

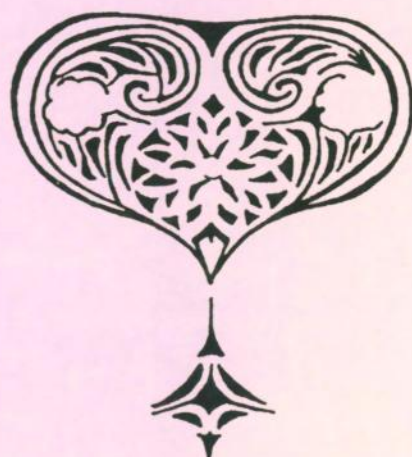
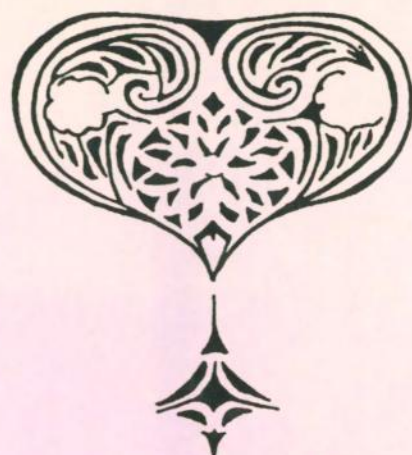
# Masomo ya Kisasa

.....  
*Contemporary*  
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*Readings in*  
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.....  
*Swahili*  
.....

Ann Biersteker





## Yale Language Series





# **Masomo ya Kisasa**

*Contemporary Readings in Swahili*

**Ann Biersteker**

Yale University

*with*

**May Balisidya**

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**Joseph Mabwa**

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**Yale University Press**  
**New Haven & London**

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Printed in the United States of America.

*Library of Congress Cataloging-in-Publication Data*

Masomo ya kisasa: contemporary readings in Swahili / Ann Biersteker with May Balisidya, Vicki Carstens, Joseph Mabwa; illustrations by Janet Allen, Dennis Doughty

p. cm. —(Yale language series)

ISBN 0-300-04706-1 (alk. paper)

1. Swahili language—Textbooks for foreign speakers—English.

2. Swahili language—Readers. I. Biersteker, Ann Joyce.

PL8701.M33 1990

496'.39286421 — dc20 89-70724 CIP

The paper in this book meets the guidelines for permanence and durability of the Committee on Production Guidelines for Book Longevity of the Council on Library Resources.

10 9 8 7 6 5 4 3 2 1

To the memory of May Balisidya and Joseph Mabwa





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## Acknowledgments

The dedication of this book acknowledges the contributions of our late colleagues May Balisidya and Joseph Mabwa. Both devoted considerable time and energy to this project during the last years of their lives. Their enthusiasm and commitment inspired all of us. Swahili studies has lost two young scholars of enormous talent and energy. We have lost two friends whose support, generosity, and insight were very important to us and to this project.

The passages included in this textbook were selected by Biersteker and Mabwa in consultation with Carstens and Balisidya. Balisidya and Mabwa had primary responsibility for the marginal glosses. Balisidya also advised in revisions of other parts of the text. The grammatical notes were written primarily by Carstens, who also worked extensively on the margin glosses.

Others who contributed to the project included Debra Amory (editing and work on cultural and bibliographical notes), the late Haruna Gillum (proof-reading), Gitahi Gititi (revision of the glossary), Kimani wa Njogu (revision of the glossary), Athman Lali Omar (comments and suggested revisions of the text and glossary), Mark Plane (questions for a number of the lessons), Ibrahim Noor Shariff (extensive comments on a preliminary version), Katherine Snyder (editing), Helen Satterlee (typing), and Yale Press editors Ellen Graham and Al Metro.

Preliminary materials for this text were produced at Northern Illinois University and Yale University under a grant from the U.S. Department of Education International Research and Studies Program (Project number: 017AH40078). A preliminary edition was published by Yale University's Council on African Studies in 1988. The support of the DOE international Research and Studies Program, the Northern Illinois University Center for Black Studies, and Yale University's Council on African Studies is gratefully acknowledged.



## INTRODUCTION

Masomo ya Kisasa: Contemporary Readings in Swahili is a textbook designed to enable Swahili students to read and understand authentic texts in the language. It is intended to provide a transition between an introductory Swahili textbook and unassisted reading of original texts. The textbook consists of 31 graded reading passages. Each reading passage is accompanied by margin glosses in Swahili, grammatical and cultural notes (with bibliographical references), diagnostic questions, and suggested conversational and grammatical activities.

Contemporary language classes increasingly have come to focus on communication and the development of functional language skills. Optimal use of this text will occur in a class where conversational interaction is the primary activity. The passages included in this text should be read for global content, with minimal use of the grammatical and cultural notes, and then used in class to provide a focus for interaction-oriented activities. The passages are not meant to be used as translation exercises. The notes and glosses are provided as useful aids to be consulted only when necessary, that is, when a text or part of a text cannot be otherwise comprehended.

The rationale for use of a reader at this intermediate level of instruction in the university context is two-fold. First, reading skills in Swahili are far more easily acquired by most university level students than are other skills. Use of a reader as a primary text for out-of-class assignments provides stimulation for further independent development of this strong skill. Transference to other areas of the skills developed in this area will then be the goal of class activity focused on the development of conversational and other functional skills.

The second reason for use of a reader at this level is to expose students to the wide range of materials available in Swahili, thereby demonstrating the relevance of developing reading skills in Swahili, and motivating students to read at the advanced level in specialized fields of interest.

Relevance is also part of the rationale for the particular type of reader we have produced. The readings included have been selected for readership by university students who intend to visit Swahili-speaking areas and who will most likely do so in some professional capacity. For this reason materials from newspapers, government documents, popular magazines, and books predominate. These are the materials read by those with whom students will communicate. The readings selected also cover a variety of topics which should be of interest to students of different fields. The selection of texts makes it evident that, whatever one's specialization or interests, there are useful and even essential materials which are available only in Swahili.

A second reason for our choice of this particular type of reader is inherent in the use of actual materials produced within the society where a language is spoken. Such materials present a culture far more accurately, realistically, and usefully than materials written specifically to present cultural content. In recent years there has been considerable research on the use of "authentic" materials in language courses at various levels. As Janet Swaffar notes, "to learn to apprehend authentic language, students must have exposure to and practice in decoding the message systems of authentic texts."<sup>1</sup>

The texts included here are all culturally appropriate and were originally composed in Swahili. Most of the texts selected were originally published in Swahili in East African publications aimed at a non-specialist adult Swahili-speaking audience. One was originally published in a German journal aimed at an academic audience. A wide range of topics, disciplines, sources, historical periods, and genres is represented in these materials. Texts selected for inclusion are from both Kenya and Tanzania. While most texts were originally published, two oral texts by the noted Swahili poet and scholar Sheikh Ahmed Nabhany are included.

The sources for many of the texts are publications not easily available to students. All of the texts are in Standard Swahili but in some of the later texts a number of dialect usages occur which are explained in the margin glosses or in the grammatical notes. The majority of the texts are contemporary, but earlier classic texts such as Shaaban Roberts' poem "Rangi Zetu" and Jomo Kenyatta's introduction to the Swahili edition of Facing Mount Kenya have also been included.

The texts in this book have not been normalized except in some cases incidentally, in an attempt to correct misprints. Inconsistencies abound in the texts, and we have made no effort to eliminate them because we believe that even at this level, students should realize that divergent acceptable usages occur. We have up-dated geographical references when there have been name changes, and in a very few cases we have modified a non-standard form when we thought that it would introduce unnecessary confusion.

### Margin Glosses

The purpose of the margin glosses is to enable students to read the text without use of a dictionary. All terms which do not occur in the glossary of Thomas Hinnebusch and Sarah Mirza, Kiswahili: Msingi wa Kusema, Kusoma, na Kuandika (Washington, University Press of America, 1979), or in an earlier passage included here, are glossed in the margin. All glosses are written in Swahili using terms which occur in the Hinnebusch and Mirza glossary or terms which are defined in a previous margin gloss in this text. The terms glossed are all underlined in the text.

---

<sup>1</sup>Janet K. Swaffar, "Reading Authentic Texts," The Modern Language Journal, 69, i (1985), p.17.

The margin glosses were developed according to the following criteria:

1. Contextual criteria:
  - a. Terms are defined appropriately to context. Other meanings - be they broader, narrower, related, etc. - are **not** included.
  - b. When a term occurs again with a different meaning, it is redefined.
  - c. Glosses are repeated when it was felt useful (for example, in the case of a single occurrence in one text of a term which does not recur until a much later passage).
2. The glosses are written for English-speaking university students. As a result:
  - a. English borrowings are sometimes defined and sometimes just noted as *kutoka Kiingereza*.
  - b. Since students are presumed to be at least partially aware of how nouns are derived from verbs, items such as *jaribio/majaribio* are glossed as *kutoka 'kujaribu.'*
  - c. Students are assumed to be capable of recognizing certain familiar items from a description of their characteristics (*papa, kamba, siagi*, etc.). These are described in Swahili while less familiar objects and animals (*iliki, nguru, mkoko*, etc.) are glossed in English.
3. We have attempted to make the glosses as brief as possible without sacrificing clarity.
4. We have not used grammatical forms in the glosses until they have occurred in the texts.
5. Singular and plural nouns are listed unless they are in Classes 9 and 10 (then no plural is given), or do not normally have a singular or plural form.
6. Verbs are glossed as infinitives. Derived forms are glossed even if the stem occurs in Hinnebusch and Mirza or has been previously defined. This is the case even if the derived form is perfectly predictable from the stem. The only exceptions are regular passives and directional/applicative forms with predictable meanings.
7. Adjectives and adjectival phrases are glossed as stems.
8. The only term not used in Hinnebusch and Mirza which is introduced in the margin glosses is *kinyume cha* ("opposite of").

## Grammatical Notes

Grammatical notes are provided for all structures and forms not discussed in the Hinnebusch and Mirza text. The rationale for this was to maintain consistency with the use of the glossary of this beginning level text as the basis for the margin glosses. Use of this reader immediately after the Hinnebusch text would, however, present a number of difficulties. Each of the early texts introduces a large number of new structures, many of which will require drill and practice before the suggested activities could be used effectively. Certainly students in a second year course will also need review and practice of structures introduced in the first year course as they begin reading these texts. We recommend review (perhaps using East African school readers, or simpler "authentic texts" such as advertisements, cartoons, and popular songs), followed by practice and/or drill of the following structures prior to or while using Lessons 1-3:

1. Complex tenses
2. Negative relatives
3. Relative of "to be" (affirmative and negative)
4. Short present relative
5. Hypotheticals

In writing the grammatical notes we have tried to avoid introducing problematic terms and concepts and have for the most part used the terms introduced in the Hinnebusch and Mirza text. We have introduced the term "sequential" to refer to the forms more typically called "consecutives" because we feel that such forms can be explained most easily in English in terms of "sequences of actions."

The grammatical notes often refer to the following reference grammars:

Ashton, E. O. Swahili Grammar (London: Longman, 1944).

Bennett, Patrick. Swahili Today, Rev. ed. (Madison: University of Wisconsin African Studies Program, 1985).

Wilson, P. M. Simplified Swahili (Nairobi: Kenya Literature Bureau, 1970).

The notes also refer interested students to the following handbooks of idioms:

Farsi, Shaaban Saleh. Swahili Idioms (Nairobi: East African Publishing House, 1973).

Hollingsworth, L. W., and Yahya Alawi. Advanced Swahili Exercises (London: Nelson, 1968).

Mohamed, S. A. Misemo, Milio na Tashbihi (Dar es Salaam: Longman, 1977).

Nassir, A. A Concise Dictionary of English-Swahili Idioms (Nairobi: Shungwaya, 1975).



## Questions

The questions following each text may be used in or outside of class. They occur in sets of three, each set more difficult than those preceding. If the questions are used in class, it is expected students will skim or read the passage quickly and be able to answer the first three. Better students will be able to answer at least some of the second group of questions. Re-reading in or out of class will then be assigned. The first six questions should be answerable on a second reading with use of the margin glosses, but without use of the grammatical or cultural notes or a dictionary. Better students may even be able to tackle the third set of questions on this second reading. Most will require a third reading, use of the margin glosses, and perhaps use of the grammatical notes to answer the questions in the third set.

If the passages are read outside of class, students are expected to use the questions to check their comprehension of the passage. After each reading a student may check her/his level of comprehension by answering as many questions as possible and then re-read the passage and re-check comprehension as necessary.

## Cultural Notes

Cultural notes are provided to give references to other sources on the reading topics and to provide background on issues and topics which may be unfamiliar. We have not attempted to provide complete bibliographies for each topic or issue but have listed a few of the most well known and easily accessible relevant works.







Kabla ya kueleza historia na

habari za Watanzania na jinsi nchi yetu ilivyotawaliwa kwanza na Waarabu, baadaye na Wadachi na halafu mwishowe na Waingereza, ni vizuri tuichungue<sup>1</sup> nchi yetu ilivyo.<sup>2</sup> Ni vema tufanye hivyo kwanza kwa sababu hali ya nchi yetu kwa jumla inaweza kutupa kidokezi katika kujibu maswali ambayo vijana wa leo na wa kesho watakuwa nayo watakapoanza kupeleleza kwa makini historia ya nchi yetu na historia yao wenyewe. Maelezo yafuatayo<sup>3</sup> yametolewa kulenga shabaha hiyo

Tanzania Bara ina ukubwa wa maili za eneo 362,688. Hapo zamani nchi yetu ilikuwa ni<sup>4</sup> sehemu ya koloni ya Wadachi iliyokuwa inaitwa<sup>5</sup> "Afrika ya Mashariki ya Wadachi." Rwanda na Burundi zilikuwa sehemu za Afrika ya Mashariki ya Wadachi pia. Baada ya Vita Kuu ya Kwanza, Waingereza walitawala nchi yetu kwa mkataba maalum wa Umoja wa Mataifa wa siku zile; na tarehe 1 Februari, 1920

jinsi - namna

kutawaliwa - kuwa chini ya utawala wa mtu/nchi nyingine

kuchungua - kutazama ili kujua zaidi

kidokezi/vidokezi - habari inayosaidia mtu kufahamu jambo fulani (kutupa kidokezi in kama kutusaidia)

kupeleleza kwa makini - kutazama vizuri

elezo/maelezo - kutoka "kueleza"

kutolewa - kuletwa au kutumiwa

kulenga shabaha - kuelekea nia

maili - kutoka neno la "mile" la Kiingereza

maili ya eneo/maili za eneo - maili moja x maili moja

kutawala - kuwa na utawala

mkataba - mapatano ya kuandikiana

maalum - -a maana, muhimu

Sources: Nsekela, A. J. "Nchi Yetu," in *Minara ya Historia ya Tanganyika: Tanganyika hadi Tanzania*. Arusha: Longman, 1965, pp 1-4. The sources for the map are *Area Handbook for Kenya*, Irving May Kaplan, 1976, and *Quarterly Economic Review of Tanzania*, Mozambique Annual Supplement, 1984.

nchi yetu bila ya Rwanda na Burundi  
ilipewa jina "Tanganyika".

Nchi yenyewe ipo kati ya maziwa  
matatu makubwa ya Afrika na Bahari ya  
Hindi. Tanzania Bara ipo kusini ki-  
dogo tu ya Mstari wa Ikweta. Nchi  
zilizo jirani na Tanzania Bara ni  
Kenya, Uganda, Rwanda, Burundi,  
Zaire, Zambia, Malawi, Msumbiji  
na Tanzania Visiwani. Karibu  
maili za eneo 20,000 za nchi yetu  
zimefunikwa na maji ya maziwa.  
Miongoni mwa maziwa hayo ni Rukwa,  
Eyasi, Manyara, Natron, Jipe, Viktoria  
na Tanganyika.

Miujiza miwili mikubwa ya  
Jiografia katika Bara la Afrika imo  
nchini mwetu. Mmoja wa miujiza hiyo ni  
Mlima Kilimanjaro ambao ni mlima mrefu  
kuliko yote iliyomo<sup>6</sup> Afrika. Mlima  
Kilimanjaro ni mnara wa Afrika na urefu  
wake toka usawa wa bahari ni futi  
19,340. Mwujiza wa pili ni lile Bonde  
la Ufa mashuhuri linalopitia sehemu  
nyingi za Afrika Mashariki hadi Asia  
ambamo limo Ziwa Tanganyika lenye

Umoja wa Mataifa wa siku zile -  
Shirika la Mataifa; yaani kwa  
Kiingereza, "League of Nations"

kupewa - kama mtu fulani akikupa  
kitu, wewe umepewa kitu hicho

Ikweta - mstari unaofikiriwa ku-  
kata dunia sehemu mbili sawa-  
sawa; kaskazini na kusini

nchi iliyo jirani/nchi zilizo  
jirani - nchi ya karibu

zimefunikwa na maji - ziko chini  
ya maji

muujiza/miujiza - si jambo la

mnara/minara - jengo refu sana

usawa wa bahari - urefu kutoka  
juu ya maji baharini

futi - inchi kumi na mbili

Bonde la Ufa - yaani Rift Valley

mashuhuri - ambayo watu wengi  
wamesikia habari zake

kupitia - kupita katika

kilindi kirefu zaidi ya maziwa yote ya Afrika. Kilindi cha Ziwa hilo ni futi 2,534 na kwa hiyo, kwa kina cha kilindi, ni ziwa la pili ulimwenguni. La kwanza ni Ziwa Baikal huko Urusi.

Kwa hali ya nchi, Tanzania Bara

inaweza kugawanywa sehemu tatu: - -

- a) Sehemu ya pwani na sehemu za bara zilizo karibu na pwani ambazo hali yake ni ya joto joto<sup>7</sup> na wastani wa kipimo cha joto ni digrii 76F; mvua ya mwaka mzima kwa wastani ni kama inchi 40 hivi;
- b) Sehemu za mrima zilizo karibu na katikati ya nchi ambazo zina mvua haba na yenye wastani wa inchi 20-40 hivi kwa mwaka; wastani wa kipimo cha joto katika sehemu hizo ni kama digrii 70F hivi ingawa hali hiyo hugeukageuka<sup>8</sup> kufuata majira.
- c) Sehemu zenye mwinuko na ambazo zina hali ya kupendeza na kumfanya mtu apende

kilindi/vilindi - mahali pakefu zaidi pote katika maji ya ziwa au bahari

kina - urefu wa maji kutoka juu mpaka chini

kugawanywa - kukatwa sehemu sehemu

joto joto - umoto moto

wastani wa kipimo cha joto - joto la kawaida

mvua - maji yanayoanguka kutoka hewani

inchi - kutoka Kiingereza "inch"

mrima - sehemu za bara karibu na pwani

katikati - sawa na kati

haba - si nyingi; kidogo tu

kugeukageuka - kubadilika mara kwa mara

majira - nyakati za hali tofauti kama mvua, baridi, na joto.

mwinuko/miinuko - sehemu za juu kama vilima au milima

kujishughulisha. Katika  
sehemu hizo baridi ni  
ya kiasi hasa wakati wa  
usiku. Baadhi ya sehemu hizo  
ni Usambaa, Kilimanjaro, Iringa,  
Njombe, Mbeya na Rungwe. Huko,  
kwa jumla, kila mtu hupenda  
kujifunika blanketi nzito  
nzito<sup>9</sup> wakati wa usiku--hata  
wale ambao asili yao ni sehemu  
za baridi ulimwenguni. Sehemu  
hizo, kwa kawaida, zina mvua  
za kutosha pia. Kwa mfano,  
wastani wa mvua inayonyesha  
kwa mwaka katika Wilaya ya  
Rungwe ni inchi 80-100.

Kwa jumla Tanzania Bara si nchi  
yenye joto kama awezavyo<sup>10</sup> kuifikiria mtu  
ambaye hajafika kama ilivyo kawaida ya  
nchi zilizo karibu na Ikweta. Na hali  
hiyo inasababishwa na hali ya kuinuka  
inuka<sup>11</sup> kwa nchi. Kwa sababu hiyo pia,  
Kenya si nchi ya joto. Kwa sababu hiyo  
pia wageni watokao nchi zenye baridi  
duniani huonekana wakiishi kwa starehe  
baada ya kuhamia katika nchi yetu.

kujishughulisha - kujifanyisha  
kazi

baridi - kinyume cha joto

nzito nzito - -enye uzito

kunyesha mvua - kuanguka mvua

wilaya - sehemu ndogo ya jimbo  
nchini

inasababishwa na - sababu yake ni

kuinukainuka kwa nchi - nchi kuwa  
na miinuko kadha wa kadha

kuonekana - kufahamika

kuishi kwa starehe - kuishi kwa  
furaha

kuhamia - kuondoka mahali fulani  
kwenda kuishi mahali pengine



## NOTES

### Grammatical

1. tuichungue - (trans. "we should look into/investigate")

In addition to being used after lazima and afadhali, subjunctive forms are also frequently used after phrases such as ni vizuri or ni vema. A phrase such as tuichungue may also on its own mean "We should investigate," or be used to suggest "Let's investigate." Usages such as these occur often in this and other texts. For further information on uses of the subjunctive form, see Ashton, pp. 31-32, 118-121, and Bennett, pp. 302-304.

2. ilivyo - (trans. "the way it is")

This is an example of the present relative form of "to be." These forms consist of:

S ubject prefix + -LI- + R elative marker

Some other examples are:

mtoto aliye mdogo - the child who is small

vitabu vilivyo vikubwa - the books which are large

nchi zilizo jirani - see p.2, gloss 3.

Here the Class 9 subject prefix is used impersonally and the Class 8 relative marker, -vyo, is used in the sense of indicating manner.

Note that the -li- here does NOT indicate past tense. The past tense in this case would be ilivyokuwa. For more information on this form see Ashton, pp. 205-209; Bennett, pp. 317-334; Wilson, pp. 288-289.

3. yafuatayo - (trans. "which follow")

This is an example for the relative of the short or -a- present. The basic form of this construction is:

S ubject prefix + V erb stem + A + R elative marker

Here are some additional examples of this construction:

watu wafuatao - the people who follow

tunda laangukalo - a fruit which falls

(mtu)awezavyo - as/the way a person is able

(The last example is from this text; see fn. 10.)

For additional information on these forms, see Ashton, pp. pp. 205-213; Bennett, pp. 315-316; Wilson, pp. 285-288.

4. ilikuwa ni - a complex form meaning roughly, "It was the case that."

This construction is usually used to refer to a condition enduring over a period of time. It also occurs in the future tense. For further discussion see Ashton, pp. 264-265.

5. iliyokuwa inaitwa - (trans. "which was called/was being called"). This is an example of a complex verb form in which kuwa is used. There are a number of such forms, and other types will be pointed out as they occur in the texts. They occur both in main clauses and in subordinate clauses (including relative clauses, as in this example). The first verb with kuwa provides the temporal reference - here past tense. The second verb provides aspectual information - here that the action was continuous. See Bennett, p. 300, for more information on this and other complex forms with kuwa.

6. iliyomo - the present relative of "to be" (see fn. 2) may also be used with the locative affixes; i.e., -po, -ko, -mo.

7-9, 11. jotojoto, etc. - This is the first of several reduplicated forms which occur in this text. Others are:

kugeukageuka  
nzito nzito  
kuinuka inuka

Reduplication of adjectives generally results in meanings comparable to those created in English by the use of the suffix -ish, i.e.,

joto - hot	jotojoto - warmish
nzito - heavy	nzito nzito - heavyish

Reduplication of a noun can have similar results and/or create an adjective, i.e.,

maji - water	maji maji - wet, watery
--------------	-------------------------

The reduplicated verbs in this text seem to indicate repetition. This and intensification are common outcomes of reduplication.

kugeuka - to change	kugeukageuka - to change frequently
kuinuka - to raise up	kuinukainuka (kwa nchi) - to be hilly
kurudia - to return to	kurudiarudia - to do over and over
kusoma - to study	kusomasoma - to study a little beyond expectations

Reduplication can be used adverbially.

kukata vipande vipande - to cut into pieces
kugawanya sehemu sehemu - to divide into sections

It can give the sense of reduced and/or prolonged action:

kucheka - to laugh

kuuma - to bite

kwenda - to go

kuchekacheka - to giggle

kuumauma - to gnaw at; chew

kwendakwenda - to go a  
short distance

Some verbs of motion when reduplicated denote less purposeful action:

kuzunguka - to surround, kuzungukazunguka - to wander  
encircle

kukimbia - to run

kukimbiakimbia - to run here  
and there aimlessly

Because of the idiosyncracies in the meanings produced by the reduplication process, it is recommended that individual forms be learned on a case-by-case basis. For additional examples, see Ashton, pp. 316-317.



## MASWALI

1. Somo hili ni juu ya nchi gani?
2. Je, somo hili ni juu ya historia, jiografia, utamaduni au siasa?
3. Je, somo hili liliandikwa ili nani wafahamu mambo hayo?
4. Katika somo hili pana maneno "maziwa" na "jirani." Je, "maziwa" hayo ni kinyawaji?, "jirani" ni watu gani? Eleza maana zake.
5. Kabla ya utawala wa Waingereza, Tanzania ilitawaliwa na nani?
6. Kuna joto jingi zaidi wapi? Mahali penye usawa na bahari au sehemu zenye miinuko?
7. Kuna tofauti gani kati ya sehemu tatu za Tanzania Bara?
8. Kwa nini wageni kutoka Ulaya wanapenda kuhamia Tanzania Bara?
9. Andika maneno machache kuhusu mlima Kilimanjaro au Ziwa Tanganyika.



## ACTIVITIES

### 1. Objective - Geographical Description: Specifying and Recognizing a Location by Identifying Surrounding Features

- a. Prepare a description of another country in Africa using the model of paragraph three. In class present your description without naming the country described. Other students will then try to identify the country from your description.
- b. Prepare a description (or descriptions) of a lake or group of lakes in Tanzania (cf. paragraph three -- lakes of Kenya and Uganda may be added depending on class size). These descriptions should begin with physical features but may also include descriptions of human habitation, cultural life and animal life near the lake(s). Be prepared to compare the lakes described in terms of physical and other characteristics as an in-class activity.

### 2. Objective - Stating and Explaining Preferences

Identify the part (or parts) of Tanzania you would find most pleasant to visit because of the climate and be prepared to explain why you have chosen this climatic zone. As an in-class activity, interview other students concerning their preferences and prepare a report based on your interviews.

### 3. Objective - Descriptive Narrative and Comparison of Descriptions

Prepare a description of an imagined visit to Tanzania in which you describe geographical features and/or climatic conditions. Emphasize those features or conditions which you would find most noteworthy. After presenting your description in class, compare it to those of your classmates in terms of which features your class generally found noteworthy and which features only some of you found noteworthy.

### 4. Objective - Providing and Seeking Different Levels of Description and Description for Differing Audiences

Prepare two descriptions of a state or region of the United States (preferably the place you are from or where you now live). Prepare the first for someone from Tanzania who plans to visit this place and wants to know more about it before her/his visit. Prepare the second for imaginary presentation to an East African geography class (specify the level of the class). In class take the role of student or visitor and ask your classmates for descriptions. Of course, ask questions about the description provided.

5. Objective - Providing and Seeking Different Levels of Description and Description for Differing Audiences

Using this passage and your description in the first activity as models, describe at least two East African cities, rivers, and islands. Do not give the name of the place described, and in your description move from general characteristics to specific identification. In class use your descriptions to attempt to stump your classmates. This in-class activity may be a team game, or individuals may try to stump the class.

6. Objective - Grammatical Practice: Use of the Subjunctive

Compose an essay or speech in which you advocate that a group in which you are a member undertake some project. In this composition use subjunctive forms as explained in fn. 1.

7. Objective - Grammatical Practice: the Present Relative of "To Be"

Use each of the following in a sentence:

aliye	zilizo
kilicho	iliyo
walio	lililo
vilivyo	yaliyo
ulio	palipo

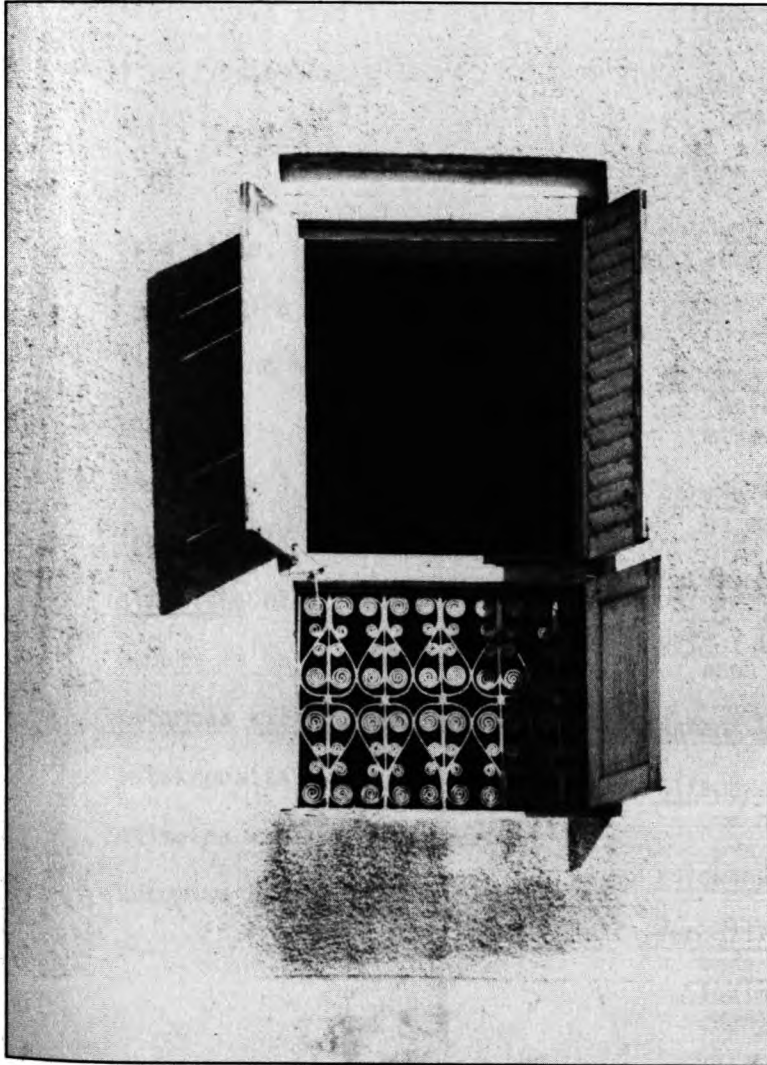
8. Objective - Grammatical Practice: the Short/General Relative

Construct eight sentences in which you use eight different short/general relative forms ( see fn. 3).





## 2. Mapishi



Dirisha—Unguja





## MAJI YA LIMAO

(inatosha bilauri 2)

Mahitaji:

Limao 1

Vijiko vikubwa viwili vya sukari

Maji yaliyochemshwa bilauri

mbili zisizojaa<sup>1</sup>

Njia:

1. Osha limao, kamua maji yake, chuja katika bakuli safi.
2. Tia maji na sukari.
3. Koroga.
4. Jaza bilauri 2; kama barafu ipo, tia ili maji yapoe au simamisha bilauri ndani ya sahani ya bati na funika kwa kitambaa kilicholowana mpaka yatakapohitajiwa. Machungwa, ndimu na madaranzi yanaweza kutumiwa badala ya limao.

limao - tunda kama chungwa  
lakini si tamu kama chungwa

bilauri - taz. picha

kujaa - kuwa chombo kime-  
jazwa

kuosha - kusafisha

kuchuja - kutoa maji na ku-  
acha vitu visivyo maji maji

bakuli - taz. picha

kukoroga - kutumia kijiko ku-  
fanya maji/chakula kiwe  
mchanganyiko

barafu - maji yaliyo baridi  
na magumu kama mawe

kusimamisha - kuweka

bati - kwa Kiingereza, 'metal,'  
esp. 'tin'

sahani ya bati - taz. picha

kitambaa/vitambaa - kipande  
cha nguo

kulowana - kuwa na maji

daranzi/madaranzi (pia danzi/  
madanzi - tunda kama chungwa  
lakini ni kubwa kuliko  
chungwa

Source: Ngude, M. "Maji ya Limao," "Jicho la Ng'ombe," "Maandazi ya Mayai," in *Mapishi Yetu*. Dar es Salaam: Longman, 1978, pp. 6, 42-43. Kayembe, R. A. "Mchicha na Karanga," "Pilau," in *Mapishi MbaliMbali*. Dar es Salaam: Longman, 1980, pp. 38, 74.

## JICHO LA NG'OMBE<sup>a</sup>

Mahitaji:

Yai

Mafuta

Chumvi

Njia:

1. Tia mafuta kwenye kikaango na kuweka<sup>2</sup> jikoni.
2. Vunja yai polepole na kuli-  
mimina kwenye kikaango pole-  
pole bila kuchanganya ute na  
kiini cha yai.
3. Weka moto wa kadiri ili liive  
bila moto mwingi.
4. Tumia kijiko kuchotea mafuta  
ya moto na kuyadondoshea  
kwenye kiini cha yai mpaka  
kianze kubadilika rangi kuwa<sup>3</sup>  
cheupe kidogo.
5. Baada ya muda epua.

Huliwa na mlo wa aina yoyote ya  
nafaka.

mafuta - kitu kinachotokana na  
mboga, nyama au maziwa; kina-  
tumiwa kwa kupika

chumvi - kitu cheupe kikali kina-  
chotiwa katika mboga na vyakula  
vingine

kikaango/vikaango - chombo cha udongo  
cha kupikia chakula katika mafuta  
(taz. picha)

polepole - taratibu

kumimina - kutia kitu cha majimaji  
katika chombo

kuchanganya - kufanya kuwa mcha-  
nganyiko

ute/nyute - maji mazito yasiyo na  
rangi kama yale ya yai, nyama,  
mimea, n.k.

kiini/viini - sehemu ya kati, sehemu  
yenye uhai; sehemu ya katikati  
iliyo nzuri katika yai

moto wa kadiri - moto si mwingi,  
si mchache; wa katikati tu

kuiva - kuwa tayari

kuchotea - kuchukua kitu cha maji-  
maji kutoka katika chombo

kudondoshea - kufanya kitu cha maji-  
maji kianguke kidogo kidogo

kuepua - kudondoa chombo kutoka  
motoni

mlo - (sehemu moja ya) chakula

nafaka - vyakula vya jamii ya  
mahindi, mtama, mchele, n.k.

## MAANDAZI YA MAYAI

### Mahitaji:

Unga vikombe 2 vya chai

Sukari vijiko vikubwa 2

Chumvi kidogo

Mafuta ya kukaangia

Yai 1

Hamira kijiko kidogo 1

Maziwa kikombe 1 cha chai

### Njia:

1. Chekecha unga, hamira na chumvi.
2. Tia sukari.
3. Pigapiga yai vizuri.
4. Fanya shimo katikati ya unga na dondosha yai. Koroga pamoja kisha ongeza maziwa ukizidi kukoroga mpaka unga uchanganyike vizuri kama uji mzito.
5. Pasha moto<sup>4</sup> mafuta, chota unga kwa kijiko, tia kwenye mafuta yanayochemka. Kaanga.

maandazi - namna ya mkate mtamu

kukaanga - kupika chakula kwa mafuta

hamira - dawa ya kufanya mchanganyiko wa unga na maji kuwa mkubwa

kuchekecha - kutoa sehemu kubwakubwa za nafaka ili kupata unga tu

kufanya shimo - kupunguza unga na kufanya sehemu kama kibakuli

kisha - halafu

kuongeza - kutia/kuweka zaidi

kuzidi - kuendelea

kuchanganyika - kuwa mchanganyiko

uji - chakula kinachotengenezwa kwa kutumia maji na unga wa nafaka

kupasha (moto) - kutia joto

kuchota - kuchukua sehemu ya kitu hasa cha maji maji, kutoka chombo kingine

kuchemka - kuchemsha maji au mafuta ni kufanya yachemke

6. Maandazi yakiiva na kuwa na

rangi ya kahawia yaondoe.

rangi ya kahawia - yaani rangi  
ya kahawa

Huliwa na chai, kahawa, maziwa

au maji ya matunda.

---

## MCHICHA<sup>b</sup> NA KARANGA

Mahitaji:

Konzi 3 mchicha

mchicha - namna ya mmea ambao  
majani yake ni mboga

$\frac{1}{2}$  kikombe karanga zilizosagwa

karanga - Rais Jimmy Carter  
alilima karanga

Kitunguu 1

Chumvi na mafuta kidogo

konzi - unapopima kitu/vitu kwa  
kutumia mkono wako, konzi ni  
sehemu ya kitu inayojaa mkono

Kutayarisha

1. Osha mchicha

kusaga - kufanya kitu kuwa unga

2. Katakata vitunguu. Kaanga.

kukatakata - kutumia chombo kama  
kisu kugawanya vipande vipande

Vikiiva tia mchicha ukaange

pamoja. Ongeza chumvi.

3. Koroga karanga na maji baridi

kama vijiko 4 vikubwa vya

mezani.

4. Tia katika mchicha. Koroga

na funika viive kwa dakika

10-12 hivi. Epua na tumia

mara moja.

## PILAU

### Mahitaji:

Vikombe 2 mchele

½ kilo nyama

Tui la nazi (vikombe 2)<sup>c</sup>

Vitunguu saumu vilivyosagwa

kijiko cha chai (giligilani,<sup>d</sup>

mdalasini)

Karafuu, iliki ¼ kijiko cha chai

Maji ya limao kijiko cha mezani

Mafuta na chumvi.

kitungu saumu/vitungu saumu - kwa  
Kiingereza "garlic"

giligilani - kwa Kiingereza  
"coriander seeds"

mdalasini - kwa Kiingereza  
"cinnamon"

karafuu - kwa Kiingereza "cloves"

iliki - kwa Kiingereza "cardamom"

### Kutayarisha:

1. Katakata nyama vipande vikubwa  
upendavyo kisha uvichemshe.

2. Chagua na osha mchele.

3. Ondoa nyama katika mchuzi.

4. Kaanga vitunguu saumu. Ongeza  
vitunguu saumu na nyama na  
endelea kukaanga.

5. Ongeza viungo vingine vyote  
pamoja na maji ya limao.

Endelea kukaanga.

6. Ongeza mchele na endelea

kukaanga mpaka vikaukiane

vizuri bila kuungua.

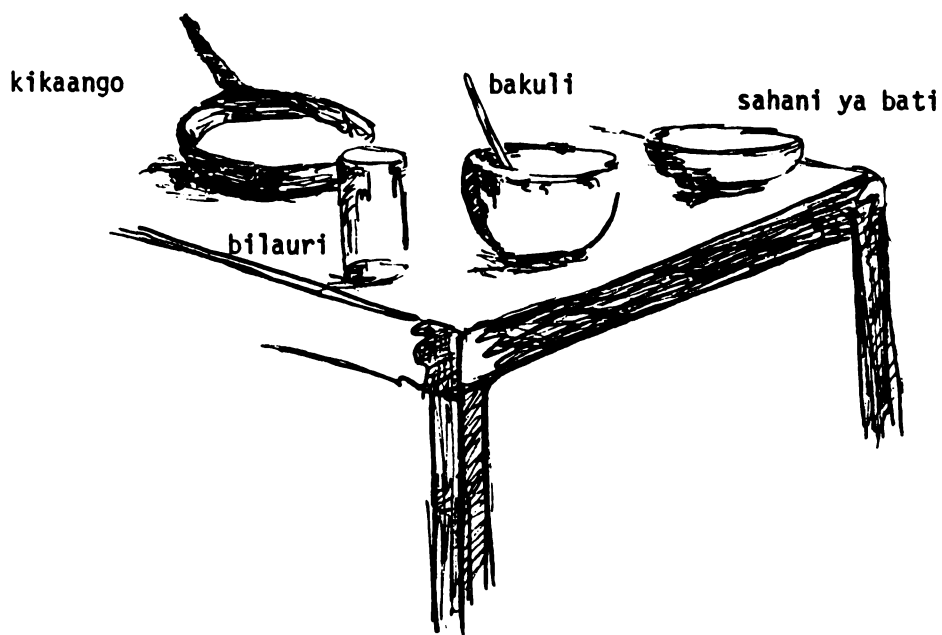
mchuzi/michuzi - maji yanayo-  
patikana katika chakula (k.m.  
nyama, mboga, n.k.) kilicho-  
pikwa

kiungo/viungo - kitu kinachotiwa  
katika chakula ili kiwe kitamu  
k.m. chumvi, mdalasini, karafuu,  
iliki, giligilani, n.k.

kukaukiana - kitu (hasa chakula)  
kuwa kikavu kidogo kwa sababu  
hakina maji

kuungua - chakula kinachopikwa  
kutokuwa na maji na kushika  
chombo

7. Ongeza mchuzi uliochemshia nyama (vikombe 2 hivi).
8. Ongeza tui na koroga vizuri.
9. Ivisha pole pole mpaka kuivisha - kufanya kuwa tayari ukaukiane vizuri.
10. Weka siagi au mafuta kidogo siagi - mafuta yanayopatikana kutoka maziwa ukipenda. Epuu.



## NOTES

### Grammatical

1. zisizojaa - (trans. "which are not full") This is an example of the negative relative. Swahili has only one negative relative so that temporal reference must be determined from the context provided by the main clause verb. The basic form of the negative relative is:

Subject prefix + SI + Relative marker + (Object) +  
Verb + A

Here are some examples of this form with the verb kuanguka, each of the independent personal pronouns, and a noun from each of Classes 1-10:

mimi nisiyeanguka  
wewe usiyeanguka  
CLASS 1: yeye asiyeanguka  
sisi tusioanguka  
ninyi msioanguka  
CLASS 2: wao wasioanguka  
CLASS 3: mti usioanguka  
CLASS 4: miti isiyoanguka  
CLASS 5: tunda lisiloanguka  
CLASS 6: matunda yasiyoanguka  
CLASS 7: kitabu kisichoanguka  
CLASS 8: vitabu visivyoanguka  
CLASS 9: kalamu isiyoanguka  
CLASS 10: kalamu zisizoanguka

2. kuweka - kuweka is used here as a sequential imperative. In subsequent readings you will find that the subjunctive is the form most often used for the second of two commands. In these recipes, where instructions are listed, infinitive forms are used as a means of giving the second of two instructions in the recipes from Mapishi Yetu by M Ngude, while the recipes from Mapishi Mbalimbali, R. A. Kayembe, use imperative forms for all instructions to the cook.
3. kuwa - (trans. "becoming/to become"). Kuwa is frequently used in the sense of "become."
4. kupasha moto mafuta - (trans. "to heat the oil"). This is an idiomatic expression in which kupasha moto should be considered a phrasal verb meaning "to cause to get hot."

## NOTES

### Cultural

- a. This phrase is a translation of the German: Stierenauge (source: Patrick R. Bennett, personal communication).
- b. Mchicha is a type of green leafy vegetable which looks like spinach with small leaves but tastes more like Swiss chard. Either spinach or Swiss chard may be substituted in this recipe.
- c. Canned coconut milk, which is the easiest form to use, may be purchased in most Asian and Latin American markets. It is also possible to prepare your own coconut milk. For instructions on how to do this see:  

Shapi, Fatma, and Katie Halford. A Lamu Cookbook.  
Lamu: Lamu Society, n.d., p. iii.

van der Post, Laurens. African Cooking. New York:  
Time-Life, 1970, "African Recipes," p. 2.
- d. Coriander, cinnamon, cloves, and cardamom are most cheaply obtained in Asian markets.





## MASWALI

1. Somo hili linaeleza njia za kufanya nini?
2. Utahitaji mayai kutayarisha nini?
3. Katika somo hili "jicho la ng'ombe" ni kitu cha aina gani?
4. Eleza kwa ufupi njia ya kutayarisha maji ya machungwa.
5. Unahitaji maelezo kutayarisha vyakula hivi vyote? Huhitaji maelezo kutayarisha nini?
6. Eleza kwa ufupi tofauti baina ya njia hii ya kutayarisha maji ya limao na njia yako.
7. Utahitaji vyombo gani kutayarisha mchicha na karanga?
8. Eleza kwa ufupi tofauti baina ya njia hii ya kutayarisha "jicho la ng'ombe" na njia yako.
9. Ukitaka kutayarisha pilau ni lazima uanze kuitayarisha dakika ngapi/saa ngapi kabla ya saa ya kula?



## ACTIVITIES

### 1. Objective: Stating Needs (Concrete)

The recipes state under the heading Mahitaji only the food items needed. Prepare a list of other items needed to prepare each recipe. Then in small groups compare and discuss your lists and prepare a common list. Present this list to the class and compare group lists.

### 2. Objective: Stating and Explaining Plans (Specific)

Write a grocery list of all the items you will need to prepare these recipes. Then plan an imagined shopping trip in East Africa on which you would purchase these items. Be sure to have a fairly specific place in mind. Next prepare a schedule of this trip. Then present your schedule in class and be prepared to explain why you have planned to buy certain items in the places you have and why you have ordered your schedule as you have.

### 3. Objective: Giving and Following Complex Instructions

The obvious -- prepare a class dinner in pairs or groups following the instructions in the recipes. Of course, all conversation during the food preparation and consumption should be in Swahili.

### 4. Objective: Giving and Following Complex Instructions

Prepare a recipe for one of the following (do not choose one for which you usually use a recipe):

coffee	chicken sandwich
iced tea	fried chicken
mixed drinks	mayonnaise
baked potato	tossed salad
ice cream float	guacamole
hamburgers	french fries

Then exchange recipes with your classmates and test each other's instructions. Discuss your results in class.

5. Objective - Grammatical Practice: Negative Relative Forms

Identify ten examples of affirmative relative forms in Lessons 1 and 2. Make each negative and use this negative form in a new sentence.

6. Objective - Grammatical Practice: Infinitives as Sequential Imperatives

Rewrite the instructions for "Mchicha na Karanga" or "Pilau" using infinitives as sequential imperatives where appropriate.

7. Objective - Grammatical Practice: Subjunctive Forms

Rewrite one of the recipes as a brief essay beginning, "Ukitaka kupika ... ununue ...." Continue using subjunctive rather than imperative forms.

8. Objective - Grammatical Practice: Plural Imperatives and Subjunctives

Rewrite one of the recipes using plural imperative and subjunctive forms.







### 3. Popo



Popo



Popo ni mnyama wa pekee anayeweza kuruka. Popo wana miili myepesi, yenye manyoya. Mabawa yao yamefunikwa kwa ngozi nyororo. Wana rangi mbali mbali. Kuna popo wa aina nyingi ambao wana-tofautiana pia, na kuishi maskani za aina mbali mbali, chini kwenye miti.

Kuna popo wa aina 900 na wana-patikana kote duniani, isipokuwa kwenye baridi kali sana.

Katika nchi za Ulaya baadhi ya watu wanawaogopa popo, kwa kuamini kuwa wana madhara. Kwa kweli, popo ni vi-umbe ambao hawawezi kumdhuru mwana-damu. Ingawa hivyo, popo wengi wa msituni wanaaminwa kuwa na ugonjwa wa kichaa cha mbwa, yaani "rabies."

Viumbe hawa wanapendwa sana Japan na China, hasa kwa sababu hula wadudu.

kiumbe/viumbe - mtu, mdudu, mnyama, ndege, samaki, n.k. lakini si mmea, mti n.k.

popo - tazama picha

mwili/miili - sehemu zote pamoja, kutoka kichwani mpaka miguuni

-epesi - kinyume cha -zito

manyoya - nywele za mnyama au ndege

bawa/mabawa - sehemu ya ndege inayomfanya aweze kuruka

-ororo - kinyume cha -gumu

kutofautiana - kuwa tofauti

isipokuwa - ila

baridi - kinyume cha joto

kuogopa - kuwa na woga

kuamini - kukubali sana kuwa jambo ni kweli, k.m. watu wa dini huamini kwamba Mungu yuko hewani

wana madhara - wanaleta hasara kama ugonjwa au vifo

kudhuru - kuleta hasara

**Source:** Nyongesa, Fred. "Popo," from "Viumbe Viyenye Uhai" series, *Taifa Weekly* (Nairobi, Kenya), 30 April 1977, p. 4.

Popo wanaopatikana sehemu zilizo<sup>1</sup> wazi wana rangi ya mchanganyiko wa nyeupe na madoa ya rangi tofauti. Wanaopatikana katika sehemu za giza ni weusi, wengine wakiwa<sup>2</sup> wekundu au wa kijivu jivu.

Popo walio<sup>3</sup> wakubwa zaidi wana mabawa ambayo yanayofikia<sup>4</sup> urefu wa futi tano, wakiwa<sup>5</sup> na mwili kama ndege mdogo. Popo mdogo zaidi ni yule anayependelea kuishi katika mianzi. Urefu wa mabawa yake ni wa inchi sita hivi.

Mifupa yote ya mwili wa popo yafanana sana na ya wanyama wengine. Wana mifupa ya vidole vya mikono. Popo wengine wana vichwa kama vya mbwa, na wengine wana nyuso zilizonyooka kama za nyani.

Popo wana kipawa kikubwa cha kunusa, ambacho huwasaidia kupata au kutafuta chakula. Wengi wana meno madogo na makali. Popo wanapokula chakula huyeyushwa upesi sana tumboni mwao, chakula huyeyushwa upesi kuliko ilivyo kwa wanyama wengine

mwanaadamu/wanaadamu - mtu  
(mwana + Adamu)

msitu/misitu - pori

mdudu/wadudu - viumbe vidogo  
kama mbu, nyuki, nzi, n.k.

sehemu zilizo wazi - sehemu ambazo hazina miti mingi (porini)

doa/madoa - k.m. chui ana  
madoa

giza - hali ya kutokuwa na taa au jua

kijivu jivu - rangi baina ya nyeusi na nyeupe

kupendelea - kupenda hali  
fulani kuliko hali nyingine

mwanzi/mianzi - aina ya mimea  
mirefu

uso/nyuso - upande wa mbele  
kichwani penye macho, pua, na midomo

kunyooka - kuwa sawasawa kama  
—————, siyo ~~~~~

nyani- mnyama anayefanana na mtu

kipawa - uwezo wa asili

kunusa - kutambua kitu kwa pua

kuyeyushwa - kubadilisha chakula  
kuwa maji maji tumboni

tumbo/matumbo - sehemu kama mfuko mwilini ambapo chakula huenda



wanaonyonyesha. Hii huwasaidia kuepuka kuwa na uzito mkubwa ambao ungewapa taabu ya kuruka.

Mikono ya popo ndiyo yenye mabawa. Popo walio na mabawa makubwa huruka mbali na kwa kasi sana. Wasio-weza kuruka mbali ni wale walio na mabawa mafupi. Miguu ya popo ni dhaifu sana, na hivyo, popo wengi hawawezi kutembea ila kuruka tu. Kuna wachache sana ambao huweza kutembea kwa miguu yao.

Popo ni viumbe wanaopendelea kuishi kwa wingi katika kikundi kimoja chenye popo wanaofikia hata 10,000.

Adui wao wakubwa ni paka, nyoka na ndege wakubwa, kama tai.

Wakati wa mchana, popo wengi hushinda wanalala<sup>6</sup> na hujitokeza usiku. Wakati huo wa usiku ndipo huwinda.

Muda ambao Popo huishi ni mkubwa, kwani wengi wao huishi hadi kufikia umri wa miaka 15 na hata 25.

Wadudu ambao huliwa na popo ni nge, vipepeo, bui-bui. Popo wakubwa hula hata mijusi, vyura, ndege na pia

kunyonyesha - mama kulisha mtoto mdogo kwa maziwa yake

kuepuka - kutoka katika hali fulani

kasi - kwa upesi

dhaifu - kinyume cha nguvu

adui/maadui - kinyume cha rafiki

tai - ndege mkubwa ambaye hula wanyama wadogo

hushinda wanalala - wamelala wakati wote wa mchana

kujitokeza - kujionyesha nje

kuwinda - kutafuta viumbe na kuwaua, hasa kwa chakula

nge - mdudu mwenye miguu minane na mwenye sumu, ambaye huishi sehemu za joto

kipepeo/vipepeo - mdudu aliye na mabawa mazuri sana ya rangi mbalimbali na mwili mwepesi sana

buibui - mdudu mwenye miguu minane

mjusi/mijusi - mnyama kama nyoka lakini mwenye miguu minne, na anayeweza kufunga macho

chura/vyura - mnyama mdogo ambaye hukaa katika maji au katika sehemu kavu. Anaogelea vizuri, huruka, na pia huimba majini

samaki, ambao huwashika kwa makucha yao.  
Kuna popo ambao huishi kwa kunywa maji  
ya sukari, ambayo hupatikana toka maua  
na mimea mbali mbali.

Popo wa aina ya *vampire* huishi  
kwa kunyonya damu za wanyama wengine.

Popo wa kike hawaishi katika  
pango moja na wa kiume. Popo hubeba  
mimba kwa siku 50 hadi 60 ndipo huzaa.

Hawatagi mayai kama ndege. Wengine  
huzaa mtoto mmoja tu kwa mwaka. Popo  
hunonyesha makinda yao. Hubeba watoto  
wao wakati wote wa kuwinda usiku ingawa  
wapo wengine ambao huwaacha watoto wao  
pangoni wakati wa kwenda tafuta<sup>7</sup>  
chakula.

Popo hulea watoto wao kwa muda wa  
miezi sita au minane, ndipo huwaacha  
wajitegemee wenyewe.

kucha/makucha - kipande kigumu  
ambacho siyo ngozi, kwenye  
vidole vya ndege

toka - yaani kutoka

ua/maua - sehemu ya mimea inayo-  
tokea kabla ya tunda, yenye  
rangi nzuri

kunyonya - kuvuta kwa mdomo;  
watoto hunyonya ili kupata  
maziwa ya mama

pango - sehemu tupu ndani ya  
mti au jiwe

kuzaa - mama au mnyama wa kike  
kutoa mtoto mwisho wa mimba

kutaga - mnyama au ndege wa kike  
kutoa yai

kinda/makinda - watoto wa ndege  
au wanyama wengine



## NOTES

### Grammatical

1,3. These are additional instances of the present relative of "to be" discussed in the notes to "Nchi Yetu" (Somo la Kwanza). Sehemu zilizo wazi translates as "areas which are open," while popo walio wakubwa zaidi translates as "bats which are the largest."

2,5. wengine wakiwa wekundu - (trans. "while others are red")  
wakiwa na mwili kama ndege mdogo - (trans. "while having bodies like small birds")

The intent of the latter sentence is, however, somewhat ambiguous, as use of -ki- could also indicate that their wingspan is dependent on their having attained this body size; in this case the appropriate translation would be "if/when they have bodies like small birds."

Although you may be more familiar with the -ki- form in conditional clauses, it is also frequently used in complex verb forms (see fn. 2, Somo la Tano) and in clauses such as the above. What non-conditional usages of the -ki- form have in common is that they refer to continuous action (or a continuous condition/state as in these examples.) For further information on these forms see Bennett, pp. 321-323.

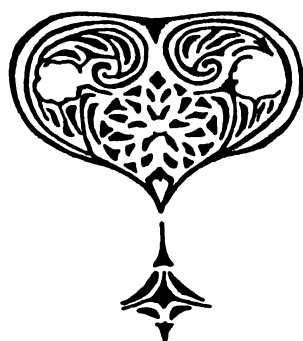
4. ambayo yanayofikia - this usage of both relative forms together is optional in some dialects of Swahili. Ashton provides additional examples (p. 311).

6. hushinda wanalala - (trans. "they spend the day asleep") kushinda is used here as an auxiliary verb. The sense of this phrase, in which kushinda is habitual and is followed by a present continuous verb form, is that the action is prolonged and goes on continuously without interruption.

7. kwenda tafuta - (kwenda kutafuta). Often the ku- of an infinitive following the verb kwenda is omitted.

## MASWALI

1. Hili ni somo la kueleza au la kusimulia?
2. Mwandishi anataka ununue popo, ule popo, au ujue zaidi kuhusu popo?
3. Unafikiri kwamba popo wanaishi Afrika?
4. Ukitaka kuona popo, utakwenda wapi?
5. Popo hula chakula gani?
6. Eleza kwa ufupi tabia za popo - wanafanya nini kila siku?  
Wanaishi pamoja au pekee?
7. Popo wanafanana na wanyama wengine wa aina gani?
8. Wanafanana na wanyama hao kwa namna gani?
9. Kama mtoto akikuuliza "Popo ni mnyama wa aina gani?" utamwambia nini?



## ACTIVITIES

### 1. Objective - Description of Unknown in Terms of Familiar

Prepare a description of an animal, insect, fish, or bird, the habitat of which is restricted to one part of East Africa. In class take turns asking about and describing these animals. Students providing descriptions should state where the animal lives. Those asking questions should preface them by stating where in East Africa they have lived or visited and not seen the animal in question. Descriptions should then be in terms of animals likely familiar to the questioner.

Suggested animals, etc.:

nyati	papa
mamba	ngamia
chaza	kaa
nyumbu	kamba
kamba	

### 2. Objective - Expression of Opinion on Non-Controversial Topic

Prepare to discuss in class your views on the following topics:

- Popo ni wanyama lakini wanafanana na ndege zaidi ya kufanana na panya?
- Popo ni adui au rafiki wa wanadamu?
- Wewe na rafiki zako mnakaa katika nyumba yenye popo, wadudu wengi, na nyoka. Mtafanya nini? Mtajaribu kuwaua wanyama na wadudu wote? Mtaendelea kukaa pamoja nao? Eleza majibu yako.

### 3. Objective - Explaining a Feature of One's Life-style

Prepare an explanation of why one (or more) of the following lives in your home and why you feed and care for it:

mbwa	paka
nyoka	mjusi

In class, alternate roles with your classmates asking why and explaining why one would keep these animals in one's home.

#### 4. Objective - Description of Cultural Artifacts

Prepare a description of one of the following:

mbuzi (ya kukuna nazi)  
sufuria  
jembe  
vidaka

kanzu  
leso  
buibui  
mkeka

#### 5. Objective - Grammatical Practice: Use of -ki- Forms

Write ten non-conditional sentences using -ki- verb forms.

#### 6. Objective - Grammatical Practice: Relative Clauses

Identify the relative clauses used in this lesson. If an alternative form could be used, rewrite the clause using that form. Otherwise, state why an alternative could not be used.

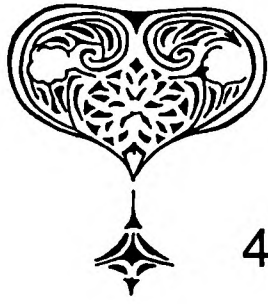
#### 7. Objective - Vocabulary Development

Use each of the following in a new sentence:

-epesi  
isipokuwa  
kuogopa  
wanaadamu  
uso

-ororo  
baridi  
kuamini  
giza  
hushinda





#### 4. Kujipatia Mchumba



Ngazi





Nafanya kazi ofisini. Mchumba wangu  
anataka niache kazi nikae nyumbani. Ame-  
ahidi kunipa kila mwezi mara mbili ya msha-  
hara wangu wa sasa. Nampenda kufa, na  
ningetaka niolewe<sup>1</sup> naye. Nifanye nini?  
 Ijapokuwa unampenda kufa lakini huna  
budi<sup>2</sup> umwulize au ujiulize mwenyewe  
 maswali machache. Je, ni kwa nini hataki  
 uendeleo kufanya kazi? Je, anatazamia  
 kukuoa lini? Je, uchumba wenu ukivunjika  
itakuwaje?<sup>3</sup> Je, akifungwa, au akiugua,  
 au donge analopata likitoweka wewe uta-  
 kuwa wapi? Je, maisha ya kuzurura nyumba-  
ni bila kazi ni kitendo cha maendeleo?

Ni dhahiri kuna kitu huyu mchumba  
 wako anachokiogopa ikiwa<sup>4</sup> utazidi  
 kuendelea<sup>6</sup> na kazi yako huko ofisini.  
 Pengine ana wivu<sup>6</sup> kwamba huko ofisini una  
 wapenzi wengine. Pengine anahofia kwamba  
 utakutana na<sup>7</sup> wengine huko ambao  
watakunyakua. Kwa vyovyote<sup>8</sup> huyu mchumba  
hafikirii maslahi yako bali yake mwenyewe.  
 Ikiwa ameanza kukufuga na kukupa masharti

mchumba/wachumba - kijana  
 aliyeposa au aliyeposwa

kuahidi - mtu kusema kwamba  
 bila shaka atafanya kitu  
 fulani

kupenda kufa - kupenda sana  
anatazamia kukuoa lini - ana-  
 fikiriri kukuoa lini

uchumba - hali ya kuwa na  
 mpango wa kuoana

kufungwa - kukamatwa na  
 polisi na kuwekwa mahali  
 mbali ya watu wengine kwa  
 sababu ya kukosa

kuugua - kupata ugonjwa

donge analopata likitoweka -

kuzurura nyumbani - kuweko  
 nyumbani tu, bila kitu cha  
 maana cha kufanya

kitendo cha maendeleo/vitendo  
vya maendeleo - jambo lina-  
 tofanya maisha yawe bora

ni dhahiri - ni rahisi kuona  
 au kufahamu

kuogopa - kuwa na woga

kuwa na wivu - kufikiriri  
 pengine mpenzi wako ana  
 wapenzi wengine

kuhofia - kuogopa

kukutana na - kuonana na mtu  
 fulani kwa mara ya kwanza

kunyakua - kuchukua

Source: *Kujipatia Mchumba*. Dar es Salaam: Jumuiya ya Kikristo Tanzania, 1981, pp. 28–29.

hivi mapema kwenye uchumba, je akishakuo  
unatazamia uhuru wa aina gani? Maoni  
yetu ni kwamba mchumba huyu hakufai.

Achana<sup>9</sup> naye.

*Niko masomoni bado, mchumba wangu  
ambaye nampenda sana anataka tuoane  
mapema. Je, niache masomo au nimwache  
yeye?*

Kama upo uwezekano<sup>10</sup> wa kuendelea  
na masomo yako baada ya kuoana hakuna  
sababu yoyote ya kumwacha. Vilevile  
kama unao uhakika kwamba maisha yenu  
katika ndoa yatakuwa mazuri ni afadhali  
usikubali kumpoteza. Lakini si vizuri  
ukatishe masomo yako kwa kumkimbilia  
mchumba ambaye huna hakika ya maisha  
yako naye hapo baadaye. Kwa kuwa masomo  
yako yatakuwa na faida<sup>11</sup> kwenu wawili na  
pia kwa jamaa na nchi nzima, itafaa<sup>12</sup>  
umtafadhalishe mchumba wako akusubiri  
mpaka umalize masomo.

Ikiwa kweli naye anakupenda bila  
shaka atakubali. Akikataa, na ukiona  
kwamba hana sababu kubwa ya kutaka mwoane  
mapema, basi unaweza kukataa kukatisha  
masomo yako. Hapo itakuwa hiari yake

maslahi - faida

kufuga - kuweka mtu, mnyama  
au ndege nyumbani ili  
asitoke

kupa masharti - kulazimisha  
kufanya kitu

maoni - mawazo

kufaa - kuwa na faida

kuachana na - kutoendelea  
na (mpenzi)

uwezekano - njia ya kuweza,  
hali ya kuwezekana

uhakika - hali ya kutokuwa  
na shaka

kupoteza - kukosa kukiona  
(kitu)

kukatisha masomo yako -  
kuacha kusoma

kukimbilia - kumfuata mtu  
bila kutumia akili

kutafadhalisha - kusema  
'tafadhali'

kusubiri - kungoja

hiari - kuchagua

kukungojea ama kutafuta mchumba mwingine.

Mara nyingi wachumba wanaotaka kuvunja

kuvunja - kufanya kitu  
kivunjike

wenzao<sup>13</sup> masomo huwa ni<sup>14</sup> wale wenye

wasiwasi kwamba huenda wakapigwa teke<sup>15</sup>

wasiwasi - woga

hapo baadaye.



“Nifanye Nini?”

## NOTES

### Grammatical

#### 1. Ningetaka - (trans. "I may want/would like")

This is an example of a hypothetical form. These are most often best translated using "may" or "might," but are also used in conditional clauses where using "would" in the translation is appropriate. For a detailed explanation and additional examples, see Bennett, pp. 326-331.

#### 2. Budi - generally used with a negative form of kuwa na in expressions such as:

Hakuna budi - "there is no alternative"  
Sina budi - "I have no choice"

Such expressions are normally followed by a subjunctive, as in this example. The best translation in this case is probably, "you have no choice but to ask him," or "you really must ask him." Substituting ni lazima; i.e., "lakini ni lazima umwulize," would result in a clause series of similar force but with less focus on the questioner's situation. S. A. Mohamed in Misemo, Milio na Tashbihi defines kuwa na budi as "kulazimika kufanya jambo fulani." He provides as an example:

"Hakuwa na budi kungojea babaake amletee fedha ndipo aweze kununua vitabu vya kusomea" (p. 18).

#### 3. Itakuwaje - (trans. "What will happen?")

i- (Class 9 Subj. Pre.) + -ta- (future tense) + kuwa + -je (interrogative; "how"/"in what way"/"what").

Note the impersonal use of the Class 9 prefix.

#### 4. Ikiwa - (trans. "if")

This is best learned as a fixed form as it occurs very frequently, but it is very easy to analyze:

i- (Class 9 Subj. Pre. in impersonal use) + -ki- (conditional) + -wa- (kuwa)

5. kuzidi kuendelea - (trans. of ikiwa utazidi kuendelea na kazi yako, "if you continue (going) on/ahead with/in your work.")

Kuzidi is used here as an auxiliary verb. In usages such as this, where kuzidi is followed by an infinitive, the function of kuzidi is to indicate intensification or continuance of the action of the following verb. In this function it is quite similar to auxiliary usages of kuendelea. The two are used here together to imply continuation beyond an expected stopping point; i.e., the continuation of work after the expected stopping point at the time of marriage.

6. kuwa na wivu - (trans. "to be jealous)

Many essential phrases are formed with kuwa na and a following noun. You probably know the following:

kuwa na njaa - to be hungry  
kuwa na kiu - to be thirsty  
kuwa na nafasi - to have an opportunity

Some other useful phrases of this type are:

kuwa na shida - to have a problem  
kuwa na hamu - to desire  
kuwa na moyo - to be courageous  
kuwa na kichwa kikubwa - to be conceited

See also fn. 2 above re kuwa na budi. Some of these phrases are non-idiomatic; others are rather tricky idioms. The latter will be noted in the texts as they occur. For a lengthy list of such idioms see S. A. Mohamed, Misemo, Milio na Tashbihi (Dar es Salaam: Longman, 1977), pp. 18-19.

7. It is worth noting that the -ana ending often results in an alteration of meaning not entirely predictable from knowing the meaning of a given stem. Interpreting these forms in context is usually not difficult, but we advise the learner against experimenting with the construction. The reasons for this are as follows:
- a. Some are rarely, if ever, used with a singular subject and following na:

kupendana  
kufukuzana  
kuoana  
kujuana

- b. In contrast, others are used just as frequently with singular subjects and na as with plural subjects:

kukutana  
kupigana  
kuachana

kukutana na  
kupigana na  
kuachana na

- c. Some have sexual connotations:

kupendana  
kujuana  
kuonana

(With respect to kupendana and kujuana the restriction against a singular subject may be related).

- d. There are also many phrasal verbs in which Reciprocal/Associative forms are used. Instances of these will be noted as they occur in following texts.

8. kwa vyo vyote - (trans. "in any case"/"anyway").

This is an example of an adverbial use of a Class 8 form, as are:

hivyo  
kwa hivyo  
vile vile  
hivi

ambavyo  
vizuri  
vibaya  
vyema

9. kuachana na: See fn. 7.

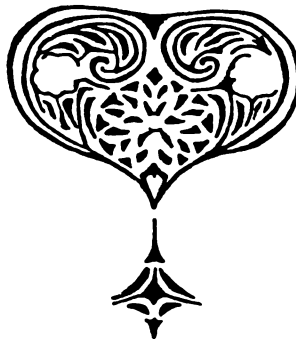
10. upo uwezekano: Note that the u- subject prefix on -po (the locative suffix) agrees with uwezekano. It is NOT the second person singular subject prefix.

11. kuwa na faida - (trans. "to be of value," "to benefit"). See fn. 6.

12. Itafaa - this is another example of the impersonal use of the Class 9 subject prefix.

13. kuvunjia wenzao masomo - (trans. "to put an end to/break off their companion's studies"). There are a number of idioms in which the stem -vunja is used (see S. A. Mohamed, p. 38, and Shaaban Saleh Farsi, pp. 44-45).

14. Huwa ni - although Ashton (pp. 256 and 257) analyzes such phrases as "compound tenses," huwa occurs often enough and with so little variation in meaning, it is easiest to consider it a fixed form meaning "usually"/"generally."
15. Huenda wakapigwa teke - Huenda is usually defined as a fixed form adverb (Kamusi, p. 82; Rechenbach, p. 137) meaning "perhaps" and should be remembered as such. In this particular context, however, it is useful to consider huenda as a verb form, specifically a habitual verb form. The reason for doing this is that wakapigwa teke is a sequential, and while sequential forms may follow habituals (especially huenda, where one has both the habitual form and kwenda), a sequential probably would not be used here if pengine or kama had been used here. (See also Ashton, pp. 134, 274-275.)



## MASWALI

1. Mwandishi wa kwanza ni mwanamke au mwanamume? Unajuaje?
2. Kama mwandishi wa kwanza akikubali kukaa nyumbani, mchumba wake amesema kwamba atafanyaje?
3. Waandishi wa barua hizi ni wafanya kazi au sivyo?
4. Mwandishi wa pili ana shida gani?
5. Je, Majibu katika somo ni kama yale ambayo wazazi au ndugu wangetoa? Au ni kama majibu ya watu ambao hawajakutana na wanaouliza? Unajuaje?
6. Eleza kwa ufupi namna za woga ambazo wachumba wengine wanazo.
7. Maandishi kama hayo kwa kawaida hupatikana wapi? Toa mfano mmoja wa maandishi ya aina hii wa Kiamerika.
8. Anayejibu anasema ni afadhali mwandishi wa pili afanyeje?
9. Rafiki yako akikuuliza maswali kama yaliyo katika somo, utajibuje? Eleza kwa ufupi.





## ACTIVITIES

### 1. Objective - Degrees of Impersonality and Speaker/Listener Perspective in Advice Giving

Prepare three brief versions of your own answers to Question 1 or 2 for class presentation. Begin the first answer Ni dhahiri and continue by framing your advice in similar impersonal terms. Begin the second answer Huna budi and continue by framing your advice in terms of the questioner's interests, concerns, and situations. Begin the third answer, Maoni yangu ni and continue to express your advice in terms of your perception of the situation.

### 2. Objective - Forceful Persuasion in Giving Advice

Using your three answers in Activity 1, prepare answers to Questions 1 and 2 which express your advice as forcefully as you feel would be appropriate to a younger friend or student.

### 3. Objective - Balanced Presentation of Alternatives in Giving Advice

Using your three answers in Activity 1, prepare answers to Questions 1 and 2 which express your advice in the most balanced way possible to a colleague or friend you feel is asking you the questions so as to get a better sense of alternatives.

### 4. Answers prepared in Exercises 2 and 3 may be used as the basis of class activities in which pairs of students alternate roles; i.e., one reads or summarizes one of the text questions, prefacing the reading or summarization by providing a short description and indicating the type of relationship which s/he has with the advice giver.

### 5. Objective - Presenting Alternatives in Seeking Advice

Prepare a list of questions in which you pose alternatives. These should be based on practical situations in which you may find yourself in East Africa and should be contextualized; i.e., Ninakaa Nairobi, nataka kwenda Mombasa. Niende kwa basi au kwa gari la moshi?

6. Objective - Comparing Alternatives in Giving Advice

Prepare answers to your questions in which you give advice by comparing alternatives.

7. The questions and answers prepared in Exercises 5 and 6 may be used as the basis for a class activity in which students present their prepared questions for one another to answer.
8. Expand on the activity in Exercise 7 by having students discuss the advice they receive from one another, explaining whether or not they will act on it, and why.

9. Objective - Questions Seeking Advice

Prepare a list of questions upon which you might want to seek someone's advice in East Africa.

10. Objective - Grammatical Practice: Use of -nge- Forms

Rewrite ten sentences from this and previous lessons and use -nge- hypothetical forms in your sentences.

11. Objective - Grammatical Practice: kuwa na Expressions

Write five affirmative and five negative sentences in which you use expressions with kuwa na followed by a noun. Use examples from fn. 6 and the glossary.

12. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

budi  
kuzidi  
huwa  
kuahidi  
kusubiri

ikiwa  
kuendelea  
huenda  
kufaa  
wasiwasi



## 5. Mumbi Ahojiwa



"Mumbi Hakusema Neno"



Asubuhi, Siku ya Ijumaa, jua lilitokea mapema na kufukuza baridi kali iliyopenya hata ndani ya mifupa ya mahabusu. Askari alipofungua mlango, mahabusu wote walitoka nje na kuota jua<sup>1</sup> waliolingojea kwa muda mrefu. Hata na inzi nao walikuwa wanalingojea, na wao vile vile walitoka nje na kuliota. Mumbi alimwona inzi mmoja akitafuta chakula, na kwa macho yake akamfuata kila alipokwenda. Hata hivyo hakuwa akifikiri<sup>2</sup> habari yake, kwani fikira zake zilikuwa juu ya njaa aliyoisikia<sup>3</sup> tumboni mwake.

Mumbi alipokuwa akiota jua<sup>4</sup>, huku akiwatazama inzi na kufikiri vile alivyokuwa na njaa, Chifu<sup>b</sup> na askari wake walifika. Yeye hakuwaona mpaka Chifu alipomwuliza, "Je wewe jina lako ni nani?"

kuhojiwa - kuulizwa maswali

jua lilitokea - jua lilikuja mbinguni

kufukuza - kuondosha

baridi - kinyume cha joto

kupenya - kuingia kwa shida

habusu/mahabusu - mtu aliyefungwa korokoroni (taz. korokoroni chini)

askari - polisi, au mtu ambaye kazi yake ni kupigana kwa ajili ya nchi yake

kuota jua - kukaa kwenye jua ili kupata joto

inzi (au nzi) - mdudu mdogo anayeruka; hupatikana karibu na uchafu

fikira - wazo

tumbo - sehemu ya mwili kama mfuko ambayo hupokea chakula

chifu - kiongozi; mtu mwenye madaraka juu ya wengine

Source: Kareithi, P. M. *Kaburi bila Msalaba*. Nairobi: East African Publishing House, 1972, pp. 67-70.

Mumbi aliinua kichwa chake na kumtazama Chifu huku akijibu, "Mumbi, Umekula viapo<sup>5</sup> vingapi?"<sup>c</sup> Chifu akamwuliza.

Mumbi hakujibu. Aliinama na kutazama chini. Akiwekelea mkono wake wa kushoto juu ya tumbo lake, alianza kuumauma kucha za mkono wake wa kulia.

"Nimekuuliza umekula viapo vingapi?" Chifu akauliza tena. Askari wake waliomlinda Chifu po pote alipokwenda, walianza kuonyesha hasira wali-poona kwamba Mumbi hakumjibu Chifu.

Maina, mmoja wao, alianza kushikashika kiboko cha ngozi ya kifaru, alichokichukua kila mahali walipokwenda. Chifu na askari wake wakitumia kiboko hiki kwa kuwapiga wale watu walioshitakiwa kuwa ni wafuasi wa Mau Mau.<sup>d</sup> Kwa mara ya tatu Chifu alimwita Mumbi tena,

"Msichana we!"

"Humm," Mumbi akajibu.

"Umekula viapo vingapi?"

Mumbi aliona kwamba Maina alikuwa tayari kumchapa kiboko<sup>6</sup> dakika yoyote

kuinua - kuleta juu kutoka chini

kiapo/viapo - maneno au mambo yanayofanywa kuonyesha kuwa mtu hatatao siri

kuinama - kufanya mwili kwenda upande wa chini

kuwekelea - kuweka (kitu) juu ya (kingine)

kushoto - upande wenye moyo wa mtu; k.m. watu wachache tu huandika kwa mkono wa kushoto

kuumauma - kuendelea kuuma kidogokidogo

ukucha/kucha - kipande kigumu ambacho siyo ngozi, kwenye vidole

kulia - kinyume cha kushoto

kulinda - kuangalia mtu awe salama

hasira - hali ya kuwa na chuki

kushikashika - kushika tena na tena

kiboko/viboko - fimbo ya ngozi ya mnyama, ambayo hutumiwa kwa kuwapigia watu.

kifaru/vifaru - aina ya mnyama mkubwa wa Afrika

kushitakiwa - kupelekwa kortini

mfuasi/wafuasi - anayefuata mawazo ya aina fulani au ya mtu fulani k.m. Wakristo ni wafuasi wa Kristo

Hapo aliyakumbuka majeraha aliyoyaona miilini mwa mahabusu wengine waliokuwa wamepigwa.<sup>7</sup> Aliogopa asije naye akapigwa vile. Kwa sauti ya chini akajibu, "Sikula."

Chifu kusikia hivyo alifyatuka kwa ukali na hasira akasema, "Sikula! Wafikiri tulikuleta hapa bila kujua kwamba umekula kiapo? Ninataka uniambie upesi ni viapo vingapi umekula, ama sivyo utaona wanachopata<sup>8</sup> Mau Mau wengine."

Mumbi hakusema neno lolote. Alisimama tu kimya, huku akiuma kucha zake. Moyoni alijua hakuwa na lolote la kufanya, ila alijua kwamba hata kama akisema amekula au hajala kiapo, ilikuwa sawa tu. Alikumbuka rafiki yake Nyaguthii. Yeye alikubali kwamba alikuwa amekula viapo viwili. Aliwataja wote waliomlisha na wale waliokula pamoja naye. Lakini hata hivyo, alihukumiwa na kutiwa korokoroni huko alipigwa na askari wa jela mpaka akafa, lakini watu wa jela wakasema alikufa baada kuugua.

we! - wewe!

kuchapa - kupiga kwa kiboko

kukumbuka - kinyume ya kusahau

jeraha/majeraha - mahali palipoumia

sauti - mtu anaposema tunasikia  
sauti yake

chini - kinyume cha juu

kufyatuka - kuanza kwa ghafula

ukali - hali ya kuwa kali

kuambia - kusema jambo kwa  
mtu

kulisha - kufanya (mtu au  
mnyama) kula chakula

kuhukumu - korti kusema mtu  
amekosa au hakukosa

korokoroni - mahali pa kufunga  
watu waliokosa kuzifuata  
sheria

jela - sawa na korokoroni

kuugua - kuwa mgonjwa

Alikumbuka vile vile yaliyompata Maciira. Yeye alikuwa kijana aliyesoma mpaka darasa la kumi. Sura na tabia zake ziliwapendeza watu wote wa lokesheni yake. Lakini Chifu alimchukia sana. Alifikiri pengine angepewa kazi ya uchifu badala yake. Kwa sababu hii, aliwachukua Maciira na vijana wengine rafiki zake, na kuwapeleka mpaka karibu na msitu wa Kabaruu. Walipofika mahali palipokuwa na miti mikubwa, aliwaambia, "Hii ndiyo nchi mnayoipigania. Tokeni sasa mwende mkaishi huko."

Maciira na wenzake walikataa kutoka, na hapo Chifu akawaamrisha askari wake wawatoe kwa nguvu, kutoka juu ya motokaa. Waliposhuka chini, Chifu aliwapiga risasi<sup>9</sup> na kuwauwa<sup>10</sup> papo hapo. Huko kijijini, aliwaambia watu kwamba Maciira na wenzake walikuwa wakijaribu kutoroka kuelekea msituni kwa hivyo askari wakalazimika kuwapiga risasi na kuwauwa. Hakuna mtu aliye- thubutu kutokubaliana<sup>11</sup> na habari hii, kwani angefanya hivyo, yeye vile vile angefanyiwa kama wao.

sura - uso

tabia - namna mtu anavyofanya katika maisha yake

kupendeza - kufurahisha

lokesheni - mitaa ambayo watu weusi walipewa na serekali ya kikoloni

kuchukia - kinyume cha ku- penda

uchifu - hali ya kuwa chifu

msitu/misitu - pori

kupigania - kupiga ili kupata

kuamrisha - kusema ni lazima kufanya kitu

nguvu - uwezo

risasi - kwa Kiingereza, "bullet"

kuua - kufanya mtu au mnyama afe

kujaribu - kufanya kitu bila ya kujua kama utashinda

kutoroka - kuondoka kwa siri

kuelekea - kwenda upande fulani

kulazimika - kutokuwa na budi

kuthubutu - kujaribu

kukubaliana na - kupatana na



Mumbi alisimama kimya. Chifu naye akamtazama kila sehemu ya mwili wake. Aliona vile uso wake ulivyokuwa umenyooka<sup>e</sup>. Nywele zake ndefu zilikuwa zimesokotwa zikawa mfano wa nanasi. Miguu yake nayo ilikuwa mirefu na yenye kupendeza. Kusema kweli Mumbi alikuwa mzuri kweli kweli. Chifu hakuweza kujua kwa nini msichana mzuri kama vile amekula<sup>12</sup> kiapo cha Mau Mau.

Moyoni alikata shauri<sup>13</sup> kwamba angefanya lolote mpaka kumfanya Mumbi ageuze nia zake, na ikiwezekana, awe mmoja wa wasichana wengi waliokaa hapo kambini wakiwapikia, na mara wakitembea<sup>f</sup> na Chifu na askari wake.

Mumbi naye alikuwa akifikiri jambo jingine. Moyoni alikuwa amekata shauri kwamba hata ikitokea nini<sup>14</sup> hatasema amekula kiapo. Alijua akikubali kwamba amekula kiapo, ni lazima atasema ni nani aliyemlisha, na ni watu gani wengine waliokula kiapo pamoja naye. Alikumbuka usiku wa manane, na wenye giza, usiku ambao yeye, mama yake, na wasichana wengine walipokula kiapo. Alimkumbuka

kusokota - kusuka nywele au kamba

nanasi/mananasi - aina ya matunda

kukata shauri - kuchagua njia au wazo fulani

kugeuza - kubadilisha

kambi - mahali pa kukaa kwa muda mfupi tu

usiku wa manane - kati ya saa 6-8 usiku; katikati ya usiku

vile vile mpenzi wake Maciira, ambaye ni nyumbani mwao walimolia hicho kiapo.

Alijua akikubali kuwa amekula kiapo, ni lazima angewatia taabuni wote waliokula kiapo siku hiyo. Alipofikiri hali ya mama yake vile alivyokuwa mnyonge kwa kuugua mifupa, alikata shauri kuwa kufa au kupona, hangekubali<sup>15</sup> kuwa amekula kiapo.

Baada ya kuhojiwa hivi kwa muda bila yeye kusema kama kwamba amekula kiapo, Chifu aliwaamrisha askari wake wamshike Mumbi na kumpeleka mpaka kambi ya Githunguri. Mumbi aliposikia hivyo machози yalianza kumtoka bila yeye kupenda. Kambi ya Githunguri ilijulikana sana katika nchi nzima. Kati ya watu watatu waliopelekwa hapo, ni mmoja tu aliyerudi hai, na yeye vile ilikuwa ni lazima awe amevunjwa mguu, mkono au afanywe kutokuwa mwanamume tena.

Kambi ya Githunguri ndipo alipoishi Waiwai<sup>9</sup>, kijana wa kizungu ambaye alikuwa mnyama kuliko vile alivyokuwa mwanaadamu. Wote waliopelekwa kwake, wakishitakiwa kula kiapo, aliwapiga risasi papo hapo. Wafokuwa na bahati,

mnyonge/wanyonge - mtu dhaifu; bila nguvu

kuugua mifupa - kuumwa mifupa

kufa au kupona - afe au asife

chozi/machози - maji yanayotoka machoni

kujulikana - (kutoka "kujua")

kuvunja - kufanya kuvunjika

aliwapiga kwa kiboko mpaka wasijijue wenyewe.

Mumbi aliposikia kwamba atapelekwa Githunguri, alikuwa moyo<sup>16</sup> kwa hofu. Mwili wake ulianza kutetemeka, na machozi yakazidi kumtoka. Ingawaje, alizidi kukazana kwamba hatakubali kuwa amekula kiapo. Hata kama akiuawa, hatasema kamwe kwamba amekula. Kwa moyo mshupavu aliwafuata Maina na askari wengine wawili na wote wakaelekea upande wa Githunguri.

Kila askari alivaa fulana nyekundu yenye mikono mirefu na hali shingoni imefungwa kamba iliyofungiwa filimbi. Kiunoni walijifunga mshipi wenye upana wa inchi mbili hivi, wenye rangi nyeusi. Wote walivaa suruali fupi za kaki zilizofuliwa na kunyoosha sawa sawa. Miguuni walivaa viatu vya buti vyenye rangi nyeusi na juu yake wakafunga patisi. Kichwani walivaa kofia ndogo nyeusi ambazo hapo upande wa mbele palitiwa nishani iliyoandikwa "On Her Majesty's Service," yaani "Katika Utumishi wa Malkia."

kufa moyo - kushindwa kuendelea kufanya kitu

hofu - woga

kutetemeka - mwili kucheza cheza kwa woga au baridi

kuzidi - kuwa zaidi

ingawaje - ijapokuwa

kukazana - kujitia nguvu moyoni

kamwe - hata kidogo

-shupavu - -enye nguvu

kuvaa - kuweka nguo mwilini

fulana - aina ya shati

shingo - sehemu ya mwili chini tu ya kichwa

filimbi - chombo kidogo cha muziki kinachowekwa mdomoni na kutiwa hewa ili sauti itoke; hutumiwa na polisi au katika kucheza mpira

kiuno/viuno - sehemu inayozunguka mwili chini ya tumbo

mshipi/mishipi - kitu kinachovaliwa kiunoni kwa kufunga suruali

upana - hali ya kuwa pana

kaki - yaani "khaki"

kufua - kusafisha nguo kwa maji

kunyoosha - kutumia chombo cha moto ili kufanya nguo inyooke

Askari wote walijiona wamevalia vizuri sana. Hii ilikuwa ni kweli kwa sababu watu wengine wote walikuwa wachafu na wamerarukiwa na nguo zao sana. Watu wote, waume, wake na watoto, walikuwa ni lazima kukaa vijijini mwao bila kutoka nje. Wakati huu walikuwa wameishakaa pale kwa karibu mwezi mzima. Wote walikuwa wameishakula chakula chote, na kutumia pesa zote walizokuwa nazo hapo mwanzo. Hata senti za kununua sabuni hawakuwa nazo. Maji yenyewe walikubaliwa kuteka mara moja tu kwa juma nzima, huku wakilindwa na askari. Haya ndiyo yaliyokuwa chakula chao.

Askari tu ndio waliopata chakula, maji na pesa za kununua sabuni. Hata na nguo walizipata bure kutoka serikalini. Wao tu ndio waliopata nafasi za kuoga, kula na kulala vizuri. Hali hii iliwavyutia wasichana wengine, na ikawa kwamba kila askari aliweza kujipatia wake wachanga zaidi ya mmoja. Huko vijijini wake hawa walipewa jina la "Wake wa Hali ya Hatari."<sup>h</sup> Wengine ambao hawakuolewa,

buti/mabuti - kiatu kirefu kizito

patisi - namna ya kitambaa kizito kinachofungwa kuzunguka miguu

kofia - vazi la kufunika kichwa

nishani - kitu kinachovaliwawa kuonyesha sifa fulani

kuraruka - kitu kuwa kimekatwa katika vipande vipande

senti - pesa

sabuni - kitu kinachotumiwa pamoja na maji kusafisha vitu

kuteka - kuchukua maji kutoka mahali fulani.

kuvutia - kufanya watu kutaka kufuata

mchanga/wachanga - asiye mtu mzima

hatari - hali ya kukosa usalama

walipewa jina la "Rarua" kwa vile wali-  
zoea kurarua chapati nyumbani mwa  
askari.

Ingawaje, kulikuwako na wasichana  
wengine kama Mumbi, ambao walichukia sana  
hali hiyo ya kutangatanga katika kambi  
za askari. Ingawa walijua kwamba vijana  
waume walikuwa wengine wameishaingia  
misituni, wengine wamehamishwa, na wengine  
wameuawa, wao waliona ni lazima kungoja  
mpaka Hali ya Hatari iishe. Walitumaini  
vijana marafiki zao watarudi, na hata  
wasiporudi, pengine wangepata vijana  
wengine wazuri na ambao wangependana.  
Kwa kutumaini hivi, walikaa tu nyumbani  
mwa mama zao, huku wakila taabu kama  
watu wengine. Hawakupenda kamwe kupo-  
teza sifa zao.

Wasichana kama hawa walichukiwa  
sana na askari, na yeyote kati yao aliye-  
shitakiwa kwamba amekula kiapo, aliteswa  
sana.

Maina na wenzake<sup>17</sup> walichukua kila  
mmoja bunduki ya .303, ambayo ni bunduki  
kubwa na iwezayo kutupa risasi mbali.  
Mau Mau walipenda sana bunduki hii, na

kuzoea - kuwa na hali au  
tabia ya kufanya jambo  
moja mara kwa mara

kurarua - kukata kitu katika  
vipande vipand

kutangatanga - kutembeate-  
mbea bila ya kuwa na kitu  
cha maana kufanya

kuhamishwa - kufanya ku-  
ondoka mahali fulani

kutumaini - kuwa na hamu ya  
kwamba jambo fulani  
litatokea

kuchukia - kinyume cha ku-  
penda; kuwa na chuki juu  
ya mtu/kitu

kuteswa - kufanyiwa ukatili

wenzake - rafiki zake

bunduki - chombo kinachotu-  
mia risasi; yaani "gun"

kutupa - kupiga kwa nguvu

kila walipopata nafasi, waliwashambu-  
lia hawa askari na kuwanyang'anya  
hizo bunduki. Kijana Mzungu aliye-  
ongoza kikundi cha Askari Walinda  
Nyumba<sup>i</sup>, aliwaonya sana wazichunge  
bunduki zao. Lakini askari wengi  
waliposhambuliwa na Mau Mau waliona  
ni heri kutupa bunduki wakijua  
kwamba Mau Mau wakishapata bunduki  
hawatawafuata tena.

kushambulia - kupiga ghafla  
kwa nguvu

kunyang'anya - kuchukua kwa  
nguvu

kuonya - kumpa mtu mawazo  
ya kuangalia usalama  
wake

kuchunga - kuangalia na  
kutopoteza



## NOTES

### Grammatical

1. kuota jua - (trans. "to soak up"/"bask in the sun"). Kuota has several meanings and also occurs in a number of idioms. See Hollingsworth, pp. 16, 22, 29, and Farsi, pp. 31-32.
2. Hakuwa akifikiri - (trans. "she was not thinking"). This is an example of a complex verb form which consists of kuwa and another verb used together. In such constructions kuwa indicates the tense, and the second verb the aspect. In this case hakuwa is past negative and akifikiri is continuous - hence the overall meaning. For an affirmative relative form see fn. 4. Here are some additional examples of affirmative and negative forms:

sikuwa nikisoma - I was not studying  
tulikuwa tukiimba - we were singing  
hawakuwa wakila - they were not eating  
mlikuwa mkiandika - you (pl.) were writing

For additional examples see Bennett, pp. 297-301, and Wilson, p. 373.

3. kusikia njaa - (trans. "to feel hunger"). It is important to remember that kusikia (and kuona as well) can refer to other perceptual acts in addition to hearing (or seeing). For examples with kuona see "Tanzania Kabla ya Utawala wa Kigeni" (Somo la Ishirini na Mbili), fn. 1.
4. Alipokuwa akiota jua - (trans. "while she was soaking up the sun").  
An affirmative complex verb, here used in a temporal relative clause. For explanation see fn. 2 above.
5. kula kiapo - (trans. "to take an oath"). There are a number of idioms in which kula and a following noun are given such a figurative interpretation. Kula taabu (trans. "to suffer") is used later in this text (3rd paragraph from end). For additional examples see: Farsi, pp. 24-25, Hollingsworth, p. 3, and Mohamed, pp. 15-17.

6. kumchapa kiboko - (trans. "to hit her with the whip"). This is an example of a phrasal verb in which the object prefix refers to the recipient, and the noun after the verb refers to the instrument. See also "Tembelea Ngome Yesu" (Somo la Kumi na Moja), fn. 9.
7. waliokuwa wamepigwa - (trans. "who had been beaten"). Here a construction like those discussed in fnn. 2 and 4 occurs with the Class 2 relative marker affixed to kuwa. As before, the tense is also shown by kuwa, while the -me- aspect marker of the second verb indicates that the action was completed. Relativization of these forms is straight forward. Here are some additional examples of both affirmative and negative forms:

nilikuwa nimekula - I had eaten  
hukuwa umechora - you had not drawn  
tulikuwa tumefanya kazi - we had worked  
hakuwa amecheza - s/he had not played

Additional examples are provided by Bennett, p. 300.

8. wanachopata - the -cho- here refers to an understood kitu.
9. kuwapiga risasi - (trans. "to fire bullets at them"). Kupiga occurs frequently in idiomatic expressions. You probably already know:

kupiga simu - to telephone  
kupiga sindano - to administer an injection  
kupiga teke - to kick

Other useful phrases are:

kupiga kura - to vote  
kupiga magoti - to kneel  
kupiga picha - to take a picture

Further examples are found in Farsi, pp. 33-39, Hollingsworth, p. 3, and Mohamed, p. 29. In this book, see also the following chapters:

8. "Siku ya Kupiga Kura," fn. 1  
 10. "Ngoma za Waswahili," fnn. 5,8  
 13. "Kwa Nini Nife?" fn. 7  
 14. "Mtihani wa Kiswahili," fn. 3  
 22. "Tanzania Kabla ya Utawala wa Kigeni," fn. 6  
 23. "Pongezi Mwalimu Nyerere," fn. 3



10. kuwauwa - an alternative spelling of kuwaua. This and similar spellings are found in "Tembelea Ngome Yesu" (Somo la Kumi na Moja), fn. 7. Note also that kuwauwa here is used as a sequential.
11. Kutokubaliana - (trans. "to disagree"). Note the negative infinitive affix -to-. Another form of this type occurs on the next page: kutokuwa.
12. Note that the present tense is normally used in Swahili to indicate indirect quotations and thoughts. A number of other examples occur in this book. See also fn. 5 of "Tembelea Ngome Yesu" (Somo la Kumi na Moja).
13. kukata shauri - like kupiga, kukata has numerous idiomatic usages. One other very useful one is:

kukata tamaa - to give up hope

Others are found in Farsi, pp. 25-27, and Hollingsworth, pp. 8,18.

14. ikitokea nini - (trans. "whatever happened"). This is an example of the non-interrogative use of nini. Somewhat more complex examples in subsequent readings will also be noted.
15. hangekubali - (trans. "she would not agree"). This is a negative form of the hypothetical discussed in fn. 2 of "Kujipatia Mchumba" (Somo la Nne). The negative hypothetical may also occur with the prefixes used with the subjunctive, that is, as asingekubali. See Bennett, pp. 330-333, and Wilson, p. 350.
16. kufa moyo - (trans. literal "to have one's heart stop"; idiomatic "to lose hope"). When kufa is followed by a noun, the noun indicates the cause of death. For example:

kufa maji - to drown  
kufa baridi - to die of cold  
kufa njaa - to die of hunger

These are used both figuratively, i.e., here (kufa moyo kwa hofu "to be terrified"/"to be scared to death") and literally.

17. mwenzake/wenzake - (trans. "his companions"). Mwenzi and wenzi are most often used with possessive endings, i.e.:

mwenzangu  
mwenzio  
mwenziwe  
mwenzetu  
mwenzenu  
mwenzao

wenzangu  
wenzio  
wenziwe  
wenzetu  
wenzenu  
wenzao

## Cultural

- a. Although "Mumbi" is a common Kikuyu woman's name, the name here is probably symbolic in that according to Kikuyu legend "Mumbi" was the first woman and she is regarded as the mother of the Kikuyu people. See Jomo Kenyatta, Facing Mt. Kenya (New York: Random House, 1965), pp. 5-6.
- b. Among the Kikuyu, judicial and administrative decision-making was traditionally a function of councils of elders. The institution of chiefs was introduced by the colonial government. See Jomo Kenyatta, Facing Mt. Kenya, pp. 179-222, and Godfrey Muriuki, A History of the Kikuyu, 1500-1900 (Nairobi: Oxford University Press, 1974).
- c. During the struggle against colonial rule the freedom fighters used oaths based upon traditional oaths of truth and allegiance as a means to solidify resistance to government policies. These oaths were of various levels depending upon the extent of a person's involvement and commitment to the struggle.

Carl R. Rosberg, Jr., and John Nottingham, The Myth of "Mau Mau": Nationalism in Kenya (Cleveland: World Publishing, 1970), pp. 243-248, 255-262, 331-334, 353-354.

Donald R. Barnett and Karari Njama, Mau Mau from Within: Autobiography and Analysis of Kenya's Peasant Revolt (New York: Monthly Review Press, 1966), pp. 55-61, 117-121.

- d. "Mau Mau" - this was the term used by the British colonial officials to describe the resistance movement. The origin of the term is unknown. It is not a Kikuyu term and was not used in the resistance movement. See Rosberg and Nottingham, pp. 331-332, and Barnett and Njama, pp. 53-55.
- e. kunyooka - is used here to indicate that Mumbi had an unlined, smooth, attractive face.
- f. kutembea - is used here euphemistically to imply that these women had sexual relations with the Chifu and his askari.
- g. Waiwai - presumably this name comes from the Kikuyu interjection, wūi-wūi, which is used to express dismay. Source: T. G. Benson, Kikuyu-English Dictionary (Oxford: Oxford University Press, 1964), p. 550.
- h. Hali ya Hatari - (trans. "State of Emergency")
- On October 20, 1952, Sir Evelyn Baring, then governor, signed the proclamation declaring a State of Emergency in Kenya Colony. This proclamation was followed by mass arrests, removal of peoples from Nairobi and the Rift Valley to "reserves," and the trial of Jomo Kenyatta and other leaders of KAU (Kenya African Union) for being leaders of "Mau Mau." See Rosberg and Nottingham, pp. 277-296.
- i. Askari Walinda Nyumba - (trans. "Home Guards") - local security forces loyal to the colonial government.



## MASWALI

1. Mwandishi anataka tufikiri kwamba Mumbi au chifu ni mtu mzuri?
2. Chifu ni rafiki au adui wa Mumbi?
3. Mumbi ni maskini au tajiri?
4. Mumbi ahojiwa na nani?
5. Mumbi ahojiwa kuhusu mambo gani?
6. Ni yeye peke yake ambaye amehojiwa kuhusu mambo hayo?
7. Mambo ambayo Mumbi anayakumbuka yanamsaidia kufanya nini?
8. Kwa nini Mumbi hataki kufanya anavyotaka chifu?
9. Andika sentensi 3-4 juu ya wanaopigana - ni nani?, wanatoka wapi?, wanapatikana wapi? n.k.



## ACTIVITIES

### 1. Objective - Description of Event in Terms of Perceptions

Describe a frightening or unpleasant experience in your life (or in the life of some imagined figure). In this description emphasize what was felt, seen, heard and include description of nervous gestures, posture, etc. Present this description in class and compare the perceptions you have described with those described by your classmates in their presentations.

### 2. Objective - Answering and Asking Difficult Questions

While we hope you will not be questioned by the police in East Africa regarding a serious offense, you may be stopped at a road block or for a vehicle inspection or for a minor traffic violation. In class take turns role playing in the following situations:

- a) Your vehicle has been impounded because the previous owner (a friend of yours) accumulated 3000/- in unpaid parking fines. The questioning officer will release your car if you tell him your friend's name and address.
- b) You are stopped for a vehicle inspection while driving a friend's car on a dry, clear day, and it is discovered that one windshield wiper does not work.
- c) You are stopped on the street by the police because you resemble an American tourist who left a nearby hotel without settling her/his bill.

### 3. Objective - Positive and Negative Descriptions of People

In this passage certain characters are described positively and others negatively. Re-read the passage carefully considering how these descriptions are developed. Then prepare two descriptions — one of someone you admire and respect who was unjustly victimized, and another of someone you detest because of the unjust use of their authority. Present these descriptions in class and compare how you and your classmates developed them.

#### 4. Objective - Discussion of Perceptions of Truth and Fiction

In a historical novel fictional elements and factual elements are melded such that ideally one gets a clearer sense of what it felt like to experience events during a particular period in the past. The period described in this novel remains a source of controversy among Africanist historians; perceptions of what actually occurred and what these events meant vary enormously. Prepare a description of what you found in this passage which is in accordance with your knowledge about this period in Kenyan history. Present your description in class and discuss differences between your description and those of your classmates.

#### 5. Objective - Interview

Interview in English five or more non-Africanists concerning what they know about "Mau Mau." Prepare a presentation discussing what you learned through these interviews. After the class presentations compare your report to those of your classmates and discuss American attitudes and beliefs about this period in Kenya's history.

#### 6. Objective - Grammatical Practice: Complex Verbs

Change the examples in fn. 2 to past completives and in fn. 7 use past continuous forms. Then make all affirmatives negative and all negatives affirmative.

#### 7. Objective - Grammatical Practice: Complex Verbs in Relative Clauses

Write ten sentences in which you use relative clauses which contain complex verb forms.

#### 8. Objective - Grammatical Practice: Idiomatic Expressions

Use each of the following in a sentence:

kuota jua  
kula kiapo  
kupiga magoti  
kukata shauri  
kufa moyo

kusikia njaa  
kupiga kura  
kupiga picha  
kukata tamaa  
kupiga simu



## 6. Misingi ya Uandishi wa Barua Zetu



Mji wa Mombasa





Barua ni jambo mojawapo ambalo ni la muhimu sana katika maisha yetu ya kila siku. Tunatumia barua kupashana habari. Hii ni njia rahisi sana ya kuweza kuelezana habari kati yetu wenyewe. Kila <sup>1</sup> tunapotaka kuandika barua, tunakuwa na <sup>2</sup> shabaha maalum. Kwa kawaida tunataka yule tunayemwandikia apate barua ile, aisome na aelewe mambo tunayomtaka ayajue. Kila mara huwa tunafurahi sana tunaposikia kuwa ndugu au mwandikiwa amepata barua na kuwa ameelewa vema mambo yote tuliyokusudia.

Kwa hiyo tunapoandika barua huwa tunakusidia:

- i) kutoa maombi,<sup>3</sup>
- ii) kutoa taarifa,
- iii) kutoa hoja, kwa mfano katika magazeti,

uandishi - kazi ya kuandika

mojawapo - kitu kimoja kati ya vingi

kupashana - kupelekeana, kupeana

shabaha - nia

mwanikiwa/waandikiwa - mtu anayeandikiwa barua

kukusudia - kuwa na nia kufanya kitu fulani

maombi - mambo tunayotaka

taarifa - habari kuhusu jambo fulani

kutoa hoja - kueleza mawazo yako kuhusu jambo fulani

Source: Tuntufye, N. D. "Misingi ya Uandishi wa Barua Zetu," in *Jinsi ya Kufundisha Kiswahili*. Dar es Salaam: Tanzania Publishing House, 1972, pp. 67-70.

iv) kumwalika ndugu au rafiki.

Haya ni mambo ambayo ni baadhi tu ya yale yaliyo muhinu sana. Ndiyo yanayotufanya tuwe na shauku kubwa kuwapatia wenzetu wakati tunapokaa chini na kuanza kuyaandika.

Kwa kuwa kila mmoja wetu anajua umuhimu huu kazi yetu kubwa kama walimu wa shule za msingi, ni kuweka msingi bora wa ustadi huu muhimu kwa wanafunzi wetu. Ajabu moja ni kuwa wanafunzi wetu watokapo shule,<sup>4</sup> huwa wengi wao hawajui kabisa kuandika barua. Litakuwa jambo zuri kama tutakaa chini na kujiuliza, je, inakuwaje? <sup>5</sup> Kasoro hiyo hutoka kwa nani? Kwetu sisi walimu? Haya ni maswali ambayo majibu yake yote yanatuhusu sana. Tunaelewa wazi kuwa sehemu kubwa ya wanafunzi wetu hurudi vijijini kuishi baada ya darasa la saba.<sup>a</sup> Kwa hiyo, hawana budi<sup>6</sup> kujua vema somo hili ili wakaweze<sup>7</sup> kuendesha shughuli zao bila wasi wasi. Bila ujuzi huu, maisha yao yatakuwa si<sup>8</sup> kamili kabisa.

shauku - hamu

kwa kuwa - kwa sababu

shule ya msingi - shule ya mwanzo; darasa la 1-7 (katika Tanzania)

ustadi - ufundi, uwezo

ajabu/maajabu - jambo ambalo si la kawaida

kasoro - kosa

tunaelewa wazi - tunaelewa bila shaka

kuendesha shughuli - kuendelea kufanya kazi, biashara n.k.

bila wasi wasi - bila taabu

kamili - sawa

Katika sura zilizotangulia,  
nimejaribu kukumbusha jambo hili. Kwa  
kuwa nalo ni somo la maana kama masomo  
mengine tunaweza kulifundisha tuki-  
kumbuka kuwa yafuatayo ni muhimu:

- a) shabaha yetu tuandikapo barua huwa  
nini?
- b) mpango wa mawazo uwe safi kama vile  
katika insha nyingine yo yote ile.
- c) lugha tunayotumia katika barua iwe  
nzuri na inayohusu shabaha ya barua  
ile.
- d) vituo ni lazima vitumiwe vizuri.
- e) barua iwe safi na iliyopangwa kwa  
kadiri yake.

Tukiweza kuyafanya hayo vema,  
bila shaka tutaweza kuyaeleza kama  
tunavyokusudia. Kwa hiyo, ujenzi wa  
barua zetu uwe na haya:

- 1) Anwani na tarehe ya mwandikaji.
- 2) Anwani ya mwandikiwa (Hii huandikwa  
juu ya bahasa tu kama barua hiyo  
ni ya kirafiki<sup>9</sup> au juu ya bahasa na  
ndani ya barua yenyewe kama barua  
hiyo ni ya kikazi au shughuli).

sura - sehemu ya kitabu

kutangulia - kwenda mbele; kuwa  
-a kwanza, kufanya jambo  
kabla halijafanywa na  
mwingine n.k.

kukumbusha - kufanya mtu  
asisahau

kituo/vituo - yaani ", . ; :"

kupangwa - kuwekwa kwa taratibu

kwa kadiri yake - kama inavyo-  
takiwa

ujenzi - kazi ya kujenga

anwani - maelezo ya mahali mtu  
aishapo au mahali pa posta  
ambapo huenda kupata barua  
zake

mwandikaji/waandikaji - mtu ye  
yote akiandika kitu ni mwandikaji  
wa kitu hicho; ingawa mtu ambaye  
kazi yake ni kuandika huitwa  
mwandishi

bahasa - kitu ambacho barua  
huwekwa ndani yake; anwani  
huandikwa juu yake, kabla ya  
barua kupelekwa posta

- 3) Salaam au heshima. Kwa mfano: salaam au heshima - maamkio katika barua  
 Mpenzi Mama. Bwana Mpendwa.  
 Mheshimiwa.<sup>b</sup>
- 4) Kiini na madhumuni ya barua. madhumuni - sababu, nia
- 5) Mwisho wa barua -- Wasalaam, Wako wasalaam - neno linalotumiwa kumaliza barua; maana yake ni kumtuma mwanikiwa salaam kwa watu wengine  
Mtiifu, n.k.

*Aina za barua*

Kuna aina kuu tano za barua.

- i) Barua za Udugu na Urafiki.
- ii) Barua za Shughuli (Biashara).
- iii) Barua za Kikazi.
- iv) Barua kwa Watawala, Wakuu wa mtawala/watawala - mtu anayetawala Dini, na kadhalika
- v) Barua za Hoja kwa mfano zile  
 ziendazo kwenye magazeti.

Unaweza kuzigawa sehemu hizi kugawa - kugawanya  
 kuu na ukapata<sup>10</sup> visehemu<sup>11</sup> vingi

vidogo vidogo, kwa mfano:

- a) Barua za Udugu na Urafiki:
- barua kwa wazazi, mjomba/wajomba - ndugu wa kiume wa mama wa mtu
- barua kwa rafiki, mjomba,<sup>c</sup> mpwa, mpwa/wapwa - mjomba huita mtoto wa ndugu yake wa kike mpwa  
shangazi,
- barua za kumwalika rafiki au shangazi - ndugu wa kike wa baba  
 mjomba au mpwa,

b) Barua za Shughuli:

--barua za kuagizia vitu au kupeleka  
fedha kwa ajili ya kulipia vitu

kuagiza - kumwambia mtu afanye  
jambo fulani, au kusema  
kwamba unataka uletewe kitu

c) Barua za Kikazi:

--kuomba kazi,<sup>12</sup> kudai haki yako,  
kutoa taarifa ya kutofika kwako  
kazini,

kudai haki - kusema unataka  
vitu vilivyo vyako, au  
upewe haki yako

d) Barua kwa Watawala:

--kuomba msaada,<sup>13</sup>  
--kupeleka risala,

kuomba msaada - kumwambia mtu  
kwamba unataka akusaidie

e) Barua za magazetini:

--kutoa hoja zako,  
--kuomba msaada kwa ajili ya wenye  
shida.

risala - barua inayoeleza  
mahitaji

shida - taabu

Nisingependa<sup>14</sup> kuendelea kutaja  
kila kipengele kinachopaswa<sup>15</sup> kuangaliwa  
katika uandishi wa barua. Badala yake  
nitamshauri kila mwalimu kuangalia  
mifano ya barua mbalimbali kama ilivyo-  
eleza katika kitabu cha, "Maandishi ya  
Barua zetu" kilichoandikwa na Robert  
R. K. Mzirai na kutolewa na East  
African Literature Bureau.

kipengele/vipengele - jambo dogo

kupasa - kuwa lazima

kutolewa - kutengenezwa

Anza kufundisha somo hili tangu  
darasa la nne. Watoto wafanye mazoezi  
mengi ya kuandika barua za kirafiki

zinazohusu mazingira yao. Pili wafu-  
ndishe wanafunzi wako kanuni za

kuandika barua, kupiga simu, namna ya  
kutuma fedha kwa posta kwa njia mbali-  
mbali, namna ya kadi za posta na  
mifano mingine yote inayohusu shughuli  
nyingi za maisha yetu ya kila siku.

Kwa kuwa kila kitu kinasisitizwa  
kuandikwa kwa Kiswahili, juu ya bahasha,  
tumia maneno ya Kiswahili tu. Tumia:

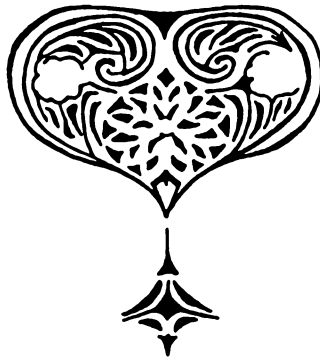
Bwana, Bibi, Bi.,<sup>d</sup> Sanduku la  
Posta (S.L.P.), Mfuko wa Posta.  
Sisitiza matumizi bora ya vituo.

mazingira - mahali anapoishi  
mnyama au mtu

kutuma - kupeleka

kusisitiza - kutaka sana

Sanduku la Posta - P. O. Box  
matumizi - njia za kutumia



## NOTES

### Grammatical

1. kila - when used in conjunction with the -po- temporal or locative marker means "whenever" or "wherever."
2. tunakuwa na - this use of the full form of kuwa in the present tense indicates habituality.
3. kutoa maombi - kutoa occurs in many common expressions. You probably know the following:

kutoa hadithi - to tell a story  
kutoa hotuba - to give a speech

Others which occur in this text are:

kutoa maombi - to petition, or make a request  
kutoa taarifa - to make a report  
kutoa hoja - to give an argument for something

All of these refer to some form of verbal output, as do many kutoa expressions. Idiomatic phrases involving kutoa will be noted in subsequent readings as they appear.

4. watokapo shule - here kutoka shule means "leaving school" in the sense of withdrawing from or completing it as opposed to kutoka shuleni, which would refer to departing physically from school as a location.
5. inakuwaje - (trans. "How/Why does it happen?"). Note that kuwa used in the present tense generally has the sense of "to come about," and that the Class 9 prefix -i- corresponds to English impersonal it.
6. hawana budi kujua - (trans. "they must know"). For discussion of this construction see "Kujipatia Mchumba" (Somo la Tano), fn. 2.
7. wakaweze - this verb form is both sequential and subjunctive; subjunctive because it follows ili and sequential to communicate the sense that this will happen at a later time after the completion of school. For more information and additional examples see Ashton, p. 134; Bennett, pp. 304-306; and Wilson, pp. 342-344.

8. yatakuwa si - (trans. "this will not be"). In this complex form again the first verb provides the temporal reference, while inclusion of the copula provides the sense that an enduring state will exist. See also fnn. 2 and 5 above.

9. kirafiki - Here the Class 7 prefix has a derivational function, creating from the noun rafiki a form which, together with -a, can be used adjectivally to modify another noun. Some common forms of this type are:

-a kikazi - employment-related  
-a kidini - religious  
-a kiasili - original  
-a kizungu - European

10. ukapata - Although the occurrence of a -ka- form after a present tense verb is somewhat uncommon, the sense conveyed here is of sequentiality, as we would expect. See also "Siku ya Kupiga Kura" (Somo la Nane), fn. 10.

11. kishehemu/vishehemu - (trans. "smaller parts"). The Class 7 and 8 prefixes are used here as diminutive prefixes.

12., 13. kuomba kazi, kuomba msaada - Note that kuuliza can mean only "to ask a question." Kuomba is generally what corresponds to the English "to ask for" or "to request."

14. Nisingependa - - (trans. "I would not like"). This is the more usual form of the negative hypothetical. See fn. 15 of "Mumbi Ahojiwa" (Somo la Tano). Other examples are:

nisingependa  
usingependa  
asingependa

tusingependa  
msingependa  
wasingependa

15. kupasa, kupaswa - these verbs are most often used with the impersonal subject prefix; that is, as imepasa and yapasa: "kila kipengele kinachopaswa kuangaliwa" is perhaps best translated "every way in which it is necessary/wise to be observant."



## NOTES

### Cultural

- a. East African students normally take examinations for admission to secondary school after standard 7 (seventh grade). The majority of students do not continue their education beyond this level.
- b. While there is some variation in the use of salutations, Mpenzi is best restricted to very informal and endearing letters and Mheshimiwa to those directed to someone vastly superior to you in status. Use of Bwana Mpendwa would imply that you consider the person addressed someone who is admired within the community. Mpendwa Bwana (from English, "Dear Sir") is more neutral. Bibi or Bwana (as appropriate) would also be a suitable salutation in a business or formal letter.

- c. mjomba ni ndugu wa kiume wa mama wa mtu

baba mkubwa au baba mdogo ni ndugu wa kiume wa baba wa mtu

shangazi ni ndugu wa kike wa baba wa mtu

mama mdogo au mama mkubwa ni ndugu wa kike wa mama wa mtu

It is important to remember that kinship terms can be used literally, in a classificatory sense, and also have extended meanings. Mama, for example, is used in a literal sense to refer to one's mother. It is also used in a classificatory sense to refer to one's mother's sisters, and in an extended sense as a polite way to address or refer to a woman who is older than you are.

For more information on kinship terms and their usage see:

Lienhardt, Peter. "Introduction" to Hasan bin Ismail's The Medicine Man: Swifa ya Nguvumali (Oxford: Oxford University Press, 1968), pp. 28-37.

Zawawi, Sharifa. Kiswahili kwa Kitendo (New York: Harper and Row, 1971).

- d. Bi. is used here as an abbreviation for binti.

## MASWALI

1. Hili ni somo kwa watu wanaofanya kazi gani?
2. Ukielewa somo hili utaweza kufanya nini? (Toa majibu mawili au matatu.)
3. Watu wanaandika barua ili kufanya nini?
4. Ili kueleza mambo tunayoyakusudia katika barua, tufanye nini?
5. Wanafunzi waanze kuandika barua kwa kuandika barua za aina gani?
6. Unapoandika barua utaandika, "S.L.P." wapi?
7. Mwandishi anafikiri watoto wasome uandishi wa barua lini? Kwa nini?
8. Eleza kwa kifupi tofauti baina ya barua za shughuli na barua za kikazi.
9. Mwandishi anasema kwamba bila ujuzi wa uandishi wa barua maisha ya wanafunzi "yatakuwa si kamili kabisa," eleza kwa ufupi sababu zake za kusema hivi.



## ACTIVITIES

### 1. Objective - Presenting a Report Based on Reading and Analysis

Read the letters in an edition of a Swahili newspaper and classify them according to those which are barua za kutoa hoja and those which are barua za kuomba msaada kwa ajili ya wenye shida. Then prepare a report for class presentation in which you give your observations. Be sure to discuss any letters which do not fit into either category and those which fit into both.

### 2. Objective - Stating Needs and Objectives

Prepare a presentation in which you discuss the types of letters you feel you will need to write in Swahili in East Africa, or before or after going to East Africa. After delivering your presentation in class, discuss with your classmates the types of letters your group as a whole will need to write.

### 3. Objective - Letter-Writing

Revise your presentation in light of the discussion resulting from Exercise 2 above. Then write one letter of each type to an imagined addressee.

### 4. Objective - Letter-Writing, Response

Exchange the letters resulting from Exercise 3 above and write responses.

### 5. Objective - Interviewing and Use of Kinship Terms

Using the kinship terms discussed in the text and note c, interview a classmate about her/his family. Find out where family members live and their occupations. Afterward draw a family tree and prepare a report on your classmate's family.

### 6. Objective - Cultural Comparison

At what level(s) of your education were you taught letter-writing? What types of letters were you taught to write? How would you compare your educational experience in this area to that advocated by the author for East African students? Prepare a presentation based on your answers to these questions, and discuss these presentations in class.

7. Objective - Grammatical Practice: Impersonal Statements

Identify ten instances in this and previous readings where the Class 9 subject prefix is used impersonally. Then use each of these verb forms in a new sentence.

8. Objective - Grammatical Practice: Negative Hypotheticals

Write ten sentences using negative hypotheticals.

9. Objective - Vocabulary Development

Use each of the following in a sentence:

kutoa shukrani

kutoa maombi

kutoa taarifa

kuomba kazi

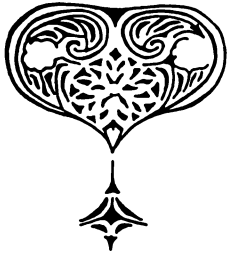
kuomba msaada

-a kiafrika

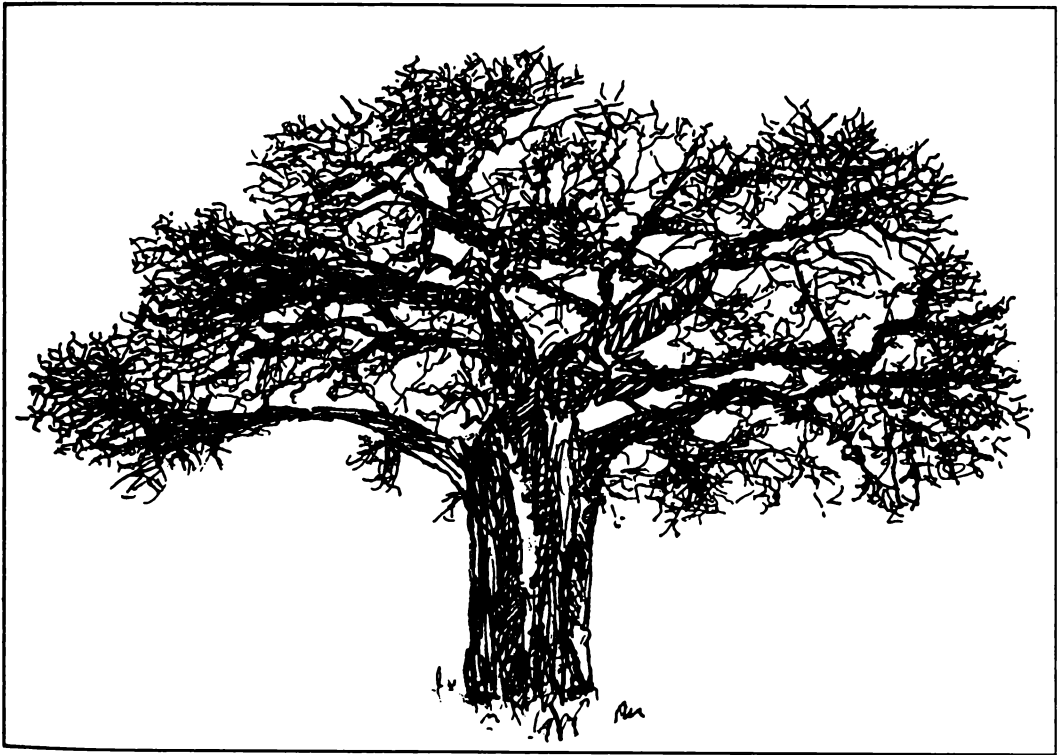
-a kirafiki

-a kidini





## 7. Komenjue



Mbuyu



Kati ya Wameru kuna hadithi nyfingi zenye mambo ya ajabu yanayo-eleza jinsi jamii ya kabila hili walitembea na kuzunguka zunguka sehemu mbali mbali za nchi hii kabla ya kufika hapa wilayani.

Hadithi hizo zinawataja mashujaa wale waliokuwa wakiongoza watu nyakati hizo za misafara pamoja na namna wakuu hao jasiri walivyo-weza kuwaokoa watu wao kutokana na majaribio na taabu kubwa zilizowa-kabili miaka hiyo ya kutafuta makao yafaayo kuishi.

Kati ya hadithi hizo za zamani kuna moja ambayo inajulikana sana na kufikiriwa kama kiini cha historia ya kabila la Wameru. Hadithi hiyo inamtaja kiongozi mmoja shujaa

shujaa/mashujaa - mtu asiye na woga

kuvuka - kutoka upande mmoja wa kitu k.v. mto au barabara, na kwenda upande wa pili

ajabu - si jambo la kawaida

jinsi - namna

jamii - kundi la watu wengi pamoja

kuzunguka zunguka - kwenda hapa na pale, hapa na pale

kutaja - kutamka jina la kitu au mtu

mkuu/wakuu - mtu muhimu au mwenye uwezo (kutoka -kuu)

jasiri - mtu asiye na woga

kuokoa - kutoa katika hatari na kuweka katika hali ya salama

jaribio/majaribio - mambo magumu

kukabili - kuwa mbele ya

kiini/viini - sehemu muhimu iliyo ndani kabisa

Source: "Komenjue: Shujaa Aliyewaongoza Wameru Kuvuka Bahari," *Sauti ya Meru*, 30 June 1981, p. 11.

aliyekuwa akiitwa KOMENJUE.

KIONGOZI KAMA MUSA

Hekaya za shujaa Komenjue katika wilaya ya Meru ni hadithi za kusisimua sana. Kiongozi huyo anatajwa kama babu ya Wameru wote na mtu aliyekuwa na hekima na maisha ya kipekee yasiyo na kifani.

Katika Meru nzima<sup>1</sup> hadithi nyingi zinamtaja Komenjue kama kiongozi ambaye angeweza kufananishwa na Musa wa Biblia aliyewaongoza Waisraeli kutoka nchini Misri hadi Kanaan.

KUTOKA MBWA

Kulingana na hadithi hizo, Wameru miaka ya zamani za kale walitoka mahali palipojulikana kama MBWA, (ama MBUA).<sup>b</sup> Mpaka leo haijaamuliwa kamili hii MBWA ilikuwa katika sehemu gani hapa Kenya.<sup>c</sup>

Lakini inaaminiwa kwamba MBWA Wameru ilikuwa kule pwani upande wa Mombasa ama Malindi.<sup>d</sup> Basi katika

Musa - yaani Moses

hekaya - hadithi, habari

-a kusisimua - -a kupendeza watu na kuwapa hamu ya kusikia

kifani/vifani - mfano

kifani/vifani - mfano

Misri - yaani Egypt

kulingana na hadithi hizo - katika hadithi hizo

haijaamuliwa kamili - hatujui bado



misafara yao kutoka MBWA Wameru walikuwa wakiongozwa na shujaa Komenjue kama kiongozi na mlinzi wa kabila hili.

Shujaa Komenjue ambaye

alijulikana kama mtu wa haki na mwenye hekima nyingi ndiye aliamua kuwahamisha Wameru kutoka MBWA wali-pochoka na mateso na matendo ya kinyama waliokuwa wakifanyiwa na jirani fulani adui waliojulikana kama *Nguo-ntune*<sup>e</sup> (nguo nyekundu).

Komenjue aliwaongoza Wameru kupitia kwenye milima na mabonde, jangwa na misitu wakitafuta nchi ya kuwafaa na mifugo yao, kwani kabila hili tangu zamani ni la wafugaji hodari wa ngo'mbe, mbuzi na kondoo.

Lakini kuondoka kwao haku-kuwa shwari. Adui zao walipoona wamekwenda, walianza kumfuata Komenjue na watu wake ili wawakamate mateka na kuwarudisha kwa mateso tena. Kiongozi huyo shujaa naye aliendelea kuepa epa na Wameru ili

mlinzi/walinzi - mtu mwenye kazi ya kuweka usalama

kujulikana - watu wengi kuwa wanajua habari yake

teso/mateso - mambo ya ukatili

matendo ya kinyama - namna ya kufanya vitu kama wanyama

jangwa - mahali pasipo na maji. Kwa hiyo hakuna mimea, k.m. Jangwa la Sahara

mfugo/mifugo - mnyama ambaye ni mali ya mtu

shwari - -enye salama

kukamata mateka - kuchukua (watu) walioshindwa katika vita

kuepa - kujiondoa

watoroke adui.

Punde si punde<sup>2</sup> Wameru wali-  
fika kwenye ziwa (*Eria-Itune*)  
ambako walipata pigo na tisho<sup>3</sup> kwa  
msafara wao, kwani adui wakatili  
walizidi<sup>4</sup> kuwafukuza vikali.

Hapo *Eria-Itune*<sup>f</sup> ikawa ni  
lazima Komenjue apate njia ya  
kuwaokoa watu wake ama sivyo waanga-  
mizwe na kushikwa na kupelekwa  
utumwani.<sup>g</sup>

Kama kiongozi aliyekuwa  
akimcha Mungu na mtu wa hekima,  
Komenjue alifanya sadaka hapo ili  
aweze kupata jawabu kutoka kwa  
Mungu.<sup>h</sup> Baadaye akawaita watu wote  
waje kwake.

Akiwa mbele ya umati mkubwa  
wa watu wake, Komenjue alitwaa fimbo  
lake (*Muregi*)<sup>i</sup> na akapiga nalo maji  
ya ziwa. Papo hapo ziwa likagawa-  
nyika sehemu mbili na kuacha kati  
kati njia kavu ambayo Wameru Wali-  
pitia wakitoroka na kuepukana na  
adui zao.

punde si punde - baada ya muda  
mfupi

tisho/matisho - jambo la kutia  
woga

mkatili/wakatili - mtu ambaye  
ni katili

kuangamiza - kuwaua watu wote

utumwa - hali ya kuwa mali ya  
mtu mwingine

kucha Mungu - kupenda na  
kuogopa Mungu

sadaka - zawadi kwa Mungu

jawabu/majawabu - jibu

umati - watu wengi sana

Kwa vile Wameru walikuwa wengi iliwachukua siku<sup>5</sup> nzima kuvuka ziwa ama bahari hiyo. Watu walipewa majina kulingana na wakati walipovuka.

Wale waliovuka usiku waliitwa *NJIRU*,<sup>j</sup> nao wale waliopita asubuhi wakawa *NTUNE*. Wenzao ambao walivuka mwisho wakati wa mchana walikuwa *NJERU*.

Komenjue na watu wake walipomaliza kuvuka, maji ya bahari yakafungana<sup>6</sup> na kufunika mahali pale ambao palikuwa pakavu. Wameru wakaendelea na msafara wao na adui zao hawakuweza kuwapata tena.



## NOTES

### Grammatical

1. nzima - the Class 9 adjective prefix agrees with Meru as a proper name.
2. punde si punde - a type of phrase in which the negative si before a second occurrence of a temporal noun indicates that the period of time was not even that long. Muda si muda is also used.
3. kupata pigo - (trans. "to encounter a hardship") and kupata tisho (trans. "to encounter a threat"). Like kupiga and kula, kupata is used in numerous expressions with a non-literal interpretation.
4. See fn. 5 of "Kujipatia Mchumba" (Somo la Nne) regarding the use of kuzidi as an auxiliary verb.
5. kuchukua siku nzima - Identical to the English expression "It took them a whole day." Kuchukua followed by a temporal noun indicates the length of time an action lasted.
6. maji ya bahari yakafungana - (trans. "the water of the ocean closed"). Here the -ana ending allows an intransitive use of the verb kufunga.



## NOTES

### Cultural

- a. Also *Koome Njue* and *Kaume Njue*. H. S. K. Mwaniki defines *Kaume* in Kichuka as "the great, wise, brave or famous," and *Njue* as "a place where circumcision is never performed" ("A Precolonial History of the Chuka of Mount Kenya, c. 1400-1908," Ph.D. thesis, Dalhousie, 1982, p. 55).
- b. Andrew MtoMugambi in his "Kimeero-English Dictionary" (M.A. thesis, Syracuse University, 1970) gives *Mbua*, while B. Giorgis in his A Tentative Kimeru Dictionary (Meru: Meru Catholic Bookshop, 1964) gives *Mbwa*. For the neighboring Chuka, H. S. K. Mwaniki gives *Mboa* ("A Precolonial History," p. 55); see also his fn. 8, p. 110, for additional spellings.
- c. Mwaniki suggests that this place is not in Kenya ("A Precolonial History," pp. 56-58). See also Fadiman, "Early History of the Meru of Mt. Kenya," Journal of African History, 14, i (1973), pp. 9-27.
- d. Reference is being made here to the "Shungwaya Hypothesis." For more information regarding this theory of the origin and migrations of the Meru and speakers of other Eastern Banu languages, see:

Thomas Hinnebusch, "The Shungwaya Hypothesis: A Linguistic Reappraisal," in J. T. Gallagher, East African Cultural History (Syracuse: Syracuse University Program in Foreign and Comparative Studies, 1976).

R. F. Morton, "New Evidence Regarding the Shungwaya Myth of Mijikenda Origins," International Journal of African Studies, 10 (1977), pp. 628-643.

Derek Nurse, "Bajun Historical Linguistics," Kenya Past and Present, 12 (1980), pp. 34-41.

Thomas Spear, Traditions of Origin and Their Interpretation: The Mijikenda of Kenya (Athens, Ohio: Ohio University Center for International Studies, 1981), no. 42, in their Papers in International Studies, Africa series.

- e. Fadiman speculates concerning who the *Nguo-ntune* were and suggests they were Swahili speakers (p. 15).
- f. In the orthography most often used to write Kimeru and related languages, *ĩria-ĩtune*; kwa Kiswahili, ziwa jekundu.
- g. Other versions say they were escaping from slavery. See Mwaniki, p. 55.
- h. Remember this is an account in a Christian publication; in traditional versions of this legend a "ritual consultation" was done using the entrails of a volunteer who then was sewn up and came back to life. See Mwaniki, p. 125.
- i. Mwaniki finds this to be a Christian addition to the legend. A *mureegi* is defined by Giorgis to be an elder's walking stick, but by MtoMugambi as a staff.
- j. *Njiru*, *Ntune*, and *Njeru* ("Black," "Red," and "White" in Kimeru are names of Meru clans.



## MASWALI

1. Hili ni somo kuhusu jiografia, viongozi wa Wameru, au historia ya Wameru?
2. Wameru hawa ni watu wa nchi ipi?
3. Unafikiri kwamba kulikuwa na mtu aliyetitwa Komenjue, kweli? Eleza jibu lako.
4. Eleza kwa ufupi namna za ukatili wa adui wa Wameru.
5. Eleza kwa ufupi taabu walizokuwa nazo Wameru wakati wa misafara yao kutoka MBWA.
6. Hadithi ya Komenjue inafanana na hadithi ya shujaa yupi wa Kikristo? Inafanana nayo kwa jinsi gani?
7. Unakubali kwamba hadithi ya Komenjue ni ya kusionia sana? Eleza jibu lako.
8. Eleza kwa ufupi kwa sababu gani Komenjue anafikiriwa kuwa babu ya Wameru wote.
9. Eleza kwa ufupi kwa sababu gani hadithi ya Komenjue inafikiriwa kuwa kiini cha historia ya Wameru.



## ACTIVITIES

### 1. Objective - Narration

Prepare a fully narrative version of this reading passage suitable for delivery to a Swahili-speaking primary school audience unfamiliar with the legend of Komenjue.

### 2. Objective - Personal Description

Describe someone who is likely unfamiliar to a Swahili-speaking audience and who you believe has qualities like those of Komenjue. You may choose an American figure or a little-known figure from elsewhere in Africa.

### 3. Objective - Elicitation of Historical and Cultural Data

Exchange roles with your classmates, taking turns eliciting and telling the legend of Komenjue. When eliciting, be sure to present yourself as someone with some familiarity with the legend, and explain why you want to preserve this tradition and the equipment you are using. When relating the tradition, test the elicitor to make sure s/he is paying attention.

### 4. Objective - Discussion of Academically Controversial Topics

Discuss with your classmates the use of legends and other types of oral traditions in historical, cultural, and literary studies. Be sure to discuss issues raised by this passage such as the influence of other traditions, significant gaps in the tradition, and the role of such traditions in establishing and maintaining cultural identity.

### 5. Objective - Developing and Presenting a Research Plan

With a classmate or group of classmates develop a plan for learning more about the Komenjue legend or Shungwaya. Of course, your planning meeting should be in Swahili and you should match group skills to the specific needs of the type of investigation you plan. Specify exactly what you intend to research, how you will go about this (including the approach you will use and how you will get funding for your project), what role each of you will have, and when and where you will do this.



6. Objective - Grammatical Practice: Use of Auxiliary Verbs

Write ten sentences in which you use kuzidi and kuendelea as auxiliary verbs.

7. Objective - Grammatical Practice: Complex Verbs

Identify the examples of complex verbs in this passage and use each in a new sentence.

8. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

punde si punde

muda si muda

kupata pigo

kupata tisho

kulingana na

kiini

kuchukua

kujulikana







## 8. Siku ya Kupiga Kura

UCHAGUZI WA BUNGE MASASI MASHARIKI	
KAPOCHE, PETRO	BURIANI, ZENA
	
	
Iwapo Unamtaka Bwana Kapoche tia alama 'V' Katika chumba cha nyumba	Iwapo Unamtaka Bibi Buriani tia alama 'V' Katika chumba cha jembe

-Karatasi ya Kupiga Kura



Ikifika siku ya kupiga kura<sup>1</sup> watu wote waliojiandikisha kupiga kura huenda kwenye vituo vyao vya kupiga kura huku wakichukua kadi zao za uchaguzi walizopewa siku ile waliyojiandikisha. Kwa kawaida upigaji kura huanzia saa mbili za asubuhi na humalizika saa kumi na mbili za jioni. Hata hivyo ni juu ya kila mpiga kura kuhakikisha siku na saa zilizowekwa kwa wapiga kura wa kituo chake. Katika Uchaguzi Mkuu wa mwaka 1970 ilipangwa upigaji kura uanze saa 12 asubuhi na kumalizika saa mbili usiku.

Kwenye vituo vya kupigia kura huwapo askari wa usalama. Hao wamepewa uwezo wote wa kumkamata mtu ye yote anayevunja kanuni za uchaguzi. Pia katika vituo hivi imekatazwa kabisa kuleta alama yo yote ya

kupiga kura - kuchagua kiongozi

kujiandikisha - kuandika jina ili uweze kupiga kura

kadi - karatasi yenye jina la mtu ambaye amejiandikisha

upigaji kura - kazi ya kupiga kura

kumalizika - kufika mwishoni

kuhakikisha - kupata ukweli

uchaguzi - kazi ya kuchagua

Uchaguzi Mkuu - wakati wa kuchagua viongozi na rais

kupangwa - mpango kuwekwa

kukamata - kushika

kuvunja kanuni - kukosa kuzifuata sheria

kukataza - kusema usifanye jambo fulani

alama - picha au maneno

Source: Halimoja, Yusuf. *Bunge la Tanzania*. Nairobi: East African Literature Bureau, 1974, pp. 64–68.

kuvuta watu wampigie kura fulani<sup>2</sup>  
au ya kujionyesha unampigia kura  
nani. Ni marufuku pia kuonyesha  
dalili zo zote za ubaguzi wa rangi,  
kabila au wa aina yoyote katika  
vituo hivi.

Mpiga kura akifika kituoni  
hujiunga katika mistari ya wapiga  
kura ambayo mara nyingi huwa mirefu  
sana hasa kwa mtu aliyechelewa!  
Upigaji wa kura ni wa siri kabisa.  
Mpiga kura akimfikia Msimamizi wa  
Uchaguzi katika kituo hicho humwon-  
yesha kadi ile aliyochukua. Hapo  
Msimamizi wa Uchaguzi huhakikisha  
ya kuwa jina lake limo katika  
daftari yenye orodha ya wapiga kura.  
Baada ya hayo mpiga kura hupewa  
karatasi maalumu ya kupigia kura.  
Kwa kawaida karatasi hiyo huonyesha  
jina la wilaya ya uchaguzi, majina  
ya wagombea uchaguzi wote wawili,  
alama za wagombea uchaguzi na huwapo  
nafasi iliyoachwa ambayo mpiga kura

kuvuta watu - kuwafanya watu  
watake kufuata

ni marufuku - imekatazwa

dalili - alama

ubaguzi - tofauti baina namna  
unavyofanyia mtu mmoja na  
mwingine bila sababu ya  
maana

kujiunga - kuwa pamoja na wengine

kabisa - kwelikweli

msimamizi/wasimamizi - mtu  
anayetazama mambo yote ya  
uchaguzi

orodha - majina yaliyoandikwa moja  
kufuata jingine

mgombea/wagombea uchaguzi - mtu  
anayetaka apigiwe kura ili  
apate kazi ya uongozi

ataweka alama yake kutegemea  
uchaguzi wake.

Mpiga kura akisha kuipokea  
karatasi ya kupigia kura huenda  
mahali maalumu pa kupigia kura.  
Hakuna mtu mwingine anayeiona kura  
yake. Kura huwa ya siri. Mtu  
hutia alama ya X au V (kwa kufuata  
maagizo) sehemu inayotakiwa.  
Aangalie asitie alama kati ya  
majina ya wagombea uchaguzi wote  
wawili kwa kuwa haitajuilikana  
amempigia nani na kura yake huenda<sup>3</sup>  
ikachafuka isihesabiwe. Tena,  
alama inayotakiwa ni moja tu na  
wala si zaidi ya moja. Mpiga kura  
akichafua karatasi yake anaweza  
kuomba nyingine na ile aliyoichafua  
huchukuliwa na Msimamizi. Mtu ana  
uhuru kabisa wa kumchagua mtu  
anayemtaka kwa sababu hatii sahihi  
yo yote katika karatasi hiyo. Hivi  
karatasi ya kupigia kura haitambu-  
lishi nani amepiga kura hiyo. Ni  
makosa kutangaza umempigia kura

maagizo - maneno yanayoeleza  
jinsi ya kufanya kitu  
fulani

kuchafuka - kuwa chafu

kuhesabu - kufanya jumla

kuchafua - kufanya kitu kiwe  
kichafu

kuomba - kumwambia mtu tafadhali  
akupe kitu fulani

kutia sahihi - kuandika jina  
lako kama kawaida yako ili  
watu waweze kujua kwamba  
mwandikaji bila shaka ni wewe

kutambulisha - kufanya mtu ajue

kutangaza - kuwaeleza watu wote

nani na ni makosa pia kumwuliza  
mwenzio<sup>4</sup> amempigia kura nani.

Mpiga kura asiyeweza kusoma  
anaweza kumwomba Msimamizi wa Kituo  
amwelekeze lakini asiwepo<sup>5</sup> mtu  
mwingine zaidi anapomba msaada  
huo. Yule anayeombwa msaada huo  
inampasa<sup>6</sup> kuwa mwaminifu na kutia  
alama penye nafasi ya mtu yule  
anayetakiwa na mpiga kura.

Mpiga kura akiisha kupiga  
kura yake huikunja karatasi hiyo  
na kuitumbukiza sandukuni.

Kutwa nzima wagombea ucha-  
guzi huwa wanavitembelea<sup>7</sup> vituo  
mbalimbali vya kupigia kura ili  
kujionyesha kwa wapiga kura, waku-  
mbukwe! Isisahauliwe kuwa nao  
hupiga kura siku hiyo. Ni rahisi  
kutabiri wanampigia nani!

Saa za kufunga kituo cha  
uchaguzi zikifika kituo hicho hufu-  
ngwa. Ikiwa wapiga kura hawajama-  
lizika bado basi Msimamizi wa Kituo  
ana uwezo wa kuwaruhusu waendele

mwenzio/wenzio - mwenzi wako,  
rafiki

kuelekeza - kumwonyesha mtu jambo  
la kufanya au mahali pa kwenda

kupasa - kuwa lazima

mwaminifu/waaminifu - anayeweza  
kuaminiwa

kukunja - kufanya kitu kikubwa  
kiwe kidogo bila kukikata

kutumbukiza - kutia ndani ya

sanduku/masanduku - kitu au chombo  
ambacho kinawekwa kitu

kutwa - mchana mzima

kukumbuka - kinyume cha kusahau

isisahauliwe - ni muhimu kukumbuka

kutabiri - kujua jibu au jambo  
kabla ya kulisikia

kuwaruhusu waendele - kuwaacha  
waendele



kupiga kura. Lakini mtu aliyechelewa na kufika penye kituo hicho saa za kufunga zikiwa zimepita<sup>8</sup> hawezi kuruhusiwa kupiga kura.

Hapo ndipo ulipo umuhimu wa kuwahi.

Iwapo<sup>9</sup> wakati wa upigaji

kura yanatokea machafuko kituoni

basi ni juu ya Msimamizi wa Kituo

hicho kuahirisha uchaguzi huo mpaka kesho yake au siku yo yote nyingine

mradi akitoa taarifa ya haraka kwa

Msimamizi wa uchaguzi wilayani

ambaye, naye, hugarifu Tume ya

Uchaguzi.

Kituo kikiisha kufungwa

masanduku yote hupelekwa kwa

Msimamizi wa Uchaguzi ili zikahesabiwe kura zote na kutafutwa mshindi.

UMUHIMU WA KUPIGA KURA

Ni vigumu kueleza vizuri

zaidi umuhimu wa kupiga kura kuliko

vile alivyoeleza Mheshimiwa Rais

Mwalimu Julius K. Nyerere alipoli-

hutubia taifa kwa njia ya radio

kuwahi - kufika mapema

chafuko/machafuko - mambo yasiyo sawasawa

kuahirisha - kutofanya kazi mpaka baadaye

mradi - muhimu zaidi

taarifa - habari kuhusu kitu au jambo

kuarifu - kutoa taarifa

tume - kikundi cha watu wanao-chaguliwa na kupewa madaraka ya kuona jinsi kazi fulani inavyofanywa

kuhutubia - kutoa hotuba

hapo Septemba 10, 1965 kuhusu uchaguzi. Baba wa Taifa alisema, "Kupiga kura ni njia ya kuwachagua viongozi watakaotutungia sheria. Lakini kura vile vile ni njia ya kuwakataa viongozi msiowapenda. Hakuna njia nyingine inayotuwezesha kujitawala kwa hiari yetu." Na tena, "Mtu kuwa na haki ya kupiga kura, halafu asijiandikishe kupiga kura, ni vibaya sana. Ni kupoteza kabisa uhuru wa raia yule. Kadhalika, mtu akijiandikisha kupiga kura, akapata kadi yenye kuwezesha kupiga kura, na halafu asiende kupiga kura katika kituo chake, ni upumbavu mkubwa."

KUHESABIWA KWA KURA NA

KUTANGAZWA KWA MSHINDI

Masanduku yote ya kura yakisha kumfikia Msimamizi wa Uchaguzi watu wote wanaohusika huingia chumbani na kazi ya kuzihesabu kura huanza. Watu wanaoruhusiwa kuwapo wakati wa kuhesabu

kwa hiari - bila lazima

raia - mwananchi

kuwezesha - kufanya mtu aweze

upumbavu - ujinga mkubwa

kutangazwa - tangazo kufanywa

mshindi/washindi - yule anayeshinda

watu wanaoruhusiwa - watu wanaopewa haki (ya kuingia)

kura ni Msimamizi wa Uchaguzi Wilayani, Makamu wake, Watu wa Kuhesabu, Wagombea uchaguzi na mawakili wao. Inawezekana pia watu wengine wakaruhusiwa<sup>10</sup> na Msimamizi wa uchaguzi kuwapo pale

Kazi ya kuhesabu kura huanzia kwa kufunguliwa masanduku. Halafu huchukuliwa karatasi zote, huhesabiwa idadi yake (bila kuangaliwa ina kura ya nani), na huchanganywa zote pamoja. Baada ya haya karatasi zote zilizo-haribika huondolewa huku zikitiwa alama maalumu kuwa "Imeharibika". Kisha karatasi zile zilizo safi (zisizochafuliwa) huhesabiwa. Kura zikilingana basi karatasi hizo huanza kuhesabiwa tena. Ikihakiki-shwa kuwa wagombea uchaguzi wote wamepata kura sawa basi Msimamizi wa uchaguzi hupeleka taarifa kwa Tume ya Uchaguzi. Hapo tena shughuli za uchaguzi huanza upya zikianzia na upelekaji wa majina ya wanaotaka kugombea uchaguzi.

wakaruhusiwa - wakapewa haki

idadi - jumla

kuchanganywa - kuwekwa pamoja

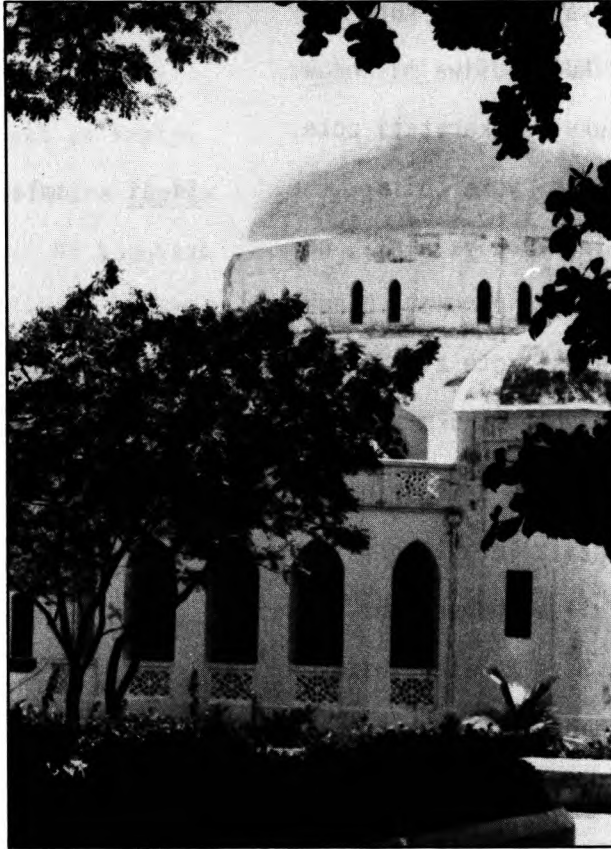
kulingana - kuwa sawa

shughuli - kazi

upelekaji - namna au jinsi ya kupeleka

Ikiwa yupo mshindi anaye-  
julikana bila tatizo lolote basi  
hutangazwa kuwa ni Mbunge na jina  
lake hutangazwa katika Gazeti la  
Serikali.

ikiwa - kama  
tatizo/matatizo - shida  
mbunge/wabunge - mtu anayecha-  
guliwa kwa kura afanye kazi  
katika bunge



Jumba la Makumbusho—Unguja

## NOTES

### Grammatical

1. kupiga kura - (trans. "to vote"). You have probably already surmised that kupiga is one of the most frequently used verbs in idiomatic expressions. A discussion of these idioms is found in fn. 10 of "Mumbi Ahojiwa" (Somo la Tano).
2. wampigie kura fulani - Mtu here is understood and is what fulani modifies.
3. huenda ikachafuka - For information on the use of huenda followed by a sequential see fn. 15 of "Kujipatia Mchumba" (Somo la Nne).
4. mwenzio - This and similar forms are discussed in fn. 17 of "Mumbi Ahojiwa" (Somo la Tano).
5. asiwepo - (trans. "there should not be"). This is a normal negative subjunctive of kuwa, with the locative affix -po.
6. inampasa - The use of kupasa is discussed in fn. 15 of "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita).
7. huwa wanavitembelea - (trans. "They always visit (them)"). In this complex construction the use of huwa ensures that the entire verb phrase is interpreted as habitual.
8. saa za kufungua zikiwa zimepita - (trans. "when voting hours had passed"). Complex forms where kuwa is followed by a -me- completive are discussed in fnn. 2 and 7 of "Mumbi Ahojiwa" (Somo la Tano). This is the same type of construction except that the -ki- in zikiwa makes this an "absolute" or "situative" clause. See Bennett, pp. 321-323, for more information on this type of clause.
9. iwapo - (trans. "if"). Another example of a fixed form with a Class 9 subject prefix.
10. wakaruhusiwa - See fn. 10 of "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita) regarding the use of -ka- following a present tense verb.

## MASWALI

1. Somo hili ni la kusimulia, la kutoa maoni, la kukusaidia kufanya kitu fulani, au la kueleza? Unajuaje?
2. Somo hili ni juu ya siku ya kupiga kura katika nchi ipi? Unajuaje?
3. Eleza tofauti baina ya kadi ya uchaguzi na karatasi ya kupigia kura.
4. Mtu ambaye hawezi kusoma hufanya nini ili aweze kupiga kura? Hutakiwa asifanye nini?
5. Eleza kwa ufupi sehemu zipi za somo hili ni juu ya siku ya kupiga kura katika nchi hii tu, na sehemu zipi za somo ni juu ya siku ya kupiga kura katika nchi nyingine pia.
6. Eleza kwa ufupi kazi ya askari wa usalama waliopo kwenye vituo vya kupigia kura.
7. Eleza kwa ufupi kazi ya Msimamizi wa Uchaguzi.
8. Eleza kwa ufupi mawazo ya Rais Mwalimu Nyerere kuhusu umuhimu wa kupiga kura.
9. Eleza kwa ufupi kazi ya kuhesabu kura.



## ACTIVITIES

### Objective - Third Person Narrative Description

Prepare an imaginative narrative description of the activities of an imaginary voter (or voters) on voting day in Tanzania.

### Objective - Explanation of Process/Procedure

Prepare a description of voting day in the United States. In class with a classmate, exchange roles and explain voting day in the United States to a Tanzanian and voting day in Tanzania to an American.

### Objective - Analysis of Passage

Prepare a presentation in which you discuss what people should and should not do on voting day in Tanzania.

### Objective - Degrees of Compulsion in Questions and Answers

After each in-class presentation of the exercise outlined in Activity 3, ask questions of your classmates about their presentations. Use the following to determine how compulsory it is to do or not to do something:

kuvunja kanuni  
kukatazwa  
ni marufuku  
inampasa  
kuangalia

ni makosa  
kutakiwa  
ni vibaya  
ni upumbavu  
inawezekana

### Objective - Dramatization

Hold an election in your class, and follow the procedures for voting day outlined in this chapter. Be sure to incorporate events which dramatize the various rules you discussed in Activities 3 and 4.

6. Objective - Grammatical Practice: Mwenzi Forms

Use each of the following in a sentence of five or more words:

wenzio    mwenzio  
              mwenzangu  
              wenzio

wenzetu  
wenzenu  
mwenziwe

7. Objective - Grammatical Practice: Passive Verbs

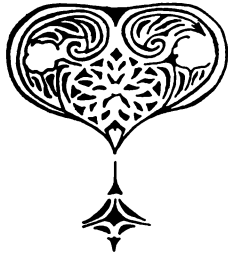
Identify ten sentences in this text which have passive verbs. Rewrite each sentence using an active verb form.

8. Objective - Grammatical Practice: -ki- Forms

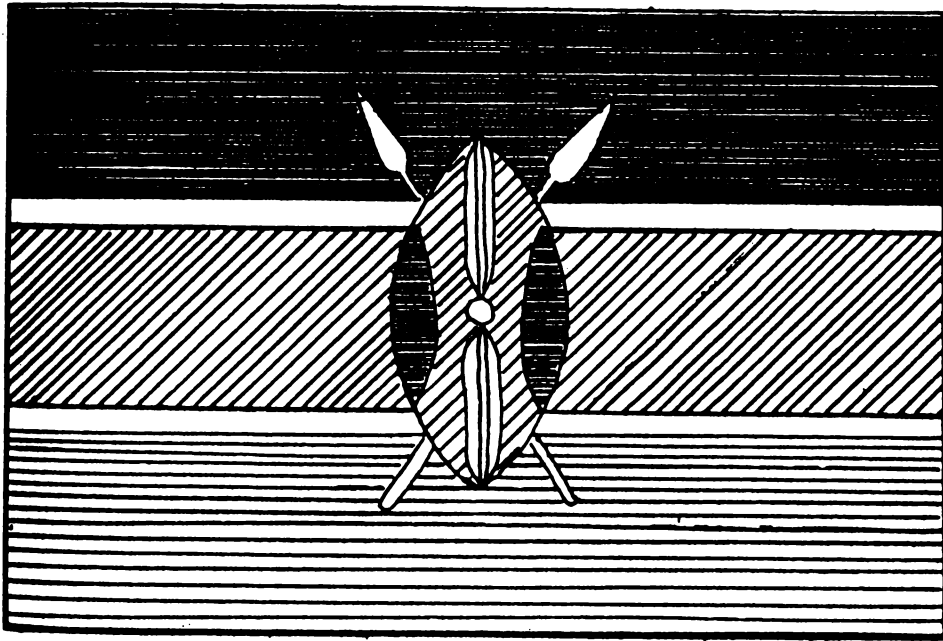
Identify ten sentences which have -ki- verb forms in this and previous lessons. Re-write these sentences without using the -ki- forms, but keeping a similar meaning.







## 9. Naushangilia Mlina wa Kenya



Bendera ya Kenya



Niliandika kitabu hiki kama miaka thelathini iliyopita nilipo-kuwa mwanafunzi mjini London. Nilikaa huko kwa miaka kadha hasa kama mjumbe wa chama kilichoitwa Kikuyu Central Association. Wana-nchi walikuwa wamenituma Ulaya kutetea madhulumu yao na kudai haki zao, na nikaonelea kwamba malalamiko na madai yetu yalihatiji kutiwa nguvu<sup>1</sup> na kubainishwa zaidi.

Kwa vile elimu na maarifa ya kupelekeana habari zilivyoongeza busara na uhusiano mwema, ni vigumu siku hizi kufahamu au kusadiki kiasi cha ujinga waliokuwa nao wageni juu ya mambo ya Kiafrika. Walishindwa kabisa kumfahamu Mwafrika, maisha yake hata na roho yake.

utangulizi - sehemu ya kwanza ya kitabu

kadha - jumla fulani

kutuma - kufanya mtu aende mahali fulani ili afanye jambo fulani; kupeleka

kutetea - kueleza kwa nguvu

madhulumu - ubaya wenye ku-ondoa haki ya mtu

kuonelea - kufikiria, ku-tambua

malalamiko - maneno ya kuji-tetea (taz. juu); maneno ya kueleza shida ya mtu

dai/madai - maneno yanayo-eleza shida/shaka ya mtu

kubainishwa - kuelezwa vizuri ili watu wafahamu

kwa vile - kwa sababu

kupelekeana - mmoja kumpele-kea mwingine

kuongeza - kuweka zaidi

busara - hekima; akili

uhusiano - kuwa na ujamaa na kitu au mtu

kusadiki - kuamini; ku-kubali sana kuwa neno au jambo fulani ni kweli

Source: Kenyatta, Jomo. "Utangulizi," in *Naushangilia Mlima wa Kenya*, Nairobi: East African Publishing House, 1966, pp. 7-8.

Miaka thelathini iliyopita Kenya ilikuwa imetawaliwa kwa kweli na Mzungu. Aliingiwa na kiburi kikubwa, na akaanza kujiona yeye kama "baba" kwa Mwafrika. Alimfikiria Mwafrika kama mtoto, au kiumbe asiye kamili, asiyeweza kamwe kujiongoza au kujisaidia kwa njia yoyote. Wataalamu wengi wa Ulaya hawakupatiwa nafasi ya kujua ukweli juu ya maisha na ustaarabu wa Waafrika. Wazungu waliokuwa hapa, wakiwa watawala, wahubiri wa dini na masetla, hawakujitahidi kamwe kuwafahamu Waafrika. Badala yake, hawa Wazungu walitunga hadithi zao wenyewe zisizokuwa halisi kuhusu Waafrika, na hizi wakawapelekea watu wa kwao Ulaya. Hii ndiyo iliyokuwa sababu yangu kubwa ya kuandika kitabu hiki, yaani kusahihisha makosa hayo kwa kuonyesha ukweli. Pia nilikuwa na hamu ya kuukatalia mbaTi ule uwongo kuhusu Afrika uliowaingia Wazungu

kiasi cha - kipimo cha; sehemu ya; namna ya

kushindwa - kutoweza

roho - uhai

kutawaliwa - kuwa chini ya utawala wa mtu/nchi nyingine

kuingiwa na kiburi - kujaa mawazo ya kuona wengine ni bure

kamili - -zima (k.m. mtoto kamili = mtoto mzima)

kamwe - hata kidogo

mtaalamu/wataalamu - fundi, mwenye elimu na uwezo

kupatiwa - kupewa

ustaarabu - utamaduni

mtawala/watawala - mtu/nchi yenye utawala juu ya mwingine

mhubiri/wahubiri - mtu anayetoa hotuba, hasa za dini

setla/masetla - watu wanaohama kutoka kwao na kukaa katika nchi nyingine

kujitahidi - kujaribu

halisi - kweli

kusahihisha - kuonyesha na kuondoa makosa katika jambo lisilokuwa zuri

ukweli - kweli

kuwa na hamu - kutaka sana kitu

huko Ulaya hata ukawafanya wengi wao waamini kwamba ni jambo bora, la haki na lenye huruma kuwatawala Waafrika.

Hao wapenda utawala wali-fanya bidii kubwa kumwonyesha Mwafrika kama kiumbe asiye kamili, na anayehitaji kulindwa. Hata waliwaendea wale wao waliojiita wataalamu wa elimu ihusuyo habari za kibinadamu<sup>a</sup> na kuwataka wathibitish vile Mwafrika anavyostahili kutawaliwa. Kutofahamikiana huku<sup>2</sup> kulizuilia jitahadi zetu za kupigania haki, na kukamfanya<sup>3</sup> Mzungu hapo mwanzoni asiweze kushauriana nasi juu ya uhuru.

Kitabu hiki basi, ambacho kiliandikwa na Mwafrika haswa, kili-fumbua ukweli kwa Ulaya nzima na kikafunua yale makosa na maongo ambayo wale waliojiita wataalamu walikuwa wamesema kuhusu Afrika. Kilileta mwangaza mpya na kikasaidia kufungua macho ya watu wa Ulaya juu ya Afrika. Kilikuwa kama kishindo

uwongo - mawazo/maneno yasiyo kweli

kuamini - kukubali na kushika mawazo ya aina fulani

huruma - hali ya kuonyesha upendo na kutaka kuwasaidia watu wasio na uwezo

kutawala - kuwa na utawala

kufanya bidii - kutia nguvu na moyo katika kazi fulani

kibinadamu - tabia za wanadamu

kuthibitisha - kuonyesha kuwa jambo ni kweli

vile - jinsi, namna, vipi

kustahili - kufaa

kutofahamikiana - kukosa kufahamika

kuzuilia - kufanya jambo lisi-endelee

jitahadi (au jitihadi au jiti-hada) - moyo na nguvu inayotwa katika kazi; bidii

kupigania haki - kupigana ili kupata haki

kushauriana na - kupatana na

kufumbua - kuonyesha kwa kueleza

kufunua - kuacha kufunika

uongo/Ø au maongo - maneno yasiyo kweli

mwangaza - kinyume cha giza; (hapa: kufahamika kwa jambo)

cha upepo mzuri ambao ulivuma  
baadaye na kuleta mageuzo huku  
nchini mwetu.<sup>b</sup>

Katika sehemu kubwa ya  
kitabu hiki nimesimulia habari ya  
maisha ya Gikuyu, desturi zao na  
mila zao. Nimeongeza pia mengi  
juu ya ardhi, kwa sababu ardhi  
ndiyo iliyokuwa tatizo kubwa baina  
yetu na serikali mbaya ya walowezi  
iliyotunyima haki. Vile vile  
nimeeleza kwa ufupi madhehebu  
mengine yetu ambayo wahubiri wa  
dini fulani waliyapinga pasipo  
kuyafahamu hata kidogo na yakaleta  
ugomvi mwingi ndani ya siasa.

Ile nia mbaya niliyopinga  
miaka hiyo yote iliyopita bado  
yaendelea kwingine katika bara la  
Afrika. Waafrika wazidi kunyimwa  
haki zao, kuteswa na kuonewa na  
serikali za kibeberu huko Afrika  
Kusini, Rhodesia na katika mako-  
loni ya Wareno.<sup>c</sup> Waendelea  
kuhiniwa heshima wanayostahili

kishindo/vishindo - sauti  
kubwa nzito

geuzo/mageuzo - kutoka kugeuza  
ardhi - udongo, nchi

tatizo/matatizo - shida

mlowezi/walowezi - setla (taz.  
juu)

kunyima - kukataa kutoa kitu

madhehebu - desturi, hasa za  
dini

kupinga - kukataa

pasipo - bila

ugomvi - hali ya kupigana kwa  
maneno; hali ya kutoshuri-  
ana (taz. juu)

kuteswa - kufanyiwa mambo ya  
ukatili

kuonewa - kuteswa na mtu kwa  
sababu ya madaraka yake

kibeberu - kikoloni; kuwa na  
tabia za kuonea (taz. juu  
kuonewa) watu/nchi nyingine

kuhiniwa - kukataliwa; kunyimwa  
(taz. juu)

kama wanadamu. Moyo mdhalimu wa utawala wa Wazungu unakaribia kifo cha uchungu mkali na ni lazima dunia nzima iamke sasa na kumrudishia Mwafrica haki zilizotwaliwa.

Nimefurahia sana na tafsiri hii ya kitabu changu kwa lugha ya Kiswahili. Nampongeza Bw. Lawrence Kibui kwa kustahimili katika kazi hii ngumu aliyoifanya kwa bidii, ustadi na moyo wa kujitolea. Pamoja na hayo nashukuru sana East African Publishing House kwa kazi walioanzisha kutoa vitabu<sup>4</sup> vya maana kwa Kiswahili kwa wananchi.

mwanaadamu/wanaadamu - mwana wa Adamu; mtu/watu

-dhalimu - -katili; -a uwongo

kukaribia - kuja karibu

kutwaliwa - kuchukuliwa

kufurahia - kuwa na furaha kwa ajili ya

kupongeza - kusema maneno ya kumsifu mtu kwa kazi

kustahimili - kuendelea na kazi hata wakati wa shida

ustadi - ufundi

kujitolea - kufanya kazi bila ya kupokea mshahara

kushukuru - kutoa "asante"



## NOTES

### Grammatical

1. kutia nguvu/kutiwa nguvu - (trans. "to be strengthened"). You probably remember kutia uhai ("to put life into") from your earlier work. Like kupiga and kutoa, kutia is employed in many useful phrases, for example:

kutia moyo - to encourage  
kutia mashaka - to raise doubts

For additional examples see Hollingsworth, pp. 3, 8, 27, and Mohamed, pp. 34-35.

- 2, 3. In this sentence kutofahamikiana (trans. "failure to understand") is the subject, and huku is a non-locative demonstrative which agrees with this subject. Kulizuilia (trans. "blocked") is a normal past tense verb with a ku- subject prefix that agrees with the subject, kutofahamikiana, and kukamfanya is, likewise, a normal consecutive.
4. kutoa vitabu - (trans. "to publish"). Other useful phrases in which kutoa is used are discussed in fn. 3 of "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita).





## NOTES

### Cultural

- a. elimu ihusuyo habari za kibinadamu - the reference here is probably to anthropology.
- b. The phrase "wind(s) of change" has been used by many writers discussing the period during the late 1950s and early 1960s when most African countries became independent. It was first used by then British prime minister, Harold Macmillan, in a speech to the Parliament of the Union of South Africa, Cape Town, February 3, 1960:

In the twentieth century, and especially since the end of the war, the processes which gave birth to the nation states of Europe have been repeated all over the world. We have seen the awakening of national consciousness in peoples who have for centuries lived in dependence upon some other power. Fifteen years ago this movement spread through Asia. Many countries there of different races and civilisations pressed their claim to an independent national life. Today the same thing is happening in Africa, and the most striking of all the impressions I have formed since I left London a month ago is of the strength of this African national consciousness. In different places it takes different forms, but it is happening everywhere. The wind of change is blowing through this continent, and, whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact, and our national policies must take account of it.

Harold Macmillan, Pointing the Way: 1959-1961 (London: Macmillan, 1972), appendix 1, p. 475 (underlining added in quotation).

- c. Remember that this reading passage was written in 1966, when the country was Rhodesia. It is now Zimbabwe, an independent nation.

## MASWALI

1. Somo hili linatokana na sehemu ya kwanza, ya kati, au ya mwisho wa kitabu? Unajuaje?
2. Mwandishi alifanya nini alipokaa London? Taja vitu vitatu.
3. Katika sehemu kubwa ya kitabu chake mwandishi anaeleza mambo gani? Anaeleza pia mambo mengi juu ya nini? Anaeleza jambo gani kwa ufupi?
4. Kulikuwa na makundi matatu ya Wazungu katika Kenya wakati wa ukoloni - Taja makundi haya.
5. Alipokiandika kitabu chake mwandishi alitaka nani wakosome?
6. Kwa nini wakati wa ukoloni wataalamu wengi wa Ulaya hawakupatiwa nafasi ya kujua ukweli juu ya ustaarabu wa Waafrika?
7. Eleza kwa ufupi makosa ambayo mwandishi alijaribu kuyasahihisha katika kitabu chake.
8. Eleza kwa ufupi sababu ambazo kwa maoni ya mwandishi ndizo zilizowafanya Wazungu huko Ulaya kuamini kwamba ilikuwa haki kuwatawala Waafrika.
9. Eleza kwa ufupi namna ambavyo mwandishi anasema hali ya watu wa Afrika Kusini sasa inafanana na hali ya watu wa Kenya wakati wa ukoloni.



## ACTIVITIES

### Objective - Discussion of Beliefs and Attitudes

Based on your reading of this passage, prepare a presentation on European myths and misconceptions about Africa and Africans. Discuss these presentations in class by comparing your presentation to those given by others.

### Objective - Comparison

Based upon your reading of this passage and "Mumbi Ahojiwa" and your knowledge of the contemporary situation in South Africa, develop a presentation in which you expand upon the ideas presented in the second to the last paragraph of this passage. In class compare your presentation to those of your classmates.

### Objective - Speech of Thanks

In East Africa you are likely to be called upon to give a speech of thanks. Prepare such a speech thanking your classmates and teacher(s) for the help they have given you in learning Swahili. Draw upon the last paragraph of this reading as an example. In the class delivery of these speeches, each speech should draw upon and relate to what has been said in earlier speeches.

### Objective - Interviewing

Interview your classmates in Swahili and other students outside class (in English, if necessary) asking if they have read Facing Mt. Kenya and for their view of the significance of the book. Present a report in class based on what you learn.

5. Objective - Grammatical Practice: Negative Infinitives

Write ten sentences in which you use negative infinitives.

6. Objective - Grammatical Practice: Abstract Nouns

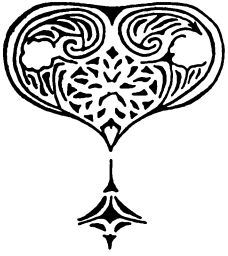
Identify ten abstract nouns in this and previous passages and write expanded definitions of each.

7. Objective - Vocabulary Development

Use each of the following in a sentence of six or more words:

kutia nguvu  
kutia moyo  
kutoa vitabu  
kupigia kura  
kuwa na hamu  
kwa vile  
kiasi cha  
madai  
kushukuru





## 10. Ngoma za Waswahili



Kupaka Hina



Kila taifa, kabila au kikundi cha watu fulani, likiwa taifa kubwa au dogo, huwa na ngoma zao wenyewe. Waswahili pia, wana ngoma zao. Inasikitisha kuwa watu wengi hawazijui mila na utamaduni wa Waswahili.

Kama namna nyingi ya mila za Waswahili, ngoma na nyimbo ni vitu muhimu sana katika maisha ya kila siku ya Waswahili. Siyo kuwa wanajifurahisha tu kwa vitu hivyo lakini ni mila yenye nguvu inayowafunza watu tangu utotoni mwao. Wazazi huwaimbia watoto tangu wakati wa uchanga, nyimbo zinazowafunza mengi kuhusu maisha. Pia ngoma ni namna moja ambayo Waswahili huhifadhi utamaduni wao.

kufunza - kufundisha

uchanga - hali ya kuwa mtoto mdogo

kuhifadhi - kulinda

Source: Sheikh, Sauda. "Ngoma za Waswahili," in *Afrika und Übersee*, vol. 61, pp. 209–213.

Ngoma inayovutia zaidi ni  
*unyago* au *msondo*. Unyago ni  
ngoma inayochezwa wakati  
wasichana wanapokuwa wari.  
Wasichana na wanawake tu ndio  
huruhusiwa kuingia katika  
unyago. Katika unyago wari  
hufunzwa mambo mengi ya maisha.  
Hawafunzwi namna ya kuishi na  
waume zao tu bali hufunzwa pia,  
usafi wa binafsi, dawa za  
kienyeji, upishi, adabu na  
desturi. Hufunzwa pia mambo  
yaliyotokea zamani. Mambo  
yote haya hufanyika kwa njia  
ya ngoma na nyimbo.

mwari/wari - msichana anaye-  
fikia hali ya kuwa mtu mzima

binafsi - mtu mwenyewe

Msichana akikuwa au kwa  
maneno mengine akibaleghe huwa  
mwari. Mwari hupelekwa kwa somo  
yake ambaye ndiye anayemfunza  
mengi wakati wa kukuwa na kuolewa.  
Somo ndiye anayetengeneza mambo  
yote muhimu siku ya harusi.  
Mwari tena hupelekwa kwenye

kubaleghe - kuacha hali ya utoto  
na kuwa mtu mzima

somo - mtu amfundishaye mwari;  
mwalimu wa mwari

kukuwa - kukua

harusi - arusi, ndoa



*Kiringe*, mahali ambapo mafundisho yote yanafanyika. Hapo tena mwari huendeleza masomo aliyoyapata nyumbani kwao. Mwari huwekwa ndani muda wa siku saba, wakati huu hujifunza mengi.

Msondo au unyago ni ngoma ambayo huchezwa wakati huu. Katika ngoma hii wasichana hujifunza nini<sup>2</sup> wajibu wao kwa waume zao, namna ya kujiweka safi kwa kutumia manukato kadhaa. Ngoma hii ya unyago huchezwa pia wakati wa harusi. Vyombo ambavyo hutumiwa katika unyago ni ngoma mbili kubwa na moja ndogo. Wapiga ngoma kubwa husimama na hujifunga hizo ngoma kwa kanga kwenye miili yao. Kwa namna hii wanaweza kutumia mikono yote miwili kwa kupigia ngoma. Mtu ambaye hupiga ngoma ndogo hukaa kwenye kibao na huweka ngoma mbele yake. Wachezaji hufanya duara na mmoja hutoka akaenda<sup>3</sup> kati kati na hucheza. Yeye pia hujifunga kanga kiunori. Na wakati huo huo<sup>4</sup>

wajibu - jambo ambalo ni lazima mtu afanye

kanga - nguo yenye rangi mbali- mbali inayovaliwa na wanawake

kibao/vibao - bao dogo

kiuno/viuno - sehemu inayozunguka mwili chini ya tumbo

wale wengine huzunguka na hucheza.  
Mara nyingine watu wawili huenda  
kati wakacheza pamoja. Wanawake  
wa Kiswahili siku hii huvaa  
kanga zao nzuri zinazopendeza na  
hujipamba kwa maasumini.

### MAULIDI YA HOMU

Kwa kweli hii si ngoma  
hasa kwani imehusiana sana na  
mambo ya dini. Watu wa mashamba  
hupenda sana kucheza maulidi ya  
homu. Wachezaji hupiga magoti<sup>6</sup>  
kama vile watu 15 waliovaa kanzu  
nyeupe na kofia. Na mbele yao  
hukaa wasomaji ambao husoma  
kasida kabla ngoma kuanza.  
Nyuma ya wachezaji hukaa wapiga  
ngoma na nyuma ya wasoma kasida  
huwepo pazia jepesi na hukaa  
wanawake ambao huimba nyimbo  
kumsifu Mtume Muhamad kwa kufua-  
tisha mshindo wa ngoma. Mchezo  
huu huvutia watazamaji wengi na  
huendelea kucha mpaka alfajiri.  
Hata ikiingia alfajiri vikundi

kujipamba - kujitia

asumini/maasumini - aina ya maua  
inayotumiwa katika manukato  
mengi

Maulidi - siku ya kuzaliwa kwa  
Mtume Muhamad

homu - upepo

kuhusiana - kutoka kuhusu

goti/magoti - kiungo baina ya  
paja na mguu

kupiga magoti - kuweka magoti chini  
k.m. Wakristo wengine hupiga  
magoti wakati wanaposali

kanzu - vazi refu la wanaume

kofia - vazi la kufunika kichwa

kasida - maneno kuhusu uzuri wa  
Mtume Muhamad

pazia - nguo inayofungwa kwenye  
dirisha au mlango

-epesi - kinyume cha -zito

kusifu - kueleza uzuri wa jambo

kikundi/vikundi - kundi dogo

kama 10 hivi huwa vimeshacheza.  
Muda unaochukua kila kikundi  
kucheza inategemea juu ya ujuzi  
na uhodari wao ambao lazima wawe  
wepesi na wenye heba katika kusik-  
kasuka mikono yao na miili vao.  
Wakati wote huo huwa wamekaa<sup>6</sup>  
chini. Pia wasomaji wanakuwa na<sup>7</sup>  
hisiya za ndani kabisa wakati  
wanapoimba.

#### UMETA

Ngoma hii huchezwa na  
vijana wa kike na kiume, kwa  
kawaida huchezwa magharibi katika  
mji au mashamba. Vijana hukutana  
mtaani kwao na hucheza umeta.  
Wachezaji hufanya duara na hupiga  
<sup>8</sup>  
makofi kwa namna maalum ya umeta.  
Mtu mmoja huingia katikati na  
akacheza peke yake kwa muda mdogo  
hivi. Baadaye humkabili mmoja  
katika wale waliofanya duara na  
hujitikisa hapo basi huyo naye  
ataingia kati na kucheza. Umeta

heba - uzuri, uhodari

kuwa na hisiya za ndani - kusikia  
vizuri au vibaya moyoni

magharibi - baada ya jioni, kabla  
ya usiku

kupiga makofi - kupiga mikono  
pamoja

kukabili - kuwa au kujiweka  
mbele ya

kutikisa - kupeleka kitu huku na  
huku ili k.m. kuangusha kilicho  
juu yake au kukifanya kilichomo  
ndani yake kichanganyike

hasa ni ngoma ya kuwafurahisha  
vijana kabla kwenda kulala.

### SIAFU KANIUMA<sup>9</sup>

Hii pia ni ngoma ya vijana.

Ngoma hii huigiza mtu aliyekwenda  
kuwinda wanyama wadogo wadogo na  
akatafunwa na siafu msituni. Siafu  
wanamtambaa miguuni kwake. Na  
hujitikisa kwa nguvu ili awatoe  
siafu. Katika ngoma hii mwindaji  
ndiye mchezaji. Na watu wanaomzu-  
nguka hupiga makofi, watu wawili  
hukaa chini na kukamata mchi ambao  
umewekwa juu ya michi miwili  
mingine mgongo wa mchi na makofi  
huwa wa kupendeza mno. Mchezaji  
huruka ruka<sup>10</sup> juu ya mchi ule wa  
juu, kwanza pole pole na baadaye  
mdundo huzidi kukolea na yeye pia  
huzidi kurukaruka kwa nguvu na  
jazba kubwa hata kufikilia utamu  
wa juu hapo tena mgongo na makofi  
hupungua kidogo kidogo na mchezaji  
pia hurudi chini pole pole katika

siafu - mdudu mweusi mdogo ambaye  
huuma vibaya kwa sababu anapenda  
kula wanyama hai. Anasafiri  
katika makundi ya wengi pamója

kaniuma - yaani, ameniuma

kuigiza - mtu mmoja kujifanyia  
kama angekuwa mwingine

kutafuna - kuuma

kutambaa - kutembea kwa kutumia  
mikono

mwindaji/wawindaji - mtu awindaye

mchi/michi - mti wa kutwangia

mgongo/migongo - sauti ya kugonga

mdundo/midundo - ngoma

kukolea - kuwa nzuri

jazba - hamu

utamu - hali ya kuwa tamu

kupungua - kuwa chache

kucheza kwake. Na hivyo ndivyo ngoma inavyomalizika.

### GONGA

Gonga huchezwa na wanawake na wanaume pia. Vyombo vinavyotumika ni ngoma mbili, zumari, kibati, marimba, na kayamba. Wachezaji huzunguka na hufuata mshindo wa ngoma. Mchezaji mmoja huenda kati na kucheza juu ya michi. Michi huwekwa kama vile katika "siafu kaniuma." Lakini mdundo wa ngoma na kucheza kwake ni vingine kabisa.

### KACHOKA<sup>11</sup>

Kachoka au mbwa kachoka ni ngoma pia inayochezwa na wanaume na wanawake. Huvutia watu wengi pahali popote pale ambapo kuna ngoma nyingine. Vyombo vyote vya beni hutumiwa. Wachezaji hutimka kwa kuzunguka. Ngoma hii ni moja katika ngoma zinazopendwa sana katika nchi.

kugonga - kupiga vitu pamoja

zumari - chombo kirefu ambacho huwekwa mdomoni na kutiwa hewa ili kufanya muziki

kibati - aina ya chombo cha muziki kinachopigwa

marimba - chombo cha muziki kinachotengenezwa kwa mbao na kupigwa na fimbo

kayamba - chombo cha muziki cha kutikisia

kachoka - yaani, amechoka

beni - kikundi cha wanamuziki

kutimka - kuondoka haraka

Hizi ni baadhi tu ya ngoma  
nilizoziandika hapo juu lakini  
kuna nyingi nyinginezo. Kama  
wewe ni mgeni unaweza kujiuliza  
kwa nini Waswahili wanapenda ngoma  
namna hii? Waswahili hawachezi  
ngoma kwa kujifurahisha tu bali  
ni namna moja ya kueleza maisha  
yao, utamaduni wao na mila zao.



## NOTES

### Grammatical

1. Wanapokuwa - kuwa is used here in the sense of "become."

2. Nini wajibu wao = ni nini wajibu wao = wajibu wao ni nini

The form of this phrase probably results from postposition of the subject wajibu and omission of the copula ni.

3. Hutoka akaenda - There are a number of instances in this text where sequential (-ka-) forms follow habitual (hu-) forms:

huenda wakacheza (this paragraph)  
huigiza . . . akatafunwa (first sentence under  
"Siafu Kaniuma")

For additional discussion of this usage see fn. 15 of "Kujipatia Mchumba" (Somo la Nne).

4. Wakati huo huo - (trans. "right then and there"/"at that precise time"). Huo huo is an example of an emphatic demonstrative. Most often these are simple reduplications, but you will hear forms such as papo hapo ("right then/there"). For more information on these forms see Ashton, p. 304.

5., 8. Kupiga magoti ("to kneel"); kupiga makofi ("to clap"). Other expressions where kupiga is used are discussed in fn. 9 of "Mumbi Ahojiwa" (Somo la Tano).

6. Huwa wamekaa (trans. "they are sitting down"). In this complex form with kuwa, the habitual huwa makes the phrase habitual while the use of the -me- form makes the phrase completive.

7. Wanakuwa na - This habitual use is discussed in fn. 2 of "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita).

9., 11. kaniuma (trans. "it bit me"), kachoka (trans. "it gets tired"). This form does not occur frequently except in headings, especially newspaper headlines. It tends to imply an action has just occurred, which is why we have used completive (-me-) forms to gloss these items in the margin. For further discussion of this form see Ashton, pp. 134-135, and Wilson, p. 345.

10. kuruka ruka - (trans. "to make a series of small jumps").  
Reduplication of this type is discussed in fnn. 7-9, 11, of  
"Nchi Yetu" (Somo la Kwanza).

### Cultural

- a. The role of the somo is discussed further in Françoise Le Guennec-Coppens, Wedding Customs in Lamu (Lamu: Lamu Society, 1980).
- b. For information on the Maulidi festival see Esmond Bradley Martin, "Maulidi Festivities at Lamu," Kenya Past and Present, 1, iii (1972), pp. 16-21.





## MASWALI

1. Taja ngoma mbili zinazochezwa na vijana, ngoma moja inayochezwa magharibi, ngoma mbili zinazochezwa na wanaume na wanawake, na ngoma moja inayochezwa wakati wasichana wanapokuwa wari.
2. Eleza kwa ufupi kwa nini Waswahili wanacheza ngoma hizi.
3. Mwandishi ameandika somo hili ili lisomwe na nani? Unajuaje?
4. Eleza kwa ufupi mambo saba au zaidi ambayo wasichana hufunzwa wakati wa kucheza unyago au msondo.
5. Eleza kwa ufupi nyakati ambapo ngoma mbili zo zote huchezwa.
6. Eleza kwa ufupi mavazi ambayo yanavaliwa wakati ngoma mbili zinapochezwa.
7. Eleza kwa ufupi tofauti baina ya vyombo vinavyotumiwa katika ngoma zo zote mbili.
8. Ukienda kuona ngoma za Waswahili, unafikiri kwamba utaweza kuona hizi zote? Eleza jibu lako.
9. Eleza kwa ufupi tofauti baina ya ngoma za watu wazima na ngoma za vijana.



## ACTIVITIES

### 1. Objective - Narrative Description of Cultural Activity

Imagine that you have seen one of the dances described in this text; prepare a narrative describing the performance you saw. Then present this description in class and be prepared to answer questions.

### 2. Objective - Comparison and Discussion of Comparison

Prepare a presentation comparing the socialization of young women in American society to the socialization of young women in Swahili society. Focus on topics discussed in the passage.

After the in-class presentation, discuss and relate your comparison to those of your classmates.

### 3. Objective - Description of Cultural Activity

Prepare a description of an American dance (or children's game which involves physical activity) which would explain how to do this dance and its cultural significance to a Swahili speaker. Be sure to include descriptions of what is worn and what instruments, etc., are needed.

In class exchange roles with your classmates, taking turns explaining and asking about American dances.

### 4. Objective - Explanation and Giving Instructions

With a classmate (or group of classmates) prepare instructions as to how to dance Umeta. In class take turns directing the group in the performance of this dance. Be sure to bring music to class which will be appropriate for your variation of this dance.

. Objective - Grammatical Practice: Habituals followed by Sequentials

Identify the instances in this text where sequential (-ka-) forms follow habitual (-hu-) forms. Rewrite each sentence with a different subject and change one of the verbs.

. Objective - Grammatical Practice: Habituals

Identify all other uses of habitual (hu-) forms in this reading and use each in a new sentence.

. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

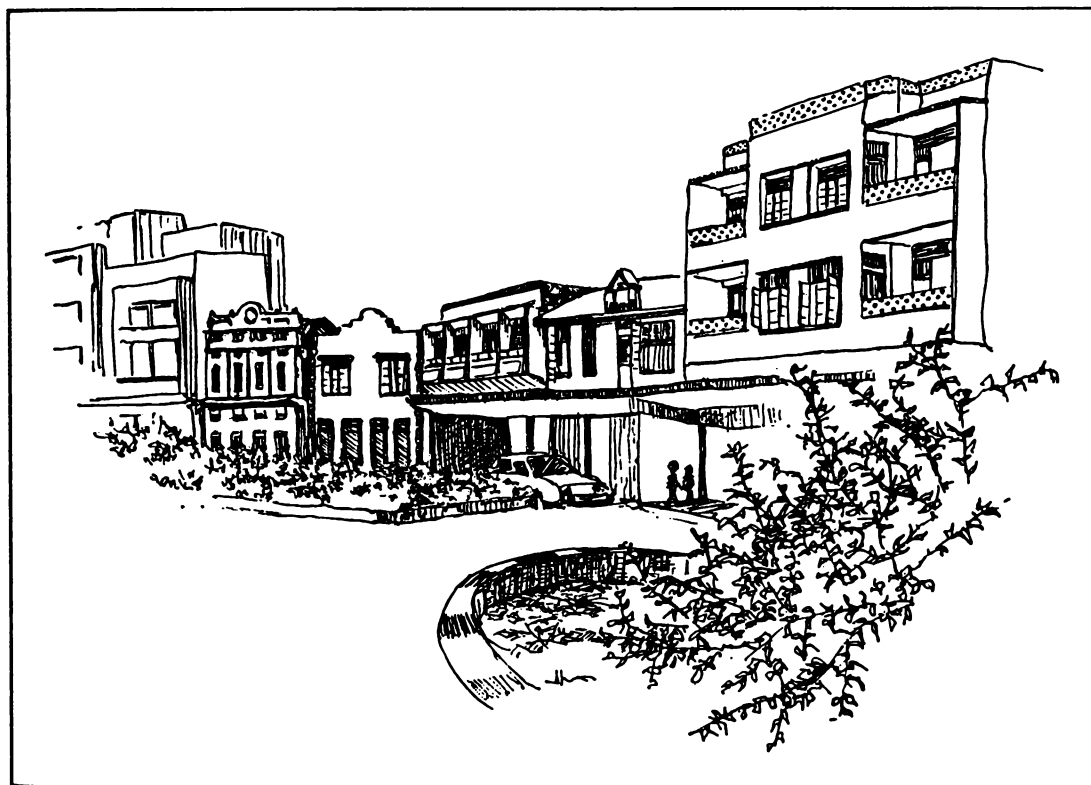
papo hapo  
huo huo  
kuhifadhi  
wajibu  
kutikisa  
utamu  
kupungua  
kugonga







## 11. Tembelea Ngome Yesu Mombasa



Mji wa Mombasa



Mreno wa kwanza kufika Mombasa ni<sup>1</sup> Vasco da Gama katika mwaka wa 1498. Lakini uhusiano wake na wananchi haukudumu. Baada ya wiki moja, Wareno waliona bora kuelekea Malindi yenye<sup>2</sup> urafiki, ambapo waliweza kuimarisha makao yao ya kwanza ya Afrika Mashariki. Lakini mara, wageni wakafahamu uzuri wa bandari ya Mombasa na kukaja<sup>3</sup> jeshi la Kituruki likajenga kigome mwaka 1589.<sup>a</sup> Kwa sababu wakichelea usalama wa safari ya kurejea Ureno, Wareno walishambulia na kuiteka<sup>4</sup> Mombasa katika 1593, wakaanza kujenga ngome kubwa ili kuulinda mlango wa bandari. Wareno walijifikiria nafsi zao

uhusiano - kuwa na ujamaa na kitu au mtu

kudumu - kuendelea kwa muda mrefu

kuelekea - kwenda upande fulani

kuimarisha - kujenga (makao makuu) na kufanya kuwa na nguvu

makao - mahali pa kukaa na pa kufanya kazi

jeshi/majeshi - kundi la watu wanaolinda (taz. chini) nchi

kigome/vigome - ngome ndogo

kuchelea - kuogopa

usalama - hali ya salama

kurejea - kurudi

Ureno - nchi ya Wareno

kushambulia - kupiga kwa nguvu na ghafula

kuteka - kukamata na kutawala

kulinda - kuangalia kitu kiwe salama

nafsi - kama moyoni

*Source:* "Karibuni Fort Jesus Mombasa—Tembelea Ngome Yesu Mombasa." Mombasa: Kenya Museum Society, printed by Rodwell Press, n.d.

kuwa ni<sup>5</sup> watapakazaji wa Ukristo  
 kuliko kuwa wajumbe wa Ureno.  
 Ndiyo maana walisafiri kwa kutumia  
 bendera ya Yesu Kristo. Kwa hivyo  
 jina la Yesu likawa ndilo jina kuu  
 la ngome hii.

Umbo lake la pembe pembe  
lililoambatana na sheria za ulinzi  
 wa kijeshi na kujengwa na fundi wa  
 Kiitaliani kutoka Goa, ngome  
 yenyewe sasa imekaa mustarehe  
 juani. Lakini mambo sivyo yali-  
 vyokuwa siku zote. Mauaji, vita,  
 njaa, mashambulio ya makombora na  
ukhiana wa ngome hii yalizidi  
uharamia na wizi wa dunia yetu ya  
 kisasa. Zama hizo za kabla ya  
 radio, chombo cho chote kilichoone-  
kana katika upeo wa macho, huitia  
wasiwasi mkubwa himaya hii ndogo  
 iliyokuwa na jeshi la watu wasio-  
 zidi mia walioachwa kwenye safari  
 ipatayo miezi sita. Ngome hii  
 iko katika hali ile ile

mtapakazaji/watapakazaji - mtu  
 anayepeleka (kitu/jambo) kila  
 mahali

umbo/maumbo - jinsi kitu kilivyo

pembe - mahali ambapo kuta  
 mbili (au vitu kama kuta)  
 zinakutana

-a pembe pembe - -enye pembe  
 nyingi

kuambatana na sheria - kujengwa

ulinzi - kazi ya kulinda

-a kijeshi - -a namna ya  
 kutumiwa na majeshi

mustarehe - hali ya kustarehe

mauaji - kuua kwingi

shambulio/mashambulio - pigo la  
 kushambulia

kombora/makombora - kama risasi  
 kubwa sana; pia "bomu" (kuto-  
 ka Kiingereza)

ukhiana (pia uhiana) - ubaya,  
 hasa ubaya wa kuzuia watu  
 wengine waishi vizuri

uharamia - wizi (taz. chini) na  
 mambo mengine mabaya yaliyo  
 kinyume cha sheria

wizi - hali ya kuvunja sheria  
 kwa kuchukua vitu visivyo  
 vyako

zama - wakati

kuonekana - kuweza kuonwa

upeo wa macho - mahali pa mwisho  
 ambapo mtu anaweza kuona



iliyojengwa kiasi miaka mia nne  
 iliyopita. Ni jambo la tukizi  
 kupata tarehe yenye kufahamika  
 kama hii. Ikiwa utaondoka Mombasa  
 bila ya kutembelea hapa itakuwa  
 sababu ya majuto kwako.

- - - - -

- 1498 Wareno walifika Mombasa,  
baadae walielekea Malindi.
- 1589 Waturuki walijenga ngome  
 ndogo Mombasa.
- 1593 Wareno walihama<sup>6</sup> Malindi na  
 wakaanza kujenga Ngome Yesu.
- 1631 Mfalme wa Mombasa alimuwa<sup>7</sup>  
 kwa kumchoma kisu jemadari  
 wa Kireno na kuiteka Ngome.
- 1632 Majaribio ya Kireno ambayo  
hayakufaulu kuipata tena  
 Ngome.
- 1661 Mfalme wa Omani aliisha-  
 mbulia Mombasa, lakini  
 aliogopa kuiteka Ngome.
- 1696 Mfalme wa Omani aliizunguka  
 Ngome kwa vita.

wasiwasi - shaka/mashaka

himaya - ulinzi (taz. juu)

kiasi - karibu

-a tukizi - -a ajabu; si -a  
 kawaida

tarehe - historia

majuto - kusikia majuto ni  
 kusikia vibaya kwa ajili ya  
 kosa lako, na kutaka kulipia  
 kosa hilo

baadae - baadaye

mfalme/wafalme - namna ya  
 mtawala mwanamume

kumchoma kisu - kufanya kisu  
 kuingia ndani ya mtu

jemadari/majemadari - mkuu wa  
 jeshi

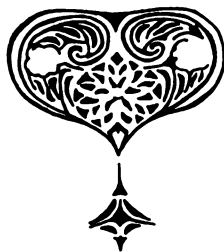
jaribio/majaribio - kutoka  
 kujaribu

kufaulu - kushinda katika jambo

kuzunguka - kufanya duara

- 1697 Wareno wa Ngomeni  
walikufa kwa njaa na  
tauni.
- 1698 Ngome iliingia mikononi  
mwa Waarabu wa Omani baada  
ya vita vya  $2\frac{3}{4}$ <sup>8</sup> miaka.
- 1728 Jeshi liligomea Waarabu,<sup>b</sup>  
Wareno wakaiteka Ngome.
- 1729 Waarabu waliteka tena Ngome;  
na Wareno walitoka kabisa.
- 1741 Liwali wa Kiomin al-Mazrui<sup>c</sup>  
alijinyakulia uhuru.
- 1746 Al-Mazrui<sup>d</sup> aliwawa na  
Waarabu wa Omani; kaka  
yake<sup>e</sup> aliwauwa majasusi na  
akawa Liwali wa Ngome,
- 1824 Liwali al-Mazrui<sup>f</sup> alitafuta  
na akapata himaya ya  
Kiingereza.
- 1826 Himaya ya Kiingereza  
iliondolewa.
- 1828 Mfalme wa Omani na Zanzibar  
Sayyid Said aliiteka Ngome  
tena.
- tauni - kwa Kiingereza, "bubonic  
plague"
- kugomea - kukataa kufanya unavyo-  
takiwa
- kujinyakulia - kuchukua kwa  
haraka na bila kuomba
- kaka - ndugu wa kiume
- jasusi/majasusi - ndugu wa kiume

- 1829 Majeshi ya al-Mazrui  
yaliwapa taabu ya njaa  
majeshi ya Mfalme.
- 1833 Majeshi ya al-Mazrui<sup>g</sup>  
yalivumilia mashambulio ya kuvumilia - kuendelea kuishi na  
makombora ya Mfalme Seyyid jambo gumu  
Said.
- 1837 Liwali wa mwisho wa  
al-Mazrui<sup>h</sup> alisalimu amri kusalimu amri - kubali kushindwa  
kwa Mfalme Seyyid Said.
- 1875 Ngome ilishambuliwa kwa  
manuwari za Kiingereza manuwari - meli ya kupiga au kufanya  
kumaliza uasi wa vita (kutoka Kiingereza "man of  
al-Akida.<sup>i</sup> uasi - kupigana na majeshi ya  
serikali
- 1895-1958 Ngome ilitumiwa kama ni  
gereza la serikali. gereza - jela



## NOTES

### Grammatical

1. Note that the present tense "ni" is used here rather than the past tense "alikuwa," the equivalent of which would be used in English.
2. yenye - The prefix used here is Class 9 because "Malindi" is a proper noun.
3. kukaja is a normal consecutive with a Class 17 subject prefix. It is NOT an infinitive.
4. kuiteka is an example of an infinitive used as a past sequential.
5. Note that present tense constructions are normally used in Swahili to indicate indirect quotations and thoughts as direct quotation.
6. kuhama - (trans. "to move from a place"). Notice that the difference between kuhama and kuhamia is that the former means "to move from a place" while the latter means "to move to a place."
7. kumua - kumwua/kumuua. See also below:  
kuwaua - kuuawa  
kuwauwa - kuwaua
8. 3/4 - robo tatu
9. kuwapa taabu ya njaa majeshi - In certain idioms, phrasal verbs are used, such that the normal word order of recipient followed by object is reversed. One would say Aliwapa majeshi silaha (VERB, RECIPIENT, OBJECT) but Aliwapa taabu ya njaa majeshi (VERB, OBJECT, RECIPIENT). Notice also that in the sentence the Class 6 subject prefix is used with the subject noun Majeshi, but the Class 2 object prefix is used with the object noun Majeshi. This may have something to do with whether one is thinking of majeshi as army/forces, making the Class 6 prefix more logical; or as troops, making the Class 2 prefix more reasonable.

## NOTES

### Cultural

- a. Wakati huo Waturuki na Wareno walikuwa maadui.
- b. Waarabu wa Omani
- c. Liwali wa Kiomin - an administrative official or governor; in this case one representing the Omani ruler. As indicated by later usages of the term in the text, the later liwali were not directly appointed and asserted their independence from Oman. Here the liwali wa Kiomin was Muhammed bin Athman al-Mazrui.
- d. Muhammed bin Athman al-Mazrui.
- e. kaka yake - Ali bin Athman al-Mazrui.
- f. Liwali al-Mazrui - Suleiman bin Ali al-Mazrui
- g. Liwali al-Mazrui - Salim bin Ahmad
- h. Liwali wa mwisho wa al-Mazrui - Rashid bin Salim
- i. Al-Akida - appointee of Seyyid Said who rebelled against Seyyid Barghash.

For more information on the history of Fort Jesus and Mombasa see:

- A. I. Salim, The Swahili Speaking Peoples of Kenya's Coast (Nairobi: East African Publishing House, 1973).
- C. S. Nicholls, The Swahili Coast (London: George Allen & Unwin, 1971).
- M. Hinawy, Al-Akida and Fort Jesus Mombasa (London: Macmillan, 1950).
- M. M. Mulokozi, "Protest and Resistance in Swahili Poetry, 1600-1885," Kiswahili, 49, i (March 1982), pp. 25-51.

## MASWALI

1. Hili ni somo kuhusu namna za vita, historia ya mahali fulani, au hali za maisha katika Mombasa?
2. Watu kutoka nchi zipi walikuwa wamekaa katika Ngome Yesu?
3. Zamani kulikuwa na taabu gani ngomeni?
4. Jina la ngome ni "Yesu" kwa sababu gani?
5. Wareno walijaribu kukamata ngome mara ngapi? Walifaulu mara ngapi?
6. Waomani walijaribu kukamata ngome mara ngapi? Na wao, walifaulu mara ngapi?
7. Ngome imebadilikaje tangu hapo zamani mpaka sasa?
8. Eleza kwa ufupi umbo la ngome.
9. Eleza kwa ufupi mawazo yako kuhusu kwa nini wageni wengi walijaribu kukamata ngome hii.



## ACTIVITIES

### 1. Objective - Narrative Description (Historical Narrative)

- a. Prepare (in taped or written form) a historical description of some other place or building in East Africa, for example, Husuni Kubwa ya Kilwa, Ngome ya Zanzibar, Husuni ya Pate, Ngome ya Siu. After checking by the instructor, these descriptions may be presented in class and provide the basis for discussion.
- b. Improvise scenes in which students take the parts of prisoners during the colonial period who discuss the history of the fort.
- c. Improvise scenes in which students take the parts of Swahili people who discuss:
  - i. the arrival of the Portuguese
  - ii. the early period of Omani rule
  - iii. the Mazrui rulers
  - iv. Seyyid Said
  - v. al-Akida

### 2. Objective - Narrative Description (Personal Narrative)

Tape a telephone description to a friend of a visit to Fort Jesus, or write a letter describing such a visit.

### 3. Objective - Narrative Description (Biographical Narrative)

Prepare (in written or taped form) a brief biography of Vasco da Gama, Muhammed bin Athman al-Mazrui, Ali bin Athman al-Mazrui, Seyyid Said, al-Akida, Muyaka bin Haji, Khasa binti Ahmad, or Sheikh Mshirazi.

### 4. Objective - Comparative Narrative

Prepare a taped or written comparison of what was happening at Fort Jesus on particular dates with what was happening elsewhere in East Africa, or Africa, at the same time.

5. Objective - Persuasive Argument

- a. One student (or the instructor) pretends not to be interested in visiting Fort Jesus; others explain why s/he should do so.
- b. Students pretend to be Omani soldiers in the fort during the 1829 siege and attempt to persuade their leader, Nasir bin Suleiman, to surrender (Note: According to Nicholls, during the siege the soldiers were forced to eat the leather of their shields and bought rats to eat for a dollar apiece).

6. Objective - Explanatory Argument

Prepare an extended statement explaining why the history of Fort Jesus is relevant to the study of Swahili history, culture, and/or language. These statements may be taped or written and then presented in class and form the basis for class discussion.

7. Objective - Analysis Based on Text Comprehension

Prepare in written or taped form an extended statement beginning: Ningependa kujua zaidi kuhusu. This statement should deal with topics mentioned or implied, but not explained or described in detail in the passage.

8. Objective - Grammatical Practice: Sequentials

Identify in this passage the instances of infinitives used as sequentials. Rewrite these sentences replacing the infinitives with -ka- sequential forms.

9. Objective - Grammatical Practice: Objects

Write ten sentences each of which has two objects.

10. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

kuhama  
uhusiano

kuhamia  
kulinda

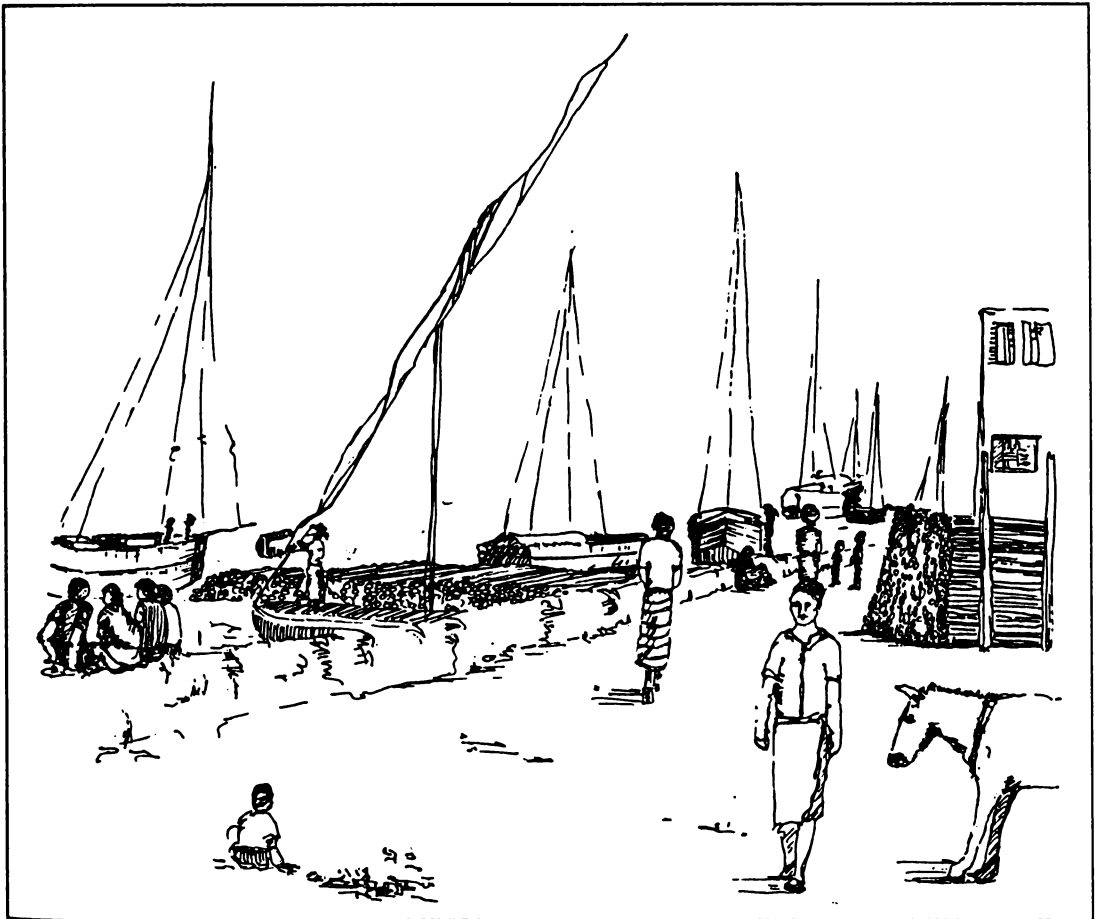
kufaulu  
kuonekana

wasiwasi  
kuzunguka





## 12. Mikoko, Samaki ni Maarufu Lamu



Mji wa Lamu



Ukitaka kununua mikoko kwa  
wingi ama samaki, nenda Lamu.

Lamu, wilaya yenye visiwa na  
vitongoji kadha vinavyosambaa  
toka Kaskazini na Mashariki kwa  
karibu kilomita 130, inasifika  
sana kwa biashara hizi mbili.

Kilimo pia ni muhimu sana kwa  
watu wa Lamu, na Mpango wa Makao  
wa Ziwa Kenyatta, ambako jamii  
3,500 zimepatiwa makao na Seri-  
kali, ni mfano mwema wa maendeleo  
ya kilimo wilayani.

Karibu hekta 46,000 za  
mikoko kati ya hecta 50,000 zili-  
zoandikishwa na serikali, hutumiwa  
kwa kukata miti hii kwa biashara.  
Kutokana na umuhimu wa mikoko  
serikali ilitoa amri<sup>1</sup> kuzuia

mkoko/mikoko - namna ya mti  
unaomea pwani majini, kwa  
Kiingereza "mangrove trees"

maarufu - maalum

kwa wingi - -ingi sana

kitongoji/vitongoji - kijiji

kusambaa - kupatikana kila  
mahali

kilomita - kwa Kiingereza  
"kilometer"

kusifika - kujulikana na kuwa  
na maana

kilimo/vilimo - ukulima

hekta - kipimo kitumiwacho  
badala ya yadi za eneo kupima  
eneo la mahali

kuandikishwa - kuwekwa katika  
orodha

kukata - kutumia kitu kama kisu  
kufanya mti uanguke

kutoa amri - kutoa maagizo

kuzuia - kufanya jambo lisi-  
endelee

*Source:* "Mikoko, Samaki ni Maarufu Lamu," Sauti ya Pwani, 24 June 1983, p. 3.

ukataji ovyo wa miti hii na yeyote anayetaka kukata miti hii lazima apate kibali kwa Idara ya Mimitu. Madhumuni yake ni kuzuia miti hii isipurwe ovyo.

Inakisiwa kuwa kwa sasa jamii karibu 300 hunufaika kutokana na biashara ya mikoko, na kwamba wengi zaidi pia hunufaishwa kutokana na biashara ya miti hii. Maafisa wa kilimo wanasema kuwa biashara ya mikoko ingekuwa ya manufaa zaidi kama wanaohusika wangeunda chama kimoja cha shirika ili kutafuta masoko zaidi ya kuuza miti hii katika nchi za Mashariki ya Kati. Kwa sasa mikoko mingi zaidi toka Lamu husafirishwa kwenda kuuzwa katika nchi za Waarabu.

Licha ya mikoko, Lamu pia inajulikana kwa misitu yake, ambayo miti kama vile *MUHUU*<sup>2</sup> itokayo katika msitu wa Lungi hutumiwa kutengeneza mbao.

ukataji - kazi ya kukata

ovyo - bila utaratibu

kibali - kukubaliwa; ruhusa

Idara - Ofisi

kupurwa - kukatwa ovyo (taz. kukata na ovyo juu)

kuksiwa - kufikiriwa kuwa sawa

kunufaika - kupata faida

kunufaishwa - kupewa faida

afisa/maafisa - kutoka Kiingereza "officer"

manufaa - faida

kuhusika - kuwa na ujamaa na jambo/kitu fulani

kuunda - kuanza; kujenga

-a shirika - -a kuungana na; -a kusaidiana pamoja

kusafirishwa - kupelekwa (neni la kiuchumi)

lichu (ya) - zaidi ya

Kwa upande wa uvuvi, sehemu inayosifika sana ni ile kati ya Kipini na mpaka wa Kenya na Somalia, sehemu ambayo huitwa Pwani Kaskazini ama "North Coast" kwa Kiingereza.

Kuna vituo vitano vikubwa vya kuvulia samaki katika sehemu hii: Kiunga, Kizingatini, Faza, Lamu na Kipini. Samaki wanaovuliwa katika sehemu hizi ni kama vile papa, changu, nguru, chewa, kiboma, kamba na kaa. Kwa jumla Pwani Kaskazini ilivua jumla ya tani karibu milioni elfu moja, mia tisa na ishirini na nane kati ka majira yaliyopita na kuwaletea wavuvi shilingi milioni sita na elfu mia tisa.

Zaidi ya wananchi 500 ni wanachama wa chama cha ushirika wa wavuvi cha Pwani Kaskazini, chama kiitwacho North Coast Fishermen Co-operative. Inakisiwa kwamba kila mwanachama hupata zaidi ya shilingi 4,700 kila mwaka kutoka kwa mapato ya chama hiki.

mpaka/mipaka - sehemu inayogawanya nchi na nchi nyingine

ama - au

kuvulia - kuvua

papa - kiumbe mkali mwenye meno makali anayeishi baharini na huweza kusikia harufu ya damu vizuri

changu - kwa Kiingereza "snapper"

nguru - samaki mkubwa wa bahari mwenye rangi nyeusi mgongoni na nyeupe tumboni. Kwa Kiingereza "kingfish"

chewa - kwa Kiingereza "cod"

kiboma - kwa Kiingereza "tuna"

kamba - mnyama mdogo wa baharini mwenye miguu mingi na ngozi isiyo ngumu; nyama yake ni tamu sana

kaa - mnyama wa baharini mwenye ngozi ngumu; nyama yake ni tamu sana hasa ile ya vidole vyake viwili vya kushikia

tani - kipimo cha uzito; kutoka Kiingereza "ton"

milioni - elfu moja X elfu moja (kutoka Kiingereza)

ushirika - hali ya kuungana na kusaidiana pamoja katika

pato/mapato - fedha (au faida nyingine) zinazopatikana kutoka kazi fulani

## NOTES

### Grammatical

1. kutoa amri - (trans. "to order/direct"). This is another example of a useful phrase which involves the use of kutoa followed by a noun. Other examples are discussed in fn. 3 of "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita). Examples of idioms involving kutoa are found in Mohamed, pp. 35-36, and Hollingsworth, p. 29.
2. Probably from Kikuyu mũhuuhu - cypress tree.



Maua

## MASWALI

1. Hili ni somo juu ya siasa ya Lamu, uchumi wa Lamu, au miti ya Lamu?
2. Je, wilaya ya Lamu ni kisiwa cha Lamu tu?
3. Uende sehemu ipi ya wilaya ya Lamu ili kupata samaki? Samaki gani hupatikana huko?
4. Eleza kwa ufupi aina tatu za biashara zilizo muhimu kwa watu wa Lamu.
5. Je, watu wengi zaidi wa Wilaya ya Lamu ni wakataji wa mikoko, au ni wavuvi?
6. Ukitaka kukata mikoko katika Wilaya ya Lamu ni lazima ufanye nini?
7. Unafikiri kwamba mikoko yote ambayo hukatiwa na samaki wote ambao huvuliwa, katika Wilaya ya Lamu husafirishwa? Eleza kwa ufupi.
8. Eleza kwa ufupi maana ya "chama cha ushirika." Taja mfano mmoja.
9. Maafisa wa kilimo wamesema wakataji wa mikoko waunde chama cha ushirika kwa sababu gani?



## ACTIVITIES

### 1. Objective - Description and Questions (Complex Activity)

Prepare a description of important economic activities in the part of the United States in which you were born. Present this description in class and be prepared to answer questions concerning it.

### 2. Objective - Explanations and Requests for Explanations

There is one important activity of Lamu District which is not mentioned in this article, utalii. Imagine that you are the author of this passage and that you will be questioned as to why you did not discuss this topic. Prepare an explanation as to why you have chosen not to discuss this topic. In class, exchange roles with your classmates of author providing explanations and questioner requesting an explanation.

### 3. Objective - Discussion (Abstract Topic)

Using this text as a model, describe economic activity in another district in Kenya or Tanzania. In class, compare these descriptions and discuss whether as a group they present a reasonably complete and accurate picture of economic activity in East Africa.

### 4. Objective - Cultural and Social Description

Using this text as a model, describe another aspect of life in Lamu District, for example, religion, politics, education, homes or food. In class, discuss how knowledge of the economy of the district informs these other topics.

### 5. Objective - Grammatical Practice: Relative Clauses

Identify the relative clauses in this reading and, where possible, substitute another relative form.

### 6. Objective - Grammatical Practice: Hypotheticals

Write ten sentences using (-nge-) hypotheticals.



## 7. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

kutoa amri

kwa wingi

kuzuia

kukata

kuunda

licha ya

ovyo

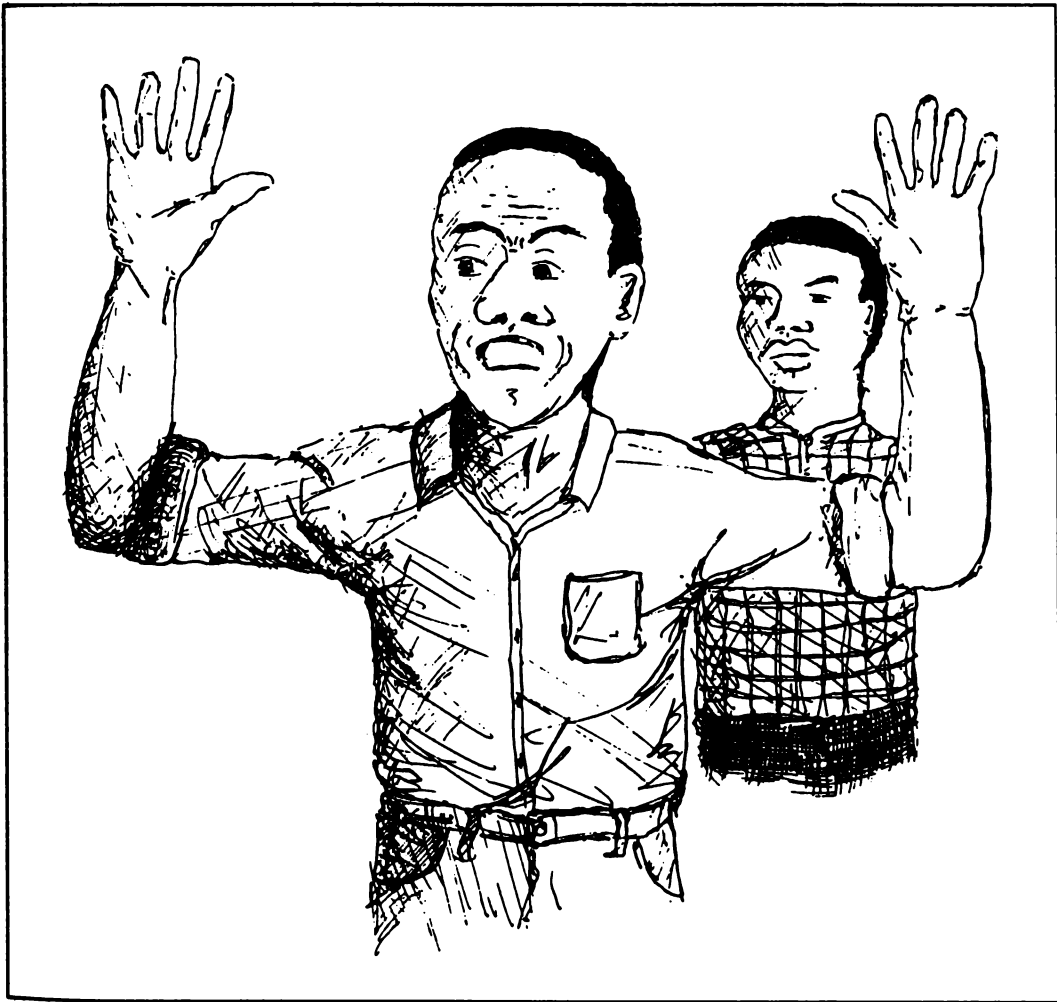
manufaa







## 13. Kwa Nini Nife?



"Weka juu mikono yako!"



Alasiri kabla ya jua kutua  
 Launi Rendo alisimamisha gari lake  
 mbele ya jumba la Othman Omari.  
 Alishuka akaelekea mlango wa mbele.  
 Macho yake hayakuona mtu ye yote,  
ama gari lo lote hapo karibu. Hivyo  
mpelelezi alifahamu kuwa Othman  
 Omari hakuwa amerejea katika safari  
 yake ya kisiwani.

Hata hivyo aliamua kwenda  
 bisha hodi<sup>1</sup> na kuzungumza na Bibi  
 Omari, mkewe Othman Omari ambaye  
 hapo awali alijitia ukali<sup>2</sup> na kuto-  
 kutoa msaada.<sup>3</sup>

Alizipanda ngazi saba za  
 mlango wa mbele akafika mlangoni  
 na kubisha. Mlango haukuwa  
 umefungwa kabisa, ulikuwapo mwanja  
 ambao ulimwezesha mpelelezi  
kuchungulia ndani ya sebule pana,

kutua - kushuka chini; kufika  
 chini kutoka juu

jumba/majumba - nyumba kubwa

ama - au

mpelelezi/wapelelezi - mtu anaye-  
 tafuta kujua siri fulani

kisiwa/visiwa - nchi iliyozungu-  
 kwa na maji

kuamua - kusema nitafanya hivi  
 na si vile

awali - mwanzo

ngazi - chombo cha kupandia  
 kwenda juu na kutoka chini

mwanja/mianja - nafasi tupu

kuchungulia - kutazama ndani ya  
 kitu (kama nyumba) kwa kutumia  
 nafasi ndogo au mwanja (taz. juu)

sebule - mahali pa nyumba ambapo  
 watu hukaa wanapozungumza na  
 wageni wao

Source: Ganzel, Eddie. "Sehemu ya Nne," from "Kwa Nini Nife?" *Taifa Weekly* (Nairobi, Kenya), n.d.

maridadi, yenye vitu vya shani

tupu.

Dakika nzima ilipita kimya

bila ya matokeo lakini masikio

matulivu ya mpelelezi yalidaka sauti

ya msichana anayeugua.

Rendo aliusukuma mlango kwa

teke, papo hapo bastola akaiweka

mkononi. Alisimama mlangoni akitazama

sebuleni. Kwanza alidhani hamkuwa

na mtu lakini baada ya kuyazungusha

macho yake mle ndani alimwona msichana

amelala nyuma ya sofa refu.

Msichana alikuwa akijaribu

kunyanyuka lakini maumivu yake yali-

mzuia. Rendo alimfuata akamsaidia

na kumweka kitini. Msichana alikuwa

amejeruhiwa kichwani, bila shaka kwa

risasi ya bastola. Damu zilimvuja

ovyo na kutiririka shingoni hadi

begani.

"Ni nani wewe?" aliuliza

Rendo.

"Janeth, ninafanya kazi hapa,"

alisema msichana.

maridadi - -a kupendeza; - zuri  
sana

shani - uzuri mno

tokeo/matokeo - jambo au hali  
inayoletwa na jambo au hali  
fulani mwishowe

-tulivu - -a taratibu

kudaka - kushika kitu kinachoanguka  
kabla hakijafika chini; masikio  
kusikia sauti; macho kuona kitu

kuugua - kutoa sauti inayoonyesha  
kuwa na ugonjwa au kuumwa

kusukuma - kufungua zaidi mbele  
kwa kutumia nguvu

kwa teke - kwa kupiga teke

bastola - bunduki ndogo

kudhani - kufikiri

kuzungusha macho - kutazama huku  
na huku

sofa/masofa - kutoka Kiingereza

kunyanyuka - kuinuka

maumivu - hali ya kusikia vibaya  
kutokana na jeraha au ugonjwa

kujeruhiwa - kutiwa jeraha na  
mtu au mnyama

kuvuja - kutoa (damu) kutoka  
sehemu ya mwili

ovyo - bila utaratibu au mpango

kutiririka - kitu cha majimaji,  
k.m. damu, kutoka kwa wingi

"Yuko wapi Bibi Omari?"

"Yumo chumbani," alijibu

Janeth, "naye pia amejeruhiwa."

Rendo alinyanyua macho.

Mlikuwa mna milango kadha mle  
sebuleni na mmoja ulikuwa wazi  
kabisa. Mpelelezi alivuta hatua<sup>4</sup>  
za hima akapenya mlangoni na kuji-  
kuta katika chumba kikubwa chenye  
kitanda, makabati ya nguo, meza  
yenye vioo vitatu na sefu la ukutani  
ambalo mlango wake wa chuma ulikuwa  
wazi.

Bibi Omari alikuwa kwenye  
zulia amelalia ubavu wa shoto kando  
ya kitanda kipana cha futi sita  
chenye matandiko ya kupendeza na  
mito kadha.

Wakati alipofika mlangoni  
tu, mpelelezi alitambua kuwa msicha-  
na hakujeruhiwa bali aliuawa.

Aliathiriwa sehemu mbili, kichwani  
na kifuani.

Rendo aliirejesha bastola  
yake mfukoni akarudi sebuleni.  
Alifuata simu iliyokuwa kwenye meza

kunyanyua - kuinua

kuvuta hatua - kutembea kwa upesi  
-a hima - -a upesi

kukuta - kuona kitu au mtu akiwa  
mahali fulani

kabati/makabati - mahali pa ku-  
wekea vitu kama chakula au nguo  
(kutoka Kiingereza)

kioo/vioo - kitu anachotumia mtu  
kujiona

sefu - chombo kizito kama kabati  
cha kuwekea vitu kama fedha;  
kutoka Kiingereza

chuma/vyuma - kwa Kiingereza "iron"

zulia/mazulia - kitu kilichoshonwa  
kwa kuweka chini nyumbani ili  
kizuie uchafu na kifanye nyumba  
ipendeze

ubavu/mbavu - upande wa kitu

tandiko/matandiko - kitu kinacho-  
tumiwa kitandani kujifunika au  
kulalia

kuathiriwa - kupigwa risasi

kurejesha - kurudisha

ndogo kwenye pembe ya sebule. Ali-  
kinyanyua chombo cha kusemea akazu-  
ngusha nambari ya makao makuu ya  
upelelezi.

"Upelelezi hapa, naweza  
kukusaidia?"

"Nataka kuzungumza na Inspekta  
Shahib," alisema Rendo. Wakati  
akimsubiri Inspekta alitoa mkebe  
wake wa sigara akatoa moja na  
kujiwashia.

"Ni nani wewe?" iliuliza  
sauti tulivu ya Shahib.

"Launi Rendo," alijibu mpelelezi.  
"Nimo ndani ya nyumba ya Othman  
Omari. Njoo haraka. Mkewe ameuawa  
na mtumishi wake amejeruhiwa vibaya  
kabisa."

"Nisubiri papo hapo," alisema  
Inspekta Shahib, "nitafika punde tu."

Rendo aliiweka simu chini  
akamfuata Janeth. "Waweza kuzungumza?"  
alimuuliza akichutama kando ya  
msichana.

Msichana aliitika kwa kichwa  
na kusema kwa sauti hafifu: "Ndio."

kuzungusha - kufanya kitu  
kizunguke

nambari - kutoka Kiingereza

makao makuu - mahali pakuu pa  
kazi fulani, afisi kuu ya  
kazi

upelelezi - kazi ya mpelelezi  
(taz. juu)

kusubiri - kungojea

mkebe/mikebe - chombo kidogo  
cha kutunzia vitu

kuwashia - kufanya kitu kitoe  
moto kwa mtu fulani au  
mahali fulani

mtumishi/watumishi - mtu anaye-  
fanya kazi kwa mtu mwingine

kuchutama - kuinama; kuwa kati-  
kati ya kukaa na kusimama

hafifu - isiyo na nguvu



"Mimi ni rafiki wa Othman Omari," alisema Rendo. "Itakuwa vyema ukinieleza kwa ufupi yaliyo-tokea hapa."

Janeth alisema kama yumo usingizini: "Waliingia magaidi wawili. Wote walishika bastola. Mmoja aliingia chumbani na mwingine akabaki hapa. Mori ulinipanda nikaikimbilia simu lakini alifyatua risasi akanijeruhi kichwani. Nilianguka na kupoteza fahamu kwa muda."

"Unawafahamu watu hao?"

Msichana alisita, alimeza mate akasema kwa sauti nzito:

"Siwafahamu."

Rendo alishusha pumzi.

"Ukiwaona tena utaweza kuwatambua?" aliuliza.

"Labda," alisema msichana.

"Mle ndani ya sefu la chuma mlikuwa mna nini?" aliuliza Rendo.

Janeth alisema: "Pesa kidogo na mikufu ya dhahabu ya Bibi Omari."

Mpelelezi alishusha tena pumzi. "Jaribu kujituliza," alisema,

kutokea - kufanyika; kuwa

gaidi/mafaidi - mwuaji au mtu anayeiba kwa kutumia nguvu

kubaki - kutoondoka

mori kupanda - kupata hasira

kufyatua risasi - kufanya risasi itoke katika bunduki

fahamu - akili

kusita - kuacha kufanya jambo kwa sababu fulani baada ya kutia nia ya kulifanya

kumeza - kufanya kitu kiondoke kinywani (unakunywa kwa kutumia kinywa) mpaka tumboni

mate - majimaji ya kinywa

kushusha pumzi - kutoa hewa ya mwili kutoka ndani

mkufu/mikufu - kitu kidogo kama kamba kinachovaliwa shingoni

dhahabu - kitu kama jiwe kilicho ghali sana kinachotumiwa kutengeneza vitu mbalimbali kama mikufu (taz. juu), saa n.k.

kutuliza - kufanya kupumzika

"polisi iko njiani. Watafika hapa punde tu." Alinyanyuka akaingia chumbani.

Maiti ya mkewe Othman Omari ilimsisimua. Ilikuwa kama maiti ya mtu aliye hai aliyejilaza kusudi ili apigwe picha kuonyesha mfano wa maiti ya kweli ilivyo. Mkono wa shoto aliulalia, mkono wa kulia aliunyoosha. Mguu mmoja haukuwa na kiatu na mwingine aliukunja. Bwawa dogo la damu lilimzunguka. Uso wake ulikuwa mtulivu, haukuonyesha ukali wala hamaki ingawa macho yake makali yasiyoona kitu yalitazama juu.

Rendo aliranda mle chumbani mikono yake ameishindilia mifukoni. Chumba kilipambwa vyema sana. Picha kadha zilining'inia ukutani. Picha mbili zilimvutia mpelelezi. Moja ilikuwa ya Othman Omari, mtu mwenye umbo nzuri na wajihi wa kupendeza. Picha nyingine ilikuwa ya mkewe.

Kwenye uchago wa kitanda kilikuwapo kikabati kidogo. Juu ya

maiti - mwili baada ya kifo

kusisimua - kuwa na ajabu moyoni;  
kutosikia vyema

kulaza - kufanya mtu au kitu  
kitala

kunyoosha - kufanya kitu  
kinyooke

kukunja - kufanya kitu kili-  
chonyooka kisinyooke

bwawa/mabwawa - shimo lenye maji

hamaki - hasira

kuranda - kutembeatembea bila nia  
maatum

kushindilia - kuweka kitu kwa  
wingi ndani ya kitu kingine

kupambwa - kitu kutengenezwa  
kwa uzuri ili kipendeze

kuning'inia - kushika mahali padogo  
kisha sehemu nyingine iwe  
inategemea hapo paliposhikwa

wajihi - sura

uchago - upande wa kichwa ki-  
tandani

kikabati hicho ilikuwapo miwani  
yenye voo vinene na fremu kubwa  
nyeusi, aina ya miwani ya kiume.

Rendo alifuata miwani hiyo  
akatoa kitambaa na kuizingirisha.  
Aliichukua miwani akatoka nayo  
sebuleni. Alimfuata msichana Janeth.

"Waifahamu miwani hii?"

aliuliza.

Msichana alinyanyua uso.

Alipoiona tu miwani midomo yake  
ilifumbuka alitaka kusema neno  
lakini badala yake alitoa guno  
akazirai.

Kabla ya Launi Rendo kufanya  
lo lote -- na madhumuni yake yali-  
kuwa kumwamsha msichana -- mvumo wa  
king'ora cha gari la polisi uli-  
sikika kwa mbali.

Mpelelezi alisita, alimtupia  
jicho Janeth,<sup>5</sup> msichana alikuwa ame-  
tepeteta, shingo yake ikilalia mkono  
wa kiti. Mvumo wa gari la polisi  
ulizidi kusogea<sup>6</sup> karibu kila nukta.  
Rendo aliitia miwani mfukoni akaenda

kikabati/vikabati - kabati dogo

miwani - voo vyenye fremu (taz.  
chini) vinavyovaliwa machoni

fremu - sehemu ya miwani inayo-  
zunguka voo na inavyovaliwa ma-  
sikioni (kutoka Kiingereza)

kuzingirisha - kufanya kuzunguka  
kitu, kitu kingine kama  
kitambaa

mdomo/midomo - sehemu ya nje ya  
kinywa (taz. juu)

kufumbuka - kupata kufunguliwa

guno/maguno - sauti ya chini ina-  
yoonyesha kuumwa

kuzirai - kupoteza fahamu (taz.  
juu)

kuamsha - kufanya kuamka

mvumo/mivumo - sauti nzito ya  
nguvu kama ya upepo

king'ora/ving'ora - chombo kina-  
chotoa sauti kubwa kutoka ma-  
gari ya polisi au askari

kutupia jicho - kuangalia

kutepeta - kukosa nguvu kabisa

kusogea karibu - kuja karibu;  
kukaribia

nukta - moja ya sitini (1/60)  
ya dakika

mlango wa mbele.

Gari la polisi lilisimama barabarani. Ndani ya gari mlikuwa mna watu wawili tu; Inspekta Shahib na dereva ambaye pia alikuwa kachero asiye na mavazi rasmi.

Dereva alibaki garini nyuma ya usukani lakini Shahib alishuka akaenda kwenye ngazi za mlango wa mbele. Alisema: "Sikusema kuwa niionapo sura yako maisha ya mtu huwa hatarini. Ni nani muuaji?"

"Sijui," alisema Rendo.

"Sikukutana na mtu ye yote wakati nilipowasili. Njoo ndani ujionee mwenyewe."

Shahib alitangulia lakini katikati sebuleni alisimama na kumtazama msichana Janeth aliyezirai kitini.

"Huyu ndiye mtumishi wa Othman Omari," alisema Launi Rendo.

"Amezirai tu. Maiti iko chumbani."

Inspekta Shahib aliendelea hadi chumbani akapiga magoti<sup>7</sup> kando

kachero - askari anayefanya kazi kama ile ya mpelelezi (taz. juu) bila kuvaa vazi la kazi

usukani (sukani) - chombo cha duara cha kufanya gari liende

muuaji/wauaji - mtu anayeua

kuwasili - kufika

ya maiti ya msichana. Macho yake matulivu yaliona kila kitu katika nukta moja tu. Kisha alinyanyuka akasema, "twende sebuleni Launi, bora nizungumze nawe kabla ya kufika daktari na wataalamu wa alama za vidole."

Walitoka chumbani wakarejea sebuleni. Inspekta Shahib alijiweka kitini mbali na msichana aliyezirai.

"Natumai hukugusa cho chote, Launi."

Rendo alitikisa kichwa.

"Sikugusa cho chote zaidi ya simu," alisema.

"Vizuri," aliendelea Shahib.

"Sasa nieleze yote yaliyotokea hapa, kama unayafahamu."

Launi Rendo alieleza kwa ufupi tu. Alisema aliwasili saa kumi na moja na nusu na kukuta jumba kimya. Aliendelea kueleza jinsi alivyokuta mlango wazi na kuingia ndani.

Alisema alimkuta msichana Janeth akijaribu kunyanyuka lakini

mtaalamu/wataalamu - fundi, mwenye elimu na uwezo

alama - kitu cha kuonyesha

kutumai - kutumaini; yaani, kufikiri kwa jambo zuri litatokea

kugusa - kushika kwa muda mfupi sana

hakuweza ndipo akamsaidia na kumweka kitini. "Kisha akanieleza kuwa majambazi wawili waliingia na bastola mkononi. Jambazi mmoja alimjeruhi Janeth na jambazi mwingine akaingia ndani ambako alimuua mkewe Othman Omari na kuiba dhahabu zilizokuwamo ndani ya sefu lile la chuma. Baada ya hapo msichana alizirai."

Rendo alificha kabisa habari ya miwani na ukweli kwamba msichana Janeth alizirai baada ya kuiona miwani hiyo. Hakusema hata neno kuhusu miwani.

"Na sasa Inspekta," aliendelea Rendo, "nakuomba uniruhusu niende zangu.<sup>8</sup> Nina kazi nyingi zinanisubiri. Ikiwa utanihitaji baadaye waweza kunipata muda wo wote."

"Waweza kwenda, Launi," alisema Inspekta Shahib, "lakini jaribu kujiepusha na ghasia zako zisizo na mwisho."

jambazi/majambazi - mtu anayeua au kufanya ukatili

kuiba - kuchukua kitu cha mtu mwingine kwa siri bila ruhusa au haki

kuficha - kutoeleza kwa kutumia siri

kuruhusu - kutoa haki ya kufanya kitu

kujiepusha - kujiondoa

ghasia - matatizo; mambo ya ovyo (taz. juu)

Haikuwa kazi kubwa kwa Launi  
Rendo kuitafuta nyumba ya Jim Noveli.  
Alifika huko muda mfupi baada ya saa  
moja. Jua lilishazama na giza lili-  
ingia haraka.

Nyumba yenyewe ilikuwa ndogo,  
chumba kimoja cha kulala na sebule  
finyu inayotokeza mlango wa mbele.  
Mpelelezi aliliweka gari pembeni  
akaenda mlangoni kubisha. Alibisha  
hodi kwa muda lakini hakupata jibu.

Alipoona kimya kimemzunguka  
alitupa macho huko na huko. Macho  
yake sababu ya giza la magharibi,  
hayakuweza kuona mbali. Hata hivyo  
aliamua kuamini kuwa hapakuwa na  
mtu hapo karibu.

Aliingiza mkono mfukoni aka-  
toa shada la funguo. Mlango wenyewe  
haukuwa madhubuti sana. Baada ya  
kujaribu funguo mbili tatu tu ali-  
pata funguo moja iliyofaa kabisa.

Aliufungua mlango akasukuma  
na kupenya ndani. Alivuta hatua  
mbili akatoa kibiriti chake cha

kuzama - kuingia kabisa (bila  
kukusudia) ndani ya kitu  
(hasa majini); kutoonekana  
machoni au majini

finyu - - embamba

magharibi - (hapa) jioni; wa-  
kati wa giza

kuingiza - kufanya kuingia

shada la funguo /mashada ya  
funguo - funguo kadha zilizo-  
fungua pamoja

madhubuti - - enye nguvu sana

kibiriti/vibiriti - kitu kina-  
chotumiwa kuwasha (taz. chi-  
ni) moto

chuma na kukiwasha. Sebule ilikuwa chafu. Mpelelezi aliamua Jim alikuwa mchafu kama yeye.

Hamkuwa na vitu vingi sebuleni. Ilikuwapo seti nyekundu ya sofa ambayo ilichakaa na kupayuka rangi. Kati ilikuwapo meza ndogo ya duara iliyojaa mchanganyiko wa chupa tupu, glasi chafu na visahani kadha. Ukutani liliegemezwa kabati la mbao.

Rendo alivuta hatua zaidi akaufikia mlango wa kuingilia chumbani. Mlango huo haukuwa umefungwa na ufunguo. Aliusukuma akaingia ndani.

Chumba cha kulala pia haki-kuwa nadhifu. Upande mmoja kilikuwapo kitanda chenye matandiko yali-yotimka na shuka zilizohitaji kufuliwa. Ilikuwapo meza ndogo, viti viwili vya tenga na kabati ndogo la nguo.

Rendo aliifuata meza ambayo ilijaa makaratasi, kalamu na kichupa

kibiriti cha chuma/ vibiriti vya chuma - kitu cha chuma kinachotumiwa kama kibiriti

kuwasha - kufanya kitu kitoe moto

seti - kutoka Kiingereza

kuchakaa - kuharibika

kupayuka rangi - kutokuwa na rangi ya asili

glasi - chombo kama bilauri; bilauri ya kizungu (kutoka Kiingereza)

kuegemeza - kuwezesha kitu kisimame bora

nadhifu - -a kupendeza na safi

kutimka - kuachwa vibaya; kutokuwa sawa (taz. juu)

shuka/mashuka - tandiko

kiti cha tenga/viti vya tenga - aina ya kiti kilichosukwa kwa majani makavu

kichupa/vichupa - chupa ndogo



cha wino. Aliipitisha mikono yake kwenye karatasi na kusoma kila maandishi kwa hima. Hakuona maandishi yo yote yenye manufaa. Zilikuwapo stakabadhi za malipo na bili za madeni ilikuwa wazi kuwa Jim alikuwa mbadhirifu, mpenda tamasha, mpenda maisha matamu, mpenda kuramisi, mpenda kupoteza pesa ovyo.

Mpelelezi alifuata kabati.

Lilikuwa limefungwa. Alipenyeza funguo zake akalifungua. Nguo zilizokuwamo humo ndani ziligshangaza ... ziligshangaza na kumfanya aone haya, wivu kwa kutozimiliki yeye binafsi.

Mikono yake ilianza upekuzi.

Alitoa tena funguo zake akafungua kidawati kilichokuwamo humo kabatini. Macho yake mara moja yalidaka kitu kilichopendeza. Ilikuwa picha ya msichana ... lakini Rendo hakuwahi kuishika.

wino - namna ya rangi majimaji inayotumiwa kwa kuandika au kuchora

kwa hima - kwa upesi

stakabadhi - kipande cha karatasi kinachoonyesha kupokewa au kutolewa kwa pesa

malipo - pesa, fedha, au kitu chochote kinachotumiwa kwa kulipa

bili - karatasi yenye dai la pesa au fedha (kutoka Kiingereza)

deni/madeni - dai la pesa

mbadhirifu/wabadhirifu - mtu anayetumia mali ovyo

mpenda/wapenda - mtu anayependa jambo/kitu/kitendo fulani

tamasha/matamasha - sherehe

kuramisi - kutumia mali kwa bahati

kushangaza - kufanya mtu aone jambo au kitu kuwa si cha kawaida

kuona haya - kuwa na chuki juu ya kitu kilicho chako

wivu - hali ya kusikia vibaya kwa ajili ya usivyokuwa navyo

kumiliki - kuwa na madaraka juu ya kitu

binafsi - mwenyewe/wenyewe

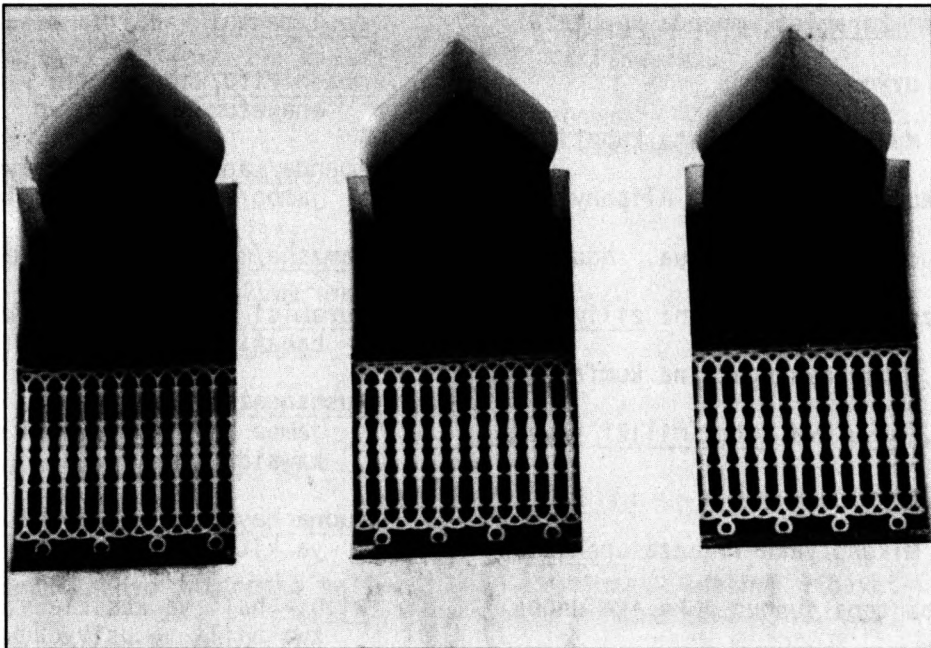
upekuzi - uchunguzi wa makosa

kidawati/vidawati - kikabati kidogo ndani ya kabati kubwa au meza

"Weka juu mikono yako," ili-  
sema sauti nzito nyuma yake, "kisha  
geuka taratibu unikabili. Na  
nakuonya usijaribu upumbavu wo wote.  
Mama yako, kama una mama, huenda  
akakusahau."<sup>9</sup>

kuonya - kumpa mtu mawazo ya  
kuangalia usalama wake

upumbavu - jambo lisilo la akili;  
jambo la ujinga



Madirisha—Unguja

## NOTES

### Grammatical

1. kwenda bisha hodi - kwenda here is used as an auxiliary verb enabling the ku- of kubisha to be dropped. Ashton provides other examples (p. 274).
2. kujitia ukali - (trans. "to make oneself hostile/fierce"). Expressions with kutia include:

kutia ufunguo - to wind up  
kutia moto - to ignite  
kutia gari moto - to start a car

Additional expressions are found in fn. 1 of "Naushangilia Mlima wa Kenya" (Somo la Tisa).

3. kutokutoa msaada - this formation of the negative infinitive, ku + to + infinitive, is less common than the ku + to + verb stem form; however, both are acceptable. For additional examples of negative infinitives see Ashton, pp. 279-280.

A number of other kutoa expressions are given in "Naushangilia Mlima wa Kenya" (Somo la Tisa), fn. 4, "Misingi ya Uandishi wa Barua Zetu" (Somo la Sita), fn. 3, and "Mikoko, Samaki ni Maarufu Lamu" (Somo la Kumi na Mbili), fn. 1.

4. kuvuta hatua - (trans. "to walk quickly"). Other expressions in which kuvuta is used include:

kuvuta tasbihi - to pray with a rosary  
(Hinnebusch, p. 257)  
kuvuta sigara - to smoke a cigarette

5. kutupa jicho/macho - (trans. "to cast an eye, to glance"). This expression occurs in this passage in the phrases:

Alimtupia jicho Janeth - "He glanced at Janeth"  
Alitupa macho huku na huko - "He looked around"

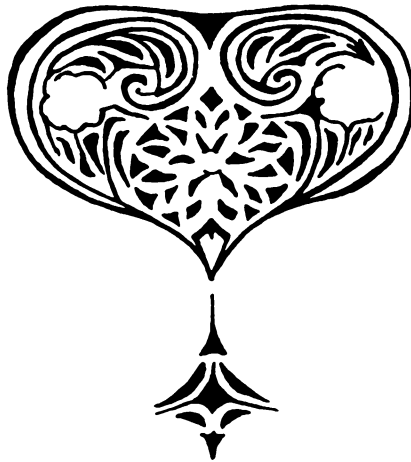
6. kuzidi kusogea - (lit. "to increase to approach," i.e., "get closer and closer"). This is another example of the use of kuzidi as an auxiliary verb. For others see fn. 5 of "Kujipatia Mchumba" (Somo la Nne), and fn. 4 of "Tanzania Kabla ya Utawala wa Kigeni" (Somo la Ishirini na Mbili).

7. kupiga magoti - (trans. "to kneel"). For more such expressions using kupiga see fn. 9 of "Mumbi Ahojiwa" (Somo la Tano).
8. kwenda zangu - (trans. "to go on my way"). This phrase is frequently used, as are:

kwenda zako  
kwenda zake  
kwenda zetu  
kwenda zenu  
kwenda zao

Nenda zako as a command means "Go away!"

9. huenda akakusahau - (trans. "she may forget you"/"forget you as a living person"). For discussion of the huenda -ka- construction see fn. 15 of "Kujipatia Mchumba" (Somo la Nne).



## MASWALI

1. Somo hili ni la kueleza, kutoa habari, kuisimua, au kutoa maoni? Unajuaje?
2. Miwani ambayo Launi Rendo aliichukua ni ya nani? Unajuaje?
3. Ni nani anayemwambia Launi Rendo, "Weka juu mikono yako?" Unajuaje?
4. Taja mifano miwili ya uwongo katika somo hili.
5. Taja mifano miwili mitatu ya watu katika filmu au vitabu wanaofanya kazi kama ile ya Launi Rendo.
6. Karibu na mwisho wa somo Launi anaiona picha ya msichana - picha hiyo ni ya nani? Unajuaje?
7. Eleza kwa ufupi tofauti baina ya nyumba ya Othman Omari na nyumba ya Jim Noveli.
8. Eleza kwa ufupi desturi chache za Launi Rendo.
9. Ungeweza kukutana na mtu mmoja kutoka somo hili, ungetaka kukutana na nani?



## ACTIVITIES

### 1. Objective - Point of View in Narrative

Develop a presentation of the events in this story beginning with either Janet's point of view as she hears Launi Rendo approaching or Inspekta Shahib's point of view as he approaches the house.

### 2. Objective - First Person Summarization

Prepare a summary of the events of this part of the novel as if you were Launi Rendo writing a diary account of these events.

### 3. Objective - Interaction in Crisis

With three of your classmates develop a dramatization of the events in this story. The parts to be taken are those of Rendo, Shahib, Janet, and Jim.

### 4. Objective - Third Person Impersonal or Objective Summarization

Take the role of a journalist covering this story and interview your classmates who are taking the roles of Rendo, Shahib, and Janet. Then prepare a report on the events in this reading as they might be reported by a television or newspaper journalist. (In writing your report you should use journalistic style. It may be useful to locate reports of crimes in Swahili newspapers and consider their style as you write your report.)

### 5. Objective - Description of Place

Describe a place your classmates all know (perhaps your teacher's office or your classroom) as if it were a place searched by Launi Rendo. Be sure to mention all the items he would notice.

6. Objective - Grammatical Practice: Complex Verbs

Identify five examples of sentences with complex verbs in this passage. Rewrite these sentences making affirmative sentences negative and negative sentences affirmative.

7. Objective - Grammatical Practice: Auxiliary Verbs

Write eight sentences in which you use either kwenda or kuzidi as an auxiliary verb.

8. Objective - Vocabulary Development

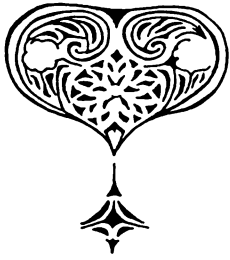
Use each of the following in a sentence of six or more words:

kujitia ukali  
kutoa msaada  
kuvuta hatua  
kupiga magoti  
kwenda zetu  
kutia gari moto  
kuonya  
kuruhusu  
kuiba  
kugusa

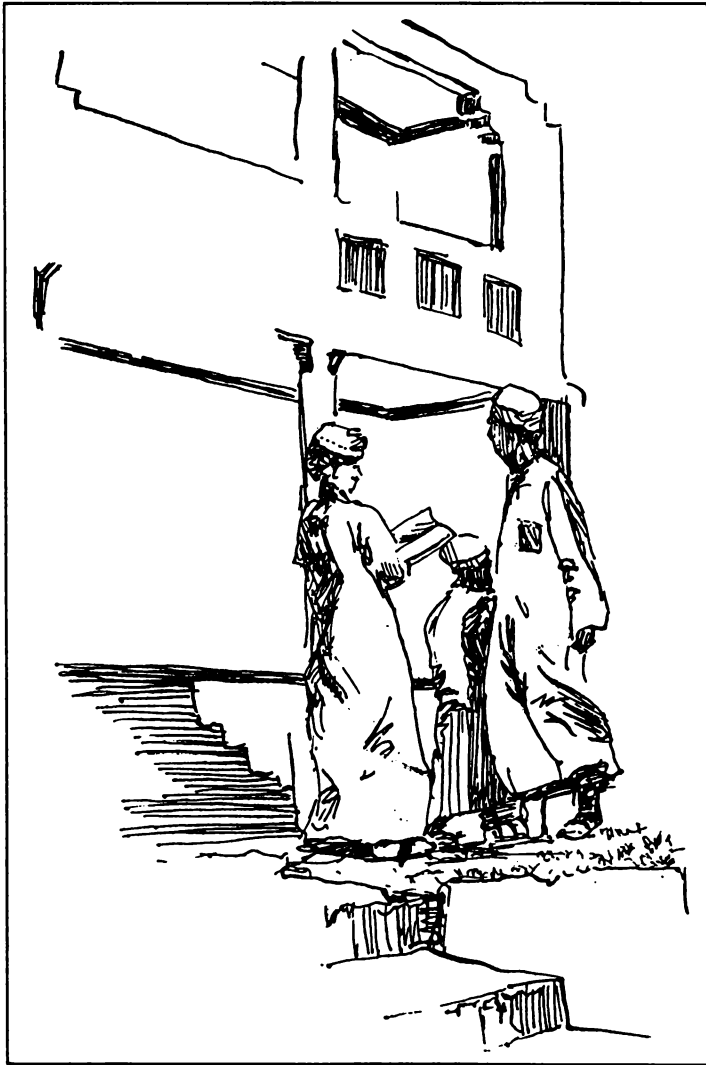








## 14. Mitihani ya Kiswahili



Wanafunzi—Mamburi



Mitihani hutolewa na walimu kila mwisho wa mwezi au kipindi au kipindi/vipindi - sehemu ya muda hutolewa na serikali mwishoni mwa mwaka wakati wanafunzi wanamaliza darasa au madarasa fulani. Shabaha shabaha - nia za mitihani yote hiyo huwa ni:

a) kupima kiasi gani wanafunzi wamezingatia elimu kuzingatia - kushika, kukumbuka waliyoipata madarasani,

b) kupima maendeleo ya kila mtoto, maendeleo - hali ya kuendelea

c) kupima kiasi gani cha lugha kinachofahamika kwa watoto,

d) kupima jinsi gani mtoto ataweza kujifunza lugha,

e) kupima mambo yaliyo bado na yanayohitajika kufu- kuhitajika - kutakiwa ndishwa. Mtoto anaweza nini na anashindwa mambo gani.

Source: Tuntufye, N. D. "Mitihani ya Kiswahili," in *Jinsi ya Kufundisha Kiswahili*. Dar es Salaam: Tanzania Publishing House, 1972, pp. 99–105.

1. Shabaha zote hizo, zitatuwezesha kufahamu watoto ambao wataweza kuendelea na masomo ya juu na pia zitatuwezesha kuwapa mazoezi na msaada ufaao watoto ambao wanazo shida fulani katika mambo fulani. Mitihani pia inatusaidia kurekebisha njia zetu za kufundisha, hasa kama pana mashindano kati ya shule na shule.

kurekebisha - kufanya kitu kiwe sawa

2. Mitihani mizuri haina budi kupima kila aina ya ujuzi na kuonyesha tofauti zao -- kusikiliza, kuzungumza, kusoma na kuandika. Mitihani ya zamani haikuwa inapima usikivu na kuzungumza. Siku hizi jambo hili linaingizwa pole pole kwa sababu mtoto anaweza kupata alama nyingi katika kuandika kumbe<sup>1</sup> ni dhaifu sana katika kuzungumza. Ingawa linaonekana kuwa gumu katika shule za msingi, lakini ni zuri sana katika madarasa ya juu na katika

usikivu - hali ya kusikiliza na kuelewa

dhaifu - isiyo nguvu, uwezo

vyuo. Limejaribiwa na kuonekana  
linafaa.

Mitihani sharti ipime jambo  
moja kwa wakati mmoja. Mitihani  
ifaayo ni ile inayopima, mathalan  
ujenzi wa maneno na kuyaendeleza,  
msamiati, miundo, ufahamu, na  
kadhalika kwa wakati mbali mbali  
na kwa njia tofauti.

Mitihani ya lugha lazima  
ipime mambo yenye manufaa na yenye  
kufahamika kwa watoto. Hakuna  
maana kupima ujuzi wa maneno  
ambayo hayatumika kamwe katika  
maisha ya wanafunzi. Pia hakuna  
faida kupima ufahamu kutokana na  
kifungu ambacho hakihusiani na  
maisha ya wanafunzi. Vifungu hivi  
vichukuliwe kutoka katika vitabu  
na magazeti yanayofahamika kwa  
wanafunzi.

Mitihani ni lazima ipime  
mambo yale yanayokusudiwa. Kama  
kuna swali la kupima kuendeleza  
kwa maneno, makosa mengine yasia-  
ngaliwe. Kwa mfano mwanafunzi

sharti- lazima

mathalan - kwa mfano

mwundo (muundo)/miundo - namna  
kitu kilivyoundwa au kutengene-  
wa

ufahamu - kufahamu, kuelewa  
kwa mtu

kifungu/vifungu - sehemu moja  
kamili (k.m. ya sentensi tatu  
nne) ya makala au hadithi

akijibu: "Idara ya Habari ya Tanzania imetanga kwamba Bwana Waziri alikwenda Mtwala kwa Ziara maalum." Makosa katika kuendeleza maneno yatiwe maanani na wala siyo herufi kubwa kwenye Tanzania na Bwana.

Maswali ya mitihani yawe thabiti na yatungwe kwa uangalifu ili yatimize lengo lake. Majibu yake yawe karibu sawa haidhuru<sup>2</sup> swali lile lile likiulizwa mara nyingi, jibu liwe karibu sawa na lile lilitolewa safari iliyopita.

Kwa mfano:

- i) Neno la sifa hapa ni nini? Toa mfano mmoja.
- ii) Katika maneno yafuatayo, piga mstari<sup>3</sup> chini ya lile ambalo halili-ngani na mengine katika matumizi. Piga mstari chini ya neno moja ambalo ni sababu ya kuwa tofauti: SIMBA, ZURI, NYOTA, MPWA.

herufi - alama katika alfabeti  
k.v. 'a', 'b', 'c'

thabiti - -enye maana moja pekee;  
bila mbili tatu

uangalifu - hali ya kuangalia;  
hali ya kufikiri sana

kutimiza - kufanya kitu kiwe  
kamili

safari - (hapa) mara

neni la sifa/maneni ya sifa - neni  
linaloeleza habari za kitu, kwa  
mfano: padogo, warefu, mifupi,  
rahisi, n.k.

matumizi - namna kitu kinavyo-  
tumiwa

nyota - kama jua; unaweza ku-  
iona wakati wa usiku

Swali la (ii) ni thabiti kwa kuwa jibu sahihi ni lile lile tu kwa wakati wote.

Maswali ya mtihani yawe yale ambayo kila mtoto ataweza kuyajibu. Maswali mepesi na magumu yachanganywe.

-epesi - rahisi

3. Maswali na muda wa kujibu vipatane.<sup>4</sup> Kadhalika vifaa vitumikavyo visilete hitilafu. Kama maswali ni ya kuandika ubaoni, mbao zitoshe, karatasi za maswali zitoshe na zana nyingine ziwe tayari kabla ya kuanza kuandika mtihani wenyewe.

kifaa/vifaa - kitu

hitilafu- tatizo

zana - chombo kichohitajiwa

4. Jawabu kwa mambo yote hayo ni kutumia mitindo mipya ya kutunga maswali. Namna ya mitihani itategemea mambo yapimwayo, aina za maswali na majibu na namna ya kusahihisha kwake.

jawabu/majawabu - jibu

mtindo/mitindo - jinsi ya kufanya kitu fulani

kusahihisha - kuyarekebisha (taz. juu ) makosa

5. Mitihani ya mtindo wa zamani yaani mitihani ya kueleza kiinsha, inapendelewa sana na insha

kiinsha -kwa kuandika makala au insha (taz. chini)

insha - makala

walimu kwa sababu utungaji wake  
ni rahisi na inachukua muda  
mfupi. Mitihani ya jinsi hiyo  
huwafanya wanafunzi wafikiri na  
inaonyesha wazi namna wanafunzi  
wanavyoweza kutumia lugha katika  
kujieleza kwa kuandika. Kwa  
upande mwingine, mitihani ya  
namna hii, ni vigumu sana kuisa-  
hihisha kwa kuwa majibu ni mbali  
mbali na yanatolewa na kila  
mwanafunzi kwa kadiri anavyoelewa.  
Licha ya sababu hiyo, kuna  
mambo mengi mno ambayo yana-  
pimwa kwa wakati mmoja. Mara  
nyingi mitihani ya aina hii  
haipimi utumiaji wa lugha kama  
ilivyo, bali hupima kuhusu lugha  
kwa jumla. Swali kama, "Toa  
maana za maneno haya na uyatumie  
katika sentensi", ni mtindo wa  
zamani.

Mtindo mpya una faida kadha:

- a) Jambo moja tu lajaribiwa  
kwa wakati mmoja.

utungaji - kazi ya kutunga

kwa kadiri - kama; jinsi

lichya ya - zaidi ya



b) Jawabu ni sahihi au si sahihi.

c) Maksi hutolewa bila kutegemea msahihishaji.

maksi - kutoka Kiingereza

msahihishaji/wasahihishaji - mtu anayesahihisha (taz. juu)

d) Maswali ni mafupi na ni wazi.

e) Mambo mengi yaweza kuulizwa katika karatasi moja tu ya mtihani.

Licha ya faida hizo, kuna pia hasara zake ambazo kusema kweli hazishindi faida:

hasara- kinyume cha faida

i) Mitihani ya mtindo huo huchukua muda mrefu kutayarisha.

ii) Yahitaji maelezo mengi ya kuelekeza namna ya kufanya kwa kila swali.

kuhimizwa - kutiwa moyo mtu afanye jambo kwa upesi

kukisia - kufikiria jambo bila ya kuwa na hakika

iii) Watoto huhimizwa kukisia majibu.

kanuni - utaratibu

iv) Watoto hawapewi nafasi ya kufikiri na kutumia lugha.

kuzingatwa - taz. juu kuzingatia

Ikiwa kanuni na shabaha zote za mitihani ya lugha zitazingatiwa,

walimu watakuwa na lazima ya kutumia mitindo mipya ya kutunga mitihani kwa ajili ya wanafunzi.

## 6. Aina za maswali zitategemea

jambo unalotaka kupima. Kwa mfano:

- a) Kupima usikivu (kuto- kutofautisha - kuonyesha to-  
fautisha sauti mbali fauti baina ya vitu au mambo  
mbali). Kwa mfano:

Katika kila swali kuna maneno matatu:  $a$ ,  $b$ ,  $c$ .  
Kama neno  $a$  ni sawa na neno  $b$ , andika  $ab$ . Kama  $b$  ni sawa na  $c$ , andika  $bc$ .  
Kama yote ni sawa, andika  $abc$ . Kama hayafanani kabisa, andika  $p$ . Kama  $a$  ni sawa na  $c$  andika  $ac$ .

- Mfano: 1)  $paa^5$   $paa$   $pwaa$   $ab$   
2)  $tua$   $fua$   $fua$   $bc$   
3)  $debe$   $lebe$   $debe$   $ac$   
4)  $shati$   $chati$   $jati$   $p$   
5)  $lea$   $lea$   $lea$   $abc$

Jibu maswali yafuatayo:

swali la 1)  $harusi$ ,  $harusi$   $harusi$

swali la 2)  $kalamu$   $kalamu$   $karamu$

swali la 3)  $ndisi$   $ndizi$   $ndisi$ , na  
kadhalika

- b) Kupima miundo.  
c) Kupima msamiati. Kwa mfano:  
Amekwenda kwenye nyumba ya

hukumu:

- a. *ofisini*  
b. *barazani*  
c. *jela*  
d. *jikoni*

hukumu - neno la mwisho la haki

- d) Kupima mpango wa maneno katika sentensi. Kwa mfano:  
*Kukuona Bwana Ali alifika*  
(*Bwana Ali alifika kukuona*)  
e) Kupima matumizi ya lugha.

Kwa mfano:

- Vitabu vile
- a. *vilichonunuliwa,*  
b. *kilivyonunuliwa,*  
c. *zilivyonunuliwa,*  
d. *vilivyonunuliwa.*

- f) Kupima ufahamu: Maswali ya aina mbali mbali kama kuchagua toka majibu mengi yaliyotolewa, kujaza nafasi, kumalizia sentensi.

kumalizia - kufanya kitu kimaizwe

7. Mitihani ya utungaji imependelewa na walimu. Faida yake ni kwamba

twaweza kupima uwezo wa kupanga mawazo kwa mfululizo, kupanga hoja na kutumia lugha waifahamuyo. Pia tunapima hati na mpango bora. Mambo hayo huwa ni magumu kuya-sahihisha yote kwa wakati mmoja.

Zipo njia kadha ambazo mitihani au mazoezi ya utungaji, yaweza kuwa msaada kwa wanafunzi. Njia hizo ni kama hizi:

- a) Matumizi ya picha kwa kufanyia hadithi.
- b) Matumizi ya vitu halisi na mambo muhimu ya kuandikwa yakionyeshwa.
- c) Kuunganisha sentensi ili zifanye aya.
- d) Kupanga sentensi zilizo-changanywa ili kupata mfululizo safi wa habari.
- e) Kuandika vifungu kutumia kinyume cha maneno fulani fulani kwa mfano: *Ilikuwa asubuhi ya Jumapili kuwa Ilikuwa jioni ya Jumapili*

mfululizo/mifululizo - kitu kimoja kufuata kingine bila ya kusimama

hoja - maneno ya kuthibitisha kuwa jambo ni sawa au kweli

hati - namna ya kuandika

kufanyia hadithi - kusimulia hadithi

kuunganisha - kufanya kuungana

aya - sehemu ya makala au hadithi yenye sentensi tatu nne au zaidi

f) Kujibu barua au mfululizo  
wa barua fulani fulani  
zilizotolewa.

g) Kitolewe kiini cha hadithi:

*maji -- mtoni -- kuoga --*

mamba -- kelele --

*mtoni -- watu -- wengi --*

*tafuta -- maiti -- zika --*

*mamba -- bunduki -- kufa.*

mamba - mnyama mkubwa mwenye  
mdomo mkubwa na mrefu na meno  
makali akaaye mtoni au ziwani

kelele - sauti kubwa

kuzika - kuweka maiti katika  
shimo

Mashauri haya ni msaada tu ili  
kukuwezesha uanze kutafuta njia mbali  
mbali za kutunga mitihani kwa ajili  
ya kuwafaidia wanafunzi. Maoni haya  
pamoja na mifano hii itawasaidia  
walimu wengi katika kubadili au  
kurekebisha njia zao za kutunga miti-  
hani.



## NOTES

### Grammatical

1. kumbe is a frequently used interjection. Its primary use is to indicate surprise.
2. haidhuru (here) functions as a conjunction ("even if," "whether or not") rather than as a verb.
3. kupiga mstari - (trans. "to draw a line"). See fn. 9 of "Mumbi Ahojiwa" (Somo la Tano) for other examples of idioms in which kupiga is used.
4. Note that here the "vi-" (Class 8) subject prefix is used on the verb because the nouns maswali and muda are in different noun classes.
5. Since the terms used here are provided only as examples, they are not defined.



## MASWALI

1. Makala haya yameandikwa kwa wanafunzi au kwa walimu?
2. Lengo la mitihani hii ni kupima uwezo gani wa wanafunzi?
3. Kwa jumla, mitihani hii ina shabaha gani?
4. Mwandishi aliandika kwamba "maswali ya mitihani yawe thabiti na yatungwe kwa uangalifu." Kwa nini ni lazima kufanya hivi?
5. Aina ya mitihani itategemea nini? Kwa sababu gani?
6. Eleza tofauti baina ya mitihani ya mtindo mpya na mitihani ya zamani. Unafikiri mtindo mpya ni mzuri zaidi kiliko mtindo wa zamani? Kwa nini?
7. Kama ni lazima uandike mitihani kama hii, utaandika mitihani ya mtindo gani? Eleza kwa nini umechagua mtindo huo.
8. Unafikiri mitihani inaweza kupima kwa kweli mambo yanayotajwa na mwandishi huyu? Eleza kwa kifupi.
9. Unafikiri walimu wanaweza kuwafundisha wanafunzi bila ya kutumia mitihani? Eleza maoni yako.



## ACTIVITIES

### 1. Objective - Cultural Awareness

Each student should identify ways in which s/he would modify this passage if assigned to re-write the essay for American language teachers. The modifications proposed may then be discussed in class.

### 2. Objective - Comprehension and Evaluation

Each student should write an exam on this passage following the principles outlines on pp. 150-152. These exams may then be exchanged and written or evaluated and discussed. Alternatively they could be edited and compiled by the instructor into a quiz or examination.

### 3. Objective - Expressing Viewpoints on Controversial Topics

Use the topic of essay exams raised on pp. 151-154 as the basis for class discussion or debate. The debate or discussion could focus on essay exams generally or essay exams in the language class.

### 4. Objective - Narration

Each student should compose a story to be narrated in class using the words provided on p. 157.

### 5. Objective - Narration

Each student should prepare a list of words like those on p. 157. These lists can then be used in class as the basis for story-telling sessions.

### 6. Objective - Grammatical Practice: Derivative Verbs

Identify five examples of benefactive (-ia, -ea) and five examples of causative (-sha, -za) verbs in this and previous lessons. Use each verb identified in a new sentence.



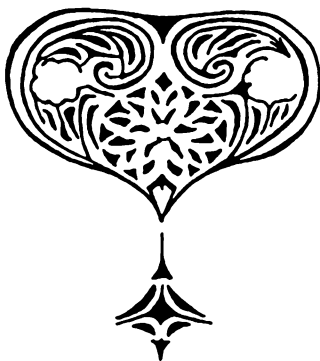
7. Objective - Grammatical Practice: Relative of Manner Clauses

Identify five instances of the -vyo- of manner relative in this and previous readings. Use each example found in a new sentence.

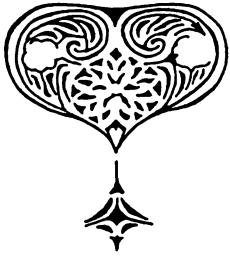
8. Objective - Vocabulary Development

Use each of the following in a sentence of five or more words:

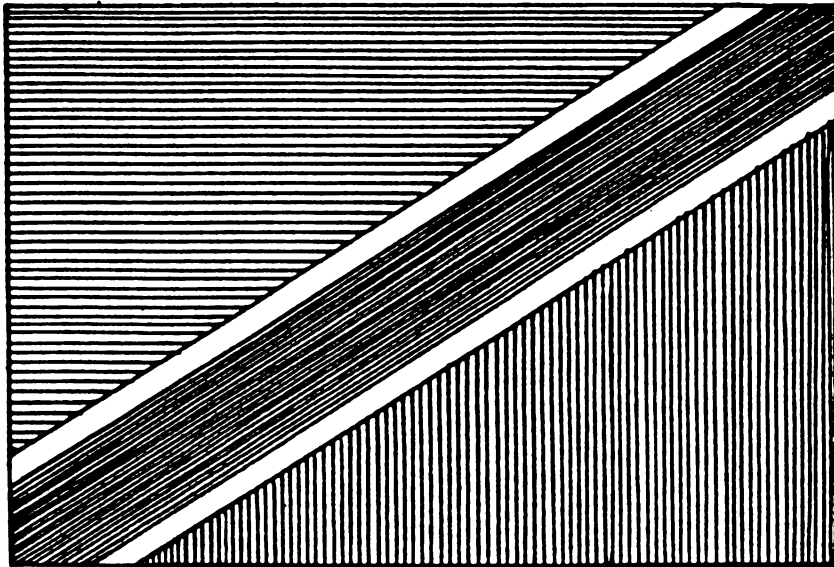
haidhuru  
kupiga mstari  
kwa kadiri  
mtindo  
matumizi  
sharti  
maendeleo  
dhaifu







# 15. Habari za CCM



Bendera ya Tanzania



1. CCM ni nini?

CCM ni kifupi cha Chama cha  
Mapinduzi.

mapinduzi - mabadiliko yana-  
yogeuzwa kabisa misingi ya  
maisha ya jamii ya watu

2. Chama cha Mapinduzi ni nini?

Chama cha Mapinduzi ndicho<sup>1</sup>  
Chama cha siasa pekee katika  
Tanzania na ndicho chenye  
madaraka ya mwisho katika  
mambo yote kwa mujibu wa  
Katiba ya Chama. Kwa kifupi,  
Chama kinashika hatamu.<sup>2</sup>  
Hakuna shughuli yo yote ya  
umma ambayo chama hakihusiki.

kwa mujibu wa - kulingana na

kushika hatamu - kuongoza

umma - watu wote nchini

3. Lakini Katiba ni nini?

Katiba ni misingi muhimu ya  
imani, makusudio, madhumuni  
na sheria ambazo kwayo<sup>3</sup> wale  
wanaohusika hutawaliwa nayo.

kuhusika - kuwa na shughuli na  
jambo; kuwa na lazima ya ku-  
fanya jambo

imani- mambo anayoamini mtu  
kuwa ya kweli (hasa mambo ya  
dini, siasa)

makusudio - nia, madhumuni

Source: Halimoja, Yusuf. "Maswali na majibu ya kwanza mpaka ya saba," in *Chama cha Mapinduzi*. Dar es Salaam: Mwangaza Publishers, 1978.

Kwa maneno mengine Katiba ya  
CCM ni misingi muhimu inayo-  
wahusu na inayowatawala  
wanachama wa CCM.

4. Chama cha Mapinduzi kilizaliwa  
lini?

Chama cha Mapinduzi kiliza-  
liwa rasmi Tanzania Visiwani,  
Jumamosi, Februari 5, 1977.

rasmi - -a kukubaliwa na tara-  
tibu za kazi; watu au serikali  
n.k.

5. Chama cha Mapinduzi kimetokana  
na nini?

Chama cha Mapinduzi kimetokana  
na muungano wa vyama viwili  
vilivyokomboa Tanzania --  
TANU na ASP.

muungano - hali ya kuungana  
kukomboa - kufanya watu au  
nchi iwe na uhuru

6. TANU na ASP zilikomboaje Tanzania?

Ni hadithi ndefu lakini  
tutaiangalia kwa kifupi.  
Hapo mwanzo Watanzania wali-  
kuwa watu huru. Tena Tanzania  
Bara na Tanzania Visiwani  
ilikuwa nchi moja. Watanza-  
nia wote wakifuata aina moja

ya maisha -- maisha ya  
ujamaa. Watanzania wali-  
pendana au waliheshimiana  
kindugu, walishirikiana  
kufanya kazi, na walimiliki  
mali muhimu kwa pamoja.  
Baadaye wakatokea wageni  
walioleta utaratibu mpya wa  
maisha ulioleta hali ya  
kuumizana na kunyonyana  
nchini Tanzania. Watanzania  
hawakupendelea utaratibu huu  
mpya wa maisha ulioletwa na  
wageni waliodai kuwa shabaha  
yao ya kuja pande hizi ili-  
kuwa kuleta ustaarabu. Wa-  
tanzania wakainuka wakashika  
pinde na mishale kuwafukuza  
wageni wao. Ingawa ukarimu  
ni jadi yao, Watanzania wali-  
lazimika kupigana na wageni  
wao kwa sababu ya kutokusa-  
diki kwao<sup>4</sup> kuwa wageni wali-  
kuwa na haki yo yote ya  
kuwaonea Waafrika kwa

kuheshimiana - kutoka kuheshimu

kindugu - kama watu walio  
familia moja

kumiliki- kuwa na madaraka juu  
ya kitu

utaratibu - mpango; njia

kuumizana-- kila mtu kumfanyia  
mwingine mambo mabaya.

kunyonyana - kila mtu kuishi  
kwa kazi ya mwingine

kudai- kusema maneno ya kuwa-  
fanya watu wengine waamini  
jambo fulani ni zuri au lenye haki

upinde/pinde - silaha inayo-  
tumiwa kutupia mishale (taz.  
chini)

mshale/mishale - silaha inayo-  
tengenezwa na kipande cha mti  
kilichotiwa kipande kikali kama  
kisu

ukarimu- kuwakaribisha na kuwa-  
saidia wageni

jadi - desturi ya zamani iliyo-  
endelea hadi wakati huu

kuonea- kuwafanyia watu mambo  
yasiyo ya haki

kisingizio eti walikuwa wana-  
wastaarabisha. Wageni waka-  
wanyamazisha Watanzania kwa  
ukatili usiosemeka. Watanza-  
nia walishindwa kujikomboa  
kwa sababu ya kukosa umoja wa  
nchi nzima. Wakaendelea kuta-  
waliwa bila hiari. Baadaye  
akatokea Mwalimu Julius Kamba-  
rage Nyerere. Huyu akawaunga-  
nisha Watanzania wa Tanzania  
Bara katika kudai uhuru kwa  
kutumia silaha ya umoja na  
amani. Chini ya uongozi wake  
ikazaliwa Tanganyika African  
National Union au TANU, Julai  
7, 1954. Shabaha ya kwanza  
ya TANU ilikuwa kuwatayarisha  
Watanzania wa Tanzania Bara  
kwa kujitawala wenyewe. Na  
ingawa watawala wa kigeni na  
vibaraka wao walileta vipinga-  
mizi vingi Tanzania Bara ili-  
weza kupata uhuru wake katika  
miaka saba, 1961. Wakati huo

kisingizio - sababu isiyo ya  
kweli

eti - tamko la kuonyesha shaka  
juu ya jambo fulani

kustaarabisha - kumfanya mtu  
kuwa na utamaduni ulio juu ya  
ule wake

kunyamazisha - kufanya mtu aache  
kusema

kutosemeka - kukosa maneno ya  
kueleza vizuri jambo fulani

kuunganisha - kufanya kuungana

uongozi - kazi ya kuongoza

kibaraka/vibaraka - mtu anaye-  
wasaidia adui (watu wabaya)

kipingamizi/vipingamizi - tendo  
la kuzuia jambo lisifanikiwe au  
lisiendeleo



huo Watanzania wa Tanzania  
Visiwani hawakukaa kimya.  
Chini ya uongozi wa Hayati  
Abeid Amani Karume, Afro-  
Shirazi Party au ASP iliza-  
liwa hapo Februari 5, 1957  
ili ipigane kwa amani uhuru  
wa Tanzania Visiwani. Lakini  
wageni hawakutaka hata kidogo  
kutoa uhuru kwa wananchi.  
Ndipo Watanzania wa Visiwani  
wakajipatia uhuru kwa nguvu  
katika Mapinduzi yaliyotokea  
Januari 12, 1964. TANU na  
ASP zikawa zimefanikiwa<sup>5</sup>  
kukomboa Tanzania. Mwaka 1964  
zikaishirikiana kuleta  
Muungano wa Tanzania. Na  
zikaendelea kuongoza mapinduzi  
yenye shabaha ya kuinua hali  
ya maisha ya kila Mtanzania  
katika misingi ya haki, uhuru  
na usawa mpaka zilipoungana  
mwaka 1977.

Hayati - Marehemu, mtu aliyekufa;  
njia ya kumtaja mtu huyo ni ku-  
sema "Hayati \_\_\_\_\_"

kufanikiwa - kupata jambo una-  
totaka au unalohitaji

7. Je, wazo la kuunganisha TANU na

ASP lilitokana na nani?

Wazo la kuunganisha TANU na

ASP lilitokana na Baba wa

Taifa na Rais wa TANU, Mwalimu

Julius K. Nyerere, katika

Mkutano wa Uchaguzi wa pamoja mkutano/mikutano - watu kuku-  
wa TANU na ASP uliofanyika tana pamoja kuzungumzia jambo  
fulani

mjini Dar es Salaam katika

Jumba la Diamond, Septemba 22,

1975 kumteua mgombea Urais kuteua - kuchagua

kwa vyama vyote viwili katika

uchaguzi wa Rais wa Jamhuri

ya Muungano.



## NOTES

### Grammatical

1. ndicho - this is the emphatic form of the verb "to be," here agreeing with chama (Class 7). One of these forms, ndiyo, is, of course, very familiar. A complete list of these forms is found on p. 235 of Hinnebusch.

2. kushika hatamu - (trans. "to seize the reins").  
Kushika is used in a number of common expressions:

kushika sheria - "to observe the law"

kushika njia - "to follow a path"

kushika adabu - "to be well mannered"

Additional examples are found in Mohamed, p. 32.

3. kwayo - (trans. "by means of it").  
Kwa- here is used in the sense of "by means of," and the -yo refers to katiba.

4. kwao - is used here in the sense of "on their part"; agreement is with kutokusadiki.

5. zikawa zimefanikiwa - (trans. "they had succeeded in").  
This is another example of a complex form where kuwa is followed by a -me- completive. These are discussed in detail in fnn. 2 and 7 of "Mumbi Ahojiwa" (Somo la Tano). This is the same type of construction except that the -ka- in zikawa makes this clause sequential.



## NOTES

### Cultural

- a. For more information on political parties in Tanzania, see the following bibliographies:

Howell, John Bruce. Tanganyika African National Union: A Guide to Publications by and about TANU. Washington, D.C. : Library of Congress, 1976.

Howell, John Bruce. Zanzibar's Afro-Shirazi Party, 1957-1977: A Bibliography. Washington, D.C.: Library of Congress, 1978.

For a more general history of Tanzania, see:

Coulson, Andrew. Tanzania: A Political Economy. Oxford: Clarendon Press, 1982.

Iliffe, John. A Modern History of Tanganyika. Cambridge: Cambridge University Press, 1979.

Halimoja, Yusuf. Historia ya Utawala. Dar es Salaam: Mwangaza Publishers, 1979.

Also see the following series of pamphlets explaining the work and goals of TANU and the CCM:

Chama cha Mapinduzi: Kipimo cha Utu. Dar es Salaam: East African Publication House, 1980.

Katiba ya TANU. Idara ya Habari ya Chama, Makao Makuu, 1973.

TANU: Sheria na Madhumuni ya Chama. Dar es Salaam: Mwananchi Publishing, n.d.

TANU: Ilani ya Uchaguzi kwa Ajili ya Uchaguzi wa 1975. Idara ya Habari ya Chama, Makao Makuu, n.d.

## MASWALI

1. Somo hili ni juu ya historia, desturi, siasa, au vita?
2. Eleza kwa kifupi nia ya somo hili.
3. Mwandishi anawakusudia nani wasome insha hii?
4. Mwandishi ametumia maswali na majibu, kwa nini?
5. Eleza kwa kifupi tofauti baina ya njia ya kuji-komboa Tanzania Bara na ile ya Tanzania Visiwani.
6. Eleza kwa kifupi sifa njema za Mwalimu Nyerere zinazotajwa katika insha hii.
7. Eleza kwa kifupi tofauti (kama mwandishi alivyoieleza) baina ya maisha ya Watanzania kabla ya wakati wa ukoloni na maisha ya Watanzania wakati wa ukoloni.
8. Eleza kwa kifupi sifa njema za Watanzania zinazotajwa katika insha hii.
9. Ungekuwa na nafasi ya kuzungumza na mwandishi wa insha hii ungependa kumwuliza maswali gani?



## ACTIVITIES

### 1. Objective: Interview

Invite a Tanzanian visitor or specialist to your class and ask her/him questions based on this passage.

### 2. Objective: Explication

Choose another political party or organization and develop a series of questions and answers about that organization following the model provided by this passage.

### 3. Objective: Abstract Argument

Argue the pros and cons of having only one official government party.

### 4. Objective: Discussion

After reading the text, prepare further questions on the CCM. Divide into small groups to discuss and answer them.

### 5. Objective: Grammatical

Identify a number of proverbs which incorporate emphatic forms of the verb "to be" (ndivyo, ndicho, etc.). In small groups develop skits using these proverbs in real life situations.

### 6. Objective: Grammatical

Write a short narrative in which you use five complex verbs with -ka- sequentials, kuwa, and -me- or -ki- forms.

### 7. Objective: Vocabulary Development

Use each of the following in a sentence:

kushika adabu  
kushika sheria

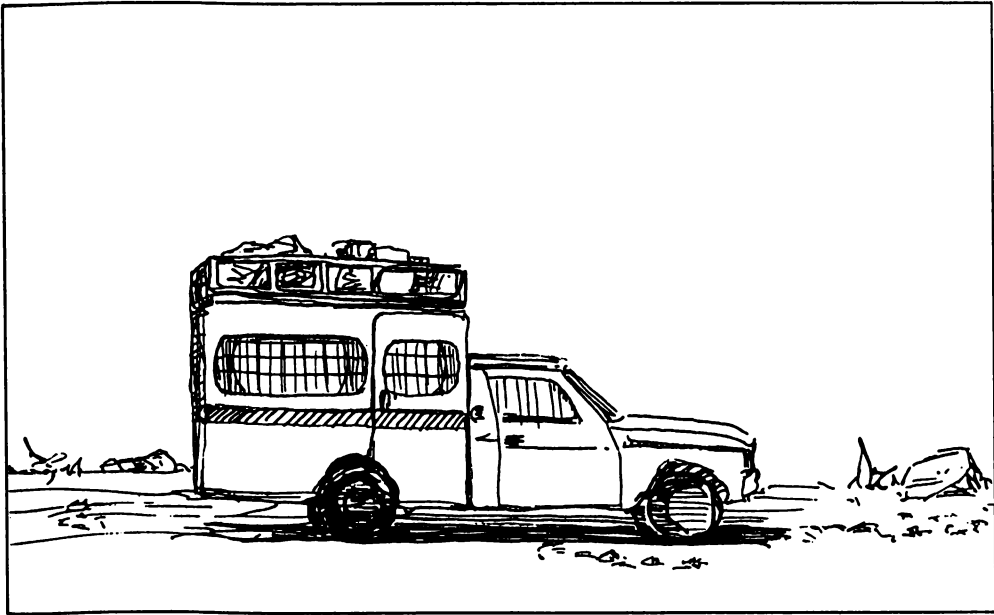
mkutano  
utaratibu

uongozi  
mapinduzi

rasmi  
kwa mujibu wa



## 16. Huduma za Matatu ni Muhimu



Matatu





Wajibu unaotekelezwa na magari ya Matatu usafirishaji wa abiria hauwezi kudunishwa. Huduma hii ni muhimu sana hivi kwamba imekuwa maarufu kwa wananchi. wanaokaa sehemu za mijini hata za mashambani.

Ama kusema kweli, mabasi yaliyoko, yawe ya makampuni ama ya watu binafsi hayawezi hata kidogo kukabiliana na idadi kubwa ya wasafiri. Katika miji mikubwa, watu wengi huishi mbali na mahali wanapofanya kazi, kutokana na ukosefu wa nyumba za kuishi kati kati ya mji, na hivyo basi hawana budi kutumia magari kwenda na kutoka kazini.

Lakini ni miji mingapi yenye mabasi ya kuhudumia maeneo ya miji hiyo? Isipokuwa miji mikubwa kama

huduma - kazi; msaada

matatu - namna ya gari

kutekelezwa - kufanywa

usafirishaji - shughuli ya kusafirisha

abiria - mtu anayesafiri kwa basi, matatu, motokaa, n.k.

kudunishwa - kupunguziwa umuhimu

maarufu - -enye maana, -a kujulikana sana

kampuni/makampuni - kutoka Kiingereza

kukabiliana na - kutosha

idadi - jumla

kutokana na - kwa sababu ya

ukosefu - hali ya kukosa

kuhudumia - kutoa huduma (taz. juu) kwa mtu au kitu

eneo/maeneo - sehemu

Source: Muroki, Francis. "Huduma za Matatu ni Muhimu." *Kenya Leo* (Nairobi, Kenya), 26 July 1983, p.6.

vile Nairobi, Nakuru na Mombasa, ambapo kuna mabasi ya kuwahudumia wakazi wa huko, kwingineko,<sup>1</sup> wana-nchi hutegemea kabisa magari ya matatu. Na hata katika miji hiyo, mabasi hayo hayawezi kukabiliana na idadi ya wasafiri na ndipo yanasaidiana na matatu.

Wakazi wa Nairobi kwa mfano, wanafahamu barabara vile hali ilivyo wakati kwa sababu hii au ile, huduma za mabasi ama za matatu zimesimamishwa kwa muda.

Jioni ya Jumatatu wiki jana, wasafiri wa mji wa Nairobi walijawa na hofu kubwa, wakati wafanyakazi wa kampuni ya Kenya Bus Services waliposimamisha huduma zao kwa malamiko ya kutaka wapewe usalama wanaposafirisha abiria katika sehemu mbali mbali za mji. Ilikuwa ni masaa machache tu wakati wa jioni, lakini idadi ya wasafiri waliokwama mjini siku hiyo, haina kifani.

mkazi/wakazi - mtu anayeishi sehemu fulani

kusaidiana na - kufanya kazi pamoja na

kusimamishwa - kufanywa kusimama

kujawa na hofu - kupatwa na hofu (kutoka kuja)

malalamiko - haja; maombi

kukwama - kushindwa kuondoka

haina kifani - haina mfano

## WAJIBU

Mabasi hushindwa kabisa kuka-  
biliana na idadi ya wasafiri. Ni  
kwa sababu hii na nyingine nyingi,  
ambapo huduma za magari ya matatu  
ni muhimu sana huku nchini.

Ili kutekeleza wajibu wake  
vyema, ilikuwa ni lazima magari  
haya yazingatie utaratibu maalum  
wa usafirishaji wa abiria. Ilikuwa  
ni lazima kuwe na magari fulani  
yanayohudumia sehemu fulani na kuwa-  
chukua abiria wanaoelekea sehemu  
fulani kutoka kituo fulani.

Hebu fikiria ingekuwa vipi  
ikiwa magari yote ya matatu yange-  
kuwa yanasimama mahali pamoja na  
kila mwenye matatu amepaaza sauti  
kueleza ni wapi gari lake linaelekea.  
Ama wewe abiria kwenda kwa kila  
gari na kuuliza laelekea wapi!

Ni kwa sababu hii ambapo  
chama cha wenye matatu, yaani  
Matatu Vehicles Owners Association,

kutekeleza - kufanya kuwa  
kamili

kuzingatia - kufuata

hebu - neno la kumvuta mtu  
atazame au asikilize

kupaaza sauti - kutoa sauti  
kwa nguvu

kiliundwa. Ili kushirikisha  
huduma za magari ya matatu kote  
nchini, chama hicho kina halmashauri  
kuu, yenye makao yake makuu mjini  
Nairobi.

Kulingana na habari zilizoto-  
lewa na mwenyekiti wa chama hicho  
humu nchini Bw. Joseph Mwaura Nderi,  
kuna matawi 79 kote katika jamhuri,  
ambapo 30 kati yake yako mjini  
Nairobi.

Katika kila tawi, kuna maa-  
fisa wasimamizi waliochaguliwa, kama  
vile mwenyekiti, mwandishi, katibu  
mtendaji<sup>2</sup> na kadhalika. Maafisa hao  
huwasilisha malalamiko na mapende-  
kezo kwa makao makuu.

Akihojiwa na *Kenya Leo*, Bw.  
Nderi, ambaye aliandamana na katibu  
mkuu wa chama hicho Bw. Charles  
Kinyanjui, alisema kwamba shabaha  
ya kuanzishwa kwa chama hicho ni  
kupunguza msongamano wa abiria  
katika magari ya uchukuzi, kuona

kushirikisha - kuwezesha  
vitu au watu katika kufanya  
jambo fulani pamoja

halmashauri - kikundi cha  
watu maalumu wanaoongoza  
jambo fulani

tawi/matawi - sehemu ndogo ya  
kikundi (k.m. halmashauri)

kuwasilisha - kuwezesha jambo  
kufika mahali

pendekezo/mapendekazo - maoni

kuandamana na - kuja pamoja  
na

katibu (mtendaji)/makatibu  
(watendaji) - mtu anayeongoza  
kazi zote za ofisi

kuanzishwa - kuundwa

msongamano/misongamano -  
hali ya watu au vitu kuwa  
vingi katika mahali padogo

uchukuzi - kazi ya kusafiri-  
sha vitu au watu

kwamba magari hayo hayaendi kasi  
kupitia kiasi, kuhakikisha kwamba  
magari yote yanafaa kuwa barabarani  
na yana bima ya abiria.

"Jambo hili pia limesaidia  
kupunguza ajali za matatu," akadai  
Bw. Nderi, akiongeza kuwa wanachama  
wanapasa kuzingatia kikamilifu  
masharti ya chama. Jambo jingine  
linalotekelezwa na chama hiki ni  
kuona kwamba wenye magari hawaongezi  
nauli wakati wowote wapendavyo.

Nilipomwuliza basi ni kwa nini  
ilidaiwa hivi majuzi kwamba magari  
fulani ya matatu yaliongeza nauli  
wakati wa mapumziko ya Pasaka, ama  
siku kuu nyingine zilizopita, Bw.  
Nderi alijibu kwa haraka kwamba madai  
hayo hayakuthibitishwa kwani chama  
chake kilitoa mwito kwa abiria walio-  
tendewa hivyo, wafike afisini mwake  
na stakabadhi zao, na wangerudishiwa  
pesa zaidi walizotozwa.

Kila tawi la chama hicho,

kuhakikisha - kuonyesha au  
kusema kuwa kitu ni kweli  
kabisa

bima - mpango wa kulipa fedha  
katika kampuni (taz. juu)  
ili hasara ikitokea wale  
waliolipwa watamlipa yule  
aliyelipa

ajali - tokeo au jambo baya  
litokalo ghafula

kikamilifu - vizuri kabisa

sharti/masharti - sheria,  
kanuni

nauli - ada unayolipa kwa  
ajili ya safari

majuzi - siku chache zilizopita

mapumziko - muda wa kupu-  
mzika

Pasaka - sikukuu ya Kikristo  
ya kurudi kwa Jesu kutoka  
katika kifo

kutoa mwito/miito - kuwaomba  
watu wafanye jambo

kutendewa - kufanyiwa jambo

stakabadhi - kipande cha  
karatasi kinachonyesha  
kupokewa au kutokwa kwa  
pesa

kutozwa - kufanywa kutoa

limepewa mahali pa kusimamisha magari yake na baraza la mji wa Nairobi. Kila motokaa ina kibandiko cha tawi lake ambacho hununuliwa sh. 40 na kubandikwa kwenye kioo cha mbele cha gari hilo. Pia hulipa sh. 10 kila siku, ambazo wenyewe huziita za "kiwanja".

Kutokana na kibandiko hiki, gari lisilo la tawi fulani haliwezi kwenda kuanza kuchukua abiria mahali popote. Linapasa kufuata laini na kubeba abiria wakati wake unapowadia.

Kuna watu walioajiriwa kusimamia shughuli hiyo na mjini Nairobi wengi wao huvalia makoti yenye rangi ya kijani kibichi. Kutokana na utaratibu huu wa kupanga laini, hata magari yasiokuwa mazuri sana, ambayo yangeweza kupuuzwa na abiria, hupata haki yake.

"Msafiri hana budi kuingia ndani ya gari aliyopata kwenye laini hata kama haipendi, la, sivyoy

baraza - halmashauri (taz. juu)

kibandiko/vibandiko - kikatasi kidogo chenye maandishi kinachowekwa kwenye kioo cha gari au mahali pengine

kubandika - kuwezesha kitu kishike

laini - kutoka Kiingereza

kuwadia - kufika

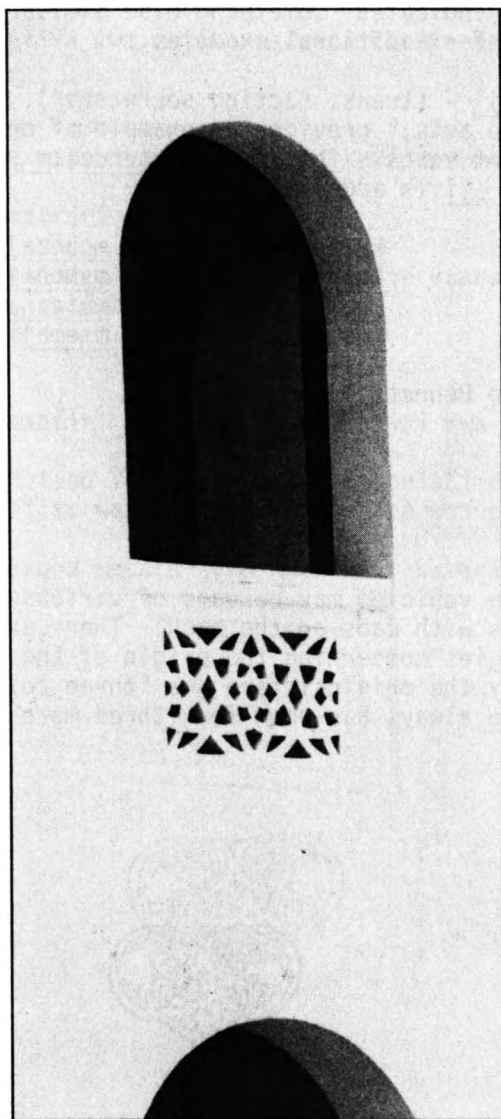
kuajiriwa - kupewa kazi ya mshahara

koti/makoti - kutoka Kiingereza

rangi ya kijani kibichi - rangi ya majani

kupuuzwa - kuchukiwa

atasubiri hadi uwadie wakati wa ile  
aipendayo," akaniambia Bw. Vincent  
Mbilli wa tawi la Buruburu.



Madirisha—Unguja

## NOTES

### Grammatical

1. kwingineko - (trans. "elsewhere"). The -ingine -o combination usually indicates "something else similar." See Ashton, p. 185, for additional examples.
2. katibu mtendaji - (trans. "acting secretary"). Mtendaji, or "one who acts," provides an example of one way nouns are made from verbs. The verb is -tenda, m- is the Class 1 prefix, -ji is added as a suffix.

Examples:

<u>kucheza</u>	<u>mchezaji</u>
<u>kushona</u>	<u>mshonaji</u>
<u>kupigana</u>	<u>mpiganaji</u>
<u>kusema</u>	<u>msemaji</u>

See also Bennett, pp. 267-268.

### Cultural

- a. Matatu - These vehicles may be vans of various types or small pick-ups with cabs on the back. There are various folk etymologies concerning the origin of the word itself. Some say the original fare was "three coins"; others say a matatu always has room for "three more passengers."





## MASWALI

1. Nani husafiri kwa matatu?
2. Mwandishi anafikiri matatu ni muhimu au siyo?
3. Abiria wanaosafiri kwa matatu wanakaa katika sehemu gani za Kenya?
4. Wafanyakazi wa mabasi walisimamisha kazi kwa malalamiko gani?
5. Wakati huo, wasafiri walifanya nini?
6. Kwa nini ni lazima matatu haya yazingatie utaratibu maalum wa usafirishaji wa abiria?
7. Kama wewe ni msafiri huko Kenya, utasafiri kwa njia gani? Kwa nini?
8. Eleza kuhusu Matatu Vehicles Owners Association. Eleza utaratibu wake na maafisa wake. Chama hiki kina shabaha gani?
9. Eleza mbona hakuna matatu huku Amerika. Wamerika wanasafiri kwa njia gani?



## ACTIVITIES

### 1. Objective - Interviewing

Invite a group of Kenyans or Americans who have lived in Kenya to your class and ask them about experiences they have had in "matatus."

### 2. Objective - Presenting a Point of View

Identify a time of day or locale in your city which might benefit from matatu service. Explain in a class presentation why you think this service might be useful in the context you have identified.

### 3. Objective - Making a Claim

Develop a skit in which passengers are overcharged by a matatu driver and then present their receipts to the Matatu Vehicle Owners Association for reimbursement.

### 4. Objective - Explaining One's Own Culture

Choose an American city and explain the public transportation system in that city to an imagined Kenyan audience.

### 5. Objective - Writing in Different Styles

Using this article as an example, divide into small groups to discuss and write articles for a class newsletter.

### 6. Objective - Grammatical Practice: Nouns Derived from Verbs

Identify ten Class 1 nouns derived from verbs in the previous lessons and use each in a sentence.

### 7. Objective - Grammatical Practice: Nouns Derived from Verbs

Identify ten non-Class 1 nouns derived from verbs in the previous lessons and use each in a sentence.

### 8. Objective - Grammatical Practice: Adverbial Use of Class 7 Prefix

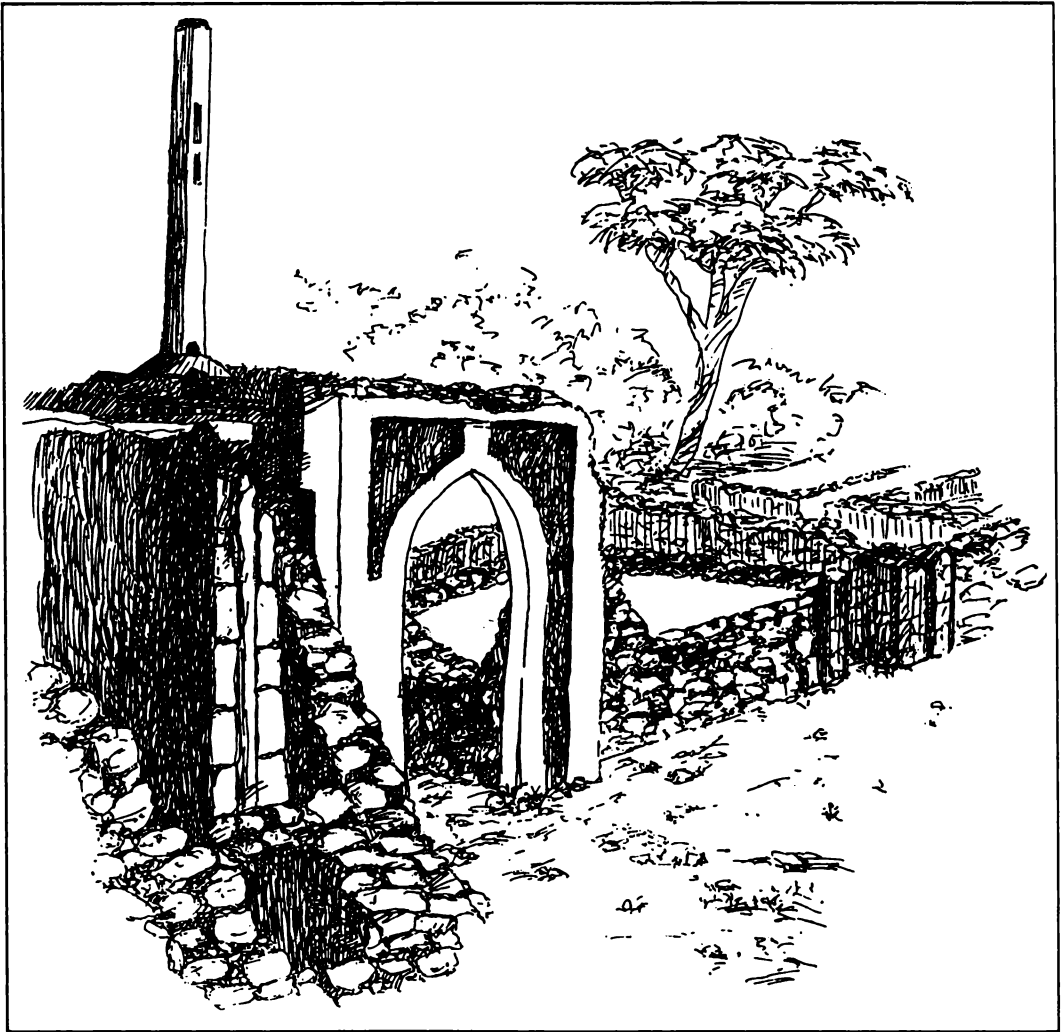
Use each of the following in a sentence of five or more words:

kikamilifu  
kibinadamu  
kindugu

kibeberu  
kiinsha



## 17. Asili ya Waswahili na Kiswahili Chenyewe



Gedi



Waswahili ni kundi moja kuto-  
kana na makundi ya Kiafrika. Na  
kundi hili ni katika Wabantu;<sup>1</sup> Wabantu  
ambao waliwatoa Waswahili kutoka  
shina au asili ni Kongo-Kordifanian.<sup>a</sup>  
Hawa ndio kundi la mwanzo laloanza<sup>2</sup>  
kutoka wale ambao waitwa ni Waswahili  
sasa. Hawa wakawatoa Niger-Kongo.  
Na Niger-Kongo wakawazaa Benue-Kongo.  
Benue-Kongo wakawazaa Bantoid. Na  
Bantoid wakawazaa Wabantu.

Sasa hapa ndilo kundi ambalo  
lalotoa<sup>3</sup> Waswahili. Haya tuwatazame  
hawa Wabantu ambao tumewakusanya na  
tumejua ni makundi mangapi; na katika  
sehemu gani na gani. Katika mwambao  
wa Kenya na Tanzania Wabantu  
walioko:

kukusanya - kuweka vitu au  
watu pamoja

mwambao/miambao - pwani;  
sehemu ya nchi iliyo karibu  
na bahari

Source: "Asili ya Waswahili na Kiswahili Chenyewe," Sheikh Ahmed Nabhany, 19 July 1983, Malindi, Kenya.  
Transcribed by Ann Biersteker and May Balisidya.

Waswahili	Wataveta
Wataita	Wadigo
Wapokomo	Wagiriama
Wapare	Wadoe
Wakwere	Wakamai
Wasagala	Wavidunda
(Wali)lunguru	Wakutu
Washambaa	Wabondei
Wangulu	Wazaramu
Warufiji	Wazigua

Hawa ni ambao wako upande wa  
Tanzania na Kenya katika mwambao.

Katika bara ya Kenya na  
Tanzania wale Wabantu ni:

Wakikuyu	Waambu
Wameru	Watharaka
Wakamba	Segeju
Gusii	Kuria
Shashi	Zanaki
Nguruimi	Ikoma
Chaga	Gweno

Hawa ni kundi moja ambalo linaishi  
baina ya Kenya na Tanzania, lakini  
katika bara yake. Na kundi lingine  
liko katika Tanzania ya kati. Hawa

ni Wabantu:

Gogo	Kaguru
Iramba	Isanzu
Lambi	Nyaturu
Rangi	Mbongwe

Hili ni kundi la tatu hilo ambalo ni Wabantu. Sasa katika shanga ya Tanzania ("Shanga" ni pande moja katika sehemu za ulimwengu. Kuna "kibula," ni tamko la Kiarabu lakini kwa Kiswahili Kibantu ni "manga" na "shanga" ni nyuma. Na kuna "muwao" na kuna "mtweyo." Maanake kuna "magharibi" na "mashariki.") Sasa hapa ni shanga, nyuma. Wabantu, kundi hili kuna:

Pogoro	Ndamba
Ndengereko	Matumbi
Ngindo	Mbunga
Yao	Mwera
Machinga	Makonde
Gonga	Nguni
Matengo	Nyasa
Makua	Ndendeuli
Ndonde	

tamko/matamko- neno linalo-  
semwa (hapa)

Hili ni katika kundi la nne la  
Wabantu. Katika kundi la tano  
ambalo linaishi kando ya mito  
katika Wabantu:

Gigi (Jiji)	Gita
Kwere	Vinza
Kara	Subi
Zinza	Hangaza
Haya	Luhya
Rwanda	Sian
Rundi	Gisu
Kiga	Kenyi
Toro	Nyoro
Sese	Nkule
Soga	Ganda

Katika kundi la sita ambalo  
linaishi shanga ya bara ya Afrika  
kuna:

Lungu	Ruwanga
Temwe	Fipa
Mambwe	Ndali
Wanda	Namwanga
Nyiha	Safwa
Malila	Lambya
Sangu	Nyakusa



Hehe Kinga  
Bena Pangwa  
Kisi Wanji

Kundi la saba linaishi katika

mtweo wa Tanzania — jua la kutwa —  
upande wa Tanzania:

Tongwe Sukuma  
Bende Sumbwa  
Holoholo Nyamwezi  
Mbungu Kongo  
Kibo

Hili ni la saba, katika kundi la  
Wabantu. Kundi la nane ni katika  
milima ambayo iko Ruwenzori. Hawa  
ni makabila mawili:

Konjo na Amba.

Hawa ndio wale Wabantu  
ambao wanakutana na Waswahili kuwa  
wao Waswahili ni kundi moja au  
sehemu moja katika ya haya naliyo-  
yataja.<sup>4</sup> Na vipi wasiomaliza — vipi

wanahusiana katika maneno yao na  
kuungana yale maneno — ikawa mpaka  
hawa watakuwa wao ni kundi moja  
(maanake Wabantu wote ni kundi

mtweo (Kiamu) - machweo,  
magharibi

jua la kutwa (Kiamu) - jua la  
kuchwa; jua linapoishia,  
magharibi

kuhusiana - kuwa na uhusiano

maanake - maana yake

moja)? Kitu gani ambacho chaliwafanza<sup>5</sup> hawa Wabantu kuwa wote (tumewataja ni kabila mbali mbali na sehemu mbali mbali) kisha wakawa wote wanaoitwa Wabantu wako pahali pamoja na ni watu wa moja lugha yao yaoana, wasikilizana, waweza kufahamiana, isipokuwa yako maneno machache tu yako hitilafu? Haya, uhusiano wao sasa; tutataja baadhi au sehemu ya hizi lugha tulio nazo sisi hapa katika Kenya.

Sasa, tuna Kiswahili ambacho ni wastani. Kinatumiwa kwa sababu ya kueleana watu wote wa ndimi zote au lafudhi zote, au lahaja zote. Sasa, hiki ndicho cha kuweza kukianzia iwe kama ufunguo wa kuweza kuelezea ile tofauti ya lugha za Kibantu. Sasa tukitoka hapo tuna Kingozi-Kingozi ndio shina la lugha ya Kiswahili au mama wa lugha ya Kiswahili ambayo kisa yalipambajika au yalisambaa ikazaa ndimi zote zile ambazo twazijua sisi ni kumi na tano.

kusikilizana - mtu kumwelewa mtu mwingine

kufahamiana - mtu kumfahamu mtu mwingine

hitilafu - tofauti

Kiswahili ambacho ni wastani - namna ya Kiswahili ambacho kinatumiwa katika shule, serikali n.k.

kutumika - kuweza kutumiwa

ulimi/ndimi - lugha

lafudhi - jinsi ya kusema lugha

lahaja - aina tofauti za lugha katika lugha yenye asili moja

shina - (taz. juu katika somo) asili

kisa - kisha, baadaye

kusambaa - kuenea kila mahali

## NOTES

### Grammatical

1. Note that this passage is based on a transcription. Our punctuation here is based on pausing and phrasing as well as on structure. We urge you to listen to the tape before reading this passage.
2. Laloanza - this is the Kiamu form of lililoanza; see also fnn. 3-5.
3. lalotoa - this is the Kiamu form of lililotoa.
4. Naliyoyataja - this is the Kiamu form of niliyoyataja.
5. Chaliwafanza - this is the Kiamu form of kiliwafanya.

### Cultural

- a. For more information on this topic, see:

Chiraghdin, Shihabuddin, na Mnyampala, Mathias E.  
Historia ya Kiswahili. Nairobi: Oxford University  
1977.

Nurse, Derek, and Spear, Thomas. The Swahili:  
Reconstructing the History and Language of an  
African Society. Philadelphia: University  
of Pennsylvania Press, 1985.

Whiteley, W. H. ed. Language in Kenya. Nairobi:  
Oxford University Press, 1974.

Whiteley, W. H. Swahili: The Rise of a National  
Language. London: Methuen, 1969.

## MASWALI

1. Somo hili linaeleza habari ya watu au habari ya lugha?
2. Lengo la hotuba ni kueleza mambo gani?
3. Sheikh Nabhany anazungumza kuhusu sehemu gani ya Afrika?
4. Waswahili walitoka katika makundi gani ya Waafrika?
5. Wabantu ni kabila moja au zaidi? Wabantu wanaokaa mwambao wa Afrika ya Mashariki ni nani?
6. Kuna hitilafu nyingi baina ya lugha za Wabantu?
7. Nabhany alitaja makundi mangapi ya Wabantu? Taja kila kundi, linakaa wapi, kisha toa mfano wa kabila moja la kila kundi.
8. Kabla ya kusoma hotuba hii, ulifikiri nini kuhusu asili za Waswahili? Umepata habari mpya kutoka katika somo hili? Toa mfano au mifano.
9. Hapa Amerika kuna makabila mengi. Eleza yalitoka wapi, na taja lugha zao.



## ACTIVITIES

### 1. Objective - Interviewing

Interview in Swahili an East African speaker of a Bantu language other than Swahili concerning words that language shares with Swahili. Then discuss with your classmates and teachers which of these terms are likely of common Bantu origin and which are likely to have been borrowed.

### 2. Objective - Explanatory Techniques

In this speech Sheikh Nabhany uses a number of techniques to make his explanation more comprehensible. Identify these and discuss them with your classmates.

### 3. Objective - Explanatory Techniques

Develop for class presentation an explanation of some aspect of a topic in your area of expertise. Use some of the techniques you identified in Activity 2 in your presentation.

### 4. Objective - Understanding of Languages and People of East Africa

Identify a group of people mentioned in this speech about which you know little or nothing. Find out exactly where they live, what the primary economic activities of the group are, something about their history, etc. Then develop a brief class presentation based on your research.

### 5. Objective - Expanding Information

Identify what more you would like to know about this topic. Develop a series of questions you would like to ask and then discuss these with your teacher and classmates.

### 6. Objective - Grammatical Practice: Reciprocal Verbs

Identify ten reciprocal (-ana) verbs used in this and previous lessons and use each in a sentence of six or more words.

7. Objective - Grammatical Practice: Stative Verbs

Identify ten stative (-ika, -eka) verbs used in this and previous lessons and use each in a sentence of six or more words.

8. Objective - Vocabulary Development

Write an essay in which you use all of the following:

kukusanya

kusambaa

kuajiriwa

kutoa mwito

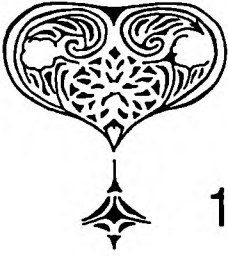
ajali

abiria

maarufu

nauli





## 18. Kunguni Ageuka Mzuka!



Nyumba—Unguja





Baada ya kufanya mipango na kuwanyonya damu na kuwaua vijana wawili na kuchukua vichwa vyao kwa uchunguzi wake maalum, Dr. Agard aliamishia uchunguzi wake katika Kisiwa cha Sikri ambako amemweka mfanyakazi wake mmoja alinde maficho hayo. Kwa kuwapa kunguni tezi toka kwenye ubongo wa watu aliowaua pamoja na damu yao aliyohifadhi katika machupa makubwa, daktari huyo alifanikiwa kumgeuza kunguni wa kawaida kuwa mkubwa wa kutisha -- kama mende (kombamwiko)!!

Marko, baada ya kuachwa na daktari amefungiwa katika lile pango huko Sikri, bila kushuku lo lote, alirudi pale palipokuwa na sanduku la uchunguzi na kuanza kumwangalia yule kunguni ambaye

kunguni - mdudu anayekunywa damu ya watu

mzuka/mizuka - mtu ambaye amerudi kutoka kaburini

uchunguzi - kazi ya kutafuta jambo lisilojulikana au kweli ya jambo fulani

kuhamishia - kufanya kuhamia

ficho/maficho - mahali pa kuishi pa siri

tezi - kwa Kiingereza "gland"; hapa, the pituitary gland

ubongo (pia bongo/mabongo) - mahali inapotoka akili

kuhifadhi - kuweka katika mahali pa salama

chupa/chupa (pia machupa)- chombo cha kutilia vitu hasa vya majimaji; k.m. chupa ya maziwa, chupa ya soda.

kufanikiwa - kushinda

kutisha - kufanya mtu/mnyama kuwa na woga

mende au kombamwiko - mdudu asiyeweza kuruka anayekaa mahali pachafu penye joto

pango/mapango - sehemu tupu ndani ya jiwe kubwa au mti

daktari alimpanga jina la "Sikri",  
jina la kisiwa kile.

Alimkuta kunguni yule

akiendelea kufyonza damu katika ule  
mkono wa bandia uliotengenezwa na  
daktari kwa mpira. Alifanya hivi  
kwa muda wa dakika kumi, halafu  
alikwenda haja<sup>1</sup> na kulala kwa muda  
wa saa moja. Ni wakati huo wa  
kulala kwake Marko ndipo miujiza  
mikubwa ilikuwa ikifanyika.

Marko alistaajabu kuona kuwa  
wakati huo wa kulala kwake kunguni  
yule alikuwa akikua kiwiliwili  
chake. Ilipofika saa kumi alasiri,  
kunguni huyo alikuwa mkubwa kama  
kuku!

Wakati huo alikuwa amekwisha  
kunywa chupa mbili za damu. Ni  
wakati huo ambapo Marko alipata  
kitisho kikubwa, kwani kila alipo-  
karibia lile sanduku, kunguni huyo  
alimjia kasi kama anataka kumfukuza  
au kuvunja kile kioo cha lile  
sanduku. Macho ya kunguni yule

kushuku - kuwa na mashaka na  
mtu au kitu fulani

sanduku/masanduku - chombo chenye  
mahali pa kuwekea vitu

kupanga jina - kupa mtu  
au kitu jina

kukuta - mtu kufika mahali  
penye kitu anachokitaka

kufyonza - kuvuta kwa midomo

bandia - kitu cha kufanana  
tu si cha kweli

kwenda haja - kutoa uchafu mtu  
akienda chooni

mwujiza/miujiza - jambo la  
ajabu

kustaajabu - kuona ajabu

kiwiliwili/viwiliwili -  
sehemu ya mwili ambayo  
siyo miguu wala kichwa

kitisho/vitisho - kitu au  
jambo la kutia woga

kasi - upesi

kufukuza - kujaribu  
kukamata

kioo/vioo - dirisha lina-  
tengenezwa na kioo

sasa yaliweza kuonekana wazi.

Yalikuwa mekundu na yenye

vimetameta vingi. Kunguni huyo

alimwalia Marko na kuinua

mkono wake kuonyesha pale penye

chupa, halafu penye mkono.

Katika bongo lake, Marko

alisikia sauti ambayo alikuwa na

hakika ilitoka kwa yule kunguni

ikimwambia: "Marko nasikia njaa

sana na damu imekwisha. Fanya

haraka ukaniletee damu iliyo

kwenye mtambo wa barafu. Nataka

kukua haraka, Marko. Nina kazi

nyingi na wajibu mkubwa wa kufanya

kwa niaba ya kunguni wenzangu.

Hivyo fanya haraka uniletee damu.

Marko, kabla hujaipandisha hasira

yangu, nikasahau<sup>2</sup> kuwa wewe ndiwe

aliyeachwa na daktari unilee na

kunitunza."

#### UVUTANO

Marko, akiwa kama mtu aliye

katika njozi, alijiona akitii

amri ya sauti ile. Na bila

kimetameta/vimetameta - kitu  
kinachotoatoa mwangaza

bongo/mabongo - mahali inapotoka  
akili (taz. juu ubongo)

mtambo wa barafu - chombo  
kinachofanya vyakula viwe  
baridi

kwa niaba ya - badala ya

kupandisha hasira - kuwa mkali;  
kupata hasira (taz. chini)

hasira - ukali

kulea - kufanya kazi ya mzazi  
yaani kumlisha mtoto,  
kumfundisha, n.k.

kutunza - kuweka katika hali ya  
usalama

njozi - mambo unayoyaona  
usingizini

kujiona - kuona kuwa unafanya  
kitu bila ya kujua

kutii - kukubali kufuata au  
kufanya jambo unaloambiwa

amri - maagizo

kukawia, alikwenda moja kwa moja hadi kwenye mashine ya barafu, na mikono yake ikifanya kazi kama mashine, na kama si yake, iliinua chupa na kuipeleka pale penye ile mashine.

Mikono yake iliondoa ile chupa ya awali badala yake akaweka ile yenye damu. Alipomaliza hayo, aliona akivutwa na uvutano ambao ulimsukuma mbele na kuzunguka hadi pale alipokuwa yule kunguni.

Alisikia sauti yake ikisema bongoni kama inayozungumza na yule kunguni na kumwambia: "Nimetimiza amri yako Sikri, je una jingine unalotaka, mfalme wangu?"

Alisikia ile sauti ya kunguni ikimsemesha tena bongoni.

"Vema Marko, ahsante, lakini ufahamu kuwa nina njaa sana na nataka kukua haraka, hivyo usiondoke penye chupa. Nataka uwe ukiangalia chupa hiyo na ikiisha uende haraka kuniletea ingine.<sup>3</sup> Nataka kukua, Marko. Umesikia?"

kukawia - kuchelewa

mashine ya barafu - mtambo wa barafu (taz. juu)

mashine - kutoka Kiingereza "machine"

awali - mwanzo

uvutano - nguvu ya asili inayovuta

kusukuma - kutumia nguvu kupeleka kitu mbele

kutimiza - kufanya kama maagizo unayopewa yanavyotaka

mfalme/wafalme - mtawala mwanamume anayechaguliwa kutoka familia yake tu

kusemesha - kufanya kusema

## BONGONI

Marko alisikia sauti yake  
tena kwenye bongo ikimjibu Sikri:  
"Nimesikia mtukufu."

Kunguni huyo alianza kunywa  
damu, lakini Marko alijisikia bado  
akiwa chini ya ule uvutano, ambao  
hakuweza kuuelewa ulifanyika vipi,<sup>4</sup>  
hata ukamtawala akili na kiwiliwili  
chake chote. Isipokuwa kitu kimoja  
alifahamu, na kusikia sauti yake ya  
juu ikikariri bongoni mwake: "Ni  
lazima afuate amri ya sauti ile  
iliyokuwa ikimsemesha bongoni mwake."

Kwa muda wa saa nne kutoka  
saa kumi, mpaka saa mbili jioni,  
Marko aliendelea kutunza chupa ile  
ya damu bila ya fahamu yake, kila  
ilipokwisha akachukua ingine mpaka  
mwishowe damu yote iliyokuwa kwenye  
barafu ilikwisha.

Wakati huo kunguni alipo-  
fyonza damu ya mwisho, alikwenda  
haja, kisha akamwalia Marko na  
mara Marko, bila kujua, aliacha

kufanyika - kutengenezeka  
vipi - -je; kwa jinsi gani

kukariri - kusema tena

fahamu - akili

barafu - hapa: mtambo wa  
barafu (taz. juu)

kuangalia ile chupa akainua kichwa  
na kumwangalia yule kunguni.

Alisikia ile sauti ikisema  
tena: "Marko najua damu imekwisha.  
Lakini si kitu, nitapumzika kidogo  
na wewe sasa waweza kwenda kula."

Kunguni huyo alipomaliza  
hayo alikwenda moja kwa moja hadi  
kwenye pembe moja ya lile sanduku  
na akalala.

Marko, kama alivyoamriwa,  
alitoka kwenye chumba hicho na  
kwenda stoo, akachukua vyakula  
akaingia jikoni kupika. Kilipoiva  
alipakua na kula.

Alipomaliza alisafisha  
sahani na masufuria akayarudisha  
kabatini na kutoka kwenda tena  
kumwangalia yule kunguni. Ingawa  
fahamu zake sasa zilikuwa zime-  
mrudia, na alitambua kuwa yule  
kunguni Sikri alikuwa hatari  
kwa maisha ya wanadamu, hakuwa na  
pengine pa kwenda. Alikumbuka  
kuwa daktari alimwambia kuwa kuli-  
kuwako motaboti nje ya pango lile.

kuamriwa - kupewa amri (taz. juu)

stoo - sehemu ya nyumba ya kuwekea  
vyombo au vyakula (kutoka  
Kiingereza)

kuiva - kuwa tayari kuliwa

kupakuwa (kupakua) - kutoa chakula  
kutoka chombo cha kupikia na  
kutia katika chombo cha kulia

motaboti - mashua; kutoka Kiingereza  
"motorboat"

## MLANGO

Na ingawa daktari pia

alisahau kumfundisha kuiendesha,  
aliamua kuitafuta motaboti hiyo,  
ili atoroke mahali pale. Moyoni  
alikuwa akimcha yule kunguni na  
hakuamini kulala pamoja naye  
katika lile pango, wakiwa peke yao  
mpaka asubuhi. Hasa akikumbuka  
ule ulafi wa Sikri na kwamba damu  
ilikuwa imekwisha.

Alifungua mlango wa kile  
chumba kikubwa alimokuwa Sikri  
na kujaribu kupita kwa kandoni  
kabisa, akielekea kwenye kiwambo  
cha kufungua ule mlango mkubwa,  
ili atoke nje na kuangalia kama  
motaboti ilikuwako kweli nje.  
Wakati wote huo alikuwa akiepusha  
macho yake yasiangalie upande ule  
alikuwako Sikri .

Lakini alipokuwa hatua  
chache karibu na mlango, na bila  
ya kujua kuwa wakati alipokuwa  
akiwaza mawazo yale, yote yali-  
mfikia Sikri, aliisikia tena

kuendesha - kufanya kitu kama  
gari, motaboti, motokaa  
n.k. kiende

kuamua - kukata shauri

kucha - kuogopa

kuamini - kufikiri kuwa kitu/  
jambo ni sawa

ulafi - tabia ya kupenda kula  
sana; uroho

kiwambo/viwambo - kitu cha  
kufungua mlango

kuepusha - kuondoa (hasa kutoka  
katika hatari)

hatua - kipimo cha mwendo wa  
miguu

kuwaza - kufikiri

ile sauti ya Sikri ikimwambia kwenye bongo lake: "Wajisumbua bure Marko, daktari aliku danganya, hakuacha motaboti yo yote hapa kisiwani. Dhamiri yake ilikuwa uishi hapa na mimi, ukinitunza na kunilisha. Na jambo jingine, alilonuia daktari, ilikuwa ikiwa damu itakwisha na awe hajapata ingine, basi atumie damu yako kunilisha mimi."

"Lakini mimi sisahau, fadhila. Tangu daktari aondoke umefuata maagizo yake bila kinyume. Nami sitasahau hayo. Rudi hapa Marko. Mimi sitakudhuru. Lakini nitadhuru watu wengine."

Marko alijiona amegeuka kama aliyegeuzwa na mtu, na taratibu alitembea akielekea pale alipokuwa Sikri. Halafu sauti ile ilicheka!

Kwa mara ya kwanza tangu Marko awekwe chini ya ule uvutano na Sikri, ule uvutano ulitoweka

kusumbua - kupa taabu  
kudanganya - kutosema kweli

dhamiri - nia au wazo

kunulia - kuwa na nia ya kufanya kitu

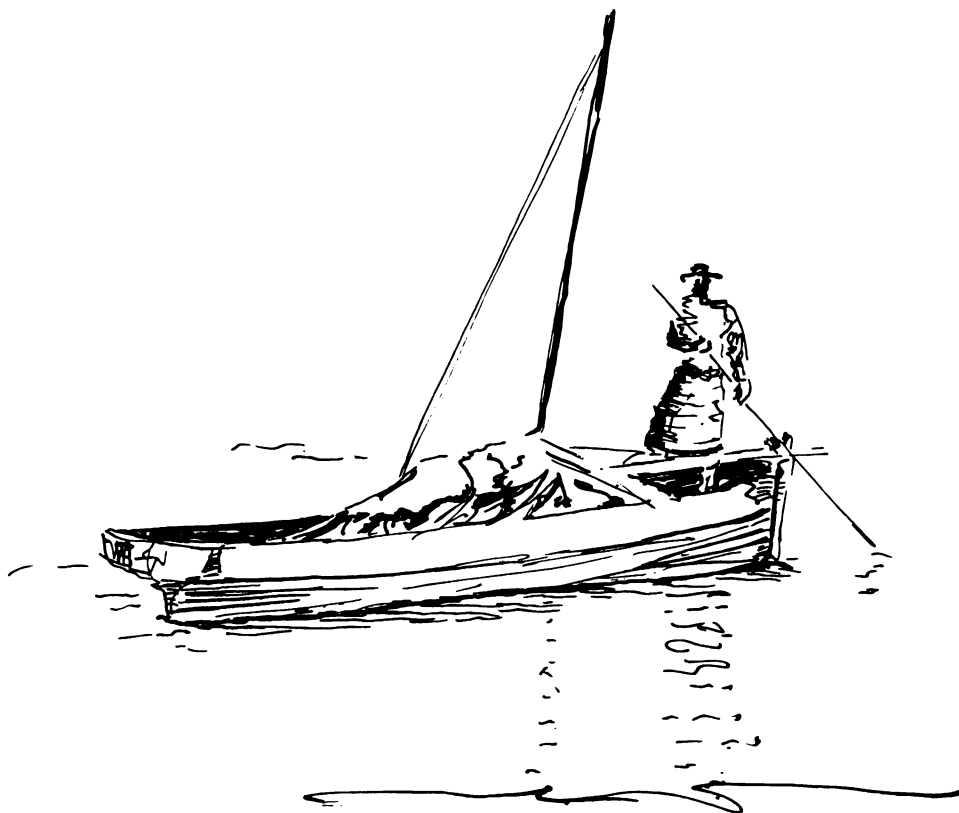
fadhila (pia fadhili) - wema

kudhuru - kuleta hasara

kutoweka - kukosa kuonekana



na akamwalia Sikri.  
Sasa Sikri alikuwa amekua  
mkubwa kama mbuzi!



Mvuvi

## NOTES

### Grammatical

1. kwenda haja - a euphemistic phrase which translates as "to relieve oneself" / "to go to the bathroom." This is one of the many idiomatic expressions in which kwenda is used. Other examples found in this text are:

kwenda kifua mbele

"to strut" (Somo la Ishirini)

kwenda kombo

"to go wrong" (Somo la Ishirini na Mbili)

Additional examples are provided by Mohamed, p. 6, and Farsi, pp. 46-47.

2. nikasahau - this is a normal use of the -ka- sequential following a subjunctive (the preceding subjunctive here is uniletee). The structure of the entire sentence might seem a bit complex, but there is nothing here you have not encountered earlier. For a review of uses of the subjunctive see Ashton, pp. 31-32, 118-120; Bennett, pp. 302-306; and Wilson, pp. 196-205.
3. ingine - used as the Class 9/10 form instead of nyingine by some speakers.
4. vipi - this is another example of adverbial use of a Class 8 form. Others are discussed in fn. 8 of "Kujipatia Mchumba" (Somo la Nne).



## MASWALI

1. Somo hili ni la sura ya kunguni, kazi ya daktari, maisha ya kunguni, au ni la kusimulia tu?
2. Hadithi hii ni ya zamani? Unajuaje?
3. Taja mambo matatu ya kawaida katika somo hili na mambo matatu ya ajabu.
4. Eleza kwa ufupi kwa nini Marko anamwita Sikri, "mtukufu" na "mfalme wangu."
5. Eleza kwa ufupi kwa nini mpango wa Marko wa kutoroka haufaulu.
6. Eleza kwa ufupi tofauti baina ya kunguni huyo na kunguni wengine.
7. Kunguni huyo anapata chakula kwa njia gani? Eleza kwa ufupi kutoka mwanzo.
8. Eleza kwa ufupi tofauti baina ya hadithi hii na hadithi nyingine zinazohusu wanyama ambazo umezisoma kwa Kiswahili.
9. Kama rafiki yako akikuambia kwamba anasikia sauti ya kunguni bongoni mwake, utafanyaje? Eleza kwa ufupi.



## ACTIVITIES

### 1. Objective - Narration

Prepare what you think would be an appropriate next installment for this story. In class compare your versions with those of your classmates.

### 2. Objective - Dramatization

Divide into small groups to prepare dramatized versions of this episode. Then present the various dramatized versions developed.

### 3. Objective - First Person Narration

Prepare a first person version of this story from Marko's perspective.

### 4. Objective - Elicitation of Information

Imagine you are a reporter, police officer or psychiatrist questioning Marko. What questions would you ask him?

### 5. Objective - Interviewing

Using the preparations done for Activities 4 and 5, role-play interviews of Marko.

### 6. Objective - Grammatical Practice: Adverbial Use of Class 8 Forms

Use each of the following adverbially in a sentence of six or more words:

vipi  
hivi  
hivyo

vile  
vizuri  
vibaya

7. Objective - Grammatical Practice: Subjunctive

Identify the uses of the subjunctive in this passage and then construct sentences with other verbs in which you use subjunctive forms in the same ways.

8. Objective - Vocabulary Development

Use each of the following in a sentence of six or more words:

kwenda kifua mbele

kwenda haja

kwenda kombo

kusumbua

kutoweka

kudanganya

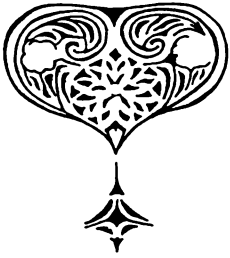
kuendesha

kuamini

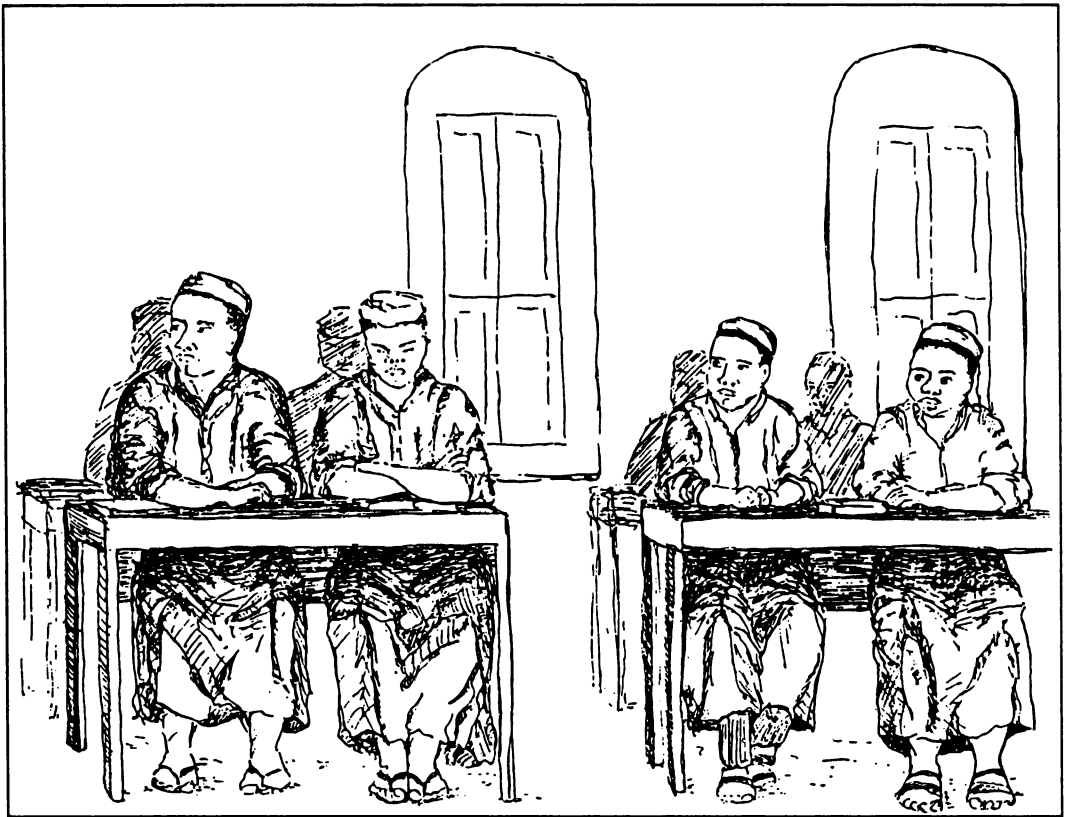
kulea

sanduku





## 19. Elimu katika Kenya na Marekani ya Kaskazini



Wanafunzi—Mambui, Kenya





Utangulizi: Jamhuri ya Kenya

ni nchi yenye ukubwa wa maili za eneo 582,644. Inao<sup>1</sup> wananchi wapatao milioni kumi na tatu. Inao watoto 2,765<sup>a</sup> (1974) katika shule zake 7,791 za msingi wakifundishwa na walimu 57,800. Bado wanahitajiwa walimu wengine 19,511 kutosheleza shule zote za msingi.

kutosheleza - kulingana na mahitaji ya kitu fulani

Madhumuni ya Elimu: Seri-

kali ya Jamhuri ya Kenya inaangalia elimu kama chombo cha:

- a) Kuendeleza Taifa kwa kukazia ufundi, masomo ya biashara na kilimo katika ngazi mbali-mbali.
- b) Kuendeleza umoja wa wananchi wa Kenya.
- c) Kuwatayarisha watoto waweze

kukazia - kutia

ufundi - ujuzi au uwezo na fundi

katika ngazi mbalimbali - kwa sehemu moja baada ya nyingine, ya pili kujengwa juu ya kwanza

Source: Moshi, E. E., and Rutajama, P. T. *Misingi ya Elimu Katika Nchi Nyingine*. Dar es Salaam: Taasisi ya Elimu, 1975, pp. 29-32.

kushiriki barabara katika maisha ya Taifa kufuatana na uwezo wao mbalimbali.

d) Kuheshimu na kukuza utamaduni wa makabila ya Kenya.

#### 1. Elimu Ya Msingi: Watoto

huanza mafunzo ya shule za Msingi wanapokuwa<sup>2</sup> na umri wa miaka 6. Miaka 4 ya kwanza hailipiwi ada kuanzia Januari 1974. Kisomo hiki huishia darasa la 7 baada ya mtihani wa Taifa. Mtihani unaochuja watoto ili wale wenye uwezo waingie sekondari mbalimbali. Ipo mitihani ya Taifa ya aina nne inayokusudia kuchuja wanafunzi kadiri waendeleavyo na masomo ya juu. Ilemingine ni "Kenya Secondary Examination," "East African Certificate Examination" and "East African Advanced Certificate Examination."

#### 2. Elimu Ya Sekondari:

Elimu hii humchukua mwanafunzi miaka 6. Baada ya miaka 4 ya kwanza upo mtihani wa kuwachuja wale

kushiriki - kuwa pamoja na watu wengine katika kufanya jambo fulani

barabara - hasa, kabisa

kufuatana na - kulingana na

kukuza - kuwezesha kukua

umri - muda wa uhai wa mtu  
kufuatana na miaka; miaka

kuchuja - kuchagua

kadiri - kulingana na

watakaoweza kuendelea zaidi.

Licha ya sekondari za kawaida, watoto wengine hupokelewa katika sekondari nyingine za ufundi, vyuo vya ualimu na kwenye mafunzo ya biashara na mengineyo.<sup>4</sup>

Zipo sekondari nyingi sana za "Harambee" ambazo wananchi wa Kenya kwa kuongozwa na viongozi wao vijijini, wameweza kuanzisha ili kuwapokea watoto wengi zaidi baada ya elimu ya msingi. Hizi ni shule za kujitegemea. Serikali huzichukua au huzisaidia iwapo inaweza kufanya vile.

3. Elimu Ya Juu: Jamhuri imefungua Chuo Kikuu cha Nairobi na Chuo cha Kenyatta kwa ajili ya shahada kwa mafunzo ya miaka 3. Wanafunzi wengine hupokelewa katika nchi za ng'ambo na katika vyuo vikuu vya Afrika Mashariki.

Vyuo vingine vinavyopokea wanafunzi baada ya mafunzo ya sekondari ni kama Kenya Polytechnic,

lichya ya - zaidi ya kupokelewa - kupata nafasi

kuanzisha - kuwezesha kuanza

shahada - digrii

ng'ambo - nje ya mipaka ya nchi, hasa kuvuka bahari

Mombasa Polytechnic, Egerton College,  
Njoro na Chuo cha Walimu wa Sayansi  
cha Nairobi. . . .

#### ELIMU KATIKA MAREKANI YA KASKAZINI

Mipango ya elimu katika

Marekani ni tofauti na ile katika  
nchi nyingi duniani kwa sababu kila  
jimbo linayo mipango yake yenyewe.  
Katika baadhi ya majimbo, elimu  
hushughulikiwa na wananchi wenyewe  
bila kuingiliwa na serikali.

Mambo yanayofanana kwa  
majimbo yote ni pamoja na elimu ya  
msingi kwa watoto wote kuanzia umri  
wa miaka 6 na kuendelea kwa miaka 10  
au 12. Kwa wastani zaidi ya asili-  
mia 90 ya watoto wamo shuleni.

Elimu ya sekondari inapangwa iwe ya  
wote ingawa bado lengo hili halija-  
timizwa. Hata hivyo, Marekani  
inayo idadi kubwa ya watoto katika  
sekondari kuliko nchi nyingine  
duniani. Wanafunzi wanaoendelea  
mpaka kumaliza vyuo vikuu wanaongez-  
zeka kuliko katika nchi nyingine

Marekani - Amerika

kushughulikiwa na - kuanga-  
liwa na

kuingiliwa na - kupewa  
matatizo na

kwa wastani - 'kadiri ya;  
karibu na

asilimia - %

idadi - jumla

kuongezeka - kuzidi, kuwa  
zaidi

yoyote duniani.

### 1. Shule Za Watoto Wadogo:

Kabla ya mwaka 1933 shule za watoto wadogo wa miaka 2 hadi 5 zilikuwa chache zenye lengo la kuwatunza watoto wa wazazi fukara au wale wa watu tajiri. Zilifunguliwa na mashirika ya kujitolea. Mwaka 1933 Serikali ya Mungano wa Majimbo ya Marekani iliingilia jambo hili ikaamuru zianzishwe shule hizi wilayani kwa gharama yake kusudi kuwapatia kazi walimu na kuwasaidia watoto wa wazazi fukara. Wakati wa vita kuu ya pili shule hizi zilifunguliwa kwa wingi viwandani kuwapatia akina mama<sup>5</sup> nafasi ya kufanya kazi katika viwanda vya zana za vita. Baada ya vita Serikali kuu iliacha kusaidia shule hizi. Nyingi zilibidi zifungwe, chache tu ziliweza kuendelea kwa kutegemea michango ya watu wenyewe. Tangu wakati huo jumla ya watoto katika shule hizi imepungua sana. Shauku imeonekana

kutunza - kuweka katika hali ya usalama; kuangalia

fukara - maskini

shirika/mashirika - kikundi au chama cha watu wanaofanya kazi pamoja

kujitolea - kufanya kazi kwa kupenda bila ya kupokea mshahara

kuamuru - kutoa amri

gharama - pesa; fedha

kwa wingi - -ingi

akina mama - walio mama

zana za vita - vyombo vya vita

mchango/michango - fedha au vitu wanavyovitoa watu kusaidia shughuli fulani

kupungua - kuwa chache

shauku - hamu

zaidi kuhusu shule za watoto wakubwa zaidi wenye umri wa miaka minne na mitano. Zipo nyingi za serikali na za watu binafsi. Shule hizi hufunguliwa kwa nusu siku tu. Mahali pengi watoto wengine husoma asubuhi, darasa jingine huhudhuria jioni. Yanafanywa mazoezi mengi ya kila namna katika shule hizi (isipokuwa kusoma - inadhaniwa watoto si tayari bado) yenye lengo la kumwandaa mtoto kwa ajili ya masomo ya darasa la kwanza mwaka ufuatao. Uraia hufundishwa pia. Uchunguzi umeonyesha kwamba mtoto aliyehudhuria shule hizi huelewa kwa upesi zaidi mafunzo ya miaka inayofuata na hufaulu zaidi.

2. Elimu Ya Msingi: Elimu hii humchukua mtoto miaka 6 au 8 kutegemea mipango katika Jimbo linalohusika. Katika Jimbo linalotoa elimu bure ya msingi kuanzishwa kwa shule hutegemea wingi wa watoto na nafasi zilizopo. Kwa wastani

kuhudhuria - kufika kusoma (hapa)

kuandaa - kutayarisha

uraia - somo linalohusu kuwa raia mzuri

karibu asilimia 98 za watoto wenye umri wa kwenda shule (kati ya miaka 6-13) wapo shuleni, katika Marekani. Mahali pengi miaka ya mwanzo ya sekondari imeongezwa kwenye shule za msingi ili watoto wakae shuleni kwa muda mrefu zaidi.

Imekuwapo <sup>6</sup> kampeni ya kufungua shule kubwa kubwa. Watoto husafirishwa kwa gharama ya Serikali waende kuhudhuria katika shule kubwa. Shule ndogo ndogo hazitakiwi. Katika mwaka 1962 watoto 13,687,347 walipewa msaada huu.

MADHUMUNI ya shule za msingi ni kufundisha uraia wa Kiamerika. Mambo yote ya lazima kwa kila raia hufundishwa, kama vile kusoma, kuandika, kusikiliza, hesabu, tabia na moyo wa taifa, ili mtoto amalizapo shule aweze kujitawala na kujiongoza mwenyewe.

Badala ya ratiba ya dakika fulani kwa kipindi fulani inayofuatwa katika nchi nyingi duniani,

kampeni - kutoka Kiingereza "campaign"

hesabu - somo linalohusu kujua na kutumia nambari

ratiba - mpango wa mfululizo wa mambo yanayofanyika kulingana na wakati uliopangwa

shule za Marekani hupanga muda mrefu wa mfululizo kwa masomo kama sayansi na mengine ya jamii, halafu muda mfupi zaidi kwa kusoma, kuandika na kuhesabu.

Badala ya "homework" ya kawaida shule za Marekani hutaka watoto wafanye kazi yo yote waliyojitakia wenyewe kutegemea masomo wanayochukua.

3. Elimu Ya Sekondari: Kila wilaya huchagua aina yake ya mpango inayotaka kufuata katika shule za sekondari. Kwa wastani kiasi cha asilimia 90 ya watoto wote kati ya miaka 14 na 17 wamo katika aina fulani ya elimu ya sekondari, kwa sababu ni elimu inayotolewa bure sasa pote katika Marekani.

MADHUMUNI ya elimu ya Sekondari katika Marekani ni kumwelimisha kijana, kuanzia darasa la saba na kuendelea mpaka kufikia miaka ya mwanzo ya chuo kikuu, kwenye umri wa miaka 17 au 18 hivi.

kuelimisha - kufundisha



Jinsi imeelezwa hapo juu, zipo aina nyingi za sekondari katika Marekani. Aina mojawapo huitwa "HIGH SCHOOL": Hizi huchukua wanafunzi waliomaliza shule za msingi pasipo kuwapa mtihani wa kumaliza. Hapa mwalimu wa darasa hutoa alama inayomwezesha mtoto aingie "High School" au aachwe, kufuatana na somo analotaka kuchukua katika "High School."

4. Elimu Ya Juu: Mtoto mwenye umri wa miaka 17 au 18 huwa amemaliza masomo ya msingi na sekondari, kwa miaka 12. Baada ya hapa huingia chuoni. Vipo vyuo vya mashirika na vya watu binafsi. Kwa kuwa ni chache, kuingia huwa ni kwa njia ya kuchuja. Mahali pengine chuo huwa ni miaka ya mwanzo ya chuo kikuu walakini majimbo mengine hukichukulia kama sehemu ya elimu ya sekondari.

Vyuo vingi vimeanzisha mafunzo ya ufundi mbalimbali ili

walakini - lakini  
kuchukulia - kuamini kuwa

kuwaelimisha wale ambao hawataki kuendelea na masomo ya chuo kikuu. Kadhalika zimefungua madarasa ya jioni kuwasaidia watu wazima na wafanyakazi kufuzu ufundi na kuji- patia shahada. Vyuo vingi huwa na mafunzo ya miaka 2. Zipo nyingine nyingi zinazoendelea mpaka miaka 4.

kufuzu - kushinda

#### 5. Elimu Ya Chuo Kikuu:

Historia ya vyuo vikuu Marekani inaanza na Harvard iliyofunguliwa kama chuo cha kidini mwaka 1636 ili iwafundishe wachungaji wa kanisa kwa ajili ya dini katika makoloni ya wakati ule. Vyuo vingine vilifuata pole pole na vilikuwa vinawapokea wanafunzi wenye umri wa miaka 14 kwa muda wa miaka 4 hivi. Vyuo vingi vimebaki kama vyuo vidogo vikitoa masomo ya kawaida tu. Vingine viliongeza idara nyingine za kazi, pamoja na utaalamu na shahada vikakua kugeuka vyuo vikuu.

utaalamu - ujuzi, elimu

Vyuo vikuu vingi ni vya majimbo, bali vipo vingine ambavyo

ni vya binafsi au ni vya makanisa,  
ambayo hutoa shahada kamili.

Kufikia shahada ya B.A. humchukua  
mwanafunzi miaka 4. Mwaka mmoja  
zaidi humwezesha kuhitimu shahada  
ya M.A. katika kozi yo yote ile.  
Miaka 2 zaidi humfikisha kwenye  
shahada ya Udaktari kwa mfano Uda-  
ktari wa Falsafa (Ph.D.).

MADHUMUNI ya vyyuo vikuu

Marekani huwa ni kufundisha maarifa,  
kufanya uchunguzi na kutumikia  
wananchi wa sehemu ile. Kwa mfano,  
wakati wa likizo watu wengi hufika  
chuoni kuchukua masomo ya wiki 6  
au 8 yanayowasaidia kujiinua  
kimaarifa na kikazi.

kuhitimu - kumaliza masomo

kozi - kutoka Kiingereza

kufikisha - kuwezesha kufika

Udaktari - kutoka Kiingereza

falsafa - elimu ya kuwezesha  
kujua asili, maana, na  
sababu

kutumikia - kufaa; kusaidia



## NOTES

### Grammatical

1. Inao - (trans. "it has"). The Class 9 prefix here agrees with jamhuri, Kenya, and/or nchi. The -o ending is optional.
2. Wanapokuwa na - (trans. "when they reach"). Kuwa, when used with a present tense verb form, often implies "becoming." See also fn. 1 of "Ngoma za Waswahili" (Somo la Kumi).
3. kadiri waendeleavyo na masomo ya juu - (trans. "according to how they perform in higher level studies"). Kadiri used with the -vyo of manner relative often indicates the extent to which something occurs.
4. mengineyo - (trans. "others of the same type"). When the -o of reference ending is added to an -ingine form, the meaning is generally "others of the same sort." See also fn. 1 of "Huduma za Matatu ni Muhimu" (Somo la Kumi na Sita).
5. akina mama - (trans. "women"). Akina may be used with a wide range of nouns referring to human beings. Its meaning is generally plural, i.e. the members of a group, the definition of which is provided by the following noun.

### Cultural

- a. This figure is obviously incorrect. 2,765,000 is probably the figure intended.



## MASWALI

1. Maandishi haya yanaeleza juu ya elimu katika nchi gani?
2. Lengo la somo hili ni nini?
3. Akina nani wanatakiwa kutosheleza shule zote za msingi za Kenya?
4. Katika Kenya wanatumia njia gani kuwachuja wale wanaoweza kuendelea zaidi na elimu?
5. Chuo gani kilikuwa cha kwanza kufunguliwa katika Amerika ya Kaskazini?
6. Kuna tofauti gani iliyo kubwa kuliko zote kati ya elimu ya Kenya na elimu ya Amerika ya Kaskazini?
7. Kuna tofauti gani katika madhumuni ya elimu baina ya Kenya na Amerika ya Kaskazini? Unakubaliana na mwandishi juu ya maoni yake?
8. Baada ya kusoma makala unafikiri mwandishi anapenda zaidi elimu ya Kenya au ya Amerika ya Kaskazini? Thibitisha jibu lako.
9. Unadhani elimu ya Kenya kama ilivyoelezwa hapa inafaa? Eleza jibu lako.



## ACTIVITIES

### 1. Objective - Interview and Updating Information

Invite a Kenyan visitor or someone else knowledgeable on the topic to discuss the new 8-4-4 system in Kenya. Discuss how this new system compares with the older one described in the passage. Also ask the visitor about the new universities in Kenya.

### 2. Objective - Explaining Own Culture

With another or a group of classmates revise and up-date sections of this passage to explain American education as it is now and as you understand it. Also consider additions you would make to the passage.

### 3. Objective - Debate of a Controversial Topic

First define in class two sides of an issue involving "centralization" or "selectivity" in education. Then hold a class debate on this topic.

### 4. Objective - Explanatory Description

Using this passage as a model develop a presentation in which you describe African studies, African language studies, or Swahili studies at your university.

### 5. Objective - Defining Objectives

Develop a presentation in which you define your objectives in studying Swahili and the steps you plan to take to achieve those objectives.

6. Objective - Grammatical Practice: Relative of Manner

Construct ten sentences in which you use kadiri or jinsi with a relative of manner.

7. Objective - Grammatical Practice: Noun Class Review

Use each of the following in a sentence of five or more words:

kwingineko  
vinginevyo  
wengineo

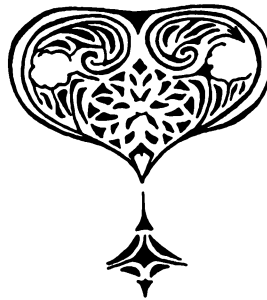
mengineyo  
nyinginezo  
mingineyo

8. Objective - Vocabulary Development

Write an essay in which you use all of the following:

kushiriki  
umri  
kwa wastani  
kuhudhuria

kufuatana na  
lichu ya  
kwa wingi  
akina baba









## 20. Mapambano Yanaendelea



Watoto—Unguja



Ndugu Wananchi,

Leo ni siku ya Mashujaa.

Siku hii kila mwaka tunawakumbuka mashujaa wetu waliojitoa kupigana na wavamizi kutoka katika nchi za nje au wageni waliotaka kuitawala nchi yetu. Tunawakumbuka, kwa heshima, wale waliopigana kuwazuia Wakoloni wasiitawale Tanzania, na wale waliopigana katika vita vya Maji Maji katika jitihada za kupinga utawala wa Kijerumani. Wachache wao tunawafahamu, na majina yao tunayaheshimu: mashujaa kama Mkwawa,<sup>a</sup> Mirambo,<sup>b</sup> na Mputa.<sup>c</sup> Lakini wengi wao hatuwafahamu kwa majina; ila tunafahamu tu ya kwamba walipigana, na kufa, katika jitihada za kutetea uhuru wa nchi yetu. Tunawakumbuka na kuwaheshimu.

mapambano - vita

kujitoa - kukubali kufanya jambo gumu kwa ajili ya watu wengine

kupigana - kwenda vitani

mvamizi/wavamizi - mtu anayechukua nchi isiyo yake kwa nguvu

kuzuia - kufanya jambo lisiendelee

kupinga - kukataa jambo lisiifanywe

kuheshimu - kuwa na au kuonyesha adabu mbele ya mtu

kutetea - kupigana kwa ajili ya kitu/nchi/watu wako

Source: Nyerere, Julius K. "Mapambano Yanaendelea: Hotuba ya Rais Mwalimu Julius K. Nyerere Aliyoitoa Sika ya Mashujaa, Septemba 1, 1979." Dar es Salaam: Idara ya Habari, 1979, pp. 1-6.

Leo tena tunawakumbuka mashujaa hao kwa fahari. Juhudi zao na vitendo vyao vilitutia moyo<sup>1</sup> siku za nyuma na vinatutia moyo mpaka sasa. Hatutawasahau.

Lakini siku ya mashujaa ya leo ni siku maalum. Miezi kumi iliyopita nchi yetu ilivamiwa na majeshi ya Idi Amin. Majeshi hayo yakachukua sehemu ya ardhi yetu, na Amin akatangaza kwa jeuri kabisa kuwa amebadili mipaka. Akadai kwamba kuanzia siku hiyo sehemu yote ya Missenyi<sup>d</sup> itakuwa ni sehemu ya Uganda. Na akatishia kuchukua sehemu kubwa zaidi ya Tanzania. Wananchi wote wa Tanzania walichukizwa sana na kitendo hicho. Tukajua kwamba kila mmoja wetu anataka adui huyo afukuzwe nje ya mipaka yetu na aadhibiwe. Wananchi kwa nia moja wakawa radhi<sup>2</sup> kabisa kujitoa mhanga<sup>3</sup> na kukubali shida zo zote zitakazotokea kwa sababu ya kumwadhibu mvamizi huyu. Hakuna

fahari - sifa  
juhudi - nguvu  
kitendo/vitendo - jambo lina-  
 lofanywa  
kutia moyo - kumtia mtu haja/nia  
 ya kufanya kitu  
maalum - -enye maana na nafasi  
 ya pekee  
kuvamiwa - kuchukuliwa na kuwa  
 chini ya madaraka ya mtu  
 au nchi nyingine  
kutangaza - kueleza kwa kila  
 mtu  
kwa jeuri - kwa kujisifu na  
 kwa makusudi  
mpaka/mipaka - sehemu inayo-  
 gawanya nchi na nchi  
 nyingine  
kudai - kutaka jambo fulani  
 lifanywe; kusema kuwa  
 utafanya jambo fulani  
kuanzia - tangu  
kutishia - kusema kwamba uta-  
 fanya jambo baya lenye  
 kuleta hasara  
kuchukizwa - kutiwa chuki  
adui/maadui - kinyume cha  
 "rafiki"  
kufukuzwa - kukataliwa kukaa  
 mahali; kutolewa kwa  
 nguvu  
kuadhibu - kumpa mtu taabu;  
 kumfanyia ukatili kwa  
 ajili ya makosa fulani  
 hasa yake mwenyewe

aliyesita au kurudi nyuma.

Wananchi vijijini na mijini

walitoa walichokuwa nacho<sup>4</sup>

kusaidia vita. Walichanga

ng'ombe, mahindi, maharage,

fedha na wakaongeza sana

juhuri ya kazi. Maelfu wali-

changa damu. Na wote waka-

kubali bila ya manung'uniko

upungufu wo wote wa huduma za

kawaida, ilipokuwa lazima

kutumia huduma hizo kusafirisha

askari, silaha, chakula na

vifaa vingine kupeleka vitani.

Bila ya moyo na mwitikio

huo, tusingeweza kupigana na

kushinda vita. Maana vita vya

siku hizi havipiganwi na askari

peke yao; vita vya kisasa vina-

washirikisha watu wote. Kwa

kila askari aliye katika mstari

wa mbele, lazima waweko askari

wengine wengi huku nyuma waki-

simamia usafirishaji, wakipeleka

na kupokea habari, na wakipanga

kuwa radhi - kukubali kufanya  
kitu bila ya wasiwasi  
wo wote

kujitoa mhanga - kukubali ku-  
fanyiwa jambo baya; ku-  
kubali kufanya jambo  
gumu kwa ajili ya watu  
wengine

kusita - kuwa na wasiwasi;  
kuwa na woga wa kuendelea

kuchanga - kuweka vitu/mali  
pamoja ili itumiwe  
pamoja

nung'uniko/manung'uniko -  
maneno yanayoonyesha  
kutopendezwa juu ya  
jambo fulani

upungufu - uchache

huduma - msaada, kusaidiwa;  
hapa usafirishaji  
(taz. chini)

kusafirisha - kufanya kusafiri

silaha - chombo anachotumia  
askari kupigania au  
kuwekea usalama k.m.  
bunduki

kifaa/vifaa - chombo

mwitikio/miitikio - kuelewa

kushirikisha - kuweka vitu/  
watu pamoja katika  
kufanya jambo

kusimamia - kuangalia kitu/  
kitendo kiende sawa

usafirishaji - vitendo vya  
kusafirisha

mbinu za mashambulizi. Na kwa kila askari, popote alipo, lazima waweko raia kwa mamia<sup>5</sup> wanaojishughulisha na kutenge-neza viatu na nguo za askari, na chakula cha wapiganaji, na vile vile kupakua silaha kutoka katika meli au ndege, na kuhakikisha kwamba usafiri wa reli, wa barabara na wa ndege unaendelea kwa ufanisi kadiri<sup>6</sup> inavyowezekana.

Wala si askari peke yao wanaoumia au kufa. Raia wengine, ingawa kwa bahati nzuri si wengi, waliuawa au kujeruhiwa wakati ndege za Amin zilipoangusha mabomu Bukoba na Mwanza. Na maelfu ya wananchi waliokuwa wakiishi katika eneo Amin aliloliteka ama wameuawa ama wamejeruhiwa vibaya sana. Hata wale walionusurika walipoteza vyote walivyokuwa navyo: nyumba zao, na vitu vichache walivyokuwa

mbinu - njia ya kufanya kitu

shambulizi/mashambulizi - pigano; nchi/mtu anapopiga ghafula

raia - mtu wa nchi kwa sheria, si lazima awe mwenyeji wa hapo

kwa mamia - wengi sana; mara mia nyingi

kushughulisha - kufanya mtu au kitu kuwa na kazi

mpiganaji/wapiganaji - askari au mtu mwingine anayepigana kwa ajili ya nchi

kupakua - kuondoa vitu/mizigo kutoka katika chombo cha usafiri: meli, gari, ndege, n.k.

kuhakikisha - kuonyesha/kusema kuwa kitu ni kweli kabisa

ufanisi - kushinda, kufaulu

kadiri - jinsi; -a kulingana na; kama

kuangusha - kufanya kuanguka

eneo/maeneno - sehemu

kuteka - kukamata na kutawala

kunusurika - kutoroka kutoka hali ya hatari kwa bahati tu

navyo; shule zao, zahanati zao,  
na mashamba yao!

Katika siku hii ya leo  
tunakumbuka juhudi zetu na shida  
tulizozipata. Na hasa tunge-  
penda kukumbuka ujasiri wa raia  
waliokuwa wanaishi karibu na  
mpaka, ambao waliteseka kwa  
uvamizi wa Amin, lakini ambao  
walisimama imara wakaendelea  
na kazi zao za kilimo na za  
kuendeleza huduma za lazima.

Lakini katika vita, hata  
kama sisi sote tunahusika, bado  
kazi ya askari ni kazi maalum.  
Wao ndio huenda mbele kumkabili  
adui. Wao ndio wenye makusudi ka-  
bisa kuyaweka maisha yao katika  
hatari kubwa. Wanakwenda wakati  
wowote, na mahali po pote wana-  
poamriwa kwenda, bila ya kujali  
shida zitakazowakabili katika  
kwenda hivyo; au muda walio-  
kwisha kuutumia katika kupigana  
au kutembea. Giza likiingia

zahanati - hospitali ndogo,  
dispensari

ujasiri - uhodari; ushujaa

kuteseka - kupata taabu;  
kufanyiwa ukatili

uvamizi - kuingia katika nchi  
isiyo yako kuishambulia  
bila ya kuwa na haki

imara - -a nguvu sana

kilimo/vilimo - ukulima

kuendeleza - kufanya kuende-  
lea

kusudi/makusudi - bila ya  
kulazimishwa; kwa kupe-  
nda mwenyewe

kuamriwa - kupewa lazima ya  
kufanya kitu

bila ya kujali shida - bila  
ya kuogopa

giza - kweusi; bila taa, jua  
n.k. kama vile usiku

wanalala hapo hapo walipo (na katika vita hivi wamewahi kulala sehemu za maji na mbu na majoka), lakini walinzi wa doria wakati wote lazima wawe tayari kupambana na adui mara tu zitokeapo dalili za kwanza za hatari.

Na katika vita hivi vya kupambana na Amin, baadaye askari wetu walilazimika kuvuka mpaka wa Tanzania na kuingia katika nchi ambayo si yao. Walilazimika kufanya hivyo ili kumwadhibu mvamizi, na kuha-kikisha kwamba hana uwezo tena wa kurudia mashambulizi yake katika nchi yetu. Haikuwa kazi rahisi. Hawakuwa na hakika kuwa watapokewa kwa shangwe na wananchi wa Uganda ambao walikuwa wamechoshwa na ukatili wa Amin. Lakini walivuka mpaka; na wakamwadhibu Amin.

Na wamemwadhibu kweli! Urais wa maisha ukomile,<sup>7</sup> na

kuwahi - kuweza

mbu - mdudu mdogo kuliko nzi anayeruka na anauma na kunyonya damu

joka/majoka - nyoka mkubwa

mlinzi/walinzi wa doria - askari ambaye yuko mbele ya wengine

kupambana - kukutana na kupigana

kuvuka - kupita hadi upande wa pili wa kitu

shangwe - furaha

kuchoshwa - kuwa umechoka kwa ajili ya kitu fulani

-komile - kuwa jambo limefika mwisho (kutoka kukoma)



kujigamba kukomile! Amin sasa  
ni mkimbizi katika nchi  
alikozea<sup>8</sup> kwenda kifua mbele<sup>9</sup>  
akijitapa juu ya ujasiri wake.

Tanzania haina jeshi  
kubwa; ila ina jeshi zuri.  
Lakini Tanzania ina wananchi  
wengi ambao ni wanamgambo.  
Jeshi la Wananchi pamoja na  
wanamgambo waliungana kuunda  
nguvu moja ya mapigano. Nguvu  
hiyo ya pamoja ndiyo iliyompiga  
Idi Amin. Siasa yetu ya kuwa-  
funza ulinzi wananchi wa viji-  
jini, viwandani, maofisini, na  
kulifanya Jeshi la Wananchi  
kusimamia mafunzo hayo, imethi-  
bitika kuwa siasa safi. Tuna-  
wapa heko.<sup>10</sup> Tunampongeza kila  
askari ambaye alitimiza jukumu  
lake kwa uaminifu na kwa  
nidhamu: aliyekuwa vitani  
Uganda na aliyekuwa huku nyuma.

Baadhi yao wapo pamoja  
nasi hapa leo. Tunawakaribisha  
na kuwapokea. Tunawapokea kwa

kujigamba - kujiona kuwa wewe  
una uwezo zaidi au unajua  
zaidi kuliko wengine

mkimbizi/wakimbizi - mtu anaye-  
kimbilia nchi/mahali pengine  
kwa sababu ya serikali yake

kwenda kifua mbele - kuamini kuwa  
unaweza kufanya kitu

kujitapa - kujigamba (taz. juu)

wanamgambo/wanamgambo - mpiganaji  
asiye katika jeshi halisi  
au jeshi la kawaida

kuunda - kujenga

funzo/mafunzo - jambo ambalo  
limefunzwa

kuthibitika - kuweza kuonyeshwa  
kuwa jambo ni kweli/sawa

kupa heko - kumwambia mtu ume-  
furahi kwa ajili ya jambo  
fulani ambalo amelifanya

kupongeza - kupa heko (taz. juu)

kutimiza - kufanya kitu kiwe  
kamili

jukumu/majukumu (jukumu) - jambo  
ambalo ni lazima lifanywe

uaminifu - hali ya kutokuwa na  
uwongo

nidhamu - adabu nzuri; hali ya  
kufanya kila jambo  
linalotakiwa

niaba yao wenyewe, na pia wakiwa wawakilishi wa wenzao walio-  
kwisha kwenda nyumbani katika  
sehemu mbali mbali za Tanzania,  
na pia wale ambao wako Uganda  
bado.

Kama mlivyokwisha kutangaziwa, majesni yetu yameanza  
ziwa, majesni yetu yameanza  
kurudi nyumbani. Kiasi cha elfu  
ishirini, karibu nusu ya wapiga-  
naji wote waliokuwa Uganda,  
wamekwisha kurudi makwao.<sup>11</sup>  
Wale ambao bado wako Uganda  
watarudi mara matayarisho yata-  
kapokamilika ya kuondoka kwao  
Uganda bila kuacha fedheha.  
Hawa ni vijana wetu. Tunataka  
warudi nyumbani wawe pamoja  
nasi. Tunahitaji juhudi zao na  
moyo wao katika kujenga nchi  
yetu.

Lakini wako baadhi ya  
askari wetu ambao hawatarudi  
tena. Vijana wetu 404 wamekufa  
vitani. Tunawapa heshima zetu,  
kwa huzuni lakini pia kwa fahari.

kwa niaba ya - kama mjumba wa;  
badala ya

mwakilishi/wawakilishi - mtu  
anayesimamia nafasi ya  
mtu mwingine

kutangaziwa - kila mtu kuelezwa

tayarisho/matayarisho - jambo  
linalofanywa ili kitu kiwe  
tayari

kukamilika - kuwa kamili

fedheha - jambo/taabu/kosa  
linalomfanya mtu ajione ha-  
fai

kupa heshima - kuheshimu  
(taz. juu)

huzuni - kukosa furaha

Tunatoa pole<sup>12</sup> nyingi kwa jamaa zao, na tunaungana nao katika msiba huo. Shida yao ni shida yetu, na maisha yao ya siku za mbele ni jukumu letu.

Na baadhi ya askari wetu walijeruhiwa. Wengi wao wamepona, au watapona kutokana na matibabu tunayowajibika kuwapa. Lakini baadhi yao wamepata vilema vya maisha. Kwao hao tunao wajibu maalum. Ni wajibu wa Chama, wa Serikali na wa kila mwananchi, kuwasaidia waweze kuwa raia wenye manufaa kwa kiasi cha uwezo wa hali yao. Maana mtu haachi kuwa na manufaa kwa sababu tu amekatika mguu, au mkono, au amepoteza macho yake, au amevurugika akili. Inaweze kana kazi fulani hataweza kuzifanya, lakini ziko nyingine anazoweza kuzifanya. Hatuna budi kuhakikisha kuwa hawa walio-umizwa kutokana na uvamizi wa

kutoa pole - kumwambia mtu kuwa unasikitika kwa ajili ya mambo yaliyompata; kumwambia mtu pole

msiba/misiba - kufiwa na ndugu, jamaa, jirani, au rafiki

tibabu (pia tiba)/matibabu - dawa na msaada wa daktari

kuwajibika - kuwa na wajibu

kilema/vilema - upungufu; tatizo katika mwili; tati-  
zo ambalo watu wanalipata baada ya kujeruhiwa (taz. juu) au kwa kuzaliwa

manufaa - vitu vinavyofaa

kwa kiasi - kulingana na

kukatika mguu - mguu kuondoshwa kutoka mwilini

kuvurugika akili - kuharibika akili

Amin, hawa ambao walipigana kwa  
ajili yetu sisi, wote wanapata  
mafunzo mapya pale ambapo  
inawezekana, halafu wanapata  
nafasi ya kujipatia riziki zao  
katika kazi ambazo wanaziweza.  
Kila mtu mwenye jukumu la  
kuwaajiri wafanya kazi lazima  
akumbuke wajibu huo. Na kila  
mfanya kazi lazima awasaidie  
askari hawa walemavu kufanya  
kazi zao na kutimiza wajibu  
wao kwa ukamilifu katika maisha  
yetu.

riziki - mahitaji (hasa  
chakula)

kuajiri - kumpa mtu kazi ya  
mshahara

mlemavu/walemavu - mtu  
ambaye amepata kilema  
(taz. juu)

ukamilifu - hali ya kuwa  
kamili



## NOTES

### Grammatical

1. kutia moyo - (trans. "to encourage"). This is another example of a useful phrase in which kutia is used. See fn. 1 of "Naushangulia Mlima wa Kenya" (Somo la Tisa).
2. kuwa radhi - (trans. "to approve"). While kuwa usually appears in phrases with na and a noun (see kuwa na wivu, fn. 6 of "Kujipatia Mchumba"), there are also phrases like this one where kuwa stands on its own. These expressions are largely idiomatic.
3. kujitoa mhanga - (trans. "to sacrifice oneself"). For other examples of phrases in which kutoa is used, see fn. 1 of "Mikoko, Samaki ni Maarufu Lamu," and fn. 3 of "Misingi ya Uandishi wa Barua Zetu."
4. walichokuwa nacho - (trans. "(everything) that they had"). The phrase walichokuwa nacho is understood to refer to kila kitu.
5. kwa mamia - (trans. "by the hundreds"). Here the augmentative Class 6 prefix has been added to mia.
6. See fn. 3 of "Elimu katika Jamhuri ya Kenya na Marekani ya Kaskazini" on the use of kadiri.
7. ukomile - (trans. "has ended"). The ile completive suffix seldom occurs in contemporary Standard Swahili, but is found frequently in older poetry.
8. kuzoea - (alikozeoa kwenda: trans. "where he used to go"). Kuzoea is used here as an auxiliary; this is perhaps the most frequent use of the verb. Another example occurs in "Mumbi Ahojiwa":  

walizoza kurarua chapati
9. kwenda kifua mbele - (trans. "to strut"). The figurative meaning of this expression is probably self-explanatory.
10. kupa heko - (trans. "to congratulate"). There are a variety of useful phrases in which kupa is used. The following are a

few examples from Farsi, pp. 27-29:

<u>kupa uso</u>	to treat one favorably
<u>kupa mgongo</u>	to go against
<u>kupa radhi</u>	to give one's blessing
<u>kupa pole</u>	to express sympathy

Kupa heshima ("to show respect"), is used below.

11. makwao - Used here as a plural of kwao. When kwao is used, nyumbani is generally understood, i.e., wamekwisha kurudi (nyumbani) kwao. But nyumbani can refer either to home or homes, as can kwao. Makwao, on the other hand, is definitely plural. While such plurals are unusual in Swahili, they do occur in other Bantu languages which have singular nouns in the same class as ku- locatives; the plurals of these nouns are in Class 6. For example, in Kikuyu kũgũrũ ("leg") is in the same Class (15) as kũndũ ("place"); the plural of kũgũrũ, magũrũ is in Class 6.
12. kutoa pole - (trans. "to express sympathies"). See fn. 3 above for references to other text examples of phrases in which kutoa is used.



## NOTES

### Cultural

- a. Mkwawa - (?-1898) - a leader of the Hehe who fought the Germans.
- b. Mirambo - (c. 1840-1884) - a military leader of the Nyamwezi who eventually controlled Unyamwezi and the trade routes through it.
- c. Mputa - a leader of the Ngoni during the Maji Maji rebellion.  
For additional information concerning the above figures see:

Kurtz, Laura S. Historical Dictionary of Tanzania. African Historical Dictionaries, no. 15. Metuchen, N.J.: Scarecrow, 1978.

Bennett, Robert Norman. Mirambo of Tanzania 1840?-1884. New York: Oxford University Press, 1971.

- d. Missenyi - the northwestern corner of Tanzania, bordered by Uganda and the western shore of Lake Nyanza.



## Maswali

1. Somo hili ni juu ya mashujaa wa zamani au mashujaa wa wakati gani?
2. Majeshi ya nchi gani yalivuka mipaka gani?
3. Mwandishi anasema, "... vita vya siku hizi havipiganwi na askari peke yao; vita vya kisasa vinawashirikisha watu wote" (p. 275). Eleza kwa ufupi watu wasio askari washirikije?
4. Mwandishi anamsifu Rais Idi Amin? Unajuaje?
5. Mwandishi anatoa sababu gani kueleza kwa nini majeshi ya Tanzania yalifaulu?
6. Askari waliojeruhiwa watasaidiwaje? Eleza kwa ufupi.
7. Kulikuwa na mabadaliko ya namna gani kule Tanzania wakati wa vita hivi?
8. Eleza kwa ufupi shida zilizowakabili majeshi ya Tanzania.
9. Eleza kwa ufupi umuhimu, unavyouona, wa mambo yanayotajwa katika somo hili.





## ACTIVITIES

### 1. Objective - Explanation

If you were asked whether there is a holiday in your country comparable to Siku ya Mashujaa, how would you answer? Develop a detailed answer for class discussion.

### 2. Objective - Debate

Prepare a class debate on one of the following topics:

Kuna vita vyenye haki?  
Vita hivi baina ya Uganda na Tanzania vilikuwa vyenye haki?

### 3. Objective - Research and Reporting

Read about the war between Tanzania and Uganda. What was the cause of the war? Who was involved, or not involved, and for what reasons? How long did the war last, and what were some of its repercussions? Prepare a class report based on the information you gather.

### 4. Objective - Speeches Appropriate to Ceremonies

Prepare a speech of praise of thanks which would be appropriate to a particular type of ceremony.

National Holiday - Siku ya Mashujaa, Siku ya Uhuru  
Cultural Event - Wedding Celebration, Formal Welcome of Visitors  
Religious Celebration - Idi el Haji, Idi el Fitri

### 5. Objective - Understanding Varied Perspectives

Read differing accounts of the Tanzania/Uganda war, and prepare an account from a chosen perspective using the third paragraph of "Mapambano Yanaendelea" as a model.

Ugandan	Zambian
Kenyan	Nigerian
American	Soviet
British	Sudanese
Libyan	Chinese
Israeli	

6. Objective - Grammatical Practice: Auxiliary Verbs

Write ten sentences with auxiliary verbs. Use kuzoea as an auxiliary verb in five of these sentences.

7. Objective - Vocabulary Development

Use each of the following in a sentence of six or more words:

kutia moyo  
kupa heko  
kupa pole  
kutoa pole  
kuheshimu

kuwa radhi  
kupa mgongo  
kupa heshima  
giza  
kusita





## 21. Watu na Punda



Mji wa Lamu



Hadithi ingine<sup>1</sup> au ngano ingine  
ambayo itafuatia ni "Watu Na Punda."  
Hapa tuna mfano mmoja wa Waswahili  
au kipande cha wimbo unaosema:

Ukicha kutaywa

Hutofanya<sup>2</sup> yambo

Waja kuumbua

Ndio lao umbo<sup>3</sup>

Wendapo sawa

Wambiwa u<sup>4</sup> kombo

Hii ni mfano wa ambayo hadithi  
hii nitawatolea na niliwatolea  
kipande hiki cha nyimbo ili  
kuthubitisha, waja siku zote ni  
watu wa kusema. Unavyofanza wewe  
utasemwa, kwa hivyo angalia mwendo  
wako wa sawa. Ufuate lile lililofanya  
bora, wewe usiende kimakosa kumkosea  
Mwenyemungu na kuendea kinyume  
binaadam. Mafundisho yako juu ya  
hadithi au ngano kama hii, ndiyo  
Waswahili wamechagua ngano mbalimbali,

kutaywa - kutolewa maneno  
makali

yambo - jambo kwa Kiamu

kuumbua - kufanya kuharibika

kombo/makombo - -enye  
kosa

kuthubitisha/kuthibitisha -  
kuonyesha kuwa jambo ni  
kweli/sawa

Mwenyemungu - Mwenyezi Mungu,  
Mungu

binadam - binaadamu

fundisho/mafundisho - jambo  
ambalo limefundishwa

Source: Sheikh Ahmed Nabhany, "Watu na Punda," July 1983, Malindi, Kenya. Transcribed by Ann Biersteker and May Balisidya.

ndani yake muna mafunzo. Si kuwa zinatolewa, wanatolewa watoto ni kucheka tu; lakini ndani utacheka na utapata mafunzo.

Ngano hii yatueleza ni mtu au watu. Ni mtu na watoto wake wawili, wa kike na wa kiume; na yeye na mkewe. Walikuwa enda<sup>5</sup> safari, kwa mfano kutoka hapa kwenda Matondoni au kutoka hapa kwenda Shela na kurudi.<sup>a</sup> Sasa kwa nini huyu mzee kuwa atawachukua watoto wake na mkewe ili wende safari? Kwa sababu ataka kuwafunza - kuwaonyesha - namna gani binadamu walivyo.

Sasa aliwachukua akawaambia, "Haya sasa twendeni musikize namna gani (au musikilize namna gani) binadam walivyo." Pale pale walichukua punda wao, wakaanza safari yao. Sasa baba yule amemshika punda na yule mkewe wako mbele na watoto wako pamoja na punda wamemshika anawafuata nyuma.

Wakipita katika baraza hiyo hapo - mbele hapo - watu wale waliokaa barazani wakasema, "Tizame hawa wana punda

kusikiza - kufanya kusikia

baraza - sehemu ya nyumba ya kiasili ya Waswahili iliyoko mbele; mahali ambapo wanaume kukaa ili kuzungumza

kutizama - kutazama

wanambeba yule na yule punda  
angeweza kuwabeba wao! Wanakwenda  
na punda yule yuwafuata."<sup>6</sup>

Basi wakafika mbele baba  
akawaambia, "Je, mmesikia maneno gani?"

Wakasema kwamba, "Hawa wasema kuwa  
habari sisi tuna punda na vile vile  
bila ya kupandwa na mtu, tunamchukua.

Basi, hawa ni watu wajinga. Punda  
wanaye, kisha waonwa kwenda kwa miguu."

Asema, "Uzuri."

Wakaenda mbele tena kidogo, wakampanda  
wote. Wote watu wale wakapanda - baba,  
mke na watoto wawili wakapanda. Wakapita  
barazani wasema, "Loo, tazama watu hawana  
imani wale. Hawana imani hata kidogo.

Punda mmoja wamekwenda kumpanda wote. Watu  
wale wataka kumvunja uti wa maungo. Wataka  
kumvunja ule ujiti wa maungo. Kwa hivyo  
hawa watu hawana imani hata kidogo."

Akawaambia watoto wake, "Mmesikia?"

Wakamwambia, "Tumesikia."

"Haya, tushukeni."

Wakashuka. Akapanda baba. Akipanda  
baba, wakienda mbele, wakikuta watu ambao  
walisema, "Loo, tazama mzee yule! Yeye dunia

mjinga/wajinga - asiyejua  
desturi; mpumbavu

imani - huruma

uti wa maungo - mfupa  
mkubwa wa sehemu ya  
nyuma ya mwili

ujiti wa maungo - uti wa  
maungo (taz. juu)

yake imekwisha? Akwenda apanda punda,  
na amwata mkewe na watoto wake wenda  
kwa miguu! Yeye hana imani kabisa  
huyu? Hilolo<sup>7</sup> liko katika starehe  
limepanda punda. Watoto wake ndio  
wanamfuata nyuma!"

Wakisha mbele akawaambia, "Mmesikia?"

Wasema, "Tumesikia."

Akashuka. Wakaenda mbele akamwaambia,  
"Haya sasa, panda wewe mke!"

Akapanda mkewe. Baba na watoto  
wakamfuata nyuma. Akapita katika baraza,  
wasema, "Loo, tazama mwanamke yule  
hatamheshimu mume wake! Wala hana imani  
ya watoto wake! Awata kuwapandisha watoto.  
Ingawa awapandishe watoto, hampandishi  
mumewe, hana imani hata kidogo mke yule!"

Akawaambia, "Mmesikia?"

Haya wakienda mbele akampandisha  
mtoto wa kiume. Mtoto wa kiume akipanda,  
akipanda, hata akipita barazani wasema,  
"Loo! Mtoto hana adabu yule! Babake na  
mamake na nduguye wa kike, maskini,  
mwanamke mdhaifu, uh? Hawezi kuwaheshimu.  
Akampangia mamake. Akapandwa na babake

kuata - kuacha (kwa Kiamu)

starehe - hali ya kupumzika

kupandisha - kufanya kupanda

-dhaifu - hafifu



au yule mtoto wa kike? Anakwenda kupanda yeye, bwana. Watu wazee na ndugu na mamake wafuata nyuma!"

Asema, "Mmesikia?"

"Ekh, tumesikia."

Akenda<sup>8</sup> mbele akashuka. Walipokwenda mbele akishuka, akapanda mtoto wa kike sasa. Akipanda mtoto wa kike akipita barazani, wasema, "Loo! Hadi hana adabu yule! Mtoto wa kike akwend. asimwate mtoto wa kiume. Mwanamume naye mwenye hadhi na nini? Anakwenda panda yeye punda. Kisha mamake na babake wamfuata nyuma kama namna hii. Hana adabu kabisa mtoto yule."

hadhi - heshima

Basi baba akawaambia, "Mumesikia?"

Wakamwambia, "Tumesikia, baba."

Akawaambia, "Haya sasa."

Pale pale wakaingia mwituni au msituni wakakata mti mrefu. Wakikoma wakamfunga punda miguu miwili na miwili. Wakamtia katika ujiti ule. Akawaambia, "Haya, watu wawili mbele, baba na mamake na hao huko nyuma." Wakambeba sasa. Wakapita.

ujiti/njiti - kipande cha  
mti

Wakapita barazani, "Loo, wajinga! Angalia wajinga! Punda yule anaweza

kuwabeba wao wote. Ah? Wao wanakwenda kumbeba. Yeye mwenyewe atakwenda tu. Akwenda kwa nini? Wasimwate akenda mwenyewe? Sasa tena wanambeba wao. Basi hawa watu hawa wajinga hawa wa mwisho. Wana maana gani kuweka punda?"

Akawaambia watoto, "Mmesikia?"

Basi pale pale akawaweka watoto wao akawaambia, "Humu ni wasia: Kwamba binadamu siku zote lazima aseme, hata kama wewe unakwenda sawa. Sasa yote kutoka mwanzo kule mpaka hapa tulipofika, mmeona, hata kitu kimoja maanake hatukuacha kufanza? Na ndiyo, binadamu. Sasa wewe, tizama lile jambo la sawa. Ufuate njia ambayo imezonyooka.<sup>g</sup> Usimwonee mtu. Usimnyanganye mtu. Usimdhulumu mtu. Usiseme urongo. Uende mwendo wa kiutu. Hapo ndipo utapata salama kwa Mwenyезingu. Lakini kwa binadamu, hupati salama."

Kwa hivyo Nabahany akarudi na hadithi yake akawaachie ninyi hapo muishike mwende nayo Amerika huko, waambia watu wengine kuwa Waswahili wana hadithi kama hizi. Sawa.

wasia - maelezo juu ya maisha anayoyatoa mtu kwa watu wake

kufanza - (Kiamu) kufanya

kuonea - kufanyia yasiyo haki

kunyang'anya - kuiba kwa kutumia nguvu

kudhulumu - kufanya isiyo haki

urongo/marongo - uwongo

-a kiutu - -enye wema wa watu

## NOTES

### Grammatical

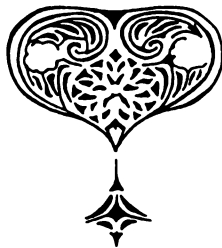
1. ingine - (trans. "another"). This is another form of nyingine. In Kiamu, the Class 9 and 10 forms of this adjective are ingine/zingine.
2. hutofanya - (trans. "not doing"). This is the negative habitual form of the verb.
3. Ndio lao umbo - (trans. "It is indeed they, their character"). Ndio is a third person plural agreeing with waja. Lao, as a possessive preceding the noun, serves to emphasize it. Another reason for the word order here is the rhyme scheme, where -mbo is the rhyming syllable.
4. u - (trans. "you are") is an example of a free verb prefix which substitutes for ni in certain contexts.
5. Walikuwa enda safari - (trans. "They went on a trip"). This is a complex verb form in which the second verb does not have an explicit aspect marker.
6. punda yuwafuata - (trans. "the donkey follows them"). Yu is an alternate third person singular form of the short present.
7. Hilolo - (trans. "the one by that name"). This is a shortened form of the emphatic demonstrative, hilo hilo, "that very one," which agrees with jina, implying that the person has been named.
8. akenda mbele - (trans. "and he went ahead"). The vowels "a" and "e" of akaenda coalesce here.
9. Ufuate njia ambayo imezonyoka - (trans. "Follow the path which is straight/honest"). In the Kiamu dialect, the -zo- relative infix corresponds to the vyo of manner in Standard Swahili. Note that there are two different relative markers here.

### Cultural

- a. This story was told at the Lamu museum in Lamu town. Matondoni and Shela are other towns on Lamu Island.

## MASWALI

1. Wahusika wa ngano hii ni nani?
2. Baba anataka kwenda safari kwa sababu gani?
3. Watu gani wanazungumzia kuhusu familia hii?
4. Nani alipanda punda? Nani alishuka punda? Kwa sababu gani?
5. Watu waliingia mwituni kwa nini? Walitumia ujiti kufanya nini?
6. Baba aliwaambia watoto kutofanya vitendo vinne. Vitendo hivi ni nini?
7. Eleza kwa ufupi wasia wa hadithi hii. Unakubali nao au hukubali?  
Eleza jibu lako.
8. Toa mfano mmoja wa ngano ya aina hii ya Kiamerika. Wasia yake ni nini?
9. Ukienda safari pamoja na mama na baba na dada na punda zako, mtasafiri kwa namna gani? Kwa nini mtaenda kwa namna hii?



## ACTIVITIES

### 1. Objective - Imaginative Narration

Prepare an imaginative narrative presentation to be given in a class storytelling session.

### 2. Objective - Cultural Description

This story includes a variety of references to Swahili culture. List these and be prepared to discuss your list in class.

### 3. Objective - Cultural Description and Comparison

Identify other Swahili tales, proverbs, songs, etc., in which there is reference to the donkey and/or other animals and be prepared to discuss the symbolism of the donkey and other animals in Swahili oral literature.

### 4. Objective - Imaginative Narration

Re-tell this story in Swahili and tape your version of it. Then compare your version to that of Mr. Nabhany.

### 5. Objective - Cultural Description and Comparison

Prepare to discuss in class the use of fables to provide moral instruction and whether this tale could be viewed as presenting only the message Mr. Nabhany discussed at the end.

### 6. Objective - Grammatical Practice: Recognizing Dialect Forms

Identify five sentences in this passage in which Northern Dialect forms are used. Rewrite these sentences using only Standard Swahili forms.

### 7. Objective - Vocabulary Development

Use each of the following in a sentence of six or more words:

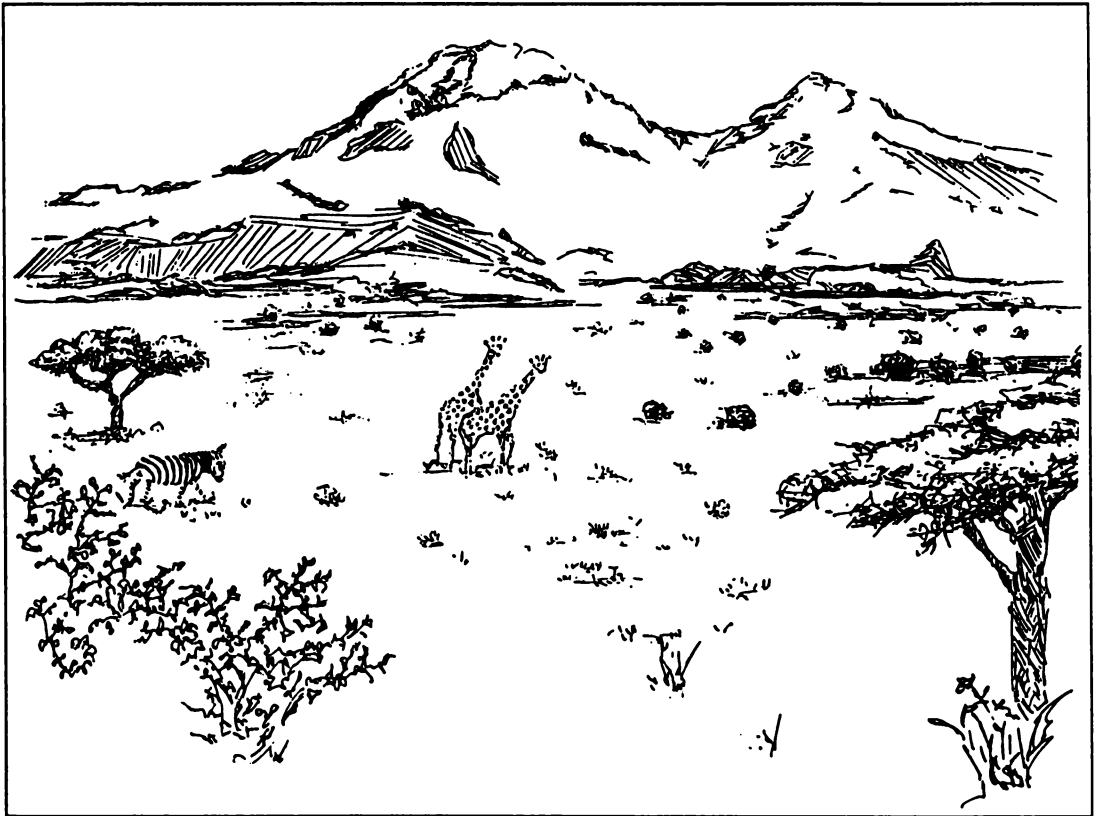
kuthibitisha  
baraza  
starehe

mafundisho  
mjinga  
kuonea





## 22. Tanzania Kabla ya Utawala wa Kigeni



Kilimanjaro





Babu Adhihirisha Ukweli

Siku moja wakati wa kiangazi

kabla babu yangu alipokuwa hajafariki nilibahatisha kuwa na mazunguzo naye, ilikuwa ni mara ya kwanza kuhojiana naye hata kufikia hatua ya kukasirishana. Kwa vile mimi ni mjukuu wake, aliona fahari<sup>1</sup> kubwa kunisimulia mengi ili kusahau ubishi niliyokuwa nikifanya.

Nyumbani tulipopumzika, na shambani tukilima, babu alizoea<sup>2</sup> kusema maneno haya matatu "Enzi ya Furaha". Hata akaamuru mdogo wangu ambaye ni kitinda mimba kwa mama aitwe "Furaha" ili kuwa kumbukumbu ya enzi ile ya furaha. Mimi sikulewa maana yake; hivyo, siku moja tukiwa tumeketi jamvini nilimwomba aniambie maana ya maneno haya.

kudhihirisha (kudhahirisha) - kufanya jambo liwe wazi; lijulikane

wakati wa kiangazi - wakati usio na mvua na wenye joto

kufariki - kufa

kubahatisha - kujaribu

kuhojiana na - mtu kumwuliza mwingine maswali na kuulizwa naye

kukasirishana - mtu kumpa mwingine hasira na kupewa naye hasira

ubishi - kutokukubali jambo au mawazo ya mtu mwingine

enzi - wakati (hapa)

kuamuru - kutoa amri

kitinda mimba/vitinda mimba - mtoto wa mwisho kuzaliwa

kumbukumbu - kitu au jambo linalokumbusha kitendo au jambo lililopita

Source: Katoke I. K. "Tanzania Kabla ya Utawala wa Kigeni," in *Tanzania: Kabla Baada ya Uhuru*. Nairobi: East African Literature Bureau, 1971, pp. 3-13.

"Kabla ya siku zile za vioja na majonzi chini ya utawala wa Bwana Kinoo Mjerumani,<sup>a</sup> kisha akafuata Mwingereza baada ya vita" alianza masimulizi, "dunia yetu ilikuwa na neema kubwa. Watu waliishi miaka mingi bila wasiwasi, majonzi wala majuto. Tulijitawala, tuliwaita mababu zetu wakaitika, tuliita miungu yetu ikatumwagia neema. Enzi zile zilikuwa za furaha. Mjukuu wangu hata leo unaweza kuona mabaki ya maisha ya kale katika mapango kadhaa k.m. huko Kondo, <sup>b</sup> Amboni Tanga, <sup>c</sup> na penginepo."

Nilishangaa sana kwa sababu alikuwa akisema mambo kinyume cha yale niliyofundishwa shuleni kwamba: Watu waliishi kinyama, walikula wenzao, walitembea uchi. Walioko-lewa na Wazungu. Utamaduni haukuwapo, nchi yetu ilikuwa hata haina maendeleo yoyote.

Babu hakuweza kuvumilia

kioja/vioja - kitu kinachoshangaza au kutisha

majonzi - huzuni

masimulizi - hadithi; maelezo juu ya jambo lililotokea

neema - baraka; faida

kumwagia - kupa kwa wingi

baki/mabaki - kitu kilichobaki

kushangaa - kuona ajabu

kinyama - kama wanyama

uchi - hali ya kutokuvaanguo

niliyomwambia. Alisogea karibu na kuanza kunisimulia mambo yalivyokuwa tangu hapo awali jinsi makabila yetu yalivyoundwa, jinsi watu wake wali- vyoishi na kufanya kazi, pia jinsi walivyoabudu na kufurahia mila na desturi zao.

### Uongozi Zama Hizo

Kabla ya utawala wa kigeni, yaani kabla ya maingilio ya Wajeru- mani na Waingereza, makabila ya Tanzania yalikuwa ya aina mbalimbali kwa kufuata jinsi yalivyoundwa hapo mwanzo. Kila kabila lilikuwa na kiongozi wake wa aina fulani. Kuna makabila yaliyokuwa na utawala wa aina ya kifalme. Yalimtambua kiongozi mmoja aliyekuwa na uwezo wa kutawala kutokana na mila za nchi. Hakuwa mtawala tu bali mlinda amani<sup>3</sup> na mila za nchi. Aliwachagua viongozi chini yake kumsaidia kuta- wala na kuhudumia watu wake. Mfano

kuabudu - kuheshimu, kuomba, kuogopa mungu au miungu

maingilio - kuingia mahali au katika jambo lisilo kuhusu kwa nia fulani

mlinda/walinda - mtu anaye- linda

amani - hali ya usalama

kuhudumia - kutumikia, kusaidia

wa makabila hayo ni Wahehe ambao walikuwa na kiongozi wao mkuu 'Mtwā' kwa mfano Mkwawa.<sup>d</sup> Pia Wachagga ambao walikuwa na 'Mangi'<sup>e</sup> mbalimbali kama Meli,<sup>f</sup> Rindi,<sup>g</sup> n.k. Wasambaa nao walikuwa na kiongozi wao mkuu aliyeitwa *Kimweri* ama *Simbamwene*. Na huko Buhaya viongozi wao waliitwa *Bakama* kama vile Rumanyika,<sup>h</sup> Kabigi,<sup>i</sup> Ruhinda<sup>j</sup> n.k.

Tunaweza kuzidi kujiuliza<sup>4</sup> watawala hawa walitokeaje? Ingawa hatuwezi kuwa na uhakika kamili, masimulizi mengi yanasema kuwa hapo awali mtu aliyekuwa stadi katika kazi fulani kama uwashi, utengenezaji mitumbwi, usana (uhunzi), ama kazi nyingine ya uhodari angeweza kuteuliwa na ukoo, jumuiya au jamii kuwa kiongozi wao. Wakati mwingine *kamambe* — jitu dume<sup>5</sup> lenye nguvu — angeweza kuwapiga vita<sup>6</sup> ukoo mwingine halafu akajitwalia madaraka. Masimulizi mengine yanasema kwamba mtu

stadi/mastadi - mwenye uhodari au fundi

uwashi - kazi ya kujenga kwa mawe

utengenezaji - kazi ya kute-geneza au kujenga kitu

mtumbwi/mitumbwi - chombo cha kusafiria mtoni, ziwani, au baharini kina-chotengenezwa kutokana na kipande kikubwa cha mti

usana (usani) - kazi ya kutengeneza vyombo vya chuma, n.k.

uhunzi - taz. juu usana

kuteuliwa - kuchaguliwa

ukoo/koo - jamaa

jumuiya (jumuia) - jamii; kikundi cha watu (hapa)

jitu/majitu - mtu mkubwa

dume - -a kiume

mwenye hekima, na aliye na busara  
na ambaye alijishughulisha sana  
kuwapatanisha watu katika magomvi  
ama kuwapatanisha na miungu yao  
aliheshimiwa sana hata kufanywa  
kiongozi.

kupatanisha - kufanya watu  
wapatane

Makabila mengine hayakuwa na  
utawala wa aina hiyo. Watu wote  
walijiona sawa. Hivyo hapakuwa na  
haja ya kumfanya mtu yeyote kuwa  
mtawala ama kiongozi. Sababu moja-  
wapo ni kwamba makabila hayo yalii-  
shi mahali ambapo palistawi mazao  
ya muda mfupi kama nafaka tu. Hivyo  
haikuwezekana wakulima kukaa hapo  
pamoja kwa muda mrefu bila kuhama-  
hama. Basi, kwa vile walihamahama  
pasingekuwa<sup>7</sup> na haja ya mtu mmoja  
au wachache kuwasimamia wote katika  
kazi za maisha ya mahali pamoja  
kama makabila tuliyokwisha zungumzia  
hapo awali. Makabila haya ni kama  
Wamasai, Watindiga (ama Tatoga) na  
Wahadza wanaoishi katika mikoa ya

kustawi (kusitawi) - kumea

kuhama - kutoka mahali  
fulani na kwenda kuishi  
mahali pengine

mkoa/mikoa - sehemu ya nchi  
iliyo kubwa kuliko wilaya

Arusha, Singida, na Shinyanga.

Makabila mengine hayakuwa na utawala uliovuma sana, lakini yalitambua viongozi kadhaa katika shughuli zao za kila siku kwa mfano Wagogo, Wasukuma na Wanyamwezi.

Hata hivyo, makabila yote (yale yaliyokuwa na watawala na yasiyokuwa) yalikuwa na ukoo ambao mara nyingi uliishi pamoja, ukafanya kijiji na kumiliki mali pamoja. Lakini makabila mengine, hasa ya ukoo unaotokana na uzazi wa mama, yalitawanyika mahali pengi. Makabila kama Wayao yalitambua ukoo wa mababu zao kupitia uzazi cha mama. Wengine kama Waha, Wahaya na Wachagga hutambua kizazi cha upande wa baba.

Mara nyingi watu wa ukoo mmoja walijuana na kupatana sana kama ndugu waliotokana na mzazi mmoja wa kwanza. Walitembeleana, walialikana katika sherehe

kuvuma - kusikika; kuenea

uzazi - ndugu wa upande mmoja; k.m. uzazi wa mama --ndugu wa upande wa mama

kutawanyika - kuenea kila mahali

kutembeleana - mtu kumtembelea mwingine na kutembelewa naye

kualikana - mtu kumwalika mwingine na kualikwa naye

mbalimbali, k.m. kuzaliwa mtoto,  
kumwita jina. Pia waliishi pamoja  
kwa siku kadhaa katika siku za  
majonzi na huzuni ya misiba kadhaa  
k.m. vifo, vita, kimbunga, n.k.  
Kuhusu mali iliyolipwa kwa mahari  
ya binti yao, waliweza kuigawanya  
kwa wote waliohusika. Mara nyingi  
visa na ugomvi ama kutopatana  
kulisawazishwa kwenye sherehe na  
mkusanyiko wa ukoo.

Kila kijiji kilikuwa na  
mipaka yake na mbuga na malisho  
yake. Ugomvi wa mipaka haukutokea  
mara kwa mara, na hata ulipotokea  
wazee wa vijiji na wa koo walikutana  
na kuipatanisha. Mara nyingi vijiji  
kadhaa vilikubaliana kuwa na mahali  
pa kulima pamoja na mbuga za malisho  
kwa wote.

### Dunia Iliyojitosheleza

Makabila yetu yalijitosheleza  
hapo enzi za kale kwa hali yoyote --  
katika maisha ya ubinadamu ya kila

kimbunga - upepo mkuu na  
wenye nguvu nyingi sana

kusawazishwa - kufanya kuwa  
sawa sawa

mkusanyiko/mikusanyiko -  
kikundi cha vitu au watu  
ambao wamewekwa mahali  
pamoja

mbuga - ardhi yenye nyasi  
isiyokuwa na miti mikubwa  
mingi

malisho - mahali penye majani  
ya kulishia ng'ombe na  
mifugo mingine

ubinadamu - kuishi vizuri na  
watu wengine

siku, katika uchumi, na katika mahitaji ya roho.

### Utu

Mtu alimtambua na kumheshimu mwenzake kama binadamu kama yeye. Na heshima hii ilianza nyumbani. Mtoto aliwaheshimu baba na mama. Hiyo haikutosha. Alimheshimu mkubwa yeyote yule. Lazima amwamkie vizuri na lazima aitikie mwito wote akiitwa ama akitumwa. Mapatano ya nyumbani hayakutosha. Nyumba ama familia zilipatana na jirani zake, vilevile kijiji kilipatana na kijiji cha karibu, na kadhalika. Ujamaa katika nyumba ama jamii haukuishia kwa baba, mama na mtoto. Uliendelea hali kwa babu, bibi, shangazi, baba, baba mdogo, hata kufikia watu ishirini katika jamii moja. . . .

### Dini

Je, katika shughuli za kila siku kama kulima, kujenga, kufanya

utu - ubinadamu (taz. juu)

mwito/miito - kuita, kitendo cha kuita

jirani/majirani - mtu anayeishi karibu na mahali unapoishi

bibi - (hapa) nyanya

baba mdogo - mdogo wa baba



biashara n.k., kama mambo yalikwenda kombo, mtu angefanyaje? Je kama mtu alitendewa vibaya na mwenzake angefanya nini? Je kama alikuwa na mahitaji mengine mengi angefanya nini? Jibu ni kwamba mambo hayo na mengine mengi yalipotokea mtu hakukawia kumwendea yeye yule aliye juu ya wote - - Mungu na mababu wakiwa kuzimuni. Hii ndiyo ili-kuwa dini maalum kabla ya wageni kuingia nchini. Hakuwapo Mungu mmoja bali wengi na wasingehesabika. Kila ukoo ulikuwa na mungu na na mzimu wao waliyemwabudu na ambaye aliwaletea neema na msamaha wa dhambi walizozitenda. Ili kujio-ndoa katika dhambi na laana ilimpasa mtu kutambikia miungu iliyo-husika. Vilevile kuonyesha shukurani kwa neema zilizokuja kama mavuno mengi na mvua nyingi, tambiko lili-fanyika.

#### ELIMU

Utu, uchumi, dini na elimu ni

kwenda kombo - kuharibika

kukawia - kuchelewa

kuzimu - mahali zinakokwenda roho za watu ambao wamekufa

kuhesabika - kuwa jumla maalum

mzimu/mizimu - roho za watu ambao wamekufa wanaopewa heshima

msamaha/misamaha - tendo la kusamehe

dhambi/(dhambi) madhambi - kosa linalovunja amri ya dini

laana/malaana - hasira ya Mungu

kutambikia - kuwapa mizimu au miungu zawadi ili wasiwe na hasira

kuonyesha shukurani - kuonyesha kuwa unamshukuru mtu kwa ajili ya jambo fulani

tambiko/matambiko - jambo fulani, shughuli au kitendo cha kutambikia miungu au mizimu

vitu muhimu. Kabila ama jamii  
fulani ilijifunza mila, aina za  
uchumi na dini yao kufuatana na  
aina ya elimu waliyopata ama kutoa.  
Njia tofauti zilitumika kueneza  
elimu ya kizazi kimoja mpaka kingine.  
Utajiri wa mila na tabia za kabila  
fulani uliweza kuenea kote nchini  
kwa kutumia njia hizi.

Hapo kale hapakuwa na madarasa  
na shule kama tuonavyo sasa. Watoto  
walijifunza kwa nyimbo, hadithi na  
zaidi kwa vitendo. Mtoto wa mvuvi  
alijifunza uvuvi kwa kuongozana na  
baba yake huko baharini na kujionea  
mwenyewe jinsi samaki wanavyovuliwa.  
Hali kadhalika mtoto wa mwindaji  
alifuatana na baba yake mpaka  
mawindoni. Elimu pia ilitolewa  
katika wakati fulani fulani wa kukua  
mtoto. Makabila mengi waliwapeleka  
watoto wao na kuwatia jandoni.  
Huko jandoni mambo mengi ya mafunzo  
yalifanyika. Watoto wa kike mara

kueneza - kuwezesha kuenea

utajiri - hali ya kuwa na  
mali nyingi; hali ya  
kuwa tajiri

kuongozana na - mtu kuongo-  
zwa na mwingine

kufuatana na - mtu kumfuata  
mwingine

mawindoni - mahali pa  
kuwinda

kwa mara walifunzwa katika unyago.  
Hadithi za wakubwa na nyimbo vili-  
kuwa vitu vingine vya maana sana  
katika kuwafunza watoto.

Faida kubwa ya elimu hii ni  
kufundisha kile ambacho kina manufaa  
kwa wakati ule. Manufaa ya elimu  
hayakutegemea wakati ujao. Ila  
wakati ule ambapo yanatolewa.

### Tujiulize Kidogo

Kwa nini siku zile uhuni,  
dhambi, na makosa hayakuwa mengi  
kama siku hizi? Maana yake: sababu  
hasa ya babu kusema 'enzi zile za  
furaha' ni nini?: Kujibu swali hili  
tukumbuke mila, desturi na sheria  
za zamani, hazikuandikwa kitabuni  
kama vitabu vya sheria tunavyo sasa.  
Lakini kila mtu alijua na kuheshimu  
wajibu wake kama ilivyo kwa jirani  
mwema. Kutenda makosa kulisababisha  
laana kutoka kwa Mungu na mababu ili  
kuadhibu jamii nzima ya mtu huyo, na

uhuni - tabia ya kufanya  
vitendo vya kuchukiza

kuadhibu - kumtesa mtu kwa  
makosa ambayo ameyafanya

pengine kabila zima. Kwa hiyo kama mhalifu angeonekana, angeadhibiwa vikali hata kutoswa majini. Tuna-weza kusema kwamba uhalifu haukuwa mwingi kwa sababu watu waliogopa kwamba matokeo ya baadaye si yao pekee bali jamaa, vijiji hata kabila lao.

Ndiyo maana wasichana wali-weza kukua wakawa wakubwa bila kupata mimba, ama wanawake waliolewa bila kuwaacha waume zao. Adhabu ya uhalifu ilikuwa moja: Msichana aliyepata mimba bila kuolewa alito-swa majini ama kutengwa kwenye kisiwa au adhabu nyingine kali. Mwanamke aliyemwacha mume wake bila kosa maalum asingerudi nyumbani kwa baba yake na hasa kwa vile ingem-lazimu baba kulipa mahari yote.

"Kwa hakika huu ulikuwa wakati wa 'Furaha'. Furaha kwa walioishi wakati huo. Furaha pia kwa vizazi vyao. Hiyo ni enzi ya Furaha kamili," alimalizia Babu.

mhalifu/wahalifu - mtu anayevunja sheria

kutoswa majini - kutupwa majini

adhabu - mateso anayofanyiwa mtu ambaye amevunja kanuni au sheria

uhalifu - kitendo cha kuvunja sheria

mimba - kukua kwa mtu au mnyama ndani ya tumbo la mama

kutengwa - kuwekwa mbali na watu wengine

## NOTES

### Grammatical

1. kuona fahari - (trans. "to feel proud"): There are many useful phrases in which kuona is used. You are probably familiar with:

kuona lo - to be surprised

Many of these are easy to understand if you remember that kuona (and kusikia as well) can refer to other perceptual acts in addition to seeing (or hearing). For example:

kuona njaa - to feel hungry

kuona kiu - to feel thirsty

kuona baridi - to feel cold

kuona joto - to feel hot

kuona usingizi - to feel sleepy

kuona haya - to feel shame

There are many additional examples in Rechenbach, p. 418; Mohamed, p.27; and Farsi, pp. 29-30. See fn. 2 of "Mumbi Ahojiwa" for similar examples with kusikia.

2. alizoea kusema - (trans. "s/he used to say"). Kuzoea is an auxiliary verb which indicates that the action of the following infinitive is a habitual or typical action. See fn. 8 of "Mapambano Yanaendelea."
3. mlinda amani - (trans. "the defender of peace"). Note that the noun following mlinda here refers to that which is defended:

mlinda amani - defender of peace

mlinda mila za nchi - defender of national customs

but in other cases refers to that which something else is defended from:

mlinda ndege - one who scares away birds

4. tunaweza kuzidi kujiuliza - (trans. "we are able further to ask ourselves"). Kuzidi is used here as an auxiliary verb. See "Kujipatia Mchumba," fn. 5.

5. jitu dume - (trans. "a male giant"). This is an example of what is usually called an "augmentative." When nouns normally of another class are found in a Class 5 or Class 6 form, the implication is that the Class 5/6 form refers to a larger object or person. The Class 5/6 form often has additional negative connotations, especially if the noun refers to a human being. Other examples are found in Ashton, pp. 296-298; Wilson, p. 141; and M. Saidi's Fani Mbali Mbali za Kiswahili, Dar es Salaam: Longman, 1976, pp. 54-55.
6. kuwapiga vita - (trans. "to wage war against them"). This is another example of a phrasal verb in which kupiga is used. See fn. 9 of "Mumbi Ahojiwa" for additional examples. Notice that in this context the -wa- object prefix in kuwapiga vita ukoo refers to watu, here deleted.
7. pasingekuwa - (trans. "there would not have been"). This is a conditional form using the Class 16 or pa- prefix. See Wilson, pp. 347-355, for additional examples and explanations.



## NOTES

### Cultural

- a. Bwana Kinoo Mjerumani is a derogatory term for the German colonial rulers.
- b. Located approximately 100 miles north of Dodoma in central Tanzania, Kondoa is one site of rock-paintings in Tanzania.
- c. Located five miles to the north of Tanga on the coast of Tanzania, the Amboni caves are a series of natural caverns which also contain rock-paintings. For more information on archaeological sites and for detailed maps of Tanzania, see the Atlas of Tanzania, Tanzania Surveys and Mapping Division, Ministry of Lands, Settlement and Water Development, Dar es Salaam, Tanzania, 1967.
- d. Mkwawa (?-1898) ruled during a time of political consolidation for the Hehe, after thirty distinct groups had joined to form one political entity. He mounted a successful resistance campaign against the Germans in 1891, and then ruled in relative peace and prosperity for three years afterward. The Germans then launched an offensive against Mkwawa in 1894, soundly defeating the Hehe. Mkwawa was finally forced to commit suicide in order to avoid capture in 1898.
- e. Mangi is the term for a leader among the Chagga.
- f. Meli was a leader of the Chagga people from 1891 to 1900. He resisted one German expedition in June of 1892, was defeated the following year, and was ultimately hanged by the Germans in 1900. Meli's death was attributed in part to the curse of a brother who was murdered while struggling with Meli for control of the chiefdom.
- g. The father of Meli, Rindi ruled in Moshi briefly during 1860, and then from 1870 to his death in 1891. Rindi signed treaties and worked with the Society for German Colonization, allying himself with the Germans and the Arusha against a local rival, Chief Sina of Kibosho.
- h. Rumanyika (?-1880) came to power in 1853 at Katagwe, following the intervention of the King of Buganda against Rwegira, a rival claimant. Rumanyika's 27 years of rule were characterized by further growth in the Swahili/Arab trade, struggles with his brother Rwegira over the question of succession, and a series of local wars.

- i. Chief of Kianja in Buhaya, Kabigi allied himself with the Germans even as he excluded missionaries from his land. Kabigi learned to read and write, adopted German military techniques, and collected taxes. His support for the Germans was well rewarded by political favors.
- j. Following the collapse of Bunyoro-Kitara, Ruhinda (c. 1500-1600) established his clan, the Hinda, as rulers of Ankole in Uganda. Later he conquered Bukoba and Karagwe in Tanzania and Burundi, establishing sub-dynasties in those areas.

For additional information on Tanzanian historical figures, see the following:

Andrew Roberts, ed. Tanzania Before 1900. Nairobi: East African Publishing House, 1963.

John Iliffe. Tanganyika Under German Rule 1905-1912. Cambridge: Cambridge University Press, 1969.

Laura S. Kurtz. Historical Dictionary of Tanzania. African Historical Dictionaries, no. 15. Metuchen, N.J., and London: Scarecrow Press, 1978.





## MASWALI

1. Lengo la somo hili ni nini?
2. Msimulizi alipata wapi maarifa aliyoyatoa katika makala haya?
3. Eleza tofauti baina ya makabila yaliyokuwa na watawala na yale yaliyokuwa hayana watawala.
4. Mwandishi anasema masimulizi aliyoyasikia hayakuwa kama historia aliyoisikia shuleni. Kwa nini kuna historia za aina mbili?
5. Watu wa ukoo mmoja walialikana na kutembeleana kwa ajili gani? Je, walifanya hivi wakati gani?
6. "Utu" (katika makala) maana yake nini? Je, kuna utu wa kutosha duniani?
7. Je, makala ya historia kama haya yana umuhimu gani? Je, ni vizuri watu kujua historia zao? Kwa nini?
8. Dini za watu kabla ya ukoloni zilikuwaje?
9. Unafikiri nini kuhusu njia ya kufundisha watu kama inavyoelezwa katika somo hili? Je, unaupenda mtindo huu kuliko ule wa kisasa? Eleza kwa ufupi.



## ACTIVITIES

### 1. Objective - Narration

Prepare for in-class presentation a narrative in which you take the part of one of your grandparents; explain to young people changes which have occurred in your society.

### 2. Objective - Analyzing and Evaluating Material

Prepare for an in-class discussion of how you would revise this passage for presentation of the same content to an American elementary or high school audience.

### 3. Objective - Narration

Identify a period in your own life, that of your family, or that of a group with which you identify, which you would characterize as "Enzi ya Furaha." Develop a presentation in which you explain this period to your classmates.

### 4. Objective - Interview

Invite an East African or group of East Africans to your class to discuss "school" and "non-school" education. Interview your visitors on this topic and also be interviewed by them.

### 5. Objective - Expanding Information

Much of the information presented in this passage is in a very simplified form. Identify a topic mentioned in the passage which is within your area of expertise. Then develop a presentation in which you expand upon the information presented here.



6. Objective - Grammatical Practice: Auxiliary Verbs

Write ten sentences in which you use kuzidi, kuendelea, or kuzoea as auxiliary verbs.

7. Objective - Vocabulary Development

Use each of the following in a sentence of seven or more words:

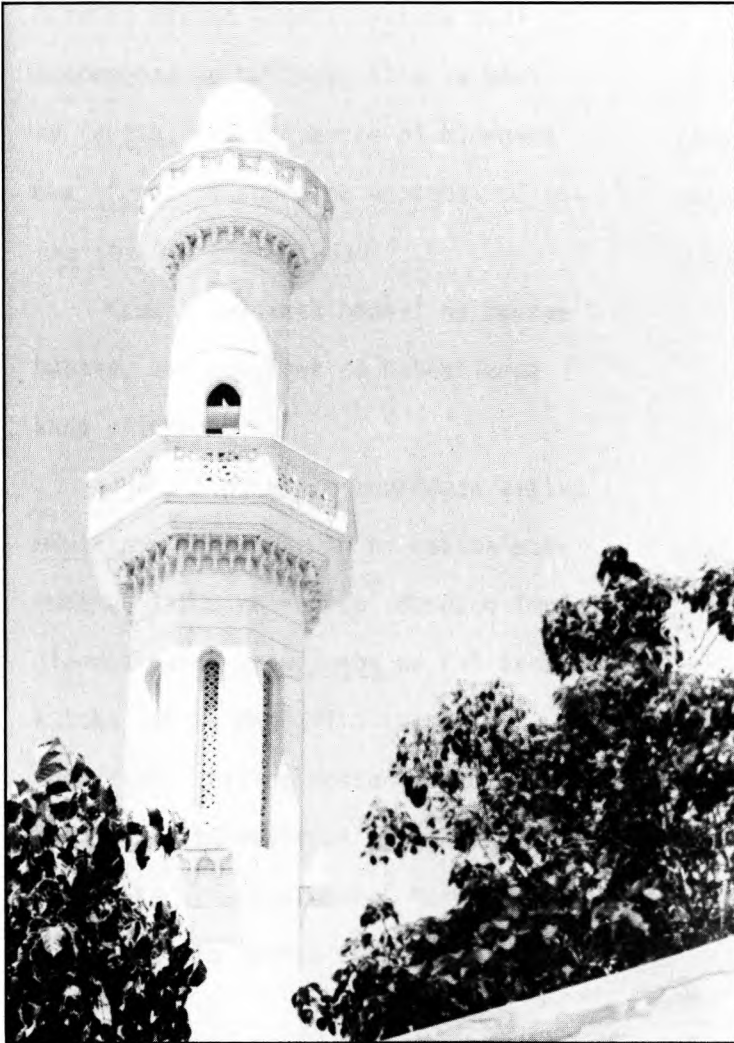
kuona njaa  
kuona kiu  
kuona baridi  
kuona joto  
kuona usingizi  
kuona haya  
kuona fahari  
mlinda ndege  
jitu  
kushangaa  
mimba  
mwito







## 23. Pongezi Mwalimu Nyerere



Mnara wa Msikiti—Unguja



Mwanasiasa mashuhuri wa miaka mingi, Rais Julius Nyerere wa Tanzania, amechaguliwa kama mwenyekiti mypa wa Shirika la Umoja wa Nchi Huru za Afrika (OAU). Hatuna budi kumpongeza na kumtakia kila la heri na fanaka. Rais Nyerere ni miongoni mwa miamba ya uhuru na viongozi walioanzisha OAU mnamo 1963.

Kama mwanasiasa hodari na mwenye busara, anatambuliwa na kuheshimiwa sana uliwenguni.

Jambo jingine la kupendeza katika mkutano wa sasa wa OAU ni kwamba utaelelea licha ya kwamba<sup>1</sup> Morocco imejiondoa baada ya wajumbe wa Polisario kutoka Sahara Magharibi kuruhusiwa kushiriki. Mfalme Hassan wa Morocco alifikiria kwamba nchi nyingine marafiki zake zitaunga mkono<sup>2</sup> Morocco na kujiondoa pia katika OAU, lakini ni

mwenyekiti/wenyekiti - mtu aliyechaguliwa na watu kuongoza chama au mkutano

fanaka - baraka

mwamba/miamba - mtu hodari

kuanzisha - kufanya kuanza

mkutano/mikutano - kikundi cha watu ambao wamekutana kufanya shughuli fulani

mjumbe/wajumbe - mtu aliyetumwa kufanya shughuli fulani mkutanoni (taz. juu)

Source: "Pongezi Mwalimu Nyerere", *Taifa Leo* (Nairobi, Kenya), 14 November 1984, p. 2.

Zaire tu ambayo inaiunga mkono, na hata haikujiondoa isipokuwa tu kususia mkutano wa sasa.

Makamu wa Rais na Waziri wa Mashauri ya Nchini, anayeongoza ujumbe wa Kenya katika mkutano huo, amesema wazi kwamba Kenya haiungi mkono hatua ya kujiondoa ama kususia mkutano wa OAU kwa sababu haitasaidia kusuluhisha lo lote.

Lakini pia kufikia sasa mkutano huo wa 20 wa OAU haujakatizwa. Wajumbe waliendelea mbele na kumchagua Mwalimu Nyerere kama mwenyekiti mpya baada ya kumaliza swala hilo la Sahara Magharibi.

Hata hivyo, hii haina maana kwamba mzozo huo wa Polisario na Morocco ume-malizika. Huenda ikawa vita vitaimarika kati yao na kubidi OAU kutafuta njia mathubuti za kumaliza mzozo huo.

Kwa sasa, Mwalimu Nyerere ana wajibu mkubwa sana. Kama alivyosema mwenyekiti anayeondoka, Rais Mengistu Haile Mariam wa Ethiopia, wakati wa

kususia - kukataa kufanya jambo; kukataa kuhudhuria

makamu wa rais - mtu atakayekuwa rais kama rais akifa

waziri/mawaziri - mtu mkuu anayepewa madaraka ya kiongozi katika serikali

waziri wa mashauri - mtu anayempa rais mashauri (shauri/mashauri - maoni yatakamsaidia mtu aamue kufanya au kutofanya jambo fulani)

ujumbe - wajumbe wote pamoja wa nchi moja au chama kimoja ni ujumbe wa nchi hiyo

hatua - kitendo

kusuluhisha - kufanya hali ya kupatana itokee

kufikia - mpaka

kukatizwa - kufanywa mazungumzo yasiendeleo

swala/maswala - swali

mzozo/mizozo - ugomvi; hali ya kutopatana

kuimarika - kuwa -enye nguvu sana

kubidi - kulazimika

mathubuti - -enye nguvu sana



kufungua mkutano huo, Afrika ingali inakabiliwa na matatizo ambayo yali-kuwapo wakati alichukua uenyekiti miaka miwili iliyopita. Pia kuna matatizo mengine mapya yaliyotokea na ambayo yanahitaji kusuluhishwa.

Katibu Mkuu wa Umoja wa Mataifa, Javier Perez de Cuellar, ambaye pia alihutubu, alitaja matatizo hayo kama ukame, njaa, wakimbizi na hali mbaya sana ya uchumi.

Rais Nyerere alikubali jambo hilo na ingawa aliapa kuimarisha ushirikiano na kuingiza nguvu zaidi OAU, Rais Nyerere hawezi mwenyewe kufanya kazi hiyo ngumu. Hii ndiyo sababu viongozi wengine hawana budi kuitikia wito wake na kuimarisha umoja zaidi.

Maendeleo ya kiuchumi ni muhimu kwa uthabiti na nchi za OAU hazina budi kujitahidi kutimiza lengo hilo badala ya kupiga domo<sup>3</sup> tu. Rais Nyerere anajulikana kwa hekima yake na kwa hakika ni wakati kama huu

uenyekiti - kazi ya mwenyekiti (taz. juu)

katibu mkuu - kwa Kiingereza 'Secretary General'

kuhutubu - kutoa hotuba

ukame - hali ya nchi kukosa maji

mkimbizi/wakimbizi - mtu anayekimbilia nchi isiyo yake kwa sababu ya ukame, njaa, vita n.k.

kuapa - kuthibitisha jambo kwa kiapo

ushirikiano - umoja

kuingiza - kufanya kuingia

wito - mwito

maendeleo - hali ya kuendelea vizuri hasa kwa uchumi au mawazo

uthabiti - hali ya kuwa imara

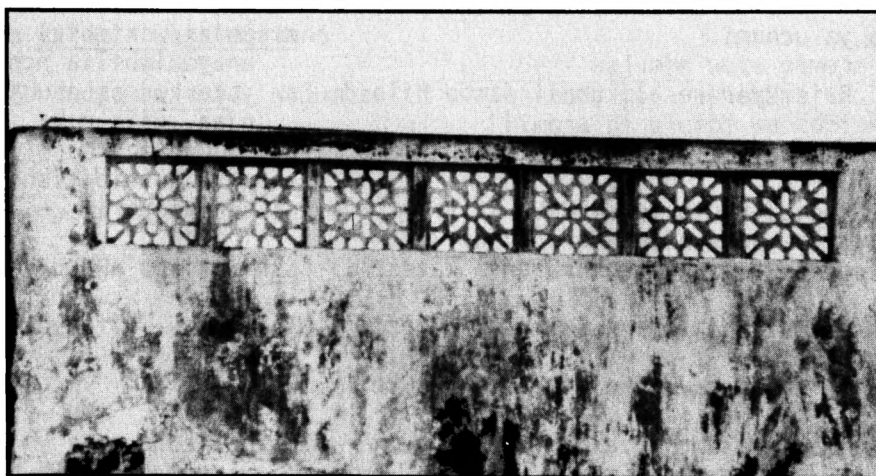
kutimiza - kufanya kitu kiwe kamili

ndipo anahitajika kuongoza shirika  
hilo, ili kulisaidia kukabiliana na  
matatizo yake.

Ni muhimu nchi za Afrika zimpe  
ushirikiano kamili anaohitaji,  
kutia moyo kutimiza wajibu wake  
ipasavyo, wala zisifuate mfano  
mbaya wa Morocco.

kuhitajika - kuweza  
kuhitajiwa

shirika/mashirika - chama  
au jumla ya watu au  
wajumbe kilicho na  
shughuli fulani muhimu



Ukuta—Unguja

## NOTES

### Grammatical

1. Licha ya kwamba - a phrase which functions as a conjunction, and is often best translated as "even though."
2. kuunga mkono - (trans. "to support"). Kuunga is also used in other expressions, such as:

kuunga hesabu - "to total"  
kuunga chakula - "to stir food"

Note that if an object infix were used here, the phrase would be,

zitaiunga mkono Morocco.

The -i- would agree with Morocco, not with mkono as on the next page:

Zaire tu ambayo inaiunga mkono.

3. kupiga mdomo - (trans. "to talk uselessly" - often, although not here, "to gossip"). This is yet another example of an idiomatic phrase in which kupiga is used. See also fn. 9 of "Mumbi Ahojiwa."

### Cultural

- a. For additional information on the Organization of African Unity, see the following:

Cervenka, Zdenek. The Organization of African Unity and its Charter. New York: F. A. Praeger, 1969.

El-Ayouty, Yassin, ed. The Organization of African Unity after Ten Years: Comparative Perspectives. New York: F. A. Praeger, 1975.

Wolfers, Michael. Politics in the Organization of African Unity. London: Methuen, 1976.

## MASWALI

1. "Mwalimu," katika makala haya, ni nani?
2. Kwa nini ni lazima kumpongeza Mwalimu?
3. Habari iliyomo katika makala haya inahusu nini; siasa au uchumi?
4. Kwa nini Morocco na Zaire ziliususia mkutano wa OAU?
5. Viongozi wa Kenya wamekata shauri kufanyaje kuhusu mkutano wa OAU? Kwa nini wamekata shauri hili?
6. Katibu Mkuu wa Umoja wa Mataifa ametaja matatizo gani ya Afrika? Eleza kwa ufupi kila tatizo.
7. Toa maoni yako mwenyewe kuhusu tatizo la Morocco na Polisario. Kama hujui jambo hili tunga maswali machache juu ya jambo hili, ambayo ungependa yajibiwe.
8. OAU ina matatizo mengi. Unafikiri ni kwa sababu gani?
9. Eleza umuhimu wa kuwa na kiongozi mwenye hekima na busara kama Mwalimu.



## ACTIVITIES

### 1. Objective - Congratulating a Public Figure

Develop a speech for class presentation in which you congratulate a well-known public figure.

### 2. Objective - Congratulating a Friend or Colleague

Develop a speech for class presentation in which you congratulate a classmate on some recent accomplishment.

### 3. Objective - Accepting Congratulations

Develop a speech for class presentation in which you thank someone for congratulations given to you.

### 4. Objective - Evaluating Information

Identify the positions and individuals supported and opposed in this editorial. Then prepare for a class discussion in which you indicate how the author has expressed approval and disapproval of these positions.

### 5. Objective - Updating Information

Follow up one topic mentioned in this article and prepare an up-date for class presentation.

### 6. Objective - Paraphrasing

This editorial contains a number of lengthy sentences which have complicated structures. Identify five such sentences and rewrite each in two or more simpler sentences.

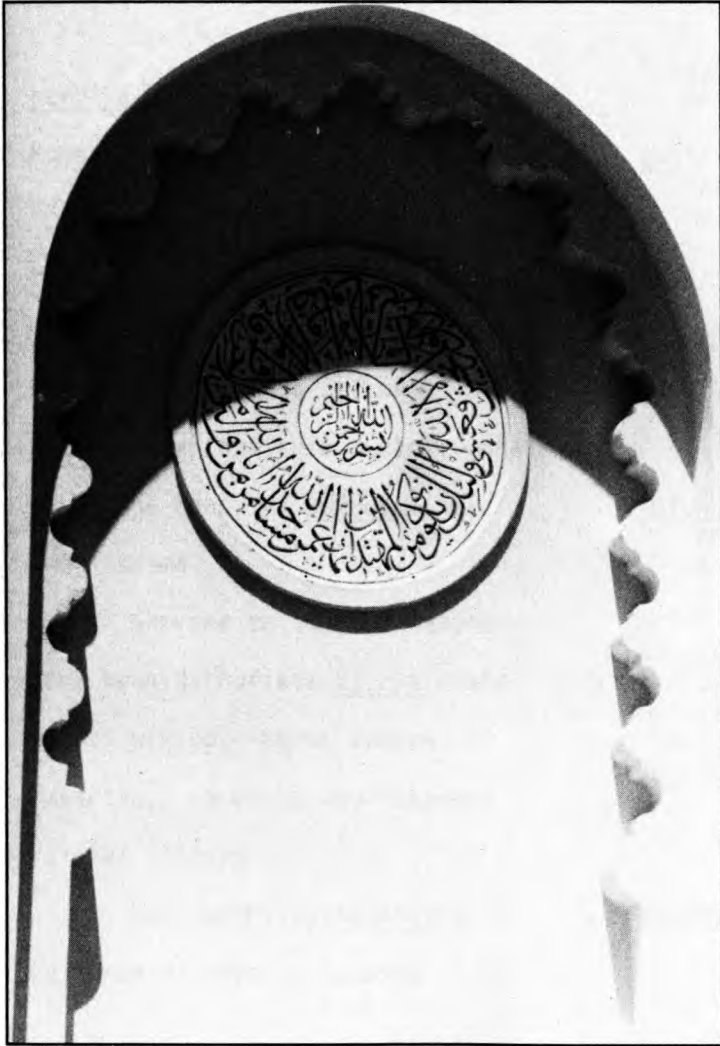
### 7. Objective - Grammatical Practice: Abstract Nouns

Identify ten abstract nouns in this and previous lessons and write expanded definitions of each.





## 24. Kwa Heri Ramadhani



Msikiti—Unguja





Mwezi mtukufu wa Ramadhani<sup>a</sup>  
ulimalizika kwa furaha baada ya  
mwezi kuandama tarehe 11 Julai.

Maelfu ya Waislamu waliku-  
sanyika katika misikiti kote mjini  
Mombasa kwa swala za Idd ul Fitri<sup>b</sup>  
ambako sala maalumu kwa Serikali na  
viongozi zilifanywa.

Baada ya sala kulikuweco na  
karamu ambapo jamaa na marafiki  
walifurahia tena kula chakula wakati  
wa mchana baada ya kufunga<sup>c</sup> kwa  
mwezi mzima.

Sherehe za Idd kwa watoto  
kama kawaida hufikia kilele chake  
wakati wanapotembezwa kwenye  
Makadara, na mwaka huu Makadara  
yalijaa vilivyo.

Watu wengi walimiminika  
kujionea michezo na tamasha

-tukufu - -enye kuheshimiwa

kuandama - kuonekana kwa  
mwezi

kukusanyika - kuwa mahali  
pamoja

swala - mambo na matendo  
maalumu ya dini ya Kiisla-  
mu yanayofanywa misikitini

sala - kitendo cha kusali

maalumu - maalum

kufunga - kutokula saa za  
mchana kutwa kwa ajili  
ya dini

kilele/vilele - sehemu ya  
juu kabisa ya mlima, mti  
n.k.

kutembezwa - kupelekwa

kumiminika - kuja kwa wingi

Source: "Kwa Heri Ramadhani," *Sauti ya Pwani*, 22 July 1983, p. 3.

mbalimbali zilizokuwa zikionyeshwa humo. Kati ya waonyeshaji yalikuwako makundi kutoka sehemu za mbali kama vile Nairobi na Nakuru walio-  
kuja mahsusi kufanya maonyesho ya kukusanya pesa za msaada.

Maonyesho yao yalitayarishwa na chama cha vijana Waislamu cha Mombasa na pesa zilizopatikana zanuiwa kutumiwa kwa ujenzi wa madarasa huko Mkomani. Kiasi kingine cha pesa kitatumiwa kwa kulipia mishahara ya walimu wa madarasa na karo kwa wanafunzi wa madarasa ambao ni maskini.

mwoyeshaji/waonyeshaji - mtu anayeonyesha kitu au jambo fulani

mahsusi - hasa

maonyesho - vitendo au vitu vinavyoonyeshwa

kukusanya - kupata (hapa)

msaada/misaada - kitu au kitendo cha kusaidia

kunuiwa - kutakiwa

karo - ada



## NOTES

### Cultural

- a. During Ramadhani, the last month of the lunar year, Moslems fast from sunrise to sunset. This ritual commemorates the revelation of the Koran to the Prophet Mohammed.
- b. The Idd ul Fitri (also Idi el Fitri) celebration begins at sunset on the last day of Ramadhani, marking the end of the month of fasting. Most of the night is spent visiting friends and relatives, as everyone exchanges gifts and celebrates the holiday.
- c. Fasting, during Ramadhani, lasts from sunrise to sunset. The only Moslems who are excused from this requirement are children, those who are ill, those who are traveling, and women who are menstruating or nursing babies. It is expected, however, that anyone who is unable to fast during Ramadhani will compensate for the days missed by fasting at a later date.

For more information on Islam, see:

Hitti, Phillip K. Islam: A Way of Life. Minneapolis: University of Minnesota Press, 1970.

Masomo ya Kiislamu. Nairobi: Zakuna Printers Ltd., 1983.



## MASWALI

1. Ramadhani ni mwezi mkuu wa dini gani?
2. Nani walikusanyika misikitini?
3. Idd ul Fitri ni siku ya furaha au siku ya huzuni?
4. Watoto hufanya nini siku ya Idd?
5. Siku ya Idd ul Fitri, watu walimiminika kufanya nini?
6. Watu wanaotoka Nairobi na Nakuru walishuka pwani kwa sababu gani?
7. Je, kuna sikukuu ya dini ya Kikristo ambapo watu hufanya mambo kama haya? Eleza tofauti baina ya Idd ul Fitri na sikukuu hiyo.
8. Pesa zilizopatikana zilinuiwa kwa lengo gani?
9. Kama unajua zaidi kuhusu Ramadhani na Idd ul Fitri eleza kidogo. Kama hujui andika mambo unayoyapenda kujifunza kuhusu Ramadhani na Idd ul Fitri.



## ACTIVITIES

### 1. Objective - Description of Cultural Activity

Prepare a description of the activities in your city or town on a particular holiday. Present this description in class.

### 2. Objective - Imaginative Narration

Develop a short narrative set in Mombasa at the end of Ramadhani. Present this narrative in class.

### 3. Objective - Interviewing

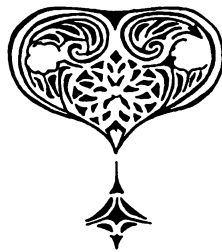
Invite one or more East Africans to your class and interview them concerning activities in their home or city or town on particular holidays.

### 4. Objective - Description of Cultural Activity

Based on your interviews, write a fictive newspaper article about activities in another East African city on another holiday.

### 5. Objective - Presentation of Information

Do some background research on some aspect of Islam -- cultural, religious, or political, and develop a presentation for class. Topics may include any of the different branches of Islam; the life of the prophet Mohammed; women and Islam, etc.



6. Objective - Paraphrasing

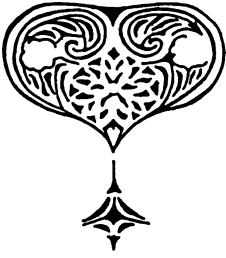
Rewrite the first three paragraphs of this reading in your own words using vocabulary and structures with which you are familiar.

7. Objective - Vocabulary Development

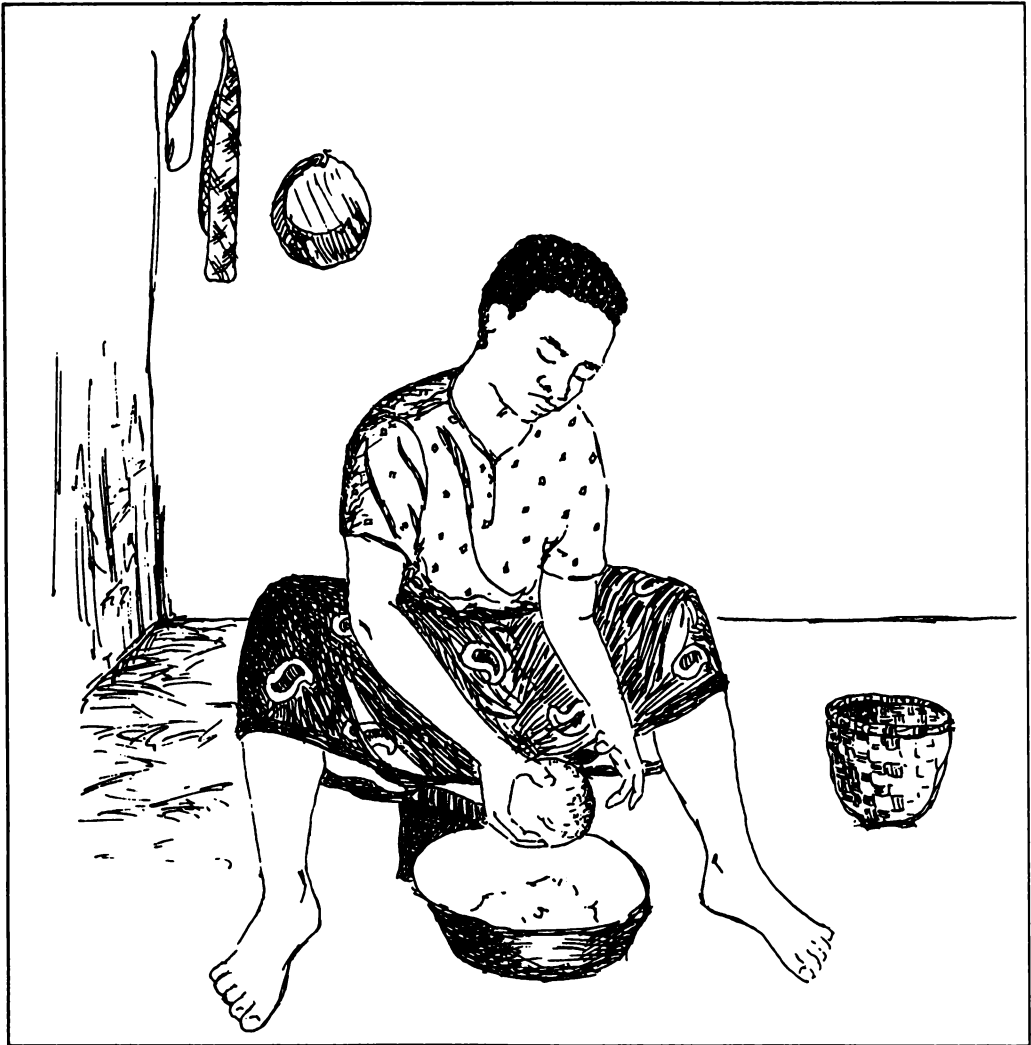
Use each of the following in a sentence of eight or more words:

-tukufu  
maonyesho  
msaada  
kunuiwa  
kukusanyika





## 25. Shida



“Siku Hiyo Matika Alifanya Uamuzi Wake”





Chonya alikuwa kijana  
mrefu, mwembamba, wa rangi ya  
maji ya kunde. Wakati alipovaa  
suruali yake, ambayo ilikuwa  
imekatwa kuchukua mtindo wa  
"bichi koma", alionyesha urefu  
zaidi katika maumbile yake.  
Aliubeba uso mrefu, uliomfanya  
afanane na vijana wa Kimasai.  
Watu wengi katika siku zake za  
shule ya msingi, walizoea kumuita  
"Mmasai."

Kila siku asubuhi kijana  
huyu alisikika kijijini kwao  
akisema kwa sauti ya juu kabisa,  
"katara katara limefika." Kila  
sauti hiyo iliposikika watu  
walianza kumiminika kutoka katika  
vitembe vilivyofuka moshi,  
kuelekea kule sauti ilikotoka.

ukunde/kunde - namna ya haragwe  
dogo

kukatwa - kitu kufanywa kiwe  
kifupi

kuchukua - kulingana na

mtindo/mitindo - namna au jinsi  
ya kufanya kitu kwa kufuata  
kinavyofanywa na wengine

"bichi koma" - kutoka Kiingereza

umbile/maumbile - umbo au tabia

katara - gari bovu; gari la  
kusafirishia watu

kumiminika - kutoka kwa wingi

kitembe/vitembe - nyumba ndogo  
iliyosawa juu, iliyofunikwa  
kwa udongo

kufuka - kutoka (kwa kitu, k.m.  
moshi)

Source: Balisidya, Ndyanao. *Shida*. Nairobi: Foundation Books Ltd., 1975, pp. 1-6.

Katara, gari litokalo Dodoma kwenda Chilonwa lilikuwa likiwasili kila siku asubuhi. Chonya ilikuwa kawaida yake kulingojea katara hili lifike, ili aone ni wageni gani waliwasili pale kijijini na pia atoe taarifa kwa watu waliotaka kusafiri ambao walikuwa bado hawajafika hapo kituoni ili waliwahi katara kabla halijaondoka. Kazi hii aliifanya kwa hiari, hakuombwa na mtu na wala hakulipwa lakini aliifurahia. Kila siku baada ya katara kutoweka, Chonya alirejea nyumbani kwake kufanya kazi za siku ile: shamba, kutema kuni, kuwinda n.k., kazi zote ambazo zingemwezesha mtu kuishi katika kijiji hicho.

Chonya alikuwa amemaliza masomo yake ya shule ya msingi na kutunukiwa cheti cha kumaliza masomo ya miaka saba.<sup>a</sup> Yeye, miongoni mwa vijana wengine wengi, alikuwa amekosa bahati ya kuingia kidato cha kwanza cha shule za

kutoweka - kwenda zake; kupotea

kurejea - kufika tena; kurudi

kutema - kukata (hasa-kuni)

kutunukiwa - kupewa kitu kwa sababu ya jambo zuri ulilofanya

cheti/(cheti) vyeti - kipande cha karatasi (kutoka Kiingereza)

miongoni mwa - -moja kati ya -ingi

kidato/vidato - darasa katika shule

sekondari:<sup>b</sup> kwa hiyo ilimlazimu  
kukaa pale kijijini na kujaribu  
kuitumia elimu yake ili aishi.

Kila siku asubuhi Chonya  
aliwaona watu waliteremka kutoka  
katika katara lile, kuja kijijini  
na kila siku aliwaona wakiingia  
kwenda mjini. Chonya hakufikiria  
hata siku moja kuwa angetunukiwa  
bahati ya kwenda mjini. Siku  
nyingine waliteremka wanafunzi  
kutoka shuleni: wakirudi majumbani  
kwao kwa likizo zao. Mavazi yao  
rasmi ya shule yalimvutia sana,  
hata akaijutia bahati yake ya  
kukosa nafasi ya kuendelea. Una-  
dhifu wao mara nyingi ulimfanya  
aone aibu<sup>1</sup> kuwapa mkono wake —  
wale waliokuwa "wenziwe" siku za  
nyuma. Kuna baadhi ya siku, ambapo  
waliteremka wageni ambao kwa yakini  
ni wenyeji wa pale, lakini ambao  
walikuwa wamehamia mahali pengine,  
ama kwa kazi au kwa kuolewa. Wali-  
porejea nyumbani kwao dada walioolewa

kulazimu - kuwa lazima

kuteremka - kushuka

likizo/(malikizo) likizo -  
siku za kupumzika baada  
ya kufanya kazi kwa muda

vazi la rasmi/mavazi ya  
rasmi - vazi la kawaida  
kulingana na sheria za  
shule, hospitali, jeshi  
n.k.

kujutia - kuona huzuni kwa sababu  
ya kitu fulani

unadhifu - hali ya kuwa safi na  
inayopendeza

aibu - hali ya kutopenda kuonekana

baadhi - sehemu au wakati fulani

kwa yakini - kwa hakika

mbali, walikuja pamoja na waume  
na watoto wao. Kila mara Chonya  
alikuwa wa kwanza kuwaona wageni  
wa namna hii. Mara nyingi aliwa-  
sindikiza kule walikokuwa wakienda;  
mara nyingine aliwapeleka nusu ya  
njia tu; lakini ukweli ni kuwa  
Chonya alikwisha zoea mno kazi  
hii. Aidha kila mtu alimfahamu  
Chonya pale kijijini.

Matika ni msichana mmoja-  
wapo wa wale wengi waliowahi  
kupokewa na kusindikizwa na Chonya  
aliporejea nyumbani baada ya muda  
mrefu wa kukaa mjini. Matika  
alisoma katika shule moja na Chonya.  
Katika siku hizo Matika alikua kwa  
kasi sana kuliko vijana wengi wa  
rika lake: wake kwa waume. Chonya  
na Matika walikuwa rika moja: lakini  
Matika alimpita sana Chonya kwa  
maungo.

Walipofika darasa la sita,  
Matika alivunja ungo. Kwa lazima  
ya serikali,<sup>C</sup> Matika aliweza kuma-  
liza shule. Baba yake Matika kila

kusindikiza - kwenda hatua  
chache pamoja na anaye-  
safiri (ili kumwonyesha  
heshima)

aidha - tena

rika/marika - hali ya kuwa na  
umri mmoja

maungo - ukubwa wa mwili;  
maumbo

kuvunja ungo - msichana kutoa  
damu, inayoonyesha kwa mara  
ya kwanza anaweza kuzaa

mara hakupenda kuishi na binti  
aliekwisha kuwa mwali kwa kuchelea  
matokeo. Alipomaliza darasa la  
saba, Matika kama vijana wengine  
wengi, alikosa nafasi ya kuendelea  
na shule. Hakupata bahati ya  
kwenda po pote kuchukua mafunzo  
ya namna fulani. Uamuzi uliobaki  
ulikuwa wa wazazi wake. Babaye,  
aliekwisha panga na familia moja  
kuwa angemuoza bintiye kwa kijana  
ye yote wa familia hiyo. Alikuba-  
liana na familia hiyo kwamba  
angeridhi ndoa baada ya wao kulipa  
mahari ya ng'ombe arobaini na  
mbuzi ishirini: pia kondoo saba.  
Kwa hivi baada ya majadiliano  
marefu ya wakuu wa familia hizo  
ilionekana kuwa Matika angefaa  
kuolewa na Njasulu kwa mahari  
iliyoafikiwa.

Habari hizi zilimfikia  
Matika siku moja jioni alipoitwa  
na babaye, "Wanaleta mahari ukoo  
wa Mbukwasemwali, nasi tumeamua  
kupokea mahari hiyo. Sipendi

binti/mabinti - mtoto wa  
kike

mwali/wali - mwari/wari

uamuzi - kitendo cha  
kuamua

bintiye - binti yake

kuridhi - kukubali jambo

majadiliano - mazungumzo juu ya  
jambo muhimu

kufaa - kuwa sawa

ukoo - kikundi cha watu wenye  
undugu; familia; jamaa

ubishi -- utaolewa na Njasulu.  
Tunafanya hivi kukuokoa na janga,  
maadamu sasa huna kazi wala cho  
chote: usije ukaingia uhuni."

Matika hakuwa tayari  
kuolewa. Alikuwa tayari kushiriki  
katika kazi za nyumbani na kuishi  
nao kwa muda. Yeye na Chonya  
walikuwa marafiki wa siri tangu  
darasa la tatu. Wakati wao wa  
kuoana ulikuwa bado. Lakini  
hakukusudia uhuni wo wote na  
Chonya maana alijua si jambo  
linaloipendeza jamii.

Matika alipotaka kujibu,  
alizimishwa na babaye ambaye  
alitingisha kichwa chake kwa  
nguvu na kuupunga mkono wake,  
kama kibatali cha mwako hafifu.

Matika alirejea jikoni kwa  
mama yake huku akilia kwa kwikwi.  
Mamaye alimsikitikia sana lakini  
akiwa mwanamke hakuwa na la  
kufanya. Wadogo zake<sup>2</sup> Matika --  
Ndewo, Nyundwa na Dyaluka walikaa

ubishi - kitendo cha kusema  
maneno yenye mawazo tofauti  
na mtu mwingine

janga - shida kubwa, tatizo  
kubwa

maadamu - kwa sababu, bora

uhuni - kufanya vitendo vibaya,  
tabia mbaya

kushiriki - kuwa pamoja na watu  
wengine katika kufanya jambo  
fulani

kuzimishwa - kitu au mtu ku-  
zuiwa asiendelee

kutingisha - kutikisha

kupunga mkono - kusema kwa  
vitendo vya mkono

kibatali (kibatari)/vibatali  
(vibatari) - namna ya taa  
ndogo

mwako/miako - kuwaka kwa moto

kulia - kutokwa na machozi na  
sauti; hasa wakati wa huzuni  
au maumivu

kwikwi - sauti ya kulia inayo-  
katika katika

kusikitikia - kuwa na huruma kwa  
ajili ya huzuni ya mwingine

na kusononeka pamoja na dada yao,  
hali hawaelewi ni nini kilicho-  
mpata.<sup>3</sup>

"Mama, sina la kusema;<sup>4</sup>

lakini usilie litakapofika la kufika."

"Eh, mtoto wewe unaongeaje?"

Una maana kuwa utajiu?"

"Sivyo, sitaraji kukutia

huzuni katika makamo hayo --

lakini usilie..."

Alimaliza usemi wake. Mama

aliguna. Maneno haya hakuyaelewa,

wala hayakumpendeza. Hakuwa na

njia nyingine ya kufanya. Alikaa

kimya; akawa anaimba wimbo wa

ngoma za jando -- pole pole.

"Mama tunakatazwa kuimba

nyimbo hizo,"<sup>d</sup> alikumbusha Dyaluka.

"Wewe nawe huna maana kama

jina lako."<sup>e</sup> Wakubwa wanaruhusiwa

kufanya mengine ambayo wadogo

hukatazwa. Lakini asante umeni-

kumbusha. Sasa mkamuwekee baba

yenu chakula ili tusichelewe

kulala."

kusononeka - kuwa na maumivu  
moyoni; kusikitika

kuongea - kuzungumza

kutaraji - kutumaini, kutaka  
kufanya jambo

makamo - umri

usemi - yanayosemwa

kuguna - kutoa sauti ya  
kuonyesha kuchukia jambo  
bila ya kutumia maneno

jando/majando - namna ya  
desturi ya makabila  
mengi ya vijana kukaa  
nje na kufunzwa mambo  
ya asili

Baba yao alikula chakula chake; nao wakala chao jikoni. Baada ya kumaliza, baba aliwaita watoto kuondoa vyombo, nao walitii mara. Baada ya muda kila mtu alikwenda mahali pake pa kulala na jengo zima likawa kimya.

Siku hiyo Matika alifanya uamuzi wake, tena wa haraka. Baada ya jogoo la kwanza kuwika, aliamka akakusanya vichache vilivyo vyake; gauni (lililokuwa la shule), kanga moja, gagulo kuu kuu lililokuwa gauni zamani, na shilingi tano, alizopata kwa kuuza mayai. Alivaa gauni lake moja, alilozoea kutokea, juu ya gagulo lake chafu. Kisha akajifunika kanga yake juu. Gauni ambalo lilikuwa vazi rasmi la shule alilifunga katika kitambaa chake cha kichwa na kulifutika kwapani. Alijua kuwa kila mtu alikuwa angali amelala.<sup>5</sup> Aliingia jikoni (sehemu moja ndani ya tembe lao) akachukua kibuyu. Jambo hili

kutii - kufanya ilivyoamriwa

jengo/majengo - nyumba

jogoo/majogoo - kuku wa kiume

kuwika - kulia kwa jogoo

kukusanya - kuweka vitu au watu wengi mahali pamoja

gagulo - vazi refu la kike livaliwalo ndani ya gauni

-kuu -kuu - -a zamani; iliyo-chakaa kwa umri au kutumika sana

kufutika kwapani - kuweka kwapani (taz. chini)

kwapa/makwapa - sehemu ya chini ya bega

tembe/matembe - nyumba iliyo sawasawa juu

kibuyu/vibuyu - chombo kinachotokana na tunda kavu



lilimfanya mamaye aliyestuka  
kutoka usingizini asigutuke;  
maana ilikuwa kawaida ya watu  
wa kijiji hiki kujidamka alfajiri  
kwenda mtoni au sivyo ingekuwa  
taabu kupata maji wakati wa jua  
kali maana mtoni ni kama kilometa  
sita hivi kutoka kwao. Alifungua  
mlango akatoka nje.

Ubaridi wa kiangazi  
ulimzizimisha mwili; lakini alipiga  
moyo konde<sup>6</sup> kuendelea. Alifuata  
njia ya mtoni; akakutana na wenziwe  
wengi. Walipofika mtoni yapata saa  
kumi na mbili asubuhi walijaza  
vibuyu vyao maji. Walipokuwa  
tayari kuondoka, Matika aliwaambia  
wenziwe watangulie maana yeye  
ilimbidi aende mbele zaidi kwa  
Mzee Nhonya kuomba dawa alizotumwa  
na babaye. Wenziwe walimuacha  
huko. Baada ya mwendo wa nusu  
kilometa alitua kibuyu chake na  
kukificha. Kisha akakaa barabara-  
ni kungojea katara litokalo  
kijijini kwao kwenda Dodoma.

kustuka (kushtuka) - kushangazwa  
ghafula

kugutuka - kushangazwa ghafula  
kustuka (taz. juu)

kujidamka - kuamka mapema sana

kilometa - kutoka Kiingereza

ubaridi - hali ya kuwa baridi

kuzizimisha mwili - kufanya  
mwili kushika baridi

kuficha - kuweka kitu fulani  
mahali pa siri

Lilipofika aliingia bila wasi wasi. Watu wa kwao walipo-mhoji alisema alikuwa amepata kazi huko mjini na pia kuwa wenyeji wake wangempokea kituoni. Walipo-mhoji kwa nini alikuwa huko porini badala ya kupanda basi kule kule nyumbani, pia alikuwa na jibu. Alikuwa amekuja kumuaga babuye mzee Nhonya; kwa hiyo akaondokea huko huko. Katara lilipotua mjini, Matika alishuka -- hakuna aliyekuwa amekuja kumpokea.<sup>7</sup> Lakini hakujitia wasi wasi. Alifuata njia ile ile waliyotumia zamani na mamaye walipo-kuwa wamemleta Ndewo kwenye hospitali. Watu hawakuwa na haja ya kumfuatia; akatokomea mjini.

Huku nyumbani baba yake alipata habari. Alilaani na kugombana na mkewe hata akampiga sana. Matika hakurudi. Wajumbe walipotumwa kumtafuta huko mjini, pia hawakumpata. Matika alikuwa amepotea. Kwa kadiri ilivyokuwa iliwabidi wazazi wa Matika kukata

kuhoji - kuuliza maswali

kuaga - kusema 'kwa heri'

haja - jambo analohitaji mtu

kutokomea - kuondoka machoni pa watu na kwenda mahali pasipojulikana, kupotea

kulaani - kusema maneno ya kutaka mtu apate taabu

tamaa ingawa wazo la kuwa binti yao alikuwa amekwisha kufa hawa- kulikaribisha kabisa. Matika hakurudi. Mwezi; miezi, mwaka; miwili, habari zake zilipotea -- miaka mitatu, watu walikata tamaa -- miaka minne, bado kimya. Baba yake alianza kujiapiza, "Kama akirudi binti yangu, haki tena sitamlazimisha kuolewa, wala sitampangia mume. Hili lilikuwa kosa langu." Pia aliwaagiza watu waendao mjini kumrudisha iwapo wangempata. Aliwaomba wamwambie kuwa wazazi wake hawakuwa na kisasi naye na kwamba jamii nzima ilimtaka kwa shauku arejee. Aka- waomba zaidi wamueleze Matika kwamba, wao wamemuomba radhi kwa yale waliyomtendea nao wamemsamehe kwa upande wao: kwa hasira na pupa aliyoonyesha. Matika hakurudi.

Matika aliporudi hakuwa yule yule wa zamani. Alikuwa amebadilika vikubwa. Kwanza

kukata tamaa - kupotewa na tumaini

kuapiza - kulaani; kumfanya mtu kuahidi kuwa hatafanya jambo

kulazimisha - kufanya iwe lazima

kupangia - kupatia, kutaka mtu afanya jambo ambalo hajataka kulifanya

iwapo - kama, ikiwa

kisasi/visasi - tendo la kurudisha ubaya kwa ajili ya ubaya uliofanyiwa

kwa shauku - kwa hamu

kuomba radhi - kutaka mtu akusamehe

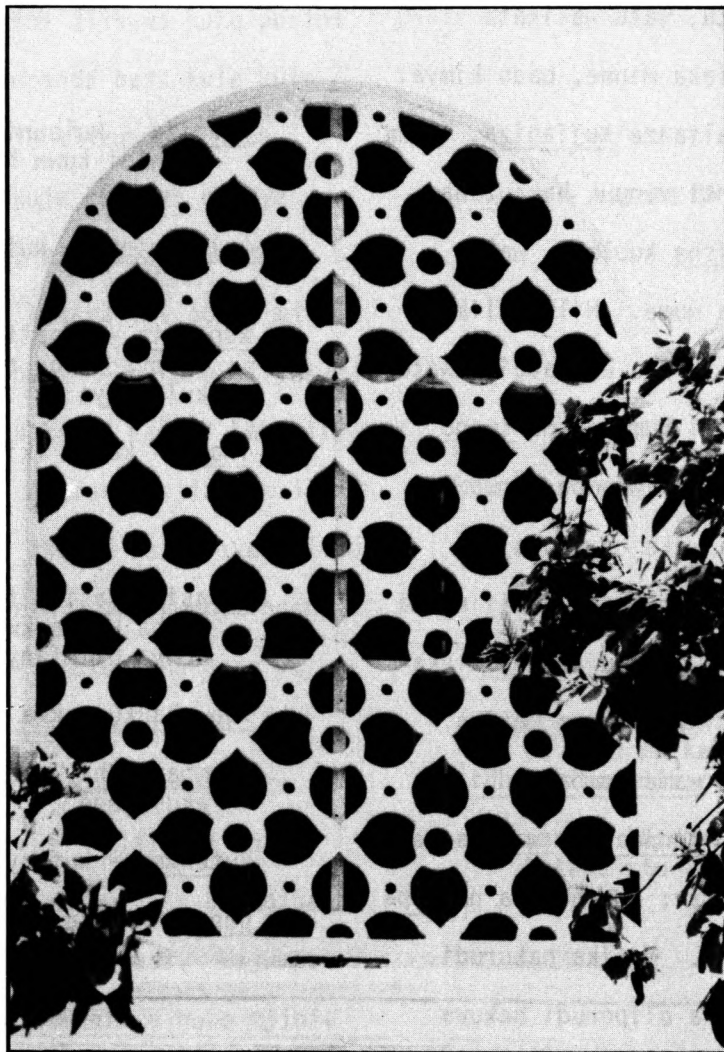
kutendea - kufanyia

pupa - haraka

kubadilika - kuwa tofauti

hakuna aliyemtambua. Miaka mitano  
ilishafanya kazi yake! Siku moja,  
aliteremka kutoka katika katara  
lile lile; ila lililozeeka zaidi.

kuzeeka - kuchakaa (hasa kwa  
binadamu)



Dirisha—Unguja

## NOTES

### Grammatical

1. For other useful expressions using kuona, see fn. 1, "Tanzania Kabla ya Utawala wa Kigeni."
2. Wadogo is used here as a noun meaning "younger siblings." This may be why the possessive zake is used.
3. The Class 7 subject prefix here agrees with kitu gani, which is understood.
4. Sina (neni) la kusema. In this phrase, neni is understood.
5. kila mtu alikuwa angali amelala - (trans. "every person was still sleeping"). This use of the -ngali form is called the "'still' tense" by Ashton (p. 270). If you remember it as the bado use of this form you are less likely to be confused, since bado can often be substituted with little change in meaning, for example, kila mtu alikuwa amelala bado.
6. Kupiga moyo konde - (trans. "to summon up courage"). For additional examples of useful phrases in which kupiga is used see "Mumbi Ahojiwa," fn. 9.
7. Hakuna (mtu) aliyekuwa amekuja kumpokea - (trans. "There's no one who had come to meet her"). Mtu is understood here. Note also that the present tense is used here. Use of the present tense in narrative frequently marks events of particular significance.

### Cultural

- a. After seven years of primary (in American English "elementary") education, East African students take an examination. Those who score highest are eligible for entrance into secondary school. The majority receive certificates of completion of primary school.
- b. In East Africa, education of children at the primary level is nearly universal. At the secondary level there is a significant drop in numbers of children enrolled in schools.
- c. Primary school is compulsory in Tanzania.

## MASWALI

1. Chonya aliishi wapi?
2. Chonya na Matika walikuwa wamefikia kiwango gani cha elimu?
3. Hadithi inapoanza Chonya na Matika wako wapi?
4. Kama mzazi wako angekuchagulia mke/mume ungefanyaje?
5. Kwa nini Matika alichaguliwa mume na baba yake?
6. Unakubali kuwa mama yake Matika hakuweza kufanya lo lote kumsaidia Matika?
7. Matika alifanya uamuzi gani kutokana na kitendo cha baba yake?
8. Unafikiri rafiki na jamaa za Matika walifurahiwa na kitendo chake?
9. Simulia kwa ufupi mambo yaliyotokea ulipokuwa na ubishi na wazazi wako.



## ACTIVITIES

### 1. Objective - Dramatization

Divide into two groups, and have one group prepare the outline for a script which dramatizes the return of Matika to her hometown. Include as characters Matika, Chonya, Matika's parents and siblings, and any other people you think necessary.

The second group will play the part of onlookers and neighbors and should meet to discuss their role in the dramatization. Perform the drama in class, improvising as much as possible.

### 2. Objective - Cultural Description

Discuss in class the culturally appropriate behavior for a young woman who has been told she has been engaged to be married by her parents. Then, individually, prepare a statement from Matika which explains her reasons for leaving, her experiences during the last five years, and/or her reasons for returning. Present these statements in class, with a question and answer session for each student after the speech.

### 3. Objective - Narration

Prepare a short story which describes one major event in the life of a young woman in America. Practice using the -ngali- form (in the "bado" sense; see fn. 4). Read the stories in class.

### 4. Objective - Cultural Description

Research some aspect of Gogo culture, and prepare a presentation or paper for class. Topics may include initiation ceremonies, weddings, traditional healing practices, traditional religion, etc.

### 5. Objective - Description and Explanation of Cultural Behavior

Prepare a presentation or paper for class which describes some aspect of American culture at your university or college. Topics may include different styles of dress, the organization of clubs or groups, habits of students or faculty, etc. After describing the behavior, be sure to explain the reasons behind it.

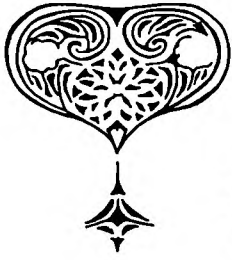
## 6. Objective - Vocabulary Development

Use each of the following in a sentence of eight or more words:

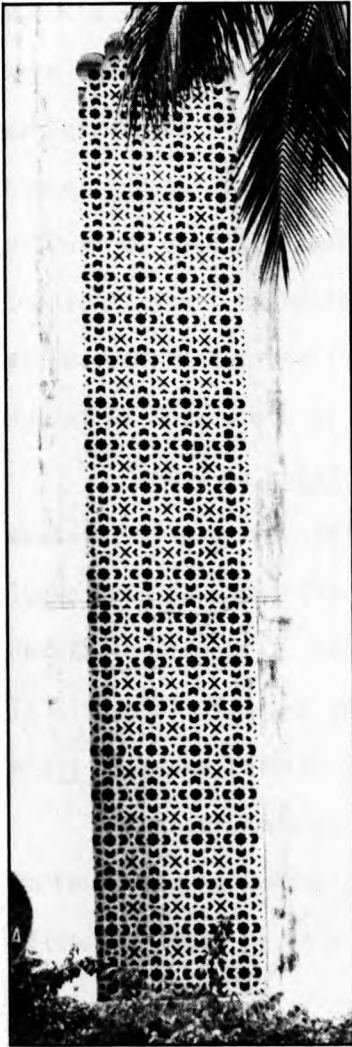
mtindo  
miongoni mwa  
kutoweka  
baadhi  
kuongea  
kutaraji  
kulia  
kuaga  
kukata tamaa  
kuomba radhi







## 26. Mpango Wa Maendeleo wa Mwaka, 1980–1981



Ukuta—Unguja



Wizara ya Utamaduni wa Taifa na Vijana pamoja na mambo mengi ina-shughulikia zaidi uratibu wa utamaduni wetu, shughuli mbali mbali za michezo na shughuli za vijana. Hadi kufikia sasa, Wizara imejishughulisha sana na uratibu wa mila na desturi za Watanzania. Madhumuni ya mpango huu ni kurithi baadhi ya mila na desturi za baadhi ya makabila yetu ambazo ni nzuri na kuacha zile ambazo kwa wakati huu hazitufai. Mpango huu ni wa muda mrefu na utaendelea.

Pamoja na kutafiti mila na desturi, Wizara imeendelea kukuza lugha yetu ya Kiswahili kwa kupitia<sup>1</sup> Baraza la Kiswahili (BAKITA). Baraza la Kiswahili limeendelea kutoa misa-miati mipya na tafsiri za maneno.

Kuhusu mambo ya kale, Wizara imerekebisha na kuendeleza baadhi ya vituo vya mambo ya kale ili viweze

wizara - idara kuu ya serikali

kushughulikia - kufanya kazi

uratibu - kazi ya kufanya mambo fulani yawe yenye taratibu

kurithi - kupata jambo au ujuzi kutokana na mtu/watu waliokufa

kutafiti - kufanya uchunguzi juu ya jambo fulani

msamiati/misamiati - orodha ya maneno

*Source:* Mpango wa Maendeleo wa Mwaka, 1980–81. Dar es Salaam: Wizara ya Mipango na Uchumi, 1980, pp. 60–61.

kufikiwa na kuonwa na watalii na wananchi kwa ujumla. Vituo hivi ni vingi na mpango maalum wa kuhifadhi vituo hivyo unaandaliwa na kamati maalum ya wataalam baada ya kutolewa ripoti ya kuhifadhi mji wa Bagamoyo. Shughuli hizi zitakamilika mwaka huu wa fedha na utekelezaji wake utanza mwaka ujao wa fedha.

Jengo la Nyaraka za Taifa linajengwa hapa Dar es Salaam na litakamilika mwaka huu wa fedha. Jengo litawezesha kuhifadhi nyaraka nyingi za Serikali kwa matumizi ya hapo baadaye. Jengo la aina hiyo limepangwa kujengwa huko Dodoma hapo baadaye.

Ili kuendeleza utamaduni wetu, Chuo cha Utamaduni kimeanzishwa huko Malya. Majengo ya Chuo hiki yamekuwa yakirekebishwa na awamu ya kwanza itakamilika 1979/80. Awamu ya pili ambayo itawezesha kuchukua wanafunzi wengi zaidi itatekelezwa baadaye.

Wizara imeendeleza vizuri

kwa ujumla - -engi, -ote pamoja

kuandaliwa - kupangwa kutayarishwa

kamati - kutoka Kiingereza

utekelezaji - kazi ya kutekeleza (taz. chini)

jengo/majengo - jumba

waraka/nyaraka - maandishi (vitu ambavyo vimeandikwa) kama barua na makala na orodha

matumizi - njia za kutumia

awamu - sehemu

kutekeleza - kumaliza

michezo hapa nchini. Pamoja na juhudi ya kutoa walimu wa fani mbali mbali za michezo, wizara imeanzisha vituo vya Kanda vya kufundishia walimu wa michezo. Miradi inayotekelezwa ni ya ujenzi wa nyumba za watumishi. Pia jengo la maonyesho ya sanaa limepangwa kujengwa Dar es Salaam. Maandalizi ya awali yamefanywa na utekelezaji utaanza mwakani.

Katika mwaka huu wa fedha, Tanzania itashiriki katika michezo ya Olimpiki, mashindano ya kandanda ya vikombe vya Afrika na michuano ya awali ya Kombe la Dunia. Maandalinzi ya timu zetu yanapewa umuhimu wa hali ya juu na Wizara.

Ili kupunguza gharama za kulaza wanamichezo wajapo Dar es Salaam, Wizara inajenga kijiji cha Michezo. Mradi huo ambao wanamichezo na watalii watatozwa kodi ya malazi, umetengewa Sh. 1 milioni mwaka huu.

fani - namna

mradi/miradi - mpango

ujenzi - kujenga

intumishi/watumishi - mtu anayefanya kazi kwa mtu mwingine

maonyesho - kuweka vitu ili vionwe na watu

maandalizi - kazi ya kuandalia; matayarisho

awali - mwanzo

kushiriki - kufanya jambo fulani pamoja na wengine

kandanda - mchezo wa mpira wa miguu

michuano - sehemu moja ya mashindano

kombe/makombe - kikombe kikubwa

gharama - pesa zinazotumiwa ili kununua vitu

kulaza - kuwezesha kulala

mwanamchezo/wanamichezo - mtu anayecheza mchezo

kutozwa - kufanya kutolewa

kodi - ada

malazi - mahali pa kulala

kutengewa - kuwekewa

kushirikiana - kushiriki (taz. juu) pamoja na wengine

Kuhusu shughuli za vijana,  
Wizara ikishirikiana na vyombo  
vingine vya Taifa itaendelea  
vijana ili waweze kushiriki kika-  
milifu katika ujenzi wa Taifa letu.

chombo/vyombo - (hapa)  
idara au wizara ya  
serikali

kikamilifu - kwa njia zote

Kwa mwaka huu, Wizara  
imetengewa Sh. 3.9 milioni ili  
kutekeleza miradi yake.



## NOTES

### Grammatical

1. kwa kupitia - a phrase with prepositional function, often best translated as "by means of."

### Cultural

- a. For more information on the role of the ministries and cabinet ministers in Tanzania, see R. C. Pratt, "The Cabinet and Presidential Leadership in Tanzania in 1960-1966," in L. Cliffe and J. Saul (eds.). Socialism in Tanzania, vol. 1. Dar es Salaam: East African Publishing House, 1972.

For a review of different development strategies pursued by Tanzania, and the impact of foreign aid, see chapter 25, "Development Strategy and Foreign Relations," in Andrew Coulson, Tanzania: A Political Economy. Oxford: Clarendon Press, 1982.



## MASWALI

1. Nani wamepanga mipango inayotajwa katika makala haya?
2. Jengo la Nyaraka za Taifa lina lengo gani?
3. Kwa jumla mpango huu una madhumuni gani?
4. Kwa nini ni lazima kuacha baadhi ya desturi za makabila ya Tanzania?
5. Lengo la BAKITA ni nini?
6. Majengo yanayojengwa yaniwaje?
7. Unafikiri mipango hii ni mizuri au mibaya? Ukiweza kuibadilisha, utapanga nini?
8. Eleza kuhusu uhusiano baina ya maendeleo ya nchi na michezo. Unafikiri michezo inaweza kutumiwa kujenga taifa?
9. Eleza maana ya "maendeleo." "Maendeleo" ni ya biashara, watu, siasa, elimu, nini?





## ACTIVITIES

### 1. Objective - Preparing and Delivering a Speech

Imagine that you are a Ministry employee asked to give a speech on Ministry plans and accomplishments. Use this passage as the basis for your speech and for the questions you will ask your classmates about their speeches.

### 2. Objective - Presenting Institutional Plans and Objectives

Develop and present a three-year plan for an institution or organization of which you are a member. Be sure to make clear how this plan reflects basic aims of the organization.

### 3. Objective - Presenting Personal Goals and Objectives

Develop and present a three-to-five-year plan for yourself or a fictional character.

### 4. Objective - Cross-Cultural Comparison and Explication

Identify each of the functions of this Tanzanian government ministry. Then identify which governmental units in the United States perform these functions. Discuss these identifications in class.

### 5. Objective - Provision of Causal Links

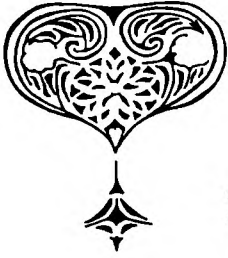
Identify five causative verbs and five clauses (with or without causative verbs) which are used to imply causation. Use these verbs and clause types to form ten new sentences. Then with another classmate or group of classmates combine your sentences (and add to them) to form a coherent discourse on some topic.

### 6. Objective - Vocabulary Development

Use each of the following in a sentence of eight or more words:

kutafiti  
kwa ujumla  
matumizi  
kushirikiana  
kikamilifu





## 27. Mke Mwenza



Kusuka Mkeka



## ONYESHO LA KWANZA

*Ni alfajiri, sauti za ndege zaweza kusikika kwa mbali. Pazia linafu-nguka kutuonyesha baraza ya nyumba ya mtu wa maisha ya kati wa Nairobi.*

kufunguka - kuwa kufungua

*Chahe mwenye nyumba ameketi juu ya kochi, huku akiwa amevaliwa na mawazo mazito. Sauti za ndege wote zinakoma, isipokuwa ya chiriku, ambayo kwa mahadhi ni kama yasema:*

kochi - kutoka Kiingereza

"Jikakamue kijana

Tetea maisha yako

kukoma - kuacha kuendelea

chiriku - namna ya ndege mdogo anayeimba vizuri; kwa Kiingereza "finch"

Uwezalo kulitenda

Tenda 'singojee<sup>1</sup> kesho."

kwa mahadhi - kwa heshima

kukakamua - kufanya jitihadi ili kupata kitu

*Chahe anamsikiliza ndege huyu*

*kwa makini saya, huku sauti ikiwa*

*inafifia. Hapo anaruka na kusi-*

*mama. Anamwita mkewe aliye chu-*

*mbani wanamolala.*

kutenda - kufanya jambo fulani

kwa makini - kwa uangalifu

CHAHE: Boke! Boke! Njoo upesi!

(Anaonekana ana mawazo mazito,

huku akiwa apiga hatua hapa

kufifia - kupotewa na nguvu; kutoweka

kupiga hatua - kutembea-tembea

Source: Chacha, Chacha Nyaigotti. "Onyesho la Kwanza," in *Mke Mwenza*. Nairobi: Heinemann Educational Books, 1982, pp. 1-8.

na pale). Nimeupata ukweli  
sasa. Huyu ndege amenisaidia  
kuupata ukweli. (Anaranda kwa  
hatua za haraka haraka).

Wakati ni huu, wakati ni huu.

Huyo ndege amesema. . . .

(Anaita tena). Boke. . . Ebho!

Unadhani wewe ni nani hata  
ulale zaidi ya muda wa hawa  
ndege? . . . . Amka!

BOKE (Anakuja kwa kasi, huku ame-  
jiifunga khanga kiunoni): Haya  
tena, nini kilichokusibu Chahe?  
Siku hizi tabia yako imegeuka  
. . . (anakwenda miayo)<sup>2</sup> Inasha-  
ngaza sana. Umekuwa kama mwe-  
ndawazimu mume wangu. Nime-  
jaribu kukusaidia bali naona  
nimeshindwa.

CHAHE (Anamwashiria Boke aketi);  
Achilia mbali mambo yako hayo.  
Wazimu, wazimu; hebu keti  
tuongee.

BOKE: Niketi tuongee nini?  
Nimeongea yote yamekwisha.

kuranda - kutembeatembea

ebho (ebo) - neno la kumwita  
mtu atazame au asikilize

kusibu - kupa taabu

kugeuka - kubadilika

kwenda miayo - kufungua mdomo  
kuvuta hewa safi; ni  
dalili ya usingizi

mwendawazimu/waendawazimu -  
mtu mwenye ugonjwa wa  
akili

kuashiria - kufanya ishara  
ya kuonyesha mtu unataka  
afanya kitu fulani

kuketi - kukaa

kuachilia mbali - kuacha  
kabisa

wazimu - ugonjwa wa akili

hebu - neno linalotumiwa  
kumwita mtu atazame au  
asikilize

Humu nyumbani kumezuka balaa na wewe hutaki kuitaja. Basi pengine tupelekane huko Mathari kwa daktari wa ubongo. (*Huku akibetua mabega kuonyesha ku-shindwa*). Enh, sasa tusemeje basi? A-a babu-we!<sup>3</sup>

CHAHE (*Anamrukia Boke na kumshika kwa nguvu*); Nakwambia sitaki kusikia habari zako hizo za msaada wa daktari (*Akielekeza mkono wake nje, huku sauti ya chiriku inasikika kwa uzuri tena*). Msikie ndege huyo aki-niambia nijikakamue sasa, nitende ninaloweza wala lisingoje kesho. (*Anamwacha Boke; anatembea polepole kwa huzuni, anaketi kwenye 'kochi' huku ameinamisha kichwa*). Huu ndio wakati, mke wangu, ambao licha ya hayo mapenzi mengi niliyo-nayo kwako, sharti<sup>4</sup> tumalize maongezi yetu haya.

BOKE: Siku zote hizi unazozungumza

kuzuka - kuonekana au kutokea ghafula

balaa - taabu, shida

kubetua - kufanya chini

msaada/misaada - tendo au tokeo la kusaidia

kuinamisha - kufanya kuinama

sharti - lazima

maongezi - mazungumzo

na mimi huwa unagusia tu  
maongezi haya, nami ni juavyo ni  
kwamba msimamo wangu unaufahamu;  
au sivyo, bwana?

CHAHE: Hata kama naufahamu msimamo  
wako huo naona leo hatuna budi  
ila tuyamalize mazungumzo yetu.

BOKE (*Huku akionyesha mshangao*):  
Haya mambo yako, Chahe, yame-  
nishinda; siyaelewi mimi. Ni  
mapema mno kuamka. Zamani saa  
hizi ungalikuwa<sup>5</sup> bado unauvuta  
usingizi<sup>6</sup>. . . Leo alfajiri yote  
hii . . . na mapema . . . .

CHAHE (*Kwa hamaki*): Ningekuwa bado  
kitandani nimelala, enh? (*Ki*mya  
*kidogo*). Kweli kitandani ni  
mahali muafaka kwa mtu mwenye  
matatizo; bali nina hakika kuwa  
watu walalapo hujiongezea shida  
tu. Wakati mwingi unaotumiwa na  
watu vitandani, ungefaa kutumiwa  
kwa mambo yenye faida zaidi kati-  
ka maisha ya mwanadamu. (*Ki*mya.  
*Anainua macho na kumtizama Boke*).

kugusiagusia maongezi-  
kuendelea mazungumzo

msimamo/misimamo - maoni ya  
mtu juu ya jambo fulani

mshangao/mishangao - ajabu

hamaki - hasira

muafaka (mwafaka)- -a  
sawasawa

kutizama - kutazama



Hebu nipatie hiyo bilauri yenye  
dawa yangu.

BOKE (*Anaichukwa bilauri. Anainusa*  
*na kusikia harufu ya pombe kali*  
*ya chang'aa.<sup>a</sup> Hasira zinampanda*):

Umeamka asubuhi hii na mapema  
kuja kunywa maji yako haya, Chahe?  
Inashangaza mno! U<sup>7</sup> mtu wa namna  
gani wewe usiyetii amri ya da-  
ktari wako? Ni wewe na chang'aa,  
chang'aa na wewe. He, mwanamume  
we-hebu ona haya kidogo . . . .

CHAHE (*Anampokonya bilauri mara*  
*moja*): Daktari, daktari . . .  
mpaka siku gani? Kwa sababu ya  
mawazo niliyo nayo, hii ndiyo  
dawa pekee. Ugonjwa huu umeuleta  
wewe huyo. Wewe ndiye aibu-yangu.  
Bas ona wewe haya kwanza!

BOKE (*Akiashiri kwa kidole cha kati,*  
*huku kaweka mkono kiunoni*):  
Mimi. . . mimi ndiyo aibu yako?  
Enhe, yalijirije hayo tena,  
jamani? (*Anakwenda kuketi akio-*  
*nyesha huzuni*). Chahe mume wangu,

kunusa - kupata harufu (taz.  
chini) kwa kutumia pua

harufu - hali ya kusikia kwa  
pua

pombe - kinywaji kikali

chang'aa - namna ya pombe kali (taz.  
juu)

hasira kupanda - kuwa na  
hasira

kutii - kufuata amri (taz.  
chini)

amri - tendo la kusema ni  
Tazima kufanya kitu

kuona haya - kutoweza kuinua  
uso kuangalia machoni au  
kuwa na moyo mzito kwa  
ajili ya kitendo chako

kupokonya - kunyang'anya

aibu - jambo livunjalo  
heshima

bas - basi

kuashiri - kufanya ishara  
(taz. juu kuashiria)

kujiri - kutokea

jamani - ndugu

mimi nakustahi sana na nina-  
thamini nyumba yetu na maisha  
yetu; lakini kelele zako hizi za  
asubuhi kila siku hazitusaidii  
chochote. Isitoshe watoto wakitu-  
sikia haitakuwa vizuri. (Anamwe-  
gemea Chahe). Hebu niambie hasa  
bwanangu, hawa ni watu gani wanao-  
kuvuruga akili?

CHAHE (*Anamsukumia mbali Boke na*  
*kusimama kwa haraka*): Sitaki huo  
upuzi wako wa maneno ya kucho-  
chewa. . . ati kuna watu wanaoni-  
haribu. Nimekwambia kuwa wewe  
ndiyo sababu ya mateso yangu yote.  
Kila ninapokuita ili tujadili kwa  
urefu mambo haya yanayohusu maisha  
yetu unaonyesha dharau tu. Sasa  
u tayari kusikiliza nianze au bado  
ungali<sup>8</sup> na hayo yako?

BOKE (*Anabetua mabega, huku akionye-*  
*sha dalili za kushindwa. Anai-*  
*namisha kichwa chini kwa unyonge*):  
Haya bwana, sema uliyo nayo leo.  
Sidhani kama yatakuwa tofauti na

kustahi - kuheshimu  
kuthamini - kuheshimu

kuegemea - kukaribia

kuvuruga akili - kuharibu  
(taz. chini) akili ya mtu

upuzi (upuuzi) - jambo lisilo  
wa maana; la kijinga

kuchochewa - kutiwa ugomvi

kuharibu - kufanya mtu au  
kitu kiwe katika hali  
mbaya

teso/mateso - mambo ya  
ukatili

kujadili - kuzungumza hasa  
bila ya kupatana

dharau - kutoheshimu

unyonge - hali ya kuwa  
dhaifu

hayo mengine ya kila siku.

CHAHE (Anakohoa. *Anapiga hatua na kumgeukia Boke*): Mara nyingi nimekuwa nikijiuliza maswali ya hapa na pale kuhusu maisha yangu. Kila yanaponijia maswali hayo hukushauri; na maoni yako, ijapokuwa si kila mara, yamekuwa na mwongozo mwema katika maisha yetu. (*Kimya-anapiga hatua na kuzunguka chumbani*). Hata hivyo, wiki iliyopita, yule sahibu yangu Semo, alinifedhehesha hadharani hata uso si wangu tena. Ili nipate kurudisha heshima yangu itanibidi nifikie uamuzi wa kutenda liwezekanalo leo. (*Kituo*). Mambo yangu yale niliyokuelezea zamani, naona ni muhimu tuyajadili sasa.

BOKE (*Kwa sauti ya chini*): Ni mambo gani tena hayo? Kumbuka, Chahe, kuna mambo mengi ambayo umewahi kunambia.<sup>9</sup>

CHAHE (Anasogelea *kijimeza kuliko na chupa za vinywaji*. *Anaijaza*

kukohoa - kutoa sauti kutoka kifuni pengine kwa sababu ya ugonjwa

kushauri - kumwamba mtu atoe maoni yake

mwongozo/miongozo - kitu kinachoongoza jambo fulani

sahibu/masahibu - rafiki

kufedhehesha - kumtia mtu aibu; kumvunjia heshima

hadharani - mbele ya watu

uamuzi - tpekeo la kuamua

kusogelea - kukaribia

kijimeza/vijimeza - meza ndogo

bilauri yake tena. Anatembea kwa  
matao kuelekea mlango utokao nje.  
Sauti ya chiriku inasikika tena.  
Chahe anasita na kumgeukia mkewe):

Msikie ndege huyo. Toka zama za  
kale, huyo ndege hushika minong'ono  
ya watu na kuanza kukebehi washe-  
nzi kama mimi. (Anapiga kelele<sup>10</sup>  
kama mwehu). Lazima Boke: lazima!

Boke haelewi na anachukizwa sana  
Anasimama kwa hasira kutaka kuo-  
ndoka. Anapoushika mlango tu,  
Chahe anamzuia.

CHAHE (Huku akimshika Boke bega):  
Nimesema, lazima leo tuzungumze,  
sasa unakimbia kwenda wapi?

BOKE (Anamgeukia Chahe na kuongea  
kwa hasira): A--a hebu niwache.  
Si tayari kuzungumza na mtu ana-  
yeongozwa na ndege mie. Muda  
wote huu nikidhani kuwa una  
ubongo ndani ya hilo bufuu lako,  
kumbe ni maji matupu . . . .

CHAHE (Kwa sauti tulivu, bado  
amemshika Boke bega): Siku hizi

kwa matao - kwa kujiona  
bora kuliko wengine

zama - zamani

mnong'ono /minong'ono-  
habari ya siri na ya  
sauti ndogo sana

kukebehi - kutukana

mshenzi/washenzi - mtu  
ambaye hakustaarabika

kupiga kelele - kutoa sauti  
kubwa isiyo na maana yo  
yote

mwehu/wehu - mwendawazimu

mie - mimi

bufu (la kichwa) /mabufuu-  
fupa kubwa la kichwa;  
ubongo uko ndani yake

-tupu - isiyo na kitu  
kingine cha maana

ni vigumu kutambua mtu aliye na ubongo na asiye nao. Maanake wote siku hizi tunategemea nguvu zilizo nje ya akili zetu katika kutaka kuishi na furaha. Inabidi tufuate pendekezo la jamii, na liwe jema au baya ili tupate kuishi bila ya migongano na misukosuko. Na sasa kwa mara ya mwisho nakuomba uketi chini ili upate nisikiza<sup>11</sup> kwa makini.

pendekezo/mapendekezo - kitu au jambo linalotakiwa

mgongano/migongano - kitendo cha kupigana

msukosuko/misukosuko - hali ya kutokuwa na amani

BOKE (*Anarudi na kuketi -- Anaonekana amehuzunika sana*): Kukusikiliza sina budi. Hata hivyo, haya mambo yako yamenichosha. Sasa waonekana unabobokwa na maneno yasiyokuwa na mbele wala nyuma. Sitambui ni maneno gani unambiayo.<sup>12</sup> (*Kimya kidogo*). Haya basi, zungumza nisikie. Huenda ikawa huyo ndege amekutia busara.

kuhuzunika - kuwa na huzuni

kuchosha - kufanya mtu achoke

kubobokwa - kutiwa maneno mengi ovyo

kustahimilia - kuendelea na kazi hata wakati wa shida

CHAHÉ: Mambo aliyosema Semo -- mambo ambayo siwezi kuyastahimilia, ni mambo yahusuyo nyumba yetu. Nyumba yetu hii - siyo jengo bali

sisi wenyewe. Ni mambo ambayo  
mara nyingi labda nimeyaongelea --  
ni mambo makubwa. . . .

kuongelea - kuongea juu  
ya jambo

BOKE: Haya; kuna kipi tena kibaya hapa  
nyumbani, jamani? Mimi naona  
maisha yetu yanakwenda vyema,  
isipokuwa mawazo yako haya ya  
ajabu ya hivi karibuni. . . mawazo  
ya huyo ndege wako -- naye sijui  
ni ndege gani mwenye. . . .

CHAHE: Usinikate kauli.<sup>13</sup> Ngoja  
nikufafanulie. (*Kimya kidogo*).  
Ninakuuliza tena mara sijui ya  
ngapi. Tutawezaje kuishi hivi,  
bila mtoto wa kiume?

kukata kauli - kusimama  
usemi wa mwingine

kufafanulia - kueleza wazi  
wazi

BOKE (Anashtuka, *kisha anageuka*  
*upande mwingine na kuanza kulia*  
*kwa kwikwi*): Kumbe fujo lote  
hilo maneno ni hayo. Ha. . .  
wawezaje kusema hivyo Chahe?  
Mara nyingi nimekwambia watoto  
wote ni riziki ya Mungu. Upatapo,  
hushukuru. . . na ukosapo, pia  
hushukuru, mwanadamu.

kushtuka - kushangazwa

kwa kwikwi - kwa kutoa  
sauti na machozi mengi

fujo/mafujo - ghasia

CHAHE (*Anakwenda pole pole na bilauri*

yake mkononi na kuketi karibu na  
 Boke): Maoni yako nilikuwa nime-  
yashikilia kabisa, hadi Semo  
 aliponikabili na maswali yaliyo-  
 nishinda kujibu (*Kimya*). Semo,  
 rafiki yangu yule ndiye aliyeni-  
pasulia ukweli, kwamba sikuwa na  
 chochote cha kujivunia huku  
 nyumbani nikiwa nimejaza genge  
 la majike tu. Warithi wangu,  
 kufuatana na ada na desturi za  
 Kimara,<sup>b</sup> ni akina nani? Wajua,  
 nina mali nyingi mie . . . haya  
 leo nikija kufa,<sup>14</sup> itakuwaje?

BOKE (*Anasimama kwa hasira*): Usini-  
 teketeze moyo wangu, Chahe.  
 Mungu ametujalia watoto tulio nao  
 na tumshukuru. Haya mazungumzo  
 yako ya kishetani sasa --

CHAHE (*Anamjongelea mkewe*): Tulia  
 mke wangu . . . hayo yote naya-  
 fhamu, bali ni miaka mingi  
 iliyopita na mpaka sasa hatujapata  
 mtoto wa kiume; vile vile sioni  
 kama kuna tamaa ya kufanikiwa

kusnikilia - kushika kwa  
 nguvu

kupasulia - kuwezesha kuona  
 (hapa)

kujivunia - kujigamba

genge/magenge - kutoka  
 Kiingereza

jike/majike - mtu au mnyama  
 wa kike

mrithi/warithi - mtu anaye-  
 chukua mali ya mtu aliye-  
 kufa

-a kishetani - siyo ya  
 Mungu, ni ya kinyume  
 chake

kujongelea - kusogelea (taz.  
 juu)

kutulia - kunyamaza

kufanikiwa - kufaulu

huko mbeleni. Niruhusu Boke  
niharibu karata nyingine.

BOKE (*Kicheko cha uchungu*): Unase-  
maje? Ati karata nyingine!

Maanake mie nimekuwa karata mbovu  
sana, sio? Tangu hapo umeisha-  
dhamiria kuoja mke mwengine kumbe  
. . . wala huoni haya kuja nila-  
ghai mie wazi wazi?. . . Karata  
mpya!

CHAHE: A--aa. . . mambo bado, Boke,  
mke wangu. Hapana haja ya wewe  
kuja juu hivyo. Asili ya mimi  
kutaka maoni yako, leo na katika  
siku nyingine ni ile kuheshimu  
ada na mila zetu tu.

BOKE (*Kwa sauti ya juu*): Maoni gani?  
Maoni juu ya mawazo yako hayo ya  
kipumbavu. . . mawazo ya ndege  
. . . sitaki!

CHAHE (*Akimkabili Boke kwa hasira  
na macho makavu*): Utamaduni  
wetu, hauwezi kamwe kuwa wa  
kipumbavu. Nimejaribu kukupa  
haki yako na kama hutaki

kicheko/vicheko - tendo la  
kucheka

kudhamiria - kufikiria

kulaghai - kudanganya



kuafikiana nami nitatumia madaraka  
yangu nikiwa mkuu wa nyumba hii.  
Nimeishawaambia wazazi wangu  
mambo haya, nao wamenishauri nioe  
mke wa pili. Si kwa sababu hiyo  
tu, ati umeshindwa kunizalia  
mvulana, bali pia kama ujuavyo  
kura ni mwaka ujao.

BOKE: Nimekwisha kwambia mara  
nyingi, hata nilipokuwa nikidhani  
kuwa ni mzaha tu, kwamba katika  
hali yoyote ile siwezi kumkubali  
mke mwingine katika nyumba hii;  
siwezi kumwona mke mwingine  
akikumiliki. Msimamo wangu ni  
huo mmoja -- na asije kabisa!  
Akija nitaondoka. *Anatoweka  
haraka kwenda chumbani wanamolala.*  
*Chahe anawaangalia watazamaji,*  
*anaijaza bilauri yake chang'aa*  
*na kuketi chini. Anaonekana*  
*amekwisha nguvu, anasinzia huku*  
*mwanga wa taa ukififia polepole.*

kuafikiana - kupatana

kumiliki - kuwa na  
madaraka juu ya  
kitu

mtazamaji/watazamaji -  
mtu anayetazama

kusinzia - kushikwa na  
usingizi mwepesi

mwanga - mwangaza

## NOTES

### Grammatical

1. 'singojee - "usingojee" (trans. "don't wait"). Often in poetry and songs, subject prefixes are deleted.
2. kwenda miayo - (trans. "to yawn"). Kupiga miayo has the same meaning.
3. babu-we - while babu may be used as a form of address for any old man, use of the term here is obviously sarcastic.
4. sharti - (trans. "it is imperative"). Like lazima and afadhali, sharti is followed by the subjunctive.
5. ungalikuwa - (trans. "you would have been"). The -ngali- form is used here as an auxiliary hypothetical.
6. kuvuta usingizi - (trans. "to be deep in sleep"). There are numerous useful expressions in which kuvuta is used. For example:

kuvuta fikira - to be deep in thought  
kuvuta subira - to be patient

Other examples are found in Farsi, pp. 45-46, and Mohamed, p. 39. See also fn. 4 of "Kwa Nini Nife?"

7. u - (trans. "you are"). This is the same u as in U hali gani?  
The forms for other personal subjects are given below:

ni tayari - I am ready  
yu tayari - s/he is ready  
tu tayari - we are ready  
m tayari - you (pl.) are ready  
wa tayari - they are ready

For other classes, subject prefixes are used as this type of predicator:

chakula ki tayari - the food is ready

For more information on this topic see Ashton, pp. 92-95.

8. Ungali na - (trans. "(do) you still have). The -ngali form here implies "still." It may be used with or without bado. For more information of this topic see Ashton, pp. 270-271. See also fn. 4 of "Shida."
9. kunambia - kuniambia. This coalescence of the "i" of the first person subject prefix with "a" initial verbs is typical of Northern dialects of Kiswahili.
10. kupiga kelele - (trans. "to make noise"). This is another example of an idiomatic phrase in which kupiga is used. For additional examples, see fn. 9 of "Mumbi Ahojiwa."
11. Upate nisikiza - upate kunisikiza - (trans. "so that you have a chance to listen to me"). Kupata is used here as an auxiliary verb, which is why the ku- on the following infinitive is optional. Ashton provides additional examples of the use of kupata as an auxiliary verb (pp. 276-277).
12. unambiayo - uniambiayo (trans. "which you told me"). See fn. 9 above.
13. kukata kauli - (trans. "to interrupt; to cut off someone's speech"). This is one of a number of useful expressions in which kukata is used. Another is:
 

kukata shauri - to decide

Additional examples are found in Farsi, pp. 25-27 and in fn. 13 of "Mumbi Ahojiwa."
14. Nikija kufa - (trans. "If I happen to die"). Kuja functions as an auxiliary verb here. Additional examples of the use of kuja as an auxiliary are provided by Ashton, pp. 273-274.

## Cultural

- a. Mathari/Mathare - the area in Nairobi where a large government mental hospital is located.
- b. Kimara is the area on the eastern side of Lake Victoria near the Mara River.

## MASWALI

1. Boke na Chahe wana matatizo gani?
2. Chahe anataka nini na Boke anataka nini?
3. Boke na Chahe wanao watoto au la? Wana watoto wa aina gani?
4. Je, Tatizo la Boke na Chahe, unavyoliona, ni la maana?
5. Boke na Chahe wanakaa mjini au mashambani? Wao ni maskini au matajiri? Unajuaje?
6. Boke anasema Chahe hana ubongo katika bufuu lake. Je, Kusema hii ni kusema nini?
7. Je, Yapo matatizo yanayofanana na hili katika jamii yako? Toa mfano na eleza kwa ufupi.
8. Jifanye wewe ni Chahe au Boke; ueleze ungefanyaje kama ungekuwa na tatizo kama hili.
9. Rafiki yako ana tatizo kama la Boke na Chahe naye anataka ushauri. Toa ushauri mfupi kwa maneno yako mwenyewe.



## ACTIVITIES

### 1. Objective - Dramatization

With a classmate rehearse this scene and present your versions to the class.

### 2. Objective - First Person Narration

Imagine you are Boke or Chahe. How would you describe the morning's events to a friend you met later in the day? Develop a narrative account for class presentation.

### 3. Objective - Cultural Comparison

If you were hired as an adviser for an American television production of this scene, what introduction would you provide and/or what modifications would you suggest? Discuss these with your classmates.

### 4. Objective - Expansion of Material and Role-Playing

With your classmates role-play a scene in which Boke and Chahe seek family counseling.

### 5. Objective - Emotive and Pragmatic Skill Development

Select ten phrases from this scene which have emotive power and/or non-literal meaning(s). Use these phrases to develop a dramatic scene between two characters. Rehearse this scene with a friend and then present it to your class.

### 6. Objective - Grammatical Practice: Auxiliary Verbs

Write ten sentences using kuja and kupata as auxiliary verbs.

### 7. Objective - Vocabulary Development

Use each of the following in a sentence of six or more words:

kwenda miayo  
kuvuta usingizi  
kukata kauli

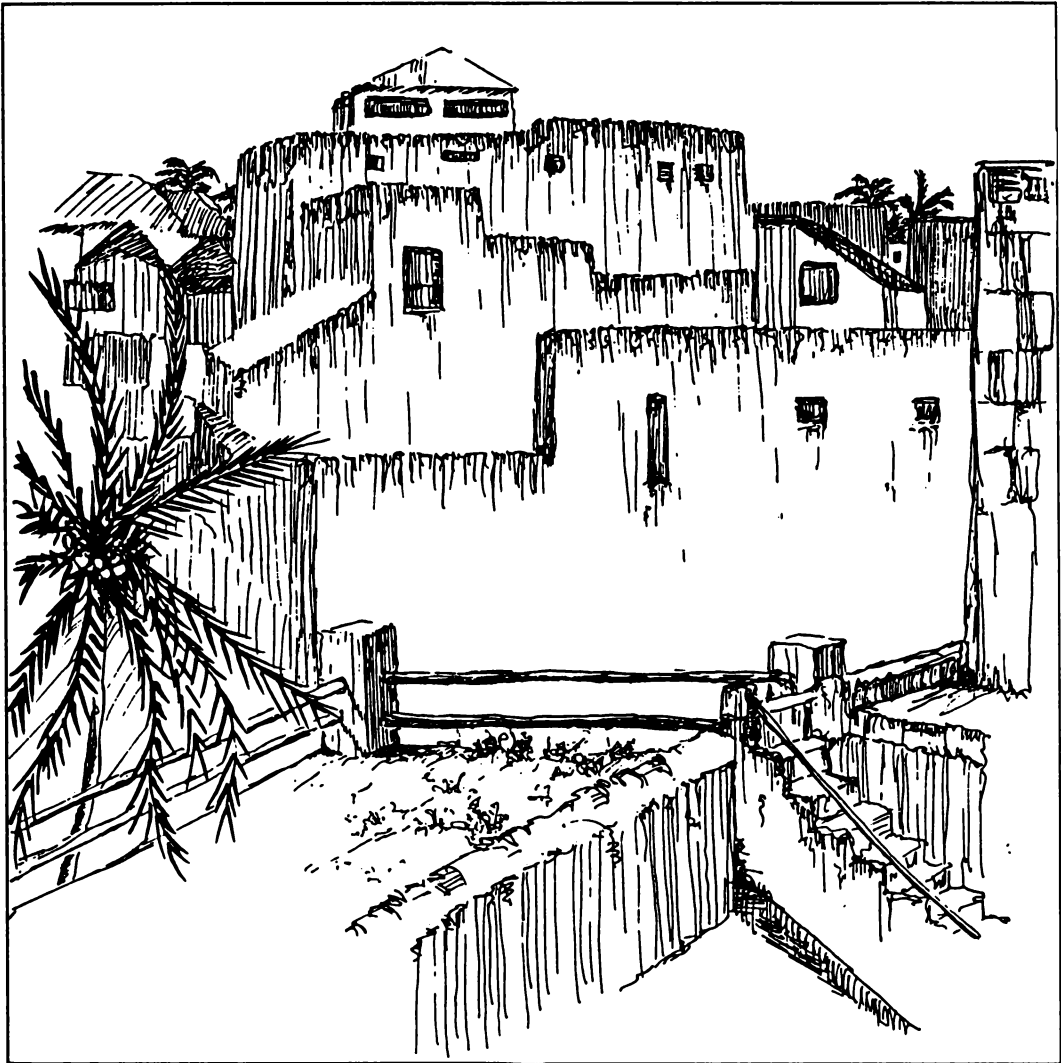
sharti  
kupiga kelele  
kukata shauri







## 28. Mshairi wa Kiswahili



Mji wa Lamu





Mshairi wa Kiswahili ana sababu nyingi zinazomfanya atunge mashairi. Ni mtu aliye macho<sup>1</sup> daima, Ni nadra kumwona amenyamaa panapotukia jambo fulani. Pakitukia kifo, mathalan, atawatungia shairi wafiwa kuwaliwaza. Sherehe fulani ikifanyika ataifurahikia kwa njia ya ushairi. Aki-mpenda mtu na kutaka urafiki naye atamwandikia shairi la mapenzi. Akiona jamii au taifa lake linaelekea kwenda kombo atalihadharisha na kulizindusha. Watu wakiwa waanza kupoteza imani yao ya dini hatasita kuwaonya ili warudi kwa Mwenyezi Mungu na kujihadhari na adhabu inayowangoja kesho ahera. Kwa hivi mshairi ni shekhe au padri anayewahubiria waja ingawa si mwana-

ni nadra - si jambo la kawaida  
kunyamaa - kuwa kimya  
kutukia - kutokea  
mathalan - kwa mfano  
mfiwa/wafiwa - mtu ambaye mmoja wa jamaa yake amekufa  
kuliwaza - kumfanya mtu apoe  
kufurahikia - kufurahi kwa ajili ya  
kwenda kombo - kuharibika  
kuhadharisha - kumwambia mtu kuwa kuna hatari  
kuzindusha - kufahamisha  
imani - mambo (hasa ya dini) anayoamini mtu kuwa ni kweli  
kusita - kuogopa, kutokuendelea na jambo  
Mwenyezi Mungu - Mwenye utawala na uwezo; Mungu  
kujihadhari - kuangalia hatari isikupate  
adhabu - malipo ya kukosa  
ahera - mahali zinapokaa roho za watu baada ya kufa  
kuhubiri - kutoa hotuba ya dini

Source: Khan, Kamal, ed. "Mshairi wa Kiswahili," in *Tujifunze Mashairi*. Nairobi: MacMillan, 1977, pp. 2-3.

chuoni mwenye ujuzi mkubwa wa dini yake.

Mshairi pia ni mzalendo.

Hupenda kuisifu nchi yake na kuwa-tukuza viongozi wake. Akiwa ni

Mtanzania, bila ya kuambiwa na mtu,

ataona ni wajibu wake kulisifu

taifa lake na siasa inayofuatwa.

Atasifu Sikukuu ya Saba Saba inayosherehekewa kila mwaka kama siku ambayo chama cha siasa cha TANU<sup>a</sup>

kilipobuniwa. Aweza kueleza kishairi

Azimio la Arusha.<sup>b</sup> Aweza kuuponda

ubepari na kuonyesha busara ya kufuata siasa ya Ujamaa na Kujitegemea.<sup>c</sup>

Pia pengine akusudie kuonyesha natija ipatikanayo watu wakiishi katika Vijiji vya Ujamaa.<sup>d</sup>

Mshairi wa Kenya naye kwa

upande wake, ingawa afahamu yanayotendeka katika nchi zilizo jirani,

macho yake sana yanaangaza

nchini mwake na mshairi yake yataeleza ayaonayo humo. Bila shaka,

atasifu Kenya na kuunga mkono

mja/waja - mwanadamu

mwanachuo/wanachuo - mtu aliyesoma sana

mzalendo/wazalendo - mtu anayependa nchi yake

kutukuza - kueleza uzuri wa

wajibu - kazi

kusifu - sawa na kutukuza (taz. juu)

Sikukuu ya Saba Saba - siku ya tarehe 7 mwezi wa 7; kilipoanza chama cha TANU

kubuniwa - kuanzishwa, kufanya kitu kianze

Azimio la Arusha - Tangazo la kuanza Ujamaa Tanzania

kuponda - kuharibu, kumaliza

ubepari - aina ya kiuchumi; kinyume cha ujamaa

natija - faida

Kijiji cha Ujamaa/Vijiji vya Ujamaa - kijiji kidogo ambamo watu huishi pamoja na kufanya kazi pamoja

kuangaza - kutazama sana kila sehemu

kuunga mkono - kukubaliana na

maamrishi ya kiongozi wa taifa.  
 Atawakumbusha wananchi wenzake umu-  
 himu wa Siku ya Kenyatta isherehe-  
 kewayo tarehe 20 Oktoba kama siku  
 ya kukumbuka vita vya kupigania  
 uhuru na mateso waliopewa baadhi  
 ya wanasiasa zama za ukoloni. Pia  
atawatia moyo wenzake wauitikie  
 mwito wa Harambee<sup>e</sup> na kuonyesha  
 faida ya watu kushirikiana kwa  
 kufanya kazi pamoja ili kusitawi-  
sha nchi yao. Basi twaona kuwa  
 mshairi wa Kiswahili si mzalendo  
 tu, bali ni mwanasiasa pia.

Sababu moja imfanyayo msha-  
 iri wa Kiswahili kupenda kutunga  
 mashairi ni kuzidi kuipamba, kui-  
 kuza na kuihifadhi lugha yake hata  
 kuweza kuwaathiri wale waijuayo  
 barabara. Kwa kuwa Kiswahili kina  
 maneno mengi mno ya kujitosheleza  
 chenyewe mbali na kujitajirisha  
 kwa kuyapokea maneno kutoka lugha  
 nyingine, mshairi, kwa kutaka  
kuwafaidisha wale wasiokuwa na

amrishi/maamrishi - jambo  
 linalolazimishwa

Siku ya Kenyatta - siku walipo-  
 shikwa viongozi wa KAU

teso/mateso - mambo ya ukatili;  
 ya kuadhibu

zama - wakati

kutia moyo - kufanya mtu awe  
 na nia ya kufanya kitu,  
 kuhimiza

Harambee - neno la kutaka  
 watu wote wafanye kazi,  
 wasaidiane

kusitawisha - kufanya kitu  
 kikue

kupamba - kufanya kitu kipende-  
 ze

kuhifadhi - kulinda

kuathiri - kuwafanya watu  
 wafuate jinsi anavyofanya  
 mwingine

kujitosheleza - kutosha kwa  
 ajili yako mwenyewe

mbali - kabisa

kujitajirisha - kufanya kuwa  
 tajiri

kufaidisha - kumpa mtu faida;  
 kusaidia

ujuzi mkubwa wa Kiswahili, hutunga mashairi ili waweze kukuza kima cha ujuzi wao.

Anapotunga mashairi yake hutumia lafudhi ya Kiswahili kinachosemwa anapoishi. Akiwa ni mshairi wa Mombasa atatumia lafudhi ya Kimvita; akiwa ni mkazi wa Lamu atatumia Kiamu; akiwa ni Mtanzania huenda akatumia Kimrima; na kadhalika. Ndiyo maana twaona mashairi ya Kiswahili yana ladha isiyokinaisha kwa sababu ya kutingwa kwa lafudhi mbalimbali za Kiswahili.

Ni dhahiri basi kuwa mshairi ni bingwa wa lugha na kwa sababu ushairi ni kimoja kati ya viungo vya lugha, kazi yake moja kumbwa ni kuiimarisha lugha yake.

Anapofanya hivi, vile vile yualinda<sup>2</sup> utamaduni wake kwa sababu lugha ya watu ni sehemu moja ya utamaduni wao. Basi zaidi ya kuwa msanifu wa lugha,

kima/vima - ukubwa

lafudhi - namna ya kusema

Kimvita - namna ya Kiswahili kinachosemwa Mombasa

Kiamu - namna ya Kiswahili kinachosemwa Lamu

Kimrima - namna ya Kiswahili kinachosemwa sehemu za pwani Tanzania

ladha - utamu

kukinaisha - kutoshelezeka

ni dhahiri - ni wazi

bingwa/mabingwa - fundi

kiungo/viungo - kitu kinachofanya kitu kuwa kitamu

kuimarisha - kufanya kuwa na imara

msanifu/wasanifu - fundi wa kutengeneza vitu

mshairi wa Kiswahili ni mlinzi wa utamaduni wa Kiswahili. Kazi yake hii adhimu aifanyayo si rahisi kukadirika.

Mshairi aghalabu huzaliwa na kipawa maalum cha ushairi lakini isidhaniwe kuwa mtu mwengine hawezi kuwa mshairi mzuri. Aweza, maadam akijibidiisha. Mshairi huyu mwenye kipawa ana tabia ya kuyatumia maneno yake asemapo kwa njia ya pekee. Utamsikia, kwa mfano, asema hivi, "Hapana, tena hapana, jambo hili nalikana. Sitamwita yule bwana." Maneno haya huwa yanamtoka tu kanwani pasina yeye kwanza kuyapanga akilini mwake kabla ya kuyatamka. Maneno yenyewe yaki-pangwa hivi yataonekana kama shairi:

Hapana tena hapana,  
Jambo hili nalikana,  
Sitamwita yule bwana.

Basi mtu wa namna hii atungapo mshairi huwa mazuri na ya ufasaha ambayo humpendeza kila ayasomaye kwa ule mvuto wake.

adhimu - nzuri na muhimu

kukadiria - kupima, kujua ukubwa

aghalabu - mara kwa mara

kipawa/vipawa - uwezo wa asili

kudhania - kuwazia, kufikiria

maadam - kama

kujibidiisha (kujibidisha) - kujaribu

kukana - kukataa kukubali

kanwani - (kinywani) mdomoni, mahali yalipo meno

pasina (pasi na) - pasipo na, bila ya

ufasaha - lugha nzuri

mvuto/mivuto - uwezo wa kuvutia

Lakini hali yoyote ile

itakayokuwa, mshairi huyu sharti  
azijue kanuni za kutunga mashairi  
na azifahamu aina mbalimbali za  
tunga na mambo yanayosimuliwa na  
kila aina. Hawezi kuanzisha mtindo  
wake mwenyewe wa kutunga mashairi  
ikiwa haandami kanuni za ushairi  
zinazofuatwa na kutambuliwa. Aki-  
jaribu kuleta uzushi wake atakuwa  
amejitoa na kujiweka kando kutoka  
jamii ya Waswahili wanaomheshimu  
na kumuenzi kama malenga wao.

sharti - lazima

kuandama - kufuata

uzushi - mambo yasiyo ya kweli

kujittoa - kuondoka mahali

kuenzi - kuheshimu

malenga - mshairi mashuhuri



## NOTES

### Grammatical

1. kuwa macho - (trans. "to be alert/attentive"). For other examples of idiomatic expressions in which forms of "to be" are used, see Mohamed, pp. 17-19. See also fn. 2 of "Mapambano Yanaendelea."
2. yualinda - (trans. "s/he defends/protects"). Yu- is an alternative Class 1 subject prefix in Kimvita.

### Cultural

- a. TANU or the Tanganyika African National Union, is the principal political party in Tanzania. A small group of Africans, led by Julius K. Nyerere, formed the party in 1957. TANU then spearheaded the nationalist movement on the mainland, and after independence became the only legally recognized party. TANU, on the mainland, and the Afro-Shirazi party, on Zanzibar, were expected to join together following the union of Tanganyika and Zanzibar in 1964, but did not unite until 1977 when the Chama cha Mapinduzi was formed. See "Habari ya CCM."
- b. Azimio la Arusha, the Arusha Declaration, published in February of 1967, clearly stated for the first time the socialist ideals and goals which would become the guiding ideology of the United Republic of Tanzania. It included a restatement of the principles of socialism, a section titled "The Policy of Self-Reliance," and the Arusha Resolution, passed a month before by the National Executive Committee. For more details, see chapter 19, "The Arusha Declaration," in Andrew Coulson, Tanzania: A Political Economy. Oxford: Clarendon Press, 1982.
- c. Nyerere first formally articulated the doctrine of self-reliance (kujitegemea) in the Arusha Declaration. The concept of national self-reliance was created partially in response to Tanzania's growing dependence on foreign aid in the early 1960's, and in

an effort to encourage the Tanzanian people to assume responsibility for the development of their country. For Nyerere's essays on various topics, including African socialism, the Arusha Declaration, education, development, and self-reliance, see Julius K. Nyerere, Ujamaa, London: Oxford University Press, 1968.

- d. The Vijiji vya Ujamaa (Ujamaa Villages) were created under what was to become a somewhat controversial policy which relocated peasants from their isolated rural homes into new villages aimed at improving agriculture and developing the agricultural sector. For a discussion of this policy, see Andrew Coulson, Tanzania: A Political Economy, Oxford: Clarendon Press, 1982.
- e. Harambee is a slogan, first coined by Jomo Kenyatta, meaning "self-help," or "pull together." Harambee schools in Kenya are non-governmental, community based efforts at providing additional educational opportunities which otherwise would not exist. Individuals in Kenya, as well as public institutions (such as schools, charities, etc.), also sponsor a type of event, known as a harambee, at which people join together to donate money in support of a person or project.





## MASWALI

1. Mwandishi anataka msomaji ajue nini?
2. Je, unadhani mwandishi anayapenda mashairi ya Kiswahili?  
Kwa nini? Toa mifano kuthibitisha jibu lako.
3. Makala haya yanazungumza juu ya mshairi au washairi? Eleza.
4. Mwandishi anasema mshairi ni mzalendo. Mshairi ambaye ni  
mzalendo hutumia mashairi yake kufanya nini?
5. Mashairi ya Kiswahili hutungwa kwa lafudhi mbali mbali; toa  
sababu za jambo hili.
6. Toa mifano mitatu au zaidi ya matumizi ya mashairi.
7. Washairi wanasemwa kuwa wanalinda utamaduni wao. Wanaulindaje?
8. Eleza tofauti baina ya washairi wenye kipawa na wale wanaojibidiisha  
ili wawe washairi hodari.
9. Mwandishi anasema washairi wote ni wanasiasa na wazalendo.  
Je, ni kweli? Kuna wengine wanaopinga siasa na uongozi  
wa taifa? Toa mifano unayojua hapa Amerika au kule Afrika.



## ACTIVITIES

### 1. Objective - Defining Occupational Roles

Develop a presentation in which you use this passage as a model and define the role of one of the following in contemporary East African society.

mwalimu

mkulima

daktari

mwanasheria

mzazi

### 2. Objective - Analysis of Material

This passage seems to emphasize the contemporary role of the poet in East Africa. Which aspects of this role do you see as likely to be most recent and which would you assume to be more traditional? Prepare for a class discussion of this topic.

### 3. Objective - Cultural Comparison

Obviously poets in contemporary American society perform different functions and view their work differently than do Swahili poets. How would you characterize these differences? Who, other than poets, in American society performs functions similar to those of poets in East African societies? Prepare for a class discussion of this topic.

### 4. Objective - Introduction to Swahili Poets

Identify and develop a class presentation about one of the following Swahili poets:

Fumo Liyongo

Shaaban Robert

Abdulatif Abdalla

Ahmed Sheikh Nabhany

Mwana Kupona

## ACTIVITIES (cont.)

### 5. Objective - Writing Verse

Using the model verse provided in the passage write three or more rhyming lines of your own, each with eight syllables.

### 6. Objective - Paraphrase

Identify five sentences in this passage which you found difficult to comprehend on your first reading. Rewrite these sentences so that they would be easier to understand by another student at your level.

### 7. Objective - Vocabulary Development

Use each of the following in a sentence of eight or more words:

kusita

kwenda kombo

mzalendo

kuunga mkono

kupamba

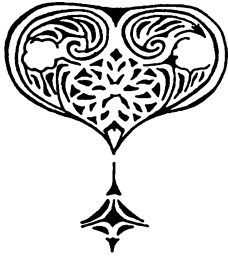
bingwa

lafudhi

ni dhahiri







## 29. Uhaba wa Kazi



“Baba Mbele, Mama Nyuma, Yamekuwa Simulizi”



Kaka:

Kusoma nilikosoma, kambiwa sipati kazi,  
Yapata mwaka mzima, nategemea shangazi,  
Wasiojuwa husema, "Sababu sina ujuzi,"  
Huno uhaba wa kazi, mesababishwa ni wake.

Dada:

Mbona watuingilia, kaka acha ubaguzi,  
Likukeralo twambia, tulijuwe waziwazi,  
Au unalochukia, ni wake kufanya kazi?  
Mambo ya kisiku hizi, watu ni bega kwa bega.

Kaka:

Siwangilie kwa nini, nanyi mwatukopa kazi?  
Kwani tokea zamani, hazikuwa shida hizi,  
Mtu kitoka shuleni, kibaruwa si tatizi,  
Leo hatupati kazi, kisa nyinyi wanawake.

Dada:

Hapo kaka hujasema, kuwa wake ndiyo chanzi,  
Chanzo cha hii nakama, waume kukosa kazi,  
Bure mwatupa lawama, wenyewe mna ajizi,  
Mtindo wa siku hizi, watu ni bega kwa bega.

uhaba - uchache

kambiwa - nikaambiwa<sup>1</sup>

shangazi - dada wa baba

kujuwa - kujua<sup>2</sup>

huno - huu<sup>3</sup>

mesababishwa - umesababishwa

ni - na (poetic)

kuingilia - kuingia katika  
jambo lisilokuhusu

kukera - kuchukiza

twambia - tuambie (poetic)<sup>4</sup>

bega kwa bega - wote pamoja

siwangilie - nisiwaingilie<sup>5</sup>

kukopa - kukosa kupata sawasawa  
na mwingine

tokea - tangu

shida - taabu

kitoka - akitoka

kibaruwa (kibarua)/vibaruwa  
(vibarua) - kazi (ya muda)

tatizi/matatizi - tatizo<sup>6</sup>

kisa - sababu

chanzi - chanzo<sup>7</sup>

nakama - hasara; kuanguka

lawama/malawama - maneno ya  
kumwonyesha mtu makosa  
aliyoyafanya.

Source: Amana, Boukheit. "Uhaba wa Kazi," in *Malenga wa Vumba*. Nairobi: Oxford University Press, 1982, pp. 42-44.

Kaka:

Hayo unayotamka, yote ni ya upuuzi,  
Mumetoroka kupika, kazi yenu toka enzi,  
Bilashi mwahangaika, kushabihi vijakazi,  
Sasa hatupati kazi, kisa nyinyi wanawake.

Dada:

Mbona wafanya ukali, ishakuwa ni chukizi?  
Hata na yangu kauli, umekuwa husikizi?  
Nisemayo ni halali, ukweli uliwazi,  
Mtindo wa siku hizi, watu ni bega kwa bega.

Kaka:

Yana uhalali gani, mbona basi huelezi?  
Kipita maofisini, mumejaa kama inzi,  
Mwataka tuwe mekoni, wala halitupendezi,  
Na nje hakuna kazi, kisa nyinyi wanawake.

Dada:

Kakangu una matata, kuyaelewa siwezi,  
Wasema unamopita, wambiwa hakuna kazi?  
Na sisi wake twapata, haraka pasi ajizi,  
Sababu kisiku hizi, watu ni bega kwa bega

ajizi - hali ya kuwa  
dhaifu; udhaifu

mtindo/mitindo - jinsi  
mambo yalivyo

kutamka - kusema, kutaja

upuuzi (upuzi) - jambo  
lisilo na maana;  
jambo la kijinga

mumetoroka - mmetoroka  
(poetic)

kutoroka - kuondoka, ku-  
kimbā kutoka mahali  
bila ya ruhusa

toka enzi - kutoka  
zamani

bilashi - bure

kuhangaika - kupata  
taabu

kushabihi - kufanana

kijakazi/vijakazi -  
mfanyakazi mwanamke  
asiyepewa mshahara

ishakuwa - imeshakuwa<sup>8</sup>

chukizi (chukizo)/machu-  
kizi (machukizo) -  
kitu cha kuleta chuki

kauli - usemi

husikizi - husikilizi<sup>9</sup>

halali - kweli, sawa

uliwazi - ulio wazi

uhalali - ukweli

kipita - ukipita

mumejaa - mmejaa (poetic)

matata - shida

pasi - pasipo, bila



Kaka:

Sisi kazi hatupati, wengi wetu ni mijizi,

Elanyi muna bahati, mabosi hawawaizi,

Hampotezi wakati, ni kidogo pingamizi,

Nasi hatupati kazi, kisa nyinyi wanawake.

Dada:

Kakangu wanichekesha, hadi sina kizuizi,

Vipi lakukasirisha, sisi tukifanya kazi?

Hujui ndivyo maisha, yaendavyo siku hizi?

Mtindo wa siku hizi, watu ni bega kwa bega.

Kaka:

Huna haja ya kucheka, nisemayo si upuzi,

Kazi inayojulika, yenu ni kukuna nazi,

Kisha mwenda zianika, mukaziuze takizi,

Leo hatupati kazi, kisa nyinyi wanawake.

Dada:

Yalikuwa ni ya kale, kuuza chicha za nazi,

Ela leo twenda mbele, na nyuma hatujibanzi,

Hakuna aliyelele, kushiriki usingizi,

Kwani mambo siku hizi, watu ni bega kwa bega.

mjizi/mijizi - mwizi  
mkuu; mtu anayeiba mno

elanyi - ela ninyi; yaani,  
ila ninyi (poetic)

muna - mna (poetic)

bosi/mabosi - mkubwa  
kazini au ofisini  
(kutoka Kiingereza)

kuiza - kukataa

pingamizi - kitu chenye  
kuzuia jambo lisiweze-  
kane

kuchekesha - kufanya mtu  
acheke

kizuizi/vizuizi - kitu  
chenye kukataza jambo  
lisiwezekane

kukasirisha - kutia chuki

haja - sababu, lazima

kujulika - kujulikana

zianika - kuzianika

kuanika - kuweka kitu  
juani ili kiwe kikavu

mukaziuze - mkaziuze  
(poetic)

takizi - taki (taka) zake  
za chicha za nazi (poetic)

chicha - kitu cheupe  
kinachobaki kutoka  
katika nazi iliyokunwa  
na kukamuliwa

ela - ila

kujibanza - kujiweka  
pembeni

Kaka:

Kulla kitu mwakitaka, kiwe chenu siku hizi,

Ishakuwa na miaka, pia mwataka ihози,

Nasikia mwatamka, "Mwaka huno wa ledizi"<sup>a</sup>

Mwisho mutataka myezi, iwe yenu wanawake!

Hai mana kubishana, nikashabihi mkizi,

Mengi niliyoyanena, yafanyie uchunguzi,

Iwapo tutafanana, yupi taleya vizazi?

Sisi hatupati kazi, hadi murudi mekoni.

Dada:

Baba mbele, mama nyuma, yamekuwa simulizi,

Muradi sote twasoma, soteni tuwe walezi,

Wake haturudi nyuma, tunataka mapinduzi,

Maisha ya siku hizi, watu ni bega kwa bega!

-lele - -lala (poetic)

kushiriki - kuwa pamoja  
na

kulla - kila (poetic)

ishakuwa - imeshakuwa

ihози - kuihozi

kuhozi - kupata

ledizi - mabibi; ku-  
toka Kiingereza

myezi - miezi (poetic)

hai mana - haina maana

kubishana - kutokubali-  
ana

kushabihi - kufanana

mkizi/mikizi - jina la  
samaki; watu husema  
samaki huyo huchukia  
upesini sana

kunena - kusema

iwapo - kama

taleya - ataleya  
(poetic) atalea

kizazi/vizazi - (hapa)  
mtoto

murudi - mradi (poetic)

simulizi - mazungumzo

mradi - (hapa) kwa kuwa

soteni - sisi sote

mlezi/walezi - mtu ana-  
yalea watoto

mapinduzi - kubadili kabisa  
hali ya maisha, serikali,  
habari, n.k.

## NOTES

### Grammatical

1. The first syllable (here the subject prefix) of nikaambiwa is omitted so as to preserve the meter. This is also the case with:

mesababishwa (line 4) - umesababishwa

siwangilie (line 9) - nisiwaingilie

kitoka (line 11) - akitoka

kipita (line 26) - ukipita

zianika (line 43) - kuzianika

Poetry is still often heavily influenced by the Northern Dialects of Kiswahili. In these dialects deletion of subject prefixes occurs more frequently than in Standard Swahili. Vowel deletion also occurs frequently in these dialects and in poetry. For example:

kambiwa (line 1) - nikaambiwa

wambiwa (line 30) - waambiwa

2. kujuwa - kujua. In poetry w and y are often inserted between double vowels, especially final double vowels. Other examples are:

taleya (line 55) - atalea

kibaruwa (line 11) - kibaruwa

3. Standard Swahili huu is huno in other Swahili dialects and in the dialect most often used in poetry. Other instances of poetic dialect forms in the poem are noted in the margin glosses by "(poetic)" following the Standard dialect definition.
4. Tuambie could not be used because to do so would not preserve the rhyme scheme. Northern Dialects do use forms such as nipa as opposed to nipe.

5. The Northern dialect verb kungilia is used here rather than the Standard dialect form, kuingilia, used above.
6. Tatizi is used here rather than tatizo for rhyming purposes.
7. Chanzi is used here to preserve the rhyme scheme.
8. In Northern Dialects -isha- (and even shortened forms) occur in a variety of environments.
9. The Northern dialect verb kusikiza is used here rather than the Standard dialect kusikiliza.

### Cultural

- a. The reference here is to the U.N. Decade for Women, 1975-1985.

For additional information on Northern dialects of Kiswahili see:

Nurse, Derek. "The Swahili Dialects of Somalia and the Northern Kenya Coast," in M.-F Rombi, ed. Etudes sur le Bantu Oriental (Comores, Tanzanie, Somalie et Kenya). Paris: SELAF, 1979.

For further information on Swahili poetry see:

Shariff, Ibrahim Noor. Tungo Zetu. Trenton, N.J.: Red Sea Press, 1988.



## MASWALI

1. Wapo watu wangapi wanaoongea katika shairi hili?
2. Lalamiko analotoa kaka ni nini?
3. Dada anasemaje? Eleza.
4. Je, unadhani kisomo ndio ufunguo wa kupata nafasi ya kazi?
5. Kwani "kazi" ni nini? Eleza.
6. Maneno yafuatayo yana maana gani:

shangazi	mbona
uhaba	bega kwa bega
waume	bure
wake	muna
kuchekesha	muradi
7. Kwa nini kaka anasema (ubeti wa saba) "mumejaa kama inzi"?
8. Kaka anafurahia wanawake kufanya kazi ofisini au la?  
Thibitisha jibu lako kwa mifano kutoka katika shairi.
9. Je, dada anafurahia kukosa kazi kwa kaka? Eleza kwa mifano.



## ACTIVITIES

### 1. Objective - Debate

Prepare speeches for a debate in which the male students present the viewpoint expressed by Dada, and the female students present the views of Kaka. Follow the speeches with a question and answer session.

### 2. Objective - Narration

Pretend that you are your mother or grandmother, and prepare a brief oral history which describes the various ways in which she worked for a living. Be sure to identify the era and geographic location which provides the setting for her life; include some opinions she might have expressed about her life's work, and about the lives of women today.

### 3. Objective - Poetry

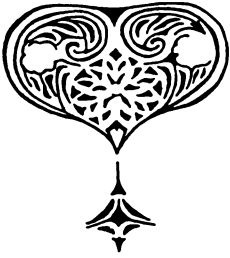
Using this format as a model, work together with your classmates on a short poem which comments on a significant social issue through two opposing voices. Topics may include prayer in the public schools, leash laws, seatbelt laws, capital punishment, etc.

### 4. Objective - Discussion and Interpretation

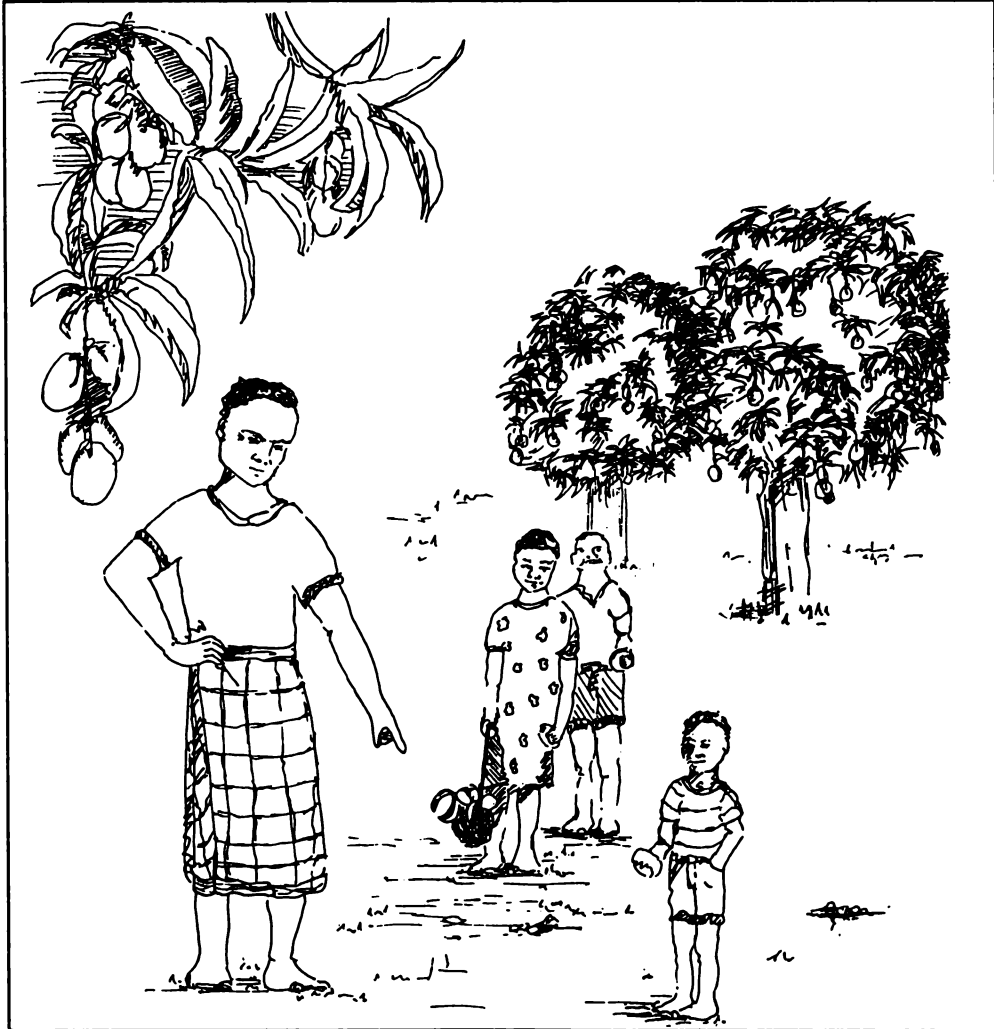
Who won the discussion presented in the poem? Prepare for a class discussion on this question, and support your opinions by quoting from the poem.

### 5. Objective - Research and Presentation of Information

Find the statistics on women's and men's employment in Kenya, Tanzania, and the United States. Prepare brief biographies which describe "average" women and men in each of these countries. Be sure to include the job, salary, and educational background for each person. You might want to further identify them as rural or urban, etc.



## 30. Soga



“Watoto, Mbona Mwala Matunda Yangu?”





Soga: Aina ya kitumbuizo cha lugha, mithali ya hadithi fupi au mchezo wa kuigiza, ambao kwa mtungo wake stadi wenye maneno ya vina au ulinganifu wa sauti, ndaniye huwa kuna namna fulani ya mzaha au kichekesho.

*Mifano:*

1. Mwenye bustani: "Watoto, mbona mwala matunda yangu, ambapo hamkui-panda miti hii?  
*Watoto*: Bwana, kwaje wewe kutukaripia vile? Wewe wasema ulipanda miti hii. Je, huoni kwamba sisi hadi wakati huu miti hii tunaipanda? Sisi tumei-panda mara nyingi zaidi yako.

soga - maneno yanayofurahisha na kuchekeka

-a kitumbuizo - -a kuburudisha, -a kufurahisha

mithali - mfano wa, kama

mchezo wa kuigiza/michezo ya kuigiza - mchezo kama hadithi inayoonyeshwa na wachezaji

mtungo/mitungo - maneno yaliyotungwa taratibu kuwa hotuba, shairi, hadithi, n.k.

stadi/mastadi - fundi

ulinganifu - usawasawa; hali ya sauti mbili kwenda vizuri pamoja

ndaniye - ndani yake

mzaha/mizaha - kitu cha uwongo na chenye kuchekeka

kichekesho/vichekesho - kihadithi kidogo cha kuchekeka na kufanywa na wachezaji kama mchezo wa kuigiza

bustani - kishamba kidogo cha mboga au maua

mwala - mnakula

kupanda - 1) kuweka kitu kama mmea ndani ya udongo ili kikuwe

2) kwenda juu ya

Mwenye Bustani: Nakuoneni<sup>1</sup>

nyinyi ni watoto wasio  
na adabu. Ebu nichukue  
fimbo niwachape.

2. Mkaguzi wa Tikiti: Lete  
tikiti yako nione.

Abiria: Samahani bwana,  
mwaka huu sikupanda  
matikiti shambani  
mwangu.

3. Baba - (kwa sauti kali):

Haji! Haji! Umekwenda  
wapi?

Mtoto Haji: Baba, wajua

siji, waniitiani?

4. Mwanafunzi: Mwalimu,

wataalamu wa jiografia  
husema kwamba eti dunia  
ni mviringo, na kwamba  
huzunguka. Je, ni kweli?

Mwalimu: Ndiyo.

Mwanafunzi: Dunia huzungukaje?

Mwalimu: Ebu simama uzunguke

zaidi ya mara ishirini kwa

mfululizo, utaona jinsi

dunia izungukavyo.

kwaje - inakuwaje

kukaripia - kusema na mtu kwa  
maneno ya ukali  
vile - namna hiyo

ebu - sasa, ngoja, nipe nafasi, n.k.

kuchapa - kupiga kwa fimbo au kiboko

tikiti - 1) kikaratasi wanachopewa wasafiriaji kuonyesha kwamba wameshalipa pesa  
2) tunda kubwa tamu sana; ngozi yake ni rangi ya majani na ndani yake jekundu

abiria/maabiria - mtu anayesafiri

samahani - nisamehe tafadhali

Haji - 1) jina la mtu  
2) ha + kuja

waniitiani - Unaniitia nini?  
Unaniita kwa nini?

mtaalamu/wataalamu - fundi  
mwenye elimu

eti - kuwa ni (neni la kuonyesha shaka)

mviringo/mviringo - ○ (duara)

mfululizo/mifululizo - moja baada ya nyingine

5. *Mwalimu*: Mbona Juma

wachelewa kila siku

kufika shuleni?

*Juma*: Si kosa langu

mwalimu. Kengele

hupigwa kabla sijafika.

6. *Mwanafunzi*: Je, mwalimu,

ni haki mtu kuadhibiwa

kwa jambo ambalo haku-

fanya?

*Mwalimu*: Hapana, si haki

hata kidogo.

*Mwanafunzi*: Basi mimi siku-

fanya hesabu ulizotuambia

tufanye nyumbani.

7. Mtu mmoja baada ya kufika

sokoni aliuliza, "Nani

auza nyanya?" Kijana

mmoja aliyekuwa karibu

naye akamjibu, "Lo, nani

mjinga awezaye kumwuz

nya<sup>2</sup> yake sokoni?

8. Mdai deni: Hodi bwana.

Nimefika kama ulivyonia-

hidi.

kengele - chombo kinachopigwa  
kutoa sauti kueleza kwamba  
saa fulani imefika n.k.;  
hupatikana sana juu ya  
kanisa

kuadhibiwa - kufanyiwa  
ukatili kwa ajili ya  
kosa fulani

mdai deni/wadai deni - mtu  
ambaye kazi yake ni kuchukua  
pesa ambazo watu wameahidi  
kulipa

*Mdaiwa deni:* Karibu bwana,

starehe.

kustarehe - kupumzika

*Mdai deni:* Je, vipi, hutaki

kulipa deni lako? Si

tarehe namna gani iwapo

uliniahidi nifike tarehe

ya leo?

9. *Mfanya biashara (sokoni):*

Tangawizi! Tangawizi!

Mama, nimesikia mtu mmoja

akisema Tanga kuna wezi

wengi, Sijui kama shangazi

hakuibiwa na wezi huko

Tanga!

tangawizi - kwa Kiingereza,  
"ginger", au kinywaji  
kinachotayarishwa  
kwa "ginger"

kuiba - kuchukua pesa au vitu  
vingine visivyo vyako, bila  
ruhusa

10. *Baba:* Johana mwanangu, mbona

wewe daima hushindwa

katika mitihani yako dara-

sani?

kushindwa - kukosa kushinda

*Mtoto:* Kwa sababu mwalimu

huuliza vitu vilivyo-

fanyika kabla sijazaliwa.

*Baba:* Mbona wenzako hupata

majibu yaliyo sahihi?

kufanyika - kuwa

kuzaliwa - kuingia duniani  
kwa mara ya kwanza (kutoka  
kuzaa)

sahihi - sawasawa, bila ya  
makosa

*Mtoto:* Baba, hujui kwamba mimi

ni mwanafunzi mdogo

kushinda<sup>3</sup> wote darasani?

## NOTES

### Grammatical

1. Nakuoneni - Nawaoneni/Nawaona

For further discussion of second person plural objects, see Wilson, p. 186.

2. Nya is a shortened form of Nyanya.

3. kushinda is used here to make a comparison. For additional examples and a discussion of comparatives, see Wilson, pp. 337-339.

### To the Teacher

Political and ethnic humor also exist in East Africa; how you want to handle this topic will depend greatly upon your sensibilities and those of your students. In some classroom situations, collecting examples of such from available sources (readers, newspapers, etc.) may be appropriate, while in others it will not be. In either case, at least, discussing this topic may be relevant. Considering how to respond when offended may be a topic useful to students, and the joke/verbal context is more neutral than others students may actually encounter.



## MASWALI

1. Kuelewa mifano hii ya soga ni lazima ujue maneno machache yenye maana mbili au zaidi. Andika orodha ya maneno hayo na ueleze maana hizo mbili au zaidi za kila neno la namna hii.
2. Itakuwa vigumu kutafsiri soga zipi? Kwa nini?
3. Ungeweza kumweleza mwanafunzi wa darasa la mwaka la kwanza soga zipi?
4. Eleza kwa ufupi kwa nini unafikiri kwamba soga moja ni ya kuchekesha.
5. Eleza kwa ufupi kwa nini unafikiri kwamba soga moja si ya kuchekesha.
6. Eleza kwa ufupi kwa nini unafikiri kwamba ni rahisi kuelewa soga moja.
7. Eleza kwa ufupi kwa nini unafikiri kwamba si rahisi kuelewa soga moja.
8. Ni lazima ujue kidogo kuhusu jiografia ili uelewe soga ipi?
9. Ni lazima ujue kidogo kuhusu desturi ili uelewe soga zipi?



## ACTIVITIES

### 1. Objective - Passage Comprehension and Presentation

With a classmate prepare contexts (time, place, previous events, etc.) for five of the soga. Then present these soga in class.

### 2. Objective - Use of Humor

Prepare a description of a situation in which you might tell one of the soga. Then with a classmate or classmates dramatize this situation.

### 3. Objective - Evaluating Use of Humor

Prepare descriptions of one or more situations in which you would not relate each of three of the soga. In class discuss these descriptions with your classmates. Be prepared to defend your reason for using humor of a particular type in a particular situation.

### 4. Objective - Adjusting Level

Prepare a simplified version of one of the soga for presentation in your instructor's first year class. With your classmates present your simplified versions to the first year class and be prepared to provide explanations in case they do not understand your initial presentation.

### 5. Objective - Response to Humor Not Comprehended

What would your response be if someone told a soga you didn't understand? Would you laugh along with others and pretend you understood? Ask questions? What kind of questions would you ask? Would you ask them immediately or later?

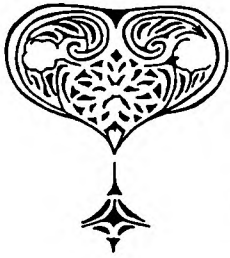
Consider the soga you found most difficult and prepare a response to be used in class discussion.

### 6. Objective - Study of Humor

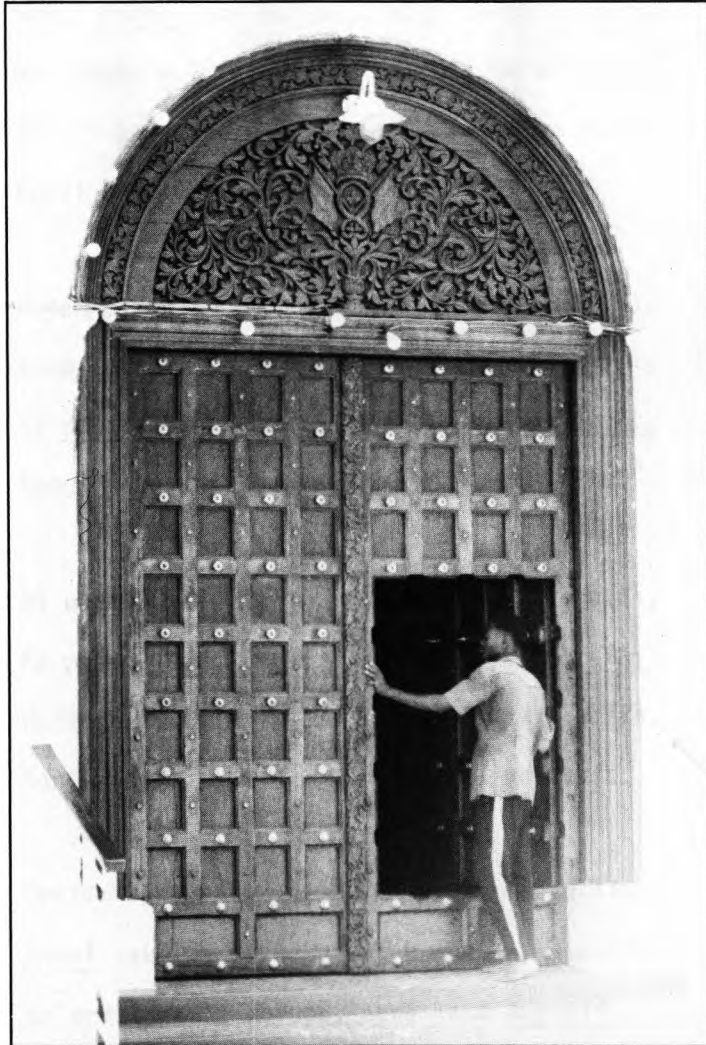
If you wanted to know more about humor and its contexts, how would you go about collecting such information? Describe and explain your procedure for class discussion.







## 31. Rangi Zetu



Mlango—Unguja



## RANGI ZETU

Rangi pambo lake Mungu, rangi haina kashifa,  
Ni wamoja walimwengu, wa chapati na wa mofa,<sup>a</sup>  
Walaji ngano na dengu, wazima na wenye kufa,<sup>l</sup>  
Rangi pambo lake Mungu, si alama ya maafa.

Hupamba nyota na mbingu, na mawaridi na afu,  
Rangi adhama ya Mungu, na mwilini si uchafu;  
Si dalili ya machungu, dhambi wala upungufu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.<sup>b</sup>

Ni urembo wake Mungu, mwenye miliki ya sifa,  
Na pambo la malimwengu, shahada ya taarifa;  
Wajinga wa ulimwengu, rangi hudhani kashifa,  
Rangi pambo lake Mungu, si alama ya maafa.

Twajua Mwenyezi Mungu, kwa mambo mabadilifu,  
Shani zake na mizungu, ni Bwana wa wasanifu;  
La<sup>2</sup>ardhi na la mbingu, neno lake husadifu,  
Rangi heba yake Mungu, Mwenyezi mkamilifu.

pambo/mapambo - kitu  
kinachotia uzuri

kashifa - matusi, lawama

mlimwengu/walimwengu - mtu,  
binaadamu

chapati - mkate laini  
mwembamba unaokaangwa kwa  
mafuta

mofa - aina ya mkate

ngano - aina ya nafaka

dengu - aina ya haragwe  
("lentils")

maafa - jambo la huzuni;  
msiba

waridi/mawaridi - ua linalo-  
nukia vizuri ("rose")

afu - ua jeupe linalo-  
nukia vizuri; yasumini

adhama - utukufu; heshima

dalili - utukufu; heshima

machungu - mambo yanayo-  
sikitisha, mambo yenye  
kuleta huzuni

upungufu - kasoro

heba - sifa

malimwengu - mambo ya dunia

shahada - cheti; karatasi  
inayoonyesha sifa fulani;  
digri

taarifa - habari

Source: Robert, Shaaban. "Rangi Zetu," in Masomo yenye Adili. London: Nelson, 1967, pp. 16-19.

Hashindwi kupamba mbingu, viumbe na mataifa,  
Kila tendo lake Mungu, hutendwa kwa maarifa;  
Hubadili walimwengu, kwa kuzaliwa na kufa,  
Rangi pambo lake Mungu, si alama ya maafa.

Hashindwi Mwenyezi Mungu, fupi<sup>3</sup> kulipa urefu,  
Hashindwi na walimwengu, watawaliwa na ufu;  
Hashindwi katika mbingu, kwa rai na utukufu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.

Wa sharabu na wa kungu, dhaifu na wenye sifa,  
Dufu na wenye mizungu, sura moja na halafa;  
Kama si wachaji Mungu, rangi hazina sharafa,<sup>C</sup>  
Rangi pambo lake Mungu, si alama ya maafa.

Rangi marembo ya Mungu, kwa viumbe hitilafu,  
Mafundi wa ulimwengu, huiga kwake unyofu;  
Wa feli na wa mizungu, hekima na usanifu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.

Nyingi anasa za Mungu, ndani ya kila taifa,  
Mtukufu wa mizungu, laiki wa kila sifa;  
Na kazi ya mlimwengu, ni lawama na  
Rangi pambo lake Mungu, si alama ya maafa.

kudhani - kufikiri

-badilifu - -enye uwezo  
wa kubadilika

shani - mambo yanayoshangaza;  
mambo yanayostaajabisha

mizungu - mafumbo

Bwana - mkuu; Mungu (hapa)

msanifu/wasanifu - watu  
wanaotengeneza vitu  
vyenye mapambo

kusadifu - kutosha

taifa/mataifa - kwa  
Kiingereza "nations"

ufu - hali ya kufa, hali  
ya kuwa maiti

rai - nguvu

utukufu - hali ya ku-  
heshimiwa

sharabu - kinyawaji; kitu  
kinachonyewa (hapa  
mvinyo)

kungu - tunda la mti uitwao  
"mkungu" (an intoxicating  
substance)

dufu - -enye kukosa thamani

halafa - tofauti

mchaji/wachaji - mtu anaye-  
kucha (taz. chini)

kucha - kuogopa, kusali

sharafa - ndevu, wanaume  
huzitumia kupamba nyuso  
zao

urembo/marembo - vitu vinavyo-  
pamba

hitilafu - tofauti

kuiga - kutenda jambo au  
kufuata kama afanyavyo  
mwingine

unyofu - ukweli

Ndiye Mrembo wa Mbingu, samawati na wangafu,  
Hupamba hata mawingu, kwa zari safu kwa safu;  
Kadhalika walimwengu, kwa rangi za hitilafu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.

Maremba tangu na tangu<sup>4</sup>, utukufu kwa sharafa,  
Fahari ya ulimwengu, na mbingu yetu ghorofa;  
Yote mapambo<sup>5</sup> Mungu, Mwenye hakika ya sifa,  
Rangi pambo lake Mungu, si alama ya maafa.

Rangi kwa shairi langu, tungo yenye kuarifu,  
Kila walipo wenzangu, jambo hili maarufu;  
Rangi kugawa mafungu, huonyesha upungufu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.

Hupendwa utungo wangu, kwa wingi wa maarifa,  
Kwa kujuvya<sup>6</sup> walimwengu, mfano walao dhifa;  
Yote mahaba ya Mungu, rangi zetu si kashifa,  
Rangi pambo lake Mungu, si alamu ya maafa.

Ni mwema utungo wangu, kwa vikuba na mikufu,  
Uimbwapo walimwengu, wenye fahamu husifu;  
Nawapa wapenzi wangu, rafiki waaminifu,  
Rangi heba yake Mungu, Mwenyezi Mkamilifu.

*Adili -- Kudharau na kufanya wivu kwa  
sababu ya rangi ni upuzi wa mtu.*

feli - (hapa) vitendo

anasa - starehe; mambo  
ya kujifurahishia

laiki - sawasawa

lawama - maneno ya kuonye-  
sha ubaya wa kitu/jambo

samawati - rangi ya mbingu;  
buluu

wangafu - hali ya kutoa  
mwanga

zari - rangi ya dhahabu

safu - mstari

tangu na tangu - zamani  
sana

fahari - sifa ya mwenyewe

ghorofa - sehemu ya  
nyumba iliyojengwa  
juu ya nyingine

mapambo - mapambo yake

kuarifu - kutoa taarifa;  
kueleza

kugawa - kutoa sehemu ya  
kitu au kubaguza vipande  
vipande vilivyokuwa ni  
kitu kizima

walao - angalau; muradi

dhifa - ukarimu

mahaba - mapenzi

kikuba/vikuba - pambo la  
maua linalovaliwa shingo-  
ni na wanawake

mkufu/mikufu - utungo wa  
kuvaa shingoni

fahamu - uwezo wa kuelewa

## NOTES

### Grammatical

1. -enye kufa - (trans. "the dying"). You are probably familiar with the use of -enye forms plus nouns in adjectival phrases, as with mwenye duka ("shop owner"). Similarly, these forms are also used with certain verbs in adjectival phrases.
2. la ardhi - (trans. "of the earth"). Notice that la here agrees with nen. Word order shifts occur frequently in Swahili poetry.
3. fupi - probably as shortening of ufupi to fit the meter.
4. tangu na tangu - (trans. "ever and always"). In this expression the first tangu refers temporally backward and the second temporally forward.
5. Mapamboye - (trans. "his decorations"). The -ye here is a shortened form of yake.
6. kujuvya - this is a less common causative than kujulisha.

### Cultural

- a. Chapati and mofa are two types of bread frequently eaten by the Swahili.
- b. Mwenyezi Mkamilifu - (trans. "The Almighty, The Perfect One"). Praise terms referring to God occur frequently in Swahili poetry. In addition to Mungu, Mtukufu, Mrembo wa Mbingu, Mwenye Hakika ya Sifa, and Mwenyezi Mkamilifu (used in this poem), it is useful to be familiar with:

Manani  
Karimu

Mola  
Jaliya

Rabi

c. While sharafa is literally "a beard" and here contrasted with rangi as a temporary rather than a permanent physical feature, the similarity of the terms sharafa, sharaf, sharifu ("nobility, descendants of the Prophet") suggests an alternative reading as well. The preceding kipande (half-line) is kama si wachaji Mungu ("unless they are god-fearing"); thus the entire line might be read as "Unless they are God-fearing, color does not imply nobility."



Kofia

## MASWALI

1. Mshairi huyu anaongea kuhusu nini?
2. Je, mshairi, anasema kuwa Mungu ametumia rangi kwa ajili ya kubagua?
3. Eleza kwa nini wewe utatumia rangi ukichora picha.
4. Je, walimwengu, ulimwengu, na malimwengu ni tofauti?
5. Sifa zipi mshairi anampa Mungu kwa kazi yake?
6. Ukiambiwa uchague rangi ya mtoto wako, utachagua rangi gani? Kwa nini?
7. Kwa nini mshairi anasimulia juu ya rangi?
8. Waridi lina rangi gani? Je, unaipenda?
9. Walimwengu huchukia rangi zo zote?





## ACTIVITIES

### 1. Objective - Analysis of Rhyme and Meter

Work out the rhyme scheme and meter of this poem. Also identify the vipande which are repeated and words which are repeated as rhyming words. Discuss these topics in class.

### 2. Objective - Analysis of Imagery

Consider the images of God in this poem. Look at both the praise terms and at the actions attributed. Prepare to discuss this topic in class.

### 3. Objective - Analysis of Symbolism

Consider pambo/mapambo and kupamba as used in this poem (and perhaps in other poems and/or proverbs) in terms of the symbolic function of decoration and ornamentation.

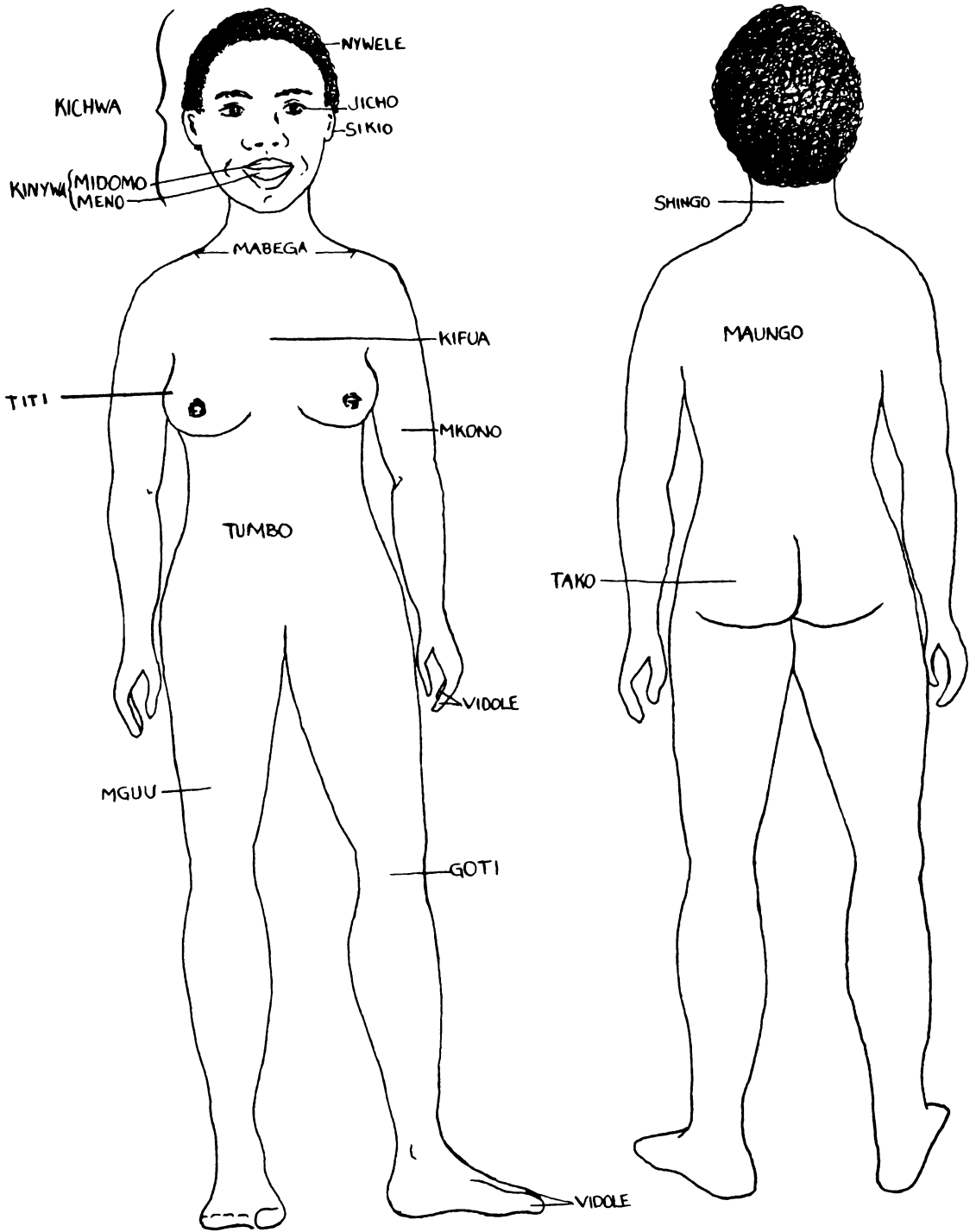
### 4. Objective - Contextualizing Poetry

Develop a presentation in which you consider the context of racial discrimination in colonial Tanganyika within which this poem was written.

### 5. Objective - Discussion of Controversy

Prepare for a class debate on the contemporary relevance of this poem. Is this poem of historical relevance only or one which has a contemporary meaning as well?





Parts of the Body

## GLOSSARY

(Words glossed are those listed in margin glosses. Only meanings relevant to contexts in particular texts are included. Numbers in parentheses indicate lesson numbers. Terms in parentheses are alternatives. Verbs are listed under infinitive forms. Plurals of nouns are listed after the singular form unless the two forms are the same).

- a ajabu (7) surprising
- a hima (13) quickly
- a kadiri (2) moderate
- a kiasili (6) traditional (see fn. 9, Ln. 6)
- a kibeberu (9) colonialist
- a kibinadamu (9) humanly, human type
- a kidini (6) religious (see fn. 9, Ln. 6)
- a kijeshi (11) military
- a kikazi (6) work related (see fn. 9, Ln. 6)
- a kirafiki (6) friendly (see fn. 9, Ln. 6)
- a kishetani (27) devilish
- a kiutu (21) humanly, kindly
- a kizungu (6) European (see fn. 9, Ln. 6)
- a kuisimua (7) exciting
- a pembe pembe (11) characterized by corners
- a shirika (12) cooperative
- a tukizi (11) unusual
- abiria/abiria (maabiria) (16,30) passenger
- adhabu (22,28) punishment
- adhama (31) glory, honor
- adhimu (28) significant, important
- adui/maadui (3,20) enemy
- afisa/maafisa (7) officer
- afu (31) blossoms of the wild jasmine tree
- aghalabu (28) usually
- ahera (28) the next world, afterlife
- aibu (25,27) disgrace, shame
- aidha (2) furthermore
- ajabu/maajabu (6,7) something surprising or amazing
- ajali (16) accident
- ajizi (29) laziness
- akina mama (19) women
- alama (8) sign
- alama za vidole (13) fingerprints
- ama (12,13) or
- amani (22) peace

amri (18,27) order	barabara (19) properly, fully
amrisho/maamrisho (28) order	barafu (2,18) ice, refrigerator
anasa (31) marvel, luxury	baraza (16,21) council, sitting area outside the door of traditional Swahili homes
anwani (6) address	baridi (1,3) cold
ardhi (9) land	bas (27) shortened form of basi term used to indicate a conclusion has been stated
asilimia (19) percent, percentage	bastola (13) pistol
askari (5) guard, police	bati (2) metal, tin
Askari Walinda Nyumba (5) Home Guards (see fn. 1, Ln. 5)	bawa/mabawa (3) wing
asumini (10) jasmine	bega kwa bega (29) literally 'shoulder to shoulder,' hand in hand, doing something together
awali (13) at first, (18, 26) first	beni (10) band
awamu (26) part	Bi. (6) abbreviation of binti or bibi
aya (14) paragraph	Bibi (6) in salutation of letter, "Dear Madam" (see fn. B, Ln. 6)
Azimio la Arusha (28) the Arusha Declaration	bibi (22) grandmother
baadae (11) alternative sp. of baadaye afterward	bichi koma (24) beachcomber
baadhi (25) some	bilashi (29) for nothing, no reason
baba mdogo (6, 22) father's younger brother (see fn. C, Ln. 6)	bilauri (2) glass
baba mkubwa (6) father's older brother (see fn. C, Ln. 6)	bili (2) bill
-badilifu (31) changeable	bima (16) insurance
bahasha (6) envelope	binadam (21) shortened form of binaadamu (human being)
baki/mabaki (22) that which remains	binafsi (10,13) personal, one's self
bakuli (2) bowl	bingwa/mabingwa (28) expert
balaa (27) disaster, catastrophe	binti/mabinti (25) daughter
bandia (18) something artificial	

bintiye (25) her/his daughter  
 Bonde la Ufa (1) The Rift Valley  
 bongo (ubongo)/mabongo (18) brain  
 bosu/mabosu (29) boss  
 budi (4) alternative; as in huna budi,  
 you have no alternative (see fn. 2,  
 Ln. 4)  
 bufu (la kichwa)/mabufuu (27) skull  
 buibui (3) spider; also, full length  
 black veil worn by women  
 bunduki (5) gun, rifle  
 bunge (8) parliament  
 busara (9) common sense  
 bustani (30) garden  
 buti/mabuti (5) boot  
 Bwana (6) in salutation of letter,  
 "Dear Sir" (see fn. B, Ln. 6)  
 Bwana (31) God  
 Bwana Mpendwa (6) in salutation of  
 letter, "Dear Sir" (see fn. B, Ln.  
 6)  
 bwawa/mabwawa (13) pool  
 chafuko/machafuko (8) irregularity  
 chang'aa (27) a type of alcoholic  
 beverage  
 changu (12) snapper  
 chanzi (29) poetic for chanzo source,  
 cause  
 chapati (31) a type of flat bread fried  
 in oil  
 chaza (3) oyster  
 cheti/(cheti) vyeti (25) certificate  
 chewa (12) cod  
 chicha (29) coconut meat  
 chifu (5) chief  
 chini (5) low  
 chiriku (27) finch  
 chombo/vyombo (26) agency,  
 organization  
 chozi/machosi (5) tear  
 chukizi (chukizo)/machukizi  
 (machukizo) (29) hatred  
 chuma/vyuma (13) iron  
 chumvi (2) salt  
 chupa/chupa (also machupa) (18)  
 bottle  
 chura/vyura (3) frog  
 dai/madai (9) claim  
 dalili (8,31) sign  
 danzi/madanzi (2) also daranzi  
 grapefruit  
 daranzi/madaranzi (2) also danzi  
 grapefruit  
 dengu (31) lentils  
 deni/madeni (13) debt  
 dhahabu (13) gold  
 dhahiri (4,28) clear; ni dhahiri it is  
 clear  
 dhaifu (3,14,21) weak

dhalimu (9) unjust, cruel	fanaka (23) success
dhambi/(dhambi) madhambi (22) sin	fani (26) type
dhamiri (18) intention	fedheha (20) shame, disgrace
dharau (27) contempt, scorn	feli (31) action(s)
dhifa (31) generosity	ficho/maficho (18) us. maficho a hiding place
doa/madoa (3) spot	filimbi (5) whistle
donge/madonge (4) money	finyu (13) narrow
dufu (31) insignificant, worthless	fremu (13) frame
ebho (ebo)(27) expression used to attract someone's attention	fujo/mafujo (27) tumult, confusion
ebu (hebu) (30,27) expression used to draw someone's attention to something	fukara (19) poor person
ela (ila) (29) but	fulana (5) sweater
elanyi (29) contraction of ela ninyi (ila ninyi) but you (pl.)	fulani (8) a certain person or thing (see fn. 2 of Ln. 8)
elezo/maelezo (1) explanation	fundisho/mafundisho (21) lesson
elimu ihusuyo habari za kibinadamu (9) anthropology	funzo/mafunzo (20) instruction
eneo/maeneo (16,20) area	futi (1) foot
enzi (22) period of time	gagulo (25) slip
-epesi (3,10,14) light, easy	gaidi/magaidi (13) robber
eti (11,30) an expression used to indicate doubt concerning a following statement	genge/magenge (27) gang
fadhila (fadhili) (18) kindness	gereza (11) jail
fahamu (13,18,31) consciousness, understanding	geuzo/mageuzo (9) change
fahari (20,31) pride	gharama (19) expense
falsafa (19) philosophy	ghasia (13) trouble
	ghorofa (31) upper floor, story
	giligilani (2) coriander seeds
	giza (3,20) darkness

glasi (13) glass	hatua (18,23) step, action
goti/magoti (10) knee	hayati (15) term used to refer respectfully to a deceased person
guno/maguno (13) groan, moan	heba (10,31) beauty, talent
haba (1) a little bit, small amount	hebu (16) expression used to draw someone's attention to something
habusu/mahabusu (5) prisoner	hekta (12) hector
hadharani (27) in public	hekaya (7) story
hadhi (21) status	herufi (14) letter of the alphabet
hafifu (13) weak	hesabu (19) arithmetic
haja (25,29) need, reason	heshima (6,20) salutation of a letter, respect
Haji (30) a proper name	hiari (4,8) choice
halafa (31) difference	himaya (11) protection, defense
halali (29) legitimate	hisiya (10) feelings
Hali ya Hatari (5) State of Emergency (see fn. H, Ln. 5)	hitilafu (14,17,31) incompatible, different
halisi (9) accurate	hofu (5) fear
halmashauri (16) committee, council	hoja (14) argument
hamaki (14,27) anger	homu (10) wind
hamira (2) baking powder	huduma (16,20) service
Harambee (28) (see fn. E, Ln. 28)	hukumu (14) judgment
harufu (27) odor, smell	huno (29) poetic for huu this (see fn. 2, Ln. 29)
harusi (10) alternative sp. of arusi wedding	huruma (9) decency, compassionateness
hasara (14) loss	huzuni (20) sadness, grief
hasira (5) anger	idadi (8,16,19) total, large number
hasira kupanda (27) to become angry	idara (12) department
hatari (5) danger	
hati (14) handwriting	

- Idd ul Fitri (Idd el Fitri) (24) (see fn. B, Ln. 24)
- ikiwa (4,8) if
- lkweta (1) Equator
- iliki (2) cardamom
- imani (15,20,28) belief(s), compassion, conscience
- imara (20) firm, firmly
- inchi (1) inch
- ingawaje (5) even though
- ingine (18,21) alternative Class 9/10 form, other (see fn. 1, Ln. 2 and fn. 3, Ln. 18)
- insha (14) essay
- inzi (5) also nzi fly
- ishakuwa (29) poetic for imeshakuwa it has become
- isipokuwa (3) except
- iwapo (8,25,29) if (see fn. 9, Ln. 8)
- jadi (15) inheritance
- jamani (27) friend
- jambazi/majambazi (13) criminal
- jamii (7) community of people; a society
- jando/majando (25) initiation
- janga (25) trouble, danger
- jangwa (7) desert
- jaribio/majaribio (7,11) difficulty, attempt
- jasiri (7) brave
- jasusi/majasusi (11) traitor, spy
- jawabu/majawabu (7,14) answer
- jazba (10) intense feeling
- jela (5) jail
- jemadari/majemadari (11) military commander
- jembe/majembe (3) hoe
- jengo/majengo (25,26) building
- jeraha/majeraha (5) wound
- jeshi/majeshi (11) army
- jeuri (20) arbitrariness, high handedness (see kwa jeuri)
- jike/majike (27) female creatures, aug. (see fn. 5, Ln. 22)
- jinsi (1,7) way, method
- jirani/majirani (1) neighbor
- jitahadi (jitihadi) (jitihada) (9) effort
- jitu/majitu (22) giant (see fn. 5, Ln. 22)
- jogoo/majogoo (25) rooster
- joka/majoka (20) large snake
- joto joto (1) hot
- juhudi (20) effort
- jukumu/majukumu (jukumu) (20) responsibility
- jumba/majumba (13) mansion
- Jumba la Nyaraka za Taifa (26) National Archives



jumuiya (jumuia) (22) community	kanwa (28) mouth
kaa (3,12) crab	kanzu (3,10) long garment worn by men
kabati/makabati (13) cupboard	karafuu (2) cloves
kabisa (8) absolutely	karo (24) fee
kaburi/makaburi (5) grave	kashifa (31) something disgraceful, disparaged
kachero (13) detective	kasi (3,18) speed, quickly
kadha (9) several	kasida (10) praises of the Prophet Muhamad; religious songs
kadi (8) card	kasoro (6) lack
kadiri (19,20) according to, to the extent (see fn. 3, Ln. 19)	katara (24) local taxi, worthless car
kaka (11) brother	katibu/makatibu (16) secretary
kaki (5) khaki	katibu mkuu/makatibu wakuu (23) secretary general
kamati (26) committee	katibu mtendaji/makatibu watendaji (16) acting secretary
kamba (3,12) shrimp	katika ngazi mbalimbali(19) in several stages
kambi (5) camp	katikati (1) middle, in the middle
kambiwa (29) poetic for nikaambiwa and I am told (see fn. 1, Ln 29)	kauli (29) expression, voice
kamili (6,7,9) complete; completely	kayamba (10) a type of rattle
kampeni (19) campaign	kelele (14) loud noise
kampuni/makampuni (16) company	kengele (30) bell
kamwe (5,9) ever, at all; as in <i>hatasema kamwe kwamba...</i> , s/he would never say..., would not ever say that....	Kiamu (28) the dialect of Lamu
kandanda (26) soccer	kiangazi (22) dry, hot season
kanga (10) cotton cloth wrapper, usually with printed saying, worn by women	kiapo/viapo (5) oath
kanuni (14) procedures	kiasi (11) approximately
	kiasi cha (9) the amount of

kibali (ukubali) (12) permission, approval	kidokezi/vidokezi (1) suggestion
kibandiko/vibandiko (16) sticker	kifaa/vifaa (14,20) material, item, tool
kibao/vibao (10) small board	kifani/vifani (7,16) something that matches something else
kibaraka/vibaraka (15) lackey	kifaru/vifaru (5) rhinoceros
kibaruwa (kibarua)/vibaruwa (vibarua) (29) employment, short term employment	kifungu/vifungu (14) passage
kibatali (kibatari) / vibatali (vibatari) (25) type of small lamp	kigome/vigome (11) small fort
kibati (10) a percussion instrument	kiini/viini (2,7) egg yolk; core, central thing
kibeberu (9) colonialist	kiinsha (14) by means of an essay
kibinadamu (9) humanly, human type	Kijiji cha Ujamaa/Vijiji vya Ujamaa (28) Ujamaa Villages (see fn. D, Ln. 28)
kibiriti/vibiriti (13) match	kijimeza/vijimeza (27) small table
kibiriti cha chuma / vibiriti vya chuma (13) lighter	kijivu jivu (3) gray
kiboko/viboko (5) whip	kikaango/vikaango (2) frying pan, esp. earthenware frying pan
kiboma/viboma (12) tuna	kikabati/vikabati (13) small cupboard
kiburi (9) arrogance	kikamilifu (16,26) completely
kibuyu/vibuyu (25) calabash	kikuba/vikuba (31) flower sachet worn in the hair or on a dress
kichekesho/vichekesho (30) humorous skit	kikundi/vikundi (10) small group
kicheko/vicheko (27) laugh	kila (6) whenever, wherever (see fn. 1, Ln. 6)
kichupa/vichupa (13) small bottle	kileie/vilele (24) peak
kidaka/vidaka (3) small plasterwork ornamental niche	kilema/vilema (20) disability, disablement
kidato/vidato (25) one of the levels of classes in secondary school, Brit. Eng. "form"	kilimo/vilimo (12,20) agriculture
kidawati/vidawati (13) drawer	kilindi/vilindi (1) depth, deep sections in water

kilomita (12) kilometa (25) kilometer	kisha (2) then
kima/vima (28) extent	kishindo/vishindo (9) gust
kimbunga (22) typhoon	kisingizio/visingizio (15) false or spurious claim
kimetameta/vimetameta (18) sparkle	kisiwa/visiwa (13) island
Kimrima (28) the coastal Tanzania dialect of Kiswahili	kitambaa/vitambaa (2) small cloth, napkin
Kimvita (28) the Mombasa dialect of Kiswahili	kitembe/vitembe (24) small earthen flat roofed house
kina (1) depth	kitendo/vitendo (4,20) action
kinda/makinda (3) young one (of birds and animals)	kiti cha tenga/viti vya tenga (13) a woven chair
kindugu (15) as siblings, as comrades	kitinda mimba/vitinda mimba (22) last born child
king'ora/ving'ora (13) siren	kitisho/vitisho (18) a scare
kinyama (22) in an animal-like way	kitumbuizo/vitumbuizo (30) lengthy joke usually involving a play on words
kinyume cha opposite of	kituo/vituo (6) punctuation mark
kioja/vioja (22) something terrifying	kiungo/viungo (2) spices
kioo/vioo (13,18) mirror, glass	kiuno/viuno (5,10) waist
kipawa/vipawa (3) ability	kiwambo/viwambo (18) door latch, knob
kipengele/vipengele (6) device, detail	kiwiliwili/viwiliwili (18) trunk of body, body
kipepeo/vipepeo (3) butterfly	kizazi/vizazi (29) offspring
kipindi/vipindi (14) term (of school year)	kizuizi (kizuio)/vizuizi (vizuio) (29) obstacle
kipingamizi/vipingamizi (15) obstacles	k.m. abbreviation of kwa mfano, for example
kisa (17) Kiamu for kisha then	kochi (27) couch
kisa/visa (29) reason	
kisasi/visasi (25) revenge, retaliation	
kisihemu/visehemu (6) smaller part (see fn. 11, Ln. 6)	

kodi (26) fee(s)	kuambatana (11) to adhere
kofia (5,10) cap	kuambia (5) to tell, to say to someone
kombamwiko (18) cockroach	kuamini (3,9,18) to believe; to trust
kombe/makombe (26) cup, large cup	kuamirisha (5) to order
kombo/makombo (21) at fault, deviant	kuamriwa (18,20) to be ordered
kombora/makombora (11) bomb	kuamsha (13) to awaken someone
-komile (20) to have ended	kuamua (13,18) to decide
konzi (2) handful	kuamuliwa (7) to be decided
korokoroni (5) prison	kuamuru (19,22) to direct, order
koti/makoti (16) coat	kuandaa (19) to prepare
kozi (19) course	kuandaliwa (26) to be prepared
kuabudu (23) to worship	kuandama (24,28) of new moon to appear, to follow
kuachana na (4) break up with	kuandamana na (16) to be associated with
kuachilia mbali (27) to abandon	kuandikishwa (12) to be listed
kuadhibu (20,22) to punish	kuangamiza (7) to vanquish
kuadhibiwa (20,30) to be punished	kuangaza (28) of eyes to be focused on
kuafikiana (27) to reconcile, come to an agreement	kuangusha (20) to drop
kuaga (23) to say goodbye	kuanika (29) to dry meat, fish, coconut, etc.
kuagiza (6) to order	kuanzia (20) from a point in time onward
kuagizia (6) to place an order	kuanzisha (19,22) to initiate, found
kuahidi (4) to promise	kuanzishwa (16) to be initiated
kuahirisha (8) to delay	kuapa (23) to swear, take an oath
kuajiri (20) to hire	kuapiza (25) to curse, swear at someone
kuajiriwa (16) to be hired	
kualikana (22) to invite each other	

kuarifu (8,31) to report	kuchanganya (2) to mix
kuashiri (27) to signal	kuchanganyika (2) to be mixed
kuashiria (27) to signal to someone	kuchanganywa (8) to be mixed
kuata (21) Kiamu for kuacha to allow	kuchapa (5,30) to beat
kuathiri (28) to influence	kuchekecha (2) to sift
kuathiriwa (13) to be affected	kuchekesha (29) to make someone laugh
kubadilika (25) to be, have changed	kuchelea (11) to fear for
kubahatisha (22) to try one's luck	kuchemka (2) to boil (of a liquid)
kubainishwa (9) to be made clear	kuchemsha (2) to boil, to bring a liquid to a boil
kubaki (13) to remain	kuchochewa (27) to be provoked, irritated
kubaleghe (10) to reach age of puberty	kuchoma kisu (11) to stab
kubandikwa (16) to be stuck	kuchosha (27) to make someone tired
kubetua (27) to lower	kuchoshwa (20) to be made tired
kubidi (23) to put pressure on	kuchota (2) to spoon out, to pick up a small amount
kubishana (29) to quarrel, argue	kuchotea (2) to spoon out, to pick up a small amount
kubobokwa (27) to blabber	kuchuja (2,19) to strain, to select out
kubuniwa (28) to be originated, devised	kuchukia (5) to hate
kucha (7,18,31) to respect, to fear	kuchukiwa (5) to be hated
kucha (5) pl. nails (see ukucha/kucha)	kuchukizwa (20) to be offended, outraged
kucha/makucha (3) claw	kuchukua (7,24) to take up a period of time, to adopt, take up
kuchafua (8) to dirty something	kuchukulia (19) to consider
kuchafuka (8) to be dirty	kuchunga (5) to take care of
kuchakaa (13) to be worn out	
kuchanga (20) to contribute	

kuchungua (1) to explain, look at carefully	kuelimisha (19) to educate
kuchungulia (12) to peep in	kuendeleza (20) to continue something
kuchutama (13) to squat	kuendesha (6,18) fig. to continue to do something, to drive a vehicle
kuchwa (17) to set (of the sun)	kueneza (22) to spread
kudai (15,20) to claim	kuenzi (28) to glorify
kudai haki (6,9) to demand or make a claim for what is just	kuepa epa (7) to get out of the way
kudaka (13) to catch	kuepua (2) to take off of the fire
kudanganya (18) to deceive	kuepuka (3) to avoid
kudhamiria (27) to think about	kuepusha (13,18) to keep out of, avoid
kudhani (13,31) to think	kufa au kupona (5) live or die; whatever the consequence
kudhania (28) to think about	kufa moyo (5) to lose hope
kudhihirisha (kudhahirisha) (22) to explain, expose	kufaa (4,25) to be suitable
kudhulumu (21) to treat unjustly	kufafanulia (27) to make clear to someone
kudhuru (3,18) to harm	kufahamiana (17) to understand each other
kudondoshea (2) to drip (drop by drop); to make something drip	kufahamikiana (9) to understand mutually
kudumu (11) to last, to persist	kufaidisha (28) to benefit
kudunishwa (16) to be underestimated	kufanikiwa (15,18,27) to be successful
kuegemea (27) to approach	kufanya bidii (9) to make great efforts
kuegemeza (13) to prop	kufanya shimo (2) to make a hole
kuelekea (5,11) to go toward a place	kufanyia hadithi (14) to tell a story
kuelekeza (8) to give instructions to someone; to explain something to someone	kufanyika (18,30) to be done
kuelewa wazi (6) to understand clearly	kufanza (21) to do (Kiamu)

kufariki (kufariki dunia) (22) euph. to pass away, die	kufunza (10) to teach
kufaulu (11) to succeed	kufurahia (9) to be happy
kufedhehesha (27) to shame, disgrace	kufurahikia (28) to add to the pleasure of something
kuficha (13,25) to hide	kufutika kwapani (25) to carry under one's arm
kufifia (27) to disappear, die away	kufuzu (19) to master
kufikia (23) until	kufyatua risasi (13) to fire a bullet(s)
kufikisha (19) to enable to reach	kufyatuka (5) to start off suddenly
kufua (5) to wash clothes	kufyonza (18) to suck
kufuatana na (19) according to	kugawa (6,31) to divide
kufuatana na (22) to follow	kugawanya (1) divide
kufuga (4) to keep as in how one keeps livestock or chicken	kugeuka (27) to change
kufuka (25) for smoke to rise from a place	kugeukageuka (1) changing somewhat
kufukuza (5,18) to chase away, to try to catch	kugeuza (5) to change
kufukuzwa (20) to be chased away	kugomea (11) to resist
kufumbua (9) to reveal	kugonga (10) to hit
kufumbuka (13) to be open	kuguna (25) to moan
kufunga (24) to fast	kugusa (13) to touch
kufungana (7) to close in the sense of become a mass	kugusiagusia maongezi (27) fig. to keep mentioning a topic
kufunguka (27) to be open	kugutuka (25) to be disturbed, startled
kufungwa (4) to be jailed	kuhadhirisha (28) to caution
kufunikwa (1) to be covered	kuhakikisha (8,16,20) to verify, make certain
kufunikwa na maji (1) to be covered by water	kuhama (22) to move from a place
kufunua (9) to disclose	kuhamia (1) to move to another place

kuhamishia (18) to move something to another place	kuhusiana (10,17) to be concerned with, related to each other
kuhamishwa (5) to be moved from a place	kuhusika (12,15) to be involved, concerned
kuhangaika (29) to be discontented	kuhutubia (8) to deliver a speech, see also kuhuburia
kuharibu (27) to ruin	kuhutubu (23) to give a speech
kuhesabika (22) to be countable	kuhunzunika (27) to be sad, saddened
kuhesabu (8) to count	kuiba (30) to steal
kuheshimiana (15) to respect each other	kuiga (31) to copy
kuheshimu (15,20) to respect	kuigiza (10) to copy
kuhifadhi (10,18,28) to preserve, protect	kuimarika (23) to become intensified
kuhimizwa (14) rushed	kuimarisha (11,28) to establish, strengthen
kuhiniwa (9) to be denied	kuinama (5) to bend down
kuhitajika (14,23) to be needed, necessary	kuinamisha kichwa (27) to lower one's head
kuhitimu (19) to complete	kuingilia (29) to interfere with
kuhofia (4) to fear	kuingiliwa (19) to be interfered with
kuhoji (25) to question	kuingiwa na kiburi (9) to feel arrogant
kuhojiana na (22) to discuss, debate with	kuingiza (13,23) to put something in something
kuhojiwa (5) to be questioned	kuinua (5) to lift
kuhozi (29) to acquire, possess	kuinukainuka (1) to rise gradually
kuhuburia (28) to deliver a sermon, preach	kuishi (1) to live
kuhudhuria (19) to attend	kuiva (2,18) to become cooked
kuhudumia (16,22) to serve, provide service to,	kuiza (29) to refuse, reject (Kiamu)
kuhukumu (5) to sentence	kujaa (2) to be full



kujadili (27) to argue	voluntary
kujali (20) to be concerned	kujitosheleza (28) to be self-sufficient
kujaribu (5) to try, attempt	kujiunga (8) to join
kujawa na hofu (16) to become frightened	kujivunia (27) to be proud, boast of something
kujeruhiwa (13) to be wounded	kujongelea (27) to approach, come near
kujiandikisha (8) to register	kujulika (29) to be known
kujibanza (29) to hide oneself	kujulikana (5,7) to be known
kujibidiisha (28) to make a special effort	kujutia (25) to regret
kujidamka (25) to wake up early in the morning	kujuvya (31) poetic for kujulisha
kujigamba (20) to boast, brag	kujuwa (29) poetic for kujua to know
kujihadhari (28) to be careful	kukaanga (2) to fry
kujilaza (13) to lie down	kukabili (7,10) to face
kujinyakulia uhuru (11) to declare oneself free	kukadiria (28) to measure, specify
kujiona (18) to behave unconsciously	kukadirika (28) to be specifiable, limitable
kujipamba (10) to decorate oneself	kukakamua (27) to strive, work hard
kujiri (27) to happen, occur	kukamata (8) to seize
kujishugulisha (1) to busy oneself	kukamata mateka (7) to take captive
kujitahidi (9) to make an effort	kukamilika (20) to be complete
kujitapa (20) to boast, brag	kukana (28) to reject, refuse
kujitoa (20,28) to volunteer; to isolate oneself	kukaribia (9) to approach
kujitoa mhanga (20) to sacrifice oneself	kukaripia (30) to reproach
kujitokeza (3) to come out	kukariri (18) to repeat a verbal utterance
kujitolea (9,19) to be generous, to be	kukasirisha (29) to make angry

kukasirishana (22) to make each other angry	kukohoa (27) to cough
kukata (12) to cut	kukolea (10) to make a point, have a meaning
kukata kauli (27) to interrupt, cut off someone's speech (see fn. 13, Ln. 27)	kukoma (27) to cease
kukata shauri (5) to make a decision (see fn. 13, Ln. 5 and Grammatical 13, Ln. 27)	kukomboo (15) to liberate
kukata tamaa (5,25) to give up hope (see fn. 13, Ln. 5 and Grammatical 13, Ln. 27)	kukopa (28) to cheat
kukatakata (2) to mince, to dice	kukoroga (2) to stir
kukataza (8) to prohibit	kukubaliana na (5,16) to agree with, consent to, be adequate for
kukatika mguu (20) to lose a leg, have a leg amputated	kukumbuka (5,8) to remember
kukatisha (4) to cut off	kukumbusha (6) to remind
kukatizwa (23) to be broken off	kukunja (8,13) to fold, bend
kukatwa (25) to be cut	kukusanya (17,24,25) to gather together, collect
kukaukiana (2) to become dry	kukusanyika (24) to be gathered together
kukawia (18,22) to be delayed	kukusudia (6) to intend to do something
kukazana (5) to believe strongly	kukuta (13,18) to find
kukazia (19) to emphasize	kukuwa (10) alternative sp. of kukua to grow
kukebehi (27) to abuse	kukuza (19) to foster, develop
kukera (29) to annoy	kukwama (16) fig. to be stranded
kuketi (27) to sit	kula kiapo (5) to take an oath
kukimbilia (4) to run after	kula taabu (5) to suffer
kukinaisha (28) to satiate	kulaani (25) to curse
kukisia (14) to guess	kulaghai (27) to deceive
kukisiwa (12) to be estimated	kulaza (26) to provide accommodations
	kulazimika (5) to have no choice

kulazimisha (25) to force, compel  
 kulazimu (25) to be necessary  
 kulea (18) to raise a child  
 kulenga shabaha (1) to focus on objective  
 kuleya (29) poetic for kulea, to raise a child  
 kulia (5) right  
 kulia (25) to cry  
 kulinda (5,11) to protect  
 kulingana (8) to be comparable  
 kulingana na (7) according to  
 kulisha (5) to feed a person or animal  
 kuliwaza (28) to console, comfort  
 kulia (29) poetic for kila, every  
 kulowana (2) to be damp, moistened  
 kumaliza (14) to finish  
 kumalizika (8) to be ended  
 kumbukumbu/(kumbukumbu) makumbukumbu (22) remembrance  
 kumeza (13) to swallow  
 kumiliki (13,15,27) to be an owner, have authority  
 kumimina (2) drop out, pour out  
 kumiminika (24,25) to be, come in crowds  
 kumwagia (22) to give generously  
 kunena (29) to say  
 kungu (31) a stimulant substance which comes from the kernel of the fruit of the Indian almond tree (Terminalia catappa)  
 kunguni (18) bedbug  
 kuning'inia (13) to be hanging (as of a picture)  
 kunufaika (12) to profit, benefit  
 kunufaishwa (12) to receive benefits  
 kunuia (18) to intend  
 kunuiwa (24) to be intended  
 kunusa (3,27) to smell something  
 kunusurika (20) to be spared a difficulty  
 kunyakua (4) to snatch  
 kunyamaa (28) to be silent  
 kunyamazisha (15) to silence  
 kunyang'anya (5,21) to take by force, to rob  
 kunyanyua (13) to raise  
 kunyanyuka (13) to get up  
 kunyesha mvua (1) to rain  
 kunyima (9) deprive  
 kunyoka (kunyooka) (3) to be flat or straight  
 kunyonya (3) to suck  
 kunyonyana (15) to exploit each other  
 kunyonyesha (3) to suckle, nurse  
 kunyooka (kunyoka) (3,5) to be flat or straight, smooth

- kunyoosha (5,13) to press, to stretch out  
 kuogopa (3,4,5) to fear  
 kuokoa (7) to rescue  
 kuomba kazi (6) to ask for work (see fn. 12, Ln. 6)  
 kuomba msaada (6) to request help (see fn. 13, Ln. 6)  
 kuomba radhi (25) to ask for forgiveness (see fn. 13, Ln. 6)  
 kuona aibu (22) to feel disgrace (see fn. 1, Ln. 22)  
 kuona baridi (22) to feel cold (see fn. 1, Ln. 22)  
 kuona fahari (22) to feel proud (see fn. 1, Ln. 22)  
 kuona haya (13,22,27) to feel shame  
 kuona joto (22) to be, feel hot (see fn. 1, Ln. 22)  
 kuona kiu (22) to be, feel thirsty (see fn. 1, Ln. 22)  
 kuona lo (22) to be, feel surprised (see fn. 1, Ln. 22)  
 kuona njaa (22) to be, feel hungry (see fn. 1, Ln. 22)  
 kuona usingizi (22) to feel sleepy (see fn. 1, Ln. 22)  
 kuonea (15,21) to oppress; to ill treat  
 kuonekana (1,11) to seem, to appear  
 kuonelea (9) to realize  
 kuonewa (9) to be oppressed  
 kuongea (25) to converse  
 kuongelea (27) to talk about something  
 kuongeza (2,9) to increase  
 kuongezeka (19) to have increased  
 kuongozana na (22) to follow after  
 kuonyesha shukrani (22) to show thanks  
 kuosha (2) to wash  
 kuota jua (5) to bask in the sun  
 kupa heko (20) to congratulate (see fn. 10, Ln. 20)  
 kupa heshima (20) to respect (see fn. 10, Ln. 20)  
 kupa masharti (4) to give orders (see fn. 10, Ln. 20)  
 kupa mgongo (20) to go against (see fn. 10, Ln. 20)  
 kupa pole (20) to express sympathy (see fn. 10, Ln. 20)  
 kupa radhi (20) to give one's blessing (see fn. 10, Ln. 20)  
 kupa uso (20) to treat favorably (see fn. 10, Ln. 20)  
 kupaaza sauti (16) to speak loudly  
 kupaka hina (10) to apply henna  
 kupakuwa (kupakua) (18,20) to dish out, serve food, to unload from a vehicle  
 kupamba (10,28) to decorate, embellish  
 kupambana (20) to encounter, have an encounter with

- kupambwa (13) to be decorated
- kupanda (30) to plant, to climb
- kupandisha (21) to mount
- kupandisha hasira (18) to anger, make angrier (see hasira kupanda)
- kupanga jina (18) to nickname
- kupangwa (6,8) to be set out; to be planned
- kupasa (6,8) to be necessary (see fn. 15, Ln. 6)
- kupasha moto (2) to heat, to cause to get hot
- kupashana (6) to exchange, convey to each other
- kupasulia (27) to make apparent to someone
- kupaswa (6) to be necessary (see fn. 15, Ln. 6)
- kupata pigo (7) to encounter a hardship
- kupatanisha (22) to reconcile
- kupatiwa (9) to be given
- kupayuka rangi (13) to be faded
- kupelekeana (9) to transmit
- kupeleleza kwa makini (1) to investigate carefully
- kupenda kufa (4) to love very much
- kupendelea (3) to like to; to tend to
- kupenya (5) to get inside
- kupewa (1) to be given
- kupiga hatua (27) to walk
- kupiga kelele (27) to make noise (see fn. 10, Ln. 27 and fn. 9, Ln. 5)
- kupiga kura (5,8) to vote (see fn. 9, Ln. 5)
- kupiga magoti (5,10,13) to kneel (see fn. 9, Ln. 5)
- kupiga makofi (10) to clap (see fn. 9, Ln. 5)
- kupiga mdomo (23) to talk uselessly, gossip (see fn. 9, Ln. 5 and fn. 3, Ln. 25)
- kupiga miayo (27) to yawn (see fn. 9, Ln. 5 and fn. 2, Ln. 27)
- kupiga moyo konde (25) to summon courage (see fn. 9, Ln. 5 and fn. 6, Ln. 25)
- kupiga picha (5) to take a picture (see fn. 9, Ln. 5)
- kupiga risasi (5) to fire bullets (see fn. 9, Ln. 5)
- kupiga sindano (5) to give an injection (see fn. 9, Ln. 5)
- kupiga teke (5) to kick (see fn. 9, Ln. 5)
- kupiga vita (22) to wage war (see fn. 9, Ln. 5 and fn. 6, Ln. 22)
- kupigana (20) to fight
- kupigania (5) to fight for something
- kupigania haki (9) to fight for justice
- kupinga (9,20) to oppose
- kupitia (1) to pass through
- kupokelewa (19) to be accepted

kupokonya (27) to snatch	kusahihisha (9) to correct
kupona (5) to recover	kusaidiana na (16) to be assisted by
kuponda (28) to discredit	kusalimu amri (11) to surrender
kupongeza (9) congratulate	kusambaa (17) to spread widely
kupoteza (4) to lose something	kusawazishwa (22) to be worked out, made right
kupunga mkono (25) to wave, gesture, shake one's hand	kusemeka (15) to be expressable
kupungua (10,19) to become less, to lessen	kusemesha (18) to cause to speak
kupuuzwa (16) to be disdained	kushabihi (29) to resemble
kuramisi (13) to gamble	kushambulia (5,11) to attack
kuranda (13,27) to walk around	kushangaa (22) to be surprised
kuraruka (5) to get torn	kushangaza (13) to surprise
kurejea (11,25) to return	kushangulia (9) to celebrate
kurejesha (13) to return something	kushauri (27) to ask for advice
kurekebisha (14) to correct	kushauriana (9) to negotiate
kuridhi (25) to consent	kushika adabu (15) to be well mannered (see fn. 2, Ln. 15)
kurithi (26) to have as an inheritance	kushika hatamu (15) to lead; lit. to seize the reins (see fn. 2, Ln. 15)
kuruhusiwa (8) to be permitted	kushika njia (15) to follow a path (see fn. 2, Ln. 15)
kuruhusu (8,13) to permit, give permission	kushika sheria (15) to observe the law (see fn. 2, Ln. 15)
kusababishwa na (1) to be caused by	kushikashika (5) to grasp repeatedly
kusadifu (31) to be appropriate, coincide	kushikilia (27) to keep permanently
kusadiki (9) to believe	kushinda (3) especially with habitual prefix, (hu-), to spend the day doing something
kusafirisha (20) to transport	kushindilia (13) to stuff
kusaga (2) to grind	
kusahauliwa (8) to be forgotten	

kushindwa (9,30) to be unable, to be unsuccessful	kusimamia (20) to manage
kushiriki (19,25,26,29) to participate, participate in	kusimamisha (2,16) to stand, be stopped
kushirikiana (26) to cooperate	kusindikiza (25) to see off someone by walking a short distance with him/her
kushirikisha (16,20) to coordinate, to cause to participate	kusinzia (27) to doze
kushitakiwa (5) to be charged	kusisimua (7,13) to excite, surprise, shock
kushoto (5) left	kusisitiza (6) to insist
kushtuka (kustuka) (25) to be startled	kusita (13,20,28) to hesitate
kushughulikia (26) to be concerned with, involved in	kusitawisha (28) to develop something, cause something to develop
kushughulikwa na (19) to be the responsibility of	kusogea karibu (13) to approach, draw near
kushughulisha (20) to engage in, occupy	kusogelea (27) to approach
kushuku (18) to suspect	kusokota (5) to braid (us. rope, thread)
kushukuru (9) to thank	kusononeka (25) to grieve, be sad
kushusha pumzi (13) to sigh	kustaajabu (18) to be surprised
kusibu (27) to trouble	kustaarabisha (15) to civilize
kusifika (12) to be known, characterized	kustahi (27) to respect
kusifu (10,28) to respect, give respect	kustahili (9) to deserve
kusikia njaa (5) to feel hunger	kustahimili (9) to persist
kusikilizana (17) to understand each other	kustahimilia (27) to endure
kusikitikia (25) to sympathize with, feel sorry for someone	kustarehe (30) to relax
kusikiza (17) to listen	kustawi (kusitawi) (22) to flourish
	kustuka (kushtuka) (25,27) to be startled

kusubiri (4,13) to await, wait patiently	kutaraji (25) to wish, want
kusudi/makusudi (20) purpose, intention	kutawala (9) to rule
kusukuma (13,18) to push, move	kutawaliwa (9) to be ruled
kusuluhisha (23) to resolve	kutawanyika (22) to disperse
kusumbua (18) to trouble	kutaywa (21) Kiamu for kutajwa to be mentioned
kususia (23) to boycott	kutazamia (4) to expect, intend
kutabiri (8) to predict	kuteka (5) to draw water
kutafadhalisha (4) to request kindly	kuteka (11,20) to capture
kutafiti (26) to research, do research on	kutekeleza (16,26) to fulfill, be completed
kutafuna (10) to bite	kutekelezwa (16) to carried out, accomplished
kutaga (3) to lay an egg or eggs	kutema (25) to cut wood
kutaja (7) to name, mention	kutembeleana (22) to visit each other
kutajirisha (28) to enrich	kutembezwa (24) to be taken to, shown a place
kutajwa (7) to be named, mentioned	kutenda (27) to do
kutambaa (10) to crawl	kutendea (25) to do to
kutambika (22) to make propitiatory offerings	kutengewa (26) to be set aside
kutambulisha (8) to make known	kutengwa (22) to be isolated, banished
kutamka (29) to express	kutepeta (13) to be nearly unconscious
kutangatanga (5) to hang around	kuteremka (25) to disembark
kutangaza (8,20) to announce	kuteseka (20) to be afflicted, directly affected
kutangaziwa (20) to be announced to someone	kuteswa (5) to be treated cruelly, persecuted
kutangazwa (8) to be announced	
kutangulia (6) to precede	



- kutetea (9,20) to protest, struggle for
- kutetemeka (5) to shiver
- kuteua (15) to choose
- kuteuliwa (22) to be chosen
- kuthamini (27) to value
- kuthibitika (20) to be proven
- kuthibitisha (kuthubitisha) (9) to prove
- kuthubitisha (kuthibitisha) (21) to prove
- kuthubutu (5) to have courage to
- kutia gari moto (13) to start a car (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia mashaka (9) to raise doubts (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia moto (13) to ignite (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia moyo (9,20,28) to encourage, inspire (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia nguvu (9) to strengthen (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia sahihi (8) to sign something (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia ufunguo (13) to wind something up (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia uhai (13) to give life to something (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutia ukali (13) to make fierce or hostile (see fn. 1, Ln. 9 and fn. 2, Ln. 13)
- kutii (18,25,27) to obey
- kutikisa (6) to shake
- kutimiza (14,18,20,23) to accomplish, carry out
- kutimka (10,13) to run out, be ruffled
- kutingisha (25) to shake
- kutiririka (13) to trickle
- kutisha (18) to frighten
- kutishia (20) to threaten
- kutizama (kutazama) (16,27) to look at
- kutoa amri (12) to issue an order (see fn. 3, Ln. 6)
- kutoa hadithi (6) to tell a story (see fn. 3, Ln. 6)
- kutoa hoja (6) to argue for something; to give an argument for something (see fn. 3, Ln. 6)
- kutoa hotuba (6) to give a speech (see fn. 3, Ln. 6)
- kutoa maombi (6) to make a request; to petition (see fn. 3, Ln. 6)
- kutoa mwito (16) to issue a call (see fn. 3, Ln. 6)
- kutoa pole (20) to express sympathies (see fn. 3, Ln. 6 and fn. 12, Ln. 20).
- kutoa taarifa (6) to make a report (see fn. 3, Ln. 6)

kutoa vitabu (9) to publish (see fn. 3, Ln. 6)	kutunukiwa (25) to be presented something
kutofautiana (3) to differ from each other	kutunza (18,19) to care for
kutofautisha (14) to distinguish	kutupa (5) to throw, hurl
kutoka shule (6) to withdraw from school (see fn. 4, Ln. 6)	kutupia macho (13) to glance (see fn. 5, Ln. 13)
kutokana na (16) as a result of	kutwa (8) day, esp. entire day
kutokea (13) to happen	kutwa (17) Kiamu for kucha (St.) of the sun to set
kutokomea (25) to vanish	kutwaa (9) to seize
kutolewa (1,6) to be published	kutwaliwa (9) to be seized
kutoroka (5,29) to escape	kuua (5) to kill
kutosheleza (19) to be sufficient for	kuugua (4,5,13) to become ill, to be in pain
kutoshwa majini (22) to be drowned	kuugua mifupa (5) to have arthritis
kutoweka (4,18,25) to disappear	-kuu -kuu (25) old, worn out
kutozwa (26) to be charged	kuumauma (5) to nibble
kutua (13) to set (esp. of the sun)	kuumbua (21) to be critical of others, to depreciate
kutukia (28) to happen	kuumizana (15) to hurt each other
kutukuza (28) to honor	kuunda (12,20) to form
kutulia (27) to be calm	kuunga chakula (23) to support (see fn. 2, Ln. 23)
kutuliza (13) to calm down	kuunga mkono (23,28) to support (see fn. 2, Ln. 23)
kutuma (6,9) to send	kuunga hesabu (23) to total (see fn. 2, Ln. 23)
kutumai (13) to hope	kuunganisha (14,15) to link or join, to unify
kutumaini (5) to hope	kuungua (2) to stick to pan, be scorched
kutumbukiza (8) to put inside	
kutumika (17) to be used	
kutumikia (19) to benefit	

kuvaa (5) to wear	kuwa na faida (4) to be of value, of benefit
kuvamiwa (20) to be invaded	kuwa na haja (4) to need (esp. to relieve oneself)
kuvisha (2) to cook; to make something become cooked	kuwa na hamu (4,9) to desire
kuvuka (7) to cross	kuwa na hisiya za ndani (10) to have feelings
kuvuja (14) to ooze	kuwa na kichwa kikubwa (4) to be conceited
kuvuma (22) to be subject of conversation	kuwa na kiu (4) to be thirsty
kuvumilia (11) to endure	kuwa na madhara (3) to be harmful
kuvunja (4,5) to break	kuwa na moyo (4) to be brave
kuvunja kanuni (8) to break a rule or regulation	kuwa na nafasi (4) to have an opportunity
kuvunja ungo (25) to menstruate	kuwa na njaa (4) to be hungry
kuvuruga akili (27) to make mentally ill	kuwa na shida (4) to have a problem
kuvurugika akili (20) to be mentally ill	kuwa na wivu (4) to be jealous
kuvuta fikira (27) to be deep in thought (see fn. 6, Ln. 27)	kuwa radhi (20) to approve (see fn. 2, Ln. 20)
kuvuta hatua (13) to walk quickly (see fn. 4, Ln. 13)	kuwadia (16) to arrive, be on time
kuvuta sigara (13) to smoke a cigarette (see fn. 4, Ln. 13)	kuwahi (8,20) to arrive early, to be ready
kuvuta subira (27) to be patient (see fn. 6, Ln. 27)	kuwajibika (20) to be responsible, have a responsibility
kuvuta usingizi (27) to be deep in sleep (see fn. 6, Ln. 27)	kuwashia (13) to light for someone
kuvuta watu (8) to attract people	kuwasili (13) to arrive
kuvutia (5) to attract	kuwasilisha (16) to send
kuwa macho (28) to be alert, attentive	kuwaza (18) to think
	kuwekelea (5) to put something on top of something else

kuwezesha (8) to enable	kuzunguka zunguka (7) to go around
kuwika (25) of a cock to crow	kuzungusha macho (13) to look around
kuwinda (3) to hunt	kuzungusha nambari (13) to dial a telephone number
kuyeyushwa (3) to be digested	kuzurura (4) to waste time
kuzaa (3) to give birth	kwa hiari (8) by choice
kuzaliwa (30) to be born	kwa hima (13) quickly
kuzama (13) fig. to disappear	kwa jeuri (20) arbitrarily, high handedly
kuzeeka (25) to be, become older	kwa kadiri (6,14) appropriately, in accordance with
kuzidi (2,4,5,13) to continue, increase (see fn. 5, Ln. 4 and fn. 6, Ln. 13)	kwa kiasi (20) appropriate to
kuzika (14) to bury	kwa kupitia (26) by means of (see fn. 1, Ln. 26)
kuzimishwa (25) to be quashed	kwa kuwa (6) because
kuzimu (22) dwelling place(s) of departed spirits	kwa kwikwi (27) tearfully
kuzindusha (28) to bring someone to his/her senses	kwa mahadhi (27) respectfully
kuzingatia (14,16) to remember, to take into consideration	kwa makini (27) carefully
kuzingatiwa (14) to be kept in mind	kwa mamia (20) by the hundreds (see fn. 5, Ln. 20)
kuzirai (13) to lose consciousness	kwa matao (27) proudly
kuzizimisha mwili (25) for one's body to become cold	kwa mfululizo (14) in succession
kuzoea (5,20,22) to do something usually, habitually (see fn. 8, Ln. 20 and fn. 2 Ln. 22)	kwa mujibu wa (15) in accordance with
kuzuia (12,20) to prevent	kwa niaba ya (18,20) on behalf of
kuzuilia (9) to block, obstruct	kwa shauku (25) greatly, eagerly
kuzuka (27) to appear suddenly	kwa teke (13) with a kick
kuzunguka (11) to surround	kwa ujumla (26) together, all together

- kwa vile (9) because
- kwa wastani (19) on average
- kwa wingi (12,19) in large quantities, numbers
- kwa yakini (25) certainly
- kwaje (30) inakuwaje how does it happen?
- kwao (15) on their part (see fn. 4, Ln. 15)
- kwapa/makwapa (25) armpit
- kwayo (15) by means of it (see fn. 3, Ln. 15)
- kwenda haja (18) eup. "relieve oneself" (see fn. 1, Ln. 18)
- kwenda kifua mbele (20) to strut (see fn. 9, Ln. 20)
- kwenda kombo (22,28) to go wrong
- kwenda miayo (27) to yawn
- kwenda zangu (13) to go on my way (for additional examples see fn. 8, Ln. 13)
- kwikwi (25) sob(s), sobbing
- kwingineko (16) elsewhere (see fn. 1, Ln. 16)
- laana/malaana (22) curse
- ladha (28) pleasantness, sweetness, flavor
- lafudhi (17,28) dialect
- lahaja (17) dialect
- laini (16) line
- lawama/malawama (29) criticism
- ledizi (29) ladies
- leso (3) cotton cloth wrapper, usually with saying, worn by women; also kanga
- licha ya (12,14,19) in addition to, besides
- licha ya kwamba (23) even though (see fn. 1, Ln. 23)
- likizo/likizo (malikizo) (25) vacation
- limao (2) lemon
- lokesheni (5) location; in colonial Kenya, the areas where Africans were forced to live
- maadam (28) as long as
- maafa (31) misfortune
- maagizo (8) instructions
- maalum (1) important, special
- maanake (17) shortened form of maana yake (literally) its meaning; that is to say
- maandazi (2) a type of sweet bread like a doughnut
- machafuko (8) disorder, confusion
- machungu (31) bitterness
- madhehebu (9) customs
- madhulumu (9) oppression
- madhumuni (6) intention, purpose
- maendeleo (4,14) development
- mafuta (2) oil, fat
- magharibi (10) evening

mahaba (31) love	mamba (3,14) crocodile
mahadhi (27) respect	mamia (20) hundreds
maili (1) mile	manufaa (12,20) profit, usefulness
maili za eneo (1) square miles	manuwari (11) man of war
maingilio (22) intervention	manyoya (3) fur
majadiliano (25) negotiations, discussions	maombi (6) request(s)
majira (1) seasons	maongezi (27) conversation
majuto (11) regret	maoni (4) opinion(s)
majuzi (16) recently	maonyesho (24,26) show, exhibition
makamo (25) age	mapambano (20) struggle
makao (11) headquarters	mapinduzi (15,29) revolution
makataba (1) treaty	Marekani (19) America
maksi (14) marks	maridadi (13) stylish
makusudio (15) intentions	marimba (10) xylophone
makwao (20) their places, homes (see fn. 11, Ln. 20)	marufuku (8) prohibition
malalamiko (9) protests or protestations	mashine (18) machine
malazi (26) accommodation	mashine ya barafu (18) refrigerator
malenga (28) master poet	mashuhuri (1) famous
malimwengu (31) earthly things	masimulizi (22) narration
malipo (13) payment(s)	maslahi (4) also masilahi benefit; interest
malisho (22) grazing land	matata (29) difficulties
mama mdogo (6) mother's younger sister (see fn. C, Ln. 6)	matatu (16) a taxi/bus like vehicle
mama mkubwa (6) mother's older sister (see fn. C, Ln. 6)	mate (13) saliva
	matendo ya kinyama (7) vicious actions
	mateso (7) persecution

- mathalan (14,28) for example
- matumizi (6,14,26) usage, use(s)
- mauaji (11) murder(s)
- Maulidi (10) celebration of the birthday of the Prophet Muhamad
- maumivu (13) pain
- maungo (25) physique
- mawindoni (22) hunting grounds
- mazingira (6) environment
- mbadhirifu/wabadhirifu (13) a spendthrift
- mbali (28) completely
- mbinu (20) plan
- mbu (20) mosquito
- mbuga (22) grasslands
- mbunge/wabunge (8) member of parliament
- mbuzi (ya kukuna nazi) (3) coconut grater
- mbwa (3) dog
- mchaji/wachaji (31) a God-fearing person
- mchanga/wachanga (5) baby; also, young girl
- mchango/michango (19) contribution
- mchezaji/wachezaji (16) player (see fn. 2, Ln. 16)
- mchezo wa kuigiza/michezo ya kuigiza (30) play, drama
- mchi/michi (10) pestle
- mchicha (2) a type of leafy green
- mchumba/wachumba (4) fiancé, fiancée
- mchuzi/michuzi (2) cooking liquid
- mdai deni/wadai deni (30) claimer of a debt
- mdogo/wadogo (25) younger sibling (See fn. 2, Ln. 25)
- mdomo/midomo (13) lip
- mdudu/wadudu (3) insect
- mdundo/midundo (10) a type of drum
- mende (18) cockroach
- mfalme/wafalme (11) king
- mfiwa/wafiwa (28) one whose family member has died
- mfuasi/wafuasi (5) follower
- mfugo/mifugo (7) domesticated animal
- mfululizo/mifululizo (14,30) succession
- mgombea/wagombea uchaguzi (8) candidate for electoral office
- mgongano/migongano (27) conflict
- mgongo/migongo (10) banging sound
- mhalifu/wahalifu (22) lawbreaker
- Mheshimiwa (6) in salutation of letter, "Your Honour" or "Your Excellency" (see fn. B, Ln. 6)
- mhubiri/wahubiri (9) sermonizer
- michuano (26) match
- mie (27) I

milioni (12) million  
 mimba (22) pregnancy  
 miongoni mwa (25) among  
 Misri (7) Egypt  
 mithali ya (30) similar to  
 miwani (13) glasses  
 mizungu (31) baffling things  
 mja/waja (28) person  
 mjinga/wajinga (21) stupid person,  
 fool  
 mjizi/mijizi (29) aug. of mwizi great  
 thief  
 mjomba/wajomba (6) mother's brother  
 mjumbe/wajumbe (23) representative  
 mjusi/mijusi (3) lizard  
 mkatili/wakatili (7) cruel person  
 mkazi/wakazi (16) resident  
 mkebe/mikebe (13) case  
 mkeka/mikeka (3) mat  
 mkimbizi/wakimbizi (20,23) refugee  
 mkizi/mikizi (29) cuttlefish, fig. one  
 who angers quickly  
 mkoa/mikoa (22) province  
 mkoko/mikoko (12) mangrove tree  
 mkufu/mikufu (13,31) necklace  
 mkusanyiko/mikusanyiko (22)  
 gathering, meeting  
 mkutano/mikutano (15,23) meeting  
 mkuu/wakuu (7) leader; elder  
 mlemavu/walemavu (20) disabled  
 person  
 mlezi/walezi (29) one who raises a  
 child, children  
 mlimwengu/walimwengu (31) people,  
 human beings  
 mlinda/walinda (22) one who defends  
 (see fn. 3, Ln. 22)  
 mlinda amani/walinda amani (22)  
 defender of peace (see fn. 3, Ln.  
 22)  
 mlinda mila za nchi/walinda mila za  
 nchi (22) defender of national  
 customs (see fn. 3, Ln. 22)  
 mlinda ndege/walinda ndege (22) one  
 who scares away birds (see fn. 3,  
 Ln. 22)  
 mlinzi/walinzi (7) defender  
 mlinzi wa doria/walinzi wa doria (20)  
 frontline soldier  
 mlo (2) food, a serving of food  
 mlowezi/walowezi (9) settler  
 mnara/minara (1) landmarks,  
 monuments  
 mnong'ono/minong'ono (27) whisper,  
 rumor  
 mnyonge/wanyonge (5) weak person  
 mofa (31) a type of bread made of  
 whole wheat flour  
 mojawapo (6) one of a number of  
 things  
 mori kupanda (13) to get angry



motaboti (18) motorboat	person
mpaka/mipaka (12,20) border	mshindi/washindi (8) winner
mpelelezi/wapelelezi (13) detective	mshipi/mishipi (5) belt
mpenda/wapenda (13) one who likes or loves something	mshonaji/washonaji (16) one who sews (see fn. 2, Ln. 16)
Mpenzi/Wapenzi (6) in salutation of letter, "My Dear" (see fn. B, Ln. 6)	msiba/misiba (20) grief
mpiganaji/wapiganaji (16,20) fighter (See fn. 2, Ln. 16)	msimamizi/wasimamizi (8) supervisor
mpwa/wapwa (6) niece or nephew; the term used by one's mother's brother to call her child	msimamo/misimamo (27) position, stand
mradi (8,29) provided that, so long as	msitu/misitu (3,5) forest; also, savannah area
mradi/miradi (26) project	msongamano/misongamano (16) crowd
mrima (1) littoral	msukosuko/misukosuko (27) disorder, struggle
mrithi/warithi (27) one who inherits	mtaalamu/wataalamu (9,13,30) expert, specialist
msaada/misaada (24,27) assistance, help	mtambo wa barafu (18) refrigerator
msahihishaji/wasahihishaji (14) grader	mtapakazaji/watapakazaji (11) spreader
msalaba (5) cross	mtawala/watawala (6,9) person in position of authority; ruler
msamaha/misamaha (22) forgiveness	mtazamaji/watazamaji (27) audience member
msamiati/misamiati (26) vocabulary list	mtendaji/watendaji (16) one who acts (see fn. 2, Ln. 16)
msanifu/wasanifu (28,31) artist (esp. verbal artist)	mtiifu/watiifu (6) one who respects or obeys
msemaji/wasemaji (16) speaker (see fn. 2, Ln. 16)	mtindo/mitindo (14,24,29) style, pattern
mshale/mishale (15) arrow	mtumbwi/mitumbwi (22) canoe
mshangao/mishangao (27) surprise	mtumishi/watumishi (13,26) servant
mshenzi/washenzi (27) uncivilized	mtungo/mitungo (30) composition

mtweo (17) Kiamu for machweo (St.) west	specialist
muafaka (mwafaka) (27) appropriate	mwanamchezo/wanamichezo (26) competitor in a sport, player
muda si muda (7) soon	mwandikaji/waandikaji (6) someone who writes something
muhuhu (12) cypress tree	mwandikiwa/waandikiwa (6) person to whom something is written
muna (29) poetic and Northern Dialect for mna, you (pl.) have	mwandishi/waandishi (6) a writer
murudi (29) poetic for mradi	mwanga (27) light (see also mwangaza)
Musa (7) Moses	mwangaza (9) light
mustarehe (11) condition of calm	mwanya/mianya (13) a small opening
muuaji/wauaji (13) murderer (see fn. 2, Ln. 16)	mwanzi/mianzi (3) bamboo
muungano (15) union	mwari (mwali)/wari (wali) (10) young woman
mvamizi/wavamizi (20) invader	mwehu/wehu (27) mentally ill person
mviringo/miviringo (30) something round	mwendawazimu/wendawazimu (23) mentally ill person
mvua (1) rain	mwenyekiti/wenyekiti (23) chairperson
mvumo/mivumo (13) roar	Mwenyezi Mungu (21,28) God
mvuto/mivuto (28) attractiveness	mwenzake/mwenzake (5) her/his companion (see fn. 17, Ln. 5 for other forms)
mwakilishi/wakilishi (20) representative	mwenzio/wenzio (8) your friend (see fn. 17, Ln. 5 for other forms)
mwako/miako (25) flame, light	mwili/miili (3) body
mwamba/miamba (23) fig. a person steadfast in his/her commitment	mwindaji/wawindaji (10) hunter
mwambao/miambao (17) area along the coast	mwinuko/miinuko (1) height
mwaminifu/waaminifu (8) a trustworthy person	mwitikio/miitikio (20) response
mwanaadamu/wanaadamu (3,9) person	mwito/miito (22) call
mwanachuo/wanachuo (28) a religious	

mwongozo/miongozo (27) direction, guideline	ng'ambo (19) overseas
mwonyeshaji/waonyeshaji (17) exhibitor, performer	ngamia (3) camel
mwujiza/miujiza (1) wonder	ngano (31) flour
mwundo (muundo)/miundo (14) form	ngazi (13) stairs
myezi (29) poetic for miezi, months	nge (3) scorpion
mzaha/mizaha (30) joke	ngome (11) fort
mzalendo/wazalendo (28) patriot	nguru (12) kingfish
mzimu/mizimu (22) ancestral spirits	nguvu (5) force
mzozo/mizozo (23) quarrel	ni (29) poetic for na by
mzuka/mizuka (18) ghost	-ni (30) short for nini, kwa nini
n.k. abbreviation of na kadhalika etc., and so on	nidhamu (20) conscientiousness, discipline
nadhaifu (13) neat	nishani (5) badge
nadra (28) rare, unusual	njozi (18) dream, vision
nafaka (2) grain	nukta (13) second (unit of time)
nafsi (11) oneself, as in walijifikiria nafsi zao, they thought of themselves	nung'uniko/manung'uniko (20) complaint
nakama (29) decline, devastation	nyani (3) baboon
nambari (13) number	nyati (3) water buffalo
nanasi/mananasi (5) pineapple	nyoka (3) snake
natija (28) beneficial results	nyota (14) star
nauli (10) fare	nyumbu (3) gnu, wildebeest
ndaniye (30) ndani yake within it, inside it	nzi (inzi) (5) fly
neema (22) plenty, good fortune	nzito nzito (1) heavy
neni la sifa (14) adjective	orodha (8) list
	ovyo (12,13) wasteful, excessively
	paka (3) cat

pambo/mapambo (31) decoration	rangi ya kijani kibichi (16) green
pango (3) cave or other hollowed out place	rasmi (15) officially
papa (3,12) shark	ratiba (19) timetable
Pasaka (16) Easter	rika/marika (25) age group
pasina (28) without	risala (6) statement; esp. one which states something needed or desired
pasi (29) short for pasipo without	risasi (5) bullet
patisi (5) puttees, leg coverings worn over boots	riziki (20) sustenance
pato/mapato (12) profit	roho (9) soul, spirit
pazia (10) curtain	sabuni (5) soap
pembe (11) corner	sadaka (7) offerings to God
pendekezo/mapendekazo (16,27) recommendation, preference	safari (14) time, as in safari iliyopita the previous time
pigo/mapigo (7) fig. hardship	safu (31) line
pingamizi (29) obstacle, difficulty	sahani ya bati (2) metal plate
polepole (2) carefully	sahibu/masahibu (27) friend
pombe (27) alcoholic beverage, beer	sahihi (8,30) signature, correct
popo (3) bat	sala (24) prayer
pumzi (13) breath	salaam (6) salutation of a letter
punde si punde (7) soon	samawati (31) sky blue
pupa (25) haste	sanduku/masanduku (8,18) box, case
pweza mkubwa (3) octopus	Sanduku la Posta (6) Post Office Box
rai (31) intellectual strength	sauti (5) voice
raia (8,20) citizen	sebule (13) living room
Ramadhani (24) the last month of the lunar year (see fn. A, Ln. 24)	sefu (13) safe
rangi ya kahawia (2) brown	senti (5) coin
	seti (13) set

setla/masetla (9) settler	shule ya msingi (6) primary school
shabaha (1,6,14) aim, objective	shupavu (5) brave
shada la funguo/mashada ya funguo (13) key ring	shwari (7) peaceful
shahada (19,31) academic degree, certificate of another type	siafu (10) ant
shambulio/mashambulio (11) attack	siagi (2) butter
shambulizi/mashambulizi (20) attack	sifa (14) in neno la sifa adjective
shangazi (6,29) father's sister	Siku ya Kenyatta (28) 20 October, a national holiday in Kenya which commemorates the day when the leaders of KAU, including Kenyatta, were arrested
shangwe (20) rejoicing	Sikukuu ya Saba Saba (28) 7 July, a national holiday in Tanzania which commemorates the day when TANU was formed
shani (13) exquisiteness	silaha (20) weapon
sharabu (31) a type of wine beverage	simulizi (29) old news
sharafa (31) beard	S.L.P. (6) P.O.B; abbreviation for Sanduku la Posta
sharti/masharti (4,14,16,27,28) necessity, necessarily as in mitihani sharti ipime exams must measure; regulation, command, order	sofa/masofa (13) sofa
shauku (6,19) desire, interest, eagerness	soga (30) lengthy joke with pun(s) or other word play
shetani (27) devil	somo (10) a woman who instructs young women concerning sexuality
shida (29) problems, difficulties	soteni (29) all of us
shimo/mashimo (2) hole	stadi/mastadi (22,30) expert
shina (17) origin	stakabadhi (13,16) receipt
shingo (5) neck	starehe (1) peaceful state
shirika/mashirika (19) cooperative organization	stoo (18) store
shughuli (8) business	sufuria (3) metal cooking pot
shujaa/mashujaa (7) hero; brave person	sukani (usukani) (13) steering wheel
shuka/mashuka (13) sheet	

sura (5) appearance; mien	tayarisho/matayarisho (20) preparation
sura (6) chapter of a book	taz. abbreviation of tazama look at
swala/maswala (23) alternative form of swali question	tembe/matembe (25) flat roofed earthen house
swala (24) congregational prayer service	teso/mateso (27,28) suffering, persecution
taarifa, taarifu (6,8,31) report, something well known	tezi (18) pituitary gland, gland
tabia (5) character	thabiti (14) unambiguous
tai (3) eagle	tibabu (tiba)/matibabu (20) medical care
taifa/mataifa (31) nation	tikiti (30) ticket
takizi (29) poetic for taki zake residue of coconut meat	tikiti (30) watermelon
tamasha/matamasha (13) luxury	tisho/matisho (7) a threat or scare
tambiko/matambiko (22) propitiatory offering	toka (3) from
tamko/matamko (17) pronunciation (us.); also articulation	toka enzi (29) for a long time
tandiko/matandiko (13) bed covering	tokea zamani (29) for a long time
tangawizi (30) ginger	tokeo/matokeo (13) event, consequence
tangu na tangu (31) ever and always	-tukufu (24) grand, honored
tani (12) ton	-tulivu (13) careful
tarehe (11) history	tumbo/matumbo (3,5) stomach
tatizi/matatizi (29) poetic for tatizo problem	tume (8) commission
tatizo/matatizo (8,9) problem, complication	Tume ya Uchaguzi (8) Election Commission (Tanzania)
tauni (11) bubonic plague	-tupu (27) useless
tawi/matawi (16) local or sub-organization	ua/maua (3) flower
	uaminifu (20) honesty, trustworthiness
	uamuzi (25,27) decision

uandishi (6) composition  
 uangalifu (14) carefulness  
 uasi (11) rebellion, revolt  
 ubaguzi (8) discrimination  
 ubaridi (22) coldness  
 ubavu (13) side  
 ubepari (28) capitalism  
 ubinadamu (22) humanity  
 ubishi (22,25) argument(s)  
 uchago (13) head of a bed  
 uchaguzi (8) choice  
 Uchaguzi Mkuu (8) General Elections  
 uchanga (10) infancy  
 uchi (22) nakedness  
 uchifu (5) chieftainship  
 uchukuzi (16) transportation  
 uchumba (4) engagement  
 uchunguzi (18) research  
 udaktari (19) doctorate  
 uenyekiti (23) chair, chairpersonship  
 ufahamu (14) understanding  
 ufanisi (20) success  
 ufasaha (28) eloquence  
 ufu (31) death  
 ufundi (19) craftsmanship  
 ugomvi (9) quarrel  
 uhaba (29) scarcity  
 uhakika (4) certainty  
 uhalali (29) legitimacy  
 uhalifu (22) lawbreaking  
 uharamia (11) robbery  
 uhuni (22,25) moral decline,  
 decadence, immorality  
 uhunzi (22) smithing  
 uhusiano (9,11) relationship(s)  
 ujasiri (20) bravery  
 ujenzi (6,26) construction  
 uji (2) porridge  
 ujiti/njiti (21) tree trunk, long  
 branch  
 ujiti wa maungo/njiti za maungo (21)  
 backbone  
 ujumbe (23) delegation  
 ukali (5) fierceness  
 ukame (23) drought  
 ukamilifu (20) fulfillment  
 ukarimu (15) generosity  
 ukataji (12) act of cutting  
 ukhiana (uhiana) (11) treachery  
 ukoo/koo (22,25) lineage, descent;  
 family  
 ukosefu (16) shortage  
 ukucha/kucha (5) nail  
 ukunde/kunde (25) a brown bean

ukweli (9) truth  
 ulafi (18) greed  
 ulimi/ndimi (17) language  
 ulinganifu (30) comparability  
 ulinzi (11) construction  
 umati (7) crowd or assembly  
 umbile/maumbile (24) real, actual size; stature  
 umbo/maumbo (11) form, appearance  
 umma (15) populace, citizenry, the people  
 Umoja wa Mataifa (1) United Nations  
 umri (19) age  
 unadhifu (24) neatness, smartness  
 unyofu (31) straightforwardness  
 unyonge (27) weakness  
 uongo (uwongo)/aug. maongo (9) lie, untruth  
 uongozi (15) leadership  
 upana (5) width  
 upekuzi (13) act of searching  
 upelekaji (8) the transmission  
 upelelezi (13) detective work  
 upeo wa macho (11) horizon  
 upigaji kura (8) voting  
 upinde/pinde (15) bow  
 upumbavu (8) stupidity  
 upungufu (20,31) shortage(s), deficiency  
 upuuzi (upuzi) (27,29) foolishness  
 uraia (19) citizenship  
 uratibu (26) coordination, organization  
 urembo/marembo (31) adornment  
 Ureno (11) Portugal  
 urongo (21) lie (see also uongo, uwongo)  
 usafirishaji (16,20) transportation  
 usalama (11) safety  
 usana (usani) (22) metal-working  
 usawa wa bahari (1) sea level  
 usemi (25) speech  
 ushirika (12) cooperative  
 ushirikiano (23) unity, cooperation  
 usikivu (14) comprehension  
 usiku wa manane (5) middle of the night; between midnight and 2 a.m.  
 uso/nyuso (3) face  
 ustaarabu (9) civilization  
 ustadi (6,9) expertise; study  
 usukani (sukani) (13) steering wheel  
 utalamu (19) specialization(s)  
 utajiri (22) wealth  
 utalii (12) tourism  
 utamu (10) sweetness, beauty



utangulizi (8) preface	wala (8) but, however
utaratibu (15) way, pattern	walakini (19) however
ute/nyute (2) egg white	walao (walau) (31) at least
utekelezaji (26) completion	wangafu (wangavu) (31) radiance, upper atmosphere
utengenezaji (22) building, repairing	waraka/nyaraka (26) documents
uthabiti (23) security	waridi/mawaridi (31) rose
uti wa maungo/nyuti za maungo (21) backbone	wasia (21) moral lesson, testament
utu (22) humanity	wasiwasi (4,11) doubts
utukufu (31) honor, esteem	wastani (17) standard
utumwa (7) slavery	wastani wa kipimo cha joto (1) average temperature
utungaji (14) composition	wazi (3,6) open; fig. clearly
uvamizi (20) invasion	wazimu (27) madness
uwashi (22) masonry	waziri/mawaziri (23) governmental ministers
uwezekano (4) possibility	Waziri wa Mashauri Nchini (23) Minister of Home Affairs
uwongo (uongo) (9) lie, untruth	we (5) short. wewe you
uzazi (22) lineage	wilaya (1) district
uzushi (28) useless innovations	wino (13) ink
vazi la rasmi/mavazi la rasmi (19) uniform	wito (23) call
vidaka (3) see kidaka	wivu (4,13) jealousy
vile (9,30) how, the way in which, thus	wizara (26) ministry
vipi (18) how (see fn. 4, Ln. 18)	yambo/mambo (21) Kiamu for jambo, thing, issue
vitunguu saumu (2) garlic	yu- (21) alternative third person singular subject prefix in Kimvita (see fn. 6, Ln. 21)
wajibi (13) appearance	
wajibu (10,28) responsibility	

zahanati (20) dispensary

zama (11,27,28) time, long ago,  
period of time

zana (14) essential items

zana za vita (19) weapons

zari (31) gold in color

zulia/mazulia (13) rug

zumari (10) an oboe-like wind  
instrument

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# Masomo ya Kisasa

## *Contemporary Readings in Swahili*

Ann Biersteker, with May  
Balisidya, Vicki Carstens, and  
Joseph Mabwa

This intermediate-level textbook is designed to enable students to read and understand authentic texts in Swahili, the most widely spoken language in East and Central Africa. The book is unique among available Swahili readers in its use of contemporary passages, in its inclusion of texts on a range of topics from cooking and courtship manuals to politics and poetry, in the comprehensiveness of its grammatical and cultural notes, and in its emphasis on the development of communicative skills.

Each of the lessons begins with a reading, which is accompanied by glosses in Swahili that define the vocabulary of each passage. The lessons include grammatical notes that discuss the more complex structures of Swahili, cultural notes that provide both background information on issues and references to other sources on the reading topic, graded questions to assess comprehension,

and suggested class activities to facilitate conversational interaction and foster the development of pragmatic and cultural skills. Each lesson is illustrated with an appropriate sketch or photograph. An extensive glossary is provided at the end of the book.

The book provides a transition to unassisted reading of original Swahili texts such as newspapers, popular magazines, government documents, and technical materials. It is also a helpful and enjoyable tool for classroom or independent use.

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**Yale University Press**  
New Haven and London