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SHONA LANGUAGE COURSE

Books I, II, III

devised by Hazel Carter

recorded by G.P. Kahari and Hazel Carter

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A F R I C A N S T U D I E S P R O G R A M

U N I V E R S I T Y O F W I S C O N S I N

SHONA LANGUAGE COURSE

devised by Hazel Carter

recorded by G.P. Kahari and Hazel Carter

BOOK I

(for use with recordings)

PREFACE TO THE 1986 EDITION

For this edition, the material has been completely reset, incorporating where necessary corrections and updating of place-names, and Book II has been re-written. Otherwise, the general format and principles for use remain the same:

Book I is for use with the recorded lessons

Book II contains notes for optional use and reference (preferably after completion of lessons according to the instructions on Page 1) and two-way vocabularies.

Book III consists of written exercises with a key and supplementary vocabularies; the select bibliography has been excised.

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A considerable debt of gratitude is owing to George R. Garland, Chief Technician at the School of Oriental and African Studies, and Peter J. Smith, Junior Technician, who recorded the course and provided all the technical assistance, with unlimited patience; to Susan Madigan and Carole Regan, for the first typing; to Joan Oliver and her team, who reproduced and bound the pre-publication version; to the African Studies Program of the University of Wisconsin, for arranging publication; and to Laurie Heiser for re-typing Books I and III of the present edition.

Hazel Carter, 1986.

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Instructions

1. Play through one section, following from the book, and listening only. Repeat until you feel confident enough to attempt the response immediately after the stimulus.
2. Give your own response in the space after the stimulus (question), following from the book.
3. Give your own answer without consulting the book. (In the case of picture exercises, cover up the words, but follow the pictures.)

Shona is a tone-language, so copy the up and down movements of the speakers' voices. Many words are distinguished from each other only by their tone-patterns. The gap left for your own answer is just sufficient for utterance of the correct reply at normal speaking speed.

Grammar notes and information on e.g. pronunciation are kept to a minimum in Book I; Book II contains the full notes. You need not use this book unless you wish; in any case, do not look at the notes in Book II until you have completed the section in accordance with the instructions above. Book II also contains a tone-marked vocabulary, Shona-English and English-Shona. Book III consists of written exercises and supplementary vocabulary.

The dialect used as the basis for this course is Zezuru, the major dialect of the area around Harare, the capital of Zimbabwe. The (woman's) voice giving some of the questions has a slight Manyika accent (dialect of Mutare).

SHONA LANGUAGE COURSE, LESSON I

ZVIDZÍÍDZO ZVÉCHISHÓNA, CHIDZÍÍDZO CHECHÍPOSHÍ

1. Section 1: Chidímbu chechíposhí

Repeat the words after the speaker. Everything is said twice.

Kwéte (no)

Zvákánáka (good!)

Eé (yes)

Zvákánáka kwázvo (very good!)

Hóngu (yes)

Hándizvó heré? (isn't that right?)

Hamhénó (I don't know)

Ndízvozvó (quite right)

Handíná kunzwá (I didn't understand)

Ánodada (he is conceited)

(gap in recording)

Ánodhadha (he cuts open)

Ási iníni? (do you mean me?)

Babá (father)

Ruregerero (excuse me)

Bhátýe (jacket)

Ndapóta (please)

Vásvíka (they have arrived)

Mazvíítá (thank you)

Hazvínà mhósva (it doesn't matter)

Makórókótó-o (congratulations! The answer is Tésé 'all of us')

Note: zv is pronounced with the tip of the tongue curled upward and backward touching the roof of the mouth; then try to say 'z'.

sv is pronounced with the tongue in the same position, but try to say 's'.

ty is pronounced as 'tch-k' in 'latch-key'.

1. Section 2: Chidímbu chechípirí

Repeat after the speaker; everything is said only once this time.

Mangwánaní-i (good morning),

marará heré-e? (have you slept well?)

Áiwá, tarárà zvédú (yes, we have slept)

kana máraráo (if you have slept also).

Masíkatí-i (good afternoon),

maswérá heré-e? (have you spent the day well?)

Áiwá, taswérà zvédú (yes, we have spent the day well)

kana másweráo (if you have spent (it) also).

Manherú (good evening).

Chísarafí (goodbye; lit. stay behind now).

Fámbáí zvényú zvakánáka (have a good journey).

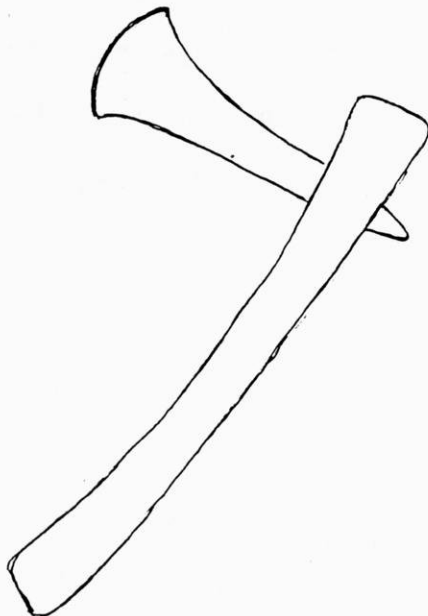
Ává mangwáná (see you tomorrow; lit. it has become tomorrow).

Ndiné* úrombó (I'm sorry, lit. have poverty).

Kwázíwáfí-i (be greeted, greetings).

Ehófí-i (answer to a call or greeting).

* Sounds like ndinó.



1. Section 3: Chidĩmbu chechĩtatú

mbĩra (rock-rabbit, dassie)

mbira (hand-xylophone, 'piano')

chérá! (draw water)

cherá! (dig)

gúrú (big)

gurú (animal's stomach)

guru (burrow, den)

kuróvá (to hit, strike)

kurova (to disappear)

kuedza (to try)

kuédza (to dawn)

chĩnonetsa (it's difficult)

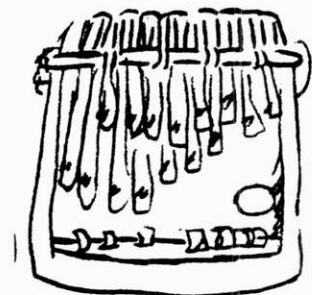
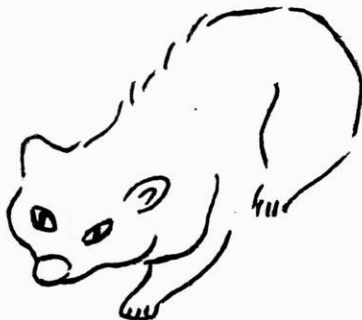
chínónetsa (something which is difficult)

ákapá (he gave)

akápa (someone who gave)

If you have difficulty with any of the sounds in this lesson, turn to Book II for a description of how they are made; but try to imitate them first without looking them up.

Follow the up and down movement of the speaker's voice. The high tone mark (´) shows where the voice goes up (or stays up); if there is no mark the voice comes down (or stays down). But you will master tone better by hearing and repeating than by trying to read from the marking. The special mark (˘) means a high tone that has been lowered. An underlined tone is a low one that has been raised.



LESSON 2 CHIDZÍÍDZO CHECHÍPIRÍ

2. Section 1: Chidímbu chechíposhí

Pattern: Urí ku---a heré-e? Are you (sg) ---ing?
Hóngu, ndirí ku---a. Yes, I am ---ing.

Model: Urí kútaura heré-e? Are you speaking?
Hóngu, ndirí kútaura. Yes, I am speaking.

Urí kútaura heré-e? Hóngu, ndirí kútaura. (low tone verbs)

kúverenga (reading) ndirí kúverenga.

kúseka (laughing) kúseka.

kútarisa (looking)

kúdzika (going/coming down)

kúenda (going)

kuúyá (coming)

ndirí kuúyá. (high tone verbs)

kudyá* (eating)

kudyá.

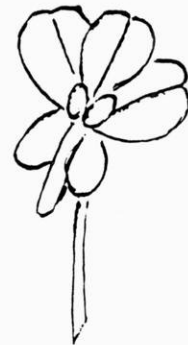
kunwá (drinking)

kunyórá (writing)

kufámbá (walking/travelling)

kudzíídzá (learning)

* dy is pronounced as dge-g in 'lodge-gate'.



2. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Urĩ ku---a heré-e? Are you (sg) ---ing?
Kwéte, handĩsi ku---a, áiwa. No, I am not ---ing, at all.

Model: Urĩ kútaura heré-e? Are you speaking/talking?
Kwéte, handĩsi kútaura, áiwa. No, I am not speaking, at all.

(Same questions as in Section 1)

2. Section 3: Chidĩmbu chechĩtatú

Pattern: Kúrfi ku---a heré-e? Is it ---ing?
Hóngu, kúrfi ku---a. Yes, it's ---ing.

Model: Kúrfi kúnaya heré-e? Is it raining?
Hóngu, kúrfi kúnaya. Yes, it's raining.

(kú- refers to kunzé 'the outside', hence 'the weather'.)

Kúrfi kúnaya heré-e? Hóngu, kúrfi kúnaya.
kúsvipa (getting dark) kúrfi kúsvipa.
kupísa (be hot) kupísa
kutónhóra (be cold)
kuédza (dawning)

2. Section 4: Chidĩmbu chechĩna

Pattern: Kúrfi ku---a heré-e? Is it ---ing?
Kwéte, hakúsi ku---a, áiwa. No, it's not ---ing, at all.

Model: Kúrfi kúnaya heré-e? Is it raining?
Kwéte, hakúsi kúnaya, áiwa.

(Same questions as in Section 3.)

2. Section 5: Chidĩmbu chéchishánu

Pattern: Unódá ku---a heré-e? Do you want to ---?
Hóngu, ndinódá ku---a. Yes, I want to ---.

Model: Unódá kútarisa heré-e? Do you want to look?
Hóngu, ndinódá kútarisa. Yes, I want to look.

Unódá kútarisa heré-e? Hóngu, ndinódá kútarisa.

kúenda

kúverenga

kútaura

kúedza (try)

(low tone verbs)

kuúyá

kudyá

kubátsírá (help)

kunyórá

kudzífdzá

(high tone verbs)

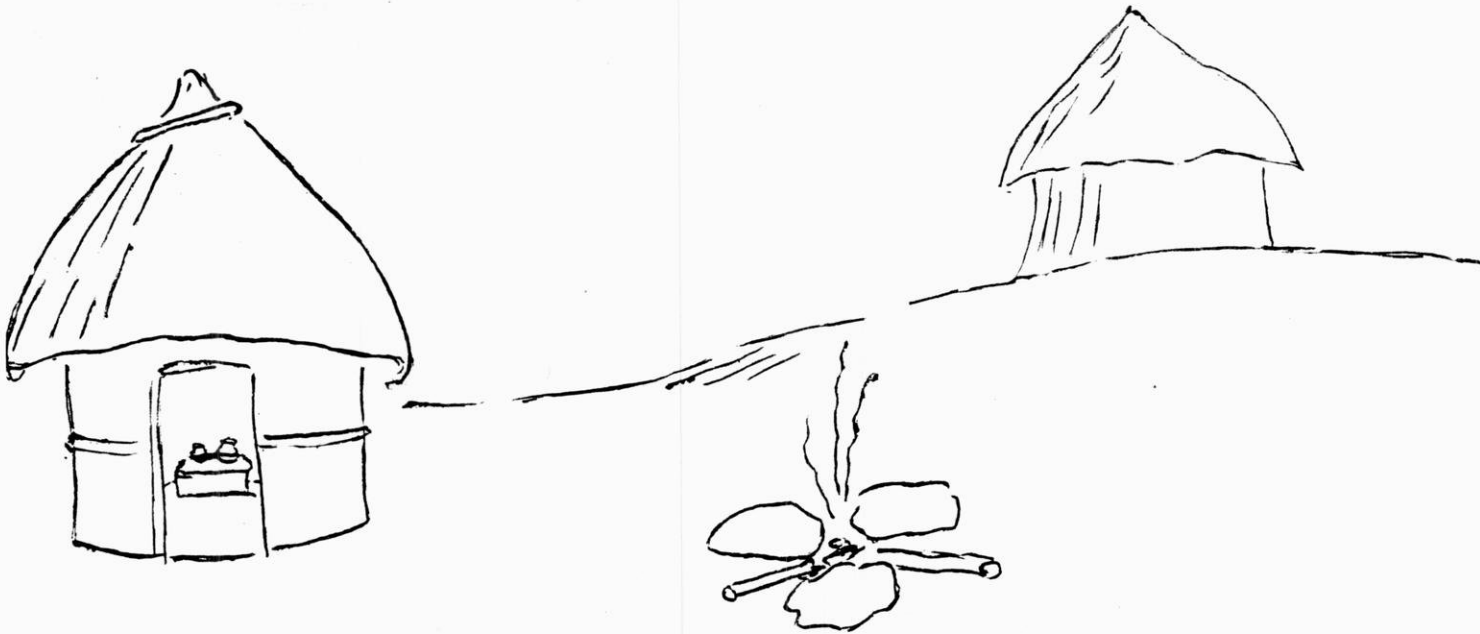
2. Section 6: Chidmbu chéchitánhatú

Pattern: Urí ku---a heré-e? Are you ---ing?
Kwéte, handísi ku---a, así ndinódà kwázvo ku---a.
No, I'm not ---ing, but I very much want to ---.

Model: Urí kúénda heré-e? Are you going?
Kwéte, handísi kúénda, así ndinódà kwázvo kuenda.

Urí kúénda heré-e? Kwéte, handísi kúénda, así ndinódà kwázvo kuenda.

- | | |
|---------------------|------------|
| kú <u>é</u> verenga | kuverenga. |
| kú <u>é</u> seka | kuseka. |
| kú <u>é</u> tarisa | kutarisa. |
| kú <u>é</u> dzika | kudzika. |
| ku <u>é</u> yá | kuáyá. |
| kud <u>é</u> yá | kudyá. |
| kudzí <u>é</u> dzá | kudzídzá. |
| kuny <u>é</u> rá | kunyórá. |
| kubá <u>é</u> tsírá | kubátsírá. |



LESSON 3 CHIDZÍDZO CHECHÍTATÚ

3. Section 1: Chidímbu chechíposhí

Pattern: Unódá ku---a heré-e? Do you want to ---?

Kwéte, handídí ku---a, áíwa, nokúti kúrí kúnaya./ kúsvipa.

No, I don't want to ---, at all, because it's raining./getting dark.

Models: a) Unódá kúenda heré-e? Do you want to go?

Kwéte, handídí kúenda, áíwa, nokúti kúrí kúnaya.

No, I don't want to go, at all, because it's raining.

b) Unódá kúverenga heré-e? Do you want to read?

Kwéte, handídí kúverenga, áíwa, nokúti kúrí kúsvipa.

No, I don't want to read, at all, because it's getting dark.

a) Unódá kúenda heré-e? Kwéte, handídí kúenda, áíwa, nokúti kúrí kúnaya.

kúdzika

kuúyá

kúrima (plow)

kufámbá

b) Unódá kúverenga heré-e? Kwéte, handídí kúverenga, áíwa, nokúti kúrí kúsvipa.

kúsona (sew)

kúnonoka (be late)

kúvamba (begin)

kunyórá

3. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Murĩ ku---a heré-e? Are you (pl) ---ing?

Hĩngu, tirĩ ku---a, nokúti kúrf kupĩsa nhási.

Yes, we're ---ing, because it's hot today.

Model: Murĩ kúshambira heré-e? Are you swimming?

Hĩngu, tirĩ kúshambira, nokúti kúrf kupĩsa nhási.

Yes, we're swimming, because it's hot today.

a) Murĩ kúshambira heré-e? Hĩngu, tirĩ kúshambira, nokúti kúrf kupĩsa nhási.

kunwá hwahwá (drinking beer)

kúpinda mumbá (going into the house)

kusará kúmushá (staying behind at home)

kuchĩmbĩdza (hurry)

b) (A slight variation: Munódá ku---a heré-e? Do you want to ---

Hĩngu, tinódá ku---a, etc. Yes, we want to ---, etc.

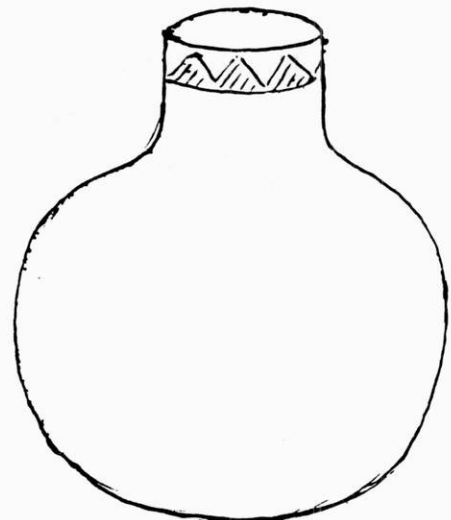
Munódá kúgara panzé (sit down outside) ... Hĩngu, tinódá kúgara panzé ...

kúshambira

kurará (lie down)

kúbvisa bhátye (take coat off)

kunwá mvúrá (drink water)



3. Section 3: Chidĩmbu chechĩtatũ

Pattern: Mu- } --- áripĩko?
Mw- }

Where is the ---? (a person)

Árĩ mumbá.

He/she is in the house.

Model: Musĩkaná áripĩko?

Where is the girl?

Árĩ mumbá.

She is in the house.

Musĩkaná áripĩko? Árĩ mumbá.

Mwaná (child)

Mweni (visitor)

Mukómaná (boy)

Babá (Father)

Ishé (chief)

3. Section 4: Chidĩmbu chechĩna

Pattern: Va- } --- várĩpĩko?
V- }

Where are the ---s? (people)

Va- } --- várĩ panzé.
V- }

The ---s are outside.

Model: Vaná várĩpĩko?

Where are the children?

Vaná várĩ panzé.

The children are outside.

Vaná várĩpĩko? Vaná várĩ panzé.

Vasĩkaná (girls)

Varúmé (men)

Vakómaná (boys)

Vakádzĩ (women)

3. Section 5: Chidĩmbu chéchishánu

Pattern: --- (v)árfi mumbá heré-e?

Is (are) the ---(s) in the house?

Kwéte, ha(v)ási mumbá,
(v)árfi panzé.

No, he/she (they) are not in the
house, he etc. is (are) outside.

Models: Mwaná árfi mumbá heré-e?

Is the child in the house?

Kwéte, haási mumbá, árfi
panzé.

No, he/she is not in the house,
he/she is outside.

Vaná várfi mumbá heré-e?

Are the children in the house?

Kwéte, havási mumbá, várfi
panzé.

No, they are not in the house,
they are outside.

Mwaná árfi mumbá heré? Kwéte, haási mumbá, árfi panzé.

Musíkaná árfi

Vasíkaná várfi

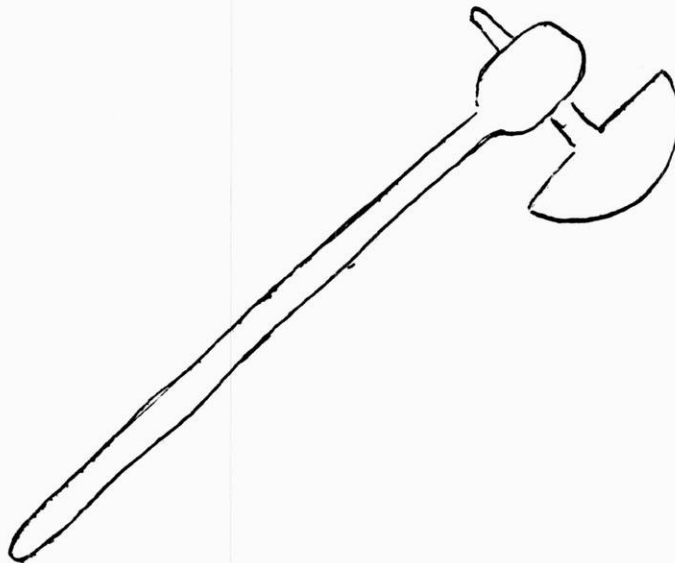
Vaná várfi

Mukádzí (woman) árfi

Vakádzí

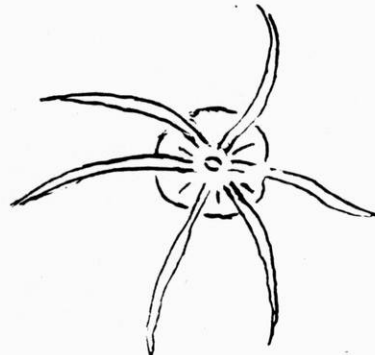
Babá

Vakómaná



3. Section 6: Chidĩmbu chéchitánhatú

Pattern: --- (v)árfi ku---a heré-e?	Is (are) the ---(s) ---ing?
Hóngu, --- (v)árfi ku---a.	Yes, the ---(s) is (are) ---ing.
Models: Mukádzfi árfi kúsona heré-e?	Is the woman sewing?
Hóngu, mukádzfi árfi kúsona.	Yes, the woman is sewing.
Vaná várfi kutámbá heré-e?	Are the children playing/dancing?
Hóngu, vaná várfi kutámbá.	Yes, the children are playing/dancing.
Mukádzfi árfi kúsona heré-e?	Hóngu, mukádzfi árfi kúsona.
Vaná várfi kutámbá	Hóngu, vaná várfi kutámbá.
Babá kúseka	
Varúmè kunwá hwahwá	
Mweni kúpinzwa mumbá (be admitted/shown into the house)	
Vanhu (people) kudyá	
Munhu kúrima	
Murungu (European) kútaura chirungu (English)	
Vakádzfi kúbika (cook)	
Varungu kudzífidzá chíZezúru (Ze. language)	
Vaeni kuúyá	
Ishé kutóngá (give judgement)	



3. Section 7: Chidĩmbu chechĩnomwé

Pattern: ---(v)árfi ku---a.

(V)árfi ku---ei?

The ---(s) is (are) ---ing.

What is he/she ---ing?
are they

Model: Munhu árfi kúrima.

Árfi kúrimai?

The person (African) is cultivating.

What is he cultivating/growing?

Munhu árfi kúrima.

Árfi kúrimai? (low tone verbs)

Babá árfi kúverenga.

Árfi kúverengei?

Varungu kútaura.

Vaná kúseka (laugh/laugh at).

Mukádzí kúbika.

Murúmé kunyórá.

Árfi kunyórèi? (high tone verbs)

Mwaná kudzífídzá.

Vasíkaná kuimbá (sing).

Varúmé kunwá.

Várfi kunwéi?

Mweni kudyá.

Note: -í is stressed and lengthened in this section. Compare 6/3 for optional alternative.

LESSON 4 CHIDZÍDZO CHECHÍNA

4. Section 1: Chidímbu Chechíposhí

Pattern: --- -rí kunzé heré-e? Is/are the ---(s) outside?

Kwéte, -rí mumbá.

No, {it is } in the house.
{they are }

Model: Chigaro chírí kunzé heré-e? Kwéte, chírí mumbá.

Is the chair outside?

No, it's in the house.

Chigaro chírí kunzé heré-e? Kwéte, chírí mumbá.

Chisvó (razor) chírí chírí

Chotó (fireplace)

Chingwa (loaf of bread, bread)

Zvigaro (chairs) zvirí zvirí

Zvisvó (razors) zvirí zvirí

Zvingwa (loaves of bread)

Rókwe (dress) rírí rírí

Bhátýe rírí rírí

Bángà (knife)

Marókwe (dresses) árí árí

Mabhátýe (coats) árí

Mapángá (knives)

Mafútá (fat, oil, butter)

4. Section 2: Chidmbu chechpiri

Pattern: --- ha-si múnd kwéte.

The --- isn't in here.
aren't

Ko, -rípfko?

Tell me now, where is it?
are they?

Model: Chingwa hachfisi múnd kwéte.

Ko, chrípfko?

The bread isn't in here.

Tell me now/then, where is it?

Chingwa hachfisi múnd kwéte.

Ko, chrípfko?

Chotó

Rókwe harfisi

rf-

Bhátýe rángu (my coat)

Zvisvó zvángu (my razors) hazvfi

zvf-

Chigaro chábabá (Father's chair)

chf-

Mabhátýe ángu (my coats) haási

á-

Bángà rángu (my knife)

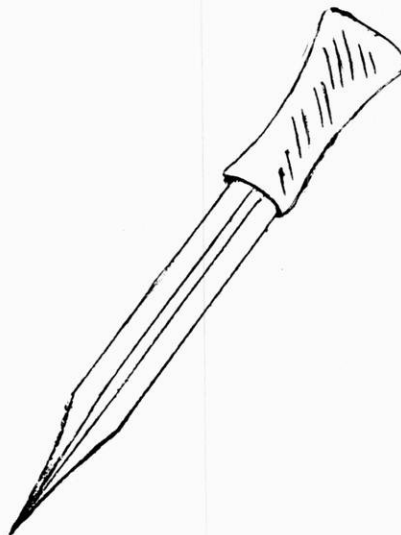
rf-

Marókwe ángu

á-

Sadza (corn-meal porridge)

rf-



4. Section 3: Chidimbu chechitatú

Pattern: --- --- ndé---aaní?

{This }---, whose {is it? }
{These } {are they? }

Ndé--angú.

{It is } mine.
{They are }

Model: Ichi chisvó ndéchaaní? Ndéchangú.

Whose razor is this? It's mine.

Ichi chisvó ndéchaaní?

Ndéchangú.

Iri rókwe, ndéraaní?

Ndérangú.

Aya mapángá, ndéaaní?

---angú.

Izvi zvinhu (things), ndézvaaní? ---zvangú.

Iri sadza, ---raaní?

---rangú.

Izvi zvigaro, ---zvaaní?

---zvangú.

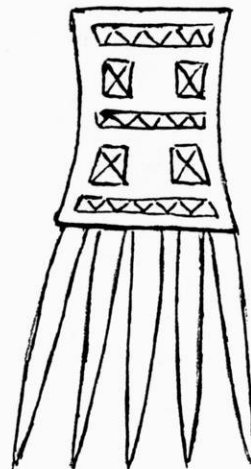
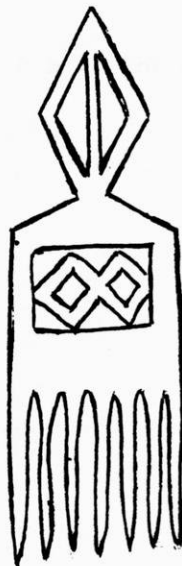
Iri démò (axe), ---raaní?

---rangú.

Aya mabhátye, ---a---?

---a---.

Ichi chibahwé (mealies, maize, corn), ---cha---? ---cha---.



4. Section 4: Chidɛmbu chechɛna

Pattern: Uné --- heré-e? Have you got a/some ---?

Ási ---? Hóngu, ndiná-o. You mean a/some ---?

Yes, I've got one/some.

Model: Uné chisvó heré-e? Ási chisvó? Hóngu, ndinácho.

Have you a razor? You mean a razor? Yes, I've got one.

Uné chisvó heré-e? Ási chisvó? Hóngu, ndinácho.

Uné ròkwe rókwe? ndináro.

Uné sádza heré-e? sadza? -ro.

Uné chinú (calabash*) chinú? -cho.

zvɛ́garo zvigaro? -zvo

dèmò démó? -ro.

mapángá mapángá? -o.

mabhátye mabhátye? -o.

chɛ́ngwa chingwa?

mazái (eggs) mazái?

zviwftsi (sweets, candies) zviwftsi?

(Note: the speaker tends to lower final high tones here, e.g. chisvò, dèmò.)

* for storing oil or fat.

4. Section 5: Chidmbu chéchishánu

Pattern: Muné --- heré-e? Have you (pl) any ---?
 Ási ---? Kwéte, hatfná. You mean ---? No, we haven't (any).

Model: Muné chinú heré-e? Ási chinú? Kwéte, hatfná.
 Have you a calabash? You mean a calabash? No, we haven't (it).

Muné chinú heré-e? Ási chinú? Kwéte, hatfná.

mafútá (fat, oil)

mafútá?

zvisvó?

zvisvó?

mabhátye

mabhátye?

marókwe

marókwe?

sádza

sadza?

zvígáro

zvigáro?

chíngwa

chingwa?

múkaka (milk)

mukaka?

chíbahwé

chibahwé?

Uné (you bàngà bángá? Kwéte, handfná (I haven't).
 sg) rókwe?

rókwe

ngùvà (time)

ngúvává?

mvùrà (water)

mvúrá?

bhàsikoro

bhàsikoro? (bicycle)

mòtokari

mòtokari? (motorcar)

4. Section 6: Chidĩmbu chéchitánhatú

Pattern: Ndinódá ---.

I want ---.

Infni ndiné ---.

I've got ---. (lit. Me, I have ...)

Model: Ndinódá chinú.

I want/need a calabash.

Infni ndiné chinú.

I've got a calabash.

Ndinódá chinú.

mafútá.

chisvó

múkaka.

chíngwa.

sádza.

Infni ndiné chinú.

mafútá.

chisvó.

múkaka.

chíngwa.

sádza.

Ndinódà bángà.

mvúrá.

bhàsikoro.

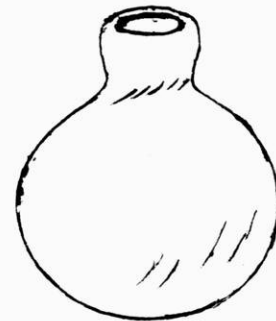
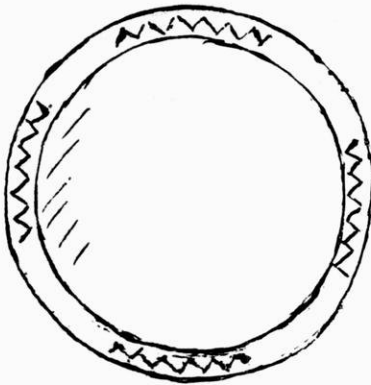
ròkwe.

bàngà.

mvùrà.

bhàsikoro.

ròkwe.



LESSON 5 CHIDZÍDZO CHÉCHISHÁNU

5. Section 1: Chidímbu chechíposhí

Pattern: $\begin{Bmatrix} \text{Wa} \\ \text{Ma} \end{Bmatrix}$ ---a nhási heré-e? Have $\begin{Bmatrix} \text{you sg} \\ \text{you pl} \end{Bmatrix}$ ---ed today? (Did you---)
Kwéte, ha $\begin{Bmatrix} \text{ndí} \\ \text{tí} \end{Bmatrix}$ ná ku---a nhási. No, $\begin{Bmatrix} \text{I} \\ \text{we} \end{Bmatrix}$ didn't ---/haven't ---ed today.

Models: a) Waénda nhási heré-e? Kwéte, handíná kúenda nhási.

$\begin{Bmatrix} \text{Did you go today?} \\ \text{Have you been today?} \end{Bmatrix}$ No, I $\begin{Bmatrix} \text{haven't gone} \\ \text{didn't go} \end{Bmatrix}$ today.

b) Maúya nhási heré-e? Kwéte, handíná kuúyà nhási.

Did you come today? No, we didn't come today.

(Note: the plural, mu-/m-, can be used for singular persons addressed with respect).

a) Waénda nhási heré-e? Kwéte, handíná kúenda nhási.

bíka	<u>kú</u> bíka
vérenga	<u>kú</u> verenga
édza	<u>kú</u> edza
shámbira	<u>kú</u> shambira
tárisa	<u>kú</u> tarisa (low tone verbs)

b) Machímbidza hatíná kuchímbídza

úya	kuúyà
nyóra	kunyóra
kánganwa (forget)	kukángánwà
kúmbira (ask for something)	kukúmbírà
dyá	kudyá (high tone verbs)

5. Section 2: Chidĩmbu chechĩpirĩ

Pattern: {Wa }[^]---ei nhási? What did you (have you) ----(ed) today?
{Ma }

Ha{ndĩ}ná ku----a chinhu. {I }haven't ---ed/didn't --- anything.
{tĩ }

Model: Waiteĩ nhási? Handĩná kúita chinhu.

What did you do today? I didn't do anything (= I did nothing).

- a) Waiteĩ nhási? Handĩná kúita chinhu. (low tone verbs)
- | | |
|-----------------|-----------|
| bĩkeĩ | kúbika |
| vámbeĩ | kúvamba |
| vérengéĩ? | kúverenga |
| sóneĩ | kúsona |
| tákureĩ (carry) | kútakura |
- b) Makáanganweĩ nhási? Hatĩná kukángánwá chĩnhu. (high tone verbs)
- | | |
|----------------------|-----------|
| téngéĩ (buy) | kuténgá |
| dzĩidzeĩ | kudzĩidzá |
| sĩyeĩ (leave behind) | kusiyá |
| nzwéĩ (hear) | kunzwá |
| dyéĩ? | kudyá |

Final high tones tend to be lowered.

5. Section 3: Chidĩmbu chechĩtatũ

Pattern is the same as for section 2, but -ei is replaced by anĩ? whom?

Answer is the same, but chinhu 'thing' is replaced by munhu 'person'.

Model: Waóna anĩ nhási?

Handĩná kuóná múnhu.

Whom {did you see } today?
{have you seen }

I {haven't seen } anybody. (= I saw
{didn't see } no-one)

a) Waóna anĩ nhási?

Handĩná kuóná múnhu.

(high tone verbs)

bátsira anĩ

kubátsirá

dáidza (call)

kudáidzá

nzwá

kunzwá

síya

kusíyá

túmira (send for)

kutúmírá

b) Matáurira (speak to, tell) anĩ nhási?

Hatĩná kútaurira

(low tone verbs)

tárisa

kútarisa

séka

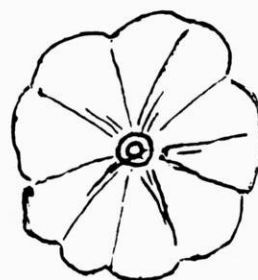
kúseka

yéuka (remember)

kúyeuka

fúnga (think about)

kúfunga



5. Section 4: Chidĩmbu chechĩna

Pattern: --- (v)á---a mangwánanĩ áno heré-e? Did the ---(s) ---this morning?

Kwéte, ha(v)áná ku---a mangwánanĩ áno.

No, he/she (they) didn't --- this morning.

Model: Vaná váénda mangwánanĩ áno heré-e? Did the children go this morning?

Kwéte, haváná kúenda mangwánanĩ áno. No, they didn't go this morning.

Vaná váénda mangwánanĩ áno heré-e? Kwéte, haváná kúenda mangwánanĩ áno.

Vaenĩ vásvĩka (arrive)

haváná kúsvĩka

Vakómaná váshámbira

kúshambira

Vakádzĩ vábĩka

kúbĩka

Vasĩkaná vásóna

kúsona

Munhu árĩma

haáná kúrima

Mweni ásvĩka

kúsvĩka

Vanhu váuya

haváná kuúyá

Varúmè váchimbĩdza (hurry/be early)

kuchimbĩdza

Mwaná ádya

haáná kudyá

Ishé átonga

kutóngá

Babá áshatirwa (get angry)

kushátírwa

LESSON 6 CHIDZÍÍDZO CHÉCHITÁNHATÚ

6. Section 1: Chidmbu chechfposhí

Pattern: (M)unódá ku---a heré-e? Do you want to ---?

Kwéte, {nd} a--- kare. No, {I } ---ed some time ago/have already ---ed.
{t} {We}

Model: Unódá kudyá heré-e? Kwéte, ndadyá káre.

Do you want to eat? No, I ate some time ago/have already eaten.

a) Unódá kudyá heré-e?

Kwéte, ndadyá káre.

kurará (lie down, sleep)

Kwéte, ndarára kare.

kúenda kumushá (go home)

-énda kumushá káre.

kúrima

-ríma kare.

kúshamba (wash self)

-shámba kare.

kútaura

-táura kare.

b) Munódá kuténgá chingwa heré-e? Kwéte, taténga chingwa kare.

kudyá nyáma (eat meat)

-dyá nyáma kare.

kútarisa chikóro (look at the school)

-tárisa chikóro kare.

kúshambira

-shámbira kare.

kukúmbirá

-kúmbira kare.

kunyórérá vaná (write to the children)

-nyórera vaná káre.

6. Section 2: Chidimbu chechipiri

Pattern: --- ha(v)áná ku---a nhási heré-e? Hasn't/(haven't) / didn't
the ---(s) ---(ed) today?

Kwéte, (v)á---a. No (= you're wrong), he/she (they) did ---/has
(have)---ed (today).

Model: Vaná haváná kúsvika nhási heré-e? Didn't the children arrive today?

Kwéte, vásvika. No (you're wrong), they did arrive.

Vaná haváná <u>kúsvika</u> nhási heré-e?	Kwéte, vásvika.
Vanhu <u>kúrima</u>	--ríma.
Varúmé <u>kúpinzwa</u> mumbá	--pínzwa.
Mwaná haáná <u>kúshamba</u>	áshám̄ba.
Mukádzí <u>kúbika</u>	-bíka.
Ishé <u>kútaura</u>	-táura. (low tone verbs)
Musifkaná haáná kuténgà rókwe	átenga rókwe.
Murúmé kunwá hwahwá	-nwa hwahwá.
Mwaná kunyórérá babá wáké (write to his father)	-nyorera babá wáké.
Musifkaná kuúnzá <u>múkaka</u> (bring milk)	-unza mukaka.
Mwaná kukúmbirá <u>mátsamba</u> (ask for the letters)	-kumbira matsamba.
Vaná kudzídza <u>chirungu</u> (learn English)	vádziidza chirungu. (high tone verbs)

6. Section 3: Chidĩmbu chechĩtatũ

Pattern: {Nda} ---a nhási.
 {Ta}

{Wa} ---eĩ/éĩ?
 {Ma}

Model: Ndadyá nhási.

Wadyéĩ?

Ndadyá nhási.

Tanwá

Ndavámba

Tabíka

--ténga

Ndakáŋganwa

---yéuka

---nzwá (hear, understand)

Tatyá (fear)

--óna

{I } ---ed/have ---ed today.
{We}

What did you ---/have you ---ed?

I ate/have eaten today.

What did you eat/have you eaten?

Wadyéĩ?

Manwéĩ?

Wavámbeĩ?

Mabíkeĩ?

--téngeĩ?

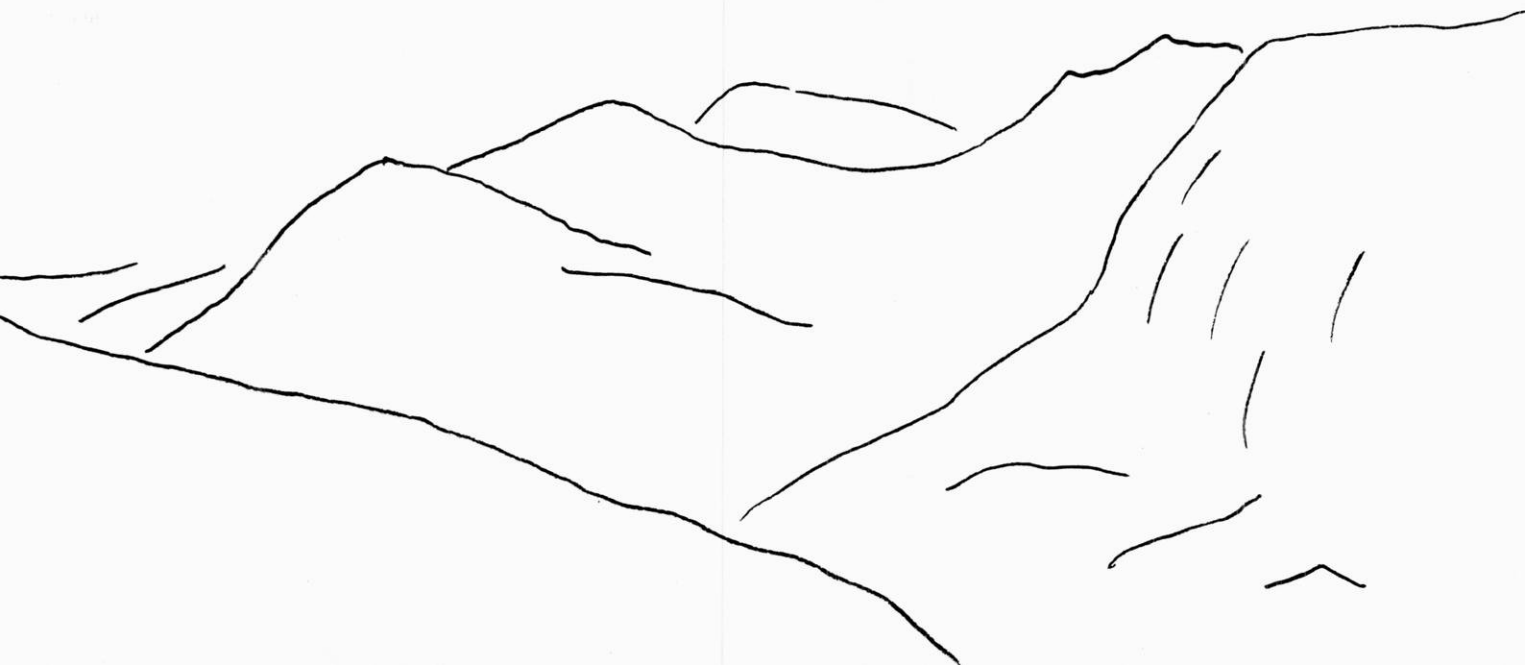
Wakáŋganweĩ?

---yéukeĩ?

--nzwéi

Matyéi?

--ónéi?



6. Section 4: Chidimbu chechina

Pattern: (a) Ma [́]--ir/era aní? For whom did you (pl) ---?
Ta [́]--ir/era babá wédú. We ---ed for our father.

(b) Wa [́]--ir/era aní? For whom did you (sg) ---?
Nda [́]--ir/era babá wángu. I ---ed for my father.

Model: Marímira aní? For whom did you plow?
Tarímira babá wédú. We plowed for our father.

Marímira aní? Tarímira babá wédú. (a/i/u verbs)
-úyira -úyira
-túmira -túmira
-síyira aní másamba? -síyira ---- ---- mátsamba.
(leave for whom the letters?)
-téngera --- bhátye? -téngera bhátye. (e/o verbs)

Wanyórera aní? Ndanyórera babá wángu.
-sónera --- jázi (overcoat) -sónera ---- ---- jázi.
-éndera (go on behalf of) -éndera

6. Section 5: Chidĩmbu chéchishánu

Pattern: (---) --rĩ ku---a.
 --rĩ ku-- -ir eĩ?
 -er

(---) is/are ---ing.
What is/are --- ---ing for?
(= Why is/are --- ---ing?)

Model: Mukádzĩ árfi kúbika.
 Árfi kúbikireĩ?

The woman is cooking.
What is she cooking for? (Why is she ...?)

Mukádzĩ árfi kúbika.

Árfi kúbikireĩ? (a/i/u verbs)

Tirĩ kuúyá.

Murĩ kuúyírèĩ?

Vakómaná várĩ kúshambira.

Várĩ kúshambirireĩ?

Ndirĩ kúwacha nhumbĩ (washing clothes). Urĩ kúwachireĩ nhumbĩ?

Tirĩ kupísá mārara (burning rubbish). Murĩ kúpísírèĩ mārara?

Varúmè várĩ kunwá hwahwá.

Várĩ kunwírèĩ hwahwá?

Tirĩ kúenda.

Murĩ kúendereĩ? (e/o verbs)

Musíkaná árfi kúsona rókwe.

Árfi kúsonereĩ rókwe?

Vakádzĩ várĩ kuténgá nyáma.

Várĩ kuténgérèĩ nyáma?

Árfi kúseka.

Árfi kúsekereĩ?

Zúvã rĩrĩ kúpenya (sun, shining).

Rĩrĩ kúpenyereĩ?

Ndirĩ kunyórã mátsamba.

Urĩ kunyórérèĩ mátsamba?

6. Section 6: Chidimbu chéchitánhatú

Pattern: --- --rí ku---a heré-e? Are/is the ---(s) ---ing?
--mwe --rí ku---a, así --mwe ha--si ku---a kwéte.
Some are ---ing, but others are not ---ing.

Model: Vaná várí kutámbá heré-e? Are the children playing?
Vamwe várí kutámbá, así vámwe havási kutámbá, kwéte.
Some (of them) are playing, but others are not playing, at all.

Vaná várí kutámbá heré-e? Vamwe várí kutámbá, así vámwe havási kutámbá, kwéte.

Vakádzí várí <u>kúbika</u>	várí <u>kúbika</u> ,	<u>kúbika</u> ,
Zvigaro zvirí mumbá	Zvimwe zvirí mumbá	zvímwe hazvísi

(Variation, using -né 'have', and past of today -a-a tense:)

Zvingwa zváibva (be fully cooked)	zvímwe hazvíná kuibvâ
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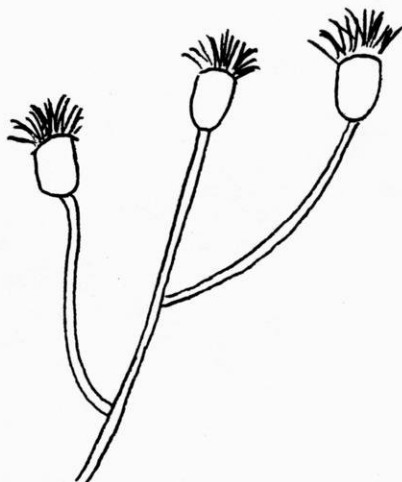
Mafútá ápunzika (be spilt)	mámwe haáná kupúnzika
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Marókwe áne tsvína (be dirty, lit. have filth)
--

Mamwe áne tsvína,	mámwe haáná tsvína
-------------------	--------------------

Vaná váne núngo (be lazy, lit. have laziness)

Vamwe váne núngo	vámwe haváná núngo
------------------	--------------------



LESSON 7 CHIDZÍÍDZO CHECHÍNOMWE

7. Section 1: Chidímbu chechíposhi

Pattern: Uné --- heré-e? Have you (any) ---?

Hóngu, ndiné ---. Yes, I have (some) ---.

NOTE: 'have' + name of a part of the body means that one has a pain there.

Model: Uné manyóká heré-e? Have you (a pain in the) intestines?

Hóngu, ndiné manyóká. Yes, I have (a pain in the) intestines.

Uné manyóká heré-e? Hóngu, ndiné manyóká.

musóró (head/head-ache) musóró.

vaná vazhínjí (many children) vaná vazhínjí.

marí zhínjí (a lot of money) marí zhínjí.

Uné nzára húrú (great hunger = are you very hungry?) heré-e?

Hóngu, ndiné nzára húru.

úrombó (lit. poverty, = be sorry) úrombó

núngo núngo.

úpfu huzhínjí (a lot of flour) úpfu huzhínjí.

Uné nyòtà (thirst = be thirsty) ndiné nyòtà.

ngùvà inókwáná (enough time) ngùvà inókwáná.

bàngà rinópinza (a sharp knife) bàngà rinópinza.

ròkwe rakánáka (a pretty dress) ròkwe rakánáka.

7. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Uné --- heré-e? Have you (any) ---?

Hóngu, ndiná--o; --- --- ndé--angú.

Yes, I have (it/ him/ them); this/these ---is/are mine.

Model: Uné vaná heré-e? Have you any children?

Hóngu, ndinávo; ava vaná ndévangú.

Yes, I have (them); these children are mine.

Uné vaná heré-e?

Hóngu, ndinávo; ava vaná ndévangú.

bàngà rinópinza

-ro; iri bángà ndérangú.

ròkwe idzvá (new dress)

rókwe

chĩbahwé

-cho; ichi chibahwé ---changú.

zviwĩtsi

-zvo; izvi ---zv-----.

zvígwakú (ladies)

izvi zvigwakú

matémó matsvá (new axes)

-o; aya matémò ndéangú.

machĩrà m^átemá (black cloths)

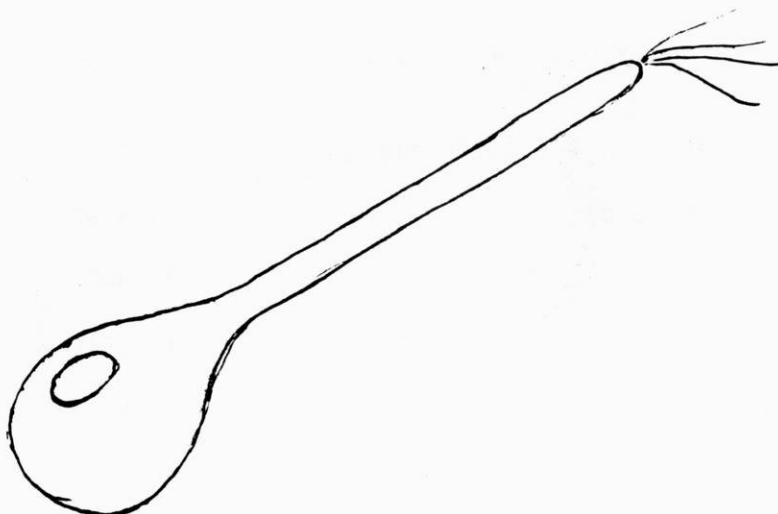
machĩrà

chisvó chitsvá (new razor)

-cho; ichi ---ch----.

mwaná

-ye; uyu



7. Section 3: Chidĩmbu chechĩtatũ

Pattern: Wa---a heré-e? Are you ---? (Lit. have you become --ed?)

Hóngu, nda---a chaĩzvo. Yes, I'm really ---.

Model: Wanéta heré-e? Are you tired? (Lit. have you become tired?)

Hóngu, ndanéta chaĩzvo. Yes, I'm really tired.

Wanéta heré-e?

Hóngu, ndanéta chaĩzvo.

--nónoka (late)

--shátirwa (angry)

--chĩmbidza (early)

--gúta (satisfied/full up)

--ténda (grateful)

7. Section 4: Chidĩmbu chechĩna

Pattern: Wa---a heré-e? Are you ---? (Lit. have you become ---ed?)

Kwéte, regá kútambudzika, handĩná ku---a.

No, stop worrying, I'm not ---.

Model: Wanéta heré-e? Are you tired?

Kwéte, regá kútambudzika, handĩná kúneta.

No, stop worrying, I'm not tired.

Wanéta heré-e? Kwéte, regá kútambudzika, handĩná kúneta.

--báyiwa (pricked/pierced)

kúbayiwa.

--nónoka

kúnonoka.

--shátirwa

kushátirwá.

--kúvadzwa (injured/hurt)

kukúvádzwá.

--rúmwa (stung/bitten)

kurúmwá.

--róhwa (be beaten/hit)

kuróhwá.

7. Section 5: Chidĩmbu chéchishánu

Pattern: ---- -á----a. The ---is/are ---ed.

Unózívà séi kuti -á----a? How do you know that it is ---ed?
they are

Model: Mafútá ápunzika. The oil/fat is spilt.

Unózívà séi kuti ápunzika? How do you know that it is spilt?

(Variation: Uné chòkwadí heré kúti...Are you sure that ... (lit. Have you the truth that...)?

Mafútá ápunzika. Unózívà séi kuti ápunzika?

Fáfitera rápunzika (window, smashed).

Mwaná ákuvadzwa.

Gumbo rátyoka (leg, become broken).

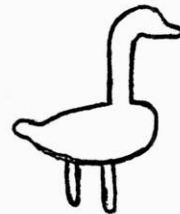
Makumbo átyoka (legs). Uné chòkwadí heré kúti ...

Jírà ráoma (cloth, become dry).

Chirongó cházara (water-pot, become full).

Sadza rápera (get used up/finish).

Chibahwé chápera.



7. Section 6: Chidimbu chéchitánhatú

Pattern: --- -á---a. The --- is/are ---ed.

Kúnyépa, ha--'ná ku---a nápadíki pósé.

No, that's wrong*, it/they isn't/aren't ---ed in the slightest.

(*Lit. 'it is to tell an untruth': either deliberately OR by mistake.)

Model: Mafútá ápunzika. Kúnyépa, haáná kupúnzíkà nápadíki pósé.

The oil is/has spilt. No that's wrong, it isn't/hasn't spilt
the slightest little bit.

Mafútá ápunzika. Kúnyépa, haáná kupúnzíkà népadíki* pósé.

Fáfitera rápunzika. haríná kupúnzíkà nápadíki ...

Mwaná ákuvadzwa. haáná kukúvádzwà

Gumbo rátyoka. haríná kutyóká

Makumbo átyoka. haáná kutyóká

Jírà ráoma haríná kuómá

Vanhu váguta. haváná kugútá

Musíkaná ánéta. haáná kúneta

Babá áshatirwa, haáná kushátírwà

* The speaker has here used the Manyika ne- instead of na- (but Zezuru tone-pattern; Ma is nepádíki).

LESSON 8 CHIDZÍDZO CHÉCHISÉRE

8. Section 1: Chidimbu chechíposhí

Pattern: (---) -a---a heré-e? Kwéte, ha-satí

Has/have --- ---ed (today?) No, not yet (lit. ---hasn't/haven't said).

Model: Wapédza basa rákó heré-e? Have you finished/did you finish your
work (today)?

Kwéte, handísatí. No I haven't yet (No, not yet).

Wapédza basa rákó heré-e?

Kwéte, handísatí.

Machírá áoma (cloths, dried)

haásatí (they haven't yet).

Vaeni vásvíka (visitors, arrived)

havásatí.

Wanyóra tsamba (you sg, written the letter)

handísatí.

Maénda kumushá (you pl, gone home)

hatísatí (we).

Mukómaná ávérenga bhúku (boy, read book)

haásatí (he).

Chikóro cházárurwa (school, been opened)

hachísatí (it).

Dáre rárfira (bell, rung)

harísatí (it).

Zúvâ rádoka (sun, set)

harísatí.

Maókó ápora (hands/arms healed)

haásatí.

Chirongó cházara (water-pot, got full)

hachísatí.

Fáfitera rápfigwa (window, been shut)

harí....

Sadza ráibva (porridge, become fully cooked)

harí...

Mwaná áuya (child, come)

háá...

8. Section 3: Chidĩmbu chechĩtatũ

Pattern: --- -rĩpĩko?

Where is/are (the) ---?

Ndatádza ku--óná.

I (have) failed to see (=find) it/them etc.

Model: Mwaná á-rĩpĩko?

Ndatádza kumúóná.

Where is the child?

I (have) failed to find him. (=I can't, couldn't, haven't been able to, didn't find)

Mwaná á-rĩpĩko?

Ndatádza kumúóná.

Babá á-rĩpĩko? (Father)

kumúóná.

Vaeni vá ...

kuváóná.

Amái vá ...

--vá---

Chisvó chí...

--chí---

Chingwa chí ... (bread)

Zvigaro zví ... (chairs)

--zví---

Zvinhu zvángu... (my things)

Rókwe rákò rí... (your (sg) dress)

--rí---

Jázi rángu (my coat)

Mapángá á... (knives)

--á---

Mafútá (fat, oil)



8. Section 4: Chidimbu chechina

Pattern: Urí ku---a --- heré-e? Hóngu, ndirí ku-----a.	Are you ---ing (the) ---? Yes, I'm ---ing it/them, etc.
Model: Urí kudyá chingwa heré-e? Hóngu, ndirí kuchidyá.	Are you eating (the) bread? Yes, I'm eating it (or, some).
Urí kudyá chingwa heré-e? kumírírá amái wákó (waiting for your mother)	Hóngu, ndirí kuchidyá (eating it). ...kuvámírírá (waiting for her).
kunzwá mazwí ángu (understanding/hearing my words)	...kuánzwá (hearing them).
kutééréra ishé (listening to the chief)	...kumutééréra (...him).
kudzífdzá zvidzífdzo (learning lessons)	...--zvídzífdzá (...them).
--únzá mátsamba (bringing letters)	--á---- (them).
kútsvaga mwaná wákó (looking for your child)	...kumútsvága (...him).
kúbika sadza (cooking porridge)	--ríbika (it).
kúpfeka jázi rákó (putting on your overcoat)	--rípféka.
kútaurira vaná (speaking to children)	--vátáúrira.
kúgadzira bhásikoro rákó (mending your bicycle)	--rígádzíra.

8. Section 5: Chidĩmbu chéchishánu

Pattern: Urí ku---a heré-e?

Are you ---ing

Kwéte, nda^á---kare.

No, I've already ---ed (or, have ---ed some time ago).

Model: Urí kudyá heré-e?

Kwéte, ndadyá káre.

Are you eating?

No, I've already eaten.

Urí kudyá heré-e?

kunwá mvúrá (drinking water)

--nyórá tsámba

--pfigà fáfitera (shutting the window)

--pédzá bása rákó (finishing your work)

--téérera masoko (listening to the news)

--dzíídzá zvidzíídzo zvákó

Kwéte, ndadyá káre.

ndanwá káre.

ndanyóra kare.

---pfiga kare.

---pédza.

---téerera.

---dzíídza.

Urí kúenda kuchikóro heré-e? (going to school) Kwéte, ndaénda kare.

kúverenga bhúku

kúedza-zvé (trying again)

kúgadzira bhásikoro rákó

kúpfeka nhumbí (putting on clothes)

kúshamba (washing self)

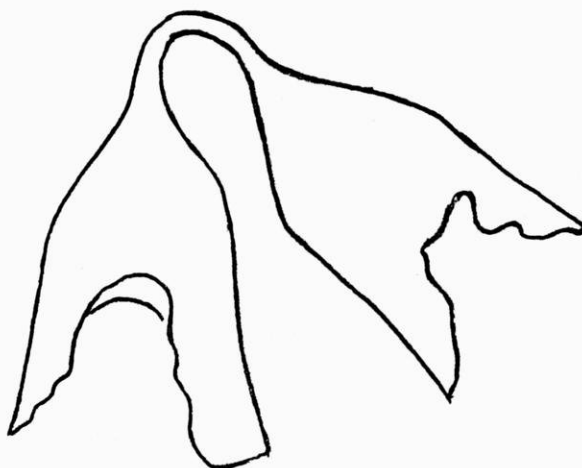
ndavérenga

ndaédza-zvé káre.

---gádzira kare.

---pféka

---shámba



LESSON 9 CHIDZÍÍDZO CHEPFÚMBAMWE

9. Section 1: Chidímbu chechíposhí

Pattern: Tirí kútsvaga ---.

Murí kútsvaga --- -kúru heré-e?

We are looking for a/the ---. Are you looking for (a) big ---(s)?

(-kúru applied to people means 'adult', 'grown-up')

Model: Tirí kútsvaga munhu.

We are looking for a person.

...chigaro

...a chair.

Murí kútsvaga munhu mukúru heré-e? Are you looking for an adult?

...chigaro chikúru...

person/...a big chair?

Tirí kútsvaga munhu.

Murí kútsvaga munhu mukúru heré-e?

vanhu (people).

vanhu vakúru

chigaro.

chigaro chikúru

chikóro.

zvigaro.

zvikúru

zviringó.

démó (axe).

démò gúru

bángá (knife).

bàngà

mapángá (knives).

mapángá makúru

matémó (axes).

matémò

9. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Ndańna ---.

I have seen a/some/the ---.

Wańna --- --tsvá heré-e?

Did you see a/some/the new ---(s)?

Model: Ndańna chikóro.

Wańna chikóro chitsvá heré-e? Did you see a/the new school?

I have seen a/the school.

Ndańna chikóro.

chisvó.

zvigaro.

zvingwa.

mabhúku (books).

matémó.

marókwe.

bhúku.

démó.

bángá.

Wańna chikóro chitsvá heré-e?

chisvó chitsvá

zvigaro zvitsvá

zvitsvá

matsvá

bhúku idzvá

idzvá



9. Section 3: Chidĩmbu chechĩtatũ

Apa urĩ kuóná mifánánĩdzo. Chĩtarisa iyi mifánánĩdzo, úpĩndũre mibvunzo.

Here you can see pictures. Now look at these pictures, and answer the questions.

Pattern: (Number of picture) Urĩ kũtarisa ---, nhái? Hóngu, ---.

You are looking at --, aren't you? Yes, it is ---.

Model: Urĩ kũtarisa mukádzĩ, nhái? Hóngu, múkàdzĩ.

You are looking at a woman, aren't you? Yes, it is/she is a woman.

1.
(wechĩposhĩ)



Urĩ kũtarisa mukádzĩ, nhái? Hóngu, múkàdzĩ.

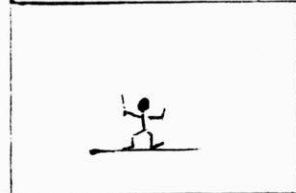
2.
(wechĩpirĩ)



murúmé

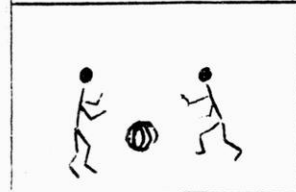
múrùmè.

3.
(wechĩtatũ)



Urĩ kũtarisa mwaná, nhái? Hóngu, mwánà.

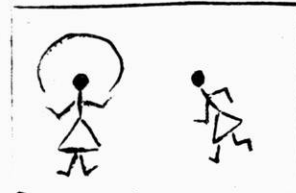
4.
(wechĩna)



vakómaná

vákòmaná.

5.
(wéchishánu)

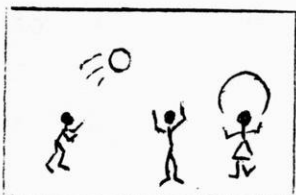


vasĩkaná

vásĩkaná.

9.3 continued

6.
(wéchtánhatú)



vaná

vánà.

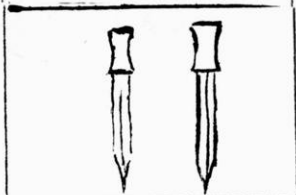
7.
(wechínomwé)



chisvó (razor)

chísvó.

8.
(wéchisééré)



mapángá

mápàngà.

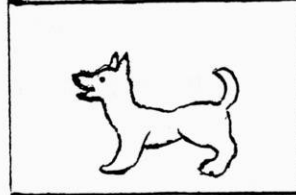
9.
(wepfúmbamwe)



marókwe

máròkwe.

10.
(wégumi)



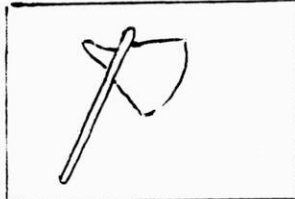
imbwá (dog)

ímbwà.

9. Section 4: Chidímbu chechfna

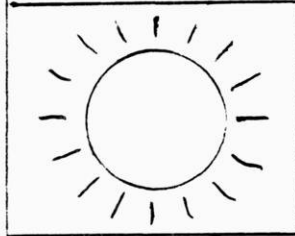
(Same style as previous section, but answers have i- prefixed, and kutarisa is replaced by kuóná 'to see'.)

1.
(wechíposhí)



Urí kuónà démó, nhái? Hóngu, idèmò.

2.
(wechípirí)



zúvá (sun) izùvá.

3.
(wechítatú)



mvúrá (rain, water) ímvùrà.

4.
(wechína)



bángá, nhái? Hóngu, íbàngà.

5.
(wéchishánu)



rokwe íròkwe.

9. Section 5: Chidímbu chéchishánu

Models: Mwánà mudúku heré-e? Is it/he/she a small child? (also, young child)

Hóngu, mwaná múdukú. Yes, the child is small.

Chísvò chitsvá heré-e? Is it a new razor (lit. is it a razor new?)

Hóngu, chisvó chitsvà. Yes, the razor is new.

Mwána mudúku heré-e?

Hóngu, mwaná múdukú.

Chísvò chitsvá

chisvó chitsvà.

Chíkòro chidúku (school, small)

chikóro chídukú (school is small).

Mátèmò matsvá (axes, new)

matémó mátsvà (axes are new).

Múkòmaná mupfúpi (boy, short)

mukómaná múpfupí (boy is short).

Várùmè vazhínjí (men, many/numerous)

varúmé vázhinjí (men are numerous).

Ídèmò idzvá (knife, new)

démó idzvà (knife is new).

Íbàngà pfúpi

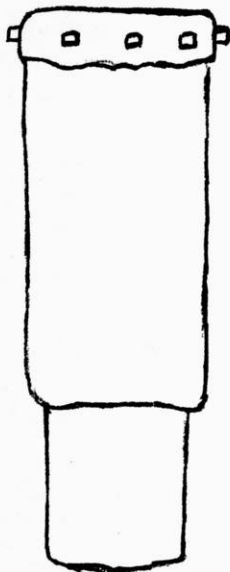
bángá ípfupí.

Ífàfitera gúrú (window, big)

fáfitera íguru.

Íròkwe dúku (dress, small)

rókwe ídukú.



9. Section 6: Chidĩmbu chéchitánhatú

Chítarisai mifánánĩdzo.

Shámwarĩ yángu íchábvúnza kuti:

"Urĩ kuóná zvĩhu zvinganĩ?"

Model: Urĩ kuóná vakádzi v́anganĩ?

Ndirĩ kuóná vakádzi v́avirĩ.

Now look (pl) at the pictures.

My friend will ask (that):

"How many things can you see?"

How many women can you see?

I can see two women.

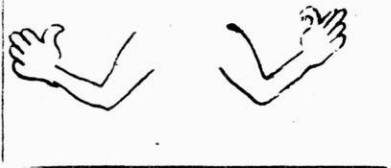
1.



Urĩ kuóná vakádzi v́anganĩ?

Ndirĩ kuóná vakádzi v́avirĩ.

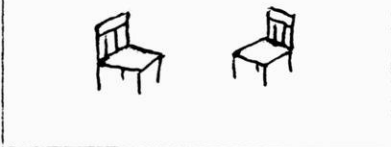
2.



maókó ḿanganĩ?

maókó ḿavirĩ.

3.



Urĩ kuóná zvĩgaro zvinganĩ?

zvĩgaro zvivirĩ.

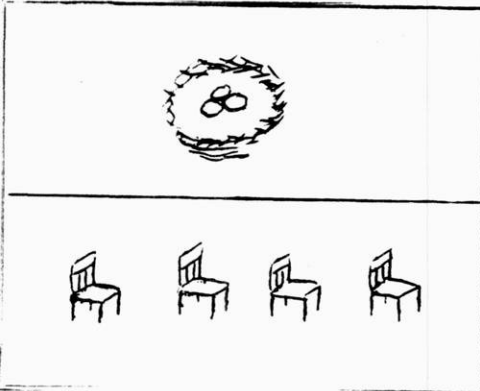
4.



v́anhu

vatatú.

5.



mazái ma... (eggs)

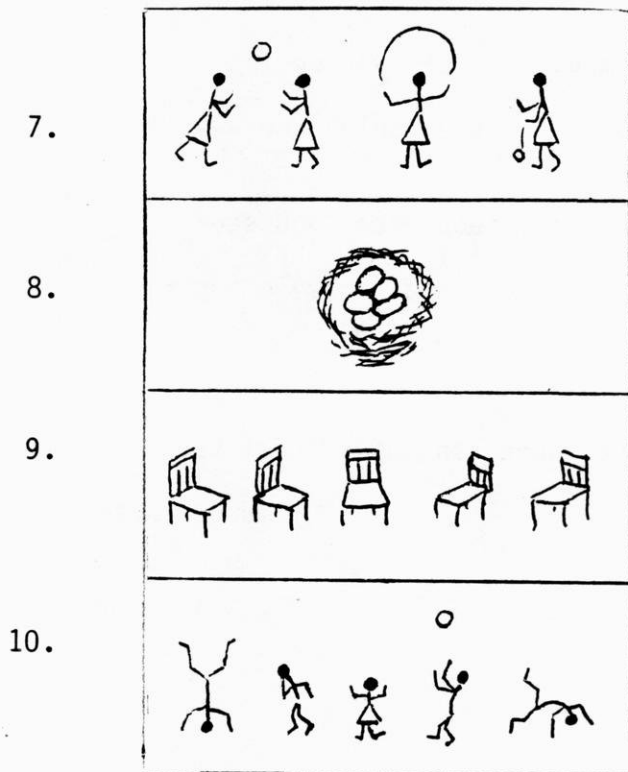
matatú.

6.



zvĩgaro

zvina



vasíkaná vá...

vána

mazái

mashánu.

zvígáro

---shánu.

vaná

--shánu.

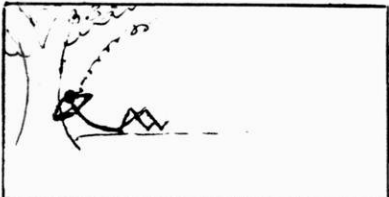

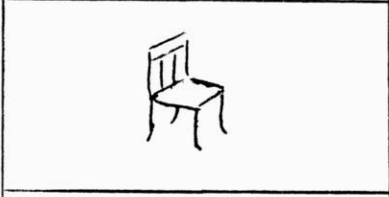

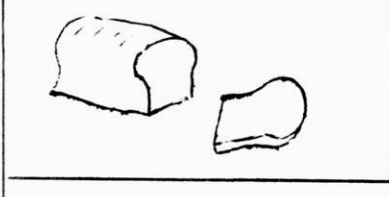



9. Section 7: Chidimbu chechinomwé

Pattern: Urí kuóná --- --nganf? How many ---s can you see?

Ndirí kuóná --- --mwé cheté. I can see (only) one ---.

Model: Urí kuóná vánhu vanganf? How many people can you see?

Ndirí kuóná múnhu mumwé cheté. I can see (only) one person.

1.		Urí kuóná <u>v</u> ánhu vanganf? Ndirí kuóná <u>m</u> únhu mumwé cheté.
2.		vasíkaná musíkaná mumwé
3.		Urí kuóná <u>z</u> vígaro zvinganf? Ndirí kuóná <u>ch</u> ígaro chimwé cheté.
4.		zvíkóro chikóro chimwé
5.		zv <u>í</u> ngwa
6.		marókwe manganf? ...kuónà rókwe rimwé...
7.		mazái ma---- ...kuónà zái
8.		matáre ma---- ...kuónà dáre

LESSON 10 CHIDZÍDZO CHÉGUMI

10. Section 1: Chidímbu chechíposhí

Pattern: Ndí---e heré-e? May I ---?	Hóngu, ---a zvakó. Yes, do ---. (<u>zvakó</u> is untranslatable).
Model: Ndípíndé heré-e? May I come/go in?	Hóngu, pindá zvakó. Yes, do come/go in.
Ndípíndé heré-e? Ndíéndé (go)	Hóngu, pindá zvakó. (low tone verbs) endá
---gáré (sit) táúre (speak) tévére (follow)	gará taúrà tevérà
míré (wait) bátsíré (help) pfúúré (pass; said when people are in one's way) téérére (listen) dyé (eat) nwé (drink) úyé (come)	mírà zvakó. (high tone verbs) bátsírà pfúúrà tééréra idyá inwá úyà (or, húyà)



10. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Tĩ---e heré-e?

May we ---?

Hóngu, ---áĩ zvényú.

Yes, do ---.*

Model: Típíndé heré-e?

May we come/go in?

Hóngu, pindáĩ zvényú.

Yes, do go/come in.

Típíndé heré-e?

Hóngu, pindáĩ zvényú. (low tone verbs)

éndé

endáĩ

gáré pasĩ (sit down)

garáĩ zvényú pasĩ.

tárĩse mufánánĩdzo (look at the picture)

tarĩsáĩ zvényú mufánánĩdzo.

zárúre musúo (open the door)

zarúráĩ... musúo

Típfúúréré (pass by)

pfúúráĩ zvényú. (high tone verbs)

búdé mumbá (come/go out of [in] house)

búdáĩ zvényú mumbá.

úyé mangwáná (come tomorrow)

úyáĩ ... mangwáná.

téérére masoko (listen to the news)

tééréraf zvényú másoko.

dyé nyáma (eat the meat)

idyáĩ ... nyáma.

nwè mvúrá (drink the water)

inwáĩ zvényù mvúrá.

* This form is also used for singular persons addressed with respect.

10. Section 3: Chidímbu chechítatú

Pattern: Ndinódá --- (noun) --- (adjective). Tórá ---, ---- (adj.)

I want a/some --- ---(s). Take this one/these, it is/they are ---.

Model: Ndinódá machírá mátemá. I want some black cloths (pieces of cloth).

Tórá aya, mátemá. Take these, they are black.

- a) Ndinódá machírá mátemá. Tórá aya, mátemá.
mapángá márefú (long). aya, márefú.
máruva matsvukú (red flowers). mátsvukú.
Ndinódá jírà demá (black cloth). iri, ídemá.
bángá refú. iri, írefú.
Ndinódá rúva dzvukú (red flower). ídzvukú.

- b) (Variation: answer 'Tarísá 'Look at' instead of 'Torá' 'take')

Ndinódá mukómaná múrefú (tall boy) Tarísá uyu, múrefú
múnhu murefú. uyu, múrefú.
múnhu mutemá (black person).* mútemá.
vasíkaná várefú. ava, várefú.
vánhu vatemá. ava, vátemá.
vánhu varefú. várefú.

* This is not pejorative.









10. Section 4: Chidimbu chechina

Pattern: --- ánonzi ---, ndizvo heré-e? Hóngu, áááá.*

This is called a ---, is that so? Yes, it is a --- (or plural).

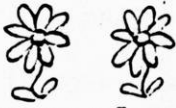
Model: Ichi chinonzi chigaro, ndizvo heré-e? Hóngu, chigáro.

This is called a chair, is that right? Yes, it is a chair.

1.		Ichi chinonzi chigaro, ndizvo heré-e? Hóngu, chigáro.	
2.		Ichi chingwa	chingwá.
3.		Izvi zvinonzi zvigaro	zvigáro.
4.		zvingwa	zvingwá.
5.		Uyu ánonzi munhu (person, African)	múnhú.
6.		murungu (European)	múrúngu.
7.		Ava vánonzi vanhu vatemala	vánhu <u>v</u> át <u>e</u> ma.
8.		varungu	várúngu.

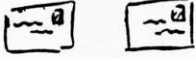
* Numbers of pictures not given in the recording.

9.



Aya ánonzi maruva, ndízvo heré-e? Hóngu, márúva.

10.



matsamba

mátsámba.

11.



makumbo (legs/feet)

mákúmbo.

12.



Iri rínonzi ruva

írúva.

13.



gumbo

ígúmbo

14.



vhudzi (hair)

ívhúdzi.

10. Section 5: Chidĩmbu chéchishánu

Pattern: Wa/Ma---a --- heré-e? Have you (sg/pl) ---ed (the) ---?

Hóngu, nda/ta--- masíkati áno aya. Yes, I/we ---ed it/them this afternoon.

Model: Madyá sádza heré-e? Have you eaten (the) sadza (or, did you eat sadza; today)?

Hóngu, tarídyá masíkati áno aya. Yes, we ate it this afternoon.

Madyá sádza heré-e?

Hóngu, tarídyá masíkati áno aya.

púnza fáfitera (smashed the window)

tarípunza

nyórera amái vényú (write to your mother)

taványorera

údza vaná (tell the children)

taváudza

ténga zwiwĩtsi (buy sweets/candies)

tazvítenga

Watsvága chisvó (look for the razor)

ndachĩtsvaga

zárura fáfitera (open the window)

ndarízarura

táurira babá wákó (speak to your father)

ndamútaurira

vérenga bhúku

ndaríverenga

bíka mazái (cook eggs)

ndaábika



LESSON 11 CHIDZÍÍDZO CHÉGUMI NÉCHIMWÉ CHETÉ

11. Section 1: Chidímbu chechíposhí

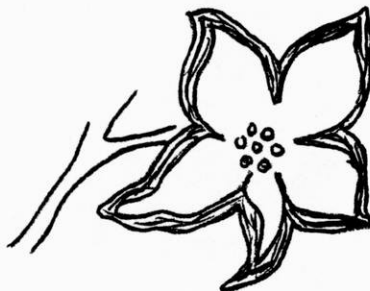
Pattern: Wandí/tí---a heré-e? Hóngu, ndakú---a(f).
Did you --- me/us? Yes, I ---ed you (sg/pl).
(Implies 'today')

Models: Wandfona heré-e? Did you see me?
Hóngu, ndakúona. Yes, I saw you (sg).
Watitaurira heré-e? Did you speak to us?
Hóngu, ndakútauriraf. Yes, I spoke to you (pl).

(N.B. The plural 'you' is also used respectfully to one person.)

Wandfona heré-e? Hóngu, ndakúona.
ndídaidza (call me) kúdaidza
nzwa (hear) nzwa
mirira (wait for)
teerera (listen to)
tumira (send for)

Watíbvunza (ask us) ndakúbvunzaf.
títaurira kútauriraf
tevera (follow) teveraf
seka (laugh at)
tenda (believe/thank)



11. Section 2: Chidmbu chechpiri

Pattern: Ndfanf a[́]---a ---?

a) Ndfanf nda[́]-----a.

b) Ndfsú ta...

Who ---ed the ---?
(Lit: It is who who...?)

It is I/we who --- it/them.

Models: a) Ndfanf apúnza fáfitera?

Who (is it who) broke the window?

Ndfanf ndarfipunza.

It is I who broke it.

b) Ndfanf ayéuka mazwí?

Who has remembered the words?

Ndfsú taáyeuka.

It is we who have remembered them.

a) Ndfanf apúnza fáfitera?

Ndfanf ndarfipunza. (high tone verbs)

adyá sádza (ate the sadza)

ndarfídyá*

apédza basa (has finished work) ---rípedza.

akánganwa mabhúku (forgotten books)

ákanganwa.

abátsira vaná (help children)

vábatsira.

arása marara (throw away rubbish)

árásá.*

b) ayéuka mazwí (remember the words)

Ndfsú taáyeuka. (low tone verbs)

azárura mafáfitera (open windows)

taázarura.

ródza zvisvó (sharpen razors)

--zvírodza

táurira babá wángu (tell my father)

mútaurira

dónhesa zvirongó (drop waterpots)

zvídonhesa

* The speaker uses two kinds of pattern for the relative.

11. Section 3: Chidmbu chechftatú

Pattern: Chfi cha ́---a? ́---- heré-e? What has ---ed? Is it ---?
(Lit. It is what that has ---ed?)

Hóngu, ́---- -à́----. Yes, it is --- which has ---ed.

Model: Chfi chapúnzika? Chfrongó heré-e? What has got smashed? Is it
a water-pot?
(Lit. It is what that has...)

Hóngu, chfrongó chapúnzíká. Yes, it is a/the water-pot which has
smashed.

(Ndfanf á---a? (It is) who (who) has ---ed? is a variation).

Chfi chapúnzika? Chfrongó heré-e? Hóngu, chfrongó chapúnzíká. (high tone
verb)

chaóma? Máchîrà máchîrà aóma.

Ndfanf apédza basa? Múkòmaná múkòmaná apédzá bása.

aúya? Váéni vaúyá.

akúvadzwa? Mwánà akúvádzwá.

Chfi charfra? Idàre rarírá. (low verbs)

Ndfanf abfka sadza? Ndamái wákó ndamáí wángu vabfká sádza.

aénda? Ndfbabá wákó wángu aéndá.

atáura? Ndfshè atáúra.

apínda muchikóro? Múdziidzisi apíndá múchikóro.

Note: The two speakers are using different systems of tone-patterns for the relative verbs here. Both are acceptable.

11. Section 4: Chidĩmbu chechĩna

Pattern: Á---a. A'---a ndĩanĩ?

He/she has ---ed. He/she who has ---ed is who?

(= Who has ---ed?)

Model: Ásvĩka.

He/she has arrived.

Asvĩká ndĩanĩ?

Who has arrived? (He/she who has arrived is who?)

Ásvĩka.

Asvĩká ndĩanĩ? (l verbs)

Ánéta (be(come) tired).

Anétá

Áénda.

Aéndá

Áwĩra pasĩ (fall down).

wĩrá pasĩ

Átítévéra (follow us).

títtevera

Ákuvadzwa.

Akúvádzwà (h verbs)

Ápfuura (pass/pass by).

pfúúrà

Áfa (die).

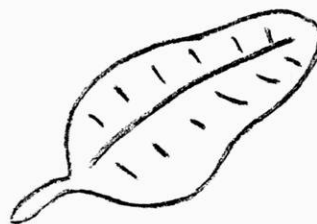
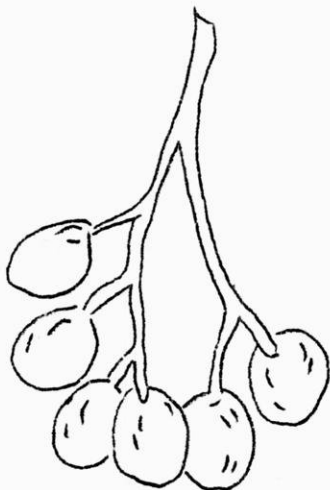
fá

Áuya.

úyá

Átidáfdzá (call us).

tídaidza



LESSON 12 CHIDZÍDZO CHÉGUMI NEZVÍVIRÍ

12. Section 1: Chidímbu chechíposhí

Pattern: --- yángu/dzángu yáénda/dzáénda kúpi? Where has/have my ---/s gone?
--- yákó/dzákò írí/dzírí kunzé kwémba. Your ---/s is/are outside
the house.

Models: Imbwá yángu yáénda kúpi? Where has my dog gone?

Imbwá yákó írí kunzé kwémba. Your dog is outside the house.

Imbwá dzángu dzáénda kúpi? Where have my dogs gone?

Imbwá dzákò dzírí kunzé kwémba. Your dogs are outside the house.

Imbwá yángu yáénda kúpi?

Imbwá yákó írí kunzé kwémba.

Imbwá dzángu dzáénda

dzákó dzírí

Mbúdzì yángu (goat) yáénda

yákó írí

Mbúdzì dzángu (goats) dzáénda

dzákó dzírí

Shámwarí yángu yáénda (friend)

yákó írí

Shámwarí dzángu dzá ... (friends)

dzákó dzí...

Húkù yángu yá ... (fowl, hen)

yá...

Húkù dzángu dzá... (fowls, hens)

dzá...

Hanzvádzi yángu (brother of woman,
sister of man)

yá...

Hámà yángu yá... (relative, kinsman)

yá...

Hámà dzángu dzá... (kinsfolk)

dzá...

Nhumbí dzángu dzá... (clothes)

dzá...

12. Section 2: Chidĩmbu chechĩpirĩ

Pattern: --- yákò/dzákò (dz)ĩrĩ kúpi? Where is/are your ---/s?

---yángu/dzángu yáénda/dzáénda kurukova/kubasa. My ---/s has/have gone to the river/to work.

Model: Mbúdzĩ dzákó dzĩrĩ kúpi? Where are your goats?

Mbúdzĩ dzángu dzáénda kurukova. My goats have gone to the river.

a) Mbúdzĩ dzákò dzĩrĩ kúpi? Mbúdzĩ dzángu dzáénda kurukova.

Mombe (cattle) dzákò dzángu

Nguruve (pigs) dzákò

b) Shámwarĩ yákó írĩ yángu yáénda kubasa.

Hanzvádzi yákó

Hámà yákó



12. Section 3: Chidĩmbu chechĩtatũ

Pattern: Iyi/idzi (dz)ĩnonzi ---,nhái? this/these is/are called(a)---,
isn't that so?

Hóngu, iyi/idzi ƒ---. Yes, this is/these are (a)---/s.

Models: Iyi ƒnonzi mbúdzĩ, nhái? This is called a goat, isn't it?

Hóngu, iyi ƒmbùdzĩ. Yes, this is a goat.

Idzi dzĩnonzi húkú, nhái? These are called fowls, aren't they?

Hóngu, idzi ƒhùkù. Yes, these are fowls.

Iyi ƒnonzi mbúdzĩ, nhái?

Hóngu, iyi ƒmbùdzĩ.

Idzi dzĩnonzi húkú,

idzi ƒhùkù.

Iyi ƒ- nguruve,

iyi ƒngúruve.

Idzi dzĩ- mombe,

idzi ƒmómbe.

Iyi ƒ- hanzvádzi yákó (your, thy),

iyi ƒhanzvádzi yángu.

Idzi dzĩ- nhumbĩ,

idzi ƒnhumbĩ.

Iyi ƒ- imbwá,

iyi ƒmbwà.

Idzi dzĩ- dzimbá (houses),

idzi dzĩmbà.

12. Section 4: Chidĩmbu chechĩna

Pattern: Ndiné --- ---(numeral). I have ---(numeral) ---s.

Asĩ infini ndiné ---(numeral + 1). But I have --- (one more).

Model: Ndiné mombe imwé cheté. I have only one head of cattle.

Ásĩ infini ndiné mbirĩ. But I have two. (from -virĩ, two)

Ndine mombe imwé cheté.

Asĩ infini ndiné mbirĩ.

Ndiné hùkù mbirĩ (two).

nhatú (three).

mbùdzĩ nhatù.

'nǎ (four).

'mbwà ina.

shànu (five).

ngúruve shánu.

nhànhatú (six,
from -tánhatú)



12. Section 5: Chidĩmbu chéchishánu

Pattern: ---yáké / dzáké í ---heré?*	Kwéte, ha(dz)ísi---, í---
Is/are his ---(s) ---(adj.)?	No, it/they is/are not---, they are---.
	(second adjective opposite to the first.)
Model: Húkù dzáké íchéna heré?	Kwéte, hadzisi chéna, ínhemá.
Are his fowls white?	No, they are not white, they are black.
Húkù dzáké íchéna heré? (white)	Kwéte, hadzisi chéna, ínhemá (black).
Nguruve yáké ínhemá	haisi nhemá, íchéna.
Imbá yáké íhuru (big, fr. -kúru)	haisi húru, índukú (small, fr. -dúku)
Mótokari yáké índukú	haisi ndúku, íhurú. (íhuru, alternative pattern)
Shámwarí dzáké ízhinjí (many) (ízhinjí, alternative pattern)	hadzisi zhinjí, íshóma (fr. -shoma, few)
Hámà dzáké íshóma	shóma, ízhinjí.
Ngúvá ípfupí (time, short, fr. -pfúpi)	haisi pfúpi, índefú (long, fr. -refú)
Hova (rivers) índefú múnyika íno (in this country)	hadzisi ndefú, ípfupí.

* From now on, heré is spelt in the standard orthography, without indication of the final lengthening. In the speech of some, the penultimate is lengthened, and you will hear this occasionally in the following material.

12. Section 6: Chidĩmbu chéchitánhatú

Pattern: --- -á---a --- heré?	Hóngu, -á(infix)---a.
Did the ---/s --- the ---/s?	Yes, it/he/they etc. ---ed it/them.
Model: Imbwá yáruma húkú yákó heré?	Did the dog bite your hen (sg)?
Hóngu, yáirúmá.	Yes, it bit it. (Object singular/ plural as shown by possessive agreement ya-/za-)
Imbwá yáruma húkú yákó heré?	Hóngu, yáirúmá.
Nyoká yáruma mombe dzákó (snake, bite)	yádzirúmá (it bit them).
Shúmba yáuraya mbúdzí yákó (lion, kill your sg goat)	yáíúráyá.
Vanhu vábata mombe dzávó (catch their cattle)	vádzibátá (they caught them).
Vaná vádya nyama yávó (eat their meat)	váidyá. (high tone verbs)
Amái vábíka nyama yávó (cook their meat)	váibíka.
Mukádzi wákó áwácha nhumbí dzákó (your wife, wash your clothes)	ádziwácha.
Babá ágádzirisa mótokari yáké (send his car to be mended)	ágádzírisa.
Babá ávérenga (count) mombe dzésé (all)	ádzivérénga.
Watáurira hanzvádzi yákó (tell your sister/brother)*	ndaítaurira.
Mawána imbwá dzényú (find your pl dogs)	tadzíwana. (low tone verbs)

(N.B. Be careful of the last two)

* sister of man, brother of woman; in this case a sister, since the person addressed is male.

LESSON 13 CHIDZÍÍDZO CHÉGUMI NEZVÍTATÚ

13. Section 1: Chidímbu chechíposhí

Repetition: each example said once only. Past tense of today.

ndadyá	I ate, have eaten	High tone verbs,
ndaúya	I came, have come	1st and 2nd persons
ndakáanganwa	I forgot, have forgotten	
ndatээрera	I listened (to)....	
ádyá	he ate, has eaten	High tone verbs,
áuya	he came....	3rd persons
ákanganwa	he forgot....	
áteerera	he listened....	
ndabvá	I came from, have come from	Low tone verbs,
ndasvíka	I arrived....	1st and 2nd persons
ndatárisa	I looked....	
ndagádzirisa	I sent to be mended	
ábvá	he came from....	Low tone verbs,
ásvíka	he arrived....	3rd persons
átárisa	he looked....	
ágádzirisa	he sent to be mended	
ndarídyá	I ate it, have eaten it	High tone verbs,
ndaríona	I saw it	1st and 2nd persons,
ndachíkanganwa	I forgot it	with object infix
ndachíteerera	I listened to it	
áridyá	he ate it, has eaten it	High tone verbs,
árióná	he saw it	3rd persons, with object
áchikángánwá	he forgot it	infix
áchitéээрera	he listened to it	
ndaríbika	I cooked it	Low tone verbs,
ndarítarisa	I looked at it	1st and 2nd persons,
ndarígádzirisa	I sent it to be mended	with object infix
áribíka	he/she cooked it	Low tone verbs,
áritárisa	he looked at it	3rd persons,
árigádzirisa	he sent it to be mended	with object infix

This tense refers to actions which have taken place on the day of speaking. It also refers to states resulting from actions which have taken place on the day of speaking, e.g. ndanéta 'I am tired' lit. 'I have (today) become tired'.

Note the effect of infix (it, him, me etc.).

The following sections deal with the tense which refers to the past of before today.

13. Section 2: Chidmbu chechpiri

Pattern: Wa/ma^á---a nhási heré?

Kwéte, nda/taká(á)---a nezúro
/mwedzi wakápera.

Did you (sg./pl.) --- today? No, I/we ---ed yesterday/last month.

Model: Waúya nhási heré?

Kwéte, ndakáuya nezúro.

Did you come today?

No, I came yesterday.

Waúya nhási heré?

Kwete, ndakáuya nezúro.

Waténga mombe (buy the cattle)

ndakátenga (I bought)

Wanwá hwahwá (drink beer)

ndakánwa

Wakúvadzwa (be injured)

ndakákuvadzwa

Mabvá kúmushá (you pl. come from home)

takábvá mwedzi wakápera (we...)

Masvíka

takásvíka

Matáurirwa (be told, spoken to)

takátáurirwa

Madzókera kumushá (return home)

takádzókera

13. Section 3: Chidmbu chechitatu

Pattern as for previous section, but all 3rd persons.

Model: Áuya nhási heré?

Kwéte, ákaúyá nezúro.

Did he come today?

No, he came yesterday.

Áuya nhási heré?

Kwéte, ákaúyá nezúro.

Átenga mombe

ákaténgá

Ánwa hwahwá

ákanwá

Ákuvadzwa

ákakúvádzwá

Ábvá kúmushá

ákábvá mwedzi wakápera.

Ásvíka

ákásvíka

Átáurirwa

ákátáurirwa

Ádzókera kumushá

ákádzókera

13. Section 4: Chidímbu chechína

Pattern: Ndinódá kúti mu/mi--- ú/f---we. Así wá/yá---wa kare.

I want the ---/s to be ---ed. But it/they have already been ---ed.

Model: Ndinódá kúti musúo úpfigwé.

I want the door to be shut.
(lit. I want that the door
may be shut)

Así wápfigwa kare.

But it has already been shut.

Ndinódá kúti musúo úpfigwé.

Así wápfigwa kare.

misúo ípfigwé (doors).

yápfigwa

mutí útémwé (tree, be cut down).

wátemwa

mití ídíridzwe (trees, be watered).

yádíridzwa

mutóro útákúrwe (load, be carried).

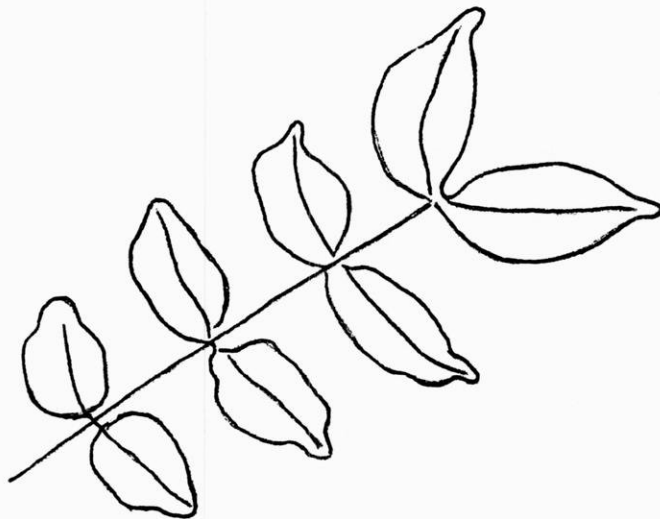
wátákurwa

mitóro ísíyíwé (loads, be left
behind).

yásiyiwa

mukaka úúnzwé (milk, be brought).

wáunzwa



13. Section 5: Chidĩmbu chéchishánu

Pattern: Mu/mi--- ú/f-rí ---(place) heré?	Kwéte, mu/mi--- haú/f-si ---.
Is/are the ---/s ---(place)?	No, the ---/s is/are not --- place).
Models: Mukaka úrí muhárfi heré?	Kwéte, mukaka haúsi muhárfi.
Is the milk in the pot?	No, the milk is not in the pot.
Minda írfi kúre heré?	Kwéte, mukaka haúsi muhárfi.
Are the fields a long way away?	No, the fields are not far away.
Mukaka úrí muhárfi heré?	Kwéte, mukaka haúsi muhárfi.
Mushá úrfi kúre (village, far away)	haúsi kúre.
Munda wákó úrfi pámusóró pegómo (your field, on top of the mountain)	munda wángu (my) haúsi pámusóró...
Mutí wakátemwa úrfi mhíri kworúkova here? (tree which was cut down, on the other side of the river)	mutí wakátemwa haúsi....
Minda írfi kúre (fields, far away)	haísi kúre.
Mishá írfi párutivi porúkova* (villages, by the side of the river)	haísi pá-
Mitóro írfi kunzé kwémba (loads, outside the house)	
Mití írfi shúre kwéchikóro (trees, behind the school)	

* alternative perúkova.

Note: marking of lowered high tone by (^) is now discontinued, except for word-final lowering before following high.

13. Section 6: Chidĩmbu chéchitánhatú

Pattern: Uyu/iyi ú/ĩnonzi mu/mi---, ndĩzvo heré? Hóngu, uyu/iyi mú/mí---.

This is/these are called (a)--/s, is that right? Yes, this is/these are (a) ---/s.

Models: Uyu únnonzi mutf, ndĩzvo heré? Hóngu, uyu múti.

This is called a tree, is that right? Yes, this is a tree.

Iyi ĩnonzi mitf, ndĩzvo heré? Hóngu, iyi mĩti.

These are called trees, is that right? Yes, these are trees.

Uyu únnonzi mutf, ndĩzvo heré?

Hóngu, uyu múti.

mushá (village)

músha.

musúo (door)

músuo.

mutóro (load)

mútoro.

musáná (back)

músana.

mwedzĩ (mmon, month)

mwédzi.

musasá (sp. tree)

músasá.

mukaka (milk)

múkáká.

muviri (body)

múvíri.

munda (field)

múndá.

Iyi ĩnonzi mitf (trees)

iyi mĩti.

mishá (villages)

mĩsha.

misúo

mĩsuo.

misasá

mĩsasá.

miviri

mĩvíri.

minda

mĩndá.

(The musasa tree is called by the Shona name in Zimbabwe English. It comes into leaf in or about September/October, and the young leaves are flamed-coloured; forests of musasa trees are a well-known attraction. Most names of trees are in the mu-/mi- (3/4) class).

13. Section 7: Chidĩmbu chechĩnomwé

Pattern: --- í----.

í-----í? / í-----í?

This is these are (a) ----. What sort of (a) ---/s is it/are they?

Model: Uyu mwána

Mwánaí?

This is a child.

What sort of a child is it?

Uyu mwána.

Mwánaí?

Ava vána.

Vánaí?

Uyu múti.

Mútií?

Iyi mĩti.

Mĩtií?

Iri íbása (work).

Íbásaí?

Aya márúva (flowers).

Márúvaí?

Iri íjira (cloth).

Íjiraí?

Aya mátemo (axes).

Mátemoí?

Idzi ímómbe.

Ímómbeí?

Uyu múnhú (person)

Múnhuí?

Ava vánhú.

Vánhuí?

Ichi chínhú (fr. chinhu, thing).

Chínhuí?

Idzi ímhuká.

Ímhukái?

Iyi ímhuká (fr. mhuká, animal).

Ímhukái?

Ava vásikaná.

Vásikanái?

Idzi ínhumbí.

Ínhumbíi?

13. Section 8: Chidĩmbu chéchiséré

Pattern: Ndinódá ---.

I want a/some ---/s.

Unódá ---í/-í?

What sort of ---/s do you want?
(lit. you want ---/s what?)

Model: Ndinódá bása.

I want work.

Unódá básái?

What sort of work do you want?

Ndinódá bása.

máruva.

úpfu (flour).

mafútá (oil, fat).

nhumbí.

imbwá (dog).

Unódá básái?

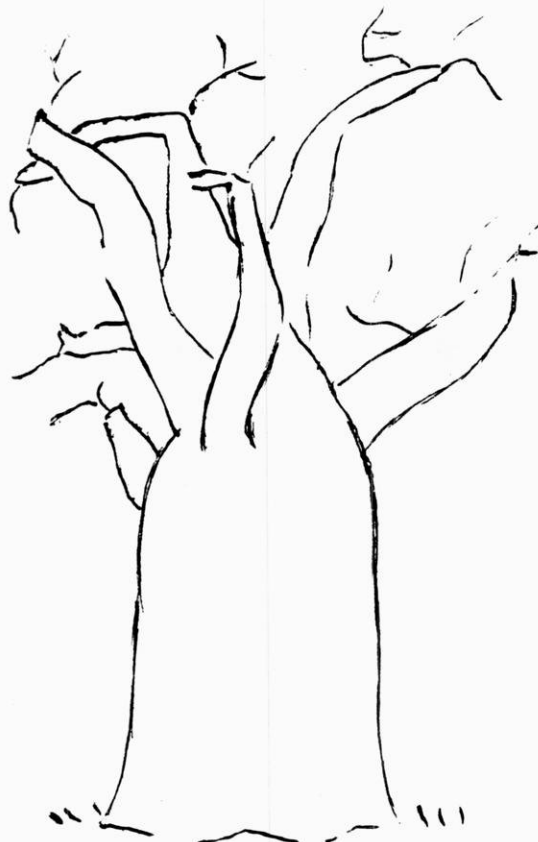
máruvai?

úpfuí?

mafútaí?

nhumbíi?

imbwáí?



LESSON 14 CHIDZÍÍDZO CHÉGUMI NEZVÍNA

14. Section 1: Chidímbu chechíposhí

Pattern: Ndíaní aká(í)---?

Who (is it who) ---ed?

Hakúná múnhu aká(í)---.

Nobody ---ed. (Lit. There has not a person who...)

Model: Ndíaní akánzwa mazwí áké?

Who understood his words?
(Lit. it is who who ...)

Hakúná múnhu akánzwa mazwí áké.

There is nobody who understood his words.
(Lit. There has not a person who...)

Ndíaní akánzwa mazwí áké?

akápíndura (answer).

akásara kumushá (remain at
the village).

akámubátsírá (help him).

akáuya kuzotarisa (come to look).

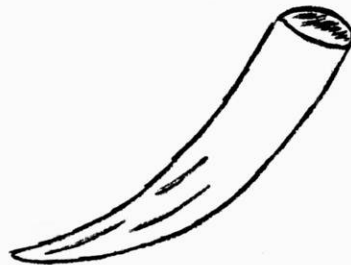
akáénda kunovábátsírá (go to
help them).

akáteerera chaákaréva (listen
to what he said).

Hakúná múnhu akánzwa mazwí áké.

akápíndura.

akásara kumushá.



14. Section 2: Chidĩmbu chechĩpirĩ

Pattern: Waká----- ---- heré?

Hóngu, -áka---wa svondo rakápera.
(or, svóndo...)

Have you -----ed ---?

Yes, it was/they were ---ed last week.

Model: Wakáĩta chawákaúdzwa heré?

Hóngu, chákáĩtwa svondo rakápera.

Have you done/did you do
what you were told?

Yes, it was done last week.

Wakáĩta chawákaúdzwa heré?

Hóngu, chákáĩtwa svondo rakápera.

Wakányora tsamba (write letter)

yákanyórwa (was written) svóndo...

Makávám̄ba basa (begin the work)

rákávám̄bwa (was begun)

Makárápa varwéré (treat the sick people)

vákárápwa (they were treated)

Wakátema mutĩ (chop down tree)

wákatémwá (it was chopped down)
svóndo

Wakáreva mazwĩ (speak words)

ákaréhwá (they were spoken) svóndo

Wakápa mwaná chaákakúmbírá
(give the child what he asked for)

ákapíhwà (he was given) svóndo

Makáuraya mbúdzĩ dzésé

dzákaúráyíwa (they were killed)
svondo

Wakánwa mushongá (drink medicine)

wákanwíwá (it was drunk) svóndo

14. Section 3: Chidĩmbu chechĩtatũ

Pattern: W/Maká---a ---- heré?	Kwéte, ha--ná ku---wa.
Have you/Did you ---?	No, it/they was/were not ----ed.
Model: Wakáĩta chawákaúdzwa heré?	Kwéte, hachíná kúitwa.
Did you do what you were told?	No, it was not done.

Questions are as for Section 2, with the sixth omitted.

Kwéte, hachíná kúitwa.
hainá kunyórwá.
haríná kúvambwa.
haváná kúrapwa.
haúná kutémwá.
haáná kupíhwá.
hadzíná kuúráyíwa.
haúná kunwíwá.

14. Section 4: Chidĩmbu chechĩna

Pattern: --- ----- ha-ĩná ---.

This ---(s) has no ---.
These have

Handĩdĩ ----- --sĩná ---.

I do not like/want (a) ---(s)
which has
who have no ---.

Model: Uyu murúme haánà pfúti.

This man has no gun.

Handĩdĩ murúme asínà pfúti.

I don't want a man who has no gun.
without a

Uyu murúme haánà pfúti.

Ava vakómaná havánà njéré (intelligence).

Uyu mukónó haúná nyangá (bull, horns).

Iri jékó haríná chibátó (sickle, handle).

Iyi imbá hafná dénga (house, roof*).

Idzi tsika hadzíná matúró (customs,
usefulness).

Aya mafútá haáná múnhuhwi.
(fat/oil, nice taste)

Ichi chigero hachíná mhínzo (scissors,
sharpness).

Handĩdĩ murúme asíná pfúti.

vakómaná vasínà njéré.

mukónó usíná nyangá.

--dĩ jékó risíná chibátó.

imbá isínà dénga.

tsíká dzisíná matúró.

mafútá asíná munhuhwi.

chígéro chisíná mhínzo.

* Also means 'sky'.

14. Section 6: Chidĩmbu chéchitánhatú

Pattern: ǀ-----ǀ ----?

ǀ----- na/ne/no-----.

What sort of ---/s is/are this/these?

It is a/they are ---(s) and ---(s).

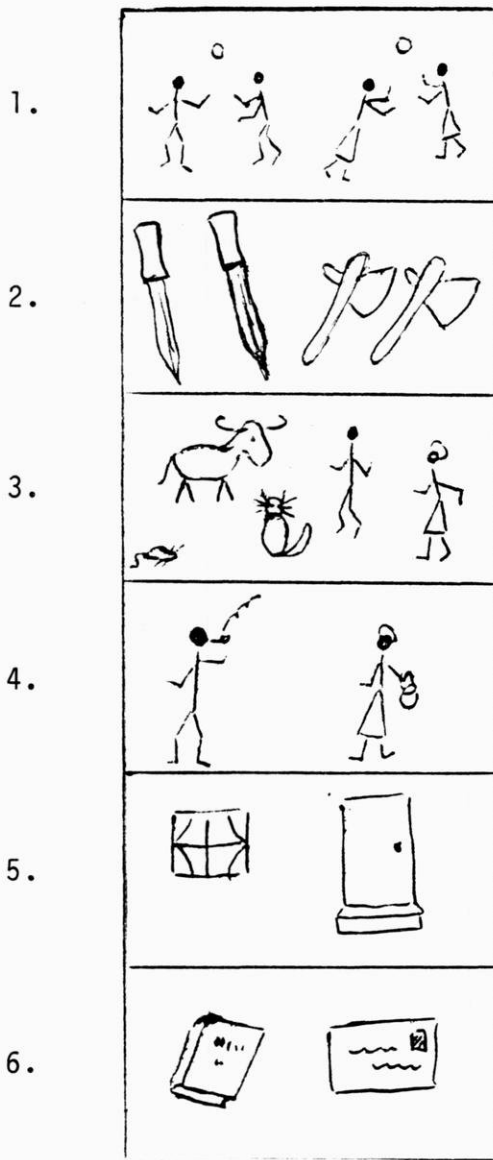
Model: Vánaǀ ava?

What sort of children are these?

Vákomaná návasíkaná.

They are boys and girls.

Tarísá mifánánǀdzo (look at the pictures)



1.

Vánaǀ ava? Vákomaná návasíkaná.

2.

Zvómboǀ (tools) izvi? ǀ-----námatémó.

3.

Zvísíkwaǀ (creatures) Ímhuká naváǀhu.

4.


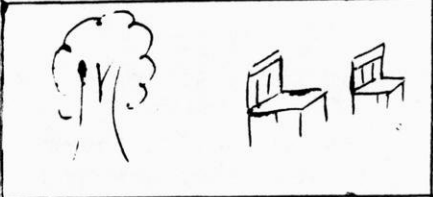
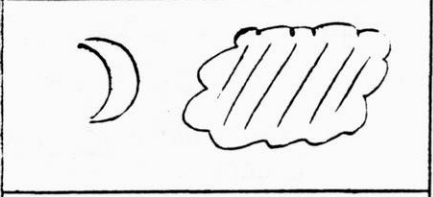

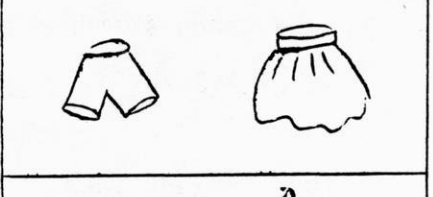

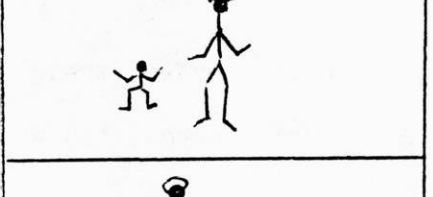

Váǀhuǀ ǀ----- nómukáǀdzǀ.

5.

Zvǀǀhuǀ izvi? Ífáǀfiterá nómusúo

6.

Íbhuku netsámǀba.

7.			Úswa (uswá, grass) némití.
8.		Zvínhuf izvi?	Múti nezvígaro.
9.			Mwédzi négoré (cloud)
10.			Ízuva némvura.
11.		Ínhumbfi idzi?	Kábúdura nérokwe (Kabudura - shorts; rókwe also 'skirt').
12.		Ímhukáí idzi?	Ímbwa nemómbe.
13.		Vánhuf ava?	Mwána nababá wáké (his father).
14.			Vána naamái vávó.

LESSON 15 CHIDZÍDZO CHÉGUMI NÉZVISHÁNU

15. Section 1: Chidfmbu chechfposhí : possessive adjective, object infix in past of before today.

From now on, the subject of the lesson section will be stated, instead of a 'pattern' being given. Models are shown as before, but with underlining of important points.

Models: Vaeni vákaóná mwaná wákó heré? Did the visitors see your child?

Hóngu, mwaná wángu vákamúóná. Yes, my child, they saw him.
(= Yes, they saw my child)

Mukóma wákó ákávéza mupíni wédemo heré? Did your elder brother carve the handle of the axe?

Hóngu, mupíni wáro ákaúvéza. Yes, the handle of it (its handle), he carved it.

Vaeni vákaóná mwaná wákó heré? Hóngu, mwaná wángu vákamúóná.

Makudo ákadyá chibahwé chényú (baboons, eat your (pl) mealies) chibahwé chédú (our) ákachídyá.

Mudzífdzfsi ákanyórérá babá wákó babá wángu ákamúnyóréra.

Vanhu vákatééréra mazwí áshe (the words of the chief) mazwí áké (his) vákaátééréra.

Shúmba yákarúmà mbúdzì dzényú (lion, 'bite' your (pl) cattle = kill them) mbúdzì dzédú yákadzírúmá.

Vakómaná vákabá (steal) bhásikoro rábabá bhásikoro ráké vákaríbabá.

Vasévénzi vákágádzira zvegó zvédzimbá (workmen, mend the walls of the houses) zvegó zvádzo (their) vákazvígádzíra

Amái vákávácha nhumbí dzávaná nhumbí dzávó (their) vákadzífácha

Mukóma wákó ákávéza mupíni wédemo (your elder brother*, carve the handle of the axe) mupíni wáro (its) ákaúvéza.

Ákábvúnza amái vávaná (question the children's mother) amái vávó (their) ákavábvúnza.

Chirembá ákarápa ruókò rwéshamwarí yákó (doctor, treat your friend's arm/hand) ruókò rwáké ákarúrúpa.**

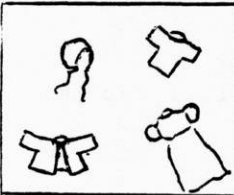







* elder brother of male, elder sister of female.













** rwáké 'his' is 'notional' agreement, since 'friend' is a human being. The strict class agreement, rwáyo, is also acceptable (agreeing with shámwarí, Class 9).

15. Section 2: Chidĩmbu chechĩpirĩ : possessive prefix attached to noun.

- Models: Ínhumbĩ dzáaní idzi? To whom do these clothes belong?
(lit. They are the clothes of whom, these?)
- Ínhumbĩ dzómwaná, sokúfunga kwángu. They are the clothes of a child, in my opinion (lit. Like my thinking).
- Rúrimi rwéi urwu? What does this tongue belong to?
(Lit. It is the tongue of what, this?)
- Rúrimi rwényoka, sókuónà kwángu. It is the tongue of a snake, as far as I can see (lit. like my seeing).

The left-hand article(s) belong(s) to the right-hand person, creature or object.)

1.			Ínhumbĩ dzáaní idzi? Ínhumbĩ dzómwaná, sokúfunga kwángu.
2.			Múswe wéi uyu? (muswé, tail) wéshumba (shúmba, lion)
3.			Rúnyangá rwéi urwu? rwemómbe
4.			Méso éi aya? (mesó, eyes) omúnhu (person)....
5.	heré?	chĩZezúru	Ízwi réi iri? (izwĩ, word) rechĩZezúru (Zezuru language)

6.			Rúrimi rwéi urwu? (tongue) rwényoka (snake) sókuónà kwángu.
7.			Mázai éi aya? (eggs) eshíri (shiri, bird)
8.			Músha wáani uyu?wavánu
9.			Mwána wáani uyu? wáshe (ishé, chief)
10.			Chígáro cháani ichi? chámámbo (mambo, king)
11.			Ípfumo ráani iri? (pfúmó, spear) rábabá (father)

15. Section 3: Chidĩmbu chechĩtatũ : imperative with object infix.

Models: Ndórasa marara heré?	Shall I throw away the rubbish?
Hóngu, <u>áráse</u> , úsatĩ wáendá kú <u>mushá</u> .	Yes, <u>throw it away</u> , before you go home.
Tóbvúnza babá wédú heré?	Shall we ask our father?
Hóngu, <u>múbvunzéí</u> , kana muchí <u>góná</u> .	Yes, <u>ask him</u> , if you can.

Ndórasa marara heré?	Hóngu, áráse, úsatĩ wáendá kú <u>mushá</u> .
tema húní (chop firewood)	dzítéme
unza mukaka (bring milk)	úúnze
dya sadza	rídye
kubátsírá (help you sg)	ndíbátsiré
kupérékédzai (accompany you pl)	típérékedzé

Tóbvúnza babá wédú heré?	Hóngu, múbvunzéí, kana muchí <u>góná</u> .
tákura mitóro (carry, loads)	ítakúreí
chéngeta marí (keep/look after money)	íchengéteí
gádzira zvigaro	zvígadzíreí
íta zvaákaréva (do what he said)	zvítíteí
tévera vaná (follow, children)	vátevéreí

15. Section 4: Chidímbu chechína : Class 11 and concords.

Answer questions in negative, or contradict statements, as shown.

Models: Rukova rwázara némvura heré? Hamhénó, zvimwe rukova harúná kuzará némvura.

Is the river full of water? I don't know, perhaps the river is not
(Lit. has it become full...) full of water)lit. has not become full.

Haáná rúsero heré? Ndiné idí rokúti rusero ánarwó.
Has she no winnowing basket? I am sure she has a winnowing basket.
(Lit. I have the truth of that a w.b. she has it.)

Rukova rwázara némvura heré? Hamhénó, zvimwe rukova harúná kuzará némvur

Rugwaro (book) harúná kúsvika rugwaro rwásvika.
mangwánaní áno

Rwendo harúsi rúrefu (journey, rwendo rúrefú.
not be long)

Runyangá rwenzóu harúná mhínzo runyangá rwenzóu rúne
(elephant's tusk, not 'have sharpness') mhínzo.

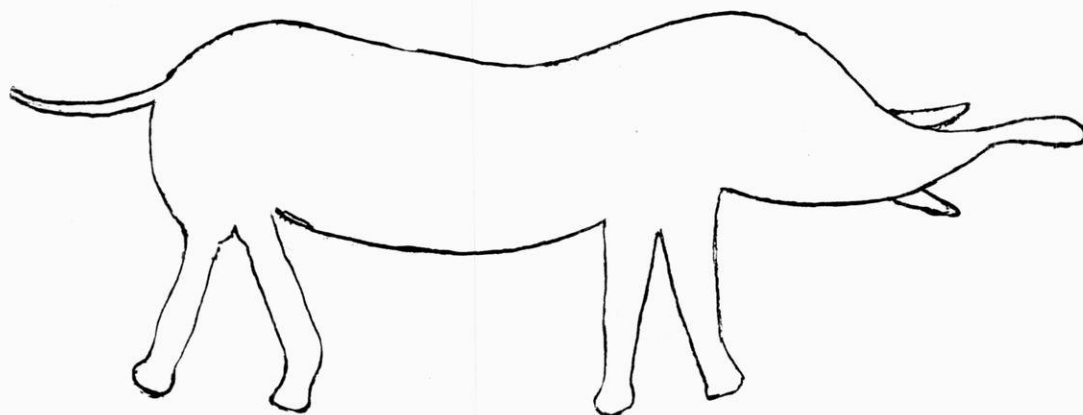
Ruókò rúcharwádzá (arm, still cause pain) ruókó harúcharwádzá
(no longer...)

Haáná rúsero Ndiné idí rokúti rusero ánarwó.

Rukúkwe harúsi rwáké (mat, not be his/hers) rukúkwe ndórwaké.

Urwu rungano hatíná kurúnzwá svóndo urwu rungano takárunzwá.
rakápera (this tale, didn't we hear it
last week)

Rurímí rwákarwádzá rurímí harúná kurwádzá.



15. Section 5: Chidmbu chéchishánú : plurals of Class 11.

Put statement into plural, adding -ésé 'all', or -pi na-pi 'all whatever, absolutely all'

Models: Rukova rwázara némvura heré? Is the river full of water?

Hóngu, hova, dzésé dzázara némvura. Yes, all the rivers are full of water.

Rudzi rúpi norúpi rúne tsíka dzárwo heré? Has every nation its (own) customs?

Hóngu, marudzi ápi naápi áne tsíka dzáo. Yes, all nations whatever have their (own) customs.

Rukova rwázara némvura heré?

Hóngu, hova dzésé dzázara némvura.

Urwu rukúkwe ndórwaké

idzi húkwe dzésé ndédzaké.

Rurímí rwavánhu rwákasíyánà nórwavárungu
(language of the Africans is different
from that of the Europeans; note
past tense)

ndímí dzésé dzákasíyáná (all
languages differ from each
other).

Urwu rungano wakáruvérénga

idzi ngano dzésé ndakádzivérénga

Rwendo rwákè rúrefú

nzendo dzákè dzésé índefú.

Rudzi rúpi norúpi rúne tsíka dzárwo

marudzi ápi naápi áne tsíka dzáo

Rugwaro rwákó wakáruvérénga

magwaro ángu ésé ndakáavérénga.

15. Section 6: Chidĩmbu chéchitánhatú : indicative past of before today.

Repetition: each example said once only.

ndakádyá	I ate (before today)	High tone verbs, 1st and 2nd persons
ndakáuya	I came	
ndakákanganwa	I forgot	
ndakáteerera	I listened (to)	
ákadyá	he ate	High tone verbs, 3rd persons and classes
ákaúyá	he came	
ákakángánwá	he forgot	
ákatéérera	he listened (to)	
ndakábvá	I came from	Low tone verbs, 1st and 2nd persons
ndakásvíka	I arrived	
ndakátárisa	I looked (at)	
ndakágádzirisa	I sent to be mended, corrected	
ákábvá	he came from	Low tone verbs, 3rd persons and classes
ákásvíka	he arrived	
ákátárisa	he looked (at)	
ákágádzirisa	he sent to be mended	
ndakáridyá	I ate it	High tone verbs, 1st and 2nd persons, with object infix
ndakárióná	I saw it	
ndakáchikángánwá	I forgot it	
ndakáchitéérera	I listened to it	
ákarídyá	he ate it	High tone verbs, 3rd persons and classes, with object infix
ákaríóná	he saw it	
ákachíkángánwá	he forgot it	
ndakáribíka	I cooked it	Low tone verbs, 1st and 2nd persons with object infix
ndakáritárisa	I looked at it	
ndakárigádzirisa	I sent it to be mended	
ákaríbíka	she cooked it	Low tone verbs, 3rd persons and classes, with object infix
ákarítárisa	he looked at it	
ákarígádzirisa	he sent it to be mended	

LESSON 16 CHIDZÍÍDZO CHÉGUMI NÉZVITÁNHATÚ

16. Section 1: Chidmbu chechfposhf : present habitual tense.

Answer questions in affirmative, replacing time-expressions as shown.

Models: Imf munóràrà rfinhf? Tinóràrà mánherú.

When do you (pl) go to bed? We go to bed in the evening(s).

(-ràrà: lie down, go to sleep, go to bed)

Unóúyà kúnó kazhfnjf heré? Ndinóúyà kúnó mazúvá ósé.

Do you (sg) come here often? I come here every day (lit. days all).

Imf munóràrà rfinhf? Tinóràrà mánherú.

Zúvà rfnodókà rfinhf? (sun, set) Rfnodóka manherú.

Misúo fnopffgwa Ínopffgwa

Munóenda kuchikóro Tinóenda

Unóúyà kúnó kazhfnjf Ndinóúyà kúnó mazúvá ósé.

Uyu mukómaná ánononoka (this boy, be late)

Iwé unóbika (you sg) Inf ndinóbika (I cook)

Matsamba ánosvika Ánosvika

Izvi zvfnoitika (this happens) Zvfnoitika

16. Section 2: Chidmbu chechpiri : 'direct' relative of present habitual.

Model : Iyi mvúra haipísé.

This water isn't hot.

Así tinódá mvúra inópísa.

But we want/need water which is hot
(hot water).

Iyi mvúra haipísé.

Así tinódà mvúra inópísa.

Ichi chitíma hachíchímbídzé
(train, be fast)

---dá chitíma chinóchímbídzá.

Uyu mwaná haádf kudzfídzá
(want, to learn)

mwaná anódá kudzfídzá.

Ava vakómaná havátéérére

vakómaná vanótééréra.

Iri bángá harípinzé (be sharp)

-dá bángá rinópinza.

Iyi nyama hafnaké (taste nice)

-dá nyáma inónaka.

Uyu murúme haágoné kufámbá
(be able, to walk)

murúme anógona kufámbá.

Ava vaná havátaúre chirungu
(speak, English)

vaná vanótaura chirungu.

Aya maruva haánhuhwíre
(flowers, have pleasant perfume)

máruva anónhuhwira.



16. Section 3: Chidimbu chechítatú : negative present habitual.

Model: Unózíwá kwaánógará heré? Do you know where he lives?
Kwéte, handíwíwé kwaánógará. No, I don't know where he lives.

Unózíwá kwaánógará heré?	Kwéte, handíwíwé kwaánógará. (high verbs)
Iyi michero ínodyíwá naváhu (fruits are eaten by humans)	háfíwé naváhu (by people).
Vaná ványotyá imbwá (fear the dog)	havátye imbwá.
Uyu mushongá únobátsírá	haúbátsíré.
Ánodá kuúyá newé (come with you sg)	haáfí kuúyá neni (with me). (-dí irregular)
Zúvâ rínoopenya usfíkú (sun, shine, at night)	harípenyé usfíkú. (low verbs)
Unótaura chirungu	handítaúre chirungu.
Hámâ dzákó dzínogara Haráre (your relations, live, in Harare)	hadzígaré Haráre.
Ava vanhu vánobva kure (come from, far away)	havábve kure.
Babá wákó ánogamuchira matsamba mazhínjí (your father, receive, much correspondence)	haágamúchíre matsamba mazhínjí.



16. Section 4: Chidmbu chechfna : negative direct relative, present habitual tense

Model: Chibahwé hachfkúré; chódfridzwa heré?
The maize isn't growing (lit. doesn't grow); is it to be watered?

Hóngu, chibahwé chisfngakúre chfnofánfrá kúdiridzwa
Yes, maize which doesn't grow should be watered.

Chibahwé hachfkúré; chódfridzwa heré? (grow; be watered)	Hóngu, chibahwé chisfngakúre chfnofánfrá <u>kúdiridzwa</u> .
Uyu mwaná haádf kudzfídzá; óráyiwa (be admonished, reprimanded)	mwaná asfngadi kudzfídzá ánofánfrá <u>kúrayiwa</u> .
Iyi mvúrá hafpísé; yófswa pachotó (put, on the fire: lit. fireplace)	mvúrá isfngapfse fnofánfrá <u>kúiswa</u> pachotó
Ava vaná haváná kubúdfífra muzviedzo; vóbatsirwa (succeed in examinations; be helped)	vaná vasfngabúdfíre múzviedzo vánofánfrá <u>kubátsírwá</u> .
Iyi nyama hafnaké; yóraswa (taste nice; be thrown away)	nyama isfngánaké fnofánfrá kuráswá.
Iyi tsamba hafveréngéke; yópiswa (be legible; be burnt)	tsamba isfngáveréngéke fnofánfrá <u>kupfswá</u> .
Ava vaná havátaúre chirungu; vódziidziswa (be taught)	vaná vasfngátaúre chirungu vánofánfrá <u>kudzfídziswa</u> .
Iri bángá harfpinzé; róródzwa (be sharp; be sharpened)	bángá risfngápinzé rfnofánfrá <u>kúrodzwa</u> .



16. Section 5: Chidĩmbu chéchishánú : 'inverted' relative; stabilized demonstrative.

Model: Babá ánorévá rukúkwe rúpi?

Which mat does Father mean?
(Father speaks (of) mat which?)

Rukúkwe runórévá babá
ndourwu.

The mat Father means is this one.
(The mat which means Father, it is
this one.)

Babá ánorévá rukúkwe rúpi?

Rukúkwe runórévá babá ndourwu.

Mombe dzĩnonwá mvúrá ĩpi?

Mvúrá inónwá mómbe ndefyi.

Vanhu vánogara panzvimbo ĩpi?
(at which place?)

Nzvimbo inógara vanhu ndefyi.

Chirembá ánokúpá múshongá úpi?

Mushongá unóndípá chirembá ndouyu.
(which the doctor gives me)

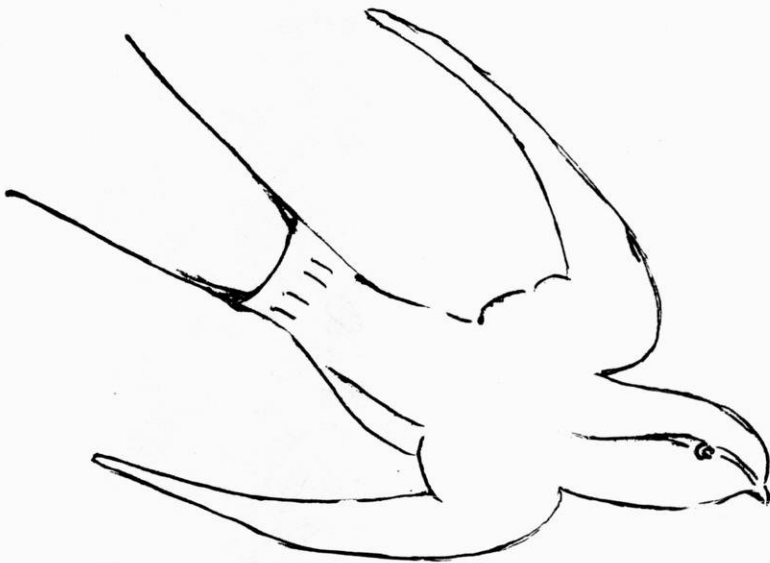
Amái vákó vānosévénzesa mitsváiro ĩpi? Mitsváiro inósévénzesa amái vāngu ndefyi.
(use, brooms)

Ambúya vānorévá machírá ápi?
(old lady/grandmother)

Machírá anórévá ambúya ndaáya.

Vanhu vānoitei? (do what?)

Zvinóita vanhu ndefzvi (what people do
is this).



16. Section 6: Chidĩmbu chéchitánhatú : sa-/se-/so- 'like'

Model: Shiri dzinobhururuka, néndegewó dzinobhururuka.
Birds fly, and aeroplanes also fly.

Zvířòkwázvo, ndége dzinobhururuka seshíri.
It's quite true, aeroplanes fly like birds.

(Zvířòkwázvo lit. 'they are things genuine')

Shiri dzinobhururuka, néndegewó dzinobhururuka.
Zvířòkwázvo, ndége dzinobhururuka seshíri.

Mwaná mudíki ánochémá, naíyewó ánochémá. ánochémà sómwaná mudíki
(small child; weep; and he also)

Tsuro ínomhányá, nómwaná wákowó ánomhányá. wángu ánomhányá setsúro.
(hare; run; your child) (my)

Vafírwa vánótambudzika, naívwó vánótambudzika. sévafírwa.
(Those who have been bereaved; be distressed;
and they also)

Mabhwe mákukutu, nomwóyo wákewó múkukutu. samábhwe.
(stones; -kúkútú hard; heart)

Zúvà rínopenya, néhope dzávowó dzínopenya. sézuva.
(faces - hópé)

Vakúrù váne úngwarú, naíyewó áne úngwarú. sávakúrú.
(old people; wisdom)

Iye íbenzi, neníwo ndirí benzi urí benzi saíye.
(he; stupid person; and I also)



LESSON 17 CHIDZÍÍDZO CHÉGUMI NEZVÍNOMWÉ

17. Section 1: Chidímbu chechíposhí : past consecutive tense.

Model: Takáona shúmba ndókuvamba kudedera nókutyá.
We saw a/the lion and then began to tremble with fright.
(Lit. with being afraid.)

Hóngu, takáona shúmba, tikavamba kudedera nókutyá.
Yes, we saw a/the lion, and (we) began to tremble with fright.

Note: The situation is envisaged as two people talking to a third. The first makes a statement, the second (i.e. you) corroborates it.

Takáona shúmba ndókuvamba kudedera nókutyá.

Hóngu, takáona shúmba, tikavamba kudedera nókutyá.

Ákáédzazvé ndókugona.
(try again, be able)

ákáédzazvé, akagona.

Ákágámuchira rugwaro ndókurúvérénga.

ákágámuchira rugwaro, akarúvérénga.

Mwaná ákárámba kunwá múshongá ndókufá.
(refuse)

akafá.

Vákásvíka ndókukuwázîsá amái vávó.
(greet)

vakakwázîsá amái vávó.

Takápínda muchikóro ndókuóná vaná.

tikaóná vaná.

Mukádzí ákáénda kuchitóro ndókuténgá úpfu (meal).
(store)

akaténgà úpfu.

Vanhu vákadyá nyáma yakáipa ndókurwárá.
(bad)

vakarwárá.

Íye ákasímúká ndókubúdá mumbá.
(stand up)

akabúdá mumbá.

Iwé wakápínda mumunda wédú ndókubá chíbahwé.

ukabá chíbahwé.

17. Section 2: Chidimbu chechiriri : 'until...finally', using past consecutive.

Model : Vákafámbá vákazoneta, ndízo heré?
They travelled and finally got tired, isn't that so?

Hóngu, vákafámbá, vakadákára, vakazoneta.
Yes, they traveled, and they ended (by), and they finally got tired
(=until in the end they finally got tired).

Vakafámbá vákazoneta, ndízo heré? Hóngu, vákafámbá, vakadákára, vakazoneta.

Wakámumfirira akazosvika ndakámumfirira, akadákára, akazosvika.
(you waited for him; he finally arrived)

Twaná twákadyá túkazogúta tukadákára, tukazogúta.
(little children; finally were satisfied)

Makágogodza vakazokúzárurira vakadákára, vakazotízarurira
(you pl knocked; they finally opened to you)

Búndù rákazvimbá rikazopúfiká rikazopúfiká.
(boil, swelling; swell up; finally burst)

Kakómaná kákakwirá kakazosvikira pamusóro pegómo kakazosvikira...
(little boy; climb; finally got to the top
of the mountain)

Mvúrà yákánáya síkú nésikati, rukova rukazopúnzira
(rain day = night; river finally flooded)

Chirémá chákátsvaka* mutóndoro wácho chikazoúwana
(cripple; walking-stick; finally found it)

* -tsvaka : Manyika equivalent of -tsvaga 'seek'.

17. Section 3: Chidĩmbu chechĩtatú : consecutive past after kana 'if'

Model: Ngátĩti munhu mukúru áfa, vaZezúru vánoróvã gúvã heré?
Let us say (= supposing) an adult person has died, do the Zezuru people beat the grave?*

Hóngu, kana munhu mukúru akafá, vaZezúru vánoróvã
Yes, if an adult person has died/dies, the Zezuru beat the grave.

Ngátĩti munhu mukúru áfa, vaZezúru vánoróvã gúvã heré?
Hóngu, kana munhu mukúru akafá, vaZezúru vánoróvã gúvã.

mashányirwa naváeni, mukádzì ndéanóita basa kana tikashanyírwã naváeni
(you have been visited; is the one who does)

ndasévenza zvakásĩmba, ndinózopíwã múbairo ukasévénzã zvakásĩmba,
(work; hard; I will be given; reward/prize) unózopíhwã múbairo

mamúona, munózomútáurira masoko tikamúónã, ti-

vabereki várãmbana, vanã vánoenda nómurúmé vakarambana
(parents; divorce)

mabhizã ánhúhwidza ropa, ánotyã ákanhuhwidza
(horses; smell; blood)

mvúrá hafná kúnaya, vanhu vánoshaya íkasanaya
zvókudyã**
(lack: food)

haánã kúdzoka, unózosúwa akasadzoka, ndi-
(return) (be sad/upset)

* 'Beating the grave': ceremony at which the estate of the deceased is distributed among the heirs. This takes place anything up to a year after the death.

** zvó-kudyã lit. 'things for eating, something to eat'; often also 'crops'.

17. Section 4: Chidĩmbu chechĩna : -nga-e potential tense.

Model: Unó dá kúti ndísáré heré?

Do you want me to stay behind?
(Lit. that I should stay behind)

Nháí, ungásare heré?

Oh, would you stay behind?

Unó dá kúti ndísáré heré?

Nháí, ungásare heré?

ndĩtsváíré kunzé
(sweep, outside)

ungátsvaire kunzé

ndíkupé mázano
(give you some advice)

ungándipé mázano

ndíkubátsiré

ungándibátsiré

tíéndè zvíno (go, now)

mungáénde zvíno

títáúre chíshóna

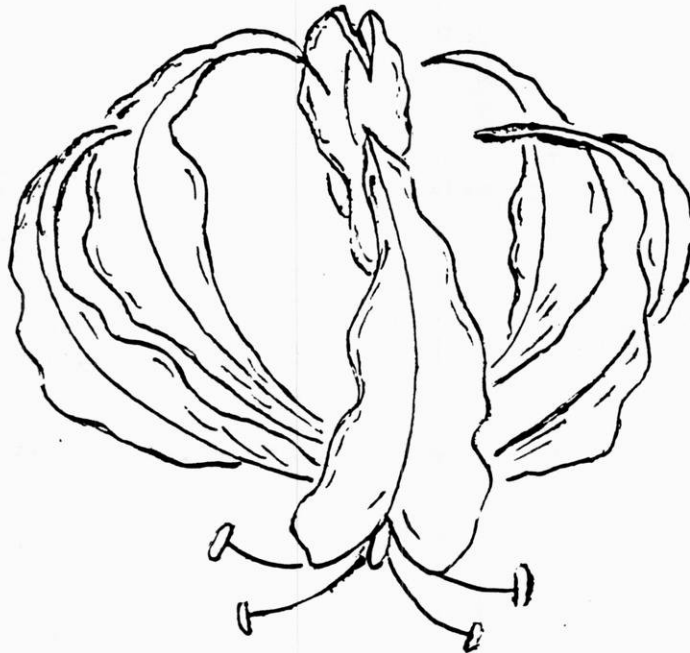
mungátáure chíshóna

tíkútevére (follow you)

mungánditévére

tígáré pánó (sit, here)

mungágáre pánó



17. Section 5: Chidĩmbu chéchishánú : dáĩ and consecutive past.

Model: Ngátĩti izvi zváĩtika, mungásuwe heré?
Supposing this has happened, would you be upset?

Hóngu, dáĩ izvi zvikaitika, chókwađĩ tingásuwe.
Yes, if this were to happen, certainly we should be upset.

Ngátĩti izvi zváĩtika, mungásuwe heré? Hóngu, dáĩ izvi zvikaitika, chókwađĩ
tingásuwe.

nyóká yápinda mumbá, mukádzĩ dáĩ nyóká ĩkapinda mumbá...wángu
wákó ángatyé
(suppose a snake has got into the house, would your wife be scared?)

takúmbira kuná babá, ángábvúme tikakúmbírání kuná babá
(ask;* from father; agree)

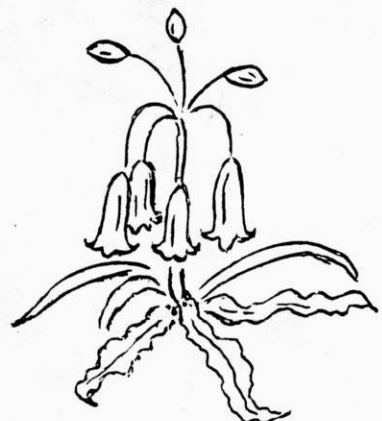
(negative) chitĩma hachíná kúsvika, ungáshatirwe chikasavika,..ndingáshatirwe.
(get angry) (were not to arrive)

rukova harúná kuzará, tingágóne rukasazará...tingágóne...
kuyambuka
(be able; to cross)

ndakúudza zvađinoziva, ungápíke kuti uchándibátsírání
(supposing I have told you what I know, would you swear that you
will help me?)
dáĩ ukandíúdzání zvaúnoziva, chókwađĩ ndingápíke kuti
ndichákubátsírání.

ndakúposha bhásikoro rángu, ungándidzósére mangwánání
(lend you) (return (it) to me; tomorrow)
ukandípóshání...ndingákudzósére

* -kúmbírání 'make a request' (not ask a question)



17. Section 6: Chidmbu chéchitánhatú : Classes 12/13 (diminutive)

Models: Kamwaná kamwé cheté ndékarí kuchémá heré?
One small child, is it he who is crying? (Is it one little child who..?)

Kwéte, twaná tuzhínjí ndóturí kuchémá.
No, many little children, it is they who are crying.

Utwu tukómaná twésè túnokúnétsa heré?
Do all these little boys annoy you?

Kwéte, aka kakómaná kamwé chéte ndékanóndfnétsa.
No, this one little boy is he who annoys me.

Kamwaná kamwé cheté ndékarí kuchémá heré? Kwéte, twaná tuzhínjí ndóturí kuchémá.

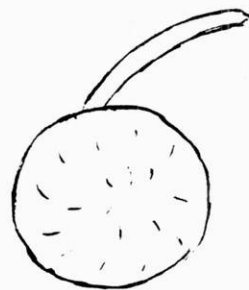
Wakáuraya kashiri kamwé (one little bird) ndakáuraya tushiri tuzhínjí.

Wakábata kamhutu...ukakáúráyá (catch; insect/mosquito; kill it) ndakábata tu- ... ndikatwúúráyá

Utwu tukómaná twésè túnokúnétsa aka kakómaná kamwé cheté ndékanóndfnétsa.

Twaná twényú twésè twákarwára (all your pl little children, be ill) kamwaná kángu ... ndékarwara

Tukova twésè twáoma (streams) kakova ... ndékaómá.



LESSON 18 CHIDZÍÍDZO CHÉGUMI NÉZVISÉÉ

18. Section 1: Chidímbu chechíposhí : -o-a tense.

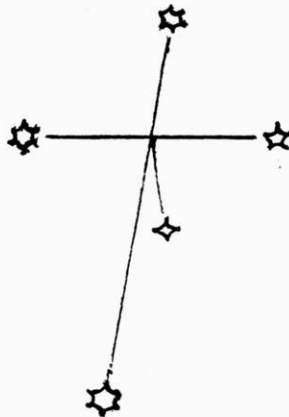
Models : Ndinódá kúti múúyé. I want you to come.
Ko, tóuya zvinó heré? Well, are we to come now?
Ánodá kúti misúo ízárúrwe. He wants the doors to be shut.
Ko, yózárúrwa ríinhí? Well, when are they to be shut?

Ndinódá kúti múúyé. Ko, tóuya zvinó heré?
murwéré ánwé múshongá. ónwa (is he to drink?)
(the patient tó take the
medicine)
vaná vátóré zvígáro. vótora
útsváíré mumbá. ndótsvaira
(you to sweep the inside
of the house)
imbwá ídáídzwé. yódaidzwa
(the dog to be called)
Anodá kúti misúo ízárúrwe. yózárurwa ríinhí?
mombe dzíyámbúke rukova. dzóyámbuka
(the cattle to cross the
river)
múvámbe bása. ndóvámbe
(you pl* tó begin work)
vaná vápféke nhumbí dzakáchéna. vópféka
(the children to put on clean
clothes)

* Here used as 'honorific pl', to address one person.

18. Section 3: Chidĩmbu chechĩtatũ : causative extension.

Models : Vaná vānodzĩdzá chĩrun <u>g</u> u.	The children learn English.
Anóvādzĩdz <u>ĩ</u> sa chirungu ndĩanĩ?	Who teaches them English. He who <u>causes</u> them to learn is who?)
Babá ářĩ kú <u>s</u> eka.	Father is laughing.
Chĩřĩ kumús <u>ę</u> tsa chĩiko?	What is making him laugh? (what <u>causes</u> him to laugh is what, pray?)
Vaná vānodzĩdzá chĩrun <u>g</u> u.	Anóvādzĩdz <u>ĩ</u> sa chirungu ndĩanĩ?
Ndinóřĩvā kwaánógará.	Akúřĩv <u>ĩ</u> sa (caused you to know = informed you)
Ndaténga mombe (bought cattle)	Adzĩteng <u>ę</u> sa (caused them to be bought = sold them)
Hářĩ yádónhera pasĩ (pot fell on ground)	Aĩdonhed <u>z</u> a (caused it to fall = dropped it)
Babá ářĩ kú <u>s</u> eka.	Chĩřĩ kumús <u>ę</u> tsa chĩiko?
Mudhudhudhu wābvā múnz <u>ĩ</u> ra. (motorbike left the road)	Chaúbv <u>ĩ</u> sa (caused it to leave)
Chóřé chĩbahwé chápera (all maize, finished)	Chachĩped <u>z</u> a (finished it)
Mwaná wáké ákarwá <u>ř</u> á.	Chakámurwá <u>d</u> za (made him ill)



18. Section 4: Chidĩmbu chechĩna : Class 14 and concords.

Questions and answers follow patterns of earlier drills on classes.

- Model : Uhwu hũnonzi uswá, ndĩzvo heré? This is called grass, isn't it?
Hóngu, uhwu úswa. Yes, this is grass.
- Uhwu hũnonzi uswá, ndĩzvo heré? Hóngu, uhwu úswa.
Uné úp̄fu heré? (meal/flour) up̄fu ndináhwo (flour I have it).
Up̄fu hũrí mugáte (in large pot) hũrí mugáte.
Waóna utá hwángu (have you seen my bow) utá hwákó ndahúona (your bow I have seen it).
Utáre hwákáchérwa Hwedzá, nhái? hwákáchérwa Hwedzá.
(iron; dug up at Hwedza, right?)
Ungwarú hwemádzisékúru hwáishámísá (wisdom of ancestors was astonishing) ungwarú hwáo hwáishámísá.
Urefú hwedángo húp̄fupí urefú hwáro (its) húp̄fupí.
(length of the ladder is short)
Hahútkwánfré, hahúsviké páchisuvi, nhái? (it won't do for us, won't reach to the roof-cap)
Vakúru vánoti, Ushámwarí úkama. Íchokwadí Íchokwadí kúti (it is true that) (elders say, Friendship is kinship). Is it true?)



18. Section 5: Chidimbu chéchishánu : -nga- -e negative.

Model: Ndikakúróvá, ungáfare heré? Suppose I hit you, would you be pleased?

Kwéte, handíngafáre.

No, I wouldn't be pleased.

Ndikakúróvá, ungáfare heré?

Kwéte, handíngafáre.

Ukapíwá chókudyá chaúsíngazíve, ungádye
(you were given food you didn't know)

handíngadyé.

Kana uchíéndá pédyo, ungákwire chítíma
(you go to a nearby place; 'climb' train)

handíngakwíre.

Ukaóná mwedzi masíkatí, ungáshamiswe
(you saw the moon in broad daylight;
be surprised)

handíngashámiswé.

Kana páne chinéngé chóúya, mungápururudze
(If in danger,* would you pl. whoop for joy?)

hatingápúúrúdzé.

(high tone verbs)

Munhu akakúvárá, ungáséke
(someone injured you)

handíngáséké.

Tikaenda kumushá zvinó, tingásvíke ródóka
(would we arrive by sunset?)

hamúngásvíké.

Ukamúkúmbírá, ángábvúme (would he agree?)

haángábvumé.

Vakakúbvúnzísisa, ungápíndure
(they interrogated you; reply)

handíngápíndúre.

Ngátítí babá wákó ákakúnyórerá nezúro, ungágámuchire tsamba nhási
(Let's say your father wrote to you yesterday, would you get the letter
today?)

handíngágámúchíre nhási

(low tone verbs)

* Lit. 'if there is which seems to be coming'.

LESSON 19 CHIDZÍÍDZO CHÉGUMI NEPFÚMBAMWE

19. Section 1: Chidmbu chechfoshf : present participle (-chi-a)

Models: Zvawákaóna varúmé, vákánga vachívhímá heré?
When you saw the men, were they hunting?

Hóngu, ndakávaóná vachívhímá.
Yes, I saw them hunting.

Zvawámuká, zúvâ rángá richíbúdá heré?
When you got up (today), was the sun rising (lit. coming out)?

Hóngu, ndamúka zúvá richíbúdá.
Yes, I got up (with) the sun rising.

Zvawákaóna varúmé, vákánga vachívhímá heré? Hóngu, ndakávaóná vachívhímá.

Zvawákanzwá vaná, vákánga vachíhimbá ndakávanzwá vachíhimbá.
(hear) (singing)

-wákáendá kúmushá, wakánga uchífárá ndakáénda kumushá ndichifárá.
(were you rejoicing) (I went home rejoicing/happy)

-wáóna mombe, dzángá dzichíéndá kugókóro ndadziona dzichíéndá kugókóro
(were they going to the drinking-place)

-wáóna vanhu, vángá vachítáúdzana ndaváona vachítáúdzana.
(were they speaking to each other)

-wámuká, zúvâ rángá richíbúdá ndamúka zúvá richíbúdá.

-wákaóna nyóká, yákánga íchirí mhenyú ndakáióná íchirí mhenyú.*
(snake; was it still alive - from -penyú)

-wákaóna babá wángu, ákángá ári mumbá ndakámuóná ári mumbá.*
(was he)

* -chi- in the present participle of -ri means 'still', and is not part of the basic form; compare the last example.

19. Section 2: Chidimbu chechipiri : past continuous -nga -chi-a

Model: Mvúrá irí kúnaya heré?

Is the rain falling?

Kwéte, así nezúro yákánga ichínáyá.

No, but yesterday it was falling.

Mvúrá irí kúnaya heré?

Kwéte, así nezúro yákánga ichínáyá.

Urí kúrima heré?

ndakánga ndichírímá.

Vaná várí kudzífídzá nhámba (arithmetic)

vákánga vachífídzá

Mwedzífí únoónéká (moon; be visible)

wákánga uchíónéká.

Zúvà rírí kúpenya (shine)

rákánga richípényá.

Murí kútambudzika (suffer/be in trouble)

takánga
tichítámbúdzika.

Kápu dzírí padará (cups; on the shelf)

dzákánga dzírípó.
(were there)

Mutsváfíro úrí mukícheni (broom; in the kitchen)

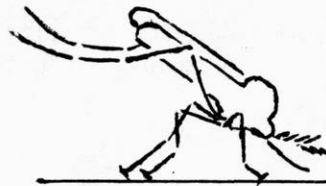
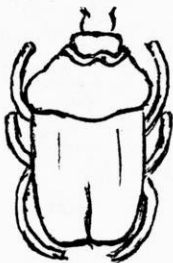
wákánga úchírímó.
(was still there)

Uné chígero (scissors)

ndakánga ndínácho
(had them)

Chitóro chíne sáuti (store; have salt)

chákánga chíináyo
(had some/it)



19. Section 3: Chidmbu chechtatú : kana 'if' + present participle.

Model (a): Ndinódá kúenda; ndféndé heré? Kana uchidá kúenda, endá zvakó.
I want to go; may I go? If you want to go, just go.

Ndinódá kúenda; ndféndé heré? Kana uchidá kúenda, endá zvakó.

Zvimwe ndinógona; ndfédzé
(perhaps I can; may I try?) Kana uchígóná, edzá zvakó.

Iyi hémbé fnoténgéká; ndóiténgá
(this shirt; be cheap; should
I buy it?) ichíténgéká, téngà zvakó.
(if it's cheap)

Ndinózfvá zvakáftika; ndftáúre
(I know what happened; may I speak?) uchízfivá zvakáftika, taúra zvakó.

Ndinófunga kuti ásvíka; ndómudáfídzá
(I think he's arrived; should I call him?) uchífúngá kúti ásvíka, dáídzà zvakó.

Model (b): Zvimwe zvínogoneka; tózviífta heré? Kana zvichígónéka, itáí zvényú.
Perhaps it is possible; should If it is possible, do it.
we do it?

Zvimwe zvínogoneka; tózviífta heré? Kana zvichígónéka, itáí zvényú.
árf munhámo; ndóénda
kunomúbátsírá
(he is in trouble; should I go
and help him?) ári munhámo, endá zvakó kúnomúbátsírá.

áne kábayo; ndóénda nayé kuná chírembá
(he has pneumonia; should I go with him =
take him to the doctor?) áne kábayo, endá nayé....

ndézvechokwadí; ndóudza vátete*
(it is true; should I tell (my) aunt?) zvíri zvéchokwadí, váúdze
zvakó.
(tell her)

kamwaná káne nyótá; ndókapá chókunwá
(the small child has thirst = is thirsty;
should I give him something to drink?) káne nyótá, kápe zvakó chókunwá.
(give him)

* paternal aunt, sister of one's father.

19. Section 4: Chidĩmbu chechĩna : dái 'if' + present participle.

Model: Kana uchĩdá kúenda, endá zvákó. If you want to go, go (go, then).

Dái ndichĩdá kúenda, ndingaénde zvángu, así zvínó, handĩdí kúenda.

If I wanted to go, I should go, but now (= as it is), I don't want to go.

Kana uchĩdá kúenda, endá zvákó. Dái ndichĩdá kúenda, ndingaénde zvángu,
así zvínó, handĩdí kúenda.

Kana uchĩzĩvá zvakáítika, taúrá. Dái ndichĩzĩvá...ndingátáure,...handĩzĩvé.

(If you know what happened, speak. If I knew... I would speak... I don't know...)

... mupunga uchíténgéká, tinógona kuúténgá. Dái... tingágóne...hauténgéké.

(rice is cheap) (we can buy it) (If it were...we could...it isn't cheap)

...muchígóná, zvítíé. Dái tichígóná, tingázvíté, ... hatígóné.

(you can, do it) (If we were able, we should do it,... we can't)

... zvichígónéka, unózoúyá heré? ndingáuye, ... hazvígónéke.

(it is possible, will you come?) (I should come, ... it isn't possible)

... ári pánó, tichámuóná tingámuóné, ... haápo.

(he is here, we shall see him) (we should see him, ... he isn't here)

... zvĩri izvozvo chéte, inf ndinóti zvákánáka.

(it is only that, I say it is all right = if that's all, I think it's all right)

Dái zvĩri izvozvo chéte, neníwo ndingáti ... hazvĩsi izvozvo chéte.

(If it were only that, (and) I also would say ... it isn't only that)

... úiné marí, múténgeré bhútsu. ndíiné marí, ndingámuténgéré... handíná marí.

(you have money, buy him/her shoes) (I had money, I should buy him/her... I haven't any money)

19. Section 5: Chidĩmbu chéchishánu : compound past with negative present participle.

Models: Ko, ákánga achírwará heré?

Tell me, was he ill?

Ko, wakánga úne marí inókwána heré?

Tell me, did you have enough money?

Ko, ákánga achírwará heré?

makánga muchígára Haráre

vanhu vákánga vachímírírà bházi
(waiting for the bus)

wangá uchídá kumúóná

(you wanting to see him ---today)

Ko, wakánga úne marí inókwána heré?

kwákánga kúne vánhu vazhínjí
(were there a lot of people?)

ákánga ári múnhu murefú
(was he a tall person?)

zvákánga zvíri zvéchokwadí
(was it true?)

Kwéte, ákánga ásingarwáre.

No, he was not ill.

Kwéte, ndakánga ndísiná marí inókwána.

No, I did not have enough money.
(lit. money which suffices)

Kwéte, ákánga ásingarwáre.

takánga tisingágaré

vákánga vásingámíriré

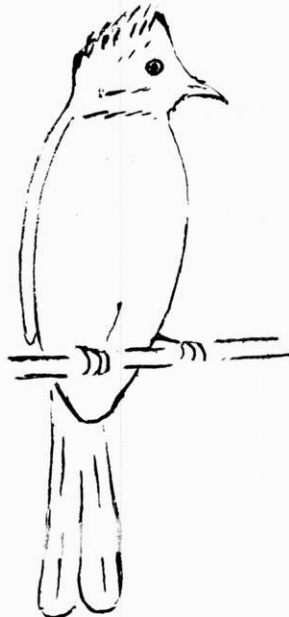
ndangá ndísingadí

Kwéte, ndakánga ndísiná marí inókwána.

kwákánga kúsiná vánhu

ákánga ásirí múnhu

zvákánga zvísirí



LESSON 20 CHIDZÍDZO CHÉMAKÚMÍ MÁVIRÍ

20. Section 1: Chidmbu chechíposhí : indirect relative.

Model: Unózivá heré chavánodá? Kwéte, handízivé chavánodá.
Do you know what they want? No, I don't know what they want.

Unózivá heré chavánodá? Kwéte, handízivé chavánodá. (high verbs)
chandínoziva (what I know?) chaúnoziva (what you know)
zvaánoréva (what he means?) handínzwe (I don't understand)
zvavánótónderá (what they think about?) zvaánorévá.
kwaákabvá (where he came from?) (low verbs)
kwaákáendá (where he went?)
kwaánógará (where he lives?)
Unónzwá heré rurímí rwavánótaúra? handínzwe rurímí rwa-...
(understand the language they speak)



20. Section 2: Chidĩmbu chechĩpirĩ

Model: Chĩi <u>chaũnodá?</u>	<u>Chandĩnodá</u> ndechĩichi.
What is it <u>(that) you want?</u>	<u>What I want</u> is this.
Ndeĩpi nzira <u>yawákaúya nayó?</u>	Nzira <u>yandákaúya nayó</u> ndeyĩiyi.
Which is the path by which you came?	The path I came by is this one.
(Lit. It is which the path <u>which you came by it?</u>)	
Chĩi chaũnodá?	Chandĩnodá ndechĩichi.
chaũnotyá? (you are afraid of?)	Chandĩnotyá
chaákaréva? (he meant?)	Chaákaréva
chaũnófungá? (you think?)	Chandĩnófungá
chaákakúmbirá? (he asked for)	
Ndeĩpi nzira yawákaúya nayó?	Nzira yandákaúya nayó ndeyĩiyi.
Ndoúpi muróóra wawákapérékedzá? (the bride whom you accompanied = acted as	wandákapérékedzá ndoyúuyu. bridesmaid to)
Ndoúpi mushongá wawákáwaná (the medicine you got)	wandákáwaná ndoyúuyu.
musĩ wamákarangána? (the day you decided on)	watákarangána
munhu wawákásangána nayé? (person you met -- lit. with him)	wandákásangána

20. Section 3: Chidĩmbu chechĩtatú : 'when' clauses in past of before today.

Model: <u>Takánzwa</u> zvókufá kwáké. <u>We heard</u> about his death.	<u>Zvamákanzwá</u> zvókufá kwáke, makáíteí? <u>When you heard</u> of his death, what did you do?
Takánzwa zvókufá kwáké.	Zvamákanzwá zvókufá kwáké, makáíteí?
Takárova nyóká húrú (hit a big snake).	-mákaróva nyóká, yákáíteí? (what did it do?)
Ndakásimuka pakatí púsíkú.	-wákasímuká ... wakáíteí? (what did you do?)
Takácherechedza chisó cháké.	-mákachéréchedzá ... ákáíteí? (what did he do?)
Takábvá múkanganyama. (left in the early morning)	-mákabvá (high tone verbs)
Takásvíka kumushá mánherú.	-mákásvíká kúmusha
Ákápinda mumbá mángu (into my house).	-ákápindá mumbá mákó, ákáíteí?
Ákápindura nókushátírwá (replied angrily).	Zvaákápindúra, áká- (low tone verbs)

20. Section 4: Chidĩmbu chechĩna : dái 'if' + past of before today.

Model: <u>Handíná kunzwá</u> zvaákaréva. <u>I didn't hear</u> what he said.	<u>Dái wákanzwá</u> zvaákaréva! <u>If only you had heard</u> what he said!
Handíná kunzwá zvaákaréva.	Dái wákanzwá zvaákaréva! (high verbs)
Haúná kuzívá izví (you didn't know this).	Dái ndákazíva (if only I had known)
Hatíná kuúya kúmuchato (to the wedding).	mákaúya (only you had come)
Handíná kukúmbírá kuná babá (ask of Father).	wákakúmbírá
Handíná kúfunga zvakánáka (think well).	wákáfungá (low verbs)
Haváná kúridza mhere (call for help, raise alarm).	vákáridzá mhére!
Haáná kúdura zvaáizívá (reveal what he knew).	ákádurá
Haáná kúbvumirwa kuúyá (wasn't allowed to come).	ákábvumírwa

20. Section 5: Chidĩmbu chéchishánu : indirect relative.

Model: Ndatádza kuténgá úpfu. I didn't manage (lit. failed) to buy any flour.

Regá ndíkupé úpfu hwandáténga inf. Let me give you the flour which I bought.
(Tense is past of today.) (Lit. Let I may give you...)

Ndatádza kuténgá úpfu.

Regá ndíkupé úpfu hwandáténga inf.

Ndakáanganwa kuúnzá chinyóréso.
(forgot to bring a writing instrument
= something to write with)

chinyóréso chandáúnza inf.

Ndatádza kubátà hówè zhínjí.
(to catch many fish)

hówé dzandábáta

Ndakáanganwa kutánhá mánhanga.
(gather/pick pumpkins)

mánhanga andátánha

Ndatádza kutúrúrá múchero.
(reach down fruits)

míchero yandátúrurá

Ndakáanganwa kukúmbirá māsamba.
(ask for tea-leaves)

māsamba andákúmbirá
(high tone verbs)

Ndatádza kubika nyama.

nyáma yandábiká

kukuya mupunga (grind rice).

múpunga wandákuyá

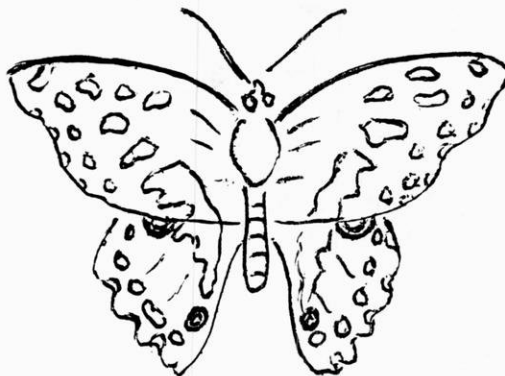
kuchengeta sadza rómurúmé.
(keep sadza for* (my) husband)

sádzá randáchengéta

kukuhwida motó (kindle fire).

motó wandákuhwida
(low tone verbs)

*literally 'of'



20. Section 6: Chidĩmbu chéchitánhatú : 'not yet', with 'today' past participle.

Model: Mvúrá yátí yánayá heré? Has the rain fallen yet?
Kwéte, haísatí yánayá. No, it has not fallen yet.

(Compare Lesson 8, Section 1)

Mvúrá yátí yánayá heré? Kwéte, haísatí yánayá.

Murwéré átí ányá (patient got better) haásatí ányá.

Hwai dzátí dzápinzwá múdangá hadzísatí dzápinzwá.
(sheep been put into the pen)

Watí wáwaná hwái dzákó (you found your sheep) handísatí ndáwaná hwái dzángu.

Mwanásikaná wákó átí áwaníkwa haásatí áwaníkwa.
(your daughter got married; lit. been found) (low tone verbs)

Watí wánzwa masoko (you heard the news) handísatí ndánzwa masoko.

Bhásikoro rákó ráfí ráfa harísatí ráfa.
(your bicycle broken down, lit. died)

Vakúru vátí vápédza kutóngà mhósva havásatí vápédza kutóngà mhósva.
(elders finished judgin the case)

Matí mábáta mbeva (you pl caught any mice) hatísatí tábáta mbeva*.

Mwanákomaná wákó átí áróorá haásatí áróorá.
(your son got married, lit. paid bride-wealth)

Mombe yátí yásúnúngurwá haísatí yásúnúngurwá.
(cow been untied) * (high tone verbs)

* children catch mice to eat; mombe refers to a head of cattle without regard to sex.

20. Section 7: Chidĩmbu chechinomwé : kana 'when', future time reference.

Model: Ngátĩmire dákára goré rípéré.

Let's wait until the year ends.

Kana rápéra, chí chicháftika?

When it ends/has ended, (it is)
what (that) will happen?

Ngátĩmire dákára goré rípéré.

Kana rápéra, chí chicháftika?

mhuté ípéré.
(mist disperses)

Kana yápéra

múmera úkúré.
(plants have grown)

wákúra

chĩbahwé chíbvé.
(maize is ripe)

cháíbva

zúvá rídóké
(sun has set)

rádóka

nyényedzí dzíónéké.
(stars are visible)

dzáóneká
(high tone verbs)

kunzé kúchéné.
(the 'outside' is light
= until it is light outside)

kwáchená

babá ásvíké (father comes)

ásvíká

mvúrá ínáyé.

yánayá

vánuhú vápáráre (people
disperse)

váparára

hóva dzísérere
(rivers go down/subside)

dzáseréra
(low tone verbs)



LESSON 21 CHIDZÍDZO CHÉMAKÚMÍ MÁVIRÍ NÉCHIMWÉ

21. Lesson 1: Chidĩmbu chechĩposhĩ : locative classes, pa-, ku-, mu- .

Model: Kumushá kwákó kúne vǎnhu vazhĩnjĩ heré? At you home are there (lit. does it have) many people?

Hóngu, kumushá kwángu kúne vǎnhu vazhĩnjĩ. Yes, at my home there are many people.

Kumushá kwákó kúne vǎnhu vazhĩnjĩ heré? Hóngu, kumushá kwángu kúne vǎnhu vazhĩnjĩ.

Kuguta riyá kúne mwénje yémagétsi kuguta riyá kúne mwénje yámagétsi.*
(At the said town; electric light, lit. lamps of gas)

Kunzé kwémba kúne dáre (outside the house; open space)

Pahúvá páne hári (on the shelf; pots) pahúvá páne

Panzira páne dǒpe zhĩnjĩ (on road, much mud)

Pamusóro pegómo páne mátombo
(on top of the mountain; rocks)

Muhova dzíyá múne hǒvè zhĩnjĩ muhova dzíyá múne
(in the aforementioned rivers; many fish)

Mumbá umo múne múnhu (in the house there)

Musángó múne shúmba (in the bush; lion/s)

Muhári múne bumhé (in the pot; sweet beer)

Mubházi múne nzvímbu (in the bus; room, lit. place)

* ye- and ya- are alternatives here.

21. Section 2: Chidĩmbu chechĩpirĩ : 'there is (not)'.

Questions are in previous section, with negative answers.

- Models: (a) Kumushá...kúne... heré? At the village ... is/are there...?
 Kwéte, kúmushá...hakúná... No, at the village...there is/are not...
- (b) Pahúvá páne...heré? On the shelf is/are there...?
 Kwéte, pahuva hapana... No, on the shelf there is/are not...
- (c) Muhova...múne... In the rivers ... is/are there...?
 Kwéte, muhova...hamúná No, in the rivers there is/are not...

Musángó múne shúmba heré? is replaced by, Muchotó múne mbámbaira heré?
 In the fire (-place) are there any
 sweet potatoes?

21. Section 3: Chidĩmbu chechĩtatú : 'where there is', locative relative.

- Model: Ndirĩ kútsvaga húnĩ. I'm looking for some firewood.
- Regá ndíkúratĩdze kuné húnĩ dzakánáka. Let me show you where there is some good firewood.

(-akánáka may also mean 'beautiful, pretty')

- Ndirĩ kútsvaga húnĩ. Regá ndíkúratĩdze kuné húnĩ dzakánáka.
- hwohwa (mushroom/s) kuné hwóhwa hwakánáka.
- kajongwé (flame lily) kájongwé kakánáka.
- ufuro (pasture-land) úfuro hwakánáka.
- munyákwe (pot-clay) munyákwe wakánáka

- Tirĩ kútsvaga mapango. ndíkúratĩdzeĩ kuné mápango akánáka.
 (poles for building)
- makavi (rope/string) mákavi akánáka.
- pfúmó (spear) pfùmò rakánáka
- nzvimbo yéchikóro. nzvímbo yakánáka.
 (place for a school)

21. Section 4: Chidĩmbu chechĩna : inverted relative with locatives.

Model: Ndanzwá kúti masamba ánoténgwá kúchitóro.

I've heard that tea is sold at the store.

Hóngu, kuchitóro ndókunóténgwá māsamba.

Yes, at the store is where tea is sold. (lit. it is where is sold tea-leaves).

Ndanzwá kúti masamba ánoténgwá kúchitóro. Hóngu, kuchitóro ndókunóténgwá māsamba.

mhósva dzínotóngérwá pádare (cases are judged at the council-
place)
padare ndópanótóngérwà mhósva.

umhutu húnobárírwá mumvúrá isíngáerére (mosquitoes, breed in
stagnant water, lit. which does not flow)

mumvúrá isíngáerére ndómunóbárírwá úmhuu.

hosha húrú dzínobva kunyama yakáóra (serious illnesses come
from rotten meat)

kunyama yakáóra ndókunóbva hosha húrú.

madora anódyíwá ánogara mumití (edible caterpillars live in trees)

mumití ndómunógara madora anódyíwá.

utáre húnocherwa pasí pévhu (iron is dug up from under the earth)

pasí pévhu ndópanócherwa utáre.

mweyá yavánhu vakánáka ínoenda kudénga (souls of good people go
to heaven)

kudénga ndókunóenda mweyá yavánhu
vakánáka.

varwéré vánorapirwa kúnó (sick people are treated here)

kúnó ndókunórapirwa varwéré

21. Section 5: Chidĩmbu chéchishánu : negative present direct relative.

Model: Ndfianí asíngazíve izví? Who (is it who) does not know this?
Hakúná múnhu asíngazíve izví. There is not a person who does not
(= everyone knows) know this.

(All high tone verbs)

Ndfianí asíngazíve izví? Hakúná múnhu asíngazíve izví.
asíngabáte basa (do work) asíngabáte basa.
asíngafé (die)

- tyé shúmba (be afraid of lions)
- chéréchedzé mhóu (recognize; cow)
- fáriré kúenda kumushá (be happy at going home)
- dí amái váké (love one's mother)
- kúdze kupá (praise generosity, lit. giving)
- shámiswé (be surprised)
- vénge hódó (hate war)

21. Section 6: Chidĩmbu chéchitánhatú : as 21/5.

Model: Haágoné kufámba. He cannot walk.
Ndfianí asíngágoné kufámbá? Who (is it who) cannot walk?

(All low tone verbs)

Haágoné kufámbá. Ndfianí asíngágoné kufámba?
kutura chirungu (speak English) kútura chirungu.

Haáéndé kubháwa (go to the beer-hall) asíngáéndé kubháwa?

- ité kudáro (behave like that) -ité kudáro?
- peté mítero (pay taxes) -peté mítero?
- rangáfire zvakádzáma (think deeply)
- bvumírwé kupinda (be permitted to enter)
- sviké nénguva (arrive on time)
- tendére zvaúnoréva (believe what you say) -tendére zvandínoréva
(what I say)
- regérére mhandú dzáké (forgive his enemies)

LESSON 22 CHIDZÍDZO CHÉMAKÚMÍ MÁVIRÍ NEZVÍVIRÍ

22. Section 1: Chidimbu chechiposhi : 'who/which is not'

Models: Iri bángá idzva. This knife is new.
Zvákánáka, handídi bángá risiri idzvá. Good, I don't want a knife which is not new.
Uyu mukaka ndówemómbe. This milk is of cattle (= cows' milk).
Ko, uné múkaka usiri wemómbe Oh, have you any milk which isn't
heré? of cattle?

Iri bángá idzva. Zvákánáka, handídi bángá risiri idzvá.
Aya machirá máchéna (cloths, white) -dí machirá asiri máchéna.
Ichi chumá chitsvukú (beads, red) chisiri chitsvukú
Iyi hingi ínhemá (ink, black) -dí hingi isiri nhemá.
Iri rókwe íjena (dress, white) risiri jéna.
Izvi zvigaro zvikuru (chairs, big) -dí zvigaro zvisiri zvikúru.
Iyi imbá itsva (house, new) isiri itsvá.
Aya majékó mátsva (sickles, new) asiri matsvá.
Uyu makaka ndówemómbe. Ko, uné múkaka usiri wemómbe heré?
Iyi nyama ndéyehwái (meat, of sheep) nyáma isiri yehwái.
Aya mazái ndéehúkú (eggs, of hen) mazái asiri éhuku
Ichi chingwa ndéchekóroni (bread, of wheat) chingwa chisiri chekóroni
Iri bhásikoro ndérechikádzí (bicycle, of woman's style) bhásikoro risiri réchikádzí
Uyu muríó ndówemánga (relish/side-dish, of pumpkin leaves) muríó usiri wemánga

22. Section 2: Chidimbu chechpiri : negative past direct relative.

Model: Vaeni vásvíka.

The visitors have arrived.

Kúne vámwe vasíná kúsvíka heré? Are there any who haven't arrived?

Vaeni vásvíka.

Kúne vámwe vasíná kúsvíka heré?

Marí yángu yábiwa (my money, been
stolen)

ímwe isíná kubíwá

Nhumbí dzákó dzáoma (your clothes, dried)

dzímwe dzisíná kuómá

Michero yáibva (fruits, ripened)

mímwe isíná kuíbvá

Mití yátemwa (trees, been chopped down)

mímwe isíná kutémwá

Maruva áfa (flowers, died)

mámwe asíná kufá

Chibahwé chádyiwa namákudo (maize/corn/
mealies, eaten by baboons)

chímwe chisíná kudyíwá

Vanhu vánzwa (people, understood)

vámwe vasíná kunzwá

Mbúdzí dzáurayiwa néshumba (goats, been
killed by lions)

dzímwe dzisíná kuúráyíwa

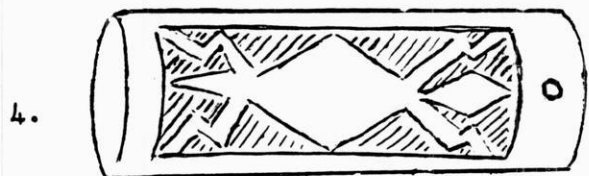
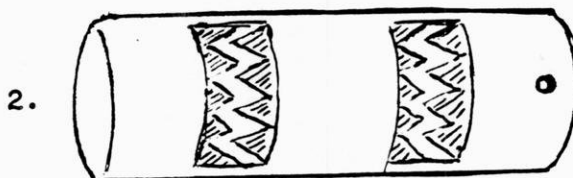
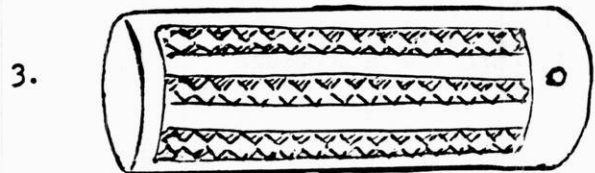
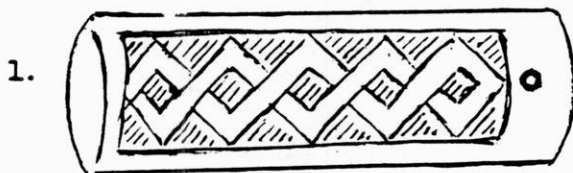
Vaná vápiwa kudyá (children been given
food)

vámwe vasíná kupíhwá*

Vasíkaná váénda (girls, gone)

vámwe vasíná kúénda

* -píwá (Manyika) and -píhwá (Zezuru) are dialectal variants; there is also another form, -púhwá.



22. Section 3: Chidĩmbu chechĩtatú : stative verbs.

Model: Vanhu vákágára heré? Are the people seated (now)?
Hóngu, vákágára. Yes, they are seated.

(Past of before today with 'stative' verbs, referring to present state.)

Vanhu vákágára heré? Hóngu, vákágára.
Mwaná ákamírá (in standing position) ákamírá.
Dziva rákádzáma (pool, deep)
Izvi zvákashátá (this, bad)
Mwedzi wákáchéna (moon, white*)
Mombe yákákóra (fat)
Shiri dzákámhára (birds, be perching)
Nzira yákáréba (path, long)
Mwaná ákarára (child, be lying down/asleep)

* also = is there moonlight?

22. Section 4: Chidĩmbu chechĩna : as 22/3.

Model: Vanhu vákágára heré? Are the people seated (now)?
Kwéte, havána kúgara. No, they are not seated.

Vanhu vákágára heré? Kwéte, havána kúgara.
Mwaná ákamírá haána kumírá.
Dziva rákádzáma harína kúdzama.
Izvi zvákashátá hazvína kushátá.
Mwedzi wákáchéna haúna kuchena.
Mombe yákákóra haína kúkora.
Shiri dzákámhára hadzína kúmhára
Nzira yákáréba haína kúreba
Mwaná ákarára haána kurára.

22. Section 5: Chidĩmbu chéchishánu : 'look as if', -nge.

Model: Idzi nhumbí <u>hadzíná kúwachiwa heré?</u>	These clothes, <u>haven't they been washed?</u>
Hamhéno, así <u>dzínenge dzisíná kúwachiwa.</u>	I don't know, but <u>they don't look as if they've been washed</u> (lit. they seem (like) those which have not been washed).
Idzi nhumbí hadzíná kúwachiwa heré?	Hamhénó, así dzínenge dzisína kúwachiwa.
Iri sadza, haríná kufbvá (maize porridge, not fully cooked)	rínenge risína kufbvá.
Aya machírá, haáná kuómá	ánenge asíná kuómá.
Mumbá múno, hamúná kutsváírwá (in the house here, not been swept)	múnenge musíná kutsváírwá.
Iyi minda, hafíná kúrimwa (fields, been cultivated)	ínenge isíná kúrimwa.
Pamusóró pegómo, hapáná kúmbotsikwa nomúnhu (on top of the mountain, never been trod by a human; -mbo- = ever)	pánenge pasíná kúmbotsikwa nomúnhu.
Nyika íno, hafíná kúsvikirwa némvura (this country, been reached - lit. arrived at - by rain)	ínenge isíná kúsvikirwa némvura.
Iyi nyóká, hafíná kufá (snake, dead)	ínenge isíná kufá.
Ava vaná, haváná kudzífídzá kúverenga (children, been taught to read)	vánenge vasíná kudzífídzá.
Iri dziva, haríná kúdzama (pool, isn't it deep? - stative)	rínenge risíná kúdzama.

22. Section 6: Chidmbu chéchitánhatú ; -nge 'look like' (2)

Model: Ava vanhu, haváná chókudyá heré? Haven't these people anything to eat?

Hamhénó, así vánenge vasínà chókudyá. I don't know, but they don't look as though they've anything to eat.

Ava vanhu, haváná chókudyá heré?

Hamhénó, así vánenge vasínà chókudyá.

Murukova umu, hamúná hówé
(In this river; fish)

múnenge musínà hówé.

Uyu mwaná, haáná njéré

ánenge asínà

Ichi chikóro, hachíná vadzífídzi vazhínjfi
(pupils)

chínenge chisíná vazhinjfi.

Idzi dzimbá, hadzíná mafáfitera

dzí- dzi-

Uyu murúmé, haáná mari

á- á-

Ava varombó, haváná pókurará
(poor folk; somewhere to sleep)

vá- vasínà

Uyu mukádzí, haáná anómúbátsírá
(someone to help her)

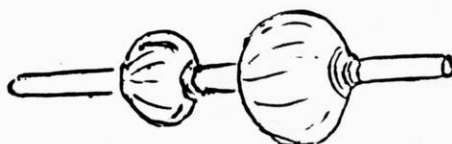
á- a-

Idzi mbúdzí, hadzíná múfudzi (herdsman)

dzí- dzi-

Mumushá umo, hamúná anógaramo
(In village; anyone who lives there)

mú- mu-



LESSON 23 CHIDZÍDZO CHÁMAKÚMÍ MÁVIRÍ NEZVÍTATÚ

23. Section 1: Chidimbu chechifoshi : -cha-a future tense

Model: Ko, vanhu váchanwá dóro ríinhí? Tell me, when will the people
drink the beer?

Zvimwe váchanwá mwedzi unóúyá. Perhaps they will drink (it) next
month (lit. the month which comes).

Ko, vanhu váchanwá dóro ríinhí? Zvimwe váchanwá mwedzi unóúyá.

rukwezá rúchabvá (millet, ripen) rúchabvá

mvúrá íchakásá (rain, stop) íchakásá

muchápedza kuváká imbá (finish building
the house) tichápedza

uchándibvákáchíra (you come and stay
with me) ndichákubvákáchíra

shámwarí dzáko dzíchábvá Burúwáyo dzíchábvá svóndo rinóúyá.
(your friends, leave Bulawayo)

mwaná wángu áchánáya (get better,
recover) áchánáya svondo

hanzvádzi yákó ícháwánikwa (get married)

chikóro chícházárurwa

vanhu váchákóhwa rukwezá (reap/harvest
millet)

muchávámbe kurima tichávámbe

ucháénda kunobvákáchíra vátete ndicháénda

23. Section 2: Chidĩmbu chechĩtatú: subjunctive after kuti 'that'

Model: <u>Tópĩnda</u> heré?	<u>Are we to come in?</u>
Hóngu, ndinódá <u>kúti</u> <u>múpĩndé</u> .	Yes, I want <u>you to come in</u> (lit. that you <u>should enter</u>).
Tópĩnda heré?	Hóngu, ndinódá <u>kúti</u> múpĩndé.
Ndógádzira tĩi (make tea)	úgádzĩre tĩi.
Vaná vóbatsira	vábátsĩré.
Tódya zvínó	múdyè zvínó.
Ndótévera	útévére
Ndóréga kuenda (not to go, lit. stop going)	úrégé <u>kú</u> enda
Ndórasa marara	úrásé <u>má</u> rara
Tóimba tósé (all of us)	múĩmbè mósé
Tósimuka zvínó	músímúke
Tónámata nemĩ (pray with you pl)	múnámáte nesú
Ndóbuda mumbá	úbúdé mumbá

23. Section 3: Chidĩmbu chechĩtatú : as 23/2

Model: <u>Ndakáwĩra</u> pasĩ.	<u>I fell down</u> on the ground.
Chĩ <u>chakásákisa</u> kuti <u>úwĩré</u> pasĩ?	What (is it <u>that</u>) caused you to <u>fall down</u> on the ground (lit. caused that <u>you should fall</u> ...)
Ndakáwĩra pasĩ.	Chĩ chakásákisa kuti úwĩré pasĩ?
Nhási chitĩma chánónoka.	chasákisa chínónóke?
Motó wárámba kupfuta (fire refused to burn)	úrámbé <u>kú</u> pfuta?
Mombe dzĩnorwárá.	chinósakisa dzĩrwáré?
Maókó ánorwádzá	árwádzé?
Vanhu vákáséka.	chakásákisa váséké?
Rukova rwákazará	rúzáré?
Tinótyà kwázvo	chinósakisa mútyé?

23. Section 4: Chidimbu chechina : subjunctive for 'may I ___?'

Model: Munódá kupfúúrá heré?

Do you want to get past/come by?

Hóngu, típfúúré heré?

Yes, may we come by?

Munódá kupfúúrá heré?

Hóngu, típfúúré heré?

kúpinda

típíndé

kúzarura musúo (open door)

tízárúre musúo

kupfigá fáfitera (shut window)

típfígè fáfitera

kúgara pasí (sit down)

tígáré pasí

Unódá kúputa mudzanga (smoke a cigarette)

ndípúté

kúbvisa bhátýe (take off jacket)

ndíbvisè bhátýe

kuúyá nesú (come with us)

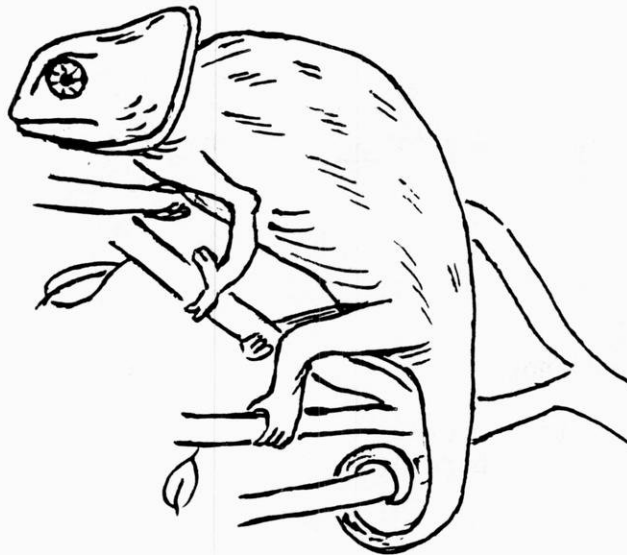
ndíúyé nemí (come with you)

kútarisa

ndítárise

kundíbátsírá (help me)

ndíkubátsiré



23. Section 5: Chidĩmbu chéchishánu : subjunctive for consecutive command.

Model: Tinódá kúpinda nokúgara. We want to come in and sit down.

Pindáĩ zvényú múgáré. Do come in and sit down.

Tinódá kúpinda nokúgara. Pindáĩ zvényú múgáré.

Ndinódá kudyá nókugútá (eat and be satisfied) Idyá zvakó úgúté.

Tinódá kutééréra nókunzwá (listen and hear) Tééreraĩ zvényú múnzwé.

kútarisa nókuóná (look and see) Tarísáĩ zvényú múóné.

kutámbá nokúwina (play and win) Támbáĩ zvényú múwíné.

Ndinódá kúfunga nokúyeuka (think and remember) Fungá zvakó úyéúke.

kutórà démò rángu nókutémá húní. Tórá démó rákó, útémè húní.
(take my axe and chop wood)

kumhányírá mumbá nókutórà jázi rángu. Mhányírá zvakó mumbá utórè jázi rákó.
(run into the house and get my coat)

23. Section 6: Chidimbu chéchitánhatú : 'although' + participle.

Model: Zvimwe ánorwára, nokúti haána simbá. Perhaps he is ill, because he has no energy.

Kwéte, kúnyángwe zváké ásiná simbá, haárwáre. No, although he has no energy, he is not ill.

Zvimwe ánorwára, nokúti haána simbá.

Kwéte, kúnyángwe zváké ásiná simbá, haárwáre.

Zvimwe áchaúyá, nokúti haána bása nhási (he will come; he has no work today)

kúnyángwe zváké ásiná bása nhási, haáúyé (he won't come)

ucháshatirwa, nokúti ndakákanganwa kukúúdzá (you'll be angry; I forgot to tell you)

kúnyángwe zvákó wákakanganwá kundíúdzá, handíshátírwé.

chitíma chíchánónoka, nokúti njanjí írí mumvúrá (train will be late; line is under lit. in water)

zváyo njanjí íri mumvúrá, chitíma hachínónóke.

ungáde kubvisa jázi rákó, nokúti kúrí kupísa nhási (you might like to take off your coat)

zváko kúrí kupísa, handíngadé...rángu.

íngwéna, nokúti íne mhúno ndefú (it's a crocodile; it has a long snout)

zváyo íne mhúno... hási ngwéna.

uchárumwa, nokúti rwávhí (you'll get bitten;* it's a chameleon)

zvárwo rúri rwávhí, handírúmwé.

mumukokó múne uchí, nokúti takáona nyúchí dzichíbúdá (in the bee-hive** there is honey; we saw bees coming out)

zvényú mákaóna...múmukokó, hamúná uchí.

kúchánáya, nokúti kudénga kúne mákore (it will rain; there are clouds in the sky)

zváko kúne mákoré, hakúnayé.

* It is a widely-held belief that the chameleon has a poisonous bite (it has in fact no teeth so does not bite at all).

** The mukokó is a bark cylinder made to receive bees, or a tree-hollow in which bees have taken up residence.

LESSON 24 CHIDÍÍDZO CHÁMAKÚMÍ MÁVIRÍ NEZVÍNA

24. Section 1: Chidimbu chechíposhí : negative -cha-a 'no longer,' and -ai-a 'used to'

Model: Uchírí kunwá mabhíya heré? Do you still drink beer (European kind)
(also: are you still drinking...?)

Hwíibá, handíchanwá mabhíya, Gracious no, I no longer drink beer,
así ndaínwá káre. but I used to drink long ago/formerly/
once.

Uchírí kunwá mabhíya heré? Hwíibá, handíchanwá mabhíya, así ndaínwá káre.

Gumbo ríchírí kurwádzá harícharwádza, ... ráirwádzá
(leg/foot still hurt/ing) (was hurting, used to hurt)

Varúmé vachírí kuvhímá (hunt) haváchavhíma váivhímá

Uchírí kusévénzá pápurázi hadíchasevénzá pápurázi apo, ..
(you still work(ing) on the farm) (there on the farm), (used to work
there)

Mukóma wákó áchírí kúveza mipínyí haáchávezá...áiveza kare.
(your elder bro.; carve handles) (high tone verbs)

Muchírí kúgara Gwerú (Gwelo) hatíchágará...taígarako (used to live
there)

Uchírí kútendera zvaánoréva handíchátendéra zvaánorévá,...ndaítendera
(believe what he says)

Húkú iyo íchírí kúkandira mazái haíchákandíra ... yáikandira
(that hen, still lay eggs) (low tone verbs)

Uchírí mupépi (are you still a nurse?) handíchisírí... ndaívá mupépi káre.

Muchíne mínda mikúru hatíchisína... taívé nayó (used to
(you still have big fields) have them)
('be' and 'have')

24. Section 2: Chidimbu chechipiri : 'if....not' and 'would not (have)'

Model: Ndasíya mwaná kúmushá,
naízvozvo ndódzókera.

I've left a child at home, and so
I should go back.

Dái pásiná kúti wasíya mwaná
kúmushá, hawáidzókera.

If it were not that you have left
a child at home, you wouldn't
go back/have gone back.

Ndasíya mwaná kúmushá, naízvozvo
ndódzókera.

Dái pásiná kúti wasíya mwaná kúmushá,
hawáidzókera.

Mwaná ákánáya, naízvozvo amái váké
vánofará
(child got better; his mother
is happy)

Dái pasiná kúti mwaná wáwó ákánáya,
amái váké haváifará.

Ndaúdzwa masoko, naízvozvo ndinózivá
zvaítika
(I was told the news, so know what
happened)

waúdzwa, hawáizivá
(you wouldn't know/have known)

Tirí kumírírúwá, naízvozvo takáfanira
kuenda
(we are awaited, so we must go)

murí kumírírúwá, hamáifánírú kúenda
(you wouldn't have (had) to go)

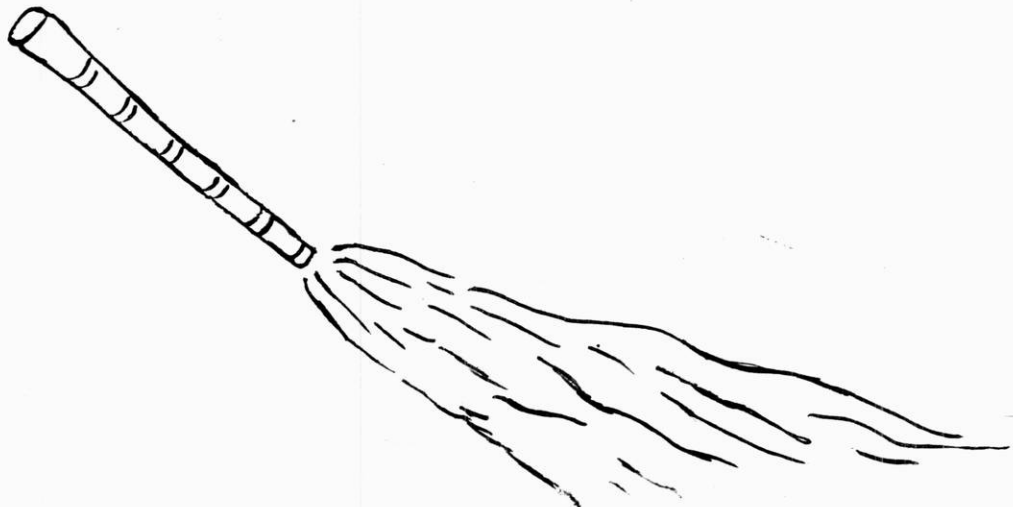
ChiZezúru ndakáchidzífúdzá, naízvozvo
ndinónzwá zvavánoréva
(I have learnt Zezuru, so understand
what they say)

wakáchidzífúdzá, (you wouldn't
understand/have understood)

Ánoóná marí zhínjí, naízvozvo ánogona
kuténgá mótokari
(he earns* alot of money so can buy a
car)

ánoóná marí zhínjí, haáigona kuténgá
mótokari.

* -óná lit. 'see', can also mean 'earn, get'.



24. Section 3: Chidimbu chechitatú : 'don't ...' and 'before...'

Model: Handízivé kúti íhóshai; ndópa murwéré múshongá heré?
I don't know what sort of illness it is; should I give the patient
medicine?

Kwéte, usápé murwéré múshongá, úsatí wázíva kuti íhóshai.
No, don't give the patient any medicine, before you know what kind
of illness it is.

Handízivé kúti íhóshai; ndópa murwéré múshongá heré?

Kwéte, usápé murwéré múshongá, úsatí wázíva kuti íhóshai.

Madota haásatí ápóra; ndóarásá (ashes, not yet got cold, should I throw
them away?)

usárásé mádotá ásatí ápóra (don't throw away... before
they get/have got cold)

Handíná idí rokúti ínyoka kana kwéte; ndópfura (I have not the truth of
that = I'm not sure whether it is a snake or not; should I shoot?)

usápfúré úsatí wáva kuti ínyoka (don't shoot before you have
become with the truth that it is a snake = are sure it's a snake)

Hatíná mbúva; tótangísa rwendo (provisions; begin journey)

musátángíse rwéndo músatí máva nembúva (don't begin...
before you have (become with) provisions
(high tone verbs)

Zúvá harísatí rábúda; tóénda (sun, not yet risen; go)

musáéndé zúvá rísatí rábúda (before the sun rises/has risen)

Vakúrú havásatí vápédza kutaura; ndógámha nyayá (elders, not yet finished
speaking; interrupt the discussion)

uságámhé nyayá vakúrú vásatí vápédza kutaura (don't interrupt..)

Motó haúsatí wádzíma; tísédére pedyo (fire, not yet gone out; move/approach
near)

musásédére pedyo motó úsatí wádzíma (before the fire has gone out)

Handísatí ndányóra kéro; ndónámatidza chitámba... (written address; stick
on stamp)

usánámátidze chitámba úsatí wányóra kéro.

24. Section 4: Chidĩmbu chechĩna : Christian prayers - (1) Catholic

For repetition. The first time the speaker leaves a gap for your repetition after each phrase (indicated by dashes); the second time the prayers are said without pauses.

Zvinamoto zvéKiriké réRóma

Prayers of the Church of Rome

Muzítá ráBabá - naMwanákomaná -
naMweyá Musánde. Áamen.

In the name of the Father - and the Son
- and the Holy Ghost. Amen.

Our Father

Babá wédú - urí kudénga -
zítá rákó rínámátwe -
ushé hwákò húsvíké -
kudá kwákó kúítwé -
pasí sókudénga.
Típe nhási kudyá kwédú kwézuva -
útíregérére mangava édú-
sesúwo tinóregerera vané ngáva nesú.
Usátíéndése kuné chinótíédza -
así útínunúre kuné zvakáipa. Áamen.

Our Father - who art in heaven -
(may) thy name be worshipped -
(may) thy chieftainship arrive -
thy will be done -
on earth as at (=in) heaven.
Give us today our food of the day -
forgive us our debts -
as we also forgive them who have a
debt with us.
Cause us not to go where there is
what tempts us
but deliver us (from) where there is
something evil. Amen.

Hail Mary

**Kàzìwá Mariya - muzéré grásiya -	Be greeted Mary - you are filled (with) grace -
Mambo ánemí -	the Lord* has you (= you are with Him).
makákomborerwa paná vakádzi -	you are blessed where there are (= more than women)
ákakómbórérwawó mwaná wémimba yákó, Yésu.	blessed also is the child of thy womb, Jesus.
Mariya Musánde - amái váMwarí -	Holy Mary - mother of God -
mútirévéreré isú vatádzi -	intercede for us sinners -
zvínó nápangúvá yókufá kwédú. Áamen.	now and at the time of our dying. Amen.

* Mambo lit. 'paramount chief'.

** The alternation of pl and sg is curious and unexplained, e.g. Kàzìwá, yákó, but muzéré, makákomborerwa.

Gloria

Vákúdzíwé Babá - naMwanákomaná -	Be they honoured, the Father - and the Son -
naMweyá Musánde -	and the Holy Ghost -
sézvákánga zvirí pákutángá -	as it was at the beginning -
nazvínó nákare kósé -	and now and all (through) the olden times -
némisi isíngapére. Áamen.	and days which end not. Amen.

24. Section 5: Chidĩmbu chéchishánu: (2) Protestant

Recorded twice; first time with pauses for repetition, second time without pauses.

Munamato wáTenzi

Babá wédú -- urí kudénga --

Zítà rákó ngáríeriswe --

Umambo hwákó ngáhusvike --

Kudá kwákò ngákuitwe --

Pasí sókudénga.

Típe nhási -- chingwa chédù chémisí yésé. Give us today -- our bread of all days.

Tísúnúnguré zvitádzò zvédú --

Sezvó tinosúnúnguráwo vanótítádzìrá.

Usátítúngámídzire mururúnzíro --

Así tínúnúre mukuípá.

Izvo umambo húri hwákó -- nésimbá --

Némbiri -- naríni, naríni. Ámen.

The Lord's Prayer

Our Father -- who art in heaven --

Thy name, let it be caused to be
reverenced--

Thy kingdom, let it arrive --

Thy will, let it be done --

On earth as in (at) heaven.

Release us (from) our failings --

As we release also them who offend
against us.

Do not lead us into temptation-

But rescue us from (in) evil.

Since the kingdom is Thine -- and
the power --

And the glory -- forever, forever.
Amen.

(Recorded by N.C. Dembetembe.)

NOTES TO ILLUSTRATIONS

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- 3 Shona axe (démó 5/6t).
- 4 Hyrax, rock-rabbit or -badger, dassie (mbira 9/10). According to S.H. Skaife (South African Nature Notes), there are about twenty species of hyrax, including the tree hyrax, also found in Africa, and the Biblical 'coney'. Herbivorous, lives in colonies. Although rodent-like in appearance, zoologists relate it most closely to the elephant.
- 4 Shona hand-piano or -xylophone (mbira 9/10). Wooden base, metal strips, bent slightly upwards; metal rings at bottom, forming a rattle. The mbira when played is held inside a large gourd which forms a resonator.
- 5 Lobelia nuda; purple-blue with orange-yellow centre, flowers in early summer. Similar to American Great Blue Lobelia.
- 8 Shona home-stead (mu-shá 3/4), showing main hut (i-mbá 9/10), and storage hut (dúra 5/6t or hózi 9/10), built on a rock. The platform (ru-kúvá 9/10 húvá) for storing pots, etc., is to be seen inside the hut. Note the roof-cap or top-knot (chi-suvi) and the fire-place (ch-otó) outside, consisting of three fire-stones (ma-pfihwa).
- 10 Zezuru pot. The general name for 'pot' is háfi 9/10; the various kinds are named according to size or purpose. A large pot is gáte 5/6k, and a water-pot chi-rongó. Zezuru pots are characterized by the length of the neck, greater than those made by other Shona peoples. Pots are sun-dried before being fired, decoration being applied when they are partially dry. A common method is to incise the ornament with a pointed stick, and apply colouring matter between the incisions. Red ochre (mu-kúra 3) and graphite (chi-dziro) are both used. All women are expected to be able to make pots (-úmbá).
- 12 War-axe gánó 5/6k, from -káná 'fight'.
- 13 Spider-lily, Lapeirousia odoratissima. White flower, strongly scented. May be same as American Spider Lily, Hymenocallis liriosme.
- 16 Shona knife (bángá 5/6p) and razor (chi-svó).
- 17 Carved wooden combs, mhéturo 9/10. (From J. Theodore Bent, The Ruined Cities of Mashonaland, first published 1896, reprinted 1969 by the Rhodesia Reprint Library, Volume Five.)
- 20 Wooden plate (ndíró 9/10) and calabash or dried gourd (déndé 5/6t). A calabash used to contain oil is chi-nú.
- 23 Messina Creeper, Ipomoea purpurea. Pink, purple, yellow or mauve flowers. A convolvulus of the Morning Glory family; twines anti-clockwise. Called Common Morning Glory in America (garden escape).

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- 25 Stone-work in chevron pattern (nhandá) on the wall of the Elliptical Temple, Zimbabwe. The name is a variant of dzimbabhwe 5/6, a Shona word popularly held to mean 'house (of) stone', although the tone-pattern does not agree with this supposition. The term dzimbabhwe is used to refer to a grave, often that of a chief, with a stone wall about it. Great Zimbabwe ruins are situated near Fort Victoria, and have been excavated by several generations of archaeologists.
- 28 Chimanimani Mountains, in east central Zimbabwe, near Melsetter. Quartzite mountains, steeper on the west than the east side. The name comes from the Shona mu-mánimáni 'defile, gorge'.
- 31 Tassel Flower, Cacalia coccinea. Bright red, orange or deep blue flowers; grows 1-2 ft. high. (Related to Indian-Plantain.)
- 33 Long-necked gourd, serving the pupose of both ladle and cup. Known as chi-gwakú and mu-kómbé, 3/4.
- 35 Painting as a means of decorating buildings is not very common among the Shona. These motifs were recorded by Bent (v.s., note to 17) on a Karanga grain-bin (dúra). The central one represents a Sable antelope, characterized by backward-curving ridged horns.
- 39 Thatching Grass, Hyparrhenia, also known as Tambuki Grass (shávahúró, zhéngéni). May grow over 3 ft. high and is the most common grass used for thatching by the Shona. Couch Grass, Cynodon Dactylon (tsangadzi), is valuable for grazing and prevention of erosion.
- 41 Twin iron bells found by Bent at Great Zimbabwe, similar to those in use in the Congo, but not among the modern Shona.
- 43 These soapstone figurines, found by E.M. Andrews in stone ruins near Mutare in the Eastern Districts, are illustrated by David Randall-Maciver in Medieval Rhodesia (first published 1906, re-issued by Frank Cass, 1971). Other soapstone carvings found in the same deposits represent animals, birds and implements.
- 47 The general name for drum is ngoma; a tall drum of the kind illustrated is called mu-túmbá 3/4. Drums are an important element in Shona culture, and are played with the hand or a stick. (A famous drummer at Zongoro, near Penhalonga, had lost a hand and played with the stump).
- 51 Fireball, Blood Lily, or Snake Lily, Haemanthus multiflorus. Flowers scarlet.
- 56 Head of a kudu bull (nhoró), shot by the famous hunter, F.C. Selous, and illustrated by him in A Hunter's Wanderings in Africa (first published 1881, re-issued by the Rhodesia Reprint Library, Volume Fourteen, 1970). The horns, measured in a straight line from point to base, are 3 ft. 5 ins.; over the curve, 5 ft. 4 ins. The face has white markings at the side, and a white V between the eyes. A full-grown male is a grey-blue colour, and a magnificent sight.

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- 57 Sabi Star, Adenium obesum (chi-svosvé). Flowers white or pink, edged with red. The leaves are so minute as to be unrecognizable as such at first sight.
- 60 Grysappel, Hissing tree, Parinari Curatellifolia (mu-hacha 3/4). The yellowish plum-like fruit is edible. The muhacha has religious significance for the Shona, and shrines are often built round it.
- 61 Barn Owl (zizi). Same species as that found in Britain and America. About 1 ft. in length, pale and darker fawn.
- 63 Several carved soapstone birds on pedestals were found at Great Zimbabwe. The drawing shows one of the best preserved; the shape of the beak led Bent to suggest that the carvings represented hawks or vultures.
- 65 Wild Canna, Kaempferia carsonii. Pale pink with yellow centre.
- 70 Musasa tree, Brachystegia spiciformis (mu-sasá 3/4). 3-5 pairs of leaves are carried on each stalk, the end pair being the largest. The tree grows from 40-100 ft; the seed-pods explode to scatter the flat, roundish seeds. The outer bark is used for making the mu-kokó bee-hive and the inner bark for ma-kavi string. The wood also makes good fuel.
- 74 Baobab tree, Adansonia digita (mu-uyú), also known as the Cream-of-Tartar tree. Leaves and seeds (roasted) are edible. The trunk is huge and grey, the branches resemble roots; the anemone-like flowers are white.
- 75 Horn (ru-nyangá 11/10) of ox; used particularly by the 'witch-doctor' (n'anga or chirembá) for keeping medicines, when it is called goná 5/6g,k.
- 86 "Bushman" paintings on rock abound in Zimbabwe. Many are now regarded as the work of Late Stone Age artists, rather than the more recent Bushman inhabitants. The Late Stone Age of Zimbabwe is reckoned to have lasted from 5500 B.C. to about 700 A.D. This elephant was recorded by Bent near Mtoko, north-east of Harare.
- 90 Conical Tower, Great Zimbabwe. This is the larger of two adjacent cones, standing within an enclosure at the southern end of the Elliptical Temple. The circumference on the great cone, as measured by Maciver, is some 56 ft. and the height about 30 ft., Zimbabwe is built in the 'dry-stone' style, i.e. without mortar, of granite blocks (unquarried).
- 91 Zimbabwe Harebell, Dierama medium. Deep pink flowers; grows in the Eastern districts, flowering in December.
- 92 Devil's Thorn, Tribulus terrestris (fésó 5/6), known in North America as Punctureweed or Caltrop. Flower resemble a bright yellow primrose, with deeper orange centre. Fruit has five spines, very sharp. (The name fésó is also applied to Pretrea zanguebarica and Dicerocarpum zanguebaricum, the latter having pink flowers.)

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- 93 Swallow (nyéngányénga 9/10) and Fork-tailed Drongo (nhengúre 9/10). The Drongo is a black bird, about the size of a large thrush; it lives on insects, being particularly fond of bees.
- 94 Praying Mantis, or Hottentot God (ambúya mudereré). An eerie creature, with a distressing habit of suddenly flying straight towards one with a dry whirring of wings. Useful, however, from its fondness for wasps and other pests as food. The female devours the male after insemination.
- 98 Flame Lily, Gloriosa superba (ka-jongwé, lit. 'little rooster', the national flower. Hue varies from bright fiery red, with yellow edges, to pale yellow throughout.
- 99 Vlei Lily, Crinum macowani. Very graceful, sweet-scented white or pink flowers. Older leaves have crinkled edges. About a foot tall. Related to American Swamp Lily.
- 100 Fruit and leaves of Wild Orange, Strychnos Pungens (mu-tambá 3/4). The fruit (dambá 5/6t) is about the size of a large orange, but all resemblance ends there. The shell is hard, and the seeds encased in a yellowish pulp, in the manner of pomegranate seeds, but larger. Matambá have a pleasant, rather tart, taste -- but do not eat when unripe, as they cause violent diarrhoea. Also known as the Klapper Apple.
- 103 Constellation of the Southern Cross, visible only in the southern hemisphere, between 50° and 60° celestial latitude. The lowest star points to the south Pole of the heavens. The three left-hand stars are second magnitude, that on the right arm third, and the 'off-shoot' fourth magnitude. The Southern Cross is part of the Milky Way, called in Shona gwará renzóu, Elephants' Track.
- 104 Balancing rocks (shongwe or nhúrikwá, both 9/10). This common feature of the Zimbabwe landscape is caused by the weathering of joints in granite.
- 107 The Scarab or Dung Beetle (chi-tútá or dútá-mátuzví, 'carry-dung'); frequently to be seen pushing its ball of dung backwards. Several species of the Anopheles mosquito (mhutu 9/10, also applied to several other insects) are malarial carriers. The Anophelines are distinguished from the Culicine (non-malarial) mosquitoes by the inclination of the body and legs when at rest. The Culicines hold the body parallel to the resting-surface.
- 110 Layard's or Yellow-vented Bulbul, more commonly known as Toppie (chi-gwenhúre). About 8 ins. long, brown with lighter underparts, yellow vent and black crested cap. Often seen in parties; frequents gardens, and is a pest to fruit-growers.
- 111 Baboon (gudo 5/6k, bveni 5/6pf). A great pest to crops; bounties are sometimes offered for baboon tails. Lives in troops; can be fierce and dangerous.

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- 114 Citrus or Christmas butterfly (butterfly, shaveshávě 5/6). Black with yellow markings, one of the Swallow-tails.
- 116 Hoopoe (chi-gúbúbú). Brick-coloured with black and white wings and tail. The crest is raised when the bird alights. Call a double whoop.
- 122 Divining 'pieces' (hákáta 9/10), usually made of wood. A set is composed of four, each piece carved on one side:
1. Nhokwárá: 'girlhood' piece, most often with one solid band of ornament, e.g. hollow diamonds.
 2. Kwamf: transverse bands (usually two), with e.g. zigzag patterns, or matching the nhokwárá; 'womanhood' piece.
 3. Chirúmé: lit. 'manliness'; the 'youth' piece; several length-wise bands of e.g. solid diamonds, alternating with plain strips.
 4. Chinéngwéna: ('that which has the crocodile') or chitokwadzímá; stylized crocodile, 'old man' piece.
- The hákáta are thrown on the ground like dice by the diviner (n'anga), who then interprets the lie of the pieces. Interpretations differ, but the combination universally considered most favourable is the mhúúrú chirúmé, in which nhokwárá and chirúmé lie with the carved faced uppermost, and the other two face down. M. Gelfand, Medicine and Magic of the Mashona (Juta, Cape Town, 1956) devotes a chapter to the hákáta. Sizes of the pieces vary, but a common length is about four inches. Some have a hole at one end, enabling them to be hung up.
- 125 Gourd rattle (hosho 9/10), made from dried gourds. The diviner shakes this in one hand while diagnosing with the string-and-calabash technique with the other (ma-pírígodí).
- 128 Chameleon (rw-ávhi or rw-aívhi). Catches insects with its long, sticky tongue, and has a slow, jerky movement. The eyes can be swivelled to look in any direction. The object of considerable fear to some. The patches on the skin change colour, becoming darker when the animal is angry.
- 132 Switch made from animals' tail (hómbóre or homboré). Several animals provide these, including the wildebeeste or gnu (mvumba 9/10). Switches are sometimes heirlooms.

SHONA LANGUAGE COURSE

BOOK II

Lesson notes

Tone-marked vocabularies, Shona-English and English-Shona

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PREFACE TO 1986 EDITION

For the present edition, Book II has been completely rewritten, incorporating corrections, user suggestions and changes in the author's viewpoint which have developed since the course was first issued. I am grateful for all comments which have been made.

Hazel Carter
University of Wisconsin
August 1986

Note to students

This book contains grammatical notes and information on pronunciation, including tone. You are strongly recommended to work through each lesson, using Book I only, before looking at the accompanying notes in this book. Even when you have worked through the lesson as instructed, it is best to use the notes in this book sparingly, to clarify points on which you are doubtful. The course aims at teaching you to speak, not at giving you theoretical knowledge.

It is suggested that you work through the entire course once, without looking at Book II at all; then go through it again, using the present notes. It is not true that incorrect pronunciation habits, learned during the early stages, cannot be corrected. You are urged to acquire fluency and confidence to begin with, then to go back and pay attention to minute details of pronunciation and tone. The Shona are used to hearing Europeans speak their language with a strange accent, and will make allowances.

* * *

LESSON 1

Lesson and section headings are given in Shona as well as English. *Chidzfidzo chechiposhi* means literally 'lesson of the first'; *chidimbu* is literally something cut off, a piece, hence 'section'.

Section 1 gives useful words and phrases; they also contain between them most of the sounds in Shona which are not found in English.

h is a kind of 'roaring' sound, not like English voiceless 'h' as in 'have'. The throat feels rather more open than normal when it is uttered. It is like Afrikaans 'h' as in haar and hemel, which is also used by some speakers of English in Zimbabwe (and South Africa) in words such as 'hang' and 'hard'.

zv and **sv** are digraphs, a pair of letters written to represent one sound. The pronunciation is explained in Book I.

dh and **bh** are likewise digraphs, representing respectively sounds very similar to English 'd' and 'b' as in 'did' and 'be'.

mb and **nd** are pronounced as in English.

b and **d**, initially and between vowels, are implosive sounds. Some people manage to pronounce these by imitation. If you haven't, try the following way:

(i) Close mouth and stop nasal passage, e.g. by nipping nose; now try and make a noise in your throat. You will find the only way you can do this while still keeping both mouth and nose blocked is by drawing the air downwards through your vocal cords. This is the basis of the imploded sounds.

(ii) Now make the noise in your throat and immediately open your mouth. You should find that your lips are sucked in slightly. This is the Shona implosive **b**. Practise this, then try making the sound with your lips open, but with tongue in position for 'd'. While making the throat sound, pull your tongue down from the roof of your mouth. This may take some effort, as the tongue may feel 'glued' to the roof of the mouth. This should give you the Shona implosive **d**.

vh is very similar to 'v' in English 'very' and 'navy'.

v is a very light sound. Place upper teeth inside lower lip, as far down as possible towards the chin. Try saying 'v' in this position. The teeth should lightly brush the inside of the lip, and the resulting sound is something like the 'lisped r' of some English speakers.

Stress and lengthening

A Shona word at the end of a sentence or before a pause normally has the penultimate (last but one) syllable lengthened and stressed:

Vásví:ka 'They have arrived'

The male speaker on the recordings shows variable lengthening, and there are some exceptions, such as shouted words and greetings, where the final syllable is lengthened. This is shown by doubling and hyphenating the vowel:

Makórókótó-ó! 'Congratulations!'

Section 2 introduces greetings, which are an important part of Shona courtesy; it is most impolite not to greet people when you meet them, with at least the minimum forms given here. Note that when one meets the same person at different times of day, the whole greeting is still gone through.

'Good-bye' differs for the person leaving and the one staying behind.

Section 3 practises discrimination of tones. There are two tones in Shona, high and low. This section gives examples of words distinguished by tone only. Some are lexical distinctions, others are grammatical. A lexical distinction is that between **mbira** 'rock-rabbit' and **mbira** 'hand-piano'; a grammatical one is that between **chinonetsa** 'it is difficult' and **chinónetsa** 'that which is

difficult'. Shona uses tone a great deal to convey what in English requires additional words. E.g.:

munhu 'a person' but **múnhú** '(s)he/it is a person'

English uses variation of voice pitch largely to convey the attitude of the speaker, and sometimes to distinguish statement from question. Shona does not do this to the same extent; voice pitch variation has a different function.

Compared with many other tone-languages, Shona is an easy one. Do not worry too much about it. If you imitate what you hear, you should have no difficulty. Try to acquire the 'feel' of tonal differences, rather than learn them in the abstract.

* * *

LESSON 2

Sections 1,3 show the present progressive tense. This is the verb form which means 'I/he/she am/is etc. doing' at the present moment. This is made up of two parts:

(i) the present tense of the verb 'be', consisting of a subject prefix showing the person, e.g. ndi- 'I', and the verb stem -rí 'am/is/are etc.'. These two elements form one word. They are normally written without hyphen, but are shown hyphenated below, for convenience.

ndi-rí	'I am'	ti-rí	'we are'
u-rí	'you (sg) are'	mu-rí	'you (pl) are'
á-rí	'he/she is'	vá-rí	'they (people only) are'

kú-rí 'it (place, weather) is'

1st and 2nd persons have low tone subject prefixes.

3rd persons have high tone subject prefixes.

-rí has high tone in all cases.

(ii) the infinitive of the verb, consisting of:

ku- : the prefix, roughly equivalent to 'to', plus

the stem : usually ending with -a, e.g. -taura 'speak' and -nyórá 'write'

In the Vocabulary, verbs are quoted under the stem only.

Tone-classes of verbs

There are two kinds of verbs: high tone and low tone. All have low tone prefix, but low tone verbs also have low tone on all of the stem:

ku-taura 'to speak' ku-verenga 'to count, to read'

High tone verbs have all stem syllables high, up to the number of three:

ku-dyá 'to eat' and ku-shátírwá 'to become angry'

After three high syllables, the tone is again low:

ku-pérékédza 'to accompany'

For some speakers there are sub-classes of the high tone verbs, notably high-low and high-high-low patterns:

ku-fára 'to be happy' and ku-símúka 'to stand up'

Tone changes at word juncture (all sections)

- (i) A word ending with high tone and followed by another beginning with at least two low tones, raises the first tone of the second word:

ndirí + kutura becomes ndirí kútura 'I am speaking'

Raised tones are shown by underlining in the text.

- (ii) A word ending with at least two high tones, and followed by another beginning with a high tone, may have its last tone lowered:

ndinódá + kwázvo may become ndinódà kwázvo 'I want (very) much'

Lowered tone is shown by means of the grave accent (`). Both speakers are variable in their use of lowering; further, lowering does not usually take place when the second word begins with a vowel.

Sections 2.4 and 6 show the negative present progressive, i.e. the negative of the 'I am doing' tense. This consists of the negative present tense of 'be', followed as before by the infinitive:

ha-ndí-si (kútura, kunyórá, etc)	'I am not (speaking, writing, etc.)'
ha-ú-si	'you (sg) are not ...'
ha-á-si	'he/she is not ...'
ha-tí-si	'we are not ...'
ha-mú-si	'you (pl) are not ...'
ha-vá-si	'they (people) are not ...'
ha-kú-si	'it (weather) is not ...'

The examples have a short form of the longer *handísirí*, *haúsirí*, etc., hence the raising in e.g. *kútaura*. In the negative, there is no tonal difference between the subject prefixes; all are high.

Questions

To convert a statement into a question, simply add *heré-e* at the end:

urí kunyórá 'you (sg) are writing'
urí kunyórá heré-e? 'are you writing?'

In the current orthography, *heré-e* is spelt *here*, and some speakers pronounce it with penultimate rather than final lengthening, as *he:ré*. You will not be called upon to frame *heré-e* questions yourself until Lesson 9/1.

The tense of *ndinódá* 'I want' in Section 5 is dealt with in Lesson 16.

* * *

LESSON 3

Sections 1-3 practise the *-rí ku-* tense and show the negative of the *-no--* a present habitual tense. As previously stated, more attention will be given to this tense later. The clauses in the section are joined by *nokúti* 'because', literally 'by to say, by that'.

Sections 3-5 show the present tense of *-rí* with *(i)pí?* 'where?' suffixed, with the further addition of *-ko*, which means roughly 'I say' or 'tell me'. The prefixes are 3rd persons, *á-* 'he, she' and *vá-* 'they'. In each case there is also a subject noun, but the subject prefix must still be present in the verb. Literally one says, 'The-girl she-is-where(-tell-me)?' *musíkaná árípíko?*

Most Shona nouns consist of two parts: a prefix and a stem. The prefix of *mu-síkana* 'girl' is *mu-*, and the plural is formed by changing the prefix: *va-síkaná* 'girls'. Some nouns have no prefix, e.g. *babá* 'father', *ishé* 'chief'.

In Shona there are no genders (masculine, feminine, neuter), but nouns are divided into a number of noun classes; hence the warning not to read these notes until you have absorbed the outline of the noun class system painlessly. Most classes have a distinguishing prefix; all are numbered. *Musíkaná* is in Class 1, *vasíkaná* belongs to Class 2, but not all Class 1 nouns have their plurals in Class 2, which is why the classes are numbered separately. In the Vocabulary you will find the singular and plural class numbers against the entry, thus:

mu-síkaná 1/2 girl

showing that the plural is in Class 2; the entry is under **S**, the first stem letter. All Class 1 nouns refer to human beings, though not all names of humans are in Class 1.

The Class 1 prefix **mu-** has a variant, **mw-**, before vowel-commencing stems, e.g. **mw-aná** 'child'. For pronunciation of **mw**, see below.

The nouns without prefix in this lesson belong to Class 1a, so numbered because it takes the same concordial agreements -- such as subject prefixes-- as Class 1, but has no prefix. Nouns in this class are names of persons to whom respect is due, some names of relatives, personal names and some others.

The subject prefix of a verb must agree with the class of the noun standing as subject:

musíkaná ári 'the girl (she) is'
vasíkaná vârí 'the girls (they) are'

Often the noun and verb subject prefixes are similar, as **va-** and **vâ-** for Class 2.

There are no definite articles ('the') or indefinite articles ('a, an, some') in Shona. **Musíkaná** means 'the girl' as well as 'a girl'.

The sound written **w** after **m** is pronounced as 'ng' in 'singing' (Southern English and General American pronunciation), i.e., not sounding the 'g'. The phonetic character for this is [ŋ]. If **mw** causes difficulty, insert an 'i' between the two, as in the name of the Chinese dynasty, Ming. Thus **mwaná** can be pronounced 'mingana' (do not sound the 'g').

Section 7 introduces 'what?' as the object of a verb. To ask the question, 'What are you ...ing?', the final **-a** comes off the verb and is replaced by **-ei?**:

urí kúverenga 'you are reading'
urí kúverengeí? 'what are you reading?' (lit. you are reading what?)

-ei? has the pattern low-high in all cases except when the verb ends in a single high tone; in this case the pattern is high-low, **-éi?**:

kutaura	:	kutaureí?	'speaking	:	speaking what?'
			(also 'to speak	:	to speak what?')
kunyórá	:	kunyórefí?	'writing	:	writing what?'
<u>but</u>					
kudyá	:	kudyéí?	'eating	:	eating what?'

* * *

LESSON 4

This introduces two more noun class pairs:

- (i) Class 7, with noun prefix **chi-** (**ch-** before vowel) and subject prefix **chí-**:

chi-garo chí-ri 'the/a chair is (chair it-is)'

Class 8, which is the normal plural for Class 7 nouns; the noun prefix is **zvi-** (**zv-** before vowels) and the verb subject prefix is **zví-**:

zvi-garo zví-rí '(the) chairs are (chairs they-are)'

Since Class 7/8 nouns are clearly recognizable from their prefixes, they are entered without class numbers in the Vocabulary, e.g.

chi-garo chair, seat (under G)

- (ii) Class 5, which has no syllabic prefix, but controls the verb prefix **rí-**:

bángá rí-rí 'the knife is (knife it-is)'

Class 6, the normal plural for Class 5 nouns, with noun prefix **ma-** and verb subject prefix **á-**:

ma-pángá á-rí 'the knives are (knives they-are)'

Often the stem of the Class 5 noun begins with a sound different from that of the corresponding Class 6 plural: **bángá/ma-pángá**. This is because there was once a Class 5 prefix, which has disappeared, but left a mark on the first stem sound. Such pairs are shown in the Vocabulary thus:

bángá 5/6p knife (under B)

showing that the plural has **p** and not **b**. Class 6 serves as the plural for some Class 1 nouns: **mu-Zezúru** 'Zezuru person', pl. **ma-Zezúru**, as well as **va-Zezúru**. Some Class 6 nouns have no corresponding singular: **ma-fútá** 'oil, fat'; and some in Class 5 have no corresponding plural: **sadza** 'corn-meal/maize-meal porridge', the staple food of the Shona, made very stiff and dry, and eaten with the fingers.

Section 3 shows the 'this/these' demonstratives:

Class 1	uyu	Class 5	iri	Class 7	ichi
Class 2	ava	Class 6	aya	Class 8	izvi

These normally come before the noun, *ichi chisvó*, etc. Section 3 also introduces 'whose?' and some of the possessive adjectives and pronouns, given in a form which means 'it is/they are (mine, yours etc.)'. There is no difference in Shona between 'my' and 'mine' or between 'your' and 'yours'. Below are shown the different parts (morphemes):

ndé-	'it is/they are'
-cha-/-zva-/-ra-/-a	'of'; possessive prefix, agreeing with thing possessed, in Class 7/8/5/6
-ani?/-ngú?	'whom?/me'

'of whom?'='whose?' and 'of me'='mine'.

Section 4 deals with some parts of 'have'. This is an irregular verb, and is arguably not a verb at all, since the stems *-ne* and *-na* resemble the affix meaning 'and, with', which you will meet in Lesson 14. In the present affirmative, the subject prefix is attached directly to *-né*, which has high tone with 1st and 2nd person prefixes, and the following noun undergoes tonal changes:

low-high	is not changed	uné chisvó	(< <i>chisvó</i>)
high-low	becomes low-low	uné rókwe	(< <i>rókwe</i>)
high-high	becomes low-low	uné dèmò	(< <i>dèmò</i>)
low-low	becomes high-low	uné chingwa	(< <i>chingwa</i>)

Only the first two tones of the noun are in general relevant, but if there are three high tones in succession, all are lowered: *uné hwidibidzo* 'you have a lid', from *hwidibidzo*.

In answer to the question 'Do you have/have you got ...?' an affirmative answer must always be 'I have it/them'; you cannot say 'I have' and then stop, as in English. The piece meaning 'it/them' is a suffixed pronoun, with final vowel *-o* for most classes (except Class 1) and again for most but not all classes, the same consonant as in the subject and noun prefixes:

Class 1	-ye	Class 5	-ro	Class 7	-cho
Class 2	-vo	Class 6	-o	Class 8	-zvo

e.g. *ndi-ná-cho* 'I have it (something in Class 7)'; note vowel *-a-* before the suffix.

Section 5 shows the negative, consisting of:

ha- + subject prefix + **-ná**

e.g. *ha-ndí-ná* 'I do not have'. This does not require following word or suffix.

Section 6 gives more practice in the affirmative, with the student giving the pattern of the 'changed' tones.

Class concord is something you should make automatic as soon as possible. You can see that some noun prefixes give clues to the other concords of the class (2, 7, 8), while others do not (1, 1a, 5 and partly 6), but more classes than not have a characteristic consonant and/or vowel going right through the concords. You may find it useful to make a chart of the concordial elements for all classes as you meet them. For this you will need 22 lines, numbered from 1-18 and leaving one line under Class 1 for 1a, two under Class 2 for 2a and 2b, and one under 10 for 10a. Not all classes form singular-plural pairs.

* * *

LESSON 5

Shona distinguishes between events which happened on the day of speaking, and those which happened before it. This lesson introduces the past of today, and to emphasize this, the word *nhási* 'today' (a Class 1a noun like *babá*) is included. Since the tense sign *-a-* is a vowel, the subject prefix has a contracted form, without a vowel, e.g. *nd-* instead of *ndi-* 'I'. Full and contracted forms of verbal subject prefixes are given below:

1st person sg 'I'	<i>ndi-, nd-</i>	1st person pl 'we'	<i>ti-, t-</i>
2nd person sg 'you sg'	<i>u-, w-</i>	2nd person pl 'you pl'	<i>mu-, m-</i>
3rd person sg		3rd person pl	
Class 1 '(s)he'	<i>á-, ø-</i>	Class 2 'they'	<i>vá-, v-</i>
Class 3 'it'	<i>ú-, w-</i>	Class 4 "	<i>í-, y-</i>
Class 5 "	<i>rí-, r-</i>	Class 6 "	<i>á-, ø-</i>
Class 7 "	<i>chí-, ch-</i>	Class 8 "	<i>zvi-, zv-</i>

The high tone of a prefix such as *chí-* is transferred to the following vowel: *ch-á-énd-a* 'it went', compare *nd-a-énd-a* 'I went'. The combination of prefix and vowel is called the prefix syllable. *ø-* stands for 'zero, nothing'; in Classes 1 and 6, there is in fact nothing left of the prefix in the contracted form except the tone: *á-énd-a* '(s)he went', or 'they (in Class 6) went'.

(i) The affirmative of the past of today consists of:

contracted subject prefix + *-a-* + verb root + *-a*

e.g. *w-a-énd-a* 'you (sg) went, you have gone'

(There is no difference between 'did' and 'have done'.)

The tone patterns for 1st and 2nd persons subject prefixes are the same for both high and low tone verbs: prefix syllable low, next syllable high, and any further syllables low.

For 3rd persons, the subject prefix syllable is high, but thereafter there is a difference between high and low tone verbs:

- (a) high tone verbs: stem syllables low : váuya 'they came'
 (b) low tone verbs: first stem syllable high, rest low : váénda 'they went'

(ii) The negative consists of the negative present of 'have', as in Lessons 4/5, plus the infinitive:

handíná kúenda 'I didn't go, I haven't gone'
 hatíná kudyá 'we didn't eat, we haven't eaten'
 havánákúsvika 'they didn't arrive, they haven't arrived'

Negative patterns are the same for all persons.

You may find it useful to write out a few examples of each type, permuting subject prefixes and verb tone classes, showing the patterns.

* * *

LESSON 6

Sections 1-2 give more practice on the past of today tense. Note also the answer to a negative question in Section 2. Kwéte means 'You are wrong, it did happen', whereas Hóngu would mean 'You are right, as you say, it did not happen.'

Section 3 introduces the question suffix -íí? 'what?' as the object of the past of today. This was first shown in Lesson 3/7, as -eí?, but the basic shape is -íí?; the first -i- coalesces with the -a of the verb, to make -e-. The tonal behavior is as shown in 3/7, e.g.

wakánga	'you forgot'	:	wakánga	eí?	'what did you forget?'	
tirí	kupísá	'we are burning'	:	tirí	kupíseí	'what are we burning?'
wadyá	'you ate'	:	wadyéí?		'what did you eat?'	

Sections 4-5 show a verbal extension, an element inserted in the verb, adding to or modifying the meaning. In Lesson 2, the infinitive was said to be made up of two parts, the prefix and the stem. The stem itself is made up of two parts, a root (or radical) and a final vowel: -taur-a, -nyór-á; the

extension comes immediately after the root. The one illustrated is called by various names: Relational, Prepositional, Applied; the basic meaning is 'in relation to, with reference to', often translated by an English preposition:

kubika 'to cook' : kubik-ir-a 'to cook for'
 kunyórá 'to write' : kunyór-ér-á 'to write to (or for)'

The vowel of the extension depends upon the vowel of the root. Roots with i, u, or a take the form -ir-; those with e or o take the form -er-. (This is known as vowel harmony.)

Combined with the -ii? 'what?' suffix, the relational extension gives 'what for?', one way of saying 'why?' e.g. urí kúbikireí 'you are cooking for what?', 'what are you cooking for?', hence 'why are you cooking?'

Section 6 illustrates the stem meaning 'some, other (of the same kind)' which is -mwe. To the stem is attached a class prefix:

Class 1	mu-mwe	Class 5	ri-mwe	Class 7	chi-mwe
Class 2	va-mwe	Class 6	ma-mwe	Class 8	zvi-mwe

The prefixes for -mwe are not identical with the noun prefix in all cases: ri- for Class 5 is the odd man out so far.

* * *

LESSON 7

This lesson introduces no new grammar, but illustrates some of the ways of expressing in Shona what is said by means of adjectives in English. There are very few adjectives in Shona, but many ways of expressing adjectival concepts; two of these are:

(i) by means of 'have' and a noun

e.g. ndiné nzára 'I'm hungry', lit. 'I have hunger'

(ii) by verbs denoting 'to be(come) ...' e.g. -neta 'become tired'. The past of today needs to be used for verbs which mean become ...ed.

e.g. ndanéta 'I'm tired' lit. 'I have become tired'
 handíná kúneta 'I'm not tired' lit. 'I have not become tired'

Note especially the use of 'have' plus a body-part, to express having a pain there.

LESSON 8

Much of the object of this lesson is to practise material already learnt. Self-evident new material will not be given special attention, e.g. *rĩnhĩ?* 'when?', which, like other objects, question or otherwise, is normally (= when not emphasized) placed after the verb.

Section 1 shows the way of saying 'not yet'. Literally this consists of a negative past tense of *-ti* 'say', which is slightly irregular in that the final vowel never changes. *Handĩsatĩ* 'I have not said' = 'I haven't yet'; the main verb need not be repeated, being understood from the question.

Sections 3-4 introduce the object concords 'me', 'him', 'it', 'them' etc., which are placed inside the verb, immediately before the root:

ku-õn-á 'to see' : *ku-mú-õn-á* 'to see him/her'

The examples show the object concord in the infinitive, where it always has a high tone. When the verb is of the low tone class, there is a second high tone on the following syllable, if the stem has 1-2 syllables:

ku-tsvag-a 'to seek for' : *ku-vá-tsvág-a* 'to seek for them'

and a third high tone if the verb is longer:

ku-taurir-a 'to speak to' : *ku-ndĩ-táúrir-a* 'to speak to me'

Not all the concords are illustrated, so the complete list for persons and classes already met with is given below:

1st person sg	-ndi-	'me'	1st person pl	-ti-	'us'
2nd person sg	-ku-	'you sg'	2nd person pl	-ku- -i	'you pl'
3rd person sg:			3rd person pl:		
Class 1	-mu-	'him, her'	Class 2	-va-	'them(people)'
Class 5	-ri-	'it'	Class 6	-a-	'them, it'
Class 7	-chi-	'it'	Class 8	-zvi-	'them, it'

The 'plural' classes such as 6 and 8 may be in agreement with a noun such as *mafútá* 'fat, oil' which is not a countable, in which case the English translation will be 'it' rather than 'them'.

* * *

LESSON 9

Sections 1-2 show how adjectives are formed. The adjective consists of a stem, such as *-kúró* 'large, big' to which is attached a prefix in agreement with the class of the noun qualified by the adjective. The adjective prefix is identical with the noun prefix:

chi-garo chi-kúró 'big chair' *ma-pángá ma-kúró* 'large knives'

Normally the adjective follows the noun. Class 5 has no syllabic prefix, but as previously shown, the first sound of the noun may be different from that of the corresponding Class 6 stem:

bángá/ma-pángá 'knife/knives' *démó/ma-témó* 'axe/axes'

This is the after-effect of a former Class 5 prefix, probably **ri-*, which still exists in some related Bantu languages. The first sound of an adjective may be likewise affected:

-kúró 'big' becomes *gúró*
-tsvá 'new' becomes *idzvá*

In the case of *idzvá* there is a further complication. Apart from a group of words called 'ideophones' (and the Karanga dialect), all words must have at least two syllables. A noun with one-syllable stem, and no syllabic prefix, has *i-* added to bring the word up to the required minimum number of syllables. Thus *-dzvá* becomes *idzvá*.

Sections 3-5 deal with stabilization, which converts a noun into a complete sentence meaning 'it is .../ they are ...s', e.g. *múkadzi* 'she/it is a woman'. For this, the verb 'be' is not used, but a slight change is made to the noun.

(i) If the noun has a syllabic prefix, this takes high tone, and thereafter:

high-high(-high) > low-low(-low)	:	<i>mu-kádzí</i> > <i>mú-kádzí</i>	'she is a woman'
high-low > low-low	:	<i>ma-rókwe</i> > <i>má-rókwe</i>	'they are dresses'
(or low-high	:	or <i>má-ròkwé</i>)	
	:	<i>mu-kómaná</i> > <i>mú-kòmaná</i>	'he is a boy'
low-low > high-low	:	<i>chi-garo</i> > <i>chí-gáro</i>	'it is a chair'
low-high is unchanged	:	<i>ma-nherú</i> > <i>má-nherú</i>	'it is the evening'

For shorter nouns, cut off the last tone: *chi-svó* > *chí-svò*, *mu-nhu* > *mú-nhú*.

(ii) If the noun has no syllabic prefix, as in Class 5, *i-* is added to take the high tone, and tone changes are as before:

<i>zúvá</i> > <i>í-zùvâ</i>	'it is the sun/day'	<i>ruva</i> > <i>í-rúva</i>	'it is a flower'
<i>rókwe</i> > <i>í-ròkwe</i>	'it is a dress'	<i>bhizá</i> > <i>í-bhizá</i>	'it is a horse'

Class 1a is an exception, having *ndí-* instead of *i-* (*ndí-babá* 'it is Father').

Section 5 shows that adjectives are stabilized in the same way as nouns:

mu-kúru	> mú-kùrù	'(s)he is big, adult'	(like mu-kádzí)
gúru	> í-gùrù	'it (Class 5) is large'	(like í-zùvâ)
chi-dúku	> chí-dùku~chí-dùkú	'it (Class 7) is small'	(like má-ròkwe)
ma-refú	> má-refú	'they are/it is long (Class 6)'	(like má-nherú)
refú	> í-refú	'it (Class 5) is long/tall/high'	(like í-bhizá)

Note the difference between:

	matémó mátsvâ	'the knives are new'	lit. 'knives they-are-new'
and	mátèmò matsvá	'they are new knives'	lit. 'they-are-knives new'

Sections 6-7 illustrate the adjectival numerals, which behave in the same way as other adjectives, with the exception of **-mwé** 'one', which has prefixes as for **-mwe** 'some, other' (e.g. **ri-mwé** Class 5). The numerals from 1-9 are:

1	-mwé(-cheté)	4	-na	7	-nomwé
2	-virí	5	-shánu	8	-séré
3	-tatú	6	-tánhatú	9	-pfumbamwe

The adjective **-nganí?** 'how many?' is quite regular, and like all other adjectives, normally follows the noun. Compare:

vanhu vanganí?	'how many people?' and
vanhu vanganí?	'how many people are there? ['people they-are-how-many?']

* * *

LESSON 10

Sections 1-2 show the imperative, or command form of the verb. This consists simply of the stem of the verbal infinitive for the singular, with **-i** added for the plural:

ku-mirá	'to stand, to wait'
mirá	'stand! wait!' (to one person)
mírái!	'stand! wait!' (to several people, or respectfully to one)

If however the verb stem consists of one syllable only, **i-** is affixed, to make the required minimum of two syllables, and is retained even in the plural:

ku-dyá	'to eat'	:	idyá! (sg), idyái! (pl)	'eat!'
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High tone verbs retain the infinitive stem pattern, adding -i with high tone for the plural. If i- is affixed to a monosyllable, it has low tone. Low tone verbs have the first syllable low and the rest high. The recorded examples show lowering of final due to following high tone.

The verb form used in the question part of Section 1 is the Subjunctive (or Dependent) form, with 1st person sg prefix; in Section 2 the 1st person pl is used. This is explained in Lesson 23.

Section 3 practises the demonstratives 'this/these' and shows a peculiarity of this series: there is no tone-raising when a high tone precedes. There is also practice of the imperative and of stabilization of adjectives (see 9/5).

Section 4 introduces stabilization of nouns with low or low-low stem pattern (see again 9/3-5). The syllable following the raised prefix is also high.

Section 5 shows object concords in the past of today tense, with 1st and 2nd person (i.e. low tone) subject prefixes. The pattern is the same for both high and low tone classes of verb: low-high-low and thereafter low:

tadyá 'we have eaten, we ate'
tarídyá 'we ate/have eaten it (e.g. sadza, Class 5)

For object concords, see notes to Lesson 8/3-4.

* * *

LESSON 11

Section 1 continues the object concords in the past of today tense. Here the 2nd persons sg -ku- and pl -ku- -i are illustrated.

Sections 2-5 are devoted to the direct relative forms of the past of today. The direct relative corresponds to the type of English clause in which the relative pronoun (who, which, that) is obligatory, and is the subject of the clause, e.g. 'The man who came to dinner', 'The chair that got broken'. In Shona there is no relative pronoun, but the verb has a special form, which in the affirmative consists merely of a change of tone-pattern in some instances.

The dialects vary as to the patterns used, and the speakers here use different systems. The main point is that the subject prefix syllable has low

tone, and both systems agree in this. Thereafter the first (woman) speaker uses the same pattern as for 1st and 2nd persons of the indicative:

apédza '(he/she) who has finished', cf. **ndapédza** 'I have finished'

The second (male) speaker uses the following system:

(i) high tone verbs have stem pattern as infinitive:

chapúnzíká 'which got broken' cf. **kupúnzíká** 'to get broken'

(ii) low tone verbs have first two stem syllables high:

rarírá	'which sounded'	cf. kurira	'to sound'
atáúra	'who spoke'	cf. kutaura	'to speak'

With object concords, however, he uses the same system as the woman speaker:

taáyeuka	'we who remembered them'	(low tone verb)
ndarípunza	'I who smashed it'	(high tone verb)

with two reversions to the other system in **ndarídyá** 'I who ate it' and **ndaárásá** 'I who threw them away'.

The direct relative is used a great deal, particularly for questions such as 'Who did it?' and 'What has happened?', where the question-word in English is the subject. Here the question-word is stabilized, and followed by the direct relative:

'Who did it'	>	'It-is-who who-did-it?'	Ndianí achííta?
'What has happened?'	>	'It-is-what that-has-happened?'	Chíiko cháítika?

The word-order may be reversed:

Achííta ndianí?	'He-who-did-it is-who?'
Cháítika chíiko?	'That-which-has-happened is-what?'

Ndianí is the stabilized form of **anf?** 'who(m)?', a Class 1a noun which otherwise is only used as an object, or with an affix (**naaní** 'with whom?', **ndéeraaní?** 'whose is it?', see 4/3). **Chii(-ko)** 'It is what (please tell me)?' is the stabilized form of **chi-í** 'what?', which is a noun in Class 7. As shown in 3/3, **-ko** can be added to a question, with the meaning 'tell me, I say', etc.

* * *

LESSON 12

Sections 1-3 give two new classes, numbered 9 and 10, a singular-plural pair. Like Class 5, these have no syllabic prefix; moreover, both have the same form: *mbúdzí* can mean both 'goat' and 'goats' (cf. English 'fish' and 'sheep'). The concordial elements however do differ.

	<u>Class 9</u>	<u>Class 10</u>
Verbal subject prefix	i-,y-	dzí-, dz-
Prefix for - <i>mwe</i> and - <i>mwé</i>	i-	dzi-
Demonstrative 'this/these'	iyi	idzi
Possessive prefix	ya-	dza-
Suffix for 'have'	-yo	-dzo

As other '3rd person' (class) prefixes, i- and dzí- have high tone for indicative verb forms, and low for direct relatives: *i-rí* 'it is', *i-rí* 'which is'.

There is an additional Class, 10a, with the prefix *dzi-*, carrying the connotation 'many and various'. The example in Section 3 is *dzi-mbá* 'houses', the usual plural for *i-mbá*. Class 10a has the same concords as Class 10.

Section 3 also shows stabilization, which is as for Class 5, with affixation of i- to take the high prefixal tone, and the usual tonal changes:

<i>mbúdzí</i>	>	<i>ímbùdzí</i>	'it is a goat/they are goats'
<i>mombe</i>	>	<i>ímómbe</i>	'it is a cow ¹ /they are cattle'
<i>nhumbí</i>	>	<i>ínhumbí</i>	'it is a garment/they are clothes'

Nouns with monosyllabic stems already have i- attached, e.g. *i-mbwá* 'dog'; this 'prothetic i-' then serves as carrier for the stabilizing high tone:

<i>imbwá</i>	>	<i>ímbwa</i>	'it is a dog/they are dogs'
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Section 4 shows behavior with -*né* 'have'. In this context, nouns with prothetic i- usually lose it:

<i>imbwá</i>	'dog'	:	<i>ndiné'mbwà</i>	'I have a dog'
<i>ina</i>	'four'	:	<i>ndiné'ná</i>	'I have four'

This section also illustrates agreement of adjectives, using the numeral adjectives. There is no syllabic prefix for either class, but, as in the case of Class 5, there may be a change in the first sound of the stem. For the

¹. 'Cow' in the generic sense of a head of cattle, not specifically female.

nouns this is difficult to show, since both undergo the same changes, but these can be seen in adjectives with certain initial consonants:

p > mh	:	-pamhí	>	mhamhí	'wide'
t > nh	:	-tatú	>	nhatú	'three'
k > h	:	-kúró	>	húró	'big'
v > mb	:	-virí	>	mbirí	'two'
d > nd	:	-dúku	>	ndúku ¹	'small'
r > nd	:	-refú	>	ndefú	'long, high, tall, deep'

These changes are due to a former prefix, probably a nasal, which can still be seen in examples like ndefú; hence the process is called nasalization. ch, sh and pf do not change: chena 'white', shoma 'few, small amount of', pfúpi 'short'. Note the addition of prothetic i- to monosyllabic adjective stems such as -na 'four' > i-na and -tsvá 'new' > i-tsvá (not shown).

Section 6 continues with object concords, which for Classes 9 and 10 are respectively -i- and -dzi-.

Up to now the past of today tense has been shown with low tone subject prefix syllable (1st and 2nd persons) and high tone object concord, as in ndakúona 'I saw you, I have seen you'. Direct relatives, which have low tone subject prefix syllable for all persons, also have this pattern, e.g. atfona '(he) who saw us', or a slightly different one (see Lesson 11).

When the subject prefix syllable has high tone, the object concord has low tone, and thereafter the two tone-classes of verbs have different patterns:

(i) high tone verbs have stem as infinitive:

kurúmá 'to bite' : yáruma 'it bit' : yáirúmá 'it bit it'

(ii) low tone verbs have first stem syllable high:

kubika 'to cook' : ábika 'she cooked' : áribika 'she cooked it'

with a second high tone if the verb stem has three or more syllables:

kuverenga 'to read': ávérenga 'he has read' : árivérénga 'he read it'

* * *

¹. Not everyone makes this change; you may also hear dúku.

LESSON 13

Section 1 summarizes the forms and tone-patterns of the past of today indicative tense.

Sections 2-3 introduce the tense for the past of before today, referring to events which took place before the day of speaking. The structure of this tense is:

contracted subject prefix + **-aka-** + verb root + **-a**

e.g. nd-aká-uy-a 'I came, I have come (before today)'
v-áká-énd-a 'they went, they have gone (before today)'

Tone-patterns differ according to the person and tone-class of the verb. In further tonal representations, H will indicate 'high tone' and L 'low tone'.

- (i) H verbs: a) 1st & 2nd persons: L-H-L(-L-L-L)
b) 3rd persons/classes: H-L-H(-H-H-L)
- (ii) L verbs: a) 1st & 2nd persons: L-H-H(-L-L-L)
b) 3rd persons/classes: H-H-H(-L-L-L)

Section 4: the passive extension. The relational or prepositional extension was shown in Lesson 6/4-5. The passive extension, usually written as **-w-**, is likewise inserted after the verb root, giving passive meaning:

ku-pfigá 'to shut' : ku-pfig-w-á 'to be shut'
ku-bika 'to cook' : ku-bik-w-a 'to be cooked'

The written character **w** is pronounced in various ways, according to the preceding sound:

Stems with only one syllable, and those ending in **-y-**, have **-iw-**:

-dyá 'eat' : -dyíwá 'be eaten'
-pá 'give' : -píwá 'be given' (also -píhwá)
-síyá 'leave behind' : -síyíwá 'be left behind'
-roya 'bewitch' : -royíwa 'be bewitched'

In spelling, the **-y-** is sometimes omitted : **-roiwa**, etc.

Sections 4-6 deal with a further singular-plural pair of classes, 3 and 4. The noun prefixes and concords are shown in the table below.

	<u>Class 3</u>	<u>Class 4</u>
Noun prefix	mu-,mw-,m-	mi-,mw-,m-
Prefix for -mwe, -mwé	mu-	mi-
Verbal subject prefix	ú-,w-	í-,y-
Object concord	-u-	-i-
Possessive prefix	wa-	ya-
Demonstrative 'this/these'	uyu	iyi
Suffix for 'have'	-o	-yo

There are three forms of the noun prefixes, each occurring before a different kind of stem-initial sound. The first, **mu-** for Class 3 and **mi-** for Class 4, is found before consonants, as in **mu-tí/mi-tí** 'tree/trees'; the second, **mw-** for both classes, occurs before all vowels except **-o-**: **mw-edzi** 'moon, month' and 'moons, months'; the third, **m-** for both classes, occurs before **-o-**, as in **m-otó** 'fire(s)', and is not illustrated here.

Adjective formation and stabilization follow the regular pattern:

mu-tí mu-kúru 'a big tree'	mi-tí mi-kúru 'big trees'
mú-ti 'it is a tree' < mu-tí	mí-viri 'they are bodies' < mi-viri

In Section 5, note the expressions **mhiri kwa-** 'across ... on the other side of (flat object such as river, road)' and **shúre kwa-** 'behind'. These are nouns of Class 17a, which will be dealt with more fully in Lesson 21, along with the other locative classes, 16 (**pa-musóro** [pa-] 'on top [of]'; **pa-rutivi** [pa-] 'by the side [of]'), 17 (**ku-re** [kwa-] 'far away [from]'; **ku-nzé** [kwa-] 'outside [of]') and 18 (**mu-hári** 'in the pot', **mu-mbá** 'in the house').

Sections 7-8. The suffix **-i?** 'what kind of?' is attached to nouns with the same tonal changes as for the verbal suffix **-ii?** (see 3/3), though without any vowel change.

munhu 'person'	munhu-i? 'what kind of person?'
démó 'axe'	démó-i? 'what kind of axe?'
mhuká 'animal'	mhuká-i? 'what kind of animal?'
mutí 'tree'	mutí-i? 'what kind of a tree?'

When the noun is stabilized, it may have a different pattern, which will then affect the tone of the suffix:

múnhú 'it is a person'	múnhú-i? 'what kind of person is it/he?'
ídémó 'it is an axe'	ídémó-i? 'what kind of an axe is it?'
ímhuká 'it is an animal'	ímhuká-i? 'what kind of an animal is it?'
mútì 'it is a tree'	mútì-i? 'what kind of a tree is it?'

* * *

LESSON 14

Section 1. The direct relative of the past of before today is related to the indicative in the same way as for the past of today (see Lesson 11 notes). The relative pattern for the 3rd persons (classes) is the same as for the 1st and 2nd persons indicative:

akáuya 'who came' cf. ndakáuya 'I came'

while the 1st and 2nd persons have the same form:

ndakáuya 'I came, I who came'

Note the way of saying 'Nobody ...ed': 'There is not a person who ...ed' - more literally, 'There has not a person who...'

Section 2 gives more practice in the passive and introduces one new form: when the verb root ends in -v- (or -w-) between vowels, the passive combines with it to form -hw-:

-révâ 'speak' -réhwá 'be spoken'

In Shona the passive is far more often used than in English, e.g. it is more common to say 'What was said?' rather than 'What did So-and-so say?'

In these two sections there are several items of vocabulary which include grammar not yet dealt with, e.g. chaákakúmbirá 'what he asked for' and chawákaúdzwa 'what you were told'. Do not worry about these; the object is to accustom you to using them for doing the grammatical analysis (which will come in Lesson 20).

Section 3 : negative past of before today, indicative. This is identical with the negative past of today, as shown in Lesson 5/1-3, and consists of the negative present of 'have', plus infinitive:

chákaítwa 'it was done' : hachíná kúitwa 'it wasn't done, has not been done'

This section also gives further practice in the passive (see 13/4).

Section 4 shows the negative direct relative of 'have', present:

verbal subject prefix + **-sí-ná**

e.g. **a-sí-ná** 'he who has not'
chi-sí-ná 'that which has not'

The subject prefix has L tone, as in all direct relatives. The final vowel is -a, as in the indicative negative.

This form can often be translated by 'without' or '-less' in English: **munhu asíná pfúti** 'someone without a gun', **imbá isíná dénga** 'a roofless house'. There is no tone-change of the following noun as in the affirmative, but there is the usual raising and optional lowering as at word-junction otherwise, as shown by **pfúti** and **isíná dénga**. Sometimes a raised L causes a secondary lowering: **chisíná mhínzo** > **chisíná mhinzo** 'without sharpness'.

Section 5 shows the object concord in the affirmative past of before today when the verbal subject prefix syllable has L tone. Here the object concord has L tone, coming after the -ká-; H verbs have stem tones as infinitive, and L verbs have one or two H tones on the stem, as shown in 12/6.

The stem **-ésé** 'all of, the whole', which has a variant **-ósé**, has prefixes as follows:

Class 1	w-	Class 5	r-	Class 9	y-
Class 2	v-	Class 6	∅-	Class 10	dz-
Class 3	w-	Class 7	ch-		
Class 4	y-	Class 8	zv-		

In the singular, **-ésé** may mean 'each, every'; the Class 8 form by itself (not in agreement with a noun) can mean 'everything, all things'.

Section 6: the affix **na-**, or its variants **ne-** and **no-**, is attached to nouns with the meaning 'and, with, by'. The distribution of the forms is:

na- before noun prefix containing -a- and before Classes 1a and 2a:	: na-vá-nhu, ná-ma-témó na-babá, na-amái
ne- before noun prefix containing -i- and before Classes 5,9 and 10 (which have concords with -i-)	: ne-zví-garo, né-mi-tí né-goré, né-mvura, ne-mómbe
no- before noun prefix containing -u-	: nó-mu-kádzí, nó-mu-tí

Contracted concords, such as **ch-** from **chi-**, and **mw-** or **m-** from **mu-** and **mi-**, will show the vowel-changes of the main class prefix: **né-ch-otó** 'and a fireplace', Class 7; **nó-mw-edzí** 'and the moon, by the month', Class 3; **né-mw-edzí** 'and months', Class 4.

Tonal behavior depends on the noun pattern, irrespective of whether or not there is a prefix. The sole exceptions are Classes 1a and 2a, which have na- on L tone throughout, as shown above. Otherwise the patterns are:

ná- H and no change of noun pattern, when noun begins L-H: ná-vasíkaná, né-goré
 ná- H and initial H or H sequence lowered: né-ròkwe, né-mvùrà
 na- L and next H, when noun begins L-L: no-múnhu, ne-mómbe, ne-bhwé

These changes are similar to those for -né, as described in 4/4.

na- may mean 'and', as in the present set of examples; it may also mean 'with' of accompaniment:

ndaúya nababá wángu 'I came with my father'
 takádyá sadza nómurió 'we ate the sadza with a side-dish ('relish')'

It may also mean 'with, by' as for an instrument or tool:

ákatémá mutí nedemo 'he cut down the tree with an axe'
 ákátíkwá némotokari 'he was run over by a car'

You have already met na- in the word nokúti 'by (reason of) that, because', and it has numerous other uses: nókudáro 'and so, therefore'; nezúro '(by) yesterday', nenzíra yoku- 'because of doing'.

Since na- is a nominal affix, it may not be attached to an indicative verb. However, it may be affixed to the verbal infinitive (which is a noun):

ákásvétuka nókufara 'he jumped for joy (with being happy)'
 ndakádédera nókutyá 'I trembled in fear (with being afraid)'

and to relative verb forms (which may also be used like nouns):

néchinónetsa 'and something which is difficult'

Some useful expressions:

handíná némari yósé 'I haven't any money at all'
 hakúná négoré résé 'there isn't even a single cloud'
 nápadíki pósé 'not in the slightest' (Lesson 7/6)

For how to say 'and' where in English a verb tense would follow, see Lesson 17 for the past, and Lesson 23 for the imperative. In some contexts na- plus an infinitive can be used:

aifémá nókuimbá 'who used to breathe and sing'

LESSON 15

Section 1: more on possessive adjectives and pronouns such as 'my' and 'mine'. In Shona these are formed of two parts, a possessive prefix and a possessive stem. The prefix agrees with the thing possessed:

<u>m</u> w-aná <u>wá</u> -ngu	'child <u>of</u> mine, my child'
<u>ch</u> i-svó <u>chá</u> -ké	'razor <u>of</u> his, his razor'

and the stem agrees with the possessor:

<u>m</u> waná <u>wá</u> -ngu	'child of <u>mine</u> , <u>my</u> child'
chisvó <u>chá</u> -ké	'razor of <u>his</u> , <u>his</u> razor'

The possessive stems are:

1st sg	-ngu	'my'	1st pl	-(i)dú	'our'
2nd sg	-kó	'your'	2nd pl	-(i)nyú	'your'
3rd sg:			3rd pl:		
Class 1	-ké	'his/her'	Class 2	-vó	'their'
Class 3	-o	'its'	Class 4	-yo	"
Class 5	-ro	"	Class 6	-o	"
Class 7	-cho	"	Class 8	-zvo	"
Class 9	-yo	"	Class 10	-dzo	"
Class 11	-rwo	"			

Class 11 is introduced in Section 4 of this lesson. The possessive prefix has H tone when attached to the possessive stems, unless stabilized: wá-ngu but ndó-wa-ngú, chá-ké but ndé-cha-ké. For 1st and 2nd pl persons, the bracketed (i) combines with the -á- of the prefix to form -é-: mwaná wédú 'our child', shámwarí dzényú 'your friends'.

These forms serve as both adjectives and pronouns:

imbá yángu	'my house'	ndéyangú	'it's mine'
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Also included in this section are examples of the past of before today with object concord. The structure of the answer, with the object noun 'front-shifted', i.e. before the verb, and an object concord in the verb, emphasizes the object noun. Literally one says, 'Yes, your bicycle, they stole it.'

Section 2 shows the possessive prefix attached to a noun. As before, the prefix agrees with the thing possessed; it could be translated 'of' in English:

nhumbí dzó-mwaná 'clothes of the child, the child's clothes'

Vowel-changes for the possessive prefix are as for *na-*, and the tonal behavior is almost identical except that the possessive prefix has H tone before Classes 1a and 2a. Thereafter the noun behaves tonally as other nouns:

pfúmó rábabá 'spear of Father, Father's spear' (cf. *babá*)
chigaro chámámbo 'throne of the King' (cf. *mambo*)
mwaná wá'she 'child of the chief' (cf. *i-shé*, with prothetic *i-*)

Section 3 : imperative with object concord, which has H tone and takes its usual place immediately before the root, so is the first element of the word:

ndí-bátsiré 'help me' *mú-pe* 'give him/her'

and the final vowel is *-e*, not *-a* as in *bátsirá* 'help!' and *i-pá* 'give!', the forms without object concord. For the plural, *-i* is suffixed as before:

ndí-pe-í 'give me' (addressed to several people, or respectfully to one)

The stem tones vary among different speakers; one system is given below, each length of stem shown individually:

(i) H verbs: stem L, H-L, H-L-H, H-H-L-H

(ii) L verbs: stem L-H, L-H-L, L-H-H-L (no examples of monosyllabic L verb)

Sections 4-5 : noun Class 11. The noun prefix is *ru-*, or *rw-* before vowels:

ru-gwaro 'book, letter(in some dialects)'
rw-endo 'journey'

There is no special plural class; some nouns have plurals in Class 10:

<i>ru-kova</i>	'river'	pl	<i>hova</i>
<i>ru-rími</i>	'tongue'	pl	<i>ndími</i>
<i>ru-ngano</i>	'story'	pl	<i>ngano</i>
<i>ru-sero</i>	'winnowing-basket'	pl	<i>tsero</i>

Nasalization changes are as for adjectives; *ru-sero/tsero* illustrates a further change, of *s* > *ts*. When the entire Class 11 word has only two syllables, the singular prefix is retained:

ru-dzi 'tribe, kind' pl *ndudzi*

and in the case of the contracted prefix *rw-*, the nasalization is *nz-*:

rw-endo 'journey' pl *nzendo*

Other Class 11 nouns have plurals in Class 6, or both 6 and 10:

ru-gwaro	'book, letter'	pl	ma-gwaro
ru-dzi	'kind, tribe'	pls	ma-ru-dzi, ndudzi

The prefix retention rule operates for both plural classes when the Class 11 noun has no more than two syllables.

Concordial elements for Class 11 are:

Noun/adjective prefix	ru-, rw-
Prefix for -mwe, -mwé	ru-
Prefix for -ésé	rw-
Verbal subject prefix	rú-, rw-
Object concord	-ru-
Possessive prefix	rwa-
Possessive stem	-rwo
Suffix for 'have'	-rwo
Demonstrative 'this'	urwu

The possessive prefix will have the regular vowel-changes, thus rwe- and rwo-.

Many nouns in this class are derived from verbs, with final -o and usually an abstract meaning:

-bátsirá	'help'	:	ru-bátsíro	'aid, help, assistance'
-dá	'like, love, want'	:	ru-dó	'love'

Section 6 : all affirmative indicative patterns for the past of today.

* * *

LESSON 16

Sections 1-5 deal with the present habitual tense, which refers to the 'timeless' present -- events which take place regularly or habitually, such as 'the sun shines every day', and 'cows eat grass'. Section 1 shows the affirmative indicative:

verbal subject prefix + -no- + verb root + -a

e.g. ndi-nó-dá 'I want, I like'

1st and 2nd persons have L prefix, 3rd persons (classes) have H prefix; -no- has tone opposite to that of the prefix, and the stem (root + -a) has infinitive tones:

ndi-nó-úy-á	'I come'	á-no-úy-á	'(s)he comes'	cf. ku-úyá
ndi-nó-end-a	'I go'	á-no-end-a	'(s)he goes'	cf. ku-enda

Section 2 gives the direct relative affirmative. As before, the verbal subject prefix is L for all persons, and the rest of the pattern is as for 1st and 2nd persons indicative:

a-nó-úy-á	'who comes'	a-nó-end-a	'who goes'
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This, like other relatives, is often the expression of adjectival concepts:

mvúrá inópísá	'water which is hot'	=	'hot water'
bángá rinópinza	'knife which is sharp'	=	'a sharp knife'

Section 3 : the negative indicative, consisting of:

ha- + verbal subject prefix + verb root + -e

e.g. ha-ndí-úy-é 'I do not come'

An exception to the final -e is -dá 'want, love, like', which has final -i : handídí 'I don't want, I don't like'. The negative prefix ha- has L tone, the subject prefix H. Monosyllabic verbs, whatever their tone-class, have stem L (handípe, handíbve) except -dá, which has H. Thereafter:

(i) H verbs: stem as infinitive

(ii) L verbs: stem L-H, L-H-L, L-H-H-L

Examples are given here only for L verbs:

handíbve	'I don't come from'
handigoné	'I can't'
handítaúre	'I don't speak'
handígamúchíre	'I don't receive'

Section 4: negative direct relative:

verbal subject prefix + -singa- + verb root + -e (-i for -dá)

e.g. a-singa-zív-e 'who doesn't know'

The subject prefix has L tone and **-si-** has H throughout; thereafter:

(i) H verbs: **-nga-** L and stem H, H-L, H-L-H, H-H-L-H

(ii) L verbs: **-ngá-** H and stem L, L-H, L-H-L, L-H-H-L (as Section 3)

Examples:

(i) <u>H verbs</u> :	asíngadí	'who doesn't want'
	asíngazíve	'who doesn't know'
	asíngabátsiré	'who doesn't help'
	asíngabúdiriré	'who doesn't succeed'

(ii) <u>L verbs</u> :	asíngábve	'who doesn't come from'
	asíngágoné	'who can't'
	asíngátaúre	'who doesn't speak'
	asíngámúchíre	'who doesn't receive'

When used to express 'adjectival' concepts, this form may often be translated by an English adjective with 'un-' prefix or '-less' suffix: 'unreadable,' 'tasteless', 'unsuccessful' etc.

Section 5: the 'inverted' or 'illogical' relative. Instead of saying 'the water which the cattle drink', one may say 'the water which drinks the cattle'; the logical subject and object switch grammatical functions, the logical subject becoming the grammatical object, and the logical object the grammatical subject. This can only take place when the logical subject is a noun. (For how to say 'which I drink', see Lesson 20, the indirect relative.)

This section also shows the stabilization of the demonstrative 'this/these'. The stabilizing prefix is **nda-**, with vowel changes to **nde-** and **ndo-** according to the regular pattern (as for **na-**, 14/7); some people however use **nde-** throughout. The demonstrative behaves tonally as nouns of L-L pattern, i.e., the first syllable becomes H: **nda-áva** 'it is/they are these' (Class 2), **nde-íchi** 'it is this one' (Class 7), etc.

Section 6: the affix **sa-**, with variants **se-** and **so-**, means 'like', and is attached to nouns, pronouns and relative verb forms in the same way as **na-**; the vowel changes and tonal behavior are also identical. Class pronouns beginning with **i-** are treated like Class 1a nouns in having the variant **sa-**, with L tone: **sa-íye** 'like him', cf. **sa-babá** 'like Father'. Another form of this omits the **i-**, giving **sa-yé**. 1st and 2nd person pronouns however have coalescence of **i-** with **-a-** of **sa-**: **iní** 'I, me', **sení** 'like me'. The pronouns for all persons and classes are as follows:

1st sg	iní	'I, me'	1st pl	isú	'we, us'
2nd sg	iwé	'you (sg)'	2nd pl	imí	'you (pl)'
3rd sg:			3rd pl:		
Class 1	iye	'(s)he'	Class 2	ivo	'they (people)'
Class 3	iwo	'it'	Class 4	iyo	'they'
Class 5	iro	"	Class 6	íwo	"
Class 7	ícho	"	Class 8	ízvo	"
Class 9	íyo	"	Class 10	ídzo	"
Class 11	irwo	"			

The second syllable of these pronouns is the suffix used for 'have', see 4/4.

The suffix **-wo**, sometimes spelt simply as **-o**, means 'also, too', and is attached to any kind of word. Tonally it behaves like the question suffix **-í?** 'what?', and is often found in conjunction with the affix **na-**: **není-wo** 'and I too'; **navánuhu-wó** 'and Africans also'.

* * *

LESSON 17

Sections 1-3 and 5 illustrate the 'consecutive' form, which consists of

verbal subject prefix + **-ka-** + verb root + **-a**

e.g. **ndi-ka-pind-a** 'and I entered, and I shall enter'
va-ka-ón-á 'and they saw, and they will see'

The verbal subject prefix and **-ka-** have L tone throughout, and the stem has infinitive tones. With object concord, the concord is H and the stem tones as for infinitive with object concord, see 8/3-4:

a-ka-rú-véréng-a 'and he read it', cf. **ku-rú-vérénga** 'to read it'

This form is used in several ways, not all of them with consecutive meaning. Section 1 shows usage after a past tense; the past of before today sets the time reference of the consecutive, which is therefore also past:

ákágámuchira rugwaro akarúvérenga 'he received the letter and read it'

This usage is generally reserved for some action which follows naturally or normally after that of the main verb, e.g. 'went to the store and bought meal', 'entered the room and sat down'.

Section 2 illustrates the usage with **-dákára** 'until' (more literally, 'end by doing'). **-dákára** itself is in the consecutive form, and the following verb contains **-zo-** 'finally' (see Section 3 below). Sometimes the stem **dákára** by itself is used to mean 'until'.

Section 3: after **kana** 'if', the reference is to the future perfect -- 'if such-and-such happens/has happened in the future'. The particle **kana** introduces a conditional capable of fulfilment, e.g. **kana akaúyá** 'if she comes (and it is possible that she may)'. Quite often **kana** is omitted: **akaúyá** 'if she comes'.

Note also in this section the stabilization of relative verb forms by the affix **ndé-** (or **ndó-**):

anóita 'she who does'
ndé-anóita 'she is the one who does, it is she who does'

Here is also to be found the negative consecutive, for which **-sa-** on L tone is inserted after **-ka-**:

(**mvúrá**) **i-ka-sa-naya** 'and it didn't rain, if it doesn't rain'
a-ka-sa-dzoka 'and he didn't return, if he doesn't return'

Sections 2-3 also both show the verbal infix **-zo-**. Verbal infixes add to or modify the meaning of the tense, not the basic verb meaning. The meaning of **-zo-** is roughly 'finally', and when it is inserted in the **-no-** **-a** present habitual tense, it has the effect of producing a future meaning:

ndi-nó-end-a 'I go' **ndi-nó-zo-end-a** 'I shall go'

-zo- is probably derived from an old verb **-za** 'come', which is still found in proverbs, and personal names, such as **Muzanénhamo** 'Come-with-trouble'. Tonally it behaves as such, and the stem tones of the main verb revert to infinitive tone. However, before a high tone stem, **-nózó-** shows lowering: **ndinózóúyá** 'I am going to come'.

Section 4-5 introduce the potential verb form, meaning 'would, should, may, might, could'. The structure is:

verbal subject prefix + **-nga-** + verb root + **-a**

e.g. **ndi-ngá-uy-e** 'I may/might/would etc. come'

Tone-patterns are as for the past of before today, see 13/2-3, with the tonal distinction between 1st and 2nd persons (L prefix) and 3rd persons/classes (H prefix):

ndi-ngá-uy-e	'I would/might come'	(H verb)
á-nga-úy-é	'(s)he would/might come'	"
ndi-ngá-énd-e	'I would/might go'	(L verb)
á-nga-úy-é	'(s)he might go'	"

With object concords:

ndi-ngá-mu-bátsír-é	'I would help him/her'	(H verb)
á-nga-ndí-bátsír-é	'(s)he would help me'	"
ndi-ngá-u-zárúr-e	'I would open it (Class 3)'	(L verb)
á-nga-ú-zárúr-e	'(s)he would open it'	"

3rd persons/classes are exemplified in Section 5, which shows the potential form as the second part (apodosis) of a conditional, i.e. stating the outcome if the condition is fulfilled. The negative of the potential form is given in 18/5.

Section 5 also illustrates the use of the consecutive after *dái*, another particle meaning 'if', but this time introducing a condition which is impossible or unlikely to be fulfilled. When the consecutive follows, the meaning is 'If something were to happen', implying that this is not very likely. This contrasts with the consecutive after *kana*, which expresses a condition quite likely to be fulfilled.

A personal anecdote here may help distinguish the two. During a visit to Zimbabwe, a friend passing my room said, 'If you shut your door, the mosquitoes will not get in'. Passing some time later, and observing that my door was still open, he observed, 'If you were to shut your door, the mosquitoes would not get in' -- the inference being that I was unlikely to shut it, not having done so up to then. The first is a *kana* type conditional, the second a *dái* type.

Section 6: the diminutive noun classes 12 and 13, which form a singular-plural pair. Nouns from other classes can be put into the diminutive classes to give a connotation of 'little'. Usually the original prefix is replaced by the Class 12 *ka-* (sg) or Class 13 *tu-* (pl):

mu-kómaná	'boy'	ka-kómaná	'little boy'
va-kómaná	'boys'	tu-kómaná	'little boys'

but, as in the case of Class 11, when the original noun is of two syllables only, the original prefix is sometimes kept:

mi-tí	'trees'	tu-mi-tí	'small trees, sticks'
mw-aná	'child'	ka-mw-aná	'baby, little child'

This does not apply to Class 5, 9 or 10 nouns of two stem syllables; these lose the effect of the original prefix (i.e., the sound-change):

hova	'rivers'	tu-kova	'little rivers, streams'
bángá	'knife'	ka-pángá	'little knife'

Uncountables, like nouns of quantity, take tu-, regardless of whether or not the original class is 'plural':

tu-sadza 'small quantity of sadza' (< sadza, Class 5)

The concordial elements for Classes 12 and 13 are as follows:

	<u>Class 12</u>	<u>Class 13</u>
Noun/adjective prefix	ka-, k-	tu-, tw-
Prefix for -mwe, -mwé	ka-	tu-
Prefix for -ésé	k-	tw-
Verbal subject prefix	ká-, k-	tú-, tw-
Object concord	-ka-	-tu-
Possessive prefix	ka- ¹	-twa ¹
Possessive stem	-ko	-two
Pronoun	íko	ítwo
Demonstrative 'this/these'	aka	utwu

The adjective prefix of Class 12, ka-, can be attached to numerals to give the meaning of 'number of times':

ka-virí	'twice'
ka-nganí?	'how many times? how often?'
ka-zhínjí	'many times, often'
ka-shoma	'a few times, seldom, not often'

This may also be the origin of ka-re 'long ago'; -re means 'far in space or time'.

* * *

1. With regular vowel and tonal changes.

LESSON 18

Section 1: the -o- -a verb form, whose structure is:

contracted verbal prefix + -o- + verb root + -a

e.g. t-ó-uy-a 'we are to come'
ó-pfék-a '(s)he is to dress'

Prefixal syllable H; H verbs all L thereafter; L verbs, next syllable H and thereafter L.

This form is used in various ways, such that it is difficult to give a name to it. The usage illustrated in the section is that for questions, where the meaning is 'Shall we ...?', 'Am I to ...?'

Another common use is as a consecutive after the present habitual ¹:

Unótórá rúgwaro, wónyora, 'You take a letter, then you write (it),
wórupéta 'then you fold it up'

Negation: usually expressed by the verb -rega 'desist from' + infinitive:

Tóréga kuenda heré? 'Are we to desist from going?' = 'Are we not to go?'

Section 2 : the relational passive is a combination of the two extensions you have already met. In the ordering of extensions, the passive is always last: ku-bik-ir-w-a 'to be cooked for'. This is a very useful form, meaning 'to have someone do something for/to etc.' the subject.

The relational passive may be followed by an object:

ku-bik-ir-w-a nyama 'to be cooked for meat' = 'to have meat cooked for one'
ku-b-ir-w-á marí 'to be stolen from money' = 'to have money stolen from you'
ku-f-ir-w-á na- 'to be died for by ...' = 'to be bereaved of ...'

The term zvimwe means 'perhaps' in the first five examples, and 'otherwise' in the last four. Note also the reflexive object concord -zvi-, which is the same for all persons.

¹. It is also an alternative for the -chi- -a present participle (shown in Lesson 19), but in this case it has a different tone-pattern.

Section 3: the causative extension, which gives the meaning 'cause to do' OR 'cause to be done':

-dzíídzá ¹		'learn'	
-dzíídz-ís-a	(i)	'cause to learn, teach (e.g. children)'	
	(ii)	'cause to be learnt, teach (e.g. mathematics)'	

The causative takes various forms, of which the most common are:

(i) -is- after verb roots containing a, i, u

e.g. -fámb-ís-á	'move, shift (tr.)'	(-fámbá 'travel, walk')
-zív-ís-á	'inform, let know'	(-zívá 'know')
-búd-ís-á	'bring out, take out'	(-búdá 'come out')

(ii) -es- after verb roots containing e, o:

e.g. -téng-és-á	'sell'	(-téngá 'buy')
-donh-es-a	'drop (tr), let fall'	(-donha 'drop (intr), fall down')

These forms will always be understood, even if the verb concerned usually takes one of the shorter forms shown below.

(iii) roots ending in -r-, and some ending in -k-, change this to -dz-:

e.g. -pédzá	'finish off'	(-pérá 'come to an end')
-dáídzá	'call, cause to answer'	(-dáírá 'answer, react')
-símúdzá	'lift, raise'	(-símúka 'stand up')

(iv) some roots ending in -k- or -t- change this to -ts-:

e.g. -setsa	'amuse, make laugh'	(-seka 'laugh')
-netsa	'tire, annoy, be difficult'	(-neta 'become tired')

Note the impersonal use of Class 7 verbal subject prefix in the second part of this section: chakámurwádzá 'that which made him ill, what made him ill'.

Section 4: Class 14, which has no corresponding plural, the same form often acting as both. This class contains many uncountables, nouns of quantity, such as grass, flour, iron; it is also an abstract class, the prefix u- being attached to the stem of an adjective, and of nouns from other classes:

-refú 'tall, high, long, deep' > u-refú 'height, length, depth'

¹. Also -dzíídzá.

		<u>Example</u>
Noun/adjective prefix	u-,hw-	u-swá 'grass', hw-ahwá 'beer'
Adjective prefix	hu-	hu-pfúpi 'short'
Prefix for -mwe, -mwé	hu-	hu-mwe, hu-mwé
Prefix for -ésé	hw-	hw-ésé
Verbal subject prefix	hú-, hw-	hú-no-svik-a 'it reaches'
Object concord	-hu-	nda-hú-on-a 'I saw it'
Possessive prefix	hwa- ¹	hwá-ngu 'mine'
Possessive stem	-hwo	chá-hwo 'of it'
Pronoun ('it, they')	ihwo	ihwo; ndi-ná-hwo 'I have it'
Demonstrative 'this/these'	uhwu	uhwu uswá 'this grass'

The difference between the noun and adjective prefix is, for many Zezuru speakers, only a matter of spelling; they pronounce the noun prefix hu-. Since in some dialects the form for both noun and adjective is u-, the Standard Shona orthography has compromised by using one dialect form for the noun and another for the adjective.

Section 5 exemplifies the negative of the -nga- -e potential verb form shown in 17/4. This has the structure:

ha- + verbal subject prefix + -nga- verb root + -e

e.g. ha-ndí-nga-fár-e 'I should not be happy'

ha-vá-ngá-svik-é 'they might not arrive'

The negative affix ha- is L and the subject prefix H throughout. Thereafter the tones are as for the negative relative -singa- -e form, shown in 16/4; in fact the total pattern is identical for both.

Some of the questions here begin with the 'consecutive' form, used as a conditional; see 17/3.

* * *

¹. With regular vowel changes to hwe- and hwo-.

LESSON 19

Sections 1-4: the **-chi-** **-a** form of the verb, sometimes called the present participle; the structure is:

verbal subject prefix + **-chi-** verb root + **-a**

e.g. **va-chí-vhím-á** 'they hunting'

The subject prefix is L and **-chí-** H throughout, for regular verbs. H tone verbs have infinitive stem tones, and L verbs have the first two stem syllables H, remainder L. All these are illustrated in the sections, with the exception of H four-syllable stems (**va-chí-téérér-a** 'they listening') and L monosyllabic stems (**ndi-chí-bv-á** 'I coming from').

-rí 'be' and **-né** 'have' show a different basic form, in which there is no **-chí-**, and the subject prefix is attached to the stem as in the present tense, but with a different tone-pattern, H-L:

ndí-ri 'I being'

ndí-ne 'I having'

Insertion of **-chi-**, with L tone, then gives the additional meaning 'still':

ndí-chi-rí 'I still being'

ndí-chi-né 'I still having'

Section 1 uses the present participial to express action concurrent with that of the main verb, such as 'I saw them hunting', 'I got up (while) the sun (was) rising'. Since the **-chi-** form refers to the same time as that of the main tense, it can have past, present or future reference; the past of today and before today are illustrated here.

Section 2 shows its use in the formation of compound tenses, which include an auxiliary. That shown here is the past continuous, equivalent to 'was/were ...ing', which uses the auxiliary **-nga**. Literally this means 'seem, seem like, be like'¹, but in the compound tense it is roughly equivalent to 'be'. If you go on to advanced Shona studies, you will find that **-nga/-nge** can be used to form past and future perfect, among others.

-nga is slightly irregular tonally; in the **-aka-** **-a** tense the stem syllable is L:

ndakánga ndichírímá 'I was ploughing'

rákánga richípényá 'it (sun) was shining'

1. See 22/5-6, where **-nga** appears in its variant form **-nge**.

With 'be' and 'have', the compound tense is a way of expressing the past:

ndakánga ndíri 'I was' ndakánga ndíne 'I had'

For 'have', -i- is inserted, when the 'possession' lasted for some time:

ndakánga ndíiné 'I had (for some time), I used to have'

A locative suffix may be added for -rí: -po 'thereat' and -mo 'in there' are two of these. The locative classes will be dealt with in Lesson 21. When the pronoun suffix is attached to 'have', -ne is replaced by -na, as before.

Section 3 : after kana, the -chi- -a form has present reference:

kana u-chí-gón-á 'if you can'

As shown in 17/3, kana introduces a condition which is capable of fulfilment, or likely so. Indicative tenses are not used after kana.

This section also practises the imperative, for which see 10/1-2.

Section 4 : after dáí 'if (only)' the present participial refers to the present, but the use of dáí implies that the condition is impossible, or not likely to be fulfilled.

dái ndi-chí-d-á 'if I wished (but I don't)'
dái zvi-chí-gónék-a 'if it were possible (but it isn't)'

In English this may be expressed by a past tense, as in the examples here, or, especially in American English, by a 'would': 'if I would do that (but I never do)'.

This section also practises the -nga- -e potential form (17/4) and the negative present habitual (16/3). Note 'he isn't here', in which -rí is omitted, and the locative suffixed.

Section 5: you may find the shape of the negative present participle somewhat familiar, as it is identical with that of the negative present direct relative (16/4); the only difference is that here the subject prefix has H tone instead of L:

á-sínga-rwár-e 'he not being ill' (cf. a-sínga-rwár-e 'he who is not ill')

The forms for -rí and -né/-ná are

subject verbal prefix + -sí- + -rí/-ná

e.g. ndí-si-ná 'I not having' nd-i-si-rí 'I not being'

with H-L-H pattern in all cases.

The section illustrates its use in forming the negative past continuous: 'I was not ...ing'; the participial is the negated element:

takánga tísingágaré	'we were not living'
ákánga ásingarwáre	'he was not ill'

As before, this compound tense forms the past of 'be' and 'have', here negative:

ákánga ásirí 'he was not'	ndakánga ndísiná 'I didn't have'
---------------------------	----------------------------------

Note especially the use with kú-/kw- and 'have':

kwákánga kúine/kúiné	'there was, were/used to be'
kwákánga kúsíná	'there wasn't, weren't'

* * *

LESSON 20

Sections 1-2 are concerned with the indirect relative, the kind which in English is often introduced by an object relative pronoun, 'whom', 'which', 'that', 'what', 'where'. Equally often, there is no pronoun when the antecedent is a noun: 'the language which/that they speak', or 'the language they speak'. Examples in these two sections are of clauses without an antecedent noun.

The equivalent of the relative pronoun in Zezuru is a relative prefix, identical in shape with the possessive prefix, attached to the verb:

'where he lives'	<u>kwa</u> -á-nó-gar-á
' <u>what</u> I want'	<u>cha</u> -ndí-no-dá

For affirmative tenses, the shape is as for the indicative, but the patterns are different from those of the indicative. The **-no-** **-a** and **-aka-** **-a** forms have the same pattern: the subject prefix syllable is H and thereafter:

- (i) H verbs: next syllable L; stem tones H, H-L, H-L-H, H-H-L-H
 (ii) L verbs: next syllable H; stem tones H, L-H, L-H-L, L-H-H-L

You will hear the similarity to the negative direct relative.

Some speakers use the indicative patterns, and the male voice on the recordings uses this system in **zvaánorévá** 'what he says', where the female voice gives **zvaánoréva**.

cha- and **zva-**, when not in agreement with a Class 7 or 8 noun, have impersonal meaning 'what', and **kwa-** is a locative, 'where'.

Section 2 shows how to express 'by which', 'with whom' etc. The relative prefix is attached in the regular way, then the verb is followed by **na-** attached to the pronoun (see 14/6 and 16/6):

nzira ya-ndákaúya nayó 'the path which I came by it (by which I came)'
munhu wa-tákásangána nayé 'the person whom we met together with him
 (with whom we met)'

A further point is the reduplicated demonstrative, which gives emphasis: 'this one, these'. This is formed from the demonstrative, prefixed by the last syllable e.g. **ichi** prefixed by **chi-** making **chiichi**, **uyu** giving **yuuyu**, and so on. Here it is stabilized by **nde-**, changing to **ndo-** when the demonstrative contains **u**. The tonal effect is to raise the first syllable of the demonstrative: **nde-chíichi**, **ndo-yúuyu**.

In Section 3, **zva-** of Class 8 is used with the meaning 'when':

zva-mákanzwá 'when you heard'

zva- may also have the meanings 'what', as illustrated in Section 1, and 'as, since'; not illustrated.

Section 4: the tone-pattern used in the indirect relative for the **-aka-** **-a** past of before today serves also for the participial form of the same tense. Like the **-chi-** **-a** present participle, it is used in conditional clauses; those shown here are the 'unfulfillable' kind, introduced by **dái**:

dái wákanzwá 'if you had heard (but you didn't)'
dái ákábvumírwa 'if he had been permitted (but he wasn't)'

The English equivalent uses the pluperfect 'had ...ed' form here, and when the apodosis (main clause) is absent, 'only' may be added: 'If only you had heard!'

Section 5 practises the past of today in the indirect relative. The basic shape of the verb is as for the indicative (e.g. **ndaténga** 'I bought'); the relative prefix is L and the prefix syllable H, as always, and stem tones are as for other indirect relatives (see notes to Sections 1-2 above). Here several of the noun class relative prefixes are used, agreeing with the object nouns:

u-pfu hwa-ndáténga 'the flour (which I bought)'
m-otó wa-ndákuhwídza 'the fire (that) I lit'

Remember that the relative prefixes are identical in shape with the possessive prefixes, but always have L tone.

The pronoun *iní*, placed after the verb, emphasizes the 1st person singular subject prefix *nd-*: 'which I bought'; see 16/6 for most pronouns, 17/6 for Classes 12/13, and 18/4 for Class 11.

Section 6: as for the past of before today, the indirect relative form of the past of today serves also as the participle, e.g. **y-á-nay-á** 'it having rained'. One use for this is in a compound form with the verb *-ti* lit. 'say'. This is slightly irregular, in that the final vowel never changes. The form of *-ti* here is a negative past of today¹, first shown in 8/1. This is followed by the participial past of today, and the meaning of the whole compound is 'has/have not yet ...ed':

handísatí ndáwaná 'I have not yet found'
havásatí vápédza 'they have not yet finished'

Note the different ways of expressing 'marry' for men and women. The man is said to 'find' *-wana*, or *-róórá* 'pay bride-wealth', while the woman is said to *-wanikwa* 'be found', or *róórwá* 'have bride-wealth paid out for her'. When speaking of both parties together, the usual term is *-wanana* 'find each other'.

Section 7: the same past of today participle is used after *kana*, which in this context means 'when' as well as 'if'; here the reference is to the future, e.g. 'when you've done that'.

kana rápéra 'when it has finished (in some future time)'
kana kwáchená 'when it gets light, when it has got light outside'

The statements in the woman's voice show how to express 'until' when referring to the future, using the subjunctive, introduced actively in 23/2-5.

* * *

¹. Still used with regular verbs in some dialects.

LESSON 21

Sections 1-4 bring in the locative classes, 16-18. These are rather different from other classes, in that the prefix is most often attached to a full noun which keeps its original prefix:

pa-mu-sóró	'on the head, on the top'	(pa- Class 16)
ku-mu-shá	'to/at the village, (to) home	(ku- Class 17)
mu-bházi	'in the bus'	(mu- Class 18)

From then on, the 'locativized' noun takes agreements of the locative class, unless the emphasis is on the noun rather than the locative aspect. E.g. mu-guta riya 'in the said town' rather than mu-guta múya 'there in the town'.

The locative classes have a full range of concords:

	<u>Class 16</u>	<u>Class 17</u>	<u>Class 18</u>
Noun/adjective prefix	pa-	ku-	mu-
Prefix for -mwe, -mwé	pa	ku-	mu-
Prefix for -ésé	p-	kw-	m-
Verbal subject prefix	pá-	kú-	mú-
Object concord	-pa-	-ku-	-mu-
Possessive prefix	pá ¹	kwa ¹	ma ¹
Possessive stem	-po	-ko	-mo
Pronoun	ípo	íko	ímo
Demonstrative 'this'	apa	uku	umu

The relative prefix has the same shape as the possessive prefix.

Where a locativized noun is said to 'have' something, the equivalent in English is 'at/to/on a place there is/are ...':

ku-mushá kúne vǎnhu	'at the village there are people' lit.
	'at the village has people'

Section 2 shows the negative of this construction, expressed by the negative of 'have':

ku-mushá hakúná vǎnhu	'at the village there are no people' lit.
	'at the village does not have people'

1. With regular vowel changes, pa-/pe-/po-, etc.

Section 3: the relative form of 'have', present, with a locative subject prefix, means 'where is/are' (lit. 'there which has'). There need be no locativized noun controlling the agreement, since these classes have inherent locative meaning, but the most common class for this purpose is Class 17, *ku-*, meaning 'where' in a general sense, whereas *pa-* and *mu-* have the more specific meanings 'on/at which' and 'in which' respectively.

-naka 'be good, beautiful etc.' is an example of a stative verb. for which the past of before today tense refers to a present state; here the relative form is used, equivalent to an English adjective. See also 22/3.

The verb *-rega* has the meaning 'allow, permit' when followed by the subjunctive (dealt with in 23/2-5). In saying *regá ndikúratidze*, literally one says 'allow (that) I may show you'. Contrast this with the meaning 'desist from, stop doing' as in 18/1 *tórega kuenda* 'are we to desist from going, are we not to go?'¹

Section 4: the inverted or illogical relative (16/1) is particularly common with reference to place or time, hence there are many examples of locatives: 'the store where is bought tea' is the normal way of expressing 'the store where tea is bought'. Here the relative is shown stabilized (see 17/3):

ndó-kunóténgwá 'it is where is bought'

There are many locative phrases consisting of a locative or locativized noun with agreeing possessive prefix attached to the following word, some of which you have already met::

pa-sí pa- 'down below, underneath (something)'
pa-musóró pa- 'on the top [lit. head] of'
ku-nzé kwa- 'outside of'

There are a few words used in expressions of this kind which have no locative prefix, but still take the Class 17 agreements; these are said to be in Class 17a. Two of them, *mhirí* 'across, over' and *shúre* 'behind' were illustrated in 13/5.

Sections 5-6 give further practice on the negative direct relative (16/4) and the expressions for 'nobody' and 'who?' Cf. 14/1, 11/4 and 18/1, where *ndianí* follows the verb -- both orderings are correct. For 'nobody', lit. 'there is not who', either Class 16 or Class 17 can be used: *hapáná* or *hakúná*.

* * *

¹. Compare the apparent contradiction of English let as in 'let me go' = 'allow me to go' and 'without let or hindrance' = 'without obstacle...'

LESSON 22

Section 1: the negative direct relative present of 'be' follows much the same pattern as that of 'have' (14/4), with -ri replacing -ná:

a-sí-ri	'who is not (Class 1)'
i-sí-ri	'which is not (Class 9 or 4)'

Some speakers have -rí with H tone, and whichever pattern is used, the next word behaves as if preceded by H:

asíri máchena	'which are not white'
chisíri chítsvukú	'which is not red'

Zvákánáka 'it is good, very well, O.K.', is another example of the stative verb -naka referred to in 21/3 notes. Here it is indicative, with Class 8 subject prefix used impersonally.

Statements in the woman's voice show stabilization of possessives:

we-mómbe	'of cattle'	ndó-we-mómbe	'it is of cattle'
ye-hwái	'of sheep'	ndé-ye-hwái	'it is of sheep'

The stabilizing element normally changes its vowel in accordance with the class vowel of the possessive, not the actual vowel. In we-mómbe the we- is the prefix of Class 3, whose characteristic vowel is u, so the stabilizer appears as ndó-; in ye-hwái the possessive prefix is of Class 9, whose vowel is i, so the stabilizer appears as ndé-. However, in

é-huku	'of fowls'	ndé-e-húkú	'they are of fowls'
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where the prefix is of Class 6, whose vowel is a, and one might expect *ndá-, the vowel has been assimilated to the following -e-. There is much variation in this, many people using ndé- and/or ndó- in any environment.

Section 2: the negative relative of 'have' (14/4), followed by an infinitive, makes the past negative relative:

haváná kúsvika	'they didn't arrive, they haven't arrived'
vasíná kúsvika	'(they) who didn't arrive, who haven't arrived' ¹

¹. In English, 'they haven't arrived' very often means 'they have not yet arrived', in which case Shona would use the 'not yet' construction shown in 20/6, havásatí vásviká.

The stem **-mwe**, first introduced in 6/6, means variously 'a certain, some, other, one' and is roughly equivalent also to an indefinite article 'a(n)'. The meaning 'one' is not the numeral, but equivalent to the usage in 'one day', 'one of my friends'. (The numeral 1 is **-mwé**, which also means 'the same'.)

Sections 3-4 gives more stative verbs, mentioned in 21/3, which use the past of before today to express a present state. (There are also special forms for some of these verbs, not dealt with in the present course.) Thus

rákadzámá 'it is deep' from **-dzámá** 'become deep'

The negative likewise is the regular past negative:

haríná kudzámá 'it is not deep'

Some verbs can be use both non-statively and statively. For instance, **-gara** means 'live, sit down' as a non-stative, but 'be seated' as a stative.

	ánogara Haráre	'(s)he lives in Harare'
<u>but</u>	ákágára	'(s)he is seated, is sitting down'

Sometimes the two meanings are not so clearly related:

sadza rínonaka	'the sadza <u>tastes good</u> '
musíkaná ákánáka	'the girl <u>is beautiful</u> '

Sections 5-6: show the verb **-nge** 'seem, be like'. With this meaning, the final vowel is **-e**, not **-a**, as when it functions as an auxiliary (see 19/2). Further, tense signs which normally have the vowel **-o-** tend to have **-e-** too: **ndi-né-nge** 'I seem, am like', with **-ne-** instead of **-no-** for the present tense.

Section 5 shows **-nge** followed by a relative form of the verb (here negative). Literally this means 'seem like ... which has/have not ...ed':

dzínenge	dzisíná kúwachiwa
'they (clothes) seem like	those which have not been washed'
=	'they don't appear to have been washed'

In Section 6 **-nge** is followed by the relative negative of 'have' without following infinitive, i.e. indicating possession; note especially the locative:

múnenge musíná anógaramo 'it looks like a place which doesn't have anyone who lives in it'

* * *

In Section 3 the subjunctive is introduced by **-sakisa** 'cause' + **kuti**:

chíi chakásákisa kuti úwíré? 'what is it that caused that you should fall?'
= 'what made you fall?'
chíi chinósakisa kuti árwádzé? 'what is it that causes that it should hurt?'
= 'what makes it hurt?'

The subjunctive is also used for asking permission, as in Section 4, with **heré-e?** to form the question:

típfúuré heré? 'may we pass?' (said when meeting others on a narrow path)

Finally, Section 5 shows the subjunctive as a consecutive command:

pindái zvényú mógaré 'come in and sit down'
lit. 'come in that you may sit down'

Section 6: 'although' is expressed by **kúnyángwe**, often followed by **zvá-** + possessive stem, and a participial form of the verb:

kúnyángwe zvaké ásiná simbá 'although he has no strength'

The negative future can be expressed by the negative of the **-no-** **-a** present habitual (16/3):

hakúnayé 'it won't rain'

* * *

LESSON 24

Section 1: in 23/1 it was stated that the **-cha-** **-a** tense could mean 'still do'; the corresponding negative means 'no longer' and has the structure:

ha- + verbal subject prefix + **-cha-** verb root + **-a**

e.g. **ha-ndí-cha-nw-á** 'I no longer drink'

Tone-patterns are as for the **-nga-** **-e** negative (18/5 and ref. 16/4):

ha-rí-cha-rwádz-a 'it no longer hurts'
cf. **ha-rí-nga-rwádz-e** 'it would not hurt'

The second verb in the answers here shows the -ai- -a form:

verbal subject prefix + -ai- + verb root + -a

e.g. nd-ai-nw-á 'I used to drink, was drinking, would drink'
v-ái-gar-a 'they used to live, were living, would live'

Tones are as for the -no- -a present habitual (18/1-5):

v-ái-vhím-á 'they used to hunt'
cf. vá-no-vhím-á 'they hunt'

This form has several meanings; the one exemplified in this section is the past continuous, equivalent to English 'used to ... , was/were ...ing' and 'would ...', in the sense of 'every day he would go to work' = 'used to go to work'. (It also covers another sense of 'would' as in 'I would do it if I could'.)

Hwii 'no' is an alternative to kwéte, more often used by the Manyika (north-eastern Shona); it implies surprise at having been asked the question. The supporting negative suffix -ba can be attached to any kind of word -- even words meaning 'no' -- at almost any point in a negative sentence, but is not enough in itself to negate the sentence or clause. Its tone is the opposite of the preceding one: hwii-bá 'oh no', handíziví-ba 'I really don't know'.

The questions in this section include examples of -chi- 'still' infixed in 'be':

u-chí-rí mupépi heré? 'are you still a nurse?'
(cf. í-chi-rí mhenyú 'it is still alive' (19/1))

This can be used in the -rí ku- present progressive to give the meanings 'still be doing' and 'still do':

uchírí kunwá 'you are still drinking, you still drink'

which is now more often used for the latter meaning than the -cha- -a tense of 23/1.

Section 2: Students often find negative forms difficult. The first part of the answers shows a way to express negative conditions without a negative participial for the verb, by the phrase dáí pásiná kúti 'if it were not (for the fact) that', which introduces 'direct speech', so takes a main verb:

dáí pásiná kúti wasiya 'if it were not for the fact that you left'
= 'if you hadn't left'

Other useful ways of skirting this problem are to use the verbs -tádzá 'fail to, omit to do', frequently used by the Shona themselves instead of a negative (ndatádza kuýá 'I failed to come' = 'I didn't come'), and -shaya 'lack'

(*vánoshaya simbá* 'they lack strength' = 'they have not/don't have strength'). The use of *-rega* for this purpose has been illustrated in 18/1; *regá ku-* expresses a negative imperative: *regá kushátírwá* 'stop getting angry, desist from being angry'.

The second part of the answers illustrates the negative -ai- -a, whose affirmative is shown above in Section 1. The structure consists of *ha-* prefixed to the affirmative form and tone-patterns:

ha- (L) + *-ái-* (H-L) + remainder as infinitive

e.g. *ha-w-ái-zív-á* 'you wouldn't know, you wouldn't have known'
ha-w-ái-dzoker-a 'you would not return, you would not have returned'

The usage here states what would happen or have happened in the event of the condition's being fulfilled. The *-ai- -a* form is almost interchangeable with the *-nga- -e* potential (17/4-5), but includes a past meaning as well:

áidzokera '(s)he would return, (s)he would have returned'
ángádzókere '(s)he would return' (only)

Section 3: the negative imperative has the structure:

verbal subject prefix + *-sa-* + verb root + *-e*

e.g. *u-sá-rás-é* 'don't throw away (to one person)
mu-sá-énd-é 'don't go' (to several people,
 or respectfully to one)

Tones: subject prefix L, *-sá-* H and thereafter:

(i) H verbs: stem as infinitive

(ii) L verbs: first two stem tones H, remainder L

Compare the affirmative subjunctive, 23/2-5.

Section 3: in 20/6 you met the 'not yet' compound form consisting of *ha--satí* + participial past of today (e.g. *handísatí ndáwaná* 'I haven't yet found'). When the first component is itself put into the participial form, the meaning is 'not yet having ...ed' which comes to mean before something happened, or before it happens in the future.

The examples given here refer to the future:

musáéndé zúvá rísatí rábúda 'don't go before the sun comes out (rises)¹'

but in a past context:

haáná kúenda zúvá rísatí rábúda 'he didn't go before the sun rose'

both examples meaning literally 'the sun not yet having come out'.

Both 'be' and 'have' are defective verbs, which means they cannot appear in all forms shown by regular verbs; in particular, they can have no imperative and no past participial forms. When these are needed, the verb -vá 'become', or its variant -vé, acts as a substitute for 'be'; likewise, -vá na- 'become with', is substituted for -ná. The latter usage is illustrated by

úsatí wáva nédi 'you not yet having become with the truth'
= 'before you are certain'

Sections 4-5 consist of some common Christian prayers, Section 4 of (Roman) Catholic and Section 5 of Protestant (Anglican) versions.

In the Our Father, God is addressed in the singular in both versions. The Hail Mary of Section 4 shows an unexplained mixture of persons, singular and plural, in addressing the Blessed Virgin Mary.

In the Our Father and Gloria, **Mwanákomaná** 'Son' and **Mweyá** 'Spirit', are treated as Class 1a nouns, implying respect; hence na- rather than nó- or né-, and the capital letters.

¹. The Shona say that the sun 'goes into its skins' during the night, so in the morning it 'comes out of its skins'.

SHONA - ENGLISH VOCABULARY

Entries are arranged alphabetically under first letter of stem, except for Classes 9 and 10, which are entered under the first letter of the entire item; e.g., **chi-rongó** is to be found under R, but **mhinzo** under M. Class 5/6 items showing different first stem consonant in each class are entered under both, with cross-references from the Class 6 to the Class 5 member of the pair; e.g. **ma-pángá** is entered under P, with cross-reference to **bángá** under B, the sound-change being shown under the latter: **bángá** 5/6p. Class 10 plurals of Class 11 nouns are likewise entered separately, with cross-reference to the Class 11 form, e.g. **húní** is given with cross-reference to **ru-kúní**, and the Class 10 pl shown also. Prothetic i- is treated as an affix, not as part of the stem, thus **i-mbá** is under M.

Class numbers and pairings are not explicitly stated when these are self-evident and regular, e.g. Class 7/8 nouns with regular Class 8 plural, such as **chi-garo**, whose plural, **zvi-garo** can be inferred. One class number implies that this is the only one in which the noun is found, thus **chi-bahwé** 7. Few Class 12/13 items are included, this being a regular type of class change.

Verbs are entered under the first sound of the stem, thus **-nyórá** under N.

Some items analyzable into prefix and stem, such as **zvimwe** (**zvi-mwe**) and **múnó** (**mú-nó**) have been shown unsegmented, where the relevant grammar has not been covered in the course; however **ka-zhínjí** is entered under both K and Z, as most students are immediately aware of the connection between this and the stem **-zhínjí**.

Abbreviations and symbols

adj.	adjective	pass.	passive form of verb
adv.	adverb	pl	plural
aux.	auxiliary verb	poss.	possessive
caus.	causative form of verb	prep.	preposition, prepositional form
Cl	noun class	pres.	present
coll.	collective	pron.	pronoun, pronominal
consec.	consecutive	rel.	relative verb form
demons.	demonstrative	rell.	relational form
emph.	emphatic	sg	singular
esp.	especially	sp.	species of
etc.	etcetera	stat.	stative verb
ext.	verbal extension	subj.	subjunctive
inf.	infinitive	suff.	suffix
interj.	interjection	tr.	transitive
intr.	intransitive	var.	variant of
neg.	negative	v.i.	verbal infix
non-stat.	non-stative verb	+	followed by
part.	participle, participial		

A			
hw-ahwá	beer	chi-bahwé 7	corn, maize, mealies
áíwa	no	bángá 5/6p	knife
áíwá	yes (greetings only)	bango 5/6p	pole for building
aka	demons. Cl 12, this	-bárá	bear (offspring), breed
amái 2b	mother	basa 5/6b	work, task, job, usefulness
ambúya 2b	old lady, grandmother, mother-in-law	-bátá	catch, seize, hold; b. <u>bása</u> , do work
mw-aná 1/2	child	chi-bátó	handle
mw-anákomaná 1/2	son	-bátsirá	help, assist, aid
mw-anásikaná 1/2	daughter	-baya	prick, pierce
aní? 1a	who, whom?	ka-bayo 12	pneumonia
áno	demons. Cl 6, this in which I am	bénzi 5/6p	fool, stupid person
apa	demons. Cl 16, this, here	mu-bereki 1/2	parent
ási?	do you mean?	bhásikoro 5/6	bicycle
así	but	bhátye 5/6	jacket, coat
ava	demons. Cl 2, these	bháwa 5/6	beerhall
rw-ávhi pl nzávhi	chameleon	bházi 5/6	bus
aya	demons. Cl 6, this, these	ma-bhíya 6	European style beer
		bhizá 5/6	horse
		bhúku 5/6	book
		-bhururuka	fly
		bhútsu 9	shoe(s)
		i-bhwe 5/6	stone
		-bika	cook, brew
B			
-bá	steal		
-ba	neg. suff.		
babá 1a	father		

-dákará	end by doing; + past consec., finally do	dope 5/6t	mud
dangá 5/6t	pen, kraal (for animals)	dora 5/6d	caterpillar (edible)
dango 5/6t	ladder, bridge	doro 5	beer
dará 5/6d	shelf, platform	ma-dota	ashes
dare 5/6d	open space in village, council place	-dúku, see -díki	
dáre 5/6t	bell	-dura	reveal, confess
-dedera	shiver, tremble	-dyá	eat; zVókudyá, food, crops
démó 5/6t	axe	-dyíwá	be eaten, pass. -dyá
dénga 5/6t	roof, sky	-dzama	stat.. be deep
-dhadha	cut open	mu-dzanga 3/4	cigarette
mu-dhudhudhu 3/4	motor-bicycle	ru-dzi 11/10,6	ndudzi, marudzi kind, species, tribe, nation
i-dí 5	truth, certainty	-dzíídzá, -dzídzá	learn
-díki	adj., small, little, young; nápadíki pósé, not in the least; var. -dúku, -dóko	mu-dzíídzi 1/2	learner, pupil, student
chi-dímbu	piece, section	-dzíídzísa	teach
-diridza	water (tr.)	mu-dzíídzísi 1/2	teacher
-dóká	set (of sun)	-dzika	descend, get down
-dóko, see -díki		-dzímá	go out, put out (light, fire), tr. & intr.
dombó 5/6t	rock	dziva 5/6	pool
-donha	fall (intr.)	-dzo	Cl 10 poss. stem, them
-donhedza	drop on (tr.)	-dzoka	return (intr.)
-donhera	fall on/in, rell. -donha	-dzokera	return to, rell. -dzoka
-donhesa	drop (tr.), let fall, caus. -donha	-dzosera	give back to, caus. + rell. -dzoka
		i-dzvá, see -tsvá	

E		-fámbísá	move (tr.), caus. -fámbá
p-edyo 16	near, close by	mu-fánánídzo 3/4	likeness, picture
-edza	try, attempt	-fánírá	non-stat. ought; stat., should
-édza	dawn	-fárá, -fára	be happy, rejoice
mw-edzí 3/4	moon, month	-fírwá	be bereaved, rell. pass. -fá
eé	yes	mu-fudzi 1/2	herdsman, herdboy
ehói	interj., indicating speaker has heard	u-furo	pasture
-enda	go; kwokúenda, somewhere to go	ma-fútá	oil, fat, butter
-endesa	drive, make go, caus. -enda	-funga	think, think about
rw-endo 11/10	nzendo journey		
ch-engó	wall	G	
mw-eni 1/2	guest, visitor, stranger	-gadzira	mend, correct, make, prepare
mw-enje 3/4	light, lamp	-gadzirisa	send to be mended, caus. -gadzira
-erera	flow	-gamha	interrupt
-ésé	all, whole, var. -ósé	-gamuchira	receive
m-esó, see zísó		-gara	non-stat., live, sit down; stat., be seated
mw-eyá 3/4	spirit, soul, air	chi-garo	chair, seat, throne
F		gáte 5/6k	large pot
-fá	die, break down	chi-gero 7	scissors
fáfitera 5/6	window	ma-gétsi 6	electricity
-fámbá	walk, travel	-gógódzá	knock (at door)

gókóro 5/6g	watering place, salt lick	hári 9/10	pot
gomo 5/6k	mountain	hémbe 9/10	shirt
-gona	be able	heré?	question indicator
-goneka	be possible	híngi 9	ink
goré 5/6k	cloud, year	hóndó 9/10	war, army
grásiya 5/6	grace	hóngu	yes
gumbo 5/6k	leg and/or foot	hópé 9/10	face, (Cl 10) sleep
gudo 5/6k	baboon	hosha 9/10	disease, illness
gúmí 5/6k	a ten, a tenth	hova, see ru-kova	
gúrú, see -kúrú		hóvé 9/10	fish
gurú 5/6k	animal's stomach	húkú 9/10	fowl, hen
guru 5/6g	burrow, den	húkwe, see ru-kúkwe	
guta 5/6g	stronghold, royal village, court, town	húní, see ru-kúní	
-gútá	become sated/satisfied	húrú, see -kúrú	
gúvá 5/6k	grave	húvá 9/10	shelf
chi-gwakú	ladle	hwai 9/10	sheep
ru-gwaro 11/6	book, letter	hwíi	certainly not, no indeed
		-hwo	poss. stem Cl 14, it

H

hámá 9/10	kinsman, relation
hamhénó	I don't know
hanzvádzi 9/10	sister of brother, brother of sister
Haráre	capital city of Zimbabwe

I

-í	noun suff., what kind of?
chi-í?	what?
-íbvá	become ripe, fully cooked
ichi	demons. Cl 7, this (also used impersonally)

icho	pron. Cl 7, it	-itika	happen, be done
-(i)dú	poss.stem, us	itwo	pron. Cl 13, they, them
idzi	demons. Cl 10, these	ivo	pron. Cl 2, they, them (people only)
idzo	pron. Cl 10, they	iwé	pron., you sg
-(i)í?	verb suff., what?	íwo	pron. Cls 3,6, it, they, them
iko	pron Cls 12, 17, it, there	íye	pron. Cl 1, (s)he, him, her
-imbá	sing	iyi	demons. Cls 4,9, this, these
imí	pron., you pl	íyo	pron. Cls 4,9, these, this
imo	pron. Cl 18, there	izvi	demons. Cl 8, these, this (also used impersonally)
iní	pron., I, me	izvo	pron. Cl 8, them, it
iníni	emph. pron., I, me	ízvozvo/-zvó	thus, those
ino	demons.Cls 4,9, this in which I am		
-(i)nyú	poss.stem, you pl		
-ipá	stat., be bad, evil, ugly		
-(i)pí?	verb suff., where?		J
ipo	pron. Cl 16, thereat/-on	jázi 5/6j	overcoat, greatcoat
iri	demons. Cl 5, this	jékó 5/6ch	sickle
-irí	adj., two; var. -virí	jírá 5/6ch	cloth
íro	pron. Cl 5, it	ka-jongwé	flame lily, lit. little rooster
-isa	put, place, set		
írwo	pron. Cl 11, it		
isú	pron., we, us		
-ita	non-stat. do, act, behave; stat. be; mazvíita/-á, thank you		

K			
		-kohwa	harvest, rap
mu-kádzí 1/2	woman, wife	mu-kokó 3/4	hole in tree frequented by bees, beehive
chi-kádzí 7	woman's style or speech	mu-kóma 1/2	elder sister of woman, elder brother of man
mu-kaka 3	milk	mu-kómaná 1/2	boy
u-kámá	kinship	-kómbóréra	bless
kana	if, whether, even, or	ma-komo,	see gomo
-kandira	lay (eggs)	mu-kónó 3/4	bull
-kángánwá	forget	-kora	stat., be fat
mu-kanganyama 3	early morning, day-break	ma-koré,	see goré
kápu 9/10	cup	chi-kóro	school
kare 1a	long ago, formerly, olden days, already	ma-kórókótó	congratulations
-kásá	stop raining	koroni, kóroni 9	wheat
ma-káte,	see gáte	ru-kova 11/10	hova river
pa-katí	in the middle, among(st)	kudáro	so, thus, therefore, in that case
ma-kavi 6	bark string, rope	ma-kudo,	see gudo
kazhínjí	often	-kúdzá	praise, honor, caus. -kúrá
-ké	poss. stem, him, her	-kúdzíwá	be honored, pass. -kúrá
kéro 9/10	address	-kuhwidza	light (fire, tr.)
kícheni 9	kitchen	-kúkútú	adj., hard, in good health; Cl 5 gúkútú, Cls 9/10 húkútú
kíriké 5/6	church	ru-kúkwe 11/10	húkwe reed mat
ko, -ko	tell me, well?	-kúmbírá	request, ask for
-kó	poss. stem, you sg	ma-kumbo,	see gumbo
-ko	poss. stem, Cls 12, 17, it		

mhósva 9/10	matter, case, fault, blame	chi-na	fourth
mhou 9/10	cow	-naka	non-stat., taste nice; stat., be good, beautiful; zvákánáka, alright, O.K.; zvákánáka, adv., well
mhuká	9/10 animal		
mhuno 9/10	nose		
mhuté 9	mist	-namata	pray
mhutu 9/20	insect, mosquito	-namatidza	stick, stick on (tr.)
u-mhutu	insects, mosquitoes (coll.)	chi-namato	prayer
mimbá 9	swelling, pregnancy	-naya	recover, get better, fall (of rain)
-mírá	non-stat., wait; stat., be standing	mu-nda 3/4	cultivated field
mombe 9/10	cattle	ndefú, see -refú	
mótokari 9/10	automobile, motorcar	ndége 9/10	airplane, aeroplane, aircraft
-muka	wake up, get up	ndímí, see ru-rímí	
múnó	in here where I am	ndíró 9/10	plate, dish
mvúrá 9	rain, water	ndízvo	it is so, therefore
Mwarí 1a	God	ndízvozvó	quite right, just so, exactly
-mwe	one, a(n), a certain, some, other	ndudzi, see ru-dzi	
-mwé	the same; + -cheté, one (numeral)	ne-, see na-	
	N	-né, see -ná	
na-/ne-/no-	and, with, by	-neta	become tired
-ná/-né	have	-netsa	annoy, tire, be difficult, caus. -neta
-na	four; Cl 10 ina	nezúro	yesterday
		-nga/nge	look like, seem; aux. (+ part.) forms compound tenses

ru-ngano 11/10	ngano	folktale, fable	njéré 10	intelligence
ngava 5/6	debt		no-, see na-	
-nge, see -nga			-no-	v.i., in order to
-ngu	poss. stem, me		nokúti	because
nguruve 9/10	pig, hog		-nomwé	seven
ngúvá 9/10	time, hour		chi-nomwé	seventh
chi-ngwa	bread, loaf		-nonoka	be(come) late
ma-ngwáná 6	tomorrow		chi-nú	calabash for storing oil
ma-ngwánaní 6	morning		nungo 9	laziness
u-ngwarú	wisdom		-nunura	save, rescue, deliver
ngwena 9/10	crocodile		-nwá	drink; chókunwá, something to drink
nhái	I say! isn't it so?		-nwiwá	be drunk (of liquid), pass. -nwá
nhamba 9	number, arithmetic		mu-nyákwe 3	pot clay
nhámó 9/10	trouble, distress, misfortune		nyama 9	flesh, meat
nhanga 5/6	pumpkin		ru-nyangá 11/10	horn
nhási 1a	today		-nyárará	fall silent, be quiet
nhatú, see -tatú			nyayá 9/10	matter, discussion
ma-nherú 6	evening		-nyepa	tell an untruth, make a mistake, lie
nhivi, see ru-tivi			nyényedzi 9/10	star
chi-nhu	article, thing, object		nyika 9/10	land, country
mu-nhuhwí 3	pleasant scent or taste		nyóká 9/10	snake
-nhuhwira	smell sweet		ma-nyóká 6	intestines
nhumbí 9/10	garment; pl, clothes		-nyórá	write, paint
njanjí 9	railway line			

pfuti 9/10	gun	-púnzirá	overflow (of river), burst banks
-pfúúrá	pass by, surpass	purázi 5/6	farm
-pi?	which?; kúpi, where? -pi	mu-púrisa 1/2	policeman
-pi na-pi, each, all whatever		-púrúródza	whoop, ululate
-píhwá	be given, pass. -pá; var. -píwá	-puta	smoke (tobacco)
-pika	swear an oath	-pútíká	explode, burst
-pinda	enter		
-pindura	answer		
mu-píni,-nyi 3/4	handle (e.g. of hoe)		
-pinza	be sharp, admit, let in, caus. -pinda	-ramba	(+ inf.) refuse; (+ pres. part.) continue doing, persist
chi-pirí	second (ordinal numeral)	-rambana	divorce each other
-písá	burn (tr. & intr.), be hot	-rangana	decide on together
ma-pofu, see bofu		-rangarira	reflect, ponder
pokurárá	somewhere to sleep	-rapa	treat for illness
-pórá	heal (intr.), become cool	-rará	non-stat., lie down, go to sleep; stat., be lying down, be asleep; pókurárá, somewhere to sleep
-posha	lend	ma-rara 6	rubbish, garbage, trash
chi-poshí	first	-rásá	throw away, lose
-pótá	go round; ndapóta, I beg, please	-ratidza	show
ma-pumhé, see bumhé		-raya	admonish, reprimad
ma-púndú, see búndú		-rayiwa	be admonished, be reprimanded, pass. -raya
mu-punga 3	rice	ku-re 17	far away
-púnzá	smash, spill(tr.)		
-púnzika	become spilt, get smashed		

R

-reba	stat., be long, high, tall, deep	-rodza	sharpen
-refú	adj., long, high, tall, deep; Cl 9/10 ndefú	-róhwá	be hit, be beaten, pass. -róvá
u-refú	length, height, depth	rókwe 5/6	dress, skirt, frock
-rega	(+ inf.) desist, cease, stop; (+ subj.) allow, let	mu-rombó 1/2	poor person
-regerera	forgive	u-rombó	poverty; -ná u., be sorry
ru-regerero 11	forgiveness	chi-rongó	water pot
-réhwá	be said, pass. -révá	-róórá	marry (of man)
chi-rémá	cripple, lame person	mu-róóra 1/2	bride, daughter-in-law
-révá	say, mean, speak, accuse	-róórwá	marry (of woman), pass. -róórá
-révéréra	intercede for	ropa 5	blood
-rí	be	-rova	vanish, disappear
-ridza	play (instrument); r. mhere, raise the alarm, call for help, caus. -rira	-róvá	hit, beat, strike
ríinhí?, see rínhi?		ma-rudzi, see ru-dzi	
-rima	plow, cultivate, grow (tr.)	-rúmá	bite, sting, kill
ru-rímí 11/10 ndímí	tongue, language	mu-rúmé 1/2	man, husband
ma-rimwezuro 6	day before yesterday	chi-rungu	European ways, the English language
mu-rí(w)ó 3	vegetable; side-dish	mu-rungu 1/2	European person, Englishman
-rira	make sound proper to species, sound, ring, bleat, cry, etc	ruva 5/6	flower
riyá	demons. Cl 5, that spoken of, the aforesaid	-rwádzá	be painful, hurt (tr & intr), make ill, caus. -rwárá
-ro	poss. stem Cl 5, it	-rwárá	be ill, be sick
		mu-rwéré 1/2	sick person, patient
		-rwo	poss. stem Cl 11, it

S			
sa-/se-/so-	like, as (prep.)	-sévénzá	work
sadza 5	stiff corn/maize meal porridge	-sévénzésa	use, employ, caus. -sévénzá
-sakisa	cause	mu-sévéenzi 1/2	workman, laborer
ma-samba 6	tea leaves	mu-shá 3/4	village, home(stead)
mu-sáná 3/4	back (of body)	-shamba	wash self
-sánde	adj., holy	-shambira	swim, rell. -shamba
-sangana	meet together	-shámisá	astonish, amaze, surprise
sángó 5/6	bush, veld, forest	shámwarí 9/10	friend
-sárá	remain behind; chísarái, goodbye	u-shámwarí 14	friendship
mu-sasá 3/4	sp. tree, Brachystegia speciformis	-shánu	five
sáuti 9	salt	chi-shánu	fifth
se, see sa-		-shányirá	visit
-sедера	move, approach	-shátá	stat., be bad, evil, ugly
séi?	how? like what?	-shátírwá	become angry
-seka	laugh (at)	-shaya	lack, miss, be without
sékúru 1a	maternal uncle, grandfather, ancestor	i-shé 1a	chief
-séré	eight; Cl 10 tséré	u-shé 14	chieftainship
chi-séré	eighth	shiri 9/10	bird
-serera	subside	-shoma	adj., few, a little
ru-sero 11/10	tsero winnowing basket	chi-Shóna	Shona language and/or culture
-setsa	amuse, make laugh, caus.	mu-shongá 3	medicine
		shúmba 9/10	lion
		shúre 17a	behind, after

mu-sí 3/4	day, occasion	-svikirwa	be reached, be possessed (by a spirit)
pa-sí	down, on the ground, under, below	-svipa	non-stat., get dark; stat., be black, dark
mu-síkaná 1/2	girl	chi-svó	razor
ma-síkatí 6	afternoon, daytime	svondo 5/6	Sunday, week
síkú nésikatí	day and night	u-swá	grass
u-síkú	night	mu-swé 3/4	tail
chisikwá/-wa	creature	-swera	spend time, pass day
simbá 5/6	strength, energy, power		
-simba	stat., be strong; zvákásimba, adv., hard		T
-símúká/-ka	stand up, rise from sitting	u-tá	bow (for arrows)
-síyá	leave behind	-tádzá	fail, omit
-síyáná	stat., be different from each other	mu-tádzí 1/2	sinner
so-, see sa-		-takura	carry
chi-só	face	-támbá	play, dance
soko 5/6	story (true), news	chi-támbi	postage stamp
-sona	sew	-tambudzika	be distressed, worry
mu-sóró 3/4	head	-tángá	be the first, begin
-súngá	tie, tie up	ma-tangá, see dangá	
-súnúngúra	untie, release	-tángísá	start upon
mu-súo 3/4	door(way)	-tánhá	pick, pluck
chi-suvi	roofcap, topknot	-tánhatú	six; Cl 10 nhánhatú
-súwá/-wa	be sad, sorry, upset	chi-tánhatú	sixth
-svika	arrive	ma-tanho, see danho	

ma-táre, see dáre		mu-tí 3/4	tree, wood, stick, medicine
u-táre	iron	tíi 9	tea
-tarisa	look (at)	chi-tíma	railway train
-tatú	three; Cl 10 nhatú	ru-tivi 11/10 nhivi	side
chi-tatú	third	ma-tombó, see dombó	
-taudzana	speak to one another	-tóndérá	think (about), remember
-taura	speak, talk	mu-tóndóro 3/4	staff, walking stick
-taurira	speak to, tell, rell.- taura	-tóngá	judge, rule
-tééréra	listen(to)	-tónhórá/-ra	be cold (of weather)
-témá	chop, chop down, chop up	ma-tope, see dope	
-temá	adj., black, dark; Cl 5, demá, Cls 9/10 nhemá	-tóra	take, take away
ma-témó, see démó		chi-tóro	store, shop
-tenda	thank	mu-tóro/-ro 3/4	load, burden
-tendera	believe, rell. -tenda	tsamba 9/10,6	letter, epistle
-téngá	buy	tsero, see ru-sero	
ma-ténga, see dénga		tsika 9/10	custom, habit, usage
-téngéká	be cheap	-tsika	tread (on)
-téngésá	sell, caus. -téngá	tsuro 9/10	hare
-tera	pay tax	-tsvá	adj., new; Cl 5 idzvá, Cls 9/10 itsvá
mu-tero 3/4	tax	-tsvaga	seek, look for, var. -tsvaka
vá-tete 2a	paternal aunt	-tsváírá	sweep
-tevera	follow	mu-tsváiro 3/4	broom
-ti	say, think, do	-tsvaka, see -tsvaga	

-wina	wina	-zívísá	inform. caus. -zívá
-wira	fall in/at/on, rell. -wa	-zo-	v.i., finally, in order to (after -úyá)
chi-wítsi	sweet, candy	zuro 5, 1a	yesterday
-wo, see -o		zúvá 5/6	sun, day
		-zvé	suff., again
	Y	-zvímhá	swell up
		zvimwe	perhaps, otherwise
-yambuka	cross (river)	zvínó 1a	now
-yeuka	remember	zvírokwázvo	truly, indeed
-yo	poss. stem Cls 4,9, them, it	-zvo	poss. stem Cl 8, it, them
	Z	zvókudyá	food, crops
		i-zwí 5/6	word, voice
zái 5/6	egg		
zano 5/6	plan, advice		
-zárá	become full		
-zarura	open (tr.)		
-zéré	full		
chi-Zezúru	Zezuru language and ways		
mu-Zezúru 1/2,6	Zezuru person		
-zhínjí	adj., many, much		
zínó 5/6 menó	tooth		
zísó 5/6 mesó	eye		
zítá 5/6	name		
-zívá	know		

ENGLISH - SHONA VOCABULARY

English entries are in general confined to those given in Book I; no attempt has been made to include all possible meanings and synonyms. Only the minimum of information is given for each item; for details such as nasalized forms of adjectives in Class 9 and 10, consult the Shona-English section.

In the 1986 edition, concordial elements (pronouns, possessive stems, demonstratives) have been omitted entirely, as these were found to be of minimal usefulness.

Readers are referred to the Standard Shona Dictionary, compiled by M. Hannan, Second Edition (with Addendum), The College Press, Salisbury (Harare) and Bulawayo, 1981, for the most complete published record of Shona words. Tones are indicated, and there is a short but useful English-Shona section.

A

		allow	-rega + subj.
a, an	-mwe	already	kare
able, be	-goná	also	ó, -wó
about (concerning)	zva-	although	kúnyángwe zva-
accompany	-pérékédza	amaze	-shámísá
act	-ita	among(st)	pa-katí
address (on letter)	kéro 9/10	amuse	-setsa
admit, let in	-pinza	ancestor	sékúru 1a
admonish	-raya	and	na-/ne-/no-
adult	-kúró	angry, become	-shátírwá
advice	zano 5/6	animal	mhuká 9/10
aeroplane	ndége 9/10	annoy	-netsa
affair	nyayá, mhósva 9/10	answer	-dáírá, -pindura
afraid, be	-tyá	any whatever	-pi na-pi
African	mu-nhu (mutemá) 1/2	approach	-sedera pedyo
after	shúre 17a	arithmetic	nhamba 9
afternoon	ma-síkati	arm	ru-ókó 11/6
again	-zvé	army	hóndó 9/10
ago: some time a.,	kare	arrive	-svika
agree	-bvuma	article, thing	chi-nhu
air	mw-eyá 3/4	ascend	-kwírá
aircraft, airplane	ndége 9/10	ashes	ma-rotá
alarm, raise the	-ridza mhere	ask for	-kúmbirá
alive	-penyú	ask question	-bvunza
all	-ósé, -ésé	asleep, be	-rará (stat.)
all whatever	-pi na-pi	astonish	-shámísá

at	pa-	because	nokúti
attempt	-edza	become	-vá/-vé
aunt, paternal	vá-tete 2a	bee	nyúchi 9/10
automobile	mótokari 9/10	beehive	mu-kokó 3/4
away, take	-tórá	beer, African	doro 5
away, throw	-rásá	beer, European	ma-bhíya
ax, axe	démó 5/6t	beer, sweet	búmhe 5/6p
		beerhall	bháwa 55/6
	B	begin	-vamba, -tángá
baboon	gudo 5/6k	behave	-ita
back	mu-sáná 3/4	behind	shúre 17a
back, go/come	-dzoka	behind, leave	-síyá
back, give	-dzosera	behind, stay	-sárá
bad, be	-ípá, -shátá (both stat.)	believe	-tendera
bad, be = rotten	-ora (stat.)	bell	dáre 5/6t
bad, go	-ora	below	pa-sí
bare	-chena	bereaved, be	-fírwá
bare, be	-chena (stat.)	beautiful, be	-naka (stat.)
bark string	ma-kavi	better, get	-naya
basket, winnowing	ru-sero 11/10	bicycle	bhásikoro 5/6
be	-rí	big	-kúró
beads	ch-umá	big, grow	-kúrá
bear (child)	-bárá	bird	shiri 9/10
beat	-róvá	bite	-rúmá
beaten, be	-róhwá	black	-temá ()

black, be	-svipa (stat.)	build	-váká
blame	mhósva 9/10	bull	mu-kónó 3/4
bless	-kómbóréra	burden	mu-tóró/ro 3\$
blind person	bofu 5/6p	burn (tr., intr.)	-písá
blood	ropa 5	burrow	guru 5/6g
body	mu-viri 3/4	burst (intr.)	-pútiká
boil, a	búndú 5/6p	burst banks (river)	-púnzirá
book	bhúku 5/6, ru-gwaro 11/6	bus	bházi 5/6
bow (for arrows)	u-tá	bush, the	sángó 5/6
boy	mu-kómaná1/2	but	así
bread	chi-ngwa	butter	ma-fútá
break (intr)	-tyóká	buy	-téngá
break down	-fá	by	na-/ne-/no
breed	-bárá		
brew	-bika		
			C
bride	mu-róóra 1/2	calabash (for oil)	chi-nú
bridge	danho 5/6t	call	-dáirá
bright	-chena	call for help	-ridza mhere
bright, be	-chena (stat.)	called, be	-nzi
bring	-únzá	car	mótokari 9/10
broken, see break		carpenter (vb.)	-veza
broom	mu-tsváiro 3/4	carry	-takura
brother, elder of male	mu-kóma 1/2	carve	-veza
brother, of female	hanzvádzi 9/10	case (matter)	mhósva 9/10
brown	-tsvukú	case: in that c.	kudáro

catch	-bátá	cloth	jírá 5/6ch
catch light	-pfuta	clothes	nhumbí 10
caterpillar	dora 5/6d	cloud	goré 5/6k
cattle	mombe 9/10	coat	bhátýe 5/6, jázi 5/6j
cause	-sakisa	cold, be (weather)	-tónhóra
cease	-rega (+ inf.)	come	-úyá
certain, a	-mwe	come to stay with	-bvákáchira
certainly	chókwadí	come down	-dzika
certainly	idí 5	come from	-bva
certainly not	hwíi	come out	-búdá
chair	chi-garo	come to an end	-pérá
chameleon	rw-ávhi 11/10	conceited, be	-dada
cheap, be	-téngéká	confess	-dura
chief	i-shé 1a	congratulations	ma-kórókótó
chief, paramount	mambo 1a	consent	-bvuma
chieftainship	u-shé	continue	-ramba (+ pres. part.)
child	mw-aná 1/2	cook	-bika
chop down/up	-témá	cooked, become fully	-fíbvá
church	chéchi 9/10, kírike 5/6	cool down (intr)	-pórá
cigarette	mu-dzanga 3/4	corn (maize)	chi-bahwé
clay (pot-)	mu-nyákwe 3	correct (tr.)	-gadzira
clean	-chena	council-place	dare 5/6d
clean, be	-chena (stat.)	count	-verenga
climb	-kwírá	country	nyika 9/10
close (nearby)	p-edyo	cow	mhou 9/10

fall, let	-donhesa	first	chi-poshí
fall (rain)	-naya	fish	hóvé 9/10
famine	nzara 9	five	-shánu
far away	ku-re	flame lily	ka-jongwé
farm	purázi 5/6	flesh	nyama 9
fat	ma-fútá	flood	-púnzirá
fat, be	-kora (stat.)	flour	u-pfu
father	babá 1a	flow	-erera
fault	mhósva 9/10	flower	ruva 5/6
fear	-tyá	fly	-bhururuka
feasible, be	-goneka	folktale	ru-ngano 11/10
few	-shoma	follow	-tevera
field (cultivated)	mu-nda 3/4	food	zvókudyá
fifth	chi-shánu	fool	bénzi 5/6p
fill (intr.)	-zará	foot	gumbo 5/6k
fill (tr.)	-zádzá	forest	sángó 5/6
finally	-zo-	forget	-kángánwá
finally do	-dákará (+ consec.)	forgive	-regerera
find	-wana	forgiveness	ru-regerero
finish (tr.)	-pédzá	formerly	kare
finish (intr.)	-pérá	four	-na
fire	m-otó 3/4	fowl	húkú 9/10
fireplace	ch-otó	friend	shámwarí 9/10
firewood, piece of	ru-kúní	friendship	u-shámwarí
firewood (coll.)	húní	frighten	-tyísá

handle of hoe	mu-pínyi/-ni 3/4	hither	kúnó
happen	-itika	hive, bee-	mu-kokó 3/4
happy, be	-fárá/-a	hold	-bátá
hard	-kúkútú	holding, be	-bátá (stat.)
hard (adv.)	zvákásimba	hole in tree, frequented by bees	mu-kokó 3/4
hare	tsuro 9/10	holy	-sánde
harvest	-kohwa	home(-stead)	mu-shá 3/4
hate	-véngá	honey	u-chí
have	-ná/né	honor	-kúdzá
head	mu-sóró 3/4	honored, be	-kúdziwá
heal (intr.)	-pórá	horn	ru-nyangá 9/10,6
health, recover	-naya	horse	bhizá 5/6
healthy	-kúkútú	hot, be	-písá
healthy, be	-simba (stat.)	hour	ngúvá 9/10
hear	-nzwá	house	i-mbá 9/10,10a
heart	mw-oyo 3/4	how	séi?
height	u-refú	how many/much?	-nganí?
help	-bátsirá	hunger	nzara 9
help, call for	-ridza mhere	hunt	-vhímá
hen	húkú 9/10	hurry	-chímbídzá/-dza
herdboy, herdsman	mu-fudzi 1/2	hurt (intr.)	-kúvádzwá
here (where I am)	kúnó, pánó, múnó	hurt (tr.)	-kúvárá
high	-refú	husband	mu-rúmé 1/2
hit	-róvá	hut, see house	
hit, be	-róhwá		

	I		intestines	ma-nyóká
I don't know	hamhénó		iron	u-táre
I say!	nhái!		isn't that so?	nhái? hándizvó heré
if	kana			
if only	dái			
ill, be	-rwárá		J	
ill, make	-rwádzá		jacket	bhátýe 5/6
ill person	mu-rwéré 1/2		job	basa 5/6b
illness	hosha 9/10		journey	rw-endo 11/10
important	-kúró		judge	-tóngá
in	mu-; (in here) múnó		judge, a	mu-tóngí 1/2
in, come	-pinda			
in, let	-pinza		K	
indeed	chókwadí, chaízvo, zvirokwázvo		keep	-chengeta
inform	-zívísá		kill	-úráyá, -rúmá
injure	-kúvárá		kind (sort)	ru-dzi 11/10,6
injured, be	-kúvádzwá		king	mambo 1a
ink	híngi 9		kinship	u-kámá
insect	mhutu 9/10		kinsman	hámá 9/10
insects (coll.)	u-mhutu		kitchen	kícheni 9
intelligence	njéré 10		knife	bángá 5/6p
intercede for	-révéréra		knock	-gógódzá
interrogate	-bvunzisisa		know	-zívá
interrupt	-gamha		kraal	dangá 5/6t

	L		lesson	chi-dzífido
laborer	mu-sévénzi 1/2		let	-rega (+ subj.)
lack	-shaya		let fall	-donhesa
ladder	danho 5/6t		let in	-pinza
ladle	chi-gwakú		letter (epistle)	ru-gwaro 11/10,6; tsamba 9/10,6
lady, old	ambúya 2b		lie down	-rárá
lame person	chi-rémá		lie, tell a	-nyepa
lamp	mw-enje 3/4		light, a	mw-enje 3/4
land	nyika 9/10		light(-colored)	-chena
language	ru-rímí 11/10		light in color, be	-chena (stat.)
large	-kúrú		light, become (dawn)	-édza
last (week, month etc.)	-akápera		light, catch	-pfuta
late, be	-nonoka		light (tr.)	-kuhwidza
laugh	-seka		like	-dá
lay (eggs)	-kandira		like (prep.)	sa-/se-/so-
laziness	nungo 9		like, be	-nge
learn	-dzíidzá		likeness	mu-fánánidzo 3/4
learner	mu-dzíidzi 1/2		lily, flame	ka-jongwé
least, not in the	nápadíki pósé		lion	shúmba 9/10
leave behind	-síyá		listen (to)	-tééréra
leave (a place)	-bva (+ locative)		little	-dfiki, -dóko, -dúku,
leg	gumbo 5/6k		little (quantity)	-shoma
legible, be	-verengeka		little, a (adv.)	zvishoma
lend	-posha		live	-gara
length	u-refú		load	mu-tóro/-ro 3/4

mosquitoes (coll.)	u-mhutu	nice taste, a	mu-nhuhwí 3
mother	amái 2b	night	u-síkú
mother-in-law	ambúya 2b	nine	-pfumbamwe
motorbicycle	mu-dhudhudhu 3/4	no	áiwa, kwéte, hwíi
motorcar	mótokari 9/10	nose	mhuno 9/10
mountain	gomo 5/6k	not at all	hwíi, kwéte, nápadiki pósé
mouse	mbeva 9/10	now	zvínó 1a
move (intr.)	-sedera	number	nhamba 9
move (tr.)	-fámbísá	nurse (sick-)	mu-pépi 1/2
much (adj.)	-zhínjí		
much (adv.)	kwázvo, zvizhínjí		
much: how m.?	-nganí?		0
mushroom	hw-ohwa	off, take	-bvisa
		often	kazhínjí
		oh!	nhái!
		oil	ma-fútá
		old lady	ambúya 2b
		olden times	kare 1a
		on	pa-
		on, fall	-donhera, -wira
		one	-mwé-cheté
		open (tr.)	-zarura
		or	kana
		order: in o. to	-no-, -zo-
		other	-mwe
name	zítá 5/6		
named, be	-nzi		
nation	ru-dzi 11/10,6		
near	p-edyo		
need	-dá		
never	neg. with -mbo-		
new	-tsvá		
news	soko 5/6		
next: translate as 'which comes'			
nice, taste	-naka		

otherwise	zvimwe	pencil	<u>see</u> pen
ought	-fánirá	perch	-mhara
out, come/go	-búdá	perching, be	-mhara (stat.)
out, go/put (fire)	-dzímá	perhaps	zvimwe
out, take	-bvisa	person	mu-nhu 1/2
outside	pa-nzé, ku-nzé	piano, hand-	mbira 9/10
over (flat object)	mhiri 17a	pick	-tánhá
overcoat	jázi 5/6j	picture	mu-fánánídzo 3/4
overflow	-púnzirá	piece	chi-dímbu
		piece of firewood	ru-kúní 11/10
		pierce	-baya
		pig	nguruve 9/10
		place, a	nzvimbo 9/10
		place (vb.)	-isa
		plan	zano 5/6
		plant, a	mu-mera 3/4
		platform	dará 5/6d, ru-kúvá 11/10
		play	-támbá
		play (instrument)	-ridza
		please!	ndapóta!
		plow	-rima
		pluck	-tánhá
		pneumonia	ka-bayo
		pole	bango 5/6p
		policeman	mu-púrisa 1/2

P

pain, be painful	-rwádzá
paint	-nyórá
paramount chief	mambo 1a
parent	mu-bereki 1/2
pass by	-pfúúrá
pass over (river, road)	-yambuka
pass day/time	-swera
pasture	u-furo
paternal aunt	vá-tete 2a
path	nzira 9/10
patient (sick)	mu-rwéré 1/2
pay (tax)	-peta
pen (for animals)	dangá 5/6t
pen (for writing)	chi-nyóréso

ponder	-rangarira	put on (clothes)	-pfeka
pool	dziva 5/6	put out (fire)	-dzimá
poor person	mu-rombó 1/2		
porridge of corn/maize sadza			Q
possible, be	-gareka	question, a	mu-bvunzo 3/4
pot	hári 9/10	question (vb.)	-bvunza
pot (large)	gáte 5/6k	question indicator	heré?
pot (for water)	chi-rongó	quiet, be	-nyárará
potato, sweet	mbambaira 9/10		
pot clay	mu-nyákwe 3		R
poverty	u-rombó	railway line	njanjí 9
praise	-kúdzá	rain	mvúrá 9
praised, be	-kúdzíwá	rain (vb.)	-naya
pray	-namata	raise alarm	-ridza mhere
pray tell me	ko, -ko	razor	chi-svó
prayer	chi-namato	reach	-svika, -svikira
pregnancy	mímbá 9	read	-verenga
prepare	-gadzira	really	chaízvo, chókwadí
pretty, be	-naka (stat.)	reap	-kohwa
prick	-baya	receive	-gamuchira
provisions	mbuva 9	recognize	-chéréchédza
pumpkin	nhanga 5/6	recover health	-naya
pumpkin leaves	manga 5/6	red	-tsvukú
pupil	mu-dzífdzi 1/2	reed mat	ru-kúkwe 11/10
put	-isa	reflect (think)	-rangarira

refuse	-ramba (+ inf.)	royal village	guta 5/6g
rejoice	-fárá/-a	rubbish	ma-rara
relative (kin)	hámá 9/10	rule (over)	-tóngá
release	-súnúngúra	run	-mhányá
remain behind	-sárá		
remember	-tóndérá, -yeuka		S
request	-kúmbirá	sad, be	-súwá/-wa
rescue	-nunura	said, be	-nzi, -réhwá
return (intr.)	-dzoka	salt	sáuti 9
return to (tr.)	-dzosera	salt lick	gókóro 5/6k
reveal	-dura	same	-mwé
rice	mu-punga 3	satisfied, become	-gútá
ring (bell, intr.)	-rira	save (rescue)	-nunura
ring (bell, tr.)	-ridza	say	-révá, -ti
ripe, become	-íbvá	school	chi-kóro
rise	-símúká/-ka; (of sun) -búdá	seat	chi-garo
river	ru-kova 11/10	seated, be	-gara (stat.)
rock	dombó 5/6t	second (ordinal)	chi-pirí
rockrabbit	mbíra 9/10	section	chi-dímbu
roof	dénga 5/6t	see	-óná
roofcap	chi-suvi	seedling	mu-mera 3/4
rope (of bark)	ma-kavi	seek	-tsvaga, -tsvaka
rot	-ora	seem	-nga/-nge
rotten, be	-ora (stat.)	seize	-bátá
round, go	-pótá	sell	-téngésá

send for/to	-túmírá	shut	-pfígá
send for mending	-gadzirisa	sick, be	-rwárá
set (of sun)	-dóká/-ka	sick, make	-rwádzá
set down	-isa (pasí)	sick person	mu-rwéré 1/2
seven	-nomwé	sickle	jékó 5/6ch, j
seventh	chi-nomwé	side	ru-tivi 11/10
sew	-sona	side-dish	mu-rí(w)ó 3
sharp, be	-pinza	sing	-imbá
sharpen	-rodza	sinner	mu-tádzí 1/2
sharpness	mhinzo 9	sister: elder, of female	mu-kóma 1/2
sheep	hwai 9/10	sister of male	hanzvádzi 9/10
shelf	dárá 5/6t, huvé 9/10, ru-kúvá 11/10	sit down	-gara
shine (intr.)	-penya	six	-tánhatú
shirt	hémbe 9/10	sixth	chi-tánhatú
shiver	-dedera	skirt	rókwe 5/6
shoe(s)	bhútsu 9	sky	dénga 5/6t
Shona language	Shóna 9, chi-Shóna	sleep	hópé 10
Shona culture	chi-Shóna	sleep	-rárá
shoot	-pfúrá	small	-díki, -dóko, -dúku
shop	chi-tóro	smash (intr.)	-púnzíká
short	-pfúpi	smash (tr.)	-púnzá
shorts	ka-budura	smell (tr.)	-nhuhwidza
should	-fánírá (stat.)	smell sweet	-nhuhwira
show	-ratidza	smoke (tobacco)	-puta
show in	-pinza	snake	nyóká 9/10

so	kudáro, (na)izvozvo	stick (tr.)	-namatidza
so that	kuti	sting	-rú má
soil	i-vhú 5/6	stomach (animal)	gurú 5/6k
some	-mwe	stone	i-bhwe 5/6
son	mw-anákomaná 1/2	stop	-rega (+ inf.)
sorry, be	-súwá/-wa, -né úrombó	stop moving	-mír á
soul	mw-eyá 3/4	stop raining	-kás á
sound (intr.)	-rira	store (shop)	chi-tóro
sound the alarm	-ridza mhere	story (fiction)	ru-ngano 11/10
space	nzvimbo 9/10	story (true)	soko 5/6
speak	-taura, -rév á	stranger	mw-eni 1/2
spear	pfúmó 5/6	strength	simbá 5/6
species	ru-dzi 11/10,6	strike	-róv á
spend time	(during day) -swera, (at night) -rárá	string (bark)	ma-kavi
spill (tr.)	-púnzá	strong, be	-simba (stat.)
spirit	mw-eyá 3/4	stronghold	guta 5/6g
staff (stick)	mu-tóndóro 3/4	struck, be	-róhw á
stamp (postage)	chi-támbi	stupid person	bénzi 5/6p
stand up	-símúk á/-ka	subside	-serera
standing, be	-mír á (stat.)	suffice	-kwán á
star	nyényedzí 9/10	sun	zúv á 5
stay with	-bvákáchíra	Sunday	svondo 5/6
steal	-bá	swear an oath	-pika
stick	mu-tí 3/4; (walking-s.) mu-tóndóro, (s. of fire- wood) ru-kúní 11/10	sweep	-tstváírá
		sweet (candy)	chi-wítsi

town	guta 5/6g		V
train	chi-tíma	vanish	-rova
travel	-fámbá	vegetable	mu-rí(w)ó 3
tread (on)	-tsika	very, very much	kwázvo
treat (illness)	-rapa	village	mu-shá 3/4
tree	mu-tí 3/4	visible, be	-ónéká
tremble	-dedera	visit	-shányírá, -bvákáchira
tribe	ru-dzi 11/10,6	visitor	mw-eni 1/2
trouble	nhámó 9/10	voice	i-zwí 5/6
truly	chaizvo, chókwadí, zvirokwázvo		
truth	i-dí 5, chókwadí 9		W
try	-edza	wait	-mirá
two	-irí, -virí	wait for	-mirirá
		wake up (intr.)	-muka
		walk	-fámbá
		walking stick	mu-tóndóro 3/4
		wall	ch-engó
		want	-dá
		war	hóndó 9/10
		wash (clothes)	-wacha
		wash self	-shamba
		washed, be	-wachiwa
		water	mvúrá 9
		water (pour water on)	-diridza
		watering place	gókóro 5/6k
	U		
ugly, be	-ípá, -shátá (both stat.)		
ululate	-púrúrúdza		
under	pa-sí		
understand	-nzwá		
untie	-súnúngúra		
untruth, tell an	-nyepa		
use, vb.	-sévénzésa		
usefulness	ma-túró		

wear	-pfeka	winnowing basket	ru-sero 11/10
wearing, be	-pfeka (stat.)	wisdom	u-ngwarú
wedding	mu-chato 3/4	wish	-dá
week	svondo 5/6	with	na-/ne-/no-
weep	-chémá	without, be	-shaya, neg. of -ná
well (adv.)	zvakanáka	woman	mu-kádzí 1/2
well?	ko, -ko	woman's style	chi-kádzí
what	-(i)í?, chi-í?	wood (material)	mu-tí 3
what kind of?	-í?	wood (forest)	sángó 5/6
wheat	koroni, kóroni 9	word	i-zwí 5/6
when	kana, zva-	work	-bátá <u>b</u> ása, -sévézá, -shándá
when?	rínhi?, ríinhí? 1a	workman	mu-sévézi 1/2
where	kwa-	worry (intr.)	-tambudzika
where?	-(i)pí?, kúpi?	write	-nyórá
whether	kana	writing instrument	chi-nyóréso
which?	-pi?		
white	-chena		X
white, be	-chena (stat.)	xylophone	mbira 9/10
who(m)?	aní? 1a		Y
whoop	-púrúrúdzá		
why?	-(i)í? with prep. ext.	year	goré 5/6k
wife	mu-kádzí 1/2	yes	hóngu
win	-wina	yes (greetings only)	áiwá
window	fáfitera 5/6	yesterday	zuro 5, 1a; nezúro
		yesterday: day before y.	ma-rimwezuro

Z

Zezuru language/culture chi-Zezúru

Zezuru person mu-Zezúru 1/2,6

A F R I C A N S T U D I E S P R O G R A M

U N I V E R S I T Y O F W I S C O N S I N

S H O N A L A N G U A G E C O U R S E

devised by Hazel Carter

recorded by G.P. Kahari and Hazel Carter

B O O K I I I

Written Exercises

Supplementary Vocabulary

African Studies Program
University of Wisconsin
Madison, 1986

FOREWORD

These exercises have been devised in response to requests from students taking the S.O.A.S. Shona Language Course who feel the need for written work to reinforce their oral practice.

For each lesson of the Course there is provided an exercise for translation from Shona into English, followed by a short vocabulary test, and a similar exercise and test for translation from English into Shona. Keys are to be found in the second half of the book (see Table of Contents). The exercises for each lesson cover all the sections and should not therefore be attempted until the student has completed the whole lesson.

After Exercise 24 are given some examples of proverbs, figurative expressions and riddles, as a sample of the very rich store of these genres possessed by the Shona.

A supplementary vocabulary has been added, containing useful items which do not appear in the main Course; in particular, names of parts of the body, terms denoting human relationships, and those used in specialized activities such as medical, educational and agricultural work, and religion, both Traditional and Christian.

As stated in Book II (p.4), lowering of a final high tone, before a following word beginning with high tone, is variable, even in the speech of one person. The student should not regard his own version as wrong if it differs from that of the key in this respect.

Hazel Carter
S.O.A.S., London, 1972

PREFACE TO SECOND EDITION

Few changes have been made for the Second Edition, apart from necessary corrections and inclusion of a 9(b) exercise. The select bibliography has been deleted.

Hazel Carter
Madison, Wisconsin, 1986

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EXERCISESLesson 1

a) 1. Mangwánani-i, marára heré-e? Áiwá, tarára zvédú, kana mararáo.
 2. Chisarafi. Ehófi-i. Fámái zvényú zvakánaka. 3. Ási iníni? Handiná kunzwá. Hazvínà mhósva. 4. Manherú, maswérá heré-e? Áiwá, taswérà zvédú, kana másweráo. Áiwá, taswérà zvédú. 5. Mazvíftá.

cherá!	gúrú	kuedza
chérá!	guru	kuédza
chínonetsa	gurú	bhátýe
chinónetsa		babá

b) 1. Isn't that right? I don't know. 2. Excuse me. It doesn't matter
 3. Good afternoon, have you spent the day (well)? Yes, we have spent the day (well), if you also have. Yes, we have spent the day (well). 4. Goodbye (to one remaining); see you tomorrow. Goodbye (use answer to greeting); have a good journey. 5. Is that quite right? Yes. Very good! 6. Congratulations!*

no	they have arrived	he gave
please	be greeted!	he who gave
to hit, strike	rock-rabbit, dassie	he cuts open
to disappear	hand-piano, xylophone	he is conceited

Lesson 2

a) 1. Urí kunyórá heré-e? Hóngu, ndirí kunyórá. 2. Urí kúenda heré-e? Kwéte, handísi kúenda, áiwa, ndirí kuúyá. 3. Kúrí kúnaya heré-e? Kwéte, hakúsi kúnaya, áiwa; así kúrí kúsvipa. 4. Unódá kúedza heré-e? Hóngu, ndinódà kwázvo kuedza. 5. Kúrí kupísá heré-e? Hóngu, kúrí kupísà kwázvo. 6. Urí kúedza kubátsírá heré-e? 7. Ndinódà kwázvo kudzífdzá kúverenga. 8. Urí kunwá heré-e? Kwéte, handísi kunwá, ndirí kudyá. 9. Unódá kútarisa heré-e? Kwéte, así ndinódá kúseka. 10. Kúrí kutónhóra kwázvo.

* The answer is 'Tésé', lit. 'all of us'.

2a continued

kutaura	así
kuúyá	kwázvo
kufámbá	kunaya
kudzika	kuenda
kudzífdzá	kudyá

b) 1. Are you reading? Yes, I am reading. 2. Are you learning? Yes, I am learning. 3. Are you going down? No, I am not going down. 4. Are you helping? No, I am not helping, I am looking. 5. Is it getting dark? Yes, it is getting dark. 6. Is it cold? No, it is not cold, it is hot. 7. Are you going? No, I am not going, but I want very much to go. 8. I am trying to write. 9. Are you trying to learn to write? No, I am trying to learn to speak. 10. It is getting dark; I want to go,

to read	to help
to write	to drink
to be hot } (of weather)	to eat
to be cold }	to laugh, laugh at
to try	to look, look at

Lesson 3

a) 1. Unódá kúnonoka heré-e? Kwéte, handídf kúnonoka, nokúti kúrf kúsvipa.
 2. Munódá kúshambira heré-e? Hóngu, tinódá kúshambira, nokúti kúrf kupisà nhási. 3. Babá árfpíko? Árf mumbá heré-e? Kwéte, haási mumbá, árf panzé. Árf kúríma. Árf kúrimeí? Hamhénó. 4. Vaeni vásvika heré-e? Várfpíko? Várf kúpinda mumbá. Várf kudyá heré-e? Hóngu, várf kudyá. Várf kudyéi?
 5. Ndirí kúedza kudzífdzá kútaura chíZezúru. 6. Vaná várfpíko? Várf kutámbá heré-e? Hóngu, várf kutámbá; várf mumbá. 7. Varúmé várf kunwéi? Várf kunwá hwahwá.

(In the case of nouns marked with asterisk (*), give plural if singular shown, and singular if plural shown)

kuchímbídza	*mukómaná	*vakádzí
kuríma	babá	*varúmé
*vasíkaná	mumbá	panzé
chíZezúru	kupinda	kupinzwa

- b) 1. Are you reading? No, I'm not reading, because it's getting dark.
 2. Do you (pl) want to hurry? Yes, we are in a hurry, because it's raining.
 3. Do you want to stay behind at home? No, I don't want to stay behind at home; I want to come. 4. Where are the children? Are they in the house? No, they're not in the house, they're outside. They're swimming.
 5. Is the woman cooking? Yes, she's cooking. What is she cooking? I don't know. 6. The children are laughing at the European, because he's trying to speak Zezuru. 7. Is the girl cooking? No, she's not cooking, she's sewing. What is she sewing? 8. Do you want to learn to sing?

(See note on previous page with regard to nouns marked with asterisk)

the English language	to take off	to give judgment
*child	coat	to play, dance
chief	*visitors	*person, African
to lie down	to sit down	water

Lesson 4

- a) 1. Uné chigaro heré-e? Ási chigaro? Hóngu, ndinácho. Así hachísi múnò kwéte, chírí panzé. 2. Ichi chinhu ndéchaaní? Ndéchangú. 3. Muné zwiwitsi heré-e? Kwéte, hatíná. 4. Unódá zwiwitsi heré-e? Iníni ndiné zwiwitsi. Ko, zvírípíko? 5. Iri bángá, ndéraaní? Ndérangú heré-e? 6. Muné mapángá heré-e? Hóngu, tináo. 7. Uné dè̀mò heré-e? Ási démó? Hóngu, ndináro; iri démó ndérangú. 8. Unódá chingwa heré-e? Kwéte, handídí chingwa, áiwa, ndinódá mazái. Iníni ndiné chingwa, así mazái handíná. Ko, chingwa chírípíko? 9. Ko, rókwe rángu rírípíko? Harísi múnó kwéte.

(Give pl of sg and sg of pl nouns marked by asterisk)

*chigaro	mafútá	*chisvó
*zvingwa	*bhátýe	*mazái
*rókwe	sadza	ngúvá
*mapángá	mukaka	*zvinú

- b) 1. Have you any bread? Do you need bread? Yes, I've got some. Where is it? It isn't in here. 2. The fireplace isn't in the house, it's outside. (N.B. A Shona fireplace usually is outside, see picture on p. 8 of Book I.) 3. Where is my coat? It isn't in here. This coat, is it mine? Yes, that's quite right. 4. Have you (pl) any axes? You mean axes? No, we haven't any, but we have knives. They are in the house. 5. I want some water. Have you

4b continued

any water? No, I haven't. 6. Have you (pl) any mealie-meal porridge? Yes, we have some. It's in the house. 7. I haven't any time, I'm in a hurry, because I want to begin plowing today.

mealies	*sweets, candies	*axe
father's chair	*my dress	*bicycle (like bhátye)
milk	*bread, loaf	butter
motorcar	*knives	*egg

Lesson 5

a) 1. Wavérenga nhási heré-e? Kwéte, handína kúverenga nhási. 2. Waóna aní nhási? Handína kuóna múnhu. 3. Vaeni vásvika mangwánani áno heré-e? Kwéte, havána kúsvika; vánónoka. 4. Ko, babá ádaidza aní? Ádaidza vaná, así havána kuúyá. Áshatirwa heré-e? Hóngu, áshatirwa kwázvo! 5. Waitef nhási? Ndabíka. Ko, wabíkef? Ndabíka sadza. Ko, wabíka mazái heré-e? Kwéte, handína kúbika mazái, áiwa. 6. Ndakánga! Wakánga? Ndakánga kutaurira vakómana. 7. Ko, vasíkaná vátengef? Havána kuténgá chínhu. 8. Ko, watúmira babá heré-e? Kwéte, ndakánga, handína kúyeuka, ruregerero.

kukúmbírá	kutakura	kudáfídzá
kusíyá	kufunga	kushátírwá
kunzwá	kutaurira	aní?

b) 1. Did you ask for the milk today? No, I'm sorry, I didn't ask for the milk, I forgot. 2. The man tried to get into the house, but he didn't get in. 3. What did you buy today? I didn't buy anything. 4. Did you remember to speak to the chief? Yes, I did remember. Well, what did he think? I didn't understand. 5. Whom have you seen today? I haven't seen anyone. 6. This morning the children went (away). But they didn't remember to take (tr. carry) coats. It's raining! 7. Did you understand? No, I didn't understand. The chief spoke too fast (tr. was quick to speak). 8. Father got angry because I forgot to go and get (tr. draw) water. 9. Did you (pl) swim this morning? No, we didn't swim. It is too (tr. very) cold. 10. Did the women drink beer? No, they didn't drink beer, they drank water. I didn't drink anything at all.

to do	to remember	to tell
to arrive	today	this morning
anybody	anything	to help

Lesson 6

a) 1. Unódá kútarisa mótokari heré-e? Kwéte ndatárisa kare. 2. Vaná haváná kuúyá kúchikóro* nhási heré-e? Kwéte, váuya. 3. Waitef nhási? Ndanyórrera babá wángu. 4. Musíkaná ákanganwa kuúnzá múkaka mangwánaní áno heré-e? Kwéte, haáná kukángánwá. 5. Maitef nhási? Taténgera babá wédú bhásikoro. 6. Urí kúsekeref? 7. Maténgeref nyáma? Taténga nyama nokúti tinódá kudyá. 8. Vanhu várf kúitef? Vamwe várf kudyá, así vámwe havási kudyá. 9. Vakómaná váne núngo heré-e? Vamwe váne núngo, así vámwe haváná núngo kwéte. 10. Urí kúwachiref marókwe? Ndirí kúwacha marókwe nokúti mamwe áne tsvína.

kushamba

*matsamba

jázi

*zúvá (also = 'day')

marara

kupísá

kufbvá

tsvina

nungo

b) 1. Do you want to see the chief? No, I've already seen the chief, I want to see my father. 2. Haven't the visitors arrived? Yes [N.B. be careful], they've arrived; they arrived this morning. 3. What did the child ask for? He asked for some water. 4. What are the men drinking? They're drinking beer. Why are you swimming? Because it's hot today. 6. Where are the children? Are they outside? No, some are outside, but others are in the house. 7. For whom have you brought letters? I have brought (them) for my father. But some are mine, aren't they? (tr. isn't that so?) 8. What were you afraid of? why were you afraid?

to be spilt

to get fully cooked

to shine

to wash (self)

to wash (clothes, etc.)

overcoat

our father

to be afraid (of)

to bring

to write to

to go home

Lesson 7

a) 1. Uné ngùvà inókwáná heré-e? Kwéte, handínà ngúvá, ndanónoka kwázvo. 2. Wakúvadzwa heré-e? Hóngu, ndarúmwa. 3. Uné vaná heré-e? Hóngu, ndinávo; ava vaná ndévangú. 4. Unódá kuténgà mótokari heré-e? Hóngu,

* ku- 'to'

7a continued

ndinódá kuténgà mótokari, así handíná marí zhínjí. 5. Ndiné musóró.
 Wakúvadzwa heré-e? Kwéte, regá kútambudzika, handíná kukúvádzwá, nápadíki
 pósé. 6. Vanhu várí kudyá heré-e? Kwéte, havási kudyá; váguta kare.
 Unózívà séi kuti váguta? 7. Ndinódà bángá rinópinza. Inini ndiné bàngà
 rinópinza. 8. Ndanónoka. Hóngu, wanónoka chaízvo. Washátirwa heré-e?
 9. Wanéta heré-e? Hóngu, ndanéta chaízvo. Ndiné úrombó; unódá kurará
 heré-e? 10. Uné ròkwe rakánáka heré-e? Hóngu, ndináro, así ríne tsvína.
 Ási haúná māmwe heré-e? Kwéte, ndiné māmwe.

manyóká	nzara	*chigwakú
kubayiwa	kutambudzika	kuróhwá
séi?	kúnyépa	*fáfitera

b) 1. Is the cloth dry? No, it's not dry in the least. 2. Are you very hungry? No, stop worrying, I'm not hungry. 3. Have you a child? Yes, I have one; this child is mine. 4. I'm very grateful; you have been a great help (tr. you have helped a lot). Oh no, what have I done? 5. The mealies have come to an end. How do you know they have (come to an end)? 6. The windows have been smashed, haven't they? Some have been smashed, but others haven't (been smashed). 7. Have you any flour? Yes, I've lots of flour. I haven't (any). 8. We need (tr. want) a new axe; have you (pl)** any new axes? Yes, I have some. 9. You don't mean you want a new dress; you've got a pretty one, haven't you? It's not true, I haven't any new dresses. 10. I've got stomach-ache. You've eaten too many (tr. many) sweets. That's not true.

head	money	*cloth
*new axes	*leg/foot	*water-pot
become dry	become full	to get broken
to get spilt	to be worried	(<u>not</u> smashed)

Lesson 8

a) 1. Ko, wanyórrera babá wákó heré-e? Kwéte, handísatí. 2. Ko, dáre ráríra heré-e? Hóngu, ndinófunga kuti ráríra kare. Ko, ráríra ríinhí?
 3. Babá árípíko? Ndatádza kumúóná. Ndirí kumúmírírá. 4. Watádzireí

** Plural of respect. Reply is in singular.

8a continued

kupédzá bása rákó? Ndatádza kurípédzá nokúti kúrí kupísà nhási. 5. Gumbo rátyoka heré-e? Hóngu, rátyoka. Rápora heré-e? Kwéte, harísati; rátyoka nhási. 6. Urí kúpfeka bhátýe rákó heré-e? Hóngu, ndirí kurípféka. Así ríne tsvína. 7. Unódá kúiteí? Ndinódá kúgadzira bhásikoro rángu, nokúti rápunzika. Ndiné úrombó; rápunzika séi? Unódá kurígádzira ríinhí-i? 8. Amái vákó várípíko? Várí mumbá heré? Kwéte, váénda mangwánani áno. Ndinódá kuvátáúrira. 9. Váteerera mazwí ángu así haváná kuánzwá. 10. Unódá kúedza-zvé heré-e? Kwéte, ndaédza-zvé káre, así ndatádza.

*bhúku (like bhátýe)	maókó	kuzarurwa
kubúdá (mu-)	kuwanikwa	*zvidzífidzo
kupfeka	kupfígá	masoko

b) 1. Has the sun set? No, it hasn't yet. 2. When did the chief come out of the house? I think (that) he came out some time ago. 3. Where is my razor? I can't find it. 4. Are you looking for your child? Yes, I'm looking for him. Where is he (or she)? Do you know? I think (that) he is in school. Oh, hasn't he come out? No, not yet. Some (of the) children have come out already, haven't they? 5. Did you understand my words? No, I didn't understand them; you spoke English. Nonsense, I spoke Zezuru. 6. Have you got my book? Yes, I have (it). Are you wanting it? Yes, I want to read it.

to set (of the sun)	to heal (intrans)	when?
clothes	mother	his razor
to finish	to listen (to)	work

Lesson 9

a) 1. Tirí kútsvaga vaná. Murí kútsvaga vaná vángani? Tirí kútsvaga vavirí; mumwe músíkaná, mumwe múkòmaná. Handíná kuváóná. Ko, vádùkú heré-e? Musíkaná múdùkú, así mukómaná haási mudúku kwéte. 2. Urí kútariseí? Ndirí kútarisa bángá. Íbàngà rinópinza heré? 3. Waóna chikóro chitsvá heré-e? Kwéte, handísati. 4. Rókwe rákó idzvà heré-e? Hóngu, íròkwe idzvá. 5. Urí kuóná vánhu vangani? Ndirí kuóná vashánu. Kúnyépa, urí kuóná mumwé cheté.

9a continued

*dáre	*munhu mupfúpi	*(munhu) mukúru
imbwá	*fáfitera gúru	vanhu vanganí?
zvingwa zviviri	mwaná mumwé cheté	mazái matatú
mazúvá <u>mána</u>		

b) 1. Is it a new knife? Yes, the knife is new. 2. How many children are you looking for? We're looking for four. Well, where are they? We've found two already, but can't find the others (tr. the others, we have failed to see them). 3. Has he many wives? No, he has (only) one. 4. How many letters did he bring? There are lots of letters (tr. the letters are numerous). 5. Tell me, are the pots smashed? (Only) one is smashed, but the others didn't get smashed in the slightest. 6. Can you see a man? No, it's a woman. Well, what is she doing? I don't know, but I think she's cooking. 7. I want to buy five eggs, three loaves, [some] meat ---. I'm sorry; eggs we have (them), loaves we [them], but meat we don't have.

*a knife	water, rain	how many hands?
one chair	*day/sun	many people
one woman/wife	new cloth	new schools

Lesson 10

a) 1. Nditáure heré-e? Hóngu, taúra zvakó. 2. Típfúúré heré-e? Hóngu, pfúúrái zvényú. 3. Ndinódá máruva matsvukú. Tórá aya, mátsvukú. 4. Ichi chínonzi chisvó, ndízvo heré-e? Hóngu, ichi chísvò. 5. Mabíka mazái heré-e? Hóngu, ndaábika. Mabíka manganí? Ndabíka matatú. 6. Tídyé heré-e? Hóngu, idyái zvényú. Munódá kudyéi? Tinódá kudyá sádza. Ko, ráibva heré-e? Kwéte, harísatí. Muné nzára húrú heré-e? 7. Uyu mukádzí múrúngu heré-e? Hóngu, múkádzì murungu; tarísá vhúdzi ráké, írefú.

kupfúúrá	mufánánídz	mangwáná
musúo	*jírá demá	*bhúku dzvukú
*munhu murefú	kutórá	kutarisa

10b) 1. May I sit down? Yes, do sit down. 2. May we pass by? Yes, do pass by. 3. I want some red cloth. Take this, it's red. 4. This is called a ladle, is that right? Yes, this is a ladle. 5. Did you buy some eggs this morning? Yes, I bought them. Have you cooked them? No, I haven't yet. 6. May I look at the picture? Yes, do have a look. 7. This is called a knife, isn't it? Yes, it's a long knife. 8. May I drink the beer? No! Well, may I drink some water? Yes, do drink the water. 9. Is this book mine? Yes, it's your book; do you want to read it? No, I finished reading it this afternoon.

hair
to follow
many people

*European person
to wait
*long legs

English language
meat
how many days?

Lesson 11

a) 1. Wandfdaidza heré-e? Hóngu, ndakúdaidza. Ko, unódef? 2. Ndfanf atáurira amái vángu (my)? Ndfanf ndavátaurira. Ko, washátirwa heré-e? 3. Chfi chapúnzika? Ífàfitera heré-e? Hóngu, ífàfitera gúrú. Ndfanf arípunza? Vákòmaná varípunza. 4. Ákuvadzwa. Akúvádzwà ndfanf? Mwánà wángu. 5. Cháfrá. Charfrà chfiko? Ndinófunga kuti fdàre rarírá. 6. Watfseka heré-e? Hóngu, ndakúsekaf. 7. Tarísá mukómaná, ákuvadzwa. Chafifka chfiko? Árohwa heré-e? Kwéte, áwíra pasí. 8. Bhásikoro rángu ráfa. Rápunzika. Ko, rápunzika rfinhf? Arípunza ndfanf? 9. Ndfanf asvíká masfkatf áno aya? Váéni vasvíká. Várf kukúmfrírá.

kutúmfrá

kukángánwá

kudonhesa

kurodza

kufá

kuréhwá

kuitika

kuwira pasí

kuóná

b) 1. Did you ask me? Yes, I asked you some time ago. 3. Who has finished up the sadza? Was (tr. is) it the children? No, it is I who finished it up. Forgive me. 3. What's happened? (tr. It is what which has ...) The water-pot has got smashed. Who dropped it? 4. What are the people doing? They are listening to the chief. What (It is what that) has been said? I don't know. I didn't hear his words. 5. The bell is ringing; what's happened? Who has died? It is my mother who has died. I'm sorry. 6. Look, the school has been opened! Stop worrying, it's the teacher who has opened it.

to be shut
to believe, thank
to come

to fall down
to smash (trans.)
who is it?

*water-pot
*teacher
what is it?

Lesson 12

- a) 1. Hanzvádzi yángu yáénda kúpi? Írî mumbá heré-e? 2. Shámwarî dzákó dzîrî kúpi? Dzîrî kúbasa. 3. Iyi fnonzi mombe, nhái? Hóngu, iyi fmómbe. 4. Uné mbùdzî nganfî? Ndiné nhànhatú. 5. Hámà dzángu fzhînjî. Asî dzángu fshóma. 6. Shúmba yáruma mbùdzî dzákó heré-e? Hóngu, yádzirúmá. Ko, vábata shúmba heré-e? Havásatî. 7. Warúmwa heré-e? Hóngu, fnyòkà yandîruma. 8. Mombe dzákò dzáénda kurukova heré-e? Kwéte, hadzîsatî. 9. Imbwá yákó frî kurúmá mwaná wángu. Kúnyépa! 10. Mombe fhùrù, asî húkú fndùkú.

nguruve

*imbá

húkú chéna

hova

munyika fno

nyóká

kuúráyá

kuwana

imbwá dzésé

- b) 1. Where has my friend gone? He's outside the house. 2. Where have your brothers (of a woman) gone? They've gone to work. 3. This is called a pig, isn't it? Yes, this is a pig. 4. I have two dogs. But I have four. 5. The rivers are not very big in this country. 6. My house is big, but his is small; but he is very conceited. 7. Has your mother cooked the meat? Yes, she cooked it this afternoon. 8. Have you sent your bicycle to be mended? Yes, I sent it to be mended this morning.

to count

lion

kinsman

friend

goat

garment

at the river

a white cow

a black goat

Lesson 13

- a) 1. Wakákuvadzwa rînhî? Ndakákuvadzwa nezúro. 2. Vaeni váuya nhási heré? Vákásvîka mwedzî wakápera. 3. Musúo wápfîgwa heré? Kwéte, haúsatî. Kúnyépa, wápfîgwa kare. 4. Mutóro múkuru heré? Kwéte, haúsi mukúru, nápadfki pósé. 5. Minda yákó frî kúre heré? Kwéte, haúsi kúre; frî pá-rutivi porúkova. 6. Uyu únónzi mutî, ndfzvo heré? Hóngu, múti. Ko, mútî? Ndinófunga kuti músasá.** 7. Iyi fmhuká, nhái? Hóngu, fmhuká. Ko, fmhukái?

** Use the Shona term, now a loanword in Zimbabwe English.

13a continued

Íshumba. 8. Ndinódá nhumbí. Ko, unódá nhumbíi? Ndinódà rókwe demá. Tórá iri, ídemá. 9. Urí kútsvaga basa heré? Hóngu, ndirí kurítsvága. Unódá básaí? Ndinódá kúbika.

kubva	kutaurirwa	kudzokera
*musúo	*mutí	*minda
pamusóró	mhiri	shúre

- b) 1. Did you come from home today? No, I came from home last month.
 2. Did the girl bring the milk this morning? No, she brought it yesterday.
 3. Were the trees watered yesterday? No. I forgot to water them; forgive me.
 4. Is the village on the other side of the river? Yes, it is by the side of the river. It's a big village, isn't it? Yes, the village is big.
 5. Is the moon shining? No, it isn't shining, I can't see (tr. am not seeing) it.
 6. I want some flour. What sort of flour have you got? I haven't very much flour.
 7. What sort of a knife is this? It's long, it's a sharp knife -- I sharpened it yesterday.
 8. My fields are on the other side of the house; they are not far away. Look, can you see the black cattle? Yes, I can see them; they are by the side of the river. The cattle are in my fields; they're eating my mealies!

to be carried	to be left behind	to be brought
pot(s)	moon, month	*back (of body)
*body	yesterday	to be watered

Lesson 14

- a) 1. Ndíani akáénda kunomúbátsírá? Hakúná múnhu akáénda kunomúbátsírá.
 2. Wakátema mutí wafá heré? Hóngu, wákatémwá svóndo rakápera. 3. Ákapíhwá chaákakúmbirá heré? Kwéte, haáná kupíhwá. 4. Iri sadza haríná múnhuhwi. Hatídí sádzá risíná múnhuhwi. 5. Wakápedza basa rákó heré? Hóngu, ndakáripédzà résé márimwezuro. 6. Zvómboí izvi? Mátemo námápángá.
 7. Ndíani akásara kumushá? Ndamái vángu náváná vakásara kumushá. Haváná kudá kuúyá. 8. Ko, varwéré vákapíhwá múshongá heré? Hóngu, ndakávapá vésé nezúro. 9. Ndinódá kuóná varwéré vasíná kúrapwa. Ko, vázhinji heré? Kwéte, váshóma. Vánhuí? Murúme mumwé cheté návakádzí vána.

14a continued

(In the case of verbs, give passive as well)

kunyórá	kuté má	kupá
kudyá	njéré	nyangá
*chibátó	*dénga (like dáre)	*chombo

b) 1. Who understood what he said? No-one understood what he said. 2. When did you begin the work? It was begun last week. 3. Have you done what you were told? No, it hasn't been done; I forgot. 4. I don't want someone without intelligence. 5. Have you finished up the mealies (maize)? Yes, we finished them all up two days ago. 6. What sort of things are these? They are grass, and a cloud, and water. 7. This man has come in order to be treated. He was injured two days ago, Tell me, what happened? He fell down; his leg was broken. He called out but no-one answered. He remained (there) two days. He thought he was dying (tr. He thought that 'I am dying'). He looked, but no-one came. Who found him? It is a European who found him. He carried him in (mu-) his motor-car.

*sick person, patient	to treat (the sick)	medicine
to drink	custom(s)	usefulness
*sickle (like jfírá)	scissors	give back
*creature	shorts	*cloud (like gumbo)

Lesson 15

a) 1. Vasévénzi vágádzira dénga rémba heré? Hóngu, dénga ráyo vákárfí-gádzíra. 2. Ízwi réi iri? Ízwi rechírungu, sókuónà kwángu. 3. Ndóbvúnza babá wángu heré? Hóngu, múbvunzé, úsatí wáendá nhási. 4. Runyangá rwenzóu rúrefú heré? Hóngu, rúrefú, así ndinófunga kuti harúná mhínzo. 5. Urwu rungano wakárunzwá káre heré? Kwéte, ndakánzwa kare ngano zhínjfi, así urwu rútsva. 6. Ndfianí akába marí yákó? Vákomaná vakáibá, sokúfunga kwángu. Kwéte, hainá kubíwà návakómaná, áiwa. 7. Urwu rukúkwe ndórwaaní? Ndórwakó heré? Kwéte, harúsi rwángu; ndórweshámwarí yángu. 8. Ko, hova dzáoma heré? Kwéte, nápadíki póse; urwu rukova harúná kuómá.

*zvengó	*mukóma	chirembá (mu- class concords)
*muswé	*runyangá	mesó
*izwí	*pfúómó	kupérékédza

15b) 1. Did your brother (of woman) carve the handle of the sickle? Yes, he carved its handle. 2. Whose children are these? They are the children of my elder brother (of man). 3. What sort of eggs are these? They are a hen's eggs. 4. Shall I help you? Yes, help me, if you can. 5. Is the journey very long? I don't know, perhaps it is long. 6. Every nation has its (own) customs; but these customs are of no benefit. 7. Is the arm still hurting? No, it's no longer hurting; it got better some time ago. 8. Are we to keep the books? Yes, keep them; I've read all of them. 9. Whose village is this? It is the village of the king (paramount chief); he is in the big(gest) house, which has no windows.

*letter (2 words)
to be painful
firewood

*nation
winnowing basket
king

*journey
to look after
bird(s)

Lesson 16

a) 1. Vanhu vatemá vānorimeí? Vānorima chibahwé, chinódyíwá navánu vésé múnika íno. 2. Izvi zvinoitika kazhínjǐ heré? Kwéte, hazvíitike kazhínjǐ. 3. Ndípeí mvúrá inópísá; handíđǐ mvúrá isingapíse. 4. Chirembá ánorapa varwéré ríinhí? Ánovárápa mazúvá ésé. Varwéré vanórapa chirembá ndavápi? 5. Iyi mití ínokúrá múnzvimbo inónaya mvúrá zhínjǐ. 6. Árí kuchémá sómwaná mudíki. Ko, ákuvadzwa heré? 7. Unózívá kwaánógará heré? Hóngu, ndinózívá kwaánógará; ánogara kumushá mukúru, urí mhíri korúkova. 8. Varungu vasínganzwé chíZezúru vānofánírá kubátsírwá kudzídzá.

(Give active of passive verbs)

*chitíma

kugona

kunhuhwira

*michero

usíkú

kugamuchira

kurayiwa

kuiswa

kunaka

b) 1. When do you go to school? I go to school in the evening, because I am at work all day. 2. This milk doesn't taste nice. Give me some which tastes nice; I don't want milk which doesn't taste nice. 3. Do you speak Zezuru? No, I don't speak Zezuru well; but I am trying to learn to speak. 4. A spear which isn't sharp needs to be sharpened. 5. What do the people do in the evening? In the evening what people do is this: they dance, they 'sing' stories**, they eat mealie porridge, they drink beer. 6. Your heart is (as) hard as a stone (ibhwe).

idiot

wisdom

face(s)

heart

to run

hare(s)

aeroplane(s)

to use

*brooms

** Shona folktales are always spoken of as being "sung", possibly because most contain a song, in which the audience joins.

Lesson 17

a) 1. Mukádzì wángu ákápínda muchitóro akaténgá nyáma noupfu. 2. Takáfamba rwendo rurefú tíkádákárá tíkazosvika kumushá mánherú. 3. Kana maruva akadiridzwa, ánokúrá; así ákasadiridzwa, haákúré kwéte. 4. Nhái ungándibátsíré heré? Dái ndikakúbátsírá, ungáténde heré? Chókwadí ndingáténde chaízvo (OR, kwázvo). 5. Ungáuye mangwáná heré? Dái ndikaúyá mangwáná, ungándiúdzé chaúnozíva heré? Chókwadí, ndingákuúdzè zvése. 6. Takágogodza tikádákárá tíkazoneta, así hakúná múnhu akátizárúrira. 7. Murwéré haáná kupíhwá múshongá; haáná kúrapwa nápadíki pósé; búndù rákazvímbá ríkazopútíká; háma dzákè dzákamútákúra kuenda (do not translate) kumbá yáchirembá, así ákafá. 8. Tukova ndétwakáoma; hova húrú hadzísatí.

*mazano	pánó	kúnó
kusúwa	kuyambuka	kupika
kuúdzá	kuposha	*kamhutu

b) 1. I tried again and succeeded (was able). 2. I waited for you, and finally got tired. 3. If people get divorced, their relatives are unhappy. 4. Would you speak Shona now? I don't understand English. 5. If your child were to ask for bread, would you give him a stone? 6. If the streams (little rivers) were to dry up, would we be able to draw water? 7. The children ate bad meat and got ill, but they were given medicine, and did not die. 8. If a sick person were not to be treated, would he die? Perhaps he might die, but some people don't. 9. If I asked (requested), would you follow me? Why, where are you going? I'm going to catch little birds. Why are you catching little birds? Do you want to eat them?

to get ill	to agree, consent	food, crops
*grave (like gumbo)	to visit	day and night
to flood (intrans.)	*mountain (like gumbo)	to swell up

Lesson 18

a) 1. Ko, tóénda zvínó heré? Kwéte, sáráí zvényú. 2. Uyu munhu ánodá kukúbíkíra. Así handídí kúbikirwa. 3. Kamwaná káí kuchémeí? Káfirwa naamái váko. 4. Ko, watíseka heré? Hóngu, ndakúsekaí. Chakúsetsa chíko?

18a continued

5. Uhwu húnnonzi utá, ndízvo heré? Hóngu, úta hunósévénzésa vanhu vatemá.
 6. Vaná vakakúmbirá, ungábvúme heré? Kwéte, handíngábvumé; ndingáshatirwe.
 7. Ko, varwéré vónwa mushongá zvínó heré? Hóngu, vápeí múnshongá zvínó. Así
 uyu haadí kuúnwá. Tóíteí? 8. Mótokari yáké yákábvá múnzira. Ko, chakáibvísá
 chfiko?

masoko akáipa	nhumbí dzakáchéna	kubá
kutádzá	*bofu (like bángá)	*mudhudhudhu
*gáte (like gumbo)	utá	utáre

b) 1. I say, when is the patient to take (tr. drink) the medicine? Is he to take (it) now? 2. He had his money stolen from him by thieves. 3. Perhaps your elder brother (of man) wants to wait for you. But I don't want to be waited for! 4. Who teaches you to speak Zezuru? 5. My child is ill, he is unable to eat. Well, what made him ill? 6. I don't know the height of the house. 7. If I were to tell you that men have reached (to) the moon, would you be surprised? No, I wouldn't; nothing surprises me (tr. there has not a thing which...) 8. A blind person has to be read to; he cannot read for himself. 9. Tell me, have you sold the cattle your father gave you (tr. cattle which gave you your father)? 10. Help the child; he may not be able to open (tr. he may fail to open...) the door; he's not tall (enough).

(Give causative forms of verbs, with meaning)

*top-knot (of roof)	to know	fall on/in
to buy	to laugh	to arrive (like -seka)
to come to an end, get used up	to become ill	perhaps, otherwise

Lesson 19

- a) 1. Ndakáona ava varúmé vachífúyá nenzíra (ne- = along); vákánga
 vachítáúdzana. 2. Takásvíka kumushá zúvá richídóka (OR, -dóka). 3. Kana
 nyama ichíténgéká, tingáiténgé. 4. Dái zvíri ízvozvo chéte, tingáti
 zvákánáka, así zvínó hazvísí ízvozvo chéte. 5. Ko, wakátenga rókwe idzvá
 heré? Kwéte, handíná kuríténgá, nokúti ndakánga ndísíná marí inókwáná.

19a continued

6. Ákánga ári múnhu mupfúpi heré? Kwéte, ákánga ásirí múnhu mupfúpi, ákánga ári múrefú. 7. Kana zvichígónéka, (h)úyáí zvényú mangwáná. Áiwa, hazvígonéke. 8. Kana izvi zvíri zvéchokwadí, tóftéí?

hémbe	nhámó	kabayo
chókunwá	mupunga	kugoneka
bhútsu	*bházi (like bhátye)	vátete (va- class concords)

b) 1. I heard the children singing; the sun was shining; the birds were calling (-rira); all creatures were rejoicing. 2. The cups were on the shelf yesterday; well, where have they gone? 3. If you can, tell me what happened. 4. If he has pneumonia, he ought to go to the doctor. 5. If I knew, I would tell you, but as it is, I don't know. 6. Was it raining yesterday? No, it wasn't. 7. Tell me, was he in the house? No, he wasn't in the house, he was outside. 8. I'd buy some shoes for you if I had the money, but as it is I haven't enough money. 9. I didn't want (tr. wasn't wanting) to travel a long distance because I was ill.

*drinking-place (5/6g)	to be happy	to hunt
to rise (of sun)	a live person	arithmetic
to be visible	salt	kitchen

Lesson 20

- a) 1. Unózívá heré kwaákáendá? Kwéte, handízívé kwaákáendá; zvimwe ákáénda kumushá. 2. Chíi chavánodá? Chavánodá ndechíichi. 3. Zvamákanzwá māsoko, makáftéí? Takásuwa kwázvo, tikachémá. 4. Mwaná akádónha mumutí, así haáná kúridza mhere. Dái ákárídzá mhére! 5. Ndatádza kukuya chibahwé. Regá ndíkupé chíbahwé chandákuyá inf. 6. Watí wáóna shúmbe munyika íno heré? Kwéte, handísatí ndáóna shúmbe. 7. Ishé átí ápedza kutóngà mhósva heré? Hóngu, ndinófunga kuti ápedza kutóngá káre. 8. Kana hova dzápúnzirá, chíi chicháftika?

mazúvá mánomwé	kurévá	kutóndérá
*muróóra	kurangana	kusangana (na-)
pakatí	kuchéréchedza	mukanganyama

20b) 1. Do you understand what he means? No, I don't understand what he means. I don't understand the language he speaks. 2. What did you decide? We decided to meet (together); the day we decided on is this. 3. When you (pl) reached home, what did you find? 4. If only you had taken the medicine (which) you were given! But as it is, you didn't take it. 5. I forgot to buy some fish. Let me give you the fish I bought. 6. Have you found your goats yet? No, I haven't yet found my goats. 7. The fruits are not yet ripe. When they are ripe, what will happen? 8. Write (down) the place where he lives. I can't, I haven't yet learnt to write. 9. Have you got something to write with? I forgot to bring my (own) pen(cil). Let me give you mine.

mist	plant(s)	star(s)
to disperse (of people)	to go down (rivers)	to be untied
to marry (of man)	son (vanákomaná)	mouse, mice

Lesson 21

a) 1. Pamusóró pegómo páne dzimbá heré? 2. Kunzé kwéchitóro kúne mití mizhínjî. 3. Musángó múne nyókà zhínjî kwázvo. 4. Ndirí kútsvaga hwohwa. Regá ndíkúratidze kuné hwóhwa huzhínjî hunódyíwá. 5. Mumvúrá isingáerére ndómunóbáirwá úmhutu, hunótípá hósha húrú. 6. Ko, mweyá yavánhu vakáipa, ínoenda kudénga heré? Kwéte, kudénga ndókunóenda mweyá yavánhu vakánáka chéte. Ko, mimwe ínoenda kúpi? 7. Muhova hamúnà hówè zhínjî; tabáta shoma chéte. 8. Ko, kúnó ndókunórapirwa varwéré heré? Tarísá; kúne múnhu abátwa nehósha húrú; ánofánírá kúrapwa, zvimwe ángafé. 9. Unózívá heré kuné chikóro chitsvá?

*guta (like gókóro)	dope	*dombó (like démó)
*sángó (like soko)	bumhé	mbambaira
ufuro	munyákwe	masamba

b) 1. Is there any room in the car? 2. There isn't much mud on the road. 3. At home there is no electric light. 4. Let me show you (pl) where there is water. 5. I've heard that lions live in the bush. Yes, in the bush is where lions live (is where live lions). 6. Who doesn't hate paying taxes? 7. No-one is unable to forgive his enemies. 8. I've heard that the headmaster (great teacher) lives here. Yes, here is where the headmaster lives. 9. Tell me, is meat sold here? No, at the store is where meat is sold, not here.

*flame lily	to arrive on time	to behave like that
to praise	war	cow(s)
to do work	*caterpillar	rope, string

Lesson 22

a) 1. Handfđi bhásikoro risfiri réchirúmé. Kúne vámwe vaná vasfná kupíhwá sádza heré? 3. Idzi mombe yákákóra kwázvo; dzángu hadzfná kúkora kwéte. 4. Watf wáwachá nhumbf heré? Dzinenge dzisfná kúwachiwa. 5. Pánó pánenge pasfná kúmbotsikwa nomúnhu. 6. Uyu mudzifdzi ánenge ané njere chaizvo. 7. Ava vanhu vakámira panzé, chavánodá chfiko? Handzifvé chavánodá; vánenge varf kumfrfrà bházi. 8. Uhwu upfu ndóhwechfbahwé heré? Vamwe varungu vánopinda kudá (=prefer) kudyá úpfu hwekóroni, kwéte hwechfbahwé. 9. Ko, kúne varwéré vasfná kúrapwa heré? Hóngu, uyu murúmé haásatf árapwá. Ánenge arf kurwára chaizvo.

(Note if verb is stative)

chumá	hngi	hwai
murfó	*gudo (like gumbo)	kudzama
kureba	kushátá	kutémá

b) 1. Are these hen's eggs? Yes, they are. Well, have you any which aren't? 2. All my money has been stolen from me. Well, is there any which hasn't been stolen? 3. These fish live only in deep rivers. 4. Is the meat fully cooked yet? Yes it is, in my opinion. It doesn't look as if it's properly cooked. 5. It doesn't look as if there's anyone at home. 6. These poor people have nowhere to live. Also (zvákáre), they look as if they're hungry. Shall we give them something to eat? 7. When I arrived, everyone was (tr. all the folk were) worried. Two children have disappeared. This news is bad; have they found the children yet? 8. Where is he? He's sitting (seated) outside.

(Note if verb is stative)

to wait	to lie down, go to bed	to live, sit down
to be standing	to be lying/asleep	to be seated
to be perching	ever (not a complete word)	*herdsman

Lesson 23

a) 1. Mukóma wángu áchawánikwa svondo rinóuyá. 2. Ndinódá kúti mútéérére zvaánótaúra. 3. Chfi chakásákisa kuti útyé? 4. Tfúyé nemf heré? 5. Tevérà mbúdzf dzfyá, múdzibáté. 6. Kúnyángwe zvákó úsiná bása nhási,

23a continued

haúbvumírwé kuenda kumushá. 7. Ákasévénzá nésimbá; kúnyángwe zvázvo, haáná kudzífdzá. 8. Unózívá chaákáitá heré? Fungá zvákó úyéúke. 9. Páne chaúnodá kútaura heré? Taúrá tínzwé. Chfi chinósakisa kuti únyáráre (kunyárára, to be silent)? Unótyá heré?

doro	rukwézá	kukásá
kuváká	kubvákáchíra	kunaya
kukohwa	tíi	kunamata

b) 1. I say, when's it going to stop raining? Perhaps it will stop raining next week. 2. Am I to go now? Yes, I want you to go now. 3. The people refused to come. What was the reason they refused to come? 4. It's very hot today. May I take my jacket off? Yes, do take off your jacket. 5. May we come in? Yes, do come in and sit down. 6. Have you any oil? Yes, I have some; do you want me to lend you (some)? Just run into the house and get my calabash. 7. He is kind (tr. has a good heart); although I forgot to buy any shoes for him, he wasn't cross. 8. If the railway line is under water, are the trains late? No, although it's under water, the trains arrive on time.

honey	bee(s)	hive
*cloud	chameleon	crocodile(s)
nose, snout	to win	to smoke (cigarette)

Lesson 24

a) 1. Áchasévénzá Haráre heré? Kwéte, haáchasévénzá Haráre, así áisévénzapó káre. 2. Dái pásiná kúti handínà ngúvá, ndingásare nemí. Así zvínó ndirí kuchímbídza nokúti ndanónoka. 3. Usádyé míchero úsatí wázíva kuti ndéyemutíi. 4. Chítíma chánónoka nhási. Hóngu, chánónoka chaízvo. Chfi chasákisa kuti chínónóke? Hamhénó, zvimwe njanjí írí mumvúrá. Áiwa, kúnyángwe zváyo njanjí írí mumvúrá, (así) zvitíma hazvínónóke. Así dái pásiná kúti írí mumvúrá, chítíma chédú hacháinonoka, hándizvó heré? Hamhénó, kúne zvitíma zvizhínjí zvisíngásviké nénguva. Endá zvákó úbvúnzé mukúru wéchítíma, kana uchídá kuzívá. Así uságámhé múnhu ásatí ápédza kutaudzana nomúmwe munhu watínoóna uko, kurutivi kwénjanjí.

24a continued

mabhíya	kukandira	*mupépf
kupórá (2 meanings)	kupfúrá	mbuva
nyayá	pedyo	*zítá

b) 1. Where does your father live? Does he live at Gwelo? No, he used to live there, but he no longer lives at Gwelo. 2. What's making you sad? Is it hunger? Yes; we haven't any maize. If it were not for the fact that the baboons got into our fields and ate it all (tr. finished), we should not lack maize; but as it is, the maize won't be enough for us. 3. I'm not sure whether it's a man or an animal; shall I shoot? No, don't shoot before you're sure it's not a person. 4. The fire hasn't gone out yet; don't go near before the ashes have become cool, do you hear? (Use past of today.) 5. Where have you come from? I've come from home. Where are you going? I'm going to school. What's making you come by this path? What's the reason you don't (use -regakn-) go across the river? If it were not for the fact that there are crocodiles in the river, we would not come this way, but as it is, there are many large crocodiles there. We used to cross the river before we knew this. 6. Tell me, what is your name? (Tr. Your name it is who?)

to approach	begin on	truth
ashes	to carve	*farm (like rókwe)
certainly not	to be blessed	to save

Some Shona Proverbs (Tsúmó)

1. Manhanga ánowira kusínà háfí.
2. Mwarí ánozívá kúti mwaná wembéva ánorwárá.
3. Kuraira kwákásháyisa mbíra muswé.
4. Chisí(ri) chákó, másimbá máshoma.
5. Sángó rínopá anétá.

Figurative expressions (Madimikira)

1. Kufungira mumwoyo, rwendo rwémbwa.
2. Kupinda nomwénje mudziva.
3. Kurúmwá néchokúchera.
4. Kutórwà nédenga.

Figurative expressions (continued)

5. Kuróvérá mwóyo padombó.
6. Kugona munhu.
7. Húkú yomúnhu.
8. Kutsvaga munhu.
9. Kuisa musáná panzé.
10. Kukanda mapfúmó pasí. (Meanings given with translations in key.)

Riddles (zviráhwe)

1. Imbá yáamáí wángu isíná mafáfitera. Ízai.
2. Jírá ráamáí wángu risíngapére. Ídenga.
3. Babá wángu ánoramba achífámbá síkú nésikati. Rúkóva.
4. Ndakárova katsuro ndikakábíka nenzvímbó yáko. Íhove.
5. Nzira mbirí dzinópinda mugomo. Ímhúno.
6. Chisingáome. Rúrimi.
7. Vaná vábabá wángu vanómhánýà kwésé-kwésé. Méso.
8. Dáídzá amái, hosha yákura. Íhari.
9. Chínozvíurayá, vamwe vachíséká. Mwénjé.
10. Kakádzí kanóbíka doro. Ínyuchi.

Key to exercisesLesson 1

a) 1. Good morning, have you slept (well)? Yes, we have slept (well), if you also have. 2. Goodbye (to one remaining). Ah, mm. Have a good journey. 3. Do you mean me? I didn't hear/understand. It doesn't matter. 4. Good evening, have you spent the day (well)? Yes, we have spent the day (well), if you also have. Yes, we have spent the day (well). 5. Thank you.

dig!	large, big	to try
draw water!	burrow, den	to dawn
it is difficult	animal's stomach	coat, jacket
something which is difficult		father

a) Hándizvó heré-e? Hamhénó. 2. Ruregerero. Hazvínà mhósva.
3. Masíkatí-i, maswérá heré-e? Áiwá, taswérà zvédú, kana másweráo. Áiwá,
taswérà zvédú. 4. Chísaraf; ává mangwáná. Ehófi-i, fámháí zvényú
zvákánáka. 5. Ndízvozvó heré-e? Hóngu. Zvákánáka kwázvo! 6. Makórókótó-o!

kwéte	vásvíka	ákapá
ndapóta	kwàzíwáfi-i!	akápa
kuróvá	mbíra	ánodhadha
kurova	mbira	ánodada

Lesson 2

a) 1. Are you writing? Yes, I am writing. 2. Are you going? No, I'm not going, at all, I'm coming. 3. Is it raining? No, it's not raining at all; but it's getting dark. 4. Do you want to try? Yes, I want very much to try. 5. Is it hot? Yes, it's very hot. 6. Are you trying to help? 7. I want very much to learn to read. 8. Are you drinking? No, I'm not drinking, I'm eating. 9. Do you want to have a look? No, but I want to laugh. 10. It's very cold.

to speak	but
to come	very, very much
to walk, travel	to rain
to descend, come/go down	to go
to learn	to eat

2b) 1. Urí kúverenga heré-e? Hóngu, ndirí kúverenga. 2. Urí kudzifdzá heré-e? Hóngu, ndirí kudzifdzá. 3. Urí kúdzika heré-e? Kwéte, handfisi kúdzika. 4. Urí kubátsfrá heré-e? Kwéte, handfisi kubátsfrá, ndirí kútarisa. 5. Kúrfi kúsvipa heré-e? Hóngu, kúrfi kúsvipa. 6. Kúrfi kutónhóra heré-e? Kwéte, hakúsi kutónhóra, kúrfi kupísá. 7. Urí kúenda heré-e? Kwéte, handfisi kúenda, así ndinódà kwázvo kuenda. 8. Ndirí kúedza kunyórá. 9. Urí kúedza kudzifdzá kunyórá heré-e? Kwéte, ndirí kúedza kudzifdzá kútaura. 10. Kúrfi kúsvipa; ndinódà kúenda.

kuverenga

kubátsfrá

kunyórá

kunwá

kupísá (also kupísa)

kudyá

kutónhóra

kuseka

kuedza

kutarisa

Lesson 3

a) 1. Do you want to be late? No, I don't want to be late, because it's getting dark. 2. Do you (pl) want to swim? Yes, we want to swim, because it's hot today. 3. Where is Father? Is he in the house? No, he's not in the house, he's outside. He's cultivating (plowing, hoeing). What is he cultivating? I don't know. 4. Have the visitors arrived? Where are they? They are going into the house. Are they eating? Yes, they are eating. What are they eating? 5. I'm trying to learn to speak Zezuru. 6. Where are the children? Are they playing? Yes, they are drinking beer.

to hurry

boy (vakómaná)

women (mukádzí)

to plow, cultivate

father

men (murúmé)

girls (musíkaná)

in the house

outside

the Zezuru

to enter

to be admitted, shown in

3b) 1. Uri kúverenga heré-e? Kwéte, handísi kúverenga, nokúti kúrf kúsvipa. 2. Munódá kuchímbídzá heré-e? Hóngu, tirí kuchímbídzá, nokúti kúrf kúnaya. 3. Unódá kusará kúmushá heré? Kwéte, handífi kusará kúmushá; ndinódá kuúyá. 4. Vaná várípfiko? Várí mumbá heré-e? Kwéte, havási mumbá, várí panzé. Várí kúshambira. 5. Mukádzí árf kúbika heré-e? Hóngu, árf kúbika. Árf kúbikefi? Hamhénó. 6. Vaná várí kúseka murungu, nokúti árf kúedza kutaura chíZezúru. 7. Musíkaná árf kúbika heré? Kwéte, haási kúbika, árf kúsona. Árf kúsonefi? 8. Unódá kudzídzá kuímbá heré?

chirungu	kubvisa	kutóngá
mwaná (vaná)	bhátýe	kutámbá
ishé	vaeni (mweni)	munhu (vanhu)
kurará	kugara	mvúrá

Lesson 4

a) 1. Have you a chair? You mean a chair? Yes, I've got one. But it isn't in here at all, it's outside. 2. Whose thing is this? It's mine. 3. Have you any sweets (candies)? No, we haven't. 4. Do you want some sweets? I've got some sweets. Tell me, where are they? 5. Whose knife is this? Is it mine? 6. Have you any knives? Yes, we have some. 7. Have you an axe? You mean an axe? Yes, I've got one; this knife is mine. 8. Do you want some bread? No, I don't want bread at all, I want some eggs. I have some bread, but haven't any eggs (eggs I have not). Well then, where's the bread? 10. I say, where's my dress? It isn't in here.

chair, seat (zvigaro)	oil, fat, butter	razor (zvisvó)
loaves of bread (chingwa)	coat (mabhátýe)	eggs (zái)
dress (marókwe)	mealie-meal porridge	time
knives (bángá)	milk	calabashes (chinú)

b) 1. Uné chingwa heré-e? Ási chingwa? Hóngu, ndinácho. Chírípfiko? Hachísi múnò kwéte. 2. Chotó hachísi mumbá, chirí panzé. 3. Bhátýe rángu rírípfiko? Harísi múnó. Iri bhátýe, ndérangú heré-e? Hóngu, ndízvovó. 4. Muné matémó heré? Ási matémó? Kwéte, hatíná, así

tiné mapángá (OR, mapángá tináo). Árí mumbá. 5. Ndinódà mvúrá. Uné mvùrà heré? Kwéte, handíná. 6. Muné sádza heré-e? Hóngu, tináro. Rírí mumbá. 7. Handínà ngúvá, ndirí kuchímbídza, nokúti ndinódá kúvamba kurima nhási.

chibahwé	zwiwitsi (chiwitsi)	démó (matémó)
chigaro chábabá	rókwe rángu (marókwe ángu)	bhásikoro (mabhásikoro)
mukaka	chingwa (zvingwa)	mafútá
mótokari	mapángá (bángá)	zái (mazái)

Lesson 5

a) 1. Did you do any reading today? No, I didn't read today. 2. Whom have you seen today? I haven't seen anyone. 3. Did the visitors arrive this morning? No, they didn't arrive; they were/are late. 4. I say, whom did Father call? He called the children, but they didn't come. Did he get angry? Yes, he got very angry! 5. What did you do today? I did some cooking. Well, what did you cook? I cooked mealie porridge. Well, did you cook any eggs? No, I didn't cook any eggs at all. 6. I've forgotten (something)! What have you forgotten? I've forgotten to speak to the boys. 7. Tell me, what did the girls buy? They didn't buy a thing. 8. Tell me, did you send for Father? No, I forgot, I didn't remember, forgive me.

to ask for	to carry	to call
to leave behind	to think (about)	to get angry
to hear, understand	to speak to, tell	whom?

b) 1. Wakúmbira mukaka nhási heré-e? Kwéte, ndiné úrombó (OR, ruregerero) handíná kukúmbirá múkaka, ndakánganwa. 2. Murúmé áédza kupinda mumbá, así haáná kúpinda. 3. Waténgéí nhási? Handíná kuténgá chínhu. 4. Wayéuka kutaúra ishé heré-e? Hóngu, ndayéuka. Ko, áfúngéí? Handíná kunzwá. 5. Waóna aní nhási? Handíná kuóná múnhu. 6. Mangwánaní áno vená váénda. Así vákanganwa kutakura mabhátýe. Kúrí kúnaya! 7. Wanzwá heré? Kwéte, handíná kunzwá. Ishé áchimbídza kutaúra. 8. Babá áshatirwa nokúti ndakánganwa kuchérà mvúrá. 9. Mashámbira mangwánaní áno heré? Kwéte, hatíná kúshambira. Kúrí kutónhóra kwázvo. 10. Vakádzí vánwa hwahwá heré-e? Kwéte, haváná kunwá hwahwá, vánwa mvúrá. Iníni handíná kunwá chínhu kwéte.

kuita	kuyeuka	kutaurira
kusvika	nhási	mangwánani áno
munhu	chinhu	kubátsirá

Lesson 6

a) 1. Do you want to look at the car? No, I've already had a look. 2. Haven't the children come to school today? Oh yes (lit. no), they've come. 3. What did you do today? I wrote to my father. 4. Did the girl forget to bring milk today? No, she didn't forget. 5. What did you (pl) do today? We bought a bicycle for our father. 6. Why are you laughing? 7. Why have you (pl) bought meat? We've bought meat because we want to eat (it). 8. What are the people doing? Some are eating, but others aren't. 9. Are the boys lazy? Some of them are, but others aren't, at all. 10. Why are you washing the dresses? I'm washing the dresses because some of them are dirty.

to wash (self)	letters (tsamba)	overcoat
the sun (mazúvá)	rubbish	to burn, be hot
to become fully cooked	dirt	laziness

b) 1. Unódá kuóná ishé heré-e? Kwéte, ndaóna ishé káre. Ndinódá kuóná babá wángu. 2. Vaeni havána kúsvika heré-e? Kwéte, vásvika; vásvika mangwánani áno. 3. Mwaná ákumbirei? Ákumbira mvúrá. 4. Varúme vári kunwéi? Vári kunwá hwahwá. Vári kunwírei hwahwá? 5. Murí kúitei? Tirí kúshambira. Murí kúshambirirei? Nokúti kúri kupísà nhási. 6. Vaná váripíko? Vári panzé heré-e? Kwéte, vamwe vári panzé, así vámwe vári mumbá. 7. Waúnzira aní mátsamba? Ndaúnzira babá wángu. Así mámwe ndéangú, hándizvó heré-e? 8. Watyéi? Watyírei?

kupúnzíká	kuíbvá	kupenya
kushamba	kuwacha	jázi
babá wédú	kutyá	kuúnzá
kunyórérá	kuenda kumushá	

Lesson 7

a) 1. Have you enough time? No, I haven't time, I'm in a hurry. 2. Are you hurt? Yes, I've been bitten/stung. 3. Have you any children? Yes, I have (some); these children are mine. 4. Do you want to buy a car? Yes, I want to buy a car, but I haven't much money. 5. I've got a head-ache. Have you been hurt? No, stop worrying, I haven't been hurt in the slightest. 6. Are the people eating? No, they're not eating; they've had enough already. How do you know they've had enough? 7. I want a sharp knife. I've got a sharp knife. 8. I'm late. Yes, you are indeed. Are you angry? 9. Are you tired? Yes, I'm really tired. I'm sorry; do you want to lie down? 10. Have you a pretty dress? Yes, I have one, but it's grubby. Do you mean you haven't any others? Oh yes (lit. no), I have some more.

intestines
to be pierced/pricked
how?

hunger
to be worried
that's not true

ladle (zvigwakú)
to be beaten
window (mafáfitera)

b) 1. Jírà ráoma heré-e? Kwéte, haríná kuómá, nápadíki pósé. 2. Uné nzára húrú heré-e? Kwéte, regá kútambudzika, handíná nzára. 3. Uné mwaná heré-e? Hóngu, ndináye; uyú mwaná ndéwangú. 4. Ndaténda chafzvo (OR, kwázvo); wabátsira kwázvo. Kwéte, ndaítei? 5. Chibahwé chápera. Unózívà séi kuti chápera? 6. Mafáfitera ápunzika, hándizvó heré-e? Mamwe ápunzika, así mámwe haáná kupúnzíká. 7. Uné úpfu heré-e? Hóngu, ndiné úpfu huzhínjí. Iníni handíná. 8. Tinódà démó idzvá; muné matémó matsvá heré-e? Hóngu, ndináó. 9. Ási unódà rókwe idzvá; unáro rakánáka, hándizvó heré-e? Kúnyépa, handíná marókwe matsvá. 10. Ndiné manyóká. Wadyá zviwitsi zvizhínjí. Kúnyépa.

musóró

marí

jírà (machírà)

matémó matsvá (démó idzvá)

gumbo (makumbo)

chirongó (zvirongó)

kuómá

kuzárá

kutyóká

kupúnzíká

kutambudzika

Lesson 8

a) 1. Well, have you written to your father? No, I haven't yet. 2. Tell me, has the bell rung? Yes, I think it rang some time ago. Well, when did it ring? 3. Where's Father? I haven't been able to find him. I'm waiting for him. 4. Why haven't you managed to finish (tr. you have failed for what to finish)

8a continued

your work? I didn't manage to finish it because it's hot today. 5. Is the leg broken? Yes, it is (broken). Has it got better? No, it hasn't yet; it was broken today. 6. Are you putting on your jacket? Yes, I'm putting it on. But it's dirty. 7. What do you want to do? I want to mend my bicycle, because it's smashed. I'm sorry; how did it get smashed? When do you want to mend it? 8. Where's your mother? Is she in the house? No, she went (away) this morning. I want to speak to her. 9. They listened to my words but didn't understand them. 10. Do you want to have another try? No, I've already had another try, but I failed.

book (mabhúku)	arms/hands	to be opened
to come out (of)	to be found	lessons (chidzífido)
to put on (clothes)	to shut (trans.)	news

b) 1. Zúvã rádoka heré-e? Kwéte, harísatí. 2. Ishé ábuda mumbá ríinhí-i? Ndinófunga kuti ábuda kare. 3. Chisvó chángu chíripíko? Ndatáza kuchióná. 4. Urí kútsvaga mwaná wákó heré-e? Hóngu, ndirí kumútsvága.* Ko, áripíko? Unózivá heré? Ndinófunga kuti árí múchikóro. Ko, haáná kubúdá heré-e? Hóngu, haásatí. Vamwe vaná vábuda kare, hándizvó heré-e? 5. Wanzwá mazwí ángu heré-e? Kwéte, handíná kuánzwá; watáura chirungu. Kúnyépa, ndatáura chíZezúru. 6. Uné bhúku rángu heré-e? Hóngu, ndináro; urí kurídá heré-e? Hóngu, ndinódá kurivérénga.

kudóká	kupórá	ríinhí-i?
nhumbí	amáí (va- concords)	chisvó cháké
kupédzá	kutéééra	basa

Lesson 9

a) 1. We're looking for some children. How many children are you looking for? We're looking for two; one is a girl, the other is a boy. I haven't seen them. Tell me, are they small/young? The girl is little, but the boy isn't little. 2. What are you looking at? I'm looking at a knife. Is it a sharp knife? 3. Have you seen the new school? No, not yet. 4. Is your dress new? Yes, it's a new dress. 5. How many people can you see (tr. are you seeing)? I can see five. Wrong, you can see (only) one.

* Be careful, however, how you use kutsvaga munhu; see No. 8 on pp. 21 and 42.

9a continued

bell (matáre)	a short person (vanhu vapfúpi)	an adult (person) ([vanhu] vakúru)
dog	a big window (mafáfitera makúru)	how many people?
two loaves	one child	three eggs

b) 1. Íbàngà idzvá heré? Hongu, bángá idzva. 2. Murí kútsvaga vaná vanganí? Tirí kútsvaga vana. Ko várípiko? Taóna vaviri káre, así vámwe, tatádza kuváóná. 3. Áne vakádzí vazhínji heré? Kwéte, áne mumwé cheté. 4. Áunza matsamba manganí? Matsamba mázhinji. 5. Ko zvirongó zvápunzika heré? Chimwé cheté chápunzika, así zvímwe hazvíná kupúnzíkà nápadiki pósé. 6. Urí kuóná murúmé heré? Kwéte, múkadzi. Ko, ári kúitef? Hamhénó, así ndinófunga kuti ári kúbika. 7. Ndinódá kuténgá mazái mashánu, zvingwa zvitatú, nyama ---. Ndiné úrombó; mazái tináo, zvingwa tinázvo, así nyáma hatíná.

bángá, mapángá	mvúra	maókó manganí?
chigaro chimwé cheté	zúvá/mazúvá	vanhu vazhínji
mukádzí mumwé cheté	jírá idzvá	zvikóro zvitsvá

Lesson 10

a) 1. May I speak? Yes, do speak (OR, speak away). 2. May we come by? Yes, do come by. 3. I want some red flowers. Take these, they're red. 4. This is called a razor, is that right? Yes, this is a razor. 5. Did you cook the eggs? Yes, I cooked them. How many did you cook? I cooked three. 6. May we eat? Yes, do eat. What do you want to eat? We want to eat sadza. Tell us, is it ready (fully cooked)? No, not yet. Are you very hungry? 7. Is this woman a European? Yes, she's a European woman; look at her hair, it's long.

to pass, come by door	picture black cloth (machírá mátemá)	tomorrow a red book (mabhúku matsvukú)
a tall person (vanhu varefú)	to take, také away	to look (at)

10b) 1. Ndfgaré pasí heré-e? Hóngu, gará zvakó pasí. 2. Típfuúré heré-e? Hóngu, pfúúráí zvényú. 3. Ndinódà jírà dzvukú. Tórá iri, fdzvukú. 4. Ichi chĩnonzi chigwakú, ndízvo heré-e? Hóngu, ichi chĩgwakú. 5. Waténga mazái mangwánanf áno heré-e? Hóngu, ndaátenga. Waábika heré-e? Kwéte, handísatí. 6. Ndfítárise mufánánídzvo heré-e? Hóngu, tarísà zvakó. 7. Iri rĩnonzi bángá, ndízvo heré-e? Hóngu, íbàngà refú. 8. Ndfínwé hwahwá heré-e? Kwéte! Ko, ndínwè mvúrá heré-e? Hóngu, inwá zvakò mvúrá. 9. Iri bhúku ndérangú heré-e? Hóngu, íbhùku rákó; unódá kurívérénga heré-e? Kwéte, ndapédza kurívérénga masíkátí áno aya.

vhudzi	murungu (varungu)	chirungu
kutevera	kumírá	nyama
vanhu vazhínjĩ	makumbo marefú (gumbo refú)	mazúvá mánganf?

Lesson 11

a) 1. Did you call me? Yes, I called you. Well, what do you want? 2. Who told my mother? It is I who told her. Are you angry? 3. What has smashed? (lit. It is what that has smashed?) Is it a window? Yes, it's the big window. Who smashed it? It's my child. 5. It has rung.* What's rung? I think it's the bell that has rung. 6. Did you laugh at us? Yes, I did laugh at you. 7. Look at that boy; he's been injured. What happened? Was he beaten? No, he fell down. 8. My bicycle has broken down. It's smashed up. Oh, when did it get smashed up? who smashed it up? 9. Who arrived this afternoon? It is some visitors who arrived. They are waiting for you.

to send for/to	to forget	to drop (trans.)
to sharpen	to die/break down	to be spoken
to happen	to fall down (on the ground, floor)	to see

b) 1. Wandíbvunza heré-e? Hóngu, ndakúbvunza kare. 2. Ndfanf apédzá sádza (OR, apédza sadza)? Vánà heré-e? Kwéte, ndfnf ndarfípedzá (-pedza). Ruregerero. 3. Cháftíka chĩiko? (OR, Chfi cháftíka?) Chirongó chápunzika. Ndfanf achĩdonhesa? 4. Vanhu váfí kúitef? Váfí kutéérera ishé. Chfi charéhwá

11b continued

(charéhwa)? Hamhénó, handfná kunzwá mazwí áké. 5. Dáre rírf kúrira; chaítika chfiko? Afá ndfaní (OR reverse order)? Ndamái vángu vafá. Ndiné úrombó. 6. Tarísá, chikóro cházárurwa! Regá kútambudzika, múdzíídzisi achízarura.

kupffgwá	kuwira pasí	chirongó (zviringó)
kutenda	kupúnzá	mudzíídzisi (vadžíídzisi)
kuúyá	ndfaní?	chfi(ko)?

Lesson 12

a) 1. Where has my brother/sister gone? Is he/she in the house? 2. Where are your friends? They are at work. 3. This is called a cow**, isn't it? Yes, this is a cow. 4. How many goats have you got? I've six. 5. My kinsmen are numerous. But mine are few. 6. Did the lion 'bite' (kill) your goats? Yes, it bit them. Well, have they caught the lion? Not yet. 7. Have you been bitten? Yes, it's a snake that bit me. 8. Have your cattle gone to the river? No, not yet. 9. Your dog is biting my child. That's not true! 10. A cow is big, but a hen is small.

pig(s)	a house (dzimbá)	(a) white hen(s)
rivers	in this country	snake(s)
to kill	to find, get	all the dogs

b) 1. Shámwarí yángu yáénda kúpi? Írf kunzé kwémba. 2. Hanzvádzi dzákò dzáénda kúpi? Dzáénda kubasa. 3. Iyi fnonzi nguruve, nhái? Hóngu, iyi fngúruve. 4. Ndiné'mbwà mbirí. Así infni ndiné'ná. 5. Hova hadzisi húrù kwázvo munyika fno. 6. Imbá yángu fhùrù, así yáké indùkú; así ánodada kwázvo. 7. Amái vákó váfka nyama heré? Hóngu, váibfka masfkatí áno (aya). 8. Wagádzirisa bhásikoro rákó heré? Hóngu, ndarfádzirisa mangwánanf áno.

kuverenga	shúmba	hámá
shámwarí	mbúdzí	nhumbí
kurukova	mombe chena	mbúdzí nhemá

* The Shona is of course not so specific; -rira means "to emit a sound" of any kind.

** Not specifically the female.

Lesson 13

a) 1. When were you injured? I was injured yesterday. 2. Did the visitors come today? They arrived a month ago. 3. Is the door shut? No, not yet. Wrong, it has already been shut. 4. Is the load large? No, it's not large, not in the least. 5. Are your fields a long way off? No, they're not far away; they're by the side of the river. 6. This is called a tree, right? Yes, it's a tree. Well, what kind of a tree is it? I think it's a musasa. 7. This is an animal, isn't it? Yes, it's an animal. Tell me, what kind of an animal is it? It's a lion. 8. I want some clothes. Well, what sort of clothes do you want? I want a black dress. Take this one, it's black. 9. Are you looking for work? Yes, I'm looking for some. What sort of work do you want? I want to do cooking.

to come from
door (misúo)
on the top

to be told
tree (mití)
across, over

to return to
fields (munda)
behind

b) 1. Wabvá kúmushá nhási heré? Kwéte, ndakábvá kúmushá mwedzi wakápera.
2. Musíkaná áunza mukaka mangwánani áno heré? Kwéte, ákaúúnzá nezúro.
3. Mití yákádiridzwa nezúro heré? Kwéte; ndakákanganwa kuídírídza; ruregerero.
4. Mushá úrí mhíri korúkova heré? Hóngu, úrí párutivi porúkova. Músha mukúru, hándizvó heré (OR nhái)? Hóngu, mushá múkuru. 5. Mwedzi úrí kúpenya heré? Kwéte, háusi kúpenya, handísi kuóná. 6. Ndinódá úpfu. Uné úpfuí? Handíná úpfu huzhínjí. 7. Iri íbangaí? Írefú, íbanga rinópinza -- ndakáriródza nezúro.
8. Minda yángu írí shúre kwémbe; háisi kúre. Tarísá, urí kuóná mómbe nhemá heré? Hóngu, ndírí kudzíóná; dzírí párutivi porúkova. Mombe dzírí múminda yángu; dzírí kudyá chíbahwé chángu!

kutakurwa

kusífwá

kuúnzwá

hári

mwedzi

musáná (misáná)

muviri (miviri)

nezúro (also, zuro)

kudiridzwa

Lesson 14

a) 1. Who went to help him? Not a soul went to help him. 2. Have you cut down the dead tree? Yes, it was cut down last week. 3. Was he given what he asked for? No, he wasn't given (it). 4. This sadza doesn't taste nice. We don't like sadza which hasn't a good taste. 5. Did you finish your work? Yes,

14a continued

I finished it all the day before yesterday. 6. What sort of tools are these? They are axes and knives. 7. Who stayed behind at home? It's my mother and the children who stayed behind at home. They didn't wish to come. 8. I say, have the patients been given medicine? Yes, I gave (some) to them all yesterday. 9. I want to see the patients who were not/haven't been treated. Tell me, are there many of them? No, they are few in number. What sort of people are they? One man and four women.

to write (kunyórwá)	to chop down (kutémwá)	to give (kupíhwá)
to eat (kudyíwá)	intelligence	horns
handle (zvibátó)	roof, sky (maténga)	tool, instrument (zvombo)

b) Ndianí akánzwa chaákaréva? Hakúná múnhu akánzwa chaákaréva. 2. Makávámba (OR, waká-) basa ríinhí? Rákávámwa svondo rakápera. 3. Wakáíta (OR waíta) chawákaúdzwa heré? Kwéte, hachíná kúitwa; ndakákanganwa (OR, ndakánganwa). 4. Handídí múnhu asínà njéré. 5. Makápedza chibahwé heré? Hóngu, takáchipédzà chésé, mazúvá má(v)irí akápera. 6. Zvínhuí izvi? Úswa, négoré, némvura. 7. Uyu murúmé áuya kuzorapwa. Ákakúvádzwá mazúvá má(v)irí akápera. Ko, chakáítika chíiko? Ákáwíra pasí; gumbo rákè rákatyóká. Ákadáídzá, así hakúná múnhu akápíndura. Ákasará mazúvá má(v)irí. Ákáfúnga kuti ndirí kufá. Ákátárisa, así hakúná múnhu akáuya. Ndianí akámuwána? Múrungu akámuwána. Ákamútákúra mumótokari yáké.

murwéré (varwéré)	kurapa (kurapwa)	mushongá
kunwá (kunwíwá)	tsika	matúró
jékó (machékó, also majékó)	chigero	kudzosera (kudzoserwa)
chisikwa (zvisikwa)	kabudura	goré (makoré)

Lesson 15

a) 1. Have the workmen mended the roof of the house? Yes, they mended its roof. 2. This is a word of what (language)? It's an English word, as far as I can see. 3. Shall I ask my father? Yes, ask him, before you go off today. 4. Is an elephant's tusk long? Yes, it's long, but I think it's not sharp. 5. Have you heard this story already? No, I've heard a good many stories already,

15a continued

but this one is new. 6. Who stole your money? It's the boys who stole it, in my opinion. No, it wasn't stolen by the boys, certainly not. 7. Whose mat is this? Is it yours? No, it's not mine; it belongs to my friend. 8. Tell me, have all the rivers dried up? No, not by any means; this river hasn't run dry.

walls (chengó)	elder brother/sister	doctor
tail (miswé)	(vakóma)	eyes
word, voice (mazwi)	horn (nyangá)	to accompany, escort
	spear (mapfúmó)	

b) 1. Hanzvádzi yákó yákávéza chibátò chéjeko heré? Hóngu, chibátò cháro yákachívéza. 2. Ava vána váanfí? Vána vómukóma wángu. 3. Mázafi aya? Mázai éhùkù. 4. Ndókubátsírá heré? Hóngu, ndíbátsiré, kana uchíngóná. 5. Rwendo rúrefú kwázvo heré? Hamhénó, zvimwe rúrefú. 6. Rudzi rúpi norúpi rúne tsíka dzárwo; así idzi tsika hadzíná matúró. 7. Ruókò rúcharwádzá heré? Kwéte, harúcharwádzá; rwákapórá káre. 8. Tóchéngeta mabhúku heré? Hóngu, áchengétef; ndakáavérénga ésé. 9. Uyu mushá ndévaanfí? Múshà wámámbo; árf mumbá húrú, isíná mafáfitera.

tsamba, rugwaro (matsamba, tsamba; magwaro)	rudzi (ndudzi, marudzi)	rwendo (nzendo)
kurwádzá	rusero (pl tsero)	kuchengeta
húnf	mambo	shiri

Lesson 16

a) 1. What do the black people grow? They grow mealies, which are eaten by everyone in this country. 2. Does this often happen? No, it doesn't happen often. 3. Give me some hot water; I don't want water which isn't hot. 4. When does the doctor treat the patients? He treats them every day. Which are the patients the doctor treats? 5. These trees grow in a place of heavy rainfall (where a lot of rain falls). 6. He's crying like a small child. Is he hurt? 7. Do you know where he lives? Yes, I know where he lives; he lives in a big village (which is) on the other side of the river. 8. Europeans who don't understand Zezuru should be helped to learn.

** OR, Ava vaná ndévaanfí?

16a continued

train (zvitiṃa)	to be able	to smell sweetly
fruits (muchero)	night	to receive
to be admonished	to be put (kuisa)	to taste nice
reprimanded (kuraya)		

b) 1. Unóenda kuchikóro rfinhf-i (standard spelling, rfinhf)? Ndinóenda kuchikóro manherú, nokúti ndirí kú**u**basa zúvà résé. 2. Uyu mukaka haúnaké; ndfpe(f) unónaka; handídf múkaka usíngánaké. 3. Unótaura chíZezúru heré? Kwéte, handítaúre chíZezúru zvakánáka; así ndirí kú**u**edza kudzíf**z**á kú**u**taura. 4. Pfúmó risíná mhínzo (OR, risíngápinzé) rínodá kú**u**rodzwa. 5. Vanhu vánoitef mánherú? Manherú zvinóita vanhu ndeí**z**vi: vánótámbá, vánó**o**mbá ngáno, vánodyá sá**z**za, vánonwá hwahwá. 6. Mwoyo wákó múkukutu sebh**w**é.

bénzf	ungwarú	hópe
mwoyo	kumhányá	tsuro
ndége	kusévénzesa	mitsváfro (mutsváfro)

Lesson 17

a) 1. My wife went into the store and bought meat and flour. 2. We travelled (on) a long journey and finally reached home in the evening. 3. If flowers have been watered, they grow; but if they haven't been watered, they don't grow at all. 4. Oh, would you help me? If I were to help you, would you be grateful? Certainly I should be really grateful. 5. Would you come tomorrow? If I were to come tomorrow, would you tell me what you know? Certainly, I should tell you everything. 6. We knocked until we were finally tired, but no-one opened to us. 7. The sick man was given no medicine; he received no treatment whatsoever; the boil swelled up and finally burst; his relative took him to the doctor's house, but he died. 8. The rivulets are the ones that have dried up; the big rivers haven't yet.

plans, advice (zano)	here	here (= hither)
to be unhappy	to cross	to swear
to tell	to lend	insect (tumhutu)

b) 1. Ndakáédzazvé ndí**k**agona. 2. Ndakákú**m**frírá, ndikadákárá ndí**k**azoneta. 3. Kana vanhu vakarambana, hámbà dzávó vánosúwa. 4. Ungátáure chíShóna zvinó heré? Handí**n**zwe chirungu. 5. Dái mwaná wákó á**k**akú**m**frírá chí**n**gwa, ungámupé

17b continued

ibhwe heré? 6. Dái tukova tukaómá, tingágóne kuchérà mvúrá heré? 7. Vaná vákadyá nyáma yakáipa vakarwára, así vákapihwá múshongá, vakasafá. 8. Dái murwéré ákasarapwa/ákasapihwá múshongá, ángafé heré? Zvimwe ángafé, así vámwwe (vanhu) haváfe. 9. Dái ndikakúmbírá, ungánditévére heré? Ko, urí kúenda kúpi? Ndirí kúenda kunobátá túshiri. Urí kubátírefi túshiri? Unódá kutwúdyá heré?

kurwára	kubvuma	zvókudyá
gúvá (makúvá)	kushányírá	síkú nésikati
kupúnzírá	gomo (makomo)	kuzvímbá

Lesson 18

a). 1. I say, are we to go now? No, do remain/stay put. 2. This person wants to cook for you. But I don't want anyone to cook for me (lit. to be cooked for). 3. What is the little child crying for? He has been bereaved of his mother. 4. Look here, did you laugh at us? Yes, I did laugh at you. What made you laugh? 5. This is called a bow, is that right? Yes, it's a bow, which the Africans use. 6. If the children ask(ed) you, would you agree? No, I wouldn't agree; I'd get angry. 7. I say, are the patients to take (their) medicine now? Yes, give them the medicine now. But this one doesn't want to take it. What shall we do? 8. His car went off the road. What made it go off?

bad news	clean clothes	to steal
to fail, omit	blind person (mapofu)	motorbike (midhudhudhu)
large pot (makáte)	bow	iron

b) 1. Ko, murwéré ónwa mushongá rínhí? Ónwa zvínó heré? 2. Ákabírwá marí yáké némbavhá. 3. Zvimwe mukóma wákó ánodá kukúmíírá. Así handífi kumíírwá! 4. Anókudzíídzísa kutaura chíZezúru ndíani? 5. Mwaná wángu ári kurwára, haágoné kudyá. Ko, chakámurwádzà chíiko? 6. Handíívé úrefú hwémbe. 7. Dái ndikakúúdzá kúti vanhu vá(ká)svíka kumwedzí, ungáshamiswe heré? Kwéte, handíngashámíswé; hakúná chínhu chinóndíshámísa. 8. Bofu rínofánírá kúverengerwa; harígoné kuzvíverengerá. 9. Ko, wakátenga mombe dzakákupá babá wákó heré? 10. Bátsírá mwaná; ángatádzé kúzarura musúo; haási múrefú.

18a continued

chisuvi (zvisuvi)	kuzívá (kuzívísá, to inform)	kudonhera (kudonhedza, to drop on/in)
kuténgá (kuténgésá, to sell)	kuseka (kusetša, make laugh, amuse)	kusvika (kusvitsa, make arrive; 'last until')
kupérá (kupédzá, to finish, trans.)	kurwárá (kurwádzé, to make ill)	zvimwe

Lesson 19

a) 1. I saw these men coming along the path; they were talking to each other. 2. We got home as the sun was setting. 3. If meat is cheap, we might buy some/it. 4. If that were all, we should say it's all right, but as it is, that's not all. 5. Well, did you buy a new dress? No, I didn't buy it/one, because I hadn't enough money. 6. Was he a short man/person? No, he wasn't a short person, he was tall. 7. If possible, come tomorrow. No, it's impossible. 8. If this is true, what are we to do?

shirt (also blouse)	distress	pneumonia (also 'stitch')
something to drink	rice	to be possible
shoe(s)	bus (mabházi)	paternal aunt

b) 1. Ndakánzwa vaná vachífimbá; zúvà rákángá richípényá; shiri dzákángá dzichírírá; zvisikwa zvéšè zvakángá zvishífárá. 2. Kápu dzákángá dzíri padárá nezúro; ko, dzaéndá kúpi? 3. Kana uchígóná, ndíúdze zvakáítika. 4. Kana áne kábayo, ánofánírá kúenda kuná chirembá. 5. Dái ndichízívá, ndingákuúdzé, así zvínó, handízívé. 6. Kwákángá kuchínáyá nezúro heré? Kwéte, kwákángá kusíngánayé. 7. Ko, ákángá ári mumbá heré? Kwéte, ákángá ásirí mumbá, ákángá ári kunzé. 8. Ndingákuténgérè bhútsu, dái ndfiné marí, así zvínó handíná marí inókwáná. 9. Ndakángá ndísíngadí kufámbá kúre nokúti ndakángá ndichírwárá.

gókóro (magókóro)	kufárá	kuvhímá
kubúdá	munhu mupenyú	nhamba
kuónéká	sáuti	kícheni

Lesson 20

a) 1. Do you know where he went? No, I don't know where he went; perhaps he's gone home. 2. What is it that they want? What they want is this. 3. When you heard the news, what did you do? We were very sad, and we wept. 4. the child fell out of the tree, but he didn't call for help. If only he had called for help! 5. I didn't grind any maize. Let me give you (some of) the maize which I ground. 6. Have you yet seen a lion in this country? No, I haven't seen a lion yet. 7. Has the chief finished judging the case yet? Yes, I think he has already finished giving judgment. 8. When the rivers are in flood, what will happen?

seven days	to mean, speak	to think of (also
bride (varóóra)	to decide (together)	remember)
in the middle	to recognize	to meet (with)
		early morning

b) 1. Unónzwá chaánoréva heré? Kwéte, handínzwe chaánoréva. Handínzwe rurímf rwaánótaúra. 2. Chfi chamákárangána (OR makáránganeí)? Takárángana kusangana; musí watákárangána ndoyúuyu. 3. Zvamákásviká kúmushá, makáwáneí? 4. Dái wákanwá múshongá wawákapíhwa! Así zvínó, watádza/haúná kuúnwá. 5. Ndakánganwa kuténgà hówé. Regá ndfkupé hówé dzandáténga inf. 6. Watí wáwaná mbúdzí dzákó heré? Kwéte, handísatí ndáwaná mbúdzí dzángu. 7. Michero hafsatí yáíbva. Kana yáíbva, chfi chicháftika? 8. Nyórá nzvímbó yaánógará (OR, kwa-). Handígoné, handísatí ndádzfidzá kunyórá. 9. Uné chinyóréso heré? Ndakánganwa kuúnzá chángu. Regá ndfkupé chángu.

mhuté	mumera	nyényedzí
kuparara	kuserera	kusúnúngúrwa
kuróóra	*mwanákomaná	mbeva

Lesson 21

a) 1. Are there any houses on top of the mountain? 2. There are many trees outside the store. 3. There are very many snakes in the bush. 4. I'm looking for some mushrooms. Let me show you where there are a lot of edible mushrooms. 5. In stagnant water is where breed mosquitoes, which give us serious disease(s). 6. Tell me, do the souls of wicked (bad) people go to heaven? No, heaven is where only the souls of good people go. So, where do the others go?

21a continued

7. There aren't many fish in the river; we've only caught a few. 8. Tell me, is this where sick people are treated? (lit. here is it where are treated...) Look; there is a person who has been struck (down) by a severe illness; he should be treated, otherwise he may die. 9. Do you know where the new school is?

town (maguta)	mud	rock (matombó)
bush (masángó = bushlands)	sweet beer	sweet potato(es)
pastureland	potclay	tealeaves

b) 1. Mumótokari múne nzvímbo heré? 2. Panzira (pamugwagwa) hapáná dópe zhfnjfi. 3. Kumushá hakúná mwénje yémagétsi. Regáf ndfkúratídzef kuné mvùrà. 5. Ndanzwá kúti shúmba dzfnogara musángó. Hóngu, musángò ndómunógara shúmba. 6. Ndfanf asfngavénge kupeta mitero? 7. Hakúná múnhu asfngágoné kúregerera mhandú dzáké. 8. Ndanzwá kúti mudzfidzfsi mukúru ánogara pánó. Hóngu, pánò ndópanógara mudzfidzfsi mukúru. 9. Ko, nyama fnoténgéswà pánó heré? Kwéte, kuchitóro ndókunóténgéswá nyáma, kwéte pánó.

kajongwé (tujongwé)	kusvika néngùvà	kuita kudáro
kukúdzá	hóndó	mhou
kubátá bása	dora (madora)	makavi

Lesson 22

a) 1. I don't want a bicycle which isn't a man's sort. 2. Are there any children who haven't been given sadza? 3. These cattle are very fat; mine aren't fat at all. 4. Have you washed the clothes yet? They don't look as if they've been washed. 5. It doesn't look as if anyone has ever set foot here. (Lit. Here looks like [a place] which has not ever been trodden by a person). 6. This pupil looks as if he's really intelligent. 7. Those people who are standing outside, what do they want? (Lit. what they want is what?) I don't know what they want; they look as if they're waiting for the bus. 8. Is this flour/meal (made) from maize? Some Europeans prefer to eat flour from wheat; not (that) from maize? 9. Tell me, are there any patients who haven't been treated? Yes, this man hasn't been treated yet. He looks as if he's seriously ill.

beads (also bride-wealth)	ink	sheep (sg & pl).
relish, side-dish	baboon (makudo)	to be deep (stat.)
vegetables	to be bad, ugly (stat.)	to chop down
to be deep (stat.)		

22b) 1. Aya mázai éhuku heré? (OR, Aya mazái ndéehúkú heré?) Hongu, ndéehúkú. Ko, uné asíná éhuku heré? 2. Ndabírwa marí yángu yésé. Ko, kúne ímwe isíná kubíwá? 3. Idzi hóvé dzínogara muhova dzakádzáma chéte. 4. Nyama yáti yáibva heré? Hóngu, yáibva, sokúfunga kwángu (OR, sókuónà kwángu). Ínenge isíná kuíbvá. 5. Kumushá kúnenge kusíná múnhu. 6. Ava varombó haváná pókurará. Zvakáre, vánenge vané nzára. Tóvapá chókudyá heré? 7. Zvandákásviká vanhu vésé vákanga vachítámbúdzika. Vaná váviri vá(ká)róva. Aya masoko ákaipá; vátí váwaná vaná heré? 8. Árípiko? Ákágára panzé.

kumírá	kurará	kugara
kumírá (stat.)	kurará (stat.)	kugara (stat.)
kumhara (stat.)	-mbo-	mufudzi (vafudzi)

Lesson 23

a) 1. My elder sister (of woman) is getting married next week. 2. I want you (pl) to listen to what he says. 3. What made you afraid? (OR, Why were you afraid? or similar.) 4. May we come with you? 5. Follow those goats and catch them. 6. Although you haven't any work today, you won't be allowed to go home. 7. He worked very hard (lit. with energy, strength); nonetheless, he didn't learn. 8. Do you know what he did? Think and remember. (Eng. would say: 'Think hard and see if you can remember.') 9. Is there anything you wish to say? Speak that we may hear. What's keeping you silent? Are you afraid?

beer	millet	to stop raining
to build	to visit	to get better
to reap, harvest	tea	to pray

b) 1. Ko, mvúrá íchakásá ríinhí? Zvimwe íchakásá svóndo rinóúyá. 2. Ndóénda zvínó heré? Hóngu, ndinódá kúti úéndè zvínó. 3. Vanhu vákárámba kuúyá. Chakásákisa kuti várámbé kuúyá chíiko? (OR, Chíi chakásákisa...) (This sentence may also be in the past of today: várámba; chasákisa.) 4. Kúrí kupísà kwázvo nhási. Ndíbvisè bhátýe rángu heré? Hóngu, bvisá zvákò bhátýe rákó. 5. Típíndé heré? Hóngu, pindáí zvényú múgáré. 6. Uné mafútá heré? Hóngu, ndináó; unódá kúti ndíkúposhé heré? Mhányirà zvákó mumbá útóré chinú

23b continued

chángu. Áne mwóyo wakánáka; kúnyángwe zvángu ndakáanganwa (ndakákanganwa) kumúténgèrà bhútsu, (así) haáná kushátírwá. 8. Kana njanjí fri mumvúrá, zvitíma zvinononoka heré? Kwéte, kúnyángwe zváyo fri mumvúrá, (así) zvitíma zvinosvika néngùvà.

uchí	nyúchí	mukokó
goré (makoré)	rwávhi (rwafvhi)	ngwena
mhuno	kuwina	kuputa (mudzanga)

Lesson 24

a) 1. Does he still work in Harare? No, he doesn't work in Harare any longer, but he used to work there a long time ago. 2. If it were not for the fact that I have no time, I would stay with you, but as it is, I'm in a hurry because I'm late. 3. Don't eat fruits before you know what sort of tree they are from. 4. The train is late today. Yes, it's really late. What's made it late? Don't know, perhaps the line is under water. Oh no, even if the line is under water, the trains aren't late. But if the line weren't under water (lit. if it were not for the fact that the line is...), our train wouldn't be/have been late, would it? I don't know, there are lots of trains that don't arrive on time. Go and ask the man in charge of the train, if you want to know. But don't interrupt the man before he's finished speaking with the other man we can see there, by the side of the line.

beer (European)	to lay (eggs)	nurse (vapépf)
to get cool; to get better	to shoot	provisions (for journey)
discussion(s)	near (by)	name (mazítá)

b) 1. Babá wákó ánogara kúpi? Ánogara Gwerú heré? Kwéte, áigarako, así haáchágará Gwerú. 2. Chfi chinósakisa kuti úsúwé? (OR, Chinókúsúwisà chfiko?) Ínzára heré? Hóngu, hatíná chibahwé. Dái pásiná kúti makudo ákápínda muminda yédú ákachípedzá, hataíshaya chibahwé; así zvinó, chibahwé hachítíkwáníré. 3. Handíná idí rokúti múnhú, kana mhuká; ndópfura heré? Kwéte, usápfúré úsatí wáva nédi rokúti haási múnhu. 4. Motó haúsatí wádzíma; usásédére pedyo, madota ásatí ápóra, wanzwá heré? 5. Wabvá kúpi? Ndabvá kúmushá. Urí kúenda kúpi?

24b continued

Ndirí kúenda kuchikóro. Chíi chinósakisa kuti úúyé nenzíra iyi? Chíi chinósakisa kuti úrégé kúyambuka rukova? Dái pásiná kúti murukova múne ngwéna, hatáiúyá nenzíra iyi, así zvínó múne ngwéna húrù zhínjí. Tafyambuka rukova tísatí táziva izvi. 6. Ko, zítà rákó ndíaní?

kusedera

kutángísá

idí

madota

kuveza

purázi (mapurázi)

hwíibá

kukómbórérwa

kununura

Proverbs

1. Pumpkins fall where there are no pots. (Good things come to those who cannot make use of them.)
2. God knows that the child of the mouse is ill. (God will see that justice is done.)
3. Giving orders cost the dassie his tail (lit. caused the dassie to lack...) (Don't get other folk to do your work for you.)
4. What is not yours is little power. (You can't do as you please with other people's belongings.)
5. The bush gives to him who is tired. (Try again and again, to the point of exhaustion if need be, and you will get what you want.)

Expressions

1. To think in the heart, the way of a dog. (To keep one's own counsel.)
2. To enter with a lamp into a pool. (To go too far, overstep the bounds.)
3. To be bitten by what is of digging up. (To put one's head in a hornet's nest.)
4. To be taken by heaven. (To go mad or die.)
5. To strike/nail one's heart to the rock. (To take one's courage in both hands.)
6. To be able (over) a person. (To get the better of someone.)
7. A hen of a man. (A coward.)
8. To seek a person. (To challenge someone, defy or provoke.)
9. To put one's back outside. (To go bare, not have enough decent clothes.)
10. To throw down the spears. (To concede defeat, surrender.)

Riddles

- | | |
|--|--|
| 1. My mother's house which has no windows. | It is an egg. |
| 2. My mother's cloth which does not end. | It is the sky. |
| 3. My father goes on walking day and night. | It is a river. |
| 4. I hit the little hare and cooked it with its place. | It is a fish. (Cooked in the water in which it lives). |
| 5. Two paths which go into the mountain. | The nose (nostrils). |
| 6. That which does not dry up. | It is the tongue. |
| 7. My father's children who run everywhere. | It is the eyes. |
| 8. Call mother, the disease (fever) has grown. | It is a pot (containing boiling water). |
| 9. It kills itself, while others laugh. | It is a lamp (or torch). |
| 10. The little woman who brews beer. | It is a bee. |

Supplementary vocabulary

These vocabularies are arranged in the same way as those in Book II, using the same conventions and abbreviations, except that Classes 9/10 are not indicated. Any item without a prefix and without class indication is to be taken as 9/10, e.g. hózi 'granary'.

Note that tone-patterns may vary between dialects, and even between speakers of the same dialect. In particular, some stems occur as both high-high and high-low, thus -kúru and -kúru. Compound and reduplicated words are also prone to variation : tsvímbórumé or tsvímbóruúme 'bachelor' ; and loanwords are another variable class : koroni or kóroni 'wheat' (from 'corn').

Note : the spelling n' represents the 'ng' sound of 'singing'; e.g. n'anga, mu-nín'ína. (T?) = 'tone uncertain, more than one variant recorded'.

Shona-English

A		D	
ch-ando	cold, winter	dako 5/6t	buttock
ch-ará	thumb	dámá 5/6t	cheek; message
B		déndé 5/6t	calabash
badzá 5/6p	hoe	-dhakwa	get drunk; (stat.) be drunk
bapiro 5/6p	wing	mu-dhebhe 3/4	long trousers
bapú 5/6p	lung	chidhina	brick
-bátá (stat.)	be holding	díkíta 5	sweat, perspiration
-baya jékisoni	inject, give injection	dondo 5/6t	bushland, forest
bere 5/6p	hyena	dúnhu 5/6t	district
-bereka	carry (child) on back; bear (child)	-dyará	sow, plant
mu-bhédha 3/4	bed	mu-dzi 3/4	root
buká 5/6p	convulsions, fits	dzihwá 5/6	mucus; cold (in the head); -fúrá dz., blow the nose
buvé 5/6b	baboon-spider	mudzímú 1/2, 3/4	ancestral spirit
-búdíra	succeed	-dzíngá	chase away, drive off, dismiss
-bva ropa	bleed	dzinza 5/6	tribe, family, stock, race
i-bví 5/6	knee	ma-dziro	wall (plastered)
bvúpá, bvúpa 5/6 pf	bone	-dzíyá	be warm, hot
C		dzúngu 5	dizziness, vertigo
-chaira	drive (car)	E	
-chembere	old woman	-edza	measure, try
-chénjérá	take care; (stat.) to clever	chi-edzo	examination
chirikádzí	widow	ehé-e	oh, I see

m-enó see zínó
 ma-enzá summer, hot season

F

-fema breathe
 -fémbá sniff
 -fémbérá divine, prophesy
 fódya tobacco, snuff
 -fúmá do early in morning
 -fúrá (dzihwá) blow the nose

G

gándá 5/6k skin
 garé-garé gradually
 i-go 5/6 wasp
 gókorá 5/6g elbow
 mu-gótí 3/4 stirring-stick
 gúmbéze 5/6g blanket
 chi-gunwe toe
 gúpa 5/6g tick
 gúrukotá 5/6k councillor
 i-gwa 5/6 boat, canoe

H

hámbá tortoise
 harahwa old man
 hosha fever, illness

vá-hosi 2a senior wife
 hózi granary
 hózhwa snail
 huro throat
 -hwándá hide (intrans.)
 hwídíbidzo lid, cover

I

chi-imbó song
 -itirana (nharo) quarrel
 mu-jahá 1/6 young man
 jécha 5/6j sand (T?)
 jékisoni 5/6j injection; -baya j.
 give an injection
 mu-jiza 3/4 dress (woman's), frock

K

-kanda throw
 ma-kándá see gándá
 mu-kanwa 18 inside of the mouth
 mu-karángá 1/2 junior wife
 kátsi cat
 mu-kómbé 3/4 ladle
 -kúdúbúra take off lid
 -kúrukúra converse, chat
 ma-kúrukotá see gúrukotá
 mu-kuwásha 1/2 son-in-law
 -kwídíbidza cover with lid

M

máiwé-e!	alas! oh dear!	nguo	clothing, covering leather
ru-mbabvu 11/10	(mbabvu) rib	-ngwara	(stat.) be wise
mbada	leopard	ngwaré	see ru-waré
mbereko mhépó	baby-sling; -shaya m., have no children	nhambo	distance, space of time
-mera	sprout, germinate	nhandare	playground
mhando	kind, sort, species	nharo	quarrel; -itirana n., quarrel with each other
mhátsí	deaf person	nháta	flea
mheni	lightning	nhéndé	heel
mheté	ring (finger-, ear-)	nherera	orphan
mhinduro	answer	nhombá	smallpox
mhondoro	tribal tutelary spirit	-nhóngá	pick up
mhurú	calf, foal	nhumbu	belly, pregnancy
-mfrá	stop (intrans.), wait; (stat.) be standing	nhúnzi	fly
múmúmú	dumb person	mu-nín'ína 1/2	younger brother of male sister of female
		njodzi	accident, danger
n'anga	witch-doctor	nókukúrúmídzá	quickly
náni	better	-nóngédzá	point
náriti	needle	mu-nwe 3/4	finger
i-ndá	louse	Nyadénga la	God, the Heavenly One
ndíró	plate, dish	-nyárára, -rá	be quiet, silent
ngoánf	hat	nyemba	cow-pea
ngoma	drum	-nyemwerera	smile
ngozi	avenging, aggrieved spirit	-nyúrá	drown (intrans.)

-svétúká jump, leap
svikiro 5/6 spirit medium
svíngá 5/6 bundle of firewood
ru-svingo 11/10 (tsvingo) stone wall

T

táfura 5/6, 9/10 table
ma-tako see dako
ma-támá see dámá
ma-té spittle, saliva
tébhure 5/6, 9/10 table
ma-téndé (T?) see déndé
-téúrá sacrifice
tézvára 1a father-in-law
tíkítívha 5/6 detective
-tinha drive (animals)
-tinhira thunder
mu-to 3 gravy, juice
ma-tondo see dondo
mu-tóngí 1/2 judge
-tónhórwá, -wa be cold (of person)
mu-tsá 3 pity, mercy
u-tsí smoke
tsímé, tsíme 5/6 well (of water)
ru-tsíngá 11/10 (tsíngá) blood-vessel,
muscle
mu-tsipa 3/4 neck

ru-tsító 11/10 (tsító) fence
tsitsí pity, mercy
tsíye eyelash, -brow
tsoka foot, footprint
-tsonga (stat.) be thin, under
developed
-tsútsúmá be reluctant, sulky;
brood
-tsvá get burnt
tsvímbó club (weapon)
tsvímbórumé, -rúme bachelor
tsvingo see ru-svingo
tswanda basket
-túmá send
ma-túnhu see dúnhu

U

-úngáná gather, assemble (intrans.)
ch-uru anthill

V

ru-vára 11/6 color
-vígá bury
-vira boil, ferment (intrans.)

W

-wanda (stat.) be numerous
-wara spread (trans.)
ru-waré 11/10 (ngwaré) flat rock

Y

zvi-yó grain crop, esp. finger
millet

Z

zánhi, -nhi 5/6 leaf

zínó 5/6 (m-enó, ma-zínó) tooth

zóngóro 5/6 millipede

mu-zukúru 1/2 niece, nephew, grand-
child

zvákáre also

-zvára bear (child)

English-Shona

	A		boil (intrans.)	-vira
accident	njodzi		bone	bvúpá, bvúpa 5/6 pf
alas!	máiwé-e!		bowel	u-ra
also	zvákáre		brain	u-ropí
animal, domestic	chi-pfúyó		branch	sánzu 5/6
answer	mhinduro		breathe	-fema
anthill	ch-uru		brick	chi-dhína
arrange	-ronga		broad	-pamhí
arrow	mu-seve 3/4		brood	-tsútsúmwá
assemble (intrans.)	-úngáná		brother, younger (of man)	mu-nín'ína 1/2
	B		bundle (of firewood)	svíngá 5/6
baby-sling	mbereko		burnt, get	-tsvá
bachelor	tsvímbórumé, -rúme		bury	-vígá
basket	tswana		bush country	dondo 5/6t
bear (child)	-bereka, -zvárá		buttock	dako 5/6t
bed	mu-bhédha 3/4			C
belly	nhumbu		calabash	déndé 5/6t
better	náni		calf (animal)	mhurú
bewitch	-roya		canoe	i-gwa 5/6
bind	-súngá		care, take	-chénjérá
blanket	gúmbéze 5/6g		carry (child) on back	-bereka
bleed	-bva ropa		cat	kátsi
blood vessel	ru-tsíngá 11/10 (tsíngá)		chat	-kúrukúra
blow the nose	-fúrá dzihwá		chase away	-dzíngá
boat	i-gwa 5/6		cheek	dámá 5/6t

chest	chi-pfúvá	distance	nhambo
clap	-ombera	district	dúnhu 5/6t
clever, be	-chénjérá (stat.)	divine	-fémberá
clothing	nguo	diviner	n'anga
club (weapon)	tsvimbó	dizziness	dzúngu 5
cold, be (of person)	-tónhórwá, -wa	domesticate	-pfúyá
cold (in the head)	dzihwá	dress (woman's)	mu-jiza 3/4
cold (weather)	ch-ando	drive	(car) -chaira; (animals) -tinha; (away) -dzíngá
color	ru-vará	drown (intrans.)	-nyúrá
competition	ma-pitsé	drum	ngoma
complain	-pópótá	drunk,	(get) -dhakwa; (be) -dhakwa (stat.)
converse	-kúrukúra	dumb person	múmúmú
convulsions	buká 5/6p		
cotton	shinda		
councillor	gúrukotá 5/6k		E
cover (lid)	hwídfbídzó; -kwídfbídzá	ear	nzevé
covering (for body)	nguo	early (do e. in morning)	-fúmá
create	-sika	elbow	gókorá 5/6g
cripple	chi-rémá	escape	-póná
		examination	chi-edzo
	D	eyelash, -brow	tsíye
danger	njodzi		
deaf person	mhátsí		F
detective	tíkítívha 5/6	family (lineage)	dzinza 5/6
dish	ndíró	father-in-law	tézvára la
dismiss	-dzíngá		

fence	ru-tsító 11/10 (tsító)		H
ferment (intrans.)	-vira	hat	ngoání
fever	hosha	Heavenly One, the	Nyadénga
finger	mu-nwe 3/4	heel	nhéndé
finger-nail	ru-nzará 11/10 (nzará)	hide (self)	-hwándá
fire, make by friction	-sika m-otó	holding, be	-bátá (stat.)
firewood, bundle of	svíngá 5/6	hoe	badzá 5/6p
fits (illness)	buká 5/6p	hot, be	-dzíyá, -písá
flea	nháta	hot season	ma-enzá
fly	nhúnzi	hyena	bere 5/6p
foal	mhurú		
forest	dondo 5/6t		I
foot, footprint	tsoka	inject	-baya jékisoni
frock	mu-jiza 3/4	injection	jékisoni 5/6j
		inside of mouth	mu-kanwa 18
	G	intestine	u-ra
gather (intrans.)	-úngáná	iron object	símbi
germinate	-mera		J
glass, looking-	chi-ríngíríro	judge	mu-tóngí 1/2
God	Nyadénga	juice	mu-to 3
gradually	garé-garé	jump	-svétúká
grain (crop)	zvi-yó	just, be	-rurama (stat.)
granary	hózi	just, be	-rurama (stat.)
grandchild	mu-zukúru 1/2		
gravy	mu-to 3		K
groundnut	nzungú	kind (sort)	mhando
		knee	i-bví 5/6

knit	-ruka	mucus	dzihwá 5/6
	L	muscle	ru-tsíngá 11/10 (tsíngá)
ladle	mu-kómbé 3/4		N
lame person	chi-rémá	nail	chi-píkiri
leaf	zánhi, zánhi 5/6	nail, finger-	ru-nzará 11/10 (nzará)
leap	-svétúká	neck	mu-tsipa 3/4
leather	nguo	needle	náriti
leopard	mbada	nephew	mu-zukúru 1/2
lid	hwídíbídzo; put on l., -kwídíbídza; take off -kúdúbúra	niece	mu-zukúru 1/2
lightning	mheni	numerous, be	-wanda (stat.)
lip	mu-romo 3/4	nurse (child-)	mu-rezi 1/2
liver	chi-ropa		O
look out (as in danger)	-chénjérá	oh dear!	máiwé-e!
looking glass	chi-ríngíríro	oh, I see	ehé-e
louse	i-ndá	old man	harahwa
lung	bapú 5/6p	old woman	chembere
	M	orphan	nherera
mad, be	-péngá	outside	ku-nzé 17 (N.B. -enda k., answer call of nature)
measure	-edza		P
medium, spirit	svikiro 5/6	paper	pépa 5/6
mercy	tsitsí, mu-tsá 3	pea, cow-	nyemba
message	dámá 5/6t	peanut	nzungú
millipede	zóngóróro 5/6	perspiration	díkíta 5
mirror	chi-ríngíríro	pick up	-nhóngá
mouth	mu-romo 3/4		

pity	tsitsí, mu-tsá 3	saliva	ma-té
plait	-ruka	sand	jécha 5/6j
plant	-dyárá	scorpion	rizé 5/6
plate	ndíró	send	-túamá
playground	nhandare	silent, be	-nyárára, -rá
point	-nóngédzá	sister, younger, of woman	mu-nín'ína 1/2
pregnancy	nhumbu	skin	gándá 5/6k
prophesy	-fémbérá	smallpox	nhombá
protest	-pópótá	smile	-nyemwerera
	Q	smoke	u-tsí
quarrel	nharo; -itirana n.	snail	hózhwa
quickly	nókukúrumfida	sniff	-fémbá
quiet, be	-nyárára, -rá	snuff	fódya
	R	son-in-law	mu-kuwásha 1/2
race (stock)	dzinza 5/6	song	chi-imbó
rear (child)	-rera	sore	chi-ronda
reluctant, be	-tsútsúmwá	sort	mhando
reply	mhinduro	sow	-dyárá
rib	ru-mbabvu 11/10 (mbabvu)	species	mhando
right, be	-rurama (stat.)	spin	-sika
ring (ear-, finger-)	mheté	spider, baboon-	buvé 5/6b
rock, flat	ru-waré 11/10 (ngwaré)	spirit	(ancestral) mu-dzímú 3/4, 1/2; (avenging, aggrieved) ngozi; (bestowing talent on person it possesses) shave 5/6; (tribal tutelary) mhondoro
root	mu-dzi 3/4	spirit medium	svikiro 5/6
	S		
sacrifice	-pírá, -téúrá		

spit	-pfirá ma-té
spittle	ma-té
spread	-wara
spirit medium	svikiro 5/6
spit	-pfirá ma-té
spittle	ma-té
spread	-wara
spring (season)	chi-rimo
sprout	-mera
sterile, be	-shaya mbereko
stick, stirring-	mu-gótfi 3/4
stock (race)	dzinza 5/6
stop (intrans.)	-mírá
straight, be	-rurama (stat.)
succeed	-búdířira
sulk	-tsútsúmwá
summer	ma-enzá
survive	-póná
sweat	díkíta 5

T

table	táfura, tébhure (both 5/6, 9/10)
tame	-pfúyá
tear (from eye)	mu-sódzi 3/4
thin, be	-tsonga (stat.)
thread	shinda

throat	huro
throw	-kanda
thumb	ch-ará
thunder	-tinhira
tick (insect)	gúpa 5/6g
tidy up	-ronga
tie	-súngá
time, space of	nhambo
tobacco	fódyá
toe	chi-gunwe
tooth	zínó 5/6 (m-enó, ma-zínó)
tortoise	hámbá
tribe	dzinza 5/6
trousers (long)	mu-dhebhe 3/4

U

uncover (take off lid)	-kúdúbúra
underdeveloped, be	-tsonga (stat.)

V

vertigo	dzúngu 5
vomit	-rútsá

W

wall	(plastered) madziro; (stone) ru-svingo 11/10 (tsvingo)
warm, be	-dzíyá
wasp	i-go 5/6

weave	-ruka
well (of water)	tsímé, tsíme 5/6
wide	-pamhí
widow	chirikádzí
wife, junior	(junior) mu-kárángá 1/2; (senior) vá-hosi 2a
wind	mhépó
wing	bapiro 5/6p
winter	ch-ando
wise, be	-ngwara (stat.)
witch	mu-royi 1/2
witchcraft	u-royi
witch-doctor	n'anga
wound	chi-ronda

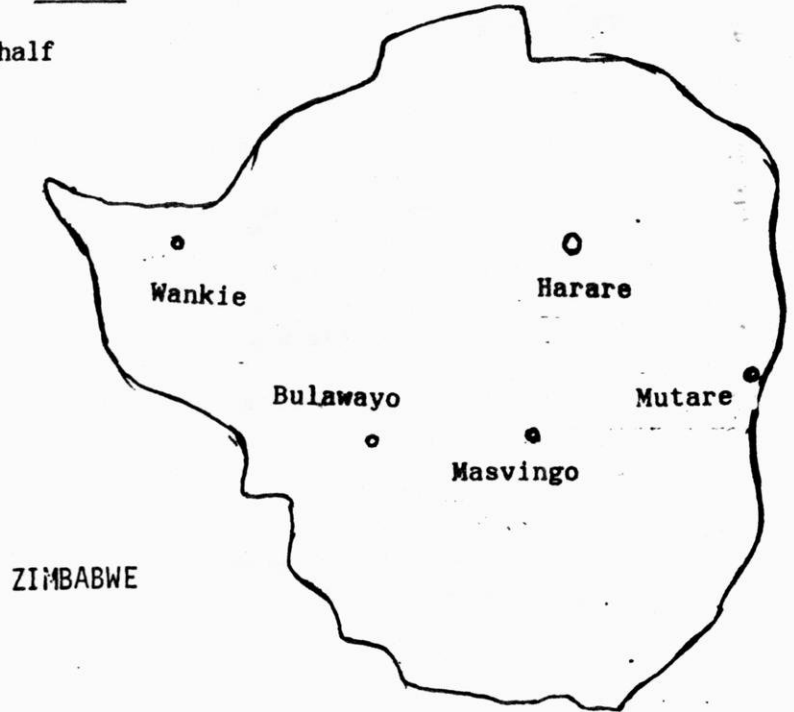
Y

young man	mu-jahá 1/6
younger, brother, sister (of same sex)	mu-nín'ína 1/2

Page/example no.

Book I

1 Should have map in lower half



- 29/4 másamba ---> mátsamba
 33/6 (ladies) ---> (ladles)
 45/7 chísvó ---> chísvò
 46/1 idèmò ---> idèmò
 46/2 izùvà ---> izùvà
 68/r col/13 3rdd ---> 3rd
 87/model ans. hova, : delete comma
 117/8 Add note: demonstratives like umo are not subject to raising.
 118/(a) ans. kumushá ---> kumushá
 118/(b) ans. pahuva hapana ---> pahúvá hapáná
 123/5 ans. inenge ---> inenge
 125/4 ans. vazhinjí ---> vazhinjí
 125/6 ans. 2nd á- ---> a-
 125 Insert between Exx. 7 and 8:
 Aka kasíkaná hakáná kwokúenda ká- ka-
 126/1 Insert after dóro: iri
 127 Add at end of Section 2:
 Tópa varwéré múshongá múpé múshongá
 132/2 ans. pasíná ---> pásíná

Page/para./line no.

Book II

- 23/10/1 nókufara ---> nókufará
 30/penult + -a ---> + -e
 31/3/2 á-nga-úy-é ---> á-nga-énd-e
 41/list Add after 'this': (= 'here')
 Add: Demonstrative 'that' (= 'there') apo uko umo
 53 After chéchi add on next line: -chéká cut
 54/-dzokera rell. ---> rel.
 58/-kohwa rap ---> reap
 62 After ma-pango add: -parara disperse, scatter (intr)
 75 After custom add on next line: cut -chéká

Book III

Page/exercise no./example no.

- 1/1b/4 (use answer to greeting) : delete
3/4b/1 need ---> mean
5/6b/4 insert (after 'beer.'): Why are they drinking beer? 5. What are you doing?
We're swimming.
12/14b/7 days ago, ---> days ago.
18/22a/ Add after réchirúmé.: 2.
18/22a/3 yákákóra ---> dzákákóra
19/23a/6 Add at beginning of first line: así
24/4a/7 this knife ---> this axe
25/5b/6 vená ---> vaná
30/11a/3 Insert (after Who smashed it?): It's the boys who smashed it. 4. S/he's
hurt. Who is hurt?
35/17b/3 After vânosúwa add: /dzinosúwa
39/22a/7 Those ---> These
40/22b/1 asíná ---> asírí
41/23b/6 ndakáanganwa (ndakákanganwa) ---> ndákáanganwá (ndákakáanganwá)
47/mhépó Insert gloss: wind
48/-pambhí ---> -pamhí

V o c a b u l a r y
to Lesson 12

a = adjective
adv = adverb
c = conjunction
d = demonstrative
ge = grammatical element
i = interjection
id = ideophone
loc = locative
n = noun
p = phrase or pattern
pr = pronoun
q = question-word
v = verb

áíwa t z k m (y w h s..) (1) i
ákápá (he gave) (1) p
akápa (so. who gave) (1) p
amái (mother) (8) n 1a
amái wákó (your mother) (8) p
aní? who(m)? (6) n 1a
ánodada (he s conctd) (1) p
ánodhadha (he cts pn) (1) p
así (but) (2) c
ási (do u mean?) (4) i
ási iníni? (d u mn me?) (1) p
ává mangwáná (s u tmrrw) (1) p
babá wángu (my father) (11) n 1a p
babá (father) (1) n 1a
babá wédú/wángu (o/mfather) (6) n 1a p
bángá rinópinza (shrp knfe) (7) n 5/6 p
bángá (knife) (4) n 5/6
basa rákó (your work) (8) n 5/6 p
-bátá (catch) (12) v
-bátsírá (help) (2) v
-báyiwa (be pricked/pierced) (7) v
bhásikoro rákó (your bike) (8) n 5/6 p
bhásikoro (bicycle) (4) n 5/6
bhátýe (coat, jacket) (4) n 5/6 bhátýe (jacket)
(1) n 5/6
bhúku (book) (8) n 5/6
-bika (cook) (8) v
-búdá mu- (come out of) (8) v p loc
-bvísa (take off garment) (3) v
-bvunza (ask, question) (11) v
chábabá (of Father) (4) p
cháizvo (really) (7) adv
-chena (white) (12) a
cherá! (dig) (1) v p
chérá! (draw water) (1) v p
chibahwé (maize, corn) (4) n 7/8

chigaro (chair) (4) n 7/8
chigwakú (ladle, pl) (7) n 7/8
chíi? (what is it?) (11) p q
chikóro (school) (6) n 7/8
-chimbídza (hurry b early) (5) v
-chimbídza (bec. early) (7) v
chingwa (loaf of bread) (4) n 7/8
chinhu (thing) (5) n 7/8
chínonetsa (it's dffclt) (1) p
chínónetsa (s wh s dffclt) (1) p chinú (calabash)
(4) n 7/8
chirongó (waterpot) (7) n 7/8
chirungu (English) (3) n 7/8
chísaraí (goodbye...) (1) p
chísvó (razor) (4) n 7/8
chíZezúru (Zezuru lg) (3) n 7
chotó (fireplace) (4) n 7/8/
-dá (want) (3) v
-dáidzá (call) (5) v
dáre (bell) (8) n 5/6
démó (ax) (4) n 5/6
-dóka (set) (8) v
-donhesa (drop) (11) v
-dúku (small, young) (9) a
-dyá (eat) (2) v
-dzíidzá (learn) (2) v
-dzika (go/come down) (2) v
dzimbá (houses) (12) n 9/10
(dz)ínonzi () p
-édza (dawn) (2) v
-edza (try) (2) v
-edza-zvé (try again) (8)
eé (yes) (1)
ehóí-i (answer to call) (1)
-enda (go) (2) v
-endera (go on behalf of) (6) v
-fá (die, break down) (11) v
fáfitera (window) (7) n 5/6
-fámbá (walk/travel) (2) v
fámbái zvényú zvakánáka(1) p
-funga (think about) (5) v
-gadzira (mend) (8) v
-gara (sit) (3) v
gumbo (leg) (7) n 5/6
gurú (animal's stomach) (1) n 5/6
gúrú (big) (1) a
guru (burrow, den) (1) n 5/6
-gútá (bec. stsfd/full up) (7) v
ha-dí (not want) (3) p
hámá (relative, knsmn) (12) n 9/10
hamhénó (I don't know) (1) i p

ha-ná (not have) (4) p
ha-ná ku- (not have done) (5) p
handídí (I don't want) (3) p
handíná kunzwá (I d udst) (1) p
hándizvó heré (snt tht so?) (1) p
hanzvázdi (y. sibling) (12) n 9/10
ha-satí (not yet) (8) p
h&-sí (not be) (2) p
hazvínà mhósva (no matter) (1) p
heré-e? (qu indic) (2) q
hóngu (yes) (1) p i
hova (rivers) (12) n 10
húkú (fowl, hen/s) (12) n 9/10
hwahwá (beer) (3) n 14
-íbvá (be fully cooked) (6) v
-íí? (what?) (5) q
-ímbá (sing) (3) v
ímbá (house) (12) n 9/10
ímbwá (dog) (9) n 9/10
íníní (me, I) (4) pr
-ír-/-er- (for etc.) (6) ge
ishé (chief) (3) n 1a
-íta (do) (5) v
-ítika (happen) (11) v
jází (overcoat) (6) n 5/6
jírà (cloth) (7) n 5/6
-kángánwá (forget) (5) v
kare (already, long ago) (6) adv
ko (tell me) (4) i
kubasa (to work) (12) loc
kuédza (to dawn) (1)
kuedza (to try) (1)
-kúmbírà (ask for) (5) v
kumushá (at home) (3) loc
kumushá (to home) (6) loc
kúnyépa (that's wrong!) (7) v p
kunzé (outside, weather) (2) n 17 loc
kúpi? (where?) (12) q lockúrí ku-a(2) p
kurova (to disappear) (1) v
kuróvá (to hit, strike) (1) v
-kúrú (big) (9) a
kurukova (to the river) (12) loc
kuti (that) (7) c
-kúvádzwá (be injured/hurt) (7) v
kwázíwáí-i (be greeted) (1) p i
kwázvo (very much) (2) adv
kwéte (no) (1) i
mabhúku (books) (9) n 5/6
machírà mátemá (bl cloths) (7) n 5/6 p
mafútá (fat, oil, butter) (4) n 6
makórókótó-o (cngrtltns!) (1) n 6 p i
mangwáná (tomorrow) (10) n 6
mangwánaní áno (this mornng) (5) n 6 p
mangwánaní-i (good morning) (1) n 6 i

manherú (good evening) (1) n 6 i
manyóká (intestines) (7) n 6
maókó (hands/arms) (8) n 6
marara (garbage) (6) n
marará heré-e (h u slpt?) (1) p
marí zhínjí (a lot of money) (7) n 10 p
masíkatí áno aya (ths afrn) (10) n 6 p
masíkatí-i (good afternoon) (1) n 6 i
masoko (news) (8) n 6
maswéra heré-e? (h u s t dw) (1) p
matáre (bells) (9) n 5/6
matémó matsvá (new axes) (7) n 5/6 p
matsamba (letters) (6) n 6
mazvíítá (thank you) (1) p i
mazwí ángu (my words) (8) n 5/6 p
mbíra (hand-piano, xylophone) (1) n 10
mbíra (dassie) (1) n 9/10
mbúdzí (goat/s) (12) n 9/10
-mírà (wait) (10) v
-mírírà (wait for) (8) v
mombe (cattle) (12) n 9/10
mótokari (motorcar) (4) n 9/10
mudzíídzísí (teacher) (11) n 1/2
mufánánídzo (picture) (10) n 3/4
mukádzí (woman) (3) n 1/2
mukaka (milk) (4) n 3
mukómaná (boy) (3) n 1/2
mumbá (in[to] the house) (3) loc
munhu (person) (5) n 1/2
múnó (in here) (4) loc
munyika íno () (12) loc
murúmé (man) (3) n 1/2
murungu (European) (10) n 1/2
musíkaná (girl) (3) n 1/2
musóró (head [ache]) (7) n 3/4
musúo (door[way]) (10) n 3/4
mvúrá (water) (3) n 9/10
mwaná (child) (3) n 1/2/
-mwe (some, other) (6) a
-mwé-cheté (one) (9) a
mweni (visitor) (3) n 1/2/
-ná (have) (4) v
-na (four) (9) a
nápadíki pósé (i t lst) (7) adv p
-naya (rain) (2) v
ndamáí (it is mother) (11) p
ndapóta (please) (1) p i
ndé-angú (it's mine) (4) p
ndíaní? (who is it?) (11) p
ndíbabá (it is father) (11) p
ndíné úrombó (I'm sorry) (1) p
ndíní (it is I) (11) p
ndínódá (I want) (3) p
ndínófunga kuti (I) (8) p

ndípíndé heré-e? () (10) p
 ndíshe (it is the chief) (11) p
 ndísú (it is we) (11) p
 ndízvo (it is so) (10) p
 ndízvozvó (quite right) (1) p
 -né (have) (4) v
 -neta (bec. tired) (7) v
 -netsa (tire, annoy) v
 -nganí? (how many/much?) (9) a q
 nguruve (pig/s) (12) n 9/10
 ngúvá (time) (4) n 9/10
 ngúvá inókwaná (enough time) (7) p
 nhái? (isn't it?) (9) i
 nhási (today) (3) n 1a
 nhumbí (clothes) (6) n 9/10
 nokúti (because) (3) c
 -nonoka (bec. late) (7) v
 -nonoka (be late) (3) v
 -nonzi (is/are called) (10) p
 nungo (laziness) (6) n 9
 -nwá (drink) (2) v
 nyama (meat) (6) n 9/10
 nyama yávó (their meat) (12)
 nyóká (snake/s) (12) n 9/10
 -nyórá (write) (2) v
 -nyórérá vaná () (6) v
 -nyórérá babá wáké () (6) v
 nyótá (thirst) (7) n 9
 nzara húrú (great hunger) (7) n 9
 -nzi (be called) (10) v
 -nzwá (hear, understand) (5) v
 -ómá (get dry) (7) v
 -óná (see) (5) v
 ordinal nos for pictures(9)
 panzé (outside) (3) loc
 -pédzá (finish, tr) (8) v
 -penya (shine) (6) v
 -pérá (get used up/finish) (7) v
 -pfeka (put on [clothes]) (8) v
 -pfígá (shut) v
 -pfígwá (be shut) (8) v
 -pfúpi (short) (9) a
 -pfúúrá (pass) (10) v
 -pinda (enter) (3) v
 -pinzwa (be admitted) (3) v
 -písa (be hot, burn) (2) v
 -písá mārara (burn rubbish) (6) v
 -pórá (heal, intr.) (8) v
 -púnzá (smash) (10) v
 -púnzíká (g smashed) (?) v
 -púnzíká (be spilt) (6) v
 rángu (my) (4)
 -rará (lie down) (3) v
 -rará (lie down, sleep) (6) v

-rásá (throw away) (11) v
 -refú (long) (10) a
 regá (don't) (7) v
 -réhwá (be said) (11) v
 -rí (be) (2) v
 ríinhí-i? (when?) (8) q
 -ríma (plow) (3) v
 -rípíko?(be where?) (3)q loc v
 -rira (rsnd, make noise) (11) v
 -rira (ring) (8) v
 -rodza (sharpen) (11) v
 -róhwá (be beaten/hit) (7) v
 rókwe (dress) (4) n 5/6
 rókwe rakánáka (p dress) (7) n 5/6
 rókwe idzvá (new dress) (7) n 5/6
 -rúmá (bite) (12) v
 -rúmwá (be stung/bitten) (7) v
 ruregerero (excuse me) (1) n 11
 ruva (flower) (10) n 5/6
 sadza (mm porridge) (4) n 5
 -sárá (remain behind) (3) v
 séi (how?) (7) q
 -seka (laugh) (2) v
 -shamba (wash self) (6) v
 shámwarí (friend/s) (12) n 9/10 -shánu (five) (9)
 a
 -shátírwá (get angry) (5) v
 -shoma (few) (12) a
 shúmba (lion/s) (12) n 9/10
 -síyá (leave behind) (5) v
 -síyírá aní mátsamba? () (6) v
 -sona (sew) (3) v
 -svika (arrive) (5) v
 -svipa (get dark) (2) v
 -tádzá (fail) (8) v
 -takura (carry) (5) v
 -támbá play, dance) (3) v
 -tambudzika (worry) (7) v
 -tánhatú (six) (12) a
 -tarisa (look) (2) v
 -tatú (three) (9) a
 -taura (speak) (2) v
 -taurira (speak to, tell) (5) v
 -téérera (listen to) (8) v
 -temá (black, dark) (10) a
 -tenda (believe, thank) (11) v
 -tenda (bec. grateful) (7) v
 -téngá (buy) (5) v
 -tevera (follow) (10) v
 this, these (7)
 -tóngá (judge) (3) v
 -tónhóra (be cold, wther) (2) v -tórá (take) (10)
 v
 tsamba (letter) (8) n 5/6 9/10

-tšvá (new) (9) a
-tšvaga (look for) (8) v
tšvina (dirt) ,esson 6, n 9
-tšvukú (red) (10) a
-túmírá (send for) (5) v
-tyá (fear, be afraid) (6) v
-tyóká (get broken) (7) v
uné chòkwadí heré kúti (7) p
unózivá séi kuti...?(7) p
-únzá (bring) (6) v
upfu huzhínjí () (7) n 14, a
urombó (poverty, sorry) (7) n 14
-úyá (come) (2) v
-vamba (begin) (3) v
vaná vazhínjí () (7) n 2/, a
vásvíka (they have arrived) (1) p
-verenga (count) (12) v
-verenga (read) (2) v
vhudzi (hair) (10) n 5
-virí (two) (9) a
-wacha nhumbí (wash clothes) (6) v
-wana (find) (12) v
-waníkwa (be found) (8) v
-wira pasí (fall down) (11) v
-yeuka (remember) (5) v
zái (egg) (4) n 5/6
-zárá (get full) (7) v
-zarura (open) (10) v
-zarurwa (be opened) (8) v
-zhínjí (many) (12) a
-zhínjí (much, many) a
zúvá (sun, day) (6) n 5/6
zvákánáka (good!) (1) p
zvákánáka kwázvo (v. good!) (1) p
zvákó () (10)
zvángu (my) (4)
zvényú () (10)
zvidzíídzo (lessons) (8) n 7/8
zvinhu (things) (4) n 7/8
zviwítsi (sweets, candies) (4) n 7/8

