

**THE EFFECT OF NYANJA AS A LANGUAGE OF INITIAL LITERACY  
IN A PREDOMINANTLY TUMBUKA-SPEAKING AREA:  
THE CASE OF LUMEZI AREA IN LUNDAZI DISTRICT**

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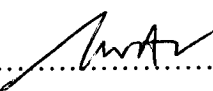
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## **DEDICATION**

To my wife and sons

This dissertation is dedicated to my wife, Ellinah Nyirenda for allowing me to pursue this programme, leaving her alone to look after four sons by herself. It is also dedicated to my sons, Paul, Patrick, Peter and Nathan for enduring all kinds of problems while I was studying. To all my nuclear family members I say thank you very much.

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## ABSTRACT

The main aim of the research was to find out the effects of using Nyanja as a language of initial literacy in a predominantly Tumbuka-speaking area, namely, in Lundazi rural schools. The general public in Lundazi rural areas claimed that although Nyanja was used as a medium for teaching initial literacy skills in Grade One, it was not spoken by pupils and the majority of them understood very little of it. They said that children learnt these skills with great difficulties when Nyanja was used to teach them.

Despite the above complaints, the Zambian Government still maintains that the official regional language, Nyanja, is a familiar language in the whole Eastern Province. Consequently, the Government thinks that Nyanja quickens or eases the learning of initial literacy skills. The Government feels Nyanja improves the acquisition of skills where English had very poor results. In reaction to the Government's insistence on using Nyanja during literacy lessons in Lundazi District, many people interviewed said that since 2002 when Nyanja was introduced as a medium for teaching literacy lessons, it had not brought any recognisable improvements in the way Grade One pupils learnt them. Subsequently, they wondered why it should continue to be promoted in the rural areas. Due to these opposing views between the Government and the local people on the language of instruction in literacy lessons, it was necessary to carry out a study to investigate whether it is true that Nyanja quickens and eases the learning of initial literacy skills in Lundazi rural schools since it was introduced to Grade One classes.

The data was collected using questionnaires, guided interviews, checking pupils' books, lesson observations and assessment results in both districts. Other methods which were used to collect data were introspection and reading books. Lundazi, where pupils speak Tumbuka, was the experiment while Katete, a predominantly Chewa-speaking district, was the control. Chewa was chosen because it is a dialect of Nyanja and that the Chewa people speak and understand Nyanja very well. On the other hand, Tumbuka is not a dialect of Nyanja for Tumbuka-speaking pupils to know it.

The findings from respondents in Lundazi rural schools indicated that many Tumbuka-speaking pupils faced problems in understanding Nyanja. The pupils made a lot of errors whenever they tried to read, speak or write it. Meanwhile, pupils in Katete, including Tumbuka-speakers, got generally good results in initial literacy exercises.

Therefore, it was concluded that the difficulties that pupils faced in Lundazi contributed to the poor results they got in initial literacy lessons. In order to counter these negative effects, it was recommended that for learning initial literacy skills in Grade One, pupils in Lundazi rural schools should use Tumbuka. This agrees with Benjamin Lee Whorf's theory of linguistic relativity which says that thought and language depend on each other. Consequently, teaching must be conducted in known languages (Tauris and Wade, 1993).

## **ABBREVIATIONS AND ACRONYMS**

<b>Adj.</b>	Adjective
<b>Adv:</b>	Adverb
<b>Cons.</b>	Consonant
<b>CL.</b>	Class
<b>DEBS:</b>	District Education Board Secretary
<b>LAL:</b>	Linguistics and African Languages
<b>LGP:</b>	Language Group Performance
<b>MOE:</b>	Ministry of Education
<b>MTE:</b>	Mother Tongue Education
<b>NBTL:</b>	New Breakthrough to Literacy
<b>N. Prefix:</b>	Noun Prefix
<b>PRP:</b>	Primary Reading Programme
<b>Syll.</b>	Syllabic
<b>UNESCO:</b>	United Nations Educational, Scientific and Cultural Organization
<b>UNIP:</b>	United National Independence Party
<b>Vb:</b>	Verb
<b>Voc.</b>	Vocalic

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## CHAPTER ONE

### INTRODUCTION

The research was done to find out the impact of using Nyanja as a medium of teaching initial literacy skills to Grade One pupils in a predominantly Tumbuka-speaking area. The study was carried out in a sociolinguistic environment where learners did not speak Nyanja although few pupils understood a little of it. In Lundazi rural areas, the inability to speak and fully understand Nyanja creates hardships for Tumbuka-speaking pupils to easily and quickly learn initial literacy skills. This is despite both Nyanja and Tumbuka being Bantu languages.

Chapter one presents the statement of the problem, purpose, objectives, significance and methodology of the study. Chapter two presents findings of the study, their interpretations and the general discussion arising from them. The topics covered under findings are the history of Nyanja and Tumbuka languages, patterns of language use, differences between Nyanja and Tumbuka, the role of Zambia New Breakthrough To Literacy (ZNBTL) in teaching initial literacy skills and errors that Tumbuka-speaking pupils made when they tried to speak and write Nyanja. Chapter three presents the conclusion and recommendations from the findings.

The research was conducted in schools located in Lundazi and Katete districts of the Eastern Province. In Katete district the chosen schools were Kanjeza and Undi Basic which were merely used as a control experiment. Kanjeza is along the Great East Road, sixteen (16) kilometres from town while Undi is on the Northern part of it, four (4) kilometres from the same road. In Lundazi, Sikatengwa and Luasila Basic Schools were selected for the study as the actual experiment. Both schools are on the Southern part of Lundazi along the road going to Lundazi. Luasila and Sikatengwa Basic Schools are thirty (30) and twenty (20) kilometres from Lundazi town, respectively. In Katete, the predominant language is Chewa while in Lundazi it is Tumbuka (see appendix 20 for a map on research sites).

### 1.1. Background to the study

There is a language policy problem in Zambia concerning the medium of instruction, especially in the teaching of initial literacy skills. According to Snelson (1974), the problem of the language of instruction in Zambia has been outstanding since formal education was introduced by missionaries and colonial masters. The trouble is that Zambia is a multilingual country and as such the Government has found it difficult to select a national language which could be used as the medium of instruction for teaching initial literacy in primary schools. Due to the above setback, some Zambian children have found themselves learning Zambian languages that they cannot speak, in some cases ignoring even their mother tongues. In some schools pupils have been forced to learn English and a Zambian language which are two unfamiliar languages. They have even used them to learn new skills, which have made it difficult for them to easily and quickly understand lessons.

Zambia failed to choose one of its indigenous languages to be the country's lingua franca as well as the national language of instruction in education. Since it failed to find a national language, and that it needed to unite the country socially, politically, administratively and economically, Zambia declared English as the neutral medium of communication in the nation. In education it became the medium of teaching both initial literacy skills and other subjects (Mwanakatwe, 1974; MOE 2001). Even though English was given this status, its use created difficulties in learning of initial literacy skills as well as all other subjects among many pupils in Zambia because the language was strange to them. The result was high failure rates among pupils not only in literacy skills, but also other subjects. Specifically, in most cases pupils were bad at reading and writing in both English and Zambian languages. Additionally, their reading and writing culture after graduating from school was low.

Due to pupils' persistent low performance in literacy skills, the policy of using English as the only language of teaching literacy skills was revised. This was first done in 1977 when the Government made a provision for the use of official regional languages only where pupils could not understand English (M.O.E., 1977). Regrettably, for pupils in Lundazi rural schools, where their mother tongue is not an official regional language, this new policy meant that they had to use Nyanja instead of Tumbuka for learning literacy

skills. Consequently, Nyanja replaced Tumbuka as a subject. However, initial literacy skills were still to be taught in English. Since reading and writing were also done in Nyanja, it meant Tumbuka-speaking pupils practised initial literacy skills using Nyanja and English, which were two unfamiliar languages.

The change of the language policy in 1977 did not improve the acquisition of initial literacy skills among Zambian pupils. Therefore, the government had to revisit its language policy, which it did in 2001. This time it recommended that all Grade One pupils in Zambia must use 'local' or 'familiar' languages to learn initial literacy skills using the programme called Zambia New Breakthrough To Literacy (ZNBTL) that is found within the Primary Reading Programme (PRP).

However, the concepts 'local' and 'familiar' need to be redefined. A local language is supposed to be commonly spoken in the area concerned. On the other hand, familiar should mean a language that is not local to a people of an area, but spoken by them very well. It is suspected that the Government did not seriously examine the words 'local' and 'familiar' when it made Nyanja the language for learning literacy lessons in Lundazi rural areas. Even after introducing the new policy in education, the Zambian Government still maintained Nyanja as the language of literacy for Grade One pupils in the entire Eastern Province. In the case of Lundazi rural pupils, Tumbuka could have been maintained as the medium of instruction for these vital skills because it is truly local in their communities as opposed to Nyanja which is not spoken at all. Since the Government still insisted on using Nyanja, Grade One pupils learning in rural schools of Lundazi district may still be finding it difficult to easily and quickly learn initial literacy skills.

The research was conducted in order to find out whether or not the use of Nyanja in Lundazi rural schools helps the Grade One pupils to acquire the initial literacy skills easier and faster than when English was the language of teaching these skills as the Government claims. Four schools were selected for the study, two from Katete which acted as a control and the other two from Lundazi as the actual experiment. Respondents included Head Teachers, teachers, student teachers, parents, pupils, Standards Officers and special informants from the sites.

## **1.2. Statement of the problem**

Most pupils in Lundazi rural areas do not speak Nyanja although few of them may understand very little of it. Nevertheless, under the new language policy in Zambia, these pupils have been made to learn initial literacy skills using Nyanja as though it were a local or familiar language to them. Teachers and parents have complained that pupils have not been helped by the change of the policy and instead they have recommended that in Grade One the initial literacy skills should be taught in Tumbuka, which is the language that the pupils already know. However, the Government has maintained that even in Lundazi rural areas pupils learn these skills easily and quickly using Nyanja since the language is considered to be local or familiar to the learners. This research was carried out in order to find out whether or not the use of Nyanja in Lundazi rural areas eases and quickens the learning of initial literacy skills in Grade One.

## **1.3. Scope of the study**

The study limited itself to finding out the best language for teaching initial literacy skills in Lundazi rural schools. It did not cover schools in Lundazi town itself because the society within it is multilingual. The choice of the research topic was not based on political or economic benefits to the Government, but on the pupils' educational gains; to identify the language in education that can easily and quickly enable pupils to learn initial literacy skills and facilitate the easy transfer of knowledge from school to pupils' homes. It was assumed that only the mother tongue assists predominantly monolingual learners to learn initial literacy skills easily and quickly and transfer the learnt skills to their homes. The study is a sociolinguistic investigation of aspects of language use in Lundazi rural schools where Tumbuka is a predominant language.

## **1.4. Purpose of the study**

The aim of the study was to find out the impact of using Nyanja as the medium of teaching initial literacy skills in a predominantly Tumbuka-speaking area in Lundazi district. In order to achieve this aim, the following objectives were used:

- (i). To determine the degree of mutual intelligibility between Nyanja and Tumbuka

languages,

- (ii). To identify differences between Nyanja and Tumbuka and find errors that pupils make as a result of such differences,
- (iii). To compare current pupils' performance in literacy skills between Lundazi and Katete schools,
- (iv). To investigate popularity of Nyanja in Lundazi schools and collect views from respondents on the use of Nyanja in their schools,
- (v). To identify problems pupils and teachers encounter when Nyanja is used as a medium of initial literacy, and
- (vi). To find the best language for teaching initial literacy skills in Lundazi rural schools.

### **1.5. Research questions**

In order to address the above objectives, the following questions were used:

- (i). Is Nyanja popular enough in the communities the pupils come from to be a medium of teaching initial literacy skills?
- (ii). What problems do teachers and pupils face when Nyanja is used as a medium of instruction?
- (iii). Are there any errors that pupils make when they learn initial literacy lessons using Nyanja?
- (iv). What steps do teachers take when pupils find difficulties in understanding Nyanja?
- (v) Has NBTL brought any improvements in pupils in the acquisition of initial literacy skills?

### **1.6. Hypothesis**

Using Nyanja in Lundazi rural schools has a negative impact on the learning of initial literacy skills among Grade One pupils who are predominantly Tumbuka-speaking in Lundazi rural schools.

### 1.7. Operational definitions

- Ethnic language:** A language of a certain tribal group.
- Lexical Meaning:** The meaning of an individual word.
- Lingual Franca:** A language which is commonly used by a speech community, country or group of states whose mother tongues may be different in order to facilitate communication between them.
- Linguistic zones:** Areas where a certain language which is chosen by the Government is used.
- Literacy:** The ability to read and write.
- Local language:** Language which is special to a place since it is a language for people of that area, preferably a mother tongue.
- Monolingual:** A person, group of people or society that speaks only one language.
- Mother tongue:** The language that a person acquires first in his/her life and becomes his/her natural instrument of thought, communication and expression.
- Multilingual:** A country or society where many languages are spoken; or a person who speaks many languages.
- Mutual intelligibility:** Ability for people from different languages or dialects to understand each other even when they speak to each other using their different languages or dialects.
- Negation:** The verb extension that indicates absence of any positive character.
- National language:** The language of a political, social and cultural identity which has been chosen by the Government from indigenous languages to be used for official duties. It is a native language of a country.
- Nyanja:** An official regional language for Lusaka and Eastern provinces.
- Official regional language:** An indigenous language in a country chosen by the government to be used for official duties in a linguistic zone.
- Official language:** A language chosen by government to be used for its business in judiciary, legislature and executive, in schools, clinics, etc.
- Predominant language:** A language commonly used in a society with a lot of influence on people.

- Second language:** The language acquired by a person in addition to his mother tongue.
- Stakeholders:** The people with whom the school is in close links in its daily duties. These are parents, teachers, pupils, lecturers, standards officers Heads of schools, including church and local political leaders.
- Sociolinguistics:** This is a field of linguistics dealing with the relatedness between language and society. In this paper it looks at how social and cultural environments condition the style of language use. It goes further to include grammatical rules which are responsible for using language that way.
- Tumbuka:** A language spoken in Lundazi district, especially in rural areas.
- Vernacular language:** a mother tongue of a tribe that is not used as an official language and is socially or politically dominated by another language.
- World language:** A language used over a wide area of the world.
- Deletion:** The losing or removal of a phoneme that was originally there.
- Assimilation:** The process by which a speech sound changes its features and becomes more like the one that follows or precedes it.
- Gliding:** A change to a semivowel that a vowel under goes when some of them follow each other.
- Co-coalescence:** The fusion of the vowels into one short or long vowel.
- Insertion:** The inclusion of a feature in a word which originally was not there.
- Phoneme:** The smallest minimal sound unit that can distinguish words.
- Phonetics:** The study of sound and the linguistic medium of speech.
- Phonology:** The study of speech sounds of a particular language and how these are organized into words.
- Morph:** The smallest structurally significant unit that has constant semantic value.
- Morphology:** The study of the internal structure of words in a language.
- Morphemes:** It is an abstract linguistic element that functions as a minimal unit of grammar.
- Locatives:** Morphemes that show the position of an object or person.

- Possessives:** Words that show ownership of anything or situation.
- Adverb:** It is a part of speech that is used to qualify a verb, adjective, or another adverb.
- Adjective:** It is a part of speech describing a noun or pronoun.
- Translation:** To give the meaning of one language in another one.
- Minority language:** A language considered vernacular and not included as one of regional languages in Zambia.
- Minority children:** Children whose mother tongue has not been chosen as a language of instruction, so they learn using a second language.
- Majority language:** A language chosen by government to be used as an official language in Zambia.
- Passive:** The verb extension that is used to show a completed action whose results may still be there.
- Syntax:** It is the set of grammatical rules that are used to position and connect words correctly to form phrases, clauses and sentences.
- Literature:** Any writing in a language, for example books, which can give a language a form of alphabet.
- Tribe:** A group of families that are closely linked by factors such as social, economic and political ties.
- Verb extension:** Addition of a morpheme (extended radical) to a verb in order to give it extra grammatical senses.

### **1.8. Significance of the study**

It was important to carry out this study in order to (i) give empirical evidence to the Government, and language planners in general, that indiscriminate use of official regional languages to teach initial literacy skills negatively affects pupils' ability to learn them, (ii) provide recommendations that would improve the implementation of future language policies, (iii) sensitize the public on the need to lobby for the use of mother tongues in education, and lastly, (iv) show proof that unknown languages used as mediums of instruction destroy creativity in children since they fail to think effectively.

## **1.9. Methodology**

The research used both the qualitative and quantitative methods for data collection and analysis, as discussed below.

### **1.9.1. Data collection**

Simwinda (2005) says people interpret the world either as positivists (quantitative) or participant observers (qualitative). The study used both the qualitative and quantitative methods for data collection and analysis. The qualitative research method in this study used four exploratory techniques, namely, primary (or experience) surveys, secondary analysis, focus groups and two-stage design (Johnson, 1994). It mainly relied on interviews, discussions with special informants, reading various documents and making observations on language use both at school and in villages where pupils came from. It adequately determined respondents' perceptions on the status of Nyanja in all the research sites used. On the other hand, the quantitative approach provided an in-depth understanding of language use in those sites and enforced the objectivity of the study (Cooper and Schindler, 2003; Johnson, 1994 and Eresmell, 1994).

The schools used in both districts had pupils who were predominantly monolingual; Tumbuka-speaking in Lundazi and Chewa-speaking in Katete. While Chewa and Nyanja are dialects, it is not the case with Tumbuka.

The respondents who took part in the study from each district were one hundred and ten (110) Grade One pupils, fifty-one parents (51), sixteen (16) student teachers, three (3) lecturers and two (2) standards officers.

Sampling techniques were used for selection of participants to facilitate the representation of the population from both districts. This was so because studying the entire population in both districts would have required a lot of funds and time (Cooper and Schindler, 2003). Two sampling techniques were used to collect data, namely, cluster and multi-grade sampling techniques as explained by Scott and Usher (1999). The Cluster sampling technique was used on lecturers, Standards Officers, teachers, parents and student teachers and pupils because they comprised the object of the study. They knew what was going on in pupils when Nyanja was used as the medium of

teaching literacy skills. On the other hand, the multi-grade technique was used for schools because they comprised various levels of sampling (that is, grades and pupils).

Data was collected from both districts over a period of five months. The study began with mutual intelligibility tests on the two languages followed by interviews held with teachers, parents, Standards Officers, lecturers, student teachers and pupils. Some questionnaires and guided questions were used to conduct these interviews. Clarifications from certain respondents were also sought about certain facts using some unguided verbal questions. The researcher followed these verbal interviews with observations on how pupils used languages both at their homes and schools. Lastly, the researcher ended the study collecting assessment results from the class teachers to see the pupils' performance in literacy exercises.

### **1.9.2. Research instruments**

The instruments used to collect data were survey questionnaires, observations, *reading of various documents and introspection*. *Survey questionnaires were self-administered* throughout the research period of which two contained close-ended questions and three open-ended ones. The observation method was used in order to see how teachers, pupils and other people around schools used languages which were found in their societies so that the most commonly used one is identified. And this predominantly spoken language would make the best medium for teaching literacy skills. Lastly, readings from the library assisted the researcher to interpret the gathered data.

### **1.9.3. Pilot study**

The research instruments were tried in two schools each of Lundazi and Katete districts. Some sixty (60) respondents from each district, from the categories mentioned in (1.9.1.) above, were used. Results revealed that all instruments were easy to follow; as such there was no need to change anything in anyone of them.

#### **1.9.4. Data analysis**

Data analysis was done using findings from questionnaires, lesson observations, language use in communities as well as in schools and assessments of pupils' reading and writing skills. The qualitative approach was mostly used to analyse verbal information while the quantitative approach analysed numerical data. Information which was collected from the study was put in identified themes after which interpretations and discussions were made. In order to attain authenticity, some direct quotations from respondents were included in the text. Interpretations from figures and descriptive information were the basis of the conclusion and recommendations of the research.

Data analysis was also done with the help of phonological rules (Chanda, 1994; 1996). These phonological rules justified the fact that once wrongly used, they do disturb people's communication since understanding may be blurred by such errors committed.

#### **1.10. Theoretical framework**

This study was guided by Benjamin Lee Whorf's theory of linguistic relativity that says, "Language moulds habits of both cognition and perception, and different languages point speakers towards different views of reality" (Wade and Tauris, 1993: 302). Benjamin Lee Whorf further explains that humans dissect nature along lines laid down by their native languages where culture, as an entity of language, plays a major role in thinking and understanding of things. In other words, a known language develops cognitive powers which improve learners' understanding of the lessons taught in schools. When pupils' cognitive powers are fully developed using a familiar language, they can be creative; even to create vocabulary (ibid: 303). Benjamin Lee Whorf, who is also supported by Banjo (1967) and Vygotsky (1986), emphasises that, "Languages may, at the very least, influence the acquisition of specific mental skills, by guiding attention in particular directions." On grammar he says that more than single words, sentences affect people how they think. It is vital that pupils make correct sentences in order for them to understand what other people say. Therefore, only the language that pupils can both speak and understand very well facilitates easy and quick learning of lessons.

## 1. 11. Literature review

The question of language of instruction in Zambian schools has often been characterized by heated debates, unfulfilled resolutions, promises, procrastinations, lack of political will and inconsistency (Kashoki, 1990). It is unfortunate that the language policy has been a problem issue in Zambia since independence in 1964. The review discusses what educationists, the general public and psychologists feel should be the best language of initial literacy in Grade One in Zambia, and for this paper in Lundazi rural schools.

The problem of language policy in Zambia is complex because the country is highly multilingual. Simwinga (2005) defines multilingualism as the use of many languages in a given society or country. Discussing the source of language problems in Zambia, Kashoki and Ohannessian (1978: 272) also say, "Zambia is a multilingual country. The number of languages is uncertain but some 73 indigenous groups claim to have their own languages." Due to this language problem, Nkosha (1999: 58-59) gives the dilemma that nations which have too many indigenous languages find themselves in:

Zambia has no national lingual franca although it uses seven (7) regional languages, which are widely understood and used in the regions. These are mainly used in the spoken form and have not been vigorously promoted in education.

The above view is also supported by Fishman (1972), Hakuta and Diaz (1983) and Cummis (1986).

The official regional languages used in schools within specific linguistic zones are Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja and Tonga. The failure by the Zambian leaders to choose a national language made them to use English as a language of instruction even for initial literacy lessons. This choice is enshrined in The Constitution of Zambia which on article 7 (1) stipulates, "The official language of Zambia is the English language" (GRZ: 36). The constitution on article 7(2) further says, "Any language, other than the official language, may be used as a medium of instruction in educational instructions or for legislative, administrative or judicial purposes, as prescribed by an Act of Parliament." Even though the seven official regional languages were included in the school curriculum, the constitution does not enthusiastically promote them in education as the expression 'may be used' which is included in it does not compel anyone to teach or learn these Zambian languages.

As a result of the negative position that the Zambian leaders have taken over the use of vernacular languages in schools, Mwape (2002) laments the fact that official regional languages were not used as languages of literacy until 2001. He says that a widely spoken national language could have made the best medium of literacy and improve communication among the Zambian citizens. Simwinga (2005) also complains that while English and official regional languages are used in schools, other vernacular languages are relegated to only family and intimacy use. He adds that politicians had better look for educational benefits more than other gains in the choosing of media of instruction, especially at primary level. Kashoki (1978) also states that the choice of the official regional languages in Zambia was not linguistic, emotional and educational but rather politically and economically motivated as leaders were more interested in promoting political unity.

Zambia is in some areas denying its children their birth right to learn a mother tongue. Kamanda ([http://www - multilingual-matters.net/le/016/0195/](http://www-multilingual-matters.net/le/016/0195/)) regrets that mother tongue education (MTE) has been impeded by the failure by the Governments to allow the use of vernacular languages in predominantly monolingual schools. He says as a consequence of that, full human rights to mother tongue education are hindered. In his opinion, it is correct that in an era of globalization a society must have access to multilingual and multicultural resources in order to be advantaged in its ability to play an important social and economic role on the world stage. However, access to multilingual and multicultural resources should not be pursued to the extent of trampling on the foundation on which globalisation can thrive. The globalisation concept should only be introduced after pupils have adequately been initiated to vital life skills using the most understandable medium of instruction. He strongly thinks that the challenge for language policy makers is to shape the evolution of national identity in such a way that the rights of all citizens are respected and the cultural, linguistic and economic resources of the nation maximized.

The official regional languages have a negative effect when indiscriminately used even in their designated linguistic zones because they disadvantage some pupils as some of these languages are native to some pupils and not to others. Accordingly, Schroeder (2004) says that where the languages are not native to pupils, many learners

fail to speak or fully understand them. Consequently, these pupils do not understand lessons taught using such media of instructions because they are not known to them. Schroeder is correct when he says that education in rural areas of developing countries that are linguistically diverse is typically of low quality because of the use of second languages. In this case predominantly monolingual pupils are the most affected by this problem. These views are also supported by Symth (2002) and Narivante (1993).

Yule (1985) and O'barr (1960) advise Governments in Africa that language planning is a crucial exercise whereby before choosing a language for educational purposes, the planners must consider how famous the language is in the society that is going to use it, the domains where it will be used and the purposes for which it will be utilized. Pride (1997: 57) emphasizes, "An analysis of educational needs from the language point of view is invaluable for educational planners." Fishman (1968) says that the challenge facing all literacy consultants is to find the fastest and most affordable way of teaching initial literacy skills to the disadvantaged young people in the world.

Fishman stresses that decisions that the language planners choose should not compromise the highest levels of academic quality that only comes from full understanding of lessons. *When putting policies in place, the language planners must have the interests of parents and pupils in order to respect people's cultural values and to increase the reasons for providing education to people. After that they can turn to look at the interests of the country; and this can be done at secondary school level.* Yule (ibid) says there is need for pupils to easily, quickly and clearly understand whatever they learn because they are laying a foundation in literacy. Fishman (1968) strongly feels that in the absence of such a step, the results will be undirected teaching and, hence confusion in the pupils concerned. Yule (ibid) recommends the use of a known language for teaching, explaining that it eases and quickens learning to use a language that children already speak and totally understand.

Mwanakatwe (1974) as well as Ohannesian and Kashoki (1978) say that the Government resists to use vernaculars in education because it strongly feels that not speaking any official regional language is not a serious problem for which it should not be used in education. Secondly, it insists that the choice of these languages was basically done mainly on the grounds of mutual intelligibility. Thirdly, Mwanakatwe (1968) says

that the Zambian Government thinks that linguistic diversity was divisive, particularly where it involved ethnic local languages; hence it would work against national integration and national unity if it were encouraged in schools. The Government had to bring unity in the country by using one common language, in this case, English, which does not belong to any ethnic group in Zambia. The other reason for not including vernacular languages in education is that they did not attract jobs; hence their relevance is unnoticed in academic circles except in communities where they are allowed to operate in order to promote family as well as community communication.

Mwanakatwe (1974) gives yet other reasons why the Zambian Government still resists using mother tongues. The Government thinks children are better trained from English and official regional languages because these are the languages that pupils will often use in future for wider communication both within Zambia and the world over. The Government says it is economical to use few languages to train teachers or procure and write teaching materials than when the languages are many.

Furthermore, Snelson (1974) says the Zambian Government avoids using vernacular languages because they have no alphabet; they neither have standardised orthography nor have they modernised their vocabulary with technological, scientific or mathematical requirements to make them function adequately should they be chosen as media of instruction. Prah (1995:33) disagrees with such people as he says, "We have abundant evidence that any idea can be conveyed in any language. For coining terms familiarity with the idea to be taught is responsible." He explains that modernization and standardization can be done to vernaculars as well once the Government wants to do so.

Despite all the reasons that authorities may advance against the use of vernaculars in education, UNESCO (2003) still blames the governments that wrongly feel that vernaculars are mostly ethnic as this action hinders any country's development in many areas of human endeavour. The World Bank (1995) also condemns teaching pupils in unfamiliar languages because it tends to preserve the inequities and marginalisation of rural learners. In the end these disadvantaged children usually exhibit high levels of attrition by the end of primary school and many have minimal educational success.

While the Zambian Government is unwilling to include vernacular languages in education, its predecessors thought otherwise. Snelson (1974: 132) says that from 1882 missionaries did a lot to promote minority languages in Zambia. He says they used vernaculars in order to quickly and easily "... Christianise and teach people to read and write..." (ibid: 132). He says that besides the four official regional languages (Nyanja, Tonga, Lozi and Bemba), missionaries also wrote on Namwanga, Lenje, Tumbuka, Ila and Lamba and used them in education; hence skills used to be learnt faster and quickly because of using vernacular languages.

The same reasons for using vernaculars were again given by Kelly (1999), Goedhals, etal. (1993), Gurry and Elliot (1981) and Purves (1979). The above views meant that English did not become the medium of literacy in Grade One until pupils knew it. For the sake of full understanding of lessons, Kashoki and Ohannessian (1978: 282 – 189) say the missionaries introduced English to pupils at primary school level, "--- - as soon as the mechanisms of reading and writing in vernacular have been mastered and provided that the teaching of essential subjects in the syllabus is not thereby affected." It is due to these facts that both Kelly (1999) and Mwanakatwe (1974) strongly feel that the success of traditional education in villages was also as a result of using the mother tongue.

Even though the Government and some Zambians refuse to use certain mother tongues in education, these languages have a number of advantages once included. Kashoki and Ohannessian (1978) explain that, besides understanding skills quickly and easily, teaching in vernacular languages would provide hope for the improvement of people's living standards, thereby offering competitive urges to people that are anxious to escape the socio-economic limitations of the lower ranks of the social ladder. And Pride (1995) advises that because initial literacy skills are learnt once, they are better learnt in a known language to secure careful mastery of the skills. In addition, Wendy (2005:1) says that teaching of the first language is one of the reasons for providing education to the young. She urges the governments which do not have national languages as mediums of instruction to, "Provide education in the mother tongue..." (ibid: 1). She stresses that the mother tongue is the only bridge to the introduction of more permanent medium for literacy instruction.

Other scholars give more advantages of using mother tongues in education. Pride (1981:159) says, "Since effective education involves effective communication, the language used must be one that is understood by the pupils." Grosjean (1982) says that the first language encourages learning based on past experience, which unfamiliar languages do not have. Mother tongues make it possible for new knowledge to be built on the old, thereby improving on skills of analysis and interpretation in learners. He says unfamiliar languages do not offer enough understanding of skills, adding that many pupils who learn in unfamiliar languages do badly in their subjects.

In connection with the above views, Garry and Elliot (1940) say that mother tongues do not change the home learning environment once pupils go to school. They also connect the home to school in terms of what is taught. Awoniyi (1982) and Kashoki (1990) add that once learnt in mother tongues, acquired knowledge would be localised thereby making it more useful and meaningful to communities where pupils come from. They add that pupils learn with confidence as security is guaranteed by using a known language. Moreover, Kelly (1999) stresses that Grade One pupils are still very close to their parents and relatives, and as such they should use knowledge learnt in school to interpret things to their people back in their homes. He adds that for pupils to perform well in education, they require full understanding of what is being taught and have articulate expressions both verbally and in writing. Kelly (ibid: 12) says mother tongues assist pupils to learn literacy lessons easily because the learners are "...more eloquent, candid, and precise in them." He emphasises that using their first languages children can easily identify, explain and describe things in their environments and express themselves in all the life needs. These authors say that the kind of thinking that takes place in pupils at their homes should start their early school life in order to facilitate easy and quick understanding of basic skills.

In view of the above revelations, mother tongues can provide positive yields once introduced in education; hence certain world bodies are still interested in promoting them. Kamanda (<http://www-multilingual-matters.net/le/016/0195/>) says that there is renewed interest in former African colonies engineered by UNESCO's model of mother tongue literacy. UNESCO (2003) encourages countries to consider using mother tongues in their pupils' primary education because it provides promising results. It

describes mother tongues as languages that become children's natural instrument of thought; hence they work automatically for expression and understanding. Prah (1995) discourages the use of second languages because they demand linguistic and verbal *aptitude, which lacks in the learners. He adds that the use of the second language reduces reading speed and lowers the level of comprehension of either verbal or written texts* (also Kashoki 1990, Ohannesian and Kashoki, 1978; Awoniyi, 1982). In support of using mother tongues in Grade One Haugen (1964: 87) writes:

Each individual is born into a community whose norms of behaviour tend to shape his language experience. At least in his infancy or childhood that community will determine the conditions for his learning and use of language.

Pride (1981) and Nkosha (1999) emphasize that language assists with the development of personality as children express their feelings, opinions, thoughts and values which are better built using pupils' daily languages.

Governments should not force languages on people as this can have adverse effects. Wendy (2005) says many governments force second language policies on people without realizing that this force can have negative results both in education and society. She cites Singapore where the Government chose bilingual education to facilitate national cohesion, cultural integration and to enable the different communities to communicate with each other, but in the end the opposite happened. After more than three decades of various forms of bilingual policy, the country experienced cultural de-integration. The society structured according to language-based social classes. Commenting on the imposition of languages on people, Romaine (1994) also complains that whereas minority language-speakers are forced to learn majority languages, speakers of such majority languages are not obliged to learn the minority languages. She finds this as dominating over and demeaning the minority language-speakers and their languages, which cannot promote unity in any country.

Prah (1995) discourages the use of foreign languages in early primary school because no society in the world has developed in a sustained way on the basis of borrowed languages. He observes that governments of developing countries from the Pacific region use their indigenous languages for education and development, and they have excelled a great deal. Therefore, pupils can only rediscover their genius in their own native languages. He adds that in the second language children grapple with

understanding of both the language and the contents of the lesson thereby wasting time for gaining valuable skills.

Despite the government's insistence on using official regional languages in all areas, there are many more educationists who do not support their use in Grade One classes. Nkoshla (1999) is of the opinion that second languages are not easy to use because children hesitate to speak them since they fear to make mistakes, which thing does not happen in their mother tongue. He feels this fear affects fluency in speech as well as writing and erodes confidence among the affected pupils to undertake lessons. Grosjean (1982) says learning in the second language is abstract, based on explanations and demonstrations, resulting in bewilderment, disgust and withdrawal among learners who cannot speak or fully understand the medium of instruction. Therefore, the consequence of using a second language is confusion in both teaching and learning.

Furthermore, once children face understanding difficulties during lessons, teachers begin to translate into mothertongues. Phillip and Waugh (1987:7) say, "When a teacher resorts to translation, clarity is sacrificed because each language cuts up the world differently, constructing different meaningful categories and concepts." Haugen (1964) and Lambert (1975) link culture to the understanding of all things that are taught. They explain that pupils fail to understand clearly when they learn using second languages because language is part of culture which is responsible for explaining and understanding of world things. Therefore, meaning is identical with the culture of the community that uses the language. This results from the fact that even explaining of things is cultural specific since doing so needs a systematic kind of thinking which can only come from training. Since children are a product of the community, even their understanding of things follows the training that their communities give them. Due to this close link between culture and language, Benjamin Lee Whorf says, "Unfamiliar languages would inhibit both cognitive and perception abilities in pupils. Different languages point speakers towards different views" (Wade and Tauris, 1993: 303). Therefore, only the first language offers the best thinking and understanding of things. If thinking is restrained by not understanding the language, learning cannot take place.

By 1976 the Zambian Government began to notice poor performance levels in literacy skills in pupils who used English as the medium of instruction and began to

agree that only familiar languages should be used for teaching. The Ministry of Education (MOE, 1977:1) recognized that, "...children learn literacy skills more easily and successfully through their mother tongues and subsequently they are able to transfer these skills quickly and with ease to another language". Therefore, the Government allowed literacy lessons to be taught in familiar languages (MOE, 1976: 3). Nevertheless, the implementation was poor as many schools did not follow the new policy because they continued to teach all subjects in English. By 1992 the problem of low literacy performance worsened and in response the government recommended that teachers should translate from English to local languages should pupils form hazy and indistinct concepts in the foreign language (MOE, 1992: 28). Despite the 1977 and 1992 language policies, pupils continued to do badly in literacy skills in Zambia. After seeing that there was no improvement in the pupils' performance, the Government revisited the language policy in 2001 and stated:

Concern about literacy levels among primary school pupils in Zambia led to the new national language policy according to which initial literacy instruction should begin in a familiar language before the introduction of English in grade two (2) (MOE, 2002: 1).

The new language policy is partly discussed in this report. It is being implemented using the Zambia New Breakthrough To Literacy (ZNBTL) programme. The policy recommends the use of familiar or local languages to teach literacy skills in Grade One in order that pupils could easily and quickly learn initial literacy skills. The Government says the new language policy would "--- help children learn to read and write easily as well as accurately in their local language. It is just another form of their own language" (MOE, 2001: 1). According to the Zambian Government, the seven official regional languages make local or familiar languages in their zones. And it is this view that does not reflect reality as certain official regional languages are less mutually intelligible with mother tongues of certain people, especially in monolingual societies. Therefore, this is the problem that this study wishes to investigate on, namely, the effect of Nyanja in a predominantly Tumbuka-speaking area in Eastern Province of Zambia. The research is important because most rural areas in Zambia are predominantly monolingual; as such they are affected by the indiscriminate use of official regional languages in schools. It strongly wishes to investigate whether or not the mother tongues

can replace official regional languages when teaching initial literacy skills in Grade One. As proof that most pupils that comprise their own mother tongues learn in rural areas, Kashoki and Ohannessian (1978: 304) gave the following revelations about the percentage of 'unilingual' classes in each type of community:

**Table 1.** showing percentage of 'unilingual' classes in each type of community

Type of community	percentages of homogeneous classes
Large towns	1
Medium sized towns	1
Small towns	7
Country schools	90

Table one (1) indicates that 'unilingual' classes in rural areas are not being taught using the language of the majority as such they are disadvantaged (ibid). Furthermore, Kashoki and Ohannessian (ibid, 1978:303) provide more information that most classes in the Eastern Province are unilingual, saying that it has 19(45%) unilingual classes compared to 1(3%) in Lusaka province. The two educationists say that better understanding of degrees of mutual intelligibility between the approved languages on one hand, and those spoken in the areas where they are taught on the other, would have important implications for the teaching of literacy skills in rural areas of Zambia.

### 1.12. Limitations

The results of the study were interpreted within the context of the research sites and the size of the sample. The study was generalised to all Lundazi rural areas because of similar language situations with areas researched on within the same district. Other limitations were lack of cooperation from certain interviewees in general; absenteeism among pupils who were to be closely studied as well as inadequate funds and time to conduct the project.

### 1.13. Ethical considerations during research

The study took into consideration all the possible ethical issues. Anonymity was accorded to participants who requested for it. Participants who refused to take part in the research were neither forced nor persuaded to change their positions and traditional

values of both Tumbuka and Chewa people were respected. The researcher also obtained informed consent from district authorities, village headmen and interviewees prior to the commencement of the research. Lastly, respondents were promised a copy of the final report if they asked for it although no one did so.

#### **1.14. Summary**

Chapter one introduced the research on the impact of Nyanja on predominantly monolingual Tumbuka-speaking pupils in Lundazi rural schools. It also outlined how and why the study was conducted. The following chapter presents research findings, interpretations and a general discussion on the findings.

## **CHAPTER TWO**

### **FINDINGS, INTERPRETATIONS AND THE DISCUSSION**

Chapter one introduced the report on the impact of Nyanja in the learning of initial literacy skills on predominantly Tumbuka-speaking Grade One pupils in Lundazi rural schools. This chapter presents the findings, interpretations and the general discussion from the data which was collected during the study. The report also gives the readers some errors that Tumbuka-speaking pupils used to make whenever they tried to speak Nyanja.

In addition, phonological rules are discussed in the report in order to show causes of some grammatical problems the pupils faced when they used Nyanja. The report is not on phonology and as such the phonological rules will not bear segmental features. However, example (11 a.) has segmental features included in the report in order to show what is meant by them. The other point is that all percentages in the report are converted to the nearest whole for easy understanding of figures.

#### **2.1. The source of history for Chewa, Tumbuka and Nyanja**

The report includes the history of Chewa, Tumbuka and Nyanja languages to show why Chewa and Nyanja are dialects when Nyanja and Tumbuka are not. There were no historical books which were used in the research on the origins of these languages. The data was authentic because live interviews (oral tradition) were utilised as the method of data collection.

##### **2.1.1. Chewa and Nyanja dialects**

Headman Kadelu and Chidongo of Lumezi area in Lundazi District said the Chewa people originated from the Kola region of the Luba-Lunda kingdom in the Democratic Republic of the Congo together with the Kunda, Bemba, Bisa, Senga and Nsenga tribes. They might have had different names while in the Luba Kingdom but acquired the above names from Zambia. The Chewa left the Luba kingdom because of land disputes among other reasons. They migrated through Tanzania to Malawi in Karonga district where they formed the Karonga Kingdom. However, while they were in

Malawi disagreements between Undi and his elder brother, Karonga arose and as a result, Undi, with a large group of followers, migrated to Mozambique where he settled in Tete district. Karonga meanwhile expanded his kingdom from Malawi up to Lundazi district in Zambia.

In Katete, among many Chewa people interviewed, Headmen Zeleguze and Zelekaceka reported that from Mozambique, Undi migrated to Southern Province of Zambia where he left chief Mwanza to rule over the Tonga people. In return Chief Mukuni of the Tonga people in Southern Province gave Undi his sister, Nyanje as a concubine. Undi later made Nyanje the chieftainess of the Nsenga people living in Sinda area of Petauke district. Undi, with his people, migrated further to Western province but due to the infertile land he found in that province, he decided to go eastwards till he reached the Eastern Province once again.

Some of the Chewa people got fed up with these endless movements; others grew too old to keep on walking, therefore, they began to settle among other ethnic groups along the way. In the process many of them intermarried with these strange tribes. This meant that some Chewa people remained behind and lived among the Soli in Chongwe district, and others lived among the Nsenga found in Petauke and Nyimba districts, Ngoni people of Chipata district and also among the Kunda of Mambwe district. The Chewa people, being a dominant ethnic group, eventually affected the languages of these tribes. They began to speak languages which were a mixture of their tribe and Chewa; hence those languages became dialects of the Chewa language. The factors that led to language change were migrations by the Chewa people and intermarriages the tribe did with language groups they met. Currently, the Chewa people are found in Malawi, Mozambique and Zambia. In Zambia they are still found in Katete, Chadiza, Chipata and Lundazi districts.

Many people want to know who the Nyanja-speakers are, whether they make an ethnic group or not. The origin of Nyanja is linked to trade. It began as a pidgin and it seems it has not improved to a creole at all. Respondents explained that it was created along Lake Nyasa (Lake Malawi) by mixing the Chewa language with some vocabulary items from the Yao, Sena, Senga, Kunda, Nsenga and Tumbuka people. This was done purely for communication purposes among fish traders from the mentioned tribes.

Nyanja and Chewa use the same morphology and syntax with few differences in vocabulary and pronunciation. The level of mutual intelligibility between Nyanja and languages that made it depended on the amount of vocabulary a language contributed to Chewa at the time it was being made. Tumbuka contributed very few words; as a result, there is hardly any mutual intelligibility between it and Nyanja or Chewa.

Respondents in Katete refused that Nyanja had any ethnic group since the two are the same language. Headman Zeleguze said, "*Nyanja ndi CiChewa comwe. Sitingati awa ndi a Nyanja iai, koma tingakambe kuti awa ndi a Chewa cifukwa mutundu wa a Chewa uliko; osati mutundu wa a Nyanja*" (Nyanja is just Chewa. We cannot call any group of people as the Nyanja at all. People who speak Nyanja do speak Chewa at the same time. Nyanja has no ethnic group, but Chewa has). Therefore, there is no Nyanja language in Zambia, Malawi or Mozambique since it (Nyanja) is just another way of speaking the Chewa language. Therefore, anyone who speaks Nyanja is speaking a variety of Chewa language.

### **2.1.2. The Tumbuka and Chewa-speaking people of Lundazi District**

Special informants in Katete and Lundazi districts were not very sure about the origin of the Tumbuka people. However, they were sure that the Tumbuka did not come from the Luba kingdom. It was strongly suspected that the Tumbuka and the Tonga people that currently live in the Southern Province of Zambia came from Cameroon. However, Headmen Kadalu and Chidongo of Lumezi area in Lundazi said that Tumbuka people came from South Africa, running away from Mfekane wars of Shaka. This mix-up of facts is as a result of the Tumbuka people passing through the southern part of the African continent. They travelled northwards and settled in the Southern end of Tanzania, North and Northwest of Malawi and around Lundazi district in Zambia. The Tumbuka people seem to have come from the North, and not South. However, the fact that they did not come from the Luba kingdom, the Tumbuka and the Chewa/Nyanja are not fully mutually intelligible.

Many people wonder why the Chewa language is not spoken in most parts of Lundazi district and yet the Chewa and Tumbuka people live together. Long ago, the Chewa people from Karonga kingdom invaded the Tumbuka people of Lundazi district.

But since the Tumbuka and the Chewa had the Ngoni as their common enemy, they decided to live together in order to form a formidable group to fight their enemy. In the process the Chewa began to lose their language because firstly, they were out numbered by the Tumbuka and, therefore, they spoke the language of the majority. The second reason was that they married a lot of Tumbuka women. These intermarriages meant that the children that were born spoke Tumbuka language and not Chewa.

The unity between the Chewa and Tumbuka people in Lundazi brought about three groups of Chewa people. First, the Chewa people of Mwase Mphangwe and Chikomeni chiefdoms who have maintained the Chewa language because they out numbered the Tumbuka people in their area and intermarried less with them. Nevertheless, these Chewa people do speak and understand the Tumbuka language as well. Second, there is a Chewa group of people which is found in Mwase Lundazi chiefdom. This Chewa group has lost its linguistic identity because it totally speaks Tumbuka language although it has maintained its ethnic name. The last group is made of Chewa people who live in Zumwanda, Kazembe, Magodi, Phika Malaza and Kapichira chiefdoms. These people have lost both their linguistic and ethnic identity as they are now called Tumbuka people. Lumezi area, where the research was conducted from is found in Zumwanda, a predominantly Tumbuka speaking area.

## **2.2 . Dialectology**

In order to investigate further the above findings on the history of the concerned languages, the researcher interviewed other people on the question of dialectology. The findings will further clarify whether or not Nyanja and Tumbuka are dialects of the same language. However, they may not be dialects, but if they are mutually intelligible, then Nyanja can be used as the language of instruction even in Lundazi rural schools.

### **2.2.1. Dialectology between Nyanja and Chewa**

The dialectology of Chewa and Nyanja explains why Chewa-speaking pupils used to find it easy to understand Nyanja when it was used to teach initial literacy skills. According to Fowler (1974: 217) a dialect is, “Any enclosed group of people,

communicating predominantly among themselves and little with members of other groups, develops a characteristic style of language, often with profoundly distinctive vocabulary, phonology and syntax.”

Languages differ a lot in vocabulary, pronunciation, morphology and cultural senses syntax while dialects have a lot of similarities in vocabulary, a few differences in morphology but they often vary more in pronunciations. Basically, people from two dialects understand each other when every one of them speaks in his/her own variety (Holmes, 1992). One lecturer quoted Fowler (1974) who says that one’s own dialect is felt to embody qualities of warmth, homeliness, spontaneity, sincerity, and fineness of sentiment while the competing dialect expresses coldness, brutalism, dullness, superficiality or shyness. A dialect may be felt as a symbol of cultural identity among its members. These views about dialects are also supported by Bright (1992), Asher and Simpson (1994), Fowler (1974 and Gregory and Carvall (1978).

The researcher wanted to find out if Nyanja and Chewa were dialects. He interviewed parents, teachers, Standards Officers, lecturers and student teachers. Findings were that most words between the Chewa and Nyanja were the same except for very few. These mostly came from other languages at the time Nyanja was being made. However, some of them have either been borrowed from other languages or they were just made by Nyanja speakers themselves. The respondents in both Katete and Lundazi sites confirmed that Nyanja and Chewa were dialects. The findings under (1.a and b) below show examples of some words and morphological differences that exist between Nyanja and Chewa as spoken in different places:

#### 1. a. Vocabulary differences

Informants said few words differed between Nyanja and Chewa. Some of them were exemplified as indicated below:

Nyanja	Chewa	English
mpenya dzuwa	sendema	‘sunflower’
bwera	fika	‘come/arrive’
mphaka	cona	‘cat’
mtedza	shaŵa	‘groundnuts’
menya	panda	‘beat’

## b. Morphological differences

The informants gave few differences in morphology. Some of them were:

Nyanja	Chewa from	English
-na-	-na- (Katete) -da-(Chadiza/ Lundazi)	'past tense'
-dzu-	-dzu- (Katete) -ju- (Lundazi)	'yesterday'
-dza-	-ja- (Lundazi)	'before yesterday'
tso-	tso- (Katete) ncho- (Lundazi)	'now'

The few vocabulary and morphological differences found in the two dialects prove the fact that Nyanja and Chewa belong to the same language. Asked why their pupils understood everything when they taught in Nyanja, teachers said that Chewa speakers understood Nyanja very well because the two were just varieties of the same language.

### 2.2.2. Dialectology of Tumbuka and Nyanja

The topic on the dialectology between Nyanja and Tumbuka aims at explaining why there is limited mutual intelligibility between Tumbuka and Nyanja which in turn disturbs the learning of initial literacy skills among Tumbuka-speaking pupils. The findings on the dialectology between the two languages are indicated in table 2 below. See appendix 4 as well.

As table two (2) shows, one hundred and eighty six (186) respondents from Katete and Lundazi answered the questionnaire on dialectology of Nyanja and Tumbuka, out of which 177(95%) said that Nyanja and Tumbuka were not dialects. However, they confirmed that Nyanja and Chewa were dialects of each other. Headman Zeleguze in Katete district said, "*Ndise akubuluwa pamodzi ndi a Nsenga ndi a Kunda. Tsopano timaphatikidzako ndi a Ngoni amene anacoka ku Sausi Afilika*" (We the Chewa, Nsenga and Kunda came from Luba kingdom and now the Ngoni from South Africa have joined the group of dialects). Nyanja dialects include Chewa, Nsenga, Kunda, Chikunda and Ngoni while Tumbuka has Senga, Siska, Nyika, Kamanga, Wenga, Lambya, Wandya, Yombe and Fungwe as its dialects (adapted from: Tribal and Linguistic Map of Zambia and M.O.E. 2001).

**Table 2: Showing whether Tumbuka and Nyanja are dialects by teachers, Standards Officers, Head teachers, lecturers, student teachers and parents**

Respondents	District	Out of	Score		
			Yes	No	Unanswered
Lecturers	Lundazi	3	0 (0%)	3 (100%)	0(0%)
	Katete	3	0(0%)	3 (100%)	0(0%)
Standards Officers	Lundazi	2	1(50%)	1(50%)	0(0%)
	Katete	2	2(100%)	0 (0%)	0(0%)
Student Teachers	Lundazi	16	1(6%)	14 (88%)	1(6%)
	Katete	16	0(0%)	16 (100)	0(0%)
Teachers	Lundazi	21	2 (10%)	18 (86%)	1(5%)
	Katete	21	6 (29%)	13 (63%)	2 (10%)
Parents	Lundazi	51	2(4%)	49(96%)	0(0%)
	Katete	51	1(2%)	50(98%)	0(0%)
<b>Total</b>		<b>186(100%)</b>	<b>15(8%)</b>	<b>177(95%)</b>	<b>4(2%)</b>

Guthrie's classification of languages also shows that Tumbuka and Nyanja are not dialects. Tumbuka is classified as the first language of group 2 from zone N (N21), but Nyanja as dialect a of language 1 (Chewa) in group 3 of zone N (N31a) (Chanda, 1974). The Zones showed geographical areas where languages were found, while groups indicated whether or not languages had the same features so much that they can be dialects of one another. The difference between groups 2 and 3 indicates that Nyanja and Tumbuka are not dialects but two different languages. Therefore, Tumbuka and Nyanja are not dialects since they belong to different language groups although living in the zone. There is less mutual intelligibility between the two languages because they are not dialects.

Respondents wondered why the Government considered Tumbuka a minority language when it was widely spoken in Lundazi, some parts of Isoka, Muyombe and Chama districts. They said it is also spoken in some parts of countries such as Tanzania and Malawi. In fact Malawi has introduced Tumbuka as a medium of teaching initial

literacy at primary school level because Chewa, the majority language which was earlier used in education, did not help pupils to acquire literacy skills quickly and easily.

A majority language is deliberately chosen and promoted by the Government to be used in public offices, courts plus schools. According to the prestige theory, Tumbuka is a minority language that should not dominate over Nyanja (Hudson, 1980). However, Tumbuka is reported to be dominant in Lundazi district as Nyanja is not yet localized in villages despite the Government promoting it in schools since 1965. Therefore, the prestige theory, as propagated in sociolinguistics by Hudson (ibid), has not yet affected Tumbuka-Nyanja situation in Lundazi district because of events that took place at the time Chewa people began to live with Tumbuka people (refer to 2.1.2 above).

### **2.2.3. Mutual intelligibility between Nyanja and Tumbuka**

In order to collect data on mutual intelligibility, two questionnaires were used; one for teachers, Head Teachers, Standards Officers, student teachers, lecturers and parents and the other for pupils.

#### **2.2.3.1. Nyanja speaking and understanding in research sites**

This is a report on the levels of understanding of Nyanja among pupils in the schools researched on.

##### **(I). Responses from teachers, Standards Officers, Head Teachers, lecturers, teachers and parents (See appendix 7).**

87 (94%) respondents stated that pupils in Lundazi rural schools did not understand Nyanja very well because they had problems in interpreting meanings of its words and sentences. On the other hand, respondents in Katete reported that 92 (99%) pupils had no problems in understanding it. Therefore, vocabulary and sentences were responsible for limited mutual intelligibility among pupils in Lundazi rural schools because it was observed that pupils who had difficulties in understanding words also had hardships in making and understanding Nyanja sentences (See 2.8.2 for more information on vocabulary differences and 2.10 for sentences).

## **(II). Responses from pupils on mutual intelligibility tests**

Mutual intelligibility tests were given to pupils in both districts in order to find out if they knew Nyanja. The tests used to collect required data were (i) plurals in order to examine knowledge in noun classes, (ii) meanings of a list of words, and (iii) sentence making from four general questions (See appendix 5).

In Katete all pupils gave correct answers to meanings of words, noun classes and sentence making. The pronunciation of words was correct and sentences fluent and coherent. Pupils in Katete said they spoke Chewa and that was why they answered correctly all the given questions.

Quite the reverse, in Lundazi out of the ten (10) pupils who claimed to speak and understand Nyanja more than half of them got nothing in the exercise on meanings of words, three quarters of them gave wrong plurals and no one made grammatically correct Nyanja sentences. It was worse with Tumbuka-speaking pupils as almost all of them did not even alter a single word. Almost all of them found it hard even to understand Nyanja questions (See appendix 5). However, when asked the same questions in Tumbuka, almost all pupils gave correct answers in all exercises.

### **2.3. Patterns of language use**

This section looks at the use of languages in Lundazi and Katete research sites in order to identify familiar languages in all of them. It covers the topic in two sections, namely, language and society and domain of language use.

#### **2.3.1. Language and society**

The respondents were given the questionnaire with sections B and C. All questions investigated whether or not Nyanja was commonly used in their schools and communities. This had a representation of ninety-three (93) respondents from each district (See appendix 4).

(I). Summary findings for section (b) on how pupils use the two languages

Table 3: Showing responses on how pupils use Nyanja and Tumbuka for section B.

District	QUESTIONS																	
	1			2			4			5			6			7		
	Y	N	U	Y	N	U	Y	N	U	Y	N	U	Y	N	U	Y	N	U
Katete	93	0	0	92	1	0	48	17	28	22	59	12	28	33	32	28	38	27
	100%	0	0	99	1	0	52	18	30	24	63	13	3	36	34	30	41	29
Lundazi	2	90	1	5	87	1	86	4	3	73	10	10	68	6	19	74	11	8
	2%	97	1	5	94	1	93	4	3	79	11	11	73	7	20	80	12	9

Key: i. % stands for a column of percentage.

ii. Y \_\_\_ Yes, N \_\_\_ No and U \_\_\_ Unanswered (The symbols Y, N and U have the

same meanings in the whole report).

In Katete all the 93 (100%) respondents agreed that it was Nyanja that was commonly spoken in the schools and communities and 92 (99%) of them said that pupils understood it very well. In contrast, Lundazi had 90 (97%) respondents who said that Nyanja was not commonly spoken in schools and villages and 87(94%) of them said that pupils did not even understand the language. Languages such as English, Nsenga, Senga, Kunda and Ngoni were rarely spoken in their villages. It was established that Tumbuka was commonly spoken in Lundazi rural areas. Therefore, it was a local language.

86 (93%) respondents in Lundazi and 48 (52%) in Katete said that missionaries wrote on Tumbuka before independence. 73 (79%) respondents reported that Tumbuka was used as a medium of instruction in Lundazi schools. 68 (73%) respondents in Lundazi stated that the use of Tumbuka as a medium of instruction helped pupils to understand lessons easily and quickly. Since results were good when Tumbuka was used as a medium of instruction, 74 (80%) respondents in Lundazi and 28 (30%) from Katete disliked the Government's decision to replace it with Nyanja, saying the decision was politically motivated. Among the people who supported the use of Tumbuka at lower

primary level was Mrs. Mtonga, a special informant from Lumezi area. She said that missionaries began to teach in Tumbuka so that pupils could learn how to read and write properly, quickly and easily.

## **(II). Findings from pupils on Language use**

220 pupils from both districts answered the questionnaire on language use (refer to appendix 6 for questions). It was found that in Lundazi 105 (96%) pupils spoke Tumbuka both at home and school while in Katete all pupils (100%) used Chewa. 100 (91%) pupils in Katete, and at times even teachers, failed to distinguish between Chewa and Nyanja dialects. Some of them claimed that they used Chewa both in class and at home when in the actual fact it was Nyanja that teachers used in class. The failure by some teachers and pupils to know which language was used in class indicated how close the two dialects were. As for the Lundazi situation, the findings prove that pupils used an unfamiliar language to learn initial literacy skills. The concept 'familiar' in this case should be looked at as a known language. A language can only be known by someone if that person is able to speak it very well and can do a lot of things with it.

## **(III). Findings for section C on the use of mother tongues in education**

This section presents views on the use of mother tongues as a medium of instruction in literacy lessons. The findings were that 182 (98%) respondents in both districts said that it was in the mother tongue that people first formulated concepts and expressed themselves clearly. 181(97%) of them reported that a mother tongue moulds children's early concepts; hence making their understanding easier and deeper. 183 (98%) respondents in both districts stated that acquiring the first language is part of the process children use to absorb their people's culture. 175 (94%) of them explained that children found it hard to grasp new concepts alien to their culture; thereby making it difficult for them to understand lessons which were taught using unfamiliar languages. 162 (87%) respondents from both districts said that it was hard to express ideas formulated in one language in modes of another. 170 (91%) respondents said that pupils struggled to translate what they learnt in a mother tongue to a second language if an unfamiliar language was used, thereby wasting time for the targeted skills. 180 (97%) respondents said that learning in mother tongue lessened the break between home and

school and 177 (75%) of them said that it softens the shock children go through from home to school life.

177 (75%) respondents from both districts said that if pupils learnt in their mother tongues their parents would be able help them with homework. As to whether schools had qualified teachers to teach pupils initial literacy skills using their mother tongues, 139 (75%) respondents from both districts were positive about that situation. Finally, 177 (95%) respondents in both districts recommended that a mother tongue should be the language of literacy for four years in order to assist pupils to settle quickly in school life. The four years would be enough time to enable pupils to have deep understanding of the background concepts in all subjects.

Even though many parents preferred their children to learn in English for prestige and economic gain, they were very sceptical if the same practice should be extended in initial literacy skills. In villages illiterate parents, who were the majority, wanted mother tongues to be taught so that children should help them to write and read letters. These findings so far seem to indicate that mother tongues are favoured to be languages of instruction in both districts.

### **2.3.2. Language and domain**

Some twenty (20) respondents per district answered the questionnaire on Language and domain. The aim of this investigation was to find the domains where Nyanja is commonly used in order to ascertain its familiarity in Lundazi and Katete rural schools. The rationale was that a language that is used in most of the domains makes the most suitable medium of instruction in that area. The composition of respondents for each research site was two teachers, four pupils and four parents.

#### **(I), Lundazi findings**

The following table presents findings from twenty respondents in Lundazi district which show how languages are used in twenty domains.

**Table 4: Showing how languages are used in Lundazi research sites:**

LANGUAGES USED													
Nyanja		Tumbuka		English		Ngoni		Nsenga		Kunda		Senga	
Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
2	18	20	0	1	19	0	20	0	20	0	20	0	20
10%	90%	100%	0%	5%	95%	0%	100%	0%	100%	0%	100%	0%	100%

In Lundazi 18(90%) respondents recorded that Nyanja was not used in their communities, with 20(100%) indicating that they liked using Tumbuka in all domains. In Lundazi rural areas these findings indicated that Nyanja, with 1(5%), was not widely used in official places like Government offices, post offices, schools, markets, bus stations, public meetings, shops and hospitals. Other languages like Nsenga, Senga, Ngoni and Kunda were not commonly used in this district. Where Tumbuka people and Nsenga, Ngoni, Chewa and Kunda tried to communicate using their languages, there was lack of full communication between Tumbuka and the other languages, but the rest understood each other. This indicated that Tumbuka and the other languages were not dialects. However, the rest were dialects of each other. It was further proved that Tumbuka and Senga had a high level of mutual understanding; hence they were dialects.

#### (II). Katete findings

**Table 5: Showing how languages are used in Katete research sites:**

LANGUAGES USED													
Nyanja		Tumbuka		English		Ngoni		Nsenga		Kunda		Senga	
Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
20	0	0	20	2	18	1	19	0	20	0	20	0	20
100%	0%	0%	100%	10%	90%	5%	95%	0%	100%	0%	100%	0%	100%

NB: (See appendix 9 for both tables 5 and 6).

Nyanja was commonly used in Katete with an average use of 20 (100%). The other languages like Tumbuka, Nsenga, Senga, English and Kunda were not commonly used in rural areas. These language groups were able to understand each other even when each of them used their own mother tongues. The overall findings on language and

domain in both districts show that while Nyanja is commonly spoken in Katete rural schools, the situation is not the same in Lundazi rural schools where Tumbuka is the favourite medium of communication.

#### **2.4. Problems teachers faced when teaching using Nyanja in Lundazi rural schools**

In Lundazi research sites teachers confessed that it was not easy for them to teach initial literacy lessons using Nyanja because of broken down communication between themselves and learners. This was caused by pupils' failure to speak and fully understand Nyanja which was the medium of instruction. One ZNBTL teacher at Sikatengwa School in Lundazi explained why pupils did badly whenever Nyanja was used to teach initial literacy skills:

Each time a person thinks and communicates, s/he uses language. If pupils have to answer questions, read or write any sentences at all, they must speak the language of instruction. Our pupils do not understand Nyanja; they cannot even speak it, how do we expect them to use it in education?

Teachers pointed out that the Literacy skills were strange and very complicated to pupils and were better first learnt from sounds which they were already used to. The pupils would feel motivated to read and write sounds, syllables, words and sentences which they already know from their homes. In this way, apart from encouraging them to learn easily, the mother tongue would assist pupils to think divergently and become creative readers and writers.

Teachers and lecturers reported that it was not easy to teach Tumbuka-speaking children any new skills in Nyanja. The learners had problems with its grammar, pronunciation and vocabulary. They complained that they repeated the same lessons several times in order to make pupils understand targeted skills. These repetitions delayed teaching the literacy skills and lessons in other subjects, too; hence pupils learnt little by the end of Grade One. In Lundazi teachers further lamented that pupils failed to read and speak Nyanja; therefore, many pupils became tensed up and defensive when their friends laughed at them each time mistakes were made. In order to avoid this harsh experience, most pupils memorised sounds, letters, words and sentences. Memorisation is not a sign that learning has taken place. In any case, even though memorisation was also found in Katete, it was more prevalent in Lundazi.

Finally, since memorisation is not a positive sign that learning is taking place, most pupils in Lundazi rural schools did not learn much in literacy lessons as long as Nyanja remained the medium of instruction. For this reason, Tumbuka-speaking pupils did not benefit much when Nyanja was used to teach initial literacy skills in Lundazi rural schools.

## 2.5. Translation

Some people restrict translation to a written text and interpretation to the spoken one. But for this report, translation is defined as writing or saying a written text from one language into another. This report is on translation that might have taken place during initial literacy lessons in both Katete and Lundazi districts. There were fifty-five (55) pupils from each school that took part in the interview to get the findings recorded in the table below.

**Table 6** showing findings on translation to help pupils understand lessons.

District	Y	N	U	Total
Lundazi	110(100%)	0(0%)	0(0%)	110 pupils
Katete	0(0%)	110(100%)	0(0%)	110 pupils

In Katete 110 (100%) pupils reported that teachers did not translate any words or sentences for them. Nonetheless, the researcher observed that teachers translated from English to Nyanja. The fact that translation from Nyanja to Chewa was not done in Katete, it proves that pupils understood the language of instruction.

On the other hand, 110 (100%) pupils in Lundazi confessed that when teaching, their teachers translated from Nyanja into Tumbuka. In fact, teachers taught all subjects in Tumbuka, and they did so more often than teachers translated for them. When teachers were asked why initial literacy lessons were always handled in Tumbuka instead of Nyanja, they answered:

Pupils do not understand lessons when taught in Nyanja. We teach in Tumbuka to assist pupils to learn something from the lessons we teach. This is not as helpful as one would want, but it is the most reasonable and effective alternative at the moment. Even though it is illegal to do so, teaching literacy lessons in Tumbuka brings progress in teaching and learning.

Tumbuka-speaking pupils admitted that they understood lessons clearly when they were handled in Tumbuka. In Lundazi translation was done twice, from Nyanja to Tumbuka and from English to Tumbuka. There were two strange languages that were introduced to Grade One pupils which confused them.

Teachers in both districts were asked for advantages and disadvantages of translation. On advantages, teachers in Lundazi said that translation from Nyanja to Tumbuka somehow helped pupils to learn initial literacy skills where Nyanja became incomprehensible. Secondly, at least it created a home environment and eased tension in pupils' minds which in turn enabled them to get used to teachers much faster than they would do if Nyanja was used. Lastly, it helped teachers not only to emphasise major points in their lessons, but also facilitated the process of teaching from known to unknown. Therefore, in Lundazi district translation helped children to participate in the discussions of the lessons.

However, translation had a number of disadvantages in Lundazi. Learning was delayed because teachers had to repeat themselves before pupils could understand a single concept or skill. This made teachers teach less literacy lessons and yet a lot of time was spent on it. The other disadvantage was that translation made Grade One pupils to work with two languages at the same time, but Grade One pupils failed to correlate meanings in two languages. Translation bewildered Tumbuka-speaking pupils and this state of affairs is not conducive for learning anything at all.

Apart from the above stated disadvantages, teachers began to teach Nyanja simultaneously with literacy skills, which Grade One pupils failed to cope with. Translation did not also help in the cognitive development of pupils because they found it very difficult to think using a language they did not know. The other problem was that children mastered neither Tumbuka nor Nyanja because teachers did not concentrate on teaching either of them. In addition, translation lacked precision in meanings of words and sentences because no two languages have exact equivalents due to differences in their environment and culture. Translation reduced understanding of concepts. Therefore, mother tongues are the only suitable languages teachers can use when pupils do not know the medium of instruction.

One teacher in Lundazi quoted Orton (1975) and Yorke (1999) who say that translation is disadvantageous since it is detrimental to the training of good oral comprehension and also the skill of anticipation. They said pupils who met genuine foreigners for the first time cannot have every new word translated for them by a teacher. As a matter of fact, the teacher may not be always present to translate whatever pupils meet. They explained that not having developed a sense of anticipation, pupils might find it much harder to understand what is said when unguided by somebody. In addition, translation kills the spirit of self-reliance and hard work in learners since they always had a teacher to think for them during lessons.

In a nutshell, the above findings prove that translation does not help pupils to learn initial literacy skills easily and quickly in Lundazi rural schools.

## **2.6. Pupils' preferred language of instruction in research sites**

This report presents views of one hundred and ten (110) pupils from each district on what they felt should be the medium of instruction during initial literacy lessons in Katete and Lundazi rural areas. The interest of this topic is the pupils' understanding of lessons in class, and nothing else. That is why the choice of the language of instruction is based on pupils' educational benefits. It is well known that Government leaders would be talking about economic constraints to introduce certain languages in education, or the importance of promoting national or provincial unity, or indeed the lack suitable vocabulary in Zambian languages to learn certain subjects. All these were put aside because it is deep understanding of lessons that teachers are worried of and not money or politics. The worry is 'which language can make pupils learn foundation skills easily and quickly'? It is believed that political and economic factors can be looked at after the language policy has been corrected. There is no problem without solutions. Therefore, economic constraints can also find answers.

### 2.6.1. Findings on preferred languages

The following were findings on the preferred languages in all research sites.

**Table 7: Showing pupils' responses on preferred language.**

Question	Katete			Lundazi		
	Y	N	U	Y	N	U
3	109(99%)	0(0%)	1(1%)	0(0%)	110(100%)	0(0%)
4	0(0%)	108(98%)	2(2%)	110(100%)	0(0%)	0(0%)
5	7(7%)	103(94%)	0(0%)	102(93%)	8(7%)	0(0%)
6	105(96%)	5(5%)	0(0%)	5(5%)	105(96%)	0(0%)
8	102(93%)	8(8%)	0(0%)	3(3%)	107(97%)	0(0%)
10	6(6%)	104(96%)	0(0%)	107(97%)	3(3%)	0(0%)

In Katete 109 (99%) Grade One pupils wanted to continue learning initial literacy lessons in Nyanja and 102 (93%) of them chose it to be the medium of instruction for other subjects as well. Parents in Katete also addepted that their children should learn in Nyanja because it was as good as using Chewa which was their mother tongue. They said, “*Ndicakwao, ndimukhalidwe wao, ndi mwambo wao*” (It is their language, it is their way of life, and it is their culture). However, if they were to make an independent decision, parents preferred Chewa to Nyanja as the language of literacy throughout primary school because that was the original Chewa language. In agreement with Lambert (1975) concerning the understanding of concepts in the first language, many teachers in Katete said that pupils found it easier to understand concepts when taught in Nyanja than they did in English. The foreign language possesses totally strange vocabulary, syntax and pronunciation from that of Zambian languages.

In contrast, 110 (100%) pupils in Lundazi wanted to learn the literacy skills in Tumbuka. 105 (96%) of them said they chose to learn in Tumbuka because they could not speak Nyanja. Parents also wanted their children to learn all subjects in Tumbuka until they were able to speak Nyanja. The Head Teacher of Sikatengwa Basic School rebuked the education system that did not use vernacular languages, “Education that does not include one’s own language is useless to people in the village.” He further refused to replace Tumbuka with another language, “*Palije, nase tikupenja cakwithu.*”

*Wusange iwo wangatipa ChiNyanja, cifukwa\_uli wangaleska cakwithu?"* (We cannot replace Tumbuka because we also want to learn using our mother tongue. If they can make us learn in Nyanja, why stop us from learning our mother tongue?). The Head Teacher did not want people in Lundazi to lose their ethnic and linguistic identity by learning other Zambian languages.

People may wonder why Nyanja was not the best medium of instruction in Lundazi rural schools when the Government had recommended and has been promoting it since 1965. Respondents gave many reasons, but prominent among them were that, first; it was not the language of the immediate environment to pupils. Secondly, Tumbuka parents feared that their children would lose their true Tumbuka identity if they learnt Nyanja or any other Zambian language from a tender age. They were afraid that their children would eventually distance themselves from them, as they went further in education. The third reason was that Tumbuka-speaking children might later begin to feel shy to speak Tumbuka language in public.

It has been noticed that it is languages that are learnt in class that are in turn proudly spoken in public. If pupils did not associate themselves with Tumbuka in with it schools, how would they see its value? Nowadays it is only what is learnt in school that makes sense. People no longer educate their children using traditional educators; school has taken over this responsibility. School must therefore include what home can offer. One topic in the localised curriculum of our pupils must be their indigenous language. And the best time to give this kind of education is at school and in the first four years of education when pupils begin to learn basic skills. It is common practice that languages which are promoted in institutions of learning are often also used in public. The parents added that inferiority complex against Tumbuka would in the end build hate for the language as well as its speakers. They said that their own children would develop a tendency to underrate them because they did not speak the majority language.

Back in class teachers reported that Nyanja failed to encourage pupils to think creatively in both writing and speaking. Furthermore, learning in Nyanja caused pupils in Lundazi to accumulate less vocabulary, sentence patterns and grammatical rules in Nyanja itself, thereby restricting pupils' chances to ably express themselves in future even in other languages. Lastly, the education given to pupils in Nyanja was tailored for

the zones where the official regional language was used and not the local environment where pupils came from (Matchet, 2002; Pretorius, 2002).

The Head of Sikatengwa Basic was supported by Mrs. Mtonga, a parent from Luasila Basic School catchment area, who emphasized that education must always include pupils' culture, "*Sukulu yambula mudawuko winu ni sukulu ŋo*" (Education that does not include one's culture is not correct education for us). Mrs. Mtonga added, "*Ŵana ŵakumanya ChiNyanja yayi, sono ŵangasambila uli? Kunyumba nako ŵakusambilila kuŵelenga caa.*" (Pupils do not know Nyanja. How do they learn using the language they do not know as if they learn how to read at their homes?). The views of Mrs. Mtonga do support those of Desmond (2004) and Butler (1987) who say that pupils who begin to learn literacy skills at their homes do better than those that start to learn them when they start school.

Standards Officers did not also encourage Grade One pupils to change languages when they go to school. They said that a new language demanded one to understand its words, sentences and grammatical rules without which understanding of lessons is impaired. They agreed with Banjo (1967) who said that for children to learn initial literacy skills easily and quickly, they required sufficient linguistic competence in the medium of instruction, which lacked in Tumbuka pupils. This meant, to some extent, that where linguistic competence skills were faulty, literacy skills would also be faulty. Standards Officers said that school grounds made enough change to scare away pupils from attending lessons, therefore, language should be friendly to learners in order to entice them to come to school. With the addition of the new language, schools looked hostile and alien to pupils as they could not understand what was being spoken so that they could be part of any discussions in class; they were shattered, nervous, lost, home sick and hateful. Teachers supported educationists who said that a truly familiar language would help either cushion or remove some of these feelings (Brenghelman, 1970; Parry, 1999; Oyetunji, 1999; Akintayo, 1999).

Parents and teachers in Lundazi rural areas said that Grade One pupils can learn Nyanja if the language was taught at a separate time as a subject. According to Lynn and Wilson (1992), up to the age of six or seven children can easily learn second languages provided that those languages are commonly used in their immediate environments.

However, at Grade One it was not appropriate time for pupils in Lundazi to learn Nyanja because firstly, it was not known yet and secondly, it was time for pupils to learn initial literacy skills and not a new language. Teachers said nobody can learn anything using a language s/he cannot understand because to understand anything learners require to interpret the medium of instruction.

## 2.7. Literacy levels in research sites

This report presents results on literacy performance levels in Lundazi and Katete research sites. Three exercises were recorded, namely, language group performance, writing performance and general literacy skills. There were fifty-five (55) pupils in the writing performance and general literacy skills exercises (where both reading and writing were tested) and twenty-two (22) in the language group performance test. Nsenga, Senga, Kunda and Ngoni pupils in all schools were not included in the exercises because they were not the centre of focus for this study. Results were recorded as good, fair or bad, as indicated in tables 9, 10 and 11 below.

### 2.7.1. Writing performance from exercise books

The following were results on writing skills from fifty-five (55) pupils in each research site:

**Table 8.** Showing writing skills from exercise books of fifty-five pupils per school.

District	PERFORMANCE			
	School	Good	Fair	Bad
Katete	Kanjeza	7(13%)	20(36%)	28(51%)
	Undi	11(20%)	23(42%)	21(38%)
<b>Total</b>		18(16%)	43(39%)	49(45%)
Lundazi	Luasila	2(4%)	16(29%)	37(67%)
	Sikatengwa	5((9%)	19(35%)	31(56%)
<b>Total</b>		7(6%)	35(32%)	68(62%)

The number of pupils that got bad results in writing was higher in Lundazi with 68 (62%) than in Katete which had only 49 (45%). The number of pupils who got fair results in Katete was still higher at 43 (39%) while Lundazi had 35 (32%). The number of pupils that got good results was lower in Lundazi with 7 (6%) while Katete had 18 (16%). Therefore, the writing performance in Lundazi was lower than in Katete. However, the writing performance was not very bad even in Lundazi when we compare the fair results from the two districts standing at 43 (39%) in Katete and 35 (32%) for Lundazi.

### 2.7.2. Language group performance

The Nyanja and Tumbuka-speaking groups were referred to as the language groups. In Katete the Tumbuka-speaking group was investigated, assuming that the Chewa-speakers could do well since they knew Nyanja. In Lundazi Nyanja-speakers were targeted, assuming that Tumbuka-speakers could not do well since they did not understand Nyanja. Nyanja-speakers in Lundazi were expected to do better than Tumbuka-speakers while in Katete Tumbuka-speakers were expected to do badly since they were assumed not to know Nyanja. In each district twenty-two (22) pupils from each language group were investigated. Six words were used which pupils read and later wrote in their exercise books.

**Table 9:** Showing language group performance from either Nyanja or Tumbuka.

District	PERFORMANCE			
	School	Good	Fair	Bad
Katete	Kanjeza 8 Tumbuka pupils	1(12%)	2(25%)	5(63%)
	Undi 14 Tumbuka pupils	2(14%)	6(43%)	6(43%)
<b>Grand Total</b>	<b>22 Tumbuka pupils</b>	<b>3(14%)</b>	<b>8(36%)</b>	<b>11(50%)</b>
Lundazi	Luasila 13 Nyanja pupils	0(0%)	2(15%)	11(85%)

	<b>Sikatengwa</b>			
	<b>9 Nyanja pupils</b>	<b>1(%)</b>	<b>3(33%)</b>	<b>5(56%)</b>
<b>Grand Total</b>	<b>22 Nyanja pupils</b>	<b>1(4%)</b>	<b>5(23%)</b>	<b>16(73%)</b>

Findings in Katete were that Tumbuka-speaking pupils with good results in reading and writing were 3 (14%), the fair ones 8 (36%) and those with bad results 11 (50%) while in Lundazi only 1(4%) Nyanja-speaker performed well, 5 (23%) were fair and 16 (73%) performed badly. Compared with Nyanja-speakers in Katete, Lundazi results were lower (see table 8 above). And in this particular exercise it clearly showed that despite speaking Nyanja, with 73% learners doing badly against 23% fair ones in the same district, Tumbuka-pupils in Katete were still affected by Nyanja which was a familiar language to them. This indicates that a mother tongue would still do better in teaching initial literacy skills.

Tumbuka-speakers in Katete, who used Nyanja as a second language, performed better than Nyanja-speakers in Lundazi. These results showed that Nyanja-speakers in Lundazi spoke more Tumbuka than Nyanja so much that Nyanja became foreign to them. As a result, the performance of these Nyanja-speakers in Lundazi got negatively affected. In contrast, Nyanja became a familiar language for Tumbuka-speakers in Katete because they used it quite often and as a result they performed slightly better than Nyanja-speakers in Lundazi who spent much time speaking Tumbuka.

The above results show that the first language is usually better known than the second one. As a result, it is reasonable to use the first language for teaching.

### **2.7.3. Performance of reading and writing test**

This assessment exercise involved six (6) words which fifty-five (55) pupils from each school were asked to read and write. The researcher wished to investigate which language group performs better than the other, and why. If both districts showed signs of similar results, the conclusion would be that language does not play a negative role in the learning of initial literacy skills in Lundazi district. On the other hand, if Katete had an upper hand over Lundazi's overall performance, then language would be said to affect Tumbuka-speaking pupils in the easy and quick learning of these life skills. There

can be other factors that can contribute to the poor performance in literacy skills, but in this particular case all other conditions that all pupils went through in both districts were the same except language. Therefore, language became the worrying point. The results were as indicated below:

**Table 10** Showing reading and writing results

District	PERFORMANCE				
	Skill	School	Good	Fair	Bad
Katete	Reading	Kanjeza	10(18%)	16(29%)	29(53%)
		Undi	12(21%)	19(35%)	24(24%)
		<b>Sub- total</b>	<b>22(20%)</b>	<b>35(32%)</b>	<b>53(48%)</b>
	Writing	Kanjeza	18(32%)	11(21%)	26(47%)
		Undi	20(36%)	13(24%)	22(40%)
		<b>Sub-total</b>	<b>38(35%)</b>	<b>24(21%)</b>	<b>48(44%)</b>
		<b>Katete Grand Total</b>	<b>60(27%)</b>	<b>59(27%)</b>	<b>101(46%)</b>
Lundazi	Reading	Luasila	5(9%)	8(15%)	42(76%)
		Sikatengwa	5(9%)	7(13%)	43(78%)
		<b>Sub- total</b>	<b>10(9%)</b>	<b>15(14%)</b>	<b>85(77%)</b>
	Writing	Luasila	1(2%)	5(9%)	49(89%)
		Sikatengwa	7(13%)	11(20%)	37(67%)
		<b>Sub-total</b>	<b>8(7%)</b>	<b>16(15%)</b>	<b>86(78%)</b>
		<b>Lundazi Grand Total</b>	<b>18(8%)</b>	<b>31(14%)</b>	<b>171(78%)</b>

Katete had 38 (35%) pupils who were good at writing while Lundazi had only 8 (7%). 24 (21%) pupils wrote fairly well in Katete, but in Lundazi only 16 (15%) did so. Those that performed badly were more in Lundazi with 86 (78%) pupils while Katete had 48 (44%). Therefore, writing performance in Lundazi was once more generally lower than in Katete.

In Katete 22 (20%) pupils did very well in reading, yet Lundazi learners did badly with only 10 (9%). Some 35 (32%) pupils got a fair result in Katete compared

with 15 (14%) in Lundazi. Finally, Lundazi had 85 (77%) pupils who were bad at reading as opposed to 53 (48%) in Katete. Reading performance was lower in Lundazi than in Katete.

The overall performance in reading and writing was very poor in Lundazi with only 18 (8%) who did well, whilst Katete had 60 (27%). In Lundazi pupils who got fair results were 31(14%), whereas Katete had 35 (32%). Lastly and most importantly, Lundazi had 171(78%) pupils who did badly while Katete had 101 (46%). These results indicate that there is something wrong in Lundazi which is corrected in Katete, and language, which is different in the two districts, is the first suspect.

#### **2.7.4. Language and performance by age in ZNBTL lessons**

Teachers in both districts recommended that the correct age for pupils to start Grade One was eight years, and any one below this was immature. In Katete seventy (70) pupils of between six and seven years took part in reading and writing exercises, out of these 3 (4%) were good, 40 (57%) fair and 26 (37%) bad. The same district had forty (40) pupils who were eight years old and above. From these, 16 (40%) were good, 17 (43%) fair and 7 (18%) bad. With most of them found in the fair and good groups in Katete, the mature pupils performed better in reading and writing exercises than the under age ones.

Results for immature pupils in Lundazi rural schools had the same downward trend. Out of seventy (70) under age pupils, 56 (80%) were bad, 14 (20%) fair and no one 0 (0%) was good. The same district had twenty-eight (28) mature pupils aged eight years and above from whom 7 (25%) were good, 13 (46%) fair and 8 (29%) bad. Mature pupils from Lundazi district performed better than immature ones.

Although immature pupils in both districts got poor results compared with mature ones, Lundazi got particularly lower results due to language problems which affected the young more than the older pupils. The older pupils went to school having slightly developed their language which made them more able to cope with work in literacy lessons than the younger ones (see appendix 11b).

Another problem that could have brought difficulties among pupils, especially immature ones, was the daily routine that was followed during ZNBTL lessons. Pupils in

Grade One were put in pace groups so that each group learns at its own speed of understanding lessons. When starting lessons, the four pace groups were brought to the teaching corner where pupils were told a story, did the phonic of the day and the teacher explained three independent learning activities to them all. Teachers outlined three problems with this routine, namely, (i) the three activities done during starting together were enough to make a lesson on their own, (ii) three activities done daily during starting together became monotonous for pupils and as a result they easily lost concentration, and (iii) when they went back to their groups, pupils found it difficult to remember two or three independent learning activities; as a result some pupils got mixed up.

Additionally, the group which remained with the teacher in the teaching corner was not spared from trouble. This group learnt three things, namely, (i) pronunciation, (ii) making syllables, words or a sentence, and (iii) finally reading the same syllables, words and the sentence of the day. Teachers complained that at seven years, when language and pupils' minds were still forming, learners failed to cope with the three activities within twenty (20) minutes. They proposed a reduction on activities in each lesson.

The third disadvantage for the ZNBTL programme was noticed during independent learning activities when pupils worked in their pace groups guided by their group leaders. At this moment the teacher was busy with the group in the teaching corner and rarely found time to supervise the pace groups doing independent learning activities. Although it is believed that group work improves on the learning skills of pupils, it is too much for Grade Ones to work alone. The pupils have just come to school and so they need a lot of guidance to settle in school life. Consequently, the majority of pupils doing independent learning activities found it difficult to cope with the work they did. In order to solve this problem, teachers proposed they should be paired during the ZNBTL lessons. When one teacher was in the teaching corner, the other one would be assisting the groups doing independent learning activities.

## 2.8. Differences between Nyanja and Tumbuka and errors Tumbuka-speaking pupils made when they spoke Nyanja

The topic discusses some grammatical and vocabulary differences between Nyanja and Tumbuka languages. It concentrates on errors made by Tumbuka-speaking pupils as they tried to speak, read or write Nyanja. These errors were noticed during lesson observations and there after some verbal interviews were done with parents and teachers to find out why their children made those errors in Nyanja. The enquiry into the differences between Nyanja and Tumbuka involved one hundred and eighty-six (186) respondents.

### 2.8.1. Some differences between Nyanja and Tumbuka

Teachers and lecturers in Lundazi rural schools reported that there were differences between Tumbuka and Nyanja. They said that these differences made it difficult for pupils to speak and fully understand Nyanja. This limited understanding of the medium of instruction in turn affected the overall understanding of the initial literacy skills which teachers taught. The failure to understand lessons was caused by the inability for pupils to interpret Nyanja words and sentences because they failed to relate the structures found in Nyanja to those in Tumbuka. The following differences were reported to exist between Nyanja and Tumbuka:

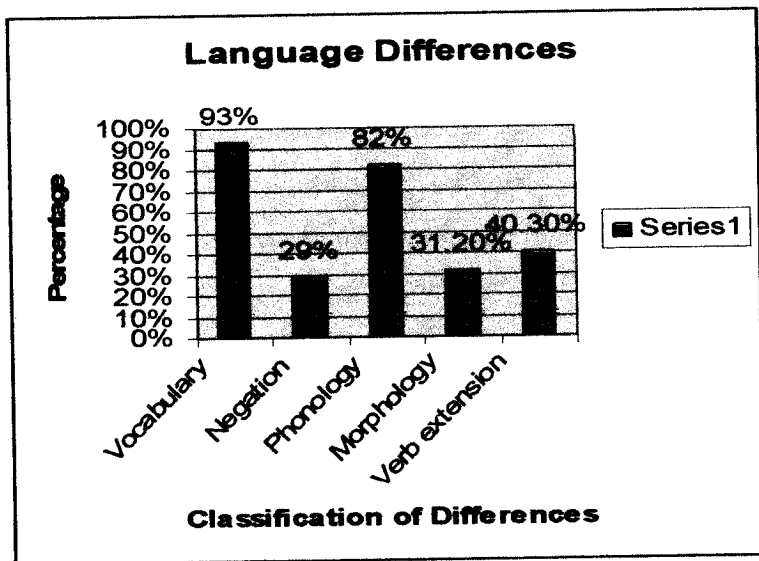
**Table 11.** Showing differences between Nyanja and Tumbuka

District	QUESTIONS										
	8			9			10				
	Y	N	U	Y	N	U	(i)	(ii)	(iii)	(iv)	(v)
Katete	78	12	3	83	10	0	83	27	72	29	33
	(88%)	(13%)	(3%)	(89%)	(11%)	0(0%)	(89%)	(29%)	(77%)	(31%)	(36%)
Lundazi	89	4	0	82	9	2	90	27	80	29	42
	(96%)	(4%)	0(0%)	(89%)	(10%)	(2%)	(97%)	(29%)	(86%)	(31%)	(45%)

78 (84%) respondents in Katete and 89 (96%) in Lundazi indicated that Nyanja and Tumbuka differed in vocabulary, phonology, negation, morphology and verb

extensions. In Katete 83 (89%) respondents and 82 (88%) in Lundazi felt these differences caused disturbances the understanding of lessons. The ratings of the differences were as shown in the figure below:

Figure 1. Showing rates of differences between Nyanja and Tumbuka



The vocabulary provided the highest number of differences between these languages with 93% followed by phonology 82%, verb extensions 40%, and lastly negation with 29%.

For this report, morphology is not discussed as a separate topic because the structure of words in Tumbuka and Nyanja was found to be very similar except for some spellings. Although spellings are determined by morphology to a large extent, the two are different. The morphology of a word is determined by the morphemes found within it while spellings conventionally come from the morphology of a language and its pronunciation. Consequently, although the spellings of morphemes may be different, their positions and functions were the same in Nyanja and Tumbuka. For example:

- (2). Nyanja: mnyamata 'boy'  
 Tumbuka: musepuka 'boy'  
 Nyanja: m- -nyamata  
           |           |  
           N.Prefix stem  
           Cl.1

Tumbuka: mu -        - sepuka  
                  |                    |  
                  N.Prefix        stem  
                  Cl. 1

(Chanda, 1974).

In both Nyanja and Tumbuka the morphology of the noun equivalent to ‘boy’ was the same (**prefix + stem**) even though the spellings differed due to different words and spellings used. The morphology for other parts of speech such as verbs, adverbs and adjectives was also reported to be similar in both languages.

### 2.8.2. Vocabulary differences

The researcher collected five hundred and fifty-six (556) words that included nouns (n.), verbs (v.), adverbs (adv.), adjectives (adj.), interrogatives (inter.), demonstratives (demo.), and conjunctions (conj.). Words were put in groups of same (√), similar (S) and different (with a blank). ‘Same’ meant that the words were the same in both spellings and meanings; ‘similar’ meant that the words differed in only one syllable but had the same referents. Lastly, ‘different’ meant words were either different in spellings of more than one syllable or their spellings differed in all syllables, but they meant the same things. Words which were collected excluded insults, figurative language, phrasal verbs or idiomatic expressions, and were strictly according to dialects found within the areas researched on. These words were collected throughout the study as people were talking.

#### 2.8.2.1. A sample of vocabulary differences

Sample of the vocabulary collected:

	<u>Nyanja</u>	<u>Tumbuka</u>	<u>Comment</u>	<u>English</u>
1.	kukangana v.	kulimbana		‘struggle’
2.	pamwamba adv	pacanya	√	‘on top’
3.	kulira v.	kulila	S	‘to cry’
4.	matope n 9/10	mathyaka 5/6		‘mud’
5.	nyemba n. 9/10	nkhunde 9/10		‘cow peas’

6. kayera n. 9/10 nchungu 9/10 'beans'

(Refer to appendix 21 for a full list).

There were 428 (77%) different words, 68 (12%) were the same and 60 (11%) similar ones. Respondents reported that words determined whether the mediums of communication were of different languages or merely varieties of the same language (dialects). With 77% words different, there is sufficient proof now that Nyanja and Tumbuka are different languages and that they are less mutually intelligible.

All respondents reported that vocabulary differences had the potential to disturb understanding between Tumbuka and Nyanja-speakers. To prove the point, 93% of the pupils investigated in Lundazi reported having trouble with Nyanja citing words and sentences as the cause for this. The teachers said that unknown words as well as similar ones caused difficulties for pupils to understand lessons, "*Ŵangapulika uli pakuti mawu ŵawo ŵangapulikilako ŵakupulikwika ŵo?*" (How do the pupils understand when they cannot understand words that carry meaning?). It was noticed that some pupils did not respond whenever teachers spoke to them in Nyanja, appearing bewildered, overwhelmed and desperate. Other pupils stopped working altogether.

Going by these revelations, it was observed that in Lundazi rural areas Nyanja turned learning into an impossible task among predominantly monolingual Tumbuka-speaking pupils.

#### **2.8.2.2. Some types of words between Tumbuka and Nyanja**

The type of words found in Tumbuka and Nyanja either eased or made the learning of initial literacy skills very difficult. The spelling differences, the varying pronunciations and the changed tone allocation in words between these languages gave Tumbuka-speaking pupils a lot of problems to use Nyanja. There are many vocabulary differences between the two languages, but for this report only six (6) of them have been discussed.

##### **2.8.2.2.1. Tone allocation in words that have the same spellings and meanings**

Some words found in both Tumbuka and Nyanja had the same spellings and meanings, but they differed in tone allocation which in turn disturbed correct

pronunciation of Nyanja words. Consequently, mispronounced words did not give intended Nyanja meanings. Be advised that where the sign ' has been used, it means the syllable has a high tone. The sign ^ is used for rise-fall tone. But where the syllable does not have any sign, it stands for a low tone. Here are examples of such words:

(3). Nyanja: kudenya 'to wriggle when dancing'

kupita 'to go away'

Tumbuka has the same meanings with Nyanja for these words.

Tone application:

Nyanja: i. kúpîta (b). kúdênya

Tumbuka: ii. \*kupîta (b). \*kudênya

The symbol \* means that there is a mistake in the structure, and this is the symbol which is used in this report wherever there is an error.

It was observed that Tumbuka and Nyanja are tone languages. Tone being distinctive, the position where it was put in Nyanja words provided lexical and grammatical differences. Consequently, tone position changed meanings in Nyanja as well as Tumbuka. Unfortunately, Tumbuka-speakers found tone allocation in Nyanja inconsistent, arbitrary and unpredictable. Tone in Tumbuka usually rose at the penultimate syllable, except where special meanings were required. However, if tone was allocated on penultimate syllables in Nyanja, it caused pronunciation distortions and affected meanings and communication between discussants (Holmes, 1992). Where teachers were also Tumbuka-speaking, the discussants used Tumbuka meanings, which was wrong. For example:

(4). Allocation of tone on words differs:

i. Nyanja: ápîta 's/he goes' or 'she will go'.

ii. Tumbuka: \*wapîta 's/he has gone' (meaning changes)

iii. Nyanja: apítá 's/he has gone'

iv. Tumbuka: \*wápítá 'has s/he gone?'(meaning changes)

#### 2.8.2.2.2. Words with same spellings, but different meanings

There were certain words that had the same spellings but different meanings between Nyanja and Tumbuka. For example:

(5). Word	meaning in Nyanja	meaning in Tumbuka
i. dula	'cut something'	'expensive'
ii. canga	'my thing'	'an animal'
iii. bala	'a scar'	'porridge'
iv. phala	'porridge'	'surpass'

Words like these made it very difficult for Tumbuka-speaking pupils in Lundazi to find Nyanja meanings since pupils knew only Tumbuka ones. And this is one type of words that prove that the mediums of communication under discussion are different languages and not dialects.

#### 2.8.2.2.3. Similar words, but with more than one meaning in one language

These were similar words, but in one of the languages they had more than one meaning. Tumbuka-speaking pupils knew only the meanings found in their language. For example:

(6). Nyanja: *mtengo* 'tree', 'price' (two meanings)

Tumbuka: *mutengo* 'price' (only one meaning)

Whenever Tumbuka-speaking pupils met words like these, it became difficult for them to find the equivalents in Nyanja in case the speaker had referred to the meaning that is not found in Tumbuka. Therefore, when Tumbuka-speaking pupils tried to make sentences, or interpreting them, they only used Tumbuka meanings which were the only ones they knew. For example for the Nyanja sentence *uwu ndi mtengo* 'This is a tree or price,' the Tumbuka-speaking children would only interpret it as 'this is a price' and not 'this is a tree' since they did not know that *mutengo* also means 'tree' in Nyanja.

#### 2.8.2.2.4. Similar words, same meanings

Some words had only one difference in one syllable although they had the same meanings in both languages. For example:

(7).	<u>Nyanja</u>	<u>Tumbuka</u>	<u>English</u>
i.	<i>nsima</i>	<i>sima</i>	'nshima'
ii.	<i>kudya</i>	<i>kulya</i>	'to eat'

These words did not give any interpretation problems in Tumbuka-speaking pupils except for pronunciation. Here is another example:

- (8). (i). Nyanja: tsitsi 'hair'  
 (ii). Tumbuka: \*sisi 'hair'

Sometimes the meanings of such words were lost as a result of wrong pronunciation. For example the Nyanja word in (8.i.) above means 'hair', but once mispronounced as \*sisi (8.ii.), the meaning in Nyanja changes to 'a small bird'. Once wrongly pronounced like this, obviously, Nyanja spellings also changed because pupils wrote Tumbuka ones.

#### 2.8.2.2.5. Similar words, different meanings

These words were similar in that they had one difference in spellings between the two languages although their meanings differed. For example:

(9).	<u>Language</u>	<u>Word</u>	<u>Meaning</u>
i.	Nyanja:	upesa	'combing hair'
ii.	Tumbuka:	kupesa	'to purge'
iii.	Nyanja:	phala	'porridge'
iv.	Tumbuka:	pala	'on that place'
v.	Nyanja:	dadzi	'bolded head'
vi.	Tumbuka:	dazi	'one day'

These words gave pupils problems in pronunciation, spellings and meanings.

#### 2.8.2.2.6. Different words, meaning the same thing

This is a set of words that differed in spellings and pronunciation but gave the same meanings. These words, which were the majority, created confusion in pronunciation, spelling and understanding. And they were the second type of words that proved that the two mediums of communication were different languages. For example:

(10).	<u>Nyanja</u>	<u>Tumbuka</u>	<u>Meaning</u>
i.	mtedza	skawa	'groundnuts'
ii.	kayera	nchungu	'beans'
iii.	mbatata	mboholi/mbwete	'sweet potatoes'

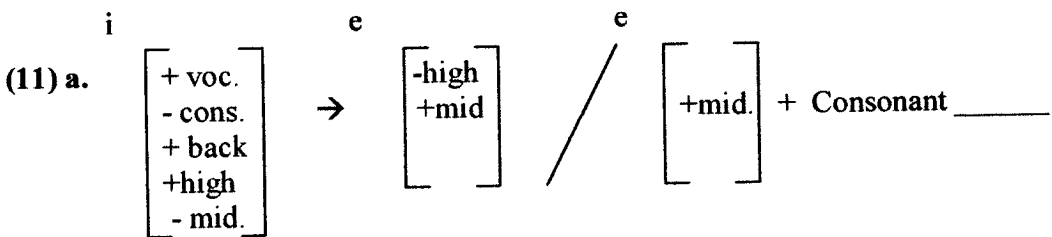
The fact that these languages used different words for the same thing meant that discussants could not understand each other at all.

In the final analysis, it was found that differences in vocabulary of one type or the other contributed a lot towards limited mutual intelligibility between Tumbuka and Nyanja. This was proved because in Lundazi there were more errors in spellings, pronunciation and failure to give correct meanings to words than in Katete.

### 2.8.3. Pronunciation

The report presents pronunciation errors made by Tumbuka-speaking pupils in Lundazi rural schools when they tried to speak Nyanja. This was despite the fact that Nyanja and Tumbuka used the same consonants and vowels except for very few differences mostly found in some combinations of affricates and vowels (See appendices 15 and 16). These different sound combinations and grammatical rules created hardships in pronunciation of Nyanja words.

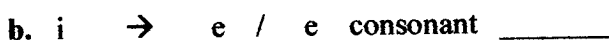
Chapter two has phonological rules in order to explain the errors that Tumbuka-speaking pupils used to make in Nyanja. Chanda (1995) says that a phonological rule can be stated either in words or by using some formalism. The account of phonological rules in this report is atheoretical as exemplified in (11b). Phonological rules have features when formulated with bundles of features for segment symbols as indicated in (11a):



(The vowel *i* becomes a mid vowel *e* when it occurs after a mid vowel *e*

followed by a consonant).

The same phonological rule has been simplified by removing segmental features as shown below:



(The vowel **i** becomes a mid vowel **e** when it occurs after a mid vowel **e** followed by a consonant).

Where more than one rule was applied to realise a word, such rules were shown in their order of application, as exemplified in (28a and b below).

## 2. 8.3.1. Some errors resulting from pronunciation

### 2.8.3.1.1. Syllabic nasals

Syllabic nasals which are discussed in this report are **m** and **n** which in Nyanja could be written mostly word-initially. Conversely, syllabic nasals did not exist in Tumbuka as people rarely used them. One example where Tumbuka people used syllabic nasals was in surnames like Mtonga. Even in this instance syllabic nasals only appeared in spellings and not in pronunciation which always had a vowel inserted in the initial syllable. Tumbuka-speaking pupils did not know two rules in the use of syllabic nasals in Nyanja, namely (i) a word should have more than two syllables to have a syllabic nasal, and (ii) any word with more than two syllables did not have a syllabic nasal (Chanda, 1995). For example:

(12) a. disyllabic words do not have syllabic nasals:

- i. munthu 'person'
- ii. munda 'field'

b. Words with more than two syllables have syllabic nasals:

- i. mtengo 'tree or price'
- ii. ntabwera 'when I come'

Tumbuka-speakers used the phonological rule (13) below wherever Nyanja words had syllabic nasals:

(13). Rule: ( $\emptyset \rightarrow v / c \_ c$ )

(A vowel is inserted between consonants word-initially) (Clark and Yallop, 1995). Thus:

$\emptyset \rightarrow u / m \_ t$  (A vowel **u** is inserted between consonants **m** and **t**).

For example:

Nyanja: mtsikana 'a girl'

= \* musikana (as pronounced by Tumbuka-speakers)

The consequences of generalising the insertion rule by Tumbuka-speaking pupils were:

(a). Generally all words that were mispronounced sounded awkward in Nyanja and at times they lost meaning. For example:

(14). Tumbuka-speakers said	instead of	meaning
*mutengo	mtengo	'tree/price' ('price' in Tumbuka)
*mucele	mcere	'salt'
*mukaka	mkaka	'milk' ('are you tying'. meaning changed in Tumbuka)
*nitabwela	ntabwera	'when I come' (not there in Tumbuka)

(b). Pupils in Lundazi did not pause (word-initially) before saying the second syllable in

a Nyanja word to signal a syllabic nasal. For example:

(15). Nyanja: i. mbale [mbale] 'plate' (with nasalized /b/)

ii. mbale [m bale] 'relative' (with plosive /b/)

Tumbuka: iii. mbale [mbale] 'plate' (with nasalized /b/). They did

not have another pronunciation to mean 'plate' unless the one that had a vowel inserted in the first syllable, as shown below:

iv. mubale [mubale] 'relative (with plosive /b/)

If Tumbuka-speaking pupils wanted to say a Nyanja word that meant 'relative' [as in (15ii)], but they did not include a pause after the syllabic nasal (word-initially) the meaning of the word **mbale** would change to mean 'plate' as in (15iii) above. In Tumbuka the plosive **mb** is said as a single sound (affricate) and not as two syllables (syllabic) the way it is done in Nyanja. Accordingly, since pupils in Lundazi knew 'plate' as the only meaning for the word **mbale**, they always inserted the vowel **u** in the first syllable of the word if they wanted to mean 'relative', as exemplified in (15iv).

#### 2.8.3.1.2. Insertion of consonants where Nyanja did not have

Two other differences were noticed in the way initial syllables of certain words were pronounced in the two languages. There were some Nyanja words that had initial

syllables starting with a vowel when Tumbuka often began its initial syllables with a consonant. There was one instance when it was noticed that Tumbuka started words with a vowel; that was in personal pronouns that have some deictic senses. Chanda (2003: 41) called such structures as 'non-class personal pronouns'. He gave examples such as *iye* 'him/her', *ine* 'me', *ise* 'us', *imwe* 'you' (many or singular honorific), and such other words. The other instance where words began with vowels was in some exclamations like 'eee!' in Tumbuka that stands for 'surprise at something peculiar which is done'. Other than these two examples of differences, most words in the two languages showed syllable differences word-initially.

As a result of the general difference in the use of vowels word-initially, whenever words began with vowels, Tumbuka-speaking pupils inserted consonants to most of them. They used the insertion rule shown below:

**(16). Insertion of consonants word-initially.**

$\emptyset \rightarrow \hat{w} / \text{_____} a$

(A consonant  $\hat{w}$  is inserted before a vowel *a* word-initially)

Therefore, wherever Nyanja began words with a vowel, like in (17. i.), Tumbuka-speaking pupils inserted a consonant word-initially, as shown under (17. ii.).

(17). Nyanja: i. *ana* 'children'

Tumbuka: ii. *\*wana* 'children'

Lecturers said that Nyanja can begin words with mere vowels because it has some noun classes which have syllables which begin with vowels (see appendix 19). For example:

(18) I. Nouns:	Nyanja classes	Tumbuka classes
	Cl.1. <i>mu-</i> ( <i>munthu</i> )	<i>mu-</i> ( <i>munthu</i> )
	Cl. 2. <i>a-</i> ( <i>anthu</i> )	<i>wá-</i> ( <i>wanthu</i> )

The same rule applies in Nyanja verbs:

II. Nyanja	Tumbuka
<i>akuba</i>	<i>wakuba</i> 'he is stealing'(or 'he who steals' in Tumbuka)
<i>usiku</i>	<i>wusiku</i> 'night time'

In Lundazi it was also noticed that sometimes meanings of words in the two languages were the same, but in one language some words had additional grammatical

senses. For instance, the concept of number in some Nyanja words was not clear to Tumbuka-speakers since both the plural and singular meanings in Nyanja were put in the same word form. This was opposed to Tumbuka where the singular and plural meanings are distinguished by differently pronounced words. Tumbuka-speaking pupils failed to find both the singular and plural meanings within one word when in their language they were written or said in two word forms, one for each meaning. For example:

(19) Nyanja: i. *abwera* 's/he is', or 'they are coming' (singular, plural or honorific)

Tumbuka: ii. *wakwiza* 's/he is coming' (singular, non-honorific)

Tumbuka: iii. *wakwiza* 'they are coming' or 's/he is coming' (plural or singular, honorific)

Nyanja: iv. *amugwira* 's/he has caught him/her or they have caught him or her' (singular, plural)

Tumbuka: v. *wamukola* 's/he has caught him/her (singular)

Tumbuka: vi. *wamukola* 'they have caught him/her' or 's/he has caught him' ((plural or singular, honorific)

A Tumbuka-speaker who heard Nyanja being spoken for the first time could not know that the verb *abwera* (19.i) had both singular and plural meanings. Examples (19.ii) and (19.iii) demonstrate that Tumbuka had *wakwiza* to mean singular and *wakwiza* for plural or honorific. A Tumbuka-speaking pupil had the notion that the word that stood for 'coming' in Nyanja must have two word forms; one for singular and the other for plural as was the case in Tumbuka; hence the error *\*wawela* (for *abwera*, singular) and *\*wawela* (for *abwera* to mean plural or honorific). This notion created learning difficulties for Tumbuka-speakers when Nyanja was a medium of instruction.

Thirdly, it was observed that sometimes Nyanja allowed vowels to follow each other word-internally without inserting a semivowel between them, but this was not the practice in Tumbuka where a semivowel was often inserted between them (refer rule 20). The semivowel (or glide) *y* was inserted when the second vowel was *a*, *e* or *i*, but *w* was used when it was either *o* or *u* involved. The following was the phonological rule used:

(20). Insertion of a semi-vowel word-internally:

$\emptyset \rightarrow w / u \_ o$

(The semi-vowel **w** is inserted between vowels **u** and **o** word-internally).

Nyanja: i. kuona

Tumbuka: ii. \*kuwona

Here are some more examples:

(22)	Nyanja	Tumbuka errors	
	i. kuunda	*kuwunda	'to bury'
	ii. kuopa	*kuwopa	'to fear'

Such words may have had the same meanings in both languages, but they presented problems in communication between teachers and learners when they were mispronounced.

### 2.8.3.1.3. Using an aspiration rule in plosives and affricates preceded by a nasal **n** or **m** in Nyanja

An aspiration in Nyanja and Tumbuka is the segmental sound **h** that follows a plosive. The aspiration occurs when the plosive is preceded by a nasal (for example: **nth\_**, **mph\_**). In Tumbuka whenever a plosive is preceded by a nasal, it aspirated word-initially. This usually occurred because Tumbuka did not use syllabic nasals word-initially. The aspiration rule used was a plosive (or an affricate) preceded by a nasal word-initially aspirates; that is ( $\emptyset \rightarrow h / \{n, m\} \{k, t, p\} \underline{\quad}$ ). The nasals concerned in this case were **m** and **n** (but not **ŋ**) and the plosives were **k**, **t** and **p**. The clusters involved were **nk-**, **nt-** or **mp**.

The effect of an aspiration was that in both languages it gave rise to different words since it was distinctive. For example in Tumbuka the aspiration **h** differentiated the words **tola** 'get' from **thola** 'remove a thorn' or **kiza** 'it has come' and **nkhiza** 'I came'. Therefore, Tumbuka-speaking pupils used the aspiration rule in Nyanja words as a result of not knowing Nyanja grammatical rules. For instance these pupils added an aspiration in the Nyanja word **nkati** 'which one' or 'inside', as exemplified below:

#### (22). Aspiration rule:

( $\emptyset \rightarrow h / \{n, m\} \{k, t, p\} \underline{\quad}$ )

{a plosive (or an affricate) preceded by a nasal word-initially aspirates}

Specifically for **nkoti**:

Ø → h / nk \_\_\_\_\_

[A voiceless plosive **k** aspirates when preceded by a nasal **n** word-initially (Fowler, 1974:184 and Gleason, 1978:247)].

The aspiration sound **h** was added after the plosive **k** which caused it (**k**) to aspirate as exemplified below:

- (23). i. Nyanja: nkati 'inside' or 'which one'  
ii. Tumbuka: \* nkhati (It is meaningless in both languages) or sometimes they said \*nikati (distorted meaning)  
iii. Nyanja: mpira 'ball'  
iv. Tumbuka: \* mphila (It means 'rubber' in Tumbuka but meaningless in Nyanja) or they also said \*mupila (distorted meaning)  
v. Nyanja: nciani 'what is it?'  
vi. Tumbuka: \* nchiyani (one can only think the speaker is saying 'what is it?')  
or \*nchani (meaningless in both languages)  
or \*niciyani (distorted meaning in Nyanja)

The meanings for the mispronounced Nyanja words were either lost or it became difficult to work them out after the Tumbuka-speaking pupils mispronounced them. This loss of meaning (or confusion in getting them) did not facilitate easy communication between Tumbuka-speakers and teachers; hence it affected the smooth learning of not only literacy skills but also lessons in other subjects that were taught in Nyanja. Secondly, as a result of Tumbuka interference, pupils in Lundazi wrote wrong Nyanja spellings.

#### 2.8.3.1.4. Deletion of certain consonants in affricates

Gleason (1978:248) defines affricates as sounds which are produced by "a relatively slower opening.... As the stop is released, it is necessary to pass through an articulation which, if held, would produce a typical fricative." Some of affricates found in Nyanja were **bw**, **ns**, **ts**, **dy**. Of these affricates some of them differed from the ones that Tumbuka used, as such they created pronunciation and understanding problems among Tumbuka-speaking pupils. For instance the affricate **ts** in the Nyanja word

kutsika 'to climb down' or 'reduce price' gave a different meaning to a Tumbuka-speaker who only knew the word pronounced as kusika 'to the West'. In the mean time, Nyanja-speakers would not understand Tumbuka-speakers who mispronounced the Nyanja word without aspiration. Where Tumbuka-speakers failed to pronounce affricates correctly, pupils deleted the first consonants of such sounds (affricates). For example the Nyanja word **mphunzi** 'a learner':

(24). n → Ø / \_\_\_\_\_ z

(The nasal **n** is deleted before the consonant **z** in the affricate **nz-**). For example:

(25). Nyanja: i. mphunzi [m phunzi] 'learner'

Tumbuka: ii. \*mphuzi [mphuzi] (meaningless in both languages)

Nyanja: iii. mphutsi 'magots'

Tumbuka: iv. \*mphusi (meaningless in both languages)

The problem faced by Tumbuka-speaking pupils, related to the above one, was that unlike Tumbuka which uses either the affricate or a single segment in its words, Nyanja utilises both of them, for example: **bw** \_\_ **w**; **dz** \_\_ **d**; **ts** \_\_ **s**; **pf** \_\_ **f** and **bv** \_\_ **v**. As a result of this difference, Tumbuka-speaking pupils failed to know when to use which type of the segment. For example:

(26). Nyanja. i. kuza 'to enlarge'      kungudza 'to gnaw'

ii. kusa 'to hoe slightly'      landitsa 'to rescue'

iii. pfuula 'to shout'      fula 'to dig hole'

Since Tumbuka-speaking children did not know when to use either of the pairs, they either deleted some segments from the affricates concerned or used them indiscriminately. When Nyanja affricates lost plosives, their meanings also changed. For example:

(27). Nyanja: i. dzama 'kind of plant or its seed'

Tumbuka: ii. \*zama 'to starve and be exhausted' (meaning changed)

Nyanja: iii. bwera 'come'

Tumbuka: iv. \*wela 'come back' (meaning changes).

### 2.8.3.1.5. Assimilation rule in Nyanja words that stand for 'it is... / it was...'

According to Simwinda (1996:3) an "assimilation is the process by which a speech sound changes and becomes more like the one which follows or precedes it." There were words that meant 'it is .../ it was...' in both languages and to realize them, Nyanja used the deletion and assimilation rules in the deep structure. However, instead of using both rules as it was done in Nyanja, Tumbuka-speakers used only one and substituted the other. They used the deletion rule but substituted the assimilation rule with the aspiration rule exemplified under (22) above. For example the Nyanja word *mpoti* 'it is where? or where?' was arrived at as follows.

Nyanja: *nipoti* 'it is where?' (Deep structure)

Rules applied:

(28). a. deletion rule:

$i \rightarrow \emptyset / \text{_____ } p$

(The vowel *i* is deleted before the consonant *p*)

= *npoti* "it is where? / at which place?"

(Stevick and Hallander, 1965; Lass, 1984).

b. Assimilation rule:

$n \rightarrow m / \text{_____ } p$

(The nasal *n* is partially assimilated to nasal *m* by the plosive *p*).

= *mpoti*? 'it is where'? Or 'where?'

The Nyanja word *nipoti* (in deep structure) was said as *mpoti* in speech. Tumbuka-speaking pupils in Lundazi committed the following errors when they tried to use the structure that meant 'it is.../ it was...'

(29). Nyanja: *nipoti*

i. Tumbuka pupils also deleted vowel *i* quite alright as in (29a) above.

= *npoti* (but they used aspiration rule instead of

assimilation).

ii. Tumbuka-speaking pupils applied the aspiration rule discussed under (22) as follows:

= \**mphoti* [*mphoti*] (the word lost meaning in both languages).

= \**mphoti* [*mphoti*] (the word lost meaning in both languages).

Similarly:

iii. Nyanja: ncopusa [n-copusa] 'he was stupid'

Tumbuka: \*nchopusa [nchopusa] (It is not a Nyanja word any more, it is instead Tumbuka).

iv. Nyanja: mphunzitsi [m-phunzitsi] 'teacher'

Tumbuka: \*mphuzisi [mphuzisi] (meaning was lost in both languages)

v. Nyanja: nkabwera [n-kabwera] 'once I come'

Tumbuka: \*nkhabwera [nkhabwera] (meaning lost).

Where Tumbuka-speaking pupils substituted the assimilation rule for aspiration, the original Nyanja meanings were lost, thereby affecting communication in both writing and speaking.

#### 2.8.3.1.6. Confusion in the use of glides

Under (2.8.3.1.2) examples (20) and (20) it was reported that whenever vowels followed each other word-internally in Nyanja, Tumbuka-speaking pupils erroneously inserted a glide between them. According to Chanda (1994) a glide is a diachronic sound-shift which mainly occurs when two different vowels follow each other within a given root or stem.

In the topic on the confusion in the use of glides, we discuss how two vowels that follow each other in Tumbuka have a tendency to glide when it is not usually the case with Nyanja. In Tumbuka the vowels occur after the deletion of semivowel *y* in certain words, leaving two vowels to follow each other. The vowel involved is *u* followed by either the front high vowel *i* or mid front vowel *e* or the low vowel *a*, or the back high vowel *u* followed by the mid back vowel *o* and finally two back high vowels following each other, thus *ui*, *ue*, *ua*, *uo* or *uu*. Where the semivowel *y* is used in Nyanja, Tumbuka-speaking pupils deleted it leaving two vowels that followed each other to glide to *w* (See appendix 17a and 17b). Tumbuka-speaking pupils generalised the gliding rule from Tumbuka to Nyanja:

(30). Gliding Rule (in Tumbuka):

$u \rightarrow w / \_ a, e, i, o$

(The Vowel **u** changes to **w** before vowels **a, e, i or o**).

Take an example of the Nyanja word **kuyimba** 'to sing':

The semivowel **y** was deleted by Tumbuka-speaking pupils [see rule (32. i) below].

Tumbuka applied glide rule:  $u \rightarrow w / \_\_\_ i$

(The vowel **u** changes to **w** before **i**).

Thus  $u + i = w$

= kwimba

Pupils used **\*kwimba** instead of **kuyimba**

Similarly: Nyanja: i. **kuyamba** or **kuamba** 'to start'

Tumbuka: ii. **\*kwamba**

Nyanja: iii. **kuyemba** or **kuenda** 'to walk'

Tumbuka: iv. **\*kwenda**

Tumbuka-speaking pupils made errors as exemplified below, thereby distorting meanings in Nyanja:

(31). Nyanja: i. **ine ndiyenda tsono** 'I am walking or going now'

Tumbuka: ii. **\*ine nikwenda sono**

Nyanja: iii. **ine sindifuna kuyamba kudya tsopano** 'I do not want to start eating now'

Tumbuka: iv. **\*ine sinifuna kwamba kudya sono**

Nyanja: v. **ndifuna kuyimba** 'I want to sing'

Tumbuka: vi. **\*nkufuna kwimba**

It must be mentioned that some writers, for instance white missionaries, write the above Nyanja words without **y**. For example they write **kuyimba** as **kuimba**, thinking that the semivowel **y** can be deleted without any effect in pronunciation. Some Chewa speakers interviewed said that was a mistake which was made by writers that had a foreign language influence. Other Chewa people thought that it is Nyanja speakers who do not use the semivowel **y** which Chewa people always recommend should be included. For this report the first view seems preferable to the second one.

In Nyanja the pairs of vowels **ua, ue and ui** did not glide, but had the semivowel **y** between them (for example **kuyimba** and not **\*kuimba**). Meanwhile, the pairs **uo** and

**uu** were written without the semivowel **y** between them (That is **kuopa** 'to fear' and **kuuka**). In Tumbuka the latter vowels allowed an insertion of a semi-vowel instead of gliding (for instance **kuwopa** and **kuwuka**).

### 2.8.3.1.7. Coalescence and deletion rules in the infinitive verb

It was observed that both Tumbuka and Nyanja used the infinitive verb, but they did so differently. Whereas the Tumbuka-speakers contracted the infinitive verb, the Nyanja did not do so. In Tumbuka the infinitive verbs were pronounced either in full or in short (for example **wakugona** or **wogona** 's/he is sleeping'). When Tumbuka shortened the verbs, it used two rules:

(32) (i). The deletion of **k** in the infinitive

$k \rightarrow \emptyset / v \_ \_ v$

(**k** is deleted between vowels).

(ii). fusion of the vowels that follow each other to make one short one

$v + v = v.$

The following is a full list of fusion rules in Tumbuka:

$a + u = o.$      $i + u = u.$      $u + u = u$

Since Tumbuka-speaking pupils shortened the infinitive verbs in their mother tongue, they erroneously did the same with the Nyanja infinitive verbs. The Tumbuka word **wakugona** exemplifies how Tumbuka-speakers contracted infinitive verbs:

Tumbuka: **wakugona** 's/he is sleeping'

(33) a. Deletion rule:

$k \rightarrow \emptyset \ a \_ \_ \ u$

(**k** is deleted between **a** and **u** vowels).

= **waugona**

b. Fusion rule:

$a + u = o$

(A vowel **a** fuses with the vowel **u** to form a short vowel **o**)

= **wogona**

Similarly: **cikuluma** = **culuma** 'it is biting'

**mukulota** = **mulota** 'you are dreaming'

When the Nyanja infinitive verb was contracted using the rules that applied in Tumbuka, its pronunciation got distorted which consequently affected its reading, writing and ultimately the meaning. The following are examples of the errors that pupils made:

- (34). Nyanja: i. akuthamanga 's/he is running'  
 Tumbuka: ii \*wothamanga or \*othamanga  
 Nyanja: iii zikupita 'The (cattle) are going'  
 Tumbuka: iv. \*zupita

#### 2.8.3.1.8. Failure to use 'ndi' as subject prefix in verbs

The morpheme **ndi** was found in both languages, but Nyanja used it differently from Tumbuka. In Nyanja **ndi** was used in order to realise the functions as exemplified below:

- (i). as subject of a verb

ndimenya 'I beat'

- (ii). as a coordinator

Maria **ndi** ine tipita 'Mary and I are going'

- (iii). as a preposition **with**

apita **ndi** ine 'he is going with me'

- (iv). as copula verb **is** within a portmanteau morph

ndiye wafa 'it is he who has died'

= nliye\_\_\_n-li-ye (where **n-** means 'it', **li-** means 'is' and **-ye** means 'he')

The phoneme /l/ has two allomorphs, namely **l** elsewhere and **d** when it is preceded by the nasal **n**, that is (l → d / n\_\_\_).

Tumbuka used **ndi** to mean only one thing, and that was 'it is...'. Therefore, wherever Nyanja used **ndi-** as subject prefix, Tumbuka-speakers interpreted it to mean 'it is...'. As a result of this misinterpretation of **ndi-** word-initially, the learners used either the Tumbuka morpheme **ni\_\_\_** or **nkhu\_\_\_** in place of **ndi\_\_\_** when it appeared word-initially. For example:

- (35). i. Nyanja: **ndikudya** 'I am eating'  
 ii. Tumbuka: \***nikudya** or \***nkhudya** or \***nkhulya**

iii. Nyanja: ndisewera 'I am playing'

iv. Tumbuka: \* nkhusewela (meaning changed since this is a Tumbuka word).

#### 2.8.4. Contractions in demonstratives

In Katete pupils used demonstratives that were contracted from pairs of adverbs and demonstratives, which in Tumbuka did not usually happen. Even where both languages contracted them, the rules for doing so were different. Nyanja had two types of contractions, here named as (A) and (B). In turn type (A) had two types, here named (x) and (y).

##### Type A contractions

(I). x contractions:

It has been said that in Nyanja contractions in demonstratives involved joining parts of adverbs and demonstrative pronouns. Type x contractions occurred when the demonstrative pronoun began with a vowel. For example **pamene apa** where **pamene** is an adverb and **apa** a demonstrative pronoun; the first vowel in the demonstrative pronoun is deleted before the two stems join together to form one word which is a demonstrative. For example:

(36)    pamene    apa.  
          |            |  
          adverb    demonstrative pronoun

i. pamene apa (a- is deleted).

    = pamenepa 'just here'

ii. kumene uko (u- is deleted)

    = kumeneko 'just there'

(II). y contractions:

This type of contraction took place when the demonstrative pronoun began with a consonant. This consonant seems to be part of the locative morpheme. In this case the second syllable in the demonstrative pronoun was deleted and the vowel in the remaining syllable of the pronoun had its vowel replaced by -o. The deletion rule applied on condition that the demonstrative pronoun did not refer to the place where the

speaker was stationed. Lastly, the remaining stems joined together to form one word.

For example:

- (37). i. kumene kuja 'there' (the demonstrative-**ja** is deleted)  
= kumeneku (The last vowel in the demonstrative **-u** is replaced by **o**)  
= kumeneko 'there'
- ii. cimene cija 'that one'  
= cimeneco 'that one'
- iii. pamene pano 'here' (**-no** deleted)
- iv. pamenepa 'here' (the speaker is there, hence the vowel not deleted).

Pupils in Lundazi rural schools failed to construct demonstratives of both type x and y because the rules of contracting demonstratives differed when Tumbuka people also said them in short. Since pupils failed to do so, they used Tumbuka contractions.

For example:

- (38). Nyanja: i. pamene paja 'just there', in Nyanja it was pamenepo  
Tumbuka: ii. \* penepaja with '**-me-**' deleted from pamene, as it is said in  
Tumbuka)  
Nyanja: iii. kumene uko 'just in that place', in Nyanja it was kumeneko.  
Tumbuka: iv. \*kwenekuko (after **-m-** is deleted, then **u** glides before **e** to  
w).

### Type B contractions:

This type of contraction mainly used the deletion rule, but sometimes assimilation rule was also utilised as illustrated below:

- (39). Nyanja: pamene pano 'here' (**-ene** deleted)  
= pam pano (stems joined while **-a-** in **pam-** is assimilated by **-o** from  
**pano**).  
= Pompano 'just here'

Similarly:

- pamene apo = pompo (note that **a-** in **apo** is deleted first before **-ene**)  
pamene paja = pampaja

But in Nyanja other words had another rule introduced as illustrated below, which worsened things for Tumbuka-speaking pupils:

(40). kwamene kuja (-ene of the adverb is deleted)

= kwamkuja

(a in first syllable of adjective is partially assimilated by u to o).

= kwomkuja (earlier-w-came due to gliding, hence assimilation rule followed)

= kuomkuja

Then they applied fusion rule of u + o = o (or they deleted vowel u)

= komkuja (k assimilated m to n)

= konkuja 'just there'

Tumbuka-speaking pupils failed to follow type (B) rules because in Tumbuka they contracted locatives using different rules as the exemplified below:

(41). Rule:

a. They deleted e in -ne of the first word, and

b. Then they used assimilation rule where need arose as words joined in

Tumbuka:

pene pano (-e from the adverb was deleted)

= penpano (n assimilated by p to m).

= pempano (pem-pano) 'just her' (there was no assimilation of vowels in Tumbuka).

The Tumbuka type of contracting demonstratives was erroneously used in Nyanja as well. The following are examples of some errors that Tumbuka-speaking pupils committed as a result of generalising rules:

(42). Nyanja: i. Konkuja 'just there'

Tumbuka: ii. \*kumene kuja or \* kumene kula

Nyanja: iii. pampano 'just here'

Tumbuka: iv. \*pamenepano or \* pene pano

## 2.8.5. Possessive pronouns

### 2.8.5.1. Differences in the use of possessive pronouns

According to Chanda (2003:49), possessive pronouns are generally made of two parts, first, the genitive pronoun and second, the non-possessive personal pronoun. Together the two parts show ownership (belongs to). There was a difference noticed in the use of possessive pronouns equivalent to **my** and **mine** between Tumbuka and Nyanja which contributed to the problems that Tumbuka-speaking pupils met in using Nyanja in class. While Nyanja used only the form equivalent to 'my' in English, Tumbuka used both forms. But Tumbuka-speaking pupils erroneously used the form for 'mine' in Nyanja as well. For example:

#### (I). The 'my' form in Tumbuka and Nyanja:

(43). Nyanja: i. uwu ndi munda wanga. 'This is my field'

The form for **my** in Nyanja is '-anga'

Tumbuka: ii. uwu ni munda wane. 'This is my field'

The form for 'my' in Tumbuka is '-ane.'

#### (II). The 'mine' form in Tumbuka, but not in Nyanja:

Nyanja: i. munda uwu ndi **wanga** 'This field is mine'.

Nyanja still uses '-anga' for 'mine' as well as 'my'

Tumbuka: ii. munda uwu **ngwa kwane**. 'This field is mine'

= ngwa- 's/he is \_\_\_'

ngwa- comes from niwa-

For ngwa- to be realised, there were two rules that were used in Tumbuka:

(44). a. Deletion:  $i \rightarrow \emptyset / n\_w$

b. Insertion:  $\emptyset \rightarrow g / n\_w$

Firstly, the vowel **i** was deleted from **niwa** to leave **nwa**. Secondly, the consonant **g** was inserted where **i** was deleted.

**Kwane:**

This was how **kwane** came about:

= kwane 'to me' came from **ku-ane** (it used glide rule  $u \rightarrow w \_\_ a$ ).

The final word was as shown below:

= ngwakwane 's/he is mine' (where *kwane* means **mine**)

Similarity:  $\hat{w}$ ana a $\hat{w}$ a ni $\hat{w}$ akwane 'These children are mine'.

Tumbuka used **-kwane** meaning 'mine'. Here are other structures in possessive that could have triggered errors in Nyanja:

Tumbuka: i. mbakwane 'They are mine'. It came from:

= ni -  $\hat{w}$ a - ku - a ne 'they are to me' (they belong to me).

= ni -  $\hat{w}$ a - ku ane (-i- deleted)

= n $\hat{w}$ akuane

(45). Rules: a.  $n \rightarrow m / \_\_\_\_ \hat{w}$ ; then

b.  $\hat{w} \rightarrow b / m \_\_\_\_$ .

(n is assimilated by fricative b to m before  $\hat{w}$ . Then, if that occurred, the  $\hat{w}$  became nasalized to mb).

= mbakuane

Then the gliding of u+a in kuane took place ( $u \rightarrow w / \_\_\_\_ a$ )

= mbakwane 'they are mine'.

ii. njakwane 'it is mine' came from:

= ni - ya - ku - ane

(46). Rules used: a.  $i \rightarrow \emptyset / n \_\_\_\_ y$

b.  $y \rightarrow j / n \_\_\_\_$

c.  $u \rightarrow w / \_\_\_\_ a$

(i). i is deleted, then (ii). y is assimilated partially to j; after that (iii).

gliding of u + a = w takes place.

= njakwane 'it is mine'

However, some sounds e.g. /z/ did not allow such rules:

= nizakwane

But others underwent aspiration rule:

iii. nikwane – nkhwane (aspiration rule used)

iv. nilakwane – ndakwane [allophonic rule used under 2.8.3.1.8 (iv) above].

Erroneously Tumbuka-speaking pupils applied the form standing for 'mine' in Nyanja as well. For example:

(47). Tumbuka: i. \* munda uwu ndiwakwanga / niwakwanga / ngwanga.

Nyanja: ii. munda uwu ndi wanga

Tumbuka: iii. \*w̄ana āwa ndi w̄akwanga / ni w̄akwanga / ngwanga.

Nyanja: iv. ana awa ndi anga.

Tumbuka: v. \*tunkhuku utu ndi twanga. or \*Tunkhuku utu nthakwanga.

Nyanja: vi. tinkhuku iti ndi twanga.

As demonstrated above, pupils in Lundazi rural often transferred Tumbuka pronunciation rules to Nyanja. This situation is better explained by Ludo (1977: 72) who says:

The learner transfers the sound system of his native language and uses it instead on the foreign language without fully realising it. This transfer occurs even when the learner consciously attempts to avoid it. The force of habit influences his bearing as well as his speaking. He does not hear through the sound system of the target language, but filters what reaches his ear through his own sound system.

Tumbuka-speaking pupils hear words in accordance with the dominant stress pattern of their own language. The transfer of Tumbuka sound system occurs in the phonemes, affricates, allophones and their distribution just as Ludo (ibid) has said.

After looking at vocabulary and pronunciation errors that Tumbuka-speaking pupils made whenever they tried to read, speak or write Nyanja, it is concluded that the official regional language generated a lot of difficulties for pupils in Lundazi rural schools. When used for teaching, Tumbuka offered pupils a chance to reason easily and quickly and it seemed to facilitate the smooth acquisition of initial literacy skills, thereby helping them to develop critical thinking and faster effective communication (Mutasa, 1999).

#### 2.8.6. Verb extensions

Chanda (1996) says verb extensions are radicals that derive from other radicals. These radicals are bound morphemes whose meanings are only realised when they are attached to roots and stems. The verb extensions play a grammatical role in verbs as they add extra senses to original verbs. Tumbuka-speaking pupils had trouble with Nyanja verb extensions such as continuative, causative and passive because they used different extended verb radicals from those in Tumbuka. Some verb extensions like reduplication, stative and applicative did not cause a lot of troubles because both languages used the same verb extended radicals. As a result of this, those verb extensions that gave the least

problems will not be discussed in this report. Although sometimes the two languages used different extended verb radicals, the verb extensions in both languages used the following phonological rules:

(48) a.  $i \rightarrow e / e, o C \underline{\quad}$

(i becomes e after e or o followed by a consonant).

b.  $i \rightarrow i / a, i, u C \underline{\quad}$

(i remains the same after a, u, i followed by a consonant) (Chanda, 1996).

The condition for these phonological rules to apply was: i can only assimilate or remain the same if the vowel in the main root of the verb is second last.

### 2.8.6.1. Continuative verb extension

The continuative verb extension expressed actions that were going on and on. The extended radicals for the continuative verb extension were *-ngo-* for Nyanja, then *-ilil-* and *waka* for Tumbuka. It was noticed that Tumbuka-speaking pupils did not know the Nyanja extended radical (*-ngo-*). As a result of this linguistic incompetence that they experienced in Nyanja, Tumbuka-speaking pupils used Tumbuka radicals in the Nyanja continuative verb extensions. For example:

(49). Tumbuka:

i. *kudeny* 'to dance, wriggling'

*kudeny -ilil-*

(e assimilates i to e, and this repeated itself in the radical)

= *kudenyelela* or *kudeny waka* 'keep on dancing, wriggling'.

ii. *kunow* 'to be tasty'

*kunow -ilil-*

iii. *kunowelela* or *kunow waka* 'keep on being tasty'

The assimilation rules that applied in the examples above were:

(50). a.  $i \rightarrow e / o \underline{\quad}$

(the vowel o partially assimilates i to e)

b.  $i \rightarrow e / e \underline{\quad}$

(e totally assimilates i to e)

Meanwhile Nyanja only uses **-ngo-** to express the continuative verb extension, as shown below:

- Nyanja: i. kudya 'to eat'  
= kungodya 'keep on eating'  
ii. kubvina 'to dance.'  
= kungobvina 'to keep on dancing'

Since Tumbuka-speaking pupils did not know the Nyanja extended radical **-ngo-**, they made the following errors each time they tried to speak or write Nyanja:

- (51) Nyanja: i. kugwira 'to hold/touch'  
Tumbuka: ii. \*kugwililila 'keep on holding/touching', or \*kugwila waka  
'keep on holding/touching'  
Nyanja: iii. kudya 'to eat'  
Tumbuka: iv. \*kudyelela (or \*kulyelele) or \*kudya waka (or \*kulya waka)  
'keep on eating'

#### 2.8.6.2. Causative verb extension

Causative extensions show an action that was made to happen on someone or something. The extended radicals used for causative extensions were **-its-** for Nyanja and **-isk-** for Tumbuka. For example:

- (52 a). Tumbuka: i. kukwela 'to climb'  
kukwel -isk- (e totally assimilates i to e)  
=kukweleska 'cause to climb'  
ii. kusoka 'to stitch'  
kusok-isk- (o partially assimilates i to e)  
=kusokeska 'cause to stitch'  
iii. kusuka 'to clean/ wash'  
kusuk-isk- (u does not assimilate i)  
= kusukiska 'cause to clean/ wash'

Although the extended radicals differed between the two languages, the rules that were applied in Nyanja were not different from those used in Tumbuka forms, as indicated below:

(52 b). Nyanja: (rules applied as in Tumbuka above)

iv. kutentha 'to burn'

kutenthetsa 'cause to burn'

v. kukankha 'to push'

kukankhitsa 'to cause to push'

vi. kukhuta 'to be satisfied'

kukhutitsa 'cause to be satisfied'

Pupils in Lundazi rural schools committed the following errors in Nyanja as a result of using **-isk-** instead of **-its-**:

(52. c). Nyanja: i. kutentha

Tumbuka: ii. \*kutentheska

Nyanja: iii. kukankha

Tumbuka: iv. \*kukankhiska

Nyanja: v. kukhuta 'to be satisfied'

Tumbuka: vi. \*kukhutiska 'cause to be satisfied'

### 2.8.6.3. Passive verb extensions

The passive verb extensions indicate completed actions and sometimes the results of such actions are still there. Nyanja used **-idw-** extended radical and **-iw-** for Tumbuka. For instance:

(53). Tumbuka: i. pweteka 'hurt'

= pwetekewa 'to be hurt'

ii. phika 'to cook'

= phikiwa 'to be cooked'

Nyanja: i. thamangitsa 'to chase'

= thamangitsidwa 'to be chased'

ii. gwira 'to catch'

= gwiridwa 'to be caught'

When they used Tumbuka radicals in Nyanja, Tumbuka-speaking pupils made the following errors:

(54). i. Nyanja: tengedwa 'be collected'

Tumbuka: \*tengewwa

ii. Nyanja: kukondedwa 'to be loved'

Tumbuka: \*kukondewa

iii. Nyanja: tungidwa 'be sewn'

Tumbuka: \*tungiwa

As a consequence of all the errors discussed above, Tumbuka-speaking pupils found it difficult to write correct Nyanja spellings. They also failed to pronounce its words correctly or use appropriate meanings in the official regional language. And these errors affected smooth communication in class between teachers and pupils or among learners themselves. In response to these problems, teachers began to teach Nyanja together with literacy skills, translated to pupils or handled lessons in Tumbuka. All these actions did not help pupils to learn skills quickly and easily.

### 2.8.7. Negation

Negation is the absence of positive feelings. Hornby (1974:573) defines negation as, "... act of denying something." Both Nyanja and Tumbuka-speakers used negation to express negative feelings, but the way they expressed it in each language differed in certain cases. Firstly, some sentences had syntactic differences and secondly, some forms used to express it differed.

#### 2.8.7.1. Differences in negation between Tumbuka and Nyanja

Like any other language, Nyanja and Tumbuka negation in order to express negative feelings about any statements. Nonetheless, the positions of forms that express negation in the two languages differ at certain times. Whereas Nyanja often includes these forms within verbs, Tumbuka often separates them (e.g. Kulya yayi 'don't eat'; where yayi means 'no/not'). On the other hand, Nyanja-speakers would say Osadya 'don't eat', where *\_sa\_* means 'no/not'. As opposed to Tumbuka, it was not obligatory for Nyanja-speakers to use double negation since the morpheme expressing it was often included within the verb structure, as exemplified below:

(55). Nyanja: sindifuna kudya 'I do not want to eat'

Nyanja used the form *si-* to express negation and it was written within

was the verb structure. The **i** in **si-** fused with the preceding vowel which

found in the verb to become either **sa-**, **si-** or **su-**. For example:

i. **si - abwera** ( $i + a = a$ ) 's/he is not coming'

= **sabwera**

ii. **si - ubwera** ( $i + u = u$ )

= **subwera** 'you are not coming'

iii. **usabwerek**o 'you should not come'

iv. **asabwerek**o 'they/she should not come'

The other forms that Nyanja used were:

i). **iai** or **ai**: **sindikudya iai** (double negation using **si-** and **iai** within the same sentence) 'I am not eating'

ii. **-libe** : **alibe nyumba** 'he has no house'

iii. **kopanda**: **akhala kopanda nyumba** 'He lives without a house.'

iv. **-leka**: **Lute aleka kuba** 'Lute has stopped stealing.'

As earlier stated, Tumbuka normally used double negation as the form for negation was separated from the verb. For example:

(56). Tumbuka: i. **Nkhupita no** 'I am not going'

**nkhupita** is a positive statement while **no** is negative and

causes the two parts to give the negative meaning. However, among other forms, sometimes Tumbuka used the form **-nda-** which is put within the verb structure to stand for negation. In this particular case, double negation became optional in Tumbuka as well. For example:

Tumbuka: ii. **wandalye** 'he has not eaten'

iii. **kandafike kagalu** 'the small dog has not yet come'

Tumbuka had more forms for negation than Nyanja and many of them were completely different from the ones Nyanja used. Some of them were:

i. **Kuti \_cala**: **kuti ningakhala cala** 'I can't remain (the verb does not include negative form)

ii. **-lije**: **nilije kulya** (negative form separated from the main verb) 'I have not eaten'

- iii. -mbura: nagona kwambura kulya (negative form separate) 'I have slept without eating'
- iv. -leka: waleka kulya? (The negative form is separated from main verb) 'You have stopped eating?'
- v. -nda-: wandalye (yayi) (the form is within the verb) 'he has not'
- vi. -nga/ nga-: wangalyanga (the negation is within the verb) 'he should not eat' (for emphasis)
- vii. -ca, ha-a, no: wangiza no (ca, yayi, ha-a) (the negation form is separated) 'he can't come'
- viii. -mo: walyamo? (the negation form is included within the verb) 'have you eaten in it?'

Tumbuka-speaking pupils failed to use Nyanja forms for negation because firstly, they did not know the Nyanja forms for negation and secondly, the differences in the position of the forms of negation between the two languages disturbed the efforts pupils put in to learn initial literacy skills. Accordingly, they resorted to making use of negative forms from Tumbuka language. The following are examples of the kind of errors that were committed by predominantly Tumbuka-speaking pupils:

- (57). Nyanja: i. sindibwera ai. 'I am not coming at all.'
- Tumbuka: ii. \* niwera yayi, or nkhuwela yayi\* 'I am not returning.'
- Nyanja: iii. ndiribe sopo tsopano 'I have no soap now'
- Tumbuka: iv. \* nilije sopo sonopo 'I have no soap now'
- Nyanja: v. ndabwera kopanda zakudya 'I have come without food'.
- Tumbuka: vi. \* nawela kopanda vyakulya (meaningless in Tumbuka).
- Nyanja: vii. osabwerako (ai). 'Don't come at all'
- Tumbuka: viii. \* wuwelako yayi 'You do not come or you do not come back'.

Looking at errors reported in verb extensions, it is still evident that Nyanja put Tumbuka-speakers in great deal dilemma; hence they failed to facilitate the learning of initial literacy skills.

## **2.9. Reading and writing in Grade One**

This topic presents common errors which pupils in Lundazi rural schools committed when they tried to read and write in Nyanja. The topic begins by stating the initial literacy skills that all pupils needed to acquire by the end of the year. Thereafter, it gives what teachers thought were definitions of reading and writing at Grade One because at this level, pupils should merely start reading and writing skills.

### **2.9.1. Reading and writing skills in Grade One**

The main point here is that reading in Grade One is different from reading in higher grades. Teachers enumerated reading skills in Grade One as (i) production of individual sounds, syllables, words and simple sentences; (ii) reading from left to right, and then top to bottom; (iii) putting pauses between permissible groups of words, plus correct eye movement; and (iv) answering simple factual questions from the text. By the end of Grade One, teachers expected their pupils to attain all the above listed skills and only then would learners be considered to have broken through the reading course. Teachers said they would accept as correct reading if pupils read Nyanja with correct pronunciations and understanding. Unfortunately, in Lundazi rural schools many pupils did not only fail to read Nyanja, but they also failed to explain words and sentences in Nyanja. If we take the definition of reading that teachers gave, the majority of the pupils in Lundazi did not know how to read Nyanja because they mispronounced and wrongly spelt its words and sentences. In addition, most pupils also failed to understand most of its words and sentences.

The Government expected pupils to read words, sentences and short stories by the end of Grade One, but the pupils in Lundazi were not showing promising results in almost all these skills. Teachers in the district reported that many pupils tried to read individual letters correctly, but had problems when it came to reading units above individual graphemes. The teachers explained that the letters in both languages were the same, and that was why pupils did not find difficulties to read them in Nyanja. However, when differences between the two languages began to show in some syllables, words and sentences, the learners in Lundazi began to meet problems to read them. For pupils to

correctly read words and sentences, they needed to master Nyanja phonological rules, some of which were strange to them.

Apart from testing pupils in reading skills, the teachers also examined them in six writing skills, namely (i) copying various letters, syllables, words and sentences; (ii) individually writing correct letters, syllables, words and sentences from dictation; (iii) writing on lines, from the margin, from left to right and from top to bottom; (iv) drawing pictures; (v) hand writing and (vi) punctuation. All pupils in Grade One needed to demonstrate these skills in order to breakthrough the writing course.

Findings in all research sites were that generally there was an improvement in the writing skills in both districts although the performance was still lower in Lundazi than in Katete. The good results were attributed to the kind of exercises given to pupils, which mainly centered on copying from various sources.

Lecturers reported that for pupils to be good at reading and writing, they needed to have the following skills in Nyanja: (i) correct pronunciation as found in native speakers; (ii) correct sentence making in the target language; (iii) an expanded vocabulary, metaphoric language, proverbs, riddles and the skill of anticipation of subsequent words or sentences when reading and writing. Tumbuka-speaking pupils in Lundazi lacked most of the above requirements; hence the low levels of initial literacy skills acquired.

### **2.9.2. The role of pictures in reading and writing**

Branford (1965:75) says, "Writing is an outgrowth of drawing." Pictures can be already printed in books or drawn by pupils themselves. Both teachers and lecturers said that, in one way or the other, pupils were expected to transform pictures or drawings into either written or verbal texts. Pictures do provide answers to certain questions, a situation for understanding a story and cultural background for deeper understanding of events. Other benefits that pictures give pupils are to stimulate creative thinking, assist in the description of things or events and arouse external motivation for reading and writing.

Lecturers stressed that pictures were intended to train learners in coordinated and logical thinking thereby availing learners with a chance to learn the art of telling or

writing stories in a coherent as well as sequenced manner and improve their (pupils') imagination. As pupils described pictures with appropriate words and sentences, they learnt the skills of choosing the most suitable vocabulary for their stories and creative presentation of ideas. Pupils should know the correct adverbs and adjectives responsible for describing pictures for instance.

Nonetheless, the ability to artistically come up with a story demands that a medium of instruction is first of all known by pupils. Unfortunately, pupils in Lundazi could not explain pictures in Nyanja because the language of instruction did not offer them that chance. Even when they explained pictures in Tumbuka, the efforts did not provide sufficient training and utilization of learnt skills because reading and writing were done in Nyanja and not Tumbuka which was earlier used to teach the skills. When pupils shuffled between Tumbuka and Nyanja, they met difficulties of translation as they tried hard to form correct images of what the teacher was presenting. In the end pupils lost a lot of time to learn initial literacy skills; they got confused, frustrated and finally resigned from work. Additionally, teachers did not concentrate on either of the languages; as a result learners did not master both languages. A medium of instruction that performs as dismally as Nyanja does in Lundazi rural areas should not be let to continue in the affected schools.

### **2.9.3. Reading and writing errors**

#### **2.9.3.1. Reading errors**

Pupils in both districts, particularly in Lundazi, made the following mistakes when reading: (i) pointing at words faster than reading them out; (ii) reading Nyanja words which were not on paper (iii) voicing Tumbuka words which were not even on paper; (iv) skipping letters, syllables or whole words (for example: mwana tiyi 'a child tea', where a verb akumwa 'is drinking' was skipped); (v) memorising words and sentences; (vi) hesitating or making false starts when reading caused by lack of self-confidence; and (vii) allocating wrong tones in words (including wrong intonation in sentences) due to Tumbuka interference. For example:

(58). Tumbuka: i. \*musikaâna 'a girl'

Nyanja: ii. mtsikâna 'a girl'

Tumbuka: iii. \*wamalŭme wawêla lêlo (wanted to mean ‘uncle has come today’)

Nyanja: iv. amalŭme abwérá léró ‘uncle has come today’

The majority of the pupils in Lundazi failed to read Nyanja on their own when pupils were asked to do so. They merely imitated their teachers. When it came, Comparatively, the picture was different in Katete because at least a good number of pupils read many words and sentences.

However, of all the above mentioned problems, memorisation of words and sentences was the worst and the most frequent among pupils in Lundazi. The learners memorised shapes of words and sentences or sizes of cards where such structures were written. When memorised words and sentences were flashed to them, pupils recalled the structures and coincidentally read them correctly. When pupils responded this way, teachers often thought that such learners had learnt the skill of reading when in the actual fact they said memorised structures. In order to find out whether or not pupils had truly learnt how to read, the same words and sentences were written on the board or on different cards and most pupils failed to read them correctly. The learners failed to read in Nyanja because whenever they tried to master reading skills, they could not get the necessary backing from Nyanja since the language was not known.

### 2.9.3.2. Writing errors

Pupils from both districts made a lot of writing errors but outstanding among them was the problem of inventing letters. Katete pupils also made this error, but Lundazi ones were particularly bad. Some letters commonly invented (with correct ones in brackets) were b (d), d (b), 9(p), m (w), w (m), y (r), etc. Sometimes certain pupils in both districts wrote completely different exercises from the ones required. For example, instead of writing words and sentences, some pupils wrote figures (1,2,7,9,0) or drew pictures.

The lecturers and teachers said that the failure by pupils to curve letters correctly was due to limited psychomotor development during pre-writing stage. But the inability to assimilate both letters and sounds correctly was caused by pupils’ poor perception of such things mostly because of immaturity and the wrong medium of instruction used to

teach initial literacy lessons. The problem of writing wrong exercises could have been as a result of not understanding or following instructions correctly. And sometimes failure to understand instructions resulted from language problems, in this case particularly in Lundazi.

Writing wrong spellings in Nyanja was another notable error that was mostly made by Tumbuka-speaking pupils in Lundazi schools. Although free writing was very rare in Grade One in both districts, dictation of individual letters, syllables, words and sentences was witnessed. Teachers in Lundazi explained that pupils could only write more easily, quickly, meaningfully, with beautiful handwriting and correct spellings if they knew the language they used in those exercises. The fact that the medium of instruction was alien to pupils in Lundazi, the Government cannot not be expected them to easily acquire the much needed initial literacy skills.

Lastly, as children read texts, they were expected to demonstrate the skill of anticipation of subsequent words, phrases, clauses and sentences. The skill of anticipation was not observed in Lundazi although few pupils in Katete exhibited it. Pupils in Katete, as opposed to those in Lundazi, managed to guess which words followed in a sentence, for instance. The skill of anticipation is a very important tool in understanding texts. The reader is able to guess as he reads which words; punctuations; sentences or moods will follow. The or listener skill of anticipation is drawn from experiences that people get from the languages which they know so well. If this skill were acquired, the pupils' quality of reading, writing and understanding would improve a great deal.

### **2.10. Sentence making**

Research findings indicated that a sentence is a very important grammatical unit in any language because it carries the possibility of communication. Palmer (1983) supports this view when he says the basic unit of meaning is not a word but the sentence because communication is done using sentences. He adds that if words have meaning, it is derived from their function within the sentence. Therefore, pupils need knowledge in syntactic rules to make correct and meaningful sentences which in turn would facilitate

easy communication. Tumbuka-speaking pupils did not know many Nyanja words which help to construct correct sentences; hence they failed to use the language.

### 2.10.1. Some sentence errors Tumbuka-speaking pupils made

Exemplified below are some errors that Tumbuka-speaking pupils made when they spoke and wrote Nyanja with correct Nyanja structures coming in the next line.

- (59). Tumbuka: i. \* apa pacithuzithuzi tuwonapo wátate.  
Nyanja: ii. apa pacithunzi tionapo atate. 'We see father on the picture'  
Tumbuka: iii. \*aŵa niŵamayi.  
Nyanja: iv. awa ndi amai. 'This is mother'  
Tumbuka: v. \* wamalume wákumwa tiyi.  
Nyanja: vi. amalume akumwa tiyi. Uncle is drinking tea'  
Tumbuka: vii. \*wátate siŵakulya ca.  
Nyanja: viii. atate sakudya ai. 'Father is not eating'  
Tumbuka: ix. \* ine nizawela maŵa.  
Nyanja: x. ine ndidzabwera mawa. 'I will come tomorrow'  
(Banda, 1989 and Salauni, 1993).

Whenever it became difficult for Tumbuka-speaking pupils to make Nyanja sentences, they simply constructed Tumbuka ones. As a matter of fact, all discussions in class took place in Tumbuka which did not facilitate easy and quick learning of initial literacy skills.

### 2.11. Advantages and disadvantages of ZNBTL programme

The topic presents findings on the advantages and disadvantages of ZNBTL as a programme through which initial literacy lessons are taught in Grade One. But before doing so, it looks at the aims of the programme to see if the Zambian Government meets them. Suggestions to improve on the delivery and learning of initial literacy skills are given at the end of the report.

The Zambian Government had aims to achieve when it introduced the ZNBL programme. It wishes to see that by the end of Grade One, pupils are able to (i) read simple texts fluently and effectively, (ii) write their own short stories legibly and in

straight lines, and (iii) develop collaborative and independent learning skills (M.O.E., 2001). The researcher wanted to find out if the mentioned goals were achieved in Lundazi rural schools and as such consider whether or not Nyanja succeeds in facilitating easy and quick acquisition of initial literacy skills.

In the field it was established that in Lundazi the Government did not achieve much of the set goals because by term two almost all the pupils could not read sentences and very few were able to read words in Nyanja. No one read simple texts. Some few pupils read some Nyanja words, but they did so with pronunciation problems of one type or the other. It was also observed that many of them found it difficult to give meanings to most of them. However, it was seen that a good number of pupils in Lundazi managed to read individual sounds although only a small number of them managed to read some syllables and words without help from teachers. This slight gain in the acquisition of literacy skills was attributed to the fact that almost all sounds were common in both languages. Therefore, the pupils found it easier to read those structures which were common in both languages. Pupils in Lundazi rural schools found it very difficult to read Nyanja sentences.

When it came to writing skills, it was observed that some pupils in Lundazi wrote with acceptable handwriting. Some pupils wrote some words, syllables and graphemes in straight lines. However, no pupil wrote sentences on their own, let alone their own simple texts. Nonetheless, all the exercises that required copying were done comparatively better than those that needed free writing. For instance the majority of the pupils failed to spell Nyanja words correctly during dictation. Pupils in Lundazi also failed to work collaboratively in Nyanja because they failed to hold discussions using the regional official language.

However, in Katete many pupils were able to read Nyanja words, some of them managed to read sentences and almost all of them could read syllables and graphemes. A sizeable number of the learners from groups one and two were good at dictation and copying sentences although none of them wrote their own texts. Pupils tried to work collaboratively and independently in their groups during independent learning activities, thereby promoting the spirit of hard work and self-reliance. These results show that at

least pupils in Katete were learning some literacy skills while their counterparts in Lundazi were yet to improve further as they are affected by the medium of instruction.

Good enough, the ZNBTL programme had some advantages even in Lundazi district. Respondents in both districts reported a slight improvement in acquisition and demonstration of initial literacy skills as opposed to the time only English was the medium of instruction. One positive development brought by the programme was that pupils began to learn initial literacy skills from the first term of Grade One, which was not the case when only English was the medium of instruction. Some teachers explained that an early start in literacy lessons guarantees pupils' early acquisition of the literacy skills, and the more they use the skills, the more they understand how to handle them.

Furthermore, respondents in Lundazi praised ZNBTL because it used Nyanja whose phonology, morphology, syntax and some vocabulary items were very similar to or the same as Tumbuka. The course also used apprenticeship approach where the teacher and pupils shared books in the teaching corner. When a teacher read in turns with pupils, he became a good model in reading skills. Additionally, the remedial approach which was adopted by the ZNBTL programme also gave teachers a chance to quickly spot and correct problems that learners faced in the learning of initial literacy skills. Besides all these advantages, the course encouraged talking walls which pupils used to practise their reading skills. The ZNBTL programme was also appreciated for promoting the library corner which introduced and sharpened pupils' library skills at a tender age.

In Katete the programme was praised for using Nyanja which was a familiar language. This language motivated pupils to learn initial literacy skills, which they did easily and quickly. Although results were not as good as expected, there was much improvement in literacy performance in Katete compared to the time English was the medium of instruction.

With Nyanja as a medium of instruction in Lundazi rural schools, the ZNBTL programme has flaws. In both districts teachers, Standards Officers, lecturers and student teachers said in Lundazi rural schools ZNBTL used Nyanja which was unfamiliar to pupils. Pupils failed to fully understand the language of instruction since they could not reason out what was being said. Therefore, in this district the new

language policy did not support pupils' cognitive development which is a prerequisite in any learning environment. Many pupils lost both confidence and hope in education as lessons became very difficult. In order to help pupils at least understand lessons, teachers resorted to translation or teaching using Tumbuka. Both moves that the teachers turned to did not help pupils so much. For instance translation did not give pupils a chance to master either Tumbuka or Nyanja as pupils fumbled in the strange language. They also formed hazy images of whatever was taught in Nyanja. Learners in Lundazi rural schools could not read and write Nyanja with the required fluency. Even worse was the fact that pupils failed to read or write in their own mother tongue. Furthermore, the fact that predominantly Tumbuka-speaking pupils could not read and write in Tumbuka showed that skills that may have been learnt using Nyanja were not easily transferred to Tumbuka.

These disadvantages show that even though the change of the language policy has brought positive results, these results are not anything to talk about when compared to the problems learners still face in class. The medium of instruction still gives pupils a lot of problems in Lundazi.

The last disadvantage was that during independent learning activities, pupils were left to work for themselves and yet that was the time teachers' guidance was needed the most. Group leaders were often unhelpful when even to them the work was difficult. The situation worsened in Lundazi where the medium of instruction was not known because the group leaders did not always have solutions to some of the problems their pace group members faced. It is true that pupils can learn better by themselves, but the teacher must always be available to offer guidance whenever it is required.

Finally, as a course that aims to improve the performance of literacy in learners, ZNBTL programme has to continue but with adjustments, especially in the use of the medium of instruction.

As a consequence of the above observation, the ZNBTL programme requires restructuring. Respondents in both districts made a number of proposals in order to restructure the ZNBTL course in order to help pupils in areas affected by unfamiliar languages to learn initial literacy skills as easily and quickly as any other pupil in Zambia. It was suggested that in Lundazi rural schools, pupils should learn initial

literacy lessons using Tumbuka. The other proposal was that ZNBTL lessons should end in Grade Two to enable pupils complete all the work set in the syllabus. They further said that pathway, which is an English course, should not start in Grade One but Grade two in order to give the teachers adequate time to consolidate the linguistic competence of the first language in their pupils. They added that pathway must continue until Grade Three in order to lay a strong foundation for Step In to English (SITE) course. The SITE course, which at present begins in Grade Two, should begin in Grade Three after laying a two-year foundation in the vocabulary of the mother tongue that is later very useful in SITE lessons. The SITE lessons should continue until Grade Four as opposed to the current period of one year. By then, literacy skills will have been learnt using the first language and now can easily be transferred to English before it could become a medium of instruction in Grade Five. The respondents further suggested that all other subjects should be taught in the mother tongue up to Grade Four in order to lay a firm foundation in each one of them. Lastly, teachers felt that in Lundazi rural areas there should be a Nyanja oral course equivalent to the English pathway. This course could begin from Grade Three until Grade Four. Its objective should be to teach pupils Nyanja through speaking before they would proceed to learn skills of reading and writing using the official regional language in Grade Five when it would eventually become a subject.

It is hoped that after implementing these proposals the mother tongues will be used in Grade One for teaching initial literacy skills. And when this policy is in place, it will ultimately facilitate easy and quick learning of the most required literacy foundation skills throughout the lower primary sector of education. By the time English becomes the medium of literacy in Grade Five, pupils will have learnt it orally for four years; which will be enough time for language learning. It is when these conditions are set that the literacy skills learnt in the mother tongue would easily be transferred to both English and Nyanja.

## 2.12. Discussion

This discussion presents an overview of facts gathered from the research in favour of using mother tongues to teach initial literacy skills in the areas where official regional languages are unknown to pupils. The topics that are discussed here include the need for the Government of Zambia to have correct priorities when choosing the medium of instruction in primary school sector of education, especially the advantages of using mother tongues in Grade One classes.

Nyanja is a dialect of Chewa because it originated from it. Consequently, Nyanja and Chewa have similarities in culture, syntax, vocabulary and morphology. However, Nyanja has no ethnic group since it was created by vocabulary from a number of languages that contributed to Chewa language. In the end there was Chewa language with the Chewa ethnic group and Nyanja that was spoken by people who traded along Lake Nyasa (Lake Malawi). This new Chewa variety spread very fast. Nowadays Nyanja is widely spoken by people from several tribes in Malawi, Mozambique, Zimbabwe, South Africa and Zambia.

The research further established that Tumbuka and Nyanja are not dialects because firstly, the Chewa and Tumbuka people migrated from different kingdoms. The Chewa people came from the Luba kingdom as opposed to Tumbuka who must have come from Cameroon through Southern Africa to Zambia. Secondly, when forming it, Nyanja received very few words from Tumbuka, thereby making the two to be less mutually intelligible. Even though they have lived with the Tumbuka people for many years, the Chewa people abandoned their language in preference to Tumbuka since they were out numbered by and intermarried with the Tumbuka people. Therefore, Tumbuka is predominantly spoken in Lundazi district except for Mwase Mphangwe and Chikomeni chiefdoms where Chewa can still be heard. This means that when Nyanja is used as a language of instruction in Lundazi, especially in rural areas, pupils find it difficult to understand lessons. This entails that the Government would do pupils a lot of justice if they used Tumbuka to teach initial literacy skills.

People in Lundazi want leaders who should not have personal interests when it comes to choosing the medium of instruction; leaders who would promote vernaculars because they feel such languages are not inferior to Nyanja. Due to political, personal

and economic interests that Zambian politicians have had in the choice of the language of instruction, the country has not come up with an acceptable language policy to all citizens in the forty-three years since independence. And because of this Manchishi (2004:6-7) laments the unclear language policy in Zambia:

During the colonial period, the language policy was tilted towards Local languages. After independence, there was a change in the Policy. Emphasis shifted from local languages to English. As at now (2004), the local language situation is confused to say the least. The payment for this has been that most Zambians today have become illiterate in their own languages and have lost their cultural heritage.

The problem of the language of instruction in the teaching of initial literacy skills in Zambian primary schools is indeed a problem which originates from wrong priorities for educating pupils on the part of the Zambian political leaders, especially those from the first republic. Pride (1979) says that to avoid political interests, Governments should recognise the fact that in schools the language of instruction ought to facilitate in-depth understanding of skills and concepts; hence it should be well known to the learners. In-depth understanding facilitates independent, divergent and creative thinking to the extent that new ideas and inventions can be hatched. And it is this kind of thinking that is required in tertiary education as well as professional careers for which the primary level should prepare pupils.

It is not just in-depth understanding of concepts and skills that is important, but also looking at the effects that languages have on mental nourishment, cultural attachments, socio-psychological effects and the value that language adds to pupils' lives. And these should begin from their homes where traditional norms have to be maintained to the outer world where culture may be mixed to the school where new skills and knowledge must be introduced to pupils. The Government should choose a language which makes the acquisition of literacy skills easy and quick. At Grade One level the mother tongue is the only known language that can facilitate the smooth acquisition of literacy skills. After all predominantly Tumbuka-speaking pupils have not yet learnt to speak any other language apart from Tumbuka.

Before the medium of instruction is chosen, the Government should investigate the following things about the language it wants to choose: (i) in which domains is the chosen language mostly used? (ii) was the chosen language once written on? (iii) can it

be modernised and standardised? and (iv) was the language written on and used in schools as a medium of instruction long ago? The research has established that Tumbuka is commonly used in all domains in Lundazi. What is more, missionaries wrote on Tumbuka and used it in schools both as a subject and a medium of instruction with resounding results. As concerns the question of standardisation and modernisation of Tumbuka language, this can be done just as soon as it is chosen as a medium of instruction. The good point about it is that it already has an alphabet whose orthography the Government can standardise and modernise before it is reintroduced in education.

People's attitudes towards the language of instruction are also a factor to consider before any Government chooses a language of instruction. Respondents in Lundazi said that the Tumbuka people think Chewa was done away with at the time its native speakers (Chewa people) began to speak Tumbuka. As far as Tumbuka people are concerned, using Nyanja is as good as abandoning their language in preference for the language of strangers.

Due to the above arguments, Tumbuka people feel Nyanja, which is a dialect of Chewa, is a foreign language in Lundazi rural areas. Mwape (2002) stresses that language attitudes have significant influence on the patterns of language use. Therefore, attitudes against Nyanja in Lundazi rural areas do not favour the maintenance of Nyanja as a medium of instruction.

It must be emphasised that mother tongue education is a basic need as well as a right. Mwape (2002:84) stresses that the minority languages are human rights that all children must learn, "The need for rights of individuals to identify with their mother tongue and to receive education and other services in the medium of it...." Minority languages must be taught because, to begin with, children deserve to read and write their own mother tongues and secondly denying them their own languages is a good way of taking children away from their own people because language has an inclusive tendency. The pupils would lose all their tribal cultural ethics that makes the young acceptable in their own families and societies. As this exclusive tendency grows in their minds the more they go to school, they would see no value in their mother tongues and their own relatives who survive only by it.

Furthermore, Tumbuka people in Lundazi rural areas felt that Nyanja could erode their culture and cause Tumbuka language to die, thereby lose their ethnic identity. To justify their fears, Artchison (1991) says that once very young people are exposed to another more fashionable and socially useful language at school, the results are firstly gradual importation of forms and constructions from the dominant language to the minority one, and then later it worsens when pupils start to ignore their own language. Moreover, language has become a political issue in Zambia because whichever language is used in education, its native speakers immediately begin to dominate those people who adapt it, and Tumbuka people do not want to be dominated by any tribe.

People in Lundazi strongly feel the Government is mistaken to consider Nyanja as a local language in Lundazi rural areas. To be a local language, people in the concerned area must use it as a medium of communication for their daily survival, which is not the case with Nyanja in Lundazi rural areas. Almost all pupils could not perform the following things using Nyanja which normally a person who knows the language very well must do: (i) make rhymes; (ii) use words in appropriate contexts; (iii) use idioms and wise sayings; and (iv) make use of figurative forms such as proverbs, riddles, metaphors, and many more (Grosjean, 1982).

It was said in the report that most Tumbuka-speaking pupils in Lundazi failed to read and write Nyanja words and sentences on their own. Teachers lead them in reading and writing. Copying also assisted pupils to write correct spellings; though some pupils still failed to spell correctly. Making matters worse, even the few Tumbuka-speaking pupils who tried to read Nyanja failed to do the same in Tumbuka. On the other hand, in Katete a good number of pupils managed to read and write in both Nyanja and Chewa. The revelations mean that in Lundazi the literacy skills which were learnt in Nyanja did not easily transfer to Tumbuka. Meanwhile, the Government knows very well that the use of Tumbuka in Grade One in Lundazi rural schools would not only benefit parents but also pupils since parents would help their children with homework; thereby helping teachers to teach literacy skills as well (Pride, 1979; Mwanakatwe, 1968).

However, there is need to know why the Government is very sceptical about using vernacular languages in education. The firstly reason was that the Government

views the idea of involving all *Zambian Languages* in education to be unbearably expensive. It cannot manage to print teaching materials and train teachers for all languages in Zambia. People do not want all languages to be included in education. It is only those which are less mutually intelligible to the current official regional languages which must be considered; and Tumbuka is one of them in the Eastern Province.

It is time the *Zambian Government* came up with a language policy that is fully supported by almost all its citizens which pupils could easily use in class. Although every ethnic group would like their own languages taught in class, people who speak related languages (dialects) should be asked to choose one from those dialects to go in education. There is need to reiterated that only those languages that are not fully mutually intelligible to the official regional languages must be introduced in education; from Grade One up to Grade Four. If a chosen language is already selected to be an official regional language, then it should be taught up to Grade Twelve, but used as a medium of instruction in literacy lessons up to Grade Four.

Additionally, the *Zambian Government* thinks that vernacular languages lack Scientific, Technical or Mathematical vocabulary to enable pupils learn subjects from books printed in world languages like English and French. These are facts, but once translations from such world languages are done, this would not be a problem any more. To this effect Prah (1995) says there is evidence that once a person understands materials inside out using a known language, s/he can devise words for their explanation. After all the pupils would still learn these world languages except that this should be done after the initial literacy skills are first learnt in their mother tongues.

Lastly, some people in Zambia feel vernacular languages would prevent the acquisition of English that provides social and economic satisfaction. This view is wrong because any second language can be acquired after the mother tongue. Fishman (1968) says recent experiences in many places indicate that an equal or better attainment of the second language can be achieved if the school began teaching subjects in the first language. As a matter of fact, the learning process is logical when pupils start with the mother tongue before learning the second language. To begin with, what is taught in mother tongue would transfer to the second language, and later what is not very clear in the second language would be interpreted and made clearer in the mother tongue.

Furthermore, once pupils use mother tongue with grammatical correctness, they will be ready to learn to use the second language correctly. Therefore, in Zambia English and the seven official regional languages stand to gain if mother tongues were introduced first in education before them.

National leaders are reminded that at primary school level education is more widely available than at any other, but because of the high drop out rate after few years in school, these early years of schooling are likely to be all the formal education that a large proportion of the population would have. It would make more sense if this education was got in a mother tongue for total understanding of various skills which primary graduates would use when they are out of the school system. The most important is the fact that the knowledge that pupils get in schools should be localised to become a tool for interpreting the immediate needs of the local people. Gurry (1940), Awoniyi (1982) and Kashoki (1990) state that people would only appreciate acquired knowledge if it can eke their livelihood. Consequently, education must include studying a local language apart from being a medium of instruction. Moreover, literacy skills should be learnt very well if a strong foundation in reading and writing is to be set in pupils. Prah (1995) warns that initial literacy skills are learnt only once, if not well handled, these survival skills would never be correctly learnt any more. If pupils started learning literacy skills in their own languages, they would acquire the skills so well and all details found in concepts understood clearly. And these well learnt literacy skills would later be used to read and write the world languages more ably.

Learning using the mother tongue improves performance in Mathematics, Technology and Science. Nowadays it is only people who are good at these subjects that can ably cope with modern equipment and printed knowledge. These subjects are responsible for understanding, interpreting and manipulating of things and they also lead to skilled labour. This skilled performance in office leads to economic gain both at personal as well as national level. Unfortunately, these are the subjects that are not fully understood by our children because are taught using unknown mediums of instruction to acquire them. Even if it is inevitable for developing nations to use these world languages, this should not be done at the expense of mother tongues.

People support educationists who feel that forcing pupils to use a wrong language is a deliberate effort to perpetuate underdevelopment in an individual as well as the nation. Simwinga (2005) quotes Coulmas (1984) and Omotoso (1994) who say the minority languages must be taught or else pupils who do not speak the majority languages are denied a chance to reverse underdevelopment among themselves. He again quotes Chimhundu (1998:7) who asks three pertinent questions against neglecting local languages:

- (i). How can you use information to which you have only limited access?
- (ii). How can you fully participate in anything, or learn effectively or be creative using a language you are not fully proficient or literate in?
- (iii). How can a country develop its home resource base to full potential without the language of the people?

Using mother tongues in education will bring development in the nation.

Wray and Medwell (1991) disapprove changing a language once pupils begin Grade One. Our Governments should let teachers to work with pupils as they are, rather than as they like them to be; at least in Grade One. In support of this point Duroy'aiye (May, 1970) says the home language must continue in Grade One to enable teachers to extend the listening and speaking skills of the first language. This should be done simultaneously with the teaching of initial literacy skills. He believes this would facilitate thorough mastery of initial literacy skills.

It should be made clear that people in Lundazi rural areas do not refuse that their children should learn Nyanja. They have merely recommended that pupils should do so after initial literacy skills have been properly learnt using their mother tongues in which the pupils do most of their thinking, explaining things, communicating, reasoning and expressing their feelings (Fishman, 1968). Therefore, since children can process most of the knowledge in the mother tongue, the use of the second language in Grade One is inevitably retarding their ability to think. It is felt that children, who do not follow lessons because languages are disturbing them, know that such a problem had no limit when it would end. As a result, they only convince themselves that they would never ever learn anything in class. They lose self-confidence in achieving set goals; they lack concentration in class and often absent themselves from school. To stress the importance

of mother tongues in education, some educationists think that skills of speaking correctly and fluently, of reading intelligently and comprehensively, and of writing clearly and precisely, in all cases with grammatical and structural correctness, are not easy to attain anywhere else but in mother tongue (MOE. 1977; MOE. 1992; MOE. 1996; Awoniyi, 1982; Kelly, 1999; Duroy'aiye 1970; Abiri 1969; McNamara 1996).

The research has established that the new language policy can only be useful in Lundazi if a truly local language was used as a medium of teaching initial literacy skills. And this conclusion agrees with what Benjamin Lee Whorf said in his theory on language and thought. He said that language and thought are inseparable. Pupils in Lundazi consistently performed below expectation in literacy skills because they could not understand Nyanja which was supposed to be used for thinking in order to understand what to do. Comparatively, pupils in Katete spoke in Nyanja; hence they understood most of what teachers taught them. Equally, in Lundazi Tumbuka has the potential of training the minds of pupils to think freely, easily and quickly once used as a medium of teaching initial literacy skills. Constant practice in thinking would make reasoning an innovative, automatic and painless activity, in the end becoming very easy for pupils to learn concepts and skills in any field of study and attain deeper understanding of lessons.

The mother tongue, therefore, could shape thought and mould habits of cognition and perception. If reasoning involves drawing inferences from observations, or assumptions, and uses concepts, propositions and images, then much mental work is required; and mental work can only take place using a language which pupils are able to speak and understand very well. Wade and Tauris (1993) say that only a mother tongue is the most appropriate medium of instruction at Grade One level. Therefore, instead of helping predominantly Tumbuka-speaking pupils to learn initial literacy skills easily and quickly, Nyanja creates learning hardships for them.

It has been proved in the research that language does not develop in a vacuum. It is indeed part of the culture of people and the chief language is both a component of culture and a central network through which the other components are expressed. Ludo (1977: 38) says:

Differences in cultural meanings across languages are a problem in learning a second language. As the chief instrument of communication, language attaches specific words and phrases to the most frequent and most important cultural meanings.

Ludo (ibib) is correct when he says that people in one language may not express everything about what another language expresses due to cultural differences. The person from one language must know what words exactly mean in the other. However, since explanations of things depend on cultural orientation, such meanings of things cannot be exactly the same in both languages. And these were the problems that deeply affected the learning of initial literacy skills by Tumbuka-speaking pupils in Lundazi rural schools which the Government in Zambia can only solve when the language of instruction is changed.

## **CHAPTER THREE**

### **CONCLUSION AND RECOMMENDATIONS**

Chapter Two presented findings from the study, their interpretations and the discussion to the findings. By discussing grammatical errors that pupils made in Lundazi and the rest of the findings from schools in Lundazi and Katete districts, the report has given empirical evidence why Nyanja is not the correct medium of teaching initial literacy skills in Lundazi rural schools. Chapter Three presents the conclusion to and recommendations of the study. It is hoped that if the Government follows the recommendations given in this report, there will be improvement in the learning of initial literacy skills not only in Lundazi rural schools, but also in other language zones in Zambia where people experience similar problems. There have been similar complaints from other ethnic groups like Namwanga, Lenje, Ila, Mambwe and Lamba who also feel their children are equally disadvantaged when they use the official regional languages given to them.

#### **3.1. Conclusion**

This study has established that Nyanja delays the learning of initial literacy skills among Tumbuka-speaking pupils in Lundazi rural schools. Additionally, it makes the learning process very difficult. The official regional language, which the Zambian Government insists should be used for teaching initial literacy skills in Lundazi rural schools, is not familiar to the pupils. In Lundazi rural areas, whenever the Tumbuka-speaking learners tried to use Nyanja, they made a lot of grammatical errors to the extent that meanings of Nyanja words and sentences were often distorted. All respondents in Lundazi recommended that in Lundazi Tumbuka would make the best medium of teaching, not only for initial literacy skills but also other subjects. Tumbuka should be used throughout the lower Primary level of education before Nyanja can be introduced as a subject. They also reported that the Senga people from Chama district can also use Tumbuka because respondents said people there do understand it. Nyanja works well in

Katete, Chadiza and in some parts of Chipata; hence it should still be the language of education in those districts.

However, there were proposals that Nsenga, Chikunda and Kunda should replace Nyanja because the official regional language is not working very well in Petauke and Mambwe, respectively. Chipata should use Nsenga in all areas where Ngoni is predominant and Nyanja in schools where Chewa is commonly spoken.

People in Lundazi rural areas do not refuse that their children should learn Nyanja, but they want them to do so after they have first learnt initial literacy skills in Tumbuka. This move would enable pupils to acquire initial literacy skills clearly, easily and quickly in addition to maintaining their culture. When pupils learn in Tumbuka, the image of Tumbuka language and its people would also improve. In addition, by learning in Tumbuka, pupils would use the knowledge for the improvement of their own local environments.

Furthermore, it has been established that as pupils learn to read and write in their mother tongue, they will improve their skills of self-expression, use of appropriate vocabulary and anticipation. It is said that well learnt skills in the first language, do easily transfer learnt skills to second languages. For this reason, Tumbuka must be reintroduced in Lundazi rural schools.

It has been established that pupils in Lundazi find it very difficult to grasp any new concepts in any language that is alien to their own. This is particularly so for pupils who are still young and can only speak their mother tongue. Insistence on using Nyanja has even contributed to some pupils absenting themselves from school because they feel attending school means deliberately introducing agony in themselves.

The Government recommends that teachers should use translation where pupils do not understand lessons in English or Nyanja. Translation fails to assist pupils to fully understand lessons because ideas formulated in one's own language are difficult to express through the modes of another. Each language cuts the world differently; hence it is wrong to expect pupils to understand things in Nyanja as they would do if lessons were taught in Tumbuka. Therefore, the NBTL programme has positive intentions except for wrong interpretation of the term local or familiar language. The terminology local should not mean any Zambian or official regional language. A familiar language

means a language which is just close to your own. Such languages are not good enough to go into class. Truly local languages are those commonly used and understood in the community concerned; better still pupils' own ethnic languages. The mother tongue moulds early concepts that are very important in understanding things. In addition, once introduced in schools, the mother tongue would bridge the introduction of more permanent medium for literacy instruction. It is an instrument of thought, and when used, it sharpens thinking in pupils. In fact the fastest and most affordable way to provide these disadvantaged pupils access to literacy is through mother tongue since they already speak and understand it.

The research findings have proved Whorf's theory of language relativity because where pupils did not understand the language of instruction, they failed to actively participate in communication with both teachers and fellow pupils, and their performance was lower than native speakers of the medium of instruction. This showed that thinking was affected. Therefore, the effect of using Nyanja for initial literacy skills in predominantly Tumbuka-speaking areas is that pupils do not quickly and easily learn initial literacy skills.

### **3.2. Recommendations**

On the basis of the findings presented above, the following recommendations are made:

- (i). The Government should make Tumbuka the medium of instruction for learning initial literacy skills and other subjects in Grade One in Lundazi rural schools.
- (ii). It was noticed that writing and reading skills did not receive enough time when taught in the same lesson. The Ministry of Education must separate reading from writing skills and give one hour to each of them, alternatively.
- (iii). Future researchers must look at whether Nsenga, Ngoni, Chikunda and Kunda are also negatively affected once Nyanja is used as a medium of teaching initial literacy skills in the areas where they are spoken. This should be done since it is said that vocabulary differences between dialects can be a source of

confusion (Wray and Medwell, 1991).

- (iv). When a ZNBTL teacher is teaching one group in the teaching corner, there are three other groups doing independent learning activities at the same time. Unfortunately, at this moment these three groups do not receive adequate help from him/her since s/he is busy in the teaching corner. In order that these three groups are also availed a teacher throughout the learning hour, let there be team teaching so that the other teacher would be with the groups doing independent learning activities while the other is in the teaching corner.

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#### INFORMANTS:

- Headman Chidongo, Luasila Village (Luasila Middle Basic School area), 91 years old, Lundazi.
- Headman Kadelu, Kadelu Village (Sikatengwa Basic School area), 77years old, Lundazi
- Headman Kazele Kaceka, Kazele Kaceka Village, (Kanjeza Basic School area), 62 years old, Katete
- Mr. Banda, Thomas, Chabweza Village, (Undi Basic School area), 63 years old, Katete.
- Mrs. Mtonga Evah, Luasila Stores, (Luasila Basic School area), 71 years old, Lundazi.
- Mrs. Zulu Adam, Zelekuze Village, (Kanjeza Basic School), 74 years old, Katete.

## **APPENDICES**

### **APPENDIX 1: Questionnaire for the village community**

**THE UNIVERSITY OF ZAMBIA  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
DEPARTMENT OF LITERATURE AND LANGUAGES**

**Title of the research:**

**The effect of using Nyanja as a language of initial literacy in a predominantly Tumbuka-speaking area: a case of Lumezi area in Lundazi district.**

Dear Respondent,

You have been selected to participate in the study on language use in Grade one during literacy lessons.

1. Do your children in this village speak Nyanja?
2. Which language are they very familiar with?
3. Is the language the children are familiar with their mothertongue?
4. Can this familiar language make a better medium of instruction in literacy lessons to Grade One pupils?
5. Are you happy to allow your children learn initial literacy skills in Nyanja?

**THE END**

**THANK YOU.**

**APPENDIX 2: Questionnaire on language and domain**

THE UNIVERSITY OF ZAMBIA  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
DEPARTMENT OF LITERATURE AND LANGUAGES

Title of the research:

**The effect of using Nyanja as a language of initial literacy in a predominantly Tumbuka-speaking area: a case of Lumezi area in Lundazi district.**

Dear Respondent,

Would you please fill in this questionnaire by ticking **yes** or **no** in the columns against the domains?

- (a). What language is often used when doing activities shown on the left side of the table below?
- (b). Is it Government's policy that language is used when doing that activity?
- (c). Are you fluent in the language?

DOMAIN	LANGUAGE USED	GOVERNMENT POLICY OR NOT?	FLUENT OR NOT?
		YES OR NO	YES OR NO
GRZ. Offices			
Banks			
Church			
Village court sessions			
PTA. meetings			
Political meetings			
Teaching in class			
Village announcements			
On ZNBC radio			

station			
On local radio station			
At funerals			
When doing domestic chores			
When chatting			
When trading			
During traditional ceremonies			
In restaurants			
At grinding mills			
Story telling sessions			
When writing letters in villages			
At wedding ceremonies			
Other meetings organized in villages by outsiders			
At play			

**APPENDIX 3: Supplementary questionnaire for Standards Officers, parents,  
Heads of schools, teachers, lecturers and student teachers on the  
school based programme**

THE UNIVERSITY OF ZAMBIA  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
DEPARTMENT OF LITERATURE AND LANGUAGES

Title of the research:

**The effect of using Nyanja as a language of initial literacy in a predominantly  
Tumbuka-speaking area: a case of Lumezi area in Lundazi district.**

Dear Sir/ madam,

Due to some answers you gave in the other questionnaire, you have been chosen  
to answer these questions as well. Pease provide brief answers.

**Questions:**

**1. Vocabulary:**

Write down actual problems pupils face in choosing the correct words when they  
write, read or speak

Nyanja.....  
.....  
.....  
.....  
.....

**2. Spellings:**

Can you write down spelling errors children make when writing certain Nyanja  
words. Such errors should be as a result of knowing Tumbuka more than Nyanja.  
Children may fail to spell certain words or they may spell them as it is done in  
Tumbuka.....

.....  
.....  
.....

**3. Pronunciation:**

Outline sounds that Tumbuka children find difficult to pronounce in Nyanja.  
Please show the way they are pronounced as well.

.....  
.....  
.....  
.....  
.....

4. Mention problems teachers face in teaching pupils who do not understand Nyanja.

.....  
.....  
.....  
.....

5. Why do you think it is vital Tumbuka for pupils to begin learning initial literacy lessons in Tumbuka and later in Nyanja?

.....  
.....  
.....  
.....

6. Why do you think teachers translate to pupils who do not understand Nyanja?

.....  
.....  
.....  
.....  
.....

7. Why is translation sometimes not the best method in teaching pupils who do not understand Nyanja?

.....  
.....

.....  
.....

8. Mention any other problems pupils may face when they learn in Nyanja.

.....  
.....



in Zambia?

(a). Yes

(b). No

6. Do people say pupils understood then more than they do today?

(a). Yes

(b). No

7. Do you think the change Government made was political?

(a). Yes

(b). No

8. Are there any differences between Tumbuka and Nyanja?

(a). Yes

(b). No

9. Can these differences disturb understanding in reading and writing?

(a). Yes

(b). No

10. Circle areas of difficulty if number nine (9) was yes.

(i) vocabulary

(ii) negation

(iii) phonology

(iv) morphology

(v) verb extensions

11. Do you think the use of Nyanja affects pupils negatively in the following things:

(i) Culture

(ii) prestige

(iii) literacy skills in their mother

tongue. (iv) reading and writing culture. (v) disregard their

mother tongue in daily life.

12. Is one year NBTL programme enough?

(a) Yes

(b) No

### SECTION C

These are views that other people have on the use of the mother tongue in education. Could you tick the answer of your choice to show whether or not you agree with the sentiments.

1. It is mother tongue that people first learn to formulate concepts and express themselves.

(a) Yes

(b) No

2. Acquiring the first language is part of the process by which a child absorbs the culture of his own people.

(a) Yes

(b) No

3. Mother tongue plays an important role in molding the child's early concepts.  
(a) Yes (b) No
4. The child will find it difficult to grasp any new concepts, which are so alien to his cultural environment that it cannot readily find expression in his mother tongue.  
(a) Yes (b) No
5. In learning using a foreign language to his land, she/he may find difficulties in mastering the alien vocabulary and syntax sufficiently to express himself or herself.  
(a) Yes (b) No
6. Ideas, which have been formulated in one language, are so difficult to express through the modes of another.  
(a) Yes (b) No
7. When children learn using unfamiliar language, they tend to struggle to translate what they learnt in mother tongue, thereby waste time for learning language skills.  
(a) Yes (b) No.
8. A child faced with problem 6 or 7 above, at an early age, when even his/her mother tongue is not fully developed is likely to fail to get language skills.  
(a) Yes (b) No
9. We recommend therefore that mother tongue be a language of literacy.  
(a) Yes (b) No
10. Learning using mother tongue will make the break between home and school as small as possible. It will also enable parents to assist their children with school work.  
(a) Yes (b) No
11. Learning using mother tongue softens shock, which the young child undergoes in passing from his home to school life.  
(a) Yes (b) No
12. Tumbuka was written on long ago. It can help transfer skills to a second language.

(a) Yes

(b) No

13. Parents think mother tongue has no economic use in Zambia. Government thinks there are too many languages to include all in education.

(a) Yes

(b) No

14. Our school has teachers to teach literacy skills in our mother tongue.

(a) Yes

(b) No

**Thank you very much for the information.**

## APPENDIX 5: Questionnaire on intelligibility tests

THE UNIVERSITY OF ZAMBIA  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
DEPARTMENT OF LITERATURE AND LANGUAGES

Title of the research:

**The effect of using Nyanja as a language of initial literacy in a predominantly Tumbuka-speaking area: a case of Lumezi area in Lundazi district.**

Dear respondent,

Could you please answer the following questions accordingly:

(a). **Sentence making.**

Find out if children can make correct Nyanja sentences from simple questions. In Lundazi use ask in Nyanja first to see if pupils can answer. If they fail, turn to Tumbuka. But in Katete use Nyanja.

**Instructions:** *Answer these questions using full sentences:*

1. Where do you come from?
2. Why do you like coming to school?
3. What do you get from growing maize?
4. Do hyenas live in the village?
5. Why do you drink clean water in your village?

(b). **Noun Classes:**

**Instructions:** *Can you give plurals to these words?*

Person

Dog

Head

Door

House

Vehicle

**(c). Vocabulary:**

**Instructions:** *Can you describe these words for pupils to enable them to mention them?*

**NB:** Ask both Nyanja and Tumbuka-speaking pupils.

**Words:** nyumba, cilonda, vyongonyoka, mbulamaso, cizito, cakupya, pauli, vinkhondi, padoko, luwilo, vyoto, nkhati, mujanchya, ndopa, kuwa, kulomba, kuduka, kudumula, kulaŵiska, geza, nkhila and gumba.

**APPENDIX 6: Questionnaire for pupils**

THE UNIVERSITY OF ZAMBIA  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
DEPARTMENT OF LITERATURE AND LANGUAGES

**Questionnaire for pupils**

Title of the research:

**The effect of using Nyanja as a language of initial literacy in a predominantly Tumbuka-speaking area: a case of Lumezi area in Lundazi district.**

Dear respondent,

You have been selected to participate in this study. Kindly fill in the questionnaire by ticking yes/no.

**SECTION A : PERSONAL DATA**

- i. Age-----
- ii. Tribe-----
- iii. Language frequently used -----
- iv. Name of school -----

**SECTION B**

In this section you are provided with questions and two options each. You must tick the answer you think is correct.

- 1. We use our mother tongue at home and in the community.  
(a) Yes (b) No
- 2. Nyanja is widely spoken in our village.  
(a) Yes (b) No
- 3. At our school, even in class, pupils use Nyanja.  
(a) Yes (b) No
- 4. At our school, even in class, pupils use Tumbuka.  
(a) Yes (b) No

5. When our teachers teach us reading and writing using Nyanja, we find difficulties to understand.  
(a) Yes (b) No
6. I do not understand many words and sentences spoken in Nyanja.  
(a) Yes (b) No
7. The teacher ends up translating to help us understand lessons in Nyanja.  
(a) Yes (b) No
8. I do not like to be taught in Nyanja.  
(a) Yes (b) No
9. I want first to learn reading and writing using mother tongue before I do so in Nyanja.  
(a) Yes (b) No
10. I find not trouble in learning reading and writing using Nyanja.  
(a) Yes (b) No
11. My parents help me with schoolwork using Nyanja at home.  
(a) Yes (b) No
12. If I learnt in my mother tongue, my parents would help me with schoolwork.  
(a) Yes (b) No

**Thank you very much for the information.**

**APPENDIX 7: The importance of mother tongue in education**

Question	District					
	Katete			Lundazi		
	Yes	No	Unanswered	Yes	No	Unanswered
1	90(97%)	2(2%)	1(1%)	92(99%)	1(1%)	0(0%)
2	90(97%)	3(3%)	0(0%)	93(100%)	0(0%)	0(0%)
3	90(97%)	3(3%)	0(0%)	91(98%)	1(1%)	1(1%)
4	87(94%)	6(7%)	0(0%)	88(95%)	5(5%)	0(0%)
5	80(86%)	9(10%)	4(4%)	88(95%)	5(5%)	0(0%)
6	78(84%)	11(12%)	4(4%)	84(90%)	9(10%)	0(0%)
7	81(87%)	10(11%)	2(2%)	89(96%)	3(3%)	1(1%)
8	85(91%)	8(9%)	0(0%)	90(97%)	3(3%)	0(0%)
9	85(91%)	8(9%)	0(0%)	92(99%)	1(1%)	0(0%)
10	87(94%)	3(3%)	3(3%)	87(94%)	93(100%)	0(0%)
11	87(94%)	3(3%)	3(3%)	90(97%)	3(3%)	0(0%)
12	61(66%)	10(11%)	22(24%)	89(96%)	1(1%)	3(3%)
13	77(83%)	11(12%)	5(5%)	98(96%)	4(4%)	0(0%)
14	80(86%)	10(11%)	3(3%)	59(63%)	6(7%)	28(30%)

Averages are found from both districts.

In both districts respondents were in favour of using their mother tongues during literacy lessons.

**APPENDIX 8: Diagram showing language and domain of use in Lundazi district**

DOMAIN	USED													
	Nyanja Chewa		Tumbuka		English		Ngoni		Nsenga		Kunda		Senga	
	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
Hospital	8	12	20	0	5	15	0	20	0	0	0	20	0	20
Government offices	10	10	20	0	11	9	0	20	1	19	0	20	0	20
Banks	9	11	20	0	3	17	0	20	0	20	0	20	0	20
Churches	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Village court sessions	0	20	20	0	0	20	0	20	0	20	0	20	0	20
PTA meetings	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Any other meetings	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Teaching Literacy and other Lessons	8	12	20	0	4	16	0	20	0	20	0	20	0	20
Village announcements	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Local radio stations	10	10	20	0	0	20	0	20	1	19	0	20	0	20
Funerals	0	20	20	0	0	20	0	20	0	20	0	20	0	20
House chores	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Chatting	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Traditional ceremonies	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Loading in shops	2	18	20	0	0	20	0	20	0	20	0	20	0	20
Market places	1	19	20	0	0	20	0	20	2	18	0	20	0	20
Post offices	2	18	20	0	1	19	0	20	0	20	0	20	0	20
Restaurants	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Grinding mills	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Story telling sessions	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Writing letters in villages	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Marriage activities	0	20	20	0	0	20	0	20	0	20	0	20	0	20
Average totals	2.0	18.0	20	0	1.1	20.0	0	20	.2	2.0	0	20	0	20

NB: 20 people took part in each district, 10 from each research area.

Nyanja was not commonly used in almost all domains in Lundazi. It was Tumbuka that was mostly used. Tumbuka language was, therefore, commonly spoken among the

predominantly Tumbuka-speaking Grade One pupils. As a result of this, this is the language that should be used as a language of teaching initial literacy skills at lower primary level.

**APPENDIX 9: Diagram showing language and domain of use in Katete district**

DOMAIN	LANGUAGE USED													
	Nyanja/ Chewa		Tumbuka		English		Ngoni		Nsenga		Kunda		Senga	
	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	
Hospital	20	0	0	20	9	16	0	20	0	20	0	20	0	
Government Offices	20	0	0	20	8	12	0	20	0	20	0	20	0	
Banks	20	0	0	20	0	20	0	20	0	20	0	20	0	
Churches	20	0	0	20	0	20	3	17	2	18	0	20	0	
Village count sessions	20	0	0	20	0	20	0	20	0	20	0	20	0	
PTA meetings	20	0	0	20	0	20	0	20	0	20	0	20	0	
Any other meetings	20	0	0	20	0	20	0	20	0	20	0	20	0	
Teaching in Literacy and		0	0	0	0	0	0	0	0	0	0	0	0	
Other lessons	20	0	0	20	4	16	0	20	0	20	0	20	0	
Village Announcements	20	0	0	20	0	20	0	20	0	20	0	20	0	
Local Radio Stations	20	0	0	20	20	0	4	16	2	18	0	20	0	
Funerals	20	0	0	20	0	20	0	20	0	20	0	20	0	
House chores	20	0	0	20	0	20	0	20	0	20	0	20	0	
Chatting	20	0	0	20	0	20	0	20	0	20	0	20	0	
Traditional ceremonies	20	0	0	20	0	20	0	20	0	20	0	20	0	
Trading in Shops	20	0	0	20	0	20		20	0	20	0	20	0	
Market places	20	0	0	20	0	20	2	18	3	17	0	20	0	
Post Offices	20	0	0	20	5	15	3	17	1	19	0	20	0	
Restaurants	20	0	0	20	0	20	0	20	0	20	0	20	0	
Grinding Mills	20	0	0	20	0	20	0	20	0	20	0	20	0	
Story telling Sessions	20	0	0	20	0	20	0	20	0	20	0	20	0	
Writing letters in villages	20	0	0	20	0	20	0	20	0	20	0	20	0	
Marriage activities	20	0	0	20	0	20	0	20	0	20	0	20	0	
Average totals	20	0	0	20	2.0	18.1	1.0	20.0	0.4	20.0	0	20	0	

NB. 20 people took part in each district, with 10 from each research area.

Nyanja was used in all domains in Katete.

APPENDIX 10: Diagram of assessment results for Sikatengwa Basic School.

	NAME	1			2		3		4				TOTAL	COMMENT	
		AGE	LANG	BLOCK CHECK	W	R	W	R	W	R	W	R			
1	Banda Lucia	8	CE	F F	3	3	3	2	6	2	12	7	19	Guesses, good handwriting	
2	Mtonga Franscisa	8	CE	F F	2	1	6	6	6	6	14	13	27	Good at both but inverts letter	
3	Mtonga Peter	8	CE	B B	0	0	3	2	5	2	8	4	12	Guessing, poor writing of letter	
4	Mwale Lucia	8	CE	F F	4	4	4	3	5	1	13	8	21	Reads syllables, but poor handwriting	
5	Nyirenda Tasiyana	7	CE	B B	1	1	2	0	4	1	7	2	9	Guesses, writes a bit, syllable writes	
6	Zimba Fasitu	9	TU	G G	6	6	6	6	6	5	18	17	35	V. Good in both	
7	Mtonga Kaudamani	8	TU	G G	6	5	5	4	6	5	17	14	31	He guesses but he is also good both	
8	Phiri Getrude	8	TU	G G	5	4	4	5	5	4	14	13	27	Good reading and writing	
9	Phiri Shadreck	9	TU	F F	6	6	3	2	6	2	15	12	25	V. Good at writing; fair at reading	
10	Chirwa Elijah	8	TU	F F	3	1	3	2	5	2	11	5	16	Writing better than reading	
11	Mkandawire Edumeel	8	TU	B B	0	1	3	1	3	1	6	3	9	Guessing, and inverting letters	
12	Nkhoma Elliud	8	TU	F F	3	2	3	3	2	1	8	6	14	Guessing a lot, inverts letters	
13	Phiri Antony	9	TU	G G	4	2	5	6	6	6	15	14	29	Good at both though guesses too	
14	Phiri Allan	7	TU	F F	3	1	3	2	4	2	10	5	15	Guessing and inverts letters	
15	Kamanga Andsen	9	TU	F B	0	0	3	2	6	2	9	4	13	Good at reading inverts letters	
16	Mkandawire Leah	7	TU	F B	1	0	2	2	2	1	5	3	8	Guessing, poor at writing	
17	Manda Emanuel	6	TU	F B	0	0	2	1	1	0	3	1	4	Guessing, poor at writing	
18	Mtonga Naomi	7	TU	F B	0	0	4	2	4	0	3	2	12	Guessing, poor at writing	
19	Hara Leonard	7	TU	F B	-	-	-	-	-	-	0	0	0	0	Mute absconds
20	Nyirenda Smart	8	TU	F B	0	0	4	4	3	6	7	10	17	Guessing, inverts letters	
21	Mtonga Mohammed	6	TU	F B	0	0	2	1	1	0	3	1	4	Guessing, poor at writing	
22	Mvula Susan	7	TU	F B	2	2	3	3	6	2	11	6	17	Guessing but fair at writing	
23	Chisi Christopher	7	TU	F B	-	-	4	2	6	1	10	3	13	Mute; inverts syllables; absconds	
24	Mtonga Tawara	6	TU	F B	-	-	2	2	0	0	2	2	4	Mentioned syllables; absconds	
25	Nkhoma Tani	6	TU	F B	0	0	2	0	0	0	2	0	2	Reads syllables, inverts letters	
26	Mwale Masuzyo	7	TU	F B	0	0	1	0	1	0	2	0	2	Reads syllables, inverts letters	
27	Banda Steve	7	TU	F B	0	0	2	2	0	0	2	2	4	Guesses - syllables inverts letter	
28	Banda Kennedy	7	TU	F B	0	0	1	1	0	0	1	1	2	Mutes when fails inverts letters	
29	Mbewe Yohani	8	TU	F B	0	0	1	0	-	-	1	0	1	Can't do anything; absconds mute	
30	Mvula Jane	7	TU	F B	1	2	-	-	1	1	1	2	3	Guessing; absconds	
31	Gondwe Temwa	9	TU	G F	4	2	4	3	4	3	12	8	20	Guessing; writing good	
32	Bili na Aron	7	TU	B B	0	0	3	1	3	1	8	4	12	Guessing, fair writing	
33	Banda Enock	6	TU	B B	0	0	1	0	1	0	2	0	2	Guessing, illegible writing	
34	Banda Charles	8	TU	B B	0	0	2	1	0	0	2	1	3	Mute can't read, poor writing - lines	

35	Chirwa Sylvester	8	TU	B	B	2	0	0	1	-	-	2	1	3	
36	Chirwa Tamara	7	TU	B	B	3	1	0	1	-	-	3	2	5	Guesses, inverts, absconds
37	Chirwa Eliza	6	TU	B	B	1	0	1	2	0	0	2	3	4	Guesses, writes syllables, absconds
38	Mkandawire Maria	6	TU	B	B	0	0	2	1	0	2	16	3	5	Inverts letters, can't read
39	Mtonga Mukandika	7	TU	B	B	0	0	2	1	-	-	11	1	3	Guessing, inverts letters
40	Mayo Timothy	7	TU	B	B	0	0	0	2	-	-	10	2	2	Guesses - syllables; abscon
41	Mkandawire Nyawozao	8	TU	B	B	2	0	1	0	0	0	4	0	3	Guesses, No writing; abscon
42	Mayo Mary	6	TU	B	B	0	0	1	0	1	0	15	0	2	No reading inverts letters
43	Nyirenda Wezi	8	TU	B	B	1	1	4	2	6	2	18	5	16	Can't read, mute inverts lette
44	Ngoma Fatness	7	TU	B	B	2	1	2	1	3	2	17	4	11	Tries in writing fair reading
45	Nyirenda Ernest	8	TU	B	B	2	0	2	2	1	3	25	5	10	Tries in writing inverts letters
46	Nyoni Fumbanani	6	TU	B	B	1	1	1	1	-	-	20	5	4	Fair in both inverts
47	Phiri Tonny	6	TU	F	F	0	0	4	3	6	2	0	9	15	Falls in both absconds Tries to write but not good reading
48	Phiri Getrude	8	TU	F	F	2	3	3	3	4	3	5	9	18	Fair in both, guesses
49	Tembo Eliza	8	TU	F	F	2	2	4	3	2	2	0	11	17	Fair in both inverts letters
50	Tembo Yolani	9	TU	G	G	4	2	5	5	5	4	1	10	25	Fair in both inverts letters
51	Zimba Faston	8	TU	F	F	2	3	5	3	3	4		0	20	Good at both guesses
52	Zuba Ponde	7	TU	B	B	-	-	-	-	-	-		0	0	Guesses, fair writing
53	Banda Richard	7	TU	B	B	1	0	2	1	0	1		2	5	Absconds, mute
54	Phiri Mateyo	7	TU	B	B	0	0	0	0	0	0		0	0	No good reading inverts letters
55	Zuba Phaless	7	TU	B	B	-	-	-	-	1	0		0	1	Can't do both Cant do both; absconds

There were more pupils that guessed when reading and writing in Lundazi than the case was in Katete, as the above results show.

**APPENDIX 11a: Diagram showing pupils' performance in schools and districts**

TASK	KATETE		LUNDAZI	
	KANJEZA	UNDI	LUASILA	SIKATENGWA
Cannot read or write anything	4	3	5	
Can only write letters and syllables or numbers	8	9	15	
Does invert letters	11	4	7	
Reads very well (8 scores from 18)	19	22	19	
Can only guess during reading	24	29	8	
Likes absconding from school	11	7	18	
Mute during reading as didn't know anything	3 (Underage)	7 (Underage)	13	11 (Underage)
Literacy Overall performance per school and district (18 out of 36 scores)	3	1	5	11
	19	24	6	15
	43		21	

Children who truly read:

- (i). Kanjeza 8 pupils, Undi 15 pupils (Katete 23 pupils)
- (ii). Luasila 1 pupil, Sikatengwa 0 pupil (Lundazi 1 pupil)

The number of pupils guessing is higher in Lundazi; whereby the credibility of reading is doubtful.

1. More children kept quiet when asked to read in Lundazi.
2. More pupils inverted letters when writing in Lundazi than Katete, and more wrote only letters and syllables.
3. Lundazi had more children who could neither read nor write anything.
4. Katete had more pupils who could read well than in Lundazi, although guessing cast a shadow on the calibre of reading in both districts.

**APPENDIX 11b: Diagram showing performance according to age**

	<b>KANJEZA</b>	<b>UNDI</b>	<b>LUASILA</b>	<b>SIKATENGWA</b>
The young pupils with 6 - 7 years (boys and girls)	All –36 pupils Bad – 28 pupils Good – 8 pupils	All – 34 pupils Bad – 25 pupils Good – 9 pupils	All – 32 pupils Bad – 30 pupils Good 2 pupils	All – 38 pupils Bad – 35 pupils Good – 3 pupils
	<b>Katete</b> All - 70 pupils Bad – 53(76%) pupils Good – 17(24%) pupils		<b>Lundazi</b> All – 70 pupils Bad – 65(93%) pupils Good – 5(7%) pupils	
The mature with 8 years and above (boys and girls)	All – 13 pupils Good 9 pupils Bad 4 pupils	All – 15 pupils Good 12 pupils Bad 3 pupils	All – 11 pupils Bad – 7 pupils Good – 4 pupils	All – 17 pupils Good pupils- 7 Bad – 10 pupils
	<b>Katete</b> All – 28 pupils Good – 21(75%) pupils Bad – 7 (25%) pupils		<b>Lundazi</b> All – 28 pupils Good 11(39%) pupils Bad 17 (61%)pupils	

Key: pls. Means pupils

It was the ZNBTL teachers who gave the above data. It only has figures for the good and bad results. The results differ slightly from the ones tabulated inside the document because these results were only researcher's findings, and not including answers from respondents, as the case is with those put in the document.

1. More underage pupils performed badly in both districts. But a little more were in Lundazi 93% than in Katete 76%.
2. The underage pupils that performed well were few in both districts; 24% in Katete and 7% in Lundazi.
3. Mature children performed better than underage with 75% in Katete doing well. Lundazi also tried when it had 39% getting a good result.

**APPENDIX 12: A sample of some Chewa and Nyanja Vocabulary differences**

<b>NYANJA</b>	<b>CHEWA</b>	<b>ENGLISH</b>
mpenya dzuwa	sendema	sunflower
bwera	fika	arrive
mphaka	cona	cat
mtedza	shawa	groundnuts
menya	panda	beat
kukamba	kulankhula	to talk
penya	wona	see
yendetsa	fulunira	quick
udziponya	ukoponya	throw also
manyadzi	nsoni	shyness
kufunsila	kuyendela	propose love
kutsiriza	kutha	to finish
ndi – (S. prefix)	ni -	I

There are vocabulary differences between Nyanja and Chewa, but these are very few. In all respects the two are dialects of each other.

**APPENDIX 13: A sample of some borrowed words between Chewa, Nyanja and Tumbuka.**

ENGLISH	CHEWA/NYANJA	TUMBUKA	WHO BORROWED
Cat	Cona	cona	Chewa
Dog	Galu	galu	Tumbuka
Shoulder	Phewa	phewa	Tumbuka
Old person	Nkhalamba	nkhalamba	Tumbuka
Uncle	Tsibweni	sibweni	Chewa
Day	Tsiku	siku	Tumbuka
Thief	Kawalala	kawalala	Tumbuka
umbilical cord	Mucombo	mucombo	Tumbuka
Colour	Utoto	wutoto	Tumbuka
Shyness	Nsoni	soni	Chewa
a fight	Ndeo	ndewo	Tumbuka
To arrive	Kufika	kufika	Chewa
Boiling	Kuwila	kuwila	Tumbuka
To talk	Kukamba	kukamba	Tumbuka
To throw	Kuponya	kuponya	Chewa
To knock off	Kukomboka	kukomboka	Tumbuka
To hurt	Kupweteka	kupweteka	Chewa
To beg	Kulomba	kulomba	Tumbuka
To be surprised	Kudabwa	kudabwa	Tumbuka
To hate	Kuzonda	kuzonda	Tumbuka
Write	Matsula	masula	Tumbuka
To milk	Kusenga	kusenga	Chewa
Kind	Wacifundo	wacifundo	Tumbuka
Stupid	Opusa	wopusa	Tumbuka
Sweat	Kunzuna	kuzuna	Tumbuka
a lie	Bodza	boza	Tumbuka
To away	Kupita	kupita	Tumbuka
Noise	Ciwawa	ciwawa	Tumbuka

Tumbuka borrowed the above words, but Chewa in Lundazi got the whole Tumbuka language. Languages that borrowed words from other languages have their own words referring to the same referents.

**APPENDIX 14: Table showing responses on linguistic differences between Tumbuka and Nyanja**

RESPONDENTS FROM						
	OUT OF	VOC.	MORPH	PHON	NEG	V. EXT
Lundazi Standards Officers	2	2	2	2	2	2
Katete Standards Officers	2	2	1	2	2	1
Lecturers from Lundazi	3	3	1	3	1	1
Lecturers from Katete	3	3	0	3	2	1
Students from Lundazi	16	16	4	13	6	8
Students from Katete	16	16	8	13	10	6
Parents from Lundazi	51	51	9	42	5	12
Parents from Katete	51	46	7	40	10	15
Teachers from Lundazi	21	16	9	15	6	10
Teachers from Katete	21	18	9	20	14	19
POINTS FROM 186 PEOPLE	186	173 93%	50 27%	153 82%	58 31%	75 40%

**KEY:**

1. Voc. - Vocabulary and it leads with 93% difference
2. Morph. - Morphology
3. Phon. - Phonology and comes second with 82%
4. Neg. - Negation
5. V. Ext. - Verb extension

**NB:** Morphology – people thought it meant spellings.

**APPENDIX 15: Diagram showing some Nyanja and Tumbuka consonant Phonemic chart**

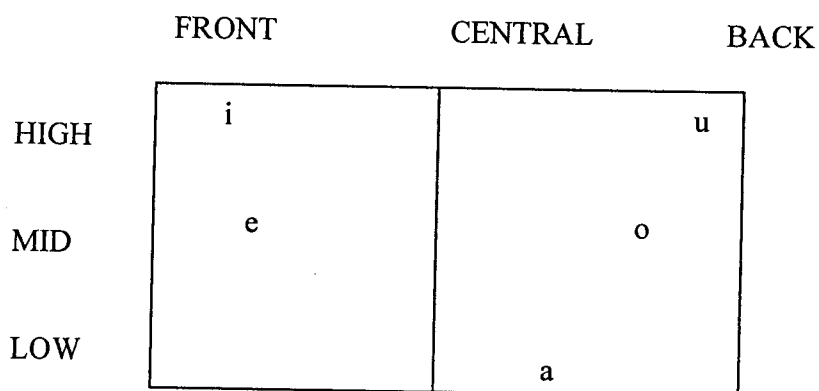
	Bilabial	LABIO-DENTAL	ALVEOLAR	Labio-alveolar	PALATO ALVEOLAR	PALATAL	VELAR	LABIAL-VELAR
NASAL	m		n			ny	ŋ	
STOP	p b ph		t d th				k g kh	
FRICATIVE	β	f v	s z					h
AFFRICATE		Pf bv	ts dz		C ch			
LATERAL			l					
APPROXIMANT				r				
Glide	ŵ					j		

(Adopted from Chanda, V.M. 1995)

Other clusters are made by morphonemic rule application, for example **pw**, **ty** and **mphw**

Tumbuka and Nyanja use almost the same segments except for very few differences.

**APPENDIX 16: Diagram Showing Nyanja and Tumbuka vowel phonemic chart**



Tumbuka and Nyanja use 5 vowels plus some double vowels (for example: zuula in Tumbuka and bvuula in Nyanja meaning 'unsork from water'). Both languages do not use long vowels.

## APPENDIX 17a: Glide Formation in Nyanja and Tumbuka

1. A glide formation is done because of assimilation of a back high vowel **u** with a low vowel **a** (in both Nyanja and Tumbuka) and **u** with a back mid vowel **o**, **u** and the mid front vowel **e**, and the back high vowel **u** and high front vowel **i**. In all cases **u** changes to **w**.
  - (a) **dua dwa**  
Nyanja: **dwala** 'be sick'  
Tumbuka: **dwambe** 'green slippery staff on rocks'
  - (b) Tumbuka only:
    - (i) **due dwe**
    - (ii) **duo dwo**
    - (iii) **duu dwukumula** 'beat with big stick/just beat a lot'
    - (iv) **dui dwi** eg. **Dwii** 'sit in deep thought'
2. The glide is made when a Front high vowel **i** is followed by a low **a** or a mid front vowel **e**
  - (i) **dia dya**  
Nyanja: **Kudya** 'to eat'  
Tumbuka: **dyaka** 'step on'
  - (ii) **die dye**  
Nyanja: **dyela** 'eat well' (Not found in Tumbuka)
3. The glide is made when a Front high vowel **i** is followed by a low **a** or front vowel **e**
  - (i) **pia pya**  
Tumbuka: **Kupya** 'get burnt' (Not found in Nyanja)
  - (ii) **pie pye**  
Nyanja: **pyera** 'to sweep'  
Tumbuka: **phyela** 'to sweep' (Tumbuka aspirates the plosive /p/).
4. A glide is made when the front high vowel /i/ is followed by a back mid vowel /o/ or low /a/,
  - (i). **Pio phyo**  
Tumbuka: **phyola** 'break'
  - (ii). **Psia - phsia**  
Nyanja: **psyata** 'to weave'
  - (iii). **Fia - fya**  
Tumbuka: **fyata** 'eat badly' (Not found in Nyanja)
  - (iv). **Fio - fyo**  
Tumbuka: **fyota** 'to slim'
  - (v). **Mia - mya**  
Tumbuka: **mya!** 'to lie flat, right down' (rare in Nyanja)
  - (vi). **Sua - Swa**
  - (vii). **Sue - Swe**
  - (viii). **Sui - Swi**
  - (ix). **Suu - Swu**

Tumbuka and Nyanja: **swanda** 'basket'

- Tumbuka: Sweka 'break up'  
 Swita 'eat relish with Nshima'  
 Swula 'remove dirt from body' (Not rary common sound in Nyanja)
5. (i). bua - bwa  
 (ii). bue - bwe  
 Tumbuka and Nyanja: bwana 'boss'  
 Tumbuka: - bwebweta 'talk unconsciously in sleep'  
 Nyanja: - bwela 'come'  
 Tumbuka: - bwita 'dip nshima in soup'
6. (i). khua - nkhw a Nyanja: munkhwala 'medicine'  
 (ii). khue - nkhw Tumbuka: munkhwala 'medicine'  
 Tumbuka: munkhwele 'monkey'
7. (i). mbue - mbwe Tumbuka: mbwete  
 (ii). mphua - mphwa. Tumbuka: mphwayi 'feeling lazy (rare in Nyanja)
8. phua - phwa Tumbuka: phwatikile 'tomato'  
 - phwe Nyanja: phwetekele 'tomato'
9. ngua/e -ngwa Tumbuka: ngwane 'he's mine'  
 - ngwe Nyanja: ngwende 'nyau mask'

**APPENDIX 17b: A list of glides found in both Tumbuka and Nyanja**

1.	dua/e/i	-	dw	(dwa, dwe, dwi)
2.	dia/e/o/u	-	dy	(dya, dye, dyo, dyu)
3.	phia/e/o	-	phy	(phya, phye, phyo)
4.	fia/o/u	-	fy	(fya, fyo, fyu)
5.	sua/e/i	-	sw	(swa, swe, Swi)
6.	siu	-	sy	(syu)
7.	mia/u	-	my	(mya, my)
8.	zia/o/u	-	zy	(zya, zyo, zyu)
9.	zui/e	-	zw	(zwi, zwe)
10.	bia	-	by	(bya)
11.	kua/i	-	kw	(kwa, kwi)
12.	gua/e/i	-	gw	(gwa, gwe, gwi)
13.	ngua/e/i	-	ngw	(ngwa, ngwe, ngwi)
14.	nia/e/u	-	ny	(nya, nye, nyi)
15.	bua/e/i	-	bw	(bwa, bwe, bwi)
16.	khua	-	khw	(khwa)
17.	mbue	-	mbw	(mbwe)
18.	mphua	-	mphw	(mphawa)
19.	nkhua/e	-	nkhw	(nkhwa, nkhwe)
20.	phua	-	phw	(phwa)

**APPENDIX 18: A chart of noun classes in Nyanja and Tumbuka**

TUMBUKA		NYANJA	
CLASS	EXAMPLES	CLASS	EXAMPLES
1. MU- 1a. Ø- 2. W̄A-	Munthu 'person' Dada 'father' W̄anthu 'people' W̄adada 'fathers'	1. MU- 1a. Ø- 2. A-	Munthu 'person' Tate 'father' Anthu 'people' Atate 'fathers'
3. MU- 4. MI-	Mutu 'head' Mitu 'heads'	3. MU- 4. MI-	Mutu 'head' Mitu 'heads'
5. LI-  6. MA-	Lizgu 'voice'  Mazgu 'voices'	5. LI-  6. MA-	Licero 'weaving basket' Malicero 'weaning baskets'
7. CI- 8. VI-	Cijalo 'door' Vijalo 'doors'	7. CI- 8. ZI-	Citseko 'door' Zitseko 'doors'
9. N- 10. N-	Nyumba 'house' Nyumba 'houses'	9. N- 10. N-	Nyumba 'house' Nyumba 'houses'
11. LU- 12. KA-	Lulimi 'tongue' Kamwana 'a child'	11. ---- 12. KA-	----- kamwana 'a small child'
13. TU- 14. WU-	Tuŵana 'small Children' Wutali 'tallness'	13. TI- 14. U-	Titali 'small tall Things' Utali 'tallness'
15. KU- 16. PA-	Kutimba 'to beat' Pa nyumba 'at the house'	15. KU- 16. PA-	Kumenya 'to beat' Pa nyumba 'at the house'
17. KU-	Kunyumba 'to the house'	17. KU-	Kunyumba 'to the house'
18. MU-	Munymba 'in the house'	18. MU-	Munymba 'in the houses'

Key: ----- it means the class does not have the noun class.

**APPENDIX 19: A table showing pupils' understanding of Nyanja in Katete and Lundazi rural areas**

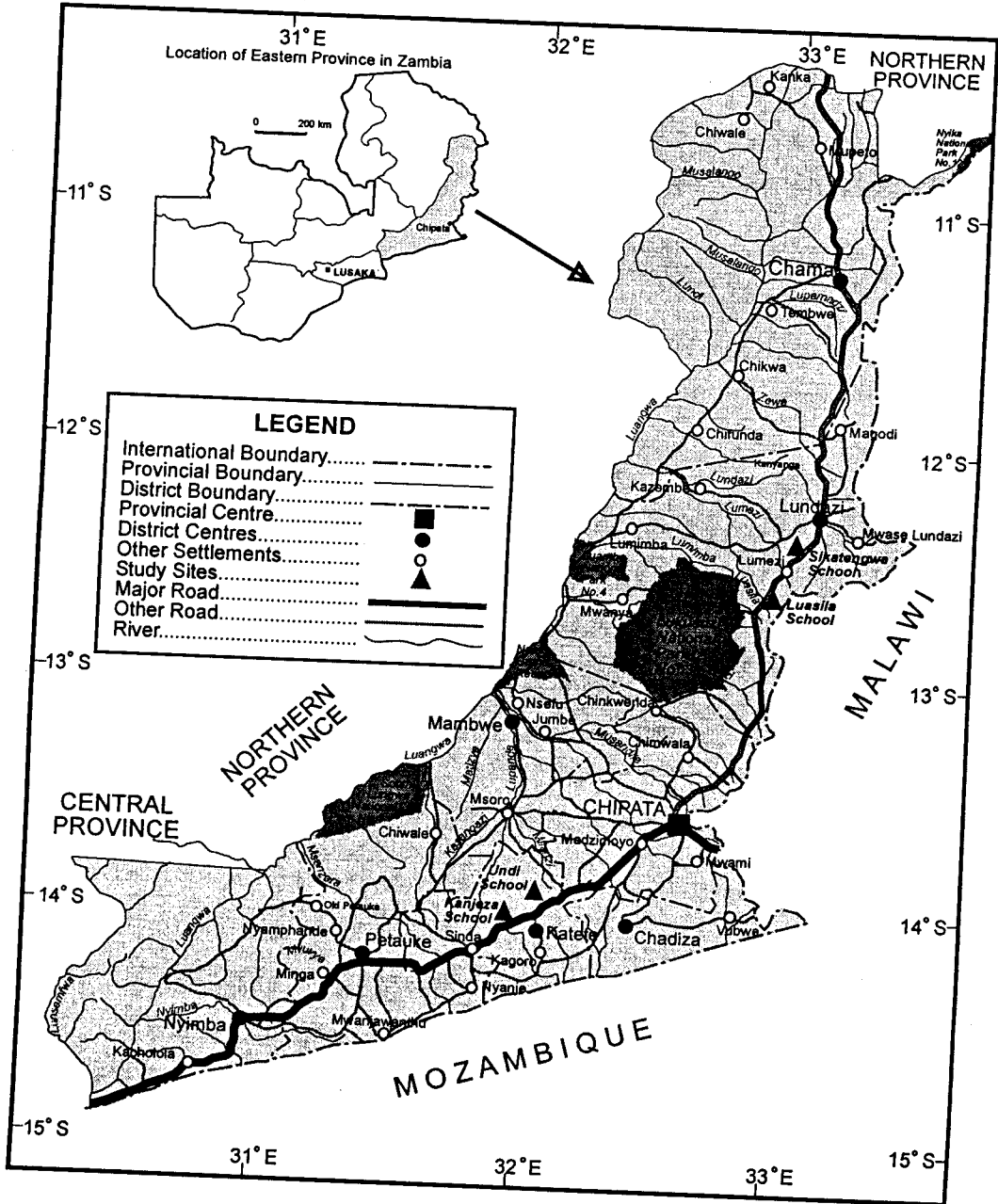
Respondents	District	Out of	Score		
			Y	N	U
Standards Officers	Lundazi	2	0 (0%)	2(100%)	0(0%)
	Katete	2	2(100%)	0(0%)	0(0%)
Lecturers	Lundazi	3	0 (0%)	3(100%)	0(0%)
	Katete	3	3(100%)	0(0%)	0(0%)
Student teachers	Lundazi	16	1(6%)	14(88%)	1(6%)
	Katete	16	16(100%)	0(0%)	0(0%)
Teachers	Lundazi	21	2(10%)	19(91%)	0(0%)
	Katete	21	21(100%)	0(0%)	0(0%)
Parents	Lundazi	51	2(4%)	49(96%)	0(0%)
	Katete	51	50(98%)	1(2%)	0(0%)
Total	Lundazi	93	5(5%)	87(94%)	1(1%)
	Katete	93	92(99%)	1(1%)	0(0%)

Lundazi rural schools: Nyanja was not commonly spoken by the pupils.

Katete rural schools: Nyanja was commonly spoken by the pupils.

Appendix 20

Map of Research Sites



## APPENDIX 21: Tumbuka and Nyanja Vocabulary Differences

Guiding questions were:

- (a) Are there any differences between Nyanja and Tumbuka?
- (b) Are these differences able to create problems of understanding in pupils?

These words were collected as people were talking in all research sites.

The list of words in groups of (a) same [ $\surd$ ], (b) similar [S] and (c) different.

The detailed list gathered is as follows:

Nyanja	Tumbuka	Comment	English
1. mapiri n. 5/6	mapili 5/6	S	'sorghum'
2. funso n 5/6	fumbo 9/10		'question'
3. danga n 9/10	lingo 5/6		'the light'
4. matipa n 9/10	mathyaka 5/6		'mud'
5. nyemba n. 9/10	nkhunde 9/10		'cow peas'
6. kayera n. 9/10	nchungu 9/10		'beans'
7. mnkhwani n 9/10.	mphanngwe yanyungu 9/10		'pumpkin leaves'
8. ndio ya masamba n 9/10	mphanngwe 9/10		'delele'
9. thelele n. 9/10	delele 9/10	S	'delele'
10. ciphwete n. 7/8	cimphwete 7/8	S	'wild cucumber'
11. nkhokwe n. 9/10	nkhokwe 9/10	$\surd$	'grain bin'
12. thonje n. 9/10	thonje 9/10	$\surd$	'Cotton'
13. mkuku n. 3/4	mukukwe 3/4		'Stock of maize'
14. nthuntu n. 9/10	mulu 3/4		'heap of groundnut plants'
15. udzu n. 9/10	wucani 9/10		'grass'
16. ndio n. 9/10	dende 9/10		'relish'
17. nsima n. 9/10	sima 9/10	S	'Nshima'
18. thandizo n. 9/10	wovwili 9/10		'help'
19. nthongo n. 9/10	nthozi 9/10		'cut lamp of nshima'
20. cakudya n. 7/8	cakulya 7/8	S	'food'
21. nsanza n 9/10	malízwazwa 5/6		'rags'
22. nzama n. 9/10	zgama 9/10		'monkey nuts'
23. cikwati n 7/8	nthengwa 9/6		'marriage'

24. ncele n.	9/10	mucele	9/10	S	'salt'
25. mphasa n.	9/10	mphasa	9/10	√	'reed mat'
26. nyumba n.	9/10	nyumba	9/10	√	'house'
27. thupi n.	5/6	citanda	7/8		'corpse'
28. thupi n.	5/6	thupi	5/6	√	'human body'
29. imfa n.	9/10	nyifwa	14/-		'death'
30. manda n.	9/10	dindi	5/6		'grave'
31. manda n.	9/10	malalo	9/10		'grave yard'
32. maliro n.	9/10	nyifwa	9/8		'funeral'
33. bodza n.	5/6	wutesi	14/-		'a lie'
34. tsabola n.	9/10	mphilipili	9/10		'chili'
35. mnyamata n.	1/2	musepuka	1/2		'boy'
36. buthu n.	5/6	buthu	1a/2	√	'girl (not mature)'
37. mtsikana n.	1/2	musungwana	1/2		'girl'
38. zobvala n.	7/8	vovwala	7/8		'clothes'
39. nkhalamba n.	9/10	mucekulu	9/10		'old person'
40. atate n.	1a/2	adada	1a/2a		'father'
41. amai n.	1a/2	amama	1a/2a		'mother'
42. amalume n.	1/2	asibweni	1a/2a		'uncle'
43. doda n.	5/6	doda	5/6		'old male person'
44. mcembere n.	1/2	nchembele	9/10	S	'old woman'
45. nthawi n.	9/10	nyengo	9/10		'time'
46. cimanga n.	7/8	cingoma	7/8		'maize'
47. wakhungu n.	1/2	ntholoke	1a/2		'blind person'
48. bebebe n.	1a/2	mbuwu	9/10		'dumb'
49. maso n.	9/10	vimbokoli	9/10		'eye sores'
50. ditso n.	5/6	jiso	5/6		'eye'
51. khutu n.	5/6	khutu	5/6	√	'ear'
52. phulusa n.	9/10	vyoto	9/10		'ash'
53. khalidwe n.	5/6	nkhalo	9/10		'behaviour'
54. tsongolo n.	9/10	nthazi	9/10		'future'

55. nthabwala n.	9/10	mududwe	3/4		'delay of doing things'
56. mphaka n.	1/2	cona	1a/2		'cat'
57. khoswe n.	1a/2	mujancha	1/2		'rat'
58. mphutsi n.	9/10	mpholozu	9/10		'maggot'
59. gulugufe n.	1a/2	bulawula	1a/2		'butterfly'
60. utatazi n.	14/-	wutatavu	14/-		'cob web'
61. birimankhwe n.	1a/2	livwi	5/2		'chameleon'
62. galu n.	1a/2	nchewe	9/10		'dog'
63. nkhumba n.	9/10	nkhumba	9/10	√	'pig'
64. ngulube n.	9/10	nguluwe	9/10	√	'wild pig'
65. kapoli n.	1a/2	munjili	1/2		'warthog'
66. bakha n.	5/6	baka	5/6	S	'duck'
67. nkhunda n.	9/10	nkhunda	9/10	√	'dove'
68. mbuzi n.	9/10	mbuzi	9/10	√	'goat'
69. nkhosa n.	9/10	mbelele	9/10		'sheep'
70. kababa n.	1a/2	nthata	9/10		'brown tick'
71. thakumba n.	1a/2	kababa	1a/2		'big grey tick'
72. nsabwe n.	9/10	nyinda	9/10		'lice'
73. kangaude m.	1a/2	duwuluwi	1a/2		'spider'
74. mphemvu n.	9/10	suce	9/10		'cockroach'
75. udzudzu n.	9/10	uzuzu	9/10	S	'mosquito'
76. mtedza n.	9/10	saka	9/10		'groundnuts'
77. kacamba n.	9/10	mboholi/mbwete	9/10		'sweet potatoes'
78. mbatata n.	9/10	mbatatisi	9/10		'Irish potatoes'
79. phazi n.	5/6	phazi	5/6	S	'foot'
80. phewa n.	5/6	phampha	5/6		'shoulder'
81. kadenene n.	12/8	cidenene	7/8	S	'heel'
82. zitosi n.	7/8	vitongololo	7/8		'chicken drops'
83. ciululu n.	7/8	civilili	7/8		'gizzard'
84. ndebvu n.	9/10	mwembe	9/10		'beard'
85. ndulu n.	9/10	ndulu	9/10	√	'gall bladder'

86. dzanja n.	5/6	woko	5/6		'hand'
87. cala n.	7/8	njoŵe	9/10		'finger'
88. mafuta n.	5/6	mafuta	5/6	√	'fat'
89. makoko n.	5/6	makhantha	5/6		'maize covers'
90. citsononkho n.	7/8	cisokoto/cigamu	7/8		'what remains after grains are removed from a cob of maize'
91. tsamba n.	5/6	jani	5/6		'leaf'
92. mkwekululu n.	3/4	mukwevu	3/4		'line on ground'
93. khungwa n.	5/6	cikwa	7/8		'bark'
94. muzu n.	3/4	musisi	3/4		'root'
95. zinyalala n.	7/8	viswaswa	7/8		'rubbish'
96. nyenje n.	1a/2	cenje	1a/2		'cicada'
97. mzere n.	3/4	muzele	3/4	S	'ridge'
98. matewe n.	5/6	mateŵe	5/6	S	'rickets'
99. imvi n.	9/10	nyimvi	9/10		'grey hair'
100. cikanda n.	7/8	citwana	7/8		'baby bird'
101. cifundo n.	7/8	citima	7/8		'sorrow/grief'
102. cinaka n.	7/8	cinaka	7/8	√	'African polony'
103. cikanda n.	7/8	cimbunda	7/8		'baby dove'
104. bwenzi n.	1a/2	munyako	1/2		'friend'
105. malodza n.	5/6	munthondwe	3/4		'taboo'
106. tsoka n.	5/6	soka	5/6	S	'misfortune'
107. mphamvu n.	9/10	nkhongono	9/10		'strength'
108. nyama n.	9/10	nyama	9/10	√	'meat'
109. nzimbe n.	9/10	zinde	9/10		'sugar cane'
110. dabwitso n.	7/8	cozizwiska	7/8		'surprise'
111. bvuto n.	5/6	suzgo	5/6		'trouble'
112. madzi n.	9/10	maji	9/10		'water'
113. cifundo n.	7/8	lusungu	11/6		'kindness'
114. moto n.	9/10	moto	3/4	√	'fire'

115.	nthenga n.	9/10	maweya	5/6			'feathers'
116.	njobvu n.	9/10	njovu	9/8	S		'elephant'
117.	nchenche n.	9/10	membe	9/10			'housefly'
118.	mkaka n.	9/10	cithuwi	7/8			'milk'
119.	dzira n.	5/6	sumbi	5/6			'egg'
120.	mame n.	9/10	jume	9/10			'dew'
121.	mwamuna n.	1/2	musweni	1/2			'husband'
122.	wamwamuna n.	1/2	mwanalume	1/2			'male'
123.	wamkazi n.	1/2	mwanakazi	1/2			'female'
124.	mnsuwani	1/2	muvyala	1/2			'cousin'
125.	tsiku n.	5/6	dazi	5/6			'day'
126.	njoka n.	9/10	njoka	9/10	√		'snake'
127.	njona n.	9/10	njwena	9/10	S		'crocodile'
128.	makumbi n.	5/6	mitambo	3/4			'clouds'
129.	mwana n.	1/2	mwana	1/2	√		'child'
130.	wakhandanda n.	1/2	wakubele	1/2			'baby'
131.	ciphumba n.	7/6	citufya	7/8			'boil'
132.	kasamwa n.	9/10	kankhuku	9/10			'measles'
133.	khunyu n.	9/10	vizilisi	7/8			'fits'
134.	mbabva n.	9/10	munkhungu	1/2			'thief'
135.	mawere n.	9/10	kambala	9/10			'millet'
136.	phwetekere n.	9/10	phwatikile	9/10			'tomato'
137.	cinangwa n.	9/10	cikhawu	7/8			'cassava'
138.	lalanje n.	5/6	wolenji	5/6			'orange'
139.	tsitsi n.	9/10	sisi	9/10	S		'hair'
140.	dzino n.	5/6	jino	5/6	S		'teeth'
141.	khosi n.	5/6	singo	5/6			'neck'
142.	kamwa n.	12/6	mulomo	3/4			'mouth'
143.	mimba n.	9/10	nthumba	9/10			'abdomen'
144.	matumbo n.	9/10	matumbo	9/10	√		'intestines'
145.	mtima n.	3/4	mutima	3/4	S		'heart'

146. funiro n.	5/6	khumbo	9/10		'desire'
147. nzeru n.	9/10	vinjelu	7/8		'intelligence'
148. mata n.	9/10	mata	9/10	√	'saliva'
149. dowe n.	9/10	doŵe	9/10		'green maize'
150. mbambika n.	9/10	ndwadwa	9/10		'drying green maize'
151. maliro n.	9/10	ciponde	7/8		'funeral'
152. olira n.	9/10	wosokwa	1/2		'mourners'
153. zirapi n.	7/8	vidokoni	7/8		'stories'
154. nthano n.	9/10	nthanthi	9/10		'riddles'
155. zitalo n.	7/8	vityeso	7/8		'similes'
156. swanda n.	9/10	swanda	9/10		'basket'
157. dothi n.	9/10	dongo	9/10		'soil'
158. nkhope n.	9/10	cisko	7/8		'face'
159. mcombo n.	3/4	mudoto	5/6		'umbilical cord'
160. mwendo n.	3/4	lundi	5/6		'leg'
161. kunenepa n.	15/-	kututuŵa	15/-		'fatness'
162. utoto n.	14/-	mutundu	3/4		'colour'
163. cibaka n.	7/8	cibakela	7/8		'a boot'
164. kabudula wamkati n.	12/6	doloji	5/6		'pant'
165. ndeo n.	9/10	mbembe	9/10		'a fight'
166. magari n.	9/10	ndopa	9/10		'blood'
167. fupa n.	5/6	ciwangwa	7/8		'bone'
168. congo n.	7/8	ciwawa	7/8		'noise'
169. nkhwani n.	9/10	mutheno	3/4		'ox'
170. khola n.	5/6	ciwaya	7/8		'kraal'
171. mtengo n.	3/4	mutengo	3/4	S	'price'
172. mtengo n.	3/4	cikhuni	7/8		'tree'
173. thengo n.	5/6	nchile	9/10		'bush'
174. citsamba n.	7/8	civwati	7/8		'shrub'
175. thukuta n.	9/10	citungu	9/10		'sweat'
176. phula n.	5/6	phula	5/6	√	'wax'

177. njuci n.	9/10	njuci	9/10	√	'sweet'
178. thumba n.	5/6	thumba	5/6	√	'pocket'
179. mbumba n.	9/10	mudumbu	1/2		'sister'
180. mlongo n.	1/2	mudumbu		1/2	'brother'
181. mtsogoleri n.	1/2	mudangizgi		1/2	'leader'
182. mbalame n.	9/10	kayuni		12/8	'bird'
183. maluwa n.	5/6	maluwa	5/6	S	'flowers'
184. nkholi n.	9/10	nthonga	9/10		'knobkerrie'
185. cimphonde n.	9/10	cibwabwa			'peanut butter'
186. nthaka n.	9/10	conde	7/8		'fertile soil'
187. fodya n.	9/10	folo	9/10		'tobacco'
188. mowa n.	3/4	mowa	3/4	S	'beer'
189. mwala n.	3/4	libwe	5/6		'stone'
190. zengo n.	5/6	sito	9/10		'rafters'
191. ludzi n.	5/6	nyozi	9/10		'fibre'
192. khasu n.	5/6	jembe	5/6		'hoe'
193. tsaya n.	5/6	thama	5/6		'cheek'
194. pamimba n.	9/10	pamutima	9/10		'diarrhea'
195. nyimbo n.	9/10	sumu	9/10		'song'
196. coona n.	7/8	canadi	7/8		'truth'
197. kukangana v.i.		kuzumbana v.i.			'struggle'
198. kucoka v.t.i.		Kufuma v.t.i.			'to leave'
199. kutsegula v.t.i.		kujula v.t.i.			'to open'
200. kupambana v.t.		kuphala v.t.			'to surpass'
201. kupotsa v.t.		kuponya v.t.			'to throw'
202. kupita v.t.i.		kuhamba v.t.i.			'to go'
203. kukanga v.t.i.		kutondeka v.t.i.			'to fail'
204. kufotokoza v.t..i.		kulongolola v.t.i.			'to explain'
205. kumatsula v.t.		kufwatula v.t.			'to untie'
206. kunyaula v.t.		kukwantha v.t.			'to scratch'
207. kugwira v.t.i.		kukola v.t.i.			'To attack (of disease)'

208. kuthandiza v.t.	kuwovwila v.t.		'to help'
209. kusanza v.t.i.	kubokola v.t.i.		'to vomit'
210. kung'amba v.t.	kukelula v.t.		'to tear'
211. kutulula v.t.	kupesa v.t.		'to purge'
212. kupetsa v.t.	kuskakula v.t.		'to comb'
213. kugunduza v.t.i.	kugwedezga v.t.i.		'to shake'
214. kuzungulira v.t.	kuzweta v.t.		'to circle/to go round'
215. kulima v.t.	kulima v.t.	√	'to cultivate'
216. kupalira v.t.	kuvutilila v.t.		'to weed'
217. kukolola v.t.	kukolola v.t.	√	'to harvest (maize)'
218. kusanja v.t.	kusanja v.t.		'harvest maize'
219. kuthyola v.t.	kuyaŵa v.t.		'harvest vegetable'
220. kuthila v.t.i.	kulonga v.t.i.		'put in bin'
221. kutsadzula v.t.	kutondola v.t.		'to pluck groundnuts'
222. kutsolola v.t.	kuyaŵa v.t.		'to pick cotton'
223. kusenza v.t.	kuyegha v.t.		'to carry'
224. kunyamula v.t.	kuthwika v.t.		'carry on head'
225. kucotsa v.t.	fumyapo v.t.		'to remove something'
226. kupumphuntha v.t.	kunchaya v.t.		'to thrush sun flower'
227. kuyetsa v.i.	kuyezga v.i.		'to try'
228. kudzuka v.t.	kuwuka v.t.		'to wake up'
229. kudonsa v.t.i.	kuguza v.t.i.		'to pull'
230. kutyoka v.i.	kupyoka v.i.	S	'to dislocate'
231. kubuula v.i.	kutampha v.i.		'to belch'
232. kutunga v.t.	kuteka v.t.		'to draw water'
233. kudzadza v.t.	kuzuzga v.t.		'to fill up'
234. kusakaniza v.t.	kusazga v.t.		'to mix'
235. kubula v.t.	kuthibula v.t.	S	'to beat hard'
236. kufa v.i.	kufwa v.i.	S	'to die'
237. kuimba v.t.i.	kwimba v.t.i.		'to sing'
238. kugolowa v.i.	kugontha v.i.		'to limp'

239. kutsogola v.i.	kudankhila v.i.		'to go ahead'
240. kutsogolera v.t.	kudangilila v.t.		'to lead'
241. kutaya v.t.i.	kutaya v.t.i.	√	'throw away'
242. kutenga v.t.i.	kutola v.t.i.		'to get (something)'
243. kunyamula v.t.i.	kunyamula v.t.i.	√	'to lift up'
244. Kuomba (manja) v.t.	kukuwa (makwa)v.t.		'to clap hands'
245. kufika vi..	kufika v.i.		'to arrive'
246. kupsa v.t.i.	kupya v.t.i.	S	'to get burnt'
247. pindamula v.t.	gadabula v.t.		'to turn over'
248. nchamwa v.i.	khwila v.i.		'to get chocked'
249. kuuluka v.i.	kuduka v.i.		'to fly'
250. kupfuula v.i.	kukuwa v.i.		'to shout'
251. kufula v.t.	fukula v.t.		'to remove soil'
252. kupenya v.t.i	kulaiska/kubeka v.t.i.		'to see'
253. kutsegula (maso) v.t.	kujula (maso) v.t.		'to open eyes'
254. kusamba v.i.	kugeza v.i.		'to bathe'
255. kudula v.t.	kudumula vt.		'to cut'
256. kutseluka v.t.	kujikha v.t.		'to climb down'
257. kutsintha v.t.i.	kuzgoka v.t.i.		'to change'
258. kutondela v.i.	kutondela v.i.		'to bargain'
259. kupala v.t.	kupala v.t.	√	'to get fire from others'
260. kugobola v.t.	kugobola v.t.	√	'to uproot trees'
261. kukoceka v.t.i.	kuceka v.t.i.		'to start ridge'
262. kunyulira v.t.i.	kuzyulila v.t.i.	S	'weed with hands'
263. kubvimba v.i.	kutupa v.i.		'to swell'
264. kuwila v.i.	kubwata v.i.		'to boil'
265. kulemala v.i.	kupundukwa v.i.		'to be lame'
266. kukamba v.t.i.	kutyota v.t.i.		'to propose love'
267. kunyoza v.t.i.	kunyoza v.t.i.	√	'to shout at'
268. kuṅuṅudzira v.i.	kuṅuṅuzila v.i.	S	'to grumble'
269. kumwenya v.t.	kunchaya v.t.		'to beat'

270. kulezera v.i.	kuloŵela v.i.		'to get drunk'
271. kulankhula v.t.i.	kuyoŵoya v.t.i.		'to talk'
272. kunena v.t.i.	kunena v.t.i.	√	'to say'
273. tiyeni v.t.i.	tiyeni v.t.i.		'let's go'
274. kufuna v.t.i.	kukhumba v.t.i.		'to want'
275. kudya v.t.i.	kulya v.t.i.	S	'to eat'
276. Kuwerenga v.t.i.	kuŵazga v.t.i.		'to read'
277. kukomboka v.i.	kukotoka v.i.		'to knock off'
278. kugwetsa v.t.	kuwiska v.t.		'to fell (a tree)'
279. kudzicita v.i.	kujipweteka v.i.		'to hurt oneself'
280. kupweteka v.i.	kuŵaŵa v.i.		'to be painful'
281. kucokapo v.i.	kufumapo v.i.		'to leave a place'
282. kugawa v.t.	kugaŵa v.t.	S	'to share'
283. kumana v.t.i.	kunola v.t.i.		'not to share'
284. kunena vt.i.	kuphalitsa v.t.i.		'to tell'
285. kupatsa v.t.	kupa v.t.		'to give'
286. kuyambana v.i.	kuyambana v.i.	√	'to pick a quarrel'
287. kuthamanga v.t.i.	kucimbila v.t.i.		'to run away'
288. kuthawa v.i.	kugwentha v.i.		'to dodge'
289. kukana v.t.i.	kukana v.t.i.	√	'to refuse'
290. kukaika v.t.i.	kudodoma v.t.i.		'to doubt'
291. kucotsa v.t.	kufumya v.t.		'to remove'
292. kupempha v.t.i.	kulomba v.t.i.		'to beg'
293. kudabwa vi..	kuzizwa v.i.		'to be surprised'
294. kunyada v.i.	kumeka v.i.		'to be proud'
295. kubvutika v.i.	kusuzgika v.i.		'to be troubled'
296. kuseka v.t.i.	kuseka v.t.i.	√	'to laugh'
297. kumwetulira v.i.	kumwemwetela v.i.		'to smile'
298. kuyamikira v.t.i.	kulumba v.t.i.		'to praise'
299. kukumba v.t.	kujimba v.t.		'to dig'
300. thirira v.t.i.	thilila v.t.i.	√	'to water'

301. kulangiza v.t.i.	kulongozga v.t.i.		'to show'
302. kutsokoneza v.t.	kutangwaniska v.t.		'to disturb'
303. kuyamba v.i.	kwamba v.i.		'to start'
304. kucoka v.i.	kufumapo v.i.		'to go away'
305. kuuza v.t.	kuwuzga v.t.		'to tell'
306. kuyetsa v.i.	kuyezga v.i.		'to try'
307. kuika v.t.	kuwika v.t.	S	'to put'
308. kuomba v.t.	kulizga v.t.		'to fire a gun'
309. kuponda v.t.i.	kudyaka v.t.i.		'to step on'
310. kumva v.t.i.	kupulika v.t.i.		'to feel/hear/to understand'
311. kutsiriza v.t.i.	kumalizga v.t.i.		'to finish'
312. kudziwa v.t.i.	kumanya v.t.i.		'to know'
313. kubvulala v.i.	kulimaza v.i.		'to get injured'
314. kutsirizika v.i.	kumalidigika v.i.		'to die off'
315. kufocera v.t.	kuwunda v.t.		'to bury'
316. kuthira (mata) v.t.	kuthunya (mata) v.t.		'to spit'
317. kufa v.i.	kufwa v.i.	S	'to die'
318. kumwa v.t.i.	kumwa v.t.i.	√	'to drink'
319. kutunga v.t.	kuteka v.t.		'to draw (water)'
320. kugwa v.i.	kuwa v.t.	S	'to fall'
321. kupfuula v.i.	kucemerezga v.i.		'to shout'
322. kubviika v.t.i.	kuzuwika v.t.i.		'to soak'
323. kukalipa v.i.	kukwiya v.i.		to be angry
324. kukondwa v.i.	kusanguluka v.i.		to be happy
325. kuzonda v.t.i.	kutinkha v.t.i.		to hate
326. kuponda v.t.	kudyaka v.t.		to step on
327. manga v.t.	kukaka v.t.		to tie
328. kumasula v.t.	kusutula v.t.		to untie
329. kugwada v.i.	kugwada v.i.	√	to kneel
330. kufetsa v.t.	kuwazga v.t.		to broadcast
331. kuwonda v.i.	kuwanda v.i.	S	to slim

332. kukotama v.i.	kuzgolika v.i.		to bend forward
333. kulemba v.t.i.	kulemba v.t.i.	√	'to write'
334. kupotsa v.t.	kuponwa v.t.		'to throw'
335. kuyembekeza v.t.	kulindila v.t.		'to wait'
336. kubwera v.t.i.	kwiza v.t.i.		'to come'
337. kuononga v.t.i.	kunanga v.t.i.		'to spoil'
338. kumenyana v.i.	kunchayana v.i.		'to fight'
339. kusiya v.t.i.	kuleka v.t.i.		'to leave'
340. kukhala v.i.	kukhala v.i.	√	'to sit'
341. kufuna v.t.i.	kukhumba v.t.i.		'to want'
342. kufunsira v.t.i.	kutyota v.t.i.		'to propose love'
343. kubvomera v.t.i.	kuzomera v.t.i.	S	'to accept'
344. kukama v.t.	kusenga v.t.		'to milk cows'
345. kugulitsa v.t.i.	kugulisa v.t.i.	S	'to sell'
346. satsa v.t.i.	saska v.t.i.	S	'to advertise'
347. kubvunukula v.t.	kubenekula v.t.		'to remove lid'
348. kuthandiza v.t.i.	kuwovwila v.t.i.		'to help'
349. kukwapula v.t.i.	kutyapula v.t.i.		'to whip'
350. kulumpha v.t.i.	kuzuntha v.t.i.		'to jump'
351. kusesa/psaira v.t.i.	kupyela v.t.i.		'to sweep'
352. kukankha v.t.i.	kutuluzga v.t.i.		'to push'
353. kuguza v.t.i.	kuguza v.t.i.	√	'to pull'
354. kufunsa v.t.i.	kufumba v.t.i.		'to ask'
355. kuyankha v.t.i.	kuzgola v.t.i.		'to answer'
356. kumeta v.t.	kugela v.t.		'to barb'
357. kubala v.t.i.	kucila v.t.i.		'to give birth'
358. kuzezereka v.i.	kuganthiyama v.i.		'to stagger'
359. kupulumuka v.i.	kuphukwa v.i.		'to survive'
360. kugwetsa v.t.	kulakaska v.t.		'shake, bring fruits down'
361. kuthira v.t.i.	kupungula v.t.i.		'to pour from container'
362. kuyikilako v.t.i.	kusazgako v.t.i.		'add'

363. kucotsako v.t.i.	kufumyako v.t.i.		'subtract'
364. kugawa v.t.i.	kugaŵa v.t.i.	S	'divide'
365. kuculukitsa v.t.i.	kunjipiska v.t.i.		'multiply'
366. kulinganiza v.t.i.	kulinganizga v.t.i.	S	'ratio'
367. kupima v.t.i.	kupima v.t.i.	√	'weigh'
368. kulongolola v.t.	kupangulula v.t.		'to unpack'
369. kudutsa v.t.i.	kujumpha v.t.i.		'to cross'
370. kutanganika v.i	kutangwanika v.i.	S	'to be preoccupied'
371. kupatula v.t.i.	kupatula v.t.i.	√	'to separate'
372. kukhwima v.i.	kukhoma v.i.		'to be mature, firm, old'
373. kusanduka v.t.i.	kugalamuka v.t.i.		'to change into something'
374. kutembenuka v.t.i.	kuzgoka v.t.i.		'to turn round, change'
375. kumana v.i.	kunola v.i.		'to refuse to give'
376. kulera v.t.	kusunga v.t.		'to care for'
377. kugaya v.t.i.	kugaya v.t.i.		'to grind'
378. kutafuna v.t.i.	kutyankula v.t.i.		'to chew'
379. kukonola v.t.i.	kupula v. t.i		'to pound'
380. thuthula v.t.i..	kupungula v.t.i.		'to pour out'
381. kuviika v.t.i.	kuzuŵika v.t.i.		'to dip in water'
382. kuvuula v.t.	kuzuula v.t.		'to take out of water'
383. kutunga v.t.i.	kuteka v.t.i.		'to draw (water)'
384. kutapa v.t.i.	kutapa v.t.i.	√	'to take a portion of'
385. Kutentha v.t.i.	kupya v.t.i.		'to be hot'
386. kuwira v.i.	kubwata v.i.		'to boil, bubble'
387. kuvunukira v.t.	kubenekela v.t.		'to cover, put lid on'
388. kuvundukula v.t.	kubenekula v.t.		'to uncover, take off lid'
389. kuvundula v.t.i.	kuvundula v.t.i.	√	'stir up'
390. kutseka v.t.i.	kujala v.t.i.		'to close, shut'
391. kugwira (nchito) v.t.i.	kuseŵeza v.t.i.		'to work'
392. kucita v.t..	kucita v.t.	√	'to do (something)'
393. kusewera v.t.i.	kuseŵela v.t.i.	√	'to play'

394. kuyenera v.i.	kwenela v.i.		'must, should'
395. kudikira v.t.i.	kulindila v.t.i.		'to wait for'
396. kutha v.t.i.	kumala v.t.i.		'to be finished'
397. kukwanira v.i.	kukwanila v.i.	√	'to be enough'
398. kukonda v.t.i.	kutemwa v.t.i.		'to love, to like'
399. kupemphera v.t.i.	kulomba v.t.i.		'to pray'
400. kulandira v.t.	kupokelela v.t.		'to receive'
401. kusamala v.t.	kunthangata v.t.		'to take care of'
402. kudzuka v.i.	kuwuka v.i.	S	'to wake up'
403. kulankhula v.t.i.	kuyoŵoya v.t.i.		'to speak'
404. kutsata v.t.i.	kulondola v.t.i.		'to follow'
405. kuwala v.t.i.	kuŵala v.t.i.	√	'to shine'
406. kutuluka v.i.	kufuma v.i.		'to go out, come out'
407. kusocera v.i.	kusoŵa v.i.		'to go astray, get lost'
408. kutsala v.i.	kukhala v.i.		'to remain, be left out'
409. kudwala v.i.	kulyala v.i.	S	'to be sick'
410. kutupa v.t.i.	kutupa v.t.i.	√	'to swell'
411. kutopa v.t.i.	kuvuka v.t.i.		'to be tired'
412. kumwalira v.i.	kufwa v.i.		'to die'
413. kuceza v.i.	kucezga v.i.	S	'to converse, chat'
414. kunyoza v.t.i.	kunyoza v.t.i.	√	'to despise'
415. kutumiza v.t.i.	kutumizga v.t.i.	S	'to send something'
416. kulephera v.t.i.	kutondeka v.t.i.		'to fail'
417. kufulumira v.t.i.	kutondeka v.t.i.		'to hurry'
418. kucedwa v.i.	kucedwa v.i.	√	'to be late'
419. <u>y</u> acitsulo adj.	<u>y</u> acisulo adj.	S	'of metal'
420. <u>y</u> ankumba adj.	<u>y</u> ankumba adj.	S	'of a pig'
421. <u>w</u> andeu adj.	<u>w</u> ambembe adj.		'of found of fighting'
422. <u>l</u> amanzele adj.	<u>l</u> akumalizele adj.	S	'of the left hand'
423. <u>w</u> ambiri adj.	<u>w</u> anandi adj.		'many'
424. <u>y</u> akale adj.	<u>y</u> akale adj.	√	'old'

425. <u>watsopano</u> adj	<u>wasono</u> adj.		‘new’
426. <u>cabwino</u> adj.	<u>ciwemi</u> adj.		‘good thing’
427. <u>cacabe</u> adj.	<u>ca waka-waka</u> adj.		‘worthless’
428. <u>wapambali</u> adj.	<u>wapadela</u> adj.		‘on the side’
429. <u>yakuthengo</u> adj.	<u>Yakunchile</u> adj.		‘of the bush’
430. <u>loyamba</u> adj.	<u>lakwamba</u> adj.		‘Monday’
431. <u>laciwiri</u> adj.	<u>laciwili</u> adj.	√	‘Tuesday’
432. <u>lacityatu</u> adj.	<u>lacityatu</u> adj.	√	‘Wednesday’
433. <u>lacityanu</u> adj.	<u>lacityakhondi</u> adj.		‘Friday’
434. <u>loweruka</u> adj.	<u>lacityulo</u> adj.		‘Saturday’
435. <u>lamulungu</u> adj.	<u>lasabata</u> adj.		‘Sunday’
436. <u>wamkazi</u> adj.	<u>mwanakazi</u> adj.		‘female’
437. <u>mutali</u> adj.	<u>mutali</u> adj.	√	‘tall’
438. <u>munono</u> adj.	<u>mudoko</u> adj.		‘small/tiny’
439. <u>wakuba</u> adj.	<u>wakuba</u> adj.	√	‘a thief’
440. <u>woyamba</u> adj.	<u>wakwamba</u> adj.		‘the first’
441. <u>wacityanu</u> adj.	<u>wacityakhondi</u> adj.		‘the fifth’
442. <u>limbika</u> adj.	<u>khola</u> adj.		‘bold’
443. <u>culuka</u> adj.	<u>nandi</u> adj.		‘many’
444. <u>pusa</u> adj.	<u>gotomala</u> adj.		‘stupid’
445. <u>wokuda</u> adj.	<u>wofipa</u> adj.		‘black thing’
446. <u>nkhalwe</u> adj.	<u>nkhaza</u> adj.		‘brutal/cruel’
447. <u>wouma (mtima)</u> adj.	<u>wokhoma (mutima)</u> adj.		‘hard hearted’
448. <u>womveka</u> adj.	<u>wopulikwika</u> adj.		‘famous’
449. <u>wacimwemwe</u> adj.	<u>wacimwemwe</u> adj.	√	‘cheerful’
450. <u>wolongosola</u> adj.	<u>wolinganziga</u> adj.		‘puts straight’
451. <u>wogwirira (moto)</u> adj.	<u>wobuka (moto)</u> adj.		‘combustible’
452. <u>wokongola</u> adj.	<u>wotowa</u> adj.		‘beautiful’
453. <u>wobvuta</u> adj.	<u>wosuzga</u> adj.		‘troublesome’
454. <u>wodikha (mtima)</u> adj.	<u>wozika</u> adj.		‘cool, composed’
455. <u>woenera</u> adj.	<u>wakwenelela</u> adj.		‘suitable’

456. walitsiro adj.	walikho	adj.		'dirty'
457. opambana adj.	wophala	adj.		'dominant'
458. cobunyuka adj.	cobumpha	adj.		'blunt'
459. capafupi (chinthu)adj.	capafupi	adj.	√	'easy'
460. cosantha adj.	cambulakumala	adj.		'endless'
461. conzuna adj.	cozuna	adj.	S	'sweet thing'
462. cikasu adj.	nthula	adj.		'yellow thing'
463. cakuda adj.	cifipa	adj.		'black thing'
464. cofiira adj.	ciswesi	adj.		'red thing'
465. coyera adj.	cituwa	adj.		'white thing'
466. wotipuka adj.	wofoka	adj.		weak person
467. zina (dzinthu) adj.	vinyake (vinthu)	adj.		other (things)
468. vokhota adj.	vobendela	adj.		bending things
469. cokoma adj.	ciwemi	adj.		nice
470. colema adj.	cizito	adj.		heavy thing
471. coipa adj.	ciheni	adj.		bad thing
472. dala adj.	dala	adj.	√	deliberate
473. codzidzira adj.	cozizila	adj.	S	cold thing
474. cofewa adj.	citeci	adj.		soft thing
475. colimba adj.	cokhola	adj.		'strong thing'
476. cotentha adj.	cakupya	adj.		'hot thing'
477. wamkangano adj.	wankhweza	adj.		'argumentative'
478. wankhanza adj.	wankhaza	adj.	S	'cruel'
479. wobiliwira adj.	Wadwambe	adj.		'green'
480. pafupi adv.	pafupi	adv.	√	'near, close'
481. patali adv.	patali	adv.	√	'far'
482. pabwalo adv.	pawalo	adv.	S	'outside'
483. pamwamba adv.	pacanya	adv.		'on top'
484. patsogolo adv.	panthazi	adv.		'in front'
485. pambuyo adv.	pamasinya	adv.		'behind, after'
486. kumpoto adv.	kucanya	adv.		'to the north'

487. kumwera adv.	kupasi	adv.		‘to the south’
488. kum’ mawa adv.	kofumira zuŵa	adv.		‘to the east’
489. kumadzulo adv.	konjilila zuŵa	adv.		‘to the west’
490. paseri adv.	pampepete	adv.		‘behind, not visible’
491. patsidya adv.	pasilya	adv.		‘on the other side of river’
492. kubwalo adv.	kuwalo	adv.	S	‘outside’
493. kwambiri adv.	comene	adv.		‘a lot’
494. paŵono adv.	padoko	adv.		‘a little bit’
495. bwino adv.	makola	adv.		‘fine/well (of doing things)’
496. moipa adv.	mawuheni	adv.		‘badly’
497. kale adv.	kale	adv.	√	‘long ago’
498. kutsogolo adv.	kunthazi	adv.		‘ahead’
499. komveka adv.	kovweka	adv.		‘aloud (thing)’
500. motsiyana adv.	molekana	adv.		‘apart’
501. ko/mopambana adv.	mophala	adv.		‘better than’
502. kucedwa adv.	kucelwa	adv.	S	‘late, behind’
503. balala balala adv.	balali balali	adv.	S	‘confusion’
504. kosalekeza adv.	Kwambula kuleka	adv.		‘continually’
505. pansi adv.	pasi	adv.	S	‘down/ underneath’
506. kopanda adv.	kwambula	adv.		‘else, otherwise’
507. –na (pe-,kwi-,mwi-)adv.	–nyakwe(pa-,ku-,mu-)	adv.		‘elsewhere’
508. comodzimodzi adv.	linganawaka	adv.		‘equally’
509. miyu! Adv.	kwiyu	adv.		‘excitement’
510. modzidzimukira adv.	moculukila	adv.		‘suddenly’
511. paŵono paŵono adv.	padoko padoko	adv.		‘gradually’
512. caulele adv.	cawaka	adv.		‘freely’
513. cifukwa cake adv.	cifukwa cake	adv.	√	‘for this reason’
514. kuyambira tsopano adv.	kwamba sano	adv.		‘henceforth’
515. bwanji adv.	uli	adv.		‘how’
516. koma adv.	kwene	adv.		‘however’
517. pamodzi/limodzi adv.	pamoza	adv.	S	‘jointly’

549.	-nji inter.	-ci	inter.		'why'
550.	citi inter.	ndini	inter.		'which one'
551.	ici demo.	ici	demo.	√	'this'
552.	paja demo.	pala	demo.		'there'
553.	zija/vija demo.	vila/zila	demo.		'those'
554.	pano demo.	pano	demo.		'here'
555.	koma conj.	kwene	conj.		'but'
556.	ndi conj.	na	conj.		'and'

**Results:**

The words that were different ( ) were 428 (77%)

The words that were the same (√) were 68 (12%)

The words that were similar (S) were 60 (11%)