

# كِسْوَاهِيلِي

Kiswahili<sup>1</sup>

Mtungaji: Ustadh Mau (Mahmoud Ahmad Abdulkadir), 2003

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismi llāhi arraḥmani arraḥīmi

bismillahi arrahmani arrahimi

كُنَيْمًا نِ مَكْوَكْ ١ تَانِيَامًا حَتَّ لِنِ

tānyāmā ḥaṭa lini

kunyamā ni mek'ūka

kunyamaa nimechoka \* t'anyamaa hata lini 1a/b

*I am weary of staying silent. For how much longer am I to remain dumb?*

وَنَنْغُ هُنَيْپُوكْ كُوَانْ نَ تَمَانِ

kuwaona na ṭamāni

wanangu huniepūka

wanangu huniepuka \* kuwaona natamani 1c/d

*My own children avoid me, though I long to see them.*

وَالْوَبَاكِ كُنِشِكَا سَوْنُغْ نِ وَ وَندَانِ

siwangu ni wa wendāni

wālūbāki kunishika

walobaki kunishika \* si wangu ni wa wendani 1e/f

*And those who remain to embrace me are not my own, but are the offspring of others.*

مِمِّ نِ مَوْتَنْدَانِ مَبُونْ هُنَيْجَ زِتْ

mbūna hunipija zita

mimi ni mewatendāni

mimi nimewatendani \* mbona hunipija zita 1g/h

*What have I done to you? Why do you wage war on me?*

وَنَانُغْ مِمِّ وَ دَمُ وَانْ وَ أُسْوَا حِلِينِ ٢

wāna wa uswāḥilini

wanāngu mimi wa damu

wanangu mimi wa damu \* wana wa Uswahilini 2a/b

*My own flesh and blood, the children of Swahiland,*

<sup>1</sup>Adbulkadir, MA and P.J.L. Frankl (2013): 'Kiswahili': a poem by Mahmoud Ahmad Abdulkadir. *Swahili Forum*, 20.

أَصِلْ هَوْنَ هَامُ      يَا كُنْيُو نِ نَانِ  
 ašili hawana hāmu      yā kuniyuwa ni nāni  
 asili hawana hamu \* ya kuniyuwa ni nani 2c/d  
 are uninterested in knowing who I am,

وَمَنْتِي قَوْمُ      نَ وَنَ وَ مَجِرِنَ  
 wamenatiya qaumu      na wana wa majirani  
 wamenatiya kaumu \* na wana wa majirani 2e/f  
 and have left me to other peoples, and to the children of neighbours.

كُوسَ لَنْغَ كُوسَ غَانِ      مَبُونَ هُنِيَجَ زِتَ  
 kūsa langu kūsa gāni      mbūna hunipija ziṭa  
 kosa langu kosa gani \* mbona hunipija zita 2g/h  
 What kind of fault is my fault? [O my children] why do you continue waging war on me?

مِم مَامُنْ سِتَاسَ      وَلَ سِنَ پُنْغُونِ  
 mimi māmenu siṭāsa      wala sina punguwani  
 mimi mamenu sit'asa \* wala sina punguwani 3a/b  
 I am your mother and am not yet infertile, nor has my ability to reproduce diminished.

نِ مَزَا وَ مَمْبَاسَ      نَ كُنْغِنَ زِسُونِ  
 ni mezā wa mambāsa      na kungine zisiwani  
 nimezaa wa Mambasa \* na kungine zisiwani 3c/d  
 I have given birth to children in Mambasa, and in the other islands [of the Swahili],

نِزَ وَنَ سِيَّاسَ      نَ زِيُونْغُوزِ وَدِنِ  
 nize wana siyāsa      na ziyūngūzi waḍini  
 nizee wanasiyasa \* na ziongozi wa dini 3e/f  
 to politicians and to religious leaders,

مَافُنْدِ وَ كُلَ فَنِ      نَ مَاشُجَا وَ زِتَ  
 māfunḍi wa kula fani      na māshujā wa ziṭa  
 mafundi wa kila fani \* na mashujaa wa zita 3g/h  
 to craftsmen in every field, and to war heroes.

٤ نَدِيمَ مَامَاكَ مُيَاكَ  
 piya mwengo 'athumāni ndimi māmāke muyāka  
 ndimi mamake Muyaka<sup>2</sup> \* pia Mwengo Athumani<sup>3</sup> 4a/b  
*I am the mother of Bwana Muyaka, and of Mwengo Athmani also,*

نَ زَهْدٍ كَذَلِكَ  
 na wengi wāke wendāni na zahidi kadhalika  
 na Zahidi<sup>4</sup> kadhalika \* na wengi wake wendani 4c/d  
*and of Zahidi too, and many of his contemporaries,*

عَالِي كُوْتِ نَ مَتَاكَ  
 wote mbwā mūya qarini 'ālī kūti na matāka  
 Ali Koti<sup>5</sup> na Mataka<sup>6</sup> \* wote mbwa moyā karini 4e/f  
*Ali Koti and Mataka, all from just one century,*

وَلِتُوكَ مَا تُؤْمِبُونَ  
 wa kawā kama nīūta walitūka mātūmbūni  
 walitoka matumboni \* wakawaa kama nyota 4g/h  
*they emerged from my womb, and shone like stars.*

٥ اِنْكِشَافِ نَغْلِي  
 ukisōme na kidani inkishāfi ngaliya  
 Inkishafi<sup>7</sup> angaliya \* ukisome na kidani 5a/b  
*Look at Inkishafi. Read it attentively*

نَدِپُو تَاكَأُيُو كُولِي  
 ni kwāmbiyao mwendāni ndipuu tākāpuu kweleya  
 ndipo takapo kweleya \* nikwambiyao mwendani 5c/d  
*and then you will understand, my dear friend,*

<sup>2</sup>Bwana Muyaka was the outstanding Swahili poet of 19th century Mombasa. After his death many of his verses were recalled by Mu'allim Sikujua Abdallah al-Batawi (died 1890) and transcribed with annotations by W.E. Taylor (1856-1927). After Taylor's death his papers were acquired by the library of the School of Oriental and African Studies (SOAS), London.

<sup>3</sup>Mwengo Athmani: this 18th century poet from Pate composed the *Utendi wa Tambuka* (*The Epic of Heraklios*).

<sup>4</sup>Zahidi: see El-Maawy (2008).

<sup>5</sup>Ali Koti of Pate: see Chiraghdin (1987: 31-7).

<sup>6</sup>Bwana Mataka's full name is Muhammad bin Shee Mataka al-Famau (1825-1868). He was ruler of Siyu, as was his father. His mother was Mwana Kupona, famous for the poem of advice written to her daughter. Bwana Mataka died in Mombasa's fort while imprisoned by the Busa'idi.

<sup>7</sup>The *Inkishafi*, according to W.E. Taylor Stigand (1915: 96-105) is "a great, if not the greatest, religious classic of [the Swahili-speaking peoples]". The poem, concerned with the decay of Pate (formerly a flourishing town in northern Swahililand), may remind some readers of Thomas Gray's *Elegy written in an English churchyard* (London 1751).

نَ هَزِفِ أَصْلَانِ  
na hazifi aṣilāni

نِ تُونُغُ زِمَسَالِي  
ni tūngo zimesaliya

ni t'ungo zimesaliya \* na hazifi asilani 5e/f

*what I am telling you. These verses are of enduring worth and will never die.*

نِ وَنَانُغُ وَالْوَيْتِ  
ni wanāngu wālūpita

وَالْوَزِتُغُ نِ نِيَانِ  
wālūzitunga ni nyāni

walozitunga ni nyani \* ni wanangu walopita 5g/h

*Who were those who composed them? They were my children who have passed on.*

نَ پِي كِرَاغُ دِنِ  
na piya k'irāgu dīni

نَ مَالِنُغُ وَ مَقِيتَ ٦  
na mālena wa mviṭa

na Malenga<sup>8</sup> wa Mvita \* na pia Chiraghdini<sup>9</sup> 6a/b

*And the Bard of Mambasa, and Chiraghdin too,*

هَآوَكُكِرِ أُدُنِ  
hāwakukiri uduni

نِيَايُو وَلِزِفُوتَ  
nyāyuu ūlizifuwata

nyayo ulizifuata \* hawakukiri uduni 6c/d

*they followed in my footsteps, they did not submit to lower standards.*

لَكِنِ هُفَلِيَانِ  
lakini hufaliyāni

نَابَهَانِ هُتَ  
nnābahāni huṭeta

Nabahani<sup>10</sup> huteta \* lakini hufaliyani 6e/f

*al-Nabhany reproves, but to what effect?*

إِنْعَا أَمِيكِتَ  
ingā ameikiṭa

نَدِي يُوَكْ أَوْنَدَانِ  
ndiye pweke uwandāni

ndiye pweke uwandani \* ingawa ameikita 6g/h

*He remains alone in the field, yet he stays strong.*

<sup>8</sup>The Bard of Mambasa refers to Ustadh Ahmad Nassir Juma Bhalo, see Chiraghdin (1971).

<sup>9</sup>Shihabdin Chiraghdin (1934-1976). See the biography by his daughter Latifa Chiraghdin which came out in 2012.

<sup>10</sup>In an unpublished commendation from 12 June 1974 J.W.T. Allen writes about Ahmad Sheikh Nabhany: "I am privileged to have a wide circle of friends and acquaintances among Swahili scholars of Swahili. I have some knowledge of their rating of themselves and I can name perhaps half a dozen (still living) who are always referred to as the most learned. To me they are walking dictionaries and mines of information and Ahmed is unquestionably one of them. He comes of a family of scholars whose discipline is as tough as any degree course in the world. They have no time for false scholarship or dilettantism. That this profound learning is almost wholly disregarded by those who have been highly educated in the western tradition affects almost everything written today in or about Swahili. When I want to know some word or something about Swahili, I do not go to professors, but to one of the *bingwa* known to me. One of these could give a much greater detail of assessment, but of course his opinion would not carry the weight of one who can put some totally irrelevant letters after his name". For a biography see Said (2012).

٧      بَادُ كُزَا نَ وَزَ  
 siyākūma ukingūni      bādo kuzā na weza  
 bado kuzaa naweza \* siyakoma ukingoni 7a/b  
*I am still able to give birth. I have not yet reached the limit,*

لَكِنْ مُمْنِپُوَزَ      مُمَيْتَوُ فُونُ  
 lakini mumenipūza      mumeitowa fuwoni  
 lakini mumenipuuza \* mumeitoa fuoni 7c/d  
*but you have all despised me. You have left me high and dry,*

وَنَغْنِ مَيْتُوكَزَ      كُنِپَانْغِي كَانُونُ  
 wangine meitūkeza      kunipāngiya kānūni  
 wangine meitokeza \* kunipangia kanuni 7e/f  
*now others have come forward to regulate me,*

مُسَمِيَاتِ كُبُونُ      نِينِي مُلِپُونِوَتَ  
 musamiyāṭi kubūni      nyinyi mulipūniwata  
 musamiyati kubuni<sup>11</sup> \* nyinyi muliponiwata 7g/h  
*compiling standardized dictionaries.*

٨      هُلِيَا كِسِكِيْتَا      كَنْغَلِي جَرِدَنِ  
 huliya kisikitika      k'angaliya jaridani  
 huliya kisikitika \* changaliya jaridani 8a/b  
*I weep and lament when I look at the learned journals,*

وَنَغْ وَنَاءُ أَنْدِكَ      سِوَنَانْغُ نِ وَغْنِ  
 wengi wanau andika      siwanāngu ni wageni  
 wengi wanaoandika \* si wanangu ni wageni 8c/d  
*for many of those who contribute are not my children, they are strangers [to me].*

<sup>11</sup>For almost a century the principal publisher of standardized Swahili dictionaries has been the Oxford University Press (OUP). Clearly OUP has to be profitable, and profitable is what, over the years, their dictionaries of standardized Swahili have been. However, if one considers excellence in research and scholarship not one of the OUP's standardized Swahili lexicons can begin to compare with the Oxford English Dictionary ('more than 600,000 words over a thousand years'). Fortunately for Swahili and for Swahili studies there exists the monumental *Dictio-nnaire swahili-français* (Paris, 1939), compiled by Charles Sacleux. Sacleux's chef d'oeuvre ('unprecedented in historical depth, dialectological detail and philological knowledge') can now be accessed electronically, courtesy of *Swahili Forum* (<http://www.uni-leipzig.de/~afrika/swafo/index.php/sacleux>). Heartfelt thanks are due to Thilo Schadeberg and Ridder Samson.

وَيْكَ تُنْغُ نِ نْيَانِ

wapeka tūngo ni nyāni

idhaani kadhalika \* wapeka t'ungo ni nyani 8e/f

*It is much the same with the media. Who are the ones who send in their compositions?*

لَيْكَ كُو مَبُوا مَمْتِ

lik'a kuwa mbwā mvita

wengi hawatūk pwani \* licha kuwa mbwa Mvita 8g/h

*Many do not come from the coast, although they may have a Mambasa address.*

إِذَاعَانِ كَذَلِكْ

idhā'āni kadhalika

وَنْغِ هَاوْتُوكِ پَوَانِ

wengi hāwatūk pwān

زِسُومَشَوَاءُ شُلَنِ

zisūmeshwao shuleni

angalia na zitabu \* zisomeshwao shuleni 9a/b

*Look at the textbooks which are studied at our schools.*

۹ أَنْغَلِي نَ زِتَابُ

angaliya na zitābu

سِ سُوْدِ وَلَ سِ شَانِ

si sūdī wala si shāni

hazandikwi na Rajabu \* si Sudi wala si Shani 9c/d

*They are written neither by Rajabu, nor by Sudi nor by Shani.*

هَازَانْدِكُو نَ رَجَبُ

hāzāndikwī na rajabu

أَشِشِيُو سُكَانِ

ashishiyeo sukāni

Njoroge<sup>12</sup> ndiye katibu \* ashishiyeo sukani 9e/f

*The author is Njoroge, he is the helmsman.*

نَجُورُغِ نَدِي كَتِبُ

njūroge ndiye kaṭibu

نَاءُ نِيُومَ هُفُوتَ

nao nyūma hufuwaṭa

Charo<sup>13</sup> na wake wendani \* nao nyuma hufuata 9g/h

*Charo and his colleagues follow.*

كَارَ نَ وَاكِ وَندَانِ

k'āro na wāke wendāni

كَتَدَ هُرْدِ نَدِيَانِ

k'enda hurudī ndiyāni

hualikwa kongamano \* chenda hurudi ndiani 10a/b

*When I am invited to conferences, I turn back before I arrive.*

۱۰ هُولِكُوَا كُونْغَمَانُ

huwalikwā kūngamāno

<sup>12</sup>njoroge: a name representing those who have their origins in the East African interior (the bara).

<sup>13</sup>charo: a name representing those who have their origins in the coastal hinterland (the nyika).

كُوْنِيْنِي سِوَانِ

kuwa nyinyi siwaoni

huona utungu mnuu \* kuwa nyinyi siwaoni 10c/d

*I feel exceedingly bitter that I do not see you all there.*

لَكِنْ نَتْنَدُ نَنْ

lakini nitende nni

na huziuma zitani<sup>14</sup> \* lakini nitende nini 10e/f

*I bite my fingers in frustration, but what can I do?*

مَاْمِنْ مُمْنَوَتَ

māmenu mumeniwata

wanangu mumeihini \* mamenu mumeniwata 10g/h

*My children, you have missed your opportunity. You have abandoned your own mother.*

هُوْنِ اَتْنَعُ مَنُو

huwona utungu mnuu

نَ هُزَامَ زِتَانِ

na huziuma zitāni

وَنَانَعُ مُمْنَحِنِ

wanāngu mumeikhini

١١ نَ هُلِيَا كَوَا مَاتُوَزِ

na huliya kwā mātūzi

na huliya kwa matozi \* changaliya mitihani 11a/b

*And I shed tears when I look at the results of the school exams.*

نَ وَ كِسُومُ زَوْنِ

na wa kisūmu ziwani

wanafundi wa Kibwezi \* na wa Kisumu<sup>15</sup> ziwani<sup>16</sup> 11c/d

*Students from Kibwezi, and from Kisumu by the lake,*

وَلِيُوكُو كِلَلِنِ

waliyūkuu kileleni

ndiwo wanao barizi \* waliyoko kileleni 11e/f

*they are the ones who are ahead, who are at the top;*

مُكُو تِنِ هُكُو كُوَتَ

mukuu t̄ini hukūkūta

mulūtuka kwetu pwani \* muko tini hukokota<sup>17</sup> 11g/h

*and you, students from the coast, you lag far behind.*

مُلُوْتُوكَ كُوَتَ پَوَانِ

mulūtuka kwetu pwāni

<sup>14</sup>These words echo the words of the *Inkishafi*: “wakauma zanda na kuiyuta”. Readers unfamiliar with this Swahili gesture of regret could consult Eastman and Omar (1985).

<sup>15</sup>Kibwezi and Kisumu are places in the East African interior.

<sup>16</sup>The lake is Lake Nyanza, also known as Lake Victoria.

<sup>17</sup>Over the years young people on Lamu Island (and indeed elsewhere in northern Swahililand) have received a raw deal in their primary and secondary education. They have ‘lagged far behind’ their counterparts from the interior, and so Mother Swahili grieves for her marginalised children.

۱۲ وَفَانِيَاءُ أَتَفَتِ      وَ أَزْمِلِ كُنْ  
wafānyao utafiti      wa uzamili k'uwoni  
wafanyao utafiti \* wa uzamili chuwoni 12a/b  
Amongst those who are researching for degrees at the universities,

وَسَوَاهِلِ نِ كَاتِ      أَوْ هَوَپَاتِكَا  
waswāhili ni kātiti      aw hawapātikāni  
Waswahili ni katiti \* au hawapatikani 12c/d  
Swahili students are few or non-existent.

نِ نِيَانِ نِ مَلَيْتِ      مُونِي مَأكُوسَ نِ نِيَانِ  
ni nyāni ni mlaiti      mwenye mākūsa ni nyāni  
ni nyani ni mlaiti \* mwenye makosa ni nyani 12e/f  
Who is to be blamed? Whose fault is it?

مِمِ هَامُنِثَمِنِ      مَعْنِ هَامُكُپَاتِ  
mimi hāmunitamini      mgine hāmukupāta  
mimi hamunitamini \* mgine hamukupata 12g/h  
You esteem me not at all, yet you have not replaced me by another.

۱۳ كِوَسِكِي هُنِينِ      هُنَانُشُونُغَ مُوِيُونِ  
kiwasikiya hunīna      huniongūnga mūyūni  
kiwasikiya hunena \* huniungonga moyoni 13a/b  
When I hear those who are not mother-tongue speakers speaking, I feel sick at heart.

صَرْفَ هَكُنَ تَنْ      نَحْوُ نِ تَتَمَانِ  
ṣarfa hakuna tena      naḥau na itamāni  
sarufi hakuna tena \* nahau naitamani 13c/d  
Inflection is no longer employed, while grammatical [Swahili] is what I desire!

نَ حَتَ لَدَ هَيَانِ      كَمَ مَشَاطُو كَانَوَانِ  
na ḥaṭa ladha hayāna      kama mashāpuu kānwāni  
na hata ladha hayana \* kama mashapu kanwani 13e/f  
Even [their speech] is wanting in flavour, like a plug of tobacco in one's mouth.

سِئَلُو هُنَانِ      هُئِمَبَ أَوْ هُتَتِ  
sielewi hunenāni      huimba aw huteta  
sielewi hunenani \* huimba au huteta 13g/h  
I do not understand what they are saying. Are they singing? Are they complaining?



أَيُّ تَن دُنْيَانِ

ay tena duniyāni

لَوْ مُيَاكَ تَارُدِ ١٤

law muyāka tārudi

lau Muyaka tarudi \* ae tena duniyani 14a/b

Were Bwana Muyaka to return, were he to come back to the world,

كُونَدَ مَحَكَمَانِ

kwenenda mahakamāni

مَوَانَانُغُ إِتْمَبِدِ

mwānāngu itambidi

mwanangu itambidi \* kwenenda mahakamani 14c/d

it would be necessary, my child, for him to go to a court of law,

وَنِيَوَاءُ يَقِينِ

waniyuwao yaqīni

أَتَتْ نَ مَشْهَدِ

aete na mashahidi

aete na mashahidi \* waniyuwao yakini 14e/f

and he would need to call witnesses who know me well,

كُؤَا حَتِي كُؤَا تَ

kwā ḥaṭiya kuwapāta

نِيُوتَ مُونَدَ غَرَزَنِ

nyūte mwende gerezani

nyote mwende gerezani \* kwa hatiya kuwapata 14g/h

and all of you would go to prison for the offence which you have committed against me.

وَلْ هَامُونِ إِمَانِ

wala hāmūna imāni

وَاللَّهِ هَمُنَ غَيْرِ ١٥

wallāhi hamuna gēra

wallahahi hamuna ghera \* wala hamuna imani 15a/b

Truly you have neither zeal nor self-confidence.

كُؤَا هَمُنِثَمِنِ

kuwa hamunithamini

هَمُنَ لَكُؤَا كَرِ

hamuna la

hamuna lakuwakera \* kuwa hamunithamini 15c/d

It irritates you not at all that you do not esteem me.

هُتَزَوَ أُونَدَانِ

hutezewa uwandāni

مِمِ نِ كَامَ مِوِيرِ

mimi ni kāma mpiwiri

mimi ni kama mpwira \* hutezewa uwandani 15e/f

I am just like a ball in the play-ground,

نَ كُلِّ مُوْنِي كُپِتَ

na kula mwenye kupita

هِيَجُؤَا تَكْنَدِيَانِ

hipijwā teke

hipijwa tekendiani \* na kila mwenye kupita 15g/h

I am given a kick by anyone who passes by in the street.

١٦ حَتَّ كُونِي أُشْعِرِ وَاسُو وَنَعُ وَمُبُونِ

wāsuu wangu wamebūni

ḥaṭa kwenye usha'iri

**hata kwenye ushairi \* waso wangu wamebuni** 16a/b

*Even in the field of Swahili prosody, those who are not mine have invented*

زِلِزْ حُرْ بِحَارِ كُؤَا كُؤَلَزْ وَغْنِ

kwā kuwoleza wageni

zilizo ḥuru baḥāri

**zilizo huru bahari \* kwa kuoleza wageni** 16c/d

*free verse, imitating foreigners.*

مِم هَايُو سِيَاكِرِ سِ مَاشَعِرِ كِفَنِ

si māsha'iri kifani

mimi hāyuu siyākiri

**mimi hayo siyakiri \* si mashairi kifani** 16e/f

*For myself, I cannot accept that. That is not Swahili poetry.*

هَائُو نُوتْ نِ كُؤَا نَنْ هُزْ نِ مَبْنُ زَا زَتْ

hzo n mbnu zā zṭa

hāyuu yūt ni kwā nn

**hayo yote ni kwa nini \* hizo ni mbinu za zita** 16g/h

*What is the point of it all? These are preparations for war.*

١٧ هَمْبُو مُونِيُو سِنَ هِنِ نِ عَجَابُ غَانِ

hini ni 'ajābu gāni

hambiwa mwenyewe sina

**hambiwa mwenyewe sina \* hini ni ajabu gani** 17a/b

*I am told that I belong to nobody in particular. How extraordinary!*

هُوَاءِ كَاكُوسَ شِنَ كَاوْ نَ تَانْدُ يَانْغَانِ

kāwa na tāndu yāngāni

huwae kākūsa shina

**huwae kakosa shina \* kawa na tandu yangani** 17c/d

*How can I be rootless below ground and yet have branches above?*

نِيَانِ الْوَنِپَ نِنَ الْوَنَانْدِكِ نِ نِيَانِ

alūnāndika ni nyāni

nyāni alūnipa ina

**nyani alonipa ina \* alonandika ni nyani** 17e/f

*Who gave me my name? And who are they who wrote me down?*

كِوْ سِ أُسْوَا حِلِنِ نِ وِپِ نَالِپُوپَاتِ

ni wapi nālīpūpāṭa

kiwa si uswāḥilini

**kiwa si Uswahilini \* ni wapi nalipopata** 17g/h

*If I do not hail from Swahiland, then whence do I come?*

سِدَلِيلِ أَصْلَانِ

si aṣilāni

كُو وَنْغِ هُنِنَنْ ١٨

kuwa wengi huninena

kuwa wengi huninena \* sidalili asilani 18a/b

*That many speak me, [Swahili], is not of itself proof of origins,*

كِنْغَرَزَ هَامُونِ

kingereza hāmuwoni

يَاكُو مُونِيُو سِنَ

yākuwa mwenyewe sina

yakuwa mwenyewe sina \* Kingereza hamuoni 18c/d

*or that I have no owner. What of the English language?*

پَمْبَ زَتِ دُنِيَانِ

pembe zote duniyāni

هُنِنَوَا نَ وَنْغِ سَانَ

hunenwā na wengi sāna

hunenwa na wengi sana \* pembe zote duniani 18e/f

*It is spoken by very many, in all corners of the world,*

مِزِي هَايُكَاثَ

miziye haikukāṭa

كِنَ نَ كَوَاءِ سِنَانِ

kina na kwao sināni

kina na kwao shinani \* miziye haikukata 18g/h

*yet the language remains firmly established in its homeland, its roots have not been severed.*

30/7/03