



Global Advanced Research Journal of Management and Business Studies (ISSN: 2315-5086) Vol. 2(12) pp. 571-580, December, 2013
Available online <http://garj.org/garjmbs/index.htm>
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Full Length Research Paper

The Grammar of the Tumbuka Compound Noun: A Case Study of Tumbuka Compound Nouns of the Lundazi District in the Eastern Province of Zambia

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Accepted 29 November 2013

The research on the Tumbuka Compound nouns was carried out not only to draw a list of compound nouns that the Tumbuka people of Lundazi district use, but also discuss their semantics, morphology as well as syntax. It was designed to use the qualitative and free face to face approaches when collecting data. In addition, the study relied on both primary and secondary sources for collecting data coupled with introspection. It made use of open ended and self administered. The researcher interviewed villagers and teachers of chiefs Mphamba, Magodi and Zumwanda. These respondents were randomly selected (Cooper and Schindler, 2003; Johnson, 1994 and Eresmell, 1994). Over 200 compound nouns were collected which later were subjected to semantic, morphological and syntactic analyses. The morphological analysis showed that Tumbuka compound words are made by more than one root which had morphemes that in most cases played various roles. It was at the morphological level of analysis that locatives were discovered. This particular article discusses the Tumbuka Locative morphemes placed in various positions of linguistic structures. Semantically, it was observed that very few compound nouns directly derived their meanings from words that compose them. Most of them had meanings that had nothing to do with meanings of their individual words. Syntactically, all the words that make up compound nouns are related as they functionally co-ordinate with each other. Secondly, the syntactic structure of compound nouns follow the usual structure of normal statements except that in compound nouns nominal prefixes are added to the first root in order to convert the whole structure to a nominal that it becomes. In addition, without adding the said prefix, the words that make up compound nouns in Tumbuka would stand individually in an utterance. Finally, most compound nouns do use words that are descriptive in nature.

Keywords : Locatives: The morphemes that serve to indicate the position of the item under discussion are locatives. Preposition: Prepositions are words that serve to connect major words (usually nouns) to other parts of the sentence. Noun class: A noun class is a nominal prefix (morpheme) which includes within it all nouns that belong to it for one reason or the other. Morphemes: Morphemes are abstract meaningful minimal grammatical units that build up words. Concordial agreement: This refers to syntactic relationships that occur between morphemes, words or groups of words within sentences or at times across sentences.

INTRODUCTION AND BACKGROUND

This article discusses the Tumbuka locative morphemes which are merely referred to as locatives. The purpose for bringing up this topic is to accord readers, especially students of Linguistics and African Languages (LAL), a chance to learn how locatives used in Tumbuka. The locatives of the Tumbuka language is a topic that has come from a doctoral research entitled the grammar of the Tumbuka Compound Noun conducted in Lundazi District in the Eastern Province of Zambia.

The research was necessitated by many factors. However among them was the issue of availing the general public some grammatical information as it has proved difficult to find this information in public libraries this time around. In pursuit of this research topic it has become interesting to note that locatives have a very major to play in not only nominals but other parts of speech as well. Consequently, the researcher chose locatives as a subject of discussion in this document.

In relation to the purpose of carrying out this study, it should be stated that there were four reasons for doing it. Firstly, the researcher wanted to know the compound nouns that the Tumbuka people used in their daily lives. Secondly, he wished to understand the morphological structures of the compound nouns. The next reason was that the meanings of the compound nouns should be understood. Finally, the researcher also studied the syntactic relationships that occur with the compound nouns.

Background

The Tumbuka language is a Bantu language coming from the Niger Congo Kordofanian language family, from the Bantoid group of zone N 21. This language is spoken in Zambia, Malawi and Tanzania (The World Almanac, 1998; December 23, 2012). In Zambia, this language is spoken in Lundazi district.

At the time the study was being muted, two important developments were noted. The first one was that during the colonial days this language was used as a subject and medium of instruction in schools (Simwinga, 205) and Zimba, 207). Therefore, at that time, the language was very famous and had literature to refer to. The second issue is that during the colonial days the language had grammar books all over Lundazi district, which is not the case nowadays. Things changed after independence; the Tumbuka language seized to be taught in schools and people stopped writing books in the language (ibid). The consequence of these developments was that the language no longer had grammar books both in school and public libraries that one could use.

The researcher felt that this turn of events should be reversed. In order to contribute to this cause, therefore, the researcher decided to write on the compound nouns of the Tumbuka language, and The Tumbuka Locatives specifically for this journal.

Rationale, Focus and Scope

a. Rationale

This research was carried out due to three main reasons. Firstly, the researcher wanted to provide the general public with a list of Tumbuka compound nouns together with meanings that the public would use. The other reason was to discuss the morphology for the collected data. Lastly, the research also covered the syntax of compound nouns. When all these reasons are fulfilled, the researcher hoped he would contribute grammatical as well as semantic knowledge to the general public.

b. Focus

This research paid attention to the semantics, morphology and syntax of the Tumbuka Compound Noun. As an inclusive issue, the topic will talk about the phonetics and phonology of the language, but these two were not the centre of focus. In Morphology the researcher concentrated on the morphological structure within the words and the roles that the morphemes play within individual words or across them. In syntax it was the functions (roles) that the individual words play within the compound nouns that were the centre of interest. Lastly, the semantics of the compound nouns looked at the individual word meanings (literal meaning) as well as collective meanings (interpretative or real meaning). For this document and topic, the researcher deals with only locatives and how they are used in Tumbuka language.

c. Scope

The research came from the grammar of the Tumbuka language. This topic arose from descriptive linguistics which is studied using five levels of linguistic analysis, namely, phonetics, phonology, morphology, semantics and syntax. Although it was very difficult to discuss any level of linguistic analysis in the absence of another, the researcher deliberately dealt with only semantics, morphology and syntax of the Tumbuka language. Within the topic, the researcher concentrated on locatives as one of the topics within the morphology of the Tumbuka language.

MATERIALS AND METHODS

Materials

The researcher used the Tumbuka Holy Bible, the



Figure 1: The map of Lundazi district in Zambia

internet, text books and Tumbuka people (including Tumbuka-speaking ones) to collect data. The Holy Bible and people provided some Compound nouns. Apart from providing the compound nouns, people also gave their meanings as well as the philosophical information behind the use of the same nouns. Lastly, text books and the internet provided morphological and syntactic knowledge on the same.

Methods used for the study

Research Design

The research was designed to have scheduled interviews of 210 randomly sampled participants in order to collect data from both educated and uneducated people. In addition, the research used both primary and secondary sources.

Data collection

This research used the qualitative approach for data collection. It further used open ended self administered questionnaires to conduct face to face interviews with villagers and teachers (Cooper and Schindler, 2003; Johnson, 1994 and Eresmell, 1994). The interviews helped to collect primary data while secondary data was collected by reading various sources like the Tumbuka Holy Bible, the internet and text books. Additionally, the researcher also used focus group discussions and introspection. Special informant interviews conducted on secondary school teachers were used in order to collect some tips on the morphological analysis of the compound nouns.

Research instruments

The study used open ended self administered

questionnaires and introspection as tools for data collection. Using questionnaires, the researcher firstly gathered compound nouns before collecting meanings. Following the above phases of the study, the researcher collected information on the structure of words as well as the syntactical composition of the same.

Study area

The study was conducted in Mphamba, magodi and Zumwanda Chiefdoms of Lundazi district in the Eastern Province of Zambia. These chiefdoms have Tumbuka speaking people (Zimba, 2007). The Lundazi district is bordered by Chama district to the north, Chipata, Mambwe to the South West, Serenje to the West and Malawi to the East.

Sample structure

The sample comprised 210 participants, comprising 150 villagers and 60 teachers who were randomly selected. The respondents were resident Tumbuka people as well as Tumbuka-speaking.

RESULTS AND DISCUSSION

The Tumbuka language and its typology

Tumbuka is a Bantu Language that belongs to the Congo – Kordo Fanian family which is found in the Benue Congo Group of languages. Within the Benue Congo group, the Bantu belong to the Bantoid sub group N21 [Chanda's teaching material (1994)].

The Tumbuka language is spoken in some parts of Malawi, Zambia and Tanzania. In Zambia the language is called ChiTumbuka, while its speakers are called the Tumbuka people. This research paper will use Tumbuka for both the language and its people, but will always specify when referring to people by adding the definite article (the Tumbuka). The World Almanac (1998,

20/6/12) notes that approximately 2,000,000 Tumbuka people exist in the aforementioned three countries.

Discussing the Tumbuka language Zimba (2007) says that there are substantial differences between the form of Tumbuka language spoken in urban areas and the 'village' Tumbuka spoken in villages which is referred to as the 'deep' Tumbuka. This is so because the urban Tumbuka is heavily affected by other languages compared to the Tumbuka language which has very little of such influences. Furthermore, the encyclopedia notes that the Rumphu variety, found in the northern part of Malawi (which seems to be the origin of the Zambian variety which is influenced by Chewa) is the most 'linguistically pure', and is sometimes called 'the real Tumbuka' (Zimba, 2007).

Typologically the Tumbuka language is agglutinating whose words are mostly made by affixation, having its roots allowing affixes to be added to make full words. Even if this were the case, the root in agglutinating languages does not fully satisfy the conditions of a true root at all. The definition of a root states that it must:

- i. be free from other attachments,
- ii. have full meaning without any affixes,
- iii. make a full word on its own, and
- iii. remove all inflections and derivations

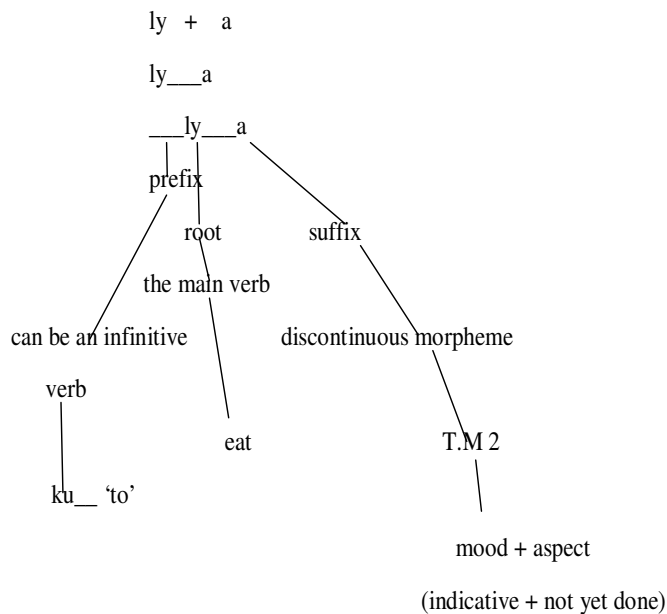
Examples of the type of roots described above are found in isolating languages like English as indicated below:

1. a. walk
- b. smooth

Both examples given in the preceding paragraphs have affixes attached to them for one reason or the other. The first example is a verb. This word can have affixes for tense, aspect and mood added to it. It can also have those that can derive it from a verb to another part of speech. The second one (1 b) is an adjective which can also have morphemes for comparison or superlative.

The words given in example (1) do satisfy all the conditions (i –iv) given above. On the other hand, when one takes a close look at the three conditions given above concerning a root, the root in agglutinating languages looks like a stem since it has a root and a suffix. This is particularly so in verbs, adjectives, nouns, demonstratives and adverbs. For example:

2. Tumbuka: *lya* 'eat' or 'you eat'



When the structure **lya** is analysed, it will be noticed that it is made of more than one morpheme, namely, **ly__** (radical) and **__a** (ending). Between the two morphemes, the first one constitutes the main verb 'eat'; the second is a tense marker that stands for aspect (present, now) and mood (indicative). The first morpheme is supposed to be a free morpheme (lexeme) which gives the meaning to the radical, while the second one is an affix used for grammatical reasons. As can be seen, the radical is not as free as the root in English. In this radical there is a high degree of dependency on affixes (suffixes, infixes and prefixes). Despite the fact that the radical is not as independent as the root, the unit gives more constant meaning than affixes when they are on their own.

Since the root in Bantu languages cannot completely stand on its own, and yet it is a lexical morpheme, it cannot be truly called as such. It is, therefore, called a radical. A radical is a morpheme that is the base for other word forms and yet it needs at least an extra morpheme to make a full word. Therefore, a radical is a base that is not totally free in spite of it being full.

Locatives as inflections

Locatives, which are always prefixed to nouns, are bound morphemes. They change neither the original meaning of a word nor its word class. Locatives are inflections. They are inflections that show position of the object under discussion. For example:

3. Tumbuka:

(i). Lute ali **munyumba** 'Luke is **in** the house'

(ii). Lute ali **panyumba** 'Luke is **at** the house'

The locatives are noun prefixes which positionally do conjunctionally precede nouns, adjectives or adverbs. See 3 (i) and (ii) above where nyumba is a noun each time preceded by prefixes. Although the dominant position of locatives is word initial, these morphemes can also be placed anywhere else as will be demonstrated later.

The Tumbuka locatives

The difference between locatives and prepositions

A preposition is a word which is often placed before a noun to indicate place, direction, source, etc. It shows the relationship of a noun in the subjective form to the noun in the predicate of the same sentence. In other words, in the predicate part of a sentence it is a word that is used before a noun to link it the subject which is the first part of the same sentence. In the Tumbuka language, a preposition is used to show direction. For example:

4. Tumbuka: Sekelani waluta **ku** Lusaka 'Sekelani has gone to Lusaka.'

Sekelani is a subject of the sentence which is found in the first part of the sentence. The word 'to' is linking the subject Sekelani to Lusaka which is found in the second part of the same sentence. When used this way, the word 'to' becomes the preposition of the sentence.

Having looked at the preposition, the discussion can shift to locatives. The word locative comes from a word 'locate' which stands for "discover, show, the locality of; to establish in a place __ position in place" (Hornby, 1974:506). Locatives are grammatical morphemes whose function is to indicate the exact position of something. To locate is to find a place, or indicate the exact place for the item under discussion. In this language, locatives can be prefixes or suffixes attached to nouns, adjectives and adverbs.

Going by the definitions of prepositions and locatives, it should be concluded that locatives are prepositions. And out of all these prepositions, locatives are only those prepositions that show place.

A person may ask, "What is the meaning of these locatives?" Locatives spot the exact position where the object being talked about is found. The ideas of locatives are deictic in that the position of the speaker is included in the utterance, which is not the case with preposition. Each time one makes an utterance, people learn

something about where the speaker is in relation to the object being talked about and the listener.

The Tumbuka language, like many other Bantu Zambian languages, has only three locatives, namely; **ku__**, **pa__** and **mu__**. They do not have plurals at all. Their overall meaning centres on the place where something is placed.

When **mu__** is used, it refers to the exact place inside some location. In this regard the speaker's position in relation to the object is that he is within vicinity so much that s/he knows where the referent is. The assumption is that the listener is now in the same location with the speaker. For instance:

5. Tumbuka: Luka wali mu nyumba 'Luke is in the house'

Similarly, the locative **ku__** means the object under discussion is far away from the speaker and the listener. This means that both the listener and the speaker are not near the object and it is likely that the object is a bit distant from where the discussants are. For example:

6. Tumbuka: Luka wapita ku Nyumba 'Luke has gone to the house'.

Lastly, the locative **pa__** stands for a nearby place, on or next to something which is being used to locate it. When the speaker is far from the position being referred to, it is assumed that the position of the speaker is moved to an imaginary position which is near the position of the referred. For instance the speaker can be in Lusaka and giving directions about someone who is in Kabwe which is 138 kilometers away. When the locative **pa-** is used, the assumption is that the speaker is also in Kabwe and that he is not far away from the the position where the referent is. For instance:

7. Luka ali **panyumba** 'Luke is at the house'.

When the locative prefix **pa-** is used it means that the speaker is not very far away from the house where the referent is said to be at. If, on the other hand, the speaker is very far away, it is assumed that he is at a nearby imaginary position. This idea of being near and yet the speaker is far away comes about because of the speaker being sure that the referent is at that exact position and yet s/he is far away. In other words one may find out how sure the speaker can be when s/he is far away. The answer can only be that s/he knows since s/he is sure of what s/he is saying. One can only be sure if s/he sees that the referent is at the spot being referred to. To be sure one has to see where the referent is, therefore, the speaker must be nearby.

Locatives that have more than one meaning

As can be observed from the locatives **pa-** and **-ku**, one locative may have more than one meaning. Locative **pa-** means 'on' or 'at' while locative **ku-** also has two meanings, namely, 'at' or 'in'. Whenever a locative has more than one meaning, such meanings will not be

opposites of each other.

Locative Concordial Agreements

World over all sentences observe the rule of syntagmatic relationship. The result of this adherence is that certain words are horizontally related to others. In agglutinating languages like Tumbuka, some morphemes are horizontally related to others in the same sentence. The relationships can be in number, gender, case, tense, etc. The Tumbuka language is not an exception in this rule as should soon be seen from the discussions immediately below.

a. Locatives and Verb agreements

The locative that is used in the subject of a sentence reappears in the main verb of the sentence. For easy understanding, examine two English examples which are given below:

The above examples are exemplified in Tumbuka as follows:

8. Tumbuka:

i. Jem wakuluwala 'James is sick.

Jem and wa- are related as it is the same person. There is agreement in number between the two.

ii. Jem wakuluwala. Walidimiti mucipatala. 'James is sick. He is admitted to hospital'.

Jem, the first wa- in the word wakuluwala and wa- in walidimiti are related as they refer to the same person who is Jem.

In Tumbuka locatives are usually prefixes. Other than identifying the positions, directions or places of objects, these locatives do also govern certain words within sentences. They do so with some other morphemes which are found in verbs, adjectives, adverbs and nouns. The morphemes in these other words may be prefixes or suffixes. In verbs and adjectives they are usually prefixes while adverbials can use them as suffixes. This means that once one locative is used, it will keep on reappearing in one form or the other within the same sentence. Here are some more examples:

9.i. Kukaya kukaba ndewo 'there was a fight at the village' or literally 'at the village (at it) there was a fight'.

ii. Pakaya pakaba ndewo 'there was a fight at the village' or literally 'at the village (at it) there was a fight'.

iii. Mumuzi mukaba ndewo 'there was a fight in the village' or literally 'in the village (in it) there was a fight'.

As it can be noted from the above examples, the locatives ku-, pa- and mu- (which are attached to the noun – kaya 'village') repeat themselves in the verb – kaba 'there was'. It would be wrong if any of the locatives were either replaced or removed from the verb altogether. For example:

10.a. i. * Kukaya mukaba ndewo 'at the village in it there was a fight'. (replaced)

ii. * Kukaya kaba ndewo 'at the village it there was a fight'. (removed)

From example 10, sentences (i) and (ii) represent wrong agreement.

b. locatives and Adjective agreements

Just as verbs must agree with the locatives, so should adjectives. Adjectives do also have prefixes which are in agreement with the locatives found attached to nouns, which are subjects of the sentence. For example:

11. i. Kukaya kuheni 'at a bad village' or 'there at the village there a bad one'.

ii. Pakaya paheni 'at a bad village' or 'at the village at a bad one'.

iii. Mumuzi muheni 'in the bad village' or 'in the village in the bad one'.

iv. Wakafuma kuchalo uko kukaba njala 's/he has come from a house at which) (or where) there is hunger' (kuchalo agrees with uko and kukaba)

iiiv. Wafuma panyumba apo pali njala 's/he has come from a house at which there is hunger' (panyumba agrees with apo and pali)

iv. Wafuma munyumba umo muli njala 's/he has come from the house in which there is hunger' (munyumba agree with umo and muli)

v. Kwavweka chiwawa kuthowa 'there is noise at the path'

vi. Bakati bapite munyumba umo mukaba vyakulya 's/he told them to go in the house where there was food'

vii. Kukaya kukaba kuwemi yayi 'at the village it was not good at all' .

viii. Pakaya pakaba pawemi yayi 'at the village it was not good at all'.

ix. Wayimilila panthowa apo 'there they have stood at the path'

x. Ine nkhopita panyumba yila, panyumba apo pali nyifwa 'I am going at the house where there is a funeral'.

xi. Ine nkhopita munyumba yila, munyumba umo muli nyifwa 'I am going in the house where there is a funeral'.

xii. Ine nkhopita kunyumba yila, kunyumba uko kuli nyifwa 'I am going to the house where there is a funeral'.

The locatives are prefixed in examples 11. i., ii., and iii. But they are suffixed from example 11 iv. to vii. In the examples just referred to immediately above, the locatives appear as follows:

12. i. uko, where –ko is in agreement with kuchalo, stressing the position.

ii. apo, where –po is in agreement with panyumba, stressing the position .

iii. umo, where –mo is in agreement with munyumba, stressing the position.

In example 11.ix. there are the following parts of speech: kukaya (noun); kukaba (verb) and kuwemi (adjective). As can be seen, all the three parts of speech have the locative ku- which has come about because of the locative ku- attached to the nominal kukaya 'to/at the village'. This locative is the one that has caused the other two words (- wemi and - kaba to have the locative ku- as well. This means that the locative ku- controls verbs, adverbs and adjectives.

c. Locatives and Possessive agreement

Agreements in words that show the possessive case are marked by a possessive pronoun that precedes the nouns they modify. Apart from pa- which agrees as it is, the other two use mwa (mu-a) and kwa (ku-a); where mu- and ku- are locatives and the –a in both cases arise from the honorific morpheme for the noun (Zulu). For instance the word kwa shows possession in the Tumbuka sentence given below:

13. Damaseke wakapita kumuzi kwa Zulu 'Damaseke went to Zulu's village'

The possessive pronoun kwa is a repetition of the locative ku- which is found in the preceding word kumuzi 'to the village'. It is a result of morphological reaction of the locative ku- (from kumuzi) and a- which is a respective morpheme for Zulu; thus ku-a = kwa. The Possessive case in Tumbuka is expressed by ku-a, mu-a, pa-a, tu-a and ka. However, from this list, the possessive pronouns that arise from locatives are pa, mwa and kwa. In Tumbuka, just as in many other Bantu languages, there are morphological changes that take place once certain vowels follow each other. Once u and a (u + a) follow each other, it gives rise to wa. Whenever this happens, it is said that fusion (or coalescence) has taken place. This means that ku + a becomes kwa (from ku + a). Ku- refers to the locative ku- found within kumuzi. Kwa in this case stands for 'to ...' which means 'to x's ...'. In the above sentence, kumuzi kwa a Zulu means 'to Zulu's village'. However, at certain times two vowels that follow each other do fuse to give only one vowel sound. This is what has happened with pa + a. This has given rise to only pa (pamuzi pa Zulu 'at Zulu's village'). The following examples should be taken into account as well:

14. i. Damaseke wakapita mumuzi mwa A Zulu 'Damaseke went in Zulu's village'

ii. Damaseke wakapita pamuzi pa A Zulu 'Damaseke went at Zulu's village'

iii. Fumu yikabawuzga kuti bapite kumuzi kwabo

iv. Fumu yikabawuzga kuti bapite mumuzi mwabo

v. Fumu yikabawuzga kuti bapite pamuzi pabo

vi. Zimba wapya kumaso kwake 'Zimba's face is burnt'

vii. Niza kuti nikhale nawo munyumba mwawo 'I have come to live with them in their house'

viii. Izani tipite kunyumba kwinu 'come so that we go to your house'

ix. Najumpha panyumba pinu 'I have passed at your house'

d. Locatives in questions and answers

It is observed that when locatives are used in questions, the answers to such questions use the same locatives. The following sentences illustrate what is stated in the preceding sentence:

where- questions

When people wish to know the exact place where an item is, they use the Tumbuka interrogative pronoun which is equivalent to 'where' in English. This interrogative pronoun is headed by the locative **pa-**. The interrogative pronoun in Tumbuka is mphani 'where/at which place' which results from the deep structure ni pani, where the first ni stands for 'is', pa- stands for the locative itself and –ni which is referring to the real pronoun which means 'where'. The structure is processed as follows: **pa-** 'at/on' mphani from (ni- pa- ni = npani = mphani)

Once -i- is deleted from ni -, the result is np-, the n turns into m since n does not go with p in Tumbuka (due to assimilation). Thus *the nasal n turns to m before the plosive p*. And immediately this occurs, the aspiration h is inserted after p to come up with mph-. Which means that *the plosive p aspirates when it is preceded by the nasal m* (Zimba, 2007).

The answer to the question (mphani) above will attract another locative **pa-** in the preceding word. As far as the repeating of locatives is concerned, the rest of the locatives will do the same. For example:

14. i. Panyumba ni **mphani**? 'where is the house?'

ni **pala** 'it is over there'

ii. munyumba ni **muni**? 'in which house?'

munyumba ni **mula** or **munyumba ni umo** 'it is in there'

iii. Kunyumba ni **nkhuni**? 'where is the house?' (nikini = nkuni = nkhuni; as explained under mphani above)

iv. **kuyumba ni kuno** 'the house is here where we are'

The locatives do exist as demonstrative pronouns, as illustrated above. Here are some more illustrations on demonstratives:

15. i. pa-; **pano** 'at this place where I am'

pa-; **apa** 'at this place near me'

pa-; **apo** 'at that place a bit far from here'

pa-; **pala** 'there far from here'

ii. ku -; **kuno** 'to this place where I am'

ku-; **uku** 'to this place not far from here'

ku-; **uko** 'to that place a bit far from here'

ku-; **kula** 'to that place far from here'

iii. mu-; **muno** 'in here where I am'

mu-; **umu** 'in here near me'

mu-; **umo** 'in there not far from here'

mu-; **mula** 'in there far from here'

(Adapted from Salaun, N. 1993:52)

There are many other questions that would demand answers that use locatives. Some examples are as demonstrated below:

16. i. pa-

Question: mphani? 'on/at what spot?' Nkhugona mphani? 'Where do I sleep?'

Answers: i. **pano** 'on this spot where I am'

ii. **apa** 'on/at this spot close to me'

iii. **apo** 'on/at that spot over there/ or near you'

iv. **pala** 'on/at that spot far from you and me'

b. ku-

Question: nkhuni? 'where?'

Answers: i. **kuno** 'in this area where I am'

ii. **uku** 'in this area near me'

iii. **uko** 'in that spot/ or near you'

iv. **kula** 'in that spot far from you and me'

c. mu-

Question: muni? 'In which spot?'

Answers: i. **muno** 'in this spot where I am/ in here'

ii. **umu** 'in this spot near me'

iii. **umo** 'in that spot/ or near you/ in there'

iv. **mula** 'in that spot far from you and me'

Locatives as suffixes

As earlier stated, locatives (- po, - mo and - ko) can sometimes be used as suffixes, placed at the end of stems. For example:

17. i. Nkhupitako 'I will go there', where - ko refers to the place in question.

ii. Nkhupiamo 'I will go in there', where - mo refers to the inner place of an enclosure.

iii. Nkhupitapo 'I will go at that place', where -po refers to the place in question.

iv. alipo 's/he is there'; i.e. she is at/on the place.

v. alimo 's/he is in there'

vi. aliko 's/he is there, at the place'

Sometimes the locatives that occur as suffixes are in agreement with the prefixes which are locatives as well. In such a case, the prefix locative controls the suffix locative. In most cases such cases are used to emphasise the place under discussion. For example:

15. i. Nkhwiza penepapo 'I am coming just at that place'

Penepapo 'just there' = pa - ene-pa-po

pa	-	ene	-	pa	-	po
loc.		radical (place)		loc. (place, just)		loc (distance; a bit far)

The vowels a from locative pa- and the initial e from the radical do fuse to make the vowel e. Thus *the vowels a and e do fuse to e when they immediately follow each other*. Therefore, pe- (in penepapo) arises from locative pa-. The locative pe- (from pa-) controls agreement in the rest of the word penepapo where -pa- after -ene- and -po after -pa- penultimate are in agreement with the first locative pe-. The rest of the examples are as follows:

16. i. nkhwiza mwenemumo 'I am coming just in that place'

mwe- arises from the locative mu- (i.e mu + e). Therefore, the same locative reoccurs as mu- and -mo within -mumo.

ii. nkhwiza kwenekeko 'I am coming just there'

kwe- comes from the locative ku- and the same locative is repeated in -kuko.

Locative concordial agreements do not only occur within a sentence. This can also take place across sentences. Take a look at the examples that follow:

17. i. Yobe wapita kudambo. Ine naneso nipitengeko 'Yobe has gone to the river. I will also go there. The ku- in the first sentence is a locative which is in agreement with the -ko morpheme in the second sentence. The locative ku- from the first sentence controls the locative -ko in the second one.

ii. Yobe wapita mudambo. Ine naneso nipitengemo 'Yobe has walked in the river. I will also do the same' (mu- is in agreement with -mo)

Locatives and adverbs

An adverb is "a word that answers questions with how, when, where; and modifies the verb, adjective and other adverbs (salaun, 1969:14). Adverbs of place, therefore, are those that only refer to places. In the Tumbuka language adverbs have locatives attached to them as both prefixes and suffixes. Here are some examples:

18. i. Joni wayenda pafupi na ine 'John has walked very near me' (pa- indicates place, which is near)

ii. Joni wayenda kufupi na ine 'John has walked almost near me' (ku- indicates place)

others are:

iii. pakati 'in the middle of other items or in the middle of an item'

iv. mukati 'in the middle of something'

v. kukati 'in the bedroom'

vi. pacanya 'on top of something'

vii. kucanya 'in heaven'

viii. mucanya 'in the air'; above' or 'up'

ix. pasi 'at the bottom'; under', beneath'

x. kusi 'below' or 'under something'

xi. musu 'low'

xii. panthazi 'in front' or 'ahead of'

xiii. kunthazi 'in future' or 'the front part of something e.g. a vehicle'

xiv. munthazi 'in future, when something is to happen or has happened'

xv. panyifwa 'at a funeral'

xvi. munyifwa 'in a funeral situation'

xvii. kunyifwa 'to the funeral'

The above locatives are prefixed to adverbs but the ones indicated below are suffixes and can be exemplified as shown below:

19. i. uko 'there' or 'where' (indicating a further away distance but manageable)

-ko 'at' refers to place while u- is the actual pointing.

Nkhupita uko mukukhumba 'I will go where you want me to go'

ii. apo 'there' or 'which'(referring to a distance near by)

-po 'a't or 'on' which' (referring to a place).

Nkhulyela apo mwanikila vyakulya 'I eat from where you have saved me'

iii. umo

-mo 'in' or 'in which' (referring to a place; inside a place)

nkhulyela umo mwaninozyela 'I eat in the room you have prepared for me'

iv. kula 'there' 'referring to a place very distance, not easily manageable to see or cover'

ku- is a locative prefix referring to a place

-la refers to the act of actual pointing. It also stands for a distant place that is being pointed at.

Nkhupita kula 'I am going there'

Locatives showing places where activities take place (and other meanings)

Locatives have many functions, as already said within this article. They can indicate a place, where an activity takes place from or any other functions as discussed below.

The locative ku-

When Tumbuka people want to use locatives to refer to places where certain activities take place, they often make use of locatives. When they are used, the main interest is not the activity, but the place where the action takes place from. For instance:

20. i. kuwubusa 'a place where animals graze from'

iv. kuwubamba 'a place where hunting takes place'

The locatives mu- and pa-

In the earlier examples only the locative ku- has been used to refer to positions where the activities take place. The other two locatives can also be used (mu- and pa-), with a slight change in meanings. For example:

21. i. muwubusa 'in the herding career'

ii. pawubusa 'when herding animals'

iii. muwubamba 'in the hunting carrier'

iii. pawubamba 'when hunting'

CONCLUSION

The preceding discussion was aimed at showing how, when and why locatives are used. It is noted that locatives are very important morphemes in Tumbuka word structure. They indicate the actual position where referents are. They also show the position of the speaker as well as that of the listener. Locatives also show places where activities take place.

The difference between locatives and prepositions

In the Tumbuka language a preposition is a word (a disjunct) placed before a noun to indicate place, direction, source, etc. It shows the relationship of a noun from the first part of a sentence to the noun that is found in the second part of the same sentence. Meanwhile, in Tumbuka a locative is a morpheme that indicates place or direction. It can either be a prefix or suffix depending on the way it is used in a sentence.

Locative concordial agreements

i. subject verb agreements

In Tumbuka sentences are constructed from words using grammatical rules some of which respect regulations of syntagmatic relationships. These relationships indicate grammatical agreements which enhance meanings. The agreements often occur in number. In this case it has been seen that there is agreement between subjects and verbs of the same sentences.

ii. Adjective agreements

Just as verbs must agree with the locatives, so should adjectives. The locative prefixes that are found in adjectives do agree with the locatives found in subjects of the sentences.

iii. Possessive agreement

Possessive agreements are Concordial agreements that take place between nouns in order to show the possessive case (ownership). The agreement is done by a word that takes the shape of the locative prefix of the preceding noun.

Locatives in questions and answers

In the Tumbuka language, when locatives are used in questions, the same locatives will be repeated in their answers.

a. **where-** questions

Where – questions are used when people wish to know the exact place where an item is. The locative used is **pa- 'at / on'**, while the interrogative pronoun is *mphani* 'which place' or 'where'. The answer to the question (*mphani*) above will attract another locative **pa-** in the preceding word, for example: *ni pala* 'it is over there'

Locatives as suffixes

As earlier stated, locatives (- **po**, - **mo** and - **ko**) can sometimes be used as suffixes, placed at the end of stems. For example *Nkhupitako* 'I will go there', where - **ko** refers to the place in question. Sometimes the locatives that occur as suffixes are in agreement with the prefixes which are locatives as well. In such a case, the prefix locative governs the suffix locative. In most cases such structures are used to emphasise the place in question. For example *Nkhwiza penepapo* 'I am coming just at that place'

Locatives and adverbs

In the Tumbuka language adverbs have locatives attached to them as both prefixes and suffixes. Here are some examples:

(i) *Joni wayenda pafupi na ine* 'John has walked very **near** me' (**pa-** indicates place, which is near)

(ii) *uko* 'there' or 'where' (indicating a further away distance but manageable)

-**ko** 'at' refers to place while **u-** is the actual pointing.

Nkhupita uko mukukhumba 'I will go where you want me to go'

Locatives showing places where activities take place

Locatives can indicate a place, where an activity takes place from or any other function.

i. The locative **ku-**

When Tumbuka people want to use locatives to refer to places where certain activities take place, they often make use of the locative **ku-**. When this is used, the main interest is not the activity, but the place where the action takes place from. For instance:

i. *kuwubusa* 'a place where animals graze from'

ii. The locatives **mu-** and **pa-**

The locatives **mu-** and **pa-** give different meanings from the way **ku-** does. For example:

i. *muwubusa* 'in the herding career'

ii. *pawubusa* 'when herding animals'

ACKNOWLEDGEMENTS

I thank Dr. Muyoba, Dr. Malambo and Mr. Mutambo for editing this document. May the almighty God bless you. Apart from the three, I also thank the Ministry of Education for sponsoring my studies.

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