



MWANGAZA WA LUGHA YA KISWAHILI



TAYEBWA SOLOMON

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Mwangaza wa lugha ya kiswahili edited by Jacinta A. Opara

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KUTABARUKU

**Kitabu hiki nikitabarukia familia ya Hayati mzee Nshekanabo Charles kwa kugotoa ndoto
yao ya kunitayarishia yajayo. Zipokeeni Shukrani zangu za dhati**

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FUNGU LA 1 (UNIT 1)

SALAMU (GREETINGS)

In African societies, the concept of “greeting” people is vital since it signifies the moral development of a human being. It is also important to note that in most African families, greetings matter a lot and if not well respected, the end result is a big penalty/punishment.

There are diverse forms of greetings in Kiswahili language depending on who is greeting the other especially in terms of age and superiority. Therefore, in this unit, you will be able to fully learn how to greet people and use the most courtesy vocabulary.

A) Habari gani? (What is the news)

This form of greeting is commonly used when two people are greeting each other and the response is always;

Nzuri	(good)
Salama	(peaceful)
Sawa	(fine)
Poa tu	(just cool)

B) Uhali gani? (How are you?)

Here, when two people are greeting each other, they can use this form of greeting and the reply is always

Nzuri	(good)
Salama	(peaceful)
Sawa	(fine)
Poa tu	(just cool)

C) Mambo? / Vipi? (What's up)

This form of greeting commonly used by the youth and its reply is always Safi (**clean**) for mambo and Poa (**Cool**) when Vipi is used

D) Hujambo? (How are you doing? / Hamjambo? (How are you doing all of you?)

These are two different forms of greetings but which possess a relationship. We use Hujambo when “two” people are greeting each other and its reply is always Sijambo (**I'm okay**).

On the other hand, we use Hamjambo? (**How are you doing all of you?**) When one person is greeting many people e.g. when a parent is greeting his/her children and the reply is always Hatujambo (**We are okay**)

E) Shikamoo (I hold your feet)

We use this form of greeting when we are greeting our superiors' e.g. When a student is greeting a teacher, a child greeting his/her parent, grandparent, when a minister is greeting a president etc., the reply of this greeting is always Marahaba (**I am delighted**)

Zingatia (Note)

From the preamble, we have seen that greetings are vital and therefore should not be taken for granted!

In Kiswahili language, there are other forms of greetings apart from what we have looked at. These include;

Form of greet		Response
Salaamaleikum (Peace be upon you)		Aleikumsalaam (And also with you)
Habari za asubuhi	(How is the news of the morning?)	Nzuri (Good)
Habari za jioni?	(How is the news of the evening?)	Njema (Nice)
Habari za usiku?	(How is the news of the night?)	Nzuri (good)
Habari za mchana?	(How is the news of the afternoon?)	Safi (Clean)
Habari za nyumbani/ dukani/shuleni/masomo?	How is the News at home/at the shop/ at school/ of studies?	Nzuri (Good?)
Habari za Yohana?	(How is the news of John?)	Njema (Nice)
Jambo?	(How do you do?)	Jambo (How do you do?)
Salaama?	(Is it peace?)	Salaama (All is well)
Habari zenu ?	(What news of yours all?)	Njema/Nzuri (Fine/Good)
Wasemaje?	(Any problem?)	Sina taabu (No problem)
Mwasemaje?	(What do you say all of you?)	Hatuna taabu (We are okay)
Subalkheri ?	(Good morning to you?)	Subalkheri (Good to you)
Masalkheri ?	(Good afternoon to you?)	Masalkheri (Good Morning afternoon)

Zingatia (Note)

It is very suicidal to forget that in Kiswahili language there also words used to express our moral capacity and are commonly used. These worlds include;

Usiku mwema (**Good night**) wa buraha (**With tranquility**)

Uende salaama	(go with peace)	Tuonane inshallah (We shall see each other if God wills)
Hodi! Hodi!	(When you knocking	Karibu (welcome) requesting for a Permission)
Karibu ndani	(Welcome inside)	Asante (Thank you)
Kwa kheri	(Goodbye)	Tutaonana baadaye (We will see each other later)

It is also very import to note that the following words express respect, politeness and a sense of humor when used. They include;

Inshallah	(God willing)	Marehemu	(The late)
Bibi	(Mrs.)	Bwana	(sir)
Hongera	(congratulations)	Asante Sana	(Thank you)
Shukrani	(Thank you)	Pole	(Sorry)
Samahani	(Excuse me)	Hayati	(Distinguished Deceased person)

Naomba radhi (**I'm requesting for permission**)

Thank you, my dear reader for your commitment. Basing on what we have seen in this unit, I wish to refer you to the below dialogue between Bright and his son Elijah who met in Nyakagyezi –Kambuga sub-county and they had a one on one talk as follows

Karibu! (Welcome!)

Elijah: Shikamoo! Baba

Bwana Bright: Marahaba! , Mwanangu. Umekuja na nani?

Elijah: Nimekuja na Abenacho

Bwana Bright: Eh! Mungu wangu, Kaa chini

Elijah: Asante! Baba lakini nahisi njaa

Bwana Bright: Pole, mtoto wangu .Nikununulie nini?

- Elijah:** Uninunulie Mkate na maziwa, Baba
- Bwana Bright:** *Pokea Pesa*, ununue Mkate na maziwa
- Elijah:** Asante! Baba
- Bwana Bright:** Habari za nyumbani?
- Elijah:** Nzuri lakini rafiki yangu alipata ajali
- Bwana Bright:** Pole
- Elijah:** Shikamoo!, Baba
- Bwana Bright:** Njema
- Elijah:** Baba, tunataka kurudi nyumbani sasa
- Bwana Bright:** Sawa, salamu zangu kwake mama, kaka,na marafiki zako
- Elijah:** Kwa kheri, baba
- Bwana Bright:** Kwa kheri Tutaonana baadaye

Maswali (Questions)

1. Babake Elijah ni nani?
.....
2. Bwana Bright alikutania wapi na mtoto wake?
.....
3. Andika maneno matatu ya heshima katika mazungumzo haya.
.....
.....
.....
4. Elijah alisema nini alipomkuta babake?
.....

It is very important to note that the forms of greetings such as “mambo?”, “mambo vipi?”, which can as well mean ““what’s up?”, “How is the going?” and the response is always “Poa”, are informal forms of greetings and should not be used to our superiors.

Kwa mfano (For example)

Africano: Mambo vipi? , Caleb

Caleb : Poa

FUNGU LA 2 (UNIT TWO)

NGELI ZA KISWAHILI (KISWAHILI NOUNS)

A noun is a name of anything and in Kiswahili, there are nine classes of nouns and all the nouns in each class of nouns has been put in singular form and in plural form as explained below

1. **M-WA (A-WA)**
2. **JI-MA (LI-YA)**
3. **KI-VI (KI-VI)**
4. **M-MI (U-I)**
5. **N-N (I-ZI)**
6. **U-U (U-ZI)**
7. **U-U (U-U)**
8. **MU-MU (MU-MU)**
9. **KU-KU (KU-KU)**

1. M-WA (A-WA)

This class of nouns includes all the living things including people, insects, birds, fish and animals. This class of nouns is also called A-WA since most of the nouns change to “WA” plural form

Umoja (singular)	Wingi (Plural)
Mzungu (a white man)	Wazungu (white men)
Mtu (A person)	Watu (People)
Mke (Wife)	Wake (Wives)
Mwalimu (Teacher)	Walimu (Teachers)
Mpwa (Niece/nephew)	Wapwa (Nieces/Nephews)
Mume (Husband)	Wanaume (Husbands)
Mkulima (Farmer)	Wakulima (Farmers)
Mlevi (drunkard)	Walevi (Drankard)
Mshonaji (A tailor)	Washonaji (Tailors)
Mpishi (cook)	Wapishi (Cooks)
Mshambuliaji (an attacker)	Washambuliaji (Attackers)

Msomaji	(A reader)	Wasomaji	(Readers)
Msafiri	(A traveler)	Wasafiri	(Travellers)
Mfalme	(a king)	Wafalme	(Kings)
Mzee	(an old man)	Wazee	(old people)
Mbunge	(a parliamentarian)	Wabunge	(Parliamentarians)
Mjinga	(a fool)	Wajinga	(Fools)
Mfuasi	(a follower)	Wafuasi	(followers)
Mwiislamu	(amoslem)	Waiislamu	(moslems)
Mwandishi	(a writer)	Waandishi	(writers)
Mzazi	(aparent)	Wazazi	(Parents)
Mzalendo	(apatriot)	Wazalendo	(Patriots)
Mwasi	(rebel)	Waasi	(rebels)
Mwenyekiti	(chairman)	Wenyeviti	(Chairmen)
Msikilizaji	(a listener)	Wasilikilizaji	(Listeners)
Mtalli	(a tourist)	Watalli	(Tourits)
Mvumbuzi	(an inventor)	Wavumbuzi	(Inventors)
Mjeruman	(German)	Wajeruman	(Germans)
Mpumbavu	(a stupid person)	Wapumbavu	(stupid People)
Mwizi	(A thief)	Wezi	(Thieves)
Mlinzi	(A guard)	Walinzi	(Guards)
Mwanauganda	(a Ugandan)	WanaUganda	(Ugandans)
Mhindi	(an Indian)	Wahindi	(Indians)
Mchina	(a Chinese)	Wachina	(Chinese)
Baba	(Father)	Baba	(Fathers)
Mama	(Mother)	Mama	(Mothers)

Babu	(Grandfather)	Babu	(Grandfathers)
Nyanya	(Grandmother)	Nyanya	(Grandmothers)
Amu	(Paternal uncle)	Amu	(Paternal Uncles)
Kaka	(brother)	Kaka	(brothers)
Dada	(Sister)	Dada	(Sisters)

Zingatia (Note)

It is also important to note that all the animals including, domestic, wild animals, birds and fish lie under this class of nouns as follows;

Umoja (singular)	Wingi (Plural)
Mbwa	(dog)
Paka	(Cat)
Panya	(Rat)
Kifaru	(Rhinoceros)
Chui	(Leopard)
Simba	(Lion)
Kondoo	(Sheep)
Pundamilia	(Zebra)
Nyoka	(snake)
Nyani	(Baboon)
Kanga	(guinea fowl)
Ng'ombe	(cow)
Tembo	(an elephant)
Punda	(Donkey)
Tumbiri	(Monkey)
Mchwa	(ant)
	(Dogs)
	(Cats)
	(Rats)
	(Rhinoceroses)
	(Leopards)
	(Lions)
	(Sheep)
	(Zebra)
	(Snakes)
	(Baboons)
	(Guinea fowl)
	(Cows)
	(elephants)
	(Donkeys)
	(Monkeys)
	(ants)

Nguruwe	(pig)	Nguruwe	(Pigs)
Mbogo	(Buffalo)	Mbogo	(Buffaloes)
Fisi	(Hyena)	Fisi	(Hyenas)
Siafu	(Red ant)	Siafu	(Red ants)
Bata	(a duck)	Bata	(Ducks)
Ndama	(a calf)	Ndama	(Calves)
Njiwa	(a dove)	Njiwa	(Doves)
Nyuki	(Bee)	Nyuki	(Bees)
Kunguni	(Bedbug)	Kunguni	(Bedbugs)
Chawa	(Louse)	Chawa	(Lice)
KumbiKumbi	(Flying ant)	KumbiKumbi	(Flying ants)
Kupe	(tick)	Kupe	(ticks)
Kipepeo	(Butterfly)	Vipepeo	(Butterflies)
Kiroboto	(Flea)	Viroboto	(Fleas)
Nzige	(Locust)	Nzige	(Locusts)
Buibui	(Spider)	Buibui	(Spiders)
Mbu	(mosquito)	Mbu	(mosquitoes)
Sangara	(Nileperch)	Sangara	(Nileperch)
Ngege	(Tilapia)	Ngege	(Tilapia)
Kambare	(Catfish)	Kambare	(Catfish)
Papa	(Shark)	Papa	(Sharks)
Nguru	(Kingfish)	Nguru	(Kingfish)
Nyangumi	(Whale)	Nyangumi	(Whales)

Zingatia (Note)

It is very important to note that when it comes to sentence construction under this class of nouns, we use “A” in singular and “WA” in plural a reason why it is also called “A-WA”

Mifano Zaidi (More examples)

a) **Mkristo anakuja (The Christian is coming)- Umoja/singular**

Wakristo wanakuja (Christians are coming)- Wingi/plural

In the above sentence,

“**Mkristo**” is a noun

“a” is a pronoun representing he/she

“**Wakristo**” is the a plural form of “**Mkristo**”

“**Wa**”- is a plural form of “**a**”

“**na**” is a tense marker representing present continuous tense

“**Kuja** “ is a verb

It is very important to note that all the above explanation and agreement is called “Upatanisho wa kisarufi” (Grammatical agreement). This is because when we use other different pronouns and the tense, the sentences become grammatically wrong e.g

Mwalimu Kinakuja (Trying to say- A teacher is coming)

From the above sentence, we shall discover that “KI” has not fully agreed with the noun “Mwalimu”and so, before we start constructing sentences using Kiswahili nouns, it is vital to understand the respective nouns, pronouns and even a tense in order note to make many mistakes

b) **Nyuki ameniuma (A bee has stung me) –Umoja/singular**

Nyuki wametuumma (Bees have stung us)-Wingi/Plural

c) **Mwanafunzi alikula Samaki (A student ate fish)- Umoja/Singular**

Wanafunzi walikula Samaki (Students ate fish)- Wingi/plural

d) **Punda alibeba mzigo mzito (A donkey carried heavy language)-Umoja/Singular**

Punda walibeba Mizigo mizi (Donkeys carried heavy language)-Wingi/plural

e) **Mama ataleta chakura (Mother will bring food)-Umoja/Singular**

Mama wataleta vyakura	(Mothers will bring food) Wingi/plural
f) Kijana anacheza	(The youth is playing)-Umoja/Singular
Vijana wanache	(The Youths are playing)-Wingi/Plural

2. NGELI YA JI-MA (LI-YA)

This is the second class of Kiswahili nouns that contains all names of fruits, parts of the body, abstract concepts, augmentatives and all the names of uncountable objects. It is very important not to forget that nouns in this class can easily start with any letter in singular form but when it comes to their plural forms, they end up taking “MA”

Umoja (Singular)		Wingi (Plural)	
Jina	(name)	Majina	(Names)
Soko	(Market)	Masoko	(Markets)
Jino	(A tooth)	Meno	(teeth)
Gari	(A vehicle)	Magari	(Vehicles)
Jani	(Leaf)	Majani	(Leaves)
Paja	(Thigh)	Mapaja	(Thighs)
Godoro	(Mattress)	Magodoro	(Mattresses)
Wazo	(thought)	Mawazo	(Thoughts)
Swali	(Question)	Maswali	(Questions)
Bega	(Shoulder)	Mabega	(Shoulders)
Jiwe	(Stone)	Mawe	(Stones)
Nanasi	(Pineapple)	Mananasi	(Pineapples)
Yai	(an egg)	Mayai	(eggs)
Dafu	(coconut)	Madafu	(Coconuts)
Tumbo	(Stomach)	Matumbo	(Stomachs)
Jukumu	(responsibility)	Majukumu	(responsibilities)
Baraza	(Veranda)	Mabaraza	(Verandas)

Gazeti	(Newspaper)	Magazeti	(Newspapers)
Dirisha	(Window)	Madirisha	(Windows)
Neno	(word)	Maneno	(words)
Ziwa	(Lake)	Maziwa	(lakes)
Sanduku	(Box)	Masanduku	(boxes)
Juma	(week)	Majuma	(weeks)
Jimbo	(state)	Majimbo	(States)
Shamba	(Plantation)	Mashamba	(Plantations)
Blanketi	(Blanket)	Blanketi	(Blanket)
Jicho	(eye)	Macho	(eyes)
Chungwa	(orange)	Machungwa	(Oranges)
Mali	(wealth)	Mali	(Wealth)
Maharagwe	(Beans)	Maharagwe	(Beans)
Maadili	(morals)	Maadili	(Morals)
Matata	(problems)	Matata	(problems)
Debe	(tin)	Madebe	(tins)
Mamlaka	(power)	Mamlaka	(Powers)
Kelele	(noise)	Makelele	(noise)
Marashi	(Cosmestics)	Marashi	(Cosmetics)
Vuno	(Havest)	Mavuno	(Havests)
Mate	(Saliva)	Mate	(Saliva)
Tusi	(an abuse)	Matusi	(abuse)
Mazingira	(Environment)	Mazingira	(Environment)
Tangazo	(an announcement)	Matangazo	(announcements)
Malazi	(Beddings)	Malazi	(Beddings)

Badiliko	(Change)	Mabadiliko	(Changes)
Tendo	(Deed)	Matendo	(Deeds)
Lango	(Big door)	Malango	(Big doors)
Bakuli	(abowl)	Mabakuli	(Bowls)
Mbuzi	(Big goat)	Buzi	(big goats)
Elefu	(Thousand)	Maelefufu	(Thousands)
Fupa	(Big bone)	Mafupa	(Big bones)
Ganda	(a husk)	Maganda	(Husks)
Ndege	(A big bird)	Dege	(Big birds)
Jangwa	(a desert)	Majangwa	(Deserts)
Jike	(Big woman)	Majike	(Big women)
Sinia	(A tray)	Masinia	(Trays)
Mkoba	(Big bag)	Koba	(Big bags)
Kikombe	(Big cup)	Jikombe	(Big cups)
Shirika	(Union)	Mashirika	(Unions)
Kusudi	(An aim)	Makusudi	(Aims)
Kidole	(Big finger)	Jidole	(Big fingers)

Zingatia mifano hii ya sentensi

1. Gazeti limeletwa
(The newspaper has been brought)-singular
Magazeti yameletwa
(The newspapers have been brought)-plural
2. Mazingira yanapendeza
(The environment is attractive)- plural/singular
Mazingira yanapendeza
(The environment is attractive)- plural/singular
3. Jua linatua

(The sun is setting)- we don't have two suns

Jua linatua

(The sun is setting)

3. Ngeli ya KI-VI

This class of nouns has diverse nouns which lie under the following categories

- 1) All the nouns that take **Ki** –in singular and **Vi-** in plural
- 2) All the nouns that take **CH-** in singular and **VY-** in plural
- 3) All the body parts (**Sehemu zote za mwili**)
- 4) All the names of languages (**majina yote ya lugha**)
- 5) Diminutives (**Hali ya udogo**)

1). Nouns that take KI-in singular and vi-in plural

Umoja (Singular) Wingi (plural)

Kioo (**mirror**)

Vyoo (**mirrors**)

Kilima	(hill)	Vilima	(hills)
Kitu	(Thing)	Vitu	(Things)
Kiberiti	(Matchbox)	Kiberiti	(Matchboxes)
Kisu	(knife)	Visu	(knives)
Kitanda	(bed)	Vitanda	(beds)
Kitunguu	(onion)	Vitunguu	(Onions)
Kikombe	(cup)	Vikombe	(Cups)
Kisiwa	(Island)	Visiwa	(Islands)
Kiatu	(shoe)	Viatu	(Shoes)

2). Nouns that take CH- in singular and VY-in plural

Umoja (singular) Wingi (plural)

Chama	(Society)	Vyama	(Societies)
Cheo	(rank)	Vyeo	(ranks)
Chuo	(college)	Vyuo	(Colleges)

Chuma	(Iron)	Vyuma	(Irons)
Choo	(Latrine)	Vyoo	(Latrines)
Chumba	(Room)	Vyumba	(Rooms)
Chakula	(food)	Vyakula	(Food)

3) .Body parts (Sehemu za mwili)

Umoja (Singular)

Kisigino	(Heel)
Kichwa	(Head)
Kiwiko	(ankle)
Kibofu	(Bladder)
Kitovu	(Navel)
Kifua	(Chest)
Kidole	(Finger)
Kiuno	(Waist)

Wingi (Plural)

Visigino	(Heels)
Vichwa	(Heads)
Viwiko	(ankles)
Vibofu	(bladders)
Vitovu	(Navels)
Vifua	(Chest)
Vidole	(Fingers)
Viuno	(Waists)

1. Majina ya lugha mbalimbali (Names of different languages)

Kiswahili

Kiarabu

Kifaransa

Kireno

Kijerumani

Kingereza

Kichina

Kijapani

Kingereza

Arabic

French

Portuguese

German

English

Chinese

Japanese

2. Diminutives (Hali ya udogo)

Umoja (Singular)

Kijumba	(a small house)
Kiguu	(a small leg)
Kitoto	(a little child)

Wingi (plural)

Vijumba	(Small houses)
Viguu	(small legs)
Vitoto	(Little children)

Kijibwa	(a little dog)	Vijibwa	(Little dogs)
Kisichana	(a small girl)	Visichana	(small girls)
Kivulana	(a small boy)	Vivulana	(small boys)
Kijiatu	(a small shoe)	Vijiatu	(small shoes)
Kijitu	(a small giant)	Vijitu	(small giants)
Kibuzi	(a small goat)	Vibuzi	(small goats)
Kilima	(a small hill)	Vilima	(small hill)
Kijitanda	(a small bed)	Vijitanda	(small beds)

Zingatia (Note): It is very important to note that when dealing with all the verbs that lie under **KI-VI** class of nouns, “**Ki**” means that the verbs are in singular and “**vi**” means that the verbs are in plural and “**cha**” represents all the singular verbs that lie under **KI-VI** and the plural of “**cha**” is “**vya**”

Also, it is also important to note that words like **Kiu (thirsty)**, **Kiasi (Modicum)**, **Kimya (quiet)** take “**KI**” in singular and “**KI**” in plural. On the other hand, words like **Vita (wars)** and **vitimbi (Drama)** remain as they are in both singular and plural

Mifano ya sentensi zinazohusu ngeli ya “KI-VI”

- a) **Kijiko hiki ni kirefu**
(This spoon is long)- Singular
Vijiko hivi ni virefu
(These spoons are long)-plural
- b) **Chandalua chake ni kichafu**
(His/her mosquito net is diet)-singular
Vyandalua vyao ni Vichafu
(Their mosquito nets are diet)-plural
- c) **Vita viko kati ya Russia na Ukraine**
- d) **(The war is between Russia and Ukraine)-singular**
Vita viko kati ya Russia and Ukraine
(The war is between Russia and Ukraine) –plural

4. M-MI (U-I)

This is also another class of nouns which comprises of some body parts ,names of trees and plants ,all nouns which take “**MI**” singular and plural as well as all nouns which start with vowels as follows;

Umoja (singular)Wingi (plural)

Mfupa	(bone)	Mifupa	(bones)
Mti	(tree)	Miti	(trees)
Mchezo	(game)	Michezo	(games)
Mwaka	(year)	Miaka	(years)
Mpera	(Guava tree)	Mipera	(guava trees)
Mwembe	(mango tree)	Miembe	(mango trees)
Mgongo	(Back)	Migongo	(backs)
Mpapai	(pawpaw tree)	Mipapai	(pawpaw trees)
Mtihani	(an exam)	Mitihani	(exams)
Mgomba	(banana tree)	Migomba	(banana trees)
Mwili	(body)	Miili	(bodies)
Mlango	(door)	Milango	(doors)
Mchungwa	(orange tree)	Michungwa	(orange trees)
Mfuko	(bag)	Mifuko	(bags)
Moyo	(heart)	Miyo	(hearts)
Mlima	(mountain)	Milima	(mountains)
Mwiba	(thorn)	Miiba	(thorns)
Msikiti	(mosque)	Misikiti	(mosques)
Moto	(Fire)	Mioto	(fire)
Mjarabu	(test)	Mijarabu	(tests)
Mkate	(bread)	Mikate	(breads)
Muhogo	(cassava)	Mihogo	(cassavas)
Mswaki	(toothbrush)	Miswaki	(toothbrushes)
Mwavuli	(umbrella)	Miavuli	(umbrellas)

Miwani **(glass)**

Miwani **(glasses)**

Msitu **(forest)**

Misitu **(forest)**

Zingatia (note):

It is very important to note that when using this class of noun while constructing sentences, “**U**” is used in singular and “**I**” is used in plural a reason why **M-MI** is also called **U-I**

Mifano zaidi (more examples)

- a) **Mwavuli umeletwa**
(The umbrella has been brought)-**Singular**
Miavuli imeletwa
(Umbrellas have been brought)-**Plural**
- b) **Mchezo unachezwa**
(The game is being played)-**singular**
Michezo inachezwa
(Games are being played)

5. Ngeli ya N-N (I-ZI)

This is another class of nouns which contains all the manufactured goods, foods and vegetables and when it comes to sentence construction, this class of nouns uses “ I “ in singular and “ZI” in plural.

Mifano (Examples)

Umoja (Singular)

Chai **(Tea)**

Hewa **(air)**

Sufuria **(Saucepan)**

Sifa **(characteristics)**

Pilipili **(Pepper)**

Hatari **(danger)**

Sukari **(Sugar)**

Dola **(Dollar)**

Karata **(Card)**

Wingi (Plural)

Chai **(tea)**

Hewa **(air)**

Sufuria **(saucepans)**

Sifa **(characteristics)**

Pilipili **(peppers)**

Hatari **(danger)**

Sukari **(sugar)**

Dola **(Dollars)**

Karata **(cards)**

Chaki	(chalk)	Chaki	(Chalk)
Hospitali	(hospital)	Hospitali	(hospital)
Ardhi	(land)	Ardhi	(land)
Dawa	(drug)	Dawa	(drug)
Njia	(way)	Njia	(way)
Chupa	(Bottle)	Chupa	(Bottles)
Sahani	(plate)	Sahani	(plates)
Barabara	(road)	Barabara	(road)
Shilling	(shilling)	Shillingi	(Shillings)
Kompyuta	(computer)	Kompyuta	(computers)
Kalamu	(Pen)	Kalamu	(pens)
Nyumba	(house)	Nyumba	(houses)
Huzuni	(sadness)	Huzuni	(Sadness)
Ndizi	(banana)	Ndizi	(bananas)
Damu	(blood)	Damu	(blood)
Baridi	(Cold)	Baridi	(Cold)
Thamani	(value)	Thamani	(Values)
Ndoto	(dream)	Ndoto	(dreams)
Kahawa	(Coffee)	Kahawa	(coffee)
Harufu	(Smell)	Harufu	(smell)
Mvua	(rain)	Mvua	(rain)
Siku	(day)	Siku	(days)
Nuru	(light)	Nuru	(light)
Shughuli	(Activity)	Shughuli	(Activities)
Bahari	(sea)	Bahari	(seas)

Kofia	(hat)	Kofia	(hat)
Sabuni	(soap)	Sabuni	(Soap)
Meza	(table)	Meza	(tables)
Soksi	(Sock)	Soksi	(Socks)
Suruali	(trouser)	Suruali	(trousers)
Nguo	(clothes)	Nguo	(clothes)
Redio	(Radio)	Redio	(Radio)
Ngoma	(drum)	Mgoma	(Drum)
Sakafu	(Floor)	Sakafu	(floors)
Shida	(problem)	Shida	(problems)
Ajali	(an accident)	Ajali	(an accident)

Swali (Question)

Andika sentensi tano ukitumia ngeli ya N-N

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....

5. NGELI YA U-U

This is another class of Kiswahili nouns which contain all the abstract nouns without their plural forms. The nouns in this class are usually formed from adjectives and all don't possess plural form.

Mifano Zaidi (More examples)

Umoja (Singular)	Wingi (Plural)
Umoja (Unity)	Umoja (Unity)
Ujerumani (German)	Ujerumani (German)

Udongo	(Soil)	Udongo	(Soil)
Ukimwi	(Aids)	Ukimwi	(Aids)
Uhodari	(Smartness)	Uhodari	(Smartness)
Uwongo	(A lie)	Uwongo	(A lie)
Ushuru	(tax)	Ushuru	(tax)
Usingizi	(asleep)	Usingizi	(asleep)
Ulimwengu	(World)	Ulimwengu	(World)
Uji	(Porridge)	Uji	(Porridge)
Umri	(age)	Umri	(Age)
Utamaduni	(Culture)	Utamaduni	(Culture)
Utafiti	(Research)	Utafiti	(Research)
Ukarimu	(Hospitality)	Ukarimu	(Hospitality)
Ubaguzi	(Discrimination)	ubaguzi	(Discrimination)
Urembo	(Beauty)	Urembo	(Beauty)
Usiku	(Night)	Usiku	(Night)
Ujuzi	(Expertize/experience)	Ujuzi	(Experience)
Uto	(cooking oil)	uto	(cooking oil)
Ukoloni	(Colonialism)	Ukoloni	(Colonialism)
Ubongo	(Brain)	Ubongo	(Brain)
Ujamaa	(brotherhood)	Ujamaa	(Ujamaa)
Uchaguzi	(election)	Ubaguzi	(election)
Uzoefu	(Familiarity)	Uzoefu	(Familiarity)

7. NGELI YA U-ZI

This is another class of Kiswahili nouns which contain concrete nouns. The nouns in this class start with “U” in singular and “N” in plural. Also, other nouns start with “W” in singular but “Ny” in plural.

In summary;

Umoja (Singular) Wingi (Plural)

“n”	“ny”
“U”	“nd”
“U”	“q”
“W”	“ny”
“U”	“mb”

Umoja (Singular)

Wayo (**Foot mark**)

Wimbo (**Song**)

Wembe (**a Rozarblade**)

Wakati (**Time/period**)

Wavu (**a net**)

Uma (**Fork**)

Ua (**Compound**)

Uzi (**Thread**)

Uso (**Face**)

Ufa (**Crack**)

Udevu (**Beard**)

Ulimi (**Tongue**)

Utambi (**a wick**)

Ubao (**Chalk board**)

Ubavu (**Rib**)

Ubawa (**Wing**)

Uwingu (**Sky**)

Wingi (Plural)

Nyayo (**Foot marks**)

Nyimbo (**Songs**)

Nyembe (**Rozarblades**)

Nyakati (**Time/Period**)

Nyavu (**Nets**)

Nyuma (**Forks**)

Nyua (**Compounds**)

Nyuzi (**Threads**)

Nyuso (**Faces**)

Nyufa (**Cracks**)

Ndevu (**Beards**)

Ndimi (**Tongues**)

Ntambi (**Wicks**)

Mbao (**Chalk board**)

Mbavu (**Ribs**)

Mbawa (**Wings**)

Mbingu (**Skies**)

Unywere	(one hair)	Nywere	(Hair)
Upande	(one side)	Pande	(Sides)
Ukurasa	(Page)	Kurasa	(Pages)
Ukuni	(piece of wood)	Kuni	(wood)

It is important to note that when we are constructing sentences using this class of nouns, we consider how the Vivumishi (adjectives), vionyeshi (demonstratives) and vimilikishi (Possessives) agree with this class of nouns as explained below;

a) Vivumishi (Adjectives)

An adjective is a word which modifies or describes a noun or a pronoun. Adjectives can be used to describe the qualities of someone or something independently or in comparison to something else.

Kwa upande mwingine katika lugha ya Kiswahili, Vivumishi ni Vivumishi ni neno au maneno yanayotoa taarifa ya ziada katika nomino. Vivumishi hufanya kazi ya kufafanua/kueleza zaidi kuhusu nomino

Mifano zaidi (More examples)

Nywere zake ni nzuri

His/her hair is good

Ukuta huu ni mzuri

This wall is good

Upande ule ni mbaya

That side is bad

Mbao zile ni chafu

Those blackboards are dirty

As you study the above sentences above, you will discover that words like **nzuri**, **mzuri** **mbaya**, and **chafu** have been used in the sentences to act as adjectives describing **hair**, **wall** and **blackboards** respectively.

b) Vionyeshi (Demonstratives)

Demonstratives are words used to specify the distance of something in space or time in relation to the speaker. These demonstratives are “this”, “that”, “These” and “those”

Kwa upande mwingine katika lugha ya Kiswahili, vionyeshi ni maneno tunayotumia iwapo tunaonyesha vitu, watu au Mahali.

Mifano zaidi (More examples)

Upande huu (This side)

Nywere hizi (This hair)

Ulimi **huu (This tongue)**

From the sentences above word like **huu**, **hizi** and **huu** have been used as demonstratives to show the distance of **upande (wall)**, **Nywere (hair)**, and **Ulimi (tongue)**

8. NGELI YA KU/PA/MU

This class of noun is so special in that it contains only one noun. This form of Kiswahili noun is called “Pahali”/”Mahali”. These two words mean the same thing i.e “Place”/”Places”

Zingatia (Note)

-This class of nouns uses three major particles/attachments depending on how the word is used. These attachments include are; “m”, “pa” and “Ku”

- a). When we use “**m**” it means that we shall be talking about something “inside”
- b). When we use “**pa**” it means that we shall be talking about something in a well-known place.
- c). we use “**Ku**” to talk about something that is not in a well-defined place/position

It is also very important to note that according to grammatical agreement of this class of nouns, the adjectives (**Vivumishi**), demonstratives (**Vionyeshi**), the attachments (**Viambishi**) and the possessives (**Vimilikishi**) must agree in order to make a meaning phrase.

Some of the adjectives used when we use “Pa”

Pakubwa	(Big)	Padogo	(small)
Pabaya	(Bad)	Pachafu	(Dirty)
Parefu	(lengthy)	Pazuri	(Good)

Some of the adjectives used when we use “m”

Mkubwa	(Big)	Mbaya	(Bad)	Mchafu	(Dirty)
Mzuri	(Good)	Mdogo	(Small)	n.k	

Some of the adjectives used when we use “Ku”

Kuzuri	(good)	Kudogo	(Small)
Kuchafu	(dirty)	Kubaya	(Bad)

We should not forget especially when using this class of nouns that its demonstratives must match with the above particles and adjectives e.

Huku	(here)	Pale	(there)
Hapa	(here)	humo	(there)
Mle	(there)	Humu	(here) n.k

Remember!

The possessives that agree with this class of nouns are:

“M” –Mwako (your)	“Pa” _Pako (Your)	“Ku” _ Kwako (Your)
_Mwetu (our)	_Petu (Our)	_Kwetu (our)
_Mwangu (my)	_Pangu (My)	_Kwangu (My)
_ Mwao (Their)	_Pao (Their)	_Kwao (Their)

Kutunga sentensi (Sentence construction)

- a) Mahali hapa ndipo baba alizikwa
(This is the place where the father was buried)
- b) Pahali mle ni mle ni mchafu
(That place inside is dirty)
- c) Mahali hapa ni pangu
(This place is mine)

Zoezi (exercise)

Andiika sentensi kumi ukitumia ngeli hii (Write 10 sentences using this class of nouns)

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Wimbo unaohusu watu wa nyumbani

Watoto tupendane tukiwa watoto x2
Baba alimpenda mama hmm
Na kaka alimpenda dada hmm
Watoto tupendane Tukiwa watoto x2
Sote tunampenda mwalimu hmm
Babu alimpenda nyanya hmm,
Shangazi alimpenda Ami hmm,
Sote tunampenda mwalimu hmm
Watoto tupendane Tukiwa watoto x2

Wimbo unaohusu haki za punda

Punda alibeba mzigo mzito
Alipox2
Alipofika nyumbani
Alilia sana x2
Hiho x2
Hihox3

Maswali

1. Andika majina mawili ya watu wa nyumbani ukirejelea wimbo wa kwanza
2. Kuna faida zozote kwa watoto baba akipendana na mama?
3. Kwa nini tunahitaji kupendana kama binadamu?
4. Africano ni babake Rufotore, Rufotore ni babake Umar;
 - a) Kuna uhusiano upi kati ya Umar na Rufotore?
 - b) Kuna uhusiano upi kati ya Umar na Africano?
 - c) Kuna uhusiano upi kati ya Umar na mkewe Africano?
5. Punda hufanya kazi gani?
6. Andika haki 4 za wanyama wa nyumbani
7. Kwani punda alilia sana hasa alipofika nyumbani?

FUNGU LA 3

NYAKATI (TENSES)

Zingatia: Dear readers, as you think about Kiswahili language, just know that there are five major tenses in Kiswahili. It is also important to note that these sentences work hand in hand with the Kiswahili nouns in order to come with what we call “*Upatanisho wa kisarufi*” - “Grammatical agreement”

*“Ever realized why some people say; Mtu **hiki** anakuja hapa?” The answer is always very simple: It is because such people fail to connect the class of noun with the tense. Therefore, “Mtu” belongs to “M-WA” and “**hiki**” belongs to “**KI-VI**” so, it is very important to master the classes of nouns as well as the tenses.*

Mifano ya sentensi za Kiswahili

- | | |
|--------------------------------|-------------------------|
| 1. Wakati uliopo | (Present tense) |
| 2. Wakati Uliopo hali timilifu | (Present perfect tense) |
| 3. Wakati uliopita | (Past tense) |
| 4. Wakati ujaoo | (Future tense) |
| 5. Hali ya “KA” | (The “KA” tense) |
| 6. Wakati wa mazoea | (The habitual tense) |

1. Wakati uliopo (Present simple tense)

Present simple tense talks about events or activities that are being done at that time. In Kiswahili language, the tense marker for this tense is “NA” and this tense marker is normally inserted between the pronoun and the verb.

A pronoun is a word that is used instead of a noun or a word that replaces a noun. E.g. I, me, she, herself, you, it, that, they, each, few, many, who, whoever, whose, someone, everybody etc.

Mifano (examples)

- a) Mwalimu Solomon anafundisha
(Teacher Solomon is teaching)

In the above sentence, “na” is the tense marker of present simple tense and this sentence means that Teacher Solomon **is** teaching

- b) Kakwisi na Duminiko wanaenda kwa shule.
(Kakwisi and Duminiko are going to school)

Zingatia: It is important to note that the following pronouns can be used when constructing sentences in Kiswahili:

NI.....I

A.....he/she

TU.....we

M.....You

WA.....They

- c) Ninaenda shambani
(I'm going in the garden)

In the above sentence, “NI” is the pronoun “I” and “na” is the tense marker for present continuous tense

- d) Tunaimba nyimbo
(We are singing songs)
e) Wanakuja hapa
(They are coming here)
f) Mwalimu Bright anafundisha Sayansi
(Teacher bright is teaching Science)

Zoezi (Exercise)

Andika sentensi kumi katika mtindo wa kukubali ukitumia Nyakati ya wakati uliopo.

Zingatia (Note): It is very important to note that when we are dealing with present simple tense in kiswahili, sentences don't remain in only positive /affirmative form but also can be easily changed into negative form as follows;

Kukubali (Affirmative)

NI

A

TU

M

WA

Kukanusha (Negative)

SI

HA

HATU

HAM

HAWA

On the other hand, when dealing with this tense, the tense marker “na” is removed from the sentence and the last vowel “a” of the verb given is changed to “I” and in case of “u” as the last vowel of the verb given, it remains as follows;

- a) Musa anaandika (**Musa is writing**)
Musa haandiki (**Musa is not writing**)

Zingatia: “a” has changed to “ha”

Tense marker “na” has been removed

Last vowel of the verb “Andika” which is “a” has changed to “i”

- b) Mwalimu wetu analima.
(Our teacher is digging)
Mwalimu wetu halimi
(Our teacher is not digging)
- c) Tunacheza kandanda
(We are playing football)
Hatuchezi kandanda
(We are not playing football)
- d) Yusufu anajibu swalii
(Joseph is answering a question)
Yusufu hajibu swalii
(Joseph is not answering a question)

Zingatia: During sentence construction, it is also vital to note that subject prefixes can be used such as;

1st person

Mimi.....Ni (I)

Sisi.....Tu (We)

2nd person

Wewe.....U (You-Singular)

Nyinyi.....M (You –plural)

3rd person

Yeye.....A (he/she)

Wao.....WA (They)

2. WAKATI ULIPO HALI TIMILIFU (PRESENT PERFECT TENSE)

Zingatia: It is very important to note that this tense talks about events that have just been done and when we want to fully understand this tense, we need to start asking ourselves different questions like; what has happened? , Who has done this? , How have you done it? Etc. and the tense marker for this tense is “**me**”

On the other hand, when we are constructing sentences using this tense, we don’t remove the tense marker both in affirmative and negative as explained below;

Mifano zaidi (More examples)

- a) Mamangu amelima.
(My mother has dug)

In the above sentence,

Mamangu.....is a noun

“A”.....is a pronoun standing in place of mama (mother)

“Me”.....is a tense marker for present perfect tense

Lima.....is a verb

- b) Mwalimu Solomon ametufundisha Kiswahili.
(Teacher Solomon has taught us Kiswahili)
- c) Bakainaga Habibu amefanya kazi na wewe.
(Bakainaga Habibu has done the work with you)
- d) Wanafunzi wamekuja hapa.
(Students have come here)
- e) Kakangu ameniletea mkate.
(My brother has brought me bread)

It is very important to note that when we are changing the sentences under present perfect tense we don’t remove the tense marker but what only changes are the pronouns as explained above in present continuous tense.

Mifano zaidi (More examples)

- a) Tumesoma vitabu vyा Kiswahili.
(We have read kiswahili books)-Affirm'

Hatujamsoma vitabu vyा Kiswahili.

(We have not read Kiswahili books)-Neg

In the above sentence;

Tu.....has changed to “Hatu”

Me.....the tense marker has not changed

Soma.....verb, has not changed also and that is how we deal with this tense

- b) Mama ameleta mchele
(The mother has brought rice)-Affirmative

Mama hajaleta mchele.

(The mother has not brought rice)-Negative

- c) Wamekuja hapa.
(They have come here)- Kukubali

Hawajaja hapa. (They have not come here)- Kukanusha

Very important! (Muhimu sana)

Past perfect tense also uses “mesha” to show that something has/have been done and carries more emphasis that an action has already taken place.

Kwamfano (For example)

i). Mama ameshaenda mjini

(The mother has already gone to town)

ii). Kakaangu ameshachukua gunia hili

(My brother has already carried this sack)

iii). Askofu ameshatupu zawadi

(The Bishop has already given us gifts)

iv). Mmeshachelewa

(You are already late)

3. WAKATI ULIOPITA. (PAST PERFECT TENSE)

This tense (Past perfect tense), uses “LI” as its tense marker. Past perfect tense talks about events that happened some time back and we no longer have any influence about them.

Zingatia: It is very important to note that when constructing sentences under this tense especially in negative form, we change both the pronouns and the tense marker changes to “ku” leaving the verbs unchanged.

Mifano (Examples)

- a) Baba yangu alicheza mpira.
(My father played the ball)-Kukubali
Baba yangu hakucheza mpira.
(My father didn't play the ball)

It is also vital to understand that in the above sentence;

“A” changed to “ha” and “li” the tense marker changed to “ku” and the verb (Cheza) didn’t change.

- b) Kaka yake alikufa jana
(His/her brother died yesterday) –Kukubali
Kaka yake hakufa jana
(His/her brother did not die yesterday)- Kukanusha
- c) Tulicheza mpira
(We played football)- Kukubali
Hatukucheza mpira
(We did not play football)-Kukanusha
- d) Walipanda mlima
(They climbed the mountain)- Kukubali
Hawakupanda mlima
(They did not climb the mountain)-Kukanusha

Zingatia (Note) 1

It’s vital to note that when we are trying to explain some events/ actions that were going on at the time of description, we automatically use past continuous tense. This tense is formed by inserting the tense marker “li” followed by “kuwa” and we use “ki” to explain that part of continuous as explained below;

Mifano zaidi (More examples)

- 1) Kakake alikuwa akicheza kandanda
His/her brother was playing football
- 2) Mwalimu mkuu alikuwa akiimba nyimbo za injiri
The head teacher was singing gospel songs

3) Mamangu alipokuja, tulikuwa tukila chajio

When my mother came, we were eating supper

4) Mtoto wake alikuwa akisoma vitabuni

His/her children was reading in the books

5) Kijana huyu alikuwa akitembea usiku alipopigwa na majambazi

This youth was walking at night when he was beaten by the robbers

Dear reader! You should also think about how best this tense could be dealt with when changing the sentences from affirmative to negative. When changing sentences from positive to negative, we maintain with the verb “**kuwa**”(to be) and the verb in which the tense marker “**ki**” is found, the pronoun is changed into negative, “**ki**” is removed and the last vowel of the verb is also affected as explained below;

a) Mtoto wake alikuwa akisoma vitabuni (Positive)

His/her child was reading in the books

Mtoto wake alikuwa hasomi vitabuni (Negative)

His/her child was not reading in the books

b) Kakake alikuwa akicheza kandanda (Positive)

His/her brother was playing football

Kakake alikuwa hachezi kandanda (Negative)

His/her brother was not playing football

c) Mamangu alipokuja,tulikuwa tukila chajio (Positive)

When my mother came, we were eating supper

Mamangu alipokuja, tulikuwa hatuli chajio (Negative)

When my mother came, we were not eating supper

Zingatia (Note)

When we are talking about things/actions that “had happened” before a certain action, we use Past perfect tense (wakati uliopita hali timilifu). Under this tense, we use “Kuwa” -(to be) and it is followed by the present perfect tense as a must. The tense marker “me” is used to give more explanation. We also use “-isha” to show that something had happened as explained below

Mifano zaidi (More examples)

A) Tulikuwa tumeisha fanya kazi yetu (Kukubali)

We had done our work (Positive)

B) Mwalimu alipoingia, wanafunzi walikuwa wameisha maliza kazi (Kukubali)

When the teacher entered, students had finished the work (positive)

d) Mwalimu solomon aliquwa ameishatupa cha kufanya (Kukubali)

Teacher Solomon had already given us what to do (positive)

d) Tulipoenda kutazama ng'ombe wake,aliishatoroka (Kukubali)

When we went to see his cow, it had escaped (Positive)

We should also note that when changing different sentences under this tense (past perfect tense), the verb “kuwa”-“to be” is followed by “–Ja-“and the pronouns change accordingly as follows.

Mifano zaidi (More examples)

a) Juma alipokuja, tulikuwa tumeishakula chamcha (Kukubali)

When James came, we had already eaten lunch (Positive)

Juma alipokuja, tulikuwa hatujala chamcha (Kukanusha)

When James came, we had not eaten lunch (Negative)

b) Mwalimu aliponisimamisha, nilikuwa nimeishampiga Yohana (Kukubali)

When the teacher made me stand, I had beaten John (Positive)

Mwalimu aliponisimamisha, nilikuwa sijampiga Yohana (Kukanusha)

When the teacher made me stand, I had not beaten John (Negative)

c) Tulikuwa tumeishala miembe, tulipoitwa na baba wetu (Kukubali)

We had eaten mangoes when our father called us (Positive)

Tulikuwa hatujala miembe tulipoitwa na baba wetu (Kukanusha)

We had not eaten the mangoes when our father called us (Negative)

d) Babu wake alipoaga dunia, aliquwa ameishamaliza miaka kumi kitandani (Kukubali)

When his grandfather died, he had spent ten years at the bed (Affirmative)

Babu wake alipoaga dunia, aliquwa hajamaliza miaka kumi kitandani (Kukanusha)

When his grandfather died, he had not spent ten years on the bed (Negative)

4. WAKATI UJAO (FUTURE SIMPLE TENSE)

Future simple tense talks about things/events that have not happened or events that people predict and they possess hope of that they will happen in future.

Future simple tense uses “TA” as its tense marker. It very important not to forget that when we are dealing with this tense especially from positive to negative, the tense marker(ta) and the main verb do not change but what changes are the pronouns if used in the sentence.

Mifano Zaidi (More examples)

a) Nitaenda shulenii kesho

(I shall go to school tomorrow)- Kukubali/Affirmative

Sitaenda shuleni kiesho

(I shall not go to school tomorrow)_ Kukanusha/Negative

Zingatia (Note)

When we look at the above sentence, we shall discover that;

“Ni” is a pronoun representing “I” and it is only changed when we were transferring the sentence from positive to negative

The tense marker “ta” did not change when it came to negative

The main verb “enda” did not change also. Other pronouns in Kiswahili change as follows;

Mtindo wa kukubali (Affirmative form) Mtindo wa Kukanusha (Negative form)

A (He/she)	Ha
U (You-singular)	Hu
M (You –Plural)	Ham
Tu (We)	hatu
WA (They)	Hawa

b) Mwalimu atatufundisha Kiswahili

(The teacher will teach us Kiswahili) -Kukubali

Mwalimu hatatufundisha Kiswahili

(The teacher will not teach us Kiswahili)-Kukanusha

c).Mwalimu mkuu atatoa hotuba yake leo

(The headteacher will give his speech today)-kukubali

Mwalimu mkuu hatatoa hotuba yake leo

(The head teacher will not give his speech today)-Kukanusha

d).Mtabeba mzigo huu

(You will carry this book) -Kukubali

Hamtabeba mzigo huu

(You will not carry this book)- Kukanusha

It is also important to note that when we are talking/explaining actions that will/shall have been done by the time others take place but in future, we use “The future Perfect tense”/ “Wakati Ujao hali Timilifu”

Mifano zaidi (More examples)

- a) Musa atakuwa ameishakamilisha kazi yake (Kukubali)
Moses will have completed his work (Positive)
- b) Mwalimu atakuwa ameishafundisha (Kukubali)
The teacher will have taught (Positive)
- c) Wanafunzi watakuwa wameisharudi nyumbani (Kukubali)
Children will have returned home (positive)
- d) Raisi atakuwa ameishatoa hotuba yake (kukubali)
The president will have given his speech (Positive)
- e) Mwizi atakuwa ameishawekwa mbaroni (Kukubali)
The thief will have been imprisoned (positive)

Zingatia (note)

When changing the sentences from positive form to negative form under this tense (The future perfect tense), the verb “kuwa”-“to be” remains and the pronouns change accordingly followed by “-Ja-“ as follows

Mifano zaidi (More examples)

- a) Musa atakuwa ameishakamilisha kazi yake (Kukubali)
Moses will have completed his work (Positive)
Musa atakuwa hajakamilisha kazi yake (Kukanusha)
Moses will not have completed his work (Negative)
- b) Mwalimu atakuwa ameishafundisha (Kukubali)
The teacher will have taught (Positive)
Mwalimu atakuwa hajafundisha (Kukanusha)
The teacher will not have taught (Negative)
- c) Wanafunzi watakuwa wameisharudi nyumbani (Kukubali)
Children will have returned home (positive)
Wanafunzi watakuwa hawajarudi nyumbani (Kukanusha)
Children will not have returned home (negative)
- d) Raisi atakuwa ameishatoa hotuba yake (kukubali)
The president will have given his speech (Positive)
Raisi atakuwa hajatoa hotuba yake (Kukanusha)
The president will not have given his speech (negative)
- e) Mwizi atakuwa ameishawekwa mbaroni (Kukubali)

The thief will have been imprisoned (positive)

Mwizi atakuwa hajawekwa mbaroni (Kukanusha)

The thief will not have been imprisoned (Negative)

Also, when we are talking about actions that show continuity in future, we use Future continuous tense (Wakati ujao hali ya kuendelea). We use ‘Ki’ tense na “na” to explain continuity of certain events.

Mifano Zaidi (more examples)

- a) Tutakuwa tukilinda hapa
We shall be guarding here
- b) Wasichana watakuwa wakicheza voliboli
Girls shall be playing volley ball
- c) Rwashamaire atakuwa akibeba mawe
Rwashamaire will be carrying stones
- d) Musa na Yohana watakuwa wakichukua vitabu hivi
Moses and John shall be carrying these books

Zingatia (note)

When we are changing different sentences from affirmative form to negative under this tense i.e Future continuous tense (**wakati ujao hali ya kuendelea**), we maintain that verb “kuwa” but the pronouns before this verb change accordingly as the tense “ki” remains unchanged.

Mifano zaidi (more examples)

- a) Tutakuwa tukilinda hapa (Kukubali)
We shall be guarding here (Positive)
Hatutakuwa tukilinda hapa (kukanusha)
We shall not be guarding here (negative)
- b) Wasichana watakuwa wakicheza voliboli (kukubali)
Girls shall be playing volley ball (Positive)
Wasichana hawatakuwa wakicheza voliboli Kukanusha)
Girls shall not be playing volley ball (negative)
- c) Rwashamaire atakuwa akibeba mawe (kukubali)
Rwashamaire will be carrying stones (Positive)
Rwashamaire hatakuwa akibeba mawe (Kukanusha)
Rwashamaire will not be carrying stones (Negative)
- d) Musa na Yohana watakuwa wakichukua vitabu hivi (Kukubali)
Moses and John shall be carrying these books(Positive)
Musa na Yohana hawatakuwa wakichukuwa vitabu hivi (Kukanusha)

Moses and John shall not be carrying these books (Negative)

4. Hali ya “KA” (The “KA” tense)

This tense is majorly used by people during meetings, used by journalists on televisions while giving headlines of the bulletins, used by people while giving orders to their juniors and it is used while giving explanations for some issues as explained below

a). The use of “Ka” tense while giving orders

“KA” tense is used by superiors while expressing orders to their juniors, for examples;

- i. Nenda ukanilettee chakula
(Go and bring me food)
- ii. Nenda ukachukua gunia ile
(Go and carry that sack)
- iii. Nenda ukalea watoto wale
(Go and nurse those children)
- iv. Nenda mkachimba pale
(Go and dig there)

b). The use “KA” tense while giving headlines by journalists in newspapers and bulletins

- i. Waziri wa elimu kapata ajali
(The minister of education gets an accident)
- ii. Mwalimu Solomon kazawadiwa
(The Solomon gets a reward)
- iii. Ian kashinda wanafunzi wenzake
(Ian defeats his fellow students)

c).The use of “KA” tense while giving explanations

“KA” tense is also used by many people while giving explanation or making clarification about some important issues.

- i) Nitakwenda Marekani nikamwona Obama
(I will go America so as to see Obama)
- ii) Kakaangu amekuja hapa akanisimulia hadithi hiyo
(My brother has come here so that he narrates that story to me)
- iii) Watalima hapa wakapate chakura
(They will cultivate here in order to get food)
- iv) Tunakula kwa kasi tusije tukachelewa
(We are eating quickly so that we should not be late)

d). The use of “KA” when explaining the main action after the past tense

Mifano Zaidi (More examples)

- i) Mama alipanda mimea akapata mavuno mazuri
(Mother planted plants and got good harvests)
- ii) Nilisema vizuri nikazawadiwa
(I spoke well and I was rewarded)
- iii) Sisi tulikimbia sana tukachoka
(We ran very much and got tired)

6. HALI YA “MAZOEA” (THE “HU” TENSE

This is also called “The habitual tense”. It is called habitual tense because it talks about events that take place on a daily routine. The habitual tense uses the prefix “HU” and doesn’t require the subject prefix.

This tense is characterized by words like; Kila siku (every day), Kawaida (Usually), kila mwezi (every months) n,k

Mifano Zaidi (More examples)

a). Kila siku wanafunzi wa shule yetu humwomba Mungu

(Students from our school hold prayers everyday)

b). Mimi huenda msikitini kila ijumaa

(I always go to the mosque every Friday)

c). Mwalimu hufundisha wanafunzi

(A teacher teaches children)

d) .Sisi hula chakula kitamu

(We always eat sweet food)

e). Yeye huendesha gari kwa kasi

(He/she drives a vehicle at a high speed)

f). Mzazi huyu hupiga mtotowe kila siku

(This parent beats his/her child every day)

Zingatia (Note)

It is very important not to forget that when changing sentences from positive to negative under this tense (**HU-tense**), we use the prefix “**huwa**” and the concept of pronouns and nouns change accordingly in relation to present simple tense (-**na-** tense) as explained below;

Mwalimu hufundisha wanafunzi

(A teacher teaches children)- kukubali/affirmative

Mwalimu huwa hafundishi wanafunzi

(A teacher doesn't teach children)-Kukanusha/negative

Sisi hula chakula kitamu

(We always eat good food)-kukubali

Sisi huwa hatuli chakula kitamu

(We don't always eat good food)- kukanusha/negative

Wewe hucheza mpira

(You always play football)-Kukubali

Wewe huwa huchezi mpira

(You don't always play football)-Kukanusha/negative

Jitathimini (Self-evaluation)

Andika sentensi hizi katika mtindo wa Kukanusha

- a) Mamake anakimbia sana
- b) Mwanafunzi ametupiga ngumi
- c) Rwashamaire alicheza vibaya
- d) Tukakubebesha mzigo huo
- e) Sisi hula Chakula kitamu sana
- f) Rais atatoa hotuba yake kesho

Andika sentensi hizi katika mtindo wa kukubali

- a) Sitarudi nyuma hata kamwe
- b) Hamtanichekelea tena
- c) Anatori hakupigwa vibaya

FUNGU LA 4

CONDITIONAL SENTENCES (“IF 1”, “IF 11”, “IF 111”)

A). HALI YA “KI”(IF 1 CONDITION)

This tense explains that for a certain condition to be fulfilled, something must be done. If 1 condition uses “Ki” or “Kama” and all these two mean “if”. It is also important to note that “ki” is inserted before the main verb in the main clause and usually the future simple tense (ta) is used in the main clause.

Mifano Zaidi (More examples)

- i) Nikilima hapa,nitapata mavuno mazuri.
(If I cultivate here, I will get good harvests)

From the above sentence, especially in the “if clause”,

Nikilima hapa **(If I cultivate here)**,

“Ni” stands for “I”

“Ki” has been used to mean “if” and it has been used before the main verb “lima” as explained above. More so,in the main clause, the tense marker for future simple tense (ta) has been used too.

- ii). Tukicheza vizuri, tutapata ushindwa

(If we play well, we shall get victory)

- iii). Baba akichelewa, tutampigia simu

(If the father delays, we shall call him)

- iv). Ukisumbua rafiki yako, nitakupiga vibaya

(If you disturb your friend, I shall beat you mercilessly)

- v). Ukimheshimu, hatakupiga

(If you respect him, he will not beat you)

It is very vital to note when we are changing sentences under “if1” from positive to negative, we replace “Ki” with “sipo (if not)” in the main clause as explained below.

- i). Tukicheza vizuri, tutapata ushindi

(If we play well, we shall get victory)-Affirmative)

Tusipocheza vizuri, hatutapata ushindi

(If we don't play well, we shall not get victory)-Negative

Now, from the above sentence'

"Sipo" replaced "ki" in the "if clause"

"Hatu" replaced "tu" in the main clause and the tense marker "ta" did not get any effect

ii) Wakiptata pesa, watanunua nguo

(If they get money, they will buy clothes)- Kukubali

Wasipopata pesa,hawatanunua nguo

(If they don't get money, they will not buy clothes)-Kukanusha

iii) Wanafunzi wakimpigia makofi, atapata motisha

(If students claps for him, he/she will get motivated)-Kukubali/Affirmative

Wanafunzi wasipompigia makofi, hatapata motisha

(If students don't clap for him, he/she will not get motivated). Kukanusha/Negative

iv) Adui akija hapa, tutampiga

(If the enemy comes here,we shall beat him/her)- Kukubali

Adui asipokuja hapa, hatutampiga

(If the enemy doesn't come here, we shall not beat him)-Kukanusha

B. HALI YA "NGE" (IF 11 CONDITION)

"If 11" is a conditional marker that shows a certain condition which can still "be realized" therefore, if two shows the condition and the consequence

Mifano Zaidi (More examples)

i). Tungewaona,tungewapa chakula

(If we saw them, we would give them food)

This means that;

The condition is: Tungewaona

(If we saw them)

The result is :Tungewapa chakula

(We would give them food).This means that there are some chances of getting them

ii) Ningesoma sayansi,ningekuwa daktari

(If I studied science, I would be a doctor)

iii). Walimu wangeimba vizuri,tungewapa zawadi

(If the teachers sang well, we would give them prizes

iv).Mama angepata mavuno mengi kama angechimba hapa

(The mother would get much harvest if she cultivated here)

v).Musa angeona mgeni kama angekuja mapema

(Musa would see the visitor if he came early)

Zingatia (Note)

When changing the sentences from affirmative form to negative form in the “if11 clause”, we insert “singe” between the noun/pronoun and the main verb.

Mifano Zaidi (More examples)

a). Tungewaona,tungewapiga.

(If we saw them, we would beat them)-Kukubali/affirmative

Tusingewaona, tusingewapiga.

(If we didn't see them, we would not beat them)-Kukanusha

b).Ningesoma sayansi, ningekuwa daktari.

(If I studied science, I would be a doctor)-Kukubali

Nisingesoma sayansi, nisingekuwa daktari.

(If I did not study science, I wouldn't be a doctor)-Kukanusha.

c).Walimu wangeimba vizuri, tungewapa zawadi.

(If the teachers sang well, we would give them gifts)-Kukubali

Walimu wasingeimba vizuri, tusingewapa zawadi.

(If the teachers didn't sing well, we wouldn't give them gifts-kukanusha

d). Mama angepata mavuno makubwa kama angechimba hapa.

(The mother would get much harvest if she cultivated here)-kukubali

Mama asingepata mavuno makubwa kama asingechimba hapa.

(The mother would not get much harvest if she did not cultivate here. Kukanusha

C. HALI YA “NGALI” (IF 111 CONDITION)

“Ngali” is a prefix which is used in doing words to indicate/explain that a certain condition is too late to be made true. This means that “Ngali” explains some events can no longer be possible and at the same time the consequences are too late to make real.

Mifano Zaidi (More examples)

i). Ningalikuwa ndege, ningalirukia Marekani.

If I were a bird, I would have fly to America.

ii). Ningalisoma Kireno,ningalikwenda Ureno

If I had studied Portuguese, Iwould have gone to Portugal

iii). Ningalikuwa Rais,Ningalioa wake wengi.

If I were the president, I would have married many wives.

iv). Ningalikuwa na nguvu,ningalimaliza kazi hii mapema

If I had energy, I would have completed this work early.

v). Kama ng’ombe wangalisema, wangalitusalmu

If cows spoke, they would have greeted us.

Zingatia (note)

It is very important to note that when we are changing sentences from positive to negative under “if 111 condition”, we insert “singali” between the nouns/pronouns in all the clauses.

Kwamfano (For example)

i). Ningalikuwa Rais, ningalioa wake wengi. (Kukubali/Affirmative)

If I were the president, I would have married many wives

Nisingalikuwa Rais,nisingalioa wake wengi.(Kukanusha/negative)

If I weren't the president, I wouldn't have married many wives.

ii). Kama Ng'ombe wangalisema,wangalitusalmu. (Kukubali/Affirmative)

If cows spoke, they would have greeted us

Ng'ombe wangalisema,wangalitusalmu. (Kukanusha)

If cows spoke, they would have greeted us

Jitathimini (Self-evaluation)

Kanusha sentensi zifuatazo

- a) Nikifika hapa, mtanipa makofi
- b) Ningalikua mfalme,ningaliwapiga viboko
- c) Wangekuwa hapa, wangepewa vyeti.
- d) Tukila Chakula hiki,tutashiba
- e) Kama tukienda kanisani,tutaona watu wengi.
- f) Kama nyinyi mkija hapa,mtapigwa bila huruma
- g) Ningejua kingereza, ningepata kazi nzuri
- h) Wakinipewa nguo, watabahatika

FUNGU LA 5

SIKU ZA WIKI (DAYS OF THE WEEK)

Zingatia (note)

The days of the week follow the Islamic pattern of worship as explained below;

Saturday is considered as the first day of the week

Sunday is considered as the second day of the week

Monday is considered as the third day of the week

Tuesday is considered as the fourth day of the week

Wednesday is considered as the fifth day of the week

Thursday is considered as the sixth day of the week

Friday is considered as the seventh day of the week

Siku za wiki katika lugha ya Kiswahili (Days of the week in Kiswahili language)

Jumamosi	Saturday (1st day)
Jumapili	Sunday (2nd day)
Jumatatu	Monday (3rd day)
Jumanne	Tuesday (4th day)
Jumatano	Wednesday (5th day)
Alkhamisi	Thursday (6th day)
Ijumaaa	Friday (7th day)

On the other hand, it's very important to note that the following concepts are used to support days of the week.

Leo	Today
Kesho	Tomorrow
Kesho kutwa	Day after tomorrow
Mtondo	Three days after

Mtondogoo	Four days after
Kitondo	Five days after
Kitondo jogoo	Six days after
Jana	Yesterday
Majuzi	Three days ago
Juzijuzi	Four days ago
Kitojo	Five days ago

Soma mazungumzo haya kwa makini (Read this dialogue attentively)

Zainabu: Habari za asubuhi?, Hanifa

Hanifa: Nzuri

Zainabu: Jana ulikuwa wapi?

(Where were you yesterday?)

Hanifa: Jana nilikuwa shulenii lakini Nimekuja leo

(Yesterday, I was at school. I have come today)

Zainabu: Sawa! Lakini hatutafanya kazi leo

(Okay! But we shall do the work today)

Hanifa : Ndiyo, natumai tutafanya kazi hiyo kesho

(Yes, I hope we shall do that work tomorrow)

Zainabu: Lakini, kwa upande mwingine, Habari za mamako?

(But, on the other hand, what is the news of your mother)

Hanifa : Mbaya.

(Not good)

Zainabu: Juzijuzi, niliambiwa kwamba alikuwa hospitali

(Four days ago, I was told that he was at the hospital)

Hanifa : Ndiyo, mamangu ni mgonjwa na jana alirudi hospitali.

(Yes, My mother is sick and he returned to the hospital)

Zainabu: Pole sana

(so sorry)

Hanifa : Hebu nikutakie kila kheri, Zainabu

(Let me wish you the best, Zainabu)

Zainabu: Kwa kheri

(Goodbye)

Jitathimini (Self-evaluation)

Ambatanisha (Match)

Sunday	Three days after
Thursday	Jumatatu
Tuesday	Alkhamisi
Saturday	Jumapili
Jumanne	Wednesday
Mtondo	Ijumaa
Monday	Jumamosi
Friday	Jumatano

Hebu tusome hadithi hii pamoja tukikumbuka maisha ya Mzee Rimeza

Mzee Rimeza alizaliwa siku ya jumatatu,

Alienda shulen i siku ya jumanne,

Akahitimu siku ya jumatano,

Akaoa siku ya Alkhamisi,

Akaenda kanisani siku ya ijumaa,

Akafa siku ya jumamosi,

Akazikwa siku ya jumapili.

FUNGU LA 6

KUSEMA SAA (TELLING TIME)

Telling time is a unique issue when it comes to Kiswahili. The difference in telling time majorly depends on “A.M” (In the morning) and “P.M” (In the afternoon). We should also know that most people tell time in twelve hours of the day.

Compare (Linganisha)

Mfano wa kwanza (First example)

7 am Saa moja asubuhi (**Seven o'clock in the morning**)

Mfano wa pili (Example two)

7 mchana Saa Saba mchana

From the above two examples, We have seen that in the first example, the concept of “am” has dictated how we shall tell time but when we came to the second example, the word “mchana” (In the afternoon has dictated), so it's very important to first understand the system in which time is written.

Msamiati (Vocabulary)

Asubuhi	Morning
Jioni	Evening
Mchana	Afternoon
Usiku	Night
Adhuhuri	Midday
Alasiri	Early evening
Usiku wa manane	Between midday and 3 o'clock in the morning
Alfajiri	Dawn
Nusu	A half past
Dakika	Minutes
Sekunde	Seconds
Robo	15 minutes past

Kasorobo

15 minutes to

Mifano Zaidi (More examples)

- | | |
|------------------|---------------------------------|
| a). 7:00 am/pm | Saa moja kamili asubuhi/jioni |
| b). 3:00 am/pm | Saa tisa kamili usiku/ alasiri |
| c). 10:00am/pm | Saa nne kamili asubuhi/usiku |
| d). 5:00 a.m/p.m | Saa kumi na moja alfajiri/jioni |
| e). 9:15 a.m | Saa tatu na robo asubuhi |
| f). 4:45 p.m | Saa kumi kasorobo jioni |
| g). 1:00 am | Saa saba usiku |

Kutunga sentensi (Sentence construction)

- ❖ Sasa ni saa ngapi?
What is the time now?
- ❖ Mama atakuja hapa saa ngapi?
At what time will the mother come here?
- ❖ Wanafunzi wataimba saa ngapi?

What time will students sing?

- ❖ Utarudi Kampala saa ngapi?

What time will you return to Kampala?

- ❖ Walikupiga saa ngapi?

What time did they beat you?

Jitathimini (self-evaluation)

Andika kwa maneno

- a) 2:00 pm
- b) 10:15 Jioni
- c) 9:30 a.m.
- d) 11:59 a.m.
- e) 5:45 p.m

FUNGU LA 7

VIUNGANISHI/ CONJUNCTIONS

Conjunctions are words which are used to join two sentences or phrases. Conjunctions make sentences or certain phrases more meaningful and sensible.

Mifano ya Viunganishi katika Kiswahili (Examples of conjunctions in Kiswahili)

1. Kwa sababu	Because
2. Ingawa	Although
3. lakini	But
4. Yaani	That is to say
5. Pia	Also
6. Kwa ajili ya	Because of
7. Pamoja na hayo	Moreover
8. Kama	Like/ as If
9. Ila	Except
10. Basi	So
11. Kisha	And then
12. Kwa hiyo	Thus/Therefore
13. Ili	So that

1. Kwa sababu (Because)

This conjunction is used to give a reason why something happens or happened.

- Wanafunzi walicheza mpira vizuri kwa sababu walikuwa na nguvu

(Students played football so well because they had energy)

- Daktari Jose Chameleone hupendwa na watu wengi kwa sababu ni mwimbaji mzuri

(Doctor Jose Chameleone is loved by many people because he is a good singer)

- Askofu wetu alipokea makofi makubwa kwa sababu alisema ukweli

Our Bishop received a thunderous clap because he spoke the truth)

- Yusufu alienda hospitalini kwa sababu alipata ajali mbaya

(Joseph went to the hospital because he got a serious accident)

2. Ingawa (Although)

Mifano (Examples)

- Ameenda kanisani ingawa ni mchafu

(He/she has gone to church although ni mchafu)

- Anapendwa na mkewe ingawa ni fukara

(He is loved by his/her wife although he is poor)

- Yesu akawa mfalme wa wafalme ingawa alitoka familia ya kimaskini

(Jesus became king of kings although he came from a poor family)

- Ingawa Musa ni tajiri, hapendwi na watu wengi

(Although Moses is rich, he is not loved by many people)

3. *LAKINI (BUT)*

Mifano (Examples)

- Wavulana wanalima lakini wasichana wanaimba

(Boys are cultivating but girls are singing)

- Yohana hupenda kula nyama lakini hapendi ugali

(John likes eating meat but he doesn't like posho)

- Kungu fu ni mchina lakini anasema kikiga

(Kungufu is a Chinese but he speaks Rukiga)

4. *Yaani (That is to say ;)*

Mifano (Examples)

- Huyu ni mtoto wangu mkuu Yaani kifungua mimba

(This is my eldest child that is to say my first born)

- Charity ni mama wa dadangu Yaani mamangu

(Charity is the mother of my sister that is to say she is my mother)

- Akello huongea Kiganda yaani hutoka Buganda

(Akello speaks Luganda that is to say he comes from Buganda)

5. *PIA (Also)*

- Rwashamire alipiga kakake na pia anampiga babake
(Rwashamaire beat his brother and also his father)

6. KWA AJILI YA (BECAUSE OF)

Mifano zaidi (More examples)

- Wanafunzi walikimbia sana kwa ajili ya mvua

(Students ran very far because of rain)

- Rutofore alipigwa bila huruma kwa ajili ya tabia mbaya

(Rutofore was beaten mercilessly because of bad behavior)

- Nampenda mwalimu Suraiman kwa ajili ya kufundisha vizuri

(I love teacher Solomon because of teaching well)

- Nilishinda kwa ajili ya ushauri wako, Askofu

(I succeeded because of your advice, my lord Bishop)

7. PAMOJA NA HAYO (MOREVER)

Mifano (Examples)

- Amempiga vibaya Pamoja ya hayo amemua

(He has beaten him mercilessly moreover he has killed him)

- Anakuja bila sukari Pamoja ya hayo hana pesa

(He is coming without sugar moreover he doesn't have money)

- Hana kazi Pamoja ya hayo hana tabia Nzuri

(He/she doesn't have the work moreover he/she doesn't have good discipline)

8. KAMA (LIKE ,AS IF)

Mifano (Examples)

- Ana ujuzi kama mfalme Suraiman

(He has wisdom like King Solomon)

- Wanafunzi wanataka chakula kama hicho

(Students need the kind of food like that)

- Kama Musa akija hapa, mpe kitabu kile

(If Moses comes here, give him that book)

9. ILA (EXCEPT)

Mifano (Examples)

- Wafuasi wote wa Kibwetere waliuliwa ila Kibwetere

(All the followers of Kibwetere were killed except Kibwetere)

- Wanafunzi wangu wote hupenda Kiswahili ila juma

(All my students like studying Kiswahili except James)

- Napenda nyama ila pombe

(I like meat except alcohol)

10. Basi (so, then)

Mifano (Examples)

- a) Babu wake alitaka kuona daktari,basi alikuja mapema

His grandfather wanted to see the doctor, so he came early

- b) Hakutaka kufanya kosa lolote katika mitihani yake, basi alikuwa maridadi

He/she didn't want to make any mistake in his/her exams , so he was smart

- c) Nilitaka kuona namna CR7 anavyocheza,basi nilienda kutazama runinga

I really wanted to see how CR7 plays, so I went to watch the T.V

11. Kisha (And then)

Mifano zaidi (More examples)

- a) Yohana alipiga rakiye kisha akamua

John beat his friend and then killed him

- b) Wafuasi wa Yesu kristo waliimba nyimbo za ingiri kisha walirudi nyumbani

The followers of Jesus Christ sang gospel songs and then returned home.

- c) Mama wangu alipika chakula kisha akaenda mjini

My mother prepared food and then went to town

12. Kwa vile/Kwa hiyo /kwa hivyo (Therefore/Thus, because of that)

Mifano (Examples)

- a) Njoroge hatakwenda kanisani kwa hiyo hataona Askofu

Njoroge shall not go to church because of that,he will not see the Bishop

- b) Musa amesema ukweli kwa hivyo hatapigwa na babake
Moses has spoken the truth therefore; he will not be beaten by his father
- c) Sikumkaribisha hapa kwa hiyo,hamtamwona
I did not welcome him here therefore, you will not see him
- d) Juma ni mgonjwa kwa vile hatacheza na wengine
James is sick therefore, he won't play with others

13. Ili (So that)

Mifano zaidi (more examples)

- a) Okoth alikuja mapema ili walimu wampe zawadi
Okoth came early so that teachers could reward him
- b) Zachariya alipanda mti ili aone Yesu
Zachacheous climbed a tree so that he could see Jesus
- c) Wanafunzi wamesikia kwa makini ili waelewe
Students have paid attention so that they can understand
- d) Arigumaho alienda hospitalini ili apate matibabu
Arigumaho went to the hospital so that he could get treatment

14. Kwa ajili ya (In order to/Because of)

Mifano zaidi (More examples)

- a) Nimempiga vibaya bila huruma kwa ajili ya kuwa mchafu
I have beaten him mercilessly because of being dirty
- b) Alifukuzwa kazini kwa ajili ya kutoheshimu meneja wake
He was expelled from the work because disrespecting his manager
- c) Wanafunzi wamekuja hapa mapema kwa ajili ya kumwona Mwalimu mkuu
Students have come early in order to see the head teacher
- d) Dadangu!alienda!Makererolkwalajililya!kupatalshahada!
My sister went to makerere in order to get a degree

15. Kwa niaba ya (On behalf of)

Mifano (Examples)

- a) Naibu Mwalimu mkuu amekuja hapa kwa niaba ya Mwalimu kuu
The deputy head teacher came here on behalf of the head teacher
- b) Kwa niaba ya babangu, nawakaribisha hapa
On the behalf of my father,I welcome you here
- c) Enda mkutanoni kwa niaba ya ndugu yako

Go to the meeting on behalf of your colleagues

- d) Alitoa hotuba kwa niaba ya Rais
He gave the speech on behalf of the president
- e) Umekuja hapa kwa niaba ya nani?
You have come here on behalf of who?

16. Laiti (If I had known)

Mifano (Examples)

- a) Laiti ningejua huja mwishowe
Had I known comes last
- b) Laiti ningejua kwamba juma ni mshenzi,nisingemchagua kuwa mwenyekiti
If we known that James is stupid,I wouldn't select him as the chairperson
- c) Laiti ningejua kwamba kurudisha mkopo ni kama kupanda mlima,ninsingeupokea
If I had known that returning a loan is like climbing a mountain,I would not receive it

17. Kabla ya (Before)

Mifano (Examples)

- a) Njogopa aliikuja kabla ya kakake
Njogopa came before his brother
- b) Nimemwambia ukweli mama kabla ya kunipiga
I told mummy the truth before beating me
- c) Nilizaliwa kabla ya wewe
I was born before you
- d) Kasisi atafika hapa kabla ya mgeni wa heshima
The pastor will reach here before the guest of honour

FUNGU LA 8

MIEZI YA MWAKA NA TAREHE (MONTHS OF THE YEAR AND DATE)

MSAMIATI (VOCABULARY)

- | | |
|---------------------------|------------------------------------|
| a) Mwaka | (year) |
| b) Miaka | (years) |
| c) Tarehe | (date) |
| d) Mazaliwa | (Birth day) |
| e) Zaliwa | (be born) |
| f) 2000 | (Elfu mbili) |
| g) 1994 | (Elfu moja mia tisa tisini na nne) |
| h) 2007 | (Elfu mbili na saba) |
| i) 23 rd May | (Tarehe ishirini na tatu mei) |
| j) 3 rd April | (Tarehe tatu mwezi Aprili) |
| k) What is the date today | (Leo ni tarehe ngapi?) |
| l) Lini? | (When?) |

Mwaka wa kwanza (First months)	Januari	January
Mwaka wa pili (Second month)	Februari	February
Mwaka wa tatu (Third month)	Machi	March
Mwaka wa nne (Forth month)	Aprili	April
Mwaka wa tano (Fifth month)	Mei	May
Mwaka wa sita (Sixth month)	Juni	June
Mwaka wa saba (Seventh month)	Julai	July
Mwaka wa nane (Eighth month)	Agosti	August
Mwaka wa tisa (Ninth month)	Septemba	September
Mwaka wa kumi (Tenth month)	Oktoba	October
Mwaka wa kumi na moja (Eleventh month)	Novemba	November
Mwaka wa kumi na mbili(Twelfth month)	Desemba	December

Mifano Zaidi (More examples)

- Babako atakuja hapa mwezi gani?
When will your father come here?
- Babangu atakuja hapa mwezi wa Julai

My father will come here in July

- c) Kaka yako alizaliwa lini?
what is the birth day of your brother?
- d) Kaka yangu alizaliwa Tarehe kumi , mwezi wa Januari , mwaka wa elfu mbili na tisa.
My brother was born 10th January, 2009
- e) Tutacheza kandanda katika mwezi gani?
In which month shall we play football?
- f) Tutacheza kandanda mwezi wa Septemba
We shall play football in September

Soma mazungumzo haya kisha ujibu maswali yafuatayo

Musa: Habari gani? Jokasi

Jokasi : Nzuri, Musa

Musa: Una miaka mingapi, Jokasi

Jokasi: Nina miaka ishirini na tisa

Musa: Ulizaliwa lini? Jokasi

Jokasi: Nilizaliwa mwezi Tarehe kumi, Januari mwaka wa elfu kumi, mia tisa tisini na nne.

Musa: Sawa! asante sana, Jokasi

Jokasi: Karibu,Musa

Musa: Kwa kheri

Jokasi: Kwa kheri

Maswali

- a) Ni watu wangapi wanaozungumza?
- b) Jokasi ana miaka mingapi?
- c) Jokasi alizaliwa lini?
- d) Andika maneno matatu ya heshima katika mazungumzo.

FUNGU LA 9

VIULIZI (INTERROGATIVE WORDS)

To interrogate means “to find out a certain answer for something”. Therefore, interrogative words are words which are used when asking answers for certain questions or words used to when asking questions. These words can be used at the beginning of sentences or at the end of sentences. These words include;

- | | | |
|-------|-----------------|-------------------|
| i) | Mbona | (Why) |
| ii) | Je | (How) |
| iii) | Nini | (What) |
| iv) | Nani | (Who) |
| v) | Ngapi | (How many) |
| vi) | Pi | (Which) |
| vii) | Kwa nini | (Why) |
| viii) | Kwa sababu gani | (For what reason) |
| ix) | Wapi | (Where) |
| x) | Lini | (When) |

i) MBONA (WHY)

This kind of interrogative seeks to investigate the reasons why a certain action was/is or will be done.

Kwa mfano (For example)

- a) Mbona unakula kwa haraka?
Why do you eat quickly?
- b) Mbona ulipiga babako?
Why did you beat your father?
- c) Mbona aliacha mkewe?
Why did he abandon his wife?
- d) Mbona kazi hiyo imefanywa namna hivyo?
Why has that work been done in that way?
- e) Mbona alihukumiwa ?
Why was he sentenced?
- f) Mbona hakusoma kozi ya ualimu?
Why didn't he study teaching course?

ii).JE (HOW)

This seeks to make an interrogation on how something was done or it seeks to ask the question of “in which way?”

Mifano zaidi (More examples)

- a) Ulifanyaje kazi hiyo?
How did you do that work?
- b) Walipigaje picha zile?
How did they draw those pictures?
- c) Je, utarudi kwetu kesho?
Shall you return to our place tomorrow?
- d) Walishindaje?
How did they pass?

iii) NINI (WHAT)

- a) Nini kilichokufanya kumpiga?
What made you to beat him/her?
- b) Unataka nini hapa?
What do you want here?
- c) Baba amewaletea nini?
What has daddy bring you?
- d) Mnafanya nini?
What are you doing?
- e) Solomon atakupa nini?
What shall Solomon give you?

IV) NANI (WHO/WHAT)

This kind of interrogative seeks to investigate more about human beings

Mifano zaidi (More examples)

- a) Huyu ni nani?
Who is this?
- b) Mwalimu wako anaitwa nani?
What is the name of your teacher?
- c) Nani alikuja hapa?
Who came here?
- d) Ni nani alikupiga?
Who beat you?
- e) Nani alichimba hapa?
Who dug here?

- f) Nani ataniletea mkate?
Who will bring me bread?

V.NGAPI (HOW MANY)

This interrogative seeks to investigate the number of something in its plurality and in terms figures. This kind of interrogative is much used as an adjective.

Zingatia (Note)

When using “ngapi”, we must attach the relevant noun marker which will bring out grammatical concordance as explained below;

- a) Mnafundisha wanafunzi wangapi?
How many students do you teach?
- b) Nikupe Vikombe vingapi?
How many cups should I give you?
- c) Mtapanda milima mingapi?
How many mountains shall you climb?
- d) Utajibu maswali mangapi?
How many questions shall you answer?
- e) Walimu wazuru pahali pangapi?
How many places shall be visited by teachers?
- f) Utatuletea sanduku ngapi?
How many boxes shall you bring to us?
- g) Walimu wenu ni wangapi?
How many teachers are yours?

vi) PI (WHICH)

This interrogative “PI” (Which one/s) is used to ask about both living and non-living things, it is used according to the certain class of noun it agrees with in its singular and plural.

Mifano zaidi (More examples)

- a) Ni mtu yupi alikuja hapa?
Which person came here?
- b) Ni wanafunzi wapi wamechafusha hapa?
Which students have dirtied here?
- c) Utatununulia Kikombe kipi?
Which cup shall you buy for us?
- d) Utaandika majina yapi?
Which names shall you write?
- e) Utakaa pahali papi?
Which

Which place shall you sit at?

- f) Wageni watakula Chakula kipi?
Which kind of food shall the visitors eat?

Vii) Kwa nini? (Why)

This form of interrogative word is used when we are asking something i.e. finding a reason for doing something.

Mifano zaidi (More examples)

- a) Kwa nini ulimpiga?
Why did you beat him/her?
- b) Kwa nini umechapa maji?
Why have you drunk alcohol?
- c) Kwa nini ulitoroka shulenii?
Why did you escape from school?
- d) Kwa nini utampiga mke wako?
Why will you beat your wife?
- e) Kwa nini Rais alichelewa?
Why did the Bishop come late?

Viii) Kwa sababu gani? (For what reason)

This form of interrogative sentence requires us to hint of a reason why something was done, is being done and will be done as explained below.

- a) Kwa sababu gani unasema uwongo?
For what reason do you tell lies?
- b) Kwa sababu gani Musa aliuawa babake?
For what reason did Moses kill his father?
- c) Kwa sababu gani ulifeli mitihani?
For what reason did you fail exams?
- d) Kwa sababu gani wanalima hapa?
For what reason you cultivating here?
- e) Kwa sababu gani mnapigana?
For what reason are you fighting each other?

Xi) Wapi (Where)

Where is a form of interrogative word which seeks to ask about places

Mifano zaidi (More examples)

- a) Msichana yule aliunda wapi?
Where did that girl go?
- b) Mamangu analima wapi?
Where is my mother digging?
- c) Tutasomea wapi?
Where shall we study from?
- d) Walimu watakutania wapi?
Where shall the teachers meet from
- e) Wageni watalia wapi?
Where shall the visitors study from?
- f) Mpiira utachezewa wapi?
Where shall the match be played?

X) Lini (When)

This form of interrogative is used when answering question about time or period when a certain action, when it takes place or even when it was done or it will be done.

Mifano zaidi (more examples)

- a) Wanafunzi hucheza kandanda lini?
When do students play football?
- b) Waziri atakuja hapa lini?
When will the minister come here?
- c) Baba hula chamcha lini?
When does the daddy eat lunch?
- d) Mtakuja nyumbani lini?
When will you come home?
- e) Wewe husoma kiswahili lini?
When do you study Kiswahili?

Tafsiri sentensi hizi kwa kiswahili

- a) When will your mother come?
- b) How much money do you have?
- c) In which class are you in?
- d) Where do you come from?
- e) Why did you come late?
- f) Who teaches you Kiswahili?

MADA YA 10

VIWAKIRISHI VIREJESHI (RELATIVE PRONOUNS)

Relative pronouns are words which are used to in a certain language to give more meaning to either a pronoun or a noun which is being talked about. We call them relative pronoun because they are used in relation to pronouns and the nouns concerned. These words include “**which**”, “**who**”, “**that**” and “**whom**”

In Kiswahili, when we want to use the above listed words in Kiswahili, we use “amba” to mean them BUT ambaye is followed by a relevant “particle” which should be in either singular or plural.

Zingatia (Note)

We can express the use of relative pronouns using different tenses such as “**li**”, “**ta**”, “**me**” and “**na**”. It also very important to note that we can use another version to mean “**who**”, “**Whom**”, “**which**” and “**that**” and this version is called “**O rejeshi**”

“**O rejeshi**” works on a principle that “the relative particle is inserted after “**the tense marker**” and a tense marker is followed by “**a pronoun**” in either singular or plural.

It is also vital to note that when changing the sentences with relative particles from positive to negative, we insert “**si**” in the place of a tense marker but the full understanding of tense in which the sentence is in lies in its real context.

Mifano zaidi (More examples)

MATUIZI YA NYAKATI MBALIMBALI KUTUNGA SENTENSI ZA VIWAKIRISHI VIEJESHI

A) Matumizi ya “na”

- i) Mtu ambaye anakuja hapa ni Rafiki yangu
(A person who is coming here is my friend)
- ii) Mtoto ambaye anacheza kandanda ni wangu
(A child who is playing football is mine)
- iii) Mwalimu ambaye anafundisha ni babangu
(A teacher who is teaching is my father)
- iv) Nguruwe ambaye anachijwa ni mnono
(A pig which is being slaughtered is fat)
- v) Wanafunzi ambao wanakuja hapa ni wengi.
(Students who are coming here are many)

- vi) Kijiko ambacho kinaletwa ni changu
(A spoon which is being brought is mine)
- Vii) Mahali ambako panasafishwa ni petu
(The place which is being cleaned is ours)
- viii) Mimi ambaye analima hapa.
(I who is digging here)
- ix) Wao ambao wanabeba Chakula ni wachafu
(They who are carrying food are dirty)
- x) Yeye ambaye anaandika
(He/she who is writing)
- xi) Ninyi ambao mnalia
(You who are crying)
- xii) Sisi ambao tunakimbia kwa kasi sana
(We who are running at a high speed)

Zingatia (Note)

When we change sentences from relative pronoun “amb” to relative pronoun “O” rejeshi, we insert the relative particles between the tense and the tense marker and we remove the relative pronoun “amb” from the sentence as follows;

- a) Mtu ambaye anakuja hapa ni Rafiki yangu (Relative pronoun “amb”)
A person who is coming here is my friend
Mtu anayekuja hapa ni Rafiki yangu (From relative pronoun “amb” to “O” rejeshi)
A person who is coming here is my friend

From the above example, we have seen that the relative particle “ye” has been put between the tense marker “na” and the verb “kuja” and the relative pronoun “amb” removed.

- b) Mtoto ambaye anacheza kandanda ni wangu
A child who is playing football is mine
Mtoto anayechazea kandanda ni wangu (relative pronoun “O”)
- c) Mwalimu ambaye anafundisha ni baba wangu
A teacher who is teaching is my father
Mwalimu anayefundisha ni baba wangu (Relative pronoun “O”)
- d) Nguruwe ambaye anachinjwa ni mnono
A pig which is being slaughtered is fat
Nguruwe anayechijwa ni mnono (Relative pronoun “O”)
- e) Wanafunzi ambao Wanakuja hapa ni wengi

Students who are coming here are many

Wanafunzi wanaokuja hapa ni wengi (Relative pronoun “O”)

- f) Kijiko ambacho kinaletwa ni changu

The spoon which is being brought is mine

Kijiko kinacholetwa ni changu (Relative pronoun “O”)

- g) Mahali ambako panasafishwa ni petu

(The place which is being cleaned is ours)

Mahali panaposafishwa ni petu (Relative pronoun “O”)

- g) Mimi ambaye analima hapa.

(I who is digging here)

Mimi anayelima hapa (Relative pronoun “O”)

- h) Wao amba wanabeba Chakula ni wachafu

(They who are carrying food are dirty)

Wao wanaobeba chakula ni wachafu (Relative pronoun “O”)

- i) Yeye ambaye anaandika

(He/she who is writing)

Yeye anayeandika (Relative pronoun “O”)

- j) Ninyi ambao mnalia

(You who are crying)

Ninyi mnaolia (Relative pronoun “O”)

- k) Sisi ambao tunakimbia kwa kasi sana

(We who are running at a high speed)

Zingatia:

It is very important to note that when changing the above sentences from positive to negative, we insert “si” in place of the tense marker “na”

- a) Wasichana ambao wanalima hapa watapewa zawadi.

The girls who are cultivating here will be given gifts.

Wasichana wasiolima hapa hawatapewa zawadi

- b) Nyoka anayekuja ni mrefu sana.

The snake which coming is long

- Nyoka asiyekuja ni mfupi sana
- c) Vijiko ambavyo vililetwa hapa ni Vichafu.
The spoons which were brought here were dirty.
Vijiko visivyoletwa hapa ni safi
- d) Kitabu changu kilichoharibika kimepatikana.
My book which was destroyed has been found.
Kitabu changu kisichoharika kimepatikana

We should also take note that the relative infixes can be attached at the end of the verb (Kitenzi) when we are using the present simple tense, the habitual tense and with the relative particles as explained below.

- a) Kiazi akulacho
The potatoe which he eats
- b) Somo afundishalo
The lesson which he /she teaches
- c) Lugh asemayo
The language which he/she speaks
- d) Nchi naishimo
The country in which I stay
- e) Kikulacho kikonguoni mwako
What hurts you is what is within your clothes
- f) Maji wapendayo
The water which they like

B) Matumizi ya Wakati Uliopo-Hali Timilifu “me” (The use of Present perfect tense in relative pronouns to make sentences)

- a) Msichana ambaye amesoma Kiswahili ni mzuri.
The girl who has spoken Kiswahili is good.
- b) Sisi ambao tumebeba mizigo ni Wavulana warefu.
We who have carried the luggage are tall boys.
- c) Maji ambayo yameletwa ni machafu.
Water which has been brought is dirty
- d) Mimi ambaye nimekuwa mkali .
I who has become hash
- e) Wanafunzi ambao wamekuwa welevu.
Students who have become clever
- f) Ninyi ambao mmekuwa wabaya.
You who have become bad
- g) Rais ambaye amekufa.
The president who has died

Zingatia (Note)

It is very important to note that when changing the above sentences from positive to negative, we only change the pronoun which is attached to the tense marker, the tense marker “**me**” changes to “**ja**” as explained below;

- a) Msichana ambaye amesoma Kiswahili ni mzuri.

The girl who has spoken Kiswahili is good.

Msichana ambaye hajasoma Kiswahili ni mzuri

- b) Sisi ambao tumebeba mizigo ni Wavulana warefu.

We who have carried the luggage are tall boys.

Sisi ambao hatujabebe mizigo ni Wavulana wazuri

- c) Maji ambayo yameletwa ni machafu.

Water which has been brought is dirty

Maji ambayo hayajaletwa ni machafu

- d) Mimi ambaye nimekuwa mkali .

I who has become hash

Mimi ambaye sijakuwa mkali

- e) Wanafunzi ambao wamekuwa welevu.

Students who have become clever

Wanafunzi ambao hawajakuwa welevu

- f) Ninyi ambao mmekuwa wabaya.

You who have become bad

Ninyi ambao hamjakuwa wabaya

- g) Rais ambaye amekufa.

The president who has died

Rais ambaye hajafa

C.MATUMIZI YA WAKATI UJAO KATIKA VIWAKIRISHI VIREJESHI

(THE USE OF FUTURE SIMPLE TENSE WITH THE RELATIVE PRONOUNS)

Zingatia:

It is very important to note that when we are using the future simple tense in sentence construction, we follow the same procedure as those in other tenses but when we are using the relative particle “**O**”, we insert “**taka**” between the pronoun and the relative particle plus the verb (Kitenzi) as explained below

Mifano zaidi (More examples)

- a) Mwalimu ambaye atakuja hapa

- The teacher who will come here**
- b) Sisi ambao tutalima hapa
We who will cultivate here
 - c) Viazi ambavyo tutavila
Potatoes which we shall eat
 - d) Pahali ambako mtaenda
The place where you will go
 - e) Mimi ambaye nitakuwa mwenyekiti
I who will be the chairperson
 - f) Mchezo ambao utachezwa
The game which will be played

Kutunga na kugeuza sentensi tukitumia “O” Rejeshi

- a) Mwalimu ambaye atakuja hapa
The teacher who will come here
Mwalimu atakayekuja hapa (“O” Rejeshi)
- b) Sisi ambao tutalima hapa
We who will cultivate here
Sisi tutakaolima hapa (“O” Rejeshi)
- c) Viazi ambavyo tutavila
Potatoes which we shall eat
Viazi tutakaovila (“O” Rejeshi)
- d) Pahali ambako mtaenda
The place where you will go
Pahali mtakakoenda (“O” Rejeshi)
- e) Mimi ambaye nitakuwa mwenyekiti
I who will be the chairperson
Mimi nitakayekuwa mwenyekiti (“O” Rejeshi)
- f) Mchezo ambao mtacheza
The game which will be played
Mchezo mtakaocheza (“O” Rejeshi)

D.MATUMIZI YA WAKATI ULIOPITA KATIKA VIWAKIRISHI VIREJESHI

THE USE OF PAST SIMPLE TENSE WITH RELATIVE PRONOUNS

- a) Yohana ambaye alikuwa mwizi
John who was a chief
- b) Sisi ambao tulikuja hapa
We who came here
- c) Mlima ambao ulikuwa mrefu

A mountain which was high

- d) Yeye ambaye alikuwa mchafu
He/She who was dirty
- e) Askofu ambaye alikuwa mkali
The bishop who was harsh
- f) Mahali ambamo palikuwa pazuri
The place in which was good
- g) Nyoka ambaye alikimbia
The snake which ran
- h) Msichana ambaye alipiga mamake alikufa
The girl who beat her mother died

Zingatia:

When we are changing the sentences to “O” Rejeshi, we insert the relative particle between the tense marker and verb (**Kitenzi**) as follows

- a) Yohana ambaye alikuwa mwizi
John who was a chief
Yohana aliyekuwa mwizi (“O” Rejeshi)
- b) Sisi amba tulikuja hapa
We who came here
Sisi tuliokuja hapa (“O” Rejeshi)
- c) Mlima amba ulikuwa mrefu
A mountain which was high
Mlima uliokuwa mrefu (“O” Rejeshi)
- d) Yeye ambaye alikuwa mchafu
He/She who was dirty
Yeye aliyekuwa mchafu (“O” Rejeshi)
- e) Askofu ambaye alikuwa mkali
The bishop who was harsh
Askofu aliyekuwa mkali (“O” Rejeshi)
- f) Mahali ambamo palikuwa pazuri
The place in which was good
Mahali palimokuwa pazuri (“O” Rejeshi)
- g) Nyoka ambaye alikimbia
The snake which ran
Nyoka aliyekimbia (“O” Rejeshi)
- h) Msichana ambaye alipiga mamake alikufa
The girl who beat her mother died
Msichana aliyepiga mamake alikufa (“O” Rejeshi)

It is also very important to note that when we are using “**O**” Rejeshi with the present tense, we immediately insert “**li**” between the pronoun and the relative particle that corresponds with the a certain class of noun used. The relative particle can also be used together the past tense as explained below.

Mifano zaidi (More examples)

- a) Mwalimu aliyekuwa shupavu.
A teacher who was supper
- b) Mtu aliyemchafu
A person who is dirty
- c) Chakula kilichokuwa kitamu
Food which was sweet
- d) Miembe iliyomikubwa
The mangoes which are big
- e) Rais aliyekuwa mkali
The president who was harsh
- f) Njia iliyokuwa ndefu
The journey which was long
- g) Mziki uliomzuri
Music which is good
- h) Wao waliokuwa wengi
They who were many

FUNGU LA 11

VIONYESHI (DEMONSTRATIVES)

Demonstratives are words used to specify the distance of something in space or time in relation to the speaker.

The demonstratives are “**this**”, “**that**”, “**these**” and “**those**”. This means that “**this**” and “**these**” refer to objects near the speaker.

On the other hand, in Kiswahili language, demonstratives (we mean those determiners or pronouns that point to a particular noun or to the noun it replaces) are very important when using Kiswahili language to communicate as explained below;

NGELI(CLASS OF NOUN)	JINA(NAME)	DISTANCE(NEAR)-KARIBU	FAR (MBALI)	FARTHER (MBALI ZAIDI)
M(SINGULAR)	Mwalimu	Huyu(This)	Huyo (That)	Yule(That)
WA (PLURAL)	Walimu	Hawa(These)	Hao(Those)	Wale(Those)
JI (SINGULAR)	somo	Hili(This)	Hilo(That)	Lile(That)
MA (PLURAL)	Masomo	Haya(These)	Hayo(Those)	Yale (Those)
M (SINGULAR)	Mti	Huu(This)	Huo (That)	Ule (That)
MI(PLURAL)	miti	Hii(These)	Hiyo(Those)	Ile(Those)
KI(SINGULAR)	Kijiko	Hiki(This)	Hicho(That)	Kile(That)
VI(PLURAL)	Vijiko	Hivi(These)	Hivyo(Those)	Vile(Those)
U	Utamaduni	Huu(This)	Huo (That)	Ule(That)
U	Utamaduni	Huu(This)	Huo(That)	Ule(That)
N(SINGULAR)	Uma	Hii(This)	Hiyo(That)	Ile (That)
N(PLURAL)	Nyuma	Hizi(These)	Hizo(That)	Zile(Those)
KU	Kuimba	Huku(This)	Huko(That)	Kule(That)
KU	Kuimba	Huku(This)	Huko(That)	Kule(That)
MU	Darasani	Humu(inside)	Humo(inside)	Mle (inside)
MU	Darasani	Humu(inside)	Humo(inside)	Mle (Inside)
PA	Pahali	Hapa(Here)	Hapo(There)	Pale(There)
PA	Pahali	Hapa(Here)	Hapo(There)	Pale(There)

Kutunga sentensi (To construct sentences)

- a) Mwalimu huyu ni mrefu sana
(This teacher is very tall)
- b) Mwalimu yule ni mkali sana
(That teacher is very harsh)
- c) Walimu wale ni wazuri sana

- (**Those teachers are very good**)
- d) Wasichana hao ni warembo
(**Those girls are beautiful**)
- e) Somo hili linafurahisha
(**This lesson is interesting**)
- f) Magodoro haya yataletwa na mwalimu wake
(**These mattresses will be brought by his/her teacher**)
- g) Jicho lile ni kubwa
(**That eye is big**)
- h) Maembe yale ni yao
(**Those horns are theirs**)
- i) Kosa lako limeleta matatizo
(**Your mistake has brought problems**)
- j) Magunia yale ni makubwa
(**Those sacks are big**)
- k) Tendo lile ni baya
(**That act is bad**)
- l) Kijiko hiki ni kichafu
(**This spoon is dirty**)
- m) Kitenge kile ni kirefu
(**That large piece of cloth is long**)
- n) Kikundi hicho ni kibaya
(**That group is bad**)
- o) Vyakula hivyo ni vyengi
(**That food is much**)
- p) Mti huu ni mfupi
(**This tree is short**)
- q) Mikeka ile ni mizuri
(**Those mattresses are good**)
- r) Mzigo ule ni wako
(**That language is yours**)
- s) Tulicheza kandanda miaka ile
(**We played football those years**)
- t) Umaskini huo ni wengi kabisa
(**That is much poverty for sure**)
- u) Utamaduni huu si uzuri
(**This culture is not good**)
- v) Nyuma zile ni zao
(**Those folks are theirs**)
- w) Uma hiyo ni chafu

(That folk is dirty)

- x) Kuimba huku kumetufurahisha
(This singing has interested us)
- y) Kucheza kule ni kubaya
(That playing is bad)
- z) Pahali hapa ni pachafu
(This place is dirty)
- aa) Mahali mle ni mzuri
(That place inside is good)

FUNGU LA 12

KAULI YA KUTENDWA (THE PASSIVE FORM OF THE VERB)

In Kiswahili grammar (Kiswahili grammar), the passive voice is what you use when a sentence's verb acts upon the subject. The passive voice is where the subject is the recipient of the actions described by the verb. This is the opposite of the active voice, in which the subject is the one who performs the verb and the sentence written is a passive sentence.

The passive sentence is a sentence that is written in a passive voice, where by the person or object receives the action. The passive voice is used to emphasize the action (The verb) and the object of the sentence rather than the subject and this means that the subject is either less important than the action itself.

Mifano zaidi (More examples)

a) Panga (arrange)-Active verb

Musa alipanga mukutano huo

Moses arranged that meeting.

Passive form

Mukutano huo ulipangwa na Musa

That meeting was arranged by Moses

b) Andaa (Prepare)-Active verb

Mwalimu ameandaa azimio la kazi

The teacher has prepared a scheme of work

Passive form

Azimio la kazi limeandaliiwa na mwalimu

A scheme of work has been prepared by the teacher

c) Pokea (Receive)-Active verb

Tutapokea karatasi zetus

We shall receive our papers)

Passive form

Karatasi zetu zitapokelewa

Our papers shall be received

d) Samehe (Forgive)-Active verb

Mwalimu mkuu amemsamehe mwanafunzi

The headteacher has forgiven the student

Passive form

Mwanafunzi amesamehewa na mwalimu mkuu

The student has been forgiven by the head teacher

e) Ja (Kuja)-Active verb

Wageni walikuja shuleni

The visitors came at school

Passive form

Shuleni ilijiwa na wageni

The school was visited by the visitors.

f) Nywa (Drink)-Active verb

Mama wangu alikunywa chai

My mother drank breakfast

Passive form

Chai ilinywewa na mama

The breakfast was drunk by my mother

g) Zungumza (Speak)

Mwalimu amezungumza Kiswahili

The teacher has spoken Kiswahili

Passive form

Kiswahili imezungumzwa na mwalimu

Kiswahili has been spoken by the teacher

h) Nunua (buy)-Active voice

Kakangu ameishanunua Chakula

My brother has already bought food

Passive voice

Chakula kimeishanunuliwa na Kakangu

Food has been bought already by my brother

i) Kaa (sit)-Active voice

Dada yake alikaa chini ya meza

His/her sister sat under the table

Passive voice

Meza ilikaliwa chini na dada yake

The table was sat under by his/her sister

Zoezi (Activity) 1

Tumia maneo yafuatayo kutunga sentensi katika kauli ya kutendwa

(Use the following words to construct sentences in passive voice)

- I. Fanya
- II. Piga
- III. Leta
- IV. Lima
- V. Panda
- VI. Soma
- VII. Ingia
- VIII. Ondoka
- IX. Anza
- X. Tengeneza
- XI. Shuka
- XII. Chukua/beba
- XIII. Rudi

Zoezi ya pili (Activity 2)

Tafsiri sentensi hizi katika lugha ya kингereza (Translate these sentences into English language)

- a) Chakula kililiwa na wanafunzi
- b) Mpiira utachezwa na Musa
- c) Wimbo huo uliimbwa na Daktari Jose chameleon
- d) Mlima ulipandwa na Yusufu
- e) Watoto wanapigwa na Yohana
- f) Tumepewaa mahubiri na askofu
- g) Sarah aliolewa na Suraimani
- h) Kitabu hicho kiliandikwa na bwana Suraimani

FUNGU LA 13

KUHESABU (COUNTING)

KISWAHILI

0	Sifuri	(Zero)
1	Moja	(One)
2	Mbili	(Two)
3	Tatu	(Three)
4	Nne	(Four)
5	Tano	(Five)
6	Sita	(Six)
7	Saba	(Seven)
8	Nane	(Eight)
9	Tisa	(Nine)
10	Kumi	(Ten)
11	Kumi na moja	(Eleven)
12	Kumi na mbili	(Twelve)
13	Kumi na Tatu	(Thirteen)
14	Kumi na nne	(Fourteen)
15	Kumi na Tano	(Fifteen)
16	Kumi na Sita	(Sixteen)
17	Kumi na saba	(Seventeen)
18	Kumi na Nane	(Eighteen)
19	Kumi na Tisa	(Nineteen)
20	Ishirini	(Twenty)
21	Ishirini na moja	(Twenty one)

KINGEREZA (ENGLISH)

22	Ishirini na Mbili	(Twenty two)
	Jitathimini (Self-evaluation)	
23	
24	
25	
26	
27	
28	
29	
30	Thelathini	(Thirty)
40	Arobaine	(Forty)
50	Hamsini	(Fifty)
60	Sitini	(Sixty)
70	Sabini	(Seventy)
80	Themanini	(Eighty)
90	Tisini	(Ninety)
100	Mia Moja	(One hundred)
101	Mia moja na moja	(One hundred one)
200	Mia Mbili	(Two hundred)
300	Mia Tatu	(Three hundred)
400	Mia nne	(Four hundred)
500	Mia tano	(Five hundred)
600	Mia sita	(Six hundred)
700	Mia saba	(Seven hundred)
800	Mia nane	(Eight Hundred)

900 Mia Tisa	(Nine hundred)
1000 Elfu Moja	(One thousand)
2000 Elfu mbili	(Two thousand)
3000 Elfu Tatu	(Three thousand)
4000 Elfu nne	(Four thousand)
5000 Elfu Tano	(Five thousand)
6000 Elfu sita	(Six thousand)
7000 Elfu saba	(Seven thousand)
8000 Elfu nane	(Eight thousand)
9000 Elfu tisa	(Nine thousand)
100,000 Elfu mia moja/ laki moja	(One thousand)

Jitathimini (Self-evaluation)

Kamilisha kazi hii (Complete this work)

200,000.....
300,000.....
400,000.....
500,000.....
600,000.....
700,000.....
800,000.....
900,000.....
1000,000 Milioni moja	(One million)
2000,000 Milioni Mbili	(Two million)
3000,000 Milioni Tatu	(Three million)
4000,000 Milioni nne	(Four Million)

5000,000 Milioni tano	(Five million)
6000,000 Milion sita	(Six million)
7000,000 Milioni saba	(seven million)
8000,000.....
9000,000.....
1000,000,000 Bilioni Moja	(One billion)
2000,000,000.....
3000,000,000.....
4000,000,000.....
5000,000,000.....
6000,000,000.....
7000,000,000.....
8000,000,000.....
9000,000,000.....
1000,000,000,000 Twilioni Moja	(One trillion)
2000,000,000,000.....
3000, 000,000,000.....
4000,000,000,000.....
5000,000,000,000.....
6000,000,000,000.....
7000,000,000,000.....
8000,000,000,000.....
9000,000,000,000

Zingatia (Note)

When we are constructing sentences which consist numbers, we need not to forget that Kiswahili nouns agree with all the numbers except 6,7,8,9 and 10. Therefore, during sentence construction, it is advisable to start with followed by the number that it agrees as explained above.

Mifano zaidi (More examples)

NOU N CLA SS	NOU N	MOJ A	MBIL I	TAT U	NN E	TANO	SIT A	SAB A	NAN E	TISA	KUMI
M WA	Mtu	mmoja									
	Watu		wawili	watatu	wan ne	watano	sita	saba	nane	tisa	kumi
M MI	mti	mmoja									
	miti		miwili	mitatu	min ne	mitano	sita	saba	nane	tisa	kumi
KI VI	Kiti	kimoja									
	viti		viwili	vitatu	vinn e	vitano	sita	saba	nane	tisa	Kumi
N N	Njia	moja									
	Njia		mbili	tatu	nne	tano	sita	saba	nane	tisa	kumi
JI MA	Jiko	moja									
	meko	mawili	mawil i	matat u	man ne	matan o	sita	saba	nane	tisa	kumi
U ZI	Uzi	moja									
	Nyuzi		mbili	tatu	nne	tano	sita	saba	nane	tisa	kumi
PA PA	Pahali	pamoj a									
	pahali		pawili	patatu	pann e	patano	sita	saba	nane	tisa	kumi

From the table above, we have seen the relationship between the classes of nouns and the numbers in terms of their agreement with the numbers. More so, we have discovered that other classes of nouns such as “U-U”, “KU-KU” and “MU-MU” have not been indicated on the table above because the nouns in these classes of nouns don’t have their plural forms and when constructing sentences we follow the grammatical concordance below

- a) Mwalimu mmoja
One teacher -Singular
Walimu wawili
Two teachers
- b) Ng’ombe mmoja

One cow- Singular

Ng'ombe wawili

Two cows

- c) Askofu mmoja

One Bishop -Singular

Maaskofu watatu

Three Bishops

- d) Mchaguzi mmoja

One Voter- Singular

Wachaguzi sita

Six Voters

- e) Mlevi moja

One drunkard

Walevi tisa

Nine drunkards

From the examples above, “**a**”, “**b**” and “**c**” are different from examples “**e**” and “**d**” .we have discovered a big disagreement between the classes of nouns and the numbers in the last two examples above.

It is also very important to note that when we are dealing with nouns and numbers above ten (10), the changes take effect as follows;

- a) Ng'ombe kumi na mmoja alichijwa
Eleven cows was slaughtered
- b) Ng'ombe kumi na wawili walichijwa
Twelve cows were slaughtered
- c) Nilikuwa na bahati ishirini na mbili
I had twenty two chances
- d) Mamake alimpa shilingi million moja
His/her mother gave him/her one million shillings
- e) Una miaka mingapi?
How many years do you have?
- f) Nina miaka arobaine na tisa
- g) **I have forty nine years**

FUNGU LA 14

KUANDIKA BARUA (LETTER WRITING)

Before the advent of modern technology made communication so easy, the art of writing a letter was considered an important requirement. Even today, a letter is an important means of communication in both our lives and at the workplaces.

A letter is therefore a written document or message that can be handwritten or printed on paper. It is usually sent to the recipient through emails (**Barua pepe**) or post in an envelope.

Similarly, in Kiswahili language, there are two broad types of letters i.e. Formal letters (**Barua za kirasmi**) and informal letters. Formal letters are also called official letters and informal letters are also called personal letters. Formal letters are written to officers in form of seeking for a job, apology, help or any other important thing needed from an officer and informal letters are written to friends, relatives or spouses as explained below;

A. Barua za kirafiki (Informal letter/friendly letter)

As we explained above in the preamble, informal letters are written to friends and it has 7 components /parts which should be considered (*Kama tulivyoeleza juu katika mwanzo, barua za kirafiki huandikiwa kwa marafiki na humiliki tanzu nane zinazohitajika kuzingatiwa.*)

1. Anwani ya writer (Writer's address)

The first thing to consider before writing a friendly letter is the place where the writer comes from. This gives the actual picture to the receiver. . In this address there should be post number because any people come from different places.

(Kitu cha kwanza kuzingatiwa kabla ya kuandika barua ya kirafiki ni Mahali mwandishi wa barua anapotoka. Hiki humpa picha kamili yule anayepokea barua Katika anwani hii pawe na sanduku la posta S.L.P kwa sababu watu hutoka katika maeneo mbalimbali)

2. Tarehe (Date)

The date must be attached to the writer's address. This date shows when the letter was written.

Tarehe hiyo ni lazima iambatane na anwani la mwandishi. Tarehe hii huonyesha lini barua ilipoandikwa

3. Jina la anayeandikiwa (Sender's address)

It is very important to write the sender's name first before greeting him/her.

Ni muhimu sana kuandika jina la yule anayeandikiwa barua kabla ya kumsalamia

4. Salamu (Greetings)

In English, we begin by greeting that very person to whom you are writing a letter for example one would say; Dear brother John, Hello Musa etc. Similarly, in kiswahili, there are important words to use such as *Baba mpPENDWA*, *Mwalimu Solomon*, *Mwalimu Mumbere*, *Mwalimu Prossy*, *Mwalimu Julian*, *mpENDWA mama*, *mpENDWA Rafiki*, *mpENDWA dada nk*. Usually, after greetings, one is advised to add another brief statement in form a question asking to know the health or the conditions in which the receiver could be in.

5. Sehemu kuu (Major part)

In this part, we write the major reason of writing a letter and its importance to both the sender and the receiver. In English, we normally say that; The main reason of writing this letter is to ...

(Katika sehemu hii,tunaandika sababu kuu ya kuandika barua na tukionyesha umuhimu wake kwa mwandishi wa barua na anayeipokea. Katika Kingereza, twaweza kusema kwamba; sababu kuu ya kuandika barua hii ni ku.....)

6. Tamati (End)

Katika lugha ya kiswahili, kuna njia kadha tunazoweza kutumia katika hitimisho kwa mfano, twaweza kutumia maneno au kuhitimisha namna hivi;

Wako,

Ndugu yako wa kufa kuzikana,

Kakako,

Ni mimi,

Wako daima,

Mamako akupendaye,

Wako wa moyoni,

7. Saini (Signature)

It advisable to put the signature (signature of the writer) after writing a letter, this signature is usually the name of the writer in small letters.

Inashauriwa kuweka saini (saini ya mwandishi) baada ya kuandika barua, saini hii maranyingi ni jina la mwandishi wa barua lakini huwa katika herufi ndogo.

Zingatia!: Ni bora kuzingatia maswali haya hasa Ukiwa unaandika barua au ukiwa ukijitarisha kuandika barua ya kirafiki;

- a) Ni lengo lipi la kuandika hii barua?
- b) Kuna maneno matamu ambayo yangemshawishi masomaji wa barua kupata motisha wa kuisoma?
- c) Ikiwa ni barua ya Huzuni, ningetumiaje msamati wamo?
- d) Nikiwa nikiandikia barua Mamangu, babangu, babu yangu, Shangazi yangu au mtu mkuu mwengine ningetumiaje maneno ya heshima na adabu)
- e) Basi, baada ya kuandika barua yangu, tanzu zote za barua ya kirafiki zimezingatiwa au la?

Mfano wa barua ya kirafiki (An example of a friendly letter)

Shule ya msingi ya Nyaka,

S.L.P. 96,

Kambuga –kanungu

10-05-2023

Ndugu yangu wa kufa kuzikana,

Hujambo? Mimi Sijambo.

Kwa furaha na buraha, baada ya kupokea barua uliyoniandikia tarehe 10-10-2022, ningependa kukushukuru kwanza bila unafiki,kweli kweli maneno uliyotumia yalikuwa matamu sana na yangeliwa,ningeyala. Aliyembiguni ashukuriwe.

Ndufu yangu Bakunda Benson, mimi sasa ni mwanafunzi wa shahada katika chuo kikuu cha kabale lakini hali ya masomo ni kama kupanda mchongoma. Kuna matusi mengi,milima na mabonde lakini kama mwimbaji mmoja alivyoimba,baada ya dhiki ni faraja. Kwa upande mwingine, nimekuandikia barua hii kukumbusha kwamba Tarehe 10-01-2024(mwaka kesho) kutakuwa siku kuu ya maadhimisho ya mazaliwa yangu. Inajulikana kwamba mgeni mkuu wa heshima atakuwa Generali Kahinda Ogafire waziri kabambe katika nchi hii.

Vyakula na vinywaji vimeishaandaliwa na waimbaji kama Daktari Jose chameleone maarufu kama Mayanja, na Ray.G watakuwepo.

Asante sana,nitaongea nawe baada ya kunipa mchango wako katika jambo hili.

Tutaongea mengine mengi tukikutana,

Kakako,

Tayebwa Solomon

Baada ya kuisoma barua hiyo;

- a) Mwandishi ni nani?
- b) Mwandishi wa barua hutoka wapi?
- c) Kwa nini mwandishi aliandika barua?
- d) Maneno ya heshima Yaliyomo ni yapi)
- e) Barua hiyo aliandikwa Tarehe gani?

B. Barua ya kirasmi (An official letter)

This letter is also called a formal letter. They can be used when applying for jobs, issuing a complaint, expressing interest in a job position or thanking someone. Official letters are written using simple and direct sentences with formal greeting and signature included. Writing an official letter typically requires the following;

- I. Address or greet the concerned person properly
- II. Always mention the subject of writing the letter
- III. Be concise in your letter. Write the reason for writing the letter in the first paragraph and do not stretch the letter so much
- IV. The tone of the letter should be polite
- V. Write in proper format and take care of presentation of the letter
- VI. Mention the address and the date properly
- VII. Mention the name and the designation of the recipient correctly
- VIII. The close of the letter should always be with gratitude.

Kwa upande mwingine katika lugha ya Kiswahili (On the other hand), barua rasmi huandikwa kwa shughuli rasmi au za kiafisi kama vile;

- a) Kuomba nafasi ya kazi
- b) Kuomba nafasi ya kusoma katika shule fulani
- c) Kuomba msamaha kwa jambo fulani kwa mfano mwanafunzi amwombapo mwalimu wake msamaha kwa kutohudhuria sherehe fulani
- d) Kuomba nafasi ya kutembelea Mahali fulani

Tukiwa tukiandika barua za kirasmi ni lazima tuzingatie mambo haya makuu;

a) Anwani :

Anwani ya mwandishi huandikwa katika sehemu ya juu upande wa kushoto wa karatasi. Anwani hii hujumuisha makao ya mwandishi k.m shule kijiji, Sanduku La Posta (S.L.P), mji na Tarehe aandikapo barua husika.

b) Sehemu ya pili : (Anwani ya mwandikiwa)

hujumuisha , cheo au dhima ya mwandikiwa,Sanduku la Posta na mji, na pia kama kawaida huandika kwa upande wa kushoto tukizingatia kanuni zilizopo sasa

c) **Sehemu ya tatu:**

Huonyesha nani anayeandikiwa barua. Aghalabu, mwandikiwa hurejelewa tu Kwa Bwana au Bibi

d) **Sehemu ya nne:**

Huonyesha kwa ufupi lengo la kuandika barua ile k.m KUHUSU: MAOMBI YA KAZI YA KAZI

e) **Sehemu ya tano:**

Huonyesha Utangulizi kwa aya moja na aya hii huwa fupi sana hutumiwa na mwandishi kujitambua na vile vile kusema matakwa yake kwa ufupi

f) **Sehemu ya sita: (Mwili wa barua rasmi)**

sehemu hii vile vile huwa fupi kwa mhutasari, yaani sifa za mwandishi, umri wake, ujuzi wake, tajriba ya kazi n.k

g) **Sehemu ya saba: (Tamati)**

Hii huwa ni aya ya mwisho ambapo mwandishi hujaribu Kumguza moyo msomaji wa barua yake, aghalabu katika aya hii mwandishi huomba matakwa yake yatiliwe maanani.

h) **Sehemu ya nane (Saini)**

Hii ndiyo sehemu ya mwisho ambayo huonyesha jina la mwandishi, na hapa maneno ya heshima huwekwa.

Maswali (Questions)

1. Taja umuhimu wa anwani katika barua za kirasi
(Mention the importance of the address on official letters)
2. Je, Mwili wa barua husaidia mwandikiwa namna gani?
(How does the body of the letter helpful to the receiver?)
3. Kwa kuzingatia kanuni za kuandika barua zilizopo sasa, Je, kuna tofauti gani kati ya barua za kisasa na za zamani?
(By referring to the current guidelines of writing a letter, what could be the difference between the current letters and the past letters?)
4. Eleza sababu tatu zilizoathiri shughuli za kuandika barua katika enzi za nyuma.
(Explain the reasons which affected the activities of letter writing in the past times)
5. Andika kwa urefu S.L.P
(Write in full S.L.P)
6. Kwa nini waandishi wengi wa barua huweka S.L.P katika anwani waandikazo?
(Why do most writers of letters put S.L.P at the addresses of letters they write?)

7. Eleza tofauti tano katika ya barua za kirafiki na za kirasmi.
(Explain 5 the difference between friendly and official letters)
8. Andika masuala ibuka matatu ambayo yamepunguza utumiaji wa barua katika enzi za sasa
(Write 5 emerging issues which have crippled the use of letters in the current times)

Dear reader!

Lets look at an examples of official letter basing on the guidelines and components above

Shule ya msingi

Ya Nyaka,

S.L.P. 96,

Kambuga-Kanungu

14-05-2023

Mkurugenzi wa Shule ya

Kambuga Parents,

S.L.P. 100,

Kambuga- Kanungu.

Bibi,

HUH: MAOMBI YA KAZI YA UALIMU

Ninayo heshima kuomba kazi ya Ualimu katika shule yako baada ya tangazo lililowekwa katika Gazeti la New Vision Uganda's leading Daily Tarehe 13-04-2023 likihitaji mwalimu wa Kingereza.

Mimi ni mwana Uganda,nina miaka arobaine na tisa (49) na nimeolewa. Nilisomea katika Chuo Kikuu Cha kabale na kuhitimu na shahada ya Elimu.Ninapenda kufundisha Kingereza na Hisabti mno.Pia, napenda kucheza Michezo ya miguu na kuimba nyimbo za njili.

Kwa upande mwingine, mionganoni mwa karatasi za masomo yangu zimeambatanishwa kwenye barua hii

Nitashukuru iwapo ombi langu litafikiriwa, kuchukuliwa na kupokelewa vyema.

Wako mtiifu,

Tayebwa Solomon.

TAYEBWA SOLOMON

Nambari ya simu: **0782488361/0883000246**

Barua pepe: **solomtaye@gmail.com**

FUNGU LA 15

MAANA YA METHALI ZA KISWAHILI (MEANING OF KISWAHILI

(PROVERBS)

Basically, a proverb is a traditional saying or phrase that expresses a perceived idea. Proverbs often give practical advice and are based on the shared human experience. An English proverb is the one that is used primarily by native English speakers. However, proverbs can be found in many languages.

It is very important to note if a proverb is interpreted according to a certain culture, one might easily lose track since different societies interpret proverbs differently. Therefore, we shall look at diverse Kiswahili proverbs and their meanings/ context.

Mifano ya methali za Kiswahili (Examples of Kiswahili Proverbs)

1. Ulimwengu ni maneno matupu ,utatupwa baharini ukiyafuta.

The world is like empty words, if you follow them, you will be thrown in an ocean.

Meaning (Maana): You must run the race by yourself, do your best and leave the rest because what made someone successful may be a disaster to your life.

2. Ukitumaini cha jirani wako,utakufa fukara

If you hope to get the best from your neighbour, you will die poor.

Meaning (Maana): The best person on this planet earth to determine your destiny is yourself

3. Kuzima koleo si mwisho wa uhunzi.

Cooling the tongs could not necessarily mean the end of forgery.

Meaning (Maana): It is not a guarantee that once we give up our bad characters means that we have abandoned them forever.

4. Kazi ni pato.

Work is income

Meaning (Maana): Nothing good one can get without challenges

5. Kibarua hulima juani,tajiri hulia kivulini .

The poor works under the sunshine, the rich eats in the shade

Meaning (Maana): A rich man's dog eats a lot than the rich man's servant whom the rich man's wealth is built.

6. Mwanzoni mwa kilima ni bonde .

The beginning of a hill is the valley

Meaning (maana): Success is determined by our effort from the start

7. Mwenye nia mbovu,huingia kisimani kirefu.

A person with bad intentions usually falls in the deep pit.

Meaning (Maana): The moment we develop bad intentions, we lose great people who would be there for us during difficult times.

8. Mwanamke ni kama maji ya dafu, hayapendekezi ila dafuni mwake.
A woman is like the milk of a coconut, it isn't pleasant except in its young coconut.
Meaning (Maana): One may not easily discover his/her problem much as it could be easily seen by the public.
9. Mwenye dada hakosi shemeji .
He who has a sister is entitled to have in-laws.
Meaning (Maana): A person is loved most by many people because of what he/she does possess e.g. if one is an employer, many workers run to look for him/her
10. Pole pole ndio mwendo
Very slow but sure
Meaning (Maana): Success is not achieved in a single day, it's a process
11. Nyama ya kuku mchango sio sawa na kuku mzee.
The meat of a young chicken is not the same as that of an old one.
Meaning (maana): Everyone has different role to play in our daily lives
12. Fimbo ilio mbali haiui nyoka
A stick that is far cannot be used to kill a snake
Meaning (maana): An opportunity that is far could not be useful at a certain moment
13. Kina cha moyo wa mwanamke ni mufuko wa mumewe.
The depth of a woman's heart is the real bag of her husband
Meaning (maana): The kindness and faithfulness of a woman is the woman is the happiness of her husband.
14. Asiyekujua hakuthamini
He who doesn't know you cannot respect you
Meaning (maana): We should not despise people basing on their outlook probably they could be different and possess different talents, qualifications etc
15. Licha ya uchungu,wanawake hawaishi kutamani kuzaa.
Besides all the pain,women don't stop longing to give birth
Meaning (maana): Despite of the challenges we encounter, we should never stop dreaming and thinking big
16. Haba na haba hujaza kibaba
One by one makes a bundle
Meaning (maana): Start with either small or little until you make it victory/Victory is a process
17. Asiyeuliza hanalo ajifunzalo
He who doesn't ask has nothing he learns
Meaning (maana): It's better to ask in order to understand the more and it's very bad to pretend to know much yet we are ignorant about certain issues
18. Mama wa kambo si mama
A step mother is not and shall never be a real mother
Meaning (maana): What doesn't belong to you is not yours and it will never be

19. Kikulacho kiko nguoni mwako.

What hurts you is what is within your clothes

Meaning (maana): Most of the challenges we face in life are brought by ourselves, our relatives, friends or workmates.

20. Asiyejua kitu hawezi kujua Thamani yake.

He who doesn't know an object cannot know its value.

Meaning (maana): When people have not toiled to get something by themselves end up taking it as if it possesses no value.

21. Maji ukiyavulia nguo lazima uyaoge

If undress for water you should bathe it

Meaning (maana): In life, If you decide to do something, do it because you never know what tomorrow holds for you.

22. Jifanye mnyonge upate kujua mengi

Take yourself to be a fool in order to know much

Meaning (Maana): If you want to know and understand much from other people, pretend not be knowing anything much as you may be understanding even better than them

23. Mbele giza,kisha werevu

There is always darkness at the start and cleverness at the end

Meaning (maana): Success id determined by hard and beyond every affliction, there is hope

24. Adui mpende leo,yawezekana mkawa marafiki kesho

Love your enemy you never know you would still be friends tomorrow

Meaning (Maana): Learn how to forgive, re-forgive, learn and re-learn because you never know you might be the cause of the problem while blaming your enemy

25. Vita vya panzi ni furaha ya Kunguru.

A fight between grasshoppers is the joy of the crows

26. Ukitaka kula chura chagua aliyenona

If you want to eat a frog, select the fattest.

Meaning (Maana): If you feel like doing something, do it to the best your knowledge.

27. Chako kikioza,Unaanikaanika

If what is yours rots, you dry it over and over again

Meaning (maana): We usually feel sad when we get problems and even try to see how best we could escape from such problems and feel less concerned when our neighbors are yawning for help.

28. Heri kuchelewa bila kutofika hata kamwe.

Better late than never

Meaning (Maana): It is better to start on doing a certain activity than leaving it completely therefore, the only way to start is to start.

29. Mtaka maarifa huwa Rafiki wenyе maarifa.

He who wants knowledge befriends those with knowledge.

Meaning (Maana): Life is what you make it especially in terms of the people you relate with, so, briefly our life is determined by the people we relate with.

More so, if you want something great in life, you need to struggle by all means to get all the necessary information about it until you become a victor

30. Mshika mbili mmoja humponyoka.

He who runs after two loses one

Meaning (Maana): It is better to concentrate on one thing and be an expert in it rather than handling many things and end up doing it imperfectly.

31. Mwana wa nyoka hafunzwi kuuma.

The young snake is not taught how to bite.

Meaning (Maana): We are born with our characters depending on where we were born and who we relate with.

32. Mkamatwa na ngozi ndiye mwizi

He who is caught in act is the real thief.

Meaning (Maana): One for himself, God for us all, don't do anything wrong expecting help from other people.

33. Mlenga jiwe kundini hamjui limpataye.

He who throws a stone in a crowd doesn't know whom it could hit.

Meaning (Maana): Treat all people wisely; you never know who could help you at one time.

34. Apewaye ndiye aongezwaye.

He who has more, more shall added to him/her

Meaning (Maana): Blessings come to those who give blessings; riches come to those who work hard to gain more and more

35. Akunyimaye maharagwe akuepusha kuvimbiwa

He who denies you beans helps you to escape bloating.

Meaning (Maana): Never regret any gone opportunity in your life; you never know it would cause a negative harm on your body.

36. Siku njema huonekana asubuhi

A good day is clearly observed in the morning

Meaning (maana): In most cases, a good marriage partner is seen in the early years of marriage; Similarly, Success is usually evidenced at the beginning

37. Fahari wawili hawaishi zizini moja

Two bulls cannot live in one kraal

Meaning (Maana): We cannot have two leaders serving in one office, therefore, we need to respect our bosses all the time and listen to their instructions.

38. Ujalo ni hazina ya maisha yako

What you know is the treasure of your life

Meaning (Maana): The decision you take today has the capacity to affect you for the rest of your life.

39. Anikataaye hunipunguzia simanzi

He who rejects me, reduces my sorrows

Meaning (Maana): Never regret why something failed in your life, you never know God might have read or seen the negative results ahead of you.

40. Kipendacho moyo ni dawa

What the heart desires is its real medicine

Meaning (Maana): Nothing is hard when there is motivation

41. Kipendacho roho ni nyama mbichi

The heart desires raw meat Meaning

(Maana): Everyone feel like eating the fresh

42. Paka akiondoka, panya hutawala

When the cat is the away, the rats take the lead

Meaning (Maana): To do a great job, there must be a leader/guider or Leadership is very important in every society

43. Ukiwa humwezi ,muunge mkono

If you cannot defeat him, join him

Meaning (Maana): It is not always good to fight your superior who would help you.

44. Kelele za chura hazimzui tembo kunywa maji

The noise of the frog does not forbid an elephant from drinking water.

Meaning (Maana): Fighting or having a grudge with your superior doesn't stop him/her from succeeding

45. Usiseme kuna mamba mtoni kama hujavuka

Don't say that there is a crocodile in the river before crossing it.

Maana (Maana): Struggling is the secret of success therefore, never lose hope. Try to fail but never fail to try.

46. Liandikwalo ndilo liwalo

What is written is what happens

Meaning (maana): Never despise what the wise said/left behind, you never know what and why they considered it like that.

47. Dunia ni mwendo wa ngisi msilisahau

The world goes like an octopus, never forget that

Meaning Maana): Don't feel so great and despise others the more you never know what the world holds because you might go back to your initial stage.

48. Asiyesikia la mkuu huvunjika mguu

He who does listen to the advice of the old, his/her leg usually breaks.

Meaning (Maana): It is very important to listen to the words of old people because of their experience in life probably such words of wisdom would be so significant to ones

life. Similarly, the one who doesn't listen and respect ones boss or parent normally gets a lot of challenges in life.

49. Bahari haishi zingo

The ocean does not stop moving

Meaning (Maana): However much people get so many challenges in life, there are other people who continue to do great amidst challenges. The world shall never stop moving to accommodate you

50. Usipoziba ufa,utajenga Ukuta

When you fail to fill the crack, you will end up building the whole wall/ A stick in time saves nine.

Meaning (Maana): It is better to solve our problems early than waiting for the solution therefore, prevention could be far better than cure and therefore in life, we should learn how make quick interventions than waiting

51. Mwenye kushiba hamjui mwenye njaa

The one who is satisfied doesn't know the one who is hungry.

Meaning (Maana): Don't always tell your problems to the privileged.

52. Usiwe maiti mpenda raha

Don't be like a corpse the love of comfort

Meaning (Maana): Never be satisfied because of where you are and the position in which you are. keep on struggling until you make it amidst challenges

53. Maji yakimwagika hayazoleki

Don't cry over spilt milk

Meaning (Maana): Never cry for an opportunity that is already gone therefore try to utilize the available opportunity in your hands before it is gone.

54. Mtoto wa nyoka ni nyoka

Like the father like the son

Meaning (Maana): Sometimes our behavior is inherited from our parents. Similarly, when you befriend a wrong doer, you may end up learning the wrong doings and vice versa.

55. Mpanda ovyo, hula ovyo

What you sow is what you ripe

Meaning (Maana): Mind about what you say, how you walk, what you learn, who you go with, probably you may either like it or face it negatively.

56. Mchagua jembe si mkulima

He who selects a hoe is not the real cultivator / a bad workman blames his tools all the time

Meaning (Maana): Nothing becomes hard for an experienced person because everything is easy and affordable.

57. Usiwe maiti mpenda raha

Don't be a corpse, the love of luxury/comfort.

Meaning (Maana): Keep on struggling until your limits because you never know the day when you will not be able to do the neglected work which would have been done today, tomorrow never comes.

58. Dunia ni kama ghorofa

The world is like a building with steps.

Meaning (Maana): Never feel comfortable with what you have and where you are.

59. Mlala mapema huamka mapema

He who sleeps early wakes up early

Meaning (maana): The early the better, do what you can manage to today, tomorrow is unpredictable.

60. Mshika mavi ,hayaachi kumnukia

He who catches faeces cannot fail to get the smell himself.

Meaning (Maana): He who does wrong to people shall in turn experience similar problems/effects.

61. Pilipili usizozila zakuwashiani?

How can you be burnt by the chiles which you don't eat?

Meaning (Maana): It is always very bad to get involved in the conflicts which cannot affect you.

FUNGU LA 16

RANGI ZETU (OUR COLORS)

When we are talking about colors, we are trying to mean the aspect of any object that may be described in terms of hue, lightness and saturation. It can be looked at as the appearance that things have that results from the way in which they reflect light.

In Kiswahili language, there are several names of colors as below;

Nyekundu	Red
Rangi ya bluu	Blue
Rangi ya Machungwa	orange
Rangi ya manjano	Yellow
Rangi ya giza	Dark colour
Samawati	Sky blue
Rangi ya kibichi	Green colour
Rangi ya waridi	Pink
Nili	Indigo
Rangi ya zambarau	Purple
Nyeupe	White
Nyeusi	Black
Kahawia	Brown
Urujuani	Violet

Zingatia (Note)

It is vital to note that the above colors can as well be used in constructing sentences in Kiswahili but still the colour must agree with various classes of nouns as summarized below.

a). M-WA

Mtu mweusi	A black person
Nyoka mwekundu	A red snake

Mwanafunzi mweupe	A white student
b). M-MI	
Mkekä mweusi	A black mat
Mikeka nyeupe	Black mats
Mkia mweupe	A white tail
Mti mweusi	A black tree
Miti Mieusi	Black trees
c). KI-VI	
Kijiko cheupe	A white spoon
Kitu cheusi	A black thing
Kiti chekundu	A red seat
d). JI-MA	
jicho jeupe	A white eye
macho meupe	White eyes
Jicho jekundu	A red eye
Macho mekundu	Red eyes
c). PA-PA	
Pahali peusi	A black place
Pahali peupe	A white place
Pahali pekundu	A red place
d). N-N	
Chupa nyeusi	A black bottle
Sahani nyekundu	A red plate
Nyumba nyeupe	A white house
Ngazi nyeusi	A black ladder

e). U-U

Ua mweupe	A white flower
Nyua nyeusi	Black flowers
Uzi mwekundu	A red thread
Nyuzi nyekundu	Red threads

f). MU-MU

Mahali mwekundu	inside that place (Red)
Mahali mweusi	inside that place (black)

g). U-ZI

Ukuta mweusi	A black wall
Kuta nyeusi	Black walls

When we are constructing the sentences using the colors, we must consider how the colors agree with the certain classes of nouns, verbs ,pronouns and the tense inn which the sentence is put or in as explained below.

- a) Mtu huyu ni mweusi kabisa
This person is completely black
- b) Mwanafunzi aliyejukaja hapa ni mweusi
The student who came here is black
- c) Nyoka wale ni weupe
Those are white snakes
- d) Chura yule ni mwekundu
That is a red frog
- e) Mkekka tulionunua ni mweupe
The mat which we bought is white
- f) Mipira hii ni miekundu
These are red balls
- g) Kipofu huyu ni mweusi
This blind person is black
- h) Godoro la mwalimu solomon ni nyeupe
The mattress of teacher solomon is white
- i) Magurudumu ya gari hilo ni mekundu
The tyres of that vehicle are red.
- j) Rangi ya nguo zako ni gani?,Epaphra

What is the colour of your clothes?,Epaphra

- k) Rangi ya nguo zangu ni nyekundu
The colour of my clothes is red
- l) Rangi ya gari lako ni gani)
What is the colour of your vehicle?

Back page/cover page

Mwangaza wa sarufi ya Kiswahili ni kitabu kinachoingatia sheria, kanuni au taratibu zinazopaswa kufuatwa katika lugha ya kiswahili. Miaka iliyopita, matumizi ya sarufi ya kiswahili imekuwa kama kupanda mchongoma kwa wanafunzi na walimu wa Kiswahili hasa wakiwa wakitunga, wakiandika na wakiongea lugha ya Kiswahili. Pia, kumekuwa ukosefu wa sheria na kanuni za sarufi ya Kiswahili ambazo zimekuwa zikitinga uendelezaji sarufi ya lugha ya Kiswahili pengo ambalo mwandishi ameziba. Kitabu hiki kinasaidia wanafunzi, walimu na wahakiki wa kiswahili kuelewa na kutumia lugha ya kiswahili kwa ufasaha, kuongeza ujuzi, kujifunza, Kuandika na kutambua kanuni za sarufi ya kiswahili.



Tayebwa Solomon ni mionganini mwa wale walimu wa kiswahili magwigii wanaojulikana sana kama mtetezi wa haki za lugha ya kiswahili. Mwalimu Tayebwa Solomon, alisomea katika Chuo cha walimu wa shule za msingi cha Kiyoora-Ntungamo. Aliendelea na masomo yake katika Chuo Kikuu cha Nkumba-Kampala aliposomea Stashahada yake ya elimu. Baadaye alielekea katika Chuo Kikuu Cha Bonde la Sayansi na Teknolojia (VUST)-Bushenyi aliposomea shahada yake ya kwanza katika elimu. Sasa, mwandishi ni mwalimu wa Kiswahili na kingereza katika shule ya msingi ya Nyaka. Licha ya haya, mwandishi ni mwezeshaji wa lugha ya Kiswahili katika Kituo Cha taifa Cha Ukuzaji wa Mitaala (NCDC).



Tayebwa Solomon ni miongoni mwa wale walimu wa kiswahili magwigi wanaojulikana sana kama mtetezi wa haki za lugha ya kiswahili. Mwalimu Tayebwa Solomon, alisomea katika Chuo cha walimu wa shule za msingi cha Kiyoora-Ntungamo. Aliendelea na masomo yake katika Chuo Kikuu cha Nkumba-Kampala aliposomea Stashahada yake ya elimu. Baadaye alielekea katika Chuo Kikuu Cha Bonde la Sayansi na Teknolojia (VUST)-Bushenyi aliposomea shahada yake ya kwanza katika elimu. Sasa, mwandishi ni mwalimu wa Kiswahili na kingereza katika shule ya msingi ya Nyaka. Licha ya haya, mwandishi ni mwezeshaji wa lugha ya Kiswahili katika Kituo Cha taifa Cha Ukuzaji wa Mitaala (NCDC).

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