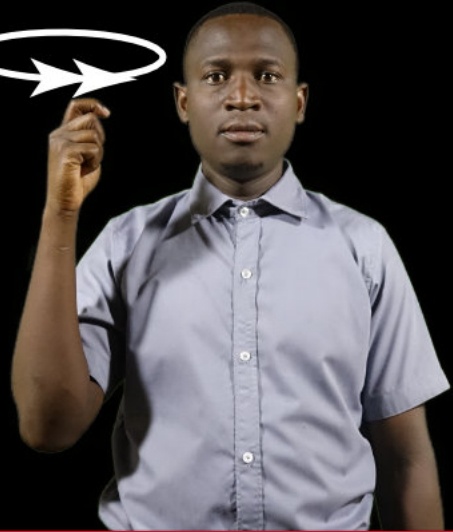
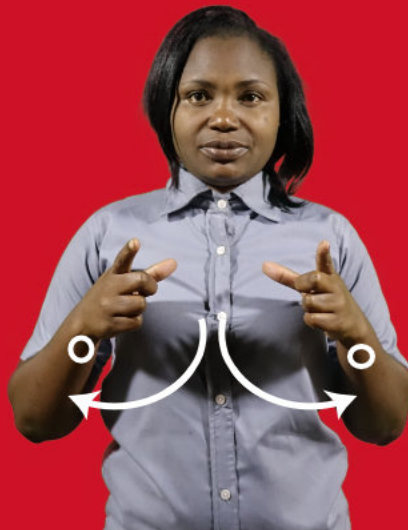


MALAWIAN



SIGN LANGUAGE



DICTIONARY



1ST EDITION

MALAWIAN SIGN LANGUAGE DICTIONARY

1ST EDITION

Prepared and published by **Malawi National Association of the Deaf (MANAD)**

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Foreword

Since 2009, there has been remarkable progress in the implementation of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) in Malawi. The Government has continued to formulate and enforce legislation, strategies, policies and programs that promote equality, inclusion and the empowerment of persons with disabilities. Therefore, the Malawi Sign Language Dictionary is being published at the right time, as it is complying to the National Disability Mainstreaming Strategy and Implementation Plan (2018-2023). The strategy provides a frame-work for promoting public sector-led equity and inclusive development through the implementation of the national and sectorial policies that take the human rights and development needs of persons with disabilities into account. The deaf community, along with the general public, will now be using sign language to address the communication needs of deaf people in order to ensure inclusivity, including, in development programs.

Language and communication are vital in everyday life. These two elements are crucial in allowing humanity to develop their social and emotional well-being, as well as to negotiate and learn. It is not plausible to let deafness to hinder the communication of deaf people. Sign language is a brilliant tool that help to bridge the communication gap created by deafness. The Government of Malawi encourages every citizen to learn sign language, since communication is an integral part of society, and that makes learning sign language invaluable for communication.

Absence and limited use of sign language have the effect of driving deaf people into the periphery of the development agenda, due to lack proper education, limited access to information in sign language, poor and inadequate sign language interpreting services, and poor employment opportunities. This is because the hearing community sees deafness as being a deficiency, which requires intervention.

This Malawi Sign Language dictionary has been developed by deaf people in collaboration with, both, the local and international experts, to address the negative perceptions of deaf people. Therefore, the communication gap created by deafness can be reduced if the deaf are well-supported by every Malawian and given a conducive environment of operation. I would, therefore, like to commend the deaf community for this achievement.

The Government, in collaboration with the local and international development partners and organizations, shall endeavor to provide the necessary resources to enable the maximum utilization of the Malawian Sign Language dictionary that can benefit both the deaf and the hearing community. However, with the wealth of this dictionary, the challenge, is for deaf people to redefine their role from being passive recipients of charitable services to being proactive participants in all spheres of development. So that, we can transform Malawi together for the enjoyment of every citizen.

Let me also commend the Government of Finland through the Finnish Association of the Deaf for the technical and financial support in the publication of this First Edition of the Malawian Sign Language Dictionary.



Dr. Lazarus McCarthy Chakwera
President of the Republic of Malawi

Mawu otsogolera

Kuyambira mchaka cha 2009, pachitika zinthu zambiri zopititsa patsogolo ntchito yokwaniritsa pangano la Mayiko Onse Padziko la Pansi Lokhudza Ufulu Wosiyanasiyana wa Anthu Olumala (United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), Ntchitoyi ikupitilira kukonza ndi kulimbikitsa malamulo, ndondomeko, ndi ntchito zolimbikitsa kusasiyana, kusasalidwa, ndi kuwapatsa mphamvu anthu olumala m'Malawi muno. Bukhu lino lotchedwa Mtanthauzira mawu wa Chiyankhulo cha Manja cha chiMalawi likusindikizidwa pa nthawi yoyenera pozindikira kuti, posachedwapa, Boma lasindikiza Chikonzero Chokwaniritsira Ntchito Yowonetsetsa kuti Zinthu Zonse Zochitika Mdziko Muno Zikuchitika Moganizira Olumala (National Disability Mainstreaming Strategy and Implementation Plan (2018-2023), m'chingelezi). Chikonzerochi chikupereka nsanamira zolimbikitsira ntchito zachitukuko zotsogoleredwa ndi ndondomeko za boma zomwe zimaganizira ufulu ndi zosowa zokhudza chitukuko za anthu olumala. Kotero, ino ndi nthawi yakuti anthu onse okhala ndi ulumali wosamva, pamodzi ndi ena onse, ayenera kugwiritsa chiyankhulo cha manja pofuna kukwaniritsa zosowa za anthu okhala ndi ulumaliwu pofuna kuwonesetsa kuti ntchito zachitukuko zokukomera aliyense.

Chiyankhulo ndi kulumikizana muzochitika ndizofunika kwambiri m'moyo wa tsiku ndi tsiku. Izi ndizofunukira kwambiri potilora kuti ife tithe kukhala moyo wabwino pokhala ndi anzathu ndi m'mene ife timamvera muntima zinthu zikamachitika, komanso pokambirana ndi kuphunzira zina ndi zina. Nkofunika kwambiri kusalora ulumali wakusamva kulepheretsa anthu okhala ndi ulumaliwu kulumikizana ndi ena. Chiyankhulo cha manja ndi chida chapamwamba kwambiri chomwe chikhonza kuthetsa kulephera kulumikizana komwe kumadza chifukwa cha ulumali osamva. Boma lathu limalimbikitsa nzika iri yonse kuti iphunzire chiyankhulo cha manja, pozindikira kuti kulumikizana pakati pa anthu ndi chinthu chokhazikika pamene pali anthu, ndipo izi zimapangitsa kuphunzira chiyankhulo cha manjachi kukhala chinthu chofunikira kwambiri pankhani yakulumikizana.

Kusapezeka ndi kugwiritsidwa ntchito mosayenera kwa chiyankhulo cha manjachi kuli ndi kuthekera kowapanga anthu omwe ali ndi ulumali osamva kukhala otalikirana ndi chitukuko chifukwa chosowa maphunziro, kusakwanira kwa njira zomwe angaphunzirire chiyankhulochi, njira zosakwanira bwino zomasulira chiyankhulochi, ndi kuchepa kwa mwayi wa ntchito pakati pa anthu omwe ali ndi ulumaliwu. Izi ziri chonchi chifukwa chakuti anthu alunga amatenga ulumali osamva ngati chofooka, chinthu chomwe chikusoweka kuchitapo kanthu. Komabe, pakati pa mawonedwe azinthu olakwikawa, Mtanthauzira mawuyi wakonzedwa ndi anthu okhala ndi ulumali osamva mogwirizana ndi akadaulo osiyanasiyana a mdziko muno ndi a kunja. Kotero vuto lokhudza kulumikizana ladza chifukwa cha ulumali wa kusamva likhonza kuchepetsedwa ngati anthu omwe ali ndi ulumaliwu akuthandizidwa ndi ife tonse ndi pamene akupatsidwa zonse zowayenereza.

Boma, mogwirizana ndi mabugwe ake pa ntchito za chitukuko a mdziko muno ndi a kunja, liyesetsa kupereka zonse zofunikira kuti mtanthuzirayu agwiritsidwe ntchito mokwanira ndi mopindulira anthu omwe ali ndi ulumali osamva komanso alunga. Koma, ngakhale mtanthauzira mawuyi ali chinthu cha mtengo wapatali, chobetchera nchakuti anthu omwe ali ndi ulumali wosamva ayambe kudziwona mwatsopano posiya kukhala olandira thandizo loperekedwa kwa anthu osowa ndi kuyamba kukhala anthu amachitachita pa maphunziro, zolembe anthu ntchito, ndi zochitika zokhudza magulu a anthu, mwa zina, kuti tonse, limodzi, tithe kusintha Malawi kuti nzika iriyonse ithe kusangalala ndi moyo.

Boma la Malawi ndi lothokoza kwambiri Boma la Finland kudzera mu Bungwe la Anthu Omwe ali ndi Ulumali Osamva mu Dziko la Finland (Finnish Association of the Deaf, mu Chingerezi) chifukwa cha upangiri ndithandizo la chuma zomwe zatheketsa kusindikizidwa koyamba kwa mtanthauzira mawuyi.



Dr. Lazarus McCarthy Chakwera
Mtsogoleri wa Dziko la Malawi

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Project manager, Finnish Association of the Deaf, Finland
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Introduction

The United Nations Convention on the Rights of Persons with Disabilities (CRPD) recognizes that both equality and the human rights of deaf people depend on their access to sign language - the right to acquire sign language as early as possible, to receive education through the medium of sign language, to access services in sign language and through professional sign language interpretation, and to be able to engage fully in society and in all spheres of life.

Even today, deaf people all around the world, including in Malawi, face linguistic discrimination and serious barriers in accessing education, services and employment due to negative attitudes towards sign language, its low status as well as a lack of information regarding it.

Since the 1960's, there has been increasingly modern research on sign languages, which shows evidence for the properties of natural languages throughout the world (see Johnston & Schembri 2007: 21); this confirms that sign languages are full, natural languages like spoken languages. They are the mother tongue of deaf people, as well as many hearing people (e.g., children of deaf parents, or CODA for short), and there are hundreds of sign languages around the world. In recent years, more and more sign languages have been offered official recognition by various states. The CRPD is also the first international human rights treaty to recognize sign languages as being equal in value to spoken languages.

The CRPD emphasizes the importance of international cooperation between different countries. MANAD and the Finnish Association of the Deaf have cooperated closely for over a decade. The cooperation has consisted of building capacity, raising awareness, and the advocacy work of MANAD both on a national and local level, among others. Since 2017, the cooperation has focused on sign language work (SLW) and the research and documentation of Malawian Sign Language (MSL), and the result, the MSL dictionary, is the first of its kind in Malawi.

Earlier, some members of the hearing community in Malawi relentlessly attempted to compile a dictionary without the proper involvement of the deaf community in data collection and verification. Eventually, the publication of this dictionary never succeeded. In order to truly promote the human rights of deaf people, the approach must be deaf-led and community-based. It must include deaf people themselves in the work – in accordance with the philosophy “Nothing about us, without us!”. This has been the leading guideline while compiling the MSL dictionary. By following good ethical research practices through participatory methods, our chosen approach has also raised the linguistic awareness, capacities and skills of the Malawian deaf community, which is of major importance for their empowerment.

The MSL dictionary has several functions (e.g., Hoyer 2013; FAD & WFD 2015). Primarily, it can be seen as a symbol of the existence of MSL and its users, enhancing the legal status of MSL. The MSL dictionary can also be applied as scientific data for further sign language research. Language research is also needed in order to develop teaching materials for the education sector. Sign language interpreters can only be professionally trained when there is enough detailed knowledge of the structure of the sign language. The dictionary will surely serve as a learning aid for anyone, such as the parents of deaf children or students of interpretation, who wish to learn MSL.

A study conducted by MANAD in 2009 found that the hearing community in Malawi did not know much about sign language and it was seemingly regarded as being inferior to the spoken language of Malawi. With this first edition of the Malawian sign language dictionary, MANAD is willing to implore Malawi society to embrace its diversity, so that in the near future deaf people will also be able to share all of their potential for the enrichment of society.

The Malawian government has paid growing attention to deaf people's linguistic rights. There is now sign language interpretation on the news broadcasts of the Malawi Broadcast Corporation, and various ministries have supported and participated in various deaf awareness activities during recent years. Still, the most recent governments of Malawi have been criticized by the UN CRPD committee, especially for inadequate implementation of the rights of people with disabilities and a lack of monitoring mechanisms in realization of these rights. This also applies to deaf people, who still experience serious discrimination and lack of adequate and/or equal access to various services, employment and education in Malawi.

Common misconceptions

Signed language is based on visual–gestural modality, where a message is received by visual perception and produced by the hands, body, facial expressions and head. There are still a lot of misconceptions and misinformation concerning the basic features and facts about sign languages, even in deaf communities. Those relevant to Malawian context are counterclaimed in the following (see also Johnston & Schembri 2007; FAD & WFD 2015):

- **Sign languages are not only gesture or pantomime.** In fact, as with spoken languages, sign languages have extensive vocabulary and grammar. Just like phonemes in a spoken word, a single sign can be analyzed and divided into structural units such as handshapes, movement, and place of articulation. On the other hand, nowadays it is increasingly accepted in the scientific community that showing thoughts, emotions or events through gestures, or gesture-like features such as imitative bodily or facial expressions, and imitative interjections or intonations in spoken language are a natural part of human language and, more generally, communication (Perniss et al. 2010).
- **Sign language is not universal.** According to WFD (2016), there are over 200 different sign languages documented around the world. However, there are still many undocumented sign languages. Sign languages differ from each other in terms of vocabulary and grammar. On the other hand, partly due to the bodily and visual resources of signed language such as use of the hands and the body which enables a high degree of imitative expressions, there are more similarities between sign languages than spoken ones.
- **Signed language is not a signed representation of spoken language.** In fact, signers do not produce spoken words with hands letter by letter. In signed language, word order is often structured differently. Moreover, in an often-used example, people who speak American English or British English have a mutual understanding, but people who sign American sign language have notably less mutual understanding with those who sign British sign language. In another example, some expressions in sign language cannot be literally translated into spoken language, and vice versa. The Malawian sign WALK – that is produced in a way that the index fingers on both hands move to replicate two feet moving while walking (see page 219) – has at least three meanings, depending on the context, namely 'walking', 'how are you' (walking well) and 'local chicken' (walking chicken). These two examples show how signed languages are largely independent of spoken ones. However, since sign languages are constantly in contact with spoken languages, there are also properties in sign language that may be originated from spoken language. The fingerspelling is an example of that.
- **Sign languages were not artificially invented.** Sign languages have emerged naturally through use mostly among communities with numerous deaf people. The fact that there are dialectal signs in MSL also indicates that MSL has been emerging and is changing in a natural way. Like hearing children in spoken language, deaf and hearing children can acquire sign language during their early infancy in a natural way.

- **Sign languages are not lacking at all.** They have the same expressive capacity as spoken language. Any concepts or abstract ideas, such as quantum physics, can be conveyed by sign language. On the other hand, spoken and signed languages have different potentials in conveying meanings, due to the different channels by which the message is produced and received. For example, spoken language is more direct in imitating the sounds of the world, and signed language more directly imitates the ways in which people act and is able to depict the shapes and sizes of objects more clearly.
- **There is no need to change sign language to mirror spoken language.** No one should try to adapt sign languages to look or sound like spoken language. Rather, sign languages should be respected as being natural languages on their own terms.

There are also misconceptions about deafness, or hearing-related disability. Misconceptions regarding deafness may be a part of more general misconception primarily concerning disability. Here are a few of them:

- **People in deaf communities are not homogeneous.** There are over 70 million deaf people worldwide, of which over 80 percent live in developing countries (WFD 2016). Just like any individuals, deaf people are people with various identities: culture, language, gender, age, interests, citizenship, kinship, profession, religion and so on. On the other hand, deaf people around the world may share similar experiences of the use of signed language and deafness, both positive and negative depending on how deafness is treated by society. Deaf culture is more diverse than the term itself may suggest.
- **Deaf people are not inferior.** In order to have equal opportunities in all spheres of life, deaf people need language from infancy, as well as education, accessibility and love. For deaf people, access to sign language is a key factor in breaking down communication barriers and ensuring their participation in society in the same way as anyone else. The social model of disability suggests that disability is not a result of personal properties and physical limitations, but societal structures and barriers in environment.
- **Deafness does not have remedial properties.** There have been seriously untruthful beliefs in some cultures that having sexual intercourse with a deaf person could cure HIV.
- **Religion cannot cure deafness.** In various religious communities, many deaf people have faced the common experience of being blessed, humiliated and pressed by priests and other leaders of faith communities. Faith healing cannot cure deafness.

Malawi National Association of the Deaf (MANAD)

Malawi National Association of the Deaf (MANAD) is a deaf-led organization and a member of the World Federation of the Deaf (WFD). The organization was established in 1992 with the objective of promoting deaf people's human and linguistic rights in Malawi.

Promotion of the linguistic rights of deaf people is major focus of the advocacy work of MANAD. The development of the status of sign language in Malawi is closely linked to various articles of the UN Convention on the Rights of Persons with Disabilities (CRPD), of which Malawi is a signatory. Malawi signed the CRPD in 2007 and ratified it on 27th August 2009. This affirmed Malawi's commitment to improve the situation of those with disabilities in the country.

Besides the overall capacity building and advocacy work of the organization, over the past decade MANAD has also concentrated on various deaf and sign language awareness campaigns, sign language training for interpreters and various service providers, sharing HIV/AIDS and SRHR information among deaf people, empowering the deaf youth and women of the organization, among others.

One of the major goals of MANAD has also been to establish local deaf communities and clubs around Malawi. As a result of intensive outreach work and leadership training, MANAD currently has 29 branches and over 12,000 registered members, covering all the districts of Malawi and truly representing the deaf community of Malawi nationwide. A significant amount of deaf people have been able to overcome isolation by joining in social events amongst deaf communities. Still, according to Malawi National Statistical Office, based on the 2018 Malawi Population and Housing Census, there are approximately 377,790 people with hearing difficulties (both deaf and hard of hearing) in Malawi. This means that huge numbers of deaf people still live in isolation and out of the reach of MANAD.

Since its establishment, MANAD has been actively involved in international cooperation. It has participated in international conferences, workshops, and seminars for the deaf, and joined the global deaf community in commemorating International Week of the Deaf and International Day of Sign Languages on 23rd September. The Finnish Association of the Deaf (FAD) has been the most long-term partner of MANAD. Supported by the development cooperation funding of the Finnish Ministry for Foreign Affairs, FAD has cooperated with MANAD since 2009. With this project-specific and program support, MANAD has also been able to maintain its permanent secretariat, which has been of major importance for the sustainable development of MANAD.

History of Sign Language in Malawi

The history of sign language in Malawi dates back at least as far as deaf education in Malawi itself. The first school for the deaf in Malawi was established in Maryview in the Chiradzulu district in 1968, followed by another six schools for the deaf. Like other sign languages, MSL was not artificially invented by anybody, but has naturally emerged among deaf people within deaf communities and schools (see Johnston & Schembri 2007: 19). Some signs of MSL have possibly come from other sources, such as other sign languages, or signs or gestures that were used among family members at home.

In fact, in Malawi and many other countries, most deaf people are born to hearing parents who do not know sign language and are unable to pass their knowledge of the language onto their deaf child. In order to communicate, deaf children and hearing parents often resort to creating and using their own home signs or gestures. As a result, children come to schools with some gestures or signs. Those children, if they are able to enter deaf schools, will learn sign language having been exposed to a sign language environment. Thus, deaf schools usually play an important role in the fact that the vocabulary and grammar of sign language are usually transmitted from generation to generation through communication among deaf pupils and possibly with teachers and other school employees. Interestingly, according to some reports by Malawian deaf people, however, sign language was already used to some extent before the establishment of the first deaf school. This surely deserves some further research.

On the darker side of the history of deaf education, in Malawi as in plenty of other countries around the world, oralism was supported by school authorities and societies. Oralism is based on the idea that spoken language is superior to signed and is defined as a system of teaching that prefers the use of speech and lip-reading, and on occasion even prohibits the use of sign language. Hence, in Malawi as well, deaf children had to use sign language in secret and behind the backs of teachers and even members of the mainstream community. Despite this, most deaf people continued to use sign language in private settings, and the language flourished in deaf communities and schools for the deaf.

Like most natural languages, Malawian Sign Language is not monolithic nor static, but a relatively alive language. The dictionary research team found out that there are some variants of signs within Malawian Sign Language. The difference in signs is partly due to the fact that deaf children studying in different schools for the deaf had previously developed their own signs. For instance, most deaf adults based in Northern Malawi use signs that originate from the Embangweni School for the deaf.

Some varieties may be based on regional or age-related factors. However, signs do not vary considerably in Malawi, since deaf people coming from different regions have a high degree of mutual understanding. Therefore, one can draw a provisional conclusion that there is only one sign language in Malawi.

Additionally, the establishment of 29 branches of MANAD all around Malawi has been an important factor in language development. Deaf people started to meet with each other more and more frequently within and across various districts in more or less formal events. Signs were and are learnt, borrowed, and emerging. It is an unavoidable consequence that emerging branches have also increased the number of sign language users and the enhanced vocabulary of MSL.

It is obvious that MSL also includes several borrowed signs, which originated in American Sign Language (ASL). There are apparently various explanations as to how signs from ASL came to become a part of MSL. According to information from some deaf people, several ASL signs came to Maryview deaf school right after its establishment through a teacher who visited the Gallaudet, the first university for the deaf in the world. Also, American Jehovah's Witnesses have through the years worked with Malawian deaf people using American Sign Language. Furthermore, signs may have been borrowed from other countries in Africa when some members of MANAD and sign language interpreters began to travel abroad and encounter deaf people from other countries. However, today Malawian signs are increasingly predominant – probably due to increasing language awareness in the MSL community.

Currently, sign language is widely used in Malawi. Deaf people use sign language openly, in schools and clubs in districts all over Malawi. As most deaf couples have hearing children, there is an increasing number of bilingual CODAs (Children of Deaf Adults) whose mother tongue is sign language, but who are using spoken language(s) at the same time. Also, general interest in MSL is increasing in society among hearing people who wish to learn sign language. MANAD and some other organizations provide sign language courses in various districts. This increasing interest has clearly resulted from the growing awareness and active work of MANAD, and its cooperation projects with various national and international parties. From now on, the publication of the first MSL dictionary will unquestioningly have a far-reaching impact on the development and status of MSL.

Moreover, MSL is mentioned in the Disability Act of 2012, Section 8.f., enacted by Malawi government, as follows: *“Developing a Malawian sign language as a national language for those with hearing impairment and recognizing it as an official language”*. However, at the present moment while writing this, the mention and status of MSL in laws, acts, and policies requires much improvement. For instance, the suffix ‘-ing’ used in the Disability Act allows an interpretation that the recognition of MSL is under process. Hopefully, the MSL dictionary will encourage the Malawian government to recognize and enhance MSL both in legislation and in practice.

Sign Language Dictionary Work in Malawi

Starting in 2017, the focus between the long-term cooperation of MANAD and FAD was set on Sign Language Dictionary Work and on the research and documentation of Malawian Sign Language. The Finnish Association of the Deaf has implemented development projects with various National Deaf Associations and deaf communities around the world for over 30 years. This work has mainly concentrated on organizational and management training, advocacy work, linguistic training, language research through sign language documentation and description, and sign language interpreter training. Lessons learned from the cooperation, in particular with the Albanian Deaf Association since 2003 and Kosovar Deaf Association since 2006, are gathered in Working Together - Manual for Sign Language work within Development Work (FAD & WFD 2015). Following the guidelines set by the World Federation of the Deaf and in accordance with CRPD, the Manual follows the ethical guidelines and examples of how to implement Sign Language Work in a sustainable way. The best practices and experience both from Albania and Kosovo and the spirit and main principles set out in the Manual were used while planning and conducting the work in Malawi, but naturally the context of the

Malawian community, specific circumstances and culture were accommodated during all stages of the work.

In Malawi, the dictionary work involved the following stages: recruitment of SLW research assistants (SLWRAs) and SLW group (SLWG), training SLWRAs, practical dictionary work, validating signs with SLWG, and designing the dictionary layout. From the beginning, work for the project was conducted by Malawian deaf people themselves, with support from the deaf linguistic advisor from Finland.

The recruitment process involved three stages. In the beginning, the MANAD secretariat and the advisor travelled to 18 MANAD branches and shared information about the upcoming job opportunities for the post of research assistants. There were 125 applicants for the multiple posts for research assistant altogether. Secondly, job interviews were successfully conducted by representatives of the MANAD secretariat and the board in Blantyre, Lilongwe, and Mzuzu with major emphasis set on systematic assessment and the scoring of job applicants' sign language proficiency and their suitability for the post. In the end, the selection of the applicants was carefully conducted in accordance with the interview score sheet.

The aim of interviews was to recruit three fluent deaf signers for a full-time job at SLWRA and 15 deaf signers as members of the SLWG covering all three regions of Malawi. The major task of SLWRAs was to carry out the proper dictionary work, while the role of SLWG was to support SLWRAs and to represent the linguistic diversity of MSL in the work and in the meetings with SLWRAs, which were organized a few times a year. During the first stages of the project, SLWRAs received training on practical, theoretical, and ethical issues of the dictionary work provided by the linguistic advisor, which they for their part shared afterwards among the SLWG.

Data collection was carried out by the SLWRAs from 9th to 21st December 2018. In order to collect a representative sample of linguistic data and to aim to describe diversity and exhibit variation of MSL, the data, i.e. natural signing, was collected from 54 deaf participants through videotaped discussions/interviews in 19 districts. This covered all three regions of Malawi, namely Chitipa, Karonga, Nkhatabay, Rumphi, Mzuzu, Mzimba in the Northern region, Dowa, Mchinji, Lilongwe, Salima, Nkhokhota and Dedza in the Central region and Mulanje, Nsanje, Machinga, Phalombe, Blantyre, Chiradzulu and Thyolo in the Southern region.

The target participants of the interviews were Malawian deaf people with fluent MSL. Moreover, in order to describe the diversity of MSL, there was an attempt to balance the sample between various age groups, and gender. However, for practical and ethical reasons, the participants were all aged 18 or over. Fundamental principles of informed consent were followed during the whole process. All of the questions were clarified in person so that all participants understood that their participation was voluntary.

During the actual interviews, each participant had face-to-face discussions with one of the SLWRAs which was videotaped (recorded) at the same time. The conversation centered on themes concerning one's biography, childhood, school experiences, life at home, working life, hobbies, and favorite free-time activities, such as sports, favorite foods, and village life.

After data collection, the filmed conversations were analyzed and coded into single signs with linguistic information regarding meaning, handshape, movement, articulation of place, and so on. The signs were validated by the SLWG in 2-3 annual meetings between SLWG and SLWRAs. This confirms that the documented signs and various dialectical variations are familiar and used in the deaf community in Malawi.

To create proper material for the dictionary, the validated signs were reproduced and photographed by the SLWRAs in the studio. While editing the photos, movement arrows were inserted into the pho-

tos, to show the way in which the signs are formed with movement. Moreover, the sample sentences based on these signs were video recorded, to exemplify how signs are produced in sentences.

In the end, the dictionary signs were grouped and arranged into themes of similar meanings in such a way that is relevant from the perspective of the learner. Eventually, the layout work of the dictionary was designed by the IT expert from Finland.

The first sign language dictionary of Malawi has 16 themes, 486 signs and 107 videos, including single signs, and simple and more complex sentences. The list of themes is as following:

<ol style="list-style-type: none">1. Basic Conversation2. Family3. Emotions4. Time5. Education6. Profession7. Religion8. Health	<ol style="list-style-type: none">9. Colours10. Animals11. Sports12. Transport13. Weather and Nature14. Food and Drink15. Places16. Other Everyday Signs
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The whole process of compiling this sign language dictionary has been followed by the National Committee on Research Ethics in the Social Sciences and Humanities (NCRSH) of Malawi. The research proposal and periodic progress reports have been submitted to NCRSH, which have granted permission to continue the work according to plans. The follow-up of NCRSH has certified that all the ethical requirements and aspects of data collection and research have been followed as stipulated by legislation in Malawi. NCRSH granted permission to do the research (research project identity number P.06/18/283).

Now that after three years of hard work, the first edition of the Malawian Sign Language dictionary is available, one must remember that the work is not complete. Even the vast data collected for this dictionary has not been completely analyzed and coded. MANAD and its stakeholders must ensure that dictionary work will go on, and that enough resources will be available to make the work sustainable and successful.

Mawu oyamba

Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala (The United Nations Convention on the Rights of Persons with Disabilities (CRPD), mu chingerezi) umazindikira kuti kusasiyana komanso ufulu wa anthu omwe ali ndi ulumali wosamva, zimadalira mpata omwe anthuwa amakhala nawo mwamsanga ogwiritsa ntchito chiyankhulo cha manja. Umenewu ndi ufulu wawo pa maphunziro a chiyankhulochi adakali achichepere, kuti alandire maphunziro kudzera mu chiyankhulo cha manjachi, kuti apeze mathandizo osiyanasiyana operekedwa pogwiritsa ntchito chiyankhulochi, ndi kutanthauzira kwa zolankhulidwa pogwiritsa ntchito chiyankhulochi, komanso kukhala nawo mokwanira mugawola zochitika malo omwe iwo akukhala.

Angakhale m'amasiku ano, anthu omwe ali ndi ulumali wosamva padziko lonse, ndi ku Malawi kuno komwe, amakumana ndi mavuto osalidwa pa kuyankhula komanso amakumana ndi zotchinga zambiri zokhudza kapezedwe kawo ka maphunziro, mathandizo osiyanasiyana, ndi ntchito, chifukwa cha kaganizidwe kolakwika kokhudza chiyankhulochi, kuyang'aniridwa pansu kwa chiyankhulochi, komanso kuchepa kwa mauthenga okhudza icho.

Kuyambira zaka za m'ma 1960, pakhala pakuchitika kafukufuku wambiri pa nkhani yokhudza chiyankhulo cha manja yemwe akuonetsa umboni woti ziyankhulozi ziri ndi zinthu zofanana ndi zomwe zimapezeka mu ziyankhulo zachilengedwe padziko lonse (Onani Johnston & Schembri 2007:21); izi zimatsimikiza kuti chiyankhulo cha manja ndi chokwanira bwino monga momwe ziyankhulo zonse ziliri. Ziyankhulo za manjazi ndi ziyankhulo zoyamba kwa anthu omwe ali ndi ulumali wosamva komanso anthu ambiri omwe amamva (monga ana a anthu omwe makolo awo ali ndi vuto la ulumali wosamva, machidule, CODA, m'chingerezi), ndipo pa dziko lonse lapansi pali mazanamazana a ziyankhulo za manja. Mzaka zangopitazi, ziyankhulo zambiri za manja zavomerezedwa ndi mayiko ambiriri. Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala (CRPD) ndi woyamba padziko lonse kuvomereza ziyankhulo za manja kukhala zofanana ndi ziyankhulo zogwiritsa ntchito mawu.

Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala umatsindika kufunika kwa mgwirizano wa pakati pa mayiko osiyanasiyana. Bungwe a anthu a Ulumali Wosamva M'malawi (machidule, MANAD muchingezezi) ndi Bungwe la Anthu okhala ndi Ulumali Wosamva ku Finland (Finnish Association of the Deaf, muchingezezi) akhala akugwirira ntchito limodzi kwa zaka zosachepera khumi. Mgwirizano umenewu wakhala ukukhudza ntchito yopereka upangiri, kudziwitsa anthu zokhudza ulumali wosamva, ndi ntchito ya MANAD yolimbikitsa ufulu wa anthu okhala ndi ulumali osamva m'mdziko muno ndi kunjja, mwa zina. Kuyambira mchaka cha 2017, chidwi cha mgwirizanowu chakhala chiri pa ntchito ya chiyankhulo cha manja komanso kafukufuku ndi kulemba zinthu zokhudza Chiyankhulo Cha manja cha kuMalawi, ndipo chotsatira chake ndi mtanthauziramawuyu, chomwe chili chipangizo choyamba cha mtundu umenewu m'Malawi muno.

M'mbuyomu, anthu ena alunga kuno ku Malawi anayesa kukonza mtanthauziramawu wina popanda kugwira ntchito limodzi ndi anthu omwe ali ndi ulumali wosamva pa nthawi yomwe amachita kafukufuku ndi kutsimikizira zomwe kafukufukuyo anapeza. Kumapeto a zonse, ntchitoyi siyinakwanitse zolinga zake. Pofuna kukweza moona ntima ufulu wa anthu omwe ali ndi ulumali wosamva, ntchitoyi imafunika idzitsogoleredwa ndi anthu omwe ali ndi ulumaliwu ndipo idzikhala yokhazikika ku madera. Imayenera isawasiye kunjja anthu omwe ali ndi ulumali wosamva – mogwirizana ndi kaganizidwe koti "Palibe cha ife, popanda ife!" Iri lakhala liri ganizo lotsogolera pokonza mtanthauziramawuyu. Potsatira njira zovomerezeka pa umunthu zochitira kafukufuku, njira yakafukufuku yomwe tagwiritsa ntchito yapititsa patsogolo kudziwika kwa chiyankhulo cha manjachi, ndi upangiri komanso luso la anthu omwe ali ndi ulumali wosamva M'malawi, yomwe ndi njira imodzi yowapatsira mphamvu zotengera nawo mbali pa zochitika.

Mtanthauzirayu ali ndi ntchito zambiri. Choyambilira kwambiri, atha kutengedwa ngati chizindikiro choti Malawi ali ndi Chiyankhulo cha manja komanso anthu ogwiritsa ntchito chiyankhulochi. Mtanthauzirayu akhoza kugwiritsidwanso ntchito ngati chidziwitso chomwe chinapezeka kale pogwiritsa ntchito nzeru za sayansi pofuna kugwira ntchito yopitiriza kafukufuku wa chiyankhulochi. Kafukufuku wa chiyankhulo ndi ofunikanso pofuna kukonza zipangizo zophunzirira mu gawo la maphunziro Omasulira chiyankhulo chosagwiritsa mawu akhoza kuphunzitsidwa bwino ngati pali chidziwitso chokwanira chokhudza momwe chiyankhulochi chiliri. Mtanthauziramawuyu angagwiritsidwe ntchito ngati chipangizo chophunzitsira kwa anthu osiyanasiyana monga makolo a ana omwe ali ndi ulumali osamva kapena anthu omwe akuphunzira ntchito yomasulira, ndi ena ofuna kuphunzira chiyankhulochi.

Kafukufuku yemwe anachitidwa ndi bungwe la MANAD anapeza kuti anthu omwe alibe ulumali wosamva m'Malawi sadziwa zambiri zokhudza chiyankhulo cha manjachi, komanso kuti chiyankhulochi chimatengedwa ngati chosafunikira kwenikweni m'dziko lino. Ndi bukhu loyambilira la mtanthauziramawu wa chiyankhulo cha manja cha chiMalawili, MANAD ndi yolora kulimbikitsa mtundu wa Malawi pa zakufunikira kovomereza nfundo yoti kusiyana kwa zinthu sivuto kuti mtsogolomu anthu omwe ali ndi ulumali osamva azithanso kugawana kuthekera kwawo pokweza magulu omwe amapezekako.

Boma la Malawi laonetsa chidwi chambiri chokhudza ufulu wa chiyankhulo wa anthu omwe ali ndi ulumali osamva. Masiku ano, nkhanu zowulutsidwa pa kanema wa Malawi Broadcasting Corporation zimaonetsanso munthu akuzimasulira pogwiritsa chiyankhulo cha manja, komanso ma unduna aboma osiyanasiyana akutenga gawo mu zilinganizo zosiyanasiyana zofuna kudziwitsa anthu za chiyankhulochi. Ngakhale zili chonchi, Maboma a Malawi mu zaka zangopitazi akhala akudzudzulidwa ndi komiti ya Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala, makamaka, chifukwa cholephera kukwaniritsa ntchito zokhudza ufulu wa anthu olumala, ndi kulondoloza njira zothandizira kukwaniritsa ufuluwu. Izi zikukhudzanso anthu omwe ali ndi ulumali osamva, omwe akusalidwabe kwambiri ndiponso akusowa njira zokwanira ndi zofanana ndi za anthu a lunga zopezera thandizo losiyanasiyana, ntchito, and maphunziro m'Malawi.

Maganizo olakwika pakati pa anthu ambiri

Chiyankhulo cha manja nchokhazikika pakulumikizana kwa zomwe maso amaona ndi zopangidwa ndi ziwalo zimene zimapangitsa kuti uthenga ulandiridwe kudzera mu zomwe maso awona, ndi zopangidwa ndi manja, thupi, zochitika pa nkhope, ndi mutu. Pakati pa anthu omwe amagwiritsa ntchito chiyankhulochinso pakadali kusamvetsetsa komanso uthenga olakwika okhudza momwe chiyankhulochi chilira. Maganizo olakwika ndi kusamvetsetsa pa nkhanizi muno m'Malawi zikutsutsidwa mu bukhu lino (Onaninso mu Johnston & Schembri 2007; FAD & WFD 2015)

- **Chiyankhulo cha manja sichikhudza kupereka zizindikiro pogwiritsa ziwalo za thupi kokha komanso sichisudzo chopangidwa opanda kugwiritsa mawu.** Zoonadi zake nzakuti, monga momwe chiyankhulo chogwiritsa ntchito mawu chimakhalira, chiyankhulochi chiri ndi mawu ndi malamulo. Monga momwe magawo a liwu amakhalira mchiyankhulo chogwiritsa ntchito mawu, chizindikiro chimodzi chikhoza kuzukutidwa ndi kugawidwa mu magawo monga zizindikiro zosiyana siyana zopangidwa pogwiritsa manja, kusuntha, ndi malo omwe nkhanu ikukambidwira. Kumbali ina, masiku ano asayansi akuvomereza mosavuta kuti ndikoloredwa kuwonetsa maganizo, momwe muthu ukumvera muntima, komanso zochitika, kudzera mu zizindikiro zopangidwa ndi ziwalo za thupi, kapena zinthu zina zofananirapo ndi zizindikirozi monga kutsatizira momwe thupi kapena nkhope zimagwiritsidwira ntchito popereka uthenga komanso mau otsanziridwa opanda tanthauzo loyima palokha, ndi mbali imodzi ya chiyankhulo ndipo kumbali yayikulu ndi kulumikizana kumene (Perniss et al.2010).

- **Chiyankhulo cha manja sichimodzi pa dziko lonse.** Malinga ndi zomwe anapeza a bungwe la WFD (2016), pali ziyankhulo za manja zopitilira 200 zomwe zomwe zimapezeka muzolemba zosiyanasiyana pa dziko lonse. Komanso, pali ziyankhulo zina zomwe sizipezeka muzolemba ziri zonse. Ziyankhulo za manja zimasiyana mawu amene zimagwiritsa ntchito komanso malamulo ake. Kumbali ina, zizindikiro zomwe zimapangidwa pogwiritsa ntchito ndi poona, monga kugwiritsa ntchito kuyendetsa mikono ndi thupi zimalora kutsanzira kwakukulu komwe kumamutheketsa munthu kudziwitsa ena zomwe akuganiza. Pali kufanana kwakukulu pakati pa ziyankhulo za manja kuposa zogwiritsa ntchito mawu.
- **Chiyankhulo cha manja sichimayimilira zochitika mu chiyankhulo chogwiritsa ntchito mawu olankhula.** Nkhani ndi yakuti, olankhula pogwiritsa ntchito chiyankhulo cha manja salankhula pogwiritsa ntchito chilembo chiri chonse chomwe chimagwiritsidwa polemba mawuwo kuti muthu awawerenge. Mu chiyankhulo cha manja, kasanjidwe ka mawu kamakhala kosiyana. Pogwiritsa ntchito chitsanzo chomwe chimagwiritsidwa ntchito kwambiri, anthu amene amalankhula chingerezi cha ku Amereka kapena ku Britain amamvetsetsana koma anthu omwe amalankhula chiyankhulo cha manja cha ku Amereka samanvana mokwanira bwino ndi anthu omwe amalankhula chiyankhulo cha manja cha ku Britain. Chitsanzo china ndi chakuti, zizindikiro zina za mu chiyankhulo cha manja sizingatanthauziridwe mwachindunji mu chiyankhulo chogwiritsa ntchito mawu. Chizindikiro cha ku Malawi cha liwu loti YENDA - chomwe chimapangidwa poyendetsa zala za mkombaphala m'manja onse awiri moyerekeza mapazi akamayenda (onani tsamba 219) - chiri ndi matanthauzo osachepera atatu malinga ndi zomwe zikuchitika pa nthawiyo, 'kuyenda', 'muli bwanji?' (ukuyenda bwino) ndi 'nkhuku yachikuda' (nkuku yoyenda). Zitsanzo ziwirizi zikuonetsa momwe ziyankhulo za manja ziliri zoima pazokha kwa ziyankhulo zogwiritsa ntchito mawu. Ngakale izi ziri chonchi, poti ziyankhulo za manja zimagwiritsidwa malo ofanana ndi ziyankhulo zogwiritsa ntchito mau, palinso kagwiridwe ntchito ka chiyankhulo cha manja komwe kamaoneka kuti kanachokera ku chiyankhulo chogwiritsa ntchito mawu. Chitsanzo ndi kapindidwe ndi kayendetsedwe kazala polemba zizindikiro.
- **Ziyankhulo za manja sizinachite kupangidwa ndi anthu.** Ziyankhulo za manja zinayamba mwachilengedwe pakati pa magulu osiyanasiyana a anthu omwe ali ndi ulumali osamva. Kupezeka kwa kagwiritsidwe ntchito kosiyana ka zizindikiro zina mu chiyankhulo cha manja zikutanthauza kuti chiyankhulo cha manja cha ku Malawi chakhala chikupangidwa popita komanso kusintha nthawi. Monga ana omwe amamva chiyankhulo chogwiritsa ntchito mawu, ana omwe ali ndi umali osamva akhonza kuphunzira chiyankhulo cha manja.
- **Ziyankhulo zosagwiritsa ntchito sizoperevera kanthu.** Ziyankhulozi zimakhala ndi kuthekera kokwanira konena zinthu ngati kwa chiyankhulo chogwiritsa ntchito mawu chinthu chiri chonse choganizidwa kapena maganizo okhudza zinthu zosakhudzika monga ganizo la science loti chinthu chomodzi chikhonza kupezeka malo awiri nthawi imodzi, zikhoza kunenedwa mu chiyankhulo cha manja. Kumbali inayi, ziyankhulo zogwiritsa ntchito mawu zimakhala ndi kuthekera kosiyana ndi kwa zogwiritsa ntchito mawu pa kaperekedwe ka matanthauzo chifukwa chogwiritsa ntchito njira zosiyana popanga ndi kulandira uthenga. Mwachitsanzo, chiyankhulo chogwiritsa ntchito mawu chimakhala cha chindunji pa nkhani yotsanzira kamvekedwe ka maphokoso a padziko la pansu. Ndipo chiyankhulo cha manja chimatsanzira mwachindunji momwe anthu amachitira zinthu ndipo chiri ndi kuthekera kowonetsa bwino mapindikidwe ndi makulidwe a zinthu zosiyanasiyana.
- **Sipakusoweka kusintha chiyankhulo cha manja kuti chidzifanana ndi chiyankhulo chogwiritsa ntchito mawu.** Wina asayesere kupanga chiyankhulo cha manja kukhala chofanana ndi chogwiritsa mawu. M'malo mwake, mwa icho chokha, chiyankhulo cha manja chilemekezedwe monga chimodzi cha ziyankhulo zachilengedwe.

Palinso maganizo olakwika okhudza ulumali wosamva, kapena ulumali okhudza kusamva. Nzotheka kuti maganizo osokonekerawa akungoyimira kusamvesetsa komwe kulipo kokhudza ulumali: Nazi zitsanzo zingapo:

- **Anthu okhala ndi ulumali osamva sigulu la anthu la palokha.** Anthu okhala ndi ulumaliwu alipo opitilira 70 million pa dziko lonse lapansi ndipo mwa iwo opitilira 80% amakhala m'mayiko omwe akutukuka kumene. (WFD 2016) Monga anthu ena onse, anthu okhala ndi ulumali osamva amadziwika ndi zinthu zosiyanasiyana monga: chikhalidwe, chiyankhulo, zaka, zokonda, unzika, chibale, ntchito, chipembedzo ndi zina zotero. Kumbali ina, anthu okhala ndi ulumaliwu pa dziko lonse ali ndi zodutsamo zofanana zokhudza chiyankhulo cha manja, ndi kusamva, zabwino ndi zoipa zomwe, malinga ndi m'mene ulumali wa kumva umamvetsetsedwera ndi magulu a anthu. Chikhalidwe cha anthu okhala ndi ulumali wosamva ndichosiyanasiyana kwambiri kuposa ganizo lomwe liwu loti kusamva limapereka palokha.
- **Anthu okhala ndi ulumali osamva siwopepuka.** Kuti akhale ndi mwayi ofanana m'moyo, anthu okhala ndi ulumali osamva amafunika chiyankhulo kuyambira pamene ali ana, komanso maphunziro, njira zopezera zinthu, ndi chikondi. Kwa anthu okhala ndi ulumali osamva, mwayi ogwiritsa ntchito chiyankhulo cha manja ndi chinthu chofunikira kwambiri pa nkhani yothetsa zinthu zomwe zimawalepheretsa kulumikizana ndi anthu ena, ndikuwonetsetsa kuti akutenga nawo mbali muzochitika m'dziko monga wina aliyense. Njira zonvetsetsera ulumali osiyanasiyana zimapereka ganizo loti, ulumali siwukhalapo chifukwa cha zinthu zina zake zokhudza munthuyo mmene aliri kapena zinthu zina zake zogwirika zomulepheretsa munthuyo kuchita zithu, koma zinthu zonse zochitika kumene anthu amakhala.
- **Ulumali osalankhula ulibe zithu zina zake zachilengedwe zomwe zimayenera kuti zichitidwe kuti uthetsedwe.** Zikhulupiliro za m'madera ena zimanena kuti kugonana ndi munthu wokhala ndi ulumali wosamva kungathe kupha kachilombo ka HIV.
- **Chipembedzo sichingachize ulumali osamva.** M'magulu osiyanasiyana a zipembedzo, anthu ambiri omwe ali ndi ulumali osamva akhala akukumana ndi zinthu zomwe ndi zofanana monga kudalitsidwa, kuchititsidwa manyazi, ndi kukakamizidwa ndi ansembe ndi atsogoleri ena azipembedzo. Machiritso odzera muchikhulupiliro sangachize ulumali wosamva.

Bungwe la Anthu Omwe ali ndi Ulumali Osamva m'Malawi (MANAD, m'chingerezi)

Bungwe la Anthu Omwe ali ndi Ulumali Osamva m'Malawi (MANAD, m'chingerezi) ndi bungwe lotsogoleredwa ndi anthu omwe ali ndi ulumali osamva komanso ndi chiwalo cha bungwe la Mabungwe a Anthu Omwe ali ndi Ulumali Osamva pa Dziko Lonse (World Federation of the Deaf (WFD), mwachidule mu Chingerezi) . Bungweli linakhazikitsidwa m'chaka cha 1992 ndi cholinga cholimbikitsa ufulu wa anthu omwe ali ndi ulumali osamva ndi ufulu wa chiyankhulo m'Malawi. Kulimbikitsa ufulu wa chiyankhulo cha anthu omwe ali ndi ulumali osamva ndi gawo lomwe limapatsidwa chidwi chachikulu ndi bungwe la MANAD. Kutukula ntchito yokhudza chiyankhulo cha manja m'Malawi ndi kolumikizana ndi ndondomeko zosiyanasiyana za Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala (UN Convention of CRPD mu Chingerezi), omwe Malawi iri mbali imodzi. Malawi inasainira mgwirizanowu mu chaka cha 2007 ndipo inayamba kuwutsatira pa 27 August 2009. Izi zinatsimikiza chidwi cha dziko la Malawi pa nkhani yokweza umoyo wa anthu ake olumala.

Kupatula ntchito yopereka kuthekera ndi kulimbikitsa ntchito zokhudza ulumali wakumva zomwe bungweli limagwira, muzaka khumi zapitazi, MANAD yakhalanso ikuika chidwi pa ntchito zosiyanasiyana zopititsa patsogolo chiyankhulo cha manja, kuphunzitsa anthu omasulira chiyankhulochi ndi ena, kugawa uthenga okhudza HIV ndi EDZI ndi SRHR pakati pa anthu omwe ali ndi ulumali osamva, kupatsa mphamvu achinyamata omwe ali ndi vutoli ndi azimayi a m'bungweli,

mwa zina. Chimodzi mwa zolinga zikuluzikulu za bungwe la MANAD ndi kukhazikitsa magulu a kumadera ndi makalabu a anthu omwe ali ndi ulumali osamva m'dziko muno. Potsatira kugwira ntchito mwakathithi ndi anthu m'madera awo ndi kuphunzitsa anthu zautsogoleri, MANAD iri ndi nthambi 29, ndi mamembala olembedwa m'kaundula okwana 12,000, m'maboma onse a m'Malawi, kuyimira mokwanira bwino anthu omwe ali ndi vuto losamva m'dziko muno. Anthu ambiri omwe ali ndi ulumali wosamva akwanitsa kuthetsa kusolidwa kwawo potenga nawo mbali muzochitika zomwe zimakumanitsa m'magulu anthu olumala akumadera. Komanso, malinga ndi Ofesi ya Zachiwerengero m'Malawi (Malawi National Statistical Office), kalemebera wa Anthu ndi Nyumba wa 2008 anapeza kuti m'dziko muno muli anthu pafupifupi 377,790 omwe ali ndi mavuto okhudza kusamva (omwe samverathu ndi omwe amamva pang'ono). Izi zikutanthauza kuti anthu ambiri omwe ali ndi ulumaliwu akukhalabe okhaokha komanso samafikiridwa ndi bungwe la MANAD. Chikhazikitsidwire, MANAD yakhala ikugwira ntchito ndi mabungwe ena akuluakulu akunja. Bungweli lachita nawo misonkhano yapadziko lonse, maphunziro ophunzitsa ndi wogawana chidziwitso ndi luso zapadera zokhudza anthu okhala ndi ulumali wosamva, komanso kukhala nawo mu gulu la anthu otenga nawo mbali mu ntchito Sabata Yokumbukira Anthu Omwe ali ndi Ulumali Wosamva pa Dziko Lonse komanso Tsiku Lokumbukira Ziyankhulo Za manja pa 23 September. Bungwe la Finish Association of the Deaf (FAD) lakhala bwenzi la bungwe la MANAD kwa nthawi yaitali. Mothandizidwa ndi Thumbala Chuma la Mgwirizano wa Chitukuko la Unduna Owona Za Kunja kwa Dziko la Finland, FAD yakhala mu mgwirizano ndi MANAD kuchokera mchaka cha 2009. Ndi thandizo limeneli, MANAD yakwanitsa kukhala ndi ofesi yokhazikika yoyendetsa ntchito zake, yomwe yakhala yothandiza kwambiri powonetsetsa kuti bungwe la MANAD lipitilire.

Mbiri ya Chiyankhulo Cha manja M'malawi

Mbiri ya chiyankhulo cha manja inayamba kalekale, limodzi ndi maphunziro a anthu omwe ali ndi ulumali osamva. Sukulu yoyamba ya anthu a ulumaliwu m'Malawi inakhazikitsidwa ku Maryview m'boma la Chiradzulu mchaka cha 1968, motsatidwa ndi sukulu zina zisanu ndi imodzi za anthu omwe ali ndi ulumali osamva. Monga ziyankhulo zina zonse za manja, chiyankhulochi kuno ku Malawi sichinapangidwe ndi munthu, koma chinakhalapo pakati pa anthu omwe ali ndi vutoli ndi m'masukulu awo (onani Johnston & Schembri 2007:19). Zizindikiro zina za chiyankhulochi zimaoneka kuti zinachokera ku zinthu zina, monga ziyankhulo zina za manja, kapena zizindikiro zina zogwiritsa ntchito manja ndi mikono zomwe zimagwiritsidwa pakati pa anthu a banja limodzi pakhomo.

Ku Malawi ndi ku mayiko ena, anthu ambiri omwe ali ndi ulumali osamva amabadwa kwa makolo alunga amene sadziwa chiyankhulo cha manja ndipo amalephera kuphunzitsa ana awo zomwe iwo akudziwa zachiyankhulochi. Pofuna kulumikizana, ana omwe ali ndi ulumali osamva ndi makolo awo amadzipangira okha zizindikiro zopangidwa ndi manja ndi zina zomwe amalumikizirana pa khomo. Zotsatira zake, ana amabwera ku sukulu ndi zizindikiro zopangidwa ndi manja ndi zina. Ana amenewa, ngati akwanitsa kuyamba sukulu za anthu omwe ali ndi ulumali wosamva amaphunzira chiyankhulo cha manja atagwiritsapo kale ntchito chiyankhulo cha manja poti amakhala atakhalapo kale pa malo omwe chiyankhulo cha manja chimagwiritsidwa ntchito. Zotsatira zake nzakuti, sukulu zimagwira ntchito yofunikira chifukwa choti mawu ndi malamulo achiyankhulochi amaphunzitsidwa kuchokera ku m'badwo umodzi kufikira ku wina kudzera mu kulumikizana kwa pakati pa ana asukulu okhala ndi ulumali osamva ndi aphunzitsi awo, komanso anthu ena ogwira ntchito pa sukulu. Chosangalatsa nchakuti, malipoti operekedwa ndi aMalawi omwe ali ndi ulumali osamva, akuwonetsa kuti chiyankhulo cha manja chinagwiritsidwapo kale ntchito nthawi ina yake kusanakhanzikitsidwe sukulu yoyambirira ya anthu omwe ali ndi ulumaliwu. Izi sikuzoweka kafukufuku owonjezera.

Nkhani yosakoma pa mbiri ya maphunziro a anthu omwe ali ndi ulumali osamva ndiyakuti, ku Malawi kuno ndi ku mayiko ena padziko lapansi, kugwiritsa ntchito mawu olankhulidwa ndi pakamwa kunalimbikitsidwa kwambiri ndi magulu ochita maphunziro osiyanasiyana. Kudalira kugwiritsa ntchito mawu otuluka pakamwa kunadza potsatira ganizo loti ziyankhulo zogwiritsa ntchito mawu

ndi za pamwamba kuposa ziyankhulo za manja, zomwe zimatanthauziridwa kuti kuphunzitsa komwe kumatsata chiyankhulo ndi momwe milomo ikuyendera nkosafunikira ndipo nthawi zina njirayi imaletseratu kugwiritsa ntchito chiyankhulo cha manja. Chotero, ku Malawi, ana omwe ali ndi ulumali wakumva akhala akugwiritsa ntchito chiyankhulo chawo mobisa komanso kumbali kwa aphunzitsi awo ngakhale anthu ena a mudera lawo. Izi ziri chonchi, anthu ambiri omwe ali ndi ulumali osamva anapitilira kugwiritsa ntchito chiyankhulo cha manja akhala akuchigwiritsa ntchito mobisa ndipo chiyankhulo chikhala chikukula m'magulu a anthu omwe ali ndi vutoli komanso m'sukulu zawo.

Monga ziyankhulo zonse za padziko lapansi, chiyankhulo cha manja cha kuno ku Malawi sichili chokhachokha kapena chosasintha; ndi chiyankhulo chamoyo ndithu. Gulu lomwe linachita kafukufuku wa mtanthauziramawuyu linapeza kuti pali zizindikiro zina zongopezeka mu chiyankhulo cha manja cha kuno ku Malawi chokha. Kusiyana kwa zizindikiro, mbali ina, kulipo chifukwa chakuti ana omwe ali ndi ulumali osamva amaphunzira zizindikirozi mu sukulu zosiyanasiyana ndipo zotsatira zake ndi zizindikiro zina zomwe zimapangidwa pakati pawo. Mwachitsanzo, anthu akuluakulu omwe ali ku chigawo chakumpoto amagwiritsa ntchito zizindikiro zochokera ku sukulu ya Embangweni ya anthu omwe ali ndi ulumali osamva. Zizindikiro zina zikhoza kukhala zochokera pa chigawo komanso kusiyana kwa zaka za anthu olankhulawo. Ngakhale ziri chonchi, kuno Malawi zizindikiro zisiziyana kwenikweni moti pamakhala kumvetsetsana pakati pa anthu ochokera m'zigawo zosiyanasiyana za dzikoli. Choncho, tikhoza kunena kuti, kuno ku Malawi, kuli chiyankhulo chimodzi chosagwiritsa ntchito mawu.

Kuonjezera apo, kukhazikitsidwa kwa ziwalo 29 za bungwe la MANAD m'dziko lonse la Malawi chakhala chinthu chofunikira kwambiri mu chitukuko cha chiyankhulo. Anthu omwe ali ndi ulumali osamva anayamba kukumana wina ndi mzake pafupipafupi mzigawo zonse za m'dziko lino pa zinthu zosiyanasiyana; zina zofuna dongosolo lambiri zina lochepa. Zizindikiro zimaphunzitsidwa, kubwerekedwa komanso zimabadwa.

Ndizachidziwikire kuti chiyankhulo cha manja cha kuno ku Malawi muli zizindikiro zambiri zongobwerekera zomwe zinachokera ku chiyankhulo cha ku Amereka. Pali kafotokozedwe kosiyanasiyana kokhudza momwe chiyankhulo cha ku Amereka chinakhala mbali imodzi ya chiyankhulo cha ku Malawi. Malingana ndi zomwe ananena anthu ena omwe ali ndi ulumali osamva, zizindikiro zambiri za chiyankhulo cha ku Amereka zinabwera ku sukulu ya Maryview itatsekulidwa kudzera mwa mphunzitsi amene anapita ku Gallaudet, sukulu yoyamba ya ukachenjede ya anthu omwe ali ndi ulumali osamva padziko lonse. Mpingo wa ku Amereka wa Mboni za Yehova wakhalanso ugwiritsa ntchito chiyankhulo cha manja cha ku Amereka mu ntchito zomwe umagwira ndi anthu a ku Malawi kuno omwe ali ndi ulumali osamva.

Kuonjezera pamenepo, zizindikiro zakhala zikubwerekedwa kuchoka ku mayiko ena muno mu Africa pomwe ziwalo zina za MANAD ndi otanthauzira chiyankhulo cha manja anayamba kupita m'maiko ena ndi kukumana ndi anthu ochokera m'mayikowo. Lero lino, zizindikiro za ku Malawi zikuchuluka chifukwa cha kukula kwa kagwiritsidwe ntchito ka chiyankhulochi muno m'Malawi.

Pakadali pano, chiyankhulo cha manja chikugwiritsidwa ntchito ndi anthu ambiri m'Malawi. Anthu omwe ali ndi ulumali osamva akugwiritsa ntchito chiyankhulochi bwinobwino mu sukulu komanso m'makalabu m'dziko lonse. Poti makolo ambiri omwe ali ndi ulumali osamva ali ndi ana alunga, chiwerengero cha Ana Obadwa kwa Makolo Omwe ali ndi Ulumali Osamva (mwachidule, CODAs, mu Chingezezi) odziwa ziyankhulo ziwiri; cha manja ndi chogwiritsa ntchito mawu koma chiyankhulo chawo choyamba chiri cha manja. Chidwi pa chiyankhulo cha manja cha chiMalawi nachonso chikunka chikwera pakati pa anthu alunga ofuna kuphunzira chiyankhulochi. Bungwe la MANAD ndi mabungwe ena amachititsa maphunziro a chilankhulo cha manja m'maboma osiyanasiyana. Nzachidziwikire kuti kukwera kwa chidwiku nchotsatira cha kuptiriza kudziwika kwa bungwe la MANAD ndi kalikiliki wake pa ntchito zake, komanso chifukwa cha ntchito zomwe bungweli limagwira mogwirizano ndi magulu osiyanasiyana a m'dziko muno ndi a kunja. Nzosakayikitsa kuti,

kuyambira tsopano, kusindikizidwa kwa Mtanthauziramawu wa Chiyankhulo cha Manja cha chiMalawi woyambayu athandiza kwambiri nchito yotukula chiyankhulochi ndi kuchipanga kukhala cholemelera m'Malawi muno.

Tisayiwalenso Chiyankhulo cha Manja cha chiMalawi chimatchulidwa mu Gawo 8f la Lamulo la za Ulumali la dziko la Malawi lokhazikitsidwa mu 2012. “*Kukonza chiyankhulo cha manja cha chiMalawi monga chiyankhulo cha ziko lonse cha iwo amene ali ndi ulumali okhudza kumva ndi kuchitenga kuti ndi chilankhulo chogwiritsidwa ntchito movomerezidwa ndi boma*”. Izi ziri chonchi, panthawi imene izi zikulembedwa mu mtanthauziramawuyu pakunika kulembanso bwino zomwe malamulo ndi ndondomeko za boma zosiyansiyana zimanena zokhudza Chiyankhulo cha Manja cha chiMalawi. Machitsanzo mawu oti ‘kukonza’ amapereka ganizo lakuti ntchito yovomereza chiyankhulo cha manja cha chiMalawi siyinafike kumathero. Chiyemekezo nchakuti, Mtanthauzira wa Chiyankhulo cha Manja cha chiMalawi alimbikitsa Boma la Malawi kuvomereza ndi kulimbikitsa Chiyankhulo cha Manja cha chiMalawichi m'malamulo ndi muzochitika.

Ntchito ya mtanthauziramawu wa chiyankhulo cha manja ku Malawi

Kuyambira m'chaka cha 2017, chidwi cha mgwirizano wapakati pa mabungwe a MANAD ndi FAD chinakhazikika pa ntchito yokonza mtanthauziramawu a chiyankhulo cha manja ndi ya kafukufuku ndi kulemba zinthu zokhudza chiyankhulochi m'Malawi muno. Kwa zaka zosachepera makumi atatu, Bungwe la FAD lagwira ntchito zachitukuko ndi mabungwe a anthu okhala ndi ulumali osamva ndi anthu okhala ndi ulumaliwu m'madera omwe amakhala m'mayiko osiyanasiyana. Chidwi cha ntchito imeneyi chakhala kwambiri pakakonzedwe ndi kayang'aniridwe ka ntchito, ntchito yolimbikitsa ufulu, maphunziro okhudza chiyankhulo, kafukufuku wachiyankhulo kudzera mu kulemba chiyankhulo cha manja ndi kufotokoza m'mene chiliri, komanso kuphunzitsa anthu omasulira chiyankhulochi. (FAD & WFD 2015). Maphunziro amene anaphunziridwa pa mgwirizano umenewu, makamaka ndi mabungwe a Albanian Deaf Association ndi Kosovar Deaf Association kuyambira m'chaka cha 2006 akupezeka mu bukhu lotchedwa Working Together- Manual for sign Language work within Development Work (FAD & WFD 2015). Kutsatira akalozera okhazikitsidwa ndi Bungwe la Mabungwe a Anthu Omwe Ali Ndi Ulumali Wosamva pa Dziko Lonse (Federation of the Deaf), komanso motsatira Mgwirizano wa Mayiko pa Dziko Lonse Okhudza Ufulu wa Anthu Olumala, bukhu limeneli limatsata ndondomeko zokhala ndi umunthu ndiponso zitsanzo za kagwiridwe ntchito yokhazikitsa chiyankhulo cha manja pogwiritsa ntchito njira zokhalitsa. Machitidwe apamwamba m'mayiko a Albania ndi Kosovo kudzanso machitidwe ndi nfunso zotsogolera zomwe ziri mu bukhu zinagwiritsidwa ntchito pokonzekera ndi kulinganiza ntchito ya ku Malawi kuno koma moganizira anthu a ku Malawi, makamaka zomwe amakumana nazo mu zinthu zosiyanasiyana, ndi chikhalidwe chawo.

Ku Malawi, ntchito yokonza mtanthauziramawuyu inatsatira ndondomeko iyi: kulemba ntchito anthu othandizira pa kafukufuku was SLW, Gulu logwira ntchito yokhudza chiyankhulochi (SLWG), kuphunzitsa ntchito anthu othandizira pa kafukufuku wa SLW, kulemba mtanthauziramawu, kuwonesetsa kuti zizindikiro zolembedwazo ndi zoyenera ndi kukonza maonekedwe a mtanthauziramawuyu. Kuchokera pachiyambi, ntchitoyi inagwiridwa ndi anthu omwe ali ndi ulumali wakumva eni ku Malawi ndi thandizo lochokera kwa mlangizi wochokera m'dziko la Finland pa nkhani za chiyankhulo cha anthu amene ali ndi ulumali osamva.

Ntchito yopeza anthu ogwira ntchitoyi inali m'magawo atatu. Pachiyambi, ofesi yoyendetsa ntchito za MANAD, pamodzi ndi ndi mlangizi wa ku Finland, inayendera ziwalo 18 za bungweli ndi kupereka uthenga okhudza mwayi wa ntchito wa othandizira kuchita kafukufuku umene umabwera. Anthu omwe afunsira ntchitoyi analipo 125. Chachiwiri, mayeso a ntchito anachitika ku Blantyre, ku Lilongwe ndi ku Mzuzu monga mwachikonzero motsogozedwa ndi nthumwi za ofesi yoyendetsa ntchito za MANAD ndi akuluakulu oyang'anira bungweli, ndipo chidwi chachikulu chinapita kukuonetsetsa kuti anthuwa amadziwadi kugwiritsa ntchito chiyankhulo cha manja komanso ku kuyenera kwawo pa ntchitoyi. Pamapeto pa zonse, anthu oyenera anasankhidwa malinga ndi m'mene anakhonzera mayeso ofunsilira ntchitowo.

Cholinga cha mayesowa chinali kupeza anthu atatu odziwa bwino chiyankhulo cha manja oti agwire ntchito yokhazikika ku SLWRA ndi ena okwana 15 munga ziwalo za SLWG mzigawo zonse za dziko la Malawi. Ntchito yaikulu ya SLWRA inali kuonetsetsa kuti ntchito ya Mtanthauziramawuyu ndiyolongosoka, pomwe ntchito ya SLWG inali kuthandizira ma SLWRA ndi kuimira kalankhulidwe kosiyanasiyana kwa chiyankhulo cha manja cha ku Malawi mu ntchito ndi misonkhano ya SLWRA yomwe inachitika kangapo pa chaka. Koyambilira kwa ntchitoyi, ma SLWRA analandira maphunziro pa kagwiridwe ntchito kosiyanasiyana ndi matchitidwe abwino okhudza ntchito yotanthauzira mawu yomwe motsogozedwa ndi mlangizi wa chiyankhulo, zomwe anagawana ndi ma SLWG.

Kutolera uthenga kunachitika ndi ma SLWRA kuyambira pa 9 kulekeza pa 21 December mchaka cha 2018. Pofuna kutolera uthenga ofunikira okhudza chiyankhulo, ndi kuwonetsa kusiyanasiyana kwa magwiritsidwe ntchito a Chiyankhulo Cha manja cha ku Malawi, uthengawu, makamaka okhudza kalankhulidwe kosagwiritsa ntchito mawu, unatoledwa kuchoka kwa anthu 54 omwe ali ndi ulumaliwu kudzera muzokambirana ndi njira yofunsa ndi kuyankha mafunso, zomwe zinajambulidwa pogwiritsa ntchito kamera yotola zithunzi zoyenda mu maboma 19 a mdziko lino. Kafukufuyu anachitika mu zigawo zonse zitatu za Malawi, makamaka m'maboma a Chitipa, Karonga, Nkhatabay, Rumphu, Mzuzu, Mzimba, mu Chigawo cha Kumpoto; Dowa, Mchinji, Lilongwe, Salima, Nkhotakota and Dedza, mu Chigawo Chapakati, ndi Mulanje, Nsanje, Machinga, Phalombe, Blantyre, Chiradzulu and Thyolo mu Chigawo cha ku M'mwera.

Anthu omwe anasankhidwa kuti atenge nawo mbali mu ntchitoyi anali a Malawi omwe ali ndi ulumali wosamva koma amatha kugwiritsa ntchito chiyankhulo cha manja. Kuonjezera apo, pofuna kufotokoza bwino za kusiyanasiyana kwa chiyankhulo cha manja cha ku Malawi, ntchitoyi inawonetsetsanso kuti pakhale kufananitsa pakati pa anthu a magulu a zaka zosiyanasiyana komanso ndi kutinso pasakhale kusiyana pakati pa amuna ndi akazi. Mfundo zimenezi ziri apo, kafukufukuyu kuti atheke, adagwiritsa ntchito anthu azaka zosachepera 18. Ndongomeko zofunikira zowonesetsera kuti anthu akutenga nawo gawo mukafukufuku mosakakamizidwa zinatsatidwa mu ntchito yonse. Mafunso onse anafotokozedwa bwino lomwe maso ndi maso kwa otenga mbali mukafukufukuyu kuti amvetsetse kuti anayenera kutenga nawo mbali mongodzipereka.

Pa nthawi yeniyeni ya mafunso, otenga nawo mbali aliyense anali ndi zokambirana za maso ndi maso ndi m'modzi mwa ma SLWRA. Kukambiranaku kunakhazikika pa kumudziwa bwino wotenga mbali, makamaka mbiri yake, ubwana wake, moyo wake wokhudza maphunziro, wa kunyumba, wa kuntchito, zokonda zake, zomwe amachita akakhala kuti akupuma munga masewero, zakudya zomwe amakonda, ndi moyo wa kumudzi.

Pamapeto pa zonse, zokambirana zomwe zinajambulidwazi zinazukutidwa ndi kulembedwa mu zizindikiro zofanana ndi uthenga okhudza chiyankhulo ndi matanthauzo, mapindidwe a nkono, kusuntha, kukamba za malo ndi zinthu zina. Zizindikirozi zinatsimikizidwa ndi SLWG mu misonkhano iwiri kapena itatau ya pachaka pakati pa SLWG ndi ma SLWGRA. Izi zikutsimikiza kuti zizindikiro zomwe zinalembedwa ndi kagwiritsidwe ntchito kake kosiyanasiyana ndi zodziwika bwino komanso zimagwiritsidwa ntchito pakati pa anthu omwe ali ndi ulumali osamva muno m'Malawi.

Pofuna kupanga zipangizo zoyenera za mtanthauziramawuyu, zizindikiro zotsimikizidwazi zinakonzedwanso ndi kujambulidwa ndi ma SLWRA mu malo okonzedwera ntchito yojambula zinthu. Pokonza zithunzi, mivi yowonetsa mayendedwe inagwiritsidwa ntchito powonetsa momwe zizindikirozi zimapangidwira poyendetsa ziwalo zathupi. Kuonjezera pamenepo, ziganizo za chitsanzo zopangidwa pogwiritsa ntchito zizindikirozi zinajambulidwa ndi kamera yotola zithunzi zoyenda pofuna kupereka zitsanzo za momwe zizindikirozi zimapangidwira mu ziganizo.

Potsiriza, zizindikiro za mu Mtanthauziramawuyu zinaikidwa m'magulu motsatira kufanana kwa matanthauzo awo potengeranso kufunikira kwawo kwa ophunzira. Ntchito yokonza m'mene atadzaonekere mtanthauziramawuyu akadzatha inagwiridwa ndi akatswiri a zaluso lopangira zinthu pogwiritsa ntchito makina a kompyuta wochokera ku Finland.

Mtanthauziramawu wa Chiyankhulo cha Manja oyambayu ali ndi nsonga zotsogolera zokwana 16, zizindikiro 486, ndi makanema 107. Mndandanda wa nsonga zotsogolerazi ziri motere:

<ol style="list-style-type: none">1. Kulumikizana / Kuyankhulana2. Banja ndi Anthu3. Zomwe munthu akumva muntima zinthu zikamachitika4. Nthawi5. Maphunziro6. Ntchito7. Chipembedzo8. Zaumoyo	<ol style="list-style-type: none">9. Makaka10. Nyama11. Masewero12. Mayendedwe13. Zanyengo ndi Zachilengedwe14. Zakudya ndi Zakumwa15. Malo16. Zizindikiro zina
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Ntchito yokonza Mtanthauziramawu za Chiyankhulo cha Manjayu yalondolozedwa bwino lomwe ndi komiti ya dziko la Malawi yotchedwa National Committee on Research Ethics in the Social Sciences and Humanities (NCRSH) yomwe imawonesetsa kuti kafukufuku ndi ntchito zina zonga iyi zikugwiridwa motsatira ndondomeko zonse zoyenera pa ntchitoyo ndi pa umunthu. Ndondomeko imene inalembedwa kuti itsogolere kafukufuku ndi malipoti a momwe ntchito imayendera zinaperekedwa ku bungwe la NCRSH lomwe lapereka chilorezo choti ntchitoyi ipitilire m'mene inakonzedwera. Kalondolondo wa NCRSH wavomereza kuti zofunikira zonse pa ntchitoyi ndi katoleredwe ka mauthenga zatsatira malamulo a dziko la Malawi. NCRSH inapereka chilorezo chomwe chizindikiro chake ndi P.06/18/283 kuti kafukufuku achitike.

Poti tsono, patapita zaka zitatu zogwira ntchito molimbika mtanthauziramawu woyamba wa Chiyankhulo cha Manja cha chiMalawi wapezeka, tikuyenera kudziwa kuti ntchitoyi siyinathe Angakhale uthenga wankhaninkhani okhudza mthanthauziramawuyu omwe unatoleredwa sunathe kuunguzidwa ndi kulembedwa mu zizindikiro zoyenera mokwanira bwino. Bungwe la MANAD ndi onse amene amatenga nawo mbali mu ntchito zake akuyenera kuonetsetsa kuti ntchitoyi ikupitilira, ndi kuti pakupezeka zipangizo zokwanira zotheketsera ntchitoyi.

Instructions for how to use the dictionary

This section briefly guides the reader on use of the dictionary and provides advice on how to understand symbols and other information as illustrated in this dictionary. Generally, signs are grouped into themes based on their needs within basic conversations, and their semantic fields. Each page is divided into three articles, and each article corresponds to a sign. Furthermore, each article has its own unique number and includes a photo of the sign, figures of the internal structure of the sign, and its translations. A sign accompanied with a symbol *video* (see Figure 1) refers to the video demonstrating the sign, including the single sign itself, as well as the sign within both simple and more complex sentences. Videos can be watched using the offline website on the memory stick. Finger spellings and numerals are listed at the end of the vocabulary, followed by the pages showing the index of signs.

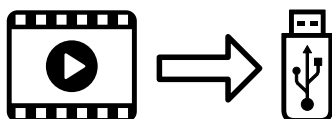


Figure 1: Videos are found on the memory stick

In each article, the photo realistically shows the way that the sign is produced. A sign may be shown either as a single photo or as a set of several photos, in order to describe how hands move and how the sign changes step by step. Moreover, arrows shown in the photo of the sign describe the movements in detail. There is a list of arrows and explanations for their meanings on the next page.

Figures schematically describe the internal structure of a sign. In this dictionary, the internal structure of each sign is described in terms of three main parameters: *handshape*, *place of articulation*, and *movement*. See examples in Figure 2. The handshape parameter refers to the way a hand is formed, such as a flat palm or a fist. The place of articulation parameter describes how signs are produced at various places around the body, such as the head, chest, hand(s), and in “neutral space” in front of the signer. As for the movement parameter, hands can move along different paths and in various manners. For example, hands may open or close, and arms may bounce or move along a circular path. Moreover, a symbol with the word *variation* refers to the formational variation of at least one of the parameters of a sign. For example, the sign GOOD (article 65) can be produced with either one or two hands (see “Handedness” in Figure 2).



















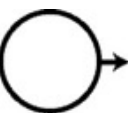

			 VARIATION
Handshape: Flat palm	Place of articulation: Neutral space	Movement: Axial rotation of arm	Handedness: One hand

Figure 2: examples of parameters

A word in English and Chichewa shown in an article about a sign is a translation with the meaning being roughly equivalent to the meaning of the sign. Some signs have multiple translations, demonstrating that the signs may have multiple meanings.

There are at least two ways to search for signs in this dictionary. You can select a certain theme and browse for signs within the theme. For example, you can find the colour signs by browsing pages under the theme 'colours'. The second way to browse is by using the index of words for signs at the end of the dictionary. You can search for a certain English or Chichewa word making use of the index's alphabetical order and checking the page number. Also, the number of the article can be used to indicate a particular sign.

	<p>the path made by the hand or part of a hand (sometimes by the head or body)</p>		<p>repeated, bidirectional movement</p>
	<p>normal movement</p>		<p>bidirectional movement, the movement starts in the direction of the double arrowhead</p>
	<p>hand closes (= the extended fingers close, the resulting handshape may be: fingertips contacting the thumb, loose fist or fist)</p>		<p>the tip of a finger rubs once against the thumb</p>
	<p>thumb and one finger close or two parallel fingers come together</p>		<p>the tip of a finger rubs repeatedly against the thumb</p>
	<p>hand opens (compare with "hand closes")</p>		<p>forearm rotation, the arrow shows the direction of the rotation</p>
	<p>thumb and one finger open or two parallel fingers separate</p>		<p>when used around a wrist indicates forearm rotation</p>
	<p>repeated movement (usually the movement is repeated once, but this symbol is also used if the movement is repeated twice)</p>		<p>movement ends in a clear stop</p>
	<p>the hands move together in the direction shown by the arrow</p>		<p>the hand or part of the hand does not move</p>

Most arrows and symbols for describing signs in the dictionary are from Finnish Association of the Deaf.

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The Finnish Association of the Deaf (FAD) and The World Federation of the Deaf (WFD). (2015). *Working Together. Manual for Sign Language Work Within Development Cooperation*. <https://www.slwmanual.info>. Retrieved 15 June 2021.

Hoyer, K. (2013). *Language Vitalization through Language Documentation and Description in the Kosovar Sign Language Community*. Nijmegen: Ishara Press.

Johnston, T. A. & Schembri, A. (2007). *Australian sign language (Auslan): An introduction to sign language linguistics*. Cambridge University Press.

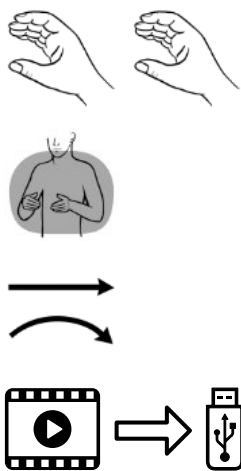
Perniss, P., Thompson, T. & Vigliocco G. (2010). *Iconicity as a general property of language: evidence from spoken and signed languages*. *Front. Psychol.* 1, 1–15. <https://doi.org/10.3389/fpsyg.2010.00227>

The World Federation of the Deaf (WFD). (2016). *Our work*. <https://wfdeaf.org/our-work/> Retrieved 12 October 2021.

Suomalaisen viittomakielen perussanakirja (Basic Dictionary of Finnish Sign Language) 1998. Finnish Association of the Deaf and Research Institute for the Languages of Finland, Helsinki.

BASIC CONVERSATION

**KULUMIKIZANA /
KUYANKHULANA**



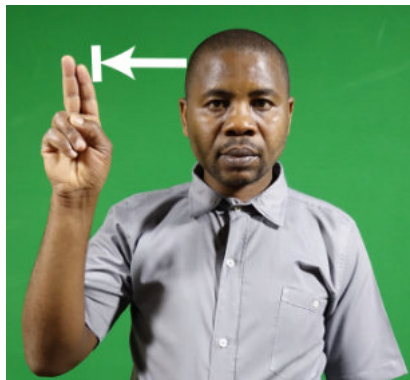
1.



communication
kulumikizana, kuyankhulana



2.



hello
moni



3.



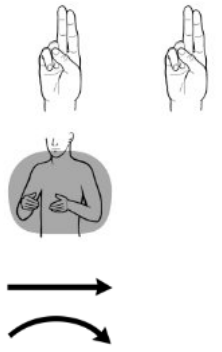
name
dzina, pereka dzina

4.

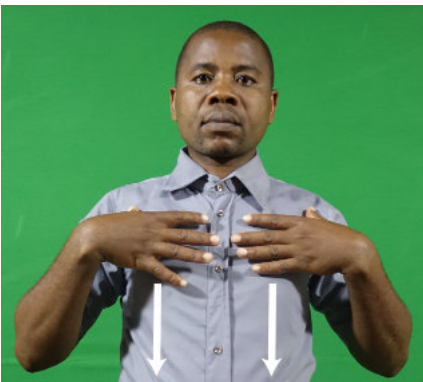


name

dzina, pereka dzina

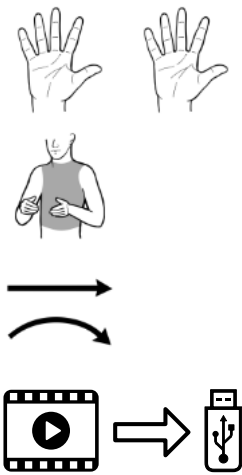


5.



1. age
2. body

1. zaka
2. thupi



6.



age

zaka



7.



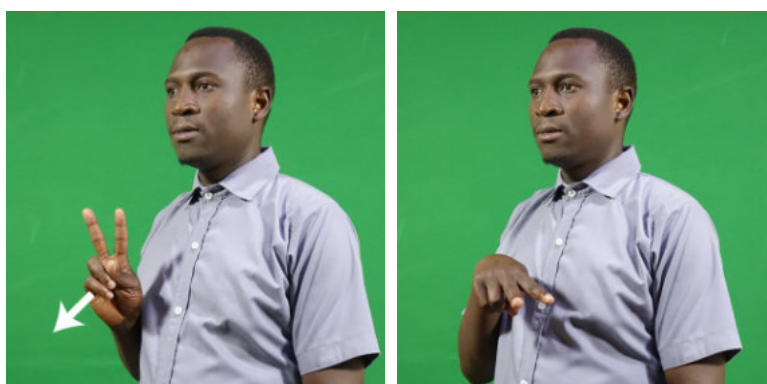
you
iwe, inu

8.



me
ine

9.

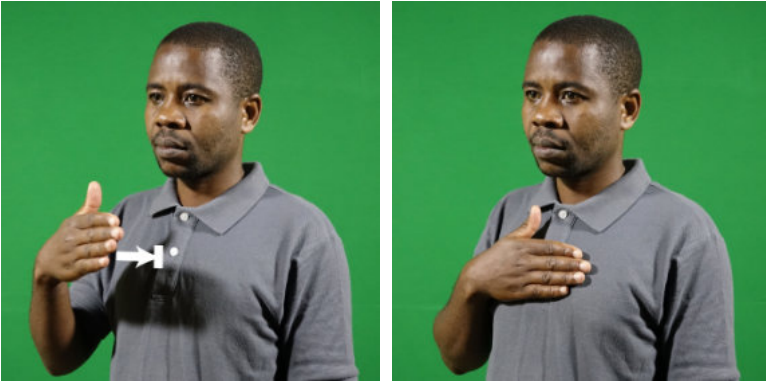


both
-wiri (awiri, ziwiri)



VARIATION
KUSIYANA

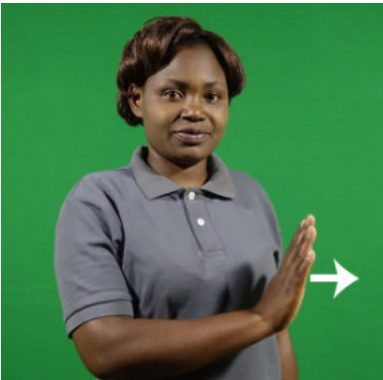
10.



my
-nga



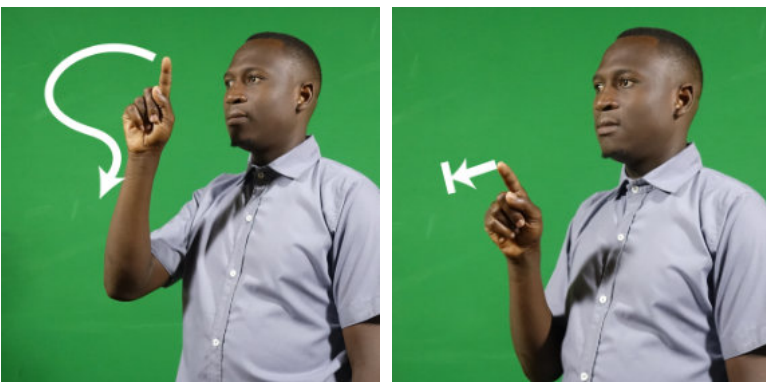
11.



own
1. -khala ndi zithu, -lindi ndi zithu
2. chake



12.



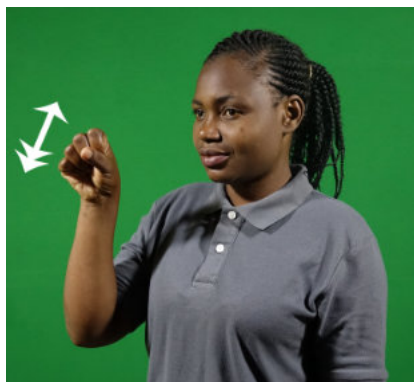
1. question
2. ask

1. -funso
2. -funsa





13.

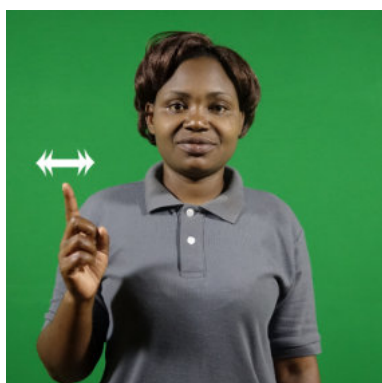


yes

inde, eee, eya



14.



no

ayi, iyayi, kana

VARIATION
KUSIYANA



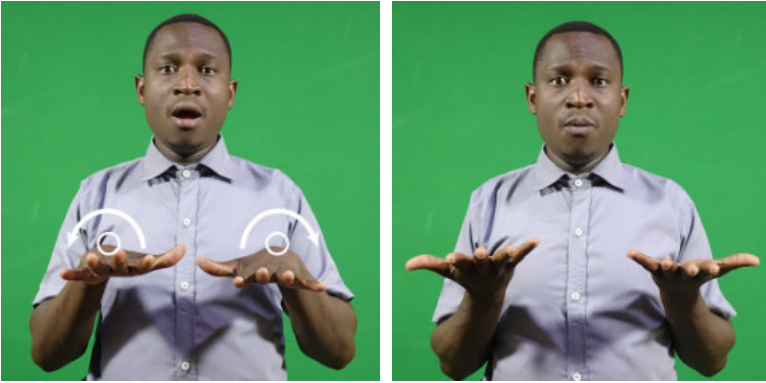
15.



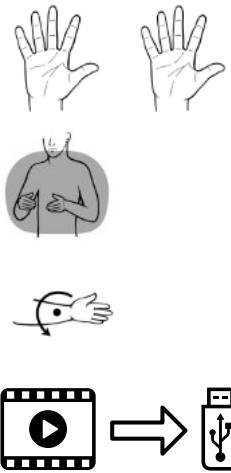
what

chiyani, chani, tani

16.



how
nji (bwanji)



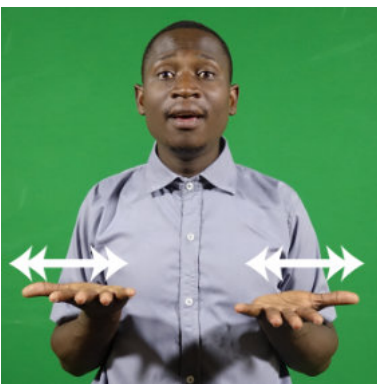
17.



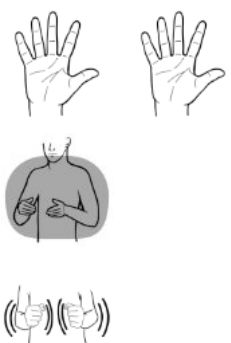
who
ndani

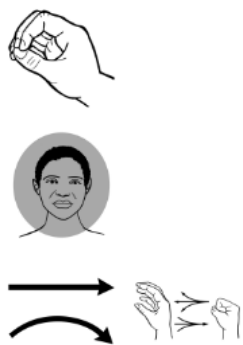


18.

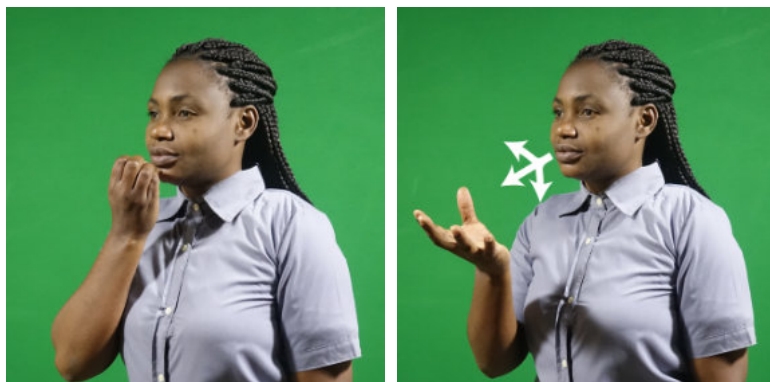


where
kuti, muti, pati





19.

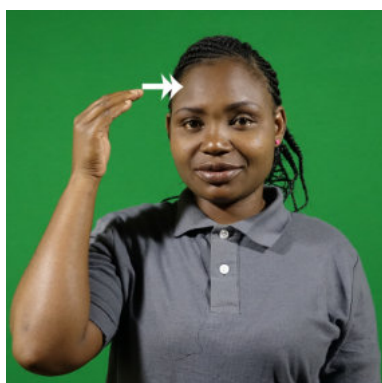


answer

-yankha

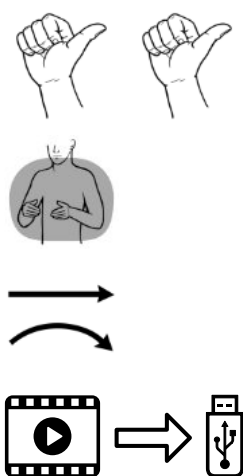


20.

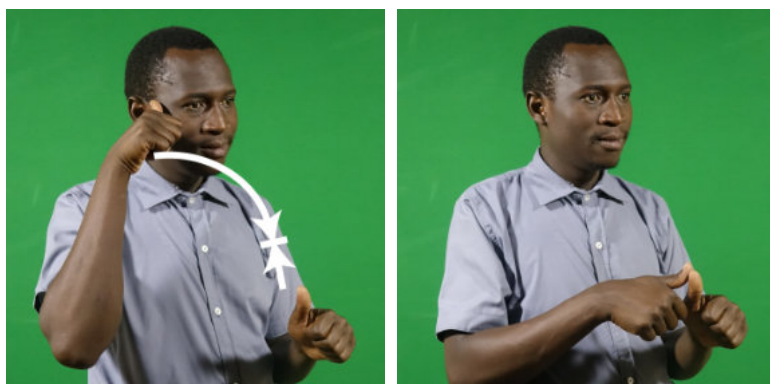


know

dziwa



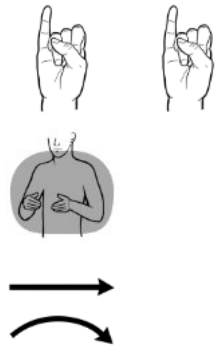
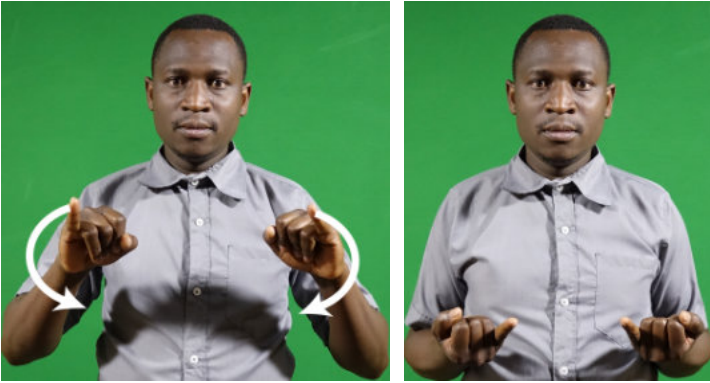
21.



remember

-kumbuka, -kumbukira

22.



try

1. -yetsra
2. -yesa kupanga chinthu china, yeserera

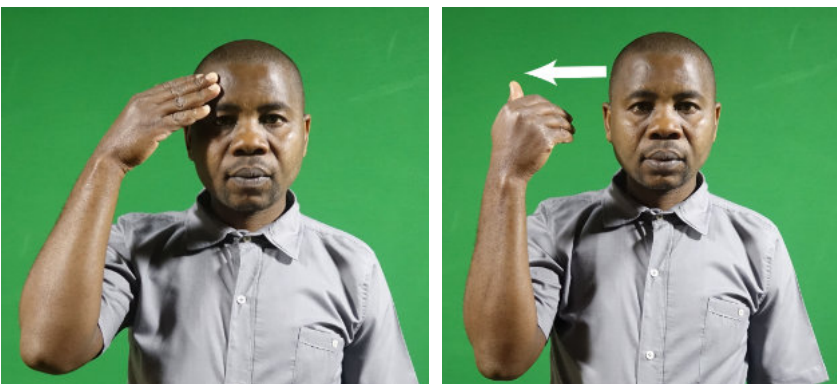
23.



think

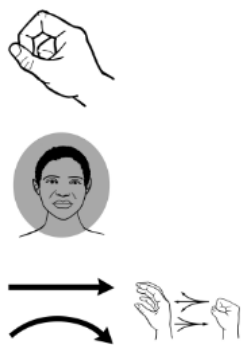
-ganiza, -lingalira

24.



forget

-iwala



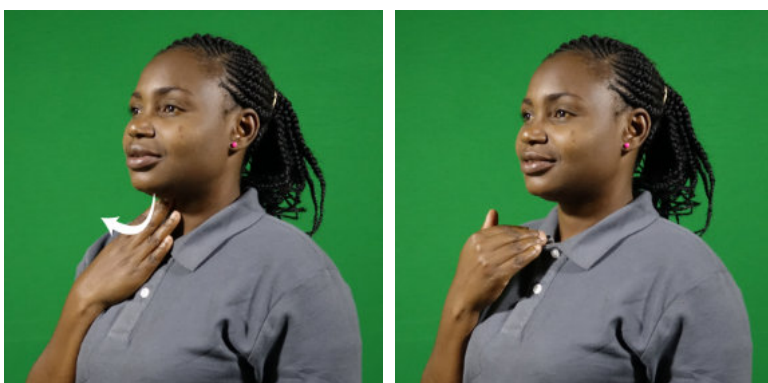
25.



understand
-mvetsa



26.



1. want
2. need
funa, -khumba

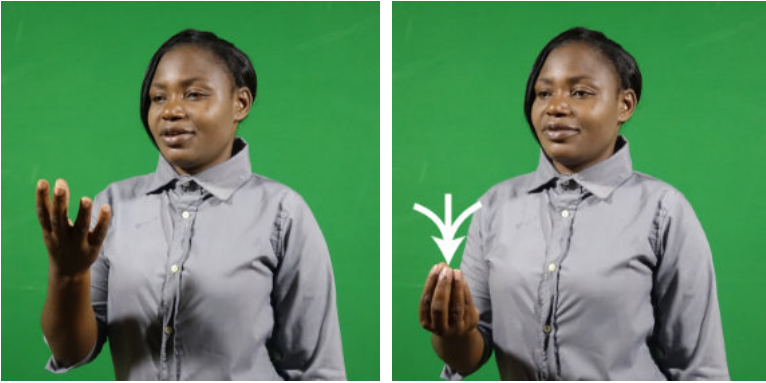


27.



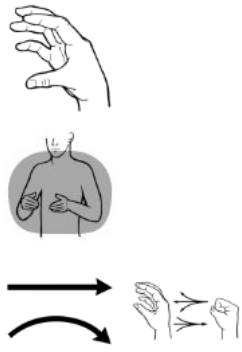
can
-tha, -khoza

28.

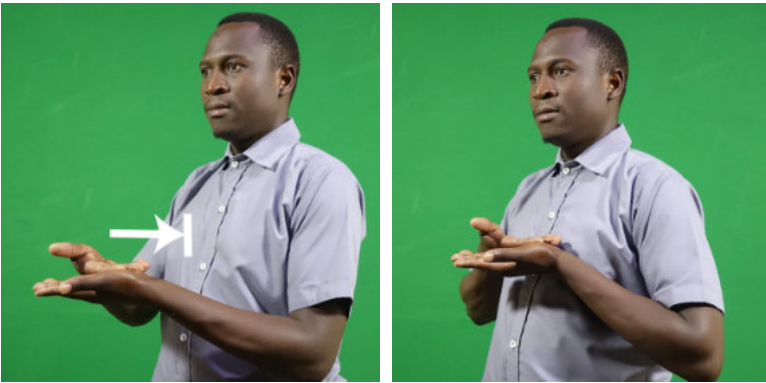


have

-khala ndi chithu

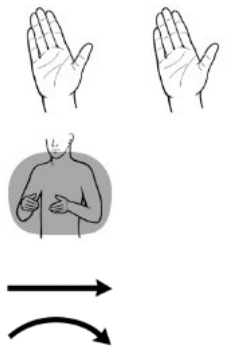


29.



have

-khala ndi chithu

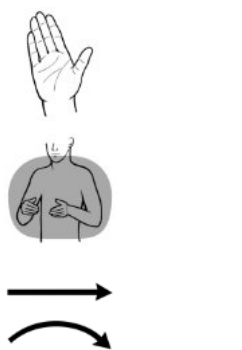


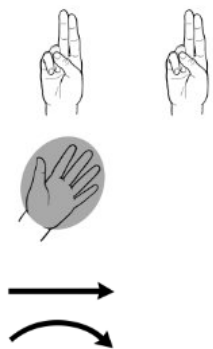
30.



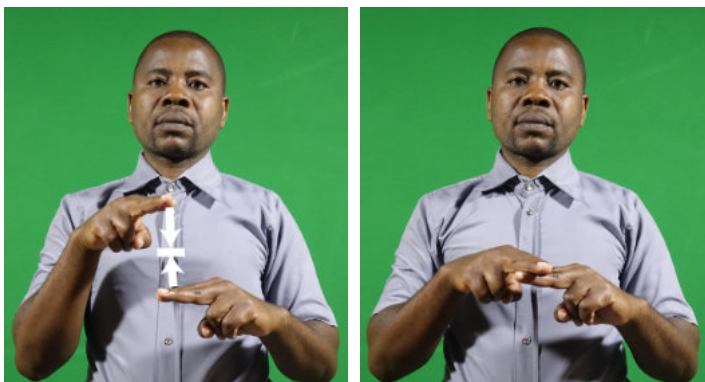
have

-khala ndi chithu





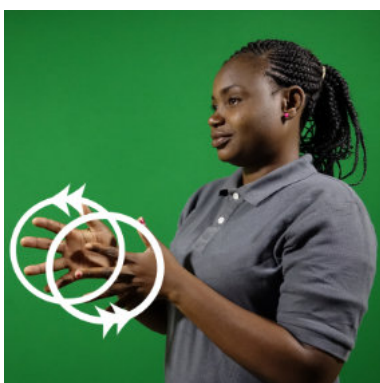
31.



1. live
2. stay
-khala



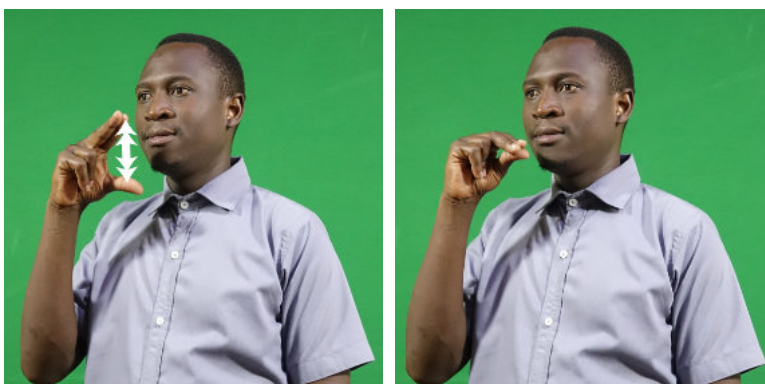
32.



sign
chizindikiro

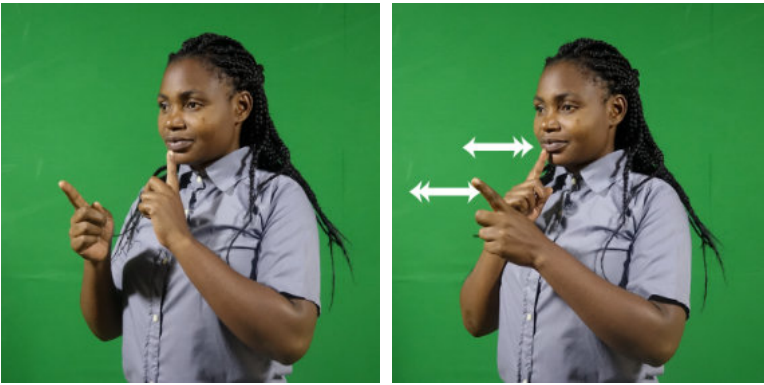


33.



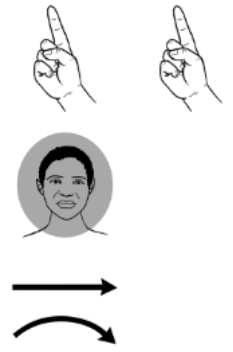
1. speak
2. speech
yankhula, simba

34.



- 1. conversation
- 2. dialogue

- 1. makambitsirano
- 2. kukambirana, kufotokozerana, zokambirana
- 3. yakhula

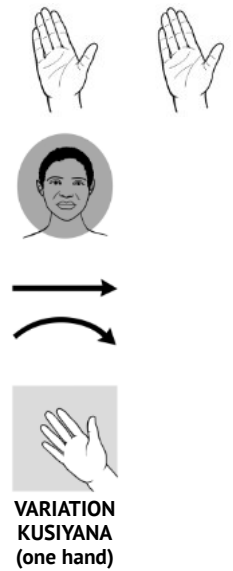


35.



thanks

- 1. zikomo
- 2. thokoza, yamikira

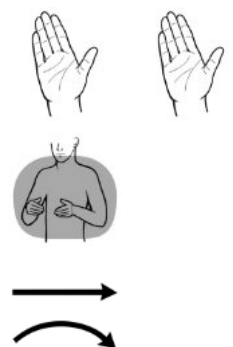


36.



welcome

takulandirani, mwalandilidwa



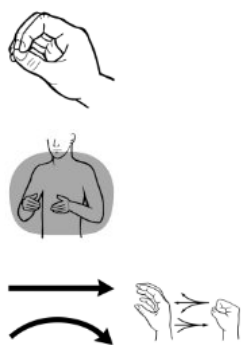


37.

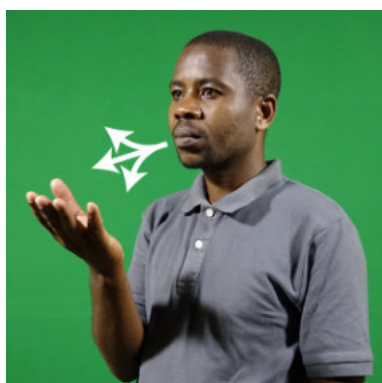


tell

-uza, -nena

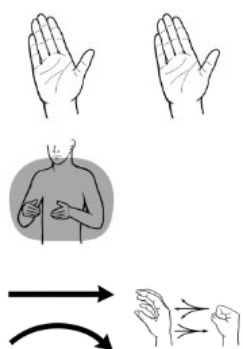


38.

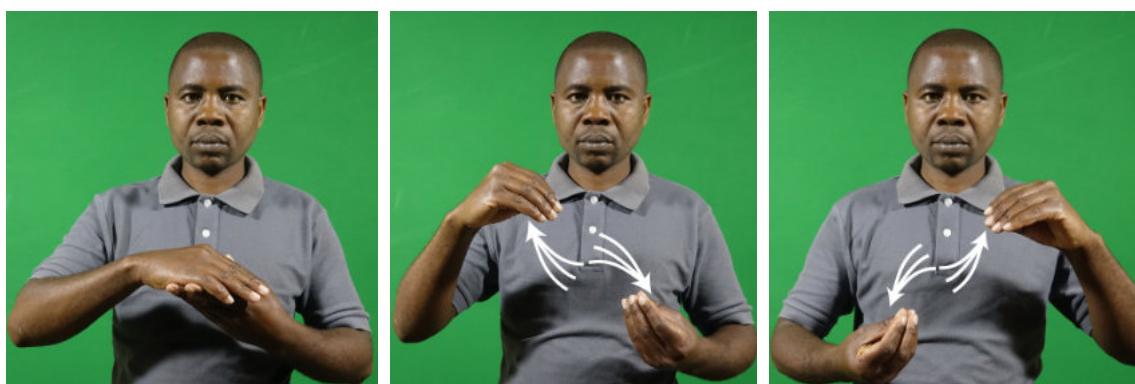


answer

1. yankha
2. -yankho



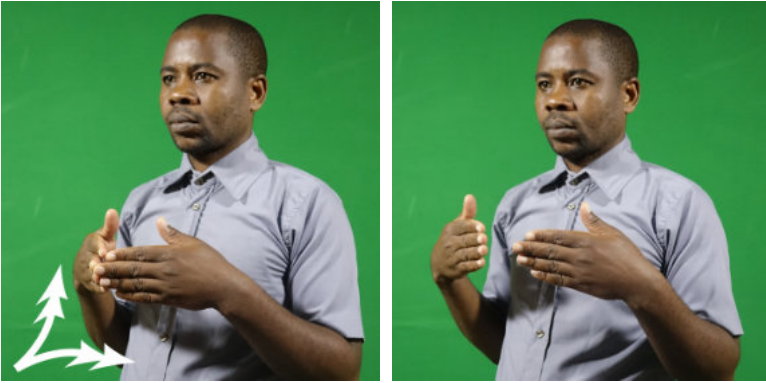
39.



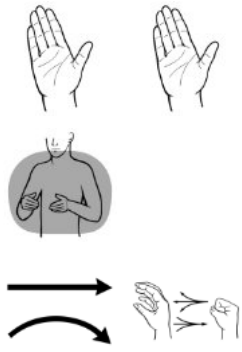
chat

-cheza, macheza, kucheza

40.



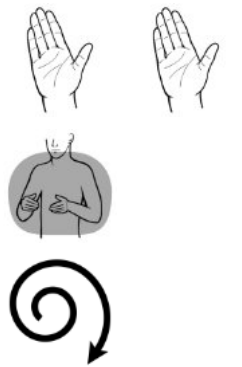
chat
cheza



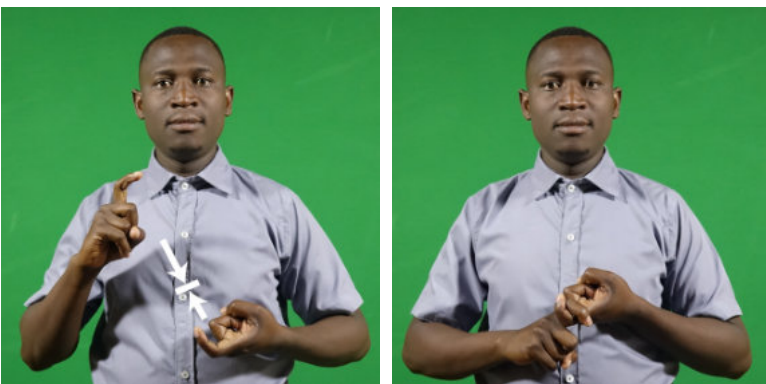
41.



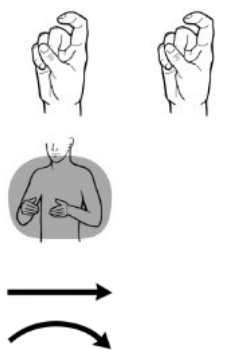
discuss
-Kambirana



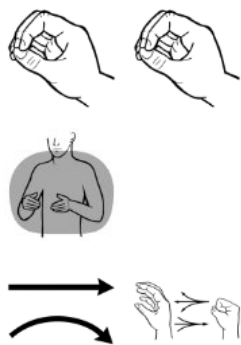
42.



agree
gwilizana, manga chimodzi, vomeleza



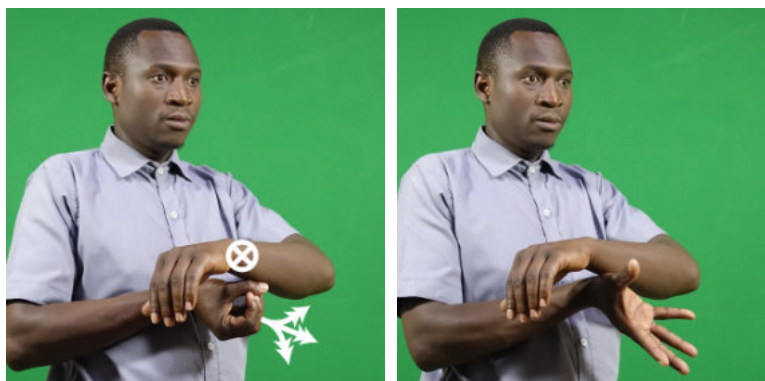
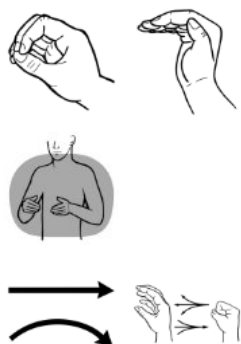
43.



express

-onetsa maganizo mmawu, polakhula

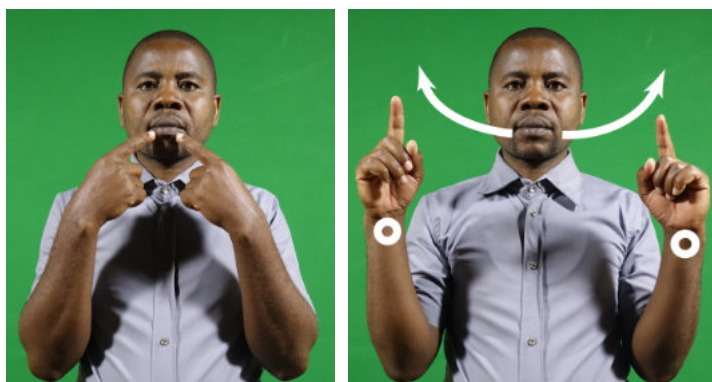
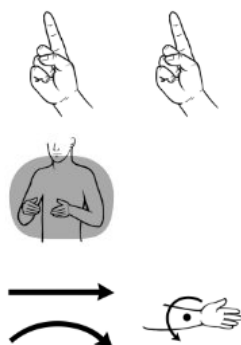
44.



**1. explain
2. advise**

**1. fotokoza, longosola
2. -langiza**

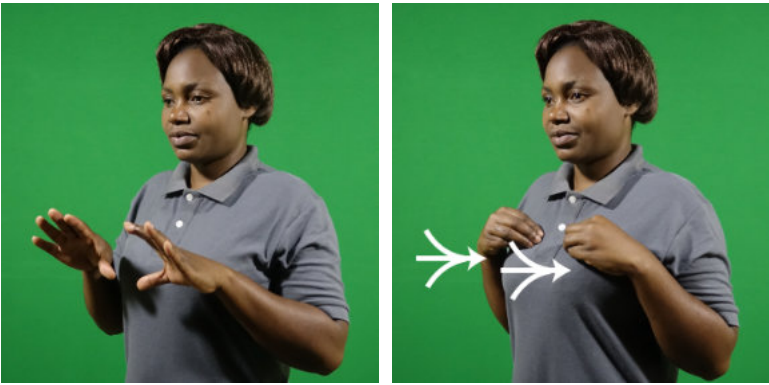
45.



**1. announcement
2. announce**

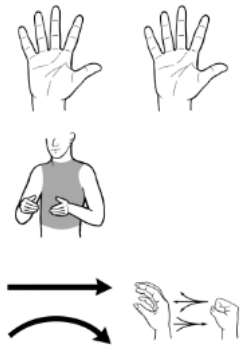
lengeza, ulutsa

46.



- 1. accept
- 2. adopt

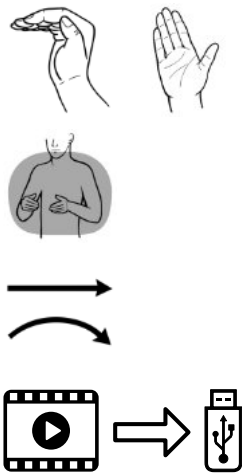
lola, vomeleza



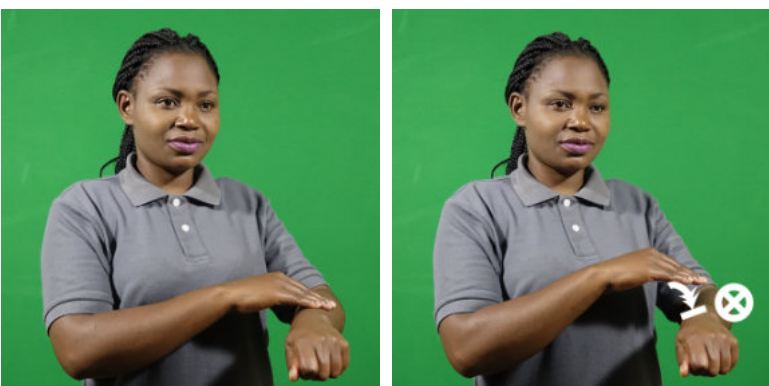
47.



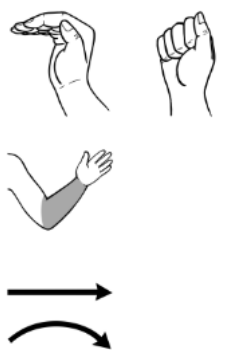
call
-itana



48.

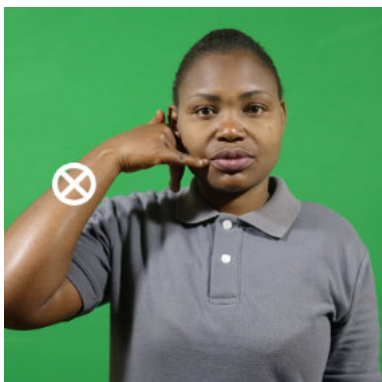


call
-itana





49.

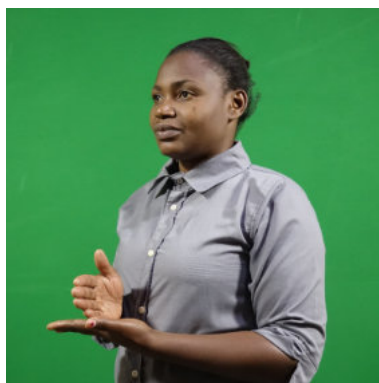


phone call

imba lanya, imba foni



50.

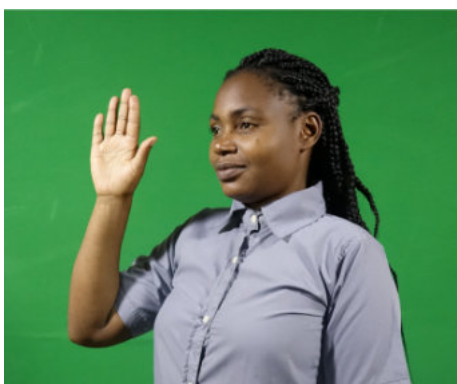


stop

leka, siya, imitsa



51.

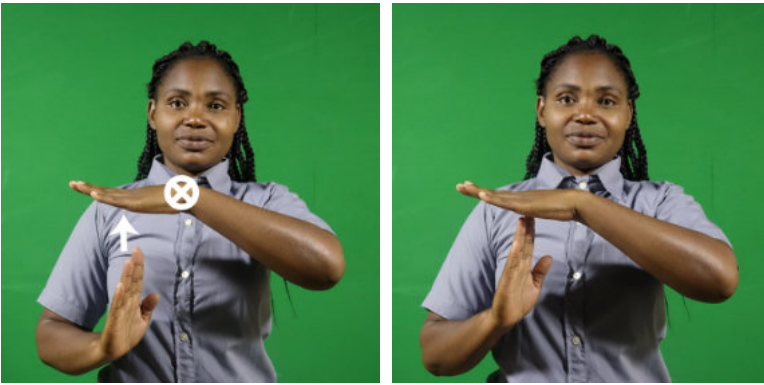


stop

1. -ima

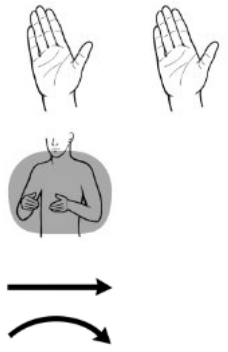
2. -imitsa

52.



stop

imitsa, pumila kaye

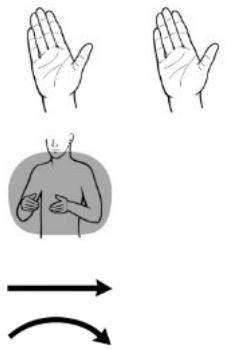


53.



true

-oonadi, -enieni (zoonadi, choonadi, zenizeni, weniweni), tsimikiza, ndithu



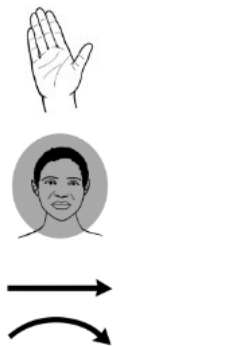
54.



lie

1. bodza, nyengo

2. -nama, -nyenga, -namiza

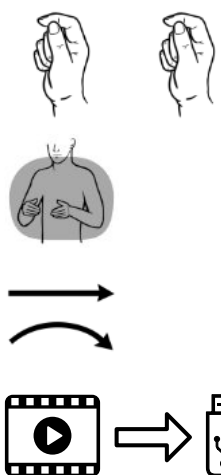




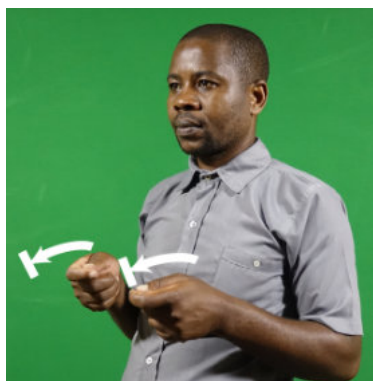
55.



example
chitsanzo



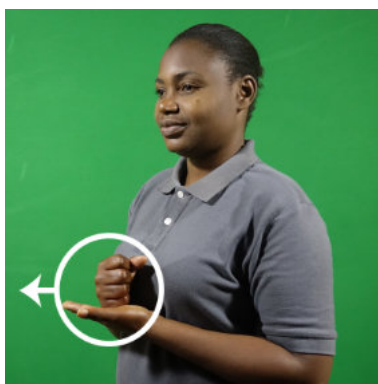
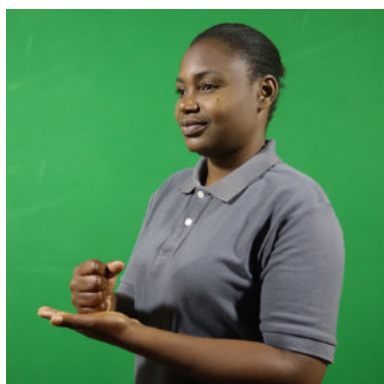
56.



give
-pereka (kupatsa)

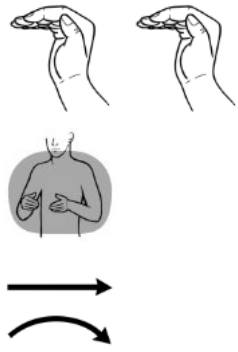
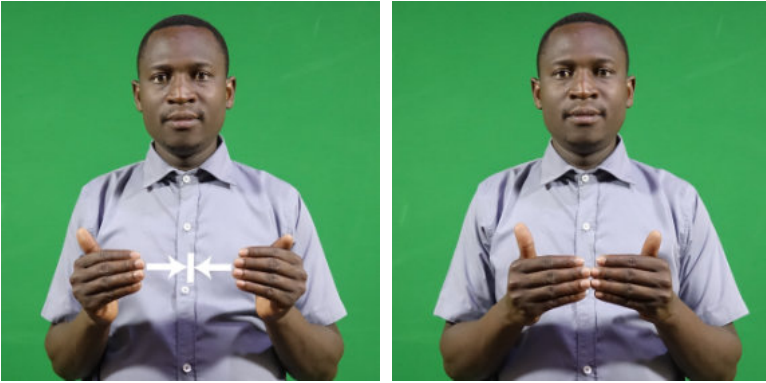


57.



help
1. -thandiza
2. -thangata

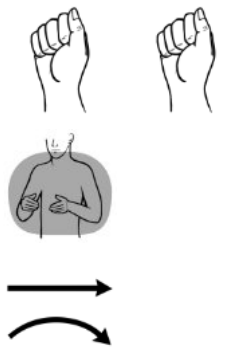
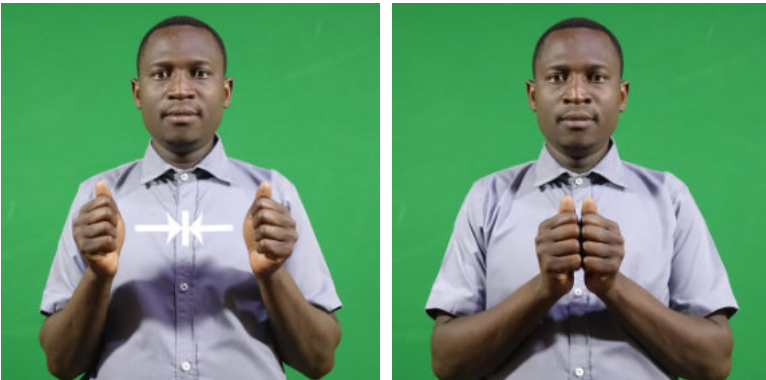
58.



meet

-kumana, -komana, -onkhana

59.



1. with
2. ten

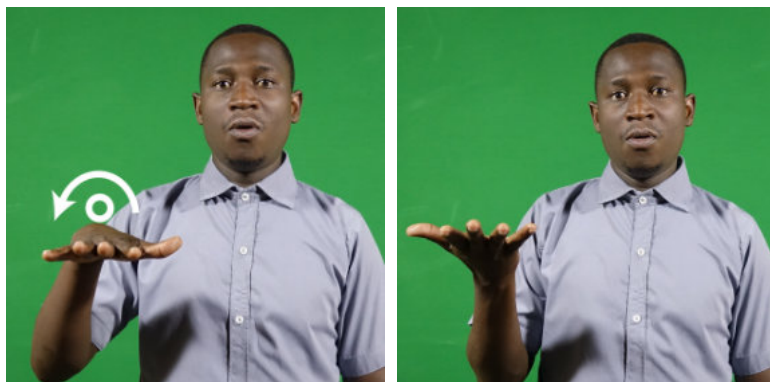
1. ndi, pamodzi
2. khumi

60.



if
ngati

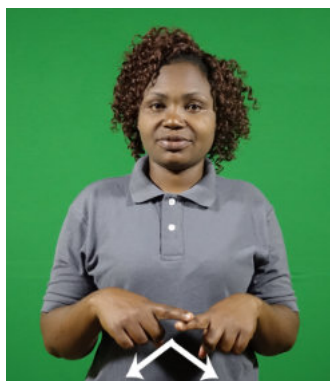
61.



or

kapena, mwina

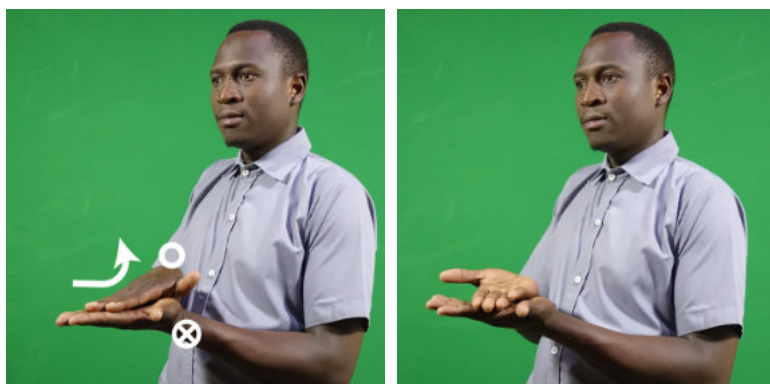
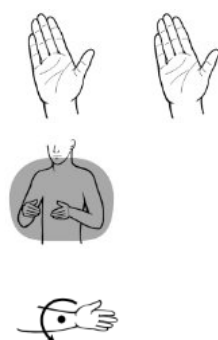
62.



but

koma

63.



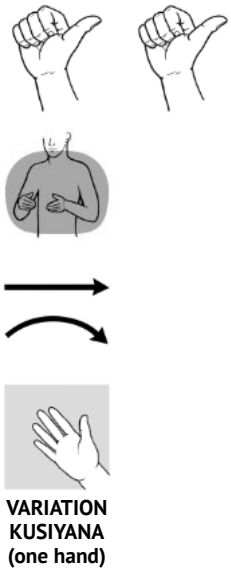
because

chifukwa, popeza, pakuti

64.



- 1. good
 - 2. fine
 - 3. well
- bwino



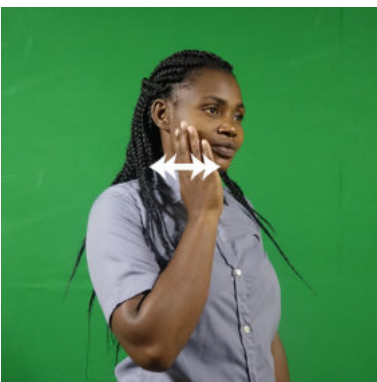
65.



- 1. good
 - 2. pass
- 1. chita bwino
 - 2. khoza, pambana



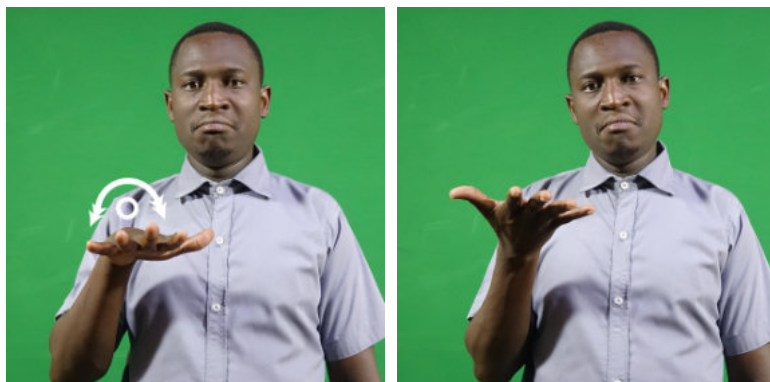
66.



- 1. nice
 - 2. pleasant
- chosangalatsa



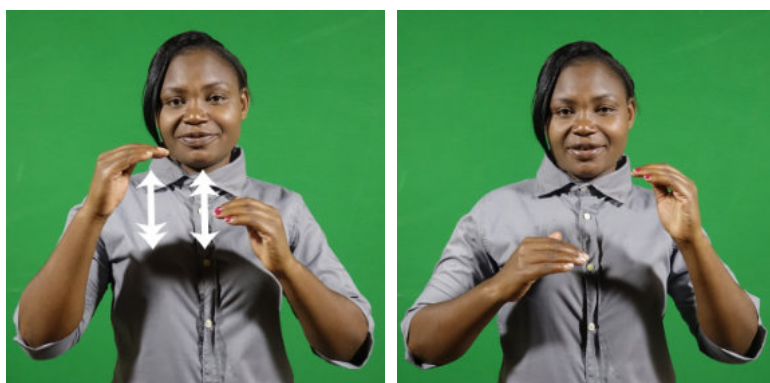
67.



average

mlingo woyenera kukwanilitsidwa

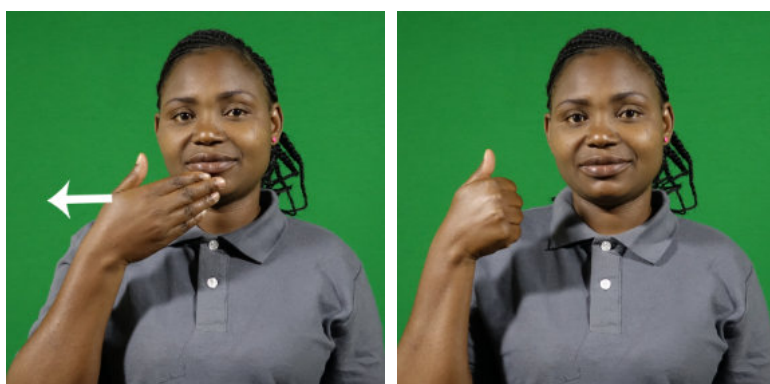
68.



average

mlingo woyenera kukwanilitsidwa

69.



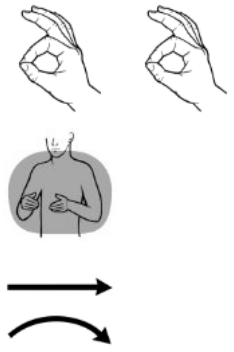
better

bola

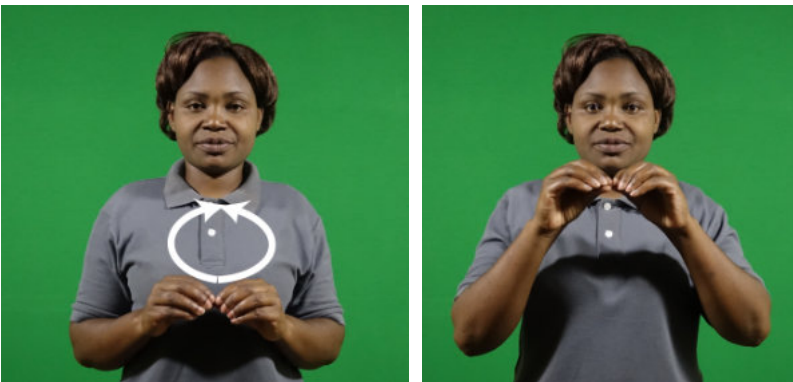
70.



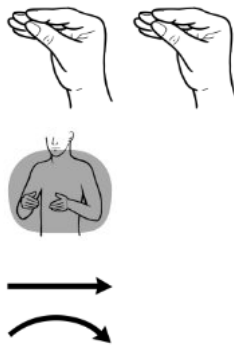
perfect
mbambande



71.



important
-funika



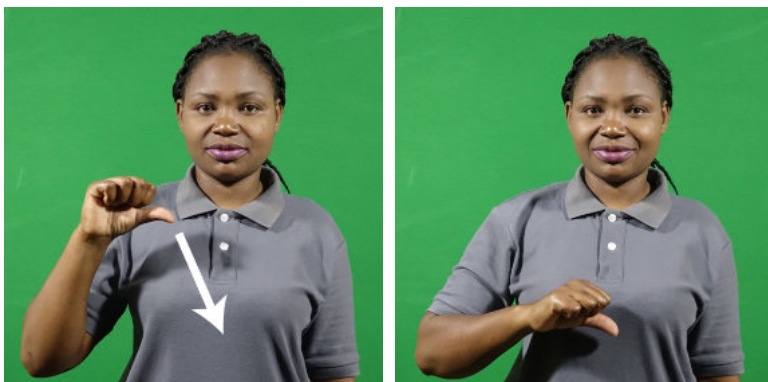
72.



1. bad
2. sin
3. wrong
4. fail
1. -ipa
2. tchimo, -chimwa
3. -lakwa, -lakwitsa, -nsambi
4. lephera



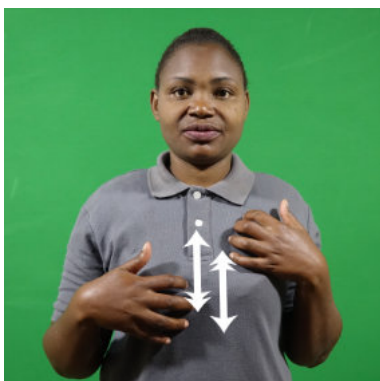
73.



bad

-ipa, nyasa

74.

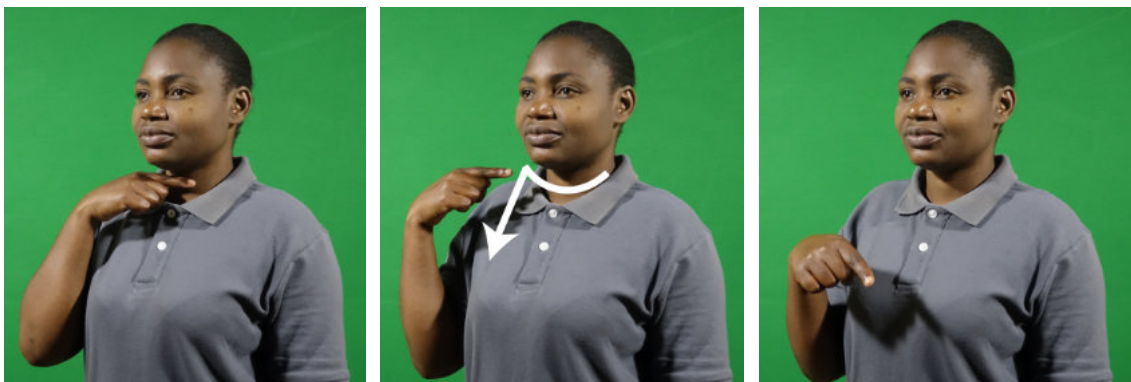


challenge

1. vuto

2. chipsyinjo

75.



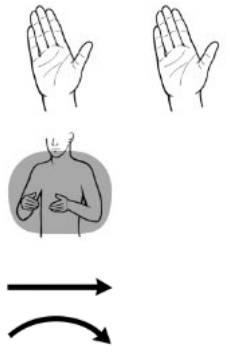
sure

-oona

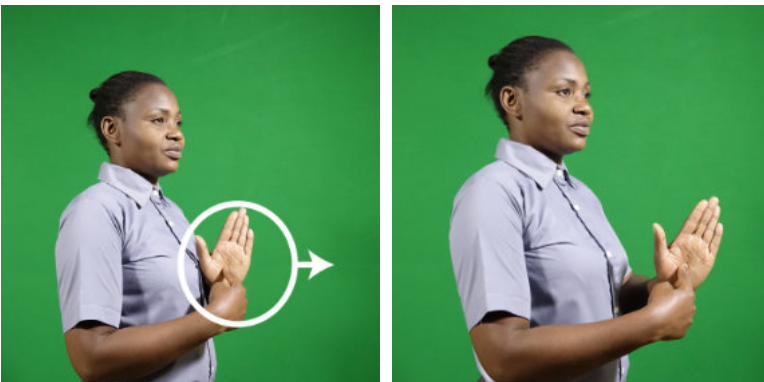
76.



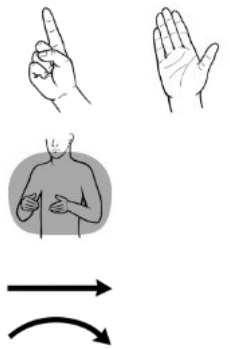
maybe
mwina, kapena



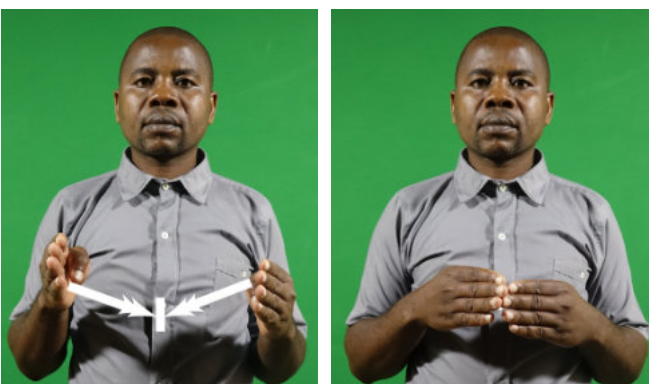
77.



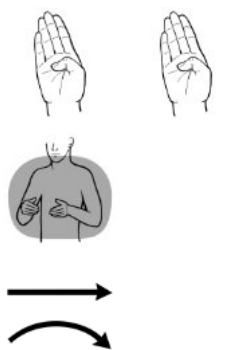
show
1. -onetsa
2. -sonyeza



78.



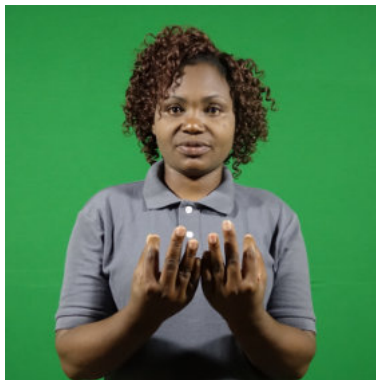
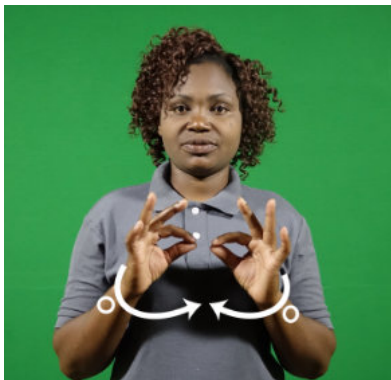
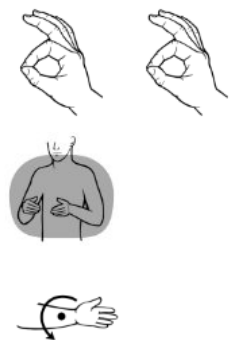
meeting
msonkhano



FAMILY AND PEOPLE

BANJA NDI ANTHU

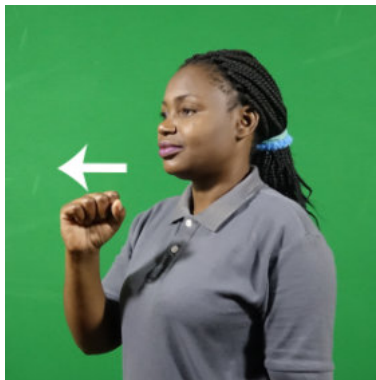
79.



family

banja

80.



1. parent
2. slave

1. kholo
2. kapolo

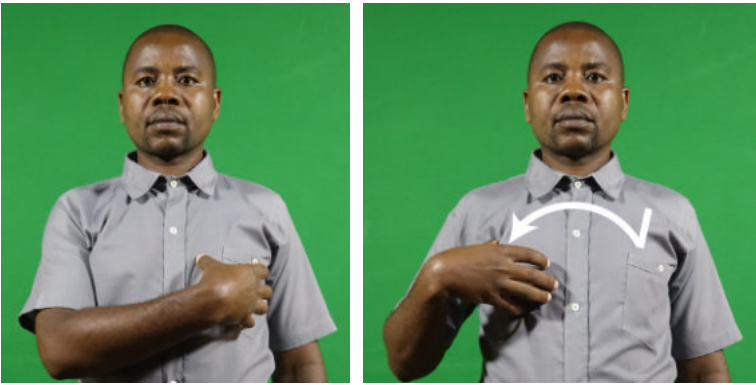
81.



1. father
2. man
3. male

1. abambo
2. bambo
3. chachimuna

82.



mother
mayi



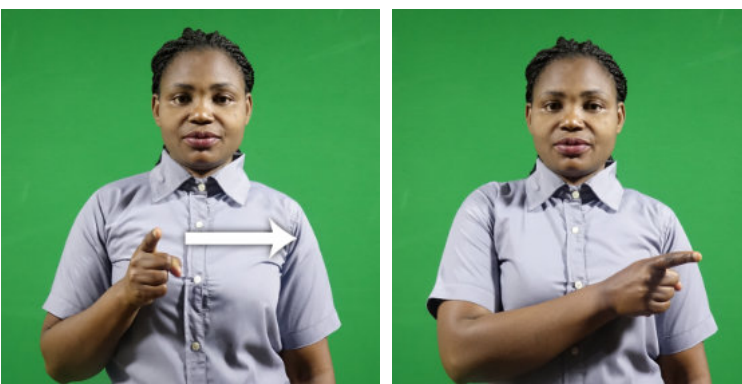
83.



mother
mayi



84.



girl
1. mtsikana
2. msungwana

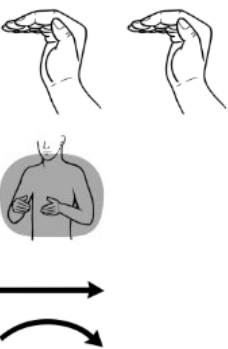




85.



girl
mitsikana



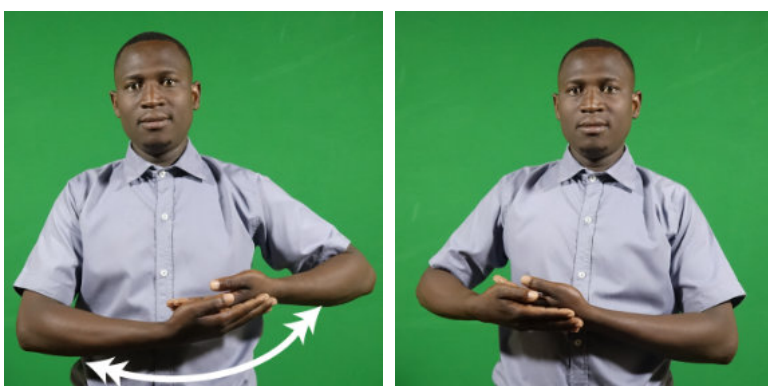
86.



baby
mwana



87.



baby
mwana

88.



brother
mchimwene



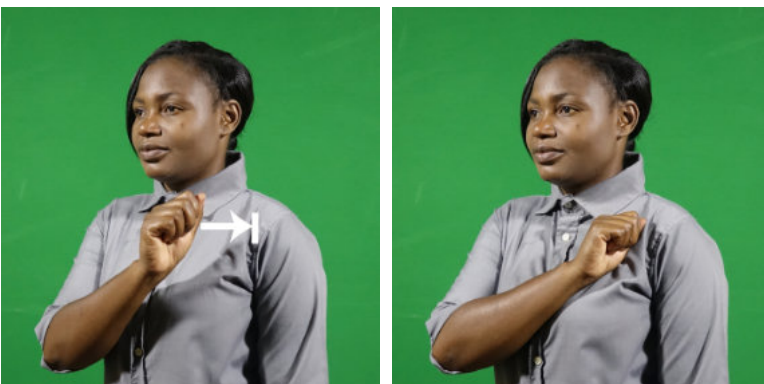
89.



sister
chemwali



90.



aunt
azakhali

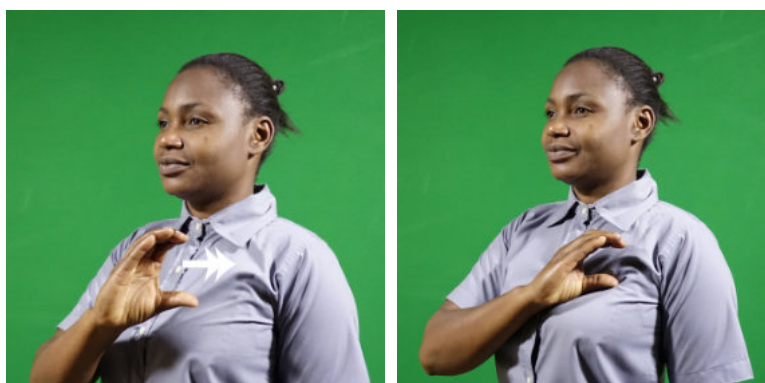


91.



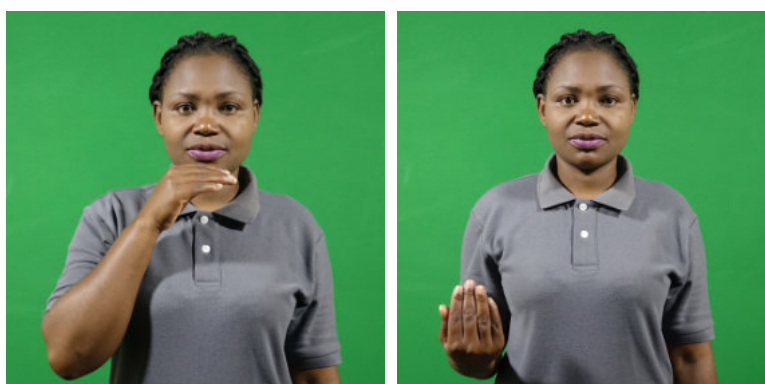
aunt
azakhali

92.



cousin
msuweni

93.



son
mwana wa mmuna

94.

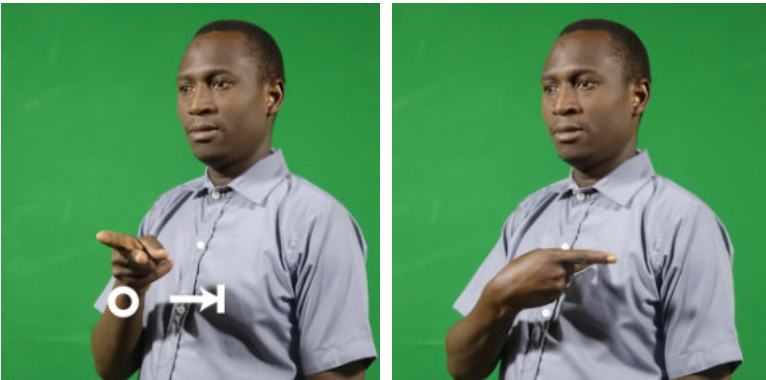


daughter

mwana wamkazi



95.

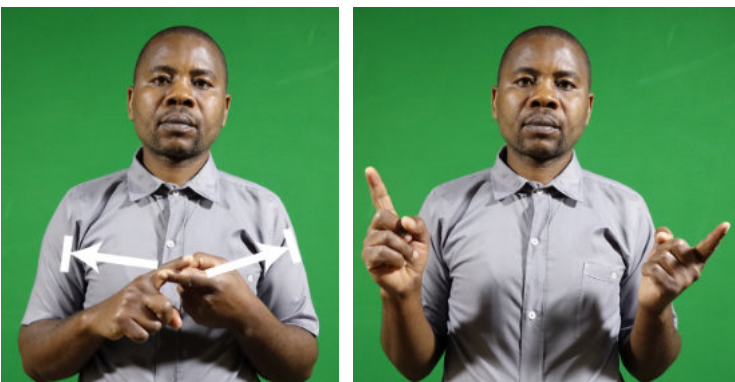


wife

mkazi wa munthu



96.



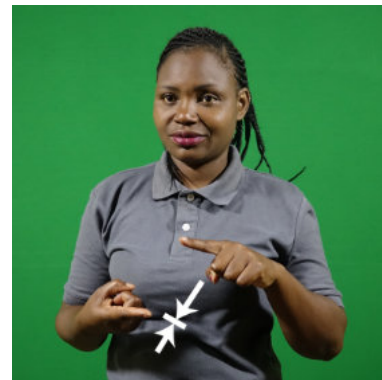
divorce

1. -sudzura

2. -thetsa banja, -thetsa ukwati, kupatukana banja



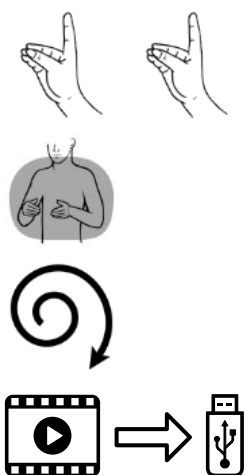
97.



friend

bwenzi, mza-

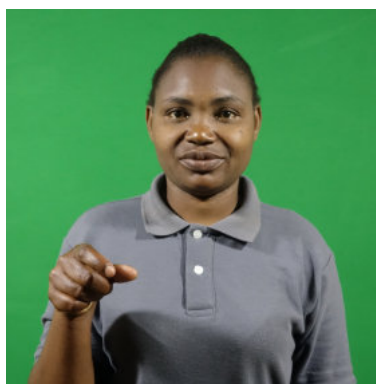
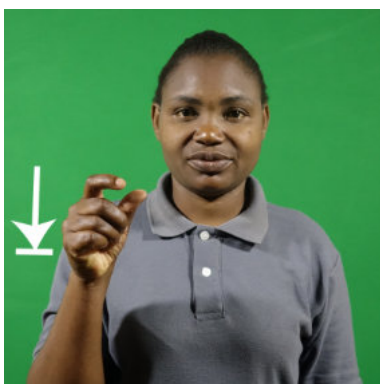
98.



people

anthu

99.



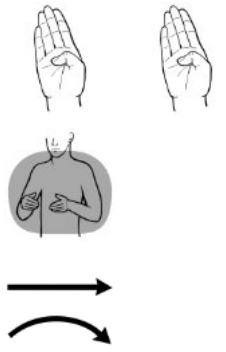
person

munthu

100.



adult
-mkulu

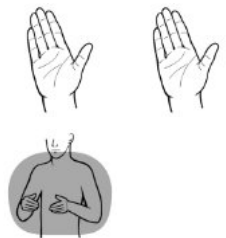


101.

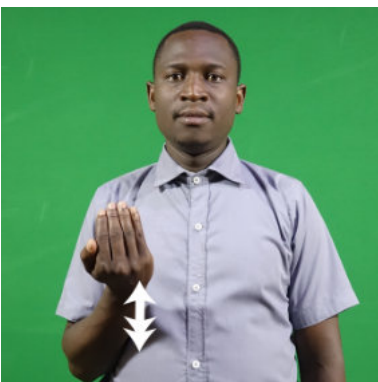


1. adult
2. fat
3. self centred

1. chachikulu, yayikulu
2. onenepa
3. odzikonda



102.



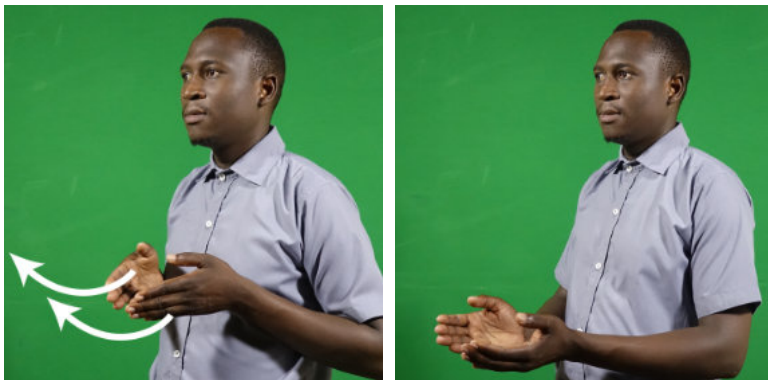
young

1. -ng'ono
2. achichepere



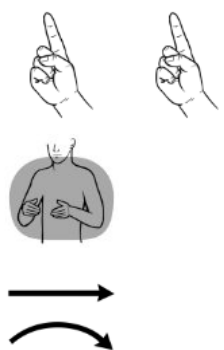


103.

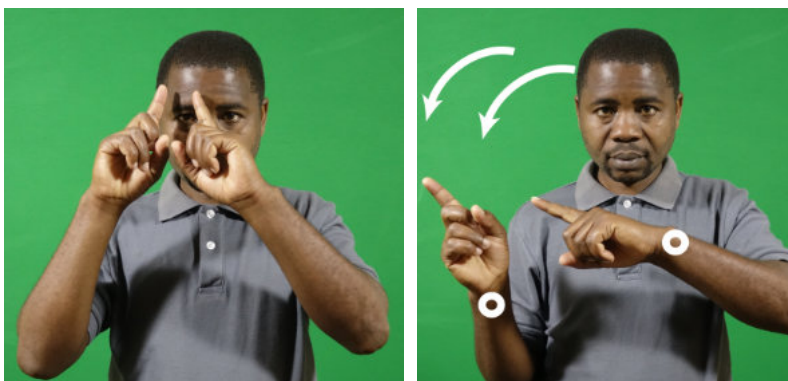


born

-badwa (kubadwa, wabadwa)



104.

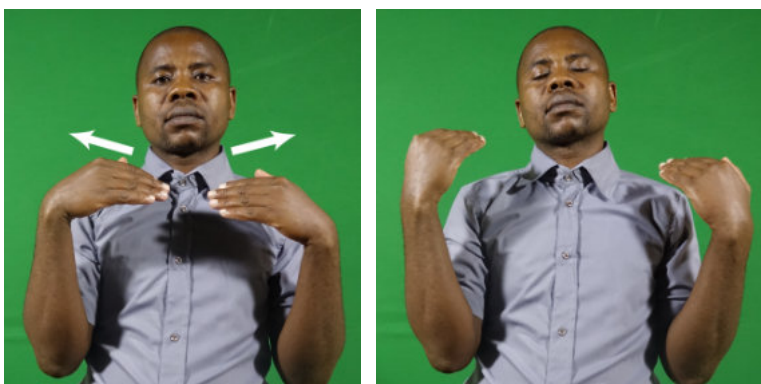


dead

-fa (wakufa/chakufa), -mwalira



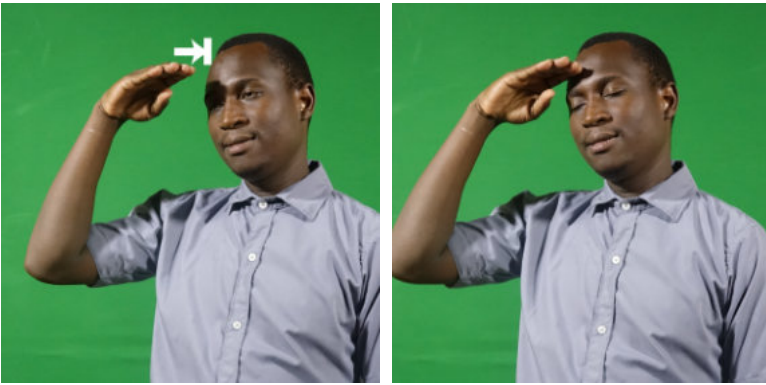
105.



dead

-fa (wakufa/chakufa), -mwalira

106.

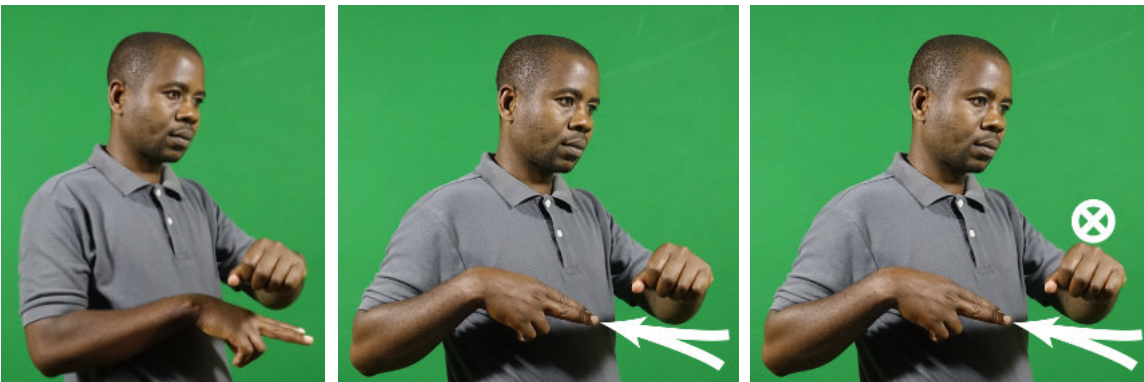


- 1. drunk
- 2. drunkness

- 1. chidakwa, -khuta mowa
- 2. ledzera, uchiledzelele

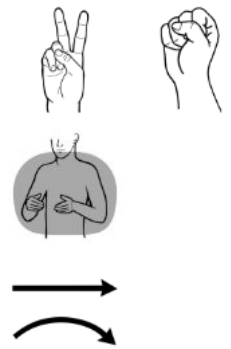


107.



- 1. thief
- 2. steal

- 1. mbava, wakuba, mbala, tsizinamtole
- 2. kuba



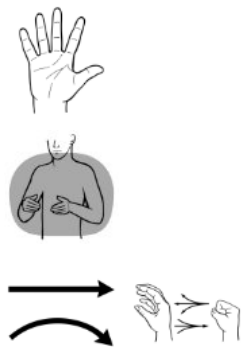
108.



- deaf
- khala osamva



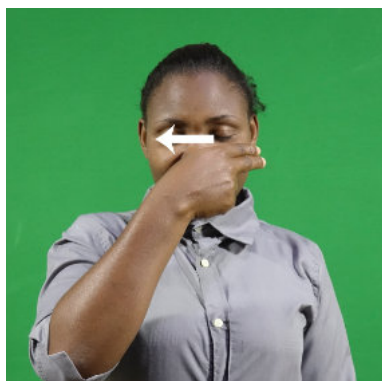
109.



deafened

kusamva

110.

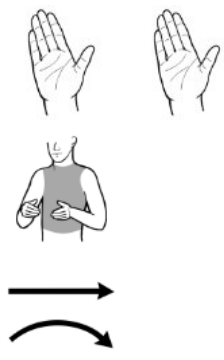


blind

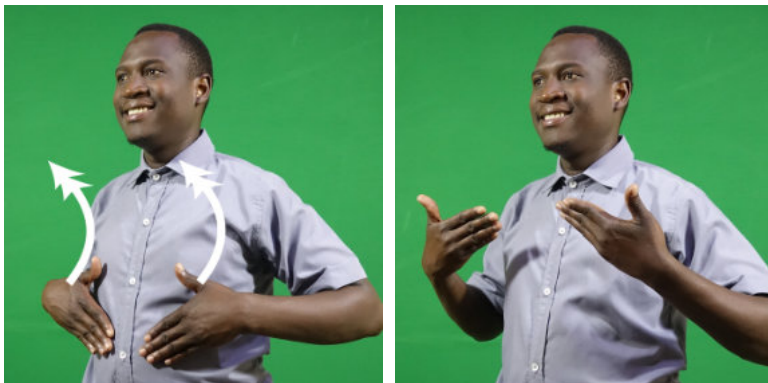
anthu osawona

EMOTIONS

**ZOMWE MUNTHU
AKUMVA MUNTIMA
ZINTHU ZIKAMACHITIKA**



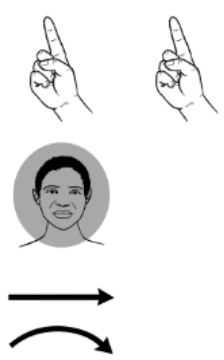
111.



1. happy

2. joy

-kodwa, sangalala, khala ndi chimwemwe

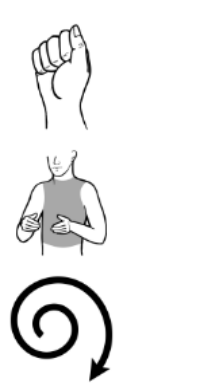


112.



smile

kumwetulira, sekelera



113.



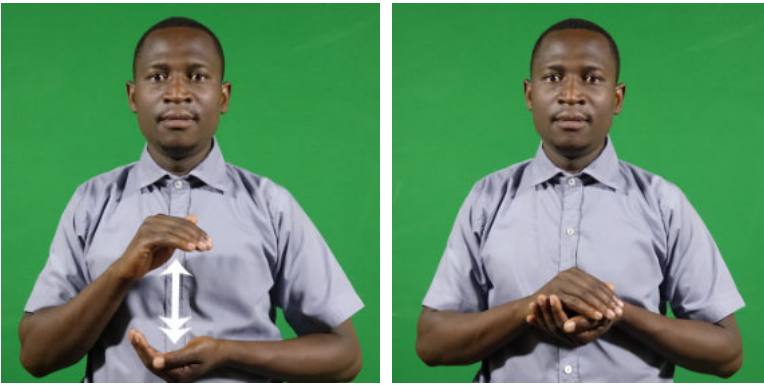
1. sorry

2. complain

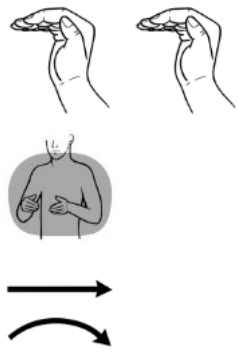
1. pepa, pepani

2. kudandaula

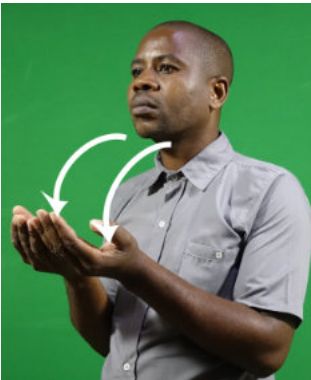
114.



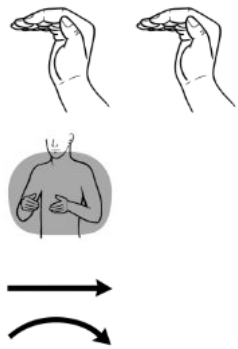
- 1. sorry
- 2. thank you
- 1. pepa, pepani
- 2. zikomo



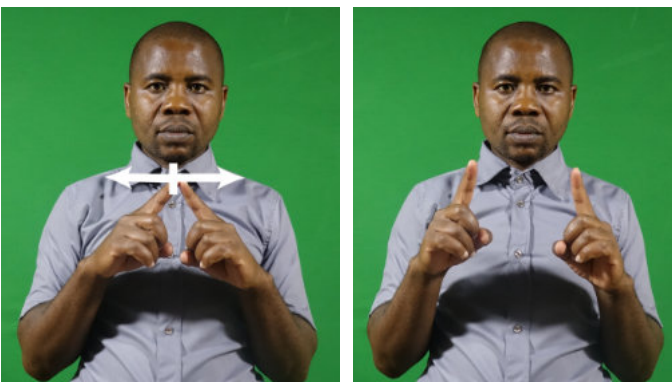
115.



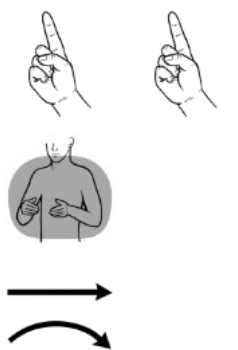
- dislike
- kusakonda, kudana



116.

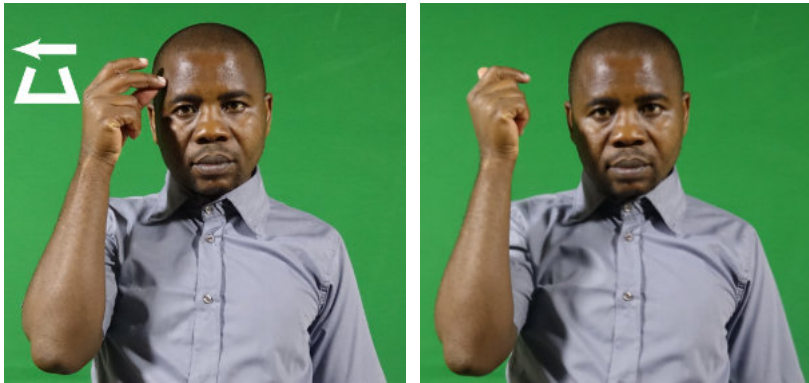


- hate
- zonda, -da, -dana





117.



hate

Kudana



118.

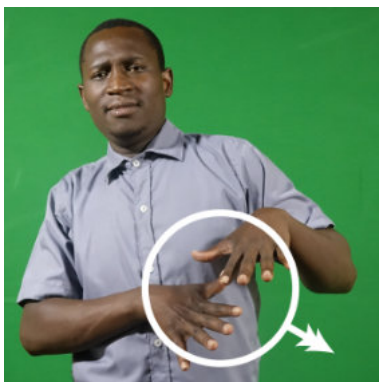


disgust

-nyasa



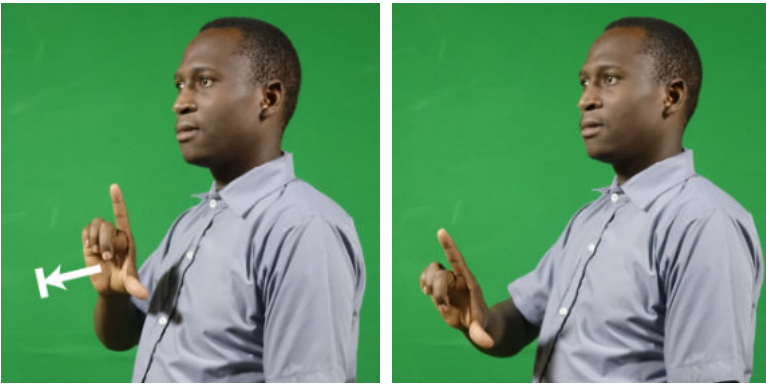
119.



disgust

-nyasa

120.

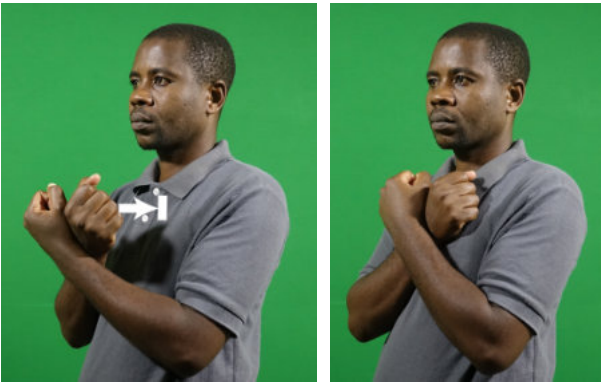


love

chikondi, kukondana

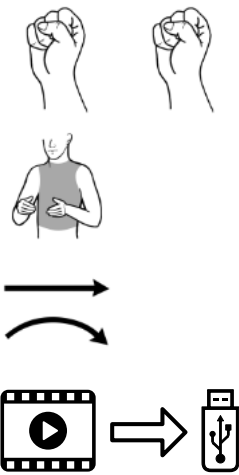


121.

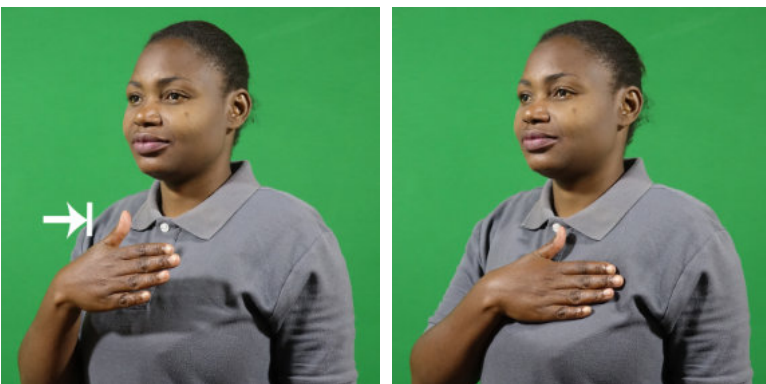


love

-konda, dololoka



122.

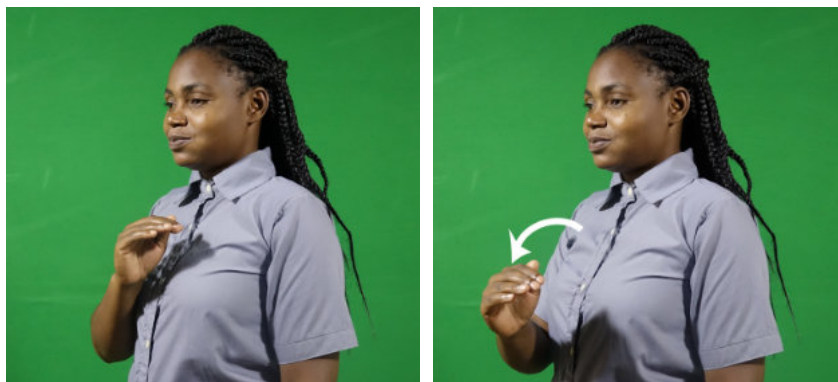


pity

-mvera chisoni

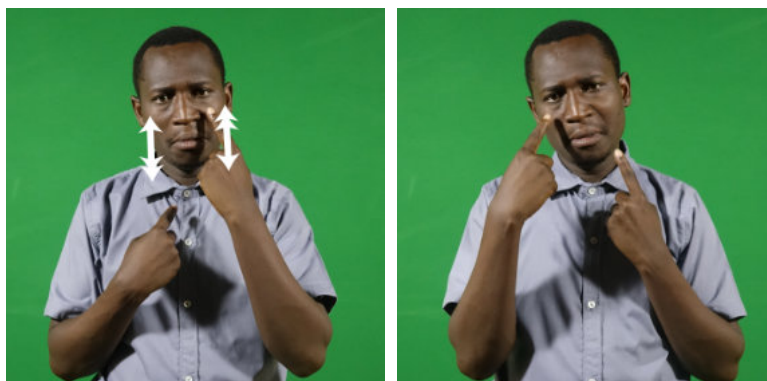
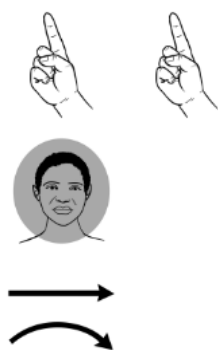


123.



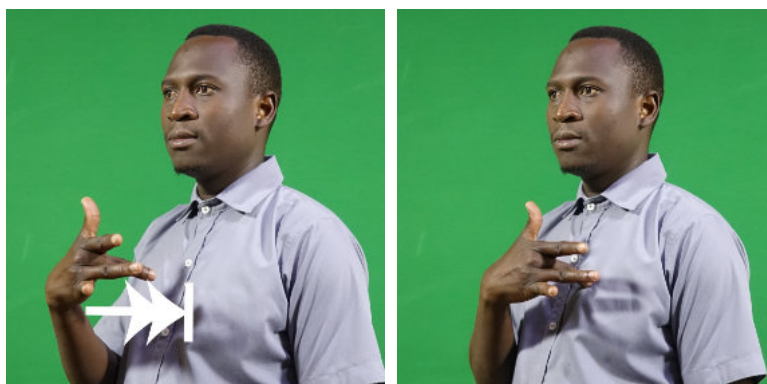
mercy
chifundo

124.



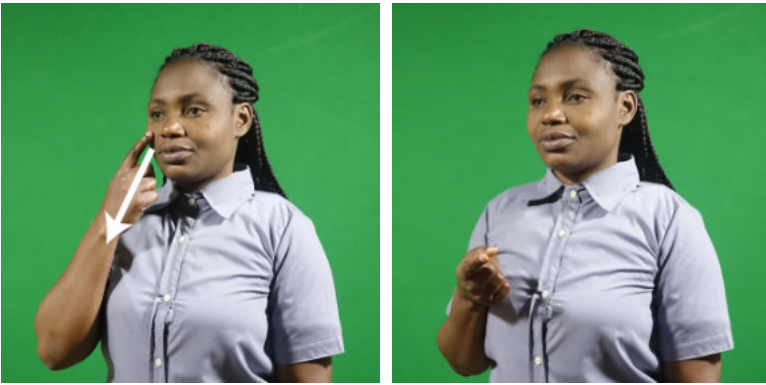
1. cry
2. funeral
1. lira
2. maliro

125.



feeling
1. -mva
2. khudza, -mvetsa

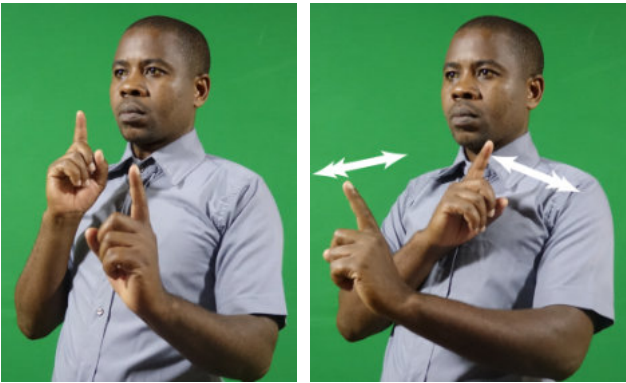
126.



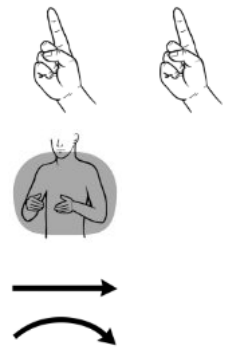
tear
misozi



127.



quarrel
kangana, yambana

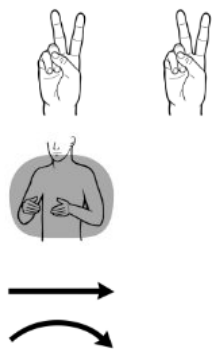


128.



jealous
1. chita nsanje, khala kaduka
2. nsanje, kaduka, njiru





129.



attitude

khalidwe



130.



attitude

khalidwe



131.



proud

1. -zimva (kuzimva), -nyada (kunyada), -kweza (kukweza), -tumbwa (kutumbwa)

2. Kunyadira

132.

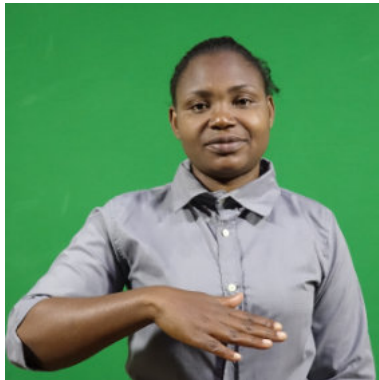


- 1. afraid
- 2. fear

- 1. -opa, chita mantha
- 2. mantha



133.



peace

- 1. mtendere, bata
- 2. dekha



134.



surprise

-dabwitsa, dodometsa



135.



alone

-kha

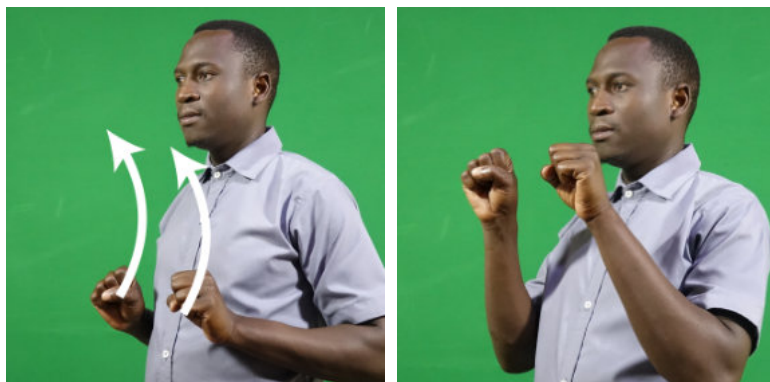


TIME

NTHAWI



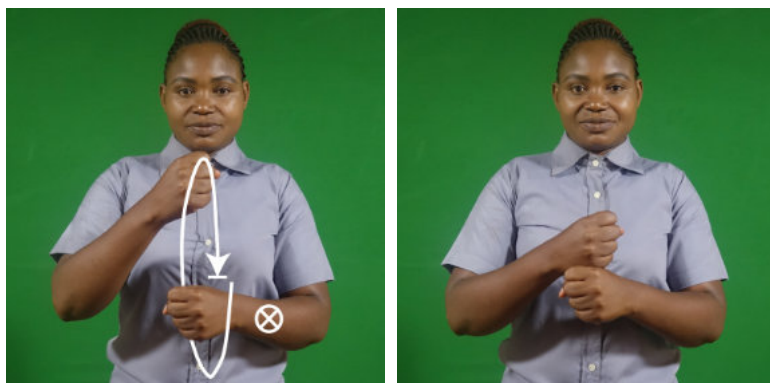
136.



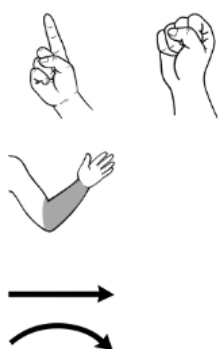
year
chaka



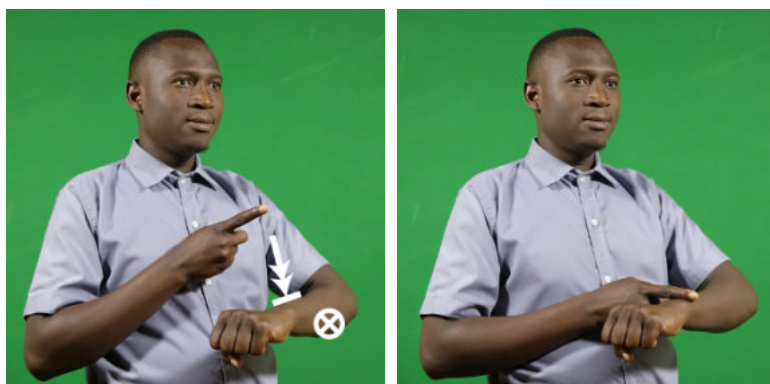
137.



year
chaka

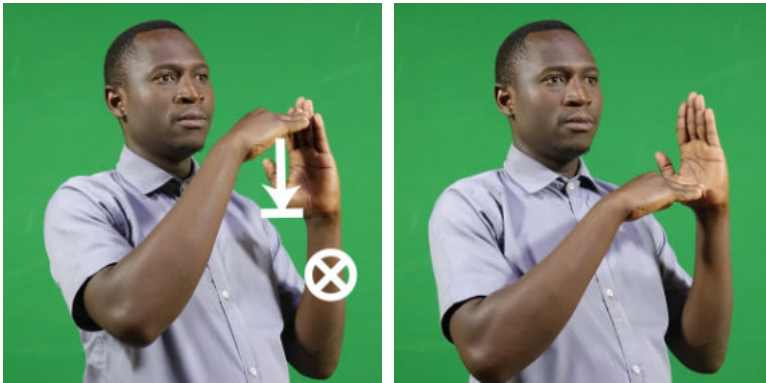


138.

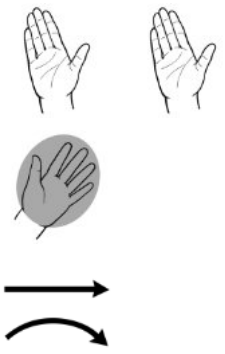


1. time
2. watch
1. nthawi
2. watchi, chipangizo chowonetsa nthawi

139.



month
mwenzi



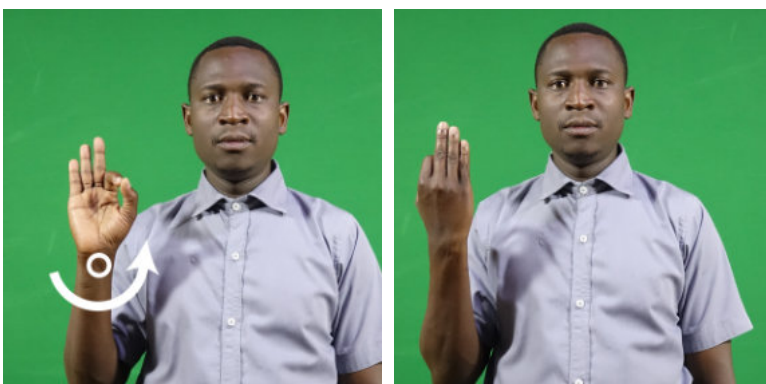
140.



January
Januwale



141.

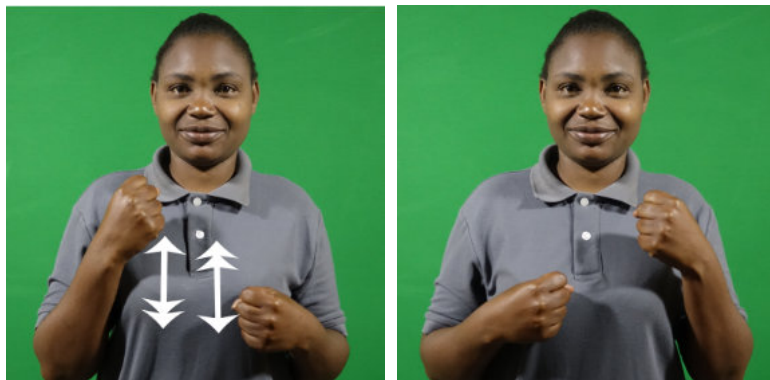


February
Febuluwale





142.



March
Marichi



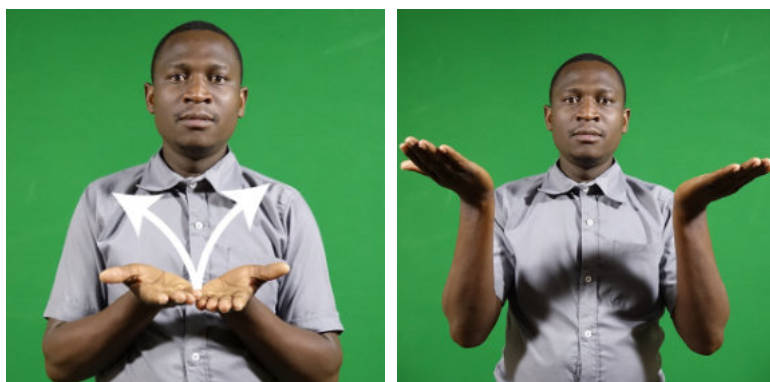
143.



April
Epulo



144.



May
Meyi

145.



- 1. June
- 2. cold
- 3. malaria

- 1. Juni
- 2. kuzizira
- 3. malungo



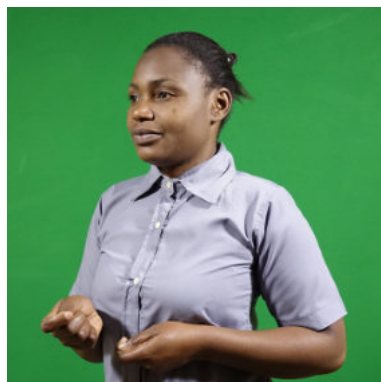
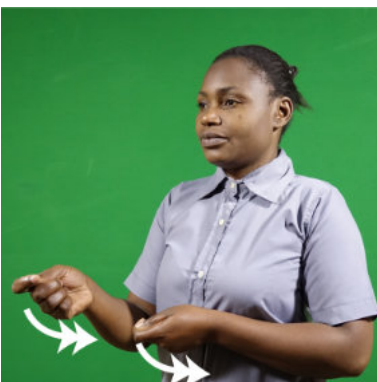
146.



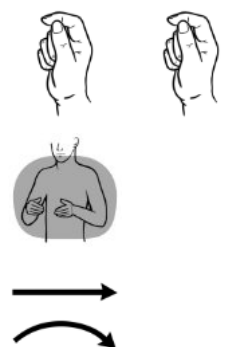
- July
- Julayi



147.



- August
- Ogasiti

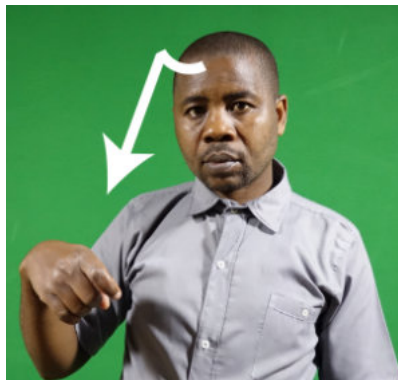


148.



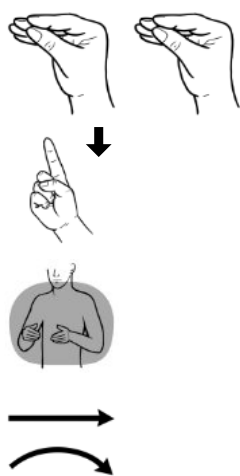
September
Seputembala

149.



1. October
2. hot
1. Okotobala
2. kutentha, thukuta

150.

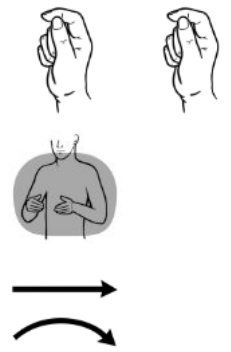


November
Novembala

151.



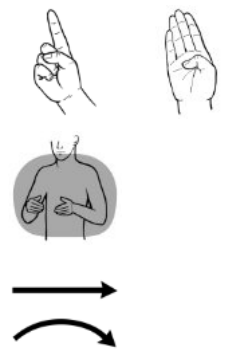
- 1. December
- 2. party
- 1. Decembala
- 2. phwando



152.



- day
- tsiku



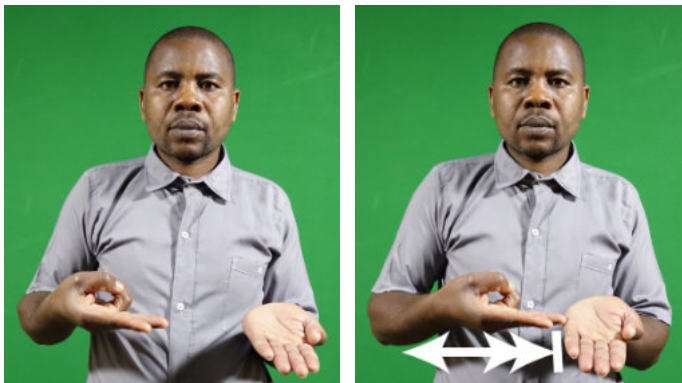
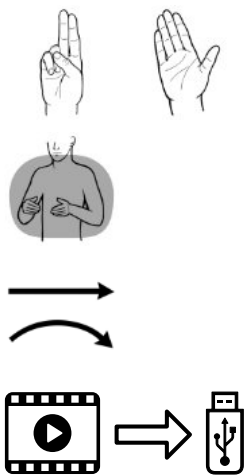
153.



- Monday
- lolemba



154.



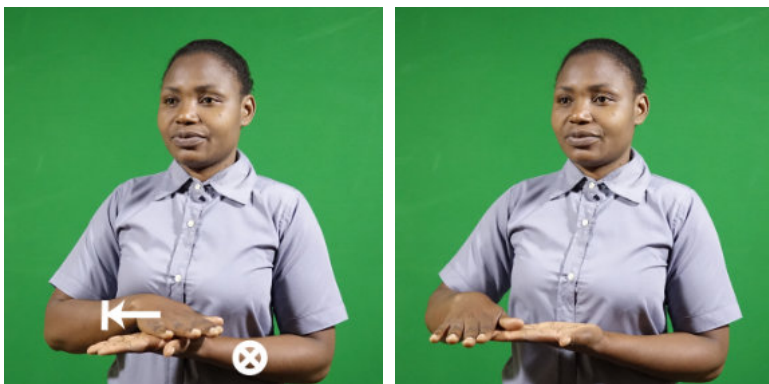
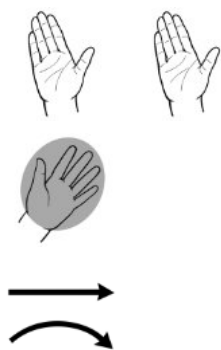
Tuesday
lachiwiri

155.



Wednesday
lachitatu

156.



Thursday
lachinayi

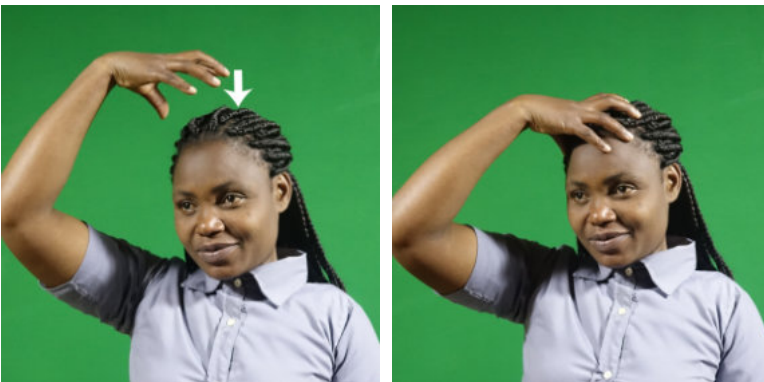
157.



Friday
lachisanu



158.



1. Friday
2. muslim
3. islam

1. lachisanu
2. chisilamu
3. msilamu



159.



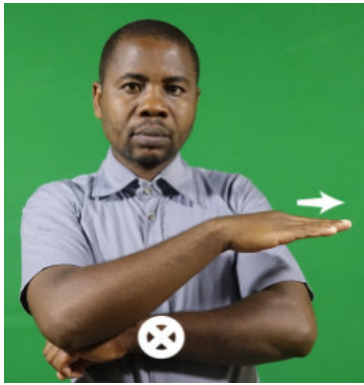
1. Saturday
2. goat

1. loweruka
2. mbuzi



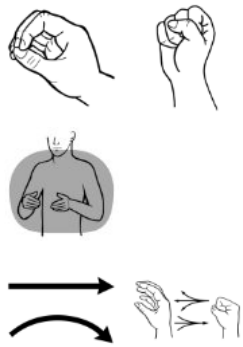


160.

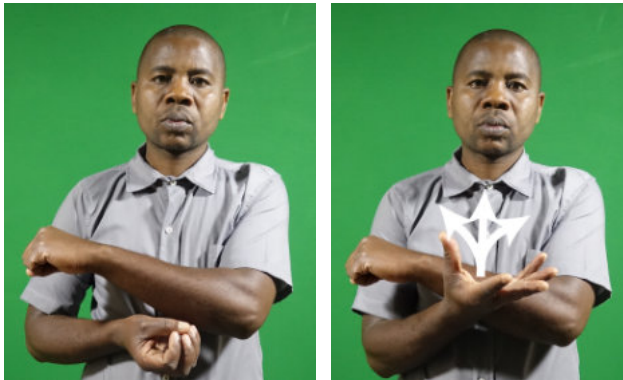


morning

mmawa



161.



dawn

m'bandakucha



162.



noon

nthawi ya 12 koloko usana

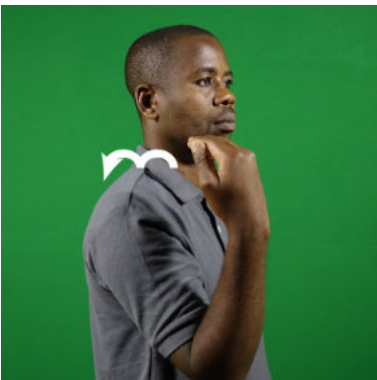
163.



afternoon
madzulo



164.



long time ago
Kalekale, makedzana



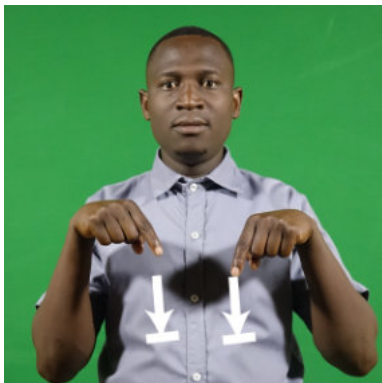
165.



yesterday
dzulo

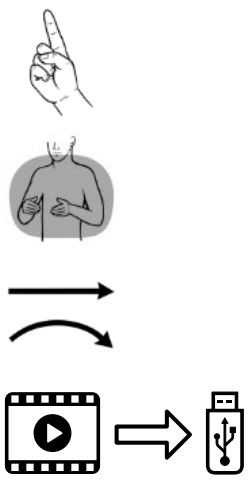


166.



- 1. now
- 2. today

- 1. tsopano, pompano, panopa
- 2. lero



167.



tomorrow

mawa



168.



- 1. tomorrow
- 2. home

- 1. mawa
- 2. khomo

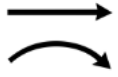


169.



- 1. next
- 2. after

- 1. -tsatira
- 2. pambuyo pake



VARIATION
KUSIYANA

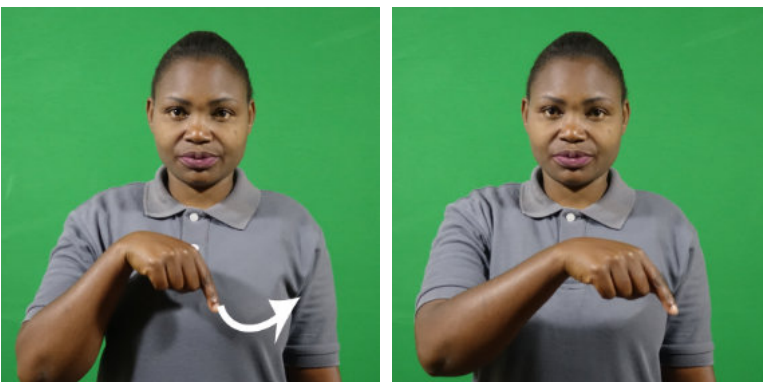
170.



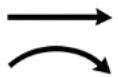
future
-tsogolo



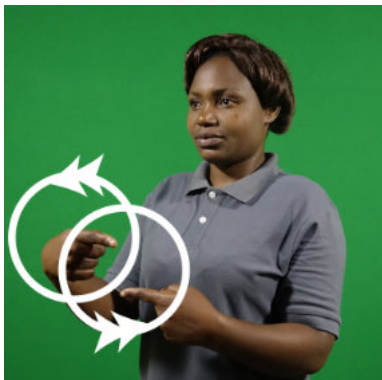
171.



going
kupita



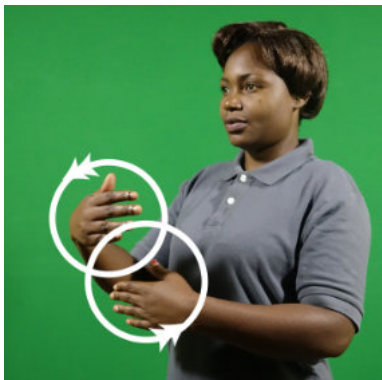
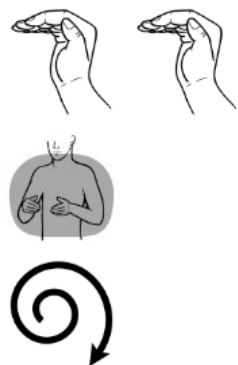
172.



- 1. continue
- 2. cinema
- 3. film

- 1. -pitiriza
- 2. kanema
- 3. filimu

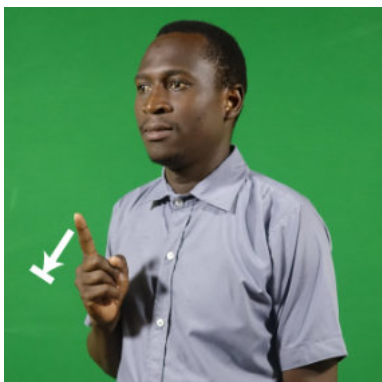
173.



always

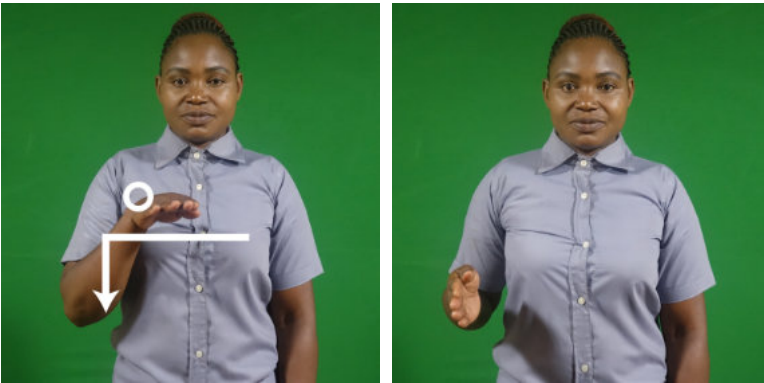
Nthawi zonse, Kupanga chithu nthawi zonse

174.



- 1. begin
- 2. start
- yamba

175.



never
si-epo



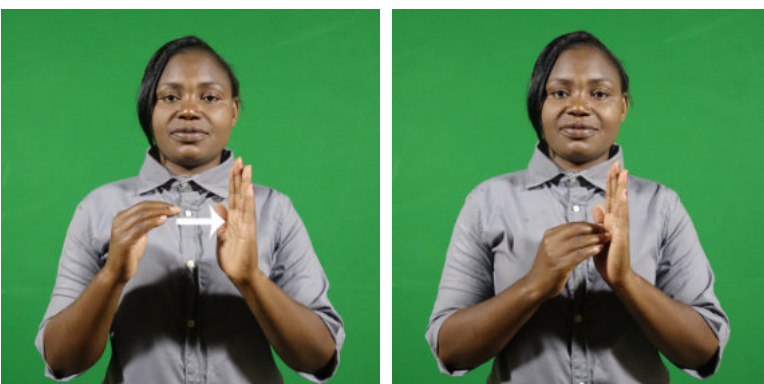
176.



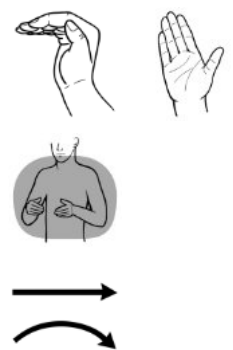
once
kamodzi



177.



again
-nso, panganso, bweleza





178.

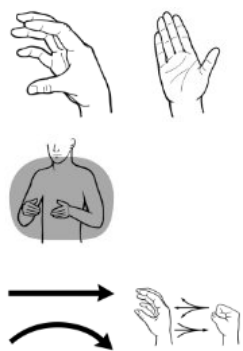


1. last
2. final

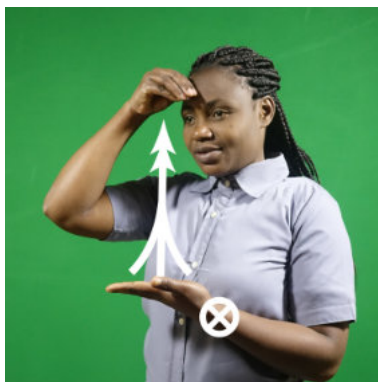
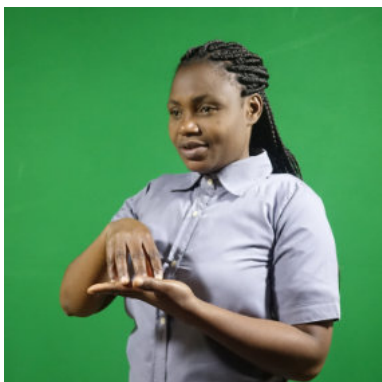
1. -tsiriza, -maliza, -itha
2. pamapeto, pambuyo pa zonse

EDUCATION

MAPHUNZIRO

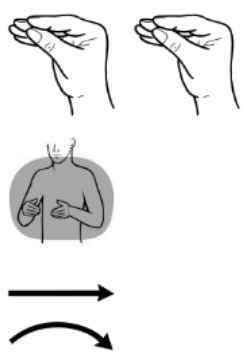


179.

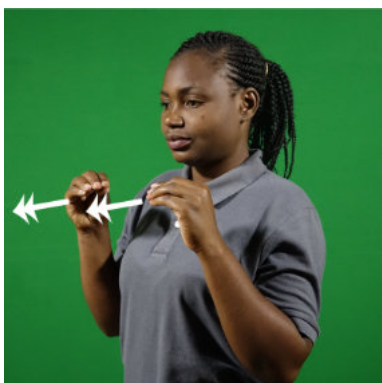


learning

kuphunzira

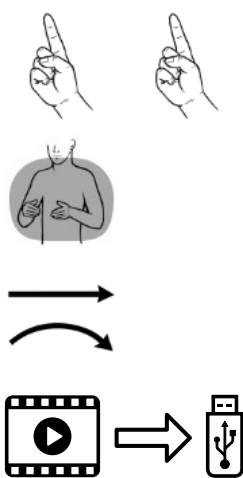


180.

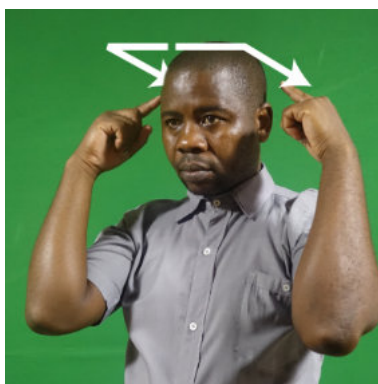


teaching

kuphunzitsa, kaphunzitsidwe



181.

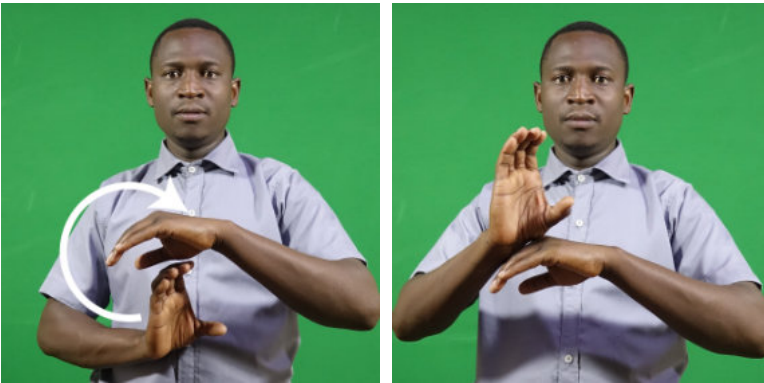


university

1. yunivesite

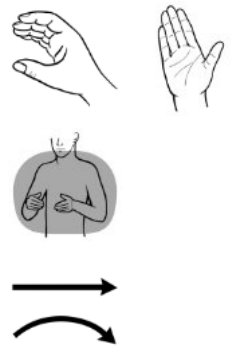
2. sukulu ya ukachenjede

182.

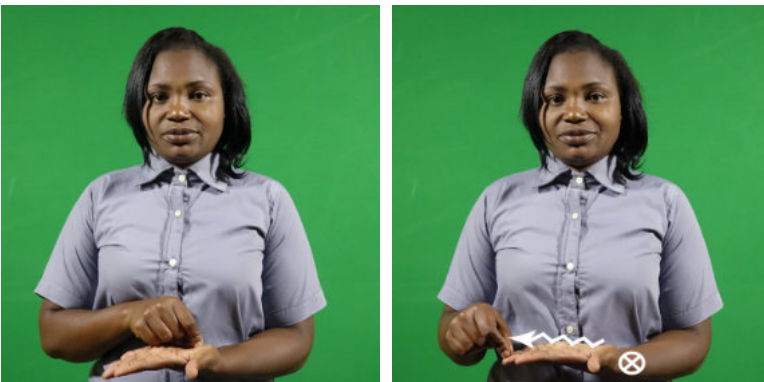


college

- 1. koleji
- 2. sukulu ya ukadaulo

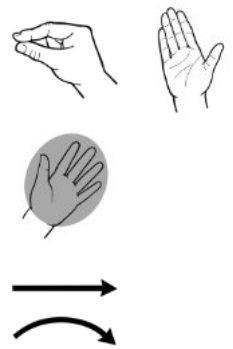


183.

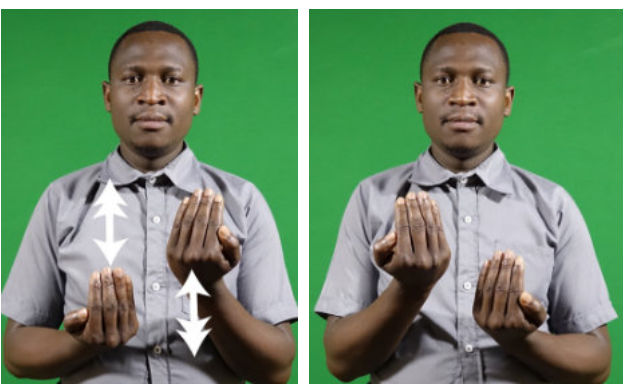


- 1. school
- 2. write

- 1. sukulu
- 2. kulemba

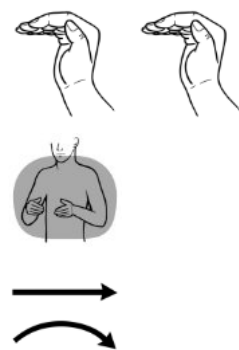


184.

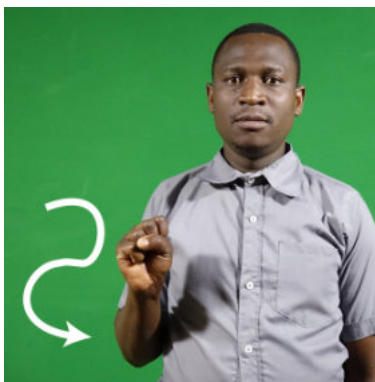


- 1. primary
- 2. children

pulayimale



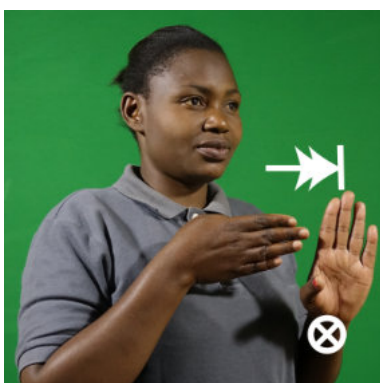
185.



secondary
sekondale

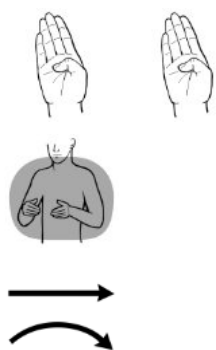


186.

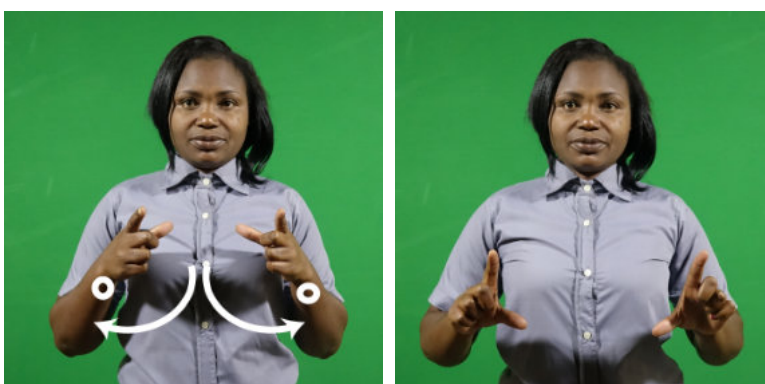


classroom

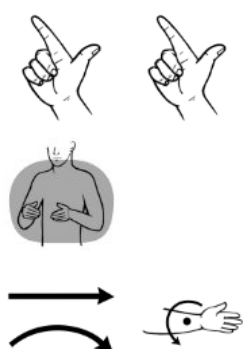
1. kalasi
2. chipinda chophunziliramo



187.



language
chiyankhulo

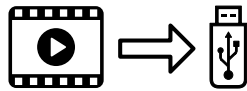


188.



chichewa

chiyankhulo cha cha Chichewa



189.



chichewa

chiyankhulo cha cha Chichewa



190.



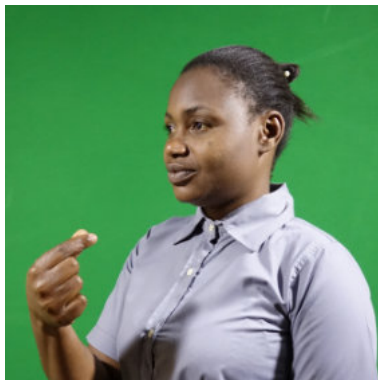
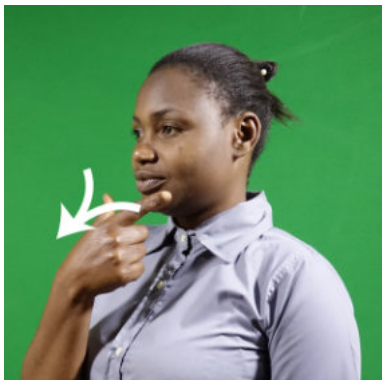
1. chitumbuka

2. toilet

chiyankhulo cha cha Chitumbuka

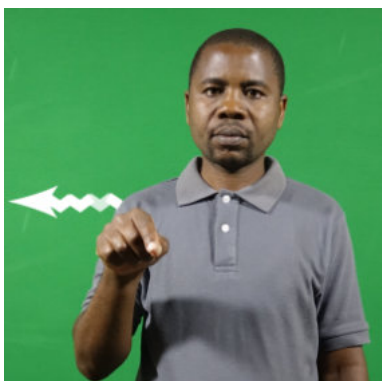


191.



english
chingelezi, chizungu

192.



1. write
2. chalk
3. pen
4. register

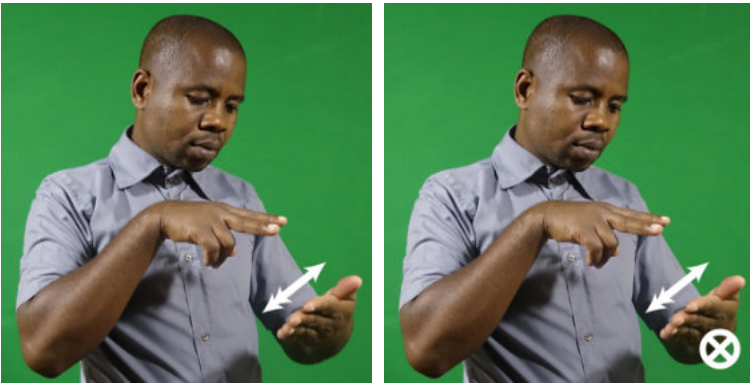
1. lemba
2. choko, cholemba chopangidwa ndi layimu
3. bopeni
4. lembetsa

193.

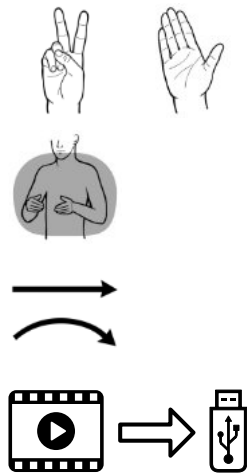


read
-werenga

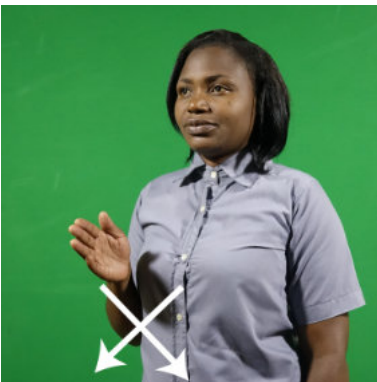
194.



read
-werenga



195.



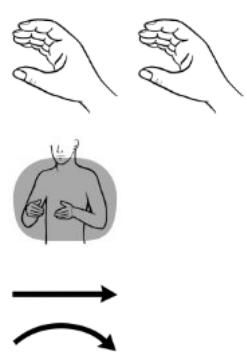
mathematics
masamu

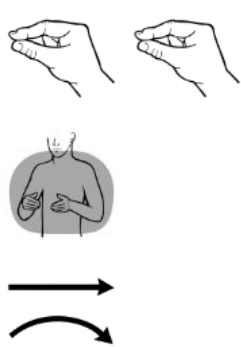


196.

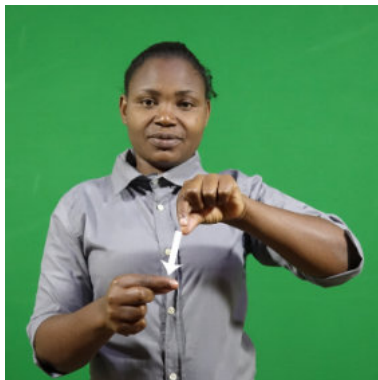
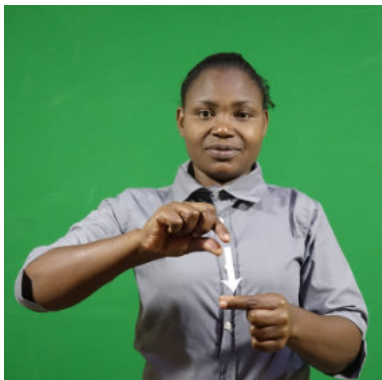


geography
-phunziro la za maiko





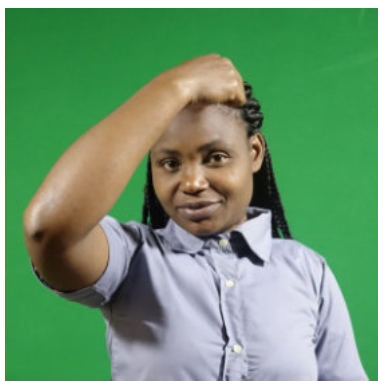
197.



- 1. science
- 2. physical science
- 1. sayansi
- 2. -phunziro la zozama



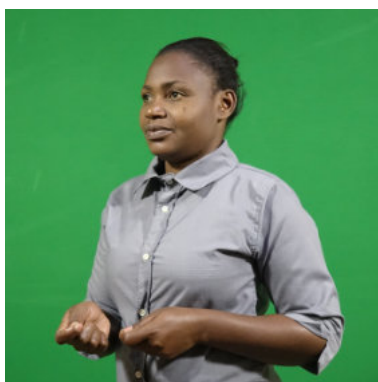
198.



- 1. science
- 2. physical science
- 1. sanyansi
- 2. -phunziro la zozama



199.



- 1. agriculture
- 2. farming
- ulimi

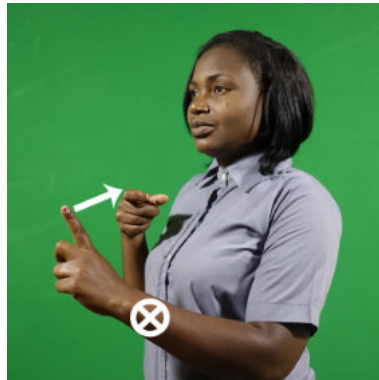
200.



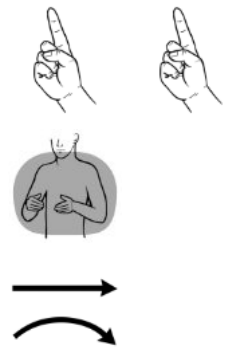
nursery school
sukulu ya mmera poyamba



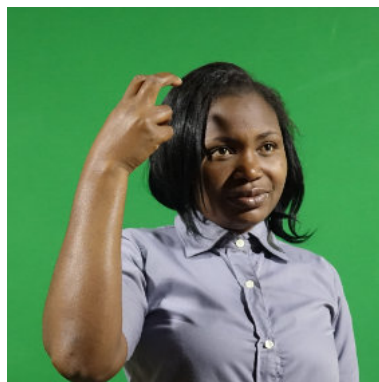
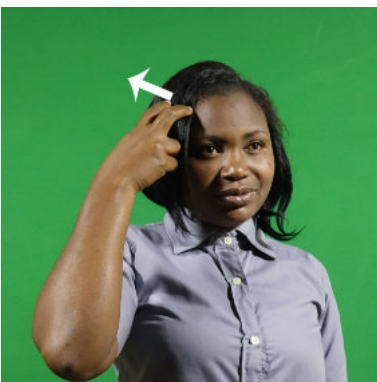
201.



from
-chokera



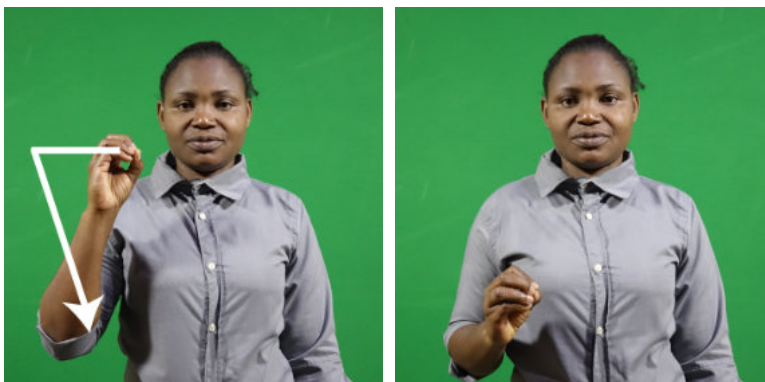
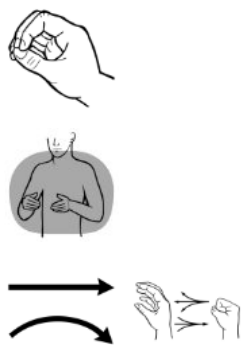
202.



1. knowledge
2. intelligent
1. chidziwitso
2. nzeru



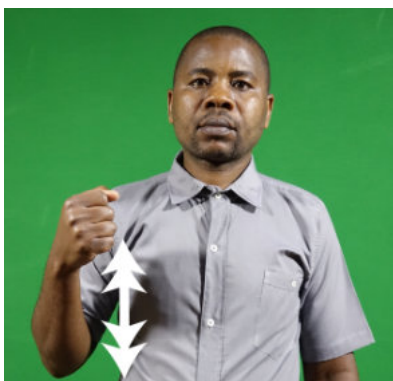
203.



percent

1. chigawo chachidzina, chigawo chachimakumikhumi
2. peresenti

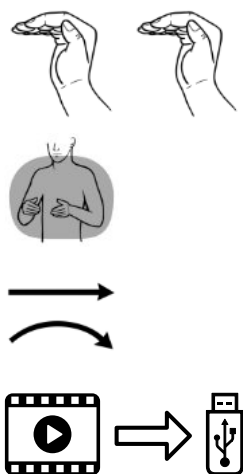
204.



1. practicals
2. practice

1. mapulatikozi, panga chinthu kuti uonetse kuziwa chomwe mwaphunzira
2. pulakatisi, chita chinthu mobwerezabwereza kuti udziwe/uzolowere

205.



structure

1. ndondomeko
2. mndandanda

206.



paper
pepala



207.

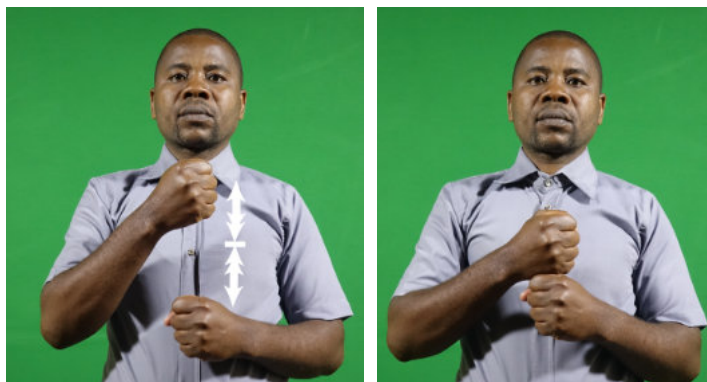
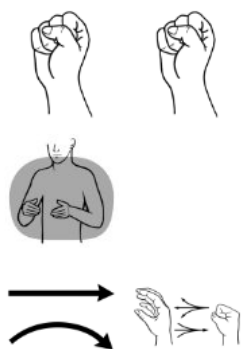


book
bukhu / buku



PROFESSION NTCHITO

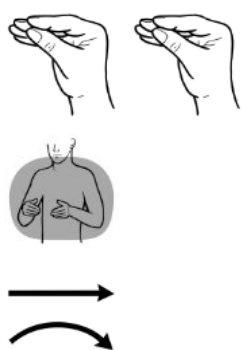
208.



working

- 1. ntchito
- 2. -gwira ntchito, -takataka

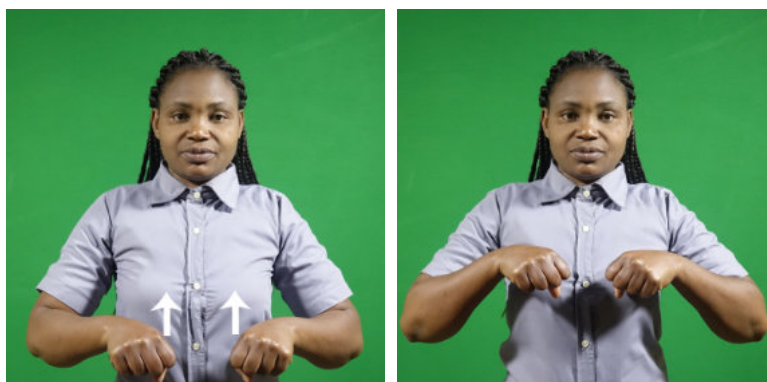
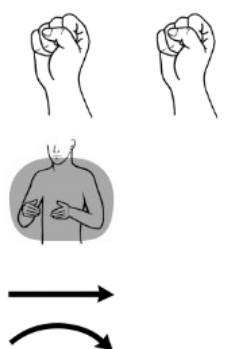
209.



business

bisinesi, malonda, geni

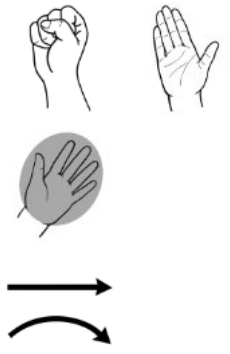
210.



boss

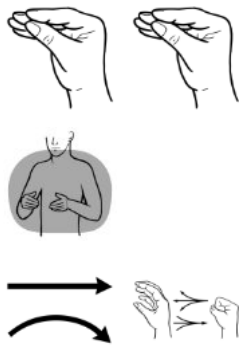
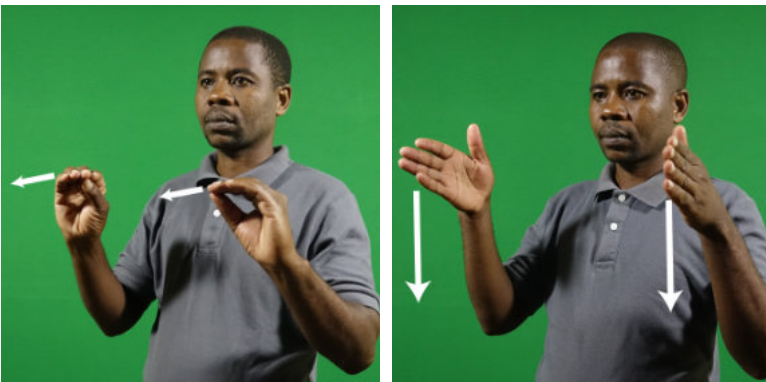
bwana, mndindo

211.



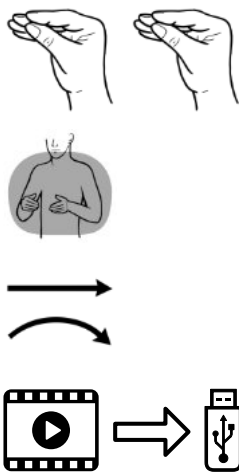
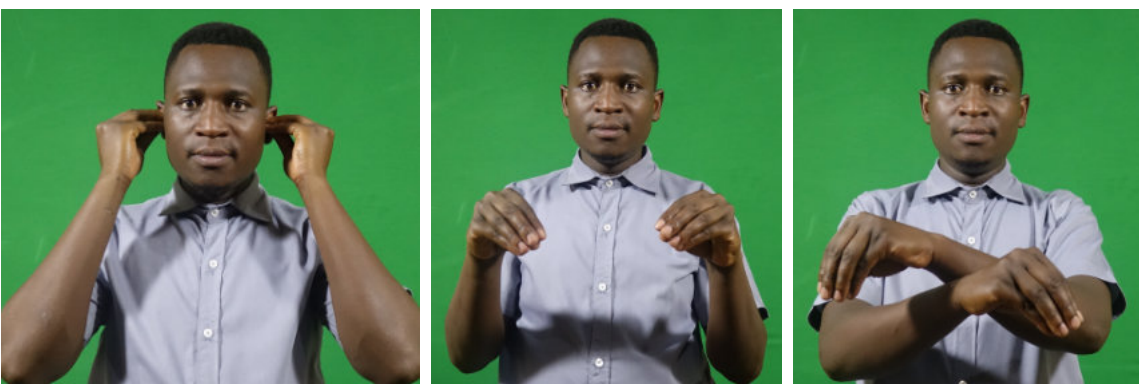
head teacher
mphunzitsi wamkulu

212.



teacher
mphunzitsi

213.



doctor
dokotala



214.

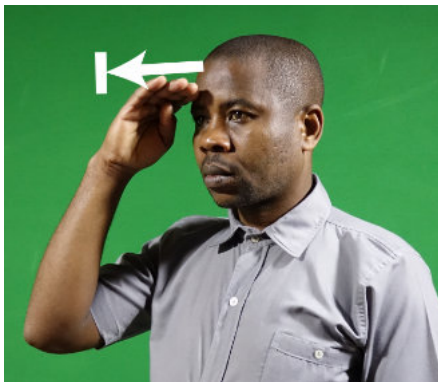


lawyer

loya, wazamalamulo



215.



- 1. police
- 2. police officer

- 1. okhanzikitsa bata
- 2. wapolisi



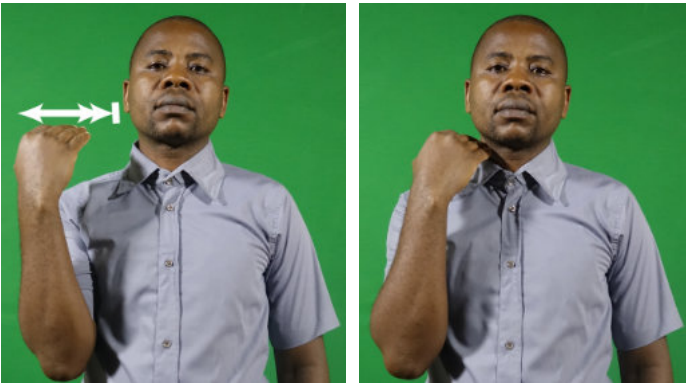
216.



soldier

msilikali

217.



Guard

1. -londera, -tchinjiriza, -teteza, -yang'anira
2. mlonda, odikira, olondera



218.



nurse

namwino

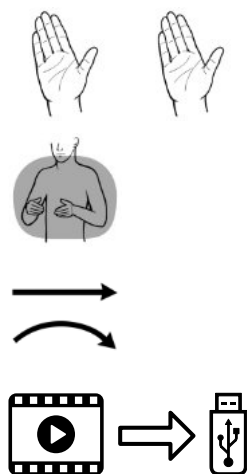


219.



tailoring

1. telala, -osoka zovala
2. -soka chinthu





220.



- 1. carpenter
- 2. carpentry

- 1. Mpalamatabwa, konza zinthu za matabwa, kalipentala
- 2. Ukalipentala, ntchito yokonza ndi zinthu za matabwa



221.

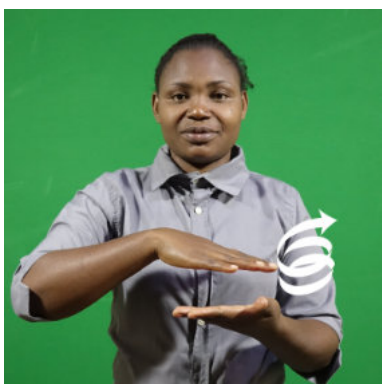


- 1. leader
- 2. lead

- 1. mtsogoleri
- 2. tsogolera

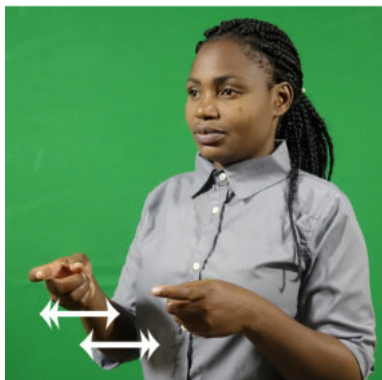


222.

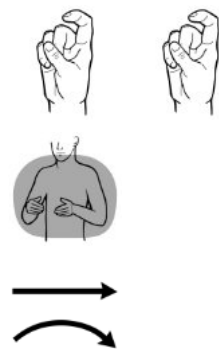


- economic
- zachuma

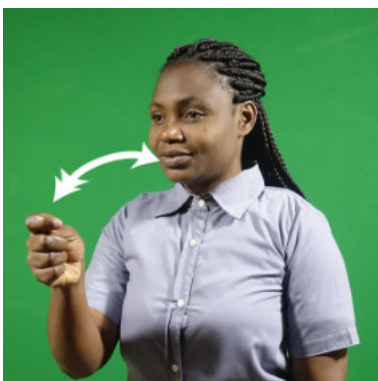
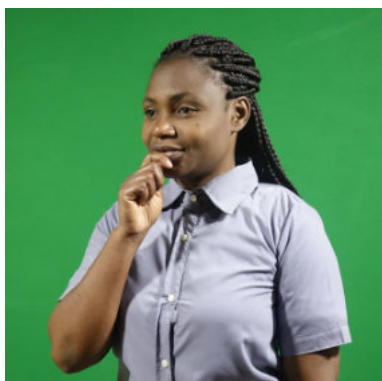
223.



control
longosola



224.



interview

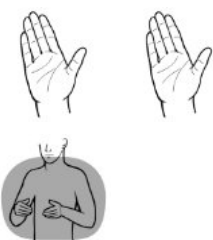
1. -funsa mafunso ofufuza
2. -yesa mafunso



VARIATION
KUSIYANA
(two hands)

RELIGION

CHIPEMBEDZO



225.

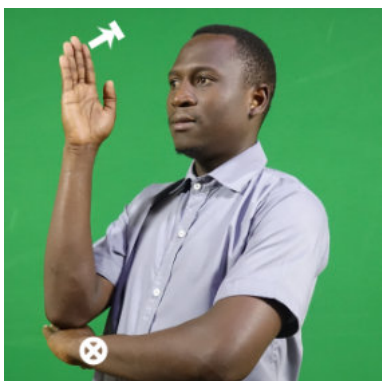


- 1. pray
- 2. religion
- 3. prayer

- 1. pemphera
- 2. chipembedzo
- 3. pemphero



226.



God
Mulungu, Chauta



227.

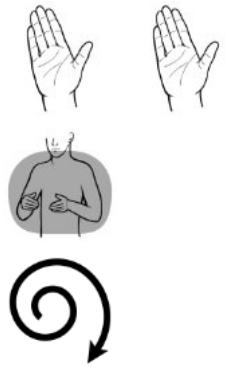


bles
dalitsa (kudalitsa)

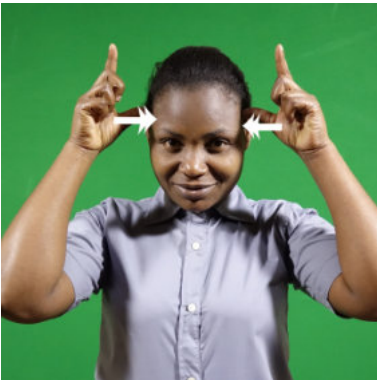
228.



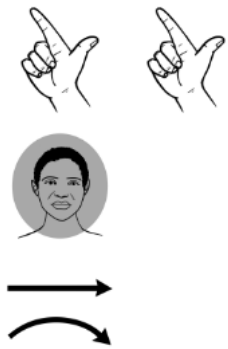
bles
dalitsa (kudalitsa)



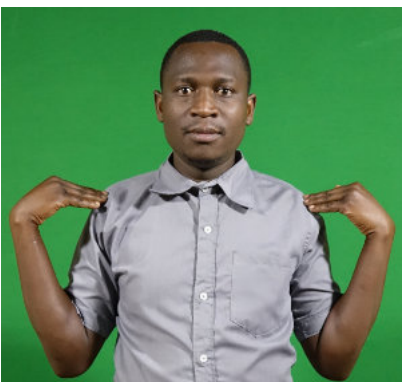
229.



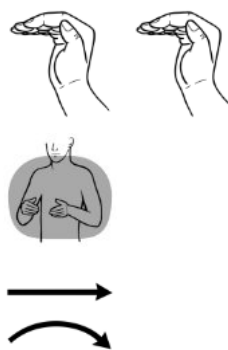
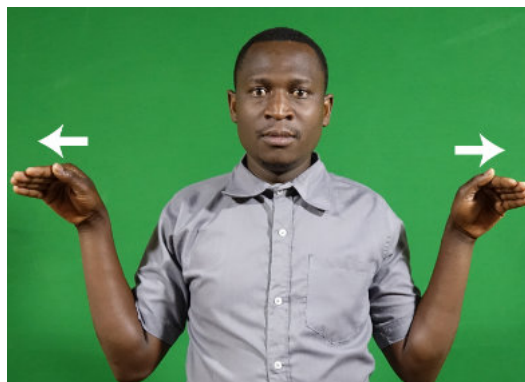
devil
satana, mdyerekezi, jabulosi



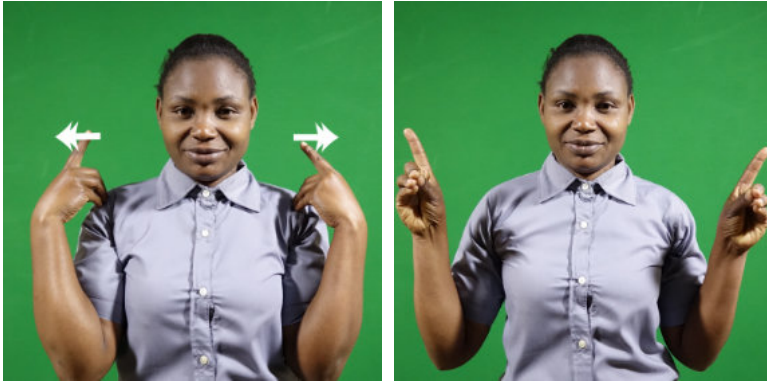
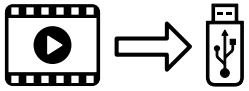
230.



angel
mngelo



231.



demon
chiwanda, mzimu oipa, satana

HEALTH

ZAUMOYO

232.



breathing

1. kupuma
2. kulowesa ndi kutulusa mpweya

233.



sick

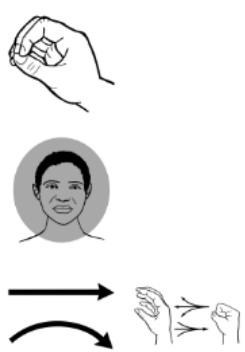
-dwala

234.



sick

-dwala



235.



- 1. malaria
- 2. cold
- 3. June

- 1. malungo
- 2. kuzizira
- 3. Juni



236.



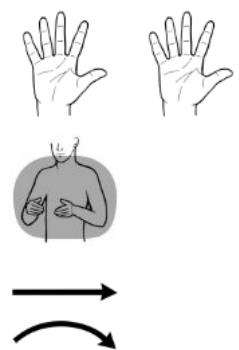
vomit
-sanza



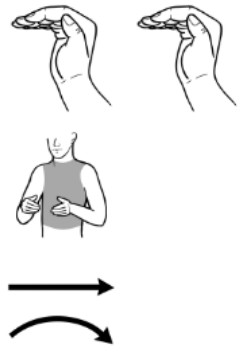
237.



swollen
kutupa

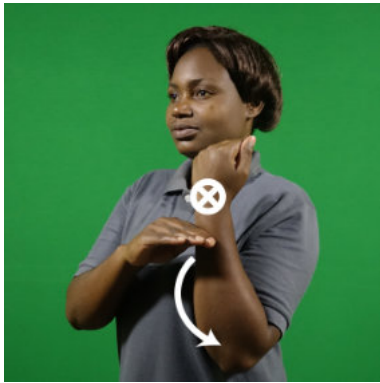
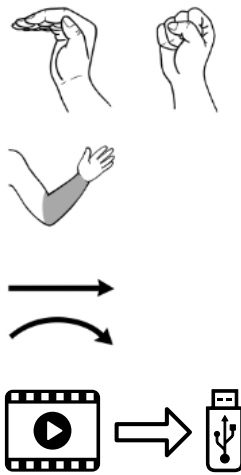


238.



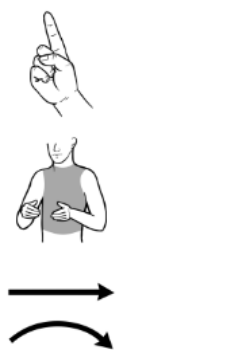
pregnant
mimba, khala oyembekezela, khala ndi pakati

239.



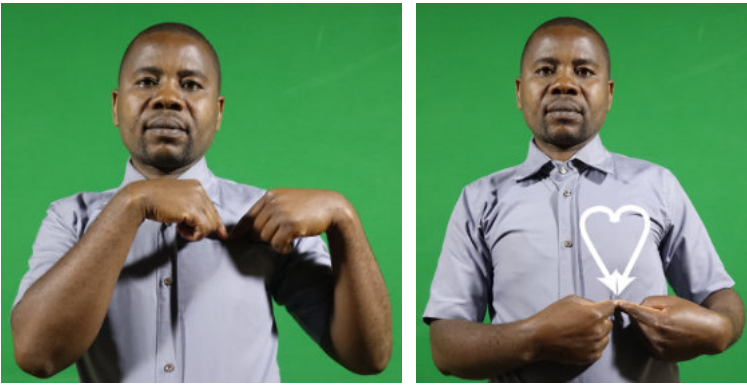
pregnant
Khala ndi Mimba, -yembekezera

240.



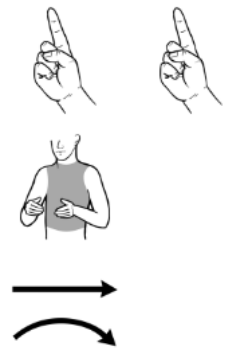
heart
mtima

241.



- 1. heart
- 2. love

- 1. mtima
- 2. chikondi

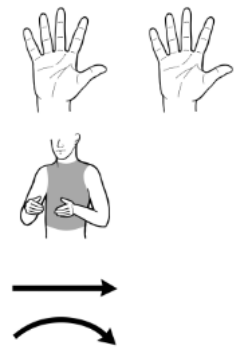


242.



- 1. body
- 2. age

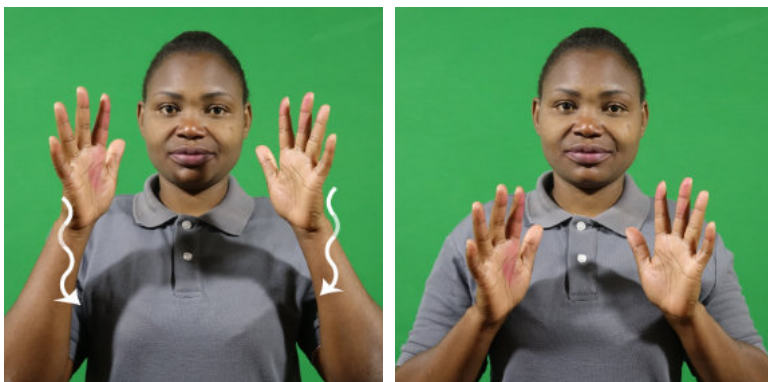
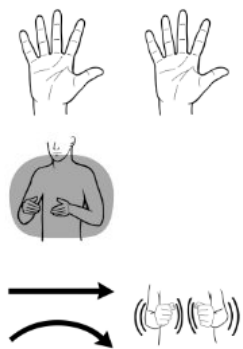
- 1. thupi
- 2. zaka



COLOURS

MAKAKA

243.



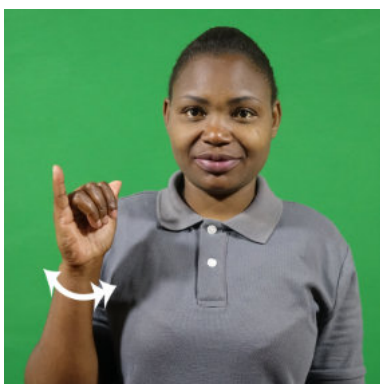
colour
makaka

244.



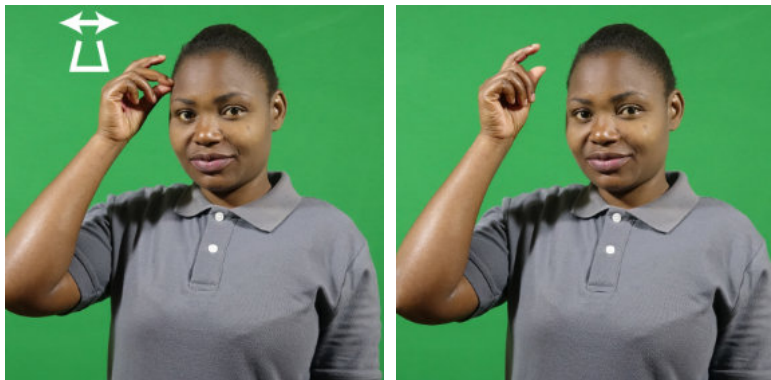
blue
buluu

245.



1. yellow
2. youth
1. chikasu
2. achinyamata
3. achisodzera

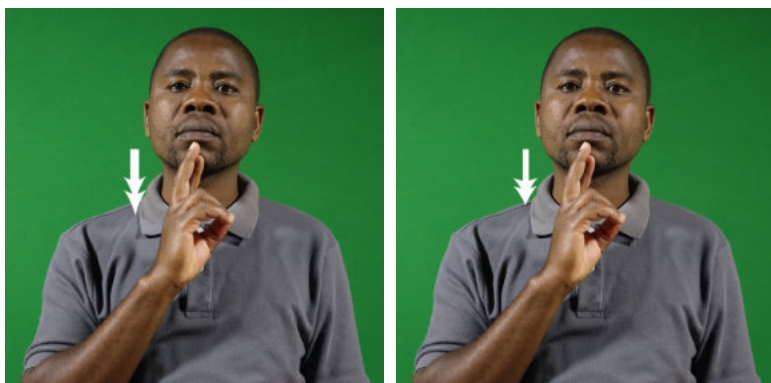
246.



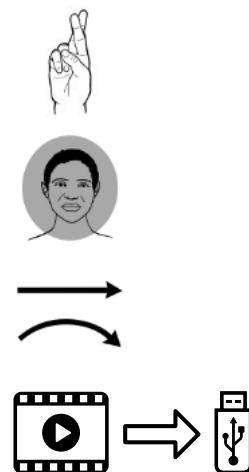
black
-kuda



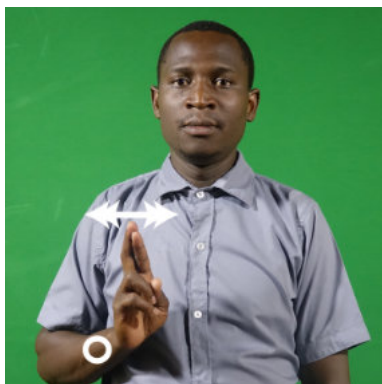
247.



red
chofira



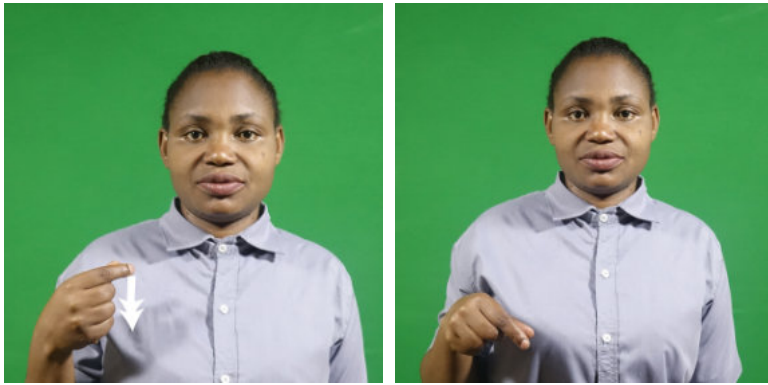
248.



red
chofira

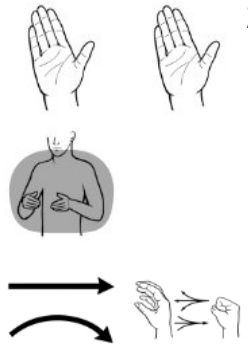


249.



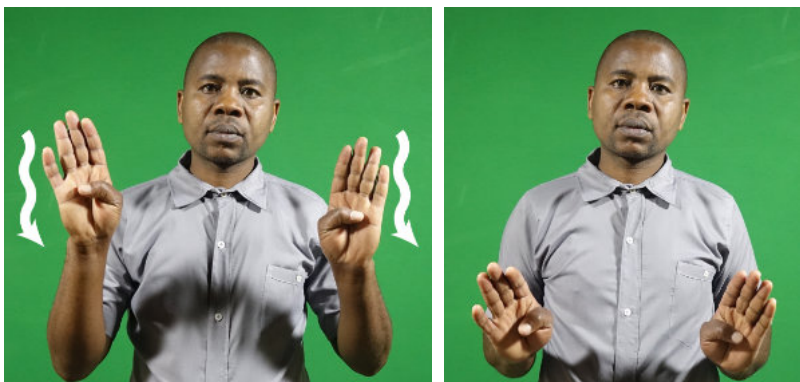
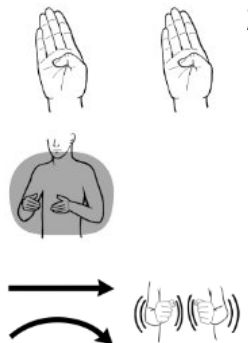
green
chobiriwira

250.



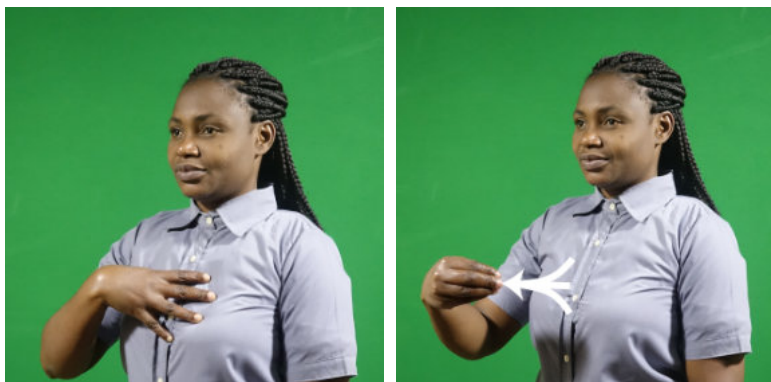
pink
pinkiri

251.

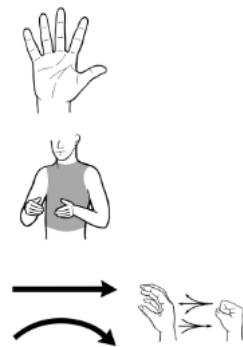


brown
khaki

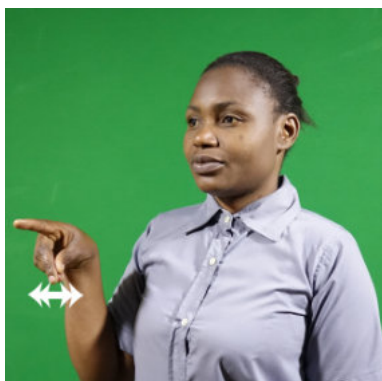
252.



white
oyera



253.

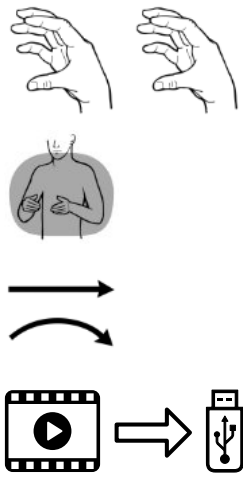


purple
pepo, mtundu wofananako ndi buluu

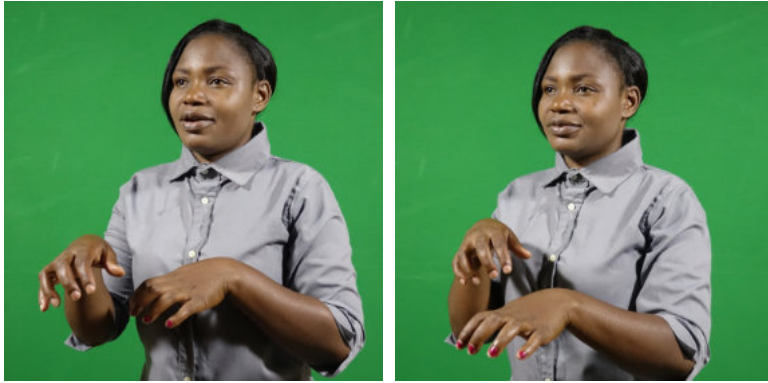


ANIMALS

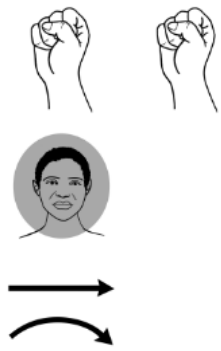
NYAMA



254.



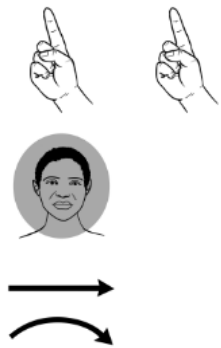
animals
nyama



255.



cattle
ng'ombe

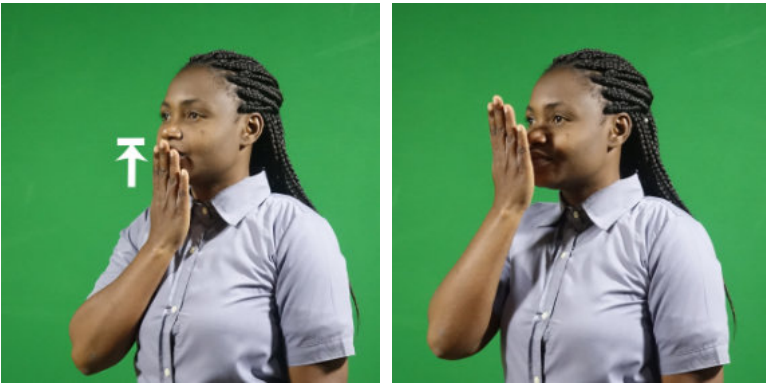


256.



goat
mbuzi

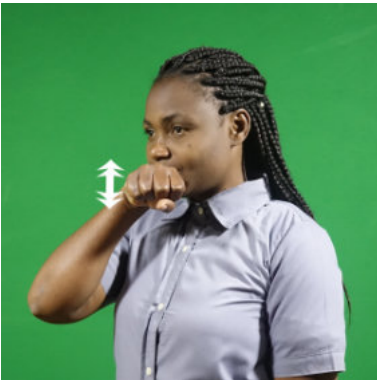
257.



pig
nkhumba



258.



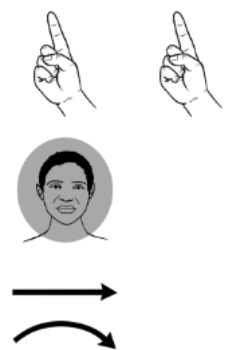
pig
nkhumba



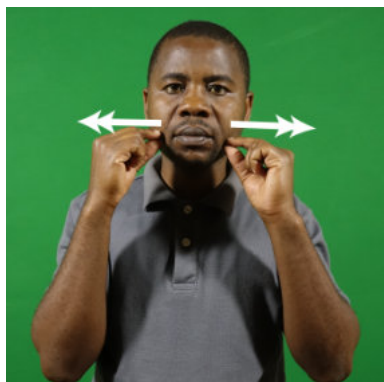
259.



hare
kalulu



260.



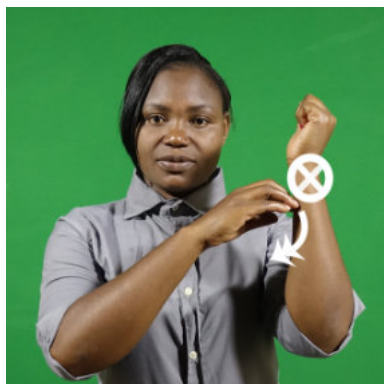
cat
mphaka

261.



dog
galu

262.



1. monkey
2. baboon

1. nyani
2. pusi
3. mnkhwere

263.



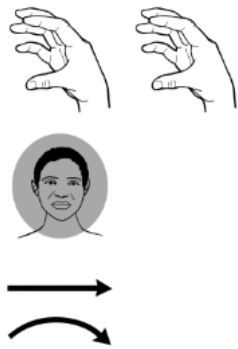
leopard
kambuku



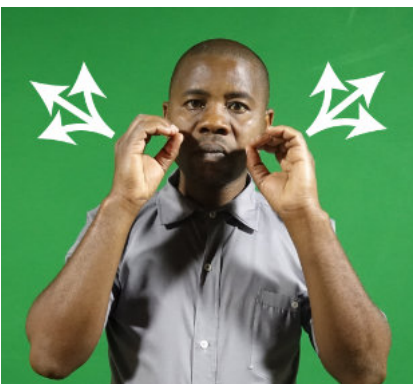
264.



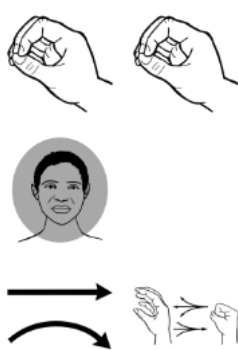
lion
1. mkango
2. nkhalamu

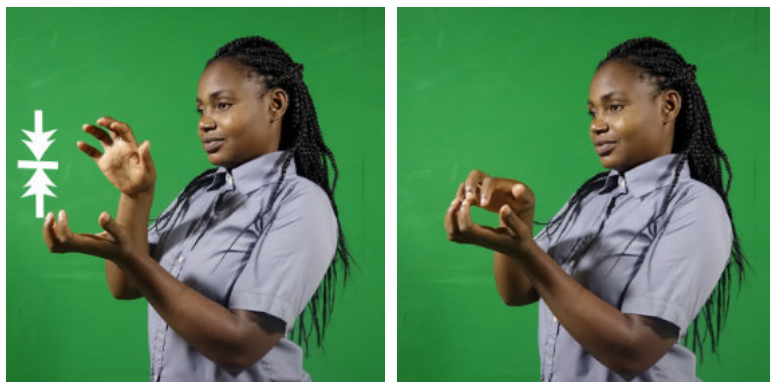
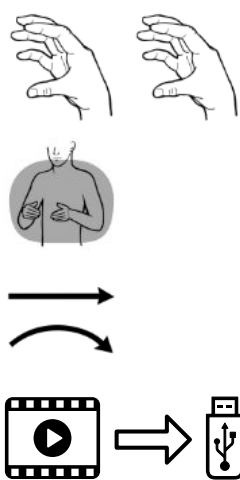


265.

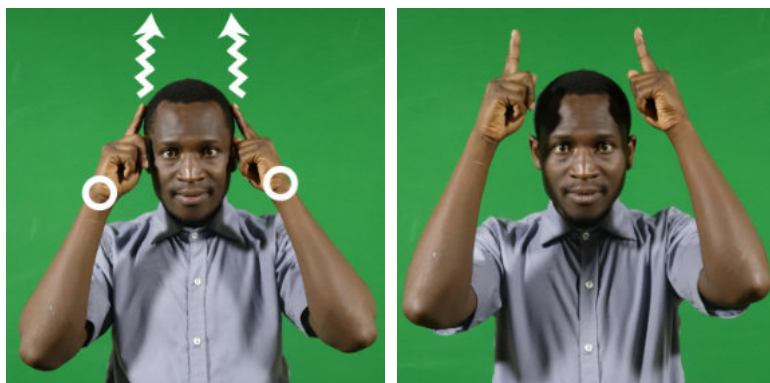
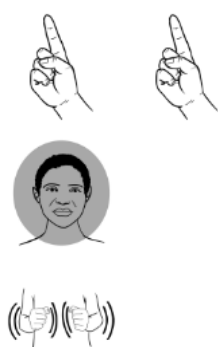


hippopotamus
1. mvuu
2. bokho





crocodile
ng'ona

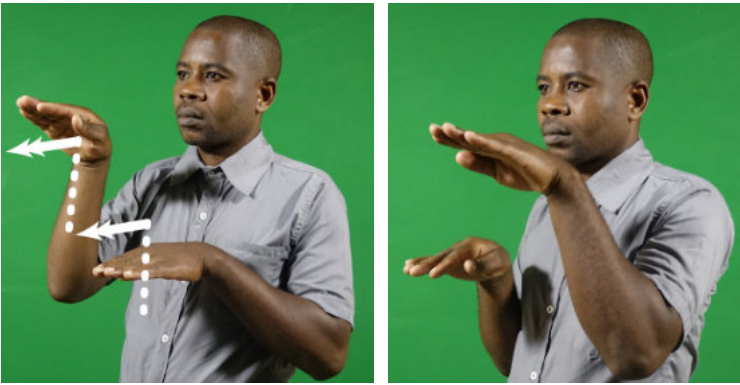


antelope
gwape



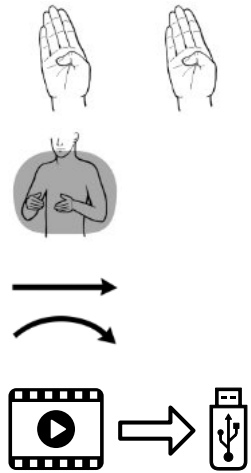
snake
njoka

269.



chameleon

- 1. nanzikambe
- 2. bilimankhwe

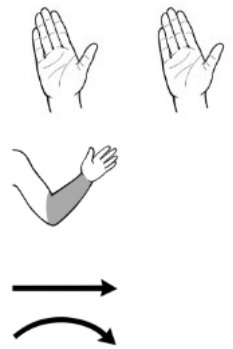


270.



fish

nsomba



271.

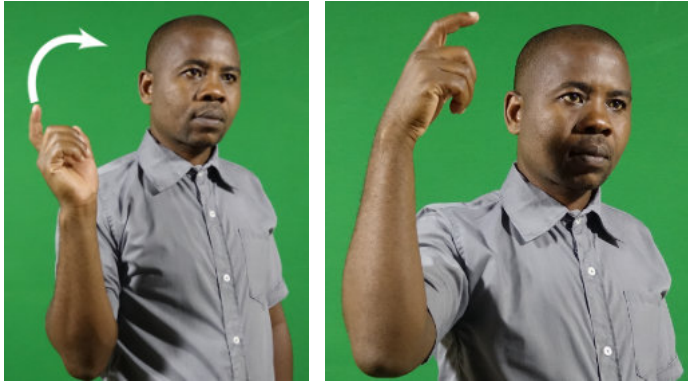


fish

nsomba



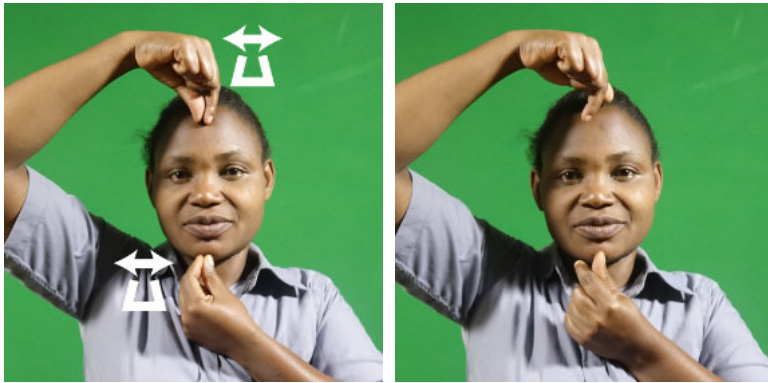
272.



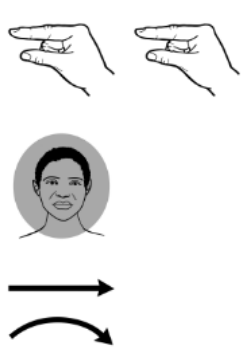
scorpion
chinkhanira



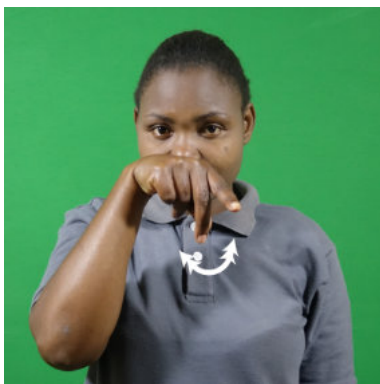
273.



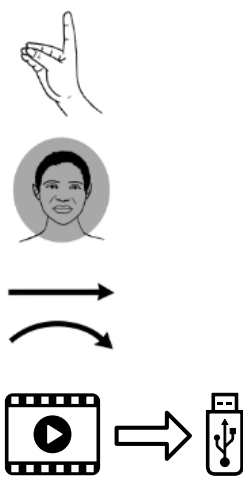
chicken
nkhuku



274.



turkey
nkhukudembo



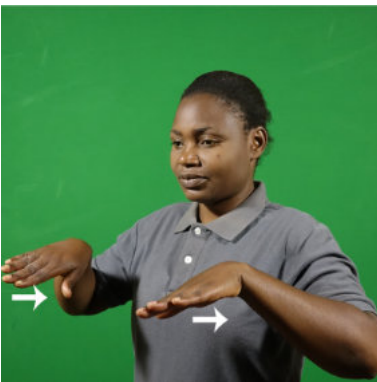
275.



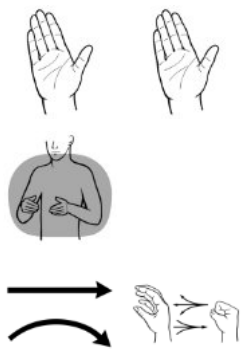
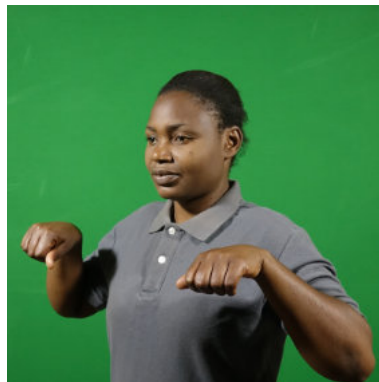
duck
bakha



276.



dove
nkhunda



277.

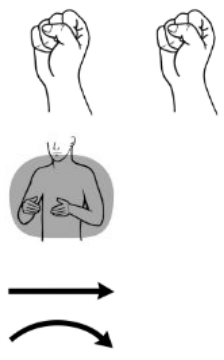


owl
Kadzidzi

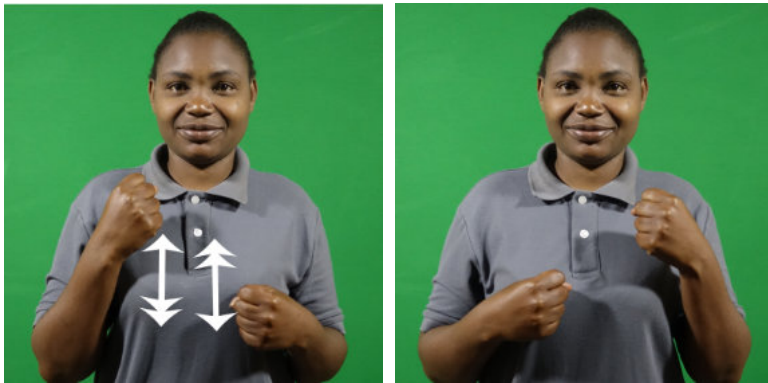


SPORTS

MASEWERO



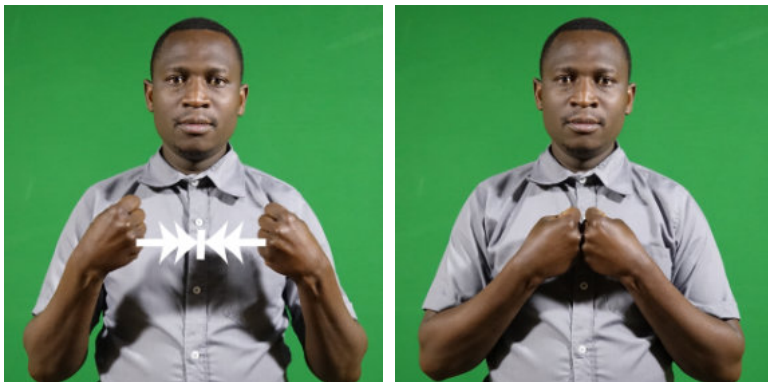
278.



- 1. sport
- 2. march
- 1. masewero
- 2. kuyenda ndawala



279.



- game
- sewero

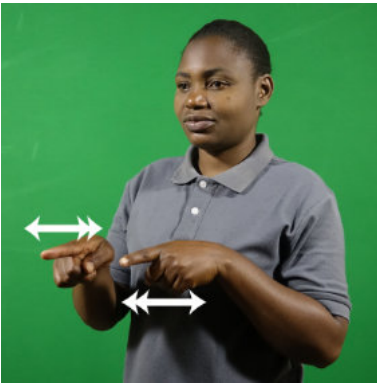


280.

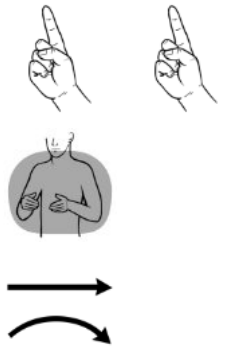


- 1. play
- 2. playing
- 3. player
- 1. -sewera
- 2. kusewera
- 3. osewera masewero
- 4. osewera

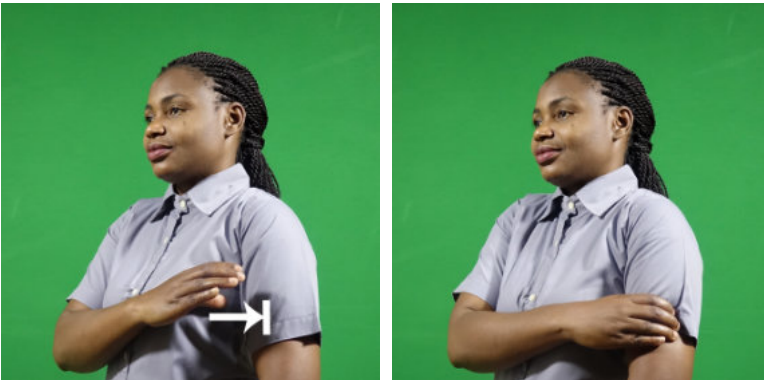
281.



competition
mpikisano



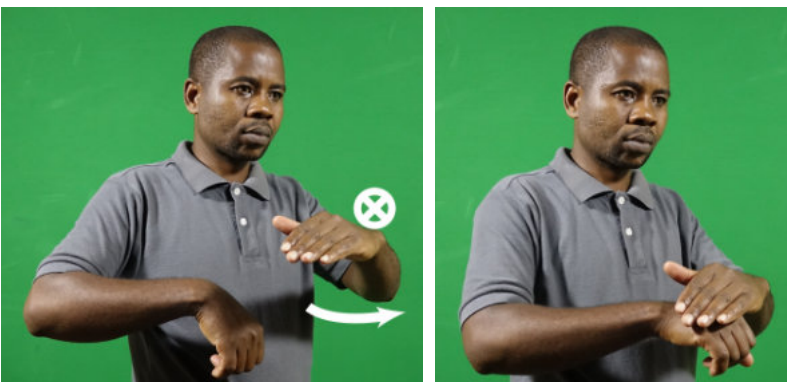
282.



captain
mtsogoleri



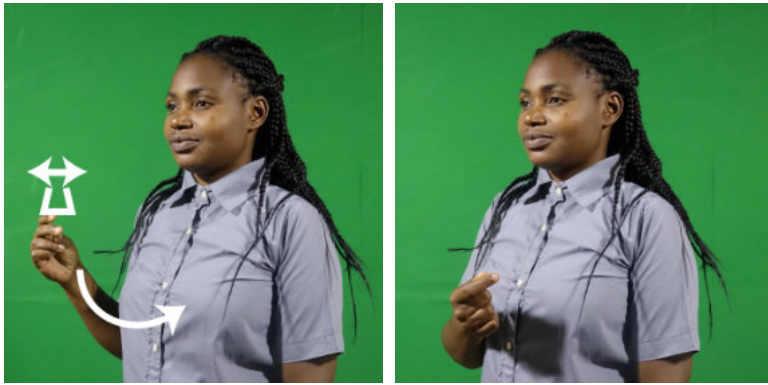
283.



football
mpira wa miyendo



284.



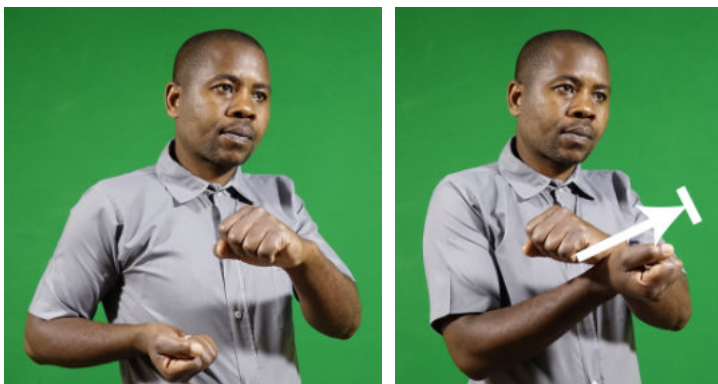
football
mpira wa miyendo

285.



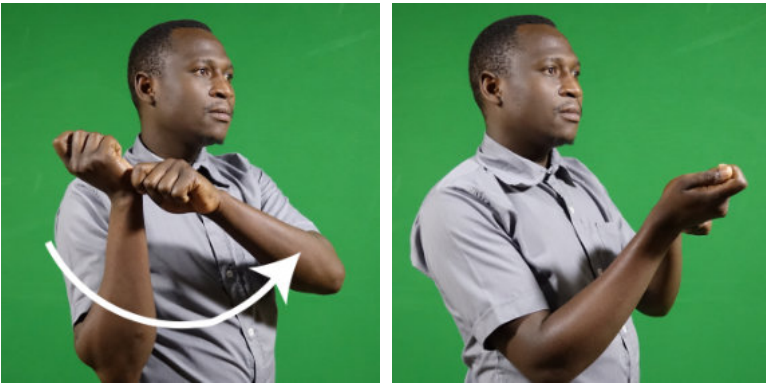
netball
mpira wa manja

286.

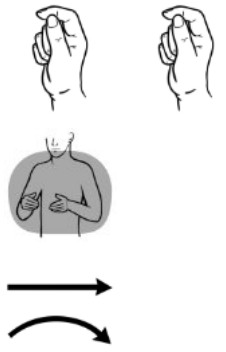


volleyball
mpira wamanja odusitsa chingwe ukonde

287.



golf
gofo



TRANSPORT MAYENDEDEWE

288.

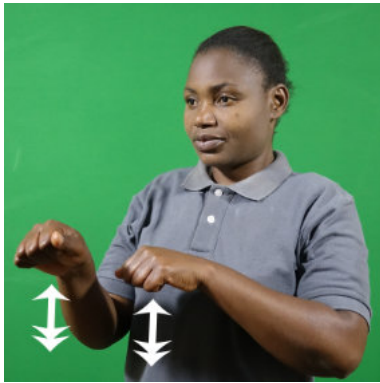


- 1. airplane
- 2. fly

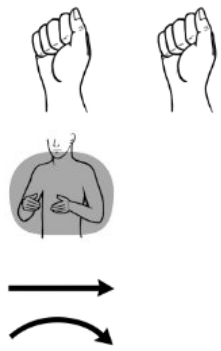
- 1. ndeg
- 2. -uluka, kuuluka



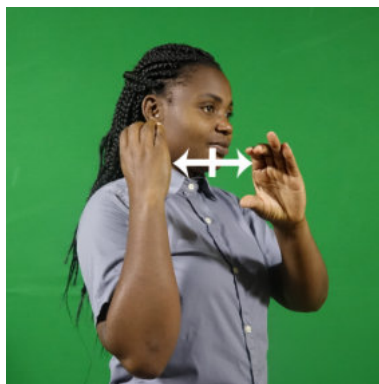
289.



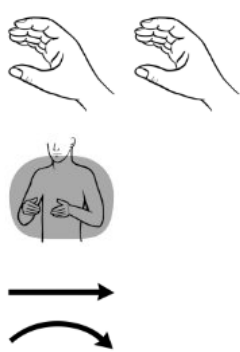
- minibus
- minibasi



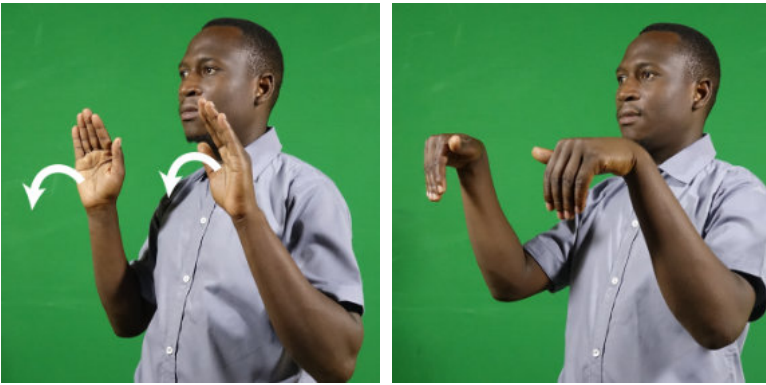
290.



- bus
- basi

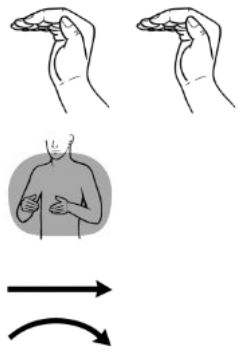


291.

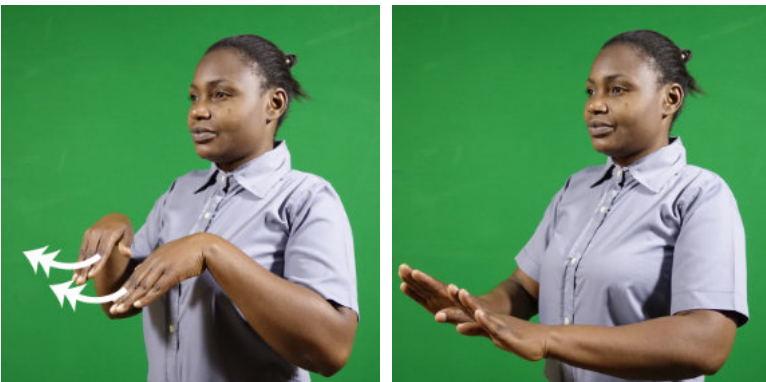


bus

basi

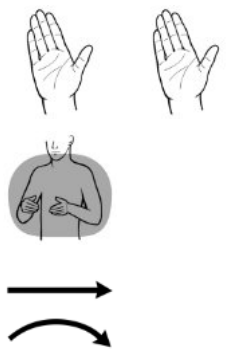


292.



boat

boti, bwato, ngalawa



293.



1. train
2. railway

1. sitima
2. njanje

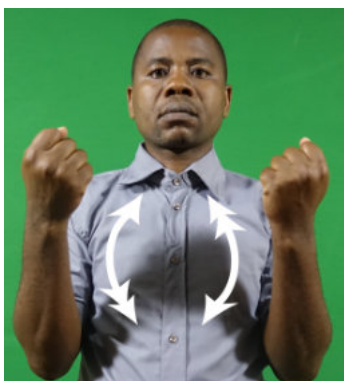


294.



helicopter
helikoputa

295.



1. car
2. drive
3. driver

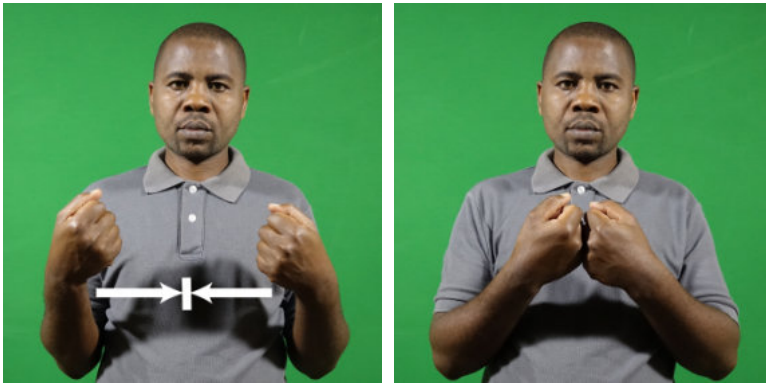
1. galimoto
2. -yendetsa galimoto
3. dalayivala, oyendetsa galimoto

296.



fuel
mafuta a galimoto

297.

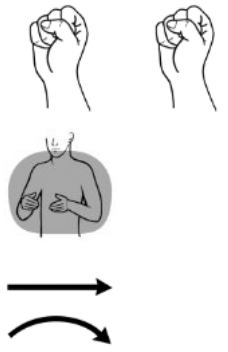


1. accident

2. crash

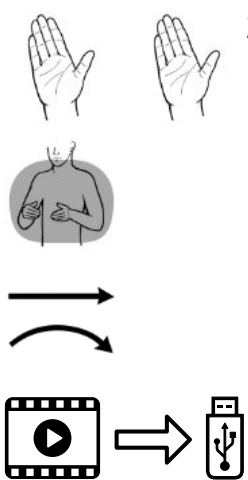
1. ngozi

2. ombana



**WEATHER AND
NATURE**

**ZANYENGO NDI
ZACHILENGEDWE**

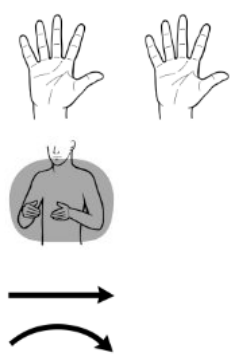


298.



rain

- 1. mvula
- 2. -igwa mvula



299.



rain

- 1. mvula
- 2. -igwa mvula



300.



wind

mphepo

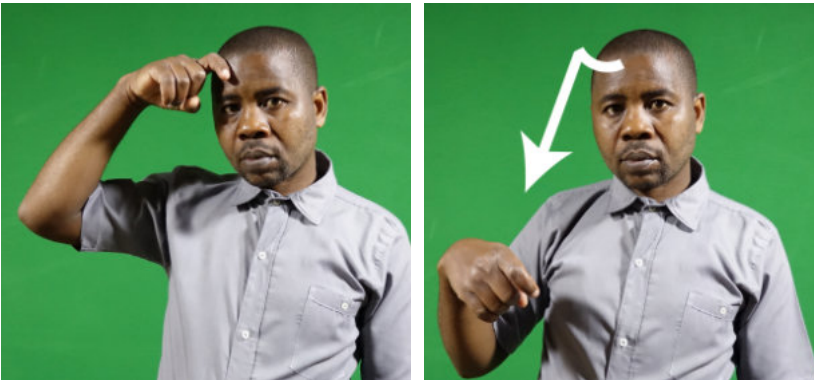
301.



- 1. cold
- 2. June
- 3. malaria

- 1. kuzizira
- 2. Juni, chisanu
- 3. malungo

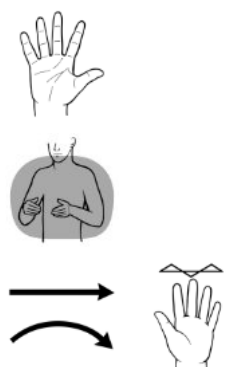
302.



- 1. hot
- 2. October

- 1. kutentha
- 2. Okotobala

303.



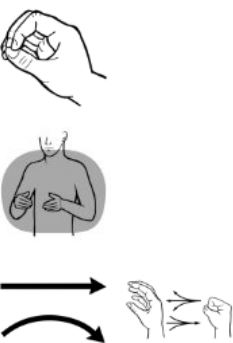
- water
- madzi



304.



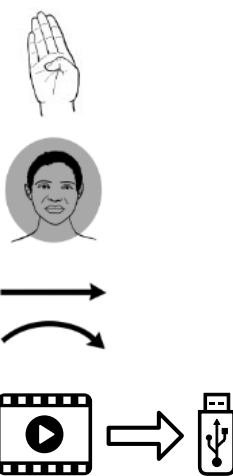
- 1. tree
- 2. forest
- 1. mtengo
- 2. -nkhalango, malo amitengo yambiri



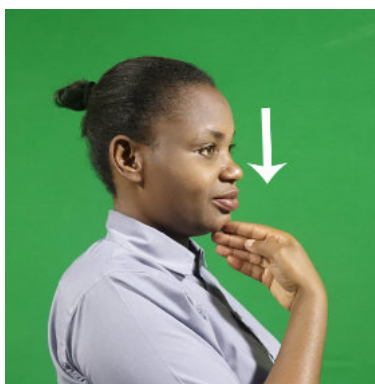
305.



- sun
- dzuwa



306.



- moon
- mwezi

FOOD AND DRINK

**ZAKUDYA NDI
ZAKUMWA**

307.



fruit
chipatso

308.



fruit
chipatso

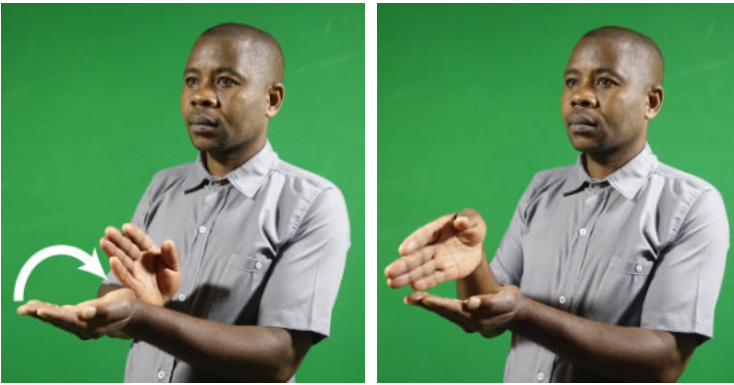
309.



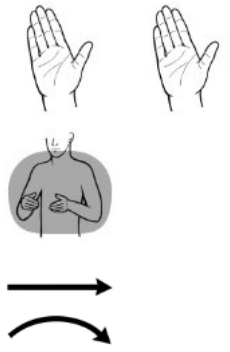
mango
mango



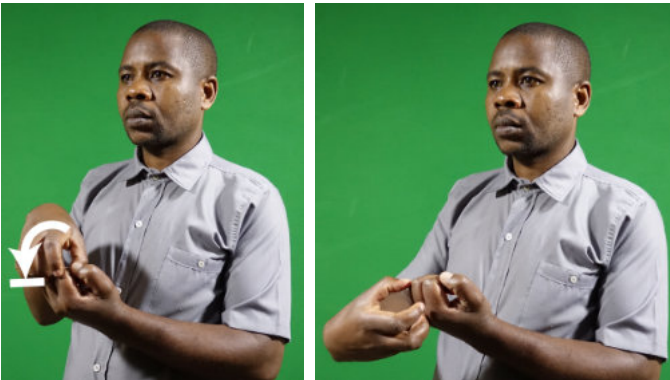
310.



pawpaw
papaya



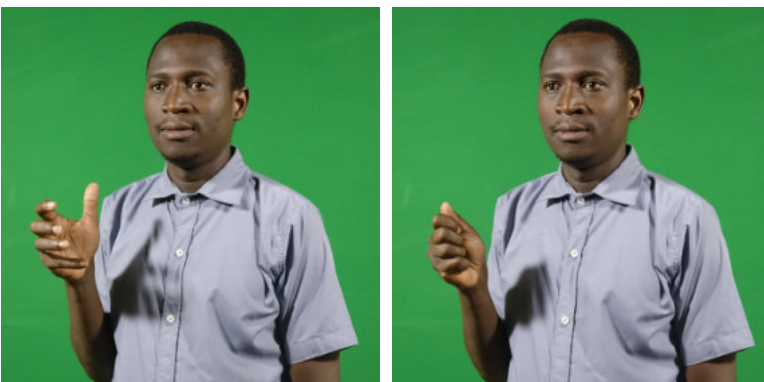
311.



orange
1. lalanje
2. Mwanza



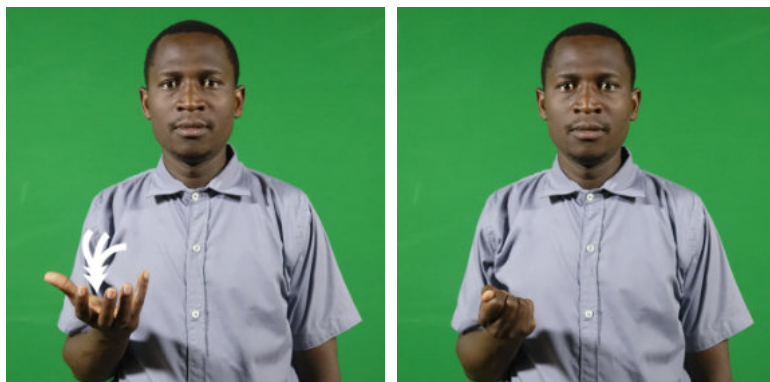
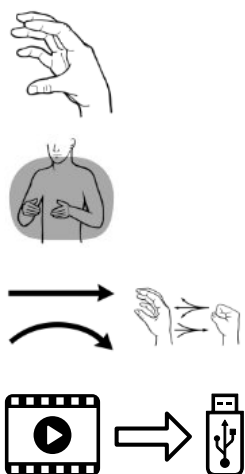
312.



lemon
1. ndimu
2. mandalena

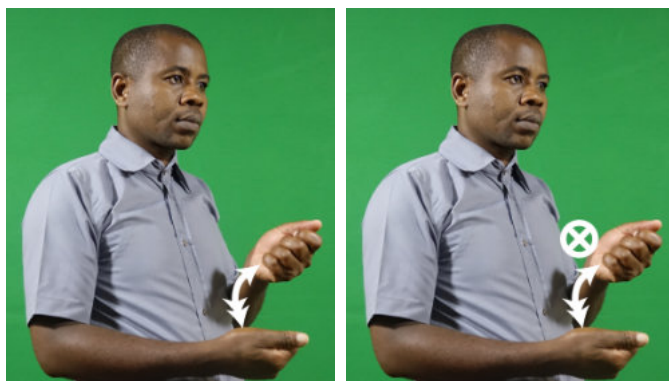
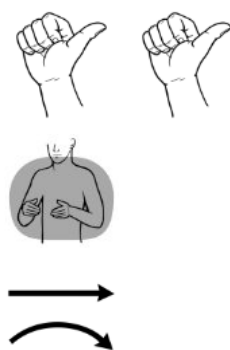


313.



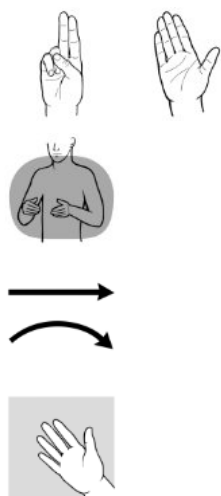
nsima
nsima

314.



1. maize
2. green maize
1. chimanga
2. mondokwa, dowe

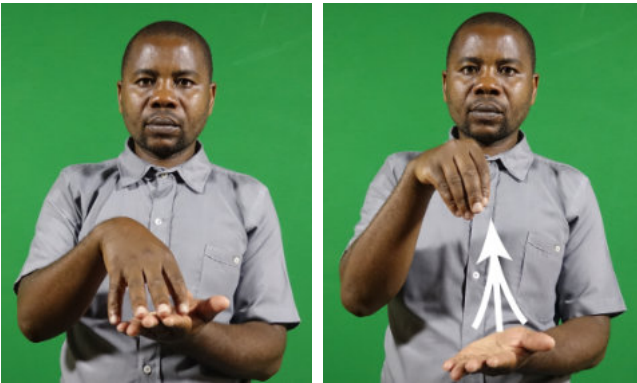
315.



1. porridge
2. rice
1. phala
2. pholichi
3. mpunga

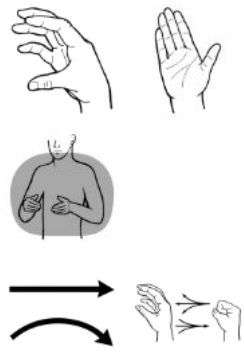
VARIATION
KUSIYANA
(one hand)

316.



flour

ufa

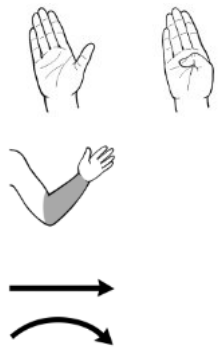


317.



cassava

chinangwa

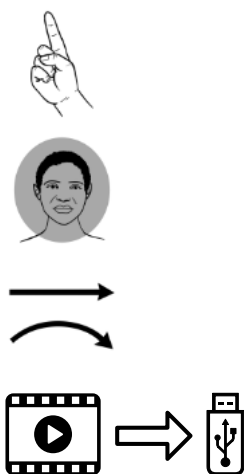


318.

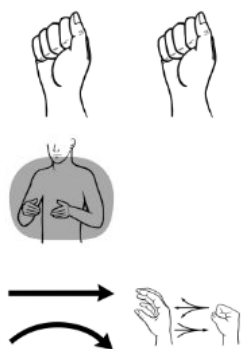


beans

nyemba, mbwanda

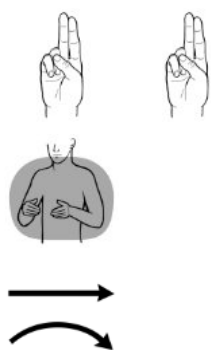


319.



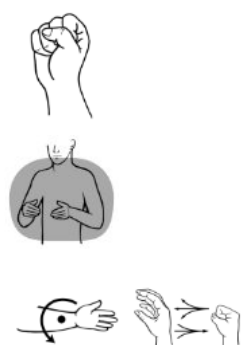
ground nut
mtedza, nsawa

320.



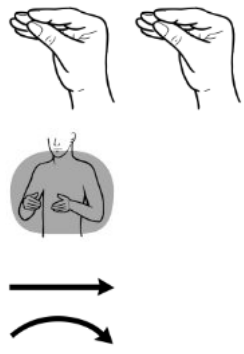
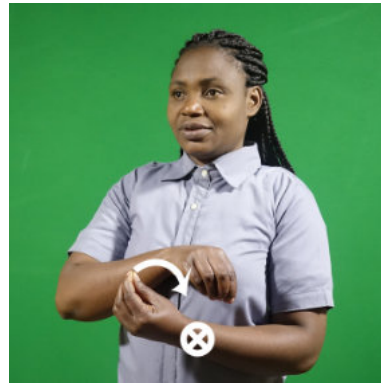
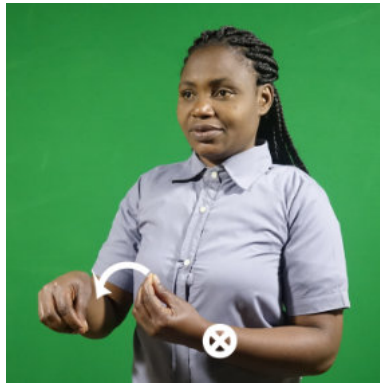
irish potatoes
1. kachewere
2. mbatatesi

321.



sugarcane
nzimbe

322.



pumpkin leaves

mnkhwani

323.



relish

ndiwo



324.

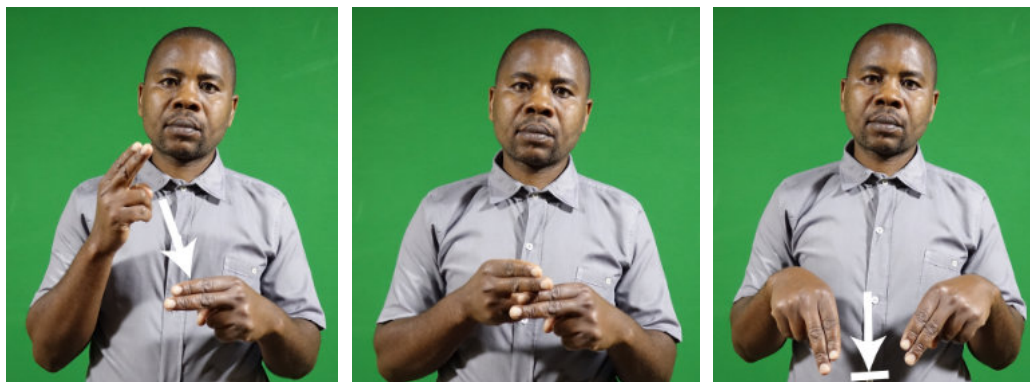


meat

nyama



325.



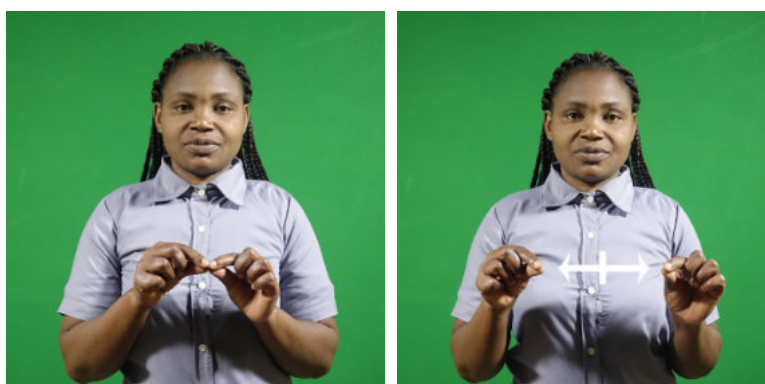
egg
dzira

326.



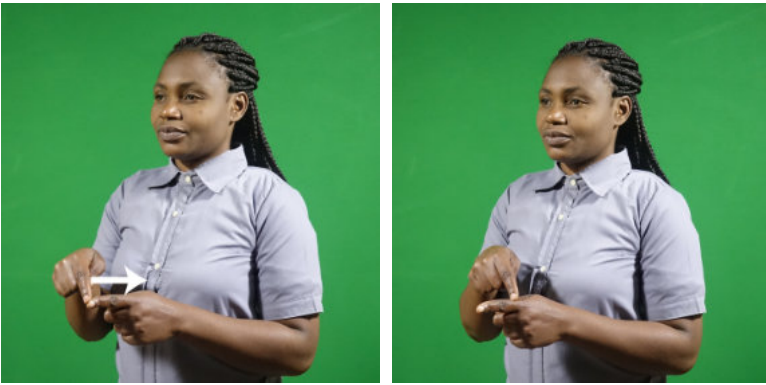
egg
dzira

327.



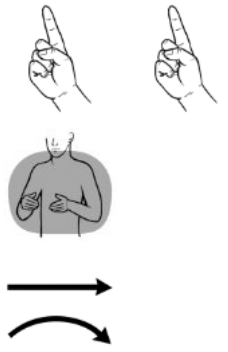
usipa (small fish)
usipa

328.

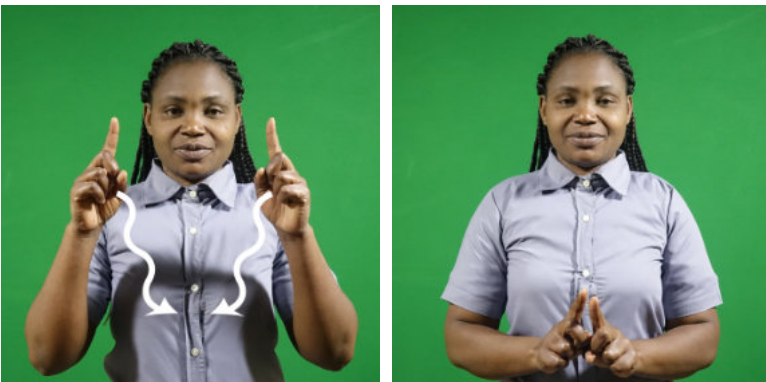


usipa (small fish)

usipa

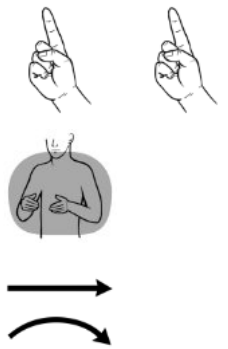


329.



mustard

mpiru, tanaposi



330.



delicious

kukoma



331.



sweet

- 1. kunzuna
- 2. kusekemera

332.



margarine

majalini

333.



puff

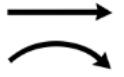
kamba

334.



biscuit

bisiketi



335.



bottle

botolo



336.



squash

1. chakumwa chosungunula ndi madzi

2. sikwashi

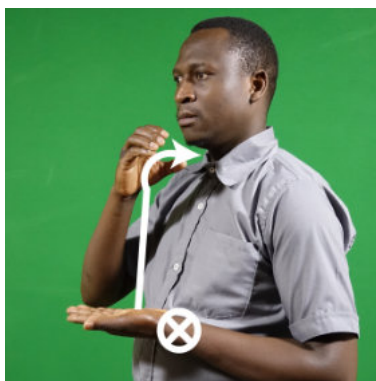
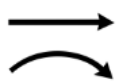


337.



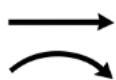
beer
mowa

338.



tea
tiyi

339.



1. full stomach
2. satisfied

1. -khuta
2. -kwanilitsidwa, khutilitsidwa

PLACES

MALO

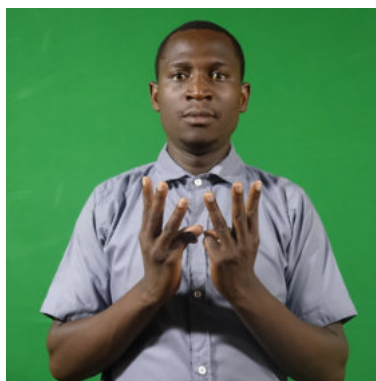
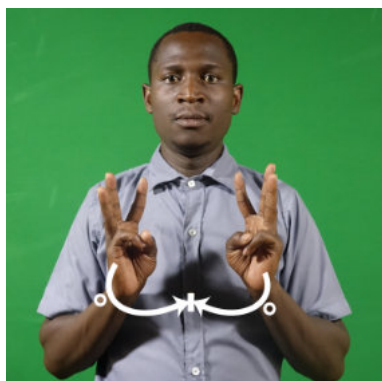
340.



- 1. place
- 2. area

- 1. malo
- 2. dera

341.



- 1. world
- 2. international

- 1. dziko
- 2. chalo

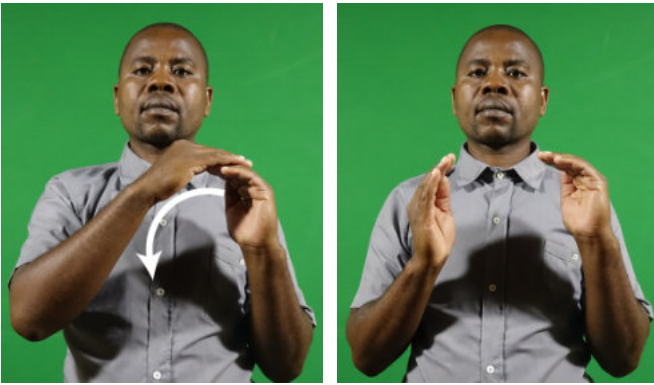
342.



world

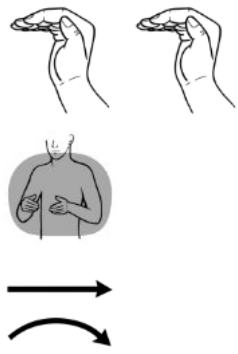
- 1. dziko
- 2. chalo

343.

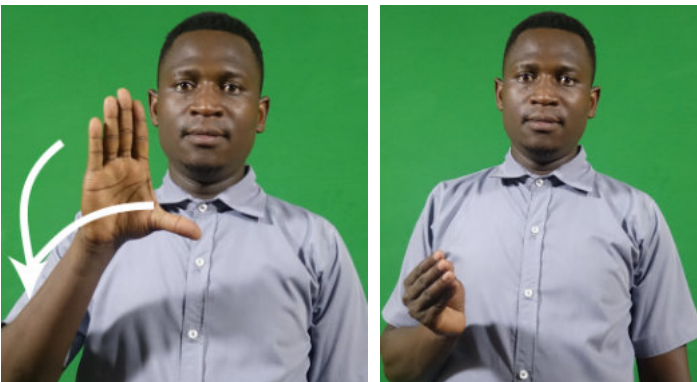


Africa

Afilika

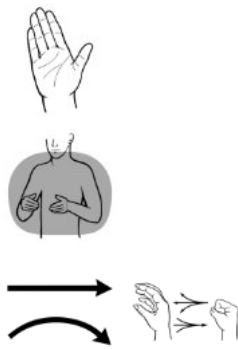


344.



Africa

Afilika



345.

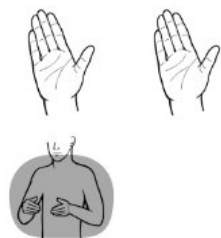


America (USA)

America

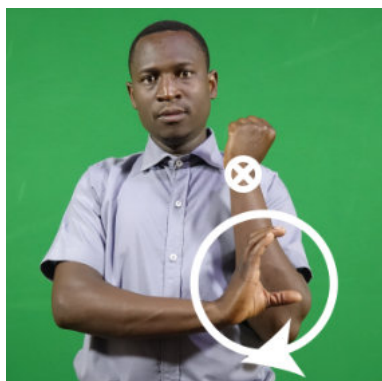
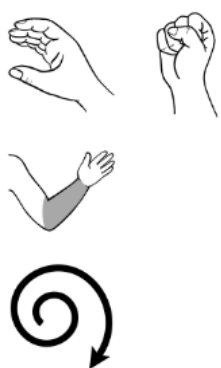


346.



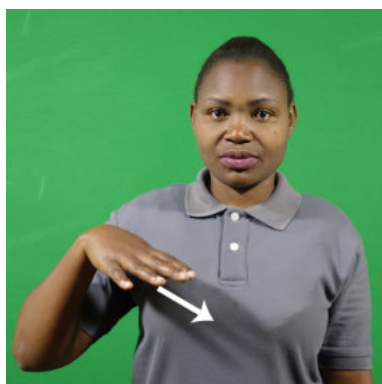
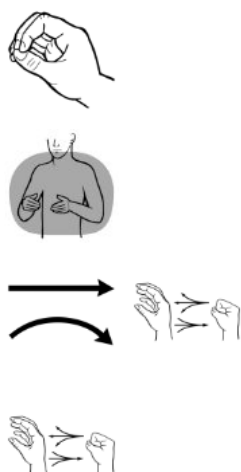
America
America

347.



country
dziko

348.



city
mzinda / tawuni

VARIATION
KUSIYANA

349.



- 1. village
- 2. grass

- 1. mudzi
- 2. udzu



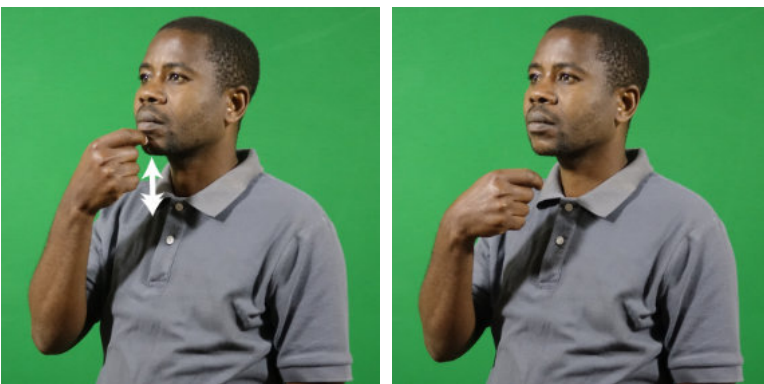
350.



South Africa
South Africa



351.



Tanzania
Tanzania

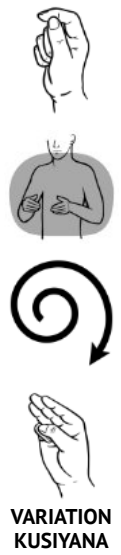


352.

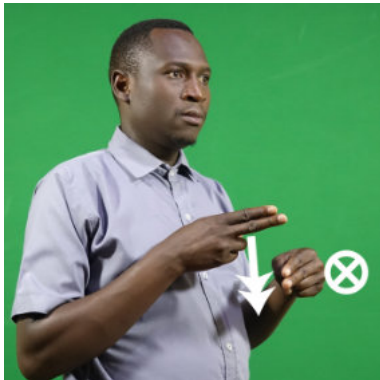


Malawi

Malawi

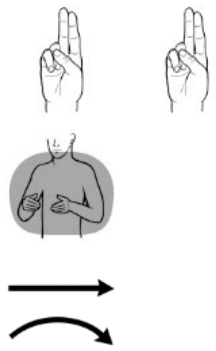


353.

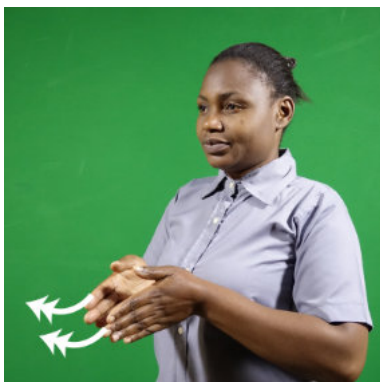


Balaka

Balaka



354.



Karonga

Karonga



355.



Mulanje

Mulanje



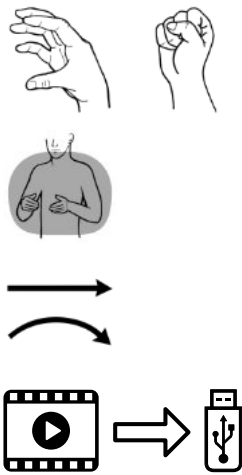
356.



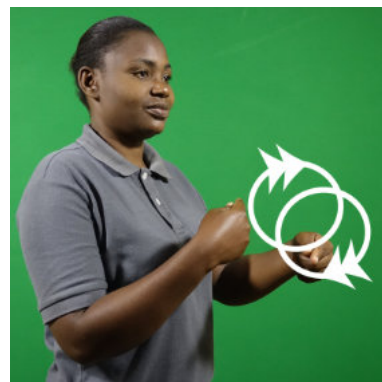
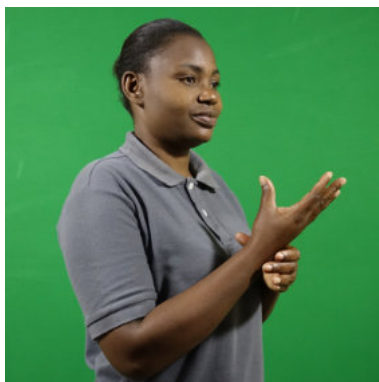
Mwanza

1. Mwanza

2. lalanje

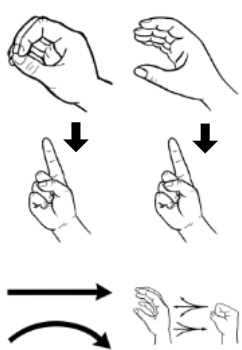


357.

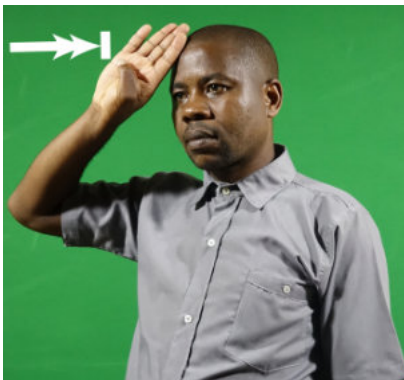


Phalombe

Phalombe



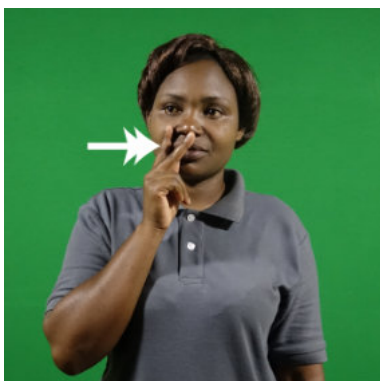
358.



Dedza

Dedza

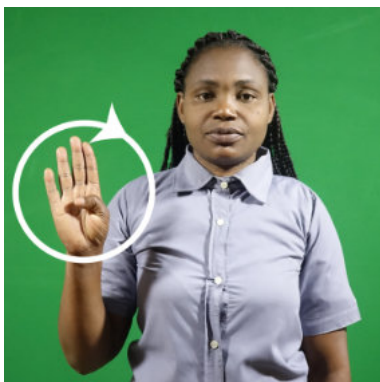
359.



1. Kasungu
2. tobacco

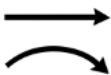
1. Kasungu
2. Fodya

360.



Blantyre

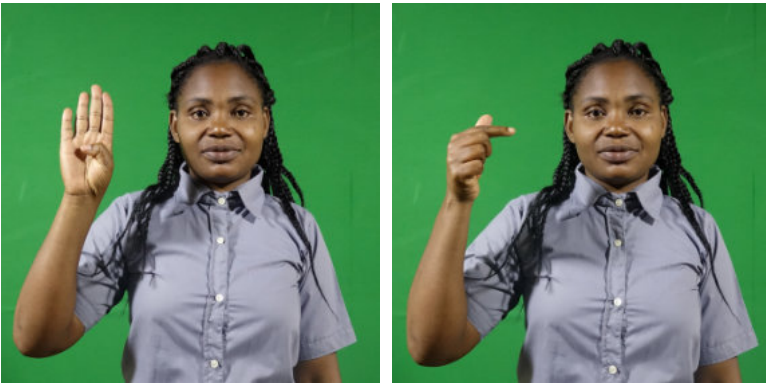
Blantyre



VARIATION
KUSIYANA

VARIATION
KUSIYANA

361.



Blantyre

Blantyre



362.

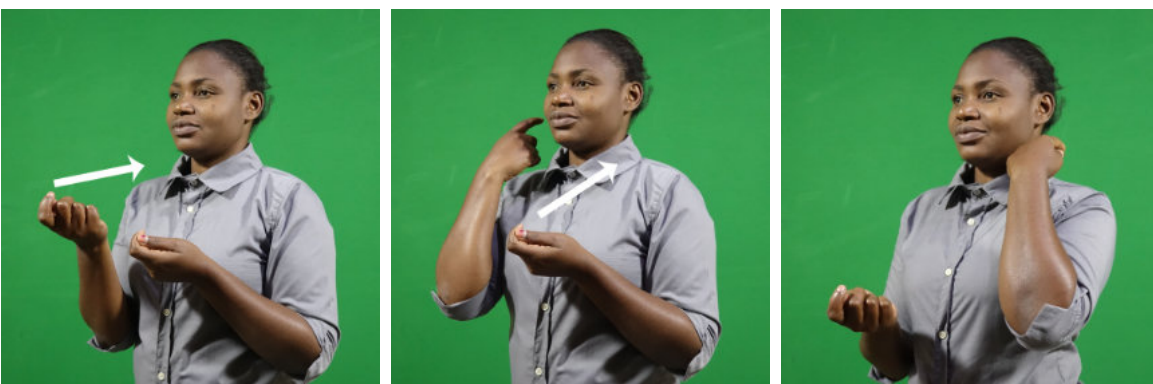


Chikwawa

Chikwawa



363.

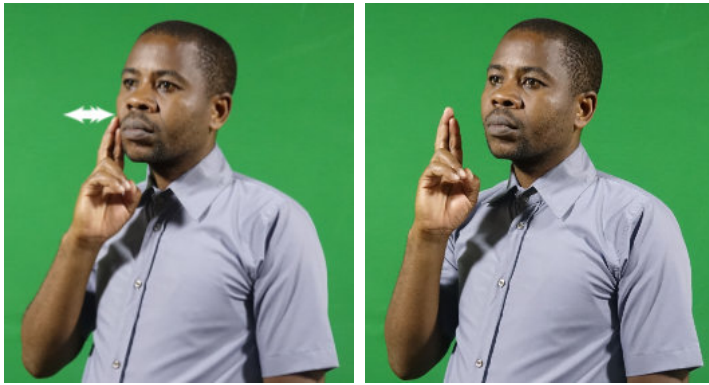


Thyolo

Thyolo



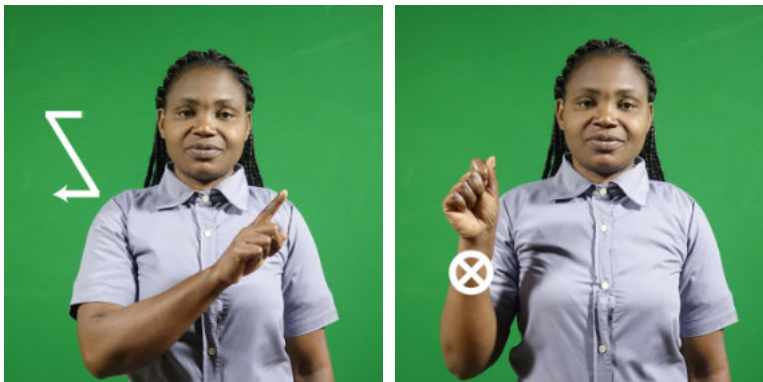
364.



Rumphi

Rumphi

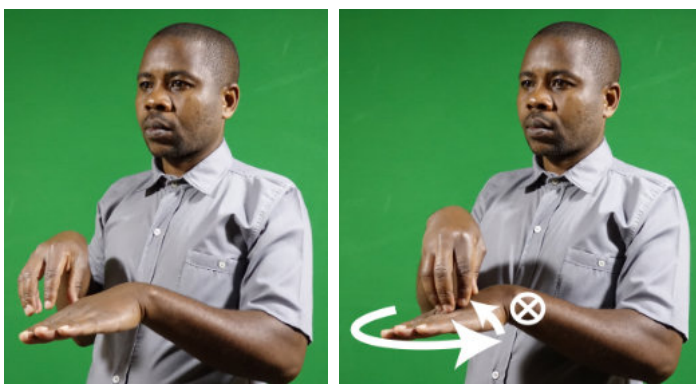
365.



Zomba

Zomba

366.



Likoma

Likoma

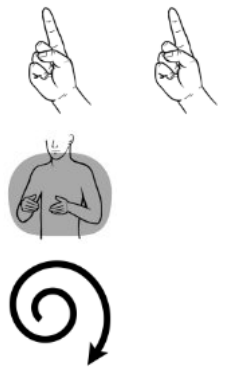


367.



Chiradzulu

Chiradzulu

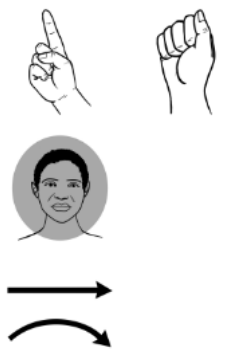


368.

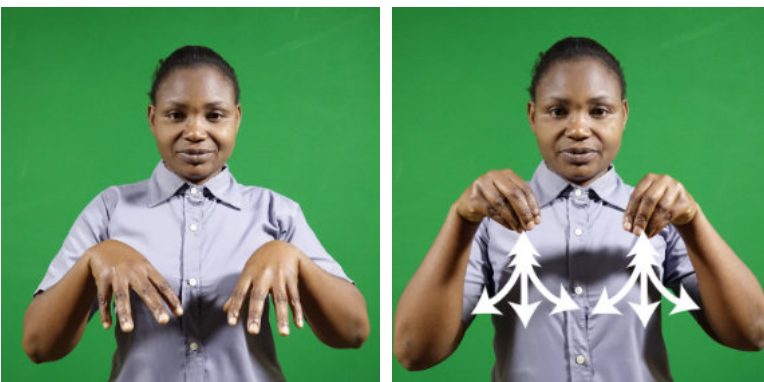


Mzimba

Mzimba

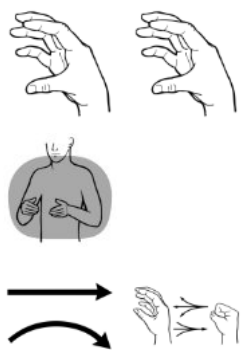


369.

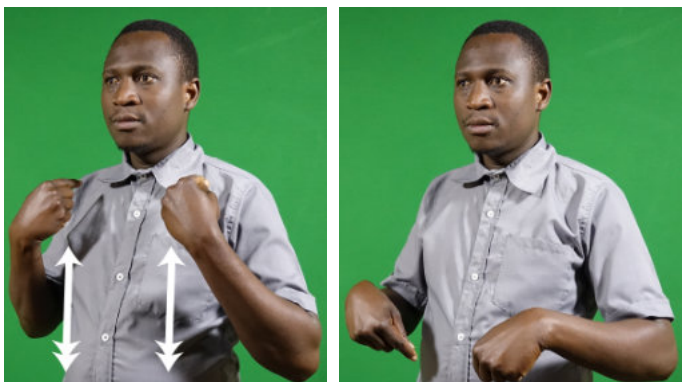


Mchinji

Mchinji



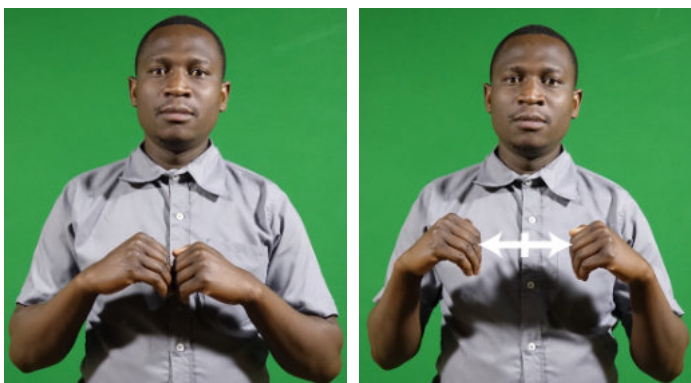
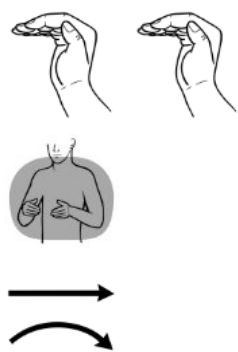
370.



Ntchisi

Ntchisi

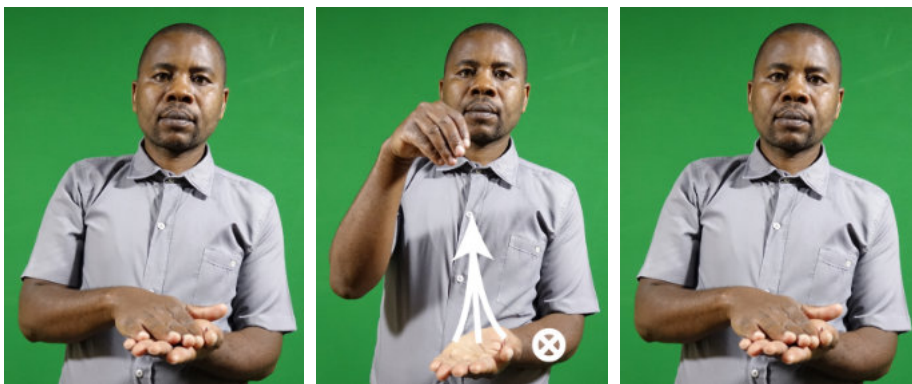
371.



- 1. Neno
- 2. separate

- 1. Neno
- 2. -siyanitsa, -lekanitsa, -patuka

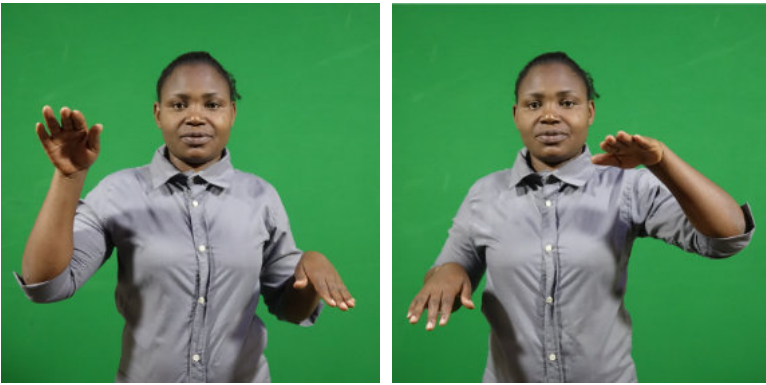
372.



Nkhatabay

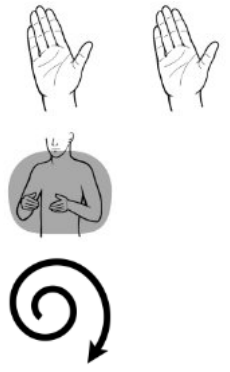
Nkhatabay

373.

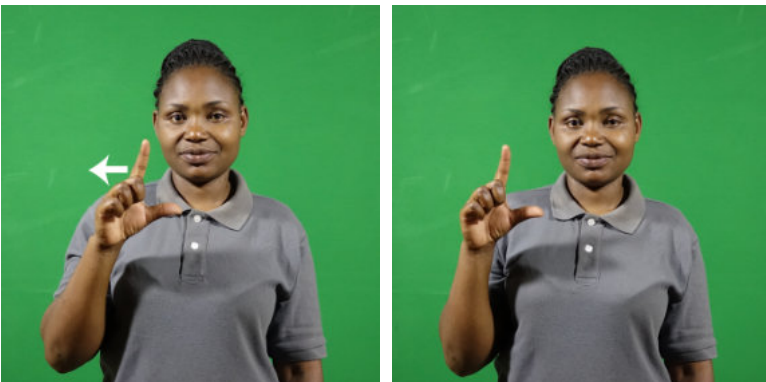


Mangochi

Mangochi



374.

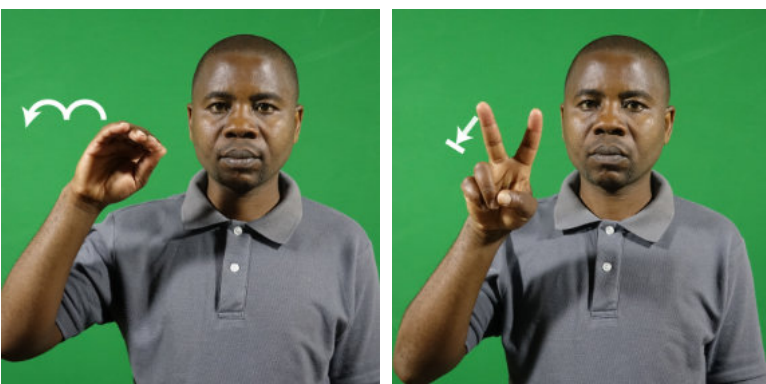


Lilongwe

Lilongwe



375.



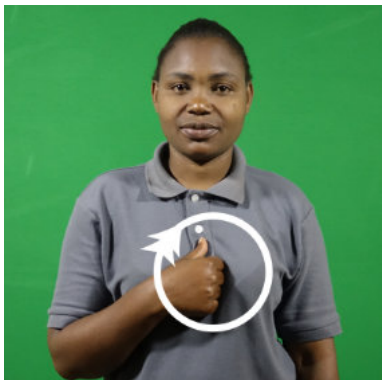
Mountain View

sukulu ya anthu a vuto losamva kumwera la dziko la Malawi





376.



Mary View

sukulu ya anthu a vuto losamva kumwera la dziko la Malawi



377.



Nguludi

Nguludi



378.

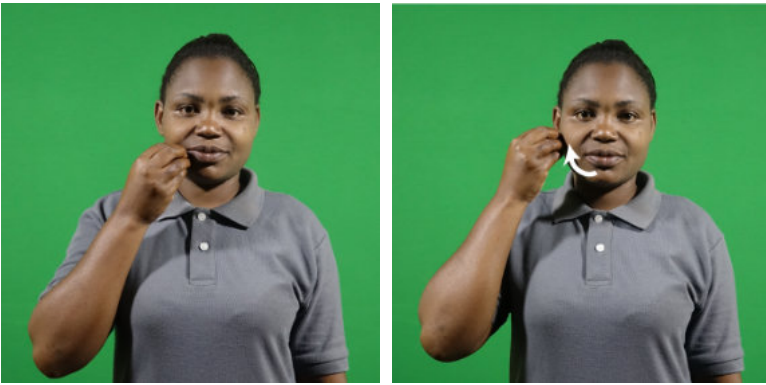


home

1. kunyumba

2. kumudzi

379.

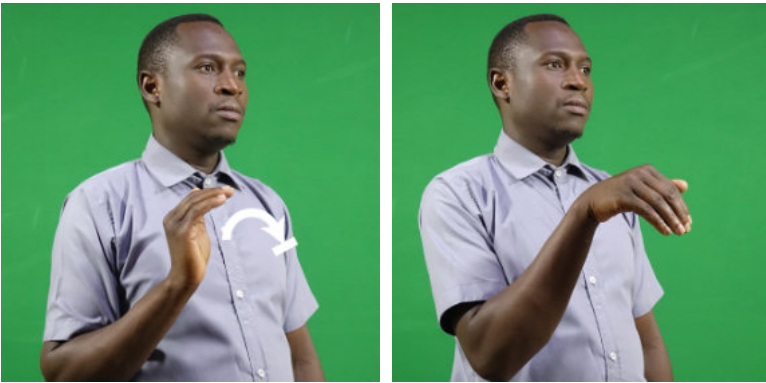


home

- 1. kunyumba
- 2. kumudzi



380.



- 1. home
- 2. tomorrow

- 1. khomo
- 2. mawa



381.



hospital
chipatala



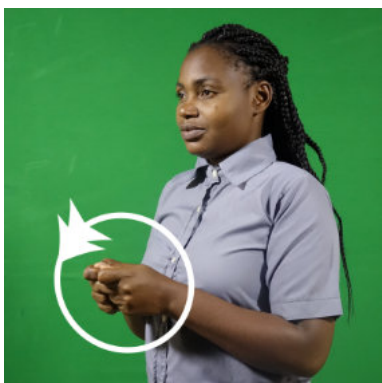
382.



hospital
chipatala



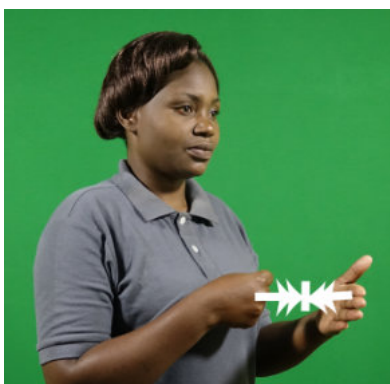
383.



Quech (queen elizabeth central hospital)
chipatala cha kwinzi



384.



hostel
malo ogona gulu lina la anthu



385.



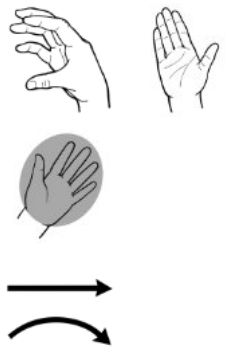
maizemill
chigayo, mtchini



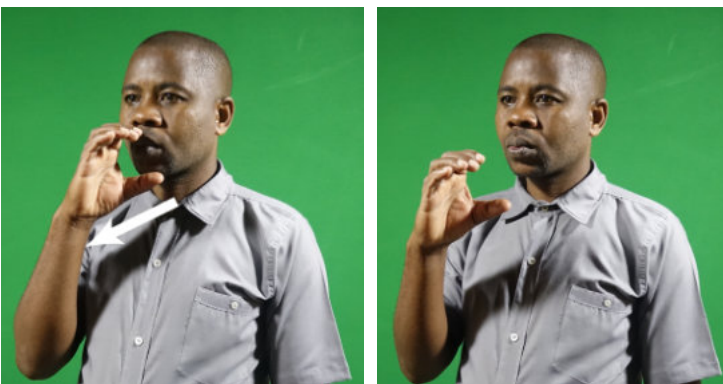
386.



market
msika



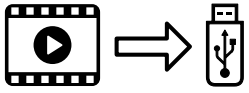
387.



zoo
1. zuu
2. malo osunga nyama



388.



church
tchalitchi, kachisi

389.

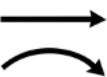


mosque
mzikiti

OTHER EVERYDAY SIGNS

ZIZINDIKIRO ZINA

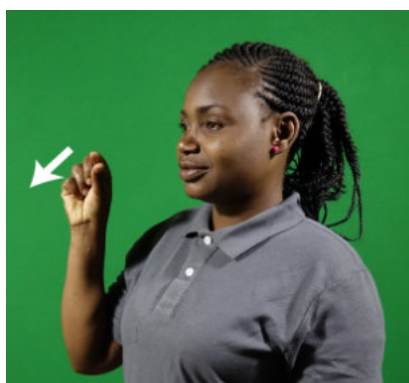
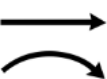
390.



1. big, large
2. more

1. -kulu (chachikulu, zazikulu, Aakulu, wakulu)
2. zambiri
3. chuluka

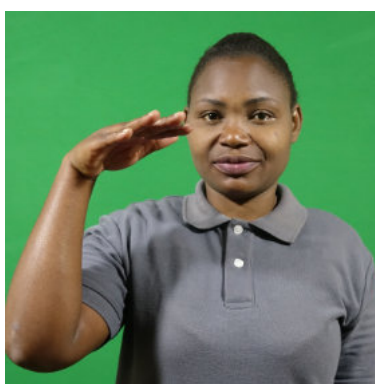
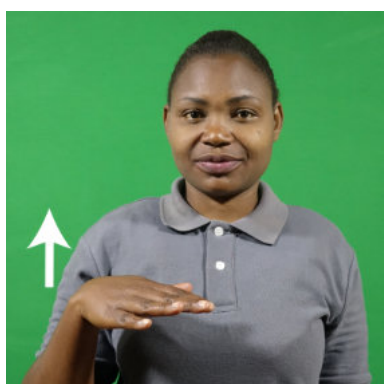
391.



1. small
2. little

1. -ngono
2. zochepa

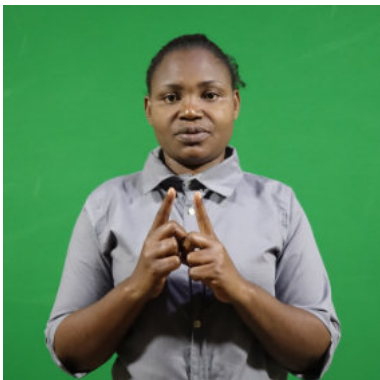
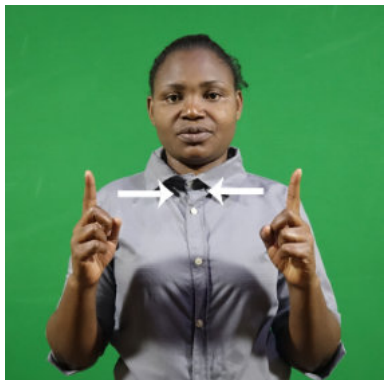
392.



high

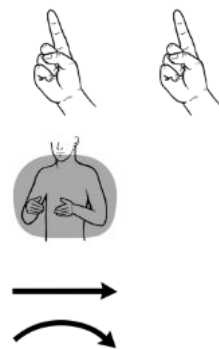
patali, pokwera

393.

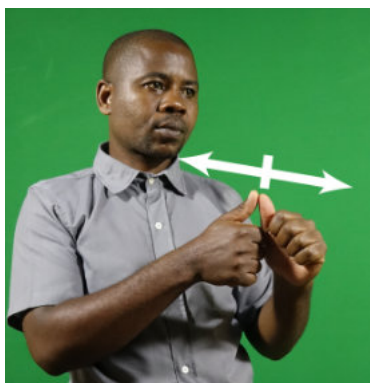


short

-fupi (chachifupi)

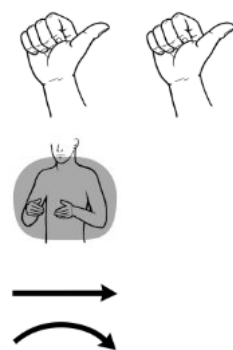


394.



- 1. long
- 2. far
- 3. distance

- 1. -tali
- 2. kutalika
- 3. mtunda

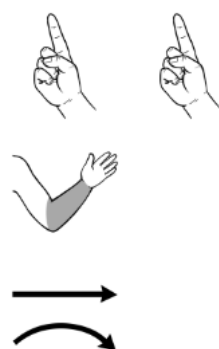


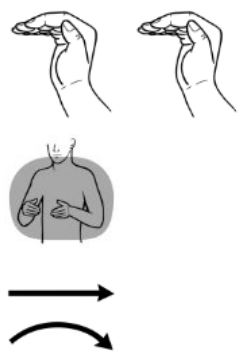
395.



long

-tali





396.

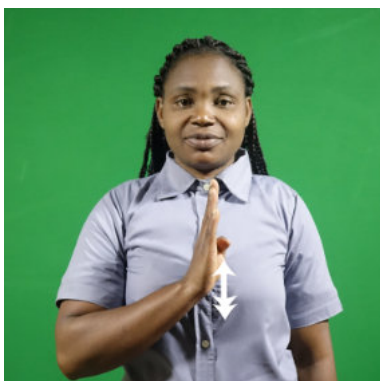


near

-fupi (pafupi), yandikila, yandika



397.

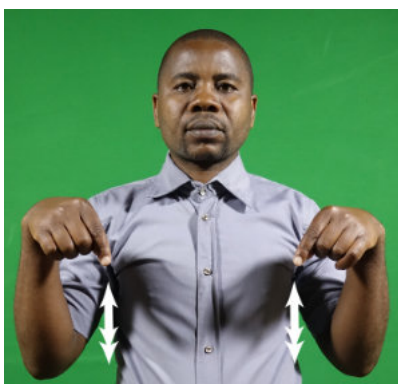


between

pakati, pakatikati



398.



here

Pano, kuno, muno

399.

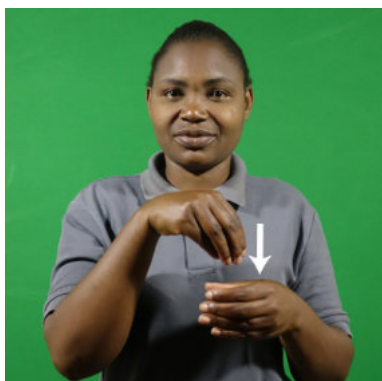


side

mbali, mphepete, pambali

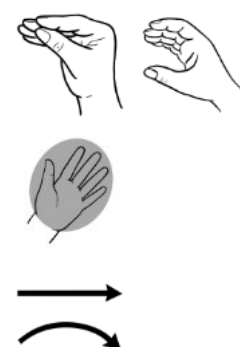


400.

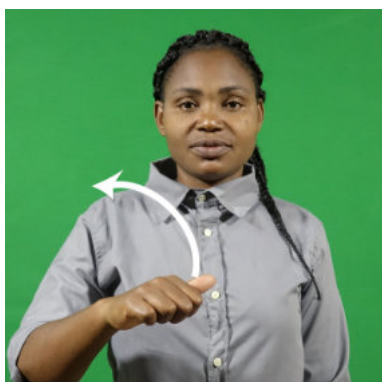


- 1. inside
- 2. include
- 3. vote

- 1. mkati
- 2. kuphatikiza, kuomjeza
- 3. kuvota



401.



outside

Kunja, panja, pabwalo



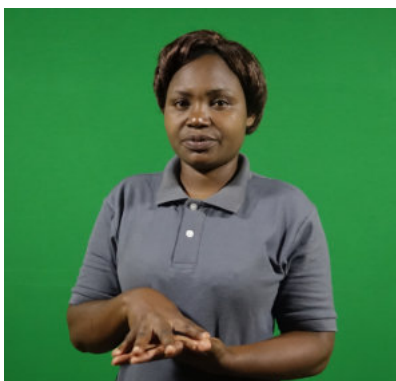
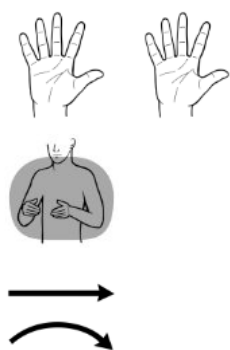
402.



little

1. -chepa (ochepa, zochepa)
2. chaching'ono

403.



1. so much
2. more

1. -mbiri (kwambiri, zambiri)
2. -chuluka

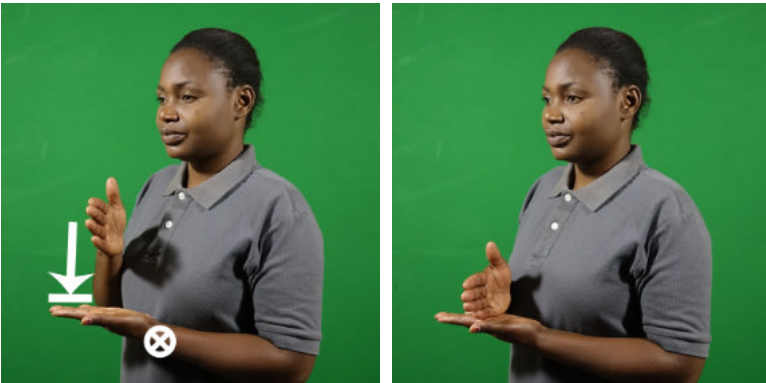
404.



full

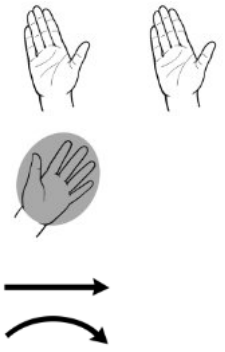
1. -dzadza (kudzadza, adzadza)
2. -kwanira (kukwanila)

405.

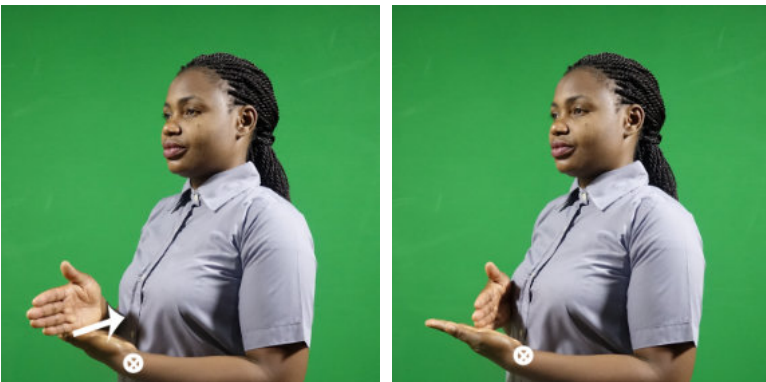


- 1. half
- 2. stop

- 1. theka
- 2. -siya/-leka (kusiya/kuleka)

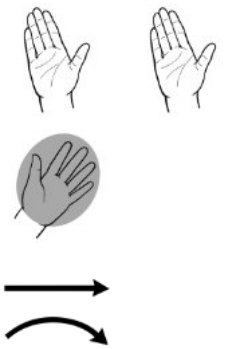


406.



some

-na (zina, ena, ina)



407.

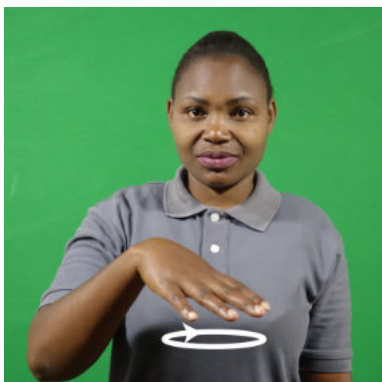


only

-kha (chokha, okha)

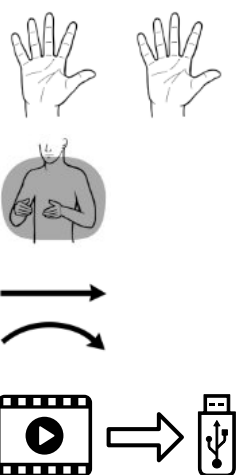


408.



all
-nse

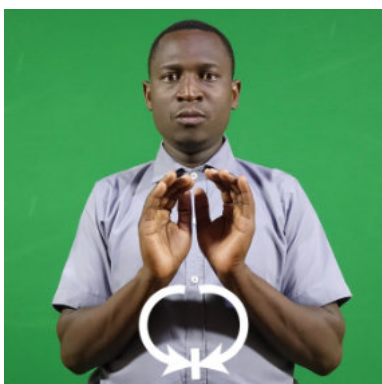
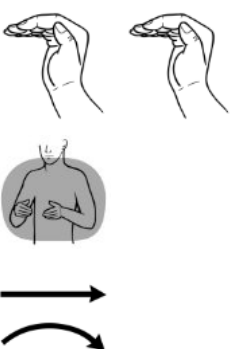
409.



1. a lot
2. so much
3. too much

kwambiri, -chuluka, zambiri

410.



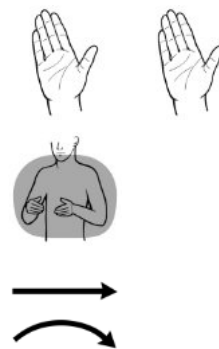
whole

1. -thunthu
2. -mphumphu, -nse

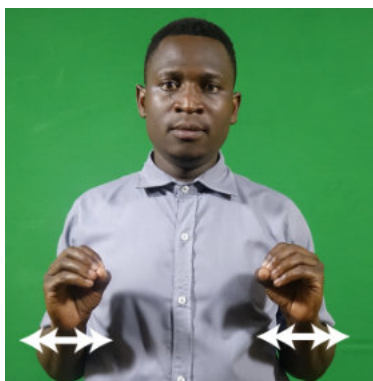
411.



1. nothing
2. have not
-libe



412.



nothing
palibe



413.

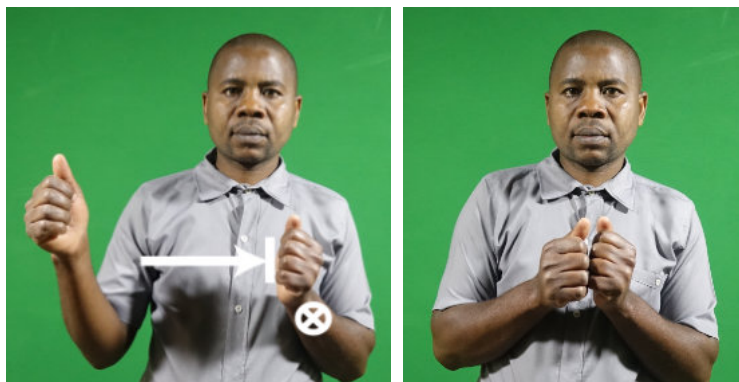


another
-ina (wina/zina/china)





414.

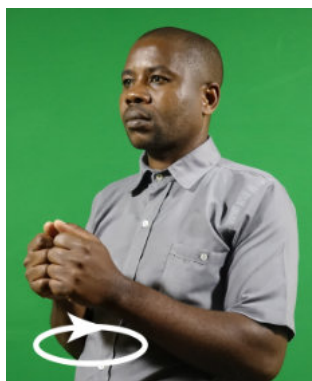


add

1. kuika mgulu
2. kuonkhetsa, kuphatikiza



415.

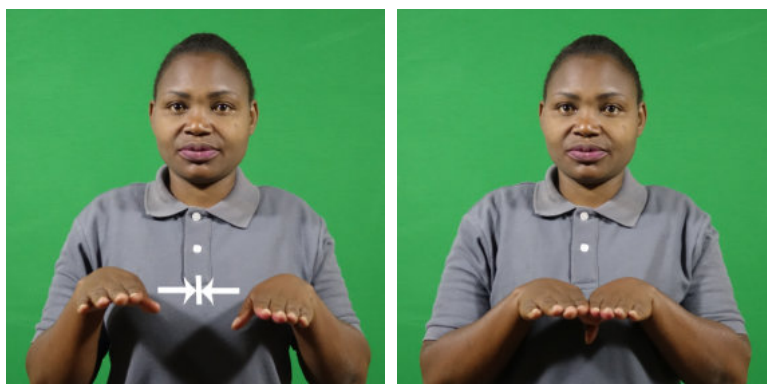


together

pamodzi, limodzi



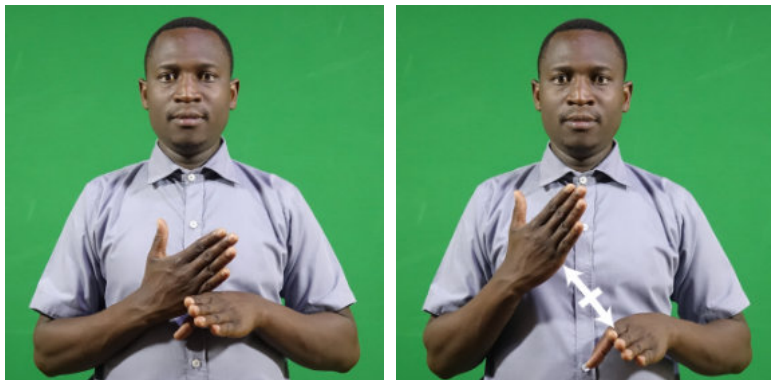
416.



same

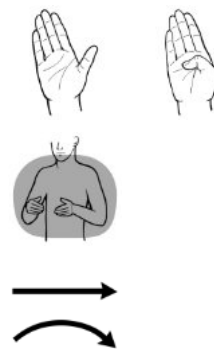
fanana, modzimodzi, lingana

417.

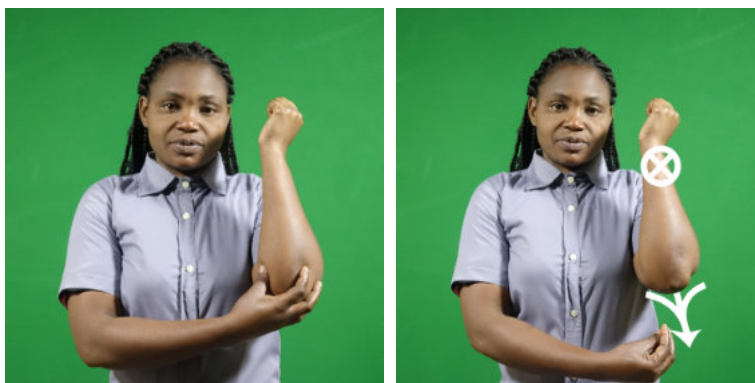


different

-siyana, -lekana



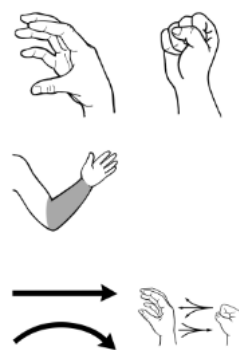
418.



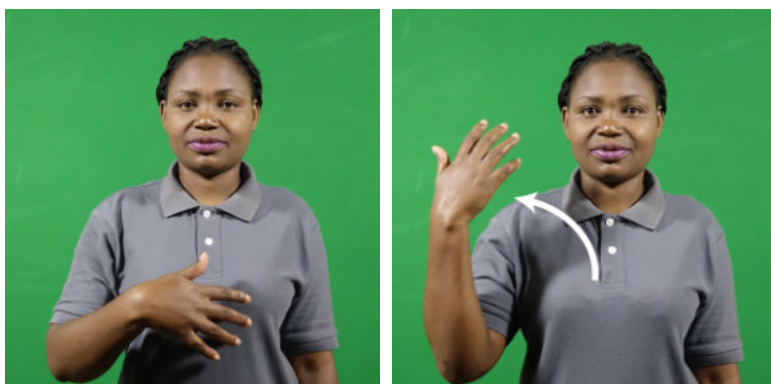
poor

1. osauka (kusauka, wasauka)

2. umphawi



419.



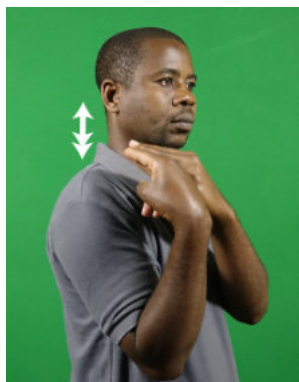
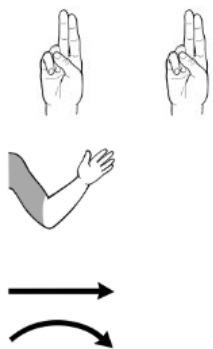
poor

1. chabechabe

2. kapwacha



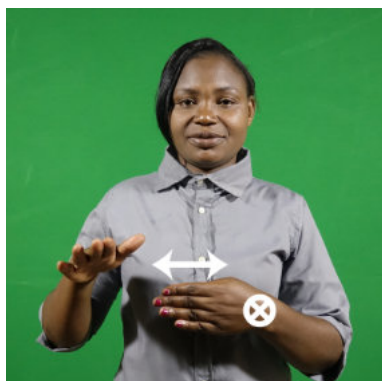
420.



- 1. responsible
- 2. responsibility
- 3. role

- 1. udindo
- 2. tenga ulamuliro, tenga udindo, tenga mbali
- 3. tenga mbali

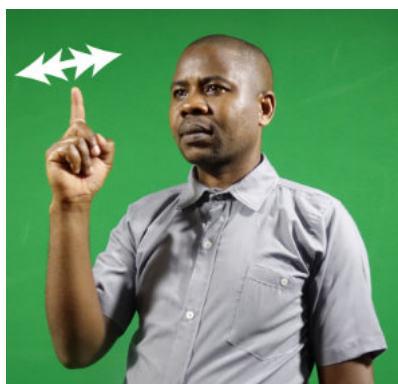
421.



busy

-tanganidwa, gundika

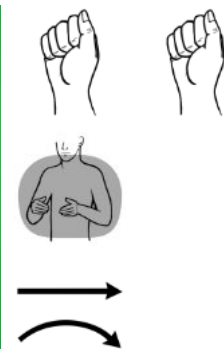
422.



dangerous

-oopysa (choopysa, zoopysa)

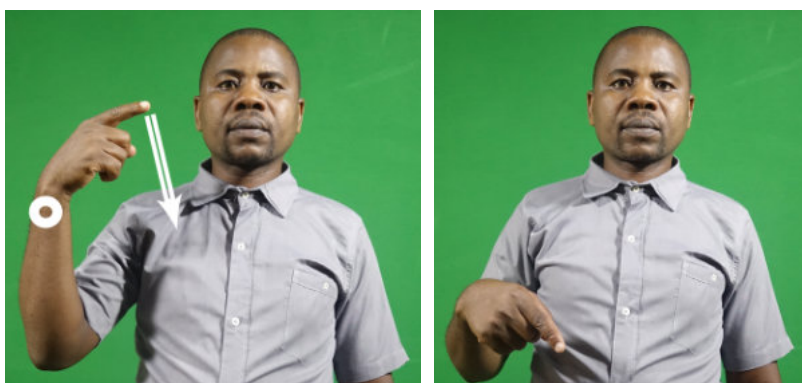
423.



problem

- 1. vuto
- 2. zokhoma

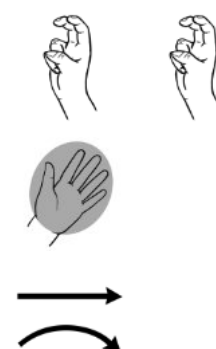
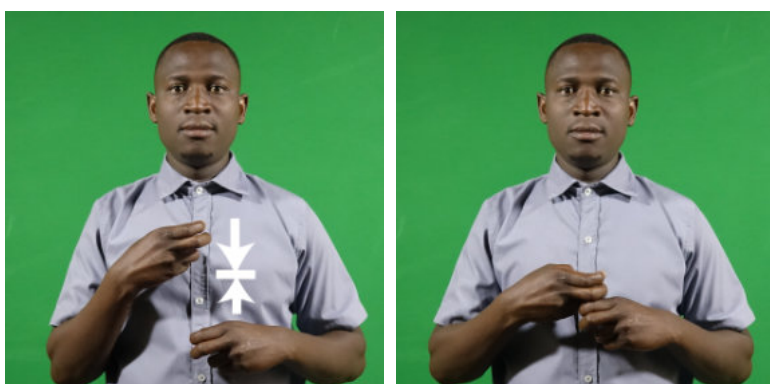
424.



difficult

-vuta

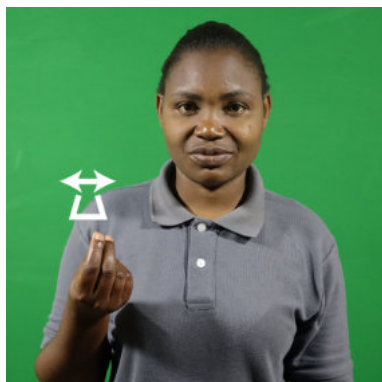
425.



- 1. hard
- 2. difficult

- 1. limba, saphwanyika nsanga
- 2. vuta

426.



money

- 1. ndalama
- 2. makobili

427.



- 1. shop
- 2. hawker

- 1. shopu
- 2. okala

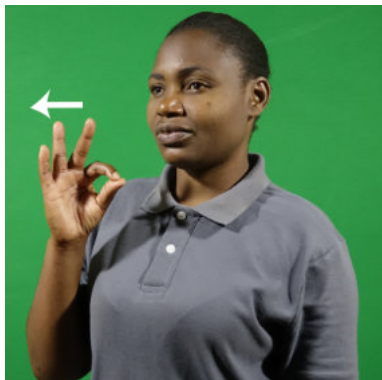
428.



- 1. buy
- 2. redeem

- 1. -gula
- 2. ombola

429.

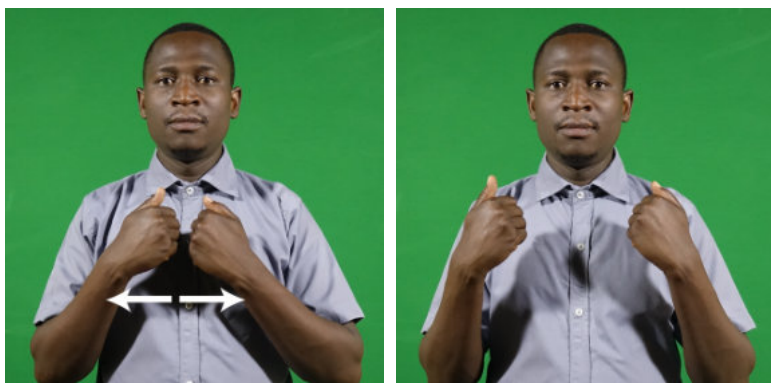


fee

1. fizi
2. malipiro a sukulu
3. Ndalama imene imalipidwa pofuna kutenga mbali pa chinthu zina

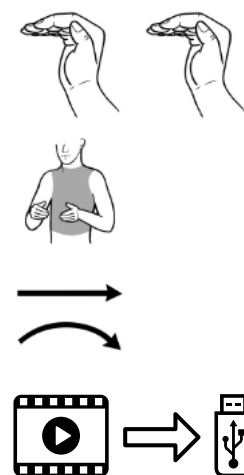


430.

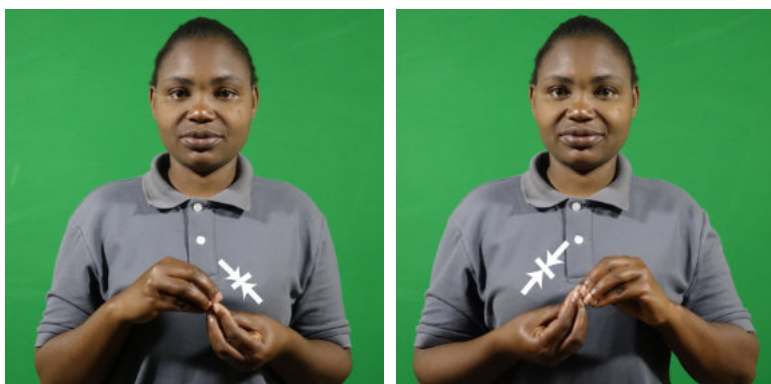


free

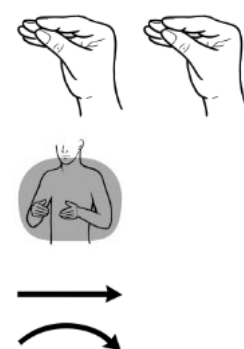
1. takasuka, masuka
2. ulere, bule



431.



1. make
 2. create
- panga, -konza



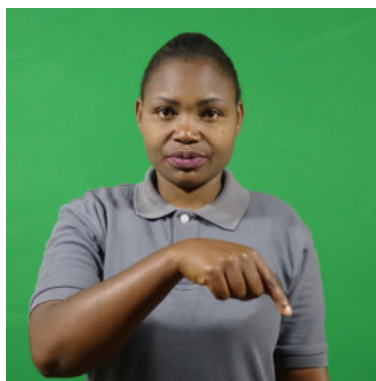
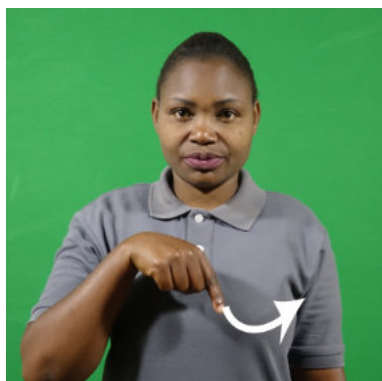
432.



stay

tsala, khala

433.



going

-pita

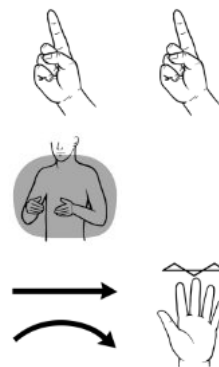
434.



come

-bwera, dza, -fika

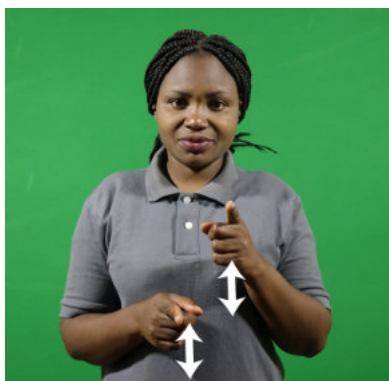
435.



follow

londoloza, -tsatira, -tsata

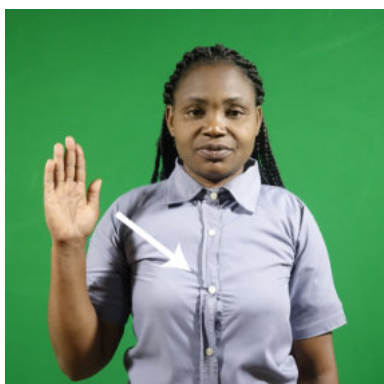
436.



walk

-yenda (kuyenda)

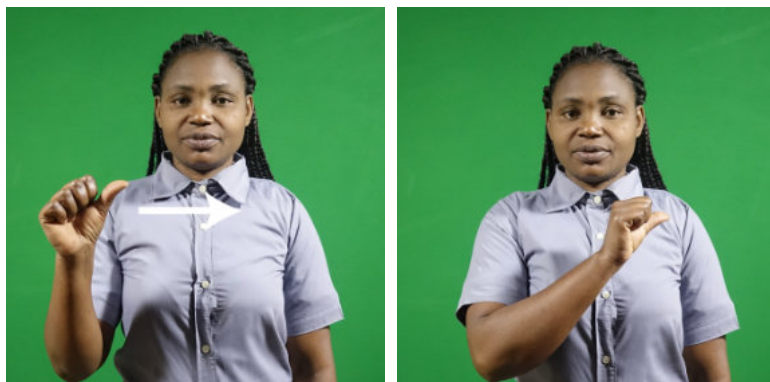
437.



arrive

-fika (kufika, wafika)

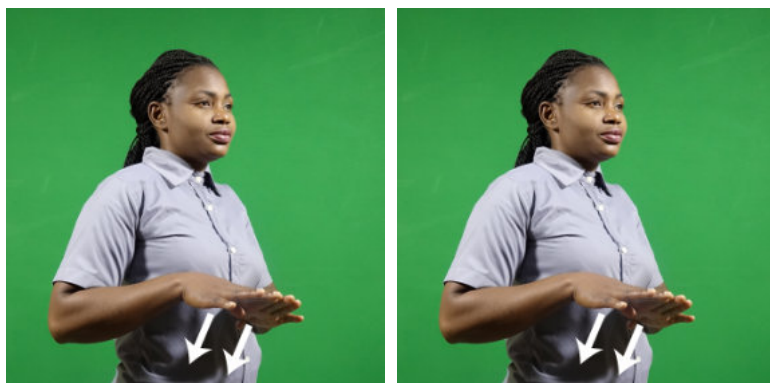
438.



- 1. back
- 2. return
- 3. refund

bwerera, bweza

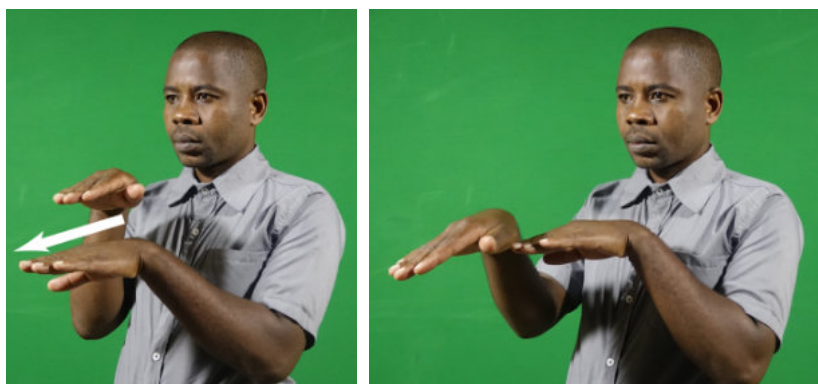
439.



- 1. abandon
- 2. leave

-leka, -siya

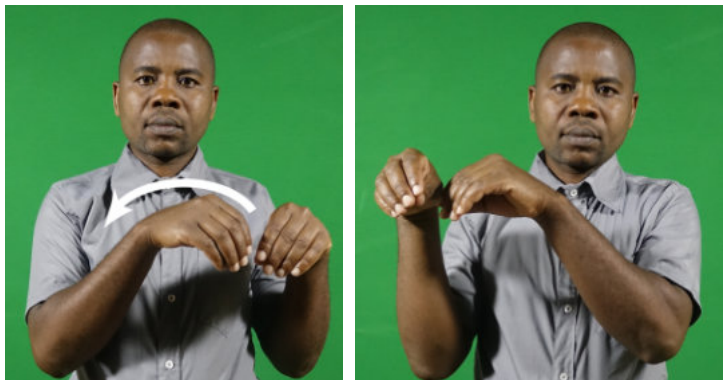
440.



- 1. runaway
- 2. escape

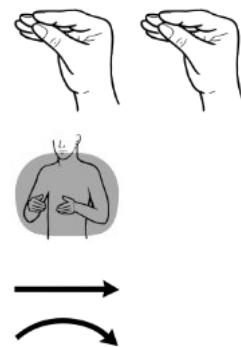
1. -thawa
2. dzambatuka

441.

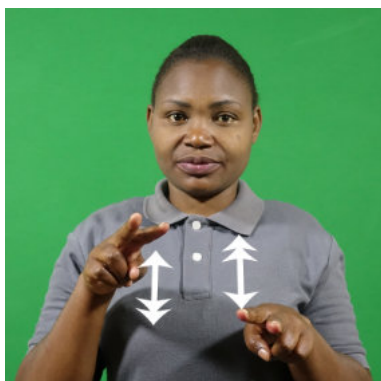


- 1. transfer
- 2. move
- 3. shift

- 1. sintha malo
- 2. samuka
- 3. choka pamalo

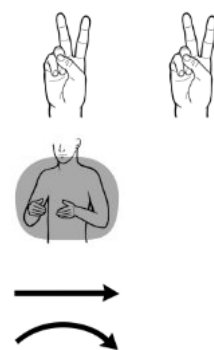


442.



- 1. observe
- 2. assessment

- 1. oyang'anira, otsata zinthu
- 2. yanganitsa



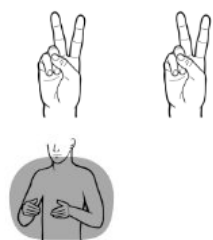
443.



- 1. see
- 2. look

- 1. -wona, -penya, -yang'ana
- 2. yangana

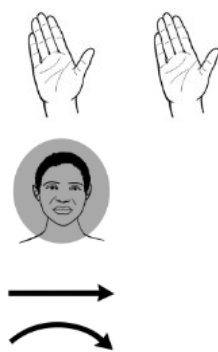




444.



1. watch
2. look
penya



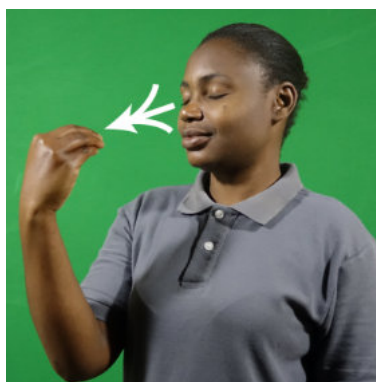
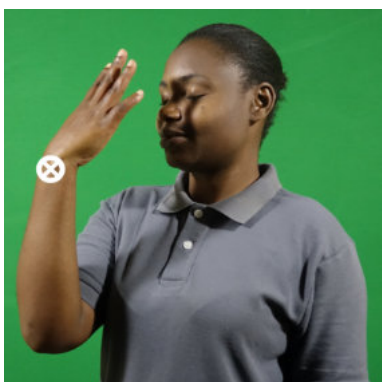
445.



sleep
-gona (kugona, wagona)

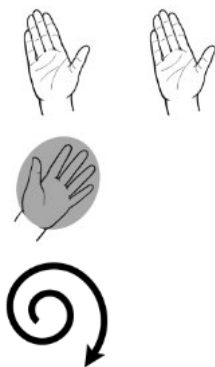
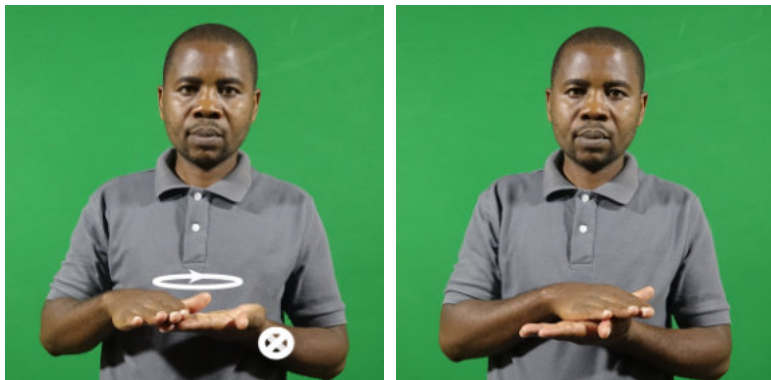


446.



1. sleep
2. dozing
-gona (kugona, wagona)

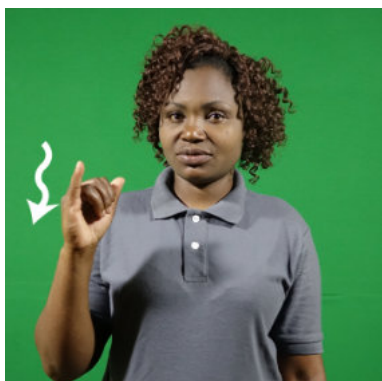
447.



wait

- 1. dikira
- 2. yembekeza

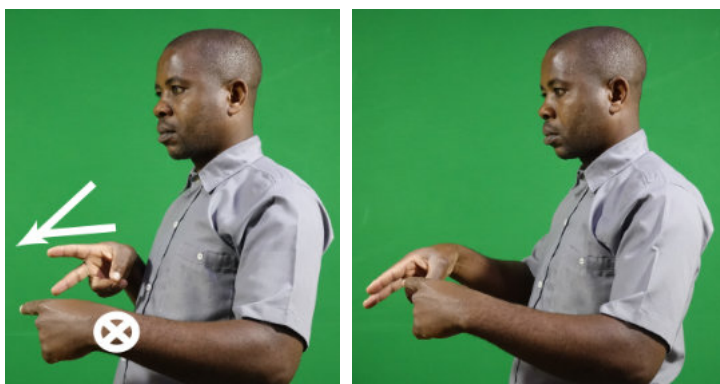
448.



draw

-jambula

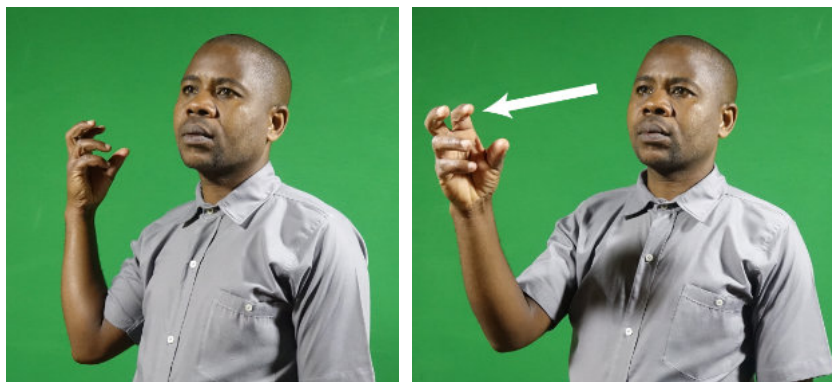
449.



- 1. cut
- 2. circumcision

- 1. dula
- 2. mdulidwe

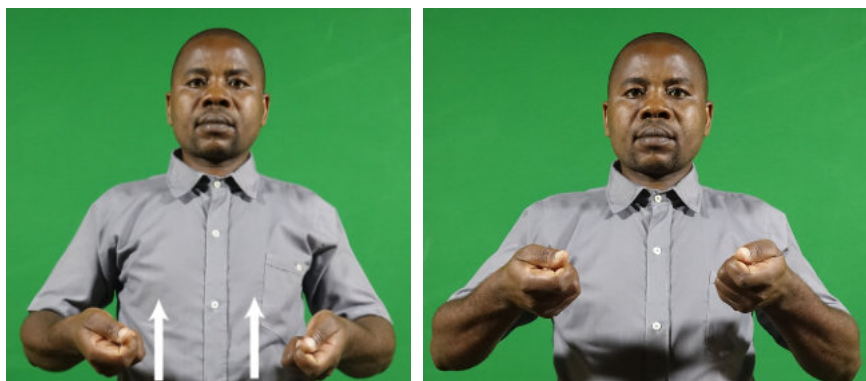
450.



throw

-ponya, -genda

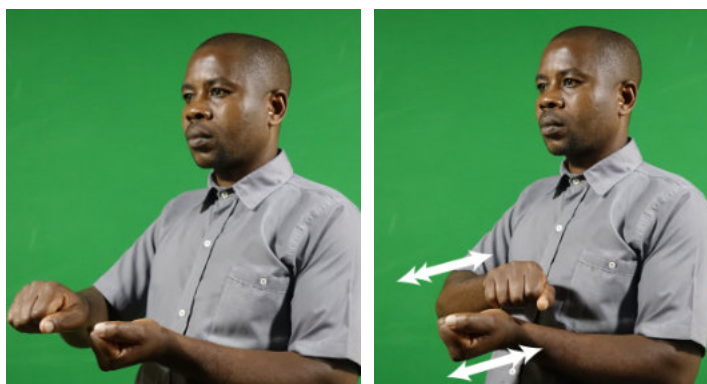
451.



1. carry
2. lift up

-nyamula

452.



wash

-chapa

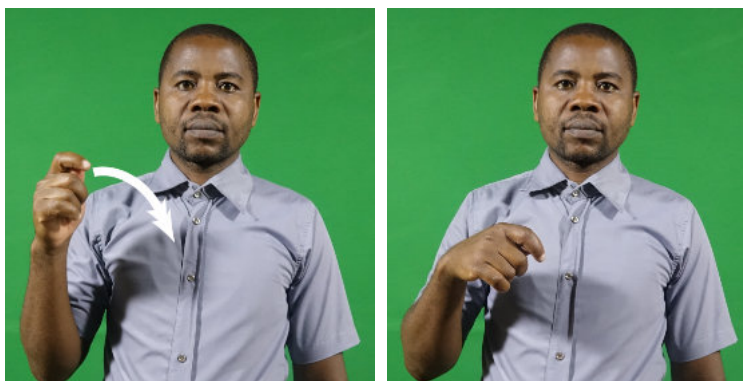
453.



mop
-kolopa



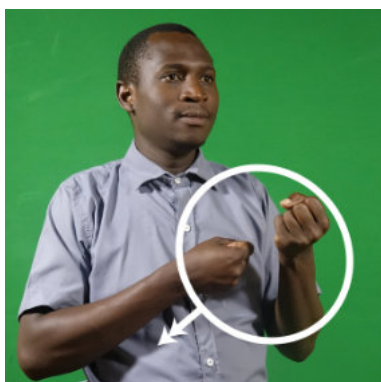
454.



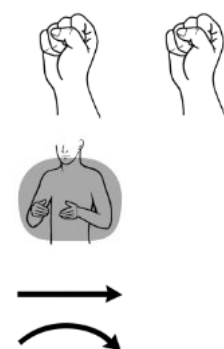
washing powder
1. sopo wochapira wa ufa
2. safu



455.



pull
-koka





456.



push

1. -kankha
2. kududa



457.



protect

- teteza



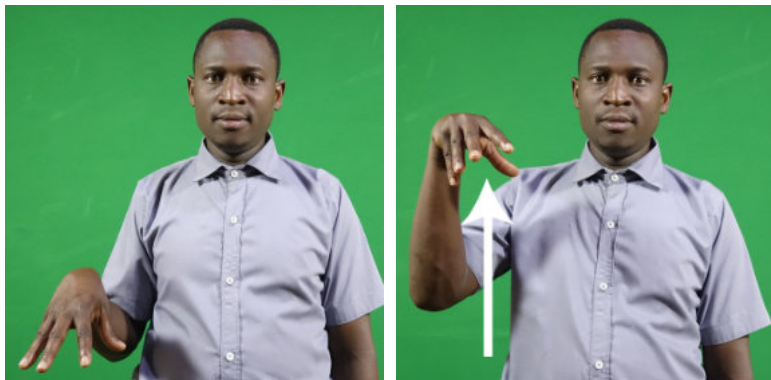
458.



care

1. -samala, -labadira
2. Chisamaliro

459.



grow

-kula (kukula, wakula)



VARIATION
KUSIYANA

460.

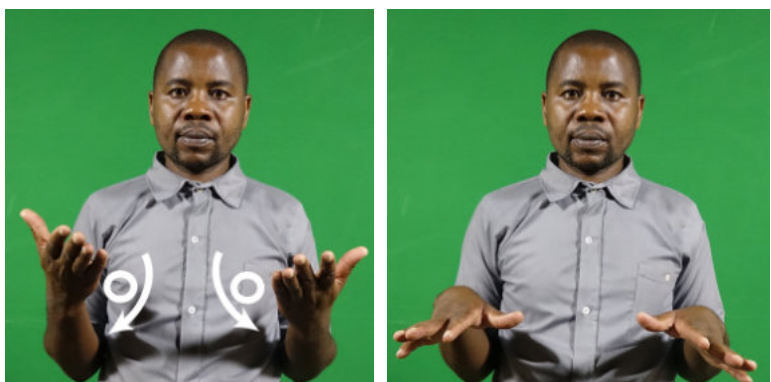


finish

maliza, tha, tsiriza

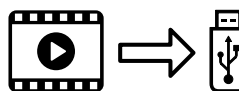


461.



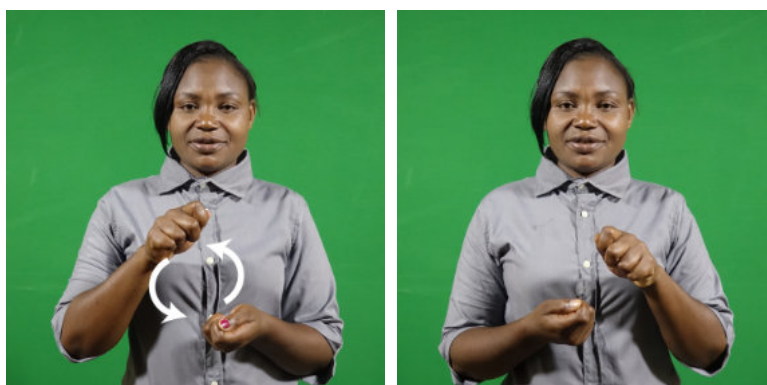
finish

maliza, tha, tsiriza





462.

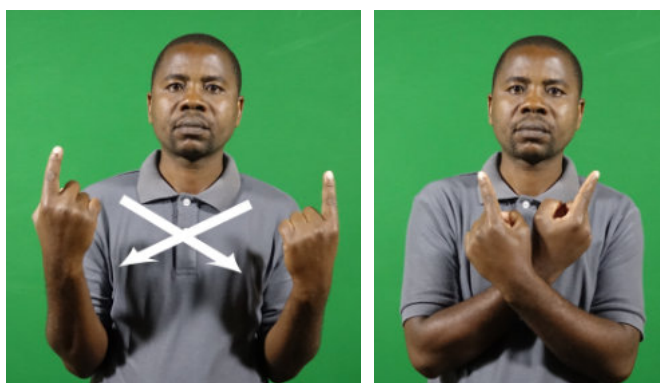


change

-sintha (kusintha, wasintha)



463.

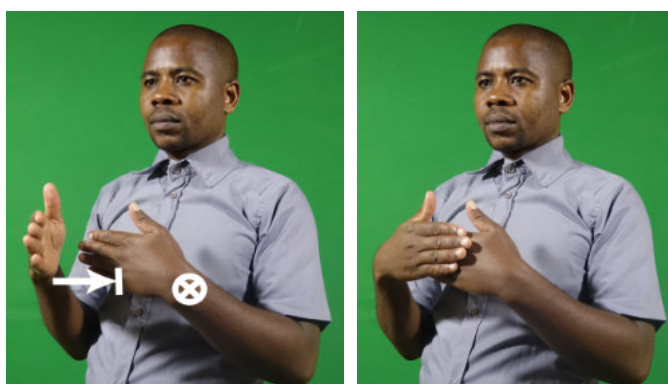


change

-sintha (kusintha, wasintha)



464.



close

-tseka

465.

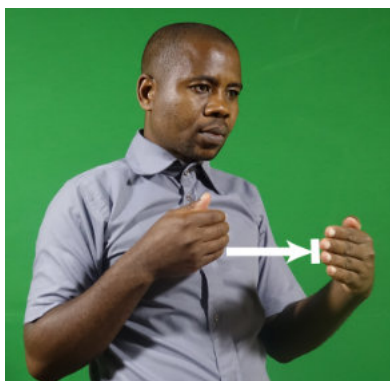


- 1. close
- 2. key

- 1. -tseka
- 2. khoma, kiya

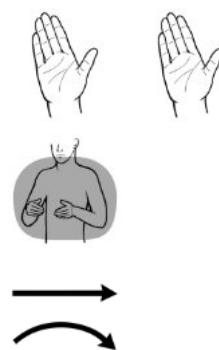


466.

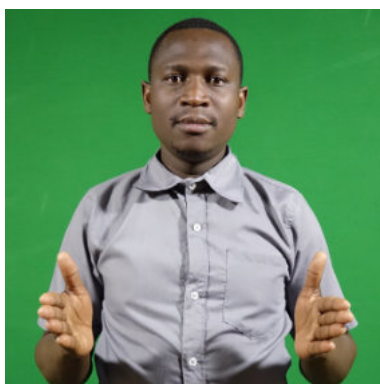
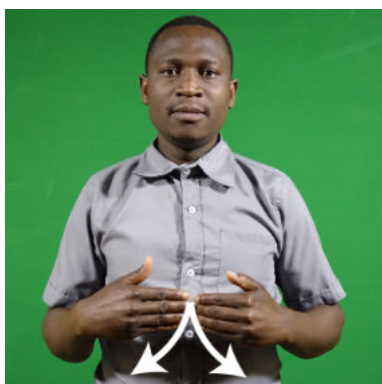


- 1. close
- 2. near

- 1. -fupikila, yandikila
- 2. pafupi



467.

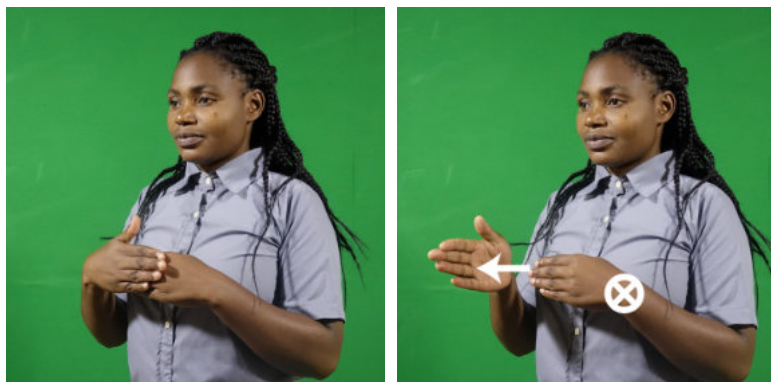


- open
- tsekula





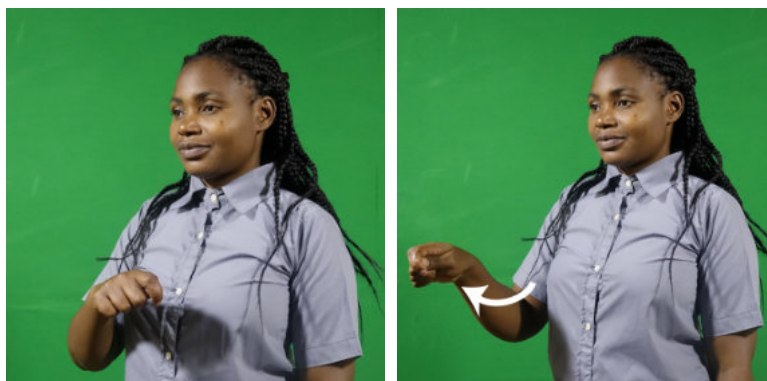
468.



open
tsekula



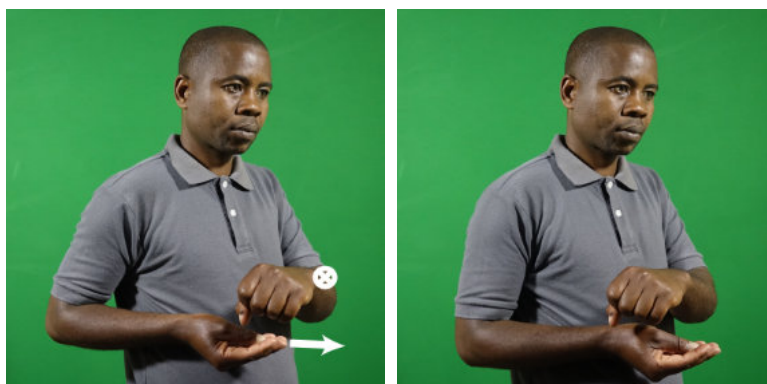
469.



open
tsekula

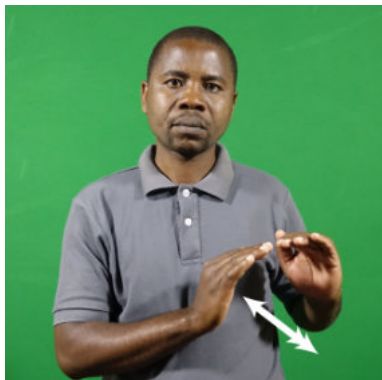


470.

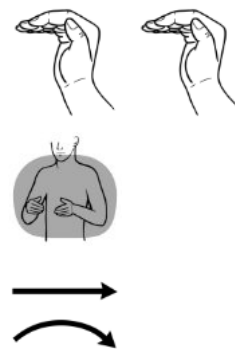


keep
-sunga

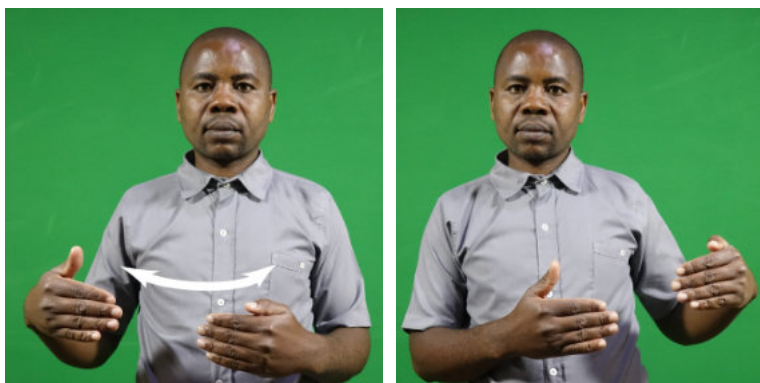
471.



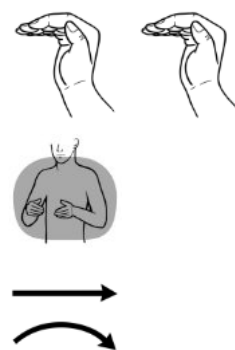
keep
-sunga



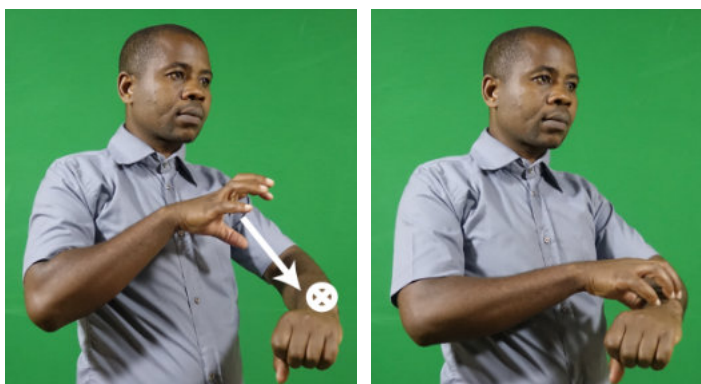
472.



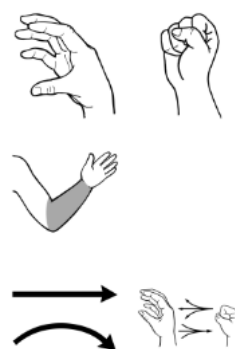
dance
-vina



473.



bite
-luma (kuluma)



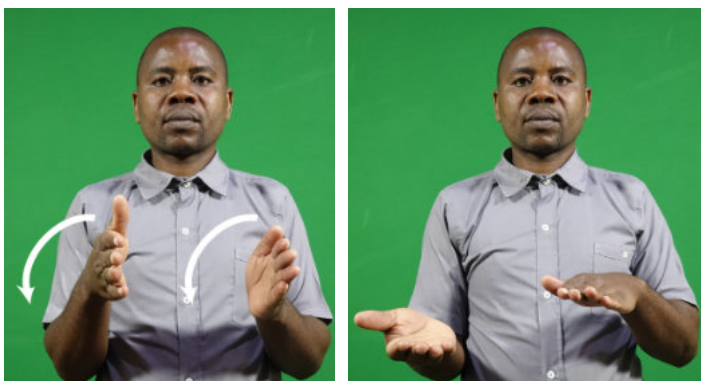
474.



beat

1. menya, panda, thibula, fwafwantha
2. mbama

475.



fall

1. -gwa (igwa, kugwa)
2. tsakamuka

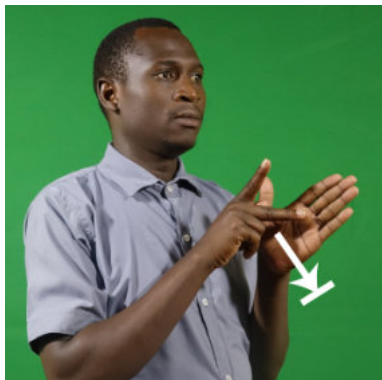
476.



1. kill
2. murder

1. -pha (ipha, kupha, wapha)
2. chifwamba, kubaya

477.



kill

-pha (ipha, kupha, wapha)



478.

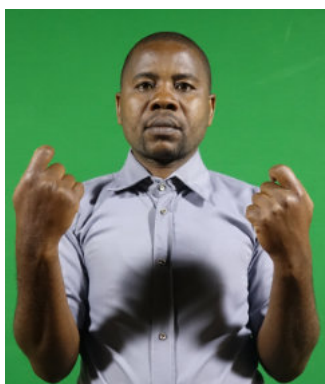


kill

-ipha



479.

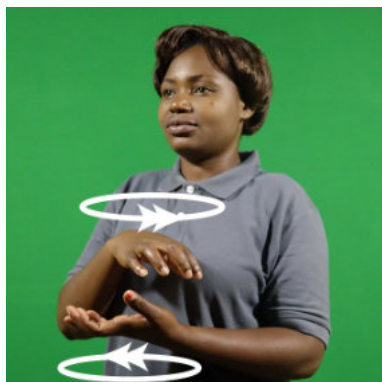


break

-swa, -thyola, -benthula, -pumulira, phwanya



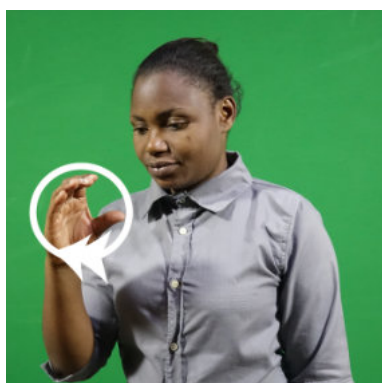
480.



1. disturb
2. distract

1. -sokoneza, jejemesa, sowetsa mtendere, sautsa
2. zunguza
3. cheukitsa

481.



search

1. -fufuza (kufufuza)
2. -saka (kusaka)

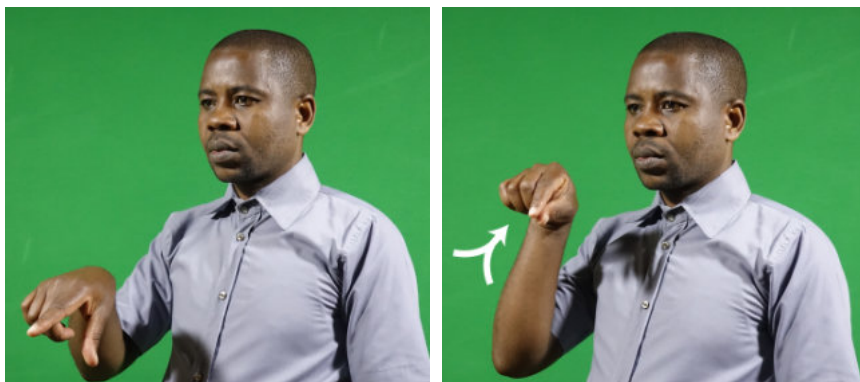
482.



seen

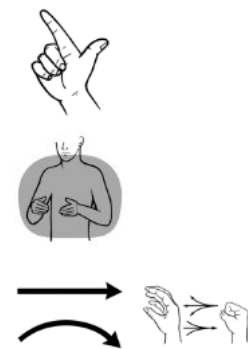
1. -pezeka, -pezedwa
2. oneka

483.

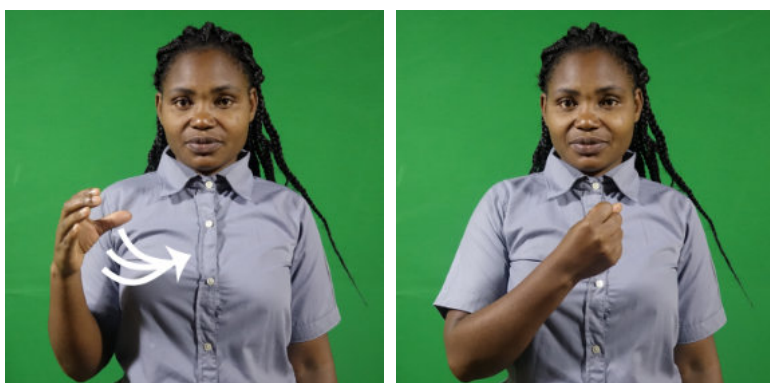


1. choose
2. select

-sakha (-kusakha, -wasakha)

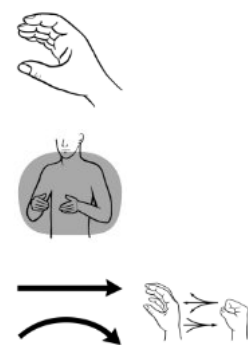


484.

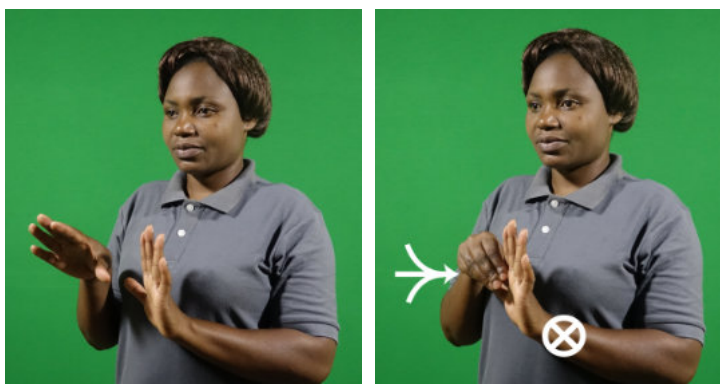


1. find
2. found
3. save

1. -peza
2. -pulumuza, omboza

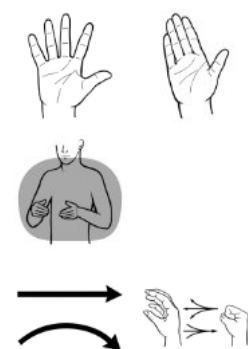


485.



copy

1. -tsatira zochita wina, -tengera
2. kopera



486.



off

-zima, -thima



ALPHABET

ALUFABETI



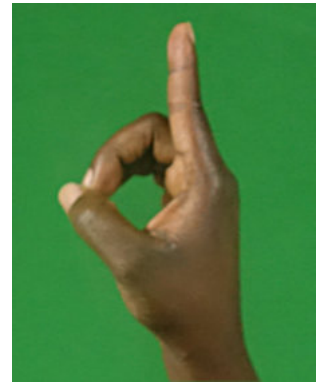
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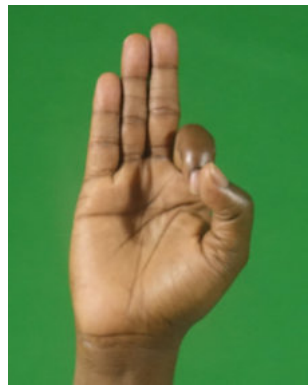
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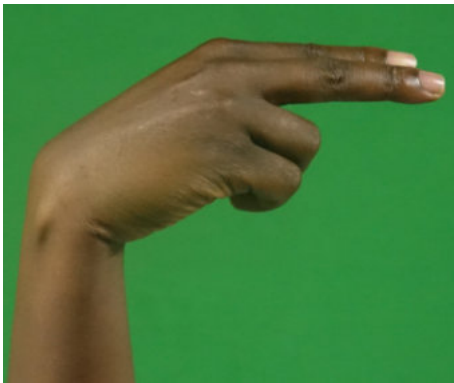
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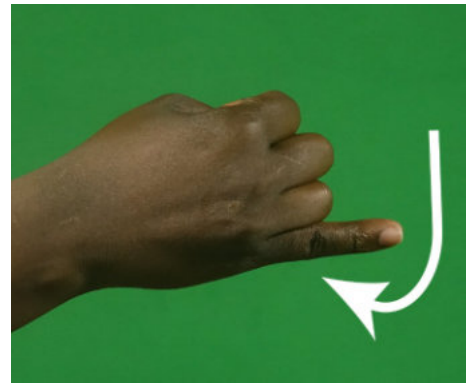
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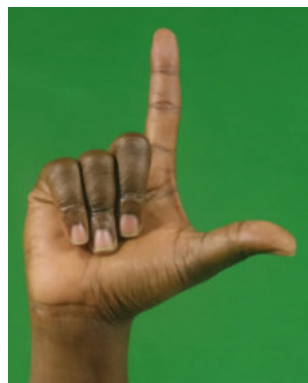
I



J



K



L



M



N



O



P



Q



R



S



T



T



U



V



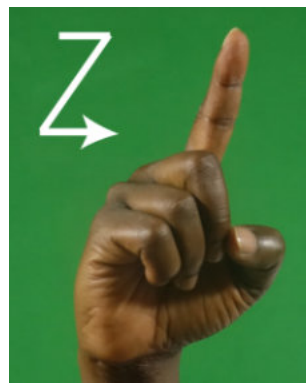
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X



Y

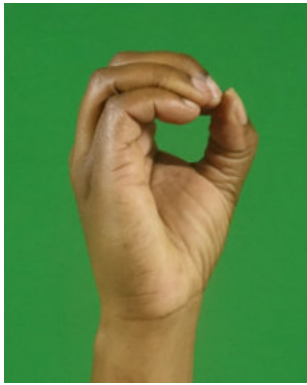


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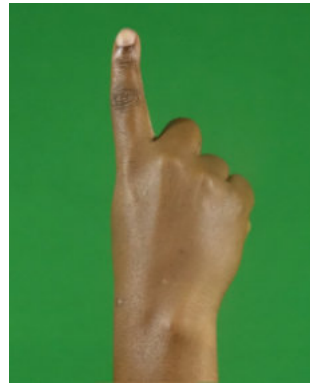
NUMBERS

MANAMBALA

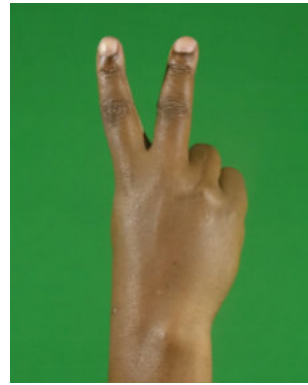
This section shows signs for numbers. There are sign variations especially for numbers between 6 and 19. The palm shown in these photos is oriented towards the signer. Some signers may use various palm orientations such as away or sideways from the signer.



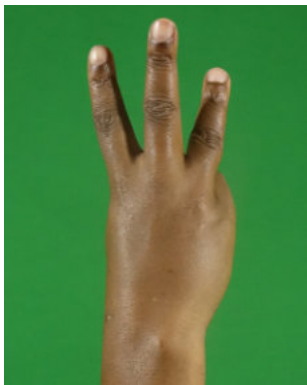
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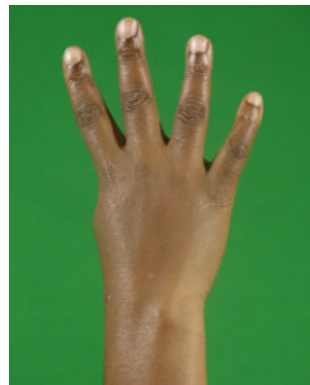
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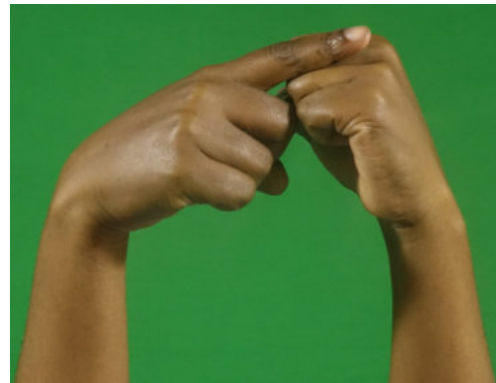
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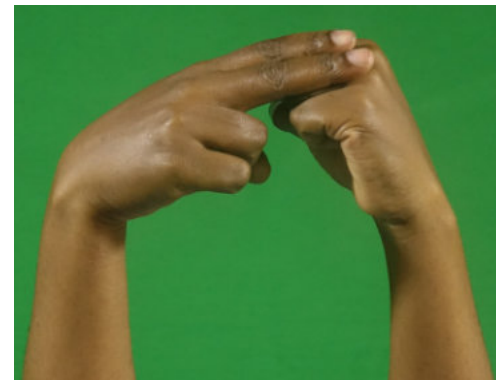
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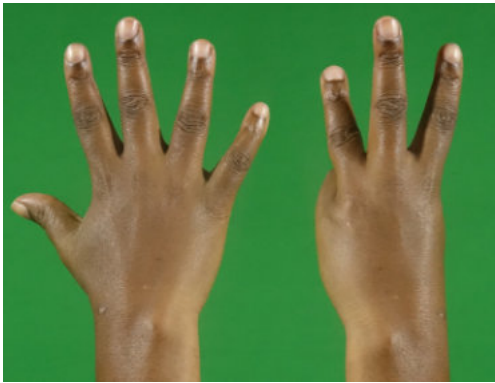
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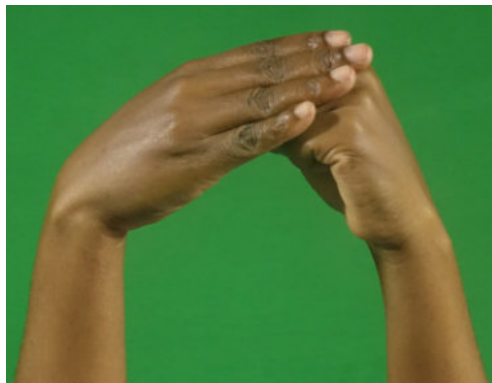
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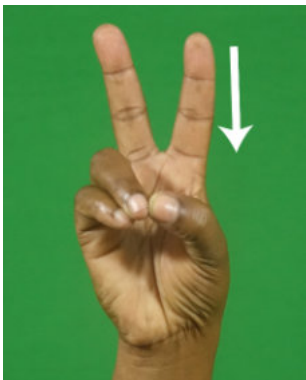
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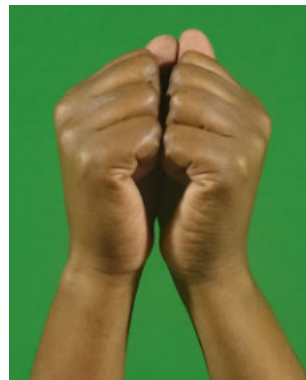
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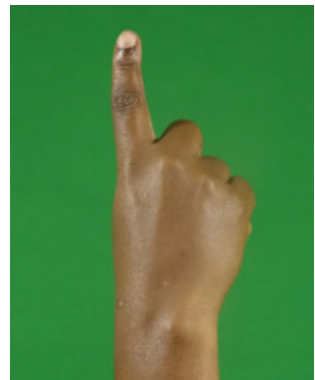
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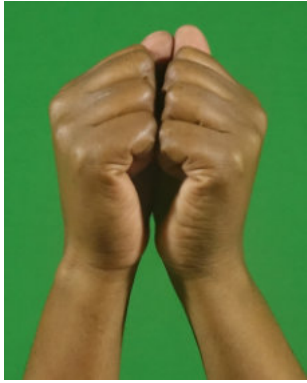


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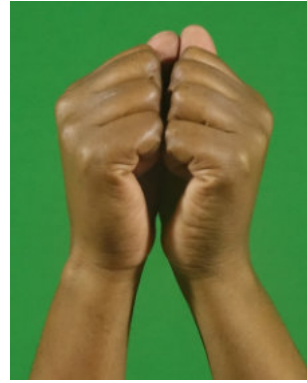
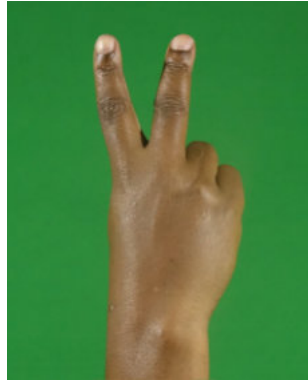


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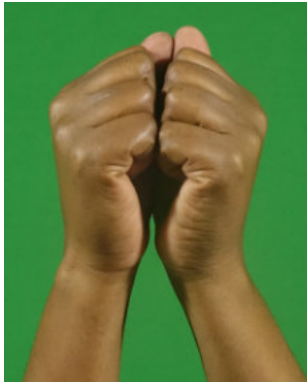
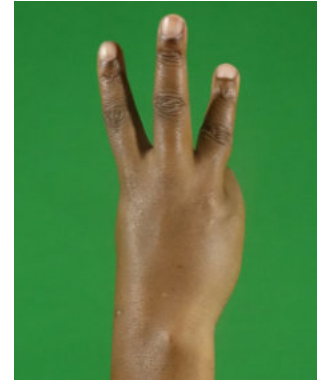




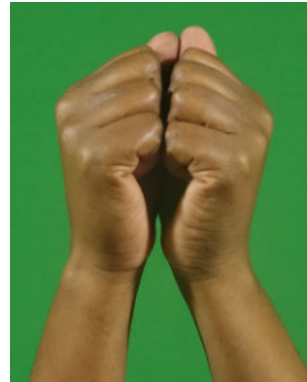
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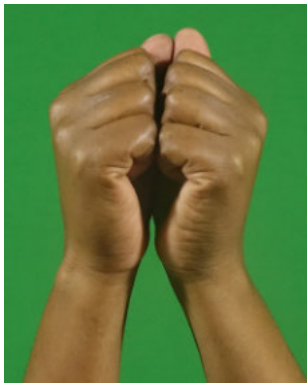
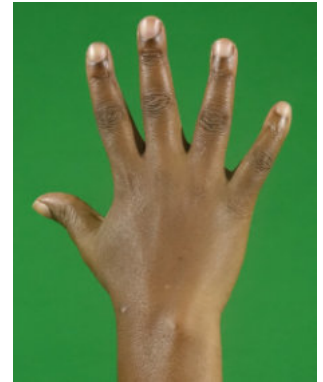
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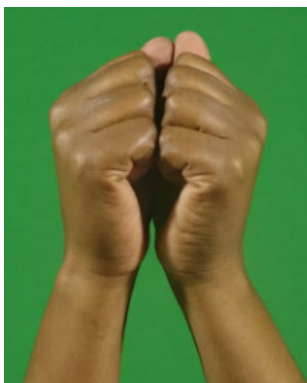
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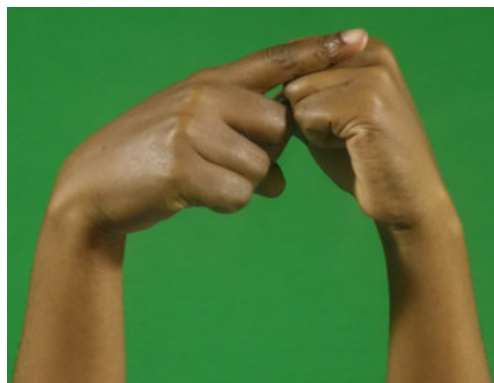
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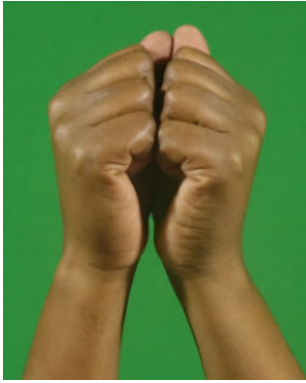


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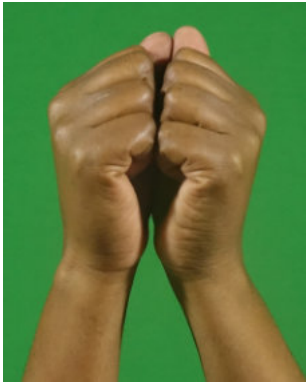


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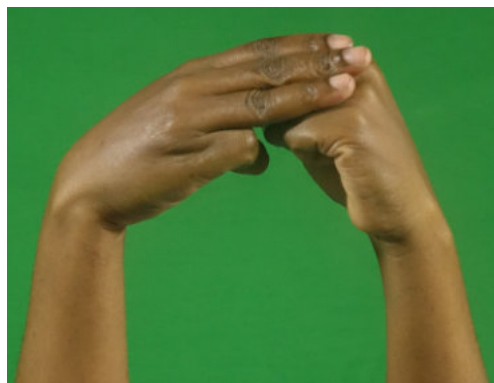
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17



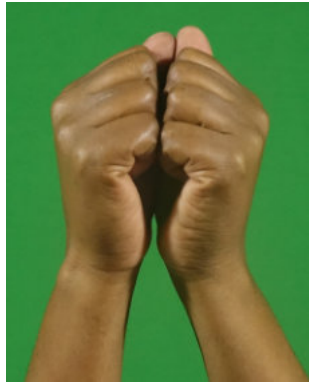
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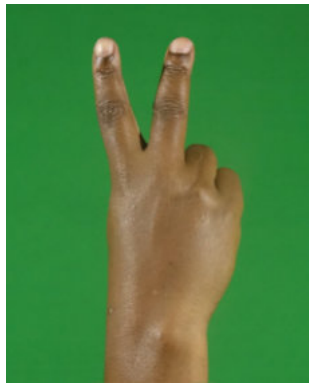
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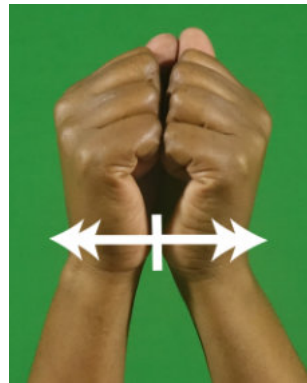
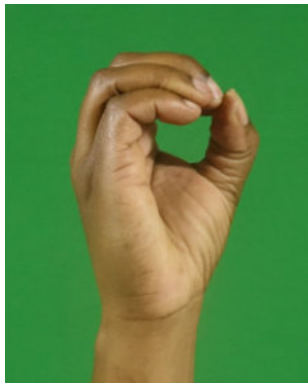
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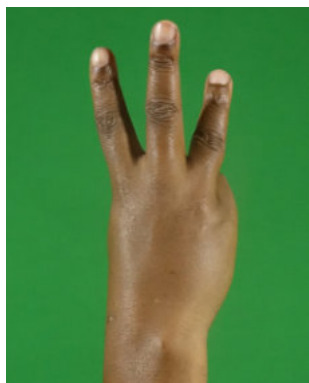
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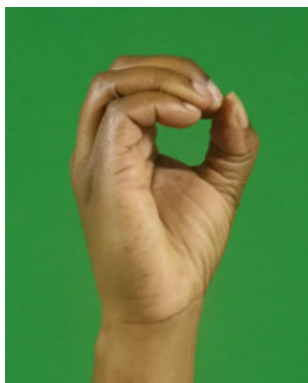
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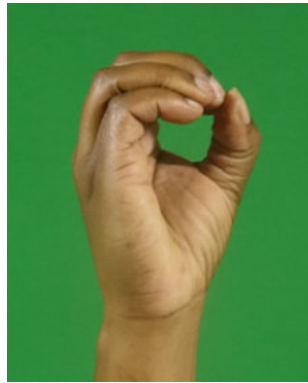


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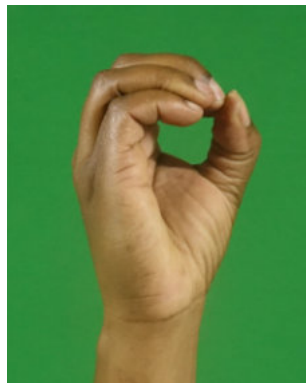


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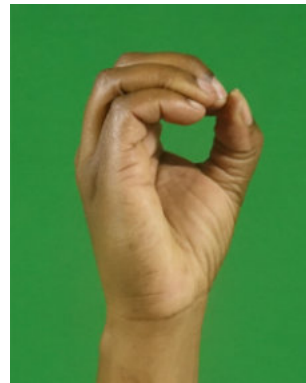
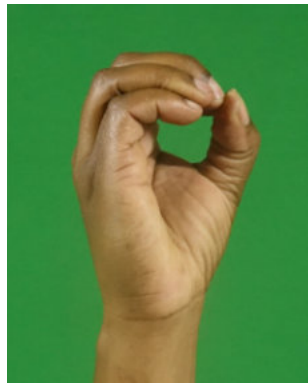




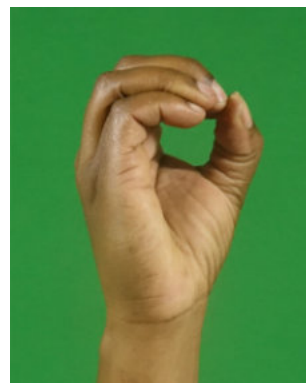
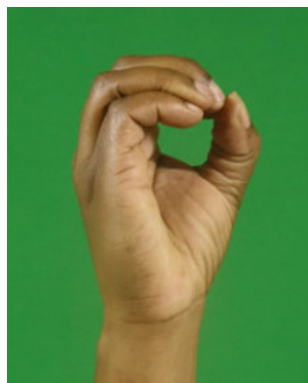
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100



500

INDEX OF WORDS FOR SIGNS

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This presents the first edition of *Malawian Sign Language (MSL)* dictionary.

The dictionary is a symbol of the existence of MSL and its users.

The dictionary serves as a learning aid for anyone, such as the parents of deaf children or students of interpretation, who wish to learn MSL.

It can be applied as scientific data for further sign language research.

It can also serve as teaching materials for the education sector.

In the long term, the dictionary will also enhance the legal status of MSL in Malawi.



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