

guarantee the truth of the conclusion. It is possible to have a false conclusion when the premises are true.

**2.6.3 Formal Logic**

Formal logic consists in formal systems that occur in formal language as above in 2.5.2. These systems are also understood to capture the logical truth or tautologies of arguments. Among other systems, propositional logic and predicate logic are part of formal logic.

**2.6.4 Informal Logic**

Informal logic is understood as the study of how logic is used in natural language arguments. To a reasonable extent, therefore, one would say that this study deals with informal logic as it looks at logic in Nyanja. It is, however, a big challenge to locate formal logic structure in natural arguments or ordinary language.

**2.7 Logical Analysis**

Logical analysis is generally taken to be synonymous with deductive logic as in 2.6.1. It also includes all processes involved in formalising arguments by use of wffs as noted in 2.5.2.

In this study logical analysis is treated in a broad sense to include aspects of both formal and informal logic as well as all necessary steps that have been taken before actual application of logical analysis to Nyanja texts as understood above. Logical analysis will therefore include all of the following and in the order presented hereunder.

Step	Activity
1st.	Collecting all texts in Nyanja suspected to be eligible for logical analysis.
2nd.	Translating all the data into English.
3rd.	Crafting arguments from ordinary texts as follows: <ul style="list-style-type: none"><li>○ Apprehension: merely an attempt to understand the argument in ordinary language without doing any thing about it.</li></ul>

- Judgment: a confirmation whether or not the information is analysable into arguments. If found eligible, propositions are constructed in readiness for the next stage.
  - Reasoning: constructing or crafting actual arguments or syllogisms according to texts using formal logic or simply deductive logic.
- 4th. Identifying valid and invalid arguments.
  - 5th. Identifying types of crafted syllogisms according to texts.
  - 6th. Exploring reasons why logic has been used, in the manner observed in the texts, in particular texts and later in all the selected texts in Nyanja.
  - 7th. Drawing conclusions based on the 5<sup>th</sup> stage that are specific to particular texts and general to all texts.

## **2.8 Other Types of Logic**

Besides all that has been discussed above there are several other types of logic that are worth mentioning but most of which are not the focus of this study.

### **2.8.1 Aristotelian Logic**

This type of logic was formulated by Aristotle. It is now known as classical or traditional logic. Aristotle developed rules for correct reasoning in terms of syllogisms. Well-formed syllogisms have already been discussed in 2.2.6.

### **2.8.2 Modern Logic**

Modern logic deals with notions of possibility and necessity. It was started by the British mathematician George Boole and Augustus De Morgan in the middle of the 19<sup>th</sup> century. It looks at both propositional and predicate logic. It is now referred to as symbolic logic. Both Aristotelian logic and modern logic are systems of deductive or formal logic.

### **2.8.3 Modal Logic**

*The Oxford Dictionary of Linguistics* defines modal logic as a system of logic in which there are operators that correspond to necessity and possibility. It is used vaguely to refer to the logic that deals with, and mainly with, the modal terms ‘necessity’, ‘possibility’

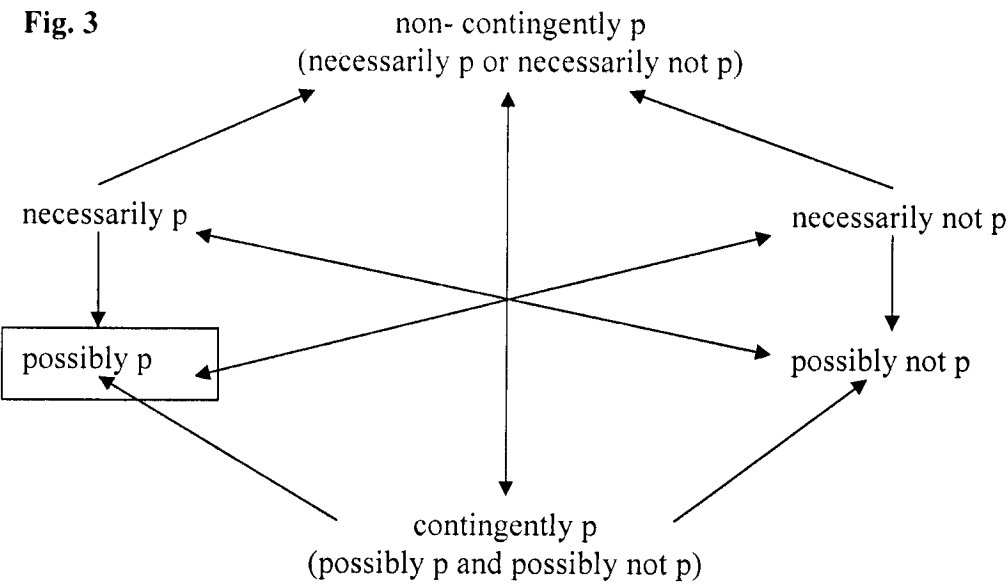
and ‘contingency’ (= neither necessary nor impossible’. In a wider sense the term can be used to include propositions containing epistemic terms such as ‘knowledge’ or ‘belief’ and deontic terms such as ‘obligatory’ or ‘permissible’.

Modal logic was also studied by Aristotle when he looked at the effect of modal terms in premises and conclusions of syllogisms. *The Penguin Dictionary of Philosophy* (1997) observes that the field has continued to be explored in modern logic. Since modern logic is concerned with symbolic logic as noted in 2.8.2, some notations have been developed for modal logic. These include the following:

L or  $\Box$  for necessity

M or  $\Diamond$  for possibility

In diagram form the dictionary shows the following logical relations between modal statements as in fig. 3 (*The Oxford Dictionary of Linguistics* 1977: 357).



**2.8.4 Dialectical Logic**

This is a system of logic that holds some contradictions as true or holds some propositions as both true and false.

**2.8.5 Mathematical Logic**

Mathematical logic is twofold. First, it is the application of formal logic system to mathematics and mathematical reasoning. Second, it is the application of mathematical systems to logic. Gottlob Frege and Bertrand Russell are the pioneers of this type of logic (<http://encyclopeadia.laborlawtalk.com>).

**2.8.6 Philosophical Logic**

Philosophical logic is “the application of formal logical techniques to problems that concern philosophers” (<http://www.answers.com.topic/philosophy>) . It is thus sometimes confused with *philosophy of logic* which is a different field. Philosophical logic is a continuation of the traditional discipline that was called “logic” before mathematical logic was developed. Since it deals with formal descriptions of natural language, it is much more concerned with the relationship between logic and natural language. In fact, philosophical logicians have contributed to the development of what is known as non-standard logic for example modal logic (<http://en.wikipedia.org/wiki/Logic>).

**2.8.7 Logic and Computation**

Logic has, in recent years, been applied to artificial intelligence and computer science. An attempt has been made to develop machines that have artificial intelligence based on logic and mathematical notations. These are machines or computers that have been designed to assist humans. However, human reasoning is too complicated to be reduced to a mere computer programme (<http://encyclopeadia.laborlawtalk.com>).

**2.9 Some Common Modal Verbs in Nyanja**

Modal verbs are a type of verbs whose use in English is typically either deontic or epistemic. Epistemic modality deals with logical issues arising from such concepts as knowledge, assertion and doubt. Deontic modality deals with issues from concepts like obligation and permission. The following table indicates the types of modal verbs frequently used in propositions in Nyanja.

Seq.	NYANJA	GLOSS	CATEGORY
1.	-nga <sup>8</sup>	Can/should/would	Possibility
2.	Mwina	Might	Possibility
3.	-khoza	Can/should	Possibility
4.	-funika	Need to/have to/necessary	Necessity
5.	-yenera	Supposed to/need to/have to/must	Necessity
6.	-lola	Allow/permit/agree to	Permission
7.	-ngati	May be	Possibility
8.	-dziwa	Know	Knowledge
9.	Ndi bwino	It's better	Necessity
10.	-leka	Let	Permission/necessity

### 2.10 Some Important Names in Logic<sup>9</sup>

Although the field of logic is widely studied in the world, there are a few individuals that can be regarded as icons. This section only discusses some of them. The names have not been discussed in any order but a few countries have been represented. The discussed names are of the scholars that have made major contributions to the study of logic.

#### 2.10.1 Aristotle

Aristotle lived between 384 and 322 BC. He is a famous, ancient, and distinguished Greek philosopher and scientist like Plato and Socrates.

Aristotle studied at Plato's Academy at age 17 in 367 BC. He was a famous pupil of Plato who influenced thinkers in the Western world. He studied for many years at Plato's Academy and became the tutor of Alexander the Great. Later, he returned to

<sup>8</sup> A hyphen (-) as in '-nga' indicates that the word or stem requires a type of prefix depending on a particular grammatical situation.

<sup>9</sup> The information in this section has been adapted from the following sources: The Encyclopaedia Britannica and The Microsoft Encarta Encyclopaedia.

Athens where he established the Lyceum which was a great center of learning in Greece. In his lectures at the Lyceum he defined the basic concepts and principles of many of the sciences, such as logic, biology, physics, and psychology. In founding the science of logic, he developed the theory of deductive inference. His theory is exemplified by the syllogism (a deductive argument having two premises and a conclusion), and a set of rules for scientific method.

### 2.10.2 Rudolf Carnap

Rudolf Carnap was a prominent figure in the philosophical movement known as logical positivism or logical empiricism. He was born on May 18, 1891, in Ronsdorf, Germany. He was educated at the universities of Jena and Freiburg, where he specialized in mathematics, physics, and philosophy. He particularly acknowledged the influence of the German mathematician Gottlob Frege in mathematics and the British philosophers Bertrand Russell and Ludwig Wittgenstein in philosophy. He died in Santa Monica, California, on September 14, 1970.

Carnap interpreted philosophy as logical analysis. He analysed the language of science as he judged the empirical statements of science to be the only factually meaningful ones. He believed that the problems of philosophy could be reduced to the problems of language. Examples of such thinking are in works such as *The Logical Structure of the World* (1928; trans. 1967) and *The Logical Syntax of Language* (1934; trans. 1937 the

Carnap was particularly interested in the construction of formal, logical systems. He also did significant work in the area of probability, distinguishing between statistical and logical probability in his work *Logical Foundations of Probability* (1950).

### 2.10.3 Boethius

Boethius was a Roman philosopher and statesman who lived approximately between 480 and 524 BC. He gained the esteem and confidence of Theodoric, king of the Ostrogoths, who was then the ruler of Rome and in 510, was made a consul. Boethius wrote treatises on logic that influenced the terminology of medieval logic, translations and

commentaries on the works of Aristotle, from which medieval scholars largely derived their knowledge of the Greek philosopher; and works on music, arithmetic, and theology.

#### **2.10.4 Bertrand Russell**

Bertrand Arthur William Russell is a British philosopher, mathematician, and Nobel laureate, whose emphasis on logical analysis influenced the course of 20th-century philosophy. He was born in Trelleck, Wales, on May 18, 1872 and was educated at Trinity College, University of Cambridge. After graduation in 1894, he involved himself in the study of logical and mathematical questions, on which he had made his special fields and on which he was called to lecture at many institutions throughout the world.

He was well-known for his first major work, *The Principles of Mathematics* (1902), in which he attempted to remove mathematics from the realm of abstract philosophical notions and to give it a precise scientific framework. Russell collaborated for eight years with the British philosopher and mathematician Alfred North Whitehead to produce the monumental work *Principia Mathematica* (3 volumes, 1910-1913). This work showed that mathematics can be stated in terms of the concepts of general logic, such as class and membership in a class. Russell and Whitehead developed logic concepts and a logic notation that established symbolic logic as an important specialisation within the field of philosophy.

#### **2.10.5 Ludwig Wittgenstein**

Ludwig Wittgenstein was an Austrian-British philosopher who was one of the most influential thinkers of the 20th century, and particularly noted for his contribution to the movement known as analytic and linguistic philosophy. He was born in Vienna on April 26, 1889. He died in Cambridge on April 29, 1951 after retiring. He went to England to study engineering at the University of Manchester and later went to study pure mathematics at the Trinity College with Bertrand Russell. There he turned his attention to philosophy and in 1918 Wittgenstein had completed his *Tractatus Logico-philosophicus* (1921; trans. 1922), a work he then believed provided the “final solution”

to philosophical problems. Later he began to reject certain conclusions of his work, the *Tractatus* and to develop the position reflected in his *Philosophical Investigations* (published posthumously 1953; trans. 1953).

Wittgenstein came to believe that the narrow view of language reflected in the *Tractatus* was mistaken. In the *Philosophical Investigations* he argued that if one actually looks to see how language is used, the variety of linguistic usage becomes clear. He recognised linguistic flexibility and variety which led to the concept of a language game and to the conclusion that people play different language games. Words are like tools that serve different functions. Although some propositions are used to picture facts, others are used to command, question, pray, thank, curse, and so on.

#### **2.10.6 Petrus Ramus**

The real name of Petrus Ramus was Pierre de la Ramée. He lived between 1515 and 1572. He is a French philosopher and mathematician, known for his work in logic. He taught logic at two colleges in Paris. His attempts to reform the science of logic excited much hostility among the exponents of Aristotelianism, and when his polemical treatise *Animadversiones in Dialecticam Aristotelis* (Criticisms of the Aristotelian Dialectic) appeared in 1543, it was attacked in Paris. Although the treatise was suppressed by the royal decree, Ramus was supported by influential friends, and in 1551 he was appointed professor of rhetoric and philosophy at the Collège de France, in Paris. The followers of Ramus, known as Ramists, were for a long time an influential group of philosophers.

#### **2.10.7 Gottlob Frege**

Frege lived between 1848 and 1925. He is a German mathematician and philosopher and the founder of modern mathematical logic. Frege sought to derive the principles of arithmetic from the principles of logic. Faced with the ambiguity of ordinary language and the inadequacy of available logical systems, he invented many symbolic notations, such as quantifiers and variables, thus providing the foundation for modern mathematical logic. His work greatly influenced the British philosopher Bertrand Russell. Some of his important publications include *Conceptual Notation* (1879; trans.



1972), *The Foundations of Arithmetic* (1884; trans. 1950) and *Grundgesetze der Arithmetik* (2 volumes; 1893-1903), portions of which have been translated as *The Basic Laws of Arithmetic: An Exposition of the System* (1965).

#### 2.10.8 Benedetto Croce

Croce lived between 1866 and 1952. He is an Italian philosopher, historian, and political leader. Croce was greatly influenced by the philosophic system that had been developed by the German idealist philosopher George Wilhelm Friedrich Hegel. Referring to the body of his own philosophical thought as the “philosophy of the spirit,” he expounded his ideas in four major volumes published from 1902 to 1917 comprising aesthetics, logic, ethics, and philosophy of history. In his analysis of logic, Croce contrasted logical thought, as a system of universal relationships, with the more specific forms of individual intuition. Among Croce's works are *Ariosto*, *Shakespeare*, and *Corneille* (1920); *History of Europe in the Nineteenth Century* (1932; translated 1933); and *Croce, the King and the Allies* (1951), extracts from his diary of 1943-1944.

#### 2.10.9 Gottfried Wilhelm Leibniz

Leibniz was born in 1646 in Leipzig and died in 1716 in Hanover. He was a German mathematician and philosopher. He created in the 1680s a symbolic logic that is remarkably similar to George Boole's system of 1847. Boole is widely regarded as the initiator of mathematical or symbolic logic. His logical research was not entirely symbolic, however, nor was he without influence in the history of (non symbolic) logic. One of his works, *De arte combinatoria* (1666) prompted the development of the logical language LOGLAN and the computer language PROLOG.

He later devised symbolic calculus that seems to have been more of a calculus of reason than a “characteristic” language. It was motivated by his view that most concepts were “composite”: they were collections or conjunctions of other more basic concepts. Symbols (letters, lines, or circles) were then used to stand for concepts and their relationships. This resulted in what is called an “intensional” rather than an

“extensional” logic. This is where terms stand for properties or concepts rather than for the things having the properties. What Leibniz symbolized as “ $A \infty B$ ,” or what might be written as “ $A = B$ ” is that all the concepts making up concept A also are contained in concept B, and vice versa.

## **2.11 Definitions of Some Relevant Terms<sup>10</sup>**

### **2.11.1 Argument**

An argument is a set of propositions called conclusion and premises. The conclusion follows from the premises. An argument can be in many forms, namely valid or invalid, correct or incorrect, and sound or unsound. It cannot be said to be true or false but the constituent propositions, premises and the conclusion, can be said to be true or false.

### **2.11.2 Conclusion**

As shown in 2.10.1, the conclusion is a proposition that is inferred from other propositions, in this case premises.

### **2.11.3 Deduction**

Traditionally, deduction is a type of valid inference from necessary premises. The inference is made from more general premises to a less general or a more specific one which is called the conclusion. Conversely, induction is an inference from specific premises to a general conclusion. This is called the classical Aristotelian concept. In modern sense, deduction is a type of inference in which the conclusion is a necessary consequence of the premises. Thus the conclusion cannot be false if all the premises are true. However, in induction the conclusion can be false even if all the premises are true.

### **2.11.4 Enthymeme**

An enthymeme is an abbreviated syllogism or an argument with an unstated premise or an unstated conclusion.

---

<sup>10</sup> All definitions are adapted from *The Penguin Dictionary of Philosophy* edited by Thomas Mautner, 1997.

### 2.11.5 Inference

Inference is an act of drawing a conclusion from premises. Inference is differentiated from implication in that where as a person who *infers that q* draws the conclusion *that q*; a person who *implies that q* leaves it to the audience to *infer that q*.

### 2.11.6 Premise

A premise is a statement from which a conclusion is inferred.

### 2.11.7 Proposition

A proposition is the content of a declarative sentence which can be false or true. Different sentences can express the same proposition: for instance, the English *It is raining* and the Nyanja *iluloka* 'it is raining' express the same proposition. A proposition is stated (e.g. *That P*).

### 2.11.8 Rhetoric

Rhetoric is the study of the effective use of language in order to, among others, persuade or influence an audience or to give pleasure. One of its major objects is the examination of an argument that is used to either persuade or influence the audience or to give pleasure.

### 2.11.9 Sophism

Sophism is the study of a fallacy which is an argument that seems valid but is not.

### 2.11.10 Syllogism

A syllogism is an argument in which a conclusion follows from more than one premise. This implies, according to Aristotle, (a) that syllogisms are valid arguments; (b) that they have two or more premises; (c) that none of the premises is redundant.

### 2.11.11 wff

wff is an abbreviation for a *well-formed formula* in formal logic, *wffs* being the plural.

## **2.12 Conclusion**

The chapter has presented a brief outline of the theory of logic. It began with a definition of the term 'logic' and looked at the argument as a central unit of analysis in logic. It has dealt with propositional and predicate logic as well as the relationship between logic and language. After outlining the scope of logic as a discipline, the chapter has explored what is meant by logical analysis in many studies in logic. Subsequently, it has given the operational definition of logic as applied to the investigation. In an attempt at offering a better outlook of the subject of logic, some paradigms of logic and prominent scholars in the study of logic have also been presented. The chapter ends by giving definitions of some of the key and most frequently used terms in logic. The next chapter will present all the data collected in the research.

## CHAPTER THREE

### DATA

#### 3.0 Introduction

Chapter Three is a body of all the data that was collected. The data is presented in its raw form before any form of analysis is done. This study being corpus based, it has been found necessary to include the corpus on which all analyses and conclusions are based. The corpus is hence the foundation for the study in providing suspected logical information. This chapter does not discuss the methods of data collection since they have been dealt with in Chapter One. Thus, the chapter simply presents the collected data in various tables.

The initial or primary data was collected according to different genres which are everyday conversation (simply conversation), novel, oral narrative (simply narrative), play, and proverb. Everyday conversations were collected from different sources which include among others homes where some Nyanja is spoken, on the street, at places of work, on the bus, in the church, on radio and on television. Jacob Zulu's *Zomfula Mkazi Wacimaso-maso* '*Zomfula a promiscuous woman*' was selected for a novel and Ernst Wendland's *Poceza M'madzulo* '*When chatting in the Evening*' was selected for oral narratives. These oral narratives are a collection of the then Zambia Broadcasting Services, now Zambia National Broadcasting Corporation, radio programme that was very popular among Nyanja listeners in Zambia. It was presented by Mr. Julius Chongo. Ernst Wendland's collection covers almost a decade between 1966 and 1976. P. Chiwana's *Pali Imfa Pali Mabvuto* '*Where there is Death there are Problems*' constituted data on the play. The proverbs were collected from two sources (a) Stephen Kamanga's *Nzeru Zakale* '*Wisdom of the Old (Times)*' and (b) J. Chakanza's *Wisdom of the People: 2000 Chinyanja Proverbs*.

#### 3.1 Conversation

Where the source is given as 'context', it means the data was derived from a situation and not from individual sentences spoken by individuals. In this manner, the gloss

simply explains the situation which is later analysed for logical propositions in Chapter Four.

DATA FROM GENERAL CONVERSATIONS FROM VARIOUS SOURCES		
No.	SOURCE	GLOSS
1.	Context	A young secretary is expected for interviews by a Prof at a specific time and place. An elderly woman appears at the expected time and place. The Prof assumes that it is the woman for interviews and almost collapses because of the unexpected age. The woman was there for other purposes and not the interviews. The young lady shows up later.
2.	Context	A bar attendant gives a client a bottle of soft drinks unopened. The client asks, 'how can I drink if you haven't opened?'
3.	Context	A student wants a job from a professor because she was given one last time.
4.	Context	A Doctor hears a "jovial" tone ring on a Professor's phone. She says, "Oh! So he's also jovial! Unless the children put it (the tone) there."
5.	context	A bus driver answers the phone whilst driving. A police officer in uniform sitting next to him reprimands him. The officer wonders how the driver could do so when he saw an officer was sitting next to him in uniform. The driver tries to argue with the officer and the officer arrests him. The officer wonders why the passengers can't arrest the driver. The passengers say they couldn't have because the officer was present. The driver is upset that passengers are happy because he is arrested but the officer says that they are happy because they have seen an officer perform. The bus attendant begins to make passengers pay their fares but the police officer refuses to pay because he has arrested the driver. The bus was moving from town millennium bus stop to hospital (UTH).
6.	Context	I ask a student whom I had seen cleaning a pot for food. She says I am late and asks me to see her the following day at the same time. I tell her that that wouldn't be good because by that time she would have finished eating again.
7.	Context	A boss invites his driver at his home. The boss offers the driver to sit first but the driver refuses thinking that he is still in the boss's office.
8.	A: "Galu alikuti? B: Alipamseu? A:	A: "Where is the dog? B: It's on the road?

	Kodi ndi ciani sindimuona? Kodi ndi ciani sangabwere kuzadya cakudya camsana?	A: How come I can't see it? It can't come for lunch?
9.	Mzungu sangabe.	A white man cannot steal.
10.	Context	Father, mother, daughter, boy, and arbitrator. At a case where a father has made his daughter pregnant, the arbitrator finds it difficult to reveal to the unsuspecting mother that the culprit is the father. The mother interprets the arbitrator's hesitation to think that the daughter may not be pregnant at all rather than to even imagine that the father could be at fault.
11.	A: Kodi banja liliri bwanji? B: Alusewera.	A: How is your family? A: They are playing.
12.	Ndi mbala ya cifundo cifukwa yabweretsa zomwe zinali mukacola ka akazi kakumanja.	He is a kind thief because he has returned the contents of the hand bag.
13.	Context	A politician is accused of murder and he responds, "I cannot even kill a chicken because I am vegetarian."
14.	Context	A pastor observes that Abraham in the bible thought that he would have a child within nine months when God promised him a child.
15.	A: Mnzako sagwira nchito lero. B: Apita kukagula katundu.	A: Your friend is not working today. B: She's gone to order some goods.
16.	Mkazi wanga ananena kuti azapita ku calici, saliko kucalici, conco alunama bodza.	My wife said she would be at church, she's not there, she must be cheating.
17.	Context	A young woman complains, 'It's old women who get married these days'. A man nearby concludes that the woman must be married.
18.	Kukhala pamodzi mkazi ndi mwamuna ngati azitetedza kumapereka umoyo patsogolo.	Practicing safer sex prolongs life.
19.	Mkazi wa mumpingo amene avala delesi la nsomba yokumizikana ndi ziwanda ali ndi ziwandazo.	A church woman wearing a mermaid fish design skirt is possessed by a mermaid spirit.
20.	Mwana amene apatsa ulemu anthu acikulire akhala ndi umoyo utali.	A child who respects elders lives long.
21.	Ngati mkulu wampira salibwino gulu lampira silikhoza.	When a coach is bad the team loses.
22.	Zinthu zambiri ndizochipa kuKamwala, conco ngati mwagula kuKamwala ndiko kuti muzagula zinthu zochipa.	Most things are cheap in Kamwala, so you buy from Kamwala, you buy cheap.
23.	Mtengo wa kucalici ulibwiono.	Church price is fair.
24.	Asilamu ndi anthu acifwamba.	Muslims are terrorists.
25.	Woimba uyu ndi wochuka kuAmelika conco timuitane kuti abwere.	A particular musician is a crowd puller in the US so let's invite him.
26.	Ndi wamuZambiya cifukwa akamba cilinkhulidwe ca muZambiya.	She is Zambian because she speaks Zambian.
27.	Ambiri anyamata ogwira nchito mubasi ali ndi dothi.	Most bus conductors are dirty people.

28.	Anthu anzeru adziwa kugwiritsa nchito computer, conco woigwiritsa nchito ali ndi nzeru.	Intelligent people know how to use computers, so one using it is intelligent.
29.	Cifukwa oyamba kupatsa danga ndi acikulire, ndidzakhala oyamba kulandira gome lolemberapo cifukwa ndine wacikulire.	Priority is given to senior members, so I'll be first to receive a new desk because I'm senior.
30.	Ngati munthu wadwala amagwetsa nkhope.	When a person is sick they look low.
31.	Anthu ophunzira pa UNZA amakonda kunena kuti 'anthu monga ife'.	UNZA students like saying 'some of us'.
32.	Mwamuna wokongola sangakhale wankhanza.	A handsome man cannot be a savage.
33.	Ngati wokonza galimoto sanabwere ndiko kuti sanauzidwe.	If the mechanic is not here he was not told.
34.	Ngati analekana cikwati ndiko kuti panali bvuto.	If they divorced there was a problem.
35.	Ngati aPresident anaulusidwa kupita kicipatala ca kumaiko ena ndiko kuti ndi odwala kwambiri.	If the President was flown out for treatment he must have been very sick.
36.	Kunali mvula yabwino ndiko kuti kuzakhala cakudya cambiri.	There were good rains so there will be good harvest.
37.	Tinali ndi cimanga cambiri ndiko kuti tinali ndi malamulo a bwino a malimidwe.	We had a lot of Maize so we had good Agric policy.
38.	Njira yocitira masankho ndiyopanda mwina momwe anthu anganamire conco sikungakhale kunama mumasankho.	The electoral system is secure so elections cannot be rigged.
39.	Athu omwe apita pamseu kulangiza kusakondwa kwao aopa imfa, conco ngati tapha umodzi ndiko kuti adzathawa.	Protesters are afraid of death so if we kill one, they will run away.
40.	Irani ingakhale ndizida za nuclear cifukwa yanena kuti izacita zoipa ku Izraeli.	Iran can have nuclear energy because it has threatened violence to Israel.
41.	Zipani zosutsa sizolimba conco ngati ise azipanizi tagwirizana ndiko kuti tizacitabwino masankho.	Opposition is weak, if we form alliance we will win.
42.	Pali zithunzi-thunzi za anthu osabvala pa tivi conco ngati mutamba ndiko kuti mukonda zithunzi-thunzi za anthu asabvala.	There is pornography on TV, if you watch it you like it.
43.	Umunthu ulingana ndi umene uguirira nchoti, conco kaboyi wa aMwanawasa alipabwino kupambana aProfessor.	Status depends on whom you serve. Mwanawasa's servant is better than a Professor.
44.	Wogulitsa pamseu anaba conco anthu ogulitsa pamseu ndi mbala.	A street vendor stole so street vendors are thieves.
45.	Anthu aciwere-were alibe manyumba conco ogulitsa pamseu amene agona mumaliketani ndi anthu aciwere-were.	Prostitutes have no fixed home so vendors who sleep in markets are prostitutes.



### 3.2 Novel

Zomfula Mkazi Wacimaso-maso			
NO	TEXT	P.NO	GLOSS
1.	Moyo wace unali wokonda kuzemba-zemba koma ngakhale monsemo anatha kulewa matsoka amene akadamgwera, kumalekezera kwace kunali ndeu yaikulu.	vii	She had a dodgy character but even though she managed to avoid trouble, there was a big fight in the end.
	Ndeuyi inamtembenuza mtima nakhala mkazi wabwino atamva kuwawa kwa mabala m'cipatala.	vii	The fight transformed her heart into a good woman after she felt the pains of scars.
2.	M'mudzi munali mai wina amene analedmedwa ndi cikatundu cimene anacinyamula miyezi isanu ndi inai.	1	There was a certain woman who was burdened with a load she had carried for nine months in the village.
3.	Bambo ndi mai a mwanayo anakondwera kwambiri pakuona kuti mwanayo anali wamkazi.	1	The father and mother of the child were very happy when they noticed it was a baby girl.
4.	Ana ena amene anabadwa m'nyumbamo anali amuna ndipo iye anali woyamba wamkazi.	1	Other children who were born into the family were boys and she was the first girl.
5.	Bambo wace anali mfulu pakuti analima munda waukulu nakhala naco cakudya cambiri.	1	The father was an independent man because he cultivated a big field and had a lot of food.
6.	Analimanso dimba.	1	He also had a garden.
7.	Momwemo anabzalamo zipatso zamitundu-mitundu monga nthoci, mapapaya, mango, gwafa ndiponso nzimbe ndi zina.	1	In the garden, he planted different crops like bananas, paw paws. Mangoes, guava, sugar cane and other things.
8.	Anthu a pamudzipo anamucha "Mzungu wakuda".	1	People in the village called him 'A black European'.
9.	Anthu ocokera ku maiko anjala anadza kwa iwo kudzasuma.	1	People from places of famine came to beg from him.
10.	Tsono bambo ndi mai anada nkhawa pakuti sanadziwe komwe angamuike pakugwira zinchito zao za m'munda.	2	Now the father and mother were concerned because they did not know where to put the child when working in the field.
11.	Mvula yoyamba yomwe aicha kuti cizimalupsya inafika ndipo inapeza bambo ndi mai ali kumunda.	2	The first rains which are called 'extinguisher of bush fires' came and found the father and mother in the field.
12.	Mwai Zomfula ndi mlezi wace anapitiratu kunyumba ataona mabingu kuthambo.	2	Luckily Zomfula and her baby sitter had already gone home when they saw clouds gathering.
13.	"Iai, koma A Jalasi okha ndiwo anapwetekedwa pa mgodi kudzanja lamanzere ndipo ali m'cipatala.	3	"No, but Jalasi was the only one who got injured on his right hand at the mine and he is in the hospital.
14.	Adzabwera kuno akacira.	3	He will come here when he is well.

15.	Tsopano anakwanira zaka zisanu ndi ziwiri ndipo anayamba kuthandiza amai ace nchito zina zazing'ono monga kutsuka mbale ndi kutunga madzi.	4	She was seven years old now and had begun to help the mother with some small chores like cleaning plates and drawing water.
16.	Mwina amai ace anali kusiya ndiwo pamoto iye namaziyang'anira.	4	Sometimes the mother would leave her with relish on the fire place to look after.
17.	Tsiku lina mnzace wina anati kwa iye, "Tiyeni kumtsinje tidzikasambira."	4	One day one of her friends said, "Let's go and bath at the river."
18.	Mai wace pomva mauwo anakalipa kwambiri nauza Zomfula kuti asapiteko cifukwa ana ena anali ankhanza ndiponso angamira m'madzi pakuti sanafikire msinkhu woyamba kusambira mu mtsinje.	4	When her mother heard what was said, she was very angry and told Zomfula not to go because some children were cruel and that she would drown since she was not yet big enough to swim in the river.
19.	Ku dziweko wina ataona kuti Zomfula anawatsatira anamfunsa nati, "Kodi akulola apo watitsatira kapena wacita kuzemba?"	4	At the river when one of them noticed Zomfula had followed them; she asked her, "we notice you have followed us but have you been permitted or you just run away?"
20.	Iye anabvomera monyenga kuopa kuti angambweze.	4	She lied to them and told them that she was permitted for fear of being sent back.
21.	Tsiku lina Zomfula sanafune kusambira m'mphepete koma pamadzi aja akuya.	5	One day Zomfula did not want to swim in the shallow but deep water.
22.	Anzace ena amene anadziwa kuti izi zingabweretse tsoka anamletsa.	5	Some of he friends who knew that there would be an problem stopped her.
23.	Zitamveka izi kwa bamboyo anamuitana Zomfula nayamba kumnzazira nati, "Iwe udziwa kuti mwana wanga wamkazi ndiwe wekha ndiribe wina.	5	When the father heard this he called Zomfula and rebuked her saying, "You know that you are the only daughter I have."
24.	Tsono iwe ukanamira, mwenzi ndani akanathandiza amako kusinja atakalamba?	5	If you drowned who would help your mother to pound in her old age?
25.	Wina poona kuti amace anatunga kale madzi ndipo cifukwa panalibe mtsuko wina wapadera, anataya madzi amene anali mu mtsuko nakatungiramo ena.	6	When one of them noticed her mother had already drawn water and that there was no spare bucket, she emptied one bucket and used it to draw some more water.
26.	Kumeneko anadabwa poona kuti amuna alikufa nayo mitolo yamitengo naonanso akazi ali ndi mitolo yaudzu ndwi, ndwi, ndwi, pa mitu yao.	8	In that place, she was surprised that men were carrying heavy loads of poles of wood and women were carrying bundles of grass on their heads.

27.	Anadabwanso poona anthu a pa mudzi wace alikubweretsa mirimoyo ndipo pokhala sanadziwe cifukwa ca nchitoyo anafunsa mai wina, "Amai kodi nyumba iyi imene mumwetera udzu ndi nyumba yanji?"	8	She was also surprised to see people in that village do those jobs and because she did not what it was all about she asked a woman, "Mum this house that you are cutting grass for, what is it for?"
28.	Maiyo anamuuzza kuti ndi nyumba ya sukulu ya deralo. Anawauza ndi mfumu Makaka.	8	The woman told her that it was a school building for that area and that they were instructed by Chief Makaka.
29.	Madzulo atabwera kumudzi kwao anayamba kufotokozera anzace nati, "Anzanganu tamverani zomwe ndaona lero: ati dzana kumudzi kwa Makaka kunabwera munthu wa nchito ya Boma.	8	In the evening when she went back to her village she begun to explain to friends, "Friends listen to what I saw today: I'm told the day before in the village of Makaka came a government worker.
30.	Ndipo iye anuza a Mfumu Makaka kuti auze anthu a m'midzi yozungulira mudzi wao adule mitengo ndi kumweta udzu, ati afuna kumanga sukulu.	8	He told Chief Makaka to instruct people around his village to cut poles and grass for building a school.
31.	Ndico cifukwa cace azibambo ndi anthu sanaoneke dzuwa la lero.	8	This is the reason why elderly men and women have not been seen in the village today.
32.	Ati mwana aliyense, mwamuna ndi mkazi yemwe, adzayenera kupitako kutsegula sukuluyo."	8	I'm told every male child as well the girl child will be required to go to open the school.
33.	Pomwepo wina anati, "Nanga ife ana acikazi angatiumirirenji?"	8	At that point one of them said, "Why would they insist on us female children?"
34.	Kodi nchito za m'maofesi tingazione kuti?"	8	Where would we find office jobs?"
35.	Zomfula anayankha nati, "Iwe usatero, nanga sudziwa kuti azimai ena amagwira nchito m'zipatala?"	8	Zomfula replied, "Don't you say so, don't you know that some women work in hospitals?"
36.	Nanga amake Loisi sanali kugwira nchitoyo cophunzira?"	8	Didn't Loisi's mother do the work by learning?"
37.	"Ha! Iwe Zomfula! Kodi ndiko kuti sudzakwatiwa?"	8	"Ha! Zomfula! Does it mean you won't get married?"
38.	Pakuti mukamagwira nchito pamodzi ndi mwamuna ndani adzaphikira mnzace?"	8	If both the man and yourself work, who will be cooking for the other?"
39.	Nanga kukonza nyumba ndi kusesa pakhomo?"	8	What about looking after the house and cleaning the yard?"
40.	Kodi zobvuta zonsezi nkumati ndifuna kumagwirira nchito?"	8	With all these difficulty jobs one would say they want to be employed?"
41.	Kodi ukwati ungakome?"	8	Would the marriage be enjoyable?"
42.	Iwe kapena ungaone mai uja.	8	May you have seen that woman."

43.	Iye anali ndi omthandiza, ndiye uja tinamva kuti anakwatiwa.	8	She had someone to help her, that's the one we heard has been married.
44.	Mng'ono wako ungamuone kuti woti angakuthandize pa nchito zonsezi?"	9	Where would you find your young sister to help you with all these chores?
45.	Zomfula anayankha mwanzeru nati, "Imvani bwino, musaganize kuti akazi amaphunzira cifukwa cogwira nchito cokha ai.	9	Zomfula answered in a clever way, "Listen carefully, do not think women learn for only the sake of being employed, no.
46.	Amaphunzira kusamala nchito za pa nyumba, kusoka, kuphika, kulera ana ndi zina.	9	They learn how to carry out house chores, sewing, cooking, raising children and many more.
47.	Conco ise tisalekere anyamata okha sukuluyo.	9	Therefore, we shouldn't leave the education to men alone.
48.	Mwinanso ngati mwamuna wako ali ku Halale kapena kumigodi ukhoza kumlembera kalata iwe mwini."	9	Sometimes when your husband is in Harere or at the mines you can write him a letter by yourself."
49.	Anzace anati, "Inde Zomfula wanena zoon.	9	Her friends said, "Yes, Zomfula has said the truth.
50.	Suja tidaona A Zelipa alikusokera mlongo wao juzi.	9	Didn't we see Zelipa sewing a jersey for her sister?
51.	Ati adaphunzira ku Mkokoma.	9	They say she is learning in Mkokoma.
52.	Mwina amathandiza anthu ena pakuwasokera zigamba pa malayo ao ndipo amawalipira.	9	Sometimes she helps some people by sewing patches on their clothes and they pay.
53.	Ndalama zomwezo nagula ndalama zao.	9	
54.	Kodi uko sikudzithandiza?	9	Isn't that self-reliance?
55.	Anthuni tisaleke, tiyenera kulembedwa kuti tikaphunzire.	9	People, we mustn't stop we need to be enrolled so that we go and learn.
56.	Koma siokhawo adaphunzira.	9	But that's not the only who got educated.
57.	Ena anapita ku Kalira komwekonso kuli sukulu ya akazi.	9	Some went to Kalira where there is a school for girls.
58.	Kodi ife ndife ocejera kuposa anzathu onse amene aphunzira?	9	Are we clever than all our friends who are learning?
59.	Iai ndithu."	9	No, not at all."
60.	Nkhani yao inapitirira mpaka usiku ndipo onse anabvomerezana kuti adzayambe sukulu; namwazikana.	9	There discussion continued until night and they all agreed to start school before they dispersed.
61.	Zomfula anadziwa msanga cifukwa anali nalo khama lophunzira.	9	Zomfula learned faster because she was hard working.
62.	Atatha kuphunzitsa, mphunzitsi anawatulutsa pabwalo nawafunsa nati, "Kodi muli okondwa kuti muziphunzira m'sukulu liri ndi zinyatsi conci?"	9	After the lesson the teacher took them outside and asked them, "Are you happy to learn in a school as dirty as this?"
63.	"Iai, aphunzitsi."	10	"No, teacher."

64.	"Cabwino, tsopano onani pano tiripa, pali zinyatsi zambiri, tsono nonsenu kathyoleni zosesera."	10	"Good, see there is a lot of dirt where we are; all of you go and look for brooms."
65.	Mphunzitsi anawauza kuti, Tsopano tatsiriza nchito yathu yalero ndipo mmawa pobweranso mukasambe, mukapese ndi kutsuka manu.	10	The teacher told them, "We have now finished today's job and tomorrow bath when coming, you should also comb and brush your teeth."
66.	Ndipo tidzaona amene adzapambana anzao paukhondo.	10	We shall see who will out to others in cleanliness.
67.	Yense amene adzabwera ndi litsiro tidzamseka.	10	We will laugh at anybody who comes dirty.
68.	Kodi mwasamba?-Inde tasamba.- Aphunzitsi bwerani mudzaone nokha;-Ngati mupeza wina asanasambe-Inde timcotse mawa, samvera lamulo.	10	Have you bathed? - yes we have. - Teacher come and see by yourself; -if you find one hasn't bathed, we dismiss him/her tomorrow, she/he does not obey the law.
69.	Kodi mwapesa?-Inde tapesa.- Aphunzitsi bwerani mudzaone nokha;-Ngati mupeza wina asanapese-Inde tomcotse mawa, samvera lamulo.	10	Have you combed? -yes we have. - Teacher come and see by yourself; - If you find one hasn't combed, we dismiss him/her tomorrow, she/he does not obey the law.
70.	Manu mwasuka?-Inde tatsuka.- Aphunzitsi bwerani mudzaone nokha;-Ngati mupeza wina asanatsuke-Inde timcotse mawa, samvera lamulo.	10	Have you brushed your teeth? - yes we have. - Teacher come and see by yourself; - if you find one hasn't brushed, we dismiss him/her tomorrow, she/he does not obey the law.
71.	Mphunzitsi atatsiriza kuphunzitsa nyomboyi anati, "Tikadzatha kuona ukhondo, tidzawaombera m'manja amene adzapambana."	11	The teacher said after finishing teaching this song, "When we will have finished inspecting cleanliness, we shall clap for those who will outdo others."
72.	Tsikulo sanabvine usiku kuopa kuti angadzidetse.	11	That night they did dance for fear of getting dirty.
73.	Amene anabwera osasamba anali ocepa ndipo anawacenjeza kuti asabwerezenso.	11	Those that came without bathing were few and they were warned not to do so again.
74.	Anyamata ena ocepa anasamba bwino koma gulu la atsikana ndilo linaposa pa ukhondo.	11	A few boys were clean but girls surpassed boys.
75.	Zaka zinapita, nchito ya Zomfula m'sukulu inali bwino.	11	Many years had passed and Zomfula's performance in school was good.
76.	Mwina pocita mayeso analikukhala woyamba, waciwiri kapena wacitatu pa ana onse aamuna ndi aakazi.	11	Sometimes she would come first, second, or third amongst both boys and girls in examinations.

77.	Tsiku lotsiriza kupuma, bambo wa Zomfula anapita pa kasitolo ka Mwenye komwe kanali pafupi namgulira deresi latsopano, bulangeti ndi nsalu zina zogonera.	12	On the last day of the break, Zomfula's father went to a nearby Indian's shop and bought her a modern dress, a blanket and bed sheets.
78.	Zomfula anakumbusanso anzace nati, "Tsopano inu mumati akazi kuphunzira ndi cinthu cosafunuka, nanga donayu si mkazi mnzathu?"	12	Zomfula remembered her friends again and said, "Now, you used to say that its not good foe women to get educated, isn't this madam a woman like us?"
79.	Tsiku lina Zomfula anadabwa poona kuti dona anawaitana ku ofesi wace ndipo anawapatsa zobvala za sukulu za mtundu umodzi.	13	One day Zomfula was surprised that the Madam called them to her office and gave them the uniforms.
80.	Pomwepo ana ambiri anamkonda ndipo sanali kummana kanthu.	14	Therefore many children liked her and did not deny her anything.
81.	Analonso mwana waukhondo.	14	She was also a clean child.
82.	Donanso anamuyamika pa makhalidwe ace.	14	The Madam also praised her about her character.
83.	Tsikulo analandira kalata yocokera kwa bwenzi wace wa mwamuna ku tauni.	14	That day she received a letter from her boyfriend in town.
84.	Atatha kuwerenga kalatayo anangoika mosasamala nanka ku kalasi.	14	When she finished reading she put the later away carelessly and left for class.
85.	Mmawa mwace dona anaitana Zomfula mu ofesi lace ndipo anamfunsa ngati afuna kupitiriza maphunziro kapena ai.	14	The following day the Madam called Zomfula to her office and asked her whether she wanted to proceed with school or not.
86.	Zomfula anabvomera kuti afuna kupitiriza maphunziro ace.	14	Zomfula agreed to continue with her studies.
87.	Dona anamkhulukira cifukwa inali nthawi yoyamba, koma anamkwapula zikoti za m'manja zisanu ndi cimdizi.	14	The Madam forgave her because it was the first time but she was given six strikes on her palms.
88.	Anzace anadabwa poona kuti anali kucoka mu ofesi ali okwinyirira.	14	Her friends were surprised to see her get put of the office unhappy.
89.	Anayesa kumfusa koma anabisa.	14	They tried to fin out from her but she couldn't reveal.
90.	Ngakhale Zomfula anamenyedwa zikoti, sanaleke kulemba makalata kufikira anagwidwanso nthawi zambiri.	14	Even though Zomfula was given strokes, she did not stop writing letters until she was caught many times.
91.	Mai wina amene sanatumize mwana wace anati, "Inde makalatawo tawaona, kodi simudzakwatiwa pakuti inu apo mwaphunzira mudzafuna kulowa nchito zomwe agwira amuna?"	15	One woman who did not send her child said, "Yes, we have seen the letters, Won't you get married since now that you're educated you will want to the jobs that men do?"

92.	Maiyo poyankha kalatayo anati mbeta ziripo zambiri ndipo iye mwini anayenera kubwera kuti adzadzifunire yekha; pali mmawa ngati pauka mabvuto angadzakalipire maiyo.	16	
93.	Mmodzi wa iwo anampatsa moni nampempha madzi akumwa.	16	One of them greeted her and asked for drinking water.
94.	Alendo anamfunsa nyumba ya ambuye ace, iye anawalozera nyumbayo nati, "Mukafika pamtunda apo mudzaona nyumba zitatu zangodya ndipo iyo iri pakati, imene iyang'ana kumpoto ndiye ya ambuye anga.	16	The visitors asked for her grandmother's home. She pointed to the house for them and said, "When you reach that hilly place you will see three houses and the one in the middle facing the north is my grandmother's.
95.	Kodi muli nao ndi mau?" Alendo anati, "Ee! Tiri nao ndi mau."	16	Do you have any word with her?" The visitors said, "Yes! We have a word with her."
96.	"Koma bambo comwe tadzera ife pano ndiko kuti tinamva mbiri yoti pano panali cinamwali ndipo mtsikanayo ndi mbeta.	16	Anyway our coming Sir is because we heard that there is a girl who is of age and ready for marriage here.
97.	Ife tiri naye tambala ndipo tadzafunsa ngati angatilole kufunsira msoti."	16	We have a cock and we've come to ask <sup>4</sup> if you could allow us to propose the hen."
98.	Zomfula anayankha nati, "Koma A Samalani bodza muli nalo ee.	17	Zomfula replied, "What a liar are you Mr. Samalani!
99.	Mwamera nalo ndebvu.	17	it has made you grow beards.
100.	Nanga inu mwazimva bwanji muli kuno kunja?"	17	How did you hear about you who is here outside?"
101.	Atakamba-kamba anawauza alendowo kuti adzakambanso nkhani imeneyi cifukwa sanakhoze kubvomera eni ace asanamvane.	17	After a lengthy discussion they postponed the talk because the owners had to agree.
102.	Coyamba ndico kuti usangoona nkhope kukongola wati ndiye mwamuna wabwino.	18	The first thing is not judge a man as a good person by his good looks.
103.	Caciwiri uyenera kudziwa nchito yomwe agwira ungakwatire ndi kaulesi.	18	Secondly you need to know what work he does to avoid marrying a lazy person.
104.	Ndakukondani koposa ndipo ndati tikambirane za cikwati.	18	I've loved you so much and I've decided that we discuss marriage.
105.	Kenaka ataganiza anati, "Nanga nchito mugwira kuti, pakuti ine sindifuna mlova cifukwa ngati tikhala ndi banja, nanga ana tingawadyetse ndi kuwa bveka bwanji ngati mwamuna sagwira nchito?"	18	After she gave it a thought she said, "Where do you work, because I don't want a loafer. How could we clothe and feed the children, if we have a family, with a man without work?"

106.	"ndigwira nchito kwa Kalima, kuja kuli sitesheni ya nchito za malimidwe."	18	"I work in Kalima at the agricultural station."
107.	Anapisa dzanja lace m'thumba; msanga-msanga anasololamo citupa cace nati kwa Zomfula, "Siici citupa canga cioneni ngati mudziwa kuwerenga."	18	He dipped his hand in the pocket and quickly took out his identity card and said to Zomfula, "Here's my identity card look at it if you know how to read."
108.	Conco anatenga citupaco nacibwezera kwa Ganizani nati, "Zikomo ndaciona, koma funso la cikwati, yankho lace mudzalimva bwino."	18	She then gave the identity card back to Ganizani and said, "Thank you I've looked at it but you will get the answer about marriage later."
109.	"Za cikwati ndabvomera, kaya kwa obala ndiko zingakanikire."	19	"I agree about marriage may be my parents are the ones who could refuse."
110.	Ganizani atamva mauwo anakondwera kwabasi ndipo anapisa dzanja m'thumba natulutsa ndalama yapepala; inali paundi.	19	Ganizani was very happy when he heard so and produced a note of money from his pocket, one pound.
111.	Ndalalmayo anapatsa Zomfula nati, "Mucite nayo monga mufunira. Tsalani bwino."	19	He Zomfula the money and said, "Do what you will with it. Good bye."
112.	Ankhoswe a banja la kucikazi anafunsa ankhoswe a kucimuna nati, "Kodi ng'ombe za cimalo muli nazo, pakuti ukatereka phale pamoto nkulinga uli ndi manu.	19	The negotiator from the woman's family asked the negotiator from the man's family, "Do you have cattle for some traditional requirements because if you are preparing maize it means you have teeth to chew."
113.	Ndiko kuti ngati mufunsira mkazi muyenera kuona m'khola ngati ng'ombe zirimo za cimalo.	19	That means when you propose a woman for marriage you should check in the kraal if you have the cattle.
114.	Pakuti kufunsira opanda cimalo kufanizidwa ndi munthu amene aika phale pamoto kuti akazinge cimanga kwina nadziwa kuti alibe manu otafunira cimangaco."	19	Because proposing for marriage without the bride price is similar to a person who puts a pan on the fire place to fry maize grain when he knows he has no teeth to chew the maize."
115.	Kodi munthu ali ndi ana aamuna angakhale alibe ng'ombe anawo asanakwatire, nanga cimalo angapereke ciani?	19	Can a person with male children be without cattle before the children marry, what would he present as bride price?
116.	Mwana amene anali naye anampereka kwa ambuye ace akucimuna kuti amsamalire angafe ndi njala ku tauni ngati nchito siinaoneke msanga.	21	She/he took the child he/she had to the grandee for fear that the child would suffer from hunger if the job would be found early.



117.	Ndalama zinayamba kutha ndipo Zomfula anadandaula za njala imene idzakhalapo ndalamazo zikatha.	21	Money begun finishing and Zomfula complained about the hunger that would be there when the money finished.
118.	Koma mwamuna anamuza kuti, "Usade nkhwana ndapeza malo atatu kumene andiuza kuti ndikabwere mmawa.	21	But the husband told her, "Do not worry I found three places where they've told me to go there tomorrow.
119.	Motero ndikhulupirira malo atatuwa, payenera kukhala pena pamene adzandilola."	21	I therefore hope that I'll be employed at one of the three places."
120.	Poyang'anitsitsa mnyamatayo, mtima wa Zomfula unacoka ndipo anati mumtima mwace, "Uyu ndiye mwamuna woyenera kukwatira ine.	21	After a careful look at the man, Zomfula's heart leaped and she said in her heart, "This is the man that is supposed to marry me.
121.	Osati cija ca cikulu m'maso ngati nyani.	21	Not that one(it) with big eyes like a monkey.
122.	Kodi angacilole nchito bwanji ndi litsiro cili nalo jila?	21	How can they allow it with that dirt it has?
123.	Cinali kungofiira ndi pfumbi la nthaka yakatondo pokhomera ziciri za mizere."	21	It would just get brown with the earth's dust when making ridges.
124.	Ndipo anapita pafupi ndi mnyamatayo.	21	And she went near that man.
125.	Popeza nayenso Zomfula anali wokongola ndiponso wacikoka, mwamunayo anaduka naye mtima ndipo anampatsa moni, pakuti ndiyo njira yoyambira cikwati.	21	Because Zomfula was also beautiful and attractive, the man fell for her and greeted her because that it is the way to begin a marriage.
126.	Zomfula mosakaika anabvomera.	22	Zomfula agreed without doubt.
127.	Mwamunayo anafunsanso ngati Zomfula anali wokwatiwa ndipo anati, "Ea; koma cimwamuna comwe ndiri naco ncalitsiro, sicindibveka ndipo ciri pa ulova ndipo tikungokufa ndi njala."	22	The man also asked Zomfula whether she was married and she said, "Yes, but the terrible man I have is dirty, it doesn't dress me and it's not working and I'm dying of hunger."
128.	Anapeza nzeru yakuti sangaphike nsima ngakhale ndiwo zinalipo pang'ono ndipo ngati mwamuna adzafunsa, adzamuyankha ndi mau onyoza.	22	She thought of not cooking nshima even when there was little relish and if the man asked she would shout at him.
129.	Popeza Ganizani sanadye tsikulo kuyambira mmawa, anafunsa Zomfula kuphika cakudya.	23	Because Ganizani did not eat since morning that day, he asked Zomfula to cook food.
130.	Anati, "Kodi munali kuti masana onsewa, osafuna ndiwo zoti tingadyere; koma mwangonyamuka cabe osasiya khobidi logulira nyama kapena nsomba?	23	She said, "Where were you all day instead of looking for relish for us to eat? You just left without leaving money for meat or fish?

131.	Inu mwayesa ine mchini wosadyatu?	23	Do you think I am a machine that doesn't eat?
132.	Nthawi yonsezi munali kungoyenda-yenda kwa akazi ena, ine ndiri amuna anga afuna nchito.	23	All this time you were moving about other women's places whilst I think you are looking for a job.
133.	Akazi anu amenewo amene mwachonetsa nawo dzuwa adzakuphikirani; ine toto.	23	Let the women you spent all the time with cook for you, I don't want.
134.	Mwandisautsa ndipo ndalema nako.	23	You've me suffer me and I'm tired.
135.	Cibwere ca muno m'tauni simunati ndipitireko apa pa bucha ndiguleko kandiwo ai; nchito nkudya maani opempha.	23	Ever since we came in town you couldn't ever say let me pass by the butchery to buy a small piece of meat, all we do is to eat leaves that are begged.
136.	Ndipo ine ndalema nako kupempha-pempha.	23	And I'm tired of begging often.
137.	Zomfula sanamve zonsezo, anati, "Aa! Tiyezi uko osandigwira ngati ndinu amene munandibala.	23	Zomfula did not understand anything and said, "Ah! Get lost! Don't touch me as though you're the one who bore me?
138.	Pomwepo anayamba kulira mokuwa ndipo Ganizani anamuleka osamenyanso cifukwa anamkonda.	23	She then begun crying allowed and Ganizani left her and did not beat her again because he loved her.
139.	Ukanamcitira zabwino dzulo ndipo lero iye popita kunchito, iwe ukanamanga akatundu ako ndi kubwera kuno, ndipo tikanapita popanda bvuto.	24	You should have been good to him and whilst he left for work today you could have packed your bags and came here and we could have left without problems.
140.	Ndikhulupirira nkhope yakoyi idzapola msanga, ndipo ndidzaiona munga ndinakuonera dzulo lija.	24	I believe your face will heal son and I'll see it the way the way I saw you yesterday.
141.	Kunchito Ganizani anali kuganizira nthawi yomwe iye ndi Zomfula sanakhale mumtendere munga dzulo lija, koma analephera kupeza coipa ngakhale cimodzi comwe cimene anamucitira.	24	At work Ganizani thought of the any time he had not lived in peace with Zomfula like yesterday but he could not find any wrong he had done to her.
142.	Atafika kunyumba anadabwa kuona kuti Zomfula anali ndi makhalidwe ace abwino akale.	24	When he reached home he was surprised to see Zomfula behave as good as she used to.
143.	Sabata linatha ndipo Zomfula anagwira nchito zonse bwino.	24	A week had passed and Zomfula did all her chores well.
144.	Ganizani naiwala zonse za ndeu imene inaliko.	24	Ganizani forgot all about the fight they had.
145.	Zonsezi zirikucitika mu Lusaka, Ganizani analembera bambo wa Zomfula kufunsa ngati ali kumudzi.	25	As all this was happening in Lusaka, Ganizani wrote Zomfula's father home to find out if she was there.