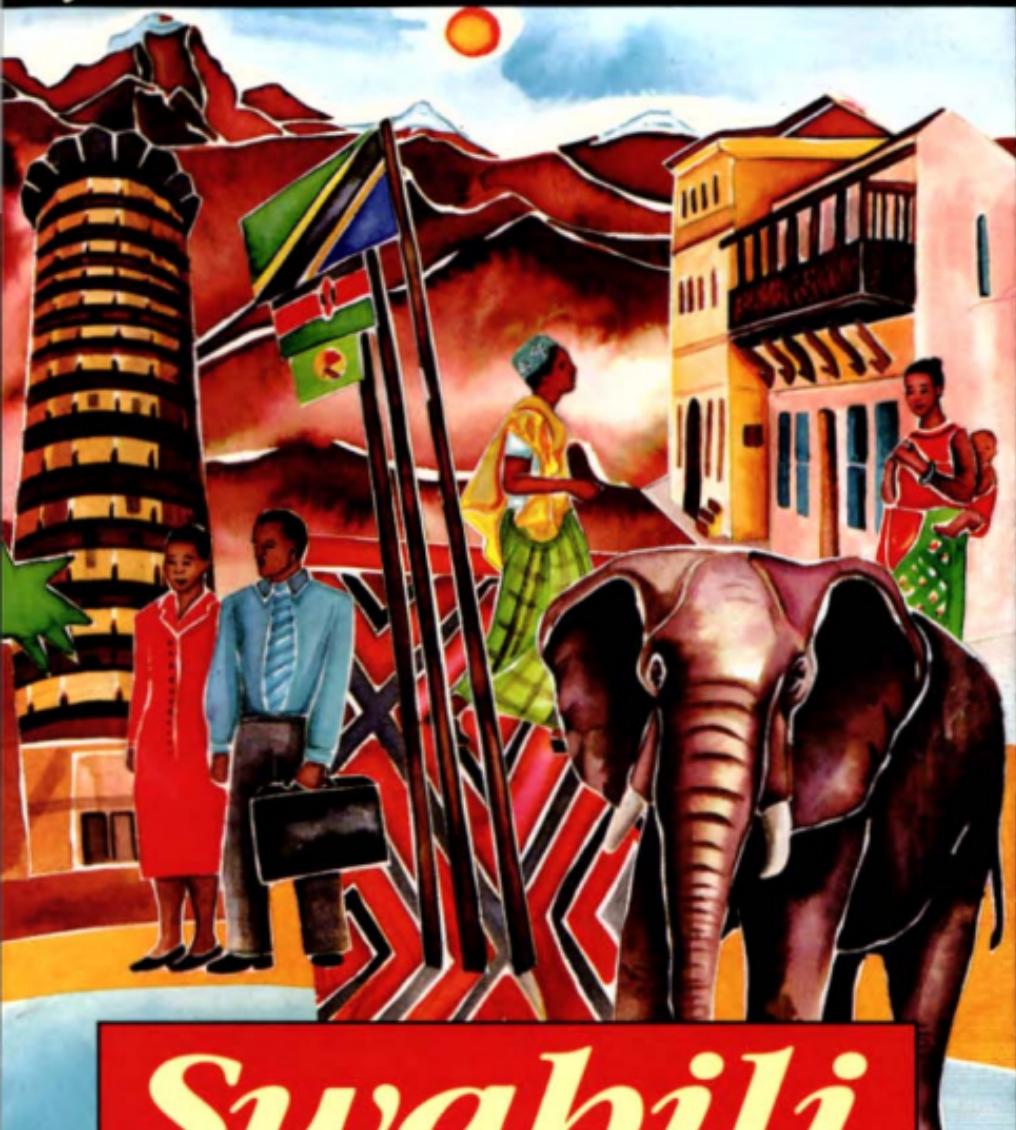




TEACH YOURSELF®



Swahili

A COMPLETE COURSE FOR BEGINNERS



TEACH YOURSELF BOOKS

Swahili

Swahili

Joan Russell

TEACH YOURSELF BOOKS

For UK order queries: please contact Bookpoint Ltd, 39 Milton Park, Abingdon, Oxon OX14 4TD. Telephone: (44) 01235 400414, Fax: (44) 01235 400454. Lines are open from 9.00 – 6.00, Monday to Saturday, with a 24 hour message answering service. Email address: orders@bookpoint.co.uk

For U.S.A. & Canada order queries: please contact/Contemporary Publishing, 4255 West Touhy Avenue, Lincolnwood, Illinois 60646 – 1975 U.S.A. Telephone: (847) 5500, Fax: (847) 679 2494.

Long-renowned as the authoritative source for self-guided learning – with more than 30 million copies sold worldwide – the *Teach Yourself* series includes over 200 titles in the fields of languages, crafts, hobbies, sports, and other leisure activities.

British Library Cataloguing in Publication Data

A catalogue entry for this title is available from the British Library

Library of Congress Catalog Card Number: 92-80900.

First published in UK 1996 by Hodder Headline Plc, 338 Euston Road, London NW1 3BH

First published in US 1996 by NTC/Contemporary Publishing, 4255 West Touhy Avenue, Lincolnwood (Chicago), Illinois 60646 – 1975 U.S.A.

Copyright © 1996 Joan Russell

The 'Teach Yourself' name and logo are registered trade marks of Hodder & Stoughton Ltd in the UK.

In UK: All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher or under licence from the Copyright Licensing Agency Limited. Further details of such licences (for reprographic reproduction) may be obtained from the Copyright Licensing Agency Limited, of 90 Tottenham Court Road, London W1P 9HE.

In US: All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photocopying, or otherwise, without prior permission of NTC/Contemporary Publishing Company.

Typeset by Transet Ltd, Coventry.

Printed in Great Britain for Hodder & Stoughton Educational, a division of Hodder Headline Plc, 338 Euston Road, London NW1 3BH by Cox & Wyman Ltd, Reading, Berkshire.

| | | | | | | | | |
|-------------------|------|------|------|------|---|---|---|---|
| Impression number | 13 | 12 | 11 | 10 | 9 | 8 | 7 | 6 |
| Year | 2002 | 2001 | 2000 | 1999 | | | | |

CONTENTS

| | |
|---|-----|
| Introduction | 1 |
| <i>Part One</i> | |
| 1 Hujambo? How are you? | 15 |
| 2 Kwenda Posta Going to the post office | 27 |
| 3 Hotelini In the hotel | 44 |
| 4 Sokoni At the market | 63 |
| 5 Kwenye Duka la Sanaa At the craft shop | 80 |
| 6 Matembezi Jioni An evening walk | 99 |
| <i>Part Two</i> | |
| 7 Kupika kwa Mama Mzee Cooking at grandmother's | 117 |
| 8 Kusafiri ni Kuzuri! Travelling is good! | 130 |
| 9 Safari ya Basi A bus journey | 143 |
| 10 Chumba Kizuri! A good room! | 160 |
| 11 Mialiko Invitations | 173 |
| 12 Hairuhusiwi Kuegesha! No parking! | 187 |
| 13 Kujifunza Lugha Learning a language | 199 |
| 14 Siku ya Taabu A day of troubles | 211 |
| 15 Katika Mbuga ya Wanyama In the game park | 226 |
| 16 Mlimani: Kuna Nini? On the mountain: What's the matter? | 240 |
| 17 Mchezaji Soka na Wachezaji Ngoma A soccer player and some dancers | 255 |
| 18 Barua Zimewasili! Some letters have arrived! Key to the Exercises | 266 |
| Appendix | 278 |
| Swahili-English Vocabulary | 288 |
| English-Swahili Vocabulary | 295 |
| | 310 |

Acknowledgements

I am most grateful to my language consultant, Rehema Rajabu, for her painstaking checking of the manuscript and for many helpful suggestions.

Many people have indirectly influenced the content of this book, from friends, colleagues and chance acquaintances in Kenya and Tanzania to several generations of students at the University of York who took Swahili electives; I am indebted to them all. This debt extends to Daphne Perrott, author of the first *Teach Yourself Swahili*, and to Ethel Ashton, whose book, *Swahili Grammar*, has influenced our understanding of the structure of the language for over half a century.

My thanks go to people who – knowingly or unknowingly – have provided direct input, either with linguistic or social information or in some other way: Amina Ali, Jacob & Virgilia Amuli, Susie Bowen, Olwyn Fonseca, Ken Kaduki, Abdallah Madenge, Balla Masele, Kokuumbya Mtajuka, Steve Nicolle and Alison Ross.

I am particularly pleased that Eileen McClelland undertook to do the drawings.

My grateful thanks go to Debbie Phillippo for so efficiently producing a clear manuscript from the untidy and not always very legible drafts and also to Caty Blacktop and Muriel Wood for helping out during the occasional emergency.

The author and publishers would like to thank the following for permission to reproduce copyright material:

The Institute of Kiswahili Research, University of Dar es Salaam, for the extract from *Kipande cha Akili*, in the collection of folktales *Fasihi-Simulizi ya Mtanzania: Hadithi*, published by Dar es Salaam University Press; E. Kezilahabi for the poem *Ngoma ya Kimya* in the collection of his poems *Karibu Ndani*, published by Dar es Salaam University Press; S. Ndunguru, for the extract from Chapter II of *Urithi Wetu*, published by Ndanda Enterprises (T) Ltd.

INTRODUCTION

About Swahili

Swahili is the most extensively used of the hundreds of Bantu languages spoken in many areas of sub-Saharan Africa. A knowledge of Swahili will enable you to make yourself understood throughout much of east and central Africa.

Swahili is a language that developed and spread through the trading links that the coastal towns had with the interior of Africa and with the lands around the Indian Ocean. Until the early part of the nineteenth century its use was largely confined to the people of the coastal and island towns, stretching from what is now the Somali Republic southwards to Mozambique.

The expansion of the trade-routes between the island of Zanzibar, the coast and the interior gave an impetus to the use of Swahili as a means of communication between people at trading-places who did not share the same 'home language'. Most of the major trade-routes went through modern Tanzania. It is in Tanzania that the use of Swahili is the most widespread. Even in remote areas far from towns, where people have little need to use a language other than their home language, there are likely to be at least some people who know Swahili. For many Tanzanians, Swahili, even if not the first language acquired in childhood, is now the language they use most during the working day. It is the country's national language, and is used in government administration, in schools and in the media.

Pre-twentieth-century links between the coast of Kenya and the interior were much less extensive than those further south and so the use of Swahili did not spread inland to the extent it did in Tanzania. However, all along the Kenya coast and islands, in the inland towns and wherever there is a mixed population of speakers of different languages, Swahili is in use. As in Tanzania, Swahili is a national language, and is used in schools and the media.

Uganda's history and geographical position has not favoured the use of a 'standard' east coast form of Swahili. There was no indigenous Swahili-speaking community from whom the use of the language might have spread. Nevertheless, it is used in Kampala and some of the larger towns.

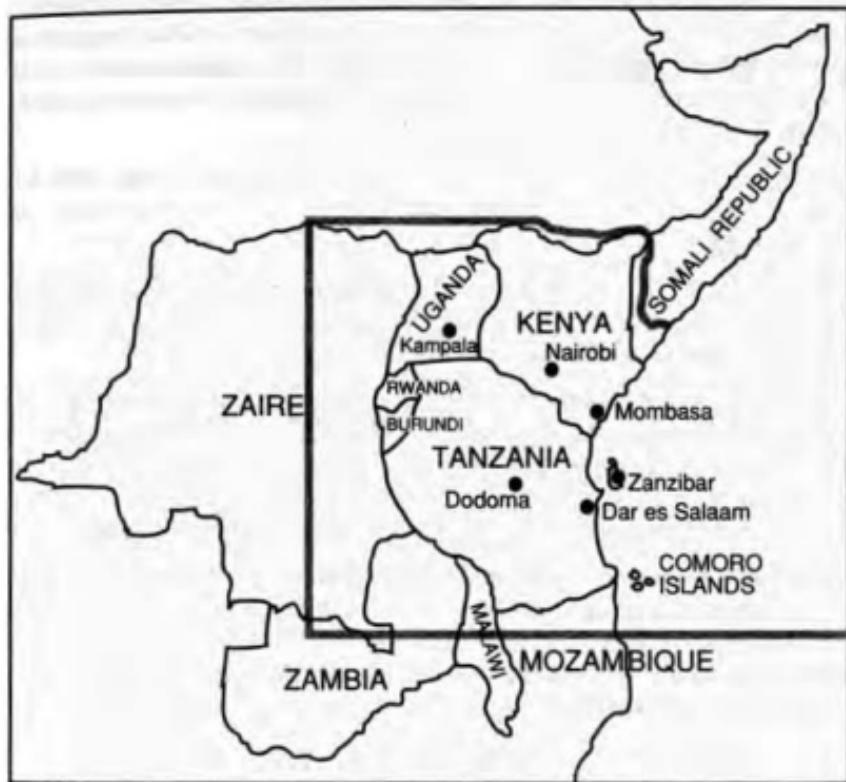
In these three countries Swahili shares its function as *lingua franca* (auxiliary language) with English in certain domains of use – in the tourist trade, for example. Further west it is French that fulfils this function.

Swahili is understood by some people in Rwanda and Burundi, particularly those living near the borders with Tanzania. It is spoken extensively in the eastern half of Zaire and is officially recognised as one of the country's four national – effectively regional – languages. Zairean Swahili differs in some respects from east coast 'standard' but it is recognisably Swahili, and it is better to know some Tanzanian/Kenyan **Kiswahili Sanifu** ('Standard Swahili'), if you are in eastern Zaire, than to know none at all.

On the margins of the Swahili-speaking area, and this includes the border areas of northern Malawi and Zambia as well as the southern Somali coast and the northern end of the Mozambique coast, you should not expect everyone to know Swahili. In some places it may only be a small proportion of the men in the population who have a working knowledge of it. You should also not be surprised to hear something which at first sounds as if it might be Swahili but turns out to be the local language, which has absorbed words from Swahili.

Since millions of people who use Swahili in east and central Africa have acquired it as a second or third language, people are very relaxed about talking to someone who speaks it rather differently from the way they do. An unfamiliar way of speaking is a source of interest rather than the subject of criticism. No one is going to be horrified or offended if you make mistakes, or have a strong accent to

start with. People will be pleased that you are learning Swahili, whether it is their own language or one that they have just picked up or learnt at school. The important thing is to want to talk to people!



How to use this course

The course is divided into two parts. Units 1-6 form Part One, a basic survival package for people who do not have time to work through the whole course but would like to get some idea of how the language works, and want something more than a phrase book. Units 7-18, in Part Two, build on the foundation of Part One, and are for people who

would like to do more than just 'survive' with the language. Each unit builds on what you have learnt in the previous units, and opens with a short list of what you will know how to say after working through the unit.

Each unit starts with a dialogue: two dialogues per unit in Part One, and one per unit in Part Two. These dialogues, called **Mazungumzo** in Swahili and marked by the symbol  , are at the heart of each unit and introduce the new words and grammatical structures in the context of an everyday situation.

Then comes a boxed list of the new words and phrases in the order in which they occur in the dialogue. This list of new vocabulary is marked  .

Next is a section of background information to help you put the dialogue into the context of life in eastern Africa. This is called **Maarifa yenye manufaa**, or *worth knowing*.

The next section, **Maelezo**, meaning *Explanation*, is marked  and explains the new structures used in the dialogue. Grammatical terms are kept to a minimum and only used where absolutely necessary to give you 'short cuts' to learning. The terms are introduced, with English examples, at the point where they are needed in an explanation.

The final section of each unit is **Majaribio** (*exercises*), marked  . These provide a range of activities which will help you to check your understanding of the dialogue and your ability to use the new words and structures. You will find the answers in the Key to the Exercises following the Appendix.

The Appendix contains summaries of the grammatical information taught in the course.

At the end of the book there are Swahili-English and English-Swahili vocabulary lists containing words taught in the course.

How to use the course with the cassette

You will find it helpful to do some listening before you start working through the course. If you are using the cassette you should listen to the pronunciation of the sounds and words. If you do not have the cassette and are already in a Swahili-speaking area, listen to as much Swahili as you can.

You can see what is on the cassette from the symbol next to passages in the book. When you work through a unit, read the dialogue several times (listening to the cassette if you have it) using the boxed vocabulary to help you understand it. When you think you have understood most of it read through (and listen) again. It is the dialogue that is most likely to give you a 'feel' for the language and you should not go on to the **Maelezo** - the *explanation* section - until you have a good grasp of the dialogue.

How to study

Try to set aside a certain amount of time each day for working on the course. Half an hour each day would be more helpful than one longer session per week. You need frequent practice when you are starting on a language, or trying to brush-up a half-forgotten one.

Set a definite - but realistic - goal for each Swahili-learning session, e.g. aim to work through one dialogue, to learn one list of vocabulary, or to read and understand two sections of a **Maelezo**. When you learn anything by heart, whether single words, phrases (groups of words) or whole sentences, try to imagine yourself using them in real situations and say them to yourself aloud. Writing things down will also help you to remember them. Try putting lists of vocabulary where you will see them every day - near the bathroom mirror, in the kitchen or by your bed. Try to link your language-learning with activities in your everyday life: for instance, write part of a shopping list in Swahili, keep a daily diary in Swahili - even if, to start with, it is only a sentence or two.

One of the interesting features of Swahili which will help your vocabulary learning is that it has a number of English 'loan-words' in it. A loan-word is a word used in a language other than the one where it originated. Like English, Swahili has a very rich vocabulary because of the words it has absorbed from other languages. Many have come from Arabic and Persian as well as from Gujarati, Hindi, Portuguese and - more recently - English. The reason that you already know the word *safari* in English is because it is a loan-word from Swahili; but it was originally taken into Swahili from Arabic. Loan-words are pointed out from time to time in the course because they 'behave' differently from words of Bantu origin.

You will find that you need to keep a very open mind about language structure; don't expect Swahili to work like English or any other language you know, although here and there you may find similarities. One big difference is in the way the words are composed. For example, in English when we talk about more than one of something we usually add something to the end of the noun, as in *cat* → *cats*, or we change one or more of its sounds as in *mouse* → *mice*, or we even do both, as in *child* → *children*. But in Swahili it is the beginning of the noun that changes: **mtoto** (*child*) → **watoto** (*children*); **kikapu** (*basket*) → **vikapu** (*baskets*). (This is how it works most of the time, but there is a pleasant surprise in store for you in Unit 2.)

There are also differences in the way words are *organised* in sentences. One very obvious difference is the way 'qualifiers' are used with nouns. (Examples of nouns: *cat*, *house*, *mouse*, *woman*, *child*, *basket*, *happiness*, *tree*.) A qualifier is a word or group of words used with a noun to add some more information. The words attached to *tree(s)* in the following examples are all qualifiers: *tall trees*; *three trees*; *our trees*; *other trees*; *all trees*; *this tree*; *trees with long roots*; *the tree itself*; *any tree at all*. You will notice that most of the qualifiers come in front of the noun *tree(s)*. In all these examples Swahili puts the qualifier after the noun. So in Swahili we would say: *trees tall*, *trees three*, *trees our*, *trees other* – and so on.

There are other differences to look out for, and you will be introduced to them gradually as you go through the units. Points which are especially important are indicated by the symbol *****.

Abbreviations

- (syll.) syllable
- (sing.) singular
- (pl.) plural
- lit. literally
- ni** something must precede **ni**
- ki-** something must follow **ki**
- ta-** something must precede and follow **ta**

PRONUNCIATION

The best way to acquire good Swahili pronunciation is to imitate native-speakers or people who learned Swahili at school and use it as their primary means of communication. There are two basic rules which will help you to get off to a good start:

- * 1 In Swahili the stress of a word almost always falls on the next-to-last syllable. The ' shows the stressed syllable in the following words: **bába** (2 syllables), **mtóto** (3 syllables), **amepáta** (4 syllables), **aliyekúja** (5 syllables).
- 2 Keep your voice level, and do not try to emphasise a word by giving it extra stress or raise the pitch of your voice to show surprise. Swahili does, of course, have its own patterns of intonation (rise and fall), which you will acquire naturally, through imitation, but the extent of the rise and fall is much less than in English.

Vowels

| Letter | Approximate sound | Example |
|--------|---|----------------------------|
| a | pronounced rather like the a in <i>barber</i> but halfway towards <i>bat</i> | baba <i>father</i> |
| e | pronounced rather like e in <i>get</i> , but it should feel slightly longer | pete <i>ring</i> |
| i | pronounced like ee in <i>see</i> | kisu <i>knife</i> |
| o | pronounced like o in <i>olé</i> , with the lips kept well apart throughout the sound | boga <i>pumpkin</i> |
| u | pronounced like oo in <i>tooth</i> | dudu <i>pest</i> |

Notes:

- When **a** comes at the end of a word it should be pronounced more like a beginning or middle **a** than like **er**. For example, **baba** should not be made to sound like *barber*. This means that you need to keep your mouth well open for the final **a**.
- When two different vowels occur together each keeps its own sound and forms a separate syllable: **faida**: **fa-i-da** (3 syllables); **aibu**: **a-i-bu** (3 syllables).
- Two similar vowels occurring together count as two syllables, as far as stress is concerned, and are pronounced as a long vowel. For example, **kúfa** (*to die*) has two syllables and **kufáa** (*to be suitable*) has three. (These double vowels are very often the result of the loss of an earlier **I** between the vowels. Later on, you will see that, in certain circumstances, the **I** reappears.)

Consonants

In writing Swahili, the only letters of the alphabet that are not used are **q** and **x**.

In the first group of consonants each sound is represented by one letter. The Swahili sound is much the same as the English sound represented by the same letter, but take note of the special comment on **b**, **d**, **g** and **j**.

| Letter | Approximate sound | Example |
|----------|--------------------------------|----------------------------|
| b | like b in <i>book</i> | baba <i>father</i> |
| d | like d in <i>day</i> | dada <i>sister</i> |
| f | like f in <i>father</i> | fimbo <i>stick</i> |
| g | like g in <i>get</i> | gari <i>vehicle</i> |
| h | like h in <i>hot</i> | habari <i>news</i> |
| j | like j in <i>job</i> | joto <i>heat</i> |
| k | like k in <i>keep</i> | kiti <i>chair</i> |
| l | like l in <i>like</i> | leo <i>today</i> |
| m | like m in <i>make</i> | mama <i>mother</i> |
| n | like n in <i>no</i> | na <i>and</i> |
| p | like p in <i>pot</i> | pata <i>get</i> |
| r | like r in <i>carrot</i> | chura <i>frog</i> |
| s | like s in <i>soft</i> | sasa <i>now</i> |
| t | like t in <i>bat</i> | bata <i>duck</i> |
| v | like v in <i>voice</i> | vuka <i>cross</i> |
| w | like w in <i>wait</i> | watu <i>people</i> |

| | | |
|---|----------------------|------------------------|
| y | like y in <i>yet</i> | yetu <i>our</i> |
| z | like z in <i>zoo</i> | zetu <i>our</i> |

Note on b, d, g and j

If you have the cassette or have listened quite a lot to people speaking Swahili you may have noticed that when these sounds come at the beginning of a word or between vowels – **baba** is a good example – they have a slightly 'hollow' sound. This is because they are produced with a downward movement of the 'voice-box' and an intake of breath. In words such as **mbegu**, **ndefu**, **ngoma** and **njema** they sound (and are produced) much more like the English sounds. The two different kinds of **b**, **d**, **g** and **j** don't make a difference to the meaning of the word so if you cannot manage the ' gulped' ones just use the English sounds.

The **j** sound, except when it follows **n**, needs your tongue-tip to be behind your lower teeth and the main part of your tongue to be touching the roof of the mouth, behind the hard ridge at the back of your upper teeth. If you eventually aim for native-speaker pronunciation you should try to manage this, but it is best practised by watching someone making this sound.

**Notes on m**

(Come back to this after Units 1, 2 and 5.)

- 1 Two groups of words, the singular nouns of classes M/WA (Unit 1) and M/MI (Unit 5) have **m** at the beginning, as a syllable:

mtu (2 syllables) **mtoto** (3 syllables) **mnanasi** (4 syllables)

If **w** follows **m** in words of these two classes, the **m** is not a separate syllable:

mwana (2 syllables) **mwanangu** (3 syllables)

- 2 If **m** comes at the beginning of a word in the N class of nouns (Unit 2) it is not a separate syllable. It 'merges' into the next sound which is always either **b** or **v**. So don't linger on the **m** in **mbegu** (2 syllables) or **mvua** (2 syllables).



In the second group of consonants each sound is represented by two letters.

Letter Approximate sound

ch like **ch** in *chop*

Example

chakula *food*

| | | |
|------------|---|---------------------------|
| dh | like th in <i>this</i> | dhahabu gold |
| gh | like ch in Scots <i>loch</i> (see kh below) but voiced | ghali expensive |
| kh | like ch in Scots <i>loch</i> or German <i>Bach</i> | Khamisi man's name |
| ng' | like ng in <i>song</i> | ng'ombe cow |
| ny | like n in <i>new</i> and the first n in <i>onion</i> | nyama meat |
| sh | like sh in <i>ship</i> | shauri advice |
| th | like th in <i>thin</i> | thelathini thirty |

Voiced and voiceless sounds(to help with **gh** and **kh**, and with the N class words in Unit 2)

Before trying **gh** and **kh**, make sure you can tell the difference between a voiced sound and a voiceless one. Make the English sounds **p** and **b** alternately, with a finger resting lightly on the front of your throat. When you make the **b** sound you should be able to feel the movement in your throat caused by the vibration of the vocal cords in your 'voice-box'. Then try **k** and **g**, and finally **kh** and **gh**. The **kh** and **gh** sounds occur in words of Arabic origin. You need only use the **kh** sound for words that have **kh** in the spelling; it occurs in some Muslim names, such as **Khadija**, and a few greetings. You may hear native-speakers using **kh** in some of the words spelt with **h**, but as this is only appropriate in certain words, it would be best to always pronounce written **h** as **h**.

Notes on ny, ng and ng'

- 1 Remember that **ny** represents a single sound. In Swahili it must never be pronounced like **nigh**.
- 2 **ng** without the following apostrophe represents the **ng** sound in *finger, hunger, longer*, where the **g** is sounded.
- 3 **ng'** has no **g** sound in it.

Pronunciation practice

1 Practise the double vowels

(The words with a hyphen at the beginning are verbs.)

| | | | | |
|------|---------|--------|--------|-------|
| aa | ee | ii | oo | uu |
| -faa | mzee | hii | choo | buluu |
| -kaa | niletee | mtalii | koo | mguu |
| saa | pekee | utalii | kondoo | wakuu |

2 Practise using m. In the first column **m** is a syllable, in the second and third columns it is not.

| | | |
|-----------|---------|-------|
| mfinyanzi | mwana | mbati |
| mgeni | mwalimu | mbavu |
| mtoto | mwezi | mbegu |
| mtu | mwili | mvua |

Notice that in **mtu** the **m** is stressed.

3 Nasal sounds: ng', ng and ny.

(a) Practise **ng'**, after checking it in the second list of consonants.

For most (not all) English-speakers this is the sound at the end of *sang*, *wrong*, *hung*, etc., and in the middle of *hangar*, *singer*, etc. There is no **g** sound.

Try separating *hangar* like this: *ha-ngar*, then drop the *ha*, and say the second part several times. Then just do **ng'** with all the Swahili vowels, so that you say: **ng'a**, **ng'e**, **ng'i**, **ng'o**, **ng'u**.

Then practise these words:

| | |
|---------|-------------|
| ng'ambo | ng'ombe |
| ng'ofu | -ng'ong'ona |

(b) The letters **ng** (without the apostrophe) represent two sounds, as they do in English: *finger*, *hunger*, *longer*, etc. You will need to get used to having these sounds together at the beginning of a word. Try these:

| | |
|--------|-------|
| ngamia | ngoma |
| ngoja | nguvu |

(c) The letters **ny** represent only one sound. Have a look at the two English examples in the second list of consonants. If you know any French you can use the sound represented by **gn** in *magnifique* and *agneau*. Remember, **ny** is never a separate syllable.

Practise these words:

| | |
|-------------------------------|----------------|
| nyama (2 syllables) | -nyonya |
| nyemelea (4 syllables) | nyota |
| nyerere | nyuki |
| nyika | nyuma |
| -nyima | |

How many syllables do the rest of the words have?

4 Grand finale!

Try saying this word – it has two of the sounds you have been practising, and one of those occurs twice:

-nyang'anya

How many syllables are there?

Part One

1

HUJAMBO? *How are you?*

In this unit you will learn how to

- exchange greetings
- say where you come from
- identify yourself and others

Mazungumzo 1 (Conversation 1) -

Alison and John have just arrived in Tanzania. Their friend Mohamed calls at their hotel to see them.

Mohamed (to John) Hujambo, bwana?

John Sijambo.

Mohamed (to Alison) Hujambo, bibi?

Alison Sijambo, bwana.

Mohamed Habari za safari?

John Njema.

Alison Safari njema.

One of Mohamed's colleagues, Asha, is on her way to work and sees him coming out of the hotel with John and Alison.

Asha Hujambo, bwana?

Mohamed Sijambo, mama. Habari za asubuhi?

Asha Nzuri, bwana. (*to John and Alison:*) Hamjambo?
 John Hatujambo, mama.
 and Alison



hujambo how are you? (to one person)
bwana sir, Mr, gentleman
sijambo I'm fine
bibi lady, Mrs, Miss, Ms
habari za ... how is/was...
 (lit. news of)
safari journey, trip

njema (-ema) good
mama Mrs, Miss, Ms, mother, woman
asubuhi morning
nzuri (-zuri) good, fine
hamjambo how are you? (to more than one person)
hatujambo we're fine

Maarifa yenye manufaa *(Worth knowing)*

Hujambo / sijambo; hamjambo / hatujambo

These are the most commonly used greetings and responses. Notice that, in Conversation 1, Mohamed could have greeted John and Alison jointly with '**Hamjambo?**' as Asha did. This greeting is appropriate for two or more people together.

If you are younger than the people you are going to talk to, you should greet them first. Also, a person newly arrived in a place always greets first the person or people already there.

Jambo can mean *affair, business, circumstances, or matter for discussion* according to the context. It is only in greetings that it is attached to **hu-**, **si-**, **ham-** and **hatu-**; these will be explained in Unit 2.

Bwana, bibi, mama

It is courteous in Swahili (and courtesy is very important wherever Swahili is spoken) to use these as titles when addressing people. They can be used on their own or followed by the person's name, e.g. Mohamed's friends could address him as either **Bwana Mohamed** or **Bwana**. People can be referred to in the same way when they are not present.

In Tanzania, but not elsewhere, **ndugu** (*relation*) can sometimes be heard as a term of address to mean *comrade* or *friend*. Its use has the effect of emphasising the solidarity of the speaker with the person addressed.

Bibi is usually shortened to **Bi**, when followed by the woman's name, e.g. **Bi Ruth**. **Bibi** is probably rather more common at the coast than inland. Where both are in use, **bibi** is slightly more formal, and some speakers tend to use it for younger rather than older women. (**Bibi** is also in use as a word for *grandmother* but the context of use usually makes it clear who is being referred to.)

Sometimes a married woman is addressed, and referred to, as **Mama** followed by the name of her eldest or last child, so **Mama Fatuma**, Mohamed's mother, may well be referred to, by family and friends, as **Mama Mohamed**. Also **Mwana** is still heard, in some coastal and island communities, as a very respectful title for a woman, followed by her own name. Note that where two names are used, e.g. **Bi Rehema Daudi**, the second name is usually the name of the person's father – in this case the names refer to Rehema, daughter of Daudi. Some professional families have adopted the custom of a wife taking one of her husband's names, e.g. his father's name, and using it as a surname.

— Mazungumzo 2 (Conversation 2) —

The next morning, Mohamed takes Alison to meet his mother, while John writes some urgent letters. Mama Fatuma, Mohamed's mother, lives several miles north of Dar es Salaam. They approach her house and stand outside the door, which is slightly open.

Mohamed Hodi!

Mama Fatuma (from inside) Karibu! (She comes to the door, and sees Alison with Mohamed.) Karibuni!

Mohamed Shikamoo, mama.

Mama Fatuma Marahaba.

Mohamed Hujambo?

Mama Fatuma Sijambo, mwanangu.

Mohamed Habari za asubuhi?

Mama Fatuma Salama tu.

- Alison** (to *Mama F.*) Shikamoo, mama.
Mama Fatuma Marahaba. Karibu sana. Unatoka wapi, bibi?
Alison Natoka Uingereza.
Mama Fatuma Wewe si Mmarekani?
Alison Ndiyo, si Mmarekani. Mimi ni Mwingereza.



| | | | |
|---|----------------------------|----------------------------------|---|
| hodi | <i>May I / we come in?</i> | tu | <i>just, simply (also only and merely)</i> |
| karibu (here:) Come in (addressed to one person) | | karibu sana | <i>you're very welcome</i> |
| karibuni Come in (to more than one person) | | unatoka | <i>you come from</i> |
| shikamoo greeting to an older person or someone the speaker considers to be of higher status | | wapi | <i>where?</i> |
| marahaba the standard reply to shikamoo | | natoka | <i>I come from</i> |
| mwanangu (<i>mwana wangu</i>) my child, son or daughter | | Uingereza | <i>UK, Britain, England</i> |
| salama safe, in good health | | Wewe si Mmarekani? | <i>You are not an American? (person from USA)</i> |
| | | (Mwamerika is also used) | |
| | | ndiyo | <i>yes, that is so</i> |
| | | si | <i>am not / are not / is not</i> |
| | | Mimi ni Mwingereza | <i>I am British</i> |
| | | ni | <i>am / are / is</i> |



- 1 You can also call out **Hodi!** if you are trying to make your way through a crowd.
- 2 There is no English equivalent of **Marahaba**. It cannot be used to initiate a greeting. Only use it as a reply to **Shikamoo**.



Maelezo (*Explanation*)

1 Asking how things are / what's new

Habari za... can be used for a variety of different greetings, including ones for different times of the day. In **Mazungumzo 1**, Mohamed asked Asha how things were that morning. Here are some more examples of its use:

- | | |
|-------------------------------|--|
| Habari za mchana? | <i>How's everything today?</i> |
| Habari za jioni? | <i>How's everything this evening?</i> |
| Habari za siku nyingi? | <i>How's everything since I last saw you?</i> (some time ago) |
| Habari za tangu jana? | <i>How's everything been with you since yesterday?</i> |

Habari za kazi?
Habari gani?

*How's work?
What news?*

| | |
|-------------|-----------------|
| mchana | daytime |
| jioni | evening |
| siku nyingi | many days |
| tangu jana | since yesterday |

| | |
|----------|---------|
| kazi | work |
| gani | what |
| nyumbani | at home |

Greetings should be kept very general. A man would not, for example, ask about another man's wife, unless he had been told she was ill, or knew the family very well. To enquire about a person's family, say:

Habari za nyumbani? *How's everything at home?*
Hamjambo nyumbani? *Are you all well at home?*

Sometimes **Habari** is omitted, so that an exchange of greetings might be:

A: -za nyumbari? *(How's everything) at home?*
B: Nzuri, -za kazi? *Good, (how's everything) at work?*

The replies to **Habari za** in the two dialogues are all in common use. **Safi** (*in order, correct*) is also commonly used as a reply. These replies are all positive; one or other of them should always be used as an immediate reply. If there is some bad news to be communicated, that can follow later.

Note that **Shikamoo** is only used to greet someone older or of higher status than the speaker.

Telephone conversations tend to begin with 'Hello' followed by one or more of the **Habari...?** variants.

2 Nouns and noun-prefixes

Words for people, places, things or ideas – nouns – function in various 'classes' in Swahili. Most of these noun-classes group together similar types of nouns. The class membership of a noun can be recognised, in most cases, by the bit at the beginning – the *noun-prefix*. For example, the word **mtu**, which means *person*, is made up of two parts, and the prefix is **m-**. If you want to talk about more than one person, the prefix is **wa-**: **watu** means *people*.

| | |
|--------------|-------------|
| Singular: m- | Plural: wa- |
| mtu | watu |
| person | people |

3 Mmarekani, Mwingereza and other M/WA class nouns

Mtu and watu are in the M/WA class of nouns. In this class, if the main part of the noun begins with a vowel (a, e, i, o, u), the singular prefix is mw- instead of m-, e.g. **mwana** (*son / daughter*). The plural prefix follows these rules: wa + a makes wa-, wa + e makes we-, wa + i makes we-: e.g. **wana** (*sons / daughters*). The only exceptions are words for nationalities or other established group names, in which cases the vowel of the main part of the word is retained, as in **Waingereza**.

Singular:

| | | | |
|-------------------|-----------------------|-------------------|-------------------------|
| mwana | <i>son / daughter</i> | wana | <i>sons / daughters</i> |
| Mwingereza | <i>British person</i> | Waingereza | <i>British people</i> |

Plural:

The words below are also in the M/WA class. You should learn all these by heart as soon as you can; they will be used in subsequent units. More M/WA words will be introduced in the units that follow. Almost all the words in this class refer to people (two exceptions are **mnyama** (*animal*) and **mdudu** (*insect*)).

**M/WA class nouns**

| Singular | Plural |
|---|---------------------------------|
| Mfaransa <i>French person</i> | Wafaransa |
| mfinyanzi <i>potter</i> | wafinyanzi |
| mgeni <i>guest, visitor, stranger</i> | wageni |
| mgonjwa <i>sick person</i> | wagonjwa |
| Mhindi <i>Indian person</i> | Wahindi |
| Mjerumani (or Mdachi) <i>German person</i> | Wajerumani |
| Mkristo <i>Christian (person)</i> | Wakristo |
| mkulima <i>farmer</i> | wakulima |
| mpokeaji (or mpokezi) <i>receptionist</i> | wapokeaji |
| mtalii <i>tourist</i> | watalii |
| mtoto <i>child</i> | watoto |
| mwalimu <i>teacher</i> | walimu or waalimu |
| mwanafunzi <i>student, pupil</i> | wanafunzi |
| mwanamke <i>woman</i> | wanawake |
| mwanamume <i>man</i> | wanaume |
| Mwislamu <i>Muslim (person)</i> | Waislamu |
| mwuguzi <i>nurse</i> | wauguzi |
| mzee <i>old person</i> | wazee |
| Mzungu <i>European (person)</i> | Wazungu |

4 Verbs and verb-prefixes

(a) Verbs are words or combinations of words which refer to actions, events and states. In the following sentences, for example, the words printed in italics are all verbs:

- | | |
|--------------------------------------|--|
| They <i>gave</i> her some food. | I <i>will read</i> it tomorrow. |
| He <i>will be leaving</i> for Cairo. | The manager <i>received</i> a complaint. |
| She <i>has</i> malaria. | We <i>don't like</i> mushrooms. |
| <i>Unatoka</i> wapi, bibi? | Where <i>do you come from</i> , madam? |
| <i>Natoka</i> Uingereza. | I <i>come from</i> Britain. |

In Swahili, a verb is made up of several parts, as in **unatoka** (*you come from*):

- **u-** you (singular)
- **na-** present time
- **toka** *come from* (this is the verb 'stem'; in dictionaries it is the stem of the verb which is given, so **-toka** can be found under T)

(b) The first part of the verb, **u-** in the case of **unatoka**, will be referred to as the **verb-prefix**. This prefix stands for the subject of the verb (like *it*, *I*, *you*, *he*, *she*, *we*, *they* in English): in this case, *you* (one person only). In a sentence the verb has to be closely linked to its subject, and this linking is done through the **verb-prefix**. Most noun-classes each have a pair of verb-prefixes, one for singular subjects (*it*) and one for plural subjects (*they*). It is only the **M/WA** class that has six.

So that you can talk about yourself and about other people, you need to learn all the verb-prefixes for the **M/WA** class of nouns:

| | | | |
|-----|-------------|-----|-----------|
| ni- | I | tu- | we |
| u- | you (sing.) | m- | you (pl.) |
| a- | he / she | wa- | they |

The following sentences show how these prefixes work:

- | | |
|-----------------------------|--|
| Ninatoka Manchester. | <i>I come from Manchester.</i> |
| Unatoka Nairobi? | <i>Do you (sing.) come from Nairobi?</i> |
| Anatoka Marekani. | <i>He comes from the USA.</i> |
| Tunatoka Uingereza. | <i>She comes from America.</i> |
| | <i>We come from the UK/Britain.</i> |

Mnatoka Kenya? *Do you (pl.) come from Kenya?*

Wanatoka Kisumu? *Do they come from Kisumu?*

If you need to mention who the subject is, just put the word or words at the beginning:

Mohamed anatoka Dar es Salaam. *Mohamed comes from Dar es Salaam.*

Mama Fatuma anatoka Tanzania. *Mama Fatuma comes from Tanzania.*

Bi. Alison na Bw. John wanatoka *Alison and John come from Britain.*

Uingereza. (**na** = *and*)

5 Ndiyo *It is so*

Although **ndiyo** is often translated as *yes* and does have a yes function in Swahili, it really means *it is so*, i.e., *it is as you say*. In Conversation 2, Alison is mistaken for an American. Mama Fatuma says to Alison, '*Wewe si Mmarekani?*' (*You're not American?*). When Alison replies, '*Ndiyo, si Mmarekani*', she is saying, '*That's right, (I'm) not American.*'

If the question addressed to you is '*Ni Mwingereza?*' or '*Wewe ni Mwingereza?*' the correct reply – if you are British – is '*Ndiyo, ni Mwingereza.*'

6 Names of countries

Many Swahili-speakers inevitably have a very hazy idea of the composition of the UK, just as many English-speakers (wherever they live) have difficulty in identifying African countries and places within them. **Uingereza** is used variously to refer to the *United Kingdom*, *Britain* or just *England*. There are no well-established Swahili names for Scotland, Wales and Ireland, and if people need to refer specifically to any of these they are likely to have sufficient knowledge of the English language – and European geography – to use the English names. Not all Swahili names of countries have a **U**-prefix, but quite a few do, and they form one set of words that belong to the U class of nouns which will be dealt with in Unit 6.

(a) Countries (U class nouns):



| | | | |
|-----------------|----------------|------------------------------|-----------------------------|
| Ubelgiji | <i>Belgium</i> | Uingereza | <i>UK, Britain, England</i> |
| Uchina | <i>China</i> | Ujerumani (or Udachi) | <i>Germany</i> |
| Ufaransa | <i>France</i> | Ulaya | <i>Europe</i> |
| Uganda | <i>Uganda</i> | Ureno | <i>Portugal</i> |
| Ugiriki | <i>Greece</i> | Urusi | <i>Russia</i> |

(b) Countries without the U- prefix

 Afrika ya Kusini South Africa
 Bara Hindi India
 Hispania Spain

Marekani USA
 Misri Egypt
 Msumbiji Mozambique

**Majaribio (Exercises)**

1 How would you:

- (a) Reply to a child who greets you with "Shikamoo"?
- (b) Ask someone how his/her journey was?
- (c) Reply to the greeting 'Hujambo'?
- (d) Ask someone how things are this morning?
- (e) Ask to come in to someone's house? (See Conversation 2.)
- (f) (Together with a companion) reply to 'Hamjambo'?
- (g) Reply to 'Habari za mchana'?
- (h) Welcome a visitor into your home? (See Conversation 2.)
- (i) Ask someone how everything is at home?
- (j) Welcome a group of people into your home? (See Conversation 2.)

2 How would you say:

- (a) I come from America.
- (b) Where do you (sing.) come from?
- (c) She comes from Liverpool.
- (d) Do they come from Kenya?
- (e) They come from Nairobi.
- (f) Where do you (pl.) come from?
- (g) Does he come from Germany?
- (h) Do you (pl.) come from Uganda?

3 Rearrange the list of person words (List B) so that each of them is next to the appropriate country.

e.g. Marekani (*USA*) Mmarekani (*American person*)

| A | B |
|-----------|-----------|
| Kenya | Mtanzania |
| Uchina | Mfaransa |
| Uingereza | Mrusi |
| Uganda | Mganda |

Ufaransa
Tanzania
Urusi
Ujerumani

Mwingereza
Mkenya
Mjerumani
Mchina

- 4 Write a suitable question for each of the following answers. The first one has been done for you.

- (a) **Hodi!** Karibu, Bi. Alison.
- (b) _____ Hatujambo, mama.
- (c) _____ Njema tu.
- (d) _____ Safari nzuri.
- (e) _____ Tunatoka Marekani.
- (f) _____ Sijambo, bwana.
- (g) _____ Marahaba.
- (h) _____ Ndiyo, ni Mwingereza.
- (i) _____ Ndiyo, si Mmarekani.

- 5 Make up an exchange of greetings between yourself and the person or people in each of the following pictures. If you are learning Swahili with a friend or in a group, do some role-plays of different greeting sequences.



6 Identify the people in these pictures:

A



Jeanne na Pierre

B



Bw. Musa

C



Mama Amina

D



Bw. Ramadhani

E



Bi. Bertha

F



Lulu na Abdu

e.g. (A) Jeanne na Pierre ni watalii. (*Jeanne and Pierre are tourists.*)

Then answer the following questions, using **ndiyo** or **siyo** and **ni** or **si**.

e.g. (a) Siyo, Bi. Bertha si mtalii. Bi. Bertha ni mwuguzi.

- (a) Bi. Bertha ni mtalii?
- (b) Pierre ni mpokeaji?
- (c) Bw. Ramadhani ni mwalimu?
- (d) Lulu na Abdu ni wapokeaji?
- (e) Jeanne ni mtalii?
- (f) Mama Amina ni mwuguzi?
- (g) Bw. Musa ni mpokeaji?
- (h) Abdu ni mwanafunzi?

* Do remember that the greetings are absolutely essential for successful communication. Make sure you know all the M/WA class nouns introduced here before you go on to Unit 2. Also make sure that you can remember the six verb-prefixes. Try practising them by making up sentences about yourself and your friends, e.g. **Ninatoka Birmingham, Bill anatoka Washington, Heidi na Otto wanatoka Berlin ...**

You will be delighted to know that each of the other noun-classes, one per unit in Part One, has only two verb-prefixes – because, of course, you only need words for *it* and *they* when things, rather than people, are involved.

2

KWENDA POSTA *Going to the post office*

In this unit you will learn how to

- ask and understand simple directions
- ask where something is located
- count
- buy stamps at the post office



— Mazungumzo 1 (*Conversation 1*) —

John is on his way from the hotel to the post office.

Dereva (taxi driver) Hujambo, bwana? Teksi?

John Sijambo, bwana. Habari za asubuhi?

Dereva Safi sana, bwana. Teksi?

John Hapana. Nakwenda posta tu. Iko karibu?

Dereva Iko karibu sana. Nenda moja kwa moja, halafu pinda kushoto. Nenda moja kwa moja, moja kwa moja, halafu utaona posta, upande wa kulia.

John Haya, asante sana, bwana. Kwa heri!

Dereva Haya, bwana. Karibu tena!



| | | | |
|--------------------------------|-----------------------------------|---------------------------|---|
| dereva | <i>driver (here: taxi-driver)</i> | halafu | <i>then</i> |
| teksi | <i>taxi</i> | pinda | <i>turn</i> |
| sana | <i>very, very much</i> | kushoto | <i>left</i> |
| hapana | <i>no</i> | utaona (u-ta-on-a) | <i>you will see</i> |
| nakwenda (ni-na-kwenda) | <i>I'm going (to)</i> | upande wa kulia | <i>(on) the right side</i> <i>(lit. side of right)</i> |
| posta | <i>post office</i> | haya | <i>OK</i> |
| iko | <i>it is (located)</i> | asante | <i>thanks</i> |
| karibu | <i>near, nearby</i> | kwa heri | <i>goodbye</i> |
| nenda | <i>go (to one person)</i> | karibu tena | <i>a polite farewell,</i> <i>(lit. welcome again)</i> |
| moja kwa moja | <i>straight on</i> | | |

In some areas people say **naenda** rather than **nakwenda**, meaning *I'm going / I'm on my way.*



kushoto



kulia

Maarifa yenye manufaa (*Worth knowing*)

Street transactions

If the taxi driver's question seems rather brusque and insistent it should be remembered that overseas visitors, whether temporary workers or tourists, represent a potential source of income for which there is fierce competition in the capital cities and larger towns of Africa. Urban taxi drivers and street traders in east Africa get used to dealing with tourists who have little or no knowledge of Swahili and who may be in a hurry. People with services to offer are good at modifying their language to suit the circumstances and will often use very simple Swahili until they have assessed a visitor's knowledge of the language. Transactions are carried out at a more leisurely pace away from the large towns.



Maelezo (*Explanation*)

1 Teksi, posta and other N class nouns

(a) **Teksi** and **posta**, like many other loan-words, function as members of the N class of nouns. This class is so called because some of the words of Bantu origin in it begin with a 'nasal' sound, written as **m**, **n**, **ny** or **ng**. A few of the commonly used words with this nasal prefix are given in the N class vocabulary box below, along with some non-prefixed ones, including those introduced in this unit and Unit 1.



N class nouns

| | | | |
|----------|-----------------|----------|--------------------|
| asubuhi | <i>morning</i> | nguo | <i>garment</i> |
| barua | <i>letter</i> | njia | <i>road</i> |
| chai | <i>tea</i> | nyumba | <i>house</i> |
| chumvi | <i>salt</i> | posta | <i>post office</i> |
| habari | <i>news</i> | safari | <i>journey</i> |
| kahawa | <i>coffee</i> | shilingi | <i>shilling</i> |
| kompyuta | <i>computer</i> | stampu | <i>stamp</i> |
| mvua | <i>rain</i> | sukari | <i>sugar</i> |
| ndizi | <i>banana</i> | teksi | <i>taxi</i> |

You will find some of these words in the next dialogue. As is clear from the nouns in the box, the N class is rather a ragbag as far as meaning is concerned. But it does contain one group of words for living beings, and these will be dealt with separately. This class contains many loan-words, which have no prefix, and some words of Bantu origin which have lost their prefix.

One good thing about the N class from a learner's point of view is that the singular and plural forms of the nouns are the same.

Singular

Plural

nyumba *house*

nyumba *houses*

ny - umba

ny - umba

↑ ↑

↑ ↑

prefix stem

prefix stem

Although in other noun classes the form of the prefix remains virtually the same whatever noun-stem it is attached to, in the N class the form of the prefix varies according to the first sound in the stem. The 'stem' is the main part of a noun – the part to which the prefix is attached. It is worth noting here the rules for the nasal prefix because they also apply to *adjectives* ('describing words' like *good*, *bad*, *short*, *tall*, etc.) and other qualifiers which must be made to agree with their noun by having the same prefix. You can leave the learning of these rules until later if you like, and just learn the N class nouns in the vocabulary box.

Notes

- 1 Loan-words, and noun-stems of Bantu origin beginning with the voiceless consonants **p**, **f**, **s**, **ch**, **k** and **t**, do not take a prefix. The only exceptions are the few stems of this sort that have a single syllable. Like all single-syllable stems of Bantu origin in this class, they take a prefix, which carries the stress, e.g. **ñchi**.
- 2 Stems beginning with a vowel take the prefix **ny-**, e.g. **nyumba**.
- 3 Stems beginning with **b**, **v** or **w** take the prefix **m-**, e.g. **mvua**. In addition, **w** becomes **b**, e.g. **m + wili** becomes **mbili** (-wili is the stem for *two*). Do not confuse this **m** with the singular prefix of the M/WA class. In the N class the only reason that **m** occurs as a prefix is that it is the appropriate nasal prefix for noun-stems beginning with sounds made with the lips closed or partly closed.
- 4 Stems beginning with **d**, **j**, **z** or **g** take the prefix **n-**, e.g. **ndizi**, **njia**, **nguo**. Although we write **n-** as the prefix for stems beginning with **g**, its *sound* is like the sound at the end of *thing*, not *thin*. (See the guide to pronunciation, page 7.)
- 5 Stems beginning with **l** or **r** also take the prefix **n**, and the **l** or **r** changes to **d**, e.g. **n + limi** (*lips*) becomes **ndimi**, **n + refu** (*long*) becomes **ndefu**.

The prefix for this class must originally have been something like **ni-**, which contracted to **ny-** and **n-**. If you try pronouncing **n** before **b** or **v** you will feel how easily it changes to **m**.

You would probably find it helpful at this point to listen several times to the N class nasal prefixes in the pronunciation guide at the beginning of the cassette.

(b) Verb prefixes

This is where the difference between singular and plural shows up.

Singular: **i-**

Teksi inatoka wapi?

Where is the taxi coming from?

Plural: **zi-**

Teksi zinatoka wapi?

Where are the taxis coming from?

Words for 'uncountables' like **mvua** (*rain*), **sukari** (*sugar*), etc., use the singular verb-prefix only.

(c) People and other creatures in the N class

Most words for animals and insects, and some words for people, are in this class. Two occurred in Unit 1 – **mama** and **ndugu**. They are like the other N nouns in that singular and plural are the same; but they take the verb-prefixes of the M/WA class. Here are a few of the most frequently used N class 'animates':

askari *soldier* (also used for
policeman, which is *askari polisi*
in full)

baba *father*

dada *sister*

kaka *brother*

kuku *chicken, hen*

mbu *mosquito*

mbuzi *goat*

mbwa *dog*

ng'ombe *cow*

nyoka *snake*

paka *cat*

rafiki *friend*

Askari anatoka wapi?

Where does the policeman come from?

Askari wanatoka wapi?

Where do the policemen come from?

Paka anatoka wapi?

Where does the cat come from?

Paka wanatoka wapi?

Where do the cats come from?

2 Being in a place

The **ni / si**, **is / is not**, forms used in **Mazungumzo 2** of Unit 1 cannot be used to talk about people or objects being in a place. For this a particular structure is used:

i + ko → iko
 ↑ ↑
 verb prefix place-marker

Using **wapi** (*where*) and a few N class nouns, we can ask:

Sukari iko wapi? *Where is the sugar?*

Nguo ziko wapi? *Where are the clothes?*

Similarly, using M/WA verb-prefixes:

| | |
|---------------------------|-----------------------------------|
| Niko wapi? | <i>Where am I?</i> |
| Mohamed yuko wapi? | <i>Where is Mohamed?</i> |
| Tuko wapi? | <i>Where are we?</i> |
| John na Alison wako wapi? | <i>Where are John and Alison?</i> |

Note that the form meaning *he / she is located...* is **yuko**, and not 'ako' as you might have expected.

There are three place-markers:

- ko refers to indefinite location, and is therefore the form used when asking where someone or something is;
- po refers to definite location, as in **yupo posta**, *she's at the post office*, not necessarily inside it – she might be waiting just outside.
- mo refers to location inside, as in **yumo posta**, *she's inside the post office* – perhaps sheltering from heavy rain.

The use of any one of these is dependent on the circumstances as the speaker sees them, but you can restrict yourself to -ko until you have gained more experience with the language.

– Mazungumzo 2 (*Conversation 2*) –

In the post office, John goes towards one of the windows at the counter.

- | | |
|-----------------------|--|
| John | <i>(to a young woman nearby)</i> Habari gani, bibi? |
| Bibi | Nzuri, bwana. |
| John | Nitapata stampu hapa? |
| Bibi | Hapana, hutapata stampu hapa. Angalia juu! (<i>She reads aloud the notice above the counter:</i>) 'Hundi za posta'. Simama pale. Utapata pale. |
| John | <i>(to the counter clerk at the correct window)</i> Naomba stampu kwa barua hizi, kwenda Uingereza kwa ndege. |
| Karani (clerk) | Una barua ngapi? |

- John Karani** Nina barua tatu.
Haya. Stampu tatu za shilingi mia moja na sabini ni shilingi mia tano na kumi.
- John Karani** Na barua hii nataka kupeleka Mwanza.
- John Karani** Moja tu?
- John Karani** Ndiyo, moja tu.
Unataka stampu ya shilingi arobaini. Jumla ni shilingi mia tano na hamsini. (*John passes a Sh 1000/- note to the clerk who then gives him the change.*) Haya, chukua chenji ya shilingi mia nne na hamsini. Karibu tena.
- John** Asante sana.



| | |
|---|---|
| nitapata (ni-ta-pata) | <i>I will get</i> |
| hapa <i>here</i> | |
| hutapata (hu-ta-pata) | <i>you will not get</i> |
| angalia <i>look, pay attention</i> | |
| juu <i>up, above, top</i> | |
| hundi za posta (N)* | <i>postal orders</i> |
| simama | <i>stand</i> |
| pale | <i>over there</i> |
| utapata (u-ta-pata) | <i>you will get</i> |
| naomba (ni-na-omba) | <i>I want</i> |
| kwa | <i>for</i> |
| barua (N)* | <i>letter</i> |
| hizi | <i>these (with N nouns)</i> |
| kwenda (ku-end-a) | <i>to go</i> |
| kwa ndege (N)* | <i>by air (ndege is aeroplane and bird)</i> |
| karani | <i>clerk</i> |
| una (u-na) | <i>you have</i> |

| | |
|-----------------------------|---|
| ngapi? | <i>how many? (referring to N class nouns)</i> |
| nina (ni-na) | <i>I have</i> |
| tatu | <i>three</i> |
| za | <i>of</i> |
| shilingi | <i>shilling</i> |
| mia moja na sabini | <i>170</i> |
| mia tano na kumi | <i>510</i> |
| hi | <i>this</i> |
| nataka (ni-na-taka) | <i>I want, need</i> |
| kupeleka (ku-peleka) | <i>to send</i> |
| moja | <i>one</i> |
| ya | <i>of</i> |
| arobaini | <i>40</i> |
| jumla (N)* | <i>total</i> |
| mia tano na hamsini | <i>550</i> |
| chukua | <i>take</i> |
| chenji (N)* | <i>change</i> |
| mia nne na hamsini | <i>450</i> |



*New N class nouns in the vocabulary box are indicated by (N). After a noun class has been introduced, new nouns in that class which occur in subsequent units will be labelled, e.g. nouns in the 'Human' class will have (M/WA) attached to them from here on.

Maarifa yenye manufaa

(*Worth knowing*)

Post offices

It is only in large post offices in the cities and larger towns that people like John may find themselves going to the wrong window if they fail to read the signs above the counter. We can assume that John was in the post office in Maktaba Street in Dar es Salaam (still referred to by residents as *posta mpya* – the ‘new post office’) where only certain counters are allocated to the sale of stamps. The spelling can vary between *stampu* and *stempu*.

Post offices are always busy places, not only because of the transactions inside but because people who rent mail boxes come to collect their letters from them. Only the holder of the key to a particular numbered box has access to that box and can collect letters from it. Addresses must therefore contain the correct P.O. Box number:

*Bibi Amina Omari
S.L.P. 584
Musoma
Mkoa wa Mara*



| | | |
|---------------------------|-----|--------------------------|
| S.L.P. (sanduku la posta) | box | la of |
| number | | Mkoa wa Mara Mara Region |

Money

Kenya, Tanzania and Uganda all have the **shillingi** (*shilling*) as their unit of currency, but its value varies markedly from one country to another. Kenya is the only one of the three countries where cents **senti** (100 to the shilling) are still in circulation. Ten shillings is abbreviated as 10/- or Sh.10.

There are three words in current use meaning *money* and all are in the N class: **fedha**, **hela**, and **pesa**. Note that **fedha** also means *silver*. **Hela** is only likely to be heard in Tanzania and is used less frequently than the other two words.

Maelezo (Explanation)**3 How many?**

Ngapi (*how many*) is one of the words that takes the same prefix as the noun to which it refers. Since it already begins with a nasal sound we do not have to attach a nasal prefix to make it agree with an N class noun:

Barua ngapi? *How many letters?*

Nyumba ngapi? *How many houses?*

Shilingi ngapi? *How many shillings?*

N class words for humans and other creatures take M/WA prefixes on qualifiers. This means that when **ngapi** follows one of these words it must be prefixed with **wa-**:

Askari wangapi? *How many soldiers?*

Mbuzi wangapi? *How many goats?*

Ng'ombe wangapi? *How many cows?*

Paka wangapi? *How many cats?*

4 Numbers

| | | | | | |
|----|--------------|---------|----|----------------------|---------|
| 1 | moja | (-moja) | 11 | kumi na moja | (-moja) |
| 2 | mbili | (-wili) | 12 | kumi na mbili | (-wili) |
| 3 | tatu | (-tatu) | 13 | kumi na tatu | (-tatu) |
| 4 | nne | (-nne) | 14 | kumi na nne | (-nne) |
| 5 | tano | (-tano) | 15 | kumi na tano | (-tano) |
| 6 | sita | | 16 | kumi na sita | |
| 7 | saba | | 17 | kumi na saba | |
| 8 | nane | (-nane) | 18 | kumi na nane | (-nane) |
| 9 | tisa | | 19 | kumi na tisa | |
| 10 | kumi | | | | |

This box, like the following two boxes, shows the *cardinal numbers* (*one*, *two*, *three*, etc.). You will need to know these in order to make *ordinal numbers* (*first*, *second*, *third*, etc.), which will be dealt with later.

Numbers 1 to 5 and 8 have to agree with the noun they qualify:

mtu **mmoja** *one person*
 watu **wawili** *two people*

In counting and mathematics, 1, 2, 3, 4, 5 and 8 are used as if in agreement with N class nouns; this is the form shown in the box. These numbers take a prefix even when they are used with **kumi** (*ten*) as part of a larger number:

watu kumi na **wawili** *12 people*
 watu kumi na **wanane** *18 people*

The stems of those numbers that need a noun-class agreement prefix when they qualify a noun are shown in brackets in the box.

| | | | |
|----|---------------------------|----|--------------------------|
| 20 | ishirini | 60 | sitini |
| 22 | ishirini na mbili | 66 | sitini na sita |
| 30 | thelathini | 70 | sabini |
| 33 | thelathini na tatu | 77 | sabini na saba |
| 40 | arobaini | 80 | themanini |
| 44 | arobaini na nne | 88 | themanini na nane |
| 50 | hamsini | 90 | tisini |
| 55 | hamsini na tano | 99 | tisini na tisa |

None of the words for 20, 30, 40, etc., takes a prefix. The prefixed numbers 1 to 5 and 8, when used with **ishirini**, **thelathini**, **arobaini**, etc., to form a number, behave as they do when used with **kumi** – they take a prefix:

watoto ishirini na **watatu** *23 children*
 watoto arobaini na **watano** *45 children*
 watoto sitini na **wanane** *68 children*

| | | | |
|-----|--------------------|------|---------------------------------|
| 100 | mia | 250 | mia mbili na hamsini |
| 101 | mia na moja | 999 | mia tisa, tisini na tisa |
| 200 | mia mbili | 1000 | elfu |

The word for *hundred*, **mia**, is in the N class. Notice that if you want to talk about a number of hundreds, the word for that number follows **mia**.

| | |
|--|--------------|
| wanafunzi mia tatu, hamsini na wanne | 354 students |
| wanafunzi mia sita, thelathini na tisa | 639 students |

In referring to numbers in which thousands are involved, the qualifying number is usually put before **elfu** instead of after it, to avoid confusion.

| | |
|----------------------------|---------|
| mia tano elfu, na moja | 500,001 |
| elfu moja mia tano na moja | 1,501 |

5 Talking about the future

Future time is marked by putting **-ta-** between the verb-prefix and the verb:

| | |
|----------|----------------------|
| nitatoka | <i>I will leave</i> |
| tutatoka | <i>we will leave</i> |

Notice that **nitatoka** can mean in English *I will leave*, *I will be leaving*, *I am leaving* (at some future time) and *I leave* (at some future time).

6 The negative forms of Verb-prefixes

Not doing or being something is indicated by putting the negative prefix **ha-** immediately in front of the verb prefix.

In the N class the negative forms of the verb-prefixes are absolutely regular, as they are in all the other classes except the M/WA class:

hai-

negative + it (N class)

hazi-

negative + they (N class)

In the M/WA class, some contraction has taken place, and the negative forms of the verb-prefixes are:

si- (*not hani-*) /

hu- (*not hau-*) you (sing.)

ha- (*not haa-*) he / she

hatu-

we

ham-

you (pl.)

hawa-

they

Sitapata stampu.

I will not get stamps.

Hawatapata hundi za posta. *They will not get postal orders.*

These negative verb-prefixes remain the same, whatever the tense (present, future, etc.). In the present tense you also have to change the end of the verb to make it negative; this will be explained in Unit 3.

7 Having

To have, in Swahili, is to 'be with', and in all tenses other than the present, the verb **kuwa** (*to be*) – is used followed by **-na**. **Na** is a word that expresses association. In the present tense only **-na** is required, attached to the verb-prefix.

| | | | |
|------|-------------------------|------|-----------------------|
| nina | <i>I have</i> | tuna | <i>we have</i> |
| una | <i>you have (sing.)</i> | mna | <i>you have (pl.)</i> |
| ana | <i>he / she has</i> | wana | <i>they have</i> |

The negative forms of the verb-prefixes with **-na** are as explained above under section 6.

Una barua? *Have you a letter?*

Sina barua. *I haven't a letter.*

Wana stampu? *Do they have stamps?*

Hawana stampu. *They have no stamps.*

Now you can see that the greetings using **jambo**, introduced in Unit 1, have developed in the course of time out of negative **-na** forms.

Huna jambo? *You have no problem?* is now **Hujambo?**

Sina jambo *I have no problem.* is now **Sijambo.**

Hamna jambo? *You (all) have no problem?* is now **Hamjambo?**

Hatuna jambo *We have no problem.* is now **Hatujambo.**

Using the full form **kuwa na** with the future marker **-ta-** enables you to say, for example:

Atakuwa na shilingi mia. *She will have Sh 100.*

Hawatakuwa na pesa. *They won't have any money.*

8 Telling someone to do something

In *Mazungumzo 2* the young woman says to John, 'Angalia juu!' Here the verb has no verb-prefix or tense-marker. The same is true of simama in the same dialogue. In *Mazungumzo 1*, pinda and nenda are similarly used.

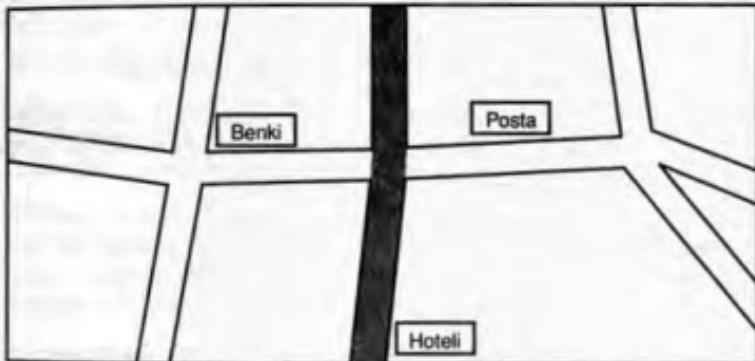
These verb-stems are being used as *imperatives*, or orders, like the verbs in these English sentences: 'Look!', 'Sit down!', 'Come here!' There are only four irregular imperatives:

- lete! bring! from the verb -leta
- nenda! go! from the verb -enda
- njoo! come! from the verb -ja
- kula! eat! from the verb -la (**kula** also means *to eat*)



Majaribio (Exercises)

1



Using the information on the map and assuming you and the enquirer are facing in the direction of the required destination:

- (a) Tell someone who is at the hotel how to get to

- the post office

e.g. Nenda moja kwa moja, halafu pinda kulia.

Nenda moja kwa moja, halafu utaona posta upande wa kushoto.

- the bank

- (b) Tell someone who is at the bank how to get to the hotel.
 (c) Tell someone who is at the post office how to get to the hotel.



benki (N) bank
hoteli hotel

barabara (N) main road
vuka (verb) cross

The shaded road on the map is a **barabara**; the unshaded roads are narrower minor roads – **njia**. Cross the main road is **Vuka barabara**.

- (d) Tell someone who is at the bank how to get to the post office.
 (e) Tell someone who is at the post office how to get to the bank.

2 Fill in the gaps in the following questions:

- (a) Wageni _____ ko wapi?
 (b) Chai _____ ko wapi?
 (c) Mbuzi _____ ko wapi? (N class animate!)
 (d) Mtoto _____ ko wapi?
 (e) Kahawa _____ ko wapi?
 (f) Posta _____ ko wapi?
 (g) Wajerumani _____ ko wapi?
 (h) Dada _____ ko wapi? (N class animate!)

3 Fill in the gaps and also provide a suitable reply, using **posta** and the four words in the vocabulary box below, as well as names of towns. The first two have been done for you.



baa (N) bar
benki (N) bank

sinema (N) cinema
stesheni (N) station

- (a) Baba _____ ko wapi?
 (b) Wanafunzi _____ ko wapi?
 (c) Mzee _____ ko wapi?
 (d) Bw. Omari _____ ko wapi?
 (e) Ali na Amina _____ ko wapi?
 (f) Mama _____ ko wapi?
 (g) Askari _____ ko wapi?
 (h) Wauguzi _____ ko wapi?

Baba yuko Kampala.
Wanafunzi wapo baa.

Note:

Although it would be acceptable at this stage to use **-ko** in all your

replies, try to think of circumstances which would require the use of **-po** or **-mo** to convey a more precise meaning. If necessary look back at section 2 of the **Maelezo** in this unit – ‘Being in a place’ – to revise the functions of the three place-markers **-po**, **-ko** and **-mo**. You will need to imagine the locations and their size, and whether you want to convey that the people referred to are in the general area of the place, precisely at it or right inside it.

- 4 If you want to tell someone that Mr Athuman is not in the bank, he's at the post office, you say:

Bw. Athuman hayupo benki, yupo posta.

The negative forms of the verb-prefixes referring to humans, introduced in section 6, can be used with **-ko**, **-po** and **-mo**, as well as with full verbs and **-na**.

Try these:

- (a) Juma is not at the post office, he's at the station.
- (b) The tourists are not in Dar es Salaam, they're in Tanga.
- (c) Miss Ruth is not in Nairobi, she's in Mombasa.
- (d) The students are not at the cinema, they're at the bar.
- (e) The French person is not at the station, he's in the bar.

Try not to be influenced by the English prepositions *in* and *at*; think about the size of the locations and how precisely you can locate the people in relation to them.

- 5 With a partner, develop some of the questions and replies that you did for exercise 3 into short dialogues, by adding a question using **ipi**, **which**, used only in questions, and a reply using **karibu na**, **near** (a place).

The ending **-pi** takes the verb-prefix. The **i-** in **ipi** is the N class singular verb-prefix; this is the only noun-class involved here because you will only be using **baa**, **benki**, **posta**, **sinema** and **stesheni**, all N class nouns. Here is an example to start you off:

- A. Wanafunzi wako wapi?
- B. Wapo baa.
- A. Baa ipi?
- B. Karibu na stesheni.

- 6 Write, in words, the amount you need to pay for each of the following purchases at the post office. **Nunua = buy**.

(a)

Nunua stampu nne.
Shilingi ishirini.

(b)

Nunua stampu tatu.
Shilingi _____

(c)

Nunua stampu sita.
Shilingi _____

(d)

Nunua stampu mbili.
Shilingi _____

(e)

Nunua stampu tano.
Shilingi _____

7 Nunua:

(a)

na
+

Shilingi mia moja na arobaini.

(b)



na



Shilingi _____

(c)



na



Shilingi _____

Now that you have learnt some N class nouns, you will be pleased to know that no other class has so many complications of the noun-class prefix. Don't worry if you found the rules set out in section 1 of the *Maelezo* a bit daunting; they are there for reference. For the moment, just make sure you can remember most of the nouns in the boxes. It's a good idea to start with the English loan-words, and then go on to words for things you use frequently in everyday life. So, on to Unit 3 and the next noun-class, which has verb-prefixes identical to the noun-prefixes - a real incentive to keep going!

3

HOTELINI *In the hotel*

In this unit you will learn how to

- enquire about a hotel room
- use ordinal numbers
- express likes and dislikes
- apologise
- identify some dishes in a restaurant

Mazungumzo 1

A new guest arrives at the **mapokezi** (*reception desk*).

Mgeni Habari za hapa?

Mpokeaji Safi sana, bwana. Habari za safari?

Mgeni Salama tu. Jina langu Mathew Dunstan. Chumba changu kiko wapi?

Mpokeaji Chumba chako?

Mgeni Ndiyo, chumba changu. Nilipiga simu jana, kuwekesha chumba.

Mpokeaji (*consulting the booking sheet*) Sina habari hapa. Samahani! Subiri, bwana.

(*He goes into the office behind the reception desk, talks to*

- someone, and soon returns.) Unataka chumba cha mtu mmoja? Leo?*
Mgeni Ndiyo. Naomba chumba chenye choo na bafu.
Mpokeaji Kipo kimoja kwenye ghorofa ya tatu.
Mgeni Sipendi ghorofa ya juu. Mimi napenda ghorofa ya kwanza.
Mpokeaji Kipo kimoja kwenye ghorofa ya kwanza, lakini kidogo.
Mgeni Si kitu. Chumba kidogo kitafaa. Nitaondoka kesho.
Mpokeaji Sawa.

| | | | |
|---------------------------------------|--------------------------------------|--------------------------|---|
| hotelini | <i>(hoteli-ni) in / at the hotel</i> | bafu | <i>bath, shower</i> |
| mapokezi | <i>reception counter, desk</i> | kwenye | <i>at / on</i> |
| jina langu | <i>my name</i> | ghorofa ya tatu | <i>(N) third floor</i> |
| chumba changu | <i>my room</i> | sipendi | <i>I don't like / want</i> |
| nilipiga simu | <i>I telephoned</i> | -penda | <i>like</i> |
| jana | <i>yesterday</i> | ghorofa ya juu | <i>(N) top floor</i> |
| kuwekesha | <i>to reserve, book (a room)</i> | ghorofa ya kwanza | <i>(N) first floor</i> |
| samahani! (or msamaha) | <i>apologies!</i> | lakini | <i>but</i> |
| -subiri | <i>wait</i> | kidogo | <i>small (room)</i> |
| chumba cha mtu mmoja | <i>a single room</i> | si kitu | <i>(kitu means thing) it's nothing, it doesn't matter</i> |
| leo | <i>today</i> | kitafaa | <i>it (i.e. the room) will do, will be suitable</i> |
| chenye | <i>with, having</i> | -ondoka | <i>leave a place, set off</i> |
| choo | <i>lavatory, toilet</i> | kesho | <i>tomorrow</i> |

*Note: In some places, e.g. Zanzibar, **mfereji** is used for *shower*.*

- From this unit onwards, new verbs in the vocabulary boxes, if they occur in the dialogue with a prefix and tense-marker that have already been introduced, will be shown in their stem form only, like **-penda** and **-ondoka**.

— Maarifa yenye manufaa —

Hotels

The word **hoteli** covers a very wide range of types of accommodation and eating-places. At one end of the scale are the 'international' hotels such as the most expensive ones in the capital cities and at the coast. At the other end of the price-range are small rural hostelleries,

hardly distinguishable from nearby village houses, apart from sometimes displaying a soft drink advertisement outside. This is the sort of place, remote from towns, that you would encounter during a refreshment stop on a long-distance bus journey.

John and Alison's hotel, the setting for the dialogues in this unit, is a no-frills middle-range one with three floors. It has one restaurant with a short menu listing mainly local dishes; this contrasts with the 'international' hotels which have an array of restaurants, grills, carveries, bruncheries, coffee shops, etc. There is always at least one receptionist on duty at the reception counter. Note that **mpokeaji** (*receptionist*), its alternative **mpokezi**, and **mapokezi** are all derived from the verb **-pokea** meaning receive.



Maelezo

1 *The -ni suffix*

Hoteli, like most nouns other than names of places and words for people and animals, takes the ending **-ni** to convey *at, in, on, to, from,* etc. The rest of the sentence and the context of use make clear the exact nature of the location or direction.

| | | |
|------------------------|-------------------|--------------------------------------|
| hotéli | → hotelíni | <i>in / at / to / from the hotel</i> |
| chúmba | → chumbáni | <i>in / at / to / from the room</i> |
| Watalii wapo hotelíni. | | <i>The guests are at the hotel.</i> |
| Alison yumo chumbáni | | <i>Alison is in the room.</i> |

(The stress marks are a reminder that as soon as you add a syllable to the end of a word, you have to shift the stress to the right, to keep it on the penultimate syllable.)

The words introduced in Unit 2 which do not take **-ni** (**baa, benki, etc.**) are used as if they are place names:

| | |
|---------------------|--------------|
| Joel yuko Uganda? | Yuko Uganda. |
| Francis yupo posta? | Yupo posta. |

The small number of words that never use **-ni** are nearly all loan-words, although one that is not is the word for *shore/beach/coast* - **pwani** (N). There is, however, a definite tendency for phrases (groups of words) denoting specific places to be used without **-ni**. Two

examples of such phrases are those meaning *police station* and *airport* in the KI/VI vocabulary box below.

2 Chumba, choo, kitu and other KI/VI class nouns

(a) In this noun-class, **ki-** is the prefix for singular nouns and **vi-** for plurals. When the noun-stem begins with **a, e, o** or **u**, **ki-** changes to **ch-** and **vi-** changes to **vy-** (with just a few exceptions).

- e.g. ki + umba → **chumba**
 vi + umba → **vyumba**

Notice that we have also had **-umba** with an N class prefix – **nyumba**.

Loan-words which begin with **ki-** or **ch-** tend to be absorbed into this class and develop plural forms in **vi-** or **vy-**, as in the cases of **kitabu**, *book* (from Arabic) and **cheti**, *note* (from Hindi).

This class includes words for:

- inanimate objects
- people and animals (very restricted)
- diminutive forms of nouns in other classes
- a few body-parts



KI/VI class nouns

| Singular | Plural |
|---|--|
| chakula food | vyakula |
| chandalua mosquito net | vyandalua |
| cheti note, brief letter, receipt | vyeti |
| chungu earthenware cooking pot | vyungu |
| kiatu shoe | viatu |
| kiazi sweet potato | viazi |
| kichwa head | vichwa |
| kijiko spoon | vijiko |
| kikapu basket | vikapu |
| kikombe cup | vikombe |
| kisu knife | visu |
| kitabu book | vitabu |
| kitanda bed | vitanda |
| kiti chair | viti |
| kituo cha ndege airport (also kiwanja cha ndege) | vituo vyा ndege (viwanja vyा ndege) |
| kituo cha polisi police station | vituo vyा polisi |

(b) The verb-prefixes are the same as the noun-prefixes:

Singular: **ki-**

Chumba kitafaa?

Will the room do?

Will the room be suitable?

Kitabu kiko wapi?

Where is the book?

Plural: **vi-**

Vyumba vitafaa?

Will the rooms do?

Will the rooms be suitable?

Vitabu viko wapi?

Where are the books?

(c) Some of the most common words for people and animals in this class are listed in the next vocabulary box. They, like the N class animates, take the agreement-prefixes of the M/WA class.



KI/VI class: people and animals

| Singular | Plural |
|---|-----------------|
| kiboko <i>hippopotamus</i> | viboko |
| kifaru <i>rhinoceros</i> | vifaru |
| kijana <i>young person, older child (pre-adolescent)</i> | vijana |
| kiongozi <i>leader</i> | viongozi |
| kipofu <i>blind person</i> | vipofu |
| kiwete <i>lame person</i> | viwete |
| kiziki <i>deaf person</i> | viziwi |

Viongozi wanakwenda Arusha. *The leaders are going to Arusha.*

3 Possessives

These are words meaning *my / mine, your / yours, her / hers*, etc., as in *It's my book, The book is mine.*

These are the stems for possessives:

| | | | |
|--------------|----------------------------|-------------|--------------------------|
| -angu | <i>my, mine</i> | -etu | <i>our, ours</i> |
| -ako | <i>your, yours (sing.)</i> | -enu | <i>your, yours (pl.)</i> |
| -ake | <i>his/her, his/hers</i> | -ao | <i>their, theirs</i> |

These forms take the verb-prefix of the noun they qualify (i.e., the noun they are giving more information about).

(a) Possessives with M/WA nouns

As the *he/she* verb-prefix is **a-** and the *they* prefix is **wa-** you would expect **a-** to be prefixed to possessives qualifying singular nouns and **wa-** to possessives qualifying plural nouns. But **wa-** is in fact used for both singulars and plurals; it is reduced to **w-** in front of the possessives:

| | | | |
|--------------|----------------|-------------|--------------|
| wangu | <i>my</i> | wetu | <i>our</i> |
| wako | <i>your</i> | wenu | <i>your</i> |
| wake | <i>his/her</i> | wao | <i>their</i> |

mgeni wangu *my visitor*
mgeni wetu *our visitor*

wageni wangu *my visitors*
wageni wetu *our visitors*

(There are several more unpredictable irregularities in the way the singular nouns of this class agree with qualifiers. They will be pointed out later.)

(b) Possessives with N nouns

Singular: **i-** (becomes **y-**)
yangu, yetu, etc.

nyumba yangu *my house*
nyumba yetu *our house*

Nyumba ndogo ni yangu.
Nyumba ndogo ni zetu.

Plural: **zi-** (becomes **z-**)
zangu, zetu, etc.

nyumba zangu *my houses*
nyumba zetu *our houses*

The small house is mine.
The small houses are ours.

Note:

Although almost all qualifiers of N nouns denoting people or animals take M/WA class prefixes – whether noun-prefix or verb-prefix – the possessives are an exception and take the **i-** (**y-**) and **zi-** (**z-**) prefixes like this:

- With words for people, in both singular and plural:

| | | | |
|--------------|-------------------|--------------|--------------------|
| rafiki yangu | <i>my friend</i> | rafiki zangu | <i>my friends</i> |
| rafiki yetu | <i>our friend</i> | rafiki zetu | <i>our friends</i> |

- With words for animals, in the plural only, with the singular taking the M/WA class prefix **wa-** (**w-**):

| | | | |
|---------------|----------------|---------------|-----------------|
| ng'ombe wangu | <i>my cow</i> | ng'ombe zangu | <i>my cows</i> |
| ng'ombe wetu | <i>our cow</i> | ng'ombe zetu | <i>our cows</i> |

(c) Possessives with KI/VI nouns

Singular: **ki-** (becomes **ch-**)
changu, chetu, etc.

kikapu changu *my basket*
kikapu chetu *our basket*

Plural: **vi-** (becomes **vy-**)
vyangu, vyetu, etc.

vikapu vyangu *my baskets*
vikapu vyetu *our baskets*

- * • A note on word order: as well as remembering that qualifiers almost always follow the noun, note too that if you use a possessive and another qualifier as well, such as a numeral or a descriptive adjective (e.g. **-dogo, small**) it is the possessive which comes first:

mbuzi zangu wanane *my eight goats*
chumba chetu kidogo *our small room*

- The form **-ao** (*their*) is only used when referring to possession by people and animals. When the possessor is inanimate, **-ake** has to be used, for plurals as well as singulars. For example, when referring to the price of bananas: **bei yake, their price**.

4 -a of

This is another form that takes the verb-prefix. In the dialogue the receptionist asks the guest if he wants a **chumba cha mtu mmoja**, a *single room* – literally a ‘room of one person’. The source of **cha** is **ki + a**. You had another example of ‘verb-prefix + a’ in Unit 1 in the greeting **Habari za asubuhi?** which literally means *News of the morning?*; in that case the verb-prefix was **zi-**, the appropriate prefix for **habari**, an N class plural noun.

‘Verb-prefix + a’ has an *of* function and one of its common uses is to refer to something that is ‘possessed’, when the owner or associate is also mentioned.

Any slight change in the shape of a verb-prefix when it is attached to **-a** is exactly the same as when it is attached to the possessives beginning with **-a** (in fact the possessive stems contain this **-a** within them). The irregularity noted in section 3 for the agreement of possessives with M/WA class nouns applies to **-a** too.

| | |
|--------------------------------|------------------------------------|
| mtoto wa Bw. Juma | <i>Mr Juma's child</i> |
| kahawa ya mwalimu | <i>the teacher's coffee</i> |
| vyandalua vya wanafunzi | <i>the students' mosquito nets</i> |

There is quite a lot of flexibility in the use of **-a** with N class animates. Some Swahili-speakers use the same rule as for the possessives **-angu, -ako** etc. (see section 3), and others use the M/WA verb-prefix **wa-**, reduced to **w-**:

*Either mbuzi za mwalimu
or mbuzi wa mwalimu*

the teacher's goats

*Either rafiki ya mtalii
or rafiki wa mtalii*

the tourist's friend

Note that it is the word for what is 'possessed' that comes first in the phrase; it is this word that **-a** must agree with. The word for the 'possessor' comes at the end of the phrase.

An alternative way of saying the same thing is to use the possessives, like this:

*mtoto wake Bw. Juma
wazee wake Bi. Amina*

*Mr Juma's child
Miss Amina's old people/parents*

Another function of **-a** is to make adjectives, as in **ghorofa ya tatu**, **ghorofa ya juu**, **ghorofa ya kwanza** in the dialogue.

5 Ordinal numbers: -a kwanza, etc.

As noted in section 4 above, numbers denoting order are made with **-a**. Except for *first* and *second* the actual number-words used are the cardinal numbers given in Unit 2. The only new words you need to learn are:



-a kwanza *first*
-a pili *second*

-a mwisho *final / last*

| | |
|--------------------------|---------------------------------|
| <i>ingeni wa kwanza</i> | <i>the first visitor</i> |
| <i>Mifaransa wa pili</i> | <i>the second French person</i> |
| <i>nyumba ya tatu</i> | <i>the third house</i> |
| <i>chungu cha mwisho</i> | <i>the final pot</i> |

6 Omission of *ni* in 'is' sentences

In the dialogue there are two sentences where **ni** (*am, are, is*: see Unit 1) might be used in more formal or written Swahili, but where it is left out in everyday conversation:

| | |
|---|--|
| <i>Jina langu () Mathew Dunstan.</i> | <i>My name is Mathew Dunstan.</i> |
| <i>Kipo kimoja kwenye ghorofa ya kwanza, lakini () kidogo.</i> | <i>There is one on the first floor but it's small.</i> |

These sentences show two typical contexts in which **ni** is commonly omitted.

7 Past tense: -li-

There is one example in the dialogue of a verb in the past tense, **nilipiga simu**, *I telephoned* (-piga means *hit* or *beat* and gets used with a variety of following nouns to make different verb-meanings). Like **-na-** (for the present tense) and **-ta-** (for the future tense) it is placed immediately after the verb-prefix; this is where all Swahili tense-markers occur.

Nilinunua viatu. *I bought some shoes.*
Ulinunua chai? *Did you buy some tea?*

To make the negative of the past tense:

- add **ha-** to the verb-prefix (remembering that the M/WA singular verb-prefixes become **si-**, **hu-**, **ha-**), and
- change **-li-** to **-ku-**.

| | |
|--------------------------------|---------------------------------------|
| Sikununua viatu. | <i>I didn't buy any shoes.</i> |
| Hukununua chai? | <i>Didn't you buy any tea?</i> |
| Hamkuenda Kisumu? | <i>Didn't you (pl.) go to Kisumu?</i> |
| Chumba chake hakikufaa. | <i>Her room wasn't suitable.</i> |

(Notice that **-ku-** replaces the **-kw-** in **kwenda**.)

8 Adjectives: single words, with prefix

An adjective is a word used with a noun to represent some quality of whatever is denoted by that noun. *Small, tall, heavy, black, red, horrible, attractive* are all examples of English adjectives. Words like these are sometimes called qualitative adjectives, for obvious reasons. All single-word adjective stems of Bantu origin take the noun-prefix, like **-dogo** in the dialogue, and **-zuri** and **-ema** (both meaning *good*) which were introduced in Unit 1.

| | |
|---------------|---|
| watoto wazuri | <i>good children</i> (pleasant; well-behaved) |
| watoto wema | <i>good children</i> (of good character) |
| habari njema | <i>good news</i> |
| paka wadogo | <i>small cats</i> (N animate!) |
| kisu kizuri | <i>a good knife</i> (serviceable) |

Note the difference in meaning between **-zuri** and **-ema**, especially when applied to people.

Here are a few more qualitative adjective stems:

| | |
|-----------------|------------------------------------|
| -baya | <i>bad</i> |
| -chache | <i>few</i> |
| -embamba | <i>narrow, thin</i> |
| -ingi | <i>many</i> |
| -ingine | <i>some of / other / different</i> |

| | |
|---------------|----------------------------|
| -kubwa | <i>large</i> |
| -pana | <i>broad, wide</i> |
| -pya | <i>new, recent, modern</i> |
| -refu | <i>long, tall</i> |

The following few 'special cases' should be noted:

- **-pya with N class nouns**

This stem was used in **posta mpya** in the explanation about post offices on p.34. It can only qualify nouns denoting non-living things. It is the only adjective that is a single syllable, and even though it begins with a voiceless consonant – which would normally be given an N prefix – it takes the prefix **m-** when qualifying N class nouns. The **m-** is stressed and functions as a syllable, so **mpya** has two syllables.

- **KI/VI prefixes and adjective stems beginning with -i**

Instead of changing to **ch-** and **vy-** these prefixes stay as **k(i)** and **v(i)**, e.g. **kingine**, **vingi**. One **i** gets 'lost': **i + i** gives **i**.

- **-ema with N class nouns**

When this qualifies an N class noun it takes the form **njema**, as in **habari njema**, *good news*. With all other adjective-stems beginning with **-e** the N class noun-prefix follows the rule set out on p.30, e.g. **nyembamba**.

Mazungumzo 2

Alison and John go into the hotel dining-room with Mohamed.

Mohamed Tukae wapi?

Alison Tukae pale, karibu na dirisha.

(They sit at a table near the window, and consult the menu.)

Mohamed Je, mnapenda chakula gani?

- Alison** Mimi napenda wali kwa samaki.
- Mohamed** Samaki wa namna gani?
- Alison** Sijui. (*Checking the fish dishes on the menu:*) Wan
changu na 'kingfish'.
- John** Ala! 'Kingfish!' Jina lake kwa Kiswahili?
- Mohamed** 'Kingfish' ndio nguru.
- Alison** Haya basi, wali kwa nguru.
- Mohamed** (*to John*) Na wewe, kaka?
- John** Mimi napenda wali kwa nyama.
- Mohamed** Hupendi biriani?
- John** Biriani ni chakula gani?
- Mohamed** Ni wali kwa nyama, pamoja na viungo vingi.
- Alison** Viungo?
- Mohamed** Viungo, ndiyo, kama iliki, dalasini ... na bizari.
- John** (*Noticing the price:*) Naona biriani ni ghali.
- Mohamed** Si ghali sana. Ninyi ndio wageni wetu!
- John** Haya basi. Nitakula biriani ya nyama ya ng'ombe.
- Mohamed** Haya, vizuri. Mi napenda wali kwa kuku. (*He calls the waiter who is standing nearby.*) Kaka!



tukae wapi? where shall we sit?
(here: -kaa = sit)

tukae pale let's sit over there

dirisha window

je well, now then, hi there!

wali cooked rice

kwa with

samaki (N) fish

namna (N) kind, sort, type

gani what

sijui I don't know

changu (N) a kind of sea-fish (also tangu)

ala! (alá) an expression of surprise

jina lake its name

kwa Kiswahili in Swahili

ndio an emphatic form of **ni**, is or
(in this case) are

nguru (N) kingfish

basi so, now, well

haya basi OK then, well now
biriani (N) a highly-spiced rice and meat dish

kabisa extremely, very ... indeed

pamoja na together with

viungo (KI/VI) spices and seasonings, flavourings

kama like, such as

iliki (N) cardamom seeds

dalasini (N) cinnamon

bizari (N) curry powder, ingredients of curry powder

-ona see, feel

ghali expensive

ninyi (or nyinyi) you (pl.)

-(ku)la eat

nyama ya ng'ombe (N) beef
(lit. meat of cow)

mi short form of **mimi**, I

Note: Structures like **tukae** will be explained in Unit 6.
Notice the use of **kaka** (*brother*) for calling the waiter.

Maarifa yenye manufaa

Eating out, and local food

The major components of **biriani** (sometimes called **birinzi**) are rice and meat, but they are cooked with many more spices than the ones mentioned by Mohamed. Similar, but less rich and easier to prepare, is **pilau** (N). The simpler, everyday, dishes are like those chosen by Alison and Mohamed. The basic part of the meal is either **wali** or **ugali**, a kind of polenta made with maize flour or, – in some places – cooked bananas, and it is this that really counts as **chakula**. The accompaniment, called **kitoweo** (KI/VI), is a meat, fish or vegetable stew; the meat can be beef, goat or chicken. Pork is not much used; even if it had been on the menu Mohamed, being Muslim, would not have chosen it. In the hotel dining-room the waiter would probably have also brought them small individual dishes of **kachumbari** (N), a mixture of chopped tomatoes, onions and perhaps cucumber.

The tourist hotels and some restaurants tend to have cosmopolitan menus, with one section reserved for local dishes. Drinks and snacks are available in cafés. For more casual eating in town, there are roadside foodstalls selling snacks such as roasted maize-cobs and thin wedges of cassava, spicy kebabs, nuts and a variety of sweetmeats and cakes. Among the more common of the cakes are the doughnut-like **maandazi** and **mahamri**, both containing cardamom seeds, and also **vitumbua** and **vibibi**.



| | |
|--|--------------------------------------|
| kuku (N) chicken | muhogo cassava root and plant |
| maandazi, mahamri doughnut-like buns containing cardamom seeds | nyama ya mbuzi (N) goat meat |
| matango cucumbers | nyanya (N) tomatoes |
| mishikaki kebabs | vibibi (KI/VI) small pancakes |
| mhindi maize (sweet corn) | vitumbua (KI/VI) rice buns |
| gunzi maize cob | vitunguu (KI/VI) onions |



9 Present tense negatives

In the conversation there are two examples of present-tense verbs used in the negative:

sijui *I don't know*
 hupendi biriani? *Don't you like biriani?*

There is also an example of **sipendi** (*I don't like*) in the first dialogue in this unit, where the new guest tells the receptionist he doesn't like the top floor. And **sipendi** is what John could have said instead of **hapana** to the taxi driver in the fourth line of the first dialogue of Unit 2: **Sipendi** or its plural form **hatupendi** is the usual polite way of declining goods and services.

The negative prefixes are as given in section 6 of the **Maelezo** in Unit 2, repeated here as part of the negative form of **-jua**, *know*, in the present tense with all the 'persons' of the M/WA class:

| | | | |
|--------------|-------------------------------|----------------|-----------------------------|
| sijui | <i>I don't know</i> | hatujui | <i>we don't know</i> |
| hujui | <i>you (sing.) don't know</i> | hamjui | <i>you (pl.) don't know</i> |
| hajui | <i>he/she doesn't know</i> | hawajui | <i>they don't know</i> |

Notice that there is no tense-marker, and the final **-a** of the verb-stem is changed to **-i**. The following examples use **-faa**, *be suitable*:

... with N class subjects:

Nyama haifai *The meat isn't suitable.*
 Bizari haifai *The curry powder isn't suitable.*

... with KI/VI class subjects:

Kisu hakifai *The knife isn't suitable.*
 Vitabu havifai *The books aren't suitable.*

So, to talk about *not* doing something, in the present tense:

- Add **ha-** to the verb prefix (remembering the exceptions to this in the M/WA singulars).
- There is no tense-marker.

- The final -a of the verb changes to -i. This only happens with negatives in the present tense.

10 Kwa Kiswahili

Kwa

One of the functions of **kwa** is to introduce a word or phrase that denotes the means by which something is done, or the purpose for which it is done.

Sema kwa Kiswahili. *Say it in Swahili.*
 Kwa nini? (lit. 'For what?') *Why?*

Ki-

The **ki-** prefix means *in the manner of* so Kiswahili must once have meant '*in the manner of the Swahili people*'. It will turn up again later in the book but for the moment, just note that it is the appropriate prefix to denote a language when attached to a stem referring to a nationality/country. If you turn back to the list of countries with the U- prefix, in the vocabulary box on p.22, you can make a list of language names by replacing U- with Ki- (ignore Ulaya and Ubeltgiji):

Sema kwa Kiingereza. *Say it in English.*
 (Only to be used as a last resort!)

11 Adjectives: single words, without prefix

There is one of these adjectives (**ghali**, *expensive*) in the conversation where John says '**Naona biriani ni ghali.**' '*It looks to me as if biriani's expensive*' would be an equivalent thing to say in English. Here are a few more adjectives that do not take a prefix; they are of Arabic origin:

| | |
|---------|--------------|
| hodari | brave |
| maskini | poor |
| rahisi | easy / cheap |

| | |
|--------|--------------------------------|
| safi | clean, honest, straightforward |
| tajiri | rich |

Safi has already been introduced as one of the suitable replies to a **Habari...?** greeting.

* The next two do not take prefixes either, but need special mention because they go *before* the noun:



kila each

kina (or akina) the group
associated with . . .

Kila is quite straightforward to use:

kila mtu *each person*
kila nyumba *each house*

Kina, sometimes **akina**, is only used to refer to a group (family, clan, colleagues or some other grouping) associated with the person referred to. You can only use **kina / akina** successfully if you are sure your hearer knows which particular group you have in mind:

(a)kina mama *the womenfolk* (a)kina Mohamed *Mohamed's lot*

12 Mimi, wewe, yeeye I, you, he/she, etc.

These are called *personal pronouns*. In Swahili the single-word personal pronouns are used only for emphasis in situations where in English we would put heavy stress on the pronoun, e.g. *I like rice and meat, even though she doesn't, 'What are you going to have? I've told you what I'm going to have'* etc. These pronouns are not given heavy stress in Swahili.

Here are all the personal pronouns; you have already been introduced to three of them:

| | | | |
|-------|-------------|----------------|-----------|
| mimi | I | sisi | we |
| wewe | you (sing.) | ninyi (nyinyi) | you (pl.) |
| yeeye | he/she | wao | they |

When a full verb (e.g. **penda**) or a place-marker (e.g. **ko**) is used with an M/WA class subject, the verb-prefix itself functions as a personal pronoun. This is why **mimi**, **wewe**, etc., are needed only for emphasis.

In the case of **ni** and **si**, which are not full verbs, the single-word personal pronouns are necessary in sentences such as:

Yeye ni Mmarekani, *He is American, I'm German.*
mimi ni Mjerumani.

But in casual conversation the **ni** can be omitted from sentences like this.

13 Verbs of one syllable, and **ku-**

There are only a few verbs with a stem of one syllable; **-la**, *eat*, used in the dialogue, is one of these. John says 'Nitakula biriani ya nyama ya ng'ombe' *I'll have* (lit. 'eat') *beef biriani*.

The **ku-** in **kula** is like the **ku-** in **kuwekesha** (see **Mazungumzo 1**) and usually functions like the *to* in English *to go*, *to eat*, *to see*, etc. But the monosyllabic verbs keep the **ku-** with all the tenses you have learnt so far. These are among the tense-markers that cannot carry stress so the inclusion of **ku-** prevents them from occurring as the penultimate syllable.

Present tense: **-na-** Tunakula. *We are eating.*

Future tense: **-ta-** Atakula biriani. *He will eat biriani.*

Past tense: **-li-** Walikula ugali. *They ate polenta.*

But the negative forms you have learnt allow the **ku-** to be dropped:

Past negative: **siku** ____ Sikula pilau.

(**-li- → -ku-**) *I didn't eat pilau.*

hawaku ____ Hawakula samaki.

They didn't eat fish.

The **-ku-** in the above examples is the past tense negative marker.

Present negative: **si** ____ **i** Sili kuku.

(**-a → -i**) *I don't eat chicken.*

hawa ____ **i** Hawali nyama.

They don't eat meat.

Remember that the present negative does not have a tense-marker.

Here are four more monosyllabic verbs. **Kuwa** was mentioned in Unit 2 on p.38.

 **ku-ja** (*to*) come
ku-nywa (*to*) drink

ku-pa (*to*) give
ku-wa (*to*) be

 Two verbs which have more than one syllable but tend to follow the rules of the monosyllabic verbs are: **(kw)isha**, *finish*, and **(kw)enda**, *go*.



Majaribiio

- 1 This is a receipt from a one-night stay at a small hotel.
- Write in words the sum you would have to pay for three days' accommodation.
 - Suggest the meaning of (1) **hundi** (2) **sahihi**.
 - Suggest the meaning of **Nimepokea**.

Although the tense-marker has not yet been introduced, you should already know the verb-prefix and the verb, and the context should give you a good idea of the meaning.

| | |
|--|-----------------------|
| No. 63 | Tarehe 9/8/1994 |
| Nimepokea kutoka kwa D.T.C. RUSSELL | |
| N.A. 13 | |
| Kiasi cha Shilingi <i>Sh. 1200/-</i> | |
| kwa malipo ya <i>malazi ya SICU moja</i> | |
| Shs. <u>1200/-</u> | <i>Hallang'</i> |
| TASLIM/HUNDI No. | |



kiasi (KI/VI) amount
kutoka (kwa) from

malazi accommodation, bedding
taslim (N) total cash payment

- 2 Match the questions on the left with the answers on the right:
- Mtoto huyu ni wako? (1) Iko karibu na benki.
 - Chumba hiki ni chako? (2) Siyo, ni ndogo.

- (c) Hoteli yetu iko wapi? (3) Siyo, sitakwenda pale.
 (d) Wageni wenu wanakwenda (4) Ndiyo, ye ye ni wangu.
 (e) Nyumba ya wazee ni kubwa? (5) Aliomba kimoja tu.
 (f) Vitabu hivi vitafaa? (6) Siyo, ni cha Bwana Omari.
 (g) Utakwenda kituo cha polisi? (7) Havitafaa.
 (h) Aliomba vyote? (8) Wanakwenda nyumbani.
- 3 You have arranged to meet a friend near the reception desk of your hotel. While you are waiting, you overhear two conversations. Reconstruct them from the information given below, then act them out, or write them.
- (a) **Mpokeaji na Bwana Clement**
 The receptionist and Bw. Clement exchange greetings, then Bw. Clement asks for a single room. The receptionist asks if the second floor will do, and Bw. Clement says yes, it will be OK.
- (b) **Mpokeaji na Bw. Robert**
 They exchange greetings. Bw. Robert asks for a room for three people, adding that one is a small child. The receptionist says they have a large room with (**chenye**) two beds; will it be suitable? Bw. Robert replies that it will.
- 4 Fill in the gaps in the following sentences using suitable adjectives from the box. The ones with a hyphen will need the appropriate noun-class prefix.

| | | | | | |
|-------|----------|------|-------|--------|------|
| -dogo | -embamba | -pya | ghali | hodari | kila |
|-------|----------|------|-------|--------|------|

- (a) Askari ni _____ sana.
 (b) Mbuzi _____ hawa ni wake?
 (c) Visu vikubwa ni _____; vidogo ni rahisi.
 (d) Njia za Nairobi si _____, ni pana sana.
 (e) Kisii hakifai; nitapata kisu _____.
 (f) _____ mwalimu ana nyumba yake.
- 5 Mohamed thinks Alison is a bit fussy about food, so he asks her to tell him exactly what she likes and doesn't like. Say what she tells him (mostly tongue in cheek!), using the information below. The first sentence has been done for you.

I don't like meat but I like fish. I like rice but I don't like polenta.
 I don't like cardamom but I like cinnamon. I like doughnuts but I
 don't like rice buns. I don't like onions but I like tomatoes.

Sipendi nyama lakini napenda samaki.

*

As the saying goes . . .

Learn these three proverbs:

Ahadi ni deni.

A promise is a debt.

Kuuliza si ujinga.

To ask is not stupidity.

Mtu ni watu.

A person is people (or No man is an island).

Swahili is very rich in proverbs, and they are used in everyday conversation to emphasise a point or sum up an argument. Quoting a proverb to children is a way of teaching desirable behaviour and attitudes, or admonishing them, in a non-confrontational way, for unacceptable behaviour. More proverbs later!

4

SOKONI *At the market*

In this unit you will learn how to

- ask the price of market produce
- do simple bargaining to reduce the price
- say goodbye
- order drinks and food
- talk about doing things for other people

Mazungumzo 1

Alison is with Regina at a small market. They stop at a stall piled with oranges and other fruit.

Alison Unahitaji matunda gani leo?

Regina Nahitaji machungwa. (*She calls to the stall-holder who is chatting to a friend nearby:*) Ebu, njoo bwana! Habari za asubuhi?

Mwuzaji Njema tu, mama. Habari zako?

Regina Salama, bwana. Machungwa haya, bei gani leo?

Mwuzaji (*indicating two piles of oranges in front of him*) Haya shilingi ishirini ishirini, haya ishirini na tano.

Regina Ala! Ghali mno! Punguza bei, bwana, nahitaji mengi.

- Mwuzaji** Unataka mangapi?
- Regina** Naomba arobaini.
- Mwuzaji** Basi. Chukua kwa ya shilingi kumi na tano, madogo *haya*.
- Regina** Vizuri. (*She puts them in her basket with Alison's help, then turns her attention to pawpaws:*) Mapapai, je, unauzi bei gani?
- Mwuzaji** Mapapai ni shilingi thelathini.
- Regina** Kwa nini ghali hivi?
- Mwuzaji** Siyo ghali, ndiyo bei yake.
- Regina** Hebu punguza bei bwana, ninahitaji matatu.
- Mwuzaji** Haya, mama. Nitakufanya shilingi ishirini na tano.
(*Regina opens her purse..*)
- Alison** Hutanunua matunda mengine? Hapa pana ndizi.
- Regina** Sihitaji mengine. Haya yatatosha. Tuna migomba shambani.
(*Suddenly Regina's husband, Francis, arrives with John. They have been looking for Regina and Alison.*)
- Francis** Jamani! Bado mpo hapa? Tunakwenda mkahawani - tuna kiu sana!
- Regina** (*paying the fruit-seller*) Haya, kwa heri, bwana!
- Mwuzaji** Kwa herini!



soko(ni) (at the) market
-hitaji need
matunda fruit (pl.)
machungwa oranges
ebu (also hebu) a call to attract attention
bei (N) price
shilingi ishirini ishirini twenty shillings each
mno extremely, too
-bunguza reduce, decrease
-chukua take
mapapai pawpaws (papayas)
-uzi sell
kwa nini why
hivi like this, in this manner, thus
siyo emphatic form of si is/are not
nitakufanya ... I'll make it ... for you

hapa pana here are
ndizi bananas
-tosha be enough, suffice
migomba banana trees
shamba(ni) (in the) smallholding
jamani! you lot! y'all! (only used in informal situations, to people you know well)
bado still (i.e. still at a place or carrying out an action)
mkahawa(ni) (to the) café
kiu (N) thirst
tuna kiu sana we're very thirsty
kwa heri (to one person) goodbye
kwa herini (to two or more) goodbye

Maarifa yenye manufaa

Markets and marketing

Markets range in size from small displays of fruit and vegetables neatly arranged on the ground in front of the sellers to large covered markets with permanent stalls, in towns. The town markets sell a wide range of produce including meat and dried fish, as well as household goods and clothes.

Dry goods such as rice, flour (maize or wheat), beans and sugar would, in most places other than towns, be more likely to be found in the nearest shop than at the market; they are sold by the kilo. Paraffin, i.e. lamp-oil or 'kerosene', is also usually bought at a shop. It is stocked in four-gallon rectangular tins which, when empty and cleaned, make very useful containers.

In markets, larger fruit and vegetables are usually priced singly, with smaller items like peppers, tomatoes and onions arranged in small piles, the seller's starting price, e.g. '**Shilingi kumi kumi!**' referring to a whole pile. Bananas (**ndizi**) are sometimes sold by the 'hand' (a stem containing several bunches), as well as by the bunch or singly. Green vegetables such as spinach and cassava leaves are sold by the bundle, as are lengths of sugar-cane.

Bargaining is an essential procedure in shopping at markets and wayside stalls but it needs to be done cheerfully and with patience. The sellers will not expect to get the first price they quote, and it is standard practice for customers to use ploys like Regina's to get the price reduced – '**Kwa nini ghali hivi?**' or '**Punguza bei!**' Other possibilities are:



Siwezi kulipa bei hit. I can't pay
this price.

Siwezi kulipa senti/shillingi ...
I can't pay ... cents/shillings.

Nitalipa senti/shillingi ...
I'll pay ... cents/shillings.

Note that **asante**, *thanks / thank you* (used by John to the taxi driver in Unit 2), does not appear at all in this conversation. It should be used much more sparingly than *thank you* is in British English. Alternatives are **vizuri** and **vema**, both meaning *good / fine*.

Politeness is also indicated by body-language; for example, if the stallholder decided to give Alison an orange as a gift (a not impossible scenario) she should extend both hands, the left underneath and slightly behind the right hand, with which the gift is received. In ordinary transactions, when gifts are not involved, give and take just with the right hand. It is also the right hand that is used when eating. The banana trees which Regina refers to as being **shambani** might be a few trees growing near the house, or a larger number on a smallholding or plantation further away.



kilo (N) *kilo*
 mchele *rice (uncooked grain)*
 mchicha (N) *spinach*
 mkungu wa ndizi *hand of bananas (esp. of green bananas)*

muwa *sugar-cane*
 pilipili hoho (N) *red pepper(s)*
 unga wa mahindi *maize flour*
 unga wa ngano *wheat flour*



Maelezo

1 Tunda, papai, chungwa, shamba, soko and other (JI)/MA class nouns

(a) The first three of these words occur in the plural in the dialogue:

matunda fruit *mapapai pawpaws* *machungwa oranges*

In this noun-class most singular nouns have no prefix, but a small number have the prefix **ji-**. Plural nouns have the prefix **ma-**.

The first vocabulary box below has a few of the many words without a singular prefix that denote inanimates; you will recognise one from Unit 3. Note that most of the words for fruit are in this class and are of the type in the first box:



(JI)/MA class nouns

Singular
debe *four-gallon oil tin*
dirisha *window*

Plural
madebe
madirisha

| | |
|---------|------------------|
| duka | shop |
| embe | mango |
| haragwe | bean (kidney) |
| jani | leaf |
| limau | lemon |
| nanasi | pineapple |
| sanduku | box |
| shamba | cultivated field |
| yai | egg |

| |
|---------------------|
| maduka |
| maembe |
| maharagwe |
| majani (also grass) |
| malimau |
| mananasi |
| masanduku |
| mashamba |
| mayal |

In the following box are examples of words with *ji-* as the singular prefix. It is used in its full form on noun-stems that have only one syllable, and gets reduced to *j-* on the front of stems that begin with a vowel. Notice that in some cases the *ji-* or *j-* is retained in the plural form:

| Singular | Plural |
|----------|----------------------------------|
| jambo | matter, affair, thing (abstract) |
| jicho | eye |
| jiko | cooking-place, kitchen |
| jino | tooth |
| jembe | hoe |
| jibu | answer, reply |
| jina | name |
| | |
| | |
| | |
| | |
| | |
| | |

(b) The use of the singular noun-prefix on *adjectives* is similar to its use on the nouns themselves:

- Use *ji-* when the adjective stem has only one syllable:

| | |
|---------------|-------------------------|
| duka jipyा | a new shop |
| sanduku jipyा | a new box (or suitcase) |

- Use *j-* when the adjective begins with a vowel:

| | |
|------------------|----------------------|
| debe jingine | another paraffin tin |
| dirisha jembamba | a narrow window |

- No prefix is necessary when the adjective-stem begins with a consonant:

| | |
|-------------|-------------------|
| duka kubwa | a big shop |
| nanasi dogo | a small pineapple |

The plural noun-prefix is used on all adjectives (that take a prefix) qualifying a plural noun. As with noun-stems, the **ma-** gets modified slightly on the front of stems beginning with a vowel (just as the **wa-** prefix does):

| | |
|--------------------------------------|----------------------------------|
| madebe matano | <i>five paraffin tins</i> |
| masanduku mengi (ma-ingi) | <i>many boxes (or suitcases)</i> |
| mambo mapya | <i>new matters</i> |
| majembe membamba (ma-embamba) | <i>thin hoes</i> |

(c) Verb-prefixes

| | |
|----------------------------------|---|
| Singular: li- | Plural: ya- |
| Debe moja litatosha . | <i>One paraffin tin will be enough.</i> |
| Mananasi yake yatatosha . | <i>His pineapples will be sufficient.</i> |
| Majembe mapya yanafaa . | <i>The new hoes are suitable.</i> |

Remember that **ha-** goes at the beginning for negatives:

| | |
|------------------------------------|--|
| Debe moja halitatosha . | <i>One paraffin tin won't be enough.</i> |
| Mananasi yake hayatatosha . | <i>His pineapples won't be sufficient.</i> |
| Majembe mapya hayafai . | <i>The new hoes are not suitable.</i> |

When verb-prefixes are used on possessives and **a-**, *of*, predictably, **li-** reduces to **l-** and **ya-** reduces to **y-**:

| | |
|--|---|
| debe langu , debe lako | <i>my paraffin tin, your paraffin tin</i> |
| malimau yangu , malimau yako | <i>my lemons, your lemons</i> |
| duka lake Musa | <i>Musa's shop</i> |
| duka la Musa | <i>Musa's shop</i> |
| macho ya mtoto | <i>the child's eyes</i> |

The verb-prefixes used on place markers:

| | |
|-------------------------------|--------------------------------|
| Duka lake liko wapi? | <i>Where is his shop?</i> |
| Duka lake lipo Bukoba. | <i>His shop is at Bukoba.</i> |
| Maharagwe yako wapi? | <i>Where are the beans?</i> |
| Yamo kikapuni. | <i>They are in the basket.</i> |

(d) There is a group of words in this class which are always used in the plural. Some denote things, either concrete or abstract, which cannot be counted and for which a singular word would be used in English. Others denote things which are countable and for which English-speakers would typically use a singular noun. **Matatizo**, the plural form of **tatizo**, can be used in contexts where *problem* would be used in English. The agreement-prefix, whether noun-prefix (adjectives) or verb-prefix, is always plural. Here are a few examples:

| | |
|----------------------|----------------------------|
| maendeleo | development, progress |
| mafuta | oil (for cooking or lamps) |
| mafuta ya taa | paraffin (lamp-oil) |
| majani | grass |

| | |
|-----------------|----------------|
| maji | water |
| mapokezi | reception desk |
| matatizo | problems |

(Majani is included here because, although – if you needed to – it would be possible to refer to a single blade of grass, the word is usually used in the plural.)

Some words for people operate in this class, in that they take the **ma-** prefix for their plurals; the singular forms have no prefix. They are mostly words of foreign origin for titles or occupational status. Like the words for people in the N class they take M/WA noun and verb-prefixes except for some possessives (and note **bibi yangu**, but **bwana wangu**). Only three words will be noted here; they have all been introduced in earlier units.

Singular

| | |
|---------------|-----------|
| bibi | lady |
| bwana | gentleman |
| karani | clerk |

Plural

| | |
|-----------------|--|
| mabibi | |
| mabwana | |
| makarani | |

Mabibi watakwenda Mombasa.

The ladies will be going to Mombasa.

Mabwana wawili walivuka njia.

Two gentlemen crossed the road.

Makarani hawapo posta.

The clerks are not at the post office.

More will be said later, in Part Two, about **ma-**.

2 -hitaji and other verbs of foreign origin

The verb **-hitaji**, *need*, is used at the start of the dialogue. This is a verb of Arabic origin. If a verb-stem in its unprefixed or 'dictionary' form does not have a final **-a**, it is not of Bantu origin, and does not change its final vowel for the negative of the present tense. In Unit 3 **-subiri**, *wait*, was used in the first dialogue; that behaves just like **-hitaji**. Not all verbs of Arabic origin end in **-i**; some have final **-u**, as in **-dhuru**, *harm*, or **-e** as in **-samehe**, *forgive*, and they all keep their original vowel in present-tense negatives.

3 Kwa herini! Goodbye!

This is the plural form of **kwa heri** (to one person). It is only in

saying *goodbye* that the same basic formula is exchanged; greetings, as explained in Unit 1, have question-and-answer routines.

The source of this **-ni** plural suffix is **ninyi**, *you* (plural). **Kwa heri ninyi** has become shortened to **kwa herini**. This **-ni** is used to make a singular imperative into a plural. Using two of the verbs already introduced in their imperative form on p.39, we can make plurals by adding **-ni**. Notice that the final **-a** of the verb-stem gets changed to **-e**.

Angalieni! *Look / take care, both / all of you!*

Leteni! *Bring (it, them, both / all of you)!*

Nendeni! *Off you go, both / all of you!*

Verbs that do not have a final **-a** keep their end vowel and just add the **-ni**.

- ✳ This form of the verb is used when *telling* people what to do. For conveying the equivalent of *Would you please . . .?*, *Would you mind . . . ing?*, *Could you . . .?*, *I'd be grateful if you would . . .*, etc., a different form of the verb is used, and this will be explained in Unit 6.

————— Mazungumzo 2 ———

Francis and John have persuaded Regina and Alison to join them for a drink in a café near the market. They find a table and, as Regina puts down her basket full of fruit, Francis comments on the quantity of oranges she has bought.

Francis Machungwa mengi sana!

Regina Ndiyo. Nitawatengenezea wageni maji ya machungwa.

Francis Aa, vizuri sana! Mtapika chakula gani jioni?

Regina Tutapika biriani.

Francis Vizuri kabisa. (*Looking at Alison:*) Lakini, dada hapendi nyama.

Regina Ndiyo, hapendi nyama. Tutampikia biriani ya mboga.
(*The waiter is hovering.*)

Francis Haya, basi. Mtakunywa nini?

Regina (*to Alison*) Dada, unapenda kunywa soda?

Alison Sipendi kunywa kinywaji baridi. Napenda chai ya rangi.

Francis (*to John*) Na wewe, bwana. Chai? Kahawa? Soda?

John Napenda soda.

- Regina Nitakunywa kahawa. Na wewe, je?
- Francis Maziwa baridi. Basi. Kaka! Lete chai moja ya rangi, kahawa moja, soda moja na maziwa gilasi moja.
- Regina Je, chakula?
- John Sina njaa sana, lakini naona sambusa pale.
- Francis Mnapenda sambusa?
- John Sana!
- Alison Napenda sambusa za mboga.
- Francis (to the waiter) Basi, vinywaji pamoja na sambusa mbili mbili. Bibi huyu, mletee sambusa za mboga.

-tengeneza prepare (also mend)
 nitawatengenezea wageni maji ya machungwa I'm going to make the visitors some orange juice
 as! an expression of pleasure
 -pika cook
 vizuri kabisa very good, excellent
 tutampikia biriani ya mboga we'll cook vegetable biriani for her
 soda (N) bottled fizzy drink,
 non-alcoholic
 kinywaji (KI/VI) a drink

chai ya rangi (N) tea without milk
 (lit. tea of colour)
 gilasi (N) glass
 njaa (N) hunger
 sina njaa sana I'm not very hungry
 sambusa za mboga vegetable
 samosas
 sambusa (N) samosas
 mbili mbili (N) two (here: samosas) each
 mletee bring for her

— Maarifa yenye manufaa —

Drinks

More or less any bottled flavoured drink that is not alcoholic is referred to as 'soda', even if it is not fizzy.

The word **rangi** (N), *colour*, is used in the phrase **chai ya rangi**, with the literal meaning *tea of colour*. In cafés, if you ask just for **chai** you are likely to get a cup of tea with the milk already in it. The milk and tea are often brewed up together; if condensed milk is used, the result can be a fairly thick and sweet liquid. Tea served in people's homes is sometimes spiced, particularly with ginger, and it is worth searching this out in cafés too. In towns, particularly at the coast, street coffee-sellers advertise their black coffee by clinking together the small cups in which they serve it.

There are several different varieties of commercially-produced bottled beers. These are quite different from the alcoholic brews made from locally grown fermented grain, e.g. maize, rice, millet, or fruit, e.g. bananas. These brew-ups are the equivalent of 'scrumpy' and inclined to be very powerful. Wine is available in town supermarkets and large hotels and restaurants.

One of the pleasures of being at (or not too far from) the coast is drinking coconut milk, which is extracted from young, slightly under-ripe coconuts. Note that there are different words for coconuts at this stage and for fully ripe ones (see vocabulary box below). Do not confuse the liquid that can be drunk from the young coconut with the juice made by adding water to grated (fully ripe) coconut and then straining it – the resulting liquid is used in cooking rice, for example. The young coconuts can be bought at markets and from street stalls or from the young boys who congregate at long-distance bus stops hoping to tempt thirsty travellers with their local produce. The seller will make a hole in the coconut for you to drink from.



| | |
|-----------------------|---|
| bia (N) | <i>commercially produced bottled beer</i> |
| dafu (MA) | <i>young, slightly under-ripe coconut</i> |
| divai (N) | <i>wine</i> |
| maji ya madafu | <i>coconut milk (for drinking)</i> |

| | |
|----------------------|--|
| nazi (N) | <i>fully ripe coconut</i> |
| pombe (N) | <i>locally produced beer from fermented grain or fruit</i> |
| tui (N) | <i>juice (or 'milk') extracted from grated coconut</i> |
| tangawizi (N) | <i>ginger</i> |

4 Adjectives: phrases with -a (of) + noun

In this unit there are two examples of adjectives made in this way. The stem **-a**, *of*, takes the verb-prefix; if necessary look back to Unit 3 p.50 to revise the verb-prefixes attached to **-a**.

| | |
|--------------------------|--------------------|
| maji ya machungwa | ya + a → ya |
| biriani ya mboga | i + a → ya |

It is the noun that is qualified by an adjective, i.e. the first noun, that controls the verb-prefix on **-a**.

Here are some more examples from previous units:

| | | |
|-----------------------|----------------------|-------------------------------|
| hundi za posta | postal orders | zi + a → za |
| | | (lit. cheques of P.O.) |

| | | |
|----------------------|--------------------------------|---------------------|
| chumba cha mtu mmoja | <i>single room</i> | ki + a → cha |
| ghorofa ya juu | <i>top floor</i> | i + a → ya |
| nyama ya ng'ombe | <i>beef</i> (lit. meat of cow) | i + a → ya |

5 -tengeneza, -pikia, etc.: doing things for people

In the dialogue there are two verbs, **-tengeneza**, *prepare* (also *mend*) and **-pika**, *cook*, which are used with an extra vowel between the verb-root and the final **-a**. Think of **-tengenez-** and **-pik-** as the root of these verbs. We need to make a distinction between a verb-stem, e.g. **-pika** (also **-pikia**, **-pikwa**, **-pikika**, **-pikisha**, etc.) and a verb-root, e.g. **-pik-**. The root is the minimal part of a verb without anything added to it (including the final **-a** of Bantu verbs) and carries its meaning.

The **-e** following **-tengenez-** and the **-i** following **-pik-** perform the function that *for* performs in English, in sentences like *I cooked supper for them*. *For* is one of several 'prepositions' in English; others include *to* as in *They gave it to me*, and *at* as in *They laughed at it*. Prepositional functions of this kind are fulfilled in Swahili by adding a particular vowel to the root of the verb.

The vowel of this prepositional form of the verb is either **i** or **e**, according to what the final vowel of the verb-root is.

- If the final or only vowel of the verb-root is: **i**, **a** or **u**:

| | | |
|-------------------------------|-------------|-------------|
| -andik- | -tak- | -uz- |
| <i>write</i> | <i>want</i> | <i>sell</i> |
| the extra vowel is i . | | |

- If the final or only vowel of the verb-root is **e** or **o**:

| | |
|-------------------------------|-------------|
| -tengenez- | -som- |
| <i>prepare</i> | <i>read</i> |
| the extra vowel is e . | |

In the examples below, notice that if the verb-root ends in a vowel, **i** is inserted in front of **i** or **e**:

| Verb-root | | Prepositional vowel is i |
|-------------|-----------------------|---------------------------------|
| -andik- | <i>write</i> | -andikia |
| -fu- (nguo) | <i>wash</i> (clothes) | -fulia |

| | | |
|------------|--------------------------|--------------------------|
| -pat- | <i>get</i> | -patia |
| -nunu- | <i>buy</i> | -nunulia |
| -pik- | <i>cook</i> | -pikia |
| -pig-simu | <i>make a phone call</i> | -pigia simu |
| Verb-root | | Prepositional vowel is e |
| -let- | <i>bring</i> | -letea |
| -pelek- | <i>send, take</i> | -pelekea |
| -poke- | <i>receive</i> | -pokelea |
| -som- | <i>read</i> | -somea |
| -tengenez- | <i>prepare (or mend)</i> | -tengenezea |

The forms on the right, above, have more than one potential meaning, *for / to / on behalf of*. When listening to or (later on) reading Swahili, the context will usually make the precise meaning clear. In speaking Swahili, concentrate, to start with, on the functions shown in the example sentences at the end of the next section.

Note that not all verbs need a prepositional vowel when you want to refer to doing something for someone; some verbs have an 'inbuilt' prepositional function:

| | | |
|----------|---|---------------------------------------|
| -eleza | { | <i>explain (something)</i> |
| | | <i>explain (something) to someone</i> |
| -faa | { | <i>be useful</i> |
| | | <i>be useful to someone</i> |
| -onyesha | { | <i>show (something)</i> |
| | | <i>show (something) to someone</i> |
| -pa | | <i>give (something) to someone</i> |



Note that **-pa** is one of the small number of monosyllabic verbs (see Unit 3).

Verb-roots will be needed again in several units in Part Two, for adding more functions to verbs and for making nouns out of verbs.

6 *Me, you, him/her, etc. – object-markers*

In the sentence **John anapenda biriani** (*John likes biriani*) the subject of the verb is **John** and the object of the verb is **biriani**. Other examples of objects in English sentences are *garden* in *John dug the garden*, *beans* in *Mary planted the beans*, *it* in *John dug it* and *them* in *Mary planted them*.

In Swahili the objects meaning *it* and *them* are not separate words ^{as}

they are in English, neither do they follow the verb. *John likes it*, where *it* refers to **biriani** is: **John anaipenda**.

The verb-prefixes are used for *it* and *them*; **i** is the appropriate prefix to represent **biriani** which is an N class singular noun. Forms with this function will be referred to as *object-markers*; they always come immediately before the verb-stem. More will be said in Unit 5 about verb-prefixes functioning as object-markers. This section will concentrate on the six object-markers for humans and animals, because they differ in some cases from the M/WA class verb-prefixes.

M/WA object-markers

| | | | |
|---------------------------------|-------------|-------------|-----------|
| -ni- | me | -tu- | us |
| -ku- | you (sing.) | -wa- | you (pl.) |
| -m- (-mw before a vowel) | him/her | -wa- | them |

Their use is shown with **-penda** which can mean *love* as well as *like* when used with human objects:

- | | | |
|-------------|--------------------------|-----------------------------|
| -ni- | Regina ananipenda. | <i>Regina loves me.</i> |
| -ku- | Mama anakupenda. | <i>Mother loves you.</i> |
| -m- | Mohamed anampenda Zahra. | <i>Mohamed loves Zahra.</i> |
| -tu- | Baba anatupenda. | <i>Father loves us.</i> |
| -wa- | Tunawapenda. | <i>We love you (all).</i> |
| -wa- | Ninawapenda/Nawapenda. | <i>I love them.</i> |

The object-marker **-wa-**, meaning *both / all of you* as well as *them* should not be a problem; the context of use should prevent ambiguity. But in some places alternatives are used for *you (pl.)*:

- nawapendeni *I love all of you* (collectively)
 nakupendeni *I love each of you*

Try to learn these M/WA object-markers as soon as you can. A good way is to make up sentences about people you know, using **-penda** in all of them so that you only have to concentrate on getting the object-marker right. A lot of our everyday conversation involves talking about ourselves and other people so the use of the object-markers is really crucial. Another useful verb to practise with, before going on to the 'prepositional' verbs, is **-pa**, *give*, which involves a recipient, represented by the object-marker, and the thing given, which goes after the verb.

Alinipa pesa.

Nitakupa machungwa.

*S/he gave me some money.**I will give you some oranges.*

If speaker and hearer(s) know what has been or will be given it need not be mentioned:

Nitakupa.

I will give you. (the oranges we've been talking about)

If you need to identify the recipient, that word must follow immediately after the verb, and the word for the thing(s) given goes right to the end:

Nitampa Francis mananasi. *I will give Francis some pineapples.*Tuliwapa watoto mayai. *We gave the children eggs.*

With the verb **-pa**, one of the single-syllable verbs, it is the object-marker that is stressed, because it is the penultimate syllable; this means that **m** in **nitampa** functions as a syllable and receives stress.

Note that **-pa**, like other monosyllabic verbs, does not need its **ku-** when it is preceded by an object-marker.

The following sentences show some of the verbs from the previous section with the prepositional vowel and a 'recipient' object-marker.

Juma aliniandikia barua.

Juma wrote me a letter.

Ninamnunulia mtoto viatu.

I am buying the child some shoes (now).

Hakutupikia ugali.

She did not cook us polenta.

Ulimpigia Mohamed simu?

Did you 'phone Mohamed?

Nitawaletea vitabu vya Kiswahili.

I will bring you (all) some Swahili books.

Niliwasomea watoto jana.

I read to the children yesterday.

Summary:

- The object-marker representing the recipient/beneficiary comes immediately before the verb-stem.
- If the recipient is identified by means of a noun (e.g. **watoto**) or a noun-phrase (e.g. **watoto wake Juma**) it must go immediately after the verb.
- The object, i.e. the word(s) for the thing written, bought, cooked, sold, etc., goes at the end, following the recipient.

Majaribio

- 1 Unahitaji vitu gani? What things do you need?

You have offered to do some shopping for Mama Fatuma. Fill in her replies to your questions. The first reply has been done for you.

You Unahitaji machungwa?

Mama F. Says she doesn't need oranges, there are oranges in the kitchen: Sihitaji machungwa, pana machungwa jikoni.

You Unahitaji mananasi?

Mama F. Says yes, she needs two pineapples.

You Unahitaji ndizi?

Mama F. Says she doesn't need bananas, there are (kuna) many banana trees in the shamba.

You Unahitaji malimau?

Mama F. Says yes, she needs five lemons.

You Unahitaji mayai?

Mama F. Says no, she doesn't need eggs, her friend brought her some.

- 2 Re-read **Mazungumzo 1** and complete the following sentence by inserting in words the amount of money Regina gave the fruit-seller:

Regina alimpa mwuzaji Sh. _____.

- 3 When Mohamed was ill with malaria (**homa ya malaria**) his colleagues and friends rallied round and helped him in various ways. Using the pictures and verb-clues, say or write what they did. Remember to add the prepositional suffix to the verb-root.
 (a) **Asha alimpikia chakula** (or wali, ugali, biriani, etc.!)

(a)



Asha (-pika)

(b)



Juma (-fua)

(c)



Francis (-piga simu)

(d)



Ruth (-leta)

(e)



Khadija (-nunua)

(f)



John (-soma)

- 4 Today it is your turn to do the ordering in a café. This is what you and your friends have decided you want:

You: Tea without milk and a rice bun.

Ruth: Coffee and a small pancake.

Omari: Coffee and two doughnuts (MA pl.)

Regina: A fizzy drink.

Mohamed: Coffee and a rice bun.

Call the waiter over, tell him how many of each kind of drink to bring, using '**Lete . . .**' and then order the food in the same way.

- 5 Two of you have recently moved into a house, and neighbours have been calling in with gifts. You are now trying to remember who brought what. Match the answers on the right with the questions on the left.

- | | |
|--|---|
| (a) Nani alituletea mayai? | (1) Ndiyo, walituletea nazi. |
| (b) Mzee alituletea nanasi? | (2) Alituletea makubwa. |
| (c) Nani alituletea ndizi? | (3) Siyo, hakutuletea nanasi, alituletea maharagwe. |
| (d) Nani alituletea mchele? | (4) Ndiyo, alituletea kuku. |
| (e) Watoto walituletea nazi? | (5) Sijui, labda mwuguzi alileta mchele. |
| (f) Mwalimu alituletea machungwa yapi? | |

- (g) Nani alituletea machungwa (6) Regina alituletea mayai.
madogo? (7) Bwana Juma alituletea ndizi.
- (h) Mohamed alituletea kuku? (8) Mama Zainabu alituletea
machungwa madogo.

nani...? who...?

labda perhaps

6 Fill in each of the blanks with a suitable word from the list below.

- (a) Mwalimu aliwapa _____ vitabu.
 (b) Tulimpa mgonjwa _____.
 (c) Nilimfulia mama _____.
 (d) Baba atanipigia simu _____.
 (e) Mgeni wetu alitununulia _____ mkahawani.
 (f) Bi Khadija alininunulia _____ dukani.

sukari kesho watoto soda matunda nguo

Now write out the English equivalent of the completed sentences.

5

KWENYE DUKA LA SANAA *At the craft shop*

In this unit you will learn how to

- make introductions and respond to an introduction
- name colours
- say what people are wearing
- express sympathy
- refer to months and seasons



Mazungumzo 1

Alison and her friend Ruth go into a craft shop. Alison wants to buy some fabric to make herself a dress, and possibly buy a few gifts.

| | |
|--------|---|
| Alison | Mama Fatuma atanisaidia kushona gauni. |
| Ruth | Ana cherehani? |
| Alison | Ndiyo, anayo. |
| Ruth | (indicating lengths of cloth) Unapenda kitambaa hiki? |
| Alison | Napenda nakshi yake, lakini sipendi rangi nyekundu. |
| Ruth | Unapenda rangi gani? |
| Alison | Napenda rangi ya kijani na buluu. |

(*They wander over to a rail of ready-made garments.*)

Ruth
Alison

Unapenda mavazi haya?

Sana. Nayapenda, ila sipendi sana magauni. Sipendi mtindo
huu. Mikono ni myembamba sana. Tena, ni ghali sana.

(*A sales assistant approaches, and Ruth recognises him.*)

Ruth
Msaidizi

Bwana Khamisi! Hujambo?

Sijambo sana. Za siku nyingi?

Ruth
Msaidizi

Njema. Za nyumbani?

Ruth
Msaidizi

Salama tu. Karibuni!

Ruth
Msaidizi

Kutana na Bi. Alison, mgeni wetu.

Alison
Msaidizi

Karibu, bibi. Habari yako?

Alison
Msaidizi

Njema, bwana.

Alison
Msaidizi

Unatafuta kitambaa cha namna gani, bibi? Kanga?

Kitenge? Batiki?

Alison
Msaidizi

Una batiki?

Tunazo. Zipo karibu na mlango. Hukuziona? Basi,
nitakuonyesha.

Ruth

Vizuri. Mimi nakwenda sokoni sasa. Nitarudi baada ya
nusu saa!

sanaa art, craft

-saidia help

kushona (ku-shona) to sew

gauni (MA) dress

cherehani (N) sewing-machine

anayo she has one

kitambaa (KI/VI) fabric

hiki this (i.e. cloth)

nakshi (N) pattern

rangi (N) colour

rangi nyekundu the colour red

rangi ya kijani green

buluu blue

mavazi (MA) clothes

haya these (i.e. clothes)

ila but, except

mtindo style, fashion

huu this (i.e. style)

mikono sleeves, arms

tena also, moreover

msaidizi (M/WA) assistant

kutana na (to) meet (someone)

-tafuta look for (also find)

kanga (N) matching pair of

patterned lengths of fabric

kitenge (KI/VI) patterned fabric

batiki (N) batik-printed and

'tie-dyed' fabric; dresses made
from these types of fabric

tunazo we have some (i.e. batik,
etc., fabrics)

mlango door

-onyesha show

-rudi return

baada ya nusu saa after half an
hour

— Maarifa yenye manufaa —

Craftwork, clothes and souvenir shops

The craftwork displayed in souvenir shops and on stalls includes wood carvings, baskets, mats, beadwork and (in some places) pottery. The more portable items of this sort are also offered for sale by the young men who try to make a living by selling to tourists around the beach hotels.

The **kanga** and **kitenge** fabric mentioned by the sales assistant in *Mazungumzo 1* might well be on sale in a craft shop, but not necessarily. There is likely to be a better selection in shops aimed at local trade rather than tourists and on stalls in the larger markets. **Kangas** (referred to as *leso* in some places) are worn only by women. They are sold as a single length of material incorporating two identical rectangular blocks of bold pattern, often including a proverb or (sometimes provocative) saying. **Kitenge** fabric is rather heavier and more expensive, and can be bought by the metre as well as in dress-lengths. Fabric shops and markets are also the places where the **kikoi** can be found. This is a length of fabric, often white with a coloured border at waist and hem, worn sarong-like by some men, particularly at the coast. Adult men tend to wear trousers rather than shorts, which are mainly (although not exclusively) worn by young boys – and male tourists.

The garment associated with Muslim men is the long-sleeved ankle-length **kanzu** but it is not worn all the time by all Muslim men; some wear it only for worship at the mosque, or on special family or community occasions. The **kofia** has given its name to any kind of hat, but the original **kofia** is the shallow fez-shaped cap worn by Muslim men. The traditional outdoor garment for Muslim women is the black **buibui**, an enveloping garment rather like the Iranian 'chador'. These are still to be seen but an increasing number of Muslim women are adopting a more tailored style of modest outdoor garment.

Tie-dyed and batik-printed fabrics can be bought as dress-lengths or by the metre, and are popular among fashion-conscious town-dwellers who can afford them. Both types of material are used for loose, collarless shirts as well as women's dresses. Much use is made of the services of local tailors.

| | |
|--|-------------------------------------|
| bulbul (N) outdoor garment worn by Muslim women | kikoi (KI/VI) men's 'sarong' |
| mshonaji (M/WA) | kofia (N) hat |
| fundi (MA) wa cherehani } tailor | koti (MA) jacket, coat |
| kanzu (N) long white garment worn by Muslim men | mita (N) metre |
| kaptura (N) shorts | shati (MA) shirt |
| | soksi (N) socks |
| | suruali (N) trousers |

Note: **Kanzu** can also mean a woman's dress, in Zanzibar.

Maelezo

1 Making introductions

The way in which Ruth introduced Alison to her acquaintance Bw. Khamisi was very informal, and quite typical of brief introductions between younger people familiar with English and whose Swahili is sometimes influenced by English usage. A rather more formal introduction might go like this:

Ruth Bibi huyu ni mgeni wetu, jina lake Bi. Alison.

Mzee Hujambo, Bi. Alison. Nimefurahi kukutana nawe.

Alison Sijambo mzee. Na mimi nimefurahi. Habari yako?

| | | | |
|---|------------|----------------|-----------------|
| nimefurahi kukutana nawe | <i>I'm</i> | -furahi | <i>be happy</i> |
| <i>happy to meet you</i> | | | |

Nimefurahi has a tense-marker **-me-** which will be explained in section 8 of this unit.

If the elderly man in this last example had been introduced to more than one person, he would say, '... **kukutana nanyi**', instead of '... **kukutana nawe**'. **Nanyi** and **nawe** are the contracted forms of **na nyinyi** and **na wewe** respectively.

2 Mkono, mlango and other M/MI class nouns

(a) In this class **m-** is the prefix for singular nouns and **mi-** for plurals.

In **Mazungumzo 1**, **mkono** was used in its plural form, **mikono**. In Unit 4 several M/MI class words were introduced, e.g. **mkungu** (*wa ndizi*) – plural **mikungu** – and **mchele** which is usually used as a singular (note that it means husked rice that has not yet been cooked).

As in the case of the M/WA class, **m-** usually changes to **mw-** before a vowel, e.g. **mwembe**.



M/MI class nouns

| Singular | Plural |
|--------------------------------|------------------|
| mchungwa orange tree | michungwa |
| mfuko bag, pocket | mifuko |
| mgomba banana plant | migomba |
| mguu leg | miguu |
| mhindi maize plant | mihindi |
| mji town | miji |
| mkate bread, loaf | mikate |
| mlimau lemon tree | millimau |
| mnanasi pineapple plant | minanasi |
| mnazi coconut palm | minazi |
| mti tree | miti |
| mto river, pillow | mito |
| mwaka year | miaka |
| mwembe mango tree | miembe |
| mwili body | milli |

This noun-class contains most of the words for trees and plants, and you have probably recognised some noun-stems that occur in the (JI)/MA class as names of fruit. Mostly, the same noun-stem is used for a fruit and the tree it grows on. An exception to this is **mgomba** and the word for *banana(s)* – **ndizi** (N). It will probably be helpful to think of this as the 'tree class' and to concentrate, to start with, on the names of trees whose fruit you met in the (JI)/MA class in Unit 4.

Apart from trees and plants it is not possible to group M/MI words together on any obvious basis, but you might like to link together **mji**, **moshi**, **moto**, **mto** and also **mwili**, **mguu**, **mkono**. What you can be sure of is that there are no words for humans or animals in this class.

There are two exceptions to the rule of **mw-** before a vowel. Some (not all) noun-stems beginning with **-o** take **m-**, rather than **mw-**, as their prefix:

| Singular | |
|----------|------------|
| moshi | smoke |
| moto | fire, heat |
| moyo | heart |

| Plural |
|--------|
| moshi |
| milo |
| miyo |

The second exception is that the original form of this prefix, **mu-**, is retained in a few words. Two of the most common of these are shown below; they have both appeared in previous units in their singular form:

| Singular | |
|----------|------------|
| muhogo | cassava |
| muwa | sugar-cane |

| Plural |
|--------|
| mihogo |

(b) As with all the noun-classes these noun-prefixes are used on the front of single-word adjective-stems to make the adjectives 'match' their nouns. The singular prefix is **mw-** before a vowel. The plural prefix is **my-** before **-e**; when the plural prefix comes before **-i**, one **i** disappears: **mi + i** makes **mi**.

| | | |
|----------|-----------|---------------------|
| mchungwa | mkubwa | a large orange tree |
| miji | mingi | many towns |
| miwa | myembamba | thin sugar-canies |

(c) Verb-prefixes:

| | |
|----------------------|-------------------------|
| Singular: -u | Plural: i- |
| Mkate mmoja unatosha | Mikate miwili inatosha. |
| One loaf is enough. | Two loaves are enough. |

The prefix **u-** becomes **w-** before a vowel, and **i-** becomes **y-**.

| | | | | | |
|--------|-----------|----------------|---------|-------|-----------------|
| mgomba | wangu | my banana tree | migomba | yangu | my banana trees |
| mti | wa kwanza | the first tree | | | |

3 'This' and 'these'

In *Mazungumzo 1* there are three examples:

| | | |
|----------|------|-------------|
| kitambaa | hiki | this fabric |
|----------|------|-------------|

mavazi haya *these clothes*

mtindo huu *this style*

The words for *this* and *these* vary according to the class of the noun they qualify, as you would expect, but their formation is very straightforward:

- they all begin with **h-**.
- they all end with the verb-prefix.

| | | |
|------------|-------------|--------------|
| Noun-class | <i>this</i> | <i>these</i> |
| M/WA | h-yu | h-wa |
| KI/VI | h-ki | h-vi |
| N | h-i | h-zi |
| (JI)/MA | h-li | h-ya |
| M/MI | h-u | h-i |

What is missing is a vowel; all you have to do is fill the gap with the vowel of the verb-prefix. This gives you: **huyu, hawa, hiki, hivi, etc.**

| | | | |
|-------------|---------------------|-------------|-----------------------|
| mgeni huyu | <i>this visitor</i> | wageni hawa | <i>these visitors</i> |
| kitabu hiki | <i>this book</i> | vitabu hivi | <i>these books</i> |
| barua hii | <i>this letter</i> | barua hizi | <i>these letters</i> |
| embe hili | <i>this mango</i> | maembe haya | <i>these mangoes</i> |
| mkate huu | <i>this loaf</i> | mikate hii | <i>these loaves</i> |

4 Kushona, kukutana, etc. – the infinitive

The **ku-** form of verbs was referred to briefly in section 13 of the second **Maelezo** in Unit 3. From now on it will be given its grammar name, the *infinitive*.

In this unit there are two examples of its use. In **Mazungumzo I**, Alison says:

Mama Fatuma atanisaidia kushona gauni. *Mama Fatuma will help me to sew (make) a dress.*

In section 1 of the **Maelezo** the elderly man in the example says to Alison:

Nimefurahi kukutana nawe. *I'm happy to meet you.*

Here are two more examples, with verbs you already know, **kusoma** and **kununua**, to illustrate the use of the infinitive:

| | |
|--|--|
| Tunapenda kusoma vitabu vya Kijerumani. | We like to read German books. |
| Bi. Mariamu anataka kununua maembe. | Miss Mariamu wants to buy some mangoes. |

Notice that in the first example the verb in the English version could have been in the form 'reading'.

5 More about object-markers

(a) In Unit 4 the object-markers referring to people were introduced:

| | |
|-----------------|---------------------|
| Tulimwona mzee. | We saw the old man. |
| Tulimwona. | We saw him. |

In casual conversation the object-marker can be omitted if the object noun, e.g. **mzee** in the first sentence above, is indefinite, that is if speaker and hearer(s) do not know the identity of the old man:

| | |
|---------------------|---------------------------|
| Tuliona mzee. | We saw an old man. |
| Tuliona mzee mmoja. | We saw a certain old man. |

The more formal the context of use, the more likely is the object-marker to be used, even if the object noun is indefinite.

The object-marker is also used to denote the recipient or beneficiary of an action, which may or may not involve an object as well:

| | |
|-------------------------------------|---|
| Bi. Rehema alimpikia mgeni wali. | Rehema cooked rice for the visitor. |
| Bi. Rehema alimpikia wali. | Rehema cooked rice for her. |
| Bi. Rehema alimpikia. | Rehema cooked for her / did some cooking for her / did her cooking. |

The final object-marker you will need for referring to people is **ji** which is used to denote *myself, yourself, himself, etc.*

| | |
|---|--|
| Alijikata kwa kisu hiki. Nitajipatia nyumba. | <i>She cut herself with this knife.</i> <i>I will get myself a house. (i.e. for myself)</i> |
|---|--|

But the use of **ji** can change the meaning of some verbs, e.g. **-fanya**, **do**, and **-ona**, see:

| | |
|---------------------|---|
| walijifanya watalii | <i>they pretended to be (or disguised themselves as) tourists</i> |
| anajiona | <i>he is conceited</i> |

(b) In the other noun-classes the verb-prefixes are used quite straightforwardly as object-markers to denote *it* and *them*; they remain the same before a vowel:

| Noun-class: | <i>it</i> | <i>them</i> |
|-------------|-----------|-------------|
| N | -i- | -zi- |
| KI/VI | -ki- | -vi- |
| (JI)/MA | -li- | -ya- |
| M/MI | -u- | -i- |

| | |
|-----------------------|-----------------------------------|
| Uliinunua nguo hii? | <i>Did you buy this garment?</i> |
| Niliinunua. | <i>I bought it.</i> |
| Ulizinunua nguo hizi? | <i>Did you buy these clothes?</i> |
| Nilizinunua. | <i>I bought them.</i> |
| Ulikinunua kiti hiki? | <i>Did you buy this chair?</i> |
| Nilikinunua. | <i>I bought it.</i> |
| Ulivinunua viti hivi? | <i>Did you buy these chairs?</i> |
| Nilivinunua. | <i>I bought them.</i> |

(c) The objects in the questions above are definite – *this garment*, *these clothes*, etc. An object is a definite one if all the participants in a conversation know what is being referred to; this might be because of the use of *this* or it might be because the thing referred to by the object noun has already been mentioned in the conversation. In Swahili, only when the non-human object is definite or the speaker wants to focus attention on the object (rather than on the action) is the object-marker used. Extra emphasis can be given by putting the object noun before the verb instead of after it, in which case the object-marker must definitely be used:

Nguo hizi, ulizinunua? *These clothes, did you buy them?*

The focus here is very much on *these clothes*.

Non-definite objects do not require an object-marker:

| | |
|---------------------|---------------------------------|
| Ulinunua machungwa? | <i>Did you buy any oranges?</i> |
| Nilinunua. | <i>I bought some.</i> |
| Sikununua. | <i>I didn't buy any.</i> |

Mazungumzo 2

 Outside the craft shop Ruth meets John coming in to join Alison. His rucksack is full of market shopping and he looks very hot. They exchange greetings.

Ruth Pole, bwana!

John Nimeshapoa. Alison yumo dukani bado?

Ruth Bado yumo. Haya, nakwenda sokoni sasa.

John Soko limejaa watu! Je, utarudi hapa?

Ruth Ndiyo, nitarudi baadaye kidogo.

(John walks into the shop, sees Alison still choosing fabric and goes to look at a display of carvings. The manager comes over to him.)

Meneja Karibu, bwana. Unavipenda vinyago hivi?

John Vinanipendeza sana, hasa kikubwa hiki.

Meneja Kinyago kikubwa hiki ni cha Kimakonde, mtindo wa 'binadamu'. Tazama – wapo baba, mama na watoto saba.

John Bila shaka ni kizito sana. Sipendi kununua kitu kizito. Labda nitanunua mfinyango mdogo.

Meneja Tazama mfinyango huu. Mzee amekaa. Anapiga ngoma.

(John realises he has no money, but fortunately Alison appears.)

John Una pesa? Mimi sina.

Alison Ninazo, lakini kidogo tu. Nimenunua vitambaa vingi.

John Mbona umenunua vingi?

Alison Kwa sababu, kwanza nitakushonea shati, halafu nitajishonea gauni ...

pole an expression of condolence

nimeshapoa formulaic reply to pole!

soko limejaa watu the market is
full of people

-rudi return

baadaye kidogo in a little while,
soon

vinyago (KI/VI) carvings

vinanipendeza I like them (lit. they
please me)

hasa especially, particularly

Kimakonde Makonde – type

binadamu (N) human being

-tazama look

bila shaka probably, doubtless

(ki)zito heavy (thing)

labda perhaps

mfinyango (M/MI) pottery figure

-piga ngoma beat a drum

kidogo small amount

mbona ...? why ...? (expressing
surprise)

kwa sababu because (lit. for the
reason)

kwanza first of all, to start with

The structure of **nimeshapoa** will be explained in Unit 6, section 6.

Maarifa yenye manufaa

Expressing sympathy

Pole, bwana/mama/bibi/mzee, etc., and the plural **poleni** if you are addressing more than one person, can be used to express sympathy in a wide range of situations, for example in illness, whether serious or minor, and for commiserating with someone over small mishaps such as stumbling, or dropping or spilling something. It is also used to show sympathy with someone who has been involved in discomfort or extra exertion.

In the dialogue, Ruth's first words to John, after a brief exchange of greetings to him, are **Pole, bwana!** because she has noticed his heavy rucksack and realises that, as a newcomer to the coast during the hottest time of the year (December to March), he is feeling the heat.

If you yourself are the cause of someone else's discomfiture, say **Samahani** (like the receptionist in the first dialogue of Unit 3 when he can't find the new guest's booking) or **Nisamehe** (a structure related to **Samahani** and which will be explained later).

If you find yourself in the sad position of needing to offer condolences to someone on the death of a relative or friend, say **Rambirambi zako**, roughly translatable as *my/our sympathy to you*.



Maelezo

6 Seasons of the year (majira) and months (miezi)

| | | |
|----------|----------------------|---|
| Kiangazi | December – March | Hottest time of year, with north-east monsoon, Kaskazi |
| Masika | April – May | Period of heaviest rain |
| Kipupwe | June – August | Coolest time of year |
| Vuli | September – November | Period of lightest rainfall, and onset of Kaskazi |

These time-spans are necessarily approximate. The onset and intensity of rainfall can vary considerably from one place to another. 'Cool' is a very relative term, and means something very different in Mombasa or Dar es Salaam, compared with, say, Nairobi – or halfway up Mount Kilimanjaro!

mwezi month

(pl.) **miezi**

As you see, **mwezi** is another M/MI class noun. It is sometimes used with *-a, of*, in referring to a particular month: **mwezi wa Oktoba**, **mwezi wa Januari**, etc.

All you have to do as far as the months are concerned is adjust the pronunciation, the stress (penultimate syllable) and the spelling of what is already familiar to you:

| | | | |
|----------|--------|----------|--------------------|
| Januari | Aprili | Julai | Oktoba |
| Februari | Mei | Agosti | Novemba |
| Machi | Juni | Septemba | Desemba or Disemba |

People sometimes refer to the months by using the ordinal numbers:

Mwezi wa kwanza / wa pili / wa tatu / wa nne, etc.

7 Kinyago kikubwa hiki: word-order in the noun phrase

In the case of more than one qualifier following a noun, the usual word-order is as follows.

(a) A qualitative adjective comes before *this, these* and *that, those*:

kinyago kikubwa hiki *this large carving*

and before a numeral:

vinyago vikubwa viwili *two large carvings*

(b) A possessive comes before a qualitative adjective:

kinyago changu kikubwa *my large carving*

and before a numeral:

vinyago vyangu viwili *my two carvings*

(c) The rules for word-order, given above, are for unemphatic speech. In order to emphasise one of the qualifiers, Swahili-speakers change the word-order. They do NOT do what English-speakers do – put heavy stress on the word to be emphasised. In Swahili noun-phrases, the word to be given emphasis is placed at the end. So in order to draw attention to a large carving near you, and distinguish it from smaller carvings nearby, you would say:

kinyago hiki kikubwa instead of kinyago kikubwa hiki

* Never try to emphasise words by stressing them; Swahili does not work like that!

(d) When two qualitative adjectives follow the verb (and therefore function like nouns), they are joined by **na** or **tena**:

Vinyago vyake ni vikubwa
na vizuri.

*His carvings are large and
beautiful (or 'are large and
beautiful ones').*

Vinyago vyao ni vidogo
tena rahisi.

*Their carvings are small and cheap
(or 'are small and cheap ones').*

8 Soko limejaa watu; mbona umenunua vingi? *The -me- tense*

In **Mazungumzo 2** the verbs **-jaa**, *be full*, and **-nunua**, *buy*, both have the tense-marker **-me-**, usually referred to as the perfect tense. The marker **-me-** is used when referring to a state, as in **limejaa**, or completed action as in **umenunua**.

(a) Expressing a state

This is done through the meaning of the verb together with the use of **-me-**. It will help you to understand the function of **-me-** if you remember that **Soko limejaa watu** can be put into English not only as *The market is full of people* but also as *The market has become (or got) full of people* or *The market has filled with people*. The state is the result of a process. Some more verbs denoting a state are:


-choka *become tired, feel weary*
-furahi *be happy*
-isha (kwisha) *be finished, used up*

-potea *be lost*
-shiba *be full up, satisfied with food*
-vaa *wear, be wearing*

Tumechoka.

Mchele umekwisha.

Nimeshiba.

*We are tired, have become tired.**The rice is finished / all used up /
there's no more rice.**I'm full up / satisfied /**I have had enough to eat.*

Note: -vaa also means *put on clothes*. With this meaning use -na- in the present tense.

(b) Expressing a completed action

Verbs denoting activities like taking, sending, buying, selling, eating, cooking – activities that people initiate and carry out – take -me- to express the completion of the action:

Umeipeleka barua? *Have you sent the letter?*Nimenunua cherehani. *I have bought a sewing-machine.*Ameuza ng'ombe? *Has he sold some cows?*Wamekula ugali. *They have eaten polenta.*

At the time of speaking the action has been completed, and the results of the action may well be in evidence – the sewing-machine installed, the remains of the polenta in the pot, etc. The questions refer to a possible action in the recent past. Note that with -me- the monosyllabic verbs, such as -la, retain the infinitive **ku-**, as they do with the tense-markers -li-, -na- and -ta-.

The negative will be dealt with in Unit 6.

9 Kimakonde, Kinyamwezi, kidogo – more uses of ki-

The **ki-** prefix on the first two words above really has the same general function of *in the manner of* as the **ki-** in **Kiswahili**, except that here it is a type of object associated with or produced by a group that is being referred to – a Makonde carving and a Nyamwezi drum. The Makonde people are called, in Swahili, **Wamakonde** and their language **Kimakonde**; similarly the Nyamwezi people and their language are called **Wanyamwezi** and **Kinyamwezi**.

Kidogo in **lakini kidogo tu**, near the end of the dialogue, is not in agreement with a **KI** noun. It refers to Alison's money being small in quantity. When it has this meaning, rather than small in size, the **ki-** prefix stays the same whatever noun it qualifies.

Ana michungwa midogo. *She has some small orange-trees.*
 Ana michungwa kidogo. *She has a few orange-trees.*

10 Anayo, tunazo, ninazo – the -o form

The **-yo** in **anayo**, near the beginning of **Mazungumzo 1**, refers back to **cherehani** (N sing.); **-zo** in **tunazo** near the end of the same dialogue refers back to **batiki** (N pl.); **-zo** in **ninazo** at the end of **Mazungumzo 2** refers back to **pesa** (N pl.).

Being with something, or *having something* as we usually express it in English, was explained in Unit 2 and takes the form **nina**, **una**, etc. The form **-na** does not take an object-marker in front of it as full verbs do, but it does use the verb-prefix, attached to **-o** in the following way:

| Noun-class | | |
|------------|------------------------|---------|
| M/WA | Sing. (irregular form) | ye |
| | Pl. wa + o | makes o |
| N | Sing. i + o | yo |
| | Pl. zi + o | zo |
| KI/VI | Sing. ki + o | cho |
| | Pl. vi + o | vyo |
| (JI)/MA | Sing. li + o | lo |
| | Pl. ya + o | yo |
| M/MI | Sing. u + o | o |
| | Pl. i + o | yo |

This verb-prefix + **o** form is attached to **nina**, **una**, **ana**, etc. Its functions are as follows:

(a) To act as a pronoun, i.e. stand in place of a noun or noun-phrase:

Una ndizi? Ninazo. *Have you any bananas? We have some.*
 Wana vitabu vya Kiswahili? *Have they any Swahili books?*
 Wanavyo. *They have some.*

The negative does not need the **-o** form, as in the dialogue when John says **Mimi, sina** (*As for me, I haven't any*).

(b) To mark definiteness:

Unazo ndizi? *Have you the bananas?*

Ninazo.

Wanavyo vitabu vya Kiswahili? Have they got the Swahili books?
Wanavyo.*I have got them.**Have they got the Swahili books?*
They've got them.

The verb-prefix + o form has several other uses, to be dealt with later in the book, and nearly all of them have a referring-back function.

Majaribio

- 1 -vaa: *wearing or putting on clothes (-me- or -na-)*

Using the verb -vaa and either -na- or -me- as the appropriate tense-marker, write a sentence for each of the pictures to say what the person is doing:



Mzee Khamisi



Mtalii



Bi. Pendo



Mama Lela



Mama Zubeda



Bw. Francis

2 Jibu maswali haya. Answer these questions.

(They refer to the two dialogues). The first one has been done for you.



kwa sababu because, for the
reason that

badala ya instead of

- Nani atamsaidia Bi. Alison kushona gauni?
Mama Fatuma atamsaidia Bi. Alison kushona gauni.
- Bi. Alison hapendi rangi gani?
- Kwa nini (*why*) Bi. Alison hapendi magauni dukani?
(Bi. Alison . . . kwa sababu . . .)
- Nani anamwonyesha Bi. Alison vitambaa?
- Bw. John ametoka wapi sasa?
- Kinyago kipi kinampendeza dukani?
- Kwa nini Bw. John hakinunui kinyago kikubwa cha Kimakonde?
(Use **kwa sababu** in this answer.)
- Anapenda kununua kitu gani badala ya kinyago?

3 Fill in each gap with the correct word for *this* and *these* chosen from the list below.

- Bi. Asha ameninunulia kitambaa _____.
- Utanisaidia kupika maharagwe _____?
- Msaidizi alituonyesha vitabu _____.
- Rafiki yangu ameniandikia barua _____.
- Akina mama wanamtafuta mtoto _____.
- Tutapata machungwa mengi, mwaka _____.
- Nyumba kubwa _____ zinawapendeza wageni.
- Jembe _____ limenisaidia sana shambani.

| | | | | | | | |
|------|------|------|-----|------|------|------|-----|
| huyu | hizi | hiki | hii | hivi | haya | hili | huu |
|------|------|------|-----|------|------|------|-----|

Now write out the English version of each sentence.

4 Regina is planning a party – **karamu** (N). She and her daughter Anastasia are checking on what things are already in the food store. Fill in Anastasia's replies to Regina's questions according to whether there is a tick or a cross at the end of the answer-line. The first two have been done for you:

| | | |
|--------|--|---|
| Regina | Tuna mchele? | |
| Ana | Tunao. | ✓ |
| Regina | Tuna unga wa ngano? | |
| Ana | Hatuna. | ✗ |
| Regina | Tuna unga wa mahindi? | |
| Ana | _____ | ✗ |
| Regina | Tuna viazi? | |
| Ana | _____ | ✓ |
| Regina | Tuna ndizi? | |
| Ana | _____ | ✓ |
| Regina | Tuna nyanya? | |
| Ana | _____ | ✓ |
| Regina | Tuna malimau? | |
| Ana | _____ | ✗ |
| Regina | Haya, basi. Twende (<i>let's go</i>) sokoni! | |

- 5 A river-bridge has collapsed and several busloads of assorted people, one of whom is yourself, have had to take refuge in the nearest small town, which is now crammed. Before you fall asleep there is just time to make a brief entry in your diary which you are (of course!) keeping in Swahili. Write your diary entry using the following information:

The river is full of water. The hotel is full of tourists. The teachers' houses are full of elderly people. The bar is full of students. We and Bw. Juma are in the school. The food is finished!

*

As the saying goes . . .

Two more proverbs to learn!

Mkono mmoja hauchinji ng'ombe.
One hand cannot slaughter a cow.

(-chinja, *slaughter an animal for food*)

Mke ni nguo, mgomba kupalilia.
A wife is clothes, a banana tree (is) weeding.



Mgomba

Mke ni nguo, mgomba kupalilia.
A wife is clothes, a banana tree (is) weeding.

6

MATEMBEZI JIONI

An evening walk

In this unit you will learn how to

- tell the time
- make polite requests and suggest future action
- say whether something has or has not yet occurred
- refer to the days of the week and dates

Mazungumzo 1

Mohamed has arranged to meet John and Alison at about 4pm near a bus-stop, overlooking Dar es Salaam harbour. Alison has not yet arrived. Mohamed and John are commenting on some of the nearby buildings.

- John** Mafundi wamemaliza kukarabati kanisa lile?
Mohamed Bado. Wamekarabati paa, lakini kuta bado. (*Looking at his watch:*) Sasa ni saa kumi u nusu. Dada yuko wapi, basi?
John Sijui. Baada ya chakula cha mchana alisema atakwenda maktaba asome magazeti ya Kiingereza.
Mohamed Afadhalii asome magazeti ya Kiswahili!

(At that moment Alison appears. She exchanges brief greetings with Mohamed whom she has not seen since the previous day.)

- Alison** Jamani, samahani! Nimechelewa sana.
John Mbona umechelewa hivi?
Alison Nilitoka maktaba mapema. Mara niliona shanga zangu nyeupe zimepotea. Nilianza kuzitafuta njiani, karibu na maktaba.
John Umezipata?
Alison Sikuzipata.
Mohamed Pole dada.
Alison Asante.
John Basi, twende wapi?
Mohamed Tuendelee kutembea karibu na bahari?
Alison Haya, twende.
Mohamed Mtapata nafasi kwenda Zanzibar kwa boti? (*Indicating a row of ticket offices ahead of them along the waterfront:*)
Mtapata tikiti ofisini pale. Ukutani pana ratiba.
John Afadhalii twende Zanzibar kwa ndege. Ni safari ya dakika ishirini tu.
Mohamed Lakini ni ghali zaidi!



Notes:

- **maktaba** is one of the place-words that does not take the **-ni** suffix.
- **-chelewa** is one of the 'state' verbs that takes the **-me-** tense-marker
- Mohamed's use of **dada** (*sister*), to address Alison expresses friendliness.



| | |
|---|---|
| matembezi (MA) walk, stroll | -chelewa be late |
| jioni evening | hivi like this, thus |
| mafundi (MA) skilled craftsmen | -toka leave |
| -maliza finish | mapema early |
| -karabati renovate, repair | mara suddenly |
| kanisa (MA) church | -ona realise (in this context) |
| lle that (i.e. church) | shanga beads |
| bado not yet | -anza begin, start |
| paa (N) roof | twende wapi? where should we go? |
| kuta walls | tuendelee let's continue |
| sasa now | kutembea to walk |
| saa kumi u nusu half-past four (the tenth hour, and a half) | bahari (N) sea |
| -juu know | nafasi (N) opportunity, time |
| baada ya chakula cha mchana after the midday meal | boti (N) small motorised boat |
| mchana daytime | tikiti (N) ticket |
| maktaba (N) library | ofisi (N) office |
| asome (that) she might/should read | ukuta wall |
| magazeti (MA) newspapers | ratiba (N) timetable |
| afadhalii better, preferably | dakika (N) minutes |
| | zaidi more |

— Maarifa yenye manufaa —

Cities in Kenya, Uganda and Tanzania

The cities in the countries where Swahili is spoken have developed by very different routes. Nairobi grew out of a base-camp for engineers' workshops and stores at the foot of an escarpment during the difficult building of the Mombasa-Kisumu railway line during the 1890s; the site of the camp was near a crossing-place over a stream which the local Maasai people called Enkare Nairobi. It was the building of this railway that helped to restore something of the earlier prosperity of Mombasa which, at the beginning of the sixteenth century, was a wealthy port, functioning like a city-state, and engaged in international trade.

Kampala, built on several hills, with the city centre on one of them, was established as the new capital of the Baganda kingdom in the early 1860s, and has been expanding, on and off, ever since.

Although Dodoma is officially the capital of Tanzania, it is Dar es Salaam, the 'haven of peace', which houses most of the government

ministries, the embassies and high commissions, and is the place of arrival for most visitors to Tanzania. There has been settlement in the Dar es Salaam area for centuries, and to the south of the present city lay a starting-point for one of the trade-routes that linked Zanzibar with the interior during much of the nineteenth century.

The cities, and the larger towns, act as magnets for ambitious young people from other parts of the country, intent on seeking their fortune. And all of them, to varying degrees, provide scope for the development of lifestyles which are hugely different from those of people living in rural areas. The city populations are linguistically very mixed, and Swahili's role as a *lingua franca* is of great importance. Urban living provides continuing impetus for the expansion of the language. It is not only in the coining and spread of new Swahili vocabulary that urban-dwellers are innovative; in Nairobi, for example, a Swahili-English mixture has developed which is used by streetwise young people as a sort of 'in-group' badge of identity.



Maelezo

1 Saa ngapi? *What's the time?*

(a) Working out the time

In the dialogue Alison should have met the others at about 4pm: **saa kumi**, 'hour ten' or '*the tenth hour*'.

The six-hour difference in working out time is because in Swahili the numbering of the hours is in accordance with twelve hours of daylight and twelve hours of darkness, the first hour of each twelve-hour period being **saa moja**, the second **saa mbili**, and so on. So if you relate the hours of the Swahili day to what you would say in English at the same hour, 7am – the beginning of the first full hour of daylight after sunrise – would be **saa moja**, 8am would be **saa mbili**, 9am **saa tatu**, and so on up to 6pm which would be **saa kumi na mbili**.

Until you get used to the system a useful rule for converting 'English-speaking time' to Swahili time is to *subtract* six hours from 'English-speaking time' during the morning, starting at 7am ($7 - 6 = 1$,

saa moja) and to add six hours from 1pm onwards up to 6pm ($6 + 6 = 12$, **saa kumi na mbili**). The same rule can be applied to the twelve hours of night, beginning at 7pm.



kucha *the whole night*
kutwa (sometimes **kuchwa**) *the whole day*

mchana (no pl.) *daylight, daytime*
saa (N) *hour, also clock, watch*
siku (N) *day*

(b) Parts of the day



***alfajiri** *dawn*
asubuhi *morning*
mchana *middle part of the day*
***aduhuri** *midday*

***alasiri** *afternoon (2 – 4ish)*
jioni *evening*
***maghribi** *around sunset*
usiku *night*

*These are the names of four of the prescribed Muslim prayer-times. The fifth one, which has not given its name to a period of the day, is **isha**, at around 8pm.

Because **saa** is an N class noun, the number used with it is in its N class agreement form (always easy because it is the form you use in counting) and so is **-a**, *of*, when it is used. In order to pinpoint an hour within day or night, phrases like these are used (**ya** is shown in brackets because it is often omitted):

| | |
|--|-------------|
| saa tatu (ya) asubuhi | <i>9am</i> |
| saa nane (ya) mchana | <i>2pm</i> |
| saa kumi na mbili (ya) jioni | <i>6pm</i> |
| saa nne (ya) usiku | <i>10pm</i> |

You can manage with just **mchana** and **usiku**, to start with.

(c) Half-hours, quarter-hours and minutes

Half past is expressed by **u nusu**; *quarter past* by **na robo**; and *quarter to* by **kasa robo**. *Minute* is **dakika** (N); to express minutes after the hour you say **na dakika**, and before the hour **kasa dakika**:

| | |
|-----------------------------------|-------------|
| saa mbili u nusu | <i>8.30</i> |
| saa mbili na robo | <i>8.15</i> |
| saa tatu kasa robo | <i>8.45</i> |
| saa mbili na dakika tano | <i>8.05</i> |
| saa tatu kasa dakika mbili | <i>8.58</i> |

Second varies between **sekunde** and **nukta**.

2 Ushanga, ukuta, usiku and other U class nouns

(a) U class nouns sort themselves out quite neatly into groups, and the three nouns above, all in their singular form, are in the same group. This group have U as their singular prefix but make their plurals like the N class plurals. We shall call this group U/N nouns. If you look back at Unit 2 and check the rules for the N prefix, you will see why the plurals of the three words above are **shanga**, **kuta** and **siku**; their stems begin with a voiceless consonant and do not take a nasal prefix. Here are a few more U/N nouns. Notice that they tend to denote either long objects, or masses like hair, **nywele**, and beads, **shanga**, with the singular form referring to a single item of the mass, i.e. **unywele**, *a single hair*, and **ushanga**, *a single bead*.



| U/N nouns | |
|---|--------|
| Singular | Plural |
| ubao <i>plank of wood</i> | mbao |
| ufagio <i>broom</i> | fagio |
| ulimi <i>tongue</i> | ndimi |
| unywele <i>single hair</i> | nywele |
| wavu (u-avu) <i>net (fishing, trapping)</i> | nyavu |
| wimbo (u-imbo) <i>song</i> | nyimbo |

(b) Another group of U class nouns are those which refer to some substance which cannot be counted; they do not have a plural form. You already know some of these:



| U class nouns (uncountables) | |
|-----------------------------------|-------------------------|
| udongo <i>earth, soil, clay</i> | unga <i>flour</i> |
| ugali <i>polenta</i> | wali <i>cooked rice</i> |
| uji <i>liquid porridge, gruel</i> | |

(c) The last group of U class nouns to be dealt with here are those which denote abstract concepts. They are made from nouns by changing the class prefix to **u-**, or to **w-** before a vowel, and from adjectives by prefixing **u-** to the stem. They can also be made from verb-roots. They do not have a plural. You should already be familiar with the noun and adjective stems from which all but one of these are made (the exception is **umri**, which is a loan word).

U class nouns (abstract)

| | |
|---------|------------------|
| ubaya | <i>badness</i> |
| udogo | <i>smallness</i> |
| ugonjwa | <i>illness</i> |
| ukubwa | <i>size</i> |

| | |
|-------|------------------|
| umri | <i>age</i> |
| utoto | <i>childhood</i> |
| uzee | <i>old age</i> |

Some of these words also have a MA plural:

magonjwa *diseases*

mabaya *bad actions*

(d) The group of U class nouns denoting countries was introduced in Unit 1.

(e) Prefixes on adjectives and other qualifiers taking the noun-prefix

Unlike the other noun classes, the singular prefix on qualifiers that take the noun-prefix – qualitative adjectives and **-ingine** as far as singulars are concerned – is *not* the same as the prefix on the noun. Instead of **u-** the prefix is **m-**, or **mw-** before a vowel:

| | |
|---------------|-------------------------|
| ufagio mrefu | <i>a long broom</i> |
| ugali mzuri | <i>good polenta</i> |
| utoto mwema | <i>a good childhood</i> |
| wavu mwingine | <i>another net</i> |

Qualifiers used with plural nouns (this, of course, applies only to words like those in the first box) take the appropriate N class prefix, **ny-**, **n-**, **m-** or no prefix if the stem begins with a voiceless consonant. As well as adjectives and **-ingine**, the numbers and **-ingi** also need an N class prefix (the only reason that **-ngapi** does not take one is that it already begins with a nasal sound):

| | |
|---------------|----------------------------|
| mbao nzuri | <i>good planks of wood</i> |
| nyavu mbili | <i>two nets</i> |
| nyimbo nyungi | <i>many songs</i> |
| fagio ngapi? | <i>how many brooms?</i> |

(f) The verb-prefixes are:

Singular: **u-**

Nyavu huu utafaa.

This net will do.

Plural: **zi-**

Nyavu hizi zitafaa.

These nets will do.

Wavu uko wapi?

Where is the net?

wavu wangu

my net

Nyavyu ziko wapi?

Where are the nets?

nyavyu zangu

my nets

and so on, for **wa** (*u + a*), **za** (*zi + a*), **huu**, **hizi**, **ninao** and **ninazo**, etc.

3 'That' and 'those'

In the dialogue John refers to **kanisa lile**, *that church*. The **li-** is the verb-prefix for singular nouns in the (JI)/MA class. In section 3 of Unit 5 it was noted that the verb-prefixes are involved in the formation of the words for *this* and *these*, to agree with the nouns they qualify. *That* and *those* are formed by adding **-le** to the verb-prefix.

| | | |
|-------------|-------------|--------------|
| Noun-class: | <i>that</i> | <i>those</i> |
| M/WA | yule | wale |
| KI/VI | kile | vile |
| N | ile | zile |
| (JI)/MA | lile | yale |
| M/MI | ule | ile |
| U/(N) | ule | zile |

For example:

| | |
|---------------|----------------------|
| mkulima yule | <i>that farmer</i> |
| wakulima wale | <i>those farmers</i> |
| kiti kile | <i>that chair</i> |
| viti vile | <i>those chairs</i> |

4 Twende, asome, tuendelee – the -e form of verbs

Verb-forms like these enable people to convey a range of attitudes towards the action, including suggestion, purpose, obligation and polite request. The stems of these three verbs are: **-enda**, *go*, **-soma**, *read*, **-endelea**, *continue*. Only the verb-prefix and the verb-stem are used, with the final **-a** of the stem changed to **-e**. There is no tense-marker.

twende (tuende)
asome
tuendelee

let's go
she should read
let's continue

The spelling **twende** rather than **tuende** reflects normal pronunciation.

(a) In the next two examples a suggestion is put in the form of a question:

| | |
|--------------------------------------|---|
| Basi, twende wapi? | <i>Well, where shall we go?</i> |
| Tuendelee kutembea karibu na bahari? | <i>Shall we go on walking near the sea?</i> |

(b) The purposeful function, *in order to*, is shown in this example:

| | |
|---|--|
| ... alisema atakwenda maktaba asome magazeti ya Kiingereza. | <i>... she said she would be going to the library (in order to) read English newspapers.</i> |
|---|--|

After verbs of coming and going, the infinitive is sometimes used for the following verb, instead of the -e form, but this is only possible if there is no change of person:

| | |
|--------------------------------|---|
| Atakwenda benki kuchukua pesa. | <i>He will go to the bank to get (take out) some money.</i> |
| Atakwenda benki nipate pesa. | <i>He will go to the bank so that I get some money.</i> |

(c) The functions of 'saying something ought to be done' range from *should* to *must*, when following certain words. **Afadhalii** (*better, preferably*) gives the following -e verb a *should* function:

| | |
|--|---|
| Afadhalii asome magazeti ya Kiswahili! | <i>She should read Swahili newspapers! / It would be better for her to read Swahili newspapers!</i> |
| Afadhalii twende Zanzibar kwa boti. | <i>We should go to Zanzibar by boat / We ought to go to Zanzibar by boat.</i> |

Afadhalii can be preceded by **ni** (*is*) but often is not.

(ni) lazima (*it is*) necessary

Following (**ni**) **lazima**, -e verbs have a strong *must* meaning:

Lazima aende maktaba. *She must go to the library.*

(d) Polite requests:

Usimame hapa.

Please stand here. / Would you mind standing here?

Ununue samaki kesho.

Please buy some fish tomorrow. / I'd be glad if you would buy some fish tomorrow.

Note also:

(e) The single-syllable verbs drop the **ku-** prefix when used in the -e form:

Watoto wale matunda. *The children should eat fruit.*

(f) Negatives are made by inserting -si- between the verb-prefix and the verb-stem:

Tusiende maktaba. *Don't let's go to the library.*

Wasipike jioni? *Aren't they supposed to cook this evening?*

Note that this negative form also functions as the negative of imperatives:

Nunua nyama! *Buy some meat!*

Usinunue nyama! *Don't buy any meat!*

(g) Object-markers also come between the prefix and the verb-stem:

Avilete vitabu. *She should bring the books.*

The object-marker follows -si- in negatives:

Usizipike. *Please don't cook them. You shouldn't cook them. (-zi- could refer, for example, to bananas)*

* Verbs without a final -a do not change their ending. This will be dealt with in Unit 7.

Mazungumzo 2

Alison, John and Mohamed have continued along the harbour front and are now almost opposite the railway station.

- Mohamed** Haya, tuvuke sasa.
(They cross the road and wander into the station.)
- Alison** Tukienda Mbeya tutapata gari moshi hapa?
Mohamed Hapania. Lazima mwende stesheni ya TAZARA. Umeshaina, siyo?
- John** Hatujapata nafasi bado. Ni kama stesheni hii?
Mohamed Si kama stesheni hii. Stesheni hii ilijengwa zamani. Stesheni ya TAZARA ilijengwa mnamo miaka ya sitini.
- Alison** Tunakusudia kwenda Tanga. Twende kwa basi?
Mohamed Ndiyo, afadhali mwende kwa basi. Mtapata basi Mnazi Mmoja. Mnakusudia kusafiri siku gani?
- John** Labda Ijumaa.
Mohamed Afadhali mnunue tikiti Jumatano au Alhamisi. Twende Mnazi Mmoja sasa, niwaonyeshe kituo cha mabasi.
(They leave the station and walk to the Mnazi Mmoja area so that Mohamed can show them where the bus terminus is. They leave the terminus at 5.30pm and head in the direction of Alison and John's hotel.)
- Mohamed** Hoteli yenu iko karibu. Mimi nakwenda kusali. Msikiti uko karibu. Baada ya safari yenu nitawapelekeni kuona jumba la makumbusho. Kwa herini sasa.
- John and Alison** Kwa heri, bwana.
- Mohamed** Safari njema!

tukienda if we go
 gari moshi (MA), also treni (N), esp.
 in Kenya train
 stesheni station
 TAZARA Tanzania-Zambia rail link
 umeshaina, siyo? you've already
 seen it, haven't you?
 hatujapata nafasi bado we haven't
 had time yet
 nafasi (N) time, opportunity
 kama like
 ilijengwa (it) was built
 zamani a long time ago

mnamo miaka ya sitini in the 1960s
 -kusudia intend
 -safiri travel
 Ijumaa Friday
 Jumatano Wednesday
 Alhamisi Thursday
 kituo cha mabasi (KI/VI) bus stop,
 terminus
 -sali pray
 msikiti (M/MI) mosque
 jumba la makumbusho (MA)
 museum
 safari njema! (have a) good trip!

5 Days of the week, dates, period of time



(a)

| | |
|----------|----------|
| Jumamosi | Saturday |
| Jumapili | Sunday |
| Jumatatu | Monday |
| Jumanne | Tuesday |

| | |
|----------|-----------|
| Jumatano | Wednesday |
| Alhamisi | Thursday |
| Ijumaa | Friday |

Juma (MA) means *week*, and a useful way to learn the days is to start with Saturday, the first day of the Muslim week. Think of *mosi* as a variant of **moja** (*one*); the other numbers used in the words for Sunday to Wednesday should already be familiar to you.

Another word for *week* is **wiki** (N).



(b)

tarehe (N) *date*

Remember **mwezi** means *month*:

| | |
|--|------------------|
| tarehe moja (or mosi), mwezi wa Machi | 1st March |
| tarehe pili (or mbili), mwezi wa Mei | 2nd May |
| tarehe tatu, mwezi wa Oktoba | 3rd October |
| tarehe ishirini na nne, mwezi wa Novemba | 24th November |
| tarehe kumi na tano, mwezi wa Agosti, | 15th August 1996 |
| mwaka wa elfu moja, mia tisa, tisini na sita | |



(c)

muda (M/MI) *period of time*

muda wa miaka miwili
 muda wa miezi mitano
 muda wa majuma sita
 muda wa wiki kumi
 muda wa siku tatu
 Walikaa pale muda wa
 wiki mbili.

a period of two years
a period of five months
a period of six weeks
a period of ten weeks
a period of three days
*They stayed there (in that place)
 for a period of two weeks.*

6 Umeshiona, siyo? You've already seen it, haven't you?

Two verbs are involved in **umeshiona**; it is a 'collapsed' form:

| | | | | |
|--------------------------|---|------------------|---|---------------------------------|
| umekwisha | + | kuiona | → | umeshiona |
| <i>you have finished</i> | | <i>to see it</i> | | <i>you have already seen it</i> |

There is an example of a 'collapsed' form using the verb **kwisha** (**ku-ishā**, *to finish*), in the second **Mazungumzo** of Unit 5:

| | | | | |
|------------------------|---|-----------------------|---|-----------------------------------|
| nimekwisha | + | kupoia | → | nimeshapoa |
| <i>I have finished</i> | | <i>to feel better</i> | | <i>I'm already feeling better</i> |

The form **-mekwisha** has an *already* function:

| | |
|---------------------------|---|
| Ameleta matunda. | <i>He has brought some fruit.</i> |
| Amekwisha kuleta matunda. | <i>He has already brought some fruit.</i> |
| Amesha kuleta matunda. | <i>He has already brought some fruit.</i> |
| Ameshalaeta matunda. | <i>He has already brought some fruit.</i> |

Although the full forms are not used in everyday conversation, they do occur in formal Swahili, such as speeches or lectures, and they are used in the written language.

7 Hatujapata nafasi We haven't had time yet

The **-ja-** immediately before the verb is another tense-marker, the 'not yet' tense.

| | |
|--------------------------|---|
| Umepika wali? | <i>Have you cooked the rice?</i> |
| Sijapika wali. | <i>I haven't yet cooked the rice (but I will eventually).</i> |
| Mmenunua sukari? | <i>Have you (pl.) bought sugar?</i> |
| Hatujanunua sukari bado. | <i>We haven't yet bought any sugar (but we will).</i> |

Note that **bado**, *not yet*, can be used at the end of a sentence with **-ja**, to emphasise that something has not yet happened.

If it is clear that the action will not take place, the past tense negative is used. In **Mazungumzo 1** John asks Alison:

| | |
|------------|-----------------------------|
| Umezipata? | <i>Have you found them?</i> |
|------------|-----------------------------|

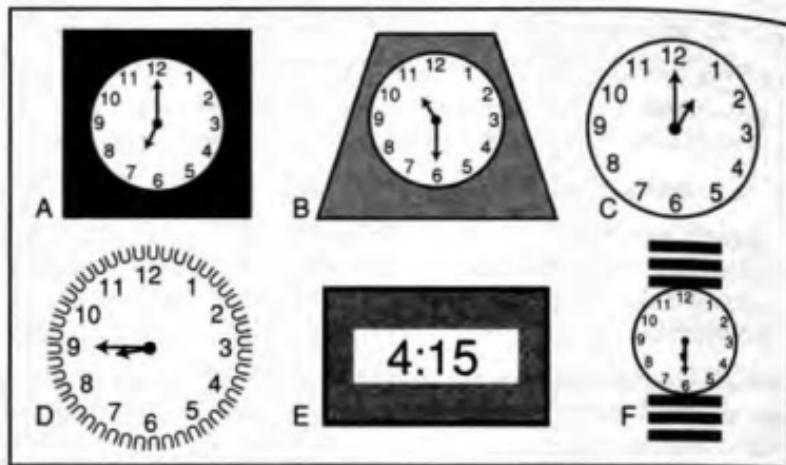
Being quite sure that she now has no chance of finding them, she replies:

| | |
|-------------|------------------------------|
| Sikuzipata. | <i>I haven't found them.</i> |
|-------------|------------------------------|



Majaribio

- 1 Public clocks usually display 'English-speaking time' and some people set their watches like this too. Give the Swahili time for each 'English-speaking time'.



2 In *Mazungumzo 1*:

- (a) What is the time (English-speaking!) when Mohamed looks at his watch?
- (b) Why is Alison late in meeting the other two?
- (c) What is on the wall of the ticket-office?
- (d) Why does John think they should fly to Zanzibar?

In *Mazungumzo 2*:

- (e) Which day are John and Alison planning to go to Tanga?
- (f) When does Mohamed suggest they get their tickets?
- (g) What is the time, in Swahili, when they leave the bus terminus?
- (h) What is Mohamed going to do after the walk?

3 Fill in each gap with a suitable word from the list overleaf.

- (a) Shanga _____ Bi. Alison zimepotea.
- (b) Dada amewapikia watoto uji _____.
- (c) Nywele zake ni _____.

- (d) Mama ana ufagio _____.
 (e) Watoto wanapenda nyimbo _____ Kifaransa.
 (f) Watakarabati ukuta _____ kanisa.

| | | | | | |
|----|-------|------|-----|----|-------|
| wa | ndefu | zake | huu | za | mzuri |
|----|-------|------|-----|----|-------|

- 4 Write out these sentences putting the verbs in brackets in their correct form. There are two possibilities in (a).

- (a) John amekwenda posta (-nunua) stampu.
 (b) Tulimpa Alison pesa. (-leta) matunda.
 (c) Ninawatafuta wageni (-pa) barua zao (*that I may give them*).
 (d) Regina alinunua mchele (-pika) pilau.
 (e) Mwalimu alinipa kitabu cha Kiswahili (-soma).
 (f) Tulimnunulia Otto gazeti lile (-soma) Kiswahili.

- 5 This is a newspaper advert:

MBEJI GARDEN HOTEL
BAGAMOYO ROAD
THE YAWALETEA TWIGA BAND

MAHALI: MBEJI GARDEN HOTEL
TAREHE: 26-8-1994 (IJUMAA)
MUDA: KUANZIA SAA: 2.00

USIKU
KARIBUNI WOTE!

- (a) On which day of the week was the Twiga Band playing?
 (b) What time was the music due to begin? (English-speaking time!)

- (c) What do you think **mahali** means?
 - (d) Write out the date in Swahili words.
 - (e) What do you think **twiga** means?
- 6 This advert was in the newspaper *Baraza, Forum*. What does it tell you to do?

Soma BARAZA
kila Jumatatu

This is the end of Part One of the book. If you want to increase your competence in Swahili, welcome to Part Two. If you are soon going to a Swahili-speaking area – **Safari njema!** And you will no doubt be able to enjoy Part Two when you get there.

Part Two

7

KUPIKA KWA MAMA MZEE

Cooking at grandmother's

In this unit you will learn how to

- offer to help someone
- ask what someone is doing
- tell people politely not to do things
- refer to procedures used in preparing a meal

Mazungumzo

Regina and Francis are on a visit to Francis' parents' home in southern Tanzania; they have brought with them a visiting American student, Steve. Other family-members, including Francis' grandmother, **mama mzee**, live nearby. It is late afternoon.

| | |
|-----------|---|
| Steve | Regina yuko wapi? |
| Francis | Yupo msituni. Kina mama walikwenda kukata kuni. Tangu walipokwenda ni masaa mawili. Ila mama mzee yupo. |
| Steve | (Steve finds mama mzee sitting at the back of her house, with two baskets of large leaves.) |
| Mama mzee | Je, mama, nikusaidie? Unafanya nini? (laughing) Aa, mwanangu! Ndiyo kazi yangu. Nachambua majani ya muhogo. |

- Steve** Ulinunua sokoni?
- Mama mzee** Sikununua. Nilichuma shambani. Si uliona shambani pana mihogo? Ni lazima nichume majani laini, Nitapika kisamvu.
- Steve** Kisamvu?
- Mama mzee** Ndiyo, mboga ya kisamvu. Kazi yangu ni kuchambuachambua na kuponda, halafu kuchemsha.
- Steve** Nikuletee maji?
- Mama mzee** Haya, mwanangu. Debe lenye maji lipo pembedi pale, na sufuria ipo hapa.
(*Steve pours water from the debe into a large sufuria.*)
- Vizuri. Weka juu ya mafiga. Moto unawaka. Tia na chumvi kiasi. Usitie nyingi sana!

Later:

- Steve** Maji yanachemka!
- Mama mzee** Nitie majani sasa. (*She puts the cassava leaves into the boiling water.*)
- Steve** Nikoroge?
- Mama mzee** Usikoroge sasa. Funika tu. Baadaye nitatia vitunguu na tui, ndipo utakoroga. Njoo ukatekate vitunguu! (*Regina appears.*)
- Regina** He! Unajifunza namna ya kupika kisamvu!
- Steve** Ndiyo, mimi ni mpishi sasa.
- Regina** Tutakula kisamvu kwa ugali. Sasa hivi nimeanza kupika ugali. Naona umezoea meko ya mama mzee. Mimi ninapika ugali juu ya jiko la makaa.

Later, after supper:

- Steve** Nitakaporudi Nairobi nitajipikia kisamvu.
- Francis** Lazima ununue majani ya muhogo sokoni; hamna shamba huko, siyo?
- Steve** Hatuna.
- Mama mzee** Tena, usisahau kutia chumvi ya kutosha!



kwa mama mzee (*at*)

grandmother's place (home)

msitu (*M/MI*) *woodland*

kuni (*U/N*) *firewood (pl. form)*

tangu walipokwenda *since they went*

-po- *when*

masaa mawili (*MA*) *two hours*

-fanya *do*

kazi (*N*) *work*

-chambua *clean, pick over, sort out*

| | | | |
|----------------------------|--|--------------------------|---|
| -chuma | <i>gather, pick (leaves, fruit)</i> | -koroga | <i>stir</i> |
| laini | <i>tender, delicate, soft</i> | -funika | <i>cover, put lid on</i> |
| kisamvu | <i>vegetable dish made from cassava leaves</i> | ndipo | <i>then, that is when</i> |
| -ponda | <i>pound (leaves, seeds)</i> | he! | <i>exclamation to draw attention to someone</i> |
| -chemsha | <i>boil (something)</i> | -jifunza | <i>learn</i> |
| debe lenye maji | <i>the debe containing water</i> | namna ya | <i>how to, the way to</i> |
| -enye | <i>having</i> | mpishi (WA) | <i>cook</i> |
| pembe (N) | <i>corner</i> | sasa hivi | <i>right now, just now</i> |
| sufuria (N) | <i>large metal cooking pot without handles</i> | -zoea | <i>get used to, be familiar with</i> |
| juu ya | <i>on</i> | meko | <i>the place in the kitchen or cooking-area where the three hearth stones are</i> |
| mafiga (MA) | <i>three stones to support a cooking pot over a fire</i> | jiko la makaa | <i>charcoal stove</i> |
| -waka | <i>be burning well</i> | jiko (MA) | <i>hearth, cooking-place, kitchen, stove, cooker</i> |
| tia na chumvi kiasi | <i>put in enough (a suitable amount of) salt</i> | makaa (MA) | <i>charcoal</i> |
| kiasi (N) | <i>amount, quantity</i> | nitakaporudi | <i>when I return</i> |
| -chemka | <i>be boiling</i> | huko | <i>up there</i> |
| nitie majani sasa | <i>let me put in the leaves now</i> | -sahau | <i>forget</i> |
| | | chumvi ya kutosha | <i>enough salt</i> |

Notice that when **saa** means a period of time, it takes the MA plural.

— Maarifa yenye manufaa —

Background to the dialogue

Imagine the following scene, for it is typical of many areas, give or take some variation in the details. The group of houses where Francis' extended family lives is part of a village of scattered homesteads each containing one or more houses, with their grainstores, and a few fruit trees growing nearby. Hens peck around the houses and a few goats graze not far away. Family **shambas** growing maize, millet and cassava can be seen beyond the houses, and further away are plantations of cashew trees, which provide an annual cash crop.

Mama mzee's house, like some of the others, has a thatched roof, which needs replacing every few years; re-thatching is done by the menfolk. Francis' parents' house, rather larger than his grandmother's, is built of locally produced bricks and roofed with sheets of corrugated iron, fixed in place with the help of a local **fundi** (*skilled worker*).

For cooking, mama mzee uses the traditional hearth of three large stones to support a **sufuria** or an earthenware cooking-pot over a wood fire. The firewood is collected by the younger womenfolk who go in small groups, with their machetes, to an area of woodland about half an hour's walk away, and bring home the wood in large bundles on their heads (it is only in very hilly areas that loads are carried on the back rather than on the head).

The charcoal for the stove in Francis' parents' house is bought by the sack in the small town, thirty miles away. It is transported for part of the journey either by bus or in the lorry of a trader-friend. Whichever form of transport Francis' father manages to get, he and the charcoal travel the last ten miles home by bicycle. He uses this to get to and from the main road, leaving it at the house of a friend near the crossroads while he goes to the town.

In some cattle-keeping areas, dry cow-dung provides a constant supply of fuel. It is mainly in large towns that the finding of cooking fuel can be a problem, either because firewood is very expensive to buy or is unobtainable. Charcoal is usually available, but at a price. An increase in the population of towns has motivated attempts to produce alternative fuels, hence the availability, in some places, of briquettes, commercially produced from agricultural by-products such as husks. Some small-scale experimental work, on solar stoves for example, is aimed at the possibility of eventually reducing dependence on the burning of wood in confined spaces.

Note that the verb **-ponda**, used in the dialogue to refer to pounding the cassava leaves, should not be used when referring to the pounding of grain. A different verb is used for that, even though both activities involve the use of a pestle and mortar. The grinding of grain into flour, either with grindstones or mechanically in a flour mill, also has its own verb.

And, finally, it might be useful to note an idiomatic use of **-tia chumvi, put salt in:** it can be used to mean exaggerate.



| | |
|------------------------|---------------------------------|
| bati (MA) | <i>sheet of corrugated iron</i> |
| -ezeka | <i>roof a house</i> |
| kinu (KI/VI) | <i>mortar</i> |
| korosho (N) | <i>cashew nuts</i> |
| mchi (M/MI) | <i>pestle</i> |
| mkorosho (M/MI) | <i>cashew tree</i> |

| | |
|---------------------|------------------------------------|
| mtama (M/MI) | <i>millet, plant and grain</i> |
| panga (MA) | <i>machete</i> |
| -saga | <i>grind grain into flour</i> |
| tofali (MA) | <i>brick</i> |
| -twanga | <i>pound grain to remove husks</i> |

Maelezo**1 Walipokwenda, nitakaporudi – -po-, when**

-po-, meaning *when*, follows immediately after the tense-marker *when* used with the three tenses **-li-**, **-na-** and **-ta-**. When it is used with the marker of future time, **-ta-** becomes **-taka-**, as in the second example above, from the dialogue.

| | |
|---|--|
| Wanawake walipokwenda msituni walikata kuni nyingi. | <i>When the women went to the woodland they cut a lot of firewood.</i> |
| Anapopika kisamvu anatia chumvi nyingi sana. | <i>When she cooks kisamvu she puts a great deal of salt in.</i> |
| Tutakapokwenda Nairobi tutamwona rafiki yetu. | <i>When we go to Nairobi we shall see our friend.</i> |

If an object-marker is needed, it follows **-po-**:

| | |
|--------------------------------|--|
| Nilipowaona niliwapa magazeti. | <i>When I saw them I gave them the newspapers.</i> |
|--------------------------------|--|

With **-po-**, monosyllabic verbs keep their **ku-** prefix:

| | |
|----------------------------|--|
| Alipokuja alinipa korosho. | <i>When he came he gave me some cashew nuts.</i> |
|----------------------------|--|

-po is one of a set of *relative pronouns*. In English, relative pronouns are separate words like *when*, *where* (as in *the place where they went*), *who* as in *the man who sold it to me*, *which*, as in *the thing which really annoys me*. The other relative pronouns in Swahili take the same position as **-po-** does, immediately after the tense-marker **-li-**, **-na-** or **-taka-**, and they are also formed with **-o**. They will be dealt with later, in Unit 8.

2 Si uliona . . . ? Didn't you see . . . ?

This is an alternative to **Hukuona . . . ?** If **Si uliona . . . ?** is used, the implication is that you should have seen. It is a more emotionally loaded way of asking a negative question than **Hukuona?**

Si mtaondoka leo? *Aren't you leaving today?*
(I'm sure you told me you were!)

3 Another noun-class – PA; also KU and MU

(a) In the dialogue we have:

shambani pana mihogo *there are cassava plants in the field*
and in the first dialogue of Unit 6:

Here **pana** is functioning just like **ana** and **ina** in:

Mohamed ana gazeti.
Nyumba ina madirisha manne.

A more literal translation of the first two sentences is:

| | | |
|---------------------------------|--------------------|---------------------------------|
| shambani <i>in-the-field</i> | pana <i>has</i> | mihogo <i>cassava plants</i> |
| ukutani <i>on-the-wall</i> | pana <i>has</i> | ratiba <i>a timetable</i> |

Since their introduction in Unit 3 we have been using the nouns with the **-ni** ending as place adverbials. An *adverbial* is a word or phrase or larger unit that adds information to the verb about where, when, how or why the action takes place. Phrases in English like *in the house*, *to the supermarket*, *on the wall* are place adverbials, like **nyumbani** and **msikitini** here:

Baba yupo nyumbani.
Mohamed alikwenda msikitini.

*Father is at home.
Mohamed went to the mosque.*

These nouns with the added *-ni* can also be used as the subject of a sentence. In this case a special agreement-prefix denoting place is put on the front of the verb, or on *-na* as in the first two examples. The nouns **shamba** and **ukuta** have come out of their usual classes MA and U/N respectively, and been put into the PA class.

Apart from its temporary -ni members, the PA class contains only one noun:



PA noun-class

mahali or pahali place
One prefix for all qualifiers and the verb: **pa-**

| | |
|--|-------------------------------------|
| mahali pazuri | <i>a good place</i> |
| mahali pengine (pa + ingine) | <i>another place</i> |
| mahali pana miti mingi | <i>the place has a lot of trees</i> |
| mahali pamejaa watu | <i>the place is full of people</i> |

(b) Unlike **mahali**, which can *only* take the **pa-** agreement-prefix, the **-ni** 'adverbial nouns' can be used with either **pa-**, as in the first two examples of this section, or with **ku-** or **mu-**, depending on whether definiteness (**pa-**), indefiniteness or movement to or from (**ku-**), or insideness (**mu-**) is involved. This idea of a three-way choice for denoting place should be familiar to you; if it isn't, look back now to the explanation of **-ko**, **-po** and **-mo** in **Maelezo 2** of Unit 2. Those three place-markers are made from a place-prefix + **o**: **ku** + **o** makes **-ko**; **pa** + **o** makes **-po**; **mu** + **o** makes **-mo**.

The **-ni** form of a noun, rather than its 'ordinary' form, is used as the subject of a sentence in order to emphasise some aspect of the place in relation to the event or action, perhaps its suitability or size, for example.

| | |
|----------------------------|---|
| Nchini kuna watalii wengi. | Lit. <i>In-the-country has a lot of tourists.</i> |
| Chumbani pamejaa watoto. | Lit. <i>In-the-room is full of children.</i> |
| Kikapuni mna mayai. | Lit. <i>In-the-basket has eggs.</i> |



Note:

- the use of **ku-**, **pa-** or **mu-** has nothing to do with whether you would use *in*, *at*, etc., in the equivalent English sentences.
- **mu-** usually gets reduced to **m-**.

When one of these place-prefixes is attached to **-na**, the word can come at the beginning of the sentence:

| | |
|----------------------------|--|
| Kuna watalii wengi nchini. | <i>There are many tourists in the country.</i> |
| Mna mayai kikapuni. | <i>There are eggs in the basket.</i> |

(c) Negatives are made, as usual, by prefixing **ha-**.

| | |
|---------------|--|
| Hakuna makaa. | <i>There is no charcoal (anywhere around).</i> |
| Hapana makaa. | <i>There is no charcoal (in the specific place).</i> |
| Hamna makaa. | <i>There is no charcoal (inside).</i> |

(d) Although the adverbial nouns made with **-ni** do not take adjectives, they can be used with **-a**, *of*:

| | |
|-------------------------------------|--|
| Mtoto yumo chumbani mwa mwuguzi. | <i>The child is in the nurse's room.</i> |
|-------------------------------------|--|

and with possessives:

Yumo chumbani mwangu. *She is in my room.*

and with words for *here* (*this place*) and *there* (*that place*):

| | |
|--------------|-----------------------|
| pembeni hapa | <i>in this corner</i> |
| pembeni pale | <i>in that corner</i> |

(e) Look at previous dialogues to find examples of **hapa**, *here* (specific place) and **pale** *there* (specific place); you will find them in Units 3, 4 and 6 as well as in the dialogue in this unit. Looking back at the **Maelezo** on *this* and *that* in Units 5 and 6 will help you to see how **hapa** and **pale** fit into those patterns. Note also:

| | | | |
|------|---------------------|------|-------------------------------|
| huku | <i>(hereabouts)</i> | kule | <i>(somewhere over there)</i> |
| humu | <i>(in here)</i> | mle | <i>(inside there)</i> |

4 Kuchambuachambua; ukatekate – repeating words

The use of repetition is a common and very useful way of intensifying or extending the meaning of words. Depending on the meaning of a verb, repeating it can imply a continuation of the action over a period of time and/or thoroughness and attention to detail in carrying out the action.

Kuchambuachambua, in the dialogue, means to pick over and clean (the leaves) *thoroughly*, removing any unsuitable ones. The verb **-chambua** can be used whenever you want to refer to separating suitable from unsuitable things. Depending on the type of crop, it can refer to the cleaning process, e.g. of cotton or cloves.

The repetition of **-kata**, as in **ukatekate**, extends the meaning *cut to cut into small pieces*.

5 More on the -e form of verbs

(a) In the dialogue, mama mzee says to Steve:

Njoo ukatekate vitunguu! *Come and cut up the onions!*

One of the functions of the **-e** form is to express the second of two commands or requests. Here the first verb is an imperative (one of the

few irregular ones). The first verb can also be an -e form:

Usome gazeti hili uongeze
maarifa ya Kiswahili.

*Read this newspaper (so that)
you increase (your) knowledge
of Swahili.*

(b) The -e ending is used when you need to have an object-marker with an imperative. As no verb-prefix is used, to indicate *you* (either singular or plural), this structure is really a kind of imperative, but is included in this section because of its -e ending.

Yasome. *Read them (newspapers).*

Kisome. *Read it (the book).*

Vinunue. *Buy them (the potatoes, shoes or books!).*

The same applies when the object-marker refers to a recipient or beneficiary.

Mpe chakula. *Give her some food.*

Mwandikie barua. *Write him a letter.*

(c) At the end of **Maelezo 4** in Unit 6 it was noted that verbs without a final -a do not change their ending. There is an example of one of these verbs, in the negative, in mama mzee's parting shot to Steve in the dialogue: *Don't forget to put in enough salt! Usisahau . . .!* Verbs of this sort are of Arabic origin.

6 Chumvi ya kutosha – *more on adjective phrases*

This example from the dialogue means *enough salt*, literally 'salt of to-be-enough'. In Unit 4 we had one kind of adjective phrase using -a, of:

sambusa za mboga *vegetable samosas* (samosas of vegetables)

As well as making an adjective phrase with a noun following -a you can use the infinitive form of a verb:

sufuria ya kufaa *a suitable cookpan*

kuni za kutosha *enough firewood*

Prepositional forms of the verb are used in this way, to show the purpose of something:

kasha la kuwekea nguo

a clothes chest

kikapu cha kutilia matunda

(a chest for putting clothes in)

a fruit basket

(a basket for putting fruit in)

kasha (MA) *storage chest*

Majaribio

- 1 Unafanya nini? Mnafanya nini? *What are you doing?*

Write a question-and-answer sequence between yourself and the person or people in each picture, using these activities:

-jifunza Kiswahili**-shona shati****-ezeka nyumba****-koroga kisamvu****-chuma machungwa****-andika hadithi**MFANO (*Example*):

(a)

Mimi Unafanya nini?
Regina Ninaponda majani.

(b)



Thekla



Kasembe

(d)

(c)



Francis na Nzunda



Alison

(f)

(e)



Maria



Bwenje na Joshua

hadithi (N) story**mfano (M/Ml) example**

Then choose three of your mini-dialogues and lengthen them by asking if you can help the person or people (**Ni_____e?**), and then getting the reply: *OK, welcome!*

If you are working with someone else or in a group, do these as role-plays, and exchange greetings at the beginning.

- 2** Complete the sentences on the left from the choices listed on the right.

- | | |
|---|-----------------------------|
| (a) Baada ya kutia majani . . . | tuliposahau kuosha sufuria. |
| (b) Alipotuona . . . | walikula chakula cha jioni. |
| (c) Watakapopata pesa . . . | watakarabati kanisa. |
| (d) Njooni . . . | tutakwenda benki. |
| (e) Tutakapofika Nairobi . . . | mchemshe maji! |
| (f) Watakapopata matofali . . . | funika chungu. |
| (g) Watalii waliporudi hotelin . . . | alitupa korosho. |
| (h) Mama alikasirika sana . . . | watanunua mabati. |

- 3 These sentences are incorrect statements about the dialogue. Correct and rewrite them.

- (a) Kuchambua majani ya muhogo si kazi ya mama mzee.
- (b) Mama mzee hakuchuma majani ya muhogo.
- (c) Steve anajifunza namna ya kupika wali.
- (d) Regina anapika ugali juu ya mafiga.
- (e) Atakaporudi Nairobi Steve hatajipikia kisamu.
- (f) Francis hayupo.

- 4 Fill in the subject of each sentence from the list below.



mfuko (M/MI) *bag, pocket*

- (a) _____ kuna wageni kutoka Ujerumani.
- (b) _____ mna mayai kumi.
- (c) _____ pana watu wengi.
- (d) _____ kuna boti nyingi.
- (e) _____ mna pesa kidogo.
- (f) _____ pana kuni za kutosha.

| | | | | | |
|----------|---------|----------|-------|----------|--------|
| Kanisani | Mfukoni | Baharini | Mjini | Kikapuni | Jikoni |
|----------|---------|----------|-------|----------|--------|

- 5 Regina and Francis have returned to Dar es Salaam after their trip to the south. Regina wants to prepare a special family meal to celebrate their return and she calls on anyone who happens to be near the kitchen to help. Write out (in Swahili!) what she says:

Grace, come and boil some water! Adam, come and cut up these tomatoes! Maria, give me some salt! I'm going to prepare these fish, then I'm going to make some orange juice.



tayari *ready*

-tayarisha *prepare*



Note: **-tayarisha** is a useful verb for the getting ready of something; here it could refer to removing parts of the fish, boning, etc. This is one of the Swahili verbs that is made from an adjective.

As the saying goes . . .

Kitendawili (KI/VI) riddle

-tega set, put ready

This time there are some riddles to learn, instead of proverbs. These are well-known ones, so if you try them out on Swahili-speaking children they might well know the answers. But they will be delighted at your familiarity with the riddles and no doubt introduce you to more. In general people are fascinated by the clever use of words and have great respect for good story-tellers, orators and poets, and old ladies in particular have a seemingly endless supply of riddles and proverbs, as well as stories. So, if you want to know more – ask a grandmother!

The opening formula for posing a riddle is:

You Kitendawili!

The listener Tega!

Then you say the riddle.

(i) Nyumba yangu haina mlango.

My house has no door.

(ii) Nyumbani mwangu hamkosekani unga.

In my house there's never any shortage of flour.

(iii) Kamba yangu ndefu lakini haiwezi kufunga kuni.

My rope is long but it can't tie up a load of firewood.

-kosekana be missing
majivu (MA) ashes

kamba (N) rope
-funga tie up

(Road)

(M) (Njia)

(Ashes)

(Majivu)

(Egg)

(Yai)

8

KUSAFIRI NI KUZURI! *Travelling is good!*

In this unit you will learn how to

- discuss travelling arrangements
- agree with a suggested course of action
- explain where towns are located

Mazungumzo

Regina and Francis have returned to Dar es Salaam. Steve is spending another week or two with Francis' parents, and he is now discussing his travel plans with Francis' father, Elvan.

Steve Sijui kama nitapata nafasi kutembelea pwani ya kusini. Bila shaka Kilwa ni mahali pa kupendeza?

Elvan Ndiyo, hata miji ya Lindi na Mtwara. Ni lazima urudi Nairobi, mwisho wa mwezi?

Steve Si lazima. Kabla sijaenda Nairobi nitakuwa na shughuli huko Dar es Salaam. Tena napenda kumtembelea rafiki yangu anayekaa huko.

Elvan Anafanya kazi Dar es Salaam?

Steve Ndiyo. Natumaini atakuwepo nitakapofika. Anasafiri ~~maw~~ kwa mara kwa ajili ya kazi.

- Elvan** Basi, ukiwa na nafasi, ukae kwetu mpaka kaka yangu aje.
Steve Yule anayekaa Tunduru?
- Elvan** Ndiye yeye. Atakuja wiki kesho. Kwa kawaida anakaa kwetu siku mbili tu, halafu anaendelea na safari yake mpaka Mtwara. Yeye ni mtu wa biashara. Afadhalii uende naye.
- Steve** Ni safari ndefu?
- Elvan** Ni safari ya siku mbili tu. Mkiondoka hapa asubuhi mtafika mjini jioni. Kuna hoteli mbili mjini. Mtapata vyumba vizuri, na chakula cha jioni. Siku ya pili yake mtapanda basi ya kwenda Mtwara. Mabasi huondoka kila saa moja wakati wa mchana. Ni safari ya masaa machache. Utakubali kufuatana naye?
- Steve** Nitakubali. Nitafurahi kwenda naye. Sipendi kusafiri peke yangu.
- Elvan** Labda utakuwa na nafasi kwenda Kilwa, uangalie magofu?
- Steve** Ikiwezekana. Kilwa iko kusini ya Lindi?
- Elvan** Siyo. Iko kaskazini.
- Steve** Na Tunduru, iko upande gani wa hapa?
- Elvan** Tunduru iko magharibi ya hapa. Una ramani? Nitakuonyesha sisi tuko wapi hasa.
- Steve** Kwa bahati mbaya niliacha ramani yangu kwa Francis, lakini si kitu.
- Elvan** Kweli, haidhuru. Umejua Kiswahili sasa. Unaweza kuuliza maswali; kuuliza si ujinga! Unapenda kusafiri, siyo?
- Steve** Sana! Kusafiri ni kuzuri!

kama if, whether
 -tembelea visit
 pwani (N) coast, shore
 kusini (N) south
 hata even (also not even)
 kabla before
 shughuli (N) business, commitments
 huko over there
 anayekaa (that one) who lives
 -tumaini hope
 atakuwepo he will be there
 mara kwa mara from time to time
 mara (N) time, occasion
 kwa ajili ya because of, for the sake of
 ajili (N) cause, sake, reason

ukiwa na nafasi if you have time
 kwetu at our home
 mpaka until, as far as
 wiki kesho (N) next week
 kwa kawaida usually
 kawaida (N) custom, rule
 biashara (N) trade
 naye (na yeye) with him
 mkiondoka if you (both) set off
 -ondoka set off, leave (a place)
 -fika arrive
 siku ya pili yake on the second day
 -panda get on, into a vehicle; climb
 huondoka (they) always leave
 wakati wa during
 wakati (U) period of time

| | | | |
|----------------------|---------------------|-------------------|---------------------|
| -kubali | agree | ramani (N) | map |
| -fuatana na | accompany | hasa | exactly, completely |
| peke yangu | on my own | kwa bahati mbaya | unfortunately |
| -angalia | have a good look at | bahati (N) | luck, good luck |
| magofu (MA) | ruins | kwa Francis | at Francis' place, |
| ikiwezekana (I = if) | if it's possible | home | |
| -wezekana | be possible | kweli (noun is N) | true, truth |
| kaskazini (N) | north | haidhuru (I = if) | it doesn't matter |
| upande (U/N) | direction, side | -dhuru | harm, damage, hurt |
| magharibi (N) | west | | |

— Maarifa yenye manufaa —

Getting around

If, like Steve, you are resident in an East African country for more than just a few weeks without your own transport, and want to see places and meet people beyond your immediate area, you will inevitably be dependent on local contacts for practical help, as well as information and advice. Locals who work in a city are very likely to have relatives and friends in another part of the country.

Road travel is generally faster than train, and buses, particularly the luxury ones on the major hard-surfaced roads, provide a good and relatively cheap means of travel. On dirt roads, which in many cases get insufficient maintenance, bus travel can be difficult, particularly after heavy rain, and travellers need to be prepared to be very flexible about departure and arrival times. In some places departure times are variable even without problems like floods, muddy roads or mechanical failure, and buses do not leave until they are full. Some routes are very popular and it is wise to buy a ticket several days before planning to travel, where it is possible to do so.

On major routes, between cities and towns, shared taxis are a popular way of travelling, faster than buses because of fewer stops but necessarily somewhat more expensive.

The least comfortable and most crowded, but usually the cheapest form of public transport is the privately owned minibus. These supplement the regular bus services in the cities and, in some places go beyond the city and compete with the long-distance buses.

Tanzania they are called **daladala** (N) and in Kenya **matatu** (N). Fares are unlikely to be higher than those of the local regular buses, and are usually cheaper. Apart from providing a much needed service for city centre workers who live on the outskirts, they enable small-scale entrepreneurs who can find the money for a (usually second-hand) bus and a driver to generate an income.

Elvan's solution to the problem of getting his brother and Steve as far as the main road, if they don't fancy walking, might be to lend them bicycles or, through one of his many local contacts, get a lorry driver to make a detour and pick them up.

If you are not in a great hurry and your destination is on one of the railway routes, train travel is a good idea. Bedding can be hired on the train, unless you travel third class, and the dining-car provides generally well-cooked meals. On the TAZARA line meals can be ordered to be brought to your compartment. First-class travel on the trains is, however, definitely not cheap.

Internal air flights are worth considering if money is not a problem but time and long distances are.

01

Maelezo**1 Kabla Before**

(a) Use the -ja- ('not yet') tense after **kabla**, as in **kabla sijaenda Nairobi**, in the dialogue.

| | |
|-------------------------------|--|
| kabla hajaenda msituni | <i>before she went to the woodland</i> |
| kabla hatujapanda basi | <i>before we got on the bus</i> |

(b) An alternative is to use **kabla ya** + infinitive:

| | |
|--------------------------------|-------------------------------------|
| kabla ya kwenda msituni | <i>before going to the woodland</i> |
| kabla ya kupanda basi | <i>before getting on the bus</i> |

Both these ways of using **kabla** can apply to past, present or future time.

| | |
|---|--|
| Kabla hajaenda msituni alitafuta panga lake. | <i>Before she went to the woodland she looked for her machete.</i> |
|---|--|

Kabla ya kupanda basi
tununue matunda.

*Before getting on the bus let's buy
some fruit.*

2 Huko (+ place name)

Huko is used, either on its own or *in front of* a place name, as in huko Dar es Salaam in the dialogue. It means *somewhere there*, when the *there* is out of sight or a long distance away. The same word will turn up again later, but with a very different function.

3 More about being in a place: kuwepo / kuwapo

In the dialogue Steve says Natumaini atakuwepo, *I hope he'll be there*, referring to the friend in Dar es Salaam whom he is hoping to see eventually. The verb is **kuwa**, *to be*, with one of the place-markers attached to it. In many areas people say **atakuwapo** rather than **atakuwepo**. Whichever one you use makes no difference at all to the meaning; they are just variants of the same word.

You were introduced to the present-tense forms for *being in a place* in Unit 2 – **nipo**, **upo**, **yupo**, etc. All the other tenses need **kuwa + -ko**, **-po** or **-mo**:

| | |
|---------------------|--|
| Nilikuwako Kenya | <i>I was in Kenya.</i> |
| Walikuwekn Kenya? | <i>Were they in Kenya?</i> |
| Amekuwepo mjini? | <i>Has he been in the town?</i> |
| Tutakuwemo ofisini. | <i>We'll be right inside the office.</i> |

Remember that you only need **-ko**, **-po** or **-mo** on the end of **kuwa** when you are talking about people being in a place. For referring to someone being thin, or ill, or a driver, you use **kuwa** on its own, or si when referring to present time:

| | |
|-----------------------------|------------------------------|
| Masanja ni dereva. | <i>Masanja is a driver.</i> |
| Masanja alikuwa dereva. | <i>Masanja was a driver.</i> |
| Masanja alikuwa mgonjwa. | <i>Masanja was ill.</i> |
| Masanja alikuwapo nyumbani. | <i>Masanja was at home.</i> |

4 -ki- if

(a) There are two examples of -ki- meaning *if / when* in the dialogue.

| | |
|-----------------|---------------------------------|
| ukiwa na nafasi | <i>if you have time</i> |
| mkiondoka hapa | <i>if you set off from here</i> |

This -ki- occupies the tense 'slot'. The examples show parts of sentences. The part of a sentence containing -ki-, usually the first part, states a condition, and the second part says what will or should happen if that condition is fulfilled.

The verb in the first example is **kuwa**, one of the verbs with a single-syllable stem. The use of -ki- with a monosyllabic verb allows the **ku-** to be dropped because, unlike the tenses -li-, -na-, -me- and -ta-, -ki- can be stressed and can therefore occur as the penultimate syllable.

Its negative form -sipo-, however, cannot take stress, so -ku- is needed with monosyllabic verbs:

Asipokuwa na pesa hatasafiri. *If he has no money he won't travel.*

Wasipokuja hawatamwona mgeni. *If they don't come they won't see the visitor.*

Nazi zake zisipofaa sitazinunua. *If his coconuts are no good I won't buy them.*

The first two examples from the dialogue can be translated in a slightly different way:

| | |
|-----------------|----------------------------------|
| ukiwa na nafasi | <i>you having time</i> |
| mkiondoka hapa | <i>you setting off from here</i> |

(b) These alternative versions of the Swahili examples may help you to link the *if / when* function with another function, which is to refer to ongoing, uncompleted action. This function is performed in English by verbs with the -ing ending:

Nilimwona Regina akinunua matunda. *I saw Regina buying fruit.*

Mama mzee yumo jikoni akipika wali. *Granny is in the kitchen cooking rice.*

5 Hu- for habitual action

Instead of using **kwa kawaida**, *usually*, with the present tense as in **Kwa kawaida anakaa kwetu siku mbili tu**, *He usually stays just two days with us*, you can use the **hu-** tense. For this you attach **hu-** to the verb-stem; no verb-prefix is needed. There is one occurrence in the dialogue:

Mabasi huondoka kila saa moja. *Buses usually leave every hour.*

You use the **hu-** tense to refer to habitual or recurrent action not tied to any particular time:

Ng'ombe hula majani. *Cows eat grass.*

Dada hutafuta panga lake. *Sister is always/usually/generally looking for her machete.*

Notice that **hu-** can be stressed, so monosyllabic verbs do not need their **ku-** prefix.

6 'Who', 'which' and 'that': more relative pronouns

(a) In the dialogue Elvan refers to his brother coming and Steve asks **Yule anayekaa Tunduru?** *That one who lives in Tunduru?* The **-ye-** in **anayekaa** means *who*. If Elvan had mentioned more than one brother Steve could have said: **Wale wanaokaa Tunduru?** *Those who live at Tunduru?*

The **-ye-** and **-o-** in these examples are relative pronouns. In these sentences the relative pronoun refers to the subject of the sentence **yule** and **wale** respectively.

The relative pronouns for all the noun-classes are made from the verb-prefix + **o**, with the exception of the one for M/WA class singulars. You have already learnt these forms for another function. If you look back to **Maelezo 10** of Unit 5 you will find these **-o-** forms set out (as **-o**) for all the noun-classes introduced up to that point. You can add to the list the form for U class nouns:

u + o makes o

unga uliotoka dukani *the flour which came from the shop*

The **-o-** form for plurals of U/N nouns is **-zo-**, because they are exactly the same as N class plurals:

shanga zilizotoka dukani *the beads that came from the shop*

(b) The verb-prefixes **ku-**, **pa-** and **mu-** + **o**:

ku + **o** makes **ko**

pa + **o** makes **po** (also used for time – see Unit 7)

mu + **o** makes **mo**

mahali alipokwenda *the place where she went*

chumbani alimokaa *the room in which she stayed*

In these examples the relative pronoun does not refer to the subject. Alternative English versions of these could be *the place she went to* and *the room she stayed in*, leaving out *where* and *which*.

(c) In spoken English we very often leave out *who*, *which* or *that* when the relative pronoun refers to a word or phrase other than the subject. We usually say *the people I saw* rather than *the people whom I saw* and *the book she bought* rather than *the book which she bought*: in these examples *people* and *book* are objects, not subjects. In Swahili the relative pronoun must always be present.

Watu niliwaona ni Wamarekani. *The people who I saw (them) are Americans.*

Alinipa kitabu alichokinunua. *She gave me the book which she bought (it).*

You will notice that the object-prefix is also used, **-wa-** to refer to **watu**, and **-ki-** to refer to **kitabu**. In casual speech it is likely to be left out, particularly in sentences like the second one, in which the object refers to a thing, rather than a person.

(d) The relative pronouns can only be used as above, immediately following the tense-marker, with the past, present and future markers **-li-**, **-na-** and **-taka-**. With other tenses, e.g. **-me-**, you have to do something different and this will be explained later.

(e) To make the negative, replace the tense-marker with **-si-**.

This form is timeless, so tends to get used for negatives of a general nature, not tied to a particular time:

Asiyekuwa na tikiti hapandi treni. Anyone without a ticket does not board the train. (lit. A person who does not have a ticket does not board the train.)

Negatives referring to a particular time, like *the driver who didn't come yesterday* are usually made using the relative structure which will be explained later.

7 Kusafiri ni kuzuri! – verbs used as nouns

The infinitive form of a verb, e.g. **kusafiri**, **kuona**, **kutaka**, **kupika**, **kusoma**, can be used as a noun, as in the title of this unit. This **ku-** behaves just like the place-prefix **ku** when it comes before a vowel:

Kupika kwake si kuzuri. His cooking is not good.

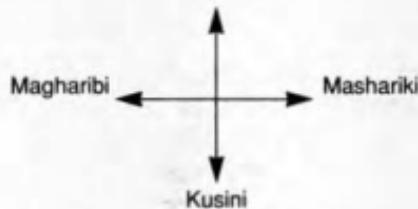
Infinitives used in this way form another class of nouns, with **ku-** as the noun-prefix and also the verb-prefix.



Majaribio

1 Somo la jiografia A geography lesson

Kaskazini



Steve is taken by Elvan to visit the local primary school where he used to be the headteacher. The children try to find out if Steve knows where various towns are. Use the map of Tanzania to check his replies, and write out the correct answers for the ones he gets wrong.

MFANO:

Mtoto Songea iko upande gani wa Njombe?

Steve Songea iko kaskazini ya Njombe.

Correct reply: Songea iko kusini ya Njombe.



- Ali** Iringa iko upande gani wa Dodoma?
- Steve** Iringa iko kaskazini ya Dodoma.
- Apoche** Tabora iko upande gani wa Kigoma?
- Steve** Tabora iko mashariki ya Kigoma.
- Lajabu** Kilosa iko upande gani wa Morogoro?
- Steve** Kilosa iko mashariki ya Morogoro.
- Lunda** Bagamoyo iko upande gani wa Dar es Salaam?
- Steve** Bagamoyo iko kusini ya Dar es Salaam.
- Grace** Mbeya iko upande gani wa Tabora?
- Steve** Mbeya iko kaskazini ya Tabora.
- Nanyanja** Kilwa iko upande gani wa Mtwara?
- Steve** Kilwa iko kaskazini ya Mtwara.



somo (MA) lesson
jiografia (N) geography

shule ya msingi (N) primary school
msingi (M/MI) foundation

- 2** Make whole sentences by selecting from the choice on the right complete the structures listed on the left.

- (a) Mgeni aliyejuja jana . . . ni dada zangu.
 (b) Hatuwezi kula . . . tulimpa barua zaki.
 (c) Watoto watakaokwenda mjini . . . ataondoka kesho.
 (d) Tulipomwona Mohamed . . . hawatapata vyumba.
 (e) Watalii wasiokuja mapema . . . watanunua nazi sok.
 (f) Wanawake wanaotwanga mahindi . . . chakula kisichofaa.

- 3** Complete the following statements about the **Mazungumzo**.

- (a) Si lazima Steve arudi _____ mwisho wa mwezi.
 (b) Steve atakuwa na _____ huko Dar es Salaam.
 (c) Anapenda kumtembelea _____ .
 (d) Kaka yake Elvan anakaa _____.
 (e) Kaka ni mtu wa _____.
 (f) Steve hapendi kusafiri peke _____.
 Note in (c) and (f) you will need to change *my* to *his*.

- 4** Using the verb-stems listed below, with **hu-** prefixed to them complete the following sentences describing what people always or usually do:

- (a) Mama mzee _____ chakula cha jioni.

- (b) Watoto _____ matunda.
 (c) Wanafunzi _____ vitabu.
 (d) Mama Fatuma _____ nguo.
 (e) Watalii _____ vinyago.
 (f) Wauguzi _____ wagonjwa.

| | | | | | |
|--------|---------|----------|------|-------|--------|
| -shona | -saidia | -nunua - | pika | -soma | -penda |
|--------|---------|----------|------|-------|--------|

5 Maswali mengine kuhusu miji ya Tanzania

kuhusu *about, concerning, in connection with*



Steve is back at the school to help with basketball practice. The children have devised a written test for him. Write the word for *north, south, east or west* that he has to fill in to complete these sentences.

- (a) Tanga iko _____ ya Bagamoyo.
 (b) Shinyanga iko _____ ya Arusha.
 (c) Musoma iko _____ ya Mwanza.
 (d) Moshi iko _____ ya Arusha.
 (e) Musoma iko _____ ya Bukoba.
 (f) Ujiji iko _____ ya Kigoma.
 (g) Biharamulo iko _____ ya Bukoba.
 (h) Mbeya iko _____ ya Tunduma.

6 Kwa basi *By bus*

To refer to methods of travel you use **kwa** followed by the word for the vehicle, or *feet* in the case of going on foot. You already know the words for *bus*, *train*, *aeroplane*, *boat* and *feet*.

Complete the following sentences with an appropriate means of travel, using five different ones.



baiskeli (N) *bicycle*

mwaka ujao (M/MI) *next year*

- Elvan huenda barabarani _____.
- Akina mama huenda msituni _____.
- Steve atakwenda Mtwara _____.
- Mwaka ujao Steve atarudi Marekani _____.
- Labda John na Alison watakwenda Zanzibar _____.

Here are three more words for vehicles which would be useful to learn at this point:



gari (MA) *vehicle*
lori (MA) *lorry, truck*

motokaa (N) or **motakaa** *car*

*

As the saying goes ...

Here is another riddle. Even if you don't foresee riddling as a major leisure activity you should learn it as it will help you to remember **-po-**, *when*, and **hu-** for habitual action. You should by now know all the words in the riddle except one.



-cheza *dance*

Ninapompiga mwanangu watu hucheza.

(The answer is **ngoma**.)

9

SAFARI YA BASI *A bus journey*

In this unit you will learn how to

- tell someone not to worry
- talk about where your luggage is stowed on a road journey
- ask for a particular cassette or video tape
- wish someone a safe arrival

Mazungumzo

Saa tatu asubuhi. Steve is talking to Bw. Twaibu, the manager of the small hotel where he has spent the night.

Twaibu Usiwe na wasiwasi, bwana. Mabasi ya kwenda pwani huondoka kila saa moja. Tikiti zinauzwa kuanzia asubuhi. Utakwenda Lindi au Mtwara?

Steve Nitakwenda Mtwara.

Twaibu Vizuri. Mimi nina shughuli kwenye benki. Twende pamoja. Nitakupeleka kituo cha basi. Una mizigo mingine? Au ni huu tu, basi?

Steve Ni mfuko huu tu.

Twaibu Haya, twende!

Ten minutes later they are standing in the doorway of the ticket office at the bus station.

Twaibu Bila shaka utapanda basi iondokayo saa nne. (*Indicating the young man behind the ticket-office table:*) Huyu ni ndugu yangu na dereva ni ndugu yangu. Utapata nafasi nzuri. Usipopata tikiti hapa ofisini kondakta atakukatia tikiti kwenye basi. Haya bwana, nakwenda sasa. (*He shakes Steve's hand.*) Kwa heri, bwana. Fika salama!

Steve Kwa heri bwana. Asante sana!

Saa tisa mchana. Steve is standing outside the bus chatting to a fellow-passenger during a refreshment stop. The driver and a few passengers are having a snack inside a small **hoteli** nearby. Some people are buying fruit from the children who crowded round the bus when it arrived, and others are inside the bus ready to continue the journey.

Mama Unasafiri mpaka Mtwara, bwana?

Steve Ndiyo. Nitakaa Mtwara siku mbili tu. Kesho kutwa nitakwenda Dar es Salaam kwa ndege.

Mama Pole kwa kusafiri peke yak!

Steve Asante. Nasafiri peke yangu, ila babake rafiki yangu alinisindikiza mpaka barabarani jana.

Mama (*Looking up at the bus roof-rack, piled high with boxes, bulging sacks and a bicycle:*) Mizigo yako ipo juu?

Steve Hapana. Nina mfuko mmoja tu. Upo chini, ndani ya basi. Naona abiria wengine wana mizigo mingi.

Mama Mingi sana. Sisi ambao tumetembelea ndugu shamba, tuna mizigo mingi.

Steve (*Seeing the bundles of sugar-cane that she has bought:*) Utaiweka wapi?

Mama Inabidi kumpa mume wangu, aitunze.

Steve Ndiye yule bwana ambaye amekaa mbele, karibu na dereva?

Mama Ndiye.

Steve (*Looking through the window of the driver's cab:*) Mna mizigo mingi sana!

- Mama** Ah, si yote. Vipo vitu ambavyo si mali yetu. Abiria huwapa
vitu wale waliopo mbele, wavitunze. Si uliona mzee akimpa
mume wangu kikapu, na bwana mmoja akiweka kitu
fulani, sijui ...?
- Steve** Kile kilicho chini ni spea ya baiskeli.
(*The driver returns to the bus. Steve notices him preparing
to change the video.*)
- Steve** Una ukanda wa Lubumbashi Stars?
- Dereva** Ah, hamna, bwana. Vijana Jazz ninao. Unaupenda? Niweke?
- Steve** Weka tu. Utatuchangamsha!

| | | | |
|-------------------------------|-----------------------------------|----------------------------------|--------------------------------------|
| usiwe na wasiwasi | don't worry | ndani | inside |
| (lit. don't have worries) | | abiria (N) | passengers |
| wasiwasi (N) | worry, doubt, disquiet | sisi amba | tumetembelea |
| tikitiki zinazwua | tickets are sold | we who | have visited |
| kuanzia | starting from | shamba (no -ni) | (in the) |
| kwenye at | | countryside | |
| -peleka | take (in this context) | inabidi (i = if) | it's best, it's |
| mzigo (M/MI) | piece of luggage | necessary | |
| londokayo | which sets off | mume (M/WA) | husband |
| ndugu (N) | close friend (also relative) | -tunza | look after, guard |
| nafasi (N) | space, place (in this context) | ndiye yule bwana ...? | is he indeed the man ...? |
| kondakta (MA) | conductor | ambaye | amekaa mbele |
| atakukatia tikiti | (he) will sell you a ticket | who is | sitting at the front |
| -kata | lit. cut (here = sell) | mbele | front |
| kwenye in, at | | vitu ambavyo si mali yetu | things which are not our property |
| Fika salama! | Arrive safely! | mali (N) | property |
| kesho kutwa | the day after tomorrow | wale waliopo mbele | those who are at the front |
| kesho | tomorrow | kile kilicho chini | that thing which is on the floor |
| peke yako | on your own | spea ya baiskeli | bicycle spare-part |
| babake rafiki yangu | my friend's father | spea (N) | spare-part |
| babake (baba yake) (N) | his / her father | ukanda (U/N) | video or cassette tape |
| -sindikiza | accompany part of the way | Lubumbashi Stars | name of a Zairean pop group |
| juu | on the top | Vijana Jazz | name of a Tanzanian pop group |
| chini | on the floor, ground | -changamsha | cheer up, make happy |
| ndani ya basi | inside the bus | | |

Maarifa yenye manufaa

Changes of plan

After reading about Steve's travel plans in the dialogue in Unit 8, you may wonder why he is travelling on his own instead of with Elvan's brother. The following train of events would provide one possible explanation.

On the day the brother was due to leave home, a distant relative, who lived locally, died. As a senior member of the deceased's clan, Elvan's brother was obliged to stay and help organise the funeral and give support to the man's widow and children. He sent a message to Elvan via a neighbour and a truck driver, which Elvan received two days after his brother had been due to arrive. Elvan decided to accompany Steve at least as far as the nearest town where he would be staying the night. But, before they were able to set off, mama mzee became ill with fever and Elvan could not leave his family.

After waiting a few more days, Steve decided to travel on his own as he had a dated Mtwara-Dar es Salaam plane ticket, bought several weeks earlier in Dar es Salaam, and time was running out. He would not now have time to visit the medieval ruins at Kilwa Kisiwani as he had hoped. As he explains to one of his fellow-passengers in this unit's dialogue, Elvan had accompanied him as far as the main road. From there it would have been relatively easy to hitch a lift to the town with a driver known to Elvan.

Family illness and the death of a relative or friend are among the most common reasons for people having to change their plans. In places where fever can worsen rapidly, where illness ends in death more frequently than it does in more temperate climates, and where medical services are under-resourced, the future seems less secure than it does in more affluent societies. The relationships which link people within their extended family and their clan provide support in times of trouble – support which is dependent upon obligations being regarded as paramount and to be fulfilled without fail.

A second scenario concerns the time of departure. The ten o'clock bus turned out to be already full. Steve missed the eleven o'clock one due to a misunderstanding about time and finally got a seat on the bus due to leave at midday.

Bus travel

'Luxury' buses on major routes, such as Dar es Salaam to Moshi and Arusha, would not normally carry passengers next to the driver. But elsewhere, if you are lucky enough to be given a seat at the front next to the driver (there is usually enough room for two other people), be prepared for other passengers picked up along the way to ask you to look after one or two things for them.

As on Steve's bus, most of the long-distance ones provide video or music cassette entertainment. Zairean music is very popular throughout eastern Africa and the lyrics are an interesting mixture of Zairean Swahili and French.

The sort of rural **hoteli** where Steve's bus stopped for half an hour or more would provide food and drink but not accommodation. It is almost always possible to get bottled or canned drinks in a **hoteli** (look for the advert outside) and it is a good idea to take advantage of this in order to conserve the bottled water or fruit you are carrying with you.





ukanda (U/N) tape (any sort)
ukanda wa kaseti cassette tape
ukanda wa video video tape

kaseti (N) cassette
muziki (N) modern music
video (N) video

(A joking use of **video** is to make it the plural form, with **kideo** as the singular, thus putting it in the KI/VI class. But this is not normal usage.)



Maelezo

1 Kwenye, and other -enye words: -enye + noun

-enye is one of the qualifier-stems that takes the verb-prefix. It means *having* or *becoming*.

(a) When used with one of the place-prefixes attached to it, and a following noun, it describes a place or condition:

kwenye basi (ku-enye) *where the bus is* (lit. the place having the bus), *at / in the bus*

As always, **ku-** has a wide range of meanings for place and circumstance. The prefix **pa-** is obligatory after **mahali**.

Mtoto amekaa kwenye majani. *The child is sitting on the grass / among the grass* (in a grassy area).

Mahali penye maji ni pazuri. *A place with water* (a well-watered place) *is good.*

Kwenye miti mtu amejenga nyumba. *Where the trees are* (at the place having trees) *someone has built a house.*

Alifika kwenye kituo cha basi. *He arrived at the bus stop.*

You cannot use **kwenye**, etc. in front of nouns with the -ni ending meaning *at, on, in*. So you can either say **kwenye shamba** or **shambani**. These -enye forms with the place-prefixes often get used with nouns that do not take the -ni ending; there is one example in the dialogue:

Mimi nina shughuli kwenye benki. *I have business at the bank.*

(b) The adjective-forming function of **-enye** together with a following noun is clearer when it has prefixes other than those of place.

It is the verb-prefix of the first noun, the noun that is being described, that is placed on the front of **-enye**. As always, the singular of the M/WA class is odd.

| Noun-class | Sing. | Pl. |
|-----------------|---------------------------|---------------------------|
| M/WA | mwenye (mw + enye) | wenye (wa + enye) |
| N | yenye (i + enye) | zenye (zi + enye) |
| KI/VI | chenye (ki + enye) | vyenye (vi + enye) |
| (JI)/MA | lenye (li + enye) | yenye (ya + enye) |
| M/MI | wenye (u + enye) | yenye (i + enye) |
| U/(N) | wenye (u + enye) | (as for N) |
| KU (Infinitive) | as for ku- (place) | |

| | |
|---------------------------------|--|
| (mtu) mwenye mali | <i>a well-off person, a person with property</i> |
| nyumba yenye paa la bati | <i>a house with an iron roof, an iron-roofed house</i> |
| kitabu chenyne picha | <i>a book with pictures in it</i> |
| gauni lenye mikono | <i>a dress with sleeves</i> |

Note that M/WA class **mwenye** and **wenye**, *person / people having*, are used to mean *owner(s)*:

| | |
|----------------------|----------------------|
| mwenye nyumba | <i>house owner</i> |
| mwenye duka | <i>shopkeeper</i> |
| mwenye gari | <i>vehicle owner</i> |

2 The verb **-kata** and its various meanings

In the dialogue Bw. Twaibu tells Steve that if he does not get a ticket from the ticket-office, the conductor on the bus **atakukatia tikiti**, *he will sell you a ticket*. Here **-kata**, which usually means *cut*, is in its prepositional form because the ticket will be sold *to someone*. The various meanings of **-kata** are dependent upon the noun that follows. Here are a few of the most common meanings:

| | |
|----------------------------|-----------------------------|
| -kata hukumu | <i>pronounce judgement</i> |
| -kata kiu | <i>quench thirst</i> |
| -kata njia | <i>take a short cut</i> |
| -kata shauri | <i>make a decision</i> |
| -kata tamaa | <i>despair</i> |
| -kata (kitambaa cha gauni) | <i>buy (dress material)</i> |

 **hukumu** (N) *judgement*
shauri (MA) *advice, affair*

tamaa (N) *ambition, longing*

3 More on word order

(a) **hapa ofisini**

When words for *here* and *there* such as **hapa**, **pale**, **huku**, etc., are used with adverbial nouns, nouns made into adverbs by the addition of **-ni**, the *here* or *there* word often comes first:

| | |
|--------------|----------------------------|
| hapa ofisini | <i>here in the office</i> |
| pale pembeni | <i>there in the corner</i> |
| kule mjini | <i>there in the town</i> |
| humu mfukoni | <i>here in the bag</i> |

(b) **yule bwana**

The words for *this*, *that*, *these*, *those* (see Units 5 and 6) are sometimes used in front of nouns instead of following them. An example in the dialogue is **yule bwana**. When this happens, **yule** (etc.) no longer has a 'pointing' function; all it does is to make the noun definite, which is what *the* does in English. You can only use **yule**, **huyu**, etc., in front of a noun if you and your listener(s) know which person, or thing, is being talked about.

The **-le**, *over there*, forms are more commonly used to mean *the* than the **h-** forms are. But the **h-** forms, **huyu**, **hawa**, **hii**, **hizi**, **hiki**, **hisi**, etc., can be used with a *the* purpose if:

- the person or thing has only just been mentioned, perhaps in the preceding sentence, and you need to mention the word again, or
- the person or thing is extremely important to you at this point in the conversation.

It is as if the person or thing denoted by the noun is close to you, even though not physically near you.

| | | | |
|---------------------|-------------------|---------------------|--|
| <i>yule bibi</i> | <i>the lady</i> | <i>bibi yule</i> | <i>that lady (there)</i> |
| <i>wale wauguzi</i> | <i>the nurses</i> | <i>wauguzi wale</i> | <i>those nurses (there)</i> |
| <i>ile nyumba</i> | <i>the house</i> | <i>nyumba ile</i> | <i>that house (there)</i> |
| <i>vile viti</i> | <i>the chairs</i> | <i>viti vite</i> | <i>those chairs (there)</i> |
| <i>huyu mwalimu</i> | | | <i>the teacher</i> (the one you've just mentioned or the one I'm particularly interested in at the moment) NB: The teacher is not present. |
| <i>mwalimu huyu</i> | | | <i>this teacher</i> (for example standing next to the speaker) NB: The teacher is present. |

(c) the order of recipients / beneficiaries and objects

In section 6 of the *Maelezo* in Unit 4 you were given the rule that the word for the person benefiting from the action comes before the object, in sentences like:

Nitampa Francis mananasi. *I will give Francis some pineapples.*

Both *-m-*, in front of the verb-stem, and Francis, refer to the recipient / beneficiary of the action, so they must be as close together as possible.

But you can only do this when, as in this example, the recipient / beneficiary is denoted by a single word. When several words are used they have to go after, rather than before, the object. In the dialogue we have:

| | |
|--------------------------------|--|
| <i>Abiria huwapa vitu wale</i> | <i>The passengers give things to those</i> |
| <i>waliopo mbele.</i> | <i>at the front.</i> |

Here the recipient/beneficiary is **wale waliopo mbele**, *those who are at the front.*

Here is another example with an even longer recipient / beneficiary:

| | |
|------------------------------------|---|
| <i>Nilimpa chakula mgeni</i> | <i>I gave food to the visitor who had</i> |
| <i>aliyetoka Afrika ya Kusini.</i> | <i>come from South Africa.</i> |

4 Babake and other contracted forms

Babake, *his father*, occurs in the dialogue in the phrase **babake rafiki yangu**, *my friend's father*. It is the contracted form of **baba yake**. In the second dialogue of Unit 1, Mama Fatuma addresses her adult son as **mwanangu**, *my child*; this is the contracted form of

mwana wangu. Not all words for relatives and friends have these contracted forms using the possessives; among the most common are:

| | <i>my</i> | <i>your</i> | <i>his/her</i> |
|--------|-----------|-------------|----------------|
| mama | mamangu | mamako | mamake |
| baba | babangu | babako | babake |
| dada | dadangu | dadako | dadake |
| mwana | mwanangu | mwanako | mwanake |
| mwenzi | mwenzangu | mwenzako | mwenzake |
| ndugu | | nduguyo | nduguye |
| rafiki | | rafikiyo | rafikiye |
| mke | | mkeo | mkewe |
| mume | | mumeo | mumewe |

 mke (M/WA) wife

mwenzi (M/WA) companion

5 Two meanings of shamba

In this unit's dialogue, **shamba** means *country*, as opposed to *town*. When it has this meaning it does not take the *-ni* ending.

- | | |
|----------------------|--|
| Walikwenda shamba. | <i>They went to the country.</i> |
| Walikwenda shambani. | <i>They went to the field / smallholding / plantation.</i> |

Shamba with the meaning of *country / rural area* is not used everywhere, least of all by people who actually live in a rural area - which is most people in eastern Africa. It is mainly used by people living in towns to refer to going out of town to the country. You are most likely to hear it used in the Swahili spoken by people in the coastal and island towns where, for centuries, there has been a tradition of urban living supported by the cultivation of crops in the rural hinterland.

6 'Who', 'which', 'that' – more about relatives

In section 6 of the **Maelezo** in Unit 8 you had the verb-prefix + forms which have the function of *who*, *which* and *that* in English structures like *The woman who bought the coat* and *The things that*.

appreciate. In Unit 8 you had examples in which the relative pronoun followed the tense-marker:

shanga zilizotoka dukani *the beads that came from the shop*

The relative pronouns (the verb-prefix + o forms) can only be used in this position with the three tense-markers -li-, -na- and -ta-.

(a) **Sisi ambao tumetembelea ndugu** – the **amba-** relative
In this structure the relative pronoun is attached to the end of a separate stem, **amba-**, and the verb follows.

You can use the **amba-** relative with all tenses, and with **ni** and **si**.

| | |
|---------------------------|---|
| vitu ambavyo ni mali yetu | <i>the things which are our property</i> |
| mtoto ambaye amekwenda | <i>the child who has gone to the market</i> |
| sokoni | |
| watalii ambao wataondoka | <i>the tourists who will set off</i> |
| kesho | <i>tomorrow</i> |

Notice that the future-tense marker **-ta-** does not change to **-taka-**.

To make the negative, change the verb into its negative form; the **amba-** form does not change.

| | |
|-----------------------------|--|
| watoto ambao hawapendi wali | <i>the children who do not like rice</i> |
| vitabu ambavyo havikufaa | <i>the books which were not suitable</i> |

(b) **basi iondokayo saa nne** – the general relative

In this structure there is no tense-marker, and the relative pronoun goes at the end of the verb-stem:

i-ondoka-yo

This is used for general statements. In the dialogue Bw. Twaibu says:

| | |
|--------------------------|--|
| Bila shaka utapanda basi | <i>Probably you'll get on the bus that</i> |
| iondokayo saa nne. | <i>leaves at ten.</i> |

This tells us that a bus leaves at ten every morning. If he had said **itakayoondoka saa nne**, *which will be leaving at ten*, there would be no implication that this happens every day.

| | |
|----------------------|---|
| watu wakaaao mjini | <i>people who live in the town</i> |
| watu wakaaao shamba | <i>people who live in the country</i> |
| wiki ijayo (i-ja-yo) | <i>next week (the week which will come)</i> |
| mwezi ujao (u-ja-o) | <i>next month (the month which will come)</i> |

The negative form using **-si-**, which was introduced in Unit 8, is used as the negative of this general relative, as well as of relatives with **-na-** and **-taka-**.

Wagonjwa ni wale wasiokula *The sick people are those who do not eat good food.*

(c) The general relative with the verb *be*

There is one example in the dialogue of a general relative with a verb meaning *be*:

| | |
|--|---|
| Kile kilicho chini ni spea ya baiskeli. | <i>That (thing) which is on the floor is a spare-part of a bicycle.</i> |
|--|---|

When you make a general relative with *be* you have to use **-li-** instead of **kuwa**. This **-li-** is the remnant of an old verb meaning *be* which has almost disappeared from Swahili; do not confuse it with the past-tense marker. The structure is: verb-prefix + li + relative pronoun.

| | | | |
|--------|----------------------------|-------|--------------------------|
| niliye | <i>I who am</i> | tulio | <i>we who are</i> |
| uliye | <i>you (sing.) who are</i> | milio | <i>you (pl.) who are</i> |
| aliye | <i>s/he who is</i> | walio | <i>they who are</i> |

| | |
|--------------------------------------|---|
| Mpe mtu aliye fundi. | <i>Give (it) to someone who is a craftsman.</i> |
| Tunza masanduku yaliyo mali yake. | <i>Look after the boxes which are his property.</i> |

For the negative, use **-si-** instead of **-li-**:

| | |
|---------------|----------------------------------|
| tusio wauguzi | <i>we who are not nurses</i> |
| asiye mgonjwa | <i>the one who is not ill</i> |
| wasio watalii | <i>they who are not tourists</i> |

In the example **kile kilicho chini** from the dialogue it is the identity of the thing that is important. If Steve had been more concerned with its position on the floor, he would have attached a place-marker to **kilicho:** **kile kilichopo chini.** There is one example of this sort in the dialogue:

| | |
|--------------------|--|
| watu waliopo mbele | <i>the people who are at the front</i> |
|--------------------|--|

If you are referring to something which is in a place (e.g. **nyumbani**, **kwenye benki**, **juu**, **chini**, etc.) and you want to focus on the thing's position, add a place-marker to the end, as in the case of **kuwa** in Unit 8:

| | |
|-------------------------|-------------------------------------|
| watu waliopo sokoni | <i>people who are at the market</i> |
| mayai yaliyomo kikapuni | <i>eggs which are in the basket</i> |
| miti iliyoko shambani | <i>trees which are in the field</i> |

7 ndi it is indeed

If you want to say that something is *indeed*, *definitely*, *certainly so*, you use **ndi-**. It is like using **ni** with added emphasis.

When referring to a person you add part of the personal pronoun (**mimi**, **wewe**, etc.) to it:

| | | | |
|-------|--------------------------|--------|------------------------|
| ndimi | <i>it is I</i> | ndisi | <i>it is we</i> |
| ndiwe | <i>it is you (sing.)</i> | ndinyi | <i>it is you (pl.)</i> |
| ndiye | <i>it is s/he</i> | ndio | <i>it is they</i> |

In the dialogue mama says she will have to give her husband the bundles of sugar-cane to look after, and Steve asks:

Ndiye yule bwana ambaye *Is he the gentleman who is seated at the front, near the driver?*
 amekaa mbele, karibu
 na dereva?

Mama replies: **Ndiye. It is he.**

For inanimates you use the form made with the appropriate verb-prefix + **o**.

This is the same form as in **ninazo**, **tunacho**, **analо**, etc. (see Unit 5), and is also the form used for relative pronouns.

Ndivyo vitabu vyangu. *They are indeed my books.*
 Ndizo nguo zake. *They are definitely her clothes.*

In the Unit 7 dialogue we had this structure used with **-po-**, *when*:

ndipo utakoroga *then (that is when) you will stir*

The **ndi-** structure is often used with a relative, which is also a way of emphasising something:

| | |
|--|---|
| Yule ndiye mgeni aliyetoka Mombasa. | <i>That person is indeed the visitor who came from Mombasa.</i> |
| Hiki ndicho kitambaa ambacho nilikinunua Nairobi. | <i>This is indeed the fabric which I bought in Nairobi.</i> |

8 The verb -kaa and its meanings

Kaa is used in the dialogue with two different meanings:

(a) *be sitting, in a seated position*, as in **amekaa**, (*he*) is sitting.

If you are referring to present time you must use the **-me-** because **-kaa**, with this meaning, is one of the verbs of state explained in Unit 5. **Nimekaa** (*I am sitting*) is sometimes used as a polite reply to **Karibul!**, and you need not be sitting, when you say it. Later on there will be a section on how to refer to states, such as sitting, standing, feeling tired, etc., in the past.

You could use **-na-** if you were describing someone in the act of sitting down, although it is hard to imagine a context in which you would want to do that, apart perhaps from a commentary on a piece of slow-motion film footage!

(b) *stay or live (somewhere)* as in **Nitakaa Mtwara**. (*I will stay at Mtwara*). In the present tense you would use **-na-**:

Wanakaa Mombasa. *They are living in Mombasa.*

(c) Another meaning of **-kaa**, not used in the dialogues, is *last, endure*, as in:

Kitambaa hiki kimekaa sana. *This fabric has lasted a long time / worn well.*



Majaribio

1 Write about the picture by answering the questions. For (a) to (d) you will need one of the words **ndani**, **mbele**, or **juu**.

MFANO: Masanduku yako wapi? **Masanduku yapo juu.**

- (a) Baiskeli iko wapi?
- (b) Magunia yako wapi?
- (c) Dereva yuko wapi?

- (d) Wanawake wako wapi (ila mama mwenye kikapu)?
- (e) Mama mwenye kikapu anaongea na nani?
- (f) Vijana wanaauza nini?



gunia (MA) sack

-ongea (na) chat (to)

- 2 Steve had never heard the expression **usiwe na wasiwasi** before his conversation with Bw. Twaibu. He decided to make a note of each occurrence of *don't worry*, *don't let them worry*, etc., that he heard. He did not always have time to make very full notes and also the sentences from different contexts got mixed up. Help Steve sort out his notes by:

- writing **Usiwe/Msiwe/Wasiwe na wasiwasi!**, as appropriate, in response to each of the exclamations (a) to (e).
- adding an appropriate sentence from the list at the end.

MFANO:

A: Mama huyu hajakata tikiti!

B: **Asiwe na wasiwasi! Kondakta atamkatia tikiti kwenye basi.**



| | | | |
|--------------|--|-----------------------|---------------|
| -kosa | miss (a bus, train, event, etc.) (also <i>make a mistake</i>) | msafiri (M/WA) | traveller |
| | | -umwa | <i>be ill</i> |

- (a) **Wasafiri** Tumekosa basi lile!
Mtu
- (b) **Kondakta** Mabibi hawa, pesa zao hazitosh!
Rafiki
- (c) **Msafiri** Nimechelewa sana!
Dereva
- (d) **Msafiri 1** Mfuko wangu siuoni!
Msafiri 2
- (e) **Mama** Mtoto wangu anaumwa!
Bibi

Mimi ni mwuguzi – nitamsaidia.
 Panda tu.
 Mabasi huondoka kila saa moja.
 Nitawapa shilingi mia.
 Upo hapa chini.

- 3 Write an English version of the example and your mini-dialogue in exercise 2.
- 4 Find out how well you have understood the dialogue by answering these questions in Swahili:
- (a) Ni nani aliye kwenda na Steve mpaka kituo cha basi?
 (b) Steve ana mizigo mingapi?
 (c) Nani amekaa mbele, karibu na dereva?
 (d) Kikapu kilicho mbele ni mali ya nani?
 (e) Dereva ana ukanda gani?
 (f) Steve atakaa Mtwara siku ngapi?
- 5 (a) You are seeing a friend off on a long bus or train journey. What do you say just before she leaves, to wish her a safe arrival?
 (b) You are seeing a group of friends off at the airport. What do you say to wish them a safe arrival? (If necessary, look back at Unit 4, in section 3 of the **Maelezo**, for plural imperatives)

- 6 Now you have a chance to see how well you remember some of the characters and events in previous units. Complete the sentences by filling in the missing words.

UNIT 1 Mtu aliywatembelea John na Alison hotelini ni _____.

UNIT 2 Ambaye alikwenda posta kununua stampu ni _____.

UNIT 3 Aliyesema anapenda wali kwa _____ ni Alison.

UNIT 4 Watu ambao wana kiu ni _____ na _____.

UNIT 5 Ambaye alinunua _____ ndiye John.

UNIT 6 Ambao walitembelea karibu na _____ ndio Bw. Mohamed, Alison na John.

UNIT 7 Mama mzee ndiye _____ kisamvu. (What is missing means *who cooked*.)

UNIT 8 Steve ndiye _____ hapendi kusafiri peke yake. (What is missing means *who said*.)

10

CHUMBA KIZURI! *A good room!*

In this unit you will learn

- words for furniture and other domestic items
- how to say where things are in a room
- how to say whether you are feeling hot or cold



Mazungumzo



Steve has just booked into a small beach hotel recommended by someone on the bus. He was taken there by a taxi-owning friend of the bus driver, whom they met at the bus station. Makasi, the receptionist-cum-barman, is about to open the bar. A young man, Juma, is taking Steve to his room.

Juma Makasi atafunga baa sasa hivi.

Steve Vizuri. Naona kiu sana.

Juma (*unlocking a door*) Namba sita! Karibu bwana. Swichi ^{hi} yawasha taa ya chumba cha kulalia. Swichi hii yawasha taa ya maliwato na hii yawasha feni.

Steve Maliwato iko wapi?

Juma (*opening a door on the far side of the bedroom*) Ipo bafu ^{hi}

- choo. Kila kitu safi.
Steve Safi kabisa!
Juma Mimi mwenyewe nilisafisha humu asubuhi.
(They return to the bedroom.)
Juma Beseni ya kunawia ipo pale. Ipo almari hapa, na pemberi
pana kabati la nguo.
Steve Vizuri sana, ila sina nguo nyingi!
Juma Kitanda hiki chembamba, lakini godoro ni jipya. Nikunjue
chandalua sasa ... Bila shaka matandiko yatatosha.
Hutasikia baridi, siyo? Tuna mablanketi ndani ya stoo.
Steve Sitahitaji matandiko mengine. Shuka itatosha. Sioni baridi.
Siku zote nasikia joto tu! Haya, Juma. Sasa nitaoga.
Juma Vizuri, bwana. Angalia – nimeweka ufunguo wako juu ya
rafu. Je bwana, chakula? Tuna wali kwa samaki na wali
kwa kuku. Afadhali uagize sasa. Baada ya nusu saa
kitakuwa tayari.
Steve Nipo pwani sasa. Lazima nile samaki!

*Soon Steve is sitting with a cold beer at one of the small tables outside,
near the bar. He is chatting to Makasi.*

- Steve** Wageni ni wengi siku hizi?
Makasi Si wengi sana.
Steve Wapo wangapi hotelini leo?
Makasi Mmoja tu.
Steve Nani huyo?
Makasi Ndiye wewe.
Steve Mimi tu?
Makasi Ndiyo. Hakuna wageni wengi siku hizi. Ni wakati wa
mavuno ya korosho ambapo wengi watakuja hapa.
Wanunuzi korosho huja kwa wingi. Meneja amesema
kwamba bwana mmoja atakuja kesho. Huja mara kwa
mara.
Steve Yuko likizoni?
Makasi Yuko kazini. Afanya kazi katika kampuni ambayo yauza
zana za kilimo. Yeye anajua Kiingereza vizuri sana.
Atafurahi kukutana nawe.
(Juma comes outside to the bar area.)
Juma Chakula tayari, bwana. Utakula ndani ama nikuletee
hana nje?

| | | |
|-----------------------------------|--|--|
| -fungua | <i>unfasten, unlock</i> | shuka (N) <i>sheet</i> |
| -ona kiu | <i>feel thirsty</i> | sioni baridi <i>I don't feel cold</i> |
| namba (N) | <i>a written or printed number</i> | -ona <i>feel (also see, understand smell and taste)</i> |
| swichi (N) | <i>switch</i> | siku zote <i>always, all the time</i> |
| -washa | <i>turn on light, light lamp, light fire</i> | joto (Jl, no plural) <i>heat</i> |
| taa (N) | <i>light, lamp</i> | -oga <i>have a bath, shower</i> |
| chumba cha kulalia (KI/VI) | <i>bedroom</i> | ufunguo (U/N) <i>key</i> |
| -lala | <i>lie down, rest sleep</i> | rafu (N) <i>shelf</i> |
| maliwato (N) | <i>bathroom</i> | -agiza <i>order</i> |
| feni (N) | <i>(ceiling) fan</i> | nani huyo? <i>who's that (the person mentioned)?</i> |
| mwenyewe | <i>myself</i> | wakati wa <i>during, at the time of</i> |
| -safisha | <i>clean</i> | wakati (U/N) <i>period of time, season</i> |
| beseni ya kunawia (N) | <i>wash basin</i> | mavuno (MA) <i>(usually used in the plural form) harvest time</i> |
| beseni (N) | <i>basin</i> | ambapo <i>when (time at which)</i> |
| -nawa | <i>wash the hands</i> | wanunuzi korosho <i>cashew-nut buyers</i> |
| almari (N) | <i>chest of drawers</i> | mnunuzi (M/WA) <i>buyer</i> |
| kabati la nguo (MA) | <i>wardrobe, closet</i> | kwa wingi (u-ingi) <i>in large numbers, in abundance</i> |
| kabati (MA) | <i>cupboard</i> | meneja amesema kwamba ... <i>the manager has said that ...</i> |
| godoro (MA) | <i>mattress</i> | Yuko likizoni? <i>Is he on holiday?</i> |
| -kunjua | <i>unfold</i> | likizo (N) <i>holiday, vacation</i> |
| matandiko (MA) | <i>(usually used in the plural form) bedding</i> | kampuni (N) <i>company, firm</i> |
| -sikia baridi | <i>feel cold</i> | zana (N) <i>tools, implements</i> |
| -sikia | <i>feel (also hear, understand, and smell)</i> | killimo (KI) <i>agriculture</i> |
| baridi (N) | <i>cold, cool(ness)</i> | tayari <i>ready</i> |
| blanketi (MA) | <i>blanket</i> | ama (=au) <i>or</i> |
| ndani ya stoo | <i>in the store</i> | nje <i>outside</i> |
| stoo (N) | <i>store</i> | |

Note: **huyo** and similar structures will be explained in Unit 11.

— Maarifa yenye manufaa —

By taking advice about hotels from someone on the bus and mentioning to the driver that he would need transport, Steve arrived safely at the congenial and inexpensive small hotel. It is clean as well equipped and the staff are friendly. Because it is not a major tourist centre any other guests will mostly be locals, like the sales representative for a firm which imports agricultural machinery who is due to arrive the following day.

The dialogue contains several words for furniture and other domestic items; you will already know **kitanda** and **chandalua**. Here are some more:

| | |
|--|--------------------------|
| dirisha (MA) | window |
| fanicha (or samani) (N) | furniture |
| makuti (MA) | coconut-leaf thatch |
| mkeka (M/MI) | locally-made plaited mat |

| | |
|-------------------|----------------|
| mto (M/MI) | pillow |
| pazia (MA) | curtain |
| sabuni (N) | soap |
| taulo (N) | towel |
| zulia (MA) | carpet (woven) |

Makuti is the traditional thatching material for coastal houses. The plural form is always used when referring to what a roof is made of: **paa la makuti**, a *makuti-thatched roof*. You would only use **kuti** to refer to a single leaf of the coconut palm. Large hotels at the coast tend to make use of **makuti** on at least some of their buildings such as the cottage-type accommodation and also for shaded areas near the swimming pool and bar. In Steve's much more modestly priced hotel we may imagine, outside the main building, the small bar at the side of a paved area with seven or eight tables for customers, the whole area shaded by a **makuti** roof. Just below the far edge of the paved area is a small garden, **bustani** (N), and then the beach.

Maelezo

1 Doing and undoing

There are two examples in the dialogue of a special form of the verb which involves adding a vowel to the root, or in a few cases, replacing a vowel. This vowel is usually **-u-**. Doing this has the effect of reversing the meaning of the verb. You should be able to recognise the two verbs from the dialogue, as well as a few from the earlier units.

| | | | |
|---------|--------------------------|---------|--------------------------------|
| -fum- | <i>weave</i> | -fumua | <i>unpick</i> |
| -fung- | <i>fasten, lock, tie</i> | -fungua | <i>unfasten, unlock, untie</i> |
| -funik- | <i>cover</i> | -funua | <i>uncover</i> |
| -kunj- | <i>fold</i> | -kunjua | <i>unfold</i> |
| -tat- | <i>tangle</i> | -tatua | <i>untangle</i> |
| -va- | <i>put on clothes</i> | -vua | <i>take clothes off</i> |
| -zib- | <i>stop up</i> | -zibua | <i>unstop, unblock</i> |

If the vowel in the verb-root is **-o-** the extra vowel for reversing meaning is also **-o-**:

- chom- *pierce, prick*
- chomoa *extract*

Grammar books call this form of the verb the 'conversive' form. A good way to remember the conversive form is to learn this meaning:
-kunja and **-kunjua**:



-kunja uso, *frown (fold up the face)*



kunjua uso, *smile (unfold the face)*



uso (U/N) *face*

2 Swichi hii yawasha taa – *the -a- indefinite tense*

This example from the dialogue means *This switch turns on the light*. The **-a-** tense-marker is used for general statements which are not tied to a particular time. The structure of **yawasha** is:

i- a-washa (i + a makes ya)

The verb prefix is **i-** because **swichi** is a singular noun in the N class. *I, you, we, etc., turn on (the light)* would be:

| | | | |
|-----------------|----------------------------|-----------------|----------------|
| nawasha | <i>I turn on</i> | (ni-a-washa) | (ni + a → na) |
| wawasha | <i>you (sing.) turn on</i> | (u-a-washa) | (u + a → wa) |
| awasha | <i>s/he turns on</i> | (a-a-washa) | (a + a → a) |
| twawasha | <i>we turn on</i> | (tu-a-washa) | (tu + a → twa) |
| mwawasha | <i>you (pl.) turn on</i> | (m [w]-a-washa) | (mw + a → mws) |
| waawasha | <i>they turn on</i> | (wa-a-washa) | (wa + a → wal) |

Notice that when the verb-prefix is **ni-** you cannot hear any difference, in rapid conversational Swahili, between the **-na-** and **-a-** tenses; for example **ni-na-pika** and **ni-a-pika** both sound like **napika**.

With the other noun-classes the slight changes to the verb-prefix when the **-a-** tense is used are the same as the changes that occur when they are attached to **-a**, of:

| | |
|--------------------------|-----------------------------|
| kitabu chafaa (ki-a-faa) | <i>the book is suitable</i> |
| ngoma yafaa (i-a-faa) | <i>the drum is suitable</i> |
| jembe lafaa (li-a-faa) | <i>the hoe will do</i> |

The function of this tense is being taken over by the **-na-** tense; fewer and fewer people are using it. One thing you need to note, if you are going to be on the Kenya coast, is that some mother-tongue speakers of Swahili use **yu-**, instead of **a-** as the s/he verb-prefix with this tense – as in:

| | |
|-------|-------------------|
| yujua | <i>s/he comes</i> |
|-------|-------------------|

This tense-marker is one of those that can carry stress, so the **ku-** of the verb is not needed when the verb has just a single syllable:

| | |
|----------------|------------------|
| waja (wa-a-ja) | <i>they come</i> |
|----------------|------------------|

Although you can manage without using this tense, you need to be able to recognise it. One place where you can easily identify it is in newspaper headlines. Reading these is a good way of improving your Swahili, particularly when they are accompanied by pictures which give you a clue to the meaning. Here are some examples:

| | |
|---|--|
| Sri Lanka yapata serikali mpya. (i-a-pata) | <i>Sri Lanka gets a new government.</i> |
| Tetemeko laua 150. (li-a-ua) | <i>Earthquake kills 150.</i> |
| Mechi na Sigara yaahirishwa. (i-a-ahirishwa) | <i>Today's match against Sigara postponed.</i> |

telemeko (MA) earthquake
-ua kill
serikali (N) government

mechi (N) (football) match
-ahirishwa be postponed

This is a typically journalistic use of the **-a-** indefinite tense. The message in headlines is usually about something that has just happened and if someone gave you the same message in a conversation they would use **-me-**.

3 Mimi mwenyewe *I myself*

-enyewe expresses *myself, yourself, itself, etc.* for emphasis. With personal pronouns you use -enyewe like this:

| | | | |
|---------------|-------------------------------|---------------|------------------------|
| mimi mwenyewe | <i>I myself</i> | sisi wenyewe | <i>we ourselves</i> |
| wewe mwenyewe | <i>you yourself</i> | ninyi wenyewe | <i>you yourselves</i> |
| yeye mwenyewe | <i>he himself/she herself</i> | wao wenyewe | <i>they themselves</i> |

Like -enye (Unit 9), -enyewe takes the verb-prefix and the ~~same~~ slight adjustments are made to it.

| | |
|------------------|------------------------|
| kitanda chenyewe | <i>the bed itself</i> |
| taa yenye | <i>the lamp itself</i> |
| mkeka wenyewe | <i>the mat itself</i> |

4 In the store and on the shelf

In the dialogue we have **Tuna mablanketi ndani ya stoo**, We ~~have~~ blankets in the store and **Angalia - nimeweka ufunguo wako juu ya rafu**, Look - I've put your key on the shelf.

In Unit 9 **juu** (*on the top*), as well as **mbele** (*at the front*) and **chini** (*on the floor*), were used as place-adverbs, with no word or phrase following them. In this unit's dialogue we have items being placed in a particular room (store) or on something (shelf). So to describe where they are we need a phrase that includes a word for what the item is ~~or~~ or on. Phrases of this kind are called prepositional phrases, like *in the store, on the shelf, under the chair, outside the house*, etc., in English. They are made with a place-adverb, followed by **ya** and then the word for the location.

| | |
|---------------------------|--|
| ndani ya kabati | <i>in the cupboard</i> |
| juu ya meza | <i>on the table</i> |
| chini ya kiti | <i>under the chair</i> |
| nje ya nyumba | <i>outside the house</i> |
| mbele ya (or za) mlango | <i>in front of the door</i> |
| nyuma ya shule | <i>behind the school</i> |
| katikati ya mji | <i>in the centre of the town</i> |
| kati ya hoteli na posta | <i>between the hotel and the post office</i> |
| karibu ya (or na) basi | <i>near the bus</i> |
| mbali ya (or na) stesheni | <i>far from the station</i> |

Note the three that have an alternative to **ya**.

Miongoni, *among*, is followed by **mwa**:

mionganī mwa watoto *among the children*

Katika, often translated as *in*, does not need **ya** following it. This word can refer to *coming from/out of* or *going in/on to* as well as simply *being in* a place. The precise meaning is largely dependent on the type of location referred to, or the activity:

Ziweke katika meza. *Put them on the table.*

Ziweke katika kabati. *Put them in the cupboard.*

Watoto walitoka katika chumba. *The children came from (inside) the room.*

Juma alipanda katika mnazi. *Juma climbed up (into) the coconut palm.*

Akina mama wamo katika kupika. *The womenfolk are in the middle of cooking.*

Katika, like **kwenye** (Unit 9), cannot be used with an adverbial noun, such as **nyumbani**, **jikoni**, **sokoni**, etc. **Katika** and **kwenye** have to be used with a 'plain' noun, without the **-ni** ending. You can either say **kabatini** or **katika kabati** for *in the cupboard*.

Both **katika** and **kwenye** are useful if you are talking about something being in a *small, large, good, blue* (etc.) *place* because you can only use adjectives with 'plain' nouns. You cannot use adjectives with adverbial nouns.

Mtoto yumo katika chumba kidogo. *The child is in the small room.*

Watakaa katika mji mkubwa. *They will live in a large town.*
Nimetia sukari katika kikombe cha buluu. *I have put sugar in the blue cup.*

5 Feeling hot and cold

| | |
|--|--|
|  -ona <i>see; understand, smell, taste, feel</i> | -sikia <i>hear; understand, smell, feel</i> |
|--|--|

In the box above, the main meaning of each verb is shown first.

Niliona shamba lake.

I saw his field.

Nilisikia habari zake.

I heard his news.

Both verbs can be used to refer to *feeling* (e.g hungry or thirsty, hot, cold). In the dialogue we have:

Hutasikia baridi, siyo?

You won't feel cold, will you?

Sioni baridi.

I don't feel cold.

Siku zote nasikia joto tu!

I always just feel hot!

6 -ote all

Siku zote, in the dialogue, literally means *all days*. The qualifier of **siku** is **-ote**, with the appropriate prefix on it. The form **-ote** means *all* and takes the verb-prefix.

watu wote

all the people

ndizi zote

all the bananas

chakula chote

all the food

miti yote

all the trees

The usual slight adjustments have to be made to the prefix. If you want to check on what happens when the verb-prefix is followed by **-o**, turn back to Unit 5, section 10 and Unit 8, section 6.

The form **-o-ote**, meaning *any at all*, works in the same way (but note what happens in the case of M/WA singulars):

Mpe mtoto yeyote.

Give (it) to any child at all.

Hana pesa zozote.

She has no money whatever.

Sina vitabu vyovyote.

I have no books at all.

7 Meneja amesema kwamba . . . *The manager has said that . . .*

Kwamba, as well as **kuwa** and **kama**, are used to introduce what someone *said, thought, believed, warned, agreed, etc.*

- | | |
|---|--|
| Meneja amesema kwamba bwana mmoja atakuja kesho. | <i>The manager has said that a certain man will come tomorrow.</i> |
| Walikubali kuwa matandiko yatatosha. | <i>They agreed that the bedding would be sufficient.</i> |

Wanasema kuwa wamechoka. *They say that they are tired.*
 Notice how they can be used in sentences with **ni** and **si**:

Ukweli ni kwamba pesa *The truth is that the money is lost.*
 zimepotea.
 Ni kweli kuwa pesa zimepotea. *It's true that the money is lost.*

In Swahili, unlike English, you do not put reported speech into the past tense. You use the tense that the speaker originally used. In the example above, beginning **Walikubali** . . ., the people who came to an agreement about the bedding would have used the future tense, **matandiko yatatosha**, *the bedding will be sufficient, there will be enough bedding.*

Kama is probably less common than **kwamba** and **kuwa** in sentences like those above. It has a special function of its own, of which there is an example in the Unit 8 dialogue. This is the *if/whether* meaning, as in Steve's first sentence:

Sjui kama nitapata nafasi . . . *I don't know whether I'll have time . . .*
 Hakusema kama wanafunzi *She didn't say whether the students
 watakuja kesho.* *would be coming tomorrow.*

As well as following a negative verb, it also has the *if/whether* meaning in questions:

Anajua kama wanafunzi *Does she know if the students are
 watakuja kesho?* *coming tomorrow?*

Kwamba and **kuwa** can be used interchangeably. In some areas **kwamba** is more common, and in others **kuwa** is more often used.

8 Atafurahi kukutana nawe – na-

Earlier units have already given examples of **na-** with shortened forms of the personal pronouns attached. They are set out here for reference:

| | | | |
|------|-------------------------|-------|-----------------------|
| nami | <i>with me</i> | nasi | <i>with us</i> |
| nawe | <i>with you (sing.)</i> | nanyi | <i>with you (pl.)</i> |
| naye | <i>with him/her</i> | nao | <i>with them</i> |

pamoja nami *together with me*
 karibu naye *near him / her*

With other noun classes it is the verb-prefix + **o** form that ~~goes~~ attached to **na-**.

Mwalimu alikwenda nacho. *The teacher took it with him.*
 (lit. went with it)

You learned these **-o** forms attached to **na-** in Unit 5:

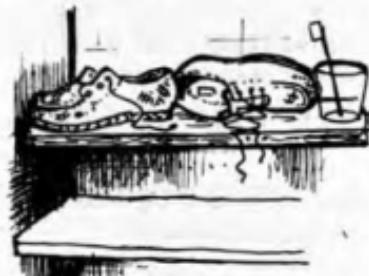
ninacho *I have it*

tunazo *we have them*



Majaribio

- Just as Steve was going to bed, after a good supper and rather a lot of beer, a failure of the local electricity supply put all the hotel lights out. The next morning he found that he had scattered his belongings around and put some of them in very odd places. Write a sentence for each picture.



MFANO:

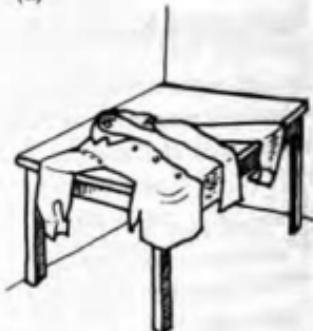
Viatu visto juu ya rafu.



(a)



(b)



(c)



(d)



(e)

Note: The word for *trousers* is used in the singular.

- 2 In a letter to a Swahili-speaking friend you include a description of the house you are living in. Describe what is in the sitting room, **ukumbi** (U/N):

... two doors, one window, a large table, a small table, four chairs, a large cupboard, two shelves with (having) French books, and a mat on the floor.

Ukumbi wetu una ...

- 3 It is the cool season, and two of you are staying in a hotel in the Usambara mountains, inland from Tanga. Fill in your part of the conversation with Aranya, who helps run the hotel.

Aranya Matandiko yataotosha?

You *It (use the plural) won't be enough. I shall feel cold at night. I would like another blanket. (I want/ask for)*

Aranya Afadhalii niwalettee mawili.

You OK.

Aranya Mnahitaji vitu vingine?

You *Please bring us two more pillows. Also (**tena**) please show me how to (**namna ya ku-**) open this window.*

Aranya (*opening the window*) Unafanya namna hii. Basi, chakula tayari sasa. Nitaleta mablankeeti baadaye.

You *Good. We're coming right now. (Right now is in the Unit 7 dialogue.)*

4 Make whole sentences by choosing suitable endings from the list on the right.

- | | |
|----------------------------------|----------------------------|
| (a) Masanja ni dereva ... | ambalo ni jipya. |
| (b) Tusubilege ni mtoto ... | ambao wanatoka Ulaya. |
| (c) Hivi ni vitabu ... | ambaye gari lake ni jeupe. |
| (d) John na Alison ni wageni ... | ni Masanja. |
| (e) Godoro lile ndilo ... | ambavyo nilivinunua jana. |
| (f) Ambaye hatakuja nasi ... | ambaye yupo shuleni. |

Notes: Tusubilege is a girl's name.

ambaye gari lake = *whose vehicle* (who his vehicle)

In (f) **ambaye** = the person who

5 Answer these questions about the dialogue:

- Nani anamwonyesha Steve chumba chake?
- Ni nani aliyesafisha asubuhi?
- Kabati la nguo liko wapi?
- Kitanda ni kipana au chembamba?
- Kwa nini Steve hatahitaji matandiko mengine?
- Juma ameweka ufunguo wapi?

6 Find the Swahili equivalents for each of the following in the dialogue:

- I'm feeling very thirsty.
- This switch turns on the bedroom light.
- There's a chest of drawers here.
- Let me unfold the mosquito net.
- The sheet will be enough.
- I really must eat fish!

11

MIALIKO *Invitations*

In this unit you will learn how to

- talk about being invited to take part in or watch an event
- talk about actions being done by people
- refer to people's dates of birth

Mazungumzo

John and Alison are in Zanzibar, staying at a hotel where Mohamed's brother Faiz is the manager. Much of their time is spent in the company of Faiz's family and friends. Alison is chatting to Faiz's wife, Zubeda, at home.

Zubeda Umealikwa ngoma kesho kutwa.

Alison Aa, vizuri sana! John pia amealikwa?

Zubeda John hakualikwa. Maana ni ngoma ya wanawake tu.

Alison Nimealikwa na nani?

Zubeda Umekaribishwa na Bi. Salma na dadake, Pili, ambaye ataoleta wiki ijayo. Ni ngoma ya arusi. Chama chetu kinatayarisha mambo yote. Tutacheza ngoma kama chakacha. Kutakuwapo taarabu pia.

Alison Pili ataoleta na nani?

- Zubeda** Bwana arusi ni Daudi, ndugu yake Mohamed. Babake ni yule mwenye duka karibu na hoteli. Ni mzee ambaye tuliongea naye jana.
(Faiz and John come in and greetings are exchanged.)
- John** (to Alison) Tumealikwa mashindano!
- Alison** Mashindano gani?
- Faiz** Mashindano ya ngalawa. Sisi sote tutakwenda forodhani wiki ijayo, tuangalie mashindano. Unajua ngalawa ni kitu gani?
- Alison** Ni aina ya boti? Ni kama jahazi?
- Faiz** Hata kidogo! Si kama jahazi. Majahazi makubwa zaidi. Tena, huundwa kwa mbao.
- Alison** Ngalawa hutengenezwa namna gani?
- Faiz** Huundwa kwa kuchonga gogo, hasa gogo la mwembe. Tena, huwa na ndubi. Katikati pana mlingoti ambaa tanga hufungwa. Hutumiwa na wavuvi.
- John** Majahazi yana milingoti miwili?
- Faiz** Si lazima. Mengi yanao mlingoti mmoja tu. Kuna aina nyingi za majahazi. Kila aina huitwa kwa jina lake.
- Alison** Haya, basi. Mashindano hayo yatakuwa siku gani?
- Faiz** Jumamosi ya wiki ijayo.
- Alison** Ala! Tunakusudia kuondoka siku ya Alhamisi!
- Zubeda** Msiondoke kabla ya mashindano! Lazima mwongeze likizo. Kama sisi Waswahili tunavyosema, 'Mwenda bure si mkaa bure, huenda akaokota.'



| | | |
|----------------------------|---|---|
| umealikwa | <i>you have been invited</i> | outriggers |
| ngoma (N) | <i>dance (with drums)</i> | sisi sote <i>all of us</i> |
| maana | <i>because, meaning, reason</i> | forodhani (<i>forodha-ni</i>) <i>(at the)</i> |
| umekaribishwa | <i>you have been invited</i> | <i>customs jetty</i> |
| ataolewa | <i>she will be married</i> | kama <i>like</i> |
| arusi or harusi (N) | <i>wedding</i> | jahazi (MA) <i>dhow</i> |
| chama (KI/VI) | <i>association, club</i> | hata kidogo <i>not a bit, not in the least, not at all</i> |
| -cheza ngoma | <i>dance to drumming</i> | -undwa <i>be constructed</i> |
| chakacha (N) | <i>women's dance</i> | mbao (U/N) <i>planks</i> |
| taarabu (N) | <i>music played on traditional (coastal) instruments accompanied by singers</i> | -chonga <i>hew, cut to shape</i> |
| bwana arusi (MA) | <i>bridegroom</i> | gogo (MA) <i>log</i> |
| mashindano (MA) | <i>(usually used in plural form) race, competition</i> | hasa <i>especially</i> |
| ngalawa (N) | <i>dug-out canoe with</i> | ndubi (N) (<i>or mrengu</i>) <i>outrigger</i> |
| | | mlingoti (M/MI) <i>mast</i> |
| | | tanga (MA) <i>sail</i> |
| | | mvuvi (M/WA) <i>fisherman</i> |

aina (N) kind, type, sort
-itwa be called, referred to
Kama sisi Waswahili tunavyosema
As we Swahili people say

'**Mwenda bure si mkaa bure,**
huenda akaokota.' 'An aimless
traveller is not like someone sitting
down aimlessly, a traveller may pick
up something.'



Mjini Zanzibar

— Maarifa yenye manufaa —

Tucheze ngoma Let's dance to the drum!

The dancing to which Alison is invited, in the dialogue, is one of the celebratory events during the days leading up to a wedding in Muslim communities in East Africa. Much of women's socialising takes place

in each other's homes and some of it comes about through helping to organise events such as the one referred to in the first half of the dialogue.

The dance called **chakacha** is for women only, but women of any age – married or unmarried, and including invited guests such as Alison – can take part. It would take place in an open courtyard outside the house. A different kind of women's dance would be restricted to close married friends of the bride and would take place inside. The word **ngoma** is used for the dancing accompanied by drumming as well as for the drum itself. Note that **-cheza** can mean *play* as well as *dance*.

The **taarabu** to which Zubeda refers is music for listening. This would be performed on a stage, erected for the purpose in someone's courtyard if it is an entertainment for a family celebration such as a wedding.

The preparations being made by members of the **chama** of which Zubeda is a member might include the purchase of fabric for special costumes or **kanga**, so that all the dancers will be dressed in identical colours or patterns. Some of the functions performed by such women's organisations vary from one area to another and according to the level of prosperity of the members, but what they have in common is the maintenance of the traditional ways of marking the important events in women's lives.

Ngalawa and majahazi

The world of boats and seafaring is very much a men's world. The making and mending of small boats is something you can observe on the edges of towns and villages along the coasts of the mainland and islands.

The **ngalawa**, described by Faiz in the dialogue, is a more stable craft than the ordinary canoe which is also a dug-out, sometimes used with a small mast and sail but without outriggers. The mango is the favoured tree for providing the huge logs from which these dug-out boats are carved.



mtumbwi (M/MI) *canoe*

The **jahazi** as Faiz points out, is quite different. This has a keel, and the shell of the dhow is made of planks. The large dhows have one or two decks, and nowadays accommodate a diesel engine. Dhows and

their forerunners have enabled the east coast of Africa to take part in Indian Ocean trade for more than two thousand years.

One way in which visitors can sample dhow travel is to make the crossing from Dar es Salaam to Zanzibar in one; this is not, however, recommended for anyone prone to seasickness.

6

Maelezo

1 *Being invited, being built – the -w- form of verbs*

(a) Several verbs in the dialogue have had a -w- inserted before the final -a. One of these is a verb meaning *invite*:

| | | | |
|--------|---------------|---------|-------------------|
| -alika | <i>invite</i> | -alikwa | <i>be invited</i> |
|--------|---------------|---------|-------------------|

| | |
|------------------------------|----------------------------------|
| Bi. Salma alimwalika Alison. | <i>Bi. Salma invited Alison.</i> |
|------------------------------|----------------------------------|

| | |
|--------------------------------|---|
| Alison alialikwa na Bi. Salma. | <i>Alison was invited by Bi. Salma.</i> |
|--------------------------------|---|

| | |
|-------------------------|---------------------------------------|
| Faiz atawaalika wageni. | <i>Faiz will invite the visitors.</i> |
|-------------------------|---------------------------------------|

| | |
|----------------------------|--|
| Wageni wataalikwa na Faiz. | <i>The visitors will be invited by Faiz.</i> |
|----------------------------|--|

This form of the verb is called the *passive*. As in English, you do not have to say who did the inviting:

| | |
|------------------------|--------------------------------------|
| Wageni watakaribishwa. | <i>The visitors will be invited.</i> |
|------------------------|--------------------------------------|

In the dialogue four of the other verbs used with -w- are:

| | | | |
|--------|--------------------|---------|--------------------------|
| -funga | <i>tie, fasten</i> | -fungwa | <i>be tied, fastened</i> |
|--------|--------------------|---------|--------------------------|

| | | | |
|------------|------------------------|-------------|-----------------------------|
| -karibisha | <i>welcome, invite</i> | -karibishwa | <i>be welcomed, invited</i> |
|------------|------------------------|-------------|-----------------------------|

| | | | |
|--------|------------|---------|----------------|
| -tumia | <i>use</i> | -tumiwa | <i>be used</i> |
|--------|------------|---------|----------------|

| | | | |
|-------|------------------|--------|-----------------------|
| -unda | <i>construct</i> | -undwa | <i>be constructed</i> |
|-------|------------------|--------|-----------------------|

Towards the end of section 2 of the Unit 10 **Maelezo** you had the verb meaning *postpone* used with -w-:

| | | | |
|-----------|-----------------|------------|---------------------|
| -ahirisha | <i>postpone</i> | -ahirishwa | <i>be postponed</i> |
|-----------|-----------------|------------|---------------------|

And in the Unit 9 dialogue the verb meaning *sell* was used in this way:

| | | | |
|------|-------------|-------|----------------|
| -uza | <i>sell</i> | -uzwa | <i>be sold</i> |
|------|-------------|-------|----------------|

The other verb used with **-w-** in this unit's dialogue is one of those that needs something extra attached to the **-w-**:

| | | | |
|------------|--------------|---------------|-------------------|
| -oa | <i>marry</i> | -olewa | <i>be married</i> |
|------------|--------------|---------------|-------------------|

When a verb ends in **-aa**, **-oa** or **-ua**, insert **-le-** or **-li-** before the **-w-**:

| | | | |
|---------------|-------------------------------|------------------|-------------------------------|
| -zaa | <i>give birth, bear fruit</i> | -zaliwa | <i>be born</i> |
| -fua | <i>wash clothes</i> | -fuliwa | <i>be washed (of clothes)</i> |
| -nunua | <i>buy</i> | -nunuliwa | <i>be bought</i> |

* These are verbs whose roots have lost their final **-i**.

Whether you insert **-le-** or **-li-** depends on what the preceding vowel is. If it is **-o-** or **-e-**, insert **-le-**, otherwise **-li-**. This is part of the same rule you had for the prepositional form of the verb in Unit 4, and it will turn up again later.

Verbs of Arabic origin ending in **-e**, **-i** or **-u** make their passive form with **-iw-** or **-ew-**:

| | | | |
|----------------|----------------------|------------------|------------------------------|
| -samehe | <i>forgive</i> | -samehewa | <i>be forgiven</i> |
| -hitaji | <i>need</i> | -hitajiwa | <i>be needed</i> |
| -jibu | <i>answer</i> | -jibiwa | <i>be answered</i> |
| -ruhusu | <i>allow, permit</i> | -ruhusiwa | <i>be allowed, permitted</i> |

Those ending in **-au** add **-liw-**:

| | | | |
|---------------|---------------|-------------------|---------------------|
| -sahau | <i>forget</i> | -sahauliwa | <i>be forgotten</i> |
|---------------|---------------|-------------------|---------------------|

A final **-a** always goes at the end, as if they are verbs of Bantu origin.

(b) Using the passive with verbs in the prepositional form.

You have already learnt the prepositional form of these verbs:

| | | |
|----------------|-------------------|----------------------------------|
| -andika | → -andikia | <i>write to (someone)</i> |
| -leta | → -letea | <i>bring to or for (someone)</i> |
| -nunua | → -nunulia | <i>buy for (someone)</i> |
| -pika | → -pikia | <i>cook for (someone)</i> |

If you want to focus on the person or people being written to, having things bought for them, being cooked for, etc., you can add the passive **-w-**, and the word for the recipient/beneficiary of the action comes at the front:

Koku aliandikiwa barua.
Sisi wageni tutaletewa chakula.
Ruta amenunuliwa viatu vipyta.

Koku had a letter written to her.
We visitors will have food brought to us.
Ruta has had new shoes bought for him.

The passive -w- always follows any other 'special purpose' forms that are attached to the verb-root, i.e. it always immediately precedes final -a (which marks the end of the verb-stem).

2 Marrying and being married --oa and -olewa

In the dialogue Alison asks whom Pili is going to marry. The verb used is -olewa, not -oa. You can only use -oa if you are referring to a man getting married. If you are referring to the bride you have to use -olewa.

 bibi arusi (MA) bride

Bw. Daudi atamwoa Bi. Pili. *Mr David is going to marry Miss Pili.*
 Bi. Pili ataoleta na Bw. Daudi. *Miss Pili is going to be married to (or by) Mr David.*

3 Sisi sote All of us

| | |
|-------------|-------------------------|
| sisi sote | <i>all of us</i> |
| ninyi nyote | <i>all of you (pl.)</i> |
| wao wote | <i>all of them</i> |

The qualifier **-ote**, introduced in Unit 10, can be used with the plural personal pronouns:

Wote is the usual word for *all (people)* but **sote** and **nyote** are the ones to use when *us* and *you (pl.)* are referred to. **Sisi** and **ninyi** need not always be used; just saying **sote**, **nyote** implies *all of us*, *all of you*.

| | |
|---------------|------------------------------|
| sote wawili | <i>both of us</i> |
| nyote watatu | <i>all three of you</i> |
| wote wawili | <i>both of them</i> |
| wote wamekuja | <i>all of them have come</i> |

4 Mlingoti amba tanga hufungwa – more about amba-

The sentence in the dialogue which contains the above words means *In the middle is a mast to which the sail is fixed.* This sort of

structure, using **amba-**, is needed if you want to convey the meaning *to which, in which, on which, for whom, to whom, whose, etc.*:

Nimemwona bibi ambaye
mwanawe yupo Tanga.

Tunatafuta lile duka ambalo
ndani yake mna mshonaji.

Walinipa kitanda ambacho
godoro lake ni jipya.

*I have seen the lady whose son is at
Tanga. (the lady who her son ...)*

*We are looking for the shop in
which there is a tailor.*

(the shop which inside it ...)

*They gave me a bed the mattress of
which was new. (a bed which
its mattress ...)*

In very casual conversation you could give the two chunks of information contained in sentences like this in two separate statements:

Walinipa kitanda – godoro
lake ni jipya.

*They gave me a bed – its mattress
was new.*

But if you want to give a careful account of an event or explain something to people you will find yourself needing **amba-**. It helps to make you sound more organised!

5 Mashindano hayo *Those (already mentioned) races*

You have already learnt the words for *that/ those over there* (Unit 6) and *this/ these here* (Unit 5). There is another set of 'pointing words', or *demonstratives* which, instead of 'pointing' to something as being distant from you or near to you, 'points' to something previously mentioned in the conversation. This set of words is like **hayo**, in that they begin with **h-**, include the verb-prefix and have **-o** at the end.

In the dialogue **hayo** helps us to know that the **mashindano** Alison refers to are the **ngalawa** races and not some other races or competitions which are taking place. In English we do not have a separate demonstrative for this referring-back function; we would use *that/ those* or *this/ these*.

The structure of the **hayo**-type words is like the *this/ these* words introduced in Unit 5: **huyu, hawa; hii, hizi; hiki, hivi**, etc., except that **-o** replaces the final vowel. There are the usual slight changes when a verb-prefix is followed by **-o**.

| Noun-class | 'already mentioned' | |
|------------------|---------------------|--------------|
| | sing. | pl. |
| M/WA | huyo | hao |
| N | hiyo | hizo |
| K/I/V | hicho | hivyo |
| (JI)/MA | hilo | hayo |
| M/MI | huo | hiyo |
| U(N) | huo | (as N class) |
| KU (infinitives) | huko | |
| KU (place) | huko | |
| PA (place) | hapo | |
| MU (place) | humo | |

Like most qualifiers, these follow their noun – but remember that **huko** can also be used to mean *over there* and is often used in front of a place name. This was pointed out in Unit 8. In some areas you may hear **hapo** used in a similar way.

Hayo need not refer just to a previously-mentioned word or phrase. It can be used to refer to a whole episode that has been described or several pieces of information that have been reported, and then it can be used on its own:

Ni nani aliyesema hayo? Who said that / those thing(s)?
(Who is it who said that / those thing(s)?)

Hayo refers to **mambo**, *matters* or *affairs*, which is a (JI)/MA plural noun. You could say **mambo hayo** in the sentence above but people usually just say **hayo**.

Hao hawajafika. Those (already mentioned people) have not yet arrived.

Hizo, sikuziona.
Those (already mentioned bananas or computers, etc.) I didn't see.

6 Vizuri – vi – for manner

The word **vizuri** meaning *good* when used on its own and *well* after a verb, has already been introduced, but not explained. The **vi-** prefix, as well as being the noun- and verb-prefix for KI/VI class plurals, is also used to express the manner in which something is done. Prefixing **vi-** to **-zuri**, *good*, makes it into an adverb:

Mtoto huyu anasoma vizuri. *This child reads well.*

Wamefanya kazi vizuri sana. *They have done the work very well.*

Vi- can be used with some other adjective-stems to make adverbs:

Aliwatanza watoto vyema. *She looked after the children well.*

Note also:

Alisema hivi: 'Msiende pale'. *He said: 'You should not go there'.*

Kuona vile, waliondoka
mara moja. *Seeing how things were,
they left immediately.*

Nifungue vipi, dirisha hili? *How should I open (it), this window?*

The **ki-** prefix has a much more restricted function, referring to the manner in which something is done, but it is typically used with **-dogo** to mean *a little or slightly*:

Wageni walicheza kidogo. *The visitors danced a little.*

7 Kama sisi Waswahili tunavyosema -vyo-

In this part-sentence the **-vyo-** is a relative pronoun made from the **vi-** prefix of manner + **o**. The other relative pronouns you have already learnt mean *who*, *which* or *that*. The relative pronoun **-vyo-** means *the manner or way in which*. There are several words which have to be followed by **-vyo-** in the verb.



jinsi (N) *manner, way, type*
kadiri (N) *extent, amount*

kama *as, like*
namna (N) *method, type*

Jinsi, **kadiri** and **namna** are all nouns in the N class. The idea of '*the manner in which*' for **-vyo-** needs to be interpreted rather loosely because following **kadiri** it means *extent to which*.

Sijui jinsi walivyounda
jahazi lile. *I do not know how they built
that dhow.*

Soma kadiri uwezavyo. *Study as hard as you can.*

Ni kama alivyosema. *It is as she said.*

Sipendi namna alivyoshona
shati hili. *I don't like the way she sewed
this shirt.*

Fanya kama upendavyo. *Do (it) as you like.*

8 Mwenda bure si mkaa bure – nouns from verbs (1)

The proverb quoted by Zubeda at the end of the dialogue contains two nouns which have been made by putting a noun-class-prefix on the front of the verb-stem.

| | | | |
|-------|------------|----------|---------------------|
| -enda | <i>go</i> | → mwenda | <i>one who goes</i> |
| -kaa | <i>sit</i> | → mkaa | <i>one who sits</i> |

This is the simplest way of making a noun from a verb; there are other ways which will be dealt with later.

| | | | |
|-------------|-----------------------------------|---------------|-------------------------------|
| -ganga | <i>heal, cure</i> | → mganga | <i>traditional healer</i> |
| -piga ngoma | <i>beat a drum</i> | → mpiga ngoma | <i>drummer</i> |
| -piga picha | <i>take a photograph</i> | → mpiga picha | <i>photographer</i> |
| -faa | <i>be of use, be suitable</i> | → kifaa | <i>useful thing, tool</i> |
| -nywa | <i>drink</i> | → kinywa | <i>mouth</i> |
| -tata | <i>tangle</i> | → matata | <i>complications, trouble</i> |



Majaribio

1



msikiti



ngalawa



paa



ngoma



shati



jahazi

John's diary entries have become very scrappy. He sometimes just jots down bits of sentences in the hope of filling in the rest later. Help him complete these sentences about things that were made, by putting one of the picture words at the beginning and one of the listed words or phrases at the end.

Remember that **na** precedes the doer(s) of the action and **kwa** precedes the means by which the action is carried out.

- (a) _____ llishonwa na _____.
- (b) _____ iliezekwa kwa _____.
- (c) _____ ilichongwa na _____.
- (d) _____ liliundwa kwa _____.
- (e) _____ ulijengwa kwa _____.
- (f) _____ ilipigwa na _____.

| | | | | | |
|------|--------|-------------|------|--------|---------|
| mbao | Alison | Juma na Ali | mawe | mabati | Mohamed |
|------|--------|-------------|------|--------|---------|

| | |
|--|---------------------|
|  | mawe (JI/MA) stones |
|--|---------------------|

- 2 Faiz gets involved in hosting a party for some locals and a group of visitors from Britain. Here are some of the things he overheard. Fill in the gaps with a phrase, meaning *all of us*, *all of you* or *all of them*.

- (a) _____ mmekaribishwa na Mwalimu Musa?
- (b) _____ waliletewa matunda.
- (c) _____ tuliandikiwa barua.
- (d) _____ mlinunuliwa vinyago?
- (e) _____ walipikiwa chakula cha jioni.
- (f) _____ tumealikwa ngoma.

Now write an English version of each sentence.

- 3 Pili, the bride-to-be, is showing Alison some of her new clothes. Fill in Alison's part of the conversation.

Alison (Ask who these dresses were sewn by.)

Pili Mawili haya yalishonwa na fundi. Hili hapa lilihonwa na mama.

Alison (Ask if she has a sewing-machine.)

- Pili Tumenunuliwa cherehani kama zawadi ya arusi, lakini bado kutumiwa!
 Alison (Ask when she will use it.)
 Pili Nitaitumia baada ya arusi!

zawadi (N) gift, present

Walizaliwa lini? When were they born?

Under the heading **Siku za kuzaliwa**, Birthdays, write a sentence about each of these people to say which date and month they were born.

MFANO: Mwalimu Musa 16/7

Mwalimu Musa alizaliwa tarehe kumi na sita, mwezi wa saba (or mwezi wa Julai.)

- | | |
|------------------|------------------|
| (a) Pili 28/6 | (d) John 29/11 |
| (b) Mohamed 10/4 | (e) Faiz 3/12 |
| (c) Alison 1/2 | (f) Zubeda 10/10 |

5 See how well you understand the dialogue by answering these questions:

- (a) Kwa nini John hakualikwa ngoma? (Use **kwa sababu** or **maana** in your answer.)
- (b) Alison alialikwa na nani?
- (c) Bwana arusi ni nani?
- (d) Watakwenda wapi waangalie mashindano ya ngalawa?
- (e) Watakwenda hapo siku gani?

6 Alison is chatting to Zubeda again. See if you can follow their conversation, and answer the questions at the end.

Zubeda Kesho tutamkaribisha mgeni mmoja.

Alison Ni nani ambaye utamkaribisha?

Zubeda Ni Bw. Athumanji, ndugu yangu.

Alison Anaishi wapi?

Zubeda Anaishi Dar es Salaam. Ni mtu wa biashara.

Alison Atakaa kwenu wiki ngapi?

Zubeda Atakaa wiki mbili tatu. Anajenga nyumba huko Jambiani. Atakwenda huko aangalie mafundi, jinsi wanavyofanya kazi.

Alison Nyumba inajengwa kwa mawe au matofali?

Zubeda Inajengwa kwa matofali.



-ishi live (in a place)

matofali (MA) bricks

- (a) Bw. Athumani atakaribishwa na nani?
- (b) Bw. Athumani anaishi wapi?
- (c) Nyumba mpya ya Bw. Athumani inajengwa mahali ganano?
- (d) Nyumba hiyo inajengwa kwa matofali?

12

HAIRUHUSIWI KUEGESHA! *No parking!*

In this unit you will learn how to

- say you are in difficulty
- talk about starting and stopping a vehicle
- say a vehicle has broken down
- express what would happen if you took a certain course of action

Mazungumzo

Alison is in Dodoma, and about to park a borrowed motorcycle against a wall. She has not seen this notice.

HAIRUHUSIWI KUEGESHA HAPA

Asha Bi. Alison! Ni wewe? Hujambo dada?

Alison Aa! Sijambo sana. Za siku nyingi?

Asha Safi kabisa. Sijui wewe?

Alison Njema tu. Mbona upo hapa?

Asha Ninahudhuria mkutano ili nifanye kazi ya uhazili. Na wewe?

Alison Mimi na John tunamtembelea mwenzetu anayefanya kazi hospitalini.

- Asha** Ni daktari?
- Alison** Ni daktari, ndiyo. Ni mtaalamu wa magonjwa ya ~~watoto~~ wachanga. Pikipiki hii ni yake.
- Asha** Unakwenda wapi sasa?
- Alison** Kwa kweli, siwezi kwenda popote! Nimo katika shida kidogo, Pikipiki imeharibika.
- Asha** Kuna pancha?
- Alison** Siyo pancha. Nina hakika ni shauri ya mota. Kwa sababu ~~ni~~ kwenda pale dukani ilinibidi kuizima. Baada ya ~~kutoka~~ katika duka nilijaribu kuwasha, lakini wapi?
- Asha** Haifanyi kazi?
- Alison** Haifanyi kazi. Haiendi hata kidogo. Kitu fulani kimevunja ndani ya mota.
- Asha** (*looking around in all directions*) Sioni gereji yoyote Tungejua mahali penye mafundi tungekwenda huko pamoja Ningekusaidia kusukuma pikipiki.
- Alison** Afadhalii niegeshe hapa. Niende upesi kwa migusikiano nikamwulize mwenye duka. Labda atajua gereji iko wapi. Hata wajenzi wale waliopo karibu na kituo cha basi, labda watanisaidia.
- Asha** Usiegeshe hapa. Angalia tangazo ukutani! Kama unggelgesha pikipiki hapa labda ingeondolewa na polisi. Ungerudishiwa pikipiki baada ya kutozwa faini. Basi tukatafute fundi. (*They go off, with the motorcycle, in search of a mechanic.*)



| | | |
|---------------------------------------|--|---|
| hairuhusiwi | <i>it is forbidden</i> | at all |
| -ruhusu | <i>permit, allow</i> | nimo katika shida kidogo <i>I'm in rather a difficulty</i> |
| -egesha | <i>park a vehicle</i> | -haribika <i>be broken down; spoil</i> |
| sijui wewe? | <i>how about you?</i> | pancha (N) <i>puncture</i> |
| (lit. <i>I don't know about you</i>) | | nina hakika <i>I'm sure</i> |
| -hudhuria | <i>attend (meeting, conference, class)</i> | hakika (N) <i>certainty</i> |
| mkutano (M/MI) | <i>meeting, conference</i> | ni shauri ya mota <i>It's something to do with the motor, engine</i> |
| illi | <i>in order (that)</i> | mota (N) <i>motor, engine</i> |
| kazi ya uhazili | <i>secretarial work</i> | kwa sababu ya <i>because of</i> |
| daktari (MA) | <i>doctor</i> | illinibidi <i>I had (to) (lit. it forced me)</i> |
| mtaalamu (M/WA) | <i>expert, specialist</i> | -zima <i>switch off</i> |
| magonjwa (MA) | <i>illnesses, diseases</i> | -jaribu <i>try</i> |
| watoto wachanga (M/WA) | <i>infants</i> | -washa <i>switch on (engine, in this context)</i> |
| pikipiki (N) | <i>motorcycle</i> | |
| popote (pa-o + pa-ote) | <i>anywhere</i> | |

wapi? what's the use? (idiomatic use of where?)
kitu tulani something or other
tulani such and such, so and so
-vunjika be broken (in pieces)
gereji (N) garage
matundi (MA) mechanics (in this context)
tungejua if we knew
tungekwenda we would go
ningekusaidia I would help you
-sukuma push
upesi quickly
nikamwulize that I may go and ask (him)
wajenzi (M/WA) builders

Note: **popote** is in agreement with **mahali**, which can be omitted, as in the dialogue.

tangazo (MA) notice
kama ungegesha if you parked, were to park
ingeondolewa it would be taken away
-ondoa take away
ungerudishiwa pikipiki you would have the motorcycle returned
-rudisha return (something) to someone or to place
kutozwa faini being fined
-toza impose, extract (fine, penalty, etc.)
faini (N) fine
tukatafute let's go and look for

— Maarifa yenye manufaa —

You are likely to encounter 'No Parking' notices only in cities and towns. Brief illegal parking might possibly go unnoticed by the police nine times out of ten but the tenth time could involve you in lengthy negotiations at the police station and the payment of a fine, if your vehicle is impounded. So it is worth checking for written signs, as well as road-markings.

Because Dodoma is the official capital of Tanzania some parliamentary sittings take place there, with others held in Dar es Salaam. The meeting for which Asha is doing secretarial work may be a meeting of politicians or perhaps a meeting of a non-governmental organisation with a nationwide legacy. The organisers might have chosen Dodoma as the venue, rather than Dar es Salaam or Arusha (where there is a large international conference centre), because of its relatively central position. It is not a tourist town.

Although Alison was too distracted by the motorcycle problem to explain why she had come into town from her host's house, the main reason was to go to the bus station. She had intended to enquire about the departure time of the daily bus to Arusha and to buy tickets

for herself and John. The journey takes a whole day – and usually rather more than twelve hours. They are planning to join an organised group in Arusha, for a trip to a game park.



Maelezo

1 Pikipiki imeharibika – *the stative form of verbs*

Verbs such as **-haribika** and **-vunjika** in the dialogue describe a state and therefore when you are talking about a present state of affairs you need to use the **-me-** tense. You have already learnt one group of verbs expressing a state when used with **-me-** (see Unit 5, **Maelezo 8** for verbs denoting being seated, feeling tired or happy, being lost or full, etc.)

This new group of verbs is recognisable by their **-ik-** or **-ek-** ending. You use a stative verb to refer to something being in a particular state – being broken, shut, forgotten about, satisfied, etc. when the agent or instigator of this state of affairs is unknown or irrelevant.

It is useful to compare the stative with the passive, which you already know.

| | |
|----------|--------------------------------|
| -vunj- | break |
| -vunjw- | be broken (passive) |
| -vunjik- | be in a broken state (stative) |

Asha alivunja gilasi.
Gilasi ilivunjwa (na Asha).
Gilasi imevunjika.

Asha broke the glass.
The glass was broken (by Asha).
The glass is broken. (I'm not interested in who did it, I'm more concerned with the fact of the breakage.)

The choice of **-ik-** or **-ek-** is dependent on what the preceding vowel (the last or only vowel in the root) is; this is the same rule as for the choice of vowel in the prepositional verb-form (see Unit 4). The full stem is shown in brackets after each of the following examples so that you can see the difference between the verbs of Bantu and Arabic origin.

| | |
|------------------------------------|---|
| Nimetosheka. (-tosha) | <i>I have had enough to eat.</i> |
| Makosa yamesameheka. (-samehey) | <i>Her errors are forgiven.</i> |
| Kazi hii imefanyika. (-fanya) | <i>The work is done, has been done.</i> |
| Lori limeharibika. (-haribu) | <i>The truck has broken down.</i> |
| Mlango umefungika. (-funga) | <i>The door is locked.</i> |

In the above examples you can easily identify the two verbs of Arabic origin – the ones that do not have a final -a. The rules for these are:

- If the ending is -i or -u the stative is -ik-, as in -haribika.
- If the ending is -e the stative is -ek-, as in -sameheka.
- If the ending is -au the stative is -lik-:

| | | | |
|--------|---------------|------------|---------------------|
| -sahau | <i>forget</i> | -sahaulika | <i>be forgotten</i> |
|--------|---------------|------------|---------------------|

When verbs denoting a state are used with a tense other than -me- they express 'potentiality.' Verbs of the kind introduced in Unit 5 – expressing a state but without the special ending – need the -ik- / -ek- inserted for this purpose. Some of the examples are given in the negative because the 'potentiality' function often occurs in negative statements in conversation.

| | |
|------------------------------|---|
| Vikombe hivi vinavunjika | <i>These cups are breakable, liable to break.</i> |
| Mlango huu haufungiki. | <i>This door can't be locked.</i> |
| Nyumba hii inakalika. (-kaa) | <i>This house is habitable.</i> |
| Ndizi hizi haziliki. (-la) | <i>These bananas are inedible.</i> |

* A small number of verbs make this potentiality function in the following way. You already know these three in their stem form:

| | | |
|-------------------------|---|-------------------|
| -onekana (-ona) | -patikana (-pata) | -wezekana (-weza) |
| Nyumba yao haionekani. | <i>Their house can't be seen, is invisible.</i> | |
| Mayai yanapatikana leo? | <i>Are eggs available today? It's not possible.</i> | |

Note that -wezekana was used in the Unit 8 dialogue.

2 Magonjwa – more about MA plurals

In the dialogue Alison's host is referred to as being a specialist in infant diseases. You have already been introduced to the stem -gonjwa in mgonjwa (M/WA), *a sick person*. Illness in general is

ugonjwa (U); when this is used to refer to a particular illness it is qualified with the name of the illness.

| | | |
|------------|--|----------------------------|
| ugonjwa wa | kipindupindu (KI) malaria (N) ukimwi (U) | cholera malaria AIDS |
|------------|--|----------------------------|

In conversation people usually use the name of the disease on its own, but in a formal news report or an address to a meeting of health workers, for example, a speaker might say, **ugonjwa wa ukimwi**.

If you want to refer to a number of diseases, without specifying which they are, use **magonjwa**:

| | |
|-------------------------------|---|
| magonjwa ya wazee | <i>old people's diseases</i> |
| magonjwa ya nchi za kaskazini | <i>diseases prevalent in the northern countries</i> |
| | |

There are other MA class plurals with a corresponding abstract form in the U class:

| | | | |
|---------|--------------------|----------|-----------------|
| ugomvi | <i>quarrelling</i> | magomvi | <i>quarrels</i> |
| uhitaji | <i>need</i> | mahitaji | <i>needs</i> |

The **-ma** prefix can also be used to refer to a collection of people or things, even if the word is normally used in another class:

rafiki (N) *friend*

| | |
|----------------------------------|--|
| Marafiki zetu wametusaidia sana. | <i>Our network of friends have been very supportive.</i> |
|----------------------------------|--|

(Notice the prefix on **-etu**.)

hospitali (N) *hospital*

| | |
|---|--|
| Mahospitali ya nchi hiyo yana mahitaji mengi. | <i>The hospitals of that country have many requirements.</i> |
|---|--|

3 A note about **-weza**

In the dialogue Alison says **siwezi kwenda popote**, *I can't go anywhere at all*. **-weza** followed by a verb in its infinitive form, **ku-** + **verb**, is an extremely useful structure and you should by now be able to express ability or inability to carry out a variety of actions.

* There are two important points, though, to note about this verb:

(a) Do not use **-weza** to mean *can* in English polite requests like *Can you open this window?* when you are really asking the person to open the window for you. **Unaweza kufungua dirisha hili?** means *Do you have the ability to open this window?* Instead use the **-e** form of the verb (see Unit 6, **Maelezo 4**); this is called the subjunctive: **Ufungue dirisha hili.**

(b) The negative form of **-weza** used on its own, without a following infinitive, means the person or people denoted by the subject is/are not feeling well.

Siwezi.

I'm not feeling too good.

Juma hawezi.

Juma's not feeling at all well.

Wazee hawawezi.

The old folks aren't very well.

4 Tungejua ... tungekwenda – If we knew ...

(a) In the dialogue Asha looks around, says she can't see a garage, and follows that with the sentence beginning **Tungejua mahali penye mafundi...** *If we knew where there were some mechanics...*

The *if* part of the sentence expresses a condition and the second part expresses a consequence provided the condition is fulfilled: **... tungekwenda huko pamoja, ... we would go together.** Both halves of the sentence need **-nge-** in the tense 'slot'. The use of **kama** in front of the first (expressing the condition) **-nge-** is optional.

Tungekuwa na pesa nyingi
tungenunua nyumba ile.

*If we had a lot of money we would
buy that house.*

Ungealikwa kwao

If you were invited to their place

ningekushonea gauni.

I would make you a dress.

Wangepata gogo wangechonga
ngalawa.

*If they got a log they would carve
a canoe.*

Asha's sentence with one **-nge-**, **Ningekusaidia kusukuma pikipiki** *I would help you to push the motorcycle* also expresses a possible consequence of the condition that they know where to find mechanics.

(b) To make the negative insert **-si-** in front of **-nge-**:

Asingesoma magazeti
asingejua mambo hayo.

*If he didn't read newspapers he
wouldn't know these things.*

- Nisingekuwa na pesa nyingi *If I did not have much money
ningekaa shamba.* *I would live in the country.*
 Nisingekuwa na pesa nyingi *If I did not have much money
nisingekaa mjini.* *I would not live in town.*

33 Note that monosyllabic verbs, like **-wa** (*be*), have to be used with their **ku-** (infinitive) prefix; **-nge-** cannot take stress.

5 Niende... nikamwulize – **-ka-**

In the dialogue Alison says, *Let me go quickly on foot and ask the shopkeeper*. You do not need a separate word for *and*; **-ka-** joins the meaning of the two verbs and makes it clear that the second action relies on the first action being carried out.

Even when the **-ka-** verb is on its own it still carries the meaning of being subsequent to and dependent on the subject going somewhere, as in the last sentence of the dialogue, when Asha says, **Basi tukatafute fundi**, *Right, let's (go and) find a mechanic*.

You can also use **-ka-** like this, with a verb in the subjunctive, following an imperative:

- Nenda sokoni ukununue *Go to the market and buy
matunda* *some fruit.*

and following the future tense:

- Tutakwenda mjini *We'll be going to town to buy him
tukamnunulie suruali.* *some trousers.*

Another major use of **-ka-** is in narrative; this will be dealt with later.

6 Wajenzi – nouns from verbs (2)

Wajenzi, *builders*, is a noun made from the verb-root **-jeng-**, *build*. You should recognise at least one other noun-and-verb pair in the examples below. Prefixing **m-/w-** to a verb-root and putting **-i** on the end makes a noun denoting a person/people closely associated with the action, usually the doer of the action. Some nouns are made from verb-roots that have already been added to, for example: **-tumik-** in the box overleaf is from **-tum-**, *send* or *employ*, with the addition of the stative ending (see section 1 of this **Maelozo**).

M/WA nouns made from verbs

| | | | |
|----------------|----------------|-------------|-------------|
| mpishi | cook | -pik- | cook |
| mtumishi | servant | -tumik- | be employed |
| mlevi | drunkard | -lew- | be drunk |
| mwivi or mwizi | thief | -ib- | steal |
| mlinzi | security guard | -lind- | guard |
| mzazi | parent | -za- | give birth |
| mwuguzi | nurse | -ugu- | become ill |
| mshoni | tailor | -shon- | sew |
| mfanyakazi | worker | -fany- kazi | work |
| mjenzi | builder | -jeng- | build |

Notice the changes caused by the attachment of **-i**. Although **-n-**, as in **-shon-**, and **-ny-**, as in **-fany-**, do not change, other consonants at the end of the verb-root do:

k becomes sh

d becomes z

g becomes z

w and b become v or z

Three changes not illustrated in the examples but which you may occasionally notice are:

p becomes f

t becomes s

l becomes z

Because **-l-** changes to **-z-**, **mzazi** and **mwuguzi** have **-z-**, despite the **-l-** having disappeared from the end of the verb-root, leaving their roots now as **-za-** and **-ugu-**.

Although almost all words for doers of actions made with the **-i** ending are in the M/WA class there are a few exceptions:

| | | | |
|------------------|--------|---------|-------|
| kinyozi (KI/VI) | barber | -nyoa | shave |
| kiongozi (KI/VI) | leader | -ongoza | lead |

Be careful with **kinyozi**, because it has an idiomatic use meaning *a tradesman who cheats (fleeces!) his customers.*

Another way of making words for actors is to use the ending **-aji** with M/WA prefixes. Some of these words, but by no means all, denote

habitual performers of the action. Some have counterparts in the group, with the **-i** ending; mshonaji is one of these.



More M/WA nouns made from verbs

| | | | |
|-----------|--------------------|---------|--------------|
| mchungaji | herder, shepherd | -chunga | herd, guard |
| mshonaji | tailor | -shona | sew |
| mwimbaji | singer | -imba | sing |
| mwombaji | beggar, supplicant | -omba | ask for, beg |



Majaribio

1 Kitu gani kimevunjika? What's broken?

Write a sentence for each of the following pictures to say what is broken or what has broken down. Use **-vunjika** for *being broken into pieces*, and **-haribika** for *being broken down or damaged*.



MFANO:

Pikipiki imeharibika

(a)

(b)



(c)

(d)

(e)

(f)

- 2 Complete the sentences (a) to (f) by adding suitable second parts from the choice listed on the right.

- | | |
|--|----------------------|
| (a) Tungekuwa na nafasi ... | mngekwenda Marekani? |
| (b) Baba angekwenda Zanzibar ... | nisingekaa hotelini. |
| (c) Juma asingekuwa mgonjwa ... | ungetozwa faini. |
| (d) Kama mngekuwa na pesa za kutosha ... | angekaa kwa Faiz. |
| (e) Ningehudhuria mukutano huko Nairobi ... | tungekwenda Arusha. |
| (f) Kama ungeegesha pale ... | angefanya kazi hiyo. |

- 3 Don't do it!

- (a) Give an English version of the notice shown at the beginning of the dialogue.

Here are some more public notices. Work out what they are prohibiting, with the aid of the vocabulary box, and devise English equivalents for them.

(b)

HAIRUHUSIWI KUSIMAMA HAPA

(c)

HAIRUHUSIWI KUKAA HAPA

(d)

HAIRUHUSIWI KUUZA VITU VYA AINA
YOYOTE ENEO HILI

-simama stop (also stand but not in this context) eneo (MA) area

- 4 See how well you have understood the dialogue by answering these questions:

- Asha anafanya nini Dodoma?
- Pikipiki ni mali ya nani?
- Asha anaweza kuona gereji?
- Ni watu gani wanaofanya kazi karibu na kituo cha basi?

- 5 Fill in your part of the following conversation with a *passer-by* in a town centre.



mpita njia (M/WA) *passer-by*

- You (*Say you're in rather a difficulty.*)
Mpita njia Shida gani libi?
 You (*Say your car has broken down.*)
Mpita njia Pole sana. Kuna pancha?
 You (*Say it's not a puncture. It's to do with the engine.*)
Mpita njia Gari liko wapi sasa?
 You (*Say it's in Makongoro Road, near the church.*)
Mpita njia Lipo karibu na gereji ya kaka yangu. Twende hulu basi.

- 6 You are at the airport, and see this notice for departing passengers. The friend travelling with you knows no Swahili and asks you what it means. Give her an English equivalent. Do not attempt a word-by-word translation – this won't work!

TAFADHALI KWA USALAMA NA RAHA YA KUKAA
 KWENYE NDEGE ABIRIA ANATAKIWA AWE NA
 MZIGO MMOJA TU MKONONI. HAIRUHUSIWI ZAIDI
 YA MMOJA.
 NAWATAKIENI SAFARI NJEMA.



tafadhalii *please*
usalama (U) *safety*
raha (N) *comfort*

zaidi ya *more than*
-takia *wish (someone) lit. want for (someone)*

Notice that the **abiria** are referred to in the singular, whereas ^{we} would use the plural in English.

13

KUJIFUNZA LUGHA *Learning a language*

In this unit you will learn how to

- talk about learning a language
- ask people to speak more slowly or repeat
- say what would have happened if you had taken a certain course of action

Mazungumzo

Steve is back in Nairobi after his vacation in Tanzania. It is Saturday lunchtime, and he is at a crowded pavement café looking for a table. A friend, already seated at a table, sees him.

Adam Ebu! Steve! Je, hujambo, bwana?

Steve Alaa! Sijambo sana, bwana. Habari yako?

Adam Safi kabisa. Habari za safari? (*pulling out a chair for Steve:*) Karibu keti.

Steve Salama tu. Akina Francis walinikaribisha vizuri.

Adam Wazee wake hukaa wapi? Karibu na Dar es Salaam?

Steve La! Mbali kabisa, sehemu za kusini. Si mbali na mpaka kati ya Tanzania na Msumbiji.

Adam Aa, wewe ni msafiri hodari sasa!

- Steve** (*noticing a French book on the table in front of Adam*)
wewe, unafanyaje?
- Adam** Najifunza Kifaransa Nimealikwa kuhudhuria mukutano ~~huko~~
Zaire, mwezi wa tisa. Bora nijaribu kusema ~~kidogo~~
Kifaransa. Ingawa nilifundishwa Kifaransa ~~shule~~
nimesahau maneno yote.
- Steve** Mtu akisema Kifaransa utaweza kuelewa?
- Adam** Akisema polepole huenda nitaelewa. Ni kama wewe, jinsi
ulivyojifunza Kiswahili. Tulipokutana wakati ule ulijua
maneno machache tu. Siku zile ulikuwa ukisema 'Sema
polepole! Sema polepole!' au 'Sema tena! Sema tena!'
- Steve** Nakumbuka sana. Lakini siku hizi sisemi hivyo.
Ningalikuwa na mwali mu kama wewe mwanzoni
ningaliendelea vizuri zaidi.
- Adam** Sasa unaendelea kwa haraka, maana huogopi kusema.
Kutosema hakufai mwanafunzi wa lugha. Ukija nam
Mombasa mwezi ujao wazee watafurahi kuzungumza nawe.
Wameniambia kwamba wana hamu ya kukutana nawe.
- Steve** Nitawaelewa jinsi wasemavyo?
- Adam** Bila shaka utawaelewa, ingawa Kimvita na Kiswahili sanifu
vinatofautiana kidogo.
- Steve** Matamshi ni tofauti?
- Adam** Tofauti, lakini kidogo tu.
(*A waiter appears.*)
- Steve** Je, ndugu! Saladi za namna gani zinapatikana leo?



la *absolutely not, not so*
lugha (N) *language*
-keti (= kaa) *sit*
sehemu (N) *part, area (and in this
sense used in the plural)*
mpaka (M/MI) *border, boundary*
unafanyaje? *what are you doing*
bora *better, excellent (used here
like afadhali)*
-jaribu *try*
ingawa *although*
-fundisha *teach*
-sahau *forget*
maneno (MA) *words*
-elewa *understand*
polepole *slowly*

huenda *perhaps*
wakati ule *(at) that time*
siku zile *(in) those days*
ulikuwa ukisema *you used to say,
you were saying*
-kumbuka *remember*
hivyo *that, thus (lit. in the manner
referred to)*
mwanzoni *at the beginning*
-endelea *progress, continue*
vizuri zaidi *better*
zaidi *more*
kwa haraka *quickly*
haraka (N) *haste, hurry*
-ogopa *fear, be afraid*
kutosema *not speaking, not to speak*

-zungumza (= -ongea) chat,
 converse
-ambia tell
wana hamu ya they very much
 want
hamu (N) desire, need

Kimvita Mombasa dialect of
 Swahili
sanifu standard
-tofautiana differ
matamshi (MA) pronunciation
saladi (N) salads

Maarifa yenye manufaa

In the dialogue Adam makes several important points about learning a foreign language. His experience of forgetting the French he had learnt at school is a common one, largely due to lack of incentive and opportunity to maintain competence in the language. Adam's reply to Steve's question about whether he will understand if someone speaks French to him reflects a common feeling among beginners in a foreign language. 'If s/he speaks slowly perhaps I will understand.'

Steve obviously gets a lot of help from Adam, who is aware of the importance, for successful language-learning, of not being afraid to use the language. Lack of confidence in speaking to people in the early stages of learning a language is really a fear of making mistakes. But making mistakes, whether by using the wrong words or the wrong sentence structure, is a way of constantly increasing your competence in the language. If a mistake is corrected at the time by a sympathetic friend you are likely to remember the correct form next time you need it. You need to ask people to correct any mistakes they notice otherwise they will ignore them out of politeness.

sahihisha makosa yangu correct
my mistakes

Notice Steve's use of **saladi** in his question to the waiter at the end of the dialogue. The **kachumbari** mentioned in Unit 3 after the second dialogue, although containing a few of the ingredients one might expect in a salad, is not a main course dish. **Saladi** is an established loan-word in the Swahili spoken in cosmopolitan places such as

Nairobi and the other capital cities and large towns. The waiter is likely to have a knowledge of English as well as Swahili and several other languages, and will be skilled at recognising the words for dishes on his menu in whatever language the customer uses.

Adam's invitation to meet his parents, the **wazee** referred to in the dialogue, will give Steve's Swahili another boost. He will probably find that Adam's family and friends will modify their Swahili a little until they find out how much he understands. The Kimvita dialect of Swahili is their mother-tongue, but people like them are a small proportion of the population of Mombasa.

Because standard Swahili is taught in schools and used in the media in Kenya, most people know it to some extent; and Kimvita and the other coastal and island dialects are subject to varying degrees of influence from it. Dialect speakers who are in constant contact, perhaps through their work, with people using standard Swahili – something approaching it – are a major conduit of this influence.

Steve should have few problems in communicating with people in Mombasa, whether they are members of Adam's family using the local dialect or some of the many people who have come from elsewhere within or outside Kenya to work in that busy commercial and tourist centre.



Maelezo

1 Unafanyaje? *The function of -je?*

Although we would say, *What are you doing?* as the English equivalent of **Unafanyaje?**, -je on the end of a verb that asks a question really means something more like *how?*

| | |
|----------------------|------------------------------------|
| Mnajuaje? | <i>How do you know?</i> |
| Tutapataje? | <i>How will we get (it)?</i> |
| Mambo yanaendeleaje? | <i>How are things progressing?</i> |
| Tufanyeje? | <i>What should we do?</i> |
| Amesemaje? | <i>What did he say?</i> |

2 Ningalikuwa na mwalimu . . . If I'd had a teacher . . .

-ngali- is the past-tense equivalent of **-nge-**, introduced in Unit 12. As in the case of **-nge-**, **-ngali-** is used with the verb of both parts of the sentence, the part that states the condition and the part that states the consequence (if the condition is fulfilled). Both **-nge-** and **-ngali-** sentences deal with suppositions.

Ningemwona ... *If I saw him ... / Suppose I saw him ...*

Ningalimwona ... *If I had seen him ... / Suppose I had seen him ...*

In the case of **-ngali-** it is no longer possible for the supposed condition to be realised; it is now too late.

Ningalimwona ningalipata habari hizo. *If I had seen him I would have got that information.*

Tungalizungumza naye ungalikasirika. *If we had chatted to her you would have been angry.*

Kama ungalikuwapo ungalimsaidia. *If you had been there you could have helped him.*

As with **-nge-**, the negative is made with **-si-**:

Tusingalikwenda huko tusingalimwona Rais. *If we had not gone there we would not have seen the President.*

 **-kasirika** *be angry*

rais (MA) *president*

 An easy way to remember the difference between **-nge-** and **-ngali-** is to note that the one which refers to the past contains the past-tense-marker, **-li-**. In practice usage can vary; do not be surprised to find that people sometimes use **-nge-** for past reference. But the converse does not usually occur.

3 Kutosema – *not to speak, not speaking*

In the dialogue Adam says, using **kutosema**: *Not speaking is no use to a language-learner.* **Kutosema** is the negative form of the infinite **kusema**, *to speak*. The negative **-to-** goes between **ku-** and the verb-stem.

| | |
|----------------------------------|--|
| Kutomwandikia kutaleta matata. | <i>Not writing to him will cause (lit. bring) trouble.</i> |
| Kutowasaidia wagonjwa si kuzuri. | <i>Not helping the sick is bad (lit. not good).</i> |

4 Tulipokutana, vinatofautiana – the reciprocal form of verbs

The ending **-an-**, attached to the verb-root, changes the meaning of the verb slightly to express that the action is carried out mutually, interaction, in association with or even (depending on the meaning of the verb) dissociation from.

| | | | |
|--------|-----------------------|----------|-------------------------|
| -ambi- | <i>tell</i> | -ambiana | <i>tell one another</i> |
| -ju- | <i>know</i> | -juana | <i>know one another</i> |
| -kut- | <i>see, come upon</i> | -kutana | <i>meet (together)</i> |
| -pat- | <i>get</i> | -patana | <i>agree</i> |
| -pend- | <i>love</i> | -pendana | <i>love one another</i> |
| -pig- | <i>hit</i> | -pigana | <i>fight</i> |

Sometimes you will need to use the **-an-** ending on a verb that has already been extended from its root with one special ending, such as the prepositional:

| | |
|--------------------------|--|
| -andik- | <i>write</i> |
| andiki- | <i>write to (someone)</i> |
| andikian- | <i>write to each other</i> |
| Waliandikiana kila juma. | <i>They wrote to each other every week</i> |

Verbs (usually of Arabic origin) ending in **-i** or **-e** simply add **-an-** (and then the final **-a** that all Bantu stems have):

| | | | |
|---------|----------------|------------|-----------------------------|
| -rudi | <i>return</i> | -rudiana | <i>return to each other</i> |
| -samehe | <i>forgive</i> | -sameheana | <i>forgive each other</i> |

Verbs of Arabic origin ending in **-u** replace it with **-i** and then add **-an-**:

| | | | |
|-------|---------------|----------|--------------------------|
| -jibu | <i>answer</i> | -jibiana | <i>answer each other</i> |
|-------|---------------|----------|--------------------------|

Verbs of Arabic origin ending in **-a** treat the **-a** as part of **-an-**:

| | | | |
|---------|-------------|----------|------------------------|
| -saidia | <i>help</i> | saidiana | <i>help each other</i> |
|---------|-------------|----------|------------------------|

The reciprocal verb-form **tofautiana**, *differ*, which occurs in the dialogue, is made from a word of Arabic origin, **tofauti**, which can be used both as a noun to mean *difference* and as an adjective to mean *different*.

Watoto hawa wawili
wanatofautiana sana.

*These two children are very
different (from each other).*

You can use a singular, rather than a plural, subject and put the word for the person/people involved in the action after the verb, but that word must be preceded by **na**. For example:

instead of saying:

Francis na Regina
wanapendana.

Francis and Regina love one another.

you can say:

Francis anapendana na Regina. *Francis and Regina love one another.*

Using the reciprocal form in either of these two ways conveys that the loving is mutual, whereas **Francis anampenda Regina** implies only that *Francis loves Regina*; Regina might, for all we know, be quite indifferent.

You will also need to use **na** followed by a noun if the associated action is between two or more people (plural subject) and one or more other people (**na** + a noun):

Tulikutana na Pendo maktaba. *We met Pendo in the library.*

Walipigana na wevi. *They fought with the thieves.*

5 Msafiri, safari, -safiri – word-families

You have probably already made the link between this group of words with the related meanings *traveller*, *journey* and *travel* respectively; the root of all three is of Arabic origin and has the characteristic pattern of three consonants, s-f-r in this case.

Two other words which you have already learnt are related in the same way:

kitabu book

maktaba library

You can add to these:

katiba (N) constitution

k-t-b

katibu (MA) secretary of a
company, union, association, etc.

The verb **-hudhuria**, *attend* (in the Unit 12 dialogue) is related to two words in the next box:



| | h-dh-r | |
|------------------------|----------------|------------------------|
| mhadhara (M/MI) | <i>lecture</i> | |
| | | mhadhiri (M/WA) |
| | | <i>lecturer</i> |

Unlike the relationship between verbs and nouns of Bantu origin, it is not possible to set out rules for deriving one form from another in the case of words of Arabic origin in Swahili. But it may be useful to note that the nouns of Arabic origin tend to have more a's in them than the verbs do.

6 Kwa haraka – adverbial phrases made with kwa + noun

You are already familiar with a few such phrases, for example in Unit 8 you had **kwa basi**, *by bus*, **kwa miguu**, *on foot*, etc., and you also know **kwa kweli**, *truly, really, actually* and **kwa kawaida**, *usually*.

In the dialogue in this Unit, Adam says:

Sasa unaendelea kwa haraka ... *Now you are getting on quickly*
(lit. with haste)

Here are some more useful adverbials made from **kwa** + a noun; they should help to make your conversations more interesting.



| | | | |
|-------------------------|---------------------------------|------------------|------------------------|
| kwa bahati | <i>fortunately, luckily</i> | kwa ufupi | <i>briefly</i> |
| kwa bahati mbaya | <i>unfortunately, unluckily</i> | kwa sauti | <i>loudly, aloud</i> |
| | | kwa shida | <i>with difficulty</i> |

Kwa bahati tulimkuta njiani. *Fortunately we came upon him along the road.*

Sema tena kwa sauti! *Say (it) again loudly!*

Majaribio

1 Unafanyaje? Mnafanyaje?

For each of the pictures, make up a mini-dialogue in which you ask the person/people in the pictures what they are doing, and they give you an appropriate reply.

MFANO:



A na B

You Mnafanyaje?
A na B Tunajifunza Kifaransa



(a) Edda



(b) Steve



(c) Musa na Saidi



(d) Rehema



(e) Kip na Ben



(f) Agnes

2 How well did you understand the dialogue? Answer these questions about it: Jibu maswali:

- Ni watu gani waliomkaribisha Steve vizuri?
- Watu hao hukaa wapi?
- Adam anafanyaje?
- Ni nani ambaye haogopi sasa kusema Kiswahili?
- Steve anaalikwa kwenda wapi?
- Steve anapenda kula nini leo?

- 3 You are chatting to a local teacher. After an exchange of greetings, the following conversation takes place. Fill in your part of the conversation. You will need these words:



darasa (MA) classroom
lugha ya kigeni foreign language

lugha (N) language
somo (MA) subject, lesson
wala or (after a negative, nor)

- You** (Ask her what subject she teaches.)
Mwalimu Nafundisha Kifaransa, pamoja na jiografia kidogo.
You (Ask her if the students like learning [to learn] French.)
Mwalimu Wanapenda kujifunza Kifaransa, ila wanajifunza hivyo shida.
You (Ask why they have difficulty in learning French - model your question on the last part of the teacher's reply.)
Mwalimu Wanajifunza kwa shida, kwa sababu Kifaransa ni lugha ya kigeni. Hawasikii Kifaransa nyumbani wa mjinji.
You (Say you do not understand very well - use the present negative of -elewa - and ask her to repeat [it].)
Mwalimu Haya, niseme tena polepole. Nasema hivi: Wanajifunza Kifaransa kwa shida, kwa sababu ni lugha ya kigeni. Watoto hawasikii neno lolote Kifaransa, ila darasani tu. Na wewe, unafanya kazi yangu Kifaransa, ila darasani tu.
You (Say you are a doctor.)
Mwalimu Aa, karibu kwetu. Kaka yangu ni daktari. Atapewa sana kuzungumza nawe.

If you are working with someone else, do this as a role-play. Notice the slight difference between the teacher's first mention of the difficulty of learning French and her second reference to it after you ask her to repeat what she said.

- 4 Fill in the missing verbs in their reciprocal form. The stems of the verbs to choose from are given overleaf. One of them will need an extra vowel attached to the root and then the reciprocal form.

- (a) Mwaka ujao Alison na Zubeda _____ barua kila mwezi.
 (b) Siku hizi Adam na Steve _____ lugha za kigeni.
 (c) John na Ruth _____ kwenye duka la sanaa jana.
 (d) Daudi na Pili _____ sana; wamekata shauri
ku _____.
 (e) Mimi na ndugu zangu hu _____ shambani wakati
wa mavuno.
 (f) Watoto wale si wema; _____ sana kila wakati.

| | | | | | | |
|-------|---------|-----|-----------|---------|--------|-------|
| -kuta | -saidia | -oa | -fundisha | -andika | -penda | -piga |
|-------|---------|-----|-----------|---------|--------|-------|

5 Find the second half of each sentence from the list on the right.

- (a) Angalimwona ... (1) wangalimtembelea Adam.
 (b) Tungali kuwa na pesa (2) angalikwenda Kilwa.
za kutosha ...
 (c) Nisingalikwenda dukani ... (3) nisingalikosa basi.
 (d) Asingaliegesha pale ... (4) motakaa yake
isingaliondolewa na polisi.
 (e) Wangalikwenda Nairobi ... (5) angalimpa vile vitabu.
 (f) Steve angalikuwa (6) tungalisafiri kwa gari moshi.
na nafasi ...

6 This cutting is from the letters page of a newspaper; it invites readers to send letters for publication. You should be able to work out the meaning of **msomaji** and **wasomaji**. The other new words are in the box below.

Barua za Wasomaji,
Majira
S.L.P.71439 DSM

Mhariri anakaribisha barua kuhusu jambo
lolote linalopendeza au kumkera
msomaji. Barua ziandikwe kwa kiswahili
sanifu kwa lugha fasaha na zipigwe chapa.
Ziwe fupi na za kuchangamsha. Kila barua
lazima iwe na sahihi, jina au majina kamili
ya msomaji au wasomaji.
Mhariri

Notice the infinitive **kumkera** in the second line. When you refer to two actions that are closely associated, but the second one is not the result of the first, or subsequent to it, you use the infinitive for the second verb: **linalopendeza au kumkera**.



mhariri (M/WA) editor
-pendeza attract, have an interest for
-kera annoy, irritate

fasaha (N) of good style (used of language only)
-piga chapla type, print
sahihi (N) signature

If you decide to write a letter to this paper, what criteria ~~must~~ your letter fulfil? You should be able to find five.

Note: You will get help with letter-writing later, in Unit 18.

14

SIKU YA TAABU *A day of troubles*

In this unit you will learn how to

- talk about injuring, or feeling pain in, different parts of the body
- give an account of a sequence of related events
- say something had already occurred, was happening or used to happen

Mazungumzo

It is Friday evening and Steve has arrived in Mombasa for the weekend with Adam and his elder brother Yusuf, in whose car they have driven from Nairobi. They arrived just in time for Yusuf and Adam to go to the mosque with their father for **magharibi** prayers. Their mother Lela has made Steve a cup of spiced tea and is now chatting to him for a few minutes before joining her daughter Nuru in the kitchen where preparations for the evening meal have already begun.

Steve Kwa kweli, tulifikiri tutachelewa sana kwa sababu ya ajali hiyo ya matatu.

Lela Gari lake Yusuf halikugongwa na matatu? Naona li zima.

Steve Matatu na motakaa hazikugongana. Tulipoona matatu ilikuwa imeshapinduka. Ilionekana kwamba mahali hapo ni

pa hatari kwa sababu lami imeharibika pande zote mbili ~~ta~~
 barabara. Huenda ikawa dereva alikuwa akiendesha ~~mbili~~
 karibu sana na upande wa kushoto. Tena abiria ni wengi mmoja.
Lela Kwa kuwa Yusuf ni tabibu alisimamisha gari aangalie watu?
Steve Ndiyo. Tulipokaribia matatu Yusuf aliegesha gari, tukashuka
 upesi tukaenda tukaangalia abiria. Walikuwa wamekaa
 kando ya barabara. Walituambia matatu ilipinduka polepole
 hata kila mmoja aliwahi kushika kiti kilichopo mbele yake.

Lela Na dereva, je?

Steve Dereva naye alikuwa amekwenda kituo cha mafuta ampigie
 simu mwenye matatu. Kondakta alibaki hapo aangalie
 abiria.

Lela Wengi waliumia?

Steve Si wengi. Wachache walikuwa wamechubuka. Wengine
 walisema wanaumwa kichwa au shingo, wengine mgouga.
 Msichana mmoja alikatwa usoni. Yusuf alisafisha jeraha
 akatia dawa, kisha akalifunika kwa plasta.

Lela Ehe. Hakuna mtu aliyeumia sana?

Steve Hata mmoja, namshukuru Mungu.

Lela Alhamdulillahi. Ajali ilitokea wapi?

Steve Sijui hasa, ila nina hakika ilitokea mashariki ya Makindu.
 Basi, tuliendolea na safari, tukafika Mtito Andei tukanunua
 petroli tukaenda mkahawani tupumzike kidogo.

(*A woman neighbour calls in on the way home from visiting her son in hospital.*)

Jirani Hodi hodi!

Nuru (*from the kitchen nearby*) Karibu!

Lela Karibu!

(*The neighbour hears the women's voices, comes in - not expecting to see any men - and does not immediately notice Steve, who is sitting behind the door.*)

Jirani Msalkherini kina mama!

Lela Akheri bibi. Mwaonaje?

Jirani Salama tu, mama. Ala! Hujambo, bwana?

Steve Sijambo, bibi. Habari za jioni?

Jirani Salama bwana.

Lela Bwana huyu ni rafikiye Adam. Wanasona pamoja ~~choo~~
 kikuu.

Jirani Ee. Vizuri sana. Karibu Mombasa!

Lela Je, habari yake Musa? Yupo hospitalini bado?

Jirani Bado yupo. Jana walikata shauri kufanya operesheni. Leo asubuhi na mapema alipasuliwa. Sasa yu macho, lakini hawezzi kunena, ila maneno machache tu.

Lela Yu dhaifu?

Jirani Yu dhaifu. Lakini atapongea, Mungu akimjalia.

Lela Inshallah! Leo siku ya taabu, kwelikweli.

| | |
|--|---|
| - <i>fikiri</i> think | - <i>chubuka</i> be bruised, have abrasions |
| <i>ajali</i> (N) accident | - <i>umwa</i> feel pain (in) |
| <i>matatu</i> (N) privately-owned bus (Kenya) | <i>shingo</i> (N) neck |
| - <i>gonga</i> knock, hit | <i>mgongo</i> (M/MI) back (of the body) |
| <i>naona li zima</i> I see it's in one piece | <i>msichana</i> (M/WA) girl, young unmarried woman |
| - <i>zima</i> whole | <i>uso</i> (U/N) face |
| <i>likuwa imeshapinduka</i> it had already overturned | <i>jeraha</i> (MA) wound |
| - <i>pinduka</i> overturn | <i>dawa</i> (N) ointment, medicine |
| <i>hatari</i> (N) danger | <i>kisha</i> then |
| <i>lami</i> (N) tarmac | <i>plasta</i> (N) plaster, adhesive dressing |
| <i>huenda ikawa</i> perhaps | <i>ehe</i> 'I'm following what you're telling me' |
| <i>alikuwa akiendesha</i> (he) was driving | <i>hakuna mtu ...?</i> there wasn't anyone ...? |
| - <i>endesha</i> drive | <i>hata mmoja</i> not even one |
| <i>mbio</i> (= <i>upesiupesi</i>) very fast | <i>namshukuru Mungu</i> I thank God Mungu (M/MI) God |
| <i>upande</i> (U/N) side | <i>Alhamdulillahi</i> Praise be to God |
| <i>kwa kuwa</i> because | - <i>tokea</i> happen, occur |
| <i>tabibu</i> (MA) (= <i>daktari</i>) doctor | <i>Makindu</i> and <i>Mtito Andei</i> (see map on p.223) |
| - <i>simamisha</i> stop (car, bus, etc) | <i>petroli</i> (N) (also <i>mafuta</i>) petrol |
| - <i>karibia</i> come near (to) | <i>jirani</i> (MA) neighbour |
| <i>tukashuka</i> and we got out | - <i>pumzika</i> rest, have a break |
| - <i>shuka</i> get out of a vehicle | <i>Msalkherini</i> an afternoon or evening greeting (sing. is <i>Msalkheri</i>) |
| - <i>ka-</i> and then | <i>Akheri</i> (sing.) reply to <i>Msalkheri</i> (ni) |
| <i>walikuwa wamekaa</i> they were sitting | <i>Mwaonaje?</i> How are you feeling? (greeting) |
| <i>kando ya</i> near, not far away from | - <i>soma</i> study (also means read) |
| <i>hata</i> so that | <i>chuo kikuu</i> (KI/VI) university (of Nairobi in this context) |
| - <i>wahi</i> manage (to do something) | - <i>kuu</i> great, of high rank |
| - <i>shika</i> grasp, hold on to | - <i>operesheni</i> (N) operation |
| <i>dereva naye</i> the driver himself | <i>asubuhi na mapema</i> early in the morning |
| <i>likuwa amekwenda</i> he had gone | |
| <i>kituo cha mafuta</i> (KI/VI) (= <i>gereji</i>) filling-station | |
| - <i>baki</i> remain | |
| - <i>umia</i> be injured | |
| <i>walikuwa wamechubuka</i> were bruised | |

-pasua operate on (also tear and split)
yu macho he is awake (lit. he is eyes)
 -nena speak, utter
yu dhaifu he is weak

-pongea recover (from a serious illness)
Mungu akimjalia God willing, if God enables him (to get better)
Inshallah If it pleases God

— Maarifa yenye manufaa —

The road to Mombasa

The **matatu** is the Kenyan equivalent of the Tanzanian **daladala**, and is usually – but not invariably – a minibus. They tend to be overloaded, and therefore unstable, and are often driven faster than the large company buses. The **matatu** in the dialogue could have been on a short route between towns or on the Nairobi – Mombasa run which, in normal circumstances, would take not more than a full day, with stops at each town and turn-off. The same journey in an average car might take six hours including a stop. The road is generally good but does have occasional patches where the edges have been undermined by heavy rain and erosion and have crumbled. The **matatu** driver was unlucky in going too near one of these; a more stable vehicle might well not have overturned.

From Mtito Andei the road runs through the Tsavo National Park, an arid area of thorn scrub and occasional baobab trees. There is ample provision for game-watching in this huge area. You are unlikely to see elephants or lions while driving along the main road, but you might glimpse a few passing zebras.

For most of the year it is hot, dry and dusty but the onset of rain suddenly brings it to new life. Most of the time it is not until you reach the beginning of the coastal 'strip' that lush vegetation is to be seen.



pori (MA) scrub, bush area

mbuyu (M/MI) baobab tree

Kwa Adam, at Adam's home

Adam and Yusuf's father would have been pleased that they had arrived in time to join him for the special Friday prayers in the mosque. They would have put on **kanzu** and **kofia** and Steve would have been surprised at the sudden transformation in their appearance. Steve, like other foreign visitors, would be impressed at the way in which capital city dwellers slip easily from one lifestyle to another when they visit relatives in other parts of the country.

Adam's family live in a late nineteenth-century house in the densely populated area of narrow streets to the north of Fort Jesus on Mombasa island. This is the old part of the town, and has a predominantly Muslim population. The older women in this cluster of neighbourhoods tend to do their frequent visiting of friends in the afternoon. The neighbour in the dialogue is calling on Lela rather later than she normally would (there is the preparation of the evening meal to be supervised at home) but she knows that Lela would like to know about the boy's operation and will help to pass this important piece of information around the neighbourhood.

The men and women of the family eat their evening meal together unless there are guests who are not close relatives. So Steve will be eating with the menfolk; this will include an elderly man – the friend of a friend of Adam's father – who is passing through Mombasa on his way to Nairobi, and a young man on his way to Tanga in Tanzania, who has been studying at the mosque college on Lamu island. A great deal of visiting takes place between Muslim people living on the islands and along the coastal strip, where cultural and family ties predate the establishment of the political border between Kenya and Tanzania.

Maelezo

1 Tulifikiri tutachelewa sana – tenses in reported speech

Although the use of the tenses in reported speech was mentioned in Unit 10, *Maelezo 7*, it is noted again here, as a reminder.

In English we would have to translate Steve's words ~~tutafu~~ **tutachelewa sana** as *we thought we would be very late*. In English it is only when we are quoting a person's actual words ('direct speech') that we use the same tense that they used at the time of speaking or thinking – as in *We thought 'We will be late'*.

In Swahili the same tense is used for reported speech as would be used for direct speech; in fact there is less distinction between the two than in English. The second of these two examples shows what you would have to do if you needed to make it clear that you are quoting a person's actual words.

- Alisema tutachelewa. *He said we would be late.* (reported)
 Alisema hivi: 'Tutachelewa'. *He said, 'We will be late'.* (direct)

Notice that in casual conversation the words for *that* – **kwamba** and **kuwa** – are very often omitted in reported speech, just as you often omit *that* in English.

2 Yu dhaifu – using the verb prefix for 'is'

There are three examples in the dialogue of the verb-prefix, rather than **ni**, being used for *is*. You have already learnt a few structures in which **yu-** occurs instead of the expected **a-**.

| | |
|---------------|--|
| naona li zima | <i>I see it is in one piece</i> (lit. whole) |
| yu macho | <i>he is awake</i> (lit. he is eyes) |
| yu dhaifu | <i>he is weak</i> |

These are typical of the way the verb-prefix can be used for *is*; they all refer to the state of someone or something and the subject is not named. The verb-prefix is not usually used if the subject is present; you would use **ni** instead:

| | |
|--------------|--------------------------------|
| gari ni zima | <i>the car is in one piece</i> |
| lile ni zima | <i>that's in one piece</i> |

Using the verb-prefix for *is* is much more common when the (unnamed) subject is a person.

Here are some common uses of the verb-prefix:

| | |
|--|-----------------------|
| Yu (or yuko) tayari? | <i>Is s/he ready?</i> |
| U (or uko) tayari? | <i>Are you ready?</i> |
| Yu mgonjwa? | <i>Is s/he ill?</i> |
| Yu hai? | <i>Is s/he alive?</i> |

A few structures, like **yu macho** in the dialogue, are idioms.
Yu maji. *He is in trouble (lit. in water)*

The negative, as for **ni**, is **si**. But note that a negative reply to **U(ko) tayari? Are you ready?**, is **Bado, Not yet.**

3 Ilikuwa imepinduka – two-verb tenses

There are several examples in the dialogue of tenses which use two verbs, the first of which is **kuwa**, *be*:

| | |
|----------------------|---------------------------|
| ilikuwa imepinduka | <i>it had turned over</i> |
| alikuwa akiendesha | <i>he was driving</i> |
| walikuwa wamekaa | <i>they were seated</i> |
| alikuwa amekwenda | <i>he had gone</i> |
| walikuwa wamechubuka | <i>they were bruised</i> |

The verb **kuwa**, marked with **-li-** for past tense, places the event in the past. The second verb describes the action or state as you would have referred to it at that time, with **-me-** used for the completion of an action (with an action verb) or being in a particular state (with a state verb) and **-ki-** denoting ongoing action (with an action verb):

| | | |
|-------------|--------------------------|-------------------------|
| imepinduka | <i>it has overturned</i> | (verb expresses state) |
| akiendesha | <i>(he) driving</i> | (verb expresses action) |
| wamekaa | <i>they are seated</i> | (verb expresses state) |
| amekwenda | <i>he has gone</i> | (verb expresses action) |
| wamechubuka | <i>they are bruised</i> | (verb expresses state) |

You can use **kuwa** to express past, present or future time, but note that **-nakuwa** means *becoming*.

| | |
|--|---|
| Mwaka ujao nitakuwa nikisoma Nairobi. | <i>Next year I will be studying in Nairobi.</i> |
| Ukija saa tano usiku tutakuwa tumelala. | <i>If you come at 11 o'clock at night we will be asleep.</i> |
| Anapokuwa akisoma watoto hawasemi kwa sauti. | <i>While he is studying the children do not speak loudly.</i> |

Sometimes **-na-** is used instead of **-ki-** in the second (or 'main') verb, to indicate ongoing activity, but it is not nearly as common as **-ki-**.

| | |
|--|--|
| Zamani alikuwa anasoma gazeti kila siku. | <i>Ages ago he used to read the newspaper every day.</i> |
|--|--|

Make **kuwa** negative in the usual way:

| | |
|---------------------|-------------------------------|
| haikuwa imepinduka | <i>it had not overturned</i> |
| hakuwa akiendesha | <i>he was not driving</i> |
| sitakuwa nikisoma | <i>I will not be studying</i> |
| hatutakuwa tumelala | <i>we will not be asleep</i> |

4 Tukanunua petroli – more about -ka-

You have already met **-ka-** in Unit 12, **Maelezo 5**. Here is another function of it. The **-ka-** tense is not like the other tenses in that it has no time reference of its own. In narrative sequences it is used to show that its verb denotes an action subsequent in time to, and dependent on, the preceding one.

The first of a sequence of events which happened in the past is usually marked by **-li-** and the subsequent string of verbs by **-ka-**. These are the ones in the dialogue:

| | |
|--|--|
| Yusuf aliegesha gari tukashuka upesi tukaenda tukaangalia abiria. | <i>Yusuf stopped the car and we got out and went quickly and had a careful look at the passengers.</i> |
| Basi, tuliendolea na safari tukafika Mtito Andei tukanunua petroli tukaenda mkahawani tupumzike kidogo. | <i>Well, we continued the journey and arrived at Mtito Andei and bought petrol and went to the café to rest for a bit.</i> |

You do not need **na** between verbs if you use **-ka-**; **-ka-** itself means *and (then)*. Occasionally, for emphasis, you can put in an adverb meaning *finally, eventually, or then* as in the sequence about Yusuf treating the girl's cut face:

| | |
|---|---|
| Yusuf alisafisha jeraha akatia dawa kisha akalifunika kwa plasta. | <i>Yusuf cleaned the wound and put on some ointment and then (finally) covered it with a plaster.</i> |
|---|---|

Including **kisha** here emphasises the putting on of the adhesive dressing as the culmination of several procedures.

The first tense-marker in a sentence need not necessarily be **-li-**, it can be **-ka-** if the verb it is attached to is in sequence with the last verb of the preceding sentence.

The negative counterpart of **-ka-** is the same as the negative of the **-e** form of verbs, the so-called subjunctive (see Unit 6 **Maelezo** 4):

| | |
|---|---|
| Nilikwenda kwa Mama Lela nikapiga hodi nikasubiri kidogo nisimwone. | <i>I went to Mama Lela's place and called hodi and waited a while and didn't see her.</i> |
|---|---|

This use of **-ka-** is typical of informal spoken narrative, in which people tend to recount a sequence of events in the order in which they actually occurred.

The use of **-ka-** is not restricted to past sequences of events:

| | |
|---|---|
| Mkimpa pesa akazipoteza, mtafanya nini basi? | <i>If you (all) give him money and he wastes it, what will you do then?</i> |
| Mzee hufika kwetu kila siku akala nasi. | <i>The old man comes to our place each day and eats with us.</i> |

Note that **-ka-** is one of the tense-markers that can take stress so one-syllable verb-stems, such as **-la** in the example above, do not need their infinitive **ku-**.

-ka- can also follow an infinitive. In this case as well as expressing subsequent action **-ka-** also has a *so that* meaning:

| | |
|--|--|
| Tutawezaje kumsaidia msichana akaendelea na masomo chuo kikuu? | <i>How will we be able to help the young lady so that she continues her studies at the university? (... and have her continue her studies ...)</i> |
|--|--|

5 -nena and maneno – nouns from verbs (3)

There are quite a few nouns made from the verb-root (or an extended root) with the addition of **-o**, as in **-nen-**, *speak*, and the noun **neno** (MA), *word* or *utterance*, both used in the dialogue: ... hawazi kunena, ila maneno machache tu. ... *he can't speak, except for a few words*.

Nouns with the **-o** ending occur in various classes and usually mean either the result of the action expressed by the verb or, in the case of concrete objects, the means by which the action is carried out. Among the most commonly-used are those in the (JI)/MA class; notice that some **-o** nouns in this class are typically used in the plural:

(JI)/MA nouns ending in -o

| | | | |
|-----------|---------------|-------------------|-------------------|
| -elez- | explain | maelezo | explanation |
| -endele- | continue | maendeleo | progress |
| -fundish- | teach | mafundisho | teaching |
| -pigan- | fight | mapigano | fighting |
| -shindan- | compete | mashindano | competition, race |
| -siki- | hear | sikio | ear |
| -waz- | think, ponder | wazo | thought, idea |
| -za- | produce | zao | crop |
| | | mazao | production |

KI/V nouns ending in -o

| | | | |
|---------|---------|-----------------|----------------|
| -funik- | cover | kifuniko | lid |
| -fung- | fasten | kifungo | button |
| -tu- | alight | kituo | stopping-place |
| -zib- | stop up | kizibo | plug, stopper |

M/MI nouns ending in -o

| | | | |
|---------|-------------|----------------|-----------------------------------|
| -chez- | play, dance | mchezo | game |
| -end- | go | mwendo | speed, manner of going, behaviour |
| -ish- | finish | mwisho | end |
| -kutan- | meet | mkutano | meeting |

N nouns ending in -o

| | | | |
|-------|-----------|---------------|--------|
| -ot- | dream | ndoto | dream |
| -und- | construct | nyundo | hammer |

U/N nouns ending in -o

| | | | |
|---------|-------|-----------------------|--------------|
| -fagi- | sweep | ufagio | broom, brush |
| -fungu- | open | ufunguo | key |
| -imb- | sing | wimbo (u-imbo) | song |

Understanding how verb-noun pairs are related will help you to work out the meaning of new nouns that you hear. Do not attempt to try to

learn all these now; they are given to help you to understand the system. You should be able to recognise quite a few of the verbs. Other noun-endings to watch out for are **-u**:

Nouns ending in **-u**

| | Class M/WA | | Class U | |
|--------------------------------|-------------------|---------------------|-------------------|----------------------|
| -kunjuk- be unfolded | mkunjufu | cheerful person | ukunjufu | <i>amiability</i> |
| -pote- be lost | mpotevu | wasteful person | upotevu | waste, vandalism |
| -sahau forget | msahaulifu | forgetful person | usahaulifu | <i>forgetfulness</i> |
| (-sahau is of Arabic origin) | | | | |

and **-e** which, whatever class the noun is in, helps to make nouns that usually denote the thing or person acted upon:

Nouns ending in **-e**

| | | | |
|----------------|------------------|------------------------|---|
| -kat- | <i>cut</i> | mkate (M/MI) | <i>loaf of bread</i> |
| -pet- | <i>bend</i> | pete (N) | <i>ring</i> |
| -shind- | <i>win, beat</i> | mshinde (M/WA) | <i>loser</i> |
| -tum- | <i>send</i> | mtume (M/WA) | <i>apostle, prophet</i> |
| -umb- | <i>create</i> | kiumble (KI/VI) | <i>living creature</i> (including human) |

6 Msalkherini – more greetings

Lela's neighbour uses the plural form of an afternoon-and-evening greeting; the standard reply to one person is **Akheri**. The equivalent morning greeting is **Subalkheri** (sing.) and either the same word or **Akheri** is used to reply it.

A greeting which is used at any time of the day is **Salaam aleik** (to one person) or **Salaam aleikum** (to more than one). The standard reply is **Wa aleik salaam** (to one) or **Wa aleikum salaam** (to more than one).

These greetings tend to be used mainly in Muslim communities. Greeting customs can be quite localised, and differences between men's and women's usage and between the usage of older and younger people can vary from one district or town to another.



Majaribio

- 1 Soon after Steve first arrived in Nairobi he happened to meet a group of young athletes who had come from all over Kenya. He asked them where they came from and then had to find out where some of the places are, in relation to Nairobi. Using the map, fill in the replies to Steve's questions using **kusini ya** (etc.) Nairobi (if necessary, look back to page 138).

- (a) Steve Nyeri iko wapi?
Jibu _____.
- (b) Steve Magadi iko wapi?
Jibu _____.
- (c) Steve Isiolo iko wapi?
Jibu _____.
- (d) Steve Kitui iko wapi?
Jibu _____.
- (e) Steve Narok iko wapi?
Jibu _____.
- (f) Steve Eldoret iko wapi?
Jibu _____.

- 2 During the Mombasa weekend Yusuf drove Steve one hundred or so kilometres along the Mombasa–Malindi road to see the ruins of a fifteenth-century town at Gedi. They also hoped to go swimming at nearby Watamu but unfortunately did not have time, as they were late setting out from Mombasa.

Fill in the gaps in Steve's diary entry for that day; the verb-stems are provided. Note that he refers to *we* all the time and that there are a few places where **-ka-** is appropriate.

Jumamosi (**-kata**) shauri (**-enda**) Gedi. (**-chelewa**) kuondoka, kwa sababu ya wageni wengi waliopo nyumbani. (**-ondoka**) saa saba (**-enda**) Kilifi (**-nunua**) petroli. Basi, (**-endelea**) na safari (**-fika**) Gedi. Huko Gedi (**-angalia**) magofu ya msikitii mkubwa, msikitii mdogo, nyumba mbalimbali na visima. Kwa bahati mbaya (**-pata**) nafasi kuogolea Watamu.





mbalimbali various
visima (KI/VI) wells

-**ogelea** swim

- 3 Fill in the Nairobi–Mombasa and Mombasa–Malindi roads on the map.
- 4 How well did you understand the dialogue? Fill in the missing words in (a) to (c), and give complete answers for (d) to (f).
- (a) Ajali ya matatu ilitokea kati ya _____ na _____
(place names)
- (b) Dereva wa matatu alikuwa amekwenda _____
_____ ampigie simu mwenye matatu.
- (c) _____ mmoja alikatwa usoni.
- (d) Baada ya kusafisha jeraha na kutia dawa Yusuf alifanya nini?
- (e) Wasafiri hao watatu walifanya nini huko Mtito Andei?
- (f) Nani yupo hospitalini? (Begin your answer with Yupo ...)
- 5 This is an extract from a folktale about a rich trader – **tajiri** (MA) – who had recently married a second wife. Before going on a journey to buy trade-goods he asked each wife what she would like him to bring back for her. The junior wife asked for a long list of things; the senior wife said he should not go to a lot of trouble but she would like a ring and a *portion of wisdom*, **kipande cha akili** (KI/VI).

Basi, tajiri akafunga safari akafika huko alikokuwa akienda. Kufika huko akanunua vifaa vyake vyote alivyovihitaji kwa duka lake. Vile vile akanunua vitu vyote kama vile nguo ambavyo bibi mdogo alimtuma pamoja na pete ya bibi mkubwa. Sasa akakwama wapi apate kipande cha akili. Akazunguka maduka yote asipate. Mwishowe hata yeye akaona ni upuuzi kutafuta kipande hicho.



-funga safari set off on a journey
kama vile such as
-tuma send (someone) for
-kwama be stuck, in a fix

-zunguka go around
mwishowe finally
upuuzi (U) nonsense,
foolishness

Write out the parts of the passage which mean:

- (a) On arriving there he bought all the utensils he needed for his shop.
- (b) Now he was in a fix as to where he should get the portion of wisdom.
- (c) He went round all the shops and did not get it.

6 Walikuwa wakifanya nini mwaka jana? What were they doing last year?

Fill in the gaps in these sentences which describe what someone was doing during last year. You will need two verbs for each; the second verb is shown.

- (a) Mwaka jana Adam (-soma) Marekani.
- (b) Mwaka jana Bw. Yahya (-fanya) biashara Malindi.
- (c) Mwaka uliopita Yusuf (-kaa) huko Edinburgh.
- (d) Mwaka jana Bi. Nuru (-andika) kitabu.
- (e) Mwaka uliopita dada yangu (-fundisha) huko Machakos.

7 Anaumwa shingo! Amekatwa usoni!

You have just been involved in a road accident. A driver in a passing lorry stops to see if you need help. Write out what you tell him, using the following information. Use **-katwa** and body-part + **ni** for having a cut and **-umwa** and body-part for feeling pain.

This man's head hurts and the woman has a pain in her neck and shoulders. This child has a cut arm and the one who is sitting over there has a cut on his leg. The driver has a painful chest. Fortunately I'm OK (-zima).

bega (MA) shoulder

kifua (KI/VI) chest

15

KATIKA MBUGA YA WANYAMA

In the game park

In this unit you will learn how to

- refer to game animals
- use some more colour words
- make comparisons
- ask for someone's name and address and supply this information about yourself
- talk about small and large sizes of things

Mazungumzo

John and Alison are in the Serengeti national park in a four-wheel-drive vehicle with a driver, Robert, and four other visitors, one of whom is Joshua, a Tanzanian journalist. It is the last full day of a five-day safari and, after spending the night in a safari lodge, they will be returning to Arusha. It is late afternoon and Robert has just pulled up not far from a cluster of trees. He notices Alison looking in the notebook where she has been keeping a daily record of the animals she has seen. Robert has a keen sense of humour.

Robert Umeona nyumbu wangapi, dada?

(Everyone laughs.)

Alison (keeping a straight face) Elfu saba, mia nne, thelathini na mmoja!

- Robert** Ulihesabu kila mmoja?
Alison (laughing) Kila mmoja.
- Joshua** Kwa kweli sikuona jambo kama tulivyoona asubuhi. Kila tulikokwenda pana nyumbu. Ghafula walikuja –
Robert (whispering) Tazama pale!
- John** Wapi?
- Robert** Palepale, chini ya mti.
- Alison** Mti upi?
- Robert** Mti ulio mrefu sana. Kuna simba. Wamelala upande wa kulia.
- Alison** Siwaoni.
- Robert** Wamelala kwenye kivuli. Mmoja ni mkubwa kuliko wengine. Ni jike pamoja na watoto wawili. Tazama katikati ya kivuli. Mtaona sehemu yenyre rangi ya kahawia-njano; ndiye simba.
- Alison** Ninachokiona ni weusi tu. Sioni simba. Twende karibu kidogo, tupate kuwaona vizuri.
- Robert** Sipendi kuwakurupua. Tusubiri kidogo. Ni desturi yao kuamka wakati huu. Labda wataamka baadaye kidogo. Tukae kimya

Two hours later, in the lodge, people are chatting over pre-supper drinks. John seems to have disappeared.

- Alison** Makala ambayo unaiandika inahu mbuga za wanyama?
- Joshua** Haihusu mbuga tu. Mada nayo ni utalii. Hii ndiyo sababu nitakaa hapa hotelini siku moja zaidi. Hatutaonana kesho asubuhi, maana mtaondoka mapema sana, siyo?
- Alison** Sawa. Niambie jina lako kamili, pamoja na anwani yako, nikupelekee picha ambazo nimezipiga leo. (*She gets out her notebook:*) Jina lako nani?
- Joshua** Jina langu kamili ni Joshua Kisinda; ki-si-nda. Anwani ni hii: Sanduku la Posta, mbili, sita, saba, tisa, sifuri, Dar es Salaam. Utakapopelea picha lazima uandike anwani yenu.
- Alison** Kwa nini kamera yako haifanyi kazi leo?
- Joshua** Bila shaka betri zimekwisha. Kwa bahati ninazo betri spea chumbani mwangu. Nitafurahi sana kupata picha za simba, hasa picha ya yule dume alipowaletea wengine mzoga.
- Alison** Vilevile nitakupelekea picha zilizopigwa asubuhi, yaani za tembo, nyumbu, punda milia na twiga, pamoja na ile ya joka ambaye tulimwona karibu ya jabali kubwa.

- Joshua** Nitafurahi sana.
(John comes into the bar.)
- Alison** Mbona umechelewa hivi?
- John** Nilikuwa nikizungumza na Robert. Yuko nje anasafiki gari. Nilimrudishia kijitabu chake cha mbuga za wanyama.
- Joshua** Mlisoma zile kurasa kuhusu mbuga ya Selous?
- Alison** Tulisoma, ndiyo. Laiti tungekuwa na nafasi zaidi
- John** Na pesa zaidi
- Alison** Basi. Mimi nasikia njaa. Twende mezani! Ninyi mnakuwa kukaa hapa baa mpaka saa ya kifunguakinywa?



nyumbu (N) wildebeest (*gnu*)
-hesabu count
kila tulikokwenda everywhere we went
ghafula suddenly
mti ulio mrefu sana the tallest tree, the tree which is the tallest
simba (N) lion
mmoja ni mkubwa kuliko wengine one is larger than the others
jike (JI/MA) female (animal)
kivuli (KI/VI) shadow, shade
sehemu (N) part, area
rangi ya kahawia-njano brownish-yellow colour
ninachokiona ni weusi tu what I see is just blackness (*the thing that I see*)
weusi = ueusi
-eusi black
twende karibu kidogo let's go a bit nearer
-karibia go/come near
tupate kuwaona vizuri so that we manage to see them clearly
-pata (= -wahi) manage, get (to do something)
-kurupua startle (person, animal) into running away
desturi (N) custom, habit
-amka wake up
kimya quietly (also silence, quiet)
makala (N) article (journalistic, academic)

-husu concern
mbuga ya wanyama (N) game park/reserve
mada nayo ni utalii the actual topic is tourism
mada (N) topic
jina lako kamili your full name
anwani (N) address
-piga picha take photograph(s)
picha picture, photograph
jina lako nani? what is your name?
sifuri (N) nought, zero
kamera (N) camera
betri battery
dume (MA) male (animal)
mzoga (M/MI) carcass
vilevile also
yaani that is (to say), i.e.
tembo (N), also **ndovu** (N) elephant
punda milia (N) zebra
twiga (N) giraffe
joka (JI/MA) large snake
jabali (MA) rock, rocky outcrop
-rudishia return (something to someone)
kijitabu (KI/VI) pamphlet, booklet
ukurasa (U/N) page
laiti if only
mezani to the dining room
meza (N) table
kifunguakinywa (KI/VI), breakfast also
chamshakinywa (KI/VI)



Maarifa yenye manufaa

A plausible scenario to account for how John and Alison got to the game park with a group is that they encountered the other four travellers in the office of one of the tour companies in Arusha; the six of them decided to team up in order to keep the cost down.

The five-day safari included the Lake Manyara national park and the Ngorongoro crater, which is in a conservation area bordering the Serengeti. The party decided to book rooms in safari lodges in preference to the (cheaper) alternative of making overnight stops at designated self-catering campsites.

Of all the Tanzanian national parks and game reserves the Selous, mentioned by Joshua, the journalist in the dialogue, is the largest. It lies south-west of Dar es Salaam, which is where the relevant tour companies are located.

kampuni ya safari (N) tour company

mwandishi habari (M/WA) journalist

These might also be useful:

hema (N) tent

-piga hema pitch a tent

msimamizi wa safari (M/WA) tour organiser



Maelezo

1 Kila tulikokwenda – kila used without a noun

(a) Of the three relative pronouns of place, **-ko-**, **-po-** and **-mo-**, **-ko-** is the least definite, and so is the most suitable one to use for a *wherever* function. Joshua had no particular place in mind when he said this so there is no noun denoting place following **kila**. As the noun **mahali**, *place*, need not mean one particular place, he could also have said:

Kila mahali tulipokwenda . . . Every place (where) we went . . .

or

Kila tulipokwenda... *Everywhere we went...*

If you want to make a general statement, not tied to a particular time, you should use the 'general' or 'tenseless' relative structure, in which the relative pronoun goes on the end of the verb-stem:

kila tuendako *wherever we go*

(b) Remember that **-po-** has another function; it is also a relative pronoun of time, as in:

tulipokwenda *when we went*

Using **kila** you can say:

| | |
|----------------|--------------------------------|
| kila aliposema | <i>whenever he spoke</i> |
| kila watakapo | <i>whenever they want/like</i> |

The 'missing' noun would be a time-word, such as **mara**:

kila mara aliposema *every time he spoke*

(c) It is not only nouns of place and time that can be omitted:

kila asemalo *everything he says*

The most likely candidate for the 'missing' noun here, which must be a JI/MA singular because of the relative pronoun being **-lo** (from **li + o**) is **neno** (*word* or *utterance*).

2 *Bigger and biggest – making comparisons*

(a) One way of expressing that one thing is bigger, better, longer, more expensive, etc. than another is to use **kuliko**. The first of the examples is from the dialogue:

Mmoja ni mkubwa kuliko
wengine. *One is larger than the others.*

Kikapu chako ni kikubwa
kuliko chake. *Your basket is larger than hers.*

Mnazi ni mrefu kuliko
mchungwa. *The coconut palm is taller than
the orange tree.*

You can also use **zaidi**, *more*, immediately after the adjective and before **kuliko**:

Mmoja ni mkubwa zaidi kuliko wengine.

If you just want to say *one is bigger* use **zaidi** without **kuliko**:

Mmoja ni mkubwa zaidi.

Other ways of expressing a comparison use verbs:

-zidi (related to **zaidi**)

exceed, increase

-shinda

surpass, beat

-pita

surpass, outstrip

Kikapu chako ni kikubwa
kuzidi chake

Your basket is larger than hers.

(Your basket is large to exceed hers.)

Kikapu chako ni kikubwa
kushinda chake

Your basket is larger than hers.

(Your basket is large to beat hers.)

(b) To say that something is the biggest, best, longest, most expensive, etc., you can either use **sana** as in the example from the dialogue:

Mti ulio mrefu sana.

The tallest tree.

(The tree which is very tall.)

or **mno**, as in:

Nipe papai lililo kubwa mno.

Give me the largest pawpaw (papaya).

(Give me the pawpaw that is extremely large.)

Notice the use of **ulio** and **lililo**, *which is* in the last two examples; these relative structures help to make the thing referred to, the tallest tree and the largest papaya, definite.

A note about **mno**: in other circumstances **mno** can mean *too*, as in:

Sipendi papai hili, ni dogo mno. *I don't want this pawpaw, it's too small.*

The context will usually tell you whether someone means *extremely* or *too*.

You can also use the verb **-shinda**, together with **-ote**, like this:

Kikapu chako ni kikubwa
kushinda vikapu vyote.

Your basket is the largest of all the baskets. (Your basket is large to surpass all the baskets.)

It is not necessary to use the plural noun after **kuliko**; **-ote** can stand on its own to represent the noun:

Kikapu chako ni kikubwa *Your basket is the largest of all.*
kushinda vyote.

Papai lile ni kubwa *That pawpaw is the largest of all.*
kushinda yote.

Joseph ni mrefu kushinda wote? *Is Joseph the tallest of them all?*

If you use **-shinda** and **-ote** it is not necessary for the verb to be in a relative structure; the infinitive is sufficient.

(c) To express that one thing is the same as another with regard to a particular attribute, use either **sawa na**:

Paka huyu ni mkubwa sawa *This cat is as large as that one.*
na yule.

Paka huyu ni sawa na yule *This cat is the same size as that one.*
kwa ukubwa.

or **kama**:

Paka huyu ni mkubwa ... *This cat is as big as that one....*
kama yule.

Paka huyu ni kama yule *This cat is the same size as that one.*
kwa ukubwa.

3 Mada nayo ni utalii – using na- for emphasis

Although this structure literally means *The topic and it is tourism*, the function of **nayo** here is rather like that of *actual* in the English sentence *The actual topic is tourism*. **Nayo** emphasises **mada**. In the same way, **naye** emphasises **dereva** in the Unit 14 dialogue. These verb-prefix + o forms attached to **na-** are already familiar to you, but for other functions.

In connection with their emphatic function, notice that they can also be used to mean *too, also, as well*:

Watalii nao walimpa
dereva zawadi.

(a) *The tourists (+ emphasis)*
gave the driver a present.

(b) *The tourists too gave the driver*
a present (in addition to the others
who gave him one).

Mwalimu naye alikwenda nao. (a) *The teacher (+ emphasis) went with them.*

(b) *The teacher went with them as well* (in addition to the others, e.g. parents, who went with them).

On its own, **na** can be used to emphasise an action when the verb is in the subjunctive, the **-e**, form; **na** precedes the verb:

Basi, bila kupoteza wakati na tuanze. *Right, without wasting time let's begin.*

4 Jina lako nani? What's your name?

As you are an English-speaker, you might have expected *What is your name?* to have **nini?** *what?*, rather than **nani?** *who?* This is a small reminder about keeping an open mind when extending your knowledge of Swahili!

If you are asked your name by someone who is going to write it down, you can avoid confusion over spelling it out by offering to write it yourself.

 **Niandike mwenyewe?** *Shall I write it myself?*

 When trying to ensure that their names get recorded correctly, Swahili speakers usually 'spell' them out syllable by syllable, as Joshua does in the dialogue.

5 JI/MA to denote large size – augmentatives

In order to refer to a large or important version of something the noun-stem is put into the JI/MA class like this:

(a) If the noun-stem begins with a vowel, or is a single syllable, **ji-** is prefixed to it, for both singulars and plurals: the **ma-** plural prefix goes in front of **ji-**. The first example is from the dialogue. You may remember **jumba** from the second dialogue in Unit 6.



| | | | | | |
|--------|--------|-------|----------------|---------|-----------------|
| nyoka | snake | joka | large snake | majoka | large snakes |
| nyumba | house | jumba | large building | majumba | large buildings |
| kisu | knife | jisu | large knife | majisu | large knives |
| mtu | person | jitu | giant | majitu | giants |
| mji | town | jiji | city | majiji | cities |

(b) Other types of noun-stem are used in the JI/MA class by losing their singular prefix (if they have one) and having **ma-** as their plural prefix.



| | | | | | |
|--------|--------|------|-----------------------|--------|-------------------------|
| mdudu | insect | dudu | large insect, pest | madudu | large insects, pests |
| mbuzi | goat | buzi | large goat | mabuzi | large goats |
| kikapu | basket | kapu | large basket | makapu | large baskets |
| paka | cat | paka | large cat | mapaka | large cats |

The augmentative forms denoting people usually take the M/WA class agreement-prefixes on qualifiers and the verb, unless the speaker is making a derogatory statement.

6 KI/VI to denote small size: diminutives

To refer to a small or insignificant version of something a noun-stem is put into the KI/VI class like this:

(a) If the noun-stem begins with a vowel or is just one syllable or the noun is already in the KI/VI class the prefixes have to be **kiji-** and **viji-**. The first example is from the dialogue:



| | | | | | |
|--------|------------|----------|-------------|----------|--------------|
| kitabu | book | kijitabu | booklet | vijitabu | booklets |
| nyoka | snake | kijoka | small snake | vijoka | small snakes |
| mji | town | kijiji | village | vijiji | village |
| mti | tree | kijiti | small stick | vijitti | small sticks |
| mwana | child (of) | kijana | youth | vijana | youths |
| mwiko | wooden | kijiko | spoon | vijiko | spoons |

(b) Other stems take the **ki-** (singular) and **vi-** (plural) prefixes. The first example comes from the dialogue:

| | | | | | |
|---------------|-------------------------------|----------------|----------------------|----------------|---------------------|
| uvulli | <i>shade (in general)</i> | kivulli | <i>shadow, shade</i> | vivulli | <i>shadows</i> |
| kombe | <i>serving dish</i> | kikombe | <i>cup</i> | vikombe | <i>cups</i> |
| | <i>challenge cup</i> | | | | |
| milima | <i>mountain</i> | kilima | <i>hill</i> | vilima | <i>hills</i> |
| mtoto | <i>child</i> | kitoto | <i>small baby</i> | vitoto | <i>small babies</i> |
| ngoma | <i>drum</i> | kigoma | <i>small drum</i> | vigoma | <i>small drums</i> |

* KI/VI nouns denoting people should usually be used with M/WA class agreement-prefixes on qualifiers and the verb unless some special emphasis, such as endearment, is intended. Note that **kitoto** is used only of an unusually small baby, e.g. a premature one, in which case the KI/VI prefixes would be used throughout the sentence. A baby of normal size is **mtoto mchanga**.

7 -piga picha, -piga hema – verbs made with -piga + noun

The verb **-piga**, meaning *hit* or *beat* on its own, can be used with a variety of following nouns to form many verb-meanings. As well as the two verbs given above, used in this unit, you should also know **-piga simu** *make a telephone call*, introduced in Unit 3. Here are a few more:

| | | | |
|---------------------|---|---------------------|---|
| -piga hodi | <i>call hodi outside someone's door</i> | -piga kelele | <i>make a noise</i> |
| -piga deki | <i>wash the floor</i> | -piga mbio | <i>run</i> |
| -piga pasi | <i>iron (e.g. clothes)</i> | -piga maji | <i>be roaring drunk</i> |
| -piga mstari | <i>draw a line</i> | -piga bao | <i>consult the omens, with a divining board</i> |
| -piga makofi | <i>clap</i> | -piga kura | <i>vote</i> |
| -piga magoti | <i>kneel</i> | -piga chapa | <i>print</i> |
| -piga chafya | <i>sneeze</i> | -piga soga | <i>chat, gossip</i> |
| -piga miayo | <i>yawn</i> | | |

8 More colour adjectives

The two colours mentioned in the dialogue are:

| | |
|-----------------------|------------------------|
| kahawia-njano | <i>brownish-yellow</i> |
| weusi (u-eusi) | <i>blackness</i> |

Kahawia is a word for *brown*; there is another word with the same meaning – **hudhurungi**. The other half of the compound **kahawianjano** is part of the word for *yellow*, **manjano**, which also means *turmeric*. The only one of these colour adjectives that takes an agreement-prefix to match its noun is **-eusi**. Another colour adjective that does not need an agreement-prefix is **zambarau**, *purple*.



Majaribio

- This is part of a letter Joshua wrote to a friend referring to one morning's activities in the national park. Write a similar account of your own experience, using the information below, including the types and numbers of animals seen.

Tuliondoka saa mbili tukaenda mpaka mtoni. Kati ya saa tatu na saa nne u nusu tuliona tembo watatu, twiga wawili na punda milia sita. Kwa bahati mbaya hatukuona simba yejote. Tulirudi hotelini saa tano na nusu tukanywa soda.

You set off at 7.30 am, returned to the hotel (safari lodge) at midday and had a beer.



2



7



5



wengi

- 1 How well have you understood the dialogue? Answer the first question in English. Notice that the questions all refer to the past.
- How many wildebeest did Alison tell Robert she had seen?
 - Simba walikuwapo wapi?
 - Alison alipenda kufanya nini?
 - Robert hakupenda kufanya nini?
 - Kwa nini kamera ya Joshua haikufanya kazi?
 - Alison alisema atampelekea Joshua vitu gani?

- 3 After he returned to Dar es Salaam, Joshua had his camera stolen and went to the local police station to report the theft. Fill in Joshua's part of the conversation from the information in the dialogue and the clues given here.

Askari-polisi Jina lako nani?

Joshua

Askari-polisi Anwani yako?

Joshua (Write the P.O. Box no. in figures.)

Askari-polisi Namba ya simu?

Joshua (Say your phone number is 35602: write it in words.)

Askari-polisi Unafanya kazi gani?

Joshua (Say you are a journalist.)

Askari-polisi Uliibiwa lini?

Joshua (Say you were robbed that morning.)

Askari-polisi Saa ngapi?

Joshua (Say 11.20.)

Askari-polisi Ulikuwa wapi?

Joshua (Say you were at Kariakoo.)

Askari-polisi Uliibiwa kitu gani?

Joshua (Say you were robbed of a camera.)

4



Koku

Bhoke

Aranya

These three women on the previous page are often seen together at Joshua's local market in Dar es Salaam. His wife has sometimes mentioned their names but he cannot yet identify them correctly. She makes another attempt to help him match names and people. This is what she says. You fill in the names.

_____ ni mrefu sana; kwa kweli ni mrefu kushinda wote. _____ ni mfupi kuliko _____, lakini mwanamke ambaye ni mfupi mno ni _____. Kusema kweli, _____ ni mwembamba mno, na _____ ni mnene kushinda wote. Kikapu chake _____ ni sawa na kikapu cha Aranya. Kilicho kikubwa sana ni kikapu chake _____.

 -nene fat

- 5 Fill in the gaps. The missing words in (a) to (d) are augmentatives and in (e) to (h) diminutives. Re-read **Maelezo** 5 and 6 first; they contain all the words you will need.
- Rais hukaa kwenye _____ kubwa.
 - Joshua anakaa katika _____ la Dar es Salaam.
 - Bwana yule ni mkubwa mno, tena mrefu sana, hata watoto wanafikiri ni _____.
 - Wakati wa safari Alison pamoja na wenziwe waliona _____ karibu na jabali.
 - Koroga chai kwa _____ hiki!
 - _____ chao kilizaliwa mwezi uliopita. (*She was born prematurely.*)
 - Mwalimu huwafundisha watoto namna ya kuhesabu anatumia _____ hivi vy'a rangi.
 - John amesoma _____ chake Robert.
- 6 Some of the words in John's hastily pencilled note about the leopard have become obliterated. Help him to reconstruct his notes by filling in the missing words from the list at the end.

 chui (N) *leopard*
doa (MA) *spot, mark*

-erevu *cunning*
-winda *hunt*

Kwa rangi chui ni manjano; mwente madoa _____.
 Wakati wa mchana hulala katika _____.
 Mnyama huyu ni mwerevu sana katika kuwinda
 wanyama _____. Huwinda wakati wa _____.

wadogo

meusi

miti

usiku

Utakwenda mbuga ya wanyama?

If so, you might like to learn a few more words for animals you are likely to see.

| | |
|----------------|-------------------------------|
| duma (N) | <i>cheetah</i> |
| fisi (N) | <i>hyena</i> |
| kiboko (KI/VI) | <i>hippo</i> |
| kifaru (KI/VI) | <i>rhino</i> |
| kima (N) | various kinds of small monkey |
| kuru (N) | <i>waterbuck</i> |

| | |
|--------------------------|--------------------------|
| ngiri (N) | <i>warthog</i> |
| nyani (N) | <i>baboon</i> |
| swala (N) | <i>gazelle</i> |
| swalatomi (N) | <i>Thomson's gazelle</i> |
| tumbili (or tumbiri) (N) | <i>vervet monkey</i> |

16

MLIMANI: KUNA NINI? *On the mountain: What's the matter?*



In this unit you will learn

- how to ask what is the matter, what's wrong
- some more expressions describing symptoms and pain
- how to refer to people's ages
- how to refer to causing something to happen
- how to warn people/someone against doing something



Mazungumzo



Steve is visiting Tanzania again and is about 4,000 metres up Mt Kilimanjaro with a group of friends, a mountain guide and two porters. They are walking across a fairly flat area on their way to the top hut. Steve and Dominic, the guide, are slightly ahead of the others.

Dominic Natumaini karibu tutawaona kundi la watu wanaoshuka. Kiongozi wao ni ndugu yangu. Ndipo tutapata habari ya hali ya hewa huko juu, hasa hali ya theluji.

Steve Tutafika Kibanda cha Kibo saa ngapi?

Dominic Labda tutafika kunako saa kumi. Inategemea mwendo wetu. Tusiende haraka. Kwa bahati mmeanza kwenda polepole sasa!



- Steve** Si kama siku ya kwanza. Siku ile tulipokuwa tukipita mwituni tulisahau kabisa ushauri wako. Ingawa ulituonya tusiende kwa haraka, kwa kuwa sisi sote ni wazima hatuna neno, tulianza kwenda mbio.
(Dominic turns round to check that the others are following.)
- Dominic** Kumbe wamesimama! Paul amekaa chini. Basi, tukamwangalie.
(They walk back to the others.)
- Dominic** Kuna nini?
Jane Paul hawez! Kichwa kinamwuma, tena amepatwa na kichefuchefu.
(Paul shows them his hands.)
- Steve** Mikono imefura.
Paul *(trying to joke)* Shauri ya uzee...
Jane Si shauri ya uzee. Una miaka arobaini tu.
- Dominic** Ugonjwa huu hauhusu umri hata kidogo. Umetapika?
Paul Ndiyo. Nimetapika.
Steve Tumsaidie vipi?
Dominic Tumpe maji. Anywe maji kidogo.
Paul Sipendi maji zaidi. Nimekunywa mengi. Lazima niendeleee. Sitaki kuwachelewesha.
- Dominic** Tumpe tunda. Mna matunda? Wapagazi wanabeba matunda katika mizigo, lakini sipendi kufungua mizigo sasa.
- Steve** Mimi nina tofaa. Tukate vipandevipande. Kisu changu kimeengia kutu. Nani ana kisu safi?
Dominic *(offering his penknife)* Kata kwa kisu hiki. Angalia! Ni kikali sana. Usijikate mkono.
(Paul tries to eat a piece of apple, but feels sick again.)
- Dominic** Lazima ashuke mpaka Horombo. Hawezi kupona hapa. Avute pumzi mahali panapo oksijeni zaidi.
Jane Basi, niende naye. Tushuke pamoja.
Paul La! La! Uendeleee kupanda juu na wenzako ...
(Dominic looks ahead and sees a group of climbers in the far distance coming towards them on their way down the mountain.)
- Dominic** Tazama kulee! Ni wale wanaorudi Horombo. Paul, afadhalii uende naa. Kiongozi ni vdrugu yangu, atakusaidia. Ukae Horombo siku mbili. Sisi tutarudi huko

kesho jioni. Kesho kutwa sisi sote tutashuka pamoja. Unakubali? Utafikiri marafiki wamekutupa?

Paul

Sitafikiri hivyo. Nitafurahi kushuka kidogo. Mahali ~~hape~~ ni kama jangwa, lakini baridi.

(They sit and wait for the other party to reach them.)



| | | | |
|-----------------------------------|--|----------------------------------|---|
| -tumaini | <i>hope, expect</i> | -fura | <i>swell up</i> |
| karibu | <i>soon</i> | Shauri ya uzee | (for this function shauri is used in the N class) <i>It's to do with old age</i> |
| kundi (MA) | <i>group</i> | Una miaka arobaini tu | <i>You're only forty</i> |
| -shuka | <i>descend</i> | umri (U) | <i>age</i> |
| kiongozi (KI/VI) | <i>guide, leader</i> | hata kidogo | <i>(not) at all</i> (only used after negatives) |
| halli ya hewa (N) | <i>weather (lit. state of the air)</i> | -tapika | <i>vomit</i> |
| hewa (N) | <i>air</i> | vipi? | <i>how?</i> |
| theliji (N) | <i>snow</i> | -chelewesha | <i>make (people) late</i> |
| Kibanda cha Kibo | <i>Kibo Hut (the top hut)</i> | wapagazi (M/WA) | <i>porters</i> |
| kunako | <i>at about</i> | -beba | <i>carry</i> |
| Inategemea mwendo wetu | <i>It depends on our speed</i> | tofaa (MA) | <i>apple</i> |
| bahati (kwa is sometimes omitted) | <i>fortunately</i> | Kisu changu kimeinglia kutu | <i>My knife is rusty</i> |
| tulipokuwa tukipita mwituni | <i>when we were going through the forest</i> | Ni kikali sana | <i>It's very sharp</i> |
| -pita | <i>go along, through, by</i> | Usiljikate mkono | <i>Don't cut your hand</i> |
| mwitu (M/MI) | <i>forest</i> | Horombo | <i>Horombo Hut</i> |
| ushauri (U) | <i>advice</i> | -pona | <i>get better</i> |
| ingawa | <i>although</i> | -vuta pumzi | <i>breathe in</i> |
| ulituonya tusiende kwa haraka | <i>you warned us not to go quickly</i> | mahali panapo oksijeni zaidi | <i>a place that has more oxygen</i> |
| -onya | <i>warn</i> | oksijeni (N) | <i>oxygen</i> |
| kwa kuwa | <i>because</i> | -panda | <i>climb up</i> |
| sisi sote ni wazima hatuna neno | <i>we were all fine (with) no problem</i> | kulee (kule with a lengthened e; | <i>the longer the e the greater the distance referred to) right over there, in the distance</i> |
| Kumbe ...! | <i>an expression of surprise</i> | -tupa | <i>abandon (lit. throw)</i> |
| Kuna nini? | <i>What's the matter?</i> | jangwa (JI/MA) | <i>desert</i> |
| Kichwa kinamwuma | <i>his head is hurting (lit. head is hurting him)</i> | | |
| amepatwa na kichefuchefu | <i>he feels nauseous (lit. he has been overcome by nausea)</i> | | |

Maarifa yenye manufaa

Milmani

The location of the dialogue is the barren expanse of land between Kibo and Mawenzi peaks known as the Saddle, which has to be crossed by climbers using the Marangu route up Kilimanjaro. It seems interminable and Paul is not far wrong in comparing it to a desert.

Paul's symptoms are among the classic ones of mountain sickness, caused by shortage of oxygen. Dominic, as an experienced guide, can see that Paul is suffering from a particularly acute attack and will only recover by descending to a lower altitude. This sickness can be experienced by anyone, regardless of age or climbing experience. You can reduce the likelihood of getting it by walking slowly and first spending a few days acclimatising on the lower slopes, in one of the hotels, guest houses or camp sites outside the national park area.

Maelezo

1 Kunako, panapo, mnamo – *Time and Place*

In the dialogue **kunako** refers to time and **panapo** refers to place. All three forms are general or 'tenseless' relatives, with the place prefix attached to **-na-** and the relative pronoun **-ko** (from **ku + o**), **-po** (from **pa + o**) or **-mo** (from **mu + o**) coming at the end. They can all be used to refer to time as well as place. There is generally less distinction between their meanings when used with time expressions than with expressions referring to a place; for some speakers they are more or less interchangeable, for others **mnamo** implies more precision in the time reference than the other two.

Time:

| | |
|------------------------|-------------------------------------|
| kunako jioni | <i>some time during the evening</i> |
| panapo saa sita | <i>at about 12 o'clock</i> |
| mnamo saa tisa | <i>at about 3 o'clock</i> |

Place:

| | |
|---|---|
| Atatafuta kazi huko kunako mahoteli mengi. | <i>He will look for work there where there are a lot of hotels. (at some place which has ...)</i> |
| Tukae pale panapo kivuli. | <i>Let's sit over there where there is some shade. (in the place which has ...)</i> |
| Tia mnamo maji. | <i>Put (it) where there is some water. (inside which has ...)</i> |

2 Ulituonya tusiende – warning against, forbidding and preventing actions

Verbs meaning *warn against*, *forbid* or *prevent* an action require the following verb, the verb denoting the unwise or forbidden action, to be in its negative subjunctive form. Two verbs of this kind are:



-kataza *forbid*

-zua *prevent*

Ametukataza tusiende haraka. *He has forbidden us to go quickly.*

(Notice that **haraka** is sometimes used without **kwa** in front of it, when it means *quickly*).

Walimzuia asiangushe. *They prevented her from falling.*

3 Kichwa kinamwuma *His head hurts – and other pains*

(a) This is another way of expressing the same general meaning as **anaumwa kichwa** (see Unit 14), but putting **kichwa** first, as the subject of the verb, focuses attention on the person's head. Notice that you do not need words for his/her, my, your, etc. Instead, you use the object-marker referring to the person who is feeling pain:

| | |
|------------------|--------------------------------|
| Mkono unaniuma. | <i>My hand hurts.</i> |
| Miguu inakuumma? | <i>Do your feet/legs hurt?</i> |
| Mgongo unamwuma. | <i>His back hurts.</i> |
| Bega linaniuma. | <i>My shoulder hurts.</i> |

Here are a few more words for parts of the body:

| | |
|-----------------------|---------------|
| kidole (KI/VI) | <i>finger</i> |
| kinywa (KI/VI) | <i>mouth</i> |
| koo (MA) | <i>throat</i> |

| | |
|---------------------|----------------|
| mdomo (M/MI) | <i>lip</i> |
| pua (N) | <i>nose</i> |
| tumbo (MA) | <i>stomach</i> |

(b) A similar structure, using the object-marker for the person, with no possessive for the body-part, is:

| | | |
|-----------------------|------------------|--------------------------------------|
| Damu inamtoka | <i>kichwani.</i> | <i>He is bleeding from the head.</i> |
| Damu inamtoka. | | <i>He is bleeding.</i> |

With rather less emphasis on the extent of the bleeding you can also say:

| | |
|----------------------------|------------------------------|
| Anatoka damu puanī. | <i>His nose is bleeding.</i> |
| Anatoka damu. | <i>He is bleeding.</i> |

-toka damu *bleed*

damu (N) *blood*

(c) **Usijikate mkono** *don't cut your hand*

This example from the dialogue also uses the object-marker for the person; the word for the body-part is just tacked on at the end. The object-marker here is **-ji-** because the subject and the object refer to the same person. Interpreted literally, the sentence means: *Do not cut yourself (-ji) as far as your hand is concerned.*

Here are a few examples in which subject and object are not the same.

| | |
|--------------------------|-------------------------------------|
| Usimkate mkono. | <i>Don't cut his hand.</i> |
| Asimkate kichwa. | <i>Don't let her cut his head.</i> |
| Nisimkate kidole. | <i>Don't let me cut his finger.</i> |

4 Amepatwa na kichefuchefu – and other attacks

(a) The passive form of **-pata**, *get*, is a very common way of referring to someone having been *seized/assailed/overcome* by an illness. Another verb which is used for the same purpose is:

-shika *grasp, hold, seize*

| | |
|--|---|
| Mtoto wake Juma amepatwa na homa. | <i>Juma's child has got a fever / high temperature.</i> |
| Bahati mbaya wachezaji wawili wameshikwa na malaria. | <i>Unfortunately two players have gone down with malaria.</i> |
| Siku zile wengi walipatwa na kipindupindu. | <i>In those days many contracted cholera.</i> |

The use of this structure implies a rather more serious view of the illness, or the sudden nature of the attack, than is implied by the use of **ana homa**, etc.

(b) Some illnesses are described by means of a verb, or a verb-phrase (verb + noun).



-hara have diarrhoea

-hara damu have dysentery



Kwa kuwa mtoto anahara wamempelekea zahanati.

Because the child is ill they have taken him to the dispensary/clinic.

zahanati (N) dispensary, clinic

kliniki (N) is also sometimes used

5 Una miaka arobaini tu You're only forty

In Swahili you talk about someone having a certain age, and there are two ways of asking how old someone is.

Ana umri gani?

What age is he?

Ana umri wa miaka ishirini.

He is twenty.

Ana miaka mingapi?

How old is she?

Ana miaka hamsini na mitano.

She is fifty-five.

Mzee aliyesariki Jumatano, alikuwa na umri gani?

The old man who passed away on Wednesday, how old was he?



-fariki die (used only of humans, like 'pass away', 'pass on')

-fa die (can be used for humans and animals)

6 Vipi? How?

There is another example of **vipi** in **Maelezo** 6 of Unit 11. It is made

up of the **vi-** prefix of manner attached to **-pi**. When prefixed by a verb-prefix, **-pi** means *which ... ?* as in **baa ipi?** (see Unit 2 exercise 5), **mtoto yupi?** *which child?* **tofaa lipi?** *which apple?* etc.

So viipi? literally means *in which manner?*

| | |
|------------------------------|--|
| Nitapika viipi bila ya maji? | <i>How shall I cook without water?</i> |
| Tuanze viipi kazi hii? | <i>How should we start this work?</i> |

7 Sitaki kuwachelewesha – the causative form of verbs

You have already had some forms of the verb in which the meaning is given an extra function when you add a particular vowel or consonant, or both, to the root or to a 'special function' form that has already been added to the root.

The causative form works in this way, and is used to express a range of meanings, not just the meaning of causing something to happen, but also of making/helping/encouraging/letting someone do something.

The extra sound which makes a verb causative is either **-sh-** or **-z-** or, in a few cases, **-y-**. You should be able to recognise quite a few verbs among the examples below, including some causatives which have occurred in earlier units. When an extra vowel is needed it is either **-i-** or **-e-**, according to the rule given in Unit 4 for the prepositional form of the verbs, and referred to again for statives in Unit 12.

(a) In most verbs where the final consonant is **-k-** it changes into **-sh-** to make the causative form. The **-k-** might be the final consonant of the root, or it might be the stative ending as in the case of **-waka** which is the stative form of **-waa**, a verb hardly used any more. Not all **-k-** verbs behave like this, though, for example the roots of **-andika** and **-cheka** in the list below.

| -sh- | | | |
|-------------|-----------------|-------------|--|
| ·amk- | wake up | -amsha | wake (someone) up |
| ·andik- | write | -andikisha | register |
| ·chek- | laugh | -chekesha | amuse |
| ·chelew- | be late | -chelewesha | delay (someone) |
| ·chemk- | be boiling | -chemsha | boil (something) |
| ·kop- | borrow | -kopeshua | lend |
| ·kumbuk- | remember | -kumbusha | remind |
| ·wak- | be lit, burning | -washua | light (lamp), switch on, kindle a fire |
| ·wez- | be able | -wezesha | enable, empower |

One reason why the **-sh-** form is the one you are likely to use most frequently is that it is used for making nouns, adjectives and adverbs into causative verbs:

| | | | |
|--------|---------------------------|-------------------|------------------------------|
| bahati | <i>luck</i> | -bahatisha | <i>try one's luck, guess</i> |
| fupi | <i>short</i> | -fupisha | <i>shorten</i> |
| hakika | <i>certainty</i> | -hakikisha | <i>make sure</i> |
| safi | <i>clean</i> | -safisha | <i>clean (something)</i> |
| sahihi | <i>correct, correctly</i> | -sahihisha | <i>correct errors</i> |
| sawa | <i>equal</i> | -sawazisha | <i>equalise</i> |
| tayari | <i>ready</i> | -tayarisha | <i>get ready</i> |

Just as **-k-** turns into **-sh-** to make the causative form of some of the verbs in the first group above, so **-l-** turns into **-z-** in many of the verbs in the next group. It so happens that the **-l-** has long since disappeared from the end of many verb-roots; the exception here is **-lal-**, which still has its final **-l-**.

| -z- | | | |
|----------------|-----------------------------|-----------------|------------------------------|
| -ele- | <i>be clear, understood</i> | -eleza | <i>explain to</i> |
| -ja- | <i>be full</i> | -jaza | <i>fill (something) up</i> |
| -kata- | <i>refuse, decline</i> | -kataza | <i>forbid, prohibit</i> |
| -kimbi- | <i>run away</i> | -kimbiza | <i>chase</i> |
| -lal- | <i>lie down</i> | -laza | <i>lay down, put to bed</i> |
| -pungu- | <i>get less</i> | -punguza | <i>make less, reduce</i> |
| -ugu- | <i>be ill</i> | -uguza | <i>nurse (a sick person)</i> |
| -um- | <i>hurt</i> | -umiza | <i>cause pain to</i> |

Not quite all verbs that have lost their root-final **-l-** put **-z-** where the **-l-** used to be. In a few verbs the **-l-** is 'put back' and either **-sh-** or **-z-** is used for the causative, preceded by the appropriate vowel:

| | | | |
|-------------|-------------------|-----------------|--------------------------------|
| -ju- | <i>know</i> | -julisha | <i>inform</i> |
| -ka- | <i>sit</i> | -kalisha | <i>get (s.one) to sit down</i> |
| -za- | <i>give birth</i> | -zalisha | <i>assist at a birth</i> |

Only verbs with **-n-** as the final consonant take the **-y-** form of the causative:

| | | -y | |
|---------|----------|----------|----------------------|
| -gawan- | share | -gawanya | divide up, share out |
| -kan- | deny | -kanya | reprimand |
| -on- | see | -onya | warn |
| -pon- | get well | -ponya | cure |

Notice that **-ona** has two causative forms, the one given here and **-onyesha**, *show*. The reciprocal verb **-gawana** is one of the few exceptions to the rule given in section (b) below.

(b) The causative form of reciprocal verbs.

Verbs in their reciprocal form (see Unit 13) have **-n-** as their final consonant, but nearly always make their causative form with **-sh-**:

| | | | |
|----------|-----------------------|-------------|--|
| -patana | be in agreement | -patanisha | reconcile people |
| -pendana | love, like each other | -pendanisha | reconcile, promote harmony between people |
| -pigana | fight | -piganisha | cause a fight |

(c) The causative form of monosyllabic verbs.

Only about half of the monosyllabic verbs have causative forms and not all of those are in common use. The most useful ones are:

| | | | |
|-------|-------|----------|--|
| -la | eat | -isha | feed (someone) |
| -nywa | drink | -nywesha | give a drink to, supply with liquid |

Utawalisha watoto hapa? *Will you feed the children here?*

Tuliwanywesha wagonjwa maji. *We got the sick people to drink
some water.*

8 Kisu changu kimeingia kutu – colloquial usage

If you think of **-ingia** as including among its meanings *enter into a state*, it is easier to understand the above example from the dialogue, as well as similar examples in which the subject and object of **-ingia** seem, to English-speakers, to be the wrong way round. Note that **kutu** is an N class noun, meaning *rust*.

Miguu imeingia baridi.
Nchi ile imeingia homa
ya kuhara.
Mji umeingia watalii.

*(My) feet have become cold.
That country (or area) has an
outbreak of typhoid.
The town is overrun with tourists.*

Another verb that describes a state is **-jaa**. It makes no difference to the basic meaning which noun is at the front, as the subject:

Kisima kimejaa maji.
Maji yamejaa kisima. } *The well is full of water.*

Here are a few more examples of colloquial usage:

Wamekwenda kuitwa.

*Someone has gone to call them./
They are being called now.*

Kuni zimekwenda kukatwa.

*Someone has gone to cut firewood./
Firewood is being cut now.*

Basi moja inapanda watu
mia na hamsini!

*A hundred and fifty people climb on
to one bus!*

Sentences like the last example are likely to occur in only the most casual sort of conversation, when the speaker is talking in an entertaining way and even, as here, exaggerating. The speaker is focusing attention on the state of the buses in a place he has visited. It is not advisable for beginners to attempt sentences like the last one; just note that they occasionally occur.

If these structures seem a little strange to you, remember that in English we can say: *This tent sleeps four, Your essay reads well, Flight 194 is boarding now*, etc.



Majaribio

- 1 When Steve returned to Nairobi after climbing Kilimanjaro, Adam plied him with questions. Fill in the gaps in the conversation, writing any figures in words.



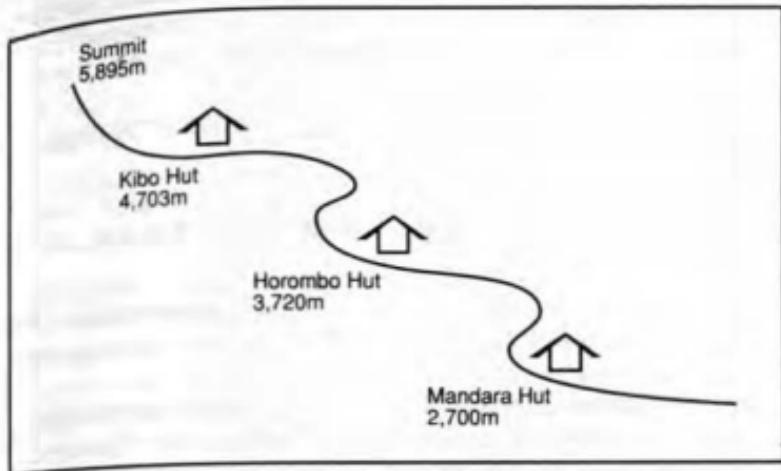
kilele (KI/VI) *summit, peak*

mita (N) *metre*

mpandaji-mlima (M/WA) *climber*

mwinuko (M/MI) *rise, elevation*

urefu (U) *height*



Adam Mlima una urefu gani?

Steve Una urefu wa mita

Adam Wapandaji-mlima hukaa wapi wakati wa safari?

Steve Hukaa katika (*One word.*)

Adam Kuna vibanda vingapi?

Steve

Adam Kibanda cha mwanzo kipo urefu wa mita ngapi?

Steve Kipo urefu

Adam Nimesikia kila kibanda kina jina lake; vinaitwaje?

Steve Kibanda cha mwanzo kinaitwa, cha pili,

Adam Kibanda cha mwisho kipo urefu wa mita ngapi?

Steve

Adam Ni mwinuko wa mita ngapi kutoka kibanda cha mwisho mpaka kilele?

Steve

2 It is 1996. Answer the questions about these people's ages.

- Mama Fatuma alizaliwa mwaka 1946. Ana umri gani?
- Mzee Yohanna alizaliwa mwaka 1939. Ana miaka mingapi?
- Pendo alizaliwa mwaka 1972. Ana miaka mingapi?
- Yahya na Nuru ni pacha. Walizaliwa mwaka 1982. Wana umri gani?
- Francis alizaliwa mwaka 1961. Ana umri gani?

- (f) Mohamed alizaliwa mwaka 1970. Ana miaka mingapi?
 (g) Tusubilege alizaliwa mwaka uliopita. Ana umri gani?
 (h) Bibi alizaliwa mwaka 1931. Ana miaka mingapi?



pacha (N) *twins*

- 3 Match the questions on the left, about the dialogue, with the answers on the right.
- | | |
|----------------------------------|--|
| (a) Nani ni kiongozi? | (1) Aliyekuwa amekaa chini ni Paul |
| (b) Walikuwa wakipita wapi, | (2) Alikuwa na umri wa miaka siku ya kwanza? |
| (c) Nani alikuwa amekaa chini? | (3) Alisema ni kama jangwa |
| (d) Paul alikuwa na umri gani? | (4) Dominic ndiyie kiongozi. |
| (e) Steve alikuwa na tunda gani? | (5) Alikuwa na tofaa. |
| (f) Paul alisema walipokuwa | (6) Walikuwa wakipita mwituni ni kama mahali gani? |

- 4 **Kuna nini?** You are one of a group of climbers, some of whom have fallen ill or injured themselves. You meet another group and in reply to their **Kuna nini?** you tell them that Robert is not well, his back is hurting. You also tell them that Dunstan has been overcome by nausea and his face is swollen. You go on to say that Anna's finger is broken, Ruth's nose is bleeding and Simon's foot is bleeding.



-vunjika *be broken*

amevunijika mkono *his/her arm is broken*

(Note that this is *not* a typical Kilimanjaro scenario!)

5 **Matayarisho** *Preparations*

Fill in the gaps with causative verbs; the meanings you will need are given at the end in the correct order.

Asubuhi na mapema Regina aliwa_____ watoto. Anastasia alimsaidia mamake ku_____ moto, a_____ e maji. Ruth ali_____ chakula cha safari. Mtoto ambaye ni mdogo sana alitaka kuwa_____ kuku. Regina alimw_____ kwamba watu wote wataondoka saa moja akawa_____ watoto wote wasiende nje tena. Francis ali_____ gari akakata shauri ku_____ petroli

baadaye, barabarani. Hatimaye waliwa_____ watoto ndani ya gari na kutia mizigo. Kabla hawajaondoka Regina alimw_____ Francis asi_____ mbio safari hii.

hatimaye eventually

wake, light, boil, prepare, chase, explain, forbid, clean, fill up (with), get seated, warn, drive

6 **Una nini? What's the matter with you?**

You have a nightmare in which you suffer from various ailments and injuries. The final episode involves the sudden appearance of a nurse, who asks you '**Una nini?**' You tell her you have a painful stomach and head (use *vi-* as the verb-prefix if you decide to make the body-parts the subject), your feet are bleeding, you have an attack of fever, you have diarrhoea and, moreover, you have a cut hand.

Mercifully, at this point you wake up – and start writing down what you said to the nurse.

7 This is an extract from a textbook on the geography of Tanzania.

Sura ya nchi ya Tanzania inatofautiana sana kutoka mahali hata mahali. Karibu na mji wa Moshi, mlima Kilimanjaro, wenyewe urefu wa mita 5,950, unajitokeza juu mawinguni kwa utukufu mkubwa. Mlima huo, ambao ni wa asili ya volkeno, ni mrefu kuliko yote katika Afrika. Kibo, ambacho ni kimoja kati ya vilele vyake vitatu, Kibo, Mawenzi na Shira, kimefunikwa na barafu na theluji.

sura (N) appearance
-tofautiana differ
-tokeza project
wingu (MA) cloud

utukufu (U) majesty, glory
asili (N) origin, source
volkeno (N) volcano

(Some sources give the height of Kilimanjaro as 5,895m).

- Write down the part-sentence that means: (*it*) rises majestically up into the clouds.
- Write out the sentence which contains the information that (1) Kilimanjaro has a volcanic origin and (2) it is the highest

mountain in Africa.

- (c) Mlima Kilimanjaro una vilele vingapi? Vinaitwaje? (*Answer in Swahili.*)
- (d) What is Kibo peak covered with? (*Answer in English.*)

*

As the saying goes ...

Here is one last proverb for you to learn. If you are living in a Swahili-speaking area you may have heard it already. It would be highly suitable for Dominic to quote to his climbers.

Haraka haraka haina baraka.

Hurry, hurry has no blessing.

(Rather like 'More haste less speed'.)



baraka (N) blessing

17

MCHEZAJI SOKA NA WACHEZAJI NGOMA — *A soccer player and some dancers*

In this unit you will learn

- some kinship terms
- how to refer to natural events
- how to talk about types of things and actions
- how to talk about football

Mazungumzo

It is Saturday afternoon. John and Alison have come with Francis to an open-air performance of dances from different areas, to be followed by a play. They are waiting for Joseph, who has stopped to greet a friend.

Alison Joseph ni mpwa wako?

Francis Ndiyo, ni mwana wa dadangu. Kwa kawaida anacheza mpira Jumamosi.

John Ni mchezaji soka katika timu ya ligi?

Francis Ndiyo, na mimi ni mwanachama wa klubu yake! Alitarajia kucheza mechini ya kirafiki leo, siyo ya ligi. Imeahirishwa kwa sababu ya mvua nyingi usiku. Ameambwa kwamba uwanja umejaa maji. Ni kama mafuriko huko. Hata hapa pana tope. Tusimame pale kando tujikinge tope.

- Alison** Kumeanuka sasa.
- Francis** Ndiyo. Mawingu hayaonekani. Kama mvua itanyesha *tensa* tutatumia mwavuli wangu. Tazama, ni mkubwa kabisa!
- Alison** Joseph yuko wapi? Simwoni sasa.
- Francis** Yupo pale mlangoni. Anapiga soga tu. (*He walks towards Joseph:*) Harakisha bwana! Kiwanjani panajaa watazamaji. Tutafute viti karibu na jukwaa!
- (*Joseph says goodbye to his friend, joins the others and they make their way to seats near the stage.*)
- Joseph** Watacheza ile ngoma ya Kisukuma ya kutumia nyoka? Ni ngoma ya kupendeza sana.
- Francis** Bila shaka wataicheza. (*Explaining to John and Alison:*) Huweka kikapu jukwaani. Wakati wanapocheza, nyoka anaonekana kujitokeza.
- Alison** Tutaona ngoma nyinginezo?
- Francis** Hatutaona nyingine za kutumia nyoka. Nyingine zitakuwa za aina mbalimbali zu kikabila. Moja ni ya Kinyakyusa, nyingine ni za Kibena, Kimeru, Kihaya na kadhalika. Katika ngoma wanazozicheza Wahaya, wachezaji huruka juu sana, kana kwamba ni ndege. Mtaona ngoma nyingi leo.
- Alison** Inawezekana kutakuwa kumekuchwa kabla tamthilia haijaanza!
- Francis** Inawezekana, lakini pana taa kubwa za umeme kwenye jukwaa, pale . . . na pale . . . mnaona? Aa! Rafiki yangu Augustine yupo palepale pembeni. Mnawonona mrefu yule? Ni meneja wa kikundi cha wachezaji. Tulisoma pamoja shulenii. Baadaye mtakutana naye. Michezo inaanza sasa hivi.



mpwa (M/WA) *sister's child (used only by men)*

-cheza mpira *play football*

mpira (M/MI) *ball, rubber, ball-game*

mchezaji soka (M/WA) *soccer player*

soka (N) *soccer (association football)*

timu (N) *team*

ligi (N) *association football league*

mwanachama (M/WA) *club member*

klabu (N or KI/VI) *club (mainly used for sports clubs and drinking*

clubs)

-tarajia (also **-taraji**) *expect*

mechi ya kirafiki (N) *friendly match*

uwanja (U/N) *pitch, stadium*

mafuriko (MA) *flood*

tope (MA) *mud (sometimes used in the plural)*

kando *aside, at the side, to one side*

-kinga *protect (from)*

kumeanuka *the weather has cleared up*

| | |
|---|--|
| <i>mwavuli</i> (M/MI) umbrella | <i>Kinyakyusa</i> Nyakyusa-type |
| <i>mlango</i> (M/MI) gate, door, entrance | <i>Kibena</i> <i>Bena</i> -type |
| <i>Harakisha!</i> Hurry up! | <i>Kimeru</i> Meru-type |
| <i>Kiwanjani panajaa watazamaji</i> <i>The ground is getting filled up with spectators</i> | <i>Kihaya</i> <i>Haya</i> -type |
| <i>kiwanja</i> (KI/VI) open area, plot of ground | <i>na kadhalika</i> and so on, etc. |
| <i>watazamaji</i> (M/WA) audience, spectators, onlookers | <i>-ruka</i> jump, leap |
| <i>jukwaa</i> (MA) stage, platform | <i>kana kwamba</i> (also <i>kama kwamba</i>) as if |
| <i>Kisukuma</i> <i>Sukuma</i> -type | <i>kutakuwa kumekuchwa</i> the sun will have set |
| <i>ngoma nyiningezo</i> other dances of the same kind | <i>-chwa</i> set (of the sun) |
| <i>kikabila</i> ethnolinguistic type, tribal | <i>tamthilia</i> (N) play, drama |
| <i>kabila</i> (MA) ethnolinguistic group, tribe | <i>umeme</i> (U) electricity |
| | <i>palepale</i> right there (repetition of pale for emphasis) |
| | <i>kikundi</i> group, troupe |
| | <i>Tulisoma pamoja shulen</i> We were at school together |

— Maarifa yenye manufaa —

Maonyesho Performances

Professional performances involving dancing to the drum and singing are popular among town-dwellers and tourists. But the situations of these performances, whether on stage or in an arena, are very different from the family and community contexts of which they have traditionally been, and still are, an important part. At weddings, celebrations of births, funerals, initiations and healings, for example, there is much less distinction between the roles of performer and onlooker. Weddings in particular give people an opportunity to improvise songs which incorporate topical social and political comment.

The singing which accompanies routine work done rhythmically also provides an opportunity for improvisation. Work of this sort includes hoeing, threshing, hauling in nets and pounding grain.

Singing is also sometimes a component of story-telling, the songs being 'performed' by characters in the story. Even when there is no singing in a folktale there is always a large amount of dialogue, and a good narrator will modify the pitch and tempo of her voice as she

switches from one character to another. And strong characterisation is one of the features of a dramatic performance, *tamthilia*, which audiences enjoy.



Maelezo

1 Mpwa and other kinship terms

Note that **mpwa** is used only by men, to refer to a sister's child. You already know some kinship terms. Here are a few more, including two which involve words you already know:



babu (N) *grandfather*, also used for ancestor with **ma-** for plural
mjukuu (M/WA) *grandchild*
 (male and female)

mke (M/WA) *wife*
mume (M/WA) *husband*
binti (N) *daughter*



Parents' generation

baba mdogo (N) also **ami** (N)
paternal uncle
mjomba (M/WA) *maternal uncle*

mama mdogo (N) *maternal aunt*
shangazi (N) *paternal aunt*

NB Some people only use **baba mdogo** if the paternal uncle is younger than their father, referring to an older uncle as **baba mkubwa**.



In-laws

mkwe (M/WA) *a close in-law; used for parent-in-law as well as son- or daughter-in-law*
shemeji (N) also **shemegi**
spouse's brother or sister

wifi (N) *sister-in-law; used by a woman to refer to her husband's sister or her brother's wife*

Although it is not a kinship term, note the following word:



bikizee (N) *very old woman*

Although in theory **mzee** can refer to an old man or an old woman, in practice it is more often used for men. An elderly woman, not quite old enough to be a **bikizee** might be referred to and addressed as **mama mzee**, like Francis' grandmother (his **bibi** or **nyanya**) in the Unit 7 dialogue.

Two words are in use for *family*:

familia (N) *nuclear family*

jamaa (N) *extended family*

2 Mwanachama – compound words using **mwana** (*son/daughter*)

You already know a few compounds made from **mwana** with another word attached to it; **mwana** always comes first. Here are a few more common ones, all in the M/WA class.

mwanamaji sailor
mwananchi citizen

mwanasheria lawyer
mwanasoka soccer-player

3 Ki- for manner and type – more on adverbs and adjectives

(a) Manner (adverb)

The **ki-** prefix was noted at the end of **Maelezo** 6, Unit 11, as a means of making the adjective **-dogo** into an adverb. It is also commonly used for making nouns into adverbs. If the noun has a prefix, **ki-** replaces it.

Alisema kitoto.

She spoke in a childish way.

Waliimba Kizungu.

They sang in a European way.

Amevaa Kizaire.

She is dressed in Zairean fashion.

Notice that this function of **ki-** includes its use for ways of speaking – names of languages: **Kiswahili**, **Kiingereza**, **Kichina**, **Kinyamwezi**, etc. (see Unit 3 **Maelezo** 10, and Unit 5 **Maelezo** 9).

(b) Type (adjective)

There are five examples in the dialogue of adjectival phrases made from **-a**, **of**, followed by an adjective made from **ki- + noun**:

ya kirafiki
ya Kisukuma

*friendly
Sukuma-type*

Similarly:

desturi za Kibantu
michezo ya kitoto
nguo za kitaifa

*Bantu customs
childish games
national costume*



taifa (MA) nation

4 Ku- and the natural world

In the dialogue there are two references to natural events in which the verb-prefix is **ku-**: with **-anuka**, *clear up, stop raining* and **-chwa**, *set (of the sun)*. Note that **-chwa** is a monosyllabic verb and requires the infinitive **ku-** in front of it with certain tenses (see the Appendix). Two more 'natural event' verbs, similar in meaning, are:



-cha *rise (of the sun)*

-pambazuka *get light, dawn,
be daytime*

Kumekucha.

The sun has risen.

Hakujakucha.

The sun's not up yet.

Kunapambazuka.

It's getting light.

Kumepambazuka; twende pwani. *It's daylight; let's go to the beach.*

With **-cha** and **-chwa** you can use **jua** (*sun*) as the subject; if you do this the verb prefix is **li-**:

Jua limekuchwa.

The sun has set.

5 Kiwanjani panajaa watazamaji – -na- for process

Up to now **-jaa**, *be full up*, and other verbs denoting state have mostly been used with the **-me-** tense, to denote that the process of getting into that state is completed:

Debe limejaa maji.

The container is full of water.

But these verbs can also be used with the -na- tense to indicate that the process is happening at the moment:

Debe linajaa maji.

The container is filling up with water.

Mwanafunzi analewa.

The student is getting drunk.

Tunapotea.

We are getting lost.

This difference, between using -me- when referring to a state and -na- when referring to the process of getting into that state, was pointed out for -vaa in Unit 5. The same distinction applies to -kaa, sit, -simama, stand, and other verbs describing posture.

6 Ngoma nyinginezo – other dances of the same kind

The basic structure of nyinginezo is: -ingine + -o

| | | |
|---------|-------------------------|-------------|
| -ingine | (takes the noun-prefix) | 'other' |
| -o | (takes the verb-prefix) | refers back |

michezo mingineyo (i + o → yo) *other games of this sort*

watu wengineo (wa + o → o) *other people like these*

matunda mengineyo (ya + o → yo) *other fruit of that type*

7 Ngoma wanazozicheza Wahaya – putting the subject after the verb

In this structure, and the following examples, the relative pronoun refers to the object:

vitabu alivyovileta Juma

the book which Juma brought

miti waliyoiona watoto

the trees which the children saw

wali alioupika Rehema

the rice that Rehema cooked

There is also a subject-noun: **Juma**, **watoto** and **Rehema**. Instead of being in its usual place, before the verb, the subject-noun is put after the verb. This means that the relative pronoun, -vyo-, -yo- and -o- in the three examples, is as close as possible to the word it refers back to.

If everyone in the conversation knows who you are talking about you will not be using the subject-noun anyway:

vitabu alivyovileta
 miti waliyoiona
 wali alioupika

*the books he brought
 the trees which they saw
 the rice that she cooked*

The object-marker is usually included because the object is definite and is the focus of the speaker's attention.



Note:

- 1 If you use the **amba**-relative the subject-word does not need to be shifted (see Unit 9, **Maelezo 6**):

vitabu ambavyo Juma alivileta
 miti ambayo watoto waliiona
 wali amba Rehema aliupika

- 2 Another way of focusing on the subject is to use the passive (see Unit 11, **Maelezo 1**):

vitabu viliyvoletwa na Juma
 miti iliyoona na watoto
 wali uliopikwa na Rehema



Majaribio

1



- (a) Katika picha hii wachezaji wako wapi?
- (b) Wachezaji wangapi wanaonekana wamevaa nguo nyeupe na kofia?
- (c) Wale wachezaji wawili wanaocheza upande wa kulia, wanashika kitu gani?
- (d) Watazamaji wangapi wanaonekana hapa mbele, karibu na mpiga picha?
- 2 See how well you have understood the dialogue.
- (a) Ni nani ambaye hucheza soka Jumamosi?
- (b) Kwa nini hachezi leo?
- (c) Nani amekuja na mwavuli?
- (d) Mawingu yanaonekana sasa?
- (e) Francis amemwambia nani aharakishe?
- (f) Francis amemwona nani pembeni?
- 3 Make up a leave-taking dialogue in which Joseph tells his friend that he (Joseph) must go now. The friend says they will be seeing each other at Peter's place on Tuesday evening. Joseph points out that if it rains a lot he might be late. They exchange goodbyes.
- 4 This is the heading of a newspaper advert:

TANGAZO TANGAZO

Tangazo (MA) means *advertisement* or *announcement*.

- (a) Suggest the verb that **tangazo** has been made from.
(b) Use this verb in writing the Swahili equivalent of:
(1) Dancing is advertised in the newspaper. (Assume this means traditional dancing, with a drum).
(2) They haven't yet announced the date of the final.

 **fainali** (N) *final* (final match in a league competition)

- 5 Find the second half of each sentence, then write out the completed sentences.

- (a) Kumekuchwa; (1) tuwashe taa.
- (b) Hakujakucha; (2) karibu tutauona mlima.
- (c) Kunapambazuka; (3) sioni kitu, hata kidogo.
- (d) Kunakuchwa; (4) tusiondoke bado.



- 6 From the sports page of a newspaper:

Timu ya soka ya Asante Kotoko kutoka Ghana iliwasili juzi ~~jiji~~
Dar es Salaam kwa ziara ya mechini nne nchini ambapitapambana na Simba na Yanga mwishoni mwa wiki.

Kikosi cha Kotoko kilichowasili juzi kina wachezaji 18, kati ya saba ni wachezaji wa timu ya taifa ya Ghana 'Black Stars'.



| | |
|--------------------------------|----------------------|
| timu (N) team | ziara (N) visit |
| -wasili arrive | -pambana na confront |
| juzi (MA) day before yesterday | kikosi (KI/VI) squad |



- (a) Wachezaji wageni wanatoka nchi gani?
- (b) Wachezaji wangapi wamekuja, kwa jumla?
- (c) Timu ambayo iliwasili juzi inaitwaje?
- (d) Andika majina ya timu mbili za Tanzania.

*

Opposite is a poem for you to read and enjoy, and perhaps come back to later. Poetry – **ushairi** (U) – is the oldest literary form in Swahili, and is very popular today. This poem does not conform to the complex conventions that make traditional verse-forms so challenging for poetry-writers and sometimes difficult for Swahili-learners to understand.

The poem has an air of mystery about it, until the last line. The poet contemplates a deserted dancing-place, in which only remnants of the trimmings from the dancers' costumes are to be seen, scattered on the ground.

Ngoma ya Kimya

Wacheza ngoma wamekwishaondoka
 Kilichobaki ni uwanja uliokauka majani,
 Njuga, manyoya na kindu zilizodondoka
 Toka kwa wachezaji waliozidisha mbwembwe
 Nao watazamaji wakipiga kelele na vigelegele.
 Ni jana tu walikuwa hapa.
 Wachezaji sasa wafikiria ngoma ijayo.
 Watazamaji hawayakumbuki maneno
 Ya nyimbo zote zilizoimbwa.
 Zilizobaki ni taswira hai na vivuli.

Lakini labda miti hii michache yakumbuka.
 Nitaviokota nitengeneze vazi langu
 Kisha nitacheza ngoma yangu kimyakimya
 Katika uwanja huu mpana ulioachwa wazi
 Bila watazamaji
 Nao upepo ukinifundisha lugha ya kimya
 Maana yule mwanamke amekwishajifungua.

- kauka *dry up, become dry*
- njuga (N) *small bells*
- manyoya (MA) *feathers*
- kindu (U/N) *leaves of wild date palm* (used for plaiting, e.g. mats)
- dondoka *drop off, bit by bit*
- mbwembwe (N) *display, spectacle*
- vigelegele (KI/VI) also *ugelegele*
ululation (done by women at times

- of celebration)*
- fikiria *think about*
- taswira (N) *image, picture*
- hai *living, alive*
- okota *pick up*
- wazi *empty, open, clear*
- upepo (U/N) *wind, breeze*
- jifungua *give birth*

18

BARUA ZIMEWASILI! *Some letters have arrived!*

In this unit you will learn how to

- congratulate someone
- wish someone a happy Christmas, New Year, Idi
- write letters

Mazungumzo

Alison and John have been home from Africa for several months. Thekla, a niece of Francis, is staying with them. They have decided to speak Swahili on alternate days during her visit, and today is a Swahili day. Some letters have just been delivered.

Thekla Barua zimewasili!

John (*from the kitchen*) Vizuri! Zilete hapa, tupo hapa jikoni!

Alison Ni barua zetu au zako?

Thekla Mbili ni eafomu. Nimeandikiwa moja tu. Eafomu nyingine ni yenu, pamoja na bahasha hizi tatu za kawaida.

Alison Imetoka kwa Mohamed! Kumbe, alibandika stempu nyingi mno!

(She opens the letter and starts reading it.)

John Soma kwa sauti.

Alison

Haya, sikiliza. (*Reading aloud:*)

Wapendwa ndugu,

Salaam nyingi zitokazo kwetu, na baada ya wingi wa salamu natumaini nyote hamjambo hapo nyumbani? Mama hajambo sana. Bado anashona nguo! Ijapokuwa mzee lakini ana nguvu. Anawasalimu.

Habari zetu ni hivi. Nimeachilia mbali kazi ya benki. Siku hizi ninashughulikia kazi ya duka la baba. Naye baba amestaa fu kwa ajili ya udhaifu wake baada ya ugonjwa. Alishikika vibaya hata hakuweza kufunga. Tena amezeeka. Ana wasaidizi wema dukani lakini hawaelewi kinaganaga mambo ya bidhaa ziingiazo toka nje, yaani uingizaji. Baba aliona bora nichukue madaraka. Siku hizi nipo dukani siku nenda siku rudi. Wateja sasa wameongezeka. Kwa ufupi, mimi ni mfanyibiashara halisi!

Juzijuzi nilikutana na kijana mmoja, Mmarekani. Anafahamiana na Francis, rafiki yenu. Anasema Kiswahili vizuri sana, kana kwamba ni mwenyeji. Huyu kijana amesoma Chuo Kikuu cha Nairobi, tena amekizuru Chuo Kikuu hapa, kwa ajili ya utafiti wake. Ataondoka wiki ijayo. Kabla hajarudi Marekani atakizuru Chuo Kikuu cha Cardiff. Nimempa anwani yenu na namba ya simu. Kwa hisani yenu msaidieni kadiri mwezavyo. Sina zaidi. Mimi na familia yangu twawatachia salamu za kheri kwa Krismasi na baraka ya mwaka mpya.

Wasalaam,

Ndimi rafiki yenu,

Mohamed

John

Inaonekana hatimaye Mohamed atakuwa milionea!

Alison

(to Thekla) Na wewe, umepokea barua ya kupendeza?

Thekla

Ndiyo, imetoka kwa mjomba.

John

Francis?

Thekla

Ndiyo. Amenipongeza kwa kufaulu mtihani, tena ametoa habari za nyumbani. Aidha amewaandikia ujumbe mfupi: (*Reading aloud the message for Alison and John:*)

Wapendwa marafiki,

Salamu za heri na fanaka ziwafikie hapo mlipo. Sisi huku

kuna joto jingi sana. Mmarekani mmoja atawasili Heathrow tarehe 16. Ni yule ambaye alinizuru zamani chuo ni nikampeleka kuwatembalea wazee sehemu za kusini. Ni kijana mwema. Nimempa namba ya simu yenu. Iwapo atawapigia simu msaidieni kadiri mwezavyo. Hajui mtu yeyote Uingereza. Jina lake Steve Robinson.

Kesho nitakwenda kwa wazee niangalie marekebisho. Wakati wa masika shamba, ghalia na nyumba ya nyanya viliku vimeharibika. Sina zaidi, nisije nikachelewa kwenda posta.

Wasalaam,
Francis

- Alison** Ni tarehe gani leo?
John Tarehe kumi na sita.
(The telephone rings.)



| | | | |
|---------------------------|--|----------------------|---|
| -wasili | arrive | form | responsibility |
| eaformu (N) | air letter form, | siku nenda | siku rudi all the time, day in day out |
| aerogramme | | wateja (M/WA) | customers |
| bahasha (N) | envelope | mfanyakishara (M/WA) | businessman |
| -bandika | stick on | halisi | complete |
| -sikiliza | listen | juzijuzi | recently |
| salamu (N) | greetings | mwenyeji (M/WA) | local person |
| Bado anashona nguo! | She's still sewing clothes! | -zuru | visit |
| Ijapokuwa, also ijapo | Even though, although | utafiti (U) | research |
| Anawasalimu | She greets you | kwa hisani | yenu by your kindness |
| -achilia mbali | leave, give up altogether | kadiri | mwezavyo as much as you can |
| -shughulikia | be concerned with | salamu (N) | greetings |
| -staafu | retire (from work) | Wasalaam | also Wasalamu |
| udhauitu (U) | frailty | formulaic | letter-ending, meaning with greetings |
| Alishikika vibaya | He was taken very ill | milliones (MA) | millionaire |
| -funga | fast (during Ramadhan, in this context) | -pongeza | congratulate |
| -zeeka | become old | -faulu | pass (an examination), succeed |
| kinaganaga | in detail, thoroughly | mtihani (M/MI) | examination |
| bidhaa ziingizao toka nje | imported goods | aidha | moreover |
| bidhaa (N) | trade commodities | ujumbe (U/N) | message |
| ulingizaji | importation | fanaka (N) | prosperity, success |
| bora (= afadhali) | better | Iwapo | <i>if</i> |
| madaraka (MA) | usually used in plural | marekebisheso (MA) | repairs |
| | | ghala (N) | store (e.g. grain-store) |
| | | nisije | lest |

Maarifa yenye manufaa

Kuandika barua

(a) Addressing your correspondent

Mpendwa, as used in the dialogue, is a typical way of starting an informal letter to a friend or acquaintance:

Mpendwa Ruth,
Mpendwa dada/kaka,
Mpendwa Bi. Thekla,
Mpendwa Mwalimu,

Dear Ruth,
(to a friend of the same generation)

Note that **Mwalimu** is a term of respect and you can use it as a form of address even if you are not writing to him or her in their capacity as a teacher. The abbreviation of **Mwalimu** is **Mwl.** when writing a teacher's name and address on an envelope, for example. For an addressee who is a close family member or an intimate friend:

Mpenzi wangu,
Mpenzi Zena,
Mpenzi Baba/Mama,

My dearest,
Dearest Zena,
Dearest Father/Mother,
(also for older friend)

For a formal letter or a brief note to a colleague, you either use the addressee's title and name alone:

Bwana A. Omari,
Bi. Amina,
Profesa Khamisi,
Mwalimu N. Ali,

or:

Kwa Bwana A. Omari,
Kwako Bibi Amina,

(b) Greetings

The first paragraph of an informal letter must contain greetings, as in the first two letters in the dialogue. The greetings in Francis' brief note are minimal. Overleaf is another example:



Salamu nyingi sana. Natumaini wewe na wanafunzi wako ni wazima. Wote hawajambo nyumbani? Sisi hapa hatujambo sana. Nilireje salama salimini nyumbani kwetu, ili tulichelewa Nairobi kwa sababu ya kifundi. Hatujuanza kulima bado.

Warm greetings. I hope you and your students are well. Is everyone fine at home? We're all fine here. I returned home safely, apart from being held up at Nairobi because of technical problems. We have not yet started ploughing.

In a letter to a person much older than yourself, you could start the greetings with **Shikamoo** (introduced in Unit 1.)

These greetings are very important and must not be skipped in an informal letter. Formal letters do not need them.

(c) Closing the letter

Wasalaam, followed by the signature on the line below, is a good standby for any sort of letter including formal ones.

Only in letters to friends or family would you substitute for it, or add to it (on the line below) any of the following:

Ni mimi,
Ndimi,
Mimi rafiki / ndugu yako,

In a letter to a family member or intimate friend you can use:

Mimi nikupendaye,
Wako akupendaye,
Akupendaye,
Mpenzi wako.

Formal letters end with either **Wasalaam** or **Wako**, above the signature.

(d) Kadi za kusalimu – greetings cards

The last sentence of Mohamed's letter contains a standard greeting for Christmas and New Year. A variation on this for a single recipient, including the substitution of *send* for *wish*, is:

Nakuletea salamu za heri kwa
Krismasi na baraka na fanaka
ya mwaka mpya.

*I send you happy greetings for
Christmas and blessings and
prosperity in the new year.*

A greeting for Idi, the Muslim festival at the end of the fasting month of Ramadhan, is:

Idi Mubarak.

A general greeting is:

Nakutakia kila la kheri
(or heri).

I wish you all the best.



Maelezo

1 Bado anashona nguo! *She is still sewing clothes!*

Bado is used with a verb, or with a word substituting for a verb, to mean that the action or state is still continuing. The position of **bado** is very flexible.

Watoto wamelala bado.

The children are still asleep.

Walikuwa bado kusoma
zile barua.

*They were still reading
the letters.*

Mukami yumo jikoni bado.

Mukami is still in the kitchen.

Bado yu mtoto.

He is still a child.

The *not yet* meaning of **bado**, with the **-ja-** tense, was introduced in Unit 6.

2 Ijapokuwa and other ways of saying 'although'

Ijapokuwa, the related word **ijapo**, and **ingawa**, which was used in Unit 16, all mean *although*, *even though* or *even if*. They look like verbal structures with **i-** as the verb-prefix; this is what they were but they have 'fossilised' into words which do not vary in their prefix.

Ijapokuwa hana pesa nyingi
amevaa nguo maridadi.

*Even though she hasn't much
money she is wearing elegant
clothes.*



maridadi elegant, attractive
(does not take a prefix)

Ijapo atashindwa mtihani
atapewa kazi dukani.
Ingawa meneja yupo ofisini
mwake, lakini hawezi kuongea
nawe sasa.

*Even if he fails the exam he will
be given work in the shop.
Although the manager is in his
office he cannot talk to you now.*

Ingawaje is an alternative to **ingawa**.

Notice that in Swahili **lakini** can be used with any of the *although* words, whereas in English there is a tendency not to use *but* after *although*.

3 Sikiliza – another function for the causative verb-form

The causative ending which can be attached to verb-roots (see Unit 16) has another, non-causative, function. It is used to show an intensifying of the meaning of the verb. Do not attempt to make up causatives for this purpose; just note the following common verbs:

| | | | |
|---------|----------------|-----------------------------|---------------|
| -i- | eat | -lisha | graze |
| -ny- | emit, let fall | -nyesh-a | rain |
| -nyama- | be quiet | -nyamaza | be very quiet |
| -siki- | hear | -sikiliza | listen |
| | | (or, occasionally, -sikiza) | |

Nyamazeni, watoto!
Mbuzi wanalisha pale.

*Be very quiet, children!
The goats are grazing over there.*

4 Nimeachilia mbali – another function for the prepositional verb-form

The prepositional ending, introduced in Unit 4, can also be used for the intensifying function noted above for the causative. In some cases the *i / e* ending is doubled, *ili/ele*:

| | | | |
|--------|-------------|-----------|--|
| -ach- | leave, stop | -achilia | leave, stop completely (also forgive) |
| -og- | bathe | -ogelea | swim |
| -shik- | hold, grasp | -shikilia | hold on to |
| -tup- | throw | -tupilia | throw right away |
| -va- | wear, dress | -valia | dress up |

-tupilia is often followed by **mbali**, *far*, to mean *throw away completely* and the addition of **mbali** to **-achilia**, as in Mohamed's letter in the dialogue, also adds to the finality of the action.

Hakuiacha kazi yake, bali
aliishikilia kwa nguvu.

He did not leave his job, on the contrary he held on to it firmly.

bali on the contrary
kwa nguvu firmly, strongly

nguvu (N) strength, firmness

Watacheza dansi, ndiyo sababu
Kitwana amevalia.

*They're going to have a dance,
that's why Kitwana is all dressed up.*

-cheza dansi dance to a live band,
taped disco music, etc.

5 Bidhaa ziingiazo Incoming goods

This is a reminder of just how important relative structures are in Swahili. You will often need a relative, either the general relative as in the above example, or a past-tense relative, to express a meaning for which you would use an adjective in English.

| | |
|--------------------------------|-------------------------------|
| bidhaa zitokazo | <i>outgoing goods</i> |
| shanga zilizopotea | <i>lost beads</i> |
| ndoo iliyojaaj maji | <i>a full bucket of water</i> |
| mwezi ujao | <i>next month</i> |
| nyumba isiyokalika (-kaa) | <i>an uninhabitable house</i> |
| nyumbu wasiohesabika (-hesabu) | <i>innumerable wildebeest</i> |



ndoo (N) *bucket*

6 Multiple subjects – which verb-prefix?

When you use more than one subject-noun and the two, or three, nouns are in different classes the choice of verb-prefix should be as follows:

- If the nouns denote concrete things, as in the dialogue example, use **vi-**:

shamba (MA), **ghala** (N) **na** **nyumba** **ya** **nyanya** (N) **vilikuwa** **vimeharibika**.

In this case you treat the items as being **vitu**. An alternative is to use the prefix matching the last-mentioned subject-noun.

- If your subject-nouns are abstract and not all in the U class you can use: **zi-**, **u-** or the prefix matching the last subject-noun.

Try to avoid mixing human and non-human nouns:

| | |
|------------------------|--|
| Watoto hawatasahauliwa | <i>The children will not be</i> |
| wala nyimbo zao. | <i>forgotten nor will their songs.</i> |

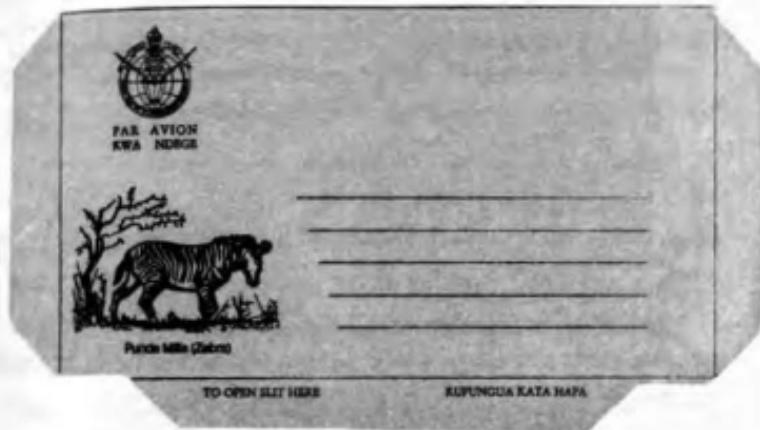
7 Ways of saying: 'If ...'

You have now seen several ways of making 'If . . .' sentences. Two of them are 'fossilised' verbal structures with the **i-**, **it**, prefix.

| | | |
|--------------------------------|---|---|
| Ikiwa atakuja mpe vitabu hivi. | } | <i>If she comes give her these books.</i> |
| Iwapo atakuja mpe vitabu hivi. | | |
| Kama atakuja mpe vitabu hivi. | | |
| Akija mpe vitabu hivi. | | |

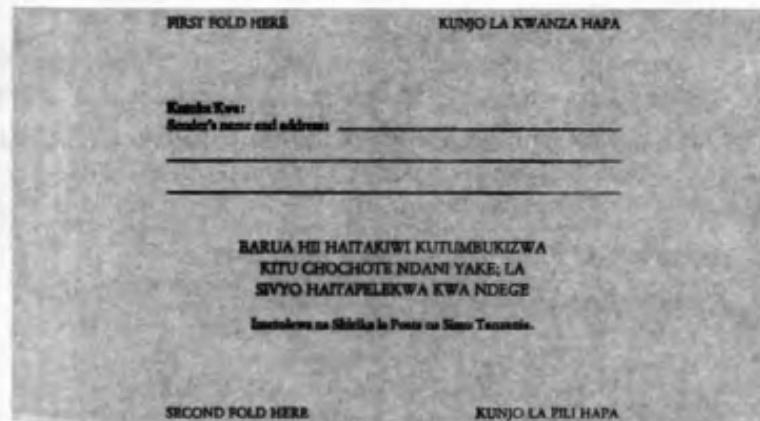
Majaribio

1



Andika kwenye eafomu jina na anwani ya Daudi Mhina, ambaye ni mwalimu. Anakaa Mpwapwa, Mkao wa Dodoma, Tanzania. Wiki iliyopita alipata sanduku la posta; namba yake ni elfu mbili, mia saba, hamsini na tatu.

2



This is the back of an aerogramme. You should be able to work out what the warning says (in upper-case letters below the sender's address). Say or write what you think it means in English, but do not attempt a word-by-word translation.



-tumbukia fall into

- 3 Correct and rewrite these false statements about the dialogue.
 - (a) John na Alison wapo shambani.
 - (b) Barua sita zimewasili nyumbani.
 - (c) Katika barua Mohamed anasema kwamba mamake bado anapiga picha.
 - (d) Babake Mohamed amestaa fu kwa ajili ya wajukuu.
 - (e) Mohamed ameachilia mbali kazi ya kufundisha Kichina.
 - (f) Wasaidizi kwenye duka la babake Mohamed hawaelewii kinaganaga mambo ya kuhesabu pesa.

- 4 How well did you understand the rest of the dialogue?
 - (a) Katika barua Mohamed anasema nini kuhusu wale wateja?
 - (b) Mohamed alikuwa amekutana na nani juzijuzi?
 - (c) John anafikiri kwamba hatimaye Mohamed atakuwa mtu wa namna gani?
 - (d) Thekla ni mtoto wa nani?
 - (e) Kwa nini Thekla amepongezwa?
 - (f) Ni nani ambaye atawasili Heathrow tarehe kumi na sita?

- 5 Congratulations!

To congratulate someone use **pongezi**, a class N noun made from **-pongeza**, a verb used by Thekla in the dialogue.

Pongezi kwa kufaulu mtihani! *Congratulations on passing the exam!*

When reporting that someone was congratulated use either **-pongeza**, as Thekla does, or **-pa pongezi**:

Francis alimpa pongezi.

Francis congratulated her.

Find the second half of each sentence and write out the completed sentences:

- | | |
|--------------------------------|---|
| (a) Tulimpa mzee pongezi | (1) kwa kupata kazi. |
| (b) Mwalimu alimpungeza Thekla | (2) kwa kurekebisha ghalana nyumba ya nyanya. |
| (c) Mama Nuru alipewa pongezi | (3) kwa kustaaufu. |
| (d) Nilimpungeza yule kijana | (4) kwa kufaulu mtihani. |
| (e) Elvan alimpungeza Francis | (5) kwa kujifungua mtoto wa kiume. |

 **mtoto wa kiume (M/WA)** boy

mtoto wa kike (M/WA) girl

Now write down the actual words that were said to:

- the old man
- the young man

Note: **-hongera** (N), **-pa hongera** are similarly used for giving congratulations.

- 6 (a) Write a message suitable for a Christmas card that you (singular) are sending to a Kenyan family.
 (b) Write a message for a Christmas card that you (plural) are sending to a sixth-former whom you met in Tanzania and who has written to tell you that she passed the Form 6 examination.

 **Kidato cha sita Form 6**

Hongera!

You should now have sufficient competence in Swahili to be able to participate in most everyday situations in eastern Africa – and to build on these basic ‘nuts and bolts’ to extend your knowledge of the language.

KEY TO THE EXERCISES

Unit 1

- 1 (a) Marahaba. (b) Habari za safari?
(c) Sijambo. (d) Habari za asubuhi?
(e) Hodii! (f) Hatujambo. (g) Salama tu/nzuri/njema/safi. (h) Karibu! (i)
Habari za nyumbani? (j) Karibuni!
2 (a) Natoka (*or* ninatoka) Marekani.
(b) Unatoka wapi? (c) Anatoka Liverpool.
(d) Wanatoka Kenya? (e)
Wanatoka Nairobi. (f) Mnatoka wapi? (g) Anatoka Ujerumani? (h)
Mnatoka Uganda? 3 Kenya –
Mkenya. Uchina – Mchina. Uingereza –
Mwingereza. Uganda – Mganda.
Ufaransa – Mfaransa. Tanzania –
Mtanzania. Urusi – Mrusi.
Ujerumani – Mjerumani. 4 (a) Hodii!
(b) Hamjambo? (c) Habari za – ?
(d) Habari za safari? (e) Mnatoka wapi? (f) Hujambo? (g) Shikamoo.
(h) Wewe ni Mwingereza? (i) Wewe si Mmarekani? 6 (A) Jeanne na Pierre ni watalii. (B) Bw. Musa ni mpokeaji.
(C) Mama Amina ni mfinyanzi.
(D) Bw. Ramadhani ni mwalimu.
(E) Bi. Bertha ni mwuguzi. (F) Lulu na Abdu ni wanafunzi. (a) Siyo, Bi.
Bertha si mtalii, ni mwuguzi.

- (b) Siyo, Pierre si mpokeaji, ni mtalii.
(c) Ndiyo, Bw. Ramadhani ni mwalimu. (d) Siyo, Lulu na Abdu si wapokeaji, ni wanafunzi. (e) Ndiyo, Jeanne ni mtalii. (f) Siyo, Mama Amina si mwuguzi, ni mfinyanzi.
(g) Ndiyo, Bw. Musa ni mpokeaji.
(h) Ndiyo, Abdu ni mwanafunzi.

Unit 2

- 1 (a) Nenda moja kwa moja, halafu pinda kushoto. Nenda moja kwa moja halafu utaona benki upande wa kulia. (b) Nenda moja kwa moja, halafu pinda kulia. Nenda moja kwa moja halafu utaona hoteli upande wa kushoto. (c) Nenda moja kwa moja, halafu pinda kushoto. Nenda moja kwa moja halafu utaona hoteli upande wa kushoto. (d) Nenda moja kwa moja, vuka barabara, halafu utaona posta upande wa kushoto. (e) Nenda moja kwa moja, vuka barabara, halafu utaona benki upande wa kulia. 2 (a) Wageni wako wapi? (b) Chai iko wapi? (c) Mbuzi yuko wapi? (d) Mtoto yuko wapi? (e) Kahawa iko wapi? (f) Posta iko

wapi? (g) Wajerumani wako wapi?

(h) Dada yuko wapi? 3 This exercise gives you some freedom of choice in the answers, so those below are sample ones.

(a) Baba yuko wapi? Baba yuko Kampala (b) Wanafunzi wako wapi? Wanafunzi wapo baa. (c) Mzee yuko wapi? Mzee yupo posta. (d) Bw. Omari yuko wapi? Bw. Omari yuko Mombasa. (e) Ali na Amina wako wapi? Ali na Amina wapo benki. (f) Mama yuko wapi? Mama yupo stesheni. (g) Askari yuko wapi? Askari yumo baa. (h) Wauguzi wako wapi? Wauguzi wako Dar es Salaam. 4 (a) Juma hayupo posta, yupo stesheni. (b) Watalii hawako Dar es Salaam, wapo Tanga. (c) Bi. Ruth hayuko Nairobi, yupo Mombasa. (d) Wanafunzi hawapo sinema, wapo baa. (e) Mfaransa hayupo stesheni, yumo baa. 5 Examples of possible sequences using sentences from exercise 3 questions and their sample answers: Q. Mzee yuko wapi? A. Yupo posta. Q. Posta ipi? A. Karibu na benki. Q. Ali na Amina wako wapi? A. Wapo benki. Q. Benki ipi? A. Karibu na sinema. Q. Mama yuko wapi? A. Yupo benki. Q. Benki ipi? A. Karibu na baa. 6 (a) Shilingi ishirini. (b) Shilingi sabini na tano. (c) Shilingi mia mbili na arobaini. (d) Shilingi mia tatu. (e) Shilingi mia nane na hamsini. 7 (a) Shilingi mia moja na arobaini. (b) Shilingi mia moja na tisini. (c) Shilingi mia mbili na kumi.

Unit 3

1 (a) Shilingi elfu tatu, mia sita. (b) (I) cheque, (2) signature. (c) I have received. 2 a4, b6, c1, d8, e2, f7, g3, h5. 3 (a) After *hujambo/sijambo* and *habari* greetings: *Bw. C:* Naomba chumba cha mtu mmoja. *Mp.:* Ghorofa ya pili itafaa? *Bw. C:* Ndiyo, itafaa. (b) After greetings: *Bw. R:* Naomba chumba cha watu watatu; mmoja ni mtoto mdogo. *Mp.:* Tuna chumba kikubwa chenye vitanda viwili; kitafaa? *Bw. R:* Kitafaa. 4 (a) Askari ni hodari sana. (b) Mbazi wadogo hawa ni wake? (c) Visu vikubwa ni ghali; vidogo ni rahisi. (d) Njia za Nairobi si nyembamba, ni pana sana. (e) Kisu hakifai; nitapata kisu kipyta. (f) Kila mwalimu ana nyumba yake. 5 Sipendi nyama lakini napenda samaki. Napenda wali, lakini sipendi ugali. Sipendi iliki lakini napenda dalasini. Napenda maandazi lakini sipendi vitumbua. Sipendi vitunguu, lakini napenda nyanya.

Unit 4

1 You: Unahitaji mananasi? *Mama F:* Ndiyo, nahitaji mananasi mawili. You: Unahitaji ndizi? *Mama F:* Sihitaji ndizi, kuna migomba mingi shambani. You: Unahitaji malimau? *Mama F:* Ndiyo, nahitaji malimau matano. You: Unahitaji mayai? *Mama F:* Hapana, sihitaji mayai. Rafiki yangu aliniletea. 2 Regina alimpa mwuzaji Sh. mia sita, sabini na tano. 3 (a) Asha alimpikia chakula (or wali, ugali, pilau, biriani, etc.) (b) Juma alimfulia nguo. (c) Francis alimpigia simu. (d) Ruth

alimletea soda. (e) Khadija alimnunulia nanasi. (f) John alimsomea. 4 Kaka! Lete chai moja ya rangi, kahawa tatu na soda moja; vitumbua viwili, kibibi kimoja na maandazi mawili. (*If in Kenya substitute ndugu for kaka*).
5 a6, b3, c7, d5, e1, f2, g8, h4.

6 (a) Mwalimu aliwapa watoto vitabu. (b) Tulimpa mgongwa matunda. (c) Nilimfulia mama nguo. (d) Baba atanipigia simu kesho. (e) Mgeni wetu alitununulia soda mkahawani. (f) Bi. Khadija alininunulia sukari dukani. (a) The teacher gave the children some books. (b) We gave the sick person some fruit. (c) I washed the clothes for mother. (d) Father will phone me tomorrow. (e) Our visitor bought us 'soda' in the café. (Or fizzy drink/fruit drink instead of 'soda'). (f) Khadija bought some sugar for me in the shop.

Unit 5

1 Mzee Khamisi anavaa kofia. Mtalii amevaa kofia. Bi. Pendo anavaa viatu. Mama Lela amevaa kanga. Mama Zubeda amevaa gauni. Bw. Francis anavaa koti. 2 (b) Bi. Alison hapendi rangi nyekundu. (c) Bi. Alison hapendi magauni dukani kwa sababu mikono ni myembamba sana, tena ni ghali sana. (d) Msaidizi anamwonyesha Bi. Alison vitambaa. (e) Bw. John ametoka sokoni. (f) Kinyago kikubwa cha Kimakonde kinampendeza. (g) Bw. John hakinunui kinyago kikubwa cha Kimakonde kwa sababu ni kizito. (h) Anapenda kununua mfinyango badala ya kinyago. 3 (a) Bi. Asha ameninunulia kitambaa hiki. (b) Utanisaidia kupika maharagwe haya? (c) Msaidizi alituonyesha vitabu hivi. (d) Rafiki yangu ameniandikia barua hii. (e) Akina mama

wanamtafuta mtoto huyu.
(f) Tutapata machungwa mengi, mwaka huu. (g) Nyumba kubwa hizi zinawapendeza wageni. (h) Jembe hili limenisaidia sana shambani.
(a) Asha has bought me this fabric. (b) Are you going to help me cook these beans? (c) The assistant showed us these books. (d) My friend has written me this letter. (e) The womenfolk are searching for this child. (f) We shall get a lot of oranges, this year. (g) The visitors like these large houses. (These large houses please the visitors.) (h) This hoe has helped me a lot in the plantation. 4 *Ana*: Hatuna/Tunavyo, Tunazo/Tunazo/Hatuna. 5 Mto umejaa maji. Hoteli imejaa watalii. Nyumba za walimu zimejaa wazee. Baa imejaa wanafunzi. Sisi na Bw. Juma tumo shulenii. Chakula kimekwisha!

Unit 6

1 (a) saa moja; (b) saa tano u nusu; (c) saa saba; (d) saa tatu kasa robo; (e) saa kumi na robo; (f) saa kumi na mbili u nusu. 2 (a) 4.30pm. (b) She has been looking for her white beads. (c) A timetable of boat-sailings to Zanzibar. (d) Because the flight only takes 20 minutes. (e) Friday. (f) Wednesday or Thursday. (g) Saas kumi na moja u nusu. (h) He is going to the mosque to pray. 3 (a) Shanga zake Bi. Alison zimepotea. (b) Dada amewapikia watoto uji huu. (c) Nywele zake ni ndefu. (d) Mama ana ufagio mzuri. (e) Watoto wanapenda nyimbo za Kifaransa. (f) Watakarabati ukuta wa kanisa. 4 (a) John amekwenda posta kununua stampu (or anunue). (b) Tulimpa Alison pesa alete

matunda. (c) Ninawatafuta wageni niwape barua zao. (d) Regina alinunus mchele apike pilau. (e) Mwalimu alinipa kitabu cha Kiswahili nisome. (f) Tulimnunulia Otto gazeti lile asome Kiswahili. 5 (a) Friday. (b) 8.00pm. (c) place. (d) Tarehe ishirini na sita, mwezi wu Agosti, mwaka wa elfu moja, mia tisa, tisini na nne. (*You can use nane instead of Agosti*). (e) giraffe 6 Read Baraza every Monday.

Part Two

Unit 7

1 (a) *Mimi*: Unafanya nini? *Thekla*: Niaakoroga kisamvu. (b) *Mimi*: Unafanya nini? *Kasembe*: Ninashona shati. (c) *Mimi*: Mnafanya nini? *Francis & Nzunda*: Tunaezeza nyumba. (d) *Mimi*: Unafanya nini? *Alison*: Ninajifunza Kiswahili. (e) *Mimi*: Unafanya nini? *Maria*: Ninaandika hadithi. (f) *Mimi*: Mnafanya nini? *Bwenje & Joshua*: Tunachuma machungwa. Adding to the dialogues: for a,b,d and e - *Mimi*: Nikusaidie? *Reply*: Haya, karibu! For c and f *Mimi*: Niwasaidie? *Reply*: Haya, karibu! 2 (a) Baada ya kutia majani funika chungu. (b) Alipotuona alitupa korosho. (c) Watakapopata pesa watanunua mabati. (d) Njoo ni mchemshe maji! (e) Tutakapofika Nairobi tutakwendwa benki. (f) Watakapopata matofali watakarabati kanisa. (g) Watalii waliporudi hotelini walikula chakula cha jioni. (h) Mama alikasirika sana tuliposahau kuosha sufuria. 3 (a) Kuchambua

majani ya muhogo ni kazi ya mama mzee. (b) Mama mzee alichuma majani ya muhogo. (c) Steve anajifunza namna ya kupika kisamvu. (d) Regina anapika ugali juu ya jiko la makaa. (e) Atakaporudi Nairobi Steve atajipikia kisamvu. (f) Francis yupo. 4 (a) Mjini kuna wageni kutoka Ujerumani. (b) Kikapuni mna mayai kumi. (c) Kanisani pana watu wengi. (d) Baharini kuna boti nyingi. (e) Mfukoni mna pesa kidogo. (f) Jikoni pana kuni za kutosha. 5 Grace, njoo uchemshe maji! Adam, njoo ukatekate nyanya hizi! Maria, nipe chumvi! Nitatayarisha samaki hawa, halafu nitatengeneza maji ya machungwa.

Unit 8

1 *Reply to Ali*: Iringa iko kusini ya Dodoma. *Reply to Lajabu*: Kilosa iko magharibi ya Morogoro. *Reply to Lunda*: Bagamoyo iko kaskazini ya Dar es Salaam. *Reply to Grace*: Mbeya iko kusini ya Tabora. 2 (a) Mgeni aliyejukua jana ataondoka kesho. (b) Hatuwezi kula chakula kisichofaa. (c) Watoto watakaokwenda mjini watanunua nazi sokoni. (d) Tulipomwona Mohamed tulimpa barua zake. (e) Watalii wasiokuja mapema hawatapata vyumba. (f) Wanawake wanaotwanga mahindi ni dada zangu. 3 (a) Si lazima Steve arudi Nairobi mwisho wa mwezi. (b) Steve atakuwa na shughuli huko Dar es Salaam. (c) Anapenda kumtembelea rafiki yake. (d) Kaka yake Elvan anakaa Tunduru. (e) Kaka ni mtu wa biashara. (f) Steve hapendi kusafiri peke yake.

4 (a) Mama mzee hupika chakula cha jioni. **(b)** Watoto hupenda matunda. **(c)** Wanafunzi husoma vitabu. **(d)** Mama Fatuma hushona nguo. **(e)** Watalii hununua vinyago. **(f)** Wauguzi huwasaidia wagonjwa (or husaidia). **5 (a)** Kaskazini **(b)** Magharibi **(c)** Kaskazini **(d)** Mashariki **(e)** Mashariki **(f)** Kusini **(g)** Kusini **(h)** Mashariki **6 (a)** Elvan huenda barabarani kwa baiskeli. **(b)** Akina mama huenda msituni kwa miguu. **(c)** Steve atakwenda Mtwara kwa basi. **(d)** Mwaka ujao Steve atarudi Marekani kwa ndege (or eropleni). **(e)** Labda Alison na Steve watakwenda Zanzibar kwa boti.

Unit 9

1 (a) Baiskeli ipo juu. **(b)** Magunia yapo juu. **(c)** Dereva yupo mbele. **(d)** Wanawake wamo ndani. **(e)** Mama mwénye kikapu anaongea na Steve. **(f)** Vijana wanauza ndizi. **2 (a)** Mtu: Msiwe na wasiwas! Mabasi huondoka kila saa moja. **(b)** Rafiki: Wasiwe na wasiwas! Nitawapa shilingi mia. **(c)** Dereva: Usiwe na wasiwas! Panda tu. **(d)** Msafiri 2: Usiwe na wasiwas! Upo hapa chini. **(e)** Bibi: Usiwe na wasiwas! (or asiwe)! Mimi ni mwuguzi – nitamsaidia. **3 Example** – This lady hasn't bought a ticket yet! – She needn't worry! The conductor will sell her one on the bus. **(a) Traveller:** We've missed that bus! *Someone:* Don't worry! Buses leave every hour. **(b) Conductor:** These ladies, they haven't enough money! *Friend:* They mustn't worry! I'll give them Sh 100. **(c) Traveller:** I'm very late! *Driver:* Don't worry. Hop on. **(d) 1st Traveller:** I can't see my bag! (My bag, I can't

see it!) **2nd Traveller:** Don't worry! It's here on the floor. **(e) Older woman:** My child's feeling ill! *Younger woman:* Don't worry (or don't let him/her worry)! I'm a nurse – I'll help him/her. **4 (a)** Ni Bw. Twaibu aliye kwenda na Steve mpaka kituo cha basi. **(b)** Steve ana mzigio mmoja tu. **(c)** Mumewe mama amekaa mbele, karibu na dereva. **(d)** Kikapu kilicho mbele ni mali ya mzee. **(e)** Dereva ana ukanda wa Vijana Jazz. **(f)** Steve ataka Mtwara siku mbili. **5 (a)** Fika salama! **(b)** Fikeni salama! **6 Unit 1:** Mtu aliye watembelea John na Alison hotelini ni Bw. Mohamed. **Unit 2:** Ambaye alikwenda posta kununu stampu ni John. **Unit 3:** Aliyesema anapenda wali kwa samaki ni Alison. **Unit 4:** Watu ambao wana kiu ni Francis na John. **Unit 5:** Ambaye alinunua mfinyango ndiye John. **Unit 6:** Ambao walitembelea karibu na bahari ndio Mohamed, John na Alison. **Unit 7:** Mama mzee ndiye aliye pika kisamvu. (Or: ambaye alipika) **Unit 8:** Steve ndiye aliyesema hapendi kusafiri peke yake. (Or: ambaye alisema)

Unit 10

1 (a) Mfuko upo ndani ya beseni ya kunawia. **(b)** Suruali ipo nje ya mlango (or ipo chini). **(c)** Shati lipo juu ya meza (or mezani). **(d)** Saa ipo chini ya kiti. **(e)** Soksi zimo katika kabati (or ndani ya kabati or kabatini). **2** Ukumbi wetu una milango miwili, dirisha moja, meza kubwa, meza ndogo, viti vinne, kabati kubwa, rafu mbili zenye vitabu vya Kifaransa, na mkeka chini. **3 You:** Hayatatosha. Nitasaki (or nitaona) baridi usiku. Naombs

blanketi jingine./ Haya/Tuletee
 mito miwili mingine. Tena,
 nionyeshe namna ya kufungua
 dirisha hili./ Vizuri. Tutakuja sasa
 hivi. 4 (a) Masanja ni dereva
 ambaye gari lake ni jeupe.
 (b) Tusubilege ni mtoto ambaye
 yupo shulenii. (c) Hivi ni vitabu
 ambayyo nilivinunua jana. (d) John
 na Alison ni wageni ambaao
 wanatoka Ulaya. (e) Godoro lile
 ndilo ambalo ni jipya. (f) Ambaye
 hatakuja nasi ni Masanja. 5 (a)
 Juma anamwonyesha Steve
 chumba chake. (b) Ni Juma
 aliyesafisha asubuhi. (c) Kabati la
 nguo lipo pemberi. (d) Kitanda ni
 chembamba. (e) Steve hatahitaji
 matandiko mengine kwa sababu
 anaona (or anasikia) joto. (f) Juma
 ameweka ufunguo juu ya rafu.
 6 (a) Naona kiu sana. (b) Swichi hii
 yawasha taa ya chumba cha
 kulalia. (c) Ipo almari hapa. (d)
 Nikunjue chandalua. (e) Shuka
 itatosha. (f) Lazima nile samaki!

Unit 11

1 (a) Shati lilishonwa na Alison. (b)
 Paa iliezekwa kwa mabati.
 (c) Ngalawa ilichongwa na Juma na
 Ali. (d) Jahazi liliundwa kwa mbao.
 (e) Msikitii ulijengwa kwa mawe. (f)
 Ngoma ilipigwa na Mohamed.
 2 (a) Ninyi nyote mmekaribishwa
 na Mwalimu Musa? (b) Wao wote
 waliletewa matunda. (c) Sisi sote
 tuliandikiwa barua. (d) Ninyi nyote
 mlinunuliwa vinyago? (e) Wao wote
 walipikiwa chakula cha jioni. (f)
 Sisi sote tumealikwa ngoma. (a)
 Have all of you been invited by
 Teacher Musa (Moses)? (b) They all
 had fruit brought for them. (c) We

all had letters written to us. (d)
 Were carvings bought for you all?
 (e) They all had an evening meal
 cooked for them. (f) We have all
 been invited to the dancing. 3
 Alison: Magauni haya yalishonwa
 na nani? Una cherehani?/
 Utaitumia lini? 4 (a) Pili alizaliwa
 tarehe ishirini na nane, mwezi wa
 sita (or mwezi wa Juni) (b)
 Mohamed alizaliwa tarehe kumi,
 mwezi wa Aprili (or mwezi wa nne).
 (c) Alison alizaliwa tarehe moja (or
 mosi), mwezi wa pili (or mwezi wa
 Februari). (d) John alizaliwa tarehe
 ishirini na tisa, mwezi wa Novemba
 (or mwezi wa kumi na moja). (e)
 Faiz alizaliwa tarehe tatu, mwezi
 wa kumi na mbili (or mwezi wa
 Disemba). (f) Zubeda alizaliwa
 tarehe kumi, mwezi wa Oktoba (or
 mwezi wa kumi). 5 (a) John
 hakualikwa ngoma kwa sababu (or
 maana) ni ngoma ya wanawake tu.
 (b) Alison alialikwa na Bi. Salma na
 dadake Pili. (c) Bwana arusi ni
 Daudi. (d) Watakwendwa forodhani.
 (e) Watakwendwa hapo Jumamosi (ya
 wiki ijayo). 6 (a) Bw. Athumanii
 atakaribishwa na Zubeda (na Faiz).
 (b) Bw. Athumanii anaishi Dar es
 Salaam. (c) Nyumba mpya ya Bw.
 Athumanii inajengwa Jambiani. (d)
 Ndiyo, nyumba hiyo inajengwa kwa
 matofali.

Unit 12

1 (a) Basi limeharibika. (b) Kikombe
 kimevunjika. (c) Lori limeharibika.
 (d) Gilasi imevunjika. (e) Motokaa
 imeharibika (or motakaa.) (f) Dirisha
 limevunjika. 2 (a) Tungekuwa na
 nafasi tungekwenda Arusha. (b)
 Baba angekwenda Zanzibar angekaa

kwa Faiz. (c) Juma asingekuwa mgonjwa angefanya kazi hiyo. (d) Kama mngekuwa na pesa za kutosha mngekwenda Marekani? (e) Ningehudhuria mukutano huko Nairobi nisingekaa hotelini. (f) Kama ungeegesha pale ungetozwa faini. 3 (a) No parking here. (b) It is forbidden to stop here. Or: No stopping here. Or: Stopping here is prohibited. (c) It is forbidden to stay here. Or (possibly): sit here Or: Staying here is prohibited. (d) The selling of goods of any kind in this area is prohibited. 4 (a) Asha anahudhuria mukutano ili afanye kazi ya uhazili. (b) Pikipiki ni mali ya daktari ambaye ni mwenzi wa John na Alison. (c) Siyo. Asha hawezi kuona gereji yoyote. (d) Ni wajenzi wanaofanya kazi karibu na kituo cha basi. 5 You: Nimo katika shida kidogo/Motokaa imeharibika. (Or gari limeharibika.) Siyo pancha. Ni shauri ya mota/Lipo Makongoro (Road) karibu na kanisa. 6 For your safety and comfort while on board passengers are requested to have only one piece of hand luggage. More than one is not allowed. Have a good journey.

Unit 13

1 (a) You: Unafanyaje? **Edda:** Ninajifunza Kigiriki. (b) You: Unafanyaje? **Steve:** Ninakula saladi. (c) You: Mnafanyaje? **Musa na Saidi:** Tunachonga ngalawa. (d) You: Unafanyaje? **Rehema:** Ninaandika barua. (e) You: Mnafanyaje? **Kip na Ben:** Tunajifunza Kirusi. (f) You: Unafanyaje? **Agnes:** Ninajifunza Kijerumani. 2 (a) Ni akina Francis waliomkaribisha Steve vizuri.

(b) Watu hao hukaa sehemu za kusini, karibu na mpaka kati ya Tanzania na Msumbiji. (c) Adam anajifunza Kifaransa. (d) Ni Steve ambaye sasa haogopi kusema Kiswahili. (e) Steve anaalikwa kwenda Mombasa (kwa wazee wake Adam). (f) Steve anapenda kula saladi. 3 You: Unafundisha somo gani?/Wanafunzi wanapenda kujifunza Kifaransa?/Kwa nini wanajifunza Kifaransa kwa shida?/ Sielewi vizuri. Sema tena!/Mimi ni daktari. 4 (a) wataandikiana (b) wanafundishana (c) walikutana (d) wanapendana, kuoana (e) husaidiana (f) wanapigana (or hupigana) 5 a5, b6, c3, d4, e1, f2 6 Your letter must be in standard Swahili; have a good style; be typed; be short; be interesting.

Unit 14

1 (a) Nyeri iko kaskazini ya Nairobi. (b) Magadi iko kusini ya Nairobi. (c) Isiolo iko kaskazini ya Nairobi. (d) Kitui iko mashariki ya Nairobi. (e) Narok iko magharibi ya Nairobi. (f) Eldoret iko kaskazini ya Nairobi (or kaskazini – magharibi.). 2 tulikata; kwenda; Tulichelewa; Tuliondoka; tukaenda; tukanunua; tuliendelea (or tukaendelea); tukafika; tuliangalia (or tukaangalia); hatukupata. 4 (a) Makindu; Mtito Andei. (b) kituo cha mafuta (or gereji). (c) Msichana. (d) Baada ya kusafisha jeraha na kutis dawa Yusuf alilifunika kwa plasta. (e) Wasafiri hao watatu walinunus petroli wakaenda mkahawani wapumzike kidogo. (f) Yupo Musa, mtoto wake jirani. 5 (a) Kufika huko akanunua vifaa vyake vyote alivyovihitaji kwa duka lake.

(b) Sasa akakwama wapi apate kipande cha akili. (c) Akazunguka maduka yote asipate. 6 (a) alikuwa skisoma. (b) alikuwa akifanya. (c) alikuwa akikaa. (d) alikuwa akiandika. (e) alikuwa akifundisha. (In any of these you can use -na- instead of -ki-.) 7 Bwana huyu anaumwa kichwa na mama anaumwa shingo na mabega. Mtoto huyu amekatwa mkononi na yule ambaye amekaa pale amekatwa taguni. Dereva anaumwa kifua. Kwa bahati mimi mzima.

Unit 15

1 Tuliondoka saa moja u nusu tukaenda mpaka mtoni. Kati ya saa tatu na saa nne u nusu tuliona simba wawili, twiga saba, punda milia watano, na nyumbu wengi. Kwa bahati mbaya hatukuona tembo ye yote. Tulirudi hotelini saa sita tukanywa bia. 2 (a) Alison told Robert she had seen 7,431 wildebeest. (b) Simba walikuwapo chini ya mti, upande wa kulia; wamelala kwenye kivuli. (c) Alison alipenda kwenda karibu kidogo. (d) Robert hakupenda kuwakurupua simba. (e) Kamera yake Joshua haikufanya kazi kwa sababu betri ziniekwisha. (f) Alison alisema atampelekea Joshua picha za wanyama. (Or ... picha alizozipiga). 3 Joshua: Jina langu Joshua Kisinda/ Anwani yangu ni Sanduku la Posta 26790, Dar es Salaam./ Namba ya simu ni tatu, tano, sita, sifuri, mbili/ Mimi ni mwandishi-habari./ Niliibiwa asubuhi./Saa tano na dakika ishirini./Nilikuwepo Kariakoo./ Niliibiwa kamera. 4 Koku; Bhoke;

Koku; Aranya; Koku; Bhoke; Koku; Bhoke. 5 (a) jumba. (b) jiji. (c) jitu. (d) joka. (e) kijiko. (f) Kitoto. (g) vijiti. (h) kijitabu. 6 meusi/miti/wadogo/ usiku.

Unit 16

1 Steve replies:

Una urefu wa mita elfu tano, mia nane, tisini na tano./Hukaa katika vibanda./Kuna vibanda vitatu./Kipo urefu wa mita elfu mbili, mia saba./Kibanda cha mwanzo kinaitwa Mandara, cha pili kinaitwa Horombo, cha mwisho kinaitwa Kibo./Kipo urefu wa mita elfu nne mia saba na tatu./Ni mwinuko wa mita elfu moja, mia moja, tisini na mbili kutoka kibanda cha mwisho mpaka kilele. 2 (a) Mama Fatuma ana umri wa miaka hamsini. (b) Mzee Yohanna ana miaka hamsini na saba. (c) Pendo ana miaka ishirini na minne. (d) Yahya na Nuru wana umri wa miaka kumi na minne. (e) Francis ana umri wa miaka thelathini na mitano. (f) Mohamed ana miaka ishirini na sita. (g) Tusubilege ana umri wa mwaka mmoja. (h) Bibi ana miaka sitini na mitano. 3 a4, b6, c1, d2, e5, f3. 4 Robert hawezi, mgongo unamwuma (or anaumwa mgongo). Dunstan amepatwa na kichefuchefu, tena uso umefura. Anna amevunjika kidole, Ruth anatoka damu puan ni Simon anatoka damu mguuni. 5 Asubuhi na mapema Regina aliwaamsha watoto. Anastasia alimsaidia mamake **kuwasho** moto, **achemshe** maji. Ruth alitayarisha chakula cha safari. Mtoto ambaye ni mdogo sana alitaka **kuwakimbiza**

kuku. Regina **alimweleza** kwamba watu wote wataondoka saa moja **akawakataza** watoto wote wasiende nje tena. Francis **alisafisha** gari akakata shauri **kujaza** petroli baadaye, barabarani. Hatimaye **waliwakalisha** watoto ndani ya gari na kutia mizigo. Kabla hawajaondoka Regina **alimwonya** Francis **asiendeshe** mbio safari hii. **6** Tumbo na kichwa vinaniuma (*or* ninaumwa tumbo na kichwa). Ninatoka damu miguuni, nimeshikwa (*or* nimepatwa) na homa, ninahara, tena nimekatwa mkononi. **7 (a)** Unajitokeza juu mawinguni kwa utukufu mkubwa. **(b)** Mlima huo, ambao ni wa asili ya volkeno, ni mrefu kuliko yote katika Afrika. **(c)** Mlima Kilimanjaro una vilele vitatu. Vinaitwa Kibo, Mawenzi na Shira. **(d)** Kibo peak is covered with ice and snow.

Unit 17

- 1 (a)** Wachezaji wako jukwaani.
- (b)** Wachezaji sita wanaonekana wamevaa nguo nyeupe na kofia.
- (c)** Wale wachezaji wawili wanaocheza upande wa kulia wanashika kanga. **(d)** Watazamaji watatu wanaonekana hapa mbele karibu na mpiga picha. **2 (a)** Ni Joseph ambaye hucheba soka Jumamosi. **(b)** Hachezi leo kwa sababu uwanja umejaa maji. (*or* kwa sababu ya mvua nydingi).
- (c)** Francis amekuja na mwavuli. **(d)** Siyo. Mawingu hayaonekani sasa. **(e)** Francis amemwambia Joseph aharakishe. **(f)** Francis amemwona Augustine, ambaye ni rafiki yake.
- 3** (*This is a possible dialogue; yours may be slightly different:*) **Joseph:**

Haya, lazima niende sasa. **George:** Haya bwana. Tutaonana kwa Peter, Jumanne jioni. **Joseph:** Kama mvua itanyesha kwa wingi labda nitachelewa. (*or* ikinyesha.) **George:** Haya basi. Kwa heri **bwana!** **Joseph:** Kwa heri!
4 (a) -tangaza. **(b) (I)** Kucheza ngoma kunatangazwa gazetini.
(2) Hawajatangaza tarehe ya fainali:
5 a3, b4, c2, d1.
6 (a) Wachezaji wageni wanatoka Ghana. **(b)** Wachezaji kumi na wanane wamekuja. **(c)** Timu ambayo iliwasili jana inaitwa Asante Kotoko. **(d)** Simba na Yanga.

Unit 18

- 1** Mwl. Daudi Mhina, S.L.P. 2753, Mpwapwa, Mkoa wa Dodoma, Tanzania. **2 (a)** This aerogramme should have nothing enclosed in it; if it does it will not be sent by air. (*Or:* Nothing should be enclosed in this aerogramme; if it is ... etc., *or some other version in a formal style giving the two pieces of information.*)
- 3 (a)** John na Alison wapo jikoni.
- (b)** Barua tano zimewasili nyumbani.
- (c)** Katika barua Mohamed anasema kwamba mamake bado anashona nguo.
- (d)** Babake Mohamed amestaafu kwa ajili ya udhaifu wake baada ya ugonjwa. **(e)** Mohamed ameachilia mbali kazi ya benki. **(f)** Wasaidizi kwenye duka la babake Mohamed hawaelewi kinaganaga mambo ya bidhaa ziingiazo toka nje, yaani uingizaji. **4 (a)** Katika barua Mohamed anasema wateja wameongezeka. **(b)** Mohamed alikuwa amekutana na Steve juzijuzi. **(c)** John anafikiri kwamba hatimaye Mohamed atakuwa

milionea. (d) Thekla ni mtoto wa dadake Francis. (e) Thekla amepongezwa kwa sababu alifaulu mtihani. (f) Ni Steve ambaye atawasili Heathrow tarehe kumi na sita. 5 a3, b4, c5, d1, e2. *Old man:* Pongezi kwa kustaafu! *Young man:* Pongezi kwa kupata kazi! 6 (a) Nawatakia salamu za heri kwa Krismasi na baraka ya mwaka mpya. (b) Twakutakia salamu za heri kwa Krismasi na baraka ya mwaka mpya. Pongezi kwa kufaulu mtihani wa Kidato cha sita! (*You could use -itea instead of -takia; include fanaka; spell heri as kheri.*)

APPENDIX

Monosyllabic verbs

The verbs with stems of a single syllable are:

| | | | |
|---------|------------------------|---------|--------------------------------|
| ku-cha | <i>to be afraid of</i> | ku-la | <i>to eat</i> |
| ku-cha | <i>to rise (sun)</i> | ku-nya | <i>to excrete, fall (rain)</i> |
| ku-chwa | <i>to set</i> | ku-nywa | <i>to drink</i> |
| ku-fa | <i>to die</i> | ku-pa | <i>to give to</i> |
| ku-ja | <i>to come</i> | ku-wa | <i>to be, become</i> |

The verbs **-enda** (*go*) and **-isha** (*be finished*) follow the same rules.

(i) Include the infinitive-marker **ku-** when using these verbs with:

| | | |
|-------------------|---------|----------------|
| Past tense | -li- | walikunywa |
| Present | -na- | wanakunywa |
| Perfect | -me- | wamekunywa |
| Future | -ta- | watakunywa |
| Conditionals | -nge- | wangekunywa |
| | -ngali- | wangalikunywa |
| Relative pronouns | | waliokunywa |
| | | aliyekunywa |
| | | watakapokunywa |

except when the relative pronoun is at the end of the stem, i.e. in the 'general' or 'tenseless' relative structure (see next page).

(ii) Leave out the infinitive-marker **ku-** when using these verbs with:

| | | |
|------------------------|------|---|
| Past negative | -ku- | hawakunywa |
| If/when | -ki- | wakinywa |
| Narrative | -ka- | wakanywa |
| Habitual | hu- | hunywa |
| Subjunctive | | wanywe |
| Present | -a- | wa(a) nywa |
| Present negative | | hawanywi |
| Object marker | | waliyanwa (-ya- referring to maji or maziwa) |
| The 'general' relative | | wanywao |
| | | anywaye |

— Summary of verb-root suffixes —

The suffixes (endings) which can be attached to verb-roots are shown with the verb **kufunga** (*to close, fasten, tie up, lock up, etc.*). The root of the verb is:

-fung-

Niliufunga mlango
Walimfunga.

I closed the door.
They locked him up.

Prepositional (or Applicative) -(*l*)i- or -(*l*)e- (Unit 4)

Nilimfungia mlango. *I closed the door for him.*

Conversive -u- or -o- (Unit 10)

Alifungua mlango. *He opened the door.*

Passive -(*l*)i w- or -(*l*e)w- (Unit 11)

Mlango ulifungwa. *The door was closed (by somebody).*

Stative -ik- or -ek- (Unit 12)

(Denotes state when used with -me-, otherwise denotes potentiality.)

| | |
|--------------------|---|
| Mlango umefungika. | <i>The door is closed (is in a closed state).</i> |
| Mlango unafungika. | <i>The door is closable.</i> |
| Mlango haufungiki. | <i>The door cannot be closed.</i> |

Note: A few verbs use the Stative with the Reciprocal (see below), -ikan- or -ekan-, to denote potentiality, (e.g. -julikana (be known/knowable); -nenekana (be expressible in words); -onekana (be visible); -patikana (be obtainable).

Reciprocal -an- (Unit 13)

Nyuzi zinafungana.

*The threads are tied together.***Causative -(i)sh-, -(e)sh-, -(i)z-, -(e)z- or -y- (Unit 16)**

Walimfungisha.

They had him locked up.

Waliufungisha mlango.

*They had the door closed**(had someone close the door).***Reciprocal + Causative -fung-an-y-**

Tutafunganya (mizigo) jioni.

We're going to get the packing done this evening.

Note: **-funga mizigo** = *tie up loads*, i.e. *get luggage ready*. The extended form **-funganya** can be used on its own, without **mizigo**.

Conversive + Causative -fung-u-z-

Walitufunguza.

*They set us free (had us set free).***Conversive + Causative + Passive -fung-u-z-w-**

Tulifunguzwa.

We were set free (by someone)

Note: A few suffixes were not included in the units:

Static -am- expresses inactivity.

-funga tie

-fungama be in a fixed position

-kwaa stumble

-kwama be stuck, jammed

(Note the example of **-kwama** in Exercise 5 of Unit 14)

Contactive -at-

-kama squeeze

-kamata grab hold of, arrest

-fumba close together

-fumbata put arms round, enclose

(e.g. eyelids, lips)

Inceptive -p- made from adjective stems, denotes entering into a state

-nene fat

-nenepa get fat

-oga nervous, afraid

-ogopa be frightened

Note: All verbs (including those of non-Bantu origin) extended by one or more suffixes after the root always have a final **-a**, just as simple stems of Bantu origin, e.g. **-funga**, *do*.

NOUN CLASS AGREEMENT PREFIXES

| Noun classes | → | M/WA (Unit 1) | N (Unit 2) | KI/VI (Unit 3) | (JI)/MA (Unit 4) |
|-------------------------------|---|---|----------------------------------|----------------------------------|---|
| The noun-prefix is used with | | mtu watu m wa | nyumba nyumba nasal prefix | kiti viti ki vi | chungwa machungwa ji or no pfx ma |
| qual. adjectives | → | mwema wema | njema njema | chema vyema | jema mema |
| numbers 1-5 & 8 | → | mmoja wawili | moja mbili | moja viwili | moja mawili |
| -ingi & -ingine | → | mwingine wengine | nyingine | kimoja vingine | jingine mengine |
| -ngapi? | → | wangapi? | ngapi? | kingine vingapi? | mangapi? |
| The verb-prefix is used with | | ni- tu- ku- m- a-yu- wa- | i zi | ki vi | li ya |
| -a (of), etc. | → | wa* | ya | cha | nya |
| place markers | → | yuko | iko | kiko | yako |
| possessives e.g. -ake- | → | wake* | yake | chake | yake |
| this, these, | → | huyu | hawa | hiki | hila |
| that, those | → | yule | wale | kile | lile |
| -enye & -enyewe | → | mwenye* | wenye | chenye | lenye |
| -ote | → | wote | zote | vyote | yote |
| pronoun forms with -o as in: | | | | | |
| -o -ote | → | ye yote | yo yote | cho chote | yo yote |
| h-o | → | huyo | hiyo | hicho | hayo |
| ndi- | → | ndiye | ndio | ndicho | ndiyo |
| rel. pronouns | → | -ye- | -o- | -cho- | -lo- |
| na-o (also nina-, una-, etc.) | → | naye | nao | nacho | -yo- |
| | | nami | nasi | -vyo- | nayo |
| | | nawe | nanyi | navyo | |

*Note special cases

NOUN CLASS AGREEMENT PREFIXES (CONTINUED)

| Noun classes | → | M/MI (Unit 5) | U/(N) (Unit 6) | Place classes (Unit 7) | | | KU Inf. (Unit 8) |
|-------------------------------|---|---------------|----------------|------------------------|-----------------|----------------|------------------|
| The noun-prefix is used with | | mti m | miti mi | wimbo u | nyimbo nasal | mahali ku | kusafiri ku |
| qual. adjectives | → | mwema | myema | mwema* | njema | kwema | kwema |
| numbers 1-5 & 8 | → | mmoja | miwili | mmoja* | mbili | pema pamoja | |
| -ingi & -inge | → | mwingine | mingine | mwingine* | nyingine | pengine | |
| -ngapi? | → | | mingapi? | | ngapi? | pangapi? | kwingine |
| The verb-prefix is used with | u | i | u | zi | ku | pa | mu |
| -a, (of) etc. | → | wa | ya | wa | za | kwa | ma |
| place-markers | → | uko | iko | uko | ziko | pa | kwa |
| possessives e.g. -ake | → | wake | yake | wake | zake | kwake | mwake |
| this, these, | → | huu | hii | huu | hizi | huku | humu |
| that, those | → | ule | ile | ule | zile | kule | m(u)le |
| -enye & -enyewe | → | wenye | yенye | wenye | zenye | kwenye | kwенye |
| -ote | | | yote | | zote | kote | mwote |
| pronoun forms with -o, as in: | | | | | | | |
| -o -ote | → | wo wote | yo yote | wo wote | zo zote | ko kote | po pote |
| h-o | → | huo | hiyo | huo | hizo | huko | hapo |
| ndi- | → | ndio | ndiyo | ndio | ndizo | ndiko | ndipo |
| rel. pronouns | → | -o- | -yo- | -o- | -zo- | -ko- | -po- |
| na-o (also nina-, una- etc.) | → | nao | nayo | nao | nazo | nako | namo |

*Note special cases

Index of Grammar Points

The first number of each entry refers to the unit, the second to the number within the Maelezo (*Explanation*) section of the unit; MM refers to the Maarifa yenye Manufaa (*Worth Knowing*) section.

- a (of) 3/4; 4/4; 7/6
- adjectives and adjectival structures 3/8; 3/11; 4/4; 7/6
- adverbial nouns 3/1; 7/3
- adverbs and adverbial structures 9/1; 13/6
- although/even though 18/2
- augmentatives 15/5
- bado 6/7; 18/1
- be 1/5; 2/2; 2/7; 3/6
- be in a place 2/2; 3/1; 7/3; 8/3
- cardinal numbers 2/4
- causative verb-form 16/7; 18/3
- comparisons 15/2
- compounds with **mwana** 17/2
- conditional 5/9; 12/4; 13/2
- conversive verb-form 10/1
- contracted forms (**babake**, etc.) 9/4
- countries 1/6
- dates 6/5
- days 6/5
- demonstratives (**hii**, **ile**, **hiyo**, etc.) 5/3; 6/3; 8/2; 11/5
- diminutives 15/6
- direct speech 14/1
- enyé 9/1
- enyewe 10/3
- future tense 2/5; 7/2
- greetings 1/MM/ 1/1, 14/6
- habitual action 8/5
- have/be with 2/7
- how? 13/1; 16/6
- how many? 2/3; 6/1; 16/5
- huko** + place-name 8/2
- if structures 18/7
- imperative 2/8; 4/3; 7/5
- indefinite/simple present tense 10/2
- infinitive 5/4; 13/3
- ingi 3/8
- ingine 3/8; 17/6
- ingine-o 17/6
- je? 13/1
- ka- 12/5; 14/4
- kabla(ya) 8/1
- kama, kuwa, kwamba 10/7
- 'kata + noun' verbs 9/2
- ki- adj. and adv. prefix 5/9; 17/3
- ki- if/when 8/4
- kwa 3/10; 13/6
- letter-writing 18/MM
- money 2/MM
- months 5/6
- monosyllabic verbs 3/13; Appendix
- multiple subjects 18/6
- na + o- forms 15/3
- na + pers. pronouns (**nami**, etc.) 5/1; 10/8
- narrative 'tense' 14/4
- ndi + o- forms 9/7
- negatives 2/6; 16/2; and sections on conditionals; imperative, infinitive, subjunctive and tenses
- ngapi? 2/3; 6/1; 16/5
- 'not yet' tense 6/7
- noun-classes:
 - KI/VI 3/2
 - KU (infinitives) 8/7
 - KU, PA, MU 7/3
 - (JI)MA 4/1; 12/2; 15/5
 - M/MI 5/2
 - M/WA 1/2; 1/3; 1/4
 - N 2/1
 - U 1/6; 6/2
- noun-prefix summary Appendix
- nouns derived from verbs 11/8; 12/6; 14/5

- object-markers 4/6; 5/5; 6/4; 16/3
 order of qualifiers 5/7; 9/3
 ordinal numbers 3/5
-o -ote 10/6
-ote 10/6; 11/3
 passive verb-form 11/1; 11/2; 16/4
 past tense 3/7; 7/2
 perfect tense 5/8; 6/6
 pers. pronouns with **-ote** 11/3
'piga + noun' verbs 15/7
 place 2/2; 3/1; 7/3; 8/6
 possessives 3/3
 prepositional (applicative) verb-form
 4/5; 18/4
 prepositions 10/4
 present tense 1/4; 2/10
 process verbs 17/5
 reciprocal (associative) verb-form 13/4
 relative structures 7/1; 8/6; 9/6;
 11/4, 11/7; 17/7; 18/5
- repetition of verb-stem 7/4
 reported speech 14/1
 seasons 5/6
 state 5/8
 stative verb-form 12/1
 subjunctive 6/4; 7/5; 12/5
 time and place **ku-, pa-, m(u)-** 16/1
-to- negative 13/3
 two-verb tenses 14/3
 verb-form (special endings) summary
 Appendix
 verb prefix + **o** (**yo, zo**, etc.) 5/10
 verb-prefix summary Appendix
 verb-prefix used for 'be' 14/2
 verbs – general 1/4
 verbs of foreign origin 4/2; 11/1
vi- adverbial prefix 11/6; 11/7; 16/6
 where? 2/2
 word-families (**s-f-r** words, etc.)
 13/5

SWAHILI-ENGLISH VOCABULARY

Verbs are shown in their stem form, without the infinitive **ku-**. Hyphens are used only in front of qualifiers that take a prefix. Except for the N class of nouns, plural prefixes are generally shown in brackets, although in a few cases the full form of a plural noun is given.

| | |
|------------------------------------|--|
| -a of | alika (to) invite |
| -a kwanza <i>first</i> | almari <i>chest of drawers</i> |
| -a mwisho <i>last</i> | ama <i>or</i> |
| -a pili <i>second</i> | ama ... ama <i>either ... or</i> |
| abiria <i>passenger</i> | amba- <i>who, which</i> |
| aduhuri <i>mid-day</i> | ambia (to) tell |
| afadhali <i>better, preferable</i> | amka (to) wake |
| Afrika <i>Africa</i> | andazi (ma) <i>doughnut</i> |
| agiza (to) <i>order</i> | andika (to) write |
| Agosti <i>August</i> | angalia (to) <i>take care, observe</i> |
| ahadi <i>promise</i> | -angu <i>my</i> |
| ahirisha (to) <i>postpone</i> | anwani <i>address</i> |
| aidha <i>moreover</i> | anza (to) <i>begin</i> |
| aina <i>kind, type</i> | anzia (to) <i>start from</i> |
| ajali <i>accident</i> | -ao <i>their</i> |
| ajili <i>reason, sake</i> | Aprilii <i>April</i> |
| -ake <i>his, her, its</i> | arobaini <i>forty</i> |
| akina <i>see kina</i> | arusi <i>wedding</i> |
| -ako <i>your</i> | asante <i>thank you</i> |
| ala expression of surprise | asili <i>origin, source</i> |
| alasiri <i>afternoon</i> | askari <i>soldier, policeman</i> |
| alfajiri <i>dawn</i> | asubuhi <i>morning</i> |
| Alhamisi <i>Thursday</i> | au <i>or</i> |

| | | | |
|---------------|-------------------------------|-------------------|---|
| au ... au | <i>either ... or</i> | buibui | <i>outer garment</i> |
| baa | <i>bar</i> | (Muslim women) | |
| baada ya | <i>after</i> | buluu | <i>blue</i> |
| baadaye | <i>afterwards</i> | bure | <i>useless, uselessly</i> |
| baba | <i>father</i> | bwana (ma) | <i>gentleman, Mr, sir</i> |
| badala ya | <i>instead of</i> | bwana arusi | <i>bridegroom</i> |
| bado | <i>still, (not) yet</i> | -chache | <i>few</i> |
| bafu | <i>bath, shower</i> | chai | <i>tea</i> |
| bahari | <i>sea, ocean</i> | chakacha | <i>women's dance</i> |
| bahasha | <i>envelope</i> | chakula (vy) | <i>food</i> |
| bahati | <i>luck, fortune</i> | chama (vy) | <i>association,</i> <i>political party</i> |
| baiskeli | <i>bicycle</i> | chambua | <i>(to) sort out</i> |
| baki (to) | <i>remain</i> | chamshakinywa(vy) | <i>breakfast</i> |
| bandari | <i>port</i> | chandalua (vy) | <i>mosquito net</i> |
| bandika (to) | <i>stick on</i> | -changa | <i>young</i> |
| Bara Hindi | <i>India</i> | changamka (to) | <i>feel more cheerful</i> |
| barabara | <i>major road</i> | changamsha (to) | <i>cheer sy. up</i> |
| baraka | <i>blessing</i> | chang'u | <i>kind of sea fish</i> |
| baridi | <i>cold, coolness</i> | chelewa (to) | <i>be late</i> |
| barua | <i>letter</i> | chemka (to) | <i>be boiling</i> |
| basi | <i>so, now, well</i> | chemsha (to) | <i>boil (something)</i> |
| basi (ma) | <i>bus</i> | chenji | <i>change (coins)</i> |
| bati (ma) | <i>corrugated iron</i> | cherehani | <i>sewing machine</i> |
| batiki | <i>batik</i> | cheti (vy) | <i>note, certificate</i> |
| -baya | <i>bad</i> | cheza (to) | <i>dance, play</i> |
| beba (to) | <i>carry</i> | chini | <i>down, on the floor</i> |
| bega (ma) | <i>shoulder</i> | chini ya | <i>under</i> |
| bei | <i>price</i> | chinja (to) | <i>slaughter</i> |
| beseni | <i>basin</i> | choka (to) | <i>get tired</i> |
| betri | <i>battery</i> | chonga (to) | <i>carve (wood)</i> |
| bia | <i>beer</i> | choo (vy) | <i>lavatory, excrement</i> |
| biashara | <i>trade</i> | chubuka (to) | <i>be bruised</i> |
| bibi (ma) | <i>lady, grandmother</i> | chui | <i>leopard</i> |
| bibi arusi | <i>bride</i> | chukua (to) | <i>take, carry</i> |
| bidi (to) | <i>be compelled</i> | chuma (to) | <i>gather, pluck</i> |
| bila | <i>without</i> | chumba (vy) | <i>room</i> |
| binadamu | <i>human being</i> | chumvi | <i>salt</i> |
| biriani | <i>rice dish</i> | chungu (vy) | <i>cooking-pot</i> |
| bizari | <i>curry powder</i> | chungwa (ma) | <i>orange</i> |
| | <i>(& ingredients of)</i> | chu'o kikuu (vy) | <i>university</i> |
| blanketi (ma) | <i>blanket</i> | chupa | <i>bottle</i> |
| bora | <i>good, better</i> | dada | <i>sister</i> |
| boti | <i>boat</i> | | |

| | | | |
|--------------|--------------------------------|-----------------|-----------------------------------|
| dafu | <i>young coconut</i> | -eusi | <i>black</i> |
| dakika | <i>minute</i> | ezeka | <i>(to) roof a building</i> |
| daktari (ma) | <i>doctor</i> | fa | <i>(to) die</i> |
| daladala | <i>private bus (Tanz.)</i> | faa | <i>(to) be suitable, useful</i> |
| dalasimi | <i>cinnamon</i> | fagia | <i>(to) sweep</i> |
| damu | <i>blood</i> | fanaka | <i>success</i> |
| darasa (ma) | <i>class, classroom</i> | fanya | <i>(to) do, make</i> |
| dawa | <i>medicine, treatment</i> | fanya kazi | <i>(to) work</i> |
| debe (ma) | <i>large oil-tin</i> | fariki | <i>(to) die (humans)</i> |
| deni (ma) | <i>debt</i> | faulu | <i>(to) succeed, pass an exam</i> |
| dereva (ma) | <i>driver</i> | Februari | <i>February</i> |
| Desemba | <i>December</i> | fedha | <i>money, silver</i> |
| desturi | <i>custom, habit</i> | feni | <i>fan</i> |
| dhaiifu | <i>frail, weak</i> | fika | <i>(to) arrive</i> |
| dhuru | <i>(to) harm</i> | fikiri | <i>(to) consider, think</i> |
| dirisha (ma) | <i>window</i> | fisi | <i>hyena</i> |
| Disemba | <i>(see Desemba)</i> | forodha | <i>customs office</i> |
| divai | <i>wine</i> | fua | <i>(to) wash clothes</i> |
| doa (ma) | <i>spot, mark</i> | fuata | <i>(to) follow</i> |
| -dogo | <i>small</i> | fuatana | <i>(to) accompany</i> |
| dudu (ma) | <i>large insect, pest</i> | fulani | <i>someone/thing</i> |
| duka (ma) | <i>shop</i> | fuma | <i>(to) weave</i> |
| duma | <i>cheetah</i> | fumua | <i>(to) unpick</i> |
| dume | <i>male animal</i> | fundi | <i>(ma) skilled worker</i> |
| ebu! | <i>hi there!</i> | fundisha | <i>(to) teach</i> |
| egesha | <i>(to) park</i> | funga | <i>(to) close, tie, fasten</i> |
| -ekundu | <i>red</i> | fungua | <i>(to) open, untie</i> |
| elewa | <i>(to) understand</i> | funika | <i>(to) cover</i> |
| eleza | <i>(to) explain</i> | funua | <i>(to) uncover</i> |
| elfu | <i>thousand</i> | -fupi | <i>short</i> |
| -ema | <i>good</i> | fura | <i>(to) swell</i> |
| -embamba | <i>narrow</i> | ganga | <i>(to) heal, cure</i> |
| embe (ma) | <i>mango</i> | gani? | <i>what (kind)?</i> |
| enda | <i>(to) go</i> | gari (ma) | <i>vehicle</i> |
| endelea | <i>(to) continue, progress</i> | gari moshi (ma) | <i>train</i> |
| endesha | <i>(to) drive</i> | gauni (ma) | <i>dress, frock</i> |
| eneo (ma) | <i>area</i> | gawanya | <i>(to) give up</i> |
| -enyeh | <i>having</i> | gazeti (ma) | <i>newspaper</i> |
| -enyewe | <i>self</i> | gereji (ma) | <i>garage</i> |
| -enu | <i>your (pl.)</i> | ghafula | <i>suddenly</i> |
| -erevu | <i>cunning</i> | ghala | <i>store, warehouse</i> |
| -etu | <i>our</i> | ghali | <i>expensive</i> |
| -eupe | <i>white</i> | ghorofa | <i>floor, storey</i> |

| | | | |
|-------------|--------------------------------|----------------|-------------------------------|
| ghala | <i>store, warehouse</i> | hili, hilo | <i>this</i> |
| ghali | <i>expensive</i> | hisani | <i>kindness</i> |
| ghorofa | <i>floor, storey</i> | Hispania | <i>Spain</i> |
| gilasi | <i>glass</i> | hitaji | <i>(to) need</i> |
| godoro (ma) | <i>mattress</i> | hivi, hivyo | <i>these, thus</i> |
| gofu (ma) | <i>ruin (building)</i> | hizi, hizo | <i>these</i> |
| gogo (ma) | <i>log</i> | hodari | <i>able, brave, efficient</i> |
| gonga | <i>(to) knock</i> | Hodi! | <i>May I/we come in?</i> |
| goti (ma) | <i>knee</i> | hoteli | <i>hotel</i> |
| -gumu | <i>hard</i> | hudhuria | <i>(to) attend</i> |
| gunia (ma) | <i>sack</i> | huenda | <i>perhaps</i> |
| habari | <i>news</i> | huko | <i>over there (at)</i> |
| hadithi | <i>story</i> | huku | <i>around here</i> |
| hakika | <i>certainty</i> | hukumu | <i>judgement, sentence</i> |
| halafu | <i>then, afterwards</i> | humu, humo | <i>in here</i> |
| hali | <i>state, condition</i> | hundi | <i>cheque</i> |
| halisi | <i>genuine, true</i> | hundi ya posta | <i>postal order</i> |
| hamsini | <i>fifty</i> | husu | <i>(to) concern</i> |
| hamu | <i>need, desire</i> | huu, huo | <i>this</i> |
| hana, hapo | <i>here</i> | huyu, huyo | <i>this (person, animal)</i> |
| hapana | <i>no</i> | iba | <i>(to) steal</i> |
| hapo | <i>then, there</i> | Ijumaa | <i>Friday</i> |
| hara | <i>(to) have diarrhoea</i> | ijapo | <i>although, even though</i> |
| hara damu | <i>(to) have dysentery</i> | ijapokuwa | <i>although, even though</i> |
| haribika | <i>(to) be broken</i> | ikiwa | <i>if</i> |
| haribu | <i>(to) destroy, spoil</i> | ila | <i>but, except</i> |
| harusi | <i>see arusi</i> | ile | <i>that</i> |
| hasa | <i>particularly, exactly</i> | ili | <i>in order that</i> |
| hata | <i>until, so, (not) even</i> | iliiki | <i>cardamom</i> |
| hatari | <i>danger</i> | imba | <i>(to) sing</i> |
| hatimaye | <i>eventually</i> | ingawa | <i>although</i> |
| hawa/hao | <i>these (people, animals)</i> | -ingi | <i>many</i> |
| Haya! | <i>Okay! Right! Fine!</i> | ingia | <i>(to) enter</i> |
| haya, hayo | <i>these</i> | ingine | <i>some, other</i> |
| hebu! | <i>see ebu!</i> | isha, kwisha | <i>(to) be finished</i> |
| hela | <i>money (not much used)</i> | ishirini | <i>twenty</i> |
| hema | <i>tent</i> | ita | <i>(to) call, name</i> |
| heri | <i>happiness, good luck</i> | iwapo | <i>if, supposing</i> |
| Kwa heri! | <i>Goodbye!</i> | ja | <i>(to) come</i> |
| hesabu | <i>(to) count</i> | jaa | <i>(to) be full</i> |
| hewa | <i>air, atmosphere</i> | jahazi | <i>(ma) dhow</i> |
| hii, hiyo | <i>this</i> | jambo | <i>(mambo) matter, thing</i> |
| hiki, hicho | <i>this</i> | jana | <i>yesterday</i> |

| | |
|---|--|
| Jel! Well! Now then! | |
| -je? how? | |
| jembe (ma) hoe | |
| jenga (to) build | |
| jeraha (ma) wound, sore | |
| jibu (ma) answer | |
| jibu (to) reply | |
| jicho (macho) eye | |
| jifunza (to) learn | |
| jiji (ma) city | |
| jike (ma) female animal | |
| jiko (meko) kitchen, cooker, stove | |
| jina (ma) name | |
| jino (meno) tooth | |
| jinsi manner, type | |
| jiografia geography | |
| jioni evening | |
| jirani (ma) neighbour | |
| jiwe (mawe) stone | |
| joto heat | |
| jua (ma) sun | |
| Julai July | |
| Jumamosi Saturday | |
| Jumanne Tuesday | |
| jumba (ma) large building | |
| jumba la makumbusho(ma) museum | |
| jumla total | |
| Juni June | |
| juu above, up | |
| juu ya on | |
| -ajuu top | |
| juzi day before yesterday | |
| juzi juzi recently | |
| kaa (ma) lump of charcoal | |
| kaa (to) sit, stay, live | |
| kabati (ma) cupboard | |
| kabiswa completely, entirely | |
| kabila before | |
| kabila ya before | |
| kadiri extent, amount | |
| kahawa coffee (drink) | |
| kahawia brown | |
| kaka brother | |
| kama like, such as, if | |
| kamba rope | |
| kamera camera | |
| kamili complete, exact, exactly | |
| kampuni (ma) company, firm | |
| kana (to) deny | |
| kando aside, away from | |
| kando ya near, next to | |
| kanga patterned cloth (women) | |
| kanisa (ma) church | |
| kanzu long garment (Muslim men) | |
| kaptura shorts | |
| karabati (to) renovate | |
| karani (ma) clerk | |
| karibia (to) move near to | |
| karibisha (to) welcome sy. | |
| Karibu! Welcome! | |
| karibu near, soon | |
| kaseti cassette | |
| kasha (ma) chest (storage) | |
| kasirika (to) be angry | |
| kaskazi N.E. monsoon | |
| kaskazini north | |
| kata (to) cut, buy sell | |
| kata hukumu (to) pronounce judgement | |
| kata kiu (to) quench thirst | |
| kata njia (to) take a short cut | |
| kata shauri (to) make a decision | |
| kata tamaa (to) despair | |
| kataa (to) refuse, decline | |
| kataza (to) forbid | |
| katiba constitution | |
| katibu secretary (company, committee, etc.) | |
| katikati in the middle | |
| kati ya between | |
| kawaida custom | |
| kazi work | |
| kesho tomorrow | |
| kesho kutwa day after tomorrow | |
| keti (to) sit | |
| kiangazi hot season | |
| kiasi amount | |
| kiatu (vi) shoe | |

| | |
|---|---|
| -kera (to) annoy | kinu (vi) <i>mortar, mill</i> |
| kesho <i>tomorrow</i> | kinyago (vi) <i>carving</i> |
| kesho kutwa <i>day after tomorrow</i> | kinyozi (vi) <i>barber</i> |
| keti (to) sit | kinywa (vi) <i>mouth</i> |
| kiangazi <i>hot season</i> | kinywaji (vi) <i>drink</i> |
| kiasi <i>amount</i> | kiongozi (vi) <i>leader, guide</i> |
| kiatu (vi) <i>shoe</i> | kipande (vi) <i>piece</i> |
| kiazi (vi) <i>sweet potato</i> | kipindupindu <i>cholera</i> |
| kibanda (vi) <i>hut</i> | kipofu (vi) <i>blind person</i> |
| kibibi (vi) <i>small pancake</i> | kipupwe <i>cool season</i> |
| kiboko (vi) <i>hippopotamus</i> | kisamvu <i>cooked cassava leaves</i> |
| kichefuchefu <i>nausea</i> | kisha <i>then</i> |
| kichwa (vi) <i>head</i> | kisima (vi) <i>well, bore-hole</i> |
| kidato (vi) <i>form</i> (sec. school) | kisu (vi) <i>knife</i> |
| kidogo <i>a little, slightly</i> | Kiswahili <i>the Swahili language</i> |
| kidole (vi) <i>finger, toe</i> | kitabu (vi) <i>book</i> |
| kifaa (vi) <i>tool</i> | kitambaa (vi) <i>cloth, fabric</i> |
| kifaru (vi) <i>rhinoceros</i> | kitanda (vi) <i>bed</i> |
| kifua (vi) <i>chest, chest ailment</i> | kitendawili (vi) <i>riddle</i> |
| kifungo (vi) <i>button</i> | kiti (vi) <i>chair</i> |
| kifunguakinywa (vi) <i>breakfast</i> | kitumbua (vi) <i>rice bun</i> |
| kifuniko (vi) <i>lid</i> | kitunguu (vi) <i>onion</i> |
| kijana (vi) <i>young person</i> | kitoto (vi) <i>very small baby</i> |
| kijani <i>green</i> | kitu (vi) <i>thing</i> |
| kijiji (vi) <i>village</i> | kituo (vi) <i>stopping-place</i> |
| kijiko (vi) <i>spoon</i> | kituo cha ndege <i>airport</i> |
| kijitabu (vi) <i>booklet, pamphlet</i> | kituo cha polisi <i>police-station</i> |
| kikapu (vi) <i>basket</i> | kiu <i>thirst</i> |
| kikoi (vi) <i>men's sarong</i> | kiungo (vi) <i>seasoning, spice</i> |
| kikombe (vi) <i>cup</i> | kivuli (vi) <i>shadow, shade</i> |
| kila <i>every, each</i> | kiwete (vi) <i>lame person</i> |
| kile <i>that</i> | kizibo (vi) <i>plug, stopper</i> |
| kilele (vi) <i>peak, summit</i> | kiziwi (vi) <i>deaf person</i> |
| kilima (vi) <i>hill</i> | kofia <i>hat</i> |
| kilimo <i>agriculture</i> | kombe (ma) <i>serving dish,</i> <i>challenge cup</i> |
| kilo <i>kilo</i> | kompyuta <i>computer</i> |
| kima <i>small monkey</i> | kondakta (ma) <i>conductor (train/bus)</i> |
| kimbia (to) <i>run away from</i> | koo (ma) <i>throat</i> |
| kimilia (to) <i>run to</i> | kopa (to) <i>borrow</i> |
| Kimvita <i>Mombasa dialect of Swahili</i> | kopesha (to) <i>lend</i> |
| kimya <i>quiet, quietly</i> | koroga (to) <i>stir</i> |
| kina <i>associates of sy.</i> | korosho <i>cashew nut</i> |
| kina baba <i>menfolk</i> | kosa (ma) <i>error, fault</i> |
| kinaganaga <i>explicitly, in detail</i> | |

| | | |
|------------|--------------------------------|---|
| kulia | <i>right (side)</i> | limau (ma) <i>lemon</i> |
| kuliko | <i>than</i> | linda <i>(to) guard</i> |
| kumbuka | <i>(to) remember</i> | lipa <i>(to) pay</i> |
| Kumbe! | <i>expression of surprise</i> | lisha <i>(to) graze, feed</i> |
| kumi | <i>ten</i> | lori (ma) <i>lorry, truck</i> |
| kundi (ma) | <i>group</i> | lugha <i>language</i> |
| kuni | <i>firewood (Pl.)</i> | |
| kunja | <i>(to) fold</i> | maana <i>meaning, cause</i> |
| kunjua | <i>(to) unfold</i> | maarifa <i>knowledge</i> |
| kuro | <i>water buck</i> | Machi <i>March</i> |
| kurupua | <i>(to) startle</i> | mada <i>topic</i> |
| kushoto | <i>left (side)</i> | madaraka <i>responsibility</i> |
| kusini | <i>south</i> | maelezo <i>explanation</i> |
| kusudia | <i>(to) intend</i> | maendeleo <i>development, progress</i> |
| kutana | <i>(to) meet</i> | mafundisho <i>teaching</i> |
| kutu | <i>rust</i> | mafuta <i>oil</i> |
| kutwa | <i>whole day</i> | mafuta ya taa <i>kerosene, paraffin</i> |
| -kuu | <i>great</i> | magharibi <i>west</i> |
| kwa | <i>with, to, from, at</i> | magomvi <i>quarrelling</i> |
| | <i>kwa ajili ya because of</i> | maharagwe <i>kidney beans</i> |
| kwa | <i>heri goodbye</i> | mahali <i>place</i> |
| kwa | <i>kuwa because</i> | mahindi <i>maize (sweetcorn)</i> |
| kwa | <i>nini! why?</i> | mahitaji <i>needs, requirements</i> |
| kwa | <i>sababu because</i> | majani <i>grass, leaves</i> |
| kwama | <i>(to) become stuck</i> | maji <i>water</i> |
| kwanza | <i>first</i> | majivu <i>ash</i> |
| kweli | <i>truth, true, truly</i> | makaa <i>charcoal</i> |
| kwenu | <i>your (pl.) home</i> | makala <i>written article</i> |
| kwetu | <i>our home</i> | maktaba <i>library</i> |
| la | <i>(to) eat</i> | malaria <i>malaria</i> |
| La! | <i>Certainly not!</i> | mali <i>wealth, property</i> |
| labda | <i>perhaps</i> | maliwato <i>bathroom</i> |
| laini | <i>smooth, soft</i> | maliza <i>(to) finish</i> |
| laiti | <i>if only</i> | mama <i>mother</i> |
| lakini | <i>but</i> | manjano <i>yellow, turmeric</i> |
| lala | <i>(to) lie down, sleep</i> | manufaa <i>usefulness, advantage</i> |
| lamu | <i>tar, tarmac</i> | mapema <i>early</i> |
| lazima | <i>necessary, necessity</i> | mapigano <i>fighting</i> |
| leo | <i>today</i> | mapokezi <i>reception desk/counter</i> |
| leta | <i>(to) bring</i> | mara <i>time, occasion</i> |
| lewa | <i>(to) be drunk</i> | mara <i>suddenly</i> |
| likizo | <i>holiday, vacation</i> | marahaba! <i>reply to shikamoo!</i> |
| like | <i>that</i> | Marekani <i>USA</i> |
| | | marekebisho <i>repair</i> |

- maridadi elegant, smart
 mashariki east
 mashindano competition, race
 masika season of heavy rain
 maskini poor
 maskini! expression of sympathy
 matamshi pronunciation
 matandiko bedding
 matata trouble, complications
 matatizo problems
 matatu private bus (Kenya)
 matembezi walk, stroll
 mavuno harvest-time
 mazao production
 mbali far
 mbalimbali various
 mbele in front, ahead
 mbele ya in front of
 mbili two
 mbio fast, speedily
 mboga vegetable
 mbona? why ...?
 (surprise or displeasure)
 mbu mosquito
 mbuga ya wanyama game-park /
 reserve
 mbuyu (mi) baobab tree
 mbwa dog
 mbuzi goat
 mchana daytime
 mchele husked uncooked rice
 mchezo (mi) game
 mchi (mi) pestle
 mchicha spinach-like vegetable
 Mchina (Wa) Chinese (person)
 mchungaji (wa) shepherd, herder
 mchungwa (mi) orange tree
 mdomo (mi) lip
 mdudu (wa) insect
 mechii match (sport)
 Mei May
 meneja (ma) manager
 mfano (mi) example
 mfanyakazi see *mfanyakazi*
- mfanyakazi (wa) see *mfanyakazi*
 mfanyibashara (wa) trader
 mfanyakazi (wa) worker
 Mfaransa (Wa) French person
 mfinyanzi (wa) potter
 mfinyango (mi) pottery figure
 mfuko (mi) bag, pocket
 Mganda (Wa) Ugandan (person)
 mngeni (wa) guest, stranger
 mngomba (mi) banana plant
 mngongo (mi) back, backbone
 mngonjwa (wa) ill person
 mnguu (mi) foot and leg
 mhadhara (mi) lecture
 mhadhiri (wa) lecturer
 Mhindi (wa) Indian (person)
 mhindi (mi) maize plant
 mia hundred
 milionea millionaire
 mimi I, me
 mionganii mwa among
 Misri Egypt
 mita metre
 mjenzi (wa) builder
 Mjerumani (Wa) German (person)
 mji (mi) town, settlement
 mkahawa (mi) café
 mkate (mi) loaf, bread
 mke (wa) wife
 Mkenya (Wa) Kenyan (person)
 mkono (mi) hand and arm, sleeve
 mkoaa (mi) region
 mkorosho (mi) cashew-nut tree
 Mkristo (Wa) Christian (person)
 mkungu (mi) hand (stem)
 of bananas
 mkunjufu (wa) cheerful person
 mkutano (mi) meeting, conference
 mlango (mi) door
 mlevi (wa) drunkard
 mlima (mi) mountain
 mlimau (mi) lemon-tree
 mlingoti (mi) mast
 mlinzi (wa) guard, watchman

| | |
|---|---|
| Mkristo (Wa) <i>Christian (person)</i> | mshonaji (wa) <i>tailor</i> |
| mkungu (mi) <i>hand (stem)</i> | mshoni (wa) see mshonaji |
| <i>of bananas</i> | msichana (wa) <i>young unmarried woman</i> |
| mkunjufu (Wa) <i>cheerful person</i> | msimamizi (wa) <i>organizer, foreman</i> |
| mkutano (mi) <i>meeting, conference</i> | msingi (mi) <i>foundation</i> |
| mlango (mi) <i>door</i> | msitu (mi) <i>woodland</i> |
| mlevi (wa) <i>drunkard</i> | mstari (mi) <i>line</i> |
| mlima (mi) <i>mountain</i> | Msumbiji <i>Mozambique</i> |
| mlimau (mi) <i>lemon-tree</i> | mtaalamu (wa) <i>expert, specialist</i> |
| mlingoti (mi) <i>mast</i> | mtalii (wa) <i>tourist</i> |
| mlinzi (wa) <i>guard, watchman</i> | mtama (mi) <i>millet</i> |
| Mmarekani (Wa) <i>American (person)</i> | Mtanzania (Wa) <i>Tanzanian (person)</i> |
| mnamo <i>at, in, about</i> | mteja (wa) <i>customer</i> |
| mnanasi (mi) <i>pineapple plant</i> | mti (mi) <i>tree</i> |
| mnazi (mi) <i>coconut palm</i> | mtihani (mi) <i>examination</i> |
| mno <i>extremely, too</i> | mtindo(mi) <i>style</i> |
| mnunuzi (wa) <i>buyer</i> | mto (mi) <i>river, pillow</i> |
| mnyama (wa) <i>animal</i> | mtoto (wa) <i>child</i> |
| moja <i>one</i> | mtoto wa <i>boy</i> |
| moja kwa moja <i>straight ahead</i> | mtoto wa <i>girl</i> |
| -mojawapo <i>any one (of)</i> | mtumbwi (mi) <i>dug-out canoe (no outriggers)</i> |
| -moja -moja <i>singly</i> | mtume (mi) <i>apostle, prophet</i> |
| moshi (mi) <i>smoke</i> | mtumishi (wa) <i>employee, servant</i> |
| mota <i>motor, engine</i> | muda (mi) <i>period of time</i> |
| moto (mi) <i>fire</i> | muda wa <i>during</i> |
| moyo (mi) <i>heart</i> | muhogo (mi) <i>cassava</i> |
| mpagazi (wa) <i>porter</i> | mume (wa) <i>husband</i> |
| mpaka (mi) <i>border, boundary</i> | Mungu (mi) <i>God</i> |
| mpaka <i>up to, until</i> | muwa (mi) <i>sugar-cane</i> |
| mpandaji (wa) <i>climber</i> | muziki <i>modern music</i> |
| mpigaji ngoma (wa) <i>drummer</i> | mvi <i>grey hair</i> |
| mpigaji picha (wa) <i>photographer</i> | mvua <i>rain</i> |
| mpishi (wa) <i>cook</i> | mvulana (wa) <i>young man</i> |
| mpita njia (wa) <i>passer-by</i> | mvuvi (wa) <i>fisherman</i> |
| mpokeaji (wa) <i>receptionist</i> | mwaka (mi) <i>year</i> |
| mpotevu (wa) <i>wasteful person</i> | mwalimu (wa) <i>teacher</i> |
| mrengu (mi) <i>outrigger</i> | mwana (wa) <i>son or daughter</i> |
| Mrusi (Wa) <i>Russian (person)</i> | mwanafunzi (wa) <i>student, pupil</i> |
| msafiri (wa) <i>traveller</i> | mwanimke (wanawake) <i>woman</i> |
| msahaulifu (wa) <i>forgetful person</i> | mwanimume (wanaume) <i>man</i> |
| msaidizi (wa) <i>assistant, helper</i> | mwandishi (wa) <i>writer</i> |
| msalkheril <i>evening greeting</i> | mwandishi habari (wa) <i>journalist</i> |
| mshikaki (mi) <i>kebab</i> | |
| mshinde (wa) <i>loser</i> | |

| | |
|--|--|
| mwanzo (mi) <i>beginning, onset</i> | ndoto <i>dream</i> |
| mwembe (mi) <i>mango tree</i> | ndovu <i>elephant</i> |
| mwendo (mi) <i>movement, speed</i> | ndubi <i>outrigger</i> |
| mwenvye (wa) <i>owner</i> | ndugu <i>relative, close friend</i> |
| mwenvyewi (wa) <i>native, local resident</i> | nena <i>(to) speak</i> |
| mwenvyewi (wa) <i>him / herself</i> | nenda! <i>go!</i> |
| mwenvzi (wa) <i>companion</i> | -nene <i>fat</i> |
| mwezi (mi) <i>month</i> | neno (ma) <i>word, utterance</i> |
| mwili (mi) <i>body</i> | ngalawa <i>dug-out canoe with</i> <i>outriggers</i> |
| mwimbaji (wa) <i>singer</i> | ngano <i>wheat</i> |
| Mwingereza (Wa) <i>Briton</i> | -ngapi? <i>how many?</i> |
| mwinku (mi) <i>rise, elevation</i> | ngiri <i>warthog</i> |
| mwisho (mi) <i>end</i> | ngoja <i>(to) wait</i> |
| mwishowe <i>finally</i> | ngoma <i>drum, dance</i> |
| Mwislamu (Wa) <i>Muslim (person)</i> | ng'ombe <i>cow</i> |
| mwitu (mi) <i>forest</i> | nguo <i>garment, cloth</i> |
| mwivi (wevi) <i>see mvizi</i> | nguru <i>kingfish</i> |
| mwizi (wezi) <i>thief</i> | nguvu <i>strength</i> |
| mwombaji (wa) <i>beggar, supplicant</i> | ni <i>am/are/is</i> |
| mwuzaji (wa) <i>seller, stall-holder</i> | nini? <i>what?</i> |
| mwuguzi (wa) <i>nurse</i> | ninyi <i>you (pl.)</i> |
| mzazi (wa) <i>parent</i> | njaa <i>hunger</i> |
| mzee (wa) <i>old person</i> | nje <i>outside</i> |
| mzigo (mi) <i>piece of luggage, load</i> | njia <i>road, path</i> |
| mzoga (mi) <i>carcass</i> | njoo! <i>come!</i> |
| Mzungu (Wa) <i>European (person)</i> | -nne <i>four</i> |
| na <i>and, with, by</i> | Novemba <i>November</i> |
| nafasi <i>opportunity, space</i> | nunua <i>(to) buy</i> |
| nakshi <i>decoration, pattern</i> | nusu <i>half</i> |
| namba <i>number (written)</i> | nyama <i>meat</i> |
| namna <i>type</i> | nyamaa <i>(to) be quiet</i> |
| nanasi (ma) <i>pineapple</i> | nyani <i>baboon</i> |
| -nane <i>eight</i> | nyanya <i>grandmother, tomato</i> |
| nani? <i>who?</i> | nyesha <i>(to) rain</i> |
| nawa <i>(to) wash the hands</i> | nyoa <i>(to) shave</i> |
| nazi <i>coconut</i> | nyoka <i>snake</i> |
| nchi <i>country</i> | nyuma <i>behind, at the back</i> |
| ndani <i>inside</i> | nyuma ya <i>behind, at the back</i> <i>of sthg.</i> |
| ndi- <i>am/is/are (emph.)</i> | nyumba <i>house</i> |
| ndipo <i>then, there</i> | nyumbu <i>wildebeest</i> |
| ndiyo <i>yes, it is so</i> | nyundo <i>hammer</i> |
| ndizi <i>banana</i> | nywa <i>(to) drink</i> |
| ndoo <i>bucket</i> | |

| | |
|-------------------------------------|-------------------------------------|
| oa (to) marry (man) | pendeza (to) please |
| ofisi office | pesa money |
| oga take a bath, shower | peta (to) bend |
| ogelea (to) swim | pete ring |
| ogopa (to) be afraid (of) | petroli petrol (USA gas) |
| okota (to) pick up, find | -pi? which? |
| oksijeni oxygen | picha picture, photograph |
| Oktoba October | piga (to) hit, beat |
| olewa (to) be married (woman) | piga bao (to) consult omens |
| omba (to) ask for, beg, pray | piga chafya (to) sneeze |
| ona (to) see, feel | piga chapa (to) print |
| ondoa (to) remove | piga deki (to) wash floor |
| ondoka (to) set off, leave | piga hema (to) pitch a tent |
| onekana (to) be visible, be evident | piga hodi (to) ask to come in |
| ongea (to) chat, talk | piga kelele (to) make a noise |
| ongeza (to) increase, add to | piga kura (to) vote |
| ongoza (to) lead | piga magoti (to) kneel |
| onya (to) warn | piga maji (to) get very drunk |
| onyesha (to) show | piga makofi (to) clap |
| operesheni operation | piga mbio (to) run |
| osha (to) clean | piga miayo (to) yawn |
| ota (to) dream, grow | piga mstari (to) draw a line |
| -ote all | piga ngoma (to) beat a drum |
| -o-ote any | piga pasi (to) iron (clothes, etc.) |
| pa (to) give | piga simu (to) telephone |
| paa roof | piga soga (to) chat, gossip |
| paka cat | pigana (to) fight |
| palilia (to) weed, hoe | pika (to) cook |
| pamoja together | pikipiki motorcycle |
| pana there is/are | pilipili pepper |
| -pana wide | pinda (to) turn, bend |
| pancha puncture | pinduka (to) be overturned |
| panda (to) board, climb | pita (to) go along, through, by |
| panga (ma) machete | plasta plaster, adhesive dressing |
| papai (ma) pawpaw, papaya | poa (to) get cool, recover |
| pasua (to) split, tear, operate on | pokea (to) receive |
| pata (to) get | pole! sorry! |
| patana (to) be in agreement | polepole slowly |
| patikana (to) be obtainable | pombe local beer |
| peke alone | pona (to) recover |
| peleka (to) send, take | ponda (to) pound |
| pembe corner | pongea (to) recover |
| penda (to) like, love | pongeza (to) congratulate |
| | ponya (to) cure |

| | |
|--|--|
| pori (ma) <i>bush, scrub area</i> | salimu <i>(to) greet</i> |
| posta <i>post office</i> | samahani! <i>sorry!</i> |
| potea <i>(to) be lost</i> | samaki <i>fish</i> |
| poteza <i>(to) waste, spoil</i> | sambusa <i>samosa</i> |
| pua <i>nose</i> | samehe <i>(to) forgive</i> |
| pumzika <i>(to) rest</i> | sana <i>very</i> |
| punda milia <i>zebra</i> | sanaa <i>art, artistry</i> |
| pungua <i>(to) decrease</i> | sanduku (ma) <i>box</i> |
| punguza <i>(to) reduce sg.</i> | sanifu <i>standard</i> |
| pwani <i>beach, coast</i> | sasa <i>now</i> |
| -pya <i>new</i> | sauti <i>sound, voice</i> |
| rafiki <i>friend</i> | sehemu <i>part, section</i> |
| rafu <i>shelf</i> | senti <i>cent</i> |
| raha <i>comfort</i> | Septemba <i>September</i> |
| rahisi <i>easy, cheap</i> | serikali <i>government</i> |
| rais (ma) <i>president</i> | shaka (ma) <i>doubt</i> |
| ramani <i>map</i> | shamba (ma) <i>farm, plantation</i> |
| rambirambi <i>sympathy (bereavement)</i> | shangazi <i>aunt (paternal)</i> |
| rangi <i>colour</i> | shati (ma) <i>shirt</i> |
| ratiba <i>timetable</i> | shauri (ma) <i>advice, problem</i> |
| -refu <i>long, tall, high, deep</i> | <i>needing discussion</i> |
| rekebisha <i>(to) repair</i> | shiba <i>(to) be satisfied</i> |
| robo <i>quarter</i> | shida <i>difficulty, trouble</i> |
| rudi <i>(to) return</i> | shika <i>(to) hold, grasp</i> |
| rudisha <i>(to) return sth.</i> | shikamoo <i>greeting to an</i> |
| ruhusa <i>permission</i> | <i>older person</i> |
| ruhusu <i>(to) allow, permit</i> | shilingi <i>shilling</i> |
| -ruka <i>(to) jump</i> | shinda <i>(to) win, succeed</i> |
| saa <i>hour, clock, watch</i> | shindana <i>(to) compete</i> |
| saba <i>seven</i> | shingo <i>neck</i> |
| sababu <i>reason</i> | shiti <i>sheet</i> |
| sabini <i>seventy</i> | shona <i>(to) sew</i> |
| safari <i>journey</i> | shughuli <i>duties, commitments</i> |
| safi <i>clean</i> | shugulika <i>(to) be busy</i> |
| safiri <i>(to) travel</i> | shuka <i>sheet</i> |
| safisha <i>(to) clean</i> | shuka <i>(to) descend, leave vehicle</i> |
| saga <i>(to) grind grain</i> | shukuru <i>(to) thank</i> |
| sahau <i>(to) forget</i> | si <i>am/are/is not</i> |
| sahihisha <i>(to) correct</i> | sifuri <i>zero, nought, nil</i> |
| saidia <i>(to) help</i> | sikia <i>(to) hear</i> |
| saladi <i>salad</i> | sikiliza <i>(to) listen</i> |
| salama <i>safely</i> | sikio (ma) <i>ear</i> |
| salamu <i>greetings</i> | siku <i>day (24 hours)</i> |
| | simama <i>(to) stand, stop</i> |

| | |
|--|--------------------------------------|
| simamisha (to) stop a vehicle | tarabu music (coastal) for listening |
| simba lion | tarehe date (of month) |
| simu telephone | taslim cash payment |
| sindikiza (to) accompany part of the way, see sbdy. off | tata (to) tangle |
| sisi we, us | tatua (to) untangle |
| sita six | -tatu three |
| sitini sixty | tayari ready |
| siyo no | tayarisha (to) get sg. ready |
| soda non-alcoholic drink | tazama (to) look at |
| soko (ma) market | tegemea (to) depend on |
| soksi sock | teksi taxi |
| soma (to) read, study | tembea (to) walk |
| soma (ma) lesson, subject | tembelea (to) visit |
| spea spare-part | tembo elephant |
| staafu (to) retire from employment | tena again, also |
| stampu postage stamp | tengeneza (to) prepare, repair |
| stempu see stampu | tetemeko (ma) earthquake |
| stesheni station | thelathini thirty |
| stoo store | theluji snow |
| subiri (to) wait, be patient | themanini eighty |
| sufuria metal cooking-pot | tia (to) put |
| sukari sugar | tikiti ticket |
| sukuma (to) push | tisa nine |
| sura face, appearance | tisini ninety |
| suruali trousers | tofaa (ma) apple |
| swala gazelle | tofali (ma) brick |
| swali (ma) question | tofauti difference |
| swara see swala | tofautiana (to) differ |
| swichi switch | toka from, since |
| taa light (electric, oil) | toka (to) leave (a place) |
| tabibu (ma) doctor | toka damu (to) bleed |
| tafadhalii please | tokea (to) happen |
| tafuta (to) look for | tokeza (to) protrude |
| taka (to) want | tosha (to) be enough, suffice |
| tamaa desire | toza (to) fine, tax |
| tamthilia play (drama) | treni train |
| tanga (ma) sail | tu just, only |
| tangazo (ma) notice, advertisement | tua (to) alight, land |
| tango (ma) cucumber | tui coconut juice |
| tangu since | tuma (to) send |
| -tano five | tumaini (to) hope, expect |
| tapika (to) vomit | tumbili vervet monkey |
| | tumbo (ma) stomach |
| | tumbukia (to) tumble into |

| | |
|-------------------------------------|-----------------------------------|
| tumika (to) be of service, employed | umba (to) create |
| tunda (ma) single fruit | umeme electricity |
| tunza (to) take care of | umia (to) be injured |
| tupa (to) throw | umiza (to) cause pain to somebody |
| twanga (to) pound grain | umri age |
| twiga giraffe | umwa (to) be ill, feel pain |
| ua (to) kill | unda (to) construct |
| ubao (mbao) plank, blackboard | unga flour |
| ubaya badness, evil | unywele (nywele) single hair |
| Ubelgiji Belgium | upande (pande) side, direction |
| Uchina China | upesi quickly |
| udhaifu frailty, weakness | upotevu waste, vandalism |
| udogo smallness | upuuzi foolishness, nonsense |
| udongo soil, clay | urefu height, length |
| ufagio (fagio) broom, brush | Urusi Russia |
| Ufaransa France | usahaulifu forgetfulness |
| ufunguo (funguo) key | usalama safety |
| ugali polenta | ushanga (shanga) bead |
| Uganda Uganda | ushairi poetry |
| Ugiriki Greece | usiku (siku) night |
| ugomvi quarrelling | uso (nyuso) face |
| ugonjwa illness | utafiti research |
| ugua (to) become ill | utoto childhood |
| uhazili secretarial work | utukufu glory |
| uhitaji need, requirement | uwanja (wanja) pitch (games) |
| Uingereza U.K., Britain | uza (to) sell |
| Ujerumani Germany | uzee old age |
| uji liquid porridge, gruel | vaa (to) dress, be wearing |
| ujinga stupidity | vazi (ma) garment |
| ujumbe (jumbe) message | vibaya badly |
| ukanda (U/N) tape (video etc.) | video video |
| ukimwi AIDS | vile those, thus |
| ukubwa size | vilevile also |
| ukumbi (kumbi) sitting-room | vipi? how? |
| ukunjufu amiability, cheerfulness | vizuri well |
| ukuni (kuni) stick of firewood | volkeno volcano |
| ukurasa (kurasa) page | vua (to) undress |
| ukuta (kuta) wall | vuka (to) cross |
| Ulaya Europe | vuli season of light rain |
| ule that | vunja (to) break |
| ulimi (ndimi) tongue | vunjika (to) be broken |
| uliza (to) ask | vuta pull |
| uma (to) hurt | vuta pumzi (to) breathe in |

| | | | |
|----------------|-----------------------------|---------------|---------------------------------|
| wazi | <i>open</i> | yule | <i>that (person, animal)</i> |
| wazo (ma) | <i>thought, idea</i> | za | <i>of</i> |
| weka (to) | <i>put (aside)</i> | zaa | <i>(to) give birth, produce</i> |
| wekesha (to) | <i>reserve, book</i> | zahanati | <i>clinic, dispensary</i> |
| wewe | <i>you (sing.)</i> | zaidi | <i>more</i> |
| weza (to) | <i>be able to do sthg.</i> | zamani | <i>long ago</i> |
| wezekana (to) | <i>be possible</i> | zambarau | <i>purple</i> |
| wiki | <i>week</i> | zao (ma) | <i>crop</i> |
| -wili | <i>two</i> | zawadi | <i>gift, present</i> |
| wimbo (nyimbo) | <i>song</i> | zeeka (to) | <i>become old</i> |
| winda (to) | <i>hunt</i> | ziba (to) | <i>stop up, plug</i> |
| wingi | <i>abundance</i> | -zima | <i>whole, well</i> |
| wingu (ma) | <i>cloud</i> | -zito | <i>heavy</i> |
| ya | <i>of</i> | zoea (to) | <i>be familiar with</i> |
| yaani | <i>that is to say, i.e.</i> | zuia (to) | <i>prevent</i> |
| yai (ma) | <i>egg</i> | zunguka (to) | <i>go round</i> |
| yale | <i>those</i> | zungumza (to) | <i>converse</i> |
| yeye s/he | | -zuri | <i>good</i> |
| yu s/he | <i>is</i> | zuru (to) | <i>visit</i> |

ENGLISH-SWAHILI VOCABULARY

| | | | |
|---------------------------|--------------------------|----------------------------|--------------------|
| <i>able (be)</i> | ku-weza | <i>am</i> | ni |
| <i>above</i> | juu | <i>American (person)</i> | Mmarekani |
| <i>accident</i> | ajali | <i>among</i> | mionganoni mwa |
| <i>accompany</i> | ku-fuatana | <i>amount</i> | kiasi |
| <i>accompany part way</i> | ku-sindikiza | <i>ancestor</i> | babu (ma) |
| <i>address</i> | anwani | <i>and</i> | na, tena, -ka- |
| <i>advantage</i> | manufaa | <i>angry (be)</i> | ku-kasirika |
| <i>advertise</i> | ku-tangaza | <i>animal</i> | mnyama (wa) |
| <i>advertisement</i> | tangazo (ma) | <i>announce</i> | ku-tangaza |
| <i>advice</i> | shauri (ma) | <i>announcement</i> | tangazo (ma) |
| <i>advise</i> | ku-shauri | <i>annoy</i> | ku-kera |
| <i>afraid (be)</i> | ku-ogopa | <i>another</i> | -ingine |
| <i>Africa</i> | Afrika | <i>answer</i> | jibu (ma) |
| <i>after</i> | baada ya | <i>any</i> | -o -ote |
| <i>afternoon</i> | alasiri | <i>appearance</i> | sura |
| <i>afterwards</i> | baadaye | <i>apple</i> | tofaa (ma) |
| <i>again</i> | tena, halafu | <i>April</i> | Aprili |
| <i>age</i> | umri | <i>are</i> | ni |
| <i>agree (to)</i> | ku-kubali | <i>area</i> | eneo (ma) |
| <i>agreement (be in)</i> | ku-patana | <i>arm</i> | mkono (mi) |
| <i>agriculture</i> | kilimo | <i>arrive</i> | ku-fika, ku-wasili |
| <i>AIDS</i> | ukimwi | <i>art</i> | sanaa |
| <i>air</i> | hewa | <i>article (written)</i> | makala |
| <i>all</i> | -ote | <i>ash</i> | majivu |
| <i>allow</i> | ku-ruhusu | <i>aside (to one side)</i> | kando |
| <i>alone</i> | peke -angu, -ake, etc. | <i>ask</i> | ku-uliza |
| <i>aloud</i> | kwa sauti | <i>assistant</i> | msaidizi (wa) |
| <i>also</i> | tena, vilevile | <i>association</i> | chama (vy) |
| <i>although</i> | ingawa, ijapo, ijapokuwa | <i>at</i> | kwa, kwenye |

| | | | |
|-------------------|----------------------|------------------|-----------------------------|
| attend | ku-hudhuria | black | -eusi |
| August | Agosti | blackboard | ubao (mbao) |
| aunt (maternal) | mama mdogo | blanket | blanketi (ma) |
| aunt (paternal) | shangazi | bleed | ku-toka damu |
| baobab tree | mbuyu (mi) | blessing | baraka |
| baboon | nyani | blind | -pofu |
| baby | mtoto mchanga (wa) | blood | damu |
| back (phys.) | mgongo (mi) | blue | buluu |
| back (at the) | nyuma | boat | boti |
| bad | -baya | body | mwili (mi) |
| badly | vibaya | boil | ku-chemka |
| badness | ubaya | boil sthg. | ku-chemsha |
| bag | mfuko (mi) | book | kitabu (vi) |
| banana | ndizi | booklet | kijitabu (vi) |
| banana plant | mgomba (mi) | border | mpaka (mi) |
| bar (for alcohol) | klabu, baa | borrow | ku-kopa |
| barber | kinyozi (vi) | boundary | mpaka (mi) |
| basin | beseni | box | sanduku (ma) |
| basket | kikapu (vi) | boy | mtoto wa kiume (wa) |
| bath (have a) | ku-oغا | brave | hodari |
| bath | bafu | bread | mkate (mi) |
| bathroom | maliwato | break | ku-vunja |
| battery | betri | breakfast | chamshakinywa |
| be | ku-wa | breathe | ku-vuta pumzi |
| beach | pwani | brick | tofali (ma) |
| beads | shanga | bride | bibi arusi (ma) |
| bean | haragwe (ma) | bridegroom | bwana arusi (ma) |
| beat | ku-piga | bring | ku-leta |
| because | kwa sababu, kwa kuwa | Britain | Uingereza |
| bed | kitanda (vi) | British (person) | Mwingereza |
| bedding | matandiko | broken (be) | ku-vunjika |
| beer | bia, pombe | broken down (be) | ku-haribika |
| before | kabla | broom | ufagio (fagio) |
| beg | ku-omba | brother | kaka |
| beggar | mwombaji (wa) | brown | kahawia, hudhurungi |
| begin | ku-anza | bruised (be) | ku-chubuka |
| beginning | mwanzo (mi) | bucket | ndoo |
| behind | nyuma | build | ku-jenga |
| bend | ku-pinda | builder | mjenzi (wa), mwashi (wa) |
| best | bora | building | jengo (ma) |
| between | kati ya | large building | jumba (ma) |
| bicycle | baiskeli | burn | ku-waka |
| birth (give) | ku-zaa | bus | basi (ma), daladala, matatu |

buy ku-nunua
buyer mnunuzi (wa)
café (mkahawa (mi))
call ku-itá
camera kamera
canoe mtumbwi (mi)
canoe with outriggers ngalawa
car motokaa, gari (ma)
carcass mzoga (mi)
cardamom iliki
care for ku-tunza
carry ku-beba, ku-chukua
carve ku-chonga
carving kinyago (vi)
cashew nut korosho
cashew tree mkorosho (mi)
cassava muhogo (mi)
cassette kaseti
cat paka
cause maana, sababu
cent senti
certainty hakika
certificate cheti (vy)
chair kití (vi)
change (money) chenji
charcoal (lump) kaa (ma)
chat ku-ongea, ku-zungumza
cheap rahisi
cheerful -kunjufu
cheerfulness ukunjufu
cheer up ku-changamka
cheer up ku-chamgamsha
cheetah duma
cheque hundi
chest (phys.) kifua (vi)
chest (storage) kasha (ma)
chest of drawers almari
chicken kuku
child mtoto (wa)
childhood utoto
China Uchina
Chinese (person) Mchina (Wa)
cholera kipindupindu

Christian (person) Mkristo (Wa)
church kanisa (ma)
city jiji (ma)
clap ku-piga makofi
class darasa (ma)
classroom darasa (ma)
clay udongo
clean ku-safisha
clean safi
clerk karani (ma)
climb ku-panda
climber mpandaji (wa)
clinic zahanati, kliniki
clock saa
close ku-funga
cloth kitambaa (vi), nguo
cloud wingu (ma)
coast pwani
coat koti (ma)
coconut nazi, dafu (ma)
coconut juice tui
coconut palm mnazi (mi)
coffee (drink) kahawa
cold baridi
colour rangi
come ku-ja
come! njoo!
comfort raha
commitments shughuli
companion mwenzí (wa)
company kampuni (ma)
compete ku-shindana
competition mashindano
complete kamili
completely kamili
complications matata
computer kompyuta
concern (be-ed with) ku-husu
concerning juu ya, kuhusu
condition hali
conductor kondakta (ma)
conference mkuutano (mi)
congratulate ku-pongeza
congratulations hongera, pongezi

| | | | |
|---------------------|---------------------------------|---------------------------|--------------------------------------|
| consider | ku-fikiri | decline (e.g. invitation) | -kataa |
| constitution (pol.) | katiba | decoration | nakshi |
| construct | ku-unda | decrease | ku-pungua |
| continue | ku-endelea | decrease sthg. | ku-punguza |
| cook | ku-pika | deny | ku-kana |
| cook | mpishi | depend on | ku-tegemea |
| cooking-pot | chungu (vy), sufuria (metal) | descend | ku-shuka |
| cool | baridi | desert | jangwa (ma) |
| cool season | kipupwe | desire | tamaa, hamu |
| corner | pembe | despair | ku-kata tamaa |
| correct sthg. | ku-sahihisha | destroy | ku-haribu |
| correct | sawa | detail (in) | kinaganaga |
| corrugated iron | bati (ma) | dhow | jahazi (ma) |
| count | ku-hesabu | diarrhoea (have) | ku-hara |
| country | nchi, shamba (rural area) | die (humans) | ku-fa, ku-fariki |
| cover sthg. | ku-funika | differ | ku-tofautiana |
| cow | ng'ombe | difference | tofauti |
| create | ku-umba | difficulty | shida |
| crop | zao (ma) | dig | ku-lima |
| cross | ku-vuka | direction (in the - of) | upande wa |
| cucumber | tango (ma) | dish | kombe (ma) |
| cultivate | ku-lima | dispensary | zahanati |
| cunning | -erevu | distress | taabu |
| cup | kikombe (vi), kombe (ma) | divide | ku-gawa, ku-gawanya |
| cupboard | kabati (ma) | doctor | mganga (wa), daktari, tabibu (ma) |
| cure | ku-ganga, ku-ponya | dog | mbwa |
| curry powder | bizari | door | mlango (mi) |
| custom | desturi, kawaida | doubt | shaka (ma) |
| customer | mteja (wa) | doughnut | andazi (ma) |
| customs office | forodha | down | chini |
| cut | ku-kata | downwards | chini |
| dance | ku-cheza ngoma | dream | ku-ota |
| dance | ngoma, dansi | dream | ndoto |
| danger | hatari | dress | gauni (ma) |
| date (calendar) | tarehe | drink | ku-nywa |
| daughter | mwana (wa), binti | drink | kinywaji (vi) |
| dawn | alfajiri | drive | ku-endesha |
| day (24 hrs) | siku | driver | dereva (ma) |
| daytime | mchana | drum | ku-piga ngoma |
| deaf | -ziwi | drum | ngoma |
| debt | deni (ma) | drummer | mpigaji ngoma (wa) |
| December | Desemba, Disemba | drunk (be) | ku-lewa |
| | | drunkard | mlevi (wa) |

| | | |
|----------------------------|--------------------|---|
| drum | ku-piga ngoma | (mi) |
| drum | ngoma | example mfano (mi) |
| drummer | mpigaji ngoma | except ila |
| drunk (be) | ku-lewa | excreta choo (vy) |
| drunkard | mlevi (wa) | expect ku-tumaini |
| during | muda wa, wakati wa | expensive ghali |
| duties (work) | shughuli | expert mtaalamu (wa) |
| dysertery (to have) | ku-hara damu | explain ku-eleza |
| each | kila | explanation maelezo |
| ear | sikio (ma) | explicitly kinaganaga |
| early | mapema | extent kadiri |
| earthquake | tetemeko (ma) | extremely mno |
| east | mashariki | eye jicho (macho) |
| easy | rahisi | fabric kitambaa (vi), nguo |
| eat | ku-la | face uso (nyuso), sura |
| editor | mhariri (wa) | familiar (be - with) ku-zoea |
| egg | yai (ma) | family familia, jamaa |
| Egypt | Misri | fan feni |
| eight | -nane | far mbali |
| eighty | themaniini | farm shamba (ma) |
| either | au, ama | fast ku-funga |
| elder | mzee (wa) | fasten ku-funga |
| electricity | umeme | fat -nene (<i>humans</i>), -nono (<i>animals</i>) |
| elephant | ndovu, tembo | father baba |
| elevation | mwinuko (mi) | February Februari |
| employed (be) | ku-tumika | feed ku-lisha |
| employee | mtumishi (wa) | feel (e.g. hot) -ona, -sikia |
| end | mwisho (mi) | female -ke, -a kike |
| engine | injini, mota | female animal jike |
| enough (be) | ku-tosha | few -chache |
| enter | ku-ingia | fifty hamsini |
| entirely | kabisa | fight ku-pigana |
| envelope | bahasha | fighting mapigano |
| error | kosa (ma) | fill sthg. up ku-jaza |
| especially | hasa | final -a mwisho |
| Europe | Ulaya | finally mwishoni, mwishowe |
| European (person) | Mzungu (Wa) | find ku-onna, ku-pata |
| evening | jioni | fine ku-toza |
| eventually | hatimaye | finger kidole (vi) |
| every | kila | finish sthg. ku-maliza |
| evident (be) | ku-onekana | finished (be) ku-isha |
| exactly | kamili | fire moto (mi) |
| examination (school, etc.) | mtihani | firewood kuni |

| | | | |
|----------------------------|-----------------------------|-----------------------|--------------------------|
| <i>follow</i> | ku-fuata | <i>get used to</i> | ku-zoea |
| <i>food</i> | chakula (vy) | <i>gift</i> | zawadi |
| <i>foolishness</i> | upuuzi | <i>giraffe</i> | twiga |
| <i>foot</i> | mguu (mi) | <i>girl</i> | mtoto wa kike (wa) |
| <i>forbid</i> | ku-kataza | <i>give</i> | ku-pa |
| <i>foreign</i> | -geni, -a kigeni | <i>glass</i> | gilasi |
| <i>foreigner</i> | mgeni (wa) | <i>go</i> | ku-endu |
| <i>foreman / woman</i> | msimamizi (wa) | <i>go!</i> | nenda! |
| <i>forest</i> | mwitu (mi) | <i>go around</i> | ku-zunguka |
| <i>forget</i> | ku-sahau | <i>go near</i> | ku-karibia |
| <i>forgetful</i> | -sahaulifu | <i>goat</i> | mbuzi |
| <i>forgive</i> | ku-samehe | <i>God</i> | Mungu |
| <i>form</i> (sec. sch.) | kidato (vi) | <i>good</i> | -zuri, -ema |
| <i>forty</i> | arobaini | <i>goodbye</i> | kwa heri |
| <i>foundation</i> | msingi (mi) | <i>goodness</i> | wema, hisani |
| <i>four</i> | -nne | <i>gossip</i> | ku-piga soga |
| <i>frail</i> | dhaifu | <i>government</i> | serikali |
| <i>frailty</i> | udhaifu | <i>grandmother</i> | bibi (ma), nyanya |
| <i>France</i> | Ufaransa | <i>grasp</i> | ku-shika |
| <i>French (person)</i> | Mfaransa | <i>grass</i> | majani |
| <i>Friday</i> | Ijumaa | <i>graze</i> | ku-lisha |
| <i>friend</i> | rafiki, ndugu | <i>great</i> | -kuu |
| <i>frog</i> | chura (vy) | <i>Greece</i> | Ugiriki |
| <i>from</i> | toka | <i>Greek (person)</i> | Mgiriki |
| <i>front</i> | mbele | <i>green</i> | kijani |
| | <i>in front of</i> mbele ya | <i>greet</i> | ku-salimu |
| <i>fruit</i> | tunda (ma) | <i>greetings</i> | salamu |
| <i>full (be)</i> | ku-jaa | <i>grind (grain)</i> | ku-saga |
| <i>game</i> | mchezo (mi) | <i>group</i> | kundi (ma), kikundi (vi) |
| <i>game-park / reserve</i> | mbuga ya | <i>grow</i> | ku-ota, ku-meal |
| | wanyama | <i>gruel</i> | oji |
| <i>garage</i> | gereji | <i>guard sthg.</i> | ku-linda |
| <i>garment</i> | nguo, vazi (ma) | <i>guard</i> | mlinzi (wa) |
| <i>gather</i> | ku-chuma | <i>guest</i> | mgeni (wa) |
| <i>gazelle</i> | swala, swara | <i>guide</i> | kiongozi (vi) |
| <i>gentleman</i> | bwana (ma) | <i>hair</i> | nywele |
| <i>genuine</i> | halisi | <i>half</i> | nusu |
| <i>geography</i> | jiografia | <i>hammer</i> | nyundo |
| <i>German (person)</i> | Mjerumani, | <i>hand</i> | mkono (mi) |
| | Mdachi | <i>happen</i> | ku-tokea |
| <i>Germany</i> | Ujerumani | <i>happiness</i> | heri |
| <i>get</i> | ku-pata | <i>harbour</i> | bandari |
| <i>get on (e.g. bus)</i> | ku-panda | <i>harm</i> | ku-dhuru |

| | | | |
|----------------|-----------------|------------------|------------------------|
| guest | mgeni (wa) | house | nyumba |
| guide | kiongozi (vi) | how? | vipi? -je? |
| hair | nywele | how many? | -ngapi? |
| half | nusu | human being | binadamu |
| hammer | nyundo | hundred | mia |
| hand | mkono (mi) | hunger | njaa |
| happen | ku-tokea | hungry (be) | ku-wa na njaa |
| happiness | heri | hunt | ku-winda |
| harbour | bandari | hurt | ku-uma |
| harm | ku-dhuru | husband | mume (wa) |
| harvest (crop) | zao (ma) | hut | kibanda (vi) |
| harvest time | mavuno | hyena | fisi |
| hat | kofia (ma) | I | mimi, ni- |
| have | ku-wa na | idea | wazo (ma) |
| having | -enye | if | ikiwa, iwapo, kama |
| he | yeye, a- | ill (become) | ku-ugua |
| head | kichwa (vi) | illness | ugonjwa, maradhi |
| hear | ku-sikia | immediately | mara moja, sasa hivi |
| heart | moyo (mi) | increase | ku-ongeza |
| heat | joto | India | Bara Hindi |
| heavy | -zito | Indian (person) | Mhindi (Wa) |
| height | urefu | injured (be) | ku-umia |
| help | ku-saidia | injury | jeraha (ma) |
| hen | kuku | insect | mdudu (wa) |
| her | yeye, -ake, -m- | inside | ndani |
| herder | mchungaji (wa) | instead of | badala ya |
| here | hapa, huku | intend | ku-kusudia |
| herself | mwenyewe | invite | ku-alika, ku-karibisha |
| high | -refu | iron sthg. | ku-piga pasi |
| hill | kilima (vi) | iron | pasi |
| him | yeye, -m- | is | ni |
| himself | mwenyewe | its (possession) | -ake |
| hippopotamus | kiboko (vi) | January | Januari |
| his | -ake | join | ku-unga |
| hit | ku-piga | journalist | mwandishi-habari (wa) |
| hoe | ku-palilia | journey | safari |
| hold | ku-shika | judgement | hukumu |
| holiday | likizo, livu | July | Julai |
| hope | ku-tumaini | jump | ku-ruka |
| hot | moto | June | Juni |
| hot season | kiangazi | kebab | mshikaki (mi) |
| hotel | hoteli | Kenyan (person) | Mkenya (Wa) |
| hour | saa | kerosene | mafuta ya taa |

| | | | |
|-------------------|-----------------------|--------------------|--------------------------|
| key | ufunguo (funguo) | listen | ku-sikiliza |
| kill | ku-ua | live | ku-kaa, ku-ishi |
| kilo | kilo | load | mzigo (mi) |
| kindness | hisani | loaf | mkate (mi) |
| kingfish | nguru | local (person) | mwenyeji (wa) |
| kitchen | jiko (meko) | log | gogo (ma) |
| knee | goti (ma) | long | -refu |
| kneel | ku-piga magoti | long ago | zamani |
| knife | kisu | look after | ku-angalia, ku-tunza |
| knock | ku-gonga | look (at) | ku-tazama, ku-onা |
| know | ku-jua | look for | ku-tafuta |
| knowledge | maarifa, habari | lorry | lori (ma), gari (ma) |
| lady | bibi (ma) | loser | mshinde (wa) |
| lamp | taa | lost (be) | ku-potea |
| land | ku-tua | love | ku-penda |
| language | lugha | luck | bahati |
| large | -kubwa | luggage (piece of) | mzigo (mi) |
| last | -a mwisho | machete | panga (ma) |
| late (be) | ku-chelewa | maize | mahindi |
| lavatory | choo (vy), msala (mi) | maize plant | mhindi (mi) |
| lead | ku-ongoza | make | ku-fanya, ku-tengeneza |
| leader | kiongozi (vi) | malaria | malaria, homa ya malaria |
| leaf | jani (ma) | male | -ume, -a kiume |
| learn | ku-jifunza | male animal | dume |
| leave | ku-toka, ku-ondoka | man | mwanamume (wanaume) |
| lecture | mhadhara (mi) | manager | meneja (ma) |
| lecturer | mhadhiri (wa) | mango | embe (ma) |
| left (direction) | kushoto | mango tree | mwembe (mi) |
| leg | mguu (mi) | many | -ingi |
| lemon | limau (ma) | map | ramani |
| lemon tree | mlimau (mi) | March | Machi |
| lend | ku-kopesha | mark | doa (ma) |
| length | urefu | market | soko (ma) |
| leopard | chui | marry (men) | ku-oa |
| lesson | soma (ma) | marry (women) | ku-olewa |
| letter | barua | mast | mlingoti (mi) |
| library | maktaba | match | kibiriti (vi) |
| lid | kifunko (vi) | match (sport) | mechi |
| light (e.g. fire) | ku-washa | matter | jambo (mambo) |
| like | ku-penda | mattress | godoro (ma) |
| like | kama, namna | May | Mei |
| line | mstari (mi) | me | mimi, -ni- |
| lip | mdomo (mi) | meaning | maana |

| | | | |
|-------------------------|---------------------|------------------------|--------------------------|
| <i>meat</i> | nyama | <i>needlessly</i> | bure |
| <i>medicine</i> | dawa | <i>neighbour</i> | jirani (ma) |
| <i>meet</i> | ku-kutana | <i>neck</i> | shingo |
| <i>meeting</i> | mukutano (mi) | <i>net</i> | wavu (ngavu) |
| <i>message</i> | ujumbe (jumbe) | <i>new</i> | -pya |
| <i>metre</i> | mita | <i>news</i> | habari |
| <i>mid-day</i> | aduhuhuri | <i>newspaper</i> | gazeti (ma) |
| <i>middle (in the)</i> | katikati | <i>next to</i> | kando ya |
| <i>mill</i> | kinu (vi) | <i>night</i> | usiku (siku) |
| <i>millet</i> | mtama (mi) | <i>nine</i> | tisa |
| <i>minibus</i> | daladala, matatu | <i>no</i> | siyo, hapana, la |
| <i>minute</i> | dakika | <i>nonsense</i> | upuuzi |
| <i>miss (e.g. bus)</i> | ku-kosa | <i>north</i> | kaskazini |
| <i>mistake (make a)</i> | ku-kosa | <i>nose</i> | pua |
| <i>mistake</i> | kosa (ma) | <i>note (chit)</i> | cheti (vy) |
| <i>money</i> | fedha, pesa | <i>notice</i> | tangazo (ma) |
| <i>monkey</i> | kima, tumbili | <i>notify</i> | ku-tangaza, ku-arifu |
| <i>month</i> | mwezi (mi) | <i>not yet</i> | bado |
| <i>more</i> | zaidi | <i>nought</i> | sifuri |
| <i>moreover</i> | aidha | <i>November</i> | Novemba |
| <i>morning</i> | asubuhi | <i>now</i> | sasa |
| <i>mortar</i> | kinu (vi) | <i>number</i> | namba, nambari, tarakimu |
| <i>mosquito</i> | mbu | <i>nurse</i> | mwuguzi (wa) |
| <i>mosquito net</i> | chandalua (vy) | <i>observe</i> | ku-angalia |
| <i>mother</i> | mama | <i>obtainable (be)</i> | ku-patikana |
| <i>motor</i> | mota, injini | <i>occur</i> | ku-tokea |
| <i>motorcycle</i> | pikipiki | <i>ocean</i> | bahari |
| <i>mountain</i> | mlima (mi) | <i>October</i> | Oktoba |
| <i>mouth</i> | kinywa (vi) | <i>of</i> | -a |
| <i>movement</i> | mwendo (mi) | <i>office</i> | ofisi |
| <i>Mozambique</i> | Msumbiji | <i>oil</i> | mafuta |
| <i>museum</i> | jumba la makumbusho | <i>old</i> | -zee (people) |
| <i>music</i> | muziki, tarabu | <i>old (become)</i> | ku-zeeka |
| <i>Muslim (person)</i> | Mwislamu (Wa) | <i>on</i> | juu ya |
| <i>my</i> | -angu | <i>once</i> | mara moja |
| <i>name</i> | jina (ma) | <i>onion</i> | kitunguu (vi) |
| <i>narrow</i> | -embamba | <i>only</i> | tu |
| <i>nausea</i> | kichefuchefu | <i>open</i> | ku-fungua |
| <i>near</i> | karibu | <i>open</i> | wazi |
| <i>necessary</i> | lazima | <i>operation</i> | operesheni |
| <i>necessities</i> | mahitaji | <i>opportunity</i> | nafasi |
| <i>need sthg.</i> | ku-hitaji | <i>or</i> | au, ama |
| <i>need</i> | uhitaji | <i>orange</i> | chungwa (ma) |

| | | | |
|---------------------------|--------------------------------|-------------------|-------------------------------|
| pamphlet | kijitabu (vi) | plug sthg. | ku-ziba |
| paraffin | mafuta ya taa | plug | kizibo (vi) |
| parent | mzazi (wa), mzee (wa) | pocket | mfuko (mi) |
| park (vehicle) | ku-egesha | polenta | ugali |
| part | sehemu, kipande | policeman / woman | polisi, askari |
| particularly | hasa | polisi | |
| party (political) | chama (vy) | police-station | kituo cha polisi (vi) |
| pass (by, along, through) | ku-pita | poor | maskini |
| pass (exam) | -faulu, -shinda | port | bandari |
| passenger | abiria | porter | mpagazi (wa) |
| passer-by | mpita njia (wa) | possible (be) | ku-wezekana |
| path | njia | post office | posta |
| patient | mgonjwa (wa) | postage stamp | stampu, stempu |
| pattern | nakshi | postal order | hundi ya posta |
| pawpaw (papaya) | papai (ma) | postpone | ku-ahirisha |
| pawpaw tree | mpapai (mi) | potato | kiazi (vi) |
| pay | ku-lipa | potter | mfinyanzi |
| peak | kilele (vi) | pottery figure | mfinyango |
| pepper | pilipili | pound | ku-ponda |
| perhaps | huenda, labda | pound grain | ku-twanga |
| period | muda (mi), wakati (nyakati) | pray | ku-omba, ku-sali |
| permission | ruhusa | preferable | afadhali |
| permit | ku-ruhusu | prepare | ku-tayarisha, ku-tengeneza |
| pest | dudu (ma) | president | rais |
| pestle | mchi (mi) | prevent | ku-zuia |
| petrol | petroli | price | bei |
| photograph (take a) | ku-piga picha | print | ku-piga chapa |
| photograph | picha | problem | tatizo (ma), shauri (ma) |
| piece | kipande (vi), sehemu | produce | ku-zaa |
| pick up | -okota | production | mazao |
| pillow | mto (mi) | progress | ku-endelea |
| pineapple | nanasi (ma) | progress | maendeleo |
| pineapple plant | mnanasi (mi) | promise | ku-ahidi |
| pitch (tent) | ku-piga hema | promise | ahadi |
| place | mahali, pahali | pronunciation | matamshi |
| plank | ubao (mbao) | property | mali |
| plantation | shamba (ma) | protrude | ku-tokeza |
| plaster (dressing) | plasta | provisions | manufaa |
| please | ku-pendeza | pull | ku-vuta |
| please | tafadhalii | puncture | pancha |
| plenty | wingi | purple | zambarau |
| plough | ku-lima | push | ku-sukuma |
| pluck | ku-chuma | put | ku-tia, ku-weka |

| | | | |
|----------------------|--------------------------|-----------------------|---|
| prevent | ku-zuia | red | -ekundu |
| price | bei | reduce (lessen) | ku-punguza |
| print | ku-piga chapa | refuse | ku-kataa |
| problem | tatizo (ma), shauri (ma) | region | mkoa (mi) |
| produce | ku-zaa | relation (relative) | ndugu |
| production | mazao | remain | ku-baki |
| progress | ku-endelea | remember | ku-kumbuka |
| progress | maendeleo | remove | ku-ondoa |
| promise | ku-ahidi | renovate | ku-karabati |
| promise | ahadi | repair | ku-rekebisha |
| pronunciation | matamshi | repairs | marekebisho |
| property | mali | reply | ku-jibu |
| protrude | ku-tokeza | requirements | mahitaji |
| provisions | manufaa | research | utafiti |
| pull | ku-vuta | reserve (e.g. a room) | ku-wekesha |
| puncture | pancha | responsibility | madaraka |
| purple | zambarau | rest | ku-pumzika |
| push | ku-sukuma | retire (from work) | ku-staafu |
| put | ku-tia, ku-weka | return | ku-rudi |
| quarrel | ku-gombana | return sthg. | ku-rudisha |
| quarrelling | magonvi | rhinoceros | kifaru (vi) |
| quarter | robo | rice | mpunga (plant), mchele (husked), wali (cooked) |
| question | swali (ma) | riddle | kitendawili (vi) |
| quick | -a upesi | right (direction) | kulia |
| quickly | kwa haraka, upesi, mbio | ring | pete |
| quiet (be) | ku-nyamaa | river | mto (mi) |
| quiet | kimya, -tulivu | road | njia, barabara (main) |
| quietly | kimya, polepole | roof (put on a) | ku-ezeka |
| quietness | kimya, utulivu | roof | paa |
| race | shindano (ma) | room | chumba (vy) |
| rain | ku-nyesha | rope | kamba |
| rain | mvua | sack | gunia (ma) |
| rainy season (heavy) | masika | safely | salama |
| rainy season (light) | vuli | safety | usalama |
| read | ku-soma | sail | tanga (ma) |
| ready (get) | ku-tayarisha | salad | saladi |
| ready | tayari | salt | chumvi |
| real | halisi | samosa | sambusa |
| reason | sababu, maana | satisfied (be) | ku-shiba |
| receive | ku-pokea | Saturday | Jumamosi |
| recently | juzijuzi | saucepan | sufuria |
| reception (hotel) | mapokezi | say | ku-sema |
| recover | ku-pona, ku-poa | | |

| | | | |
|----------------|--------------------------|----------------|----------------------|
| sea | bahari | sixty | sitini |
| search | ku-tafuta | size | ukubwa |
| season | majira, msimu (mi) | skilled worker | fundi (ma) |
| second | -a pili | slaughter | ku-chinja |
| secretary | mhazili (wa) karani (ma) | sleep | ku-lala usingizi |
| section | sehemu | sleeve | mkono (mi) |
| see | ku-onsa | slightly | kidogo |
| self | -enyewe | slowly | polepole |
| sell | ku-uza | small | -dogo |
| send | ku-peleka, ku-tuma | smallholding | shamba (ma) |
| September | Septemba | smart | maridadi |
| servant | mtumishi (wa) | smooth | laini |
| set (sun) | ku-chwa | snack-bar | mkahawa (mi), hoteli |
| seven | saba | snake | nyoka |
| seventy | sabini | sneeze | ku-piga chafya |
| sew | ku-shona | snow | theluji |
| sewing-machine | cherehani | socks | soksi |
| shade | kivuli (vi) | soft | laini |
| shadow | kivuli (vi) | soft drink | soda |
| shave | ku-nyoa | soil | udongo |
| she | yeye, a- | soldier | askari jeshi |
| sheet | shuka, shiti | some (part of) | -ingine |
| shelf | rafu | son | mwana (wa) |
| shepherd | mchungaji (wa) | song | wimbo (nyimbo) |
| shilling | shilingi | soon | karibu |
| shirt | shati | sore | jeraha (ma) |
| shoe | kiatu (vi) | sorry (be) | ku-sikitika |
| shop | duka (ma) | sorry! | samahani! |
| short | -fupi | sort (type) | aina, jinsi, namna |
| shorts | kaptura | sort out | ku-chambua |
| shoulder | bega (ma) | sound | sauti |
| show | ku-onyesha | south | kusini |
| shower | bafu | space | nafasi |
| side | upande (pande), kando | Spain | Hispania |
| silence | kimya | spare-part | spea, speapati |
| silver | fedha | speak | ku-sema, ku-nena |
| since | tangu, toka | specialist | mtaalamu (wa) |
| sing | ku-imba | speed | mwendo (mi) |
| singer | mwimbaji (wa) | spice | kiungo (vi) |
| singly | -moja -moja | split | ku-pasua |
| sister | dada | spoil | ku-haribu |
| sit | ku-kaa | spoon | kijiko (vi) |
| sitting room | ukumbi (kumbi) | spot | doa (ma) |
| six | sita | stage | jukwaa (ma) |

| | | | |
|--------------------------|-----------------|---------------------------|----------------------------|
| <i>stall-holder</i> | mwuzaji (wa) | <i>tailor</i> | mshonaji (wa), mshoni (wa) |
| <i>stand</i> | ku-simama | <i>take</i> | ku-chukua |
| <i>standard</i> | sanifu | <i>take away</i> | ku-ondoa |
| <i>start</i> | ku-anza | <i>talk</i> | ku-ongea, ku-zungumza |
| <i>startle</i> sy. | ku-kurupua | <i>tall</i> | -refu |
| <i>state</i> | hali | <i>tangle</i> | ku-tata |
| <i>station</i> | stesheni | <i>Tanzanian (person)</i> | Mtanzania (Wa) |
| <i>stay</i> | ku-kaa | <i>tape (video, etc.)</i> | ukanda, tepu |
| <i>steal</i> | ku-iba | <i>tarmac</i> | lamu |
| <i>stick sthg. on</i> | ku-bandika | <i>taxi</i> | teksi |
| <i>still (ongoing)</i> | bado | <i>tea</i> | chai |
| <i>stir</i> | ku-koroga | <i>teach</i> | ku-fundisha, ku-funza |
| <i>stomach</i> | tumbo (ma) | <i>teacher</i> | mwalimu (wa) |
| <i>stone</i> | jiwe (mawe) | <i>teaching</i> | mafundisho |
| <i>stop</i> | ku-simama | <i>tear</i> | ku-pasua |
| <i>stopper (bottle)</i> | kizibo (vi) | <i>telephone</i> | ku-piga simu |
| <i>store</i> | ghala, stoo | <i>telephone</i> | simu |
| <i>storey</i> | ghorofa | <i>tell</i> | ku-ambia |
| <i>story</i> | hadithi | <i>ten</i> | kumi |
| <i>straight (on)</i> | moja kwa moja | <i>tent</i> | hema |
| <i>stranger</i> | mgeni (wa) | <i>terminus</i> | kituo (vi) |
| <i>strength</i> | nguvu | <i>thank</i> | ku-shukuru |
| <i>student</i> | mwanafunzi (wa) | <i>thanks</i> | asante |
| <i>study</i> | ku-soma | <i>that</i> | yule, ile, kile, etc. |
| <i>stupid</i> | -jinga | <i>their (people's)</i> | -ao |
| <i>stupidity</i> | ujinga | <i>them (people)</i> | wao, -wa- |
| <i>style</i> | mtindo (mi) | <i>then</i> | halafu, kisha, ndipo |
| <i>succeed</i> | -shinda | <i>there</i> | kule, pale, huko |
| <i>success</i> | fanaka | <i>these</i> | hawa, hizi, hivi, etc. |
| <i>sudden</i> | -a ghafula | <i>they</i> | wao, wa- |
| <i>suddenly</i> | kwa ghafula | <i>thief</i> | mwizi (wezi), mwivi (wevi) |
| <i>suffice</i> | ku-tosheka | <i>thing</i> | kitu (vi) |
| <i>sugar</i> | sukari | <i>think</i> | ku-fikiri, ku-waza |
| <i>sugar-cane</i> | muwa (mi) | <i>thirst</i> | kiu |
| <i>suitable (be)</i> | ku-faa | <i>thirty</i> | thelathini |
| <i>summit</i> | kilele (vi) | <i>this</i> | huyu, hii, hiki, etc. |
| <i>sun</i> | jua | <i>those</i> | wale, zile, vile, etc. |
| <i>sweep</i> | ku-fagia | <i>thought</i> | wazo (ma) |
| <i>swell</i> | ku-fura | <i>thousand</i> | elfu (ma) |
| <i>swim</i> | ku-ogelea | <i>three</i> | -tatu |
| <i>switch</i> | swichi | <i>throat</i> | koo (ma) |
| <i>sympathy</i> | rambirambi | <i>throw</i> | ku-tupa |
| <i>(for bereavement)</i> | | <i>Thursday</i> | Alhamisi |
| | | <i>ticket</i> | tikiti |

| | | | |
|-------------------|--------------------------------|-----------------|----------------------|
| tie | ku-funga | uncover | ku-funua |
| time | saa, wakati | under | chini ya |
| timetable | ratiba | understand | ku-elewa |
| tired (be) | ku-choka | undress | ku-vua |
| today | leo | unfold | ku-kunjua |
| toe | kidole (vi) | university | choo kikuu |
| together | pamoja | unravel | ku-fumua |
| tomato | nyanya | untangle | ku-tatua |
| tomorrow | kesho | untie | ku-fungua |
| too (much) | mno | until | hata, mpaka |
| tool | kifaa (vi) | up | juu |
| tooth | jino (meno) | up to | mpaka |
| top | -a juu | us | sisi, -tu- |
| topic | mada | USA | Marekani |
| total | jumla | useful (be) | ku-faa |
| tourist | mtalii (wa) | usefulness | manufaa |
| town | mji (mi) | useless | bure |
| trade (engage in) | ku-fanya biashara | usually | kwa kawaida, hu- |
| trade | biashara | vacation | likizo, livu |
| trader | mfanya/mfanyi biashara (wa) | vandalism | upotevu |
| train | gari moshi, (ma) treni | various | mbalimbali |
| travel | ku-safiri | vegetables | mboga |
| traveller | msafiri (wa) | vehicle | gari (ma) |
| treat (illness) | ku-ganga, ku-tibu | very | sana |
| tree | mti (mi) | video | video |
| tribe | kabila (ma) | village | kijiji (vi) |
| trouble | taabu, matata, shida | visible (be) | ku-onekana |
| trousers | suruali | visit | ku-tembelea, ku-zuru |
| truck | lori (ma), gari (ma) | voice | sauti |
| true | kweli | volcano | volkeno |
| truly | kweli, kwa kweli | vomit | ku-tapika |
| Tuesday | Jumanne | vote | kupiga kura |
| turmeric | manjano | wait | kungoja, ku-subiri |
| turn | ku-pinda | wake up | ku-amka |
| twenty | ishirini | walk | ku-tembea |
| twice | mara mbili | walk (a stroll) | matembezi |
| two | -wili | wall | ukuta (kuta) |
| type | aina, jinsi, namna | want | ku-taka |
| Ugandan (person) | Mganda (Wa) | warehouse | ghala, stoo |
| umbrella | mwavuli (mi) | warn | ku-onya |
| uncle (maternal) | mjomba (wa) | warthog | ngiri |
| uncle (paternal) | baba mdogo | wash (clothes) | ku-fua |
| | | wash (hands) | ku-nawa |

whole -zima
why? kwa nini?
wide -pana
wife mke (wa)
win ku-shinda
window dirisha (ma)
wine divai
with na, kwa, pamoja na
woman mwanamke (wanawake)
woodland msitu (mi)
word neno (ma)
work ku-fanya kazi
work kazi
worker mfanya/mfanyi kazi (wa)
worry wasiwasi
wound jeraha
write ku-andika
writer mwandishi

yawn ku-piga miayo
year mwaka (mi)
yellow manjano
yes ndiyo
yesterday jana
day before yesterday juzi
yet bado
you wewe, u-, -ku-
you (pl.) ninyi, m-, -wa-
young -changa
young man kijana (vi), mvulana (wa)
young woman msichana (wa)
your (sing.) -ako
your (pl.) -enu
Zanzibar Unguja, Zanzibar
zebra punda milia
zero sifuri

