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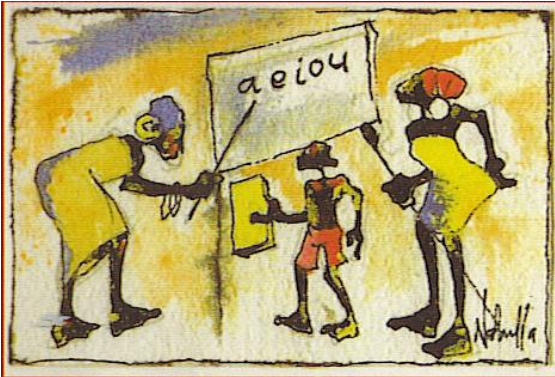


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MONOGRAPH SERIES NO. 254

**A UNIFIED STANDARD
ORTHOGRAPHY FOR SOUTH-
CENTRAL AFRICAN LANGUAGES**

**(MALAWI, MOZAMBIQUE, ZAMBIA AND
ZIMBABWE)**



Third Edition

*Felix Banda, Al Mtenje, Lazarus Miti, Vincent Chanda,
Gregory Kamwendo, Armindo Ngunga, Marcelino Liphola,
Carlos Manuel, Bento Siteo, Silvester Simango,
Mildred Nkolola Wakumelo, John Siakavuba, Isaac
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Introduction and Acknowledgements

As part of the major initiative of the Centre for Advanced Studies of African Society (CASAS), Cape Town, towards the harmonisation and the standardisation of African languages across the continent, a workshop on standardisation of orthographic/spelling conventions of cross-border languages of Malawi, Mozambique and Zambia took place at the Holiday Inn in Maputo between 8-9 November 2001. This was a continuation of successful workshops held at the Parktonian Hotel in Johannesburg, 26-27 April 2001, and at Lingadzi Inn in Lilongwe, 28-29 November 2000.

The workshop, which was attended by linguists from universities in South Africa, Malawi, Mozambique, Zimbabwe and Zambia, came up with a single spelling system for cross-border languages found in these countries.

Languages such as ciNyanja/ciCewa, ciNsenga/ciNgoni/ciKunda, eLomwe, eMakhuwa, ciYao, ciTumbuka/ciSenga, iciBemba, kiKaonde, Lunda, Luvale, chiTonga and related dialects will now have a single spelling system, rather than three or more spelling systems within the same language, or even more systems across related Bantu languages. The panel also came up with sample texts using the new orthography.

One major spin off is that second or third language speakers of African languages in the nation-states will not have to relearn their alphabets to be able to read material in another language as is currently the case. This in turn means materials will be accessible to a wider audience.

Workshops for teachers, writers and various social groups have been held in Zambia and Malawi since the publication of the first edition of this book, to popularise the new orthographies. Monographs on social issues such as HIV/Aids prevention, water preservation and sanitation, democracy, literacy issues, etc. have been written using spelling rules contained in this monograph. Primers and readers

designed for use in primary schools have also been written using the proposed writing rules.

The work which has materialised in the form of this publication marks an important milestone in the development of African languages for the mass education and development of Africans. Its coverage of a sizeable area and the languages of South-Central Africa means that CASAS is successfully and steadily completing the continental scope of the project.

The principal linguists whose dedication and drive have led us thus far with the Central African languages are Prof. Felix Banda (University of the Western Cape, South Africa) who was the principal coordinator for the work, Prof. Lazarus Miti (University of Venda, South Africa), Prof. Vincent Chanda (University of Zambia), Prof. Al Mtenje (University of Malawi), Prof. Armino Ngunga, Prof. Bento Siteo, Dr. Marcelino Liphola, Mr. Carlos Manuel (Eduardo Mondlane University, Mozambique), Prof. Gregory Kamwendo (University of Botswana), Dr. Silvester Simango (Rhodes University, South Africa) and Dr. Langa Khumalo (University of Zimbabwe). We congratulate this team, for a job well done.

Modifications specifically with regard to chiTonga were effected in this edition following a workshop held in Harare, Zimbabwe on the 6th of February, 2013. These changes were necessary as the earlier editions had not taken into account chiTonga spoken in Zimbabwe. Participants at the Harare workshop were Dr Mildred Nkolola Wakumelo (University of Zambia), Mr John Siakavuba (University of Zambia), Mr Isaac Mumpande (Tonga Language and Culture Committee – Zimbabwe), Mrs Petronella M. Hachona (Curriculum Development Centre, Ministry of Education, Zambia), Mr Duncan Sinampande (Tonga Language and Culture Committee – Zimbabwe) and Mr Vote Muleya (Tonga Language and Culture Committee – Zimbabwe). The resource persons were Prof Itai Muhwati (University of Zimbabwe), Dr Nhira Edgar Mberi (University of Zimbabwe), Dr Emmanuel Chabata (University of Zimbabwe), Mr Isaac Shawa (Zambia Educational Publishing House) and Prof Felix

Banda (University of the Western Cape). We congratulate this team for a job well done.

Finally, we would like to express our profound appreciation for the support provided for this project and publication by the Finnish Embassy, Pretoria, South Africa and the Johannesburg-based Open Society Initiative for Southern Africa (OSISA).

Kwesi Kwaa Prah
Director, CASAS

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Deputy-Director, CASAS

A UNIFIED STANDARD ORTHOGRAPHY FOR SOUTH- CENTRAL AFRICAN LANGUAGES: MALAWI, MOZAMBIQUE, ZAMBIA AND ZIMBABWE

Cross-border languages:

CiTumbuka/CiSenga	CiYao
ELomwe	EMakhuwa
CiNyanja/CiCewa	CiNsenga/CiNgoni/CiKunda
ChiTonga	

Related languages (mostly cross-border languages) that could use this standard orthography include:

IciLamba	Namwanga
Soli	Mambwe/Lungu
CiSena	CiBisa
Luvale	KiKaonde
SiLozi	Lunda
IciBemba	

GENERAL UNIFIED SPELLING RULES

1. All the languages of this region have five qualitative vowels, each vowel quality consisting of a long and short vowel. Thus, the orthography will maintain the five-vowel system. In written texts, the default rule is to use short vowels: predictable vowel length need not be shown. However, where vowel length is phonemic, it should be represented by long vowels (i.e. vowel doubling).ⁱ
2. Although tone has grammatical implications in all the languages, to avoid excessive use of diacritics, tone should not be marked in non-technical texts because the meaning of words, in most cases, is discernible from sentential and discourse context.ⁱⁱ
3. The approximant <w> should be used in all ciNyanja/ciCewa dialects even in place of the voiced bilabial fricative often written as <ŵ>.ⁱⁱⁱ
4. The symbol <ŵ> should be used in languages such as ciNsenga/ciNgoni/ciKunda and ciTumbuka to represent the voiced bilabial fricative and the voiced labio-dental approximant.
5. The symbol should be used to denote both the plosive /b/ and bilabial fricative sound /β/ in languages where the former only occurs after nasals.
6. In languages where the fricative /v/ and labio-dental approximant /v/ are context predictable allophones of the same phoneme, both should be represented with the letter <v>.
7. Aspiration should be marked by <h>.
8. In chiTonga, the ‘hard’ bilabial and velar consonants will be distinguished from their ‘soft’ counterparts by doubling of the letter, i.e. <bb> and <kk> for ‘hard’ consonants but and <k> for ‘soft’ consonants. Wherever <cc> and <ch> have been used in the past, <ch> will now be used invariably.
9. The velar nasal should be represented as <ng’> instead of the symbols <ŋ> and <ñ>.
10. The letters <dh> should be used to represent the interdental fricative sound found in eLomwe.

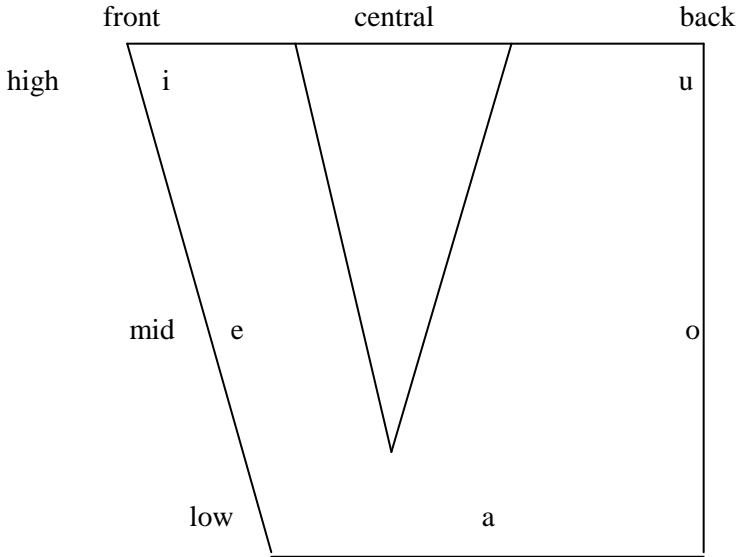
11. Loanwords must be written as pronounced in the local languages.
12. Locatives should be written disjunctively with proper nouns, and conjunctively with common nouns. This is to highlight the distinctiveness of proper nouns.
13. Honorifics should be written disjunctively.
14. The first letter of a sentence and the first letter of a proper noun must be capitalised.
15. Genitives should be written disjunctively.
16. Conjunctions should be written separately.
17. Languages which have a clear /l/ sound and no phonemic /r/ should only use the letter <l> in writing. Those languages which only use a flap and have no clear /l/ or clear /r/ sound should represent such a flap with the letter <l>. Languages with a clear /l/ and a clear /r/ should represent the respective sounds with the letters <l> and <r>.^{iv}
18. The copula should be written as a separate word.
19. Enclitics should be attached to the words they modify. In deleted vowels of the copula <ni>, the <-n-> should be joined to next word. e.g. in ciNyanja *ici n'cinthu* 'this is a thing'
20. Interrogatives should be written as separate words, except where such forms are reduced, in which case they should be attached to the verb or any other expression.
21. Contracted particles should be attached to their host.
22. Verbal affixes such as tense markers, infinitive markers, subject markers, object markers, negative particles, etc. should be written conjunctively with the relevant verb stem.
23. Ideophones should be written as single words (and if the ideophone is repeated, it should be represented as a repetition and not as a single word).
24. It is to be noted that all the languages covered by the unified standard orthography in this monograph have two or more dialects/variants. The dialects may manifest some differences at the phonetic and lexical levels. Hence, interpretations of some words used for illustration may vary depending on the dialect/variant in question. This will, however, not have any effect on the proposed writing system.

1. VOWELS

1.1 Short vowels

The five short, contrastive vowels to be used are as follows: a, e, i, o, u, represented in the short vowel chart below.

Short vowels:



Examples:

CiNsenga/CiNgoni/CiKunda/ChiTonga

- lala 'sleep'
- lela 'nurse'
- lila 'cry'
- lowa 'bewitch'
- luma 'bite'

In chiTonga, two different vowels may follow each other. However, the glides /y/ and /w/ may also be inserted between the two vowels if these are manifested in the pronunciation of the combinations of vowels. As shown below, both forms may be used interchangeably:

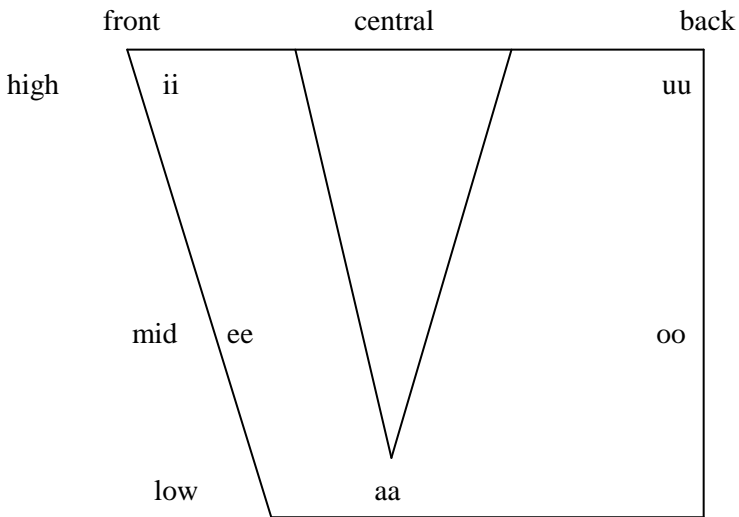
ChiTonga

- mukaintu/mukayintu 'woman'
- aumwi/awumwi 'each one'
- mbeu/mbewu 'garden'
- chikae/chikaye 'piece of a clay pot'

1.2 Long vowels

Short and long vowels are contrastive. Writing the vowel twice will represent the long vowel, as shown below.

Long vowels:



Long vowel	Short vowel	Language
kuviika 'to soak'	kuvika 'to thatch'	CiNyanja/CiCewa

maleele	‘miracle’	malele	‘ladder’	ChiTonga
ukusooma	‘to leap’	ukusoma	‘to read’	IciBemba
buuka	‘pests’	buka	‘wake up’	ChiTonga
maana	‘wisdom’	mana	‘toes’	KiKaonde
kutooka	‘to be white’	kutoka	‘to rot’	Lunda
kuboola	‘to come’	kubola	‘to rot’	ChiTonga

Predictable long vowels such as penultimate vowels and those before prenasalised consonants should be written as single vowels.

1.3 Tone

Although tone has grammatical and functional implications in all the languages, it is not necessary to mark tone as the meaning of words is in most cases discernable from sentential and discourse context. The following examples from ciNyanja/ciCewa illustrate this point:

1. Masiku ano mtengo wanyama wakwela
2. Mlimi wagwetsa mtengo unali pafamu

It is clear from context that in the first sentence ‘mtengo’ means ‘price’. This is discernable from the meaning of the sentence which is ‘These days the price of meat has gone up’. In the second sentence ‘mtengo’ means ‘tree’ discernable from the meaning of the sentence which is ‘The farmer has felled the tree, which was on the farm.’

2. CONSONANTS

2.1 Consonants

The writing systems shall prefer letters rather than phonetic symbols. The following consonants will be used:

<b, **bb**, bz, c, ch, d, dh, dz, f, g, gh, h, hh, j, k, **kk**, kh, l, m, n, n', ng', ny, p, ph, ps, r, s, sh, t, th, ts, tt, tth^v, v, w, ŵ, y, x, z, zh, zg, **zy** sk,^{vi} sy, ly, ry>.

Glides can combine with almost all the above consonants to form complex consonants.

Labialised

dwala	'sick/ill'	(ciNyanja/ciCewa)
lwala	'sick/ill'	(iciBemba/ciNsenga)
bwela	'come'	(ciNyanja/ciCewa)
kutwa	'pound'	(ciNsenga/ciNgoni)
phwanya	'crack'	(ciNyanja/ciCewa)
Mwiji	'chief'	(Luvale)

Palatalised

kudya	'eat'	(ciNyanja/ciCewa)
phyela	'sweep'	(ciNyanja/ciCewa)
byala	'plant'	(ciNyanja/ciCewa/iciBemba)
kunyona	'to turn'	(chiTonga)

In chiTonga, the graphemes <sia->, and <sy-> on one hand and <z>, <zy> and <h> on the other are as a result of dialectal variations as manifested in the following names and words:

Siakavuba/Syakavuba/Hakavuba	
Zintu/zyintu	'things'
Zina/zyina	'name'

Hence, they will be used interchangeably as will be applicable to each chiTonga dialect.

2.2 Spirants and Non-Spirants

Aspiration will be marked by the letter <h>. The following examples are from ciNyanja/ciCewa:

Spirant	Non-spirant		
phala	‘porridge’	pala	‘scratch’
thumba	‘pocket’	tumba	‘discover’
kucha	‘to set trap’	kuca	‘to dawn’

The bilabial and velar ‘hard’ consonants should be distinguished from their ‘soft’ counterparts by doubling of the letter.

In chiTonga (in Zambia) doubling of consonants as in <cc, bb, kk> had been used to distinguish between so-called ‘hard’ and ‘soft’ consonants. This will continue for <bb> and <kk> but not for <cc>. This means that the voiceless palatal affricate /tʃ/ that used to be written as <ch> in word initial position for proper nouns and as <cc> elsewhere should be written as <ch> everywhere. The fricative consonant sound /j/ represented in writing as <c> should continue to be written as <c>. The hard velar stop /k/ represented as <kk> should continue to be written as <kk> and the soft velar fricative /ɣ/ currently written as <k> should continue to be written as <k>. Similarly, the ‘hard’ bilabial plosive /b/ sound currently written as <bb> should continue to be written as <bb>. The bilabial fricative /β/ currently represented as should continue to be written as . However, when the voiced bilabial fricative occurs after the nasal <m>, the must not be doubled. The ‘hard’ and ‘soft’, <hh> and <h> respectively, should continue to be written as such. For example:

ChiTonga

kkala	‘sit down’
kala	‘small intestine’
chita	‘do not know’
cita	‘do something’
bbala	‘carry child on the back’
bala	‘read’
hhula	‘be plenty/a lot’

hula	‘blow’
hhebuka	‘dig vigorously’
hhalamuka	‘speak aloud unexpectedly’
muhala	‘something for controlling oxen which functions as bridle’
hhahhila	‘do something hurriedly with elements of disorder in it’
hula	‘blow’
haba	‘eat food in a hungry manner’

Where the bilabial fricative /β/ is preceded by the nasal /m/, the /b/ must not be doubled. An example is provided below:

lomba	‘ask’
-------	-------

The letters <dh> should be used to represent the interdental fricative sound found in languages such as eLomwe and eMakhuwa. For example:

eLomwe	
m’modha	‘one’

The letter <j> will continue to be used to represent the palatal affricate [dʒ] in Luvale, kiKaonde and Lunda. In kiKaonde and Lunda the palatal fricative [ʒ] will be written as <zh>. These letters have in the past often been confused.

Luvale ^{vii}	
kajila	‘small bird’
mwiji	‘chief’
chinjiho	‘witness’
hanjika	‘speak’

KiKaonde	
jitumba	‘mailbag’
kazhika	‘depth’
muzhi	‘village’

Lunda

jakuna	‘chew’
zhaha	‘kill’
kuzhimbala	‘to be lost’
kujeka	‘to eat slowly’

2.3 Nasals, Nasalised and Prenasalised Consonants

The velar nasal sound /ŋ/ will be represented as <ng’> instead of the letters <ŋ> and <ñ>. For example:

Lunda

kukeña	becomes	kukeng’a	‘to wash’
ñombi	becomes	ng’ombi	‘cow’
ntañishi	becomes	ntang’ishi	‘teacher’
mabeña	becomes	mabeng’a	‘patches’

kasumbi wamañalamañala becomes
kasumbi wamang’alamang’ala ‘a spotted hen’

ChiTonga

ŋanda	becomes	ng’anda	‘house’
ŋayima	becomes	ng’ayima	‘shine’
Hang’andu	remains	Hang’andu	‘name of person’

The palatal nasal /ɲ/ should be written as <ny> and not using the IPA symbol. For example:

ChiTonga

kunyona	‘to turn’
munyaka	‘year’
nyama	‘meat’
bunyeele	‘ticklish sensation’

2.4 Approximants

The approximant <w> will be used in all ciNyanja/ciCewa dialects even in place of the voiced bilabial fricative often written as <ŵ>. The distinction between the two has no phonemic significance in

these dialects. Similarly, in languages such as ciNsenga/ciNgoni and ciTumbuka, the letter <ŵ> will be used to represent both the voiced bilabial fricative /β/ and labio-dental approximant /v/.

The letter should be used to denote both the plosive and fricative sound in languages such as kiKaonde and iciBemba where the former only occurs after nasals. Similarly, in languages such as Luvale, where the fricative /v/ and labio-dental approximant /v/ are context predictable allophones of the same phoneme both should be represented with the letter <v>.

CiNsenga/CiNgoni/CiKunda

kuloŵa	‘to enter’
kulaŵa	‘to taste’
ŵana	‘children’

Luvale

valuvale	‘Luvale people’
vathu	‘people’
hamavu	‘on the ground’

IciBemba

abantu	‘people’
icibata	‘duck’
umubili	‘body’

CiYao

kuvala	‘to shine’
kuvenda	‘to request’

2.5 Liquids

Languages which have a clear /l/ sound and no phonemic /r/ should only use the letter <l> in writing. For example:

CiNyanja/Cicewa

lero	becomes	lelo	‘today’
mpira	becomes	mpila	‘ball’
pemphera ^{viii}	becomes	pemphela	‘pray’

Those languages, such as kiKaonde, which use a flap and have no clear /l/ or clear /r/ sound should represent such a flap with the letter <l>.^{ix} In the following examples from kiKaonde, typically, the <l> symbol stands for a flap:

KiKaonde

- shaalapo ‘remain well’
- nzolo ‘chicken’
- laala ‘sleep’
- lusa ‘mercy’

Languages with a clear /l/ and a clear /r/ should represent the respective sounds with the letters <l> and <r>.

2.6 Consonant Chart

	Bilabial	Labio-dental	Inter-dental	Alveolar	Palatal	Velar	Glottal
Stop	b, bb , p, ph			t, tt, th, tth, d		k, kk kh, g	
Fricative	w̥	f, v	dh	s, z,	sh, zh		h, hh
Affricate				ts, dz	c, ch, j		
Liquid				l, r			
Nasal	m			n, n’	ny	ng’	
Glide	w				y		
Click				x			

3. WORD DIVISION

3.1 Conjunctives

Conjunctive elements such as *na*, *ndi*, *ni*, *a*, etc., which mean ‘and’ should not be attached to any word, but should be written as a separate word.

CiNsenga/ciNgoni

Laule waleta cipula na katemo

‘Laule has brought a knife and an axe’

Laule na alume ŵake ŵefwika mailo

‘Laule and her husband arrived yesterday’

ChiTonga

Sokwe a Dayina balakkonzya kwiimba

‘Sokwe and Dayina are good singers’

These elements should also be written as separate words when they function as a preposition meaning ‘with’.

CiNsenga/ciNgoni

Atata anikwapula na liswazi

‘my father has whipped me with a cane’

However, in ciNsenga/ciNgoni/ciKunda when *na* meaning ‘with’ combines with the copula *li* to express the concept of possession (in the sense of ‘have’), it must be prefixed with the subject agreement marker (and written as one word) since the copula is deleted in such environments.

CiNsenga/ciNgoni

Tombi ana vumo

‘Tombi is pregnant’

cf. Tombi ali na vumo

Mumbi ana ng'ombe zinyinji

‘Mumbi has lots of cattle’

cf. Mumbi ali na ng'ombe zinyinji

Below are some more examples from other languages:

CiTumbuka/CiSenga^x

Jeke na Gufe

‘Jeke and Gufe’

jembe na mbavi

‘a hoe and an axe’

CiYao

ajigale liwago ni mboga

‘get an axe and relish’

ELomwe

apapa na mowe

‘father and mother’

kinaya wo Zomba ni Blantyre

‘I am going to Zomba and Blantyre’

Joni, Mari ni Jemusi

‘John, Mary and James’

CiNyanja/CiCewa

bambo ndi mayi

‘father and mother’

bambo awo ndi mwanayo acoke

‘that man and that child should leave this place’

ChiTonga

waboola a mukaintu a mwana

‘he/she came with the woman and child’

ndipe mapopwe a makamba

‘give me some maize and cassava’

3.2 The Copula

The copula verb, e.g., *ni*, *ndi*, etc., which means ‘it is’ or ‘they are’ should be written separate from the words that are following. Other copulative forms, (e.g. in ciNsenga/ciNgoni/ciKunda, *-li*, *-nze* and *-w̄a*), which take tense and agreement markers, should also be written as separate words.^{xi}

CiNsenga/CiNgoni/CiKunda

Malita ni kawalala

‘Martha is a thief’

Malita enze kawalala

‘Martha was a thief’

Malita akaŵe kawalala

‘Martha will be a thief’

Malita ali mng’anda

‘Martha is in the house’

In ciNyanja/ciCewa, the copulative forms *ndi*, *-li*, and *-khala* should also be written as separate words as shown below.

uyu <u>ndi</u> mkazi wanga	‘this (one) is my wife’
uyu <u>anali</u> mkazi wanga	‘this (one) was my wife’
uyu <u>adzakhala</u> mkazi wanga	‘this (one) will be my wife’
John <u>ndi</u> mwana	‘John is a child’

Other examples are:

CiTumbuka/CiSenga

Mafuta <u>ni</u> musambizgi	‘Mafuta is a teacher’
Ciuta <u>ni</u> mulengi	‘God is the creator’

CiYao

une <u>na</u> acimwene	‘I am the brother’
aju ni mundu	‘this one is a nice person’

ELomwe

Chrissie <u>ni</u> muthiyana	‘Chrissie is a girl’
Mafuta <u>ni</u> mwene	‘Mafuta is a chief’

ChiTonga

ooyu <u>ngo</u> mwanaangu	‘this is my child’
Mutinta <u>mba</u> banyina	‘Mutinta is his/her mother’
Mutinta <u>ngo</u> musilisi	‘Mutinta is the doctor’

When *ni*, *ndi*, etc., function as subject agreement markers, it should be written conjunctively with the verb. Consider the following contrast between the copula and the subject agreement marker in ciNyanja/ciCewa:

<u>ndimulonda</u>	‘I’ll watch over him/her’
<u>ndi</u> mulonda	‘he is a watchman’

Other examples are:

CiTumbuka/CiSenga

<u>nigonenge</u>	‘I will sleep shortly’
<u>nimuceme</u>	‘I should call him/her’

ELomwennorokona

‘I will sleep’

nnorooça

‘I will eat’

nnoromwithana

‘I will call him/her’

nnoroweta

‘I will go’

ChiTongandaboola

‘I will come’

ndamuyanda

‘I love him/her’

3.3 Honorifics and Locatives

Honorifics should be written disjunctively. Examples of honorific markers are:

CiNyanja/CiCewaA Phiri

‘Mr. Phiri’

A Chanda

‘Mr. Chanda’

CiTumbuka/CiSengaŴa Banda

‘Mr. Banda’

Ŵa Kumwenda

‘Mr. Kumwenda’

CiYaoCe Kamwendo

‘Mr. Kamwendo’

Ku Ntaja

‘Mr. Ntaja’

ELomweMwene Mponda

‘Mr. Mponda’

Papa Nampota

‘Mr. Nampota’

LundaA Phiri

‘Mr. Phiri’

A Nkanza

‘Mr. Nkanza’

ChiTongaBa Maambo

‘Mr. Maambo’

Ba Nkolola

‘Mr. Nkolola’

If an honorific comes at the beginning of a sentence, its initial letter should be capitalised as indicated below:

CiTumbuka/CiSenga

Wa Gondwe wali na lusungu

‘Mr. Gondwe is kind’

CiYao

Ce Kishindo akusosa likoko

‘Mr. Kishindo wants porridge’

ELomwe

Mwene Nampota ammapulera

‘Mr. Nampota is sick’

Papa Kishindo owira otheke

‘Mr. Kishindo has drunk beer’

CiNyanja/CiCewa

A Mwale sanapite ku Lilongwe

‘Mr. Mwale hasn’t gone/didn’t go to Lilongwe’

ChiTonga

Ba Mumpande baboola

‘Mr. Mumpande has come’

Ba Twaambo mbaba

‘Mr. Twaambo is here’

Prefixes should not be attached to days of the week. Consider the following examples in ciNyanja/ciCewa:

pa Ciwelu

‘on Saturday’

pa Citatu

‘on Wednesday’

pa Cinai

‘on Thursdays’

Locative prefixes should be attached to the common nouns they modify, but not to proper nouns.

CiNyanja/CiCewa

pamtenje

‘on the roof’

kumtsinje

‘to the river’

munyumba

‘in the house’

kumapeto

‘at the end’

pa Lilongwe ‘at Lilongwe’
ku Chipata ‘to Chipata’
mu Zomba ‘in Zomba’

CiTumbuka/CiSenga

pamaji ‘on water’
kuwalo ‘outside’

CiYao

kumangwetu ‘at our home’
panyumba ‘at home’
ku Cikonono ‘to Cikonono’

ELomwe

panyumpa vano ‘at this house’

CiYao

ku Maputo ‘at Maputo’

CiTumbuka/CiSenga

ku Lundazi ‘at Lundazi’
mu Mzuzu ‘in Mzuzu’

ELomwe

nnaya wo Zomba ‘I am going to Zomba’
va Domasi ‘at Domasi’
kinaya wu Lilongwe ‘I am going to Lilongwe’

ChiTonga

ndaunka ku Binga ‘I am going to Binga’
bazwa ku Kariba ‘they are coming from Kariba’

bali kuchikombelo ‘they are at church’
baunka kumyuunda ‘they have gone to the fields’

Singular and plural prefixes will be joined to the common and proper nouns as in:

CiNsenga/CiNgoni/CiKundamunthuwanthu

‘person/people’

ChiTongamubwa

‘dog’

babwa

‘dogs’

cwena

‘crocodile’

baciwena

‘crocodiles’

baMuleya

‘many Muleyas’

3.4 Negative Particles

The negative particles meaning ‘not’ are morpho-phonologically integral to the verbs they modify. As such, they should be treated as part of the verb, and thus should be joined to it. For example the negative particles *si-* in ciNyanja/ciCewa or *ta-* in chiTonga should be written as follows:

CiNyanjasitifunasiunafikesitinafike**ChiTonga**tatuyanditookasikatewakasikatiitwasikatatunaasika

‘we don’t want’

‘you didn’t arrive’

‘you didn’t arrive’

‘we haven’t arrived’

‘we haven’t arrived’

CiYaongatulyangatulombela

‘we will not eat’

‘we will not marry’

Elomwekinnakhwera oyawokinnakhwera oca

‘I don’t want to go’

‘I don’t want to eat’

The same reason seems true when monosyllabic prefixes are used to negate nouns as in:

CiNyanja/CiCewasiJoni

‘(it’s) not John’

But not with polysyllabic prefixes of negation such as:

osati John	‘not John’
CiTumbuka/CiSenga	
Nkhukhumba phele <u>yayi</u>	‘I don’t want beer’
ChiTonga	
<u>kutali</u> nguwe	‘not him/her’
<u>tabali</u> mbabo	‘it is not them’
<u>tali</u> Maambo	‘it is not Maambo’
<u>takwe</u> bulemu	‘he/she has no respect’

CiNsenga/CiNgoni/CiKunda has at least four different morphemes meaning ‘not’. These are:

<i>lini</i>	used to negate a sentence or a noun phrase
<i>ye</i>	which negates the copula <i>li</i> (expressing present tense)
<i>ve</i>	which negates the copula <i>nze</i> (for past-perfective) and <i>wâ</i> (for future)
<i>si</i>	which negates main verbs (in the present or future).

The negative particles *si*, *ye* and *ve* should be attached to the relevant verbal or copulative elements because they are perceived as affixes of these elements. The particle *lini*, on the other hand, should be written as a separate word. For example:

ni Tombi <u>lini</u> eyi ^{wâ} cinkhombe	‘it’s not Tombi who stole the cooking pot’
Mumbi ali <u>ye</u> nzelu	‘Mumbi is not clever’
sewo tenze <u>ve</u> ndalama	‘we didn’t have money’
newo paka ^{wê} <u>ve</u> pano mailo	‘I’ll not be here tomorrow’
mwana uyu <u>sakawela</u> soti.	‘this child will not come again’
<u>sitika^{wâ} pano mailo</u>	‘we won’t be here tomorrow’

An exclamatory negative particle such as ‘*caa!*’ found in ciTumbuka/ciSenga should be written as a separate word and not as a suffix on sentence-final words. This is shown below.

Muwelenge na ndalama za anyinamwetu. Zane caa!
‘You’ll go home with your mother’s money. Not mine.’

Ilya nganya. Nyengo ikwiza; mbwenu cakulya kunowa caa!
‘Eat, my friend. The time is coming when food won’t taste good at all.’

3.5 Enclitics

Enclitics are suffixes that should be attached to the words they modify. For example:

CiNyanja/CiCewa

amalume ndi acizende <u>ko</u>	‘my uncle is a bit confused/weird’
pano takhalap <u>o</u>	‘we’ve been here for a long time’
nyumbay <u>i</u>	‘this house’
munthuy <u>u</u>	‘this person’
tamwans <u>o</u>	‘we have drunk again’
tamwad <u>i</u>	‘we have really drunk’

CiTumbuka/CiSenga

nimkul <u>o</u>	‘s/he is a bit big’
talyap <u>o</u>	‘we have eaten for a long time’
tilim <u>o</u>	‘there are a lot of us’

CiYao

nyumbaj <u>i</u>	‘this house’
citelac <u>o</u>	‘that tree’
munduj <u>u</u>	‘this person’

ELomwe

muchuy <u>u</u>	‘this person’
enyumpay <u>i</u>	‘this house’
mwanapway <u>i</u>	‘this dog’
muthiyanay <u>i</u>	‘this girl’
enyumpay <u>o</u>	‘that house’

3.6 Possessives and Associatives

Associative morphemes should be written conjunctively. However, possessives should be written disjunctively unless they precede a personal pronoun.

CiNyanja/CiCewa

galu <u>w</u> akuda	‘black dog’
mwana <u>w</u> ofatsa	‘a humble/quiet child’
<u>c</u> anga	‘mine’
mwana wanzelu	‘clever child’
mwana wanga	‘my child’

CiTumbuka/CiSenga

nkhuku <u>y</u> ifipa	‘black fowl’
msungwana <u>w</u> akufwasa	‘a humble/quiet girl’
kapu/komeci <u>y</u> adongo	‘a clay cup’

ChiTonga

nkuku <u>i</u> tuba	‘a white chicken’
mubwa <u>u</u> usiya	‘a black dog’

CiNyanja/CiCewa

galu <u>w</u> a Jim	‘Jim’s dog’
nkhope <u>y</u> a mkazi	‘the woman’s face’
citumbi <u>c</u> a Phiri	‘Phiri’s body’
<u>c</u> a ife	‘(of) ours’

CiTumbuka/CiSenga

nche ^w e <u>y</u> a Jim	‘Jim’s dog’
cisko <u>c</u> a mwana	‘the child’s face’
nyumba <u>y</u> a ^w a Banda	‘Mr. Banda’s house’
cakulya <u>c</u> a ^w a Miti	‘Mr. Miti’s food’
cakulya <u>c</u> a nkhuku	‘chicken’s food’
pakati <u>p</u> a nthowa	‘in the middle of the road’

Also:

CiNyanja

cakudya ca nkhuku
pakati pa njila

nyumba ya a Banda

cakudya ca a Miti
nsalu ya ku India

Lunda

yakudya ya watusumbi
hakashi ka nzhila

itala da wa Banda

yakudya ya wa Miti
ihina da ku India

‘chicken’s food’
‘in the middle of
the road’
‘Mr. Banda’s
house’
‘Mr. Miti’s food’
‘cloth of India’

The following are additional examples:

CiYao

mbwa jepiliwu
mwanace jwakuwewa
cikapu/kapu jalignanga

mbwa ja ce Jimu
ngope ja mundu
cilu ca ce Phiri
cakulya ca nguku

‘a black dog’
‘a humble/quiet child’
‘a cup made of stone’

‘Jim’s dog’
‘a human/person’s face’
‘Mr. Phiri’s face’
‘the chicken’s food’

Elomwe

mwanapwa wotipa
mwaana wokhurumuwa

mwanapwa wa Jim
muthiyana wa Nazombe
enyumpa ya Banda
yooa ya aleto
elapo ya Malawi
nguwo ya India

‘black dog’
‘humble/quiet child’

‘Jim’s dog’
‘the wife of Nazombe’
‘the house of Mr. Banda’
‘visitor’s food’
‘this land of Malawi’
‘cloth of India’

ChiTonga

ng’ombe ya Matimba
cuuno ca Moonde

‘Matimba’s cow’
‘Moonde’s chair’

3.7 Demonstratives

Demonstratives should be written disjunctively except when they are contracted in which case they should be attached to the host. For example:

CiNyanja/CiCewa

Contracted

nyumbayo

mnyumbamu

Joniyo

A Mitiwa

In full

nyumba iyo

mnyumba umu

Joni uyo

A Miti awa

‘that house’

‘in this house’

‘that John’

‘this Mr. Miti’

CiTumbuka/CiSenga

nyumba iyo

mnyumba umu

ŵamama aŵo

ŵa Miti aŵa

‘that house’

‘in this house’

‘that woman/mother’

‘this Mr. Miti’

Note: It is not common in ciTumbuka/ciSenga to have contracted forms in this case.

CiYao

Contracted

nyumbajo

mnyumbamu

ce Joniwo

ce Mitiwa

In full

nyuumba ajo

mnyumba amu

ce Joni awo

ce Miti awa

‘that house’

‘in this house’

‘that John’

‘this Mr. Miti’

ChiTonga

mubwa ooyu

myuunda eeyi

mumilonga eeyi

bana aaba

‘this dog’

‘these fields’

‘in these rivers’

‘these children’

4. PREDICATES

Verbal forms will be written conjunctively with all their morphological affixes both in their negative and positive forms.

For example:

CiNyanja/CiCewa

adzafika	‘he’ll arrive’
sitidzafika	‘we won’t arrive’
sanafike	‘he didn’t arrive’

ChiTonga

ulasika	‘he’ll arrive’
tatukasiki	‘we won’t arrive’
tatukoyoosika	‘we won’t arrive’
taakasika	‘he didn’t arrive’
tatukababelekeleli	‘we will not work for them’

KiKaonde

ukamupaakyo	‘he will give it to him’
bukayakonyi?	‘shall we go there?’
bakimuleete	‘let them first bring him’

Elomwe

anorophiya	‘will arrive’
khanorophiya	‘won’t arrive’
hanaphiye	‘hasn’t arrived’

CiTumbuka/CiSenga

ŵazamfika	‘s/he will come’
ŵandize	‘s/he has not come’
ŵandafwe	‘s/he is not dead’
*tizamfika <u>yayi</u>	‘we will not come’

(the pattern has changed to ‘we’ll come not’)

CiYao

nganayika

's/he did not arrive'

ngasituyika

'we won't arrive'

apite kala

'they have already gone'

ayice lelo

'they have come today'

ayice mwacitemacitema

'come quickly'

5. REDUPLICATION AND COMPOUND NOUNS

5.1 Reduplication

Reduplicated forms should be written as one word because they represent single lexical items.^{xii}

Therefore, a reduplicated word should be written as one word, without space or a hyphen in between as in the following examples:

CiTumbuka/CiSenga

pacokopacoko ‘slowly’

CiYao

panondipanondi ‘slowly’

mbolebole ‘slowly’

Elomwe

wedaweda ‘too mobile’

vang’onovang’ono ‘slowly’

CiNyanja/CiCewa

pang’onopang’ono ‘slowly’

pafupipafupi ‘regularly’

CiNsenga/CiNgoni/CiKunda

patonthopatontho ‘in small amounts/slowly’

payekapayeka ‘each one by himself/herself’

patonthotontho ‘nearly/almost’

payekayeka ‘completely by himself/herself’

niwêkawêka ‘they are all of the same type’

ChiTonga

kabotukabotu ‘very well’

asyoontosyoonto ‘slowly slowly’

afwaafwifwaafwi ‘very nearby’

kwaambaamba ‘to talk anyhow/a lot’

kubalabala ‘to read a few things’

5.2 Compounds

Compounds should be written conjunctively, as in the following examples:

Kikaonde

kafumukace ‘small chief’

CiTumbuka/CiSenga

cidololamphuno ‘caterpillar’

Elomwe

okhalavarii ‘mediator’

CiNyanja/CiCewa

mpalamatabwa ‘carpenter’

mtolankhani ‘reporter’

ChiTonga

tusinkamatwi ‘flying ants’

Vumbipati ‘June’

cisuntaboya ‘type of large caterpillar’

bbambabbwe ‘foundation’

nkazikabuzeya ‘worries’

6. IDEOPHONES AND INTERJECTIONS

Ideophones are perceived as one word and should therefore be written as one word rather than as separate words.

For example:

CiNyanja/CiCewa

nnyama zinali yakaliyakali mnkhalango
‘animals were roaming all over the forest’

njuci zinali myamyamya monse m’bwalo
‘the bees were all over the field’

In writing, ideophones when repeated should not exceed three repetitions.

mvula inayamba tho! tho! tho! mpaka puuu
'It started drizzling, and then it became a hailstorm'

CiNsenga/CiNgoni/CiKunda

uniaunia 'tumbling and falling'^{xiii}
bilobilobilo 'walking alone in the dark'^{xiv}
phwitititi! 'at full speed fleeing from something/
someone'

ChiTonga

tyapwatyapwa 'sound made by someone walking in water'
dididi 'sound made by thunder'
potoyopotoy 'sound made by someone walking on leaves'

Interjections, on the other hand, should be written disjunctively with an exclamation mark as in:

ChiTonga CiNyanja/CiCewa

akaka! /ikaka haa! 'exclamation of surprise'
yawee! iyee! 'exclamation of surprise'
aancili! 'exclamation of scorn/disapproval'

CiNsenga/CiNgoni/CiKunda

ngaa! 'falling on one's behind with a thud'
eciwa kuti kuya ngaa! 'he fell (on his buttocks) thud!'

7. BORROWED WORDS AND ESTABLISHED NAMES

Loan words will be written as pronounced in the local languages^{xv}.
For example:

CiNyanja/CiCewa

bukhu	‘book’
disiketi	‘diskette’
fakisi	‘fax’
nambala	‘number’
oilo	‘oil’
kompyuta	‘computer’
kiyibodi	‘keyboard’
jekeseni	‘injection’
dokotala	‘doctor’

ChiTonga

opalesyeni	‘operation’
pilusi	‘pills’
pulasita	‘plaster’
poliyo	‘polio’

8. NAMES OF PLACES

Names of places such as villages and towns, as well as names of languages will be written as are currently spelt. For example:

Chipata
Katete
Solwezi
Blantyre
CiNyanja/CiCewa^{xvi}
CiNsenga
Mazabuka
Choma
Libingi
Kariba
Hwange

9. SAMPLE TEXTS/PASSAGES

CiNsenga/CiNgoni

Text 1

Mazomazo apa, neciti kushe nilute ku Chipata kuti nikagulishe tunshaŵa twangu. Lomba pakuti nikutali neciti koma kunyamuka usikusiku. Nengokuti kutauka Lunthwele, nilange m’vuli, naona cinthu cili bii! Nayenda soti patontho, nilange m’vuli nuona soti kuti bii! Newo nengokuti citundu cangu pansu iku! Basi, kunonga mwala; nengopoza kuti ‘uyo!’. Mphela ceve cautuka. Enze cimbwi. Niye kuti enze mviŵaya umu. Teti nengokuti mng’anda mwangu sokoloke, mphela yeve waniona kale, noyamba kunikonkha. Niye kuti enzofuna kukata ng’ombe.

English translation

A few days ago, I said to myself ‘I should go to Chipata to sell my groundnuts’. Since it is far away, I decided to leave before first light. As soon as I went across the River Lunthwele, I looked back and saw a dark figure behind me. I walked a little more, looked back and saw this dark figure still behind me. So I placed my basket on the ground, picked up a stone and said ‘there!’ as I threw it towards the dark figure. And the thing ran away. It was a hyena. It must have been lurking around the kraals. It must have seen me as soon as I emerged from my house; and started following me. It must have been looking for cattle.

Text 2

Musa ezeno palapata pabedi. Maganizilo enzomuvuta m’mutu. Koma cinthu cimo makamaka siczocoka mumtima. Enyamuka nofumila panja. Pala, eyamboŵelengela ndalama zenzo landila pamwezi – mapaunderi khumi. Zenzomukwanila. Munthu olandila ndalama zoteto oyenelonkhala na mwanakazi waciŵili. Ofunika kamsimbi koyenela folomani wa pafamu ya mzungu.

N’cendi Tisa ali bwinobwino tyala pakuti emubalila ŵana ŵasanu na ŵaŵili. Koma mwanakazi wa folomani ofunikonkhala wamakono. Yeve ofunika kamsimbi kosasiyana na misisi, mwanakazi wa bwana.

Cufunika kuti akankhala pamo na misisi, misisi akosiyana tyala kusweta. Mwanalume weniweni wacifilika oyenelonkhala na cipali. Niye cizindikilo cakuti munthu ni mwanalume cendi. Soti cipali niye cusonyeza kuti munthu ana cuma. Msaza wake, Shuzi, kula kumunzi kuNorthern Rhodesia enze na wanakazi wawili. Awisi omubala enze nawo watatu. Lomba yeve ni cinji kuwa tyala na Tisa?

English translation

Musa tossed sleeplessly in bed. Thoughts drifted in and out of his head. But one thing in particular kept returning. He rose and went out of the house. He considered his new wages – ten pounds. That was enough money. Surely, he could afford a second wife. One befitting a very important farm foreman.

Of course, Tisa was fine as the mother of his seven children. But a foreman's wife needed to be a little fresher. He needed a young wife – one who would be no different from Misisi, the wife of his white baas, except for the colour of her skin. A real African man deserved more than one wife. It was a sign of manhood and a measure of wealth. His younger brother, Shuzi, back home in Northern Rhodesia had two wives. His own father had lived with three. Why should he have only Tisa?

(Extract from Miti, 1999. p.7.)

Text 3

Newo siku liyakine nalingalila. Nikuti aa! amalume wasu olala pabedi, sewo tanicozi tulala pansa? Basi, nasula kalisungulo, kuyokateya pabedi. Usiku kuti akolala engokumvwa kuti twii!

English Translation

The other day I thought deeply. I said to myself, how come our uncle sleeps on the bed when we, the owners, sleep on the floor? I decided to sharpen a piece of wire and then set it on the bed. At night when he jumped into the bed he just felt - prick!

CiTumbuka/CiSenga

Viyelezgelolo vya ku[^]wikika mugadi ivyo vyayowoyekapo kale mwambula kupanikizgila kukacitika panyengo zakupambanapambana ndipo kukakhwafya wanthu wanandi wa vyaka vyakupambanapambana, masambilo gakupambanapambana na wamidawuko yakupambanapambana. Panyengo zinyakhe vikasangika kuti wana wakababikwanga panyengo iyo wanyinawo wakawa mujele. Fundo zicoko nge ni izi zili na masuzgo ganandi comene.

Pakwamba kasi wupu wakupeleka ciphepisko ungapanikizga wuli nyengo iyo munthu wakakhalila mujele? Mbanthu wacoko comene awo wakusunga vikalata vyakuti wakajalilika kujele caka ca 1965. Nthewula awo wanga wa wakugomezgeka (kutolako uthenga) mba polisi panji walalawalala wa kupilizoni vyawonekapo nyengo zinandi kuti vikalata vyakupeleka mazaza kuti munthu wakajalilike kuti vikapelekekanga padazi ilo munthu wakakolekela cala.

English Translation

Examples of people being put in jail without verification, which has already been mentioned, occurred at different times, and this affected many people of different ages, education status and tribes. Sometimes it happened that babies were born while their mothers were in prison. Small issues like these raise problems.

Firstly, how can the National Tribunal know the period somebody has been in jail? Few people keep letters of arrest certifying that they were put in prison, for instance, in 1965. Therefore, the reliable people from whom information can be obtained are the police and prison authorities. On many occasions it has happened that warrants of arrest were not given on the actual day of arrest.

Elomwe

(Luka 6:1-5)

Nave wari nihiku na Sabata, wi Yowo amvira veri va imaca sa tirigu; nave ohuseryawe yamvurula inuku sa tirigu, ecikicha m'matani mwaya, elya. Nyenya aFarisi akina yahi, munerelani yohemyiwa wereeya nihiku na Sabata? Nave Yesu ahakhula ii wa yawo. Hamwalakhannyeru nari ela'tho enriye Davide, vavale avoliwiye etala, yola ni yawo yarino vamoha; wi avolowa muempa ya Muluku, akusha ipau sawoniherya, alya, avaha'tho wa yawo ariyeno; hiha sohemyiwa olya achu a'theru nyenya alipepheparu? Nave Yowo alochano, wi, Mwana a muchu ori Pwiya a nihiku na Sabata.

English Translation

(Luke 6:1-5)

And it came to pass also on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And some of the Pharisees said unto them, 'Why do ye that which is not lawful to do on the sabbath days?' And Jesus answering them said, 'Have you not read so much as this, what David did, when himself was ahungered, and they which were with him; how he went into the house of God, and did take and eat them showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?' And he said unto them that the Son of Man is Lord also of the Sabbath.

CiNyanja/CiCewa

Kukhazikitsidwa kwa Bungwe Lopeleka Cipepeso kwa anthu amene ananzunzika cifukwa ca ndale kunadzetsa ciyembekezo kwa anthu ambili amene ali ndi madandaulo kuti adzathandizidwa ndi kulandila cipepeso, kutanthauza kuti poika padela ndalama zopepesela anthuwa pazinthu zimene zinaonongeka, Bungweli likuyenela kupeza ndalama mofulumila zoti zipelekedwe kwa wodandaula amene wangovulazidwa kapena wanzunzika, kuti akhalenso cimodzimodzi ngati momwe akanakhala akanakhala kuti sanacididwe colakwa cimene tsopano akulandilila cipepeso.

Malamulo ndi akuti Bungweli linapatsidwa mphamvu zolandila madandaulo amene akukhudzana ndi milandu yokhudza Boma la Malawi Congress Party (MCP) mpaka 17 May 1994. Mphamvu zikupyola dongosolo limenelimacitika kubwalo la milandu pofufuza ndi kuunika dandaulo. Bungweli lili ndi mphamvu zonse zofufuzila zothandiza kupeza zoono zenizeni za dandaulo lililonse.

English Translation

The establishment of the National Compensational Tribunal gave hope to those people who had been victimised by the oppressive political system. To fulfill this goal, the Tribunal has to secure funds very promptly so that victims can be compensated without delay. The prompt release of the compensation will enable victims to lead a life they could have led had they not been victimised.

The law stipulates that the Tribunal has the mandate to receive complaints of political harassment or human rights abuses which were perpetrated by the Malawi Congress Party (MCP) regime up to 17 May, 1994. This mandate goes beyond what the courts do. The Tribunal has the full mandate to investigate the truth about any complaint lodged before it.

ChiTonga

Ooyu muntu wakasika ciindi eeci ngobati ngu Mujuubeki, izina lyakwe linilini ngu Bwato. Bakali kumwiita kuti Mujuubeki nkaambo wakacizwide akusika kuzwa ku Juubeki nkwakali kusebenza. Naakaboola ono wakali kuboolela Mukandeke. Wakaboola mulombwana ulisamide kabotu. Ino mukwesu aleke kusama kabotu wakazwa kwanyina ikuli lubono lubotu. Insuti njaakasamide eco ciindi yakali nsuti iniini iitakozyani azeezi zyamomuno zisanduka buyo. Insuti yakwe yakali yabbulauni/yadowankuswi kiinyina atuntenene pe. Kumaulu ulange mabbusu akwe mabotu amasookesi ajisi tuntenene, atai watuntenene. Wakasamine kabotu cinicini elyo awalo wakamuzyala wakabeleka nkaambo mwanaa mutumbu wakali mubotu. Inga naya kumwiitila mung'anda Mukandeke ayebo wakondwa kuti sunu baswaangana babotu. Twalanga kooku twajana kuti awalo mwanaa Beetwa

waumpa. Nkujana kwamusasanyana camba; imiindi njeeyo ulati yakabumbwa abulongo. Inga naya kuti, ‘Inga sunu watweenda o Mujuubeki?’ Awalo musankwa amuyuma mate, waanka kubbabbalisywa kwaamba mucilao cakuti aingule kabotu.

Pele mulombwana kale boobo wakafwambaana kulikwata, alimwi wakafwambaana kukkazya camba.

‘Ndati nzekukubone. Ndiwe ngwindaswaya buya Mukandeke.’ ‘Ino sunu wamvwa nzi, lyoonse wiinda ambali toyand kutubona?’

‘Nee,basa, nsendakaliko ano mazuba, Kuzwa ceciya ciindi ncotwakaswaangana kuchaachi ndakaunkide kumaini.’

(Extract from Mweemba, 1990)

English Translation

The name of this man who had arrived was Juubeki. Although people called him Juubeki, his real name was Bwato. But people used to call him Juubeki because he had just returned to the village from Johannesburg, where he used to work. He had undertaken this trip specifically to come and see Mukandeke. At this moment he was very smartly dressed. Indeed why not? – after all he had just returned from Johannesburg where people with a lot of money live. He was wearing a very nicely tailored brown suit of very good quality material, which could not be compared with the ordinary suits worn by most people in the village which changed colour once they were dry-cleaned. He was also wearing a nice pair of shoes with brown striped socks. He matched all this with a striped tie. He was indeed a centre of admiration. Eventually when he reached Mukandeke’s house and called her aside, it was a very pleasant moment as she was also very beautiful. She was woman with a well and fully developed chest and beautiful legs.

After he had settled down Mukandeke asked Juubeki about the purpose of his visit. At first he did not know how to answer that question but after sometime he gained enough courage and said, ‘It is you I have come to see.’

‘Why have you come to see me today and yet all these days I have been seeing you just bypassing my house?’ asked Mukandeke.

‘No, it is not that I did not want to come and see you. I have not been around for the past few days. From the time when we last met at church I had gone away to the mines’, replied Juubeki.

CiYao

Citundile caka ca 1994 pele ciwanjaci catamilisigwe cisasile kuti masengo gakwe gasyesyene gali ganti wandu wamucilambo acino akumulangane soni akulucilane. Aci cili cagawanika pacilikati pa yakusosekwa kutenda soni ni yeke akusaka kuti ciwanjaci cikwanilisiye. Antamose waciwanja ca cilungamo ni kukulucilani ca ku South Africa akwete masengo gakulandana. Lisiku line musi, nawendile kuti angunde pakuti nalinji paulendo wa majiganyo ku Cape Town ni Robben Island kuti ngajendele malo gakupikanika ga ciwanja ca cilungamo ni kukululucilana. Naliji nili niwendile kala kuti ngasimane ni jwankulungwa jwa ciwanjaci mama Mary Burton. Nawalongosolele cenenepe cakulinga ca ciwanja cakupeleka pepani ni masengo gakwe, wasecelele nikucilapa ciwanjaci ligongo la mwele cikukamulila masengo. Keleka kaliji kandanda kasyesyene kulapigwa kutyocela kwa ciwanja cine cakulola ya ufulu wandu mu cilambo cosope cene capasi pano. Aganisiye pana iwanja ilingwa yakulola ufuluwa wa wandu mcilambo ca Malawi soni ilingwa yapelece nganisiyo syakwe, malowe gachilimbicisiyo ni ine ku ciwanja cakupeleka pepani pachitandile? Nguwona sambano kuli kwakusosekwa kuti iwanja yeleyi iwe pasogolo ligongo yeleyi ikusawawecetela wandu. Wandu wajinji mu cilambo cino wapikene ya ciwanja ca kuSouth Africaci, soni akusacilapilila kwabasi.

English Translation

Since its establishment in 1994, its main task has been to unite and reconcile the people of this country. However, there is a conflict between what the organisation/committee needs to do as its main tasks and what is expected of it. Even those working for the Truth and Reconciliation Committee in South Africa have a similar task. One afternoon, while on a teaching/learning visit in Cape Town and Robben Island, I

asked for permission to visit the famous Truth and Reconciliation Committee offices. By then I had already asked for permission to meet the Chairperson of the Committee, Mary Burton. I explained the main objective of the Compensation Tribunal and its tasks. Imagine, of the many human rights organisations in Malawi, how many of them have ever expressed their views and encouraging remarks since its establishment? I feel it is high time these organisations/committees were on the lead because they speak for the people. Many people in this country heard about the South African Committee and commended it.

END NOTES

- i Normally vowels in penultimate positions and before nasals are predictably long. Such vowels should be written as single vowels. Some languages (e.g. Luvale) do not have long vowels. In such languages, long vowels should not be represented.
- ii However, tone should be marked in technical texts such as dictionaries, grammar books and other texts dealing with language pedagogy. Even here it is important that *only the least frequent tones* be marked. Syllabic nasals that carry tone need to be marked (in the same way as vowels) if the relevant tone needs to be marked in the language. The tones to be marked may vary from language to language.
- iii The distinction between the two has no phonemic significance in these dialects. The sound /w̃/ is found among ciNyanja/ciCewa speech communities in close proximity to ciNsenga/ciNgoni/ciKunda speech communities. [see S.R. Simango. 2001. On the use of the character w̃ in the ciNyanja/ciCewa orthography. In F. Banda (ed.)].
- iv Only eLomwe and eMakhuwa have phonemic /r/. Hence, these languages can use both /l/ and /r/. KiKaonde has a flap, and thus should use /l/ (see also endnote 9).
- v The following are examples of the use of t, tt, th, tth from eMakhuwa:
- | | |
|---------|--------------|
| oteka | to build |
| wetta | to walk |
| ottheka | to be guilty |
| otheka | beer |
- vi The Ngonis and Tumbukas found in Zambia and Malawi are Nguni by descent. Although clicks are very rare, one still hears them occasionally. In this regard, the [x] symbol will represent the alveolar-palatal click. It should also be noted that ciTumbuka/ciSenga has other sounds not found in the other languages of the region. For instance the voiced sound /zg/ as in masuzgo ‘problems’ and its voiceless counterpart /sk/ as in skaŵa ‘peanuts’.
- vii Some illustrations used in Luvale, kiKaonde and Lunda were culled from Ministry of Education, Zambia (1977).

- viii It is not clear how the rules for the use of l and r were arrived at in ciNyanja/ciCewa dialects. What is clear is that native speakers do not have r in their speech. [For detailed discussion, see Banda (ed.), 2001]
- ix KiKaonde has already been using l instead of flapped r as can be seen from the official orthography approved by the Ministry of Education (1977) *Zambian languages*, Lusaka: Neczam.
- x CiSenga should not be confused with ciNsenga. Historically, ciSenga is related to ciBemba. However, with passage of time and due to proximity, ciSenga is now morpho-syntactically and phonologically related to ciTumbuka. [For detailed discussion, see Banda (ed.), 2001]
- xi The rationale here is that since all the copulative forms conceptually relate to the other elements in the sentence in the same way, they should also orthographically relate to such elements in the same way.
- xii There are basically two types of reduplication: stem reduplication and whole word reduplication. Native speakers perceive such reduplicated forms as a single lexical item, rather than one constituted by different parts. Hence, the argument for them to be written as one word. If such reduplication is conceived of as a repetition, then separate words need to be written (to represent the repetition).
- xiii Usually said of a person.
- xiv With the implicature of disapproval on the speaker's part. For example, *Wewo ukuti bilobilo, ukuya kuni?* 'Where do you think you're going?'
- xv However, indigenous words should be preferred where they are available.
- xvi We are mindful that in Malawi the language is spelt Chinyanja/Chichewa. However, in Mozambique and Zambia, the preferred spelling is ciNyanja/ciCewa. We have opted for the latter for the sake of harmonization, as well as the fact that native speakers do not pronounce the names with aspiration as the [h] in the Malawi version suggests. [For detailed discussion, see Banda (ed.), 2001]

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