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ABSTRACT

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

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PEACE CORPS/ZAMBIA
PST 1995 SPECIAL LESSONS
NYANJA

DEPARTMENT OF EDUCATION
ZAMBIA PEACE CORPS PROGRAM
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PST 1995 SPECIAL LESSONS
NYANJA

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(TRAINER/TRAINEE COPIES)

SURVIVAL KIT

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

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

TRAVELLING

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

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

MARKET

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

GETTING SOMEONE'S ATTENTION

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

EXPLAINING YOUR SITUATION

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

HELPING YOURSELF UNDERSTANDING

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

CHECKING WHAT YOU SAID

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

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

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

TO BE

EMPHASIZE

PRESENT

PAST

FUTURE

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

	PREFIX	SUFFIX	ADJECTIVAL PREFIX	ADJECTIVE	NUMERICAL PREFIX	NUMERICAL SUFFIX
1	wa-	-wawana	wa-	wawana	wa-	-wawana
2	ti-	-tina	ti-	tina	ti-	-tina
3	ti-	-tina	wa-	wawana	ti-	-tina
4	ti-	-tina	wa-	wawana	ti-	-tina
5	ti-	-tina	wa-	wawana	ti-	-tina
6	ti-	-tina	wa-	wawana	ti-	-tina
7	ti-	-tina	wa-	wawana	ti-	-tina
8	ti-	-tina	wa-	wawana	ti-	-tina
9	ti-	-tina	wa-	wawana	ti-	-tina
10	ti-	-tina	wa-	wawana	ti-	-tina
11	ti-	-tina	wa-	wawana	ti-	-tina
12	ti-	-tina	wa-	wawana	ti-	-tina
13	ti-	-tina	wa-	wawana	ti-	-tina
14	ti-	-tina	wa-	wawana	ti-	-tina
15	ti-	-tina	wa-	wawana	ti-	-tina
16	ti-	-tina	wa-	wawana	ti-	-tina
17	ti-	-tina	wa-	wawana	ti-	-tina
18	ti-	-tina	wa-	wawana	ti-	-tina

IMANI TIMTAMANDE ZAMBIA

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

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

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

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

NYANJA TENSES

1. STATE

i) PRESENT STATE

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

Affirmative

Negative

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

Sindiri bwino
Sindine odwala

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

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

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

ii) PAST STATE

Affirmative

Negative form

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

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

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

iii) FUTURE STATE

Affirmative form

Negative form

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

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

Cidzakhala kuipa: It will be bad

Sicidzakhala kuipa

Zidzakhala zodabwitsa: They will be surprising

Sizidzakhala zodabwitsa

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

2. SOMETHING YOU DO NOW

Affirmative form

pp - root - a

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

Negative form

Si - pp - root - a

Sindithandiza
Suyenda
Sabwela
Sitiotha
Simumvera
Siapenya
Sicipita
Sizicita

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

3. SOMETHING YOU ARE DOING AT THIS MOMENT

Affirmative form

pp + infinitive

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

Negative form

Si - pp - infinitive

Sindikuthandiza
Ikuyenda
Sakubwela
Sitikuotha
Simukumvera
Sakupenya
Sicikupita
Sizikucita

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

4. SOMETHING YOU DO HABITUALLY PRESENT HABIT

Affirmative form
pp + ma + root + a

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

Negative form
si + pp + ma + root + a

Sindimathandiza
Sumayenda
Sitimaotha
Simumamvera
Samapenya
Sicimapita
Sizimacita

With prepositions

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

Kumakhala kulibe
Pamakhala palibe
mumakhala mulibe

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

Affirmative form
pp - a - root - a

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

Negative form
Si - pp - a - root - a

Sindinathandize
Sunayende
Sanabwele
Sitinaothe
Simunamvere
Sanaone
Sicinapite
Sizinacite

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

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

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

6. DID RECENTLY TODAY/A LONG TIME AGO

Affirmative form (pp + na + root - a)

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

Negative form (si - pp - root - a)

Sindinathandize
Sunayende
Sanabwele
Sitinaothe

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

Simumamvera
Sanaone

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

Sicinapite
Sizinacite

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

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

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

7. WAS DOING IN THE PAST

Affirmative form
pp - ma - root - a

Negative form
Si - pp - root - a

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

Sindimathandiza
Sumayenda
Samabwela
Sitimaotha
Simumamvera
Samaona
Sicinapita
Sizinacita

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

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

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

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

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

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

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

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

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

Affirmative form

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

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

Negative form

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

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

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

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

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

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

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

Affirmative form

pp + dza + root + a

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

Negative form

si + pp + dza + root + a

Sindidzathandiza
Sudzayenda
Sadzabwela
Sitidzaotha
Simudzamvera
Sadzaona
Sicidzapita
Sizidzacita

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

10. WILL DO SOMETHING FROM NOW ONWARDS

Affirmative form

pp - zi - root - a

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

Negative form

si - pp - zi - root - a

Sindizithandiza
 Suzivenda
 Sazibwela
 Sitiziotha
 Simuzimvera
 Sazona
 Sicizipita
 Sizizicita

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

11. WILL BE DOING SOMETHING IN FUTURE

Affirmative form

pp- zika + root + a

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

Negative form

si = pp + root = a

Sindikathandiza
 Suzikayenda
 Sazikabwela
 Sitizikaotha
 Simuzikamvera
 Sazikaona
 Sicizikapita
 Sizizikacita

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

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

Affirmative form

pp + root + e

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

Negative form

si + pp + root + a

Sindithandiza
 Suyenda
 Sabwela
 Siotha
 Simumvera
 Saona
 Sicipita
 Sizicita

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

13. WILL HAVE DONE (IN FUTURE)

Affirmative form

pp - dza - khala (to be)

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

Two negative forms

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

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

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

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

NB. See YET in 8 above.

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

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

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

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

14. STILL

a) "STILL"NOW (PRESENT)

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

Ndikali kuthandiza ; I am still helping

Ukali kuyenda ; You are still walking

Akali kubwela ; He/she is still coming

Tikali kuotha ; We are still warming ourselves

NOT LIKELY

Mukali kumversa ; You are still listening

Cikali kupita ; It is still going

Zikali kucita ; They are still doing

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

b) "STILL"IN THE PAST

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

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

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

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

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

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

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

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

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

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

c) "STILL"IN THE FUTURE

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

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

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

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

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

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

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

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

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

- describes something that will STILL be done in FUTURE.

NB STILL only operates in positive sentences.

15. BEFORE YOU DO SOMETHING

pp + sana + root + e

Ndisanathandize ; Before I help

Usanavende; Before you walk/go

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

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

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

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

16. IMAGINE WHAT WILL HAPPEN NOW

Affirmative form

Ngati + pp + root + a

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

Negative form

Si + pp + root + e

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

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

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

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

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

1. Kuti ndithandize ; If I help Kuti + pp - root - e
2. Ukati ubwele ; If you come pp - kati - pp - root - e

17. IMAGINE WHAT WOULD HAPPEN NOW

Affirmative form

Kuti + pp + na + root + a

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

Negative form

Kuti + si + pp + root + e

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

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

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

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

18. IMAGINE WHAT WOULD HAVE HAPPENED

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

Si - pp - kana - root - a

Ndikanathandiza : If I had helped

Sindikanathandiza

Ukanayenda ; If you had walked / gone

Sukanayenda

Akanabwela ; If he / she had come

Sakanabwela

Tikanaotha ; If we had warmed ourselves

Sitikanaotha

Mukanamvera ; If you had listened

Simukanamvera

Akanaona ; If they had seen

Sakanaona

Cikanapita ; If it had gone

Sicikanapita

Zikanacita ; If they had done

Sizikanacita

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

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

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

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

b) Kuti pp + nali...pp + root + a: Kuti ndinali nditathandiza ; If I had helped / Had I helped...

e.g. Kuti tinali titakonzekela, cikanakhala bwino; If we had prepared ourselves, it would have been alright

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

19. KULI/PALI/MULI

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

Kuli phwando ku sukulu; There is a party at school

Pali msonkhano pa bwalo la mpila ; There is a meeting on the football pitch.

Muli ukwati mu calici ; There is a wedding in church.

neg. kulibe/mulibe/palibe

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

Kunali phwando ku sukulu ; There was a party at school.

Panali msonkhano pa bwalo la mpira; There was a meeting on the football pitch.

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

neg. kunalibe/ panalibe/ munalibe.

c) FUTURE

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

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

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

neg. kudzakhala kulibe / palibe / mulibe.

20. DO SOMETHING FOR SOMEONE/FOR SOMETHING

Affirmative form

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

Kusambikila/ kukonzekela/ kuphikila

Negative form

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

21. MOTION TOWARDS/FROM

Affirmative form

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

Negative form

Simunani kuthamangila...
Sadzacokela ku munda

22. BEFORE HAND (-LATU)

Affirmative form

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

Negative form

Sindidzadyelatu...
Usapitiletu....

23. DO SOMETHING TERRIBLE TO SOMEONE

Affirmative form

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

Negative form

Sunandiphela...
Simunani bele...

24. REASON FOR DOING A THING (BECAUSE OF)

Affirmative form

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

Negative form

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

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

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

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

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

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INTERROGATIVES

FUNSO (QUESTION)

MAFUNSO (QUESTIONS)

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

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

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

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

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

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

Who have you given?

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

Who have you invited / called?

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

Who are Peter and Charles?

NDANI/ANDANI

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

- ii) Can be used with demonstratives.

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

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

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

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

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

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

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

Other uses of 'Ciani'?

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

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

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

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

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

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

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

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

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

(ii) **Kodi...otani (stem) Whichare/kind?**

-otani agrees with noun classes.

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

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

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

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

3. **KODIBWANJI? HOW?**

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

4. **KODILITI WHEN?**

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

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

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

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

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

Liti? When?

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

Mulungu uti/ wanji/ wotani? Which week?

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

Sabata liti/ lanji/ lotani? Which week?

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

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

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

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

Mu dzinja (in the rainy season)

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

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

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

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

Wabwela cifukwa ciani/ canji/ ninji/ cotani?

Ndi cifukwa ciani/ canji/ ninji/ cotani wabwelela?

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

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

Kodi mupitila mulandu wanji?/ wotani?

Mupitila mulandu wanji/ wotani?

Ndi mulandu wanji/ wotani mupitila?

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

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

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

...ngati agrees with noun classes.

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

How many people are there?

Kodi ndi zingati(ndalama) cola ici

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

How much (money) is this bag?

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

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

NB. Pa cingati? would mean on which day?

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

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

B: Mwacitsanzo?

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

Other expressions

a) Kodi pp + ngapatse citsano/ zitsanzo?

Kodi mungapatse zitsanzo? Can you give examples?

Potsani zitsanzo. (Give examples)

Patsa citsanzo. (Give an example)

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

Kodi tingapatse zitsanzo za nyama zam thengo?

Can you give examples of wild animals?

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

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

Tipita ku phwando ; We are going to a party.

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

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

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

Mulowa mu calici. You are going into the church.

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

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

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

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

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

Kodi Peter ali kuti/pati/muti?

Kodi ali kuti/pati/muti Peter?

Ali kuti/pati/muti Peter?

Peter ali kuti/pati/muti?

Where to/on/in is Peter?

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

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

NYANJA

TRAINER'S BOOK

LESSON NO. 1

LEVEL:

NOVICE

TOPIC:

SOCIAL INTERACTION

COMPETENCY:

TO BE ABLE TO CONDUCT A MEETING
IN RURAL SETTING

WARM UP:

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

I MOTIVATION

SCENARIO:

Greg is conducting his first meeting in his
village.

1. Trainees listen to the text.

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

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

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

II EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting

1. VOCABULARY

Tigwirizane
Bvuto
Gulu
Kusonkhana
Musonkhano
Bwalo
Cidziwitso
Cenjezo
Ku kumbutsa

2. GRAMMAR

a) Write, read and explain.

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

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

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

3. FUNCTION

a) Write, read and explain the dialogue.

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

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

III PRACTICE

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

Trainer asks trainees to make a dialogue in pairs.

3. Trainees to translate the following sentences into Nyanja.

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

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

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

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

IV TASK

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

NYANJA

TRAINEE'S BOOK

LESSON NO. 1

LEVEL:

NOVICE

TOPIC:

SOCIAL INTERACTION

COMPETENCY:

TO BE ABLE TO CONDUCT A MEETING
IN RURAL SETTING

I MOTIVATION

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

1. TEXT

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

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

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

II EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting

1. VOCABULARY

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

2. GRAMMAR

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

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

3. FUNCTION

Role play.

III PTACTICE

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

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

IV TASK

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

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

IV TASK

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

NYANJA

TRAINER'S BOOK

LESSON NO. 2

LEVEL:

NOVICE

TOPIC:

WATER AND SANITATION

COMPETENCY:

TO BE ABLE TO EXPLAIN THE
PURPOSE OF LATRINES.

I MOTIVATION

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

1. TEXT

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

2. Trainer reads and explains the text.

3. CULTURAL NOTES

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

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

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

11 EXPLOITATION

VOCABULARY: Words related to Latrines.

GRAMMAR: You must "Uyenera/Ufunika".

FUNCTION: Explaining the purpose of Latrines.

1. VOCABULARY

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

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

2. GRAMMAR

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

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

3. FUNCTION

- a) Write read and explain the dialogue.

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

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

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

III PRACTICE

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

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

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

NYANJA

TRAINEE'S BOOK

LESSON NO. 2

LEVEL:

NOVICE

TOPIC:

WATER AND SANITATION

COMPETENCY:

TO BE ABLE TO EXPLAIN THE
PURPOSE OF LATRINES.

I MOTIVATION

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

1. TEXT

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

2. CULTURAL NOTES

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

11 EXPLOITATION

VOCABULARY: Words related to latrines.

GRAMMAR: You must "Uyenela/Ufunika".

FUNCTION: Explaining the purpose of latrines.

1. VOCABULARY

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

2. GRAMMAR

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

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

3. FUNCTION

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

III PRACTICE

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

IV TASK

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

NYANJA

TRAINER'S BOOK

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

I. MOTIVATION

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

1. Dialogue.

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

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

3. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

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

1. VOCABULARY

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

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

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

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

2. GRAMMAR

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

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

3 FUNCTION

Trainer writes, reads and explains the dialogue.

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

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

III PRACTICE

Role play

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

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

IV TASK

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

NYANJA

TRAINEE'S BOOK

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

I. MOTIVATION

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

1. Dialogue.

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

2. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

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

1. VOCABULARY

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

Ndipo cina ndi ici. Another important thing is this

Cina cacikulu; Another important thing.

Cinanso cacikulu; One other important thing is.

2. GRAMMAR

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

Poyamba/coyamba	-	first
Caciwili	-	second
Cacitatu	-	third

2

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

3 FUNCTION

Seeking advice on how to locate/place a well.

III PRACTICE

Role play

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

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

IV TASK

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

V RATE YOURSELF

I can seek advice on how to locate a well.

- Yes
- Not yet.

NYANJA

TRAINER'S BOOK

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

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

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

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

3. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to
the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION : Explaining how to maintain a well.

1. VOCABULARY

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

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

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

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

2. GRAMMAR

Trainer writes, reads and explains

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

3. FUNCTION

Trainer writes, reads and explains the dialogue.

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

III PRACTICE

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

IV TASK

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

NYANJA

TRAINEE'S BOOK

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

I. MOTIVATION

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

1. DIALOGUE

Shawn : Muli bwanji kuno anzanga?
A mwakathumba : Tili bwino. Fikani.
Shawn : Inde anzanga, lelo nabwera kuti tiphunzitsane pa zakasungidwe ka zitsime. Muyenera kuyendera zitsime masiku onse.

A mwakathumba : Cifukwa ndi ciani?
Shawn : Cifukwa ngati zitsime zayamba kupanga ming'alu dziwani kuti zilipafupi kuonongeka, ndiponso ndicosayesa kuponda pothela pa citsime cimene cilibe cibvundikilo cifukwa ungathilemo dothi kapenanso kugweramo.

A mwakathumba : Zikomo kwambiri potidziwitsako zonse izi ndipo tidzadziwitsako onse am'mudzi kuti tizisunga bwino zitsime.

Shawn : Cabwino tsalani bwino.

2. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION: Explaining how to maintain a well.

1. VOCABULARY

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

2. GRAMMAR

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

3 FUNCTION

Explaining how to maintain a well.

III PRACTICE

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

IV TASK

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

V SELF EVALUATION

I can explain how to maintain a well.

- Yes
- Not yet

NYANJA

TRAINER'S BOOK

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

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

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

Women : Zikomo kwambiri.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

1. VOCABULARY

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

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

GLOBAL COMPREHENSION QUESTIONS

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

2. GRAMMAR

IMPERATIVES (Revision)

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

Strong Command

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

Polite Command

- Bweletsako madzi
ikankoni mcele
vundulako shuga
mwaniko mankhwala.

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

LOCATIVES (Revision)

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

3. FUNCTION

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

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

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

III PRACTICE

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

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

ii. Trainees to list what is needed to prepare ORS

IV TASK

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

NYANJA

TRAINEE'S BOOK

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

I. MOTIVATION

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

1. DIALOGUE.

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

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

Women : Zikomo kwambiri.

2. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

1. VOCABULARY

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

2. GRAMMAR

IMPERATIVES (Revision)

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

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

Strong Command

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

Polite Command

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

b) **Second Person plural**

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

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

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

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

LOCATIVES (Revision)

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

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

3 FUNCTION

Preparation of ORS.

III PRACTICE

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

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

IV TASK

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

NYANJA

TRAINER'S BOOK

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

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

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

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

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

II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases and their causes.

I. VOCABULARY

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

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

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

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

2. GRAMMAR

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

a) KUBWELA NGATI (WHEN)

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

b) -otere' (such)

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

NB. Noun agreement of -'otere'.

3. FUNCTION

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

III PRACTICE

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

V TASK

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

NYANJA

TRAINEE'S BOOK

LESSON 6:
LEVEL:
TOPIC:

TECHNICAL COMPETENCY
INTERMEDIATE
WATER/SANITATION AND HEALTH
EDUCATION

COMPETENCY:

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

I. MOTIVATION

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

1. DIALOGUE.

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

2. CULTURAL NOTES

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

II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

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

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

2. GRAMMAR

a) AGRI. MABWELA NGATI MUNTHU

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

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

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

3. FUNCTION

Discussing water-borne diseases.

III PRACTICE

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

V TASK

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

VI SELF EVALUATION

I can talk about common waterborne diseases and their causes.

- Yes
- Not yet

NYANJA

TRAINER'S BOOK

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

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

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

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

Most people in villages do not boil water for drinking.

II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases.

1. VOCABULARY

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

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

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

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

2. GRAMMAR

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

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

3. FUNCTION

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

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

III PRACTICE

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

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

V TASK

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

A

TRAINEE'S BOOK

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

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

I. MOTIVATION

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

1. DIALOGUE

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

2. CULTURAL NOTES

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

II EXPLOITATION

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

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

FUNCTION: Discussing waterborne diseases.

I. VOCABULARY

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

2. GRAMMAR

RULE

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

3. FUNCTION

Discussing waterborne diseases.

III PRACTICE

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

V TASK

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

NYANJA

TRAINER'S BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION

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

1. MOTIVATION

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

1. Trainees listen to the dialogue.

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

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

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

II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

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

FUNCTION: Construction of latrines.

1. VOCABULARY

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

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

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

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

2. GRAMMAR

a) The use of "after"

Rule: pp + a + root + a

i) Ungathe kumanga cimbudzi utapeza malo abwino.

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

3. FUNCTION

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

III PRACTICE

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

V TASK

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

NYANJA

TRAINEE'S BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION

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

I. MOTIVATION

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

1. DIALOGUE.

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

2. CULTURAL NOTES

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

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

II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

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

FUNCTION : Construction of latrines.

1. VOCABULARY

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

2. GRAMMAR

a) The use of "after"

Rule: pp + a + root + a

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

digging the pit, we must put the poles

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

3. FUNCTION

Dialogue.

III PRACTICE

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

V TASK

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

NYANJA

TRAINER'S BOOK

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

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

I. MOTIVATION

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

1. Trainees listen to the dialogue.

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

Women Folk : Kodi ndi zinthu zotani tiyenera
kutsatira?

Health Worker : Coyamba, pezani njira zopewelamo
matenda oopsya.

Women Folk : Kodi izi ndi njira zotani?

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

Women Folk : Yayi izo zamveka. Kungakhale cina?

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

Women Folk : Cabwino wawa.

2. Trainer reads and explains the dialogue using
gestures.

3. CULTURAL NOTES

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

II EXPLOITATION

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

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

FIUNCTION : Discussing activities that promote good family health.

1. VOCABULARY

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

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

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

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

2. GRAMMAR

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

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

3. FUNCTION

Trainer writes, reads and explains this dialogue.

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

- b) Discussing activities that promote good family health.

III PRACTICE

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

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

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

V TASK

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

NYANJA

TRAINEE'S BOOK

LESSON 9:

TECHNICAL COMPETENCY

LEVEL:

INTERMEDIATE

TOPIC:

SANITATION AND HEALTH
EDUCATION

COMPETENCY:

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

I. MOTIVATION

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

1. DIALOGUE

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

2. CULTURAL NOTES

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

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

II EXPLOITATION

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

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

FIUNCTION : Discussing activities that promote good family health.

1. VOCABULARY

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

2. GRAMMAR

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

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

3. FUNCTION

Discussing activities that promote good family health.

III PRACTICE

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

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

V TASK

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