Swahili
A COMPLETE COURSE FOR BEGINNERS
Swahili

Joan Russell

TEACH YOURSELF BOOKS
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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 Gujerati, 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: baba (2 syllables), mtoto (3 syllables), amepata (4 syllables), aliye kúja (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**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Approximate sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>pronounced rather like the a in barber</td>
<td>baba father</td>
</tr>
<tr>
<td>e</td>
<td>pronounced rather like e in get, but it should feel slightly longer</td>
<td>pete ring</td>
</tr>
<tr>
<td>i</td>
<td>pronounced like ee in see</td>
<td>kisu knife</td>
</tr>
<tr>
<td>o</td>
<td>pronounced like o in olé, with the lips kept well apart throughout the sound</td>
<td>boga pumpkin</td>
</tr>
<tr>
<td>u</td>
<td>pronounced like oo in tooth</td>
<td>dudu pest</td>
</tr>
</tbody>
</table>
Notes:
1 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.
2 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).
3 Two similar vowels occurring together count as two syllables, as far as stress is concerned, and are pronounced as a long vowel. For example, kufa (to die) has two syllables and kufa (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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Approximate sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>like b in book</td>
<td>babafather</td>
</tr>
<tr>
<td>d</td>
<td>like d in day</td>
<td>dadafather</td>
</tr>
<tr>
<td>f</td>
<td>like f in father</td>
<td>fimbosister</td>
</tr>
<tr>
<td>g</td>
<td>like g in get</td>
<td>garistick</td>
</tr>
<tr>
<td>h</td>
<td>like h in hot</td>
<td>habarivehicle</td>
</tr>
<tr>
<td>j</td>
<td>like j in job</td>
<td>jotoheat</td>
</tr>
<tr>
<td>k</td>
<td>like k in keep</td>
<td>kitichair</td>
</tr>
<tr>
<td>l</td>
<td>like l in like</td>
<td>leo today</td>
</tr>
<tr>
<td>m</td>
<td>like m in make</td>
<td>mamanmother</td>
</tr>
<tr>
<td>n</td>
<td>like n in no</td>
<td>naand</td>
</tr>
<tr>
<td>p</td>
<td>like p in pot</td>
<td>pataget</td>
</tr>
<tr>
<td>r</td>
<td>like r in carrot</td>
<td>churafrog</td>
</tr>
<tr>
<td>s</td>
<td>like s in soft</td>
<td>sasanow</td>
</tr>
<tr>
<td>t</td>
<td>like t in bat</td>
<td>bataduck</td>
</tr>
<tr>
<td>v</td>
<td>like v in voice</td>
<td>vukacross</td>
</tr>
<tr>
<td>w</td>
<td>like w in wait</td>
<td>watupeople</td>
</tr>
</tbody>
</table>

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) mnasani (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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Approximate sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch</td>
<td>like ch in chop</td>
<td>chakulafood</td>
</tr>
</tbody>
</table>
**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.)

<table>
<thead>
<tr>
<th>aa</th>
<th>ee</th>
<th>ii</th>
<th>oo</th>
<th>uu</th>
</tr>
</thead>
<tbody>
<tr>
<td>faa</td>
<td>mze</td>
<td>hii</td>
<td>cho</td>
<td>bulu</td>
</tr>
<tr>
<td>kaa</td>
<td>nilet</td>
<td>mlili</td>
<td>koo</td>
<td>mguu</td>
</tr>
<tr>
<td>saa</td>
<td>peke</td>
<td>mlili</td>
<td>kondo</td>
<td>waku</td>
</tr>
</tbody>
</table>

Notice that in mtu the m is stressed.

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

<table>
<thead>
<tr>
<th>mfinanzi</th>
<th>mwana</th>
<th>mba</th>
<th>mbatu</th>
</tr>
</thead>
<tbody>
<tr>
<td>mgeni</td>
<td>mwalimu</td>
<td>mba</td>
<td>mbavu</td>
</tr>
<tr>
<td>mtoto</td>
<td>mwezi</td>
<td>mbe</td>
<td>mbegu</td>
</tr>
<tr>
<td>mtu</td>
<td>mwili</td>
<td>mve</td>
<td>mvua</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>ng’ambo</th>
<th>ng’ombe</th>
</tr>
</thead>
<tbody>
<tr>
<td>ng’ofu</td>
<td>-ng’ong’ona</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>ngamia</th>
<th>ngoma</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngoja</td>
<td>nguva</td>
</tr>
</tbody>
</table>

(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
- nyrere - 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?
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?
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 Rehemah Daudi, the second name is usually the name of the person’s father – in this case the names refer to Rehemah, 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 asubuhu?
Mama Fatuma  Salama tu.
**SwaHili**

**Alison** 
(to Mama F.) Shikamoo, mama.

**Mama Fatuma** 
Marahaba. Karibu sana. Unatoka wapi, bibi?

**Alison** 
Nakota Uingereza.

**Mama Fatuma** 
Wewe si Mwarekani?

**Alison** 
Ndiyo, si Mwarekani. Mimi ni Mwingereza.

---

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

---

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?** How’s everything today?
- **Habari za jioni?** How’s everything this evening?
- **Habari za siku nyingi?** How’s everything since I last saw you? (some time ago)
- **Habari za tangu jana?** How’s everything been with you since yesterday?

---

**HOW ARE YOU?**

<table>
<thead>
<tr>
<th>Habari za kazi?</th>
<th>How’s work?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Habari gani?</td>
<td>What news?</td>
</tr>
</tbody>
</table>

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 nyumbani? (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.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mtu</em></td>
<td><em>watu</em></td>
</tr>
<tr>
<td>person</td>
<td>people</td>
</tr>
</tbody>
</table>
3 Mmarekani, Mwingereza and other M/WA class nouns

Mtwa 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: Plural:

<table>
<thead>
<tr>
<th>Mwana</th>
<th>son / daughter</th>
<th>Wana</th>
<th>sons / daughters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mwingereza</td>
<td>British person</td>
<td>Waingereza</td>
<td>British people</td>
</tr>
</tbody>
</table>

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)).

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

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
<th>Tu-</th>
<th>We</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nil-</td>
<td>l</td>
<td>tu-</td>
<td>we</td>
</tr>
<tr>
<td>U-</td>
<td>you (sing.)</td>
<td>m-</td>
<td>you (pl.)</td>
</tr>
<tr>
<td>A-</td>
<td>he / she</td>
<td>wa-</td>
<td>they</td>
</tr>
</tbody>
</table>

The following sentences show how these prefixes work:

Ninatoka Manchester. I come from Manchester.
Unatoka Nairobi? Do you (sing.) come from Nairobi?
Anatoka Marekani. He comes from the USA.
Tunatoka Uingereza. We come from the UK/UK.
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):

<table>
<thead>
<tr>
<th>Ubelgiji</th>
<th>Belgium</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uchina</td>
<td>China</td>
</tr>
<tr>
<td>Ufaransa</td>
<td>France</td>
</tr>
<tr>
<td>Uganda</td>
<td>Uganda</td>
</tr>
<tr>
<td>Ugiriki</td>
<td>Greece</td>
</tr>
<tr>
<td>Uingereza</td>
<td>UK, Britain, England</td>
</tr>
<tr>
<td>Ujerumani (or Udachi)</td>
<td>Germany</td>
</tr>
<tr>
<td>Ulaya</td>
<td>Europe</td>
</tr>
<tr>
<td>Ureno</td>
<td>Portugal</td>
</tr>
<tr>
<td>Urusi</td>
<td>Russia</td>
</tr>
</tbody>
</table>

(b) Countries without the U-prefix

<table>
<thead>
<tr>
<th>Afrika ya Kusini</th>
<th>South Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bara Hindi</td>
<td>India</td>
</tr>
<tr>
<td>Hispania</td>
<td>Spain</td>
</tr>
<tr>
<td>Marekani</td>
<td>USA</td>
</tr>
<tr>
<td>Misierti</td>
<td>Egypt</td>
</tr>
<tr>
<td>Msumbiji</td>
<td>Mozambique</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kenya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uchina</td>
</tr>
<tr>
<td>Uingereza</td>
</tr>
<tr>
<td>Uganda</td>
</tr>
</tbody>
</table>

B

<table>
<thead>
<tr>
<th>Mtanzania</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mfaransa</td>
</tr>
<tr>
<td>Mrusi</td>
</tr>
<tr>
<td>Mganda</td>
</tr>
</tbody>
</table>

22
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.

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

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

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.

<table>
<thead>
<tr>
<th>N class nouns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>asubuhi  morning</td>
<td>nguuo  garment</td>
</tr>
<tr>
<td>barua  letter</td>
<td>njia  road</td>
</tr>
<tr>
<td>chai  tea</td>
<td>nyumba  house</td>
</tr>
<tr>
<td>chumvi  salt</td>
<td>posta  post office</td>
</tr>
<tr>
<td>habari  news</td>
<td>safari  journey</td>
</tr>
<tr>
<td>kahawa  coffee</td>
<td>shilingi  shilling</td>
</tr>
<tr>
<td>kompyuta  computer</td>
<td>stampu  stamp</td>
</tr>
<tr>
<td>mvua  rain</td>
<td>sukari  sugar</td>
</tr>
<tr>
<td>ndizi  banana</td>
<td>teksi  taxi</td>
</tr>
</tbody>
</table>

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
↑  ↑
prefix stem

Maarifa yenyewa 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.
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. ṭichi.

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 inatokana wapi?
Teksi zinatokana wapi?
Where is the taxi coming from?
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’.

<table>
<thead>
<tr>
<th>Askari</th>
<th>Soldi (also used for policeman, which is askari polisi in full)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mbu</td>
<td>mosquito</td>
</tr>
<tr>
<td>mbuzi</td>
<td>goat</td>
</tr>
<tr>
<td>mbwa</td>
<td>dog</td>
</tr>
<tr>
<td>ng’ombe</td>
<td>cow</td>
</tr>
<tr>
<td>nyoka</td>
<td>snake</td>
</tr>
<tr>
<td>paka</td>
<td>cat</td>
</tr>
<tr>
<td>Rafiki</td>
<td>friend</td>
</tr>
</tbody>
</table>

Askari anatoka wapi?  Askari wanatoka wapi?
Where does the policeman come from?
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:

<table>
<thead>
<tr>
<th>i</th>
<th>ko</th>
<th>iko</th>
</tr>
</thead>
</table>

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?   Where am I?
Mohamed wapi?  Where is Mohamed?
Tuko wapi?   Where are we?
John na Alison wapi?  Where are John and Alison?

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

There are three place-markers:

-k O 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.

-m o 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    (to a young woman nearby) Habari gani, bibi?
Bibi       Nzuri, bwana.

John    Nitapata stampu hapa?
Bibi       Hapana, hutapata stampu hapa. Angalia juu! (She reads aloud the notice above the counter:) 'Hundi za posta'. Simama pale. Utapata pale.

John    (to the counter clerk at the correct window) Naomba stampu kwa bara ngi, kwenda Uingereza kwa ndege.

Karani (clerk) Una barua ngapi?

John
Karani
John
Karani
John
Karani

Nina bara tatu.
Haya. Stampu tatu za shilingi mia moja na sabini ni shilingi mia tano na kumi.
Na bara hii nataka kupeleka Mwanza.
Moja tu?
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.
Asante sana.

nitapata (ni-ta-pata) I will get
hapa here
hutapata (hu-ta-pata) you will not get
angalia look, pay attention
juu up, above, top
hundi za posta (N)* postal orders
simama stand
pale over there
utapata (u-ta-pata) you will get
naomba (ni-na-omba) I want
kwa for
barua (N)* letter
hizi these (with N nouns)
kwenda (ku-endia) to go
kwa ndege (N)* by air (ndege is aeroplane and bird)
karani clerk
una (u-na) you have
ngapi? how many? (referring to N class nouns)
nina (ni-na) I have
tatu three
za of
shilingi shilling
mia moja na sabini 170
mia tano na kumi 510
hii this
nataka (ni-na-taka) I want, need
kupeleka (ku-peleka) to send
moja one
ya of
arobaini 40
jumla (N)* total
mia tano na hamsini 550
chukua take
chenji (N)* change
mia nne na hamsini 450

*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

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.

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

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>moja</td>
<td>(-moja)</td>
<td>11</td>
<td>kumi na moja</td>
</tr>
<tr>
<td>2</td>
<td>mbili</td>
<td>(-wili)</td>
<td>12</td>
<td>kumi na mbili</td>
</tr>
<tr>
<td>3</td>
<td>tatu</td>
<td>(-tatu)</td>
<td>13</td>
<td>kumi na tatu</td>
</tr>
<tr>
<td>4</td>
<td>nne</td>
<td>(-nne)</td>
<td>14</td>
<td>kumi na nne</td>
</tr>
<tr>
<td>5</td>
<td>tano</td>
<td>(-tano)</td>
<td>15</td>
<td>kumi na tano</td>
</tr>
<tr>
<td>6</td>
<td>sita</td>
<td>(-sita)</td>
<td>16</td>
<td>kumi na sita</td>
</tr>
<tr>
<td>7</td>
<td>saba</td>
<td>(-saba)</td>
<td>17</td>
<td>kumi na saba</td>
</tr>
<tr>
<td>8</td>
<td>nane</td>
<td>(-nane)</td>
<td>18</td>
<td>kumi na nane</td>
</tr>
<tr>
<td>9</td>
<td>tisa</td>
<td>(-tisa)</td>
<td>19</td>
<td>kumi na tisa</td>
</tr>
</tbody>
</table>
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 wanene 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.

<table>
<thead>
<tr>
<th>Number</th>
<th>Stems</th>
<th>Number</th>
<th>Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>ishirini</td>
<td>60</td>
<td>sitini</td>
</tr>
<tr>
<td>22</td>
<td>ishirini na mbili</td>
<td>66</td>
<td>sitini na sita</td>
</tr>
<tr>
<td>30</td>
<td>thelathini</td>
<td>70</td>
<td>sabini</td>
</tr>
<tr>
<td>33</td>
<td>thelathini na tatu</td>
<td>77</td>
<td>sabini na saba</td>
</tr>
<tr>
<td>40</td>
<td>arobaini</td>
<td>80</td>
<td>themanini</td>
</tr>
<tr>
<td>44</td>
<td>arobaini na nne</td>
<td>88</td>
<td>themanini na nane</td>
</tr>
<tr>
<td>50</td>
<td>hamsini</td>
<td>90</td>
<td>tisini</td>
</tr>
<tr>
<td>55</td>
<td>hamsini na tano</td>
<td>99</td>
<td>tisini na tisa</td>
</tr>
</tbody>
</table>

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

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 wanene  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 will leave
- tutatoka  we will leave

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-) I
- hu- (not hau-) you (sing.)
- ha- (not ha-) 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.

<table>
<thead>
<tr>
<th>nina</th>
<th>I have</th>
<th>tuna</th>
<th>we have</th>
</tr>
</thead>
<tbody>
<tr>
<td>una</td>
<td>you have (sing.)</td>
<td>mna</td>
<td>you have (pl.)</td>
</tr>
<tr>
<td>ana</td>
<td>he/she has</td>
<td>wana</td>
<td>they have</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>benki (N)</th>
<th>bank</th>
</tr>
</thead>
<tbody>
<tr>
<td>hotel</td>
<td>hotel</td>
</tr>
<tr>
<td>barabara (N)</td>
<td>main road</td>
</tr>
<tr>
<td>vuka (verb)</td>
<td>cross</td>
</tr>
</tbody>
</table>

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) Mbuizi _____ko wapi? (N class animate!)
(d) Mtoto _____ko wapi?
(e) Kahawa _____ko wapi?
(f) Posta _____ko wapi?
(g) Wajerumani _____ko wapi? (N class animate!)
(h) Dada _____ko wapi?

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.

<table>
<thead>
<tr>
<th>baa (N)</th>
<th>bar</th>
</tr>
</thead>
<tbody>
<tr>
<td>benki (N)</td>
<td>bank</td>
</tr>
<tr>
<td>sinema (N)</td>
<td>cinema</td>
</tr>
<tr>
<td>stesheni (N)</td>
<td>station</td>
</tr>
</tbody>
</table>

(a) Baba _____ko wapi?  Baba yuko Kampala.
(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?

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 Athumani is not in the bank, he’s at the post office, you say:

Bw. Athumani 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 station, he’s at the cinema.
(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.**
Nunua stampu nne.
Shilingi ishirini.

Nunua stampu tatu.
Shilingi ________

Nunua stampu sita.
Shilingi ________

Nunua stampu mbili.
Shilingi ________

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!
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  Sali 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

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 yenyewe 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 hostelries,
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, carvers, 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.

hoteli → hotelini in / at / to / from the hotel
chúmba → chumbání in / at / to / from the room
Watalii wapo hotelini. The guests are at the hotel.
Alison yumo chumbání Alison is in the room.

(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 loanwords, 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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>chakula food</td>
<td>vyakula</td>
</tr>
<tr>
<td>chandalua mosquito net</td>
<td>vyandalu</td>
</tr>
<tr>
<td>cheti note, brief letter, receipt</td>
<td>vyeti</td>
</tr>
<tr>
<td>chungu earthenware cooking pot</td>
<td>vyungu</td>
</tr>
<tr>
<td>kiatu shoe</td>
<td>viatu</td>
</tr>
<tr>
<td>klazi sweet potato</td>
<td>viali</td>
</tr>
<tr>
<td>kichwa head</td>
<td>vichwa</td>
</tr>
<tr>
<td>kjiko spoon</td>
<td>vijiko</td>
</tr>
<tr>
<td>kikapu basket</td>
<td>vikapu</td>
</tr>
<tr>
<td>kikombe cup</td>
<td>vikombe</td>
</tr>
<tr>
<td>kisú knife</td>
<td>visu</td>
</tr>
<tr>
<td>kitabu book</td>
<td>vitabu</td>
</tr>
<tr>
<td>kitanda bed</td>
<td>vitanda</td>
</tr>
<tr>
<td>kiti chair</td>
<td>viti</td>
</tr>
<tr>
<td>kituo cha ndege airport</td>
<td>vituo vya ndege</td>
</tr>
<tr>
<td>(also kiwanja cha ndege)</td>
<td>(viwanja vya ndege)</td>
</tr>
<tr>
<td>kituo cha polisi police station</td>
<td>vituo vya polisi</td>
</tr>
</tbody>
</table>
(b) The verb-prefixes are the same as the noun-prefixes:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chumbo kitafaa?</td>
<td>Vyumba vitafaa?</td>
</tr>
<tr>
<td>Will the room do?</td>
<td>Will the rooms do?</td>
</tr>
<tr>
<td>Will the room be suitable?</td>
<td>Will the rooms be suitable?</td>
</tr>
<tr>
<td>Kitabu kiko wapi?</td>
<td>Vitabu viko wapi?</td>
</tr>
<tr>
<td>Where is the book?</td>
<td>Where are the books?</td>
</tr>
</tbody>
</table>

(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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiboko</td>
<td>Viboko</td>
</tr>
<tr>
<td>Kifaru</td>
<td>Vifaru</td>
</tr>
<tr>
<td>Kijana</td>
<td>Vijana</td>
</tr>
<tr>
<td>Kiongozi</td>
<td>Viongozi</td>
</tr>
<tr>
<td>Kipotu</td>
<td>Vipotu</td>
</tr>
<tr>
<td>Kivete</td>
<td>Vivete</td>
</tr>
<tr>
<td>Kiziwi</td>
<td>Vizwi</td>
</tr>
</tbody>
</table>

Viongozi wanakwenda Arusha. The leaders are going to Arusha.

### Possessives

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:

<table>
<thead>
<tr>
<th>-angu</th>
<th>-etu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my, mine</td>
<td>our, ours</td>
</tr>
<tr>
<td>-ako</td>
<td>-enu</td>
</tr>
<tr>
<td>your, yours (sing.)</td>
<td>your, yours (pl.)</td>
</tr>
<tr>
<td>-ake</td>
<td>-ao</td>
</tr>
<tr>
<td>his/her, his/hers</td>
<td>their, theirs</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>wangu</th>
<th>wakoo</th>
<th>wake</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>your</td>
<td>his/her</td>
</tr>
<tr>
<td>wetu</td>
<td>wenu</td>
<td>wao</td>
</tr>
<tr>
<td>our</td>
<td>your</td>
<td>their</td>
</tr>
</tbody>
</table>

mgeni wangu my visitor wageni wangu my visitors
mgeni wetu our visitor 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-)

<table>
<thead>
<tr>
<th>yangu, yetu, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my house</td>
</tr>
<tr>
<td>our house</td>
</tr>
<tr>
<td>The small house is mine.</td>
</tr>
<tr>
<td>The small houses are ours.</td>
</tr>
</tbody>
</table>

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 my friend
  - rafiki yetu our friend
  - rafiki zangu my friends
  - rafiki zetu our friends

- With words for animals, in the plural only, with the singular taking the M/WA class prefix wa- (w-):
  - ng'ombe wangu my cow
  - ng'ombe yetu our cow
  - ng'ombe zangu my cows
  - ng'ombe zetu our cows
(c) Possessives with KI/VI nouns
Singular: ki- (becomes ch-)
  changu, chetu, etc.
Plural: vi- (becomes vy-)
  vyangu, vyetu, etc.

kikapu changu  my basket
kikapu chetu  our basket

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 asubuhia? 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  Mr Juma’s child
kahawa ya mwalimu  the teacher’s coffee
vyandalua vya wanafunzi  the students’ mosquito nets

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 mtali
  or rafiki wa mtali
  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:

moto wake Bw. Juma  Mr Juma’s child
wazee wake Bi. Amina  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 pilili second
-a mwoyo final/last

ngenzi wa kwanza  the first visitor
Mfaransa wa pilili  the second French person
nyumba ya tatu  the third house
chungu cha mwisho  the final pot

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:

Jina langu ( ) Mathew Dunstan.  My name is Mathew Dunstan.
Kipe kimoja kwenywe ghorofa ya kwanza, lakini ( ) kidogo.  There is one on the first floor but it’s small.
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.*
Ulínunua chái? *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 didn’t buy any shoes.*
Hukununua chái? *Didn’t you buy any tea?*
Hamkuenda Kisumu? *Didn’t you (pl.) go to Kisumu?*
Chumba chake haki kufaa. *Her room wasn’t suitable.*

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

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

Here are a few more qualitative adjective stems:

<table>
<thead>
<tr>
<th>-baya</th>
<th>bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>-chache</td>
<td>few</td>
</tr>
<tr>
<td>-embamba</td>
<td>narrow, thin</td>
</tr>
<tr>
<td>-ingi</td>
<td>many</td>
</tr>
<tr>
<td>-ingle</td>
<td>some of / other / different</td>
</tr>
<tr>
<td>-kubwa</td>
<td>large</td>
</tr>
<tr>
<td>-pana</td>
<td>broad, wide</td>
</tr>
<tr>
<td>-pya</td>
<td>new, recent, modern</td>
</tr>
<tr>
<td>-refu</td>
<td>long, tall</td>
</tr>
</tbody>
</table>

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 not 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.

- **K1/V1 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. *kinge*, *vinge.* 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 na karibu na dirisha.
  (They sit at a table near the window, and consult the menu.)

**Mohamed** Je, mnapenda chakula gani?
**Maarifa yene 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 kitawo (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 cafes. 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 vitumbo and vibibi.

#### Kwame

- **Kuku (N)**: chicken
- **Maandazi, Mahamri**: doughnut-like buns containing cardamom seeds
- **Matango**: cucumbers
- **Mishikaki**: kebabs
- **Mhindi**: maize (sweet corn)
- **Gunzi**: maize cob
- **Muhogo**: cassava root and plant
- **Nyama ya mbezi (N)**: goat meat
- **Nyanya (N)**: tomatoes
- **Vibibi (Ki/Vi)**: small pancakes
- **Vitumbo (Ki/Vi)**: rice buns
- **Vitunguu (Ki/Vi)**: onions

---

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

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

sijui I don't know
hupendzi 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:

<table>
<thead>
<tr>
<th>sijui</th>
<th>I don't know</th>
<th>hatujui</th>
<th>we don't know</th>
</tr>
</thead>
<tbody>
<tr>
<td>huji</td>
<td>you (sing.) don't know</td>
<td>hamjui</td>
<td>you (pl.) don't know</td>
</tr>
</tbody>
</table>
| ha' 
juji    | he/she doesn't know   | hawajui | they don't know       |

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

... with N class subjects:
Nyama haifai The meat isn't suitable.
Birari 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 singlars).
- There is no tense-marker.

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 Ubelgiji):

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:

<table>
<thead>
<tr>
<th>hodari</th>
<th>brave</th>
</tr>
</thead>
<tbody>
<tr>
<td>maskini</td>
<td>poor</td>
</tr>
<tr>
<td>rahisi</td>
<td>easy/cheap</td>
</tr>
<tr>
<td>tajiri</td>
<td>rich</td>
</tr>
</tbody>
</table>

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, weye, yeye  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:

<table>
<thead>
<tr>
<th>mimi</th>
<th>I</th>
<th>sisi</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>weye</td>
<td>you (sing.)</td>
<td>ninyi (nyinyi)</td>
<td>you (pl.)</td>
</tr>
<tr>
<td>yeye</td>
<td>he/she</td>
<td>wao</td>
<td>they</td>
</tr>
</tbody>
</table>

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, weye, 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 Mnarekani, 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-)
hawaku ___  Hawakula samaki.
I didn't eat pilau.
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)
hawa ___ i  Hawali nyama.
I don't eat chicken.
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.

<table>
<thead>
<tr>
<th>ku-ja</th>
<th>(to) come</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku-nywa</td>
<td>(to) drink</td>
</tr>
<tr>
<td>ku-qa</td>
<td>(to) give</td>
</tr>
<tr>
<td>ku-wa</td>
<td>(to) be</td>
</tr>
</tbody>
</table>

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.
   
   (a) Write in words the sum you would have to pay for three days' accommodation.
   (b) Suggest the meaning of (1) hundi (2) sahihi.
   (c) 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.

2 Match the questions on the left with the answers on the right:
   
   (a) Kiasi cha Shilingi
   (b) Kiasi cha Shilingi
   (c) Kiasi cha Shilingi
   (d) Kiasi cha Shilingi
   (e) Kiasi cha Shilingi
   (f) Kiasi cha Shilingi
   (g) Kiasi cha Shilingi
   (h) Kiasi cha Shilingi

   (1) malti ya wapi
   (2) Iko karibu na benki.
   (3) Siyo, ni ndogo.

   - (K1/V1) amount
   - (K2/Kw) from
   - (N) total cash payment

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 Bw. 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.

   - (K1/V1) amount
   - (K2/Kw) from
   - (N) total cash payment

   (a) Askari ni sana.
   (b) Mbuzi hawa ni wake?
   (c) Visu vikubwa ni ; vidogo ni rahisi.
   (d) Njia za Nairobi ni , ni pana sana.
   (e) Kisu 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.
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!

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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.
Maarifa yenyewe manufaa

Markets and marketing

Markets range in size from small displays of fruit and vegetables nestled 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:

<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>soko(ni) (at the) market</td>
<td>-hitaji need</td>
</tr>
<tr>
<td>matunda (fruit (pl.))</td>
<td>-tosha be enough, suffice</td>
</tr>
<tr>
<td>machungwa oranges</td>
<td>migomba banana trees</td>
</tr>
<tr>
<td>ebu (also hebu) a call to attract attention</td>
<td>shamba(ni) (in the) smallholding</td>
</tr>
<tr>
<td>bei (N) price</td>
<td>jamani! you lot! y’all (only used in informal situations, to people you know well)</td>
</tr>
<tr>
<td>shilingi ishirini ishirini twenty shillings each</td>
<td>bado still (i.e. still at a place or carrying out an action)</td>
</tr>
<tr>
<td>mno extremely, too</td>
<td>mkahawa(ni) (to the) café</td>
</tr>
<tr>
<td>-punguza reduce, decrease</td>
<td>kiu (N) thirst</td>
</tr>
<tr>
<td>-chukua take</td>
<td>tuna kiu sana we’re very thirsty</td>
</tr>
<tr>
<td>mapapai pawpaws (papayas)</td>
<td>kwa heri (to one person) goodbye</td>
</tr>
<tr>
<td>-usaha sell</td>
<td>kwa heri (to two or more) goodbye</td>
</tr>
<tr>
<td>kwa nini why</td>
<td>hapa pana here are</td>
</tr>
<tr>
<td>hivi like this, in this manner, thus</td>
<td>ndizi bananas</td>
</tr>
<tr>
<td>siyo emphatic form of si is/are not</td>
<td>-tins/ shillings</td>
</tr>
<tr>
<td>nitakufanya I’ll make it… for you</td>
<td>Nitalipa senti/shilingi… this price.</td>
</tr>
<tr>
<td></td>
<td>Siwezi kulipa bei hili. I can’t pay</td>
</tr>
<tr>
<td></td>
<td>Siwezi kulipa senti/shilingi… I’ll pay… cents/shillings.</td>
</tr>
</tbody>
</table>

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 in British English. Alternatives are vizuri and vema, both meaning good / fine.
Politeness is also indicated by body-language; for example, if the stall holder 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 | muwa sugar-cane |
| mchale rice (uncooked grain) | pilipili hoho (N) red pepper(s) |
| mchicha (N) spinach | unga wa mahindi maize flour |
| mkungu wa ndizi hand of bananas (esp. of green bananas) | 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:

<table>
<thead>
<tr>
<th>(JI)/MA class nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>debe four-gallon oil tin</td>
</tr>
<tr>
<td>dirisha window</td>
</tr>
</tbody>
</table>

(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 jipya a new shop
  - sanduku jipya 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
masanduku mengi (ma-ingi)
mambo mapya
majembe membamba (ma-embamba) thin hoes

five paraffin tins
many boxes (or suitcases)
new matters

(c) Verb-prefixes

Singular: li-
Debe moja litatosha.
Mananasi yake yatatosha.
Majembe mapya yanafaa.

Plural: ya-
One paraffin tin will be enough.
His pineapples will be sufficient.
The new hoes are suitable.

Remember that ha- goes at the beginning for negatives:

Debe moja halitatosha.
Mananasi yake hayatatosha.
Majembe mapya hayafai.

One paraffin tin won't be enough.
His pineapples won't be sufficient.
The new hoes are not suitable.

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

debe langu, debe lako
malimau yangu, malimau yako
duka lake Musa
duka la Musa
macho ya mtoto

my paraffin tin, your paraffin tin
my lemons, your lemons
Musa's shop
Musa's shop
the child's eyes

The verb-prefixes used on place markers:

Duka lake liko wapi?
Duka lake lipo Bukoba.
Maharagwe yako wapi?
Yamo kikapunci.

Where is his shop?
His shop is at Bukoba.
Where are the beans?
They are in the basket.

(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. Nitawatengeneza 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.

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) | commercially produced bottled beer |
| nazi (N) | fully ripe coconut |
| dafu (MA) | young, slightly under-ripe coconut |
| divai (N) | wine |
| maji ya madatu | coconut milk (for drinking) |
| pombe (N) | locally produced beer from fermented grain or fruit |
| tui (N) | juice (or 'milk') extracted from grated coconut |
| tangawizi (N) | ginger |

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.)

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

In the dialogue there are two verbs, -tengeneza, prepare (also mend) and -pikia, cook, which are used with an extra vowel between the verb-root and the final -a. Think of -tengeneza and -pikia 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 -tengeneza and the -i- following -pikia 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-
  - write
  - want
  - sell
the extra vowel is i.

- If the final or only vowel of the verb-root is e or o:
  - tengeneza-
  - som-
  - prepare
  - read
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-
- write
- andikia
- fu- (nguo)
- wash (clothes)
- fulia
they are in English, neither do they follow the verb. John likes it, where it refers to biriani: 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

<table>
<thead>
<tr>
<th>-ni-</th>
<th>-ku-</th>
<th>-m- (-mw before a vowel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>you (sing.)</td>
<td>him/her</td>
</tr>
<tr>
<td>-tu-</td>
<td>-wa-</td>
<td>-wa-</td>
</tr>
<tr>
<td>us</td>
<td>you (pl.)</td>
<td>them</td>
</tr>
</tbody>
</table>

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

- Regina anaipenda. Regina loves me.
- Mama anakupenda. Mother loves you.
- Mohamed anampenda Zahra. Mohamed loves Zahra.
- Baba anatupenda. Father loves us.
- Tunawapenda. We love you (all).
- Ninawapenda/Nawapenda. I love them.

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.
Alimipa pesa.
Nitatúka machungwa.

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

Nitatúka.

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.
Ninamunulia moto viatu.

Hakutupikia ugali.
Ulimpigia Mohamed simu?
Nitawaletea vitabu vya Kiswahili.
Niliwasomea watoto jana.

Juma wrote me a letter.
I am buying the child some shoes (now).

She did not cook us polenta.
Did you phone Mohamed?
I will bring you (all) some Swahili books.

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.

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

You Unahitaji machungwa?
Mama F. Says she doesn’t need oranges, there are oranges in the kitchen: Sihatiti machungwa, pana machungwa jikoni.

You

You Unahitaji mananasi?
Mama F. Says yes, she needs two pineapples.

You

You Unahitaji ndizi?
Mama F. Says she doesn’t need bananas, there are (kuna) many banana trees in the shamba.

You

You Unahitaji mayai?
Mama F. Says yes, she needs five lemons.

You

You Unahitaji jukwaa?
Mama F. Says no, she doesn’t need eggs, her friend brought her some.

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. ____________

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

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

(a) Mwalimu aliwapa ____________ vitabu.
(b) Tulimpia mgonjwa ____________.
(c) Nilimfulia mama ____________.
(d) Baba atanipigia simu ____________.
(e) Mgeni wetu alitununulia ____________ mkahawani.
(f) Bi Khadija alinununulia ____________ dukani.

labda perhaps
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.
Maarifa yenye manufaa

Craftwork, clothes and souvenir shops

The craftwork displayed in souvenir shops and on stalls includes woodcarvings, 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.

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 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, '... kikutana nanyi', instead of '... kikutana na na'. Nanyi and na are the contracted forms of na nyinyi and na we we 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/MA class, **m-** usually changes to **mw-** before a vowel, e.g. **mwembe**.

### M/MI class nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mhungwa orange tree</td>
<td>michungwa</td>
</tr>
<tr>
<td>mfuko bag, pocket</td>
<td>mfuko</td>
</tr>
<tr>
<td>mgomba banana plant</td>
<td>migomba</td>
</tr>
<tr>
<td>mguu leg</td>
<td>miguu</td>
</tr>
<tr>
<td>mhindi maize plant</td>
<td>mihindi</td>
</tr>
<tr>
<td>mjii town</td>
<td>miji</td>
</tr>
<tr>
<td>mkate bread, loaf</td>
<td>mikate</td>
</tr>
<tr>
<td>milimau lemon tree</td>
<td>milimau</td>
</tr>
<tr>
<td>mnasani pineapple plant</td>
<td>minasani</td>
</tr>
<tr>
<td>mnazi coconut palm</td>
<td>minazi</td>
</tr>
<tr>
<td>mtii tree</td>
<td>miti</td>
</tr>
<tr>
<td>mto river, pillow</td>
<td>mto</td>
</tr>
<tr>
<td>mwaka year</td>
<td>miaka</td>
</tr>
<tr>
<td>mwembe mango tree</td>
<td>miembe</td>
</tr>
<tr>
<td>mwili body</td>
<td>miili</td>
</tr>
</tbody>
</table>

This noun-class contains most of the words for trees and plants, and you have probably recognised some noun-stems that occur in the (J)/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 (J)/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:

- **mhungwa mkubwa** a large orange tree
- **mji mingi** many towns
- **miwa myembamba** thin sugar-canes

(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**.

- **mhungwa mkubwa** a large orange tree
- **mji mingi** many towns
- **miwa myembamba** thin sugar-canes

(c) Verb-prefixes:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-u</td>
<td>-i</td>
</tr>
<tr>
<td>Mkate mmoja unatosha</td>
<td>Mikate mwili inatosha</td>
</tr>
</tbody>
</table>

- **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
- **mgomba 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.

<table>
<thead>
<tr>
<th>Noun-class</th>
<th>this</th>
<th>these</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/MA</td>
<td>h-yu</td>
<td>h-wa</td>
</tr>
<tr>
<td>KI/VI</td>
<td>h-ki</td>
<td>h-vi</td>
</tr>
<tr>
<td>N</td>
<td>h-i</td>
<td>h-zi</td>
</tr>
<tr>
<td>(JI)/MA</td>
<td>h-li</td>
<td>h-ya</td>
</tr>
<tr>
<td>M/MI</td>
<td>h-u</td>
<td>h-i</td>
</tr>
</tbody>
</table>

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: hu-yu, ha-wa, hi-ki, hi-vi, etc.

mg eni hu yu  this visitor
kit a bu hi ki  this book
ba ru a hi ni  this letter
em be hi li  this mango
mk at e h u u  this loaf

w a geni ha wa  these visitors
vi ta bu hi vi  these books
ba ru a hi zi  these letters
ma e be h a ya  these mangoes
mi ka te hi i  these loaves

4 Kushona, kukutana, etc. – the infinitive

The ku- form of verbs was referred to briefly in section 13 of the second Mauelo 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 Mauungumo 1, Alison says:
Mama Fatuma atanisaidia  Mama Fatuma will help me to sew
kushona gaunzi. (make) a dress.

In section 1 of the Mauelo the elderly man in the example says to Alison:
Nimefurahi kikutana nawe.  I'm happy to meet you.

Here are two more examples, with verbs you already know, kusoma and kununa, to illustrate the use of the infinitive:
Tumapenda kusoma vitabu  We like to read German books.
yaa Kijerumani.
Bi. Mariamu anataka       Miss Mariamu wants to buy
kununa maembe.

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    Rehema cooked rice for the visitor.
mg eni wa li.
Bi. Rehema alimpikia wa li.  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.
Alijkikata kwa kisu hiki.  She cut herself with this knife.
Nitajipatia nyumba.  I will get myself a house. (i.e. for myself)

But the use of ji can change the meaning of some verbs, e.g. -fanya,
do, and -ona, see:
walijifanya watulii they pretended to be (or disguised themselves as) tourists
anajiona he is concealed

(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:

<table>
<thead>
<tr>
<th>Noun-class</th>
<th>it</th>
<th>them</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>-i-</td>
<td>-zi-</td>
</tr>
<tr>
<td>KI/VI</td>
<td>-ki-</td>
<td>-vi-</td>
</tr>
<tr>
<td>(JI)/MA</td>
<td>-li-</td>
<td>-ya-</td>
</tr>
<tr>
<td>M/MI</td>
<td>-u-</td>
<td>-i-</td>
</tr>
</tbody>
</table>

Uliinunua ngu hii? Did you buy this garment?
Niliinunua. I bought it.
Ulizinunua ngu hizi? Did you buy these clothes?
Nilizinunua. I bought them.
Ulikinunua kiti hiki? Did you buy this chair?
Nilikinunua. I bought it.
Ulivinunua viti hivi? Did you buy these chairs?
Nilivinunua. I bought them.

(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? Did you buy any oranges?
Nilinunua. I bought some.
Sikununua. I didn’t buy any.

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 limeja 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 nitunanua mfinyango mdogo.
(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, kwanzwa nitokushonae shati, halafu nitajishonea gauni ...

pole an expression of condolence
nimeshapoa formulaic reply to pole!
soko limeja 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)
ka sababu because (lit. for the reason)
kwanzwa first of all, to start with

The structure of nimeshapoa will be explained in Unit 6, section 6.
Experiencing 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 consoling 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 discomfort, 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)

<table>
<thead>
<tr>
<th>Season</th>
<th>Month</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiangazi</td>
<td>December – March</td>
<td>Hottest time of year, with north-east monsoon, Kaskazi</td>
</tr>
<tr>
<td>Masika</td>
<td>April – May</td>
<td>Period of heaviest rain</td>
</tr>
<tr>
<td>Kipupwe</td>
<td>June – August</td>
<td>Coolest time of year</td>
</tr>
<tr>
<td>Vuli</td>
<td>September – November</td>
<td>Period of lightest rainfall, and onset of Kaskazi</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Month</th>
<th>Stress</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Januari</td>
<td>Januari</td>
<td>Januari</td>
</tr>
<tr>
<td>Februari</td>
<td>Februari</td>
<td>Februari</td>
</tr>
<tr>
<td>Aprili</td>
<td>Aprili</td>
<td>Aprili</td>
</tr>
<tr>
<td>Mei</td>
<td>Mei</td>
<td>Mei</td>
</tr>
<tr>
<td>Machi</td>
<td>Machi</td>
<td>Machi</td>
</tr>
<tr>
<td>Juni</td>
<td>Juni</td>
<td>Juni</td>
</tr>
<tr>
<td>Septemba</td>
<td>Septemba</td>
<td>Septemba</td>
</tr>
<tr>
<td>Desemba</td>
<td>Desemba</td>
<td>Desemba</td>
</tr>
<tr>
<td>Desembari</td>
<td>Desembari</td>
<td>Desembari</td>
</tr>
<tr>
<td>Desembari</td>
<td>Desembari</td>
<td>Desembari</td>
</tr>
</tbody>
</table>

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:

kyungo 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 Sokolo 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 a 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 Sokolo 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

We are tired, have become tired.
Mehele umekwisha. The rice is finished / all used up / there's no more rice.
Nimehisha. 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.
Ameza 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.
10 Anayo, tunazo, ninazo – the -o form

The -yo in anayo, near the beginning of Mazungumzo 1, refers back to chererehani (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 ninna, unna, 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:

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

This verb-prefix + o form is attached to ninna, unna, anana, 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? 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?

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
- Mtali
- Bi. Pendo
- Mama Leila
- 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.

(a) Nani atamsaidia Bi. Alison kushona gauni? **Mama Fatuma atamsaidia Bi. Alison kushona gauni.**
(b) Bi. Alison hapendi rangi gani?
(c) Kwa nini (why) Bi. Alison hapendi magauni dukani? **(Bi. Alison ... kwa sababu ...)**
(d) Nani anamwonyesha Bi. Alison vitambaa?
(e) Bw. John ametoka wapi sasa?
(f) Kinyago kipi kinampendeza dukani?
(g) Kwa nini Bw. John hakununui kinyago kikubwa cha Kimakonde? **(Use kwa sababu in this answer.)**
(h) 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.

(a) Bi. Asha ameninunulia kitambaa ___________.
(b) Utanisaidia kupika maharagwe ___________?
(c) Msaidizi alitunyesha vitabu ___________.
(d) Rafiki yangu ameniandikia barua ___________.
(e) Akina mama wanamtafuta mtoto ___________.
(f) Tutapata machungwa mengi, mwaka ___________.
(g) Nyumba kubwa ___________ zinapendereza wageni.
(h) Jembe ___________ limenisaidia sana shambani.

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 (let’s go) 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.
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                         Mohamed
Mafundi wamemaliza kukarabati kanisa lile?
Bado. Wamekarabati paa, lakini kuta bado. (Looking at his watch:) Sasa ni saa kumi u nusu. Dada yuko wapi, basi?
Sijui. Baada ya chakula cha mchana alisema atakwenda maktaba asome magazeti ya Kiingereza.
Afadhali 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! Nimechelewana sana.
John: Mbona unechelewana hivi?
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.
Mohamed: Lakini ni ghali zaidi!

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

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**Maarifa yenyewe 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

**mchana** (no pl.) daylight, daytime

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

**saa** (N) hour, also clock, watch

**siku** (N) day

(b) Parts of the day

- *alfajiri* dawn
- *asubuh* morning
- *mchana* middle part of the day
- *mgharibi* around sunset
- *usiku* night
- *alasiri* afternoon (2 – 4ish)
- *jioni* evening

*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

\[
\begin{align*}
\text{saa tatu (ya) asubuh} & \quad 9\text{am} \\
\text{saa nane (ya) mchana} & \quad 2\text{pm} \\
\text{saa kumi na mbili (ya) jioni} & \quad 6\text{pm} \\
\text{saa nne (ya) usiku} & \quad 10\text{pm}
\end{align*}
\]

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*:

\[
\begin{align*}
\text{saa mbili u nusu} & \quad 8.30 \\
\text{saa mbili na robo} & \quad 8.15 \\
\text{saa tatu kasa robo} & \quad 8.45 \\
\text{saa mbili na dakika tano} & \quad 8.05 \\
\text{saa tatu kasa dakika mbili} & \quad 8.58
\end{align*}
\]

*Second varies between sekunde and nukta.*

---

**102**
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. There 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.

<table>
<thead>
<tr>
<th>U/N nouns (abstract)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ubaya</td>
</tr>
<tr>
<td>udogo</td>
</tr>
<tr>
<td>ugonjwa</td>
</tr>
<tr>
<td>ukubwa</td>
</tr>
<tr>
<td>umri</td>
</tr>
<tr>
<td>utoto</td>
</tr>
<tr>
<td>uze</td>
</tr>
</tbody>
</table>

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 -inge 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:

ufago mrefu a long broom
ugali nzuri good polenta
utoto mwema a good childhood
wavu mwingine another net

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-, mw- or no prefix if the stem begins with a voiceless consonant. As well as adjectives and -inge, the numbers and -igi 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 good planks of wood
nyavu mbili two nets
nyimbo nyingi many songs
fagio ngapi? how many brooms?

(f) The verb-prefixes are:

Singular: u-
Wavu huu utafaa.
This net will do.

Plural: zi-
Nyavu hizi zitafaa.
These nets will do.

(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:

<table>
<thead>
<tr>
<th>U class nouns (uncountables)</th>
</tr>
</thead>
<tbody>
<tr>
<td>udongo</td>
</tr>
<tr>
<td>ugaali</td>
</tr>
<tr>
<td>uji</td>
</tr>
<tr>
<td>unga</td>
</tr>
<tr>
<td>wali</td>
</tr>
</tbody>
</table>

(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).
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.

<table>
<thead>
<tr>
<th>Noun-class:</th>
<th>that</th>
<th>those</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/WA</td>
<td>yule</td>
<td>wale</td>
</tr>
<tr>
<td>K/I/VI</td>
<td>kile</td>
<td>vile</td>
</tr>
<tr>
<td>N</td>
<td>ile</td>
<td>zile</td>
</tr>
<tr>
<td>(JI)/MA</td>
<td>ile</td>
<td>yale</td>
</tr>
<tr>
<td>M/NI</td>
<td>ule</td>
<td>ile</td>
</tr>
<tr>
<td>U/(NI)</td>
<td>ule</td>
<td>zile</td>
</tr>
</tbody>
</table>

For example:

mkulima yule that farmer
wakulima wale those farmers
kiti kile that chair
viti vile those chairs

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, -endelee, 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.
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
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 Mbyea tutapata gari moshi hapa?
Mohamed Hapana. Lazima mwende stesheni ya TAZARA. Umeshiona, siyo?
John Hatujapata nafasi bado. Ni kama stesheni hii?
Mohamed Si kama stesheni hii. Stesheni hii lilijenwa zamani. Stesheni ya TAZARA lilijenwa mmamo miaka ya siitini.
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.)
John and Alison Kwa heri, bwana.
Mohamed Safari njema!

lukienda if we go
in Kenya train
stesheni station
TAZARA Tanzania–Zambia rail link
umeshiona, siyo? you’ve already
seen it, haven’t you?
hatujapata nafasi bado we haven’t
had time yet
nafasi (N) time, opportunity
kama like
ilijenwa (it) was built
zamani a long time ago

mmamo miaka ya siitini in the 1960s
-kusudia intend
-safiri travel
Ijumaa Friday
Jumatano Wednesday
Alhamisi Thursday
kituo cha mabasi (K VI) bus stop, terminus
-sali pray
msikitii (M M I) mosque
jumba la makumbusho (M A) museum
safari njema! (have a) good trip!
5 Days of the week, dates, period of time

(a) Jumamosi Saturday  Jumatano Wednesday
Jumapili Sunday  Alhamisi Thursday
Jumatatu Monday  Ilhamisi Friday
Jumanne Tuesday

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

tarehe kumi na tano, mwezi wa Agosti,
mwaka wa elfu moja, mia tisa, tisini na sita

(c) muda (M/M) period of time

muda wa miaka miwili
a period of two years
muda wa miezi mitano
a period of five months
muda wa majuma sita
a period of six weeks
muda wa wiki kumi
a period of ten weeks
muda wa siku tatu
a period of three days
Walikaa pale muda wa
for a period of two weeks
wiki mbili.

6 Umeshiaona, siyo? You’ve already seen it, haven’t you?

Two verbs are involved in umeshiaona; it is a ‘collapsed’ form:

umekwisha + kuiona → umeshiaona
you have finished to see it
you have already seen it

There is an example of a ‘collapsed’ form using the verb kwisha (ku-isha, to finish), in the second Mazungumo of Unit 5:

nimwekwa + kupa → nimeshapa
I have finished to feel better
I’m already feeling better

The form -mekwisha has an already function:

Amele matunda. He has brought some fruit.
Amele kwisha kuleta matunda. He has already brought some fruit.
Ameshia kuleta matunda. He has already brought some fruit.
Ameshaleta matunda. He has already brought some fruit.

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?
Have you cooked the rice?
Sijapika wali.
I haven’t yet cooked the rice (but I will eventually).

Mnenunua sukari?
Have you (pl.) bought sugar?
Hatujanunua sukari bado. We haven’t yet bought any sugar
(but we will).

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 Mazungumo 1 John asks Alison:

Umezipata? Have you found them?

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

Sikuzipata. I haven’t found them.
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 __________.

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) Ninawafatua 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:

(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.
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

(Steve finds mama mzee sitting at the back of her house, with two baskets of large leaves.)

Steve
Je, mama, nikuaidie? Unafanya nini?

Mama mzee
Steve

Ulinunua sokoni?

Mama mzee

Sikununua. Nilichuma shambani. Si uliona shambani
pana mihogo? Ni lazima nichume majani laini,
Nitatapika kisamvuu.

Steve

Kisamvu?

Mama mzee

Ndiyo, mboga ya kisamvu. Kazi yangu ni
kuchambua chambua na kuponda, halafu kuchemsha.

Steve

Nikutete maji?

Mama mzee

Hayo, mwanangu. Debe lenye maji lipo pembeni pale,
na sufuria ipo hapaa.

(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

Ndio, mimi ni mpishi sasa.

Regina

Tutakula kisamvu kwa ugali. Sasa hivi nimeanza
kupika ugali. Naona nzenze meko ya mama mzee.
Mimi ninapika ugali juu ya jiko la makah.

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!

---

** Maarifa yenyewe 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 larger 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.

### 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 msutuni walikata kuni nyingi.  
Anapopika kisamvu anatia chumvi nyingi sana.  
Tutakapokwenda Nairobi tutamwona rafiki yetu.

*When the women went to the woodland they cut a lot of firewood. When she cooks kisamvu she puts a great deal of salt in. When we go to Nairobi we shall see our friend.*

If an object-marker is needed, it follows **po**:

Nilipowaona niliwapa magazeti.  
Alipokuja alinipa koroso.

*When I saw them I gave them the newspapers. When he came he gave me some cashew nuts.*

- **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:

ukutani pana ratiba  
there is a timetable on the wall

Here pana is functioning just like ana and ina in:

Mohamed ana gazeti.  
Mohamed has a newspaper.

Nyumba ina madirisha manne.  
The house has four windows.

A more literal translation of the first two sentences is:

shambani  
in-the-field

pana  
has

mihogo  
cassava plants

ukutani  
on-the-wall

pana  
has

ratiba  
a timetable

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.  
Father is at home.

Mohamed alikwenda msikitini.  
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  
a good place
mahali pengine (pa + ingine)  
another place
mahali pana miti mingi  
the place has a lot of trees
mahali pamejaa watu  
the place is full of people

(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 Maelozo 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. In-the-country has a lot of tourists.

Chumbani pamejaa watato.  
Lit. In-the-room is full of children.

Kikapuni mna mayai.  
Lit. In-the-basket has eggs.

\[Note:
\]
\- 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.  
There are many tourists in the country.

Mna mayai kikapuni.  
There are eggs in the basket.

(c) Negatives are made, as usual, by prefixing ha-.

Hakuna makaa.  
There is no charcoal (anywhere around).

Hapana makaa.  
There is no charcoal (in the specific place).

Hamma makaa.  
There is no charcoal (inside).

(d) Although the adverbial nouns made with -ni do not take adjectives, they can be used with -a, of:

Moto yumo chumbani  
The child is in the nurse's room.

mwa mwuguzi.
and with possessives:

Yumo chumbani mwangu. She is in my room.

and with words for here (this place) and there (that place):

pembeni hapa in this corner
pembeni pale in that corner

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 Mauelo 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 (hereabouts) kule (somewhere over there)
humu (in here) mle (inside there)

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.

Mpechakula. Give her some food.  
Mwandikie barua. Write him a letter.

c) At the end of Mauelo 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 kuweka nguo  a clothes chest  
(a chest for putting clothes in)

kipiku cha kutilia matunda  a fruit basket 
(a basket for putting fruit in)

kasha (MA)  storage chest

---

**Majaribio**

   Write a question-and-answer sequence between yourself and the person or people in each picture, using these activities:

- jifunza Kiswahili  
- ezeka nyumba  
- chuma machungwa  

**Mfano (Example):**

Mimi  Unafanya nini?
Regina  Ninaponda majani.

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) Watakopata pesa ... watakaborabi kanisa.
(d) Njoni ... tutakwenda benki.
(e) Tutakopofika Nairobi ... mchemshe maji!
(f) Watakopata matofali ... funika Chungu.
(g) Watalii waliporudi ... 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 kisamvu.
(f) Francis hayupo.

4 Fill in the subject of each sentence from the list below.

\[ \text{mfuko} (M/Mj) \quad \text{bag, pocket} \]

(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.

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.

\[ \text{tayari} \quad \text{ready} \quad \text{-tayarisha} \quad \text{prepare} \]

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...

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.  
   \textit{My house has no door.}
(ii) Nyumbani mwango hamkosekani unga.  
    \textit{In my house there’s never any shortage of flour.}
(iii) Kamba yangu ndeufu lakuwezi kufunga kuni.  
    \textit{My rope is long but it can’t tie up a load of firewood.}

\[ \text{-kosekana} \quad \text{be missing} \quad \text{majivu (MA)} \quad \text{ashes} \quad \text{kamba (N)} \quad \text{rope} \quad \text{-funga} \quad \text{tie up} \]

---
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. Bika shaka Kilwa ni mahali pa kupendeza?
Elvan Ndiyo, hata mijji ya Lindi na Mtwara. Ni lazima urudi Nairobi, mwisho wa mwezi?
Elvan Anafanya kazi Dar es Salaam?

Elvan Basi, ukiwa na nafasi, ukae kwetu mpaka kaka yangu aje.
Steve Yule anayekaa Tunduru?
Steve Ni safari ndefu?
Elvan Labda utakuwa na nafasi kwenda Kilwa, uangalie magofu?
Steve Ikwezekana. Kilwa iko kusini ya Lindi?
Elvan Siyo. Iko kaskazini.
Steve Na Tunduru, iko upande gani wa hapa?
Steve Kwa bahati mbaya niliacha ramani yangu kwa Francis, laikini si kitu.
Elvan Kweli, haidhuru. Umejua Kiswahele sasa. Unaweza kuuliza maswali; kuuliza si ujinga! Unapenda kusafiri, siyo?
Steve Sana! Kusafiri ni kuzuri!
Maarifa yenyene 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.

Maelezo

1 Kabla Before

(a) Use the -ja- ('not yet') tense after kabla, as in kabla sijaenda Nairobi, in the dialogue.

kabla hajaenda msituni
kabla hatujapanda basi

before she went to the woodland
before we got on the bus

(b) An alternative is to use kabla ya + infinitive:

kabla ya kwenda msituni
kabla ya kupanda basi

before going to the woodland
before getting on the bus

Both these ways of using kabla can apply to past, present or future time.

Kabla hajaenda msituni alitafuta panga lake.

Before she went to the woodland
she looked for her machete.
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 kuwala, 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:

Nilikiwako Kenya
Walikuweko Kenya?
Amekuwapo mjini?
Tutakuwemo ofisini.

I was in Kenya.
Were they in Kenya?
Has he been in the town?
We'll be right inside the office.

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 ni when referring to present time:

Masanja ni dereva.
Masanja alikuwa dereva.
Masanja alikuwa mgonjwa.
Masanja alikuwapo nyumbani.

Masanja is a driver.
Masanja was a driver.
Masanja was ill.
Masanja was at home.

4 -ki- if

(a) There are two examples of -ki- meaning if / when in the dialogue.
    ukiwa na nafasi
    mkiondoka hapa
    if you have time
    if you set off from here

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 If they don't come they won't see
     mgeni.
     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:

ukia na nafasi
mkiondoka hapa
    you having time
    you setting off from here

(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 akimunua
mataunda.
Mama mzee yumo jikoni
akipika wali.

I saw Regina buying fruit.
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 hutufuta 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 asked: 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 Maelozo 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
uniga 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
ku + o makes po (also used for time - see Unit 7)
mu + o makes mo

mahali aliipokwenda 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 -di-, -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.

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Majaribio

1 Somo la jografia A geography lesson

Kaskazini

Magharibi ← Mashariki

Kusini

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.
2 Make whole sentences by selecting from the choice on the right to complete the structures listed on the left.

(a) Mgeni aliyejua jana . . .
(b) Hatuwezi kula . . .
(c) Watoto watakaokwenda mjini . . .
(d) Tulipomwona Mohamed . . .
(e) Watalii wasiokuja mapema . . .
(f) Wanawake wanaotwanga mahindi . . .

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 kumembelea . . .
(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.
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.

(a) Elvan huenda barabarani

(b) Akina mama huenda msituni

(c) Steve atakwenda Mtwar

(d) Mwaka ujao Steve atarudi Marekani

(e) Labda John na Alison watakwenda Zanizbar

Here are three more words for vehicles which would be useful to learn at this point:

(gari (MA) vehicle  motokaa (N) or motokaa car
lori (MA) lorry, truck

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.)
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 naafahi nzuri. Usipopata tikiti hapa ofisini kondakata atakukatika tikiti kwenyewe basi. Haya bwana, nakwenda sasa. *(He shakes Steve's hand.)* Kwa heri, bwana. Fika salama!

**Steve**  Kwa heri bwana. Asante sana!

**Saa tisa mecana.** 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 Mtwar, bwana?


**Mama**  Pole kwa kusafiri peke yako!

**Steve**  Asante. Nasafiri peke yangu, ila babake rafigi 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?


**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**  Ndiye 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:)* Mama mizigo mingi sana!

**Mama**  Ah, si yote. Vipo vitu ambavyo si mali yetu. Abiria huwapa vitu wale waliopoe mbele, wawinze. Si uliona mzea akimpa mume wangu kikapu, na bwana mmoja akiweka kitu fulani, siju …?

**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!

---

**Translated Words:**

- _wasiwasi_  don’t worry *(lit. don’t have worries)*
- _kwanza_  starting from
- _kuyoume at_  take (in this context)
- _londokayo_  which sets off
- _ndugu_  close friend (also relative)
- _nafasi_  space, place (in this context)
- _kondukatika tikiti_  (he) will sell you a ticket
- _kesho kutwa_  the day after tomorrow
- _kesho tomorow_  tomorrow
- _babake rafigi yangu_  my friend's father
- _babake (baba yake)_  (N) his/her father
- _nafasi_  space, place (in this context)
- _ndani ya basi_  inside the bus
- _ndani inside_  passengers
- _sisi ambo tumetembelea_  we who have visited
- _shamba_  (no -ni) *(in the)* countryside
- _mume_  (M/WA)  husband
- _buna_  look after, guard
- _ambaye amekaa mbele_  who is sitting at the front
- _wale waliopoe mbele_  those who are at the front
- _vipo vitu ambavyo si mali yetu_  things which are not our property
- _Lubumbashi Stars_  name of a Zaïrean pop group
- _Vijana Jazz_  name of a Tanzanian pop group
- _changamsha_  cheer up, make happy

---
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.
Maelezo

1 Kwenye, and other -enyen 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-enyen) 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.

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 -enyen 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 -enyen 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 -enyen. As always, the singular of the M/WA class is odd.

<table>
<thead>
<tr>
<th>Noun-class</th>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/WA</td>
<td>mwenye (mw + enye)</td>
<td>wenyen (wa + enye)</td>
</tr>
<tr>
<td>N</td>
<td>yenye (i + enye)</td>
<td>zenye (zi + enye)</td>
</tr>
<tr>
<td>K/I/V</td>
<td>chenye (ki + enye)</td>
<td>vwenye (vi + enye)</td>
</tr>
<tr>
<td>(J)/MA</td>
<td>lenye (li + enye)</td>
<td>yenye (ya + enye)</td>
</tr>
<tr>
<td>M/MI</td>
<td>wenyen (u + enye)</td>
<td>yenye (i + enye)</td>
</tr>
<tr>
<td>U/N</td>
<td>wenyen (u + enye)</td>
<td>(as for N)</td>
</tr>
</tbody>
</table>

(mt) mwenye mali a well-off person, a person with property
nyumba yênye paa la bati a house with an iron roof, an iron-roofed house
kitabu chenye picha gauni lenye mikono a book with pictures in it a dress with sleeves

Note that M/WA class mwenye and wenyen, person / people having, are used to mean owner(s):

mwenye nyumba house owner
mwenye duka shopkeeper
mwenye gari vehicle owner

2 The verb -kata and its various meanings

In the dialogue Bw. Twaiibu 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:
3 More on word order

(a) hapa ofisi
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 ofisi | here in the office |
| pale pembeni | there in the corner |
| kule mjini | there in the town |
| humu mfukoni | here in the bag |

(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 that h- forms are. But the h- forms, huyu, hawa, hii, hizi, hiki, hini, 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.

(c) the order of recipients / beneficiaries and objects
In section 6 of the Mælezo 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:

Abiria huwapa vitu wale waliopo mbele. *The passengers give things to those at the front.*

Here the recipient/beneficiary is wale waliopo mbele, those who are at the front.

Here is another example with an even longer recipient / beneficiary:

Niliipa chakula mgeli aliyetoka Afrika ya Kusini. *I gave food to the visitor who had come from South Africa.*

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
**SWAHILI**

 mwana wangu. Not all words for relatives and friends have their contracted forms using the possessives; among the most common are:

<table>
<thead>
<tr>
<th>Mama</th>
<th>Your</th>
<th>His/Her</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamangu</td>
<td>Mamako</td>
<td>Mamake</td>
</tr>
<tr>
<td>Babangu</td>
<td>Babako</td>
<td>Babake</td>
</tr>
<tr>
<td>Dadangu</td>
<td>Dadako</td>
<td>Dadake</td>
</tr>
<tr>
<td>Mwanangu</td>
<td>Mwanako</td>
<td>Mwanake</td>
</tr>
<tr>
<td>Mwenzi</td>
<td>Mwenzako</td>
<td>Mwenzake</td>
</tr>
<tr>
<td>Ndugu</td>
<td>Nduguyo</td>
<td>Ndugye</td>
</tr>
<tr>
<td>Rafiki</td>
<td>Rafiiko</td>
<td>Rafiye</td>
</tr>
<tr>
<td>Mke</td>
<td>Mkeo</td>
<td>Mkewe</td>
</tr>
<tr>
<td>Mume</td>
<td>Mumo</td>
<td>Mumewe</td>
</tr>
</tbody>
</table>

**A BUS JOURNEY**

*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. They went to the country.

Walikwenda shambani. They went to the field / smallholding / plantation.

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 + o forms which have the function of *who, which and that* in English structures like *The woman who bought the coat and The things that I* 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 ambayo ni mali yetu the things which are our property

toto ambaye amekwenda the child who has gone to the market

sokoni watalii ambao wataondoka the tourists who will set off

kesho watoto ambao hawapendi wali tomorrow the children who do not like rice

vitabu ambayo havikufaa the books which were not suitable

(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. Twaiibu says:

Bila shaka utapanda basi Probably you’ll get on the bus that

iondokayo saa nne. leaves at ten.

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.

watoo wakao mji people who live in the town

watoo wakao shamba people who live in the country

wiki iyayo (i-ja-yo) next week (the week which will come)

mwezi ujao (u-ja-o) next month (the month which will come)
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-.

Wagonjwaw ni wale wasiokula  
chakula kizuri.  

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.  

That (thing) which is on the floor is a spare-part of a bicycle.

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.

<table>
<thead>
<tr>
<th>niliye</th>
<th>I who am</th>
<th>tulio</th>
<th>we who are</th>
</tr>
</thead>
<tbody>
<tr>
<td>uliye</td>
<td>you (sing.) who are</td>
<td>milio</td>
<td>you (pl.) who are</td>
</tr>
<tr>
<td>aliye</td>
<td>s/he who is</td>
<td>watio</td>
<td>they who are</td>
</tr>
</tbody>
</table>

Mpe mtu aliye fundi.  

Give (it) to someone who is a craftsman.

Tunza masanduku yaliyo mali yake.  

Look after the boxes which are his property.

For the negative, use -si- instead of -li-:

| tusio wauguzi | we who are not nurses |
| asiyi mgonjwa | the one who is not ill |
| wasio watalii | they who are not tourists |

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  

the people who are at the front

If you are referring to something which is in a place (e.g. nyumbani, kwanye 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  
mayai yaliyomo kikapuni  
miti iliyyoko shambani  

people who are at the market eggs which are in the basket trees which are in the field

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:

<table>
<thead>
<tr>
<th>ndim</th>
<th>it is l</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndwe</td>
<td>it is you (sing.)</td>
</tr>
<tr>
<td>ndye</td>
<td>it is s/he</td>
</tr>
<tr>
<td>ndisi</td>
<td>it is we</td>
</tr>
<tr>
<td>ndinyi</td>
<td>it is you (pl.)</td>
</tr>
<tr>
<td>ndio</td>
<td>it is they</td>
</tr>
</tbody>
</table>

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 amekaa mbele, karibu na dereva?  

Is he the gentleman who is seated at the front, near the driver?

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, analo, 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:
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 stay
explained in Unit 5. Nimekaa (I am sitting) is sometimes used as
a polite reply to Karibu!, 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 Nitatkaa 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 and
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) Baiiskeli iko wapi?
(b) Magunia yako wapi?
(c) Dereva yuko wapi?

2 Steve had never heard the expression usiwe na wasiwasii before
his conversation with Bw. Twabu. 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 wasiwasii, 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 wasiwasii! Kondakta atamkatia tikiti kwenyewe basi.
-kosa miss (a bus, train, event, etc.) (also make a mistake)
msafiri (M/W) traveller
-umwa be ill

(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 kitu 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 Mtawara 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 aliye watembelea 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 __________ kisamvu. (What is missing means who cooked.)

**UNIT 8** Steve __________ 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 atafungua 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
Malivato iko wapi?

Juma
(opening a door on the far side of the bedroom) Ipo bafu na choo. Kila kitu safi.

Steve
Safi kabisa!

Juma
Mimi mwenyewe nilisafisha humu asubuhi. (They return to the bedroom.)

Juma
Beseni ya kunavia ipo pale. Ipo almari hapa, na pembeni pana kabati la nguo.

Steve
Vizuri sana, ila sina nguo nyingi!

Juma

Steve

Juma

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
Mnogja tu.

Steve
Nani huyo?

Makasi
Ndiye wewe.

Steve
Mimi tu?

Makasi

Steve
Yuko likizoni?

Makasi
Yuko kazini. Afanya kazi katika kampuni ambayo yauza zana za kilimo. Yeye anajua Kiingereza vizuri sana. Atafurahi kukutana nave. (Juma comes outside to the bar area.)

Juma
Chakula tayari, bwana. Utakula ndani ama nikuletee hapa nje?
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 and 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 which 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:

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>window</td>
<td>dirisha (MA)</td>
</tr>
<tr>
<td>curtain</td>
<td>pazia (MA)</td>
</tr>
<tr>
<td>soap</td>
<td>sabuni (N)</td>
</tr>
<tr>
<td>towel</td>
<td>taulo (N)</td>
</tr>
<tr>
<td>carpet (woven)</td>
<td>zulia (MA)</td>
</tr>
</tbody>
</table>

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.

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.

- fun-
- funk-
- funi-
- fun-
- -vi-
- -ib-
- -u-
- -a-
- -p-
- -unpick
- -fasten, lock, tie
- -cover
- -fold
- -put on clothes
- weave
- fasten
- cover
- fold
- put on clothes
- -fumua
- -funua
- -funua
- -kunju
- -tatu
- -vua
- -zibua
- -unpick
- -untie
- -uncover
- -unfold
- -untangle
- -take clothes off
- -unstop, unblock
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, brown (fold up the face) kunjua uso, smile (unfold the face)

uso (U/N) face

2 Swichi hili 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:

<table>
<thead>
<tr>
<th>multi-verb</th>
<th>single-verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nawasha</td>
<td>/ turn on</td>
<td>(ni-a-washa) (ni + a → na)</td>
</tr>
<tr>
<td>wawasha</td>
<td>you (sing.) turn on</td>
<td>(u-a-washa) (u + a → wa)</td>
</tr>
<tr>
<td>awasha</td>
<td>s/he turns on</td>
<td>(a-a-washa) (a + a → a)</td>
</tr>
<tr>
<td>twawasha</td>
<td>we turn on</td>
<td>(tu-a-washa) (tu + a → twa)</td>
</tr>
<tr>
<td>mwawasha</td>
<td>you (pl.) turn on</td>
<td>(m [w]-a-washa) (mw + a → mwa)</td>
</tr>
<tr>
<td>wawasha</td>
<td>they turn on</td>
<td>(wa-a-washa) (wa + a → wa)</td>
</tr>
</tbody>
</table>

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 chafa (ki-a-faa) the book is suitable
- ngoma yafaa (i-a-faa) the drum is suitable
- jembe lafafa (li-a-faa) the hoe will do

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:

yuaja s/he comes

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-já) they come

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 Sri Lanka gets a new government.
- Tetemeko lau 150, (li-a-ua) Earthquake kills 150.
- Mechi na Sigara yaahirishwa. Today’s match against Sigara 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 mwenye

-enyewe expresses *myself*, *yourself*, *itself*, etc., for emphasis. With the personal pronouns you use -enyewe like this:

<table>
<thead>
<tr>
<th>mimi mwenye</th>
<th>I myself</th>
<th>sisi wenyewe</th>
<th>we ourselves</th>
</tr>
</thead>
<tbody>
<tr>
<td>wewe mwenye</td>
<td>you yourself</td>
<td>ninyi wenyewe</td>
<td>you yourselves</td>
</tr>
<tr>
<td>ye ye mwenye</td>
<td>he himself/she herself</td>
<td>wao wenyewe</td>
<td>they themselves</td>
</tr>
</tbody>
</table>

Like -eny (Unit 9), -enyewe takes the verb-prefix and the same slight adjustments are made to it.

*kitandanya weye* the bed itself
*taa yenye* the lamp itself
*mkeka wenyewe* the mat itself

4 In the store and on the shelf

In the dialogue we have *Tuna mabanketi 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 in or on. Phrases of this kind are called prepositional phrases, like in the store, 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* in the cupboard
*juu ya meza* on the table
*chini ya kiti* under the chair
*nje ya nyumba* outside the house
*mbele ya (or za) mlango* in front of the door
*nyuma ya shule* behind the school
*katikati ya nji* in the centre of the town
*kati ya hoteli na posta* between the hotel and the post office
*karibu ya (or na) basi* near the bus
*mbali ya (or na) stesheni* far from the station

Note the three that have an alternative to *ya*.

*Miongoni, among,* is followed by *mwa*:

*miongoni 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:

*Ziwekatika meza.* Put them on the table.
*Ziwekatika 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 *kwwe* (Unit 9), cannot be used with an adverbial noun, such as *nyumbani, jikoni, sokoni,* etc. *Katika* and *kwwe* 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 *kwwe* 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* The child is in the small room.
*Kidogo.*
*Watakaa katika mji mkubwa.* They will live in a large town.
*Nimetia sukari katika kikombe cha bulu.* I have put sugar in the blue cup.

5 Feeling hot and cold

-ona see; understand, smell, taste.  -sikia hear; understand, smell, feel

In the box above, the main meaning of each verb is shown first.
Niliona shamba lake.
Nilisikia habari zake.
Both verbs can be used to refer to feeling (e.g. hungry or thirsty, hot or cold). In the dialogue we have:
Hutasikia baridi, siyo?
Sioni baridi.
Siku zote nasikia joto tu!
I saw his field.
I heard his news.
You won’t feel cold, will you?
I don’t feel cold.
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
ndizi zote
chakula chote
miti yote
all the people
all the bananas
all the food
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 a, 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 MWA singulars):
Mpe mtoto yeyote.
Hana pesa zozote.
Sina vitabu vyovvaye.
Give (it) to any child at all.
She has no money whatever.
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.
Walikubali kuwa matandiko yatatosha.
The manager has said that a certain man will come tomorrow.
They agreed that the bedding would be sufficient.

Wanasema kuwa wamecho. They say that they are tired.
Notice how they can be used in sentences with ni and si:
Ukweli ni kwamba pesa
ni kwela pesa zimepotea.
The truth is 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:
Sijui kama nitapata nafasi . . .
Hakusema kama wanafunzi watakua kesho.
I don’t know whether I’ll have time . . .
She didn’t say whether the students would be coming tomorrow.

As well as following a negative verb, it also has the if/whether meaning in questions:
Anajua kama wanafunzi watakua kesho?
Does she know if the students are 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 nave – na-

Earlier units have already given examples of na- with shortened forms of the personal pronouns attached. They are set out here for reference:

<table>
<thead>
<tr>
<th>nave</th>
<th>naye</th>
<th>nami</th>
<th>pamoja nave</th>
<th>karibu naye</th>
</tr>
</thead>
<tbody>
<tr>
<td>with you (sing)</td>
<td>with him/her</td>
<td>with me</td>
<td>together with me</td>
<td>near him/her</td>
</tr>
<tr>
<td>nanyi</td>
<td>nao</td>
<td>with us</td>
<td>with you (pl.)</td>
<td>with them</td>
</tr>
</tbody>
</table>
With other noun classes it is the verb-prefix + o form that gets 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**

1. 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.

   ![Picture A](image1)
   **Mfano:**
   *Viatu vipo juu ya rafu.*

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 yatatasha?
   **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**: Afadhali niwatee 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.

   **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 moto ... 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 hatakujana 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:

(a) Nani anamwonyesha Steve chumba chake?
(b) Ni nani aliyesafisha asubuhi?
(c) Kabati la nguo liko wapi?
(d) Kitanda ni kipana au chembamba?
(e) Kwa nini Steve hatahitaji matandiko mengine?
(f) Juma anawekea ufunguo wapi?

6 Find the Swahili equivalents for each of the following in the dialogue:

(a) I'm feeling very thirsty.
(b) This switch turns on the bedroom light.
(c) There's a chest of drawers here.
(d) Let me unfold the mosquito net.
(e) The sheet will be enough.
(f) 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 Umeali kwa ngoma kesho kutwa.
Alison Aa, vizuri sana! John pia ameleikwa?
Zubeda John hakualikwa. Maana ni ngoma ya wanawake tu.
Alison Nimeali kwa nani?
Alison Pili ataolewa na nani?
**Zubeda**

*(Faiz and John come in and greetings are exchanged.)*

**John**
(to Alison) Tumealiikwa 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 mba.

**Alison**
Ngalawa hutengenezwa namna gani?

**Faiz**

**John**
Majahazi yana mlingoti miwili?

**Faiz**

**Alison**
Haya, basi. Mashindano huyo yatakwa 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 aakaokota.'

---

**umaliikwa** you have been invited
**ngoma (N)** dance (with drums)
**maana** because, meaning, reason
**umekaribishwa** you have been invited
**ataolewa** she will be married
**arusi** or **harusi (N)** wedding
**chama (KI/VI)** association, club
**-cheza ngoma** dance to drumming
**chakacha (N)** women's dance
**taarabu (N)** music played on traditional (coastal) instruments accompanied by singers
**bwana arusi (MA)** bridegroom
**mashindano (MA)** (usually used in plural form) race, competition
**ngalawa (N)** dug-out canoe with outriggers
**sisi sote** all of us
**forodhani** (forodha-ni) (at the) customs jetty
**kama** like
**jahazi (MA)** dhow
**hata kidogo** not a bit, not in the least, not at all
**-undwa** be constructed
**mbao (UN)** planks
**-chonga hwe, cut to shape**
**gogo (MA)** log
**hase especially**
**ndubi (N) or mrengu** outrigger
**mlingoti (MMI)** mast
**tanga (MA)** sail
**mvuvi (M/WA)** fisherman

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**Mjini Zanzibar**

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**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.

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**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** *invite*  
  **-alikwa** *be invited*

  *Bi. Salma alimwalika Alison*  
  *Bi. Salma invited Alison.*

  *Alison alialikwa na Bi. Salma.*  
  *Alison was invited by Bi. Salma.*

  *Faiz atawaalika wageni.*  
  *Faiz will invite the visitors.*

  *Wageni watawaalika na Faiz.*  
  *The visitors will be invited by Faiz.*

This form of the verb is called the passive. As in English, you do not have to say who did the inviting:

*Wageni watakarbishwa.*  
*The visitors will be invited.*

In the dialogue four of the other verbs used with **-w-** are:

- **-fungwa** *tie, fasten*  
  **-fungwa** *be tied, fastened*

- **-karibishwa** *welcome, invite*  
  **-karibishwa** *be welcomed, invited*

- **-tumwa** *use*  
  **-tunwa** *be used*

- **-unda** *construct*  
  **-unda** *be constructed*

Towards the end of section 2 of the Unit 10 **Maelezo** you had the verb meaning * postpone* used with **-w-**:

- **-ahirisha** *postpone*  
  **-ahirishwa** *be postponed*

And in the Unit 9 dialogue the verb meaning *sell* was used in this way:

- **-uza** *sell*  
  **-uzwa** *be sold*
The other verb used with -w- in this unit’s dialogue is one of those that needs something extra attached to the -w-:

-oa marry -olewa be married

When a verb ends in -aa, -oa or -ua, insert -le- or -li- before the -w-:

-zaa give birth, bear fruit -zaliwa be born
-fua wash clothes -fuliwa be washed (of clothes)
-nunua buy -nunuliwa be bought

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 forgive -samehewa be forgiven
-hitaji need -hitajiwaa be needed
-jibu answer -jibiwa be answered
-ruhusu allow, permit -ruhusiwa be allowed, permitted

Those ending in -au add -liw-:

-sahau forget -sahaulwa be forgotten

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 write to (someone)
-leta → -letea bring to or for (someone)
-nunua → -nunulua buy for (someone)
-pika → -pikia cook for (someone)

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.  Koku had a letter written to her.
Sisi wageli tutaletewa  We visitors will have food
chakula.          brought to us.
Ruta amenunuliwa viatu    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.

Bw. Daudi atamwona Bi. Pili.  Mr David is going to marry Miss Pili.
Bi. Pili atolewa na Bw. Daudi. Miss Pili is going to be married to (or by) Mr David.

3 Sisi sote  All of us

| Sisi sote  | all of us |
| ninyi nyote | all of you (pl.) |
| wao wote   | all of them |

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  both of us
nyote watatu  all three of you
wote wawili  both of them
wote wamekuja  all of them have come

4 Mlingotoni ambao 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. (the lady who her son ...)
Tunatafuta ile 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: huyo, 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 hiko hizo
Ki/VI hivyo
(JI)/MA hilo hayo
M/MI huo hiyo
U(N) (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)
Hizo, sikuziona. have not yet arrived.
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:
Aliwatunza watoto vyema. She looked after the children well.

Note also:
Alisema hivi: 'Msiende pale'. He said: You should not go there.

Kuona vile, walliondoka 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 |
| kadiiri (N) | extent, amount |
| namma (N) | method, type |

Jinsi, kadiiri and namma are all nouns in the N class. The idea of 'the manner in which' for -vyo- needs to be interpreted rather loosely, because following kadiiri it means extent to which.

Sijui jinsi walivyouna jahazi lile.
Soma kadiiri uwezavyo.
Ni kama alivyosema.
Sipendi namma alivyoshona shati hili.
Fanya kama upendavyo.

I do not know how they built that dhow.
Study as hard as you can.
It is as she said.
I don't like the way she sewed this shirt.
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 go → mwenda one who goes
-kaa sit → mkaa one who sits

This is the simplest way of making a noun from a verb; there are other ways which will be dealt with later.

-ganga heal, cure → mganga traditional healer
-piga ngoma be a drum → mpiga ngoma drummer
-piga picha take a photograph → mpiga picha photographer
-faa be of use, be suitable → kifaa useful thing, tool
-nywa drink → kinywa mouth
-tata tangle → matata complications, trouble

Majaribio
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) ________ lilishonwa na ________.
(b) ________ iliezekwa kwa ________.
(c) ________ ilichongwa na ________.
(d) ________ iliundwa 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) ________ tulandikiwa barua.
(d) ________ mlununuliwa vinyago?
(e) ________ walipikiwa chakula cha jioni.
(f) ________ tumealiwa 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 lilishonwa na mama.
Alison (Ask if she has a sewing-machine.)
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 gani?
(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. Mboma upo hapa?
Asha Ninahudhuria mkuu ano ili nifanyi kazi ya uhazili. Na wewe?
Alison Mimi na John tunamtembelea mwenzi anayefanya kazi hospitalini.
Asha  Ni daktari?
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 moto. Kwa sababu ya kwenda pale dukani ilinibidi kuizima. Baada ya kutoka katika duka nilijariibu kuwasha, lakini wapi?
Asha  Haifanyi kazi?
Asha  (looking around in all directions) Sioni gereji yoyote. Tungejua mahali penye mafundi tungekwenda huko pamoja. Ningekusaaidia kusukuma pikipiki.
Asha  Usiesheshe hapa. Angalia tangazo ukutanii! Kama ungeegeesha pikipiki hapa labda ingeondolewa na polis. Ungerudishiwa pikipiki baada ya kutozwa faini. Bas, tukatafute fundi. (They go off, with the motorcycle, in search of a mechanic.)

**Hairuhusiwi**  It is forbidden
- **ruhusu**  permit, allow
- **gesha**  park a vehicle
- **sijui vewe?**  how about you?
- **hudhuria**  attend (meeting, conference, class)
- **mikutano** (MMI)  meeting, conference
- **ili**  in order (that)
- **kazi ya uazili**  secretarial work
- **daktari** (MA)  doctor
- **mtaalumu** (M/WA)  expert, specialist
- **magonjwa** (MA)  illnesses, diseases
- **watoto wachanga** (M/WA)  infants
- **pipiki** (N)  motorcycle
- **popote**  (pa-o + pa-ote)  anywhere

**swahili terms**

- **wapi?**  what's the use? (idiomatic use of place?)
- **kitu fulani**  something or other
- **fulani**  such and such, so and so
- **-vunjika**  be broken (in pieces)
- **gereji (N)**  garage
- **mafundi (MA)**  mechanics (in this context)
- **tungejua**  if we knew
- **tungekwenda**  we would go
- **ningekusaaidia**  I would help you
- **-zukuma push
- **upesi**  quickly
- **nikamwulize**  that I may go and ask

**Context:**

**Note:** **popote** is in agreement with **mahali**, which can be omitted, as in the dialogue.

---

**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 delegation. 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.

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, Maelozo 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.

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 forget -sahaulika be forgotten

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  
Mlangi huu haufungiki.  
Nyumba hii inakaliika. (-kaa)  
Ndizi hizi haziliki. (-la)

These cups are breakable, liable to break.  
This door can’t be locked.  
This house is habitable.  
These bananas are inedible.

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 haonekani.  
Mayai yanapatikana leo?  
Haiwezekani.

Their house can’t be seen, is invisible.  
Are eggs available today?  
It’s not possible.

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 must be qualified with the name of the illness.

ugonjwa wa

kipindupindu (KI) cholera
malaria (N) malaria
ukimwi (U) 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 old people's diseases
magonjwa ya nchi za kaskazini diseases prevalent in the northern countries

There are other MA class plurals with a corresponding abstract form in the U class:

ugomvi quarrelling magomvi quarrels
uhitaji need mahitaji needs

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 Our network of friends have been very supportive.
sana.

(Notice the prefix on -etu.)

hospitali (N) hospital

Mahospitali ya nchi hiyo The hospitals of that country
yana mahitaji mengi have many requirements.

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-', kw-', 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.
Juma hawesi.
Wazee hawawezi.

I'm not feeling too good.
Juma's not feeling all well.
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 If we had a lot of money we would buy that house.
tungenuuna nyumba ile.

Ungealiikwa kwao If you were invited to their place
ningekushonea gauni. I would make you a dress.

Wangepata gogo wangechonga If they got a log they would carve
ngalawa. a canoe.

Asha's sentence with one -nge-, Ningeusaidia kusukuma pikiipiki 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 If he didn't read newspapers he
asingejua mambo hayo. wouldn't know these things.
Nisengiwa na pesa nyingi
ningekaa shamba.
Nisengiwa na pesa nyingi
ningekaa mjini.

Note that monosyllabic verbs, like -wa (be), have to be used with their
ku- (infinitive) prefix; -nge- cannot take stress.

5 Niende... nikawulize – -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, Bad,
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 ukanunue
matunda

and following the future tense:

Tutakwenda mjini
tukamunulie suruali.

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. Prefixed 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- is
the box overleaf is from -tum-, send or employ, with the addition of
the stative ending (see section 1 of this Maelozo).

<table>
<thead>
<tr>
<th>M/WA nouns made from verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>mplisi</td>
</tr>
<tr>
<td>mtumishi</td>
</tr>
<tr>
<td>mlievi</td>
</tr>
<tr>
<td>mwizi</td>
</tr>
<tr>
<td>mlizi</td>
</tr>
<tr>
<td>mzazi</td>
</tr>
<tr>
<td>mwuguzi</td>
</tr>
<tr>
<td>mshoni</td>
</tr>
<tr>
<td>mfanyikazi</td>
</tr>
<tr>
<td>mjjenzi</td>
</tr>
</tbody>
</table>

-pek-  be employed
-tumik- be drunk
-ib- steal
-lind- guard
-zal- give birth
-ug- become ill
-shon- sew
-fany- kazi work
-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

i 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 -uga-

Although almost all words for doers of actions made with the -i
ending are in the M/WA class there are a few exceptions:

<table>
<thead>
<tr>
<th>kinyozi (KI/KVI)</th>
<th>barber</th>
<th>-nyoa</th>
<th>shave</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiongozi (KI/KVI)</td>
<td>leader</td>
<td>-ongoza</td>
<td>lead</td>
</tr>
</tbody>
</table>

Be careful with kinyozi, because it has an idiomatic use meaning a
dealer 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 English
with the -i ending; mshonaji is one of these.

<table>
<thead>
<tr>
<th>More M/WA nouns made from verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>mchungaji  herder, shepherd    -chunga  herd, guard</td>
</tr>
<tr>
<td>mshonaji   tailor               -shona    sew</td>
</tr>
<tr>
<td>mwimbaji   singer                -imba     sing</td>
</tr>
<tr>
<td>mwombaji   beggar, supplicant    -omba     ask for, beg</td>
</tr>
</tbody>
</table>

Majaribio

1 **Kitu gani kimeunjika?** 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**

2 Complete the sentences (a) to (f) by adding suitable second parts from the choice listed on the right.

- mgekwenda Marekani?
- nisingekaa hotelini.
- ungetoza faini.
- angekaa kwa Faiz.
- tungekwenda Arusha.
- angefanya kazi hiyo.

3 **Don't do it!**

- 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.

- **HAIRUHUSIWI KUSIMAMA HAPA**

- **HAIRUHUSIWI KUKAA HAPA**

- **HAIRUHUSIWI KUUZA VITU VYA AINA YOYOTE ENEO HILI**

- **-simama** stop (also stand but not eneo (MA) area in this context)

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 bibi?
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 huko 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 MZIZO MMOJA TU MKONONI. HAIRUHUSIWI ZAI DI YA MMOJA.
NAWATAKIE NI SAFARI NJEMA.

tafadhal please
usalama (U) safety
raha (N) comfort
zaidi ya more than
-lakia 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:)
Kariibu kuti.
Steve Salama tu. Akina Francis walinikaribisha vizuri.
Adam Wazee wake hukaa wapi? Kariibu 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!
**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**

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sahihisha makosa yangu</td>
<td>correct my mistakes</td>
</tr>
</tbody>
</table>

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 – or 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.

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## 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?
- Tutapataje?
- Mambo yanaendeleaje?
- Tufanyje?
- Amesemaje?

How do you know?
How will we get (it)?
How are things progressing?
What should we do?
What did he say?

---

## 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 tosingalimwona 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.
4 Tulipokutanana, 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, in interaction, in association with or even (depending on the meaning of the verb) dissociation from.

-amb- tell
-ju- know
-kut- see, come upon
-pat- get
-pend- love
-pig- hit

-ambiana tell one another
-juana know one another
-kutana meet (together)
-patana agree
-pendana love one another
-pigana fight

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- write
-andiki- write to (someone)
-andikian- write to each other

Waliandikiana kita juma. They wrote to each other every week.

Verbs (usually of Arabic origin) ending in -i or -e simply add -an- (as all Bantu stems have):

-rudi return
-sameheh forgive

-rudiana return to each other
-samehanea forgive each other

Verbs of Arabic origin ending in -u replace it with -i and then add -an-:

-jibu answer

-jibiana answer each other

Verbs of Arabic origin ending in -a treat the -a as part of -an-:

-saidia help

-saidiana help each other

The reciprocal verb-form -tofautiana, differs, 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:

Francis na Regina wanapendana. (Francis and Regina love one another.)

Francis na Regina. 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 makataba. We met Pendo in the library.
Walipigiana 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
makataba library

You can add to these:

katiba (N) constitution
katibu (MA) secretary of a company, union, association, etc.
The verb *hudhuria*, attend (in the Unit 12 dialogue) is related to the two words in the next box:

<table>
<thead>
<tr>
<th>mhadrara (M/M)</th>
<th>h-dh-r</th>
</tr>
</thead>
<tbody>
<tr>
<td>mhadhiri (M/WA)</td>
<td>lecturer</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>kwa bahati</th>
<th>fortunately, luckily</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwa bahati mbaya</td>
<td>unfortunately, unluckily</td>
</tr>
<tr>
<td>kwa ufupi</td>
<td>briefly</td>
</tr>
<tr>
<td>kwa sauti</td>
<td>loudly, aloud</td>
</tr>
<tr>
<td>kwa shida</td>
<td>with difficulty</td>
</tr>
</tbody>
</table>

Kwa bahati tulimkuta njiani. Fortunately we came upon him along the road.

Sema tena kwa sauti! Say (it) again loudly!

1 Unafanyaje? Mnaafanyaje?

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.

**MPANO:**

You

Mnaafanyaje?

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:

(a) Ni watu gani waliomkaribisha Steve vizuri?
(b) Watu hao hukaa wapi?
(c) Adam anafanyaje?
(d) Ni nani ambaye haogopi sasa kusema Kiswahili?
(e) Steve anaalikwa kwenda wapi?
(f) 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:

<table>
<thead>
<tr>
<th>darasa (MA)</th>
<th>classroom</th>
</tr>
</thead>
<tbody>
<tr>
<td>lugha (N)</td>
<td>language</td>
</tr>
<tr>
<td>lugha ya kigeni</td>
<td>foreign</td>
</tr>
<tr>
<td>some (MA)</td>
<td>subject, lesson</td>
</tr>
<tr>
<td>wala</td>
<td>or (after a negative, not)</td>
</tr>
</tbody>
</table>

**You**
(Ask her what subject she teaches.)

**Mwalimu**
Nafundisha Kifaransa, pamoja na jogiografia kidogo.

**You**
(Ask if the students like learning to learn French.)

**Mwalimu**
Wanapenda kujifunza Kifaransa, ila wanajifunza kwa 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 wina mimi.

**You**
(Say you do not understand very well – use the present negative of -elewa – and ask her to repeat it.)

**Mwalimu**

**You**
(Say you are a doctor.)

**Mwalimu**

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 the prepositional extra vowel attached to the root and then the reciprocal form.

5 Find the second half of each sentence from the list on the right.

(a) Angalimwona ...  (1) wangalimtembelea Adam.
(b) Tungaliikuwa na pesa za kutosha ...
(c) Nisingalikwenda dukani ...  (2) angalikwendwa Kilwa.
(d) Asinaliegesha pale ...  (3) nisingalikosa basi.
(e) Wangalikwenda Nairobi ...  (4) motakaa yake isingaliondolewa na polisi.
(f) Steve angalikuwa 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.

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: linalompendeza au kumkera.
If you decide to write a letter to this paper, what criteria
will 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.


Steve Matatu na motakaa hazikugongana. Tulipoona matatu
ilikiwa imeshapinduka. Ilionekana kwamba mahali hapo ni
pa hatari kwa sababu lami imehabibika punde zote mbili za barabara. Huenda ikawa dereva alikuwa akiendeshwa mbio karibu sana na upande wa kushoto. Tena abiria ni wengi mmo.

Lela
Kwa kuwa Yusuf ni tabibu alisimamisha gari aangalie wato?

Steve
Ndiyo. Tulikiporibia matatu Yusuf aliegesha gari, tukushuka upesi tukaenda tukaangalia abiria. Walikuwa wamekaa kando ya barabara. Walituambia matatu ilipinduka polepole hata kila mmoja aliwahi kushika kiti kilichopo mbeli yake.

Lela
Na dereva, je?

Steve
Dereva naye alikuwa amekwenda kituo cha mafuta ampinge simu mwenye matatu. Kondakata alibaki hapa aangalie abiria.

Lela
Wengi waliumia?

Steve

Lela
Ehe. Hakuna mtu aliyeumia sana?

Steve
Hata mmoja, namshukuru Mungu.

Lela
Alhamdollahi. Ajali ilitokea wapi?

Steve
Sijui hasa, ila nina hakika ilitokea mashariki ya Makindu. Basi, tuliennelea na safari, tukafulika Mito Andei tukumana petrol tukaenda mkahwani tupumziwere 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 rafikiwe Adam. Wanasoma pamoja chuo kikuu.

Jirani
Ee. Vizuri sana. Karibu Mombasa!

Lela
Je, habari yake Musa? Yupo hospitalini bado?

Jirani

Lela
Yu dhaiifu?

Jirani
Yu dhaiifu. Lakini atapongea, Mungu akimjalia.

Lela
Inshallah! Leo siku ya taabu, kweliweli.

-likiri think
-ajili (N) accident
-matatu (N) privately-owned bus
(Kenya)
-gonga knock, hit
-naona li zima I see it's in one piece
-zima whole
-likuwa imeshapinduka it had already been turned over
-pinduka overturn
-hatari (N) danger
-lami (N) tarmac
-huenda ikawa perhaps
-aliikuwa akiendeshwa (he) was driving
-andesha drive
-mbio (=upesuti) very fast
-upande (U/N) side
-kwa kuwa because
-tabibu (MA) (=daktari) doctor
-salamishma stop (car, bus, etc)
-karibia come near (to)
tukushuka and we got out
-shuka get out of a vehicle
-ka- and then
-walkikuwa wamekaa they were sitting
-kando ya near, not far away from
-hata so that
-wahi manage (to do something)
-shika grasp, hold on to
dereva naye the driver himself
-aliikuva amekwenda he had gone
-kituo cha mafuta (KI/VI) (=gereji)
-tilting-station
-baki remain
-umia be injured
-walkikuwa wamechubuka were bruised
-chubuka be bruised, have abrasions
-umwa feel pain (in)
-shingo (N) neck
-mgongo (M/M) back (of the body)
-msichana (M/WA) girl, young unmarried woman
-uso (U/N) face
-jeraha (MA) wound
-dawa (N) ointment, medicine
-kisha then
-plasta (N) plaster, adhesive
-dressing
-ehe 'I'm following what you're telling me'
hakuna mtu ...? there wasn't anyone ...
-hata mmoja not even one
-namshukuru Mungu I thank God Mungu (M/M) God
-Alhamdullahi Praise be to God
-tokea happen, occur
-Makindu and Mito Andei (see map on p.223)
petrol (N) (also mafuta) petrol
-jirani (MA) neighbour
-pumziika rest, have a break
-Msalkherini an afternoon or evening greeting (sing. is Msalkheri)
-Akheri (sing.) reply to Msalkheri (ni)
Mwaonaje? How are you feeling? (greeting)
-soma study (also means read)
-chuo kikuu (KI/VI) university
(of Nairobi in this context)
-kuu great, of high rank
-operesheni (N) operation
-asubuhi na mapema early in the morning
-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 yenyane 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 Mito 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.

---

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.

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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.

---

pori (MA)  scrub, bush area
mbuyu (M/MI)  baobab tree
In English we would have to translate Steve's words _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 dhaiifu – 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 see it is in one piece (lit. whole)
- _yu macho_  
  he is awake (lit. he is eyes)
- _yu dhaiifu_  
  he is weak

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_  
  the car is in one piece
- _lile ni zima_  
  that's in one piece

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?_  
  Is s/he ready?
- _U (or uko) tayari?_  
  Are you ready?
- _Yu mgonjwa?_  
  Is s/he ill?
- _Yu hai?_  
  Is s/he alive?

### 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_  
  _it had turned over_
- _aliwuaka akiendesha_  
  _he was driving_
- _aliwuaka wameekaa_  
  _they were seated_
- _aliwuaka amekwenda_  
  _he had gone_
- _aliwuaka wamechubuka_  
  _they were bruised_

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_  
  _it has overturned_  
  (verb expresses state)
- _akiendesha_  
  _he is driving_  
  (verb expresses action)
- _wameekaa_  
  _they are seated_  
  (verb expresses state)
- _amekwenza_  
  _he is gone_  
  (verb expresses action)
- _wamechubuka_  
  _they are bruised_  
  (verb expresses state)

You can use _kuwa_ to express past, present or future time, but note that _-nakwuka_ means _becoming_.

- _Mwaka ujao nitakuwa nikisoma Nairobi._  
  Next year I will be studying in Nairobi.
- _Ukija saa tano usiku tutakuwa tumelala._  
  If you come at 11 o'clock at night we will be asleep.
- _Anapokuwa akitukia watoto hawasemi kwa sauti._  
  While he is studying the children do not speak loudly.

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._  
  Ages ago he used to read the newspaper every day.
4 Tukanunuwa 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 aligeshia gari
Yusuf stopped the car and we got
out and went quickly and had a
careful look at the passengers.

Basi, tuliendelea na safari
Well, we continued the journey and
arrived at Mito Andei and bought
petrol and went to the café to rest
for a bit.

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 alisawisha jeraha atakia
Yusuf cleaned the wound and put on
some ointment and then (finally)
covered it with a plaster.

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):

Nikwenda kwa Mama Lela
I went to Mama Lela's place and
nikapiga hodi nika subiri
called hodi and waited a while and
kidogo nisimwone.
didn't see her.

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:

Mkimp a pesa wkazipoteza,
If you (all) give him money and he
mtafanya nini basi?
wastes it, what will you do then?

Mzee hufika kwetu kila siku
The old man comes to our place
akala nasi.
each day and eats with us.

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
How will we be able to help the
msichana akaendelea na
young lady so that she continues
masomo chuo kikuu?
hers studies at the university?
(... and have her continue
her studies ...)

5 -lena 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: ... hawezi 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:
A DAY OF TROUBLES

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

<table>
<thead>
<tr>
<th>Class M/WA</th>
<th>Class U</th>
</tr>
</thead>
<tbody>
<tr>
<td>kunjufu</td>
<td>ukunjufu</td>
</tr>
<tr>
<td>mkunjufu</td>
<td>amiability</td>
</tr>
<tr>
<td>mpotevu</td>
<td>upotevu</td>
</tr>
<tr>
<td>potevu</td>
<td>waste, vandalism</td>
</tr>
<tr>
<td>msahaulifu</td>
<td>usahaulifu</td>
</tr>
<tr>
<td>sahau</td>
<td>forgetful person</td>
</tr>
<tr>
<td>sahu</td>
<td>usahaulifu</td>
</tr>
<tr>
<td>(-sahau is of Arabic origin)</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Class M/WI</th>
<th>Class M/WI</th>
</tr>
</thead>
<tbody>
<tr>
<td>cut</td>
<td>mkate</td>
</tr>
<tr>
<td>bend</td>
<td>pete</td>
</tr>
<tr>
<td>mshinde</td>
<td>mshinde</td>
</tr>
<tr>
<td>mjume</td>
<td>mtume</td>
</tr>
<tr>
<td>create</td>
<td>kiumbe</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.
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.

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 ______ ________ ampiegie 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 folk tale 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 she should not go to a lot of trouble but she would like a ring and a portion of wisdom, kipande cha akili (KI/VI).


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
kitua (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) Elifu saba, mia nne, thalathini na mmoja!

Robert Ulihesabu kila mmoja?

Alison (laughing) Kila mmoja.

Joshua Kwa kweli sikouwa jambo kama tulivyona 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.


Alison Ninachokiona ni weusi tu. Sioni simba. Twende karibu kidogo, tupa te kuwaona vizuri.


Two hours later, in the lodge, people are chatting over pre-supper drinks. John seems to have disappeared.

Alison Makala ambayo unaiandika inahusu mbuga za wanyama?

Joshua Haihusu mbuga tu. Mada nayo ni utalii. Hii ndio sababu nitakaa hapo hotelini siku moja zaidi. Hatuaonana kesho asubuhi, maana mtaondoka mapema sana, siyo?

Alison Sawa. Niambie jina lako kamili, pamoja na anwani yako, nikupeleke picha ambazo nimezipiga leo. (She gets out her notebook:) Jina lako nani?


Alison Kwa nini kamera yako haifanyi kazi leo?


Alison Vilevile nikupelekeka picha zilizopigwa asubuhi, yaani za tembo, nyumbu, punda milia na twiga, pamoja na ile ya joka ambaye tuliumwona karibu ya jabali kubwa.
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 go 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.

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...*
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.
Kikapu chako ni kikubwa kuliko chake.
Mnazi ni mrefu kuliko mchungwa.
```

You can also use *zaidi*, *more*, immediately after the adjective and before *kuliko*:

```
One is larger than the others.
Your basket is larger than hers.
The coconut palm is taller than the orange tree.
```

(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:

```
Mtulio mrefu sana.
```

(The tallest tree.

or *mno*, as in:

```
Nipe papai lililo kubwa mno.
Give me the largest pawpaw (papaya).
```

Notice the use of *ulio* and *liliilo*, 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.)
```

Other ways of expressing a comparison use verbs:

- *zaidi* (related to *zaidi*)
  - exceed, increase
  - surpass, beat
- *shinda*
  - surpass, outstrip
- *pita*
  - Your basket is larger than hers.
  - (Your basket is large to exceed hers.)
  - Your basket is larger than hers.
  - (Your basket is large to beat hers.)
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 kushinda vyote. *Your basket is the largest of all.*
- Papai lile ni kubwa kushinda yote. *That papaw is the largest of all.*
- 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 na yule. *This cat is as large as that one.*
- Paka huyu ni sawa na yule kwa ukubwa.

or *kama*:

- Paka huyu ni mkubwa kama yule. *This cat is as big as that one.*
- Paka huyu ni kama yule 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).  

---

**IN THE GAME PARK**

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.
(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.

\[
\begin{array}{llll}
\text{nyoka} & \text{snake} & \text{joka} & \text{large snake} \\
\text{nyumba} & \text{house} & \text{jumba} & \text{large building} \\
\text{kisu} & \text{knife} & \text{jisu} & \text{large knife} \\
\text{mtu} & \text{person} & \text{jitu} & \text{giant} \\
\text{mji} & \text{town} & \text{jiji} & \text{city} \\
\text{majoka} & \text{large snakes} & \text{majumba} & \text{large buildings} \\
\text{majisu} & \text{large knives} & \text{majitu} & \text{giant} \\
\text{majiji} & \text{city} & \text{majijji} & \text{cities} \\
\end{array}
\]

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.

\section{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:

\[
\begin{array}{llll}
\text{kitabu} & \text{book} & \text{kijabu} & \text{booklet} \\
\text{nyoka} & \text{snake} & \text{kijoka} & \text{small snake} \\
\text{mji} & \text{town} & \text{kijiji} & \text{village} \\
\text{mti} & \text{tree} & \text{kijiti} & \text{small stick} \\
\text{mwana} & \text{child (of)} & \text{kijana} & \text{youth} \\
\text{mwiko} & \text{wooden} & \text{kijiko} & \text{spoon} \\
\end{array}
\]

(b) Other stems take the ki- (singular) and vi- (plural) prefixes. The first example comes from the dialogue:

\[
\begin{array}{llll}
\text{uvuli} & \text{shade} & \text{kivuli} & \text{shadow, shade} \\
\text{kikombe} & \text{cup} & \text{vikombe} & \text{cups} \\
\text{vimina} & \text{mountain} & \text{vilima} & \text{hills} \\
\text{mtoto} & \text{small baby} & \text{vitoto} & \text{small babies} \\
\text{ngoma} & \text{drum} & \text{vigoma} & \text{small drums} \\
\end{array}
\]

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.

\section{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:

\[
\begin{array}{lll}
\text{piga hodi} & \text{call hod outside} & \text{piga kelele} & \text{make a noise} \\
\text{someone's door} & \text{piga bing} & \text{run} \\
\text{piga deki} & \text{wash the floor} & \text{piga maja} & \text{be roaring drunk} \\
\text{piga pasi} & \text{iron (e.g. clothes)} & \text{piga bao} & \text{consult the omens, with} \\
\text{piga mstari} & \text{draw a line} & \text{a divining board} \\
\text{piga makofu} & \text{clap} & \text{piga kura} & \text{vote} \\
\text{piga magot} & \text{knee} & \text{piga chapa} & \text{print} \\
\text{piga matya} & \text{sneeze} & \text{piga soga} & \text{chat, gossip} \\
\text{piga miayo} & \text{yawn} & \text{} & \text{} \\
\end{array}
\]

\section{8 More colour adjectives}
The two colours mentioned in the dialogue are:

kahawia-njano brownish-yellow
weusi (u-eusi) blackness
Kahawia is a word for brown; there is another word with the same meaning – hudurungi. The other half of the compound kahawia-njano 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 zambaru, purple.

Majaribio

1 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.


You set off at 7.30 am, returned to the hotel (safari lodge) at midday and had a beer.

2 7

wengi

3 How well have you understood the dialogue? Answer the first question in English. Notice that the questions all refer to the past.
(a) How many wildebeest did Alison tell Robert she had seen?
(b) Simba walikuwapo wapi?
(c) Alison alipenda kufanya nini?
(d) Robert hakupenda kufanya nini?
(e) Kwa nini kamera ya Joshua haikufanya kazi?
(f) Alison alisema atampelekea Joshua vitu gani?

4 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 Uliliwa lini?
Joshua (Say you were robbed that morning.)

Askari-polisi Sa ngapi?
Joshua (Say 11.20.)

Askari-polisi Ulikuwa wapi?
Joshua (Say you were at Kariakoo.)

Askari-polisi Uliliwa kitu gani?
Joshua (Say you were robbed of a camera.)
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 za 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.

(a) Rais hukaa kwenye ________ kubwa.
(b) Joshua anakaa katika __________ la Dar es Salaam.
(c) Bwana yule ni mkubwa mno, tena mrefu sana, hatwa watoto wanafikiri ni _________.
(d) Watatwa wa safari Alison pamoja na weniwe waliao _______ karibu na jabali.
(e) Koroga chai kwa _______ hiki!
(f) _______ chao kilizaliwa mwezi uliopita. (She was born prematurely.)
(g) Mwalimu huwundishwa watoto namna ya kuhesabu anatumia _______ hivi vya rangi.
(h) 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.

chul (N) leopard -erevu cunning
doa (MA) spot, mark -winda hunt

duma (N) cheetah
gir (N) hyena
kiboko (K/VI) hippo
kifarufi (K/VI) rhino
kima (N) various kinds of small monkey
gir (N) waterbuck
ngiri (N) warthog	nyani (N) baboon
swala (N) gazelle
swalatomi (N) Thomson's gazelle
tumbili (or tumiri) (N) vervet monkey

Utakwenda mbuga ya wanyama?
If so, you might like to learn a few more words for animals you are likely to see.

duma (N) cheetah
gir (N) hyena
kiboko (K/VI) hippo
kifarufi (K/VI) rhino
kima (N) various kinds of small monkey
gir (N) waterbuck
ngiri (N) warthog	nyani (N) baboon
swala (N) gazelle
swalatomi (N) Thomson's gazelle
tumbili (or tumiri) (N) vervet monkey
ON THE MOUNTAIN: WHAT'S THE MATTER?

Steve
Si kama siku ya kwanza. Siku ile tulipokuwa tukipta mkitini tulisahau kabisa ushauri wako. Ingawa ulituonya tusiunde 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
Tumaidie vipi?

Dominic
Tumpe maji. Anywe maji kidogo.

Paul

Dominic

Steve
Mimi nina tofæa. Tukate vipandevipande. Kisu changu kimeingia kutu. Nani ana kisufi?

Dominic
(Paul tries to eat a piece of apple, but feels sick again.)

Dominic
Lazima ashuke mpaka Horombo. Hawezi kupona hapa. Avute pumzi mahali panapo okusijeni zaidi.

Jane
Basi, niende naye. Tushuke pamoja.

Paul
La! La! Uendele 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

---

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

Steve
Tutafika Kibanda cha Kibo saa ngapi?

Dominic
Labda tutafika kunako saa kumi. Inategema mwendo wetu. Tusiiende haraka. Kwa bahati mmeanza kwenda polepole sasa!
kesho jioni. Kesho kutwa sisi sote tutashuka chini pamoja. Unakubali? Utafikiria marafiki zako

Paul
(They sit and wait for the other party to reach them.)

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
panapo saa sita
mnamo saa tisa

some time during the evening
at about 12 o’clock
at about 3 o’clock
Place:
Atatafuta kazi huko kunako mahotelini mengi.
Tukae pale pana pikuvi.
Tia mnakato maji.

He will look for work there where there are a lot of hotels.
(at some place which has ...)
Let's sit over there where there is some shade. (in the place where it has ...)
Put (it) where there is some water. (inside which has ...)

2 Ulituonya tusieende – 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
- zuia     prevent

Ametukataza tusieende 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 asianguzishe. 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/hers, my, your, etc. Instead, you use the object-marker referring to the person who is feeling pain:

Mkono unaniuma.
Miguu inakuuma?
Mngongo unamwuma.
Bega linan Lamuuma.

My hand hurts.
Do your feet/legs hurt?
His back hurts.
My shoulder hurts.

(b) A similar structure, using the object-marker for the person, with no possessive for the body-part, is:

Damu inamtoka kichwani. He is bleeding from the head.
Damu inamtoka.

With rather less emphasis on the extent of the bleeding you can also say:

Anatoka damu puani. His nose is bleeding.
Anatoka damu.

Here are a few more words for parts of the body:

<table>
<thead>
<tr>
<th>kidney (K)</th>
<th>finger</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mihama (M/M)</td>
<td>lip</td>
</tr>
<tr>
<td>Kinyonya (K/V)</td>
<td>mouth</td>
</tr>
<tr>
<td>Koo (MA)</td>
<td>throat</td>
</tr>
<tr>
<td>Tumbo (MA)</td>
<td>stomach</td>
</tr>
</tbody>
</table>

(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. Don't cut his hand.
Asimkate kichwa. Don't let her cut his head.
Nisimkate kido. Don't let me cut his finger.

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.
Bahati mbaya wachezaji wawili wameshikwa na malaria.
Siku zile wengi walipatwa na kipindupindu.

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 anahoma, 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 aliyefariki Jumatan, 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 Maelozo 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), moto yipi? which child? tofaa lipi? which apple? etc.

So vipi? literally means in which manner?

Nitatika vipi bila ya maji? How shall I cook without water?
Tuanze vipi kazi hii? How should we start this work?

7 Sitaki kuwachewesha – 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.

| -amk- wake up | -amsha wake (someone) up |
| -andik- write | -andikisha register |
| -chek- laugh | -chekisha amuse |
| -cheliewa be late | -cheliewesha delay (someone) |
| -cherik- be boiling | -chemsha boil (something) |
| -kop- borrow | -kopesha lend |
| -kumbuk- remember | -kumbusha remind |
| -wek- be lit, burning | -wash 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:

<table>
<thead>
<tr>
<th>bahati</th>
<th>luck</th>
<th>-bahatisha</th>
<th>try one’s luck, guess</th>
</tr>
</thead>
<tbody>
<tr>
<td>lupi</td>
<td>short</td>
<td>-lupisha</td>
<td>shorten</td>
</tr>
<tr>
<td>hakika</td>
<td>certainty</td>
<td>-hakikisha</td>
<td>make sure</td>
</tr>
<tr>
<td>safi</td>
<td>clean</td>
<td>-safi</td>
<td>clean (something)</td>
</tr>
<tr>
<td>sahihi</td>
<td>correct, correctly</td>
<td>-sahihisha</td>
<td>correct errors</td>
</tr>
<tr>
<td>sawa</td>
<td>equal</td>
<td>-sawazisha</td>
<td>equalise</td>
</tr>
<tr>
<td>tayari</td>
<td>ready</td>
<td>-tayarisha</td>
<td>get ready</td>
</tr>
</tbody>
</table>

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-.

<table>
<thead>
<tr>
<th>-ele-</th>
<th>be clear, understood</th>
<th>-eleza</th>
<th>explain to</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ja-</td>
<td>be full</td>
<td>-jaza</td>
<td>fill (something) up</td>
</tr>
<tr>
<td>-kata-</td>
<td>refuse, decline</td>
<td>-kataza</td>
<td>forbid, prohibit</td>
</tr>
<tr>
<td>-kimb-</td>
<td>run away</td>
<td>-kimbiza</td>
<td>chase</td>
</tr>
<tr>
<td>-lal-</td>
<td>lie down</td>
<td>-lala</td>
<td>lay down, put to bed</td>
</tr>
<tr>
<td>-pung-</td>
<td>get less</td>
<td>-pungaza</td>
<td>make less, reduce</td>
</tr>
<tr>
<td>-ugu-</td>
<td>be ill</td>
<td>-ugaza</td>
<td>nurse (a sick person)</td>
</tr>
<tr>
<td>-um-</td>
<td>hurt</td>
<td>-umiza</td>
<td>cause pain to</td>
</tr>
</tbody>
</table>

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- | know   | -julisha | inform |
|      |        |          |        |
| -ka- | sit    | -kallisha | get (s.one) to sit down |
| -za- | give birth | -zalisha | assist at a birth |

Only verbs with -n- as the final consonant take the -y- form of the causative:

| -gawan- | share | -gawanya | divide up, share out |
| -kany-  | 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 |
| -pigan- | 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 | -lisha | feed (someone) |
|      |     | -nywesa | give a drink to, supply with liquid |

Utwalisha watoto hapa? Will you feed the children here? Tuliwanyesha 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. (My) feet have become cold.
Nchi ile imeingia homa ya kuhara.
That country (or area) has an outbreak of typhoid.
Mji umeingia watali.
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.
The well is full of water.
Maji yamejaa kisima.

Here are a few more examples of colloquial usage:

Wamekwenda kuitwa.
Someone has gone to call them. / They are being called now.
Kuni zimekwenda kukaatwa.
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  
**mwinuko** (M/MI) rise, elevation  
**mita** (N) metre  
**urefu** (U) height  
**mpandaji-milima** (M/WA) climber

---

Adam Mlima una urefu gani?
Steve Una urefu wa mita.....
Adam Wapandaji-milima hukaa wapi wakati wa safari?
Steve Hukaa katika..... (One word.)
Adam Kuna vibanda vingapi?
Steve ..... 
Adam Kibanda cha mwanzo kipro urefu wa mita ngapi?
Steve Kipro urefu..... 
Adam Nimesikia kila kibanda kina jina lake; vinaitwaje?
Steve Kibanda cha mwanzo kinaitwa....... , cha pili....... , ..... 
Adam Kibanda cha mwisho kipro 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.

(a) Mama Fatuma alizaliwa mwaka 1946. Ana umri gani?
(b) Mzee Yohanna alizaliwa mwaka 1939. Ana miaka mingapi?
(c) Pendo alizaliwa mwaka 1972. Ana miaka mingapi?
(d) Yahya na Nuru ni pacha. Walizaliwa mwaka 1982. Wana umri gani?
(e) Francis alizaliwa mwaka 1961. Ana umri gani?
(f) Mohamed alizaliwa mwaka 1970. Ana miaka mingapi?
(g) Tusubilege alizaliwa mwaka uliopia. Ana umri gani?
(h) Bibi alizaliwa mwaka 1931. Ana miaka mingapi?

3 Match the questions on the left, about the dialogue, with the answers on the right.

(a) Nani ni kiongozi?
(b) Walikuwa wakipita wapi?
(c) Nani alikuwa amekaa chini ni Paul?
(d) Paul alikuwa na umri wa miaka siku ya kwanza?
(e) Paul alikuwa na tunda gani?
(f) Paul alisema waliipokuwa ni kama mahali gani?

3 Match the questions on the left, about the dialogue, with the answers on the right.

(1) Aliyekuwa amekaa chini ni Paul.
(2) Aliyuwa na umri wa miaka arobaini.
(3) Alisema ni kama jangwa.
(4) Dominic ndiye kiongozi.
(5) Aliyuwa na tofaa.
(6) Walikuwa wakipita mwitumi na 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.

(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.


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 unye ufe na mita 5,950, unajitokea juu mawingu kwa utukufu mkubwa. Mlima huo, ambao ni wa asili ya volkeno, ni mrefu kuliko yote katika Afrika. Kibo, ambacho ni kimajani katii ya vilele vyake vitatu, Kibo, Mawenzi na Shira, kimfunikwa na barafu na thelui.

sura (N) appearance
-tofautiana differ
-tokeza project
-utukufu (U) majesty, glory
-otokoni (N) origin, source
-volkeno (N) volcano

(Some sources give the height of Kilimanjaro as 5,895m).

(a) Write down the part-sentence that means: (it) rises majestically up into the clouds.

(b) 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?
### Maarifa yenye manufaa

**Maonyesho Performance**

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 local and community contexts from 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 folk tale there is always a large amount of dialogue, and a good narrator will modify the pitch and tempo of her voice as she...

---

### Words and Phrases

- **Maonyesho**
- **Swahili to English**
- **Tilama la maonyesho**
- **Singing and Dancing**
- **Performances**
- **Maonyesho Performance**
- **Swahili to English**
swishes from one character to another. And strong characterization 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
- **mke (M/WA)** wife
- **mjukuu (M/WA)** grandchild (male and female)
- **mume (M/WA)** husband
- **binti (N)** daughter

Parents’ generation

- **baba mdogo (N)** also *ami (N)*
  - paternal uncle
- **mama mdogo (N)**
  - maternal aunt
- **mjomba (M/WA)**
  - paternal uncle

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
- **wifi (N)**
  - sister-in-law; used by a woman to refer to her husband’s sister or her brother’s wife
- **shemeji (N)** also *shemegi*
  - spouse’s brother or sister

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.
- Walimba Kizungu. They sang in a European way.
- Ameva 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:
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.  
Hakujakucha.  
Kunapambazuka.  
Kuonepambazuka; 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 anaweza.  
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 **ninginezo** is: **-ingine + -o**

<table>
<thead>
<tr>
<th>-ingine</th>
<th>(takes the noun-prefix)</th>
<th>'other'</th>
<th>refers back</th>
</tr>
</thead>
<tbody>
<tr>
<td>-o</td>
<td>(takes the verb-prefix)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

vitatu alivyovileta Juma  
miti walivyoiwa watoto  
wall alioupika Rehema  
the book which Juma brought  
the trees which the children saw  
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  the books he brought
miti waliyoiona  the trees which they saw
wali aliupika  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 wалиiona
   wali ambao Rehema aliupika

2. Another way of focusing on the subject is to use the passive (see Unit 11, Maelezo 1):
   vitabu vilivyovileta na Juma
   miti iliyoona na watoto
   wali ulioupika na Rehema

---

Majaribio

1. Katika picha hii wachezaji wako wapi?
   (a) Wachezaji wangapi wanaonekana wamevaa nguo nyeupe na kofia?
   (c) Wale wachezaji wawili wanaoczeza upande wa kulia, wanashika kitu gani?
   (d) Watamajaji wengapi 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 amemwonia nani pemberi?

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.

![finali (N)](final (final match in a league competition))
5 Find the second half of each sentence, then write out the completed sentences.

(a) Kumechwa;
(b) Hakujakucha;
(c) Kunapambazuka;
(d) Kunakuchwa;

(1) tuwashe taa.
(2) karibu tutauna mlima.
(3) sioni kitu, hata kidogo.
(4) tusiondoke bado.

6 From the sports page of a newspaper:

Timu ya soka ya Asante Kotoko kutoka Ghana iliwasili juzi juu
Dar es Salaam kwa ziara ya mechi nne nhini ambapo
itapambana na Simba na Yanga mwishoni mwa wiki.
Kikosi cha Kotoko kilichowasili juzi kina wachezaji 18, kati yan
saba ni wachezaji wa timu ya taifa ya Ghana 'Black Stars'.

| dimu (N) | team     | ziara (N) | visit
|----------|----------|----------|--------
| -wasili  | arrive   | -pambana na | confront
| juzi (MA) | day before yesterday | kikosi (K/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.

Ngoma ya Kimya

Wacheza ngoma wamekishaandoka
Kilichobaki ni uwanja uliokauka majani,
Njuga, manyoya na kindu zilizodondoka
Toka kwa wachezaji walioidisha 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 tawira 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 amekushajifungua.

Opposite is a poem for you to read and enjoy, and perhaps come back to later. Poetry – ushairy (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.
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?
Alison Imetoka kwa Mohamed! Kumbe, alibandika stempu nyingi mno!
(\textit{She opens the letter and starts reading it.})
John Soma kwa sauti.

Alison Haya, sikiliza. (\textit{Reading aloud:})
Wapendwa ndugu,


Wasalaam,
\textit{Ndimi rafiki yenu,}
Mohamed

John Inaonekana hatimaye Mohamed atakuwa milionеa!
Alison (to Thekla) Na wewe, ulempeka barua ya kupendeza?
Thekla Ndiko, imetoka kwa mjomba.
John Francis?
Thekla Ndiko. Amenipongeza kwa kufaulu mtihani, tena ameoto habari za nyumbani. Aidha amewaandikia ujumbe mfupi: (\textit{Reading aloud the message for Alison and John:})
Wapendwa marafiki,
Salamu za heri na fanaka ziwafikie hapo mlipo. Sisi huku

Kesha nitakwenda kwa wazee ni rangalie marekebisho. Wakati wa masika shamba, ghala na nyumba ya nyanya vilikuwa viimehabirika. Sina zaidi, nisije nikachelewana kwenda posta.

Wasalaam,

Francis

Alison

Ni tarehe gani leo?

John

Tarehe kumi na sita.

(The telephone rings.)

- wasili arrive
- eafomu (N) air letter form, aerogramme
- bahasha (N) envelope
- -bandikia stick on
- -sikiliza listen
- salamu (N) greetings
- Bado anashona nguo! She's still sewing clothes!
- Ijapokuwa, also Ijapo Even though, although
- Anawasalimu She greets you
- -achilia mbali leave, give up altogether
- -shughulikia be concerned with
- -stafu retire (from work)
- udhaifu (U) frailty
- Alashikika vibaya He was taken very ill
- -funga fast (during Ramadhan, in this context)
- -zeeka become old
- kinaganaga in detail, thoroughly
- bidhaa zilingiazi toka nje imported goods
- bidhaa (N) trade commodities
- ulingizaji importation
- bora (= afadhali) better
- madaraka (MA) usually used in plural

form responsibility
siku nenda siku rudi all the time, day in day out
wateja (M/WA) customers
mfanyibiashara (M/WA) businessman
halisi complete
juzi juzi recently
mwenyeji (M/WA) local person
-zuru visit
utafiti (U) research
kwa hisani yenu by your kindness
kadiri mwezavyo as much as you can
salamu (N) greetings
Wasalam also Wasalamu formulaic letter-ending, meaning with greetings
milionesa (MA) millionaire
-pongeza congratulate
-faulu pass (an examination), succeed
muthani (M/M) examination
-aidha moreover
ujumbe (UN) message
fanaka (N) prosperity, success
iwapo if
marekebisho (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)

Mpendwa Ruth,
Mpendwa dada/kaka,
Mpendwa Bi. Thekla,
Mpendwa Mwalimu,

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:

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:

<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nakulatea salamu za heri kwa</td>
<td>I send you happy greetings for</td>
</tr>
<tr>
<td>Krismasi na baraka na fanaka</td>
<td>Christmas and blessings and</td>
</tr>
<tr>
<td>ya mwaka mpya.</td>
<td>prosperity in the new year.</td>
</tr>
<tr>
<td>A greeting for Idi, the Muslim festival at the</td>
<td></td>
</tr>
<tr>
<td>end of the fasting month of Ramadhan, is:</td>
<td></td>
</tr>
<tr>
<td>Idi Mubarak.</td>
<td></td>
</tr>
<tr>
<td>A general greeting is:</td>
<td></td>
</tr>
<tr>
<td>Nakutakia kila la kheri</td>
<td></td>
</tr>
<tr>
<td>(or heri).</td>
<td></td>
</tr>
</tbody>
</table>

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.
- Walikuwa bado kusoma
  zile barua.
- Mukami yamo jikoni bado.
- Bado yu mtoto.

The not yet meaning of bado, with the -ja- tense, was introduced in Unit 6.

2 Ilapokuwa and other ways of saying 'although'

Ilapokuwa, the related word ijaapo, 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 amevasi 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
- -ny-  emit, let fall
- -nyama-  be quiet
- -siki-  hear

- -lisha  graze
- -nyesha  rain
- -nyamaza  be very quiet
- -sikiliza  listen
  (or, occasionally, -sikiza)

Nyamazeni, watoto!
Mbuzi wanalissha 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:

<table>
<thead>
<tr>
<th>-ach-</th>
<th>leave, stop</th>
<th>-achilia</th>
<th>leave, stop completely</th>
</tr>
</thead>
<tbody>
<tr>
<td>-og-</td>
<td>bathe</td>
<td>-ogelea</td>
<td>swim</td>
</tr>
<tr>
<td>-shik-</td>
<td>hold, grasp</td>
<td>-shikilia</td>
<td>hold on to</td>
</tr>
<tr>
<td>-tup-</td>
<td>throw</td>
<td>-tupilia</td>
<td>throw right away</td>
</tr>
<tr>
<td>-va-</td>
<td>wear, dress</td>
<td>-valia</td>
<td>dress up</td>
</tr>
</tbody>
</table>

-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.

Hakuia cha kazi yake, bali alishikilia kwa nguvu.

He did not leave his job, on the contrary he held on to it firmly.

ball  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.

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.
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 wala nyimbo zao.  
**The children will not be forgotten nor will their songs.**

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.  
Iwapo atakuja mpe vitabu hivi.  
Kama atakuja mpe vitabu hivi.  
Akija mpe vitabu hivi.  

**If she comes give her these books.**

Andika kwene eafomu jina na anwani ya Daudi Mhina, ambaye ni mwalimu. Anakaa Mpwapwa, Mkoa wa Dodoma, Tanzania.Wiki iliypita alipata sanduku la posta; namba yake ni elfu mbili, mia saba, hamsini na tatu.
SWAHILI

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 amestaaufu kwa ajili ya wajukuu.
(e) Mohamed ameachilia mbali kazi ya kufundisha Kichina.
(f) Wasaidizi kwenyewe duka la babake Mohamed haweleye 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 juizi?
(c) John anaafiki kwamba hatimaye Mohamed atakuwa mtu wa namna gani?
(d) Thekla ni mtoto wa nani?
(e) Kwa nini Thekla amepongeza?
(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.

SOME LETTERS HAVE ARRIVED!

Find the second half of each sentence and write out the completed sentences:

(a) Tulimpa mzee pongezi (1) kwa kupata kazi.
(b) Mwalimu alimpongeza Thekla (2) kwa kurekebisha ghala na nyumba ya nyanya.
(c) Mama Nuru alipewe pongezi (3) kwa kustaafu.
(d) Nilimpongeza yule kijana (4) kwa kufaulu mtihani.
(e) Elvan alimpongeza Francis (5) kwa kujifungwa mtoto wa kiume.

moto wa kiume (M/WA)  boy  moto 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

(b) Siyo, Pierre si mpokeaji, ni mtalii (c) Ndiyo, Bw. Ramadhani ni mwali mu. (d) Siyo, Lulu na Abdel si wapokeaji, ni wanafunzi. (e) Ndiyo, Jeanne ni mtalii. (f) Siyo, Mama Amina si mwuguzi, ni mfinyazi. (g) Ndiyo, Bw. Musa si mpokeaji. (h) Ndiyo, Abdel ni mwanafunzi.

Unit 2

Unit 3
1 (a) Shilingi elfu tatu, mia sita. (b) (1) 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 ifaa? Bw. C: Ndiyo, ifaa. (b) After greetings: Bw. R: Naomba chumba cha watu watatu; mmoja ni mtoto mdogo. Mp: Tuna chumba kikubwa chenywana vitanda viwili; kitaifaa? Bw. R: Kitaifaa. 4 (a) Askari ni hodari sana. (b) Mbuzi wadogo hawa ni wake? (c) Visu vikubwa ni ghali; vidogo ni rahisi. (d) Njia za Nairobi ni nyembamba, ni pana sana. (e) Kisu hakifai; nitapata kisu kipya. (f) Kila mwalimu ana nyumba yake. 5 (a) Njia za Nairobi ni nyembamba, ni pana sana. (b) Kisu hakifai; nitapata kisu kipya. (c) Visu vikubwa ni ghali; vidogo ni rahisi. 6 (a) Jeanne na Pierre ni watali. (b) Bw. Musa ni mpokeaji. (C) Mama Amina ni mfinyazi. (D) Bw. Ramadhani ni mwali mu. (E) Bi. Bertha ni mwugu. (F) Lulu na Abdel na wanafunzi. (a) Siyo, Bi. Bertha si mtalii, ni mwugu.

(b) Siyo, Pierre si mpokeaji, ni mtalii (c) Ndiyo, Bw. Ramadhani ni mwali mu. (d) Siyo, Lulu na Abdel si wapokeaji, ni wanafunzi. (e) Ndiyo, Jeanne ni mtalii. (f) Siyo, Mama Amina si mwuguzi, ni mfinyazi. (g) Ndiyo, Bw. Musa ni mpokeaji. (h) Ndiyo, Abdel ni mwanafunzi.

Unit 4
alimleta soda. (e) Khadija alimnumulia nanasi. (f) John alimsomea. 4 Kaka! Lete chai moja ya rangi, kabawa tatu na sodo moja; vitumbwa viwili, kibihi kimono na maandazi mawili. (f) In Kenya substitute ndugu for kaka. 5 a6, b3, c7, d5, e1, f2, g8, h4. 6 (a) Mwalimu aliwa wa moto vitabu. (b) Tulimpaka mgonjwa matunda. (c) NIlumfia mama nguo. (d) Baba atanipiga simu kesho. (e) Mgeni wetu alimnumulia soda mkahawani. (f) Bi. Khadija alimnumulia 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 cafe. (f) Or fizzy drink/fruit drink instead of 'soda'. (f) Khadija bought some sugar for me in the shop.

Unit 5

1 Mzee Khamsi anavaa kofia. Mtalii amevaa kofia. Bi. Pendo anavaa viatu. Mama Lela amevaa kungu. Mama Zibeda amevaa gauni. Bi. Francis anavaa kiti. 2 (b) Bi. Alison hapendi rangi nyekundu. (c) Bi. Alison hapendi magaua dukani kwa sababu mikono ni myembamba sana, tena ni gahi sana. (d) Msaidizi anamwenyesha Bi. Alison vitambaa. (e) Bi. John ametoka sokoni. (f) Kinyago kikubwa cha Kimakonde kinampenda. (g) Bi. Woon hakinunui kinyago kikubwa cha Kimakonde kwa sababu ni kizito. (h) Anapenda kununua mningano badala ya kinyago. 3 (a) Bi. Asha amenununilia kitamba hiki. (b) Utamisaidia kupika maharagwe haya? (c) Msaidizi alimwonyesho vitabu hivi. (d) Rafiki yangu ameniani kidika bari hii. (e) Akina mama

Unit 6

5 (a) saa moja; (b) saa tano u nusu; (c) saa saba; (d) saa tatu kasa rob; (e) saa kumi na robo; (f) saa kumi na mibili 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) He is going to the mosque to pray. 3 (a) Shanga zake Bi. Alison zimepete. (b) Dada amewapia wuto uti jii. (c) Nyewe zake ni inefu. (d) Mama ana afageri mzi. (e) Watoto wanawenda nyimbo za Kifanana. (f) Watakarabati ukuta wa kanisa. 4 (a) John amekwenda posta kununua stampu (or anunue). (b) Tulimpaka Alison pesa alete

Part Two

Unit 7


Unit 8

Unit 9

1 (a) Baiskeli ipo juu. (b) Magunia yapo juu. (c) Dereva yapo mbele.
   (d) Wanawake wamo ndani.
   (e) Mama mwenzye kikapu anaoneka na Steve. (f) Vijaana wanawuza ndizi.

2 (a) Mtu: Mswe na wasiwas! Mabasi huondoka kilaa saa moja.
   (b) Rafiki: Wasiwe na wasiwas! Nitawapa shilingi mia. (c) Dereva: Uswiwe na wasiwas! Penda tu.
   (d) Msafiri 2: Uswiwe na wasiwas! Upo hapaa chinwi. (e) Bibi: Uswiwe na wasiwas! (Asiwe!) Mimi ni mweguzi - nitam&saidia. 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.

3 (a) Mama mzee hupika chakula cha jionia. (b) Watoto hupenda matunda.
   (c) Wanafunzi husoma vitabu. (d) Mama Fatuma hushona nguo. (e) Watalii hununua vinayago. (f) Wauguzi huwasaidia wagonjiwa (or husaidia).
   (5) Kaskazini (b) Magharibi (c) Kaskazini (d) Masahari (e) Masahari (f) Kusini (g) Kusini (h) Masahari 6 (a) Elvan huenda barabarani kwa baiskeli. (b) Akina mama huenda misutuni kwa miguu.
   (c) Steve atakwenda Mtwaru kwa basi. (d) Mwaka ujao Steve atarudi Marekani kwa ndege (or eroplenii). (e) Labda Alison na Steve watakwenda Zanzibar kwa boti.

Unit 11

1 (a) Mlango upo ndani ya kibemasi ya kunawia. (b) Suryali ipo nje ya mlango (or ipo chinwi). (c) Shitoiko juu ya meza (or mezaanoni). (d) Sasa ipo chinwi ya kiti. (e) Sokusi zimo katika kabati (or ndani ya kabati). (1) Ukumbi wete una mlango miwili, dirisha moja, meza kubwa, meza ndogo, viti vinne, kabati kubwa, rafu mbili zenywe vitabu vya Kifaransa, na mkeka chinwi. (3) You: Hayatatasha. Nitaasikia (or nitaoma) baridi usiku. Naombe blanketi jingine. Haya/Tuletie mito miwili mingine. Tena, monyeshe namna ya kufungua dirisha hili/viuri. Tutaka sasa hivi! 4 (a) Masanja ni dereva ambayo gari lake ni juupe.
   (b) Tusubigele ni mtoto ambayo yeupe shuleni. (c) Hivi ni vitabu ambayo nilivinuuna jana. (d) John na Alison ni wageni amba wakatoka Ulaya. (e) Godoro ilel ridilo ambalo ni jipya. (f) Ambaye batakana nasi ni Masanja. (5) Juma amanwonyesha Steve chumba chake. (b) Ni Juma alyesasafisha aasubahi. (c) Kabati la ngulo plo plokeni. (d) Kitanda ni chambamba. (e) Steve hatahitaji matsandiko mingine kwa sababu anaona (or anasikia) joto. (f) Juma ameweka ufunguko juu ya rafu.
   (6) Naona kiu nasa. (b) Swichi hii yawashwa taa ya chumba cha kulalia. (c) Epo almari hapa. (d) Nikunjizo chandu. (e) Shuka itatosha. (f) Lazima nila samaki.

Unit 12

1 (a) Shati lilishonwa na Alison. (b) Paa iliezekwa kwa mabati.
   (c) Ng'awali ilichongwa na Juma na Al. (d) Jahaali lilundwa kwa mabo.
   (e) Miskiti ulijengwa kwa mawe. (f) Nguma ilipigwa na Mohamed. (2) Nii nyote mmekekinisha na Mwalimu Musa? (b) Wao wote waliiteka matunda.
   (c) Sisi sote tulondikidwa bara. (d) Nii nyote mlunguli kwa vinayago? (e) Wao wote waliikidwa chakula cha jioni. (f) Sisi sote tumeaalika 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 yaliionisho na nani? Unanacherehani? Utalituma hivi? 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 February). (d) John alizaliwa tarehe ishirini na tisa, mwezi wa Neovember (or mwezi wa kumi na moja). (e) Faiz alizaliwa tarehe tatu, mwezi wa kumi na mbili (or mwezi wa Disember). (f) Zubeda alizaliwa tarehe kumi, mwezi wa Oktober (or mwezi wa kumi). (5) John hakulaalika ngoma kwa sababu (or maana) ni ngoma ya wanawake tu. (b) Alison alialika na Bi. Salma na dadake Pili. (c) Bwana arusi ni Daudi. (b) Watakwenda forodhani. (c) Watakwenda hapo Jumamosi (ya wiki jeloye). 6 (a) Bw. Athumani atakaribishwa na Zubeda (na Faiz). (b) Bw. Athumani anaisi Dar es Salaam. (c) Nyumba yapaa ya Bw. Athumani inajenga Jambiani. (d) Ndiyo, nyumba hiyo inajenga kwa matologi.
(b) Watu hau hokaa sehenu za kusini, karibu na mpaka kati ya Tanzania na Mombasa. (e) Adam anajifunza Kifaranza. (d) Ni Steve ambaye sasa haogopa kusema Kiswahili. (e) Steve anajifunza kwenda Mombasa (kwa wazee wake Adam). (f) Steve anapenda kula saladi. 3 You: Unafundisha soma gani? Wanafundiza wanapenda kujiifunza Kifaranza? Kwa nini wanajifunza Kifaranza na shida? Sieweni vizuri. Sema tena/ Mimi ni daktari. 4 (a) wataandikana (b) wanafundishana (c) wakilitana (d) wanapendana, kuovana (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 15
1 Tuliodoka saa moja u nusu tukaenda mpaka mtoni. Kati ya saa tatu na saa nne u nusu tuliona simba wawili, twiga saba, panda milia watano, na nyumbani wengi. Kwa bahati mbaya hatukuona tembo yoyote. Tuliuindi hotelina saa sitakanya bia. 2 (a) Alison told Robert she had seen 7,431 wildebeest. (b) Simba wakilikuwapa chini ya mtu, upande wa kulia, wamalala kwenye kivuli. (c) Alison alipenda kwenda karibu kidogo. (d) Robert hakupenda kuwakup上市公司. (e) Kamera yake Joshua haikufanya kazi kwa sababu betri zimekwisha. (f) Alison alisema stampeleku Joshua picha za wanama. (Or ... ficha alizozipiga).
3 Joshua: Jina langu Joshua Kienda/ Anwani yangu ni Sanduku la Posta 26790, Dar es Salaam./ Namba ya simu ni tatu, tano, sita, sifu, mibili./ Mimi ni mwandishi-habari/ Nilibiwa usubhi/Saa tano na dakika shirini/Nilikuwere Kariaaak/ Nilibiwa kamera. 4 Koku; Bhoke; Koku; Aranya; Koku; Bhoke; Koku; Bhoke. 5 (a) jumba. (b) jijii. (a) jitu. (d) joka. (a) kijiko. (f) Kitoto. (g) vijiji. (a) 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 mibili, mia saba/ Kibanda cha mwanza kinaita Mandaara, cha pili kinaita Horombo, cha mwisho kinaita Kibo/Kipo urefu wa mita elfu nne mia saba na tatu./Ni mwino wako wa mita elfu moja, mia moja, tisini na mibili 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 thalathini na mitano. (f) Mohamed ana miaka ishirini na sita. (g) Tusubile ana umri wa mwaka mmoja. (h) Bibi ana miaka sitini na mitano. 3 a4, b6, c1, d2, e3, f3. 4 Robert hawezi, mgongo unamwana (ora unamwana mgongo). Dunstan amepatwa na kichefuchefu, tena uso umefuara. Anna amevunjika kidole, Ruth anatoka damu puani na Simon anatoka damu mgumani. 5 Asubhi na mapema Regina aliwaamshaa watoto. Anastasia alimsaidia mamake kuswaha moto, achemshe maji. Ruth alitayarisha chakula cha safari. Mtoto ambaye ni mdogo sana alitaka kuswahaswa.
kuku. Regina **alimweleza** kwamba watu wote wataondoka saa moja **akawakataza** watoto wote wasiende nje tena. Francis **alisafisha** gari akakata shaarii **kujaza** petroli baadaye, barabaranii. Hatimaye **waliwakaliwa** watoto ndani ya gari na kutia nizigo. Kabla hawajaondoka Regina **alimwonya** Francis **asicedeshe** mbio safari hii. 6 Tumbo na kichwa vinaniuma (or ninaumwa tumbo na kichwa).

Ninatoka damu miguuni, nimeshikwa (or nimepatwa) na homa, ninahara, tena nimekatwa mikononi. 7 (a) Unajitokeza juu mawinguni kwa utukufu mkubwa. (b) Milima huo, ambao ni wa asihi ya volkono, ni mrefu kuliko yote katika Afrika. (c) Milima 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) Watatamaji watatu wanaonekana hapa mbele karibu na mpiga picha. 2 (a) Ni Joseph ambaye huceza soka Jumamosi. (b) Hachezi leo kwa sababu uwanja umefaa maji. (or kwa sababu ya mvua nyingi). (c) Francis amekuja na mwavuli. (d) Siyo. Mawingu hayaonekani sasa. (e) Francis anemwambia Joseph aharakise. (f) Francis anemwona 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 itanyeasha kwa wingi labda nitachelewa. (or ikinyeasha.) **George:** Haya basi. Kwa heri bwana! **Joseph:** Kwa heri!

4 (a) -tangaza. (b) (1) Kucheka nguma kunatangazwa gazetini. (2) Hawajatangazwa tarehe ya fainaii. 5 a3, b4, c2, d1. 6 (a) Wachezaji wageni wanaotoka Ghana. (b) Wachezaji kumi na wawante wamekuja. (c) Timu ambaye iliwasiili jana inaitwa Asante Kotoko. (d) Simba na Yanga.

**Unit 18**

1 Mwl. Daudi Mhina, S.I.P. 2753, Mpwepwe, Mkwa wa Dodoma, Tanzania. 2 (a) This aerogramme should have nothing enclosed in it, if it does not 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 zimevasili nyumbani. (c) Katika barua Mohamed anasema kwamba mamake hado anashona nguo. (d) Babake Mohamed amestaafi kwa ajili ya udhaifu wake baada ya ugonjwa. (e) Mohamed amechara mbali kazi ya benki. (f) Wasaidizi kwenywe duka la babake Mohamed hawaelewii kinaganaga mambo ya bidhaa zingiazo toka nje, yaani uingizaji. 4 (a) Katika barua Mohamed anasema watoto wameonegeza. (b) Mohamed aliwaka amekutana na Steve juuziju. (c) John anafikirika kwamba hatimaye Mohamed atakuwa milenea. (d) Thelka ni mtoto wa dadake Francis. (e) Thelka anepongezo kwa sababu alifafulu mithani. (f) Ni Steve ambaye atawasili Heathrow tarehe kumi na sita. 5 a3, b4, c5, d1, e2. Old man: Pongezi kwa kustaafula! Pongezi kwa kupata kazi! 6 (a) Nawatakia salamu za heri kwa Kishasi na bakhara ya mwaka mpya. (b) Twakatika salamu za heri kwa Kishasi na bakhara ya mwaka mpya. Pongezi kwa kufufulu mithani na Kidato cha sita! (You could use -letea instead of -takia; include fanaka; spell heri as kheri).
APPENDIX

Monosyllabic verbs

The verbs with stems of a single syllable are:

ku-cha to be afraid of  ku-la to eat
ku-cha to rise (sun)   ku-nya to excrete, fall (rain)
ku-chwa to set         ku-pa to give to
ku-fa to die           ku-wa to be, become
ku-ja to come

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

except when the relative pronoun is at the end of the stem, i.e. in the ‘general’ or ‘tenseless’ relative structure (see next page).

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-

Niliufungana mlango. I closed the door.
Waliufungana. They locked him up.

Prepositional (or Applicative) -(i)u- or -(i)w- (Unit 4)
Niliufungia mlango. I closed the door for him.

Conversive -u- or -o- (Unit 10)
Alifungua mlango. He opened the door.

Passive -(li)w- or -(le)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 unefungika. The door is closed (is in a closed state).
Mlango unafungika. The door is closable.
Mlango haufungiki. The door cannot be closed.

Note: A few verbs use the Stative with the Reciprocal (see below), -ikan- or -ekan-, to denote potentiality, e.g. julikana (be known/knowable); nenekeka (be expressible in words); onekana (be visible); patikana (be obtainable).
**Appendix**

**Reciprocal -an- (Unit 13)**
- Nyugi zinafungana.
- The threads are tied together.

**Causative -i(sh)-, -(e)sh-, -(i)x-, -(e)x- or -y- (Unit 16)**
- Walimfungisha.
- They had him locked up.
- Walufungisha 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
- -kwama stumble
- -fungama be in a fixed position
- -kwama be stuck, jammed

(Note the example of *kwama* in Exercise 5 of Unit 14)

**Contactive -at-**
- -kamata grab hold of, arrest
- -fumbata put arms round, enclose
  (e.g. eyelids, lips)

**Inceptive -p- made from adjective stems, denotes entering into a state**
- -nene fat
- -nepa get fat
- -oga nervous, afraid
- -gopa 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**

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<tr>
<th>Noun class</th>
<th>MWA (Unit 1)</th>
<th>.mini</th>
<th>mwa</th>
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**Note special cases**

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**Noun Prefix**

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**Personal Pronouns**

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</tr>
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<td>hawa</td>
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**Special cases**
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<th>Noun classes</th>
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<th>U(N) (Unit 6)</th>
<th>Place classes (Unit 7)</th>
<th>KU Inf. (Unit 8)</th>
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<td>m</td>
<td>bumi</td>
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<td>qual. adjectives</td>
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<td>mmyea</td>
<td>mnya</td>
<td>mwena</td>
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<td>numbers 1–5 &amp; 8</td>
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<td>miwili</td>
<td>mwingine</td>
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<td>i</td>
<td>u</td>
<td>zi</td>
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<tr>
<td>-a, (of) etc.</td>
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<td>wa</td>
<td>u</td>
<td>zi</td>
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<td>place-markers</td>
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<td>iko</td>
<td>uko</td>
<td>ziko</td>
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<tr>
<td>possessives e.g. -ake</td>
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<td>wake</td>
<td>huo</td>
<td>hui</td>
</tr>
<tr>
<td>this, these,</td>
<td>hui</td>
<td>hui</td>
<td>hui</td>
<td>hui</td>
</tr>
<tr>
<td>that, those</td>
<td>ule</td>
<td>ile</td>
<td>ule</td>
<td>zile</td>
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<td>-enywe &amp; -enywe</td>
<td>wanye</td>
<td>yene</td>
<td>wanye</td>
<td>zene</td>
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<td>pronoun forms with -o, as in:</td>
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<td>yote</td>
<td>yote</td>
<td>zote</td>
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<td>-o</td>
<td>-zo</td>
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<td>na-o (also nina-, una-)</td>
<td>nao</td>
<td>nayo</td>
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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
-a kwanza first
-a mwisho last
-a pili second
-abiria passenger
-adhuhuri mid-day
-afadhali better, preferable
-Africa Afrika
-agiza (to) order
-Augosti August
-ahadi promise
-ahirisha (to) postpone
-aidha moreover
-aina kind, type
-ajali accident
-ajili reason, sake
-ake his, her, its
-akina see kina
-ako your
-ala expression of suprise
-alasiri afternoon
-alfajiri dawn
-Allhamisi Thursday

ali ka (to) invite
almari chest of drawers
ama or
ama ... ama either... or
amba- who, which
ambia (to) tell
amka (to) wake
andazi (ma) doughnut
andika (to) write
angalia (to) take care, observe
-angu my
anwanani address
anza (to) begin
anzia (to) start from
-ao their
April April
arabaini forty
arusi wedding
assante thank you
asili origin, source
askari soldier, policeman
asubuhiti morning
au or
au...au either...or

baa bar
baada ya after
baadayo afterwards
bafa father
badala ya instead of
bado still, (not) yet
bafu bath, shower
bahari sea, ocean
bahasha envelope
bathroom luck, fortune
baiskiel bicycle
baki (to) remain
bandari port
bandika (to) stick on
Bara Hindi India
barabara major road
baraka blessing
baridi cold, coolness
barua letter
basi so, now, well
basi (ma) bus
bati (ma) corrugated iron
batiki batik
-baya bad
beba (to) carry
bega (ma) shoulder
be price
beseni basin
betry battery
bia beer
bisahara trade
bibi (ma) lady, grandmother
bibi arusi bride
bidi (to) be compelled
bila without
binadamu human being
biriani rice dish
bizarri curry powder
(ingredients of)
blanketi (ma) blanket
bora good, better
boti boat

buibui outer garment
(Muslim women)
buluu blue
bure useless, uselessly
bwana (ma) gentleman, Mr, sir
bwana arusi bridegroom
-chache few
chai tea
chakacha women's dance
chakula (vy) food
chama (vy) association, political party
chambua (to) sort out
chamshakinywa(vy) breakfast
chandula (vy) mosquito net
-changa young
changamka (to) feel more cheerful
changamsha (to) cheer sy, up
changu kind of sea fish
chelwea (to) be late
chemka (to) be boiling
chemsha (to) boil (something)
chenji change (coins)
cherehani sewing machine
cheti (vy) note, certificate
cheza (to) dance, play
chini down, on the floor
chini ya under
chinja (to) slaughter
choka (to) get tired
chonga (to) carve (wood)
choo (vy) lavatory, excrement
chubuka (to) be bruised
chui leopard
chukua (to) take, carry
chuma (to) gather, pluck
chumba (vy) room
chumvi salt
chungu (vy) cooking-pot
chungwa (ma) orange
chio kikuu (vy) university
chupa bottle

dada sister

dafu young coconut
dakika minute
daktari (ma) doctor
daladala private bus (Tanz.)
dalasini cinnamon
damu blood
darasa (ma) class, classroom
dawa medicine, treatment
deb (ma) large oil-tin
deni (ma) debt
dereva (ma) driver
Desemba December
desturi custom, habit
dhafu frail, weak
dhuru (to) harm
dirisha (ma) window
Disemba (see Desemba)
divai wine
doa (ma) spot, mark
-dogo small
dudu (ma) large insect, pest
duka (ma) shop
duma cheetah
dume male animal

ebul hi there!
egasa (to) park
-ekundu red
elewa (to) understand
eleza (to) explain
elfu thousand
-emaa good
-embamba narrow
embe (ma) mango
enda (to) go
endelea (to) continue, progress
endeisha (to) drive
eno (ma) area
-enye having
-enyewe self
-enu your (pl.)
-erevu cunning
-eta our
-eupe white
-eusi black
ezeka (to) roof a building
fa (to) die
faa (to) be suitable, useful
fagia (to) sweep
fanaka success
fanya (to) do, make
fanya kazi (to) work
fariki (to) die (humans)
fau (to) succeed, pass an exam
Februari February
fedha money, silver
fenni fan
fika (to) arrive
fikiri (to) consider, think
fisi hyena
forodha customs office
fua (to) wash clothes
fuata (to) follow
fuatana (to) accompany
fulani someone/thing
fuma (to) weave
fumua (to) unpick
fundi (ma) skilled worker
fundisha (to) teach
funga (to) close, tie, fasten
fungua (to) open, untie
funika (to) cover
funua (to) uncover
-fupi short
fura (to) swell

ganga (to) heal, cure
-gani? what (kind)?
gari (ma) vehicle
gari moshi (ma) train
gau (ma) dress, frock
gawanya (to) give up
gazeti (ma) newspaper
gereji (ma) garage
ghafula suddenly
ghala store, warehouse
ghali expensive
ghoroafa floor, storey
ghala store, warehouse
gali expensive
ghorofa floor, storey
glasi glass
godoro (ma) mattress
gofu (ma) ruin (building)
gogo (ma) log
gonga (to) knock
goti (ma) knee
-gumia hard
gunia (ma) sack
habari news
hadithi story
hakika certainty
halafu then, afterwards
hali state, condition
halisi genuine, true
hamsini fifty
hamu need, desire
hapsa, hapo here
hapana no
hapo then, there
hara (to) have diarrhoea
hara damu (to) have dysentery
haribika (to) be broken
haribu (to) destroy, spoil
harusi see arusi
hasa particularly, exactly
hata until, so, (not) even
hatari danger
hatimaye eventually
hawa/hao these (people, animals)
Hayal! Okay! Right! Fine!
hayaa, hayo these
hebu! see ebu!
ela money (not much used)
ema tent
heri happiness, good luck
Kwa heri! Goodbye!
hesabu (to) count
hewa air, atmosphere
hihi, hiyo this
hili, hilo this
hisani kindness
Hispania Spain
hitaji (to) need
hivi, hivyv these, thus
hizi, hizo these
hodari able, brave, efficient
Hodi! May I we come in?
hotel hotel
hudhuria (to) attend
huenda perhaps
huko over there (at)
huku around here
hukumu judgement, sentence
humu, humo in here
hunde cheque
hundi ya posta postal order
husu (to) concern
huu, huo this
huyu, huyo this (person, animal)
iba (to) steal
ijumaa Friday
ijapo although, even though
ijapokuwa although, even though
ikiwa if
ila but, except
ile that
illi in order that
iliki cardamom
imba (to) sing
ingawa although
-ingi many
ingia (to) enter
-inge some, other
isha, kwisha (to) be finished
ishirini twenty
ita (to) call, name
iwapo if, supposing
ja (to) come
jaa (to) be full
jahazi (ma) dhow
jambo (mambo) matter, thing
jana yesterday
jeli Well! Now then!
je? how?
jembe (ma) hoe
jenga (to) build
jeraha (ma) wound, sore
jibu (ma) answer
jibu (to) reply
jiicho (macho) eye
jifunza (to) learn
jihi (ma) city
jike (ma) female animal
jiko (meko) kitchen, cooker, stove
jina (ma) name
jino (meno) tooth
jinsi manner, type
jografia 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
Junai June
juu above, up
juu ya on
-a juu top
juzi day before yesterday
juzuzu recently
kaa (ma) lump of charcoal
kaa (to) sit, stay, live
kabati (ma) cupboard
kabisa completely, entirely
kabla before
kabla ya before
kadiri extent, amount
kahawa coffee (drink)
kahavia 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)
kamisa (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 hukumuto (to) pronounce
juzi judgement
kata kiu (to) quench thirst
kata nji (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
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<tr>
<th>Swahili</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>kera (to)</td>
<td>annoy</td>
</tr>
<tr>
<td>kesho</td>
<td>tomorrow</td>
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<tr>
<td>kesho kutwa</td>
<td>day after tomorrow</td>
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<td>kiti (to)</td>
<td>sit</td>
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<tr>
<td>kiangazi</td>
<td>hot season</td>
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<tr>
<td>kiasi</td>
<td>amount</td>
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<tr>
<td>kiatu (vi)</td>
<td>shoe</td>
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<td>sweet potato</td>
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<td>kibanda (vi)</td>
<td>hat</td>
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<tr>
<td>kibibi (vi)</td>
<td>small pancake</td>
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<td>kiboko (vi)</td>
<td>hippocampus</td>
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<td>kichefuchu</td>
<td>nausea</td>
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<td>kichwa (vi)</td>
<td>head</td>
</tr>
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<td>kidato (vi)</td>
<td>form (sec. school)</td>
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<td>kidogo</td>
<td>a little, slightly</td>
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<td>kidole (vi)</td>
<td>finger, toe</td>
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<td>kifaa (vi)</td>
<td>tool</td>
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<tr>
<td>kifaruu (vi)</td>
<td>rhinoceros</td>
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<td>kifua (vi)</td>
<td>chest, chest ailment</td>
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<td>button</td>
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<td>kifunguakinywa (vi)</td>
<td>breakfast</td>
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<td>lid</td>
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<td>kijana (vi)</td>
<td>young person</td>
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<td>kijani green</td>
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<td>kijiji (vi)</td>
<td>village</td>
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<td>kikiko (vi)</td>
<td>spoon</td>
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<td>kijitabu (vi)</td>
<td>booklet, pamphlet</td>
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<td>kikapu (vi)</td>
<td>basket</td>
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<td>kiko (vi)</td>
<td>men's sarong</td>
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<td>kikombe (vi)</td>
<td>cup</td>
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<td>kila</td>
<td>every, each</td>
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<td>kile (that)</td>
<td></td>
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<tr>
<td>kilele (vi)</td>
<td>peak, summit</td>
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<tr>
<td>kilima (vi)</td>
<td>hill</td>
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<tr>
<td>kilimo</td>
<td>agriculture</td>
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<tr>
<td>kilo kilo</td>
<td></td>
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<td>kima small monkey</td>
<td></td>
</tr>
<tr>
<td>kimbia (to)</td>
<td>run away from</td>
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<td>kimibilia (to)</td>
<td>run to</td>
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<td>Kinwita Mombasa dialect of Swahili</td>
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<td>kimya quiet, quietly</td>
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<td>kina</td>
<td>associates of sy.</td>
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<td>kina baba menfolk</td>
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<td>kinaganaga</td>
<td>explicitly, in detail</td>
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<tr>
<td>kinu (vi)</td>
<td>mortar, mill</td>
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<tr>
<td>kinyago (vi)</td>
<td>carving</td>
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<td>kinyazi (vi)</td>
<td>barber</td>
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<td>kinywa (vi)</td>
<td>mouth</td>
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<td>kinywaji (vi)</td>
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<td>leader, guide</td>
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<td>kipande (vi)</td>
<td>piece</td>
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<td>kipindupindu</td>
<td>cholera</td>
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<td>kipofu (vi)</td>
<td>blind person</td>
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<td>kipupwe</td>
<td>cool season</td>
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<td>kisamvu</td>
<td>cooked cassava leaves</td>
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<td>kisha</td>
<td>then</td>
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<td>kisima (vi)</td>
<td>well, bore-hole</td>
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<td>kisu (vi)</td>
<td>knife</td>
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<td>the Swahili language</td>
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<td>kitabu (vi)</td>
<td>book</td>
</tr>
<tr>
<td>kitambaa (vi)</td>
<td>cloth, fabric</td>
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<tr>
<td>kitanda (vi)</td>
<td>bed</td>
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<tr>
<td>kitendawili (vi)</td>
<td>riddle</td>
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<td>kiti (vi)</td>
<td>chair</td>
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<td>kitumbua (vi)</td>
<td>rice bun</td>
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<td>kitunguu (vi)</td>
<td>onion</td>
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<td>kitoto (vi)</td>
<td>very small baby</td>
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<td>kitu (vi)</td>
<td>thing</td>
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<td>kituo (vi)</td>
<td>stopping-place</td>
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<td>kituo cha ndege airport</td>
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<td>kituo cha polisi police-station</td>
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<td>kiu</td>
<td>thirst</td>
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<td>seasoning, spice</td>
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<td>kivuli (vi)</td>
<td>shadow, shade</td>
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<td>kiwete (vi)</td>
<td>lame person</td>
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<td>kizibo (vi)</td>
<td>plug, stopper</td>
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<td>deaf person</td>
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<td>kofia</td>
<td>hat</td>
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<td>kombe (ma)</td>
<td>serving dish, challenge cup</td>
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<td>computer</td>
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<td>kondakta (ma)</td>
<td>conductor (train/bus)</td>
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<td>throat</td>
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<td>kopa (to)</td>
<td>borrow</td>
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<td>lend</td>
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<td>stir</td>
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<td>cashew nut</td>
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<td>kosa (ma)</td>
<td>error, fault</td>
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<td>kulia right</td>
<td>(side)</td>
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<td>kuliko than</td>
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<td>kumbuka (to)</td>
<td>remember</td>
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<td>Kumbel!</td>
<td>expression of surprise</td>
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<td>kumi ten</td>
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<td>group</td>
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<td>firewood (pl.)</td>
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<td>fold</td>
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<td>kusabu (to)</td>
<td>left (side)</td>
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<td>intend</td>
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<td>meet</td>
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<td>kutu rust</td>
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<td>kutwa whole day</td>
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<td>-kuu</td>
<td>great</td>
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<td>kwa with, to</td>
<td>from, at</td>
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<td>kwa ajili ya</td>
<td>because of</td>
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<td>kwa kuwa</td>
<td>because</td>
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<td>kwa nin! why?</td>
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<td>kwa sababu</td>
<td>because</td>
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<td>kwama (to)</td>
<td>become stuck</td>
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<td>kwanza first</td>
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<td>kweli</td>
<td>truth, true, truly</td>
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<td>kwenu your (pl.)</td>
<td>home</td>
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<td>kwetu</td>
<td>our home</td>
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<td>la (to) eat</td>
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<td>La! Certainly not!</td>
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<td>labda</td>
<td>perhaps</td>
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<td>laini smooth, soft</td>
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<td>laini if only</td>
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<td>lakini</td>
<td>hat</td>
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<td>lala (to) lie</td>
<td>down, sleep</td>
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<td>lamu far, tarmac</td>
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<td>lazima necessary, necessity</td>
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<td>leo today</td>
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<td>leta (to)</td>
<td>bring</td>
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<td>lewa (to)</td>
<td>bring</td>
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<td>likizo</td>
<td>be drunk</td>
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<td>lilo</td>
<td>holiday, vacation</td>
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<td>lilo that</td>
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<td>lemon</td>
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<td>guard</td>
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<td>pay</td>
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<td>lisha (to)</td>
<td>graze, feed</td>
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<td>lori (ma)</td>
<td>lorry, truck</td>
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<td>lugha language</td>
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<td>maana</td>
<td>meaning, cause</td>
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<td>Machi March</td>
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<td>mafuta ya taa</td>
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<td>magomvi</td>
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<td>kidney beans</td>
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<td>mahali place</td>
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<td>maize (sweetcorn)</td>
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<td>maitaji needs, requirements</td>
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<td>majani grass, leaves</td>
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<td>maji water</td>
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<td>majivu ash</td>
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<td>finish</td>
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<td>manufaa usefulness, advantage</td>
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<td>mapema early</td>
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<td>mapigano fighting</td>
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<td>mapokezi</td>
<td>reception desk/counter</td>
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<td>mara time, occasion</td>
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<td>mara suddenly</td>
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<td>marekebisho repair</td>
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<td>Swahili</td>
<td>English</td>
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<td>Mafanyakazi (wa)</td>
<td>Christian (person)</td>
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<td>Mfanyabiashara (wa)</td>
<td>trader</td>
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<td>Mfanyiyanzi (wa)</td>
<td>worker</td>
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<td>Mfaransa (Wa)</td>
<td>French person</td>
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<td>Mfanyiango (mi)</td>
<td>pottery figure</td>
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<td>Mfuko (mi)</td>
<td>bag, pocket</td>
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<td>M'ganda (Wa)</td>
<td>Ugandan (person)</td>
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<td>Mgeni (wa)</td>
<td>guest, stranger</td>
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<td>M'gomba (mi)</td>
<td>banana plant</td>
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<td>M'ngongo (mi)</td>
<td>back, backbone</td>
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<tr>
<td>M'g'oneja (wa)</td>
<td>ill person</td>
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<td>M'ngu (mi)</td>
<td>foot and leg</td>
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<td>lecture</td>
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<td>Indian (person)</td>
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<td>maize plant</td>
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<td>hundred</td>
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<td>millionaire</td>
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<td>Mimi</td>
<td>I, me</td>
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<td>Mi'mongo (mi)</td>
<td>among</td>
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<td>Egypt</td>
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<td>meet</td>
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<td>builder</td>
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<td>German (person)</td>
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<td>MJ (mi)</td>
<td>town, settlement</td>
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<tr>
<td>MKahawa (mi)</td>
<td>café</td>
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<td>MKate (mi)</td>
<td>loaf, bread</td>
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<td>wife</td>
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<td>MKeny (Wa)</td>
<td>Kenyan (person)</td>
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<tr>
<td>M'MKono (mi)</td>
<td>hand and arm, sleeve</td>
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<td>M'Koa (mi)</td>
<td>region</td>
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<td>M'Korosho (mi)</td>
<td>cashew-nut tree</td>
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<td>MKristo (Wa)</td>
<td>Christian (person)</td>
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<tr>
<td>M'Kungu (mi)</td>
<td>hand (stem)</td>
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<tr>
<td>of bananas</td>
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<tr>
<td>M'Kunjufu (wa)</td>
<td>cheerful person</td>
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<td>M'Kutano (mi)</td>
<td>meeting, conference</td>
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<td>Mlenge (mi)</td>
<td>door</td>
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<tr>
<td>M'Levi (wa)</td>
<td>drunkard</td>
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<tr>
<td>Mlima (mi)</td>
<td>mountain</td>
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<td>Mlimau (mi)</td>
<td>lemon-tree</td>
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<tr>
<td>Mlingo (mi)</td>
<td>mast</td>
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<tr>
<td>M'linzi (mi)</td>
<td>guard, watchman</td>
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**Additional Definitions**

<table>
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<tr>
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<th>English</th>
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<td>Mshonaji (wa)</td>
<td>tailor</td>
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<td>see Mshonaji</td>
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<tr>
<td>M'sichana (wa)</td>
<td>young unmarried woman</td>
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<td>Msimamizi (wa)</td>
<td>organizer, foreman</td>
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<td>foundation</td>
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<td>woodland</td>
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<td>Mozambique</td>
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<td>millet</td>
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<td>Tanzanian (person)</td>
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<td>M'teja (wa)</td>
<td>customer</td>
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<td>M'ti (mi)</td>
<td>tree</td>
</tr>
<tr>
<td>M'tilani (mi)</td>
<td>examination</td>
</tr>
<tr>
<td>M'tindo (mi)</td>
<td>style</td>
</tr>
<tr>
<td>M't'o (mi)</td>
<td>river, pillow</td>
</tr>
<tr>
<td>M'toto (wa)</td>
<td>child</td>
</tr>
<tr>
<td>M'toto (wa)</td>
<td>kike boy</td>
</tr>
<tr>
<td>M'toto (wa)</td>
<td>kiume girl</td>
</tr>
<tr>
<td>M'tumbi (mi)</td>
<td>dug-out canoe</td>
</tr>
<tr>
<td>(no outriggers)</td>
<td></td>
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<tr>
<td>M'tume (mi)</td>
<td>apostle, prophet</td>
</tr>
<tr>
<td>M'tumishi (wa)</td>
<td>employee, servant</td>
</tr>
<tr>
<td>M'uda (mi)</td>
<td>period of time</td>
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<tr>
<td>M'uda (wa)</td>
<td>during</td>
</tr>
<tr>
<td>M'uhogo (mi)</td>
<td>cassava</td>
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<tr>
<td>M'mume (wa)</td>
<td>husband</td>
</tr>
<tr>
<td>M'nguci (mi)</td>
<td>God</td>
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<td>M'ruwa (mi)</td>
<td>sugar-cane</td>
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<tr>
<td>M'ziki (modern)</td>
<td>music</td>
</tr>
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<td>M'vi (mi)</td>
<td>grey hair</td>
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<tr>
<td>M'vua (mi)</td>
<td>rain</td>
</tr>
<tr>
<td>M'mulana (wa)</td>
<td>young man</td>
</tr>
<tr>
<td>M'mvui (wa)</td>
<td>fisherman</td>
</tr>
<tr>
<td>M'mwaka (mi)</td>
<td>year</td>
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<td>M'walimu (wa)</td>
<td>teacher</td>
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<tr>
<td>M'wana (wa)</td>
<td>son or daughter</td>
</tr>
<tr>
<td>M'wanafunzi (wa)</td>
<td>student, pupil</td>
</tr>
<tr>
<td>M'wanamke (wanawake)</td>
<td>woman</td>
</tr>
<tr>
<td>M'wanamume (wa)</td>
<td>man</td>
</tr>
<tr>
<td>M'wandishi (wa)</td>
<td>writer</td>
</tr>
<tr>
<td>M'wandishi habari (wa)</td>
<td>journalist</td>
</tr>
<tr>
<td>Swahili</td>
<td>English</td>
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<td>--------------</td>
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<tr>
<td>mwanzo</td>
<td>beginning, onset</td>
</tr>
<tr>
<td>mwembe</td>
<td>mango tree</td>
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<tr>
<td>mwendoro</td>
<td>movement, speed</td>
</tr>
<tr>
<td>mwenye</td>
<td>owner</td>
</tr>
<tr>
<td>mwenyeji</td>
<td>native, local resident</td>
</tr>
<tr>
<td>mwenyeowe</td>
<td>him/herself</td>
</tr>
<tr>
<td>mwenzi</td>
<td>companion</td>
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<td>mwewi</td>
<td>month</td>
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<td>mwili</td>
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<td>mwimbaji</td>
<td>singer</td>
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<td>Mwingereza</td>
<td>Briton</td>
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<tr>
<td>mwinuko</td>
<td>rise, elevation</td>
</tr>
<tr>
<td>mwisho</td>
<td>end</td>
</tr>
<tr>
<td>mwishowe</td>
<td>finally</td>
</tr>
<tr>
<td>Mwislamu</td>
<td>Muslim (person)</td>
</tr>
<tr>
<td>mwitu</td>
<td>forest</td>
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<tr>
<td>mwivi</td>
<td>see mwizi</td>
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<tr>
<td>mwizi</td>
<td>thief</td>
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<tr>
<td>mwombaji</td>
<td>beggar, supplicant</td>
</tr>
<tr>
<td>mwuzaji</td>
<td>seller, stall-holder</td>
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<td>mwuguzi</td>
<td>nurse</td>
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<td>mzazi</td>
<td>parent</td>
</tr>
<tr>
<td>mzee</td>
<td>old person</td>
</tr>
<tr>
<td>mzigo</td>
<td>piece of luggage, load</td>
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<td>mzogna</td>
<td>carcass</td>
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<td>Mzungu</td>
<td>European (person)</td>
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<tr>
<td>na</td>
<td>and, with, by</td>
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<td>nafasi</td>
<td>opportunity, space</td>
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<tr>
<td>nakshia</td>
<td>decoration, pattern</td>
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<td>namba</td>
<td>number (written)</td>
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<td>namna</td>
<td>type</td>
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<td>nanasi</td>
<td>pineapple</td>
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<tr>
<td>nane</td>
<td>eight</td>
</tr>
<tr>
<td>nani?</td>
<td>who?</td>
</tr>
<tr>
<td>nawa</td>
<td>wash the hands</td>
</tr>
<tr>
<td>nazee</td>
<td>coconut</td>
</tr>
<tr>
<td>nchi</td>
<td>country</td>
</tr>
<tr>
<td>ndani</td>
<td>inside</td>
</tr>
<tr>
<td>ndi</td>
<td>am/is/are (emph.)</td>
</tr>
<tr>
<td>ndipo</td>
<td>then, there</td>
</tr>
<tr>
<td>ndiyo</td>
<td>yes, it is so</td>
</tr>
<tr>
<td>ndizi</td>
<td>banana</td>
</tr>
<tr>
<td>ndoo</td>
<td>bucket</td>
</tr>
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<td>ndoto</td>
<td>dream</td>
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<td>ndovu</td>
<td>elephant</td>
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<tr>
<td>ndubii</td>
<td>outrigger</td>
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<tr>
<td>ndugu</td>
<td>relative, close friend</td>
</tr>
<tr>
<td>nena</td>
<td>to speak</td>
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<td>nenda</td>
<td>go</td>
</tr>
<tr>
<td>-nene</td>
<td>fat</td>
</tr>
<tr>
<td>neno</td>
<td>word, utterance</td>
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<tr>
<td>ngalawa</td>
<td>dug-out canoe with outriggers</td>
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<td>ngano</td>
<td>wheat</td>
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<tr>
<td>-ngapi?</td>
<td>how many?</td>
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<td>ngiri</td>
<td>worthog</td>
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<tr>
<td>noja</td>
<td>to wait</td>
</tr>
<tr>
<td>ngoma</td>
<td>drum, dance</td>
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<td>ng'ombe</td>
<td>cow</td>
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<td>ngu</td>
<td>garment, cloth</td>
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<td>kingfish</td>
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<td>nguvu</td>
<td>strength</td>
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<td>ni am/i/are</td>
<td>is</td>
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<td>nini?</td>
<td>what?</td>
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<tr>
<td>ninyi (pl.)</td>
<td>you</td>
</tr>
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<td>nja</td>
<td>hunger</td>
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<td>nje</td>
<td>outside</td>
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<td>nja</td>
<td>road, path</td>
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<td>njoo!</td>
<td>come!</td>
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<td>-nne</td>
<td>four</td>
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<td>Novembra</td>
<td>November</td>
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<td>nunua</td>
<td>to buy</td>
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<td>nusu</td>
<td>half</td>
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<td>nyama</td>
<td>meat</td>
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<td>nyamaa</td>
<td>to be quiet</td>
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<td>nyani</td>
<td>baboon</td>
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<td>nyanya</td>
<td>grandmother, tomato</td>
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<tr>
<td>nyashe</td>
<td>to rain</td>
</tr>
<tr>
<td>nyoa</td>
<td>to shave</td>
</tr>
<tr>
<td>nyoka</td>
<td>snake</td>
</tr>
<tr>
<td>nyuma</td>
<td>behind, at the back</td>
</tr>
<tr>
<td>nyuma ya</td>
<td>behind, at the back of sth.</td>
</tr>
<tr>
<td>nyumba</td>
<td>house</td>
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<tr>
<td>nyumbu</td>
<td>wildebeest</td>
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<td>nyundo</td>
<td>hammer</td>
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<td>nywa</td>
<td>to drink</td>
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<td>-oa</td>
<td>marry (man)</td>
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<td>ofisi</td>
<td>office</td>
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<tr>
<td>oga</td>
<td>take a bath, shower</td>
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<tr>
<td>ogelea</td>
<td>to swim</td>
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<td>ogopa</td>
<td>to be afraid (of)</td>
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<td>okota</td>
<td>to pick up, find</td>
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<td>okisi</td>
<td>oxygen</td>
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<td>Oktoba</td>
<td>October</td>
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<tr>
<td>olewa</td>
<td>to be married (woman)</td>
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<tr>
<td>omba</td>
<td>to ask for, beg, pray</td>
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<tr>
<td>ona</td>
<td>to see, feel</td>
</tr>
<tr>
<td>ondoa</td>
<td>to remove</td>
</tr>
<tr>
<td>ondoka</td>
<td>to set off, leave</td>
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<tr>
<td>onekana</td>
<td>to be visible, be evident</td>
</tr>
<tr>
<td>ongea</td>
<td>to chat, talk</td>
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<tr>
<td>ongeza</td>
<td>(to) increase, add to</td>
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<td>ongoza</td>
<td>to lead</td>
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<td>onya</td>
<td>to warn</td>
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<td>onyesha</td>
<td>to show</td>
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<td>operesheni</td>
<td>operation</td>
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<td>osha</td>
<td>to clean</td>
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<td>ota</td>
<td>to dream, grow</td>
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<td>all</td>
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<td>-o-ote</td>
<td>any</td>
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<td>pa</td>
<td>to give</td>
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<td>paa</td>
<td>roof</td>
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<td>paka</td>
<td>cat</td>
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<td>palilia</td>
<td>to weed, hoe</td>
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<td>pamoja</td>
<td>together</td>
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<td>pana</td>
<td>there is/are</td>
</tr>
<tr>
<td>-pana wide</td>
<td></td>
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<tr>
<td>panche</td>
<td>puncture</td>
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<tr>
<td>pandia</td>
<td>(to) board, climb</td>
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<td>panga</td>
<td>machete</td>
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<tr>
<td>papai</td>
<td>(ma) pawpaw, papaya</td>
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<tr>
<td>pasua</td>
<td>(to) split, tear, operate on</td>
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<tr>
<td>pata</td>
<td>to get</td>
</tr>
<tr>
<td>patana</td>
<td>(to) be in agreement</td>
</tr>
<tr>
<td>patikana</td>
<td>(to) be obtainable</td>
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<tr>
<td>peke</td>
<td>alone</td>
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<tr>
<td>peleka</td>
<td>(to) send, take</td>
</tr>
<tr>
<td>pembe</td>
<td>corner</td>
</tr>
<tr>
<td>penda</td>
<td>(to) like, love</td>
</tr>
<tr>
<td>pendeza</td>
<td>please</td>
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<td>pesa</td>
<td>money</td>
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<td>peta</td>
<td>bend</td>
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<td>pete</td>
<td>ring</td>
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<td>petroli</td>
<td>petrol (USA gas)</td>
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<tr>
<td>-pi?</td>
<td>which?</td>
</tr>
<tr>
<td>picha</td>
<td>picture, photograph</td>
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<tr>
<td>piga</td>
<td>hit, beat</td>
</tr>
<tr>
<td>piga bao</td>
<td>consult omens</td>
</tr>
<tr>
<td>piga chafya</td>
<td>to sneeze</td>
</tr>
<tr>
<td>piga chapa</td>
<td>to print</td>
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<tr>
<td>piga deki</td>
<td>to wash floor</td>
</tr>
<tr>
<td>piga hema</td>
<td>to pitch a tent</td>
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<tr>
<td>piga hodi</td>
<td>to ask to come in</td>
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<tr>
<td>piga kelele</td>
<td>to make a noise</td>
</tr>
<tr>
<td>piga kura</td>
<td>to vote</td>
</tr>
<tr>
<td>piga magoti</td>
<td>to kneel</td>
</tr>
<tr>
<td>piga maji</td>
<td>to get very drunk</td>
</tr>
<tr>
<td>piga makofi</td>
<td>to clap</td>
</tr>
<tr>
<td>piga mbio</td>
<td>to run</td>
</tr>
<tr>
<td>piga miayo</td>
<td>to yawn</td>
</tr>
<tr>
<td>piga mstari</td>
<td>to draw a line</td>
</tr>
<tr>
<td>piga ngoma</td>
<td>to beat a drum</td>
</tr>
<tr>
<td>piga pasi</td>
<td>to iron (clothes, etc.)</td>
</tr>
<tr>
<td>piga simu</td>
<td>to telephone</td>
</tr>
<tr>
<td>piga soa</td>
<td>to chat, gossip</td>
</tr>
<tr>
<td>pigana</td>
<td>to fight</td>
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<td>pika</td>
<td>to cook</td>
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<td>piki piki</td>
<td>motorcycle</td>
</tr>
<tr>
<td>pilipili</td>
<td>pepper</td>
</tr>
<tr>
<td>pinda</td>
<td>to turn, bend</td>
</tr>
<tr>
<td>pinduka</td>
<td>(to) be overturned</td>
</tr>
<tr>
<td>pita</td>
<td>(to) go along, though, by</td>
</tr>
<tr>
<td>plastika</td>
<td>plaster, adhesive dressing</td>
</tr>
<tr>
<td>pona</td>
<td>(to) get cool, recover</td>
</tr>
<tr>
<td>pokea</td>
<td>to receive</td>
</tr>
<tr>
<td>pole!</td>
<td>sorry!</td>
</tr>
<tr>
<td>polepole</td>
<td>slowly</td>
</tr>
<tr>
<td>pombe</td>
<td>local beer</td>
</tr>
<tr>
<td>pona</td>
<td>recover</td>
</tr>
<tr>
<td>ponda</td>
<td>pound</td>
</tr>
<tr>
<td>pongea</td>
<td>recover</td>
</tr>
<tr>
<td>pongeza</td>
<td>(to) congratulate</td>
</tr>
<tr>
<td>ponya</td>
<td>to cure</td>
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</table>
pori (ma) bush, scrub area
posta post office
potea (to) be lost
poteza (to) waste, spoil
pua nose
pumzika (to) rest
punda milia zebra
pungua (to) decrease
punguza (to) reduce sg.
pwani beach, coast
-pya new
rafi friend
rafu shelf
raha comfort
rahisi easy, cheap
rais (ma) president
ramani map
rambirambi sympathy (bereavement)
rangi colour
ratiba timetable
-refu long, tall, high, deep
rekebisha (to) repair
robo quarter
rudi (to) return
rudisha (to) return sth.
ruhusa permission
ruhuseu (to) allow, permit
-ruka (to) jump
saa hour, clock, watch
saba seven
sababu reason
sabini seventy
safari journey
safi clean
safiri (to) travel
safisha (to) clean
saga (to) grind grain
sahau (to) forget
sahibishia (to) correct
saidia (to) help
saladi salad
salama safely
salamu greetings
salimu (to) greet
samahani! sorry!
samaki fish
sambusa samosa
samehe (to) forgive
sana very
sanaa art, artistry
sanduku (ma) box
sanifu standard
sasa now
sauti sound, voice
schemu part, section
sent cent
Septemba September
serikali government
shaka (ma) doubt
shamba (ma) farm, plantation
shangazi aunt (paternal)
shati (ma) shirt
shauri (ma) advice, problem
-need discussion
shiba (to) be satisfied
shida difficulty, trouble
shika (to) hold, grasp
shikamoo greeting to an
older person
shilingi shilling
shinda (to) win, succeed
shindana (to) compete
shingo neck
shiti sheet
shona (to) sew
shughuli duties, commitments
shugulika (to) be busy
shuka sheet
shuka (to) descend, leave vehicle
shukuru (to) thank
si am/are is not
sifuri zero, nought, nil
sikia (to) hear
sikiliza (to) listen
sikio (ma) ear
siku day (24 hours)
simama (to) stand, stop
simamisha (to) stop a vehicle
simba lion
simu telephone
sindikiza (to) accompany part of
the way, see sbdy. off
sisi we, us
sita six
sitini sixty
siyo no
soda non-alcoholic drink
soko (ma) market
soksi sock
soma (to) read, study
soma (ma) lesson, subject
spea spare-part
staafu (to) retire from employment
stampu postage stamp
stempu see stampu
stesheni station
stoo store
subiri (to) wait, be patient
sufuria metal cooking-pot
sukari sugar
sukuma (to) push
sura face, appearance
suruali trousers
swala gazelle
swali (ma) question
swara see swala
swichi switch
taa light (electric, oil)
tabibu (ma) doctor
tafadhali please
tafuta (to) look for
taka (to) want
tamaa desire
tamithilia play (drama)
tanga (ma) sail
tangazo (ma) notice, advertisement
tango (ma) cucumber
tangu since
-tano five
tapika (to) vomit
tarabu music (coastal) for listening
tarehe date (of month)
taslil cash payment
tata (to) tangle
tatua (to) untangle
-tatu three
tayari ready
tayarisha (to) get sg. ready
tazama (to) look at
tegemaa (to) depend on
teksi taxi
tembea (to) walk
temblea (to) visit
tembo elephant
tena again, also
tengeneza (to) prepare, repair
tetemeko (ma) earthquake
thelathini thirty
theluju snow
themanini eighty
tia (to) put
tikit ticket
tisa nine
tisini ninety
tofaa (ma) apple
tofali (ma) brick
tofauti difference
tofautiana (to) differ
toka from, since
toka (to) leave (a place)
toka damu (to) bleed
tokea (to) happen
tokeza (to) protrude
tosha (to) be enough, suffice
toza (to) fine, tax
treni train
tu just, only
tua (to) alight, land
tui coconut juice
tuma (to) send
tumaini (to) hope, expect
tumbili vervet monkey
tumbo (ma) stomach
tumbukia (to) tumble into
tumika (to) be of service, employed
tunda (ma) single fruit
tunza (to) take care of
tupa (to) throw
twanga (to) pound grain
twiga giraffe
ua (to) kill
ubao (mbao) plank, blackboard
ubaya badness, evil
Ubegijii Belgium
Uchina China
udhaifu frailty, weakness
udogo smallness
udongo soil, clay
ufagio (fagio) broom, brush
Ufaransa France
ufunugo (funguo) key
ugali polenta
Uganda Uganda
Ugiriki Greece
ugovu quarrelling
ugonjwa illness
ugua (to) become ill
uhalizi secretarial work
uhitaji need, requirement
Uingereza U.K., Britain
Ujerumani Germany
uiji liquid porridge, gruel
ujinga stupidity
ujumbe (jumbe) message
ukanda (U/N) tape (video etc.)
ukimwi AIDS
ukubwa size
ukumbi (kumbi) sitting-room
ukunjuju amiability, cheerfulness
ukuni (kuni) stick of firewood
ukurasa (kurasa) page
ukuta (kuta) wall
Ulaya Europe
ule that
ulimi (ndimi) tongue
uliza (to) ask
uma (to) hurt
umba (to) create
umeme electricity
umia (to) be injured
umiza (to) cause pain to somebody
umri age
umwa (to) be ill, feel pain
unda (to) construct
unga flour
unywele (nywele) single hair
upande (pande) side, direction
upesi quickly
utepo waste, vandalism
upuuzi foolishness, nonsense
urefu height, length
Urusi Russia
usahafulina forgetfulness
usalamu safety
ushanga (shanga) bead
ushairi poetry
usiku (siku) night
uso (nyuso) face
utafiti research
utoto childhood
utukufu glory
uwanja (wanja) pitch (games)
ueba (to) sell
uzee old age
va (to) dress, be wearing
vaizi (ma) garment
vibaya badly
video video
vile those, thus
vilevile also
vipi? how?
vizuri well
volkono volcano
vua (to) underdress
vuka (to) cross
vuli season of light rain
vunja (to) break
vunjika (to) be broken
vuta pull
vuta pumzi (to) breathe in
wazi open
wazo (ma) thought, idea
weka (to) put (aside)
wekesha (to) reserve, book
wewe you (sing.)
weza (to) be able to do sthg.
wezekana (to) be possible
wiki week
-wili two
wimbo (nyimbo) song
winda (to) hunt
wingu abundance
wingu (ma) cloud
ya of
yaani that is to say, i.e.
yai (ma) egg
yale those
yyeye s/he
yu s/he is
yule that (person, animal)
za of
zaa (to) give birth, produce
zahanati clinic, dispensary
zaidi more
zamani long ago
zambara purple
zao (ma) crop
zawadi gift, present
zeeka (to) become old
ziba (to) stop up, plug
-zima whole, well
-zito heavy
zoea (to) be familiar with
zuia (to) prevent
zunguka (to) go round
zungumza (to) converse
-zuri good
zuru (to) visit
ENGLISH–SWAHILI VOCABULARY

able (be) ku-weza
above juu
accident ajali
accompany ku-fuatana
accompany part way ku-sindikiza
address anwani
advantage manufaa
advertise ku-tangaza
advertisement tangazo (ma)
advice shauri (ma)
advice ku-shauri
afraid (be) ku-ogopa
Africa Afrika
after baada ya
afternoon alasiri
afterwards baadaye
again tena, halafu
age umri
agree (to) ku-kubali
agreement (be in) ku-patana
agriculture kilimo
AIDS ukimwi
air hewa
all -ote
allow ku-ruhusu
alone peke -angu, -ake, etc.
aloud kwa sauti
also tena, vilevile
although ingawa, ijafo, ijafookuwa

am ni
American (person) Mmarekani
among miongoni mwa
amount kiasi
ancestor babu (ma)
and na, tena, -ka-
angry (be) ku-kasirika
animal mnyama (wa)
announce ku-tangaza
announcement tangazo (ma)
annoy ku-kera
another -ingine
answer jibu (ma)
any -o -ote
appearance sura
apple tofaa (ma)
April Aprili
are ni
area eneo (ma)
arm mkono (mi)
arrive ku-fika, ku-wasili
art sanaa
article (written) makala
ash majivu
aside (to one side) kando
ask ku-uliza
assistant msaidizi (wa)
association chama (vy)
at kwa, kwenye
attend ku-hudhiria
August Agosti
aunt (maternal) mama mdogo
aunt (paternal) shangazi
baobab tree mbuyu (mi)
baboon nyani
baby mtoto mchanga (wa)
back (phys.) mgongo (mi)
back (at the) nyuma
bad -baya
badly vibaya
badness ubaya
bag mfuko (mi)
banana ndizi
banana plant mgomba (mi)
bar (for alcohol) klau, baa
barber kinyozie (vi)
basin beseni
basket kikapu (vi)
bath (have a) ku-oga
bath bafu
bathroom maliwato
battery betri
be ku-wa
beach pwani
beads shanga
bean haragwe (ma)
beat ku-piga
because kwa sababu, kwa kuwa
bed kitanda (vi)
bedding matandiko
beer bia, pombe
before kabla
beg ku-omba
beggar mwombaji (wa)
begin ku-anza
beginning mwanzo (mi)
behind nyuma
bend ku-pinda
best bora
between kati ya
bicycle baisikeli
birth (give) ku-zaa

black -eusi
blackboard ubao (mbao)
blanket blanketi (ma)
bleed ku-toka damu
blessing baraka
blind -pofu
blood damu
blue bulu
boat boti
body mwili (mi)
boil ku-chemka
boil sthg. ku-chemsha
book kibatoo (vi)
booklet kijitaboo (vi)
boundary mpaka (mi)
borrow ku-kopa
box sanduko (ma)
boy mtoto wa kiwame (wa)
brave hodari
break mkate (mi)
break ku-vunj
breakfast chamshakinywa
breathe ku-vuta pumzi
brick tofali (ma)
bright bibi arusi (ma)
bridegroom bwana arusi (ma)
bring ku-leta
Britain Uingereza
British (person) Mwingereza
broken (be) ku-vunjika
broken down (be) ku-haribika
broom ufigo (figo)
brother kaka
brown kahawia, hudhurungi
bruised (be) ku-chubuka
bucket ndoo
build ku-jenga
bulder mjenzi (wa),
mwash (wa)
business jengo (ma)
large building jumba (ma)
burn ku-waka
bus basi (ma), daladala, matatu
drum ku-piga ngoma
drum ngoma
drummer mpigaji ngoma
drunk (be) ku-lewa
drunkard mlevi (wa)
during muda wa, wakati wa
duties (work) shughuli
dysentery (to have) ku-hara damu
each kila
ear sikio (ma)
early mapema
earthquake tetemeko (ma)
east mashariki
easy rahisi
eat ku-la
editor mhariri (wa)
egg yai (ma)
Egypt Misri
eight -nane
eighty themanini
either au, ama
elder mzee (wa)
electricity umeme
elephant ndovu, tembo
elevation mwinuko (mi)
employed (be) ku-tumika
employee mtumishi (wa)
end mwisho (mi)
enGINE injini, mota
enough (be) ku-tosha
enter ku-ingia
entirely kabisa
envelope bahasha
error kosa (ma)
especially hasa
Europe Ulaya
European (person) Mzungu (Wa)
evening jioni
eventually hatimaye
every kila
evident (be) ku-onekana
exactly kamili
examination (school, etc.) mtihani

(example mfano (mi)
except ila
excepta choo (vy)
expect ku-tumaini
expensive ghali
expert mtaalamu (wa)
explain ku-eleza
explanation maelo
explicitly kinaganaga
extent kadiri
extremely mno
eye jicho (macho)
fabric kitambaa (vi), nguo
face uso (nyuso), sura
familiar (be - with) ku-zoea
family familia, jamaa
fan feni
far mbali
farm shamba (ma)
fast ku-funga
fasten ku-funga
fat -nene (humans), -neno (animals)
father baba
February Februari
feed ku-lisha
feel (e.g. hot) -ona, -sikia
female -ke, -a kike
female animal -jike
few -chache
fifty hamsi
fight ku-pigana
fighting mapigano
fill sthg. up ku-jaza
final -a mwisho
finally mwishoni, mwishowe
find ku-onu, ku-pata
fine ku-toza
finger kidole (vi)
finish sthg. ku-maliza
finished (be) ku-isha
fire moto (mi)
firewood kuni

follow ku-fuata
food chakula (vy)
foolishness upuuizi
foot mguu (mi)
forbid ku-kataza
foreign -geni, -a kigeni
foreigner mgeni (wa)
foreman / woman maimamizi (wa)
forest mwitu (mi)
forget ku-sahau
forgetful -sahaulifu
forget fu-samehe
form (sec. sch.) kidato (vi)
fifty arobaini
foundation msingi (mi)
four -nne
frait dhaifu
frailty udhaifu
France Ufaransa
French (person) Mfaransa
Friday ljumaa
friend rafigi, ndugu
frog chura (vy)
from toka
front mbele
in front of mbele ya
fruit tunda (ma)
full (be) ku-jaa
game mecezo (mi)
game-park/reserve mbuga ya
wanyama
garage gereji
garment nguuo, vazi (ma)
gather ku-chuma
gazelle swala, swara
gentleman bwaana (ma)
genuine halisi
geography joiografia
German (person) Mjerumani,
Mdcahi
Germany Ujerumani
get ku-pata
get on (e.g. bus) ku-panda
get used to ku-zoea
gift zawadi
giraffe twiga
girl mtoto wa kike (wa)
give ku-pa
glass giiasi
go ku-endi
go! nenda!
go around ku-zunguka
go near ku-karibia
goat mbuzi
God Mungu
good -zuri, -ema
goodbye kwa heri
goodness wema, hisani
gossip ku-piga soga
government serikali
grandmother bibi (ma), nyanya
grasp ku-shika
grass majani
graze ku-lisha
great -kii
Greece Ugiriki
Greek (person) Mgiriki
green kijani
greet ku-salimu
greetings salamu
grind (grain) ku-saga
group kundi (ma), kikundi (vi)
grow ku-ota, ku-meaa
gruel uji
guard sthg. ku-linda
guard mlri (wa)
guest mgeni (wa)
guide kiongosi (vi)
hair nywele
half nusu
hammer nyundo
hand mkononi (mi)
happen ku-tokea
happiness heri
harbour bandari
harm ku-dhuru
<table>
<thead>
<tr>
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<th>Swahili</th>
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<tbody>
<tr>
<td>guest</td>
<td>mgeni (wa)</td>
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<tr>
<td>guide</td>
<td>kiongozi (vi)</td>
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<tr>
<td>hair</td>
<td>nywele</td>
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<tr>
<td>half</td>
<td>nusu</td>
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<tr>
<td>hammer</td>
<td>nyundo</td>
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<td>hand</td>
<td>mkono (mi)</td>
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<td>happen</td>
<td>ku-tokea</td>
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<td>happiness</td>
<td>heri</td>
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<td>harbour</td>
<td>bandari</td>
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<tr>
<td>harm</td>
<td>ku-dhuru</td>
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<td>harvest</td>
<td>(crop) zao (ma)</td>
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<td>harvest time</td>
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<td>have</td>
<td>ku-wa na</td>
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<td>-enye</td>
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<td>himself</td>
<td>mwenyewe</td>
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<td>house</td>
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<td>how?</td>
<td>vipi? -je?</td>
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<td>how many? -ngapi?</td>
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<tr>
<td>human being</td>
<td>binadamu</td>
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<td>hundred</td>
<td>mia</td>
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<td>hunger</td>
<td>njaa</td>
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<td>hungry (be)</td>
<td>ku-wa na njaa</td>
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<td>ikiwa, iwapo, kama</td>
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<td>ill (become)</td>
<td>ku-ugua</td>
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<td>immediately</td>
<td>mara moja, sasa hivi</td>
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<td>increase</td>
<td>ku-ongeza</td>
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<td>Bara Hindi</td>
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<td>Mhindi (Wa)</td>
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<td>injured (be)</td>
<td>ku-umia</td>
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<td>instead of</td>
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<td>intend</td>
<td>ku-kusudia</td>
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<td>invite</td>
<td>ku-alika, ku-karibisha</td>
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<td>iron sth.</td>
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<td>iron</td>
<td>pasi</td>
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<td>is ni</td>
<td>its (possession) -ake</td>
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<td>January</td>
<td>Januari</td>
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<tr>
<td>join</td>
<td>ku-unga</td>
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<td>journalist</td>
<td>mwandishahi-babari (wa)</td>
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<td>judgement</td>
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<td>July</td>
<td>Julai</td>
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<td>jump</td>
<td>ku-ruka</td>
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<td>kerosene</td>
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<td>leader</td>
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<td>ku-toka, ku-ondoka</td>
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<td>left (direction)</td>
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<td>leg</td>
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<td>length</td>
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<td>maktaba</td>
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<td>lid</td>
<td>kifuniko (vi)</td>
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<td>light (e.g. fire)</td>
<td>ku-washa</td>
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<td>like</td>
<td>ku-penda</td>
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<td>like</td>
<td>kama, namna</td>
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<td>lip</td>
<td>mdomo (mi)</td>
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<td>ku-kaa, ku-ishi</td>
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<td>loaf</td>
<td>mkate (mi)</td>
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<td>local (person)</td>
<td>mwenyegi (wa)</td>
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<td>log</td>
<td>gogo (ma)</td>
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<td>long</td>
<td>-refu</td>
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<td>long ago</td>
<td>zani</td>
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<td>look after</td>
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<td>ku-tazama, ku-onza</td>
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<td>look for</td>
<td>ku-tafuta</td>
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Prevent ku-zuia
Price bei
Print ku-piga chapa
Problem tatizo (ma), shauri (ma)
Produce ku-zaa
Progress mazao
Progress ku-endelea
Progress maendeleo
Promise ku-ahidi
Promise ahadi
Pronunciation matamshi
Property mali
Protrude ku-tokeza
Provisions manuafaa
Pull ku-vuta
Puncture pancha
Purple zambaru
Push ku-sukuma
Put ku-tia, ku-weka
Quarrel ku-gombana
Quarrelling magomvi
Quarter robo
Question swali (ma)
Quick -a upesi
Quickly kwa haraka, upesi, mbiu
Quiet (be) ku-nyamaa
Quiet kimya, tulivu
Quietly kimya, polepole
Quietness kimya, utulivu
Race shindano (ma)
Rain ku-nyesha
Rain mvua
Rainy season (heavy) masika
Rainy season (light) vuli
Read ku-soma
Ready (get) ku-tayarisha
Ready tayari
Real halisi
Reason sababu, maana
Receive ku-pekea
Recently juzi juzi
Reception (hotel) mapokezi
Recover ku-pona, ku-poa
Red -ekundu
Reduce (lessen) ku-punguza
Refuse ku-kataa
Region mkoza (mi)
Relation (relative) ndugu
Remain ku-baki
Remember ku-kumbuka
Remove ku-ondoa
Renovate ku-karabati
Repair ku-rekebisho
Repairs marekebisho
Reply ku-jibu
Requirements mahitaji
Research utafiti
Reserve (e.g. a room) ku-wekesha
Responsibility madaraka
Rest ku-pumuza
Retire (from work) ku-staafu
Return ku-rudi
Return stgh. ku-rudisha
Rhinoceros kifaru (vi)
Rice mpunga (plant), mchele
(husked), wali (cooked)
Riddle kitendawili (vi)
Right (direction) kulia
Ring pete
River mto (mi)
Road njia, barabara (main)
Roof (put on a) ku-ezeka
Roof paa
Room chumba (vy)
Rope kamba
Sack guni (ma)
Safety salaama
Safety usalamu
Salat tanga (ma)
Salad saladi
Salt chumvi
Samosa sambusa
Satisfied (be) ku-shiba
Saturday Jumamosi
Saucepan sufuria
Say ku-sema
Sea bahari
Search ku-tafuta
Season majira, msimu (mi)
Second -a pili
Secretary mhazili (wa) karani (ma)
Section sekemu
See ku-onu
Self -enyewe
Sell ku-uzua
Send ku-peleka, ku-tuma
September Septemba
Servant mtumishi (wa)
Set (sun) ku-chwa
Seven saba
Seventy sabini
Sep ku-shona
Sewing-machine cherehani
Shade kivuli (vi)
Shadow kivuli (vi)
Shave ku-nyoa
She yeye, a-
Sheet shuka, shiti
Shelf rafu
Shepherd mchungaji (wa)
Shilling shilingi
Skirt shati
Shoe kiatu (vi)
Shop dukuma (ma)
Short -fupi
Shorts kuptura
Shoulder bega (ma)
Show ku-onyesha
Shower bafu
Side upande (pande), kando
Silence kimya
Silver fedha
Since tangu, toka
Sing ku-imba
Singer mwimbaji (wa)
Singly -moja -moja
Sister dada
Sit ku-kaa
Sitting room ukumbi (kumbi)
Six sita
Sixty sitini
Size ukubwa
Skilled worker fundi (ma)
Slapughter ku-chinja
Sleep ku-lala usingizi
Sleeve mkono (mi)
Slightly kidogo
Slowly polepole
Small -dogo
Smallholding shamba (ma)
Smart maridadi
Smooth laini
Sneeze ku-piga chafya
Snow theluji
Socks soksi
Soft laini
Soft drink soda
Soil udongo
Soldier askari jeshi
Some (part of) -ingine
Son mwana (wa)
Song wimbo (nyimbo)
Soon karibu
Sore jeraha (ma)
Sorry (be) ku-sikitika
Sorry! samahani!
Sort (type) aina, jinsi, namna
Sort out ku-chambua
Sound sauti
South kusini
Space nafasi
Spain Hispania
Spare-part spea, spepati
Speak ku-sema, ku-lena
Specialist mtaalamu (wa)
Speed mwendo (mi)
Spice kiungo (vi)
Split ku-pasua
Spoil ku-haribu
Spoon kijiko (vi)
Spot dos (ma)
Stage jukwaa (ma)
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