examples "the bow is broken," "the flour is finished", show that the Perfect tense is often used instead of the Present, in verbs which express a situation or condition resulting from something which has happened: "the bow has broken..."

Dengu lichepa will be too small. ...lachepa is too small (post factum)  
Ndalama zikwanira will be enough ...zakwanira is enough.  
Ndalama zinalipo khumi; ndachotsa zisanu; zatsala zisanu.

AGO: Kwapita... : Munafika ku Malaŵi kwapita zaka zingati?  
Papita... : Ndinayamba kuphunzitsa papita miyezi itatu.  
Matenda anamuyamba kwapita milungu inayi.

AFTER: Patapita... : Anatupa mutu ndipo patapita masiku atatu anamwalira.  
Ndidzakuyankhani patapita milungu iwiri.

Creetings Mwagona bwanji?: Mwadzuka bwanji? — Ndadzuka.  
Mwayenda bwanji?

Mwatandala bwanji?: Mwaswera bwanji?  
Kumudzi mwasiya kuli bwanji?

-li moyo be alive, in good health -li (ndi) moyo  
-pweteka cause pain: Mutu ukundipweteka. Kulima kumapweteka msana.

hurt somebody: Mwandipweteka, Ndani wakupweteka?  
hurt oneself : Kodi mwapweteka? Ndapweteka dzan'a.  
pain (infinitive used as a noun) :Mukumva kupweteka?

-tupa : Ndatupa mwendo My leg is swollen. Note the similar expressions.  
Wapweteka dzan'a. Mwana wathyoka miyendo.

-dwa'a : Akudwala ndani? akudwala chiyani? : Akumva chiyani?

Matenda sickness: Ali kudwala matenda. Matenda anamuyamba bwanji?  
sick person: Kwa Chimutu kuli matenda. Anapita kumatenda. Matenda  
ali m'nyumba umu.

Maliro funeral : Ndinapita kumaliro. Ika maliro: -chotsa maliro. bury  
dead person : Maliro ali umu. Muika maliro nthawi yansi?  
Masiku onse every day : Anapita ku mowa masiku onse.  
Nthawi zonse always : Kodi dzuwa limawala nthawi zonse?  
Nthawi zina sometimes : Nthawi zina ndimamva malungo.

1. Have you done what I told you? — Sorry, I have forgotten.
2. Where does he feel pain, in the head, the back or the chest?
3. He is alive but (his) wife died five years ago.
4. I will give you a remedy and you won't feel pain any more.
5. (My) leg is swollen and causes me much pain. I cannot walk.
6. Sorry, we have got lost. Let us follow the way he told us!
7. I have received a letter, but I don't know who wrote it.
8. You boys don't be lazy! Get up quickly! The sun is out.
9. There were four chairs but one is broken; there remain three.
10. If you are tired, have a rest! Don't stay in the sun!
11. I had five children: two are alive, but three died last year.
12. He often has a fever: now he has no strength any more.
13. She became sick two months ago: I don't know if she will recover.
14. The chief has died at night: we will make the burial in the evening.
15. He went to the hospital 2 weeks ago and came back home after 5 days.

Proverb: Mwana wa kaya sachira.

Moto	fire	-sonkha moto	make a fire
Mphika 2	cooking-pot	-tsira = -thira	pour
Nsima	porridge	-tsuka	clean, wash
Mbale	plate, dish	-pysa (= -psa)	be cooked, ripe, burnt
Ndiwo	relish	-otcha	roast, burn
Mafuta	oil fat	-kazinga	fry
Mchere	salt	-lawā	taste
Phala	soft porridge or beer	-khuta	be satisfied

**DIMINUTIVE** The prefix **Ka-** (pl. **Ti-**) joined to a noun means that the object is small. It can be considered as a new class of nouns; all the words (verb or adjectives) which follow take a prefix which corresponds to this new class.

Kamwana small child	Pl. <b>Tiana</b>	<b>Kansomba</b> Pl.	<b>Tinsomba</b>
<b>Kamtengo</b>	<b>Timitengo</b>	<b>Kabukhu</b>	<b>Timabuku</b>
<b>Kachirenda</b>	<b>Tizironda</b>	<b>Kauta</b>	<b>Timauta</b>

<b>Kamtsikana</b> kakupita kusukulu.	<b>Kampando</b> kathyoka.
<b>Tinsomba</b> timakhala m'madzi.	<b>Timitengo</b> taonongeka ndi moto
<b>Ndagula</b> kabukhu kamodzi.	<b>Mphunzi</b> ali ndi tiana tiwiri.
<b>Kambale</b> kamodzi kali pathebulo.	<b>Ndalemba</b> timakalata tiwiri.

**INFINITIVE** It is sometimes used as a noun and can be considered as another class with the prefix **Ku-**:

**Kulima** chimanga kamapweteka msana. **Kodi mukumva** kupweteka?  
**Kuwerenga** mabuku kamatipatsa nzeru. **Kuphunzira** sikukwanira.  
**Kumakhuta** mowa maiku onse kumaononga mabanja.

**PREPOSITIONS** Giving the translation of "there is" p. 16 we have discovered that the preposition **Fa Ku Mu** can become the prefix of the verb which follows; not only the verb **-ii**, but even others; and adjectives as well.

**Fa** : Pamudzi pano padaoneka ngozi papita masiku asanu.  
 Pamsewu pano pamapita magalimoto tsiku ndi tsiku.  
**Ku** : Kwa Chimutu kudagwa maliro katatu kwapita masiku anayi.  
 Kuchigayo sikupita anthu masiku ano chifukwa kulibe chimanga.  
**Mu** : Munyumba umo mumagona anthu angati? — Ayi, simugona anthu.  
 M'galimoto mwalowa anyamata angati?

So, from now on, we will mention these five additional classes.

Dimin.	<b>Ka-</b>	pl.	<b>Ti-</b>	Infin.	<b>Ku-</b>	Locatives	<b>Fa-</b>	<b>Ku-</b>	<b>Mu-</b>
Perfect	<b>Ka-</b>		<b>Ta-</b>		<b>kwa-</b>		<b>Fa-</b>	<b>Kwa-</b>	<b>Mwa-</b>

Greetings To show more respect, they sometimes use the third person plural pronoun instead of the second:

- Zikomo amfumu, akhale pa mpando! (: Mukhale pa mpando!)
- Wa wa! (: Zikomo!) or clapping of hands.
- Moni! It is only when the guest is seated that greetings start.
- Zikomo! When shaking hands, Moni is not necessary.
- Ali bwanji nanga? (: Muli bwanji?) "Nanga" well, by the way
- Ine ndili gwa! Kaya iwo? (: Kaya inu?) "gwa" firm, strong
- Inenso ndili nawo (: ndili moyo)

...Yani? Whom? This object pronoun always follows the verb:

<b>Mukudikira</b> yani?	<b>Akufuna</b> yani?
<b>Mumakhala</b> kwa yani?	<b>Munali</b> kuyenda ndi yani pamseu?

**Kodi mwakhuta?** (: mwakwana) Have you had enough?

**Mfumu wakhuta mowa.** is drunk

**-psya** be cooked, ready **Ndiwo zapsya.** **Ulendo wapsya!** (also **-psa**)  
 be ripe **Zipatso sizinapsye** the fruits are not ripe.

burn **Nkhokwe ili kupsya** is in flame. **Katundu anapsya.**

**Anagwa pamoto ndipo anapsya mwendo** burned his leg.

**-otcha** roast **Tikuotcha nyama.** **-tcha** nyumba, **tchire**, **udzu** burn, put fire to  
**-psya mtima** be angry; **-taya mtima** lose heart, be discouraged.

1. Wash the wound every day and you will be all-right next week.
2. We eat meat from time to time, but we don't eat fish.
3. I like to read books in the evening; I don't find time at noon.
4. Have you poured any salt in the relish? — Sorry, I have forgotten.
5. Pour some water in the plate so that I may wash (my) hands!
6. Nobody will sleep in that house because there is no fire in (it).
7. Is the relish finished? — No, there is some left.
8. Take the small plate which is in that basket!
9. Have you washed the dishes? Where are they? How many are they?
10. How is the sick man matenda? — He is a bit better.
11. I am hungry to-day. — Wait a moment! The relish is not ready.
12. There is some oil left; I will fry the meat. Have you made a fire?
13. The chief got drunk yesterday; he slept in the bush.
14. When the mother was at the river, the children played with the fire.
15. One child burned (his) leg; and after three days he died.

Proverb: **Pepani sapoletsa chironda.**



Dziko pl. Maiko	country	-soŵa	lack, need, be lost
Mzungu	a European	-tuma	send somebody
Mmwenye	an Indian	-timiza	send something
Msilikali	soldier	-menya	beat, strike
Mfuti	gun, rifle	-pha	kill
Nkhondo	war, fight	-bruta	annoy, trouble
Ndewu	quarrel, fight	-nyoza	despise
Mtendere	peace	-cheza	converse, chat

**POSSESSION** Nyumba ya mphunzitsi : the house of the teacher. What corresponds to the preposition "of" is the Qualifying particle **ya** inserted between the two nouns. It follows the class of the object possessed:

- 1 Wa A Mwana wa mfumu wamwalira usiku.
  - 2 Wa Ya Msonkhano wa aphunzitsi udzakhala mzungu wamawa.
  - 3 Cha Za Chipatala cha Amwenye chiji pafupi ndi msewu.
  - 4 Ya Za Njinga ya mnyamata yaonongeka.
  - 5 La A Galimoto la mzungu linagunda mtengo.
  - 6 Wa A Ufa wa mayi unali mdzengu umo.
- D** Ka Ta Kampando ka mwana kathyoka.
- I** Kwa K lankhula kwa mkazi kunandipweteka mtima.
- Pa Famudzi pa Chimutu panali mowa dzulo. (Pamudzi wa...)
- Kwa Kunyumba kwa mfumu kulibe anthu. (Kunyumba ya...)
- Mwa Mumtima mwa mphunzitsi mulibe mtendere (: Mumtima wa...)

**POSSESSIVES** consist of a stem corresponding to each person and the Qualifying particle joined as prefix:

- |        |          |   |
|--------|----------|---|
| 1 -nga | my, mine | Mayi manga palibe. Ndikubwerekani njinga yanga.   |
| 2 -ko  | your     | Tate wako ali kuti? Wataya kuti chovala chako?    |
| 3 -ke  | his, her | Mkazi wake anapita kumudzi. Sindikumva mawu ake.  |
| 1 -thu | our      | Mfumu wathu akudwala. Thumba lathu liehepa.       |
| 2 -nu  | your     | Dean'a lanu latupa. Katundu wanu wasowa.          |
| 3 -o   | their    | Msonkhano wao unatha dzulo. Chigayo chao chidafa. |

Reduplication: the Possessive is sometimes repeated twice to reinforce the idea of possession: Take your "own" hoe!

Tengani khasu lanulaan! Tidzapanga msonkhano wathuwathu.  
Mfumu ali ndi dziko laolao. Muyenera kulemba kalata yanuyanu.  
Timakhala m'nyumba imodzi; koma iye ali ndi nkhoŵe ya key-ke.

The prepositions **Pa Ku Mu** often take the place of the Qualifying prefix in Possessives and other Adjectives:

**Pa** : Famutu pake pali chironda (: Pa mutu wake...)  
Pakhomo panga palibe nkhoŵe in front of my house.  
Fadziko pathu pano pali njala chaka chino.

**Kwa** : Kunyumba kwathu kwabwera alendo.  
Kudziko kwanu anthu amalima chiyani?  
Kumudzi kwao kudagwa maliro.

**Mwa** : M'thumba mwanga mulibe kanthu.  
M'galimoto mwanu mulowa anthu angati?

**HOME** : Speaking about their home, their village, the people always use the plural form: "our" village, and not "my" village; the chief is the only man who says "my" village.

**Kwathu** : Ndinapita kwathu kwapita masiku khumi. (: kumudzi kwathu)  
**Kwanu** : Mungathe kupita kwanu ngati mulibe mawu. (: kumudzi kwanu)  
**Kwao** : Mkazi wake anapita kwao dzulo. (: kumudzi kwao)

The chief will say: Mudzi wanga uli pafupi ndi msewu.  
-soŵa : lack, need; Ngati musowa kanthu mudiuze!  
be missing, lost (perfect): Bukhu limodzi lasowa.

-chita ndewu make a quarrel.

1. The teacher's feast will take place next week.
2. Follow God's commandments and you will have life!
3. God's peace be on the country of Malawi and its people!
4. Who stole the girl's luggage? It was in the store yesterday.
5. There was a chiefs' meeting at Chimutu three weeks ago.
6. My book is on the table, but yours is in the basket.
7. Where have you put your plate? Have you left it at the teacher's?
8. Don't leave your gun in the hands of the children!
9. The Indian's children speak Chicheŵa well. What about you?
10. If your car does not run properly, you can borrow mine.
11. The soldier has forgotten his gun; I have found it in my house.
12. With whom do you want to have a talk, with me or with him?
13. In their house there is a quarrel every day in the evening.
14. You boys, don't despise any more the chief's orders!
15. What is there in your hands? — There is nothing.

Proverb: Chapitachapita dazi lilibe mankhwala.

Galu 1	dog	-luma	bite
Ng'ombe	cattle, cow	-pirikiitsa	chase away
Tambala 1	cock	-londa	watch
Mbuzi	goat	-thawa	run away
Nkhumba	pig	-yesa	try, guess, measure
Nkhuku	fowl, hen	-leptera	fail
Dzira pl. mazira	egg	-fulumira	hurry, hasten
Mehira	tail	cheawa	be late

**ADJECTIVES** Mwana waulesi "a lazy child", a child of laziness. This example shows how the formation of adjectives follows the same rule as the notion of possession:

1	Wa	A	Mtsikana wamphamvu.	Mpando wachitsulo.
2	Wa	Ya	Nthawi yamvula.	Nyama yankhumba.
3	Cha	Za	Chaka chamawa.	Munthu wandewu.
4	Ya	Za	Madi amoto hot.	Dzani lamanzere left
5	La	A	Dzani lamanja right.	Madzi amchere.
6	Wa	A	Tifa wachimanga.	Kambuzi pamalonda for sale.
D	Ka	Ta	Kamwana kanzeru.	Ninga yamoto motorcycle.

As a rule, the Qualifying particle is joined to the following noun or adverb as a prefix, unless it expresses the idea of possession or "concerning":

-mbiri	many	: Anaitana anthu ambiri.	Ndaononga ndalama zambiri.
-kale	old	: Nyumba yakale inagwa.	Mundibwereke bukhu lakale!
-tsopano	new	: Tsatani msen watsopano.	Anapanga lamulo latsopano.
-bwino	good	: Anamanga nyumba yabwino.	Mfumu anali munthu wabwino.

chabe worthless Anaphika ndiwo zachabe. Anagula niinga yachabe.

Whenever we have the idea of origin, direction or location, the preposition pa ku or mu follows the Qualifying particle.

Anthu a ku Malaŵi.	Nyama za kutchire.	Chakudya cha paulendo.
Ulendo wa pandenge.	Njira ya kudambo.	Chitseko cha pakhomo.

—**ANJI?** Suffix: Joined to a verb, it is a pronoun meaning "what...?"  
Akufunanji? (:Akufuna chiyani?). Munadyanji dzulo?

Joined to the Qualifying prefix, it is an Adjective meaning "What...?" with reference to the nature, not the quality:

Munafika nthawi yanji kumudzi? Amagwira ntebete yanji ku Lilongwe?  
Mwagula nyama yanji, yang'ombe kapena yankhumba?

Za "about" The particle refers to the noun Zinthu:

Ife tikufuna kudziwa za msonkhano wanu: Kodi unayenda bwino?  
Mfumu anafunsa za ngozi imene idaoneka kwa Chimutu dzulo.  
Tsiku ndi tsiku amatiphunzitsa za Mulungu.

Chi- Prefix: sometimes indicates the characteristics of a tribe or community (manners, customs or language):

Chicheŵa	language of the Acheŵa; Chingoni etc.
Chizungu	language or manners of Europeans. Chingerezi English.
Chikhristu	Christian way of life. Chinasala Islam.

If we add the Qualifying prefix, it becomes an adjective:

Mankhwalā achimwenye.	Munthu wachilendo	Nzeru zachikhristu.
Zobvala zachikazi.	Mawu achikunja.	Galu wachizungu.

We find the same construction wachi- in the Ordinals.

Mlungu wachimodzi first	Mwana wachiwiri second
-------------------------	------------------------

THE WEEK: Lolemba Monday	(this is the first day of the week)
Lachiwiri Tuesday	Lachisanu Friday
Lachitatu Wednesday	Loweruka Saturday
Lachinal Thursday	Lamulungu Sunday

- In war time the soldiers walk with guns. One gun is missing.
- Many people don't send their children to school; do you know why?
- He had two wives formerly; but the second one died 2 years ago.
- The teacher's feast will take place next week on Saturday.
- I have heard that you have bought a new car. How much did it cost?
- Let me give you a good remedy! You won't feel fever any more.
- There are often quarrels in the village because of beer.
- What meat do you prefer -konda, chicken or beef? Please, tell me!
- I tried to repair the old bicycle, but I failed.
- You children, don't run away! My dog does not bite.
- Sorry, you are (too) late. Our meeting is over. Where were you?
- He was a boy good-for-nothing; I chased him away on Wednesday.
- These days, at the market, there are many things for sale.
- We work every day; but on Sunday we have a rest. We go to church.
- What is the price of the eggs? — 5t. each. — Are they good?

Proverb: Tsobola wakale sawawa.

Ukwati	wedding, marriage	-kwatira	marry
Bwenzi 5	friend 5	-kwatiwa	be married to ndi-
Mbale 1	brother, sister (same sex)	-bala	give birth; produce
Mlongo	sister, brother (opposite sex)	-badwa	be born
Mkulu	elder (brother)	-kula	grow up, be big
Mng'ono	younger brother	-kalamba	be old, grow old
Dzina	name pl. Maina	-tchula	pronounce, call
Mwini	owner pl. Eni	-lemekeza	honour, respect

TO BE: The verb -ji is used to show the position of an object or to attribute a quality: Ali kuti? Ali mtsikana wanzeru.

NDI But when we want to identify a person or an object, or to express the idea of possession, we must use the word ndi "is; are". It can also be found in the attribution of a quality.

Munthu amene waima pamseu ndi mfumu wathu.  
 Bul'u limene liri patebulo ndi langa.  
 Katundu ndi wanga, koma njinga ndi ya mphunzitsi.  
 Kodi mfuti imene ili m'umbamu ndi yanu?  
 Chigayo changa ndi chatsopano (: chili chatsopano).

SI "is not; are not" is the corresponding form expressing a negation:

Amene wakuitanani ku msonkhano si mphunzitsi koma mfumu.  
 Galimoto limene laonongeka si langa; ndi la bwenzi langa.  
 Njinga yanga si yatsopano, ndi yakale. (: ...sili yatsopano...).

Ndine	It is I	Mfumu pano ndine! Ndine amene ndakuitanani.
Ndiwe	It is you	Kodi ndiwe unaba buku langa? — Iai, si ine.
Ndiye	It is he	Mwana wa mfumu ndiye adapha galu wathu.
Ndife	It is we	Chigayo chimene chili mumseu eni ake ndife.
Ndinu	It is you	Ndapeza katundu panjira; kodi mwini wake ndinu?
Ndiwo	It is they	Amuna anga ndiwo (amene) adayamba ndewu.

Dzina lanu ndizu yani? What is your name? : Dzina lanu ndani?  
 Dzina langa ndine Jemusi. Bambo wanga dzina lake ndi Semu.  
 Kodi phiri liri uko dzina lake ndi chiyani? for objects...  
 Mtengo umene uli pakhomu, dzina lake mumati chiyani?

Uje, Ujeni so-and-so Mai wanga dzina lake ndi Ujeni...ndaiwala pang'ono.  
 Nsamba imene ntagula lero dzina lake ndi ujeni...  
 Mwitane aUje ndi aUje; ndikuwafuna. Call X...andY...

Mwini pl. Eni "owner": the Concordial particle is often dropped:  
 Mwini (wa) sitoro ndani? Kodi sitoro mwini wake ndani?  
 Katundu ali m'nyumba umo mwini wake ndine. Note inversion.  
 Ngati mumafuna kudziwa, funsani mwini wake the person concerned.  
 Za mwini things belonging to others: Waononga zinthu za mwini.  
 Aratenga mkazi wa mwini. Musatenge kanthu ngati mwini wake palibe.

Whose Relative pronoun -mene: Note the special construction:  
 Mfumu anaitana anthu amene ana a sapita kusukulu.  
 Mnyamata amene njinga yake ili pakhomu ndi mng'ono wanga.  
 Anthu amene munkhokwe mwao mulibe chimanga adzamva njala.

Whose? Interrogative pronoun yani follows the Qualifying particle:

Mkulu wanu anakwatira mwana wa yani? Mwabwerekela njinga ya yani?  
 Munakwera galimoto la yani? Khasu limene liri pano ndi la yani?  
 (Kamudzi) kwana ndi kwa yani? What is the name of your village?  
 Anakwatira pamudzi pa yani? Pamudzi pano ndi pa yani?

Chabe "just": Mukupita kuti? — Kuyenda chabe.  
 "only": Ndikufuna kumwa pang'ono kulawa chabe.  
 "nothing": Musataye nthawi pachabe.

- The wedding-feast will be on Saturday; I have invited many people.
- I had 3 workers; but two ran away last night. I don't know why.
- You have a foreign name; how do you pronounce it?
- The chief's wife was sick for two weeks and died on Thursday.
- My sister's child was born last month; his name is Jimu.
- If you want a school here, ask the chief, the owner of the land.
- Take care of the books; they are not yours, they belong to me.
- The hens belong to my elder brother, but the cock is mine.
- What is the name of your (girl) friend? In what village does she live?
- There was a burial in my village on Tuesday, but I was absent.
- In whose car did you travel when you went to the lake last week?
- I have one brother and two sisters; I was born eight years ago.
- What is the name of the animal which you killed? — It is...
- The new plate which is on the table is not mine; is it yours?
- Our teacher is a good man; but his wife is lazy.

Proverb: Pano ndi pathu anagona ndi njala.

<b>Chifundo</b>	kindness, mercy, pity	<b>-seka</b>	laugh, laugh at
<b>Chipongwe</b>	insolence	<b>-lira</b>	cry; weep...misozi tears
<b>Ulemu</b>	honour, respect	<b>-kondwa</b>	be happy
<b>Chisoni</b>	sorrow, sadness	<b>-kwiya</b>	be angry
<b>Manyazi</b>	shame, shyness	<b>-dandaula</b>	complain
<b>Mantha</b>	fear	<b>-thokoza</b>	thank
<b>Mphongo</b>	male	<b>-kumbukira</b>	remember
<b>Mnzanga</b>	my companion	<b>-bvutika</b>	worry; be annoyed; sick

Possessives always follow the noun and have priority on any other adjective:

**Mundibwereke njinga yanu yakale!**

**Mwaika kuti zovala zanu zatsopano? Ana ake awiri anafa.**

<b>Mnzanga</b>	is a special noun made of the stem <b>mnz-</b> and the possessive. "your companion". It can also be used as an adjective:
<b>Mnzako</b>	"his companion", <b>Ndinali kucheza ndi anyamata anzanga.</b>
<b>Mnzake</b>	"our..." Speaking of a pair of objects, it means "the other":
<b>Mnzathu</b>	"your..." <b>Ndapeza mbale imodzi; koma inzake yasowa.</b>
<b>Mnzano</b>	"their..." <b>Diso limodzi latupa, koma lizake lili bwino.</b>

**SPECIAL ADJECTIVES** There are six adjectives which require a double prefix: Qualifying **wa-** and Concordial **m-**:

1	<b>Wa- m-</b> (A) <b>A-</b>	<b>-kazi</b> female	<b>Munthu wamkazi; Anthu aakazi.</b>
2	<b>Wa- u-</b> <b>Ya- i-</b>	<b>-wisi</b> green; fresh	<b>Mtengo wauwisi; Udzu wauwisi.</b>
3	<b>Cha- chi-</b> <b>Za- zi-</b>	<b>-tali</b> tall, long	<b>Chingwe chachitali; Mwana wamtali.</b>
4	<b>Ya- i-</b> <b>Za- zi-</b>	<b>-fupi</b> short, small	<b>Munthu wamfupi; Mchira waufupi.</b>
5	<b>La- li-</b> (A) <b>A-</b>	<b>-kulu</b> big, great	<b>Nyumba yaikulu; Mlandu waukulu.</b>
6	<b>Wa- u-</b> (A) <b>A-</b>	<b>-ng'ono</b> small	<b>Mbale yaing'ono; Dzira laling'ono.</b>
<b>D</b>	<b>Ka- ka-</b> <b>Ta- ti-</b>		<b>Kamwana kakang'ono; Tinsomba tating'ono</b>
	<b>Kwa- ku-</b>		<b>Anadwala kwakukulu; Ndinammenya kwakukulu.</b>

**Mwana wanga wamkazi** my daughter. **Ndinakwatira mwana wa mfumu.**  
**Ali ndi ana asanu; amphongo anayi, wamkazi mmodzi. (: aamuna anayi)**  
**Kodi mwana wake ndi wamkazi kapena wamwamuna (: wamphongo)?**  
**Mwana wake wachimodzi anali wammuna (: wamwamuna : wamphongo).**  
**Galu wamphongo; Galu wamkazi. Ng'ombe yamphongo; ng'ombe yakazi.**

**-chita mantha** be afraid                      **-chita manyazi** be shy, ashamed  
**-chita chipongwe** be insolent              **-chita ulemu** be polite, show respect  
**-chita chifundo** be kind, charitable, have pity, mercy.

Until **Mpaka : Ndinacheza ndi mfumu mpaka usiku.**  
**Ndinafika kutali mpaka kunyanja.**

**Kufikira : Ndikuthandizani kufikira tsiku lachisanu.**  
**Tidzakhala limodzi kufikira kufa.**

**Kuchokera... mpaka from... till (distance): Kuchokera... kufikira...**  
**Yendetsani galimoto kuchokera pano mpaka uko!**

**Kuyambira... mpaka from... till (period): Kuyambira... kufikira...**  
**Timagwira ntchito kuyambira lolemba mpaka loweruka.**  
**Amatiphunzitsa kuyambira m'mawa kufikira madzulo.**

Time **Pa nthawi ya nkondo munali kuti? During the war...**  
**Anadwala nthawi yaikulu (: yaitali) bwanji? How long...?**

Sabata week: **Sabata yatha; sabata ino; sabata yamawa.**

**Kwapita sabata zingati? Anamwalira patapita sabata ziwiri.**  
**Tsiku lasabata Sunday; Tsiku lachiweru Saturday.**

**Dzuwa lili bwanji? : Dzuwa lili pati? : Nthawi ili bwanji?**

**Dzana** day before yesterday.              **Usiku** walero last night.

**Mkucha** day after to-morrow.              **Mlungu** wamkucha

**Mtondo** day after mkucha.              **M'mawa** mwake the next day.

1. My friend is a short boy; but his father was tall.
2. There will be a great feast on the day of our wedding.
3. His sister had a child yesterday. — Is it a boy or a girl?
4. He is a kind person; he likes to help his companions very often.
5. Her sister does not speak; she is shy or afraid.
6. Our new teacher's name is... Sorry, I have forgotten.
7. In the big plate there is porridge, and in the small one relish.
8. Formerly our chief was a strong man; but now he is old.
9. My elder brother is complaining because his wife went home.
10. She came with a large basket; but there was nothing in it.
11. Do you remember the name of the child whose father died last week?
12. If I fail, don't laugh at me! Why are you afraid?
13. I have been waiting a long time, from noon till the evening.
14. Her brother married the chief's daughter two months ago.
15. Don't worry if your goat is missing! Why are you crying?

**Proverb: Chaona mnzako chapita, mawa chiona iwe.**

Njerwa	brick	-umba	mould, make (bricks)
Dothi	soil, earth	-fewa	be soft
Thope	mud	-uma	be hard, dry up
Mwala	stone	-sweka	be broken into pieces
Mchenga	sand	-ponda	tread, trample
Dzenje	hole, pit maenje	-kumba	dig in the ground
Chulu	ant-hill	-lambula	clean by hoeing
Mmisiri	skilled worker	-tsiriza	finish: -maliza

VERBAL ADJECTIVES are formed by adding the Qualifying prefix to the Infinitive, if the verb is monosyllabic:

Munthu wakuba a thief	Galu wakufa a dead dog
Ndalama zakuba stolen money	Ndiwo zakupsa
Madzi akumwa; Mpeni wakuthwa sharp;	Zobvala zakuthaitha worn out.

If the verb has more than one syllable, the contracted form with O sound is preferable: waku- becomes wo-; caku- cc- etc.

1	Wo-	O-	Mtsikana wokwatiwa	Anthu odwala
2	Wo-	Yo-	Mtengo wouma	Milandu yovuta
3	Cho-	Zo-	Chimanga chokazinga	Zinthu zebwerekka
4	Yo-	Zo-	Nyama yootcha	Mbale zosweka
5	Lo-	O-	Tsiku lomaliza	Mazira ophika
6	Wo-	O-	Uta wothyoka	Maulendo ochuluka
D	Ko-	To-	Kanyama koluma	Timiyala tochepa
I	Ko-		Kuphuzira chinyanja ndi kovuta. Kuwala kwache ndi kochepa.	
	Po-		Pakhomo ndi potseka.	Tidzasowa polima.
	Ko-		Kudambo ndi kozizira cold.	Akusowa kopita.
	Mo-		Munyumba umo ndi mozizira. Mu mphika umo ndi mosatsuka.	

The negation is expressed by the infix -sa- for all verbs:

Mnyamata wosakwatira unmarried	Meyo wosatha everlasting
Munthu wosalankhula dumb	Naima yecapsya.

--PANDA In adjectives made out of nouns, the negation is expressed by the verb -panda "be without" used as a verbal adjective:

Mwana wopanda nzeru	Garu wopanda mantha
Mfumu wopanda chifundo	Anyamata opanda ulemu
Nyumba yopanda chitseko	Kamwana kopanda mphamvu
Khasu lopanda ntchito useless	Dengu lopanda kanthu empty
Mnyamata wopanda pake good-for-nothing... wachabe	
Ku mapiri uko ndi kopanda midzi.	Pa dziko pano ndi popanda anthu.

Popanda without (adverb): Popanda moto simungathe kuphika nsima.  
Popanda ife kukuthandizani, simungathe kuchita kanthu.

ORDINALS are formed by inserting the infix -chi- between the Qualifying prefix and the number. p. 37

- 1st wachimodzi er woyamba: Mkazi wake woyamba anamwalira.  
2nd wachiwiri: Nyumba yachiwiri ndi ya mng'ono wanga.  
3rd wachitatu: Adalemba makalata atatu koma yachitatu inasochera.  
6th wachisanu ndi chimodzi: Lamulo lachisanu ndi chimodzi likutani?  
10th wakhumi: 11th wakhumi ndi chimodzi...etc.

Kachimodzi the first time. Kachiwiri second time. etc.  
Poyamba at the beginning, first: Poyamba anali munthu wabwino.  
Pambuyo pake afterwards, then: Pambuyo pake anayamba ulesi.  
Potsiriza at the end, finally: Potsiriza anasiya ntchito.

-TANI? As a verb, it means "do what?" or "say what?":

Ana inu, mukutani m'nyumba umo? (: mukuchita chiyani)  
Keyankha kwache anatani? (: anayankha chiyani?). Munatani dzulo?

As an adjective, it means "of what sort?" (quality):

Anakwatira mtsikana wotani, wamtali kapena wamfupi?  
Mumakonda nyama yotani, yophika, yotcha kapena yokazinga?

- My companion is angry because I did not give him any money.
- Her brother is a boy good-for-nothing; but she is a good girl.
- I threw away your old plate because it was broken.
- Be obedient children, and your teacher will be very happy.
- It is a difficult job; without your help I cannot finish it to-day.
- The soil is soft because it rained last night.
- You must pour some water into the hole, because the soil is hard.
- Follow God's commandments and you will have everlasting life.
- You have not written your name well. Write it again a second time!
- Our first child is a boy; but the second one is a girl.
- The path going to the marsh has not been repaired (cleaned).
- Count the kwachas first, and then the tambalas!
- Write down, first your Christian name, then your father's name.
- And finally the name of your village. What are (they) doing outside?
- What sort of relish do you prefer -konda, with or without salt?

Proverb: Ndadziwa kale adamanga nyumba yopanda khomo.

Nkhuni	firewood	-tola	pick up
Mtolo	bundle	-yaka	be lit, burn
Nyale	lamp	-yatsa	light
Mdima	darkness	-zima	be extinguished, quenched
Utsj	smoke	-zimitsa	extinguish, quench
Mphepo	wind, cold	-zizira	be cool, cold
Chisanu	cold	-tentha	be hot
Mthunzi	shade	-opa	fear

MOTION Whenever we find the idea of motion, the verb takes the infix -ka- "go" or -dza- "come". We may have 2 constructions.

**-KA-** infix means "go and do something"; it is probably related to the verb -mka "go": Mfumu anamka kuti? (: Mfumu anapita kuti?)  
 Ndipita kumsika kukagula nyama : Ndikagula nyama kumsika.  
 Adapita ku Dedza kukafuna ntchito : Adakafuna ntchito ku Dedza.  
 Amayi akupita ku dambo kukasamba : Amayi akukasamba ku dambo.  
 Tiyeni tikasewere pamchenga ..... : Musaiwale kukatola nkhuini!

**-DZA-** infix means "come and do something" (it may also express Future).  
 There is a verb -dza "come": Idzani pafupi! : Bwerani pafupi!

Tabwera kudzacheza ndi amayi anu	:	Tadzacheza ndi amayi anu
Anabwera kudzabwereka njinga	:	Anadzabwereka njinga.
Ndabwera kudzakulawirani	:	Ndadzakulawirani.
Anadzatithandiza dzulo.	:	Sanadzandipatse moni.

In the Imperative, the last vowel changes into -e:

Ana inu, kasewereni kutali!	Zikomo, katikeni bwino!
Dzapumuleni pamthunzi pano!	Kayatseni moto m'nyumba umo!
Musaima pakhome, dzaloweni!	Anzathu, tiyeni, tikagone!
Kodj ndikabwerenso mawa?	Dzaperekeni moni kwa alendo!

**Chi-** prefix, zi-, joined to a noun, means "big, great"; the opposite of the diminutive ka-. But its use is limited to a few nouns.

It follows the 3rd class of nouns.

Anamanga chinyumba chanjerwa. Kunagwa chimvula usiku.  
 Chimtolo chankhuni big bundle. Pazakhala chimsonkhano mawa.  
 Ndani mwa inu angathe kunyamula chimwala chimene chili pakhome?

VERBAL adjectives are sometimes used as nouns. They also take the place of the Relative pronouns.

Wophunzira student, disciple	Wodwala sick person
Chovuta difficulty (: vuto)	Chovala dress, clothes
Chakudya food	Choona truth
Ndilibe chonena (: Ndilibe mawu)	Anasowa choyankha
Zochita zake zinali zotani?	Palibe chochita
Mulibe chofunsa? (: funso)	M'nyumba umo muli zoluma.

Anyamata osadziwa kulemba akwanira angati? Anachoka osalawira.  
 Tsiku laMulungu ndi tsiku losagwira ntchito. Lero ndi tsiku lopumula.  
 Anatsekula chitseko osadziwa kuti mnyumba munali anthu.  
 Ndalembe anyamata antchito khumi koma mmisiri wumba njerwa wasowa.  
 Tinatsiriza ntchito msanga chifukwa tinapeza anthu ambiri odzathandiza.

Tsono well, by the way: Muli bwanji tsono? (: Muli bwanji nanga?)  
 therefore, then: Tsono musavutike! Tsono titani?

Basi! It is enough! That is all! Basi, zatha! Basi, lekani!

Kwaya! Kwayani! Take it! (Use both hands when giving or receiving)

Eti! Ati! Isn't it? Don't you? Muli okondwa, eti!

- The girl went to pick up some firewood in the bush.
- The sun is very hot. Come and sit in the shade here!
- Come along, let us go and play with our companions at the marsh!
- He is leaving to-morrow; he has come to say good-bye to us.
- What sort of water do you want, hot or cool?
- The wind has blown out the light. Go and close the door!
- He came to pour some oil in the lamp; but it does not give any light.
- These days, it is very hot at noon; but in the evening it is cool.
- There was much smoke in the house and I could not sleep.
- The girls of Chimutu village came to sell 2 large bundles of firewood.
- Stop playing and go to bed! Don't forget to blow out the light!
- Don't run away! Come and greet the visitors! Are you afraid?
- Don't come to annoy me anymore! Go and complain to the chief.
- I have found many difficulties and I have come to ask for advice.
- It was dark, and we got lost. It was a difficult journey.

<b>Pusi 1</b>	cat, monkey	-saka	hunt
<b>Kalulu 1</b>	rabbit	-lasa	hit, wound
<b>Khoswe</b>	rat	-ponya	throw
<b>Mbewa</b>	mouse	-bisala	hide oneself
<b>Mbalame</b>	bird	-uluka	fly
<b>Njoka</b>	snake	-chenjera	be careful; clever
<b>Phiko</b>	wing	-pusa	be foolish
<b>Buluzi 1</b>	lizard	-sankha	choose; -sankhula

THIS indicates something near, within reach; it is formed by prefixing to the Concordial particle its vowel. As an adjective, it is often joined to the noun like a suffix (first vowel drops).

<b>1 Uyu Awa</b>	Mng'ono wanga ndi uyu.	<b>Katunduyu</b>	ndi wa yani?
<b>2 Uwu Iyi</b>	Uwu ndi mtolo wako.	<b>Mwalawu</b>	ndi waukulu.
<b>3 Ichi Izi</b>	Ichi ndi chiyani?	<b>Zinthuzi</b>	ndi zanu.
<b>4 Iyi Izi</b>	Nyale yathu ndi iyi.	<b>Njokayi</b>	siluma.
<b>5 Ili Awa</b>	Galimoto lao ndi ili.	<b>Dothili</b>	ndi louma kwambiri.
<b>6 Uwu Awa</b>	Uta wako ndi uwu.	<b>Ukwatiwu</b>	ndi wachikhristu.
<b>D Aka Iti</b>	Kamwana kathu ndi aka.	<b>Tsatani</b>	kanjiraka!
<b>I Uku</b>	Kusekaku mukuseka yani?	<b>Kudandawu</b>	kwanga ndi uku.
<b>Apa</b>	on this spot near :	<b>Apa pali</b>	chiyani? Khalani pampondopa!
<b>Uku</b>	in this direction :	<b>Usaponye</b>	mwala uko, koma uku.
<b>Umu</b>	in this room, near :	<b>Ife timagona</b>	umo, M'degumo mulibe kanthu.

THAT indicates something distant; the only difference with "this" is the last vowel -O. If the object is quite distant the O sound is amplified: Nyumba yathu ndi iyo! ("iyoo").

<b>1 Uyu Awo</b>	Uyo ndi mkulu wanga.	<b>Kapirikitseni</b>	garuyo!
<b>2 Uwo Iyo</b>	Munda wa mfumu ndi uwo.	<b>Mlanduwo</b>	sindiudziwa.
<b>3 Icho Izo</b>	Chovala chake ndi icho.	<b>Chitsulocho</b>	chinatha ntchito.
<b>4 Iyo Izo</b>	Nkhumba yaikulu ndi iyo.	<b>Mbalamezo</b>	dzina lake nchiyani?
<b>5 Ilo Awo</b>	Dothi labwino ndi ilo.	<b>Ndani anakumba</b>	dzenjelo?
<b>6 Uwo Awo</b>	Ufa wathu ndi uwo.	<b>Ulendowo</b>	tinafika kunyanja.
<b>D Ako Ito</b>	Kambale kanga ndi ako.	<b>Timbalameto</b>	timadyani?
<b>I Uko</b>	Kudwalako munadwala masiku angati?	<b>Lekani</b>	kukwiyako!

**Apo** on that spot; there: Tchalitchi liri apo. Khalani pamwalapo!

**Uko** in that direction: Nyumba zikuoneka uko. Kumadzi'lo ndi kwa yani?

**Umo** in that room, there: M'nyumba umo simugona anthu. Musalowe umo!

**WHICH?** This Interrogative takes the Concordial prefix like **uyu, uyo**. We inquire about the order or the identity of an object out of many: "Which, the first or the second, this or that?"

<b>1 Uti? Ati?</b>	Mng'ono wanu ndi uti, uyu kapena uyo?
<b>2 Uti? Iti?</b>	Mphika wao ndi uti, uwo kapena uwu?
<b>3 Chiti? Ziti?</b>	Manabadwa chaka chiti? Mwasankha zinthu ziti?
<b>4 Iti? Ziti?</b>	Anaba mbale iti, yanga kapena yanu?
<b>5 Liti? Ati?</b>	Lamulo lalikulu ndi liti, loyamba kapena lachiwiri?
<b>6 Uti? Ati?</b>	Munasochera pa ulendo uti, woyamba kapena wachiwiri?
<b>D Kati? Titi?</b>	Kankhuku kako ndi kati, aka kapena ako?

**Pati?** on which spot?

**Ndikhale pati? Ndiike pati mbalezi?**

**Kuti?** in which direction?

**Kwanu ndi kuti? Akupita kuti?**

**Muti?** in which room?

**Inu munagona muti, umu kapena umo?**

**Osati** "and not": Mlongo wanga ndi uyu osati uyo.

**Dzina langa ndi ili osati ilo. Imwa phala osati moŵa.**

If the noun has many adjectives, the Demonstrative always comes last.

**Anandipatsa mabuku awiriwa. Kodi nkumba zazikuluzo ndi zanu?**

**Kodi mwana wanu wamkaziyo dzina lake lachikhristu ndiye yani?**

- Who is the owner of that car? What is the name of this snake?
- Are these bricks for sale? There is no oil in that lamp.
- This cat eats lizards. Don't throw anything in this hole.
- Go and call that girl! Come and see this small boy!
- Which name have you chosen? Kill that dog, and not this one!
- These eggs cost 5t each. This is the name of our teacher.
- There is nobody in this house. That lizard has lost its tail.
- Don't catch that hen; it is mine. What is the name of that village?
- Whose firewood is this? Can you lift that big stone?
- That bird has broken its wings. My companion here has caught a hare.
- The sick man is in which house, in this one or in that one?
- Where do you feel pain, here or there? When did that pain start?
- In which hole was the snake which you killed yesterday, here or there?
- Where shall I put this luggage, on this table or on the floor there?
- Do you remember the name of that big bird? — Yes, it is a...

Proverb: Ichi nchiyani nkukhala awiri.

Nsaru	cloth	-vala	wear, put on
Malaya	shirt	-vula	undress, take off
Mkanjo	robe (men)	-chapa	wash (clothes)
Kabudula 1	shorts 5	-ng'amba	tear
Chipewa	hat = chisoti	-ng'ambika	be torn
Nsapato	shoe	-soka	sew, mend
Lamba	belt 5	-luka	weave, knit
Mkanda	bead	-bisa	hide

CONTRACTIONS The preposition **ndi** "with" is often joined to the following Demonstrative **uyo** "that" in a contracted form. We find a typical example with the verb **-li ndi** "have":

- 1 Naye Nawo Kedi muli ndi garu? — Ine ndiri naye. Yes I have.
- 2 Nawo Naye Ine ndiribe mpando; koma mnzangayu ali nawo. he has.
- 3 Nacho Nazo Waita kuti chipewa chimene unali nacho dzulo? you had.
- 4 Nayo Nazo Medi ali ndi ng'ombe? — Inde ali nazo zisanu. he has 5.
- 5 Nalo Nawo Anagwa galimeto ndipo amayenda nalo tsiku ndi tsiku.
- 6 Nawo Nawo Ndinampatsa ufa pang'ono ndipo anapita nawo kwao.
- D Nako Nato Garu anagwira kankhuku ndipo anathawira nako kutchire.

Funi anagwira ribewa ndipo anasewera nayo nthawi yaitali.  
Musatenge njerwato; atate anga ali nazo ntchito.  
Mlandu wanu ndi wovuta kwambiri; ndipo tsopano ndatopa nawo.  
Chenjerani! Gara wanga yu amaluma. Musasewere naye!  
Ngati muli ndi khaa, musalisiye kunyumba, koma mubwere nalo!

There is a similar contraction with the Personal pronoun.

- 1 Nawe Anabwera masiku onse kudzacheza nane. with me (: ndi ine)
- 2 Nawe Anzako safunanso kusewera nawe chifukwa umachit. ndewu.
- 3 Naye Mlongo wanga safuna kuti ndikwatiwe naye mnyamatayo.
- 1 Nafe Mlungu amakhala pafupi nafe usana ndi usiku.
- 2 Nanu Kunyumba kwanu kwabwera alendo. Akufuna kulankhula nanu.
- 3 Nawo Kaitaneni aziphunzitsi; muwauze kuti ndiri nawo mawu.

Anzanga asubiri analima fodya; koma ine sindinalime nawo.  
Mnzanyu wathyoka dzan'a; munyamule ndipo mupite naye kuchipatala.  
Anthuwa ndikumwadziwa bwino; ndinakhala nawo nthawi yaitali.  
Kedi mukapita humadzi? Dikirani pang'ono; inenso ndipite nawo.  
Ndikwere nawo! Let me have a lift!

Reciprocity is expressed by the suffix **-NA** joined to the verb:

—NA	-kondani love one another.	-dziwana know each other
	-thandizana -lankhulana	-gundana -phana
	-bwerekana -pwetekana	-lawirana -menyana

-sonkhana gather : Kwathu kunali maliro ndipo anthu anasonkhana ambiri.  
-vutana quarrel : Anavutana ndi mzake ndipo anayamba kumenyana.  
-yambana quarrel : Munayambana ndi yani? Kuyambanako kunayamba bwanj!

-lekana separate : Anali ndi akazi awiri, koma wachiwiri analekana naye.  
-siyana be different : Nsapatoyi ikusiyana ndi inzake.  
-pangana make an agreement : Ndinapangana naye kuti tidzakwatirana  
-mvana agree, be of same opinion, understand one another : Sitimvana.  
-komana meet : Ndabwera nawo alendo; ndinakomana nawo pa njira.

Zikomo, ndapita. Tidzaonana. I'll see you again.

—NGO— infix is used quite frequently to show that the action is performed without any particular reason; also "just, simply":

Ana ambiri sapita kusukulu; amangokhala. Ndinangoiwa.  
Mwanayu amangolira (: popanda chifukwa). Timangovutana.  
Anyamatawa sanamange ukwati; anangolwana. Amangosewera.

1. He stole the money which was in the bag and ran away with it.
2. Are you also going to church to pray with them?
3. I have picked up a hat on the road and I have brought it.
4. If your sister is sick, why don't you take her to the hospital?
5. I met them at the market the day before yesterday.
6. Don't annoy me any more with that case! I am tired with it.
7. Their cars bumped into one another two weeks ago.
8. When you meet the chief on the way, you must stop and greet him.
9. What sort of shirt does he wear to-day? Is it different from mine?
10. If you want to enter the church, first take off (your) hat!
11. Be careful! If you leave the gun on the table, they will play with it.
12. The chief's daughter is going to the marsh to wash (her) clothes.
13. You have given me an old cloth; what am I (going) to do with it?
14. The chief wears a long robe, but his daughter wears a short dress.
15. When shall I see you again? — In a fortnight or three weeks.

Proverb: Walira mvula walira matope.



Note how the Relative pronoun *-mene* is often dropped when we have a Demonstrative. It is essential to understand the difference between the four Demonstratives:

<b>Bwalo</b>	court, ground	<b>-sesa</b>	sweep
<b>Khola</b>	fold, kraal	<b>-sin'ia</b>	pound
<b>Malo</b>	space, place	<b>-ola</b>	be rotten
<b>Chimbudzi</b>	latrine	<b>-yala</b>	spread
<b>Nsungwi</b>	bamboo	<b>-da</b>	be black, dark, dirty
<b>Mphasa</b>	large mat	<b>-yera</b>	be white, clean, pure
<b>Mkeka</b>	small mat	<b>-fiira</b>	be red, reddish
<b>Chiswe</b>	White ants	<b>-biriwira</b>	be green

Here are two more Demonstratives: both have a very particular meaning, quite different from *uyu* and *uyo*.

**UNO** "this" indicates something very near so close that I am in it or on it. for instance, "this week," "this room..."

- 1 **Uno Ano** Gule uno this dance (suppose I take part in it)
- 2 **Uno Ino** Msewu uno this road (which I am following) Mwezi uno.
- 3 **Chino Zino** Chupatala chino (in which we are) Chaka chino.
- 4 **Ino Zino** Nyumba ino si yanga; ndi ya mkulu wanga. Nthawi ino.
- 5 **Lino Ano** Dziko lino la Malaŵi ndi labwino. Lero lino.
- 6 **Uno Ano** Ulendi uno sitiima panjira. Usiku uno.
- D **Kano Tino** Kanyumba kano nkopanda chitseko (: ndi kopanda...)

**Fano** on this spot where I am : Pamudzi pano ndi payani?  
**Kuno** in; to this direction : Bwerani kuno! Kuno kuli njala.  
**Muno** in this house where I am : Mnyumba muno muli mdima.

**UJA** "the", indicates something which can be identified easily; referring to what has already been mentioned previously:

- 1 **Uja Aja** Mwana uja ali bwanji? (you know which child I mean)
- 2 **Uja Ija** Milandu u'ia ndinapita nawo kwa mfumu; ndipo unatha.
- 3 **Chija Zija** Waika kuti chipewa chija (chimene) ndinakupatsa dzulo?
- 4 **Ija Zija** Kedi njoka ija munapha dzulo dzina lake nechiani?
- 5 **Lija Aja** Kedi mwaiwala mawu aja mfumu anakuzani dzana?
- 6 **Uja Apa** Uendo uja ndinapita ku nyan'ia ndinapeza mavu ambiri.
- D **Kaja Tija** Kedi mukumbukira kanthani kaja tinawerenga mbukumu?
- I **Kuja** Analeka kukwiya kuja, tsopano ali wokondwa.

**Paja** on "the" spot, you know which: Malaya ako ali pampando paja.  
**Kuja** at, in to "the" place...: Kedi mukupitanso ku mudzi kuja?  
**Mu'ia** in "the" house...: Mnyumba mwathu muja mulibe zoluma.

- Uno** : Nyumba ino this room, this house in which we are now.  
**Uyu** : Nyumba iyi this room, this house which is near, close to us.  
**Uyo** : Nyumba iyo that room, that house over there.  
**Uja** : Nyumba ija "the" room, "the" house (you know which room I mean)

Chewa people make an abundant use of Demonstratives; and this gives to the Chicheŵa speech a wonderful precision which has no equivalent in the European languages. The adjectives *uno* and *uja* form separate entities, but *uyu* and *uyo* are often joined as suffixes to nouns, pronouns, adjectives or verbs.

**Kodi nsungwiri nza malonda? (: ndi za malonda)**

**Ndikukonda mtsikanayo; koma icyo sandifuna:**

**Ine sindipita nawo ku msonkhano uja. Kaya inuyo mutani?**

**Dengu lanulo l'chepa. Lekani; tengani langali.**

**Mkeka wakalewo ulibenso ntchito. Ndikupatsani watsopanowu.**

**Kodi ntchito mukugwirayi munaphenzira kuti, ku Halale kapena kwanu? ...**

**Dzanali Dzanalo (more remote) Dzana lija.**

**Lolembe la mawali: ...likubweralli: ...likudzali next Monday.**

**Loweruka lathali: ...lapitali last Saturday.**

1. There is not enough space in this room. What about that one?
2. Come and sit on this mat! I have something to tell you.
3. How many cows were there in this kraal? — Sorry, I don't remember.
4. The white ants have damaged the new mat which I bought last week.
5. Your case is very annoying; you should go with it to the court.
6. What sort of shirt does he wear to-day, white or green?
7. How much does a bundle of bamboos cost? Go and buy 5 bundles!
8. I have found the goat which was missing and I have brought it.
9. Your hands are dirty. Take this water and go and wash (them).
10. These fish are rotten. Go and throw (them) away.
11. How much did you pay for the bamboos which you brought yesterday?
12. There was much rain two weeks ago and now the country is green.
13. What is the name of that small red bird? — I have forgotten.
14. Have you found a place (where) to sleep. — You can sleep here.
15. You girls, come and sweep this room! Have you finished pounding?

**Proverb: Udzu wobiriwira unapha mbuzi.**

<b>Gule 1</b>	dance 5	-vina	dance
<b>Ng'oma</b>	drum	-nenera	look at, attend
<b>Mbendera</b>	flag	-pachifa	suspend, hang
<b>Mpira</b>	ball	-lamula	order, command
<b>Mtundu</b>	kind, tribe	-kana	refuse, deny
<b>Nyimbo</b>	song, hymn	-nama	lie
<b>Chithunzi</b>	picture	-enetsa	show
<b>Seŵero</b>	play, game	-imba	sing

Here we find the list of Locatives corresponding to the four Demonstratives *uyu, uyo, uno, uja*. To understand the precise meaning of each word, we must remember the difference between the three Prepositions *Pa, Ku, Mu*; and also between the four Demonstratives *uno, uyu, uyo, uja*.

## WHERE

## HERE

## THERE

<b>PA</b> on.....	<b>Pati?</b>	<b>Pano</b> .....	<b>APa</b>	<b>Apo</b> .....	<b>Paja</b>
<b>KU</b> at, in, to .....	<b>Kuti?</b>	<b>Kuno</b> .....	<b>Uku</b>	<b>Uko</b> .....	<b>Kuja</b>
<b>MU</b> in, inside .....	<b>Muti?</b>	<b>Muno</b> .....	<b>Umu</b>	<b>Umu</b> .....	<b>Muja</b>

**Pati?** on which spot? **Ndiike pati nzungwizi? Ndikhale pati?**

**Pano** on this spot where I am. **Pamudzi pano ndi pa yani?**

**APA** on this spot close to me. **Khalani pampano pa!**

**Apo** on that spot over there. **Khola lao la ng'ombe lili apo....**

**Paja** on "the" spot, you know which. **Wasiya chipewa pampano paja.**

**Kuti?** in which area, direction? **Anthuwa amakhala kuti?**

**Kuno** in this area where we are. **Bwerani kuno! Kuno kuli njala.**

**Uku** in this area near. **Kakhaleni kubwalo uku!**

**Uko** in that area over there. **Kwa Chimutu ndi uko.**

**Ku'a** in the area, you know which. **Mfumu akapitanso kumudzi kuja.**

**Muti?** in which room. **Ana anu amagona muti, umu kapena umo?**

**Muno** in this room where I am. **Pirikitsa garu, asalowe muno!**

**Umu** in this room, near. **Chenjerani; mayumba umu muli zoluma.**

**Umu** in that room over there. **M'nyumba umo simugona anthu.**

**Muja** in "the" room, you know which. **Malaya ako ali m'nyumba muja.**

**-ponya mpira: -menya mpira: -seŵera ndi mpira play football**  
**-imba ng'oma: -omba ng'oma: -liza ng'oma beat the drum**  
**-soka mphasa: -luka mkeka: -luka dengu**  
**-imba...play an instrument : -bisa mawu hide the truth**  
**-kana refuse: Ndinamuza kuti asese umu; koma iye anakana.**  
**deny: Ndinamfunsa kuti: Kodi ndiwe unaba malaya? Koma anakana.**  
**(wa) mitundumitundu of many kinds: Ndinagula zinthu za mitundumitundu.**  
**-jambula chithunzi take a picture: -jambula draw**

Suffixes **-po -ko -mo** : In the translation of "there is", we have met these suffixes corresponding to the Prepositions **Pa, Ku, Mu**: **-lipo -liko -lima.**

They can be added to other verbs as well:

**Mnzanga adapita kunyanja dzana. Inenso ndipitako mawa.**  
**Chetsani katundu patebulo apa kuti ndiikepo mbalezi!**  
**Ndinamva kuti munali kumalliro. Mwabwerako nthawi yani?**  
**Kodi kumudzi kwathu munafikako? — Iyayi, kwana sindidziwako.**  
**Lamulungu anafika kutchalitchi; koma sanalowemo.**  
**Mundipatse nyale ija kuti nditsiremo mafuta.**

**Dziko la pansi pano earth: world Dziko la Kumwamba heaven**

1. The Malawi flag is black, red and green. It is on the top there.
2. Go and play together with your companions on the football ground!
3. On the wedding feast there will be dances of all kinds.
4. The school children gathered in front of the church and sang hymns.
5. Do you know the girl who is on that picture? What is her name?
6. I told him to clean the ground, but he refused.
7. What song shall I sing? — That one which you sang last week.
8. The girls of Chimutu village came to dance here two weeks ago.
9. Where have you put the picture which I left here yesterday?
10. You say that you did not steal the shoes. You are a liar.
11. My younger brother went to the lake last year and stayed there 2 months.
12. I will come again to-morrow to show you the pictures.
13. Tie the string to the tree so that I may hang the clothes on.
14. If you have a basket, bring it, and I will pour in some maize.
15. If you have a headache, don't stay in the sun, come and sit here.

**Proverb: Wopusa anaomba ng'oma, ochenjera nabvina.**

Chirombo	wild beast	-pambana	surpass, excell -posa
Mkango	lion	-lingana	be equal
Kambuku 1	leopard	-siyana	be different
Njobvu	elephant	-fanana	be similar, resemble
Fisi 1	hyena	-nga	be like
Ng'ona	crocodile	-talika	be (too) long; high
Msinkhu	size	-fupika	be (too) short
Ukali	fierocity	-opsya	irighthen; be dreadful

Here are various constructions which convey more or less the notions of superiority "more.. than", inferiority "less.. than", equality "as . . as", or plenitude "very much", "too much". Very often these notions are expressed by the context itself, without the need of any additional word. For instance:

**Malo ano achepa** this place is small, or smaller, or too small.

more...than : **Mwana wanga ali wamkulu (: wakula); wanu wachepa.**

My child is bigger than yours. (. . wanu ali wamng'ono).

**Mwana wanga ali wamkulu kopambana wanu (: koposa waru)** adverb

**Kodi ndi inu ndi ine, wamkulu ndani?** Between you and me . . .

**Ndi ichi ndi icho, chabwino ndi chiti?**

**Pa (or Mwa) nyumba ziri panozi, yabwino ndi iti?** Out of these . . .

**Mwana wanga, msinkhu wake, apambana wanuyu.**

**Njinga yanga ili yabwino kopambana yanuyo.**

**Nyumba yake ndi yaikulu; yanga ichepa.**

less...than : **Munda wanga uchepa (: ndi wochepea); ndi waung'ono.**

**Mwana wanga asiyana ndi wanu; nzeru zake ndi zochepea.**

or "not as...as" **Mwana wanga nzeru zake salingana ndi...**

as...as : **Mwana wanga ali wamkulu chimodzimidzi uyu, the same as**

**Mwana wanga msinkhu wake ukunga uyu (: ali wonga uyu)**

**Mwana wanga kukula kwake ali wonga uyu.** his size

**Mwana wang ali wamkulu monga uyu (: ngati uyu).** like, as (adverbs)

**Nyumba yanga kukula kwake ili monga ngati iyo.**

**Mwana wanga msinkhu wake akulingana ndi uyo (: afanana ndi uyo)**

**Ndi mwana wanga ndi mwana wanu msinkhu wao ndi wolingana.**

See the great variety of constructions, and also the inversions, quite common when we have a Possessive; a typical example:

**Kodi mwana wa mphunzitsi dzina lake ndani?**

Very...: **Adamanga nyumba yaikulu kwambiri (: ndithu : zedi)**  
**Ndinadwala kwakukulu (: kwabasi: kopambana extremely)**

**Padzakhala msonkhano waukulukulu** (reduplication of the stem)

**Inali mbalame yaing'onong'ono.**

**Kamwana kakang'onong'ono.**

**Nsaru yakuthaitha worn out.**

**Njinga yakufaiifa completely**

**Nyumba yosesasesa well swept.**

**Malaya abwinobwino.**

too...: **Mwachedwa you are too late.**

**Chingwe chatalika.**

**Wafulumira.**

**Nsungwi yafupika.**

**Ndalama zachepa : zaperewera : ndi zosakwanira.**

**Katundu achuluka ndipo galimoto lichepa.**

How...? **Nyumba yanu ili yaikulu bwanji? (:...ndi yaikulu chotani?)**

**Nyumba yanu ndi yotani kukula kwake? How big is it?**

**Mwana wanu ndi wotani msinkhu wake?**

**Ngongole yako ndi yaikulu bwanji? (: ikwana ndalama zingatii?)**

rather. : **Mwana wake ali wamkulupo. Ana a sukulu achulukapo.**

**Matenda ali bwanji?**

**— Ali bwinopo. (: pang'ono)**

**Anagwira nsomba zingapo. (: pang'ono) Anakhala pano masiku angapo.**

**Anali mmisiri wopanda mnzake. panalibe wina other wolingana naye.**

1. What is the best relish, meat fish or eggs?
2. Here in Malawi the Indians are more numerous than the Europeans.
3. I have many friends; but this is the one whom I like the most.
4. He wears a new hat like mine; but his is white, mine is black.
5. There are many pictures in this book. Tell me, which is the best.
6. I have bought two bundles of bamboos; they are longer than these.
7. Which is the fiercest animal, the lion or the leopard?
8. Rats are bigger than mice, and have a long tail.
9. Which is the first and greatest commandment?
10. My car is not as big as yours, but it carries more luggage.
11. He asked me this question: What is the best, to marry or not to marry?
12. These two shirts are different, but the price is the same. mtengo
13. My younger brother and your sister have the same age. zaka
14. They were born on the same day. But your sister is taller.
15. How long was the snake which you killed yesterday?

**Proverb: Nzimbe sadyera kutalika koma kutsekemera.**

Mbewu	seed, vegetable	-fesa	sow
Mtedza	groundnut	-bzala	plant
Nyemba	bean	-mera	germinate
Mpunga	rice	-berekā	produce, bring forth
Mbatata	potato	-thyola	break off
Duwa	flower Maluwa	-sintha	change
Tsamba	leaf	-kanika	be a failure
Dimba	garden near water	-dzaza	be full

WINA "another, one... the other, some... some, some more". This word takes the Concordial prefix. Note contraction of vowels: the stem is—NA: a-i changes into e: Ena.

- 1 Wina Ena Ndiri nawo agaru awiri, wina wamphongo wina wamkazī.
- 2 Wina Ina Ali nayo minda iwiri wina wantedza, wina wafodya
- 3 China Zina Chingwechi chafupika; mundipatse china.
- 4 Ina Zina Mbatatazi sizikwanira; katengeni zina!
- 5 Lina Ena Tsiku lina tinakomana naye pamsika.
- 6 Wina Ena Ulendo wina tidzapita kunyanja kukagula nsomba.
- D Kena Tina Ngati musowa kanthu kena, mundiuzē! Musaope!  
Moto uja wazima, Katoleni tinkhuni tina!

- 1 Kwina Uyu kuyankha kwake ndi kwina his answer is different.  
Kufesa ndi kwina, kubzala ndi kwina, are 2 different things.  
Pena Ihe timakhala pamudzi pena in another village.  
Njerwa zakupsya zikhale pena ndipo zosapsya pena.  
Pena (: pa malo ena). Pena ndi pena on different spots.  
Iphani mbuzi pena nkumba! (: kapena) either, or.  
Kwina Kafuneni ntchito kwina! somewhere else (: kudziko kwina)  
Kwina kuli chimanga chambiri, kwina kuli njala.  
Alendoŵa achokera kwina ndi kwina from different places.  
Iyeyo kwao ndi kwina, inenso kwathu ndi kwina.  
Mwina Ihe timagona umu, koma iwo amagona mwina (: munyumba ina).  
Palibe nyumba zabwino; mwina muli zoluma, mwina muli makoswe.

Timakomana naye, mwina kumsika, mwina kusitoro sometimes.  
Mphunzitsi sanabwere; mwina wasochera perhaps, possibly.

-berekā produce, give birth (: bala) Mayi wake anaberekā ana asanu.  
carry on the back: Akuberekā mwana kumbuyo.

-kanika : Fodya wakanika. Mvula yakanika. Gule uja wakanika.

WENIWENI "real, genuine, pure". This adjective is always used in the duplicated form; the stem is ENI.

- 1 Weniweni Enieni Mkazi wake weniweni ndi uyu, osati uyo.
- 2 Weniweni Yeniyeni Sakumwa phala koma mowa weniweni.
- 3 Chenicheni Zenizeni Mundiuzē chifukwa chenicheni true reason.
- 4 Yeniyeni Zenizeni Anayamba kumenyana; inalī ndewu yeniyeni.
- 5 Lenileni Enieni Dzina lanu lenileni ndinu yani?
- 6 Weniweni Enieni Ukwati wake suli ukwati weniweni.
- D Kenikeni Teniteni Kankhani kenikeni kamene ndabwera nako ndi aka.
- I Kwenikweni Sindikumva kupweteka kwenikweni koma ndilibē mphamvu.

Penipeni Pakati penipeni pabwalo pali chimtengo chachikulu.  
Ndinapha kalulu; ndinamlasa pamtima penipeni. right

Kwenikweni Kwenikweni mukufuna chiyani? What do you want exactly?  
Kunyanja ndi kutaŵi kwenikweni. really  
Amayi anga alipo; koma sali bwino kwenikweni.

Mwenimweni Tsirani madzi mudzenje mwenimweni!  
Mkati mwenimweni mwa nyumba right in the middle of ...

-kula msinkhu grow up, reach puberty: -tha msinkhu  
-sintha change : -sintha dzina. -sintha ndalama.

1. Have you something else to say? Show me the other picture!
2. One bag is full, the other one is empty. Which is yours?
3. Some bricks are well burned; but others are not.
4. I saw birds of all kinds, some red, others white, others black.
5. My elder brother has two children, one boy and one girl.
6. These two girls have the same mother, but different fathers.
7. What is the name of your real village. Chimutu or Njoka?
8. Are you coming or not? Tell us something definite!
9. We have the same name, but we come from different villages.
10. The boys sleep in one room and the girls in another.
11. Some have planted groundnuts, others beans, others European potatoes.
12. What is the real name of this small animal, in Chicheŵa?
13. If you don't like that red shirt, you can change. Choose another one!
14. I have tried to repair your old bicycle, but it has been a failure.
15. In some places there is much maize, in others there is none.

Proverb: Msonkhamsonkha unang'amba thumba.

Nkhalango	forest, wood	-tema	cut
Nthambi	branch	-cheka	cut, saw
Thabwa	board plank	-pala	plane
Chipatso	fruit	-koma	be good, nice
Nthochi	banana	-ipa	be bad
Malalanje	oranges	-zuna	be sweet; -tsekemera
Mandimu	lemons	-wawasa	be sour, acid
Muzi	root	-wawa	be bitter, ache

**YENSE** This word takes the verbal adjective prefix **wo-**; stem **-NSE**.  
The first meaning is "all, the whole" (notion of totality).  
In connection with the personal pronouns:

- |   |       |              |               |   |
|---|-------|--------------|---------------|---|
| 1 | (ine) | ndense       | I totally     | Ndikudzipereka ndense ku ntchito yanga.     |
| 2 | (iwe) | wense        | (-dzi- p. 76) | I am devoting myself totally to my work.    |
| 3 | (iye) | yense        |               | Ali yense ali wokondwa. Everybody is happy. |
| 1 | (ife) | tonsefe      |               | Tense tipita kumaliro. We all go to the...  |
| 2 | (inu) | nonsenu      |               | Mfumu wakuitanani nonse ku msonkhano.       |
| 3 | (iwo) | onse: onsewo |               | Ndikuwakumbukira onse.                      |

With the different classes of nouns:

- |   |        |       |   |
|---|--------|-------|---|
| 1 | Yense  | Onse  | Anaba katundu yense. Abale anga onse anamwalira.    |
| 2 | Wonse  | Yonse | Mwendo wonse watupa. Werengani midzi yonse!         |
| 3 | Chonse | Zonse | Wadya chipatso chonse. Zipatso zonse zaola          |
| 4 | Yonse  | Zonse | Usadye nsima yonse! Bwezani ndalama zonse!          |
| 5 | Lonse  | Onse  | Ndaona dziko lonse. Lembani maina onse!             |
| 6 | Wonse  | Onse  | Anabvina usiku wonse. Kodi mwaleimba maukwati onse? |
| D | Konse  | Tonse | Kanyumba konse kanapsya. Tolani timiyala tonse!     |
| I | Konse  |       | Mankwala awa amachotsa kupweteka konse.             |

A second meaning is "each, every" or "any"; and then the verb **-li** is often inserted in between the noun and the adjective.

- 1 Mwana aliyense walandira nthochi imodzi. (: Mwana yense...)
- 2 Mnzanga amapita kwao mlungu uliwonse, pa tsiku loweruka.
- 3 Mundipatse chipatso chirichonse! Zonse ndi zabwino.
- 4 Mukufuna ntchito yani? — Iri yonse, palibe kanthu.
- 5 Amabwera kudzacheza nane tsiku lililonse nthawi ya madzulo.
- 6 Usiku uliwonse timamva kulira kwa afisi.
- D Mungathe kuimba kanyimbo kalikonse.
- I Lekani kukwiya kulikonse! Kupweteka kulikonse pali mankwala ake.

**Ponse** Pa muzi paliponse pali mfumu. In every village...  
Ponseponse anthu akudandaula. Everywhere...  
Mungathe kumanga nyumba yanu paliponse. ...on any place.

**Konse** Ndinatuma munthu kumudzi kulikonse. ...to every village  
Anakayenda konsekonse koma sanapeze ntchito. everywhere.  
Mungathe kupita kulikonse, uku kapena uko. anywhere.

**Monse** Munyumba mulimense muli makoswe. In every house...  
M'nyumba mwao umu muli katundu monsemonse. everywhere.  
Mungathe kugona mulimense, umu kapena umo. anywhere.

**Konse** in a negative sentence means "not at all" or "never", according to the context:  
Alibe martha konse. Sindinaone konse njoka yonga iyo.  
Sindivutika konse. Sanapite konse kumudzi kwao.

**Nthawi yonse** always: **Nthawi zonse; Masiku onse.**

-tema	cut across, make incision ... nkhuhi, mitengo, nsungwi.
-cheka	saw, cut slices: ... matabwa, nyama, mbatata, chipatso.
-pala	thabwa plane, -pala moto fetch fire Mwana iwe, kapale moto!
-pala	chibwenzi make friendship: -panga chibwenzi
-wawa	fodya wowawa; mwawa wowawa strong. Mtima undiwawa cause pain.

1. I need some bamboos, but I won't buy the whole bundle.
2. You may come at any time, in the morning, at noon or in the evening.
3. Let everybody bring his own bundle of grass!
4. Don't take all the groundnuts! Leave some in the basket!
5. She showed me all the pictures; they are very nice.
6. In the past there was a wood near each village.
7. Some oranges are sweet, others are sour. You can take them all.
8. You must cut off all the branches which don't produce any fruit.
9. On Sunday everybody wears nice clothes; all are happy.
10. Your daughter is lying; she is not sick at all: She is just lazy.
11. What fruit do you prefer, an orange or a banana? Choose one!
12. Have you counted all the money which is in this bag?
13. Write down the name of every person whom you meet on the way!
14. Do you know the name of this small red fruit?
15. In each basket there are fruit of all kinds. All are for sale.

Proverb: Mawu a akulu akoma akagonera.

<b>Khonde</b>	verandah	<b>-zungulira</b>	go round
<b>Denga</b>	roof	<b>-folera</b>	thatch, cover with grass
<b>Chipinda</b>	room, partition	<b>-mata</b>	plaster wall
<b>Chipupa</b>	wall	<b>-zira</b>	plaster floor
<b>Mpanda</b>	grass fence	<b>-duka</b>	break, be broken
<b>Tsekera</b>	long grass	<b>-mweta</b>	cut grass
<b>Nkhwangwa</b>	axe	<b>-khoma</b>	fix, hammer, pay (tax)
<b>Msomali</b>	nail	<b>-zula</b>	pull off; uproot

**YEKHA** This word means "alone, only", "by oneself". The stem is *-kha*; it also takes the verbal adjective prefix *wo-*.

- 1 **Ndekha** Ndinali ndekha munyumba pamene ngozi inaoneka.
- 2 **Wekha** Anzako onse ali okondwa, koma iwe wekha uli wokwiya.
- 3 **Yekha** Anakumba dzenje yekha panalibe wina womthandiza.
- 1 **Tokha** Ife tokha timakonda nsomba, koma anzathuwa sakudya.
- 2 **Nokha** Ifo mukuphika nokha? — Inde, mkazi wanga adapita kwao.
- 3 **Okha** Kodi muna wapirikitsa? — Iyayi, anachoka okha.

Sometimes it follows the preposition **Pa**: "separately":  
 Ndimagona p ndekha; amuna anga adapita kuulenda.  
 Anyamata akhale pa okha, atsikananso pa okha.

- 1 **Yekha Okha** Ali ndi mwana mmodzi yekha; ena onse anamwalira.
- 2 **Wokha Yokha** Mtedza wokha uli bwino; koma fodya wakanika.
- 3 **Chokha Zokha** Anamanga chipupa chokha, koma sanakhoma denga.
- 4 **Yokha Zokha** Nsima yokha ilipo, koma ndiwo palibe.
- 5 **Lokha Okha** Timapumula loweruka lokha ndinso lamulungu.
- 6 **Wokha Okha** Ulendo woyamba wokha ndinayenda bwino.
- D **Kokha Tokha** Anandipatsa kabuku kamodzi kokha.  
Tinagwira tinsomba tiwiri tokha.

- I **Kokha** Kulemba sindidziwa, koma kuwerenga kokha. (...chabe.) p. 39  
 Ndinadya pang'ono kulawa kokha (...chabe: kungolawa.) p. 49  
 Ndinagwa panjinga kamodzi kokha.

Sometimes it is duplicated: "exclusively", also continuity:

Masiku ano kuli mvula yokhayokha; dzuwa silioneka.  
 Mnyumba mwao mumakhala ndewu yokhayokha.

It is also used with the reflexive form (infix *-dzi-*) p. 76

Anadzipha. He killed himself: Anadzipha yekha.

**Pokha** Inu, musese pakhomo pokha! Anzani adzasesa munyumba.  
 Pano pokha pali mtedza wabwino, koma kwathu kuja wakanika.

**Kokha** Sindinafike ku sitoro koma kumsika kokha.  
 Kuno kokha kunagwa mvula koma kwathu kunalibe.

**Mokha** Musasese muno mokha komanso umu!  
 Umumu mokha muli chimanga; koma umu mulibe.

<b>-mweta udzu, tsekera</b>	<b>-folera nyumba, nkhekwe...</b>
<b>-mata chipupa; mata kalata...</b>	<b>-duka break into 2 pieces</b>
<b>-zula msomali, mtengo</b>	<b>Chingwe chaduka. Njerwa yaduka</b>
<b>-khoma msomali, nsungwi</b>	<b>-khoma msonkho pay the tax</b>
<b>-pachika denga: -khoma denga.</b>	<b>-manga denga</b>

**Demonstrative** They are often joined as suffixes to pronouns and adjectives for greater precision. p. 51

**Ndawerenga** kale bukuli, mundipatse linalo!  
**Chabwino**, tengani ndalama zonsezo. Ine ndisunga zokhazi.  
 Ndalama zimene ndabwera nazo ndi zokhazi. This is the only money...  
 Mkazi wake weniweni ndi woyamba yekhayo.  
 Kodi ndinu amene munabzala mitengo yonseyo?

1. Please, don't speak all together, but one after the other.
2. He has been here for twenty years, and he went home only twice.
3. We rest only on Sunday; the other days we work.
4. These days we eat only beans; can you not prepare some other relish?
5. There are some people who don't eat pork meat; others eat only rice.
6. We all sleep in the same room, but my elder brother sleeps alone.
7. You cannot carry alone that big bundle of firewood. Let me help you!
8. From Monday till Thursday there was no sun, but only rain.
9. In my pocket here there is only one t. left.
10. She has only one son; all her other children are girls.
11. Our house is big; but it has only three rooms. I built it myself.
12. There are rats in all the houses; but there is none in mine.
13. All those oranges are for sale; and the price is 3t each.
14. I have found only one good fruit; all the others are rotten.
15. Were you alone when the accident happened? — Yes, I was alone.

**Provreb:** Anafa kalikongwe nzeru za yekha.

Mwayi	luck, chance	-lemera	be rich; heavy
Tsoka	misfortune	-sauka	be poor; suffer
Umphaŵi	poverty	-pepuka	be light
Usiŵa	shabbiness	-zolowera	get accustomed
Nsanza	rag	-khoza	succeed; do right
Chuma	wealth, riches	-lakwa	do wrong; be mistaken
Mayeso	trial, test, exam	-fotokoza	explain
Khama	stubbornness perserverance	-nyada	be proud

AMENE We come back to this Relative pronoun to see its application to the additional classes of nouns and to the propositions.

"who, which" (subject) : Ana amene anakhoza mayeso ali ndi mwayi. p. 14  
 "whom, which" (object) : Anyamata amene munawaitana sanabwera. p. 26  
 "whose" (possessive) : Kaitaneni anthu amene ana aŵ sali pasukulu. p. 39

It is sometimes dropped, more particularly with Demonstratives:  
 Kodi buku mukuwercngali ndi la yani? — Mwini wake wasoŵa.  
 Kodi mukambukira dzina lake la munthu uŵa tinakomana naye kumsika?

- D. Kamene Mwaika kuti kansaru kaja (kamene) kanali patebulo apo?  
 Timene Timbalame timene tili pawalo apo timadya chiyani?
- I. Kumene Kodi mwakonza chakudya? — Ndili kuphika kumene exactly.
- Famene where Pamudzi pamene timakhala ife pali sitoro ziŵiri.  
 Pamene mukufuna kumanga nyumba yanu ndi pati?  
 when Pamene ndinaŵika kwathu mfumu anandiitana.  
 Pamene munali kuulendo, mkazi wanu anamwalira.
- Kumene where Kumudzi kumene mnzathu anakwatira ndi kwa yani?  
 Sindikudziŵa kumene mng'ono wanga wapita.  
 Kumudzi kumene kwagwa maliro ndi kwa Chimutu.
- Mmene where Tinagona mnyumba mmene munali katundu wambiri.  
 Umu ndi mmene timakonda kucheza kaŵirikawiri.  
 when Mmene tinali kudya nsima, mvula inayamba kugwa.  
 Simuyenera kuseka mmene anzanu ali kuimba nyimbo.  
 how Tiene mmene muphikira ndiwozo! Note suffix -ra p. 81  
 Mundiuze mmene mwachitira! Sindikudziŵa mmene aliri.

Tsiku imene tinamanga ukwati wathu, kunali mvula yokhayokha.  
 Nthawī imene munandiitana, ine krunalibe; ndinali kudambo.  
 Nonsenu mwalakwa, tate wanu, mayi wanu, inu amene. yourself.

AMENEYU This combination of Amene with uyu or uyo constitutes a second form of Demonstratives, with the same meaning "this" or "that". It supposes that the object is being mentioned for the second time: "this" man about whom we are speaking...

- 1 Ameneyu Ameneŵa Kodi ali ndi akazi ena?  
 2 Umenewu Imeneyi — Inde ali nawo koma wamkulu ndi ameneyu.  
 3 Chimenechi Zimenezi Kumudzi kwathu kuli munthu wina dzina lake  
 4 Imeneyi Zimenezi Kalinda. Munthu ameneyo ali wantali zedi.  
 5 Limeneli Ameneŵa Anafuna kuti msonkhano wao ukhale loweruka;  
 6 Umenewu Ameneŵa koma tsiku limenelo kunagwa mvula.  
 D Kameneka Timeneti Kodi kamalaya kaja munagula dzulo ndi aka?  
 I Kumeneku — Inde, ndi kameneka.

Pamenepa Kodi pamene mukufuna kumanga nyumba yanu ndi apa? — Inde, ndi pamenepa. here  
 Kumeneku Tiyeni, tikakhale ku mpandaku!  
 — Iai; kumeneku kuli anthu.  
 Mmenemu Mnyumba umu simugona anthu masiku ano.  
 Ngati simupeza malo kwina, chabwino, mungathe kugona mmenemu.

With uyo we have a similar construction: Ameneyo Amenewo...  
 Kameneko Timeneto: Pamenepo, Kumeneko, Mmenemo there

-li ndi mwayi: -li mwayi: -chita mwayi be lucky  
 -chita khama persevere, be stubborn. Kanthu ndi khama!  
 -khoza mayeso succeed a test. Kulemba sindikhoza (: sindidziŵa)  
 -lakwa mayeso fail: -lephera mayeso: jomba. Cholakwa: a mistake  
 Munthu wolemara rich. Katundu wolemara (different intonation) heavy  
 Mmpħawī: munthu wcsauka, wopanda ndalama.

1. Do you know the time when the accident happened?— It was at noon.
2. I cannot sleep in a house where there is much smoke.
3. There is a burial in the village where you are going.
4. I don't remember how my sister sings that song.
5. Five years ago he was very poor; but now he has become rich.
6. Persevere, don't lose heart; and you will succeed.
7. I hear that you lost your axe. Perhaps it is this one?
8. I don't know where the meeting will take place. Perhaps at Chimutu.
9. At the beginning I suffered much; but now I have got accustomed.
10. She is not lucky. She had three daughters and all of them died.

Proverb: Tsoka sasimba koma mwayi.

Bongo	brain	-vomera	accept, agree
Cholinga	aim	-khulupirira	hope, believe
Ganizo	thought	-ganiza	think
Maloto	dream	-lota	dream
Chizindikiro	sign	-zindikira	recognize
Msalá	madness	-penga	become mad
Khunyu	epilepsy	-dabwa	be astonished
Chitsiru	a fool	-peneka	doubt, hesitate

**YEMWE** This word means "himself", or "the same", "even", "as well". The stem is -mwe; it also takes the Verbal adjective prefix wo-.

- |   |     |        |   |
|---|-----|--------|---|
| 1 | Ine | ndemwe | Ine ndemwe ndikuchita mantha. I myself...               |
| 2 | Iwe | wemwe  | Iwe wemwe umachita ulesi nthawi zina. Kodi si zozna?    |
| 3 | Iye | yemwe  | Asatume muzake, koma abwere iye yemwe (: iye mwini).    |
| 1 | Ife | tomwe  | Ife tomwe tinapita kumsonkhano, chifukwa anatitana.     |
| 2 | Inu | nomwe  | Pegani anzathu, musatiseke chifukwa inu nomwe mwalakwa. |
| 3 | Iwo | omwe   | Akazi ao ali ndi usiwa ndipo iwo omwe amavala nsanza    |

- |   |        |       |   |
|---|--------|-------|---|
| 1 | Yemwe  | Omwe  | Anaba ndalama zonse ndi katundu yemwe: even     |
| 2 | Womwe  | Yomwe | Tinatsiriza kubzala chimanga ndi mtedza womwe.  |
| 3 | Chomwe | Zomwe | Anafentha nyumba, nkhekwe ndi chimbudzi chomwe. |
| 4 | Yomwe  | Zomwe | Anatenga katundu yense ndi mphasa yomwe.        |
| 5 | Lomwe  | Omwe  | Werengani makwacha onse ndi matambbala omwe!    |
| 6 | Womwe  | Omwe  | Ndinamweta tsekera ndi udzu womwe.              |
| D | Komwe  | Tomwe | Kambuku anapha mbuzi zonse ndi tiana tomwe.     |
| I | Komwe  |       | Anaphunzira kuwerenga ndi kulemba komwe.        |

It is often used as a Relative pronoun "the same... who": it puts more emphasis on the identity of the object, excluding any other. **Mundinatse nyale yomwe iri apo!** more precise than **imene**. **Nyumba yomwe khomo lake lilibe chitseko ndi yanga.** **Mumpatse ndalama zomwe muli nazo! (: zimene muli nazo).**

**Pomwe** Amakhala pa mudzi pomwe pali sukulu. on the same spot where Ndinasesa mnyumba ndi pakhomo pomwe. even

**Komwe** Ndikukacheza kumudzi komwe kuli bwenzi langa. where Tinakayenda ku Salima ndi kunyanja komwe. even

**Momwe** Anadzacheza mnyumba momwe timagona ife. where Muyenora kusesa pakhomo ndi mnyumba momwe. even

**Tsiku lomwe anathyoka mwendo tinapita naye kuchipatala.** the very day **Nthawi yomwe tinataluka msukulu mvula inayamba kugwa.** the same moment

...ndi pang'ono pomwe (with a negation): not in the least.

**Alibe mantha ndi pang'ono pomwe.** **Sakumwa ndi pang'ono pomwe.** **Sanaphunzire ndi pang'ono pomwe.** **Sanadye ndi pang'ono pomwe.** **Ndiribe tambala ndi limodzi lomwe:** I don't have a single tambala **Sanapite kwao ndi kamodzi komwe.**

**Monga:** **monga mmene: monga momwe:** as, like, in the same way that: **Chitani monga momwe ndachitira ine.** Note suffix -ra p. 81 **Atsikana a panowa akubvina monga momwe timabvinira ife.** **Kondani anzanu monga momwe ndinakukonderani.**

**YEMWE'YU** In this form of Demonstratives, the Relative yemwe followed by **uyu, uyo** or **uno, uja** re-inforces the identity of an object to the exclusion of any other. "this same...", "that same..."

- |   |           |  |  |
|---|-----------|--|--|
| 1 | Yemweyu   | Omweya   | Alibe katundu wina; ndi yemweyu (:yekhayu)   |
| 2 | Womweyu   | Yomweyi  | Mkeka wanga ndi womweyu.                     |
| 3 | Chomwechi | Zomwechi   | Cholinga changa ndi chomwechi.               |
| 4 | Yemweyi   | Zomwezi  | Teuga nthochi yomweyi; zinazo zili zosapsya. |
| 5 | Lomweli   | Omweya   | Dzina langa laebikhristu ndi lomweli.        |
| 6 | Womweyu   | Omweyu   | Ufa umene ndili nawo ndi womweyu: sukwanira. |
| D | Komweka   | Tomweti  | Kankhuku kaja kadasowa dzana ndi komweka.    |
| I | Komweku   |  | Kulakwa kwanga ndi komweku.                  |
|   | Pomwepa   | Khalani pomwepa, chifukwa palibe malo ena. (: pompa) |  |
|   | Komweku   | Inunso kakhali ku mpanda komweku! (:konku)           |  |
|   | Momwemu   | Leronso tigena momwemu. (: mommu) in this same house |  |

- |   |                 |                     |           |           |                         |
|---|-----------------|---------------------|-----------|-----------|-------------------------|
| 1 | Yemweyo         | Omweyo              | Yemweuno  | Omweano   | Yemwenja Omweaja...etc. |
| D | Komweko         | Tomweto             | Komwekano | Tomwetino | Komwekaja Tomwetija     |
| I | Komweko         |                     | Komwekuno |           | Komwekuja               |
|   | Pomwepo (pompo) | Pomwepano (pompano) |           |           | Pomwepaja (pompaja)     |
|   | Komweko (konko) | Komwekuno (konkuno) |           |           | Komwekuja (konkuja)     |
|   | Momwemo (mommo) | Momwemuno (mommuno) |           |           | Momwemuja (mommuja)     |

**Chomwechi (chenechi)** like this: **Gule ameneyu timavina chonchi.**

**Chomwecho (choncho)** like that: **Chitani choncho!**

**Choncho!** It is like that! Such is life! **Choncho! Titani nanga?**

**Mau anga ndi omwewo.** That is what I wanted to say. (closing a speech)

**Kudandaula kwanga ndi komweko.** **Kulakwa kwano ndi komweko.**



Nkhope	face	-kongola	be beautiful; borrow money
Mfuno	nose	-nun'kha	smell bad, stink
Khungu	skin, blindness	-nunkhira	smell good
Litsiro	dirt	-mina	blow one's nose
Khutu	ear	-gont'ha	be deaf
(pa) khosi	neck	-penya	see, look
Tsitsi	hair	-pesa	comb
N'ebvu	beard	-meta	shave; cut hair

LOCATIVES Here is an exhaustive list of Locatives (see p. 52); it shows the additional note expressed by -mene and -mwe.

WHERE	HERE	THERE		
PA..... Pati?	Pano.....	APA.....	Apo.....	Paja
Pamene		Pamenepa	Panepo	
Pomwe	Pomwepano	Pomwepa	Pomwepo	Pomwepaja
contraction:	Pompano	Pompa	Pompo	Pompaja
KU..... Kuti?	Kuno.....	Uku.....	Umo.....	Kuja
Kumene		Kumeneku	Kumeneko	
Komwe	Komwekuno	Komweku	Komweko	Komwekuja
contraction:	Konkuno	Konku	Konko	Konkuja
MU..... Muti?	Muno.....	Umu.....	Uko.....	Muja
Mmene		Momwemu	Mimenemo	
Momwe	Momwemunu	Mimenemu	Momwemo	Momwemuja
contraction:	Mommuno	Mommu	Mommo	Mommuja

PATI? on which spot? Ndikhale pati? Kalata ili pati?

Pamene on the spot where... Kodi mwaona pamene adamanga nyumba yake?

Pomwe on the same spot where... Khalani pomwe pali anzanu!

Fano on this spot where I am... Ine pamudzi pathu ndi pano.

Pompano on this same spot... Mkazi wanganso pao ndi pompano.

Apa on this spot near Pamene mukufuna kumanga nyumba ndi apa?

Pamenepa (2nd mention) — Inde, ndi pamenepa.

Pomwepa on the same spot Nkhokwe yanganso idzakhala pomwepa.

Apo on that spot there Ndipo khola langa lidzakhala apo.

Panepo (2nd mention) Kale pamenepo panali nkhalango.

Pomwepo on that same spot Mfumunso khola lao lidzakhala pomwepo.

Paja on "the" spot, you know which Pepani, n'fasiya buku pampano paja.

Leronso paga marilo pamudzi pompaja.

KUTI? at, in, to which place? Mumakhala kuti? Akupita kuti?

Kumene at, in, to place where... Sakud'iswa kumene mnrake wapita.

Komwe at, in, to the same place where... Kasewerani komwe kuli anzanu.

Kuno at, in, to this place where I am Bwerani kuno! Kuno kali njala.

Konkuno at, in, to this place... Iyenso adzakwatira konkuno.

Uku at, in, to this place near Anzanu ali kucheza kumpanda uku.

Kumeneku (2nd mention) Kumeneku kuli malo abwino, zooka.

Komweku at, in, to this place Inenso ndikacheza nawo komweku.

Uko at, in, to that place there Ku mudzi uko ndi kwa Chimutu.

Kumeneko (2nd mention) Ndinapita kumeneko dzulo; kunali maliro.

Kuja at, in, to "the" place, you know which Kumudzi kwao kuja ndi kuti?

Konkuja at, in, to "the" same place Leronso akupita kumudzi konkuja.

MUTI? in which room? Nditsire muti chimangachi, umu kapena umu?

M'mene in the room where... Mnyumba m'mene muli makoswe ambiri ndi umu.

Momwe in the same room where... Kalata ili m'dengu momwe muli mabuku.

Muno in this room where I am Ine ndimagona mnyumba muno.

Mommuno in this same room... Mng'ono wanga iyenso amagona mommuno.

Umu in this room near Mkulu wanga amagona umu; amagona pa yekha.

M'menemu (2nd mention) Chabwino; mungathe kuika katundu wanu m'menemu.

Momwemu in this same room Njinga yanunso ikhale momwemu!

Umo in that room there Umo simugona anthu; chifukwa muli katundu wambiri.

M'menemo (2nd mention) Mphasa, madengu, makasu, zonse zili m'menemo.

Momwemo in that same room Ng'omanso imakhala momwemo.

Muja in "the" room; you know which Ndaiwala chipewa mnyumba muja.

Mommuja in "the" same room Leronso tigona m'nyumba mommuja.

Some words may have still another meaning according to context:

Pamenepa : Mnamanya mkazi wanu. Pamenepa mwalakwa? On this point.

Alendo aja sabwera. Pamenepa titani? In this case...

Pompo : Ndinatola mwala; pompo garu anathawa. (:nthawi yomweyo)

Ngati wana adwala, pitani naye pompo ku chipatala! at once

Momwemo ! Mscnkhanu wakanika chifukwa cha mvula. Momwemo! (:Choncho)

Ngati male palibe, momwemo, ndikagona kwina. Such is life!

Mommuja : Matenda aja ali bwanji? — Mommuja. as before, no change.

Kodi adakonza njinga yanu? — Ai, ili mommuja.

Proverb: Fodya ndi yemwe ali pamfuno.

(pa) Kamwa	mouth	-yasama	open mouth; yamw
(m') Mero	throat	-meza	swallow
Mlomo	lip	-yamwa	suck breast
Lilime	tongue	-seteka	lick
Dzino (pl. Mano)	tooth	-tafuna	chew
Malobvu	spittle	-ledzera	be drunk
Magazi	blood	-labvula	spit
Mimba 4	belly	-sanza	vomit

**KUTERE** is a verb related to **Kuti**, it means "say this"; "do like this".  
**Ife timatere** (: **timachita chonchi**). **Mutere!** (: **Chitani chonchi**).  
**Gule ameneyu kubvina kwake timatere.**  
**Mawu anga nditere** (: **Mawu anga ndi awa**).

**KUTERO** is a similar verb meaning "say that", "do like that".  
**Teroni!** (: **Chitan, choncho!**) **Musatero!**  
**Anatero kulankhula kwake** (: **Kuyankha kwake ndi kumene'ko**).  
**Kutero'ko ndi kulakwa.** It is wrong to say that, or do like that.  
 Both are also used as verbal adjectives "like this", "like that":  
**Anagula njinga yotere** (: **yonga iyi** or also **yoti chonchi**)  
**Ndinani ndi nkaku yotero** (: **yonga iyi** or **yoti choncho**).

**Locatives** The demonstratives "here", "there" **apa apo; uku uko; umu umo** are often joined as suffixes to other words such as:

<b>Penapa</b>	<b>Penapo</b> : <b>Kwinako</b>	<b>Kwinaku</b> : <b>Mwinamu</b>	<b>Mwinamo</b>
<b>Ponsepa</b>	<b>Pensepo</b> : <b>Konseku</b>	<b>Konseko</b> : <b>Monsemu</b>	<b>Monsemo</b>
<b>Pokhapa</b>	<b>Pokhapo</b> : <b>Kokhaku</b>	<b>Kokhako</b> : <b>Mokhamu</b>	<b>Mokhamo</b>

They can be joined also to various adverbs such as: p. 25

<b>Pamwambapaja</b>	<b>Pamwambapo.</b>	<b>Kumwambaku</b>	<b>Kumwambako.</b>	<b>Mmwambamu.</b>
<b>Pansipa</b>	<b>Pansipo.</b>	<b>Kunsiku</b>	<b>Kunsiko.</b>	<b>Munsimu.</b>

Joined to a verb, it is always the form -po -ko -mo p. 53

**Ndipo** : **Apa ndipo** (pamene) **pali dothi labwino.** It is here that...  
**Pa February ndipo** (pamene) **pamagwa mvula yambiri.** It is... that  
**Ndiko** : **Kuchipatala ndiko** (kumene) **timapeza mankhwala abwino.**  
**Kwa Chimutu ndiko** (kumene) **tidzapanga msonkhano wathu.**  
**Ndimu** : **M'sitiro umo ndimo** (mmene) **muli zinthu zambiri zamalonda.**  
**Madzulo ano ndimo** (mmene) **tidzacheza nawo alendo aja.**  
**Umu ndimo** (m'mene) **timachitira.** This is how we do.

**Pa Ku Mu** There are some nouns which usually take a preposition; for instance certain parts of the body:

**Tsekani pakamwa!** Close your mouth! **Pa khesi panga patupa.**  
**M'mero mwanga mwauma.** **M'maso mwanga mwada.**

**MANNER** Most of the adverbs of manner are found with nouns and the preposition **mwa** or with verbs and the prefix **mo-**:

<b>Mwaulesi lazily</b> : <b>ndi ulesi.</b>	<b>Mwamphamvu vigorously</b> : <b>kwa...</b>
<b>Mwamsanga quickly</b> : <b>msanga</b>	<b>Mwachipongwe insolently</b>
<b>Mwaulemu politely</b>	<b>Mwaululu freely, generously</b>
<b>Mwamwayi fortunately</b>	<b>Mwatsoka unfortunately</b>
<b>Mwangozi by accident</b>	<b>Mwachitsanzo for example</b>
<b>Mothamanga speedily</b>	<b>Mosafulumira without any haste</b>
<b>Monyada proudly</b>	<b>Mopeneka doubtfully</b>

**Anandiyankha mopanda ulemu, impolitely**  
**Anatotozoka nkhani yake modandaula ndithu.**  
**Dikirani pang'ono; abwera posachedwa, soon**  
**Mvula ibwera madzulo posapeneka, without any doubt**

There are also adverbs expressing motion, position or direction; they take the prefix **cha-** or **cho-** (verbs):

<b>-Yenda chambali</b> sideways	<b>-gona cham'mbali</b> on the side
<b>-yenda cham'mbuyo</b> backwards	<b>-penya cham'mwaraba</b> upwards
<b>-yenda chowerama</b> stooping	<b>-yenda chokwawa</b> crawling: <b>mokwawa</b>
<b>-khala chogwada</b> kneeling	<b>khala choimirira</b> standing: <b>chiriri</b>

Some other adverbs:

**chagada** on the back; **fufumimba** on the belly **-gona...**  
**daia** purposely, intentionally; **Dere** (: **chonchi**) **Dero** (: **choncho**)  
**Bwino** well; **Ali bwino masiku ano.** **Amadziwa bwino Chichewa.**  
 carefully: **Mangani bwino katunda!** **Tsekani bwino chirona!**  
 gently: **Yendetsani njinga bwinobwino!** duplicated  
 be careful! **Bwino, apa pali dzenje!** (: **Cheujerani!** **Basopo!**)  
**Bwinotu, garuyo amaluma.** (p. 94)

later, another time: **Kapumuleni pang'ono; tidzacheza bwino.**

**Siyani katundu wanu pompano!** **Mudzatenga bwino.**  
**Bwinopo** rather well: **Anadwala matenda akulu; koma tsopano ali bwinopo.**  
 The suffix **-po** here means **pang'ono**; **Ali wamkulupo** rather p. 95

Proverb: **Tsoka silinunkha**

Nyengo	season	-otha moto	warm oneself near fire
Nyenyezi	star	-othera dzuwa	" " in the sun
Mtambo	cloud	kongwa	be seized with cold
Dontho	drop	-bvumbwa	be wet with the rain
Mphezi	lighting	-dontha	leak, drip
Lume	dew	-waza	sprinkle, drizzle
Utawaleza	rainbow	-nyowa	be wet, soaked
Liwiwo	speed	-thamanga	run

INFIXES Up to now we have seen the following verbal Infixes:

-ku-	present continuous (contraction) p. 9 Akuceza ndi yani! habit (monosyllabic verb and negation) p. 18 Moŵa sakumwa.
-an-	past p. 22 Mnzanga uja anapita kwao dzana.
-da-	past p. 22 Ndili ndekha; mkazi wanga adapita kwao.
-dza-	future p. 22 Musavutike! Tidzakuitanani... motion "come and do" p. 44 Tadzakuonani. Dzasonkheni moto!
-ka-	motion "go and do" p. 44 Akukasamba kudambo. Katoleni nkhuini!
-ma-	habit p. 18 Ndimakomana naye nthawi zina kumsika.
-a-	perfect p. 30 Pepani, mwasochera. Mvula yakanika.
-ngo-	just p. 49 Uyu amangokhala, safuna kuthandiza anzake.

WHEN? Considering the relation of priority (time) between two facts we find three possibilities: one fact may take place "before" the other, or at the same time "during", or "after" the other.

-SANA- infix (sa negation; na past) indicates that the fact took place "before" another, the other was "not yet" performed;  
Mwana anamwalira dzuwa lisanalowe... before sunset. (Note -E)  
Tinafika kwathu dzuwa lisanatuluke... before sunrise.

-LIKU- This is the Present Continuous "at the same time, during" relation or simultaneity; concomitance. (Note the present)  
Timaweruka ntchito dzuwa lili kuloŵa... at sunset.  
Adanyamuka dzulo dzuwa lili kutuluka... at sunrise.

-TA- infix indicates that the fact took place "after" another, the other having "already" taken place.  
Anamwalira madzulo dzuwa litaloŵa... after sunset.  
Tinapita ku sukulu dzuwa litatuluka... after sunrise.  
Ndidzakulipirani mutamaliza ntchito yanu.  
Alendo a'a asanafike muyenera kusesa bwino m'nyumba umu.

Kwacha it is dawn : Kusanache before dawn : Kutacha after dawn.  
Kwada it is dark : Kusanade before dark : Kutada it was already dark.  
Tambala woyamba at first cockcrow. Tambala asanalire. ...atalira.

Ndinafika kwathu anthu asanagone. ...atagona.  
Anadzaloŵa m'nyumba mwathu, ife tili m'tulo, osazindikira kanthu.  
Ndinapeza mzunga ali kuotha moto. ...ali kusoka mphasa.  
Ndinapeza mphunzitsi palibe absent. Ndinampeza atachoka.  
Ndinampeza ali moyo alive. ...atafa dead. ...ali gone. ...ali tsonga.

...AGO : Kwapita zaka zingati? : Papita zaka zingati? see p. 30  
Mwana wake anatha msinkhu kwapita zaka ziwiri.  
Kalekale long ago. Kwapita nthawi yaitali.

AFTER : Itapita miyezi itatu: Patapita miyezi itatu after 3 months.  
Anabadwa loweruka ndipo atapita masiku anayi anamwalira. p. 30  
Tidzapanga wina msonkhano patapita milungu iwiri.

FIRST : Note the construction -yamba followed by the Perfect tense:  
Muyambe mwakonza njinga! First repair the bicycle.  
Sindinyamuka msanga; ndiyamba ndadya nsima. (: Poyamba ndidya)  
Tiyambe tawerenga ndalama! : Tiwerenge ndalama choyamba!

PO- prefix (pa ku-) in front of a verb is the equivalent of a preposition "on, in by doing something" or "when...": present participle.  
It supposes that the subject is the same in the two clauses.

Tidzaimanso pompano pobwera on our way back.  
Timayenda limodzi popita kusukulu. Kodi umapemphera pogona?  
Anapweteka dzanja pokonza njinga. Timatola nzeru pakutani?  
Pobwera kuulendo anadzapeza mkazi wake ali ndi mwamuna wina.  
Munalakwa posaitana mafumu kumsonkhano; adzayesa chipongwe.

1. On my way to the market I met many women going to the burial.
2. After the death of my father, my mother married another man.
3. Before sweeping, you must sprinkle some water on the floor.
4. If you want me to help you; first do what I have told you!
5. Go and pick up some firewood before the rain starts!
6. We like to warm ourselves in the sun before starting our work.
7. What did you answer when the chief asked you your name?

Proverb: Tambala akavumbwa alibe malonda.

Boma	Government	-weruza	judge, admonish
Msonkho	tax	-lola	allow, permit
Ufulu	freedom, generosity	-letsa	forbid, hinder
Ukapolo	slavery	-umiriza	urge, compel
Khelo	ancestor	-simba	report, narrate
Mpingo	assembly, Church	-landa	seize, take, snatch, steal
Ndende	prison, jail	-langa	punish, admonish, instruct
Mbiri	report, fame	-pulumutsa	save, deliver

CONDITIONAL The word ngati "if" expresses a present condition; it is the only construction possible with -li "be, have":

Asapite kumsonkhano ngati sali bwino! Sindidziwa ngati alipo.  
Pitani kwanu ngati mulibe mawu! Musaiowe ngati mulibe anthu!

-KA- infix expresses a future condition or possibility "if" or "when":  
Akabwera alendo, mudzandiuze. Ukavutanso galu adzakuluma.  
Mukapita kuchipatala msanga, mwina mudzachira.  
Ndizabweza ndalama zija ndikadzagulitsa mtedza. when I have sold

Negation: instead of the prefix si-, we use the verb -panda followed by the Infinitive. Sometimes also the verb -leka.

Alendo aja akapanda kubwera, mudzandiuze.  
Mukapanda kupita kuchipatala, mwina simudzachira.  
Ndikapanda kumuitana, sadzabwera.

-KADA- infix expresses either a supposition or a conditional, or an unfulfilled wish, a regret. The infix is repeated twice:

Mukadapita kuchipatala, mukadachira msanga. ...you would have...  
Ndikadamuitana, akadabwera. If I had called him, he would have...  
Alendo aja akadabwera, ndikadakuuzani.

Negation: instead of the prefix si- we use the verb -panda.

Mudakapanda kupita kuchipatala simudakachira. If you had not gone...  
Ndikadapanda kumuitana, sakadabwera.

Mukadandiura msanga! If only you had told me immediately!  
Ndikadakhocha mayeso! unexpressed ndikadachita mwayi.  
Ndikadapita kumaliro, koma mfumu anandituma kwina kwake.

Pang'ono ndikadagunda mtengo. I nearly bumped into a tree.  
Muchenjere naye galuyo! Pang'ono akadandluma.

Here are other various constructions equivalent to -kada-:

-kana- infix: Ndikanapita kutchalitchi, koma ndinali ndi usiwa.  
Akanayesanso kachiwiri, kapena akanakhoza.

-daka- infix: Adakalima fodya, adakapeza ndalama zambiri.  
However -daka- infix may have two other meanings: see context.  
motion: Adakalima fodya. He went to cultivate... p. 44  
"still" Adakalima fodya. He still cultivates tobacco. p. 75

bwenzi is a word which just introduces the second part of the sentence, it expresses a consequence and can be translated by "well...":  
Mukadapita kuchipatala, bwenzi mukadachira msanga.

-ta- infix can be used instead of -kada- after the word bwenzi:  
Mukadapita kuchipatala, bwenzi mutachira msanga.  
Alendo aja akadabwera, bwenzi nditakuuzani.

-chi- infix can be used instead of the first -kada-:  
Muchihipita kuchipatala msanga, bwenzi muli bwino lero.  
Ndichidziwa dzina lake la munthu'yo ndikadakuuzani.  
Other constructions: Akhala...: Kuchikhala kuti...: -kada-

Akhala mwapita kuchipatala, bwenzi mukadachira posachedwa.  
Kuchikhala kuti mkaziyo ali wosakwatiwa, bwenzi nditamkwatira kale.

Mukadapanda kupita kuchipatala, si bwenzi muli moyo lero.  
Ndikadapanda kumuitana, si bwenzi atabwera kuno.  
Pakadapanda bambo ndi mayi wanu, simukadabadwa.  
Mayi wako akadzamwalira, adzakusamala ndani?

Nyumba ya Malamulo Legislative House. Akupita ku Boma (offices)  
Kapolo slave. Makolo ancestors, parents. -Shoma msonkho pay tax.  
Akulu a Boma officials. Akulu a mpingo Church elders.  
Alibe mbiri yabwino good reputation. Mbiri yakale Old Testament.  
Mbiri ya Achewa history. Timamva mbiri yomweyo posepense rumour.  
Mwina makolo amaletsa ana kuti asapite kusu'kulu. (note infix -sa-)  
Makolo anga salola kuti ndikwatiwe naye manyamatayo.  
Mulungu achileka kutsamala, si bwenzi tili moyo anthufe.  
Mukapanda kuiweruza nkhaniyo, tipita nayo kubwalo.  
Kumudzi kalikonse kumene ndimafika ndiramva mbiri yokhayokhayo.  
Ndikapanda kuma ntha'wi yomweyo, ndikadagwa mudzenie.  
Adakapanda kumiriza mwana waoyo, si bwenzi iye akadakwatiwa.  
Anandilanda munda, ndipo tsopano ndikusowa pelima.

Proverb: Patsepatsa nkulanda; mwana wa mfulu apatsa yekha.

<b>Chibwenzi</b>	friendship	<b>-lonjeza</b>	promise
<b>Chipangano</b>	agreement, contract	<b>-pangana</b>	agree, make contract
<b>Mbeta</b>	unmarried woman; free	<b>-funsira</b>	ask in marriage
<b>Chiwongo</b>	dowry	<b>-tula</b>	put down a load
<b>Nkhoswe</b>	tutor, advocate	<b>-yendera</b>	visit
<b>Mpongozi</b>	mother-in-law	<b>-lekana</b>	separate
<b>Mkamwini</b>	son-in-law	<b>-sudzula</b>	divorce
<b>Mtsibweni</b>	uncle (maternal)	<b>-senza</b>	carry on the head

**-NGA-** infix is a Subjunctive form (last vowel is always **-e**). It expresses a permission, a possibility or supposition.

"may" permission: **Ndingakuthandizeni? May I help you?**  
**Tingalowe? Ndingabwereke njinga yanu?**

"can" possibility: **Kodi mungandithandize pang'ono? (interrogation)**  
**Sanganame. Simungadziwe dzina lake. (negation)**

"not yet" with a negation: **Sangabwere: Sanabwerebe see p. 75**  
So we may have two different meanings according to context and intonation: **Sangabwere** He cannot come. He won't come: **Sabwera.**

"lest, in case": to prevent some occurrence: (**kuti** is often dropped)  
**Thawani msanga (kuti) garu angakulumeni.**  
**Musasewere ndi mpeni, mungapweteke mzanu.**  
**Yendetsani bwino njinga, mungagunde mtengo.**

"even if, though" supposition: **Nyumba ingagwe, palibe kanthu.**  
**Angandiitane kumsonkhano, sindipita.**

**-ngakhale** has the same meaning "even if, although": various constructions:  
**Ndingakhale ndidwale, palibe kanthu.** Even if... (supposition).  
**Ndingakhale ndili kudwala, sindidandaula.** Though I am... (a fact).  
**Ngakhale ndili kudwala sindidandaula.** **Ngakhale** as a conjunction.  
**Ngakhale... ngakhale... whether... or... either... or...:**  
**Onse ali okondwa, angakhale abambo, angakhale amai.**

**-ngathe** "can" subjunctive form is more common than the present form **-tha** which expresses more a physical ability:

**Ngati mulibe mawu ena, chabwino, mungathe kupita kwanu.** also **khoza**  
**Mungathe kudandaula: Mukhoza kudandaula.**  
**Sinditha kuyenda, ndatupa miyendo. Kodi muitha ntchito imeneyo?**  
**-tha** also means "finish" or "be finished":  
**Kodi mwatha? (mwatsiriza: mwamaliza), Msonkhano watha.**

Other constructions with the infix **-nga** and **chotani** or **bwanji?**

**Atendo angachuluke chotani, onse adzapeza malo.** However numerous...  
**Ndingasauke chotani, sindidandaula.** However much I may suffer...  
**Ndingadandaula bwanji, safuna kundithandiza.** also **chotani** or **motani**  
**Kungatanikungatani, ndikwatira mtsikana ameneyo.** Whatever may happen

**STILL** is translated by the suffix **-be** or the infix **-daka-** or both; we cannot use the suffix **-be** with the verb **-li** because it would mean "have not" **-libe.**

**-be** **Mwana ali kulirabe (: akulirabe)** is still crying.  
**Kodi mumapitabe kusukulu? Muyenera kuphunzirabe.**

**-daka-** **Adakadandaula** She still complains. **-daka-** has also other meanings:  
**Adakadandaula (past conditional)** If she had complained... p. 73  
**Adakadandaula kwa mfumu (motion past)** She went to complain  
**Adakali wamng'ono** He is still small. **Adakali mnyamatabe.** p. 44  
But **Alibe mwana** she has no child. **Adakalibe mwana** no child yet.

**-daka-be** **Adakadandaulabe** she still complains. **Adakalirabe.**  
**Adakali wamng'onobe, Adakali mnyamatabe.**

**-ka-** infix with the verb **-li** can also mean "still", usually it expresses a past "when I was...":

**Mukali mnyamata (: Mukadali mnyamata)** you are still young.  
**Pakali pano sukulu ikuyenda bwino.** Up to now... (...**idakayenda**)  
**Mayi wanga anamwalira ndikali wamng'ono (: ...ndili wamng'ono)**  
**Ndikali mnyamata, ndinkapita ku sukulu masiku onse.**

**NOT YET** is also translated by the suffix **-be;** or the infix **-nga-:**  
**Sanafikebe** he has not yet arrived. (: **Sangafike** p. 74)  
**Sanadzukebe (: Sangadzuke).** **Sangakwatiwe (: sanakwatiwebe).**  
**Mwana adakalibe mano (: sangamere mano)** has no teeth yet.

**chi-re** is another construction meaning "still", for a few verbs:  
**Mai ali chigonere (: adakagonabe)** is still in bed.  
**Mfumu ali chidwalire (: adakadwalabe)** is still sick.

**-pala ubwenzi: -panga chibwenzi: -palana chibwenzi** make friendship  
**-funsira mbeta** ask in marriage. **Mbeta** unmarried girl or woman, free  
**Mbeta yakanika** the tractations between the two family groups have failed.  
**Mbeta yatha** both parties have come to an agreement; the girl is promised.  
**-tula mbeta** introduction of the boy to the girl's village.

Proverb: **Mkamwini asamakule mwendo.**

Chikondi	love	-dana	hate one another
Chidani	hatred	-yanjana	be reconciled
Mnansi	neighbour	-nyenga	cheat, deceive
Mbala	thief	-chimwa	sin; do wrong
Chigololo	adultery	-sinjirira	calumniate
Mitala	bigamy	-tsutsa	argue, refute
Umboni	testimony	-pepesa	apologize
Tambwali	unreliable man	-khululukira	forgive

-DZI- infix is a reflexive "oneself"; it supposes that the action is done intentionally. The pronoun *yekha* is sometimes added. p. 60  
Anadzipha (*yekha*) He killed himself (suicide).

Anadzimanga pa mtengo; Anadzipachika pa mtengo.  
Amadzitchula mphunzitsi, koma sanaphunzire konse.

-NKA- (also -KA-) "used to": equivalent of -MA- is the past tense.  
Chaka chatha ankapita kusukulu, koma chaka chimo amangokhala.  
Kale anakonda kukasaka nyama, koma tsopano wakalamba.  
Kodi kale ku Malaŵi kuno anthu ankavala zotani?

-BA- "meanwhile": invitation to carry on an action while another is in progress: Mphunzitsi sangafike. Tibakaseŵera.  
Badikirani pang'ono! Ndiŵera tsopano apa.  
Bapumulani m'nyumba umu! Ine ndiyamba ndasamba m'maso.  
Zikomo akulu, bagwirani ntchitoyo! Ine ndapita.

-ZI- "must": express a strong obligation equivalent to an order.  
Munthuyo azipita kwao. (:...apite kwao!)  
Anthufe tisangokhala; tizigwira ntchito kuti dziko likwere.  
It also expresses a consequence (future), or a possibility (in questions):  
Njinga yanga yafa. Momwemo; tizingoyenda pansi.  
Anthuŵa gule wao wakanika. Tiyeni, tizipita kwathu.  
Ndiziyankha chiyani? Kodi ndizitero masiku onse?  
After kuti it can also be used instead of the Subjunctive:  
Mumuze kuti azipita kwao (: kuti apite kwao).  
Muŵapatse mpira anaŵa kuti aziseŵera nawo. (: kuti aseŵere nawo).

-MA- expresses a habit p. 18; or, sometimes, a recent past (intonation):  
Munali kuti? — Timacheza m'nyumbamo (: tinali kucheza).  
Wachoka tsopano apa. Amasoka mphasa pa bwalopo (anali kusoka).

-TA- means "after" p. 70; or is the equivalent of -kada- p. 73; or also expresses a wish: Nditaona! Let me see! Nditayesapo ine!  
Nditakufunsani chinthu chimodzi! Ita'khala yanga njinga imeneyo!

ORDERS are expressed by the Imperative or the Subjunctive:  
Pita! Pitani! Idya! Idyani! prefix *i-* in monosyllabics  
Upite! Mupite! Udye! Mudyeye! subjunct. (wish, command)  
Usapite! Musapite! Usadye! Msadyeye! infix *-sa* negation.

Another negative form: Osadya! Osapita! more colloquial; it is an invitation to stop an action which has started:

Usalankhule! Don't start speaking! Osalankhula! Stop speaking!  
Musadye nthochizo! Osadya nthochizo!

With an object-pronoun infix, we always find the Subjunctive; there are three forms: the subject prefix and object infix can be dropped:

Mundipatse mpeni! Ndipatseni mpeni! Patseni mpeni! Give me the knife.  
Mumpatse mpeni! Mpatseni mpeni! Patseni mpeni! Give him...

Note the difference between Patseni! "to me"; Patsani! "to him".

To soften an order, in some areas we find the suffix *-ko*:

Patseniko! or Patsenkoni! Give me some please! (a portion)  
Patsaniko! or Patsankeni! Give him some! Lawaniko! Taste it!  
Kwezeniko! or Kwezenkoni! Give me a lift! (car, bicycle...)  
Gwireniko! or Gwirenkoni! ndingagwe. Hold me, lest I fall.  
-in suffix is sometimes postponed: Nyale iri apo; bweera nayoni!

The command or wish can be re-inforced, soften or modified by the various infixes mentioned in the previous lessons:

Ka- motion "go and do" p. 44: Kaitane mu-ako! Kapaleni moto!  
sometimes a future: Mukabwerenso maŵa!

Dza- motion "go and do" p. 44: Dzasonkhe moto! Dzatsukoni mbale!  
sometimes a future negative: Musadzauza anthu ena!

Ma- habit, negation: Musamaŵgokhala! Usamachite zopasa!  
Osamalankhula m'nyumba muno!

Ta- re-inforces, invitation to do what is expected to be done:  
Tayesani! Have a try (since you wanted to try).  
Tapita! Tamverani! Tayankhani! Talankhulani!

Ba- "meanwhile" p. 76 : Dzuŵa libalipo; mubakap'nyanya mpira pakhomo!  
Eatherani dzuŵa pompano! Ine ndikaitana mphunzitsi.

Ngo- "just" p. 49: Ingobwerani! Tangobwerani!

Zi- obligation p. 76: Ziŵerengani! Kaziŵerengani!

Mpongori akundida...hate me: ...adana naye. Udani: Chidani.

Mdani enemy. -chita mitala take a second wife: -tenga chiŵiri.

Proverb: Fisi adalira msampha utaning'a

<b>Mthenga</b>	message	<b>-kamba</b>	tell, narrate
<b>Phokoso</b>	noise, tumult	<b>-sokosa</b>	make noise, disturb
<b>Chilankhulo</b>	language	<b>-tonthola</b>	be silent
<b>Chinsinsi</b>	a secret	<b>-ulula</b>	disclose, reveal
<b>Fanizo</b>	parable, comparison	<b>-lalika</b>	proclaim
<b>Mwambi</b>	proverb	<b>-tanthauza</b>	mean, signify
<b>Mwambo</b>	custom, rite	<b>-tamanda</b>	praise
<b>Nthano</b>	tale, fable	<b>-tukwana</b>	insult

SUFFIXES We have already met one verbal suffix **-NA** p. 49; it expresses reciprocity: **-kondana** love one another; **-komana** meet

**-TSA** is another suffix which has a causative meaning: to make someone do something, or to get something done:

**-cnetisa: Mundionetse chithunzi!** Let me see, show me...

**-zimitisa: Zimitisani nyale!** Blow out the lamp!

There are two forms **-etsa** or **-itsa**: the last vowel **-a** of the stem changes into **-e** (**-etsa**) or **-i** (**-itsa**) according to the second last vowel. If it is

**A I U** we must use the form **-itsa**

<b>-thawa:</b>	<b>-thawitsa.</b>	<b>-wala</b>	<b>-walitsa</b>	<b>-dabwa:</b>	<b>-dabwitsa</b>
<b>-funsu:</b>	<b>-funsitsa.</b>	<b>-imba</b>	<b>-imbitsa.</b>	<b>-chira:</b>	<b>-chiritsa.</b>
<b>-dziwa:</b>	<b>-dziwitsa.</b>	<b>-zula:</b>	<b>-zulitsa.</b>	<b>-sunga:</b>	<b>-sungitsa.</b>

**O E** and monosyllabic verbs: we must use the form **-etsa**:

<b>-konza:</b>	<b>-konzetsa.</b>	<b>-topa:</b>	<b>-topetsa.</b>	<b>-soka:</b>	<b>-soketsa</b>
<b>-penya:</b>	<b>-penyetsa.</b>	<b>-seka:</b>	<b>-seketsa.</b>	<b>-yera:</b>	<b>-yeretsa.</b>
<b>-gwa:</b>	<b>-gwetsa.</b>	<b>-dya:</b>	<b>-dyetsa.</b>	<b>-tha:</b>	<b>-thetsa.</b>

With that suffix we can make new verbs:

<b>-chulukitsa</b>	multiply .	<b>-chepetsa</b>	diminish .	<b>-yamwitsa</b>	breast-feed
<b>-talikitsa</b>	lengthen .	<b>-fupikitsa</b>	shorten .	<b>-kullitsa</b>	enlarge
<b>-kondwetsa</b>	rejoice .	<b>-lekanitsa</b>	separate .	<b>-fewetsa</b>	soften

Some verbs have a contracted form (many verbs ending with **-ka**) :

<b>-choka</b>	: <b>-chotsa</b>	(instead of <b>-choketsa</b> )	<b>-tuluka</b>	: <b>-tulutsa</b>	
<b>-tsika</b>	: <b>-tsitsa</b>	<b>-leka</b>	: <b>-letsa</b>	<b>-sauka</b>	: <b>-sautsa</b>

Some verbs have a soft form **-za** instead of **-tsa**; or both :

<b>-kwera</b>	: <b>-kweza</b>	<b>-tuma</b>	: <b>-tumiza</b>	<b>pereka</b>	: <b>-perekeza</b>
<b>-lowa</b>	: <b>-lowetsa</b>	<b>-loweza</b>	<b>-chira</b>	: <b>-chiritsa</b>	: <b>-chiza</b>
<b>-bwera</b>	: <b>-bweretsa</b>	<b>-bweza</b>	<b>-chenjera</b>	: <b>-chenjeretsa</b>	: <b>-chenjezo</b>

The two forms **-tsa** and **-za** may have different meanings.

--Tsa suffix sometimes conveys a notion of intensity in the action, or superlative "much", "too much"; according to the context and intonation: see the difference between the following examples.

**Gwiritsani chingwe!** Hold the string firmly **Muwagwiritse ntchito!**  
**Mwanayu wadyetsa...** has eaten much, too much. **Mayi akudyetsa mwana feed.**  
**Tiyeni anyamata, imbitsani!** ...vigorously! **Imbitsani anyamata!**  
**Munthu woseketsa** a man who likes to laugh. **Anatiseketsa.**

Some verbs can take a reduplicated suffix to express intensity:

<b>-penya</b>	: <b>-penyetsa</b>	: <b>-penyetsetsa</b>	look carefully, attentively.
<b>-yang'ana</b>	: <b>-yang'anitsa</b>	: <b>-yang'anitsitsa</b>	look carefully.
<b>-ona</b>	: <b>-cnetisa</b>	: <b>-onetsetsa</b>	look carefully.
<b>-funa</b>	: <b>-funitsa</b>	: <b>-funitsitsa</b>	desire ardently.
<b>-mva</b>	: <b>-mvetsa</b>	: <b>-mvetsetsa</b>	understand well.

**Kadziwitzeni mphunzitsi kuti mwana wake akudwala.** inform  
**Anyamatawa sayenera kumangokhala; chifukwa chiyani simuwagwiritsa ntchito?**  
**Ana inu, fulamirani! Mukundichedwetsa.** Taonani, **dzuwa liri kulwa.**  
**Inu, kaphitani nsima!** He tibachezetsa alendowa, keep company  
**ineno ndimafunitsitsa kuphunzira nao chizungu; koma sindipeza nthawi.**  
**Mi nali kuti? — Ndimacheza naye mnzanga uja.** Nkhani zake zinali zoseketsa.  
**Zikomo, nawachita bwino kundikumbutsa nkhan'yo.** Ndikadawala, remind  
**Musachulikitse mawu pokamba nkhan'i.** Inali ntchito yotopetsa, tiring  
**Anadzamangitsa ukwati wao ku tchalitshi konkuno, dzanal.**  
**Ndinaitantsa mabuku ku Blantyre order.** Inali nkhan'i yochititsa manyazi.  
**Ndikufuna kuikiza ndalama kuti (: sung'za) ... in deposit.**  
**Mukundichititsa mantha frighten.** Zinali zomvetsa chisoni cause pity.  
**Adakonzetsa njinga yake ku Lilongwe.** Imbitsani galimoto! stop  
**Mvula inagwa yambiri usiku ndipo tsopano madzi alekeza umu.** reach  
**Kaphitseni madzi!** boil (tr.). **Bwinota, mungagwetse mwana!**  
**Pepani, sindikhalitsa stay long; ndinyamukanso posachedwa.**  
**Mwanayu sali bwino iyayi; dzamdrutsemi ndipo mupite naye ku chipatala.**  
**Mnzanu uja akubisa mawu.** Muyenere kumfunsitsa ndithu, mpaka aulule.  
**Fasi, tafika.** **Muyambe mwatsitsa katundu!** **Mundiperekeze kwa mfuma!**  
**Ndinaona chinthu chedabwitsa surprising.** **Anatinamiza badda tell lie.**

<b>-Chiritsa</b>	munthu cure a man	: <b>-chiza</b>	n'henda cure a disease
<b>-lowetsa</b>	mbuzi m'khola	: <b>loweza</b>	mawu memorize, study
<b>Ulesi</b>	umabweretsa umphawi	: <b>-bwereza</b>	repeat; <b>-bweza</b> give back

Proverb: **Mapanga awiri abvumbwitsa.**

**-RA** (-era or -ira) according to the second last vowel of the stem p. 78  
This suffix called the "Applied form" adds a particular note to the meaning of the verb; it generally corresponds to a preposition, such as "to, from, for...":

Munditsekulire chitseko! for me. Anambara katundu usiku from him.  
Timaŵalemba kalata. to them. Mukuphikira yani nsima? for whom  
Ndinadzera ku Lilongwe. through Anathaŵira kutchire. to the bush.  
Tikufunirani chaka chabwino. wish you Ananditumizira ndalama.

If we add the suffix -nji? (What? p. 36) to the applied form, the meaning is "Why", "For what reason?": (Negat. -lekeranji ku...?)

Munalemberanji kalata? Mwadzeranji? — Ndadzera ntchito.  
Mwachitiranji zimenezo? Mwana akuliriranji?  
Mwatiitaniranji? Akudandauliranji?

Mlekeranji kulankhula? Why don't you speak?

Some verbs take a reduplicated suffix:

-seka laugh : -sekera be glad : -sekerera rejoice (because of)  
-kondwa be glad : -kondwera : -kondwerera

It is difficult to give a general rule about the suffix -ra:

There are verbs which take preposition, and not the suffix -ra:

Pereka moni kwa alendoŵa! to Mukufuna kucheza ndi yani? with  
Ndakongola ndalama kwa u'eni from Tsikani mu mtengo! from

Other verbs take neither a preposition nor the suffix -ra:

Ndikubwerekani njinga. to Musandiseke. at  
Anamlanda katundu yense. from Chabwino, ndikuthawani. from

Sometimes the suffix -ra changes completely the meaning of the verb:

-nunkha : -nunkhira. -otha moto : -othera dzuŵa.  
-laŵa : -laŵira take leave; -laŵirira leave early in the morning.  
-cheza : -chezera (moŵa, kubvina...) spend the night doing something.  
-landa : -landira. -samba : -sambira swim

In Verbal adjectives, the suffix -ra shows the particular aim or use of an object or a building. However, there are exceptions.

Ndalama zogulira mabuku. Njerwa zomangira tchalitchi.  
Chingwe chomangira katundu. Khasu lolambulira msewu.  
Nkhwangwa yotemera nkuni. Misomali yokhomera nsungwi.  
Madzi otsukira mbale. but Madzi akumwa: Madzi osamba.  
Nyumba yophikira (Mophikira) kitchen. but Nyumba yogona (Mogona). p. 42

Nyumba yochezera (Mochezera; ...yodyera (Modyera); ...yosambira etc. ...  
but Malo ogona (Pogona); Mphasa yogona (Chogona)

HOW (relative): m'mene, momwe, umo: The verb which follows takes the suffix -ra p. 62.

Mundiuze m'mene mumaphikira ndiwozi! Tell me how you cook this relish.  
Tabwera kudzaona umo mukumangira nkhwake.  
Dzulo anali bwino pang'ono. Sindidziŵa m'mene aliri lero.  
Umu ndimo m'mene timachitira. This is how we do it.

monga m'mene: monga momwe "as, like, in the same way as": the verb which follows takes the suffix -ra. p. 65

Lembani monga m'mene ndalemba ine! Chitani monga momwe mufunira!  
Aliyense achite monga m'mene aganzira iye mwini!  
Aliyense apeske monga momwe angathere! ...according to his means.

more and more: a special construction with -mka or -pita; the verb which follows takes the suffix -ra and is duplicated:

Odziŵa chizungu akumka nachulukirachulukira. more and more numerous.  
Mudzi wao unamka nukulirakulira. grew bigger and bigger. p. 88  
Mbiri yake idzamba nimvekeramvekera ponse ponse. will spread everywhere.  
Ngongole zake zikupitabe m'tsogolo zichulukirachulukira.

Chi—re First meaning: "still" p. 75 Ali chigonere (: Adatagonabe)

Second meaning: "since" Chiyambire since the beginning.

Anthu amasonkhana bwino chiyambire. Chikhalire since it is there.  
Sanapite kuchipatala chibadwire. Chibadwire since (one's) birth.

Bwalo lao linali pamenepa chikhalire has always been here.  
Sindinamve nkhani yotere chikhalire. I have never heard such a story.  
Chifikire chake ku Malaŵi kuno, sanapitense kudziko kwao.

Kuchokera pano mpaka ku Salima tinayenda pagalimoto. From... till: p. 41  
Timagwira ntchito kuyambira lolamba kufikira loweruka.

Mpeni wohekera nyama. Tambala logulira moŵa.  
Tsekera lomangira mpanda. Zitsulo zokonzera njinga.  
Anadzafunsira mbeta pompano. Anakusimbirani zotani?  
Anakubisirani mawu. Kanditolereni nkuni!  
Mundiulire dzina lake! Musavutike za mawa!

Kumudzi kumene munabadwira ndi kwa yani? Ntchito zandichulukira.  
Mnzanu akakulakwirani, muyenera kumkhuŵulukira; musamkwiye!  
Ndadzakubwezerani nkhwangwa ija munandibwereka dzana.  
Mukupseranji mtima? Kodi mawu anga akupitani?  
Mutaona mnzani ali kusauka, musamumire mtima, mumchitire chifundo!

Proverb: Posambira mfulu kapolo asambira pomwepo.



Nthenda	disease	-hemoka	faint
Chimfine	cold in the head	-tsokemola	cough
Litsipa	headache	njenjemera	shiver, tremble
Nthomba	small pox	-temera	vaccinate, make incision
Chikuku	measles	-baya	pierce
Matumbo	bowels	-dzoza	anoint
Nyamakazi	rheumatism	-lumala	be lame
Khate	leprosy	-pola	heal (wound)

-DWA (-edwa or -idwa) according to the second last vowel of the stem p. 78  
This suffix can be considered as a Passive form:

Anihu atatu anaphedwa ...were killed. Munatumidwa ndi yani? By whom...  
muuso mwaitanidwa. Ananyengedwa ndi mazake.

It may also have a reflexive meaning, but it supposes that the action has occurred by accident, not intentionally (p. 76 -dzi-).

Anaphedwa. He killed himself accidentally. Anadzipha (suicide).

Anatamedwa. chala ndi ukhwangwa. He cut his finger with an axe.

The Passive form -dwa has become quite common nowadays, probably through the influence of schools. However it sounds like a corrupted Chicheŵa. It seems preferable to avoid it by using the Active form whenever it is possible.

Kodi anakumenyani? instead of Kodi munamenyedwa?  
Ndinakana kunditama. Ndinakana kutumidwa.  
Mnzanga anandithandiza. Ndinathandizidwa ndi muzanga.

Mwanayu sayenera kumpatsa kanthu. ...sayenera kupatsidwa kanthu.  
Anthu sakonda kuwanyoza pa maso pa anzao. ...kunyozedwa...

There are some abstract nouns made out of the Passive form of a few verbs, with the suffix -dwe and the prefix ka- or ma-. They express the way or manner of doing something.

Kakonzedwe preparation, reparation  
Kaphikidwe way of cooking  
Kabvinidwe way of dancing  
Kaimbidwe melody  
Maonekedwe appearance  
Malimidwe agriculture, cultivation  
Machitidwe manners, behaviour  
Mavalidwe fashion

Khalidwe, Makhaliidwe, Chikhalidwe quality, disposition, character.  
Musayende naye mnyamata ameneyo, ngati alibe makhaliidwe abwino.  
Kwathunso timaimba nyimbo yomweyo, koma kaimbidwe kache ndi kosiya.  
Ndimakonda kwambiri ndiwo zimenezi, koma sindidziwa kaphikidwe kache.

Verbal adjectives are always used in the Active form. Examples where we may find the Passive form -dwa are quite few. Sometimes the stem is reduplicated, to express intensity or perfection.

Zinthu zakuba	Nyama yootcha	Dzira lophika p. 42
Nsaru zochapa	Mbatata zokazinga	Mtambo wakuda
Nkhope yokongola	Mvula yowaza	Nyimbo yotukwana
Zobvala zosachapa	Mnyamata wolumala	Tsitsi losapesa
Madzi otentha	Mphepo yozizira	Zipatso zakupsya
Nyumba yosesasesa	Nsapato zakuthaita worn out	
Ndiwo zophikaphika	Nyama yohekacheka cut into pieces	

Ntchito yoleledwa permitted Cule woletsedwa forbidden.  
Ntchito zolamulidwa Anthu ofedwa mourning.  
Kalata yolembedwa ndi pensulo written in a pencil.  
Panali mnyamata wina wotchedwa Chimwaza Called Chimwaza (tcha call).  
Oitanidwa ndi ambiri koma osankhidwa ndi ochepa.

Anatengedwa ndi mnyamata wa ku Dedza. Katundu yense anabedwa.  
Pakali pano sangafunsidwe mbeta. Mnyamata uja watsutsidwa.  
Dengu langa lija ladiyewa ndi chiswe. Nkhani yake sinakambidwe.  
Mfumu anagwidwa ndi nthenda yoposa. Analumidwa ndi njoka dzana.  
Kufuna kwa Mulungu kuchitidwe! Ana awa sanayesedwe mayeso.

NOUNS Verbal Adjectives are sometimes used as nouns p. 45 with the prefix wo- for persons : Wolumala uja ali bwanji?  
prefix cho- for things (reference to chinthu) :

Ndinamva zotukwana. Zokamba zake zikuchititsa manyazi.  
Ndinaona zodabwitsa. Mutikhululukire zochimwa zathu.  
Anachita zopusa. Ndinapeza zobvuta zambiri.

Many nouns are made out of verbs, but the last vowel -a often changes into -i for persons (prefix m-), or into -o (or -i) for things (sometimes prefix chi- or u-) :

Mlonda watchman	Mbusa shepherd	Mtolankhani reporter
Mphunzitsi teacher	Mlembi secretary	Mi'mi farmer
Mkwati bridegroom	Gonthi deaf person	Mpulumutsi saviour
Dandaulo complaint	Bvuto difficulty	Phunziro lesson
Chilonjezo promise	Chilolezo permission	Chipulumutso salvation
Chikondi Chikwati	Chidani Chibwenzi	Chibale Chinansi
Uphunzitsi Umisiri	Usilikali Ubwenzi	Udani Ulimi Ukwati.

Proverb : Choipa chitsata mwini

Maliseche	nakedness	-nenepa	be fat : -nona (animal)
Mkono	arm	-onda	be lean
Chala	finger, toe	-tsoka	be weak
(m') chiuno	waist	-liimba	be strong, firm, hard
Phewa : Phuza	shoulder	-gwada	kneel
Phazi	foot	-imirira	stand up
Pfupa	bone	-kwaŵa	crawl, creep
Ndedo	stick	-tsimphina	limp

Saweruzika adamanga nyumba pamwala Prov.  
Mbalame ikakhala pa uta silasika.  
Khoswe akakhala pa mkhate sapheka.  
Madzi akatayika saoleka.  
Bvinabvina sabvinika. : Chitachita sachitika.

-gundika be in full swing: Ntchito yagundika. Nyimbo yagundika.  
-kanika be a failure: Fodya wakanika. Mvula yakanika.  
Mwambi umenewu sutanhaulika bwino pa chizungu,  
Nyumba imeneyo simangika; mwini wate adapita kuulendo.  
Munthu uja dzina lake laŵalika.

—ULA suffix sometimes reverses the meaning of the verb; but the examples are few. In many other verbs, the meaning remains substantially the same.

tseka	close	:-tsegula	open	-bvala	put on	:-bvula	take off
mata	glue	:-matula	take off	-funya	fold	:-funyulula	unfold
tola	pick up:	-tula	put down	-bvundikira	cover	-bandukula	uncover
sankha	choose	:-sankhula	choose	-pum?	rest, breathe	-pumula	rest
-yankha	answer:	-yankhula	speak	(:-lankhula)			

SUFFIXES Out of the same stem, we can make many new verbs, by using the various suffixes na-, -tsa-, -ra-, -dwa-, -ka-, -ula.  
Sometimes we find two suffixes joined together :

-ona	see	-bwera	come
-onana	see one another	-bweretsa	cause
-onetsa	show	-bwereza	repeat
-onetsera	show for	-bwerera	come back; bwererana
-oneka	be visible	-bwereka	borrow, lend; bwerekana one another
-onekera	appear	-bweza	give back; -bwezera give back to

The specific value of each suffix helps us to discover the meaning of the derivatives.

However, as a conclusion, it is good to remember that sometimes the suffix changes completely the meaning of the verb, so much so that we do not see any more the connection with the original verb.

-yenda	-dya	-bvuta	-gwira
-yendetsa	-dyetsa	-bvutitsa	-gwirana
-yendetsera	-dyetsera	-bvutana	-gwiriza
-yendera	-dyera	-bvutika	-gwirizana
-yenderana	-dyerera	-bvutikira	-gwiritza

Proverb: Garu wankota sakandira pachabe.

—KA (-eka or -ika) according to the second last vowel of the stem p. 78  
This suffix is another Passive form. It can have two meanings :  
Potential meaning : "can break, will break; is breakable" :  
with the Present tense, more particularly with a negation.

Chingwe chimenecho chiduka.	Kodi phiri likuoneka? is visible
Ndalama zija zipezeka.	Mbale imeneyi sisweka.
Chitsekochi sichitsekeka.	Niwanaya saweruzika.
Ukwati wachikhristu sumasulika.	Mnzanyo satsutsika.
Chitheka it is possible	Ndi chosatheka, it is impossible.

Descriptive meaning : with the Perfect tense. It expresses a situation resulting from an action which has happened recently.

Chingwe chija chaduka is broken	Bukhu lanu laoneka (: lapezeka)
Nsara yake yang'ambika.	Mpando wa mfumu wathyoka. p. 30
Dzira limedzi lasweka.	Nkhope yake yasinthika.
Chitseko chatsekeka (chokha) but	Chitseko chatsekedwa.. by somebody

There are a few verbal adjectives which take the suffix -ka

Uyu ndi mwana wanga wokondeka.	Mfumu wolemekezeka honourable
Uyu munthu wotchuka famous	Uyu ndi munthu wodziwika well known
Ana owerengeka few	Anthu esawerengeka innumerable
Munthu wokhulupirika reliable	Zobvata zong'ambika torn
Zinthu zofunika necessary	Kumudzi kwao ndi kosadziwika.

In a few verbs the suffix -ka has a causative meaning :

-goneka	lay down : Gonekani mwana pamphasa!
-imika	put upright : Imikani mtolo wansungwi!
-dzoka	rub oneself with oil : Mtsikana wadzoka nkhope ndi mafuta.
-bveka or bvaka	clothe somebody : Anabveka mwana malaya ofira.

There are many other verbs ending with -ka which are transitive.

-pweteka, -bwereka, -bereka, -lalika, -pereka; -seteka...

Mtunda	hill, coast	-koka	pull
Mtsinje	river, stream	-kankha	push
Mlatho	bridge : ulalo	-oloka	cross (river, lake)
Mphambano	cross-road	-khweta	turn, bend
Ngelo	cart : garet	-patuka	leave the road, go aside
Bwato	boat	-perekeza	accompany
Sitima	steamer	-lumpha	jump
Pfumbi	dust	-palasa	pedal, paddle
Pafupi	(ndi, pa) near, close	Kufupi (ndi, kwa) M'fupi (mwa)	p. 14. Ntchito yapafupi easy. (wa) mtengo wapafupi cheap Midzi ili m'fupim'fupi close to one another.
Patali	(ndi) far	Kutali (ndi) M'tali (mwa)	p. 14 Ntchito yapatali ndifficult. (wa) mtengo wapatali expensive, dear. Midzi ili m'talim'tali far from one another.
Pakati	(pa) in the middle	M'kati (mwa) in the middle, inside	p. 25 Pakati pabwalo pali chintengo chachikulu. M'kati mwanymba -li ndi pakati be pregnant : -li ndi pathupi: -li ndi mimba.
Panja	(pa) outside	Kunja (kwa) Wakunja	stranger p. 25 Tsukani mphika m'kati ndi panja pomwe! Chakunja the exterior Cham'kati the interior [p. 25, 68]
Pamwamba	(pa) on top, above	Kumwamba (kwa) M'mwamba (mwa)	Dziko la kumwamba heaven. Mau a pamwamba top voice. Mbendera zili m'mwamba. -yang'ana m'mwamba.
Pansi	(pa) at the bottom, below	(Kunsi (kwa) M'nsi (mwa)	p. 25; 68 Dziko la pansi pano earth, world. Mau a pansi low voice. Pansi padengu underneath. Nyumba yao ili kunsi down hill.
Patsogolo	(pa) in front, further on, in the future	Kutsogolo (kwa)	p. 25 M'tsogolo (mwa). Mtsogoleri leader -tsogolera lead. Sitidziwa za m'tsogolo the future.
Pambuyo	(pa) behind, after	Kumbuyo (kwa) M'mbuyo (mwa)	p. 25 -bereka mwana kumbuyo carry on the back Pambuyo pake. A patsogolo aizakhala pambuyo The first will be the last.

Note their particular way of speaking, different from ours:  
Nyumba yao ili pafupi. Onani, apo pali nthochi, ndipo kumbuyo kuno  
(in front here) kuli mtengo waukulu. Tsono nyumba yao ili patsogolo  
apo. (further on, behind)

Pa dzanja lamanja: Pa dzanjadzanja on the right. Ku...  
Pa dzanja lamanzere on the left. Ku manzere to the left.

Kumpoto in, to the north Kumwera in, to the South  
Kum'mawa in, to the East Kumadzulo in, to the West

Faseri	(pa) behind, not visible	Kuseri (kwa) M'seri (mwa)	Khomo lili paseri. Mudzi wao uli kuseri kwaphiri. Ndinakamba naye kuseri privately.
Pamtunda	up hill	Kumtunda -gona pamtunda	sleep on the ground Nyumba yanga ili kumtunda, koma yao ili kunsi down hill. Mimba yake ikucnekera pamtunda is naked Wabvala nsanza zokha.
Patsidya	on the other side of river	Kutsidya...M'tsidya	Amakhala patsidya. Tiyeni ku tsidya! (: tioloke) Ife timakhala m'tsidya lino. on this side.
Patsinde	(pa) at the foot of	Kutsinde (kwa) M'tsinde (mwa)	Tsinde thick end of a pole, tree... Nsonga sharpe end Pa tsinde paphiri Pa tsinde pa mtengo.
Pambali	on the side, aside	Kumbali M'mbali	Musamange nyumba yanu pakati pabwalo koma pambali. Amakhala mbali ya ku Dedza somewhere near... ika ku mbali.
Padera	aside	Dera space, area: Pali dera lalitali lopanda madzi.	Munthu wapadera (:wakunja) stranger, not member of the group. Zinthu zapadera spares. Sali pantchito, ali padera.
Kubwalo	(:kunja) Muyenera kutsuka bwino m'kati ndinso kubwalo.	(:pakhomo) Musalowe nonse muno; ena akhale kubwalo.	(pamtunda) Malaya ang'ambika; mimba yake ikuonekera kubwalo. (kumphala) hut for unmarried youth : Mnyamata wa m'bwalo: wa pamphala : wosakwatira.
Pamphepete	(pa) on the side of	Kumphepete M'mphepete (mwa)	Nyumba yake ili m'mphepete mwa msewu.
Pagombo	la nyanja on the lake shore	Mtunda also means "coast" or "river-bank", the opposite of	madzi : Mtunda ukuonekera uko.
Pamalo	pa in the place of	M'malo mwa instead of M'malo mo- (verb)	Pamaso pa under the eyes of, in the presence of
Pathungo	at the end	Ku... : Kumathero : Kumapeto : Kumalire	border Sitima ya pamadzi; Sitima ya pamtunda (Njanje railway) Njinga yopalasa ; Njinga ya mthuthuthu (Njinga ya moto) Kuchokera pano mpaka ku Dedza pali mtunda wa mamailosi angati? dist- -koka fodya (:suta..) smoke. Ana inu, patukani! Galimoto likubwera. [ance

Proverb : Liwiro la mumchenga nkuyambira limodzi.

Buthu	young girl	-lera	care for, nurse
Namwali	grown up girl	-mana	refuse to give
Bere	breast	-patula	separate
Nchembere	woman with children	-tanganidwa	be busy
Nkhalamba	old person	-khwima	be mature, firm, old
Imvi	grey hair	-sanduka	change into sth. else
imfa	death	-tembenuka	turn round, change
Manda	grave	-gaŵa	divide

**NDI** as a conjunction means "and": *Afate ndi amayi. Usana ndi usiku.*  
 When two verbs follow one another, the second one sometimes takes the Infinitive: *Tinimba ndi kubvina mpaka usiku.*  
*Mulungu amatikonda ndi kutisamala masiku onse.*

Sometimes with the Past tense in the third person, the infix *na-* is dropped in the second verb, and the conjunction *ndi* changes into *n-*:

*Anapifa kumunda nayamba kulima (: ndipo anayamba...)*  
*Anagwa panjinga natlyoka mwendo.*  
*Njoka inadutsa msewu nilowa m'dzenje.*

We have met a similar construction in "more and more" p. 81 :  
*Mabvuto apa ananka nakulirakulira.*

**NDI** as a preposition means "with": *Ana ali kuseŵera ndi mpira.*

Followed by a pronoun, we often find a contraction of vowels p. 48 :

Nane Nawe Naye Nafe Nanu Nawo Ndikufuna kucheza nanu.  
 Naye Nawo Nacho Nayo Nalo Nawo Nako Njinga ndili nayo.  
 Pl. Nawo Nayo Nazo Nazo Nawo Nawo Nato Ndabwera nazo izi.

**NDI** as a verb means "is, are": *Ichi ndi chiyani? (:Ichi n'chiani?) p. 38*  
 It is often joined to the Personal pronoun in a contracted form:

*Ndine Ndiwe Ndiye Ndife Ndinu Ndiwo Mfumu pano ndine p. 38*

It can also be joined to the Demonstratives: "Behold...!" "Here is..."

	Nayu	Nawu	Nachi	Nayi	Nali	Nawu	Naka	Naku
Pl.	Nawa	Nayi	Nazi	Nazi	Nawa	Nawa	Nati	
	Nayo	Nawo	Nacho	Nayo	Nalo	Nawo	Nako	Nako
Pl.	Nawo	Nayo	Nazo	Nazo	Nawo	Nawo	Nato	

*Nayu katundu wanu! Here is your luggage!: Katundu wanu nayu!*  
*Nali funso langa! : Funso langa nali! Naku kudandaula kwanga!*  
*Nawo munda wao! Nayi keyala yanga! Here is my address!*

**NDI** as a verb can also be joined to Adjectives: contraction.

	ngwa-	ngwa-	ncha-	nja-	nla-	ngwa-	nka-	nkwa-
Pl.	nga-	nja-	nza-	nza-	nga-	nga-	nta-	
	ngwo-	ngwo-	ncho-	njo-	nlo-	ngwo-	nko-	nkwo-
Pl.	ngo-	njo-	nzo-	nzo-	ngo-	ngo-	nto-	

*Mwanayu ngwaulesi (: ndi waulesi). Garuyo ngwopusa.*

*Khasuli nla yani? Dziko lino nlokoma.*

*Pa : Pamudzi pano mpa yani? Pakhomo mpotseka.*

*Pamthunzi apa mpabwino. Pakhosi panga mpotupa.*

*Ku : Kumudzi kwanu nkuti? Kuno nkwabwino; uko nkoipa.*

*Kumudzi kwao nkwa yani? Kudziko kwao akosadziwika.*

*Mu : M'nyumba muno mmwabwino. M'nyumba umu mmosasesa.*

*Kunja kokha nkoyera; koma m'kati mmosatsuka.*

**SI** as a verb means "is not, are not" (the opposite of *ndi*) p. 38  
*Nthochi zabwino si izi koma izo. Kodi si zoonza?*

*Si bwino kuti apite yekha kumsika; koma atenge mtsikana mnzake.*  
*Ndinaleka sukulu zoonza; koma si kale kwenikweni.*

With a demonstrative, it can be an exclamation "Here it is!"  
 with reference to an object which has already been mentioned :  
*Siyi mvula ikubwera! Here is the rain coming (as I told you).*  
*Mumafuna mperi; siwu! You were looking for a knife; here it is!*  
*Nyumba yao sili kutali; siyo! There it is! Silzo!*

**Suja...is the equivalent of "Don't you remember?" :**

*Kodi simundizindikira? Suja tinakomana dzulo kumsika?*  
*Kodi mwaiwala dzina lake? Suja ndinakuuzani dzana?*  
*Lero simufuna kuimba chifukwa chiyani? Suja mumakonda kuimba?*

**SI** sometimes expresses intensity, an exclamation "you cannot imagine how much", "extremely": followed by the infinitive and Possessive.

*Anthu amene anasonkhana kumaliro si kuchuluka kwake!*

*Mwanayu akakwera njinga, si kunyada kwake!*

*Si ulesi wake mwanayo! Amangokhala ndipo saweruzika.*

We find a similar construction with the same meaning: *SI* followed by the preposition *pa* and a noun, or the prefix *po-* and a verb :

*Anthu aulesi si pochuluka! Si pa mantha kalulu!*

*Dzuwa likawala, maluwawa si pakukoma! (: si pokoma)*

*Atsikanawa si pakukoma nyimbo zao akabvina pachikwati!*

**LESSON 43**

<b>Chitsononkho</b>	empty cob	<b>KUTI</b>	
<b>Khoko</b>	husk, leaf, skin	-kolola	reap break off
<b>Mtondo</b>	mortar	-tonola	knuckle off grains
<b>Munsi</b>	pestle	-konola	pound maize
<b>Mphale</b>	pounded maize	-gaya	grind
<b>Gaga</b>	bran, husk	-khuthula	pour out
<b>Chimera</b>	malt, sprouted maize	-peta	winnow
<b>Mgaiwa</b>	flour from mill	-bviika	take out water
		-bvuuula	dip, put in water

**KUTI** as a verb has various meanings according to the context :

"say" : Mukuti chiyani? Anthu amati wolakwa ndine.  
 Nditi uyu osati uyo. Akakupatsa kanthu,, uziti: Zikomo!  
 Mfumu uja anayankha nati: Msonkhano udzakhala loweruka.

"think" : Ndinamlembera kalata ndipo ndina!i adzandiyankha.  
 Muli pano? kodi! Ine ndimati munapita kuulendo. thought  
 Inunso muma nwa moŵa! Ine ndinkati simukumwa. thought

"intend" : followed by the Subjunctive; "want", "be about":  
 Ndimati ndifunse. I would like to ask a question.

Ndimati nikuthandizeni Anati achoke dzulo, koma analephera.  
 Akati ayende ankayenda pansu. Gatu anati andilume koma anachita mantha.  
 Anati apite kuulendo pamene anayamba matenda.  
 Ndikati ndimuitane kumsonkhano, mwina sadzabwera.

We find a similar construction in the negative form (infix -sa):  
 it is an invitation to change one's mind :

Musati muchoke! (to somebody who is about to leave or wants to go away)  
 Asati abwerenso kuno! (supposing that he wants to come again)  
 Usati ukwatiwe naye mnyamata ameneyo!

Sometimes the verb **kuti** expresses an attitude or disposition, for instance  
 when it is followed by "ideophones" p. 98:

Ndinangoti chete. I just remained silent.  
 Mwanayu akumva chifuwa; angoti tsoko-tsoko. ... he coughs continually.

Ati! or Eti! (Note intonation) "isn't it" "don't you?" p. 45

Pano mpabwino ati! Nonse muli okondwa eti!

Ati with intonation — "he says" "they say" "it seems":

Akufuna kupita kwao ati. Anamanga nyumba yokoma ati.

Ati... sometimes expresses intensity "extremely"; exclamation cf. Si p. 89

Ati mphepo kuzizira kwake! Dziko lino ati kukoma kwake!

**KUTI** is also found in the form of a Verbal Adjective **Woti, choti, yoti...**  
**Anampatsa dzina loti Fanesi. (: Anamtcha dzina lake Fanesi)**  
**Mawu oti "Basopo" atanthauza chiyani? What means the word Basopo?**

Reduplicated, it means "such-and-such," "so-and-so," "this or that" :

Tinazolowera kulima mwa njira yakuti yakuti...in such-and-such way:  
 Akakupatsani chakutichakuti, musaliwale kumthokoza.  
 Mungapite kwakutikwakuti, mudzamva mbiri yomweyo.  
 Akakuuzani zakutizakuti, musazimve.

Sometimes it introduces a new sentence: we may find 3 constructions:  
 the Subjunctive; the Infinitive n'ku-; the Infix -zi- p. 76

Ndinalibe ganizo loti ndimkwatire mtsikana ameneyo.  
 Sindipeza nthawi yoti ndicheze naye.  
 Palibe chifukwa choti muchite mantha.  
 Nthawi yakwana yoti ndiitule pansu ntchito.

Palibe chifukwa choti nkuchita mantha.  
 M'nyumba muno mulibe malo oti nkuyalamo mphasa ziŵiri.

Ndinaŵapatsa nzeru yoti azikhululukirana.  
 Anatipatsa lamulo loti aliyense azithandiza mnzake.

We should not use the Subjunctive if it is only a statement or a declaration:

Tsiku lamulungu ndi tsiku loti anthu sagwira ntchito.  
 Ndinalandira mthenga woti amayi anga ali kudwala matenda aakulu.  
 Chimene ndinganene ndi ichi chakuti inu mwalakwa. This is what I can say:  
 Chondidabwitsa ine ndi ichi chakuti sanandiŵe kanthu. What surprises me.  
 Chondipira ine ndi ichi chakuti anachoka osalawira. What displeased me...

Osati.. "and not" p. 47: Muzigula malalanje, osati nthochi.

**CHABE** as a noun means "nothing, rubbish, something worthless":

Ndi chabe kumanga nkhekwe ngati mulibe chimanga. It is vain...

As an adjective, it has the same meaning "worthless, of bad quality":

Anandiphikira ndiwo zachabe. (: zopanda pache) p. 38

Anakwatiwa ndi mnyamata wachabechabe. good-for-nothing

An adverb, it means "just, only" p. 39: Ali ndi mwana mmodzi chabe.

Munthu uja sali mphunzitsi konse; ali munthu chabe. (: ...wamba)

Musataye nthawi pachabe! Anakasaka nyama ndipo anabwera chabe.

Mukupita kuti? — Kuyenda chabe. : Kungoyenda)

Proverb : Chakomachakoma pusi anagwa chagada.

Mbiya	beer-pot, jar	-tunga	draw, fetch water
Mtsuko	water-pot	-tapa	take a portion of
Nkhali	cooking-pot	-phula	take off the fire
Chikho	gourd, cup	-funda	be warm
Chipanda	beer-gourd	-wira	boil, bubble
Lichero	flat basket	-bvundikira	cover, put lid on
Nsengwa	small basket	-bvundukula	uncover, take lid off
Mthiko	porridge stick	-bvundula	stir up

**KUTI** is often used as the equivalent of a conjunction: "that" p. 20  
**Ndinamva kuti munapweteke. Anandifunsa kuti: Kodi muli bwino?**  
**Anayankha nati: Ndiliba mawu. (Anayankha ndipo anati: ... p. 88** ...  
 Expressing an order or a wish, it is followed by the Subjunctive :

**Ndinamuuza kuti apite kwao. Salola kuti ndikhale pano.**  
**Ndinamletsa kuti asachoke. ( : Sandileleza kukhala pano)**  
**Ndinamtuma ku sitoro kuti akandigulire fodya.**

Instead of the Subjunctive, we may find the infix **-zi-** p. 76:

**Ndinamuuza kuti azipita kwao. Sindifuna kuti azingokhala.**

Another meaning of **kuti**: "so that" "in order that", with the Subjunctive, or the infix **-zi-**. sometimes **kuti** is dropped.

**Ndinam'bwereka njinga kuti afike msanga.**  
**Mundipatse nyale ija kuti nditsiremo mafuta ( : kuti ndizitsiramo...)**  
**Ndi kusiyirani mpira (kuti) muzisewera nawo :**

The negative form is expressed by the infix **-sa-** or **nga**. p. 74

**Ndinatseka pakhomo kuti ana asalowe munyumba.**  
**Munampatsa ndalama kuti asaulule kanthu. a definite purpose.**  
**Thawani msanga kuti galu angakulumeni. a possibility, occurrence**  
**Musasewera ndi mpeni (kuti) mungapweteke muzanvu..**

**Ndiye kuti...** is a common expression to introduce some explanation; "it is because" "well" "then" :

**Ndikupita kumudzi; ndiye kuti kwathu kwabwera alendo.**  
**Pepani, sindinagule kanthu; ndiye kuti ndinalibe ndalama**  
**Pamudzi pano pagwa maliro; ndiye kuti msonkhano wathu uja wakanika.**  
**Nkhani yomwe ndabwera nayo nayi: ndiye kuti...**  
**Cholemba kalata ndiye kuti The reason why I write... is that...**  
**Chin'hu choyamba chofuna kukudziwitsani ndiko kuti...**  
**Chodzera pano munthune ndiko kuti mfumu anandiitana.**  
**Chimene chikufunika ndithu ndiko kuti tonse tikhale ogwirizana.**

**Si kuti..** is the equivalent of "it does not mean that"; "it is not because.."; "it is not that...":

**Ndinamlembera makalata; koma si kuti ndidzambkwatira ayl.**  
**Uyu sapita kusukulu, sikuti ali kudwala ayi, koma ndi ulesi basi.**  
**Nkuti...** following words such as **nthawi imeneyo, m'menemo, monse...** indicates that "at that moment" some action was in progress:

**Nyumba yanga inapsya dzulo; nthawi imeneyo nkuti ine ndili kudambo.**  
**Tinasonkhanga anthu ambiri; nthawi m'menemo nkuti ili 3 okoloko.**  
**Monse tinkacheza m'nyumba mwao nkuti mvula ili kugwa.**  
**Monse m'mene tinkayenda m'njira muja nkuti nyimbo ili pa kamwa.**

**Poti : Pakuti: Popeza kuti** means "since, because":  
**Tiyeni, tizipita kwathu, poti gule watha.**  
**Pakuti mukumva malungo, simuyenera kugwira ntchito.**  
**Sindinapite ku msonkhano, popeza kuti sanandiitane.**  
**Mungathe kupita kwano, poti mulibe mawu.**

Followed by the Subjunctive, it expresses an intention ( : **kuti**)  
 "as I wanted to...":

**Poti afike msanga kumudzi, anabwereka njinga kwa mnzake.**  
**Poti athawe, anataya katundu panjira.**

**Moti : Mwakuti: Motere kuti: Kotere kuti** expresses a consequence :  
 "so much that", "in such a way that" :  
**Anammenya kopsya, mwakuti satha kuyenda.**  
**Ndinadwala nthawi yaitali moti cha'ka ch'ino sindinalime nawo.**  
**Amakonda kunyenga anzake, kotero kuti muyenera kuchenjera naye.**

**M'malo moti:** with the Subjunctive, means "instead of" :  
**M'malo moti akonze njinga, walononga kwenikweni.**  
**M'malo moti atsire mafuta munyale, anatsiramo madzi.**  
 We find the same meaning with **M'malo mo-** or **Pa malo po-**  
**M'malo mopita ku msika, anapita ku mowa.**  
 With the Subjunctive, **M'malo moti** may also express a purpose :  
 "so that"; "in order that" :

**Tinamphikira chakudya m'malo moti asachoke msanga.**  
**M'malo moti andikhulukire, ndinampatsa nkukhu.**

With the Present tense, it is the equivalent of **Poti "since"** :  
**M'malo moti sindidziwa chisangu, ndingamvane naye bwanji?**  
**M'malo moti mwakana kundithandiza, sindikupatsani kanthu.**

Proverb : **Akuluakulu ndi m'dambo mozimira moto.**

Here is a list of enclitics and various suffixes which are often joined to verbs or other words; for some of them the meaning is evident; but for others it is sometimes difficult to find the equivalent word in English.

- NSO “again” *Nenaninso!* Say it again! *Anso!* Again! p. 19  
 “also” *Inunso chenjerani!* Ali wantali ndinso wonenepa.  
 “any more” *Musadzand! bvtutenso!* Sindidzakuphunzitsaninso.  
*Komanso* but also: *Sanabe ndalama zokha komanso thumba lomwe.*
- BE “still” *Ali kudwalabe.* He is still sick: *Adakadwalabe.* p. 75  
*Ali m'tulobe :* *adakali m'tulo.*  
 “not yet” *Sanafikebe.* He has not yet arrived: *Sangafike.* p. 75  
 -*libe* “have not” : *Alibe bukhu ndi limodzi lomwe.* p. 11, 65  
*Palibe, Mulibe,* “there is no...”, “be absent”. p. 16  
*Anabereka ana asanu ndi awiri, ndipo ali nawobe onse.*  
*Komabe* “however, nevertheless” *Ali bwinopo, komabe sadzachira.*  
*Anandipatsa ndalama zina komabe sizikwanira.*
- DI shows that I agree with what has been said: “indeed, truly, in fact”.  
*Zoonadi!* Quite true! *Ndithudi!* Indeed! *Zedi!*  
*Taanani, myula yabweradi.* *Mfumu uja anali munthu wabwinodi.*  
*Ndinakuzani kuti adzachoka; anachokadi dzulo.*  
*Komadi ( : Koma zoonadi) Komadi muli mwayi ( : muli ndi mwayidi).*
- TU reinforces a statement: “for sure, believe me, really” :  
*Anamanga nyumba yabwinotu. Inetu mowa sindikumwa.*  
*Bwinotu, mungagwetse mwana. Please. be careful... p. 69*  
*Komatu ( : Koma ndithu) Nyumba yake ndi yakale komatu njokongola.*  
 It can also reinforce an order: “Please, don't hesitate, well” :  
*Mveranitu!* Please, listen! *Cherjeranitu!* Please. be prudent!  
*Mayi wako akukuitana, pitatu! Ngati ukufuna kuimba, imbatsu!*  
*Sindingathe kunyamula katunduyu, ndipotu ndingomsiya pompano.*  
 Joined to a verb ending with the suffix *-ra,* (p. 80), the meaning is “do something in advance” or “completely” :  
*Tilandira alendo madzulo. Tiyeni, tikonzeretu malo!*  
*Mukafena kupita mawa ku chaka. muchapiretu lero lomwe!*  
*Ufa watheratu. Chimanga kulibiretu. Pepani, ndaiwaliratu.*
- NO seems to be equivalent of *-tu* in some areas: “well, then” :  
*Komano ( kema tsono) Ndirubwerekani njinga, komano musisamale.*  
*Basino!* Well, that is enough!

—PO means “rather, quite, a little” (reference to *pang'ono*) :  
*Anadwala matenda akulu; koma tsopano ali bwinopo.*  
*Mulaŵepo! Muonjezepo! Zikemo ndilankhulepo.*  
*Ndinamanga nyumbayi kalepa ( : kwapita nthawi yaikulupo)*  
*Anabzala mitengo yechulukirapo. Mwana wanga ali wocheperapo.*

It can also be a Locative (demonstrative) p. 53

*Chotsani katundu pa thebulopa kuti ndiikepo mbalezi!*  
*Mfumu anandipatsa malo awa kuti ndimangepo nyumba yanga.*  
*Chingwe chija chopachikirapo zabvala chaduka.*

—KO joined to a verb, softens an order, or suggests some restriction :  
 “some, to a certain extent” : *Laŵanike! ( : Laŵankoni!) p. 77*  
*Kodi mwadyako? Ndinaphunzirako. Ngakhale chizungu adziwako.*

It can also be a Locative (demonstrative) p. 53

*Ndinapita kumaliro kwa Chinutu; ndipo ndinabwerako dzulo.*  
*Kumudzi kwao sindinapiteko. Kodi inu mukudziwako?*  
*Bwalo lija lopanyerako mpira lili kutsidya.*

—MO is a Locative p. 53. *Nyumba yanga ndi iyi; tiyeni, tilowemo!*  
*Patseni nyale ija kuti nditsiremo mafuta.*  
*Malo osungiramo katundu ndi awa. ( : Mosungira katundu ndi umu)*  
*Nyumba yogonamo alendo ndi iyo. ( : Mogona alendo ndi umo);*  
 Following a noun; *-po, -ko, -mo* are Demonstratives (*apo, uko, umo*);  
 for an object which is near: *-pa, -ku, -mu* (*apa, uku, umu*) p. 66-68

*Khalani pa mpandopa! Pamwambapo pali chiyani?*  
*Ndikupita ku tsidyako. M'nyumbamu mulibe mphasa.*

—NI corresponds to *inu.* It is sometimes postponed p. 77  
*Patsenkoni! ( : Patseniko!) Tigawirenkoni!*  
*Nyale ija ili kuti? Bwera nayeni! (Bwerani nayo!) Anthuni!*

—NJI is the Interrogative pronoun “What?” p. 36 *Mukufunanji?*  
*Mwadzerani p. 80 Palinji?... (Pali chiyani?)*  
*Chifukwa ninji? ( : chifukwa chiyani?)*

*Ndipo* “and” p. 10 *Tengani mwanayo ndipo pitani naye ku chipatala.*  
*“it is no...that” p. 68 Paphiri ndipo (pamene) pali minyala yambiri.*  
*“rather, better” Pansi si pali bwino; koma pamwamba ndipo.*  
 Also *ndiponi; Kulemba sindikhoza; koma kuwerenga ndiponi.*  
*Ndiko* “it is at...that” p. 68 *Kuchipatala ndiko kuli mankhwala abwino.*  
*Ndimo* “it is in...that” p. 68 *Umu ndimo (m'mene) timagona ife.*  
*“this is how” p. 81 Umu ndimo (m'mene) timachitira.*

## LESSON 46

## REDUPLICATION

The repetition of the stem in Adjectives generally corresponds to a superlative and expresses intensity : p. 55, 83

Antku ambirimбири very numerous	Milandu yankhaninkhani numerous
Nyumba yaikulukulu	Chingwe chachitalitali
Kamwana kakang'onong'ono	Zobvala zazifupifupi
Nyumba yosesasesa well swept	Nyimbo zosiyanasiyana various
Nsaru yakuthaitha worn out	Mpeni wakuthwaithwa very sharp
Njinga yakufaifa	Nyama yophikaphika.

With verbs, it expresses frequency or continuity :

Tinabvinabvina mpaka usiku.	Mwanayu amangoliralira.
Anawerengaawerenga kalata ija.	Ndikufunafuna kalata yake.
Amadzapemphapempha ndalama.	Amangolongololalongolola.
Nditakhalakhala pa khomo, mfunu anandiitana.	
Munali kuti? — Timadyaidya mtedza pakhomo apo.	

With Adverbs, it indicates intensity :

Konzani msangamsanga! quickly	Anachita daladala intentionally
Pang'onopang'ono very little	Pang'onopang'ono little by little
Msika uli pafupifupi very near	Ntchito yapatalitali very difficult
Kalekale long ago : Anamwalira kalekale, inu musanabadwe.	
Kalekale soon : Anathamanga kwambiri, kalekale wafika.	
Muziyendetsa njinga bwinobwino gently p. 69	Mwapolepole slowly
Anafotokoza nkhan mwa tsatanetsatane point by point	

With nouns : Akuluakulu elders, important persons

Anabzala mitengo ya mitundumitundu. of various kinds	
Chithunzithunzi picture	Mamvalmva rumours
Chimasomaso seduction	Munthu wa magwiragwira thief
Ndipatseni matambala okhaokha. only pennies p. 60	
Amagona wina pa yekha, wina pa yekha. separately p. 60	
Alliyense akhale ndi bukhu lakelake. his own book p. 34	
Tiuzeni chenicheni! something clear. p. 57	
Pakati penipeni right in the middle. Kwenikweni akufuna chiyani?	
Ponseponse : Konsekonse : Monsemonse everywhere p. 59	
Uku ndi uku here and there. Kwina ndi kwina in the differnt places	
Kambirimbiri often (: kawirikawiri). Tsiku ndi tsiku day by day	
Kale mazira mtengo wake unali khobidikhobidi (: limodzi khobidi)	
Ndinamva zakutizakuti p. 91	Mungathe kuyenda kwakutikwakuti.
Phokoso linanka likulirakulira p. 81	Madzi ananka nacheperachepera.
Reduplication is also found in Ideophones p. 98 Chetechete!	

INTERROGATIONS Here are a few words which are sometimes included in interrogations or exclamations :

<b>Kodi...?</b>	just introduces a question : Kodi mwabwera ndi mawu? It can also be an interjection of surprise Kodi! p. 15
<b>Bwanji...?</b>	"Why?" Bwanji simulankhula mawu? How is it that you do not. "How" Muli bwanji? Mlandu wake unatha bwanji?
<b>Nanga...?</b>	"And what about...? Iwo adya kale; nanga inu? (: kaya inu?) Njinga iyi ndi ya mphunzitsi; nanga iyo? "by the way", "well Muli bwanji nanga (:tsono) Mukupita kuti nanga? Choncho! Titani nanga? "naturally, of course" Inunso mukupita nawo?—Nanga! Ifenso tiyenera kuphunzira chizungu. Nanga! Why not?
<b>Kani...?</b>	shows surprise in presence of something unexpected: "Is that so?" Kani anakhoza mayeso!...Really? he did succeed. Kani amatero! Muli pano kani! Ine ndimati munachoka.
	Monga ntamfunsira mbeta, mungalole kodi? (:...nditamfunsira) that..." the answer is expected to be positive; but in fact it may be negative. Monga mvula ibwera lero? Monga mwakhoza mayeso? Monga mupitadi kuulendo? Sometimes with the infix -ta-, it indicates a supposition: Monga ntamfunsira mbeta, mungalore kodi? (:...nditamfunsira)
<b>Ngati?</b>	expresses a doubt "Do you think that...?; it suggests that the answers will be negative: answer will be negative. Mwanayu amapita kusukulu ngati? Iyayi, amangokhala. Akupita kuti, kuntchito ngati? Iyayi koma ku mowa. Analankhula mawu ngati? Iyayi, anangoti chete.
<b>Eti! (: Atil!)</b>	"Isn't it?" "Don't you?" p. 45; 90
<b>Mwakongwa eti!</b>	Mukabwerenso mawa eti!
<b>Nanji !</b>	"so much the more" "a fortiori": Nyumba iyi njabwino; nanji iyo! Amabvuta mkazi wake masiku onse. Nanji atakhuta mowa!
<b>Malinga</b>	can be considered as a conjunction; it has two meanings : "provided; if" Ungathe kulowa nawo malinga ndiwe mkhristu. Ndigula njinga chaka chino malinga ndikapeza ndalama. Adziwa Chichewa msanga malinga akamachita khama. "according to", "in proportion to" malinga ndi m'mene. Ndidzakulipirani malinga ndi m'mene mwagwirira ntchito. Malinga ndi m'mene amasimbira alendowa, kwao kulibe nvula.
<b>Cholinga</b>	"aim intention" Anabwera ndi cholinga choti atenge mwanayo.

Proverb : Mutu umodzi susenza denga.



In conversation and particularly in narration, we find separate words called "Ideophones". Most of them convey a notion of sound or movement and they make the speech extremely vivid. Here are some examples: it looks like a succession of pictures.

Inetekumudzi mbwe, m'nyumba loŵu, sambeni, pampano khaleni, nkulemba kalata.

Mwana nia mphale bwundu, tsukotsukeni, phu! Muni ti ti ti, mpaka anatsiriza zuzuŵa lili tswi.

Njinga ŵali pa ŵiŵi; adangeza kuti terereku, ndiye phofo pansu khu!

Zi wakomola. nani nyamu ulendo wa kuchipatala; monsemo ali chikomokere.

Note the great variety of forms: some are monosyllabic; others are reduplicated; many of them correspond to a verb and suggest an attitude, a gesture or sound (onomatopoeia).

Mbwe! arrive at: Adayenda msanga; kungoti mbwe wafika.

Phu! be finished: Nsima yatha phu! (Fsi!) nothing left

Tswi! setting down: Dz. ŵa lili tswi! at sunset

Gwa! firm, strong: Ndiri gwa! in excellent condition

Phe! still, motionless: Kkhalani phe! Don't move!

Dzi speechless, silent: Anangoti dz, kusoŵa choyantha.

Chete! quiet, silent: Ine chete, ludabwa. Chetechete santisa nyama.

Se! level, flat: Dziko limgoti se, lopanda mapiri.

Fwa! full: Tili nacho chimanga chambiri; nkhekwe ili fwa.

Mya! smooth, soft: Ubweya weti mya. Marwa a mya.

Zi! nobody in sight: Kujira kuli zi! Alendo aja sabwera.

insipid: Ndiwo za zi. Nkhani ya zi. without interest.

Bi! black, dark: Kwada bi! M'nyumba muno muli bi; tsegulani chitseko!

multitude: Anthu anasonkhana ambiri, kungoti bi kubwalo.

Mbe! white, bright: Kwacha mbe! Maso ake ali mbe, kukondwa.

Mbu! white: Ufa uli mbu! Onse anabwala zoyera, kungoti mbu!

Psyu! red; Magazi ali psyu! Maso ake ali psyu kuyang'ana kunjira.

Firiwiri red; Nsara ya piriwiri. Biriwiri green, blue

(cha) chikasu yellow; (cha) mtambo blue; (cha) msipu green

Dzidzidzi suddenly: Unali ulendo wadzidzidzi. Anafika mwadzidzidzi.

Nda nda nda in a row: Nyumba zili nda nda nda m'nyumbe mwa msewu.

Waliwali shining: Ng'anang'ani glittering: Chzichezi shining.

Balabalalala scatter, disperse: Yayamba mvu'a, anthu angoti balabalalala.

Piringupiringu move to and from; Zwezwe round and round.

—**KHALA** stay, live: Mumakhala kuti? Wakhala pansu zaka zambiri.

sit: Khalani pa mpandopa! Khalani pansu!

be (future) : Mwanayu adzakhala mnyamata wamphamvu. p. 23

subjunctive) : Ambuye akhale nanu!

have future) : Tidzakhala ndi chimanga chambiri chaka chimo.

(subjunctive) : Mwana ali yense akhale ndi bukhu lakelake.

not to go, stay away from : Anakhala kusukulu dzulo.

Munakhalliranj kumsonkhano?

Khalani bwino! (: Tsalani bwino!)

-khalala or -khalira in the negative and followed by the Infinitive indicates that the action takes without delay:

Ndiwozi sizikhala kupsya. ...does not take much time to be cooked.

Amana anga sakhala kupsya mtima. ...gets angry easily.

Mitengoyi sikhallira kukula ndi kubereka zipatso.

**Pokhala** "a place where to stay" : Akusoŵa pokhala. p. 42, 80

"since" (also Poti, Popeza kuti, M'malo moti) p. 93

Simuyenera kutenga njingayo, pokhala mwini wake palibe.

Pokhala kuti ndilibe njinga, sindipita ku msonkhano.

**Akhala** expresses a supposition (conditional) p. 73

Akhala mwalemba kalata, bwenzi nditakuyankhani msanga.

also Kuchikhala kuti mwalemba kalata, bwenzi nditakuyankhani.

**Ngakhale** or -ngakhale "even if, although" p. 74

"either... or" : Onse ali okondwa, ngakhale amuna ngakhale akazi.

**Mphunzitsi sanabwere lero, kapena nkukhala chifukwa cha matenda.**

Chipewachi chikandikhala bwino. fits me

Ndinampeza ali khale. just staying

**INVERSIONS** are quite common in Chicheŵa; here are some more examples.

Munthu wamkulu thupi (: Munthu wa thupi lalikulu) a stout person

Mnyamata wohepa msinkhu (: wa msinkhu wohepa) a short boy

Mtsikana wopunduka miyendo. a lame girl: wolumala

Nyumba yanga khomo lake lopanda chitseko (Khomo lanyumba yanga..)

Mwanayo khalidwe lake si labwino (: Khalidwe la mwanayo.....)

Nkhani imenoyo sindidziŵa kutha kwake, inatha bwanji? Kaya!

Kuyenda amayenda, koma pang'ene pang'ene. He does walk, but slowly.

Kumva ndamva. I have understood what has been said but it does not mean that I agree. We expect something else: Koma

Ndamva. Here no limitation: "agree".

Proverb : Atambwali sametana