

A LOGICAL ANALYSIS OF SELECTED TEXTS IN NYANJA

By



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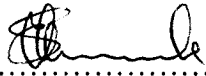
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DECLARATION

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CERTIFICATE OF APPROVAL

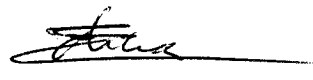
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ABSTRACT

This study, *A Logical Analysis of Selected Texts in Nyanja*, applies logic to Nyanja as an African language. This is because most studies have concentrated on Western languages and only a few Asian languages. There is hardly any evidence of such studies on African languages, let alone Zambian languages.

The investigation was corpus-based and it dealt with five text types or genres; *conversation, novel, oral narrative, play, and proverb*. Data were collected from printed texts, notes and recordings that were done during the investigation. A desk study was employed in two phases. Phase one involved the extraction of data for analysis from the collected texts according to text types while phase two involved the analysis of all the collected data.

Both formal and informal logic were applied to the study during data analysis. A total of 545 syllogisms were crafted and categorised according to syllogism-type. Thereafter, logic patterns were observed within various text types and later in the entire data. The findings were then discussed according to specific genres and according to all genres as a collective corpus. From the discussion, conclusions and recommendations were made.

One of the major conclusions of the study was that, in actual practice, human beings use a much abbreviated system of logic. There was no syllogism that was found presented or used in its entirety from the premises to the conclusion. In fact, it was revealed that 80% of free communication or conversation was in form of conclusions which are actually an end product in the syllogism process. One of the marked conclusions was that life in general is one big syllogism. The most common syllogism type was Modus Ponendo Ponens (MPP). The next popular syllogism was the Hypothetical followed by Modus Tollendo Tollens (MTT). It was revealed that MTT is associated with critical or advanced thinking, MPP is associated with ordinary human thinking and the Hypothetical syllogism is associated with human experience. Based on the use of syllogisms a theory called *Character Assembling* was developed. The theory is designed

for use in literary criticism. It is a product of the relationship between logic and literary criticism.

The study makes recommendations on the following areas: Logic and other Academic Disciplines, the Character Assembling Theory, Logic and Various Variables, Logic and Grammar, Modal Logic, and the entire Investigation.

The entire work has been organised into six chapters. Chapter One introduces the investigation. Chapter Two gives an overview of logic as an academic discipline. The next chapter presents all the data that was collected. Chapter Four contains the findings of the study after the analysis of the data presented in Chapter Three. Chapter Five is the discussion of the findings and Chapter Six is used to draw conclusions and recommendations.

DEDICATION

To my parents: Mr. Steven Ngalande and Mrs. Faith Ngalande.

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Many people, to whom I am forever thankful, contributed to the successful completion of this investigation. Of these, I would like to make special mention of Professor Vincent Musamba Chanda (PhD), my academic supervisor, who guided me throughout the work. He also gave me unlimited access to his personal library resources including textbooks used in this work.

Many thanks to Dr. John Simwinga for his moral, spiritual and technical support as well as for kindly allowing me to use his computers and office throughout my work.

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CHAPTER ONE

INTRODUCTION

1.0 General Introduction

This chapter introduces the investigation entitled *A Logical Analysis of Selected Texts in Nyanja*. It begins by giving the background to the investigation. Since the investigation is on Nyanja, a section has been devoted to giving information about Nyanja. Thereafter, the problem of the investigation is stated, which is followed by the rationale of the research. The significance and the objectives of the study are also presented in this chapter. These are followed by the methodology of the investigation which is dealt with in two major parts: one part discusses the methodology involved in data collection and the other deals with the methodology and theoretical framework used in the data analysis phase. Next, the scope and limitation of the study are discussed, followed by a discussion of ethical issues encountered during the investigation. The last part of the chapter presents a review of relevant literature and is followed immediately by a section that concludes the chapter.

In this study except for direct quotations from written texts, the orthography used is what is referred to as Standard Nyanja by the *1977 Zambian Languages Orthography Approved by the Ministry of Education*. Tone has not been transcribed and marked except in direct quotations and is not part of the analysis although it can also have its own implications on logic.

1.1 Background

Logic has remained one of the most intriguing and significant areas of scholarly investigations for almost all centuries. It has in fact been acknowledged since the time of Aristotle, one of the great philosophers, that logic has a part to play in general education. Thus before embarking on the study of any science, social or natural, Aristotle, according to *The Encyclopaedia Britannica* (1981 Vol. 11), thought that one should receive some training in logic. Today, centuries later, logic is taught at many a university and it is for many educational programmes a compulsory subject. *The Encyclopaedia Britannica* (1981 Vol.11) acknowledges that logic is gradually taking over the role that

the study of classical languages used to play in general instruction. It goes further to emphasise that for better understanding of the working of one's native language, the study of logic is as helpful as the study of Latin grammar upon which most linguistic thinking is traditionally based. Most of the studies in logic have, however, been in the area of philosophy where the subject has been widely explored. Although Plato and Aristotle did some studies that almost directly related logic to linguistics, it is only recently, towards the beginning of the 20th century, that the influence of logic on linguistics has been investigated. Much more needs to be done in logic as it more relevantly relates to linguistics. In fact, semantics, an area not as well studied as other levels of linguistic analysis, is directly related to logic. The knowledge about the influence of logic on semantic interpretation would help linguists to study the semantics of any language more satisfactorily.

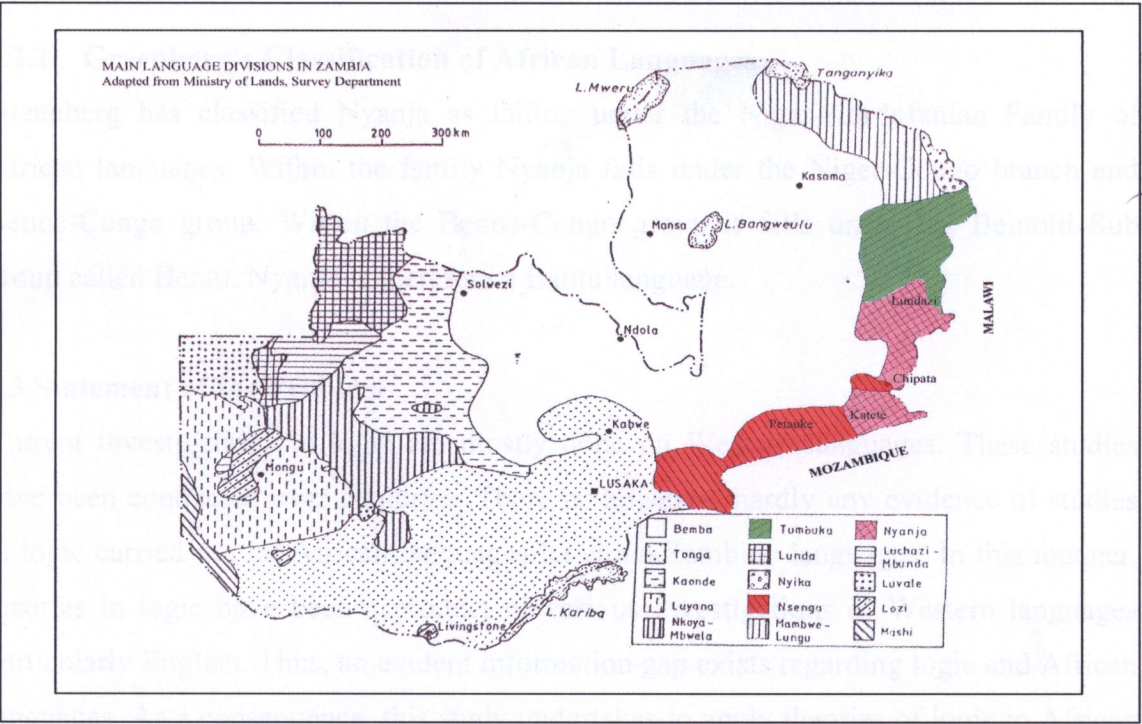
Even though there have been many studies in logic for many centuries, most of these studies have been done in Western countries with a few in Asia, specifically in China and India. Apart from some studies in African rhetoric there has hardly been any attempt to apply studies in logic to African languages. This research is therefore an attempt at contributing to semantics through the study of logic as well as applying logic to African languages particularly the Nyanja of Zambia. The scope of the investigation is discussed in Chapter two.

Considering that logic as a field of study is relatively new in this part of Africa, Chapter Two discusses the subject in some detail in order to introduce the discipline in an elementary manner. The chapter also provides an operational definition of the term 'logical analysis' as used in the present study.

1.2 Nyanja

Nyanja is one of the languages spoken in the Eastern Province of Zambia. In essence, there is not such a language as Nyanja or a speech community referred to as Nyanja. What is known as Nyanja, referred to and spelt as 'Cinyânja' or 'Chinyânja', is Chewa (Cichêwa), a native language of the Chewa people of Katete District whose Paramount

Chief is Gawa Undi. In this dissertation ‘Nyanja’ will still be used as a synonym of ‘Chewa’. However ‘Nyanja’ will not include what is referred to as ‘Nyanja’ in Lusaka. A section of speakers in Lusaka speak some form of a lingua franca that has a reasonable vocabulary from Chewa and which is called ‘Cinyanja’. Nyanja is also spoken in other districts in Eastern Province. These include the districts neighbouring Katete namely Mambwe, and Chipata. Others are Petauke, Lundazi, and Chadidza. Nyanja is also spoken in Zambia’s neighbouring countries, particularly Malawi and Mozambique. The following map shows where Nyanja is spoken in the Eastern Province.



When Zambia attained independence in 1964, it was faced with the challenge of adopting a National Official Language. Given the complexity of its multilingual situation, the country adopted English as the National Official Language and language of instruction in education. In addition, seven indigenous languages were designated as Regional Official Languages by province. These included Bemba, Kaonde, Lozi, Lunda, Luvale, Nyanja, and Tonga. Nyanja was chosen for the Eastern and Lusaka regions. As a result, Nyanja has assumed the status of Regional Official Language. It is taught as a subject in some schools; used as language of instruction in lower grades, as lingua franca

in church, traditional and political gatherings and is employed as the language of mass communication in both the national and private media.

1.2.1 Nyanja in Guthrie's Classification of Bantu Languages

According to Guthrie's classification of Bantu languages, Nyanja falls under Zone N which is made of four groups, namely 10, 20, 30 and 40. Nyanja belongs with Group 30 as a dialect cluster called N31. There are three dialects, namely Nyanja, Cewa, and Manganja identified as N31a, N31b, and N31c respectively. The Nyanja used in this study is a combination of Nyanja (N31a) and Chewa (N3b) also spelt as 'Cewa'.

1.2.2 Greenberg's Classification of African Languages

Greenberg has classified Nyanja as falling under the Niger-Kordofanian Family of African languages. Within the family Nyanja falls under the Niger-Congo branch and Benue-Congo group. Within the Benue-Congo group it falls under the Bentoid Sub group called Bantu. Nyanja is therefore a Bantu language.

1.3 Statement of the Problem

Current investigations in logic are mostly done on Western languages. These studies have been conducted over centuries. There is, however, hardly any evidence of studies in logic carried out on African languages let alone Zambian languages. In this manner, theories in logic have been a product of various investigations of Western languages particularly English. Thus, an evident information gap exists regarding logic and African languages. As a consequence, this study undertakes to apply theories of logic to African languages focussing on some selected texts in Nyanja of Zambia. It is an attempt at observing how formal systems of logic work in Nyanja.

1.4 Rationale

Logic is a very essential area in linguistics and every linguist ought to have some insight into the subject. Linguists consciously or, usually, unconsciously do use logic in their studies. The popular Chomsky's "Syntactic Structures" is said to be based on logic. In fact, with logic, it is easier to deal with semantics, an area that is not distinctly specified

in grammars. This study has not only initiated logical studies on Zambian languages, but also made an attempt at both specifying logic peculiar to Zambian languages and at marking a path towards discovering 'Zambian Logic' and eventually 'African Logic.'

1.5 Significance of the Study

The study is significant in being an inaugural investigation into the application of formal logic to Zambian languages. It has provided the basis for further research in logic and Zambian languages. It provokes enough questions to motivate scholars into embarking on such studies. The study, as will be shown, identifies logic as an essential tool in literary criticism and discourse analysis.

1.6 Objectives

The general objectives of the study are as follows:

- a. To analyse the kind of systems of logic found in selected texts in Nyanja.
- b. To find out the extent to which certain systems of logic can be regarded as peculiar to Nyanja as opposed to English.
- c. To find out how much logic can be of help to the linguistics of Zambian languages.

The Specific objectives of the study are as follows:

- a. To categorize the kind of syllogisms and systems of logic in the selected Nyanja texts.
- b. To ascertain the contribution of Zambian culture to logic in Nyanja.
- c. To find out whether certain systems of logic are text specific.
- d. To describe in some level of detail the logical component of the grammar of Nyanja.
- e. To observe how deduction and syllogism work in Nyanja.

1.7 Methodology

The research involved both qualitative and quantitative methods in both data collection and data analysis. The qualitative methods were essential in exploring logic in the text

and the quantitative methods, or a combination of the two, were essential in interpreting trends and making comparisons within and between genres.

A corpus-based approach was used. Several data in the form of texts both written and spoken were collected. An attempt was made to have as exhaustive a list as possible according to different genres. The type of text and/or genre, therefore, served as the criterion for selection of texts. Thus, sampling was in this case not necessary. Text-types included the novel, play, proverb, conversation, newspaper article, and miscellaneous literature in prose.

1.7.1 Data Collection

Initially the research was designed to collect some of its data from Katete District where the Chewa speaking people, who are sometimes referred to as Nyanja speakers, live. Considering that (a) the project was funded very late by the sponsor, The University of Zambia and (b) that the data collected from general literature and Nyanja speakers was enough to analyse, the Katete mission was cancelled.

Given that the researcher was also a Nyanja speaker, some of the data was a product of introspection. Quite a good amount of information was collected on a notepad as the researcher observed some interesting syllogisms being used by people in general.

1.7.1.1 Sources¹

Sources of materials included libraries, the public and private media, textbooks, individuals, and the general public. Specific materials collected included the following:

1. *Zomfula*, a novel.
2. *Pali Imfa Pali Mabvuto*, a play.
3. *Poceza M'madzulo*, a collection of oral narratives.
4. *Nzeru Zakale*, a collection of proverbs.
5. *Wisdom of the People*, a collection of proverbs.

¹ Full information about the texts appears in the Bibliography.

Any unspecified² material with texts of Nyanja that were found useful was collected. Initially the study was meant to collect some materials from Katete district. However the plan was abandoned when enough materials were collected from Lusaka.

1.7.1.2 Techniques of Data Collection

Two techniques of data collection were used, namely (a) note taking and (b) recording. The researcher moved with a notebook where miscellaneous texts were recorded such as people's conversations and an item in any type of media.

A tape recorder was used to collect spoken texts from people. The target was any fluent Nyanja speaker. Two situations obtained. The first was a mere interview on any topic where the informant was aware that he or she was being recorded on tape. The second was on public buses where conversations of people were recorded without them knowing that they were being recorded. This was not only with the objective of obtaining natural results from an unsuspecting informant but also avoiding the negotiations of getting informants to attend an interview.

1.7.1.3 Data Arrangement

All the texts that were collected were labelled as primary raw data, although most of them had been used by authors for different purposes. The recorded data were transcribed. The data were translated into English and organised according to genres. All statements that seemed to be eligible for logical analysis were typed according to genres. Thereafter, all the data were treated in an initial analysis that rendered it ready for logical analysis. Thus, the primary data were processed and labelled secondary or ready for logical analysis. As it will be noted later, it is not possible to logically analyse natural language when it is in an ordinary format or a format used in everyday conversation or any ordinary text. Since this phase was designed to extract logical data, data ready for logical analysis, it was regarded as an advanced stage in data collection. It was therefore a transitional stage from data collection to data analysis.

² These are materials collected at random during the period of data collection.

1.7.2 Data Analysis

As earlier pointed out both qualitative and quantitative methods were used in both data collection and data analysis. Introspection was also used at data analysis. Thus, some of the conclusions were based on introspection in combination with other methods. Other methods included observation and statistics. A close observation of logic in various texts was carried out. After all syllogisms were crafted they were categorized. All statistics were calculated based on the categorisation. The statistics were very helpful in observing various trends in the logic of various texts as well as all the collected or crafted syllogisms.

1.7.2.1 Theoretical Framework

Considering that logic is in the modern sense taken to mean deductive logic with its ramifications³, the major theory was deduction and the syllogism. However, logic can also be viewed as a sum total of different theories. For this reason, minor theories such as the set theory were used in identifying other systems of logic available in the selected Nyanja texts. In view of the fact that more than one system of logic is always employed in language and that logic consists of theories of language, it was necessary to use more than one theory for the purpose of thorough analysis. Overall, both formal and informal logic were applied to some degree.

Although it was proposed in the research proposal that the logical component in government binding would be applied, the theory was not applied because it was found that the study would be too wide to complete within the specified period of time. Its application would have, nevertheless, yielded interesting results and it must be added on to the list of recommendations to carry out such a study.

1.7.2.2 Procedure of Analysis

Secondary data were analysed in order to extract statements equivalent to propositions for logical analysis. The data were analysed within the genres or the text categories. Accordingly, syllogisms were crafted and categorised. Later on, the crafted syllogisms

³ The Encyclopaedia Britannica Vol. 11 1981 p 56.

were also analysed in order to draw conclusions on logic in Nyanja. Thus formal logic, and specifically deduction and syllogism were applied. The process of drawing conclusions was worked out in relation to the objectives of the study. In other words, the data were studied at any particular time with a view to achieving one of the objectives. In section 2.8 it is noted that some of the objectives were over ambitious and could, therefore, not be achieved within this study. However, there were some pointers to achieving those objectives in later studies.

As a corpus-based study, the desk study was found to be the most appropriate approach to achieving the objectives of the study. Conclusions of the study were first, general to all types of texts and second, specific to categories or text-types.

1.8 The Scope and Limitations of the Study

1.8.1 Scope

The findings of this research are best treated as specific to the data that was analysed. In this manner whenever generalisations are made to all Nyanja speakers, they should be understood within the context of the data that was analysed. In a number of cases the study referred to conclusions that are generalisations about human beings. Here too human beings are best understood as Nyanja speakers. The use of the term 'human beings' presupposes that even though further research needs to be conducted, the findings and conclusions of the research can be potentially generalized to all human beings. Those conclusions that were only limited to particular types of the texts were treated in the discussions within the texts concerned.

The research was among other things successful in initiating logical analysis of texts in Zambian languages. It is hoped that this study will be extended in both size and coverage of languages and issues.

1.8.2 Limitations

The biggest limitations were funds and time. The sponsor could not give beyond the figure that budgeted for. This means that the budget was made primarily on the basis of

the figure that the sponsor had proposed. More funds would have been helpful in collecting a wide range of data and using more sophisticated methods of data collection such as the internet and recording equipment.

In terms of time, the sponsor could only allow a programme that had to be concluded within a specified period of time of two years. As a result, as much as the researcher wanted the research to be as representative as possible, he could only deal with a limited amount of data. What was really time consuming was data analysis that begun at the stage of data collection. Logic cannot be seen directly through ordinary language. The data collected in form of ordinary language had to be reduced to logical data in form of syllogisms which are presented in Chapter Four. In crafting syllogisms from ordinary language, the researcher had to be as fair as possible in order to craft syllogisms that were the closest to the syllogisms conveyed by ordinary language. This means that human error is possible in crafting syllogisms just as human communication or reasoning is full of error. In order to be fair and as precise as possible in crafting syllogisms a lot of time was spent at data analysis.

1.9 Ethical matters

The biggest ethical challenge was in recording conversations by whatever means. In trying to avoid unsuspecting informants to recognize the recorder so that they could behave as naturally as possible, the recorder was hidden. In order to avoid implications all names of informants⁴ are withheld because no permission was sought to record their conversations. Informants provided information without knowing that they were being recorded.

1.10 Literature Review

Information in terms of textbooks was very limited. There were nonetheless a number of books in philosophy that had chapters on logic. Only a few texts were found that were entirely dedicated to logic or logic and language. There are also a few internet sources that have been cited, as shown in the Bibliography.

⁴ Some informants were known to the researcher.

The literature has been reviewed thematically. Thus the information has been organized according to topics. Rather than collect all that is said about the topic, it was opted that an author or two be covered for a particular topic.

1.10.1 Genesis of Logic as a Discipline

The *Encyclopaedia Britannica* (1981, Vol. 11) provides an extensive historical background to logic. It begins by pointing out that traditionally, logicians have distinguished between deductive logic, whose principles are used in drawing new propositions out of premises in which they lie latent, and inductive logic, which ventures conclusions from particular facts that appear to serve as evidence for them. The current account of logic is, however, taken to mean deductive logic with all its ramifications. Aristotle and Plato are presented as great thinkers of logic. Out of the work of Aristotle and earlier Greek mathematicians, rhetoricians and philosophers, it was understood that in its wider sense, logic comprised three theories of language. The sophists, a school that Plato had founded about 4th Century BC, later made further progress in theories of language.

Both in the West and the East, the origin of logic is associated with an interest in the grammar of language and in the methodology of argument and discussion, be it in the context of law, religion or philosophy. It has also been acknowledged since the time of Aristotle that logic has a role to play in general education and especially in all sciences. Later, René Descartes and Bertrand Russell in the 17th century confirmed the contribution of logic particularly to mathematical methods of analysis. In the East, however, there is what has been specified as Indian and Chinese logic.

1.10.2 Logical Analysis

Hodges (1977: 86) regards logical analysis as one of the chief skills of logic. He explains logical analysis as follows;

We first select a small number of ways of combining short sentences into longer sentences. Then we show that very many sentences, if they are not already built up in these ways, mean the same as certain other sentences which are also built up. Logical analysis consists in finding these other sentences; it stands somewhere between translating and paraphrasing.

He admits that others view logical analysis as part of an enterprise to replace English by a new and more rational language.

Hodges analyses sentences into Sentence-functors and Truth-functors. He analyses sentences as having constituencies marked in square brackets such as:

[Cobalt is present] but [only a green colour appears].

He further identifies the constituencies as part of the matrix:

Φ but ψ

He calls the Greek letters Φ and ψ as sentence variables or symbols standing for sentences. The variables stand for the holes in which constituents should be placed. He also uses the letter 'x' as a sentence variable. He notes, however, that there are several senses in which these symbols can be used. The matrix is also called the sentence-functor.

Hodges notes that a sentence is true when both or all constituent sentences are true. Thus the sentence above can be expressed in the truth table below:

Φ	ψ	Φ but ψ
T	T	T
T	F	F
F	T	F

F	F	F
---	---	---

where T = True and F = False. In this manner if in ' Φ but ψ ' ' Φ ' is replaced by a false sentence and ' ψ ' by a true one, then the whole sentence is false as in the third row in the truth table. He also points out that not every matrix (sentence-functor) has a truth table as it may sometimes not be the case that the truth table of the constituent sentences are enough by themselves to determine the truth-value of the whole.

Hodges identifies the following as truth-functors that are most commonly used in logic.

(1) The *negation* truth-functor 'It is not true that Φ .'

The truth-functor is rewritten in symbols as ' $\neg\Phi$ '.

Φ	$\neg\Phi$
T	F
F	T

' $\neg\Phi$ ' is called the *negation* of the sentence Φ while ' $\neg$ ' is pronounced as 'not'.

(ii) The *conjunction* truth-functor ' Φ and ψ '.

The truth-functor is written as ' $[\Phi \wedge \psi]$ '. This yields a false sentence unless truths are put for both ' Φ ' and ' ψ ', in which case it yields the truth.

Φ	Ψ	$[\Phi \wedge \psi]$
T	T	T
T	F	F
F	T	F
F	F	F

$[\Phi \wedge \psi]$ is called the *conjunction* of the sentences Φ and ψ while Φ and ψ are *conjuncts*. This is pronounced Φ and ψ .

(iii) The *disjunction* truth-functor ‘either Φ or ψ , or both’.

This is written as $[\Phi \vee \psi]$.

Φ	Ψ	$[\Phi \vee \psi]$
T	T	T
T	F	T
F	T	T
F	F	F

In all cases $[\Phi \vee \psi]$ yields the truth except where ‘ Φ ’ and ‘ ψ ’ are both replaced by false sentences. $[\Phi \vee \psi]$ is called the *disjunction* and Φ and ψ are *disjuncts*. It is, therefore pronounced ‘ Φ or ψ ’.

(iv) The *arrow* truth-functor $[\Phi \rightarrow \psi]$

Hodges says this is also known as *material implication*. This can be best expressed by a truth table.

Φ	Ψ	$[\Phi \rightarrow \psi]$
T	T	T
T	F	F
F	T	T
F	F	T

The table shows that false can only be realized out of $[\Phi \rightarrow \psi]$ when there is a true sentence for ‘ Φ ’ and a false sentence for ‘ ψ ’. The ‘ $\rightarrow$ ’ is best read, he suggests, as ‘arrow’. In ordinary language $[\Phi \rightarrow \psi]$ is expressed as, for example, ‘**If** the paper turns

red, **then** the solution is acid’ or ‘[the paper will turn red $\rightarrow$ the solution is acid]’ or ‘the paper will **only** turn red **if** the solution is acid’.

(v) The *biconditional* truth-functor ‘ Φ if and only if ψ ’.

The truth-functor is written as ‘ $[\Phi \leftrightarrow \psi]$ ’.

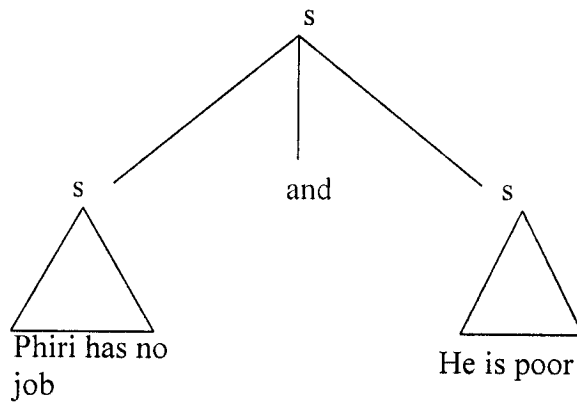
Φ	Ψ	$[\Phi \leftrightarrow \psi]$
T	T	T
T	F	F
F	T	F
F	F	T

‘ $\leftrightarrow$ ’ is pronounced as ‘if and only if’ and sometimes ‘**precisely if**’ or ‘**just if**’. For example, ‘the number is even **if and only if** it is divisible by two’ or ‘the number is even **precisely if** it’s divisible by two’ or ‘[the number is even $\leftrightarrow$ it’s divisible by two]’.

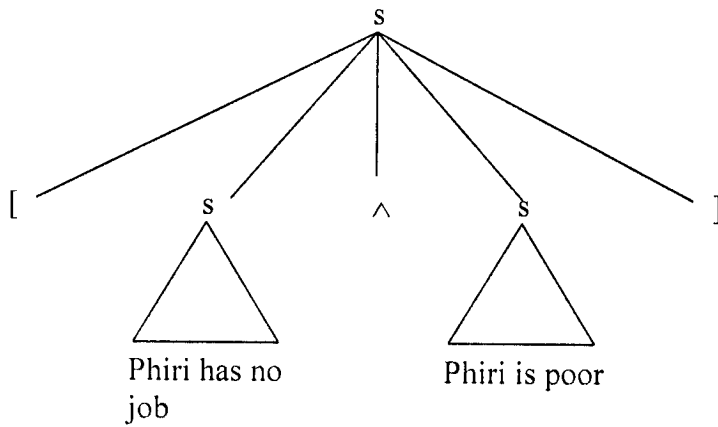
Hodges rightly points out that these truth-functors are not without problems. However, he analyses complex sentences using a combination of truth-functors in form of tree diagrams. For instance:

Phiri has no job, and he is poor.

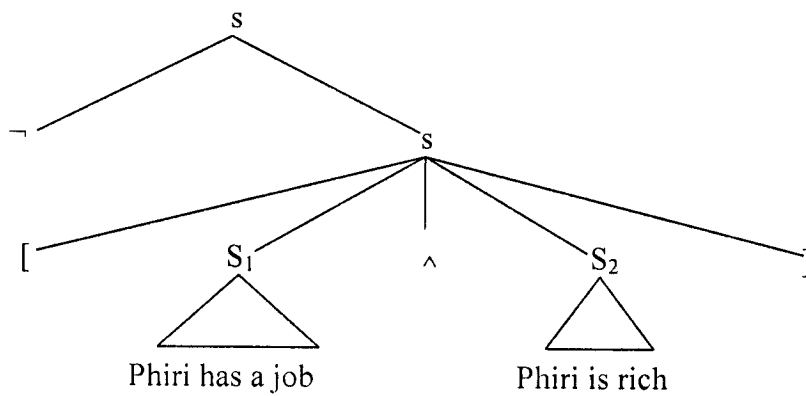
It is possible to rewrite the sentence in form of the tree diagram. The diagrams have merely been adapted from Hodges (1977).
 EITHER: When the scope of ‘and’ is the whole sentence = $[\Phi \wedge \psi]$.



OR:



OR: If the sentence was 'Phiri has no job and he is not rich'



In this case *negation* ‘ $\neg$ ’ applies to the whole conjunction $[s_1 \wedge s_1]$ and individual conjuncts ‘ s_1 ’ and ‘ s_2 ’. The subscripted roman numerals are not used by Hodges but are symbolized by Φ and ψ in his book.

1.10.3 Sentential Logic

Bergmann (1998) introduces logic and discusses both sentential (propositional) and predicate logic. She discusses derivations in sentential logic which she refers to as the derivational system.

On derivation she offers to develop, in her discussion, techniques that parallel the sort of informal reasoning that we do as human beings in everyday discourse. She therefore develops steps that are taken in evaluating an argument as its conclusion is derived or deduced from its premises. She uses the following example (p 44):

Whales breathe by lungs and whales are warm-blooded.
If whales breathe by lungs, then whales are not fish.

Whales are warm-blooded and whales are not fish.

The line divides the conclusion from its premises. She outlines the following as the steps in the reasoning process of the above argument.

- | | |
|---|--------------|
| (1) Whales breathe by lungs and whales are warm-blooded. | Assumption |
| (2) If whales breathe by lungs, then whales are not fish. | Assumption |
| (3) Whales breathe by lungs. | From 1 |
| (4) Whales are not fish. | From 2 and 3 |
| (5) Whales are warm blooded. | From 1 |
| (6) Whales are warm-blooded and whales are not fish. | From 4 and 5 |

She then symbolizes the inferences as follows:

- | | |
|-----------|------------|
| (1) L & W | Assumption |
|-----------|------------|

(2) $L \supset \sim F$	Assumption
(3) L	From 1
(4) $\sim F$	From 2 and 3
(5) W	From 1
(6) $W \& \sim F$	From 4 and 5

Bergmann observes that semantics is concerned with interpretation of language while syntax is concerned with the formal properties of a language. She therefore concludes that the reasoning above can be viewed as the application of syntactic rules used to derive sentences from other sentences. Unlike truth-values of sentences, she calls these rules derivation rules. She discusses many derivation rules. For instance, she suggests that using a derivation rule it is possible to derive from a sentence of the form P and Q another sentence. It is also used to derive from P another $\sim P$. The following are the derivation rules she discusses: reiteration, introduction and elimination rules for ' $\&$ ', introduction and elimination rules for ' $\supset$ ', introduction and elimination rules for ' $\sim$ ', introduction and elimination rules for ' $\vee$ ', and introduction and elimination rules for ' $\equiv$ '.

1.10.4 Aristotelian and Formal Logic

Wallace (1977) in outlining elements of philosophy has looked at logic. He looks at logic in general under Aristotelian logic and proceeds to look at formal logic in detail.

1.10.4.1 Aristotelian Logic

Wallace defines logic as the art of sound discourse. In so far as man is required to engage in discourse his or her intellect is called reason and he or she is defined from this as rational. The method to rational procedure is thus called logic. He also notes that logic may also be viewed as a science. He describes discourse as a mental manipulation of objects which is sound only so long as it is achieved according to the demands of the relations that accrue to objects as known that order them one to another. The relations from which the rules of discourse are taken are called second intentions. Thus the second

intention is the subject matter of logic. In this manner logic is the science of second intention.

Wallace here outlines three orders of rational operation which include: (1) simple apprehension, which is grasping an object without affirming or denying anything about it; (2) judgment, which is denying or affirming something of something else; and (3) reasoning, which is proceeding to new knowledge from previous knowledge. The three respectively, yield the logic of the term or concept, the logic of the proposition, and the logic of argument.

Finally, he gives two divisions of logic, formal and material. The former studies discourse to see whether it is valid or not. The latter discusses discourse assumed to be valid to see what requirements it must fulfill to achieve a determinate degree of scientific force.

1.10.4.2 Formal Logic

1.10.4.2.1 Simple Apprehension

Wallace identifies simple apprehension as the first act of the intellect that grasps what a thing is without affirming or denying anything of it. He observes that in apprehending the essence of something the intellect forms within itself the formal concept or mental word whose external sign is the spoken or written term. The concept is both the intellectual knowledge which is understood and the means by which the known is understood. Wallace notes that since the concept is the internal representation of a thing's essence, the term or word is then the external sign of the concept. He observes further that the notion of sign is helpful in clarifying the meanings of both term and concept. He says, "A sign is anything that represents to a knowing power something other than itself" (p. 15).

1.10.4.2.2 Judgment

Wallace identifies judgment as the second operation of the intellect by which something is affirmed or denied of something else. He observes that by judging and forming a

proposition the intellect restores natures to subjects and accidents to substances thereby re-establishing the condition in which things exist. He calls two elements that are joined in judgment as the *subject* and *predicate*. The first represents the thing to be understood and the second represents what is understood about the thing. Since judgment signifies existence, he says, it always involves *truth* and *falsity*. As the concept is related to the simple apprehension so is *proposition* to judgment.

1.10.4.2.3 Reasoning

Wallace says reasoning is the third operation of the intellect by which it passes from what it knows already to what it does not yet know. He defines reasoning as the process by which the mind passes from at least two premises or antecedent to the conclusion. He characterizes the logical link established by reasoning between the antecedent and the consequent as the manifestation of inference. The inference is therefore known as the argument which is either good or valid, or it is only apparently good, in which case it is a fallacy.

Wallace defines a syllogism as an artificial deductive process. He says it is artificial not because the inference it signifies is artificial but because the forced disposition of the antecedent and the conclusion according to logical laws is an artifact of the mind. He identifies a number of types of syllogisms which include the following:

- (a) The categorical syllogism which is an argument in which two terms are compared with a third term in the antecedent and the conclusion states whether or not the two terms agree with each other.
- (b) The polysyllogism which is a series of categorical syllogisms arranged in such a way that the conclusion of the previous syllogism becomes the premise of the next.
- (c) The hypothetical syllogism which has a compound proposition as a major premise.

1.10.5 Logical Syntax

Carnap (1964) defines the logical syntax of a language as the formal theory of the linguistic forms of that language – the systematic statement of the formal rules which govern it together with the development of the consequences which follow from these rules. He notes that the prevalent opinion is that syntax and logic, in spite of some point of contact between them, are fundamentally theories of a very different type. The syntax of a language is supposed to lay down rules according to which linguistic structures such as sentences are built up from elements such as words. The chief task of logic, on the other hand, is supposed to be to formulate rules according to which judgments may be inferred from other judgments or conclusions drawn from premises. Carnap observes, however, that the development of logic shows that it can only be studied with any degree of accuracy when it is applied, not to judgments but rather to linguistic expressions of which sentences are the most important, because one can lay down sharply defined rules for them. Further, he observes that every logician from Aristotle has dealt with the sentence in laying down rules. Therefore, logic is concerned with the relations of meaning between sentences.

On formal language of logic Carnap (1964) states that definitions and rules of the syntax of a language are concerned with forms of that language. Thus language can be written as a calculus using symbols. The finite series of these symbols is called an expression of calculus. The rules of calculus determine the conditions under which an expression can be said to belong to a certain category of expressions. It is this system of a language described by only the formal structure that is called calculus. In the widest sense, logical syntax is the same thing as the construction and manipulation of a calculus. When it is maintained that logical syntax treats language as a calculus it does not mean that language is nothing more than a calculus.

1.10.6 Deduction

Raymond (1952) provides fundamental principles of formal deductive reasoning, a major theory in modern logic. Chapter Three of this book clearly outlines deduction and syllogism. It states that formal logic is interested in the form or structure of reasoning. In

other words it is concerned with the correctness of reasoning irrespective of whether or not the elements of reasoning agree with reality. Consequently, a syllogism of the sort

Every M is P
Every S is M
Therefore, every S is P

is, according to formal logic, a good syllogism no matter what equivalents are for M, P, and S. However, logic is in general concerned with the soundness of arguments.

1.10.7 Predicate Logic

Lepore (2000) provides a procedure for the use of symbols in predicate logic. Before defining major terms that he works with including 'predicate' itself, he gives examples of arguments on which he bases his discussion. All arguments are numbered numerically. Here is the first category of arguments he presents:

- (1) All dogs are mortal.
- (2) Fido is a dog.
- (3) So, Fido is mortal

- (4) All philosophers are eccentric.
- (5) Some philosophers are American.
- (6) So, some Americans are eccentric.

He explains the limits of logical interpretation of these arguments. He observes that given that every premise and conclusion in the arguments is a simple statement and that none is a conditional, a conjunction, a negation, or a disjunction; the validity of the arguments cannot rest on any logical relationship among their premises and conclusion. He clarifies the point by suggesting the use of symbols in the following manner:

Letting 'A' represent 'All dogs are mortal'

Letting 'D' represent 'Fido is a dog'

Letting 'M' represent 'Fido is mortal'

He observes that the correct symbolisation of the arguments is

(7) A, D $\therefore$ M

He observes further that any adequate truth table for (7) will have a row, in which its premises are true and its conclusion false. However, not every deductively valid argument is valid by virtue of its form.

Even though no sharp line can be drawn between those arguments that are valid due to the meanings of 'non-logical' expressions and those valid due to the meanings of 'logical' expressions alone, it is noteworthy that arguments (8) – (10) and (11) – (13) [below] are both valid and each seems to share whatever form (1) – (3) has (Lapore 2000: 132).

(8) All boys are tall.

(9) John is a boy.

(10) So, John is tall.

(11) All people with jobs are working.

(12) The woman next door is a person with a job.

(13) So, the woman next door is working.

Using arguments (8) to (13) he concludes that:

The arguments suggest that, even though there is an intuitive sense in which the subject matter of (1) – (3) is dogs and their mortality, the words 'dog' and 'mortal' are immaterial with respect to the deductive validity of (1) – (3). It is due to other words (and the 'structure' of the argument) that the

argument is valid. ...This is why we can say of argument (8) – (10), though it is about boys and their height, and of argument (11) – (13), though it is about people who work, that they are deductively valid for whatever reason argument (1) – (3) is (Lepore 2000: 132).

Lepore makes a difference between **singular terms** and **general terms**. He calls singular terms like ‘Aristotle’ those that include proper names, definite descriptions, demonstratives, and pronouns. He gives examples of general terms such as ‘man’ and ‘Italian’. He suggests the use of the lower-case letters ‘a’, ‘b’, ‘c’, ‘d’, ..., ‘w’ to symbolize singular terms and reserving ‘x’, ‘y’, and ‘z’ for other duties. He also suggests to subscript any singular term to form new singular terms, such as, ‘a₁’. He does this so that the number of distinct singular terms that can appear in an argument has no arbitrary finite upper bound.

In contrast to singular terms, which can refer to, describe, name, or designate particular objects, he suggests **property predicates** as expressions that ascribe or attribute properties (features, characteristics, or attributes) to the object that the singular term refers to. He identifies in the statements below those in parts in boldface as singular terms and those that are not as property predicates or simply predicates.

- (14) **Ludwig** is a dog.
- (15) **Ludwig** is small.
- (16) **Rover** is a dog.
- (17) **The Rembrandt** is lost.
- (18) **That** is tall.

He suggests to symbolize property predicates by capital letters superscripted with the numeral (1) as follows: ‘A¹’, B¹, ‘C¹’, D¹, ..., ‘Z¹’.

On the basis of all the symbols for both singular terms and property predicates he has suggested the following symbolisation.

- | | |
|--------------|-----------------------------------|
| (19) $D^1 l$ | D^1 : is a dog; l: Ludwig |
| (20) $S^1 l$ | S^1 : is small |
| (21) $D^1 r$ | r: Rover |
| (22) $L^1 t$ | L^1 : is lost; t: the Rembrandt |
| (23) $T^1 m$ | T^1 : is tall; m: that |

Finally he suggests symbolisation for the **Quantifiers**. Lepore observes that the grammar of general expressions like ‘every fish’, ‘no tall boy’, ‘every house on the block’, or ‘some men’ agrees with that of singular terms. For instance ‘Ludwig’ can be replaced with ‘No tall boy’ in ‘Ludwig left’. However these general expressions are different in character from singular terms. They are called quantifiers.

He uses the symbol $\exists$ for existential quantifiers and $\forall$ for universal quantifiers. For example:

(24) $\exists D^1$ e.g. ‘something is a dog’ where $\exists$ = ‘something’ and as noted earlier D^1 = ‘is a dog’.

(25) $\forall D^1$ e.g. ‘everything is a dog’, where $\forall$ = ‘everything’ and as above D^1 = ‘is a dog’.

1.10.8 On the Metalanguage of Logic

McCawley (1981) also discusses propositional logic among many other topics in logic. On language and metalanguage used to discuss logic, he observes that symbols used in formal logic constitute the vocabulary of the system of formal logic. He observes that “the symbols represent various elements of meaning that are parts of the propositions that figure as premises and conclusions of inferences in that system of logic” (1981: 38).

He introduces symbols that he says are not part of logic but are part of a metalanguage which is used to talk about the system of logic. The first symbol⁵ he introduces is $\vdash$,

⁵ This is not the exact symbol he uses. It is only similar in shape.

read as ‘turnstile’ which is used in two ways. When it is placed before a formula it means the formula can be proven in the logical system. Thus ‘ $\vdash (A, \sim A)$ ’ is a proposition in the system of propositional logic and ‘ $\vdash \vdash (A, \sim A)$ ’ is a proposition about that system. Secondly, it is used to indicate that a conclusion can be inferred from the premises. For example, $A_1, A_2, \dots, A_n \vdash B$.

He uses the symbol⁶ $\#$ to represent the relation of deductive equivalence. This is where it is necessary to indicate that the formulas written on either side of a deductive equivalence are inferable from each other. Thus the following equivalences are possible:

- (a) $\sim (\vee AB) \# \wedge (\sim A, \sim B)$
- (b) $\sim (\wedge AB) \# \vee (\sim A, \sim B)$
- (c) $\wedge (\supset AC, \supset BC) \# \supset (\vee AB, C)$

He says he has avoided the use of the usual symbol of equivalence ($\equiv$) because it does not match any device of natural language.

1.10.9 Logic and Language

Layman (2002: 89) begins the chapter on logic and language by stating his opinion on the subject as follows:

In order to construct, analyse, and evaluate arguments well, one must pay close attention to language. Many errors of logic stem from a careless or imprecise use of language, and many misunderstandings about logic stem from misunderstandings about that nature of language.

Layman announces the purpose of his chapter to be a series of clarifications about the relationships between logic and language. Specifically, he is finding out whether the logical relationships change as linguistic meaning changes. He cites an example from the Bible in the book of Timothy Chapter Four, verse twelve. He observes that according to

⁶ See footnote above.

the King James Version of the Bible the word 'conversation' in 1611 did not mean "talking together" as it does now but it meant "conduct". The verse reads "*Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*" He suggests, therefore, that in order to avoid errors in logic, the difference should be made between the emotive force and the cognitive force of statements. He observes that logic mainly has to do with cognitive meaning and therefore logicians should watch for interferences by the emotive force. He quotes David Kelly in his *Art of Reasoning*: "If you have a logical argument to back up a conclusion, there is nothing wrong with stating it in such a way that your audience will endorse it with their feelings as well as with their intellects" (Layman 2002: 93).

1.10.10 Set Theory

Allwood et al (1997) identify set theory as having connections to logic. They characterize what they call the most important concepts in this theory. They define a set as a number or a collection of things or entities of any kind. A set consists of elements that are also known as members. Allwood et al point out that set theory does not put restriction on sets. Thus, it is possible to have a set whose members have no connection whatsoever. Set theory is helpful in the logical component of semantics.

1.10.11 Language-games

Kenny (1973) discusses Wittgenstein's work on 'language-games'. He notes that the theory of meaning is closely connected with the concept of language-game. Wittgenstein⁷ distinguishes between sign and symbol. The sign being what is sensibly perceptible in the symbol, and two different symbols may have their sign in common whether written or spoken sounds. In this case the signs will signify in different ways. In order to recognize the symbol in the sign, one has to look at the significant use. If a sign has no use it is meaningless; on the other hand if everything behaves as if a sign had meaning, then it does have the meaning. Part of its use is apparently in its logical syntax. Thus a word has meaning only as part of a sentence.

⁷ Wittgenstein, Ludwig was born on 26th April 1889 in Vienna and died on 29th April 1951 at Cambridge in Cambridgeshire, England.

Wittgenstein regarded it as oversimplification to regard the connection between language and reality as consisting only of two elements, the name-relation and the pictorial nature of the proposition. This led to the exploration of the notion of language-games. He came to believe that name functions as name only in the context of a system of linguistic and non-linguistic activities. He believed the function of rules in many games has similarities with the function of rules in language. The comparison of language to game was not meant to suggest that language is a pastime; on the contrary, it was meant to bring out the connection between the speaking of language and non-linguistic activities. The speaking of language is considered as part of a communal activity, a way of living in society which Wittgenstein calls a 'form of life'. Through sharing in the playing of language-games, language is connected to life.

The fullest list of language-games given by Wittgenstein is in one of his works, the *Philosophical Investigations* published in 1953. The list includes obeying and giving orders, describing the appearance of objects, giving measurements, constructing an object from a description, reporting an event, speculating about an event, forming and testing a hypothesis, presenting the results of experiments in tables and diagrams, making up stories, acting plays, singing catches, guessing riddles, telling jokes, translating from one language into another, asking, thanking, cursing, greeting and praying.

1.10.12 Philosophical Logic

Wolfram (1989: 1-2) notes that it is very difficult to delimit and define philosophical logic. He begins by stating that it is the other branch of logic besides and related to formal logic. Its subject matter is therefore related to that of logic, namely arguments, meaning and truth, but its objects are different. He says:

Rather than setting out to codify valid arguments and to supply axioms and notations allowing assessment of increasingly complex arguments, it examines the bricks and mortar from which such systems are built. Although

it aims, among other things, to illuminate or sometimes question the formalisation of arguments into systems with axioms which have been affected, it is not restricted to a study of arguments which formal logic has codified.

At pains to try and define philosophical logic, Wallace gives an example of an activity in philosophical logic. He says:

Are there only two truth values? The propositional calculus in formal logic operates with two truth values, *true* and *false*, and thereby makes the supposition that any instance of the kind of thing that p, q, r stand for has just one of the two truth values, true and false (this is an axiom (postulate) of the system.) In philosophical logic the question arises as to whether any one sentence with a particular meaning (or whatever p, q, r stand for in an argument) is always either true or false (Wolfram 1989: 3).

In formal logic the letters p, q, r are symbols for propositions. He also observes the difficulty in dealing with the subject and the predicate in philosophical logic.

In the study of philosophical logic it becomes evident that it is very far from clear exactly what qualifies a term as a 'predicate'. Being in a particular position in a sentence seems to be one feature attributed to 'predicates' but not the only one. For instance, in 'Tigers exist', 'exist' is often said *not* to be a predicate. 'True' in 'that statement is true' has also often been said not to be a predicate (pp 4-5).

Haack (1978) understands the business of the philosophy of logic to be the investigation of the philosophical problems raised by logic just as the business of the philosophy of science would be to investigate the philosophical problems raised by science. He observes that the concern of logic is to discriminate valid from invalid arguments; and

formal logical systems such as the sentence and predicate calculi. Likewise, he observes the following to be among the philosophical questions raised by logic:

What does it mean to say that an argument is valid? That one sentence follows from another? That a statement is logically true? Is validity to be explained as relative to some formal system? Or is there an extra-semantic idea that formal systems aim to represent? How do formal logical systems help one to assess informal arguments? How like 'and' is '&', for instance, and what should one think of 'p' and 'q' as standing for? How does one recognize a valid argument or a logical truth? Which formal systems count as logics, and why? (P 1).

Among the problems of the philosophy of logic, Haack (1978: 4) includes the scope of logic. He includes as formal logic, and in several chapters of his book, the following:

'traditional' logic	-Aristotelian syllogistic
'classical' logic	-2-valued sentence calculus
	Predicate calculus
'extended logics'	-modal logics
	tense logics
	deontic logics
	epistemic logics
	preference logics
	imperative logics
	erotic (imperative) logics
'deviant' logics	-many-valued logics
	Intuitionistic logics
	quantum logics
	free logics.

He also includes, under the scope of logic, formal systems like standard or classical logic. Extensions of classical logics like necessity and possibility in modal logics are included too.

1.10.13 Philosophy and Linguistics

Katz (1966) treats the philosophy of language as a distinct field from the philosophy of linguistics. He regards it as broad enough to encompass the work of the most of diverse philosophers who have occupied themselves with language. This includes the work of Plato on language, Aristotle's, Discartes', Cordemoy's, Arnauld's, and Leibniz's. Others are Locke, Berkeley, Hume, and Mill. He thinks the philosophy of language also covers the work of modern philosophers like Frege, Husserl, Russell, Wittgenstein, Carnap, Ryle, and Austin.

He says that his approach to the philosophy of language is to begin by drawing the linguistic information from the theory of language as developed in descriptive linguistics. He thinks the theory of language is the first step towards an account of conceptual knowledge in terms of its mode of expression and communication in natural languages. He asserts that the theory of language supplies the philosophers with generalisations about the form and content of languages upon which inferences can be made in revealing truths about the form and content of conceptual knowledge.

The application of logical methods is portrayed in Chomsky's Government and Binding Theory (GB) as presented by Haegeman (1994). GB specifically deals with the logical form in grammar. Its treatment of the d-structure and s-structure is also logical. Steedman (1996) has also used logical theory to analyse the grammar of natural language. He presents surface structures in Combinatory Categorical Grammar (CCG). Thus CCG surface structures reflect the computations by which a sentence may be realised or analysed to define a predicate-argument structure or logical form.

1.11 Conclusion

This chapter has merely introduced the investigation. It has given a background to the logical Analysis of Selected Texts in Nyanja. The problem and rationale of the study have also been stated. The chapter has specified the significance of the study. This is followed by an outline of the methodology that was used in the investigation. Thereafter, the scope and limitation of the study as well as ethical issues in the investigation have been discussed. The chapter ends with the presentation of the literature that was reviewed in the study of logic.

The next chapter is an introduction to logic theory. The chapter provides basic information about logic in order to familiarise the reader with the logic theory that is being applied to the study. Thus, the chapter equips the reader with the necessary information required to understand the entire research.

CHAPTER TWO

LOGIC AS AN ACADEMIC DISCIPLINE

2.0 Introduction

Chapter One is an introduction to the investigation. It has specified the problem being investigated and has outlined all the processes that were involved in the investigation. It has specified, among other things, the objectives of the study and has outlined the methodology that was used to achieve the objectives at data collection and data analysis stages.

The present chapter is an introduction to the logic theory being investigated in this study. It is necessitated by the fact that logic is a relatively new discipline in many African studies which requires some background information. The chapter begins by giving the definition of logic as an academic discipline. Next, it looks at the argument or syllogism in some detail. The argument is an essential unit of analysis in logic. As a result, a section is devoted to exploring its various forms. After that propositional logic and predicate logic are discussed. This is followed by a general discussion on logic and language. The chapter then spells out the scope of logic as an academic discipline. Subsequently, the general definition and the operational definition of *logical analysis* as used in this investigation are given. Thereafter, paradigms or fields of logic are outlined. Afterwards, the chapter presents some important names of prominent scholars in the discipline of logic. The chapter ends with definitions of a few terms most of which are repeatedly used in the report.

2.1 On the Definition of Logic

According to *The Encyclopaedia Britannica* (1881 Vol. 11:72-73), "the term logic comes from the Greek word *logos*. The variety of senses that *logos* possesses may suggest the difficulties to be encountered in characterising the nature and scope of logic." The Encyclopaedia notes the following as some of the translations of *logos*: 'sentence,' 'discourse,' 'reason,' 'rule,' 'ratio,' 'the account of meaning of an expression,' 'rational principle,' and 'definition.' Logic's main concern, however, is with the soundness and unsoundness of arguments. It also attempts to make as precise as

possible the conditions under which an argument is acceptable. In this manner, this study is concerned with formal logic whose subject matter is the idea of soundness or validity of an argument of the kind known as deductive. A deductive argument is, roughly, the one in which the claim is made that some conclusion follows with strict necessity from other premise or premises. In a narrow sense deductive logic is concerned with both propositions (also called sentential logic) and noun expressions.

Logic is essential in sharpening one's tools of reasoning as it is concerned with the principles of reasoning. Layman (2002) acknowledges this when he observes that one of the best ways to refine one's natural ability to reason and argue is through the study of logic.

2.2 Argument

Arguments develop when people are engaged in conversations. These could be such conversations as those in debate, lectures, and church sermons, discussions on the media, posters, poems, novels, short stories, the Bible and all sorts of genres. The purpose of arguing, in ordinary language, is to influence people's way of thinking. The speaker therefore lays some ground work upon which he or she builds some conclusions. The same ground work is also meant for the listener to develop his or her own conclusions. An argument in logic is a set of statements that are twofold. There are initial statements that provide the basis upon which a conclusion can be drawn. The initial statements are known as *premises*. Here is an example of an argument:

(1) All lecturers are intellectuals.

She is a lecturer.

So, she is an intellectual.

2.2.1 Statement

A statement is a sentence that is either true or false. It is also called a proposition and the material for logical analysis. A proposition is therefore not simply a sentence in a language. For example, "it is cold" cannot be said to be true or false in itself. This is

because “it is cold” can mean different things in many environments. It is the underlying meaning of the sentence “it is cold” at any one occasion that is termed a proposition which can be assigned truth or falsity. The sentences in (1) are, therefore, all statements or propositions.

2.2.2 Premise

A premise is a statement upon which a conclusion is drawn. There are two types of premises namely *major premises* and *minor premises*. Thus the first two statements in (1) above are major and minor statements/premises respectively.

2.2.3 Conclusion

This is a statement that has been inferred from others. It is usually preceded by indicators like ‘consequently’, ‘hence’, ‘it follows’, ‘...proves’, ‘this implies’, ‘so’, and ‘to conclude’. In argument (1) the last statement is the conclusion signaled by ‘so’.

2.2.4 Validity and Soundness

An argument is valid when all its premises support the conclusion completely (Layman 2002). It is necessarily the case that if the premises are true then the conclusion is true. There is therefore a necessary connection between the premises and the conclusion. For example:

(2) Onse akaswili a zilankhulidwe ayangana pa nkhani za zilankhulidwe.

Sayangana pa nkhani ya zilankhulidwe.

Conco sikaswili wa zilankhulidwe.

All linguists study language.

He does not study language.

So, he is not a linguist.

It is necessarily the case that a linguist must always be the one who studies language. An invalid argument occurs when it is not necessary that if the premises are true then the conclusion is true. For example:

(3) A Chewa a coka kum'mawa
Akamba Cichewa,
Conco acoka kum'mawa.

The Chewa people come from Eastern Province.
He speaks Chewa.
So, he comes from Eastern Province.

Whilst both premises in (3) can be true, it is not necessarily the case that every person who speaks Chewa comes from Eastern Province.

When an argument is valid with all its premises true, it is said to be a *sound argument*. A sound argument will therefore always have a true conclusion. Argument (4) is sound.

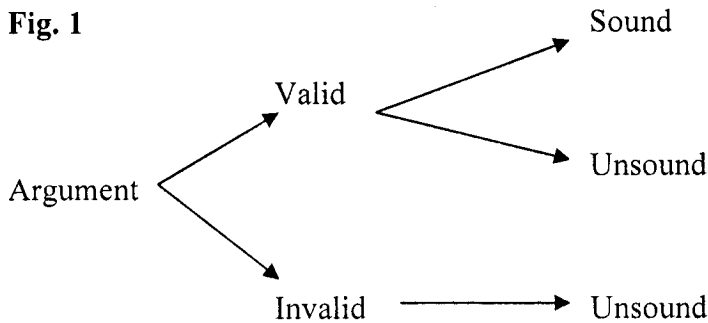
(4) Ndi anthu cabe omwe akhoza kulankhula.
Nyama sianthu.
Conco nyama sizingalankhule.

Only human beings can speak.
Animals are not human beings.
So, animals cannot speak.

An *unsound argument* can be realized in any one of these three situations: (a) when an argument is valid but has at least one false premise, (b) when an argument is invalid but has all premises true, and (c) when an argument is invalid and has at least one false

premise. Argument (3) is also an example of an unsound argument because all invalid arguments are unsound. Thus, it is not always the case that a linguist is a lecturer.

The argument as characterized so far can be shown as in fig. 1:



2.2.5 Strength and Cogency

It is not always the case that an argument is only simply either valid or invalid or sound and unsound. There are situations where an invalid argument has premises that provide partial evidence to support the conclusion. Layman (2002) identifies such an argument as *strong*. The essential feature of a strong argument is that it is probable, but not necessary, that if its premises are true then the conclusion is also true. For example:

- (5) Anthu ambiri akonda a Mwanawasa mu Zambia.
Chomba ndi wa mu Zambia.
Conco Chomba akonda a Mwanawasa.

Almost every Zambian likes Mwanawasa.
Chomba is a Zambian.
So, Chomba likes Mwanawasa.

While it can be assumed that the premises to argument (5) are true, it may not be the case that Chomba likes Mwanawasa. However, the strength of the premises provides a probability for Chomba to like Mwanawasa.

A *weak* argument is the one for which it is “not probable that if its premises are true, then its conclusion is true” (Layman 2002: 37). If ‘almost every Zambian’ is replaced by ‘few Zambians, in argument (5), then the argument is weak. This is because even though the premises will be true it will not be probable that Chomba likes Mwanawasa. The probability is highly reduced. However, if ‘almost every Zambian’ is replaced by ‘all Zambians’ then the argument becomes *valid*.

A parallel of a sound argument is called a *cogent argument*. This is the one where an argument is both strong and has only true premises. Argument (5) can be an example of a cogent. An *uncogent argument* is therefore either weak or strong but one with one false premise (Layman 2002). Arguments (6) and (7) can be uncogent. A weak argument is necessarily uncogent.

(6) Ndi anthu ang’ono mu Zambiya omwe akonda a Mwanawasa.

Chomba ndi wa mu Zambiya.

Conco Chomba akonda a Mwanawasa.

Hardly any Zambian likes Mwanawasa.

Chomba is Zambian.

So, Chomba likes Mwanawasa.

(7) Congo cacikulu cipangidwa ndi ndeke zomwe ziululuka.

Kuli congo cacikulu.

Conco ndeke iluululuka.

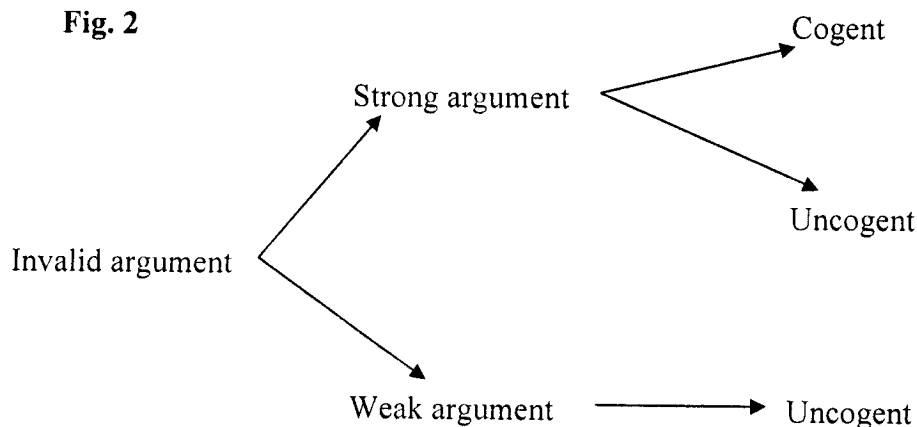
Big noises are made by passing planes.

There is a big noise.

So, a plane is passing.

In diagram form strength and cogency can be represented as in fig. 2.

Fig. 2



2.2.6 Syllogism

The Microsoft Encarta Encyclopedia (2004) defines the syllogism as:

An argument made up of statements in one of four forms: “All A's are B's” (universal affirmative), “No A's are B's” (universal negative), “Some A's are B's” (particular affirmative), or “Some A's are not B's” (particular negative). The letters stand for common nouns, such as “dog,” “four-footed animal,” “living thing,” which are called the terms of the syllogism.

The *Oxford Dictionary of Philosophy* (1977) defines syllogism as “the inference of one proposition from two premises. A well-formed syllogism is made of a major premise, a minor premise, and the conclusion that follows from the premises. Each premise has one term in common with the conclusion, and one term in common with the other premise.”

The following illustrates the structure of a syllogism:

- (8) 1. Ngati munthu ndi wa mu Zambiya, ndiko kuti ndi Mufilika.
2. Phiri ndi wa mu Zambiya.
3. Conco Phiri ndi Mufilika.

- | | |
|---|---------------|
| 1. If someone is Zambian, then he is African. | Major premise |
| 2. Phiri is a Zambian. | Minor premise |

So, 3. Phiri is an African.

Conclusion

2.2.7 Fallacy

There are rules, under propositional logic, that are used to determine whether a syllogism or an argument is valid or invalid. When any of these rules is violated a fallacy is formed. A fallacy is therefore an error in reasoning. A formal fallacy involves the explicit use of an invalid form while an informal fallacy is psychological.

2.2.8 Enthymeme

According to *The Oxford Dictionary of Philosophy* (1977) an enthymeme is “an argument in which one of the premises is not explicitly stated.” Enthymemes occur as human beings communicate. It is the case that humans, whether by habit or intention, are economic with facts in communication. Usually arguments are presented in argument form. It is the abbreviated arguments that are known as enthymemes. *The Penguin Dictionary of Philosophy* (1997: 170) defines an enthymeme as, “An argument with unstated premise or an unstated conclusion. (It) accords with the seventeenth century definition of an enthymeme as ‘a syllogism complete in the mind and incomplete in expression.’” Either some premise or the conclusion is omitted. Sometimes both the premise and the conclusion are implicit.

2.3 Propositional Logic

Propositional logic is also known as statement logic. It is the opposite of predicate logic and a fundamental branch of formal logic. *The Penguin Dictionary of Philosophy* (1997: 555) observes that propositional logic is “concerned with argument-forms whose validity depends on the connectives by which compound propositions are formed from simple ones.” These connectives are understood to correspond to ‘and’, ‘or’, ‘if – then’, ‘therefore’, ‘because’, ‘since’, ‘but’, ‘before’, ‘as’, ‘even though’ and ‘not’. The logical connectives are required to have truth functions because they have fixed and definite meanings which only partly cover their use in ordinary language. The rules that account for the argument forms are referred to as derivational rules in logic.

2.3.1 Some Argument Forms

2.3.1.1 Modus Ponendo Ponens(MPP)

The rule deals with conditional propositions or simply conditionals. This is a valid argument formalized as follows, using lower case letters (from p onwards) as variables for propositions:

1. If p, then q, or $p \rightarrow q$.

2. p.

So, 3. q.

By use of assumption it is assumed a proposition $p \rightarrow q$. p is the antecedent and q the consequent.

For example:

(9) 1. Ngati muchini ugwira nchito, ndiko kuti kudzakhala congo.

2. Muchini ugwira nchito.

3. Conco kudzakhala congo.

1. If the machine is on, then there will be noise.

2. The machine is on.

So, 3. There will be noise.

2.3.1.2 Modus Tollendo Tollens (MTT)

MTT deals with conditionals like MPP. It also deals with valid arguments. The following is the formalization of the argument.

1. If p then q, or $p \rightarrow q$.

2. Not q.

So, 3. Not p.

(10) 1. Ngati muchini ugwira nchito, ndiko kuti kudzakhala congo.

2. Sikudzakhala congo.
3. Muchini siulugwira nchito.

1. If the machine is on, then there will be noise.
 2. There will be no noise.
- So, 3. The machine is not on.

Modus Ponendo Ponens and Modus Tollendo Tollens, also abbreviated as Modus Ponens and Modus Tollens respectively, are Latin expressions.

2.3.1.3 Denying the Antecedent

Denying the antecedent is an error in reasoning and therefore one of the fallacies. Since it is an error, it constitutes an invalid argument. Because of the element of negation the fallacy resembles MTT. Thus (10) can be an error if it was like the following:

- (11) 1. If the machine is on, then there will be noise.
2. The machine is not on.
- So, 3. There will be no noise.

The argument is invalid because the conclusion is false. The noise could come from anything else apart from the machine. Unlike in 2.3.1.3 here the formalisation would be as follows:

1. If p, then q.
 2. Not p.
- So, 3. Not q.

2.3.1.4 Affirming the Consequent

This is another popular fallacy. Unlike denying the antecedent, this fallacy resembles MPP. In this manner (9) would be an error in reasoning if it were as follows.

(12) 1. If the Machine is on, then there will be no noise.

2. There will be noise.

So, 3. The machine is on.

It is also possible that the noise may not be as a result of the machine but something else.

As a result, the conclusion is false. This formalisation is as follows.

1. If p, then q.

2. q.

So, 3. p

2.3.1.5 Hypothetical Syllogism

This argument also deals with valid arguments. It also deals with conditional statements. This argument is called hypothetical on the basis that it deals with conditionals. In fact it was the case in the past that MPP and MTT would be classified as hypothetical because they dealt with conditionals. This is no longer the case now. The conclusion is also a conditional statement.

5. If p, then q, ($p \rightarrow q$).

6. If q, then r, ($q \rightarrow r$)

So, 3. If p, then r, ($p \rightarrow r$)

(13) 1. Ngati kuli umphawi ndiko kuti kulibe ndalama.

2. Ngati kulibe ndalama ndiko kuti kulibe msonkho.

3. Ngati kuli umphawi ndiko kuti kulibe msonkho.

1. If there is poverty, then there is no money.

2. If there is no money, then there is no revenue.

So, 3. If there is poverty, then there is no revenue.

2.3.1.6 Disjunctive Syllogism

Disjunctive syllogism does not deal with conditionals but “either p or q”. This argument is also valid and its statements are called conjuncts. Either p or q is inclusive in that it can also mean both p and q.

1. Either p or q, ($p \vee q$).
2. Not p.
- So, 3. q.

- (14) 1. Mwina Tikambe kapena Ganizani anaba nyama.
2. Ganizani sanabe.
3. Conco Tikambe anaba nyama.

1. Either Tikambe or Ganizani stole the meat.
2. Ganizani did not steal.
- So, 3. Tikambe stole the meat.

It could also be possible that both stole the meat. However, there can be instances when ‘both’ can do. This would be as follows:

- (15) 1. Not both p and q
2. p.
So, 3. Not q.

Although (15) is a valid argument, it is a disjunctive syllogism.

2.3.2 Logical Connectives

Logical connectives are also known as logical operators. From the argument forms above a number of logical connectives arise.

2.3.2.1 Implication

The operator for implication is $\rightarrow$ or $\supset$. This is the logical ‘if...then’. Lapore (2002) observes that implication uses logical conditionals which should be divisible into two components. One component should provide the condition for the truth of the other. Thus MPP and MTT are this kind of logical connectives. The propositions in implication are referred to as antecedent and consequent.

Although ‘if...then’ is used to represent implication, there are other words in ordinary English that signal implication. These include, among others, *provided*, *provided that*, *should*, and *when*.

The truth table of argument (9) and therefore implication is as follows:

p	q	$p \rightarrow q$
T	T	T
F	T	T
T	F	F
F	F	T

It can therefore be stated from the above statement that a conditional statement is false when its antecedent is true and its consequent is false.

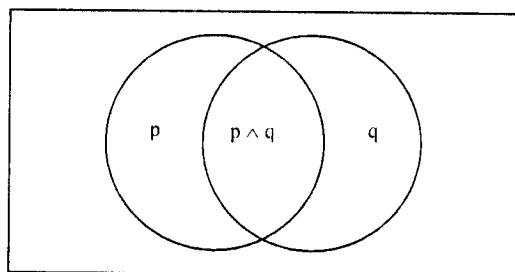
2.3.2.2 Conjunction

The conjunction resembles ‘and’ in everyday language. It is a form of a compound sentence made of two propositions known as conjuncts. The two conjuncts form the conjunction. Unlike in ordinary language, in logic the conjunction is not ‘and’ but the whole compound made of the two conjuncts. There are several other words that signal conjunction. These include among others, *but*, *while*, *even though*, *though*, *yet*, *however*, and *nevertheless*.

The operator for conjunction is $\wedge$ or $\&$. Thus the conjunction is formalized as $p \wedge q$, or $p \& q$. For a conjunction to be true both conjunctions must be true. The truth table is as follows:

p	q	$p \wedge q$
T	T	T
F	T	F
T	F	F
F	F	F

Conjunction can be represented in set theory. The truth set of $p \wedge q$ is the intersection between p and q which is the world where both p and q are true. The following is the diagramme showing the set. In the diagramm, it is only the area labeled $p \wedge q$ that is the conjunction.



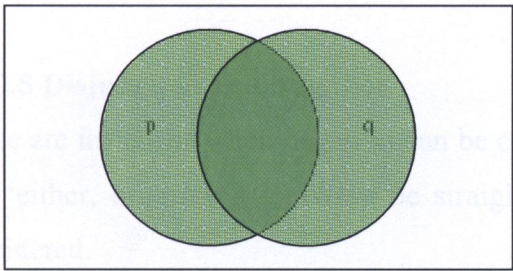
2.3.2.3 Disjunction

Disjunction is closely related to 'either, or' or 'or' alone in ordinary English. This is also a form of a compound sentence whose constituents are called disjuncts. In logic the disjunction is not the word 'or' but the whole compound made of the disjuncts.

The operator for disjunction is $\vee$. Thus the disjunction is $p \vee q$. The truth of the disjunction, therefore, is the truth of either p or q . this is shown in the truth table below.

p	q	$p \vee q$
T	T	T
F	T	T
T	F	T
F	F	F

A disjunction can only be false if both disjuncts are false. It is true in any other case. In terms of the Venn diagram, the following is the disjunction. The whole area with the colour green is the disjunction. This area is the world where $p \vee q$ is true.



2.3.2.4 Negation

Negation commonly corresponds to ‘not’ or an expression that means ‘it is not the case that’ in ordinary language. The operator for negation is $\sim$.

In terms of truth value, p is true if and only if q is false. In this case q is the negation of p. In a truth table there will only be two rows one indicating that the negated statement is true and the other the circumstance in which the negated statement is false.

p	$\sim p$
T	F
F	T

Logical negation is applied to the whole statement unlike in ordinary language where negation can also apply to components below the sentence level.

implication is going from antecedent to consequent and another from consequent to antecedent.

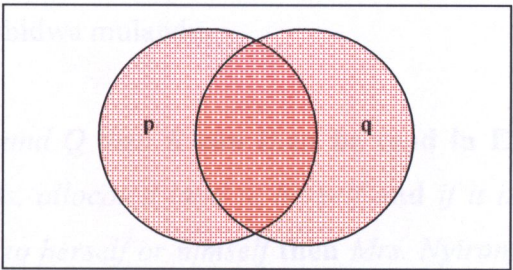
- (18) Enelesi will buy the dress if the colour is light.
- (19) Enelesi will buy the dress if and only if the colour is light.

In (18) colour is a sufficient but not necessary requirement for Enelesi to buy the dress. It is possible that something else apart from colour can make her buy the dress. In (19) however, the only sufficient and necessary requirement is that the dress should be light in colour and nothing else.

Equivalency is the conjunction of two implications. This is formalized as $(p \rightarrow q) \wedge (p \rightarrow q)$, which translates into the following truth table. The operator for equivalency is $\equiv$. Because of involvement of conjunction ‘true’ can only be achieved if both statements (implications) on either side of the equivalency are either true or false.

p	q	$p \equiv q$
T	T	T
T	F	F
F	T	F
F	F	T

In terms of the Venn diagram, the following is attainable. The truth set is the area without colour and the intersection is the area that has a darker colour.



2.3.2.7 Exportation

Exportation is a type of rule that operates on conditionals. It is a type of inference of the following form according to the *Penguin Dictionary of Philosophy*.

$$\frac{\text{If (P and Q) then R}}{\text{If P, then (if Q then R)}}$$

The inference can be formalized as follows:

$$((p \ \& \ q) \supset r) \supset (p \supset (q \supset r))$$

The formalized inference reads as:

If P and Q then R then if P then if Q then R. in other words, *If P and Q then R* derives *If P then if Q then R*.

An example of exportation is as follows:

P = Amai Nyirongo, Nduna ya Malo, adzipatsa malo;

Q = Siciloledwa kuti Nduna ya Malo idzipatse yekha malo; ndi

R = Amai Nyirongo afunika kuimbidwa mulandu.

P = Mrs. Nyirongo, the Minister of Lands, allocated land to herself;

Q = It is illegal for a Minister of Lands to allocate land to herself or himself; and

R = Mrs. Nyirongo should be prosecuted in the court of law.

*If P and Q then R can then be read in Nyanja as ngati Amai Nyirongo, Nduna ya Malo, adzipatsa malo **ndi** ngati siciloledwa kuti Nduna ya Malo idzipatse yekha malo **ndiye kuti** Amai Nyirongo afunika kuimbidwa mulandu. If P then if Q then R in Nyanja reads as ngati Amai Nyirongo, Nduna ya Malo, adzipatsa malo **ndiye kuti** ngati siciloledwa kuti Nduna ya Malo idzipatse yekha malo **ndiye kuti** Amai Nyirongo afunika kuimbidwa mulandu.*

*If P and Q then R can then be read in English as if Mrs. Nyirongo, the Minister of Lands, allocated land to herself **and** if it is illegal for a Minister of Lands to allocate land to herself or himself **then** Mrs. Nyirongo should be prosecuted in the court of law.*

If P then if Q then R reads in English as if Mrs. Nyirongo, the Minister of Lands, allocated land to herself then if it is illegal for a Minister of Lands to allocate land to herself or himself then Mrs. Nyirongo should be prosecuted in the court of law.

2.3.2.8 Importation

Importation is the converse of exportation. The form of importation is, therefore, as follows:

$$\frac{\text{If } P, \text{ then (if } Q \text{ then } R)}{\text{If } (P \text{ and } Q) \text{ then } R}$$

Or: $(p \supset (q \supset r)) \supset ((p \ \& \ q) \supset r)$

Using the example of exportation above, importation will appear as follows:

If P then if Q then R reads as if Mrs. Nyirongo, the Minister of Lands, allocated land to herself then if it is illegal for a Minister of Lands to allocate land to herself or himself then Mrs. Nyirongo should be prosecuted in the court of law. If P and Q then R can then be read as if Mrs. Nyirongo, the Minister of Lands, allocated land to herself and if it is illegal for a Minister of Lands to allocate land to herself or himself then Mrs. Nyirongo should be prosecuted in the court of law.

2.3.3 Formulae

When an argument is formalized by use of specific rules and symbols, it is written as a formula. Like there are valid and invalid arguments, there are also well-formed formulae and ill-formed formulae. A well-formed formula is abbreviated as wff and wffs as the plural. Logic is obviously concerned with well-formed formulae. In propositional logic individual variables are also considered as wffs. A wff, therefore, satisfies the rules of formation of formal systems. Some wffs include the following:

p

$\sim p$

$p \wedge q$

$p \rightarrow q$

An ill-formed formula hence looks like ' $p\sim$ ' or ' $\wedge p$ '.

2.4 Predicate Logic

It may not be possible to evaluate some arguments using processes in propositional logic. In propositional logic statements were decided whether correct or true using truth tables or tautology. However, some arguments cannot be shown to be true in propositional logic. Propositional logic deals with the proposition, in form of a sentence, as a whole. Predicate logic however allows us to make inferences that occur within a proposition or sentence. It is therefore possible in predicate logic to logically analyse constituents below or within the sentence. In this manner, predicate logic adds to propositional logic or takes over where propositional logic leaves off.

2.4.1 Predicates

In predicate logic it is possible to distinguish between a subject and a predicate of a sentence. *The Penguin Dictionary of Philosophy* (1997: 442) describes a predicate as "that which is asserted or denied of the subject in a sentence; that which is asserted or denied of the thing(s) referred to in a sentence." In this manner, the linguistic definitions of subject phrase and predicate phrase are helpful in understanding the subject and predicate in logic. A subject, in linguistics, is something or someone of which something is said or predicated. Allwood et al (1977) rightly call sentences with predicates as, therefore, predications. For example:

(20) Menyani is an actor.

'Menyani' is the subject and 'is an actor' is the predicate in (20). Subjects are called individual constants and are symbolized by lower case letters. Thus 'Menyani' can be symbolized by the letter 'a'. The predicates are simply called predicates or predicate constants. Predicates are symbolized by upper case letters. Thus 'is an actor' in (20) can be symbolized by 'M'.

Accordingly, (20) can be formalized as follows:

$M(a)$

The predicate is written before the subject or individual constant by convention. A standard rule can be written in Greek letters as shown below. This means in the rule anything can be a subject (x) and anything can be a predicate (Φ) and not necessarily what is in (20) above. Φ and x are variables.

$\Phi(x)$

In logic, what are referred to as subjects and objects in grammar are called arguments. In this section (2.4.1) arguments will be used in that sense to further categorize predicates. If a predicate takes one argument, it is called a one-place predicate. Thus (20) is a one-place argument symbolized 'M'. If a predicate takes two arguments it is called a two-place predicate. Accordingly, depending on the number of arguments a predicate is named. A two-place predicate is formalized as in (21).

(21) Menyani admires Tikambe.

$\Phi(x_1, x_2)$

The predicate is represented by the Greek symbol Φ and the arguments (Menyani and Tikambe) are represented by x_1 and x_2 respectively.

2.4.2 Quantifiers

In ordinary English quantifiers are words like *all*, *every*, *each*, *any*, *most*, *many*, *some*, *no*, *nearly all*, and *almost all*. In logic quantifiers are considered to be operators that can transform a regular sentence into the one to which a truth value can be assigned. There are several types of quantifiers but existential and universal quantifiers are common in studies in logic.



2.4.2.1 Existential Quantifiers

Consider the sentence in (22):

(22) Some plants are trees.

We can formalize it into *x plants are trees*, or *for some x, x is a tree*, or *there is at least one x such that x is a tree*. This is formalized as in (23). $\exists$ is a symbol for an existential quantifier and x represents 'plants'.

(23) $(\exists x) (\text{tree } x)$, if tree is represented by T, the formalisation is $(\exists x) (T x)$

Thus (23) reads as 'there is at least a plant (= some) such that the plant is a tree'.

2.4.2.2 Universal Quantifiers

Consider the sentence in (24):

(24) Every tree is a plant.

We again formalize it into *every tree is a plant* as in (25). The symbol for universal quantifier is $\forall$, $x = \text{tree}$, and $P = \text{plant}$.

(25) $(\forall x) (P x)$

2.4.3 Arguments in Predicate Logic

Following from all above under predicate logic, it is possible to logically analyse arguments like the one in (26).

(26) 1. All men are mortal.

2. Mangani is a man.

Therefore, 3. Mangani is mortal.

The validity of the argument does not hold in the entire statements as in propositional logic but in the logical interpretation of the relationship between individual constants and quantifiers. An analysis in propositional logic would have (26) analysed as an invalid argument. The formalisation would be something like (27).

(27) 1. A

2. B.

So, 3. C

There would be no circumstances according to (27) where 'C' would be the conclusion from the premises 'A' and 'B'.

2.5 Logic and Language

In the analysis of arguments, language is essential. It is believed as it has already been alluded to, that many errors of logic and misunderstandings about the systems of logic originate from careless use of language and the lack to appreciate its nature.

2.5.1 Natural Language

A natural language is the kind that is used for everyday communication. It is thus ordinary. Natural languages have an alphabet, a vocabulary and a grammar. Examples of natural language include Nyanja and English.

In logic, the meaning in natural language is essential. There is meaning that is standard dictionary meaning. This is a kind of meaning provided by definitions. Hence there is the *definiendum*, which is the word being defined and the *definiens* which is the word or words defining (the definiendum). This meaning is also known as *cognitive*. Meaning provided by definition depends on the standard meaning of a word as used in a language at a particular period of time. It is, therefore, the case that standard meanings of words change with time. The other type of meaning is *contextual* and relative to the speaker's intention. Accordingly, in logic, both standard meaning and the speaker's specific intention are necessary and captured as a proposition.

Sometimes speakers communicate with an intention to provoke certain emotions in the listener (in speech or writing). This kind of conversation carries with it emotive force of words. This is the kind of emotion that is generated by words like *idiot*, *thug*, *dull*, and *lunatic*. Logic is much more to do with cognitive meaning than the emotive force.

2.5.2 Natural Logic

There are elements in natural language that constitute its natural logic. These are a collection of terms and implicit rules in natural language that allow human beings to reason and argue in the particular language. Examples of these logical terms include among others "and", "or", "not", "true", "false", "if", "therefore", "every", "some", "necessary", "possible", "therefore", and "is the same as". The use of such words is not the same in natural language and natural logic (<http://www.philosophy/dictionary/N/naturallogic>). Examples of rules can be seen in 2.3 above.

2.5.3 Formal Language

As stated above, it is evident that one ought to be careful with meaning in natural language. Natural language usually has many ambiguities which are unwanted in logic. Logic demands precision. In order to solve or avoid problems of natural language formal systems known as formal languages are developed. These constitute in the symbols and formation rules that count as wffs. These systems in logic are used to formalize natural language. Thus formalisation is the process of translating arguments or statements from natural language into formal notations. By so doing, one can account for valid and invalid arguments in natural language. In other words, a formal language contains natural logic or there is a relationship between the two. It is also possible to view natural logic and formal language is synonymous to some extent.

Like natural language, a formal language or formal system of logic has an alphabet, a vocabulary and a grammar. The alphabet is made of various symbols such as $\sim$ or $\equiv$. The

vocabulary is what these symbols read as, and the grammar is the rules by which these symbols are used to read as wffs.

2.6 Scope of Logic

According to *The Encyclopaedia Britannica* (1981 Vol. 11:72-73), as earlier quoted in 2.1, “the variety of senses that *logos* (logic) possesses may suggest the difficulties to be encountered in characterising the nature and scope of logic.” The Encyclopaedia notes the following as some of the translations of *logos*: ‘sentence,’ ‘discourse,’ ‘reason,’ ‘rule,’ ‘ratio,’ ‘the account of meaning of an expression,’ ‘rational principle,’ ‘and ‘definition.’ Logic’s main concern, however, is with the soundness and unsoundness of arguments

Modern logic is generally understood as the science that deals with the principles of valid reasoning. It is taken that from a set of premises one is able to derive a true conclusion under certain acceptable conditions. Thus logic is treated as primarily concerned with the analysis of arguments deductively. Logic as a science has different forms. These include, among others, deductive and inductive logic and formal and informal logic.

2.6.1 Deductive Logic

Deductive logic is deductive reasoning which is concerned with drawing conclusions from given premises. In other words reasons are given to support a particular claim. Validity in deductive logic is considered if and only if there is no instance when the premises are true and the conclusion is false.

2.6.2 Inductive Logic

Inductive logic is concerned with inductive reasoning. In this reasoning conclusions are drawn before observations. However, the conclusion is based on previous or similar observations to those that one will carry to verify the conclusion. It is the reverse of deductive reasoning. In this case the truth of the premises (observations) does not

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

2.6.3 Formal Logic

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

2.6.4 Informal Logic

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

2.7 Logical Analysis

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

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

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

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

2.8 Other Types of Logic

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

2.8.1 Aristotelian Logic

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

2.8.2 Modern Logic

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

2.8.3 Modal Logic

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

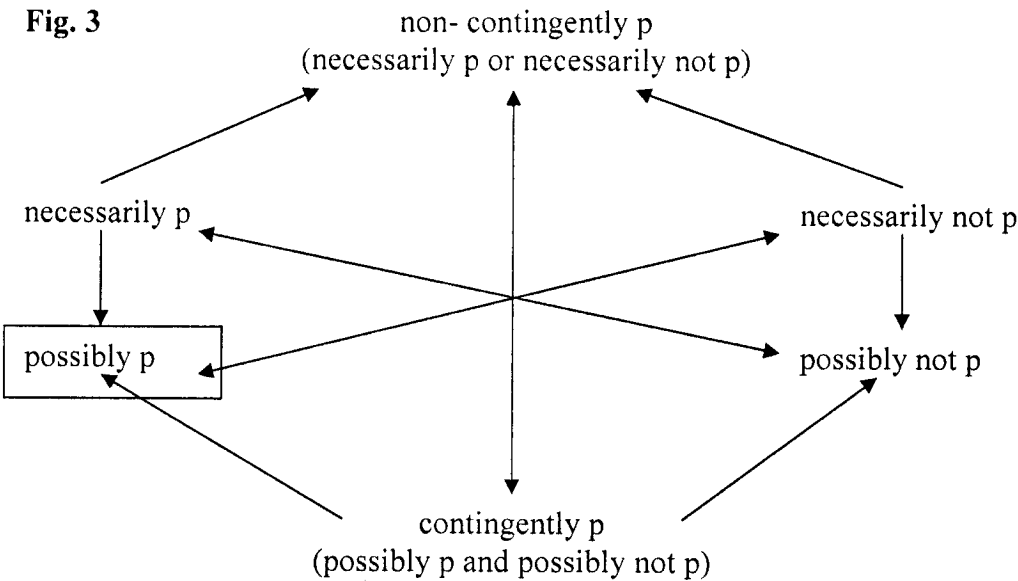
and ‘contingency’ (= neither necessary nor impossible’. In a wider sense the term can be used to include propositions containing epistemic terms such as ‘knowledge’ or ‘belief’ and deontic terms such as ‘obligatory’ or ‘permissible’.

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

- L or $\Box$ for necessity
- M or $\Diamond$ for possibility

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

Fig. 3



2.8.4 Dialectical Logic

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

2.8.5 Mathematical Logic

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

2.8.6 Philosophical Logic

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

2.8.7 Logic and Computation

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

2.9 Some Common Modal Verbs in Nyanja

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

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

2.10 Some Important Names in Logic⁹

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

2.10.1 Aristotle

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

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

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

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

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

2.10.2 Rudolf Carnap

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

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

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

2.10.3 Boethius

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

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

2.10.4 Bertrand Russell

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

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

2.10.5 Ludwig Wittgenstein

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

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

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

2.10.6 Petrus Ramus

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

2.10.7 Gottlob Frege

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

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

2.10.8 Benedetto Croce

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

2.10.9 Gottfried Wilhelm Leibniz

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

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

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

2.11 Definitions of Some Relevant Terms¹⁰

2.11.1 Argument

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

2.11.2 Conclusion

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

2.11.3 Deduction

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

2.11.4 Enthymeme

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

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

2.11.5 Inference

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

2.11.6 Premise

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

2.11.7 Proposition

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

2.11.8 Rhetoric

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

2.11.9 Sophism

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

2.11.10 Syllogism

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

2.11.11 wff

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

2.12 Conclusion

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

CHAPTER THREE

DATA

3.0 Introduction

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

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

3.1 Conversation

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

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

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

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

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

3.2 Novel

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

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

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

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

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

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

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

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

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

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

146.	Anakafuna ngakhale kwa Kalima komwe, kumene anali wodziwika; koma konseko sanaoneke.	25	He went to search in Kalima too, where she was known but she was no where to be found.
147.	Boma litadziwa kuti mwina oyendetsa magalimoto ndiwo anali kunyenga akazi ndi kuwathawitsira kunjanji, analimbikitsa akapaso a m'njira kuti adzionetsetsa magalimoto; adzicotsanso matenti a pa katundu.	26	When the government knew that drivers could have been the ones who deceived women and escaped with them to the line of rail, police on the road were ordered to search vehicles even those with tents.
148.	Tsono m'malo mwakuti adzafunse mwamuna wace atabwera, anangoti, "Kani ndimo ziriri.	27	However, instead of waiting to come and ask the husband when he came, she simply said, "Is this how it?!"
149.	Kodi nanga inu ku Broken Hillko mulibe mkazi wina?"	27	But don't you have a wife in Broken Hill?
150.	Mwamunayo anakana ndipo Zomfula anati, "Cabwino tidzapita limodzi.	27	The man refused and Zomfula said, "That's good we'll go together.
151.	Kupita mupita liti kodi?"	27	When will you be going?"
152.	Mmawa anauka nthawi ya eiti koloko pakuti cinali codziwadziwa kuti mwamuna wace sadzabwera msanga.	27	She woke eight o'clock in the morning because she knew very well that the husband would come early.
153.	"Ndapita ine.	27	"I've gone.
154.	Ndiwe citsiru.	27	You're a fool.
155.	Bwanji uli nao akazi ena muno mu Lusaka, ndi enanso kwina komwe uyenda?	27	Why do you other women here in Lusaka and others wherever you're going?
156.	Ndiko kuti ine sindikukonda.	27	Does it mean I don't love you.
157.	Ndinali ndi mwamuna wabwino, koma iwe unandinyenga kuti tibwere kuno.	27	I had a god husband but you deceived me to come here.
158.	Tsopano ndabwereranso kwathu.	27	Now I've gone back to my place again.
159.	Ngati Satana akulodza undilondole, ndipo ndidzakumangitsa."	27	Is Satan directs you, follow me and I'll have you arrested.
160.	Koma ngakhale anakhala wokwiya sanayese kumulondola cifukwa anaopa kumangidwa pakupasula cikwati cace coyamba ndi kumbweretsa kutali.	28	Although he was angry he did not follow her because he was afraid to be arrested because of breaking her first marriage and trafficking her here far away.
161.	Motero anamwetuka nati, "Alikusimba ulenje wamnzace, wace nausiya."	28	Therefore, he smiled and said, "He's telling someone's story leaving his own."
162.	Mwezi winanso unatha alicikhalire bwino, osadziwa kuti mwamunayo anali kukongola kwambiri kuti azimdyetsa zabwino.	28	Another month ended without problems without knowing the man borrowed heavily to feed her well.

163.	Tsiku lina panabwera mnyamata amene anali wokongola nkhope kuposa mtekenya uja ndiponso kabvalidwe kace kanali kabwino koposanso kalakiyo.	28	One day came a man more handsome than the driver and his dressing was better than the clerk.
164.	Popeza mnyamatayo ndi Zomfula onse anali acikoka, anakumbirana.	28	Because both the man and Zomfula were attractive, they admired each other.
165.	Zomfula anati mumtima mwace, "Ndiye mwamuna uyu."	28	Zomfula said to herself, "This is the man."
166.	Nayenso mnyamatayo anati, "Ndiye mkazi uyu."	28	And the man said too, "This the woman."
167.	Popeza mwamunayu ndiye anakopeka msanga, anayamba nkhanu ya cikwati mozembetsa m'ngongole yomwe anadzera.	28	Because the man got attracted quickly, he started the marriage issue by disguising in pursuing his money owed to him.
168.	"Koma amuna anu ali ndi ngongole zambiri ndiponso sabweza.	28	"But your husband has lots of debts which he doesn't pay.
169.	Tsiku lina anthu adzakupherani pamodzi."	28	One day people will kill both of you.
170.	"Nanga ine amene sindinakongole nawo angandiikeko bwanji ku mirandu yaoyo?"	28	"How would they involve me who doesn't borrow in their case?"
171.	"Inu ingomsiyani mwamunayo, tiyeni tipite kwathu kumayadi (ku nyumba za azungu).	29	"Just leave the man, let's to our place where there are enclosed houses with big yards (to European's houses).
172.	Komweko mudzadya ciriconse cokukomerani munga buledi wopaka batala, majarini, chizi kapena jamu.	29	There you will eat whatever you like bread and butter, margarine, cheese or jam.
173.	Mmawa mudzimwa khofi, tii, kapena koko wamkaka.	29	In the morning you'll be taking coffee, tea, or cocoa with milk.
174.	Zonsezi zidzakhala zaulere zocokera kwa azungu, osati zogula kapena zokongola.	29	Everything will be free coming from Europeans, nothing bought or borrowed.
175.	Zobvala ncimodzi-modzi.	29	The same with clothing.
176.	Mudzalandira madelesi osokedwa pamakina ndi dona, mkasokedwe kabwino.	29	You will receive dresses sown by the Madam in nice fashions.
177.	Ndipo ngati tiyenda m'sitiriti (mu mseu) anthu adzati, "Koma uja ndi mwana wamkazidi.	29	And as we walk in the streets people will say, "That is really a woman."
178.	Omwe anambala kapena ndi anthu amtundu wa kutsogoloko, umene anthu ena aganiza kuti anthu ace adzakhala okongola kwabasi.	29	Her parents should be from the future whose children people think will be very beautiful.
179.	Tiyeni cabe ngati mufuna."	29	Let's just go if you want."

180.	Pomwepo Zomfula anaganiza pang'ono mumtima mwace nati, "Munthuyu agwira nchito kumayadi, mom'muno mu Broken Hill, ndipo nikapita naye kumayadiko, kalalikiyu akadzandiona ndirikuyenda naye m'tauni, padzauka ndeu."	29	Zomfula hence thought for a brief moment and said, "This person works in the low density area here in Broken Hill, if I go with him where he stays the clerk will see me with him in town and there will be a fight."
181.	Ngati mufuna ine, mutere: mmawa pobwera kudzafunsa ngongole yanu mukabwere ndi abwenzi anu.	29	If you want me do it this way: tomorrow when you come to claim the money owed to you come with your friend.
182.	Abwenzi anuwo mukawauze kuti, 'Munthu amene anakongola ndalama zanga ndiye amene ali ndi mkazi wa mbale wanga mtekenya; iyeyo ali ku Lusaka.'	29	Tell your friend that, "The person who borrowed my money is the one with my relative's wife who is a driver and he is in Lusaka.'
183.	Inu mukabwere mmawa mudzati, 'Nanga mkaziyu munamtenga kuti?'	29	You come in the morning and say, "Where did you get this woman?'
184.	Pomwepo mudzamumenye ndi kunditenga."	29	Thereafter you'll beat him and get me."
185.	Nkhope yace inatupa ndipo pakumva kuwawa kwa makofi analira nalapa nati, "Mundikhululukire ine ndidacimwadi.	30	His face was swollen and with the pain of the feats he cried and repented, "Forgive me I truly sinned.
186.	Kalaliki sanacitenso kanthu koti angawayimbe mlandu anthu aja cifukwa anaopa kuti angamulipitse ndalama zambiri pa mlandu wa cigololo.	30	The clerk did not do anything else to find a case with them for fear of being and fined for adultery.
187.	Mwezi wa cisanu ndi cimodzi wa kulowana kwao Zomfula anayamba kubvuta ndipo anati, "Kodi bwanji munandinamiza kuti ndidzakhala ndi maderesi ambiri?"	30	In the sixth month of their marriage Zomfula begun troubling saying, "Why did you cheat that I'll would have many dresses?"
188.	Pomwepo Zomfula anati mumtima mwace, "Acikhala wako mwamuna wacuma coterre sungati ndadala?"	31	Zomfula thought by herself then, "If this were your man wouldn't you say 'I'm rich'?"
189.	Ife tinakwatiwa ndi akhukhi olandira fili paunzi pamwezi; poona deresi mpa caka."	31	We got married to a cook who gets three pounds at the end of the month; it takes a year to get a dress.
190.	Mwamunayo anadziwa zomwe Zomfula anali kuganizira ndipo iyenso ndizo analikufuna.	31	The man knew what Zomfula was thinking about and that's what he wanted.
191.	Ndipo anati, "Kodi munakwatiwa ndi khukhi?"	31	And he said, "Did you get married to a cook?"

192.	Ife tsopano tinaileka nchito imeneyo, tsopano tiri ndi nchito yathu-yathu.	31	We stopped that work and we're now working by ourselves.
193.	Ngati mufuna mungathe kupita nane."	31	If you want you can come with me."
194.	pomwepo Zomfula anati, "Ndirindeni pang'ono ndikupezeni kutsogoloko."	31	Hence Zomfula said, "Wait for me for a little while I'll find you ahead."
195.	Pomwepo dalaiva anati, "Ha! Koma Zomfula ndi cimaso-maso!	32	Hence the Driver said, "Ha! What a prostitute Zomfula is!
196.	Pamenepa pa caka cimodzi wakwatiwa ndi amuna anai!	32	In just one year she's been married to four men!
197.	Ine izi sin'nazione."	32	I've never seen this."
198.	"Nanga tikamba bwanji pakuti tiri awiri?"	32	"How do we speak because we're two?"
199.	Kodi tonsefe tikati tifuna kutenga mkazi?"	32	Do vote of us say we want to get the woman?"
200.	"Ai, tisakatero; koma tikangofunsa za ndalama zathu pakuti tsopano mkaziyu ndi hule angakupatsitse nthenda."	32	"No, we shouldn't say so; we should just ask about our money. This woman is now a prostitute she can get you ill."
201.	Poyamba anaganiza ganizo labwino: ndilo lithawira kwa mlongo wace Samalani ku Luanshya koma kupusa kwace anasintho ganizolo nati, "Ndidzathawira ku Kitwe."	33	Initially she had a good plan to run to her brother Samalani in Luanshya but she was naive in changing the plan saying, "I'll run to Kitwe."
202.	Ku Kitwe sikunali munthu woti angafikireko.	33	There was no one she could go to in Kitwe.
203.	Iye anaganiza kuti atafika pa Kitwe adzafikira ku kantini; komweko adzatha kugonjetsa munthu wodakwa kuti akhale naye kunyumba, ndipo pambuyo pace adzakhala mkazi wace.	33	She thought in Kitwe she would go to a canteen and lure a drunkard into staying with him at his house and later be his wife.
204.	Usakhale wopusa kupala cibwenzi ndi anthu osadziwika.	33	Do not be stupid by becoming friends with people you did not know.
205.	Ndikamuona ndidzammenya pamodzi ndi mwamuna wace yemweyo.	36	When I see her I'll beat her together with her man.
206.	Pakuti tsopano wasanduka kapenta milomo (mkazi wadama); cimaso-cimaso, hule, ciyenda-yenda wa muno m'nyanja.	36	Because she has become a prostitute.
207.	Ndipo ngati safuna kuti tibwerere limodzi ku Lusaka, mwamuna wace adzandipatsa ndalama zomwe andionongera."	36	If she doesn't to go back to Lusaka with us, her man will give me my money she has wasted."

208.	Mwamunayo anafunitsa kuti afotokoze bwino cifukwa mu Kitwe munali a Zomfula ambiri ndipo dilaivayo anati, "Ndi mkazi wonenepera bwino, nkhope yace yabwinodi yacikoka.	36	The man wanted a good description because there were many Zomfula's in Kitwe and he said, "She's a nicely fat woman with a beautiful and attractive face.
209.	Milomo yace, masaya yace; ukamuona, iwenso umatha naye mphamvu pomwepo nufuna kugwa.	36	Her lips, her eye lashes and when you see her you lose your strength and stagger.
210.	Ndipo akamwetuka udzaona manu ace oyera kwambiri; amakondweretsanso.	36	And when she smiles you see her shinny teeth that are pleasing.
211.	Pomwepo ngati unali kuopa, udzatha kulankhula naye.	36	If you were afraid you thereafter manage to talk to her.
212.	Kwao ndi ku Mpezeni, pamudzi wa Zidana m'dziko la Sekera.	36	She comes from Mpezeni at Zidana village in Sekera's country.
213.	Anthu a m'komboni anali piringu-piringu kuonerera ndeuyo osalanditsa.	36	People in the area were all over watching the fight without stopping it.
214.	Ena amene anadziwa amene anayamba ndeuyo anaopa kuulula ati kuopa kuti iwonso angadziputire mabvuto.	37	Those who knew the cause of the fight could not reveal for fear of being implicated.
215.	Ndipo cifukwa anakamba mau opusa ndammenya khofi."	37	I hit him with my feast because he said something stupid.
216.	Zomfula sanadziwe kuti kunali ndeu yosalanditsika, pakuti mwamuna wace sanaonetsa mtima wocita ngati anali ku ndeu, ndiponso kuyambira kumutu kufikira kumapazi ace analibe bala kapena cotupa.	37	Zomfula did not know about the fight that could not be stopped because her husband did not show any behaviour leading to one knowing he was involved in fight and he did not have any scars or swollen parts on his body.
217.	Zomfula sanayankhe mauwo ndipo mwamkwiyo mwamuna wace anaimirira nagwira khukhiyo malaya mothinita khosi ndipo maso a khukhiyo anatong'oka cifukwa anamsama pakhosi kwambiri.	38	Zomfula did not respond and in anger her husband stood up and held the cook by his clothes tightly on the neck and the cook's eyes protruded because he was being choked.
218.	Mafumu anafunsa Zomfula ngati zimene anakamba khukhiyo zinali zoona, ndipo iye anati, "Mafumu apo muli, ndinena zoona kuti mwamunayu sindimdziwa ndi pang'onoponse.	40	The chiefs asked Zomfula to find out whether what the cook said was true, and she said, "Chiefs as you sit there, I say the truth that I don't know this man at all.
219.	Mafumu atamva conco anapita m'cipinda kupangana za maweruzidwe.	40	When the chiefs heard that they went to a room to discuss judgement.
220.	Ndipo atabwereranso anati, "Apa sitipezapo mlandu.	40	When they came back they said, "We don't find any case here.

221.	Kumenyedwa uko ndiye malipiro ako, unali kufuna kucita zoipa ndi mkazi wamwini!	40	Your beating is your price because you wanted to sin with someone's wife!
222.	"Inunso bambo mudziwe kuti munthu akakucimwirani muzimpereka kuno ku Boma.	40	"Sir you should know too that when someone wrongs you, you bring them here to government.
223.	Osangoyamba kumenya.	40	Don't just beat.
224.	Anaganiza kuti mabvuto onse amene anawaona ndi cifukwa ca khukhi uja kukhumbira mkazi wace.	41	He thought that the problems he had were because the cook admired his wife.
225.	Posacedwa anakuwa nati, "Kawalala! Kawalala uno!"	41	Without delay she shouted, "Thief! Here's a thief!"
226.	Ndipo anamfunsa mgulitsiyo za mchato koma zinabvuta cifukwa sanalembetse ukwati.	42	And he asked the seller about marriage certificate but it was difficult because the marriage was not registered.
227.	Conco anawaleka nawauza kuti palibe mlandu.	42	They were therefore left and told that they had no case.
228.	Mgulitsiyo analipira ndalama zolembetsera mlandu m'bukhu la Boma.	42	The seller paid a fee for registering the case in the government book.
229.	Tsopano mwamuna wa Zomfula anayamba mabvuto ndipo tsiku lina analalata nati, "Masiku onse kumangopita ku Boma cifukwa ca iwe, tsopano ndifuna kuti undiuze uli ndi amuna angati, pakuti aliyense akabwera pano akuti ndifuna Zomfula.	42	Now Zomfula's husband begun problems and one day he said, "I go to the Boma everyday because of you, now you tell me the number of men you have because everybody who comes here says, "I am looking for Zomfula."
230.	Ona tsopano onthu onse angoti cikapenta-milomo ci Zomfula.	42	See now all the people say 'painter of lips' Zomfula.
231.	Nyimbo zipangidwa ndipo dzina lako limveka momwemo, ati, 'Zomfula bwera kuno iwe mtsikana wanga ndirikukulaka-laka'.	42	Songs are written with your name in them saying, 'Come here Zomfula my girl I'm longing for you'.
232.	Kodi izo iwe zikukondweretsa?"	42	Does that please you?"
233.	Cisoti cija cacitsulo ndico cinali cida comenyera ndipo kumenya kwace anangotsata m'mutu mokha-mokha monga anali kupha mfiti, mwina mfiti imafulula mowa anthu namwako; koma tinene kuti monga ngati anali kupha njoka.	43	The helmet was used as a weapon and he would only hammer the head as though he was killing witch. Well sometimes a witch can brew beer for people to drink but let us say as if he was killing a snake.
234.	Koma mwamwai, Zomfula ataona kuti cibakaco cinalikubwera, anasonkhanitsa timphamvu tace nacita ngati adzisendeza kutsogolo pang'ono koteri kuti ngakhale anamenyedwa, koma kunali kwapang'ono.	43	Luckily when Zomfula noticed the kick coming, she gathered her little strength and moved herself a bit further so that although she was kicked, it wasn't bad.

235.	Maganizowa anakangana kotero kuti anaimirira nthawi yaitali kuti aonepo cabwino.	44	She had complicating ideas so that she stood for a long time to choose the best.
236.	"Ndinali ndi mwamuna wabwino ku Fort Jameson koma ndinapusa ndekha potengedwa mtima ndi dilaiva amene anandibweretsa kuno ndi kusiya mwamuna wanga woyamba popanda cifukwa.	44	"I had a good man in Fort Jameson but I was stupid to have fallen for the driver who brought me here leaving my first husband who had no problem.
237.	Nkadakhala nao ana awiri kapena atatu koma ucitsiru wanga wandisandutsa munthu wosalemekezeka.	45	I would have had two or three children but my stupidity has turned me into a disrespectful person.
238.	Lero akukamba ati, 'Tinali naye mwana wamkazi anasanduka cinyama cam'thengo...' "	45	Today they say, 'We had a female child she turned into a wild animal...' "
239.	Koma kungakhale kunali tero ganizo laciwiri linapambana, ndipo ganizo lodzilimbikitsa linamdzera ndilo lakuti, "Ine ndiri wophunzira ndipo ndiyenera kucita phindu ndi maphunziro anga.	45	Even though it was like that the second thought emerged the as the better one and the encouraging thought she had was, "I am learned and I need to make my education fruitful.
240.	Ngati nkufa cabwini ndidzafera komweko pakuti ciri cinthu cabwino kuti ndifere m'manja mwa anthu anga kuposa kufera mwa anthu wamba."	45	If I die let me die there because it is good die in the hands of my people instead of ordinary outsiders.
241.	Patapita sabata limodzi dona wa cipatala analandira telefoni yocokera ku Boma kuti Zomfula alikufunika kuti akakambe mlandu wace.	45	After one week the Sister-in-charge at the hospital received a telephone call from the Boma saying that Zomfula was required to go for her case.
242.	Cikwati cace ndi mwamuna uja cinathera pompo koma sanampatse ndalama cifukwa analibe michato.	45	Her marriage with that man ended there but she was not given money because she did not have a marriage certificate.
243.	Mwamunayo anamangidwa cifukwa kumenya kwace kunali kocita ngati afuna kupha Zomfula.	45	The man was arrested because he beat Zomfula as if he wanted to kill her,
244.	Sanamdziwe kale, koma poyang'anitsitsa nkhope yace ndi kufanizira nkhope ya Zomfula, sanaone kusiyana kwao.	46	He never knew her before but after a close look of the face and likening it to the face of Zomfula, he did not see them different.
245.	Kenaka anatsimikiza kuti panayenera kukhala cibale pakati pa iye ndi Zomfula.	46	Hence he proved that there must have been a relation between him and Zomfula.
246.	Tsiku linali Lasabata ndipo kunali masewera a mpira olupira polowa pakhomo.	47	It was a Saturday and there was soccer which was for a fee at the gate.
247.	Zomfula analipira nalowa.	47	Zomfula paid and got in.

248.	Samalani, Esinati, ndi mwamuna wa Esinati analipiranso kufuna Zomfula.	47	Samalani, Esnart and Esnart's husband also paid to go and look for Zomfula.
249.	Koma mwamuna wa Esinati anaganiza nzeru yabwino, ndiye yakuti iwo onse akhale pakhomu lotulukira ndi kuyang'anitsitsa aliyense amene ali kutuluka, ndipo anaterodi.	47	But Esnart's husband came up with a better plan to have all of them by the gate for exit to look at people coming out closely and they did so.
250.	Zomfula anopa kwambiri pakuona mlongo wace cifukwa anaganiza kuti adzammenya.	48	Zomfula was scared when she saw her brother because she thought he would beat her.
251.	Nkhani ya Zomfula inacita ngati inali kucokera kunyumba ya wailesi ku Lusaka.	49	Zomfula's story was as though it was announced on broadcast in Lusaka.
252.	Samalani anafunsa Zomfula comwe anali kucita zonsezo za ucimaso-maso.	49	Samalani asked Zomfula what she was doing and all about prostitution.
253.	ndipo iye anayankha nati, "Mzimu wa Satana unandilodza."	49	and she responded, "I was bewitched by the Devil's spirit."
254.	Iwe ndiwe mwana wamkazi ndipo pa banja lathu mlongo wathu ndiwe wekha.	49	You are a female child and the only sister in our family.
255.	Zomwe unali kucita ife sitidziwa.	49	We don't know what you were doing.
256.	Abambo athu ali olemera pamudzi, ndipo sitidziwa Cuma cimene unali kufuna.	49	Our father is rich at the village and we don't what riches you were looking for.
257.	Mwamuna wako woyamba anali waulemu.	49	Your first husband was full of respect.
258.	Tonsefe tinali ndi cisoni pakumva za kuthawa kwako.	49	We were all ashamed to hear of running away.
259.	"Tsono kuno kumene wafika, ndikupatsiratu cenjezo kuti ngati ndidzakuona ulikukamba ndi mwamuna aliyense amene ine sindimdziwa, sindidziwa comwe ndidzacita.	49	"Now here where you are, I warn you in advance that if I ever see you talking to a man I don't know, I don't know what I will do to you.
260.	Sudzayenda wekha m'komboni muno koma pamudzi ndi wina wa ife."	50	You will never walk alone in this compound except in company of one of us."
261.	Anawauzanso kuti ayenera kubwera kudzamtega cifukwa mabvuto ena angauke pakumayenda yekha.	50	He also told them the they had to come and pick her because other problems could come up if she moved alone.
262.	ndipo anamzazira kwambiri namfunsanso mwamuna amene anabwera naye kucokera ku Fort Jameson kuti ampatse mlandu.	50	And she was rebuked sternly and asked her about again about the man she came with from Fort Jameson so that he could be found with a case to answer.

263.	Koma Zomfula anati, "Ai musampatse mlandu pakuti wacimwa ndine ndiponso sindidziwa ngati akali panchito yace ku Lusaka, cifukwa ndinamva kuti anamenyedwa koipa kotero kuti anakomoka ndiponso anatemedwa kwambiri."	50	But Zomfula said, "No, do not give him a case because I am the one who has committed an offense and I don't know if he still has a job in Lusaka because I heard that was beaten badly so that he fainted and sustained deep cuts."
264.	"koma uyenera kudziwa kuti popita kumudzi tidzacita kukumangira cingwe ndi kukuika pamwamba pa galimoto monga katundu cifukwa sitidzakukhulupiriranso.	51	"You should know that when going to the village we shall make a bundle of grass and put you on top of the vehicle like luggage because we will never trust you again.
265.	Kodi kuli munthu wongocoka kupita kutali kopanda kutsazika mnzace?	51	Is there a person who just leaves without saying bye to the friend?
266.	Poyamba cibwenzi cao cinayamba cabvuta cifukwa bambo ndi mai anaganiza kuti cikwati ca m'tauni sicingakhalitse poti ca kumudzi cinakanika.	51	At the beginning their friendship had problems because the parents thought that town marriage would not last since the village one failed.
267.	Bambo wace anaonjezaponso kuti ngati abwereza padzakhala mpatuko ndipo sadzamuyesanso mwana wao, ndipo ngati adzayesa kubwera kumudzi adzamthamangitsa, cifukwa citsanzo ca munthu wophunzira siciyenera kukhala monga ca Zomfula cocititsa manyazi.	51	The father added as well that if she repeated they would separate and she would not be regarded as his daughter again. And if she tried coming home she would be chased because the example of an educated person should not be like Zomfula's that caused shame.
268.	Tidzaonana mtsogolo ngati Mulungu atisunga."	52	We will meet in the future if God takes care of us."
269.	Ulendo wa cimaso-maso unatha ndipo tsopano anasandulika nakhala ngati munthu watsopano.	52	The journey of prostitution ended and she now turned into a new person.

3.3 Oral Narrative

The gloss is what the author of the book provides. No alterations have been made.

POCEZA M'MADZULO			
Some Chinyanja Radio Plays of Julius Chongo			
NO	TEXT	P.NO	GLOSS
1.	Fisi Wankhuli		
2.	khalani pafupi kuti zalero zisakupitirewni abale.	9	sit closer friends, so you don't miss any of today's story.
3.	pajatu ananena kale nthondo kuti, "kakumva kalema, kanthu umazonera."	9	for it was Nthondo who said long ago, "What you hear is a burden, you must see things for yourself."

4.	inde, omvetsera athu mungakumbukire masabata apita kuti ndinaulutsa nthano imene ndina... ndinati munthu wina anajambula, mnzanga, kwa kawaza.	9	yes, listeners, you might remember that a few weeks ago I broadcast a story which I said someone else recorded in Chief Kawaza's area.
5.	leronso ndaganiza kuti ticezeponso ndi nthano imene anzangawa inawakomera, imene anafotokoza bambo Batizani Jairosi Kanyungu a pamudzi wa kanyungu kwa kawaza...	9	today again I thought we'd visit together with a story that my friend liked, which was told by Mr. Batizani Kanyungu at Kanyungu village, Chief Kawaza...
6.	iyeyu agalu sanamuthe kumgwira cifukwa anali ndi nzeru	9	the dogs weren't able to capture him because he was clever.
7.	anali kuti akapha nkuku, mafupa anali kuika pabwino.	9	whenever he'd kill a chicken, he would store the bones away.
8.	tsono akuti agalu kamuuwa iye pokagwira nkuku paja, kalulu alipono mapfupa m'mathumba muja tengu! Natayila galu.	9	so whenever the dogs would come upon him stealing chickens and bark, Hare would reach into his bag, take out some bones TENGU! And throw them to the dogs.
9.	basi, agalu aja jega! Napenya mapfupa lija.	9	that did it-the dogs would stop short JEGA! And look at the bones.
10.	nalowa mapfupa, aiwala nchito yao yolonda zinthu m'mudzi.	9	then they'd tear into them, forgetting all about their job of guarding the village property.
11.	nkuteroku nzeru imeneyi ya kalulu inapitirira ndithu panthawi yaitali.	9	((Indeed, this plan of Hare's worked for a long time.))
12.	anthu anayamba kudandaula kuti, "kodi cimene cikudya nkuku pano pamudzi ndi ciaani?"	9	the people begun to complain, "What is it that is eating our chickens here in the village?"
13.	koma onse anali kukhala odabwa poona kuti pamakola awo kukaca paoneka mapazi a kalulu, namafunsa kuti, "mhm, kodi anthu inu mapazi amene aoneka kuponda- ponda si mapazi a kalulu awa?"	9	but all were surprised when they would see Hare's tracks at dawn around their chicken pens; they'd ask, "Mhm, say folks, don't the tracks which cover the ground here belong to Hare?"
14.	Nanga tidabwa bwanji pamene umboni ulipo woloza kwa kalulu, kuti ndiye watha nkuku zathu?	9	why do we doubt here when there's clear evidence that Hare is the one who has finished off our chickens?
15.	cimene tiyenera kucita ndi kumuzenga mlandu kalulu uyu, atilipire misoti yathu yatha!"	9	what we should do is take this Hare to court and make him pay for our hens that he has eaten!"
16.	zoonadi uthenga unapita kwa Kalulu	10	so it was that a message was sent to Hare.
17.	koma sanamuuze kuti kuli mlandu wa nkuku ai.	10	but they did not tell him that he was charged with chicken-theft.

18.	anopa kuti angakane kubwera, angacanjere kuti, "li, wanthu waja angakankutumule nane!"	10	they were afraid that he would refuse to come; he might get suspicious and say, "lih! Those people will punish me dearly!"
19.	nthumwi imene inapita inati, "Andituma kuti, 'kaitane aKalulu-kuli mowa waufumu!'"	10	so the messenger who went out announced, "I've been sent to go and invite Hare to the new Chief's beer party.
20.	mauthenga apitanso ndithu kwa anthu ambiri, kuti akpezekepo.	10	the invitation has gone to many people, so a crowd will be there."
21.	Kalulu anaona ngati ulemu umenewu womuitana kumowa wacifumu.	10	Hare considered it an honour to be invited to a royal beer-party."
22.	conco anapita	10	so he went
23.	mfumu mwini-mudzi uja munatha nkhuu anati, "Iwe Kalulu ngakhale takuitana, ife sindife wokondwa ndi zimene zicitika pano pamudzi pathu.	10	the Chief, the owner of the village from which the chickens were taken, said, "Hare, even though we've invited to come, we are not a bit pleased about what's been happening here at our village.
24.	nkhuu zathu zatha.	10	our chickens are gone.
25.	komatu nthawi zonse mapazi amene aoneka pamakola athu ndi ako iwe Kalulu.	10	and without fail the footprints that appear around our chicken pens are yours, Hare.
26.	ukutipo bwanji apa?	10	what have you got to say?
27.	takuitana kuti ufotokoze!	10	we've summoned you here to explain!
28.	ife tifunako malipiro pamphango zathu zomwe watha!	10	we want payment for our livestock that you've finished off.
29.	ngati ucita cibwana lero, ubwira dothi pano!	10	if you try any foolishness today, you will eat dirt right here and now!
30.	usayese masewera!	10	we are not playing around!
31.	nkhuu zathu zatha!	10	our chickens are finished!"
32.	Kalulu anayamba kuukha thukuta pamphumi, abale, nauma milomo gwaa!	10	the sweat begun to pour down Hare's brow, friends, and his mouth became GWAA! As dry as rock.
33.	koma mwamsanga-msanga anati, "M'm anthu inu mwandidabwitsa.	10	but he spoke quickly, "M-m, you people surprise me.
34.	musiya amene akudya nkhuu zanu, mukuloza ine cala?!	10	you allow the one who is eating your chickens to go free and point the finger on me!
35.	kodi nanga bwanji usangondiuza kuti, 'Iwe Kalulu, utithandize kupeza amene akudya nkhuu zathu?'	10	now why didn't you ask me, 'Hare, help us find the one who is eating our chickens?'
36.	kodi maphazi ndi kanthu?	10	do footprints mean anything?!
37.	munaonapo Kalulu akudya nkhuu?"	10	where did you ever see a Hare eating chickens?!"
38.	inu ndipatseni nthawi kuti ndione cimene ndingacite kuti woba nkhuu zanyu ndibwere naye.	10	give me some time to see what I can do to bring you your chicken thief.

39.	munthu amene akudyerani nkhuu nayenso ndi wocenjeratu - musayese wogumata ee!	10	the person who's eating up your chickens is himself a very clever fellow; he won't be a pushover!
40.	pamudzi paja anamvana kuti ampatse mpata Kalulu akonze ndithu inde, akonze nzeru yace imene anali nayo m'mene angabweretse mbala wawathera nkhuu zaao.	10	there at the village they agreed to give Hare a chance to make ready his plan to bring them the thief who had finished off all their chickens.
41.	((nanga si khaindi-khaindi, mahedeki ya nkhuu!	11	((there were all different kinds of chicken 'headaches'!
42.	ha haa! Rrrro thyo! Upeazpo hedeki ya Kabwita, hedeki ya tambala, hedeki ya ciani-ah, wati mbwee!	11	Ha-haa! That's right! You could find <i>kambwita</i> 'headache,' a rooster 'headache' any kind of a 'headache'- ah, spread out all over MBWEE!
43.	hedeki ndiye kuti mutu pa cingerezi'ka, he heya!))	11	['Headache' means head in English], he hea!))
44.	zonse zida zija Kalulu anaika bwino napita kwa Fisi nati, "Iwe Fisi, bwanji sudabwa kunenepa konse kuno ndili naako, osandifunsa kuti ndidyanji?"	11	Hare put all the gear carefully away and went to Hyena saying, "Hyena, aren't you surprised at how well-fed I am these days-why don't you ask me what I'm eating?"
45.	ndipo ndinamanga khola kuopa kuti iwe Fisi wankhulu pamodzi ndi Vumbwe munganditheere.	11	I've constructed that pen so you, you greedy Hyena, and Wildcat can't eat them on me.
46.	ine ndifuna nkhuu zanga ziswane ndikadyepo pa khisimasi."	11	I want my hens to produce chicks so that they will be ready for Christmas time."
47.	Fisi pomva kuti "nkhuu" malovu anadontha pansu okha'ka, nati, "A- aah! Iwe Kalulu, osakumbisana conco!	12	when Hyena heard the word "chickens," his mouth begun to water freely, and he said, "A-aah! Hare don't entice me that way!
48.	tipatseko, tisasuleko tanzaako!"	12	please give me one and let me eat it straight way, without nsima, me your good buddy!"
49.	atapita kuja Kalulu anatenga nkhuu imene anali ataba usiku napatsa Fisi, kufuna "kukonza kamunsi kuti kamwamba katsike" bwino ee.	12	when they arrived, Hare took a chicken which he had stolen the night before and took it to Hyena, yes indeed.
50.	Kalulu anati, " Ngati ufuna nkhuu, tiye pa Laciweru.	12	Hare said, "If you want chickens, let's go on Saturday.
51.	Nnkhani ya Kalulu inamveka yoona m'makutu mwa Fisi cifukwa ca nkhuli yace yopanda nayo manyazitu Fisi	12	this proposal of Hare's sounded sweet in Hyena's ears because of his unbounded lust for meat.
52.	nanga ine woimba ng'oma ndingavale coviniranso? Yai!"	12	do you think that I would wear dancing gear while playing the drum? Not at all!"

53.	Fisi anatambasula dzanja nati, "Gwirako nganya! lwe ndiye bwenzi langa leni-leni!	12	Hyena stretched out his hand saying, "Shake comrade! You're a real friend!
54.	ona, ukundithandidza kuti nenenso ndikhupuke, ndikhale ndi khola langa-langa!"	12	look, you are helping me to get rich too and have my own chicken pen."
55.	Kalulu apo acotsa zovinira nati, "Iyai, nanga ubwenzi ndi ciyani popeza ubwenzi ndi kuthandizana?"	12	Hare got out his dancing gear and said, "Now what is friendship for if not to help one another.
56.	Vimasitepi va Fisi, iyai ndithu apo fumbi lati tolo tolo!	13	the huge steps of Hyena really raised the dust TOLO TOLO!
57.	"Ai, zakwana bwini-bwino monga kuti, ai, sindine wathupi lokula bwino kuposa lako Kalulu," anatero Fisi tsopano	13	"Yes, everything fits just right, as if I didn't have a bigger body than yours, Hare," remarked Hyena now.
58.	m'madzulo Kalulu anapita kumudzi kuja nauza amfumu ndi anthu awo nati, "Hm, anthu inu mumanditsutsa, inu mumati ine ndikudyerani nkhuku - ndakonza zonse ndakonza!	13	that evening Hare went to the village and told the chief and his people, "Hm, you folks accused me saying that it was I who was eating your chickens.
59.	mafunso onse woti 'kodi nkhuku zipita kuti' adzayankhidwa pa Ciweru.	13	all the questions about where your chickens are going will be answered on Saturday.
60.	mfumu wapamudzi anati, "Ahh! Mwamvatu anzanga mau a Kalulu!	13	the village chief said, "Ahh! Friends you've heard what Hare has said!
61.	akuti pa Laciweru kuli gule, gulee, akuti guule!	13	he says that on Saturday there'll be a dance, a dance, he says a dance!
62.	"mwamuona akudya nkhuku lero?"	14	"Do you see the chicken-eater today?"
63.	"Inde inde, Kalulu mphwanga nawe, malo amenewo ndiwo n'konda ineene!" (kasanu)	14	"Yes, yes, Hare my little brother, I really like this place!" (repeat 5 times)
64.	apo ciFisi ciki ciki ciki! Cipondere uku fumbi khoboo!	14	that brute of a Hyena was shaking all over CIKI CIKI CIKI! He stomped over here FUMBI KHOOO!
65.	ena anfunsa nati, "Kodi anthu inu, gule ameneyu ni wotani!	14	SOME ASKED, "Say, what kind of a dance is this anyway?
66.	ati, "Kalulu ananenetsadi kuti adzabwera naye gule pa Ciweru.	14	they continued, Hare wasn't fooling when he said he'd bring a dance on Saturday.
67.	tere basi, aliyense munthu anadziwapo mitu ku... mutu wake wa nkhuku zake, mapikonso a nkhuku zake zomwe zinasowa.	15	and so it went, everyone recognised the heads of their own chickens as well as the wings of the chickens that they were missing.
68.	siomweuyu "Basi, nanga tifuniranji umboni wina wanyuwani!?"	15	they said, "That's it, do we need any more evidence?!"
69.	siomweuyu umboni! - namwe uyu demoni!"	15	isn't this evidence enough-here is the devil himself!"

70.	Fisi osadziwako kuti ici citike n'ciyani.	15	Hyena had no idea of what was going on.
71.	Kulingana ndi m'mene anapangirana anthu aja, apa mudzi paja, sanaonetse ciwembu kwa Fisi.	15	in keeping with their agreement, the villagers did not show any ill-feeling toward Hyena.
72.	anaopa kuti angathawe.	15	they were afraid he might run away.
73.	pa liu loti "gule" anali kusindikiza zedi, "Mwatibweretsera guule!"	15	they especially emphasised the word 'dance' - "you've brought us a dance!"
74.	nayenso Kalulu namayankha kuti, "Gule uja, gule m'maneana ndameneyu.	15	and Hare would respond in return, "This is the very dance I was talking about.
75.	nanaga simwaona? Mufuna gule wa mtundu wanjil?"	15	do you see it? - what kind of dance do you want anyway?!"
76.	Fisi pakumva conco anayesa kuti akumutamanda, osadziwa ponena kuti "gule" sanenan kavinidwe.	15	when Hyena heard that, he thought they were praising him - he was unaware that the word 'dance' didn't mean his manner of dancing.
77.	Fisi apo m'mabombono mwathyoka poona mikondo ndi zibonga zatuluka kale.	16	Hyena got weak in the knees when he saw that the spears and the clubs were already out.
78.	Fisi anadandaula kwa Kalulu nati, "Ndipulumutse, ndipulumutse Kalulu!	16	Hyena pleaded with Hare, "Save me, save me, Hare!
79.	ndiwe unandiponya m'mavuto awa!	16	you got me into this mess!
80.	ona tsopano'ka!"	16	just look what's happened now!"
81.	Kalulu anati, "Iyai, limba mtima!	16	Hare responded, "No, take courage!
82.	ndimo anandicitira ngakhale iine.	16	why, they did the same thing to me too.
83.	afuna akuyese caabe!	16	they merely want to test you!
84.	uli pamuyeso kapena ndiwe wopirira.	16	yes, they want to test your patience.
85.	udziwa njira yopita kucikondwerero ndi yovuta kupitamo.	16	you know the path leading to happiness is a difficult one to travel.
86.	koma njira yopita kutsoka ndiyo ija yamavuto.	16	but the way leading to misfortune, that's easy.
87.	Fisi anati, "Ndi muyeso wotani wocita kukwapulira ni shamboko uyu!	17	Hyena complained, "What kind of test is this, to get beaten with a rhinoceros tail whip!
88.	ona mwazi kukamwa ni makutu tere!"	17	just look at the blood here around my mouth and ears!"
89.	anthu kutada anatentha Fisi uja, inde, namzozota kuti, "wafa cifukwa ca nkhuhi yaako!"	17	when night fell, the people burned that Hyena, yes, as they accused him saying, "you are dying because of your greed!"
90.	Fisi akati akambeko kuti, "Wathawa uja ndiye mbala!" sizinali kumveka.	17	when Hyena tried to protest, "The one who ran away is your thief!"-nobody listened to him.
91.	nthano iyi, abale ingamveke yamasewera kapena yoseketsa.	17	this story, friends, might have sounded comical or humorous.

92.	koma icenjeza ife amene tingogwamo mu zinthu mosaganiza.	17	but it has a warning for those of us who plunge into things without thinking.
93.	tikamva cinthu, sitiyaamba taganiza, tilowamo ndi mutu womwe.	17	when something catches our ear, we don't sit down think about it first, we enter right into the matter with our whole head.
94.	Fisi cifukwa ca nkhuli yake, sanayambe waima jega! Ndi kusinkha-sinkha za zimene anali kumuuza Kalulu.	17	Hyena, because of his greed, did not stop short JEGA! And carefully and carefully consider what Hare was telling him.
95.	iye anakhulupirira mosafunsa mafunso.	17	he believed completely, with no questions asked.
96.	mudzagwa m'mavuto.	17	likewise you too might get into trouble.
Sinoya ndi Mekerani: Machona Atsoka: The unfortunate imigrants			
NO	TEXT	P.NO	GLOSS
97.	Inde, ici cakoma, ici cakoma Fisi anagwa cagada-faifi giya! Mnkhwani saochera!	39	Yes, indeed, this looks good, Hyena fell flat on his back!" full speed ahead- five gears! They don't roast pumpkin leaves!
98.	Tsono mumvetsetse kanthano kakafupi kamena nakonza'ka-ka machona monga inu ndi ine amene sitipita kumudzi ngakhale rsiku limodzi lokha kukaonako.	39	now listen carefully to this little story I've prepared-about home-leavers like you and me who don't return to the village even for a day to see how things are.
99.	Inde, anakulira pamodzi anyamata amenewa, ndico cifukwa cace nzerunso zao zinayanjana.	39	they had grown up together, and that's why they also thought alike.
100.	"Ih! Iwo aMekerani mwana uja Jasi anabwera ndi mtolo wa Cuma caka cino.	39	"HEY Mekerani that youngster Jersey returned with a bundle of goods this year.
101.	Atsikana sadzationa anthu ifetu.	39	the girls will no longer look at guys like us.
102.	Jasi anabwera ndi njinga ya m'tatu, fili sipidi, mabuluku, malaya atali manja monga waja wa aphunzitsi aZimba-anabwera ndi wailesi.	39	Jersey brought back a bike with gears, a three speed model, long trousers, long-sleeved shirts like the teacher Mr. Zimba wears, and even a wireless radio.
103.	Ine ndinafuna kukufunsani kuti sitinga tenge wathu nafenso ulendo kupita komwe kuji.. Kunjanje?	39	I wanted to ask you why we don't make a trip to the line of rail ourselves
104.	Abulasho aliko ku Kitwe, ndiwo angakatisungeko kufikira titaima patokha njii!"	39	Brush is living in Kitwe and he can keep us untill we able to stand on our own feet NJII!"
105.	Anyamata aja umoyo wa m'Kitwe unawalowa motero kuti anaiwalako zolemba makalata kumudzi kapena kupitako cabe pacuti ((monga inuyo amene simpita kumudzi, simlemberanso makalata)).	39	the life style in Kitwe became a part of those guys with the result that they forgot about writing letters home to the village or even going there on holiday ((just like those of you who never go back to village or write letters)).

106.	Anthu akumudzi anayeyesa-yesa kuwalemba makalata anyamata aja, koma sanali kuyankha ayi, namangoponya kotero makalata ndi kumati, "Antu akumudzi avuta!"	39-40	the folks back home kept on writing to the boys, but they never answered; they simply threw the letters away saying, "the people back home are a real bother!"
107.	Koma ataona kuti tsopano akula imvi mbu! Kumutu anafuna kukwatira.		later, however when they realised that they had gotten old with white hair on their heads MBU! Then they wanted to marry.
108.	koma atsikana am'njanje muja anamakana namati, "uh! Ah-ah, ayi, nikatengane nimkote uja, nikapita nao kuti wakalamba kale uja!	40	but the town girls in Nkhana refused, "What?! Oh-no! I should marry that old dog?! - what kind of progress could I make with him since he is already aged?!"
109.	Sindifuna kuti akandisiye titangikhala masiuku pang'ono basi, akuti nkaziyambomanga mkuzi m'mutu, maliro ulira wamuna wafa.	40	I don't want a man to leave me after we've only lived together for a few days, finish! Then I have to tie a black cloth around my head and start mourning for my dead husband.
110.	ndipo anakhwima koti kukanakhala kuti sanacite cibwana mwenzi lero alera zidzukululu.	40	they were past middle age so had they not acted so foolishly they might have been raising grand children by this time.
111.	Azipita kumudzi cifukwa wakalamba, sangagwire bw9ino jekemala-angadwale Thibi.	40	they must return home to the village because they're too old can't hold on to the jack-hammer anymore - besides, they might contract TB.
112.	tsono kumudzi akalamba m'mangu cifukwa cakhasu'tu.	41	people age quickly in the village because of having to work the hoe so hard.
113.	Ngakhale tikafotokeze, anthu adzatikanira namayesa mbala ife cifukwa mwina onse anzathu tinasiya anafa.	41	even if we try to explain, they might not listen; they may think that we are thieves since all the friends we left behind have died.
114.	Cifukwa kumudzu kuli mfiti.	41	for back in the village there are witches.
115.	kuno mfiti nimagalimoto!"	41	here in Kitwe the witches are motor cars!"
116.	Pambuyo pace anaganiza kuti ndibwino kuti apite kumudzi cifukwa mwina adzakhalapo ena amene adzakumbukira kuti anacokadi paja pamudzi, ngakhale achona cosalemba makalata.	41	finally they decided it would be best if they returned to the village because there might just be someone who would remember that they had indeed come from this village, even though they stayed away in town without writing letters.
117.	zina anafuna ukakondweretsa nkhalamba zomwe akapeza, zikafewe mtima.	41	they intended to use some of the goods to please any folks they might find, to soften their hearts.

118.	anali ndi mcira wace wa kavalo kumanja, ndipo anaoneka onotha maonekedwe ace, munthu aoneka kuti adziwa zonsetu.	41	he had a horse-tail whisk in his hand and was very distinguished in appearance, a person who looked as if he knew everything.
119.	kufunsa ndiko kudziwa njira, mabwana."	41	you cannot find the way without asking, gentlemen!"
120.	Mdala uja maso ace anagwa pambokosi a katundu aja anali Sali Sali! A Sinoya ndi aMekerani atatsitsa pansu.	42	the old man's eyes focused on Sinoya and Mekerani's boxes of baggage which were spread out on the ground SALI! SALI! After being unloaded from the bus.
121.	mtima wa mdala uja unakhumbira katundu uja nati mumtima mwace, "Ine ndakhala zaka zambiri munchito yanga ya using'anga iyi.	42	the old man's heart coveted those goods and he said to himself, "I have been working for many years as a medicine man.
122.	koma ndalephera kuozeza Cuma monga ici ca anthu awa, ndipo cinikankha mtima zedi!	42	but I've failed to acquire the wealth that these people have, and it is really goading my heart now!
123.	uno ndiwo mwayi wanga! Ndipo amenewa ndi alendodi!	42	this is my good fortune indeed, and these fellows are strangers here besides!
124.	lekani ndiwamate phula tsopano!"	42	just wait and I'll paste over their eyes with beeswax!"
125.	Mdala uja anati, "koma mwaonekadi kuti ndinu alendo.	42	"Well, this shows that you are indeed strangers," replied the old man.
126.	mudzi wa Ciwaya simudzi osowera nao!	42	"Ciwaya village is not a village to play around with!
127.	anthu akuthawapo tsopano cifukwa ca imfwa kawiri-kawiri.	42	folks are running away from there because of many deaths.
128.	anthu akulodzana koopsa - kaduka kakulitsa pamudzi pa Ciwaya.	42	people there bewitch one another frightfully, and malicious envy has gotten out of hand at Ciwaya village.
129.	conco inu ndi Cuma canu ici sim'dzatha sabata!"	42	so you and this wealth of yours would last a week!"
130.	"Kodi aSinoya tinabwererANJI kuno kumudzi?	42	"Sinoya, why did we ever want to come back here to the village!
131.	mwenzi tinafera ku Kutwe!	42	it would have been better for us to die in Kitwe!
132.	Mulungu sanafune kuti inu mufe kudzanja la mfiti	42	God does not want you to die at the hand of a witch.
133.	pano ndili ndi cikalata cocoka ku rizonolo ofesi kundilola kucotsa ufiti m'mudzi.	42	at this very moment I have an official letter from the regional government office authorising me to remove witches from the villages around here.
134.	inu ndiye mpulumutsi wathu!	42	you are our saviour!
135.	inde, lekani ndikuuzeni cimene tidzacita.	43	yes, just let me tell you what we'll do.

136.	katundu wanuyu tiyeni tinyamule tipite pamalo pabwino pamene palibe anthu, kumene tingakukonzeni mankhwala popanda kutisokoneza mwambo wathu."	43	let's pick up all this baggage of yours and carry it away to a suitable place, where there are no people around, and where we can prepare your medicine without anyone disturbing our procedures."
137.	ati, "Osacita manyazi!	43	"Don't be embarrassed," he continued.
138.	ndife amuna tekha-tekha kuno kuthengo, ndipo uwu ndi umoyo wanu umene tikonza panotu!"	43	"There only men present here in the bush, and what we are doing here will save your lives!"
139.	"Mdala, nchito imene wacita kwa ife udzakondwera nayo, cifukwa tidzakulipira koti ngakhale iwe mdala udzacita monga kuti unaliko ku Nkhana maini!" ndiye Mekerani uyo kutamanda.	43	"Old man, the work that you are doing for us is going to make you very happy," promised Mekerani, "because we will pay you so much that you'll be as rich as if you had been working for Nkhana mine yourself!"
140.	mubwera kudzatidyerera zathu mwaona nchito.	43	you come to live off us now that you're too old to work.
141.	ngati ndinudi ocenjera akuwalale, tsikani paculu apo, tione n'theradi!"	44	now if you're so smart, you townsmen, you railway dwellers, then get down off of this anthill and we'll see, I swear!"
142.	anthu aja anathamanganso kuti atsike... akwerenso patsogolo pa-pa-paculu paja, koma adaona kuti atangoti munsu mwa culu fiike! Ubweya ciiku! Nguluwe yeni-yeni yakuthengo vimani kubwalo joo!	44	so they hurried back up the anthill and found that whenever they'd reach the bottom of the anthill FIIKE! Immediately hair would bristle out all over their body CHIKUU! - they had transformed into real live bush pigs with their large tusks protruding JOO!
143.	Sinoya anati. "Mdala iwe, timvere cifundo! Tisandutsenso anthu monga kale!	44	Sinoya pleaded, "Please have pity on us old man - change us back into human beings the way we were before!
144.	tidzakupatsa Cuma cathu conse.	44	we will give you all of our wealth.
145.	tifunako cabe umoyo wathu - tenga cuma cathu conse!	44	we only want our life - take all of our riches!
146.	mingoli. njinga ni masuti, ani zonse, tenga! tenga!"	44	record players, bicycles, and suits, here take them all, take them! Take them!"
147.	mdala uja anati, "Ngati ndidzakutsa... ndikakutsandutsaninso anthu, mudzandinenera ku boma.	44	but the old man replied, "If I change you back into human beings you will go and report me to the government.
148.	Sinoya ndi Mekerani anatsika paculu paja ndipo anasanduka vinguluwe vikulu-vikulu nabwino vonenepa.	45	so Sinoya and Mekerani climbed down from the anthill and turned into wild bush pigs, fine and fat, aha-haa!

149.	Zinali zacisoni, abale, popenya twanyamata tovina gule kale kwambiri, lero n'vinguluwe! Mikunu ili pansi, ubweya uli ciku!	45	friends, it was really sad to see what happened to those two fellows who were once handsome young men who really knew how to dance; today they are ugly bush pigs! - their snouts are rooting in the ground and hair is bristling all out over CHIKU!
150.	anazona nguluwe zija zikulowa m'mudzi.	45	they saw the wild pigs entering the village.
151.	anakuwa anthu nati, "Ee! Nguluwe izo! Nguluwe izo!"	45	then someone started yelling, "Hey wild pigs there! Wild pigs over there!"
152.	tengani mikondi ni nkholi - tiphe, tidyere nguluwe lero!	45	grab your spears and clubs - let's kill them, we'll eat pig's meat today!
153.	khwezerani agalu!"	45	whistle for the dogs!"
154.	abale, acibale a Sinoya ndi Mekerani ndiwo anali patsogolo kuthibula ndi citunga mu msana bbuwa bbuwa!	46	friends, the relatives of Sinoya and Mekerani were out in front, beating those pigs with knobkerries BBUUWA BBUUWA!
155.	mosadziwa kuti nguluwe zija ndi ana ao amene anachona kale-kale cifukwa cokhumbira magalamufomu, njinga, ndi zinsano zambiri, ee.	46	they had no idea that those pigs were their own children who had moved to town a long time ago in pursuit of record players, bicycles and many other things, yes.
156.	koma panali zodabwitsa...	46	but then an amazing thing happened:
157.	cifukwa zitafa nguluwe zija, mankhwala onse aja ancoka.	46	after the wild pigs died, the medicine lost all of its power.
158.	zinasandukanso anthu Sinoya ndi Mekerani	46	so they turned back into human beings again, Sinoya and Mekerani did.
159.	koma anli atafa kale tsopano.	46	but they were already dead now.
160.	anthu anadabwa nayamba kufutuka nati, "Ee! EH! Ee! Eeh! Mwaonatu wawa!"	46	the people fell back in amazement crying, "Eh! Eh! Eh! Eeh! Would you look at that now!"
161.	niye zatiletera soti izi!"	46	so this is what these pigs have brought us!"
162.	panali maliro pamudzi paja pa Ciwaya.	46	so there was a big funeral at the village of Ciwaya.
163.	ndipo mdala uja wamankhwala anapezekapo pamaliro, koma palibe amene anamdziwa kuti amene....ndiye amene anapha Sinoya ndi Mekerani ai.	46	and that old medicine man also attended, but nobody knew that he was the one who had killed Sinoya and Mekerani.
164.	iyekha ndiye anali kudziwa kuti, "Ndine ndinapha ana awa!"	46-47	he was the only one who knew, "I killed those children!"
165.	anapita anyamata ocititsa kaso, koma abwerako ngati nguluwe.	47	they left as handsome young men, but they returned as wild pigs.
166.	ukalemba makalata Mekerani osayankha.	47	if you ever wrote a letter to Mekerani he wouldn't even answer.
167.	Sinoya ndiye yayi ndithu anacitonyoza amai wace!	47	and Sinoya went so far as to despise his own mother!

168.	tidzipitako kumudzi kamodzi-kamodzi kutinso anthu akatidziwe - akadziwe ana athu kuti m'tsogolo ataticotsa nchito, akapezekepo otikumbukira kuti, "Indedi uyu ndi mwana wa ujeee!"	47	we must go back and visit the village once in a while so that the folks back home get to know us and get to know our children too, so that in the future when we are put out of work we can go and find people who remember us with the words, "Why yes, this is the child of so-and-so!"
169.			
TEMBO			
	TEXT	P.NO	GLOSS
170.	abale liu loti acaje si lacilendo ai.	59	friends the word "outsider" is not unknown to us.
171.	litanthuza kuti munthu Sali m'bale wako, amene Sali wa banja laako.	59	it refers to a person who is not your relative, who isn't a member or your family.
172.	liuli nthawi zambiri timaligwiritsa nchito kutanthauza kuti munthu amene sunayamwa naye bere limodzi.	59	we often use this word to mean someone who did not nurse at the same time breast as you.
173.	alibe zabwino, ndipo ngakhale utacita zabwino, adzangokutamanda uli pomwepo.	59	he is a good-for-nothing, and thus even if you are a good person, he just praises you in your presence.
174.	utacokapo akunyoza, mwina kukutsetsera milaandu.	59	but when you're gone he despises you, perhaps even takes you to court.
175.	ndiye lero ndaganiza kuti ai tikumbutsaneko za anthu acejewa, omwe satamanda ngakhale wacita zinthu zaabwino.	59	so today I thought, well, we ought to consider these "outsider" types, those who don't thank you even though you've done a lot of good things.
176.	ndiye kuti panali bambo ena ndi akazi awo amene anakhaliramo alibe mwana.	59	there was once a certain man and his wife who remained childless throughout their married life.
177.	anthuwa tsopano anali atakalamba ndipo anadziwa kuti, ngakhale kuti anakahala akupempha Mlengi kuti awapatse mwana, sangamuonenso popeza akhwima tsopano.	59	they were now old and knew that even though they had been praying the creator to give them a child, there was no more hope, for they had passed child-bearing age
178.	athu aja ankwatirana akali obiriwiira.	59	this couple had married in their fresh green youth.
179.	zaka zinapita mwana wosamuona.	59	but the years had gone by and no child appeared.
180.	anapita kwa asing'anga ambiri, konse ku Nchisi komwe akuti yai kuli mitengo yosiyana-siyana, komabe mwacabe.	59	they went to many doctors, even to Nchisi where people say there are varieties of medicines, but it was all in vein.
181.	ndiye nthawi zonse anali kumangodandaula kuti, "Chauta tidamtani potimana cipatso ife?"	59	now all this time they kept on lamenting, "what have we done to Chauta, seeing he has deprived us of offspring?"

182.	mwina kulira usiku onse ndikumati, "Ha! Kodi ine Mlengi ndinamlakhwilanji pondimana mwana!?"	59	at times she would cry all night saying, "Alas! What have I done to offend the creator since he refuses to give a child?"
183.	pano nafika tsopano nakalamba, siningakhaleenso ndi mwana ine!	59	now that I have reached old age, I can no longer have a child a child!
184.	iinde, akakhala eni ace m'nyumba okha, anali kufunsana kuti, "Kodi ndi maloza wotani amenewa, wokhala ndi pathupi munthu wakhwima mkale?!"	59	yes, when they were alone in the house they'd ask, "what kind of evil omen is this, for an aged person to become pregnant?!"
185.	kukhale kumadzi, kunkhuni, kaya pamtondo, mau analipo anali wojeda mai aja, kuti adzafa napo pathupi paja pomwe atenga akulakale.	60	whether it be while drawing water, gathering firewood, or pounding maize, there were always words deriding that woman, saying that she would die of this pregnancy she had taken when her time was long past.
186.	ena kumati, "A-ah, anakapanda nyanga, anakapanda nyanga yeniyeni!"	60	some said, "A-ah, she got a hold of some medicine, she got a hold of some real medicine!"
187.	kodi sikulodza kumeneku kuti munthu invi zili kumutu mbuu! Kumafunabe mwana!?"	60	if it isn't witchcraft - that a person covered with grey hair MBUU! Should still desire to have a child!"
188.	ai, conco ndico cifukwa cace mai aja sanadabwe ndi zimene zinawaonekera pomwe nthawi yoti abereke inafika, cifukwa zokamba za anthu zinaculuka.	60	well, that's the reason the woman was not surprised at what happened to her when her time for delivery arrived - it was because of all that loose talk.
189.	ndipo pozaca m'mawa, mbiri inafalika ngati moto walupsa la udzu wouma, kuti aLumbiwe abala galu pathupi paja anatenga akalamba kaale.	60	at day-break the news spread like a bush fire in dry grass that Lumbiwe had given birth to a dog, the result of that pregnancy she had taken after she was already too old.
190.	pomwe ndakhala ndi pakati, anthu andicitira matsenga kuti ndiwone galu!	61	when I became pregnant, people practiced their black magic on me so that I'd bear a dog.
191.	ndipo cifukwa coti iwo anali ndi maganizo oti anthu acaje ndiwo anawacitira matsenga, galu uja anmuchu kuti Acaje, kutanthauza kuti acaje ndiwo awacita zoipaa.	61	and since she thought that outsiders had practiced their black magic on her, she named the dog "outsider" meaning outsiders had done her this evil.
192.	iwe ngati ufuna izo, cabwino, pita kwa akulu ako aja ali paja gone, Acaje.	61	if this is what you want to do, fine, go to your elder brother Outsider lying down over there.
193.	ndiwo uwauze za cikwati!"	61	he is the one you have to ask about marriage!"
194.	Tembo anati, "Ha! Amai, kodi comwe mukundilodzera si cinyama cija - cingadziwenji za cikwati!"	61	Tembo exclaimed, "Ha! Mother, you're not pointing to that beast there, are you - what could it know about marriage?!"

195.	Tembo anapita nati, "Inu Acaje, amai akuti ndifunse inu kuti ndifuna kukwatira."	61	Tembo went over and said, "Outsider, mother says I should ask you about my desire to marry."
196.	cifukwa ukucita liuma, ukakwatira tsiku ndilo lino, losadziwa usadzula therere lomwe!"	62	because if you get stubborn, you'll go out and marry a real fool who doesn't even know how to pick wild leaves for relish."
197.	conco mkulu wace uja, galu Acaje, anati, "Pokhala palibe madzi pano pafupi ndipo ludzu lakupha, ipha mbuziyi umwe mwazi wace.	62	so the elder brother, the dog Outsider, said, "Since there is no water close by and your thirst is killing you, slaughter this goat and drink its blood.
198.	Tembo anamwa mwazi wa mbuzi	62	Tembo drank the goat's blood.
199.	Acaje anadya nyama ya mbuzi ija khamule khamule!	62	Outsider gobbled down the goat's meat KAMULE KAMULE!
200.	ndimalodza enanso awa!	62	this is yet another evil omen!
201.	unaona kuti komwe galu akulankhula?	62	where did you ever see a dog talking?
202.	kodi ndingaikeko kanthu tere kuti ndipe munthu, pomwe nanenso pano ndidikhira kufa?	62	why would I add anything to kill somebody when I myself am waiting to die.
203.	ai, kapena mng'ono wanu adwala cifukwa ca befu."	62	no, perhaps your brother is sick with asthma."
204.	nanga mai Safira apa mwati mudikhira kufa pano pacitsime, ndi kufa kwa mtundu wotani komwe mucita kukonzekera?	63	now Miss Safira, you said you are waiting to die here at the waterhole, but what kind of death are you waiting for?
205.	imfa acitoikonzekera?!	63	is one able to prepare for his death?!
206.	munaonapo kuti?!"	63	where did you ever see that?!"
207.	sicingaphe mtsikana wokongola conco ngati Safira!"	63	it must not kill a girl as good looking as Safira!"
208.	akali kukamba conco anamva kukuntha kukuntha kwa cimphepo mumlengalenga.	63	while they were conversing, they heard the roar of great wind in the sky.
209.	ndiye ngati kukuntha kwa namondwe wa panyanja.	63	it was like the sound of a severe storm on the lake.
210.	podzayangana kumwamba Tembo anaciona cimbalameco.	63	when he looked up, Tembo spotted the big bird.
211.	ndipo mitu khumi ili kooswa! Ikuyangana pansi.	63	all ten heads were drooping down KOOSWA! Facing the ground.
212.	pamalo paja mitengo inathyoka abale.	64	friends, trees were broken off all over that place.
213.	maudzu anazuka, nyerere zinapondedwa, abuluzi awo kutekenyeka.	64	the grass was uprooted, ants were trampled, and the lizards were smashed flat.
214.	inali nkondo ya alimagedo, ya ciombankhanga.	64	it was like the battle of Armageddon, like that of the eagle which never gives up.
215.	koma anthu pomuwona akubwera ndi liwiro anati, "Wathawa mwana uja!	65	but when the villagers saw her returning at a run they exclaimed, "The child has run away!

216.	cimbalame cidzatipha tonse! Mama iine!"	65	the big bird will kill us all! Mother me!"
217.	Amfumu apamudzi anatenga mfuti kuti amuphe akamuikenso pa citsime wakufa kale, cisakavutike cimbalameco kumudamula.	65	the village chief took a gun to kill her and take her at the waterhole, dead this time, so the bird would have no trouble in gobbling her down.
218.	koma anthu ena anati, "Imani timve izi wadza nazo mwana uyu!"	65	but others cautioned, "Wait, let's hear what she has come back for."
219.	pambuyo pace mfumu inafunsa inati, "Kodo comwe mufuna ndi ciyani ceni-ceeni popeza mwatithandiza?!"	65	afterwards the chief asked, "What would you really like from us, for you have helped us very much."
220.	kodi ndingadziwe bwanji kuti uyu ndiye ndingamange naye banja kwa nthawi yaitali?"	65	how can I know the one with whom I can make a lasting marriage?"
221.	Acaje anati, "Ha! Osavutika, iwe mkazi wako ndi ameneyu tapulumutsa.	65	Outsider said, "Ha! Don't trouble yourself - your wife is the very one we saved."
222.	adzakulumekedza powona kuti tampulumutsa ku imfa."	65	she will respect you seeing that we rescued her from death."
223.	koma Acaje sanayankhe.	65	but Outsider did not answer.
224.	ndipo Tembo anadziwa kuti ngati Acaje sayankha, ndiye kuti safunanso mtsutso.	65	and Tembo knew that if Outsider did not answer, that means he didn't want any more back talk.
225.	ndibwino kuti galu waceyu Acaje akhale galu wamfumu.	67	it would be better if his dog Outsider became the chief's dog.
226.	akulu-akulu aja anapangana kuti amuphe Tembo basi galu uja atenge amfumu.	67	the elders plotted to kill Tembo so that their chief could take the dog.
227.	cifukwa, popita Tembo kumudzi akanena kuti apite cabe galu atsale, galu uja adzalondola.	67	because the dog would surely follow along even if Tembo when leaving would say that he alone is going but the dog should remain.
228.	ponyamuka anauza mkazi wace Safira nati, "Maake, mukonzeretu poto wa mapwapwa.	67	before leaving, he told his wife Safira that, "Mother, get the pot ready for some choice cuts.
229.	paja mudziwa kuti tikapita m'thengo, basi ifetu sitibwerako cabe!"	67	for you know that when we go out to the bush, that's it, we don't return empty-handed!"
230.	galu uja pambuyo pace anati, "Anaoneka amai kundicha dzina loti acaje.	68	afterwards the dog said, "Mother knew what she was doing when she named me Outsider.
231.	zoonadi, acaje alibe zabwino!	68	it's true, outsiders are no good!
232.	tinawaphera cimbalame comwe cinali kudya anthu ndi kuwaletsa madzi; lero tikuwaphera nyama, koma aphanso munthu amene awadyetsa zabwino.	68	we killed the big bird for them which was eating them up and preventing them from getting water! Today we kill wild game for them, but they go and murder the person who had been feeding them so well.

233.	ndipo nyama imene ndaphayi sadzaidyera!"	68	therefore, they shall not eat of the meat which I have killed!"
234.	ndi ukali wa mkango anapita komwe anthu apa Gonondo anali kupampha njati zomwe anapha iye Acaje.	68	with the ferocity of a lion he went to where the men of Gonondo were cutting up the water buffalo which he, Outsider, had slain.
235.	Acaje kucoka apo anfuntha nalowa m'thengo nakhala momwemo, nasanduka mkango.	68	after that Outsider went mad and entered the bush - he lived there and transformed into a lion.
236.	ndipo munthu aliyense wopita m'thengo Acaje amupha.	68	and so Outsider continues to kill any person who enters the bush.
237.	anthu ndi mikango sizionana m'maso cifukwa ca kusatamanda kwa anthu apa Gonondo		thus human beings and lions cannot look one another in the face because of the ingratitude of the people of Gonondo!
Mkamwini Woba Mu'mphika: The Son-in-law who Stole from the Cooking Pot			
NO	TEXT	P.NO	GLOSS
238.	ndiye kuti mnyamata wina dzina lace Machisa anali atakwatira pamudzi wiina, ndipo kulingana ndi mwambo wa mtundu wace, iye Machisa anakhala cikomwene kwa mkazi wace.	81	there was a young man by the name of Machisa who had gotten married, and in accordance with the custom of his people was living at the village of his wife.
239.	paja akuti, "Ngati culu sucilondola, nanga ugwire bwanji inswa?"	81	as the proverb says' "If you don't go where the anthill is, how can you expect to catch any flying ants?"
240.	kucikomwene Machisa anafuna ndithu kukondweretsa apongozi ace pomadzipha ndi nchito - aniwone, aniwoone!	81	there at his wife's village, Machisa tried his best to please her parents by working extra hard to attract their attention.
241.	koma ngakhale ndi tero, anali kuyamba ndithu wakana kuti, ai, akalibe kulema - momwe walema kale, msana ucita kuti uli fuuu!	81	but even though this was true, he would immediately begin protesting that he's not tired all - while, really he was beat, and his back was about ready to break FUUU!
242.	ha, ndipo kucha nkhangana ndi ni pakatitu, mkomwene wa aKagoli!"	81	besides he's always trapping guinea fowl, that son-in-law of Kagoli!"
243.	ndiye kuit aKagoli anuza akazi ao kuti afulure mowa wolimira cifukwa munda wakula ndipo sangauthe wokha, ngakhale kuti pakhomu panali mkomwene wodziwa kulima.	82	Kagoli had told his wife that he should brew 'beer-for-hoeing' because their field was large, and they couldn't finish weeding it by themselves even though at home they had a son-in-law who really knew how to hoe.
244.	akuti ndi wonyada pano pamudzi cifukwa ali ndi cikhulupiriro kuti palibe ali ndi mkamwini woposa inu!"	82	they are very proud in the village here because they believe that no one else here has a better son-in-law than you!"

245.	aleke aCeujeee, mmmm, nchito tambalale kuliza kalimba ni kusokera vigamba, osakalima kumunda kwa apongozi!	82	that's right! So and so is no comparison since all he does is loaf around playing his hand xylophone and sewing patches on his clothes instead of working in the field of his father-in-law.
246.	nkhokwe aiwona yagwa kale, koma ndiwo akuti, ah, acitoniuzal!	82	he sees that the granary is in disrepair, but all he says is, "Let them come and ask me first!"
247.	iye anadabwa, koma sanakambe kanthu popeza anali tonde wobwereka pamudzi paja pautengwa.	83	he was surprised bit didn't say anything, for he was nothing but a borrowed Billy-goat in that village of his in-laws.
248.	nga tonde wobwereka nayenso aliira?	83	and, after all, dare a borrowed Billy- goat bleat 'baaah'!?
249.	anaganiza nati, "Mhm, koma 'kuutengwa ndi kuutengwa'.	83	he thought to himself, "Mhm, what can I do about it since I'm at my in-laws' place?
250.	angandimane nkhangal yopha ndekha?	83	how can they refuse me a guinea fowl that I have killed myself!?
251.	kokomanso anacita mantha cifukwa anaopa kuti mwina Tikho angakauze amai ace kuti apongozi wao afunsa m'mphika	83	but he was afraid to do that for he feared that Tikho would go and tell her mother that her son-in-law is asking about what's for dinner.
252.	mkazi wace wamachisa anafunsa poona amuna ace angoti sandamu sandamu sandamu! Ndi kumabuula nati, "M-m, kodi aBanda mwadwalatu ap sim'gonaa?!	84	Machisa's wife noticed her husband turning over and over SANDAMU SANDAMU SANDAMU! And groaning, so she asked, "M-mm, are you sick, Banda, is that why you're not sleeping?"
253.	koma kuyankha kwace kwa Machisa angoti, "Ai, sininadwale iwe, koma kwangotenthetisa lalero, conco tulo sindituona - gona iwe!"	84	but Machisa answered, "No, I'm not sick; it's just too hot tonight so I can't sleep - just go to sleep yourself!"
254.	maganizo anaculuka mumtima oti, "Ine ndingofa ndi nchito, koma iwo akhala kumudzi, abwabwasula nsima ya m'mawa ndi nkhangal yanga!	84	his mind was full of thoughts, "I kill myself here with work while they remain at the village with the morning nsima and my guinea fowl for relish!
255.	mtima wace unagunda, ndipo anayesa kuti, "Ha, akubwera ndi nsima!"	84	his heart jumped and he thought "Ha! She's coming with nsima!"
256.	inde, ndiwo ndithu ingakhale nkhangal yomwe ikumvuta maganizo.	84	yes, and the relish to go with it should be the very guinea fowl that was so troubling his mind.
257.	aniona nkhangal mumtima mwace - yamawanga-mawanga ndipo yaikulu, yopusula-pusula.	85	he saw the guinea fowl in his mind - spotted all over and large, with all its feathers removed and ready to cook.

258.	mkazi wace Thiko anali kudya pamodzi ndi ana ang'ono-ang'ono; iye Machisa anali kudya payeekha.	85	his wife Tikho was eating with her mother; his father was eating with his younger sons; as for Machisa, he was eating alone.
259.	ndiye akaganiza conco ali, "Ha! Basi anthu awa pamtunda pa amao andimana nkhangha ndekha - alekereni lero!"	85	and he thought to himself, "Ha! Those people of my wife - they go so far as to deprive me the guinea fowl I killed myself; well, let it go for today!"
260.	muntu wodwala sayenela kugwira nchito.	86	a sick person should not work.
261.	ndipo ngakhale amowa mawa sakucedwa kutsiriza munda popeza Tate aung'amba kwambiri; wakhala micololo yokha-yokha, ee, ndi makontolija cabe kuti anthu akalime."	86	and besides the hoers-for-beer tomorrow won't have any difficulty in finishing off the field because father has already torn up quite a piece of ground, all that remains to be hoed are the rows he started and the contour ridges."
262.	tsono popeza mumtima mwace munali maganizo amwamuna wace amene anadwala, Tikhonzenji atatsika anangothamangira kunyumba, osatsekaonso patsindwi paja.	87	now since her heart was full of concern for her sick husband, Tikhonzenji got down and ran off to the house, forgetting to shut the roof again.
263.	ndiye anapempha anthu aja anali kumwa pankhokwe nati, "Zikomo, ndikwereko kunkhokwe bambo; nditengeko mphika wa ndiwo.	90	so she asked some men who were drinking there to move, "Pardon me, mister, I must climb into the granary and remove the pot of relish.
264.	khalirani kuseeri uku, mgh."	90	please move over to the other side there."
265.	anaitana mwana wao Tikho nati, "Tiikho, Tikho, Tikhonzenji! Bwera utenge mphika - kuli Atate kunkhokwe!"	90	she called to the daughter, "Tiikho, Tikho, Tikhonzenji! Come fetch the pot - Father's in the granary!
266.	niyesa adwala kwambiri, kucita kudzagona kunkhokwe!"	90	I'm afraid he's really sick - imagine, coming here to sleep in the granary!"
267.	akazi awo apa naonso lilime lomasuka n'kacimera, anati, "Hoo! Nanunso m'kambanj apa!"	90	now his wife too had an unloosened tongue as a result as a result of the beer and said, "Hoo! Just what do you think you're saying!
268.	koma akwao poona kuti masiku apita sabwera kucikomwene, anafunsa.	91	but after some days, seeing that he didn't return to his in-laws' village, the folks at home asked him about it.
269.	koma abanja lamkazi anali naye ulemu Machisa, conco ndipo anali kum'unabe.	91	now the wife's family still had a lot of respect for Machisa, and they wanted him to come back.
270.	conco sakambe zonse ai.	91	so they didn't tell the whole story.
271.	anawauza akwao a Machisa kuti, "Machisa anadwala dala, ndipo ndithu atapita kumunda anakalowa kunkhokwe nakadya nkhangha yomwe anapha yekha."	91	so they told Machisa's family, "Machisa pretended he was sick and after everybody had gone off to the field, he entered the granary and eat up the guinea fowl that he himself had killed."

272.	itiphunzitsa kuti, koma kudekha mtima, osacita zinthu mothamangira ayi!	91	it teaches us that we must be patient and not react to things rashly.
Comwe Walira: What You Cry for...			
NO	TEXT	P.NO	GLOSS
273.	ndiye ndili ndi cikhulupiriro kuti munamvapo kale dzina lodzitamanda lacinyamata loti Masonjole.	105	I think you've all heard of the nickname that conceited young fellows like to give themselves - 'Masoanjole'.
274.	anali mwana alilenji popeza zonse zofunika mumoyo wacimeko anali nazo.	105	he was what you might call a "my-child-cries-for-nothing" since he had everything he needed for a high class style.
275.	anali nayo glamufomu, (kunena kuti voyimbirapo mngoli ndiye glamufomu; masiku ano m'kuti rekodi pleya - ayi, ife akale timati glamufomu).	105	he even owned a gramophone! (you know one of those machines for making music - nowadays you say "record player," but we old timers used to call it a gramophone.)
276.	iye Tina anati, "Inu aMasonjole, sibwino kukwatirana pacisuwani cifukwa ndeu sizikacoka panyumba'ka.	105	she said to him, "Masoanjole, it isn't good for cousins to marry because it only ends in endless quarreling in the house.
277.	inu funani wina mkazi - tizionanabe conco mwamtseri ngakhale titakhala ndi nyumba zathu-zathu.	106	you go look for another woman to marry, and let's just continue meeting together secretly as we have been, even though we each have our own families.
278.	zimene ukukamba sizianza mphasa m'makuti mwanga!	106	I can't agree at all with what you've said.
279.	zikalowa khutu ili, zibulikilanso khutu ili, buli! Ngati thodwe.	106	it goes in one ear and pops out again the other side BULI! Just like a field mouse
280.	ndiye anthu anali kumanena kuti, "Kodi acitanji pano pamudzi popeza onse anthu acibale ace anatha kufa?	106	so it was that people were speaking against him saying, "What's he doing here at our village now that every last one of his family and friends has died off?!
281.	ndipo iye yekha Bauleni ndiye anadya atate ace, anadya amai ace, anadya atsibweni ace.	106	and it's Beulani himself who has eaten his father, his mother, and his uncle - by witchcraft.
282.	tsono afuna akhale niife acaje.	106	now he wants to stay with us who are not even related to him.
283.	onse acibale ace anatha - acike pano pamudzi, angatithe!"	106	all of his kinsfolk are dead - he'd better leave this village before he finishes us off too!"
284.	Njole ndiye amene anayamba kukamba ataona Tita, anati, "Ha! Koma inu nokha aTita ndinu tsiru zedi!	107	Njole was the one who begun the conversation when he saw Tita, "Ha! You, Tita, you are the biggest fool of all!

285.	kodi tere munthu mlendo wocoka kwao kosadziwika kupempha malo, ndiye amene mungahaukire kukhalal mwamuna wanu zedi!	107	do you mean to say that this complete stranger who comes here and has to beg for a place to stay - that you can just rush after him and allow him to marry you?!
286.	iwe unakana cikwati ndi ine, koma ukwatirana ndi buluzi uja wopanda bweya Beulani!	107	how can you refuse marriage with me and then get married to that worthless warthog, Beulani!
287.	njole anati, "Iyaiiii! Ine sindinali kufuna kuti tizibwerekana ndi wina ayi, monga cipande, ah!	107	Njole said, "Nooo! I don't want to trade off with another man as if you were a cooking spoon!
288.	ngati Beulani wapita paulendo, Masoanjole anali kugoneratu m'nyumba ya Beulani, ati, "Ndidikhira nyumba, msuweni wanga Tita angadibwe na fisi!"	107	if Beulani would go off on a trip somewhere, Masoanjole would be there to sleep in his place, saying, "I must be on gourd here in this house of my cousin Tita so that she won't be attacked by hyenas!"
289.	ngakhale ukhale wekha, cimene cidzakutsogolera ndi kukhala bwino ndi anthu ndi kumvera zokamba zao.	107	even though you are alone, this piece of advice will guide you: live peaceably with people and listen to what they have to say.
290.	mwana wa masiye malango anamvera pamphero.'	107	the orphan learned the facts of life at the village grinding stone.'
291.	ndipo ine ndilibe Cuma cimene ndingakusiyyire.	107	I can't leave you any wealth.
292.	wina anati Beulani n'citsiru, "Munthu anagazigona m'mwamba ngati nyani?!"	109	one said Beulani was a fool, "Does a human being ever sleep up in a tree like a baboon?!"
293.	Beulani anati, "Eh, anzangawa ndi ambiri apansipa, adzavipha vilombovi.	109	Beulani said to himself, "Eh, my friends down there are many in number; they'll kill those wild animals.
294.	panali mabuluku atelalini, malaya adabulo poketi monga waaphunzitsi, matumba amcere, ndalama, mingoli, ndi zambiri - mwana alirenji - tayale! Cabe polekete!	109	there were terrylene ('wash and wear') trousers, shirts with double pockets like the teachers wear, sacks of salt, money, record players, and many other things - "my-child-cries-for-nothing" - everything was spread out all over TAYALE! On display POLEKETE!
295.	anadziwa kuti Tita sadzamuonanso munthu ndi kabichi wace uja ndi letesi wace ndi lobo wace.	110	he knew that now Tita would have no regard for a man of cabbage, lettuce, and lobo.
296.	Tita tsopano anali ndi anchito otsuka mbale, omanga tsistsi, omudula zikhadabo.	110	Tita now had savants to wash her pots, to braid her hair, to trim her fingernails - aaah!
297.	akhala Beulani ndiye ayi, ali ndi ompukuta nchenche ndi mcira wa kavalo.	110	as for Beulani, well now, he even had someone to swish away flies from his face with a horse tail whisk!

298.	Tita anaona kuti nkhanzi ya Njole inali yonona, "Ndi zoonadi acimwene, Beulani tsiku lina angakukumbuke kwao'tu.	110	Tita saw that Njole's idea was a good one, "You've got a point brother; one day Beulani might just think about returning home.
299.	pajatu akuti, 'namwali alira napenya kwao - nthoci!'"	110	as they say: 'an unmarried person weeps and looks towards home - a banana plant.'"
300.	"Kodi amauna anga, ndi kale Ija tinalamera m'nyumba muuno, koma m'kalibe kundiiza m'mene mwayi unadzera.	110	Tita went to Beulani and said, "My husband, it's been quite some time since the wealth came to this house, but you still have not told me how you came upon this good fortune
301.	ndingodikhira kuti anzanga andiize m'mene umu mwayi unagwera.	110	I've just been waiting for my companion to tell me how such luck befell him.
302.	kodi simundiiza mkazi waanu?!"	110	can't you even tell me, your wife?"
303.	ine, "Ho, papusa!" - ndindiyamba kupita m'midzi yambiri kufikira ndinaona kuti ayi ndingalephere kunyamula vikatundu vaculukitsa vomwe anthu anali kunisupira, iiiiinde!	110	I thought to myself, 'Ho, this is too easy!' and moved on to a number of villages, until I saw that I would fail to carry back all the goods that people were offering me.
304.	Masonjole anati, "Haa basi! Tumolo m'mawa nanenso wapsya ulendo kukaduka m'ciuno mwangamu!"	111	Masoanjole said, "Haa! That's it! Tomorrow I too will make a trip to shake my hips.
305.	lidoda lonse lotere ndilo lizigwedeza ciuno motere monga kuti palibe ana openya malodza!	111	to think that a respected elder would shake around like that as if there were no children around to see such an awful sight!
306.	anthu anatenga ana awo anawasekera m'nyumba nati, "Ana inu lowani!"	111	parents took their children and shut them in their houses saying, "You children get inside!"
307.	musamapenya cilimbo cija, mungadooche maso!	111	don't look at that beast or your eyes will burst!
308.	ukamtenga bwini-bwino, osakathamangira yai, akakuze zinin'ga zonse za m'mene anapezera Cuma cija!	112	listen carefully to what he has to say and don't rush it - give him a chance to tell you the story of how he obtained his riches.
309.	Beulani anati, "Akazi anga, ndinaiwala kukuuzani cizimba cimodzi.	112	Beulani answered, "My wife, I forgot to tell you the most important detail, the key to the whole operation.
310.	ine ndinali kutenga madzi nkhadze, mduze..."	112	I took some sup from the nkhadze tree, that is mbuze - some sup from the nkhadze-mbuze tree...
311.	Masoanjole lero ndi maso ambuzi cifukwa cofuna kupasula nyumba ya mnzace.	113	today Masoanjole has the eyes of a goat as a result of his attempts to break up the family of his brother.

312.	a Masoanjole ndi aja a magalimoto, a nchito zosalingana ndi zao namati, "Iwe, mkazi Belita, Titamenji, Sitelia, bwera kwa ine ukadye zabwino.	113	the 'Masoanjole's' are those fellows with automobiles and high-paying jobs who go to the wives of others who work at a lower pay scale and say, "Hey, you, Belita, Titamenji, Sitelia, come to me and eat fine foods.
313.	bwera kwa ine ukagone pabwino, uzikayenda m'galimoto benzi!	113	come to me and sleep on a fine bed and ride around in a car, a Mercedes Benz, whatever you want!
314.	conco basi, ona amuna ako - ndine amene ndimawalanditsa ndalama.	113	just look at your husband - I'm the one who pays his salary.
315.	ndipo ndalama zao zimene alandira, ine ndizo ndimwera mowa tsiku limodzi cabe.	113	and the money that he makes in a month, I surpass in one night of drinking beer!
316.	tiye!"	113	let's go!"
317.	koma mkazi uja akapusa, apitadi, ndipo apeza vuto kuposa kuja acoka.	113	but if the woman is foolish and goes along with him, she finds more troubles than she left.
318.	cifukwa amene aja akawacotsa nchito akaba ndalama, adzkhala ndi maso ambuzi monga anjole.	113	for after guys like that are fined for theft (from the company), they, too, will end up with goat eyes like our friend Njole.
319.	nchito idzasowa m'mene linafera dimba la Masoanjole.		their working days will finish just like the garden of Masoanjole came to ruin.
320.	abale, ngati nthiti zanu zimapotokera pakuononga nyumba za eni, musadabwe ngati tsiku lina mudzapezeka ndi maso ambuzi!	113	friends, if your heart is bent on destroying the home of someone else, don't be surprised if one day you too are found with the eyes of a goat!
Mangani ndi Mwana wa Mphenzi: Mangani and Lightning's Daughter.			
NO	TEXT	P.NO	GLOSS
321.	iinde, lero ndine kholowa madzi amodzi wopsa n'citungu.	124	right, today I'm like sweet potato leaves to which you don't have to add water but once - steam alone is enough to cook them!
322.	koma panali pataning'atu cifukwa mnyamata ameneyo mfulukutu udaonekeratu poyeera, ndipo odziwa ku... odziwa anati, "Ih-iih! Mwanayu akacedwa ndithu adzatibweretsera milandu!"	124	but the rope was just about to snap because the impatience of this young man was already clearly visible, and those who knew about such things warned, "Oh-oh! If this boy delays much longer, I swear, we'll soon have a damage suit to pay!"
323.	koma mkulu wanyani adanyam... adaima ndi miyendo yakumbuyo nati, "Ah! Ah! Ah! aManagani musatiiphe!	124	but the leader of the baboons stood up on his hind legs and said, "No, no, no! Mangani don't kill us!
324.	tidakuthandizani tsiku lina."	124	we'll help you out some day!"
325.	ah-ah! Mangani anadabwa kuti nyani azikamba.	124	what the-! Mangani was surprised to hear a baboon talk.
326.	a-aah! Ndiye cifukwa ca cakudya cimanga!	124	aah! It must be because they eat people's maize!

327.	koma pomva kudandaula kwa nyani anatsitsa mfuti yace nati, "Ah-aah! Anayani kumakamba - ndimasoka amenewa!	124	but when he heard the baboon's entreaty, he lowered his gun and said, "Well I'll be - baboons talking! This will surely bring bad luck!
328.	cabwino, ndakulekani.	124	alright, I'll let you go.
329.	koma ndikagwa m'mabvuto muyenera kudzandithandiza anyani iinu!"	124	but if I ever get in trouble, I'll expect you to give me a hand, you baboons!"
330.	koma cinalipo cina cisenda ndithu camapiko cidati, "Yayi-yayi-yayi inu aMangani! Musatiphe, musatiyese ndiiwo!	125	but there was one nearly-matured larva whose wings were already showing that said, "No-no-no! Mangani, don't kill us - don't use us for relish!
331.	inu tilekeni, tsiku lina tidzakuthandizani!"	125	just let us alone and one day we'll help you in return!"
332.	koma mwini ukonde, kangaude anati, "liyayi! Sicita conco anzanu inu aMangani!	125	but the web's owner, a spider, said, "Nooo! Don't do that Mangani my friend!
333.	lekani nanenso ukendewu ndimo ndodyera nchenche.	125	let this web alone, for that's what I use to capture flees for my living.
334.	ndife aciwinda tekha-tekha osaonongana!	125	we're both hunters just the same, so let's not destroy each other!
335.	koma nazonso nchenzi zidati, "Yayi, osatiyese ndiiwo!	125	but the water rats too spoke up and pleaded, "No, don't use us for relish!
336.	ife ndife abale anu cifukwa tsiku lina mudzagwa m'mabvuto ndipo mudzatifuna kukuthandizani.	125	we are your brothers, for one day you will fall into trouble and you'll want us to help you.
337.	conco osatipha!"	125	so don't kill us!"
338.	Managani ananyamula gogodera wace kuti ndithu aphe njobvu ija.	125	Mangani raised his gun in order to kill the elephant.
339.	koma nyamai, nyama ija inalankhula monga zinazi zoyamba kuti, "Ah-ah, conde aMangani osandiipha!	125	but this animal spoke as all the others before it saying, "Easy now, please Mangani, don't kill me!
340.	tiyeni tikhale abwenzi.	125	let's be friends!
341.	mtsogolo mudzafuna thandizo laanga."	125	in the future you'll be needing my help."
342.	atayandika mfuti yace anona aja anati, "Yayi-yayi-yayi! aMangani!	126	when he raised his gun, the cats cried, "No-no-no Mangani!
343.	tidzai... inu tidziwa kuti simukonda acona.	126	we know you don't like cats.
344.	koma m'katileka osatipha - osatiipha, tsiku lina tidzakuthandizani!"	126	but if you allow us to live, one day we'll be of some help to you!"
345.	Managani anayesa ndi tsiku la masoka cabe.	126	Mangani considered that day to be one of very great misfortune.

346.	zimene zidalonje... zonse zinalonjeza kumuthandiza ataleka kuzipha ndi izi tsopano: nyani... anyani, visenda, akangaude, nchenzi, njovu ndi acona tsopano awa.	126	the animals which had promised to help him after he did not kill them included the following: baboons, wood beetle larvae, a spider, water rats, an elephant and now these cats.
347.	"Kodi zindionejera iine ndizotani masiku ano?"	127	"What is happening to me these days?!"
348.	masiku ndithu apitawa nyama zinandilankhuza kuti ndisaphe.	127	just a few days ago wild animals talked to me, telling me not to kill them.
349.	lero ndiona atsikana anai olingana nkhope osamba padziwe kuthengo kutali ndi anthu.	127	today I see four girls who look exactly alike swimming in a pool in the bush, far removed from any people.
350.	kucoka apo abvala mapiko nauluka kumwamba!	127	what is more, they put on wings and fly up into the sky!
351.	ndikulota kodi ine!	127	am I dreaming!
352.	kodi ndaona masomphenya?	127	have I really seen all these things with my own eyes!
353.	angakhale angelo aja... angakhale angelotu aja napenya eh? Ih-ih!"	127	could it have been angels that I've seen, I dunno ih-ih!"
354.	ndiye mangani ameneyo kudzifunsa yeekha.	127	those were the questions Mangani was asking himself.
355.	pajatu akuti, "Komwe zipalira ndiko zidyewera."	127	for as the proverb goes, "Where the birds peck for good, that is where they can be caught for food."
356.	"Ndidzapita bwanji kwathu opanda maphiko ee!"	128	"How will I go home without any wings!"
357.	koma Aniya anati, "Mgh! N'cosatheka, atate sangalole kuti mwamuna wocoka kuno kudziko lapansi akwatire ife ana wao ocoka kumwamba.	129	but Aniya refused, "No, that's impossible, because my father would never allow a man from earth to marry one of his daughters who come from the sky!"
358.	afuna akomwe kumwamba uku monga ana wa nyenyezi, ndi wana wa mwezi ndiwo angatikwatiire iife.	129	he wants only those from the sky to marry us, like the sons of stars or the moon.
359.	Aniya anauza Mangani naati, "Musiiye zida zilizonse, osanyamula mfuti!"	130	but Aniya cautioned, "Leave all your weapons and don't carry a gun!"
360.	cifukwa atate akakuonani mwadza ni vizida adzayesa kuti mwadzira nkondo.	130	because if father sees you bringing weapons, he'll think you've come for a fight.
361.	ndiye adzakuphulikirani m'maso!"	130	then he will explode in your face!"
362.	usiku Mangani adacitsa visenda vija adanyamula m'kathumba kace, naviika m'mitengo ija adamuza kukadula la mawa, pa mayekala ponse paja.	132	that night Mangani removed from his pouch the wood beetle larvae he had brought along and set them out in the trees which he was told to cut down by the next day, on all those acres.
363.	mphenzi inadzuka ndi cikhulupiriro kuti Mangani adzalephera, conco adzamupha.	132	Lightning arose with the hope that Mangani would fail so that he could kill him.

364.	Aniya poona mtima wace ah-ah! Anakondwa kwambiri nathamangiira, nafungatira Mangani ndikumpaka malovu (omwe Azungu akuti kiisi).	132	when Aniya saw that, she was overjoyed; she ran up, embraced Mangani, and painted him with saliva (which Europeans call kissing).
365.	koma kutada Mangani adatulutsa acona awiri m'kacola kace kaja, momwe adawaika pocoka kumudzi, kudziko lapansi	133	but when it was dark, Mangani took out two cats from his pouch, where he had put them when leaving the village, back there on the earth.
366.	acona awiri aja anagwapo kumbwandira makoswe.	133	the cuts immediately began pouncing on the rats.
367.	omvetsera enanu m'dzakumbukira kuti cidani pakati pacona mako... ndi makoswe cidaamba pomwe makoswe anakana kutsiriza mwambo waubatizo, pamene Mbusa cona adafuna kuwa- kuwalonga calici cace.	133	that's right! Some of you listeners will remember that the hatred between cats and rats begun when the rats refused to complete the rite of baptism, when Pastor Cat wanted to enroll them in his church.
368.	Kangaude uja ndithu wodziwa kukonza ukonde adautulutsa.	135	so Mangani brought out the spider, the one who knows how to make a web.
369.	angani adatulutsa kangaude uja nati, "Iwe kangaude, ona comtsinje!	135	he took it out and said, "Spider, just look at that river!
370.	ndithandize tsopano mwana iwe!"	135	help me now my friend!"
371.	kangaude uja adakonza ukonde kocoka tsidya lina ndikupita tsidya lina lamtsinje!	135	the spider span a web that reached from one side of the river to the other.
372.	Aniya nayambanso kulira fwiku! Fwiku!	135	Aniya again started to cry, sobbing away FWIKU FWIKU!
373.	cinali kuwoneka ndithu cimwala cofika kutali, kusowa poti munthu angapitiree... angapitire poti.	135	it looked like a huge cliff extending for a long way - with no way to cross over it!
374.	Mphenzi inaponyanso mcira wace, ndipo udapanga m'tsenjere zothinana koopsa, koti munthu sangapiite.	135	Lightning then threw his magical whisk out again and it formed a thicket of elephant grass, so dense that a person could not pass through.
375.	koma Mangani anacotsa nchenzi ziwiri zija m'kacola, nizidula maese... kanjira m'tsenjere muja.	135	but Mangani removed the two water rats from his pouch and they cut a little path into the elephant grass.
376.	koma Mangani anatulutsa njobvu ija m'kacola kace basi, iye ndi Aniya adakwa cinjobvu cija, nicimapanga... nicimapita pali... monga kuti palibe mitengo cingopita cabe.	136	but Mangani took the elephant out from that little pouch of his and it did it; he and Aniya climbed upon that big elephant and it walked on through as if there were no trees at all.
377.	Managani ndi Aniya anayimbira cikwati cao.	136	people had a wedding celebration for Mangani and Aniya.
378.	njobvu, anyani,,acona, akangaude, nchenzi, visenda vonse zinalipo paukwati.	136	the elephant, the baboons, the cats, the spider, the water rats, and all the wood beetle larvae were there at the wedding.

379.	koma pakali pano mudzaona kuti mvula ikamagwa Mphenzi imadza ndithu padziko lapansi kufuna mwana wace Aniya.	136	but nowadays you will see that whenever the rain falls, Lightning actually comes down to earth searching for his daughter Aniya.
380.	cifukwa ca ukali imanopha ali... imanopha alibe n'cifukwa'ka, imangophulika ciphulike-phulike.	136	and because of his great anger, he just kills for no reason at all; he simply explodes anywhere unrestrained.
381.	mwina imaphulikira kumitengo niing'amba mitengo.	136	at times he even blasts into trees and rips them apart.
382.	pali pano ana ambiri pano ndikukamba akwatirana mwakuthawa cifukwa makolo anali kuti, "Uja mwamuna, si wamtundu wathu!"	136	even as I am talking, there are many children who are running away to get married because their parents were telling them, "That fellow is not of our tribe!"

Mkazi wa Ng'ona: The Crocodile's Wife

NO	TEXT	P.NO	GLOSS
383.	abale ndidziwa kuti mitima yanu ikankha mwazi kuti kodi zalero ndi ndiwo zanzi zomwe taphika.	151	friends, I know that your hearts are pushing blood to know what kind of stew I've cooked for the story today.
384.	ai, zalero zaculuka matimati n'tsobolatu kuthyolera.	151	well, in today's pot I've thrown in a lot of tomatoes and chili peppers.
385.	aYobe ndi akazi ao anali ndi ana mapasa, akazi okha-okha awiri'ka, okula misinkhu motero kuti ankatha kumatumapo kukatapa madzi kudambo, mwina kuwauza kudikira kapena kusonkhira mphika pamoto, ngakhale kuwatumu kukagaitsa cimanga kaya mphale kucigayo.	151	Obe and Yegeniya were the parents of twins, two girls, who had now reached the age when they could be sent out to go and fetch water at the lowlands, or to put a cooking pot on the fire and attend to it, or even to go to the mill to have maize kernels or pounded maize ground up into flour.
386.	kodi munaonapo kuti ndiwi zicoka zokha mumphika popanda wozi... wozikumbuula?!	151	where did you ever hear of stew leaving the pot by itself, without someone having scraped it out?!
387.	nikudololokatu kumeneko zedi mwana ngati akudya mumphika!"	151	this is really shocking behaviour, I'm telling you, for a child to eat from the cooking pot!"
388.	analibe bongo wowira bwino woti angacite cinthu payekha Sesiliyatu popanda Malige kumtsogoleera.	152	Seseliya didn't have a very quick mind either and could do nothing on her own without Malige first showing her how.
389.	aYobe amuna ao a Yegeniya anacitodzuka pamphasa ndithu pamene analiri mwamphamvu, modzidzimuka.	152	Yobe, the husband of Yegeniya, sat up quickly in amazement from the mat where he was lying.
390.	ah! Inu amake mapasa, ndizo mungazinndiganizira zimenezi ndithu kuti ine ndikudya mu'mphika, muganiza ine ndigabe mu'mphika?	152	"Ah! Mother of twins, do you mean to say that you are imagining this about me, that I'm the one who is eating from the cooking pot - you really think that I would steal from the pot?"

391.	kodi nditakhala ndi njala, ndingaleke kukuuzani kuti, 'Ndiphikireni nsima, ndidye,' m'malo mokomba m'phika uli wanu?	152	don't you think that if I were hungry, I would not fail to tell you, 'Cook me some nsima to eat' - instead of scrapping out the cooking pot, which is under authority?!
392.	ai, apa pokha mwandinyanyitsa, ndipo pepetsani mai! Sim'nganene kuti ndukudya mu'mphika ine!"	152	no, there is no denying it, you have humiliated me, and you'd better apologise, missus! You cannot say that the one who is eating from the pot is me!"
393.	aYegeniya anati, "Mm-m-m-m! Simunandimvetse bwino amuna anga zimene ndakamba.	152	Yegeniya replied, "Mm-m-m-m! My husband you didn't listen carefully to what I was saying.
394.	ine ndinali kukumfunsani cabe kuti mwina ndingacedwe kuphika cakudya, ai?	152	I was merely asking in case it may have been that I was late in preparing the meal.
395.	tsopani inu mungatapemo ndiwo kuti mumveko bwini pamimba popeza unutu mukuti kuyamba nchito sumulekezerapo, ngakhale njala yakuphani.	152	then you might have gone ahead and snitched from the pot in order to stave off your hunger, since it's true that when you begin a job, you don't quit until it is done, even though the hunger may be killing you.
396.	ngakhale zandiwo zimene ndafunsa sindiye kuti ndi cipoongwe.	152	now about the stew I've been asking about, don't take that as an insult.
397.	koma inu pokhala amuna anga, nanga ndingauze yani ngati zinthu zindidabwitsa m'nyumba muno?	152	but since you are my husband, who else can I talk to if something strange is happening in this house?
398.	sindinu nanga ndingauze?	152	aren't you the one to whom I can turn?
399.	muno m'nyumba masiku ano ndiwo sizikhala yai!"	152	the fact is that these days the stew does not last at all in this house!"
400.	ndati ndikufunsi inu anzanga popeza ndamvapo amuna ena amene akudya ndiwo mumphika nakankhizira ana kuti ndiwo akudya."	153	I thought I'd ask you because I have heard that there are some husbands who eat the family's stew and then blame it on their children."
401.	mwina woba m'phika simwana ayi!"	153	a child who steals from the cooking pot is no child at all!"
402.	izi, zitapitirira, mwana uja anayamba kutheratu ndiwo zonse tsopanu uuphu! Cifukwa anali kulephera kulekeza kudya ndiwo zija pamene mtima wace unali ukadagunda kufuna kufuna kuti zitheretu.	154	this continued until pretty soon the girl would completely finish off the stew UUPHU! Because she could no longer restrain herself from eating since her heart was pounding for her to finish it off.
403.	aYobe anaganiza zoti asapite kumunda tsiku lina, koma abisale atanamizira kuti apita kumundadi.	154	one day Yobe decided not to go to the field, but to lie in wait after pretending that he was leaving.

404.	iwo anatenga khasu ndi nkhwangwa monga mwamasiku onse paphewa cii! Naitananso agalu ao, "Kuno, kuno! Jeke! Jeke! Jeke!"	154	he took his hoe and his axe as usual and set them on his shoulder CII! Then he called his dogs, "Here, here, Jeke! Jeke! Jeke!"
405.	Malige anacita kutambalala kudya ndiwo zija tsopano.	154	Maligelita now stretched her legs on the ground as she sat eating the stew.
406.	nanga nyumba yako udzamanga bwanji?	154	how will you ever manage your own household?!
407.	amuna ako udzawaphikira ciyani?"	154	what will you cook for your husband?"
408.	koma atate ace anati, "Ndidzakunenera kwa amai ako adzakukwapulee!"	155	but her father said, "I'm going to tell your mother about this, and she will give you a real beating!"
409.	Malige anamdula-dula ziwalo makolo ace, zonse ziwalo zila anakazitaya pamadzi pamtsinje unali pafupi, nati makolo ace, "Iwe wafa cifukwa ndiwe mwana wauuve, wosamvera malango a makolo ako!"	155	they cut Malige to pieces and threw them all in a nearby river, saying, "You are dead because you are as worthless as rubbish, heedless of the instructions of your parents!"
410.	ng'ona ija inali m'nisiri wodziwa kusoka-soka kwambiri pamakina, ndipo inali ndi makina akulu-akulu.	156	this crocodile was skilled in the use of a sewing machine, and he had a large one indeed.
411.	ng'ona iija inaganiza kuti, ih-ih, iyo pokhala ilibe mkazi, ndibwino isandutse ziwalo zija inasokera kukhala mkazi.	156	the crocodile then decided that since he had no wife, it would be a good idea to change those body parts which he had sewed up into a woman.
412.	Malige anakhala mkazi wa ng'ona tsopano, namakhalanso pamadzi ndi kudya za m'madzitu.	156	Malige now became the crocodile's wife; she lived in the water and obtained her food from the water.
413.	iye Maligelita anacoka pamadzi paja, ndipo Seseliya anafuna kuthawa poona mlongo wace amene anaona... anamuona iye kum'dula ziwalo makolo ace, akucoka pamadzi wangwiro-ngwiro.	156	so she came up to the river but Seseliya wanted to run away when she saw her sister emerge from the water in perfect condition, for she had witnessed her parents cut Malige up into pieces.
414.	ndi manjenje Seseliya anima apo ali nje nje nje! Wosakhulupirira.	157	Seseliya just stood there in disbelief, her whole body shaking NJE NJE NJE!
415.	amai ace anam'menyamo mbama waa! Nati, "Usamakamba malodza, ee!"	157	her mother smacked her hard with the palm of her hand WWA! And said, "Don't you dare such things!"
416.	Malige analukanirira nati, "Nitayeni! Nitayeni! Munanipha kale!"	157	Malige protested loudly, "Let me go! Let me go! You've already killed me once!"
417.	(cobadwa ndi coti aYobe ndi akazi aao anacezera kuvina-vina kukondwerera mwana uja anadzukanso kwa akufa, iwo okha atamupha ndi manja aao.	157	(The amazing thing was that Yobe and his wife danced the whole night through, rejoicing over their child who had risen from the dead, the child whom they had killed with their own hands.

418.	koma osakhala pansi ndi kudzifunsa kuti, "Kodi nanga mwana amene tinakhudzula-khudzula anadzukanso bwanji?!")	157	but they didn't stop to ask themselves, "Say, how was it that this child whom we tore to pieces was able to rise again?!")
419.	ndipo pomwe inacotsa mphande pamutu pamtsikana uja, mtsikana uja anambwembwekanso mbwe mbwe mbwe! Ziwalo zija nizigwa pansi cimodzi-cimodzi nizikhala zidutswa-zidutswa zokha-zokha monga m'mene anakamtaira m'madzi.	159	and when he did that, the girl broke up into pieces MBWE MBWE MBWE! Her body members fell off one by one and they turned back into bits of flesh just as they were when thrown into the river.
420.	akamuleka mkazi uja amene akuti saineke bwino, amuna ena amtenga namveka bwino - ndiyo mphande yoyera tsopano.	159	when a man leaves a woman whom he considers to be bad-looking, then another fellow comes along and dresses her properly - that is the cowries shell now.
421.	ana aja pofuna kuti akhale ndi moyo wabwino, cifukwa pamimba pali njala, cilakolako cakuba cibwera mumtima mwao naba mtedza kunkhokwe kwa eni-ace.	259	such children in seeking satisfaction from their hunger are led to stealing, so they take some groundnuts from a neighbour's storage bin.
422.	koma makolo mwaiwala uni kuti ndinu nokha amene mwaononga ana anuwo cifukwa simusamala - simuikako mphamvu.	160	but you parents forget that you yourselves have destroyed your children because you don't put any effort into raising them.
423.	kukanakhala kutiaYobe ndi akzo wao waja aYegeniya akanamwongola mwana uja m'malo momutaya, mwina akanakhala bwino cifukwa mwina mwana uja anali kuba m'mphika cifukwa coti cakudya amai awo anali kucedwa kuphika - njala inali kuwapweteka.	160	if Yobe and his wife Yegeniya had straightened out their daughter instead of throwing her away, she might have turned out alright, for it may well have been that the girl stole from the cooking pot because her mother was always late in getting meals ready - her hunger just got the best of her.
Nsanje Yoipa ya Mwanikhala: The Wicked Jealousy of Mwanikhala.			
NO	TEXT	P.NO	GLOSS
424.	koma vuto lace amai amenewa wamng'ono aMwanikhala anali wolankhulitsa.	172	but her problem was that she talked too much.
425.	komabe anali kumvana kwambiri ndi anthu.	172	nevertheless, she still got along well with people.
426.	comwe ndamvako ndicakuti, aRute anali kunena kuti poyamba anali kufuna kukwatirana ndi mwamuna wa cuuma, osati inu aGiya nzambalawira ayi, nchito ndi kuvina gule!	173	what I heard Ruth saying is that she had first wanted to get married to a rich man and not you, Gear, since you go around wearing rags and all you know how to do is dance.

427.	koma Giya anafunsa mkazi wace wamng'ono uja Mwanikhala kuti, "M-m, kodiiinanga iwe wazimva bwanji nkhani zomwe anali kukamba pa mtondo, unalipo?"	173	but Gear simply asked his junior wife Mwanikhala, "Say, how did you hear what they were saying at the pounding ground - were you actually there?"
428.	conco anati, "Cikondi conyemerana cicepa.	173	"A divided love is just not enough," she said.
429.	akamuona anali kucita monga adzasanza Mwanikhala	173	whenever she'd see her, she felt like vomiting.
430.	ng'anga ija inati, "Oh' ndipo za iwe mwanawanga ndadziwa pomwe walowa muno m'mudzi usanafike panyumba pano.	174	the medicine man replied, "Oh, my child, I knew everything about you when you first entered the village, before you even arrived at this house.
431.	koma fotokoza zonse popeza kulingana ndi mwambo wathu ife wamaula sibwino kumgwira kukamwa munthu wofuna thandizo, ee.	174	but tell me the whole story anyway, for in keeping with the practice of diviners like me, it is not good to prevent any one looking for help from seeking his piece, no indeed.
432.	ine ndekha munthu wamkazi ningatani naaco?"	174	how can I, a poor woman, take care of this by myself?!"
433.	alutero apo aMwanikhala misozi ili mbwe mbwe mbwe mbwe! Yaboodza, iinde yang'onatu.	174	while Mwanikhala was speaking, the tears streamed down her cheeks MBWE MBWE MBWE MBWE! False tears, yes indeed, like those of the crocodile.
434.	cifukwa anaganiza kuti Rute pocoka kunkhuni adzakhala ndi njala, ndipo sadzakana kudzadya cakudya phala lija atamsiyirako.	175	for she knew that when Ruth returned from collecting firewood, she would be very hungry and would not refuse to eat the porridge Mwanikhala had left for her.
435.	ndipo mwanayo anati, "Amai nanga mwagonerani pansi osayanza mphasa?"	177	the child asked, "Mother, why are you sleeping without first putting a mat?"
436.	mwana uja pomwe anaona kuti amai ace sanalankhule anayesa kuwagunduzana nati, "Mai, mai mwagonerani pansi mai?"	177	when the child saw that her mother did not respond, she cried shaking her saying, "Mother, mother, why are you sleeping on the ground, mother!"
437.	mwanikhala pakupha Rute, anaganiza kuti Giya adzamkonda kwambiri cifukwa cakuti adzakhala yekha panyumba.	177	Mwanikhala thought that by murdering Ruth, she would get Gear to love her a lot because she would be alone in the house.
438.	mupite mukafukule mtembowo wa mnzanu Rite.	178	go to the graveyard and dig up the body of your fellow wife, Ruth.
439.	mukacotse thupi mbokosi mukadye thupilo.	178	after you have taken the body out of the coffin you must eat it.
440.	mukatero mudzapeza mtendere cifukwa mzimu wace mudzakhala mutautsekera m'thupi lanu.	178	if you do that you will find peace because you will have shut up her spirit inside your body.

441.	m'mawa kutaca Mwanikhala anati, "Ndipita kunkhuni," pamene anali kupita kumanda kukafukula Rute, kuit akadye.	178	early in the morning Mwanikhala said, "I'm going to collect some firewood," while she was really on her way to the graveyard to dig out Ruth and eat her body.
442.	ah, ndipo Rute pansi paja pamanda anali kuyimba kuti,	178	ah, and meanwhile Ruth, down there in the grave Ruth was singing this song:
443.	"Wandilondolera nakuno - kali m'njira kokwa (kali m'njira!)"	178	"You have followed me here - it's on the way, (following along the way!)"
444.	mwamuna ndinasiya niwaaaako - kali m'njira kokwa (kali m'njira!)"	178	I've left my husband, he's yours- it's on the way, (following along the way!)"
445.	ana ndinasiya ndi aaako - kali m'njira kokwa (kali m'njira!)"	178	I've left my children, they're yours- it's on the way, (following along the way!)"
446.	mbale ndinasiya ndi zaako - kali m'njira kokwa (kali m'njira!)"	178	I've left my plates, they're yours- it's on the way, (following along the way!)"
447.	zonse ndinasiya ndizaaako - kali m'njira kokwa (kali m'njira!)"	178	I've left everything, it's yours- it's on the way, (following along the way!)"
448.	pomwe mtembo wa Rute anautulutsa pabwalo, bokosi linatseguka, ndipo panabuka ndeu yaikulu pa Mwanikhala ndi mzimu wa Rute.	179	when Mwanikhala got the body of Ruth outside the grave, the coffin opened, and a terrific struggle broke out between Mwanikhala and Ruth's spirit.
449.	Mwanikhala anamanga nsalu yace m'ciuno, koma mzimumwa Rute unangovala nsalu yomwe ija anavala yakumanda yoyeeera.	179	Mwanikhala had bound up her long skirt around her waist, but Ruth's spirit was still wearing the same white cloth they had buried her in.
450.	Mwanikhala sanaleme cifukwa ca mankhwala omwe anampatsa aCipondepo.	179	Mwanikhala did not tire because of the medicine which Cipondepo had given her.
451.	zamveka anthuni, nanga ndikambe kupita aapa?	180	it should be clear to you folks, so why should I continue to talk about this?!"
452.	ndacepa ndine.	180	I can't cover the topic all by myself.
Kalulu Apusitsa Mkango: Hare Tricks Lion			
NO	TEXT	P.NO	GLOSS
453.	abale nthano yalero itikumbutsa za aja anthu ocenjera, koma kucenjera kwao ndi koiipa - amene ali okonzekera kupha anzaao kupata cinthu cimene afuna.	191	friends our story for today reminds us of clever people, but those whose cleverness is used for evil purposes, those who are prepared to kill their comrades in order to obtain what they desire.
454.	Mwacitsanzo ngati afuna mbeta ndiye wina aima m'njira mwao, amupha.	191	for example, if someone wants to marry a wife and another is standing in the way, he kills him.
455.	ngati afuna nchito, ndalama kaya katundu wa mnzao, afuna mnzao uja amucotse basi, kuti adye bwino zinthu zija.	191	if someone wants work, money, or even the possessions of his neighbour, he simply gets rid of him so that he might enjoy those things.
456.	nzeru inadzamo m'mutu mwa Kalulu.	191	now Hare thought of a plan.

457.	ngakhale kamutu kanali kakang'ono, anaganiza zoti ayi afune nchito yolera ana ya uneesi m'nayadi,	191	despite the fact that he has a small head, he got the idea that he should go look for work as a nurse at the large dwellings in town.
458.	kapena kunyama zina zolembera monga a Njobvu, Njati, aCipembere ndi Mkango amene anali ndi magolosale ndi mabaa.	191	perhaps he could find work with wealthy animals like elephant, Water Buffalo, Rhinoceros and Lion who own grocery shops and bars.
459.	Kalulu anati, "Ha! Bambo, ine kaplo wanu ndufuna nchito yolera aana, kuti ana anuwa azikhala bwino cifukwa pamene ndabwera ndapeza kuti ali ookha.	191	He replied, "Ha! Chief, your servant is looking for a job taking care of children, so that your children here will be alright - because when I came, I found them all alone.
460.	ndipo ali mbu! Posowa owasambika.	191	besides, they are covered with dust MBUU! Since there is nobody to wash them.
461.	ndiye pokhala ana akhanda mwina Fisi atadzawapeza okha, angadzawadamule."	191	and since they are only infants, a hyena might find them and gobble them up."
462.	tsopano tiziti tikapita kukasaka nyama tizipita ndi mtima umodzi kuti ana athu ali ndi owasunga ku nyumba.	191	now when we go out to hunt game, we can devote our whole attention to it since our children have someone caring for them at home.
463.	nawonso aakazi wa mkango... akazi wa Mkango ali, "Ah, indedi inu, kale tinali kuti tikapita kukasaka nyama mitima inali iyiiri: wina mtima wofuna nyama, wina ukuti yendani kubwerera kumudzi.	191	the wives of Lion... Lion's wife added, "You're absolutely right! It used to be that whenever we'd go to hunt game it would be with two hearts - one set upon game but the other telling us to return home.
464.	koma Mikango inali kuti ikabwera inali kupeza kuti Kalulu akusewera ndi ana, ana alumphalumphu.	192	but when the Lions would return, they'd find Hare playing with the children who were gaily jumping about.
465.	koma mkazi wa mkango maso ace sanali wokhutira	192	but the eyes of Mrs. Lion were not satisfied with the appearance of her children.
466.	ico ndi coonadi, abale, onani mkazi wa Mkango wadabwa ndi ana ace, "Indedi ana athuwa masiku onse tiwapeza okondwa, koma ine cindidabwitsapo ndi cimodzi - maonekedwe a ana.	192	this is the truth , folks; you see that the wife of Lion is surprised by her children, but her husband doesn't see a thing wrong! "Yes indeed, Father-of-children, we always find our children happy, but one thing surprises me and that is their condition.
467.	onani matupi awo Sali wosalala monga ana a mikango anzathu.	192	look at their bodies; they aren't sleek like the children of our friends.
468.	ana amene akudya nyama masiku onse matupi ao ayenera kukhala osalala."	192	children who eat meat every day ought to have sleek bodies."

469.	Mkango unathwanuka maso tsopano unati, "M-m, indedi ana athu ndi wowonda.	192	Lion's eyes peered closely now and he agreed, "Mhm, you're right, our children are skinny.
470.	"Kodi anawa bwanji ali conco kuonda?"	192	"Why are these children so thin like this?"
471.	Kalulu pokhala wakuthwa m'kamwa ngati kaleza anati, "Ha! Amambo kapena mukambe zina!	193	Hare, who had a mouth as sharp as a razor, answered, "Ha! Chief, sir, don't talk like that!
472.	ana awa ndiwapatsa nyama yonse imene mukupha.	193	I give these children all the meat you kill.
473.	ine sindifuna kunama bodza.	193	I wouldn't tell a lie.
474.	koma ici ndidziwa ine mambo ndi coti ana onse akamakula amaonda kuti atenge bwino msinkhu, misana iziongoka bwino."	193	but I know this for a fact, Chief, that all children thin out as they are growing up so that they might reach a proper size and so their backs will stretch out straight."
475.	mau anga ndi amenewo - kholowa madzi amodzi!"	194	that is all I have to say - "One adds no more water when cooking potato leaves!"
476.	anati kuti ngati Mkango wagwetsa nyama, iye anali kubwera ndi kumadula micira.	196	whenever Lion would fell an animal, he was there to cut off its tail.
477.	zonse zimene ndikupha ine ndicotsa micira kuti zidziwike ndi zanu!"	196	I'm cutting off the tails of all the animals I kill so they can be distinguished from yours!"
478.	ndiye kuti abale, panyama zonse zija Mkango unapatsako Kalulu nyama imodzi cabe, nati, "Ani, cita kako kautao."	197	so it was, my friends, that of all the meat Lion gave Hare but one piece and said, "Hare, dry this on your own little drying stand!"
479.	"Amambo, amambo, inetu ndabwera kudzakuuza kuti uku kumene ndacokka anzanu mitu... anzanu amitu ikulu-ikulu ndi vibweya m'khosi monga vanu ivi onse watha uuphu! Ndi nkondo!"	198	"Chief, Chief, I've just come to inform you that back there where I've come from all your friends with the big heads and hairy necks like yours have been completely wiped out UUPHU! In... in a war!"
480.	e-eh, Mkango unanjenjemera, kuziipitsa buluku lonse la telalini!	198	e-eh! Lion begun trembling and completely wet his Terryline trousers.
481.	koma osaimako... osaimako jega! aNyamng'omba aja kuti, "Nanga inu aKalulu, anzathu amene mwakonza kale milomo ali kuti?! hgm?"	199	not a single one stopped JEGA! To ask, "Say, Hare, where are your friends whose beaks you've already repaired, mh?!"
482.	ndiganiza mbalame zija zinaganiza kuti anzao atawadula milomo kuti ifupike anali kuthamangira ku nyama.	199	I guess those birds thought that their comrades, after having their beaks shortened, had hurried away to the meat.
483.	inde, mzinda usamakhala wa munthu m'modzi abale!	200	indeed, friends, "The audience does not belong to one performer alone!"
Kukonda Cinthu Catsopano Kusiya Cakale: Loving the New and Leaving the Old			
NO	TEXT	P.NO	GLOSS

484.	mwacidule kuti "Waona mawanga a nkhangwa wataya nkhwali."	212	in short, "He goes for the bright spots of the guinea fowl and loses the quail."
485.	"Masiku sakoma onse" - zoonadi!	212	it's the truth, "Fortune does not favor everyday!"
486.	aMakina zimenezi zinali zacilendo ka iwo	213	all this was very strange to Machine
487.	kodi munthu athawanso nsomba yaace?!	213	does a fisherman run a way from his catch?!
488.	aMakina pomva kukamba kwa mtsikana uja, anafika pafupi nati, "Pepani mai, sin'nadziwe kuti pamadzipa panali kusamba mzimai.	213	when Machine heard the words of the woman, he came up closer and said, "Sorry, lady, I didn't that there was a woman bathing at the river.
489.	mkazi uja anati, "Aha, zoona zino ndithu aMakina," kanatero kamtsikana, "kuti ndikhala pamaadzi!"	214	the woman replied, "Aah, it's really the truth, Machine," she said, "I live in the water."
490.	ndiponso aMakina anadabwa kuti kanawadziwa kale dzina lao.	214	Machine was also surprised that the woman knew his name already.
491.	kodi inu tere ndani tere angatikwatire coonco!	214	I ask you - who would me the way I am?!
492.	((Aha-ahh! Inde eti, akuti indee iiiinswa ndizi zitsata culu - culu sicitsata inswa.	214	((Ah-ahh! Isn't that so - as they say, "It is the flying ants that go to the anthill, the anthill does not go to where the ants are!"
493.	aMakina anaona ngati mai uja ataya nthawi.	215	to Machine it seemed as if the woman was just wasting time.
494.	mtima ukankha mwazi yenda, yenda, yenda!"	215	my heart is pumping blood - hurry, hurry, hurry!"
495.	Makina anati, ""Ha-ha! Izo ndi zapafupi kucotsa mzimu!"	215	Machine exclaimed, "Ha-ha! Why that's simple - to get rid of a spirit!"
496.	ndipo kamzimu kamenaka ndilibe nako phiindu iyayi!	215	and this little spirit of mine is of no value to me at all!
497.	ndidzikacotsa kuti ndikhale ndi iwa basi.	215	I will remove it so I can live with you.
498.	ndingacite ciliconse kuti ukhale mkazi wanga.	215	I would do anything to make you my wife!
499.	"Bambo Makina, kodi mwagwa mtsala kapena mwadwala bongo apa mukukamba zocotsa mzimu?!"	215	"Mister Machine, have you gone mad or are you sick in the head now that you're talking about removing your spirit?!"
500.	mzimu ungakhale bwanji cinthu cacikulu pamene sindiciona ine?	216	how can a spirit be such an important thing if I can't se it?
501.	tione mbusa wanena kuti mzimu n'cinthu cacikulu ndiye kuti adzagula wanthutu.	216	let's see, the pastor says that a spirit is very important, so people should want to buy it.
502.	ndipo n'dzaichipitsa kuti augule m'mangu.	216	and I'll reduce the price so someone bus it quickly.

503.	Makina anati, "Ine akazi anga sindidziwa kuti kaya kwatani kuti tafikako ndi kuno komwe zaka zonse takhala izi.	218	Machine said, "As for my wife, I don't know how we made it together this long - all the years we've been together.
504.	takhala tivutana kwanthawi yaitaali.	218	we haven't been able to get along with each other for a long time now.
505.	conco nditawasiya ndingakondweere, ndipo ndingakondwe kumsiya Matilida.	218	so if I could leave her, I'd rejoice at leaving Matilda.
506.	Matilida anakhala ceete cifukwa amuna ace anacita ngati munthu wamisala ndiponso anadziwa kuti amakokako ndudu iija yoletsedwa m'boma.	219	Matilda kept quiet because her husband was acting like a crazy man, and she knew he had the habit of smoking dagga - that weed prohibited by the government.
507.	Makina anadabwa nati, "Ah, iwe ndani iwe amene uli... ndiwe ndiwe ndani iwe amene ulingana ndi maonekedwe?!"ine m'sadabwe ngakhale	219	Machine was amazed and said, "Ah-ah, who are you, who are... who are you who look like me?!"
508.	tsopano mwandicotsa, si ndili m'thupi mwanu, ndico cifukwa cace mukundiona pano.	219	now you've removed me; I am no longer in your body and that's why you see me here.
509.	ndikulingana ndi inu cifukwa ine ndiye amene inu.	219	I look like you because I am you.
510.	Makina anona kuti sathadi kuyenda.	219	Machine saw that he was unable to move.
511.	ndipo wayamba kuola pomwepo pomwe anali kudziona.	219	and he begun to rot right there on the spot while he was looking at himself.
512.	anazindikira kuti, ""Indedi ndiwakufa!"	219	he realized that he was indeed dead.
513.	imfa ija anali kumva ku wanthu ndi yomwe iyo yamgwira.	219	the death which he had heard people talking about was the very thing that had now caught him.
514.	kunena kuti, "Mzimu wanga, bwereranso m'thupi mwanga!" uko ndikunena kuti cikwati cathi cija cidaatha, tiyanjanenso.	220	the words, "My spirit, come back into my body" mean that he tries to patch up the marriage that was dissolved.
515.	koma mkazi akukana, ndiko kufa kuja.	220	but the woman refuses, that is his death.
Kudzipha kwa Matilida: The Suicide of Matilida			
NO	TEXT	P.NO	GLOSS
516.	cigayo cimeneci Jowelo anacipata cifukwa ca dzanja lace kugwira-gwira panchito imene analipo yogulitsa zinthu.	230	Joel had obtained a grinding mill because of his thieving hand at work as a salesman.
517.	iyeyu Jowelo anali akali mnyamata kwambiri, ndipo anali asanakwatire ngakhale pamene anagula cigayo, naganiza zokhala pamudzi.	230	Joel was still a rather young man and unmarried when he bought the mill and decided to go live in the village.

518.	anali mwana alireenji cifukwa ca kunotha kwace ndi cigayo.	230	He was what you might call a "what can this child cry for?" on account of his wealth and that mill.
519.	((Iinde, nkhasako atii, "Kalata kako ndalandira; sindingavale ka wani kwacha." eti masiku anotu!	230	((Yes, you know the song, "I've received your letter, but I can't wear anything costing only one kwacha nowadays!"
520.	komatu kuongoka kwaceku kunatsatana ndi lilime lamphanda longa la kapapasya.	231	However his good looks were accompanied by a forked tongue like that of a cobra.
521.	iyeyu Jowelo natero kuti anali ndi lilime lamphanda cifukwa anali ndi mau ofeewa woti aluma ndi kuuziriranso - woti angathe kugwetsa namwali aliyense, ngakhale namwali ndi wolimba bwanji mtima, monga m'mene anagwetsera mai Adalaida amene tidzamva nkhani yao tsopano.	231	I've said this because he could speak soft words, those which both bite and blow soothingly at the same time- words, those which could bring down any girl no matter how firmly she might resist, just as he felled the woman Adalaida about whom we shall hear right now.
522.	Sofiti uja analonjeza kwa Adala mkazi wace, kuti akakafika kunjanje sadzalephera kuganiza za mkazi wace atapeza bwino.	231	Soft promised his wife Adala that when he'd reach the city, we wouldn't forget about her once he got settled.
523.	Sofiti anasungadi pangano lace, motero kuti atafika kunjanjeko analemba makalata mosalekeza kuyambhira mavuto ace akupeza nchito, mavuto ace akupeza nyumba atapeza nchito, ndi lingonso lofuna kuitana mkazi wace ataona kuti zinthu zamuyendera bwino.	231	Soft kept his promise, and when he arrived in the city he wrote one letter after the other telling her about his difficulties in finding work, his problems in finding a place to stay, and his intention of calling for her when he saw that things were going smoothly.
524.	ayi...adala anati, "Ah, pepani inu aZulu, ndilibe ndalama yokwanira apo mwakaamba!	232	"Ah, sorry Mr. Zulu, I don't have enough money to pay that price!" complained Adala.
525.	patsala cabe faifi ngwee, mulibondiona apa m'mapima mphale?	232	"I've got only five ngwee left, didn't you notice that when you measured out my pounded maize?!"
526.	mundigaire ndipo ndidzakubweretsarani madzulo ndikapita kunyumba, akandipatsa apongoozi."	232	Please grind it for me and I'll come back and repay you later this afternoon after I get the money from my mother in law."
527.	Jowelo anati, "Hi! Tsk! Inu mai, dizilo wa cigayo sinditenga pangongole kutauni! Ha!	232	Joel refused, "Hi! Tsk, lady, I can't get the fuel to run this machine on credit in town- what do you think this is!
528.	ngati mulibe ndalama, mubwerere naco cimanga ici cabe.	232	If you don't have the money take your maize kernels back.

529.	ndiye akali kumgaira conco mphale, Adala anati, "Aa! Inu ndithu aJowelo tere munganikanire undigaira citeci, cimanga kuti kwathu... munga kuti kwathu n'utaaali!"	233	While he was doing that, Adala pleaded, "Aw, c'mon Joel! Are you going to refuse to grind up my maize kernels as if I leave a great distance away?"
530.	ningaleke kukubweretsarani teni ngwee yatsala - shuwa! Aah!	233	How could I fail to repay the ten ngwee I owe- sure! Ahh!
531.	ndiye kuti Jowelo pamene anali kupimitsa mphale pabwalo paja, sanamuyangane bwion Adala ayi.	233	while Joel had been measuring the pounded maize outside there, he did not take a good look at Adala.
532.	cifukwa mtima unali m'mwamba kufuna ndalama.	233	the reason was that his heart was all up in the air in its desire for money.
533.	koma pogayitsa mphale Adala paja, Jowelo anaona kuti mtsikana uja anali wokongoolo.	233	But now when grinding up Adala's maize Joel noticed that she was a beautiful girl.
534.	Sanali wifuwira iye, kuma anali di bulaki, wodera-dera.	233	She did not have a light brown complexion, but the colour of her skin was deep black, a beautiful black.
535.	wathupinso lomangika bwino loti nja nja! Oh!	233	She also had a well built body nja nja!
536.	nkhopeyo yozungulira bwino ngati ya makombe.	233	Her face was rounded like a mask of a makombe dancer.
537.	iinu, mano olimba bwino, oyera ngati mpunga.	233	I'm telling you, her teeth were well set and white like rice.
538.	tiiih! Iye Adala anali mtsikana wocititsa cidwi.	233	lih! This Adala was a most attractive girl!
539.	anali kuti ngati apenya mnyamata, masowa anali wodzala ndi madzi nthawi zonse motero kuti cinali covuta kuonamo dama, ukal, kapena kaduka ndi zolakwa zina kapena kaliya kali konse m'maso mwa Adala.	233	When she looked at a guy, it was as if her eyes were filled with water they glistened so, and the result was that it was very difficult to see pride, anger, envy or any other fault in them.
540.	koma cimwe cokha-cokha.	233	All one could see is pure joy.
541.	iye anati, "Ah, inu aJowelo mudzikhala ni ulemu, ndine wokwatira'ka ine!	233	"Ah, Joel, you'd better have some respect, for I'm married woman!" she warned.
542.	Jowelo anati, "Ah cabwino, ah! Lekani mai! Ti-...	233	"Ah, alright, take it easy, lady!" said Joel.
543.	ah, lekani mai, atsirire wonse anthu kugaya.	233	"just wait till all the others have finished."
544.	Adala akuti, "Aaah, inu Jowelo osatsekako! Anthu aziganiza zambiri!	234	"Hey, Joel, don't close the door!" protested Adala.
545.	kodi munthu ukakhala ndi ufa m'nyumba mwako ndiye kuti sakudya nsima kwa anzako, aaah?!	234	If a person has maize meal in his home does that mean he never has a meal of maize porridge at the friend's house? You must be joking!

546.	ndiye kuti inu apa muli wokwatira sim'funosimba ndi anthu wena - ah! Zacaje!"	234	So just because you are married you don't want to have some fun with anyone else?- Ah, that's nonsense!"
547.	mbiri idzamveka kuti anandipeza ndi aJowelo m- m'cigayo'ka!	234	The news will spread that they found Joel and me together in the grinder shade.
548.	mkazi wokongola ngati iwe sindingakulipiritse iyayi.	235	I cannot charge a beautiful woman like you, no indeed.
549.	ha! Koma ndalama anaisiya Jowelo osaicosa Adala.	235	Ha! But Adala did not remove the money that Joel left there.
550.	anati adzandiitana akapeza bwiinoo."	235	He said he'd call for me when he got things ready."
551.	koma anaopanso kuti akagula coonekera monga covala kaya kanivasi, thenesi, zovala pavi....pa sabata, apongozi ace azamfunsa kuti, "Kodi nanga mai, ici cimene mwagula ndalama zinacoka kuti?"	235	But she was afraid to buy anything visible like a dress or a pair of canvas shoes, tennis shoes, things to wear out on Sundays, for her mother in law might ask, "say mother, where did you get the money to buy these things?!"
552.	conco Adalaida anatha ndalama ija kugula mabisiketi ndi maswiiti uuuphu!	236	so Adala spent the money on biscuits and sweets, all of it uuuphu!
553.	koma Adala yankho lace linali loti, "Ndine wokwatira!"	236	but she kept refusing with the answer, "I'm a married woman!"
554.	komabe ayi, anali kusewera mwamtseri ndi Adala, amene tsopano anali kuti akakhala kwamakolo ace kwamasiku, wapita kwao kwamwamuna kwamasikunso, kufuna kuphiphiritsa m'maso.	236	nevertheless, he kept on playing around secretly with Adala, who would now stay with her parents for several weeks, then move back to her husband's village for a while, seeking to pull the wool over their eyes.
555.	ndiye kuti Adala anona kuti sanali bwiino.	236	so it was that Adala noticed something was wrong with her.
556.	nchito ndi kusanza, kufuna-funa totola-tola, ndi kumamvanso cizwezwe kumaso, namadya ciswe, haa!	236	she started to vomit a lot now, to hanker after all kinds of strange foods, to feel frequent dizziness, and even to eat the dirt from anthills.
557.	nkhope yace inayela, thupinso linasintha.	236	her face became lighter in colour and she felt changes in her whole body.
558.	mai ena anamuitana mwana uja nati, "Mm, iwe Adalaida suoneka bwino masiku aano!	236	a certain old woman called her over a talk, "Mm, Adalaida, you are not looking so well these days!
559.	fotokoza kodi uziwana ndiyani cifukwatu uwu ndi mlandu'tu, Adalaida iwe!"	236	now tell me, which man have you been seeing because this is going to lead to a court case, Adalaida"
560.	Adala anapita kwa Jowelo nati, "Inu aJowelo, ine ndili m'pathupi!	237	she went to him and said, "Joel, I'm pregnant!
561.	ndipo palibe wina ndimadziwana naye - palibe wina - ndinu'ka!	237	and there is no one else who knows me intimately but you!"

562.	usiku Jowelo anaganiza zothawa kupita ku Lusaka kuti akafune nchito monga yakale, akabenso ndalama akagule cigayo cina cihipo-milo tsopano.	237	that night Joel decided to run away to Lusaka to look for a job like he had before, so he could steal more money and buy another grinding mill, a big Hippo mill this time.
563.	mkulu wacw wa Sofiti snaulule kuti matenda wa Adala waja anali pathupi pa m'thengo ayi.	238	Soft's elder brother did not reveal that Adala's illness was actually an illegitimate pregnancy.
564.	anaopa...naopa kuti Sofiti angadziphe.	238	he was afraid that Soft would commit suicide.
565.	anthu ambiri anamuweeruzako patseri Adala kuti, "Mwamuna ndi ameneyu!	239	many women advised Adala privately saying, "This man is your real husband!
566.	ulapire pameneepa!	239	you must change your ways right now!
567.	kulibe mwamuna angati mkazi wace wacimwa, amsungabe.	239	not many men would keep their wives after catching them in adultery.
568.	iwe gwiritsa pomwepa!"	239	so hold fast to what you have!"
569.	conco anali ciphadzuwa popezanso atate ace eni-eni, aJowelo naonso anali ndi maonekedwe ocititsa cidwi.	239	therefore she was a beautiful woman, one who "out-shone-the-sun," for her real father, Joel, was himself very handsome.
570.	anasowa cokamba Matilida cifukwa mau aja anamlowa mumtima ndi mphamvu koti... mau aja oti, "Kodi ndi ciani sindina kucitire iwe cimene anthu ena acita ku ana ao, kuti ana ao awaitane kuti 'atate' - ktui anene kuti awa ndiwo atate?	241	Matilda had nothing left to say because those words entered her heart with great force - the words, "What have I not done for you that other people have done for their children, so that their children call them 'Father' - so that they say, 'This is my Father'?"
571.	kodi tate uja ayenerocita ciyani cimene Matilida nkalibe ukucitirako?"	241	what should a father do, Matilda, that I have failed to do for you?"
Mapanga Awiri Avumbwitsa: Two Caves can Drench a Person			
NO	TEXT	P.NO	GLOSS
572.	tero ndifuna kuti lalero tikumbusaneko za Cinyanja cija coti, mapanga awiri avumbwitsa, cinzacenso cija coti, ici cakoma ici cakoma fisi anakhadzuka, ahaa!	255	alright, today I want us to think of the proverb, "Two caves can drench a person" - a similar one goes, "You can't blow to start two fires at the same time" - and yet another which says This looks good, that looks good, Hyena split down the middle."
573.	mau ena anali kum'cidibula bamati, "Mwakula lero aOliipa!	256	some pinched her saying, "You've grown up today Oliipa!
574.	khala pamphasa apa, ah!	256	sit down on this mat, now!
575.	kodi si mkazi wako uyu, uwopanji? Khala yapa!	256	isn't this your wife here, what are you afraid of? - sit down!
576.	ha, m'pafupi - gunikizanani,ah!"	256	hey, closer now - right next to each other, ah!"

577.	osakampunya pamaso ayi, uzikampunya pamiimba,nkhope waidziwilatu lero!	256	from now on don't look at his face, no indeed, you should always be looking at his stomach, for you already know his face today!
578.	((popeza pometa cinamwali akuti ukaleka kulira ndiye kuti siukumva.	257	((for when undergoing an initiation ceremony, they say that if you stop crying, that means you aren't listening.
579.	atabadwa Olipa ndi Dani nakulako msinkhu ana awa, makolo aja anamvana kuti ana ao Dani ndi Olipa akakula akakwatirane kuti cimvano capakati pamabanja ao cikapite ndithu patsokolo.	257	after Dan and Olipa were born and grown up a bit, their parents agreed that when there children matured they should get married to each other so that the friendship between the two families might continue.
580.	mtata kuuya, m'malo moti iwo makolo akafa, cibwenzinso pakati pa mabanja ao cikaafe.	257	it was to be an eternal friendship rather than that after the parents die, the friendship between the two parents should also die.
581.	Dani anati, "Ine ndine Dani, ndipo ndikhalanso ku Masala.	258	Dan said, "My name is Dan and I live in Masala, too.
582.	Kani tiyeni tikwerere pamodzi malifiti ((magalimoto waja wonyamula wanthu)), cifukwa kwada angakumenyeni amaliongo.	258	why don't we hitch a lift together ((one of those vehicles that transport people))... because it's dark and you might get beaten up by thugs otherwise."
583.	Edina pokhala anali kufuna kukomezera kwa Dani kuti amukwatire sanaletse ayi.	260	Edina wanted to gain favor with Dan so he would marry her; therefore she did not refuse his request.
584.	Nati, "Oh, tengani ine - ine ndilibe nthawi yoliza malekodi.	260	she replied, "Oh, please take it! - I don't have time to play records.
585.	atacezaceza Olipa anati afuna kupita cifukwa asuweni ace amuuzza kuti abwereko msanga - safuna cinthanga!	261	after visiting a while Olipa said she had to go home because her cousin told her to be back early - he wanted no foolishness!
586.	Edina anati, "M-mmh, akakonze!	261	"M-mm! for repairs!" Edina exclaimed.
587.	cinafanji cilimba catsopano cikalibe kutha ndi mwezi womwe kucoka kusitolo?"	261	"What could be wrong with a new record player that hasn't even been away from the store for a month?!"
588.	Dani ali, "A-a, ah ndi- ndiye kuti ah, i- ne pamene ndinali kuti ndipyere muno munyumba, ndinacigunda, cinagwa pansi.	262	"A-a, ah, i-well, it was ah, I, when I was sweeping the house, I bumped it and it fell down.
589.	kadzanja kace kaca kolizira kuli zingano kanaonongeka.	262	the little arm with the needle for making music got broken.
590.	Olipa anati, "Ayi, ndisakambe kanthu mwina awa ndi akalongosi wao wa aDani, nga apa alucapa!"	262	Olipa said to herself, "I'd better not say anything; maybe this is Dan's sister, otherwise why would she be washing his clothes?!"
591.	anayesa kuti ndiwo akazi awo wa mnyamata wokonza zilimba conco'ka.	262	she thought that this woman must be the wife of the fellow who repaired the music box.

592.	conco Edina anati, "Nanga iwo mwaasiya kuti apa mwabwerapo mwekha?!"	262	so she asked, "But you have come alone - where did you leave him?!"
593.	Olipa anadziwa kuti mtsikana uja Dani sanafune kumuuza za iye.	263	now Olipa knew that Dan had not told this girl about her.
594.	ndiye kuti mulimo m'mene adziwirana naye Edina.	263	in other words, there was a reason for his knowing her.
595.	Nayenso Edina vimene anali kucapa vinagwa vokha kucoka kucoka kumanja tsopano.	263	the clothes that Edina was washing fell from her hands now.
596.	anacita cizwezwe kumaso Edina, aphunzitsi waja.	263	the teacher felt dizzy in her head.
597.	milomo inauma pomwepo.	263	her lips became very dry.
598.	Edina nayenso anati, "Bwanji simunandiuze kuti muli ndi mkazi wina m'malo mondiyesa sipeya wilo ine, inu aDani?!"	263	Edina too spoke angrily, "Why didn't you tell me that you already had a wife rather than using me as a spare wheel, Dan?!"
599.	anakhala pansu ali wonyowa conco, anagwira kumutu, nazyolika zyooli!	263	he simply sat down dripping wet as he was and held his head looking down in shame ZYOOLI!
600.	Edina analemba kalata kwa Edina konyoza kwambiri.	263	afterwards Edina wrote a very insulting letter to Olipa.
601.	koma Edina sanaikapo keyala kuonetsa kumene kunacoka kalata kaja, ndipo sanaikapo ndi dzina.	263	but she did not put on a return address showing where the letter came from, and she didn't sign her name to it either.
602.	conco Edina polandira kalata kaja kunyumba ya msuweni wace, popeza Edina anali atafufuza-fufuza kumene anali kukhala, Olipa anayesa kuti amene ananyoza mukalata kaja kopanda dzina ndi keyala ndo Dani.	263	so when Olipa received the letter at her cousin's house, for Edina had inquired as to where Olipa was staying, she thought that the one who had insulted her in that letter with no name was Dan.
603.	samfuna.	263	he doesn't want her anymore.
604.	afuna mkazi uja wina, mwini cilimba.	263	he wants that other woman, the owner of the music box.
605.	mkazi wa mnyamatayo ndiye anati, "Inu ndinu wolipa!	264	his wife was the one who said, "You are an evil person!"
606.	mwamuvutitsa mwana kucoka kumudzi ndi ciyembekezo mumtima.	264	you've just been troubling this village girl with a false hope.

3.4 Play

Pali Imfa Pali Mabvuto				
NO	SPEAKER	TEXT	P.NO	GLOSS
1.	Thula	(Aimirira). Akazi anga, koma ndiye mwakongola! Eh. Mukanakhala patali sindinakakuzindikirani. Koma, sindikadziwa kuti diso langa ndi lakuthwa conci. Eti kaka, muti bwanji pamenepa?	1	(Standing). My wife, you're really beautiful! I wouldn't have recognised you at a distance. I didn't know my eyes are this sharp. What do you say?
2.	Bantoki	Ambuye, ndi nyenyezi yeniyeni! Ciphadzuwa ca m'tauni comenyetsa mabenzi kuzipirala. Munthu amayiwa ciongolero ndi kukamenya pirala cifukwa ca ciphadzuwa cotere.	1	She is the real star! Killer of the sun of the town that makes Benz cars hit pillars. Someone forgets the steering wheel and hits a pillar because of such beauty.
3.	Thula	Kodi mai muyesa ndanyambita? Ai ndithu sinaledzere. Munthu kuthima ndi mabotolo awiriwa?	1	
4.	Bantoki	Mai tikuyamba kumene; ngakhale laciwirilo sitinathe ai. Munthu kudakwa ndi botolo limodzi! Pokhapokha ali namwali koma zikhwaya ngati ife ndithu pamenepo palibe kanthu.	2	Madam, we're just beginning, we haven't even finished the second one. Can someone get drunk with only one bottle? Unless one is an armature but for experienced people like us the isn't anything.
5.	Thoko	Paja m'madya m'phika umodzi. Muyenera kuikana kumbuyo.	2	Because you eat from the same pot you defend/cover for each other.
6.	Thoko	ine kunalibe. Ndiye simunganiuze kuti masana onse mpaka kufika madzulo ano mwakhala osaulawa. Amuna anga nkale lija tidakwiranali. Moyo wanu suli m'botolo inu?	2	I wasn't here but you can't tell that the whole day until this evening you haven't tasted any. My husband, it's been long since we got married, isn't your life in the bottle?
7.	Thula	Apo ndi zoon. Ndi kale lija tidagwirana dzanja kulumbira kuti sitidzasiyana m'chalici. Koma osaiwala kuti ndine lekicala wa pa yunivesite tsopano.	2	That's true. It's been long we held hands swearing in church that we would never leave each other. But do not forget that I'm now a lecturer at the university.
8.	Thoko	A Bambo Bantoki ife tingakambe za nchito yanu ngati! Hi, ife timadziwa kuswa makapu ndi kunyetsa mapoto m'khicini. Za ku yunivesite ndi zanu bola munakamati kuthamanga ndi ana a sekondare.	2	Mr. Bantoki do you think we can talk about your job?! We just know how to break cups and burn pots in the kitchen. The university concerns you unless you talk about athletics with secondary school pupils.

9.	Thula	Cabwino izo zatha. Koma ndikubwereza mau anga kuti ndithu leo mwakongola.	3	It's ok that's over but I repeat you're beautiful today.
10.	Thoko	Ndiye kuledzerako kumeneko!	3	that's getting drunk!
11.	Thula	Aha! Aha! Koma ulimbikira ndithu? Botolo limodzi sikumwa ai.	3	You still insist, one bottle can't get you drunk.
12.	Thoko	Nanga inu mwakondwa nciani lero lokhalokha. Paja adati mbuzi ikakondwa ndiye kuti amalonda ali pafupi.	3	But what has made you happy only today. Anyway they say, 'when a goat is happy the traders are near'.
13.	Thula	Izo ndi zina mai. Mawa ndi Nyuwere tsono tiyenera kukondwa kuti tiri pafupi kuoloka kupita mu caka ca tsopano.	3	That's different Mum. Tomorrow is New Year's day and we must be happy that we are entering a new year.
14.	Thoko	Apo ndi zedi. Koma mkango umagwira munthu atafika kale, akuona khomo conci. (aloza ndi cala).	3	That's true but a lion catches a person when they are just close to reaching their home.
15.	Thula	Ncamuna comwe cimeneco. Koma ife lero ndi wa ku Disco. Nyuwere itipeza tiri maso.	3	That's being a man but we're going for a Disco today. The new year will find us awake.
16.	Thoko	Lero kuticera limodzi.	3	Today we'll break the night together.
17.	Bantoki	Mai, ana nanga akhala n'ndani?	3	Madam, who will remain with the children?
18.	Thoko	Anchito salipo pano? Akhala ndi anawo. Tonse ndi wa kwa Chester lero. Tikaoneko tingadzangoferamo osakuona.	4	Aren't there maids? They will stay with the children. We're are going to Chester today. We see the place otherwise we might die without.
19.	Thula	Akazi anga, okondedwa, ciphadzuwa...	4	My beloved wife, sun killer....
20.	Thoko	Cokani! Mufuna munyengerere yani. Sizitheka ai zimenezo	4	Get lost! Whom do you want to appease. That won't work.
21.	Thula	Kunyengerela ngati? Kunena zoona Thoko ndikukondani...	4	I'm not trying to appease you, you're really love you Thoko...
22.	Thoko	Taonetsanitu cikondico popita nane kumene mukabvinako!	4	Show me your love by going with me where you're going to dance!
23.	Bantoki	Tikabvina ngati! Tikamwa. Obvina ndi zao kwathu ndi kumwa basi.	4	We're not going to dance but drink! Let them dance who want to but we're just going to drink.
24.	Thoko	Uko ndiye kuphakana pula m'maso. Mukakaona 'baby-afro' yaima potero mukameza mukameza kawiri musanalitaye botolo.	4	That is blinding each other. if you saw 'baby-afro' you wouldn't withstand her.

25.	Bantoki	Ai, tikupitira mowa ndi kanyama koocha pamakala, mai.	4	No, we're going for beer and roasted meat Madam.
26.	Thoko	Mowa ndi omwe mkumwapowo. Nyama nayo ilipo ku khichini ndi mu fuliji ndikuocherani pa makalapo.	4	There is beer here you're going to drink and there's meat in the fridge which I can roast for you.
27.	Thula	Mowa wa m'nyumba sukoma ngati wa m'bara.	4	Beer in the house isn't as good as that in the bar.
28.	Thoko	Mkunena zoonu. Anthu amathawa kama ndimateresi wafoto-foto wa dabulo m'nyumba nkukagona pa mphasa ku bara komweko; ati kupeza bwino.	4	You're telling the truth. People run away from their double bed and mattress and go to sleep on reed mats in bars and they say it's good.
29.	Thula	Kodi akazi anga mukundiiza kuti ine ndimathawa m'nyumba kukagona kubara? Ndidayamba ndatero?	4	My wife, do you tell me that I run away from home and sleep in the bar? Did I ever do that?
30.	Thoko	Ine ndati anthu osati inuyo. Koma ndithu zimaoneka kuti anthu akondwera kugona pa mphasa kuleka m'wofoto-foto kwao.	4	I said people not you. But it seems people prefer reed mats to their mattresses.
31.	Thoko	Asodzi akaponya ukonde m'nyanja akufuna cambo podzakoka paja amapeza nsomba za mtundu-mtundu monga milamba, tchira, ndi zina koma sataya zinazo ngakhale amafuna cambo. Cimodzi-modzi inu mowa m'kamwa koma mukakaona toswa maso tija, "atidyenawo" inu ndi kunkhununu kugwa basi.	5	When fishermen lay their nets to catch specific fish in the sea, they catch different types of fish including what they didn't hope to catch but they never throw away any. Similarly, you go to drink beer you fall for the free loaders when they come your way.
32.	Thula	Kodi akazi anga cimene mufuna ceni-ceni ndi ciani? Mukufuna ndalama kapena deresi popeza muda nkhawa ndi atidyenawo?	5	What is it you really want my wife? Do you want money or a dress because you are worried of free loaders?
33.	Thoko	Ndikufuna inuyo. Ndalama salankhula nazo ai.	5	I want you. No one talks to money.
34.	Bantoki	Hi! Malaya athina.	5	Hi! The clothes have become tight.
35.	Thula	Ngati munagula nsalu yayi ng'ono ayenera kuthina.	5	If you bought a small size the clothes must be tight.

36.	Bantoki	Anyani amayendera cimanga ngakhale cikhale kutali motani, amakafika! Ndiye panjuli apa muziti patalika? Twente-sikisi mailosi pali ciani? Mnzangawe ndikupitira caona maso poti mtima suiwala. Pali 'afro' pa Njuli yoti ikaima koma ndi khosi wee kutalika ngati mkadyansonga. Hi, mwana uyo anabadwa bwino ndithu.	6	Monkeys travel for maize, regardless of how far it may be they reach! How can you Njuli, nearby here, is far? What is twenty six miles? My friend what the eyes have seen the heart does not forget. There are beautiful women at Njuli who when they stand you can see their long necks like the fish eater. My friend that one was born beautiful indeed!
37.	Thula	Na, pa za kukhicini akazi anga mumadya nambala wani. Kubweretsa nsima mwamsanga conci ngati ndi machini amaphika! Tsono akazi anga tagwirani apa. (Thula apereka teni kwacha kwa mkazi wake).	7	And in the kitchen you surpass all my wife. The nsima is so quick as if it's machine that prepared! Now have this my wife. (Thula hands over Ten kwacha to his wife).
38.	Thoko	Lero mwakondwadi mpaka kupereka teni kwacha! Ndiye kuti kuli cacikulu cimene mufuna kucita. Siciongola-dzanja ai koma kubvalikana cinyau kuti ndisaone zocita zanu madzulo ano.	7	You must be happy indeed today to have given Ten kwacha! It means there is something big you want to do. It's not a reward but a blind fold so that I don't see what you have to do this evening.
39.	Bantoki	Mai, ciongola dzanja ndi ciongoladzanja conco landirani. Cinanso ndi ici. (Naye apereka fili kwacha).	7	Madam, a reward is a reward take it. Here's some more. (he also hands over Three kwacha).
40.	Thoko	Ai, kunaca bwino lero! Sindinasambire laifiboyi koma sopo wa asepuso.	8	Well, it's a good day today! A did not use cheap soap.
41.	Bantoki	Tiyambeko mai. (Onse ayamba kudya atatha kudya a Bantoki apitiriza kulankhula). Zikomo mai taombera kuphazi. Tingonena kuti mugone kutali ndi moto.	8	We start Madam. (they all start eating and there after Mr. Bantoki continues to talk). Thank you Madam we appreciate by our feet. All we say is sleep far from fire.
42.	Thoko	Ai, nanu mukhale patali ndi botolo.	8	Well, stay away from the bottle too.
43.	Thula	Akazi anga tionana m'mawa.	8	My wife we'll meet tomorrow.
44.	Thoko	Osato lero?	8	Not today?
45.	Thula	Hi! Botolo likakometsetsa zimabvuta kubwera.	8	Hi! When the bottle is really nice it becomes difficulty to come back.
46.	Thoko	Muziti lero ngwamphasa. Kuthawa matiresi ngati pali citedze?	8	Why do you leave a good bed going to sleep on a rid mat?

47.	Bantoki	Mai, mowa ndinaumwadi kaya ndafika bwanji kunyumba m'bandakucha? Ndafika kuno kufunsa za anzanga ngati nawo afika bwino! Akugonabe?	9	Madam I really had a lot to drink and I don't know how I made it home in the early hours. I have come to find out if my friend arrived well too. Is he still sleeping?
48.	Thoko	Osati ndifunsa inuyo? Sanafike kuno cipitire cadzulo. Simunali limodzi kodi?	9	Shouldn't I be asking you? He hasn't been since yesterday. Weren't you together?
49.	Bantoki	Mai, mowa ukalowa m'munthu zoganiza zimacepa. Kodi momwe ndinamwera dzulo ndikuganizanso za mnzanga! Kunali kubvina ndi kumwa basi! Ndiye kutaca lero, ndakumbukira kuti ndidzaone ngati mnzanga anafuka bwino.	9	Madam, when someone is drunk he or she doesn't think well. Do you think I would even think about my friend with the way I was drunk yesterday? There was only dancing and drinking! And this morning I remembered to come and find out if my friend arrived well.
50.	Thoko	Ai, sanafike ndithu.	9	No, he hasn't been.
51.	Bantoki	Mai, musandiuze tero!	9	Mada, don't tell me that!
52.	Thoko	E-e (alowa mpolisi)	10	Yes (The Police officer enters)
53.	Bantoki	N'kwabwino bambo?	10	Is everything alright Sir?
54.	Polisi	Inde mai, cifukwa galimoto yao yapezeka pa mangochi Thani ofu mseu wa Lilongwe yitapanga ngozi. Anthu amene anali m'galimotomo salibwino ai.	10	Yes Madam, because their vehicle has been involved in accident at Mangochi turn-off on the road to Lilongwe. The people that were in the vehicle are not well.
55.	Thoko	Mayo! Nditani ine mayo! Thula wanga! Kodi bambo mwati amene anali m'galimotomo afa?	11	Mother! What shall I do mother! My Thula! Sir, did you say that those who were in the vehicle died?
56.	Polisi	Apo sindinganene mosimikidza mai; cifukwa ndangouzidwa zangoziyo. Koma malinga ndi kaonekedwe ka galimotoyo, zikuoneka ngati kuti anthuwo abvulaladi.	11	I wouldn't be sure about that Madam; because I've just been told about the accident. However, from the appearance of the car it seems the people have really been injured.
57.	Bantoki	Anthuwo alikuti?	11	Where are these people?
58.	Polisi	Ku Zomba General Hospital.	11	In Zomba General hospital.
59.	Bantoki	Kunyumba ya cisoni kapena ya ngozi?	11	In the emergency ward or mortuary?
60.	Polisi	Apo sindingathe kunena bambo.	11	I can't tell that Sir.

61.	Thoko	Kalanga ine nditani! Mayo ine! Kodi a Thula, kutsadzikana kwake kukhale teni kwacha yimene munandipatsa dzulo? Kodi a Bantoki, dzulo munasiyana kuti ndi amuna anga? Ndimayesa munali limodzi?	11	What shall I do?! Mother! Thula, is the Ten Kwacha you gave me yesterday your goodbye? Where did you part with my husband yesterday Mr. Bantoki? I thought you were together?
62.	Bantoki	Ee, zinali conco koma mopita munaculuka conco tinasiyana pa Thondwe.	11	Yes, it was like that but there were many places to pass through so we parted at Thondwe.
63.	Thoko	Hi, amuna anga! Ngati anali pa Thondwe bwanji galimoto yikupezeka ku Liwonde? Mayo ine! Mayo! A Bantoki, tiyeni mundiperekeze ku cipatala ndikadzionere ndekha. O Thula! Kutha kwa dziko ndi kumeneku! Mayo ine!	11	My husband! If he was at Thondwe, why has the vehicle been found in Luwonde? Mother! Mother! Mr. Bantoki escort me to the hospital so that I see for myself. O Thula! This is the end of the world! Mother!
64.	Thoko	(Akulira) Kodi Thula madigirii anu a ku Leeds, u Ph.D. wanu waku Haward, usiniya lekicala wanu wapa Chanco ndi malekicala anu onse zonse zathera akazi amubara! Kuphunzira konseku kufera akazi a mubara! Ndiciani kodi?	12	(crying). But Thula have your degrees from Leeds, your Ph. D from Harvard, Senior lecturer at Chonco and everything ended in the bar? With all your education how could you die because of women from bars? What is it?
65.	Mwamuna woyamba	(Kumbali) Kodi zinthuzi ziri ndi kuphunzira ngati?	12	(Aside). Do these things have to do with education?
66.	Mwamuna waciwiri	Ambuye iai! Ushasha ulibe maphunziro ai. Ophunzira amathawa ophunzira anazao nakasewera ndi osaphunzira.	13	No my friend! These things have nothing to do with education. The educated actually go for the uneducated.
67.	Mwamuna woyamba	Ndiye amai afunse za Ph.D. ndi akazi aku bara ai.	13	So the woman shouldn't question the education and women from bars.
68.	Mwamuna waciwiri	Koma cinali ciphadzuwa ambuye sakanacitira mwina ai.	13	But there was nothing he could have done, the woman was a son killer.

69.	Bantoki	<p>Azimai ndi azibambo, lero ndi January tsiku limene likanakhala tikubvina, kumwa, kuimba mosangalala kuti talowa mucaka ca tsopano. Koma malinga ndi kufuna kwa Mulungu emwe amalinganiza zonse, m'malo mosangalala tiri ndi cisoni cacikulu malinga ndi zimene zationekera lero. kwatonse tiri pano, lero ndi lacisono cacikulu posiyana ndi mnzathu Thula. Ambiri amene tafika pano, pomva za imfa ya Thula pa wailesi, inali ngati nthano - osakhulupirira ai, cifukwa dzulo tinali naye limodzi. Dzulo masana anafika kunyumba kwanga tinaceza nthawi yaitali ndithu. Conco ngakhale ndaona mtembo wake ndi maso angawa, ndiri wokhumudwa kuganiza kuti kuceza kwa dzulo kunali komaliza. Thula anali mphunzitsi wamphmvu, wokonda uphunzira wogwirizana ndi anthu onse munthu wopanda tsankho, wacimwemwe ndi wolimbikira panchito. Tikulira kutaya mphunzitsi wotere. Ine m'malo mwa koleji, ndi ophunzira onse ndikupepesa kwa ofedwa onse kuti Mulungu akusungeni bwino m'mabvutowa. Iyi sinthawi yonena zambiri ai, koma Mulungu akusungeni kuti mukafike bwino kumudzi ndi malirowa. Zikomo.</p>	<p>13</p> <p>Ladies and Gentlemen, today it's January the day that we would have been dancing, drinking, and singing happily that we're entering a new year. But according to God who knows all, we have a big funeral today instead of celebrating. We all have a big funeral today because we've lost our friend Thula. Many of us thought it was just a fictitious story we could not believe when we heard the announcement of Thula's death on radio because we were with him. He was at my house yesterday and we chat for a long time. Even though I see his body today, I'm so sad when I think that our chatting yesterday was the last. Thula was a powerful teacher, a good student, cooperative with all people, without segregation, happy and hardworking on the job. We're because we have lost a good teacher. On behalf of the college and students I pray for the bereaved family so that God should comfort you during this bereavement. It's not time to say too much and I wish you a safe trip. Thank you.</p>
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70.	Machado	<p>Azimai ndi azibambo. Ine m'malo mwa yunivesite ndikufuna kukuthokozani nonse amene mwabwera pano kudzakhala nafe panthawi ino yoperekeza wokondedwa wathu, malemu Thula. Dokotala Thula anali munthu wodziwika, waulemu, wolimbikira nchito ndiponso wanzeru. imfa iyi yabwera pa nthawi yosayembekezeleka ai. Ngozi ya galimoto ndi cinthu cina cobvuta kwambiri. uku ndikufuna kwa Cauta, sitingacitire mwina. Kwa akazi a Thula ndifuna kukusimikizirani kuti tonse mu yunivesite tiri wokhumudwa ndi imfa ya mnzathuyi. Conco nonse amu yunivesite, ogwira nchito, aphunzitsi ndi ana asukulu tikupereka khobidi iri kuti likuthandizeni pamabvutowa. Naonso anthu amuno mu Zomba, aku Blantyre ndi ena apereka lao kobidi kuti likuthandizeni. (A Bantoki anyamuka nakalandira makobidiwo m'malo mwa a Thoko akazi a Thula). Tonse amene tasonkhana pano, tikufunirani ulendo wabwino wopita kumudzi kukayika mnzathu. Pakali pano yendani bwino mudzatipeza mutabwerako, zikomo.</p>	14	<p>Ladies and Gentlemen, I on behalf of the university would like to thank of all you that have come at this time of escorting our beloved and the late Thula. Doctor Thula was well known, respectful, hardworking and intelligent. This is an untimely death. A traffic accident is difficult to understand. This is God's will and we can't do otherwise. We would like to assure Thula's wife that all of us in the university are saddened by our friend's death. As a result, everyone from the university, workers, teachers and others from schools we offer this money to help you on this funeral. People from Zomba, Blantyre, and others also present their money to help. (Mr. Bantoki receives the money on behalf of Mrs. Thula). All of us here wish you a safe trip to go and burry our friend. Go well you will find us when you come, thank you.</p>
71.	Bantoki	<p>M'malo mwa amai Thoko, ofedwa, ine ndikuti zikomo kwa unyinj wonse pa zomwe mwaticitira pano, inu anthu akuno ku Zomba, Blantyre ndi yunivesite yonse. Pano pali mng'ono wawo wa a Thula, mlongo wake ndi akazi awo; onse akuti zikomo kwambiri. Ngakhale ku nchisi kumene tikupita tikanena kuti inu anthu akuno ku zomba mwatiperekaza mwa ulemu ndiponso m'dzina la Ambuye. Zonena zambiri ndilibe koma ndathokoza pa zonse zimene mwaticitira pa tsiku la lero. Zikomo.</p>	15	<p>On behalf of Madam Thoko, the widow, I thank all of you for what you have done; all of you from Zomba, Blantyre and the whole university. There's a young brother to Mr. Thula here, his sister and the wife and they all say thank you very much. Even to Nchisi where we're going we shall report that you people from Zomba have escorted us respectfully and in the Lord's name. I don't have much to say except to say thank you for what you've done for us today. Thank you.</p>

72.	Ngozo	Lero tsiku la Nyuwere ndimakonda kumwa kuti ndisangalale ngati anthu onse amene akusangalala lerowa.	16	Today on New Year's day I like to drink and celebrate like everyone who's celebrating today.
73.	Dinala	Apo ndi zoonal!	16	That's true
74.	Ngozo	Mbuzi waipeza ikudya udzu apo, tikanakhala tapha kale-kale tikuocho, timathira katsabola pang'ono, mowa ukumwedwa. Koma tikudikira mwana wanga wa ku yunivesite uja akuti afika ndiye tiphe. Akanafika dzulo koma m'paka pano sanafike ai.	16	The goat you found grazing would have already been slaughtered and seasoned with chili whilst drinking beer but we're waiting for my child who's at the university so that we kill when he arrives. He should have been here yesterday but he hasn't arrived yet.
75.	Dinala	Ee! Koma ine ndabwerera nkhani yomweyo, malinga ndi zimene ndamva pawayilesi yanga.	16	Yes! But I've come for the same story according to what I've heard on radio.
76.	Ngozo	Mwamva ciani?	16	What have you heard?
77.	Dinala	Wayilesi yanena kuti kunaoneka ngozi m'bandakuca lero caku Liwonde niye mwana wanu Sali moyo ai.	16	It was announced on radio that there was an accident in the early hours of today near Liwonde and your son is not well.
78.	Ngozo	(A Ngozo adzuka pamene akhala mokwiya). A Bambo Dinala ngati mwakhuta mowa kazipitani. Iyo sinkhani yoti muzinena pano. Mwakhuta kwina uko midzayamba kubwebweta kuno. Mwa ulemu kazipitani.	16	(Mr. Ngozo rises from where he's sitting in anger). Mr. Dinala leave if you're drunk. That's not a story to tell here. You get drunk somewhere else and come to speak anyhow here. I'm humbly requesting you to go.
79.	Dinala	Bambo Ngozo, kodi munayamba mwandimva ndikubwebweta pankhani yoopsa ngati iyi?	16	Have you ever heard me speak anyhow about such a fearful Mr. Ngozo.
80.	Ngozo	Timawayilesi tanu ta mitengo yochipa tikayamba kunama, nanunso kulowerera pa nkhani yomweyo ngati mwana! Kubwebweta kuli ndi ciyambi.	16	You believe the lies that your small and cheap radios tell as though you were a small child! Speaking anyhow has its beginning.
81.	Dinala	Wayilesi siyinama ai, koma anthu onena pa wayilesi ndiwo anganame. Ine ndamva malinga ndi cidziwitso capadera cocokera ku polisi ya ku Zomba, ananena kuti a Thula, mphunzitsi wa pa yunivesite amwalira pa ngozi ya galimoto ku Liwonde.	17	A radio doesn't tell lies unless the people that announce. I heard from a separate notice from Zomba police. They said Thula a lecturer at the university has died in a road accident in Liwonde.
82.	Nambewe	A Dinala mukuti cidziwitso cacokera ku polisi?	17	Mr. Dinala, do you say the notice is from the police?
83.	Dinala	Inde mai.	17	Yes Mom.

84.	Nambewe	Akuti a Thula amwalira pa ngozi ya galimoto ku Liwonde?	17	They say Mr. Thula has died in a road accident in Liwonde.
85.	Dinala	E, mai. Pawayilesi anena kuti maliro akutumidza kuno ku Ntchisi. Pamene ndiri kunenapa ali m'njira kubwera.	17	Mom, It was announced on radio that the body will be sent here to Ntchisi. As I speak they are on the way coming.
86.	Nambewe	Mai kalanga ine! Mwana wanga Thula!	17	Oh mother! My son Thula.
87.	Ngozo	(Mwaukali) A Nambewe musalire apa! Cokanipo apa! Bwanji mukugwirizana ndi zamabodzazi? Kandimverere amadya zam'maluwa. Wayilesi yimadziwa za mwana wanga? Mungandiuze zimenezo eti?	17	(In anger) Madam Nambewe do not cry here! Why do you cooperate with this lies? Don't go for lies. Does the radio know about my child? Can you tell me that?
88.	Nambewe	A Ngozo musanene zopusa conci iai. Mwana uja anakhala ndi ine miyezi isanu ndi inai, inu muli kusangalala, nasangalala mwanayu. Cidziwitso cacokera ku polisi ku Zomba. A polisi anamudziwa mwana wanga, ndi munthu wodziwika mu yunivesite ndiye sangalengeze zonama. Imfa ndi cinthu cacikulu kwabasi.	17	Mr. Ngozo do not say such stupid things. That child was with me for nine months while you were celebrating and celebrating the child. The notice from the police in Zomba. The police new my son because he's well known in the university so they can't tell lies. Death is a very big thing.
89.	Dinala	Zimene mwanena amai ndi zoon. Ine sindingabweretse nkhani ya imfa yonama. Mwana wanu Thula ndi mwana wanga. Nkhani iyi ndiyatonse.	18	What you've said Mom is true. I can't come with a false story about death. Your son Thula is mine too. This concerns us all.
90.	Ngozo	Nkhani yapawayilesi kwa ine sindigwirizana nayo.	18	I don't agree with a story on the radio.
91.	Nambewe	Kodi Bambo Dinala, tingapite tonse ku positi kuti tikachaye tenifolo ku Zomba tifunse za malirowo?	18	Can we go to the post office Mr. Dinala to ring Zomba and find out about the funeral?
92.	Dinala	Inde mai, tikhoza kupita. Koma taonani a mesenjala akwa Disii akubwera apo, kapena ndizamaliro omwewa.	18	Yes we can go Mom. Look here comes a messenger from the DC, he might have a message about the funeral.
93.	Ngozo	Ee! Akhale apo bambo.	18	Yes! Take a sit Sir.
94.	Mesenjala	A disitirikiti komishonala andituma kuti ndidzapereke kalata. Kalata yake ndi iyi.	18	The District Commissioner sent me to deliver a letter. Here it is.
95.	Ngozo	Che Dinala, tsegulani, mutiwerengere malinga zowerengazi zinapita kumanzere.	18	Mr. Dinala open and read for us since we don't know (reading came by the left hand).

96.	Nambewe	Mwamva a Ngozo? Ngozo? Siizo munali kutsutsa wayilesi kuti njonama? Mwamva kalata yocokera kwa Disii.	19	Did you hear Mr. Ngozo? Ngozo? Isn't that what you contracted with the radio that it was lies? You've heard the letter from the DC.
97.	Dinala	Mai ine zoti ndinene ndilibe. Kuipa kwake ndiye kuti wowerenga kalata ndinalinso ine, wobweretsa nkhani yabodza.	19	I don't have anything to say Mom. The problem is that I who brought the false story also read the letter.
98.	Ngozo	Inde, mau am'kalatamo ndi apawayilesi sanasiyane ai. Onse angofuna kusokoneza maganizo anga pa nthawi yino yacikondwerero ca Nyuwere.	19	Yes the information in that letter and the radio is not different. It's all about disturbing my New year's celebration.
99.	Nambewe	Kodi a Ngozo, mwaledzera kapena mukuyamba misala? Muli bwino-bwino ngati?	19	Are you drunk or getting mad Mr. Ngozo.
100.	Ngozo	Woledzera amakhala concu?	19	Does a drank look like this?
101.	Nambewe	Nzeru zikanakhala zirimo m'mutu wanuwo mkanakhala mukunena zoti uthenga umene wabwera ndi wabodza?	19	If you had any brains in your head, would you have been saying that the message that has come is false?
102.	Mesenjala	Bambo Ngozo, ine ndatumidwa ndi Boma, ndiye Boma siringataye nthawi ndi ndalama pa nkhani ya bodza. Nafika kuno malinga ndizobvuta zimene zaoneka ku Zomba. Ngati inu mwaledzera musayese tonse ndife oledzera ai. Nkhani ndi imeneyo ya imfa.	19	Mr. Ngozo I'm sent by Government and it can't waste money and time on a false story. I'm here because of the problem that has happened in Zomba. If you're drunk do not think we're all drunk. That is the story about death.
103.	Ngozo	Pokha-pokha nditaona mtembo wake wa Thula apa sindikubvomereza nanu za imfayi. Kaya ndaledzera, kapena ndayamba misala, koma sindikubvomerezani zimene mukunena.	20	I cannot agree with you about death until I see Thula's body. Whether I'm drunk or getting mad I don't agree with what you say.
104.	Nambewe	Kumeneko ndi kupusa a Ngozo.	20	That's being stupid Mr. Ngozo.
105.	Ngozo	Palibe kanthu. Ine siwoyamba kukhala wopusa.	20	It's ok I'm not the first to be stupid.
106.	Dinala	A Ngozo, mwandidabwitsa lero.	20	Mr. Ngozo you've surprised me today.
107.	Nambewe	Acimwene! Kodi mwamva? Mwana wanu wamwalira.	20	Sir! Did you hear? Your son is dead.
108.	Dumole	Ciani?	20	What?
109.	Nambewe	A Thula amwalira pangozi ya galimoto.	20	My Thula has died in a road accident.

110.	Dumole	Thula! Mwana wanga Thula liti?	20	Thula! My son Thula, when was it?
111.	Dinala	Lero m'bandakuca ca ku Liwonde. Maliro akubwera ali m'njira.	20	Today in the early hours in Liwonde. The body is coming and it's on the way.
112.	Dumole	Mai! Mai! Mwana wanga Thula! Aa aa! Zatero! Mayo!	20	Mother! Mother! My son Thula! Mother!
113.	Dumole	Coka! Ngati ufiti wanu muzikacita kwanuko. Osati pamudzi wathu pano. Munayamba mwamva maliro onama conci, ali apatali? Ngati ndi ku Mchinji kumene munapita mwezi wathawu mwabweranso ndi ufiti, utha lero. Ndinu ndani pakhomo apa? Tambala basi! Munganene kuti a Disii akunama?	21	Get lost! If it's witchcraft practice it at your place. Not here at our village. Have you ever heard of such a false funeral, is it far away? If you came with a wizard from Mchinji last month that will end today. Who are you in this home? Merely a cock! can you say the DC is telling lies?
114.	Ngozo	Zondiopsya apa palibe! Mwana uja ndi wanga. Ngati ndikukana za imfa? Sikuti ndine mfiti ai. Pokha-pokha nditaona ndi maso mtembo wa mwana wanga.	21	There is nothing like threatening me here! Do I deny about death? It doesn't mean I'm a witch, no. until I see my son's body.
115.	Pupo	Tonse tikhale cete! Amfumu ali ndi mau pang'ono. Nonse amene mwakhala kutali uko, senderani pafupi cakuno. Fulumirani nonse. Zikomo azimai ndi azibambo, tikhale phee timve zimene amfumu ali nazo. Conco ndikupempha a mfumu Sadiki kuti atiyankhule.	23	let's all keep quiet! The chief a little to say. All of you that have sat far away come near here. Hurry up all of you. Thank you ladies and gentlemen, let us sit still and listen to what the chief has to say. I therefore request Chief Sadiki to address.
116.	Sadiki	Mnzako usamukonde pokha-pokha ali pa bwino ai. Cikondi cizitulukira poyera nthawi yamabvuto. Mmene mwafikira apa mwaunyingi conci kukusonyesa umodzi ndi kugwirizana m'mudzi muno. Koma ngakhale anali (Thula) wophunzira kwambiri analibe tsankho kuti uyu ndi wophunzira kapena bulutu ngati ine, kapena wakhungu, kaya mbuu wosalankhula. khalidwe lake linali nyenyezi kwa tonse ambiri m'mudzi wanga uno.	23	Do not only like your friend when they are better off. Let love plainly show during problems. Cooperation in this village is the way you've come in numbers. Even though he was very educated he did not choose between the educated and the uneducated, or ignorant people like me, or the blind or the dumb. his life was a star to all of us in this my village.

117.	Dumole	Pokana kuthira tsabola mcikho ca khofi, ine sindionjezera mau ena pa zimene a Mfumu Sadiki anena. Cacikulu ndikuti zikomo nonse.	24	To avoid putting chili in a cup of coffee, I won't add anything to what Chief Sadiki has said. What's important is to say thank you all.
118.	Bantoki	Abale anga, zonena ndilibe mkamwa mwanga munauma ngati nsomba yoponyedwa pa mcenga!	25	My relatives, I have nothing to say my mouth is as dry as a fish that has been thrown on sand!
119.	Msona	Conco wakhala akulandira ndalama za Boma mwezi ndi mwezi, kotero iyeyo anali wa Boma. Kukhala m'Boma sikuti munthu akhale "Civil Servant" ndiye wa Boma. Kwa ine ndekha imfa ya Thula yandipatsa bala lalikulu kwabasi, cifukwa Thula ndi ine tinaphunzira limodzi kuyambira Fomu Wani mpaka Fomu Foro ku Dedza Sekondale Sukulu. Zonse walinganiza ndi Mulungu palibe cimene tingacite.	26	Hence he has been received government pay month after month, so that he is was a government worker. You don't have to be a civil servant to belong to the government. To me Thula's death has left a big scar because we were at the same school from form one to form four at Dedza Secondary School. All of this is God's doing there is nothing we can do.
120.	Ngozo	(Kuseri kwa nyumba) Mwana wanga Maria mutamva za imfa ya acimwene anu munafika ku nyumba kwawo kapena simunafikeko?	28	(behind the house) My daughter Mary, when you heard Mr. Thula's death did you go to his house or not?
121.	Maria	Tinafika, ndiponso pobwera kuno tadzera konko.	28	We went and begun the journey from there today.
122.	Ngozo	Eya! Mwatenga mabuku a ndalama zimene anali kusunga kubanki acimwene anuwo?	28	Yes! Heve you picked the bank books of the money he used to keep in the bank.
123.	Maria	Ai bambo sitinatenge.	28	No Sir we didn't get.
124.	Ngozo	Aha! Aha! Mwabwera kuno kuwasiyira alamu anu mabuku a ku banki? Zimatero eti?	28	What? Did you came here the books with your Sister-in-law? Does it happen that way?
125.	Maria	Ai bambo, malinga ndi mabvutowa sitinaganize za ndalama ku banki. Mabuku tinalibe nawo nchito.	28	No Sir, with the problem we didn't think of money in the bank. We didn't have use for the books.
126.	Ngozo	Muti bwanji? Eh! Mabuku mulibe nawo nchito? Kodi ndiwe mwana wanga kapena wotola pamseu? Mabuku a ku banki mulibe nawo nchito? Ah! Ah! Mwandidabwitsa.	28	What do you say? You didn't have use for the books? Are you my child or one picked on the street? You don't have use for the bank books? You've surprised me!
127.	Maria	Bambo. Mabuku a ku banki ayenera kuti alipo, koma siyinali nthawi yofunsira za mabuku ndi ndalama. Tinali	28	Sir, bank books should be there, it wasn't time to ask about books and money. We were at a funeral.

		pamaliro.		
128.	Ngozo	Uko ndikupusa! Munthu akamwalira nanga ine coyamba ndiyenera kulondola Cuma, cioneke, ndiponso cisungidwe pabwino. Cuma ca mwana wanga cilongosoka bwanji popanda mabuku a ku banki?	28	That's being stupid! I need to trace a person's riches after they die. It must be found and kept well. How do my son's riches get traced without bank books.
129.	Maria	Ai bambo, alamu ayenera kuti ali nawo mabukuwo. Ngakhale ndalama zimene anapereka anthu a ku Zomba ndi Blantyre ayenera kuti ali nazo alamuwo.	28	No Sir, Sister-in-law must have the books. She should even have the money people from Zomba and Blantyre donated.
130.	Ngozo	Mukundiuza kuti anthu a ku Zomba ndi a ku yunivesite apereka ndalama zimene ziri ndi alamu anu, cimene ciri Cuma ca mwana wanga. Ana anga mwatani kupusa cotere. Tawaitana alamu anuwo, mai anu ndi amalume anu.	29	Do you tell me the people from Blantyre and the university have donated money which is with your sister-in-law when that's my son's money? My children why are you so stupid? Call this sister-in-law of yours, your mother and your uncle.
131.	Ngozo	(Ali pa okha) Mwana wanga Thula anali mphunzitsi wa pa sukulu yapamwamba. Ndalama anali kulandira mcipewa osati pa manja ai. Ndalama zosungira ku banki ndikuzifuna ndithu. Cuma canga.	29	(on his own) My son Thula was a lecturer at the higher learning institution. He used to get paid in a bag and not in his hands. I need the money he kept in the bank. My wealth.
132.	Ngozo	Inde, pa nkhani ya Cuma ca mwana wanga.	29	Yes, about my son's wealth.
133.	Nambewe	Cuma cotani?	29	Which wealth?
134.	Ngozo	Ndikufuna kudziwa bwino za Cuma ca mwana wanga, maka-maka ndikufuna.	29	I really need to know about my son's wealth.
135.	Dumole	(modabwa) Kodi alamu mwapenga?	29	(surprised) Are you mad in-law?
136.	Dumole	(mokwiya) Bwanji mukunena za Cuma ca mwana wanu misozi isanaume komwe, ngakhale kumanda kumene tinali mtembo uli cigonere sunayambe ndi kuuka komwe! Ndiye muzinena za Cuma ca mwana wanu. Ngakhale mwana wanu anali ndi Cuma zimatero kodi?	29	(with anger) Why are you talking about your son's wealth when tears are still wet and even at the grave we were the body hasn't begun waking up! How can you be talking about your son's wealth?

137.	Ngozo	A Dumole, Cuma ca mwana wanga ndi canga. Ndiyenera kudziwa m'mene ciliri.	30	Mr. Dumule, my son's wealth is mine. I need to know how it is.
138.	Nambewe	Musaticititse manyazi a Ngozo! Tikadali kulira ife. Cuma canu sicithawa ai.	31	Do not embarrass us Mr. Ngozo! We are still mourning. Your wealth is not running away.
139.	Ngozo	Kuthawa kwa Cuma ndi kutha! Cuma codyedwa cimatha.	31	The running away of wealth is its finishing. Wealth that is being consumed finishes.
140.	Daudi	Kodi bambo Cuma akuononga ndani poti tiri pa maliro apa?	31	Mr. who is wasting your wealth because we're at the funeral?
141.	Ngozo	Ana asamalowera pa nkhani ya akulu ai. Muzingomvera.	31	Children should participate in the elders' discussion. They should just listen.
142.	Daudi	ndi kale limenero! Ndiponso mwana wake woweta mbuzi, osati wa msinkhu ngati ine!	32	That's in the past and the kind of a child should be the goat herd and a grown up like me!
143.	Ngozo	Mabuku akupundutsani ana a masiku ano.	32	Books have spoiled you modern children.
144.	Daudi	Cuma cimene mukucifunsaco cacokera m'mabuku omwewo! Kapena naconso ncopunduka!	32	The wealth you're asking about has come from those books! May be it's also spoiled.
145.	Msona	Ai bambo nanga musathokoze koma bambo, kaya ndi zoona, ndamva kuti mabuku a ku banki akuti mukuwafuna, kodi ndizedi?	32	No Sir do not praise. I don know if I heard right Sir, I hear you want bank books, is that true?
146.	Msona	Akazi a Thula ndi ana ake alipo, sanafe ai. Cuma cimene cilipo ndi colerela mkazi ndi anawo.	33	The wife and children of Mr. Thula are here and not dead. The wealth that is there for taking care of the wife and the children.
147.	Ngozo	Cidzukululu ndilera ndine. Ndiye Cuma ciyenera kukhala ndi ine.	33	I'll raise the grand children. As a result, the wealth should be with me.
148.	Msona	Izo ndizina. Koma ndi palamulo la masiku ano ndi mwacilungamo Cuma sicingabwere kwa inuyo ai. Ana mukhoza kulera koma Cuma simungacigwire m'manja inu ai. Masiku ano ndi ena.	33	That's different. According to modern law and to be morally right the wealth cannot come to you, no. You could raise the children but you cannot handle the wealth. These are different times.
149.	Ngozo	A bwana, ngati ndizimene munali kupangana ndi apongozi anga kumbali uko, ico siculungamo ai. Palibe woti andilamule pa Cuma ca mwana wanga ai.	33	If that is what you contrived with your in-law aside, it's not right. Nobody should decide for me about my son's wealth.
150.	Dumole	Cikanakhala canu ndiye mukadakhala mufuna mabuku a ku banki?	33	If it was your wealth, would you have been looking for the bank books?

151.	Ngozo	Kubala mwana ndikobvutanso ndiye ndibvutikirensa Cuma cake?	34	It's difficulty to bear a child, should I also suffer about his wealth?
152.	Thoko	Ndanena kwambiri-mbiri kuti sindikukhulupirira kuti kuli kanthu ku banki. Malinga ndi mabvuto amene tinali nawo, mnzanga sanali kusunga ndalama ku banki zokwanira ai.	35	I've mentioned many times that I don't believe there's anything in the bank. Because of the problems we had my friend didn't save enough money in the bank.
153.	Thoko	Apo ndizoonza bambo. Koma mudziwe kuti ngakhale Boma limene limakhala ndi ngongole.	36	That's true Sir. You should know though that even the government has debt.
154.	Ngozo	Ngongole ndi ngongole koma Boma limakongola sindiye kuti liribe ndalama, koma ndi kuculuka kwa nchito cifukwa limakongola. Munthu salephera ngongole pang'ono. Ndiye moyo!	36	Debt is debt, although the government borrows it doesn't mean it doesn't have money-it's due to the magnitude of the work that it borrows. No one is completely free of debt. That's life!
155.	Thoko	Boma ndi cinthu cina simungayerekeze ndi munthu. Pali kusiyana kwakukulu kwabasi.	36	Government is different you cannot compare with a person. There is a very big difference.
156.	Ngozo	Kodi kubvomerezana ndi alamu anuwo ngati mingoli yoimbira perete wa a polisi ndiye kuti mwapangana kudya ndalama za mwana wangazi eti?	36	Do you agree with your in-law like the police's musical instruments during parade? Did you plan to squander my son's money?
157.	Daudi	Kodi inu muli ndi umboni woti mwana wanu anali kusunga ndalama ku banki?	36	What proof have you that your son was keeping money in the bank?
158.	Ngozo	Akanasiyiranji, poti moyo wa masiku ano ndi kusunga ndalama ku banki. Zokumbira pansi zija zinatha!	36	How could he not because today's life has to with keeping money in the bank. Digging in the ground to hide money is no more!
159.	Ngozo	Bwanji simutulutsa mabuku a ku banki ndi machekekewo? Ndione ndekha?	37	Why aren't you producing those bank books and cheques? Let me see by myself.
160.	Nambewe	Apo ndiye ai. Thula anali wa Cuma zedi. Ukafika kunyumba kwake ku Zomba, cakudya osasowa. Zakumwa ndiye ngati madzi, galimoto ili ciimire panja, mipando osanena, mabuku ndiye ngati mcenga. Tsopano akanalephera bwanji kusunga kwacha ku banki?	37	I can't accept that. Thula had a lot of money. There was never lack of food when you visited him at his house in Zomba. Drinks were like water, with a parked car outside, you can't talk about the chairs, books like sand. How could he have failed to keep kwacha in the bank?

161.	Daudi	Mtauni zimacitika mai. Zakumwa ndi galimoto mukunenazo ndiye zimadya ndalamazo. Galimoto imakhala yangongole, cakudya cangongole, zobvala zangongole, ngakhale bulangeti logonera langongolenso!	37	It happens in town Mom. The food and car you're talking about is where the money was spent. A vehicle is bought on loan, food on loan, clothes on loan, even blankets on loan!
162.	Daudi	Kodi alamu akunamizani inu amai? Cheke ndi pepala cabe sindalama ai.	38	Is the in-law telling you lies Mom? A cheque is a mere paper and not money, no.
163.	Nambewe	Timayendera ndalama zapepala kumene. Teni kwacha ndi ciani, sipepala? Mukundiiza kuti sindalama?	38	We move on the same money made of paper. What's Ten kwacha, isn't it a paper? Do you tell me it's not money?
164.	Ngozo	Siizo! Bwanji munali kukana kuti a Thula alibe ndalama ku banki? Tsopano mukunena kuti simukatenga cifukwa coti simunasayinitse?	39	Isn't that it! Why were you refusing that Mr. Thula did not have money in the bank? Now you say I can't get because you haven't had it signed.
165.	Thoko	Apa tikungonena! Kusiyanitsa sikanthu ai. Cacikulu ndikuti ku banki kukhale ndalama. Ngati kulibe siginechala singathandize ai.	39	We're just talking here! Having it signed isn't the matter, no. What's important is that there should be money in the bank. If there isn't a signature cannot help.
166.	Sitima	Munthu sungalemere ndi Cuma ca mnzako.	43	You cannot get rich with your friend's wealth.
167.	Ngozo	Ndisiyeni. Pobereka kunalibe inuyo ai.	44	Leave me. You were not there when giving birth, no.
168.	Dumole	Zobereka musanene ai. Samathanidzana. Koma mabvuto akagwa pa mudzi ndi a aliyanse!	44	Do not talk about giving birth, no. When problems befall a village they are for everyone!
169.	Ngozo	Mau koma amenewo. Osati zimene akunena a Dumole ndi a Sitimazi ai. Akudziwa ciani anthu oluza majaketi pa mowa ngati ine!	44	That's sensible, not want Mr. Dumole and Mr. Sitima are saying. What can people that lose jackets like me at drinking places say!
170.	Dumole	Ambuye kuluza jaketi cifukwa ca phombe ndi camuna comwe!	44	Excuse me! This is about being a man.
171.	Nambela	Ndakumana ndi amalume anu kunjiraku akupita ku mowa. Koma zimene ndamva ndakhumudwa nazo kwambiri. Akuti apongozi anu akufuna ndalama?	46	I've met your uncle on the road, he's going to drink. I'm however very disturbed with what I've heard. I hear your in-law wants money?
172.	Thoko	Ee mai. Anayamba kufunsa za ndalama tsiku lomwe tinafika ndi maliro.	47	Yes Mom. He begun asking about money the day we arrived with the body.

173.	Nambela	Mwana wanga sindikufuna kumva zambiri m'mudzi uno. Osawapatsa bwanji?	47	My daughter I don't want to hear a lot in this village. Why not give him?
174.	Thoko	Ndiwapatse ndalama nanga ine ndizadya ciani ndi ana angawa? Kumanso kunena zoonai, amuna anga analibe ndalama ku banki. Ndipo ngongole ziri mwa a mwenye ndizosanena.	47	I give him money, what do I eat with my children? However, to tell the truth Mom my husband did not have money in the bank. There is in addition a lot of debt from Indians.
175.	Nambewe	Munthu akakhala ndi ngongole sikuti alibe ndalama ai. Ngongole ndi moyo wa masiku ano!	49	When a person has debt it doesn't mean they don't have money, no. Debt is today's way of life!
176.	Thoko	Alamu tawapatsani cheke bukuco. Kodi cheke buku ndi ndalama ngati?	49	My in-law give him the cheque book. Is a cheque book money?
177.	Nambewe	Ngati sindalama mukaniziranji?	49	If it's not money why do you refuse to hand it over?
178.	Ngozo	Ine ndimayesa munthu pogwira nchito amasunga ndalama ku banki? Tsopano mwana wanga anali kucita nazo ciani ndalama ngakhale khobibi lomwe kulibe!	55	I thought a worker keeps money in the bank? What did my son do with the money there's absolutely nothing!
179.	Thoko	Moyo woyendera ndalama mtauni ndi wobvuta; ciriconse ndi ndalama. Madzi, ndalama; nyumba, ndalama; cakudya, ndalama; galimoto, ndalama; ciricinse bambo, koma munda kapena nkhekwe osaoneka. Nkhokwe ikhale msika ndi makhobidi. Kodi ndalama zingakhale m'thumba? anthu akumudzi ungawakumbukire za fatareza, fizi ya ana apa sukulu, yunifomu, zobvala ndi za ka shuga pang'ono?	55	Town life which is dependent on money is difficult, you need money for anything. Water it's money, a house it's money, food it's money, a car it's money, anything Sir and you end up without a field for cultivation or a barn. Should a barn be the market and money? do you think you can have money in your pocket? Can you remember people in the village for fertilizer, fees for school children, uniform, clothes and a bit of money for groceries?
180.	Ngozo	Koma osasunga kanthu ku banki? Ukhala umoyo wotani? Tsopano ife kumbuyoku tizimwera ciani mowa?	56	But without saving anything in the bank? What kind of life is that? What do you expect to use to drink beer back home?
181.	Thoko	Mulungu ndiwamphamvu, ngakhale mbalame zosalima konse, zimadya.	56	God is powerful, even birds that do not cultivate at all eat.
182.	Ngozo	Ndilowe kupempha pamene anthu anali kundiopa kumudzi, zoonai eti?	56	Should I become a beggar when people feared me at the village, is that true?
183.	Bantoki	Mabvuto a imfa ndiwomwewa.	56	This is the problem with death.

184.	Ngozo	Kapena ngoziyo wacitira dala kuthawa ngongole!	56	May he deliberately get involved in the accident to run away from debt!
185.	Daudi	Bambo musanene conco iai! Ndalama sizinali zanu ai; ngati zinali zanu bwanji munali kuthawa mutamva zangongole tiri ku banki?	56	Do not say so Sir, no! It wasn't your money. If it was yours why did you run away when you heard about debt at the bank?
186.	Ngozo	Palibe zopepesa apa, taperekani ndalama zoyendera, ine ndizipita.	57	There is no apologising here just hand over transport money I leave.
187.	Ngozo	Mbiri ngati? Ndizoon!	58	Romour? It's true!
188.	Pupo	Cabwino, anabwera anthu a Boma kudzanena kapena munalandira kalata?	58	Ok, did government people come to inform you or did you receive a letter?
189.	Ngozo	Anthu oyenda-yenda omwewa akhala akutiiza tsiku ndi tsiku. Osati anthu wamba, koma odziwa zinthu, ndiponso anthu ake opanda bodza.	59	The people that move about have been telling us everyday. They are not ordinary people but knowledgeable people and not liars.
190.	Ngozo	Nkhani zoti apongozi anga akuumira ndalama, koma sapereka konse ai. Ndalama zolandira-landira osapereka ngakhale ying'ono. Cuma ca mwana wanga, comwe pakali pano mwina akudyetsera amuna ena. Akazi timawadziwa, tinabadwa, lija ndikale.	59	The issue is about my in-law who doesn't want to surrender the money. She can't surrender any of the money she already received. My son's riches which I think she is feeding other men. We know women, we used to get surprised but in the past.
191.	Ngozo	ce Dinala, mkazi ndi mkazi! Kaya mpongozi wanga, kapena mlamu wanga, ncimodzi-modzi palibe kusiyana. Amatenga ndalama kwa mwamuna uyu nakadyetsa sera wina. Palibe coletsa apongozi anga kudyetsa amuna ena Cuma ca mwana wanga.	59	Mr. Dinala a woman is always a woman! Whether my in-law or my sister they're al the same. They get money from one man and feed another. There's nothing that can stop my in-law from using my son's money to feed other men.
192.	Pupo	A Ngozo, ndalama zimene mukunena ziri ndi apongozi anu omwe ali ndi cidzukulu canu. Ici ndikutanthauza kuti ndalama ziri m'nyumba momwemo, zikugwira nchito yapakhomo panu.	61	Mr. Ngozo, is the money you're talking about with your in-law who has your grand children? It means the money is in the house doing jobs belonging to your home.

193.	Dumole	Zoona Bambo Sitima! Mkazi wophunzira ngati mwana wanu uja akalole cokolo ngati amuna atha m'tauni? Kodi ngakhale osa kwatira, cikwati ciri nkanthu masiku ano? Cuma ndico cikunena. Akazi akulera ana popanda amuna, nawonso amuna akulera ana popanda akazi.	62	It's true Mr. Sitima! Can an educated woman like your daughter allow inheritance as though men have finished in town? Even staying without marriage, what's marriage today? Money speaks. Women raise children without men and vice versa.
194.	Dumole	Ine ndikukayika kuti mutolapo kanthu cifukwa akazi awo ndi ana alipo. Cuma cimene mukulirira ndi cawo. Mwacifundo cawo apongozi anu akugawirani koma ngati safuna simungawayimbe mlandu.	63	I doubt you'll get anything because his wife and children are alive. The wealth you're crying for belongs to them. Out of your in-law's mercy she could give you share otherwise if she doesn't you can't sue her.
195.	Sadiki	Cuma mwina mucipata, koma zoti Jemusi angakwatire mkazi wamkulu wake ndikukaika nazo. Anzako akuuza kuti masiku ano zinthu zasintha. Anthu ophunzira salola za cokolo. Cinanso malinga ndi kuculuka kwa Cuma m'dziko lathuli, akazi ali ndi ufulu osakwatiwa ai. akudzibveka, akudya, akumanga nyumba zabwino, ndi zina. conco palibe cothamangira cikwati. ndiponso a Ngozo, mwana wanu Jemusi ndi wamng'ono kwabasi woti sangalowe cokolo apongozi anu aja.	63	You could get the money but I doubt James can marry his elder brother's wife. Your friends tell you that things have changed nowadays. Educated people do not accept inheritance. In addition, with a lot of wealth in the country women are free not to marry. they dress themselves, they eat, they build good houses, and many more. there's therefore nothing to build a marriage. You should also know Mr. Ngozo that your son too young to inherit your in-law.
196.	Nambewe	Mutiuza ndinu? Cuma cathu azitigawira wina?	65	Are you the one to tell us? Should someone else share our wealth?
197.	Daudi	Ngati ncanu bwanji simunaitanidwe kukalandira? Zatheka bwanji kuti eni Cuma sanaitanidwe opita kukatenga nakhala ena?	65	If it's yours why were you not called to go and receive? How come the owner of the wealth has not been called instead others go to collect?
198.	Ngozo	Zimatheka inu a Daudi kutumiza ndalama kwa ine, mdzina langa pomwe ziri za amai anu. Ndikalandira kupositi kuja ndimadzapereka kwa amai anuwo. Palibe cobvuta ai.	65	It's possible Mr. Daudi to send me money in my name when it belongs to your mother. I deliver to your Mom when I receive from the post office. There's no problem here.
199.	Daudi	Nditawauza amai anu kuti ndalama zanu ndatumiza kwa bambo!	65	When I inform my mother that I have sent money through you!

200.	Daudi	Tsopano inu munalandira uthenga wocokera ku yunivesite woti ndalama zanu zaperekedwa kwa apongozi anu?	65	Now, did you receive a message from the university informing you that your money has been given to your in-law?
201.	Ngozo	Kodi ndi cinsinsi ngati? Palibe cinsinsi apa! Aliyense alikudziwa kuti ndalama zinaperekedwa zambirinso. Boma linadziwa kuti mbiri yotere yifika kwa ife, ndiponso ndalamazo tilandira. Akadabvutika kulemba kalata pamene akudziwa za ife!	65	Is it a secret? There is no secret here! Everybody knows a lot of money was given. The government new such information would reach me and we'll receive that money. Would they bother writing a letter when they know about us!
202.	Ngozo	Kubanki komwe kunali ngongoleko? Mungakaike bwanji kumene kuja. Munafuna kuti atape zonse eti? Osasunga m'nyumba?	67	The bank where there was debt? How could you put there? Did you want them to scoop everything, is it? Why not keep in the house?
203.	Thoko	Za eni ndi za eni. Tikadasunga Cuma pomwe tiri ndi milandu? Cisamani cikadabwererabe. Conco ngongole yonse tinabweza ngakhale ya galimoto tinatha ndiye zotsalazo ndizimene tinasungitsa ku banki zoti timangire nyumba.	67	What belongs to others does belong to others. How could we keep wealth when we have cases? A summon would have come. So we paid back all the debt even the one for the car and what remained is what we kept in the bank for building a house.
204.	Thoko	Kodi a Nambewe, inu ndinu yani? Nanunso simkazi? Ndiye mungandilamule bwanji kuti Cuma canga ndi amuna anga a Thula, mutha kundigawira? Cuma copata ndi amuna anga mungandilamule bwanjira yanjira? Mufuna kumanga sitolo ku Nchisi kuno ndalama ziri zanga. Poti ine mkazi, inu a Nambewe mwamuna, ai ndalamazo muziona!	67	Who are you Nambewe? Aren't you female too? How can you decide that my wealth and my husbands you should share for me? In which way can you judge about the wealth acquired with my husband? You want to build a shop in Nchisi when the money is mine. Since I'm the wife and you're the husband you'll see the money!

205.	Nambewe	A Ngozo tamvani! A make mwana amera mano? Kodi a Thoko ine mungandiyankhule conco? Kodi pakhomu pano ndiwe ndani? Mkazi wolooledwa ku Mzimba uko adzayambe kundinyadira pakhomu pangali; ndiwe ndani? Mwana wanga adakugula ku Mzimba kwanuko nabwera nawe kuno. Malaya ogulidwa mwini akhoza kung'amba, kuocha, kupereka kwina kapena kutaya, malinga ndi kufuna kwa mwini. Mkazi wogulidwa usandinyadire ai.	68	Listen Mr. Ngozo! The mother has developed teeth. Can you answer me that way Madam Thoko? Who are you at this home? A woman paid for from some place should come and boast at my home, who are you? My son bought you from Mzimba and brought you here. A piece of clothing can be burnt, taken somewhere and thrown away by the owner as he/she wishes. A purchased woman, you shouldn't boast to me, No.
206.	Thoko	Ubulutu uja timunenawu ndi umenewu! Ambuli inu osadziwa zinthu munthu kunena conci kusadziwa mwambo wakuloola! Kuloola sikugula ai koma kuwonga makolo amene analera mkazi; kuthokoza makolowo kuti anacita nchito yayikulu. Palibe kugula ai bwenzi anthu apita pamsika namakabecha ndalama akafuna mkazi wogula! Kunyoza mwambo wamnzako pamene sukudziwa ciriconse ca mwambowo ndiye umbuliwo!	68	This is the ignorance we were talking about! You ignorant person, when a person talks like this she doesn't know the tradition of kuloola! It's not buying but thanking the parents who raised the child; praising them that they did a big job. There's no buying otherwise people would go at the market and bid with money when they want a woman to buy! Despising your friend's tradition when you know nothing about it is ignorance.
207.	Nambewe	Mukudziwa kuti ndine bulutu mudaloleranji kukwatiwa ndi mwamuna wanga woleredwa ndi mbuli?	68	If you know I'm ignorant why did you accept to be married to my son raised by an ignorant person?
208.	Nambewe	Ndikupupuluma ine? Akazi ophunzira mulibe ulemu! Mukandinene ine kuti ndikupupuluma eti! Zayambira liti? Poti mukana kuti a Jemusi akukwatireni bwanji tithetse cikwati muzipita kwanu; zinthu za mwana wathu mutisiyire? Munganene mwano conci kwa apongozi anu?	69	Am I ignorant?. Educated women you do not have respect! How can you say so? How did that start? Since you don't accept James to marry you we end the marriage so that you to your home and leave our son's things. How can you speak like that to your in-law?
209.	Daudi	kodi tiyi watha kuti tizilandana?	88	Has the tea finished that we should be drinking from the same cup?

210.	Thoko	Tawagwirani alamu, anene bwino. Tiya amenewu anapanga anali ndi kanthu, bwanji akuthawa?	90	Catch the in-law, she must explain well. The tea she made must have had something, why is she running away?
211.	Daudi	Lero linali tsiku langa ndi alamu anga cifukwa ca Cuma camasiye. Nsanje ndi ugwinthi, zimapha komanso cina, kusaganiza kumapha! Amai anafuna kuona bwino Cuma ca mwana wawo ife titafa, koma mau aakulu aja amati; 'coipa citsata mwini' ndiye manda omwe anati akhale anga, tikaikamo amai anga.	92	Today was my in-law's day and mine because of deceased money. Jealousy kills as well not thinking well! Mom wanted to have a better time with the son's wealth when we were dead; but they say, 'bad follows the owner'. As a result the grave that would have been mine we have buried my mother.

3.5 Proverb

In trying to keep as close as possible the original meaning of the proverbs, all glosses have been made literally. The meanings are therefore left to be worked by the reader in specific situations.

PROVERBS		
NO	PROVERB	GLOSS-literal
1.	Mbalame ikakhala pauta siilasika.	Bird when it sits on arrow it is not killed.
2.	Khoswe akakhala pauta sapheka	Rat when it sits on trap it is not killed.
3.	Galu wamkota sakandira pacabe.	Dog of big does not wonder on nothing.
4.	Tsabola wakale sawawa.	Chili of old does not pain/taste.
5.	Safunsa anadya phula.	One who doesn't ask ate bee wax.
6.	Cete-cete sautsa nyama.	Silence does not wake up animal.
7.	Tsiku limodzi silioza mbewa.	One day cannot rot mice.
8.	Lero lomwe linadetsa mnthengu.	Not later than today made Mnthengu 'bird' black.
9.	Kukana nsalu yaakulu nkubviika.	To refuse cloth of old people is to soak.
10.	Wakufa sadziwika.	One who dies is not known.
11.	Ulenje usimba wako.	Story you tell your own.
12.	Ndalama zidaphetsa Yesu.	Money caused Jesus death.
13.	Nzeru nzayekha anbvika nsima m'madzi.	Wisdom is his own soaked nsima in water.
14.	Chibale ndi fupa, sichiola.	Relation/strong friendship is bone, it does not rot.
15.	Pawiri-pawiri sipauzirika.	Two-two cannot be blown/fanned.
16.	Tsoka msinde cimanga cilinda moto.	Misfortune stork maize awaits fire.
17.	Nguluwe idalira msampha utaning'a	Bush pig cried trap when it was about to cut.
18.	Waona nkhangha maanga wataya nkhwali	You have seen guinea fowl spots you have thrown away quail.
19.	Kuipa kuombola	To be ugly it saves

20.	Nkhuyu zodya mwana zinapota mkulu.	Fruits eaten by child troubled elder.
21.	Kumbire anamka nawo.	Kumbire he went with it.
22.	Mapanga awiri abvumbwitsa	Forests two they make soak.
23.	Mulereni aiwale kwao	Him or her care he or she forgets his or her home.
24.	Tsoka liyambira kumwendo.	Misfortune starts from leg.
25.	Ukaipa dziwa nyimbo.	When you become bad know song.
26.	Anansi ndi nkondo.	Relations/close friends are war.
27.	Wakwata kwa mphenzi saopa kung'anima.	One married to lightning does not fear brightness.
28.	Walira mvula walira matope.	One who cries rain cries mud.
29.	Fisi anakana nsatsi.	Hyena refused nsatsi 'wild fruit oil'.
30.	Ici nciani nkulinga muli awiri.	This is what is to think when you are two.
31.	Adadya thako la galu	She or he ate buttock of dog.
32.	Adagula mbereko mwana asanabadwe.	He or she bought the cloth for carrying a bay on the back child before it's born.
33.	Akapsala/mbala sizigulitsana nkhwangwa yoduka.	Crooks/thieves do not sell each other axe broken.
34.	Buluzi kuthandiza mbewa kuthawa.	Lizard helping mice to run away.
35.	Chala chimodzi sichiswa nsabwe.	Finger one cannot crush louse.
36.	Chalaka bakha nkuku siingameze.	What has failed duck chicken cannot swallow.
37.	Chamuna sayanika.	You do not 'sun-roast' manliness.
38.	Chinsanjensanje chinaoletsa mazira a mpheta.	Jealousy made rot eggs of mpheta 'a bird'.
39.	Chinsinsi sichikhala pa anthu awiri.	Secret does not stay on two people.
40.	Dama n'kumeta, mphindi ndi chironda.	Pride is to shave, tattoos are a wound.
41.	Dzedzedzedzere salingana n'kugweratu.	Staggering is not same as falling.
42.	Kamtsitsi kadagwetsa abambo.	A small root made a big man fall.
43.	Kopanda nchito umataya.	What is useless is thrown away.
44.	Kupha njoka ndi kuidula mutu.	To kill a snake is to cut head.
45.	Kutsutsa ngomwa nkuivulira.	To prove that someone is sterile is to undress for (it).
46.	Liwiro lamumchenga n'kuyambira limodzi.	Race of the sand is to start together.
47.	M'kamwa mwacabe satafuna.	Mouth with nothing you don't chew.
48.	Mafuta akugwa pa anzake.	Oil/grease drips on another oil/grease.
49.	Manda akufewa, n'kuika munthu ali m'maso.	Grave is soft, is to bury person alive.
50.	Mankhwala a utsi n'kuthawa.	Medicine of smoke is to run away.
51.	Masewera adabala mwana.	Playing gave birth to child.
52.	Masewera sacitira pa ulimbo.	Playing you don't do on glue to trap birds.
53.	Masiku adatsutsa buthu.	Days proved wrong an adolescent girl.
54.	Matako saleka kuperesana.	Buttocks don't stop to rub each other.
55.	Mlendo ndiye amapha njoka.	A visitor is the one who kills snake.
56.	Mpeni ulibe bwenzi.	A knife has no friend.
57.	Mphamvu za ng'ona zili kumchira.	Strength of crocodile is to tail.
58.	Mphenzi siimenya mtengo kawiri.	Lightning does not strike tree two times.

59.	Mtengo ugwera komwe udaweramira.	A tree falls where it is tilting.
60.	Nsabwe yoyendayenda idakumana ndi chikhadabo.	A louse that is always on the move met fingernail.
61.	Ukakwera pamsana wa njovu, usamati kulibe mame.	When you get on elephant's back, do not say there is no dew.

3.6 Conclusion of Chapter

The chapter has presented all the collected data according to genres. In the next chapter, all the data will be analysed in order to come up with findings according to genres and later according to the entire corpus. The analysis of the data presented in Chapter Three is done in Chapter Four.

CHAPTER FOUR
FINDINGS

4.0 Introduction

This chapter is the product of the analysis of the data presented in Chapter Three after the application of logic theory to ordinary language. This chapter constitutes all the findings of the research that are discussed in the next chapter. All the findings are arranged in tables. The data is presented according to text-types which are *conversation*, *novel*, *oral narrative*, *play*, and *proverb* in alphabetical order. The final data is a summary of statistics of all the text-types. The data comprises of the crafted syllogisms and their analyses according to various parameters.

The following were the parameters that were used: (a) Major category, (b) Premise and (c) Minor category. The major category comprises three major and common argument forms which are hypothetical arguments, Modus Ponens Ponendo (MPP), and Modus Tollens Tollendo (MTT). The arguments were further analysed to find out what premise was presented in ordinary language before crafting the arguments. The crafted arguments were thereafter analysed according to minor categories which are cogent, MPP fallacies, valid and sound arguments, MTT fallacies, uncogent but strong arguments, uncogent and weak arguments and valid but unsound arguments. All these categories have been discussed in Chapter Two. For minor categories the following abbreviations have been used in the tables: Cg for cogent, Pf for MPP fallacy, Sv for valid and sound, Tf for MTT, Ucs for uncogent but strong, Ucw for uncogent and weak, and Vus for valid but unsound. The abbreviations were used for easy data entry into tables.

4.1 Conversation

4.1.1 Syllogism for Conversation

Table 1: Syllogism for Conversation					
NO	Context	Crafted Syllogism	Major Category	Premise	Minor Category

1.	A young secretary is expected for interviews by a Prof at his office. An elderly woman is standing at his office. The Prof assumes that the woman has come for interviews and almost collapses because of the unexpected age. The woman was there for other purposes and not the interviews.	I am expecting a woman to come for interviews, there is a woman at my office, so she has come for interviews.	ponens	context	Pf
2.	A bar attendant gives a client a bottle of soft drinks unopened. The client asks, 'how can I drink if you haven't opened?'	He is asking a question because he wants the bottle opened, so if I open the bottle then he will be satisfied.	hypothetical	context	Ucs
3.	A student wants a job from a professor because she was given one last time. The professor answers with a proverb: "A child where I picked a tortoise even today."	He gave me a job last time, so if I go to him then he will give me a job again.	hypothetical	conclusion	Ucw
4.	A female lecturer hears a "jovial" tone ring on a Professor's phone. She says, "Oh! So he's also jovial!"	Jovial people listen to jovial music; he has a jovial ring tone on his phone, so he is jovial.	ponens	conclusion	Pf
5.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	Bus drivers that do not respect police can misbehave in the presence of police, if the bus driver is talking on the phone when I, a police officer, am sitting next to him then he does not respect police.	hypothetical	conclusion	Ucs
6.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	When people know their rights they can arrest an unruly bus driver, they have not arrested an unruly bus driver, so they are not aware of their rights.	tollens	conclusion	Tf
7.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	Police officers reinforce the law; the driver is misbehaving, so the police officer in the bus will arrest him.	ponens	conclusion	Ucs

8.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	People celebrate when they see a driver under arrest, people are happy, so they are celebrating my arrest.	ponens	conclusion	Ucw
9.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	All passengers should pay their bus fares; the police officer is a passenger, so he should pay his bus fare.	ponens	conclusion	Cg
10.	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	An arresting officer has authority over the offender, the bus conductor works for the driver I have arrested, so he cannot ask me to pay my bus fare.	ponens	conclusion	Pf
11.	I ask a student whom I had seen cleaning a pot for food. She says I was late and asks me to see her the following day at the same time. I tell her that that wouldn't be good because by that time she would have finished eating again.	I found she had finished eating when I came, so if I come at the same time tomorrow then I will find she has finished eating.	hypothetical	conclusion	Ucw
12.	A driver is invited for lunch at his boss's place. His boss offers him to wash first but he refuses. The boss insists because the driver has become his guest.	A guest should be given preference in a home; my junior is my guest today, so he should be given preference.	ponens	conclusion	Cg
13.	A: "Where is the dog? B: It's on the road? A: How come I can't see it? Can't it come for lunch? = A: fails to understand that something on the road cannot be alive.	An animal that is on the road gets hit by cars; our dog is on the road, so our dog has been hit by a car.	ponens	major premise	Ucw
14.	A mentally sick white man gets a cigarette without paying at a shop and the unsuspecting shop attendant is surprised with the white man's behavior.	People that steal are black, he is white, so he cannot steal.	ponens	conclusion	Pf
15.	A mentally sick white man gets a cigarette without paying at a shop and the unsuspecting shop	A white man is a perfect being, someone suffering from mental illness is not perfect, so a white man cannot	tollens	conclusion	Ucw

	attendant is surprised with the white man's behavior.	suffer from a mental illness.			
16.	In a TV play when an arbitrator informs the mother that her daughter's case is complicated, she suspects her daughter may not be pregnant and not that the father is responsible.	It is prohibited for a father to have sex with his daughter, my daughter is pregnant, so her father cannot be the suspect.	ponens	conclusion	Pf
17.	A: How is your family? B: They are playing.	Children play when they are fine, so if the children are playing then they are fine.	hypothetical	conclusion	Ucs
18.	A lost handbag is found and suspected to have been brought by the thief.	Somebody who returns lost items to the owner is kind, the thief has brought back some of the items he stole, so the thief is kind.	ponens	conclusion	Pf
19.	A politician is accused of murder and he responds, "I cannot even kill a chicken because I am vegetarian."	A person who cannot kill a chicken cannot kill anything bigger than the chicken; I cannot kill a chicken, so I cannot kill a human being.	ponens	minor premise	Pf
20.	People are traveling to a place they are not sure of and prefer to be led by someone with knowledge in geography.	A geographer is knowledgeable about campus directions, so if we put a geographer in front of us then he or she will not get us lost.	hypothetical	conclusion	Ucs
21.	A person has to postpone an appointment because she has a swollen knee.	Healing takes some time to occur, since by tomorrow some time will have passed then my knee will have healed.	hypothetical	conclusion	Ucw
22.	A married woman cannot sue the husband for rape.	When a man marries a woman she says yes to everything, she is my wife, so she has already said yes to sex and so rape is not possible.	ponens	conclusion	Pf
23.	A pastor observes that Abraham in the bible thought he would have a child within nine months when God promised he would have a child.	It only takes nine months to have a child; it is more than nine months, so I will not have a child.	tollens	conclusion	Tf

24.	A pastor observes that Abraham in the bible thought he would have a child within nine months when God promised he would have a child.	Old people do not give birth, I am old, so I cannot give birth.	ponens	conclusion	Sv
25.	A: Your friend is not working today. B: She's gone to order some goods.	Some questions require more information, so if he wants to know whether my friend is working today or not then he will ask me about her whereabouts.	hypothetical	conclusion	Ucs
26.	A man says, "Namvera mumimba", literally, 'I feel in the stomach' to mean he is hungry. This expression is usually used to mean one needs to go to the toilet. The listener is surprised that the speaker is announcing what is not supposed to be.	People usually say 'I feel my stomach' to mean they need to go to the toilet, he has said so, so he needs to go to the toilet.	ponens	minor premise	Pf
27.	A man comes back from work earlier than usual and finds his wife is not at home. When he calls she says she is at a friend's place when she said she would go to church if she did go out.	My wife said she would go to church; she is not at church, so she is cheating.	tollens	minor premise	Tf
28.	A young woman is complaining that it is only old women who are getting married. A young man sitting next to her assumes she must be unmarried.	If a woman is concerned that it is only others who are getting married then she is unmarried, so since she is complaining that only married people are getting married then she is unmarried.	hypothetical	conclusion	Ucs
29.	A caller on a radio programme thinks people should practice safe sex in order to live long.	People who practice safe sex live long, so if you practice safe sex then you will live long.	hypothetical	conclusion	Vus
30.	A preacher tells his members that the women who wear fish designs are possessed by a mermaid demon.	A mermaid demon embodies fish, she is wearing a fish design, so she is possessed by a mermaid demon.	ponens	conclusion	Ucw
31.	Children who respect elderly people live long, so someone advises a	Youth who respect elderly people live long, so if you do not respect	hypothetical	major premise	Ucs

	notorious youth.	elderly people then you will not live long.			
32.	People blame their coach for poor performance in soccer.	A bad coach makes his team lose, the team has lost, so the coach is bad.	ponens	conclusion	Pf
33.	"Most goods in Kamwala shopping complex are cheap, so you should buy from their," a woman advises a friend.	Most goods are cheap in Kamwala, she will buy from Kamwala, so she will buy at low price.	ponens	major premise	Ucs
34.	A vendor tells her customer that her goods are at 'church price'.	Church is fair, so if I tell her that I have 'church price' then she will think my price is fair.	hypothetical	conclusion	Ucs
35.	A passers by complains that Muslims are terrorists.	Terrorist's acts have been done by Muslims, so Muslims are terrorists.	hypothetical	conclusion	Ucs
36.	Musician X pulls crowds in the US so we should bring him.	Musician X is popular in the US, so he must be popular here too.	hypothetical	conclusion	Ucw
37.	That girl is Zambian because she speaks Nyanja.	Some Zambians speak Nyanja, she is speaking Nyanja, so she is Zambian.	ponens	conclusion	Pf
38.	A television advertisement portrays bus conductors as dirty people.	Most conductors are dirty; he is a conductor, so he is dirty.	ponens	major premise	Pf
39.	A person thinks that people who use computers must be intelligent.	A computer is complicated; Intelligent people can use complicated gadgets, so if she can use a computer then she is intelligent.	ponens	conclusion	Pf
40.	A Senior member of staff is annoyed that he did not receive new furniture.	Priority is given to senior members of staff in allocation of things; I am a senior member of staff, so I should be given priority in allocation of new furniture.	ponens	major premise	Pf
41.	A man finds a friend looking low and asks him whether the he is sick.	When a person is sick, they look low; he looks low, so he is sick.	ponens	major premise	Pf
42.	A co-boy calls University of Zambia students as 'some of us'.	UNZA students like to say 'some of us', they are saying 'some of us', so they are UNZA students.	ponens	conclusion	Pf

43.	A musician calls himself 'Handsome savage' and someone observes that it is a contradiction.	A handsome man is good; a good person cannot be a savage, so if he is handsome then he is not a savage.	hypothetical	conclusion	Vus
44.	A man observes that their car mechanic has not showed up and concludes that the mechanic was not informed because he always shows up when he is informed.	The mechanic comes when he is informed; he has not come, so he was not informed.	tollens	conclusion	Tf
45.	A woman learns that her relative has divorced and concludes that there must have been problems.	People divorce when they have problems; they divorced, so they had problems.	ponens	conclusion	Pf
46.	A man observes that the president must have been very sick to be flown out of the country to the UK for treatment.	Zambian hospitals cannot deal with complicated cases; the president has been flown out for treatment, so the president has a complicated case.	ponens	conclusion	Pf
47.	It is reported by a government official on news that there will be a bumper harvest because there were good rains.	Bumper harvests occur when there are good rains; there are good rains, so there will be a bumper harvest.	ponens	conclusion	Pf
48.	A politician observes that the country has had a bumper harvest because of good agricultural policies.	When you have good agricultural policies you have a bumper harvest, since there is a bumper harvest, so there are good agricultural policies.	ponens	conclusion	Pf
49.	A politician observes that the country's elections will not be rigged because the electoral system has security features.	When the electoral system is secure the elections are not rigged, the electoral system is secure, so the elections will not be rigged.	ponens	conclusion	Pf
50.	Police are reported to have shot at some protestors in a named country.	When you kill one of the protestors the demonstration ends, so if we kill one of them then they will stop the demonstration.	hypothetical	conclusion	Ucs
51.	President Bush announces on radio that Iran cannot have nuclear weapons because it has	A country that threatens violence is dangerous, a dangerous country cannot be entrusted with dangerous energy,	ponens	major premise	Pf

	threatened violence against Israel.	Iran is dangerous, so it cannot have nuclear energy.			
52.	Opposition parties form alliances in order to win the national elections.	When weak people team up they become strong, so if we the weak opposition team up then we will win the national elections.	hypothetical	conclusion	Ucw
53.	A mother thinks her children enjoy pornography because they like to watch it on television.	People watch programmes they enjoy on television, since they are watching pornography then they enjoy it.	hypothetical	conclusion	Ucs
54.	A professor observes that the status of a person depends on whom they serve, so Mwanawasa's cook is more important than many professionals.	Those who serve important people are also important; He cooks for the president, so he is important.	ponens	conclusion	Ucs
55.	A person observes on a radio programme that street vendors are thieves because one of them stole his money.	A person who steals is a thief, a street vendor has stolen, so street vendors are thieves.	ponens	conclusion	Pf
56.	A man observes on a radio programme that street vendors are prostitutes because they sleep in the market.	Prostitutes do not have permanent homes, some vendors sleep in the market, so vendors are prostitutes.	ponens	conclusion	Pf
57.	A man in a bus observes that blind people in town are Bembas because they all speak Bemba.	A Bemba person speaks Bemba, the blind speak Bemba, so the blind are Bembas.	ponens	conclusion	Pf
58.	A professor observes that those whom God loves are dead and with Him.	God stays with the people he loves, To be with God you need to die, so if God loves you then you should be dead to be with him.	hypothetical	conclusion	Ucw
59.	A co-boy tells his customer that his neighbor is just his friend and he doesn't know him. The customer thinks the co-boy has erred in reasoning.	If a person is a friend then you know him or her, if he says he has a friend then he must know that friend.	hypothetical	conclusion	Cg
60.	A pastor observes in Church that a woman in polygamy expects her	My Husband loves me because I have his children, my co-wife	tollens	conclusion	Tf

	husband to love her more than the wife without children.	doesn't have children, so my husband doesn't love her.			
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4.1.2 Statistics for Conversation

Table 2: Conversation statistics		
Description	Total Number	Percentage
Major category		
hypothetical	20	33
ponens	34	57
tollens	6	10
total	60	100
Premise		
conclusion	48	80
context	2	3
major premise	7	12
minor premise	3	5
total	60	100
Minor category		
cogent	3	5
MPP fallacy	25	42
valid and sound	1	2
MTT fallacy	5	8
uncogent but strong	14	23
uncogent and weak	10	17
valid but unsound	2	3
total	60	100

The same statistics can be represented by charts according to categories and premise.

Chart 1: major category - conversation

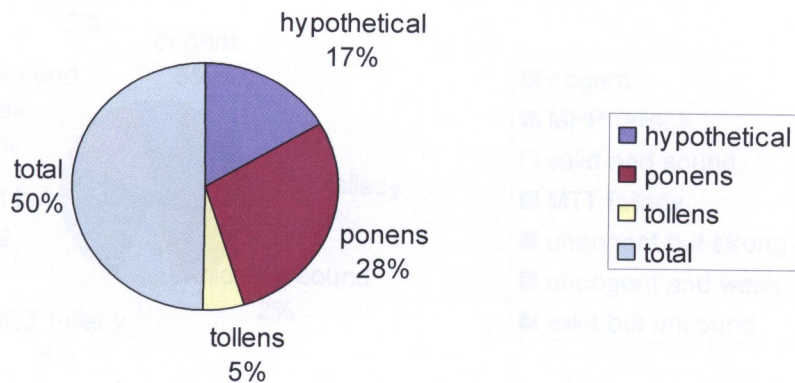
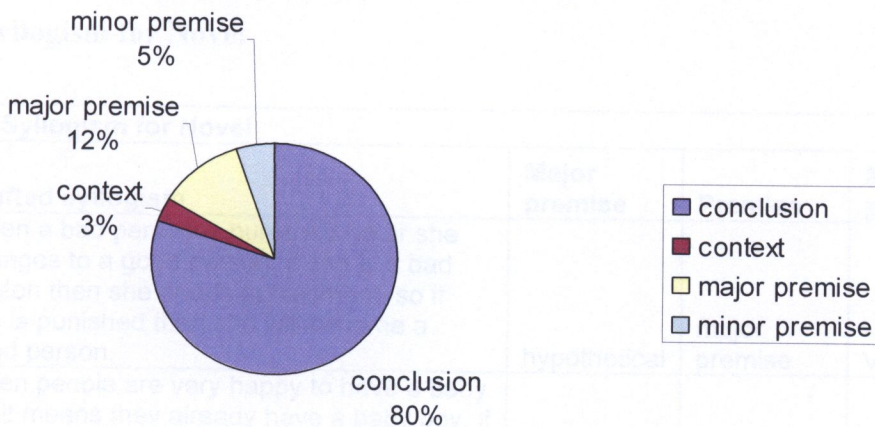
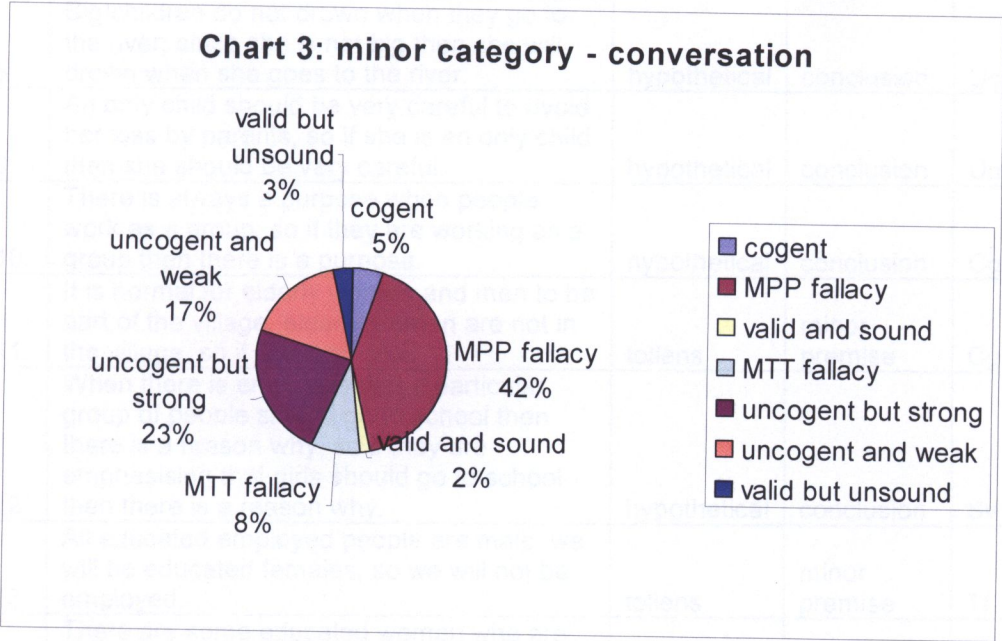


Chart 2: premise - conversation





4.2 Novel

4.2.1 Syllogism for Novel

Table 3: Syllogism for Novel				
NO	Crafted syllogism	Major premise	Premise	Minor premise
1.	When a bad person is punished he or she changes to a good person, if she is a bad person then she needs punishment, so if she is punished then she will become a good person.	hypothetical	major premise	Vus
2.	When people are very happy to have a baby girl it means they already have a baby boy, if they are very happy to have a baby girl then they already have a baby boy.	hypothetical	conclusion	Ucs
3.	An independent person has a lot of food; he has a lot of food, so he is independent.	ponens	major premise	Pf
4.	A European has a lot of food; he has a lot of food, so he is a European.	ponens	conclusion	Pf
5.	The snake went near the child at the field, so if I take the child to the field then the snake will go near the child.	hypothetical	conclusion	Ucw
6.	It rains when clouds gather, clouds are gathering, so it is going to rain.	ponens	minor premise	Pf
7.	When a child is grown she helps the mother with house chores, so if she is helping her mother with house chores then she is grown.	hypothetical	conclusion	Ucs

8.	Big children do not drown when they go to the river; since she is not big then she will drown when she goes to the river.	hypothetical	conclusion	Ucs
9.	An only child should be very careful to avoid her loss by parents, so if she is an only child then she should be very careful.	hypothetical	conclusion	Ucw
10.	There is always a purpose when people work as a group, so if they are working as a group then there is a purpose.	hypothetical	conclusion	Cg
11.	It is normal for elderly women and men to be part of the village, elderly women are not in the village, so it is not normal.	tollens	minor premise	Cg
12.	When there is emphasis that a particular group of people should go to school then there is a reason why, so if they are emphasising that girls should go to school then there is a reason why.	hypothetical	conclusion	Sv
13.	All educated employed people are male; we will be educated females, so we will not be employed.	tollens	minor premise	Tf
14.	There are some educated women who are employed, so if we get educated we will also get employed.	hypothetical	major premise	Ucs
15.	Men marry women to work for them; I will not be trained to work for my husband, so I will not get married.	tollens	conclusion	Ucw
16.	A woman stays home to cook and do house chores, the woman will not be at home, so there will be no one to cook and do house chores.	tollens	conclusion	Tf
17.	You need to be at home with your husband to enjoy marriage, I will not be at home with my husband, so I will not enjoy marriage.	tollens	conclusion	Tf
18.	Women value marriage so much that they will not allow doing anything that will interfere with their marriages, if they think school can interfere with their marriage then they will not go to school, so if I make them understand that school is meant to make them better wives then they will accept to go to school.	hypothetical	conclusion	Ucs
19.	Other girls have been to school, we are girls, so we can also go to school.	ponens	major premise	Pf
20.	A serious discussion takes long; the discussion has taken long, so it is a serious one.	ponens	major premise	Pf
21.	People participate in hard work when there is a good reason; if I tell them the benefits of hygiene then they will accept to keep the place clean.	hypothetical	conclusion	Ucs
22.	When you reward a child for doing good they repeat the good, so if I reward them for keeping clean then they will continue to keep clean.	hypothetical	conclusion	Ucs

23.	Exceptionally good women surpass men in class; she has surpassed men, so she is exceptionally good.	ponens	conclusion	Pf
24.	When you are loved you receive, she receives, so she is loved.	ponens	major premise	Pf
25.	People like anything good, she is clean, so people like her.	ponens	minor premise	Vus
26.	An important letter cannot be left in the open; the letter is left in the open, so it is not important.	tollens	minor premise	Tf
27.	You cannot serve two masters at a time; she is serving a man, so she cannot be serving school.	ponens	major premise	Pf
28.	A non-habit is easy to stop; she has misbehaved once, so she can stop.	ponens	major premise	Ucs
29.	If you punish someone for an act they stop the act, she has been punished for involvement with a man, so she will stop.	ponens	major premise	Ucs
30.	It is normal to get out of the Head Teacher's office sober; she is not sober when she is getting out of the Head Teacher's office, so something is wrong.	tollens	conclusion	Ucs
31.	A generous woman is good; she has given us water, so she is generous.	ponens	minor premise	Pf
32.	Girls of age get married; she is of age, so she will get married.	ponens	major premise	Pf
33.	A good looking person has good behavior; he is good looking, so he has good behavior.	ponens	major premise	Pf
34.	Marriage should only occur between two people in love, so if I tell her that I love her then she will accept my marriage proposal.	hypothetical	conclusion	Vus
35.	You need to earn money to have food for the family; he is not employed, so he cannot get food for the family.	tollens	minor premise	Ucs
36.	People need proof to believe a stranger, so if I show her my ID then she will believe I am a worker.	hypothetical	conclusion	Ucs
37.	A serious woman needs time to think over a marriage proposal, so if I answer immediately then he will think that I am not a serious woman.	hypothetical	conclusion	Cg
38.	When a man is happy and in love he can do anything for his woman, so if I give her money then she will believe I am happy and I love her.	hypothetical	conclusion	Ucs
39.	Fried maize requires strong teeth to chew; he is frying maize, so he has strong teeth to chew them.	ponens	major premise	Pf
40.	Male children marry women in their life time; I have male children, so they will marry some day.	ponens	major premise	Ucs
41.	The higher the number of possibilities the higher the chances of getting an opportunity, so if there are three places that have	hypothetical	conclusion	Ucs

	promised to employ me then at least one will employ me.			
42.	A good looking man is worthy of marriage, he looks good, so I should get married to him.	ponens	major premise	Pf
43.	A dirty looking man cannot attract positive attention, he is dirty, so he cannot get a job.	ponens	major premise	Pf
44.	If you begin by talking about marriage to a woman, the woman finds it difficult to respond, if it is normal to greet any person then she will find it easy to respond, so if I begin by greeting her then she will easily respond to me.	hypothetical	conclusion	Ucs
45.	A woman does not stay in a marriage where there are problems; she says there are problems in her marriage, so she wants to leave the marriage.	ponens	major premise	Ucs
46.	People always quarrel for a reason, I do not have a reason, so I cannot quarrel with him.	tollens	minor premise	Sv
47.	When a man neglects his wife it means he has found another woman, if a man is accused wrongly he gets upset, so if I accuse him of neglect I can also accuse him of being with another woman then he will get upset.	hypothetical	conclusion	Ucs
48.	A parent can do anything with his or her children; he is not my parent, so he cannot beat me.	tollens	minor premise	Tf
49.	When a person in need cries out, people come for help, so if I cry people will come to my aid and the man will stop beating me.	hypothetical	conclusion	Ucs
50.	A person without problems is peaceful, so if I look peaceful he will not suspect I have a problem.	hypothetical	conclusion	Ucs
51.	When a person has no where to run to he or she goes to her parents, since she has no where to run to in town then she must be at her parents' home.	hypothetical	conclusion	Ucs
52.	If I love my husband he cannot leave me for another woman, he has left for another woman, so he does not love me.	tollens	minor premise	Ucs
53.	People of the same character live together, so if your father is a debtor then people will think you are a debtor too.	hypothetical	conclusion	Ucs
54.	A woman can do anything for luxuries, so if I promise her luxuries then she will come with me.	hypothetical	conclusion	Ucs
55.	People believe the future holds the best, so if they believe the future holds the best then they should believe that they will be more beautiful women in the future than now.	hypothetical	conclusion	Ucs
56.	When you give stiff punishment to an offender he or she repents, so if he is	hypothetical	conclusion	Vus

	punished heavily then he will repent.			
57.	An employer pays his employs, so if an employer pays his employs then he has more money than the employ.	hypothetical	conclusion	Ucs
58.	A prostitute sleeps with many men; she has been married to four men, so she is a prostitute.	ponens	major premise	Pf
59.	Prostitutes sleep with anybody including those with illness, if she sleeps with people with illness then she is ill herself, so if you sleep a prostitute then you get illness.	hypothetical	conclusion	Ucs
60.	Friends know each other, I do not know him, so he cannot be my friend.	tollens	minor premise	Vus
61.	A faithful and good woman is attracted to one man; she is attracted to several men, so she is a prostitute.	tollens	conclusion	Tf
62.	A fight causes bruises; he has no bruises, so he has not been fighting.	tollens	minor premise	Tf
63.	People do not like thieves, so if I shout he is a thief then people will come to my aid.	hypothetical	minor premise	Ucs
64.	Prostitutes paint their lips; she has painted lips, so she is a prostitute.	ponens	minor premise	Pf
65.	Anything that kills people must die; witches and snakes kill people, so they must die.	ponens	major premise	Vus
66.	Anything that does not help human beings is useless; the snake does not help human beings, so it is useless.	ponens	minor premise	Vus
67.	A woman worth of respect raises children, I don't have children, so I am worthless.	tollens	minor premise	Tf
68.	An educated person should have a good lifestyle, so if I am educated then I should have a good lifestyle	hypothetical	conclusion	Ucs
69.	People from the same family look alike; they look alike, so they are relatives.	ponens	major premise	Pf
70.	The devil causes people to do bad things, I am bad, so I am influenced by the devil.	ponens	major premise	Ucs
71.	A prostitute looks for money from men; my sister belongs to a rich family, so she cannot be a prostitute.	tollens	minor premise	Ucw
72.	My sister made a mistake when she was alone, so if we leave her alone again then she will make another mistake.	hypothetical	conclusion	Ucw
73.	Marriage is easier in town than in the village, so if a person fails in marriage in the town then he or she cannot succeed in the village.	hypothetical	conclusion	Ucs
74.	God lives in the future, so if we get to the future then we will meet him.	hypothetical	conclusion	Ucs

4.2.2 Statistics for Novel

Table 4: Novel statistics		
Description	No	%

Major category		
hypothetical	33	44
ponens	25	34
tollens	16	22
total	74	100
Premise		
conclusion	37	50
context	0	0
major premise	20	27
minor premise	17	23
total	74	100
Minor category		
cogent	3	4
MPP fallacy	17	23
valid and sound	2	3
MTT fallacy	8	11
uncogent but strong	32	43
uncogent and weak	5	7
valid but unsound	7	9
total	74	100

The following are the charts:

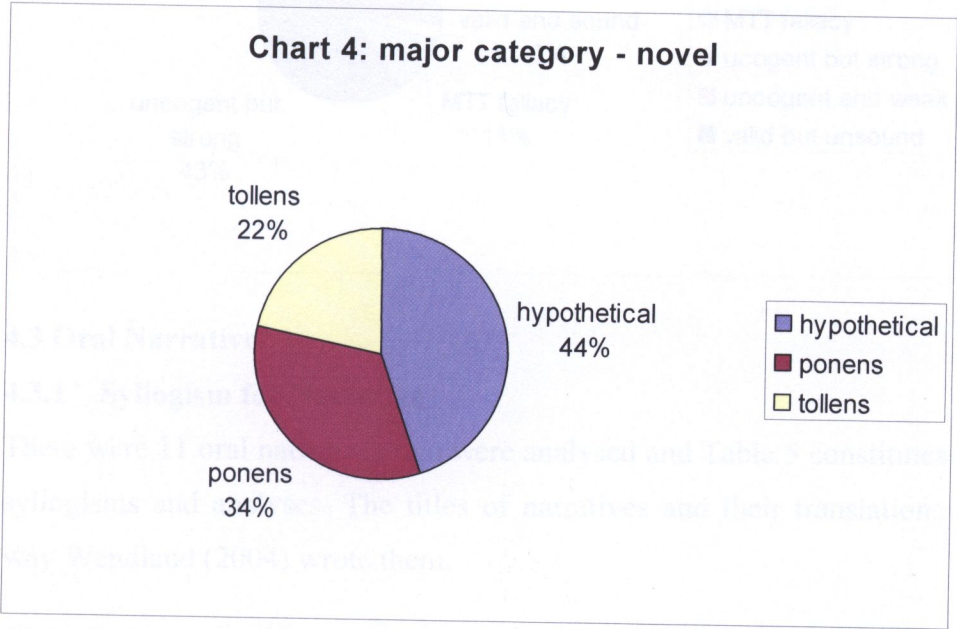
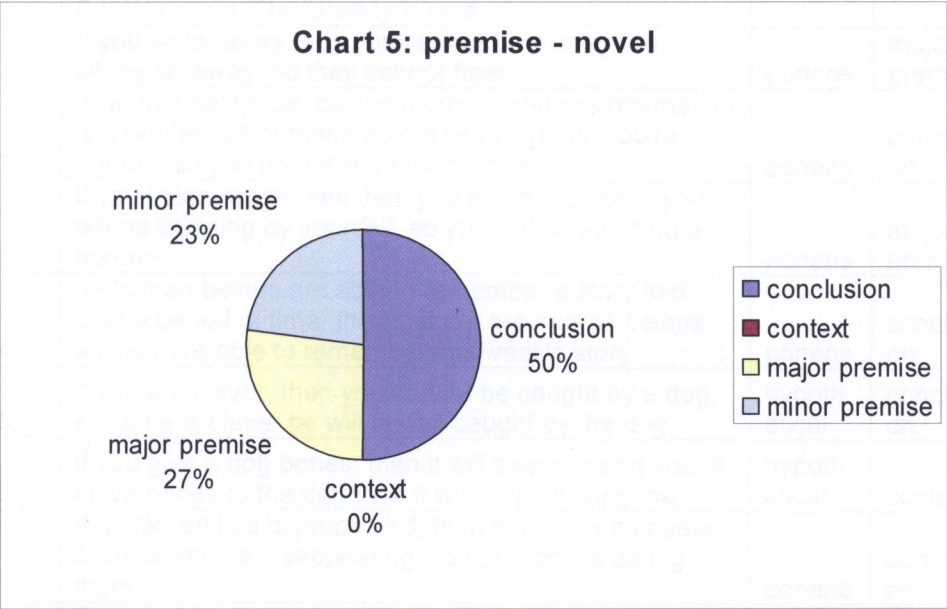
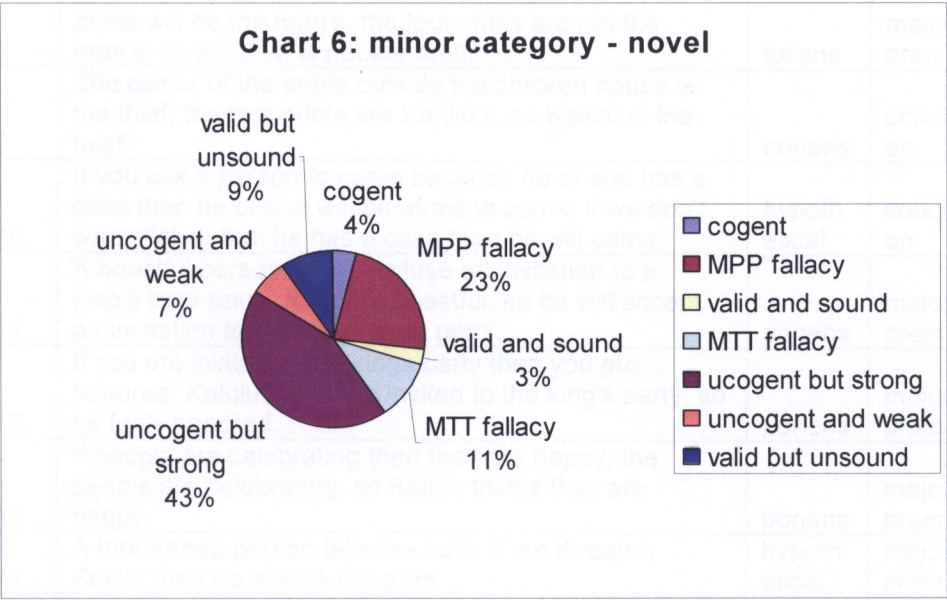


Table 5: Syllogism for Narrative

	Major category	Minor category
NO	Crafted Syllogism	



4.3 Oral Narrative

4.3.1 Syllogism for Narrative

There were 11 oral narratives that were analysed and Table 5 constitutes all their crafted syllogisms and analyses. The titles of narratives and their translations are exactly the way Wendland (2004) wrote them.

Table 5: Syllogism for Narrative				
NO	Crafted Syllogism	Major category	Premise	Minor category

	Fisi Wankhuli: The Greedy Hyena			
1.	If you sit far away then you cannot hear, they are sitting far away, so they cannot hear.	ponens	major premise	Pf
2.	A human being can be misinformed and misinformation is a burden, all humans do not like burdens, you're human, so you do not like misfortunes.	ponens	conclusion	Cg
3.	If you listen by yourself then you avoid a burden, you will be listening by yourself, so you will be avoiding a burden.	ponens	major premise	Pf
4.	All human beings are able to remember a story told over a period of time, the listeners are human beings, so they are able to remember last week's story.	ponens	conclusion	Pf
5.	If you are clever, then you cannot be caught by a dog, since he is clever he will not be caught by the dog.	hypothetical	conclusion	Ucw
6.	If you give a dog bones, then it will stop chasing you, if I give bones to the dog then it will stop chasing me.	hypothetical	context	Ucs
7.	If a chicken has disappeared, then someone has eaten it, chickens are disappearing, so someone is eating them.	ponens	conclusion	Pf
8.	If a man has stolen from a chickens' house, the foot prints will be the man's, the foot prints are not the man's, so the thief is not the man.	tollens	major premise	Tf
9.	The owner of the prints outside the chicken house is the thief, the foot prints are Kalulu's, so Kalulu is the thief.	ponens	conclusion	Pf
10.	If you ask a person to come because he or she has a case then he or she will be afraid to come, if we don't warn Kalulu that he has a case then he will come.	hypothetical	conclusion	Ucs
11.	A boastful person cannot refuse an invitation to a king's beer party, Kalulu is boastful, so he will accept an invitation to the king's beer party.	ponens	major premise	Pf
12.	If you are invited to the king's party then you are honored, Kalulu has been invited to the king's party, so he feels honored.	ponens	major premise	Pf
13.	If people are celebrating then they are happy, the people are celebrating, so Kalulu thinks they are happy.	ponens	major premise	Pf
14.	A threatened person tells the truth, if we threaten Kalulu then he will tell the truth.	hypothetical	major premise	Ucs
15.	You need physical proof to convict a thief; Kalulu's footprints are not a physical proof, so Kalulu is not a thief.	tollens	minor premise	Tf
16.	The person who steals chickens must be the one who is able to eat them; Kalulu does not eat chickens, so he is not a thief.	tollens	minor premise	Tf
17.	One needs time to catch a thief, so if you will give me time then I will catch the thief.	hypothetical	conclusion	Ucs
18.	A thief is a clever person; someone has stolen, so he is clever.	tollens	conclusion	Tf
19.	A thief is a clever person, so if I, Kalulu, am a clever person, then I will catch the thief.	hypothetical	conclusion	Ucs
20.	A fat person eats well, so if I am a fat person then Hyena will think I eat well.	hypothetical	conclusion	Ucs

21.	If you give Hyena meat then you can get him to do anything for it, I will offer hyena meat, so Hyena will do whatever I ask him to do.	ponens	context	Ucs
22.	A dancer wears in a particular way, I am not wearing in a particular way, so 'I am not a dancer today', people will think.	tollens	major premise	Tf
23.	If a person helps you then he is a friend, Kalulu is helping me, so he is a friend.	ponens	conclusion	Pf
24.	If you tell people to come and get a solution to their problem then they will come, so if I tell them I have found the thief then they will come.	hypothetical	context	Ucs
25.	A person found with something stolen is a thief; Hyena is dressed with pieces of stolen chickens, so hyena is a thief.	ponens	major premise	Ucs
26.	If a person is scared then he will run for his life, so if hyena is scared then he will run for his life.	hypothetical	major premise	Ucs
27.	A person interprets meanings of words according to what meaning is generally understood and agreed by society, if dance is understood by hyena as the same as what is generally understood and agreed by society then he will not suspect anything, so if hyena understands dance as what society has always agreed then he will not suspect he is being accused of theft.	hypothetical	major premise	Cg
28.	An angry mob kills a culprit with weapons; the angry mob has weapons, so they will kill me because I am a culprit.	ponens	major premise	Pf
29.	If you are in trouble friends can save you, if Kalulu is my friend then he will save me, so if I ask for his help because I am in trouble, then he will save me.	hypothetical	conclusion	Ucs
30.	If a person gets you into trouble then he can get you out of it, so Kalulu got me into this trouble then he will get me out of it.	ponens	major premise	Ucw
31.	A road that leads to good life is bad; I am in a bad road, so I am on my way to good life.	ponens	conclusion	Pf
32.	A road that leads to bad life is good. I am not on a bad road; it does not lead me to good life.	tollens	conclusion	Tf
33.	When you are on trial you do not get beaten to death, you're not not being beaten to death, so you're not on trial.	tollens	major premise	Tf
34.	If you get into something without giving it a good thought then you get into trouble, Hyena got into trouble, so he did not give it a good thought.	ponens	conclusion	Ucs
35.	When a people make up their minds they do not reverse their thoughts, people made up their minds that Hyena was a thief, so they could not think of Kalulu as the real thief.	ponens	context	Ucs
Sinoya ndi Mekerani: The Unfortunate Immigrants				
36.	When people grow up together they think the same way, these men think the same way, so they grew up together.	ponens	conclusion	Pf
37.	Women regard people with money as important, we don't have money, so they will not consider us important.	tollens	conclusion	Ucs
38.	Jasi went to town and came back rich, so if we also go to town then we will come back rich.	hypothetical	conclusion	Ucw

39.	A relative cannot refuse to take care of another relative in town; Bulasho is our relative, so he will not refuse to take care of us in town.	ponens	conclusion	Ucs
40.	A person corrupted by town life cannot write letters home, the men have not been writing home, so they have been corrupted by town life.	ponens	conclusion	Pf
41.	When people from the village write letters they are asking for help, the village people have written, so they are asking for help.	ponens	conclusion	Pf
42.	An old person has less time before death, if an old man marries then his marriage will not last because he will die, so if I marry an old person then my marriage will not last.	hypothetical	conclusion	Sv
43.	An old man has white hair; he has white hair, so he is an old man.	ponens	conclusion	Pf
44.	A person dies because they get sick, old people die, so old people get sick.	ponens	conclusion	Vus
45.	A married old person has grand children; since he is an old man he would have had grand children.	hypothetical	conclusion	Ucs
46.	Hard work gets one old; cultivation is hard work, so if we go home where there is cultivation then we will grow old.	hypothetical	conclusion	Ucs
47.	People in the village do not live long because they get bewitched, since our friends would have lived long by now then they must have all been bewitched and died.	hypothetical	conclusion	Ucw
48.	People die because there are witches; people die in the village, so there are witches in the village.	ponens	conclusion	Pf
49.	Anything that kills a person is a witch, a car kills a person. So a car is a witch.	ponens	conclusion	Pf
50.	When a person's identity is not recognized they are regarded as thieves, so if our identity is not going to be recognized in the village, they are going to regard us as thieves.	hypothetical	conclusion	Ucs
51.	Only strong people can cultivate, old people are not strong, so they cannot cultivate.	tollens	conclusion	Tf
52.	Not everybody dies in the village; our relatives are part of not everybody, so not everybody (relative) died in the village.	ponens	conclusion	Cg
53.	When an old person is happy with their guest they forget about the guest's issues, if we go and give the old people some goods then they are going to be happy, so if they are going to be happy then they are going to forget our issues.	hypothetical	major premise	Ucs
54.	A knowledgeable witch doctor looks in a certain a way, this witch doctor looks in the certain way, so he is knowledgeable.	ponens	conclusion	Pf
55.	When you ask for directions then you know the way, you are asking for directions, so you will know the way.	ponens	conclusion	Pf
56.	An opportunity should not be lost because it only comes once; if this is an opportunity then it is the only time it is appearing, so if I lose it then I will never have it.	hypothetical	major premise	Cg
57.	It is easy to deceive strangers; here are strangers, so they can be easily deceived.	ponens	major premise	Pf
58.	People dissent a bad village, the people are dissenting	ponens	conclusion	Ucs

	the village, so it is a bad village.		on	
59.	Nobody likes a place where there are frequent deaths, so if I tell them there are frequent deaths in the village then they will not like it.	hypothetical	major premise	Ucs
60.	People can kill someone for wealth; we have wealth, so we can be killed.	ponens	conclusion	Pf
61.	God does not want anything bad to happen to people, dying at the hands of a witch is bad, so God does not like us to die at the hands of a witch.	ponens	conclusion	Sv
62.	People find it easy to believe when they know there is proof, so if I tell them I have a letter as proof that I am a witch doctor then they will believe me.	hypothetical	major premise	Cg
63.	A savior delivers people from problems; he has delivered us from problems, so he is a savior.	ponens	conclusion	Sv
64.	If I simply take their luggage away they will suspect I am stealing, if I give them a good reason for taking the goods away then they will not suspect I am stealing, so if I tell them I am taking the goods to safety then and a private place to practice medicine then they will believe me.	hypothetical	conclusion	Cg
65.	When you promise someone a good pay they do a good job, so if we promise to make him rich then he will do a good job for us.	hypothetical	major premise	Ucs
66.	Clever people solve problems, so if town people are clever people, then they will solve the problem of getting off the magic anthill.	ponens	major premise	Ucs
67.	People do not live with wild animals; we have been turned into wild animals, so people will not live with us.	ponens	major premise	Sv
68.	A person can lose anything in order to save his or her life, so if we tell the witch we will give him all our riches to save our lives then he will believe us.	hypothetical	major premise	Ucs
69.	A person who has survived a life threatening situation reports to the police, so if I change them back into human beings then they will report me to the police.	hypothetical	conclusion	Ucs
70.	Wild animals are a misfit in society, town people cannot fit into our society, so they are wild animals.	ponens	major premise	Pf
71.	Only a person is a murderer, society is not a person, so society is not a murderer.	tollens	conclusion	Tf
	Tembo			
72.	A relative is a person who does good to you; there are people who do not do good to me, so they are not my relatives.	tollens	major premise	Ucw
73.	When people get married there must be children born, so if there are no children then there is a problem.	hypothetical	major premise	Ucs
74.	Old people cannot have children, since we are old people then we cannot have children.	hypothetical	conclusion	Sv
75.	God gives children to all people except who do something bad to God; he has not given us a child, so we have done something bad to God.	tollens	conclusion	Ucw
76.	It is due to an evil omen that an old person should get pregnant; I am old and pregnant, so I have an evil omen.	ponens	major premise	Vus
77.	Medicines do unusual things to people; she is pregnant in her old age, so she has had medicines.	ponens	major premise	Pf

78.	Old people do not have children, if old people do not have children then they cannot desire children, if she is an old person then she has no desire for children.	hypothetical	conclusion	Ucw
79.	If a pregnant woman does not bear a child then she has been bewitched, I have given birth to a dog, I have been bewitched.	ponens	major premise	Vus
80.	Knowledge of marriage is a human characteristic, a dog is not human, a dog does not know anything about marriage.	tollens	conclusion	Sv
81.	A fool cannot do the simplest of things, picking wild leaves for relish is simple, so a fool cannot do.	ponens	major premise	Pf
82.	Water is liquid and it quenches thirst, blood is liquid, so it can quench thirst.	ponens	conclusion	Vus
83.	A person on a death roll cannot kill; I am on a death roll, so I cannot kill.	ponens	major premise	Vus
84.	A person does not wait for a bad thing, death is bad, so a person cannot wait for death.	ponens	conclusion	Ucs
85.	Good things must live for ever; Safira is a good girl, so she must live for ever.	ponens	major premise	Pf
86.	A mighty wind induces fear in people, so if I mention a might wind then people will sense fear.	hypothetical	major premise	Cg
87.	A mighty wind causes damage, so if I mention damages then they will believe there was a mighty wind.	hypothetical	conclusion	Cg
88.	When a person has been rescued from death they are grateful, so since she has been rescued from death then she will respect you in marriage as a form of gratitude.	hypothetical	major premise	Ucs
89.	When a person wants back talk they say something, he has not said anything, so he does not want back talk.	tollens	major premise	Tf
90.	The dog always follows its master, so if we kill the master then the dog will not go anywhere.	hypothetical	major premise	Cg
91.	I killed animals when I went to hunt in the bush, I will go hunting today, so I will come with meat.	ponens	conclusion	Pf
92.	When something good happens to a person they do good in return, so if we helped them in trouble then they cannot kill us because killing is bad.	hypothetical	major premise	Ucs
93.	There is always a reason for killing a person, a lion kills a person, so it must have a reason for killing (it was transformed from a person who is revenging).	ponens	conclusion	Sv
	Mkamwini woba Mum'mphika: The Son-in-law who Stole from the Cooking Pot			
94.	It is not possible to catch insects when they are flying; insects are not flying at the anthill, so it is not possible to catch them.	tollens	major premise	Ucs
95.	In-laws like hard working son in-laws, so if I work hard then my in-laws will like me.	hypothetical	major premise	Cg
96.	A strong person does not announce he is tired, so if I announce I am tired then they will think I am not strong.	hypothetical	major premise	Ucs
97.	A good in-law is proactive, he is not proactive, so he is not a good in-law.	tollens	major premise	Tf
98.	Only citizens of the village have the right to make decisions, I am not a citizen of this village, so I cannot	tollens	major premise	Sv

	make decisions.			
99.	A person who has killed a guinea fowl must eat some; I killed the guinea fowl, so I will be given some to eat.	ponens	major premise	Pf
100.	It is disrespectful to find out what's cooking at the in-law's house, so if I ask what is cooking then they will think I am disrespectful.	hypothetical	major premise	Cg
101.	Sick people are uncomfortable and toss in bed, he seems uncomfortable and is tossing in bed, so he must be sick	ponens	major premise	Pf
102.	When it's hot people become uncomfortable, so if I tell her it is hot then she will think it is the reason why I am uncomfortable, if she believes that is the reason why I am uncomfortable then she will believe I am not sick.	hypothetical	conclusion	Cg
103.	A person spending his or her time cultivating at the field deserves a good meal, they are not at the field cultivating, so they do not deserve a good meal.	tollens	conclusion	Cg
104.	When my wife comes to the field she brings me food, she is coming to the field, so she is bringing me food.	ponens	conclusion	Pf
105.	A person who is sick is exempted from work, if I tell them I am sick they will think I am not capable of working, so if they think I am not capable of working then they will excuse me from working.	hypothetical	major premise	Cg
106.	It is normal for a wife to forget some chores when her husband gets sick, her husband is sick, so she has forgotten to shut the roof of the food barn.	ponens	major premise	Pf
107.	It is disrespectful to climb up where men are sitting, so if I climb up where these men are sitting then they will think I am disrespectful.	hypothetical	major premise	Cg
108.	A person who is well sleeps in a good resting place; he is not sleeping in a good resting place, so he is not well.	tollens	major premise	Tf
109.	A sober woman does not debate in public, she is not not debating in public, she is not sober.	tollens	major premise	Tf
110.	A person in good books with his people returns to his people after some time, he is not returning to his people after some time, so he is not in good books with his people.	tollens	major premise	Tf
111.	A person should be punished for stealing another person's property; he has not stolen another person's property, so he should not be punished.	tollens	major premise	Sv
112.	A good decision takes time to form, so if you form a decision in a short time, then it is likely not a good decision.	tollens	major premise	Tf
113.	Comwe Walira: What You Cry for...			
114.	A child cries when there is a problem, the child is not crying, so there is no problem.	tollens	conclusion	Tf
115.	A person who buys entertainment gadgets is well off; he has a record player, so he is well off.	ponens	major premise	Ucs
116.	When people marry as relatives they have endless quarrels, so if I marry my relative then we will have endless quarrels.	hypothetical	conclusion	Ucs
117.	When people suspect problems in a relation they do not make a serious commitment, so since she	hypothetical	conclusion	Cg

	suspects she will have problems with me then she will not accept marriage, so if I tell her that we will not be serious then she will accept marriage.			
118.	A person stays as a part of a community when he or she has relatives in that community, all his relatives have died, so he will not live in this community.	tollens	major premise	Tf
119.	A witch does not die but kill; he is the only one alive in his family, so he is the witch.	ponens	major premise	Pf
120.	A person who kills his relatives can kill anybody too, so if he has killed his relatives then he will kill us too.	hypothetical	conclusion	Ucw
121.	A person marries the partner he or she knows, a stranger is not known, so he or she cannot marry him or her.	tollens	major premise	Tf
122.	Only a fool marries a stranger, if she is going to marry a stranger then she is a fool.	hypothetical	conclusion	Ucw
123.	Only non-humans can be shared, a woman is not non-human, so she cannot be shared.	tollens	major premise	Vus
124.	Only a strong person can defend themselves from a hyena, a woman is not strong, so she cannot defend herself from a hyena.	tollens	major premise	Tf
125.	A grown man cannot live with a married woman without a reason, I am a grown man, I must have a reason for living with my married cousin.	ponens	major premise	Sv
126.	To be part of a community you need to be at peace with that community, so if you will be at peace with your community then you will be part of your community.	hypothetical	conclusion	Ucw
127.	Baboons sleep in the tree, Bauleni sleeps in a tree, so Bauleni is a baboon.	ponens	major premise	Pf
128.	To kill wild animals you need people in numbers, they are many, so they will kill the wild animals.	ponens	major premise	Ucw
129.	A woman respects people with wealth; I don't have wealth, so she will not respect me.	tollens	major premise	Tf
130.	A well off person has servants; Tita and Bauleni have servants, so they are well off.	ponens	major premise	Pf
131.	Wealth is acquired by some means, he has wealth, so he acquired by some means.	ponens	major premise	Sv
132.	Companions share information, my husband is my companion, so he will share information with me.	ponens	major premise	Pf
133.	This formula worked for someone in making wealth, so if I use the same formula then I will make wealth too.	hypothetical	conclusion	Ucs
134.	A normal elder does not dance in public with no proper occasion, he is elderly and dancing without a proper occasion, so he is not normal.	tollens	major premise	Tf
135.	When a person tells a story in a rush they miss some details, so if you rush him then he will not give you all the details.	hypothetical	conclusion	Ucs
136.	Medicine is used to get difficulty things, he is rich, so he used medicine.	ponens	major premise	Pf
137.	People like to live in wealthy homes, since I have a wealthy home people would like to live with me, so if I invite her to my wealthy home then she will come and live with me.	hypothetical	conclusion	Ucs

138.	A bad person reaps evil, he is bad, so he will reap evil.	ponens	major premise	Pf
139.	A normal person does use a lot of money for drinking in one night; he uses the whole salary to drink in one night, so he is not normal.	tollens	major premise	Tf
140.	A person who pays a salary has a lot of money; I pay his salary, so I have a lot of money.	ponens	major premise	Pf
	Mangani ndi Mwana wa Mphenzi: Mangani and Lightning's daughter			
141.	A man cannot live alone without a woman, so if man is alone then he needs a wife.	hypothetical	conclusion	Ucw
142.	If you do something good to man he or she appreciates, so if I do not kill them then they will appreciate me someday.	hypothetical	conclusion	Ucs
143.	Human beings eat maize; baboons are eating maize, so baboons are human.	ponens	conclusion	Pf
144.	When something bad or unusual happens to a person there must be a reason, animals are talking to me, so there must be a reason.	ponens	major premise	Sv
145.	When someone sees something extraordinary then he or she must be dreaming, so if I can see women with wings then I must be dreaming.	hypothetical	conclusion	Vus
146.	Birds eat from the bush, so if I go to the bush then I will find the birds.	hypothetical	conclusion	Vus
147.	Men on earth marry women from earth, the women are not from earth, therefore the men cannot marry them.	tollens	conclusion	Sv
148.	A fighter carries weapons, he is carrying weapons, then he must be a fighter.	ponens	major premise	Pf
149.	All types of behavior must have an explanation, so if animals have behavior then there must be an explanation for their behavior.	hypothetical	conclusion	Sv
150.	Many can solve a problem that one can fail. Mangani cannot manage to marry thunder's daughter because he is alone, so if many animals help him then he will manage to marry thunder's daughter.	hypothetical	major premise	Ucs
	Mkazi wa N'gona: The Crocodile's wife			
151.	People like to listen to stories, I am telling stories, so people are listening.	ponens	conclusion	Pf
152.	A grown child can do house chores, she is being sent to do house child, so she is a grown child.	ponens	major premise	Pf
153.	A normal child eats from a plate; she is not eating from a plate, so she is not normal.	tollens	conclusion	Tf
154.	A much respected person cannot be suspected to eat from a pot of relish; a husband is a much respected person, so he cannot be suspected to eat from a pot of relish.	ponens	major premise	Ucs
155.	A hungry person can do anything to eat, so if my husband was hungry he could have even eaten from the pot of relish.	hypothetical	conclusion	Cg
156.	Some husbands eat from the pot and blame it on their children, so since we have children then my husband could eat and take the blame on them.	hypothetical	conclusion	Cg
157.	A thief is not normal; a child steals from the pot, so the	ponens	major	Pf

	child is not normal.		premise	
158.	A person steals when we are away, so if we pretend to be away then the thief will come and we will see him or her.	hypothetical	conclusion	Cg
159.	A woman who steals in her parents' home will continue to steal in her home, so if my daughter is stealing in my home then she will be stealing in her home too.	hypothetical	conclusion	Ucs
160.	A person of one sex is disciplined by a person of the same sex, my daughter is female, so she can only be disciplined by her mother who is female.	ponens	major premise	Pf
161.	A scary animal has great capabilities, a crocodile is scary, so it is capable of putting a dead person to life.	ponens	major premise	Pf
162.	A dead person that is met anywhere is a ghost; I have met my sister who died a long time, so she is a ghost.	ponens	major premise	Sv
163.	Normal parents cannot celebrate the resurrection of a child they killed; they are celebrating the resurrection of their daughter they killed, so they are not normal.	tollens	major premise	Tf
164.	A person found useless cannot be helpful, she is useless, therefore she cannot help anyone.	tollens	major premise	Tf
	Nsanje Yoipa ya Mwanikhala: The Wicked Jealousy of Mwanikhala			
165.	A normal woman does not talk too much, she talks too much, so she is not a normal woman.	tollens	major premise	Tf
166.	A woman who talks too much does not go along with others, she talks too much, so she does not go along with others.	ponens	major premise	Pf
167.	A woman who loves riches cannot marry a poor man, so if I tell him she is rich then he will believe she cannot marry him a poor man.	hypothetical	major premise	Ucs
168.	A witness is the one who is present at the scene; she was not present at the scene, so she is not a witness.	tollens	major premise	Sv
169.	One cannot love more than one person; if he wants to love another person then he has stopped loving me.	hypothetical	major premise	Cg
170.	A person vomits when they see what they hate, he is vomiting, he has seen the person he hates.	ponens	major premise	Pf
171.	A medicine man can tell the future, so if I make her think that I know what she has come for then she will believe I am a true medicine man.	hypothetical	conclusion	Cg
172.	A woman cannot solve a big problem alone; she is a lonely woman with a problem, so she cannot solve the problem.	ponens	major premise	Pf
173.	A woman in tears tells the truth, she is a woman in tears, so she tells the truth.	ponens	major premise	Ucw
174.	A hungry person cannot refuse food, so if she will be hungry by the time she comes back then she will eat the porridge I will prepare.	hypothetical	conclusion	Ucs
175.	A normal person does not sleep on a bare floor; my mother is sleeping on a bare floor, so she is not normal.	tollens	conclusion	Tf
176.	My husband prefers my friend to me, so if I kill my friend then he will love me.	hypothetical	conclusion	Ucw
177.	Magic procedures are extraordinary, so if I, witch doctor, do tell her to exhume her friend's body then she will do it.	hypothetical	conclusion	Ucw

178.	A woman cannot spend time away from home without a reason, so if I say I am going away to fetch firewood then they will believe me.	hypothetical	conclusion	Cg
	Kalulu Apusitsa Mkango: Kalulu Tricks Lion			
179.	An evil person can do anything to get what he wants, so if he is an evil person then he can kill his comrades.	hypothetical	conclusion	Cg
180.	It is big heads that come up with plans; Kalulu has a small head, so he cannot come up with a plan.	tollens	conclusion	Tf
181.	Well-looked after children have a baby sitter, the children have no baby sitter, so they are not well-looked after.	tollens	major premise	Tf
182.	Well-looked after children will always be clean, the children are dirty, so the children are not well-oiled after.	tollens	major premise	Tf
183.	Children are safe when they are left with a baby sitter, so if we leave the children with a baby sitter then they will be safe.	hypothetical	conclusion	Ucs
184.	Playing is a sign that children are well-looked after, Kalulu is playing with the children, so he looks after them well.	ponens	minor premise	Ucs
185.	Well-looked after children have good health, the children do not look healthy, so they are not well-looked after.	tollens	major premise	Tf
186.	When a person is thin something is wrong, our children are thin, so there is something wrong with our children.	ponens	major premise	Vus
187.	There has to be an explanation for a person to be thin, so if I mention growth as the reason for children being thin then they will believe.	hypothetical	conclusion	Cg
188.	People ask when they see something unusual, Kalulu's behavior is unusual, so people should ask.	ponens	major premise	Pf
	Kukonda Cinthu Catsopano Kusiya Cakale: Loving the New and Leaving the Old.			
189.	People cherish something new regardless of what they have, so if they come across a new thing then they will forget about the old thing they have.	hypothetical	conclusion	Ucs
190.	A stranger does not have people's details; she is a stranger, so she does not know my name.	ponens	conclusion	Pf
191.	A man marries a woman who looks presentable, I don't look presentable, so I cannot be married.	tollens	major premise	Ucw
192.	A man can do anything to get a beautiful woman, so if the woman is beautiful then he can even sell his soul.	hypothetical	conclusion	Ucs
193.	A normal person cannot lose his spirit; he wants to lose his spirit, so he is not normal.	tollens	major premise	Tf
194.	A very important person is visible, spirit is not visible, so spirit is not important.	tollens	major premise	Vus
195.	All people want to buy something important, my spirit is important, so all people want to buy it.	ponens	major premise	Pf
196.	Married people divorce when they do not cooperate, I do not cooperate with my wife, so we will divorce.	ponens	major premise	Ucw
197.	Dagger smokers behave strange; my husband is acting strange, so it is dagger.	ponens	major premise	Pf
198.	A dissolved marriage cannot work; they divorced, so they cannot have a working marriage.	ponens	major premise	Cg
	Kudzipha kwa Matilida: The Suicide of Matilida			

199.	Money can buy everything, so if he has money then he can provide everything that one needs.	hypothetical	conclusion	Vus
200.	A concerned person writes letters when he is away, he writes letters, so he is concerned.	ponens	major premise	Pf
201.	It is easy for a person who lives nearby to pay his or her debt; she lives nearby, so she will pay her debt.	ponens	major premise	Ucw
202.	It is easy for a person to pay a small debt, ten ngwee is small, so she will pay back.	ponens	major premise	Ucw
203.	When a man has a strong desire for money he cannot notice a woman's beauty, he has a strong desire for money, so he cannot notice there is a beautiful woman near him.	ponens	major premise	Pf
204.	A beautiful woman is a perfect being, she is beautiful, so she cannot have anger, pride, envy or any fault in her.	ponens	major premise	Vus
205.	A married woman deserves respect; I am a married woman, so I deserve respect.	ponens	major premise	Cg
206.	When you ask for favor you obey the conditions of the favor, so if I ask her to wait in order to grind her maize for free then she will wait.	hypothetical	conclusion	Ucs
207.	A man wants privacy when he wants to do something prohibited; he is closing the door, so he wants to propose to me a married woman.	ponens	major premise	Pf
208.	A woman can only be married to one man, so if I ask her that I just want an affair then she will accept.	hypothetical	conclusion	Ucw
209.	A serious married woman cannot compromise on any grounds with any man, so if she is not afraid of an affair with me but being caught then she is not a serious married woman.	hypothetical	conclusion	Ucs
210.	A beautiful woman deserves everything good; she is beautiful, so I cannot charge her for grinding maize.	ponens	major premise	Pf
211.	A serious married woman cannot accept a gift from another man; she has accepted my offer of money, so she is not a serious married woman.	tollens	minor premise	Ucw
212.	A married woman cannot have new clothes without the knowledge of the husband, if she has new clothes without the knowledge of the husband then she is cheating on him, so she has new clothes without the knowledge of the husband then she is cheating on her husband.	hypothetical	conclusion	Ucw
213.	Money faithfully acquired is reasonably spent; she is spending not reasonably, so she did not acquire the money faithfully.	tollens	minor premise	Ucw
214.	Actions mean more than words, so if she is saying she is married when she acts like unmarried then she means she wants to be treated like unmarried.	hypothetical	major premise	Cg
215.	A woman can only be made pregnant by a man; she is pregnant when her husband is away, so there is a man who has made her pregnant.	ponens	conclusion	Sv
216.	Last time I stole to get rich; I will steal, so I will get rich.	ponens	major premise	Pf
217.	A man who loves his wife so dearly can do anything bad to himself when she disappoints him, so if I tell him that his wife is pregnant by another man then he can commit suicide.	hypothetical	conclusion	Cg

218.	Only a very good man can forgive his wife for adultery, he has forgiven his wife for adultery, so he is a very good man.	ponens	major premise	Pf
219.	Only a very beautiful woman can outshine the sun, she outshines the sun, so she is very beautiful.	ponens	major premise	Cg
220.	A father performs functions of fatherhood; I perform like a father, so I am a father.	ponens	major premise	Pf

4.3.2 Statistics for Narrative

Table 6: Narrative statistics		
Description	No	%
Major category		
hypothetical	76	35
ponens	96	44
tollens	47	21
total	219	100
Premise		
conclusion	95	43
context	4	2
major premise	115	53
minor premise	5	2
total	219	100
Minor category		
cogent	29	13
MPP fallacy	58	26
valid and sound	17	8
MTT fallacy	32	15
uncogent but strong	48	22
uncogent and weak	23	11
valid but unsound	12	5
total	219	100

The charts are as follows:

Chart 7: major category - narrative

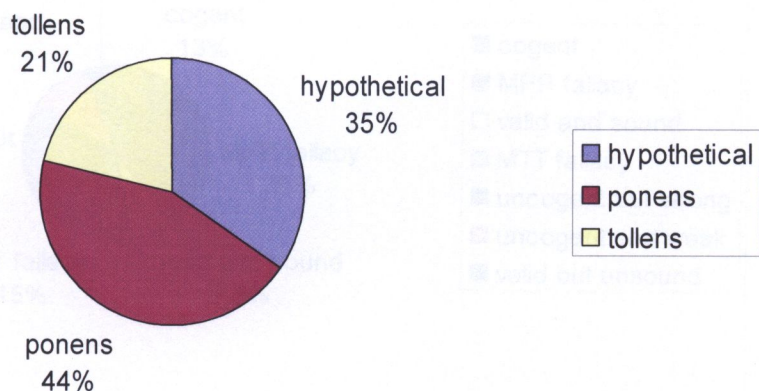
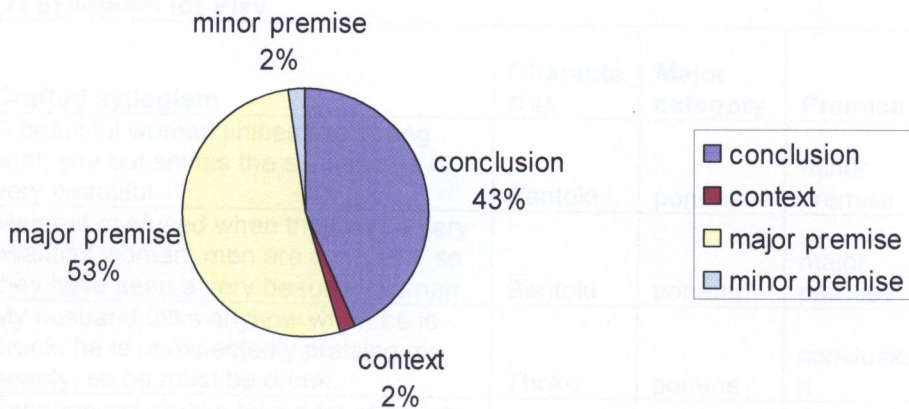
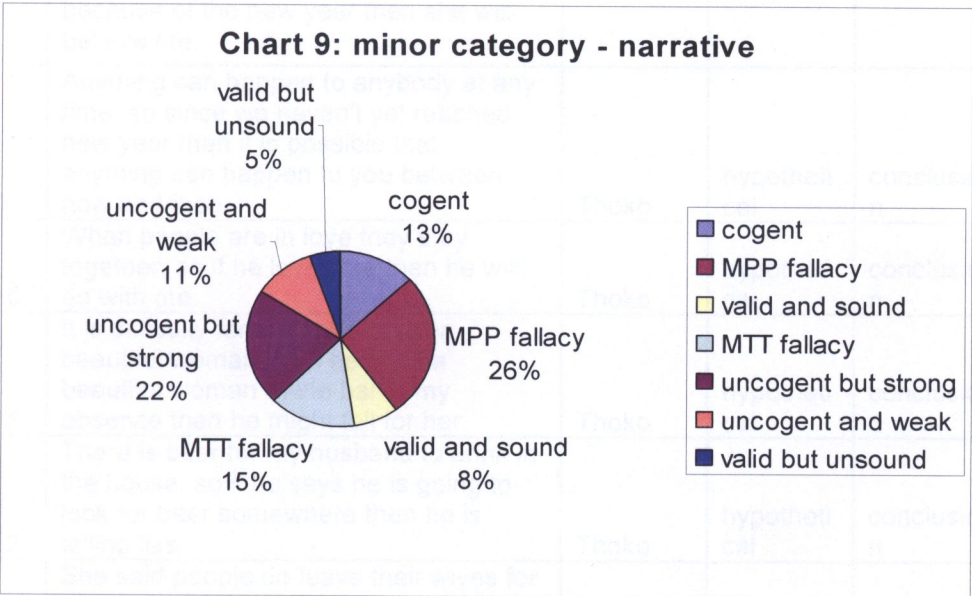


Chart 8: premise - narrative





4.4 Play

4.4.1 Syllogism for Play

Table 7: Syllogism for Play					
NO	Crafted syllogism	Characte r(s)	Major category	Premise	Minor Catego ry
1.	A beautiful woman shines like strong light, she out shines the sun, so she is very beautiful.	Bantoki	ponens	minor premise	Ucs
2.	Men get confused when they see a very beautiful woman, men are confused, so they have seen a very beautiful woman.	Bantoki	ponens	major premise	Pf
3.	My husband talks anyhow when he is drunk, he is unexpectedly praising my beauty, so he must be drunk.	Thoko	ponens	conclusio n	Pf
4.	Experienced drunks take a lot of beer to get drunk, he is drunk with two bottles, so he must be an armature	Bantoki	tollens	minor premise	Ucs
5.	It is natural for people who do things together to defend each other, so since they live together they must be defending each other.	Thoko	hypotheti cal	conclusio n	Ucs
6.	My husband never spends the whole day without drinking; it is day break, so he must be drunk.	Thoko	ponens	major premise	Ucs
7.	A person never gets happy without a reason, he is happy, so there must be a reason.	Thoko	ponens	major premise	Cg
8.	Everybody gets happy when entering a new year, so if I tell her I am happy	Thula	hypotheti cal	conclusio n	Vus

	because of the new year then she will believe me.				
9.	Anything can happen to anybody at any time, so since we haven't yet reached new year then it is possible that anything can happen to you between now and then.	Thoko	hypothetical	conclusion	Sv
10.	When people are in love they stay together, so if he loves me then he will go with me.	Thoko	hypothetical	conclusion	Ucs
11.	It is difficulty for a man to resist a beautiful woman, so if he finds a beautiful woman at the bar in my absence then he might fall for her.	Thoko	hypothetical	conclusion	Ucs
12.	There is beer for my husband to drink in the house, so if he says he is going to look for beer somewhere then he is telling lies.	Thoko	hypothetical	conclusion	Ucw
13.	She said people do leave their wives for others; I am one of the people, so she is talking about me.	Thula	ponens	conclusion	Pf
14.	A companion is someone you can talk to, I cannot to money, so money is not a companion.	Thoko	tollens	minor premise	Vus
15.	When a person likes a topic he or she contributes to it, he has changed the topic, so he does not like the topic.	Bantoki	tollens	minor premise	Ucs
16.	A man can do anything to get a beautiful woman, so in order to get a beautiful woman you can even travel a long distance to get her.	Thoko	hypothetical	conclusion	Ucs
17.	When someone is happy it easier to negotiate, if someone gets money he or she becomes happy, so if I gave her money then I could easily negotiate my departure to the bar.	Thula	hypothetical	conclusion	Ucs
18.	When a person is drunk he or she does not think straight, so she will understand if I tell that I could not know where her husband was since I was drunk.	Bantoki	hypothetical	conclusion	Cg
19.	Police officers deal with problems, the police officer has come, so there must be a problem.	Bantoki	ponens	conclusion	Pf
20.	A fatal car accident leaves the car very damaged; the car is extensively damaged, so the passengers must be dead.	Police	ponens	minor premise	Pf
21.	Accident victims can be found in the emergency ward or mortuary, my husband has been involved in an accident, so he must be in one of the two places.	Thoko	ponens	conclusion	Pf
22.	If my husband was in Thondwe then the accident should have happened there, the accident was in Luwonde, so he was	Thoko	tollens	major premise	Sv

	not in Thondwe.				
23.	My husband is my world, my husband is dead, so my world is dead too.	Thoko	ponens	conclusion	Vus
24.	A very educated person should be found with much respected people, bar women are not respected, so he could have not been found with them.	Thoko	tollens	conclusion	Tf
25.	Beauty surpasses everything; education is not beauty, so education is not more than beauty.	Second man	tollens	conclusion	Vus
26.	A person is expected to die after an illness, Thula was not sick, he could not have died.	Bantoki	tollens	conclusion	Tf
27.	Nobody can challenge God, so if God has decided to have Thula dead then nobody can challenge Him.	Machado	hypothetical	conclusion	Sv
28.	When a person is celebrating they do not expect problems, so if Ngozo is celebrating then he will not accept that his son has died.	Author	hypothetical	conclusion	Cg
29.	People joke about matters that are not serious, death is a serious matter, so you cannot joke about it.	Dinala	tollens	minor premise	Tf
30.	Something cheap is not reliable; he has a cheap radio, so it is not reliable for news.	Ngozo	ponens	major premise	Pf
31.	A man on official duty does not lie; a police officer is on official duty, so he cannot lie.	Dinala	ponens	major premise	Ucs
32.	You can talk about the person you know, a radio does not know about my son, so it cannot not talk about my son.	Ngozo	tollens	minor premise	Ucw
33.	A man on official duty does not lie; a messenger from the DC is on official duty, so he cannot lie.	Dinala	ponens	major premise	Ucs
34.	A drunk or mad person makes fun of serious matters; Ngozo is making fun of his son's death, so he is drunk or mad.	Nambewe	ponens	conclusion	Pf
35.	When someone has died there is proof of the body, my son's body is not here, so he is not dead.	Ngozo	tollens	minor premise	Vus
36.	A wizard does not respect death; Ngozo does not respect the death of his son, so he is a wizard.	Dumole	ponens	conclusion	Vus
37.	A true friend gets closer when you are in problems; they are closer during the funeral, so they are true friends.	Sadiki	ponens	major premise	Ucs
38.	A chief is a very wise person, so if he is very wise then I cannot add anything to what he has said.	Dumole	hypothetical	conclusion	Ucw

39.	A normal person is preoccupied by a person's death at a funeral; he is talking about the son's wealth at his son's funeral, so he is not normal.	Author	tollens	minor premise	Ucs
40.	It is unwise to have a child on the street, so if a child is born on the street then that child is unwise.	Ngozo	hypothetical	conclusion	Vus
41.	It's a taboo to talk about sharing a dead person's wealth at his or her funeral; we are at my brother's funeral, so we cannot talk about sharing his wealth.	Maria	ponens	major premise	Cg
42.	A stupid person loses an opportunity; my children have lost an opportunity to get their brother's wealth when he died, so they are stupid.	Ngozo	ponens	conclusion	Pf
43.	A highly educated person should be paid a lot of money; my son was highly educated so he must have been receiving his money in a sack.	Ngozo	hypothetical	conclusion	Vus
44.	It is disrespectful for children to participate in a discussion for elders; we are discussing my late son's wealth, so my children should keep quiet.	Ngozo	ponens	major premise	Ucw
45.	The law says that the wealth of the deceased belongs to his children, so if I offer to keep the children then the wealth will be mine.	Ngozo	hypothetical	conclusion	Ucw
46.	Anything that belongs to me is mine, my son belongs to me, so his wealth is mine.	Ngozo	ponens	conclusion	Pf
47.	Someone that owns everything cannot have a debt, the government owns everything, so it cannot have debt.	Thoko	ponens	major premise	Vus
48.	A person with food and a lot of property has a lot of money; since we ate well at my son's home and he has a lot of property then my son had a lot of money.	Nambewe	ponens	conclusion	Ucs
49.	Money is made in form of a paper that is used for transaction; a cheque is made in form of paper that is used for transaction, so a cheque is money.	Nambewe	ponens	conclusion	Pf
50.	A rich man has his own wealth; you are talking about your son's wealth, so you cannot be rich.	Sitima	tollens	minor premise	Ucs
51.	I was alone with my wife when giving birth to my child, he is dead, so we should be alone in dealing with his wealth.	Ngozo	ponens	conclusion	Pf
52.	Anything to do with a funeral is everyone's concern, we are talking about the wealth of the late, so it is everyone's concern.	Dumole	ponens	major premise	Cg
53.	Someone who is drunk speaks nonsense, he is always drunk, so he	Ngozo	ponens	major premise	Ucw

	cannot speak sense.				
54.	Debt and broke do not mean the same, so if my son had debt then it does not mean he does not have money.	Nambewe	hypothetical	conclusion	Sv
55.	You cannot save money if you spend it, Thula spent money on property and needs, so he could not serve.	Thoko	ponens	major premise	Ucs
56.	God can feed birds, if God can feed birds that are less important then he can feed human beings who are more important.	Thoko	hypothetical	conclusion	Cg
57.	When you are a beggar you cannot command respect, so if I will be a beggar then I will not command any respect.	Ngozo	hypothetical	conclusion	Cg
58.	To be able to collect money from government one needs to receive a letter from government, he has no letter from government, so he cannot receive money from government.	Pupo	tollens	minor premise	Ucs
59.	A reasonable person cannot claim money from government without necessary documents; Ngozo says he has heard from reliable people to claim money, so Ngozo is not reasonable.	Author	tollens	minor premise	Ucs
60.	A reasonable man cannot accuse his in-law of adultery without proof; he says his in-law has an affair with men without proof, so he is not reasonable.	Author	tollens	minor premise	Ucs
61.	Women cheat on men, my in-law is a woman, so she cheats on her husband.	Ngozo	ponens	major premise	Pf
62.	Women accept to be inherited because they are without education and income, your in-law is educated and working, so she cannot be inherited.	Dumole	tollens	minor premise	Ucs
63.	Women value marriage because they need resources from husbands; she has resources, so she does not value marriage.	Dumole	tollens	conclusion	Ucw
64.	By custom a man younger than his sister-in-law cannot inherit her, your young brother is young, so he cannot inherit his in-law.	Sadiki	ponens	major premise	Ucs
65.	You can only share what belongs to you; the elders are not the owners of my son's wealth, so they cannot advise me about sharing my son's wealth.	Nambewe	tollens	conclusion	Ucw
66.	It is a taboo for a woman to challenge her mother-in-law; Thoko has challenged her mother-in-law, so something has really gone wrong.	Author	ponens	conclusion	Cg

67.	A woman married into a family is owned by that family, Thoko has been married into my family, so she has no say except what we approve.	Nambewe	ponens	conclusion	Ucw
68.	All women are equal; my mother-in-law is a woman, so she is equal with me.	Thoko	ponens	conclusion	Cg
69.	An ignorant person cannot produce anything good; I have a son, so my son is not good.	Nambewe	ponens	conclusion	Pf
70.	The guilty are always afraid, she is running away when someone has been poisoned, so she is guilty.	Thoko	ponens	conclusion	Ucs

4.4.2 Statistics for Play

Table 8: Play statistics		
Description	No	%
Major category		
hypothetical	18	26
ponens	34	48
tollens	18	26
total	70	100
Premise		
conclusion	40	57
context	0	0
major premise	16	23
minor premise	14	20
total	70	100
Minor category		
cogent	9	13
MPP fallacy	14	20
valid and sound	4	6
MTT fallacy	3	4
uncogent but strong	22	31
uncogent and weak	9	13
valid but unsound	9	13
total	70	100

The charts are as follows:

Chart 10: major premise - play

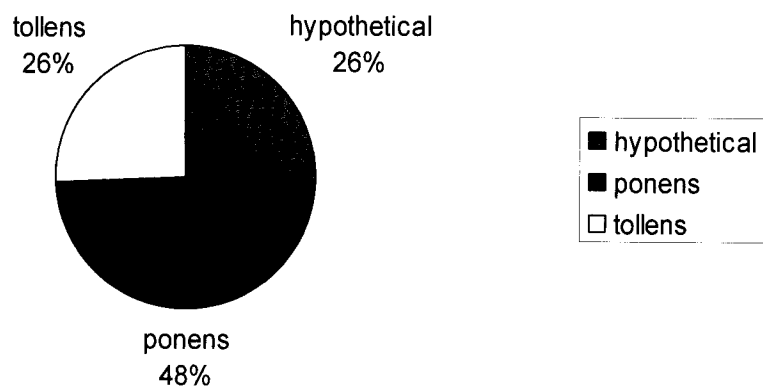
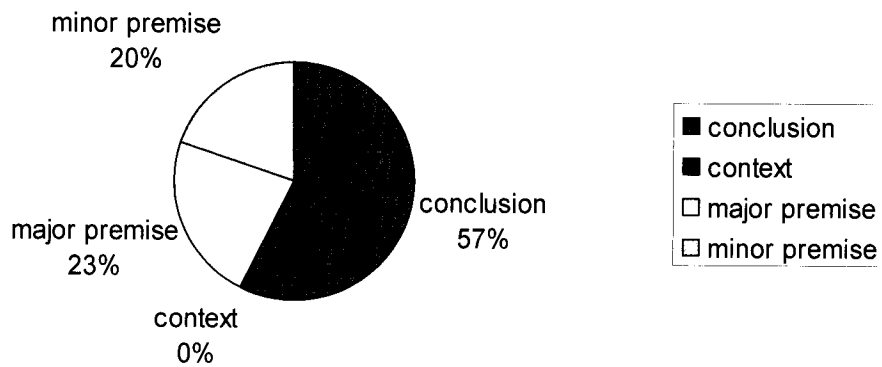
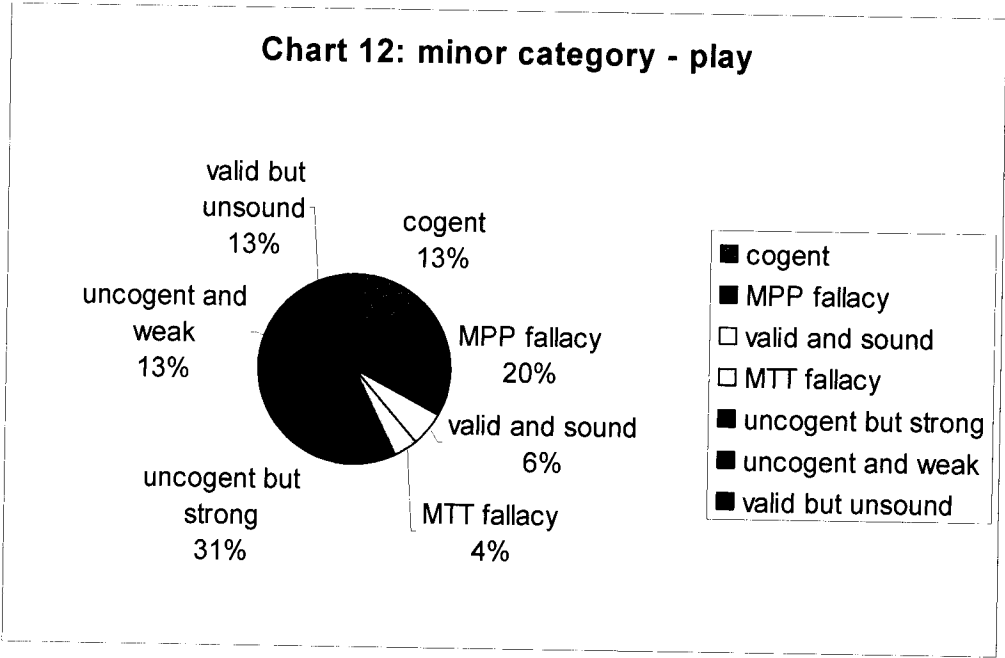


Chart 11: premise - play





4.5 Proverb

4.5.1 Syllogism for Proverb

Two categories of syllogisms were crafted for proverbs due to their nature. Proverbs usually have a surface and deeper meaning. In this manner, a set of syllogisms for surface meanings was crafted and referred to as ‘primary syllogisms’ and a set of syllogisms for deeper meanings was also crafted known as ‘secondary syllogism’. The word secondary is used to mean that syllogisms were worked out from the syllogisms that appear first on the surface. As a result, one proverb produced two syllogisms as described above and presented in Table 8 and Table 9 respectively.

Table 9: Syllogism for Proverb - Primary						
NO	PROVERB	GLOSS-literal	PRIMARY CRAFTED SYLLOGISM	MAJOR CATEGO RY	PREMIS E	MINOR CATE GORY
1.	Mbalame ikakhala pauta siilasika.	Bird when it sits on arrow it is not killed.	You can only kill a bird with an arrow when it is a distance away from the arrow; the bird is sitting on the arrow, so the bird cannot be killed.	tollens	major premise	Sv
2.	Khoswe akakhala pauta	Rat when it sits on trap it is not	You can only kill a rat when it is sits under a trap; the rat is sitting on	tollens	major premise	Sv

	sapheka	killed.	the trap, so the rat cannot be killed.			
3.	Galu wamkota sakandira pacabe.	Dog of big does not wonder on nothing.	An old dog is experienced; if it is experienced then it does not error, so if it is an old dog then it does not error.	hypothetical	major premise	Ucw
4.	Tsabola wakale sawawa.	Chili of old does not pain/taste.	Things lose value with age; it is old chili, so it is not bitter /tasty.	ponens	major premise	Pf
5.	Safunsa anadya phula.	One who doesn't ask ate bee wax.	If you do not know what honey looks like you may eat the bee wax, he did not know what honey looked like, so he ate bee wax.	ponens	major premise	Pf
6.	Cete-cete sautsa nyama.	Silence does not wake up animal.	We make noise to awaken an animal, we're silent, so we'll not awaken an animal.	tollens	major premise	Tf
7.	Tsiku limodzi silioza mbewa.	One day cannot rot mice.	It takes many days for mice to rot, so if only one day passes then the mice will not rot.	hypothetical	major premise	Ucs
8.	Lero lomwe linadetsa mnthengu.	Not later than today made Mnthengu 'bird' black.	If you hurry when making something you do a bad job, the bird does not have a good colour, so the creator must have been in a hurry in making the bird.	ponens	major premise	Pf
9.	Kukana nsalu yaakulu nkubviika.	To refuse cloth of old people is to soak.	It is disrespectful to refuse to wash clothes of an elderly person, if you refuse to wash clothes of an elderly person then he or she will think that you are disrespectful, so if you pretend to have washed them then the elderly person will think you are respectful.	hypothetical	conclusion	Cg
10.	Wakufa sadziwika.	One who dies is not known.	Human beings die; you are a human being, so you will die some time.	ponens	conclusion	Sv
11.	Ulenje usimba wako.	Story you tell your own.	Story tellers have stories; I have no story, so I cannot tell a story.	tollens	major premise	Tf
12.	Ndalama zidaphetsa Yesu.	Money caused Jesus	Jesus is great; money caused Jesus' death, so money is great.	ponens	minor premise	Ucw

		death.				
13.	Nzeru nzayekha anbviika nsima m'madzi.	Wisdom is his own soaked nsima in water.	People who err do not consult; he or she has soaked nsima in water, so he or she did not consult.	ponens	major premise	Vus
14.	Chibale ndi fupa, sichiola.	Relation/str ong friendship is bone, it does not rot.	A strong thing is like bone, bone does not rot, so something like bone is strong.	ponens	major premise	Pf
15.	Pawiri- pawiri sipauzirika.	Two-two cannot be blown /fanned.	You can only prepare one fire at a time, so if a person tries to fan two fire places at once then he or she is bound to fail to fan both.	hypotheti cal	conclusio n	Cg
16.	Tsoka msinde cimanga cilinda moto.	Misfortune stork maize awaits fire.	When you have misfortune bad things you do not deserve happen, maize stalk does not deserve to be cut and maize to be cooked, so the maize stork and maize are unfortunate.	ponens	conclusio n	Pf
17.	Nguluwe idalira msampha utaning'a	Bush pig cried trap when it was about to cut.	An impatient animal easily gets into trouble, if a bush pig makes a lot of noise when it is trapped then it is impatient, if a bush pig is impatient then it is easily trapped.	hypotheti cal	conclusio n	Ucw
18.	Waona nkhanga maanga wataya nkhwali	You have seen guinea fowl spots you have thrown away quail.	A hunter prefers big game to small ones, if a hunter has a small bird then he will prefer it to a bigger bird, so if a hunter has a quail then he will prefer a guinea fowl to it.	hypotheti cal	conclusio n	Ucs
19.	Kuipa kuombola	To be ugly it saves	There is something good about every person; an ugly human being is a person, so there is something good about that person.	ponens	conclusio n	Sv
20.	Nkhuyu zodya mwana zinapota mkulu.	Fruits eaten by child troubled elder.	A mother is responsible for her children; the child has stolen nkhuyu 'fruits', so the mother should be punished.	ponens	major premise	Pf

21.	Kumbire anamka nawo.	Kumbire he went with it.	When a person dies he or she goes with every quality he or she has, so if one is dead then he or she is useless.	hypotheti cal	conclusio n	Ucs
22.	Mapanga awiri abvumbwits a	Forest two they make soak.	You cannot take shelter in two places at a time, so if one does not want to get soaked then one needs to be in one shelter.	hypotheti cal	conclusio n	Sv
23.	Mulereni aiwale kwao	Him or her care he or she forgets his or her home.	When a person is taken care of he or she does not worry about his or her home, so if we make the visitor feel at home then he or she will not care about his or her home.	hypotheti cal	conclusio n	Ucw
24.	Tsoka liyambira kumwendo.	Misfortune starts from leg.	Anything affecting the leg can affect the whole body, so if the leg is affected then the whole body will be affected.	hypotheti cal	conclusio n	Ucs
25.	Ukaipa dziwa nyimbo.	When you become bad know song.	A person should be good in at least a thing; I am a person, so I should at least sing.	ponens	conclusio n	Ucs
26.	Anansi ndi nkhondo.	Relations/cl ose friends are war.	Human beings betray each other; my relation/close friend is a human being, so my relation/close friend can betray me.	ponens	major premise	Pf
27.	Wakwata kwa mphenzi saopa kung'anima.	One married to lightening does not fear brightness.	The married are not afraid of each other; she is married to lightening, so she does not fear its brightness.	ponens	major premise	Pf
28.	Walira mvula walira matope.	One who cries rain cries mud.	Rain causes mud; you want rain, so you will have mud.	ponens	major premise	Sv
29.	Fisi anakana nsatsi.	Hyena refused nsatsi 'wild fruit oil'.	You cannot force an animal to eat what it doesn't, the Hyena does not eat nsatsi 'wild fruit oil', so it cannot eat it.	ponens	major premise	Sv
30.	Ici nciani nkulinga muli awiri.	This is what is to think when you are two.	A better decision is made after consultation, I need a good decision, so I should consult.	ponens	major premise	Ucs

31.	Adadya thako la galu	She or he ate buttock of dog.	A restless animal does not rest its buttocks; a dog does not rest its buttocks, so a dog is restless.	ponens	major premise	Pf
32.	Adagula mbereko mwana asanabadwe.	He or she bought the cloth for carrying a bay on the back child before it's born.	A person uses a cloth to carry a baby on the back; he or she has bought the cloth, so he or she has a baby.	ponens	major premise	Pf
33.	Akapsala/m bala sizigulitsana nkhwangwa yoduka.	Crooks/thieves do not sell each other axe broken.	A crook deceives people because he or she is cleverer than the deceived people, a crook is clever, so he or she cannot be deceived.	tollens	conclusion	Vus
34.	Buluzi kuthandiza mbewa kuthawa.	Lizard helping mice to run away.	Animals that are same help each other; A lizard is different from mice, so a lizard cannot help mice.	tollens	conclusion	Tf
35.	Chala chimodzi sichiswa nsabwe.	Finger one cannot crush louse.	It is not possible for one finger to crush a louse, the finger is one, so the finger cannot crush the louse.	ponens	major premise	Sv
36.	Chalaka bakha nkhuksiingameze.	What has failed duck chicken cannot swallow.	A duck has failed to swallow; a chicken is smaller than a duck, so a chicken cannot swallow what the duck has failed to.	tollens	conclusion	Sv
37.	Chamuna sayanika.	You do not 'sun-roast' manliness.	It is a taboo to show manhood, he is required to prove his manhood, so he will not show his manhood.	ponens	major premise	Pf
38.	Chinsanjen sanje chinaoletsamazira ampheta.	Jealousy made rot eggs of mpheta 'a bird'.	For a bird to hatch eggs it needs to be in one place, the jealousy bird moves about, so its eggs will rot.	tollens	major premise	Tf
39.	Chinsinsi sichikhala pa anthu awiri.	Secret does not stay on two people.	A secret cannot be known to more than one person, two people are aware about a subject, so the subject is not a secret.	tollens	major premise	Sv
40.	Dama n'kumeta, mphindi ndi chironda.	Pride is to shave, tattoos are a wound.	A person makes herself beautiful by perfecting her body; she is making wounds by cutting	tollens	major premise	Tf

			tattoos, so she is not making her body beautiful.			
41.	Dzedzeredz edzere salingana n'kugweratu	Staggering is not same as falling.	When someone is drunk he or she is better when he or she can stagger, he is staggering, so he is better.	ponens	major premise	Pf
42.	Kamtsitsi kadagwetsa abambo.	A small root made a big man fall.	A big man is too strong to be made to fall; there is a small root, so the big man cannot fall.	ponens	major premise	Pf
43.	Kopanda nchito umataya.	What is useless is thrown away.	You throw away something useless, you are keeping it, so it is not useless	tollens	major premise	Tf
44.	Kupha njoka ndi kuidula mutu.	To kill a snake is to cut head.	The most dangerous part of the snake is the head; he wants to kill a snake, so he should cut the head.	ponens	major premise	Pf
45.	Kutsutsa ngomwa nkuivulira.	To prove that someone is sterile is to undress for (it).	A sterile man cannot have sex with a woman; he cannot have sex with a woman, so he is sterile.	ponens	major premise	Pf
46.	Liwirolamumchen ga n'kuyambira limodzi.	Race of the sand is to start together.	If you want to be as good as others you need to do at least as much as they do, he wants to compete with others, so he should start at the same time with them.	ponens	major premise	Cg
47.	M'kamwa mwacabe satafuna.	Mouth with nothing you don't chew.	A person chews food; she is chewing, so there is food in her mouth.	ponens	major premise	Pf
48.	Mafuta akugwa pa anzake.	Oil/grease drips on another oil/grease.	Oil drips from another oil, there is oil dripping, so there is some other oil somewhere.	tollens	major premise	Sv
49.	Manda akufewa, n'kuika munthu ali m'maso.	Grave is soft, is to burry person alive.	A dead person is not aware of the surrounding grave, if you want a person to know what a grave is like then they should be buried alive.	hypothetical	conclusion	Sv
50.	Mankhwala a utsi n'kuthawa.	Medicine of smoke is to run away.	Smoke is not avoidable, so if you want to avoid smoke then you need to run away.	hypothetical	conclusion	Ucs

51.	Masewera adabala mwana.	Playing gave birth to child.	In playing as opposite sex it is possible to have sex, when you have sex, then you have a baby.	ponens	major premise	Ucs
52.	Masewera sacitira pa ulimbo.	Playing you don't do on glue to trap birds.	Glue can get a bird trapped, so if a bird sits on glue then it will be trapped.	hypothetical	conclusion	Cg
53.	Masiku adatsutsa buthu.	Days proved wrong an adolescent girl.	An adolescent girl is a student, so if you want her to be knowledgeable then you need to give her days.	hypothetical	conclusion	Cg
54.	Matako saleka kuperesana .	Buttocks don't stop to rub each other.	Organs that are next to each rub each as they move, buttocks rub each other, so buttocks are next to each other.	ponens	major premise	Sv
55.	Mlendo ndiye amapha njoka.	A visitor is the one who kills snake.	A visitor can provide a solution to a problem, there is a snake, so a visitor can kill it.	ponens	major premise	Pf
56.	Mpeni ulibe bwenzi.	A knife has no friend.	A knife does not discriminate, Even if I am a good person I can also be cut by a knife.	hypothetical	conclusion	Sv
57.	Mphamvu za ng'ona zili kumchira.	Strength of crocodile is to tail.	The crocodiles head is dangerous; it's a crocodile's tail. So it's not dangerous.	tollens	conclusion	Tf
58.	Mphenzi siimanya mtengo kawiri.	Lightning does not strike tree two times.	Lightning does not strike a tree twice; a tree has been stricken, so it will not be stricken again.	ponens	major premise	Sv
59.	Mtengo ugwera komwe udaweramira.	A tree falls where it is tilting.	A tree falls where it is tilting; a tree has fallen, so it fell on the side where it was tilting.	ponens	major premise	Pf
60.	Nsabwe yoyendayenda idakumana ndi chikhadabo.	A louse that is always on the move met fingernail.	You kill a moving louse, a louse is moving, so it will be killed.	ponens	major premise	Pf
61.	Ukakwera pamsana wa njovu, usamati kulibe mame.	When you get on elephant's back, do not say there is no dew.	When you get on elephant's back, you don't feel dew, I don't feel dew, so it's not there.	ponens	major premise	Pf

Table 10: Syllogism for Proverb - Secondary

NO	PROVERB	GLOSS-literal	SECONDARY CRAFTED SYLLOGISM	MAJOR CATEGORY	PREMISE	MINOR CATEGORY
1.	Mbalame ikakhala pauta siilasika.	Bird when it sits on arrow it is not killed.	A judge should be a neutral person between parties with a case; the accused is a judge, so the accused cannot resolve the case.	tollens	major premise	Sv
2.	Khoswe akakhala pauta sapheka	Rat when it sits on trap it is not killed.	A judge should be a neutral person between parties with a case; the accused is a judge, so the accused cannot resolve the case.	tollens	major premise	Sv
3.	Galu wamkota sakandira pacabe.	Dog of big does not wonder on nothing.	An old person is experienced, so if one is experienced then one does not error.	hypothetical	conclusion	Ucw
4.	Tsabola wakale sawawa.	Chili of old does not pain/taste.	People lose senses as they age; he or she is an old person, so he or she is not sensible.	ponens	major premise	Pf
5.	Safunsa anadya phula.	One who doesn't ask ate bee wax.	One who does not ask makes mistakes; he has made a mistake, so he does not ask.	ponens	major premise	Pf
6.	Cete-cete sautsa nyama.	Silence does not wake up animal.	There is always someone to begin a discussion; we are at a discussion, so someone should begin.	ponens	major premise	Pf
7.	Tsiku limodzi silioza mbewa.	One day cannot rot mice.	Patience is required in accomplishing difficult tasks, so if one has a difficult task then they need to be patient.	hypothetical	major premise	Ucs
8.	Lero lomwe linadetsa mnthengu.	Not later than today made Mnthengu 'bird' black.	Patience is required in accomplishing difficult tasks, so if one has a difficult task then he or she needs to be patient.	hypothetical	major premise	Ucs
9.	Kukana nsalu yaakulu nkubviika.	To refuse cloth of old people is to soak.	It is disrespectful to refuse a request from an elderly person, if you refuse the request of an elderly person then he or she will think that you are disrespectful, so if you pretend to have carried out the request then the elderly person will think you	hypothetical	conclusion	Cg

			are respectful but you didn't want).			
10.	Wakufa sadziwika.	One who dies is not known.	It is not wise to boast about where you haven't been yet; you haven't been to tomorrow, so it is not wise to boast about tomorrow.	ponens	major premise	Pf
11.	Ulenje usimba wako.	Story you tell your own.	Good people talk about themselves, gossipers talk about others, so gossipers are not good.	tollens	major premise	Tf
12.	Ndalama zidaphetsa Yesu.	Money caused Jesus death.	Jesus is great; money caused Jesus' death, so money is great.	ponens	minor premise	Ucw
13.	Nzeru nzayekha anbvika nsima m'madzi.	Wisdom is his own soaked nsima in water.	People who do not consult error, she or he has committed an error, so she or he did not consult.	ponens	major premise	Vus
14.	Chibale ndi fupa, sichiola.	Relation/strong friendship is bone, it does not rot.	A strong relationship does not break; the relationship has not broken, so the relationship is strong.	ponens	major premise	Pf
15.	Pawiri-pawiri sipauzirika.	Two-two cannot be blown /fanned.	A person does better when he or she concentrates on one task, so if a person is carrying out more than one task at once then he or she is bound to fail at both.	hypothetical	conclusion	Cg
16.	Tsoka msinde cimanga cilinda moto.	Misfortune stork maize awaits fire.	When you have misfortune bad things you do not deserve happen, you are experiencing bad things you do not deserve, so you are unfortunate.	ponens	conclusion	Pf
17.	Nguluwe idalira msampha utaning'a	Bush pig cried trap when it was about to cut.	An impatient person easily falls into trouble, so if a person is impatient then he or she easily gets into trouble.	hypothetical	conclusion	Ucw

18.	Waona nkhangamaanga watayankhwali	You have seen guinea fowl spots you have thrown away quail.	Human beings are not content with small things, so if a human being has something small then he or she is not content.	hypothetical	conclusion	Ucs
19.	Kuipa kuombola	To be ugly it saves	There is something good about every person; every human being is a person, so there is something good about every human being.	ponens	conclusion	Sv
20.	Nkhuyuzodya mwanzinapota mkulu.	Fruits eaten by child troubled elder.	A guardian is responsible for his or her dependants, the dependant has done something bad, so the guardian should be punished.	ponens	major premise	Pf
21.	Kumbire anamkano.	Kumbire he went with it.	When a person dies he or she goes with every quality he or she has, so if one is dead then he or she is useless.	hypothetical	conclusion	Ucs
22.	Mapanga awiri abvumbwitsa	Forest two they make soak.	Successful people focus on one thing, so if you focus on one thing then you will succeed.	hypothetical	conclusion	Ucs
23.	Mulereni aiwale kwao	Him or her care he or she forgets his or her home.	When a person is made happy he or she cares about nothing, so if you make someone happy the he or she will not worry about anything.	hypothetical	conclusion	Ucw
24.	Tsoka liyambira kumwendo.	Misfortune starts from leg.	Big problems start small, so if I have a small problem then it can grow big.	hypothetical	conclusion	Ucs
25.	Ukaipa dziwa nyimbo.	When you become bad know song.	A person should be good in at least a thing, I am a person, so I should find something in which I should be good.	ponens	conclusion	Ucs
26.	Anansi ndinkhondo.	Relations/close friends are war.	Human beings betray each other; my relation/close friend is a human being, so my relation/close friend can betray me.	ponens	major premise	Pf
27.	Wakwata kwa mphenzi saopa	One married to lightning does not	A dangerous mission can have grave consequences; I have a dangerous mission, so I	ponens	major premise	Pf

	kung'anima.	fear brightness.	should be ready for grave consequences.			
28.	Walira mvula walira matope.	One who cries rain cries mud.	Any mission has consequences; you have a mission, so expect consequences.	ponens	major premise	Cg
29.	Fisi anakana nsatsi.	Hyena refused nsatsi 'wild fruit oil'.	You cannot accuse a person of something he or she is not capable of doing, a person is accused of a case, it means he or she is capable of doing it.	ponens	major premise	Sv
30.	Ici nciani nkulinga muli awiri.	This is what is to think when you are two.	A better decision is made after consultation, I need a good decision, so I should consult.	ponens	major premise	Ucs
31.	Adadya thako la galu	She or he ate buttock of dog.	The dog's buttocks are restless, a person is restless, so the person must have eaten the dog's buttocks.	ponens	major premise	Pf
32.	Adagula mbereko mwana asanabadw e.	He or she bought the cloth for carrying a bay on the back child before it's born.	It is an act of impatience to buy a cloth for carrying a baby before it's born; He or she has bought the cloth for carrying the baby before it's born, so he or she is impatient.	ponens	major premise	Pf
33.	Akapsala/m bala sizigulitsan a nkhwangwa yoduka.	Crooks/thie ves do not sell each other axe broken.	A crook is a clever person, if one needs to trap a thief then one needs to use another thief.	tollens	conclusio n	Ucw
34.	Buluzi kuthandiza mbewa kuthawa.	Lizard helping mice to run away.	People with different characteristics cannot be expected to help each other, so if you have a problem in the presence of different people then you will not get any help.	hypotheti cal	conclusio n	Vus
35.	Chala chimodzi sichiswa nsabwe.	Finger one cannot crush louse.	Some problems require help, so if one has some problems then they need help.	hypotheti cal	major premise	Ucs
36.	Chalaka bakha nkhuku siingameze.	What has failed duck chicken cannot swallow.	What a big person fails to do a small one cannot either, he or she is small, so she cannot do what the big person	tollens	conclusio n	Tf

			has failed.			
37.	Chamuna sayanika.	You do not 'sun-roast' manliness.	You cannot prove to be a man in public; he is proving to be a man in public, so he must be arrogant.	ponens	major premise	Pf
38.	Chinsanjen sanje chinaoletsa mazira a mpheta.	Jealousy made rot eggs of mpheta 'a bird'.	A strong relationship is fruitful when people concrete on each other, a partner is jealousy and busy into other people's business, so the relationship will not be fruitful.	tollens	major premise	Tf
39.	Chinsinsi sichikhala pa anthu awiri.	Secret does not stay on two people.	A secret cannot be known to more than one person, two people are aware about a subject, so the subject is not a secret.	tollens	major premise	Sv
40.	Dama n'kumeta, mphindi ndi chironda.	Pride is to shave, tattoos are a wound.	A person makes herself beautiful by perfecting her body; she is making wounds by cutting tattoos, so she is not making her body beautiful.	tollens	major premise	Sv
41.	Dzedzeredz edzere salingana n'kugweratu	Staggering is not same as falling.	Better attempt than fail, he is attempting, so he is better.	ponens	major premise	Pf
42.	Kamtsitsi kadagwetsa abambo.	A small root made a big man fall.	A good person cannot easily be corrupt; it is a small sin, so it cannot make a good person corrupt.	tollens	major premise	Tf
43.	Kopanda nchito umataya.	What is useless is thrown away.	You throw away something useless, you are keeping it, so it is not useless	tollens	major premise	Tf
44.	Kupha njoka ndi kuidula mutu.	To kill a snake is to cut head.	The best way of solving a problem is to deal with the root cause; there is a problem, so we should deal with its root cause.	ponens	major premise	Pf
45.	Kutsutsa ngomwa nkuivulira.	To prove that someone is sterile is to undress for (it).	An argument must be supported by proof, there is an argument, so there must be proof.	ponens	major premise	Pf

46.	Liwiro lamumchen ga n'kuyambira limodzi.	Race of the sand is to start together.	If you want to be as good as others you need to do at least as much as they do, he wants to compete with others, so he should start at the same time with them.	ponens	major premise	Cg
47.	M'kamwa mwacabe satafuna.	Mouth with nothing you don't chew.	When a person speaks they mean something, she is speaking, so she has a point.	ponens	major premise	Pf
48.	Mafuta akugwa pa anzake.	Oil/grease drips on another oil/grease.	Good follows those who do good, he is doing bad, so he cannot have good.	tollens	major premise	Tf
49.	Manda akufewa, n'kuika munthu ali m'maso.	Grave is soft, is to burry person alive.	Experience is the best teacher, so if you want to know best then you need experience.	hypotheti cal	conclusio n	Cg
50.	Mankhwala a utsi n'kuthawa.	Medicine of smoke is to run away.	Some problems are unavoidable, so if you want to avoid them then you need to run away.	hypotheti cal	conclusio n	Ucs
51.	Masewera adabala mwana.	Playing gave birth to child.	As people play it is possible to differ, when people differ, then they have problems.	ponens	conclusio n	Vus
52.	Masewera sacitira pa ulimbo.	Playing you don't do on glue to trap birds.	Dangerous practices can get one into trouble, so if you are doing dangerous practices then you will get into trouble.	hypotheti cal	conclusio n	Cg
53.	Masiku adatsutsa buthu.	Days proved wrong an adolescent girl.	People are capable of learning, so if you need them to be aware of something then you need to give them time.	hypotheti cal	conclusio n	Cg
54.	Matako saleka kuperesana	Buttocks don't stop to rub each other.	People that are close can have friction; there is friction, so people are close.	ponens	major premise	Cg
55.	Mlendo ndiye amapha njoka.	A visitor is the one who kills snake.	A visitor can provide a solution to a problem, there is a problem, so a visitor can solve it.	ponens	major premise	Pf
56.	Mpeni ulibe bwenzi.	A knife has no friend.	A bad person doesn't have friends; he has no friends, so he is bad.	ponens	major premise	Ucw
57.	Mphamvu za ng'ona zili kumchira.	Strength of crocodile is to tail.	Leaders are important people; I am a common man, so I am not important.	tollens	conclusio n	Tf

58.	Mphenzi siimenya mtengo kawiri.	Lightning does not strike tree two times.	An opportunity comes once; there is an opportunity, so it is its only time.	ponens	major premise	Sv
59.	Mtengo ugwera komwe udaweramira.	A tree falls where it is tilting.	A person is rewarded according to behavior, he has a bad behavior, so he will die a bad death.	ponens	major premise	Pf
60.	Nsabwe yoyendayenda idakumana ndi chikhadabo.	A louse that is always on the move met fingernail.	When you provoke trouble you get it, he has trouble, so he provoked it.	ponens	major premise	Pf
61.	Ukakwera pamsana wa njovu, usamati kulibe mame.	When you get on elephant's back, do not say there is no dew.	When you're comfortable you don't appreciate trouble, I'm fine, so there are no problems.	ponens	major premise	Pf

4.5.2 Statistics for Proverb

The statistics apply to both primary and secondary crafted syllogisms.

Table 11: Proverb statistics		
Description	No	%
Major category		
hypothetical	32	26
ponens	65	54
tollens	25	20
total	122	100
Premise		
conclusion	42	34
context	0	0
major premise	78	64
minor premise	2	2
total	122	100
Minor category		
cogent	13	11
MPP fallacy	40	33
valid and sound	22	18
MTT fallacy	14	11
uncogent but strong	18	15
uncogent and weak	10	8
valid but unsound	5	4

Chart 13: major category - proverb

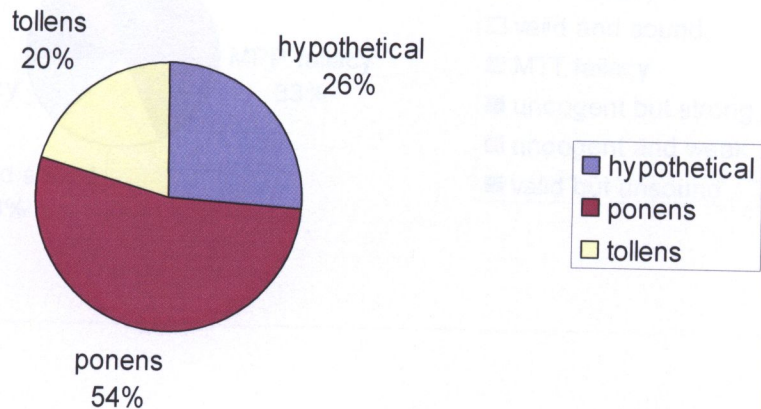


Chart 14: premise - proverb

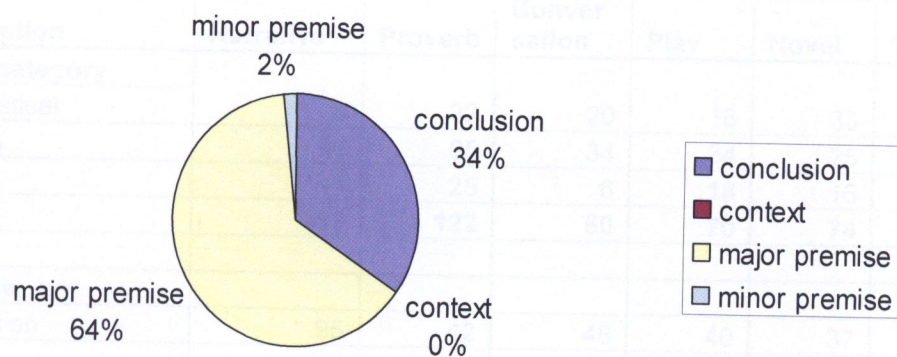
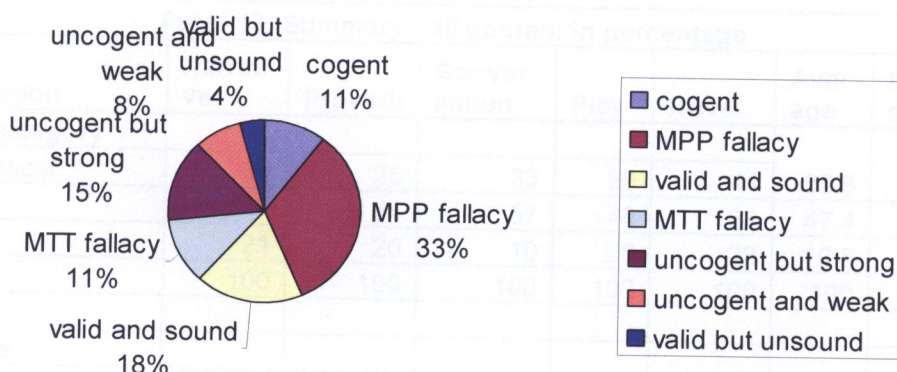


Chart 15: minor category - proverb



4.6 Summary

In statistics, the following tables and charts summarize the information about syllogisms in all the genres that have been analysed in the research.

Table 12: Summary - all genres

Description	Narrative	Proverb	Conver sation	Play	Novel	Totals
Major category						
hypothetical	76	32	20	18	33	179
ponens	96	65	34	34	25	254
tollens	47	25	6	18	16	112
total	219	122	60	70	74	545
Premise						
conclusion	95	42	48	40	37	262
context	4	0	2	0	0	6
major premise	115	78	7	16	20	236
minor premise	5	2	3	14	17	41
total	219	122	60	70	74	545
Minor category						
cogent	29	13	3	9	3	57
MPP fallacy	58	40	25	14	17	154
valid and sound	17	22	1	4	2	46
MTT fallacy	32	14	5	3	8	62
ucogent but strong	48	18	14	22	32	134

uncogent and weak	23	10	10	9	5	57
valid but unsound	12	5	2	9	7	35
total	219	122	60	70	74	545

Table 13: Summary - all genres: in percentage

Description	Narrative	Proverb	Conversation	Play	Novel	Average	Round off
Major category							
hypothetical	35	26	33	26	44	32.8	33
ponens	44	54	57	48	34	47.4	47
tollens	21	20	10	26	22	19.8	20
total	100	100	100	100	100	100	100
Premise							
conclusion	43	34	80	57	50	52.8	53
context	2	0	3	0	0	1	1
major premise	53	64	12	23	27	35.8	36
minor premise	2	2	5	20	23	10.4	10
total	100	100	100	100	100	100	100
Minor category							
cogent	13	11	5	13	4	9.2	9
MPP fallacy	26	33	42	20	23	28.8	29
valid and sound	8	18	2	6	3	7.4	7
MTT fallacy	15	11	8	4	11	9.8	10
ucogent but strong	22	15	23	31	43	26.8	27
uncogent and weak	11	8	17	13	7	11.2	11
valid but unsound	5	4	3	13	9	6.8	7
total	100	100	100	100	100	100	100

The summary charts are also as follows:

Chart 16: major category - summary

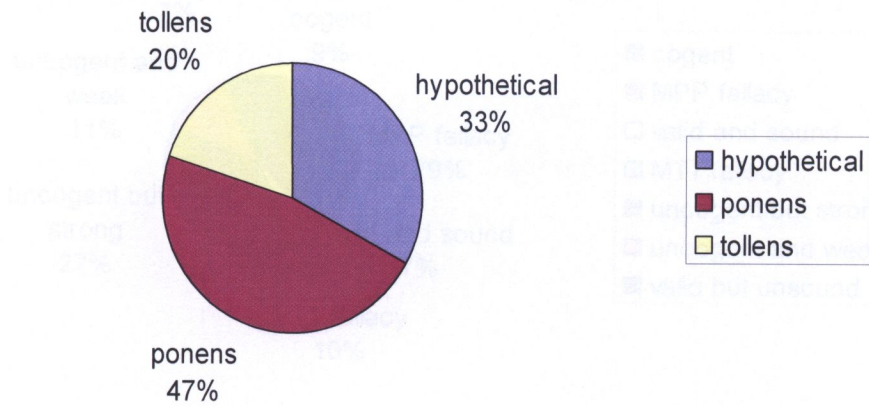
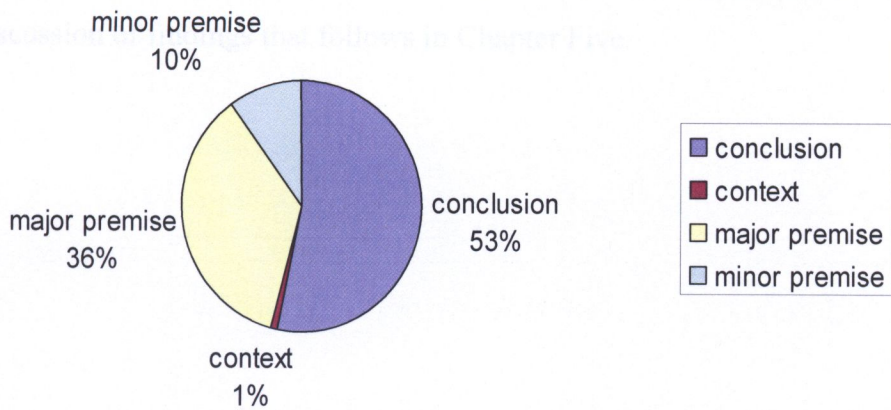
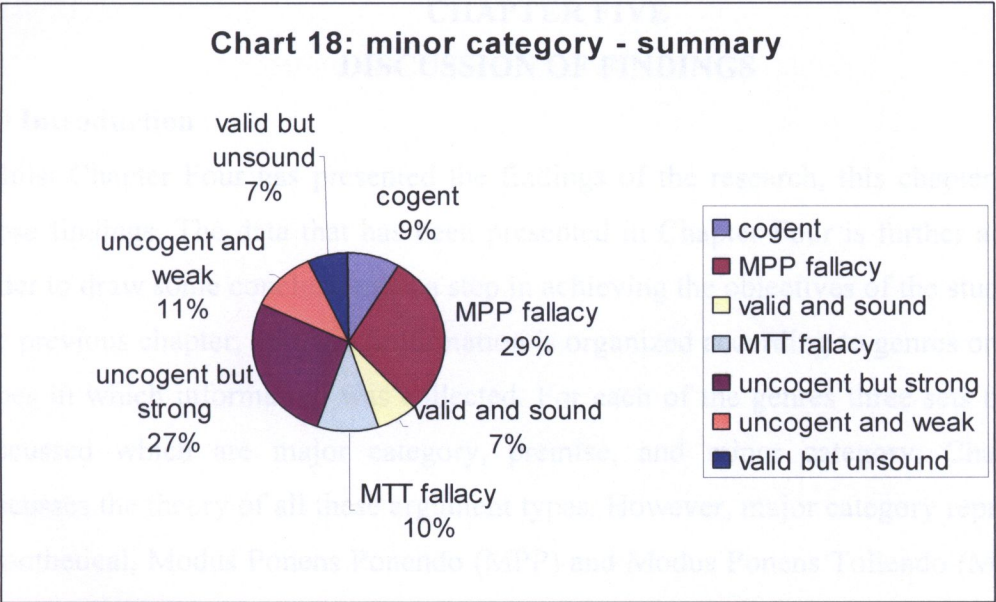


Chart 17: premise -summary





4.7 Conclusion

The chapter has just presented all the findings of the research. The findings have been presented according to text-types in alphabetical order. It has ended with a summary of all the data of findings in form of statistics. The statistics of the data are very helpful in the discussion of findings that follows in Chapter Five.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Introduction

Whilst Chapter Four has presented the findings of the research, this chapter discusses those findings. The data that has been presented in Chapter Four is further analysed in order to draw some conclusions as a step in achieving the objectives of the study. Like in the previous chapter, here too, information is organized according to genres or discourse types in which information was collected. For each of the genres three sets of data are discussed which are major category, premise, and minor category. Chapter Two discusses the theory of all these argument types. However, major category represents the hypothetical, Modus Ponens Ponendo (MPP) and Modus Ponens Tollendo (MTT) types of arguments. The premise indicates what premise is presented for each of the arguments according to the genres and minor category represents further sub categories of argument types. Thus sub categories come from the three major categories above. Thereafter a case study is done. The case studies are a detailed analysis of any part of the data in order to closely see logic use and system in particular genres. Conclusions are drawn based on the discussions of particular genres.

The chapter ends by making recommendations and further conclusions based on the findings of Chapter Four and the discussion or analysis in this chapter. What follows is the conclusion.

5.1 Discussion

This discussion section is presented according to text-types in order to observe patterns of logic in particular text-types. The alphabetical order that was used in presenting the findings in Chapter Four is also maintained here. At the end of the discussion of every text-type a conclusion arising from the discussion is made. Later a discussion of the statistics for all the findings is done which, together with text-type specific conclusions, leads to the general conclusions drawn in Chapter Six.

5.1.1 Conversation

The purpose of this genre was to see how logic works in everyday conversation. Conversation constitutes part of the oral skills of human beings in everyday intercourse.

5.1.1.1 Major Category

It was found in Chapter Four that 33% of arguments collected were hypothetical, 57% were MPP and 10% were MTT. This parameter reveals that more than half of arguments in conversation are MPP types. At this stage the study was not concerned about whether or not the arguments were valid or sound. The primary objective was to establish argument patterns. Unlike MTT, MPP is a kind of straight forward thought pattern that proceeds from premises to conclusion. MTT does not seem straight forward and requires time because of the aspect of negation. Given the little time that participants in conversation have to work out their arguments it makes sense to have a thought pattern that seems straight forward and takes little time to work out. This does not mean in any way that patterns of logic in conversation are any simpler. This will be revealed by the number of errors that are committed in speech.

About one third of the arguments were hypothetical. In this case human beings depend on their pool of knowledge and experience to formulate hypotheses upon which to base their arguments. It is usually hoped that these hypotheses will be found true. In this manner, about a third of arguments in conversation are experiments that are hoped to produce desired results. The nature of the results is determined by the validity and cogency of the arguments.

5.1.1.2 Premise

If according to major category above, it was revealed that in conversation participants seem to go for an 'easier way', it follows that premise reveals that 80% of arguments are simply presented as conclusions. It is 'easier' to simply present an argument as a conclusion. Thus premises are ignored. They are worked out by participants from the context of the conversation or discourse. In this manner, the 'easier way' is not in using

a simple pattern of logic or thought pattern but in abbreviating the whole process of thinking. Consequently conversation is full of enthymemes.

Context and major premise are best regarded as one because they more or less play the same function. The context of conversation is as good as the major premise upon which conclusions can be drawn. Since the whole process is abbreviated, participants want to reduce risks of causing errors by providing information that will ensure the risks are reduced. A minor premise can only be used to initiate an argument if it either has fewer risks of causing errors or is likely to allow the listener or audience to craft the desired syllogism. The case study will indicate how this works. Accordingly, only 5% of the arguments were found to be minor premises.

5.1.1.3 Minor Category

In terms of what really happens to human beings in conversation, the minor category seems to be more revealing. It is shocking that only 2% percent of the arguments were found to be valid and sound. In fact, with close scrutiny it is likely that the percentage could even reduce. Thus not less than 98% percent of arguments were errors in reasoning.

However, 5% were cogent and 23% percent were uncogent but strong. It is therefore evident that human beings depend on the cogency of arguments rather than validity and soundness in conversation. The 28% above (5% plus 23%) corresponds with, in percentage, to the 33% of hypothetical arguments under major category. It therefore strengthens the view that human beings depend on their knowledge based on the results of their experiences to come up with arguments in conversation. It does not matter whether or not arguments are valid and sound as long the likelihood of bringing desired results (the expected conclusion) is high. In this manner, error in reasoning as a suspected setback in conversation is compensated for by the strength of arguments.

Since most of the arguments are MPP type, it follows that the highest percentage of errors, 42%, were fallacies of the MPP type.

5.1.1.4 Case Study

Arguments 5 to 10 in Table 1 in Chapter Four present an interesting story that happened on a public passenger bus. In Zambia, use of mobile phones without ear phones or head sets when driving is prohibited. Generally the law enforcement organ is the state police. On this bus the Police Officer is sitting next to the driver in front of the bus. The driver's mobile phone rings and the driver answers. Everybody on the bus looks on until the driver finishes his discussion. The Police Officer is upset with the driver's actions and initiates a discussion which results in the six arguments in the extract below.

EXTRACT A: from Table 1 Chapter Four

5	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	Bus drivers that do not respect police can misbehave in the presence of police, if the bus driver is talking on the phone when I, a police officer, am sitting next to him then he does not respect police.	hypothetical	conclusion	Ucs
6	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	When people know their rights they can arrest an unruly bus driver, they have not arrested an unruly bus driver, so they are not aware of their rights.	tollens	conclusion	Tf
7	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	Police officers reinforce the law, the driver is misbehaving, so the police officer in the bus will arrest him.	ponens	conclusion	Ucs
8	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	People celebrate when they see a driver under arrest, people are happy, so they are celebrating my arrest.	ponens	conclusion	Ucw
9	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	All passengers should pay their bus fares, the police officer is a passenger, so he should pay his bus fare.	ponens	conclusion	Cg
10	A police officer arrests the driver of the bus he is traveling on for talking on the phone whilst driving.	An arresting officer has authority over the offender, the bus conductor works for the driver I have arrested, so he cannot ask me to pay my bus fare.	ponens	conclusion	Pf

It must follow that most of these arguments must have been initiated when people were silent awaiting the driver to end his conversation on the mobile phone. Four arguments are MPP, one is MTT and the other is hypothetical. There is no valid and sound argument but there are three strong arguments on the basis of which actions are taken. Two of the strong arguments are the Police Officer's one of which leads to the driver's arrest. The other is the bus conductor's. Although the conductor's action based on his argument is unsuccessful, it is his experience that all passengers regardless of their status pay bus fares. It can be seen from the MTT argument, although it is a fallacy, that it required some time for the Police Officer to work out. The value of this time is not necessarily in the quantity but the quality. Thus no matter how short or long it took the Police Officer to work out the argument, the fact is that he took some good or quality time to find out why passengers did not carry out a citizens arrest which they are entitled to. There must have been, in fact, several arguments that were worked out by the Police Officer which resulted in the final MTT being produced. All of this could happen in a flash of time but with some degree of intensity of thinking. It is the intensity of thinking that constitutes quality of time.

Contrary to the Police Officer's thinking, the passengers are aware of their rights except that they could not arrest the driver when an officer in uniform was present unless he failed in his duties. Two errors are worth mentioning. First, the Police Officer thinks he can get away with paying his bus fare simply because he has arrested the driver. He ignores the fact that his primary mission in the bus was to be a passenger and not to arrest. Second, the driver thinks that people on the bus are happy because he has been arrested when, in fact, they are happy because the officer has been seen to perform his duties effectively.

It is also worth noting that the initiator of arguments in terms of premise is the conclusion for all the arguments. All arguments are thus enthymemes. The initiator of arguments here refers to the statement that is presented by the speaker, writer, or a situation in ordinary intercourse which could either be the major premise, or the minor

premise, or the conclusion. It is the initiator because it is the basis upon which the audience crafts the desired syllogism or syllogisms.

5.1.1.5 Conclusion

Conversation is full of errors in reasoning but its strength lies in the strength of arguments. Experience is a vital part of human beings in their thought or argument patterns. The argument system is highly abbreviated or is full of enthymemes. Conversation gives a picture that obtains in real life.

5.1.2 Novel

The novel constitutes a fictitious world created by an author. It is meant to develop a particular subject and various themes. Although fictitious, a novel is expected to create as realistic as possible a resemblance of what is likely to happen in real life. One of the major objectives here is to see what influence this genre has on logic. This genre is better treated as a controlled environment that should be further treated with caution. Caution is necessary due to likelihood of human error.

5.1.2.1 Major Category

The analysis of the novel revealed that 44% percent of the crafted syllogisms were hypothetical, 34% percent were MPP and 22% were MTT. Like in conversation, the novel too bases most of its arguments or syllogisms on human experience. Thus almost half of its arguments are hypothetical, whether or not they are valid or sound. Human experience, therefore, sets conditions under which some syllogisms are developed to justify both human thinking and action. A good example (1) of a syllogism based on human experience is number 59 of Table 3 in Chapter Four.

(1) Prostitutes sleep with anybody including those with illness, if she sleeps with people with illness then she is ill herself, so if you sleep with a prostitute then you get illness.

Syllogism (1) comes from the fact that many prostitutes are carriers of sexually transmitted diseases and that those who sleep with prostitutes have a high risk of

contracting the diseases. Although the argument is invalid, it is strong because the probability of one contracting a disease from a prostitute is high.

About a third of the syllogisms were MPP type and a quarter MTT type. Here too, the percentage of MTTs is the lowest. Although this is a controlled environment, it is evident that people do not question things as often as that. In negating statements, a speaker tries to question situations in order to reorganize premises and arrive at appropriate conclusions. Argument number 52 in Table 3 in Chapter Four is an example of MTT type of syllogism. It is shown in example (2) below.

(2) If I love my husband he cannot leave me for another woman, he has left for another woman, so he does not love me.

The argument above is derived from the following argument:

(3) Couples in love stay together; they are together, so they love each other.

Argument (2) is MPP type. It should be noted that at this stage the concern is not with either validity or cogency but argument format. In (1) the speaker negates the second statement, the consequent, and comes up with a new conclusion that the husband does not love her because he has left her for another woman. In this manner, in the deep structure there is usually MPP and after application of negation rule MTT is realized. Of course both syllogisms (1) and (2) are fallacies. The process of negation requires a bit of thought and time and given that human beings naturally go for easier ways, it is natural that MTT is the least used syllogism.

5.1.2.2 Premise

Like in conversation too, novel has conclusion as the mostly used premise in syllogisms. The analysis showed that 50% of the crafted syllogisms were presented in form of conclusions. Given that novel is a microcosm of real life, it is logical to have a highly abbreviated syllogism pattern like in conversation. There is no much difference in

percentage between major and minor premise. Since the novel provides enough context for developing syllogisms, as many minor premises as major premises are presented without impairing logical thinking.

5.1.2.3 Minor Category

Here too the situation is similar to conversation. Only 3% of the crafted syllogisms were found to be valid and sound. It is interesting to note that even in a controlled environment the situation is similar to the natural one. Although the rest were invalid arguments, about half of them were strong arguments. This further strengthens the assertion made earlier that human thinking and thereby action is generally based on cogency rather than validity.

5.1.2.4 Case Study

The case study is taken from arguments 12 to 20 in Table 3 of Chapter Four. These arguments are about developing an appreciation of the importance of school in uneducated rural girls or women. This study provides a good example of the use of MTT. MTT has been used to question the status quo that girls and women have acquired with regard to education. The novel is trying to not only question this status quo but also influence girls and women to abandon their status quo.

Nine syllogisms were crafted from this part of the story. Of the nine; four are MTT, two are MPP and two are hypothetical. In the discussion above, it has been noted that MTT is used to question “the status quo”. In the above syllogisms, consequently, about half of the syllogisms are MTT. The hypothetical syllogisms identify what the experience or practice has been in order to set conditionals. MPPs do not seem to add anything remarkable to the whole syllogism. Syllogism here refers to the whole set of syllogisms used. The following is an extract from the table:

EXTRACT B: from Table 3 Chapter Four

12	When there is emphasis that a particular group of people should go to school then there is a reason why, so if they are emphasizing that girls should go to school then there is a reason why.	hypothetical	conclusion	Sv
13	All educated employed people are males, we will be educated females, so we will not be employed.	tollens	minor premise	Tf
14	There are some educated women who are employed, so if we get educated we will also get employed.	hypothetical	major premise	Ucs
15	Men marry women to work for them, I will not be trained to work for my husband, so I will not get married.	tollens	conclusion	Ucw
16	A woman stays home to cook and do house chores, the woman will not be at home, so there will be no one to cook and do house chores.	tollens	conclusion	Tf
17	You need to be at home with your husband to enjoy marriage, I will not be at home with my husband, so I will not enjoy marriage.	tollens	conclusion	Tf
18	Women value marriage so much that they will not allow doing anything that will interfere with their marriages, if they think school can interfere with their marriage then they will not go to school, so if I make them understand that school is meant to make them better wives then they will accept to go to school.	hypothetical	conclusion	Ucs
19	Other girls have been to school, we are girls, so we can also go to school.	ponens	major premise	Pf
20	A serious discussion takes long; the discussion has taken long, so it is a serious one.	ponens	major premise	Pf

In the above extract, it is observed that there are two strong arguments, 14 and 18, and a valid one, 12. It has further been observed above that valid and sound arguments are rare. The presence of the valid and sound argument here signals the intensity of the syllogism with regard to the whole discussion. Intensity here too refers to how much thought and energy is given to the subject. It is the valid arguments and strong arguments that are used to persuade the girls' and women's logic on their status quo in

relation to education and marriage. The status quo is challenged because the logic upon which the status quo is maintained is based on error in reasoning. Thus there are fallacies and a weak argument in the syllogism above which support the status quo.

The author is not merely using rhetoric but the logic is enough to show women, the intended audience, that their fears about education are based on error in reasoning.

5.1.2.5 Conclusion

Although the novel is a microcosm of a real environment, the control on the environment allows the author to dominate a particular syllogism pattern for the purpose of either building or destroying a particular status quo. The term *dominate* is preferred to the term *manipulate*. Use of the term *manipulate* would presuppose that the author can temper with argument patterns. The author merely makes use of existing syllogisms to accomplish a particular task.

5.1.3 Oral Narrative

The oral narratives are a type of folktales and folklore of the Nyanja Speaking People of Eastern province. They constitute the people's tradition and culture that is transmitted orally. The folktales are therefore a generally agreed people's way of thinking. All syllogisms developed from the collected oral narratives reflect the general pattern of thinking or communal thinking of the Nyanja Speaking People which is embedded in their culture.

5.1.3.1 Major Category

The situation is not much different from the novel. MTT is almost the same as the novel's, 21%. Hypothetical and MPP have simply exchanged figures. Hypothetical here is 35% and MPP 44% while in novel it was almost vice versa. Thus 35% of thinking is based on human experience, 44% on ordinary thinking (straight forward but not any easier), and 21% on critical thinking. It is still the case that critical thinking (MTT) has the least percentage.

5.1.3.2 Premise

In oral narratives the audience is given limited time in which to workout syllogisms. An audience comprises any person or people that are listening to a folktale at any particular time. The narratives are therefore designed in such a way that the audience is given enough, although abbreviated, information in form of premises for it to craft desired arguments. The use of the word *desired* here implies the crafting of syllogism which is generally expected but not necessarily valid and sound. The results therefore showed that most of the syllogisms were presented in form of major premises. Unlike the minor premise, the major premise makes available a bigger amount of information to allow the person crafting a syllogism to be as close as possible to the desired syllogism. Thus major premises accounted for 53%. Context, here too, is best regarded as major premise. It was found that 43% of the arguments were conclusions. In this manner about half of the syllogisms in oral narrative are presented as conclusions. Oral narratives too, constitute a highly abbreviated system of logic that is full of enthymemes.

Only 2% of the syllogisms were presented as minor premises. As explained above, it follows to have such a small percentage considering the little time the audience has to craft or workout syllogisms from the given premise. As it will be noted in the case study where the minor premise initiates an argument, it is almost obvious that an average audience is aware of the desired syllogism within the twinkling of an eye. Any normal person will not require much energy at all to work out such a syllogism. It is worth noting too that syllogisms are not necessarily valid and sound but a mere tradition in people's pattern of thinking.

5.1.3.3 Minor Category

Noticeable here is the percentage of valid and sound syllogisms which is relatively higher than the genres so far discussed. 8% were valid and sound syllogisms. This could be attributed to the fact that these syllogisms are communal and therefore a result of concerted effort. Generally though, oral narrative indicated that even communal thinking is full of error in reasoning. Like above, however, communal thinking also relies on

cogency rather than validity and soundness. The strength in reasoning is based on human experiences. Thus based on cogency, 35% of arguments were strong.

5.1.3.4 Case Study

An interesting case is with the use of minor premise in oral narratives. In Table 5 syllogism number 16 is about the issue of theft. Although it is an error in reasoning it is a common or desired syllogism. The syllogism is as follows:

(4) The person who steals chickens must be the one who is able to eat them; Kalulu does not eat chickens, so he is not a thief.

From syllogism (4) above, it is usually the case that a person steals what is of use to him or her. In the case that food is stolen, it is usually the case that the thief intends to eat that food. An argument ensues about whether or not Kalulu has stolen chickens in the narrative. Some simply say, “Kalulu does not eat chickens.” Like syllogism (4) indicates, this is a minor premise that has been negated to question the accusation that Kalulu has stolen chickens. Any person in the audience whether a listener or a character within the narrative is able to workout the desired syllogism that since Kalulu does not eat the chickens he cannot steal them. The error is in the fact that Kalulu may surely not be able to eat the chickens but he could either sell them or simply steal for the sake of sabotage or indeed to implicate someone.

Another remarkable item in the same narrative is the use of MTT. It should be noted that even syllogism (4) is MTT format. In a village setting, whenever someone comes to steal at a particular home he or she leaves footprints. It is common sense that those foot prints most likely belong to the person who comes to steal at a particular time. If the foot prints are identifiable and can be likened to a particular individual, it becomes easy to trace the thief. Kalulu, aware of this fact, disguises his foot prints so that the evidence does not link him to the theft. Kalulu uses MTT to confuse people in syllogism five.

(5) You need physical proof to convict a thief; Kalulu's footprints are not there to be presented as physical proof, so Kalulu is not a thief.

Although this is an error in reasoning, Kalulu manages to raise reasonable doubt in the minds of people to secure him an acquittal. Kalulu also uses syllogism (6) to reinforce his argument.

(6) If a man has stolen from a chickens' house, the foot prints will be the man's, the foot prints are not the man's, so the thief is not the man.

Almost all MTTs in the story are used by Kalulu to get away with something. Based on this and the fact that Kalulu is considered a clever character in Nyanja folklore, it follows that MTT is used with careful or critical thinking and can be associated with an increased level of intelligence.

5.1.3.5 Conclusion

MTT is associated with intelligence use based on Kalulu's use of logic in the narratives. This does not mean that MPP cannot be used for critical thinking but that generally MPP is common to an average person or an average pattern of thinking. Human experience still remains an important factor in determining the strength of reasoning rather than validity of arguments.

5.1.4 Play

A play is another controlled environment. It is also created to mimic real life. In analyzing the results attention was given to the extent to which results were due to the control and the extent to which results were due to what goes on in the real life that is mimicked.

5.1.4.1 Major Category

Half of the arguments were MPP and the other half was equally shared by MTT and hypothetical arguments. The minor category was more revealing than the major

category. However, the assertion is that the argument pattern is partly influenced by the purpose of the play. The purpose of the play was to discourage popular belief, in its setting in time, about property grabbing from widows and inheriting of widows by brothers of the late husband. The play shows that the majority of people were in favor of the practices of property grabbing and inheritance which were then considered evil. Since it has been observed that MPP is consistent with average thinking, it should be in order that half of the syllogisms were MPP.

5.1.4.2 Premise

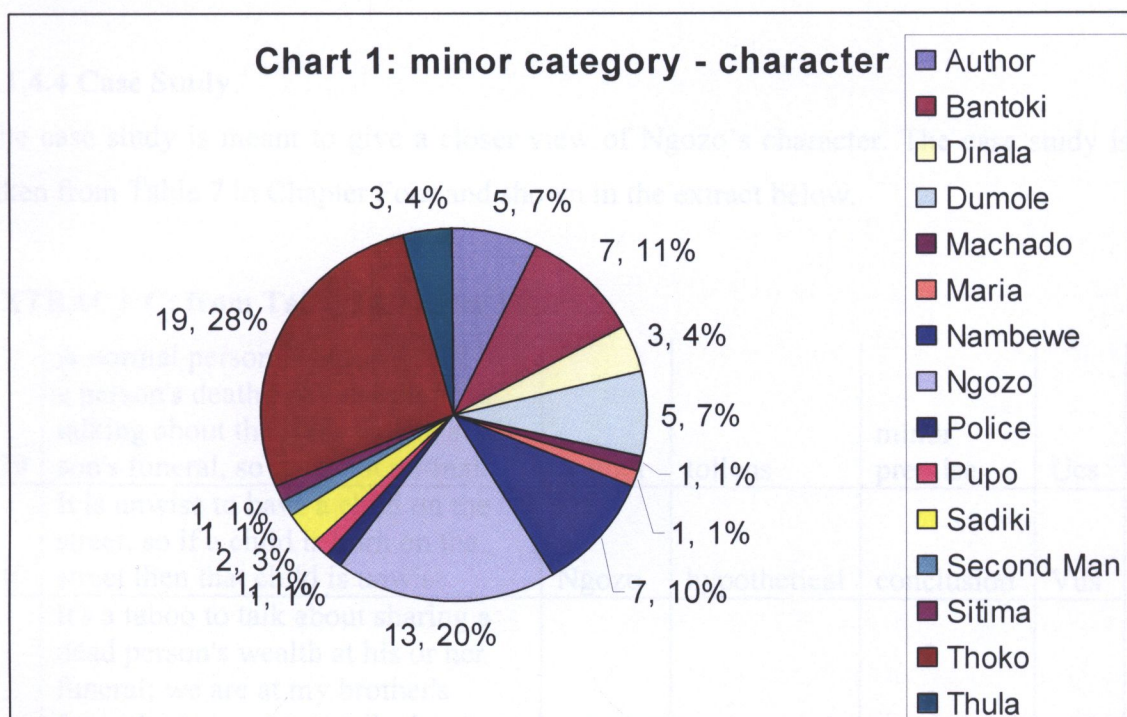
Premise shows some similarities in behavior between novel and play. The similarity can be attributed to two factors; first, both are controlled environments and second, that both mimic real life. Although the percentages are slightly different, both have the majority of syllogisms initiated by conclusions. This is a true imitation of real life as observed in conversation that human logic is highly abbreviated. Here too minor premise has a relatively higher percentage because the context of the play provides extra information needed in crafting syllogisms. As a result, enough information is generated that is required to craft desired syllogisms.

5.1.4.3 Minor Category

The situation with minor category is not much different from the discussions above. Thus most of what has been said above also applies here. What is unique about the play is the distribution of this category according to individual characters in the play. Table 1 and Chart 1 show this distribution.

Table 1: Statistics according to character									
CHARACTER	Minor category								
	Cg	Pf	Sv	Tf	Ucs	Ucw	Vus	Total	
Author	2	0	0	0	3	0	0	5	7
Bantoki	1	2	0	1	3	0	0	7	11
Dinala	0	0	0	1	2	0	0	3	4
Dumole	1	0	0	0	1	2	1	5	7
Machado	0	0	1	0	0	0	0	1	1
Maria	1	0	0	0	0	0	0	1	1
Nambewe	0	3	1	0	1	2	0	7	10

Ngozo	1	5	0	0	0	4	3	13	20
Police	0	1	0	0	0	0	0	1	1
Pupo	0	0	0	0	1	0	0	1	1
Sadiki	0	0	0	0	2	0	0	2	3
Second Man	0	0	0	0	0	0	1	1	1
Sitima	0	0	0	0	1	0	0	1	1
Thoko	3	2	2	1	7	1	3	19	28
Thula	0	1	0	0	1	0	1	3	4
TOTAL	9	14	4	3	22	9	9	70	100
Percentage	13	20	6	4	31	13	13	100	



The digits, other than percentage digits, in the chart represent the total scores according to minor category. First of all, the story is centered on a couple Ngozo and Thoko. The two are in-laws. Ngozo is the Father-in-law while Thoko is the daughter-in-law. Ngozo is the old fashioned father-in-law who wants to grab her daughter-in-law's property. Thoko is the modern widow who has to fight the injustices that the average woman suffers. The discussion's interest is in revealing the use of syllogism in order to clearly execute the roles above. It follows, therefore, that of the 70 crafted syllogisms, 13 were Ngozo's and 19 Thoko's or 20% and 28% respectively. Thus 48% or half of the arguments are devoted to the two characters.

From Table 1 it is found that after combining cogent and uncogent but strong syllogisms in order to come up with the total number of strong syllogisms, 11% of the strong syllogisms belong to Ngozo and 44% of the strong syllogisms belong to Thoko and the rest is shared by other characters. What is noticeable is that almost 90% of Ngozo's reasoning is weak and full of error compared to only 50% for Thoko. It is clear that Ngozo's logic is weak because he supports an ideology that is not supported by the play's objective to dismantle the notion of property grabbing and widow inheritance.

5.1.4.4 Case Study

The case study is meant to give a closer view of Ngozo's character. The case study is taken from Table 7 in Chapter Four and shown in the extract below.

EXTRACT C: from Table 7 Chapter Four

39	A normal person is preoccupied by a person's death at a funeral; he is talking about the son's wealth at his son's funeral, so he is not normal.	Author	tollens	minor premise	Ucs
40	It is unwise to have a child on the street, so if a child is born on the street then that child is unwise.	Ngozo	hypothetical	conclusion	Vus
41	It's a taboo to talk about sharing a dead person's wealth at his or her funeral; we are at my brother's funeral, so we cannot talk about sharing his wealth.	Maria	ponens	major premise	Cg
42	A stupid person loses an opportunity; my children have lost an opportunity to get their brother's wealth when he died, so they are stupid.	Ngozo	ponens	conclusion	Pf
43	A highly educated person should be paid a lot of money, my son was highly educated so he must have been receiving his money in a sack.	Ngozo	hypothetical	conclusion	Vus
44	It is disrespectful for children to participate in a discussion for elders, we are discussing my late son's wealth, so my children should	Ngozo	ponens	major premise	Ucw

	keep quiet.				
45	The law says that the wealth of the deceased belongs to his children, so if I offer to keep the children then the wealth will be mine.	Ngozo	hypothetical	conclusion	Ucw
46	Anything that belongs to me is mine, my son belongs to me, so his wealth is mine.	Ngozo	ponens	conclusion	Pf

In extract C the author is treated as a character because some syllogisms can only be attributed to him. He uses a strong syllogism to show that Ngozo's behavior is irregular in trying to discuss his late son's wealth before the funeral procession is over. The other strong syllogism is attributed to the daughter, Maria. Here even the daughter is shown to have better logic than the father. The extract shows how weak and invalid Ngozo's reasoning is. An example is Ngozo's interpretation of the law of succession. When he is told that the deceased's wealth automatically becomes the children's, he thinks, erroneously, that he can have that wealth if he offers to take care of the children.

5.1.4.5 Conclusion

Cogency rather than validity is still relied on. The control of the environment allows for manipulation of logic in order to come up with desired characters. In view of the manipulation, a theory has been developed known as character assembling. The caution here is that the findings and conclusions in this genre need to be tested over a wide range of data that covers many play types and authors. The term *assembling* has also been used in art to refer to the putting together of parts in order to come up with particular cartoon characters.

5.1.4.5.1 Character Assembling

Based on the assignment of arguments or syllogism patterns to particular characters, the research has come up with a theory to be used in literary criticism known as *character assembling*. Character assembling shall therefore be the deliberate manipulation of logic in order to assign a character a particular function or to let a character achieve a desired end. Although the theory is developed here, it can be applied to any controlled

environment or genre like novel or short story. Three processes have been identified namely *character assembly*, *character maintenance* and *character assassination*. Given that the author begins with an 'empty page', one will be regarded as a manufacturer who assembles characters in order to create a particular world using tools and resources available and accessible to one.

Tools here refer to possible syllogisms. Before any rule is applied, the basic principle is that *given any set of syllogisms one is able to craft an unlimited set of other syllogisms*. One may not only be born with the ability to use logic but also to acquire various forms of human logic. A normal human being has the capacity to develop an unlimited number of syllogisms from both what he or she is born with and what he or she acquires through human experience.

5.1.4.5.2 Character Maintenance

As a default rule all characters are flat. Before any rule is applied, in other words, a character is viewed as flat and a representation of an average human being. Flat does not mean a character that cannot develop but a character that has ordinary and basic characteristics that, according to the rules to be discussed below, can either be developed or assassinated. The logic pattern of such a character should conform to what obtains for an average person in everyday life. The rule of *character maintenance* therefore is such a one that allows the author to maintain characters that help to establish a realistic world upon which a particular ideology is built in a particular genre. General characteristics are also maintained as part of the system of a normal world. Besides Ngozo and Thoko, most of the characters in the play that have been analysed can be said to have been assembled using the rule of character maintenance because there is nothing unique about them. Characters assembled by the rule of maintenance are therefore unmarked.

5.1.4.5.3 Character Development

Naturally the protagonist of a literary work is given more space and time than other characters. In so doing, the protagonist is also allocated a bigger number of syllogisms than other characters whether or not the syllogisms are cogent or valid. Character

development is a rule that is applied to a character in order to not only allocate the character a bigger number of syllogisms but also a bigger number of strong and valid and sound syllogisms than other characters. In this manner, whilst character development will usually apply to the protagonist, it also applies to other supporting characters that help in developing the protagonist. Realistically a protagonist cannot be viewed as having a particular trait of character without being mirrored from other characters. These are generally known as supporting characters.

As shown in Table 1 above therefore, Thoko the main character is not only allocated the highest number of syllogisms but also the highest number of strong and valid and sound syllogisms. The table also shows that Bantoki, Dumole and Nambewe have a high number of syllogisms compared with other characters. All of these are supporting characters that are in frequent contact with the protagonist and naturally get relatively more space and time too. Of interest to the rule of character development are Bantoki and Dumole. The two favor Thoko as she fights against injustices in the society she lives in. Bantoki is the closest to the protagonist, Thoko, because he is a friend to the late Thoko's husband, Thula. It follows, therefore, that Bantoki has the second highest number and percentage of strong arguments to Thoko according to Table 1 and Chart 1. He has 24% of strong arguments compared to Thoko's 44%. Dumole too has a relatively higher percentage of strong arguments compared to characters that are in opposition to the main character. He has about 18% of strong arguments. The percentages, consequently, reveal that the character mentioned above are as a result of the rule of character development as defined above.

5.1.4.5.4 Character Assassination

Character assassination is a rule that develops a character from the state of a flat character or the default rule to one that opposes the ideology being developed by a particular genre and thereby the protagonist.

The antagonist in the play is Ngozo the father to the late Thoko's husband. He wants to grab all the property that his son has left and allow the son's brother to inherit Thoko.

Character assassination applies to the antagonist and other supporting characters that play a similar role to the protagonist's. Ngozo therefore has the second highest allocation of syllogisms of 20% of the total compared to Thoko's 28%. Ngozo only has 11% of strong arguments and the rest are weak and invalid. He actually has one of the least percentages of strong arguments. Nambewe his wife and accomplice also has a relatively higher percentage of syllogisms of 10%. She too has a very low number of strong arguments. She only has 4%. A good example of character assassination is in Extract C of Table 7 of Chapter Four above. Any flat (= normal character) character in Nyanja culture cannot begin negotiations about sharing of property when the funeral precession about the deceased is still in process. The author in assassinating Ngozo's character and deliberately allows Ngozo in his plot of the play to behave inappropriately.

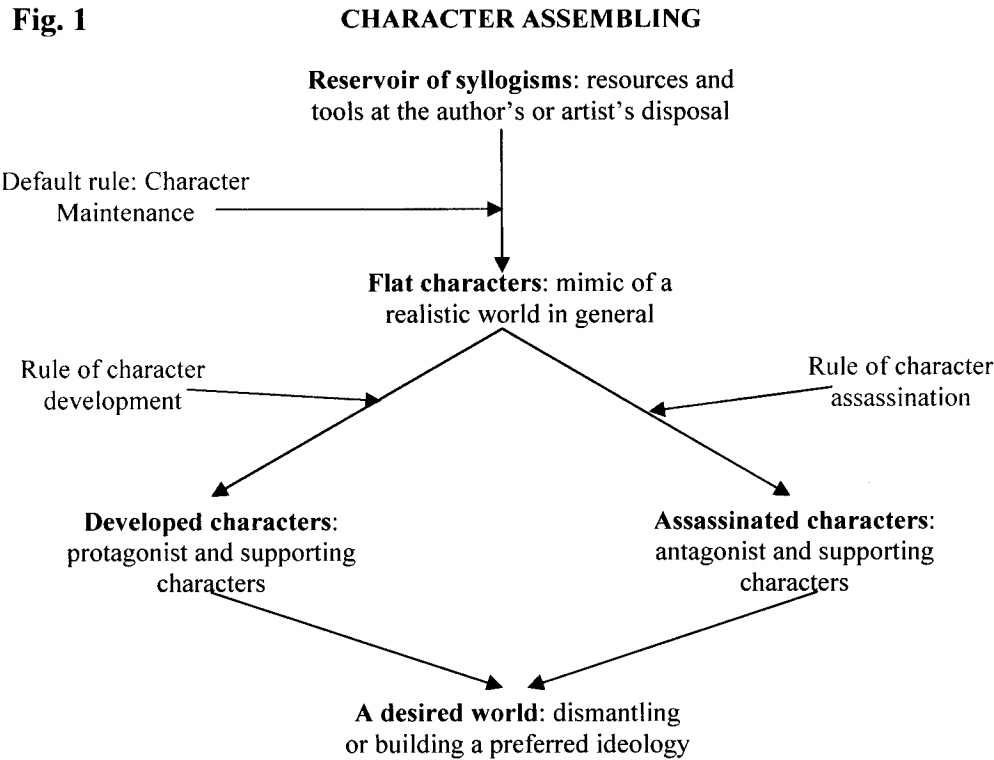
It is interesting to note that in Nyanja culture a mother-in-law is a much respected person and regarded generally as wiser than her daughter-in-law by stature. The daughter-in-law is expected to frequent the mother-in-law's house for wisdom. In this play the mother-in-law loses that position because she supports the undesired ideology. She is according to this theory, assassinated in terms of logic from the default character of mother-in-law, expected to have a high percentage of strong and valid and sound syllogisms, to that of a person who can even be challenged by her own daughter-in-law.

Whilst characters assembled by both the rules of character development and character assassination are allocated a higher percentage of syllogisms than other (flat)characters, the difference is in the cogency and validity of arguments. Assassinated characters end with more weak and invalid and unsound syllogisms than developed characters. Character assassination is equivalent to negative character development.

5.1.4.5.5 Summary of the Theory

In diagram form the theory can be summarized as follows in Fig 1.

Fig. 1



5.1.5 Proverb

Like oral narratives, proverbs are part of the folklore of the Nyanja Speaking People. Proverbs are actually rooted in the folklore of the people and are used as instruments of wisdom. Although proverbs have recently been documented, they are largely transmitted orally in the people's tradition and culture. It is interesting that the distribution of syllogisms of the proverb is similar to that of the narratives discussed above. It is obviously because they are both oral genres.

The proverb, as a result of its dual levels of meaning, had two sets of crafted syllogisms. One set was crafted from the primary or surface meaning of the proverb and the other was crafted from the secondary or deeper meaning of the proverb. The interesting observation was that in terms of both major and minor categories and premise the types of syllogism for the primary crafted syllogism and the secondary crafted syllogism was duplicate for almost all of them. This is attributed to the fact that both crafted syllogisms were worked out from the same source. However both sets have been analysed together.

5.1.5.1 Major Category

In terms of the ratio of the distribution of syllogisms according to type, the percentages are not very different. 54% of the syllogisms are MPP, 26% hypothetical and 20% MTT. Given that proverbs are used intelligently, the percentage of MTT is relatively high too.

5.1.5.2 Premise

As part of oral narratives, proverbs are also required to be worked out within a short period of time. Thus there were only 2% of minor premises. Proverbs require precision in interpretation (=crafting appropriate syllogism), thus 64% or two thirds were major premises in order to give the audience enough information to craft syllogisms. 34% or one third were conclusions. As a result, proverbs too have an abbreviated system of logic.

5.1.5.3 Minor Category

Minor category revealed an interesting phenomenon for proverbs. It is widely accepted in society that *logic*¹¹ comprises in the wisdom of the people. In logic, wisdom can be equated to appropriateness in use of syllogisms. It will be expected that a wise person should use more valid and sound syllogisms than an ordinary person. Given the general understanding that wisdom is not common, it follows that the percentage of valid and sound arguments is the lowest. In comparison with other genres, the proverb has the highest number of valid and sound syllogisms. It supersedes others by more than double the percentage. Thus 18% of the total syllogism in proverb was valid and sound. Proverbs are therefore truly the wisdom of the people. In addition, 26% of the syllogisms were strong. In this manner, 44% or about half of the syllogisms had high value in terms of both cogency and validity and soundness. Validity and sound arguments are hence associated with high level of intelligence depending on their context of use.

¹¹ Ordinarily understood as intelligence.

5.1.5.4 Case Study

Information in Table 9 and Table 10 is best used together since both sets of syllogisms come from the same proverb as already stated. The case study will show in a concrete manner the actual use of syllogism in proverbs. The following extracted syllogisms will be discussed. Extract D contains primary crafted syllogisms and extract E has secondary crafted syllogisms. It has already been noted that the terms ‘primary’ and ‘secondary’ are used to refer to the stages in the crafting of syllogisms and not importance.

EXTRACT D: from Table 9 Chapter Four

35	Chala chimodzi sichiswa nsabwe.	Finger one cannot crush louse.	It is not possible for one finger to crush a louse, the finger is one, so the finger cannot crush the louse.	ponens	major premise	Sv
39	Chinsinsi sichikhala pa anthu awiri.	Secret does not stay on two people.	A secret cannot be known to more than one person, two people are aware about a subject, so the subject is not a secret.	tollens	major premise	Sv
45	Kutsutsa ngomwa nkuivulira.	To prove that someone is sterile is to undress for (it).	A sterile man cannot have sex with a woman; he cannot have sex with a woman, so he is sterile.	ponens	major premise	Pf
51	Masewera adabala mwana.	Playing gave birth to child.	In playing as opposite sex it is possible to have sex, when you have sex, then you have a baby.	ponens	major premise	Ucs
54	Matako saleka kuperesana.	Buttocks don't stop to rub each other.	Organs that are next to each rub each other as they move, buttocks rub each other, so buttocks are next to each other.	ponens	major premise	Sv

EXTRACT E: from Table 10 Chapter Four

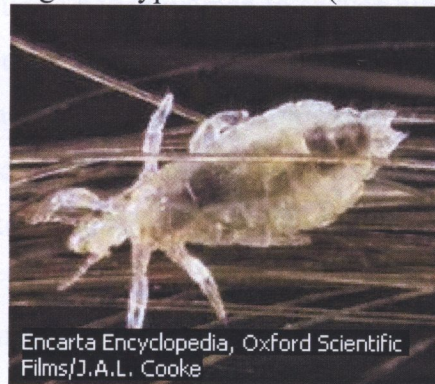
35	Chala chimodzi sichiswa nsabwe.	Finger one cannot crush louse.	Some problems require help, so if one has some problems then they need help.	hypothetical	major premise	Ucs
39	Chinsinsi sichikhala pa anthu awiri.	Secret does not stay on two people.	A secret cannot be known to more than one person, two people are aware about a subject, so the subject is not a secret.	tollens	major premise	Sv
45	Kutsutsa ngomwa nkuivulira.	To prove that someone is sterile is to undress for (it).	An argument must be supported by proof, there is an argument, so there must be proof.	ponens	major premise	Pf
51	Masewera adabala mwana.	Playing gave birth to child.	As people play it is possible to differ, when people differ, then they have problems.	ponens	conclusion	Vus
54	Matako saleka kuperesana.	Buttocks don't stop to rub each other.	People that are close can have friction; there is friction, so people are close.	ponens	major premise	Cg

Argument 35 is a valid and sound syllogism. It is based on the louse. A louse is a parasite that sucks blood on human beings. It can be found on hair either on the head or pubic region, on clothing or simply on the body. It is also categorized according to the places it stays on human bodies.

Fig 2 shows a picture of a louse. A louse is a very unpleasant parasite and a source of embarrassment since it is associated with dirt and in consequence people who do not usually wash themselves and their clothing. If anybody's character or reasoning is

likened to a louse's, it becomes a great source of worry and annoyance. In Nyanja society, especially the rural society, almost every person especially during childhood has had an experience with the louse. Its use therefore invokes fresh memories and captures the whole attention of the audience. A louse is usually difficult to kill by merely squeezing it with fingers. In order to kill it, it is usually placed on the nail and crushed with the other nail. It is practically impossible to crush it using one nail. Thus the primary syllogism comes from the basic experiences of a human being with the louse. The secondary syllogism is uncogent but strong. It appeals to situations where a person needs concerted effort.

Fig 2: A type of a louse (nsabwe)



Argument 39 is also a valid and sound one. Its validity depends on how one defines secrecy. In this case, a secret is taken to be matters that one has deliberately not shared with anybody else for some reason or reasons. In this syllogism the primary and secondary syllogisms are the same. This is a syllogism that is meant to discourage people from spreading information that is likely to create anarchy (anyhow). By practice, human beings usually begin or end by saying, "It's a secret please don't tell anybody else." The syllogism reminds them that immediately information is shared to the next person it ceases to be a secret. Of course the matter is debatable. Some people may argue that a secret can be confined to a particular group of people. The problem with the argument is that it is difficult to guarantee secrecy when more than one person is involved.

Argument 45 deals with a very sensitive area of society. Sterility not only raises numerous problems between couples and families but is also a source of shame to the affected person or couple. It is generally expected that every couple that is married must have children. No wonder even the syllogism is a fallacy because it is not automatic that every couple should have children.

It is generally known that if a man is sterile he does not have sex with women. It is also known that the highest temptation in the area of sex that a man can have is to be in front of a naked woman. Given this premise, it is expected that a man with normal sexual functions will easily give in to a naked woman. Thus to prove that a man does not function one needs to introduce a naked woman to seduce him. The argument is a fallacy because a man may refuse or even fail to have sex with the naked woman for various reasons. This argument draws its strength from possibility and probability. It is highly probable that the man would give in to sex with the naked woman. Experience has also proved that presenting a naked woman before a man is like ‘tempting the devil’.

Another striking observation about the syllogism is the use of the pronoun ‘it’ to refer to a sterile man. It invokes a sense that a sterile man is not regarded as human because ‘it’ can only be referred to things or animals. Thus it is regarded inhuman or unacceptable to be sterile.

Argument 51 is somehow related to argument 45. It is uncogent and unsound but strong. Usually whenever people play or indulge themselves in pleasure, they hardly think of anything bad coming out of the good situation. When people that are unmarried play sex, it is unlikely the case that they care about whether or not a pregnancy can be formed. This is close to the proverb *Paliseka-seka panachoka lira-lira* “From laugh-laugh came cry-cry”. It is a proverb used to warn people that happiness or pleasure should be treated with caution as problems can arise regardless of what people do or feel.

Another valid and sound argument is 54 which yields a cogent argument as a secondary syllogism. This is another proverb that directly appeals to people's conscience because it names a part of the body that is associated with taboo words that should not be mentioned anyhow. Its mention therefore appeals to the serious sense of the audience. Each time a person is moving it is inevitable that buttocks have friction. This is used to let people know that closeness is not the absence of problems. The use of the proverb is hence similar to 51 as it also cautions human behavior.

5.1.5.5 Conclusion

Proverbs not only appeal to the wits of a human being but also, by their use, captivate the audience's attention. They, in this manner, cause the audience to create a serious atmosphere in which to workout or craft their syllogisms. This is necessary because proverbs are usually not accompanied by any form of explanations. The onus is on the audience to craft desired and appropriate syllogisms.

Although in this study one secondary syllogism has been crafted, it does not mean that there will always be one secondary syllogism. Most proverbs are capable of generating as many secondary syllogisms as the audience or society can workout. It has also been observed that sometimes the primary and secondary syllogisms are the same.

5.1.6 Summary Discussion

Tables 12 and 13 and charts 16, 17, and 18 in Chapter Four are a summary of all the research information. A total of 545 syllogisms were crafted and analysed. The summary discussion treats all the syllogisms together irrespective of genre. They are treated as simply a collection of syllogisms of selected texts in Nyanja. Particular genres are referred to for the sake of comparison. This section of the report hence presents a summary discussion of the whole research.

5.1.6.1 Major Category

On average, one third of the syllogisms were hypothetical. The preceding discussions have noted that hypothetical syllogisms are not only dependent on conditions that are

presented as syllogisms but also on human experience. The novel is the only one that was above average with 44%.

47% or about half of the syllogisms were MPP. MPP is hence the most common syllogism type. It has also been noted that although this format is common it does not mean that it is the simplest but it follows after average thinking in human beings. It must be mentioned however, that of the three types discussed, MPP seems to be easier than the others in formulation or crafting. MPP is however a product of a combination of many factors that include human experiences and conditions.

Just below a quarter of the syllogisms were MTT, 20%. MTT is the least popular and has been observed to require more effort in crafting. It has been associated with reasoning which is above average. Thus quality reasoning is rare in human beings. Quality reasoning is what may be, in ordinary language, be referred to as wisdom. MTT is in fact derived from MPP.

5.1.6.2 Premise

Chart 17 in Chapter Four clearly shows that just above half, 53%, of the syllogisms were conclusions. 37% (including context) were major premises and only 10% were minor premises. In terms of the amount of information that a premise carries, conclusions are the least and major premises the most. It is obvious that, generally, syllogisms are presented or initiated with little information or simply abbreviated.

Conversation was found way above average. It had 80% of the syllogisms as conclusions. This picture is best regarded as what obtains in real life. It conversely had the least amount of major premises with 12% only compared to the average of 36%. A similar picture although with different percentages was seen in proverbs which are also a representation of real life.

5.1.6.3 Minor Category

The overall situation is not very different from the general discussions according to genres above. Here too it is evident that with only 7% of valid and sound syllogisms, most of human communication is based on error in reasoning. This situation is however resolved by having strong syllogisms whose strength is mainly taken from experiences of human beings. As a consequence, one third of the syllogisms, 36%, were strong (=cogent plus uncogent but strong).

The big question that arose was that; if 7% were valid and sound and 36% were strong, of what use are the remaining 57% of invalid and unsound arguments to humanity? A different test was done in order to resolve the problem. When modal logic, alethic logic, was applied, it was found that there was the presence of either necessity or possibility in almost all 545 syllogisms. The case study will exemplify this situation.

5.1.6.4 Case Study

The case study is meant to show what happens when modal logic is applied to syllogism in ordinary life. Accordingly, extract F is deliberately taken from conversation in order to observe real life situations. All the syllogisms are fallacies and the objective is to see how they functioned in the conversation.

EXTRACT F: Taken from Table 1 Chapter Four

37	That girl is Zambian because she speaks Nyanja.	Some Zambians speak Nyanja, she is speaking Nyanja, so she is Zambian.	ponens	conclusion	Pf
38	A television advertisement portrays bus conductors as dirty people.	Most conductors are dirty; he is a conductor, so he is dirty.	ponens	major premise	Pf
39	A person thinks that people who use computers must be intelligent.	A computer is complicated; Intelligent people can use complicated gadgets, so if she can use a computer then she is intelligent.	ponens	conclusion	Pf

40	A Senior member of staff is annoyed that he did not receive new furniture.	Priority is given to senior members of staff in allocation of things; I am a senior member of staff. so I should be given priority in allocation of new furniture.	ponens	major premise	Pf
41	A man finds a friend looking low and asks him whether the he is sick.	When a person is sick, they look low; he looks low, so he is sick.	ponens	major premise	Pf
42	A co-boy calls University of Zambia students as 'some of us'.	UNZA students like to say 'some of us', they are saying 'some of us', so they are UNZA students.	ponens	conclusion	Pf

Argument 37 is a very common syllogism. Usually people's ethnicity is arrived at by observing someone's speech. However, it does not necessarily mean that when one speaks Nyanja then he or she belongs to the Nyanja group of people. However, it is possible that a person who speaks Nyanja is one of the Nyanja Speaking People. The syllogism therefore works on the basis of possibility rather than validity of reasoning. Arguments 38, 39, 41 and 42 work with the same logic as argument 37 does.

Argument 40 is different. By moral values, preference is given to elderly people in African society. It is therefore necessary that when sharing of things is taking place, preference and consideration should be given to senior members of society. It may, however, not be always necessary or possible to do so. Thus based on necessity, the senior member of staff believes he must be given priority and he is annoyed because he concludes that the people who were sharing did not use that principle. The syllogism that he uses in order for him to get annoyed can be crafted as follows:

(7) Morally upright people use moral values in treating senior members of society, to share goods without the knowledge of senior members of society is not a moral value, so the people who shared were not morally upright.

Of course argument (7) is an MTT fallacy. It does not mean though that the senior member of staff was dull by getting annoyed on the basis of an invalid syllogism. The member of staff acted on the basis of possibility. It is possible that the people who shared the goods may not have been morally upright. The real case was actually that the senior member of staff would have been given the new furniture except that his room had to be secured before the exercise was done.

5.2 Summary

The chapter has discussed all the findings of the investigation according to text-types. Based on the discussions, conclusions that are specific to text-types have been made. The text-types have been dealt with alphabetically starting with conversation and ending with proverb. Thereafter, the summary of all the findings has been presented. Conclusions on the summary of findings of the whole research have however not been made but reserved for Chapter Six which deals with conclusions and recommendations of the whole investigation.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

Chapter Five has discussed all the findings of the research and has drawn some conclusions based on particular text-types. The present chapter concludes the entire investigation and, based on the conclusion, makes recommendations. The conclusion for the investigation as a whole is drawn by consolidating the conclusions from the discussion of the particular text-types presented in the previous chapter. The specific items under the conclusion section of this chapter are presented by themes as elicited from the data. These themes are: the relationship between logic and human experience and tradition, the relationship between premise and syllogism, the nature of human logic, the relationship between logic and genre, and logic and literary criticism. Thereafter, as a follow-up to both the discussion presented in the previous chapter and the overall conclusion presented in the first section of the present chapter, some specific recommendations are made with regard to the entire investigation, modal logic, logic and grammar, logic and various variables, and logic and other academic disciplines.

6.1 Conclusion

Carrying out a logical analysis of texts in Nyanja was not merely an inaugural study but also very revealing. It was found that human beings in fact apply logic whenever they think or use language. The study of logic places an academic at a better place in both dealing with language and the subject of his or her area of interest. For linguists whose primary data or area of interest is language, it is inevitable that they acquaint themselves with general systems of logic and how the systems work in language. In a higher learning institution, like the University of Zambia, students would be better prepared if in addition to basic communication and study skills they were also equipped with logic. Logic would help students in developing academically mature arguments in their essays and class discussions.

6.1.1 The Relationship between Logic and Human Experience and Tradition

- 1) Generally human experience was found to be one of the major factors that affect human thinking. Most of the material that constitutes the syllogisms can be attributed to human experience. The revelations were made in relation to human experience and tradition.
- 2) The study has revealed that all the 545 syllogisms that were analysed are best regarded as one big or extended syllogism. Human life is a big syllogism. Its major premise is the experiences it has gone through; its minor premise is what currently obtains in any given situation; and its conclusion is what happens or what is expected to happen based on human experience and circumstances surrounding any present situation.
- 3) In terms of standard systems of logic there does not seem to be anything from the analysed syllogisms that can be wholly regarded as specific to Nyanja. However, the contents of syllogisms have a lot to do with the traditions and culture of the people. Thus many syllogisms are based on the behavior of people, besides the flora and fauna that surround the Nyanja speaking people. Oral narratives and proverbs were shown to be rich in cultural specific syllogisms. This is because the two genres are carriers of the people's values and traditions.
- 4) To the extent that language transmits the traditions of people, it can be said that the syllogisms that were crafted from Nyanja texts are specific to Nyanja and its speakers as opposed to English. This does not mean the absence of several similarities between syllogisms in Nyanja and those in English. Generally, people's way of thinking regardless of race and status is expected to be similar.
- 5) The socio-economic situation and the environment of people also seemed to trigger particular syllogisms. For example the animals and places used in proverbs and other syllogisms have some association with the people that live around them.
- 6) People act on the basis of their interpretation of situations which, interpretation, is based on the ability to craft appropriate syllogisms.

6.1.2 The Relationship between Premise and Syllogism

The demarcation between the premise and the syllogism is so thin that the two can play the same function. Thus the difference is usually the function that a proposition, either premise or syllogism (= enthymeme), plays at any instance of human intercourse. One proposition that is taken as a complete syllogism at one point can act as a major premise of another syllogism at another. It was therefore revealed that within life's big syllogism some premises are actually complete syllogisms. A chain can be established between syllogisms in a particular unit of human conversation.

6.1.3 The Nature of Human Logic

- 1) Generally the following conclusions are to do with the way logic is used by human beings. They are also to do with associations that exist between various types of syllogism types and human beings.
- 2) The logic of human beings is a highly abbreviated system on the surface or in actual human intercourse. In this study the majority of syllogisms appear on the surface as conclusions followed by those appearing as major premises. A few appear as minor premises.
- 3) The common syllogism type is MPP followed by hypothetical and MTT. MTTs are actually derived from MPPs.
- 4) In the study, MTTs have been associated with high level of thinking in terms of the amount of energy involved and the quality of thinking. Thus the proverb that is regarded as human wisdom recorded the highest percentage of MTTs.
- 5) Minor premise gives the person who is crafting the syllogism flexibility in crafting as many syllogisms as possible. As a result, when the speaker or writer wants the audience to craft a particular or a desired syllogism, the syllogism is either presented as a major premise or simply a conclusion.

6.1.4 The Relationship between Logic and Genre

Results in conversation, narrative and proverb were found to have a similar trend. This is attributed to the fact that all these text-types either belong to or have something to do with either folklore or people's real life. The novel and play had different results

attributed to the fact they are different genres. The two were regarded as controlled environments and their results should be treated with caution because they are subject to the author's errors in developing a particular genre.

There was a close relation between findings in genres that had to do with oral literature and everyday conversation. Another relationship was found between genres that were a product of fiction. In oral literature, particularly folklore, it was observed that human generations have not only passed on their culture and tradition to following generations but also their syllogism or logic. Thus it is advisable to deal with the logic of reality and fiction separately. However, to the extent that fiction mimics real life, several similarities in logic were observed between fiction and reality.

Syllogisms that were part of the folklore, particularly proverbs exhibited a high percentage of valid and sound arguments. This was attributed to the fact that proverbs were both communal and a combined effort in displaying the wisdom of the community. Although the percentage of valid and sound arguments, 18%, was higher than other genres by more than half, it is obvious that invalid and unsound arguments outnumber.

It was observed that one third of the arguments in fact did not matter in their validity but cogency. Thus human beings depend on the strength of arguments. The strength was discovered to be drawn from human experience. It was further observed that the rest of the arguments that were both invalid and unsound and weak arguments were not irrelevant. An application of modal logic revealed that the arguments mattered as a result of alethic logic in general and necessity and possibility in particular. To the extent that an invalid and unsound and weak syllogism portrayed either necessity or possibility the syllogism would be put to use.

Whilst it was observed that generally the syllogism is the same for all texts, the difference arose in the use of syllogisms and patterns of syllogisms in particular texts. In realistic genres the syllogism simply reflected the general pattern of thinking of human beings. In fiction, which was referred to as a controlled environment, a seeming

manipulation of syllogism and its patterns was observed. It was further observed that the manipulation was a means in reaching a desirable end. For example, in the play invalid and unsound syllogisms would be assigned to a character in order to discredit that character.

6.1.5 Logic and Literary Criticism

In literature, it was observed that logic is unavoidable in literary criticism. Consciously or sub consciously critics apply logic in literary criticism. This study helped in attempting to formalize the use of logic in literary criticism through a theory called character assembling. Much more work still remains to be done in formalising the theory so that it is made available to the general public of scholars.

6.1.6 Summary of Conclusions

The study explored the theory of logic in general and in particular formal logic. The interesting part of the study was when logic was applied to Nyanja and observed how it worked. Although logic is a very complicated system, an average human being uses it as one of the tools on his or her finger tips without struggle or hesitation. Thus it was observed, in actual practice, human beings use a much abbreviated system of logic. There was no syllogism that was found presented or used in its entirety from the premises to the conclusion. In fact, it was revealed that 80% of free communication or conversation was in form of conclusions which are actually an end product in the syllogism process.

One of the marked conclusions was that life in general is one big syllogism. Its major premise being human experience, the minor premise being what is obtaining at a particular period of time and the conclusion being the results of the effects of human experience on the current situation. The conclusion thereafter becomes the major premise for a different situation to be encountered. It was observed that within life as a syllogism many syllogisms were in fact premises for other syllogisms. Accordingly human life is string of syllogisms that are constantly being produced. Whenever a speaker initiates a syllogism, that syllogism triggers a set of syllogisms that may or may

not tally with the speaker's set of syllogisms. When the syllogisms tally, there is a compromise between the speaker and the audience and when the syllogisms do not tally there is a form of disharmony that has to be resolved in some way. The solution for the disharmony could either be reached by reorganising the syllogisms in order to reach a compromise, or by introducing new or better syllogisms or by introducing a third party that will help to resolve the problem. All these may actually happen within a very short period of time.

6.2 Recommendations

All recommendations are based on the findings and the discussion of the research findings. The following recommendations have been made and presented in particular themes or headings.

6.2.1 On the entire Investigation

There is need to widen the study in order to see whether the findings and conclusions in the research are consistent with a wider range of data. Thus more genres such as poetry and short story could be included. A comparison could also be made within genres, for example comparing free conversation and debates of different kinds.

6.2.2 On Modal Logic

In the study; alethic logic, a type of modal logic was used, as shown in the case study in 4.1.6.4 in Chapter Four. It could be interesting to apply both modal logic and other types of logic to texts in order to see how logic works in language.

6.2.3 On Logic and Grammar

It would also be interesting to relate logic to various components of grammar. This could include the following:

6.2.3.1 Logic and Syntax

An investigation on the relationship of logic with such items as passivity, sentence patterns, and tone could be explored.

6.2.3.2 Logic and Semantics

One could look at the logic of some vocabulary items such as names of plants and animals, names of people and names of businesses. For instance, what logic is behind the reasoning of the parents when they name a child by such a name as ‘*mabvuto*’ (problems)?

6.2.3.3 Logic and Morphology

The question to be answered could be: *Do individual parts of speech have any specific association with any type of logic?* Here one could look at the logic of pronouns. In the discussion it was observed that a sterile man could be referred to using the pronoun ‘it’, which is used for things or animals. It was observed that the reasoning behind was that the use of it meant that the man was no longer regarded as human. Some locatives seem to trigger some syllogisms. The class 16 locative in Nyanja, *pa*, means ‘on’ or ‘at’ in English. However, ‘*pa*’ also has a sense of something being in proximity to the speaker. ‘*ku*’ is a class 17 locative that means ‘to’. It has a sense of something being some distance from the speaker. It seems in Nyanja that, in referring to places on the human body, the body parts that cannot be seen with a naked eye are treated, psychologically, as being distant from the speaker and those that can be seen and easily reached by hands are treated as being near the speaker. Thus both the face and the back that cannot be seen with the naked eyes are referred to using the locative prefix ‘*ku*’. ‘*kumaso*’ - ‘to the face’ and ‘*kumbuyo*’ - ‘to the back’. However, when one is referring to the other persons face or behind that can be seen, or that he or she can see, ‘*pa*’ is used. ‘*pamaso pako*’ ‘on your face’ and ‘*pambuyo pako*’ ‘on your back’. However, ‘*pambuyo*’ can also be used to refer to private parts or the anus. My suspicion is that ‘*pa*’ is used to invoke the sense of sight in order for one to create an imaginary picture of the private parts or the anus. This is so because ‘*pa*’ is associated with what can be seen by the naked eye.

6.2.4 On Logic and Various Variables

There is also need to investigate cross-cutting relationships of logic with various variables such as the following:

6.2.4.1 Logic and Gender

In the syllogism for novel, some syllogisms that reflect women's thinking when a man is proposing love to her were crafted. It might be possible to come up with syllogisms that are peculiar to women and men.

6.2.4.2 Logic and Age

Is it possible that some syllogisms can be restricted to particular age groups?

6.2.4.3 Logic and Geography

Here one could investigate the influence of geography in formulation of syllogisms.

6.2.4.4 Logic and Social, Economic and Political Status

Are there syllogisms that can be restricted to a particular status?

6.2.5 On the Character Assembling Theory

The *Character Assembling* theory that has been developed can be used as part of literary criticism in literature.

6.2.6 On Logic and other Academic Disciplines

Logical analysis can be used in other disciplines that include the following.

6.2.6.1 Law

Judges and lawyers can analyse legal texts and testimonies using logic.

6.2.6.2 Religion

The clergy can analyse biblical literature using logic.

6.2.6.3 Psycho-Social Counseling

Counselors can use logic in their approaches to dealing with their clients.

6.2.6.4 Political Science

Political scientists can use logic in their theories.

6.2.6.5 Education

Teachers and Career Guidance staff can use logic in dealing with their clients.

6.3 Finale

Chapter one introduced the investigation and stated the statement of the problem and objectives of the study. It specified the methodology that was used for both data collection and data analysis. It also discussed the limitations of the study. Chapter Two gave an overview of the theory of logic. Chapter Three presented all the data that was collected. Chapter Four presented all the findings of the research. Chapter Five was a discussion of the research findings.

The present chapter comprised two parts. One part presented the conclusion of the investigation while the other presented the recommendations that arose from the investigations. Both the conclusions and the recommendations were presented according to themes or headings. Conclusions were made on the relationship between logic and human experience and tradition, the relationship between premise and syllogism, the nature of human logic, the relationship between logic and genre, and logic and literary criticism. Recommendations were made on the entire investigation, modal logic, logic and grammar, logic and various variables, and logic and other academic disciplines.

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