

**THE NOUN PHRASE OF TONGA AND LENJE:**

**A CONTRASTIVE STUDY**

**BY**

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THE  
UNIVERSITY OF  
ZAMBIA  
2007

**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF  
ZAMBIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
OF THE DEGREE MASTER OF ARTS IN LINGUISTIC SCIENCE**

**THE UNIVERSITY OF ZAMBIA**

**2007**

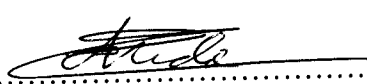


## DECLARATION

I Avinat Mbwela Chitebeta, do hereby declare that this dissertation represents my work; and that it has not previously been submitted for a degree at this or any other University anywhere in the world.

Signature:..... .....

Date:..... 27<sup>th</sup> June 2008.....

Supervisor.....  V. R. Chanda (Professor).....

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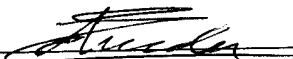
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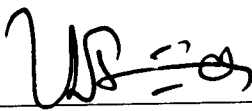
## APPROVAL

This dissertation of Avinat Mbwela Chitebeta is approved as fulfilling the requirements for the award of the degree of Master of Arts in Linguistic Science of the University of Zambia.

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## ABSTRACT

This study, “**The noun phrase of Tonga and Lenje: a contrastive study,**” carried out a contrastive investigation of the noun phrase in Tonga and Lenje. These belong to a group of languages called Bantu Botatwe by J. Torrend because of their affinity. The term Bantu Botatwe, meaning ‘three people’ was chosen on account of the fact that in these languages ‘three people’ is expressed as Bantu Botatwe. While the affinity of the Tonga, the Lenje and, the other Bantu Botatwe ethnic group is generally accepted, no systematic contrastive grammatical study of their languages has been carried out. The purpose of this study was to make a contribution to resolve this deficit by conducting a contrastive investigation of the noun phrase in Tonga and Lenje.

The study specifically focused on the syntax and morphosyntax of the noun phrase. The syntactic analysis was carried out using the Government-Binding (GB) framework.

Introspection was used as the main source of data collection for Tonga. However, additional data on Tonga were collected from other Tonga speakers and published materials. The researcher translated the data from Tonga into English. For Lenje, One native speaker of Lenje was used and translated the data into Lenje, which was checked by two other native speakers of Lenje, who have knowledge of Tonga and English. During the investigation, a number of PS rules were identified which describe the major types of NPs in both Tonga and Lenje. The researcher hopes that this study will contribute to the existing linguistic studies. The study will be helpful at both secondary and college levels.

## **DEDICATION**

This work is dedicated to my sister, Nitrode Mbwela whose vision was to see me attain academic excellence through her initial financial and moral support towards my education. Her prayers have been answered because the Lord has granted me success. I thank her most sincerely and pray that the Lord may richly bless her with success and long life.

## ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to Professor V. M. Chanda, my academic supervisor for his timely assistance and guidance throughout the project.

I am grateful to my husband, Jonas for his moral support, encouragement and personal interest during the research and the production of this project-dissertation. Sincere appreciation goes to my children: Lisa, Ethel and Mutinta for their patience and understanding during my absence from home.

I am indebted to my mother, J Chuuka, for instilling within me a love for God and trusting His promises that “in God all things are possible.”

I also give thanks to my able key informant Ms. A. Ntitima who faithfully assisted in interpreting and translating the Noun Phrases from Tonga into Lenje, with the help of Mr. P. C. Kachenga and Mr. S. N. Kombokombo: Lenje translators.

I wish to thank Mrs. B. Majere and Mr. S. Hachandi (late) for their support in verification of the Tonga NPs as native speakers of the language.

My acknowledgements include my colleagues Mr. S. Ngalande and Mr. S. Zimba for their willingness to accommodate group discussions within their busy schedules, Mr. K. Kangwa and Mrs. M. Musale for encouragement.

Finally, praise be to God for providing the opportunity and ability to pursue this Master’s degree at the University of Zambia, a prestigious institution. It is only through His strength, wisdom, and sustaining power that this project has become a reality.

## LIST OF SYMBOLS:

### ABBREVIATIONS, SYMBOLS AND CONVERSIONS

Θ	Theta
Adj	Adjective
Aux	Auxiliary
COMP	Complement or complementizer
Dem	Demonstrative
Det	Determiner
DO	Direct Object
DP	Determiner Phrase
DS	Direct Object
d-structure	Deep Structure
Enum	Enumeration
FF	Flip flop rule
GB	Government-Binding Theory
IO	Indirect Object
Inf	Inflection
INFL	Inflection
LF	Logical Form
MF	Morphophonemic rule
Move- $\alpha$	Move Alpha
N	Noun

NP	Noun Phrase
NPs	Noun Phrases
O	Object
OALD	Oxford Advanced Learners Dictionary
OS	Object Switch
OV	Object Verb
PF	Phonetic Form
PL	Plural
PL	Plural
PM	Premodifier
Poss	Possessive
Pref.	Prefix
PRON	Pronoun
PS	Phrase Structure
Quant.	Quantifier
Rt.	Root
S	Sentence
SC	Subject Complement
Sing	Singular
Spec	Specifier
s-structure	Surface Structure
Sub	Subject

Sub Pref	Subject Prefix
TEN	Tense
TG	Transformational Grammar
TG	Transformational Grammar
UNZA	University of Zambia
V	Verb
VO	Verb Object
VP	Verb Phrase
X <sup>0</sup>	Zero Projection
ZAU	Zambia Adventist University

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# CHAPTER ONE

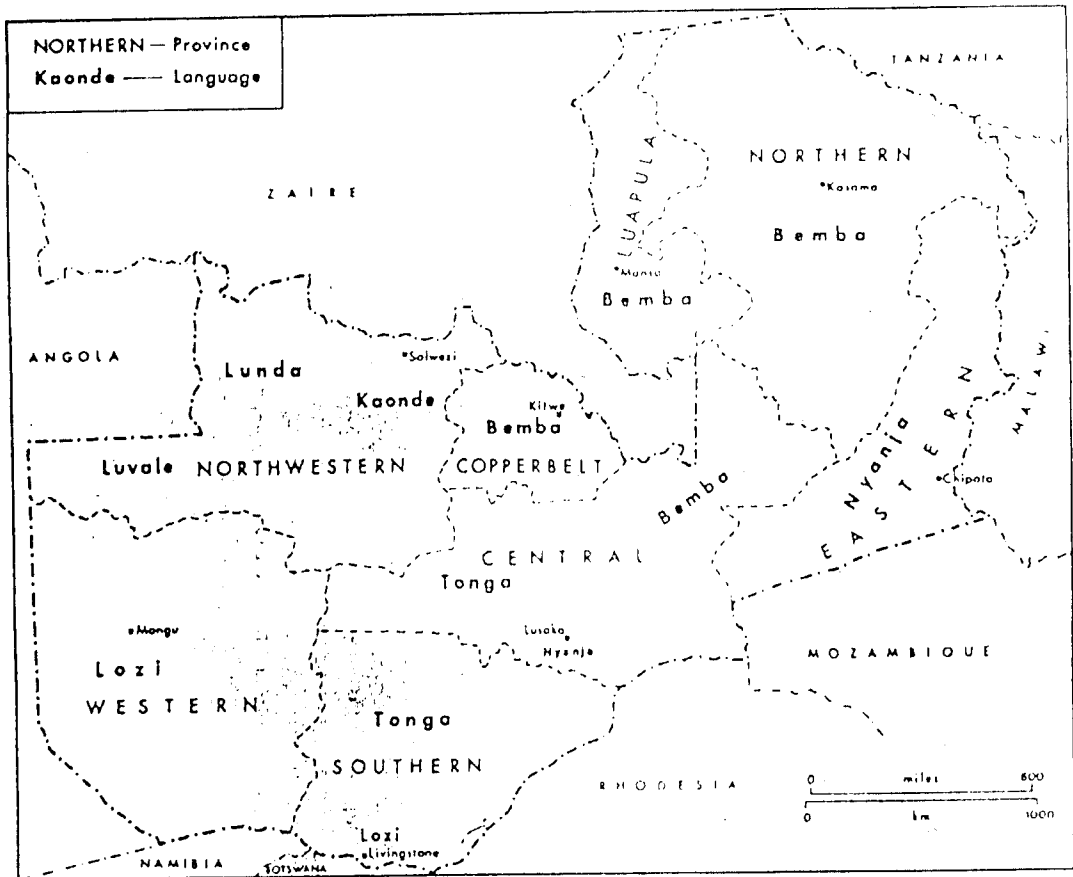
## INTRODUCTION

### 1.0 Background

Recently there has been growing interest in the study of Bantu languages in African Universities, motivated by the language situation in multilingual countries such as Zambia. Zambia is a country within Southern Africa, divided into nine provinces namely: Copperbelt Province, Central Province, Lusaka Province, Eastern Province, Northern Province, Northwestern Province, Southern Province, Luapula Province and Western Province. Within the above provinces, about seventy-three ethnic language varieties have been recognized. Out of the seventy-three varieties, only seven languages have been chosen as languages of instruction in educational circles. *(see map 1 showing language zones used in the Zambia Adult Literacy Programme. Page 2.)*

This particular study concentrated on two geographical areas: The first of these is Central Province where Lenje is widely spoken by indigenous people, though not used in the education circles. According to the research carried out by Ohannessian and Kashoki (1978:401) on the language zones used in Zambia Adult Literacy programme, Tonga and Bemba are the two prominent languages used for educational purposes in the province leaving out the indigenous variety of Lenje out of education circles. The second geographical area involved in the study is Southern Province where Tonga and Lozi constitute the two prominent languages used in the education circles. Lozi is used mainly in Livingstone and in the Mambova area outside Livingstone. *(See map 2, showing major indigenous language varieties throughout Zambia with highlighted study areas. Page 3.)*

Map of Zambia showing language zones used in the Zambia Adult Literacy Programme.



Map1

Source: Ohannessian, S and Mubanga Kashoki, p.401



Previous research has shown that Tonga and Lenje are dialects of the Bantu Botatwe group, organized by Torrend (1931:83) as a unit comprising Ila, Tonga, Soli, Lundwe, Lenje, and Twa. According to Fortune (1959: 38) Sala was added later.

According to Malcolm Guthrie's (1948) classification of the Bantu languages, Tonga and Lenje belong to the same group (group M) although they are different languages. The following are some of the groups in Zone M of Guthrie's classifications:

Lenje	-	M61
Soli	-	M62
Ila	-	M63
Tonga	-	M64

Generally, some people believe that Lenje is a dialect of Tonga. However, the above classification by Guthrie suggests that the two are related but different. He identifies Toka and Leya as the dialects of Tonga.

Previous linguistic research has concentrated on the Tonga Grammar where the NP has been handled. Unfortunately few contrastive studies have been done between Tonga and Lenje. Therefore this particular interest to pursue a contrastive study has risen in order to make a contribution to the linguistic studies using a variety of languages including those not taught in schools, since they are varieties used by Zambian society.

Hopgood (1940) presents NPs in Tonga in a book entitled entitled, *A Practical Introduction to Chitonga*. He presents a comparative study on Tonga and Ila nouns (p 63). Hopgood's study includes an investigation on nouns in Mukuni (senior chief of the Lenjes) or Lenje and contrasted with Ila and Tonga. For example, the word 'village' has its equivalent as follows:

Tonga - munzi/minzi

Ila - munzhi/minzhi

Mukuni/Lenje - mushi/mishi (*Hopgood (1940) uses Mukuni for Lenje*)

The author concentrated on orthographical differences of the above nouns. Types and syntactic structures of the noun phrases, word order and headwords that are being contrasted in this research have not been dealt with.

It is, therefore, the desire of the researcher to produce, in the final analysis, a contrastive syntactic study of Tonga and Lenje noun phrase. The syntactic analysis is intended to use the Government-Binding theoretical framework. Within the GB theory, the following specific theories and principles will be used: X-bar theory, Projection principle; Move-alpha, Case theory, Theta-roles, Theta-criterion and Binding theory. The researcher has also applied to some extent, the Standard theory of the Transformational Grammar.

In this study, Tonga has been used systematically before Lenje from the title page throughout the text due to the following reasons: first, the researcher is native speaker of Tonga, secondly, Tonga is contrasted with Lenje, the language less known to the researcher.

## **1.1 Statement of The Problem**

Zambia is a multilingual country. Out of the 73 recognized different language varieties, only 7 Zambian languages (Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja, and Tonga) have been chosen for educational purpose in specific zones. The 7 official languages are sometimes referred to as Regional Official Languages (ROLS) in the

language-in-education policy documents. The language policy-makers experienced the greatest impediments to the serious consideration of alternative language policies in Zambia. Acute shortage of information about the various indigenous languages and their relation to one another constituted one of the challenges that made the policy-makers to choose 7 languages. As a result, some Zambian languages have had no written text since independence.

To mitigate the problem of shortage of information, a contrastive study of the Noun Phrase in Tonga and Lenje is necessary. Several authors have written about the Noun Phrase in Tonga especially those who have written on Tonga Grammar. So far there has been nothing written in Lenje on the Noun Phrase. Therefore, the investigation of Lenje Noun Phrase in comparison to what already exists in Tonga stands as a starting point.

## **1.2 Purpose of the Study**

The study is designed as a contrastive account of syntax and morphosyntax of the noun phrase in Tonga and Lenje, with the following specific objectives:

- (a) To identify the structural types of NPs in the two languages in terms of constituency and dependence;
- (b) To interpret the structural types of NPs identified in (a) using the GB X-theory and Projection Principle.
- (c) To consider how the grammatical functions and Theta-roles are related in the two languages.

(d) To examine agreement, as a morphosyntactic phenomenon, both within the NP and between the NP and the verb of which it is the subject.

### **1.3 Significance of the Study**

The project carried out a contrastive investigation: the syntax and morphosyntax of the noun phrase in Tonga and Lenje. Tonga and Lenje belong to a group of languages called Bantu Botatwe by J. Torrend (1931) because of their affinity. The term Bantu Botatwe, meaning ‘three people’ was chosen on account of the fact that in these languages ‘three people’ is translated as Bantu Botatwe. While the affinity of the Tonga, the Lenje and the other Bantu Botatwe ethnic groups is generally accepted, no systematic contrastive grammatical study of their languages has been carried out. The present study is meant as a contribution to resolve this deficit by conducting a contrastive investigation of the noun phrase in Tonga and Lenje.

It is hoped that the findings from this study will not only highlight the differences and similarities between Tonga and Lenje, but will also encourage more linguistic research in Tonga and Lenje as well as other Zambian languages which have not been explored. The study is also helpful to missionaries and tourists who may want to use the material in learning Tonga and Lenje. Further, this study provides socio knowledge to the general public. Finally, the results will also be helpful in the teaching of Tonga in Lenje speaking areas.

## 1.4 Methodology

### 1.4.0 Paradigm

The Qualitative paradigm informed both the conceptualisation and execution of the present study. Qualitative research is generally defined as research that utilises open-ended interviews to explore and understand the attitudes, opinions, feelings, and behaviour of individuals or a group of individuals. (*Internet material:Qualitative res-FAQs [http://www.nop.co.uk/techniques/tech\\_inter\\_qual\\_faq\(1\).shtml](http://www.nop.co.uk/techniques/tech_inter_qual_faq(1).shtml) printed on May 13, 2004.*

White (2000:24-25) and Nkhata (1998:104) state that qualitative research is staple form of research of the social sciences, politics and economics, all subjects linked with business. It is a descriptive, non-numerical way to collect and interpret information. With this approach data is usually collected in the form of descriptions. Even though some of the methods used, such as interviews, are used in quantitative research, the difference is that qualitative researchers only use non-mathematical procedures when interpreting and explaining their research.

Qualitative research uses different techniques of data collection, such as interviews and observation. This particular study used observation techniques to collect data. Observation techniques involve participant observation, a technique where the researcher becomes completely involved in the situation, which is being researched and non-participant observation, where the researcher remains detached from the situation.

However, the researcher mainly used introspection to find data on Tonga, as she is a native speaker of this language with the help of two other Tonga native speakers.

### **1.4.1 Data Collection**

The researcher, who is a native speaker of Tonga, used her intuition to come up with Tonga data, found in section (A) of the sample data, and translated them into English, which is used as a meta language for the study. For Lenje, a native speaker of this language was used to translate the English glosses into Lenje with the help of two other Lenje speakers.

Part of the data was recorded using diary method as the researcher listened to people's interactions during church gatherings, on buses, in market places and visited some homes of native speakers of Tonga and Lenje. The major part of this data was composed of nouns and noun phrases from which the researcher constructed complete sentences in Tonga using her intuition as a native speaker of Tonga and glossed these sentences into English. Then through the key informants, Lenje translators did translation into Lenje.

The researcher also collected secondary data of the noun phrases from published books. The key informant translated the noun phrases from Tonga books into Lenje while the Lenje noun phrases were translated into Tonga by the researcher with the help of two other native speakers of Tonga. The sources are indicated in section (B) of the sample data.

### **1.4.2 Data Analysis**

In this study, data has been analyzed by first of all, identifying the types of NPs and their syntactic structures; the description of the general functions of NPs followed by

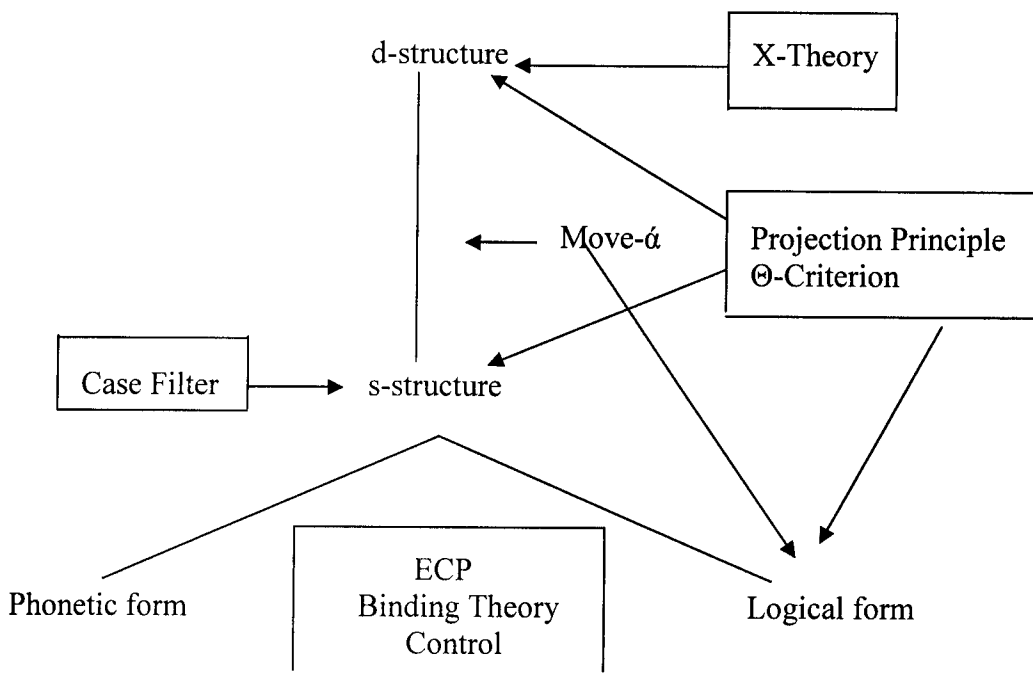
the application of GB theory to some of the NPs. The morphosyntax and morphological structures have been dealt with as well.

### 1.4.3 Theoretical Framework

#### 1.4.3.0 General

The linguistic theory known as Government-Binding Theory (GB) is the basis of this research. GB is made of theories and principles. The theory was developed by Chomsky and is historically the immediate descendent of Transformational Grammar. The following chart is a summary of the Government-Binding theory with its theories and principles.

Table 1: Summary of GB Theory.

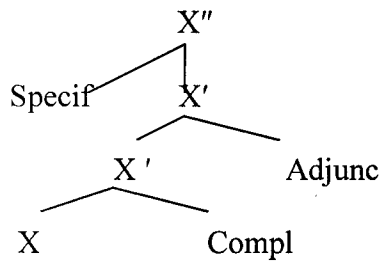


Source: Sells, P. (1995 p.24)

#### 1.4.3.1 X-bar Theory

X-bar theory is the part of grammar regulating the structure of phrases. It brings out what is common in the structure of phrases. All phrases are headed by one head

according to X-bar theory. However, in traditional linguistics all phrases are endocentric. The head of the projection is a zero projection ( $X^0$ ). Heads are terminal nodes: they dominate words. X-theory distinguishes two further levels of projection. Complements combine with X to form X- projections; adjuncts combine with X to form X projections. The specifier combines with the topmost to form the maximal projection XP. Sells, P. (1995:105). The diagram below clarifies the above explanation



### 1.4.3.2 Projection Principles

Projection principle refers to lexical information, where representations at each syntactic level are projected from the lexicon items. Projection principle is responsible for many deductions that lead to hypotheses that are distinctive features of the theory. For example, it states a constraint on the mapping between d- and s—structure and LF to the effect that if there is an NP-position in a certain structural configuration at one level, that NP-position must be present at all levels. Sells, P. (1991:105)

### 1.4.3.3 Theta-roles

Haegman (1994:49) defines theta roles as semantic relationship between verbs

and their arguments. Verbs assign the role AGENT to the argument of the sentence, and the role PATIENT to the object argument of the sentence. He further states that “arguments are participants minimally involved in the activity or state expressed by the predicate” (p.44)

AGENT/ACTOR: The one who intentionally initiates the action expressed by the predicate.

PATIENT/THEME: The person or thing undergoing the action expressed by the predicate.

EXPERIENCER: The entity that experiences some physical state expressed by the predicate.

BENEFECTIVE/BENEFICIARY: The entity towards that benefits from the action expressed by the predicate.

GOAL: The entity towards which the activity expressed by the predicate is directed.

SOURCE: The entity from which something is moved because of the activity expressed by the predicate.

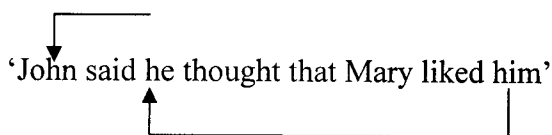
LOCATION: The place in which the action or state expressed by the predicate is situated.

#### 1.4.3.4 Binding Theory

Binding Theory refers to the three principles of the Noun Phrase interpretations as co referential with other NPs in the same sentence. These principles are:

##### Principle A

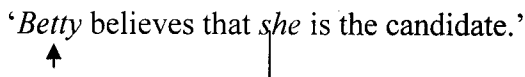
An anaphor must be bound in its governing category. For example,



The above example shows the referential dependence. The arrows show that *him* depends on *he* and *he* depends on *John*.

##### Principle B

A pronoun must be free in its governing category. For example,



Although the pronoun ‘she’ is bound to the noun ‘Betty’, it is free in its Governing Category (GC).

##### Principle C

An R-expression must be free anywhere. An R-expression is a noun phrase, which is a reflexive pronoun. For example, myself, yourself, himself and reciprocal, not pronouns. For example, nouns such as Banda, Mweemba, and Mango.

### 1.4.3.5 Bounding Theory

Bounding theory deals with the limitations placed on the movement of constituents by the transformational schema Move- $\alpha$ .

### 1.4.3.6 Case Theory

Case theory accounts for some of the formal properties of overt Noun Phrases and integrates the traditional notion of case into the grammar. Contemporary English have three cases. However other languages may have more.

All languages of the world have got Case but only three cases have survived in English. Case theory has NOMINATIVE and ACCUSATIVE and GENITIVE case; Morphological and abstract Case. Case is a morphological shape expressing a grammatical function. For example, 'I' is NOMINATIVE AND 'me' is ACCUSATIVE.

Haegman (1994:157) expounded the case theory using the above-mentioned English case forms as presented in the table below:

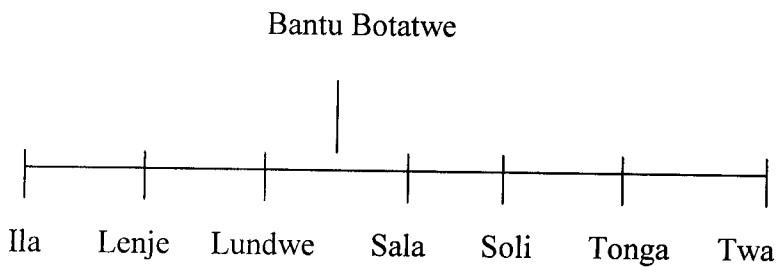
Table 2: English Case Forms

	NOMINATIVE	ACCUSATIVE	GENETIVE
a) Lexico NPs:	The man  The good man	The man  The good man	The man's  The good man's
b) Pronominal NPs:			
1 singular (sing)	I	Me	My
2 sing	You	You	Your
3 sing masculine	He	Him	His
3 sing feminine	She	Her	Hers
3 sing neuter	It	It	Its
1 plural (pl)	We	Us	Our
2 pl	You	You	Your
3 pl	They	Them	Their

In Horrocks, G. (1987:102) Chomsky assumes that all NPs with lexical content are assigned (abstract) case. An abstract Case is distinguished from case as an overt inflectional category by the use of initial capital.

### 1.5 Literature Review

Using the Bantu language dialects as presented by Doke (1954), the Bantu Botatwe group is divided into seven dialects as follows:



Thus Tonga and Lenje belong to the same group. Doke defines the term Group as an aggregation of languages possessing common salient phonetic and grammatical features, and having a high degree of mutual understanding, so that members can, without serious difficulty converse with one another. Dialects indicate a local form of language. In Bantu it is applicable to the language of a tribe and more particularly of a clan section of tribe.

Doke, C.M. (1954) presents six fundamental parts of speech in Bantu languages. These include substantive, the qualificative, the predicative, the descriptive, the conjunctive and the interjective. The substantive comprises the noun and the pronouns; the noun consists of two distinguishable parts stem and prefix. For example mu+ntu,

'person'. Both Tonga and Lenje use the same prefix and stem to prove that they belong to the same grouping.

African language studies hold that the inventor of the term Bantu to denote the classifying languages of sub-equatorial Africa was Wilhem Heinrich Immanuel Bleek, who was born in Berlin in 1827 and died in Cape Town in 1875. Bleek first learnt Tswana one of the Bantu languages. He got the term Bantu from his West African linguistic studies. He believed that the mother of all languages possess pronouns which were derived from nouns. For example they derived from people or perhaps creatures and beings. Through Bleek's linguistic studies, it was believed that some West African languages still today show the ancient features of lack of sex-distinction in the noun, a sure sign of primitivity.

Chanda, V. M. (1998) has described the structure of nouns in Bantu as having two morphological structures. These are

(1) prefix + stem, for example, in Nyanja:

a + ntu 'people'

mu + ntu 'person'

(2) augument + prefix + stem, for example, in Bemba:

u + mu + ntu - umuntu 'person'

a + ba + ntu - abantu 'people'

i + fi + ntu - ifintu 'things'

The noun phrase has been studied extensively in English, but minimal studies of the noun phrase have been done in Tonga, while there has been little attempt to venture into a linguistic study of the noun phrase in Lenje. Therefore this literature review

consists of the studies that are available on the noun phrase in Tonga and those available in English. Since there is no available literature on Lenje noun phrase, it will be dealt with in the analysis after investigation into Lenje has been accomplished.

In this research, the following definition of a noun phrase has been adopted from the internet material- *usingenglish.com* as “either a single noun or a group of words containing a noun or a pronoun that function together as a noun or pronoun, as the subject or object of a verb. For example, ‘John was late’ (John is the noun phrase functioning as the subject of the verb.)”

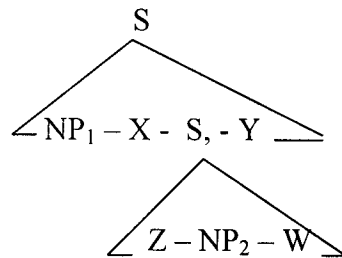
Jacobsen , B. (1978) discusses the phrase structure (PS) rules in English that includes the noun phrase. His NP structure goes along with the above definition. He came up with rule 11 showing different types of noun phrases. For example, a noun phrase can be a single noun and he puts a rule as  $NP \rightarrow N$ . A noun phrase can be a determiner and a noun. So Jacobsen came up with the rule as  $NP \rightarrow Det + N$ . A noun phrase can be a noun plus a number the PS rule becomes  $NP \rightarrow N + No$ .

Quirk and Greenbaum (1973) have shown that the basic noun phrase typically functions as a subject, object, complementary of a sentence and as a complement in prepositional phrases. For example: *The girl. The pretty girl. The pretty girl in the corner. She is Mary.* (p 59)

According to Int-grammar-level-2, noun phrase do the work of nouns. A noun phrase consists of: first a preposition and its subject; second an infinitive and object or complement; and third, a gerund and its object or complement.

According to Langacker (1969:28) the noun phrase appears as a personal pronoun if it is preceded by a co-referential noun phrase in the same or in a higher, non-conjoined

clause. If the situation in the following example obtains at the appropriate stage of derivation, the noun phrase NP<sub>2</sub> must appear as a personal pronoun if NP<sub>1</sub> and NP<sub>2</sub> are co-referential:



Langacker considers the first and second person pronouns, in general as the only noun phrases that can refer to the speaker and addressee of a sentence. They do not alternate with full noun phrase with the same referent, and they occur in the same syntactic environments as those in which obligatory third person pronouns occur. Generally in every sentence a noun phrase referring to the speaker and the addressee are present in the underline form. Thus every sentence contains noun phrases that could be marked as indicating the relationship between speaker and addressee (p 42).

Studies in African linguistics have shown that attempts to analyse possessive noun phrases within the general framework of pronominalization (from a basically Chomskian viewpoint), to decide how best to generate such noun phrase in the grammar of the Efik language, the analysis which derives such noun phrases from embedded *have* sentential source in a complex sentence is critically examined and on both semantic and syntactic grounds, this kind of analysis is rejected. It is then suggested that possessive noun phrases be directly generated in the base (p 121).

From the general linguistic point of view, Lyons (1968:391-395) has argued that an analysis which derives possessive noun phrases such as *John's book* from an underline

source in which a possessor noun like *John's* is the deep subject and the verb *have* is a deep structure verb is correct:

In most of the transformational accounts of English syntax so far published, has been assumed that phrases like *John's book* are to be derived from an underlying structure in which the possessive noun is the subject of the verb *have*. In other words, it is assumed that *have* is a deep structure verb like *read*, which differs, however, from the majority of transitive verbs in that it cannot undergo the possessive transformation 'a book is had John' (p.391).

Blake (1994:98) is concerned with the distribution of the case within the noun phrase. Commenting on the internal of the noun phrase, Blake states that the relationship of dependent noun to the head noun phrase can normally be expressed by a variety of non-core or peripheral cases. In English any preposition can be used:

Genitive: the consul's horse

Dative: obedience to laws

Ablative: a man of outstanding wisdom.

He also looks at the external relations and says an affix; an adoption or both typically mark the case relation of a noun phrase.

## **1.6 Limitations**

The investigation of Noun Phrase (NP) is limited to the primary data, which have been collected using the researchers' intuition knowledge of Tonga as a native speaker. Primary data for Lenje has been collected from one Lenje native speaker and verified by a group of other Lenje native speakers. The researcher has also consulted other Tonga

native speakers. The Libraries such as UNZA and ZAU provided secondary data. The researcher also used Tonga books borrowed from Lecturers, relatives and friends.

## **1.7 Ethical Consideration**

Churchhill (1995) defines ethics as “moral principles and values that govern the way an individual or group conducts its activities.” In view of the above definition, the researcher considered Research Ethics (RE) as the application of general ethical ideas to research behavior. As suggested by White (2000) and Bunns (2000), the researcher explained the nature and purpose of the research to the key informant and her colleagues. This helped the participants in making deliberate decision to participate. The researcher did not force or persuade people to participate in the research; this is because participants chose for themselves to be subjects of this research.

Privacy and confidentiality was maintained. The researcher treated all participants in this research project alike, with consideration and respect.

Finally, all the references made to relevant authorities have been cited to avoid plagiarism.

## THE STRUCTURE OF NOUN PHRASES

### 2.0 Introduction

This chapter discusses the types and syntactic structures of Tonga and Lenje Noun Phrases; the general functions of the Tonga and Lenje Noun Phrases; and the application of the GB theory to Tonga and Lenje Noun Phrases. The structures of NPs in the GB theory are presented within sentences, though the discussions basically focus on the NP and its Immediate Constituents (IC). The researcher uses tree diagrams (phrase makers) to give clear representation of the order of constituents in a noun phrase particularly in the two languages under investigation. A general rule of the NP structure is given by collapsing as follows: NP → N, Pronoun

Premodifier +N

N + {Adj, Dem, Num, Quant, N. Poss(+ N), Conj +N +Poss}

### 2.1 Types and syntactic structures of Noun Phrases in Tonga and Lenje

The following is a presentation of the types of NP in Tonga and Lenje including the gloss. Where the literal version is different from the gloss, the literal presentation is added in italics to show the real meaning of the structure though sometimes it may be ungrammatical. Some structures show determiners that include: demonstratives, possessives, numerals. The Tonga and Lenje structures have been glossed in English. The noun phrases being discussed in each sentence are underlined.

2.1.1. NP → N

English: Sara has gone to town.

Tonga: Saala waunka kudolopo. (Lit. *Sara she past go to town*)

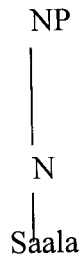
Lenje: Saala waya kundabala. (Lit. *Sara she past go to town*)

As indicated above, the NP in example 2.1.1 shows a noun phrase with only one word, which is a noun. The structure in both Tonga and Lenje is the same. See the following tree diagrams:

(a) Tonga: Saala



(b) Lenje: Saala



The syntax of NP 2.1.1.a and 2.1.1.b is fixed in Tonga and Lenje just as it is even in the literal and abstract meaning within the sentence.

2.1.2. NP → **Pronoun**

As pointed out in 2.1 that if an NP is made up of one word, it is either a noun or pronoun. The two languages under investigation have a list of full forms of pronouns that may be used in NPs. The following is a list of full forms of the pronouns in Tonga and Lenje:

<u>Tonga</u>	<u>Lenje</u>	<u>Class</u>	<u>Person</u>
ime/mebo	ndime/nebo		1 sng
iswe/swebo	ndiswe/swebo		pl
iwe/webo	ndiwe/webo		2 sng

inywe/nywebo ndimwe/mwebo			pl
walo	lakwe	1	3
balo	balo	2	
walo	lakwe	3	
yalo	yalo	4	
lyalo	lyalo	5	
alo	alo	6	
calo	calo	7	
zyalo	shalo	8	
yalo	yalo	9	
zyalo	shalo	10	
lwalo	lwalo	11	
kalo	kalo	12	
twalo	twalo	13	
bwalo	bwalo	14	
kwalo	kwalo	15	
alo	alo	16	
kwalo	kwalo	17	
mwalo	mwalo	18	

Using some of the pronouns listed above, two examples have been given below.

(a) English: You eat meat I eat vegetables.

Tonga: iwe ulya nyama mebo ndilya cisyumani (*Lit. you eat meat me eat vegetables.*)

Lenje: webo ulalya nyama nebo ndalya bucisa. (*Lit. you eating meat me I eat vegetables.*)

(b) English: Where is she/he?

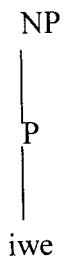
Tonga: walo uli kuli?

Lenje: ulikuli lakwe?

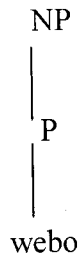
The NP in 2.1.2 (a) consists of a pronoun although within the sentence there are other pronouns and nouns, but the pronoun *iwe*, *webo* 'you' is standing on its own as a noun phrase. The structure in Tonga and Lenje is matching.

Example (b) is different from example (a) due to the position of the NP in Tonga and Lenje. Nevertheless, the pronouns still remain as NP. The tree diagrams for the two examples would be as follows:

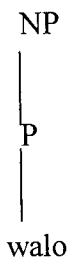
(a) Tonga: *iwe* 'you'



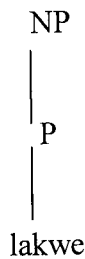
Lenje: *webo* 'you'



(b) Tonga: *walo* 'him/her'



Lenje: *lakwe* 'him/her'



### 2.1.3 NP → **Premodifier** + N

Noun Phrase can be a noun premodifier plus a noun as shown in the syntactic rule. For example:

English: Some days are cloudy

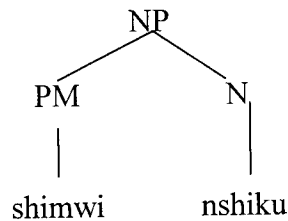
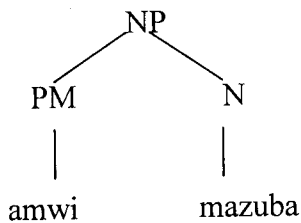
Tonga: amwi mazuba nga makumbi.

Lenje: shimwi nshiku nshamakumbi.

It is interesting to note that the literal and symbolic meaning of the NP above is identical. The structure in Tonga and Lenje is presented in the tree diagram below.

Tonga: amwi mazuba

Lenje: shimwi nshiku



#### 2.1.4. NP → N+Adj.

This is a NP that has a noun plus an adjective. The English has a structure with the rule: NP → Art+Adj + N. The article is completely out in the languages under consideration. However, the prefix *i* and *li* is a representation of singular in the Tonga and Lenje noun respectively. Hence rule number 2.1.4. above applies to Tonga and Lenje NP. For example,

(a) English: Mwanza is wearing a white shirt.

Tonga: Mwanza usamide ishaati lituba. (*Lit. Mwanza is wearing a shirt white.*)

Lenje: Mwanza ulifwete lishaati lituba. (*Lit. Mwanza is wearing a shirt white.*)

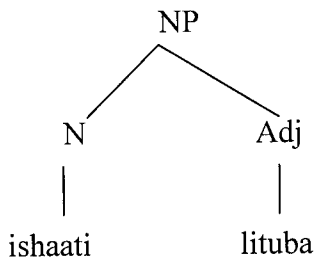
(b) English: A beautiful woman is calling you.

Tonga: mwanakazi mubotu ulakwiita. (*Lit. woman beautiful is calling.*)

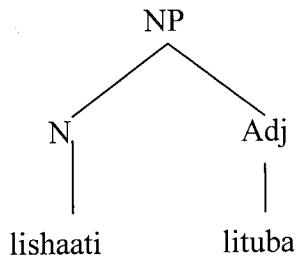
Lenje: mwanakashi mubotu utookwiita. (*Lit. woman beautiful is calling.*)

Using the phrase marker, the syntactic structure of 2.1.4.(a) and (b) would be presented as follows:

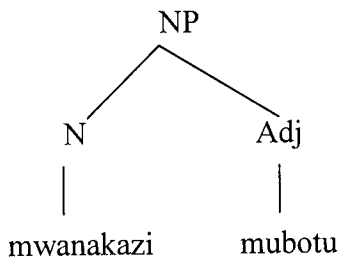
(a) Tonga: ishaati lituba



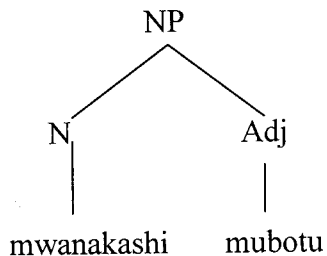
Lenje: lishaati lituba



(b) Tonga: mwanakazi mubotu



Lenje: mwanakashi mubotu



### 2.1.5 NP → N+Dem

The noun plus demonstrative NP in Tonga alternates. As indicated in example (a) below, the first noun phrase uses the rule  $NP \rightarrow N+Dem$ . The second one in brackets applies another rule:  $NP \rightarrow Dem+N$  while in Lenje only the first rule applies.

(a) English: These children are good.

Tonga: bana aaba mbabotu. (Lit. children these are good.)

(aba bana mbabotu) (Lit. these children are good)

Lenje: aba baana mbabotu. (Lit. these children are good)

In example (b) the NP in both Tonga and Lenje is similar:

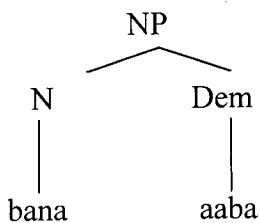
English: This house is big.

Tonga: ηanda eyi ni mpati. (Lit. house this is big)

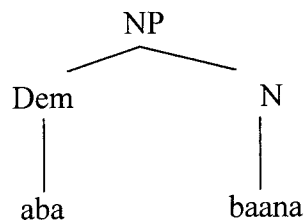
Lenje: ηanda iyi njinene. (Lit. house this is big)

The following tree diagrams show the syntactic structure of the NP in 2.1.5 (a) and (b) above.

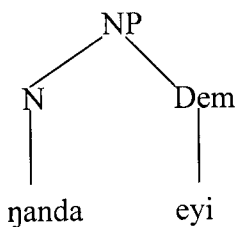
(a) Tonga: bana aaba



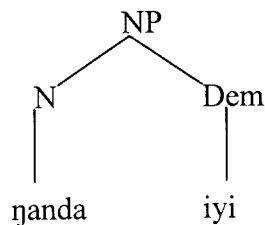
Lenje: aba baana



(b) Tonga: ηanda eyi



Lenje: ηanda iyi



Example (a) above suits the English structure, which has a fixed rule for grammatical purpose. If the structure changes to ‘*Lit. children these*’ of the Lenje structure, it becomes ungrammatical.

### 2.1.6 NP → N+Num

(a) English: Give me three books.

Tonga: kondipa mabbuku otatwe. (*Lit. give me books three.*)

Lenje: mpe mabuku otatwe. (*Lit. give me books three.*)

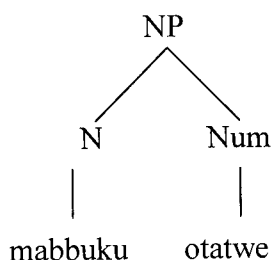
(b) English: Five girls were playing together

Tonga: basimbi bosanwe balikusobana antomwe. (*Lit. girls five were playing together.*)

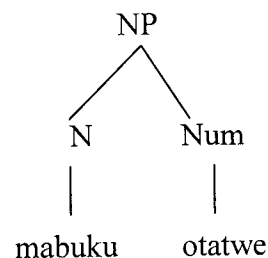
Lenje: bashimbi bosanwe bakalinga kusekanina pantu pomwi. (*girls five were playing together.*)

The above two examples have ungrammatical literal meaning of the noun phrase. The structure of the NP in Tonga is similar to that of Lenje. The reverse structure in both Tonga and Lenje would be ungrammatical. The difference in the two examples above exists in the word order, which will be discussed later in this chapter. The phrase marker would be as indicated below:

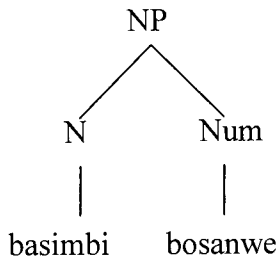
(a) Tonga: mabbuku otatwe.



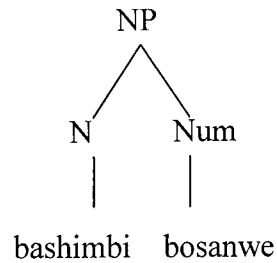
Lenje: mabuku otatwe.



(b) Tonga: basimbi bosanwe



Lenje: bashimbi bosanwe



### 2.1.7 NP → N+Quantifier (quant)

As indicated in the rule above, this type of NP is made up of noun plus quantifier.

The quantifier is modifying the noun. Two examples are presented here below; (a) is showing a similar structural presentation, while (b) has slightly different structure between the Tonga and Lenje NP. In (b) the structure in Lenje changes the rule to NP → Quant+N +Adj (**boonse baana basankwa**), while in Tonga the structure rule remain noun plus quantifier. For example,

(a) English: All the children went home.

Tonga: bana boonse bakaunka kumunzi. (*Lit. children all went to the village.*)

Lenje: baana boonse bakaya kumushi. (*Lit. children all went to the village.*)

(b) English: All the boys went for a game.

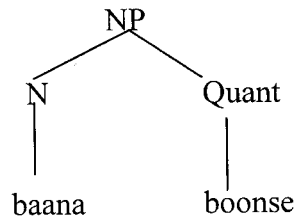
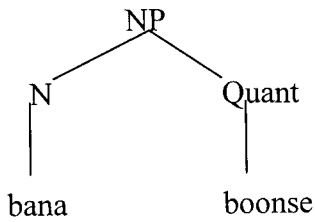
Tonga: balombwana boonse bakaunka ku cisobano. (*Boys all went to the game.*)

Lenje: boonse baana basankwa bakaya kucisekano. (*Lit. all children boys went to the game*)

The following tree diagrams are a representation of the two examples in 2.1.7:

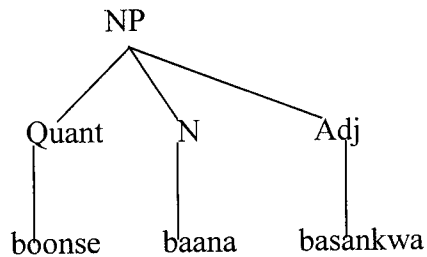
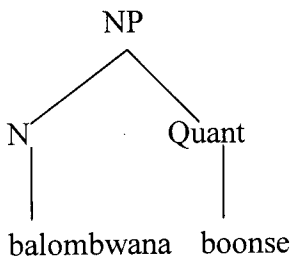
(a) Tonga: bana boonse

Lenje: baana boonse



(b) Tonga: balombwana boonse

Lenje: boonse baana basankwa



The Lenje NP in (b) has three Immediate Constituents.

### 2.1.8 NP → N + Conj + N

(a) English: Boys and girls are eating nshima.

Tonga: balombwana abasimbi balya nsima.

Lenje: basankwa abashimbi batoolya nshima.

(b) English: Sheep and goats are both animals.

Tonga: mbelele ampongo zyoonse nzinyama.

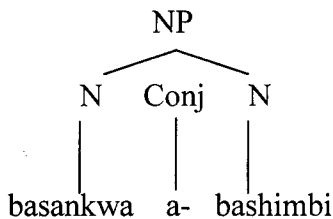
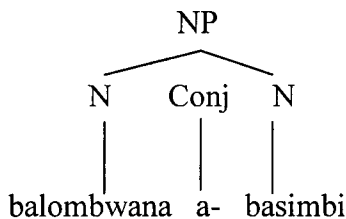
Lenje: mbelele ampongo shoonse nshinyama.

The noun phrases in both 2.1.8 (a) and (b) joins the conjunction *and* to the second noun in Tonga and Lenje. The prefix *a-* in *abasimbi*, *abashimbi* in (a) and prefix *a-* in *ampongo* in (b) represents *and* in English, which can stand on its own. However, in

Tonga and Lenje *a-* cannot stand on its own because it becomes a bound morpheme and so, it is counted as part of the second noun. The tree diagram is shown below:

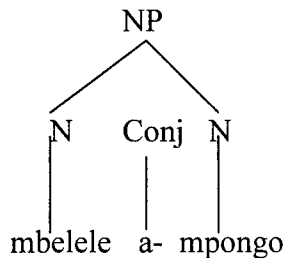
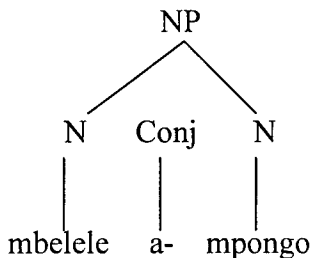
(a) Tonga: balombwana abasimbi

Lenje: basankwa abashimbi



(b) Tonga: mbelele ampongo

Lenje: mbelele ampongo



### 2.1.9. NP → N+Poss

(a) English: My brother talks like Dad.

Tonga: munyinandumi wangu ukanana mbuli ba taata.

Lenje: nandumi yangu ulaamba anga mbata.

(b) English: My wife often likes potatoes.

Tonga: mukaintu wangu ulayanda magwili.

Lenje: mukaangu lyoonse ulisuni mbatatishi.

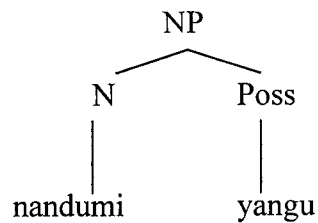
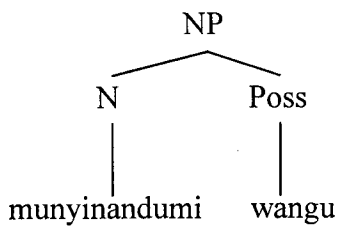
The components of the NPs in 2.1.9 (a) and (b) are Noun and Possessive. In (a) the *munyinandumi* ‘brother’, *-ndumi* refer to brother. *Munyina* in Tonga can refer to

either asister or a brother depending on the context. Thus *-ndumi* both Tonga and Lenje indicates gender. The difference can easily be seen in Lenje when reference is made to a female, the NP changes to *nankashi yaangu*. In Tonga *Munyinandumi wangu* becomes *mucizi wangu* when referring to female.

In 2.1.9 (b) the NP *mukaangu* ‘my wife’ is written as one word in Lenje. However, the word *mukaangu* is a combination of noun plus possessive. It can be divided as *muka-angu*. *muka-* stands for ‘wife’, *-angu* stands for ‘my.’ Literally both Tonga and Lenje NP in 2.1.9. (b) is translated as ‘wife my’ in English. The two NPs above are represented in the following tree diagram.

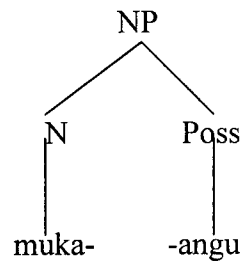
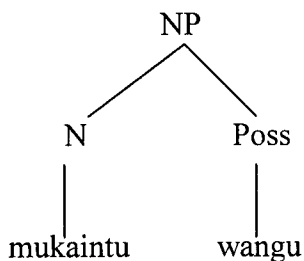
(a) Tonga: *munyinandumi wangu*

Lenje: *nandumi yangu*



(b) Tonga: *mukaintu wangu*

Lenje: *mukaangu*



### 2.1.10 NP → N+Gen+N

English: The children of God were faithful.

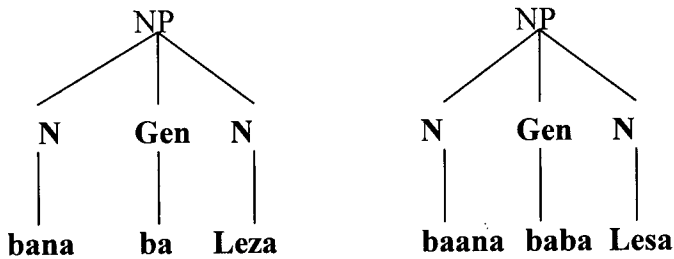
Tonga: bana ba Leza bakali kushomeka.

Lenje: baana baba Lesa bakalinga kushomeka.

The above NPs in both Tonga and Lenje have similar structures. See the tree diagram below:

Tonga: bana ba Leza

Lenje: baana baba Lesa



#### 2.1.11 NP → N+Conj+N+Poss

English: Noa and his children entered into the Ark.

Tonga: Nowa a bana bakwe bakanjila mubwato.

Lenje: Nowa a bana bakwe bakanjila mubwaato.

Unlike the NPs with a possessive in 2.1.10, the NPs in 2.1.11 use an *a-* prefix, *a-* on the second N: *a-bana* in both Tonga and Lenje indicating a conjunction ‘and’ in English. Thus looking at the explanation given above, we conclude that when an NP is made up of a N plus N plus possessive, the second N is preceded by a conjunction as indicated above. The Structure of the same is presented in tree diagram:

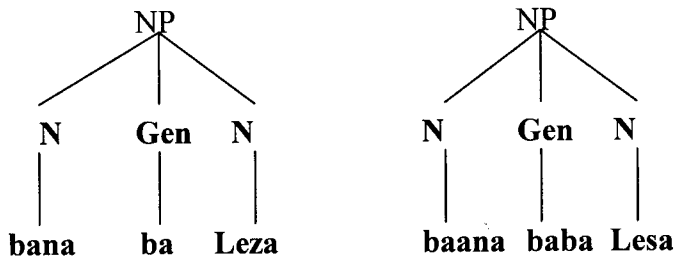
Tonga: bana ba Leza bakali kushomeka.

Lenje: baana baba Lesa bakalinga kushomeka.

The above NPs in both Tonga and Lenje have similar structures. See the tree diagram below:

Tonga: bana ba Leza

Lenje: baana baba Lesa



#### 2.1.11 NP → N+Conj+N+Poss

English: Noa and his children entered into the Ark.

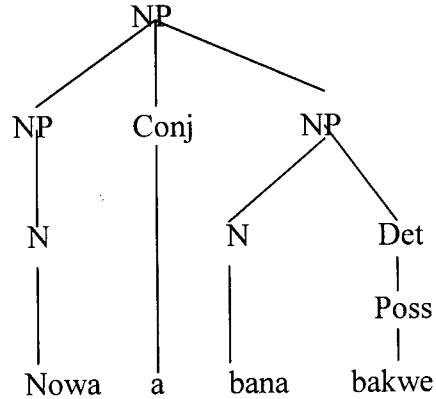
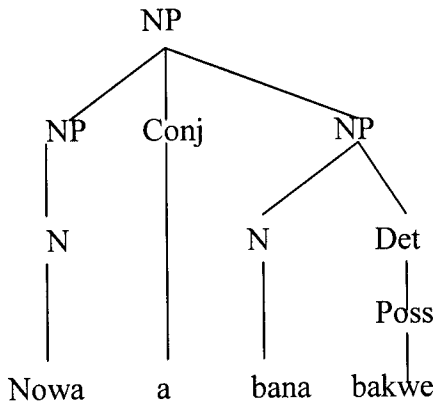
Tonga: Nowa a bana bakwe bakanjila mubwato.

Lenje: Nowa a bana bakwe bakanjila mubwaato.

Unlike the NPs with a possessive in 2.1.10, the NPs in 2.1.11 use an *a-* prefix, *a-* on the second N: *a-bana* in both Tonga and Lenje indicating a conjunction ‘and’ in English. Thus looking at the explanation given above, we conclude that when an NP is made up of a N plus N plus possessive, the second N is preceded by a conjunction as indicated above. The Structure of the same is presented in tree diagram:

Tonga: Nowa abana bakwe

Lenje: Nowa abana bakwe



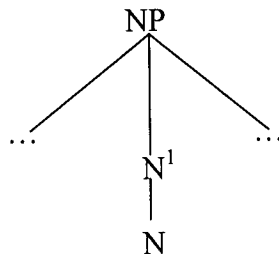
## 2.2 Government-Binding Theory Applied

### 2.2.0 General

This section applies the GB Theory in the discussions. The GB theory is made of different theories. However, not every theory will be applied in this analysis. The minor theories used include the X-bar theory, projection principle; Move alpha, Case theory, Theta-roles and Binding Theory. Some of these theories have sub-headings while others do not have, but are mentioned within the discussions of other theories. The noun phrases will be exemplified within tree diagrams of sentences.

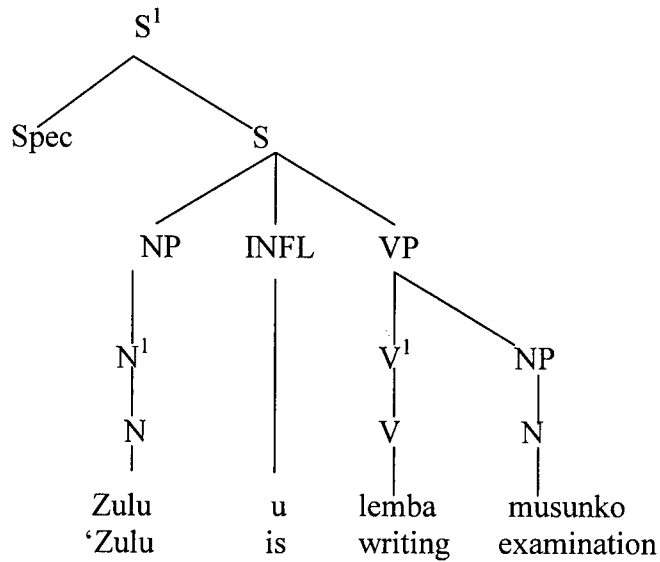
### 2.2.1 X-bar theory

In GB Theory, the X-bar theory brings out a general structure of phrases. For example the general structure of a noun phrase may be as follows:



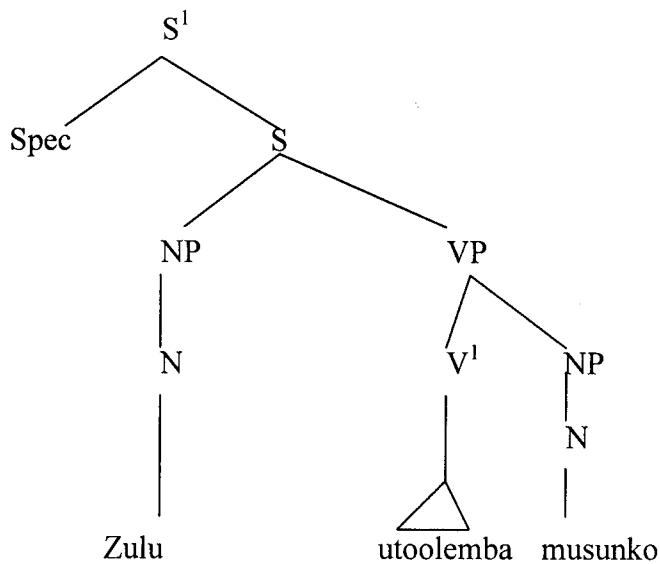
The general structure of a sentence using the X-bar theory would be as the representation shown below:

(a) Tonga: Zulu ulemba musunko 'Zulu is writing examination.'



The sentence in 2.2.1 (a) has two noun phrases, made of N. These are *Zulu* and *musunko* 'examination.'

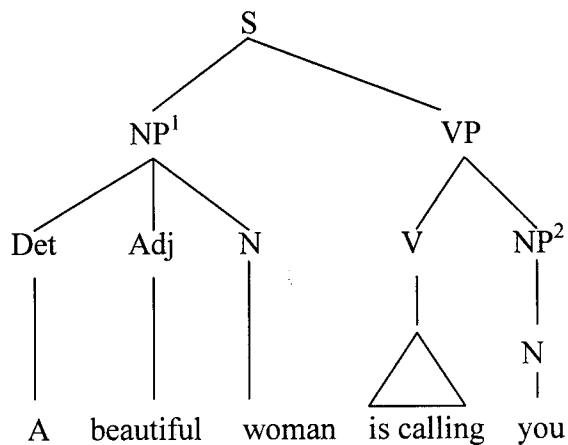
(b) Lenje: Zulu utoolemba musunko. 'Zulu is writing examination.'



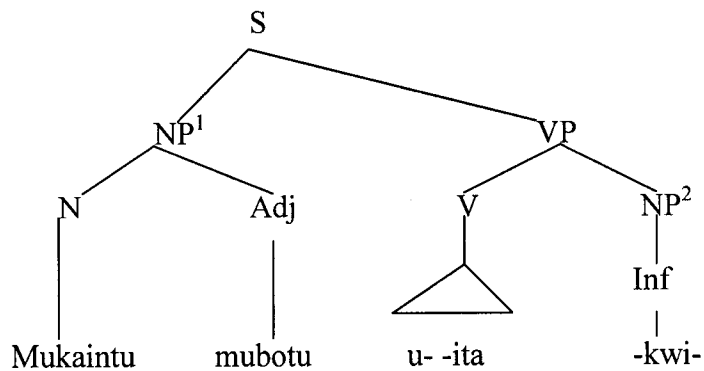
Both Tonga and Lenje has the same sentence structure. The positions of NP in simple sentences are the same. The only difference in verbs could be phonological and morphological. Therefore the X-bar theory is applying in this respect to Tonga and Lenje.

According to X-bar theory, all phrases are headed by one head and heads dominate words. The following tree diagrams exemplify this statement.

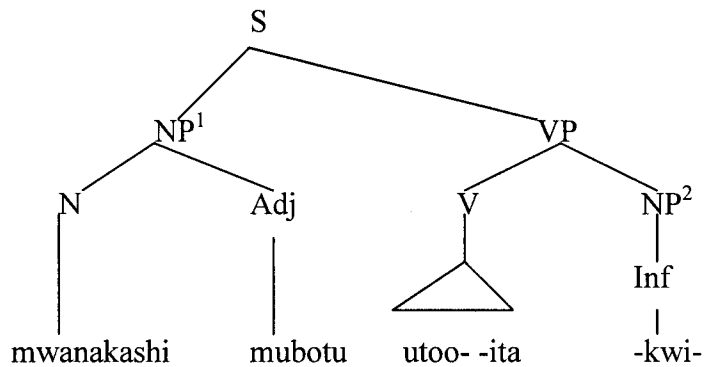
(d) mukaintu mubotu ulakwiita. 'A beautiful woman is calling you.'



(e) mukaintu mubotu ulakwiita



(f) Mwanakashi mubotu utookwiita



The structures in (e) and (f) above prove that the head of the noun phrase is projected in the minimum projection, which is controlled by the maximum projection in NP1. In NP2 the head is only projected in the deep structure.

### 2.2.2 Move-alpha

In the surface structure the head becomes part of the verb. Therefore, the structure becomes a complex one. When Move-alpha is applied in the deep structure, we have an object infix *-kwi-* in the surface structure *ulakwiita* in Tonga and *utookwiita* in Lenje. The English structure has a head in NP2 in the minimum projection, which is controlled by the maximum projection. The 'you' *kwi* does not appear as a pronoun as it is in English but it appears as bound morpheme attached to the verb stem.

More examples of the Move-alpha are represented in the following tree diagrams:

(g) Tonga: nguni mukaintu ulya?

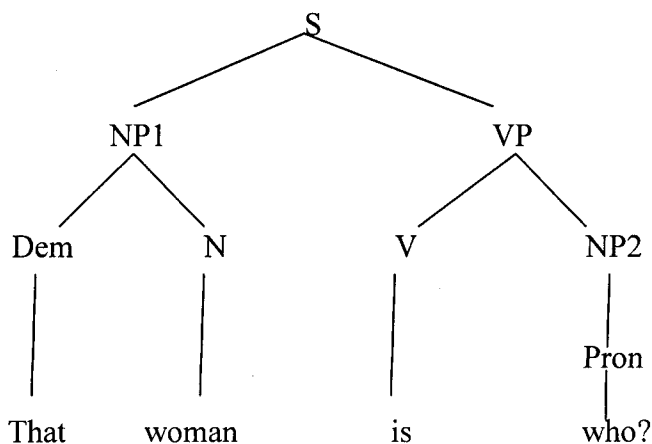
Lenje: ngani mwanakashi ulya?

English: Who is that woman?

In both Zambian languages and English above, the sentences are in surface structure where *wh-* is standing in the subject position. But this is not the case in deep structure, where *wh-* is supposed to be in the complement position (object). Therefore for the surface structure to be realized there is application of move-alpha theory to *wh-*. The tree diagram below demonstrates this movement.

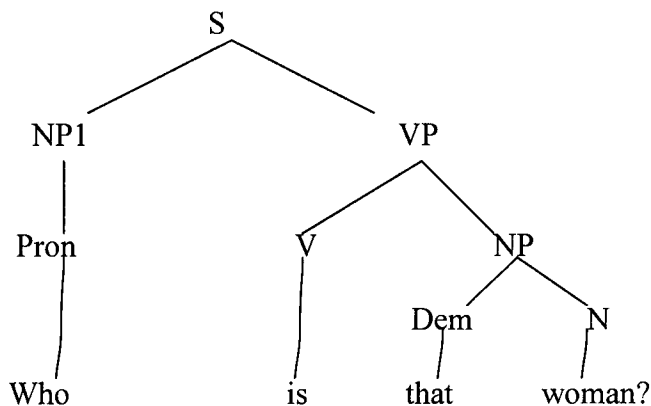
English:

(h) Deep structure: That woman is who?



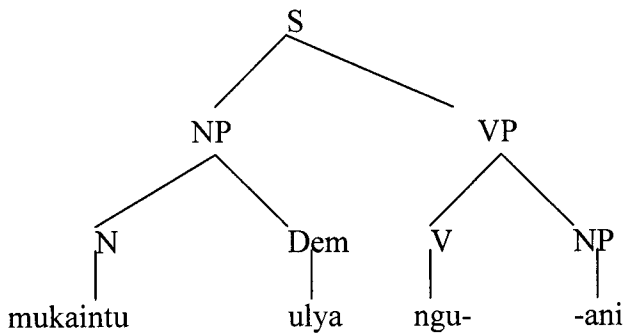
*Who* moves to the *Dem* slot in NP1 and the *Dem* moves to NP2 as shown below:

(I) Surface structure: Who is that woman?

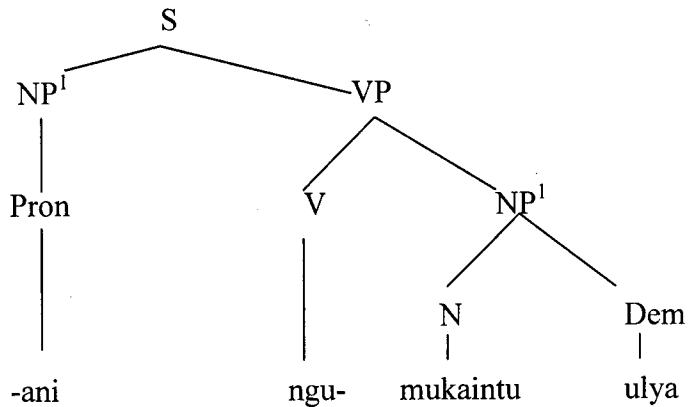


Tonga:

(j) Deep structure: mukaintu ulya nguini? 'that woman is who?'



(k) Surface structure: nguini mukaintu ulya? 'who is that woman?'



Move-alpha theory applies to both Tonga and Lenje just as it does in English.

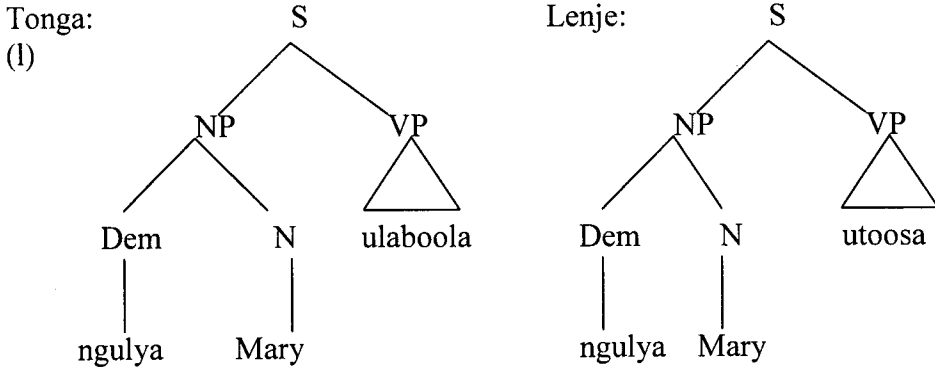
At Deep structure there are two movements. The first movement involves *ngu-* and *-ani* to the **left**. The second movement takes place when *ngu-* moves left of *-ani*. Lastly *-a-* in *-ani* is deleted leaving *nguni* as a product. Hence the move-alpha theory has applied in Tonga. This also takes place in Lenje.

Move-alpha is also applied in cleft sentences that use demonstrative pronouns in NP other than *wh-* ones.

Tonga: ngulya Mary ulaboola. 'There comes Mary' (surface structure)

Lenje: ngulya Mary utoosa. 'There comes Mary' (surface structure)

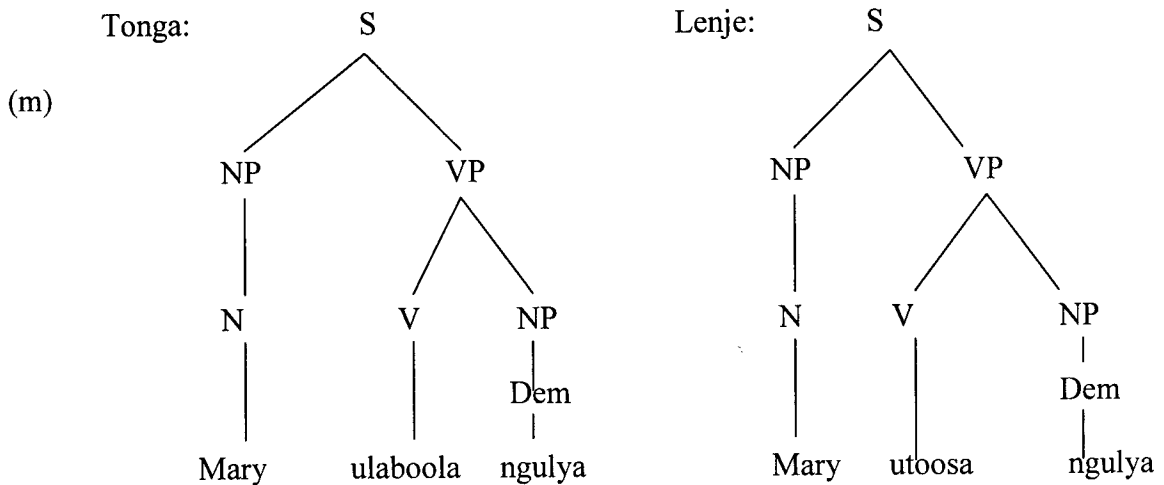
The following tree diagrams represent the surface structure.



Tonga: Mary ulaboola nguulya. 'Mary comes there' (deep structure)

Lenje: Mary utoosa ngulya. 'Mary comes there' (deep structure)

In the surface structure the demonstrative *ngulya* moves to the subject slot making *Mary* occupy the next slot in both Tonga and Lenje. However, the deep structure has *Mary* occupying its place as a subject. The movement of the NP is shown in the phrase marker structure:



In the above two structures, the NP has only a noun. The demonstrative has been separated from the NP<sup>1</sup> and another NP<sup>1</sup> has been formed, having a demonstrative pronoun under it. Therefore in cleft sentences NP can change position when the deep structure changes into surface structure.

### 2.2.3 Case Theory

The case theory is applicable in both Tonga and Lenje. It has Nominative, Accusative and Genitive Case.

(n)i. Tonga: walo wakaboola akumuuma walo. 'he he came and beat him' *Literal*

Lenje: lakwe wakesa akumuuma walo. 'he he came and beat him' *Literal*

(ii). Tonga: wakaboola akumuuma. 'he came and beat him.'

Lenje: wakesa akumuuma. 'he came and beat him.'

In example (i) *walo*, *wa-* and *lakwe*, *wa-* represents a NOMINATIVE which is repeated for emphasis of the Actor. In (ii) the NOMINATIVE *wa-* in both Tonga and Lenje is not repeated. Therefore there is no emphasis. When the ACCUSATIVE is repeated it is done for emphasis as well as shown in (i) and (ii), *walo* and *lakwe* are in NOMINATIVE case. Equally *wa-* in Tonga and Lenje are in NOMINATIVE case as well. The *wa-* in (ii) are not repeated, hence there is no emphasis attached.

The same pronoun can have two cases when it changes position in a Tonga sentence. For example:

(o) Tonga: ndali kuyeeya kuti ulandiyanda mebo. 'I thought you like me.'

Lenje: ndali kuyeeya kwambayi ulindisuni nebo. 'I thought you like me.'

In Tonga *nda*-(in *ndali*), then *-ndi-* (in *ulandiyanda*) and *mebo* are the same person. But this person has been assigned two cases. The *nda-* is NOMINATIVE being a subject of a sentence while the *ndi-* and *mebo* are ACCUSATIVE. The same applies to Lenje where *nda-*, in *ndali* and *-ndi-* in *ulindisuni* together with *nebo* are one person. Yet the *nda-* is NOMINATIVE while the other two noun phrases are ACCUSATIVE.

The GENETIVE case is also applied in Tonga and Lenje. The following sentences represents this theory:

(p) Tonga: mukaintu wangu ulaayanda magwili. ‘My wife often likes potatoes.’

Lenje: mukaangu lyoonse ulisuni mbatatishi. ‘My wife often likes potatoes.’

The *wangu* in Tonga and *-angu* in Lenje are examples of the GENETIVE case. They show possession. Consequently, going by the above revelation, Tonga and Lenje do assign case to their pronominal NPs.

#### 2.2.4 Theta-roles:

When locating theta-roles to noun phrases, we are discussing different semantic relationships between the NP and the Verb. For example the verb *kujaya* ‘kill’ can take two arguments to which it can assign theta-role. It can assign the role AGENT to the subject argument of the sentence, and role PATIENT to the Object argument.

(q)i. Tonga: Petulo wakapa mango kuli Ruth. ‘Peter gave mangoes to Ruth’

Lenje: Petulo wakapa Ruth maango. ‘Peter gave Ruth the mangoes.’

*Petulo* is AGENT/ACTOR. *mango* and *maango* is THEME. Ruth is BENEFECTIVE or GOAL.

ii. Tonga: Maliya ulayanda nyimbo zyamu Zambia. ‘Mary like Zambian music.’

Lenje: Maliya ulisuni nyimbo shamu Sambia. ‘Mary likes Zambian music.’

In (q,ii) *Maliya* ‘Mary’ is the EXPERIENCER. *nyimbo zyamu Zambia* and *nyimbo shamu Sambia* ‘Zambian music’ is the THEME.

iii Tonga: Maliya wakaunka kuKabwe kuzwa ku Lusaka. ‘Mary went to

Kabwe from Lusaka.

Lenje: Maliya wakaya kuKabwe kuswa ku Lusaka. ‘Mary went to Kabwe

From Lusaka.’

In (q.iii) *Maliya* is the THEME. *Ku-Kabwe* is the LOCATION and *ku-Lusaka* is the SOURCE in both Tonga and Lenje sentence. As it can be seen in 1c, the location has a locative prefix *ku*.

In the way a verb can allocate the other theta-roles like GOAL/BENEFACTIVE.

The above discussion reveals that verbs in Tonga and Lenje do assign theta-roles to their noun phrases.

### 2.2.5 Binding Theory

According to Chomsky (1988a) in Haegmen (1994:203) “the binding theory is the module of the grammar that will be responsible for assigning an appropriate interpretation to noun phrases in sentences.” For example,

(r)i. Tonga: Lista walicisa mwini. ‘Lister hurt herself.’

Lenje: Lista walichisa mwiine. ‘Lister hurt herself.’

ii. Tonga: Jeni ulamuyanda. ‘Jane like him.’

Lenje: Jeni ulimusuni. ‘Jane like him.’

(r.i) contains two NPs. *Lista* and a reflexive *mwini* in Tonga and *mwiine* in Lenje. The interpretation of the reflexive *mwini* or *mwiine* is dependent on the NP *Lista* in both languages. Unlike the NP *-mu-* in (r.ii) cannot be referential with the subject NP *Jane*, whatever the context may be. Hence the pronoun *-mu-* is constrained.

Thus the binding theory is made up of three principles of the NP interpretation. Each principle regulates the distribution of interpretation of specific NP. Principle *A* regulates the interpretation of elements, which are referentially dependent, such as reflexives (himself, herself, themselves and yourself). Principle *B* constrains the interpretation of pronouns. Principle *C* is the principle, which determines the distribution and interpretation of referential expressions like the NP *Jane*. Principle *C* will not be elaborated in this discussion due to the complications that exist since the pronouns do not show gender in both Tonga and Lenje. Therefore it would be difficult to apply the agreement. For example in English the reflexive pronoun *herself* should agree with the noun *Betty* as shown in the following sentence: *Betty hit herself* cannot be written as *Betty hit himself* because the reflexive pronoun should agree with the subject NP.

The researcher agrees with Haegman (1994:204) that pronouns do not select a referent from the universe of discourse. For example, the pronoun *-mu-* in (r.ii) refers to an entity that is characterized by its nominal feature [+singular]. The features of gender

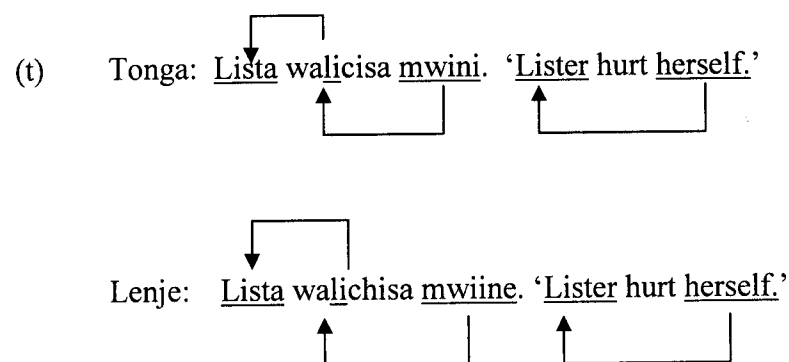
do not apply in the pronoun *-mu-*. Therefore, *-mu-* cannot be used to refer to *Jeni*. It is also appropriate to note that the pronoun *-mu-* ‘he/she’ in Tonga and Lenje is joined to the verb phrase *ulamuyanda* and *ulimusuni* respectively as an infix.

The example of the pronoun *-mu-* in (r.ii) is given without any context. When the same *-mu-* is contextualized, it refers to the same entity. For example,

- (s) i. A. Tonga: ino Mweemba? ‘What about Mweemba?’  
 B. Jeni ulamuyanda. ‘Jane likes him.’  
 A. Lenje: anu Mweemba? ‘What about Mweemba?’  
 B. Jeni ulimusuni. ‘Jane likes him’

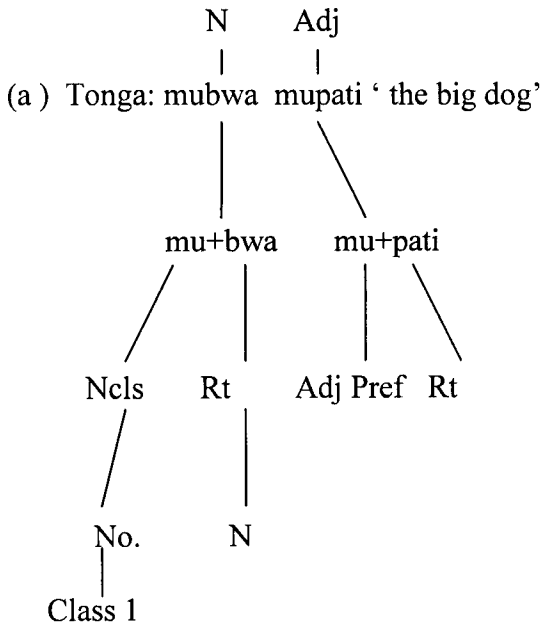
Therefore, the example given in (s.i) clearly indicates that the pronoun *-mu-* refers to *Mweemba* in both Tonga and Lenje. However, grammar does not account for the fact that *-mu-* will be taken to refer to the entity denoted by *Mweemba* except in a specific context like (s.i).

If we use nodes to show the reference of the reflexive pronoun to the subject NP within a sentence, example (r.i) would be presented as follows:

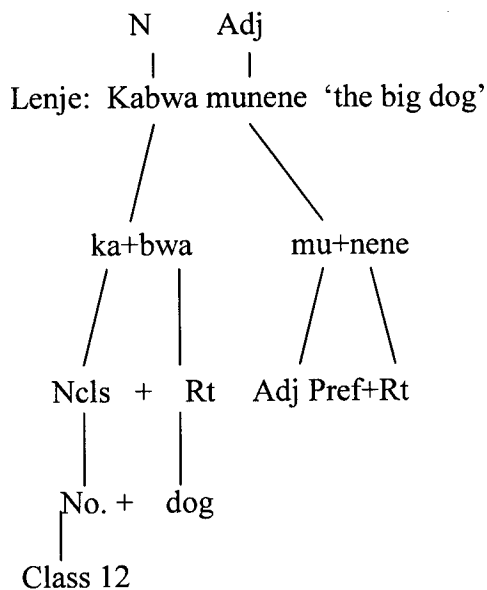


### 2.3.1 Morphological structure of NPs

The following are examples of morphological structure of NPs.



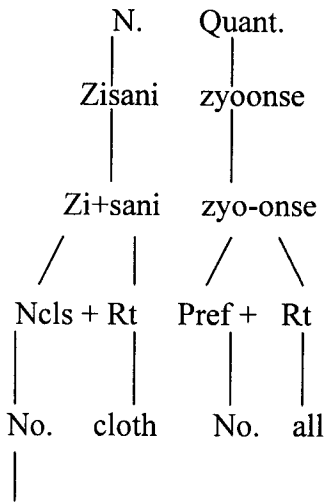
The morphological structure shown above for the NP: *mubwa mupati* 'the big dog' has the following PS rule:  $N \rightarrow N + Adj$ . The noun *mubwa* 'dog' is divided into two components, *mu+bwa*. *Mu* functions as the noun class (Ncls) while *bwa* is the root. The noun class *mu* denotes number, singular. In short the structure of the N in the above NP is number+N. Further, the adjective *mupati* 'the big' has the structure of adjective prefix *mu* + *pati* the root.



The phrase structure rule for *kabwa munene* 'the big dog' is  $NP \rightarrow N + Adj$ .

The noun *kabwa* is divided into two parts, *ka+bwa*. *Ka-* is a noun class denoting number (singular) and *-bwa* is the stem. Thus the morphological structure rule is PREFIX + STEM. The adjective, *munene* 'big' has the same morphological structure with the noun PREFIX + STEM that is *mu + nene*. *Mu-* is the prefix denoting number (singular) and *-nene* is the stem. There is also an agreement between the N prefix *ka-* and the Adj prefix *mu-*, both denote singular. Therefore, it would be ungrammatical to write *ka-bwa ba-nene* 'the big dogs' because *ka-* and *ba-* prefixes do not agree grammatically.

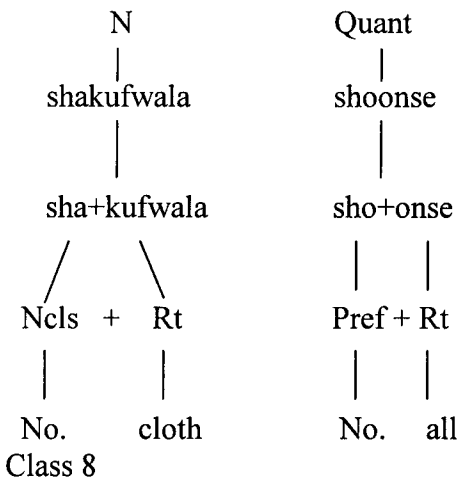
(b) Tonga: zisani zyoonse zila salala 'all the clothes are clean'



Class 8

The PS rule for example (b) Tonga NP *zisani zyoonse* ‘clothes all (literal)’ is NP → N + Quant. While the morphological structure presents N as noun class PREFIX + STEM and the quantifier *zyoonse* ‘all’ is broken into PREFIX + STEM. The subject prefix *zi-* denotes number which is plural and it agrees with the prefix for the quantifier *zyo-*. The singular prefix would be *ci-* for *cisani* ‘cloth’ and *co-* for *coonse* ‘entire.’

Lenje: shakufwala shoonse nshibotu ‘all the clothes are clean’



The PS rule for *shakufwala shoonse* 'all the clothes' in Lenje is the same with Tonga: NP → N + Quant. The morphological structure is also similar to tonga. (*see the above example (b) Tonga.*)

### 2.3.2 Summary

The morphological structures presented above show that Tonga and Lenje Nps have similar structures. The class system is interrelated as well. The above analysis is evidence that Tonga and Lenje belong to the same language group. However, the main difference between Tonga and Lenje NPs is phonological. Nevertheless, this study does not cover the phonological analysis.

## CHAPTER THREE

### THE GRAMMATICAL FUNCTIONS OF THE NOUN PHRASES

#### 3.0 Introduction

Linguists generally accept the idea that Noun Phrases always contain some form of a noun. For example, **common noun** such as Tonga: *musimbi*; Lenje: *mwanakashi*; Gloss: *girl*. **Proper noun** like Mutinta, or **pronoun** like *walo, lakwe, he/she*. Technically, the syntactic phrase such as a Noun Phrase can consist of one or more words.

The Noun Phrase has different functions in a sentence. Fromkin (1993:79) states that “Noun Phrases may function as ‘subject’ or ‘object’ in a sentence and only Noun Phrases can do so.” Chinhundu, in his presentation indicates, “the structure and function of a Shona NP include the NP as a subject, as an object, and as a complement of adverbials” (p.3).

Quirk and others have added another function of the NP as a time adjunct. According to the Oxford Advanced Learner’s Dictionary (OALD), “adjunct is an adverb or phrase added to a clause or sentence to modify the meaning of the verb. e.g. He came *willingly/at 06 oclock/by himself*” (p.15).

Time adjuncts may be divided into four: Time *when* adjunct, time *duration* adjunct, time *frequency* adjunct, and other relationships such as *already*.

The following examples show the different functions of a Noun Phrase in a sentence. As mentioned above, these include **subject** function and **object** function. Some Noun Phrases may function as complement of the adverbials, subject complement and object complement; time adjuncts depending on the two languages under investigation.

Examples of the functions of the noun phrases are presented below:

### 3.1 Subject (Sub)

(a) Gloss: *Sara* has gone to town.

Tonga: *Saala* waunka kudolopo.

Lenje: *Saala* waya kundabala.

In sentence (a) the NP *Saala* is functioning as a subject in Tonga, Lenje and the meta language: English, without any grammatical problem.

(b) Gloss: *Sara and Mutinta* have gone to town

Tonga: *Saala a Mutinta* baunka ku *dolopo*.

Lenje: *Saala a Mutinta* baya *kundabala*

The NP *Saala a Mutinta* is a type of NP that is N+Conj+N and still function as subject. The *dolopo* and *ndabala* 'town' in sentence (a) and (b) functions as object. The positional mobility of the NP in (a) and (b) seem to be a fixed one. It would be ungrammatical to reverse the sentence in (a) as:

Tonga: kudolopo waunka *Saala*. 'To town gone *Sara*.'

Lenje: kundabala waya *Saala*. 'To town gone *Sara*.'

### 3.2 Subject Complement (SC)

(a) Gloss: They were *twenty people* in attendance.

Tonga: *bakali bantu makumi obile* bakaliko.

Lenje: *bakalinga Bantu makumi obilo* bakesa

The NP *bantu makumi obile* ‘twenty people’ in example 2.2.2 (a) is a subject complement modifying the pronoun *they*. In Tonga and Lenje the prefix *ba* is functioning as a pronoun which the subject complement is modifying.

(b) Gloss: My brother has *two children*.

Tonga: *mukwesu ulijisi bana bobile*.

Lenje: *nandumi ulicite baana bobilo*.

The italicized NP in example 2.2.2 (b) is functioning as subject complement. It is complementing the subject, which is *mukwesu*, ‘my brother’ *nandumi*.

### 3.3 Object (O)

(a) Gloss: I bought *four guavas* from the market

Tonga: *ndaula magwaba one* kumusika.

Lenje: *ndaula magwaba one* kumushika.

In example 2.2.3 (a) the Noun Phrase: *magwaba one* ‘four guavas’ functions as an object in the sentence. It is suffering the action of the subject pronoun *Nda* ‘I’.

(b) Gloss: *He* took *one year* to build *his house*.

Tonga: *wakatola mwaka omwe* kuyaka *ηanda yakwe*.

Lenje: *cakamutolela mwaaka womwi* kuyaka *ηanda yakwe*.



In example 2.2.3.(b) the sentence has three NPs: *wa* 'he', *mu*, *mwaka omwe*, 'one year', *mwaaka womwi* and *ηanda yakwe* 'his house'. It is interesting to note that this sentence has one subject and two objects: *wa*, 'he', *mu* pronoun is functioning as a subject for example (b) above. The NPs *mwaka omwe*, 'one year', *mwaaka womwi* and *ηanda yakwe* 'his house' are objects of the action-taking place. The second object is a possessive NP answering the question: whose house is it?

Boas and Aldred (1955:28) present three types of object namely the direct object, the double object and the cognate object. In this paper, each type of object is presented with one example in the languages being investigated.

### 3.4 The direct object (DO) and indirect object (Ind.O)

The NPs in the following sentences function as direct and indirect objects.

Gloss: We have given *the child* [Ind.O] *a doll* [DO]

Tonga: Twamupa *mwana* [Ind.O] *cidooli* [DO]

Lenje: Twapa *mwanike* [Ind.O] *cikadooli* [DO]

### 3.5 The double object (factitive object)- some verbs take two objects:

The verbs of naming, choosing, appointing, making, may require in addition to a direct object, another noun to complete the sense. Boas and Aldred call this the **factitive object**. For example,

Gloss: They crowned *him king*.

Tonga: baka *musamika bwami*. Literal 'they him crowned kingship'

Lenje: baka *mufwika bwaami*. Literal ‘*They him crowned kingship*’

Thus the NP *bwami, bwaami*, ‘king’ which is translation of kingship instead of king in Tonga and Lenje) is the factitive object; it is an additional noun that comes after the pronoun *him* in the above example.

**3.6 The cognate object** – certain verbs, which are normally **intransitive**, may take an object having a meaning akin to their own meaning. For example,

Gloss: He fought a great *fight*

Tonga: wakalwana *kulwana* kupati

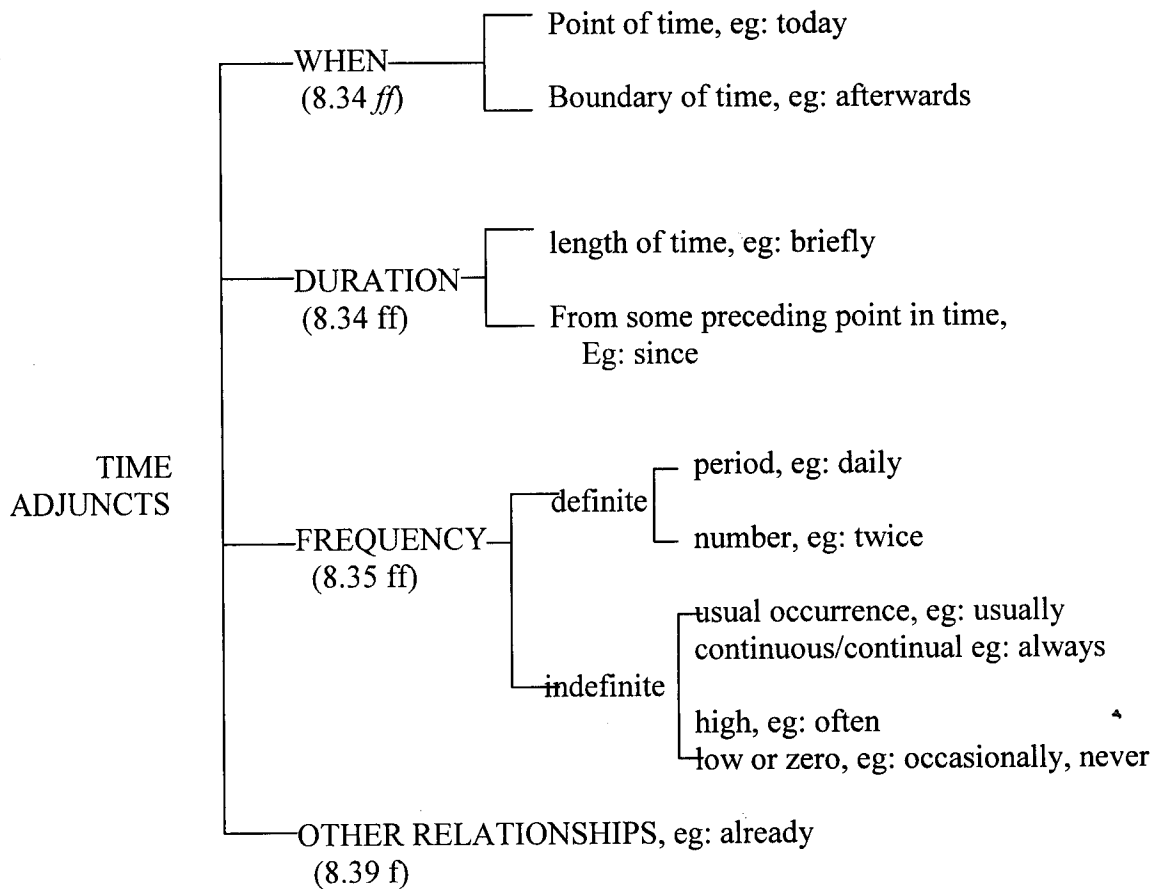
Lenje: wakalwa *kulwa* kunene

### 3.7 Time Adjunct

Quirk (1973:156) and others agree that “prepositions of time *when* are always absent from adjuncts having the deictic words last, *next*, *this*, and *that*; the qualifying words *some* and *every*; and nouns which have ‘last’, ‘next’, or ‘this’ as an element of their meaning: yesterday/today/tomorrow.”

Time adjuncts may be divided into three groups. Quirk and others presents a diagram showing the three groups of time adjuncts in the *University Grammar of English* (p.230): *see next diagram*.

Table 3: Time Adjuncts



The following examples are time *when* adjuncts in Tonga and Lenje

(a) Gloss: She arrived *last night*

Tonga: *wakasika jilo masiku*

Lenje: *wakashika ciilo mashiku*

(b) Gloss: Visitors came *while you were in town*

Tonga: *beenzu baboola nimwali kudolopo*

Lenje: *beensu bashika kamucili kundabala*

(c) Gloss: I will see you *next week*

Tonga: ndiya kukubona *mvwiki iboola*

Lenje: ndaakukubona *sondo itoosa*.

The above examples 2.2.4 (a),(b), and (c) have NPs functioning as time *when* adjuncts. All the italicized NPs are answers to when question:

When did she arrive? example (a)

When did visitors come? And example (b)

When will you see me? example (c)

The time duration adjunct can be divided into two groups: those denoting length of time and those denoting duration from some preceding point of time. Time duration adjuncts serve as a response to how long question. For example:

(d) How long are you staying?

Gloss: I am staying *about a month*

Tonga: ndilakkala *kwa mwezi omwe*

Lenje: ndakala *kwa mweeshi womwi*

The time frequency adjuncts can serve as a response to a *how often question*. The following examples show how time frequency adjuncts can be applied in Tonga and Lenje:

(e) Gloss: How often do you study English?

Tonga: hena ubala ziindi zyongaye cikuwa?

Lenje: sa utoobelenga shiindi shongaye cisungu?

The answer to example (e) gives a time frequency of the study of English as follows:

(f) Gloss: I study English *every Sunday*

Tonga: ndilabala Cikuwa *lyoonse mu Nsondo*.

Lenje: ndabelenga Cisungu *lyoonse pa Soondo*.

(g) Gloss: I study English whenever I find spare time.

Tonga: ndilabala Cikuwa kufumbwa ndajana ciindi.

Lenje: ndabelenga Cisungu lyoonse bo ndacaana ciindi.

Some linguists regard time frequency adjuncts as adverb phrases or noun phrases, and can be semantically divided into two major subclasses:

i. those naming explicitly the times by which the frequency is measured:

DEFINITE FREQUENCY

ii. those not doing so: INDEFINITE FREQUENCY

The definite frequency has a period and number frequency that can be combined in one sentence. For example:

(h) Gloss: You should take the medicine *twice daily*.

Tonga: weelede kubweza musamu *ziindi zyobilo abuzuba*

Lenje: weelete kubwesa musamu *shiindi shobile pa bushiku*

In example (h) above the time frequency adjunct *daily*, (*abuzuba, pabushiku*) is denoting the period of time by which the frequency is measured, while the time frequency adjunct *twice*(*ziindi zyobilo, shiindi shobile*) is expressing the measurement in number of times.

### **3.8 Summary**

From the above analysis, we have discovered that Tonga and Lenje NPs have different functions. These include NPs functioning as subject, object, subject complement, direct object, indirect object, double object, cognate object and time adjuncts.

## CHAPTER FOUR

### MORPHOSYNTAX

#### 4.0 Introduction

This chapter will deal with morphosyntax. It will define morphology and syntax as a starting point. The morphological structure of the NP will be discussed after the definition of the word *morphology*. Then morphosyntax will be defined and categories of morphosyntax such as inflection and morphs will be discussed. Types of morphemes like bound and free morphemes will be discussed as well. Examples of Tonga and Lenje morphosyntax will be drawn.

Case has been dealt with under GB Theory applied (see page 42). In this chapter, Case will be discussed as part of morphosyntax. The definition of Case will follow the types of Case giving examples in Tonga and Lenje with gloss. Section 4.3.5 will deal with morphological structure of the noun phrases using tree diagrams for clarity. The chapter concludes with a summary of the discussions indicating the morphological contrast that exist between Tonga and Lenje.

#### 4.1 Morphology

Asher, R.E. (1994:147) defines morphology as “the study of the structure of words.” And further, Payne, T. (1997a:20) defines morphology as the study of the internal structure of words. Therefore we will accept these two definitions of morphology for this paper.

Like other Bantu languages, the morphological structure of nouns according to Chanda (2003) fall into two major groups namely those with two components and those with three components. For example,

- a. PREFIX + STEM.
- b. AUGUMENT + PREF + STEM.

Tonga and Lenje are augmentless languages. However, for the sake of emphasis, some Tonga nouns have augments, mainly used for emphasis. In Lenje the morphological structure of NP has also PREFIX + STEM. Sometimes locative is part of the Noun phrase, which makes up one word. But the structure of that one word would be LOCATIVE + PREFIX + STEM. The discussions in this section will be based on the morphology of noun phrases within the context of syntax. The stem will be called *root(rt)* in this paper.

## 4.2 Syntax

Fromkin (1993) defines syntax as “the rules of sentence formation; the component of the mental grammar that represents speakers’ knowledge of the structure of phrases and sentences.” Fromkin’s definition of syntax has been adopted in this dissertation. Thus the structure of noun phrases in particular, is the major concern of this paper. Therefore when morphology is combined with syntax, we have morphosyntax, which is the title of this chapter.



### 4.3 Morphosyntax

In Asher (1994:5147), morphosyntax is defined as “a combination of morphology and syntax. Morphosyntax is the study of grammatical categories (linguistic units) that have both morphological and syntactic structures. It deals with grammatical categories that have morphological and syntactic properties.” We should point out that grammatical rules are caught up with morphology of a language. It does look closely at especially inflectional morphs, derivatives and morphemes.

**4.3.1. Inflectional morphs:** *Boy, boys*, where *boy* is the root and *-s* is an inflectional suffix standing for number.

The inflectional morphs in the languages under investigation changes from inflectional suffixes in English to inflectional prefixes. For example, in Tonga: *mulombwana, balombwana*, ‘boy, boys’ where *-lombwana* is the root. The inflectional prefixes *mu-* and *ba-* stands for number singular and plural respectively and are in class 1/2. In Lenje: *musakwa, basankwa*, ‘boy, boys’ where *-sankwa* is the root. The inflectional prefixes *mu-* and *ba-* denotes number and has the same class as that of Tonga, class 1/2. Unlike the English inflections that are suffixes, the Tonga and Lenje have inflectional prefixes.

**4.3.2 Derivatives:** e.g. *friendish* in English is a unit, *friend* is a root, it is a free morpheme, it is a noun, it is one unity. *-ish* is a derivative suffix, is a bound morpheme, it is changing a noun to an adjective, it is also one unity, therefore

*friendish* is a lexeme which is made of one unity. Thus from *friend*, *-ish* and *friendish*, all of them are grammar at morphological level. *Walk*, *walker*.

Most English derivatives are suffixes as it can be seen in the above example, but in Tonga derivatives can be derived from verbs as well, for example, from *vwima* ‘hunt’ we get *muvwimi* ‘hunter’, thus *vwim* is the root –*i* is a derivative changing the verb to noun. The same applies to Lenje, from *fwima* ‘hunt’ we get *mufwimi* ‘hunter where *fwim* is the root and –*i* is the derivative suffix and *mu-* is a derivative noun prefix.

### 4.3.3 Morphemes

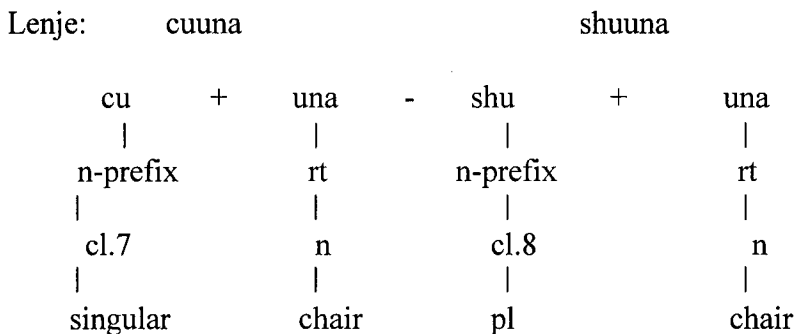
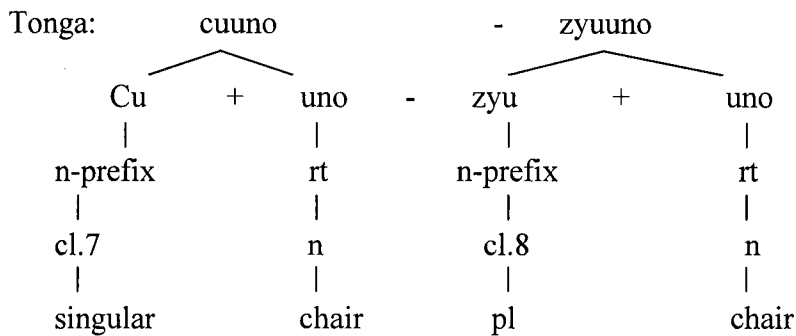
Morpheme is the minimal unit of grammatical analysis, one or more of which make up a word. For example *kiti* ‘cat’ and *bakiti* ‘cats.’ *Kiti* is one morpheme while *bakiti* has two morphemes: *ba+kiti*, the prefix *ba-* denotes number as the suffix –*s* in English denotes number. *kiti* stands for cat in both Tonga and Lenje. Thus the definition of morpheme in English applies in both Tonga and Lenje.

Some morphemes have sentential level functions. These functions are mostly seen in agglutinative Language like Tonga and Lenje. For example, *muntu mupati waboola*(Tonga). We have the agreement of *mu-* in both *muntu* and *mupati* in Tonga. The noun class *mu* is playing a syntactic role in a word *muntu* and is in agreement with the *mupati* in this noun phrase. Therefore the distinction between singular and plural is under morphosyntactic category. For example in English:

<u>The birds</u> fly	–	<u>the bird+s</u> fly
Syntax		Morphology

As can be seen in the above example, when a person analyses the first noun phrase, he is dealing with syntax and the second noun phrase is dealing with morphology, therefore this is morphosyntax.

4.3.3.1. How do we attain **morphosyntax** for *cuuno* and ‘*zyuuno* ;’ *cuuna shuuna* ‘chair and chairs’ in Tonga and Lenje respectively?



#### 4.3.4 Case

Boas G. (1955:9) defines the Case as “the form or use of a noun which indicates its syntactical relation to the other words in a sentence.” The three ordinary cases in modern English are the Nominative, the Accusative (or objective) and the Genitive (or possessive). Of these only the Genitive changes its form.

#### 4.3.4.1 Nominative

(i) **Nominative** is the subject of a verb because it names the person and number of that verb. For example, ‘the king wept,’ *king* is the subject of wept.

(ii) A noun or pronoun used as the complement of a verb is in the Nominative Case.

For example, Macbeth became a *murderer*. Is it *he*? In

Tonga: Macbeth wakaba *mujayi*. Hena ngonguwe?

Lenje: Macbeth wakaba *mucayi*. Sa ngonguwe

In this example, *mujayi* and *mucayi* are both complements of the verb *wakaba* and *-we* in *ngonguwe* for both Tonga and Lenje refers to *mujayi/mucayi* ‘the murderer.’

(iii) When a noun and a particle are used together to form a phrase, which has no grammatical connection with the rest of the sentence, it is called Absolute and the noun is in the Nominative Absolute Case. For example,

a. Our *preparations* being completed, we left for Monze.

b. His *objections* having been answered, we proceeded to the next business.

Using the same example (a) above, in Tonga and Lenje we have: *kulibambila* nikwakamana, twakaunka ku Monze and *kulibambila* ndyekwakamana, twakaya ku Monze respectively. Thus *kulibambila* ‘preparations’ in both becomes the Nominative absolute Case.

#### 4.3.4.2 Accusative

When a noun is the object of a verb, it is said to be in the Accusative Case. For example, the soldier killed the *king*. The noun *king* is the Accusative Case. Sometimes a

noun in the Accusative Case employed after a preposition, thus it is governed by the preposition, for example:

He bowed *to* the *ground*

He sat *on* the black *chair*

Both *ground* and *chair* are in the Accusative Case, as they are governed by the prepositions *to* and *on* respectively.

#### 4.3.4.3. Genitive Case

According to Boas (1995:11), the **Genitive Case** is “a noun that indicates a possession.”

He further states that the Genitive Case is the only case of a noun made by changing its form. It is formed by adding -'s to the singular nouns, and sometimes to a few plural nouns. For example,

Man - man's.

Men - men's.

The -s are omitted after all plural nouns ending in -s: soldiers' chorus; and farmers' produce.

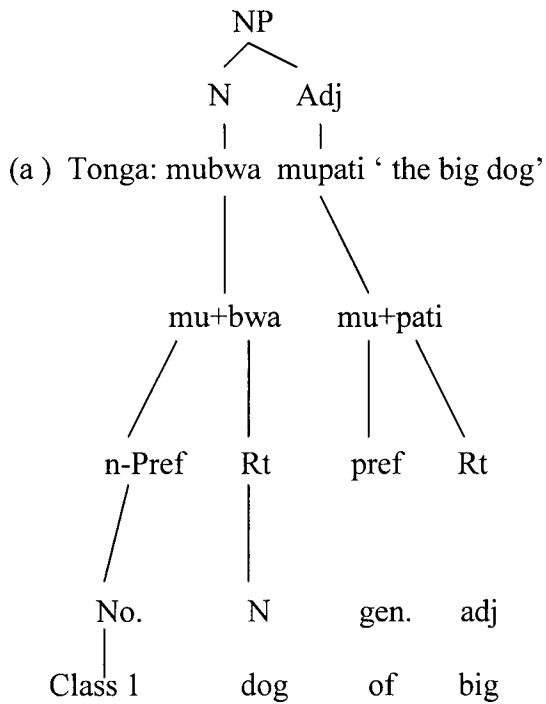
More information on the application of the Case in Tonga and Lenje is presented in the section dealing with the Case theory under the Government and Binding Theory.

(See page 41.)

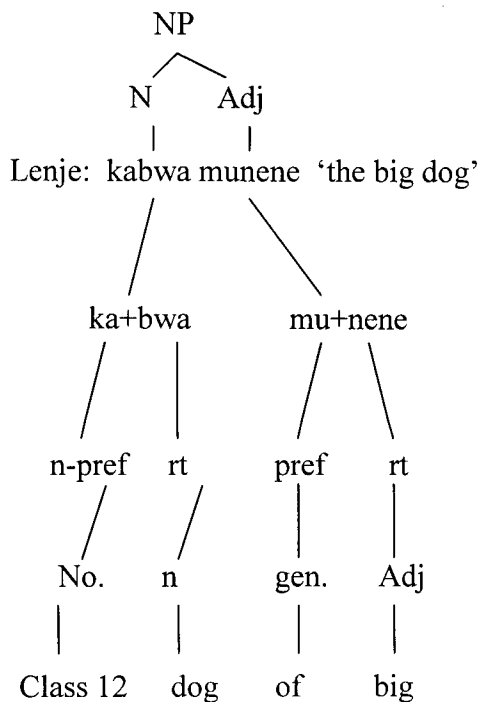
#### 4.3.5 Morphological structure of NPs

As mentioned in 4.0 of this chapter,

The following are examples of morphological structure of NPs.



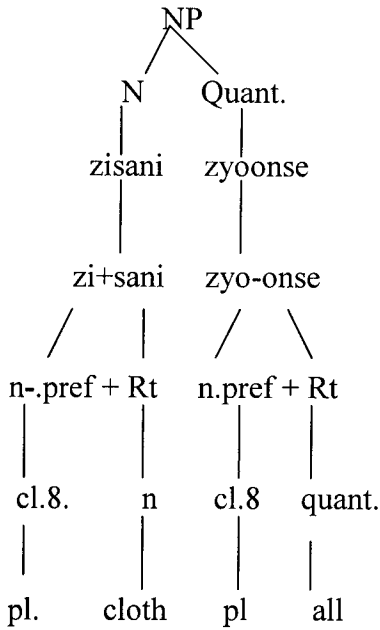
The morphological structure shown above for the NP: *mubwa mupati* ‘the big dog’ has the following PS rule:  $N \rightarrow N + Adj$ . The noun *mubwa* ‘dog’ is divided into two components, *mu+bwa*. *Mu* functions as the noun prefix while *bwa* is the root standing for dog. The noun prefix *mu* denotes number, singular. In short the structure of the N in the above NP is noun+stem. Further, the adjective *mupati* ‘the big’ has the structure of prefix + stem where prefix is genitive *of* and stem is adjective *-pati*



The phrase structure rule for *kabwa munene* 'the big dog' is  $NP \rightarrow N + Adj$ .

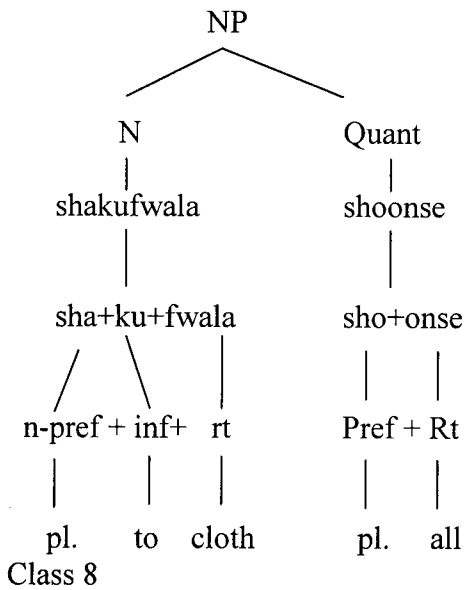
The noun *kabwa* is divided into two parts, *ka+bwa*. *Ka-* is a noun prefix denoting number (singular) and *-bwa* is the stem. Thus the morphological structure rule is PREFIX + STEM. The adjective, *munene* 'of big' has the same morphological structure with the noun: PREFIX + STEM that is *mu + nene*. *Mu-* is the prefix denoting number (singular) and *-nene* is the stem. There is also an agreement between the N prefix *ka-* and the prefix *mu-* in the adjective, both denote singular. Therefore, it would be ungrammatical to write *ka-bwa ba-nene* 'the big dogs' because *ka-* and *ba-* prefixes do not agree grammatically.

(b) Tonga: zisani zyoonse zila salala ‘all the clothes are clean’



The PS rule for example (b) Tonga NP zisani zyoonse ‘ clothes all (literal)’ is NP→ N + Quant. While the morphological structure presents N as subject PREFIX + STEM and the quantifier *zyoonse* ‘all’ is broken into PREFIX + STEM. The noun prefix *zi-* denotes number which is plural and it agrees with the prefix for the quantifier *zyo-*. The singular prefix would be *ci-* for *cisani* ‘cloth’ and *co-* for *coonse* ‘entire.’

Lenje: shakufwala shoonse nshibotu ‘all the clothes are clean’



The PS rule for *shakufwala shoonse* ‘all the clothes’ in Lenje is the same with Tonga: NP → N + Quant. The morphological structure is also similar to tonga. (*see the above example (b) Tonga.*)

#### 4.4 Summary

The morphosyntax and morphological structures presented above show that Tonga and Lenje NPs have similar structures. The class system is interrelated as well. The above analysis is evidence that Tonga and Lenje belong to the same language group. However, the main difference between Tonga and Lenje NPs is phonological. Nevertheless, this study does not cover the phonological analysis.

## CHAPTER FIVE

### CONCLUSION

#### 5.0 Summary

In this chapter we discuss the overview of the study in summary form. The chapter includes the findings on the Tonga and Lenje NPs: types and PS rules, the functions of the Tonga and Lenje NPs. The discoveries of the GB Theory are also included in the conclusion. From the discussions made in the main body, recommendations have been drawn.

This study involved a contrastive investigation into the noun phrase in Tonga and Lenje as a contribution to the existing linguistic information in Tonga. Furthermore, the information in Lenje has been provided as a guide to second language learners such as missionaries, tourists and others.

During the investigation, a number of PS rules have been identified. These rules describe the major types of NPs in both Tonga and Lenje. The types of the NPs highlight the components of the NPs in the two languages under investigation. The PS rules representing the types and components of Tonga and Lenje NPs are summarized in the Table 4 below. However, further search is likely to discover more PS rules that means this list may not be exhaustible.

## PS RULES WITH COMPONENTS

Table 4:

TYPE OF RULE	COMPONENTS OF THE NPs
1. NP → N	Noun
2. NP → Pron	Pronoun
3. NP → N+N	Noun plus Noun
4. NP → N+Adj	Noun plus Adjective
5. NP → N+PM	Noun plus Premodifier (Prequalificative)
6. NP → N+Dem	Noun plus Demonstrative
7. NP → N+Enum	Noun plus Enumeration
8. NP → N+Quant	Noun plus Quantifier
9. NP → N+Poss	Noun plus Possessive
10. NP → N+Poss+N	Noun plus Possessive plus Noun
11. NP → N+N+Poss	Noun plus Noun plus Possessive

Having identified the NPs from the data produced and collected, we have discovered that NPs are made up of different types of nouns as indicated in the literature review. In Bantu languages, these nouns belong to different noun classes using the class system for Bantu languages. The major classes of nouns in Tonga and Lenje are presented in the Table 5:

## TONGA AND LENJE NOUN CLASSES

Table 5:

Class	Prefix	Tonga	Lenje
1	MU	Muntu 'person'	Muntu 'person'
1a	Ø	Sokwe 'monkey'	Sokwe 'monkey'
2	BA	Bantu 'people'	Bantu 'people'
3	MU	Munzi 'village'	Mushi 'village'
4	MI	Minzi 'villages'	Mishi 'villages'
5	LII	Liso (li-iso) 'eye'	Linso (li-inso) 'eye'
6	MA	Meso (Ma-iso) 'eyes'	Meenso 'eyes'
7	CI	Cintu 'thing'	Cintu 'thing'
8	ZYI	Zyintu 'things'	Shintu 'things'
9	N	Nkuku 'chicken'	Nkukku 'chicken'
9a	Ø		
10	N		
11	LU	Lu-imbo 'song'	Lu-imbo(lwiimbo) 'song'
12	KA	Kantu 'small thing'	Kaambo 'issue'
13	TU	Tuntu 'small things'	Tu-ambo (Twaambo) 'issues'
14	BU,MA	Bukoko, Makoko 'beer'	Bu-alwa (bwalwa) 'beer'
15	KU,MA	Kutwi 'ear'	Kuwi 'ear'
		Matwi 'ears'	Matwi 'ears'
16	A	Anze	
17	locatives KU	KuJulu 'In heaven'	Ku-iculu 'in heaven'
18	MU	Mukati 'inside'	Mukati 'inside'

The investigation has shown that GB theories such as X-bar theory, Theta-roles, Case filter, Move alpha, Projection principle and Binding theory apply to both Tonga and Lenje. It has also been discovered that these two languages under investigation have great similar morphological structures with interrelated class system.

The grammatical investigation of the functions of Tonga and Lenje NPs indicate that both Tonga and Lenje NPs have different functions such as subject, object, subject complement, direct object, indirect object, cognate object and time adjuncts.

This study has shown that both Tonga and Lenje NPs have similar morphological structures.

The investigation has concluded that the major difference in the Tonga and Lenje NPs is phonological.

## **5.1 Recommendations for further research**

Looking at the discussions made in this study, the following recommendations for further research have been drawn:

1. that further research be carried out, which will look into the comparative Phonological investigation of the NPs in Tonga and Lenje.
2. since most of the English PS rules do not apply to Bantu languages like Tonga and Lenje, we recommend that more investigation of PS rules be made in order to discover as many rules as possible.
3. that further research be carried out that deal adequately with cases of coordination.

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## APPENDICES:

### A- Sample Data

## NOUN PHRASE IN TONGA AND LENJE

### 1. Types of Noun Phrases

#### 1.1 NP → N e.g. Saala (Sara)

1.1.1 Gloss: Sara has gone to town.

Tonga: Saala waunka ku dolopo

Lenje: Saala waya kundabala

1.1.2 Gloss: Cattle eat grass.

Tonga: nombe zilya bwizu

Lenje: nombe shilalya bwisu

1.1.3 Gloss: Headman governs people.

Tonga: Hibbuku ulela bantu

Lenje: Nduna ulalela bantu

1.1.4 Gloss: Zulu is writing examinations.

Tonga: Zulu ulemba musunko

Lenje: Zulu utoolemba misunko

1.1.5 Gloss: Wendy worked hard at her schoolwork.

Tonga: Wendi wakabeleka canguzu kumulimo wakucikolo

Lenje: Wendi wakalsebensa cankusu kuncito yaku cikolo

1.1.6 Gloss: Mary is laughing.

Tonga: Malia ulaseka

Lenje: Maliya utooseka

1.1.7 Gloss: Mutinta is crying

Tonga: Mutinta ulalila

Lenje: Mutinta utoolila

1.1.8 Gloss: Martha is cooking

Tonga: Malita ulajika

Lenje: Malita utootelelka

## 1.2 NP → Pronoun e.g. Iwe (you)

1.2.1 Gloss: You eat meat I eat vegetables.

Tonga: Iwe ulya nyama mebo ndilya cisyumani

Lenje: Webo ulalya nyama nebo ndalya bucisa

1.2.2 Gloss: Where is she/he?

Tonga: Walo uli kuli?

Lenje: Ulikuli lakwe?

1.2.3 Gloss: He bought a car.

Tonga: Walo wakaula motokala

Lenje: Wakaula mootoka

1.2.4 Gloss: They are all boys

Tonga: Balo boonse mbasankwa

Lenje: Balo boonse mbasankwa

1.2.5 Gloss: She has never complained about long hours

Tonga: Walo kunyina natongooka amaoola malamfu

Lenje: Lakwe tanakutongooka shaciindi cilaamfu

- 1.2.6 Gloss: You are going for a wedding.  
 Tonga: Iwe uunka ku muchado/bwiinga  
 Lenje Webo utooya kubwiinga
- 1.2.7 Gloss: I am laughing, You are crying  
 Tonga: Mebo ndilaseka, Iwe ulalila,  
 Lenje: Nebo ntooseka webo utoolila
- 1.2.8 Gloss: You are seated while I am standing  
 Tonga: Iwe ulikkede, ime ndiliimvwi.  
 Lenje: Webo ulishiite nebo ndiimfwi
- 1.2.9 Gloss: He is talking to me.  
 Tonga: Walo ulaambaula kuli ndime.  
 Lenje: Lakwe utokwaambila ndime
- 1.2.10 Gloss: They were pleased to see her  
 Tonga: Bakakomana kumubona  
 Lenje: Balo bakakondwa kumubona
- 1.3. **NP** → **Premodifier + N (prequalificative + N)**
- 1.3.1 Gloss: Some days are cloudy  
 Tonga: Amwi mazuba nga makumbi. class 6/4 bu/ma  
 Lenje: Shimwi nshiku nshamakumbi
- 1.3.2 Gloss: Some children are difficult.  
 Tonga: Bamwi bana balakatazya. Class ½ mu/ba  
 Lenje Bamwi baana balakatasha
- 1.3.3 Gloss: Some nurses left for United Kingdom.

Tonga: Bamwi bamanesi bakaunka ku U.K class 1a/2 Ø

Lenje: Bamwi bamanesi bakaya ku U.K

#### **1.4 NP → N+Adj.**

1.4.1 Gloss: Mwanza is wearing a white shirt.

Tonga: Mwanza usamide ishaati lituba. 5/6 i/ma

Lenje: Mwanza ulifwete lishaati lituba

1.4.2 Gloss: Cheriu came and stayed for two days

Tonga: Ccelyu wakaboola akukkala mazuba obile 14/6 bu/ma

Lenje Celyu wakesa akukala inshiku shobilo

1.4.3 Gloss: A beautiful woman is calling you.

Tonga: Mukaintu mubotu ulakwiita. ½ mu/ba

Lenje Mwanakashi mubotu utookwiita

1.4.4 Gloss: Give me the black pen.

Tonga: Kondipa cilembo cisiya 7/8 ci/zyi

Lenje: Mpeeko chakulembesha cisiya

1.4.5 Gloss: The book is good for adults.

Tonga: Ibbuku ndibotu ku bapati

Lenje: Libuku ndibotu kubanene

## 1.5 NP → N+Dem

1.5.1 Gloss: These children are good.

Tonga: Bana aaba mbabotu.                    ½ mu/ba

Lenje: Aba baana mbabotu

1.5.2 Gloss: These mangoes are sweet.

Tonga: Mango aya ala lweela.                5/6 li/ma

Lenje: Aaya mango alalweela

1.5.3 Gloss: This house is big.

Tonga: Danda eyi ni mpati                    5/6 i/ma

Lenje: Danda iyi njinene

1.5.4 Gloss: Do you like those shoes?

Tonga: Hena ulayanda mabbusu ayo?            5/6 i/ma

Lenje: Saa ulishisuni nsapato shilya?

1.5.5 Gloss: Who is that woman?

Tonga: Nguni mukaintu ulya?

Lenje: Ngani mwanakashi ulya?

1.5.6 Gloss: Do you like this man?

Tonga: Hena ulamuyanda musankwa oyu?

Lenje: Saa ulimusni musankwa uyu?

## 1.6 NP N+Enum

1.6.1 Gloss: Give me three books.

Tonga: Kondipa mabbuku otatwe. 5/6 I/ma

Lenje: Mpe mabuku otatwe

1.6.2 Gloss: There were twenty people in attendance.

Tonga: Kwakali Bantu makumi obile.

Lenje: Kwakalinga Bantu makumi obilo bakesa

1.6.3 Gloss: Five girls were playing together

Tonga: Basimbi bosanwe balikusobana antomwe

Lenje: Bashimbi bosanwe bakalinga kusekanina pantu pomwi

1.6.4 Gloss: My brother has two children.

Tonga: Mukwesu ulijisi bana bobile.

Lenje: Nandumi ulicite baan bobilo

1.6.5 Gloss: I bought four guavas from the market.

Tonga: Ndaula magwaba one ku musika.

Lenje: Ndakaula magwaba one kumushika

1.6.6 Gloss: The farmer harvested ten bags of maize

Tonga: Mulimi waka tebula masaka kkumi amapopwe

Lenje: Mulimi wakatebula masaka amancebelelikumi

1.6.7 Gloss: Three pupils failed their grade VII examination.

Tonga: Bacicikolo botatwe baka feela musunko wa musanu mwabili

Lenje: Bana bacikolo botatwe bakaalilwa musunko wa gredi 7 (mwayi ibili)

1.6.8 Gloss: He took one year to build his house

Tonga: Wakatola mwaka omwe kuyaka njanda.

Lenje: Cakamutotlela mwaaka womwi kuyaka njanda yakwe

1.6.9 Gloss: The final examination took three hours

Tonga: Musunko wamamanino wakatola mawoola otatwe

Lenje: Musunko wakweelaako wakatola shiindi shotatwe

### 1.7 NP → N+Quantity

1.7.1 Gloss: All the children went home.

Tonga: Bana bonse baunka ku munzi.

Lenje: Baana boonse bakaya kumushi

1.7.2 Gloss: All the teachers have text books.

Tonga: Bamayi boonse balijisi mabbuku azyiyo.

Lenje: Boonse bamayi balicite mabuku akubelenga

1.7.3 Gloss: All the boys went for a game.

Tonga: basankwa boonse baunka ku cisobano.

Lenje: Boonse baana basankwa bakaya kucisekano

1.7.4 Gloss: All the plates are dirty.

Tonga: Mbale zyoonse zilaa tombe

Lenje: Mbale shoonse shilicite matombe

1.7.5 Gloss: All the clothes are clean.

Tonga: Zisani zyoonse zila salala

Lenje: Shakufwala shoonse nshibotu

1.7.6 Gloss: All the food has been eaten.

Tonga: Coonse cakulya caligwa.

Lenje: Shoonse shakulya shalikwa

- 1.7.7 Gloss: The rat ate all the nuts.  
 Tonga: Mbeba yalya nyemu zyoonse  
 Lenje: Mbeba yalya shoonse nyemu
- 1.7.8 Gloss: All the visitors come on time.  
 Tonga: Beenzu boonse bakasika aciindi.  
 Lenje: Beensu boonse bakesa paciindi ceelete
- 1.7.9 Gloss: All men will go to town tomorrow  
 Tonga: Basankwa boonse baya ku dolopo cifumo  
 Lenje: Basankwa boonse balakuya kundabala ciilo

**1.8 NP → N + N**

- 1.8.1 Gloss: Mother and father have gone to Lusaka  
 Tonga: Bamaama abataata baunka ku Lusaka  
 Lenje: Bama abata baya ku Lusaka
- 1.8.2 Gloss: Boys and girls are eating nshima  
 Tonga: Basankwa abasimbi balya nsima  
 Lenje: Basankwa abashimbi batoollya nshima
- 1.8.3 Gloss: Men and women marry.  
 Tonga: Balombwana abakaintu balakwatana  
 Lenje: Basankwa abanakashi baleebana
- 1.8.4 Gloss: John and James have gone to mazabuka.  
 Tonga: Joni aJemusi baunka ku Mazabuka  
 Lenje: Joni a Jemusi baya ku Mazabuka

- 1.8.5 Gloss: Sheep and goats are both animals  
 Tonga: Mbelele ampongo zyoonse nzinyama.  
 Lenje: Mbelele a mpongo shoonse nshinyama
- 1.8.6 Gloss: Chickens and doves are birds.  
 Tonga: Nkuku ankwilimba mbayuni.  
 Lenje: Nkuuku ankulimba shiyuni
- 1.8.7 Gloss: Nchimunya and Jane are hungry.  
 Tonga: Nchimunya a Jeni bafwa nzala.  
 Lenje: Nchimunya a Jeni bafwa nsala

## 1.9. NP → N+Poss

- 1.9.1 Gloss: The children of God were faithful.  
 Tonga: Bana baLeza bakali kushomeka.  
 Lenje: Baana baba Lesa bakalnga kushomeka
- 1.9.2 Gloss: Noa and his children went into the Ark.  
 Tonga: Nowa abana bakwe.  
 Lenje: Nowa abana bakwe bakanjila mubwato
- 1.9.3 Gloss: My brother talks like Dad.  
 Tonga: Munyinandumi wangu ukanana mbuli ba taata.  
 Lenje: Nandumi yangu ulaamba anga mbata
- 1.9.4 Gloss: Your sheep graze as cattle.  
 Tonga: Mbelele zyako zilacela mbuli ŋombe  
 Lenje: Mbelele shako shilalya anga ni ŋombe

1.9.5 Gloss: My wife often likes potatoes.

Tonga: mukaintu wangu ulayanda magwili.

Lenje: Mukaangu lyoonse ulisuni mbatatishi.

## 2. More sentences with NPs

2.0 NP → and+NP<sup>n</sup>

2.1 Gloss: A tall tree and a short tree give good shade.

Tonga: Cisamu cilamfwu a cisamu cifwaafwi zilapa cinvwule cibotu.

Lenje: Chisau cilaamfu acisamu cifwiifwi shilapa cimfule cibotu.

2.2 Gloss: A white shirt and a black tie match well.

Tonga: Shaati lituba a tayi usiya zilendelana kabotu.

Lenje: Shaati ituba a tayi ishiya shilendelana kabotu.

2.3 Gloss: The boy and the girl are wearing hats.

Tonga: Musankwa a musimbi boonse basamide ngowani.

Lenje: boonse bobilo musankwa a mwanakashi balifwete mfuse(ngowani)

2.4 Gloss: Carole and Zeldah eat vegetables.

Tonga: Carole a Zeldah balalya cisyumani.

Lenje: Carole a Zeldah balalya bucisa.

2.5 Gloss: The handsome boy and the beautiful girl play tennis.

Tonga: Musankwa mubotu a musimbi mubotu basobana tenesi.

Lenje: Musankwa mubotu amushimbi mubotu balasekana tenesi

2.6 Gloss: Grandmother and grandfather are watering the garden.

Tonga: Bakaapa aba neene balaida/balatilila mu galadeni.

Lenje: Bakapa basankwa abanakashi balatilila mu galadeni.

2.7 Gloss: Coolwe and Lisa are laughing at Mukosha's jokes.

Tonga: Coolwe a Lisa baseka zisesya zyaa Mukosha.

Lenje: Coolwe a Lisa batooseka shishesha shakwe Mukosha.

2.8 Gloss: The sun and the moon give light.

Tonga: Zuba a mwezi zyipa mumuni.

Lenje: Lisuba amweshi shilapa mumuni.

2.9 Gloss: Michael and Ben swim daily across the river.

Tonga: Michael a Ben balasaya abuzuba kuya kutala amulonga.

Lenje: Michael a Ben balasamba njabwe pabushiku kuya kwitala lyamulonga.

2.10 Gloss: My uncle and my brother are eating fish.

Tonga: Bacisya a mukwesu balalya inswi.

Lenje: Baacisha a nandumi (mukwesu) balya inswi.

**NP → 2 – (Presentence) Nucleaus. (do support)**

2.11 Gloss: He does not work well.

Tonga: Tabeleki kabotu.

Lenje: Taasebensi kabotu.

2.12 Gloss: John does not visit his father.

Tonga: John taswayi ba usyi.

Lenje: John tafwakashili baishi.

2.13 Gloss: Mary does not want to eat.

Tonga: Marry Tayandi kulya.

Lenje: Mary Taasuni kulya.

2.14 Gloss: She cannot sing.

Tonga: Takonzyi kwiimba.

Lenje: Taakonshi kwiimba.

2.15 Gloss: He does not see.

Tonga: Taboni.

Lenje: Taalashi (taboni).

2.16 Gloss: Shelly does not drink beer.

Tonga: Shelly tanywi bukoko.

Lenje: Shelly taanwi bwalwa.

2.17 Gloss: She didn't swim last week.

Tonga: Tanaaka saya/samba mvwiki yakamana.

Lenje: Taakwe kusamba njabwe nsondo yainda.

2.18 Gloss: He doesn't look well today.

Tonga: Taboneki kabotu sunu.

Lenje: Taaboneka kabotu sunu.

2.19 Gloss: Mirriam doesn't like reading.

Tonga: Mirriam tayandi kubala.

Lenje: Mirriam tasuni kubala.

2.20 Gloss: I don't enjoy running.

Tonga: Tandikomani kubalika.

Lenje: Shikoondwi kucica.

S → Presentence Q { (neg) (Imp) }  
Imp

- 2.21 Gloss: Did Mweemba play football on Sunday? (Q)  
Tonga: Hena Mweemba waka uma bbola mu Nsondo?  
Lenje: Saa Mweemba wakooma mpila mu Nsono?
- 2.22 Gloss: No Mweemba do not play football on Sunday. (Neg)  
Tonga: Pepe, Mweemba tanakauma bbola mu Nsondo.  
Lenje: Sobwe, Mweemba taana kuma mpila mu Nsondo.
- 2.23 Gloss: Is Chinyama laughing? (Q)  
Tonga: Hena Chinyama ulaseka?  
Lenje: Saa Chinyama utooseka
- 2.24 Gloss: No, Chinyama is not laughing. (Neg)  
Tonga: Pepe, Chinyama taseki  
Lenje: Sobwe, Chinyama taatooseka.
- 2.25 Gloss: “Who are you?” asked Jane. (Q)  
Tonga: “Hena Ndiwe ni?” Jane wakabuzya.  
Lenje: “Ino webo ndiwe ani?” Jane wakeepusha.
- 2.26 Gloss: You are John. (Imp)  
Tonga: Nduwe John.  
Lenje: Ndiwe John.
- 2.27 Gloss: Stand up children. (Imp)  
Tonga: Kamunyamuka nobana.  
Lenje: Amunyamuke nobaana.

- 2.28 Gloss: Go into the house (Imp)  
 Tonga: Koya mu nanda.  
 Lenje: Koya mu nanda.
- 2.29 Gloss: Did you tell your aunt? (Q)  
 Tonga: Hena wakamwambila banyoko?  
 Lenje: Saa wakabalwiita baiso nkashi?
- 2.30 Gloss: No, I did not tell her. (Neg)  
 Tonga: Pepe, tiindakambila.  
 Lenje: Sobwe, nshina kubalwiita.

**Nucleus → (Sentence Adv) NP + Predicate Phrase.**

- 2.31 Gloss: It is regrettable that John is sick.  
 Tonga: Cilausisya kuti John ulaciswa.  
 Lenje: Cilalensha buumba ayi John ngumulwashi.
- 2.32. Gloss: It is with deep sorrow that Zambia lost the game.  
 Tonga: Cilausisya kuti Zambia yaka zundwa cisobano.  
 Lenje: Cilalensha buumba ayi Zambia yakakomwa mucisekano.
- 2.33. Gloss: It is with great joy that Carole graduated.  
 Tonga: Cilakomanisya kuti Carol waka gilajuweta.  
 Lenje: Cilasangalasha kunyumfwa ayi wakamaninsha.
- 2.34. Gloss: Six months ago Bumba was here.  
 Tonga: Myezi ili musanu aumwi yayinda Buumba wakaliko kuno.  
 Lenje: Myeshi ili yosanwe awomwi yainda Buumba wakalinga kokuno.

- 2.35. Gloss: A long time ago, her grandmother told us stories  
 Tonga: kaindi ba nyinakulu baka twaambila twaano.  
 Lenje: Kalekale bankambayakwe banakashi bakulabukila tulabi.
- 2.36. Gloss: I met Leya last year.  
 Tonga: Ndaka muswanganya Leya mwaka wamana.  
 Lenje: Ndakamuswaanganya Leya mwaaka wamana/wainda.
- 2.37. Gloss: The office is on the first floor.  
 Tonga: Opesi lili acibuye citaanzi.  
 Lenje: Ofesi ili pacitantwe citaanshi.
- 2.38. Gloss: The cat is under the table.  
 Tonga: Kaaze uli kungsi a tafule.  
 Lenje: Kaase uli munshi lya ntafule.
- 2.39. Gloss: Life is short.  
 Tonga: Buumi mbufwaafwi.  
 Lenje: buumi mbufwaafwi.
- 2.39. Gloss: There are a lot of guavas on the tree.  
 Tonga: Kuli magwaba manji kucisamu.  
 Lenje: Kuli magwaba aanji kucisamu.

### 3.0 Source: Fromkin (p.96)

The following sentences with NPs have been drawn from

1. Gloss: The dog.  
Tonga: Mubwa.  
Lenje: Kaabwa
2. Gloss: The big dog.  
Tonga: Mubwa mupati  
Lenje: Kabwa munene
3. Gloss: The big black dog.  
Tonga: Mubwa mupati usiya.  
Lenje: Kabwa munene usiya
4. Gloss: The big black shaggy dog.  
Tonga: Mubwa mupati waboya mubi usiya.  
Lenje: Imbwa inene ishiya ibiibi.
5. Gloss: The boy saw the man with a telescope.  
Tonga: Mulombe wakabona mwaalumi ujisi cilangizyo cazintu zili kule.  
Lenje: Kalombwana kakabona musankwa kaacite cakubonesha shintu shili kulaale.

### 3. Tonga and Lenje Noun Classes

Class	Prefix	Tonga	Lenje
1	MU	Muntu 'person'	Muntu 'person'
1a	Ø	Sokwe 'monkey'	Sokwe 'monkey'
2	BA	Bantu 'people'	Bantu 'people'
3	MU	Munzi 'village'	Mushi 'village'
4	MI	Minzi 'villages'	Mishi 'villages'
5	LI/I	Liso (li-iso) 'eye'	Linso (li-inso) 'eye'
6	MA	Meso (Ma-iso) 'eyes'	Meenso 'eyes'
7	CI	Cintu 'thing'	Cintu 'thing'
8	ZYI	Zyintu 'things'	Shintu 'things'
9	N	Nkuku 'chicken'	Nkukku 'chicken'
9a	Ø		
10	N		
11	LU	Lu-imbo 'song'	Lu-imbo(lwiimbo) 'song'
12	KA	Kantu 'small thing'	Kaambo 'issue'
13	TU	Tuntu 'small things'	Tu-ambo (Twaambo) 'issues'
14	BU,MA	Bukoko, Makoko 'beer'	
15	KU,MA	Kutwi 'ear'	Kuwi 'ear'
		Matwi 'ears'	Matwi 'ears'
16	A	Anze	
17	locatives KU	KuJulu 'In heaven'	Ku-iculu 'in heaven'
18	MU	Mukati 'inside'	Mukati 'inside'

**NOUN PHRASES IN TONGA AND LENJE**

<b>TONGA</b>	<b>ENGLISH EQUIVALENT</b>	<b>LENJE</b>
Matalikilo 3:	Genesis 3:	Matalikilo 3:
Banyama v.1	Animals	Banyama
Banyama bamusokwe	Wild animals	Banyama bamulundu
Munyama	Animal	Munyama
Michelo v.2	Fruits	Shisepo
Michelo yamisamu	Fruits of the trees	Shisepo shashisamu
Buzuba v.5	Day	Bushiku
Mubuzuba	In the day	Mubushiku
Mazuba	Days	Nshiiku
Mumazuba	In the days	Munshiiku
Matu v.7	Leaves	Mateu
Matu amukuyu	Fig leaves	Mateu amukuyu
Mwanakazi v.13	Woman	Mwanakashi
Nyungu v.15	Seed	Nyungu
Akati kalunyungu lwako	Between your seed	Pakati kalunyungu lwako

Panga v.24	Sword	Mupeni
A panga	And a sword	A mupeni
Matalikilo 4:	Genesis 4:	Matalikilo 4;
Lino Kaini (v.8)	Now Cain	Ono kaini
Mwana (v.25)	Child	Mwana
Mwana mulombe	Son	Mwana musankwa
Bbuku (Gen. 5:1)	Book	Libuku
Ibuku	The book	libuku
Ndeeli ibuku	Here is the book	Ndii libuku
Mazyalano	Genealogy	Lunyungu
Mazyalano aa- Adamu	Genealogy of Adam	Lunyungu lwakwe adamu
Matalikilo 6:	Genesis 6:	Matalikilo 6;
Bana ba Leza (v.2)	Children of God	Bana bakwe lesa
Mazuba aakwe (v.3)	His days	Nshiku shaakwe
Bubi (v.5)	Wickedness	Bubi
Bubi bwa Bantu	Wickedness of the people	Bubi bwabantu
Bwato (v.14)	Ark	Bwato
Obu bwato	This ark	Ubu bwato

Mulyango(v.16)	Door	Mulyango
Awalo mulyango	And the door	Awalo mulyango
Mulyango wabwato	The door of the ark	Mulyango wa bwato
Abalo bayuni (v.20)	Birds also	Abalo bayuni
Abanyama	And animals	Abanyama
Matalikilo 7:	Genesis 7:	Matalikilo 7;
Lino izambangulwe (v.17)	Now the flood	Ono muyoba
Banyama ba salala (v.8)	Clean animals	Banyama basalalite
Abalo Bantu (v.21)	And the people	Abalo Bantu
Matalikilo 9:	Genesis 9:	Matalikilo 9;
Nowa abana bakwe (v.9)	Noah and his children	Nowa abana bakwe
Fulicoongo (v.16)	Rain ball	Nkongolo
Matalikilo 11:	Genesis 11:	Matalikilo 11:
Munzi anganda indafu (v.4)	A city and a tower	Ndabala acaanda cilaamfu
Mwambo	Language	Mulaka
Mwambo omwe	One language	Mulaka womwi
Matalikilo 12:	Genesis 12:	Matalikilo 12;

Ipomba munyika (v.10)	Famine in the land	Nsala mucishi
Mwanakazi mubotu (v.11)	Beautiful woman	Mwanakashi mubotu
Mwami wa Sodoma (Matalikilo 13v1)	King of Sodom	Mwaami wa Sodoma
Matalikilo 14:	Genesis 14:	Matalikilo 14;
Lwizi Iwa-munyo (v2)	Sea of salt	Lweenge Iwa mwiinyo
Basilumamba bakwe (v.14)	His army	Bashikulumamba baakwe
Matalikilo 16:	Genesis 16:	Matalikilo 16;
Sarai muka-Abram	Sarah Abraham's wife	Salai muka abulaamu
Angelo wa-Jehova	The Angel of the Lord	Munjelo wa mwami
Matalikilo 17:	Genesis 17:	Matalikilo 17;
Webo alunyungu lwako (v.9)	You and your seed	Webo alunyungu lwako
Mumazyalani abo	In their generation	Mulunyungu lwabo
Baalumi boonse (v.12)	All men	Basonkwa boose
Munganda yako (v.13)	In your house	Muyanda yako
Abantu bakwe (v.14)	With his people	Abantu baakwe
Izina Iyakwe (v.15)	His name	Lima Iyaakwe

Matalikilo 20:	Genesis 20:	Matalikilo 20;
Mucizi (v.5)	Sister	Nankashi
Ngumucizi wangu	My sister	Ngunankashi wangu
Munyanandumi	Brother	Nandumi
Ngumunyanandumi wangu	My brother	Ngunandumi wangu
Balanda bakwe (v.8)	His servants	Balanda baakwe
Nkambo ka mukangu (v.11)	Because of my wife	Ncebo camukangu
Cikala ca maanzi (Matalikilo 21:19)	Well of water	Mukalo wamaanshi
Imbelele agombe (v.27)	Sheep and cattle	Mbelele
Musinza (Matalikilo 25:34)	Soup	Musushi
Musinza wa nyangu	Bean soup	Musushi wa nyabgu
Basimilimo (Matalikilo 26:14)	Servants	Basebenshi
Abasimilimo banji (v.14)	And many servants	Abasebenshi baanji
Mulumangu (Matalikilo 29:32)	My husband	Bebangu
Ndime Jakobo ((29:27)	I am Jacob	Ndime Jakobo
Meso akwe (40:59)	His eyes	Meenso aakwe

Source: Matyatilo Kuli Klistu

Source: matyatilo kuli klistu

Taata wesu (p.7)	Our father	Beeshiwesu
Ujikujulu	Who is in heaven	Bali kwiculu
Malunu a lwizi	Mountains and sea	Mapili alweenge
Meso abantu	People's eyes	Meenso abantu
Maanza a Mulengi	Creator's hands	Maansa aa mulengi
Atala amamwaa (p.8)	On top of thorns	Petala lyamyumfwa
Leza nguluyando	God is love	Lesu ndu suno
Bayuni babotu	Beautiful birds	Bayuni babotu
Masamu malamfu	Tall trees	Shisamu shilaamfu
Ijwi Iya Lesa	The voice of God	Iiswi Iya lesa
Zintu zyoonse	All things	Shintu shoonse
Uso (p.9)	You father	Beeso
Myoyo iyokede	Broken hearts	Myoyo iyokookite
A mumaanda	And in houses	Annumaanda
Lwengelelo a luyando	Forgiveness and love	Lulekeledo a lusuno
Muminzi yoonse	In all villages	Muminshi yoonse
Bana ba Bantu (p.10)	Children of men	Baana ba Bantu
Cimwiinde ca lufu	Shadow of death	Cimfule ca lufu
Buumi bwangu	My life	Buumi bwaangu
Milimo yanu	Your work	Milimo yanu

Mizeezo yakwe (p.13)	His thoughts	Miyeyo yakwe
Bulemu bwa Leza (p.14)	The Glory of God	Bulemu bwaba lesa
Myoyo yesu	Our hearts	Myoyo yesu
Muzeezo wanyama	The human mind	Kalango kabuntu
Kwakali inyenyezi (p.15)	There were stars	Kwakalinga nyenyenshi
Mbungano ya bangele (p.16)	Host of angels	Mbunga yabanjelo
Myoyo ilemedwe	Heavy hearts	Myoyo ilemetwe
Inyenyezi zimwekamweka	Shining stars	Nyenyenshi shimwekamweka
Amulimo wabangele	The work of angels	Incito yaba njelo
Iceba (p.17)	The sword	mupeni
Bulumbu bwacinyonyoono	The wages of sin	Chilambu cacibibi cabubi
Mu musinze	In the darkness	Mumunshinshe
Busyu bwako	My face	Ciinso cangu
Mulaka wangu	My tongue	Mulaka wangu
Maseseke akunununwa (p.20)	The secrete of redemption	Bushishi bwabulubuli
Zintu zyamunyika	Things of the world	Shintu shapacishi capanshi
Mukusala kwakwe	In his righteousness	Mubusalashi bwakwe
Mutumwa wa kujulu	The heavenly messenger	Mutumwi wakuculu
Abantu banwi	And other people	Abanwi Bantu
Mababa akwe	His wings	Mapapaminwa akwe

Muntu mubisi	Sinful person	Muntu shishibiibi
Buurni bubotu	Good life	Buurni bubotu
Muyasilo mupati	Great sacrifice	Mulambu unene
Zintu	Things	Shintu
Muzintu	In things	Mushintu
Muzintu zyonse	In all things	Mushintu shoonse lushinisho
Kasimpe	Truth	Bulowe
Bulowa	Blood	Bulowa
Mubulowa	In the blood	Mubulowa
Moyo	Heart	Moyo
Myoyo yabo	Their hearts	Myoyo
Myoyo ityokede	Contrite hearts	Myoyo ubombu
Muya	Spirit	Mushimu
Muya usetekene	Holy Spirit	Mushimu usalashi
Bulelo (p.31)	Kingdom	Bwaarni
Bulelo bwa Leza	Kingdom of God	Bwaarni bwaba
Buzike (p.32)	Slavery	Busha
Mubuzike	In slavery	Mubusha
Mubuzike bwa cinyonyono	In slavery of sin	Mubusha bwa cibibi
Impuwo	Popularity	Impuwo

Kukondwa	Happiness	Kukondwa
Kukondwa kuli boobu	Such happiness	Kukondwa kuli bobulyo
Musenga	Sand	Museese
Ciimo	Image	Cikoshanyo
Ciimo cako	Your image	Cikoshanyo cako
Kuti muntu	If a person	Na muntu
Muli Klistu	In Christ	Muli ba jesu klistu
Muntu mupya	New person	Muntu mupya
Zintu zyakaindi	Old things	Shintu shikulukulu
Cilawo	Place	Musena
Mbuli luwo lutablewi	Like unseen wind	Mbuli muuwo utaboneki
Mozza wa Leza	The Spirit of God	Mushimu waba lesa
Mulimo	Work	incito
Milimo	Works	Ncито
Milimo yesu	Our works	Ncито shesu
Milimo yesu mibotu	Our good works	Ncито shesu shibotu
Nzila	Way	Nshila
Sena ninzianzi	In which way	Munshilaanshi
Kusalala	Choice	Kusala
Kusalala kwesu	Our choice	Kusala kwesu

Kusala kubotu	Good choice	Kusala kubotu
Micelo	Micelo	Shisepo
Micelo ya moza	Fruits of the Spirit	Shisepo shamushimu
Wazwa ku lufu	From death	Kuswa kulufu
Ku buumi	To life	Kubuumi
Swebo tobantu babisiyi (p.41)	We sinful people	Swebo sobantu bashishibiibi
Musinze	Darkness	Munshinshe
Mumusinze	In darkness	Mumunshinshe
Zuba	Sun	Lisuba
Zuba Iya bululami	The sun of righteousness	Lisuba lyabusalashi
Mulawo	The law	Mulawo
Mulawo wa Leza	The law of God	Mulawo waba lesa
Cipego (p43)	Gift	Cipo
Ncipego	It's a gift	Ncipo
Zipego	Gifts	Shipo
Buumi butamani	Eternal life	Buumi butamaani
Siciya wakwe	His disciple	Shikwiya wakwe
Basiciya bakwe	His disciples	Bashikwiya bakwe
Maulu a Jesu	Jesus' feet	Shimpanta shaba jeso
Mwiimmini	Mediator	Mwiimmini

Lwimbo lwangu	My song	Lwimbo lwangu
Lufutuko	Salvation	Lupulusho
Imbuto	Seed	Lunyungu
Mwanalumi	Man	Musankwa
Mwanakazi	Woman	Mwanakashi
Busongo boonse	All intelligence	Busongo boonse
bwa muntu	Of man	Bwamuntu
Aluzyibo loonse	And knowledge	A lwishibo
Mbuli mapopwe	Like maize	Mbuli mancebele
Malubaluba	Flowers	Maluba
Mvwula	Rain	Mfula
Abwizu	And grass	Abwiisu
Abwizu	On grass	Pabwiisu
Ciimo cabulombwana	The image of manhood	Ciimo cabusankwa
Abakaintu babo	And their wives	Abamakabo
Munsi amilonga	Near the rivers	Munshaamulonga
Mazuba a mazuba	Days and days ( <i>Literal</i> )	Nshiiku anshiiku
Buumi bwa Klistu	Christ's life	Buumi bwakwe Klistu
Mazwi a mwimbi	The words of the psalmist/singer	Mabala a mwwimbi
Kuzwa ku bulemu a bulemu	From glory to glory	Kuswa kubulemu kuya kumbulemu

Basicitiya aabo	Those disciples	Bashicitiya balya
Mazwi a Jesu	The words of Jesus	Maswi aba Jeso
Muntu simpindu	A business person	Muntu shimakwebo
Muntu uliolaansi	A humble person	Muntu ulitola paanshi
Meenda apona	Living water	Maanshi abuumi
Moza wa luyando	The spirit of love	Muuya walusuno
Johani (77)	John	Johani
Mababa	Wings	Mapapaminwa
Kunsi amababa aakwe	Under his wings	Muunshi lyamapaminwa akwe
Mupositoli Paulo	The Apostle Paul	Mutumwi Paulo
Bantu ba Leza	People of God	Bantu baba Lesa
Kukomana	Happiness	Kukondwa
Kukomana nu Mwami	Happiness in the Lord	Kukondwa nu Mwami
Munzi	Village	Mushi
Muzi mubotu	Good village	Mushi mushi mubotu
Minzi	Villages	Mishi
Minzi mibotu	Good villages	Mishi ibotu
Bulelo	In the kingdom	Mubulelo
Mu bulelo bwa Leza	In God's kingdom	Mubulelo bwaba Lesa

Source: Munzi wabunjaka by  
Hamasowe, R.

Mulonga	River	Mulonga
Kumbali amulonga	Near the river	Kumbali Iya mulonga
Bayi	Teacher	Mwiyyi/bayi bafundishi
Bamayi	Teachers	Bamafundishi
Bbuku	Book	Libuku/mbalululwa
Sibuku	Headman	Nduna/ banduna
Bulozi mumunzi ooyu	Witchcraft in this village	Muloshi mumushi uyu
Cikolo	School	Cikolo
Munsi-munsi acikolo	Near the school	Pafwafwi a cikolo
Mumunzi wabunjaka	In the quarrelsome village	Mumushi wakwaambana
Cibbadela	Hospital	Cipatela
Kucibbadela	At the Hospital	Pacipatela
Muka Kagele amwanaakwabo	Mrs. Kagele and her sister	Bamuka Kagele ainanankashi wabo
Kuli ba nkaaka bakwe	To his grandmother	Kuli bankambiyakwe
Bulwazi bwakalema	The sickness worsened	Bulwashi bwakalema
Ooyu munene	This old man	Uyu muchembele
Dombe zyangaye	How many cattle	Dombe shongaye

Muntu uzzi Bantu	Person who knows people	Muntu ushi Bantu
Awalo oyu mulombwana	And this man	Alakwe uyu musankwa
Ba Meleki a Haakulya	Mr. Meleki and Haakulya	Ba Meleki a Haakulya
Mukamufu	Window	Mpulungwito/ mukalubirije
Ganda pati	June	Nshiboni ikumbi
Mu mwezi wa Nalupale	In the month of December	Mumweeshi wakashalabwaami
Sibuku musa	Friend headman	Nduna mubyeesu
Mwana ooyu Saafu	This child Saafu	Mwaana uyu saafu
Musankwa lwakwe	The man himself	Munsakwa mwirine
Tuyuni mumuunda	Birds in the field	Tuyuni mumuunda
mutwe	Head	Mutwi
Mumutwe	In the head	Mumutwi
Mumutwe wako	In your head	Mumutwi wako
Ku Lusaka	At or to Lusaka	Ku Lusaka
Bakapaso	Police+pl.	Bakapokola
Kapaso	Police+sing.	Kapokola
Atungundu twabo	With their black hats	Aimfuse nabi ngowani shabo shishiya
Azibaki zyabo	And their clothes	Ashakufwala shabo
Tusani tushubila	Red strips	Tusani tufubela (kusala)
Domba likaintu	Mermaid	Nsunguni/ilomba Iyanakashi

Mwida Iyangu	My stomach	Mulifumo Iyangu
Bumwi buzuba	One day ◀	Bwini bushiku
Kasanzu	Shrub	Kasansu
Bina Saliya	Saliya's mother	Banyina Saliya
Bamuka Meleki	Mrs. Meleki	Bamuka Meleki
Maulu aamufu azyibilwa ku mwana	The legs of the dead are known from the child	Myeendo yamufu ku mwana
Muno mumunzi	This is a village	Uyu ngumushi
Tamuli mudolopo	It is not a city	Tamushi mundabala
Mwebo wakacembele	The chine of an old lady	Mubanga wakacembele
Bakaintu bako	Your wife	Bakaanu
Boonse abacula babantu	Even the useless people (lit. frogs of people)	Boonse ababombwe babantu
Mucisani cisiya mbi dooti	In very dirty cloth	Mucakufwala cishipite amatombe
Zyeelo zyakwe	His ghosts	Shipuku shakwe
A wa akwa Mpinda	Here at Mpinda	Apapali mpinda
Ampemo amulomo	Nearst places (lit. at the nose and mouth)	Panshono apamulomo
Aba basimbi bakeenda	These girls walked	Aba bashimbi bakeenda
Aakali mucado	Where the wedding was	Kwakalinga bwiinga

Barabwinga	The bride	Beshibwiinga
Kuli banyoko	To your mother	Kuli banyoko
Mabbusu asiya	Black shoes	Nsapato shishiya
Dulesi lituba	White dress	Lidelesi lutuba
Kapati bamacembele	Especially old ladies	Bunene bamacembele
Abamadaala	And old men	Alimwi abamidala
Zituli zya nyama	Pieces of meat	Cipumputa chanyama
Mumaanza	In the hands	Mumaansa
Atalaa mutwe wakwe	On top of his head	Peculu Iyanutwi wakwe
Muzuzumina wa ngoma	The echo of the drum	Cilulumo cangoma
Ku Moze	To Monze	Ku Monze
Abbasi	By bus	A saca
Tombwe wakufweba	Tobacco for smoking	Fwaka wakufweba
Namutekenya wa bbaasi	The bus driver	Namutekenya wa saca
Muntu ubba	A person who steals	Muntu wiipa (kapika/mwiipi)
Mubbi	Thief	Kapika, mwiipi, kabwalala
Cakali buyo ciloto	It was just a dream	Cakalingabo ciloto
Petulo a mukaintu wakwe	Petulo and his wife	Petulo alimwi abakaakwe
Milyango yabantu	People's doors	Milyango yabantu
Ndendime buya	I am the one	Ndimebo

Nkaambo livi Iyakamana	Because the leave had ended	Mukwiinga kupumuna kwamana
Acikolo cakwa Meleki	The school of Meleki	Pacikolo cakwe Meleki
Kwakali buyo bamayi bobile	There were only two teachers	Pakalingabo ba mayi bobile
Bayi chaazu abasisi ba Mubita	Teacher Chaazu and Mistress Mubita	Bayi ba Chanza a Mubita
Aaba bamayi	These teachers	Aba bamayi
Bazyali	Parents	Bashali
Cikolo cabo	Their school	Cikolo cabo
Bakaintu bamumunzi	Women of the village	Banakashi bamumushi
Mwanaa muntu	Someone's child	Munene Meleki a Muchelemba
Bumwi buzuba	One day	Bumwi bushiku
Munene Meleki a Muchelemba	Oldman Meleki and Muchelemba	Munene Meleki a Muchelemba
Kucikolo kuli ba Siisi	At school to the mistress	Kucikolo kuli bayi banakashi
Mbuli Bantu bazimide	Like lost men	Mbuli Bantu basowekeke
Kunyina nyama nobapati	There is no meat elders	Taakuwo nyama nobanene
kanyama	A piece of meat	Kanyama
Budodoodo/Bulotwe	Delicious food	Cakulya cilweela/Buloto
Ndali kucibbadela ku Mapanza	I had gone to Mapanza hospital	Ndakalinga kucipatela caku Mapanza
Tazyili nwi zyabupati pr	Its not gray hair	Tashishi imfwi shabunene
Ncimwibala	Its gray hair that grows even in young people	Nimfwibala

Musankwa ku mbabala	The man at Mbabala	Musankwa waku Mbabala
Inywebo lwenu basibuku	You the headman himself	Mwebo nobene noba nduna
No Batonga	You Tongas	Mwebo noba Tonga
Kuli ba Sebule	At Mr. Sebule	Kuli Shebule
Mulangu wakalila	The bell ran	Mulangu wkalila
Wakwita Bantu	To call the people	Kwiita Bantu
Acikolo	At the school	Kucikolo
Bantu bakatalika kusika	People started arriving	Bantu bakatalika kushika
Mapopwe mayoke	Roasted maize	(Ii)manchebele akuyoka
Mumwezi wa Mukubwekaangala	In the month of April	Mumweeshi wa Sebapakoolu
Bana bacikolo banji	Many school children	Bana bachikolo baanji
Basimbi basicikolo	School girls	Bashimbi beshi cikolo
Umwi musankwa	One boy	Musankwa womwi
Wakali kutegwa Samboko	Was called Samboko	Akalinga kwitwa ayi Samboko
Musimbi wakwe	His girlfriend	Mushimbi wakwe wacishamwali
Musankwa usiya	The black boy	Musankwa ushiya
Muzisobano mule-mule	For games in distant places	Mushisekano mumisena ili kulaale
Abana basyonto basimbi	Small girls	Baana banike bashimbi
Musimbi wakaula mapopwe	The girl bought the maize	Mushimbi wakoola linchebele
Mumutiba	In the plate	Mumbale

Musimbi amusankwa	The girl and the boy	Mushimbi alimwi amusankwa
Musalo wamuzikolo	Discussions about schools	Mibandi yamushikolo
Musimbi lumwenwe lwakutana kumakosi	The girl's smile reached the neck	Kumwetamweta kwa mushimbi
Nobasankwa baku Kalomo	You Kalomo boys	Mwebo na sankwa baku Kalomo
Bunji bwabasimbi	Most of the girls	Bunji bwabashimbi
Ku Njase nkubotu	Njase is a good place	Ku Njase nkubotu
Boonse baku Choma	All those Iin Choma	Abo bali kuchoma
Basankwa babo	Their boyfriends	Bshamwali babo
Swebo yawe myoyo yakasiya	Our hearts were black ( <i>literal</i> )	Swebo yawe myoyo yakasiya
Kuli banyoko	To your mother	Kuli banyoko
Kuli banyina	To her mother	Kuli banyina
Katatu	The third	Katatu
Bwina	A hole	Bulyango
Mugoti wamali	A well of money	Mukalo wamaali
Kkumi Iyamakwacha	Ten kwacha	Makwacha ali likumi
Kumbo ku Mukuyu	At the west of the fig tree	Kumbo Iya mukuyu
Tunwe	Little fingures	Tunwe tunini ( <i>Kanwe-singular</i> )
Minwe	Fingures	Minwe
Munwe	Fingure	Munwe
Mumujibelo	On Friday	Mucibelu

Munzi wakwe

Kukasolo

Muli bwabili

Kushokwe

Kumusanza

Mayi alukumba

Zyikolo zyabamanyina (negative)

Nsumba zyaba Nanja

Kuka banda

Kasolo kacisa

Mpaza yakwe

Cisako

Mujungusi abulo

Tukokola

Mukuwa Manyepa

Mwenzyinyoko buyo

Mwanakasuwanyoko

Muzambinyoko

Mwana unyina usyi

Cana camusokwe

His hqme

On the hip

On Tuesday

To answer the call of nature

To the south

An Owl's eggs

The breasts of their mothers

Hoofs of water backs

To the plane

Painful hip

His bold head

The stick

Under the bed

Elbows

Whiteman Manyepa

Your friend

Your concubine

Adulterous friend

Fatherless child

A child out of wedlock

Mushi wakwe

Mukasolo

Mucibili

Kucisuwa

Kumalenge

Mayi akwe lukumba

Nkoloshabanyinawabo

Shoondo shakwe Nanja

Muliwesa

Kasolo kacisa

Lubala lwakwe

Musako

Muunshi lyabulo

Nkokola

Musungu Manyepa

Mubyo

Mwanakasuwawa wako

Mubo shibupompo

Mwanaanshiwa

Mwana wamuluundu

Lubuwa lwangu	My yard	Lubansa lwangu
Minwe yakwe	His fingers	Minwe yakwe
Kutantiliwa mabbaasi	Bus stop	Kutantiliwa sacha
Malubaluba	Flowers	Malubaluba
Kuzunguka cikolo	Around the school	Kushinguluka cikolo
Bayi Chaazu	Teacher Chaazu	Baiyi ba Chaanzu
Muswangano wa bazyali	PTA	Libunga lyabashali
Buumi acikolo	Life at school	Buumi bwapa cikolo
Mapenzi abo	Their problems	Mapenshi abo
Buunyu	Greedy	Muunyu/mulyabi
Amulyango wa ganda	At the door of a house	Pamulyango wang'anda
Tufwunga	Skirts	Shifunga
Mafwuta	Fat	Maftuta
Cana ca mulози	An ugly child of a Lozi	Mwanaa muloshi mubiibi
Mwanaa mulози	Achild of a Lozi	Mwaana muloshi
Mwanaa mulози	A child of the witch	Mwanna muloshi
Mwana musyooonto	Baby (little child)	Mwanaa kateta
Jwi	Voice	Liswi
Miindi	Shin	Mwiindi/miindi
Kuganda	To the house	Kung'anda

Mpeyo	Cold	Mpeyo
Mupeyo	Cold season	Mupeyo/mupewo
Musana	Waist	Musana/cibuno
Nyeleti	Needle	Nyeleti/nyenda
Cintu	Thing	Cintu
Zintu	Things	Shintu
Abusiwa kumulomo	With the chaff on the mouth	Abuungu kumulomo
Lubuwa lwacikolo	School yard	Lubansa lwacikolo
Cisyu cibotu	Good relish	Cakubwenga bubotu (buyani)
Kuzikolo kumbi	To other school	Kucikolo ciimbi/cimwi
Mufwundisi mukuwa	The white pastor	Mimusungu
Busala/lwidi	Edible root for Tonga	Impama/busala
Kutala amulonga	Across the river	Kwitala lyamulonga
Cigomo	Bucket	Mungomo
Acigomo	And the bucket	Amungomo
Mapayi	Blankets	Mandumba
Munyama wakatala	Tired animal	Munyama walema
Mutuyvunavvuna	Into the shrubs	Mulukupu
Loonde	Bush	Mucisuwa
Mukamvwule	In the shade	Mucimfule

Cigayo	Grinding mill	Cikayo
Zigayo	Grinding mills	Shikayo
Bulotwe (p.70)	Delicacy	Shinkwa
Mulundu	Mountain	Kalundu
Malundu	Hills	Malundu
Milundu	Mountains	Shilundu
Nyama yangombe	Beef	Nyama yang'ombe
Mukatiba	In a small plate	Mukabale kanini
Nsima	Thick porridge (nshima)	Nshima
Ncili (sing/pl)	Motor	Ncili
Mumootokala	In the vehicle	Mumotoka
Nkuni	Fire wood	Nkuni
Ndenmweenzyinyoko	Am your friend	Ndimubyo
Mweenzuma	My friend	Mubyangu
Mancenga	Squint eyes	Mancenga
Acisinbi cakwe	With his girlfriend	A kasuwa wake
Tufwuwa	Small bones	Tuafwuwa
Mahuwa	Bones	Shifwuwa
Twamyendo	Of legs	Shamyendo
Ndenmusimbinyoko	Am your fellow-woman	Ndimwanakashinyoko

Kkumi Iya makwacha	Ten kwacha	Likumi Iyamakwacha
Nkumba	Snails	Nkumba kumba
Muyoba	Continuous rain	Muyoba
Ankuu nseke	And the hen	A nkuu nseke
Izuba	The sun	Lisuba
Bantu bamisyabo-mishobo	Different people	Bantu bapusenepusene
Oyu mwezi	This month	Mweenshi uno
Mukaanda kamusimbi	In the girls' small house	Mukaanda kabashimbi
Musozya musyubule	Sump	Musaka wak kupolola
Wamabisi	Of sour milk	Wamandili
Nyama a nswi	Meat and fish	Nyama a nswi
Makowa	Indigenous cucumber	Makowa
Zincile, muncile	Pumpkin leaves (negative/positive)	Bucisa bwanyungu
Mukaintu nabutema	A single woman	Mwanakashi mushhike
Bbulakupesa	Breakfast	Mususulo
Majendo	Big legs	Sheendo
Mukusu	Lamp of nshima	Mukusu
Bufubafuba	Foolishness	Buluya
Mutiba wa nyama	The plate of meat	Mbale yanyama
Munchikini (p.100)	In the kitchen	Muncicimi

Muzyondo	Love portion	Musamu wakushindula
Nobamatumbu nyoonse	All you mothers	Nabmanyina wesu noonse
Kumwami	To the chief	Kumwami
Mbaanabutema (p.102)	They are singles	Mbashike
Mumwezi wa Ganda pati	In the month of June	Mumweenshi wa nshibonikumbi
Masaka	Forest	Luundu
Masaka	Bags	Masaka coola
Kubboodi	At the board	Libunga
Makoto wamulombwana	A huge man	Musankwa ushandamene
Atufwuwafwuwa	With small bones	Atufwuwuwa tuniini
Makuwa	White men	Cuumbwe ceenda
Cuumbwe ceenda	Moving grave	Kalokoloko kalacaala mulishiba
Kabondo kasyaala mucizyiba	A small babble fish remains in an oxbow lake	Ciyumi cinene
Juni pati	Big bird	Mucisakasaka
Mucoonde	In the thicket	Mwaanaw wamumuishi
Mwana wamunzi	Child of the village	Shifuwa
Zifuwa	Bones	Cifuwa
Cifuwa	Bone	Lusumpuko muanishi
Lusumpuko	Development in villages	Meleki a muchelemba

Meleki a Muchelemba  
Balozi babalozi

Meleki and Muchelemba  
Witches of the witches

Meleki a muchelemba

**Source: Kulwana Kupati, by E. G.**

**White**

Lwiiryo Iwamalengwe  
Bahabupampu  
Aba haabusongo  
Mbuli bannuchaala  
Majulu  
Mumajulu  
Bana buntu boonse  
Bucete  
Mukati ka Iwanguluko  
Bakondwa  
Ukondwa  
Kunyina mubali  
Mukowa wa Bantu

Science  
The philosophers  
And the intellectuals  
Like orphans  
Heavens  
In the heavens  
All humanity  
Poverty  
In the freedom  
Believers  
Believer  
There is no reader  
The human race

Lwiiryo Iwashilengwa  
Bashibupampu  
Bashibusongo  
Mbuli bannushaala  
Maculu  
Mwicultu  
Bantu boouse  
Bukandu  
Mulwanguluko  
Bashomi  
Mushomi  
Taaku ushi kubelenga  
Mushobo wabantu

Mumisela yoonse	In all geerations	Nwinashalane ouse
Lwakwe mwini	Himself ,	Lwaakwe mwine
Cinzimweemwe	Shadow	Cimfunsha cimfule
Kasinzokafwiifwi	A short journey	Mushinso ufunafwa kashinokawaa'fwi
Mukowa waba Juuda	The tribe of Judah	Mukowa waba juuda
Mikowa	Tribes	Mikowa
Mato aapandaukide	Cracked canoes	Maato akapsauka akapasooka
Mumumuni	In the light	Mumumuni
Imbeta	Judgement	Boombo loshi
Maanza	Hands	Maansa
Mumaanza	In the hands	Mumaansa
Kwanza	Hand	Lyansa
Nkomeki	Cup	Nkomeshi
Amaanzaabo beni	With their own hands	Amaansa abo beene
Bashomeki	The believers	Bashomi
Mikowa yoonse yamu nyika	All the tribes of the earth	Mikowa yoonse yapacishi
Kubantu bakwe	To his people	Kubantu bakwe
Anze adolopo	Outside the city	Pansengwe Iya ndabala
Mulimi mulome	A good farmer	Mulimi mbotu
Kubwana bwakwe	In his childhood	Mubwanike bwakwe

Bulelo bwa luumuno	The kingdom of peace	Bulelo bwa luumuno
Mangwalo oonse	All scripture	Makani asalalile
Nyenyenzi zyakujulu	The stars of heaven	Nyenyenzi shakwicifulu
Guwo pati	Strong wind	Muwo uyinnu
Mu nyuzipepa	In the newspaper or in the journal	Mumuteende
Ya makani a makwebo	Of commerce	Sshamakwebo
Bantu bayide	The elite or educated people	Bantu baiite
Basimuchapo	The scoffers	Bashu mucobwe
Mutumwa	The messenger	Mutumwi
Batumwa	The messengers	Batumwi
Kuzwa ku musela a musela	From generation to generation	Kuswa kumashalane kuya kumashalane
Mujanza Iya Leza	In the hand of God	Mu mausa ablesa
Bantu bangu	My people	Bantu bangu
Muzisi zyaandeeene	In different countries	Mushishi shepunenepusens
Maseseke aajalukide	The open secrete	Shamubushishi shili pataba
Amusemo	And the pillar	Licinkilo
Lino cizuminano citaanzi	The first covenant	Cipangano citaanshi
Cizuminano cabili	The second covenant	Cipangano cabili
Kuzyuli	In the room (bedroom)	Mucipiinda mucipiinda mwakoona
Mazyuli	Rooms (bedrooms)	Mushipiinda mushipiinda Mwakoona

Simutolelwabusena	The substitute	Shikutole musena
Mukati kamulembo	Inside the curtain	Mukali mucisani
Kwiinda mucisitilizyo	Through the hiding place ??	Kwiinda mumusena wakuyubilamo
Ijwi Iya cisinsimi	The voice of prophecy	Liswi Iya bulaluki
Matongo	Deserted places	Matongo
Tongo	Deserted place	Litongo
Buzike	Slavery	Busha
Kuzwa ku buzike	From slavery	Kuswa mubusha kulubuka
Bacembele	Old ladies	Baceinbele
Bakubusi	Youths	Bacikulabwangu
Abanakalindu	And virgins	Balindu abalindu
Zintu	Things	Shutu
Mulindi uutagoli	Bottomless pit	Cilindi citeeli cilongongoinena
Danda ya ntolongo	Prison house	Ng'anda ya utolongo
Mumubili wa nyama	In the human body	Mumubili wantu
Luumuno lutamani	Everlasting peace	Luumuno luteeli
Cilundu, (mulundu, kalundu, milundu)	Hill (mountain, small mountain, mountains)	Kalundu cilundu kalundu malundu
Muzyuumbwe	In the graves	Mushuumbwe
Nkondo yamasimpilo	The final war	Nkoondo yamaamuino

Citupa	ID Card	Citupa
Mulindi	A watchman	Shikuhudilila
Mulindi	A Pit	Cilonguia
Cilindi	A hole	Bulyango cilindi

Source: Klistu Munyimbo

Busyu a busyu	Face to face	Ciinso a ciinso
Zyumbwe zyakaindi	Old graves	Shuumbwe shakalekale shikulukuw
Syilumamba ba Klistu	Christian soldiers	Bashiumawba ba klisfu
Lubono lubotu	Good riches	Bubile bubotu
Mpenta iyolila	The trumpet will sound	Ntolonbita ilaakuila
Kumulonga mubotu	To the beautiful river	Kumulonga ubotu

Source: Hoggood (1992) pp.1-100

Munyama mubotu	A good animal	Munyama ubotu
Banyama bakali	Fiece animals	Banyama bakali

Musune oyu	This ox	Musune yyu
Mikuli milemu	Heavy loads	Mikuli ileum
Mayi abafulwe	The totoise's eggs	Mayi afulwe
Butala bwa mapopwe	The grain ban	Butala bwamanchebele
Buumi bubotu	A good life	Buumi bubotu
Bana besu	Our children	Baana besu
Bana babo	Their children	Baana babo
Maila mabotu	Good corn	Maila about
Babondo mumulonga	Barbell fish in the river	Ngola mumulonga
Inkuku yakwe	His/her chicken	Inkuku yakwe
Intobolo yakwe	His gun	Mfuti yakwe
Lwiimbo lwako ndubotu	Your son is a good one	Lwiimbo lwako ndubotu
Lwiimbo lwako lubotu	Your good song	Lwiimbo lwako lubotu
Bantu bobilo ndabajana	I have found two people	Ndacaana Bantu bobilo
Mbelele zyosanwe zyili kumulonga	Five sheep are at the river	Mbelele shosanwe shili kumulonga
Lino lilacisa	The tooth is painful	Liino litocisa
Koombe kali mucibaya	The calf is in the kraal	Koombe kali mucimpati
Tuntu twangu tuli kuli	Where are my little things	Tuntu twangu tuli kuli?
Kalonga aka nkalamfu	This strea is deep	Kalonga aka nkalaamfu
Kanyama aka nkabotu	This animal is good	Kanyama aka nkabotu

Source: Shaamusonde, J. (1978)pp.1-22.

Naakoyo waamba caano cakwe	Naakoyo tells her story	Naakoyo waamba kashimi kakwe
Igundu lyaba Tonga	The land of the Tongas	Cishi caba Tonga
Kafunko kakuligankaizya	A walking stick	Mukokolo wakweendeshako
Banyina basimbi abo bakafwa	The girls' mother died	Banyina wabo bashimbi bakafwa
Nzoka, bacula azimwi zyuuka	Snakes, frogs and other insects	Nsooka, babombwe ashimwi shilongolo
Banaluntambwe abantombela boose	We were eating Camilions and lizards	Twakalinga kulya banaluntambwe aba
twakali kulya		nantombeleka boonse
Kulima myuunda milamfu	Ploughing long fields	Kulima myuunda milaamfu
Kulya ngomusemu wabula	The pillar of the stomach is eating	Kulya ngomashinka bula
Bantu baali kulisha bacizyi babo	People were selling their sisters	Bantu bakalinga kuulisha benankashi
		shabo
Koona nkoonya kumaulu mutwe ulalanga	Sleeping with the legs while the head	Koonabo kumyendo mutwi kaulasha
	is awake	

Source: Haakamata A. H. pp.1-50

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Kaindi ciindi teecakali kubalwa pe	In the past time was not counted	Kalekale ciindi teecakalinga kubelengwa
Sunu mazuba aano ciindi cilabalwa	Today, time counts	Nshino nshiku ciindi cilabelengwa
Cindi cacifumofumo cimi citegwa kubucedo	Early morning is called dawn	Kumuya maca ngamacunsa
Mazuba aasunu akapegwa mazyina	Today's' days have been given names	Nshino nshiku nshiku shakapekwa ameen
Ciindi camwaka acalo cilizandaudwe	Seasons are also different	Shiindi shamwaka ashalo shilipusene
Bantu bakali kweenda musinzo mulamfu	People used o walk long distances	Bantu bakalinga kweenda mishinso milaamfu
Kwiindwa mumasaka aabeni	Passing through the jungles	Kwiinda mumasa, mushisakasaka
Bumba mubwa wabulonga	Make a clay dog	Bumba kaabwa wabulongo
Zisobano zimwi zipa kuti muntu ayume	Some games makes a person strong	Shisekano shinwi shilayumya muntu
Cisi ciyanda basikumamba bayumu	The nation needs a strong army	Cishi cilayanda bashilumamba bayumu
Kutamwana nkubi	Misunderstanding is bad	Kutanyumfwiwisha nkubibi
Muminzi mipati muli zisobano zinjji	There are many games in big villages	Muli shisekano shiinji mumishi inene
Nketani zyamisyobo minji	Chains are of different types	Ncetani shili mishobo ipusenepusene
Lubilo luyumu nta	A strong race	Lubilo luyumu
Mahaci mabotu kwiinda basune	Horses are better than oxen	Mahaci ngabotu kwiinda basune