Five College Mentored Swahili Study Guide 27

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# MATERIALS FOR THIS STUDY GUIDE

* Hinnebusch
	+ Lesson 25, pp. 175-182

* + [Online audio for Hinnebusch](https://langmedia.fivecolleges.edu/node/190291)
* Almasi
	+ Chapter 29, pp. 305-312
* Online Materials:
	+ [University of Kansas Kiswahili Lesson 59 - Relative Amba- and -O- of Reference](https://kiswahili.ku.edu/sites/kiswahili/files/documents/lessons/lesson_59.pdf)

# ASSIGNMENTS FOR INDEPENDENT STUDY

## Using the Relative -po- to Express ‘When’

* Step 1: Read Hinnebusch, Lesson 25, *Habri za Sarufi*, Note 1, pp. 178-179. In order to use the relative marker -po- to express ‘when’, it must be affixed to the verb stem following the tense marker and before any object marker. In formulating this type of clause, it is often introduced with *wakati ‘*time, time when, when’; however, this is only used for more emphasis and is not a necessary element of the clause. For example: *(Wakati) ali****po****fika sikuwapo*. / ‘**When** he came I wasn’t here.’ The -*po* used at the end of *sikuwa****po*** is a place pronoun and serves a different function than the relative marker -*po*- included in *ali****po****fika*. It is important that you are able to discern the different uses of -*po*- demonstrated here - for more information regarding place pronouns see Hinnebusch, Lesson 23, *Habari za Sarufi*, Note 3, pp. 162-163. In order to form ‘when’ clauses with the future tense, the syllable -*ka*- must also be used: *Nita****kapo****tembelea…* / ‘When I will visit…’.
* Step 2: Read Hinnebusch, Lesson 24, *Mazungumzo*, Sections 1 and 2, pg. 175. Once again, in the first dialogue of this section, we see two different uses of -*po*-. First, in the case of *sikuwa****po***, the -*po* is being used as a pronominal locative marker as is explained above. Secondly, in the case of *uli****po****fundisha*, it is being used as a relative marker for time. As you read through these two dialogues, make sure that you are able to understand the way in which -*po*- is being used and that you are able to discern is different functions as a pronominal and temporal marker.
* Step 3: Read Hinnebusch, Lesson 25, *Mazoezi*, Sections 1, 4, and 5, pp. 175-176. As you perform these exercises, pay attention to the uses of -*po*-.

## Imperatives with Objects

* Step 1: Read Hinnebusch, Lesson 25, *Habari za Sarufi*, Note 2, pg. 179. When forming a command with an object prefix, the subjunctive verb stem is used: *Pika chakula!* / ‘Cook some food!’ (or) ***Ki****pike!* / ‘Cook it!’. It is formulated similarly in the plural: *Pikeni chakula!* / ‘Cook (pl.) some food!’ (or) ***Ki****pikeni!* / ‘Cook (pl.) it!’.
* Step 2: Read Hinnebusch, Lesson 25, *Mazoezi*, Sections 2 and 3, pg. 175. While performing these two exercises, focus on the construction of commands using objects and make sure you fully understand how the object prefix is being used with the imperative in the context of the sentence. Notice that the singular and plural imperatives are identical except for the addition of -*ni* to the end of the verb.
* Step 3. Go to [Lesson 59 - Relative Amba- and -O- of Reference](https://kiswahili.ku.edu/sites/kiswahili/files/documents/lessons/lesson_59.pdf). See more examples on construction of commands.

## Responding to Negative Questions with Ndiyo

* Step 1: Read Hinnebusch, Lesson 25, *Habari za Sarufi*, Note 3, pg. 179. Although the term *ndiyo* is usually translated as meaning ‘yes’, in the context of responding to negative questions with *ndiyo*, a better gloss of this term might be ‘it is so’ or ‘so it is’. Usually, the addressee will only respond to a negative question with *ndiyo* when the addressor is seeking confirmation of an assumption implied within the question: *Je, husomi Kiswahili?* -- ***Ndiyo****, sisomi Kiswahili*. / ‘Don’t you study Swahili? -- **Yes** (that’s so), I **don’t** study Swahili’. In this example, the addressee responded with *ndiyo* along with a negative predicate (***si****som****i***) - even though the addressor also used a negative predicate (***hu****som****i***) in the question. For English speakers, responding to a question that implies an assumption in this way can seem counter-intuitive because usually when someone asks ‘Don’t you…?’ we respond with a positive predicate. In other words, if an English speaker were to respond to the question ‘Don’t you study Swahili?’ they would most likely interpret this as asking if it is true that they do indeed study Swahili and respond, ‘Yes (that’s so), I **do** study Swahili’. It is important to understand this difference between English and Swahili in the assumptions implied in negative interrogatives because, as is demonstrated by the example above, the assumptions are reversed and may therefore be unnatural for an English speaker to reply appropriately to these questions when understood in translation (and thus within the context of English semantics).
* Step 2: Read Hinnebusch, Lesson 25, *Mazoezi*, Section 6, pg. 176. Practice asking and responding to the various negative interrogatives presented in this exercise. Be sure to recognize the difference between responding to negative interrogatives using ‘*ndiyo*…’ versus responding to the same questions using ‘*hapana*…’.
	+ **HAND IN:** Hinnebusch, Lesson 25, *Zoezi La Kusoma*, pp. 176-178. Read the passage and then complete the *Maswali* section that follows the reading on pg. 178.
	+ **HAND IN:** Hinnebusch, Lesson 25, *Zoezi la Nyumbani*, pg. 179.
	+ **HAND IN:** Almasi, Practice exercise A, pg. 307 and Practice exercise C, pg. 311.

## PRACTICAL KNOWLEDGE

* Step 1: Review all of the materials for this Study Guide as shown above; especially Hinnebusch, Lesson 25, pp. 175-182. Be sure to review and practice all of the vocabulary provided in Lesson 25, as well as vocabulary from previous lessons.
* Step 2: Listen to the audio selections provided for this chapter on [Online audio for Hinnebusch](https://langmedia.fivecolleges.edu/node/190291). Make sure that as you listen to the selections you repeat each phrase to yourself until you can say it fluently and with proper pronunciation.
* Step 3: Practice formulating a variety of imperatives (commands) with objects from different noun classes. Imperatives are an important part of social language, so it is vital that you are able to both understand them correctly and formulate them yourself. Try to incorporate new vocabulary words from this section while you practice.
* Step 4: Practice (with a partner if possible) responding to negative questions with *ndiyo* until you feel comfortable enough and fully understand how something is being assumed in this format.
	+ **HAND IN:** A short poem in the form of the poem discussed in the Zoezi la Kusoma section of the Hinnebusch chapter, pp. 176-178. Make sure that you have the right number of lines, syllables, and proper rhyme scheme. However, the content of the poem is completely open - it does not necessarily have to be a love poem like the example in the reading. Write at least 10 lines.

# CONVERSATION SESSION PREPARATION

* Be prepared to … **Utilize the vocabulary** from this chapter in conversation with your conversation partner and classmates. Make sure that you can use this vocabulary in a variety of contexts and with different grammatical constructions, especially with those discussed this week.
* Be prepared to… **Formulate a variety of imperatives** using objects from different noun classes.
* Be able to … **Use -*po*- to express ‘when’**, especially in the context of a story or a description of something you have done or will do.
* Be able… **Respond to negative questions** appropriately using *ndiyo*.
* Be prepared to … **Roleplay scenarios** in which you tell stories and give commands, such as a farm worker coming to work and taking instructions on work tasks while sharing recent stories with other workers.

# HOMEWORK FOR TUTORIAL

* **HAND IN:** Hinnebusch, Lesson 25, *Zoezi La Kusoma*, pp. 176-178. Read the passage and then complete the *Maswali* section that follows the reading on pg. 178.
* **HAND IN:** Hinnebusch, Lesson 25, *Zoezi la Nyumbani*, pg. 179.
* **HAND IN:** Almasi, Practice exercise A, pg. 307 and Practice exercise C, pg. 311.
* **HAND IN:** A short poem in the form of the poem discussed in the *Zoezi la Kusoma* section of this chapter, pp. 176-178. Make sure that you have the right number of lines, syllables, and proper rhyme scheme. However, the content of the poem is completely open - it does not necessarily have to be a love poem like the example in the reading. Write at least 10 lines.