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This book is dedicated to the memory of my brother Michael

D. McG.
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Donovan McGrath and
Lutz Marten
Introduction

How to use this book

Welcome to Colloquial Swahili! We hope you will enjoy working with this book and its audio material, and that they will help you to feel comfortable and happy to use Swahili – Kiswahili in Swahili – in a number of everyday situations.

In order to make the most of the information offered in this course, you should know how it is structured. The course consists of fourteen units, and each unit is based on three dialogues. The dialogues are the heart of each unit. They describe situations and aspects of East African life from different points of view, and introduce the vocabulary and structures needed to talk about them. At the beginning of each unit, the main points of the unit are summarized. On the audio material you will find the dialogues spoken by Swahili speakers, and the best way to understand natural Swahili and to produce a reasonable copy of it yourself is to listen to the dialogues a number of times. For the first half of the course, up to Unit 7, the dialogues are translated into English. The English translations of the dialogues are meant to help you to understand both the content of the Swahili dialogue and its structure. They may sound strange to the English speaker at times, as we have tried to reveal as much as possible of the structure of the original, and because some Swahili expressions just don’t translate very well into English. After Unit 7, you will no longer need translations, as you will easily understand the Swahili dialogues with the help of the vocabulary listed after each dialogue.
Built around the dialogues, each Unit offers further, more detailed information, grouped under the following headings:

**Vocabulary**

All new words introduced in a dialogue are listed in the accompanying vocabulary section with their English equivalents. In addition, the most important words are included in the Glossary at the end of the book.

**Language points**

Some words require more explanation than given in the vocabulary, for example an indication of their cultural significance, or in which situation they are used. Information of this kind is given under Language Points.

**Language structure**

Under this heading you find explanations about the grammatical forms and constructions used in the dialogue. We have tried to make grammar explanations as clear and precise as possible, and to explain technical terminology whenever we use it. The grammar covered in the course is enough to enable you to understand and use a range of constructions found in everyday conversation and to express yourself freely. It also provides you with a solid background for venturing further into the beauty of Swahili structure. To this end, try the more comprehensive treatment of Swahili grammar given in *Swahili Grammar* by E. O. Ashton, first published in 1944 (Longman, London).

**Language use**

In addition to the words and phrases used in the dialogues, Language Use sections contain useful phrases and expressions for the topics discussed in the unit. They provide easy access to the most important phrases, questions and replies you are likely to use in a given situation.
Exercises

Each unit contains a number of exercises which reinforce the topics introduced in the dialogues. The exercises invite you to put your newly acquired knowledge into practice and we recommend that you go through them carefully before checking for the solutions provided in the answer key at the end of the book.

Readings

From Unit 4 onwards, each unit has a reading passage on a topic related to the one discussed in the dialogues. As the reading passages may contain vocabulary and structures not yet covered at the stage where they are found (although the key vocabulary is given below each reading passage), a full translation is given in the key to the exercises at the end of the book.

At the end of the book, you will find, in addition to the Exercise Key, an index to the topics covered in the Language Structure sections, and two glossaries (Swahili–English and English–Swahili) of the most important words. The glossaries do not, of course, replace a real dictionary and, for a much more detailed source, consider using F. Johnson’s Swahili–English and English–Swahili dictionaries (published by Oxford University Press), the more recent English–Swahili Dictionary, published by the Swahili Research Institute of the University of Dar es Salaam (TUKI 1996), or, a bit later, the monolingual Kamusi ya Kiswahili Sanifu (TUKI 1981).

The Swahili language

The term ‘Swahili’, for the purpose of intelligibility in English, refers to:

- Kiswahili = Name of the language
- Mswahili = Single member of the Swahili community
- Waswahili = Swahili people
- Uswahili = Swahili culture and ways of life
- Uswahilini = Land inhabited by the Swahili
These ‘prefixes’ (the letters before the word -swahili) and ‘suffixes’ (the letters after the word swahili-) that distinguish between the language, the people, the culture and their homeland are a characteristic of Bantu languages, the largest language group in Africa to which Swahili belongs. Some other Bantu languages are Gikuyu (giGikuyu), Luganda (oluGanda), Sotho (seSotho), and Zulu (isiZulu).

Swahili is the first language of the Waswahili, the people who inhabit the coast and nearby islands of eastern Africa. Although the number of people who speak Swahili as their first language is estimated at around several million, the number of people who speak it as a second or third language runs into tens of millions.

**History and spread of the language**

The first significant expansion of the language took place in the ninth and tenth centuries AD which, through the development of shipping and trade, saw Swahili spread from its northern end (the Lamu Archipelago and the present Somalia border of Kenya) southwards along the coast through Kenya, Tanzania and the islands including the Comoros, down as far as northern Mozambique.

The second expansion occurred a thousand years later, in the nineteenth century, with the development of trade routes into the East African interior. This is when Swahili firmly became a language of wider communication, reaching as far as the great lakes and the upper Congo Basin. Christian missionaries, such as Reverend Krapf and Reverend Rebman of Germany, Father Sacleux of France and, later, Bishop E. Steere and Reverend Canon Broomfield of Britain, exploited Swahili’s wider communication capabilities to spread their religion.

The missionaries’ interests in the Swahili language enabled them to translate the Bible and produce dictionaries and grammar books. During the colonial period, the Germans in Tanganyika (Tanzania) decided to use Swahili for their administration. Under the British administration after the 1914–18 war, language policy saw Swahili used as a medium of instruction in primary schools (English was used in secondary schools). In 1930 the Inter-Territorial Language Committee was set up and Swahili was subsequently standardized, with Kiunguja, the dialect of Zanzibar Town, succeeding over Kimvita, the dialect of Mombasa. However, much later, through the language policies of the newly independent countries, Swahili
became the national language of Tanzania, and the official language (alongside English) in Kenya. In recent years, Uganda has endeavoured to raise the standard of Swahili by implementing it into the school curriculum.

Aside from Tanzania, Kenya and Uganda, Swahili-speakers may also be found in Burundi, Ethiopia, Malagasy, Malawi, Mozambique, Zambia, Zimbabwe, the Comoros Islands, Rwanda, Somalia, Sudan, and the Democratic Republic of Congo. There are also significant numbers of Swahili-speakers on the Arabian Peninsula, in the countries of Oman and the United Arab Emirates.

**Why Swahili?**

Spoken by an estimated figure of more than 50 million people, Swahili is one of the most widely spoken languages on the African continent. It is also a popular choice for people who wish to learn an African language. As a language, Swahili presents no serious difficulties for speakers of English who wish to learn it. Using the ‘continental’ vowel sound system, with some knowledge of the Swahili alphabet, the language is more or less written as it is spoken.

Swahili is constantly being adapted by its speakers, who enlarge the language by including words borrowed from other languages. Arabic, Hindi, Gujarati, Persian and, more recently, English are the most noted contributors. However, there are traces of Portuguese and German, not to mention the contributions made by local languages. This ability to borrow and adapt words from other languages is one of the main reasons why Swahili is so useful and popular. Its flexibility in accommodating new and foreign concepts ensures that Swahili remains a very modern language, developing and changing over time.

The awareness of a rich African cultural heritage has also prompted African Americans to relink with their African linguistic heritage. Pan-Africanists encourage the study of African languages and often use African terms as a way of expressing their ideology. For example, using Swahili terminology, we have: Molefi Asante’s *Njia* (the Way), a philosophical outline of an African belief system, and Maulana Karenga’s *Nguzo Saba* (Seven Principles) and *Kwanzaa* (First Fruit), an African American holiday which starts on December 26.

In the United States, it was the African Americans who headed the campaign to get African languages introduced into American
academia; however, students of all ethnic backgrounds now study African languages. Swahili is currently being taught in universities in Africa, Europe, America and Japan.

People who wish to know more about African culture are learning the language, and in this way the Swahili language forms a bridge in human relations.

**Pronunciation**

Swahili words are not difficult to pronounce. As a rule of thumb, Swahili vowels are pronounced like continental vowels, as for example in Italian, German or French, while Swahili consonants have approximately the value of their English counterparts. The pronunciation of a word can in most cases easily be seen from the way it is written. The following chart gives you an idea of the sounds you will encounter when learning Swahili. The best way to practise pronunciation is to listen to the Swahili recorded on the audio material, or to listen to Swahili speakers.

**The Swahili Alphabet**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>/a/</td>
<td>salama</td>
<td>peace</td>
</tr>
<tr>
<td>b</td>
<td>/b/</td>
<td>baba</td>
<td>father</td>
</tr>
<tr>
<td>ch</td>
<td>/ʃ/</td>
<td>chache</td>
<td>few</td>
</tr>
<tr>
<td>d</td>
<td>/d/</td>
<td>dada</td>
<td>sister</td>
</tr>
<tr>
<td>dh</td>
<td>/ð/</td>
<td>dhambi</td>
<td>sin</td>
</tr>
<tr>
<td>e</td>
<td>/ɛ/</td>
<td>endelea</td>
<td>continue</td>
</tr>
<tr>
<td>f</td>
<td>/f/</td>
<td>fanya</td>
<td>make, do</td>
</tr>
<tr>
<td>g</td>
<td>/ɡ/</td>
<td>goli</td>
<td>goal</td>
</tr>
<tr>
<td>gh</td>
<td>/χ/</td>
<td>ghali</td>
<td>expensive</td>
</tr>
<tr>
<td>h</td>
<td>/h/</td>
<td>habari</td>
<td>news</td>
</tr>
<tr>
<td>i</td>
<td>/i/</td>
<td>vipi</td>
<td>how</td>
</tr>
<tr>
<td>j</td>
<td>/dʒ/</td>
<td>jina</td>
<td>name</td>
</tr>
<tr>
<td>k</td>
<td>/k/</td>
<td>kazi</td>
<td>work</td>
</tr>
<tr>
<td>l</td>
<td>/l/</td>
<td>lala</td>
<td>sleep</td>
</tr>
<tr>
<td>m</td>
<td>/m/</td>
<td>mama</td>
<td>mother</td>
</tr>
<tr>
<td>n</td>
<td>/n/</td>
<td>nzuri</td>
<td>fine, well</td>
</tr>
<tr>
<td>ny</td>
<td>/ɲ/</td>
<td>nyota</td>
<td>star</td>
</tr>
<tr>
<td>ng’</td>
<td>/ŋ/</td>
<td>ng’ombe</td>
<td>cow</td>
</tr>
<tr>
<td>o</td>
<td>/ɔ/</td>
<td>toa</td>
<td>take out</td>
</tr>
</tbody>
</table>
The sounds spelled dh, gh and th occur mainly in words of Arabic origin and there is some variation between Swahili speakers as to how they are pronounced.

The sound ng' is a velar nasal like in English singer (and not as in finger).

**Abbreviations**

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
<th>e.g.</th>
<th>for example</th>
</tr>
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<tbody>
<tr>
<td>pl.</td>
<td>adj.</td>
<td>cf.</td>
<td>confer</td>
</tr>
<tr>
<td>lit.</td>
<td>v.</td>
<td>v.</td>
<td>verb</td>
</tr>
<tr>
<td>cont.</td>
<td></td>
<td>cont.</td>
<td>continued</td>
</tr>
</tbody>
</table>
1 Karibu!
Welcome!

In this unit you will learn:

• how to initiate a conversation and exchange greetings
• how to identify people in a conversation using the ‘participant markers’, ni-, u-, tu-, m-
• about the present tense marker -na-
• how to ask someone their name
• how to give your name
• how to ask someone what they are doing and how to say what you are doing
• how to say goodbye
• possessives ‘my’, ‘your’, ‘our’, etc.

Dialogue 1

Nick Braun, a German consultant working for the Tanzania–Zambia railway company TAZARA and Kathy Houston, an American overseas student, are both based in the Tanzanian city of Dar es Salaam. The two visitors have decided to take a short break from work and study to go to Zanzibar Island, fifty miles from the coast of Dar es Salaam. After arriving by ferry, they are now approaching the harbour Customs Office

KATHY: Hodi!
CUSTOMS OFFICER: Karibu!
KATHY: (After entering the office) Asante. Habari yako bwana?
CO: Nzuri. Karibuni.
KATHY AND NICK: Asante.
CO: Hamjambo?
Kathy and Nick: Hatujambo.
Nick: Na wewe, hujambo bwana?
CO: Mimi sijambo. Habari zenu?
Kathy and Nick: Nzuri.

Kathy: May we enter?
Customs Officer: Welcome! Come in!
Kathy: (After entering the office) Thanks. How are things with you, sir?
CO: Fine. Welcome.
Kathy and Nick: Thanks.
CO: How are you both?
Kathy and Nick: We are well.
Nick: And how about you sir?
CO: I am well. How are things with you?
Kathy and Nick: Good.

Vocabulary

Hodi  Expression used when asking to enter a house, room, place, etc.
karibu  welcome, come in
asante  thanks
habari  news
yako  your
bwana  Sir, Mr
nzuri  good, fine, nice (beautiful, pretty)
karibuni  welcome (to more than one person)
Hamjambo?  How are you? (to more than one person)
Hatujambo  We are fine
na  and (with, by)
wewe  you
Hujambo?  How are you? (to one person)
mimi  I, me
Sijambo  I am fine
zenu  your (pl.)

This short dialogue, besides being your first ever Swahili dialogue, shows a number of words and phrases which are used when meeting people or when beginning a conversation.
Saying ‘Hello’

**Jambo** (matter)

**Hujambo?** How are you? (*to one person; lit. There is no matter with you?*)

**Hamjambo?** How are you? (*to two or more people*)

**Sijambo** I am fine

**Hatujambo** We are fine

**Habari** (news)

**Habari?** How is it?/How are things? (*lit. News?*)

**Habari gani?** How are things?/What’s going on? (*lit. News what sort?*)

**Habari yako?** How are you?/How are things with you? (*lit. Your news?*)

**Habari zenu?** How are you? (*to two or more people*)

**Nzuri** Good, fine

**Njema** Good, fine

**Salama** Peaceful

**Safi** Great (couldn’t be better)

**Salama** (*lit. peaceful*)

**Salama?** How are you?

**Salama** I’m fine.

**Karibu!**

**Karibu** Welcome

**Karibuni** Welcome (*to two or more people*)

**Asante** Thanks

**Asanteni** Thanks (*to two or more people*)

**Language points**

A good answer to **Habari yako?** or **Habari zenu?** is **nzuri**, meaning ‘fine’, ‘well’, or ‘good’. **Nzuri** can be used by and to one or many persons. **Karibu** and **asante** are used when speaking to one person,
whereas karibuni and asanteni are used when addressing more than one person, as in the English ‘Welcome to you all’ or ‘Thank you all’. Karibu and asante are used very often and, especially asante, are always good words to say. Finally, the correct forms of -jambo and habari depend on how many people are addressed in the question, and on how many people are speaking in an answer, as shown in the different phrases for habari and -jambo above.

Listen to the difference between karibu and karibuni on the audio material. The stress in Swahili is on the last but one vowel, so it is karíbu, but karibúni. Listen to the difference between asánte and asanténi.

Exercise 1

Choose the correct reply.

E.g. Kathy says Karibu! and Nick says Asante!

1 The CO says Karibuni! and Nick and Kathy say ________
2 Nick and the CO say Karibu! and Kathy says ________
3 Kathy says Karibuni! and Nick and the CO say ________
4 Kathy and the CO say Karibu! and Nick says ________
5 Kathy, Nick and the CO say and you say ________

Exercise 2

Choose the correct question.

E.g. Kathy asks Habari yako? and Nick replies Nzuri.

The CO and Nick ask Hujambo? and Kathy replies Sijambo.

1 CO: Kathy and Nick: Hatujambo.
2 Kathy and Nick: CO: Nzuri.
3 CO: ________
   Kathy and Nick: Nzuri.

4 Nick: ________
   CO: Sijambo.

5 Kathy and Nick: ________
   CO: Asanteni.

**Exercise 3**


**Language structure**

**Participant markers**

The word *jambo* is really a noun, meaning ‘matter’, ‘affair’, but in the greetings above, it is used more like a verb because it is combined with *u, m, and tu*, so-called *participant markers* (functioning as *subject concords*) to show who is saying what to whom. *H(a)-*, the first part of *hujambo, hajambo* and *hatujambo*, is a *negative marker*, meaning ‘not’:

\[
\begin{align*}
    h(a) & + \text{ participant marker } + \text{ jambo} \\
    h - \text{ not} & + u - \text{ you (one person)} + \text{-jambo} = \text{hujambo} \\
    ha - \text{ not} & + m - \text{ you (many)} + \text{-jambo} = \text{hamjambo} \\
    ha - \text{ not} & + tu - \text{ we} + \text{-jambo} = \text{hatujambo}
\end{align*}
\]

So *hatujambo* means literally something like ‘Not we (have) matter’, or ‘There is nothing the matter with us.’ In *hujambo*, the *-a-* of *ha-* ‘not’ disappears because of the following *-u*. The form for ‘I have no matter’, *sijambo*, although it also has a ‘not’ in it, works a bit differently, and we ignore it for the moment. The participant marker for ‘I’ is in fact *ni-*: 
Participant markers

ni- I (1st person singular)

u- you (2nd person singular)

tu- we (1st person plural)

m- you (2nd person plural)

These four forms are always combined with tense markers and verbs (hence the little dash). They are called ‘participant markers’, since they help to identify the participants in a conversation – me and you and us and you all. People and things talked about (the topics of a conversation) can be identified in English by using he, she, they and it. This can be done in Swahili as well, but exactly how this works in Swahili will be explained in the next Unit.

Dialogue 2

While Nick and Kathy are filling out their customs declaration forms another Customs Officer enters the office

1 Which of the four participant markers are used in this dialogue?

CO2: Hamjambo?

CO1, KATHY AND NICK: Hatujambo.

NICK: (Noticing that this officer is much older and of a higher status than the first officer whom they met earlier) Shikamoo!

CO2: Marahaba! (And then to the first Customs Officer) Habari za kazi?

CO1: Nzuri mzee, shikamoo.

CO2: Marahaba. (Looks at Nick and says) Jina lako nani?

NICK: Jina langu Nick Braun.

CO2: Habari za safari?

NICK: Njema.

CO2: (Turns towards Kathy) Na wewe jina lako nani?

KATHY: Jina langu Kathy Houston.

CO2: Habari za leo?

KATHY: Salama.

CO2: Mnafanya kazi hapa?

NICK: Ninafanya kazi TAZARA huko Dar es Salaam.
KATHY: Na mimi ninasoma chuo kikuu.
CO2: Karibuni Unguja.
KATHY AND NICK: Asante.
CO2: Kwaherini.
KATHY AND NICK: Kwaheri.

CO2: How are you?
CO1, KATHY AND NICK: We are well.
NICK: (Noticing that this officer is much older and of a higher status than the first officer they met)
My respects!
CO2: You're most welcome! (And then to the first Customs Officer) How's work?
CO1: Good, elder, my respects.
CO2: You're welcome. (Looks at Nick and says)
What's your name?
NICK: My name is Nick Braun.
CO2: How's the journey?
NICK: Good.
CO2: (Turns towards Kathy) And you, what's your name?
KATHY: My name is Kathy Houston.
CO2: How are you today?
KATHY: Fine.
CO2: Are you working here?
NICK: I'm working for TAZARA over there in Dar es Salaam.
KATHY: And I am studying at the university.
CO2: Welcome to Zanzibar.
KATHY AND NICK: Thanks.
CO2: Goodbye.
KATHY AND NICK: Goodbye.

Vocabulary

Shikamoo My respects! (A respectful greeting to someone who is older or who is of a higher rank or social status; the historical literal meaning is ‘I am touching your feet’)

Marahaba Welcome! (This must be used as a reply to Shikamoo: it is an acknowledgement of the respect given to someone who is older or superior)
kazi  work
mzee  old man, an elder, parent
jina  name (pl. majina)
lako  your (in reference to jina)
nani?  who, what person(s)?
langu  my (in reference to jina)
safari  journey(s)
leo  today
-fanya  do, make
hapa  here
-soma  read, study
Unguja  Zanzibar
ndiyo  yes, that is so, indeed
kwaherini  goodbye (to more than one person)
kwaheri  goodbye (to one person)
Language structure

The subject concord and verb tense

As you have no doubt noticed, three of the four participant markers are used in Dialogue 2, namely tu- and m- in hatujambo and hamjambo, and ni- in ninafanya kazi and ninasoma, and m- in mnafanya kazi hapa? In the latter verbs, the participant markers function as subject concord and are combined with the tense marker -na- and the verb stem:

\[
\begin{align*}
\text{Subject concord} & \quad + \quad \text{tense marker} & \quad + \quad \text{verb stem} \\
\text{ni} & \quad + \quad \text{na} & \quad + \quad \text{soma} & \quad = \quad \text{ninasoma} \\
& & & \quad (I \ \text{am reading/studying}) \\
\text{tu} & \quad + \quad \text{na} & \quad + \quad \text{soma} & \quad = \quad \text{tunasoma} \\
& & & \quad (we \ \text{are reading/studying}) \\
\text{m} & \quad + \quad \text{na} & \quad + \quad \text{fanya} & \quad = \quad \text{mnafanya} \\
& & & \quad (you \ (pl.) \ \text{are doing/making})
\end{align*}
\]

The tense marker -na- refers to present tense, to indicate that events are taking place now, at the time of speaking. Most Swahili verbs are built in this fashion, by combining a subject concord (either a participant marker or a concord which will be introduced soon), a tense marker and a verb stem. An example of the participant marker for the 2nd person singular is the following:

Unafanya nini? What are you doing?

In answering this question, the participant marker ni- is used:

Ninafanya kazi. I am working.

In colloquial speech, some participant markers can be contracted (‘fused together’) with a tense marker. Most frequent is the case of ni + na = na, so that for example ninasoma becomes nasoma.
Exercise 4

Fill in the gap.

E.g.  Unafanya nini?  Nafanya kazi.

1  Unafanya nini?  —— nasoma.
2  Mnafanya nini?  —— nafanya kazi.
3  —— nafanya nini?  Tunasoma chuo kikuu.

Language use

**Asking someone their name**

Jina lako nani?  What’s your name?
Jina langu . . .  My name is . . .

**Asking what somebody is doing**

Unafanya nini?  What are you doing? (sing.)
Nafanya kazi.  I’m working.
Mnafanya nini?  What are you doing? (pl.)
Tunasoma.  We’re studying.

**Saying goodbye**

Kwaheri!  Goodbye. (sing.)
Kwaherini!  Goodbye all. (pl.)

Language points

**Habari za**, meaning literally ‘news of’ is another common form used in polite conversation. Like **habari yako?** it can be used to ask about someone’s well-being, but it is more specific. So **habari za kazi?** means literally ‘news of the work’. When meeting somebody who is travelling, you can ask **Habari za safari?** ‘How is the journey?’ The answer to this question is always positive – you can choose **nzuri, njema, safi,** or **salama.**
The word nani means ‘who’, but in jina lako nani? it is better translated as ‘what’, so the expression reads as ‘What is your name?’

Listen to the audio material for the pronunciation of njema.

**Exercise 5**

Choose the correct reply (several answers are sometimes possible; use many different forms).

E.g. The CO asks Habari za safari? and Kathy replies Salama.

1 CO: Hujambo? KATHY: ________
2 CO: Habari yako? KATHY: ________
3 CO: Habari za safari? KATHY: ________
4 CO: Karibu! KATHY: ________
5 KATHY: Hamjambo? CO1 AND CO2: ________
6 KATHY: Habari za kazi? CO1 AND CO2: ________
7 KATHY: Asanteni! CO1 AND CO2______

**Language point**

In Swahili there are many kinds of greetings, which may depend on the relationship between the people involved. For instance, a younger person or a person of a lower rank or status would greet their elder or superior respectfully by using the word Shikamoo (‘My respects’ – just as Nick did in the previous dialogue); the reply is always Marahaba (‘Welcome’). This is the same form of greeting a student would use to a teacher. People of the same age group would be less formal in their greetings, saying for example, U hali gani? (‘How’s your health/state?’); often the reply is, Mzima (‘Well/Fine’) or Salama (‘Fine’).

Muslims usually greet each other by saying Salaam aleikum (‘Peace be unto you’), and the reply is always Aleikum salaam (‘And peace unto you’).
Dialogue 3

After leaving the port authorities the visitors encounter a middle-aged man who offers them his services as a taxi driver.

Nick: Shikamoo mzee!
Man: Marahaba! Hamjambo?
Nick and Kathy: Hatujambo.
Nick: Na wewe bwana hujambo?
Man: Sijambo. Habari za safari?
Nick: Nzuri tu. Jina lako nani?
Man: Jina langu Athumani. Karibuni!
Nick and Kathy: Asante.
Nick: Habari za kazi?
Bw Athumani: Njema.
Kathy: Je, unafanya kazi gani?
Bw Athumani: Ninafanya kazi ya kuendesha teksi.
Nick: Tunahitaji teksi. Tunakwenda hotelini.
Bw Athumani: Njooni basi!

Nick: My respects elder!
Man: You’re welcome! How are you both?
Nick and Kathy: We are well.
Nick: And you sir, how are you?
Man: I’m well. How’s the journey?
Nick: Just fine. What is your name?
Man: My name’s Athumani. You are both welcome!
Nick and Kathy: Thanks.
NICK: How’s work?
BW ATHUMANI: Good.
KATHY: What kind of work do you do?
BW ATHUMANI: I work as a taxi-driver (lit. I am doing the work of driving a taxi).
NICK: We need a taxi. We’re going to the hotel.
BW ATHUMANI: Well then, come on!

Vocabulary

gani? what? what kind of?
ya of (in relation to kazi, work)
kuendesha to drive/driving
teksi a taxi
-hitaji need, require (Tunahitaji: We need)
(kw)-enda (to) go, going
hotelini to/at/by the hotel
njooni come (said to more than one person. Also spelt njoni.
The singular is njoo)
basi so, well

Language point

The word basi is frequently used and is capable of conveying different shades of meaning depending on the context in which it is being used: Njooni basi!, in the dialogue above can have the meaning of: ‘So, come on all of you!’, or to put it another way: ‘Well then, you all come on!’ In other circumstances it is used as a sign of resignation: ‘That’s enough!’ ‘That will do!’ ‘No more!’

Exercise 6

Nick is waiting for Kathy who is looking at postcards outside a shop. After a while he gets impatient and asks her to move on. What does he say?
Language structure

The possessive concord

When asking about somebody’s news, habari yako? or when asking for somebody’s name, jina lako nani? you are combining the nouns habari and jina with a ‘possessive marker’ – my name, jina langu, is different from your name, jina lako. In Swahili, in contrast to English, the noun comes first and the possessive marker follows. The possessive stems forming possessive markers are shown below:

Possessive stems

-angu my  -etu our
-ako your  -enu your (pl.)
-ake his/her -ao their

The possessive stems ‘agree’ with the noun with which they are used. That means that a stem is combined with a different consonant depending on the noun with which it is used. For example:

Jina, jambo, and neno take l- in the singular:

jina l-angu my name
neno l-ako your word
jina l-ake his/her name
jambo l-etu our affair
jambo l-enu your (pl.) affair
neno l-ao their word

But their plural forms majina, maneno, and mambo take y-:

majina y-angu my names
maneno y-ako your words
majina y-ake his/her names
mambo y-etu our affairs
mambo y-enu your (pl.) affairs
maneno y-ao their words

That is, the singular nouns jina, neno, and jambo (it’s one name, one word, one affair) take l-, while the plural nouns majina,
Maneno, mambo (names, words, affairs) take y-. On the other hand, habari, safari and kazi take y- when they are singular, but z- when they are in the plural. With these words, you can’t tell whether they are singular or plural by just looking at the word – but when used with the possessive, the difference shows:

Habari, safari, and kazi take y- in the singular:

- habari y-angu: my news (‘one news item’)
- habari y-ako: your news
- safari y-ake: his/her journey
- safari y-etu: our journey
- kazi y-enu: your (pl.) work
- kazi y-ao: their work

But z- in the plural:

- habari z-angu: my news (‘many news items’)
- habari z-ako: your news
- safari z-ake: his/her journeys
- safari z-etu: our journeys
- kazi z-enu: your (pl.) work
- kazi z-ao: their work

The reason for this is that jina, neno, and jambo belong to one group (‘class’) of nouns (the JI-MA class), while safari, habari and kazi belong to a different group (‘class’) of nouns (the N class). These classes will be discussed in more detail in Units 4 and 5. We will spend quite some time with the different noun classes in Swahili (there are eight classes in total) in the following units.

For the moment, try to memorize the forms of jina and majina, and then you just have to remember that neno and jambo are like jina (and maneno and mambo are like majina). Similarly, if you memorize the forms of safari, you just have to remember that habari and kazi are like safari (i.e. they are words of the same noun class).

The different consonants are called the possessive concord, since they are used with possessive stems. The possessive concord is also used with the ‘a of relationship’, which we have seen already in habari za kazi. So it is:

- neno la Nick: Nick’s word (lit. word of Nick)
- maneno ya Nick: Nick’s words
Exercise 7

Translate into English, and then translate back into Swahili:

1a jina langu  1b majina yangu
2a jina lako  2b majina yako
3a jina lake  3b majina yake
4a jina letu  4b majina yetu
5a jina lenu  5b majina yenu
6a jina lao  6b majina yao
7a habari yangu  7b habari zangu
8a habari yako  8b habari zako
9a habari yake  9b habari zake
10a habari yetu 10b habari zetu
11a habari yenu 11b habari zenu
12a habari yao 12b habari zao

Exercise 8

Supply the correct consonant (y, z, l) in the gaps. (2) means that there are two possibilities, in which case give both.

1 habari _ako?/_ako? (2) 7 habari _enu?/_enu? (2)
2 jina _angu 8 jambo _etu
3 habari _a kazi?/_a kazi? (2) 9 mambo _ao
4 majina _enu 10 maneno _angu
5 neno _angu 11 jambo _enu
6 jina _ake 12 safari _angu/_angu (2)

Exercise 9

Translate into Swahili (sometimes more than one answer is possible):

1 Your (pl.) affair 11 My word
2 Her words 12 How’s work?
3 My journeys 13 Your (pl.) names
4 Our affairs 14 My name
5 How’s your (pl.) news (pl.)? 15 How’s their news (pl.)?
<table>
<thead>
<tr>
<th></th>
<th>English</th>
<th></th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>How’s your (pl.) news (sing.)?</td>
<td>16</td>
<td>How’s his news?</td>
</tr>
<tr>
<td>7</td>
<td>My journey news (pl.)?</td>
<td>17</td>
<td>How’s your (sing.) news (pl.)?</td>
</tr>
<tr>
<td>8</td>
<td>Our affair</td>
<td>18</td>
<td>My names</td>
</tr>
<tr>
<td>9</td>
<td>Your (pl.) words</td>
<td>19</td>
<td>Our names</td>
</tr>
<tr>
<td>10</td>
<td>Their affairs</td>
<td>20</td>
<td>Your (sing.) name</td>
</tr>
</tbody>
</table>

**Exercise 10**

Give a little speech in Swahili, using the English version below:

Hello . . . How are you? . . . My name is . . . I need a taxi to go to the hotel . . . How’s the work? . . . Thanks . . . Goodbye.
2 Unatoka wapi?

Where do you come from?

In this unit you will learn:

• the pronouns ‘I’, ‘you’, ‘he/she’, etc.
• the copula ni
• how to say your nationality
• how to say where you come from and ask where someone comes from
• how to ask someone where they were born and to say where you were born
• how to say where you stay/reside/live
• how to say the negative to that which is mentioned above
• how to describe your means of transport

Dialogue 1

Four students, Amos, Kathy, Subira and Leo are getting to know each other on the campus of the University of Dar es Salaam in Tanzania

1 Who are the students from overseas in this conversation?
2 What is their country of origin?

AMOS: Mimi ni Mtanzania. Ninatoka Bukoba. Nyinyi mnatoka wapi?
SUBIRA: Ninatoka Nairobi, kwa hiyo mimi ni Mkenya.
AMOS: Bwana Leo, je, umezaliwa huko Uingereza?
AMOS: Na wewe Bibi Kathy, umezaliwa wapi?
KATHY: Mimi nimezaliwa Los Angeles, lakini siku hizi mimi na familia yangu tunaishi New York.
LEO: Na wewe je, Bibi Subira? Mimi sijui habari zako. Umezaliwa Nairobi?
SUBIRA: Hapana. Sasa ninaishi Nairobi lakini nimezaliwa katika kijiji cha Tigoni.

AMOS: I'm Tanzanian. I come from Bukoba. Where do you come from?
LEO: I'm English. I come from London.
KATHY: I'm American. I come from New York.
SUBIRA: I come from Nairobi, so I'm Kenyan.

AMOS: Mister Leo, were you born over there in England?
LEO: Yes sir, I was born in England. I'm an Englishman, but my father comes from West Africa and my mother is African American.

AMOS: And you Miss Kathy, where were you born?
KATHY: I was born in Los Angeles, however at present my family and I are living in New York.

AMOS: And you Miss Subira? I don’t know anything about you, were you born in Nairobi?
SUBIRA: No. Now I live in Nairobi but I was born in Tigoni village.

Vocabulary

mimi I, me (see Language structure)
ni am, is, are, it is (Mimi ni Mtanzania, I am a Tanzanian)
-toka come from, out of
nyinyi you (pl.) (see Language structure)
wapi? where?
kwa hiyo therefore, thus, so
je, . . .? Clarifies that a question is being asked
-zaliwa be born
huko there, over there
lakini but, however
baba father
Afrika (ya) Magharibi West Africa
mama mother
bibi Miss, Mrs, lady (grandmother)
siku hizi these days
familia family
-ishi live, live at
-jua know (sijui, I don’t know)
hapana no
katika in, at, into
kijiji village

Language point

In the dialogue you may have noticed that the students address each other as ‘Bwana Amos’, ‘Bibi Kathy’, ‘Bibi Subira’, etc., rather than with just their first names as they probably would in a corresponding English conversation. The use of titles like Bwana and Bibi, or Mzee (introduced in the preceding unit), is much more common in Swahili and they are also used by young people like the students in this dialogue.

Language structure

Pronouns and the copula

The pronouns of Swahili are:

<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mimi</td>
<td>I</td>
</tr>
<tr>
<td>wewe</td>
<td>you (sing.)</td>
</tr>
<tr>
<td>yeye</td>
<td>he or she</td>
</tr>
<tr>
<td>sisi</td>
<td>we</td>
</tr>
<tr>
<td>nyinyi</td>
<td>you (pl.)</td>
</tr>
</tbody>
</table>

For saying that I am something, you are something, he is something, etc., the pronouns can be used with the ‘copula’ ni, ‘to be’, to say mimi ni, ‘I am’, wewe ni, ‘you are’, wao ni, ‘they are’, etc. Examples in the dialogue are Mimi ni Mwafrika, Mimi ni Mswidi, Mimi ni Mjapani, and Mimi ni Mkenya.

Language use

Saying your nationality

<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mimi ni</td>
<td>I am an African</td>
</tr>
<tr>
<td>Mwafrika</td>
<td></td>
</tr>
<tr>
<td>Mswidi</td>
<td>a Swede</td>
</tr>
<tr>
<td>Mjapani</td>
<td>a Japanese</td>
</tr>
</tbody>
</table>
Language structure

The M-WA noun class

When the students say who they are, they all use words beginning with the letter M. Amos, for example, is M-tanzania, a Tanzanian. Other words in this group are:

mtoto  child
mgeni  guest
msichana  girl
mvulana  boy
mtu  person
mwaliyu  teacher
mwanafunzi  student

and of course the words for the nationalities introduced above, e.g. Msaidi. When followed by a vowel, the m- becomes mw-, as in Mwafrifika, mwaliyu, or mwanafunzi. All these words make their plural by exchanging M- for Wa-:

Watanzania  Tanzanians
Wajapani  Japanese people
Waafrifika  Africans
watoto  children
walimu*  teachers
wanafunzi*  students
Sisi ni wageni.  We are guests.
Nyinyi ni wasichana.  You are girls.
Wao ni watu.  They are people.

*In these two forms the two a's are shortened to one a.

The plural ‘boys’ is thus wavulana, and ‘people’ are watu. This class of nouns is the ‘human’ class, or as we will call it, the ‘M-WA class’. There are eight of these classes in Swahili and you will have to learn which noun belongs to which class – not only to make the right plural, but also because other words in the sentence
change (slightly) depending on the class of the noun, as we have already seen with the possessive marker in the last unit. The concord of the M-WA class is a- in the singular, and wa- for plural. These are placed before the tense the marker and/or the beginning of the verb:

**Mkenya anatoka Nairobi.**
The Kenyan (he) comes from Nairobi.

**Wakenya wanatoka Kenya.**
The Kenyans (they) come from Kenya.

**Msichana anatoka Chicago.**
The girl comes from Chicago.

**Wasichana wanatoka Mbeya.**
The girls come from Mbeya.

When used without a noun, a- means simply ‘he’ or ‘she’, and wa- means ‘they’ – meaning that whoever exactly is meant, he, she, or they are living beings:

**Anaishi Nairobi.**
She/he lives in Nairobi.

**Wanatoka Ujerumani.**
They come from Germany.

The nominal prefix m- is a syllable, so it is M-hindi, M-faransa, etc. Listen carefully to the speakers on the audio material.

There is no expression for ‘the’ or ‘a’, known as the ‘definite’ or ‘indefinite article’ in Swahili. Mwafrika, for example, can mean either the African or an African.

When used with an M-WA noun, the possessive marker (cf. Unit 1, Dialogue 3) is formed with the possessive concord w-, for both singular and plural:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mtoto wangu</td>
<td>my child</td>
</tr>
<tr>
<td>mgeni wetu</td>
<td>our guest</td>
</tr>
<tr>
<td>mvulana wake</td>
<td>her/his boy</td>
</tr>
<tr>
<td>watoto wangu</td>
<td>my children</td>
</tr>
<tr>
<td>wageni wenu</td>
<td>your (pl.) guests</td>
</tr>
<tr>
<td>wavulana wao</td>
<td>their boys</td>
</tr>
</tbody>
</table>
Language use

Saying where you come from

<table>
<thead>
<tr>
<th>Ninatoka</th>
<th>Uingereza</th>
<th>I come from</th>
<th>England</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marekani</td>
<td></td>
<td></td>
<td>America</td>
</tr>
<tr>
<td>Uholanzi</td>
<td></td>
<td></td>
<td>Holland</td>
</tr>
<tr>
<td>Ujerumani</td>
<td></td>
<td></td>
<td>Germany</td>
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<tr>
<td>Ngazija</td>
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<td>the Comoros</td>
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<td>London</td>
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<td></td>
<td>London</td>
</tr>
<tr>
<td>Ubelgiji</td>
<td></td>
<td></td>
<td>Belgium</td>
</tr>
<tr>
<td>Msumbiji</td>
<td></td>
<td></td>
<td>Mozambique</td>
</tr>
<tr>
<td>Rumi (or Roma)</td>
<td></td>
<td>Rome</td>
<td></td>
</tr>
<tr>
<td>Kanada</td>
<td></td>
<td></td>
<td>Canada</td>
</tr>
</tbody>
</table>

Asking where someone comes from

<table>
<thead>
<tr>
<th>Unatoka wapi?</th>
<th>Where do you (sing.) come from?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mnatoka wapi?</td>
<td>Where do you (pl.) come from?</td>
</tr>
<tr>
<td>Anatoka wapi?</td>
<td>Where does s/he come from?</td>
</tr>
<tr>
<td>Wanatoka wapi?</td>
<td>Where do they come from?</td>
</tr>
</tbody>
</table>

Asking someone where they were born

<table>
<thead>
<tr>
<th>Umezaliwa wapi?</th>
<th>Where were you born?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mmezaliwa wapi?</td>
<td>Where were you (pl.) born?</td>
</tr>
<tr>
<td>Amezaliwa wapi?</td>
<td>Where was s/he born?</td>
</tr>
<tr>
<td>Wamezaliwa wapi?</td>
<td>Where were they born?</td>
</tr>
</tbody>
</table>

Saying where you were born

<table>
<thead>
<tr>
<th>Nimezaliwa</th>
<th>Paris</th>
<th>I was born in</th>
<th>Paris</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unguja</td>
<td></td>
<td></td>
<td>Zanzibar</td>
</tr>
<tr>
<td>Ujerumani</td>
<td></td>
<td></td>
<td>Germany</td>
</tr>
<tr>
<td>Los Angeles</td>
<td></td>
<td></td>
<td>Los Angeles</td>
</tr>
<tr>
<td>Hong Kong</td>
<td></td>
<td></td>
<td>Hong Kong</td>
</tr>
</tbody>
</table>
Exercise 1

How would you say the following in English?

1 Mimi ni Mwingereza.
2 Ninatoka Uingereza.
3 Nimezaliwa Uingereza.
4 Unatoka wapi?
5 Umezaliwa wapi?

And how would you say the following in Swahili?

6 Amos comes from Bukoba.
7 Leo comes from London.
8 Kathy comes from New York.
9 Where do you (pl.) come from?
10 Where do they come from?

Exercise 2

Fill in the gaps with the correct singular or plural form.

E.g. Mtanzania Watanzania

1 Mtoto ______
2 Mfaransa ______
3 ______ Waingereza
4 Msichana ______
5 ______ Wageni

Exercise 3

Habari zako? Give some details about yourself: your name, where you were born and your nationality. Listen again to Dialogue 1. An example is provided in the answer key.
Dialogue 2

As they become better acquainted the students ask each other further details about their lifestyles

1 Who among the students lives off campus?
2 Do any of the students in this conversation share accommodation?

LEO:  Bwana Amos, wewe unakaa wapi?
AMOS:  Ninakaa Mwenge, nje kidogo ya eneo la chuo kikuu.
LEO:  Si mbali na hapa chuo kikuu. Je, unakwenda kwa miguu?
AMOS:  La, ninakuja hapa kwa daladala. Na wewe, unakaa wapi?
LEO:  Mimi ninakaa hapa hapa chuo kikuu katika Bweni la Nne.
AMOS:  Kwa bahati wewe unaweza kufika darasani kwa miguu. Na wewe, Bibi Subira, unakaa wapi?
AMOS:  Basi mnaishi pamoja!
KATHY:  Hapana. Sisi tunaishi kwenye jumba moja tu.

LEO:  Mr Amos, where do you live?
AMOS:  I live in Mwenge, just outside the campus.
LEO:  It's not far from the university. Do you come on foot?
AMOS:  No. I come here by daladala. And where are you staying?
LEO:  I am staying right here at the university, in Hall Four.
AMOS:  Fortunately you can come to class on foot. And you, Miss Subira, where are you staying?
SUBIRA:  I'm staying here at the university in Hall Three. Miss Kathy is also staying in Hall Three.
AMOS:  So you live together!
KATHY:  No. We just live in the same building.

Vocabulary

-kaa  sit, stay, reside at, inhabit
nje   outside
kidogo a little, a bit
eneo la region (of), area (of)
chuo kikuu university
si    it (Mwenge) is not
mbali na  far from
hapa  here (hapa hapa, right here in this place/spot)
-weza  can, be able, be capable
(kw)-enda  go, walk
miguu  feet, legs (sing. mguu)
-fiuka  arrive, come to
la  no (same as hapana in replies)
(ku)-ja  (to) come
daladala  local minibus (see the following Language point)
bweni  dormitory/hall of residence (Bweni la Nne/Tatu = Hall Four/Three)
bahati  luck, chance, fate (kwa bahati, luckily, fortunately)
darasa  classroom, lesson, class period (darasani, at/in/to/from the classroom)
pamoja  together
jumba  building
moja  one
tu  only, just

Language point

Daladala, so-named since at the time they charged a fare of one dala, five Tanzanian shillings. These are small, private minibuses that operate in the large towns in Tanzania. This type of bus service is often found in various African countries and is sometimes given a name, for example, in Kenya these buses are called matatu.

Language use

Saying where you stay/reside

Ninakaa  kwenye Chuo kikuu
I am staying at the university

kwenye jumba kubwa
I am residing in/at a big building
Ninakaa katika nyumba nzuri  
I am residing in a fine house  

katika nyumba ndogo  
I am staying in a small house

or

Ninakaa hotelini  
I am staying at a hotel  
nyumbani  
I am staying at home  
kijijini  
I am living in a village  
mjini  
I am living in town

**Language structure**

**Talking about locations**

Above you will notice that there are two ways of referring to a location: using the preposition *kwenye* (‘at, in, on’) or *katika* (‘at, in, into, inside of’), or the use of the suffix -*ni*. Both mean ‘at/near/in/on somewhere’, depending on context. *Katika* and *kwenye* are used when the noun is followed by a word modifying it (i.e. giving more information about it), for example a possessive or an adjective:

Ninakaa hotelini.  
I am staying at/in a hotel.

Ninatoka hotelini.  
I am coming from the hotel.

Ninakaa katika hoteli yake.  
I am staying at/in his hotel.

Ninakaa kwenye hoteli nzuri.  
I am staying at/in a nice hotel.

As you can see from the third example, *hotelini* is an N-class noun (note the form of the possessive *yake*). Like possessives, adjectives like *nzuri* follow the noun in Swahili.

The ending -*ni* turns nouns into locations. It can be added to almost any noun, with the exception of living creatures. Names of countries, towns and villages do not take the -*ni* ending since the ‘locative’ meaning is already clear from the noun:
Ninakaa Nairobi.
I live in Nairobi.

Msichana anakaa Uingereza.
The girl lives in England.

Ninatoka Arusha.
I come from Arusha.

Some exceptional, usually borrowed, nouns also do not take -ni even if they are used in a locative sense. These include sinema and posta:

Ninatoka sinema.
I am coming from the cinema.

Ninatoka posta.
I am coming from the post office.

You will find that speakers vary the nouns they use with or without the -ni. For example, hospitali, ‘hospital’, and maktaba, ‘library’, (from Arabic) are heard in the locative sense, while other speakers would use hospitalini and maktabani in these contexts.

As mentioned earlier, the stress in a Swahili word is placed on the last but one (penultimate) vowel. Therefore, with the addition of the -ni suffix the stress is moved further along the word, for example (these examples are included on the audio material):

hotéli  →  hotelíni
nyúmba  →  nyumbáni

Language use

Saying where you live

<table>
<thead>
<tr>
<th>Ninaishi</th>
<th>Mombasa</th>
<th>I live in Mombasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tanzania</td>
<td>I live in Tanzania</td>
<td></td>
</tr>
<tr>
<td>Marekani</td>
<td>I live in America</td>
<td></td>
</tr>
<tr>
<td>kwenye hoteli</td>
<td>I live in a hotel</td>
<td></td>
</tr>
<tr>
<td>hotelini</td>
<td>I live in a hotel</td>
<td></td>
</tr>
<tr>
<td>kwenye jumba kubwa</td>
<td>I live in a big building</td>
<td></td>
</tr>
<tr>
<td>kwenye nyumba nzuri</td>
<td>I live in a fine house</td>
<td></td>
</tr>
<tr>
<td>nyumbani</td>
<td>I live at home</td>
<td></td>
</tr>
</tbody>
</table>
Describing your means of transportation

Ninakuja
kwa miguu  I come on foot
kwa daladala  I come by minibus

Ninakwenda
kwa miguu  I travel on foot
kwa daladala  I travel by minibus
kwa basi  I travel by bus
kwa gari  I travel by car
kwa treni  I travel by train

Exercise 4

Answer these questions in Swahili:

1. Unatoka wapi?
2. Sasa unakaa wapi?
3. Umezaliwa wapi?
4. Mimi ni Mtanzania, wewe ni . . . ?
5. Familia yako wanaishi wapi?

Exercise 5

Say in Swahili:

1. A German
2. An African
3. A Japanese
4. I am an American

Exercise 6

Complete the sentences with the appropriate word from the list. The first one has been answered for you.

Mwingereza  Mchina
Waingereza  Wachina
Mfaransa  Mjerumani
Wafaransa  Wajerumani
Mwafrika  Mmarekani
Waafrika  Wamarekani

1. Nimezaliwa Uingereza kwa hiyo mimi ni Mwingereza.
2 Amezaliwa Afrika kwa hiyo yeye ni ________
3 Wamezaliwa Uchina kwa hiyo wao ni ________
4 Umezaliwa Ufaransa kwa hiyo wewe ni ________
5 Tumezaliwa Marekani kwa hiyo sisi ni ________
6 Mmezaliwa Ujerumani kwa hiyo nyinyi ni ________

Dialogue 3

"It seems that some of the information the students shared among themselves has been forgotten during their conversation, so they need to get things straight"

1 Amos is confident that he has not forgotten what he was told, but what does Subira think?
2 Amos is a little concerned about their inability to remember what they have told each other about themselves. Why?

SUBIRA: Eti Bibi Kathy, je, wewe ni Mwingereza?
SUBIRA: Samahani. Nimesahau habari zako. Unatoka sehemu gani?
SUBIRA: Ndiyo, ndiyo. Sasa ninakumbuka.
AMOS: Hebu Bibi Subira mimi sisahau habari zako. Wewe ni Mkenya, tena umezaliwa Nairobi na sasa unaishi katika kijiji.
KATHY: Bwana Leo, wewe na Bwana Amos mnakaa pamoja kwenye Bweni la Nne au siyo?
AMOS: Jamani! Inaonekana kwamba hatukumbuki habari zetu. Ninatumai tunaweza kukumbuka masomo yetu! (Wote wanacheka!)

SUBIRA: Hey there Miss Kathy, are you British?
KATHY: No, I'm not British. I am an American.
SUBIRA: I’m sorry. I’ve forgotten about you. What part do you come from?

KATHY: I come from New York, but I was born in another city, Los Angeles.

SUBIRA: Yes indeed. Now I remember.

AMOS: Hey Miss Subira, I don’t forget what you said. You are Kenyan, and what’s more you were born in Nairobi, and now you’re living in a village.

SUBIRA: No sir, that’s not it! You have failed to remember everything about me. True, I am Kenyan but I don’t live in a village. I was born in a village, but nowadays I live in town, in Nairobi.

AMOS: Thanks a lot for reminding me miss.

KATHY: Mr Leo, aren’t you and Mr Amos living together in Hall Four?

LEO: You’re wrong there, miss. We don’t live together. I am living right here at the university, on the other hand our companion, Mr Amos, is living in Mwenge.

AMOS: My goodness! It seems that we don’t remember what we said to each other. I hope we can remember our studies! (They all laugh!)

Vocabulary

eti (to get attention) listen here
si am not, are not, isn’t (see Language structure)
samahani excuse me, I’m sorry
-sahau forget
sehemu part, section, portion
jiji city (jiji jingine, another city)
-kumbuka remember, recall
hebu an expression used to draw attention (also ebu, ‘Look here!’, ‘Listen!’; ‘Hey there!’)

siyo it is not so, no
-shindwa be beaten, fail
zote all (in reference to habari, news)
kweli true
sikai I don’t live/stay (from -kaa, live/stay, see Language structure)
-kosea make an error, be mistaken, be wrong
hatuishi we don’t live (from -ishi, live, see Language structure)
siyo? is it not so?
bali on the contrary, rather, but, however
Jamani! ‘Listen here!’, ‘Hey there!’; ‘What a pity!’ (when sad),
 ‘My goodness!’ (when surprised)
inaonekana it seems, it appears
kwamba that
hatukumbuki we don’t remember (from -kumbuka, remember)
-tumai hope, expect (also -tumaini)
masomo studies
wote all
-cheka laugh

Language use

Saying who you are not

Mimi si Mfaransa I’m not a French person
Mwitalia I’m not an Italian
Mwislamu I’m not a Muslim
Mkristo I’m not a Christian

Saying where you do not come from

Sitoki Marekani I don’t come from America
Uingereza I don’t come from England
Afrika I don’t come from Africa
Bara Hindi I don’t come from India

Saying where you do not live/stay

Siishi Ulaya I don’t live in Europe
Ujerumani I don’t live in Germany
kwenye jiji kubwa I don’t live in a big city
jijini I don’t live in a city
kwenye nyumba I don’t live in a nice house
nzuri
nyumbani I don’t live at home
Language structure

The negative copula and the negative present tense

The negative counterpart of the copula ni, ‘be’, is the negative copula si, ‘be not’. Like ni it can be used with any noun:

Mimi ni Mwafrika.
I am an African.

Wewe si Mwafrika.
You are not an African.

Amos si Mwingereza, ni Mtanzania.
Amos is not an Englishman, he’s a Tanzanian.

Kathy na Subira si walimu, ni wanafunzi.
Kathy and Subira are not teachers, they are students.

The negative present tense, the counterpart to the present tense in -na-, is formed with the negative marker before the subject concord (either a participant marker or a noun class concord) and verb stem, and by changing the final vowel of the verb stem to -i (the 1st person singular has a special form for the negative marker, for which see below):

<table>
<thead>
<tr>
<th>Negative marker</th>
<th>Subject concord</th>
<th>Verb stem (with -i)</th>
</tr>
</thead>
<tbody>
<tr>
<td>h</td>
<td>u</td>
<td>toki</td>
</tr>
<tr>
<td>h</td>
<td>a</td>
<td>toki</td>
</tr>
<tr>
<td>ha</td>
<td>m</td>
<td>toki</td>
</tr>
<tr>
<td>ha</td>
<td>tu</td>
<td>toki</td>
</tr>
<tr>
<td>ha</td>
<td>wa</td>
<td>toki</td>
</tr>
</tbody>
</table>
hutoki you don’t come from
hatoki s/he doesn’t come from
hamtoki you (pl.) don’t come from
hatutoki we don’t come from
hawatoki they don’t come from

Note that with -u- and -a- the negative marker is only h-.

The negative present tense for the 1st person singular (when a person speaks of herself or himself) is irregular, since the negative marker and subject concord are ‘fused’ into si-:

sitoki I don’t come from

A special set of verbs are verbs of Arabic origin, which do not have a verb stem ending in -i. They simply take the negative marker and subject concord. These verbs can generally be spotted by their final vowel; while verbs of Bantu origin end in -a, verbs of Arabic origin may end in any vowel. A quick glance at the vocabulary list of Dialogue 3 reveals that there are three verbs of Arabic origin: -sahau, -tumai, and -ishi. They form negatives such as the following:

sisahau I don’t forget
hatusahau we don’t forget
hutumai you (sing.) don’t expect/hope
hamishii you (pl.) don’t live

**Monosyllabic verbs**

Another set of exceptional verbs are the so-called monosyllabic verbs. These include -ja, ‘come’, -la, ‘eat’, and -nywa, ‘drink’, as well as -enda, ‘go, walk’, and -isha, ‘finish’. These verbs are special because they sometimes take a ‘stem marker’ -ku- to form a tensed verb. Thus in the present tense, monosyllabic verbs are formed with -ku-, while they do not take -ku- in the negative present tense:

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Negative present tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninakula</td>
<td>I am eating</td>
</tr>
<tr>
<td>sili</td>
<td>I am not eating</td>
</tr>
<tr>
<td>tunakunywa</td>
<td>we are drinking</td>
</tr>
<tr>
<td>hatunywi</td>
<td>we are not drinking</td>
</tr>
<tr>
<td>wanakwenda</td>
<td>they are going</td>
</tr>
<tr>
<td>hawaendi</td>
<td>they are not going</td>
</tr>
<tr>
<td>unakuja</td>
<td>you are coming</td>
</tr>
<tr>
<td>huji</td>
<td>you are not coming</td>
</tr>
</tbody>
</table>
Exercise 7

Match the nationals in the left hand column with their countries in the right hand column.

1 Mholanzi (a) Marekani
2 Mrusi (b) Bara Hindi
3 Mkanada (c) Ugiriki
4 Mreno (d) Habeshi/Uhabeshi
5 Mhabeshi (e) Urusi
6 Mgiriki (f) Uholanzi
7 Mhindi (g) Ureno
8 Mmarekani (h) Kanada

Exercise 8

Which three are the odd ones out?

Mkenya Msichana Mtanzania Mwarabu
Mtoto Mfaransa Mvulana Mswidi
Mjapani Mjerumani Msomali

Exercise 9

Fill in the gaps:

SUBIRA: Bwana Leo, unakaa Mwenge?
LEO: Hapana, ________ Mwenge. Ninakaa hapa chuo kikuu.
SUBIRA: Kathy na Amos wanatoka Chicago?
LEO: Je, Kathy amezaliwa Nairobi, kwa hiyo yeye ________ Mwafrika?
SUBIRA: Hapana, Bwana Amos na mimi ________ Afrika kwa hiyo sisi ni ________. Bi Kathy hatoki Afrika, kwa hiyo yeye ________ Mwafrika.
3 Familia
The family

In this unit you will learn:

• how to talk about your marital status
• the perfective and negative perfective tense
• the possessive copula -na
• how to talk about your children
• how to count
• the names of family members

Dialogue 1

Some people making new acquaintances

1 What is the difficulty being faced by Ibrahim?
2 In this conversation who is married?

Ibrahim: Je, umeolewa?
Mariamu: Ndiyo, nimeolewa.

Ibrahim: Je, mna watoto?
Mariamu: Ndiyo, tuna watoto watatu; wote ni wavulana. Na wewe bwana, umeshaoa?

Ibrahim: Ndiyo nimeoa, lakini mimi na mke wangu tumetengana.

Mariamu: Pole bwana.


(Ibrahim then turns his attention towards the other person in this small group, a young woman called Subira)

Ibrahim: Eti Bibi Subira, umeshaolewa?

Ibrahim: Je, mnaategemea kufunga ndoa lini?

Subira: Jamaa zetu wameshafanya mipango yote ya arusi, kwa hiyo tunategemea kufunga ndoa mwishoni mwa mwaka huu Inshallah!

Ibrahim: Are you married?

Mariamu: Yes, I am married.

Ibrahim: Do you have any children?

Mariamu: Yes, we have three children, all are boys. And you sir, are you already married?

Ibrahim: Yes, I’m married, but my wife and I have separated.

Mariamu: I’m sorry sir.

Ibrahim: Thanks. Perhaps we’ll be able to get back together again. I don’t want a divorce (lit. I don’t want to issue a divorce).

(Ibrahim turns to Subira)

Ibrahim: Miss Subira! Are you already married?

Subira: No, I’m not married, but I have a fiancé. He’s called Yusufu. I want to get married after completing my studies.

Ibrahim: When do you expect to get married?

Subira: Our families have already made all the wedding arrangements, so we expect to get married at the end of this year. God willing!

**Vocabulary**

-olewa be married

mna you (pl.) have (m + na)

tuna we have (tu + na)

watatu three (in reference to children as in tuna watoto, we have three children)

-mesha- already (see Language structure below for further explanations concerning this tense marker)

-oa marry

mke wife

-tengana be separated
pole  my sympathy
-rudiana  reunite with, return to, go back to
sitaki  I don’t want
talaka  divorce
bado  not yet (still)
mchumba  fiancé(e)
-itwa  be called
baada ya  after
-tegemea  expect, anticipate, rely on, count on
-funga  tie up, close, lock (imprison, fast from food,
      win a game, cease child-bearing)
ndoa  marriage (-funga ndoa, get married, ‘tie the knot’)
lini?  when?
jamaa  family, relatives
arusi  wedding (also harusi)
mwishoni mwa  at the end of
Inshallah!  God willing!

Language point

In Swahili, it is said a man marries and a woman is taken in marriage, that is, a woman is being married, hence we have two slightly different constructions when Ibrahim and Mariamu ask each other about their marital status.

Language use

Talking about your marital status

Nimeoa  I am married (man)
Nimeolewa  I am married (woman)
Sijaoa  I am single (man – lit. I have not yet married)
Sijaolewa  I am single (woman – lit. I have not yet been married)
Mimi ni mtalaka  I am divorced (man or woman – lit. I am a divorced person)
Talking about your partner

Mume wangu jina lake . . .  My husband’s name is . . .
Mke wangu jina lake . . .  My wife’s name is . . .
Mchumba wangu jina lake . . .  My fiancé(e)’s name is . . .

or

Mume wangu anaitwa . . .  My husband is called . . .
Mke wangu anaitwa . . .  My wife is called . . .
Mchumba wangu anaitwa . . .  My fiancé(e) is called . . .
Mume wangu ni Msomali.  My husband is a Somalian.
Mke wangu ni mwalimu.  My wife is a teacher.

Language structure

The perfective and the negative perfective tense

With the verb -olewa, ‘be married’, Ibrahim uses the tense marker -me-:

Subject  tense  verb
concord  marker  stem
u  me  olewa  umeolewa (you are married)

Maybe you have noticed that -me- has already been used with -zaliwa in Unit 2. The -me- is the marker of the perfective tense. The perfective tense indicates that an event has happened in the past, but that the result of that event is still enduring (in English, this is often expressed by the present perfect, e.g. ‘I have broken my leg’) – thus, a wedding is an event involving preparations, negotiations, relatives, friends and food, the enduring result of which is the state of being married. Thus, Umeolewa? means ‘Are you married?’

In Unit 2, Leo asks Amos, Unakwenda kwa miguu?, meaning whether Amos usually comes to the university on foot, these days. In contrast, Umefika kwa miguu? would mean, ‘Have you come on foot (to where you are now)?’ – the result of arriving is to be somewhere.
The tense marker -mesha- (sometimes also -mekwishia- is heard) adds ‘already’ to the meaning of -me-: Nimeshafika and Nimekwishafika both mean ‘I have already arrived.’

The opposite of saying that something has already been done is expressed with the tense marker -ja- and the negative marker discussed in Unit 2, which together form the negative perfective tense:

<table>
<thead>
<tr>
<th>Negative marker</th>
<th>Subject concord</th>
<th>Tense marker</th>
<th>Verb stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>ja</td>
<td>fika</td>
<td>sijafika</td>
<td>(I have not yet arrived)</td>
</tr>
<tr>
<td>h</td>
<td>u</td>
<td>ja</td>
<td>hujafika</td>
<td>(you have not yet arrived)</td>
</tr>
<tr>
<td>h</td>
<td>a</td>
<td>ja</td>
<td>hajafika</td>
<td>(s/he has not yet arrived)</td>
</tr>
<tr>
<td>ha</td>
<td>tu</td>
<td>ja</td>
<td>hatujafika</td>
<td>(we have not yet arrived)</td>
</tr>
<tr>
<td>ha</td>
<td>m</td>
<td>ja</td>
<td>hamjafika</td>
<td>(you have not yet arrived)</td>
</tr>
<tr>
<td>ha</td>
<td>wa</td>
<td>ja</td>
<td>hawajafika</td>
<td>(they have not yet arrived)</td>
</tr>
</tbody>
</table>

With respect to marital status and the bearing of children, Swahili speakers do not usually give a definite negative answer, but rather use the negative perfective with the meaning of ‘not yet’. Thus when Subira is asked whether she is married, she replies: bado sijaolewa, ‘I’m not (yet) married’, therefore implying that the action may yet take place – as one is expected to marry and bear children. Likewise, this tense is usually used in all other situations where an action may yet take place, for example, using the verbs -soma, ‘read’, ‘study’ and -tengana ‘be separated’:

**Umesoma?**
Have you read?  **Sijasoma.**
I haven’t yet read.

**Mmetengana?**
Have you (pl.) separated?  **Hatujatengana.**
We haven’t separated yet.

Both answers above imply an expectation that the action may take place at a later time or date. However, if it is clear that the action will not take place, the past negative tense (-ku-) is used. The use of this tense will be explained in Unit 7.
The word *bado* is often associated with the negative perfective tense. With a negative verb the word *bado* means ‘not yet’, as in the conversation above when Subira answers: *bado sijaolewa*, ‘No I am not yet married.’ On the other hand, *bado* with an affirmative verb has the meaning of ‘still’, for example: *Bado ninafanya kazi*, ‘I am still working.’

**Exercise 1**

Listen again to Ibrahim in Dialogue 1 talking about his marital status and then tick the right boxes.

- Ibrahim ni mtalaka [ ] mume [ ] mchumba [ ]
- Ana mke [ ] mama [ ] mchumba [ ]
- Ameolewa [ ] Hajaolewa [ ] Ameshaoa [ ]

**Exercise 2**

How would you say the following in Swahili?

1. My name is Peter. I am single.
2. My wife is called Karen.
3. My husband is called Shabaan.
4. Are you married (to a woman)?
5. Yes, I am married (replied by a woman).
6. I am not yet married (said by woman).

**Language structure**

*The possessive copula*

The copula *ni* (see Unit 2, Dialogue 1) and the negative copula *si* (see Unit 2, Dialogue 3) are used for saying that somebody or something is/are something, for example *Ibrahim ni mume*, ‘Ibrahim is a husband.’ For saying that somebody or something *has* something, the possessive copula is used. It is formed with the subject concord combined with *-na*:

- *nina* I have   *tuna* we have
- *una* you (sing.) have   *mna* you (pl.) have
- *ana* she/he has   *wana* they have
To say that somebody/something does not have, -na is combined with the negative marker and subject concord:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Sample Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>sina</td>
<td>I don’t have</td>
<td>hatuna we don’t have</td>
</tr>
<tr>
<td>huna</td>
<td>you (sing.) don’t have</td>
<td>hamna you (pl.) don’t have</td>
</tr>
<tr>
<td>hana</td>
<td>she/he doesn’t have</td>
<td>hawana they don’t have</td>
</tr>
</tbody>
</table>

Thus, Subira ana mchumba, but hana watoto (bado) – ‘Subira has a fiancé, but no children (yet).’

**Exercise 3**

What were the questions to the following answers?

1. Nimeolewa.
3. Tunategemea kufunga ndoa mwishoni mwa mwaka huu.

**Exercise 4**

Answer kweli (‘true’) or si kweli (‘false’):

1. Watoto wa Mariamu ni wavulana.
2. Ibrahim anataka talaka.
4. Subira ameshaolewa.
5. Subira ana mchumba.

**Exercise 5**

*Habari Zake*

Say in Swahili what Subira says about herself – refer to Dialogue 1 of this unit.
A friendship develops between Subira and Mariamu, and some months later Subira decides to invite Mariamu, her husband Juma, and their three sons to her wedding. At the wedding reception the couples are engaged in a conversation


**Yusufu:** Ee, Hadji ni mrefu kama baba yake.

**Juma:** Ndiyo, lakini yeye na babu yake wanafanana sana.

**Mariamu:** Na Saleh yeye anafanana na kaka yangu. Naye Jumanne anafanana na mjomba wangu, lakini ana tabia kama bibi yake.

**Mariamu:** (To Subira’s husband) Mr Yusufu, these are our three sons. This one is the eldest, he is called Hadji. He’s ten years old. This other one is the second, he is called Saleh. He’s eight years old. And this little one is the third, he’s called Jumanne. He’s just six years of age.
Yusufu: I see, Hadji is tall like his father.
Juma: Yes, but he and his grandfather look very much alike.
Mariamu: And Saleh looks like my brother. As for Jumanne, he looks like my maternal uncle but he has his grandmother’s personality.

Vocabulary

hawa these (persons)
wana one’s own children (sing. mwana)
watatu three (in reference to wana wetu, our three children)
mkubwa big, large; elder, superior (m + kubwa)
huyu this (person)
miaka years (sing. mwaka)
mwingine other (person) (also: mwengine)
wa pili the second, next
mdogo little, small: young (m + dogo)
wa tatu the third
umri age
mrefu tall, long (m + refu)
babu grandfather
-fanana be alike, be similar
sana very, very much
kaka elder brother
naye and he (na + ye(ye))
mjomba maternal uncle
tabia nature, character
bibi grandmother (Mrs, Miss, Lady)

Language use

To say you have children

Nina mtoto/mwana I have a child
Tuna watoto/wana We have children
To say how many children you have

Nina mtoto mmoja  I have one child
Nina watoto wawili I have two children
Tuna watoto watatu We have three children
Tuna watoto wanne We have four children

To say you don’t have any children

Sina watoto  I don’t have children
Hatuna watoto  We don’t have children

Saying someone’s age

Ana mwaka mmoja  S/he is one year old (lit. s/he has one year)
Ana miaka minane  S/he is eight years old
Ana umri wa mwaka mmoja S/he is one year of age
Ana umri wa miaka minane S/he is eight years of age

Mwana wangu ana umri wa miaka mitatu My child is three years of age
Wana wetu wana miaka mitatu na minane Our children are three and eight years old

Numbers

Numbers 0–20

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>sifuri</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>moja</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>mbili</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>tatu</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>nne</td>
<td>9</td>
</tr>
<tr>
<td>5</td>
<td>tano</td>
<td>10</td>
</tr>
</tbody>
</table>
Numbers 21–30

21  ishirini na moja  
22  ishirini na mbili  
23  ishirini na tatu  
24  ishirini na nne  
25  ishirini na tano  
26  ishirini na sita  
27  ishirini na saba  
28  ishirini na nane  
29  ishirini na tisa  
30  thelathini

You will notice that the numbers in the dialogue differ slightly from the ones here. The m- or the wa- prefixes show adjective agreement relating to the words mtoto and watoto, while the m- and mi- prefixes show agreement with mwaka and miaka in mwaka mmoja or miaka minane. Numbers, and adjective agreement more generally, will be dealt with in Units 4, 5, and, in greater detail, Unit 6.

More numbers

Numbers ascending in tens

10  kumi  
20  ishirini  
30  thelathini  
40  arobaini  
50  hamsini  
60  sitini  
70  sabini  
80  themanini  
90  tisini

Hundreds, thousands, millions

100  mia  
1000  elfu  
100,000  laki  
1,000,000  milioni
Exercise 6

Write these numbers in Swahili:

10, 12, 22, 33, 46, 59, 61, 70, 87, 94, 101

Language structure

The N noun class

The N class has already been mentioned in Unit 1. Habari, safari, and kazi are nouns belonging to the N class. There are more N-class nouns in the preceding dialogues, for example, arusi, talaka, and tabia. As pointed out in Unit 1, the possessive concord for the N class is y- for the singular and z- for the plural. The concord for the N-class used with verbs is i- in the singular, and zi- in the plural. With a verb stem such as -pendeza, ‘to be pleasant, to please’, N class nouns adopt the following forms (recall that N-class nouns don’t change between singular and plural):

Arusi iapendeza.
The wedding is pleasant.

Arusi zinapendeza.
The weddings are pleasant.

Tabia yake haipendezi.
His character doesn’t please.

Safari za Nick hazipendezi.
Nick’s journeys don’t please.

The name of the class results from the fact that many N-class nouns historically had a nominal prefix n-, which however has been largely lost. Some N-class words beginning in n- are:

ngoma  drum, dance  njia  road
njaa  hunger  ndege  bird, also aeroplane
ndizi  banana

In other cases, the prefix is m-, ng-, or ny-:

mvua  rain  ng’ombe  cow
mbegu  seed  nyumba  house
Remember that the initial sound in ng’ombe is one sound.

In addition, there are many loanwords in the N class. These do not have a nominal prefix:

<table>
<thead>
<tr>
<th>barua</th>
<th>letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalamu</td>
<td>pen</td>
</tr>
<tr>
<td>kofia</td>
<td>hat, cap</td>
</tr>
<tr>
<td>saa</td>
<td>hour</td>
</tr>
<tr>
<td>sabuni</td>
<td>soap</td>
</tr>
<tr>
<td>motokaa</td>
<td>car</td>
</tr>
<tr>
<td>treni</td>
<td>train</td>
</tr>
</tbody>
</table>

N-class nouns denoting living beings such as words for animals and family relationships take the concord of the M-WA class:

<table>
<thead>
<tr>
<th>simba</th>
<th>lion</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuku</td>
<td>chicken</td>
</tr>
<tr>
<td>samaki</td>
<td>fish</td>
</tr>
<tr>
<td>bibi</td>
<td>grandmother</td>
</tr>
<tr>
<td>mama</td>
<td>mother</td>
</tr>
<tr>
<td>ndugu</td>
<td>brother</td>
</tr>
<tr>
<td>rafiki</td>
<td>friend</td>
</tr>
<tr>
<td>amefika</td>
<td>has arrived</td>
</tr>
<tr>
<td>wamefika</td>
<td>have arrived</td>
</tr>
</tbody>
</table>

There are different rules for the possessive concord with these nouns. Words denoting animals usually have w- in the singular (as the M-WA class), but z- in the plural (as the N class). Words for humans mostly take N class possessive concord with possessive stems, but M-WA concord with the -a of relationship:

| simba wangu   | my lion |
| simba zangu   | my lions |
| mama yangu    | my mother |
| mama zetu     | our mothers |
| mama wa watoto | the children’s mother (or mothers) |

Dialogue 3

*Subira’s sister, Amina, who is pregnant, now joins the group*

**SUBIRA:**  Huyu ni dadangu. Jina lake Amina.

**JUMA AND MARIAMU:**  Karibu Bibi Amina!

**AMINA:**  Asanteni!

**MARIAMU:**  Eti Bibi Amina, unategemaa kuzaa lini?

**AMINA:**  Ninategemaa kuzaa baada ya mwezi mmoja hivi.
MARIAMU: Je, atakuwa mtoto wako wa kwanza?
AMINA: Ndiyo, atakuwa wa kwanza. Je, mna watoto wangapi?
MARIAMU: Tuna watoto watatu; wavulana hawa.
AMINA: Je, hamna watoto wa kike?
MARIAMU: Bado. Tuna watoto wa kiume tu.

SUBIRA: This is my sister. Her name is Amina.
JUMA AND MARIAMU: Welcome Miss Amina!
AMINA: Thanks!
MARIAMU: I say Miss Amina, when’s the baby due?
AMINA: I hope to give birth in about a month.
MARIAMU: Will it be your first child?
AMINA: Yes, it will be the first. How many children do you have?
MARIAMU: We have three children; these boys.
AMINA: Don’t you have any girls?
MARIAMU: Not yet. We only have boys.

Vocabulary

dadangu my sister
-zaa give birth, bear fruits (kuzaa, to give birth, to bear fruits)
lini? when?
baada ya after
mwezi month, moon
hivi approximately (thus, so)
atakuwa s/he will be (a + ta + kuwa, see Unit 4, Dialogue 1)
wa kwanza the first
wangapi? how many (children)?
watoto wa kike girl-children
watoto wa kiume boy-children

Language point

Dadangu is a contraction of two words, dada (‘sister’) and the possessive stem -angu (‘my’). Names of close relatives are often combined in this manner with possessives, hence we saw in the previous unit the combination of mwenzi + wetu in its contracted
form of *mwenzetu* meaning ‘our companion’. Below is a list of some combinations which are often heard:

<table>
<thead>
<tr>
<th>Combination</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwanangu</td>
<td>mwana + wangu</td>
</tr>
<tr>
<td>wanetu</td>
<td>wana + wetu</td>
</tr>
<tr>
<td>mwenzangu</td>
<td>mwenz + wangu</td>
</tr>
<tr>
<td>mwenzako/mwenzio</td>
<td>mwenz + wako</td>
</tr>
<tr>
<td>mwenzake/mwenziwe</td>
<td>mwenz + wake</td>
</tr>
<tr>
<td>mwenzetu</td>
<td>mwenz + wetu</td>
</tr>
<tr>
<td>mwenzenu</td>
<td>mwenz + wenu</td>
</tr>
<tr>
<td>wenzangu</td>
<td>wenz + wangu</td>
</tr>
<tr>
<td>wenzako/wenzio</td>
<td>wenz + wako</td>
</tr>
<tr>
<td>wenzake/wenziwe</td>
<td>wenz + wake</td>
</tr>
<tr>
<td>wenziwetu</td>
<td>wenzi + wetu</td>
</tr>
<tr>
<td>wenziwenzu</td>
<td>wenzi + wenu</td>
</tr>
<tr>
<td>mumeo</td>
<td>mume + wako</td>
</tr>
<tr>
<td>mumewe</td>
<td>mume + wake</td>
</tr>
<tr>
<td>mkoeo</td>
<td>mke + wako</td>
</tr>
<tr>
<td>mkewe</td>
<td>mke + wake</td>
</tr>
<tr>
<td>mamangu</td>
<td>mama + yangu</td>
</tr>
<tr>
<td>mamako</td>
<td>mama + yako</td>
</tr>
<tr>
<td>mamake/mamaye</td>
<td>mama + yake</td>
</tr>
<tr>
<td>mamaetu</td>
<td>mama + yetu</td>
</tr>
<tr>
<td>mamaenu</td>
<td>mama + yenu</td>
</tr>
<tr>
<td>babangu</td>
<td>baba + yangu</td>
</tr>
<tr>
<td>babako</td>
<td>baba + yako</td>
</tr>
<tr>
<td>babake/babaye</td>
<td>baba + yake</td>
</tr>
<tr>
<td>babaetu</td>
<td>baba + yetu</td>
</tr>
<tr>
<td>babayenu</td>
<td>baba + yenu</td>
</tr>
<tr>
<td>nduguyo</td>
<td>ndug + yako</td>
</tr>
<tr>
<td>nduguye</td>
<td>ndug + yake</td>
</tr>
<tr>
<td>nduguzo</td>
<td>ndug + zako</td>
</tr>
<tr>
<td>nduguze</td>
<td>ndug + zake</td>
</tr>
<tr>
<td>rafikiyo</td>
<td>rafiki + yako</td>
</tr>
<tr>
<td>rafikiye</td>
<td>rafiki + yake</td>
</tr>
<tr>
<td>rafikizo</td>
<td>rafiki + zako</td>
</tr>
<tr>
<td>rafikize</td>
<td>rafiki + zake</td>
</tr>
</tbody>
</table>
Other family members

kaka: older brother (kaka, brother, and dada, sister, are used playfully and colloquially as terms of endearment by men and women)

mpwa: niece/nephew (mpwa wa kike/mpwa wa kiume)

baba wa kambo: stepfather
mama wa kambo: stepmother (mama, mother, is used to address an older woman respectfully)
baba mkwe: father-in-law
mama mkwe: mother-in-law
amu/ami: paternal uncle, father’s brother
shangazi: paternal aunt, father’s sister
baba mdogo (bamdogo): paternal uncle, younger brother of the father
baba mkubwa (bamkubwa): paternal uncle, older brother of the father
mama mdogo (bamdogo): maternal aunt, younger sister of the mother
mama mkubwa (bamkubwa): maternal aunt, older sister of the mother
mtoto wa ami/binamu: cousin (lit. child of paternal uncle)

Exercise 7

Translate into Swahili:

1 My brother
2 Her sisters
3 Our children
4 My father
5 His mother
6 His elder brother
7 Her elder sister
8 His maternal uncle
9 My child
10 A girl-child
11 A boy-child
12 A girl
13 Our boys
14 His grandmother
15 Her grandfather
**Exercise 8**

Match the people in column A with their opposite in column B.

E.g. **Mama**  **Baba**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mtoto wa kiume</td>
<td>Bibi</td>
</tr>
<tr>
<td>Dada</td>
<td>Bamdogo</td>
</tr>
<tr>
<td>Mama</td>
<td>Mvulana</td>
</tr>
<tr>
<td>Mume</td>
<td>Wavulana</td>
</tr>
<tr>
<td>Msichana</td>
<td>Kaka</td>
</tr>
<tr>
<td>Mamdogo</td>
<td>Baba</td>
</tr>
<tr>
<td>Babu</td>
<td>Mtoto wa kike</td>
</tr>
<tr>
<td>Wasichana</td>
<td>Mke</td>
</tr>
</tbody>
</table>
4 Kusafiri
Travelling

In this unit you will learn:

- the future tense -ta-
- how to travel by train
- how to ask/say the time and date in Swahili
- how to describe periods of the day/week
- the object concord

Dialogue 1

Leo and Victoria are at the booking office at the TAZARA Railway Station to buy some tickets for their journey

1  What time of the year do they wish to travel?
2  How many tickets do they want to buy?

Léo:  (To the clerk at the station booking office): Shikamoo!
KARANI: Marahaba!
Léo:  Habari za asubuhi?
KARANI: Salama tu. Karibuni!
Léo AND VICTORIA: Asante.
Léo:  Tunataka kusafiri kwenda Zambia.
KARANI: Mtakwenda lini?
Léo:  Tutakwenda wakati wa Pasaka, mwezi wa nne.
KARANI: Mnataka kukata tiketi ngapi?
Léo:  Tunataka kukata tiketi nne, lakini hatuna pesa leo.
      Tutarudi na pesa kesho au Jumanne.

Léo:  (To the clerk at the station booking office): My respects!
Clerk: Your respects are most welcome!
Leo: How's the morning?
Clerk: Just peaceful. Welcome!
Leo and Victoria: Thanks.
Leo: We want to travel to Zambia.
Clerk: When will you be going?
Leo: We’ll go during Easter, in April.
Clerk: How many tickets do you want to buy?
Leo: We want to buy four tickets. However, we don’t have any money today. We’ll return with some money tomorrow or on Tuesday.
-kata cut (idiomatic: -kata tiketi, buy tickets)
-ngapi? how much?/many? (in reference to tiketi)
pesa money
leo today
-rudi return, come back
kesho tomorrow
Jumanne Tuesday

Language use

Days of the week

Jumamosi Saturday (lit. first day)
Jumpili Sunday (lit. second day)
Jumatatu Monday (lit. third day)
Jumanne Tuesday (lit. fourth day)
Jumatano Wednesday (lit. fifth day)
Alhamisi Thursday (also Alhamis)
Ijumaa Friday

Months of the year

Januari or Mwezi wa Kwanza January (lit. first month)
Februari or Mwezi wa Pili February
Machi or Mwezi wa Tatu March
Aprili or Mwezi wa Nne April
Mei or Mwezi wa Tano May
Juni or Mwezi wa Sita June
Julai or Mwezi wa Saba July
Agosti or Mwezi wa Nane August
Septemba or Mwezi wa Tisa September
Oktoba or Mwezi wa Kumi October
Novemba or Mwezi wa Kumi na Moja November
Desemba or Mwezi wa Kumi na Mbili December (also Disemba)
Language structure

**The future tense**

When talking about events in the future, the tense marker -ta- is used. As usual, it is combined with the subject concord and the verb stem. Monosyllabic verbs take the stem marker -ku-:

<table>
<thead>
<tr>
<th>Subject concord</th>
<th>Tense marker</th>
<th>Verb stem</th>
<th>Verb</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>ta</td>
<td>kwenda</td>
<td>nitakwenda</td>
<td>(I will go)</td>
</tr>
<tr>
<td>m</td>
<td>ta</td>
<td>soma</td>
<td>mtasoma</td>
<td>(you (pl.) will read/study)</td>
</tr>
<tr>
<td>i</td>
<td>ta</td>
<td>fika</td>
<td>itafika</td>
<td>(it will arrive (of an inanimate N-class noun such as treni))</td>
</tr>
</tbody>
</table>

The corresponding negative future tense is formed with the negative marker:

<table>
<thead>
<tr>
<th>Negative marker</th>
<th>Subject concord</th>
<th>Tense marker</th>
<th>Verb</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha</td>
<td>tu</td>
<td>kwenda</td>
<td>hatutakwenda</td>
<td>(we will not go)</td>
</tr>
<tr>
<td>h</td>
<td>u</td>
<td>soma</td>
<td>hutasoma</td>
<td>(you (sing.) will not read/study)</td>
</tr>
<tr>
<td></td>
<td>ta</td>
<td>safiri</td>
<td>sitasafiri</td>
<td>(I will not travel)</td>
</tr>
<tr>
<td></td>
<td>zi</td>
<td>fika</td>
<td>hazitafika</td>
<td>(they will not arrive (of an inanimate N-class plural noun))</td>
</tr>
</tbody>
</table>

**Exercise 1**

Translate the following sentences into English:

1. Tunataka kwenda Zambia kwa treni.
2. Hamtakwenda Malawi?
3 Hatutakwenda Malawi.
4 Je, utarudi?
5 Sitarudi mimi. Bwana Leo atarudi kesho.

Exercise 2

You have planned a trip to Mombasa, travelling by train. You will leave on Wednesday and return on Friday. Today, Monday, you meet Amos on the bus. He asks you the following questions which you duly, in Swahili, answer:

1 Bibi/Bwana! Habari yako?
2 Je, utakwenda Nairobi?
3 Utakwenda kesho?
4 Utarudi lini?
5 Haya safari njema!

Dialogue 2

Before completing their travel arrangements the students decide to seek additional information

1 The students ask for tickets for which class of travel?
2 What is the price for each of these tickets?
3 What days of the week does the train not run?

**Leo:** Tiketi ni bei gani?
**Karani:** Bei ya tiketi ya daraja la kwanza ni shilingi elfu thelathini na tatu, na bei ya tiketi ya daraja la pili ni shilingi elfu ishirini na tano. Mnataka tiketi za daraja gani?
**Leo:** Tunataka tiketi za daraja la pili. Je, treni itaondoka lini?
**Karani:** Siku za Jumatatu, Alhamisi na Jumamosi, treni itaondoka saa tano kamili asubuhi. Siku za Jumanne na Ijumaa, treni itaondoka saa kumi na moja kasoro dakika tano jioni.
**Victoria:** Safari hii itachukua muda gani?
**Karani:** Itachukua muda wa masaa arobaini na mawili hivi.
**Victoria:** Loh! Ni safari ndefu sana!
LEO: What price are the tickets?
CLERK: The price for a first-class ticket is thirty-three thousand shillings and the price for a second-class ticket is twenty-five thousand shillings. What class of tickets do you require?
LEO: We want second-class tickets. When will the train leave?
CLERK: On Mondays, Thursdays and Saturdays, the train will depart at precisely eleven o’clock in the morning. On Tuesdays and Fridays, the train will depart at five minutes to five in the evening.
VICTORIA: How long will this journey take?
CLERK: It will take about forty-two hours.
VICTORIA: Gosh! It's a very long journey!

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bei</td>
<td>price</td>
</tr>
<tr>
<td>gani?</td>
<td>what?, what sort of?, which?</td>
</tr>
<tr>
<td>daraja</td>
<td>rank, position, class</td>
</tr>
<tr>
<td>kwanza</td>
<td>first, firstly</td>
</tr>
<tr>
<td>pili</td>
<td>second, secondly, next</td>
</tr>
<tr>
<td>-ondoka</td>
<td>leave, depart</td>
</tr>
<tr>
<td>siku</td>
<td>day(s)</td>
</tr>
<tr>
<td>saa</td>
<td>hour(s), clock(s), watch(es)</td>
</tr>
<tr>
<td>kamili</td>
<td>exactly (perfect(ly), complete(ly))</td>
</tr>
<tr>
<td>kasoro</td>
<td>less (minus)</td>
</tr>
<tr>
<td>dakika</td>
<td>minute(s)</td>
</tr>
<tr>
<td>jioni</td>
<td>evening</td>
</tr>
<tr>
<td>safari</td>
<td>journey(s), (occasion(s), time(s))</td>
</tr>
<tr>
<td>muda</td>
<td>time, period of time, a while</td>
</tr>
<tr>
<td>masaa</td>
<td>hours (pl.)</td>
</tr>
<tr>
<td>Loh!</td>
<td>expression of surprise</td>
</tr>
<tr>
<td>ndefu</td>
<td>(adj.) long, tall (in reference to safari)</td>
</tr>
</tbody>
</table>

Exercise 3

Translate the following Swahili sentences into English:

1. Tutakwenda Kenya.
2. Mtaondoka leo?
Language points

Time

The Swahili day runs from dawn to sunset, i.e. 7 a.m. to 6 p.m. and then from sunset to dawn, i.e., 7 p.m. to 6 a.m.; not from midnight to midday. The Swahili numbering of the hours is in accordance with twelve hours of daylight and twelve hours of darkness; thus the Swahili day starts after the first hour of sunrise *saa moja* (7 a.m.), the second *saa mbili* (8 a.m.) and so on. It is the same with the hours of darkness: thus the night begins after the first hour after sunset *saa moja* (7 p.m.), *saa mbili* (8 p.m.), *saa tatu* (9 p.m.), and so on. In other words there is a six-hour time difference between what is shown on the Swahili clock and what is known as ‘standard time’: 12 o’clock standard time is 6 o’clock on the Swahili clock. From the standard time system Swahili time can be calculated in the following manner:

1. From 7 a.m. to 12 noon, and from 7 p.m. to midnight, subtract 6 from the standard time to get the corresponding Swahili time.

   e.g. 7 – 6 = 1 *saa moja*
   
   8 – 6 = 2 *saa mbili*
   
   9 – 6 = 3 *saa tatu*, etc.

2. From 1 p.m. to 6 p.m., and from 1 a.m. to 6 a.m., add 6 to get the Swahili time.

   e.g. 1 + 6 = 7 *saa saba*
   
   2 + 6 = 8 *saa nane*
   
   3 + 6 = 9 *saa tisa*

You may find it easier to note that Swahili time is the number on the clock face opposite standard time, e.g. 1 is opposite 7, 2 is opposite 8, etc.
Exercise 4

Give the Swahili times shown by these clocks:

(a) 
(b) 
(c) 
(d) 
(e) 
(f)

Language use

Asking the time

Saa ngapi?
What’s the time? (*lit. How many hours?)

Ni saa ngapi?
What’s the time? (*lit. It is how many
hours?)

Saa ngapi sasa? or
Sasa ni saa ngapi?
What time is it now?

Ni saa . . .
The time is . . .

Sasa ni saa . . .
The time now is . . .

Sasa ni saa moja
usiku.
The time now is seven o’clock in the
evening.

Sasa ni saa sita
mchana.
The time now is twelve o’clock in the
daytime (noon).
**Asking the date**

Leo ni tarehe gani?
What is the date today? (*lit.* Today is which date?)

Leo ni tarehe ngapi?
What is the date today? (*lit.* Today is how many dates?)

Leo ni tarehe . . .
Today’s date is . . .

Leo ni tarehe kumi na sita, mwezi wa kumi na moja
(*/mwezi wa Novemba*)
Today is the sixteenth of November

**Periods of the day**

- **alfajiri**: dawn (Muslim First Prayer) (about 4 a.m.)
- **asubuhi**: morning (6 a.m. to 10 a.m.)
- **mchana**: daytime (11 a.m. to 4 p.m.)
- **adhuhuri**: noon (noon to 2 p.m.)
- **alasiri**: late afternoon (3 p.m. to 5 p.m.)
- **magharibi**: sunset (*also means* west)
- **jioni**: evening (5 p.m. to 8 p.m.)
- **usiku**: night (*also means* at night)
- **siku**: day (24 hours)
- **kutwa**: all day (the whole day)
- **kucha**: all night (the whole night)

**Exercise 5**

Read the passage below and replace the European time shown in the brackets with the appropriate Swahili time, including the period of the day. For example:

**Treni itaondoka Dar es Salaam saa (6 a.m.) kufika Pugu saa (11 a.m.).**

**Treni itaondoka Dar es Salaam saa kumi na mbili asubuhi kufika Pugu saa tano mchana.**
(6 a.m.) is during the morning period asubuhi (i.e. from 6 a.m. to 10 a.m.).

(11 a.m.) is during the daytime period mchana (i.e. from 11 a.m. to 4 p.m.).

Safari za familia

Leo ni tarehe kumi na tano Juni. Bwana na Bibi Ali pamoja na watoto wao, Rashid na Rehema, wataondoka Tanzania kwenda Uingereza. Watasafari kwa ndege kutoka Dar es Salaam mpaka Maskat, halafu watasafari kwa ndege nyingine kwenda London. Ndege itaondoka saa (3 p.m.). Itafika Maskat saa (8 p.m.). Ndege ya pili itaondoka Maskat saa (11 p.m.). Watasafari usiku kucha na kufika London saa (6 a.m.).

Language use

Times of the week

leo	today
jana	yesterday
juzi
day before yesterday, recently
juzijuzi	the other day
zamani	long time ago
kesho	tomorrow
kesho kutwa
day after tomorrow (also keshokutwa)

Hours, minutes, seconds

saa	hour(s), clock(s), watch(es)
masaa	(pl.) many hours
dakika
sekunde
robo
nusu
kasoro
kasorobo
saa tano na nusu	house
saa tatu na robo  
quarter past nine
saa tatu kasorobo  
quarter to nine
saa kumi na moja  
seven minutes past five
na dakika saba

Exercise 6

Write in English:

1  Treni kutoka Dodoma itafika saa moja na nusu jioni.
2  Treni kwenda Mbeya itaondoka saa saba kasorobo mchana.
3  Treni kutoka Tabora itafika saa tatu na dakika tano usiku.
4  Treni kwenda Morogoro itaondoka saa nne kasoro dakika kumi
   asubuhi.
5  Treni kutoka Moshi imeshafika saa moja na nusu asubuhi.

Exercise 7

Your turn to be at the booking office. You and a friend want to
buy rail tickets to go to Tanga. Below is a dialogue between the
station clerk and yourselves. Translate the dialogue into Swahili:

YOU: How are you this morning?
CLERK: Just fine. You are welcome.
YOUR FRIEND: Thanks. We want to go to Tanga. What price
are the tickets?
CLERK: The price for a first-class ticket is five hundred
shillings. How many tickets do you want?
YOUR FRIEND: We want two tickets.
CLERK: The price is one thousand shillings.
YOU: What time will the train leave?
CLERK: The train will leave at 10 o’clock in the morning.
YOU AND FRIEND: Thank you. Goodbye.
CLERK: Goodbye. Have a nice trip!
YOU AND FRIEND: Thanks a lot.

Exercise 8

Write the times below in Swahili time:

1  9 a.m.; 10 a.m.; 11 a.m.; 3 p.m.; 4 p.m.; 5 p.m.
2  1.30, 2.45, 7.15
3  1 hour, 2 minutes and 3 seconds
Dialogue 3

Leo and Victoria are now discussing travel arrangements with fellow students, Subira and Trevor, who will accompany them on the journey

1 The students will visit how many countries and in what order?
2 Approximately how long will the journey take?
3 Who offers to take the passports to the embassy?

TREVOR: Je, treni ina behewa la kulia chakula?
VICTORIA: Ndiyo, ina behewa la kulia chakula.
SUBIRA: Katika safari yetu, tutapitia nchi ngapi?
TREVOR: Bila shaka safari kama hiyo itatupa elimu zaidi kuhusu mambo ya Afrika Mashariki.
VICTORIA: Haya, tutakupa pasi.
TREVOR: Mimi ni Mkanada, kwa hiyo nina pasi ya Kanada.
SUBIRA: Nilizaliwa Kenya, kwa hiyo nina yangu ni ya Kenya. Bibi Victoria, una utaifa gani?
VICTORIA: Mimi ni Mghana. Nina pasi ya Ghana. Bwana Leo, una utaifa gani?

Does the train have a dining car?
Yes, it has a dining car.

How many countries will we visit during our trip?
We’ll visit four countries: the first, Zambia, the second, Zimbabwe, and then we will pass non-stop through Mozambique on to Malawi. After staying in Malawi, we’ll return to Tanzania. The complete journey will take a period of nearly four weeks.

Without doubt a trip like this will give us more knowledge about East Africa.
LEO: To enter these countries we’ll need visas. We will be able to get the visas at the embassy. Tomorrow I’ll take the passports to the embassy.

VICTORIA: Okay, we’ll give you the passports.

TREVOR: I’m Canadian, so I have a Canadian passport.

SUBIRA: I was born in Kenya, so my passport is Kenyan. Miss Victoria, what nationality are you?

VICTORIA: I’m Ghanaian. I have a Ghanaian passport. Mister Leo, what is your nationality?

LEO: My nationality is British. Well then! Canada, Kenya, Ghana and England, all of us travelling together. We shall call ourselves the ‘United Nations!’

Vocabulary

behewa train compartment or carriage
-lia eat with or in (cf. -la, eat)
chakula food (so, behewa la kulia chakula, carriage for eating food in)
-pitia pass by/at/near, pay a passing visit
nchi country(ies)
bila (ya) without
-simama stop, stand, stand up
-elekea be headed for going to, be facing (seem, appear, feel inclined)
karibu nearly, near, nearby (karibu na, near to) (cf. Karibu! Welcome!)
shaka doubt (bila shaka, without doubt. Hapana shaka is sometimes heard, meaning ‘No doubt’)
-pa give (used either with the stem marker ku-, or with an object concord, discussed in Language structure below)
elimu education
-ingia enter
-hitaji need
viza visa(s)
-pata get
ubalozi embassy
-chukua carry, take away
pasi passport(s)
utaifa nationhood
taifa nation (pl. mataifa)
Language structure

The JI-MA noun class

Taifa and behewa are, like jina, neno, and jambo, encountered in Unit 1, nouns belonging to the JI-MA noun class. The plural nominal prefix is ma-, so that nouns in this class in the plural begin with ma-, as for example mabehewa, ‘carriages’ and mataifa, ‘countries’. However, not all singular nouns in this class begin in ji- (as one would expect from the name of the class). In fact, only a few nouns do – mostly those with monosyllabic stems, that is nouns which consist of one syllable only if the nominal prefix is subtracted.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>behewa</td>
<td>mabehewa</td>
</tr>
<tr>
<td>neno</td>
<td>maneno</td>
</tr>
<tr>
<td>taifa</td>
<td>mataifa</td>
</tr>
<tr>
<td>yai</td>
<td>mayai</td>
</tr>
<tr>
<td>jicho</td>
<td>macho</td>
</tr>
</tbody>
</table>

With some nouns, the plural becomes me-, when the vowels a and i fuse together to form e:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>jino</td>
<td>meno</td>
</tr>
<tr>
<td>jiko</td>
<td>meko</td>
</tr>
</tbody>
</table>

These slightly irregular pairs also belong here:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>jina</td>
<td>majina</td>
</tr>
<tr>
<td>jambo</td>
<td>mambo</td>
</tr>
</tbody>
</table>

Some JI-MA nouns do not have a singular, they are only found in the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maziwa</td>
<td>milk</td>
</tr>
<tr>
<td>mafuta</td>
<td>oil</td>
</tr>
<tr>
<td>maji</td>
<td>water</td>
</tr>
</tbody>
</table>
The possessive concord of the JI-MA class is of course l- and y-, already familiar from Unit 1. The concord for this class is li- in the singular and ya- in the plural.

Behewa langu linapendeza.
My carriage is pleasant.

Mabehewa yangu yanapendeza.
My carriages are pleasant.

Yai liko wapi?
Where is the egg?

Mayai yako jikoni.
The eggs are in the kitchen.

Language structure

The object concord

By now you have become quite familiar with the subject concord, which indicates which participant, person, or thing is the subject of the verb. The participant, person, or thing towards which an action is directed is called the object, and the object can be expressed in Swahili by the object concord, which precedes the verb stem:

<table>
<thead>
<tr>
<th>Subject concord</th>
<th>Tense</th>
<th>Object concord</th>
<th>Verb stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>ta</td>
<td>zi</td>
<td>chukua nitazichukua</td>
</tr>
<tr>
<td>tu</td>
<td>ta</td>
<td>ku</td>
<td>pa tutakupa</td>
</tr>
</tbody>
</table>

As can be seen from the examples above, the object concord follows the tense marker and precedes the verbal base. When the object is a participant or human, the object concord is generally used, while for non-human objects, the object concord is possible, but not necessary.
The object concords for participants are given below:

- **ni** me
- **ku** you (sing.)
- **kv** you (pl.)
- **tu** us
- **wa** you (pl.)
- **wa**...ni you (pl.)
- **nia** you (pl.)
- **wa**...ni you (pl.)
- **wa**...ni you (pl.)

For example with the verb -ona, ‘see’:

- **aliniona** he saw me
- **walituona** they saw us
- **nitakuona** I will see you (sing.)
- **nitakuoneni** I will see (each of) you (pl.)
- **nitawaoneni** I will see (all of) you (pl.)
- **nitawaona** I will see (all of) you (pl.)

The post-final -ni changes the final vowel (which is now strictly speaking no longer final) from -a to -e-. This is the same -ni as we have seen in Unit 1 in Asanteni. There are three forms for the object concord for ‘you (pl.)’. The first one, **ku...ni**, is more often used to refer to individuals in a group, while the second one, **wa...ni**, often refers to the group as a whole. The third one is identical to the plural object concord of the M-WA class:

- **nitawaona** can mean I will see (all of) you (pl.)
  - or I will see them.

For these forms, the context makes clear what is meant.

For the singular of the M-WA class, the object concord is -m- (or, when followed by a vowel, -mw-); for all other classes, the concord is used, so that the object concord has the same shape as the subject concord. The object concord can be used with all tenses:

- **Nilimwona mwenzangu.**
  - I saw my friend.

- **Nitazikata tiketi hizi.**
  - I will buy these tickets.

- **Utamwoa Mzambia mzuri.**
  - You will marry a beautiful Zambian.

- **Hawajamwita.**
  - They have not yet called her/him.

- **Mmeyakumbuka.**
  - You (pl.) have remembered them (of a JI-MA plural noun).
A special object concord -ji- exists for reflexive meanings, where an action is performed by somebody with reference to themselves:

_Tutajíta Umoja wa Mataifa._
We will call ourselves United Nations.

_Alijíkata._
S/he cut herself/himself.

When used with monosyllabic verbs, the object concord replaces the stem marker:

_Nilizíla._
I ate them _of an N-class noun_.

_Watayanywa._
They will drink them _of an JI-MA noun_.

_Anampa habari._
He/she is giving him/her news.

**Exercise 9**

Put the correct object marker into the gap in the sentences. Object markers: _zi, li, i, m, wa_:  

1. Asha ali_ kata tiketi moja.  
2. Nita_ pata habari za ubalozi kesho.  
3. Je, ume_ ona watoto?  
4. Wanafunzi wame_ pa Amos pasi zao.  
5. Asha ali_ ona behewa la kulia.

**Exercise 10**

1. How do you ask someone the time?  
2. How do you ask someone the date?  
3. How do you say the time is 3:25 p.m.?  
4. How do you say the date is Tuesday, 18 January?

**Exercise 11**

Write in English:

Ninakaa Marekani. Leo ninakwenda kukata tiketi ya kusafiri kwa ndege. Ninataka kwenda Afrika. Zamani baba yangu

Reading

TAZARA


Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>reli</td>
<td>railway, rails</td>
</tr>
<tr>
<td>kuu</td>
<td>great, big, important</td>
</tr>
<tr>
<td>-unganisha</td>
<td>merge, connect, link</td>
</tr>
<tr>
<td>mpaka</td>
<td>borders <em>(sing. mpaka)</em></td>
</tr>
<tr>
<td>kati ya</td>
<td>(in) between</td>
</tr>
<tr>
<td>njia</td>
<td>road</td>
</tr>
<tr>
<td>-jengwa</td>
<td>be built</td>
</tr>
<tr>
<td>jamhuri</td>
<td>republic</td>
</tr>
<tr>
<td>ujenzi</td>
<td>building construction, architecture</td>
</tr>
<tr>
<td>daraja</td>
<td>bridge(s)</td>
</tr>
<tr>
<td>mashimo</td>
<td>holes, pits, cavities <em>(sing. shimo)</em></td>
</tr>
<tr>
<td>-penya</td>
<td>penetrate <em>(mashimo ya kupenya ndani, tunnels lit. holes of penetrating inside)</em></td>
</tr>
<tr>
<td>pwani</td>
<td>coast</td>
</tr>
</tbody>
</table>
5  Safarini
On the move

In this unit you will learn:

• how to make requests
• how to order food and drink
• how to give orders using the imperative form of the verb
• how to express wishes or desirable states using the optative form of the verb
• adjectives
• how to say you are hungry/thirsty/satisfied

Dialogue 1

Leo and Subira are in the dining-car, ordering their evening meal

1  What type of fish is on the menu?
2  Leo asks for a food item that was not listed by the waiter. What is that food item?

MHUDUMU:  Hamjambo?
LEO AND SUBIRA:  Hatujambo.
MHUDUMU:  Karibuni!
LEO AND SUBIRA:  Asante!
MHUDUMU:  Mnataka chakula gani?
SUBIRA:  Sijaiona orodha ya vyakula. Kuna chakula gani?
MHUDUMU:  Kuna wali na maharagwe, wali na kuku, wali na nyama, chipsi na kuku, chipsi na mayai, ugali na nyama.
LEO:  Ndizi zipo?
MHUDUMU:  Zipo.
LEO:  Naomba ndizi na nyama.
SUBIRA: Kuna samaki?
MHUDUMU: Hakuna. Kuna nyama na kuku tu.
SUBIRA: Tafadhali nipe chipsi na kuku.
MHUDUMU: Nilete vinywaji?
LEO: Ndiyo. Kuna vinywaji gani?
MHUDUMU: Kuna chai, kahawa, soda, na pombe.
SUBIRA: Kuna soda gani?
SUBIRA: Tafadhali lete coke.
LEO: Naomba chai ya rangi.

WAITER: How are you?
STUDENTS: We are well.
WAITER: Welcome!
STUDENTS: Thanks!
WAITER: What food do you want?
SUBIRA: I haven’t seen the menu. What sort of food is there?
WAITER: There’s rice and beans, chicken and rice, meat and rice, chicken and chips, egg and chips, meat and ‘ugali’.
LEO: Are there any bananas?
WAITER: Yes there are.
LEO: I’d like meat and bananas.
SUBIRA: Is there any fish?
WAITER: There isn’t any. There’s just meat and chicken.
SUBIRA: Please give me chicken and chips.
WAITER: Should I bring some drinks?
VICTORIA: Yes. What drinks are there?
WAITER: There’s tea, coffee, soda and beer.
SUBIRA: What soft drinks do you have?
WAITER: There’s coke, fanta, sprite and ‘tangawizi’.
SUBIRA: Please bring a coke.
LEO: I would like a black tea.

Vocabulary

mhudumu  waiter, attendant
chakula   food (pl. vyakula)
-on  see
orodha   list, catalogue (orodha ya vyakula, menu)
wali     cooked rice
maharagwe beans (sing. haragwe)
kuku chicken(s)
nyama meat
ugali cooked maize meal
ndizi banana(s) (savoury or sweet)
-omba ask for, request, plea, pray for
samaki fish(es)
tafadhali please
-leta bring
vinywaji drinks, beverages
chai tea (chai ya rangi, lit. ‘tea of colour’, i.e. tea without milk)
kahawa coffee
pombe beer
tangawizi ginger, ginger tea, ginger beer

Language use

Making orders and requests

-omba ask for, (beg, pray (for), appeal (to))
-agiza order

Naomba msaada I’d like some assistance
Naomba radhi I beg forgiveness, I apologize
Naagiza chakula I’d like some food
Naagiza kinywaji I’d like a drink
tafadhali please

Tafadhali nipe kinywaji Please give me a drink
Tafadhali lete chakula Please bring some food

Exercise 1

Translate:

1 Je, unaomba msaada?
2 Msichana anaagiza kinywaji.
3 Sisi tunaomba orodha ya vyakula.
4 Je, mnaagiza vyakula gani?
5 Watalii wote wanaagiza chai.
Exercise 2

Write these questions and requests in Swahili:

1. I would like a drink.
2. Please bring a soda.
3. We would like some tea.
4. Do you (pl.) want some fruit?
5. The tourist would like a pen (kalamu) and paper (karatasi).
6. Do you want a newspaper (gazeti)?

Exercise 3

The verbs in column A are the opposites of those in B. Which verb in A is the opposite of the one in B?

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ondoka</td>
<td>-rudiana</td>
</tr>
<tr>
<td>-ingia</td>
<td>-chukua</td>
</tr>
<tr>
<td>-tengana</td>
<td>-simama</td>
</tr>
<tr>
<td>-kaa</td>
<td>-toka</td>
</tr>
<tr>
<td>-leta</td>
<td>-rudi</td>
</tr>
<tr>
<td>-kwenda</td>
<td>-fika</td>
</tr>
</tbody>
</table>

Language structure

Orders and the imperative form of the verb

In Swahili orders are given by using the imperative form of the verb, which is the verb stem or, in the case of monosyllabic verbs, the verb plus stem marker:

- **Soma!**  Read!
- **Chukua!**  Take!
- **Ondoka!**  Leave!
- **Kumbuka!**  Remember!
- **Sahau!**  Forget!
- **Kula!**  Eat!
- **Kunywa!**  Drink!
There are three irregular forms:

**Njoo!**  
*Come!*  
(from *kuja*)

**Nenda!**  
*Go!*  
(from *kwenda*)

**Lete!**  
*Bring!*  
(from *leta*)

When addressing many people, the plural form of the imperative is made by adding -ni (remember *Asanteni*) to the singular form and changing final -a into -e-:

**Someni!**  
*Read!*  
Chukueni!  
*Take!*

**Ondokeni!**  
*Leave!*

**Kumbukeni!**  
*Remember!*

**Sahauni!**  
*Forget!*

**Kulen!**  
*Eat!*

**Kunyweni!**  
*Drink!*

**Njooni!**  
*Come!*  
(often spelt *njoni*)

**Nendeni!**  
*Go!*

**Leteni!**  
*Bring!*

**Exercise 4**

Translate into Swahili:

1. Come!
2. Go to school!
3. Drink some tea!
4. Order some coffee!
5. Eat!

**Language structure**

**Wishes and the optative form of the verb**

The optative form of the verb is used to express wishes or desirable states. You form the optative by using the verb stem, changing the final -a to -e, and placing the appropriate participant marker or subject concord before it:
Like other tenses, the optative can be used with the object concord:

<table>
<thead>
<tr>
<th>Subject concord</th>
<th>Object concord</th>
<th>Verbal base</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>som</td>
<td>e</td>
<td>that I may/should read</td>
</tr>
<tr>
<td>wa</td>
<td>chuku</td>
<td>e</td>
<td>that they may/should take</td>
</tr>
<tr>
<td>ya</td>
<td>jengw</td>
<td>e</td>
<td>that they (of a JI-MA class noun) may/should be built</td>
</tr>
</tbody>
</table>

In contrast to the imperative, monosyllabic verbs do not take the stem marker in the optative:

<table>
<thead>
<tr>
<th>Subject concord</th>
<th>Verbal base</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>l</td>
<td>e</td>
</tr>
<tr>
<td>a</td>
<td>l</td>
<td>e</td>
</tr>
</tbody>
</table>

The optative form is used very frequently, and may have a range of meanings as the examples below illustrate.

It is used for polite requests, rather than the imperative. In this use, the subject concord can be left out:

**Tafadhali usome orodha, or Tafadhali some orodha.**
Please read the list.

It is used for commands which involve an object marker:

- **Umwite! or Mwite!** Call him/her!
- **Isome!** Read it (e.g. orodha)!
- **Nipe!** Give me!

It is used to express intention or purpose:

- **Alileta pasi tuichukue ubalozi.**
She brought her passport so that we could take it to the embassy.

- **Walitupa viza tuingie.**
They gave us visas so that we could enter.
Waite nisome nao.
Call them so that I may study with them.

After some verbs of saying, e.g. *kuambia* (to tell), *kusema* (to say):

**Aliniambia nije.**
She told me to come.

**Je, walisema twende leo?**
Did they say we should go today?

After ‘modal’ words, expressing that something is better or necessary, such as the following:

**Afadhali twende kwa basi.**
It is better that we go by bus.

**Lazima waende nyumbani.**
They must go home.

**Heri niende sasa.**
I’d better go now.

**Inabidi tukate tiketi.**
We have to buy tickets.

The negative optative is formed by placing the negation marker -si- after the participant marker or subject concord:

<table>
<thead>
<tr>
<th>niende</th>
<th>I should go</th>
<th>nisiende</th>
<th>I shouldn’t go</th>
</tr>
</thead>
<tbody>
<tr>
<td>uende</td>
<td>you should go</td>
<td>usiende</td>
<td>you shouldn’t go</td>
</tr>
<tr>
<td>mwende</td>
<td>you (pl.) should go</td>
<td>msiende</td>
<td>you (pl.) shouldn’t go</td>
</tr>
</tbody>
</table>

Usisahau Don’t forget!
Msikumbuke Don’t remember (you all)!

**Exercise 5**

Replace the Swahili words written in the brackets with English.

The students who were without pens, [*mwali* *mwa* *waliwaambia waende*] her office. Whilst in the office, the teacher searched inside her desk and later found some pens. Then [*aliwapa kalamu*]. The students took the pens and thanked her. She told them that [*lazima warudi darasani*] immediately as they had to finish their written test before the end of the class period. In the classroom one of the students told the teacher that her friend was too afraid to return
to the class because she was afraid of taking the written test. The teacher said, ['Mwite nimwone.'] When the girl returned to the class the teacher calmed her down and said, ['Afadhali ufanye] the test today because the next test may be even more difficult.’ The student wrote her test and passed.

**Exercise 6**

Translate these sentences into English:

3. Afadhali twende nyumbani.
5. Usile mayai yangu! Kula yakо!

**Dialogue 2**

*Travelling on from Zimbabwe, the rest of the journey is completed on the road. After passing through Mozambique, the students have a short stay in Lilongwe, the capital of Malawi, then later they spend the last few remaining days resting by the lake at Nkata Bay. From there they take a bus to Karonga and then hitch a lift to the Malawi–Tanzania border. Leo and Victoria have already been questioned by an Immigration Official, now it’s Subira and Trevor’s turn*

1. What does Subira say she is doing in Tanzania?
2. How many countries in East Africa has Trevor been to?

**Ofisa Uhamiaji:** *(After checking Subira’s passport)* Karibu tena Tanzania.

**Subira:** Asante! Shikamoo!

**Ofisa Uhamiaji:** Marahaba! Je, unafanya nini hapa Tanzania?

**Subira:** Mimi ni mwanafunzi wa Chuo Kikuu cha Dar es Salaam.

**Ofisa Uhamiaji:** Kabla ya kurudi Tanzania, umekwenda wapi?

**Subira:** Nimekwenda Zambia, Zimbabwe, Malawi na Msumbiji kabla ya kurudi hapa Tanzania.

**Ofisa Uhamiaji:** Habari za huko?

**Subira:** Safi tu! Zambia ni nchi kubwa. Mji mkuu wa Zimbabwe, Harare, una majumba mapya mengi. Malawi ni nchi ndogo, lakini ina ziwa kubwa. Sijui habari za Msumbiji, tulipita tu.
(Now Trevor is being asked some questions)

OFISA UHAMIAJI: Je, unajua Kiswahili?
TREVOR: Ndiyo bwana, ninajua Kiswahili.
OFISA UHAMIAJI: Karibu!
TREVOR: Asante!
OFISA UHAMIAJI: Je, unafanya nini hapa Tanzania?
TREVOR: Ninajifunza Kiswahili huko ‘Mlimani’.
OFISA UHAMIAJI: Je, unasafiri peke yako?
TREVOR: La, ninasafiri pamoja na wanafunzi wenzangu.
OFISA UHAMIAJI: Habari za safari?

IMMIGRATION (After checking Subira’s passport) Welcome again to Tanzania.

OFFICER: Subira: Thanks! My respects!
IO: Respects welcome! What are you doing here in Tanzania?
SUBIRA: I’m a student at the University of Dar es Salaam.
IO: Prior to returning to Tanzania, where have you been?
SUBIRA: I’ve been to Zambia, Zimbabwe, Malawi and Mozambique, before coming back to Tanzania.
IO: What’s it like over there?
SUBIRA: Just great! Zambia is a big country. The capital city of Zimbabwe, Harare, has many new buildings. Malawi is a small country, but it has a big lake. I really don’t know anything about Mozambique, we just passed through it.

(Now Trevor is being asked some questions)

IO: Do you know Swahili?
TREVOR: Yes sir, I know Swahili.
IO: Welcome!
TREVOR: Thanks!
IO: What are you doing in Tanzania?
TREVOR: I’m studying Swahili over there at the University.
IO: Are you travelling by yourself?
TREVOR: No, I’m travelling with some student companions.
IO: How’s the trip?
Trevor: Good. Now I have gone to five East African countries, all are beautiful. Now I want to go to other countries in East Africa.

Vocabulary

-kubwa (adj.) big, large (important, elder, superior)
mji mkuu capital city
majumba buildings, mansions (sing. jumba)
mapya (adj.) new (in reference to majumba, buildings)
mengi many (in reference to majumba, buildings)
ndogo (adj.) little, small (in reference to nchi, country)
ziwa lake
-pita pass (make a turn)
-jifunza learn
peke yako by yourself
nyingine (adj.) some, another (in reference to nchi nyingine za Afrika Mashariki, other East African countries)

Language point

Mlimani literally means ‘on the mountain/hill’. The University of Dar es Salaam is situated on Observation Hill outside the city centre, thus ‘Mlimani’ is a nickname for the university.

Language structure

Adjectives

Like possessives and numbers, adjectives agree with the noun they refer to. In general, the adjective concord is the same as the nominal prefix which is found at the beginning of the word to show which class it belongs to. Adjectives usually express a quality or state of the noun they modify. Some adjective stems are given below:

-kubwa big -dogo small
-pana wide -embamba narrow, thin
-refu tall, long -fupi short
These adjectival stems are used with nouns from the noun classes discussed so far as shown below:

M-WA

mtu mkubwa
a big man

Mzambia mzuri
a beautiful Zambian

watu wakubwa
big people

Wazambia wazuri
beautiful Zambians

N

treni kubwa
a big train

habari fupi
a short news item

treni kubwa
big trains

habari fupi
short news

But note:

rafiki mfupi
a short friend

rafiki wafupi
short friends

JI-MA

behewa kubwa
a big carriage

jina zuri
a beautiful name

mabehewa makubwa
big carriages

majina mazuri
beautiful names

As a general rule, the adjective stem takes a prefix whenever the noun takes a prefix, as for example in the M-WA class and the plural of the JI-MA class. On the other hand, there is no adjective agreement with those nouns which do not have a prefix: the N class and the singular of the JI-MA class.

Some exceptions to this pattern are found with (1) vowel initial stems, (2) the monosyllabic adjective stem -pya, and (3) with some adjective stems in the N class. Most exceptions are very similar to those also found with nouns.
Vowel initial stems

The first important exception concerns adjective stems beginning with a vowel. The most important of these stems are given below:

- **-ingine** other, different
- **-ingi** many
- **-ema** good, well
- **-embamba** narrow, thin
- **-ekundu** red
- **-epe** white
- **-eusi** black

The prefix changes due to the following vowel:

**M-WA**

mtu mwingine watu wengine
a different man other people

Mzambia mwembamba Wazambia wembamba
a thin Zambian thin Zambians

**N**

treni nyingine treni nyingine
a different train different trains
treni nyekundu treni nyekundu
a red train red trains

*But:*

habari njema habari njema
a good news item good news

**JI-MA**

behewa jingine mabehewa mengine
a different carriage different carriages
jina jema majina mema
a good name good names

The rules are that **m-** becomes **mw-**, **wa-** combines with **-i** or **-e** to form **we-**, N-class nouns take **ny-**, and JI-MA nouns take **j-** in the singular (sometimes **l-** is heard instead of **j-**), and have **me-** in the plural. Note the exception of **-ema** with N-class nouns: it is **njema**.

**The stem -pya**

The second exception is found with monosyllabic adjective stems. In classes where adjective stems do not normally take a prefix,
some short (monosyllabic) stems do. Of the stems we have here, this exception affects only -pya, ‘new’ when agreeing with a singular JI-MA noun or with an N-class noun:

- **Jino jipya** a new tooth
  - **Safari mpya** a new journey/new journeys

As can be seen from the examples, -pya takes a ji- prefix with JI-MA singular nouns, and an m- prefix in the N class.

### Adjective stems in the N class

The third exception concerns only adjectives agreeing with N-class nouns. In the N class, stems beginning in d, g, z, or r take, in contrast to other stems, an n- prefix:

- **safari ndogo** a small journey
- **safari nzuri** a beautiful journey
- **safari ngumu** a hard, difficult journey
- **safari ndefu** a long journey (*from* -refu: 
  - **-r- changes to -d-**)

With all other stems, there is no adjective agreement in the N class (except, of course, for vowel initial stems and mpya).

A number of adjectives, mostly those which have entered the Swahili language more recently, do not agree with their head noun. For example, **buluu**, ‘blue’, **muhimu**, ‘important’, or **maalum**, ‘special’, are used with any noun without changes:

- **behewa buluu** blue carriage
- **mtu muhimu** important person
- **mwalimu buluu** blue teacher
- **treni maalum** special train

### Exercise 7

Replace the adjective written in English in the passage below with the appropriate Swahili equivalent:

Wanafunzi *four* wanakwenda Zambia kwa treni. Treni hii ni *big* yenye mabehewa *many*. Rangi ya treni hiyo ni *red* na *white*. Ni safari *long*. Katika treni, Mzambia *tall* na mke wake *short* wanazungumza na wanafunzi. Wanafunzi wanapata habari *important* kuhusu nchi ya Zambia.
Exercise 8
Match the nouns in column A with the appropriate adjective in column B:

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>safari</td>
<td>weusi</td>
</tr>
<tr>
<td>jina</td>
<td>mweupe</td>
</tr>
<tr>
<td>mtu</td>
<td>jipya</td>
</tr>
<tr>
<td>mabehewa</td>
<td>ndefu</td>
</tr>
<tr>
<td>watu</td>
<td>nzuri</td>
</tr>
<tr>
<td>habari</td>
<td>mengi</td>
</tr>
</tbody>
</table>

Dialogue 3

Travelling on from the border, the bus to Dar es Salaam stops periodically at stations and refreshment centres. It is at these places where local people, mainly women and children, sell snacks and light refreshment to the bus travellers

1. What food items do the students buy?
2. How much does each item cost?
3. What does Subira do with the items she bought?

MWUZAJI WA 1: Maandazi! Maandazi!
MWUZAJI WA 2: Machungwa matamu hapa! Machungwa matamu hapa!
MWUZAJI WA 1: Soda baridi! Soda baridi!
MWUZAJI WA 2: Mifuko ya miwa! Mifuko ya miwa!
VICTORIA: Naona njaa. Maandazi ni shilingi ngapi?
MWUZAJI WA 1: Shilingi mia moja.
VICTORIA: Naomba manne. Chukua pesa hizi, shilingi mia nne.
MWUZAJI WA 1: Asante!
VICTORIA: Je, machungwa haya ni matamu kweli?
MWUZAJI WA 2: Ndiyo, ni matamu sana. Onja hili.
VICTORIA: Mmm, ni tamu. Nipe sita basi. Bei gani?
MWUZAJI WA 2: Sita ni shilingi mia tatu.
LEO: Naona kiu. Kijana! Lete soda hapa!
MWUZAJI WA 1: Unataka soda ngapi?
LEO: Nataka nne. Baridi sana.
MWUZAJI WA 1: Chukua hizi, zote baridi. Ni shilingi mia nane kwa jumla.
LEO: Haya, shukrani. 
Je, mfuko mmoja wa miwa ni bei gani?
MWUZAJI WA 2: Shilingi mia moja tu.
LEO: Haya, lete moja. Asante!

SUBIRA, TREVOR AND VICTORIA: Subira, Trevor na Victoria chukueni soda.

SELLER 1: Doughnuts! Doughnuts!
SELLER 2: Sweet oranges here! Sweet oranges here!
SELLER 1: Cold drinks! Cold drinks!
SELLER 2: Bags of sugarcane! Bags of sugarcane!
VICTORIA: I feel hungry. How much are the doughnuts?
SELLER 1: A hundred shillings.
VICTORIA: I want four. Take this money, four hundred shillings.
SELLER 1: Thanks!
VICTORIA: Are these oranges really sweet?
SELLER 2: Yes, they are very sweet. Taste this one.
VICTORIA: Mmm, it is sweet. Well then, give me six. What's the price?
SELLER 2: Six is three hundred shillings.
LEO: I feel thirsty. Hey youth! Bring some soft drinks here!
SELLER 1: How many drinks do you want?
LEO: I want four. Very cold (ones).
SELLER 1: Take these, all are cold. They are eight hundred shillings all together.
LEO: OK, thanks. What price is one bag of sugarcane?
SELLER 2: Only one hundred shillings.
LEO: OK, bring one. Thanks! Subira, Trevor and Victoria, take a soda.

SUBIRA, TREVOR AND VICTORIA: Thanks!

Vocabulary

<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>maandazi</td>
<td>doughnuts, pastries (sing. andazi)</td>
</tr>
<tr>
<td>baridi</td>
<td>(adj.) cold, cool (mild)</td>
</tr>
<tr>
<td>mifuko</td>
<td>bags, sacks (pockets, purses; sing. mfuko)</td>
</tr>
<tr>
<td>njaa</td>
<td>hunger (famine, starvation, Naona njaa, I feel hungry)</td>
</tr>
<tr>
<td>-onja</td>
<td>taste</td>
</tr>
<tr>
<td>kiu</td>
<td>thirst</td>
</tr>
<tr>
<td>kijana</td>
<td>youth (pl. vijana)</td>
</tr>
<tr>
<td>shukrani</td>
<td>thanks, gratitude</td>
</tr>
</tbody>
</table>

Language use

You feel hungry/thirsty/satisfied

-ona
-sikia

Ninaona njaa,
Ninasikia njaa
Nina njaa
Naona kiu, ninasikia kiu
Nimeshiba

see, feel
hear, feel
I feel hungry, I’m hungry
I feel thirsty, I’m thirsty
I’m satisfied, I’ve had enough food/drink, I’m full
Exercise 9

You have just entered a shop and you want to buy some goods. Here is a conversation that takes place between yourself and a shopkeeper. Answer by changing the English in the brackets into Swahili:

MWUZAJI: Karibu!
MIMI: Asante! [I want some oranges and bananas.]
MWUZAJI: Unataka machungwa mangapi na ndizi ngapi?
MIMI: Nataka [twelve oranges and twelve bananas].
MWUZAJI: Je, unataka vitu vingine?
MIMI: [Yes], nataka maji ya kunywa, soda, [tea and coffee].
MWUZAJI: [What sort of soda do you want?]
MIMI: [Please give me one fanta and two sprite. How much is it?]
MWUZAJI: [The price is] shilingi elfu moja na mia tisa [in total].
MIMI: [Take this money.] Asante!
MWUZAJI: [OK] Karibu tena. [Goodbye!]
MIMI: Kwaheri!

Reading

Jiografia ya Tanzania


Vocabulary

mashariki east
kusini south
mstari line
<table>
<thead>
<tr>
<th>Bahari ya Hindi</th>
<th>the Indian Ocean</th>
</tr>
</thead>
<tbody>
<tr>
<td>jirani</td>
<td>neighbour</td>
</tr>
<tr>
<td>pwani</td>
<td>coast</td>
</tr>
<tr>
<td>maeneo</td>
<td>regions, areas</td>
</tr>
<tr>
<td>mnara</td>
<td>tower</td>
</tr>
<tr>
<td>Bonde la Ufa</td>
<td>the Rift Valley</td>
</tr>
</tbody>
</table>
In this unit you will learn:

- the demonstratives ‘this’, ‘that’, ‘these’ and ‘those’
- more about numbers
- how to make comparisons

Dialogue 1

Amos has decided to go and visit his family who live in Bukoba, Lake Victoria, close to the Tanzania-Uganda border. The American student Kathy has expressed her interest to see as much of Tanzania as possible, and so he has invited her to accompany him on this trip. After a very long journey (more than 40 hours!), Amos is now introducing his family to Kathy

1 Mzee Kiaruzi has a preference. What is it?
2 Kathy has a preference. What is it?

**AMOS:** Huyu ni babangu, Mzee Kiaruzi.

**KATHY:** Shikamoo Mzee!

**M. KIARUZI:** Marahaba! Karibu sana.

**KATHY:** Asante.

**AMOS:** Huyu ni mamangu, Bibi Zakia.

**KATHY:** Shikamoo mama!

**BI. ZAKIA:** Marahaba! Karibu kwetu.

**KATHY:** Asante sana.

**M. KIARUZI:** *(To Amos)* Jamani! Mgeni huyu anajua Kiswahili.

**AMOS:** Ndiyo, anajua sana. Yeye anajifunza Kiswahili chuo kikuu.

**M. KIARUZI:** *(To Kathy)* Karibu shambani.
KATHY: Kwa mbali tu.
BI. ZAKIA: Je, unapenda ndizi?
KATHY: Ndiyo, nazipenda kuliko wali.
BI. ZAKIA: Kuna migomba mingi hapa Bukoba, kwa hiyo watu wa hapa wanakula ndizi karibu kila siku. Basi nitapika ndizi vilevile.

AMOS: This is my father, Elder Kiaruzi.
KATHY: My respects Elder!
M. KIARUZI: Respects taken! You are most welcome!
KATHY: Thanks.
AMOS: This is my mother, Mrs Zakia.
KATHY: My respects mother!
BI. ZAKIA: Respects taken! You are welcome to our home.
KATHY: Many thanks.
M. KIARUZI: (To Amos) My goodness! This foreigner knows Swahili.
AMOS: Yes, she knows a lot. She is studying Swahili at the university.
M. Kiaruzi: (To Kathy) Welcome to the countryside.
Kathy: Thanks. It’s beautiful here.
M. Kiaruzi: Indeed. This place is a nice environment. There’s beautiful scenery with mountains, rivers and lakes. Entirely different from the scenery of the towns with their vehicles and dust. I like life in the countryside more than life in town. Have you managed to see Lake Victoria?
Kathy: Only from a distance.
M. Kiaruzi: In the evening my wife will cook some fish for you which come from that lake. No doubt you will like them.
Bi. Zakia: Do you like bananas?
Kathy: Yes, I prefer them to cooked rice.
Bi. Zakia: There are many banana plants here in Bukoba, so people from here eat bananas nearly every day. Well then, I shall also cook some bananas.

Vocabulary

kwetu at our place, at us
mgeni visitor, guest, foreigner, stranger, new person
-jua know
pazuri nice, fine, beautiful (pa + zuri in reference to a place)
mazingira environment
-a kupendeza pleasing, charming, attractive
pana there is
mandhari scenery
yenyenye having, with (in reference to mandhari)
milima mountains (sing. milima)
mito rivers (sing. mto)
maziwa lakes, ponds (sing. ziwa)
magari cars, vehicles (sing. gari)
mavumbi dust (sing. vumbi)
-wahi manage, reach, be on time for
kwa mbali from a distance, afar
-pikia cook for (from -pika, cook)
samaki fish
-penda like, love
ndizi bananas
kuliko than (in comparison)
migomba banana plants (sing. mgomba)
karibu near, nearby, nearly
Language structure

Demonstratives: ‘this’, ‘that’, ‘these’ and ‘those’

There are three kinds of demonstratives in Swahili, two of which point to something near and far, and a third kind for something which has already been mentioned, or been ‘referred to’, and is thus known to the speaker and the person who is spoken to.

We have already seen demonstratives in previous units and there are a number of demonstratives in Dialogue 1 of this unit. For example, the Dialogue opens with Amos saying: Huyu ni babangu ... Huyu ni mamangu ... ‘This (person) is my father ...’ ‘This (person) is my mother ...’. Later Amos’s father, Mzee Kiaruzi says: Mgeni huyu anajua Kiswahili. ‘This guest/foreigner knows Swahili.’ These are instances of a demonstrative referring to a person (an M-WA noun) near the speaker.

Later on in the dialogue Mzee Kiaruzi says to Kathy: Jioni mke wangu atakupikia samaki wanaotoka katika ziwa hilo. ‘In the evening my wife will cook some fish for you which comes from that lake (already referred to).’ Because he has already mentioned Lake Victoria, Kathy knows what he is referring to. Later, Mzee Kiaruzi uses the demonstrative ‘that’ when he says: Tofauti kabisa na mandhari ile ya miji. ‘Completely different from that town environment.’

In Swahili the demonstrative must agree with the noun it qualifies. All three types of demonstrative are formed with the concord, as can already be seen from the examples in the text – huyu includes the M-WA singular marker yu-, while the i- in ile and the -lo in hilo are formed from the N-class and the JI-MA class singular concords.

Demonstratives showing ‘nearness’: ‘this’, ‘these’

All begin with h- and end with the appropriate concord. Between the two, the same vowel present in the concord is repeated. Thus in the above examples we get huyu for ‘this (person)’. 
Demonstratives showing ‘farness’: ‘that’, ‘those’

All begin with the concord and end with -le. So, the above example mandhari ile, ‘that scenery’, is made up of the N-class singular concord i and the demonstrative marker for ‘farness’ le, i + le = ile ‘that’.

Demonstratives of reference: ‘that’, ‘those (referred to)’

All begin with h- and end with -o, as in the above example . . . ziwa hilo, ‘. . . that lake (referred to)’.

The following table shows the three demonstratives for the three classes we have introduced so far:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>M-WA Class</strong></td>
<td></td>
</tr>
<tr>
<td>mtu huyu</td>
<td>watu hawa these people</td>
</tr>
<tr>
<td>mtu yule</td>
<td>watu wale those people</td>
</tr>
<tr>
<td>mtu huyo (referred to)</td>
<td>watu hao those people (referred to)</td>
</tr>
<tr>
<td><strong>JI-MA Class</strong></td>
<td></td>
</tr>
<tr>
<td>tunda hili</td>
<td>matunda haya these fruits</td>
</tr>
<tr>
<td>tunda lile</td>
<td>matunda yale those fruits</td>
</tr>
<tr>
<td>tunda hilo (referred to)</td>
<td>matunda hayo those fruits (referred to)</td>
</tr>
<tr>
<td><strong>N Class</strong></td>
<td></td>
</tr>
<tr>
<td>nyumba hii</td>
<td>nyumba hizi these houses</td>
</tr>
<tr>
<td>nyumba ile</td>
<td>nyumba zile those houses</td>
</tr>
<tr>
<td>nyumba hiyo (referred to)</td>
<td>nyumba hizo those houses (referred to)</td>
</tr>
</tbody>
</table>
Reduplication

Any of the demonstratives outlined above may be repeated. This then intensifies the meaning, e.g.

- mtu huyu huyu  
  this very same person
- mtu yule yule  
  that very same person
- mtu huyo huyo  
  that same person (mentioned)

Exercise 1

Write the Swahili equivalent of the word in brackets:

E.g.  Mtu (that) yule Watu (these) hawa

1. mtu (this)  
2. watu (those)  
3. mgeni (referred to)  
4. tunda (referred to)  
5. watu (those very same people mentioned)

Exercise 2

Fill in the gaps then translate the sentences into English:

E.g.  Mtoto huyu ni wangu.  
This child is mine.

1. Nyumba i . . . ni nzuri.  
2. Nyumba z . . . si nzuri.  
3. Wageni h . . . wanajua Kiswahili.  
4. Wageni h .o hawajui Kiswahili.  
5. Mmarekani y . . . anaondoka leo.  
6. Mwingereza h . . . ataondoka kesho.

Dialogue 2

The following day, Amos takes Kathy for some sightseeing close to the lake

KATHY:  Jamani! Ziwa Victoria ni kubwa mno kama bahari.  
AMOS:  Ndiyo. Watu wengi wanapata riziki zao kutokana na ziwa hilo. Kuna mabaharia, wavuvi na wasaidizi wao. Watu

**KATHY:** Je, shamba lenu lina miti mingapi?

**AMOS:** Lina michungwa kumi na miwili, milimao kumi, miembe minane, michikichi sita, minazi mitano na mfenesi mmoja tu.

**KATHY:** Hakuna migomba?

**AMOS:** Kuna migomba mingi na mimea mingine, lakini sijui mingapi hasa. Je, unataka kwenda shambani?

**KATHY:** Ndiyo, twende!

**KATHY:** My goodness! Lake Victoria is vast like the sea.

**AMOS:** Yes. Many people get their daily needs from the lake (lit. as a result of the lake). There are sailors, fishermen and their helpers. Other people work not far from here in the fields. These people cultivate coffee, cotton, fruit and vegetables. In our field we’ve planted many trees. We are also cultivating various kinds of vegetables.

**KATHY:** How many trees does your field have?

**AMOS:** It has twelve orange trees, ten lemon trees, eight mango trees, six palm oil trees, five coconut palms and just one jackfruit tree.

**KATHY:** There are no banana plants?

**AMOS:** There are many banana plants and other crops, but I don’t know how many exactly. Do you want to go to the field?

**KATHY:** Yes, let’s go!

**Vocabulary**

- **mno** much too much, to excess
- **bahari** sea, ocean
- **riziki** daily needs, God’s blessings
- **kutokana na** as a result of
- **mabaharia** sailors (sing. **baharia**)
- **wavuvi** fishermen (sing. **mvuvi**)
- **wasaidizi** assistants, helpers (sing. **msaidizi**)
- **mashamba** fields (sing. **shamba**, also means the countryside)
- **-lima** cultivate
- **pamba** cotton, cotton wool
mboga  vegetable(s) (*also* some meat as a side dish, *or* a pushover, someone who is easy to fool)

-panda  plant, sow

# Language structure

## The M-MI noun class

A number of words in the dialogue belong to a new noun class (the fourth discussed so far), the M-MI class.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mti</td>
<td>miti</td>
<td>tree</td>
</tr>
<tr>
<td>mchungwa</td>
<td>michungwa</td>
<td>orange tree</td>
</tr>
<tr>
<td>mnazi</td>
<td>minazi</td>
<td>coconut palm</td>
</tr>
<tr>
<td>mgomba</td>
<td>migomba</td>
<td>banana plant</td>
</tr>
</tbody>
</table>

This class is sometimes called the ‘tree class’, but a number of other nouns belong here as well:

| mlima         | milima       | mountain, hill |
| mto           | mito         | river         |
| mji           | miji         | town          |

When followed by a vowel, singular nouns begin with mw-:

| mwembe        | miembe       | mango tree    |
| mwaka         | miaka        | year          |
| mwezi         | miezi        | month, moon   |

The M-MI class has the following agreement:

<table>
<thead>
<tr>
<th></th>
<th>Concord</th>
<th>Possessive concord</th>
<th>Adjective concord</th>
<th>Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>u-</td>
<td>w-</td>
<td>m-</td>
<td>huu ule huo</td>
</tr>
<tr>
<td>Pl.</td>
<td>i-</td>
<td>y-</td>
<td>mi-</td>
<td>hii ile hiyo</td>
</tr>
</tbody>
</table>

**Mti wangu huu unapendeza.**  
This tree of mine pleases.

**Miti yako mizuri inapendeza.**  
Your beautiful trees please.
Language structure

In Swahili the numbers 1, 2, 3, 4, 5, and 8 are treated just like other adjectives, that is, they agree with the noun they qualify. In general counting, the numbers of the N class are used (as already introduced in Units 3, 4, and 5):

1 -moja 11 kumi na -moja
2 mbili (-wili) 12 kumi na mbili (-wili)
3 -tatu 13 kumi na -tatu
4 -nne 14 kumi na -nne
5 -tano 15 kumi na -tano
6 sita 16 kumi na sita
7 saba 17 kumi na saba
8 -nane 18 kumi na -nane
9 tisa 19 kumi na tisa
10 kumi 20 ishirini

In the case of mbili (2) this changes to -wili when the noun is not of the N class. For example, in Dialogue 2 Amos tells Kathy that the family plot has michungwa kumi na miwili, ‘twelve orange trees’. Mi- is the marker for a plural noun of the M-MI class (the singular is m-), and so with the pattern of agreement -wili takes the mi- prefix. The chart shows how this works in the classes introduced so far:

<table>
<thead>
<tr>
<th>Noun</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>mtu</td>
<td>mmoja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>watu</td>
<td>wawili</td>
<td>watatu</td>
<td>wanne</td>
<td>watano</td>
<td>wanane</td>
<td></td>
</tr>
<tr>
<td>mti</td>
<td>mmoja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>miti</td>
<td>miwili</td>
<td>mitatu</td>
<td>minne</td>
<td>mitano</td>
<td>minane</td>
<td></td>
</tr>
<tr>
<td>neno</td>
<td>moja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>maneno</td>
<td>mawili</td>
<td>matatu</td>
<td>manne</td>
<td>matano</td>
<td>manane</td>
<td></td>
</tr>
<tr>
<td>nyumba</td>
<td>moja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nyumba</td>
<td>mbili</td>
<td>tatu</td>
<td>nne</td>
<td>tano</td>
<td>nane</td>
<td></td>
</tr>
</tbody>
</table>
This is a good time to mention word order. In Swahili the noun is followed by the adjective, then the number and, lastly, the demonstrative (generally this is the opposite of the word order in English, but this is liable to change with emphasis). For example:

**Watoto wadogo wanne hawa**
These four small children
(*lit.* Children small four these)

**Minazi mikubwa kumi na mmoja hii**
These eleven big coconut palms
(*lit.* Coconut palms big ten and one these)

**Exercise 3**

Translate these sentences into English.

E.g. **Watoto kumi na wawili hawa** These twelve children

1. Mtoto mmoja ni wangu na mtoto mmoja ni wake.
2. Watu wawili wale wanatoka Dar es Salaam.
3. Miti mitatu hii ni yangu na miti kumi na miwili ile ni yako.
4. Soma majina matano haya.
5. Nyumba sita hizi ni mpya.
6. Watu saba hawa walifika jana.
7. Watoto wanane hao wako shuleni.
8. Je, wavuvi tisa hawa wanafanya kazi leo?
9. Mabaharia kumi hao wako baharini.

**Exercise 4**

Translate into Swahili:

E.g. These three little girls **Wasichana wadogo watatu hawa**

1. This big person
2. Those three tall people and that short person
3. One wide tree
4. Two narrow trees
5. Eleven pretty girls
6. These twelve bad boys and that one good boy
7. These eight tall houses and that small house
While on their way to the family plot, Amos and Kathy meet Mwesi, Amos’s younger brother, who is on his way home from working in the field

Mwesi: Hamjambo?
Amos and Kathy: Hatujambo.
Amos: Na wewe hujambo?
Mwesi: Mimi sijambo sana. Shikamoo!
Amos: Marahaba! Vipi kazi?
Mwesi: Kazi nzuri. Na yako?
Amos: Kazi yangu inaendelea bila taabu.
Kathy: Bwana Amos, wewe hufanyi kazi. Unasoma tu.
Amos: Bibi Kathy, kusoma ni kugumu sawa na kulima.
Mwesi: Ndiyo kweli. Kazi ya kutumia kichwa na kazi ya kutumia mikono ni tofauti, bali kila moja ina matatizo yake yenyewe.

(Kathy then changes the conversation)

Kathy: Bwana Amos ingawa wewe una umri mkubwa zaidi kuliko ndugu yako, yeye ni mrefu kuliko wewe.
Amos: Kwa hakika yeeye ni mrefu zaidi kuliko mimi, lakini baba yetu ni mfupi kama mimi. Baba yetu ana busara zaidi ya wote, yaani, busara inazidi kwa umri sio kwa urefu.
Mwesi: (To Kathy) Je, unayapenda maisha ya mjini kuliko maisha ya kijijini?
Mwesi: (To Amos) Je, unapenda kukaam mjini au kijijini?
Amos: Kwangu kukaam mjini ni bora kuliko kukaam kijijini.
Mwesi: Kwa nini?
Amos: Kwa sababu pale mjini kuna mambo mengi ya kufanya. Kuna klabu, mikahawa, makumbusho, na kadhalika.
Kathy: Lakini jamaa zako hawapo.
Mwesi: Haya basi! Twende nyumbani tukale chakula cha mama.
Amos: Ndiyo. Chakula chake ni kitamu kuliko vyote.
MWESI: How are you?
AMOS AND KATHY: We’re fine.
AMOS: And how are you?
MWESI: I’m very well. My respects!
AMOS: Your respects are welcome! How’s work?
MWESI: Work is fine. How about yours?
AMOS: My work is going without problems.
KATHY: Mister Amos, you don’t work. You just study.
AMOS: Miss Kathy, studying is as hard as cultivating.
MWESI: It’s the truth. Working with the head and working with the hands are different, but each has its problems.

(Kathy then changes the conversation)
KATHY: Bwana Amos, although you’re older than your brother, he’s taller than you.
AMOS: Certainly he’s taller than me, but our father’s as short as me. Our father is wisest – so wisdom increases with age not with height.
MWESI: (To Kathy) Do you like life in the town more than life in the village?
KATHY: I don’t know the answer to that question. Over there in America I was born in the city and until now I’ve not had the opportunity to live in a village. Ask your brother, Amos.
MWESI: (To Amos) Do you like to stay in the town or the village?
AMOS: For me, living in the town is better than living in the village.
MWESI: Why?
AMOS: Because in the town there are many things to do. There are clubs, restaurants, museums, etc.
KATHY: But your family is not there.
MWESI: OK that’s enough! Let’s go home and eat some of mother’s food.
AMOS: Yes. Her food is the best of all.

**Vocabulary**
- **bila**  without
- **taabu**  problem(s), trouble(s)
- **-tumia**  use
- **kichwa**  head
mikono hands or arms (sing. mkono)
busara wisdom
-zidi increase
jibu answer
swali question
hadi until, up to
bora best, excellent
kwa sababu because (lit. for the reason)

Language structure

The KI-VI noun class

The KI-VI class is the fifth class we encounter. The word for ‘head’, kichwa belongs in this class:

**Kichwa hiki kizuri kinapendeza.**
This beautiful head pleases.

**Vichwa hivi vizuri vinapendeza.**
These beautiful heads please.

As can be seen clearly, the singular nominal prefix of the KI-VI class is ki-, and so is the concord, while both the nominal prefix and the concord of the plural are vi-. Further KI-VI words are (all of them make their plural by exchanging ki- for vi):

- *kitu* thing
- *kitabu* book
- *kikombe* cup
- *kibanda* hut
- *kiti* chair
- *kisima* well
- *kisiwa* island
- *kikapu* basket
- *kitanda* bed

Some KI-VI nouns (often those with a stem beginning with a vowel) have **ch-** and **vy-** instead of ki- and vi-:

- *choo* toilet
- *chakula* food
- *cheo* status
- *vyoo* toilets
- *vyakula* food (pl.)
- *vyeo* status (pl.)

The possessive concord is always **ch-** and **vy-**, while for the adjective concord, stems beginning with **e-** take **ch-** and **vy-**, and stems beginning with **i-** take **k-** and **v-** (in other words, they take ki- and vi- and one i is dropped). All other adjective stems take **ki-** and **vi-**.
Concord Possessive Adjective Demonstratives

Sing. ki- ch- ki-/ch- hiki kile hicho
Pl. vi- vy- vi-/vy- hivi vile hivyo

chakula changu vyakula vyangu
my food/dish my dishes

kitanda cha Leo vitanda vingi
Leo’s bed many beds

kisiwa cheupe visiwa vyema
white island good islands

kiti kingine viti vyako vizuri
another chair your beautiful chairs

Language use

Making comparisons

To show equality: sawa na the same as, equal to (as . . . as)

or kama like (as . . . as)

E.g. Kusoma ni kugumu sawa na kulima.
Reading is as hard as cultivating.

Baba yetu ni mfupi kama mimi.
Our father is as short as myself.

To show inequality: kuliko than

or zaidi kuliko more than

E.g. Yeye ni mrefu kuliko wewe.
He is taller than you.

Una umri mkubwa zaidi kuliko ndugu yako.
You are older than your brother.
(lit. You have a greater age.)
To show the highest degree: -ote ‘all’ is used after kuliko or zaidi ya

E.g. Chakula chake ni kitamu kuliko vyote.
    Her food is the best of all.
    (lit. Her food is the sweeter than all [food].)

NB: -ote agrees with the noun and, in this case, is used in the plural. Another example is:

    Baba yetu ana busara zaidi ya wote.
    Our father is wisest.
    (lit. Our father has more wisdom than all [people].)

Exercise 5

Translate into Swahili:

1 You are bigger than me, but he is taller than you.
2 She is the prettiest girl.
3 That old man is the wisest.
4 Kilimanjaro is the highest mountain in Africa.
5 This is the best book.
6 He is older than you.
7 A city is bigger than a town but a town is bigger than a village.
8 Mother’s food is best.
9 My field is bigger than yours, but that person’s field is the biggest.
10 This house is the same as that house.

Reading

Elimu na Kujitegemea

Wakati wa ukoloni ule uchumi na elimu ya Tanganyika (Tanzania) vilikuwa vinapuuzwa na Waingereza wakoloni (wakati wa uhuru kulikuwa na wahitimu 120 katika nchi nzima). Kwa sababu hiyo Azimio la Arusha lilifanyika mwaka 1967. Sera za kijamaa zilitekeleza na serikali kuendesha uchumi na elimu ya nchi ya nchi hiyo. Rais Nyerere alitambua kwamba Tanzania ilikuwa ni nchi ya kilimo, yaani wananchi wengi waliokuwa wanafanyaji kazi mashambani ili wapate riziki zao. Kwa sababu hiyo walimu, wafanyakazi wengine, wanafunzi, na hata wafanyakazi wa serikali waliokuwa
wanashawishiwa wawe wakulima pia. Mbali na vijiji, mashule na vyuo pia vilikuwa vinashauriwa na serikali kuwa na mashamba yao wenyewe. Maneno ‘kazi’ na ‘kujitegemea’ yalikuwa yanasikika katika vijiji na miji.

Nyakati zimebadilika, na baadhi ya sera hizo vilevile zimebadilika, hata hivyo Wタンザニア wote wanaukumbuka umuhimu wa shauriwa na sikuku na kitaifa ya Sabasaba (tarehe 7 Julai), ambayo pia inajulikana kama ‘Siku ya Wakulima’.

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>elimu</td>
<td>education</td>
</tr>
<tr>
<td>kujitegemea</td>
<td>self-reliance</td>
</tr>
<tr>
<td>ukoloni</td>
<td>colonialism</td>
</tr>
<tr>
<td>uchumi</td>
<td>economics</td>
</tr>
<tr>
<td>-puuzwa</td>
<td>be disregarded</td>
</tr>
<tr>
<td>wakoloni</td>
<td>colonialists</td>
</tr>
<tr>
<td>uhuru</td>
<td>independence, freedom</td>
</tr>
<tr>
<td>wahitimu</td>
<td>graduates</td>
</tr>
<tr>
<td>azimio</td>
<td>declaration (intention, resolution)</td>
</tr>
<tr>
<td>sera</td>
<td>policy</td>
</tr>
<tr>
<td>-a kijamaa</td>
<td>socialist</td>
</tr>
<tr>
<td>-fanyika</td>
<td>be made</td>
</tr>
<tr>
<td>-tekelezwa</td>
<td>be implemented</td>
</tr>
<tr>
<td>serikali</td>
<td>government</td>
</tr>
<tr>
<td>-endesha</td>
<td>manage, run a business (drive a vehicle)</td>
</tr>
<tr>
<td>-tambua</td>
<td>realize, recognize</td>
</tr>
<tr>
<td>-a kilimo</td>
<td>agricultural</td>
</tr>
<tr>
<td>wananchi</td>
<td>the people/folk, fellow countrymen</td>
</tr>
<tr>
<td>wafanyakazi</td>
<td>workers</td>
</tr>
<tr>
<td>-shawishi</td>
<td>urge, persuade (tempt)</td>
</tr>
<tr>
<td>wakulima</td>
<td>cultivators, farmers</td>
</tr>
<tr>
<td>-shauriwa</td>
<td>be advised</td>
</tr>
<tr>
<td>-sikika</td>
<td>be heard</td>
</tr>
<tr>
<td>nyakati</td>
<td>times (sing. wakati)</td>
</tr>
<tr>
<td>-badilika</td>
<td>be changed</td>
</tr>
<tr>
<td>umuhimu</td>
<td>importance</td>
</tr>
<tr>
<td>-a kitaifa</td>
<td>national</td>
</tr>
<tr>
<td>-julikana</td>
<td>be known</td>
</tr>
</tbody>
</table>
7 Ugonjwa na matibabu
Sickness and medical treatment

In this unit you will learn:
• how to say that you are unwell
• to describe the parts of the body
• the past tense
• the passive form of the verb
• to express warnings and prohibitions

Dialogue 1

The Duty Doctor at the Muhimbili Medical Centre is in the process of examining a patient

1 When did the patient become ill?
2 What did the patient do?
3 The patient was told to apply the prescribed medicine how many times daily?

Mgonjwa: Mimi ni mgonjwa.
Daktari: Umekuwa mgonjwa tangu lini?
Daktari: Hebu! Nikuangalie macho . . . Jana ulifanya nini?
Mgonjwa: Jana nilikwenda sokoni kununua vitambaa. Halafu nilikwenda dukani kununua sabuni.
Daktari: Je, unatumia sabuni usoni?
Mgonjwa: Ndiyo.
Daktari: Je, ulitumia sabuni mpya?

DAKTARI: Huko sokoni ulibadilishana pesa na watu wengi?

MGONJWA: Ndiyo, nilinunua vitambaa. Vitambaa hivyo vilitoka kwa wauzaji wengi mbalimbali.

DAKTARI: Bila shaka umepatwa na ugonjwa unaoitwa ‘Macho Mekundu’. Chukua maelezo haya ya matumizi ya dawa, halafu nenda kwenye duka la madawa kupata dawa hii ya kupaka. Paka dawa hiyo machoni mwako mara mbili kila siku, kwa muda wa wiki nzima. Je, umelewa?

MGONJWA: Nimeelewa. Asante!

DAKTARI: Karibu!

MGONJWA: Kwaheeri!

DAKTARI: Kwaheeri ya kuonana!

PATIENT: I’m sick.

DOCTOR: How long have you been you sick?

PATIENT: Since yesterday. I touched my eyes with my hands, soon after they started to itch. This morning I got up early and my eyes have become red and swollen.

DOCTOR: Well then! Let me look at your eyes . . . What did you do yesterday?

PATIENT: Yesterday I went to the market to buy some cloth. Then I went to a shop to buy some soap.

DOCTOR: Do you use soap on your face?

PATIENT: Yes.

DOCTOR: Did you use a new soap?

PATIENT: No, I didn’t use a new soap. I used my usual soap.

DOCTOR: Over there at the market, did you exchange money with many people?

PATIENT: Yes, I bought fabric. These fabrics came from many different sellers.

DOCTOR: Without doubt you have an illness which is called ‘Red Eyes’. Take this prescription, then go to the pharmacy to get this ointment. Apply this medicine to your eyes twice each day, for a period of a whole week. Do you understand?

PATIENT: I understand. Thanks!

DOCTOR: You’re welcome!

PATIENT: Goodbye!

DOCTOR: Goodbye, see you again!
Vocabulary

mgonjwa  sick person, patient (pl. wagonjwa)
-gusa   touch
-washa  itch (light, ignite, kindle)
-amka   wake up
-mapema early
-vimba   swell
-angalia look at
soko     market (pl. masoko)
-nunua buy
vitambaa fabric, material (lit. cloths, sing. kitambaa)
duka    shop (pl. maduka)
sabuni  soap(s)
-tumia use, utilize, apply
-badilishana change, exchange with
ugonjwa illness
maelezo ya matumizi medical prescription (lit. explanation for the use
     ya dawa of medicine)
duka la madawa pharmacy
-paka   apply, smear
mara    times (mara mbili, two times, twice)
-onana  see each other (kuonana, to see each other)
kwa heri ya kuonana Goodbye until we meet again

Language use

To say you are ill

mimi ni mgonjwa I am sick
    (lit. I am a sick person)
nina homa I have a fever
nina mafua I have a cold
naumwa I’m in pain
ninaumwa na tumbo/kichwa I have a stomachache/
      or naumwa tumbo/kichwa headache
kichwa kinauma the head aches
kichwa kinaniuma my head aches
      (lit. the head aches me)
To say you how you feel

- síkia  hear, feel
- ona   see, feel
- hisi  feel

baridi cold
joto   heat

ninaona baridi I feel cold
ninahisi joto I feel hot

The body
Mwili (mi)

Parts of the body
Sehemu za Mwili

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kichwa (vi) head</td>
<td>1 koo (N) throat</td>
</tr>
<tr>
<td>2 shingo (N) neck</td>
<td>2 kifua (vi) chest</td>
</tr>
<tr>
<td>3 bega (ma) shoulder</td>
<td>3 mgongo (mi) back</td>
</tr>
<tr>
<td>4 kwapa (ma) armpit</td>
<td>4 tumbo (ma) stomach</td>
</tr>
<tr>
<td>5 kiwiko (vi) elbow</td>
<td>5 kidole gumba (vi) thumb</td>
</tr>
</tbody>
</table>
The face

Uso (nyuso)
Exercise 1

Write the numbers shown in the brackets in Swahili. (Remember that some numbers take the adjective concord. The first one has already been written):

Mtu ana kichwa (1 *kimoja*), mikono (2 ________) na miguu (2 ________). Kichwani ana macho (2 ________), masikio (2 ________) na pua (1 ________). Katika kila mkono ana vidole (4 ________) na kidole gumba (1 ________), na vidole vya miguu (5 ________) katika kila mguu.

Exercise 2

Write the Swahili word in place of the missing word in English (the first one has already been written):

A man sees with his *macho*, hears with his ________, smells with his ________ and tastes with his ________. He smiles with his ________ and bites with his ________. He waves with his ________, sits on his ________, kneels on his ________ and stands on his ________.

Language structure

*The past tense* -li- and the negative past tense -ku-

This tense works in the same way as the present tense -na-, i.e. it is inserted after the subject concord. It expresses something that took place in the past. For example, using the verb -fika:

<table>
<thead>
<tr>
<th>Concord</th>
<th>Past tense</th>
<th>Verb</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>li</td>
<td>fika</td>
<td>nilifika</td>
</tr>
<tr>
<td>u</td>
<td>li</td>
<td>fika</td>
<td>ulifika</td>
</tr>
<tr>
<td>a</td>
<td>li</td>
<td>fika</td>
<td>alifika</td>
</tr>
<tr>
<td>tu</td>
<td>li</td>
<td>fika</td>
<td>tulifika</td>
</tr>
<tr>
<td>m</td>
<td>li</td>
<td>fika</td>
<td>mlifika</td>
</tr>
<tr>
<td>Negative marker</td>
<td>Concord</td>
<td>Negative past tense</td>
<td>Verb</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------</td>
<td>---------------------</td>
<td>------</td>
</tr>
<tr>
<td>si</td>
<td>ku</td>
<td>fika</td>
<td>sikufika</td>
</tr>
<tr>
<td>h</td>
<td>u</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>h</td>
<td>a</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>ha</td>
<td>tu</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>ha</td>
<td>m</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>ha</td>
<td>wa</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>ha</td>
<td>zi</td>
<td>ku</td>
<td>fika</td>
</tr>
<tr>
<td>ha</td>
<td>li</td>
<td>ku</td>
<td>fika</td>
</tr>
</tbody>
</table>

Monosyllabic verbs drop their stem marker in the negative past tense:

- si ku la sikula I did not eat
The past tense of the copula is formed with the verb kuwa, to be, in the past tense:

Mimi ni mwanafunzi. I am a student (present).
Nilikuwa mwanafunzi. I was a student (past).

Sometimes the copula ni is used together with kuwa:

Walikuwa ni wagonjwa. They were sick people.

The negation of the preceding sentiment is formed usually with the past tense plus negative copula:

Walikuwa si wagonjwa. They were not sick people.

However, the negative past tense of kuwa is also possible:

Hawakuwa wagonjwa. They were not sick people.

The verb kuwa is also used when the copula is used in any other tense:

Watakuwa wagonjwa. They will be sick people.
Wasiwe wagonjwa. They shouldn’t be sick people.

Exercise 3

Fill in the word or letters which have been left out in the pyramids below:

A

mwanafunzi
mwanafunzi mgonjwa
mwanafunzi ________ alifika
mwanafunzi mgonjwa ________ fika hospitali
mwanafunzi mgonjwa ________ hospitali kubwa
mwanafunzi mgonjwa alifika ________ kubwa mapema
mwanafunzi mgonjwa alifika hospitali ________ mapema sana
B
wanafunzi
wanafunzi wagonjwa
wanafunzi _______ hawakufika
wanafunzi wagonjwa _______ hospitali
wanafunzi wagonjwa _______ fika hospitali kubwa
wanafunzi wagonjwa hawakufika _______ kubwa mapema
wanafunzi wagonjwa hawakufika hospitali _______ mapema sana

Exercise 4

Write these sentences in Swahili:

1. Yesterday I was sick.
2. And Leo was sick.
4. The patients did not arrive yesterday.
5. The doctor arrived early.
6. When did you reach the hospital?
7. I arrived yesterday.
8. You (pl.) didn’t arrive early.
9. The patient didn’t arrive early.

Exercise 5

Habari zako?

Write some short sentences in Swahili about things you did or didn’t do in the past. (An example is given in the exercise key.)

Dialogue 2

The next patient has very different symptoms

1. What are these symptoms?
2. What was the test result?
3. What form of medication was prescribed for the patient?

MGONJWA: Jana nilikuwa mgonjwa sana. Sikuweza kufika hapa zahanati.
DAKTARI: Ulipatwa na nini?
Mgonjwa: Nilipatwa na homa kali na kichwa kiliuma sana. Tena mwili ulitetemeka usiku kucha.
Daktari: Unaona vipi leo?
Mgonjwa: Leo nimepata nafuu kidogo lakini naumwa tumbo. Siwezi kula sana.
Daktari: Inaonekana umepatwa na malaria. Inabidi uende chini ili upimwe na mwuguzi.

(Later on . . .)
Mgonjwa: Asante! Nashukuru sana. Kwaheri!
Daktari: Kwaheri ya kuonana!

Patient: Yesterday I was very sick. I couldn’t get to the dispensary.
Doctor: What did you come down with?
Patient: I had a severe fever and my head hurt me a lot. Also my body trembled all night long.
Doctor: How do you feel today?
Patient: Today I feel a little better but my stomach hurts. I can’t eat much.
Doctor: It seems you’ve come down with malaria. You must go downstairs so that you can be tested by the nurse.

(Later on . . .)
Doctor: I have your test results; without doubt you have malaria. I’ve written you a prescription. Swallow these four tablets, and after six hours take another two. Then swallow two tablets each day for a whole week. Come back here if you don’t feel any improvement.
Patient: Thanks. I’m very grateful. Goodbye.
Doctor: Goodbye, see you again!
Vocabulary

zahanati  dispensary
-patwa na  come down with, be stricken with
homa  fever
-tetemeka  tremble, shake, vibrate
nafuu  improvement
usiku kucha  all night long
-bidi  be necessary (inabidi, it is necessary)
chini  down, downstairs (under, below)
-pimwa  be tested, examined, assessed
mwuguzi  nurse (pl. wauguzi)
matokeo  results/outcome
upimaji  assessment
-meza  swallow something
vidonge  pills, tablets (sing. kidonge)
kama  if
-shukuru  be grateful/thankful

Language structure

The passive form of the verb

The dialogue above contains a number of verbs in the so-called ‘passive form’. The passive form is generally formed by inserting a -w- just before the final vowel. The passive form can be used to highlight who did what to whom, as in the second example below:

**Mwuguzi alipima mgonjwa.**
The nurse tested the patient.

**Mgonjwa alipimwa (na mwuguzi).**
The patient was tested (by the nurse).

In the sentences above, **-pima** is the base (or ‘active’) form of the verb, from which the passive form **-pimwa** is derived by inserting a -w- (the ‘passive extension’). In these examples, the passive form is used to say that it was the patient who was tested without necessarily saying that it was the nurse who did the testing. In grammatical terms, we can say that the function of the passive is to make the object of the base form into the subject of the passive form. Other examples are:
### Active | Passive
---|---
-kata | cut | -katwa | be cut
-ita | call | -itwa | be called
-pata | get | -patwa | be got
-penda | love, like | -pendwa | be loved
-panda | plant | -pandwa | be planted
-lima | cultivate | -limwa | be cultivated
-tumia | use | -tumiwa | be used

Verbs ending in two vowels (especially those ending in -aa, -ua, or -oa) are often an exception to the rule of passive formation, since they insert -liw- or -lew-, rather than simply -w-, before the final vowel, e.g. -nunua ‘buy’, -nunuliwa ‘be bought’:

**Mwanafunzi alinunua vitambaa.**
The student bought the cloth.

**Vitambaa vilinunuliwa na mwanafunzi.**
The cloth was bought by the student.

The choice of the vowel (-lew- with e, or -liw- with i) depends on the vowel of the base form, and is governed by the rules of vowel harmony: -lew- is chosen for verbs whose stem vowel is either e or o, while -liw- is chosen for all others, that is those whose stem vowel is a, i, or u. We sometimes write ‘I’ to mean ‘either e or i’, so that the long passive extension can be described as -Iiw- as shorthand for ‘either -liw- or -lew-’.

Another example of the passive can be seen in Unit 3 (Dialogue 1) in the different expressions used by men and women to say that they are married:

- **-oa** marry (*active – used when referring to a man*)
- **-olewa** be married (*passive – used when referring to a woman*)

Another class of exceptional verbs are those whose final vowel is not -a (these are verbs of Arabic origin ending in -i, -u, or -e), which take -iwa and -ewa instead of the final vowel:

- **-jibu** ask | -jibiwa | be asked
- **-samehe** forgive | -samehewa | be forgiven

Monosyllabic verbs also take either -iwa or -ewa:

- **-pa** give | -pewa | be given
- **-la** eat | -liwa | be eaten
- **-nywa** drink | -nywewa | be drunk
The passive form of the verb is just one of a number of verb forms which are derived by combining base forms with an extension. Other extensions which we will encounter in the course of following units include the ‘Causative’ and the ‘Applicative’ extension.

**Exercise 6**

Change these passive sentences into their active counterpart:

E.g. Wauzaji walipewa pesa na mwanafunzi.

to Mwanafunzi aliwapa wauzaji pesa.

1 Wagonjwa walipewa maelezo na daktari.
2 Maelezo ya matumizi dawa yalitolewa na daktari.
3 Chakula kililiwa na wanafunzi.
4 Pesa zilitolewa na wagonjwa.
5 Mgonjwa alipatwa na homa kali.

**Exercise 7**

Give the passive forms of these sentences:

E.g. Mwuguzi alimpima mgonjwa.

to Mgonjwa alipimwa na mwuguzi.

1 Mwanafunzi alinunua vitambaa.
2 Mwanafunzi alitumia sabuni usoni.
3 Daktari aliandika maelezo ya matumizi ya dawa.
4 Mgonjwa alimeza vidonge viwili.
5 Mgonjwa alimpa daktari pesa.

**Exercise 8**

Translate the paragraph below into English:

Dialogue 3

Amos and Leo discuss ailments they have each suffered in the past

1 What was Amos unable to do when he became ill?
2 What was he prevented from doing after he was admitted to hospital?
3 What was Leo warned against doing prior to his accident?

AMOS: Zamani nilikuwa na taabu kooni. Sikuweza kumeza chochote.
LEO: Ulisumbuliwa na nini?
LEO: Uliogopa?
AMOS: Ndiyo, niliogopa. Lakini operesheni hiyo haikuwa ya muda mrefu.

AMOS: A long time ago I had trouble with my throat. I couldn’t swallow anything.
LEO: What were you troubled with?
AMOS: I was troubled by my tonsils, they were very swollen. The doctor said that they had to be removed. So I went to the hospital and was put in bed. I was forbidden to eat or drink anything. Then I was operated on by a surgeon.
LEO: Were you afraid?
AMOS: Yes, I was afraid. But the operation didn’t take very long.
LEO: In 1983 I was hit by a car. My mum warned me not to play in the street, but I didn’t listen, and out of foolishness, I suffered many injuries. My leg was broken, as was my arm and my shoulder. I had to stay in bed for about three months. Due to very good treatment, I was completely healed.
Vocabulary

zamani  some time/a long time ago
taabu  trouble, distress, difficulty(-ies)
findo  tonsil(s)
-katwa  be cut (passive of kata, cut)
-lazwa  be laid (passive of laza, lay down, put down)
-pasuliwa  be split, torn open; operated on  
            (passive of pasua, split)
daktari mpasuaji  surgeon
-ogopa  be afraid
-gongwa  be hit, rammed into (passive of -gonga, hit, knock)
-onya  warn
-sikiliza  listen to
ujinga  foolishness, ignorance, inexperience
majeraha  injuries (sing. jeraha)
-vunjika  be broken
matibabu  medical treatment
-pona  be cured, get well, recover (escape harm)
kabisa  definitely, absolutely

Language point

Warnings and prohibitions

In this dialogue you can see some typical examples of how to express warnings and prohibitions, as for example when Leo’s mother warns him not to play on the road, or when Amos in hospital is not allowed to eat or drink anything. Prohibitions like these are formed in Swahili with the negative optative (see Unit 5, Dialogue 1) following verbs expressing warning, prevention, prohibition etc.:

Nilikatazwa nisitumie sabuni mpya.
I was forbidden to use new soap.

Walionywa wasinunue vitambaa vingi.
They were warned not to buy (too) much cloth.

Tulimzuia asifike hapa.
We prevented him/her from arriving here.
Typical verbs used in this construction are:

-onya    warn
-kataza  forbid
-zuia    prevent
-komesha stop, prevent

**Language structure**

**U-class nouns**

In this dialogue we find a number of nouns which belong to yet another noun class, namely the U class. U-class nouns begin with u- (or sometimes with w-), and can roughly be divided into two groups:

1 those nouns which refer to abstract ideas such as ‘beauty’ or ‘truth’, including also names for countries; these do not form a plural, and
2 those nouns which denote concrete, often long or mass objects; these often have a corresponding plural form of the N class.

Some examples are:

<table>
<thead>
<tr>
<th>U-class noun</th>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ugonjwa</td>
<td>illness</td>
<td>(cf. mgonjwa, sick person)</td>
</tr>
<tr>
<td>ujinga</td>
<td>foolishness</td>
<td></td>
</tr>
<tr>
<td>Ufaransa</td>
<td>France</td>
<td></td>
</tr>
<tr>
<td>Uholanzi</td>
<td>Holland</td>
<td></td>
</tr>
<tr>
<td>uzuri</td>
<td>beauty</td>
<td>(from the adjective -zuri, beautiful)</td>
</tr>
<tr>
<td>ukweli</td>
<td>truth</td>
<td>(from the adjective kweli, true)</td>
</tr>
<tr>
<td>uzazi</td>
<td>parenthood</td>
<td>(cf. wazazi, parents, and -zaa, bear, give birth)</td>
</tr>
</tbody>
</table>

U-class nouns with corresponding N-class plural (see Unit 4 on the N class for the changes of the prefix):

<table>
<thead>
<tr>
<th>U-class noun</th>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ubao</td>
<td>board</td>
<td>mbao boards</td>
</tr>
<tr>
<td>ulimi</td>
<td>tongue</td>
<td>ndimi tongues (note that here l becomes d after the nasal prefix)</td>
</tr>
<tr>
<td>ukuta</td>
<td>wall</td>
<td>kuta walls</td>
</tr>
</tbody>
</table>
U-class nouns beginning with **w-** make their plural in **ny-**:

- **wembe** = razor
  - **nyembe** = razors
- **wakati** = time
  - **nyakati** = times
- **wimbo** = song
  - **nyimbo** = songs

Monosyllabic stems keep their **u-** prefix and make a plural in **ny-**:

- **uso** = face
  - **nyuso** = faces
- **ua** = courtyard
  - **nyua** = courtyards

The agreement for the U class is easy to learn: U-class nouns take the same agreement marker as the singular of the M-MI class:

**Upanga wangu mkubwa umeanguka.**

My big sword has fallen.

**Uzuri wake ulipendeza.**

Her beauty was pleasing.

The plural U-class nouns take plural N-class agreements:

**Panga zangu kubwa zimeanguka.**

My big swords have fallen.

**Exercise 9**

Replace the word written in English with the appropriate Swahili noun.

Daktari aliuangalia (**face**) wa mgonjwa. Halafu aliuangalia (**tongue**) wake. Baadaye kidogo wagonjwa wengi zaidi wamefika kwa daktari. Daktari vilevile aliziangalia (**faces**) zao na (**tongues**). Mgonjwa mmoja alisema kwamba (**face**) wake ulikatwa kwa (**sword**). Mgonjwa mwingine alisema kwamba (**tongue**) wake ulikatwa kwa (**razor**). Nje ya hospitali watu wengi wanakaa (**on a wall**). Wanasubiri kumwona daktari. Watu hawa vilevile walikatwa kwa (**swords**) (**on faces**) na kwa (**razors**) (**on tongues**).

Reading

Huduma za Tiba

Kituo cha Afya cha Chuo Kikuu cha Dar es Salaam kinatoa huduma za tiba kwa wanafunzi, wafanyakazi na familia zao (yaani mume, mke na wana wao). Kuna Duka la Madawa, Maabara, Mahali pa Kupima na Kutibu Macho, Uzazi wa Majira na Huduma za Magari ya Wagonjwa.


Kama mtu hawezi kutibiwa na Kituo cha Afya atapelekwa Hospitali ya Wilaya ya Mwananyamala au Kituo cha Afya cha Muhimbili.

Kabla ya kuingia Chuo Kikuu, kila mwanafunzi lazima apimwe kuhakikisha kuwa ana afya nzuri. Wafanyakazi wa Chuo Kikuu na mwanafunzi wanaweza wataaishi kama kama waende wanawasaidia mawasiliano ya afya ya uzazi.

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>huduma</td>
<td>service(s)</td>
</tr>
<tr>
<td>-a tiba</td>
<td>medical</td>
</tr>
<tr>
<td>Kituo cha Afya</td>
<td>Health Centre</td>
</tr>
<tr>
<td>maabara</td>
<td>laboratory</td>
</tr>
<tr>
<td>-tibu</td>
<td>treat medically</td>
</tr>
<tr>
<td>Uzazi wa Majira</td>
<td>Family Planning, Birth Control, Planned Parenthood</td>
</tr>
<tr>
<td>Magari ya Wagonjwa</td>
<td>Ambulances</td>
</tr>
<tr>
<td>Elimu ya Afya</td>
<td>Health Education</td>
</tr>
<tr>
<td>Word</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>kuzuia</td>
<td>prevention</td>
</tr>
<tr>
<td>kukinga</td>
<td>protection</td>
</tr>
<tr>
<td>Ukimwi</td>
<td>acronym for AIDS: Ukosefu wa kinga mwilini (Lack of protection in the body)</td>
</tr>
<tr>
<td>ugonjwa wa akili</td>
<td>mental illness</td>
</tr>
<tr>
<td>madawa ya kulevya</td>
<td>drugs, narcotics</td>
</tr>
<tr>
<td>elimu ya siha</td>
<td>hygiene</td>
</tr>
<tr>
<td>washauri</td>
<td>advisers, counsellors</td>
</tr>
<tr>
<td>mashauri</td>
<td>advice, consultations</td>
</tr>
<tr>
<td>mawasiliano</td>
<td>communication</td>
</tr>
<tr>
<td>Hospitali ya Wilaya ya Mwananyamala</td>
<td>Mwananyamala District Hospital</td>
</tr>
<tr>
<td>Kituo cha Afya cha Muhimbili</td>
<td>Muhimbili Medical Centre</td>
</tr>
<tr>
<td>-shawishiwa</td>
<td>be persuaded, encouraged (passive of shawishi)</td>
</tr>
</tbody>
</table>
8 Kutembelea
Visiting

In this unit you will learn:

• when to use the locative copulas -ko, -po, and -mo
• how to ask for the location of a person, place, or thing
• how to reply when asked for the location of a person, place, or thing
• useful vocabulary for directions to a place or particular location

Dialogue 1

_The Canadian student, Sandra, is very happy to receive the news that her parents will come to visit her in Tanzania. Her roommate, Leila, is the first person to hear about this._

1 When will Sandra’s parents arrive?
2 Have they previously been to Tanzania?
3 How long do they expect to stay?

SANDRA: Wazazi wangu wanakuja kunitembelea.
LEILA: Lini watafika hapa?
SANDRA: Watafika mwishoni mwa mwezi huu.
LEILA: Safi sana! Watakaribishwa vizuri. Je, wameshawahi kufika Tanzania?
LEILA: Wanategemea kukaa Tanzania kwa muda gani?
SANDRA: Watakaa hapa kwa muda wa wiki tatu tu.
LEILA: Hata mimi nitatembelewa na mama na baba yangu. Watafika mwanzoni mwa mwezi ujao.
(It is now the end of the month, and Sandra’s parents have arrived. Sandra tells Leila about her parents’ arrival)

**Leila:** Wazazi wako wamefika salama?

**Sandra:** Ndiyo, namshukuru Mungu.

**Leila:** Wako wapi sasa?

**Sandra:** Wako mjini. Wanakaa *Palm Beach Hotel*. Nitarudi pale baadaye.

**Leila:** Je, watatembelea sehemu nyingine za Tanzania?

**Sandra:** Ndiyo. Baba yangu alisema kwamba anataka kufika Arusha apande Mlima Kilimanjaro, lakini mama yangu alisema kwamba baba atapanda mlima huo peke yake kwa sababu, kwa upande wake, bila shaka mama atashindwa.

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wazazi</td>
<td>parents (<em>sing. mzazi</em>)</td>
</tr>
<tr>
<td>-tembelea</td>
<td>visit (someone)</td>
</tr>
<tr>
<td>mwishoni mwa</td>
<td>at the end of (<em>mwisho</em>, end, + <em>ni</em>, at, <em>and mwa</em>, of)</td>
</tr>
<tr>
<td>Safi sana!</td>
<td>Great!</td>
</tr>
<tr>
<td>-karibishwa</td>
<td>be welcomed, be received/invited</td>
</tr>
<tr>
<td></td>
<td>(<em>passive of</em> -karibisha)</td>
</tr>
<tr>
<td>mara</td>
<td>time(s)</td>
</tr>
<tr>
<td>kwa kweli</td>
<td>in fact, in truth, to be true</td>
</tr>
<tr>
<td>bara</td>
<td>continent, mainland, interior</td>
</tr>
<tr>
<td>-tembelewa</td>
<td>be visited (<em>passive of</em> -tembelea, visit)</td>
</tr>
<tr>
<td>mwanzoni</td>
<td>in the beginning (<em>mwanzo</em>, beginning/start, + <em>ni</em>, at, in)</td>
</tr>
<tr>
<td>mwezi ujao</td>
<td>next month (<em>lit. the month which comes</em>)</td>
</tr>
<tr>
<td>salama</td>
<td>safely, securely, peacefully, calmly</td>
</tr>
<tr>
<td></td>
<td>(<em>also a noun: peace, safety</em>)</td>
</tr>
<tr>
<td>-shukuru</td>
<td>be thankful, grateful</td>
</tr>
<tr>
<td>Mungu</td>
<td>God</td>
</tr>
<tr>
<td>wako</td>
<td>they are in/at (<em>see Language structure after Dialogue 2 below for the use of the locative copula</em>)</td>
</tr>
<tr>
<td>pale</td>
<td>there (<em>see Language structure below for this place class demonstrative</em>)</td>
</tr>
<tr>
<td>baadaye</td>
<td>later on, afterwards</td>
</tr>
<tr>
<td>sehemu</td>
<td>part, section, portion</td>
</tr>
<tr>
<td>nyingine</td>
<td>another, some (other)</td>
</tr>
<tr>
<td>-panda</td>
<td>climb, mount, board, go up</td>
</tr>
</tbody>
</table>
Language structure

The PA-KU-MU class (or place class)

This new noun class is a very special class because it has only one member. The only ‘real’ noun in the place class is the noun mahali, meaning, appropriately, ‘place’. However, there are three sets of agreements in the place class which can be used not only with mahali, but with any noun which denotes a location, including those with the locative suffix -ni (cf. Unit 2, Dialogue 2). The three sets are:

<table>
<thead>
<tr>
<th>Concord</th>
<th>Possessive Marker</th>
<th>Adjective Concord</th>
<th>Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
<td>pa-</td>
<td>pa-</td>
<td>hapa</td>
</tr>
<tr>
<td>KU</td>
<td>ku-</td>
<td>ku-</td>
<td>huku</td>
</tr>
<tr>
<td>MU</td>
<td>mw-</td>
<td>m-</td>
<td>humu</td>
</tr>
</tbody>
</table>

Examples:

Mahali pazuri pa mamangu panapendeza.
It’s nice there at my mother’s beautiful place.
(lit. My mother’s beautiful place there is pleasing.)

Sokoni huku kunapendeza.
It’s nice at the market.
(lit. At the market here (it) is pleasing.)

Nyumbani mnakaa watu wengi.
Many people live in the house.
(lit. In the house live many people.)
As can be seen from the English translation, all of pa-, ku-, and mu- refer to locations, but in different ways. Pa- and ku- refer to location more generally, while mu- refers to insideness. The difference shows even more when the place classes are used as demonstratives:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hapa</td>
<td>here (definite)</td>
</tr>
<tr>
<td>huku</td>
<td>around here (indefinite)</td>
</tr>
<tr>
<td>humu</td>
<td>inside</td>
</tr>
</tbody>
</table>

The possessive for nouns in the place class is sometimes formed with mw-, even when no inside meaning is intended:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mwishoni mwa</td>
<td>at the end of</td>
</tr>
<tr>
<td>mwanzoni mwa</td>
<td>at the beginning of</td>
</tr>
</tbody>
</table>

**Exercise 1**

Complete the sentences numbered 1–5 with the appropriate ending listed a-e below:

1. Mahali hapa ni pazuri . . .
2. Watu wengi watafika hapa . . .
3. Mahali pale pana . . .
4. Sandukuni mle mna kalamu mbili; . . .
5. Humu nyumbani . . .

   (a) mwishoni mwa wiki hii.
   (b) moja ni yangu na moja ni yako.
   (c) Panatembelewa na watu wengi kila siku.
   (d) mmekaa wageni wale.
   (e) watu wachache tu.

**Exercise 2**

Answer these questions about Dialogue 1 in Swahili:

1. Je, wazazi wa Sandra watafika mwanzoni au mwishoni mwa mwezi huu?
2. Je, wazazi hao wa Sandra wameshafika Tanzania?
3. Leila atatembelewa na nani?
4. Wazazi wa Sandra wako wapi?
5. Baba wa Sandra anataka kufanya nini?
Dialogue 2

Ibrahim tells Mariamu he will travel to Zanzibar Island

1 Where is Ibrahim’s brother these days?
2 Where does Mariamu’s sister live?
3 What will take place on Sunday?

IBRAHIM: Ijumaa nitakwenda Unguja kumtembelea kaka yangu.
MARIAMU: Yeye anakaa sehemu gani?
IBRAHIM: Anakaa mjini lakini siku hizi yuko pwani.
MARIAMU: Dada yangu pia anakaa pwani.
IBRAHIM: Wapi hasa?
MARIAMU: Yupo Jambiani pamoja na mumewe na watoto. Yuko wapi kaka yako?
IBRAHIM: Yupo Makunduchi, kwa ajili ya kucheza mpira. Jumamosi, huko kijiji cha Makunduchi kutakuwa na mashindano baina ya timu za soka za Makunduchi na Jambiani.
IBRAHIM: Mwaka jana kulikuwa na mashindano. Je, shemeji yako alikuwapo?
MARIAMU: Mwaka uliopita shemeji yangu alikuwa hayupo. Alikuwa Ulaya akisoma. Nani walikuwa wasindhi wa mashindano hayo, Wajambiani au Wamakunduchi?
IBRAHIM: Hakukuwa na wasindhi. Timu zote mbili zilifungana goli moja-moja.
MARIAMU: Maoni yangu ni kuwa mwaka huu timu hiyo ya Makunduchi itashindwa.
IBRAHIM: Kwa nini?
MARIAMU: Kwa sababu shemeji yangu ni bingwa wa soka.
MARIAMU: Kwa nini unasema hayo?
IBRAHIM: Mimi ni shabiki wa timu ya soka ya Makunduchi. Nitakuwa kwenye mashindano na kwa sauti ya juu nitawapa moyo wachezaji wa Makunduchi.

MARIAMU: Bwana Ibrahim, hujui kwamba fimbo ya mbali haiui nyoka. (Wote wawili wanacheka)

Vocabulary

yuko s/he is there (see Language structure)

pwani coast, beach, at/on/to the coast/beach

hasa exactly, especially

ajili reason, cause (kwa ajili ya, for the sake of/the purpose of, because of)

-cheza play, dance

mpira ball, tyre, elastic, condom, rubber/rubber tree

(pl. mpira), -cheza mpira, play football

mashindano match, contest, competition, rally

baina ya between, among

timu team(s)

soka soccer

atakuwapo s/he will be there (see Language structure below)

mchezaji player, dancer, sportsperson, actor/actress

(pl. wachezaji)

mmojawapo one of, among

ili so that, in order to (often followed by an optative verb form)

-tazama watch, look at

-tunza care for, look after, maintain, preserve, conserve

mwaka jana last year (lit. year yesterday)

mwaka uliopita last year (= mwaka jana) (lit. year which has passed)

hayupo s/he is not there (see Language structure below)

Ulaya Europe

washindi winners (sing. mshindi)

-fungana score a goal or point in the context of a sporting competition (lit. fasten together, cf. -funga, close, lock, imprison, tie up, fast from food, win a game, cease child-bearing)

goli goal (pl. magoli)

maoni feeling, view, opinion (cf. -ona, see, feel)
bingwa  champion, star, expert
Kidole kimoja  One finger does not break a louse (proverb)
    hakivunji chawa
-hitaji  need
misada  help (sing. msaada)
hata hivyo  even so, nevertheless
shabiki  fan, devotee
sauti  voice (sound, melody, tune)
moyo  determination (lit. heart, soul, conscience)
    (-mpa mtu moyo, give someone encouragement)
fimbo ya mbali  A stick from afar does not kill a snake (proverb)
haiui nyoka
-cheka  laugh

Language structure

The locative copula

We have already seen that ‘to be someone’ is expressed in Swahili by the copula ni and its negative counterpart si (see Unit 2, Dialogue 2 and Dialogue 3):

Victoria ni Mghana.
Victoria is a Ghanaian.

Sandra si Mghana – yeye ni Mkanada.
Sandra is not a Ghanaian – she is a Canadian.

When talking about where people or things are (as opposed to what or how they are), however, the copula ni cannot be used – there is a special form of copula, the ‘locative copula’ which is used for this purpose. It is formed – in the present tense – with the subject concord (yu- for the M class) and the referential concords of the place class -ko, -po and -mo:

Victoria yuko Dar.  Victoria is in Dar.
Stesheni iko Pugu Road.  The station is in Pugu Road.
Miti ipo shambani.  The trees are in the field.
Ibrahim yuko wapi?  Whereabouts is Ibrahim?
Ibrahim yupo Makunduchi.  Ibrahim is in Makunduchi.

The difference between -po and -ko is subtle: -po indicates a more specific place while -ko has an implication of ‘around here’. Often,
however, they are interchangeable. More specifically ‘insideness’
can be expressed by using -mo:

Kalamu iko wapi?  Where’s the pen?
Iko shuleni.        It’s at school.
Ipo mezani.        It’s on the table.
Imo kabatini.      It’s in(side) the cupboard.

Because of their more general meaning, -po and -ko are used more
frequently in everyday language than -mo.
The locative copula can also stand on its own or be followed by
a more specific indication of direction:

Niko.              Nipo hapa.
I am here (around). I am here (at this spot).

Tuko.              We are here.

Uko wapi?          Mmo ndani.
Where are you?     You (pl.) are inside.

Yupo kazini.       Wako nje.
She is at work.    They are outside.

Posta ipo karibu na stesheni.
The post office is near the station.

Kalamu zipo mezani.
The pens are on the table.

To say that something or somebody is not at a place, the negative
locative copula is used. It is formed by placing the negative marker
ha- (or si- for the first person singular) before the locative copula:

Hayupo.            Hawamo.
She/he is not here. They are not inside.

Haiko.             Sipo.
It is not here      I am not here.
      (of an N-class noun).

The past (and future) locative copula is formed in a similar way
to the past copula introduced in the previous unit (Unit 7, Dialogue
1), namely with the aid of the verb kuwa. The referential concord
is placed at the end, after kuwa:
Alikuwapo.  Watakuwamo.
He was here.  They will be inside.

Leo na Subira walikuwapo behewani.
Leo and Subira were at the carriage.

In the last example, unless you want to emphasize that Leo and Subira were inside, rather than, say, on top of the carriage, you don’t have to use -mo:

Walikuwamo behewani, hawakuwapo juu yake.
They were inside the carriage, they were not on top of it.

Some speakers change the -a of kuwa into -e when it is used with a referential concord:

Nilikuwepo.  I was there.
(instead of: Nilikuwapo)

Exercise 3

Using the list below, insert the locative copula that corresponds with sentences 1–10 (some may be used in more than one sentence). The first sentence has already been written:

1  Niko Afrika Mashariki.
2  Yule kaka wa Ibrahim _____ wapi siku hizi? Siku hizi _____ Pwani ya Mashariki.
3  Yule dada wa Mariamu _____ wapi hasa? _____ Jambiani.
4  Jambiani _____ wapi? _____ Pwani ya Mashariki.
5  Victoria _____ London. _____ Dar.
6  Kalamu zote mbili _____ sandukuni.
7  Machungwa _____ kikapuni. _____ mezani.
8  Kiti kimoja _____ nje, viti vingine vile _____ humu nyumbani.
9  Chungwa moja _____ nje ya kikapu chako.
10 _____ wapi sasa? _____ nyumbani.
   niko  hayuko  nipo  hayamo
   yuko  yupo  wako  zimo
   uko  haiko  lipo  iko
   yapo  kiko  vimo
Exercise 4

Translate the paragraph below into Swahili:

Ibrahim is in Zanzibar; he is visiting his brother. Ibrahim is not in Dar es Salaam. Mariamu is in Zanzibar; she is visiting her sister. Mariamu’s sister is in Jambiani village together with her husband and children. The children are at home. Ibrahim’s brother is in Makunduchi for the purpose of playing football. Mariamu’s brother-in-law is one of the Jambiani soccer team players. He is a soccer star. There is a match between the Jambianis and the Makunduchis. Last year both teams scored one all.

Language use

**Asking the whereabouts of a person or thing**

Iko wapi stesheni?/Stesheni iko wapi?
Where is the railway station?

Mwalimu yuko wapi?
Where is the teacher?

Wanafunzi wako wapi?
Where are the students?

Ipo mbele.
It (the railway station) is in front.

Yupo shuleni.
He/she’s at school.

Wako nyumbani.
They’re at home.

Dialogue 3

*Leila has a friend called Tatu who works at the famous Kariakoo Market in Dar es Salaam. She has decided to go and visit her friend in order to buy a gift for her parents. It is her first time at the market and she doesn’t know exactly where it is. Here at the city bus station she asks a passerby to show her the way to the market*
1 Why is Leila asking for help?
2 Why does Leila ask a second person for help?
3 Where is Kariakoo Market?

**LEILA:** Samahani bibi! Mimi ni mgeni hapa. Naomba msaada. Tafadhali nielekeze Soko la Kariakoo.


**LEILA:** Ndiyo.

**MWANAMKE:** Wewe vuka Mtaa wa Aggrey, nenda mpaka utakapofika Mtaa wa Mchikichi, usivuke. Pinda kushoto. Fuata Mtaa huo wa Mchikichi mpaka uvuke Mtaa wa Sikukuu. Halafu endelea mpaka Mtaa wa Swahili, pinda kulia na vuka barabara. Nenda moja kwa moja utajikuta uko Sokoni Kariakoo. Umeelewa?

**LEILA:** Ndiyo nimeelewa.

*(After a period of time, and after asking another person for directions, Leila finally arrives at her friend’s shop)*

**TATU:** Je, ulipata taabu kufika hapa sokoni?


**TATU:** Inaonekana kwamba mtu huyo wa kwanza alitaka kukuchanganya akili.

**LEILA:** Kweli. Hata hivyotumia nimela salama, alhamdulillahi.
Vocabulary

tafadhali  please
-elekeza  show somebody the way, direct somebody, instruct
mwanamke  woman
-vuka  cross
barabara  road(s), main road(s)
mtaa  street (*pl. mitaa*)
-endelea  continue
moja kwa moja  straight ahead
-pita  pass, turn
sanamu ya  memorial (*lit. statue of memory*), monument
          ukumbusho
kushoto  left
-teremka  descend, go down
-pinda  turn
kulia  right
utakapofika  when you reach (*u + taka + po + fika*)
-fuata  follow
halafu  after that, afterwards
mpaka  up to, until
-sikia  hear (feel)
-jikuta  find yourself (*-ji- + kuta*)
-elewa  understand
 taabu  difficulty, trouble, hardship, distress
 kidogo  here: a bit, a little
 -sema  say, speak
 maelezo  explanation(s)
 -changanya  mix
 akili  mind, intelligence, brains (-changanya akili, confuse)
 dhahiri  (adj.) clear, evident, apparent
 -ambia  tell (this word must be used with an object concord)
 mnara  tower/clocktower (pl. minara)
 wala  neither, nor (used with negative verb)
 njia  road
 njia panda  junction(s)/crossroad(s)
 alhamdullilahi  Praise be to God (expression of gratitude, after something good has happened, or for events which are seen to be in the hands of God)

Language use

Vocabulary for directions

- vuka  barabara  Vuka barabara
 cross  street/highway  Cross the street

- endelea  mtaa  Endelea na Mtaa wa Independence
 continue  street/avenue  Continue down Independence Street/Avenue

- enda  moja kwa moja  Nenda moja kwa moja
 go  straight ahead  Go straight ahead

- teremka  Teremka na Mtaa wa Ghana
 descend, go down  Go down Ghana Avenue

- fuata  njia  Fuata njia hii
 follow  road (way, path)  Follow this road

njia panda  crossroad/junction
 kulia  right  kushoto  left
 -pinda  bend (turn)  Pinda kulia  Bend (turn) right
 -pita  pass/make a turn  Pita kulia  Turn right
 -geuka  turn/veer  Geuka kushoto  Turn left
Exercise 5

1 Shemeji yake Mariamu amefika Uwanja wa Ndege. Anataka kwenda nyumbani kwa kaka yake Ibrahim kupita Jambiani. Mweleze aende wapi.
2 Bw Ahmed yupo pwani. Amevua samaki na anataka kuwauza Mjini Zanzibar. Anakwenda wapi?
3 Upo Dukani utamkuta Subira Jambiani. Utakwenda wapi?

Language structure

The *KU* class or infinitival form of the verb

We have already seen many instances of KU-class nouns, and now is finally the time to introduce this class officially. The KU class contains infinitival forms of verbs, that is those which can be translated as ‘to do something’ or ‘doing something’:

- **kusoma**
  - to read/reading

- **kuandika**
  - to write/writing

- **kupika**
  - to cook/cooking

- **kutengeneza**
  - to repair/repairing

- **kupata**
  - to get/getting

These words are nouns in Swahili because they can function as subjects and objects of the verb, and have agreement markers just as other nouns have, namely **ku-** and, before vowels, **kw-**:

Concord | Possessive marker | Adjective | Demonstratives
---|---|---|---
**ku-** | **kw-** | **ku-** | huku | kule | huko
Kuimba kwake kuzuri kunapendeza.
Her beautiful singing pleases.

Alikusikia kuimba kwetu.
He was hearing (it) our singing.

KU-class nouns are frequently found after verbs of wanting, wishing, intending, etc.:

Alitaka kuimba.
He wanted to sing.

Tunaomba kuona chakula.
We are asking to see the food.

Nimeamua kurudi kwangu.
I have decided to return home.

Because words in the KU class can take an object marker – a verbal characteristic – they can equally be regarded as the infinitival form of verbs:

Nataka kumwona.
I want to see him/her.

Leo anakwenda kumtembelea rafiki yake Trevor.
Leo is going to visit his friend Trevor.

Mtu huyo wa kwanza alitaka kukuchangaya akili.
That first person wanted to confuse you.

Another verbal characteristic is that there is a negative infinitive, formed with -to-, to express ‘to not do something’:

kusoma to read kutosoma not to read

Monosyllabic verbs keep their stem marker when used with the negative infinitive:

kuja to come kutokunywa not to drink
kutokuja not to come kutokuwa not to be
kutokula not to eat

Two KU-class nouns are used in the following popular proverb:

Kuishi kwingi kuona mengi.
The proverb means something like ‘I’ve seen it all before’ (lit. ‘to live much is to see many’). The agreement of adjective mengi means that it refers to the (unexpressed) JI-MA noun mambo.
Reading

Kutembelea Mahali pa Kuvutia

Kuna mahali pengi pa kuvutia Tanzania. Mbali na Mlima Kilimanjaro (ambao ulikuwa umeshatajwa), papo mahali pengine pa kusisimua kama vile mbuga za wanyama, makumbusho kadha wa kadha na mahali muhimu pengi pengine.


Makumbusho ya Kitaifa jijini Dar es Salaam ni mahali pengine pa kuvutia. Humu ndani ya makumbusho hayo yamo mavumbuzi muhimu mengi ya akiolojia, kama vile viunzi vya mifupa vya binadamu na vya wanyama wa zamani sana, vyombo vya zamani na vitu vingine vya sanaa. Sehemu nyingine za makumbusho hayo zinahusikana na ustaarabu wa Waajemi wa Kilwa, biashara ya utumwa ya Zanzibar na vipindi vya ukoloni wa Wajerumani na Waingereza.

Tanzania ina mbuga za wanyama zilizo maarufu sana kotekote duniani kama vile, Serengeti, Shimo la Ngorongoro, Arusha, Tarangire, Ziwa Manyara, na Selous. Kila mwaka mbuga hizo za wanyama zinatembelewa na watalii wengi wanaotaka kuwaona wanyamapori kama vile, simba, fisi, vifaru, viboko, twiga na tembo.

Vocabulary

-tajwa be mentioned
-a kusisimua (adj.) exciting (cf. -sisimua, be thrilling, be exciting/enthralling)
mbuga grasslands, steppe (mbuga ya wanyama, game reserve)
makumbusho museum (used in pl. only)
kadha wa kadha (adj.) certain, various
umbali distance
kilomita kilometre(s)
sherehe celebration(s), ceremonial, rejoicing, festivity
mavumbuzi discoveries
akiolojia archaeology
Exercise 6

Answer these questions about the reading in Swahili:

1 Mji wa Bagamoyo uko karibu na mahali gani?
2 Kuna umbali gani kati ya mji wa Bagamoyo na jiji la Dar es Salaam?
3 Chuo cha Sanaa kiko wapi?
4 Makumbusho ya Kitaifa yako wapi?
5 Vitu vya namna gani vimo ndani ya Makumbusho ya Kitaifa?
6 Watalii wengi wanazitembelea mbuga za wanyama Tanzania. Je, wanataka kuona wanyama wa namna gani?
9 Kufanya utafiti wa jamii
Doing social research

In this unit you will learn:

- the habitual tense hu-
- the applicative form of the verb
- how to say whether you like or dislike your work
- some verbs and nouns associated with work
- the causative form of the verb

Dialogue 1

As part of a study project, Subira interviews several people from the local community and asks them questions about their work and social activities. In her first interview, Subira is asking a woman some questions about her work.

1. What work does the interviewee do?
2. What time does she wake up each morning?
3. Who goes to the market to buy the food?

Subira: Shikamoo mama!
Mwanamke: Marahaba!
Subira: Jina lako nani?
Mwanamke: Jina langu Rosa, lakini watu wa hapa wananiita kwa jina langu la kupanga, ‘Mamantilie’.
Subira: Unakaa wapi?
Subira: Unafanya kazi gani?
SUBIRA: Tafadhali niambie wewe hufanya nini kila siku?

SUBIRA: Asante.
BI. ROSA: Karibu.

**Vocabulary**

<table>
<thead>
<tr>
<th>Jina la kupanga</th>
<th>Njia</th>
</tr>
</thead>
<tbody>
<tr>
<td>jina la kupanga</td>
<td>nickname</td>
</tr>
<tr>
<td>mpishi</td>
<td>cook, chef</td>
</tr>
<tr>
<td>-pikia</td>
<td>cook for (cf. -pika, cook, see Language structure for further explanation)</td>
</tr>
<tr>
<td>wafanyakazi</td>
<td>workers (sing. mfanyakazi)</td>
</tr>
<tr>
<td>ofisi</td>
<td>office(s)</td>
</tr>
<tr>
<td>maaskari polisi</td>
<td>policemen (sing. askari polisi, cf. askari, soldier)</td>
</tr>
<tr>
<td>mafundi</td>
<td>craftsmen, mechanics, technicians, experts</td>
</tr>
<tr>
<td></td>
<td>(sing. fundi)</td>
</tr>
<tr>
<td>hufanya</td>
<td>usually do (see Language structure for further explanation)</td>
</tr>
<tr>
<td>kila</td>
<td>every</td>
</tr>
<tr>
<td>-amka</td>
<td>wake up, get up</td>
</tr>
<tr>
<td>mapema</td>
<td>early, earlier, soon</td>
</tr>
<tr>
<td>-sali</td>
<td>pray</td>
</tr>
<tr>
<td>-nunulia</td>
<td>buy for, buy from (cf. -nunua, buy)</td>
</tr>
<tr>
<td>kama vile</td>
<td>for example, such as</td>
</tr>
<tr>
<td>mchele</td>
<td>rice (uncooked)</td>
</tr>
<tr>
<td>unga</td>
<td>flour (any powder-like substance)</td>
</tr>
<tr>
<td>nyama</td>
<td>meat</td>
</tr>
<tr>
<td>na kadhalika</td>
<td>et cetera (abbreviation: n.k.)</td>
</tr>
<tr>
<td>-letea</td>
<td>bring to, fetch for (cf. -leta, bring, fetch)</td>
</tr>
<tr>
<td>-anza</td>
<td>start, begin</td>
</tr>
<tr>
<td>mara moja</td>
<td>immediately, at once (once)</td>
</tr>
</tbody>
</table>
Language structure

The hu- tense

This is probably the easiest of all the tenses to use, since it never takes any concord: the tense marker hu- is placed before the verb stem in all cases. If required, an object marker can be placed between the tense marker and the verb stem as normal. Used with a noun or self-standing pronoun, this tense denotes habitual action, for example:

- mimi hufika
  I usually arrive
- nyinyi hufika
  you (pl.) usually arrive
- wewe hufika
  you usually arrive
- wao hufika
  they usually arrive
- yeye hufika
  s/he usually arrives
- watoto hufika
  children usually arrive
- sisi hufika
  we usually arrive
- mwalimu hufika
  the teacher usually arrives

This pattern continues throughout the noun classes:

- Treni hufika kila siku ila siku za Jumapili.
  The train (usually) arrives each day except Sundays.

- Matunda hufika kila wiki.
  The fruits (usually) arrive every week.

- Vitabu vipya hufika maktabani mwishoni mwa kila mwezi.
  New books (usually) arrive in the library at the end of every month.
Monosyllabic verbs do not take the stem marker -ku-, as can be seen with the verbs -la, ‘eat’, and -nywa, ‘drink’:

- mimi hula I usually eat
- mimi hunywa I usually drink

Note that this tense should not be confused with the negative subject prefix of the second person singular which is also hu-. In the present negative, in contrast to the hu- tense, Bantu verbs end in -i. For example:

- Wewe hunywi pombe. You don’t drink beer.
- Wewe hunywa pombe. You usually drink beer.

Arabic verbs may present some difficulty as they do not often end in -a, but usually the context is sufficient to show what is being implied. For example, using the verb -dhani ‘think’:

- Wewe hudhani. You don’t think
  (negative present tense).
- Wewe hudhani. You usually think (hu- tense).

Exercise 1

Translate these sentences into English:

1 Mimi husoma Kiswahili kila siku.
2 Mama yangu huenda sokoni kila wiki.
3 Watoto huenda shuleni kutoka Jumatatu mpaka Ijumaa.
4 Dada yetu hupika chakula kila siku.
5 Treni hufika saa tatu asubuhì.

Exercise 2

Answer these questions in Swahili:

1 Watu humwita Bi. Rosa kwa jina gani?
2 Anakaa wapi?
3 Anafanya kazi gani?
4 Je, mwanamke huyo huamka saa ngapi?
5 Bi. Rosa husaidiwa na nani?
6 Binti yake huenda wapi kununua vyakula?
7 Bi. Rosa hurudi nyumbani saa ngapi?
8 Chakula cha mchana hupakuliwa saa ngapi?
9 Baada ya kurudi nyumbani, Bi. Rosa anafanya nini?
Language structure

The applicative extension

The applicative extension is one of the more complex, but also one of the most frequent extensions in Swahili. Like the passive extension, it is inserted between the verb root and the final vowel. The form of the applicative extension is either -e- or -i-, according to the rules of vowel harmony. Verbs ending in two vowels insert in addition an -l-, so that for these verbs the extension comes out as -li- or -le-. The main function of the extension is to show that some action is done for the benefit of, on behalf of, somebody:

**Tunapika chai.**
We are preparing tea.

**Tunawapikia watoto chai.**
We are preparing tea for the children.

**Mamantilie atatengeneza chakula.**
Mamantilie will prepare food.

**Mamantilie atawatengenezea wateja chakula.**
Mamantilie will prepare food for the customers.

**Aliandika barua.**
She wrote a letter.

**Alimwandikia dadake barua.**
She wrote a letter to/for her sister.

**Wageni walileta soda.**
The guests brought a soda.

**Wageni walimletea Haroub soda.**
The guests brought Haroub a soda.

**Binti yangu huninunulia vitambaa (cf. -nunua, buy).**
My daughter buys fabric for me.

As shown in the examples, when the person for whom something is done is expressed, the object concord is used, and the human noun comes right after the verb.

The applicative extension can further be used to express a variety of other meanings which depend also on the context of use. In many cases, verbs with an applicative extension can be translated by a prepositional phrase in English:
Amefikia hoteli ya Sunset Beach \(\textit{cf. -fika, arrive}\).

He is staying at the Sunset Beach hotel.

Walikalia kitanda \(\textit{cf. -kaa, sit down}\).

They sat on the bed.

With some verbs of movement, the applicative form denotes movement towards:

- **hama** move out/away
- **hamia** move in/to
- **kimbia** run away
- **kimbilia** run to
- **geuka** turn (away)
- **geukia** turn to

**Exercise 3**

Use the applicative extension to integrate the nouns on the right into the sentences on the left.

E.g. **Subira analeta pasi. Leo**

Subira anamletea Leo pasi.

1. Trevor alinunua machungwa. Kathy
2. Mpishi alipika nyama. mimi
3. Wazazi wake Sandra wanatembea. Sandra
4. Watoto wanachukua mzigo. mwalimu
5. Tulihama Dar es Salaam, na Tanga.

**Dialogue 2**

This time, a man is questioned about his work

1. Does the interviewee work alone?
2. How many people are involved in the job?
3. What is the relationship between them?

**SUBIRA:** Unafanya kazi gani?
**MWANAMUME:** Mimi ni mhasibu. Ninawasaidia watu kuendesha biashara zao na kulipa kodi.

**SUBIRA:** Je, unafanya kazi peke yako?
**MHASIBU:** Hapana. Ninafanya kazi pamoja na watu wawili wengine; mmoja ni mpwa wangu wa kijambo na mwinguwe ni mwenzangu wa shule.

**SUBIRA:** Unapenda kazi yako?
**MHASIBU:** Ndiyo, naipenda.
SUBIRA: Kwa nini?
MHASIBU: Kwa sababu ninapata nafasi ya kuhakikisha kuwa wafanyabiashara, hasa wale wenye biashara ndogo, wanalipa kodi barabara; wasilipe nyingi mno wala ndogo mno. Kwa kufanya hivyo wafanyabiashara hao wanapata faida zaidi katika biashara zao.
SUBIRA: Hivyo uhasibu ni kazi ya kufaa?
MHASIBU: Ndiyo, inafaa.
SUBIRA: Asante.
MHASIBU: Karibu.

Vocabulary

mhasibu accountant (cf. -hesabu, count, calculate)
-endesha manage a business (drive a vehicle, push/pressure someone)
biashara business, commerce, trade
kodi tax, rental fee, levy
nafasi opportunity (place, space, a vacancy, time, leisure)
-hakikisha make sure, make certain
wafanyabiashara business people, traders (sing. mfanyabiashara)
barabara perfectly, flawlessly, precisely, exactly (pronounced: baràbara distinguishing this adverb from the noun barabara, highway, main road, street, avenue)
wala nor, neither
faida profit
uhasibu accountancy
-faa be useful, proper, fitting, sensible

Language use

Saying whether you like or dislike your job

Napenda kazi yangu I like my work
Hatupendi kazi yetu We don’t like our work
Naipenda I like it (work)
Hatuiripendi We don’t like it (work)
Inafaa It (work) is suitable/good
Haifai It (work) is unsuitable/not good
Some verbs and nouns associated with work

Kufanya kazi ya . . . Doing the job of . . .
-endesha drive (a vehicle), manage (a business)
-andika write
-somesha/-fundisha teach, educate
-tengeneza repair, manufacture, prepare, assemble

Ninafanya kazi ya kuendesha teksi.
I am doing the job of driving a taxi.

or Mimi ni dereva wa teksi.
I am a taxi driver.

Anafanya kazi ya kuandika vitabu.
She is doing the work of writing books.

or Yeye ni mwandishi wa vitabu.
She is a writer of books.

Tunafanya kazi ya kusomesha Kiswahili.
We are doing the job of teaching Swahili.

or Sisi ni walimu wa Kiswahili.
We are Swahili teachers.

Wanafanya kazi ya kutengeneza gari.
They are doing the work of repairing cars.

or Wao ni mafundi wa gari.
They are car mechanics.

Exercise 4

Translate the following sentences into Swahili:

1 I like doing my job but I don’t like doing yours.
2 My job is good, yours is not good.
3 That worker is suitable, this worker is unsuitable.
4 I like your workers because they are all good. I dislike my fellow workers, all are unsuitable.
5 These drinks are suitable, that drink is unsuitable.
Exercise 5

Answer these questions in Swahili:

E.g. Q. **Sisi ni mafundi wa gari, kwa hiyo tunafanya kazi gani?**
A. **Mnafanya kazi ya kutengeneza gari.**

1. *Mimi ni mwandishi wa vitabu, kwa hiyo ninafanya kazi gani?*
2. *Wewe ni mwalimu wa Kiswahili, kwa hiyo unafanya kazi gani?*
3. *Nyinyi ni dereva wa treni, kwa hiyo mnafanya kazi gani?*
4. *Wao ni waandishi wa vitabu vizuri, kwa hiyo wanafanya kazi gani?*
5. *Yeye ni fundi wa gari, kwa hiyo anafanya kazi gani?*

Dialogue 3

*Now, another person is helping Subira with her research by answering her various questions*

1. What does the interviewee do in the evening?
2. Where does the interviewee work in the daytime?
3. When were the books published?

**SUBIRA:** Unaitwa nani?

**MTU:** Naitwa Hawa.

**SUBIRA:** Una shughuli gani?

**HAWA:** Siku hizi ninajishughulishwa na kuimba na kusomeshwa.

**SUBIRA:** Wewe ni mwimbaji na mwalimu pia?

**HAWA:** Ndiyo. Jioni ninaimba nyimbo za tarab na kikundi cha wanamuziki wa hapa. Mchana ninasomeshwa fasihi hapa chuo kikuu.

**SUBIRA:** Unasomeshwa fasihi ya namna gani?

**HAWA:** Ninasomesha fasihi za namna mbalimbali, kama vile fasihi andishi, fasihi linganishi na fasihi simulizi.

**SUBIRA:** Je, umeandika kitabu?

**HAWA:** Ndiyo. Nimeshaandika vitabu viwili: cha kwanza kilichapishwa mwaka jana, cha pili kilichapishwa mwaka huu.

**SUBIRA:** Nimeshingaa! Mwimbaji, mwalimu na mwandishi! Umejishugulisha na mambo mengi mbalimbali. Wewe ni mwanamke mchapa kazi.

**HAWA:** Si mimi peke yangu. Wanawake wengine wanafanya hivyohivyo tu.
Vocabulary

shughuli  business, pursuits, preoccupations, activity
-jishughulisha  be busy with, attend to, concern self with
-imba  sing
-somesha  teach, educate, provide education (cf. -soma, read,
         study. See language structure below)

mwimbaji  singer
nyimbo  songs (sing. wimbo)
tarab  (also tarabu/taarab) Music of a Swahili/Arab origin.
       A singer is accompanied by an orchestra
kikundi  group (pl. vikundi)
wanamuziki  musicians (sing. mwanamuziki), (kikundi cha
            wanamuziki, group of musicians)

fasihi  literature
namna  kind, sort
fasihi andishi  written literature (cf. -andika, write)
fasihi linganishi  comparative literature (cf. -linganisha, compare)
fasihi simulizi  oral literature (cf. -simulia, narrate, tell stories)
kita  book (pl. kita)
-chapishwa  be published
-shangaa  be amazed/surprised
mwandishi  writer, author (pl. waandishi)
mchapa kazi  hard worker (pl. wachapa kazi)

Language structure

The causative form of the verb

Like the passive form (see Unit 7, Dialogue 2) and the applicative
form, the causative form of the verb is formed by adding a new
ending to the verbal base. There are two causative endings, -Ish-
and -Iz- (where the capital ‘I’ stands for either -i- or -e- as before):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Causative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>-soma</td>
<td>read</td>
</tr>
<tr>
<td>-somesha</td>
<td>cause to read, make read, teach</td>
</tr>
</tbody>
</table>

There is no difference in meaning between -Ish- and -Iz-. Most
verbs take -Ish-, some take -Iz-, and a few can take both:
As can be guessed from its name, the causative form expresses the fact that somebody (or something) causes somebody or something to do something:

**Watoto walisoma.**
The children read.

**Mwalimu aliwasomeshwa watoto.**
The teacher made the children read.
*(also The teacher taught the children.)*

In these examples it is the teacher who causes the children to read. Syntactically, the subject of the base form (*watoto*) becomes the object of the causative form, for which a new subject (*mwalimu*) is introduced.

The causative ending is mainly used with verbs, but it can also be used with adjectives and nouns, which then become causative verbs:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Causative verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>safi</td>
<td>-safisha</td>
</tr>
<tr>
<td>-fupi</td>
<td>-fupisha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Causative verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>hakika</td>
<td>-hakikisha</td>
</tr>
<tr>
<td>shughuli</td>
<td>-shughulisha</td>
</tr>
</tbody>
</table>

There are a number of irregular causative forms which are not formed with the causative endings, but rather change their final consonant, which most often becomes -sh-:

- **-anguka** fall down  
  - **-angusha** throw down, drop
- **-amka** wake up  
  - **-amsha** wake somebody
- **-kumbuka** remember  
  - **-kumbusha** remind
- **-chemka** boil  
  - **-chemsha** make boil
- **-gawana** share  
  - **-gawanya** distribute

Verbs ending in two vowels often insert a -z-, as does lala, ‘sleep’:

- **-jaa** be full  
  - **-jaza** fill
- **-lala** sleep, lie down  
  - **-laza** cause to sleep, lie down
Others take -lish- or -lesh-:

-juana  know  -julisha  cause to know, introduce

**Exercise 6**

Choose the correct causative verb to fit the gap:

anamkumbusha  inamsahaulisha  anamlipisha
anaendesha  anamwamsha

1 Kathy anamfanya Leo aamke, kwa hiyo Kathy _______ Leo.
2 Subira anamfanya mwalimu akumbuke kuchukua vitabu, kwa hiyo _______ kuchukua vitabu.
3 Leo anamfanya Subira alipe, kwa hiyo ________.
4 Hawa anafanya gari liende, kwa hiyo _______ gari.
5 TV inamfanya Subira asahau darasa, kwa hiyo TV _______ darasa.

**Exercise 7**

Give the causative of the verbs listed below:

-soma  -andika  -sema
-imba  -anza  -pika
-penda  -shangaa  -rudi

**Reading**

**Taasisi ya Uchunguzi wa Kiswahili (TUKI)**

Taasisi ya Uchunguzi wa Kiswahili ni sehemu ya Chuo Kikuu cha Dar es Salaam. Lengo kuu la TUKI ni kuchunguza na kuendeleza lugha ya Kiswahili. Kuna sehemu tano za kufanya uchunguzi wa isimu, wa leksikografia (yaani kutunga kamusi), wa istilahi, wa tafsiri, na wa fasih.

**Sehemu ya Isimu**

Sehemu ya Leksikografia


Sehemu ya Istilahi na Tafsiri

Sehemu hii ina vitengo viwili: Kitengo cha Tafsiri na Kitengo cha Istilahi.

Sehemu ya Fasihi

Sehemu hiyo inafanya uchunguzi katika fasihi na desturi za jadi, hasa fasihi simulizi (nyimbo, hadithi za jadi, misemo, na ushairi), fasihi andishi (riwaya, hadithi fupi, tamthilia na ushairi), na sanaa za maonyesho. Maandishi ambayo yamechapishwa na sehemu hiyo ni *Historia ya Ushairi wa Kiswahili* (1995), *Uchunguzi wa Riwaya ya Kiswahili na Jamii* na *Fasihi Simulizi ya Pwani ya Tanzania, Pamoja na Visiwa vya Pemba na Unguja*.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>taasisi</td>
<td>institute, institution</td>
</tr>
<tr>
<td>lengo</td>
<td>objective, aim, goal (pl. malengo)</td>
</tr>
<tr>
<td>-kuu</td>
<td>(adj.) great, important, main</td>
</tr>
<tr>
<td>-chunguza</td>
<td>examine, inspect, analyse; do research</td>
</tr>
<tr>
<td>-endeleza</td>
<td>assure the progress of/the continuance of/</td>
</tr>
<tr>
<td></td>
<td>the development of</td>
</tr>
<tr>
<td>lugha</td>
<td>language</td>
</tr>
<tr>
<td>isimu</td>
<td>linguistics</td>
</tr>
<tr>
<td>-tunga</td>
<td>compose, arrange, put together</td>
</tr>
<tr>
<td>kamusi</td>
<td>dictionary</td>
</tr>
<tr>
<td>istilahi</td>
<td>terminology</td>
</tr>
<tr>
<td>tafsiri</td>
<td>translation</td>
</tr>
<tr>
<td>-chapisha</td>
<td>print, publish</td>
</tr>
<tr>
<td>sarufi</td>
<td>grammar</td>
</tr>
<tr>
<td>maumbo</td>
<td>shape, form, structure, design, layout</td>
</tr>
<tr>
<td>sanifu</td>
<td>(adj.) standard, proper, acceptable, artful, crafted</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
</tr>
<tr>
<td>---------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>-husikana</td>
<td>be concerned with, be relevant to</td>
</tr>
<tr>
<td>kamusi</td>
<td>dictionary (-ies)</td>
</tr>
<tr>
<td>muhimu</td>
<td>(adj.) important, urgent</td>
</tr>
<tr>
<td>vitengo</td>
<td>units (sing. kitengo)</td>
</tr>
<tr>
<td>desturi</td>
<td>custom(s), way(s)</td>
</tr>
<tr>
<td>-a jadi</td>
<td>(adj.) ancestral</td>
</tr>
<tr>
<td>hadithi</td>
<td>story, narrative, an account</td>
</tr>
<tr>
<td>misemo</td>
<td>sayings, idioms (sing. msemo)</td>
</tr>
<tr>
<td>ushairi</td>
<td>poetry</td>
</tr>
<tr>
<td>riwaya</td>
<td>novel</td>
</tr>
<tr>
<td>tamthilia</td>
<td>drama, play</td>
</tr>
</tbody>
</table>
In this unit you will learn:

- how to extend an invitation
- to provide additional information about people or things using the tensed relative ‘who’, ‘which’
- to emphasize the most important aspects of what you are saying by using the emphatic copula *ndi-*
- the *amba-* relative
- the general relative

Dialogue 1

*Rosa (Mamantilie) and Hawa are talking about a wedding celebration*

1. Why was Rosa asked to attend the wedding?
2. Why was Hawa invited to the wedding?
3. Where will the wedding take place?


Bl. ROSA: Jamani! Labda sisi sote tunakwenda kwenye sherehe neve hiyo hiyo.

Bl. HAWA: Sherehe neve ya arusi nitakayoihudhuria itakuwapo Sinza.
BI. ROSA: Vilevile nitakwenda kwenye sherehe ya arusi pale Sinza. Watu wale watakooana wanaitwa Bi. Subira na Bwana Yusufu.

BI. HAWA: Bila shaka tumealikwa kuhudhuria kwenye sherehe hiyohiyo.

BI. ROSA: Mpishi, mwimbaji, basi twende arusini!

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wikiendi</td>
<td>weekend (<em>also mwishoni mwa wiki</em>)</td>
</tr>
<tr>
<td>sherehe</td>
<td>celebration, party</td>
</tr>
<tr>
<td>arusi</td>
<td>wedding</td>
</tr>
<tr>
<td>wazee</td>
<td>elders, parents (<em>cf. Mzee, term of address</em>)</td>
</tr>
<tr>
<td>biarusi</td>
<td>bride (<em>cf. bibi arusi</em>)</td>
</tr>
<tr>
<td>matayarisho</td>
<td>preparations</td>
</tr>
<tr>
<td>ndiye</td>
<td>it is him (<em>see Language structure below for the emphatic copula</em>)</td>
</tr>
</tbody>
</table>
aliyeniomba who asked me (see Language structure below for relative constructions)
-hudhuria attend, be present
-alikwa be invited (cf. -alika, invite)
labda maybe, possibly
sisi sote we all, all of us
nitakayoihudhuria which I will attend (see Language structure)
-oana marry each other
watakaoooana who will marry each other (see Language structure)

Language use

Extending invitations

arusi wedding mwaliko invitation
sherehe party -alika invite
tafrija reception, party -karibisha invite

Tunakualika katika arusi, sherehe, tafrija . . .
We are inviting you to the wedding, party, reception . . .

Alimkaribisha rafiki yake kwa chakula cha jioni.
He invited his friend for dinner.

-hudhuria attend
-kubali mwaliko accept an invitation
-kataa mwaliko decline an invitation

Nasikitika kukuarifu kwamba sitaweza kuhudhuria katika tafrija.
I am sorry to inform you that I will not be able to attend the reception.
Well-wishing

**hongera** congratulation

**Kumpa mtu hongera.**
To give someone congratulations.

**Ninakutakia furaha ya sikukuu ya kuzaliwa.**
I wish you happiness on your birthday.

**Tunamtakia heri ya mwaka mpya.**
We wish her luck for the New Year.

Language structure

**The tensed relative**

Relative clauses are useful for providing additional information about people or things you talk about. For example, if you talk about a singer (**mwimbaji**) and you want to say that she is from Tanga (**anatoka Tanga**) and that she likes coffee (**anapenda kahawa**), you can do this by using two separate sentences, or by using a relative clause within one sentence:

**Mwimbaji anatoka Tanga. Anapenda kahawa.**
The singer comes from Tanga. She likes coffee.

**Mwimbaji anayetoka Tanga anapenda kahawa.**
The singer who comes from Tanga likes coffee.

The fact that **anayetoka Tanga** is a relative clause is signalled by the use of the referential concord **-ye-**, showing that the relative clause refers to the singer. It is she, after all, who is from Tanga. Relative clauses, or more precisely, so-called tensed relative clauses, are formed by placing the ‘referential concord’ between the tense marker and the verb stem (or the object marker if present). The referential concord agrees with the class of the ‘head’ of the relative (that is the noun to which it refers), and there are referential concords for every class. In fact, they are, except for **-ye-**, identical to the concords used in the third demonstrative (Unit 6, Dialogue 1):
M-WA

ye – o  Mtu anayetoka Tanga . . .
The person who comes from Tanga . . .

Watu wanaotoka Tanga . . .
The people who come from Tanga . . .

N

yo – zo  Barua inayotoka Tanga . . .
The letter which comes from Tanga . . .

Barua zinazotoka Tanga . . .
The letters which come from Tanga . . .

JI-MA

lo – yo  Behewa linalotoka Tanga . . .
The carriage which comes from Tanga . . .

Mabehewa yanayotoka Tanga . . .
The carriages which come from Tanga . . .

M-MI

o – yo  Mti unaotoka Tanga . . .
The tree which comes from Tanga . . .

Miti inayotoka Tanga . . .
The trees which come from Tanga . . .

KI-VI

cho – vyo  Kitanda kinachotoka Tanga . . .
The bed which comes from Tanga . . .

Vitanda vinavyotoka Tanga . . .
The beds which come from Tanga . . .

U

o  Ufunguo unaotoka Tanga . . .
The key which comes from Tanga . . .

Funguo zinazotoka Tanga . . .
(same as N class plural)
The keys which come from Tanga . . .

PA-KU-MU

po – ko – mo  Mahali panapoitwa Tanga . . .
The place which is called Tanga . . .
KU
ko Kuimba kunakotoka Tanga . . .
The singing which comes from Tanga . . .

This form of relative clause is called tensed relative because it can be used with the most important tenses, present -na-, past -li-, and future -ta- (which becomes -taka-), as well as the negative marker -si-:

Mwimbaji anayependa kahawa . . .
The singer who likes coffee . . .

Mwimbaji aliyependa kahawa . . .
The singer who liked coffee . . .

Mwimbaji atakayependa kahawa . . .
The singer who will like coffee . . .

Mwimbaji asiyependa kahawa . . .
The singer who doesn't like coffee . . .

For all other tenses, a different relative clause strategy (the amba-relative discussed after the next dialogue) has to be used.

Exercise 1

Fill in the appropriate referential concord to complete the sentences below:

E.g. Mwanafunzi yule ali_____toka jana ametoka Marekani.

1 Wanamuziki wali_____toka Bagamoyo wanataka chai.
2 Treni ina_____toka Dodoma imechelewa.
3 Katika lugha ya Kiingereza kuna maneno mengi yana_____toka lugha za Kiafrika.
4 Chungwa lile nili_____kupa lilinunuliwa na kaka yako.
5 Vitabu vili_____andikwa na mwalimu vimenunuliwa na wanafunzi.

Exercise 2

Translate this paragraph into Swahili:
The person who came yesterday gave me a book which I will read tomorrow. This book, which I shall read, is written in Swahili. The words which are written in this book will help me with learning
this African language. I like books which teach languages. The
people who will come here tomorrow will buy those books which
are written in English.

Language structure

The emphatic copula

There are occasions when it is not quite enough just to say what
happened, but where it is important to point out precisely the main
person or thing we want to talk about. One way of doing this is
by using the ‘emphatic copula’. The emphatic copula is formed
with the prefix ndi- followed by the referential concord or special
forms for the participants. It can be roughly translated as ‘It is I’,
‘It is you’, ‘It is he or she’.

\[
\begin{align*}
\text{ndi + mi} & \quad \text{It is I} & \quad \text{ndi + si} & \quad \text{It is us} \\
\text{ndi + we} & \quad \text{It is you} & \quad \text{ndi + nyi} & \quad \text{It is you (pl.)}
\end{align*}
\]

M-WA
\[
\begin{align*}
\text{ndi + ye} & \quad \text{It is he or she} & \quad \text{ndi + o} & \quad \text{It is they}
\end{align*}
\]

JI-MA
\[
\begin{align*}
\text{ndi + lo} & \quad \text{ndi + yo}
\end{align*}
\]

N
\[
\begin{align*}
\text{ndi + yo} & \quad \text{ndi + zo}
\end{align*}
\]

M-MI
\[
\begin{align*}
\text{ndi + o} & \quad \text{It is it} & \quad \text{ndi + yo} & \quad \text{It is they}
\end{align*}
\]

KI-VI
\[
\begin{align*}
\text{ndi + cho} & \quad \text{ndi + vyo}
\end{align*}
\]

U
\[
\begin{align*}
\text{ndi + o}
\end{align*}
\]

PA
\[
\begin{align*}
\text{ndi + po} & \quad \text{It is where/when (then)} \\
\text{ndi + ko} & \quad \text{It is where/there} \\
\text{ndi + mo} & \quad \text{It is there (inside), within}
\end{align*}
\]

KU
\[
\begin{align*}
\text{ndi + ko} & \quad \text{It is it}
\end{align*}
\]
There are two examples of the emphatic copula in the dialogue, and both are followed by a relative clause, which is a very common context for the emphatic copula:

**Ndiye baba yake biarusi aliyeniomba kuhudhuria kwenye sherehe hiyo ya arusi.**
It is the bride’s father who asked me to attend the wedding celebration.

**Ndiye biarusi mwenyewe aliyenialika.**
It is the bride herself who invited me.

The emphatic copula is also often heard as an answer to a question:

**Nani alinunua samaki? Ndimi.**
Who has bought the fish? It is me.

or

**Ni nani aliyenunua samaki? Ndimi.**
Who is it who has bought the fish? It is me.

The negative emphatic copula is formed with **si-** instead of **ndi-**:

**Simi.** It is not me.

**Sinyi.** It is not you (pl.).

**Exercise 3**

In the following sentences, complete the emphatic copula and other words expressing the relative clause, by writing in the appropriate referential concord which has been omitted:

1. Hawa ndi_____ waimbaji wana_____penda kahawa.
2. Huyu ndi_____ mwimbaji asi_____penda kahawa.
3. Hizi ndi_____ barua zitaka_____pelekwa kesho.
4. Ule ndi_____ mti usi_____zaa matunda.
5. Ufunguo huu ndi_____ ule nili_____utumia kwa kufungulia mlango ule.
6. Hivi ndi_____ vyakula vitaka_____liwa na wageni wa arusi.
7. Ile ndi_____ miti ina_____tumiwa kwa kujengea nyumba.
Today is the day for preparing the food for the wedding feast. This day is called sikuyakudondoa mchele, ‘the day of choosing the perfect rice’. Miss Rosa is meeting some other people who will also help with the preparation and cooking of the food.

1. Where are the food and utensils to be used for the wedding banquet?
2. What will the cooking pots on the table be used for?
3. Besides the goat meat, what other meats will be prepared for the feast?


Mpishi 1 & 2: Karibu Bi. Rosa.

Mpishi wa 1: Habari za saa hizi?

Bi. Rosa: Salama tu. Je, tuna vitu vyote ambavyo tutavihitaji kwa karamu ya arusi?


(In the kitchen, the second cook is showing Miss Rosa the cooking utensils and food which they will use)

Mpishi wa 2: Hizi ndizo sufuria ambazo zitatumiwa kwa kupika pilau. Zile nyingine zilizopo mezani ndizo sufuria ambazo zitatumiwa kwa kutengeneza viazi na mboga nyingine.

Bi. Rosa: Chombo kikubwa ambacho kitatumiwa kwa kuchoma nyama ya mbuzi kiko wapi?

Mpishi wa 2: Kimo mle kabatini pamoja na vyombo vingine ambavyo tutavitumia kwa kupika nyama ya ng’ombe, kuku na samaki.


Vocabulary

-dondoa pick out bits/select
mchele rice grain (uncooked, pl. michele)
ambaye who (see Language structure below for the amba-relative)
-tayarisha prepare, arrange
vitu things (sing. kitu)
ambavyo which (see Language structure below for the amba-relative)
tunavyo we have them
vyombo utensils, equipment, vessels, tools (belongings, agencies) (sing. chombo)
jikoni in the kitchen (cf. jiko, cooking place, kitchen, stove) (pl. majiko)
sufuria metal cooking pot(s)
pilau spicy rice usually cooked together with meat or chicken
zilizopo which are at/in (see Language structure after Dialogue 3 below for the general relative)
viazi potatoes (sing. kiazi)
mboga vegetable(s)
-choma roast, toast, burn (also pierce, stab)
mbuzi goat(s)
kabatini cupboard
ng’ombe cow(s), ox(en)
methali proverb(s)
vyema precisely, very well, in that manner
kisu knife (pl. visu)
-kali (adj.) sharp (also fierce, wild, stern, strict, spicy (e.g. of food), strong (e.g. of alcohol/tobacco etc.)
-tamu (adj.) sweet, delicious, tasty (agreeable, enjoyable)
-pendeza be pleased (passive of -pendeza)
jitihada effort(s), zeal (also jitihadi)
Language point

Swahili proverbs

Dialogue 2 of this unit contains two well-known Swahili proverbs: *Bila silaha usiingie vitani* (*lit.*: ‘Don’t enter a war without a weapon’) issues a warning ‘not to take on a difficult task without making adequate preparations’; and *Mwenye kisu kikali ndiye atakayekula nyama* (*lit.*: ‘The person with the sharp knife is the one who will eat the meat’) implying that ‘the person who is ready for the occasion has the best chance of success’.

Proverbs like those above (and those previously used in Dialogue 2 of Unit 8) are an eloquent use of the language, showing a person’s familiarity with widely held truths in the society. In Swahili-speaking society, as with a great many other African societies, the use of proverbs is seen as an important expression of wisdom and knowledge of the areas of activity and thought in the daily life of the people. Proverbs and other significant sayings are used often in everyday Swahili conversation.

Language structure

The amba- relative

The *amba-* relative is probably the easiest of the Swahili relative strategies. It is formed with the aid of the word *amba-*, originally a verb meaning ‘say’. Like the tensed relative, the relative clause of the *amba-* relative agrees with the head by using the referential concord. In the *amba-* relative, the referential concord is added to *amba-*, and the whole word immediately follows the head:

- **Mwalimu ambaye anatoka Tanga.**
  The teacher who is from Tanga.

- **Watu ambao sasa wanakaa Arusha.**
  The people who are now living in Arusha.

The *amba-* relative can be used instead of the tensed relative (although stylistically it is better to use the tensed relative wherever possible), but its main advantage is that it can be used with all tenses, including those which are not possible with the tensed
relative. Thus, if the relative clause is for example in the perfect tense, it has to be formed with **amba-**:

- **Mtu ambaye ameondoka**  
  The person who has left

Other examples of **amba-** relatives are:

- **Wanafunzi ambao wamefika ...**  
  The students who have arrived ...

- **Mti ambao uempandwa ...**  
  The tree which has been planted ...

- **Mti ambayo imeng'oka ...**  
  The trees which have been uprooted ...

- **Neno ambalo limeandikwa ...**  
  The word which has been written ...

- **Macho ambayo yamevimba ...**  
  The eyes which are swollen ...

- **Chumba ambacho hutumiwa ...**  
  The room which is usually used ...

- **Vitabu ambavyo vimesomwa ...**  
  The books which have been read ...

- **Habari ambayo imesomwa ...**  
  The news item which has been read ...

- **Nyumba ambazo zimejengwa ...**  
  The houses which have been built ...

- **Ukuta ambao umeanguka ...**  
  The wall which has fallen ...

- **Kuimba ambako kumesikika ...**  
  The singing which has been heard ...

- **Mahali ambapo pametembelewa ...**  
  The place which has been visited ...
Exercise 4

Refer back to Exercise 1 and change the sentences listed 1–5 using the amba- relative.

E.g. the given example of the tensed relative

Mwanafunzi yule aliye fika jana ametoka Marekani.

will now read, using the amba- relative:

Mwanafunzi yule ambaye alifika jana ametoka Marekani.

Exercise 5

Change the amba- relatives in the following sentences into tensed relatives where possible (note that not all of them can be changed in this manner).

1 Watu ambao walifika jana wamesha ondoka.
2 Michungwa ambayo ilipandwa na mkulima haizai machungwa.
3 Nyumba ambazo zilijengwa zimenunuliwa na wageni.
4 Kitabu kile ambacho kimeandikwa na mwalimu kimesomwa na wanafunzi.
5 Maneno ambayo yaliandikwa na mwandishi nimeshayasoma.
6 Ukuta ambao umeanguka umejengwa tena na watu wale.
7 Mwanafunzi ambaye anataka kitabu atarudi kesho.

Dialogue 3

Here at the wedding reception, the bride and her mother are talking about the guests who have come to celebrate with them

1 What does the teacher like to do?
2 Besides the singer, who else did the bride invite to the wedding reception?
3 The bride and her mother are in agreement over what thing?

MAMA: Je, mwanamke yule anaye imba sasa, ndiye mwalimu apendaye kuimba?
BIARUSI: Ndiyo. Yeye ndiye mwalimu niliye mukuta wake wakati wa utafiti wangu. Aliniambia kwamba licha ya kusomesha, anapenda kuimba, kwa hiyo niliamua kumwalika na kikundi chake cha wanamuziki kwenye arusi yetu.
MAMA: Na mama yule anayecheka ngoma za chakacha na lelemama, si mwanamke yuleyule apendaye kupika chakula?


MAMA: Bila shaka chakula apikacho ni kitamu sana. Je, unakubali?


Vocabulary

aliye  s/he who is (see Language structure below)
apendaye who likes (see Language structure below)
-kuta find, meet
-licha ya besides, aside from, let alone, despite
-amua decide
ngoma traditional dance(s), drum(s) (The chakacha and lelemama are traditional dances performed by women at weddings.)
kibanda shed, hut, kiosk
-kubali agree (permit, accept)
atengenezavyo which s/he prepares
kupita kiasi better/more than usual, lit. to surpass the average amount
-kumbukwa be remembered

Language structure

The general relative

The final relative strategy is the general relative. This construction is not as frequent as the other two strategies, but you will encounter it especially in writing. In the general relative, the referential concord is placed immediately after the verbal base, which is preceded by the subject (and possibly object) concord. There is no tense marker in the general relative:
**Exercise 6**

Can you spot the words which have been written with the wrong referential concord in the passage below?

Arusi ya Bw Yusufu na Bi Subira ilikuwa sherehe nzuri sana. Watu wote ambacho walikuwapo walicheza densi na walikula chakula kitamu kililopikwa na mpishi aliotoka Tanga. Baada ya sherehe, Bw. na Bi Arusi walisafiri Moshi ambaye watapanda Mlima Kilimanjaro.

**Reading**

**Ndoa**


Kwa mfano, wanawake wanaolewa wakiwa na umri mdogo zaidi kuliko wanaume. Nchini Tanzania, asilimia 70 ya wanawake ambao wana umri baina ya miaka 20–24 wameshaolewa, ambapo asilimia 30 tu ya wanaume wa rika hilohilo wameoa. Walakini, katika rika la miaka 35–39, hakuna tofauti baina ya wanawake na wanaume, kwa maana zaidi ya asilimia 80 ya wote wawili, wanawake na wanaume wameoana.

Zaidi ya asilimia 10 ya wanawake wa Tanzania wenye umri zaidi ya miaka 50 ni watalaka au wameetengana na waume zao. Kwa upande mwingine, karibu asilimia 7 tu ya wanaume wa Tanzania ni watalaka. Katika nchi ya jirani, Kenya, idadi ya watu ambao wameetengana au walio watalaka wenye umri zaidi ya miaka 50 inapungua zaidi kwa asilimia 3 kwa jinsia zote mbili. Nchini Uganda, idadi ya watu ambao wameetengana au walio watalaka ndiyo kubwa zaidi kuliko zote katika Afrika Mashariki, kuwa asilimia 20 kwa jinsia zote mbili zenye umri zaidi ya miaka 50.

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mitazamo</td>
<td>viewpoints, attitudes (sing. mtazamo)</td>
</tr>
<tr>
<td>-tofautiana</td>
<td>be different</td>
</tr>
<tr>
<td>tofauti</td>
<td>difference</td>
</tr>
<tr>
<td>-tokana na</td>
<td>result/stem from</td>
</tr>
<tr>
<td>jinsia</td>
<td>gender, sex</td>
</tr>
<tr>
<td>desturi</td>
<td>custom(s), way(s)</td>
</tr>
<tr>
<td>-husika</td>
<td>be involved, be concerned, be applicable</td>
</tr>
<tr>
<td>takwimu</td>
<td>statistic(s)</td>
</tr>
<tr>
<td>kwa mfano</td>
<td>for example (abbreviated k.m.)</td>
</tr>
<tr>
<td>asilimia</td>
<td>per cent</td>
</tr>
<tr>
<td>hali</td>
<td>while, seeing that, when</td>
</tr>
<tr>
<td>rika</td>
<td>age group, contemporary, peer</td>
</tr>
<tr>
<td>walakini</td>
<td>but, however</td>
</tr>
<tr>
<td>kwa maana</td>
<td>because, since, that is to say</td>
</tr>
<tr>
<td>-badilika</td>
<td>be changed</td>
</tr>
<tr>
<td>kwa upande</td>
<td>on the other hand (from the other direction)</td>
</tr>
<tr>
<td>mwingine</td>
<td></td>
</tr>
<tr>
<td>karibu</td>
<td>nearly (near, nearby)</td>
</tr>
<tr>
<td>jirani</td>
<td>neighbour</td>
</tr>
<tr>
<td>idadi</td>
<td>total, number (population)</td>
</tr>
<tr>
<td>walio</td>
<td>they who are (wa + li + o)</td>
</tr>
<tr>
<td>-pungua</td>
<td>diminish, decrease, be reduced</td>
</tr>
</tbody>
</table>
11 Taabu za nyumbani
Trouble at home

In this unit you will learn:

- the situational tense -ki-
- the conditional tenses -nge- and -ngali-
- the reciprocal extension -an-
- how to bring your point across
- how to reason hypothetically
- how to use words to structure arguments

Dialogue 1

Tatu and her brother, Hadji, are quarrelling. The dispute is about the various ways to cook rice

1 According to Tatu, how does her mother cook rice?
2 According to Hadji, how does his mother cook rice?
3 What does the mother say about her own cooking methods?

TATU: Ukiukoroga wali wakati unapochemka utagandana.
HADJI: Nabisha! Usipoukoroga wali utakuwa kama mchanga.

(Mother enters the kitchen)

MAMA: Kuna nini hapa? Mbona mnabishana nyinyi? Mbona mnapiga kelele?
Tatu: Hadji anasema kwamba wewe hukoroga wali wakati unapopikwa, na mimi nasema sivyo hivyo.


Hadji: Tatu inaonekana kwamba mabishano yetu yalikuwa kazi bure.


Vocabulary

-koroga: stir, stir up, mix ingredients (Ukiukoroga mchele, If you stir the rice, Usipoukoroga mchele, If you don’t stir the rice. See Language structure below for further explanation of the situational tense)

-chemka: boil

-gandana: be stuck together, hardened fast (frozen)

-mchanga: sand (pl. michanga)

-sivyo!: that’s not so! not that way!

-acha: leave, leave behind (stop, quit, give up)

-polepole: slowly, carefully

-towekea: disappear, vanish

-kipofu: blind person (pl. vipofu)

-wakati: time (wakati + po in the verb = when, while)

-mbona: why, how come
-bishana  argue (lit. disagree with each other, cf. -bisha, 
            disagree)
kelele  noise, shouting (-piga kelele, shout, make noise)
            (pl. makelele)
sivyo hivyo  that’s not right, not that way
jinsi  way, manner (kind, sort, species)
ukweli  truth, fact
-onekana  seem, appear (be seen/visible, inaonekana, it seems)
mabishano  dispute
kazi bure  wasted effort
kadha  (adj.) certain, various (also kadha wa kadha)
-fundisha  teach (tufundishe, teach us)

Language structure

The situational tense -ki-

The situational or -ki- tense which is used in the dialogue describes
an event which is seen as the background situation to a main event.
This can either be a hypothetical, possible situation, in which case
the -ki- tense can often be translated as an English if-clause, or a
situation holding at the same time as the main event, in which case
an English translation as a participial clause (‘while doing X’) is
often appropriate. In general, hypothetical situations are intro-
duced before the main predicate, while simultaneous situations are
introduced after the main predicate:

    Ukimwona mama anapika wali utaona kwamba . . .
    If you see mother cooking rice you will see that . . .

    Ukiingia kwenye gari utaona mizigo yako imo ndani.
    If you get in the car you will see your luggage inside.

    Nilimwona akiingia kwenye gari.
    I saw him while he was getting in a car.

The hypothetical character of the situation can be reinforced by
using the conjunctions kama or ikiwa, meaning ‘if’:

    Kama tukifanya haraka tutamaliza kazi yetu kabla ya saa kumi.
    If we hurry (make haste) we will finish our work before 4 p.m.
Monosyllabic verbs do not take the stem marker with the -ki- tense:

- **ukija** . . . if/when you come . . .
- **tukila** . . . if/when we eat . . .

There is no real negative counterpart to the -ki- tense. Often a negative relative of place is used to express negative hypothetical situations:

**Asipofika asubuhi tutaondoka.**
If she doesn’t arrive in the morning, we will leave.

Sometimes a negative optative can be used:

- **ukitaka usitake** . . .
  if you want or not . . .

There are some commonly used phrases which are expressed in the -ki- tense, for example:

- **Tukijaliwa.**
  *(lit. if we are granted)*

- **Tutaonana tena tukijaliwa.**
  If all goes well, we will meet again.

- **Mungu akipenda.**
  *(lit. if God likes)*

- **Mwaka huu nitakwenda Ulaya, Mungu akipenda.**
  This year I will go to Europe, God willing.

### Exercise 1

Complete the sentences in the left-hand column with the appropriate ending in the right-hand column:

- Kama ukienda shuleni **hawatapata vitabu hivi.**
- Mkija hapa kesho **wakila chakula.**
- Tuliwaona **Mungu akipenda.**
- Wasipofika shuleni kesho **mtapata pesa.**
- Mwaka ujao nitakwenda Afrika **utapata elimu.**
Exercise 2

Translate the short passage below into English:

Kama ukiingia jikoni utaona jinsi wapishi wanavyopika vyakula vya aina mbalimbali. Afadhali baadhi ya vyakula hivyo vichemshwe, vingine vichomwe, vibanikwe (be grilled) au vikaangwe (be fried). Jana niliwaona wapishi wakipika chakula cha wageni wa arusi. Ukifanya haraka utawaona kabla hawajamaliza kazi yao.

Dialogue 2

At present Ibrahim is working as an electrician at the broadcasting station in Dar es Salaam. There are some problems at work, and Ibrahim tries to explain this to his wife, Amani

1 What is Ibrahim going to do on Sunday?
2 What has his wife, Amani, arranged to do on the day in question?
3 What does Amani tell him to do?

AMANI: Mbona inabidi ufanye kazi Jumapili. Si siku ya kupumzika?
IBRAHIM: Kuna kazi nyingi. Mwishoni mwa wiki iliyopita kulikuwa na shida nyingi kutokana na umeme uliokatwa mara kwa mara. Kwa sababu hiyo kuna shida na mkondo wa umeme kufika kompyuta na vyombo vingine vya umeme. Mimi ndiye mhandisi umeme, lazima niende kazini ili kufanya matengenezo.
AMANI: Ungaliniambia utakwenda kazini ningaliwaambia wazazi wangu wakupumzika siku nyingine.
IBRAHIM: Na wewe ungaliniambia tutakwenda kuwatatembelea kazini natingaliwali kuwa wazazi wa kwa noma nisingaliwali kwenda kazini Jumapili.
AMANI: Mpigie simu mkubwa wako wakabangata wewe hwayezu kufika kazini.
IBRAHIM: Haiwezekani bibi.
AMANI: Kwa nini?
Vocabulary

-pumzika rest, take a break
shida problem(s), difficulty(-ies)
umeme electricity
-katwa be cut
mara kwa mara from time to time
mkondo current
vyombo equipment, vessels, tools
mhandisi umeme electrician, electrical engineer
matengenezo repairs, maintenance

Ungali . . . ningali . . . If you had . . . I would have . . . (See Language structure below for explanations on the use of the conditional tense -ngali-)

nisingali . . . I wouldn’t have . . . (see Language structure)
haiwezekani it is impossible
Ningekuwa na . . . If I had . . . (see Language structure)
-a kutosha (adj.) enough
-onyesha show, demonstrate
hodari (adj.) hardworking, serious (brave, courageous)
-pandishwa be raised, hoisted, uplifted
cheo rank, position, status (pl. vyeco)
mshahara salary, pay, wage (pl. mishahara)
-zidishwa be increased (be multiplied, augmented, magnified, enlarged)
mvunguni under the bed, in the space beneath (cf. mvungu, the space beneath)

-inama bend (stool/lean/bow)
Language point

Proverb

Mtaka cha mvunguni sharti ainame (lit. ‘The one wanting what’s under the bed has to stoop’) ‘Good things are not easily obtained, one must strive to get them.’ Mtaka combines the m-prefix of the M-WA class with the verb -taka, a ‘wanter’ if we could say this in English. The cha with no noun of reference refers to kitu, ‘thing’. Mvungu is the space beneath a bed. The people of Zanzibar often use this space as a storage area for small items such as, cooking utensils, provisions, or valuables.

Language structure

The conditional tenses -nge- and -ngali-

We have already seen that hypothetical situations can be expressed by using the -ki- tense. However, the -ki- tense cannot be used for those hypothetical situations which are highly unlikely to, or in fact cannot, become reality – such as counter-factual situations. For these situations, the -nge- and -ngali- tenses are used. The -nge- tense expresses highly unlikely or improbable, but nevertheless possible situations:

Ningekuwa na pesa nyingi ningekuoa.
If I had a lot of money, I would marry you.

Angefika mapema, tungeondoka pamoja.
If she arrives early, we would leave together.

Note that in Swahili both clauses, the ‘condition’ and the ‘consequence’, are marked with the conditional tense -nge-.

Monosyllabic verbs (such as kuwa in the example above) take the stem marker:

Angekunywa dawa angeona nafuu.
If he drank medicine, he would feel better.

The negative of the -nge- tense is formed by placing the negative marker -si- before it:

Nisingejua nisingekuja.
If I didn’t know, I would not come.
In contrast to -nge-, -ngali- expresses counter-factual situations, those which can under no circumstances be true. This distinction is similar to the one expressed in the English distinction between the two conditional forms ‘would marry’ and ‘would have married’, although the Swahili distinction is less strict than the English:

**Angalifika mapema, tungaiondoka pamoja.**
If she had arrived early, we would have left together.

**Tusingalikula chakula chote, angalitupikia.**
If we hadn’t eaten all the food, he would have cooked for us.

**Exercise 3**

Complete the sentences in the left-hand column with the appropriate ending in the right-hand column:

<table>
<thead>
<tr>
<th>Tungalikata tiketi jana</th>
<th>ningemwona daktari.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngingekuwa mgonjwa</td>
<td>asingalikuwa mgonjwa.</td>
</tr>
<tr>
<td>Asingalitumia sabuni mpya</td>
<td>tungefika pamoja.</td>
</tr>
<tr>
<td>Wasingeonjikwa mapema</td>
<td>tungalikwenda Tanga leo.</td>
</tr>
</tbody>
</table>

**Exercise 4**

Translate sentences 1–6 into Swahili:

1. If I had money, I would go to Tanzania.
2. If you were to buy the tickets, we would leave today.
3. If she ate the food, she would feel better.
4. If I didn’t eat the food, I wouldn’t feel better.
5. If they had arrived yesterday, we would have stayed together.
6. If you hadn’t cooked the food, our guests wouldn’t have come here.

**Dialogue 3**

*Amos and his brother, Mwesi, are arguing over the use of their father’s car*

**Mwesi:** Huwezi kulitumia gari leo.
**Amos:** Kwa nini?
**Mwesi:** Nina shughuli nyingi leo.
AMOS: Je, una shughuli gani?
AMOS: Ungaliniambia utalitumia gari lake baba kwa siku nzima ningalimwomba mjomba gari lake.
MWESI: Ungaliniambia unataka kulitumia gari ningalifanya mipango mingine.
MWESI: Haya basi! Afadhali tupatane. Leo nitamsindikiza rafiki yangu na kesho nitafanya mambo hayo mengine. Utaweza kulitumia gari leo, sawa?
AMOS: Sawasawa. Heri tukubaliane kuliko kubishana.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>shughuli</td>
<td>business, pursuits, preoccupations, activity</td>
</tr>
<tr>
<td>-sindikiza</td>
<td>see someone off, accompany a visitor part way, escort someone</td>
</tr>
<tr>
<td>-pitia</td>
<td>pass by, pay a passing visit (pass out of mind/be overlooked)</td>
</tr>
<tr>
<td>badala ya</td>
<td>instead of</td>
</tr>
<tr>
<td>-gombana</td>
<td>quarrel, argue (lit. quarrel/argue with each other.</td>
</tr>
<tr>
<td>-saidiana</td>
<td>help each other (tusaidiane, let's help each other.</td>
</tr>
<tr>
<td>-patana</td>
<td>get along well, be compatible (agree on something, tupatane, let's get along.</td>
</tr>
<tr>
<td>-kubaliana</td>
<td>be in agreement, agree with each other (Heri tukubaliane, It's better to agree.</td>
</tr>
</tbody>
</table>

Language structure

The reciprocal extension

The reciprocal extension is comparatively easy to handle, both in terms of shape and in terms of meaning. The form of the reciprocal extension is -an- and it never varies. The meaning of the
extension can be roughly translated as ‘each other’, as for example in kuta ‘meet’ and kutana ‘meet each other’:

**Asha alimkuta Rashid.**
Asha met Rashid.

**Asha na Rashid walikutana.**
Asha and Rashid met each other.

**Amos anakubali.**
Amos agrees.

**Amos anamkubalia Mwesi.**
Amos agrees with Mwesi. (*with applicative extension*)

**Amos na Mwesi wanakubaliana.**
Amos and Mwesi agree with each other.

Since the meaning of the extension implies that the action of the verb is carried out by two or more people (doing something with, or to, each other), it is often used with a plural subject:

**Tutaonana.**
We will see each other/meet.

**Watu hawa wanagombana.**
These people are quarrelling.

Sometimes a singular subject can be used when a second noun with the preposition na follows the verb:

**Nitakutana naye.**
I will meet with him/her.

**Anasaidiana nami.**
She is helping me.

Be careful to use the applicative extension if you want to say that two people are doing things for or with each other:

**Wanapikiana.**
They are cooking for each other.

**Exercise 5**

By using the reciprocal extension, make sentences which say that the people to the left do the action to the right for, with, etc., each other:
E.g. Q. Amos, Kathy kuta
     A. Amos na Kathy wanakutana

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>Amos, Kathy</th>
<th>penda</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>Sandra, Leila</td>
<td>ona</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Mamantilie, binti yake</td>
<td>saidia</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Subira, Amos</td>
<td>uliza maswali</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Wasichana, wavulana</td>
<td>leta zawadi</td>
</tr>
</tbody>
</table>

**Language use**

**Expressing your point of view**

Some useful verbs:

- **-kubali**
  agree

- **-pinga**
  disagree, oppose

- **-kubaliana na**
  agree with

- **-gomba**
  scold, argue, disagree

- **-bisha**
  disagree

**Sikubali.**
I don’t agree.

**Nakubaliana naye.**
I agree with him/her.

**Nabisha!**
I disagree!

**Kwa nini tunagombana?**
Why are we arguing?

Useful phrases and structures:

- **kwanza**
  first, firstly

- **halafu**
  then, later on

- **tena**
  again, still, besides

- **pia/vilevile**
  also

- **mbali na**
  apart/aside from

- **mwishowe**
  finally, in the end

- **licha ya**
  aside from, besides, let alone, despite

- **badala ya**
  instead of
Kwanza, tunabishana.
Firstly, we disagree.

Halafu, wanagombana.
Then, they quarrel.

Nabisha pia.
I also disagree.

Badala ya kugombana, tujaribu kupatana.
Instead of quarrelling, let’s try to get along.

Verbs expressing your thoughts:

-dhani/-fikiri
think

-waza
think, imagine, conceive
(meditate)

Nimewaza juu ya ugomvi wetu.
I have pondered over our argument.

Other useful words:

maoni
views, opinion

mawazo
thoughts, ideas

hisia
feelings

hakika
fact, certainty

shaka
doubt
(waz) clear, evident, open, overt
(empty, vacant)

Maoni yangu ni wazi. My feelings are clear.
Sipendi mawazo hayo. I don’t like those ideas.
Una hakika? Are you sure?
Ni hakika. It is a fact.
Hapana shaka. There’s no doubt.
Bila shaka. Without doubt.

Expressing more complex arguments

lakini/walakini
but, however

bali
on the contrary, rather, but, however
Una mawazo mazuri lakini sikubaliani nayo.
You have some good ideas but I don’t agree with them.

Bali, nakubaliana na mawazo yao.
However, I agree with their ideas.

Kwa upande wangu, nafikiri yote ni sawa.
As for myself, I think all are right.

Hata hivyo, maoni yetu yanatofautiana.
Even so, our views are different.

Exercise 6
Say in Swahili:

1. I don’t agree. I agree with her.
2. Let’s agree with each other.
3. Why are we arguing? Let’s not argue.
4. Firstly, I disagree. Then we quarrel.
5. Instead of quarrelling, you (pl.) should try to get along.
6. I have pondered over our argument, I don’t like your ideas.
7. My views are clear but you don’t like my ideas.
8. Are you sure? Is it a fact?
9. I’m not sure. It isn’t a fact.
10. Without doubt you have some good ideas. Now we agree.

Reading
Urithi

wamedanganywa. Hisia kama hizo zinaweza kuwafanya ndugu kutozungumzana kwa muda mrefu au hata milele.

Bali, kama mtu akifanya wasia yake kabla hajafa, ndugu zake watajua barabara warithi wake ni nani.

### Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>urithi</td>
<td>inheritance/heritage</td>
</tr>
<tr>
<td>marehemu</td>
<td>deceased person</td>
</tr>
<tr>
<td>wasia</td>
<td>solemn wish, parting advice, last will and testament</td>
</tr>
<tr>
<td>-fariki</td>
<td>die, leave for good (fariki dunia, lit. leave the earth)</td>
</tr>
<tr>
<td>-gawia</td>
<td>divide among, distribute to (jigawia, divide among one’s selves, share)</td>
</tr>
<tr>
<td>mali</td>
<td>wealth, property, goods</td>
</tr>
<tr>
<td>-gawanyika</td>
<td>be divided</td>
</tr>
<tr>
<td>-ridhika</td>
<td>be satisfied</td>
</tr>
<tr>
<td>-danganywa</td>
<td>be deceived/cheated</td>
</tr>
<tr>
<td>hisia</td>
<td>(also hisi) feeling(s), sentiment(s), sensation(s)</td>
</tr>
<tr>
<td>milele</td>
<td>forever, eternally</td>
</tr>
<tr>
<td>barabara</td>
<td>perfectly, flawlessly, precisely, exactly</td>
</tr>
<tr>
<td>warithi</td>
<td>inheritors (sing. mrithi)</td>
</tr>
</tbody>
</table>
In this unit you will learn:

- how to tell a story using the narrative tense -ka-
- how to read newspaper headlines using the -a- tense
- how to refer to manner and time

Dialogue 1

*Kathy tells Ibrahim a story*

1. When Kathy was a young child what did her father do?
2. What happened to Kathy after hearing the stories?
3. Kathy liked a particular story, what was this story about?

**KATHY:** Nilipokuwa mtoto mdogo kila jioni, kabla sijalala, babangu hunisimulia hadithi za watoto. Baada ya kusikia hadithi hizo, mara nyingi niliota ndoto. Hadithi mojawapo niliyoipenda sana ilikuwa ndiyo hadithi ya *Sungura na Kobe*.

**IBRAHIM:** Vilevile nilipokuwa mtoto mdogo nilisimuliwa na wazee wangu hadithi hiyohyo, lakini nimesahau mambo yaliyotokea.

**KATHY:** Nakumbuka hadithi hiyo. Unataka nikusimulie hadithi ya *Sungura na Kobe*?

**IBRAHIM:** Ndiyo.

**KATHY:** *Sungura na Kobe* ndiyo hadithi inayohusu shindano la mbio baina ya sungura anayejisifu na kobe mwerevu:

*Hapo zamani Sungura alipokuwa akitembeatembea kujisifu, akamkuta Kobe ambaye alikuwa akila majani. Baada ya kuamkiana, Sungura akatoa changamoto washindane kwenywe shindano la mbio.*

Kobe alipomfikia Sungura akamwuliza, ‘Je, uko tayari?’

‘Ndiyo, niko tayari! Ndiye mimi anayekungojea!’ akasema Sungura bila uvumulivu wowote.


Sungura, alipofika katikati ya kilima alisimama kumtazama Kobe ambaye alikuwa alikuwa ameshafika chini. Sungura alishindwa.


Vocabulary

nilipokuwa when I was (ni + li + po + kuwa)
-lala sleep/lie down
-simulia tell a story, narrate
-ota dream (grow)
ndoto dream(s) (-ota ndoto, dream a dream)
-mojawapo (adj.) one of (hadithi mojawapo, one of the stories,
   kitabu kimojawapo, one of the books)
sungura hare(s), rabbit(s)
kobe tortoise (pl. makobe)
-tokea happen, occur, appear
-husu concern, relate to, about
mbio speed, rate of speed, sprint
-jisifu boast, praise oneself
mwerevu someone who is sharp, clever, cunning
hapo zamani once upon a time
-tembea walk, walk around (-tembeatembea, walk here and there, wander)
akamkuta Kobe and then he came across the Tortoise,
(a + ka + m + kuta, see Language structure for explanation of the -ka- tense used here)

majani leaves/grass (sing. jani)
bada ya after
-amkiana greet each other (cf. -amkia, greet someone)
changamote challenge
woga fear, cowardice
juu ya concerning, about (on, on top of, above: juu yako, concerning you)

-ogopisha frighten, scare
kisha then/finally/afterwards
-semea speak to/for (-jisemea, say to oneself)
-ongoza lead, guide, show the way
alipochukua when he took (a + li + po + chukua, see Language structure for explanation)

kilele summit, peak
-fikia arrive at, catch up with
uko tayari? are you ready?
niko tayari I am ready
-ngojea wait for
uvumulivu patience, tolerance
papo hapo there and then
ndani inside
gamba shell (pl. magamba)
-shuka descend, go down (get off, disembark)
jiwe stone (pl. mawe)
-kimbia run (run away, flee, escape, -kimbia mbio, sprint)
-wezavyo as possible (alikuwa akitembia mbio awezavyo, he was running as fast as he could)

-simama stop (stand, rise up)
-tazama look at, watch, gaze at
chini on the ground, at the bottom, down, under, below
matooke outcome, result
nilivyokumbuka the way/how/as I remembered (ni + li + vyo + kumbuka, see Language structure)

-tofautiana be different
masimulizi narrations, tale (accounts, versions)
maadili ideals, ethics (morals)
Language point

Proverb

Aliyeko juu mngojee chini ‘He who thinks that he is standing should be careful not to fall down’ (lit. ‘He who is on top wait for him below’). This proverb is sometimes said of somebody who is very sure of his success. Being a fast-footed animal, the Hare was sure of his success over the slow-moving Tortoise; however, he didn’t bargain on being outwitted by the clever Tortoise.

Language structure

The -ka- tense

The -ka- tense which is used in the story in forms such as akamwambia and akakubali is often found in stories and other narrative texts. It is sometimes called ‘subsecutive’ tense, as it expresses the fact that an action follows another (is subsequent to it). As in the text about the Hare, the -ka- tense most frequently occurs following a verb in the -li- tense, and can then be translated as ‘. . . and then . . .’:

Sungura aliamka, akatembea, akala.
The hare got up, and (then) took a walk, and (then) ate.

As you can see from akala, monosyllabic verbs do not take the stem marker in this tense.

Another frequent use of the -ka- tense is after imperatives or optatives (see Unit 5, Dialogue 1), when you are asked to do two actions, one after the other:

Nenda kalale. Njoo ukapimwe.
Go and sleep! Come and get tested!

Here the verb takes the -e ending as in the optative.
Exercise 1

Use the fragments given below and construct a story using the -ka-
tense where appropriate. Be careful not to use the stem marker.

E.g.

Jana
Kuku
kwenda sokoni
kununua chakula
kurudi nyumbani
kula chakula.

Using the -ka- tense, the above would narrate as:

Jana Kuku alikwenda sokoni akanunua chakula, akarudi
nyumbani akala chakula.
Yesterday the Chicken went to the market and bought some
food, and then he returned home and ate the food.

Now your turn . . .

-ibia = steal from, rob (cf. -iba, steal)

Siku moja
Paka
kuamka mapema
kunywa chai
kwenda sokoni
kununua samaki.
Kabla ya kula samaki
kumkuta Sungura
kumwamkia
kusema ‘Kwa Heri’.
Baada ya Sungura kuondoka,
Paka kuona kwamba Sungura yule alimwibia samaki.

Exercise 2

Now translate the narrative from Exercise 1 into English.
Dialogue 2

Amos and Leo are talking about a newspaper article

1. Where did the accident happen?
2. How did the accident happen?
3. How many wedding guests were travelling in the bus?

Amos: Je, umeisoma makala katika gazeti kuhusu ajali baina ya basi na treni huko Bara Hindi?
Leo: Bado sijaisoma. Makala hiyo inasema nini?
Amos: Ngoja, nitakusomea jinsi makala ilivyoandikwa katika gazeti. Kichwa cha habari kinasema: WATU THELATHINI NA MMOJA WAFA AMBAPO BASI LAGONGANA NA TRENII:

Watu wasiopungua thelathini na mmoja wamekufa ambapo basi lililojaa wageni wa arusi likagongana na treni kwenye tambuka reli (yaani makutano ya barabarana na reli) isiyi na mlinzi kaskazini mwa Bara Hindi. Watu arobaini na tisa wengine walipata majeraha na wanatibiwa katika hospitali mjini Kheri. Polisi mmoja asema, wengi wao waliojeruhiwa walikuwa Waislamu maskini waliofanya kazi mashambani au kufanya kazi ndogondogo. Hilo basi lilikuwa na idadi ya viti sitini, lakini likawa limejaa wageni wa arusi themanini.

Leo: Jamani! Ni msiba mkubwa.

Vocabulary

makala  article, written paper for presentation
ajali  accident
jinsi + vyo (in verb)  as, how, the way
kichwa cha habari  headline, heading (lit. head of news, pl. vichwa vya habari)
-fa  die (waфа, they die. Monosyllabic verb, doesn’t take a stem marker with the a- tense; see Language structure)
-gongana  collide with. bump into one another (from gonga, collide)
-pungua decrease, diminish (*siopungua*, not less than, at least)

-jaa be full

tambuka reli level crossing

isiyo na that (level crossing) does not have, is without

mlinzi guard, watchman, bodyguard, defender (*pl. walinzi*)

kaskazini the north

majeraha injuries, wounds (*sing. jeraha*)

-tibiwa be medically treated

-je ruhiwa be injured, wounded

maskini poor person, unfortunate person, object of pity

kazi ndogondogo odd jobs, small chores (*lit. work small small*)

idadi total, number

msiba bereavement, sorrow, misfortune/heartbreak

siku zote always, all days

huzuni sadness

Language structure

The -a- tense

There are three verbs in the dialogue which are used in the -a- tense:

wafa they die

lagongana it (*basi*) hit

asema s/he says

The -a- tense is the last tense encountered in this course. Like the -na- tense, it refers to the present, but it is less frequent than the -na- tense. As can be seen in the dialogue, it is often found in newspaper articles and headlines. The -a- tense is formed by combining the subject concord with the -a- tense marker. For some subject concords, this leads to changes into the following forms:

Participants:

\[ \text{ni} + \text{a} = \text{na} \]

\[ \text{nasema} \quad \text{u} + \text{a} = \text{wa} \]

\[ \text{wasema} \]

I say you say
\[
\begin{align*}
\text{tu} + \text{a} &= \text{twa} & \text{twasema} \quad &\text{we say} \\
\text{m} + \text{a} &= \text{mwa} & \text{mwasema} \quad &\text{you (pl.) say} \\
\text{M-WA Class} \\
\text{a} + \text{a} &= \text{a} & \text{asema} \quad &\text{s/he says} \\
\text{wa} + \text{a} &= \text{wa} & \text{wasema} \quad &\text{they say} \\
\text{JI-MA Class} \\
\text{li} + \text{a} &= \text{la} & \text{ya} + \text{a} &= \text{ya} \\
\text{N Class} \\
\text{i} + \text{a} &= \text{ya} & \text{zi} + \text{a} &= \text{za} \\
\text{M-MI Class} \\
\text{u} + \text{a} &= \text{wa} & \text{i} + \text{a} &= \text{ya} \\
\text{KI-VI} \\
\text{ki} + \text{a} &= \text{cha} & \text{vi} + \text{a} &= \text{vya} \\
\text{U} \\
\text{w} + \text{a} &= \text{wa} \\
\text{PA-KU-MU} \\
\text{pa} + \text{a} &= \text{pa} \\
\text{ku} + \text{a} &= \text{kwa} \\
\text{mu} + \text{a} &= \text{mwa} \\
\text{KU} \\
\text{ku} + \text{a} &= \text{kwa}
\end{align*}
\]

As can be seen from \textit{wafa}, above, monosyllabic verbs do not take the stem marker in the \textit{-a-} tense.

The 1st person singular form is identical to the contracted form of the \textit{-na-} present: \textit{ni + na} = \textit{na}, in, for example, \textit{nasoma} (see Unit 1, Dialogue 2). However, because monosyllabic verbs do take the stem marker \textit{-ku-} in the \textit{-na-} tense, but not in the \textit{-a-} tense, these verbs can be distinguished: \textit{nakuja} is the contracted form of the \textit{-na-} tense, \textit{naja} has the \textit{-a-} tense.
Exercise 3

Join the noun on the left with the appropriate verb in the -a- tense on the right:

1 michungwa mitano asema.
2 hadithi waja kutembelea Tanzania.
3 treni nyingi yaharibiwa na moto.
4 mlinzi yasimuliwa na mamake.
5 wageni wengi zachelewa.

Exercise 4

Change the a- tense of the verbs in the following newspaper headlines to the -na- tense:

1 Bei ya pombe, soda, sigara yapanda.
2 Serikali yakubali mpango wa chuo kikuu.
3 Jambiani yashindwa na Makunduchi.
4 Watu wa Mwanza wafurahia hospitali mpya.
5 Vitabu vya zamani vyauzwa na chuo kikuu.

Dialogue 3

Subira and Victoria are in their room. While Victoria is doing the washing up, her room-mate is reading her the newspaper

1 Has Victoria read the newspaper?
2 According to the newspaper, what did the Kenyan runners achieve at the Olympics?
3 Apart from the usual articles, what else does Victoria ask her roommate to read to her?

SUBIRA: Gazeti hili lina makala nyingi za kuvutia.
VICTORIA: Sijalisoma bado. Tafadhali nisomee.
SUBIRA: Vichwa vya habari katika ukurasa wa kwanza vinasema: MEYA AFURAHIA ‘MTOTO MPYA’/SHULE NYINGINE YACHOMWA MOTO/HALI YA HEWA YAATHIRI KILIMO/MWANAMKE ATUHUMIWA KUMNYONGA MTOTO WAKE.
VICTORIA: Haki ya Mungu! Siku hizi kuna habari mbaya zaidi katika magazeti kuliko habari nzuri. Pengine ninaposoma gazeti ninakuwa nimejaa huzuni. Ukurasa wa nyuma unasema nini?
SUBIRA: Vichwa vya habari katika ukurasa wa nyuma vinasema:
MABONDIA WATAMBIANA, WAKENYA WAVUMA, BENDI ZACHANGIA TIMU YA MPIRA WA KIKAPU IENDE NAIROBI

VICTORIA: ‘Wakenya wavuma’, ilitokea nini?
SUBIRA: Katika michezo ya Olimpiki wakimbiaji wa Kenya walionyesha ubingwa wao na kutwaa nafasi nne za kwanza katika mbio za masafa marefu. Kwa hakika watakaporudi nyumbani wakimbiaji Wakenya hao watalakiwa vizuri na raia wenzao.

VICTORIA: Nyota zinasema nini?
SUBIRA: Kila ninaposoma nyota zinatoa habari mbaya.

VICTORIA: Inategemea jinsi unavyozifahamu.
SUBIRA: Una alama ya nyota gani?
VICTORIA: Alama yangu ya nyota ni Mapacha.

VICTORIA: Basi! Wiki hii nitakuwa mwangalifu!

Vocabulary

**huku**  while (here, hereabouts)
**vyombo vya jikoni**  kitchenware
**-a kuvutia**  (adj.) attractive, impressive, fascinating
**ukurasa**  page (pl. kurasa)
**meya**  mayor of a city
-furahia  be happy about
-chomwa  be roasted/burnt (be pierced/stabbed)
 hali ya hewa  the weather
-athiri  affect, influence (infect, harm, spoil, damage)
kilimo  agriculture
-tuhumiwa  be suspected (of)
-nyonga  strangle, hang someone
haki  justice/right(s) (*Haki ya Mungu*, Honest to God,  
  *lit.* the rights of God/God’s justice)
pengine  sometimes (perhaps, otherwise)
ninaposoma  when I am reading (*ni + na + po + soma*, see  
  following Language structure)
nyuma  back, rear
mabondia  boxers (*sing.* bondia)
-tambiana  brag/boast to one another
-vuma  be the talk of the town, cause a stir (roar, bellow,  
  buzz)
bendi  musical band
-changia  contribute to (collect, solicit for, kiss)
timu ya mpira  basketball team
  wa kikapu
wakimbiaji  runners (*sing.* mkimbiaji)
ubingwa  championship, expertise
-twaa  take, pick up, take over (capture, occupy)
masafa  range, distance
watakaporudi  when they will return (*see Language structure*)
-lakiwa  be welcomed, received (passive of -laki)
raia  citizen(s)
nyota  star(s)
alama  sign, symbol, mark, pockmark, scar
mapacha  twins, Gemini star sign
shauri  advice
upinzani  opposition
mwangalifu  a careful/attentive person (*pl.* waangalifu)
Language structure

**Relatives of manner and time**

Relatives of manner and time are formed like normal relatives, usually tensed relatives (cf. Unit 10, Dialogue 1), but they have a special usage since they can be used to elaborate on when and how an action is taking place. The relative of time is formed like a locative relative with the referential concord of the PA class. Relatives of manner are formed with the referential concord of the plural of the KI-VI class:

- **Alipoamka . . .** When he got up . . .
- **Nilivyosema . . .** As I have said . . .

In dialogue 1 of this unit, Kathy uses a temporal relative when saying

- **Nilipokuwa mtoto mdogo . . .**
  When I was a little child . . .

In these relatives, the referential concord does not have an overt head-noun that it refers to. The relative of time exploitation a metaphorical extension of the concept of place to the concept of time and can be used with a head-noun such as (the U-class noun) **wakati**, ‘time’. With an overt head-noun such as **mahali**, ‘place’, the referential concord refers to place, and the relative becomes locative:

- **Wakati nilipoamka . . .** At the time when I got up . . .
- **Mahali nilipoamka . . .** At the place where I got up . . .

In the relative of manner, the plural KI-VI class referential concord can be used because the plural KI-VI class can be used to form manner adverbs (for example **niliamka vizuri** ‘I got up well’ – we will not deal with this aspect of the KI-VI class in this course). It is sometimes used with the N-class head-noun **jinsi**, ‘kind, way’, or with the conjunction **kama**, ‘as, how’:

- **Jinsi alivyoandika . . .** The way in which he wrote . . .
- **Kama ulivyosema . . .** As you said . . .

Relatives of manner and time are also formed with the **amba**-relative, and can be found with the general relative, as for example in the following proverb with the verbs **-lea**, ‘bring up’, and **-kua** ‘grow up’:
Mtoto umleavyo ndivyo akuavyo.
As you bring up a child, a child will grow up.

Exercise 5

Decide which of the following relatives are relatives of manner, relatives of time, or neither:

1. Vitabu *alivyonununa* ni vizuri.
2. Tulimkuta nyumbani *alipokaa*.
3. Kama *waliyosema* jana, watarudi kesho tu.
5. Alipika chakula wakati *nilipoamka*.
6. Maneno yale *uliyotumia* hayapendezi.

Exercise 6

Fill in the appropriate relative of manner, time, or other, which has been omitted in the passage below:


Reading

Yaliyomo


Licha ya matangazo ya kawaida, zipo sehemu zinazohusikana na burudani, kama vile: ‘Wasanii wa Tarab’ na wasanii wa muziki wa aina mbalimbali; hadithi na mashairi (katika gazeti la Uhuru huitwa ‘Maoni ya Washairi’); vipindi vya redio, vya televisheni na vya sinema; michezo (gazeti la Uhuru lina sehemu inayoitwa ‘Michezo Katika Picha’); na hatimaye katuni (yaani picha za kuchekesha) na chemshabongo/mafumbo ya maneno.

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>table of contents</td>
<td>yaliyomo</td>
<td>regions, states, provinces (sing. mkoa – mikoani, in the regions)</td>
</tr>
<tr>
<td>national</td>
<td>-a kitaifa</td>
<td>(adj.)</td>
</tr>
<tr>
<td>international</td>
<td>-a kimataifa</td>
<td>(adj.)</td>
</tr>
<tr>
<td>business, commerce, trade</td>
<td>biashara</td>
<td></td>
</tr>
<tr>
<td>be concerned with, be relevant to</td>
<td>-husikana na</td>
<td></td>
</tr>
<tr>
<td>stock(s), share(s)</td>
<td>hisa</td>
<td></td>
</tr>
<tr>
<td>court of law (mahakamani, in the court)</td>
<td>mahakama</td>
<td></td>
</tr>
<tr>
<td>law(s); justice</td>
<td>sheria</td>
<td></td>
</tr>
<tr>
<td>the world, the universe, creation</td>
<td>ulimwengu</td>
<td></td>
</tr>
<tr>
<td>special, famous</td>
<td>maalum(u)</td>
<td>(adj.)</td>
</tr>
<tr>
<td>society, community</td>
<td>jamii</td>
<td></td>
</tr>
<tr>
<td>editor</td>
<td>mhariri</td>
<td></td>
</tr>
<tr>
<td>obituary(-ies)</td>
<td>tanzia</td>
<td></td>
</tr>
<tr>
<td>announcements, advertisements (sing. tangazo)</td>
<td>matangazo</td>
<td></td>
</tr>
<tr>
<td>entertainment, recreation</td>
<td>burudani</td>
<td></td>
</tr>
<tr>
<td>artists, painters, sculptors, authors, composers, technicians (sing. msanii)</td>
<td>wasanii</td>
<td></td>
</tr>
<tr>
<td>poems (sing. shairi)</td>
<td>mashairi</td>
<td></td>
</tr>
<tr>
<td>poets (sing. mshairi)</td>
<td>washairi</td>
<td></td>
</tr>
<tr>
<td>period of time, programme on radio/tv (teaching period)</td>
<td>vipindi</td>
<td></td>
</tr>
</tbody>
</table>
Exercise 7

Answer these questions about the Reading in Swahili:

1. Je, gazeti hilo la *Daily Nation* linachapishwa kwa Kiswahili?
2. Je, magazeti hayo ya *Majira* na *Mfanyakazi* yanachapishwa mjini Nairobi, Kenya?
3. Magazeti ya *Nipashe* na *Rai* huchapishwa wapi?
4. Gazeti la *Taifa Leo* huchapishwa wapi?
5. Habari za matukio mahakamani huitwa nini katika gazeti la *Taifa Leo*?
6. Habari za matukio mahakamani huitwa nini katika gazeti la *Rai*?
7. Je, katika magazeti hayo kuna ‘Habari za Ulimwengu’?
8. Je, kuna matangazo katika magazeti hayo?
9. Je, sehemu hiyo ya burudani inayoitwa ‘Maoni ya Washairi’ ipo katika gazeti gani?
10. Je, sehemu hiyo ya burudani inayoitwa ‘Michezo Katika Picha’ ipo katika gazeti gani?
13 Mawasiliano
Communications

In this unit you will learn:
- useful vocabulary when using a telephone
- how to write letters
- how to use the neutro-passive extension -\textit{Ik}-

Dialogue 1

\textit{Leo’s wallet is lost, so he decides to phone the police}

1. Where was Leo yesterday?
2. What suspicion does the policeman have concerning Leo’s wallet?

\textbf{ASKARI:} (Simu inalia na askari aitika) Halo!
\textbf{LEO:} Je, hapa ni kituo cha polisi?
\textbf{ASKARI:} Ndiyo! Karibu!
\textbf{LEO:} Asante! Shikamoo!
\textbf{ASKARI:} Marahaba! Kuna nini?
\textbf{LEO:} Pochi yangu imepotea.
\textbf{ASKARI:} Imepotea au imeibwa?
\textbf{LEO:} Sijui. Jana nilikuwa nayo lakini leo sijui iko wapi, kwa hiyo nilikata shauri kukupigia simu.
\textbf{ASKARI:} Je, unakaa wapi?
\textbf{LEO:} Ninakaa Chuo Kikuu.
\textbf{ASKARI:} Je, unafanya kazi gani?
\textbf{LEO:} Mimi ni mwanafunzi.
\textbf{ASKARI:} Ulikuwa wapi jana?
\textbf{LEO:} Baada ya masomo, nilikwenda klabuni.
\textbf{ASKARI:} Labda pochi hiyo iliibwa na mchopozi.
LEO: Jamani! Unafikiri kwamba mchopozi aliniibia pochi?
LEO: Haya, nakuja sasa hivi! Kwaheri!
ASKARI: Kwaheri!

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>askari</td>
<td>policeman, soldier, guard, warder</td>
</tr>
<tr>
<td>simu</td>
<td>telephone, telegram, telex (phone call)</td>
</tr>
<tr>
<td>-lia</td>
<td>ring (cry, weep, shout, roar)</td>
</tr>
<tr>
<td>-itika</td>
<td>reply, answer</td>
</tr>
<tr>
<td>Halo!</td>
<td>Hello! <em>(used when answering the telephone)</em></td>
</tr>
<tr>
<td>kituo</td>
<td>a station/stop <em>(pl. vituo. Kituo cha polisi, Police Station)</em></td>
</tr>
<tr>
<td>pochi</td>
<td>wallet/purse</td>
</tr>
<tr>
<td>-potea</td>
<td>get lost, go astray (wander, be ruined)</td>
</tr>
<tr>
<td>-ibwa</td>
<td>be stolen/robbed</td>
</tr>
<tr>
<td>-kata shauri</td>
<td>reach a decision, decide</td>
</tr>
<tr>
<td>-pigia simu</td>
<td>phone someone</td>
</tr>
<tr>
<td>klubu</td>
<td>club <em>(also kilabu/vilabu, club/clubs)</em></td>
</tr>
<tr>
<td>-ibwa na</td>
<td>be stolen/robbed by</td>
</tr>
<tr>
<td>mchopozi</td>
<td>pickpocket, purse snatcher <em>(pl. wachopozi)</em></td>
</tr>
<tr>
<td>-ibia</td>
<td>steal from/for, rob</td>
</tr>
<tr>
<td>taarifa</td>
<td>statement, report, announcement</td>
</tr>
<tr>
<td>sasa hivi</td>
<td>right now</td>
</tr>
</tbody>
</table>

**Language use**

**Using a telephone**

**Simu**

Telephone

**Kuna simu hapa?**

Is there a telephone here?

**Simu iko wapi?**

Where is the telephone?

**Nataka kutumia simu.**

I want to use a telephone.
Nambari ya simu ni 8960121 (nane, tisa, sita, sifuri, moja, mbili, moja).
The telephone number is 8960121.

Simu inatumika./Simu inaongea.
The line is busy.

Simu haifanyi kazi.
The telephone is not working.

-piga simu      make a call
-pigia simu     phone someone
Je, ninaweza kupiga simu?  Can I make a telephone call?
Nitapiga simu baadaye.  I will call later.
Nitampigia simu kesho.  I will call her tomorrow.

Exercise 1

You are staying at a hotel and you want to use the telephone which is situated behind the reception desk. Here is a conversation between you and the receptionist. Rewrite the conversation changing the Swahili spoken by the receptionist into English, and the English spoken by yourself into Swahili:

YOU: How are you sir?
RECEPTIONIST: Sijambo. Karibu!
YOU: Thanks. Is there a telephone?
RECEPTIONIST: Ndiyo. Ipo mezani.
YOU: Can I use the telephone?
RECEPTIONIST: Ndiyo, unaweza kuitumia simu. Unataka kupiga wapi?
YOU: I want to phone my friend. He lives here in Dar.
RECEPTIONIST: Nambari ya simu ni nini?
YOU: The telephone number is 5814073. What’s the price of the call?
RECEPTIONIST: Hakuna malipo.
YOU: Thanks very much!

Exercise 2

Below is an extract of the report Leo wrote at the Police Station; however, this version is written in English whereas the original was written in Swahili. Translate this English version back into Swahili:

Report

Date: Friday, 10th August
Time: 11.30 a.m.
Name: Leo Kamara
Address: Hall Four, University of Dar es Salaam

Last night my friends and I went to a nightclub. I remember I still had my wallet because I bought some drinks for my friends. Later, my friends bought me some drinks. We left the club at 2 a.m. We got home by taxi. The taxi driver was paid by my friend, Trevor. I didn’t need my wallet. Today my wallet is lost. I telephoned the police. At first, I thought that my wallet was lost, but now I think perhaps it was stolen by a pickpocket. I remember seeing a stranger standing behind me, but I’m not sure if he was the person who stole my wallet.
Dialogue 2

After returning to her home in Canada, Sandra writes a letter to her Tanzanian friend, Leila

1 Maple Leaf Drive
Toronto, Canada
Jumatatu, tarehe 2 Julai

Mpendwa Leila,

Baada ya kusafiri kwa muda mrefu sana, nimefika nyumbani salama, namshukuru Mungu.


Mungu akubariki na akuweke.

Rafiki yako akupendaye

SANDRA
Leila was very pleased to get a letter from Sandra. The next day Leila wrote her friend the following letter

S.L.P. 7180
Dar es Salaam, Tanzania
Jumapili, tarehe 15 Julai

Mpendwa Sandra,


Mimi rajiki yako

LEILA
Vocabulary

Mpendwa      Dear, Beloved
-tumaini     hope, expect
salama       safely, securely (safety, security, peace, good health)
-shukuru     be grateful, be thankful
Mungu        God
upesi        quickly (soon, at once)
ila          except
-salimia     give regards to
-fahamu      know, be familiar with, understand, be aware of
-bariki      bless
-weka        put, place, keep (*akuweke*, may He (God) keep you safe)
-pokea       receive, accept, take
mzima        healthy, fit, mature person (*pl. wazima*)
-furahi      be happy/delighted
salama salimini safe and sound
barua        letter
-furahisha   be enjoyable, be pleasing (make happy)
mafanikio    success, accomplishment(s), achievement(s)
-endelea     continue, progress (*Tuendelee*, Let’s continue)
-wasiliana   keep in touch, be in contact

Language use

**Letter writing**

Useful forms of address:

**Formal**

Mheshimiwa/Waheshimiwa  to a Respected, Honourable person
Bwana/Bw.               Mister/Mr
  *or Bwana/Bw. + name*  
Bibi/Bi. or Bibi/Bi. + name Miss/Ms.
Mzee/Wazee              Elder/Superior

**Informal**

Mpendwa Ndugu/Dada      Dear Relative, Brother, Comrade/Sister
Mpenzi wangu to a beloved one
Mpenzi Baba/Mama to a parent
Mpenzi Ndugu + name to a relative or close friend

Closing formulas (followed by signature):

<table>
<thead>
<tr>
<th>Formal</th>
<th>Informal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wako</td>
<td>Mimi rafiki yako</td>
</tr>
<tr>
<td>Wako kwa dhati Yours sincerely/faithfully</td>
<td>Me your friend</td>
</tr>
<tr>
<td>Wako kwa heshima Yours respectfully</td>
<td>Wako akupendaye Yours who loves you</td>
</tr>
<tr>
<td>Wako mtiifu Yours obediently/faithfully</td>
<td>Kaa/Ukae salama Stay peacefully</td>
</tr>
</tbody>
</table>

Wasalaam Greetings (used when closing a letter)

Useful vocabulary

<table>
<thead>
<tr>
<th>karatasi</th>
<th>paper</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalamu</td>
<td>pen</td>
</tr>
<tr>
<td>wino</td>
<td>ink</td>
</tr>
<tr>
<td>gharama ya posta</td>
<td>postage</td>
</tr>
<tr>
<td>baru ya ndege</td>
<td>airmail letter</td>
</tr>
<tr>
<td>kwa ndege</td>
<td>airmail (lit. by aeroplane)</td>
</tr>
<tr>
<td>kwa meli</td>
<td>surface mail (lit. by ship)</td>
</tr>
<tr>
<td>bahasha</td>
<td>envelope</td>
</tr>
<tr>
<td>kifurushi</td>
<td>parcel/packet</td>
</tr>
<tr>
<td>stempu</td>
<td>postage stamp</td>
</tr>
<tr>
<td>anwani</td>
<td>address</td>
</tr>
<tr>
<td>Sanduku la Posta (S.L.P.)</td>
<td>P.O. Box</td>
</tr>
</tbody>
</table>

Exercise 2

The letter–answer pairs shown on the facing page are mixed up! Can you find out which belongs to which? The name of the recipient has been purposely omitted.

Exercise 3

By looking again at the letters in Exercise 2 above, decide which of the following sentences are kweli (true) and which are si kweli (false):
Mpendwa
Rafiki yako
Kathy

2

Mpenzi
Wako
Issa

3

Kwa Mkurugenzi,
Hwanaungu anayeitwa Rashid atasingia Shule ya Sekondari mwa ujao. Shule yako inajulikana sana. Kwa hiyo ninatakujua kama kutaka na nafasi katika shule. Wako stilifu
Ahmed Nulenga

4

Kwa Buana
Hifadharahi bora yako leo. Tuna wanafunzi vengi mwaka huu na nafasi siyo nyangi. Hafu kumakeza shauri tutaifanya nini mwa ujao kwa hiyo inabidi zmiandikie tena mwishoni mwa mwaka huu.
Wako kwa dhati,
Said Mohammed

5

Mpendwa rafiki,
Wako akupenda yake
Asha

6

Mpendwa
Itakuwa siku ya kuzaliwa kwanza 1jumaa ijayo tarhe 12 Desemba. Hifadharahi sana kama ungeuzwa kufika kwetu kusherekea pamoja nasi wakati wa saa 12 jioni.
Wako zmenzi
Daudi
Dialogue 3

Victoria is about to apply for a job as an English teacher at a private school. She is experiencing some difficulties in trying to submit her application.

1. How many computers are out of order?
2. The technician advises Victoria to make her application by alternative methods, what are these methods?
3. How must Victoria submit her application?

**Victoria:** (Kenye kituo cha mawasiliano) Hebu! Nina shida na kompyuta hii, haifanyi kazi. Ninajaribu kumpelekea Mkurugenzi wa shule ya binafsi bara umeme.

**Fundi:** Si yako tu. Kuna shida na kompyuta zote hapa. Umeme unakatika mara kwa mara na kutokana na hayo, baadhi ya kompyuta hilo zimeharibika.

**Victoria:** Nina haraka. Inabidi niwasiliane na Mkurugenzi huyo wa shule leo.

**Fundi:** Peleka faksi au piga simu.

**Victoria:** Afadhali nipeleke faksi kwa sababu ombi langu lazima liandikwe.

(Later)

**Fundi:** Samahani bibi, kwa bahati mbaya mashine hii ya kupelekea faksi pia haifanyi kazi leo. Inaonekana kwamba imeharibika.

**Victoria:** Sasa nifanye nini jamani?

**Fundi:** Nenda mjini. Pale, karibu na Posta, utaona mahali pengine ambapo utaweza kupeleka bara umeme.
Vocabulary

kituo cha communication centre, internet cafe
mawasiliano
-pelekea send to, send for
mkurugenzi director (pl. wakurugenzi)
binafsi (adj.) personal(ly), private(ly) (shule ya binafsi, private school)
barua (ya) umeme email (lit. message of electricity)
-haribika be damaged/ruined, be destroyed, be out of order
(cf. -haribu, damage. See Language structure)
haraka haste, hurry (Nina haraka, I'm in a hurry)
-peleka send, send off, transmit, take away
faksi fax
ombi request, petition, prayer (pl. maombi)
-andikwa be written (cf. -andika, write)
baadaye afterwards, later on (baadaye kidogo, a little later,
some time later on)
haifanyi kazi it (machine) doesn’t work, it is out of order
posta Post Office

Language structure

The neutro-passive extension

This extension, which is sometimes also called stative extension, has the shape of -Ik-, i.e. -ik- or -ek- according to the rules of vowel harmony. It is similar to the passive in that the object of the corresponding active becomes the subject. In contrast to the passive, however, the ‘agent’ is not expressed:

Active Shida la umeme limeharibu kompyuta. The electricity problem has damaged the computers.

Passive Kompyuta zimeharibiwa na shida la umeme. The computers have been damaged by the electricity problem.

Neutro-passive Kompyuta zimeharibika. The computers are out of order.
As indicated in the translation, the neutro-passive draws attention not so much to the action, but to the result, or resultant state, of the action. Another concept expressed by the neutro-passive is potentiality, in particular in the interaction with the (negative) present tense:

**Kazi hii inafanyika.**  
This job is ‘do-able’.

**Mashine hii haiharibiki.**  
This machine cannot be damaged (is unbreakable).

**Barua hii haisomeki.**  
This letter is unreadable.

**Exercise 4**

Change the verbs in the brackets into the neutro-passive form in order to complete the sentences below.

E.g.  
**Gari langu lime(haribu).**  
**Gari langu limeharibika.**

1 Kazi hii ina(fanya), lakini kazi ile hai(fanya).  
2 Gazeti hili hali(soma), lakini gazeti lile lina(soma).  
3 Miti hii yote ime(kata).  
4 Habari zote zime(sikia).  
5 Simu zote zime(haribu).

**Exercise 5**

In 1–5 below, say which sentence is active, passive or neutro-passive:

1 Pochi ya Leo iliibwa na mchopozi.  
2 Mchopozi alimwibia Leo pochi.  
3 Mwizi aliiba pesa zake.  
4 Pochi hii haiibiki.  
5 Pesa zake ziliibwa na mwizi.

**Exercise 6**

Join the sentences in the left-hand column with the appropriate ending in the right-hand column:

Hatuwezi kuendelea na safari yetu hayasahauliki.  
Nilinunua vikombe hivi hazibadiliki.
Reading

Maneno ya Teknolojia Mpya


Vocabulary

technology
progress, development (cf. -endelea, progress, -enda, walk)
(adj.) important
influence, affect (infect, harm, spoil, damage)
supplies, equipment, tools, appliances (sing. kifaa)
terminology, terms
next to, beside, alongside
problem, difficulty
be possible
the future (future tense)
anywhere, wherever
14 Muziki wa aina mbalimbali
Various kinds of music

In this unit you will learn:
- the lyrics of a song
- verbs with multiple extensions
- more about the neutro-passive extension and stative verbs

Tunagombana

Rafiki yangu je
Unajua kwa nini
Tunagombana?
Chakula taslimu
Silaha kwa mkopo

Rafiki yangu je
Unajua kwa nini
Tunagombana?
Jana tuligombana
Leo tunagombana

Kwa nini kwa nini
Kwa nini kwa nini
Tunagombana

We're Bickering

My friend
Do you know why
We bicker?
Food cash and carry
Arms on credit

My friend
Do you know
Why we bicker?
Yesterday . . . Bickering
Today . . . Bickering

Why why
Why why
We always bicker

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Dialogue 1

*Ibrahim and Leo are having a conversation about the song which has just been played

1 After thinking about the words of the song how does Ibrahim feel?
2 How does Leo feel?
3 Do they like the song?

IBRAHIM: Napenda wimbo ule lakini baada ya kusikia maneno ya wimbo huo nasikitika kidogo.
LEO: Kwa nini?
IBRAHIM: Kwa sababu wimbo huo unauliza swali: ‘Kwa nini tunagombana?’ Si magomvi kati ya watu wawili tu, lakini ni magomvi kati ya watu wengi.
LEO: Mambo kama hayo si mazuri kwa maendeleo ya nchi.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wimbo</td>
<td>song <em>(pl. nyimbo)</em></td>
</tr>
<tr>
<td>-sikitika</td>
<td>be sad/sorry, disappointed</td>
</tr>
<tr>
<td>-uliza</td>
<td>ask question(s)</td>
</tr>
<tr>
<td>swali</td>
<td>question <em>(pl. maswali)</em></td>
</tr>
<tr>
<td>taslimu</td>
<td>direct delivery, prompt (cash) payment <em>(chakula taslimu, food for cash payment)</em></td>
</tr>
<tr>
<td>silaha</td>
<td>weapon(s), arms</td>
</tr>
<tr>
<td>mkopo</td>
<td>loan, credit</td>
</tr>
<tr>
<td>-kasirika</td>
<td>be angry</td>
</tr>
<tr>
<td>inaonekana</td>
<td>it seems, it appears</td>
</tr>
<tr>
<td>fulani</td>
<td><em>(adj.)</em> certain, unnamed</td>
</tr>
</tbody>
</table>
rahisi (adj.) easy (cheap)
matatizo difficulties, complications (-tatu matatizo, find a solution)
-patikana be available (be found, be caught/captured, be had/done in. See Language structure)
fedha silver metal, money, currency, finance (fedha taslimu, ready cash)
maendeleo development, progress, continuity
mtunzi composer, author
-eleza explain

Language structure

Sequences of extensions

In Dialogue 1, Leo uses a form which looks as if it has two extensions: Silaha zinapatikana kwa mkopo, ‘Weapons can be got on credit.’ In -patikana, the verb -pata is combined with the neutro-passive extension -ik- and the reciprocal extension -an-. However, the meaning is close to the neutro-passive extension, since it expresses potentiality. There are a number of other words which take -ikan-, rather than simply -ik- to express a stative or potential meaning. The most common ones are:

-patikana (from -pata) be obtainable
-julikana (from -jua) be known
-wezekana (from -weza) be possible
-onekana (from -ona) be visible

Exercise 1

Answer these questions about Dialogue 1 in Swahili:

1 Ibrahim anaupenda au haupendi wimbo?
2 Baada ya kusikia wimbo huo, Ibrahim anafurahi au anasikitika?
3 Wimbo huo unauliiza swali gani?
4 Je, katika wimbo huo inawezezeka kupata chakula kwa mkopo?
5 Je, silaha zinapatikana kwa mkopo?
6 Mtunzi wa wimbo huo anakata watu wawe na kitu gani juu ya mambo kama hayo?
Exercise 2

Translate these sentences into Swahili:

1 Food is not obtainable on credit, but weapons are obtainable on credit.
2 The singer is very well known.
3 It is possible to get food (for) cash.
4 It is not possible to get food on credit.
5 Progress is visible, people are getting along.
6 Progress is not visible, people are bickering.

Dialogue 2

*During their travels in Zanzibar, Nick and Kathy ask their taxi driver, Mr Athumani, to take them to see a tarab orchestra*

1 What caught Nick’s attention when they arrived at the rehearsal area?
2 What was Kathy curious about?

**ATHUMANI:** Hapa ndipo mahali ambapo kikundi cha tarab kinafanya mazoezi ya muziki. Twende juu!
**NICK:** Kuna ala mbalimbali za muziki.

**ATHUMANI:** Ndiyo. Mbali na waimbaji, kuna fidla, udi, kinanda, kodiani, gitaa, gambusi, filimbi na ngoma.
**KATHY:** Wanawake wale waliokaa pale upande wa kulia ni nani?
**ATHUMANI:** Hao ni kikundi cha waimbaji ambao waimbaji kwa pamoja.
**NICK:** Wanaanza sasa, tuwasikilize.

*(After various songs have been sung)*

**KATHY:** Nimefurahi sana kupata nafasi ya kuona muziki wa tarab hapa Unguja. Mzee Athumani nashukuru.
**NICK:** Mimi pia nimefurahi. Nakushukuru Mzee.
**ATHUMANI:** Karibuni Tena.
Vocabulary

mazoezi  exercise(s), practice, practical work (-fanya mazoezi, rehearse)
ala  instrument (scabbard)
fidla  fiddle/violin
udi  oud, Arab lute
kinanda  keyboard instrument, piano
kodiani  accordion
gitaa  guitar
gambusi  Arabic instrument similar to a banjo or mandolin
filimbi  flute, whistle
ngoma  drum(s), traditional dance

Exercise 3

Answer these questions about Dialogue 2 in Swahili.

1 Mzee Athumani aliwaleta Bw. Nick na Bi. Kathy waone kitu gani?
2 Kati ya ala za muziki walizoziona kulikuwa na kodiani?
3 Wanawake hao waliokuwa wamekaa pale upande wa kulia walikuwa nani?
4 Bi. Kathy alifurahi, kwa nini?
5 Je, Bw. Nick alifurahi?
6 Katika sentensi ya mwisho ya mwisho ya mazungumzo haya Mzee Athumani alisema nini?

Dialogue 3

Amos and Kathy are having a conversation about music

1 What sort of music does Kathy like?
2 What sort of music does Amos like?
3 Why did Kathy refuse to go to the nightclub?

AMOS:  Bi. Kathy je, unapenda muziki wa aina gani?
AMOS:  Ninapenda muziki wa Kifrika, hasa muziki wa Kikongo ambao sisi Watanzania huuita kwa jina la ‘bolingo’. Je, unapenda bolingo?
KATHY: Kabla ya kufika hapa Tanzania sikupata nafasi ya kusikia muziki wa aina hiyo, lakini hapa jijini Dar es Salaam bolingo inasikika kotekote: kwenyewe redio, ndani ya mabasi, katika mabaa na klabuni.

AMOS: Twende kilabuni tukastarehe.


Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hata</td>
<td>even, until, to</td>
</tr>
<tr>
<td>tarab(u)</td>
<td>Swahili/Arab music ensemble (concert by tarab ensemble)</td>
</tr>
<tr>
<td>Kiafrira</td>
<td>(adj.) African</td>
</tr>
<tr>
<td>hasa</td>
<td>especially, exactly, above all (real)</td>
</tr>
<tr>
<td>-sikika</td>
<td>be heard, be audible</td>
</tr>
<tr>
<td>kotekote</td>
<td>everywhere/wherever</td>
</tr>
<tr>
<td>-starehe</td>
<td>be comfortable, rest easy (have a good time)</td>
</tr>
<tr>
<td>-choka</td>
<td>be tired (see Language structure)</td>
</tr>
<tr>
<td>labda</td>
<td>perhaps, maybe</td>
</tr>
</tbody>
</table>

Language structure

Stative verbs

The neutro-passive extension, discussed above, is sometimes called stative extension. This is because verbs in the neutro-passive form often indicate states resulting from some action, rather than the action itself. This meaning is usually expressed by using the perfect tense -me-

Kimevunjika. It is broken.
Zimeharibika. They are destroyed.

In the present tense -na-, neutro-passive verbs tend to have the ‘potential’ interpretation:

Kinavunjika. It breaks easily/is breakable.
Zinaharibika. They get destroyed easily/spoil easily.

This difference is not only true of neutro-passive verbs, but also of a number of simple verbs which are ‘inherently stative’. These
include many verbs which express motion or posture of the body, as well as feelings, especially those which have an effect on the body (such as being full after eating):

- -kaa sit down
- -lala lie down/(go to) sleep
- -simama stand (up)
- -choka be/become tired
- -shiba be/become full (after eating)
- -furahi be/become happy
- -kasirika be/become angry
- -jaa be full/become full
- -vaa wear

So, for example, in Dialogue 1, Leo says nimekasirika, ‘I was angry’, or ‘I have become angry’. Similarly, Kathy, in Dialogue 2 ‘has become happy’ (nimefurahi), while in Dialogue 3, she is, or has become, tired: nimechoka.

As with the verbs with a neutro-passive ending, these verbs often change their meaning when used with either the -me- or the -na-tense. For example, ‘He is wearing a kanzu’, is formed in the -me-tense:

Amevaa kanzu

while the use of the present tense as in

Anavaa kanzu

means ‘he is right now putting on a kanzu’. Similarly:

\[
\begin{array}{ll}
\text{Anakaa} & \text{Amekaa} \\
\text{S/he is sitting down} & \text{S/he is sitting} \\
\text{Anasimama} & \text{Amesimama} \\
\text{S/he is getting up} & \text{S/he is standing} \\
\text{Gari linajaa} & \text{Gari limejaa} \\
\text{The car is filling up/} & \text{The car is full/} \\
\text{is becoming full} & \text{has become full} \\
\end{array}
\]

Exercise 4

Say whether these sentences are kweli (true) or si kweli (false):

1. Baada ya kuyasikia maneno ya wimbo ule ‘Kwa nini Tunagombana?’ Ibrahimu alifurahi sana.
2. Wimbo huo unauliza swali.
3 Magomvi ni mazuri kwa maendeleo ya nchi.
4 Mzee Athumani ni mwimbaji wa tarab.
5 Baada ya kupata nafasi ya kuona muziki wa tarab Bi. Kathy na Bw. Nick walifurahi.
6 Bw. Amos na Bi. Kathy wanagombana juu ya muziki.
7 Bw. Amos anaupenda muziki wa Kiafrika hasa bolingo.
8 Kabla hajafika Tanzania Bi. Kathy alikuwa na nafasi nyingi za kusikia bolingo.
9 Bolingo inasikika kwenye redio, ndani ya mabasi, katika mabaa na klabuni jijini Dar es Salaam.
10 Bi. Kathy hakuweza kufika klabuni kwa sababu alikuwa ameshiba.

Exercise 5

Replace the English word in the brackets with the appropriate word in Swahili:

1 Wakati wa asubuhi mabasi mengi yana(*full*) watu wanaok-wenda kazini.
2 Basi limejaa kwa hiyo kuna watu wengi ambao wengi ambao wame(*standing*).
3 Watu hawa wame(*sitting*) vitini.
4 Leo nilimwona mwanamume ambaye ame(*wearing*) kanzu.
5 Baada ya kula chakula nime(*full – after eating*).
6 Kathy hawezi kufika klabuni, ame(*tired*).
7 Sasa Kathy ame(*sleep*).
8 Watu wana(*angry*) kwa hiyo wanaanza kugombana.
9 Vikombe vyote vime(*break*).
10 Baada ya kusikia habari nzuri wame(*happy*).

Exercise 6

Now translate Exercise 5 above.

Reading

Rukiza Okera


Vocabulary

**msanii**
artist, composer, painter, sculptor, author, technician

**-tunga**
compose, arrange, put together

**kusini**
south, in/to south

**-anza**
begin, start

**kanisa**
church

**piga gitaa**
play the guitar

**-zawadiwa**
be awarded

**tamasha**
festivity, spectacle, show, pageant, exhibition

**sanaa**
art(s), craft(s), handicraft(s)

**ushairi**
poetry

**-sifiwa**
be praised

**diwani**
poet’s anthology, compilation, collected works

**mashairi**
poems (sing. *shairi*)

**dhidi ya**
against

**siasa**
politics

**ubaguzi**
discrimination (**ubaguzi wa rangi**, lit. discrimination of colour/racial apartheid)

**ingawa**
although

**albamu**
album

**-shika**
hold, hold on to, seize, grasp

**chati**
chart

**-piga muziki**
play music
Key to exercises

Unit 1

Exercise 1
1 Asante! 2 Asanteni! 3 Asante! 4 Asanteni! 5 Asanteni!

Exercise 2

Exercise 3

Dialogue 2
1 The participant markers used in this dialogue are: m-, tu-, and ni-.

Exercise 4
1 Ninasoma. 2 Tunafanya kazi. 3 Mnafanya nini?

Exercise 5
1 Sijambo. 2 Nzuri/Njema/Salama/Safi 3 Nzuri/Njema/Salama/Safi 4 Asante! 5 Hatujambo. 6 Nzuri. 7 Karibu!
Exercise 6

Njoo basi!

Exercise 7

Translate into English, and then translate it back into Swahili:

1a. my name  
1b. my names  
2a. your name  
2b. your names  
3a. his/her name  
3b. his/her names  
4a. our name  
4b. our names  
5a. your (pl.) name  
5b. your (pl.) names  
6a. their name  
6b. their names  
7a. my news  
7b. my news  
8a. your news  
8b. your news  
9a. his/her news  
9b. his/her news  
10a. our news  
10b. our news  
11a. your (pl.) news  
11b. your (pl.) news  
12a. their news  
12b. their news

Exercise 8

1 habari yako?/zako? (2)  
2 jina langu  
3 habari ya kazi?/za kazi? (2)  
4 majina yenu  
5 neno langu  
6 jina lake  
7 habari yenu?/zenu? (2)  
8 jambo letu  
9 mambo yao  
10 maneno yangu  
11 jambo lenu  
12 safari yangu/zangu (2)
Exercise 9

1 Jambo lenu 2 Maneno yake 3 Safari zangu 4 Mambo yetu 5 Habari zenu? 6 Habari yenu? 7 Safari yangu 8 Jambo letu 9 Maneno yenu 10 Mambo yao 11 Neno langu 12 Habari za kazi? (or ya kazi) 13 Majina yenu 14 Jina langu 15 Habari zao? (or habari yao) 16 Habari zake? (or habari yake) 17 Habari zako? 18 Majina yangu 19 Majina yetu 20 Jina lako

Exercise 10


Unit 2

Dialogue 1

1 Leo and Kathy. 2 Leo comes from England and Kathy comes from America.

Exercise 1

1 I am English. 2 I come from England 3 I was born in England 4 Where do you (sing.) come from? 5 Where were you born? 6 Amos anatoka Bukoba. 7 Leo anatoka London. 8 Kathy anatoka New York. 9 Mnatoka wapi? 10 Wanatoka wapi?

Exercise 2

1 Mtoto 2 Mfaransa 3 Mwingereza 4 Msichana 5 Mgeni
   Watoto  Wafaransa  Waingererza  Wasichana  Wageni

Exercise 3

Habari zangu
About myself
My name is Jocelyn. I was born in Ghana, so I am a Ghanaian. Currently I live in New York. I am working at the United Nations Organization.

Dialogue 2

1 Amos is the student who lives off campus.
2 No. Subira and Kathy live in the same building, but they don’t share accommodation.

Exercise 4

1 Ninatoka . . . 2 Sasa ninakaa . . . 3 Nimezaliwa . . . 4 (Mimi ni) M . . . 5 Familia yangu wanaishi . . .

Exercise 5

1 Mjerumani 2 Mwafrika 3 Mjapani 4 Mimi ni Mmarekani

Exercise 6

1 Mwingereza 2 Mwafrika 3 Wachina 4 Mfaransa 5 Wamarekani 6 Wajerumani

Dialogue 3

1 Subira obviously thinks Amos’s confidence is better than his memory. She doesn’t hesitate to correct his mistakes concerning where she presently lives and where she was born.
2 Because they have forgotten so quickly what they said to each other, Amos hopes that they will be able to remember what they are told regarding their lessons.

Exercise 7

1f, 2e, 3h, 4g, 5d, 6c, 7b, 8a

Exercise 8

Msichana, Mtoto and Mvulana are the odd ones out. These are descriptions of people rather than national identities.
Exercise 9

SUBIRA: Bwana Leo, unakaa Mwenge?
SUBIRA: Kathy na Amos wanatoka Chicago?
LEO: Je, Kathy amezaliwa Nairobi, kwa hiyo yeye ni Mwafrika?
SUBIRA: Hapana, Bwana Amos na mimi tunatoka Afrika kwa hiyo sisi ni Waafrika. Bi Kathy hatoki Afrika, kwa hiyo yeye si Mwafrika.

Unit 3

Dialogue 1

1 Ibrahim and his wife have separated, however, he does not wish for a divorce and therefore hopes to be reunited with his wife in the near future.
2 Ibrahim and Mariamu are the people who are married in this conversation.

Exercise 1


Exercise 2

1 Jina langu Peter. (Bado) Sijaoa. 2 Mke wangu anaitwa Karen. 3 Mume wangu anaitwa Shabaan. 4 Umeolewa? 5 Ndiyo, nime-olewa. 6 Sijaolewa.

Exercise 3

1 Umeolewa? 2 Mna watoto? 3 Mnategemea kufunga ndoa lini? 4 Umeshaoa?
Exercise 4

1 Kweli. 2 Si kweli. 3 Si kweli. 4 Si kweli. 5 Kweli.

Exercise 5

Bado hajaolewa, lakini ana mchumba. (Anaitwa Yusufu). Jamaa zake wameshafanya mipango yote ya arusi, kwa hiyo yeye na mchumba wake wanategemea kufunga ndoa mwishoni mwa mwaka huu (Inshallah!)

Exercise 6

kumi, kumi na mbili, ishirini na mbili, thelathini na tatu, arobaini na sita, hamsini na tisa, sitini na moja, sabini, themanini na saba, tisini na nne, mia moja na moja.

Exercise 7


Exercise 8

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mama</td>
<td>Baba</td>
</tr>
<tr>
<td>Mtoto wa kiume</td>
<td>Mtoto wa kike</td>
</tr>
<tr>
<td>Dada</td>
<td>Kaka</td>
</tr>
<tr>
<td>Mume</td>
<td>Mke</td>
</tr>
<tr>
<td>Msichana</td>
<td>Mvulana</td>
</tr>
<tr>
<td>Mamdogo</td>
<td>Bamdogo</td>
</tr>
<tr>
<td>Babu</td>
<td>Bibi</td>
</tr>
<tr>
<td>Wasichana</td>
<td>Wavulana</td>
</tr>
</tbody>
</table>
Unit 4

Dialogue 1

1 The students wish to travel during Easter.  
2 They want to buy four tickets.

Exercise 1

1 We want to go to Zambia by train. 2 Will you not go to Malawi?  
3 We will not go to Malawi. 4 Will you come back? 5 I will not  
come back. Bwana Leo will come back tomorrow.

Exercise 2

1 Nzuri (or, Njema, Salama, Safi). 2 Hapana. Nitakwenda  
Mombasa. 3 Hapana. Nitakwenda Jumatano (or, keso kutwa).  
4 Nitarudi Ijumaa. 5 Asante!

Dialogue 2

1 The students ask for second-class tickets. 2 The price for each  
of the second-class tickets is TS 25,000 (Tanzanian Shillings). 3 The  
train does not run on a Wednesday or a Sunday.

Exercise 3

1 We will travel to Kenya. 2 Will you leave today? 3 No, we will  
not leave today. We will leave in March. 4 How many tickets will  
you buy? 5 We will buy four tickets.

Exercise 4

(a) Saa sita (kamili) (b) Saa saba (kamili) (c) Saa nane (kamili)  
(d) Saa kumi na mbili kamili (e) Saa moja (kamili) (f) Saa mbili  
(kamili)
Exercise 5

A family’s travels.
Today’s date is 15 June. Mr and Mrs Ali together with their children, Rashid and Rehema, will leave Tanzania to go to England. They will travel by plane from Dar es Salaam to Muscat, and then they will travel on another plane to London. The plane will leave at 3 p.m. It will arrive at Muscat at 8 p.m. The plane will leave Muscat at 11 p.m. They will travel all night, arriving in London at 6 a.m.

Exercise 6

1 The train from Dodoma will arrive at seven-thirty in the evening.
2 The train to Mbeya will leave at a quarter to one in the afternoon.
3 The train from Tabora will arrive at five minutes past nine at night.
4 The train to Morogoro will leave at ten minutes to ten in the morning.
5 The train from Moshi has already arrived at seven-thirty in the morning.

Exercise 7

YOU: Habari za asubuhi?
CLERK: Nzuri. Karibuni.
YOUR FRIEND: Asante. Tunataka kwenda Tanga. Tiketi ni bei gani?
CLERK: Bei ni shilingi mia tano kwa tiketi ya daraja la kwanza. Mnataka tiketi ngapi?
YOUR FRIEND: Tunataka tiketi mbili.
CLERK: Bei ni shilingi elfu moja.
YOU: Treni itaondoka saa ngapi?
CLERK: Treni itaondoka saa nne asubuhi.
YOU AND FRIEND: Asante. Kwa heri.
CLERK: Kwa herini. Safari njema!
YOU AND FRIEND: Asante sana.
Exercise 8

1 Saa tatu asubuhi; Saa nne asubuhi; Saa tano asubuhi; Saa tisa alasiri; Saa kumi alasiri; Saa kumi na moja alasiri.
2 Saa saba na nusu, saa tisa kasorobo, saa moja na robo (or saa moja na dakika kumi na tano).
3 Saa moja, dakika mbili na sekunde tatu.

Dialogue 3

1 The students will visit four countries: Zambia first, Zimbabwe second, Mozambique third and lastly Malawi prior to returning to Tanzania. 2 The journey will take a period of almost four weeks. 3 Leo is the one who offers to take the passports to the embassy.

Exercise 9

1 Asha aliikata tiketi moja 2 Nitazipata habari za ubalozi kesho  3 Je, umewaona watoto? 4 Wanafunzi wamempa Amos pasi zao 5 Asha aliliona behewa la kulia

Exercise 10

1 Saa ngapi? 2 Leo ni tarehe gani?/Leo ni tarehe ngapi? 3 Sasa ni saa tisa na dakika ishirini na tano alasiri. 4 Leo ni Jumanne, tarehe kumi na nane Januari/Mwezi wa Kwanza.

Exercise 11

I live in America. Today I am going to buy an air travel ticket. I want to go to Africa. A long time ago my father went to Africa. He went to Uganda and Kenya. Yesterday I got my visa to go to Tanzania. Tomorrow I will go to my father to hear (lit. to get his news) about his travels in Africa. The plane will leave the day after tomorrow.

Reading: Tanzania–Zambia Railway (TAZARA)

TAZARA is a major railway line linking Dar es Salaam (Tanzania) with Kapiri Mposhi (Zambia), via the Tanzania-Zambia border between Tunduma and Nakonde. TAZARA passes through a part of the Selous Game Reserve. This railroad was built by the People’s
Republic of China in the 1960s. Likewise, there was the construction of 147 stations, more than 300 bridges and 23 tunnels. This line is Zambia’s most important route to the sea.

Unit 5

Dialogue 1

1 There is no fish on the menu. 2 Leo asks for bananas (savoury).

Exercise 1

1 Do you want some help? 2 The girl is ordering a drink. 3 We are asking for a menu. 4 What food are you ordering? 5 All the tourists are ordering tea.

Exercise 2

1 Naomba kinywaji. 2 Tafadhali lete soda. 3 Tunaagiza chai. 4 Mnataka matunda? 5 Mtalii anataka kalamu na karatasi. 6 Je, unataka gazeti?

Exercise 3

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ondoka</td>
<td>-fika</td>
</tr>
<tr>
<td>-ingia</td>
<td>-toka</td>
</tr>
<tr>
<td>-tengana</td>
<td>-rudiana</td>
</tr>
<tr>
<td>-kaa</td>
<td>-simama</td>
</tr>
<tr>
<td>-leta</td>
<td>-chukua</td>
</tr>
<tr>
<td>-kwenda</td>
<td>-rudi</td>
</tr>
</tbody>
</table>

Exercise 4

1 Njoo! 2 Nenda shuleni! 3 Kunywa chai! 4 Agiza kahawa! 5 Kula!

Exercise 5

The students who were without pens [the teacher told them they should go to] her office. Whilst in the office, the teacher searched inside her desk and later found some pens. Then [she gave them
The students took the pens and thanked her. She told them that [they must return to the classroom] immediately as they had to finish their written test before the end of the class period. In the classroom one of the students told the teacher that her friend was too afraid to return to the class because she was afraid of taking the written test. The teacher said, [‘Call her so that I may see her.’] When the girl returned to the class the teacher calmed her down and said, [‘Preferably you should do] the test today because the next test may be even more difficult.’ The student wrote her test and passed.

**Exercise 6**

1 Go home. Call your brother. Tell him he should come here.  
2 Come to school every day. Don’t forget. 3 Preferably we should go home. 4 Tell them they should not go. They have to stay here. 5 Don’t eat my eggs! Eat yours!

**Dialogue 2**

1 Subira says she is a student studying at the University of Dar es Salaam. 2 Trevor has been to five countries in East Africa.

**Exercise 7**


**Exercise 8**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>safari</td>
<td>ndefu</td>
</tr>
<tr>
<td>jina</td>
<td>jipya</td>
</tr>
<tr>
<td>mtu</td>
<td>mweupe</td>
</tr>
<tr>
<td>mabehewa</td>
<td>mengi</td>
</tr>
<tr>
<td>watu</td>
<td>weusi</td>
</tr>
<tr>
<td>habari</td>
<td>nzuri</td>
</tr>
</tbody>
</table>
Dialogue 3

1. The students buy some doughnuts, some oranges, soft drinks and some sugar cane.
2. The doughnuts are one hundred shillings a piece. The oranges are fifty shillings each. The sodas are two hundred shillings each. The bag of sugar cane costs one hundred shillings.
3. After buying some sodas, Subira gave one to each of her friends.

Exercise 9

Mwuzaji: Karibu!
Mimi: Asante! [Nataka machungwa na ndizi.]
Mwuzaji: Unataka machungwa mangapi na ndizi ngapi?
Mimi: Nataka [machungwa kumi na mawili na ndizi kumi na mbili].
Mwuzaji: Je, unataka vitu vingine?
Mimi: [Ndio], nataka maji ya kunywa, soda, [chai na kahawa].
Mwuzaji: [Je, unataka soda gani?]
Mimi: [Tafadhi nipe fanta moja na sprite mbili. Ni bei gani?]
Mwuzaji: [Bei ni] shilingi elfu moja na mia tisa [kwa jumla].
Mimi: [Chukua pesa hizi.] Asante!
Mwuzaji: [Haya] Karibu tena. [Kwa heri!]
Mimi: Kwaheri!

Reading: The geography of Tanzania

Tanzania is a big country; it is in East Africa. The country itself is in between Africa’s three great lakes and the Indian Ocean. Tanzania is just a little south of the Equator. Tanzania’s neighbouring countries are Kenya, Uganda, Rwanda, Burundi, The Democratic Republic of Congo (formerly Zaïre), Zambia, Malawi and Mozambique. The coastal islands are Zanzibar and Pemba. There are two important geographical regions inside Tanzania. One is Mount Kilimanjaro which is Africa’s tallest mountain. Kilimanjaro is the pinnacle of Africa, and its height from sea level is 19,340 feet. The other important region is the Rift Valley which runs through many parts of East Africa into Asia.
Unit 6

Dialogue 1

1 Mzee Kiaruzi prefers life in the countryside as opposed to life in the town. 2 Kathy prefers bananas as opposed to rice.

Exercise 1

1 mtu huyu 2 watu wale 3 mgeni huyo 4 tunda hilo 5 watu hao 6 nyumba hii 7 nyumba hizi 8 mtu huyu huyu 9 matunda yale

Exercise 2

1 Nyumba ile ni nzuri. That house is nice. 2 Nyumba zile si nzuri. Those houses are not nice. 3 Wageni hawa wanajua Kiswahili. These foreigners know Swahili. 4 Wageni hao hawajui Kiswahili. Those foreigners don’t know Swahili. 5 Mmarekani yule anaondoka leo. That American is leaving today. 6 Mwingereza huyu ataondoka kesho. This English person will leave tomorrow.

Exercise 3

1 One child is mine and one child is hers/his. 2 Those two people come from Dar es Salaam. 3 These three trees are mine and those twelve trees are yours. 4 Read these five names. 5 These six houses are new. 6 These seven people arrived yesterday. 7 Those eight children are at school. 8 Are these nine fishermen working today? 9 Those ten sailors are at sea.

Exercise 4

1 Mtu mkubwa huyu 2 Watu warefu watatu wale, na mtu mfupi yule 3 Mti mpana mmoja 4 Miti myembamba miwili 5 Wasichana wazuri kumi na mmoja 6 Wavulana wabaya kumi na wawili hawa na mvulana mzuri mmoja yule 7 Nyumba ndefu nane hizi na nyumba ndogo ile

Exercise 5

1 Wewe ni mkubwa kuliko mimi, lakini yeye ni mrefu kuliko wewe. 2 Yeye ni msichana mzuri kuliko wote. 3 Mzee yule ana busara
Reading: Education and self-reliance

During colonialism Tanganyika’s economy and education were ignored by the British colonialists (at the time of independence there were only 120 university graduates in the whole country). Because of this situation, the Arusha Declaration was made in 1967. The government of independent Tanzania used the policies of Socialism to run the country’s economy and education. President Nyerere realized that Tanzania was largely an agricultural country. Teachers, students, and even members of the government were being urged to be farmers as well. Besides the villages, schools and colleges were being advised by the government to have their own farms. The words ‘work’ and ‘self-reliance’ were being heard in the villages and towns.

Times have changed, and some of those policies likewise have changed, even so, all Tanzanians remember the importance of cooperating with one another, during the ‘Sabasaba’ (‘Sevenseven’, 7th of July) national holiday, also known as ‘Farmer’s Day’.

Unit 7

Dialogue 1

1 The patient became ill yesterday. 2 The patient went to the market to buy some fabric and to a shop to buy some soap. 3 The patient was told to apply the prescribed medicine twice daily.

Exercise 1

Mtu ana kichwa (kimoja), mikono (miwili) na miguu (miwili). Kichwani ana macho (mawili), masikio (mawili) na pua (moja). Katika kila mkono ana vidole (vinne) na kidole gumba (kimoja), na vidole vya miguu (vitano) katika kila mgaanu.
Exercise 2

A man sees with his **macho**, hears with his **masikio**, smells with his **pua** and tastes with his **ulimi**. He smiles with his **mdomo** and bites with his **meno**. He waves with his **mikono**, sits on his **makalio**, kneels on his **magoti** and stands on his **miguu**.

Exercise 3

A

mwanafunzi
mwanafunzi mgonjwa
mwanafunzi mgonjwa alinika
mwanafunzi mgonjwa aliika hospitali
mwanafunzi mgonjwa aliika hospitali kubwa
mwanafunzi mgonjwa aliika hospitali hospitali kubwa mapema
mwanafunzi mgonjwa aliika hospitali kubwa mapema sana

B

wanafunzi
wanafunzi wagonjwa
wanafunzi wagonjwa hawakufika
wanafunzi wagonjwa hawakufika hospitali
wanafunzi wagonjwa hawakufika hospitali kubwa
wanafunzi wagonjwa hawakufika hospitali hospitali kubwa mapema
wanafunzi wagonjwa hawakufika hospitali kubwa mapema sana

Exercise 4

1 Jana nilikuwa mgonjwa. 2 Na Leo alikuwa mgonjwa. 3 Lakini Subira alikuwa si mgonjwa (au, hakuwa mgonjwa) 4 Wagonjwa hawakufika jana. 5 Daktari aliika mapema. 6 Ulifika hospitali lini? 7 Nilifika jana. 8 Hamkufika mapema. 9 Mgonjwa hakufika mapema.

Exercise 5

Habari zako?
Dialogue 2

1. The patient’s symptoms are: severe fever, headache, trembling body and stomach aches. 2. The test result showed that the student was suffering from malaria. 3. The patient was prescribed tablets.

Exercise 6


Exercise 7


Exercise 8

Yesterday I was very sick. I had a stomach ache and a headache. I went to the hospital to see a doctor. After being examined by the doctor, I was given some medicine. I was told by the doctor to swallow two tablets each day for a week. Today I feel a little better.

Dialogue 3

1. When he became ill, Amos was unable to swallow anything. 2. After being admitted, Amos was prevented from eating and drinking. 3. Before his accident Leo was warned not to play in the main road.

Exercise 9


**Translation of Exercise 9**

A doctor inspected the face of a patient. After that, he looked at his tongue. After a while, many more patients came to the doctor. The doctor looked at their faces and tongues as well. One patient said that his face was cut by a sword. Another patient said that his tongue was cut by a razor. Outside the hospital many people are sitting by the wall. They are waiting to see the doctor. These people have also had their faces cut by swords and their tongues by razors.

Every person wants to be in good health, but every so often one is taken ill. It is very important that a sick person is given medical treatment. In many countries in the world, patients have to pay for their treatment. However, in some other countries sick people are treated without paying. The governments of these countries look after their sick.

**Reading: Medical services**

The University of Dar es Salaam Health Centre provides medical services for students, staff and their families (that is to say, a husband, a wife and their children). There is a Pharmacy, Laboratory, Eye Unit, Family Planning and Ambulance Services.

In addition, the Health Centre provides Health Education. There are programmes on the prevention and protection of diseases and AIDS. There is information on mental illness, the prevention of drug abuse and hygiene. There are students who are counsellors, who give advice on matters which concern education and communication services on reproductive health.

If a person is unable to be treated by the Health Centre he or she will be sent to Mwananyamala District Hospital or Muhimbili Medical Centre. Before entering the University, each student must undergo a health test. University staff and students are encouraged from time to time to go for a medical examination.
Unit 8

Dialogue 1

1 Sandra’s parents will arrive at the end of the month. 2 No. This will be their first visit to Tanzania. 3 They expect to stay for a period of three weeks.

Exercise 1

1 + c Mahali hapa ni pazuri. Panatembelewa na watu wengi kila siku. 2 + a Watu wengi watafika hapa mwishoni mwa wiki hii. 3 + e Mahali pale pana watu wachache tu. 4 + b Sandukuni mle mna kalamu mbili; moja ni yangu na moja ni yako. 5 + d Humu nyumbani mmekaa wageni wale.

Exercise 2

1 Wazazi wa Sandra watafika mwishoni mwa mwezi huu. 2 Wazazi hao wa Sandra hawajafika Tanzania. 3 Leila atatembelewa na mama na baba yake (wazazi wake). 4 Wazazi wa Sandra wako mjini. Wanakaa kwenye Palm Beach Hotel. 5 Baba wa Sandra anataka kufika Arusha ili apande Mlima Kilimanjaro.

Dialogue 2

1 These days Ibrahim’s brother is at the East Coast (Makunduchi). 2 Mariamu’s sister lives on the East Coast (Jambiani). 3 There will be a soccer match on Sunday, between Makunduchi and Jambiani.

Exercise 3

1 niko 2 yuko . . . yupo/yuko 3 yuko . . . yupo/yuko 4 iko . . . iko 5 hayuko . . . yuko/yupo 6 zimo 7 hayamo . . . Yapo 8 kiko . . . vimo 9 liko 10 Uko . . . Nipo/Niko

Exercise 4


Dialogue 3

1 Leila is asking for help with directions because she is a stranger to the area. 2 The first person complicated her directions by mentioning too many street names and as a result, Leila became slightly confused. 3 Kariakoo Market is in Swahili Street.

Exercise 5


Reading: Visiting attractive places

There are many attractive places in Tanzania. Apart from Mount Kilimanjaro (which has already been mentioned) there are other exciting places, such as animal reserves, various museums and many other important venues.

Bagamoyo is a town that is near the coast. Bagamoyo is north of Dar es Salaam by a distance of 75 kilometres. The word ‘Bagamoyo’ derives from the word ‘bwagamoyo’, meaning ‘settle the heart’. An important place in Bagamoyo is the Art College. There, you can watch the students while they rehearse music and dance. Each year there is a festival that takes place in the last week of September.

The National Museum in Dar es Salaam city is another fascinating place. Here inside the museum there are many archaeological discoveries, such as prehistoric human and animal skeletons,
ancient tools and other artistic artefacts. Other sections of the museum are concerned with the Persian civilization of Kilwa, the Zanzibar slave trade, and the German and British colonial periods.

Tanzania has world-famous animal reserves, such as Serengeti, Ngorongoro Crater, Arusha, Tarangire, Lake Manyara and Selous. Each year the game parks are visited by many tourists who want to see wildlife, such as lions, hyenas, rhinos, hippos, giraffes and elephants.

**Exercise 6**

1 Mji wa Bagamoyo uko karibu na pwani. 2 Kuna umbali wa kilomita 75 kati ya mji wa Bagamoyo na jiji la Dar es Salaam. 3 Chuo cha Sanaa kipo Bagamoyo. 4 Makumbusho ya Kitaifa yapo jijini Dar es Salaam. 5 Ndani ya Makumbusho ya Kitaifa vimo viunzi vya mifupa vya binadamu na vya wanyama wa zamani sana. Pia vimo vyombo vya zamani na vitu vingine vya sanaa. 6 Watalii wengi wanataka kuwaona wanyamapori kama vile, simba, fisi, vifaru, viboko, twiga na tembo.

**Unit 9**

**Dialogue 1**

1 The interviewee is a cook. She cooks lunch for people who work at the university. 2 Each morning she wakes up at 4.30 a.m. 3 Bi. Rosa’s daughter goes to the market to buy the food.

**Exercise 1**

1 I (usually) read Swahili every day. 2 My mother goes to the market every week. 3 Children go to school from Monday to Friday. 4 Our sister cooks the food every day. 5 The train usually arrives at nine o’clock in the morning.

**Exercise 2**

5 Bi. Rosa husaidiwa na binti yake. 6 Binti yake huenda sokoni kununua vyakula. 7 Bi. Rosa hurudi nyumbani saa kumi alasiri. 8 Chakula cha mchana hupakuliwa toka saa sita mpaka saa tisa na nusu. 9 Baada ya kurudi nyumbani, Bi. Rosa anawapikia familia chakula cha jioni.

**Exercise 3**

1 Trevor alimnunulia Kathy machungwa. 2 Mpishi alinipikia nyama. 3 Wazazi wake Sandra wanamtembelea (Sandra). 4 Watoto wanamchukulia mwalimu mzigo. 5 Tulihama Dar es Salaam, na tulihamia Tanga.

**Dialogue 2**

1 No, the interviewee does not work alone. 2 There are three people, including the interviewee, involved in the job. 3 One is his nephew, the other is a school friend.

**Exercise 4**

1 Ninapenda kufanya kazi yangu lakini sipendi kufanya yako. 2 Kazi yangu inafaa, yakao haifai. 3 Mfanyakazi yule anafaa, mfanyakazi huyu hafai. 4 Ninawapenda wafanyakazi wako kwa sababu wote wanafaa. Siwapendi wafanyakazi wenzangu, wote hawafai. 5 Vinywaji hivi vinafaa, kinywaji kile hakifai.

**Exercise 5**

1 Unafanya kazi ya kuandika vitabu. 2 Ninafanya kazi ya kusomesha Kiswahili. 3 Tunafanya kazi ya kuendesha treni. 4 Wanafanya kazi ya kuandika vitabu. 5 Anafanya kazi ya kutengeneza gari.

**Dialogue 3**

1 In the evening, the interviewee sings (tarab) songs with a group of local musicians. 2 In the daytime, the interviewee works at the university. 3 One book was published last year, the other was published this year.
Exercise 6

1 Kathy anamfanya Leo aamke, kwa hiyo Kathy anamwamsha Leo.
2 Subira anamfanya mwalimu akumbuke kuchukua vitabu, kwa hiyo anamkumbusha kuchukua vitabu.
3 Leo anamfanya Subira alipe, kwa hiyo anamlipisha.
4 Hawa anafanya gari liende, kwa hiyo anaendesha gari.
5 TV inamfanya Subira asahau darasa, kwa hiyo TV inamsahaulisha darasa.

Exercise 7

-soma -somesha -andika -andikisha -sema -semesha
-imba -imbisha -anza -anzisha -pika -pikisha
-penda -pendeza -shangaa -shangaza -rudi -rudisha

Reading: Institute of Kiswahili research (TUKI)

The Institute of Kiswahili Research is part of the University of Dar es Salaam. The main aim of the Institute is the study and furtherance of the Kiswahili language. There are five sections undertaking research in the areas of linguistics, lexicography (i.e. compiling dictionaries), terminology, translation and literature.

Linguistics Section
This section has published a book on Kiswahili morphology entitled The Grammatical Structure of Standard Kiswahili (1983).

Lexicography Section
This section deals with various kinds of dictionaries. The section has published important dictionaries such as The Dictionary of Standard Kiswahili (1981), The Standard Dictionary of Biology, Physics and Chemistry (1990) and The Standard Dictionary of Linguistics (1990). The English–Swahili Dictionary (1996) was also published by this section.

Terminology and Translation Section
This section has two units: Translation Unit and Terminology Unit.

Literature Section
The section undertakes research in literature and folklore, especially oral literature (songs, folktales, sayings and poetry), written literature (novels, short stories, drama and poetry), and theatre.
arts. Writings which have been published by this section are *The History of Kiswahili Poetry* (1995), *A Study of the Kiswahili Novel and Society* and *The Oral Literature of the Tanzanian Coast, including the islands of Pemba and Zanzibar*.

**Unit 10**

**Dialogue 1**

1 Rosa was asked to attend the wedding in order to assist with food preparations. 2 Hawa was invited to the wedding to sing with her group of musicians. 3 The wedding will take place in Sinza, a district of Dar es Salaam.

**Exercise 1**

1 Wanamuziki waliotoka Bagamoyo wanataka chai. 2 Treni inayotoka Dodoma imechelewa. 3 Katika lugha ya Kiingereza kuna maneno mengi yanayotoka lugha za Kiafrika. 4 Chungwa lile nililokupa lilionunuliwa na kaka yako. 5 Vitabu viliyyoandikwa na mwalimu vimenunuliwa na wanafunzi.

**Exercise 2**


**Exercise 3**

1 Hawa ndio waimbaji wanaopenda kahawa. 2 Huyu ndiye mwimbaji asiyeopenda kahawa. 3 Hizi ndizo barua zitazopolekwa kesho. 4 Ule ndio miti usiozaa matunda. 5 Ufunguo huu ndio ule niliquotumia kwa kufungulia mlango ule. 6 Hivi ndiyoyo vyakula vitakavyoliwa na wageni wa arusi. 7 Ile ndiyo miti inayotumiwa kwa kujengea nyumba.
Dialogue 2

1 The food and utensils to be used for the wedding banquet are in the kitchen. 2 The cooking pots on the table will be used for preparing the potatoes and other vegetables. 3 Besides the goat meat, beef, chicken and fish will be prepared for the feast.

Exercise 4

1 Wanamuziki *ambao* walitoka Bagamoyo wanataka chai. 2 Treni *ambayo* inatoka Dodoma imechelewa. 3 Katika lugha ya Kiingereza kuna maneno mengi *ambayo* yanatoka lugha za Kifiri. 4 Chungwa lile *ambalo* nilikupa lilikuwa kwa kaka yako. 5 Vitabu *ambavyo* viliandikwa na mwalamuni vimenunuliwa na wana-funzi.

Exercise 5

1 Watu waliungwa jana wameshaondoka. 2 Michungwa iliyo pandwa na mkulima haizai machungwa. 3 Nyumba zilizojengwa zime-nunuliwa na wageni. 4 (The tensed relative construction cannot be used with the perfect tense in *kimeandikwa*, so this sentence cannot be changed) 5 Maneno yaliyoandikwa na mwandishi nimeshaya-soma. 6 (The tensed relative construction cannot be used with the perfect tense in *umeanguka*, so this sentence cannot be changed) 7 Mwanafunzi anayetaka kitabu atarudi kesho.

Dialogue 3

1 The teacher likes to sing. 2 Besides the singer, the bride also invited her group of musicians. 3 The bride and her mother both agree that the woman who they see dancing (Rosa) cooked an excellent wedding feast.

Exercise 6

Reading: Marriage

People’s attitude towards marriage varies according to cultural background, age, or sex. Data from recent statistics give some idea about the differences between men and women, people in the 1960s and now, and between the three East African countries Tanzania, Kenya and Uganda when it comes to marriage.

For example, women marry at a younger age than men. In Tanzania, 70 per cent of women between 20–24 years of age are married as opposed to only 30 per cent of the men of the same age group. However, in the age group from 35–39 years, the number is equal, with more than 80 per cent of both men and women being married.

Over the last thirty years, there is a trend to marry later in life for both men and women. In Kenya, for example, in 1969, 26 per cent of the men, and 76 per cent of the women were married before they reached 25 years of age. By 1998, the figures had changed to 16 per cent for men and 58 per cent for women.

More than 10 per cent of Tanzanian women over 50 years are separated or divorced, in contrast to only about 7 per cent of the men. In neighbouring Kenya, the number of separated or divorced people is lower, it is about 3 per cent for both men and women over 50 years of age. In Uganda, the number of separated or divorced people is the highest in East Africa, being closer to 20 per cent for both sexes over 50.

Unit 11

Dialogue 1

1 According to Tatu, her mother does not stir the rice whilst it is being cooked. 2 According to Hadji, his mother usually stirs the rice whilst it is being cooked. 3 The mother says that both methods are OK, it depends on the type of rice being cooked.

Exercise 1

Kama ukienda shuleni utapata elimu.
Mkija hapa kesho mtapata pesa.
Tuliwaona wakila chakula.
Wasipofika shuleni kesho hawatapata vitabu hivi.
Mwaka ujao nitakwenda Afrika Mungu akipenda.
Exercise 2

If you go into the kitchen, you will see how the cooks are cooking different kinds of food. Preferably, some of this food should be boiled, some roasted, grilled or fried. Yesterday I saw the cooks cooking the food for the wedding guests. If you hurry, you’ll see them before they finish their work.

Dialogue 2

1 Ibrahim is going to work on Sunday. 2 His wife, Amani, has arranged for them to visit their parents on that day. 3 Amani tells him to phone his boss and tell him that he (Ibrahim) is unable to go to work (on that particular day).

Exercise 3

Tungalikata tiketi jana *tungalikwenda Tanga leo.*
Ningekuwa mgonjwa *ningemwona daktari.*
Asingalitumia sabuni mpya *asingalikuwa mgonjwa.*
Wasingeondoka mapema *tungefika pamoja.*

Exercise 4

1 Ningekuwa na pesa ningekwenda Tanzania. 2 Ungekata tiketi tungeondoka leo. 3 Angekula chakula angeona nafuu. 4 Nisingekula chakula nisingeona nafuu. 5 Wangalika jana tungalikaa pamoja. 6 Usingalipika chakula wageni wetu wasingalikuja hapa.

Exercise 5

1 Amos na Kathy wanapendana. 2 Sandra na Leila wanaonana. 3 Mamantilie na binti yake wasaidiana. 4 Subira na Amos wanaulizana maswali. 5 Wasichana na wavulana wanaleteana zawadi.

Exercise 6

1 Sikubali. Nakubaliana naye. 2 Tukubaliane. 3 Kwa nini tunagombana? Tusigombane. 4 Kwanza, nabisha. Halafu tunagombana. 5 Badala ya kugombana, mjaribu kupatana. 6 Nimewaza juu ya ugomvi wetu, sipendi mawazo yako. 7 Maoni yangu ni wazi lakini hupendi mawazo yangu. 8 Una hakika? Ni hakika? 9 Sina hakika. Si hakika. 10 Bila shaka una mawazo mazuri. Sasa tunakubaliana.
Reading: Inheritance

If a deceased person doesn’t make a will before dying his relatives will not know how they can divide his assets. A matter like this usually brings a ‘domestic dispute’, that is to say, the relatives will quarrel and disagree.

In a situation like this, after the deceased person’s wealth has been divided, some of the relatives will be satisfied and others will feel cheated. Sentiments like these can make relatives not speak to each other for a long time, or even forever.

However, if a person makes a will before dying, his relatives will know exactly who are the inheritors.

Unit 12

Dialogue 1

1 When Kathy was a young child her father used to read her stories each evening before she went to bed. 2 After hearing the stories Kathy would often dream. 3 Kathy liked the story of the _Hare and the Tortoise._

Exercise 1


Exercise 2

One day the Cat woke up early, he drank some tea, and went to the market and bought a fish. Before eating the fish, he met the Hare, he greeted him, and said ‘Goodbye’. After the Hare left, the Cat saw that the Hare had robbed him of the fish.

Dialogue 2

1 The accident happened in India (the north). 2 A bus collided with a train. 3 There were eighty wedding guests in the bus.
Exercise 3

1 michungwa mitano *yiharibiwa na moto*. 2 hadithi *yasimuliwa na mamake*. 3 treni nyingi zachelewa. 4 mlinzi asema. 5 wageni wengi waja kutembelea Tanzania.

Exercise 4

1 Bei ya pombe, soda, sigara inapanda. 2 Serikali inakubali mpango wa chuo kikuu. 3 Jambiani inashindwa na Makunduchi. 4 Watu wa Mwanza wanafurahia hospitali mpya. 5 Vitabu vya zamani vinauzwa na chuo kikuu.

Dialogue 3

1 No, Victoria has not yet read the newspaper. 2 According to the newspaper, the Kenyan runners won four first-place positions in the long-distance races. 3 Apart from the usual articles, Victoria asks her roommate to read her the Stars.

Exercise 5

1 Vitabu *alivyonununa ni vizuri*. Neither (VI Class Relative) 2 Tulimkuta nyumbani *alipokaa*. Neither (PA Class Relative of Place) 3 Kama *walivyosema jana, watarudi kesho tu*. Relative of Manner 4 *Mtakapofika Dar, mtaiona hoteli ya ‘New Africa’ upande wa kulia*. Relative of Time 5 *Alipika chakula wakati nilipoamka*. Relative of Time 6 *Maneno yale uliyotumia hapa-pendezi*. Neither (MA Class Relative)

Exercise 6

**Reading: Contents**

There is a variety of newspapers sold in Tanzania and Kenya. Some of these newspapers are written in Swahili and some (such as *The Daily Nation*) in English. Some of the very well-known ones are: Nipashe, Majira, Rai, Mfanyakazi, Uhuru (which are published in Dar es Salaam, Tanzania) and Taifa Leo (which is published in Nairobi, Kenya).

These newspapers usually have the following sections: home news (i.e. regional news), national and international news, and business news (which is usually concerned with the stock market, the price of crops and the monetary exchange rate). There is also news of court events (in Taifa Leo newspaper this section is usually called ‘Our Eyes in Court’, and in the Rai newspaper it is called ‘Law’), ‘World News’, ‘Main Feature’, and sections concerned with ‘People and Society’, Letters (i.e. letters to the Editor) and obituary notices.

Aside from the usual advertisements, there are sections concerned with entertainment, such as: ‘Tarab Artists’ and artists of other kinds of music; stories and poems (in the Uhuru newspaper it is called ‘Poets’ Views’); radio, television and cinema programmes; sports (in the Uhuru newspaper this section is called ‘Sports in Pictures’); and finally cartoons (i.e. comic pictures) and crosswords/puzzles.

**Exercise 7**

Unit 13

Dialogue 1

1 After his studies, Leo went to a nightclub. 2 The policeman suspects that Leo’s wallet was stolen by a pickpocket.

Exercise 1

YOU: Hujambo bwana?
RECEPTIONIST: I’m fine. Welcome!
YOU: Asante. Kuna simu?/Ipo simu?
RECEPTIONIST: Yes. It’s on the table.
YOU: Ninaweza kuutumia simu?
RECEPTIONIST: Yes, you can use the telephone. Where do you want to call?
YOU: Ninataka kumpigia simu rafiki yangu. Anakaa/A naishi hapa Dar.
RECEPTIONIST: What’s the telephone number?
YOU: Nambari ya simu ni tano, nane, moja, nne, sifuri, saba, tatu. Kupiga simu ni bei gani?
RECEPTIONIST: There’s no payment.
YOU: Asante sana!

Exercise 2

Taarifa

Tarehe: Ijumaa, tarehe 10 (kumi) Agosti/Mwezi wa Nane
Saa: 5.30 (saa tano na nusu asubuhi)
Jina: Leo Kamara
Anwani: Bweni la Nne, Chuo Kikuu cha Dar es Salaam

Exercise 2

Solution: 1 and 5, 6 and 2, 3 and 4

Exercise 3

Solution: 1 Kweli; 2 Si kweli; 3 Kweli; 4 Si kweli; 5 Si kweli; 6 Si kweli

Dialogue 3

1 All the computers are out of order. 2 The technician advises Victoria to make her application by sending a fax, or over the telephone. 3 Victoria must submit her application in writing.

Exercise 4

1 Kazi hii inafanyika, lakini kazi ile hai fanyika. 2 Gazeti hili hali someki, lakini gazeti lile linasomeka. 3 Miti hii yote imekatika. 4 Habari zote zimesikika. 5 Simu zote zimeharibika.

Exercise 5

1 Pochi ya Leo iliibwa na mchopozi. (Passive) 2 Mchopozi alimwibia Leo pochi. (Active) 3 Mwizi aliiba pesa zake. (Active) 4 Pochi hii haiibiki. (Neutro-passive) 5 Pesa zake ziliibwa na mwizi. (Passive)

Exercise 6


Reading: Words for new technology

As in all other parts of the world, there is important technological development in East Africa, which affects the way people work, learn and communicate. For many of the electronic devices used,
there are also new words. Some of these words, for example, ‘fax’ and ‘computer’, use only English terminology, whereas others use both English and Swahili terminology. For example the word ‘internet’ is used alongside ‘mtandao’, and the word ‘mobile’ is used alongside ‘simu ya mkononi’. When exchanging letters over the computer, we can either say writing a ‘barua umeme’, or writing an ‘email’. At present, there is no problem with having two words for the same thing, but it is likely that in the future it will be only one word used throughout.

Unit 14

Dialogue 1

1 Ibrahim felt sad after hearing the lyrics of the song. 2 Leo felt angry. 3 Despite their feelings, they both liked the song.

Exercise 1

1 Ibrahim anaupenda wimbo. 2 Baada ya kusikia wimbo huo, Ibrahim anasikitika (kidogo). 3 Wimbo huo unauliza swali: ‘Kwa nini tunagombana?’ 4 Katika wimbo huo haiwezekani kupata chakula kwa mkopo. 5 Ndiyo, silaha zinapatikana kwa mkopo. 6 Mtunzi wa wimbo huo anataka watu wawe na ufahamu juu ya mambo kama hayo.

Exercise 2

1 Chakula hakipatikani kwa mkopo, lakini silaha zinapatikana kwa mkopo. 2 Mtunzi anajulikana sana. 3 Inawezekana kupata chakula kwa fedha taslimu. 4 Haiwezekani kupata chakula kwa mkopo. 5 Maendeleo yanaonekana, watu wanapatana. 6 Maendeleo hayaonekani, watu wanagombana.

Dialogue 2

1 Nick noticed a variety of musical instruments. 2 Kathy was curious about the women’s choir who sat on the right-hand side.
Exercise 3

1 Mzee Athumani aliwaleta Bw. Nick na Bi. Kathy waone kikundi cha tarab kinafanya mazoezi ya muziki. 2 Ndiyo, kati ya ala za muziki walizoziona kulikuwa na kodiani. 3 Wanawake hao walikuwa wamekaa pale upande wa kulia walikuwa kikundi cha waibaji wanaimba kwa pamoja. 4 Bi. Kathy alifurahi kwa sababu alipata nafasi ya kuona muziki wa tarab Uguja. 5 Ndiyo, Bw. Nick alifurahi pia. 6 Katika sentensi ya mwisho ya mazungumzo haya Mzee Athumani alisema: ‘Karibuni tena.’

Dialogue 3

1 Kathy likes rap, reggae, pop and tarab. 2 Amos likes African music, particularly Congolese disco music. 3 Kathy refused to go to the nightclub because she was tired.

Exercise 4

1 Si kweli. 2 Kweli. 3 Si kweli. 4 Si kweli. 5 Kweli. 6 Si kweli. 7 Kweli. 8 Si kweli. 9 Kweli. 10 Si kweli.

Exercise 5

1 Wakati wa asubuhi mabasi mengi yana jaa watu wanaokwenda kazini. 2 Basi limejaa kwa hiyo kuna watu wengi ambao wamesimama. 3 Watu hawa wamekaa vitini. 4 Leo nilimwona mwanaume ambaye ameava kanzu. 5 Baada ya kula chakula nimeshiba. 6 Kathy hawezi kufika klabuni, amechoka. 7 Sasa Kathy amelala. 8 Watu wanakasirika kwa hiyo wanaanza kugombana. 9 Vikombe vyote vimevunjika. 10 Baada ya kusikia habari nzuri wamefurahi.

Exercise 6

1 During the morning, many buses are filled with people who are going to work. 2 The bus is full, so there are many people who are standing. 3 These people are sitting on the chairs. 4 Today I saw the man who is wearing the kanzu. 5 After eating the food I am full. 6 Kathy can’t reach the club, she’s tired. 7 Now Kathy is sleeping. 8 The people are angry, so they’re starting to quarrel. 9 All the cups are broken. 10 After hearing the good news, they’re happy.
Reading: Rukiza Okera

Rukiza Okera is the music artist who composed and sang the song ‘We’re Bickering’. He was born in Guyana, South America, and at present he lives in London, England.

His musical career began in church where he played guitar and composed songs for the Sunday school. In the early 1980s Rukiza was given an award by the Guyana Festival of Arts for poetry, vocal rendition, musical composition and for playing the guitar. Also, Rukiza and his three other companions were praised by the President of Guyana for their anthology of poems against apartheid.

Although his first language is English, Rukiza has decided to sing in Swahili. So far he has recorded two albums, *Jambo Mama Jambo Baba* (‘Hello Mother Hello Father’) and *Shamba* (‘Farm’). His album *Shamba* reached no 1 in Tanzania’s music chart. He has performed with the Shikamoo Jazz Band in Tanzania, and he has performed in Mombasa, Kenya.
## Swahili–English glossary

<table>
<thead>
<tr>
<th>A</th>
<th>anguka (v.)</th>
<th>fall</th>
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<tbody>
<tr>
<td>acha (v.)</td>
<td>anza (v.)</td>
<td>begin, start</td>
</tr>
<tr>
<td>leave, leave</td>
<td>Aprili</td>
<td>April</td>
</tr>
<tr>
<td>behind (stop, quit, give up)</td>
<td>arobaini</td>
<td>forty</td>
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<tr>
<td>adhuhuri</td>
<td>arusi</td>
<td>wedding</td>
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<tr>
<td>noontime, 12–2 p.m.</td>
<td>asante</td>
<td>thanks</td>
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<tr>
<td>afadhali</td>
<td>asilimia</td>
<td>per cent</td>
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<tr>
<td>better, preferable</td>
<td>askari</td>
<td>policeman, guard</td>
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<tr>
<td>Afrika</td>
<td>asubuhi</td>
<td>morning</td>
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<tr>
<td>Africa</td>
<td>athiri (v.)</td>
<td>affect</td>
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<td>Agosti</td>
<td>azimio (ma)</td>
<td>declaration</td>
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<td>August</td>
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<td>ajali</td>
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<tr>
<td>accident</td>
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<tr>
<td>akili</td>
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<tr>
<td>intelligence, brains, a goodmind, ingenuity</td>
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<tr>
<td>ala</td>
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<tr>
<td>instrument (scabbard)</td>
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<tr>
<td>alama</td>
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<tr>
<td>sign, symbol, mark, pockmark,scar</td>
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<td>alasiri</td>
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<td>album</td>
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<td>alfajiri</td>
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<td>dawn, daybreak</td>
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<td>Alhamisi</td>
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<td>Thursday</td>
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<td>alika (v.)</td>
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<tr>
<td>invite someone</td>
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<td>ambia (v.)</td>
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<tr>
<td>tell</td>
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<tr>
<td>amu</td>
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<td>paternal uncle(s)</td>
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<tr>
<td>amka (v.)</td>
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<tr>
<td>wake up, get up</td>
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<td>amkiana (v.)</td>
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<td>greet each other</td>
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<td>decide,</td>
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<td>andika (v.)</td>
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<td>write</td>
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<tr>
<td>angalia (v.)</td>
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<td>look at</td>
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<td>B</td>
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<tr>
<td>baada ya</td>
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<td>after</td>
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<tr>
<td>baadaye</td>
<td></td>
<td>afterwards, later on</td>
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<tr>
<td>baba mdogo</td>
<td></td>
<td>father's younger brother</td>
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<tr>
<td>baba mkubwa</td>
<td></td>
<td>father's elder brother</td>
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<tr>
<td>baba mkwe</td>
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<td>father-in-law</td>
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<tr>
<td>baba wa</td>
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<td>stepfather</td>
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<td>kambo</td>
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<td>baba</td>
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<td>father</td>
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<td>badala ya</td>
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<td>instead of</td>
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<td>badilika (v.)</td>
<td></td>
<td>be changed</td>
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<td>badilisha (v.)</td>
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<td>change, exchange</td>
</tr>
<tr>
<td>bado</td>
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<td>not yet (still)</td>
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<td>Bahari ya</td>
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<td>the Indian Ocean</td>
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<tr>
<td>Hindi</td>
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<tr>
<td>bahari</td>
<td></td>
<td>sea, ocean</td>
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<td>bahati (adj.)</td>
<td>luck, chance, fate</td>
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<td>barabara (adj.)</td>
<td>perfectly, flawlessly precisely, exactly</td>
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<tr>
<td>baridi (adj.)</td>
<td>cold, cool (mild)</td>
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<td>bariki (v.)</td>
<td>bless</td>
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<tr>
<td>barua (v.)</td>
<td>letter</td>
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<tr>
<td>basi (v.)</td>
<td>so, well</td>
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<td>-baya (adj.)</td>
<td>bad, evil, ugly</td>
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<td>shoulder</td>
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<td>bei (v.)</td>
<td>price</td>
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<td>bendi (v.)</td>
<td>musical band</td>
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<tr>
<td>biashara (v.)</td>
<td>business, trade</td>
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<td>bibi (v.)</td>
<td>Miss, Mrs, lady (grandmother)</td>
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<tr>
<td>bidi (v.)</td>
<td>be necessary</td>
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<tr>
<td>bila (v.)</td>
<td>without</td>
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<tr>
<td>binafsi (adj.)</td>
<td>personal(ly), private(ly)</td>
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<tr>
<td>bingirisha (v.)</td>
<td>cause to roll</td>
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<td>bishana (v.)</td>
<td>argue</td>
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<td>Bonde la Ufa (v.)</td>
<td>the Rift Valley</td>
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<td>bondia (ma)</td>
<td>a boxer</td>
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<td>bora (adj.)</td>
<td>best, excellent</td>
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<td>buluu (v.)</td>
<td>blue</td>
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<tr>
<td>burudani (v.)</td>
<td>entertainment, recreation</td>
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<td>busara (v.)</td>
<td>wisdom</td>
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<tr>
<td>bwana (ma)</td>
<td>sir, mister, husband</td>
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<tr>
<td>bweni (ma)</td>
<td>hall of residence</td>
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<tr>
<td>chai (v.)</td>
<td>tea</td>
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<tr>
<td>chakula (vy)</td>
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<tr>
<td>chanda (vy)</td>
<td>finger</td>
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<tr>
<td>chanda cha</td>
<td>toe</td>
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<tr>
<td>diwani (v.)</td>
<td>collected works</td>
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<tr>
<td>changany (v.)</td>
<td>mix, combine</td>
<td></td>
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<tr>
<td>changia (v.)</td>
<td>contribute to</td>
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<tr>
<td>chati (v.)</td>
<td>chart</td>
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<tr>
<td>cheka (v.)</td>
<td>laugh</td>
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</tr>
<tr>
<td>chekesha (v.)</td>
<td>be funny (make someone laugh)</td>
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<tr>
<td>chemka (v.)</td>
<td>be boiling</td>
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<tr>
<td>chemshabongo (v.)</td>
<td>crossword(s)</td>
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<tr>
<td>cheo (vy)</td>
<td>rank, status</td>
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<tr>
<td>chini (v.)</td>
<td>down (under/below)</td>
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<tr>
<td>choka (v.)</td>
<td>be tired</td>
<td></td>
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<tr>
<td>chomwa (v.)</td>
<td>be roasted/burnt</td>
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<tr>
<td>choo (vy)</td>
<td>toilet</td>
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<tr>
<td>chukua (v.)</td>
<td>carry, take away</td>
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<tr>
<td>chuo kikuu (vy)</td>
<td>university</td>
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</tbody>
</table>

**D**

| dada (ma) | sister(s) |
| dakika (v.) | minute(s) of time |
| daladala (v.) | local minibus |
| danganywa (v.) | be deceived/cheated |
| daraja (ma) | bridge |
| daraja (v.) | rank, position |
| darasa (ma) | classroom, lesson, class period |
| deni (ma) | debt, loan |
| Desemba (v.) | December |
| desturi (v.) | custom(s), way(s) |
| dhani (v.) | think, suppose |
| dhidi ya (v.) | against |
| diwani (v.) | collected works |
| -doga (adj.) | small, little |
| duka (ma) | shop |
E
-ekundu (adj.) red/reddish
elekea (v.) be directed towards, face towards
eleza (v.) explain
elfu thousand education
-em (adj.) good, kind
-embamba (adj.) thin, narrow
endelea (v.) continue, progress
endesha (v.) manage, drive
eneo (ma) area
-enye (adj. + prefix) with, having
eti! listen here!
e-eupe (adj.) white, clear
-eusi (adj.) black, dark
fulani (adj.) certain, unnamed
fundi (ma) craftsman, technician
fundisha (v.) teach
funga close, lock, fasten
-fupi (adj.) short, brief
fupisha (v.) shorten, abbreviate
furahi (v.) be happy/delighted

G
gambusi Arabic instrument similar to a banjo or mandolin
gandana (v.) be stuck together, hardened fast (frozen)
gani? what? what kind of?, which?
gari (ma) car, vehicle
gawana (v.) share alike
gawanya (v.) divide
gawia (v.) divide among, distribute to
genuka (v.) turn, turn away
gitaa guitar
gombana (v.) quarrel, argue
gongana (v.) collide with, bump into one another
goti (ma) knee
-gumu (adj.) hard, difficult
gunia (ma) bag, sack
gusa (v.) touch

H
habari news, information
Habeshi Ethiopia
<table>
<thead>
<tr>
<th>Swahili Word</th>
<th>English Definition</th>
</tr>
</thead>
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<td><strong>hadi</strong></td>
<td>until, up to</td>
</tr>
<tr>
<td><strong>haki</strong></td>
<td>justice/right(s)</td>
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<tr>
<td><strong>hakika</strong></td>
<td>fact, certainty</td>
</tr>
<tr>
<td><strong>hakikisha (v.)</strong></td>
<td>make sure, make certain</td>
</tr>
<tr>
<td><strong>hali</strong></td>
<td>state, condition, situation, event</td>
</tr>
<tr>
<td><strong>hali ya hewa</strong></td>
<td>the weather</td>
</tr>
<tr>
<td><strong>Halo!</strong></td>
<td>Hello!</td>
</tr>
<tr>
<td><strong>hama (v.)</strong></td>
<td>move away, emigrate, vacate</td>
</tr>
<tr>
<td><strong>hamia (v.)</strong></td>
<td>move into, immigrate, settle at</td>
</tr>
<tr>
<td><strong>Hamjambo?</strong></td>
<td>How are you?</td>
</tr>
<tr>
<td><strong>hamsini</strong></td>
<td>fifty</td>
</tr>
<tr>
<td><strong>hao</strong></td>
<td>those (of people/animals)</td>
</tr>
<tr>
<td><strong>hapa</strong></td>
<td>here, this place</td>
</tr>
<tr>
<td><strong>hapano</strong></td>
<td>there is not/are not</td>
</tr>
<tr>
<td><strong>hapano</strong></td>
<td>no</td>
</tr>
<tr>
<td><strong>hapo</strong></td>
<td>there, just there</td>
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<tr>
<td><strong>haraka</strong></td>
<td>haste, hurry</td>
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<tr>
<td><strong>haribika (v.)</strong></td>
<td>be damaged/ruined</td>
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<tr>
<td><strong>hasa</strong></td>
<td>especially</td>
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<tr>
<td><strong>hata</strong></td>
<td>even, until, to</td>
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<tr>
<td><strong>Hatujambo</strong></td>
<td>We are fine</td>
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<tr>
<td><strong>hawa</strong></td>
<td>these (of people/animals)</td>
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<tr>
<td><strong>hebu!</strong></td>
<td>‘Hey there!’</td>
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<tr>
<td><strong>heri</strong></td>
<td>happiness</td>
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<tr>
<td><strong>heri</strong></td>
<td>it’s preferable</td>
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<tr>
<td><strong>hisa</strong></td>
<td>stock(s), share(s)</td>
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<tr>
<td><strong>hisi (v.)</strong></td>
<td>sense, feel, perceive</td>
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<tr>
<td><strong>hisia</strong></td>
<td>feeling(s)</td>
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<tr>
<td><strong>hitaji (v.)</strong></td>
<td>need</td>
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<tr>
<td><strong>hivi</strong></td>
<td>approximately, this way</td>
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<td><strong>hodari (adj.)</strong></td>
<td>hardworking, brave</td>
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<td><strong>homa</strong></td>
<td>fever</td>
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<td><strong>hongera</strong></td>
<td>congratulations</td>
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<td><strong>hotel</strong></td>
<td>hotel</td>
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<td><strong>hudhuria (v.)</strong></td>
<td>attend, be present</td>
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<tr>
<td><strong>Hujambo?</strong></td>
<td>How are you?</td>
</tr>
<tr>
<td><strong>huko</strong></td>
<td>there, over there</td>
</tr>
<tr>
<td><strong>huku</strong></td>
<td>here, while</td>
</tr>
<tr>
<td><strong>huma</strong></td>
<td>in there, there (hereabouts)</td>
</tr>
<tr>
<td><strong>humu</strong></td>
<td>in here, here inside</td>
</tr>
<tr>
<td><strong>Husika (v.)</strong></td>
<td>be involved with</td>
</tr>
<tr>
<td><strong>husikana na (v.)</strong></td>
<td>be concerned</td>
</tr>
<tr>
<td><strong>huzuni</strong></td>
<td>sadness</td>
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<tr>
<td><strong>i</strong></td>
<td></td>
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<tr>
<td><strong>idadi</strong></td>
<td>total, total number</td>
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<tr>
<td><strong>Ijumaa</strong></td>
<td>Friday</td>
</tr>
<tr>
<td><strong>ila</strong></td>
<td>except</td>
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<tr>
<td><strong>inama (v.)</strong></td>
<td>bend, bow</td>
</tr>
<tr>
<td><strong>ingawa</strong></td>
<td>although</td>
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<tr>
<td><strong>ingia (v.)</strong></td>
<td>enter</td>
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<tr>
<td><strong>-ingine (adj.)</strong></td>
<td>another, other(s)</td>
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<tr>
<td><strong>Inshallah!</strong></td>
<td>God willing!</td>
</tr>
<tr>
<td><strong>ishi (v.)</strong></td>
<td>live, live at</td>
</tr>
<tr>
<td><strong>ishirini</strong></td>
<td>twenty</td>
</tr>
<tr>
<td><strong>istilahi</strong></td>
<td>terminology, terms</td>
</tr>
<tr>
<td><strong>ita (v.)</strong></td>
<td>call, name</td>
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<tr>
<td><strong>someone</strong></td>
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</tbody>
</table>
itika (v.) reply, answer
itwa (v.) be called, be named
jiwe (ma) stone
joto (ji) hot weather, heat
jua (ma) sun
jua (v.) know
Julai July
julikana (v.) be known
julisha (v.) inform (introduce someone)
J
ja/kuja (v.) come
jaa (v.) be full
jamaa family, relative(s)
jamani! ‘My goodness!’
jambo thing, matter, (pl. mambo) affair
jamhuri republic
jamii society/community
jana yesterday
Januari January
jaza (v.) fill up
je, . . .? Clarifies a question is being asked
jengwa (v.) be built
jeruhiwa (v.) be injured
jibu (ma) an answer, a reply
jiku (v.) fill up
je, . . .? Clarifies a question is being asked
jengwa (v.) be built
jeruhiwa (v.) be injured
jibu (ma) an answer, a reply
jicho (pl.) eye
macho
jifunza (v.) learn
jiji (ma) city
jiko (pl. meko) cooking place, stove, kitchen
jina (ma) name
jino (pl. meno) tooth
jinsi + vyo as, how, the way (in verb)
jinsi way, manner (kind, sort, species)
jinsia gender, sex
jioni evening
jirani (ma) neighbour
jisifu (v.) boast, praise oneself
K
kaa (v.) sit, stay
kadha (adj.) certain, various
kahawa coffee
kaka older brother
kalamu pen, pencil
-kali (adj.) sharp, fierce, stern
kalia (v.) sit on, sit at, occupy
kama + vyo (in verb)
kama like, as, as if
kamili (adj.) exactly (perfect(ly), complete(ly))
Kanada Canada
kando ya next to, beside, alongside
kanisa (ma) church
kanzu man’s long white robe
<table>
<thead>
<tr>
<th>Swahili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>karani (ma)</td>
<td>clerk</td>
</tr>
<tr>
<td>karibisha (v)</td>
<td>welcome, invite</td>
</tr>
<tr>
<td>karibu!</td>
<td>welcome!</td>
</tr>
<tr>
<td>karibuni!</td>
<td>welcome all!</td>
</tr>
<tr>
<td>kasirika (v)</td>
<td>be angry</td>
</tr>
<tr>
<td>kaskazini</td>
<td>north</td>
</tr>
<tr>
<td>kasoro</td>
<td>less (minus)</td>
</tr>
<tr>
<td>kasoroobo</td>
<td>less a quarter</td>
</tr>
<tr>
<td>kata (v)</td>
<td>cut</td>
</tr>
<tr>
<td>kataa (v)</td>
<td>deny, refuse, reject</td>
</tr>
<tr>
<td>kataza (v)</td>
<td>forbid</td>
</tr>
<tr>
<td>kati ya</td>
<td>between, among</td>
</tr>
<tr>
<td>katika</td>
<td>in, into</td>
</tr>
<tr>
<td>katuni</td>
<td>cartoon(s)</td>
</tr>
<tr>
<td>kazi</td>
<td>work, job(s)</td>
</tr>
<tr>
<td>kelele (ma)</td>
<td>noise, shouting</td>
</tr>
<tr>
<td>kesho</td>
<td>tomorrow</td>
</tr>
<tr>
<td>keshokutwa</td>
<td>day after tomorrow</td>
</tr>
<tr>
<td>Kiafrika (adj.)</td>
<td>African</td>
</tr>
<tr>
<td>kibanda (vi)</td>
<td>hut</td>
</tr>
<tr>
<td>kichwa (vi)</td>
<td>the head</td>
</tr>
<tr>
<td>kidevu (vi)</td>
<td>chin</td>
</tr>
<tr>
<td>kidogo</td>
<td>a little, a bit</td>
</tr>
<tr>
<td>kidole (vi)</td>
<td>finger</td>
</tr>
<tr>
<td>kidole cha</td>
<td>toe</td>
</tr>
<tr>
<td>mguu (vi)</td>
<td></td>
</tr>
<tr>
<td>kidole gumba (vi)</td>
<td>thumb</td>
</tr>
<tr>
<td>kifua (vi)</td>
<td>the chest</td>
</tr>
<tr>
<td>kifundo (vi)</td>
<td>joint of the body</td>
</tr>
<tr>
<td>kifundo cha</td>
<td>wrist</td>
</tr>
<tr>
<td>mkono (vi)</td>
<td></td>
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<tr>
<td>kiganja (vi)</td>
<td>palm of the hand</td>
</tr>
<tr>
<td>kigasha (vi)</td>
<td>forearm</td>
</tr>
<tr>
<td>kijana (vi)</td>
<td>youth</td>
</tr>
<tr>
<td>kijiji (vi)</td>
<td>village</td>
</tr>
<tr>
<td>kikapu (vi)</td>
<td>small basket</td>
</tr>
<tr>
<td>kikombe (v)</td>
<td>cup</td>
</tr>
<tr>
<td>kila</td>
<td>each, every</td>
</tr>
<tr>
<td>kilele (vi)</td>
<td>summit, peak, climax</td>
</tr>
<tr>
<td>kilimo (ki)</td>
<td>agriculture</td>
</tr>
<tr>
<td>kimbia (v)</td>
<td>run, run away</td>
</tr>
<tr>
<td>kimbilia (v)</td>
<td>run to</td>
</tr>
<tr>
<td>kinanda (vi)</td>
<td>keyboard instrument, piano, harmonica</td>
</tr>
<tr>
<td>kinywa (vi)</td>
<td>inner mouth</td>
</tr>
<tr>
<td>kinywaji (v)</td>
<td>drink, beverage</td>
</tr>
<tr>
<td>kipofu (vi)</td>
<td>blind person</td>
</tr>
<tr>
<td>kisha</td>
<td>then, afterwards</td>
</tr>
<tr>
<td>kisigino (vi)</td>
<td>the heel</td>
</tr>
<tr>
<td>kisima (vi)</td>
<td>water hole/well</td>
</tr>
<tr>
<td>kisiwa (vi)</td>
<td>island</td>
</tr>
<tr>
<td>kisu (vi)</td>
<td>knife</td>
</tr>
<tr>
<td>kitabu (vi)</td>
<td>book</td>
</tr>
<tr>
<td>kitambaa (vi)</td>
<td>fabric, cloth</td>
</tr>
<tr>
<td>kitanda (vi)</td>
<td>bed</td>
</tr>
<tr>
<td>kiti (vi)</td>
<td>chair</td>
</tr>
<tr>
<td>kitu (vi)</td>
<td>thing</td>
</tr>
<tr>
<td>kituo (vi)</td>
<td>a station/stop</td>
</tr>
<tr>
<td>kiu (ki)</td>
<td>thirst</td>
</tr>
<tr>
<td>kiuno (vi)</td>
<td>the waist</td>
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<tr>
<td>kiwiko (vi)</td>
<td>elbow</td>
</tr>
<tr>
<td>kiwiliwili (vi)</td>
<td>torso</td>
</tr>
<tr>
<td>klabu/kilabu (vi)</td>
<td>club, nightclub</td>
</tr>
<tr>
<td>kobe (ma)</td>
<td>tortoise</td>
</tr>
<tr>
<td>kodiani</td>
<td>accordion</td>
</tr>
<tr>
<td>kofia</td>
<td>hat, cap</td>
</tr>
<tr>
<td>komesha (v)</td>
<td>make stop, bring to an end</td>
</tr>
<tr>
<td>koo</td>
<td>throat</td>
</tr>
<tr>
<td>kope</td>
<td>eyelid(s)/eyelash(es)</td>
</tr>
<tr>
<td>koroga (v)</td>
<td>stir, stir up, mix ingredients</td>
</tr>
<tr>
<td>kosea (v)</td>
<td>be mistaken/ wrong, make a mistake</td>
</tr>
<tr>
<td>kubali (v)</td>
<td>agree</td>
</tr>
</tbody>
</table>
kubaliana (v.) be in agreement
-kubwa (adj.) big, large
kuja/ja to come
kuku chicken(s)
kule there
kulia the right (side/hand)
kuliko than (comparison)
kumbuka (v.) remember, recall
kumbusha (v.) remind
kumi ten
kushoto the left (side/hand)
kusini south, in/to south
kuto not to

+ verb stem
kutokana na as a result of
kutwa all day long
-kuu great, big, important
kwa to, from, for, with, by
kwa hiyo therefore, thus, so
kwa maana because, since, that is to say
kwa mfano for example
kwa umbali from a distance, afar
kwaheri goodbye (sing.)
kwaherini goodbye (pl.)
kwamba that
kwanza first, firstly
kwapa (ma) armpit
kweli true
kwenye at, in, on
kwetu at our place, us

lakini but, however
lala (v.) sleep/lie down
laza (v.) set down, put to bed
lazima a necessity/must
leo today
leta (v.) bring
lia (v.) eat with or in
lia (v.) cry, ring, roar
lima (v.) cultivate
lini? when?
lipa (v.) pay
lipisha, lipiza force payment, (v.) avenge
Loh! expresses surprise

M
maadili (pl.) ideals, ethics
maalum(u) special, famous
(adj.)
maandazi (pl.) doughnuts, pastries
mabishano (pl.) dispute
Machi March
maendeleo (pl.) progress, development
mafanikio (pl.) success, achievement(s)
mahakama court of law
mahali place, location
majani leaves/grass
(sing. jani)
majeraha injuries, wounds
(sing. jeraha)
maji (pl.) water
makala article
makalio (pl.) buttocks
maktaba library

L
la no
labda perhaps, maybe
laki hundred thousand
<table>
<thead>
<tr>
<th><strong>Word</strong></th>
<th><strong>English Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>mali</td>
<td>wealth, goods</td>
</tr>
<tr>
<td>malipo (pl.)</td>
<td>payment</td>
</tr>
<tr>
<td>mama</td>
<td>mother</td>
</tr>
<tr>
<td>mama mdogo</td>
<td>mother’s younger</td>
</tr>
<tr>
<td></td>
<td>sister</td>
</tr>
<tr>
<td>mama mkubwa</td>
<td>mother’s elder</td>
</tr>
<tr>
<td></td>
<td>sister</td>
</tr>
<tr>
<td>mama mkwe</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>mama wa</td>
<td>stepmother</td>
</tr>
<tr>
<td>kambo</td>
<td>scenery, landscape</td>
</tr>
<tr>
<td>mandhari</td>
<td>twins, Gemini</td>
</tr>
<tr>
<td>mapacha</td>
<td>early</td>
</tr>
<tr>
<td>mapema</td>
<td>times</td>
</tr>
<tr>
<td>mara</td>
<td></td>
</tr>
<tr>
<td>Marahaba</td>
<td>reply to Shikamoo</td>
</tr>
<tr>
<td>marehemu</td>
<td>deceased person</td>
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<tr>
<td>Marekani</td>
<td>America</td>
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<tr>
<td>masa (pl.)</td>
<td>hours</td>
</tr>
<tr>
<td>masafa (pl.)</td>
<td>range, distance</td>
</tr>
<tr>
<td>mashariki</td>
<td>the east, dawn</td>
</tr>
<tr>
<td>masharubu</td>
<td>moustache</td>
</tr>
<tr>
<td>mashuhuri</td>
<td>famous</td>
</tr>
<tr>
<td>masimulizi</td>
<td>narrations/tales</td>
</tr>
<tr>
<td>maskini</td>
<td>poor/unfortunate person</td>
</tr>
<tr>
<td>masomo (pl.)</td>
<td>studies</td>
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<tr>
<td>matangazo (pl.)</td>
<td>announcements, advertisements</td>
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<tr>
<td>matatizo (sing. tatizo)</td>
<td>difficulties, complications</td>
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<tr>
<td>matatu (pl.)</td>
<td>minibus</td>
</tr>
<tr>
<td>matengenezo (pl.)</td>
<td>repairs, maintenance</td>
</tr>
<tr>
<td>matibabu</td>
<td>medical treatment</td>
</tr>
<tr>
<td>matokeo (pl.)</td>
<td>results/outcomes</td>
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<tr>
<td>matumizi (pl.)</td>
<td>use(s), expenses</td>
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<tr>
<td>mawasiliano</td>
<td>communication</td>
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<tr>
<td>mazingira (pl.)</td>
<td>the environment</td>
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<tr>
<td>maziwa (pl.)</td>
<td>milk</td>
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<tr>
<td>maziwa</td>
<td>lakes, breasts</td>
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<tr>
<td>(sing. ziwa)</td>
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<tr>
<td>mazoezi (pl.)</td>
<td>exercise(s), practice</td>
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<tr>
<td>mbali</td>
<td>far, distant, apart</td>
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<tr>
<td>mbegu</td>
<td>seed(s)</td>
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<tr>
<td>mbele</td>
<td>ahead/distal/foward/</td>
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<td></td>
<td>in front</td>
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<td>mbili</td>
<td>two</td>
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<tr>
<td>mbio</td>
<td>speed, sprint</td>
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<td>mboga</td>
<td>vegetable(s)</td>
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<tr>
<td>mbona</td>
<td>why, how come</td>
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<tr>
<td>mchana</td>
<td>daytime</td>
</tr>
<tr>
<td>mchanga (mi)</td>
<td>sand</td>
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<tr>
<td>mchele (mi)</td>
<td>husked rice</td>
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<tr>
<td>mchopoozi (wa)</td>
<td>pickpocket</td>
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<tr>
<td>mchumba (wa)</td>
<td>fiance(e)</td>
</tr>
<tr>
<td>mchungwa (mi)</td>
<td>orange tree</td>
</tr>
<tr>
<td>mdomo (mi)</td>
<td>the mouth, beak of a bird</td>
</tr>
<tr>
<td>Mei</td>
<td>May</td>
</tr>
<tr>
<td>meya</td>
<td>mayor of a city</td>
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<tr>
<td>meza</td>
<td>table(s)</td>
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<tr>
<td>meza (v.)</td>
<td>swallow</td>
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<tr>
<td></td>
<td>something</td>
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<tr>
<td>mfano</td>
<td>example</td>
</tr>
<tr>
<td>mfanyakazi (wa)</td>
<td>worker</td>
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<tr>
<td>Mfaransa (wa)</td>
<td>French person</td>
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<tr>
<td>mgeni (wa)</td>
<td>guest, foreigner,</td>
</tr>
<tr>
<td></td>
<td>stranger</td>
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<td>Mghan (wa)</td>
<td>Ghanaian</td>
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<td>Mgiriki (wa)</td>
<td>Greek person</td>
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<tr>
<td>mgumba (mi)</td>
<td>banana plant</td>
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<tr>
<td>mgongo (mi)</td>
<td>the back</td>
</tr>
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<td></td>
<td>(a pension)</td>
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<tr>
<td>mgonjwa (wa)</td>
<td>sick person, patient</td>
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<tr>
<td>Mhabeshi (wa)</td>
<td>an Ethiopian</td>
</tr>
<tr>
<td>mguu (mi)</td>
<td>foot, leg</td>
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<tr>
<td>mhandisi (wa)</td>
<td>engineer</td>
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<td>mhariri (wa)</td>
<td>editor</td>
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<td>English</td>
<td>Swahili</td>
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<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>woman</td>
<td>mwanamke</td>
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<tr>
<td>musician</td>
<td>mwanamuziki</td>
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<tr>
<td>(wa) careful person</td>
<td>mwangalifu (wa)</td>
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<tr>
<td>(mi) beginning/start</td>
<td>mwanzo (mi)</td>
</tr>
<tr>
<td>at/in the beginning</td>
<td>mwanzoni mwa</td>
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<tr>
<td>mango tree</td>
<td>mwembe (mi)</td>
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<tr>
<td>someone with/owning</td>
<td>mwenye (pl. wenyi)</td>
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<tr>
<td>having, owner</td>
<td>mwenzi (pl. wenzizi)</td>
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<tr>
<td>colleague</td>
<td>mwerevu (pl. werevuu)</td>
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<tr>
<td>clever/cunning person</td>
<td>mwezi (pl. miezi)</td>
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<tr>
<td>month, moon</td>
<td>mwili (pl. miili)</td>
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<tr>
<td>the body</td>
<td>mwimbaji (wa)</td>
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<tr>
<td>singer</td>
<td>Mwingereza (wa)</td>
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<tr>
<td>English person</td>
<td>mwisho (mi)</td>
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<tr>
<td>end</td>
<td>mwishoni mwa</td>
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<tr>
<td>at the end of</td>
<td>mwuguzi (wa)</td>
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<tr>
<td>nurse</td>
<td>mzee (wa)</td>
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<tr>
<td>old man, an elder, parent</td>
<td>mzima (wa)</td>
</tr>
<tr>
<td>healthy, mature person</td>
<td>ndi- + suffix is/are</td>
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<td>yes, that is so</td>
<td>ndiyo</td>
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<tr>
<td>banana(s)</td>
<td>ndizi</td>
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<tr>
<td>(savoury or sweet)</td>
<td>ndoa</td>
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<td>marriage</td>
<td>ndoto</td>
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<tr>
<td>dream(s)</td>
<td>ndugu</td>
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<tr>
<td>relative, brother/sister</td>
<td>-ngapi? (adj.) how much many</td>
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<tr>
<td>how much many?</td>
<td>Ngazija Comoro Islands</td>
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<tr>
<td>wait for</td>
<td>ngojea (v.)</td>
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<tr>
<td>drum(s), traditional dance</td>
<td>ngoma</td>
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<tr>
<td>cow(s)</td>
<td>ng’ombe</td>
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<tr>
<td>fist</td>
<td>ngumi</td>
</tr>
<tr>
<td>ankle</td>
<td>nguyu</td>
</tr>
<tr>
<td>am, is, are, it is</td>
<td>ni</td>
</tr>
<tr>
<td>what?</td>
<td>nini?</td>
</tr>
<tr>
<td>hunger, famine</td>
<td>njaa</td>
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<tr>
<td>outside</td>
<td>nje</td>
</tr>
<tr>
<td>path, way, road</td>
<td>njia</td>
</tr>
<tr>
<td>crossroad, junction</td>
<td>njia panda</td>
</tr>
<tr>
<td>come everyone!</td>
<td>njoo!</td>
</tr>
<tr>
<td>come!</td>
<td>nne</td>
</tr>
<tr>
<td>four</td>
<td>Novemba November</td>
</tr>
<tr>
<td>November</td>
<td>nunua (v.)</td>
</tr>
<tr>
<td>be bought</td>
<td>nunuliwa (v.)</td>
</tr>
<tr>
<td>buy</td>
<td>nusu</td>
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<tr>
<td>half, semi</td>
<td>nyama</td>
</tr>
<tr>
<td>meat</td>
<td>nyinyi</td>
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<tr>
<td>you (pl.)</td>
<td>nyonga (v.) strangle someone</td>
</tr>
<tr>
<td>star(s)</td>
<td>nyota</td>
</tr>
<tr>
<td>back, behind</td>
<td>nyuma</td>
</tr>
<tr>
<td>house(s)</td>
<td>nyumba</td>
</tr>
<tr>
<td>back, behind</td>
<td>nyusi (sing. usi) eyebrows</td>
</tr>
<tr>
<td>eyebrows</td>
<td>nywele</td>
</tr>
<tr>
<td>hair</td>
<td>(sing. unywele)</td>
</tr>
</tbody>
</table>
O

oa (v.) marry
ogopesha (v.) frighten, scare
Oktoba October
olewa (v.) be married
omba (v.) ask for, pray for
ombi (ma) request, prayer
ona (v.) see
onana (v.) see each other
ondoka (v.) leave, depart
onekana (v.) seem, appear
ongoza (v.) lead, guide
onja (v.) taste
onya (v.) warn
onyesha (v.) show, demonstrate
onywa (v.) be warned
orodha list, catalogue
ota (v.) dream
-ote (adj.) all, whole

patana (v.) be compatible
patikana (v.) be available
patwa na (v.) come down with
peke yako by yourself (peke yangu, by myself, etc)
peleka (v.) send, transmit
penda (v.) like, love
pendeza (v.) be pleasing
pengine sometimes, perhaps
penya (v.) penetrate
pesa money
piga gitaav (v.) play the guitar
piga muziki (v.) play music
piga simu (v.) make a phone call
pigia simu (v.) phone someone
pika (v.) cook
pili second, secondly, next
pima (v.) test, examine, assess
pinda (v.) bend, fold
pinga (v.) oppose, obstruct
pita (v.) pass, make a turn
pitia (v.) pass by/at/near
pochi wallet/purse
pokea (v.) receive, accept, take
pole! my sympathy!
polepole slowly, carefully
polisi policeman, the
pombe beer
popote anywhere, wherever
posta post office
potea (v.) get lost, go astray (wander, be ruined)
pua nose

P

paja (ma) thigh
paji (ma) forehead
paka (v.) apply, smear
pale there
pamba cotton, cotton wool
pamoja together
-pana (adj.) wide, broad
pana (v.) there is
panda (v.) plant, sow
panda (v.) climb, go up, mount, board
pandishwa (v.) be raised, uplifted
pandwa (v.) be planted
Pasaka Easter
pasi passport(s)
pasi clothes iron
pata (v.) get
pumzika (v.) rest
pungua (v.) decrease
punguzwa (v.) be reduced
puuzwa (v.) be disregarded
pwani coast
-pya (adj.) new

salama salimini safe and sound
salama safely, securely
salama safety, peace, good health
salimia (v.) give regards to
samahani! excuse me! I'm sorry!
samaki fish
samehe (v.) forgive, pardon
sanaa art(s), handi-craft(s)
sasa now
sawa correct, OK, equal
sehemu part, section
sekunde second of time
sema (v.) say, speak
semea (v.) speak to/for
Septemba September
sera policy
serikali government
shairi (ma) poem
shaka doubt(s)
shambaa (ma) field, farm
shangaa (v.) be amazed/surprised
shangazi paternal aunt
shauri (ma) advice
shauriwa (v.) be advised
shavu (ma) the cheek
shawishi (v.) urge, persuade
sherehe celebration(s)
sheria law(s); justice
shiba (v.) satisfied with food
shida problem, difficulty
shika hold, grasp
Shikamoo My respects! (reply is Marahaba!)

R

radhi pardon
rafiki friend(s)
(and ma/pl.)
rahisi (adj.) easy, cheap
raia citizen(s)
rgangi colour, dye, paint
-refu (adj.) tall, long
reli railway, rails
ridhika (v.) be satisfied
rika (ma) age group
riziki daily needs, God’s blessings
robo one quarter
(r and ma/pl.)
rudi return, reverse, come back
rudiana return to/with, reunite with
Rumi Rome

S

saa hour(s), clock(s), watch(es)
saba seven
sabini seventy
sabuni soap(s)
safari journey, occasion
safi (adj.) clean, pure
safiri (v.) travel
safisha (v.) clean
sahau (v.) forget
saidiana (v.) help each other
samahani! excuse me! I'm sorry!

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>shughuli</td>
<td>business, preoccupations</td>
</tr>
<tr>
<td>shughulisha (v.)</td>
<td>keep someone busy</td>
</tr>
<tr>
<td>shuka (v.)</td>
<td>descend, get off</td>
</tr>
<tr>
<td>shukrani</td>
<td>thanks, gratitude</td>
</tr>
<tr>
<td>shukuru (v.)</td>
<td>be grateful/ thankful</td>
</tr>
<tr>
<td>shule</td>
<td>school</td>
</tr>
<tr>
<td>si</td>
<td>am not, are not, isn’t</td>
</tr>
<tr>
<td>siasa</td>
<td>politics</td>
</tr>
<tr>
<td>sifiwa (v.)</td>
<td>be praised</td>
</tr>
<tr>
<td>sifuri</td>
<td>zero, nil</td>
</tr>
<tr>
<td>sigara</td>
<td>cigarette(s)</td>
</tr>
<tr>
<td>Sijambo</td>
<td>I am fine</td>
</tr>
<tr>
<td>sikia (v.)</td>
<td>hear, feel</td>
</tr>
<tr>
<td>sikika (v.)</td>
<td>be heard, be audible</td>
</tr>
<tr>
<td>sikio (ma)</td>
<td>ear</td>
</tr>
<tr>
<td>sikitika (v.)</td>
<td>be sad/sorry, disappointed</td>
</tr>
<tr>
<td>siku</td>
<td>day(s)</td>
</tr>
<tr>
<td>siku zote</td>
<td>always</td>
</tr>
<tr>
<td>silaha</td>
<td>weapon(s), arms</td>
</tr>
<tr>
<td>simama (v.)</td>
<td>stop, stand, rise up</td>
</tr>
<tr>
<td>simba</td>
<td>lion</td>
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<tr>
<td>simu</td>
<td>telephone, telegram, telex</td>
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<tr>
<td>simulia (v.)</td>
<td>tell a story, narrate</td>
</tr>
<tr>
<td>sindikiza (v.)</td>
<td>see someone off, escort someone</td>
</tr>
<tr>
<td>sinema</td>
<td>cinema</td>
</tr>
<tr>
<td>sisi</td>
<td>we (sisi sote, all of us)</td>
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<tr>
<td>sita</td>
<td>six</td>
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<tr>
<td>sitini</td>
<td>sixty</td>
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<tr>
<td>sivyo!</td>
<td>that’s not so! not that way!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
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<tbody>
<tr>
<td>siyo hivyo</td>
<td>that’s not right, not that way</td>
</tr>
<tr>
<td>siyo</td>
<td>it is not so, no</td>
</tr>
<tr>
<td>soko (ma)</td>
<td>market</td>
</tr>
<tr>
<td>soma (v.)</td>
<td>read, study</td>
</tr>
<tr>
<td>somesha (v.)</td>
<td>teach, educate</td>
</tr>
<tr>
<td>starehe (v.)</td>
<td>be comfortable, rest easy (have a good time)</td>
</tr>
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<td>stesheni</td>
<td>railway station(s)</td>
</tr>
<tr>
<td>sungura</td>
<td>hare(s), rabbit(s)</td>
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<tr>
<td>swali (ma)</td>
<td>question</td>
</tr>
<tr>
<td>T</td>
<td></td>
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<tr>
<td>taabu</td>
<td>problem(s), trouble(s)</td>
</tr>
<tr>
<td>taarifa</td>
<td>statement, report, announcement</td>
</tr>
<tr>
<td>tabia</td>
<td>character, characteristics, nature</td>
</tr>
<tr>
<td>tafadahi</td>
<td>please</td>
</tr>
<tr>
<td>tafrija</td>
<td>party, reception</td>
</tr>
<tr>
<td>taifa (ma)</td>
<td>nation, nationality</td>
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<tr>
<td>taka (v.)</td>
<td>want</td>
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<td>takwimu</td>
<td>statistic(s)</td>
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<tr>
<td>talaka</td>
<td>divorce</td>
</tr>
<tr>
<td>tamasha</td>
<td>festivity, spectacle</td>
</tr>
<tr>
<td>tambiana (v.)</td>
<td>brag/to one another</td>
</tr>
<tr>
<td>tambua (v.)</td>
<td>realize, recognize</td>
</tr>
<tr>
<td>tambuka reli</td>
<td>level crossing</td>
</tr>
<tr>
<td>tangawizi</td>
<td>ginger, ginger beer</td>
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<td>tano</td>
<td>five</td>
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<tr>
<td>tanzia</td>
<td>obituary (-ies)</td>
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<tr>
<td>tarab(u)</td>
<td>Swahili/Arab music</td>
</tr>
<tr>
<td>tarehe</td>
<td>date</td>
</tr>
<tr>
<td>taslimu (adj.)</td>
<td>prompt (cash)</td>
</tr>
</tbody>
</table>
tatu

three

taya (ma)
jaw

tazama (v.)
look at, watch

tegemaa (v.)
expect, rely on

tekeloza (v.)
be implemented

technolajoia
technology

teki
a taxi

tele (and adj.)
plenty of, a lot

tembea (v.)
wak, travel around

tembeleka (v.)
visit, walk with

tenga (v.)
be separated

tengeneza (v.)
repair, manufacture, prepare

teremka (v.)
descent, get off

tetemeka (v.)
tremble, shake

thelathini

themaninini

tia (v.)
put, put in, place

tiba

medicine, treatment

tibiwa (v.)
be medically treated

timu

team

tisa
nine

tisini
ninety

tofauti
difference

tofautiana (v.)
be different

toka (v.)
come from, out of

tokana na (v.)
result, stem from

tokea (v.)
happen, occur

towekeka (v.)
disappear, vanish

treni
train

tu
only, just

tuhumiwa (v.)
be suspected (of)
tumai,

tumaini (v.)
hope, expect

tumbo (ma)
stomach

tumia (v.)
use

tumiva (v.)
be used

tunda (ma)
a fruit

tunga (v.)
compose, arrange

twaa (v.)
take, pick up

U

ua (ma)
flower

ua (pl. nyua)
courtyard

ubaguzi
discrimination

ubalozi
embassy

ubao (pl. mbao)
board

Ubelgiji
Belgium

ubingwa
championship, expertise

uchumi
economy, economics

udi
Arab lute

ufagio (pl.
fagio)
broom

ufahamu
consciousness, comprehension

ufunguo
(key
(pl. funguo)

ugali
cooked maize

meal

Ugiriki
Greece

ugonjwa
illness

( pl. magonjwa)

Uhabeshi
Ethiopia

Uholanzi
Holland

uhuru
independence, freedom

Uingereza
England, Britain

Ujerumani
Germany

ujinga
ignorance

ujumbe
message, delegation

ukoloni
colonialism

ukucha
fingernail, toenail

(pl. kucha)
ukurasa (pl. kurasa) page
ukuta (pl. kuta) wall
ukweli truth
Ulaya Europe
ulimi (pl. ndimi) tongue
ulimwengu world, universe
uliza (v.) ask question(s)
uma (v.) bite, hurt
umeme electricity
Umoja wa The United Mataifa Nations
umri age
umuhimu importance
umwa (v.) be in pain
ungana (v.) be joined
unganisha (v.) merge, connect
Unguja Zanzibar
unyonga hip
upande (pl. pande) side
upanga (pl. panga) sword
upesi quickly
upimaji assessment
upinzani opposition
Ureno Portugal
urithi inheritance/heritage
Urusi Russia
ushairi poetry
usiku night, at night
usiku kuchaa all night long
uso (pl. nyuso) face
utaifa nationhood
uvumulivu patience, tolerance
usaha kill
uzazi birth, childbearing
uzuri beauty, goodness
V
vidonge (ki) pills, tablets
vifaa (ki) supplies, equipment
vimba (v.) swell
vipindi (ki) periods of time, programmes
vita war
vitambaa (ki) cloths, materials (fabric)
viza visa(s)
vua (v.) fish, catch fish
vuka (v.) cross over (sail)
vuma (v.) cause a stir
vumbi (ma) dust
vunjika (v.) be broken
vitia (v.) fascinate, attract
vyombo ya kitchenware
vikoni
W
Waafrica Africans
wahi (v.) manage to, be on time for
wakati (pl. nyakati) time
wakati ujao the future
walakini but, however
wali those (of people/animals)
wananchi (pl.) cooked rice
wao fellow countrymen, citizens
they, their, theirs
wapi? where?
washa (v.) itch (light, ignite)
wasia will, testament
wasiliana (v.) be in contact, communicate
wayo (pl. nyayo) sole of the foot
weka (v.)  put, place, keep  
wembe  razor  
(pl. nyembe)  
wewe  you  
weza (v.)  can, be able  
-wezekana (v.)  be possible  
wiki  week  
wimbo  song  
(pl. nyimbo)  
woga (u)  fear, cowardice  

Y  
yai (ma)  egg  
yaliyomo  table of contents  
yeye  she, he, her, him  
yule  that (person/animal)  

Z  
zaa (v.)  give birth, bear fruits  
zahanati  dispensary  
zaidi  more  
zaliwa (v.)  be born  
zamani  in the past  
zawadiwa (v.)  be awarded  
zidi (v.)  increase  
zidishwa (v.)  be increased  
-zima (adj.)  whole, well, adult  
ziwa (ma)  lake, breast  
zuia (v.)  prevent  
-zuri (adj.)  good, beautiful
able (be) -weza (v.)
above juu
abundance wingi
accident ajali
accompany -fuatana (v.)
accompany -sindikiza (v.)
part way
address anwani
advertisement tangazo (ma)
advice shauri (ma)
advice -shauri (v.)
affair jambo (pl. mambo)
afraid (be) -ogopa (v.)
Africa Afrika
after baada ya
afternoon alasiri
afterwards baadaye
again tena
agree umri
agreement (be in) -kubali (v.)
agreement (be in) -kubaliana (v.)
agriculture kilimo
ahead mbele
AIDS ukinwi
air hewa
air -ote (adj.)
all -ruhusu (v.)
allow peke -angu/
alone -ako, etc.
also although
am America
American (person) among
amount and
angry animal
announcement another
answer any
appearance April
approach (something)
are area
arm arrive
art article (written)
asset(s)
aside ask
assistant at
attend

pia, vilevile
ingawa
ni
Marekani
Mmarekani
miongoni mwa,
kati ya
kiasi
na, tena, -ka-
-kasirika (v.)
mnyama (wa)
tangazo (ma)
-ingine (adj.)
jibu (ma)
-o -ote (adj.)
sura
April
-karibia (v.)
ni
deno (ma)
mkono (mi)
-fika (v.)
sanaa
makala
mali
kando
-uliza (v.)
msaidizi (wa)
kwa, kwenye
-hudhuria (v.)
aunt (maternal)  
mama mdogo

aunt (paternal)  
shangazi

baby  
mtoto mchanga

back (of the body)  
mgongo (mi)

bad  
-baya (v.)

badly  
vibaya

badness  
ubaya

bag  
mfuko (mi)

banana  
ndizi

banana plant  
mgomba (mi)

bar (for drinks)  
baa (ma)

basket  
kikapu (vi)

be (to)  
-wa/-kuwa (v.)

bean  
haragwe (ma)

beat  
-piga (v.)

because  
kwa sababu

bed  
kita (vi)

be (to)  
-wa/-kuwa (v.)

bread  
-poma, bia

break  
kabla

bride  
-omba (v.)

bridegroom  
kwasa sababu

bring  
kitanda (vi)

Britain  
pombe, bia

British person  
haragwe (ma)

brother  
-pinda (v.)

build  
-zaa (v.)

building  
-bora (adj.)

burn  
-pona (v.)

bus  
nafuu

buy  
kati ya, baina ya

broken (be)  
-anza (v.)

broom  
mwanzo (mi)

call  
nyuma

car  
brother

care for  
nyuma

carry  
brother

big  
-kubwa (adj.)

bicycle  
baiskeli

birth (give)  
zaa (v.)

black  
eusi (adj.)

blackboard  
ubao

bleed  
ubao (pl. mbao)

bless  
-toka damu

blessing  
-bariki (v.)

blind person  
baraka

blood  
kipofu (vi)

blue  
damu

board  
buluu

board (a bus etc.)  
ubao (pl. mbao)

body  
-panda (v.)

boil (something)  
-wilii (mi)

boiling (be)  
-chemsha (v.)

book  
-chemka (v.)

border  
kitabu (vi.)

box  
mpaka (mi)

boy  
sanduku (ma)

boy-child  
mvulana (wa)

mtoto wa  
mtoto wa

kiume (wa)

mfuke (mi)  
mkate (mi)

banana  
-omba (v.)

banana plant  
bwana arusi

(ba)

bar (for drinks)  
bwana arusi

(age)

basket  
Uingereza

be (to)  
Mwingereza

(birth)

bean  
Uingereza

(birth)

be (to)  
-bwana arusi

(age)

bed  
Uingereza

(birth)

be (to)  
-bwana arusi

(age)

bend  
Uingereza

(birth)

best  
Mwingereza

(birth)

better (get)  
Mwingereza

(birth)

betterment  
Uingereza

(birth)

between  
Uingereza

(birth)
cassette
cat
certainty
certificate
chair
chat
cheap
chest (of the body)
chicken
child
childhood
China
Chinese person
Christian person
church
city
clap
class (position)
class (room/period)
clean
clean
clerk
climb
clock
close
cloth
clothes
cloud
coast
coconut
coconut palm
coffee (drink)
cold
collide
colour
come
come!
comfort
companion
kanda
paka
hakika
cheti (vy)
ki (vi)
-zungumza/
-ongea (v.)
rahisi (adj.)
kifua (vi)
kuku (vi)
mtoto (wa)
utoo
Uchina
Mchina (wa)
Mkristo (wa)
kanisa (ma)
jiji (ma)
-piga makofi
(v.)
daraja
darasa (ma)
-safisha (v.)
safi (adj.)
karani (ma)
-panda (v.)
saa
-funga (v.)
kitambaa (vi)
nguo
wingu (ma)
pwani
nazi
mnazi (mi)
kahawa
baridi (adj.)
-gongana (v.)
rangi
-jə/-kuja (v.)
njoo!
raha
mwenzi
(pl. wenzí)
company
compete
competition
complete(ly)
computer
concerning
condition
conference
congratulations
construct
continue
cook
cooking pot
cool (become)
cool (become)
corner
correct
count
country(-ies)
cow(s)
create
crop
cross
cultivate
cunning
cup
cure
custom
customer
customs office
cut
damage
dance
D
kampuni (ma)
-shindana (v.)
mashindano
(pl.)
kamili
kompyuta
juu ya, -husu
(v.)
hali
mkutano (mi)
hongera
-unda (v.)
-endelea (v.)
-pika (v.)
mpishi (wa)
sufuria,
chungu (vy)
-poa (v.)
pembe
sawa (adj.)
-hesabu (v.)
nchi
ng'ombe
-umba (v.)
zao (ma)
-vuka (v.)
-lima (v.)
-erevu (adj.)
kikombe (vi)
-ganga/-ponya
(v.)
desturi,
kawaida
mteja (wa)
forodha
-kata (v.)
-haribu (v.)
-cheza ngoma
(v.)
dance - ngoma, dansi
danger - hatari
date (calendar) - tarehe
daughter - mwana (wa), binti
dawn - alfajiri
day (24 hrs) - siku
daytime - mchana
dehbt - deni (ma)
December - Desemba/
    Disemba

decline (invitation) - -kataa (v.)
decrease - -pungua (v.)
decrease (something) - -punguza (v.)
definitely - kabisa
depend (on) - -tegemea (v.)
descend - -shuka/
    -teremka (v.)
despair - -kata tamaa (v.)
destroy - -haribu (v.)
development - maendeleo (pl.)
die - -fal/-kufa/fariki (v.)
differ - -tofautiana (v.)
difference - tofauti
difficulty - taibu, tatizo (ma)
dispensary - zahanati
distress - taabu
divide - -gawa/-gawanya (v.)
do - -fanya (v.)
doctor - daktari (ma), mganga (wa)
dog - mbwa

door - mlango (mi)
doubt - shaka (ma)
doughnut - andazi (ma)
down/downwards - chini
dream - -ota (v.)
dream - ndoto

-nywa/-kunywa (v.)
kinywaji (vi)
-endesha (v.)
dereva (ma)
dawa (and ma pl.)
-ngoma ngoma (v.)
-ngoma
-lewa (v.)
mlevi (wa)
wakati wa
shughuli

each - kila
ear - siko (ma)
easy - mapema
east - mashariki
editor - rahisi
Egypt - la/kula (v.)
hariri (wa)
ey (ma)
Misri
-nane
-themanini
au, ama
mzee (wa)
umeme
tembo, ndovu
mwisho (mi)
mwishoni, mwishowe
-enough (be) - tosha (v.)
enter - ingia (v.)
bahasha
kosa (ma)
hasa
Ulaya
<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
<th>English</th>
<th>Swahili</th>
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<tbody>
<tr>
<td>European (person)</td>
<td>Mzungu (wa)</td>
<td>fifty</td>
<td>hamsini</td>
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<tr>
<td>evening</td>
<td>jioni</td>
<td>fight</td>
<td>-pigana (v.)</td>
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<tr>
<td>every</td>
<td>kila</td>
<td>fighting</td>
<td>mapigano (pl.)</td>
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<td>exactly</td>
<td>kamili</td>
<td>fill</td>
<td>-jaza (v.)</td>
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<td>example</td>
<td>mfano (mi)</td>
<td>final</td>
<td>-a mwisho</td>
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<tr>
<td>except</td>
<td>ila</td>
<td>finally</td>
<td>hatimaye, mwishowe</td>
</tr>
<tr>
<td>expect</td>
<td>-tegemea (v.)</td>
<td>find</td>
<td>-kuta (v.)</td>
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<td>expensive</td>
<td>ghali</td>
<td>finish</td>
<td>kidole (vi), chanda (vy)</td>
</tr>
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<td>expert</td>
<td>mtaalam(u) (wa)</td>
<td>-eleza (v.)</td>
<td>-maliza (v.)</td>
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<tr>
<td>explain</td>
<td>-tegemea (v.)</td>
<td></td>
<td>-isha/-kwisha (v.)</td>
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<tr>
<td>explanation</td>
<td>maelezo (pl.)</td>
<td></td>
<td>moto (mi)</td>
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<tr>
<td>extent</td>
<td>kadiri</td>
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front (in – of) mbele ya 
fruit tunda (ma) 
full (be) -jaa (v.) 

G
game mchezo (mi) 
game-park mbuga ya 
(reserve) wanyama 
garden bustani 
gazelle paa 
Gazelle Mapacha 
Gazelle (star sign) 
gentleman bwana (ma) 
genuine halisi (and adj.) 
geography jioografia 
German person Mjerumani (wa) 
Germany Ujerumani 
get -pata (v.) 
gift zawadi 
giraffe twiga 
girl msichana (wa) 
girl-child mtoto wa kike 
(wa) 
give -pal/-kupa (v.) 
go -enda/kwenda (v.) 
go! nenda! 
go (about) -tembea (v.) 
go (around) -zunguka (v.) 
go (up) -panda (v.) 
goat(s) mbuzi 
God Mungu 
good -ema/-zuri (adj.) 
goodbye kwaheri 
goodness wema 
government serikali 
grandmother bibi (ma) 
grasp -shika (v.) 
grass majani (pl.) 
great -kuu (adj.) 
Greece Ugiriki 
Greek person Mgiriki (wa) 
green kijani (adj.) 
greet (someone)-salimu (v.) 
greetings salaam/salamu 
group kikundi (vi), 

- kundi (ma) 

-linda (v.) 

-guard (something) 
guard mlinci (wa) 
guest mgeni (wa) 

H
hair (pl.) nywele (sing. 

unywele) 

hat kofia (ma) 

-have -kuwa na (v.) 

-having -enywe (adj.) 

-he yeye, -a 

-head kichwa (vi) 

-hear sikia (v.) 

-heart moyo (mi) 

-help joto 

-height -zito (adj.) 

-help urefu 

-having saidia (v.) 

-he kuku 

-are yeye, -ake, -m- 

-hapa, huku 

-mwenyewe 

-hippotamus kiboko (vi) 

-ake 

-hit piga (v.) 

-hold shika (v.) 

-holiday likizo, livu 

-hope tumaini (v.) 

-hot moto 

-hotel hoteli 

-hour saa 

-house nyumba 

-how? vipi? -je? 

-how many? -ngapi?

-human being binadamu
hundred
hunger
hunt
hurt
husband
hut
hyena

mià
njaa
-winda (v.)
-uma (v.)
mume (wa)
kibanda (vi)

mimi, ni-
wazo (ma)
ikiwa, kama
-washa (v.)
ugua (v.)
ugonjwa
mara moja,
sasa hivi

nafuu
-ongeza (v.)
Bara Hindi

Indian (person)
Mhindi (Wa)
injured (be)
umia (v.)
injury
jeraha (ma)
insect
mdudu (wa)
inside
ndani
instead (of)
badala ya
intend
kusudia (v.)
invite
alika/karibisha (v.)
iron
piga pasi (v.)
(something)
iron
pasi
is
ni
its
-ake

maarifa (pl.)
maarifa

K

kebab
ufunguo
-pl. funguo
-ua (v.)
jiko (pl. meko)
goti (ma)
-piga magoti (v.)
kisu (vi)
-gonga (v.)
-jua (v.)

K

lady
lamp(s)
land (set down)
land(s)
language(s)
last (position)
late (be)
later (on)
lead
leader
leaf
learn
leave
left (direction)
leg
lemon
lemon tree
length
leopard(s)
lesson
letter(s)

L

lady
lamp(s)
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land(s)
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lead
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letter(s)

J

January
Januari
join
-junga (v.)
journalist
mwandishi wa
-habari (wa)
journey
safari
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museum
music
Muslim person
my

kinywa (vi)
Msumbiji
makumbusho (pl.)
muziki (mi)
Mwislamu (wa)
-angu

number(s)
numeral(s)
nurse

observe
obtainable
occur
ocelae
October
office
old (people)
old (become)
on
once
only
open
operation
opportunity
oppose
or
orange

name
narrow
nation
nationhood
near
necessary
necessities
need
(something)
need
neighbour
neck(s)
net
new
news
newspaper
next (to)

jina (ma)
-embamba (adj.)
taifa
utaifa
karibu
lazima
mahitaji
-hitaji (v.)

uhitaji, haja
jirani (ma)
shingo
wavu (pl. nyavu)
-pya (adj.)
habari
gazeti (ma)
kando ya, karibu
na

usiku
sifuri
tisa

hapanza, la, siyo
upuuzi
kaskazini
puu

cheti (vy)
tangazo (ma)
-tangaza/-arifu
(v.)

bado, -ja-
sifuri

P

parent

mzazi (wa),
mzee (wa)

park (vehicle)

-bustani

sehemu

hasa

chama (vy)

-pita (v.)

abiria

mpita njia (wa)

njia

subira

mgonjwa
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<td>silence</td>
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these (people) nyanya
these (people) kesho
these (people) mno
these (people) kitaa (vi)
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these (people) mada
these (people) jumla
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these (people) biashara
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these (people) girimoshia (ma)
these (people) -safari (v.)
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these (people) mtu (mi)
these (people) kabila (ma)
these (people) taabu, shida
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truly
Tuesday
turn
twenty	

twice
two
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suruali
lori
kweli
kweli, kwa kweli
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tapika (v.)
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Ugandan
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uncle
uncle
under
understand
undress
unfold
university
untangle
until
up
up (to)
us
USA
useful (be)
usefulness
useless
usually

Mganda (wa)
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walk
walk (stroll)
wall
want
whole
why?
why!
(emphatic)
wide
wife
win (to)
window
wine
with
woman
woodland
word
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manufaa

mboga

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mfanyakazi (wa)

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writer

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year
yellow
yes
yes!
yesterday
yet

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-andika (v.)
mwandishi

you
you (pl.)

young
youth

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your (pl.)

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manjano

ndiyo

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