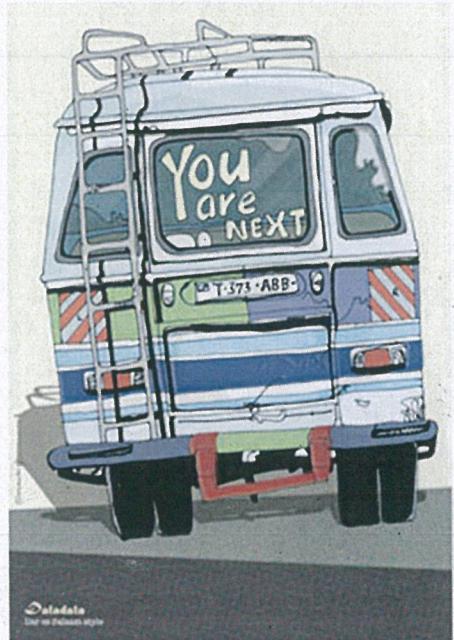


Swahili I



Sarah Markes - Dar prints

Karibuni!

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Topic: Social Interaction, Swahili names

Function: greetings, thanking people

Grammar: Syllables, sounds and pronunciation

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Topic: Kujitambulisha (introducing oneself) - **kusalimiana** (to greet each other)

Function: more greetings, introducing oneself, thanking people

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Objectives/Madhumuni

Topic: familia na watoto wadogo watano

Function: to enable students to describe their family, count in Kiswahili and to recognize the days of the week.

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Cultural Notes: the days of the week

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Function: to enable students to talk about one's family and its members

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Cultural Notes: more information on family

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Function: more greetings, introducing oneself

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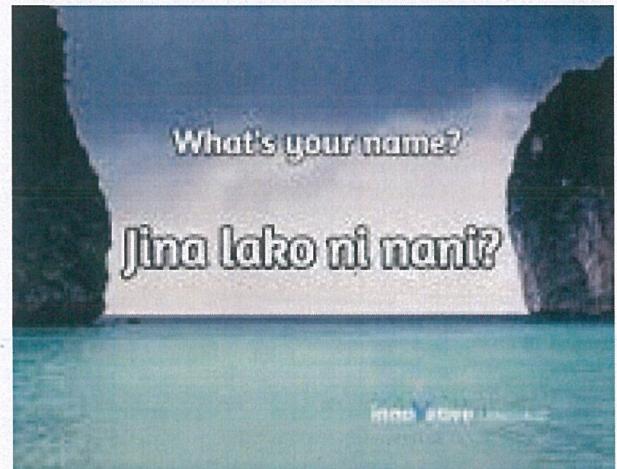
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Somo la awali

Introductory lesson

Kujijulisha

To introduce oneself



Objectives/Madhumuni

Topic: Social Interaction, Swahili names

Function: greetings, thanking people

Grammar: Syllables, sounds and pronunciation

Cultural Notes: Swahili names

Somo la awali – Introductory lesson

Msamati wa muktadha – Vocabulary in context → Translation of the first slides

SILABI, SAUTI NA MATAMSHI

- nani	who
tuko	we are (in/at a certain place)
barua	letter
teua	pick out / select
- anataka	he/she wants
- anasema	he/she says
fikiria	think about /consider
- baba	father / dad
choo	toilet
dudu	insect
- gari	car
hati	writing, script (like arabic or roman script)
jicho	eye
- kiti	chair
lulu	pearl
- mama	mother
nusu	half
papa	shark
redio	radio
saa	watch, hour
- tatu	three (also a female proper name)
- viti	chairs
- wewe	you
- yeye	he/she
zeze	musical instrument

chagua	choose
choo	toilet
dhambi	sin
dhana	concept
dhima	duty, obligation
maradhi	illnesses/diseases
ghali	expensive
gharama	expenses
kimya	silence
mbwa	dog
ndoo	bucket
ng'ombe	cow, cattle
- nje	outside
nzima	whole
mbu	mosquito
mtaro	terrace
mmea	sprout / plant
mpana	flat
msomaji	reader
mti	tree
mto	river / pillow

- mtu	human being
nchi	country
- ndio	yes
nge	scorpion
- nne	four
- taa	light
aongee	s/he should talk
husikii	you do not hear
kikuu	important

✓ SALAMU

asante sana	thank you very much
asante	thank you
asanteni	thank you (all)
asubuhi	morning
bwana	male title (mister...)
habari gani?	what's the news?/ how are you?
habari za.....	news of....
haya!	ok, fine, well then
hujambo?	how are you?
kazi	work, job
kwaheri	goodbye (to one person)
kwaherini	goodbye (to many people)
mama	mother
mwalimu	teacher
mzee	old man
na	and
nyumbani	at/to home
nzuri sana	very well/good/fine
nzuri	good/fine
pia	also, too
sijambo	i am fine
tu	just, only.

✓ KUKARIBISHA MGENI NYUMBANI

asante sana	thank u very much
haya	ok, fine
hodi /hodi hodi!	it is like “knock, knock!”, the meaning is “may i get in?”
kaa	sit / take a seat
keti	sit/ take a seat
karibu	welcome
karibu ndani	welcome inside / come right in
nyumbani	at / to home
safari	trip, journey
tafadhalii	please

Morphophonemic changes

Morphophonemic changes are those changes which affect the appearance of morphemes or phonemes. In Swahili, morphophonemic changes can affect both vowels and consonants. We will first describe the morphophonemic changes affecting vowels.

Vowels

As shown by other linguists, morphophonemic changes involving vowel phonemes can occur on contact or at a distance. The most common change in contact is **contraction**. This concept of contraction can be defined as a fusing of a sequence of forms so that they appear like a single form.

The following examples illustrate the notion of contraction in Swahili:

- a. /a/ + /a/ → (wa + ana) = **wana** [sons]
- b. /a/ + /e/ → (wa + enzi) = **wenzi** [friends]
- c. /a/ + /o/ → (wa + ote) = **wote** [all]
- d. /a/ + /i/ → (ma + ingi) = **mengi** [many]
- e. /u/ + /u/ → (mu + ume) = **mume** [husband]
- f. /i/ + /i/ → (vi + ingi) = **vingi** [many]

Other instances of contraction in Swahili can be seen in these words:

- (wa) + (vi) → **wevi** (thieves).
- (ma) + (ino) → **meno** (teeth).
- (ma) + (iko) → **meko** (fire-places; kitchens).

Here, we can see that the resultant vowel sound is different from the other two containing class prefixes and roots.

Contraction of /a/ + /e/ and /a/ + /i/ in adjectival concord is restricted to class prefixes "wa" and "ma", e.g., **watoto wengi** (many children) and **maji mengi** (much water).

With infinitives, the class prefix [ku] remains a syllable boundary marker separating it from the verbal stem beginning with a consonant, e.g., **kupika** (to cook) and **kucheza** (to play). This class prefix [ku] also remains a boundary marker for verbal stems beginning with a vowel, e.g., **kuimba** (to sing), **kuanza** (to start), **kuokota** (to collect), **kueleza** (to explain) and **kuumba** (to create). But a few verbs undergo a morphophonemic change of /ku/ to /kw/ before a vowel, e.g., **kwenda** (to go) and **kwisha** (to finish).

The class prefix /kw/ appears again when an infinitive form of a verb occurs with an adjectival concord, e.g., **kupika kwao** (their cooking) and **kufika kwake** (his coming).

Another feature of morphophonemic change that can be observed is in the subject prefix of the first person plural, that is, /tu/. The /tu/ particle changes to /tw/ before the tense marker /a/, e.g., **twauliza** (we ask). When functioning as an object prefix, the /tu/ particle is usually used although the /tw/ form can still be utilised. Polomé (1967) regards the choice between /tu/ and /tw/ as a stylistic feature.

The class prefix [ki] becomes [tʃ] before nominal stems beginning with a vowel, e.g., **charahani** (sewing machine), **cheti** (note, ticket), **chokochoko** (discord) and **chungu** (cooking pot). But the class prefix [ki] is retained where the vowel stem begins with /i/, and sometimes /o/, e.g., **kiini** (kernel, yolk) and **kiongozi** (leader).

With adjectival concords, the class prefix [ki] is reflected by its allomorphs: /ts/ appears before /a/, /e/ and /o/, e.g., **kitabu changu** (my book), **kikombe chénu** (your cup) and **kiti chote** (the whole chair); /ki/ appears before /u/, e.g., **kijana kiume** (young man) and /k/ before /i/, e.g., **kiti kingine** (another chair).

Similarly, the class prefix [vi] can be treated in a parallel way for plural forms. The allomorph /vj/ occurs before some of the vowel stems, e.g., **vyandalua** (mosquito nets), **vyeti** (tickets), **vyombo** (utensils) and **vyuma** (irons). But the allomorph /vi/ occurs before the vowel stem beginning with /i/, e.g., **viini** (kernels, yolks).

With adjectival concords, the allomorph /vj/ again appears before most of the vowel stems, e.g., **vikombe vyangu** (my cups), **vitu vyepesi** (light objects) and **vitabu vyote** (all books). The /vi/, however, appears before the vowel stems beginning with /i/, e.g., **vitabu vingi** (many books) and **vijana viume** (young men).

In the case of the class prefix [mi], the devocalization of /i/ does not take place before the first vowel of the following noun, e.g., **miale** (rays), **miezi** (months), **mioyo** (hearts), **miili** (bodies) and **miundu** (billhooks). However, devocalization appears in adjectival concords before /e/ and /o/, e.g., **miti myembamba** (thin trees) and **mikate myororo** (soft loafes).

We will now discuss the scope of the class prefix [m]. When referring to persons of various occupations and personalities, we would normally use /mw/ before a vowel stem, e.g., **mwalimu** (teacher), **mwezekaji** (thatcher), **Mwitalia** (Italian), **mwokozi** (saviour) and **mwundi** (carpenter,

joiner). There are a few exceptions, such as **Muumba** (creator) and **muumikaji** (professional cupper), where the allomorph /mu/ is used.

The allomorph /mu/ also occurs before the initial /h/ in the names of plants and other references of a closed set, e.g., **muhogo** (cassava), **muhindi** (maize), **muhula** (season) and **muhuri** (seal).

Apart from references to occupations and nationalities, the allomorph /mw/ is also used before /a/, /e/ and /i/ to refer to inanimate objects, e.g., **mwavuli** (umbrella), **mwendo** (journey) and **mwitu** (forest). In contrast, we have **moto** (fire) and **mundu** (billhook) before /o/ and /u/ respectively.

In association with adjectival concords, the allomorph /mw/ appears before /a/, /e/, /i/ and /o/, e.g., **mwalimu mwangalifu** (a prudent teacher), **mtu mwembamba** (a thin person), **miti mingi** (many trees) and **kijana mwongo** (a deceitful youth). However, the allomorph /mu/ tends to occur before /u/, e.g., **mtu muungwana** (a civilized person).

Finally, we will now examine the contraction of the subject prefix [ni] of the first person singular before the tense marker [na], i.e., [ni] + [na] = /n/. For example, **naja** (I come) and **napika** (I cook). We can call this ellipsis of the subject prefix [ni]. There is no difference in meaning between the two forms of constructions. For example, the construction **ninakaa** and **nakaa** convey the same meaning (I am sitting down). The choice of one form and the rejection of the other is a stylistic feature often determined by euphony or the cadence of a sentence.

Morphophonemic change is also realised in Swahili by the principles of vowel harmony. This means that the vowel in the verbal root or stem will affect the suffix containing the vowel. Thus, the high vowel will occur when the verbal root contains /a/, /i/ or /u/. For example:

za (bear) → **zalia** (to bear)

zaliwa (be born)

zalisha (cause to bear)

chimba (dig) → **chimbia** (dig for)

chimbiwa (be dug for)

chimbisha (cause to dig)

fuma (weave) → **fumia** (weave for)

fumiwa (be weaved for)

fumisha (cause to weave)

Likewise, when the verb root or stem contains /e/ or /o/, the mid vowel will be found. For example:

tenda (do) → **tendea** (do for)

tendewa (be done for)

tendesha (cause to do)

choma (cauterize) → **chomea** (cauterize for)

chomewa (be cauterized for)

chomesha (cause to cauterize)

For verbs of non-Bantu origin, the front vowel also occurs, except in the verbal root containing a stem with /e/:

kirimu (entertain) → **kirimia** (entertain for)

kirimiwa (be entertained)

kirimisha (cause to entertain)

sujudu (worship) → **sujudia** (worship for)

sujudiwa (be worshipped)

sujudisha (cause to worship)

samehe (forgive) → **samehea** (forgive for)

samehewa (be forgiven)

samehesha (cause to forgive)

Lastly, with monosyllabic verbs, both the high and mid vowels occur in the suffix containing the verb stem:

la (eat) → **lia** (eat for)

liwa (be eaten)

lisha (cause to eat)

cha (fear) → **chea** (fear for)

chewa (be feared)

chesha (cause to fear)

Consonants

Morphophonemic changes affecting consonants in Swahili occur in the following situations:

1. In contact with the class prefix [n], the following changes occur at the initial position:

a. /n/ + /l/ → /nd/, e.g., **ndimi**, [plural of **ulimi**, (tongue)].

MODERN SWAHILI GRAMMAR

- (a) or*
- /n/ + /r/ → /nd/, e.g., ndefu [from refu (tall)]
- (b) or*
- /n/ + /o/ → /nd/, e.g., ndoto [(dream), from kuto (to dream)].
- b. /n/ + /w/ before a vowel → /mb/, e.g., mbinja [(whistlings) from ubinja (whistling)]
- (c) or*
- /n/ + /w/ before a vowel → /mb/, e.g., mbili [(two) from the numeral wili (two)]
- c. /n/ → /j/ before a noun or an adjective with a vowel stem, e.g., nyani (ape), nyegere (ratel, honey-badger), nyoka (snake), nyumba (house), nyembamba (thin) and nyingi (much, many). These are all applicable to nouns of the N class.

2. Morphophonemic changes affect consonants preceding the derivational suffixes /i/ or /j/:

- a. For stops, they produce a series of fricatives by means of palatalization as shown below:
- /p/ as in ogopa (fear) → [ʃ] e.g. ogofya (frighten)
 - /b/ as in iba (steal) → [v] [z] e.g. mwivi, mwizi (thief)
 - /t/ as in takata (be clean) → [s] e.g. takasa (cleanse)
 - /d/ as in panda (plant) → [z] e.g. mpanzi (planter)
 - /k/ as in waka (burn) → [χ] e.g. washa (cause to burn, light)
 - /g/ as in loga (bewitch) → [ʒ] e.g. mlozi (witch)

- b. For nasals, morphophonemic changes occur before [ja], but not before [w]. For example:

- /ny/ + /j/ → /ny/ e.g. kanya (forbid) from kana (deny)
 - /ŋ/ + /j/ → /nz/ e.g. fanza (cause to make) from fanya (do)
- c. For the semi-vowel /w/, morphophonemic changes also occur before [ja]. For example:
- /w/ + /j/ → /vja/, e.g. navya (cause to wash hands or

face) from nawa (wash hands or face). This morphophonemic change also extends to words like injuvi (impudent, know-all) or injuji (expert) from jua (know).

3. Other morphophonemic changes affecting consonants /p/ and /k/ before /u/ in the final position also occur, e.g., upungufu (shortage) from punguka (diminish). Similarly /l/ also undergoes a morphophonemic change /v/ before /u/ in the final position, e.g., ulegevu (slackness) from legea (be slack). These suffixes -fu and -vu are, however, inconsistent since, in other situations, we observe a pattern of free variation between fu and vu, e.g., mchofu or mchovu (a tiresome person) from chöka (be tired). In Arabic loan words, the suffixes are expanded to -ivu and -ifu, e.g., msahafulifu or msahafulivu (a forgetful person) from saħau (forget).

Soso 10 2021

Some Grammar Notes

Adjectives and pronouns

Adjectives

An **adjective** is a word that describes or modifies a noun or a pronoun. Be careful not to confuse an adjective with a pronoun. A **pronoun replaces, but an adjective must always have a noun or pronoun to describe.**

- 1) A **descriptive (qualifying) adjective** indicates the quality of something or someone .
Ex. Tatu is playing with a red ball
- 1.1 An **attributive adjective** usually precedes (come before) the noun that modifies
Ex. That is an *excellent* book.
- 1.2 An **predicate adjective** follows a linking verb such as be, seem, appear, look, become; it refers back to the subject
Ex. The play was *excellent*. / You look *sad* today
- 2) A **possessive adjective** shows who possesses someone or something¹
Ex. Aisha is talking to *her* father
- 3) An **interrogative adjective** asks question about something or someone.
Ex. *Which* boy wrote the letter? *What* time do you want to live?
- 4) A **demonstrative adjective** is used to point out someone or something.
Ex. I want to buy *this* apple

Pronouns

A pronoun is a word used in place of one or more nouns. It may stand for person, place, thing, idea. It can be used to refer to something or someone that has already been mentioned or is understood.

- 1) A **personal pronoun** changes in form in the different persons and according to the function that it has in the sentence:
 - a) as subject. Ex. *I* love. / *You* walk
 - b) as direct object. Ex. Adija buys *it*.
 - c) as indirect object. Ex. The teacher bought *her* a gift.
- 2) A **reflexive pronoun** refers back to the subject of the sentence or clause.
Ex. He helped *himself*. / She talks to *herself*.
- 3) An **interrogative pronoun** is used in questions at the beginning of the question sentence.
Ex. *Who* is driving the bus? *Whom* will you interview?
- 4) A **demonstrative pronoun** is used to point out things or people
Ex. *These* are sweet. *Those* are sour.
- 5) A **possessive pronoun** is used to show possession
Ex. Whose dog is this? It is *hers*. / *Mine* is the brown dog over there.
- 6) A **relative pronoun** is used to introduce relative subordinate clauses.
Ex. The car, **which** he bought, is fast
- 7) An **indefinite pronoun** indicates certain people or things that are not specified or not clearly seen

¹ In wikipedia!!!:

Possessive adjectives, also known as **possessive determiners**, are a part of speech that modifies a noun by attributing possession (or other sense of belonging) to someone or something. In English, the words *my*, *your* and *her* are examples.

A **possessive pronoun** is a part of speech that substitutes for a noun phrase that begins with a possessive determiner (also known as a possessive adjective). For example, in the sentence “*These glasses are mine, not yours*”, the words *mine* and *yours* are possessive pronouns and stand for *my glasses* and *your glasses*, respectively. Like other pronouns, possessive pronouns can thus obviate the need to repeat nouns or noun phrases.

Is. *Someone* is coming for dinner.

[these various types of pronouns (with the exception of the reflexive pronoun) exist also in Swahili]

Subject Prefixes

While English does not have subject prefixes (also called subject markers), they are extremely important in Swahili. The **subject prefix of a verb indicates the class of its subject, which will also indicate whether the subject is singular or plural.**

Tense marker

The **tense marker of a verb specifies when the action of the verb takes place:** in the present, in the past, in the future.

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Somo la awali

Kazi ya nyumbani - homework

Zoezi la kwanza – first exercise

Soma na kumbuka sentensi zifuatazo - Please study and remember by heart the following useful expressions

asante	thank you
funga kitabu	close the book (to one person)
fungeni vitabu	close the books (you all)
fungua kitabu	open the book (to one person)
fungueni kitabu	open the book (you all)
hapana, sielewi	no, I don't understand
hongera	congratulation
je, ... humaanisha nini?	What does mean?
jibu	answer
karibu	you are welcome (both an invitation and response to "thank u")
kwa kiswahili	in Swahili
kwa kiingereza	in English
mmeelewa?	Have you understood?
mwulize swali	ask (<i>somebody</i>) a question
ndio, nimeelewa	yes, I have understood
ndio, ninaelewa	yes, I understand
nipe mazoezi yako	give me your exercise (to one person)
nipeni mazoezi yenu	give me your exercises (you all)
samahani	sorry, pardon, excuse me/us
sawa?	Ok?
sema	say
sielewi	I don't understand
sijui	I don't know
tafadhalii	please
tafadhalii rudia	please, repeat
tafadhalii sema tena	please, say (it) again
tunasmaje....	how do we say....
tupumzike	let's rest/take a break
uliza	ask
uliza swali	ask a question
umeelewa?	Have you understood? (to one person)
unasmaje...	how do you say.... (to one person)
..... humaanisha.... means....

Somo la awali - Introductory lesson

Msamati - vocabulary

-ako (poss.) – your
-angu (poss.) – my
-itwa – to be called
jina (ji, ma) – name
mimi (pron.) – I
nani (pron.) – who
ni – is/are
wewe (pron.) – you
yeye (pron.) – she/he/it

Somo la kwanza (I)

kujitambulisha
introducing oneself
kusalimiana
to greet each other



Function: more greetings, introducing oneself, thanking people

Grammar: subject pronouns, present tense, nationalities

Cultural Notes: importance of greetings and the appropriate social interaction

Maelezo ya Kitamaduni / Cultural Notes

Have you noticed that standard Swahili does not use the consonants X and Q? However, you may come across some writings, even in modern day Swahili, which will sometimes use Q in the place of K. For example, the *Holy Koran* will be written as *Quran Tukufu*. This notwithstanding, such uses are very rare indeed and that is why we have skipped the consonant Q in our list.

As seen from the list of names given above, most Swahili names have a meaning commonly understood by the Swahili people. Children are given names according to factors such as:

- Circumstances of their birth, including the day of the week as well as where and when the birth takes place
- Events in history (including achievements) of the family, clan or the Swahili people in general.
- One's place in the immediate family, i.e. second born, third born, etc. Thus, **Pili** and **Tatu**, which mean *second* and *third* respectively, will also connote *second* and *third born*.
- There are definite names given to twins. These are **Kulwa/Kurwa** for the elder twin and **Doto** for the younger twin, irrespective of gender. Others used for twins are those similar names that are gender-based such as **Adili** and **Adila**, **Saidi** and **Saida**, etc. Those students that are twins could choose these names.

- Greetings among the Swahili people are very important social occasions and the ritual may even take an hour or so in some instances. People will normally inquire about each other's health, and about the health and well being of each other's parents, spouses, children, etc. Greeting a completely new person on a street is very common indeed, and it is considered rude to skip this part of the culture of the Swahili people.
- Elders can initiate greetings with young ones depending on the circumstances, for example to welcome or bring them closer and/or in a classroom situation. In addressing children, elders would use endearment terms such as *my child*, *my daughter* and *my son* to show love and acceptance of a young one. Young ones will always address elders as their mothers and fathers, their uncles and aunts, or their grandmothers and grandfathers, depending on the person's age in relation to that of the younger speaker's parents.
- Two friends (whether male or female) may shake hands or greet each other by hugging. It all depends on how close they are. Some people may not shake hands if they are not too close or familiar. Traditionally in some parts of Tanzania, women could neither shake hands with men nor hug them. Yet, in other parts of East Africa, women were required to kneel or mock-kneel when greeting males. In some cases, such kneeling was gender-based, regardless of the age of the male or female person. In short, there generally is no common formulaic body language during greetings. A visitor will simply need to observe and use common sense.
- The moment one gets a child she or he can be addressed as "Mama so and so" or "Baba so and so," meaning the mother or father of so and so; and usually it will be the first born that will be added to her or his parents "names".

FILAMU YA KWANZA: KARIBU MGENI

Mgeni: Hodi

Mama Hadija: Karibu

Mgeni: Hodi Hodi wenyewe

Baba Hadija: Karibu

Mama Hadija: Karibu

Mgeni: Asante

Mama Hadija: Eeh, hujambo?

● **Mgeni:** Sijambo. Mama Hadija, habari za hapa?

Mama Hadija: Nzuri. Karibu.

Mgeni: Baba Hadija, habari za kazi?

Baba Hadija: Nzuri. Salama.

Mama Hadija: Karibu ukae

Mgeni: Asante. Habari za nyumbani?

Mama Hadija: Salama tu.

● **Mgeni:** Watoto hawajambo?.

Mama Hadija: Hawajambo. Habari za huko ulikotoka?⁴

Mgeni: Salama tu.

Baba Hadija: Habari za safari?

Mgeni: Safari njema kabisa.²

Baba Hadija: Pole sana na safari.

Mgeni: Nashukuru.³ Nashukuru Nimeshapoa.⁴

1) there where you come from

2) Kabisa = Totally, absolutely

3) Nashukuru = Ninashukuru → thanks

4) Nimeshapoa = (lit.) I have already recovered → I'm fine

**FILAMU YA PILI: KUAMKIA 'SHIKAMOO'
(GREETING SHIKAMOO)**

Mama Hadija: Hadija

Hadija: Labee

Mama Hadija: Njoo

Hadija: Shikamoo

Mgeni: Marahaba

(Idarousse and Mustafa appear)

Idarousse: Shikamoo

Mgeni: Marahaba

Mustafa: Shikamoo

Mgeni: Marahaba. Aah! Watoto wamekuwa wakubwa sasa.¹

Mama Hadija: Eeh.

Baba Hadija: Kama mnazi.²

1) Kids have grown big by now

2) like ^{the} coconut Tree

Somo la kwanza - kazi ya nyumbani

Zoezi la kwanza

Sema mara tatu kwa Kiswahili – Say out loud three times in Swahili

May I get in?
Welcome
How are you?
I'm fine
What's the news?
Good.
What's your name?
My name is
Please sit down.
Thank you
Goodbye
Goodbye

Halafu andika! – Then write!

Zoezi la pili

Andika majibu ya maswali haya – Write the answers to these questions

1. Shikamoo mama? _____
2. Hujambo? _____
3. Jina lako nani? _____
4. Hodii? _____
5. Habari gani? _____
6. Habari za nyumbani? _____

Somo la kwanza – First lesson

Msamati - vocabulary

Alaa! – similar to “Is that so?” or “Really?”

ahsante/asante – thank you (one person)

ahsanteni/asanteni – thank you (all)

-ake (poss) – his, hers, its

asubuhi (n, n) – morning

baba (n, n) – father

babu (n, n) – grandfather

bibi (n, n) – grandmother

cha – of (chuo kikuu cha Leipzig)

chai (n,n) – tea

chuo kikuu (ki,vi) – university, college

dada (n, n) – sister (older)

-dogo – small, young

-ema (adj) – fine, good

-enda – to go

gani? – which?

habari (n, n) – news

Hamjambo? – How are you all?

Hatujambo – We are fine

hana – here

hapana – no

hawa – these (people or animals)

haya – okay

Hodi! Hodi! – Knock! Knock!

huyu – this (used with a sing. person)

je? – and what about....?

-jibu – to answer, respond

jina la (ji,ma) – the name of

jina lake (ji,ma) – her/his name

jioni (n, n) – afternoon, evening

-kaa – to sit, to stay

kaeni – telling more than one person to sit

kabisa – totally, absolutely, not at all [in negative sentences]

kaka (n, n) – brother (older)

karibu – you’re welcome (one person)

karibuni – you’re all welcome

katika – in, inside

-keti – to sit

-kubwa – big, great, older

kwaheri / kwa heri – goodbye (to one person)

kwaherini / kwa herini – goodbye (to more than one person)

kwa sasa – for now, currently

lakini – but, however

mama (n, n) – mother

marahaba – an appropriate response to shikamoo, the manner in which an elder responds to a greeting from a junior

mchana (n, n) – midday, afternoon

Somo la kwanza – First lesson

Msamiati - vocabulary

mgeni (m, wa) – guest, foreigner

mjomba (m, wa) – uncle

Mkenya (m, wa) – a Kenyan

Mmarekani (m, wa) – an American

mmoja – one (person)

msichana (m, wa) – girl

Mtanzania (m, wa) – a Tanzanian

mtu (m, wa) – person

Mwafrika (m, wa) – an African

Mzungu (m, wa) – a European

mtoto (m, wa) – child

mwalimu (m, wa) – teacher

na (conj) – and, with

ndani (n, n) – inside

ndiyo/ndio - yes

ndugu (n, n) – younger sibling

ngapi? – how many?

nini? – what?

nje (n, n) – outside

nyinyi/ninyi (pron.) – you (all)

nyumba (n, n) – house → nyumbani – at home

nzuri – good (-zuri)

-ona – to see, watch, look, observe (-onana – to see each other)

-penda – to like, love

-pia – also, too

-piga hodi – to say ‘knock knock’

-rudia – to repeat

safari (n, n) – trip, journey

safi (adj) – clean, pure, fine

sahamani – sorry, pardon, excuse me (one person)

salama (n,n) – peace

samananini – sorry, pardon, excuse me (all of you)

sana – very, a lot

sasa – now

sema tena – say it again

shangazi (ji, ma) – aunt (father’s sister) (agreement in class m,wa)

shikamoo – an appropriate greeting from a minor or a junior to a senior person/ elder

shule (n,n) – school

si – is not/ are not

sijambo – I am fine

sisi (pron.) – we

soda (n,n) – soda, soft drink

-soma – to read, study, go to school

tafadhalii – please (one person)

tafadhalini – please (all of you)

-taka – to want

tayari (adj) – ready

Somo la kwanza – First lesson

Msamiati - vocabulary

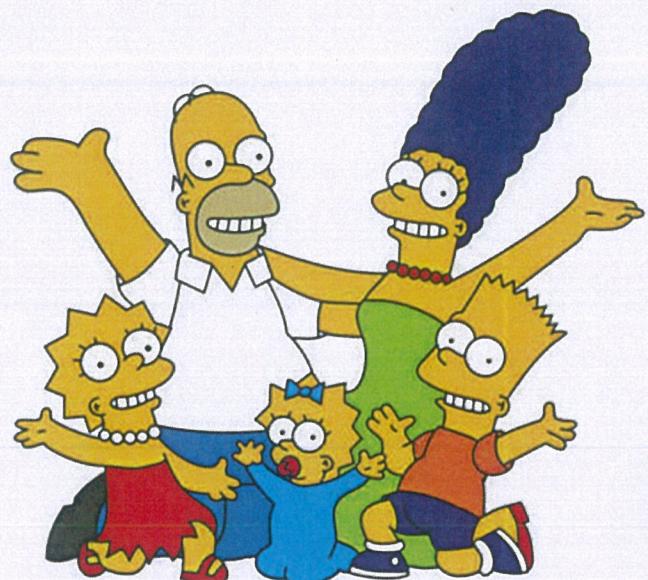
-toka – to come from, come out, exit
tu (adv, adj) – only, just
usiku (u) – night
utaifa (u) – nationality
wanaume (sg. mwanamme) (m,wa) – men
wanawake (sg. mwanamke) (m,wa) – women
watoto (sg. mtoto) (m, wa) – children
wao (pron.) – they
wapi? – where?
wewe (pron.) – you (sg.)
yeye (pron.) – she/he
-zuri (adj) – fine, nice, good

Somo la pili (II) na
Somo la tatu (III)

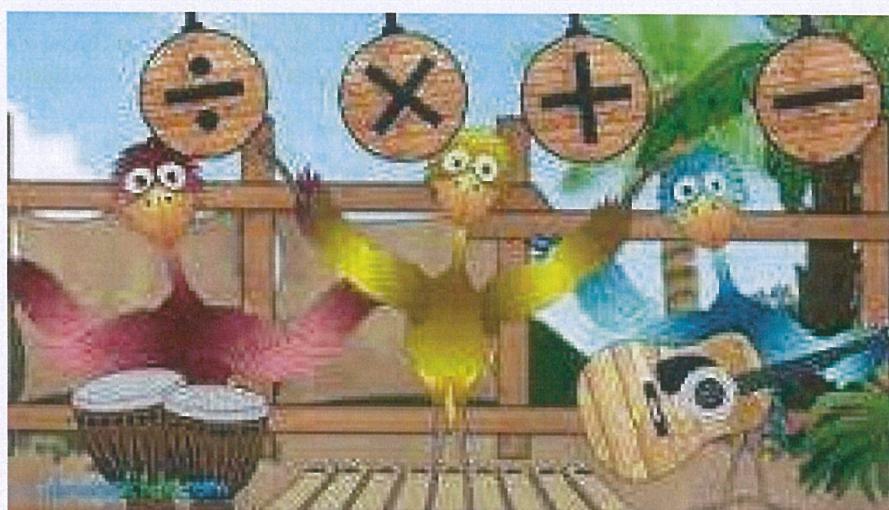
Kujijulisha - to introduce oneself

Familia - family

Nambari - numbers



- Function: to enable students to describe their family, count in Kiswahili and to recognize the days of the week.
- Grammar: nambari, siku za juma, ngeli 1/2, 7/8, the “-ngapi?” question
- Cultural Notes: greetings, family, the days of the week



SOHO LA PILI (2) - KUJISULISHA

Monologia

It is the first day of class at the university. Students have been asked to introduce themselves. Adila, a young female student, talks briefly about herself

I / am / girl

Mimi ni Adila. Ni msichana Mtanzania.

I come from / also / a person / from

Ninatoka Pare. Mimi pia ni mtu kutoka Kilimanjaro.

But / for / now / I stay / the name / of

Lakini kwa sasa ninakaa Dar es Salaam. Jina la baba

My, mine

yangu ni Rami, na mama yangu ni Amani.

I have / brother / one / also / sister

Nina kaka mmoja. Jina lake ni Taji. Pia nina dada

Small, young / name / her

mmoja mdogo. Jina lake ni Upendo.

Msamati/Vocabulary

jina la (5/6)

the name of

jina lake (5/6)

his/her name

kaka (9/10)

brother

kwa sasa

for now

lakini

but, however

mimi ni

I am

msichana (1/2)

a girl

mtu kutoka (1/2)

a person from

na pia

and also

nina

I have

ninatoka

I come from

Mazungumzo

Juma anakutana na kumsalimia pamoja na kujitambulisha kwa Debora, mwanafunzi mwenza-ke katika kafeteria ya Chuo Kikuu cha Nairobi.

Juma meets, greets and introduces himself to Debora, a fellow student, at the Nairobi

University cafeteria

sister

Juma: Habari gani dada?

only, just

Debora: Nzuri tu. Hujambo

what are you called?

Juma: Sijambo.

Debora: Unaitwa nani?

Juma: Jina langu ni Juma.

Debora: Unakaa wapi?

Juma: Kwa sasa ninakaa Nairobi.

Debora: Una kaka na dada?

Juma: Nina kaka lakini sina dada.

Debora: Kaka yako jina lake ni nani?

Juma: Jina lake ni Daudi.

FILAMU YA KWANZA – FIRST FILM

BABA, MAMA, NA WATOTO. (FATHER, MOTHER, AND CHILDREN)

Utangulizi: Familia ya baba na mama Hadija.

Hadija: Mimi ni Hadija. Huyu ni kaka yangu mdogo. Jina lake Idarusi.

Idarusi: Mimi ni Idarusi. Huyu ni kaka yangu mdogo. Jina lake Mustafa.

Mustafa: Mimi ni Mustafa. Huyu ni dada yangu mkubwa na huyu ni kaka yangu mkubwa.

FILAMU YA KWANZA – FIRST FILM

BABU NA WAJUKUU WAKE. (GRANDFATHER AND HIS GRANDCHILDREN)

Familia pia ni babu na bibi.

Babu ni baba wa baba au baba wa mama.

Bibi ni mama wa baba au mama wa mama

Huyu ni babu na wajukuu wake.

Jina la babu ni Mzee Ayubu.

Mjukuu mkubwa ni Omar na mjukuu mdogo ni Abduli.

Omar ana miaka mitano na Abduli ana miaka mitatu.

Babu na wajukuu wake wamevaa kanzu nyeupe kwa
sababu wao ni Waislamu

Somo la pili – Second Lesson – Maelezo ya kitamaduni – Cultural Notes

A. Greetings

Greetings are a very important part of the culture of the African people. Likewise, Swahili speakers take greetings very seriously. People take time to greet others even if they are strangers. This cultural habit is more visible in the rural areas than in the city where the pressure to greet others as a cultural norm is minimal. However, when friends and acquaintances meet, they generally stop and exchange an extended greeting ritual.

Age determines who should initiate a greeting. In general, the younger person should initiate using the proper greeting: SHIKAMOO. The response by the older person is: MARAHABA. Otherwise, context will determine the initiator. For example if one enters a room already occupied by others, he/she is expected to initiate the greeting unless seniority dictates otherwise.

The general greeting that can be used by anyone is ---*jambo* and *habari gani*.

When one says *hujambo/hamjambo* or *habari gani*. , the respondent is expected to affirm rather than respond to the contrary. In other words, one does not say for example I am not well as their initial response to *hujambo*. The proper way is to say ‘I am fine’ and after a few exchanges bring up any unpleasant news.

B. Terms of Reference

In greetings, one can refer to the gender of the respondent, *baba* for someone who is a father-figure, *mama* for someone who is a mother-figure, *dada* for a kin-sister or a female within the same age group, *kaka* for a kin-brother or a male within the same age group. In both Tanzania and Kenya, one may use *bwana* Mr. Also, in Tanzania, one may use *ndugu* brother or brethren. The term *mzee* may also be used for a male elder. Female elders are referred to as *bibi* or simply as *mama*. Thus:

hujambo baba? how are you father.

hujambo mzee? how are you old man/elder.

hujambo ndugu? how are you brethren (male or female).

hujambo kaka? how are you brother.

The length of a greeting exchange depends on the level of familiarity between the parties concerned. Thus it may take between a minute and longer. Even when people are in a hurry, they will take time to exchange greetings in a proper fashion. Most men would shake hands when greeting one another. Men more than women will initiate a greeting especially a handshake. Also when men shake each other’s hands they may use both hands, women tend to use only one hand when greeting men. Women rarely greet each other with a hand shake. Rather they may use body language such as a nodding of the head or a raising of the eyebrows. Influences from other cultures

Somo la pili – Second Lesson – Maelezo ya kitamaduni – Cultural Notes

have also been introduced into greetings, especially in the case of women, a hug, a kiss on both cheeks, and holding each other's hands while conversing.

C. Terms of Response: *naam* and *labeke*

These responses are gender specific. The response *naam* is used by men while *labeke* is used by women. In addition, women have the option to use a shorter form *abe/be*. Both the male and female responses simply: 'I hear you or here I am.'

D. Bidding Farewell

Like greetings, age and seniority is observed in initiating a farewell. In general, adults would announce their intention to leave, to allow younger ones to initiate the farewell protocol. It is not polite for those who are remaining behind to initiate the farewell.

Farewell terms are simple and do not have restrictions. One may use: *kwaheri* (to one person) or *kwaherini* (to more than one person). The appropriate response is *kwaheri ya kuonana* goodbye until we see you again. It is considered impolite to respond with just *kwaheri..* It may be interpreted as a sign that the visit was unwelcome (good riddance). It is also a sign of politeness to escort your guest out of the house and often times out of the premises. Often the terms *haya* 'o.k', or *baadaye* later are used repeatedly (almost like a chorus from either party) until the one leaving is completely out of sight.

E. Family Terms of Address

Terms of reference reflect one's family status. In the reading texts mothers and fathers are referred to by the name of one of their offspring, their first born child. For example: *mama Hadija*, *baba Hadija*. In some families, the first born male may be selected as the term of reference irrespective of the fact that he may have older female siblings. Thus, *Mama* and *baba* of *Hadija* would be referred to as *baba na mama Hidarusi* since he is the first born male. Grandparents and older folk are referred to as *babu /mzee* for males and *bibi* for women. Siblings show respect to each other, with the youngest referring to their older brother as *kaka* so and so and their older sister as *dada* so and so. Aunts and uncles are also referred to as uncle or aunt so and so, never by their first or last name only. For example: *shangazi Hadija* 'aunt Hadija' and *mjomba Ahmed* 'uncle Ahmed.' Children refer to the parents of their friends as *baba* so and so or *mama* so and so (e.g. *baba Hadija/mama Hadija*), never by their own first or last names. Friends of the father and mother may be given the honorary title of uncle or aunt.

Somo la pili – Second Lesson – Maelezo ya kitamaduni – Cultural Notes

F. Kinship Terms

The following are kinship terms and the relationship they invoke.

Term	Relationship
baba	father
baba mdogo	younger brother of one's father
baba mkubwa	older brother of one's father
ami	younger or older brother of one's father
mama	mother
mama mdogo	younger sister of one's mother
mama mkubwa	older sister of one's mother
shangazi	father's sister
mjomba	mother's brother (uncle)
binamu	cousin
mpwa	niece or nephew
mkaza mjomba	wife of one's uncle

Both family members on the father and mother's side are very important. They form the first group of immediate members of the extended family. They assume responsibilities of the father and mother if they are unable to raise or care for the children. To uncles and aunts (in the English sense which includes brothers and sisters of both the father and mother), the children of a brother or a sister are no less than their own. This close relationship makes the term cousin restricted. That is, the children of the brother of one's father are brothers and sisters to each other and are rarely referred to as cousins. However, the children of one's aunt can be referred to by the term *binamu* ‘cousin.’ The term *ami* is more commonly used by coastal Swahili speakers to refer to the brother of one's father.

G. The Role of Grandparents

The role of grandparents is very significant in the African cultures. They help raise children and take an active role in teaching their grandchildren morals, good behavior, and self-reliance. Grandparents have an opportunity to do this because they often spend more time with the children while their parents are at work in the city or on the farm. Grandparents use the wisdom acquired through a long experience of raising children to provide a nurturing atmosphere which help shape the lives of the young ones. Grandparents consider it their responsibility to make a difference in

Somo la pili – Second Lesson – Maelezo ya kitamaduni – Cultural Notes

their grandchildren's lives. Often times they try to compensate for the mistakes they may have made in raising their sons and daughters, the parents of their grandchildren. Grandparents teach their grandchildren the history of their community and family. Often times, the teaching is done in the form of oral stories.

D. Socialization

African families are very social. Families, including neighbors, regularly visit each other, sometimes on a daily basis. Meals are also shared by members of the family and invitation to share a meal is assumed and does not require a formal notification. That means, if you are at someone's house, they expect you to share a meal with them regardless to whether your visit was planned or unplanned. Neighbors, who happen to pass-by during a meal time, are automatically invited to eat. One can respectfully decline to eat by first taking a small portion of the meal to honor those who cooked it. Thereafter, it is acceptable to sit and talk to those who are eating or to leave.

In social gatherings like parties at home, female members of the household or relatives of the host serve the guests. Sometimes young men can be asked to help with serving drinks and taking away the dishes after a meal. However, it is women who are expected to cook, serve, and wash dishes. Thus, the responsibility of food gathering, food preparation and distribution is reserved for women and it is considered improper for a man to interfere with those duties.

Somo la pili – Second lesson – Kazi ya nyumabani – homework

ZOEZI LA KWANZA – FIRST EXERCISE

You have received a request of friendship on Facebook. Write all that you can about you (your name, your nationality, where you live...) and ask to your “colleague” all about himself/herself.

ZOEZI LA PILI – SECOND EXERCISE

Match the words in column one with those in column two.

Follow the example:

1	2
Baba	hajambo
Mimi	hujambo
Yeye	hamjambo
Wewe	hajambo
Nyinyi	hawajambo
Wao	sijambo
Adila	tunataka chai
Sisi	anapenda soda
Ali na Zuhura	mnapenda Kiswahili
Nyinyi	wanatoka Dar es Salaam

ZOEZI LA TATU – THIRD EXERCISE

Badilisha nomino na kiambishi awali - Change the name and its subject prefix

Mfano (example): bibi anaandika

Mzee na mtoto, babu, mvulana, wasichana, nyinyi, mwanamke, wavuvi, wewe

ZOEZI LA NNE – FOURTH EXERCISE

Maliza sentensi zifuatazo - Complete the following sentences

Mfano (example): -nasema → Waswahili wanasema Kiswahili

-jerumani, -faransa, -arabu, -ingereza, -zungu, -luo, -dachi (German), -reno (Portuguese)

Mazungumzo / Dialogue

The instructor, Professor Mochiwa, greets a new student, Ms. Mboni, who has just joined the class for the first time.

- Profesa: Habari gani?
Mboni: Nzuri tu Profesa. Shikamoo.
Profesa: Marahaba. Jina lako ni nani?
Mboni: Jina langu ni Mboni.
Profesa: Unatoka wapi?
Mboni: Ninatoka Tanga, Tanzania
Profesa: Kwa sasa unakaa wapi?
Mboni: Kwa sasa ninakaa hapa Dar es Salaam.

relative/s Profesa: Una ndugu?
Mboni: Ndio. Nina kaka wawili na dada mmoja.
Profesa: Karibu sana Chuoni.
Mboni: Asante sana Profesa.

SIKU ZA WIKI - DAYS OF THE WEEK

Sakina: Hujambo Gilbert?

Gilbert: Sijambo.

Sakina: Unafundisha Kiswahili siku ngapi kwa wiki?

Gilbert: Nafundisha* Siku nne, Jumatatu, Jumanne, Jumatano, na Alhamisi. Ijumaa ni siku yangu ya kusoma maktaba.

Sakina: Mimi sifundishi Kiswahili kipindi hiki. Ninaandika tasnifu yangu Jumatatu mpaka Ijumaa. Jumamosi na Jumapili hupumzika** nyumbani.

Gilbert: Jumamosi na Jumapili ni siku zangu za kwenda sokoni na kusafisha nyumba.

Sakina: Sawa.

Gilbert: Hmm.

*Nafundisha = ninafundisha = I teach

**hupumzika = I usually rest

A. The Numbering System

The numbering system is a combination of Bantu and Arabic. 1-5, 8 and 10 are typical Bantu while 6, 7, and 9 are borrowings from Arabic. In some dialects of Swahili *moja* (1) is also known as *mosi* from which *Jumamosi* 'Saturday', the first day of the week, is derived. *Tisa* (9) is also known in some dialects that are influenced by Bantu languages as *kenda*. Because numbers can be used as adjectives, requiring a prefix marker that matches the noun, the varying numbering system results in regional differences in the way numbers are used as adjectives. Such a variation can be used to distinguish a speaker whose first language is Kiswahili from another who speaks the language as his/her second language. Thus whereas a native speaker would say *watu sita* 'six people', a non native speaker might initially say *watu wasita* and would have to learn the proper form at some point. This is a common problem in Uganda, and parts of mainland Tanzania and Kenya.

B. Days of the Week

The days of the week begin on Saturday and ends on Friday. Thus, *mosi* in *Jumamosi* means day one of the week. *-pili* in *Jumapili* means the second day of the week. The days take a number as its identity. Two exceptions, *Alhamisi* (the day preceding the day of prayer) and *Ijumaa* (the day of prayer). These two days have a strong bearing on Islam, a consequence of the Arab rule of the East African coast.

Jumamosi	'Saturday' (day one)
Jumapili	'Sunday' (day two)
Jumatatu	'Monday' (day three)
Jumanne	'Tuesday' (day four)
Jumatano	'Wednesday' (day five)
Alhamisi	'Thursday' (eve of prayer day) (In Arabic, this is the 5 th day)
Ijumaa	'Friday' (day of prayer)

C. Birth dates

Until recently, birth dates were not an important aspect of ones life. The actual date of birth is not as important as the main event on the day one is born. In many cultures, one is named after the major event or experiences felt on the day they were born. For example, if one is born on a rainy day, they might be named as such and the name would serve as a reminder to the individual as well as the community of that event or experience. Thus, birth dates and birthday celebration is a foreign concept necessitated by the need to document ones life for the purposes of services rendered by the civil service sectors of a government. It is, therefore, not uncommon to find an individual who does not know his or her birth date and those of their loved ones like parents, siblings, and other relatives and friends. It is also uncommon for one to ask another for their birth dates. However, western influence has brought much visibility to birthday celebrations, which are often now in competition with other major dates in one's life, like weddings. Urban families have been the most affected by this foreign influence, spending to the tune of millions to celebrate a child's birthday. Even the typical English 'happy birthday' song is an important element in these celebrations

Mazungumzo – dialogue

Asha: Bakari.

Bakari: Naam.

Asha: Utakwenda¹ wapi wakati wa kiangazi²?

Bakari: Nitakwenda Tanzania.

Asha: Kweli?

Bakari: Mmh.

Asha: Utakaa huko³ siku ngapi?

Bakari: Siku 14. Wiki mbili hivi.

Asha: Unajua⁴ namba yako ya simu?

Bakari: Ndiyo. Nambari yangu ya simu. Ni 255-22-2136879.

Asha: Sawa. Na mimi pia nitakwenda Tanzania.

Bakari: Aha.

Asha: Nitazungumza nawe⁵ kwa simu.

Bakari: Haya.

¹ Where are you going? → -TA- future tense

² Summer time

³ there

⁴ -jua – to know

⁵ nawe = na wewe

Somo la 3 – Kazi ya nyumbani

ZOEZI LA KWANZA

Write a brief essay introducing yourself to the class: write your name, your nationality, which is your mother tongue, which language you study; where you come from and where you live. Tell the class about your family, writing about your parents and whether you have older and/or younger sibling, what are their names, where they do come from and where they do live. Specify your and their age as well.

ZOEZI LA PILI

Andika vitanzi vifuatavyo katika wakati uliopo - conjugate the present tense of the following verbs

Ku-kaa
Ku-soma (*to study*)
Ku-lala (*to sleep*)
Ku-zungumza (*to speak*)
Ku-sema
Ku-toka

Write at least 3 sentences choosing among those verbs

ZOEZI LA TATU

Msamati wa zoezi

na	and, same as plus
jumlisha	add, plus
toa	minus, subtract
gawanya kwa	divide by
ni	is
ni sawa na	is equal to

Solve the following addition problems by stating them in words. Use the vocabulary given above

Mfano (*example*)

2+2 = 4 mbili jumlisha mbili ni nne

$$\begin{aligned} 5+7 &= \\ 6+10 &= \\ 20+30 &= \\ 55+42 &= \\ 18+60 &= \\ 26+75 &= \\ 11+27 &= \\ 111+111 &= \\ 99+105 &= \\ 945+55 &= \end{aligned}$$

Somo la 2 na somo la 3 – second and third lesson

Msamiati - vocabulary

acha bwana / mama! – stop it, don't be ridiculous!
alhamisi (n, n) – thursday
arobaini – forty
-anza – to start, begin
au (conj.) – or
baadaye – later
bei (n,n) – price
bei gani? – what price?
bei ghali! – the price is too high!
bei rahisi sana! – very cheap price
bia (n, n) – beer
bila (conj.) – without
bwana (n,n) – mister, gentleman
chakula (ki,vi) – food
elfu (moja) – one thousand
familia (n, n) – family
-fanana – to look alike, to resemble, to look like
-fanya – to do
-fundisha – to teach
-gawanya kwa – to divide by
haiwezekani! – it is impossible!
hamsini – fifty
hana karibu – near here, nearby
hapana! punguza tafadhal! – no! reduce (the price) please!
hiki – this (ki-class)
ishirini – twenty
Ijumaa (n, n) – friday
Jumamosi (n, n) – saturday
Jumanne (n, n) – tuesday
Jumapili (n, n) – sunday
Jumatano (n, n) – wednesday
Jumatatu (n,n) – monday
jamani! – oh my god! oh my!
jana - yesterday
-jua – to know
juzi – the day before yesterday
juzijuzi – recently
-jumlisha – to add, plus
kahawa (n,n) – coffee
kalamu (n,n) – pen
kama – if, as
karanga (n,n) – peanuts / groundnuts
karoti (n,n) – carrot
kesho – tomorrow
keshokutwa – the day after tomorrow
kilo (n,n) – a kilo(gram)
Kiingereza (ki, vi) – British English
Kijerumani (ki, vi) – German language
Kimarekani (ki, vi) – American English
Kiswahili (ki, vi) – Swahili language

Somo la 2 na somo la 3 – second and third lesson

Msamiati - vocabulary

kitu hiki (ki,vi) – this thing
kitunguu (ki,vi) – onion
kumi – ten
-nywa – to drink
kwa – for
kwanza – first
kwa sababu – because
-lala – to sleep
leo – today
limau (ji,ma) – lemon
-lipa – to pay
maharage (ji, ma) - beans
maji (ma) – water
maji ya matunda / juisi – juice
maktaba (n, n) – library → mактабани – at the library
mambo (sg. jambo) (ji,ma) – matters, things, activities
maziwa (ma) – milk
mbali mbali – various
mbona – a stong “why?” “why on earth”
mbu (n,n) – mosquito
mbwa (n,n) – dog
meza (n,n) – table
mia (moja) – one hundred
Mjerumani (m, wa) – a German
mjukuu (m, wa) – grandchild
mkate / mikate – bread
mke (m,wa) - wife
-moja (adj) – one
mpaka – until
Mswahili (m, wa) – swahili person/people
mtoto pekee – only child
mume (m,wa) – husband
mvinyo (m, mi) – wine
mvulana (m, wa) – boy
mwaka (m,mi) - year
mwaka jana – last year
mwanafunzi (m,wa) – student
Mwingereza (m, wa) – English person/people
Mwislamu (m, wa) – Muslim
mzee (m, wa) – old person
nambari (n,n) – number
ndizi (n,n) – banana
ni sawa na – is equal to
njema (adj.) – good, fair
-nunua – to buy
nyanya (n,n) – tomato
nyuki (n,n) – bee
nzi (n,n) – housefly
-ongeza kidogo – to add a little more
pacha (ji,ma) – twins
pamoja na – together with

Somo la 2 na somo la 3 – second and third lesson

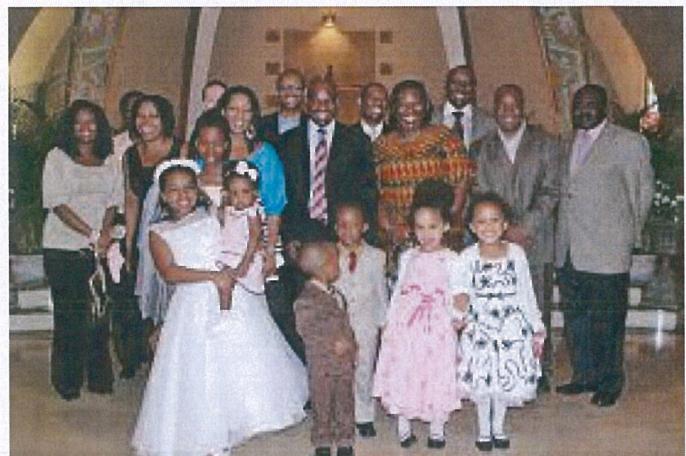
Msamiati - vocabulary

paka (n,n) – cat
papai (ji, ma) – papaya
pilipili (n,n) - pepper
-pumzika – to rest
-punguza kidogo – to reduce a little
rafiki / marafiki – friend/s
rahisi – cheap
sabini – seventy
sabuni (n,n) – soap
-safisha – to clean
sawa – okay, right
-sema – to speak, to say
Shilingi ngapi? – How many shillings?
siagi (n,n) – butter, margarine
siku (n, n) – day
simba (n,n) – lion
sisimizi (n,n) – ant
simu (n,n) – telephone
sitini – sixty
somo (ji,ma) – lesson, course
soko (ji, ma) – market → sokoni – at the market
sukari (n, n) - sugar
tembo (n,n) – elephant
thelathini – thirty
themanini – eighty
tisini – ninety
-toa – to subtract, minus, to take out
Unauzaje? – How much are you selling for?
-uza – to sell
wadudu (m,wa) – insects
wala (conj.) – nor
wale – those (people)
wanyama (sing. mnyama) (m,wa) – animals
wazazi (m,wa) - parents
wikendi (n, n) – weekend
wiki (n, n) – week
wote – all (people)
yule – that (person)
-zungumza – to speak, to talk

Somo la 4

Familia na shughuli zake

the family and some activities by family members



- **Function:** to enable students to talk about one's family and its members
- **Grammar:** Demonstratives, adjectives, Swahili tenses, counting in Swahili
- **Cultural Notes:** more information on family

Monologia

SOMO LA MUE (4)

<i>my name/my mother</i>	<u>Jina</u> <u>langu</u> <u>ni</u> <u>Huruma</u> . <u>Mama</u> <u>yangu</u> <u>ni</u> <u>Ruti</u> <u>na</u>
<i>my father/four siblings</i>	<u>baba</u> <u>yangu</u> <u>ni</u> <u>Mustafa</u> . <u>Nina</u> <u>ndugu</u> <u>wanne</u> : Dora, Maria, Kulwa na Doto. Dora na Maria ni dada
<i>elder,big/twins</i>	wakubwa. Kulwa na Doto ni wadogo. Wao ni pacha .
<i>grandma/grandpa</i>	Bibi yangu <u>jina</u> <u>lake</u> <u>ni</u> <u>Beti</u> . Babu yangu <u>jina</u> <u>lake</u> <u>ni</u> <u>Issa</u> .
<i>all/here/this</i>	Wote wanakaa hapa Arusha. Huyu ni Dada Dora, na yule ni Dada Maria. Wote wanapenda sana soda.
<i>that/they like</i>	Wale ni Kulwa na Doto. Wao wanapenda sana maziwa .
<i>those/they/milk</i>	Mimi sipendi maziwa wala maji. Ninapenda soda tu.
<i>I don't like/water</i>	

Mazungumzo

Rajabu meets Mahiza and they talk about people who are standing not far away from them

<i>Is it so?</i>	Rajabu: Hujambo Mahiza? Mahiza: Sijambo. Habari gani Rajabu? Rajabu: Nzuri. Mtu yule ni nani? Mahiza: Jina lake ni Huruma. Yeye ni mwanafunzi.
<i>younger sisters</i>	Rajabu: Alaa! Na wale ni nani? Mahiza: Wale ni Kulwa na Doto. Rajabu: Ni watoto wa nani? Mahiza: Wao ni <u>dada</u> <u>wadogo</u> wa Huruma. Wote ni watoto wa Mustafa na Ruti.
<i>how come?/they look alike twins</i>	Rajabu: Mbona wanafanana sana? Mahiza: Wale ni pacha . Rajabu: Wote wanatoka wapi? Mahiza: Wao wote ni watu kütoka hapa karibu.
<i>all (for people)</i>	Rajabu: Wote ni Watanzania? Mahiza: Ndio, wote ni Watanzania. Rajabu: Alaa. Asante sana. Mahiza: Asante na kwaheri.
<i>goodbye</i>	

Zoezi

Jibu maswali maswali. Answer the questions

1. Mahiza anasema Huruma ni nani?
2. Nani ni watoto wa Mustafa na Ruti?
3. Je, Mustafa na Ruti na watoto wao ni Wakenya?
4. Huruma ni daktari? *doctor*
5. Kulwa na Doto ni nani?

LESSON 4 - SOMO LA NNE

Maelezo ya Kitamaduni

The family is a very important unit among Swahili societies, and most activities revolve around that unit. As the saying goes among parents regarding their children, "Mtoto si wako peke yako", which means a child does not belong only to the parents. Child raising is the duty of all society so that, for example, a complete stranger will admonish any child whom he or she sees doing something wrong. That is why all children will refer to any elder man or woman as **baba mkubwa** or **mama mkubwa** respectively, meaning *elder father* or *elder mother*. The same applies to younger men and women who will be referred to as **baba mdogo** and **mama mdogo** respectively.

Respect to elders is also very important. Even in greetings, a child is supposed to initiate a greeting by using the "shikamoo" way of greeting. It is considered disrespectful to let an elder person initiate the greeting process.

In some East African societies, greetings will always go with some body language such as bowing, kissing each other's palm, etc. There is, however, no common body language that goes with the greetings across East African cultures, although probably handshaking is the most common and popular.

You must have noticed the way Huruma in the preceding conversation referred to his sisters as **Dada Dora** and **Dada Maria**. That also is a sign of respect to one's elder siblings. If Huruma had an elder brother, she would also refer to him as **Kaka** so and so.

Note that, unlike in other cultures, in most East African cultures one cannot on any occasion call their parents or any other elder people by their names, be they first or last names. The addresses "**Baba**" and "**Mama**" are used instead.

Polygamy is practiced and acceptable in many societies in East Africa. Certainly, along the coast and in most Muslim communities, this is a normal practice. A man with more than one wife will then refer to the elder (first) one as **mke mkubwa** and the younger one/s as **mke mdogo** or **wake wadogo**, meaning *elder* and *younger wife/wives*, respectively.

Wakati uliopo – Present tense

The present tense is primarily used to describe actions which take place at the time when one speaks. It is anchored in the present moment and often translate by the English present continuous.

Kwa mfano:

- **Mtoto anasoma kitabu** – *the child is reading a book*
- **Mwanafunzi anakwenda chuo** – *the student is going to the university*
- **Mama anapika chakula** – *the mother is cooking the food*

Note: monosyllabic verbs keep the infinitive prefix **KU-**; the verb **kwenda** works as a monosyllabic verb, therefore retains the infinitive prefix **KU-**.

	kusoma	kula (monosyllabic verb)	kwenda
mimi	ninasoma	<u>ninakula</u>	<u>ninakwenda</u>
wewe	unasoma	<u>unakula</u>	<u>unakwenda</u>
yeye	anasoma	<u>anakula</u>	<u>anakwenda</u>
sisi	tunasoma	<u>tunakula</u>	<u>tunakwenda</u>
nyinyi	mnasoma	<u>mnakula</u>	<u>mnakwenda</u>
wao	wanasoma	<u>wanakula</u>	<u>wanakwenda</u>

	Kuwa (to be)	Kuwa na (to have)
mimi	ni	nina
wewe	ni	una
yeye	ni	ana
sisi	ni	tuna
nyinyi	ni	mna
wao	ni	wana

→ Kukanusha wakati uliopo – Present Tense Negative

There is no tense marker in the negative form. A negative subject prefix is directly followed by the stem of the verb. For monosyllabic verbs the infinitive prefix KU- is dropped.

Kwa mfano:

- **Ninakula chakula** – *I eat food* → **Sili chakula** – *I don't eat food*

In the case of Bantu verbs, when the stem of the verb is ending in –A, it changes into –I.

Kwa mfano:

- **mimi sisomi kitabu** – *I am not reading a book*
- **dada yangu hasemi Kiswahili** – *my sister doesn't speak Swahili*

On the other hand, verbs of Arabic origin keep their final vowel without changing it.

Kwa mfano:

- **Ninasahau** – *I forget* → **Sisahau** – *I don't forget* [-sahau – *forget*]
- **Ninafikiri** – *I think* → **Sifikiri** – *I don't think* [-fikiri – *think*]

	kusoma	kula (monosyllabic verb)	kwenda
mimi	sisomi	sili	siendi
wewe	husomi	huli	huendi
yeye	hasomi	hali	haendi
sisi	hatusomi	hatuli	hatuendi
nyinyi	hamsomi	hamli	ham <u>wendi</u> *
wao	hawasomi	hawali	hawaendi

* Ham+endi → hamwendi. That's a morphophonemic change occurring when M- is followed by a vowel stem: **A** (ex. mwalimu), **E** (ex. hamwendi), **I** (ex. mwitalia), **O** (ex. mwongo – liar), **U** (ex. mwungano – union). But with a U stem, they can also use a double **U** → muungano instead of mwungano.

Ngeli za m-/wa-, n-/n-, ki-/vi- - Classes 1/2, 9/10, 7/8

Class 1/2 or m-/wa- *animates, humans*

- M-toto **w**-angu **a**-na-soma
- Wa-toto **w**-angu **wa**-na-soma

Subject prefixes:	singular (umoja) plural (wingi)	a- wa-	mtoto ana njaa watoto wana njaa
Demonstratives:		huyu/yule hawa/wale	mtoto huyu/yule watoto hawa/wale
Possessives:		w- w-	mtoto wangu watoto wangu
-a of association (of):		wa wa	mtoto wa dada watoto wa dada
Descriptive adjectives:		m- wa-	mtoto mzuri/mdogo watoto wazuri/wadogo

Class 7/8 or ki-/vi- *Inanimates, things, languages*

- Ki-tabu hi-ki ni ki-zuri
- Vi-tabu hi-vi ni vi-zuri

Class prefix:	singular plural	ki-/ch- vi-/vy-	kitabu / chombo vitabu/ vyombo
Subject prefixes:		ki-/ch- vi-/vy	kitabu kinaanguka vitabu vinaanguka
Demonstratives:		hiki/kile hivi/vile	kitabu hiki/kile vitabu hivi/vile
Possessives:		ch- vy-	kitabu changu vitabu vyangu
-a of association (of):		cha vya	kitabu cha Kiswahili vitabu vya Kiswahili
Descriptive adjectives:		ki-/ch- vi-/vy-	kitabu kizuri/chema vitabu vizuri/vyema

Class 9/10 or n-/n-

- **Nouns of animals:**
 - **ng'ombe** - cow, cattle
 - **nguruwe** - pig
 - **ndege** - bird
 - **mbuzi** - goat
 - **mbwa** - dog

- **sungura** - *rabbit*
- **simba** - *lion*

- Some fruits:

- **ndizi** - *banana*
- **nazi** - *coconut*

- Common objects:

- **nyumba** - *house*
- **njia** - *road*
- **kazi** - *job*
- **nguo** - *cloth*
- **ndege** - *airplane*

- Family relationship nouns:

- **mama**
- **dada**
- **ndugu**
- **jamaa**
- **baba**
- **kaka**
- **rafiki** (pl. **marafiki**)

- Loan words:

- **habari** (ar.) *news*
- **hali** (ar.) *condition*
- **chai** (ind.) *tea*
- **lugha** (ar.) *language*
- **meza** (port.) *table*
- **motokaa** (en.) *motor car*
- **fedha** (ar.) *money*
- **wiki** (En.) *week*
- **picha** (en.) *picture*
- **furaha** (Ar.) *happiness*

Class Prefix:	singular plural	n-/ny- n-/ny-	ngoma / nyumba ngoma / nyumba
Subject prefix: for inanimate	i- z-		nyumba imebomoka nyumba zimebomoka
for animate	a- wa-		ng'ombe / mama anakula ng'ombe / mama wanakula
Demonstratives: for inanimate	hii/ile hizi/zile		nyumba hii/ile nyumba hizi/zile
for animate	huyu/yule hawa/wale		kuku /dada huyu/yule kuku/dada hawa/wale
Possessives: for inanimate	y- z-		nyumba yangu nyumba zetu

for humans	y-	baba yangu
	z-	baba zangu
for animals	w-	kuku wangu
	z-	kuku zangu
-a of association (of)	ya	nguo ya baba
for inanimate	za	nguo za baba
for animate	singular wa	baba wa mtoto / mbwa wa dada
both humans	plural wa	baba wa mtoto / mbwa wa dada
and animals (NB: you can know if it is plural or singular only from the verb)		

on descriptive (qualifying) adjectives in class 9/10

Descriptive adjectives prefix: N-

- N- appears only before D, J, G, Z
- **ndizi ndogo** – *a small banana*
- **siku njema** – *a good day*
- **safari nzuri** – *a nice trip*
- **shule ngumu** – *difficult school*

- **N + R = ND**

- **N+B/ P** in monosyllabic word = **MB / MP**
- **N+B** □ **MB**

- **N** is dropped before **P, K, T, F**

N is dropped also before **CH, S, SH, H, M, N***

-defu – *long* □ **njia defu** - *a long road*

-pya – *new* □ **baiskeli mypa** – *a new bicycle*
-baya – *bad* □ **baiskeli mbaya** – *a bad bicycle*

-pana - *broad, wide* □ **njia pana**
-kubwa – *big* □ **nyumba kubwa**
-tamu – *sweet* □ **nyanya tamu**

-chache – *a few* □ **nyumba chache**
-shupavu – *firm, solid* □ **nyumba shupavu**
-sumbu – *annoying* □ **njia sumbu**

Note: descriptive adjectives such as

hodari – *intelligent*

safi – *clean*

do not take class prefix (they are unchangeable)

→ Wakati uliopo – Present tense

kusoma	kula (monosyllabic verb)	kwenda
ninasoma	ninakula	ninakwenda
unasoma	unakula	unakwenda
anasoma	anakula	anakwenda
tunasoma	tunakula	tunakwenda
mnasoma	mnakula	mnakwenda
wanasoma	wanakula	wanakwenda

→ Kukanusha wakati uliopo – Present Tense Negative

kusoma	kula (monosyllabic verb)	kwenda
sisomi	sili	siendi
husomi	huli	huendi
hasomi	hali	haendi
hatusomi	hatuli	hatuendi
hamsomi	hamli	hamwendi
hawasomi	hawali	hawaendi

→ Wakati ujao – Future Tense

kusoma	kula (monosyllabic verb)	kwenda
nitasoma	nitakula	nitakwenda
utasoma	utakula	utakwenda
atasoma	atakula	atakwenda
tutasoma	tutakula	tutakwenda
mtasoma	mtakula	mtakwenda
watasoma	watakula	watakwenda

→ Kukanusha wakati ujao – Future Tense Negative

kusoma	kula (monosyllabic verb)	kwenda
sitasoma	sitakula	sitakwenda
hutasoma	hutakula	hutakwenda
hatasoma	hatakula	hatakwenda
hatutasoma	hatutakula	hatutakwenda
hamtasoma	hamtakula	hamtakwenda
hawatasoma	hawatakula	hawatakwenda

→ Wakati uliopita – Past Tense

kusoma	kula (monosyllabic verb)	kwenda
nilisoma	nilikula	nilikwenda
ulisoma	ulikula	ulikwenda
alisoma	alikula	alikwenda
tulisoma	tulikula	tulikwenda
mlisoma	mlikula	mlikwenda
walisoma	walikula	walikwenda

→ Kukanusha wakati uliopita – Past Tense Negative

kusoma	kula (monosyllabic verb)	kwenda
sikusoma	sikula	sikwenda/sikuenda
hukusoma	hukula	hukwenda/hukuenda
hakusoma	hakula	hakwenda/hakuenda
hatukusoma	hatukula	hatukwenda/hatukuenda
hamkusoma	hamkula	hamkwenda/hamkuenda
hawakusoma	hawakula	hawakwenda/hawakuenda

Demonstrative of proximity

It corresponds to: **this, these** for the demonstrative adjectives
this one, these ones for the demonstrative pronouns

Formation: it starts with **H-** and ends in the **subject prefix** corresponding with the class of the noun with which it agrees. The intermediate vowel is identical to the final vowel.

cl. 1 →	mtu	subject prefix YU- (and <u>not A-</u>)	H- + YU	→	HUYU
cl. 2 →	watu	subject prefix WA-	H- + WA	→	HAWA
cl. 3 →	mti	subject prefix U-	H- + U	→	HUU
cl. 4 →	miti	subject prefix I-	H- + I	→	HII
cl. 5 →	tunda	subject prefix LI-	H- + LI	→	HILI
cl. 6 →	matunda	subject prefix YA-	H- + YA	→	HAYA
cl. 7 →	kiti	subject prefix KI-	H- + KI	→	HIKI
cl. 8 →	viti	subject prefix VI-	H- + VI	→	IIIWI
cl. 9 →	nyumba	subject prefix I-	H- + I	→	HII
cl.10 →	nyumba	subject prefix ZI-	HI- + ZI	→	HIZI

The demonstrative of proximity is usually placed at the end of the nominal group, after the noun and its adjectives. But it can be also placed in the immediate vicinity of the noun.

Mifano:

Wanafunzi hawa – *these students*

Wanafunzi hodari hawa – *these intelligent students*

Wanafunzi hodari wachache hawa – *these few intelligent students*

Kula chakula hiki kizuri! – *eat this good food!*

Lete mizigo hii mizito! – *bring this heavy luggage!*

Demonstrative of distance

It corresponds to: **that, those** for the demonstrative adjectives
that one, those ones for the demonstrative pronouns

Formation: it starts with the **subject prefix**, corresponding with the class of the noun with which it agrees, and ends in **-LE**.

cl. 1 →	mtu	subject prefix YU- (and <u>not A-</u>)	YU + LE	→	YULE
cl. 2 →	watu	subject prefix WA-	WA + LE	→	WALE
cl. 3 →	mti	subject prefix U-	U + LE	→	ULE
cl. 4 →	miti	subject prefix I-	I + LE	→	ILE
cl. 5 →	tunda	subject prefix LI-	LI + LE	→	LILE
cl. 6 →	matunda	subject prefix YA-	YA + LE	→	YALE
cl. 7 →	kiti	subject prefix KI-	KI + LE	→	KILE
cl. 8 →	viti	subject prefix VI-	VI + LE	→	VILE
cl. 9 →	nyumba	subject prefix I-	I + LE	→	ILE
cl.10 →	nyumba	subject prefix ZI-	ZI + LE	→	ZILE

The demonstrative of distance is placed before or after the noun. When there is a possessive adjective, the demonstrative is placed in front of the noun.

Mifano:

Wale wanafunzi – *those students*

Wanafunzi wale hodari – *those intelligent students*

Duka lile kubwa – *that big shop*

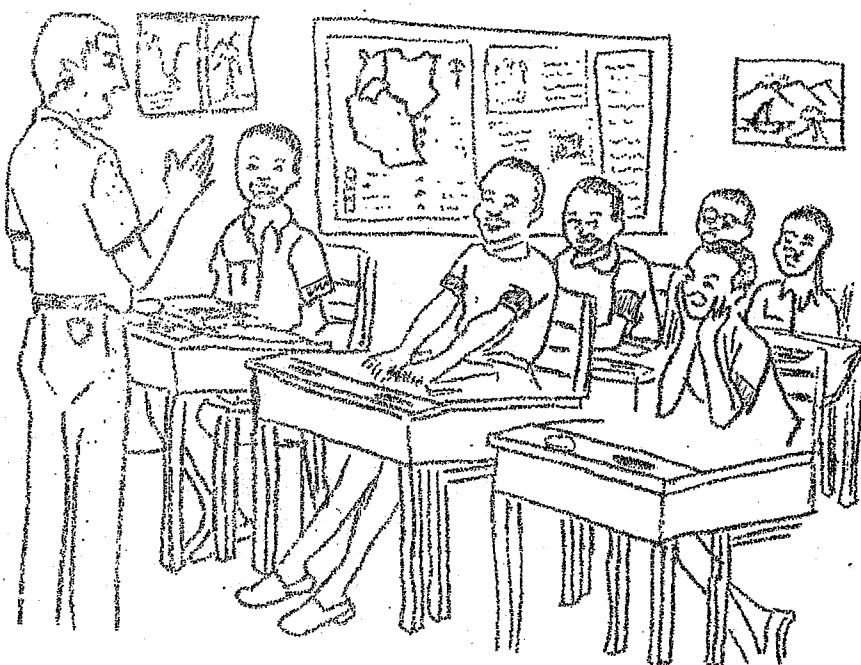
Lile shuka langu – *that sheet of mine (my sheet over there)*

SOMO LA NNE - KATI YA NYUNBAJI YA KWANZA

HUYU NI NANU? (WHO IS THIS?)

KUSOMA

Huyu ni mwalimu. Jina lake Lennart. Anatoka Swidin. Sasa anakaa mjini Mbeya. Anafundisha Katika shule ya sekondari. Anafundisha fizikia, Kimia na hesabu. Anasema Kiswahili kidogo.



Zoezi la KWANZA (4)

Jibu nasyali haya. (Answer these questions.)

Huyu ui nani?

Jina lake nani?

Anatoka wapi?

Anakaa wapi sasa?

Anafanya nini Mbeya?

Anafundisha nini?

Je, mwalimu Lennart anasema Kiswahili?

- fanya = to do

Kimia / Kemie - chemistry

Soma la nne (4) - Kazi ya nyumbani

Zoezi la : PILI (2)

Fill in the correct words and complete the story.

anajifunza, lake, kuchenza, huyu, na, anakaa, anatoka, ya, hapana,

ni mwanafunzi. Jina Petro.

Zambia lakini sasa mjini Dar es Salaam. Mwanafunzi huyu katika shule sekondari. Anasoma historia, jisografija Kiswahili. Anapenda sana mpira.

Zoezi la : TATO (3)

Fill in the blanks with the correct words chosen from the brackets.

1. _____ ni mwanamke mrefu (yule, hawa, wale)
2. _____ ni wazee wageni. (huyu, hawa, yule)
3. _____ ni simba mkali. (wale, hawa, huyu)
4. _____ ni watu wazuri. (huyu, wale, yule)
5. Daktari _____ anatoka Nwanza. (hawa, wale, yule)
6. Wanafunzi _____ wanasoma nini ? (huyu, hawa, yule)
7. Mabwana _____ wanasesma Kiswahili. (wale, yule, huyu)
8. Kijana _____ anacheza mpira ? (huyu, wale, hawa)
9. Tembo _____ wanakaa Serengeti. (huyu, yule, wale)
10. Mtu _____ anafanya nini ? (wale, hawa, yule)

HANENO MAPYA

mpini - in the city [mji (mi-) + city]

Ketkwe - in

mpira - football

-refu (adj.) - tall

-kali (adj.) - strict

-cheza - To play

-fanya - To do

Tembo (9/10) - elephant

-Kijana (vi-) - young person

Simba (9/10) - lion 15

'Somo la a - Kazi ya nyumbani'

Passage for reading and translation

Hasani ni mtoto mzaoni.

Yeye ni mwanafunzi [bodari].

Anajifunza kusoma, kuondika na kuhesabu.

Anapenda kuchenza mpaka.

Baba yako ni Bwana Ali Hamizi
na mama ni Bibi Fatuma.

Baba yake Hasani ni dereva.

Anaendea ha teksei.

Teksei yako ni [safi] sana.

able, clever

to count

football

To play

drive

clean (good)

Hasani ana njugu watano.

Ndugu zake watatu ni wakubwa na wawilli ni wadogo. his

Ana kaka wawilli na dada muoja.

Hasani ana amil muoja.

Yeye ni mkulima.

paternal uncle

all

Note wanakao mjini Mombasa, Kenya.

Lugha

Soma sentensi.



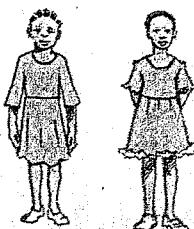
1. Hugu ni mvulana.
Mvulana hugu ni mfupi.



2. Hawa ni wavulana.
Wavulana hawa ni wafupi.



3. Hugu ni msichana.
Msichana hugu ni mrefu.



4. Hawa ni wasichana.
Wasichana hawa ni warefu.

A Jaza naafasi. Tumia mfupi au warefu



1. Hawa ni wanaume _____. 2. Hugu ni mvulana _____.

B Andika sentensi kutoka katika jedwali hili.

Mvulana
Msichana
Wavulana
Wasichana

hugu
yule
hawa
wale

mrefu
mfupi
warefu
wafupi

atakula.
anasimama.
watacheza.
waliketi.

Somo la nne – fourth lesson

Msamiati – vocabulary

-a sekondari (adj) – secondary
ami (n, n) – paternal uncle
-andika – to write
-anguka – to fall down
-baya (adj) – bad
biashara (n, n) - business
-chache (adj) – a few
chai ya rangi (n,n) – black tea
-cheza – to play → -cheza mpira – to play soccer
chombo (ki,vi) – instrument, tool
chumba (ki,vi) – room
daktari (n,n) – doctor
darasa (ji,ma) – class
dereva (ji,ma) – driver
elimu (n,n) - education
elimu bahari (n,n) – oceanography
elimu ya falsafa (n,n) - philosophy
elimu ya nafsi/nafzia (n,n) - psychology
elimu ya siasa (n,n) - political science
-endesha – to drive
fedha (n,n) – money
-fikiri – to think
fizikia (n,n) – physics
-fupi (adj) – short
furaha (n,n) – happiness, joy
-gumu (adj) – difficult
habari (n,n) – news
hali (n,n) – condition
-hesabu – to count
hesabu (n,n) - arithmetic
hisabati (n,n) - mathematics
historia (n,n) – history
hodari (adj) – intelligent, clever
-ingi (adj) – many
isimu (n,n) – linguistics
jamaa (n,n) – relative
-jifunza – to study, to learn
jiografia (n,n) – geography
jiolojia (n,n) – geology
-kali (adj) – strong, hard, strict, dangerous
kazi (n,n) – work, job
kijana (ki,vi) – youth
kijiji (ki, vi) – village
kimia /kemia (n,n) – chemistry
kinywaji (ki,vi) – drink
kipepeo (ki,vi) – butterfly, kite
kitabu (ki,vi) – book
kiti (ki,vi) – chair
kitu (ki,vi) – thing
kompyuta (n,n) – computer
kuku (n,n) – chicken

Somo la nne – fourth lesson

Msamiati – vocabulary

-kuu (adj) – main
-la – to eat
lugha (n,n) – language
maabara (n,n) – laboratory
mawasiliano (ma) – communication
mbuzi (n,n) – goat
mji (m,mi) – town, city
mkulima (m,wa) – farmer
motokaa (n,n) – motorcycle
mpira (m,mi) – rubber, ball → football, soccer
mtondogoo (adj) – 3 days after tomorrow
mtondoo (adj) – 2 days after tomorrow
mvuvi (m,wa) – fisherman
mwana (m,wa) – child, son, daughter
nazi (n,n) – coconut
ndege (n,n) – bird, airplane
ng'ombe (n,n) – cow
ngoma (n,n) – drum
nguo (n,n) – cloth
nguruwe (n,n) – pig
njia (n,n) – way, road
-pana (adj) – broad, wide
pesa (n,n) – money
picha (n,n) – picture, photo
-pika – to cook
-pya (adj) – new
rangi (n,n) – colour
-refu (adj) – long, tall
-sahau – to forget
samaki (n,n) – fish
sanaa (n,n) – art
sanaa za ufundi (n,n) – fine arts
sayansi (n,n) - science
-somesha – to teach
sungura (n,n) – rabbit
taa (n,n) – light, lamp
-tamu (adj) – sweet
taxi (n,n) – taxi
tunda (ji,ma) – fruit → maji ya matunda (ma) – juice
uchumi (u) - economics
uhandisi (u) - engineering
utamaduni (u,n) – culture
utibabu (u) - medicine

Somo la 5 na la 6



Daily activities and life at home

Personal information on likes and dislikes

Function: more greetings, introducing oneself

Grammar: further on tenses, adjectives, possessives, numbers

Monologia

Taji ni mwanafunzi Chuo Kikuu cha Nairobi. Anaongea kuhusu yeye mwenyewe pamoja na rafiki zake wawili. *Taji is a student at the University of Nairobi, Kenya. She talks about herself and her two friends*

I speak	Mimi ni mwanafunzi Chuo Kikuu cha Nairobi. Ninasema
here/at the university	Kiswahili na Kiluo. Hapa chuoni
I study/learn	ninajifunza Historia na
very, very much	Kiingereza. Ninapenda kusoma Historia, na ninapenda
these are my two friends	<u>sana sana</u> kujifunza Kiingereza.
he studies at	<u>Hawa ni rafiki zangu</u> wawili.
to dance	Huyu ni Tomasi. Yeye anasoma Chuo Kikuu cha Moi, na
to listen to/music/only	huyu ni Dua, anasoma Chuo Kikuu cha Zanzibar. Tomasi anapenda sana <u>kucheza dansi</u> ; lakini Dua anapenda kusikiliza muziki tu. Mimi ninapenda kusikiliza muziki, kucheza dansi, na kusoma.

Somo la 5-6

Zoezi darasani – *in class activity*

Jaza mapengo – fill in the blanks

Anafanya nini? / Anapenda kufanya nini?

What is s/he doing? / What does s/he like to do?

By referring to the monologue given earlier on, but trying as much as possible to just use your memory, say who does or likes to do which activity by filling in the gaps.

1. Taji _____ Kiswahili na Kipare.
2. Chuoni, Taji _____ Historia na Kiingereza.
3. Taji _____ Kiingereza.
4. Dua _____ Chuo Kikuu cha Zanzibar.
5. Tomasi _____ dansi.
6. Dua _____ muziki.
7. Taji _____ muziki _____ dansi, na
_____.
8. Dua _____ tu.

MAZUNGUNZO

- Waridi: Habari gani Nahodha?
Nahodha: Nzuri Waridi, hujambo?
Waridi: Sijambo.
Nahodha: Habari za nyumbani?
Waridi: Nzuri tu, na wewe je?
Nahodha: Nzuri sana.
Waridi: ~~Jumapili~~? *Tene uli kwenda kazini?*
Nahodha: Hapana, jana ni Jumapili.
Sikuenda kazini. Na wewe je?
Waridi: Mimi pia sikuenda kazini. Wewe ulifanya nini jana?
Nahodha: Nililala tu nyumbani.
Waridi: Na watoto waço walikaa
nyumbani vilevile?
Nahodha: Hapana, hawakukaa nyumbani,
~~vilevile~~ *kwenda kwa rafiki.*
Waridi: Alaa! Haya, kwaheri Nahodha.
Nahodha: Asante sana, kwaheri Waridi.

vilevile = es well

HAZOETI DARASANI (in class exercises)

(1)

UNA KITU GANI ? (WHAT DO YOU HAVE?)

Ninatoka Tanzania.
 Ninasema Kiswahili.
 Ninasoma kitabu.

Mimi nina kitabu.
 Mimi nina kitabu ?
 Ndiyo, nina kitabu.

Wewe una kitabu ?
 Una kitabu/kalamu/saa ?
 Yeye ana sigareti ?
 Ana kiberiti ?
 Huyu bwana ana saa ?
 Yule bibi ana saa ?

Mimi nina kitabu lakini sina kalamu.
 Nina kalamu ?
 Hapana, sina kalamu.

Wewe una redio hapa ?
 Kweli, huna redio hapa.

Una machungwa/kahawa/chai ?
 Kweli, huna machungwa/kahawa/chai.

Wewe una kalamu lakini huna redio.
 Mimi nina redio ?
 Nina saa ?

Yeye ana sigareti lakini hana kiberiti.
 Je, ana kiberiti ?
 Kweli, hana kiberiti.

Je, ana machungwa/kahawa/chai ?
 Huyu mama ana mtoto ?
 Yule bwana ana baiskeli ?

Nina nini mkononi ?
 Nina kitu gani mkononi ?

Una nini mkononi ?
 Una kitu gani mkononi ?

Ana nini mkononi ?
 Ana kitu gani mkononi ?

Nina kitabu/kalamu mkononi ?
 Una kitabu /kalamu mkononi ?
 Ana kitabu/kalamu mkononi ?

Sisi tuna kalamu lakini hatuna saa.
 Sisi tuna saa ?
 Hapana, hatuna saa ?
 Ninyi mna saa ?
 Kweli, hamna saa.

Ninyi mna machungwa/kahawa/chai ?
 Wao wana baiskeli lakini hawana motokaa.
 Je, wao wana motokaa ?
 Wao wana machungwa/kahawa/chai ?
 Watu hawa wana baiskeli ?
 Watu wale wana baiskeli ?

Ndiyo, nina kitabu.
 Ndiyo, nina
 Ndiyo,
 Ndiyo,
 Ndiyo,
 Ndiyo,

Hapana, sina redio hapa.

Hapana,

Hapana, huna redio.
 Hapana,

Hapana, hana kiberiti.

Hapana, ..
 Hapana,
 Hapana,

Una ..
 Una ..

Nina ..
 Nina ..

Ana ..
 Ana ..

Hapana, huna ..
 Hapana, sina ..
 Hapana, hana ..

Hapana, hatuna saa.

Hapana, ..

Hapana, hawana motokaa.
 Hapana, ..
 Hapana, ..
 Hapana, ..

(2)

DRILL 18

Una kitabu ?

Ndiyo, nina kitabu.

kalamu
saa
baisikeli
motokaa
pikipiki
sigara
kiberiti
njaa
kiu
haraka
darasa
kazi
miska ishirini
watoto gitaa

DRILL 19

Je, una kitabu ?

La, sina kitabu ?

pikipiki
sigara
kiberiti
njaa
kiu
haraka
kazi
saa
motokaa
(mafasi)

DRILL 20

Yeye ana nini ? (homa)

Ana homa.

Mary (malaria)
Mama (mafua)
Juma (njaa)
Bwana (kiu)

DRILL 21

Mimi nina dawa

Mimi sina dawa.

Wewe una dawa.
Yeye ana dawa.
Mtu huyu ana dawa.
Mt' u yule ana dawa.
Daktari ana dawa.
Sisi tuna dawa.
Ninyi mna dawa.
Wao wana dawa.
Watu hawa wana dawa.
Watu wale wana dawa.
Madaktari wana dawa.

It is easier to construct negative sentences if you remember the JAMBO greetings. (Refer to Lesson 1)

Sijambo	-	Sina	--	Hatujambo	-	Hatuna
Hujambo	-	Huna	--	Hamjambo	-	Hamna
Hajambo	-	Hana	--	Hawajambo	-	Hawana

Sijambo is a contraction of Sina jambo.
The other JAMBO greetings are formed similarly.

(3)

Fasiri kwa Kiswahili. (Translate into Swahili.)

1. I have a motor-cycle. _____
2. I don't have a car. _____
3. He has a cold. _____
4. Are you thirsty ? _____
5. We are busy. _____
6. Don't they have a lesson now ? _____
7. She does not have any fever. _____
8. I am 20 years old. _____
9. We don't have any medicine. _____
10. Well, are you all hungry ? _____

(4)

Jibu maswali yafuatayo. (Answer the following questions.)

1. Je, una saa ? _____
2. Nani ana mafua leo ? _____
3. Daktari-ana dawa ? _____
4. Nani hana motokaa hapa ? _____
5. Nani hawana baisikeli hapa ? _____
6. Una kalamu sita ? _____
7. Mna njaa sasa ? _____
8. Mwalimu ana watoto ? _____
9. Una nini mkononi ? _____
10. Una shida gani ? _____

(5) Jaza mapengo. (Fill in the blanks.)

1. Unasema Kiswahili ? - La, Kiswahili.
2. Mama Kiswahili ? - Hapana Kiswahili
3. Hans Kirusi ? - Hapana Kirusi.
4. Mimi sipendi pombe. - Kweli, pombe ?
5. Unataka kahawa ? - La, asante.
6. Bibi Andersson anaendesha gari ? - La, gari.
7. Je, wewe ni Mkanada ? - La, mimi Mkanada.
8. Unafahamu Kiswahili ? - Hapana, Kiswahili.
9. Bwana Paulo-si Mkenya. - Kweli, yeye Mkenya ?
10. Unakula nyama ya nguruwe ? - Hapana, nyama ya nguruwe.
11. Ninyi umatoka Afrika ? - Hapana, Afrika.
12. Watoto hawa wanacheza mpira ? - La, mpira
13. Hamtaki kula sasa ? - Ndiyo, kula sasa.
14. Mnataka kunywa maji baridi ? - La, maji baridi.
15. Wazee wanakwenda kulala ? - Hapana, kulala.

(6) Reading Passage

Mbu wanaleta homa ya malaria.
Wiki ya jana rafiki yangu Petro
 alikuwa na homa kali. Lakini sasa
 hajambo kwa sababu anatumia
chandalua na amepata dawa nzuri
 hospitalini. Siku hizi watu wengi
 wanatumia vyandalua na dawa ya mbu.
 Pia madaktari wana dawa nzuri zaidi.
Vidonge vya kwinini ni dawa nzuri ya
 malaria. Watu lazima waangalie
afya yao, kwa hivyo, wataalamu wa
 madawa wanaendelea na kutafuta
 madawa mapya na bora zaidi.

mosquitoes

strong fever

he uses

mosquito net

these days

better

quinine tablets

must look after

their helth

continue to look for

better

ZOEKI DARASANI

(7)

NEGATIVE (NA / LI Tense ...)

Soma na kudia : (Read & review)

Unasoma gazeti?
Unakunywa maji ya ndimu?
Unajaribu kupiga picha?

La, sisomi gazeti.
La, sinywi maji ya ndimu.
La, sijaribu kupiga picha.

Soma na kudia : (Read & review)

Ulisoma gazeti jana?
Ulikunywa maji ya ndimu?
Ulirudi jana usiku?

Sikusoma gazeti jana.
Sikunywa maji ya ndimu.
Sikurudi jana usiku.

Sasa jibu maswali haya.
Ulipata barua jana?
Ulipiga simu jana?
Ulikaa mjini Nairobi?
Uliona baridi sana?
Ulikwenda shulenii?
Ulikula mchuzi wa kuku?
Ulisafiri tena?
Ulijibu barua yake?

Note. While the negative of the "-na-" tense is expressed by changing the last "-a" of the verb into "-i", the negative of the "-li-" tense is "-ku-". So "-ku-" replaces "-li-" in the negative.

Soma na kudia. (Read & Review)

Ulisoma gazeti jana.
Ulikunywa maji ya ndimu.
Ulirudi jana usiku.

Hukusoma gazeti jana.
Hukunywa maji ya ndimu.
Hukurudi jana usiku.

Soma na kudia, halafu sema sentensi zako.

Ulipata simu jana.
Ulipiga picha jana.
Ulikaa mjini Nairobi.
Uliona baridi sana.
Ulikwenda hospitalini.
Ulikula mchuzi wa samaki.
Ulisafiri tena.
Ulijibu simu yake.

Soma na kufuha.

Alisoma gazeti jana?
Hamisi alikunywa mvinyo?
Mwalimu alirudi jana?

La, hakusoma gazeti jana.
La, Hamisi hakunywa mvinyo.
La, mwalimu hakurudi jana.

Haya jibu maswali yafuatayo.
Alipata mshahara jana?
Alipiga sindano jana?
Hasani alikaa mjini Nairobi?
Paulo aliona baridi sana?
Mwalimu alikwenda chuongi?
Mama alikula mchuzi na wali?
Bwana alisafiri tena?
Daktari alijibu ripoti yake?

Sasa alla kuna lele.

Monologia 2

these/guest

Japanese

speak

the food/of/to know

the culture/of

Hawa ni Eiko na Profesa Senkoro. Eiko ni mgeni wa mwalimu Senkoro. Yeye ni Mjapani. Kwa sasa anasoma Kiswahili Chuo Kikuu cha Dar es Salaam. Anasema anapenda muziki wa Tanzania, Pia anapenda chakula cha Tanzania, Anapenda sana kujua utamaduni wa Tanzania.

Monologia 3

Sipendi / Hatupendi

I do not like/ we do not like

Two students, Adila and Adija, are giving a presentation in class regarding who they are, where they come from, what they are studying, what they like, and what they do not like.
1; 52.

we

the studies/ of

televison/I do not like

African/of

Chinese/she does not like

watch/we don't like/cold weather

they don't like/hot weather

we are happy

Sisi ni Adila na Adija. Sisi ni wasichana kutoka Zanzibar, Tanzania. Kwa sasa tunasoma Chuo Kikuu cha Wisconsin, Madison. Tunasoma masomo ya televisheni. Mimi ni Adila, na sipendi chakula cha Marekani; ninapenda chakula cha Kiafrika na pia cha Kichina. Adija hapendi sana kusoma. Anapenda kuangalia televisheni. Wote hatupendi baridi. Wamarekani wanapenda baridi, hawapendi joto sana. Tunafurahi kusoma hapa chuoni.

Lesson 5/6 – Kazi ya nyumbani ya 1

Zoezi la kwanza – First exercise

Maliza sentensi na fasiri – complete the sentences and translate

- a) Unataka ?
(chakula, mkate, mayai, matunda, kiti, maji, kazi, chungwa moja)

- b) (mimi) **ninataka** chakula
(sisi) _____ chakula
(yeye) _____ chakula
(wao) _____ chakula
(wewe) _____ chakula gani?
(nyinyi) _____ chakula gani?
(yeye) _____ chakula gani?

- c) (wewe) **Una** chakula gani? Mimi _____ mkate
(nyinyi) _____ chakula gani? Sisi _____ mkate
Watoto _____ chakula gani? Wao _____ mkate
Juma _____ chakula gani? Yeye _____ mkate.

- d) **Kiti kile kinaanguka**
vitabu _____ le _____ naanguka
mtoto _____ le _____ naanguka
wavulana _____ le ni _____ kubwa
vyumba _____ le ni _____ kubwa
mgeni _____ le ni _____ kubwa

- e) (wewe) **Una** njaa ? (mimi) _____ kiu.
(nyinyi) _____ baridi ? (sisi) _____ joto.
(yeye) _____ usingizi ? (yeye) _____ haraka.

- d) Transform the previous sentences in negative form.

Zoezi la pili – second exercise

Kusoma na kufasiri – to read and to translate

Juma anaomba kazi

Bibi Bahati anasikia hodi mlangoni. Anajibu “Karibu”.

Mvulana mmoja anaingia, ana mzigo.

Bibi Bahati anauliza, “Unataka nini hapa?”

Mvulana, jina lake Juma, anajibu kwamba anatafuta kazi.

“Unajua kufanya kazi gani?” Bibi Bahati anauliza.

“Ninaweza kufanya kazi yo yote,” Juma anajibu.

Bibi Bahati anauliza tena kama anaweza kupika, kufua, kufagia na kupiga deki.

Juma anajibu kwamba anaweza.

Bibi Bahati anasema kwamba anaweza kwanza kufanya kazi sasa hivi.

Yeye anahitaji msaidizi nyumbani.

Zoezi la tatu – third exercise

Jibu maswali haya – answer to these questions

- 1) Juma anafanya nini mlangoni? _____
- 2) Anatafuta nini? _____
- 3) Anajua kufanya kazi gani? _____
- 4) Bahati anataka Juma afanye (*to do*) kazi gani? _____
- 5) Juma ataanza lini (*when*) kufanya kazi? _____

Zoezi la nne – fourth exercise

Tumia sentensi hizi katika wakati ujao – use these sentences at the future tense

Mfano (example): Leo Juma anafagia na kupiga deki
Kesho Juma atafagia na kupiga deki tena (*again*).

1) Leo mwalimu anasoma na kuandika.

2) Leo mama anapika na kufua.

3) Leo wageni wanatazama na kusikia.

4) Leo bwana anaita na kutafuta.

Maneno Mapya – new words

- anguka – to fall down

baridi – coolness/s

chakula (ki, vi) – food [plur. vyakula]

chumba (ki, vi)

chungwa (ji, ma) – orange [plur. machungwa]

-fagia – to sweep

-fua – to wash (cloths)

haraka (n, n) – hurry/s

-hitaji – to need

-ita – to call

-jibu – to answer

joto (ji, ma) – heat/s

kama – if (but as like, as..)

katika – in, to, during,...

kazi – job [plur. kazi]

kiti (ki, vi) – *chair* [plur. **viti**]
kiu (ki) – *thirst/s*
kwamba – *that*
lakini – *but*
maji (only plural) - *water*
mkate (m, mi) – *bread* [plur. **mikate**]
msaidizi (m, wa) – *housekeeper*
mzigo (m, mi) – *bag, luggage* [plur. **mizigo**]
njaa – *appetite/s*
-omba – *to ask (to pray + God)*
-piga deki – *to mop*
piga hodi – *to knock at the door*
-pika – *to cook*
-sikia – *to hear*
swali (ma-) – *question* [plur. **maswali**]
-tafuta – *to look for, to search*
-tazama – *to watch*
tunda (ma-) – *fruit* [plur. **matunda**]
-uliza – *to ask*
usingizi (11) - *sleep*
wakati ujao – *future tense*
wakati uliopo – *present tense*
yai (ma-) – *egg* [plural. **mayai**]

Somo la 5/6 - Kazi ya nyumbani ya 2

Zoezi la kwanza

**Badilisha sentensi katika hali ya kukataa na fasiri –
Change the sentences into the negative form and translate them**

- 1) Ninatoka Ujerumani
- 2) Ninakaa Leipzig
- 3) Ninajifunza chuo kikuu cha London
- 4) Tunajifunza Sanaa
- 5) Ninakwenda kwa gari (kwa = by)
- 6) Ninakwenda chuo kikuu
- 7) Unajua jina lake
- 8) Bwana Smith anatoka Uingereza
- 9) Mnakaa Manhattan sasa
- 10) Wanafundisha shulenii
- 11) Anajifunza chuo kikuu.
- 12) Anakwenda Afrika
- 13) Je, wewe unakwenda kazini?
- 14) Wanakuja nyumbani?
- 15) Mnapenda soda?

Zoezi la pili – second exercise

Fasiri – Translate

- 1) I don't come from New York
- 2) I don't live in Berlin
- 3) I am not going to the library
- 4) I am not staying in England
- 5) No, I don't speak English
- 6) She doesn't stay in London.
- 7) They do not live here.
- 8) He doesn't teach
- 9) You are coming today
- 10) You are not studying French.

here = **hapa**.

there = **huku**.

to go = **kwenda**

to come = **kuja**

to study = **kujifunza**

to teach = **kufundisha**

to stay = **kukaa**

to live = **kuishi**

Zoezi la tatu – third exercise

Andika kinyume cha haya – write the opposite of these

- 1) Ninataka kitabu
- 2) Ninajifunza Kifaransa
- 3) Ninakwenda nyumbani
- 4) Ninafahamu Kiswahili
- 5) Bwana Daudi anakaa hapa

- 6) Tunajua Kiswahili
 - 7) Mnafanya kazi
 - 8) Wanakuja kazini
 - 9) Unataka chai
 - 10) Unakaa hotelini au bwenini
- (bweni = *dormitory*)

Zoezi la nne

Andika kwa Kiswahili – write in Swahili

Good morning, mzee.

Good morning, how are you?

I'm well.

And what's your friend's name?

His name is Juma Matano.

Is he Kenyan?

No, he is not Kenyan, he is Tanzanian.

Where does he come from in Tanzania?

He comes from Mtwara. Now he works in Leipzig.

(to work = **kufanya kazi**)

What kind of work does he do?

(...gani? question...)

He teaches Economics and sports.

Ok, goodbye, Mr Omi and Mr Juma

(Mr. = **Bw.**)

Goodbye Mr. Hassan.

Zoezi la tano

Andika maswali ya majibu haya - Provide the questions that prompted these answers.

1. Sijambo. _____
2. Ninakaa hapa karibu. _____
3. Tunataka kunywa chai. _____
4. Watoto hawataki kulala. _____
5. Wazee wanapenda kuimba. _____

Somo la 5/6 – fifth/sixth lesson

Msamati - vocabulary

-a kiafrika (adj) – african

-a kichina (adj) – chinese

-a kifaransa (adj) – french

Amerika /Marekani (n,n) – America

-angalia – to watch, to look at

-anguka – to fall down

au (conj) – or

baridi (n,n) – cold/ coolness/s

barua (n,n) – letter

Bibi – Ms, Msr.

Bw. – Mr.

bweni (ji,ma) – dormitory

chakula cha – the food of / from

-cheza dansi/densi – to dance

-cheza mpira – to play soccer

chungwa (ji,ma) – orange

dawa (ji,ma) – medicine, treatment

duka (ji,ma) – shop → dukani – at the shop

-fa – to die

-fagia – to sweep

-fahamu – to understand

-fanya kazi – to work

-fua – to wash (clothes)

-furahi – to be/to become happy

gari (ji,ma) – car

gazeti (ji,ma) – newspaper

haraka (n,n) – hurry/s

-hitaji – to need

hospitali (n,n) – hospital

-imba – to sing

India (n,n) – India

-ishi – to live

-ita – to call

-ja – to come

-jaribu – to try

jibu (ji,ma) – answer

joto (ji) – warmth, heat

jua (ji,ma) – sun

Kenya (n,n) – Kenya

kiberiti (ki,vi) - kibiriti (ki, vi) – match box

kiu (ki) – thirst

kwamba – that

kweli – true

mafua (ma) – cold

mchuzi (m,mi) – sauce → mchuzi wa kuku – chicken sauce

Misri – Egypt

msaidizi (m, wa) – housekeeper

mshahara (m,mi) – salary

muziki (u) – music

mzigo (m,mi) – bag, luggage

njaa (n,n) – hunger, appetite

Somo la 5/6 – fifth/sixth lesson

Msamiati - vocabulary

-omba – to ask, to request (to pray + God)
pamoja – together
-pata – to get → -pata simu – to get a phone call
-piga deki – to mop
-piga hodi – to knock at the door [also, -bisha hodi]
-piga picha – to take a picture
-piga simu – to make a phone call
-piga sindano – to get an injection
-pigwa picha – to be photographed
pikipiki (n,n) – scooter
pombe (n,n) – alcoholics
profesa (ji,ma) – professor
redio (n,n) – redio
ripoti (n,n) – report
-rudi – to come back
saa (n,n) – hour, watch
-safiri – to travel
shida (n,n) – problem
sigara/sigareti (n,n) – cigarette
-sikia – to hear
-sikiliza – to listen
sindano (n,n) – injection
Somalia (n,n) - Somalia
swali (ji,ma) - question
-tafuta – to look for, to search for
-tazama – to watch
televisheni (n, n) – television
tena - again
-uliza – to ask
Ufaransa (u) – France
Uholanzi (u) – Netherlands
Uingereza (u) – England
Uispaniola (u) – Spain
Ureno (u) – Portugal
Urusi (u) – Russia
Uswidi (u) – Sweden
Uswisi (u) – Switzerland
usingizi (11) - sleep
uwongo/wongo – false
vilevile (adv) – as well
wali (u) – rice
yai (ji,ma) – egg