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KIGIRYAMA DEMONSTRATIVES

BY

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*A Linguistics Project Submitted to the Graduate School in
Partial Fulfillment of the Requirements for the Degree
of Master of Arts in Translation Studies*

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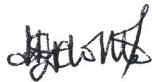
Student's Declaration

KIGIRYAMA DEMONSTRATIVES

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners

(Signed)



Chome Edward Tsangwa

June, 2005

ABSTRACT

Not much has been written on the Kigiryama language. So far I have found nothing written on demonstratives. This project is about the study of demonstratives in Kigiryama. It is intended to describe the form and function of Kigiryama demonstratives in discourse. Kigiryama demonstratives have a complex of functions in the discourse .In addition to working as demonstratives they also work as definite articles, reference markers in anaphora, relativizers, and emphasis indicators to mention the most important ones. This means that Kigiryama demonstratives, play a big role in Kigiryama discourse, hence some research was necessary. I have worked on a few functions and I think more research in the future will be of great use.

It is my great hope and desire that this study will be very useful for Bible translation and other literary works both for Kigiryama speakers and foreigners interested in the language.

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ABBREVIATIONS

A	Agent
APPL	Applicative
aux	Auxiliary
be	The verb to be
c1	Noun class 1
c2	Noun class 2
c2s	Noun class 2 singular
c2p	Noun class 2 plural
c3	Noun class 3
c3s	Noun class 3 singular
c3p	Noun class 3 plural
c4	Noun class 4
c4s	Noun class 4 singular
c4p	Noun class 4 plural
c5	Noun class 5
c5s	Noun class 5 singular
c5p	Noun class 5 plural
c6	Noun class 6
c6s	Noun class 6 singular
c6p	Noun class 6 plural
c7	Noun class 7
c7s	Noun class 7 singular

c7p	Noun class 7 plural
c8	Noun class 8
c9	Noun class 9
CON	Conditional
CONSEC	Consecutive
CONT	Continuous
cop	Copula
Dem	Demonstrative
Ft	Future tense
HAB	Habitual
INF	Infinitive
NEG	Negation
obj	object
Obj m	Object marker
Pl	Plural
Pn	Proper noun
Pnt	Pointer
pp	Noun class prefix plural
pref	Prefix
Pron	Pronoun
Pt	Present tense
1p	1 st person plural
1po	1 st person plural object
2p	2 nd person plural
2po	2 nd person plural object

3p	3 rd person plural
3po	3 rd person plural object
QU	Question
Rd	Rounded
rvr	Relativizer
s	singular
SBJV	Subjunctive
SC	Subject concord
sp	Noun class prefix singular
Sub	Subject
Sub m	Subject marker
1s	1 st person singular
1so	1 st person singular object
2s	2 nd person singular
2so	2 nd person singular object
3s	3 rd person singular
3so	3 rd person singular object
TP	Past tense
Tpt	Today's past tense
Unrd	Unrounded
V	Verb/Verb end
var	Variant

CHAPTER ONE

1.0 INTRODUCTION

1.1 Preamble

Kigiryama is a language mainly spoken along the northern coastal areas of Kenya, in present day Kilifi and Malindi districts; Kwale, Tana River and Lamu districts also have a few speakers. The Agiryama are the largest sub-group of the so-called Mijikenda people, the other being Digo, Duruma, Chonyi, Rabai, Ribe, Kauma, Kambe, and Jibana (Grimes 2000). The Agiryama people are about 672,000. Due to family planning programmes and the HIV & AIDS pandemic, I cannot be very sure of the figures. Maybe there has not been a large increase in population growth.

Kigiryama belongs to the major language family of Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, E, Nyika (E.40) Mijikenda (Grimes 2000). It is basically an SVO/AVP language (Payne 1997, 72-75). For example,

	A			V	P	
1.)	<i>Kadhenge</i>	<i>a-</i>	<i>dza-</i>	<i>mu-</i>	<i>piga</i>	<i>Kahindhi.</i>
	Pn	3s	Tpt	3so	beat	Pn

‘Kadhenge has beaten Kahindhi.’

1.2 Phonology

1.2.1 Consonant System

Kigiryama orthography is phonemic. It was developed by Stephen Sirya then project leader, and other staff of Kigiryama Bible Translation and Literacy Project, with the approval of Nairobi University Linguistics Department.

Phonemes	Graphemes
/p/	p
/p ^h /	p'
/p ^w /	pw
/b/	b
/t/	t
/t ^h /	t'
/d/	d
/ð/	dh
/k/	k
/k ^h /	k'
/g/	g
/kp/	kw
/kp ^h /	kw'
/gb/	gw
/ts/	ts
/ts ^j /	tsy

/ts ^h /	ts'
/nd/	nd
/nd ^j /	ndy
/tʃ/	ch
/tʃ ^h /	ch'
/tʃ ^w /	chw
/dz/	dz
/dz ^j /	dzy
/dʒ/	j
/dz ^w /	dzw
/dʒ ^w /	jwa
/f/	f
/f ^w /	fw
/v/	v
/v ^w /	vw
/s/	s
/s ^w /	sw
/s ^j /	sy
/z/	z
/z ^w /	zw
/ʃ/	sh

/ʃ ^w /	shw
/h/	h
/h ^h /	h'
/h ^h w/	hw'
/mb/	mb
/mb ^w /	mbw
/m/	m
/m ^h /	m'
/m ^w /	mw
/n/	n
/n ^h /	n'
/n ^w /	nw
/ŋ/	ng'
/ŋmgb/	ngw
/l/	l
/r/	r
/r ^j /	ry
/r ^j w/	ryw
/w/	w
/j/	y
/j ^w /	yw

/ʊ/

y

1.2.2 Vowel System

Kigiryama has five vowels which currently have no marking of any sort. There is a possibility of having nasalised vowels in the language. Among the five vowels we have there might also be double ones which for now I am not very sure. I hope to do more research on these two items, and may be try to find out more about the vowel system than we have at present. The following is the vowel chart.

Table 1. Kigiryama Vowel Chart

	Front		Central		Back	
	Unrd.		Unrd.		Unrd.	Rd.
Close /High	i					u
Close Mid	e					o
Open Mid						
Open Low					ɑ	

1.3 Scope of the paper

In this paper I intend to describe Kigiryama demonstratives with their variants and how they are related to other grammatical categories and functions of the language. Variants are normal demonstratives like the others, but I have tried to label them thus for convenience only. They point to the same item as any other demonstrative, but they have slight differences both in form and function. For example, a normal demonstrative cannot be used in asking questions, a variant is always used. For illustration, see examples 51, 52, 55, and 56.

Every demonstrative is sensitive to the noun class of the item it points at. The prefix of a demonstrative is always assigned by the noun class. For that reason then I will deal with noun classes and demonstratives simultaneously. Whenever I describe a noun class, I will also describe the demonstratives in that class, and give examples. The examples that I will give in this chapter will only be for demonstratives. Examples for variants as I have already hinted above are given mainly in chapter four. So in this chapter, I will describe a demonstrative and its variant, and show an example of the demonstrative only, both in singular and plural form.

I will also describe demonstratives in relation to places, and in relation to personal pronouns. This is because all pronouns (independent personal pronouns and pronouns of places) are deictic like demonstratives and operate almost in the same way. They tend to point at items.

All Kigiryama relative clauses have some of the demonstrative variants as their relativizers. For this reason I will describe all relative clauses that Kigiryama has and show how they relate to demonstratives or their variants. In relativization, only particular variants are used.

In chapter four, I will show other discourse functions of both the demonstratives and their variants in relation to definiteness, emphasis, contrastiveness, and interrogation. Most of the functions of the variants are found in this chapter.

1.4 Definition of Demonstratives

This paper is about the structure and various functions of Kigiryama demonstratives, hence there is need to define what a demonstrative is, and how it is formed in the language.

Demonstratives are words or morphemes

that imply pointing to,” or “demonstrating,” the item they refer to, e.g., “that house” (said while pointing to a house)...In addition to exhibiting the features

common to the pronoun system of the language (number, gender, etc.), demonstratives often express distance, or orientation with respect to the speaker/hearer...Some languages make a distinction between items close to the hearer, close to the speaker, and items distant from both. Others code the difference between visible items and non-visible items (Payne 1997, 103).

Kigiryama demonstratives vary according to the noun class of the item they point to. In Kigiryama, a noun class is indicated by the noun prefix in the singular, and the noun prefix in the plural. If the noun begins with *ki-* in the singular and *vi-* in the plural, the noun class is *ki-vi-*. For instance in the noun class *ki-vi-*, all demonstratives in the singular begin with *ki-* and in the plural begin with *vi-*. For example,

2.) <i>Ki-</i>	<i>ryahu</i>	<i>ki-</i>	<i>thabu</i>	<i>ki-</i>	<i>dza-</i>	<i>tharuka</i>
c4sp	pnt	c4sp	book	c4sp	Tpt	tear

‘That book has got torn.’

3.) <i>Vi-</i>	<i>ryahu</i>	<i>vi-</i>	<i>thabu</i>	<i>vi-</i>	<i>dza-</i>	<i>tharuka</i>
c4pp	pnt	c4pp	book	c4pp	Tpt	tear

‘Those books have got torn.’

However a good number of these demonstratives do not display the same pattern as the *ki-vi-* class. Some may follow this pattern only in the singular, or in the plural, or sometimes not at all. This is because the demonstrative does not take the same prefix as the noun. All the same, every noun class has a kind of prefix used when referring or pointing to an item belonging to that noun class. For example, the nouns in the noun class *N* (class 3) are referred or pointed to, by using a prefix *i-* in the singular, and a prefix *zi-* in the plural. Thus a Kigiryama demonstrative is normally made up of a noun class number marker and a pointer. For example, *iryahu*, ‘that,’ is made up of *i-* a singular noun class number marker, and a demonstrative suffix or pointer—*ryahu* ‘that’. The following is an example for *N* class.

Singular: Dem → pref + pnt *i-ryahu*

4.) <i>I-</i>	<i>ryahu</i>	<i>ng'ombe</i>	<i>i-</i>	<i>na</i>	<i>ndzala</i>
c3sp	pnt	cow	c3sp	with	hunger

'That cow is hungry.'

Plural: Dem → pref + pnt *zi-ryahu*

5.) <i>Zi-</i>	<i>ryahu</i>	<i>ng'ombe</i>	<i>zi-</i>	<i>na</i>	<i>ndzala</i>
c3pp	pnt	cow	c3pp	with	hunger

'Those cows are hungry.'

Demonstratives can occur before or after the item referred or pointed to. This at most times displays different functions, e.g. emphasis or contrast. Examples 6 and 7 show how demonstratives occur in these different positions. In 6 the speaker is referring to a particular shoe, there might be no other shoes around. He is emphasizing that the shoe belongs to his father. On the other hand in 7 there are other shoes around but the speaker has identified one of them to be his father's shoe and not the others.

Singular: Dem → pref + pnt *ki-ki*

6.) <i>Ki-</i>	<i>ki</i>	<i>ki-</i>	<i>rahu</i>	<i>ni</i>	<i>cha</i>	<i>baba</i>
c4sp	pnt	c4sp	shoe	is	of	father

'This shoe belongs to my father.'

Plural: Dem → pref + pnt *ki-ki*

7.) <i>Ki-</i>	<i>rahu</i>	<i>ki-</i>	<i>ki</i>	<i>ni</i>	<i>cha</i>	<i>baba</i>
c4sp	shoe	c4sp	pnt	is	of	father

'This shoe belongs to my father.'

All Kigiryama demonstratives agree in number with the noun they are used with. If the noun is in plural the demonstrative or its variant will also be in plural. For example:

Singular: Dem → pref + pnt *ki-ki*

- 8.) *Ki- kombe ki- ki ni ch- angu*
 c4sp cup c4sp pnt is of my
 ‘This cup is mine’.

As you can see above, the noun *ki-kombe* ‘cup’ is in the singular and begins with the noun class 4 singular prefix *ki-*. The pointer as well begins with *ki-* agreeing with the noun in number.

In the plural below, the noun *vi-kombe* ‘cups’ begins with the noun class 4 plural prefix *vi-*. Then the pointer also begins with the same prefix, thus showing agreement with the noun number. In this particular distance, the pointer and the prefix are similar.

Plural: Dem → pref + pnt *vi-vi*

- 9.) *Vi- kombe vi- vi ni zh-angu*
 c4pp cups c4pp pnt are of my
 ‘These cups are mine’.

Kigiryama has three categories of distance. The first category of distance is when the item pointed at is closer to the speaker than the hearer. The following table shows examples of demonstratives and their variants used in this category of distance, plus the morphology of the noun class prefix in other grammatical categories. This table has all the seven noun classes represented in this paper so that the reader can be familiar with how the distance and noun class can influence the use of a demonstrative.

First distance: When the speaker is nearer the item pointed at than the hearer.

Table 2. Noun prefixes and their distribution in demonstratives.

Noun Class	Nouns	Adj	Dem	Var	Num	Sub m	Obj m
<i>Mu-a- c1s</i>	<i>Mu-nyama</i>	<i>mu-dzo</i>	<i>yu-yu</i>	<i>yu-no</i>	<i>mu-mwenga</i>	<i>a</i>	<i>a</i>
<i>c1p</i>	<i>a-t'u</i>	<i>a-dzo</i>	<i>a-a</i>	<i>a-no</i>	<i>a-iri</i>	<i>ma</i>	<i>ma</i>
<i>Mu-mi- c2s</i>	<i>Mu-dzi</i>	<i>mu-dzo</i>	<i>u-u</i>	<i>u-no</i>	<i>mu-mwenga</i>	<i>u</i>	<i>u</i>
<i>c2p</i>	<i>mi-dzi</i>	<i>mi-dzo</i>	<i>i-I</i>	<i>i-no</i>	<i>m-iri</i>	<i>i</i>	<i>i</i>
<i>n- c3s</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>i-i</i>	<i>i-no</i>	<i>mwenga</i>	<i>i</i>	<i>i</i>
<i>c3p</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>zi-zi</i>	<i>zi-no</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>ki-vi- c4s</i>	<i>ki-nu</i>	<i>ki-dzo</i>	<i>ki-ki</i>	<i>ki-no</i>	<i>ki-mwenga</i>	<i>ki</i>	<i>ki</i>
<i>c4p</i>	<i>vi-nu</i>	<i>vi-dzo</i>	<i>vi-vi</i>	<i>vi-no</i>	<i>v-iri</i>	<i>vi</i>	<i>vi</i>
<i>lu-ny- c5s</i>	<i>l-ungo</i>	<i>lu-dzo</i>	<i>lu-lu</i>	<i>lu-no</i>	<i>lu-mwenga</i>	<i>lu</i>	<i>lu</i>
<i>c5p</i>	<i>ny-ungo</i>	<i>mbi-dzo</i>	<i>zi-zi</i>	<i>zi-no</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>ri-ma- c6s</i>	<i>ri-ma</i>	<i>ri-dzo</i>	<i>ri-ri</i>	<i>ri-no</i>	<i>mwenga</i>	<i>ri</i>	<i>ri</i>
<i>c6p</i>	<i>ma-rima</i>	<i>ma-dzo</i>	<i>ga-ga</i>	<i>ga-no</i>	<i>ma-iri</i>	<i>ga</i>	<i>ga</i>
<i>ka-u- c7s</i>	<i>ka-dzumba</i>	<i>ka-dzo</i>	<i>ka-ka</i>	<i>ka-no</i>	<i>ka-mwenga</i>	<i>ka</i>	<i>ka</i>
<i>c7p</i>	<i>u-dzumba</i>	<i>u-dzo</i>	<i>u-u</i>	<i>u-no</i>	<i>w-iri</i>	<i>u</i>	<i>u</i>

In this category the demonstratives seem to be a duplication of the noun class prefix. If you look at the demonstratives' column you will notice this tendency. If you observe in the variants column you will notice that the pointer has changed to *-no*. This is because of the distance the speaker is from the item pointed. There is no uniformity in the way the noun class prefixes are formed. Each noun class has its own way. Tables 1-3 are the same except for the Dem and Var columns. This is to

show how the demonstratives change according to the distance. Table four has noun classes and Demonstratives only so that whatever may not be very clear in tables 1-3 can be clear in table 4.

Second distance: When the item pointed at is close to the hearer.

Table 3. Noun prefixes and their distribution in demonstratives.

Noun Class	Nouns	Adj	Dem	Var	Num	Sub m	Obj m
<i>Mu-a- c1s</i>	<i>mu-nyama</i>	<i>mu-dzo</i>	<i>i-ye</i>	<i>ye</i>	<i>mu-mwenga</i>	<i>a</i>	<i>a</i>
<i>c1p</i>	<i>a-t'u</i>	<i>a-dzo</i>	<i>a-o</i>	<i>o</i>	<i>a-iri</i>	<i>ma</i>	<i>ma</i>
<i>Mu-mi- c2s</i>	<i>mu-dzi</i>	<i>mu-dzo</i>	<i>u-wo</i>	<i>wo</i>	<i>mu-mwenga</i>	<i>u</i>	<i>u</i>
<i>c2p</i>	<i>mi-dzi</i>	<i>mi-dzo</i>	<i>i-yo</i>	<i>yo</i>	<i>m-iri</i>	<i>i</i>	<i>i</i>
<i>n- c3s</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>i-yo</i>	<i>yo</i>	<i>mwenga</i>	<i>i</i>	<i>i</i>
<i>C3p</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>zi-zo</i>	<i>zo</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>ki-vi- c4s</i>	<i>ki-nu</i>	<i>ki-dzo</i>	<i>ki-cho</i>	<i>cho</i>	<i>ki-mwenga</i>	<i>ki</i>	<i>ki</i>
<i>c4p</i>	<i>vi-nu</i>	<i>vi-dzo</i>	<i>vi-zho</i>	<i>zho</i>	<i>v-iri</i>	<i>vi</i>	<i>vi</i>
<i>lu-ny- c5s</i>	<i>l-ungo</i>	<i>lu-dzo</i>	<i>lu-lo</i>	<i>lo</i>	<i>lu-mwenga</i>	<i>lu</i>	<i>lu</i>
<i>c5p</i>	<i>ny-ungo</i>	<i>mbi-dzo</i>	<i>zi-zo</i>	<i>zo</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>ri-ma- c6s</i>	<i>ri-ma</i>	<i>ri-dzo</i>	<i>ri-ro</i>	<i>ro</i>	<i>mwenga</i>	<i>ri</i>	<i>ri</i>
<i>c6p</i>	<i>ma-rima</i>	<i>ma-dzo</i>	<i>ga-go</i>	<i>go</i>	<i>ma-iri</i>	<i>ga</i>	<i>ga</i>
<i>Ka-u- c7s</i>	<i>ka-dzumba</i>	<i>ka-dzo</i>	<i>ka-ko</i>	<i>ko</i>	<i>ka-mwenga</i>	<i>ka</i>	<i>ka</i>
<i>c7p</i>	<i>u-dzumba</i>	<i>u-dzo</i>	<i>u-wo</i>	<i>wo</i>	<i>w-iri</i>	<i>u</i>	<i>u</i>

Please note that there is an elision process in some of the columns especially the number column. For example, *vi+iri* → *vi-iri*. The demonstratives used in this

(second) distance are the same with those used in the fourth distance. So there is no need for a fourth table only to show exactly the same thing.

Third distance: When the item pointed at is far from both the hearer and the speaker, and is visible, the demonstratives also undergo some change as shown below .

Table 4. Noun prefixes and their distribution in demonstratives.

Noun Class	Nouns	Adj	Dem	Var	Num	Sub m	Obj m
<i>mu-a- c1s</i>	<i>mu-nyama</i>	<i>mu-dzo</i>	<i>yu-yahu</i>	<i>yu-ya</i>	<i>mu-mwenga</i>	<i>a</i>	<i>a</i>
<i>c1p</i>	<i>a-t'u</i>	<i>a-dzo</i>	<i>a-ryahu</i>	<i>a-rya</i>	<i>a-iri</i>	<i>ma</i>	<i>ma</i>
<i>Mu-mi- c2</i>	<i>mu-dzi</i>	<i>mu-dzo</i>	<i>u-ryahu</i>	<i>u-rya</i>	<i>mu-mwenga</i>	<i>u</i>	<i>u</i>
<i>c2p</i>	<i>mi-dzi</i>	<i>mi-dzo</i>	<i>i-ryahu</i>	<i>i-rya</i>	<i>m-iri</i>	<i>i</i>	<i>i</i>
<i>n- c3s</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>i-ryahu</i>	<i>i-rya</i>	<i>mwenga</i>	<i>i</i>	<i>i</i>
<i>c3p</i>	<i>mb-uzi</i>	<i>mbi-dzo</i>	<i>zi-ryahu</i>	<i>zi-rya</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>ki-vi- c4</i>	<i>ki-nu</i>	<i>ki-dzo</i>	<i>ki-ryahu</i>	<i>ki-rya</i>	<i>ki-mwenga</i>	<i>ki</i>	<i>ki</i>
<i>c4p</i>	<i>vi-nu</i>	<i>vi-dzo</i>	<i>vi-ryahu</i>	<i>vi-rya</i>	<i>v-iri</i>	<i>vi</i>	<i>vi</i>
<i>Lu-ny- c5</i>	<i>l-ungo</i>	<i>lu-dzo</i>	<i>lu-ryahu</i>	<i>lu-rya</i>	<i>lu-mwenga</i>	<i>lu</i>	<i>lu</i>
<i>C5p</i>	<i>ny-ungo</i>	<i>mbi-dzo</i>	<i>zi-ryahu</i>	<i>zi-rya</i>	<i>mb-iri</i>	<i>zi</i>	<i>zi</i>
<i>Ri-ma- c6</i>	<i>ri-ma</i>	<i>ri-dzo</i>	<i>ri-ryahu</i>	<i>ri-rya</i>	<i>mwenga</i>	<i>ri</i>	<i>ri</i>
<i>C6p</i>	<i>ma-rima</i>	<i>ma-dzo</i>	<i>ga-ryahu</i>	<i>ga-rya</i>	<i>ma-iri</i>	<i>ga</i>	<i>ga</i>
<i>ka-u- c7</i>	<i>ka-dzumba</i>	<i>ka-dzo</i>	<i>ka-ryahu</i>	<i>ka-rya</i>	<i>ka-mwenga</i>	<i>ka</i>	<i>ka</i>
<i>C7p</i>	<i>u-dzumba</i>	<i>u-dzo</i>	<i>u-ryahu</i>	<i>u-rya</i>	<i>w-iri</i>	<i>u</i>	<i>u</i>

When the item referred to is invisible from the hearer and speaker, the speaker can use any demonstrative from the three categories of distance depending on the context. The speaker can refer to an item which is near or very far. Any demonstrative used in the three distance categories can be used depending on the context. So because it does not have demonstratives that are different from the other categories of distance, I will not treat it as an independent category. However I will give examples to show its usage.

All Kigiryama demonstratives (as you may have noticed in the above tables) are in pairs. For instance, when the speaker is close to the item, *kiki* can be used. However *kino* can also be used depending on the circumstances. This is to say that the same distance can be expressed by two words, *kiki* or *kino*. These demonstratives are mostly used in complementary distribution depending on the context (see 58-61). For convenience, I will refer to *kiki* and all other words used in similar situations as “demonstratives”; and I will refer to *kino* with all the other words that are used in the same situation as “variants”, as exemplified below.

Table 5. Noun classes, Demonstratives, and their variants.

Noun Class	Demonstrative		Variant		Demonstrative	Variant
	Singular		Singular		Plural	Plural
Noun class 1 <i>mu-a-</i>	<i>yu-yu</i>	this	<i>yu-no</i>		<i>a-a</i>	<i>a-no</i>
	<i>i-ye</i>	that	<i>ye</i>		<i>a-o</i>	<i>o</i>
	<i>yu-yahu</i>	that	<i>yu-ya</i>	that	<i>a-ryahu</i>	<i>a-rya</i>
Noun class 2 <i>mu-mi-</i>	<i>u-u</i>	this	<i>u-no</i>	this	<i>i-i</i>	<i>i-no</i>
	<i>u-wo</i>	that	<i>wo</i>	that	<i>i-yo</i>	<i>yo</i>
	<i>u-ryahu</i>	that	<i>u-rya</i>	that	<i>i-ryahu</i>	<i>i-rya</i>
Noun class 3 <i>n</i>	<i>i-i</i>	this	<i>i-no</i>	this	<i>zi-zi</i>	<i>zi-no</i>
	<i>i-yo</i>	that	<i>yo</i>	that	<i>zi-zo</i>	<i>zo</i>
	<i>i-ryahu</i>	that	<i>i-rya</i>	that	<i>zi-ryahu</i>	<i>zi-rya</i>
Noun class 4 <i>ki-vi-</i>	<i>ki-ki</i>	this	<i>ki-no</i>	this	<i>vi-vi</i>	<i>vi-no</i>
	<i>ki-cho</i>	that	<i>cho</i>	that	<i>vi-zho</i>	<i>zho</i>
	<i>ki-ryahu</i>	that	<i>ki-rya</i>	that	<i>vi-ryahu</i>	<i>vi-rya</i>
Noun class 5 <i>lu-ny-</i>	<i>lu-lu</i>	this	<i>u-no</i>	this	<i>zi-zi</i>	<i>zi-no</i>
	<i>lu-lo</i>	that	<i>lo</i>	that	<i>zi-zo</i>	<i>zo</i>
	<i>lu-ryahu</i>	that	<i>lu-rya</i>	that	<i>zi-ryahu</i>	<i>zi-rya</i>
Noun class 6 <i>ri-ma-</i>	<i>ri-ri</i>	this	<i>ri-no</i>	this	<i>ga-ga</i>	<i>ga-no</i>
	<i>ri-ro</i>	that	<i>ro</i>	that	<i>ga-go</i>	<i>go</i>
	<i>ri-ryahu</i>	that	<i>ri-rya</i>	that	<i>ga-ryahu</i>	<i>ga-rya</i>
Noun class 7 <i>ka-u-</i>	<i>ka-ka</i>	this	<i>ka-no</i>	this	<i>u-u</i>	<i>u-no</i>
	<i>ka-ko</i>	that	<i>ko</i>	that	<i>u-wo</i>	<i>wo</i>
	<i>ka-ryahu</i>	that	<i>ka-rya</i>	that	<i>u-ryahu</i>	<i>u-rya</i>

As we have already said, demonstratives are words that point to an item with the purpose of making that referent specific. For this reason they can be used either as modifiers to nouns, or as pronouns. The following examples display this.

- 10.) *Yu- yahu mu-sichana mu- thune a- dzire*
 c1sp pnt 3s girl 3s brown 3s has-come
 ‘That brown girl has come’.

In the above example the demonstrative *yu-yahu* has been used as a modifier to the noun *musichana*.

In the example below the demonstrative is used as a pronoun to the noun *musichana*.

- 11.) *Yu- yahu mu- sichana ni mu- thune.*
 c1sp pnt 3s girl is 3s brown
 ‘That girl is brown’.

In many of the examples that will follow in the text, some will be modifiers while some will be pronouns. I hope my readers will use the examples above to recognize which demonstrative has been used as a modifier, and which one has been used as a pronoun.

CHAPTER TWO

2.0 DEMONSTRATIVES ACCORDING TO NOUN CLASSES

As I have already mentioned, all Kigiryama demonstratives have variants, with which they are used in complementary distribution. Let's look at the demonstratives, and the variants according to the noun classes.

2.1 *Mu-a- Noun class 1*

This noun class consists of people and some of the animals, birds, insects, etc. All of these are referred to as people. The item begins with a noun prefix *mu-* in the singular, and with a noun prefix *a-* in the plural. In this class the demonstratives do not fully comply with *mu-a*, as we found in *ki-vi* class. The singular form of the demonstrative does not begin with *mu-*. A pronominal prefix *yu-* is assigned to it. However the plural does comply.

When the item is close to the speaker, the demonstrative used is *yuyu* or *yuno* in the singular, and *aa* or *ano* in the plural, as shown below.

Table 6. Demonstratives and variants in the first distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Mu-tu</i>	<i>a-tu</i>	<i>yu-yu</i>	<i>yu-no</i>	<i>a-a</i>	<i>a-no</i>
person	people	this	this	these	these

Singular: Dem → pref + pnt *yu-yu*

12.)	<i>Yu-</i>	<i>yu</i>	<i>ni</i>	<i>mu-</i>	<i>sichana</i>	<i>wa-</i>	<i>ngu</i>
	c1sp	pnt	is	3s	girl	of	my

‘This is my daughter.’

Plural: Dem → pref + pnt *a-a*

- 13.) *A- a ni a- sichana a- ngu*
 c1pp pnt are 3p girl of my

‘These are my daughters.’

When the hearer is closer to the item than the speaker, the demonstratives used are *iyē* and *ye* in the singular, and *ao* or *o* in the plural, as shown below.

Table 7. Demonstratives and variants in the second distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Mu-tu</i>	<i>a-tu</i>	<i>i-ye</i>	<i>ye</i>	<i>a-o</i>	<i>o</i>
person	people	that	that	those	those

Singular: Dem → pref + pnt *i-ye*

- 14.) *I- ye mu- tu a- ri- ye haho ni mu- i*
 c1sp pnt 3s person 3s be rvr there be 3s bad

‘The person who is there is bad.’

Plural: Dem → pref + pnt *a-o*

- 15.) *A- o a- tu ma- ri- o haho ni a- i*
 c1pp pnt 3p person 3p be rvr there be 3p bad

‘The people who are there are bad.’

When the item is far from both the speaker and the hearer, and is visible, the demonstratives used are *yuyahu* or *yuya* in the singular, and *aryahu* or *arya* in the plural, as shown below.

Table 8. Demonstratives and variants in the third distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Mu-tu</i>	<i>a-tu</i>	<i>yu-yahu</i>	<i>yu-ya</i>	<i>a-ryahu</i>	<i>arya</i>
person	people	that	that	those	those

Singular: Dem → pref + pnt *yu-yahu*

- 16.) *Yu- yahu mu- thumia a- dza- ye ni mu- tsai*
 c1sp pnt 3s old 3s come rvr is 3s witch

‘That old man who is coming is a witch.’

Plural: Dem → pref + pnt *a-ryahu*

- 17.) *A- ryahu a- thumia ma- dza -o ni a- tsai*
 c1pp pnt 3p old 3p come rvr are 3p witch

‘Those old people coming are witches.’

2.2 *Mu-mi- Noun class 2*

In this noun class, both the singular and the plural demonstratives prefix forms are different from the noun prefixes. However pronominal prefixes for referring to items belonging to the class have been assigned. These are *u-* in the singular, and *i-* in the plural. When the speaker is close to the item, the demonstratives used are *uu* or *uno* and *ii* or *ino* in the plural, as shown below.

Table 9. Demonstratives and variants in the first distance.

<u>Noun sg</u>	<u>Noun pl</u>	<u>Dem sg</u>	<u>var sg</u>	<u>Dem pl</u>	<u>var pl</u>
<i>Mu-hi</i>	<i>mi-hi</i>	<i>u-u</i>	<i>u-no</i>	<i>i-i</i>	<i>i-no</i>
tree	trees	this	this	these	these

Singular: Dem → pref + pnt *u-u*

- 18.) *U- u mu- hi n- a- u- laya mwenye*
 c2sp pnt c2s tree 1s TP c2sp plant myself

‘I myself planted this tree.’

Plural: Dem → pref + pnt *i-i*

- 19). *I- i mi- hi n- a- i- laya mwenye*
 c2pp pnt c2p tree 1s TP c2pp plant myself
 ‘I myself planted these trees.’

When the hearer is close to the item, the demonstratives used are *uwo* or *wo* in the singular, and *iyoy* or *yo* in the plural, as shown below.

Table 10. Demonstratives and variants in the second distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Muh-i</i>	<i>mi-hi</i>	<i>u-wo</i>	<i>wo</i>	<i>i-yoy</i>	<i>yo</i>
tree	trees	that	that	those	those

Singular: Dem → pref + pnt *u-wo*

- 20). *U- wo mu- hi n- a- u- laya mwenye*
 c2sp pnt c2s tree 1s TP c2sp plant myself
 ‘I myself planted that tree’

Plural: Dem → pref + pnt *i-yoy*

- 21.) *Mi- hi i- yoy n- a- i- laya mwenye*
 c2p tree c2pp pnt 1s TP c2pp plant myself
 ‘I planted those trees by myself.’

When the speaker and the hearer are far from the item, and the item is visible, the demonstratives used are *uryahu* or *urya* in the singular, and *iryahu* or *irya* in the plural, as shown below.

Table 11. Demonstratives and variants in the third distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Mu-hi</i>	<i>mi-hi</i>	<i>u-ryahu</i>	<i>u-rya</i>	<i>i-ryahu</i>	<i>i-rya</i>
tree	trees	that	that	those	those

Singular: Dem → pref + pnt *u-ryahu*

22.) *Mu- hi u- ryahu n- a- u- laya mwenye*
 c2s tree c2sp pnt 1s TP c2sp plant myself

‘I myself planted that tree.’

Plural: Dem → pref + pnt *i-ryahu*

23.) *Mi- hi i- ryahu n- a- i- laya mwenye*
 c2p tree c2pp pnt 1s TP c2pp plant myself

‘I myself planted those trees.’

2.3 N Noun class 3

This is a class in which the singular and the plural of the nouns are in the same form. The prefixes used to refer to items that belong to this noun class are *i-* in the singular form, and *zi-* in the plural form. When the speaker is close to the item, the demonstrative used is *ii* or *ino* in the singular and *zizi* or *zino* in the plural, as shown below.

Table 12. Demonstratives and variants in the first distance.

<u>Noun sg</u>	<u>Noun pl</u>	<u>Dem sg</u>	<u>var sg</u>	<u>Dem pl</u>	<u>var pl</u>
<i>m-buzi</i>	<i>m-buzi</i>	<i>i-i</i>	<i>i-no</i>	<i>zi-zi</i>	<i>zi-no</i>
goat	goats	this	this	these	these

Singular: Dem → pref + pnt *i-i*

24.) *I- i m-buzi n- a- i- ger -wa ni baba*
 c3sp pnt goat 1s TP c3sp give pass by father

‘I was given this goat by my father.’

Plural: Dem → pref + pnt *zi-zi*

- 25.) *Zi- zi mbuzi na- zi- ger -wa ni baba*
 c3pp pnt goats 1s c3pp give pass by father
 ‘I was given these goats by my father.’

When the hearer is close to the item and the speaker is far, the demonstratives used are *iyó* or *yó* in the singular, and *zizo* or *zo* in the plural, as shown below.

Table 13. Demonstratives and variants in the second distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var sg
<i>m-buzi</i>	<i>mbuzi</i>	<i>i-yo</i>	<i>yó</i>	<i>zi-zo</i>	<i>zo</i>
goat	goats	that	that	those	those

Singular: Dem → pref + pnt *i-yó*

- 26.) *I- yó mbuzi n- a- i- ger -wa ni baba*
 c3sp pnt goat 1s TP c3sp give pass by father
 ‘I was given that goat by my father.’

Plural: Dem → pref + pnt *zi-zo*

- 27.) *Zi- zo mbuzi n- a- zi- ger -wa ni baba*
 c3pp pnt goat 1s TP c3pp give pass by father
 ‘I was given those goats by my father.’

When both the speaker and the hearer are far from the item, and the item is visible, the demonstratives used are *iryahu* or *irya* in the singular, and *ziriyahu* or *zirya* in the plural, as shown below.

Table 14. Demonstrative and variants in the third distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>m-buzi</i>	<i>m-buzi</i>	<i>i-ryahu</i>	<i>i-rya</i>	<i>zi-ryahu</i>	<i>zi-rya</i>
goat	goats	that	that	those	those

Singular: Dem → pref + pnt *i-ryahu*

- 28.) *I- ryahu mbuzi n- a- i- ger -wa ni baba*
 c3sp pnt goat 1s TP c3sp give pass by father
 ‘I was given that goat by my father.’

Plural: Dem → pref + pnt *zi-ryahu*

- 29.) *Zi- ryahu mbuzi n- a- zi- ger -wa ni baba*
 c3pp pnt goats 1s TP c3pp give pass by father
 ‘I was given those goats by my father.’

2.4 *Ki-vi- Noun class 4*

In this class the demonstrative in the singular has *ki-* and in the plural *vi-* occurring in agreement with the item pointed at. When the speaker is close to the item, the demonstratives used are *kiki* or *kino* in the singular, and *vivi* or *vino* in the plural as shown below.

Table 15. Demonstratives and variants in the first distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Ki-hi</i>	<i>vi-hi</i>	<i>ki-ki</i>	<i>ki-no</i>	<i>vi-vi</i>	<i>vi-no</i>
Chair	chairs	this	this	these	these

Singular: Dem → pref + pnt *ki-ki*

- 30.) *Ki- ki ki- hi ni ch- a baba*
 c4sp pnt c4sp chair is c4s of father
 ‘This chair belongs to my father.’

Plural: Dem → pref + pnt *vi-vi*

- 31.) *Vi- vi vi- hi ni zh- a baba*
 c4pp pnt c4pp chairs are c4p of father
 ‘These chairs belong to my father.’

When the hearer is close to the item, the demonstratives used are *kicho* or *cho* in the singular, and *vizho* or *zho* in the plural as shown below.

Table 16. Demonstratives and variants in the second distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Ki-hi</i>	<i>vi-hi</i>	<i>ki-cho</i>	<i>cho</i>	<i>vi-zho</i>	<i>zho</i>
Chair	chairs	that	that	those	those

Singular: Dem → pref + pnt *ki-cho*

32.)	<i>Ki-</i>	<i>cho</i>	<i>ki-</i>	<i>hi</i>	<i>ni</i>	<i>ch-</i>	<i>a</i>	<i>baba</i>
	c4sp	pnt	c4sp	chair	is	c4s	of	father

‘That chair belongs to my father.’

Plural: Dem → pref + pnt *vi-zho*

33.)	<i>Vi-</i>	<i>zho</i>	<i>vi-</i>	<i>hi</i>	<i>ni</i>	<i>zh-</i>	<i>a</i>	<i>baba</i>
	c4pp	pnt	c4pp	chairs	are	c4p	of	father

‘Those chairs belong to my father.’

When the item is far from both the speaker and the hearer, and is visible, the demonstratives used are *kiryahu* or *kirya* in the singular and *viryahu* or *virya* in the plural, as shown below.

Table 17. Demonstratives and variants in the third distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>Ki-hi</i>	<i>vi-hi</i>	<i>ki-ryahu</i>	<i>ki-rya</i>	<i>vi-ryahu</i>	<i>vi-rya</i>
chair	chairs	that	that	those	those

Singular: Dem → pref + pnt *ki-ryahu*

34.)	<i>Ki-</i>	<i>ryahu</i>	<i>ki-</i>	<i>hi</i>	<i>ni</i>	<i>ch-</i>	<i>a</i>	<i>baba</i>
	c4sp	pnt	c4sp	chair	is	c4s	of	father

‘That chair belongs to my father.’

Plural: Dem → pref + pnt *vi-ryahu*

35.) *Vi- ryahu vi- hi ni zh- a baba*
 c4pp pnt chair are c4s of father

‘Those chairs belong to my father.’

2.5 *Lu-ny-Noun class 5*

In this class only the singular form of the demonstrative complies with the noun prefix. The plural is different. However the plural has been assigned a pronominal prefix for pointing and reference use. This is *zi-*. When the speaker is close to the item, the demonstratives used are *lulu* or *luno*, and *zizi* or *zino* in the plural, as shown below.

Table 18. Demonstratives and variants in the first distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>l-ungo</i>	<i>ny-ungo</i>	<i>lu-lu</i>	<i>lu-no</i>	<i>zi-zi</i>	<i>zi-no</i>
tray	trays	this	this	these	these

Singular: Dem → pref + pnt *lu-lu*

36.) *Lu- lu l- ungo n- a- lu- gula kwa Karisa*
 c5sp pnt c5sp tray 1s TP c5sp buy at Pn

‘I bought this tray at Karisa’s place.’

Plural: Dem → pref + pnt *zi-zi*

37.) *Zi- zi ny- ungo n- a- zi- gula kwa Karisa*
 c5pp pnt c5p tray 1s TP c5pp buy at Pn

‘I bought these trays at Karisa’s place.’

When the hearer is closer to the item than the speaker, demonstratives used are *lulo* or *lo* in the singular, and *zizo* or *zo* in the plural as shown below.

Table 19. Demonstratives and variants in the second distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>l-ungo</i>	<i>ny-ungo</i>	<i>lu-lo</i>	<i>lo</i>	<i>zi-zo</i>	<i>zo</i>
tray	trays	that	that	those	those

Singular: Dem → pref + pnt *lu-lo*

38.) *Lu- lo l- ungo n- a- lu- gula kwa Karisa*
 c5sp pnt c5sp tray 1s TP c5sp buy at Pn

‘I bought that tray at Karisa’s place.’

Plural: Dem → pref + pnt *zi-zo*

39.) *Zi- zo ny- ungo n- a- zi- gula kwa Karisa*
 c5pp pnt c5p tray 1s TP c5pp buy at Pn

‘I bought those trays at Karisa’s place.’

When both the speaker and the hearer are far from the item, and the item is visible the demonstratives used are *luryahu* or *lurya* in the singular, and *ziryahu* or *ziryah* in the plural as shown below.

Table 20. Demonstratives and variants in the third distance.

Noun sg	Noun pl	Dem sg	var sg	Dem pl	var pl
<i>l-ungo</i>	<i>ny-ungo</i>	<i>lu-ryahu</i>	<i>lu-rya</i>	<i>zi-ryahu</i>	<i>zi-rya</i>
tray	trays	that	that	those	those

Singular: Dem → pref + pnt *lu-ryahu*

40.) *Lu- ryahu l- ungo n- a- lu- gula kwa Karisa*
 c5sp pnt c5sp tray 1s TP c5sp buy at Pn

‘I bought that tray at Karisa’s place.’

Plural: Dem → pref + pnt *zi-ryahu*

41.) *Zi- ryahu ny- ungo n- a- zi- gula kwa Karisa*
 c5pp pnt c5p tray 1s TP c5pp buy at Pn

‘I bought those trays at Karisa’s place.’

The seven noun classes I have discussed are the most important or the main ones. The others use the same prefixes with these seven. For example the noun class *ri-mi-* has the same singular noun prefix *ri-* as the noun class *ri-ma-*. The plural for the class *ri-mi-* which is *mi-* is the same with the plural for noun class *mu-mi-*. So because they overlap with the main classes, there will be a lot of repetition if discussed in isolation as the seven. Thus I think the ones I have discussed are sufficient.

CHAPTER THREE

3.0 DEMONSTRATIVES IN RELATION TO SYNTAX

3.1 Personal pronouns

Personal pronouns are pronouns that refer to people for example I, you, she, he and so on. Kigiryama does not have gender, it only has the person such 1st person, 2nd person, and 3rd person. Though there are bound pronominal prefixes in the language, I will discuss the independent personal pronouns only because they are the ones that work like demonstratives.

Kigiryama independent personal pronouns have forms like demonstratives. They are in pairs, and express pointing at and spatial traits. Their form is determined by the distance of the speaker/hearer to the item (person) they point to especially the 3rd person pronouns. The 1st and 2nd person pronouns are not affected by the distance of the item from the speaker or the hearer. In the following table all independent personal pronouns are shown with all their variants. All these pronouns are in the first noun class *mu- a-*. This class is the one that represents people and some animals.

Table 21. Independent Personal Pronouns

	Singular	var	plural	variant
1 st person	<i>mimi</i>	<i>mino</i>	<i>siswi</i>	<i>sino</i>
2 nd person	<i>uwe</i>	<i>We</i>	<i>ninwi</i>	<i>nwi</i>
3 rd person -i	<i>iye</i>	<i>Ye</i>	<i>ao</i>	<i>o</i>
3 rd person-ii	<i>yuyu</i>	<i>Yuno</i>	<i>aa</i>	<i>ano</i>
3 rd person-iii	<i>yuhahu</i>	<i>Yuya</i>	<i>aryahu</i>	<i>arya</i>

Personal pronouns (3rd person pronouns) as demonstratives are governed by three distance categories.

- i. When the item is close to the speaker.
- ii. When the item is close to the hearer.
- iii. When the item is far from both the hearer and the speaker, and is visible.

The first distance that I can mention is that of the speaker referring to himself. The speaker refers to himself as *mimi*, or *mino* depending on the context. He is near to himself, and points to himself. For example:

42.) *Mimi* *si-* *nda-* *kudza* *bule*.
 1s neg Fut to-come at all
 ‘I won’t come at all’.

43.) *Si-* *nda* *kudza* *bule* *mino*.
 neg Fut to-come at-all 1s
 ‘As for me I won’t come’

Notice the difference between the two 1st person singular pronouns. When *mimi* is used it shows contrast. Some other people, even his children and wife may go but the speaker will not go. Even the hearer might be going but he the speaker will not go. When *mino* is used it shows emphasis that the speaker will not go. There are no other people the speaker is contrasting with. Maybe he was the only one required to go somewhere with no one else.

Mino can be used for asking questions especially of comparison, but *mimi* can never be used in that way. For example if you give out sweets to some your children and you fail to give to one of them, s/he may ask, “What about me”. It is like saying, “You gave the others, why aren’t you giving me as well.

Singular:

- 44.) *Mino zo p'eremende?*
 Me the sweets
 'The sweets, what about me'?

Plural:

- 45.) *Sino zo p'eremende?*
 We the sweets?
 'The sweets, what about us'.

In the (first person) plural spatial distance may not matter much. The first person plural *siswi*, 'we' can be pointing at people who are close to one another and hence speak as one, or they may have something in common. One person can speak for the others and all will have spoken as one group. For example,

- 46.) *Siswi k'a- hu- nda- kwenda bule*
 1p neg 1p Fut to-go at-all
 'As for us we will not go at all'.

- 47.) *K'a- hu- nda- kwenda bule sino*
 neg 1p Fut to-go at-all 1p
 'We will not go at all'.

Suppose you and your wife/husband are going for a walk and the children realise that it does not seem that they will also go. One of them can say, "Aren't we going"? In this case *sino* is used to show the concern that "You are going what about us"?

- 48.) *Sino k'a- hu- nda- kwenda?*
 We neg we Fut to-go
 'Won't we go'?

The second person singular is addressed as *uwe* or *we* in the singular and *ninwi* or *nwi* in the plural. The speaker is near the person and addresses him, referring to him or them and no other hearer beside the addressee is involved. *Uwe* and *ninwi* are used in statements of contrast, while *we* and *nwi* are used in comparison and interrogation. For example:

49.) *Uwe Dama ndzo machero*
 You Pn come tomorrow
 ‘Come tomorrow Dama.’

This is just a statement instructing someone to do something. However there is another person the speaker is attending to at that time. Maybe he does not have time to attend to Dama. So it’s like saying ‘I am attending to this one but for you Dama come tomorrow because I won’t be able to attend to you today.’

The one below, 50, is instructing someone to do something but calls her to attention first. There is no other person contrasted to Dama. The speaker calls her to attention then delivers his message.

50.) *We Dama, ndzo machero*
 You Pn come tomorrow
 ‘Dama, come tomorrow.’

The plural also works in the same way.

The other personal pronoun I want to discuss is the third person. The third person pronouns as I have already mentioned, are governed by distance as the demonstratives. There are three types of third person pronouns, *yuyu* or *yuno*, *iyē* or *ye*, *yuyahu* or *yuya*. These personal pronouns are exactly the same as the noun class 1 demonstratives we have seen in chapter two. Their plural are *aa* or *ano*, *ao* or *o*,

aryahu or *arya*. I have put these third person pronouns into three groups according to the distance.

The first group consists of *yuyu* or *yuno*, in the singular; and *aa* or *ano* in the plural. This group falls in the first distance category where the speaker is nearer the item (person) than the hearer. These pairs are used in different ways: one can be used to ask a question and the other can be used in answering. For example:

Singular:

51.) *Yuno* *mwanamuche* *ni* *h'ani?*
 3s woman is who

‘Who is this woman?’

52.) *Yuyu* *mwanamuche* *ni* *mukaza* *Karisa.*
 3s woman is wife-of Pn

‘This woman is Karisa’s wife’.

One cannot be used in place of the other at all. This applies to the plurals as well.

The second group consists of *iyē* or *ye* in the singular; and *ao* or *o* in the plural. This group falls in the second distance category where the hearer is nearer to the item (person) pointed than the speaker. These personal pronouns function in the same way as the demonstratives already discussed in chapter two. They can be split into prefix and pointer as the demonstratives. When these pronouns are used they also denote different meanings. For instance, the first, *iyē* and *ao* denote contrast and the second, *ye* and *o* denote statement and definiteness.

53.) *Mu- hale iye mu- hoho haho*
 2s take 3s c1s child there

‘Take the child there.’

In the above example, 53, *ye* shows contrast. The person instructed might have wanted to do or take another thing, but instead he is told to take the child. Sometimes it may not express contrast but emphasis. The speaker may be emphasizing that the hearer do something. The same thing applies to the plural.

When *ye* is used it is like a statement. There is nothing to contrast with.

54.) *Mu- hale ye mu- hoho ho*
 2s take 3s c1s child there
 ‘Take the child there.’

The speaker is telling the hearer to take the child. Taking the child is not contrasted to any other taking. The speaker is not aware of anything else the hearer wants to do or take.

The last group of third person independent pronouns consists of *yuyahu* or *yuya* in the singular, and *aryahu* or *arya* in the plural. In this group, both the speaker and the hearer are far from the item (person) and it is visible. One is used to ask a question and the other is used to answer. For example:

55.) *Yuya Kahindhi a- hendani?*
 3s Pn he do-what
 ‘What is Kahindhi doing’.

The answer is:

56.) *Yuyahu Kahindhi a- na- rima*
 3s Pn he- is digging
 ‘Kahindhi is digging.’

So as we have seen, Kigiryama independent personal pronouns have many forms depending on the distance the person is from the speaker, and the hearer. They

display pointing at and spatial traits in the same way as demonstratives. They also show contrast as the demonstratives do.

3.2 Demonstratives in relation to Locatives.

Adverbs like ‘here, ‘there,’ also operate and have forms similar to those of demonstratives. They are deictic (in pointing) and work in pairs like demonstratives. The main differences they have from demonstratives is that they do not have plural forms, and can combine with demonstratives to point into places such as inside houses, cupboards, and even fields.

The first example of these locatives is that which refers to a general area or location where the speaker or pointer is. The locative is *kuku* with its variant *kuno*. These two refer to a general area like Nairobi, or Mombasa where the speaker is. *Kuku* is used in normal statements or answering a question, while *kuno* is used in asking questions. Neither of them can replace the other. The following examples display this.

57.) *Ku- no ndo kwenu?*
 area pnt is-the-one of-yours

‘Is this your home area?’

reply:

58.) *Ee ku- ku ndo kwehu.*
 yes area pnt is the-one of-ours

‘Yes this is my home area’.

The second example is a general area where the 2nd or 3rd person is but the speaker is not there. The locatives used are *kuko* with its variant *ko*. *Kuko* can be used in statements while *ko* is used in answering questions in the same way as above.

- 59.) *Kadzo a- na- dza ku- ko mu-riko*
 Pn 3s is come there pnt 2p-are

‘Kadzo is coming to the area you are in’.

In an area where both the speaker and the hearer are not present, *kuryahu* or *kurya* are used.

- 60.) *Ku- rya mudzi -ni u- nda- kwenda rini?*
 area pnt home loc 2s Fut to-go when

‘When will you go home?’

- 61.) *Ku- ryahu mudzi -ni si- nda kwenda bule.*
 area pnt home loc neg Fut to-go at-all.

‘I won’t go home at all’.

When the item is within an enclosed place where the speaker is, the hearer can be in or not, the locatives used are *mumu* or *muno*. Note the question below is tonal, so there no need for gloss.

- 62.) *U- na- mala -ni mu -no nyumba -ni?*
 2s Pt want- what in pnt house- loc

‘What do you want here inside the house?’

When the hearer is within an enclosed area but the speaker is outside, the locatives used are *mumo* or *mo*.

- 63.) *Mbolani mu- mo nyumba -ni muna nyoka*
 get-out in pnt house loc there-is snake

‘Get out of the house, there is a snake’.

In an enclosed place where both the speaker and the hearer are not present but the place can be seen, the locatives used are *muryahu* or *murya*.

- 64.) *Na- hu- ngire mu- ryahu nyumbani.*
 let's- 1p enter in pnt house-in
 'Let's enter inside the house'.

When the place referred to is nearer to the speaker, *haha* or *hano* are used.

- 65.) *Ha- ha ndo h- angu*
 place pnt is-the-one place- mine
 This is my place.

Please note that there is deletion in the last word that combines possession *angu* and place, *ha* to read *hangu* 'my place'.

Where second person is nearer than the speaker, *haho* or *ho* is used.

- 66.) *Ha- ho u- riho kala ha- ho*
 place pnt 2s you-are be place pnt
 'Stay where you are'.

Where both the speaker and the hearer are not present, *haryahu* or *harya* is used.

- 67.) *Ha- ryahu ts'ulu -ni ha- -na matsere*
 place pnt anthill loc place are maize
 'There is maize at that anthill'.

3.3 Demonstratives in relation to relative clauses

According to Comrie (1989, 143), a relative clause is a clause that

consists necessarily of a head and a restricting clause. The head itself has a certain potential range of referents, but the restricting clause restricts this set by giving a proposition that must be true of the actual referents of the overall construction.

Kigiryama relative clauses follow this trend. There is a head noun and a subordinate clause which is the restrictive clause. This restrictive clause has the relativizer in it which refers back to the head noun to relate it to the subordinate

clause. Thus a relative clause can be adjectival because it modifies the noun. A prototypical example of a Kigiryama relative clause is the following.

- 68.) *Yu- yahu mwanamuche a- rima -ye a na kumanya.*
 clsp pnt woman 3s dig rvr 3s pt to-know
 'That woman who is digging knows you'.

All relativizers are variants of the demonstratives. However, not all demonstrative variants are used. It is only those of the second category distance. These are the variants which are used when the hearer is nearer the item pointed at than the speaker. The noun class of the item referred to determines every relativizer used. In Kigiryama relativizers are either suffixes to the verb stem, prefixes, or even independent of the verb stem. Numbers 69 and 70 are good examples of a suffix and a prefix relativizer respectively.

- 69.) *I- ye mwanamuche a dza -ye ni mutsai.*
 clsp pnt woman 3s come rvr be witch
 'The woman who is coming is a witch'.

- 70.) *I- ye musichana a- dzi- ye- kudza ni mwalimu.*
 clsp pnt girl 3s Tpt rvr come be teacher
 'The girl who has come is a teacher'.

When the relativizer is independent of the stem it is attached to the bound pronominal prefix and the past tense marker *-ri-*. When *-ri-* is used with another tense it becomes a copula or a sort of an auxiliary be verb as shown in example 77.

The following table shows a good number of the variants that the noun classes assign to demonstratives and which are in turn used as relativizers.

Table 22. Relativizers according to Noun classes.

Noun class	Relativizer singular	Relativizer plural
<i>mu-a-</i> Noun class 1	<i>-ye-</i>	<i>-o-</i>
<i>mu-mi-</i> Noun class 2	<i>-wo-</i>	<i>-yo-</i>
<i>n</i> Noun class 3	<i>-yo-</i>	<i>-zo-</i>
<i>ki-vi-</i> Noun class 4	<i>-cho-</i>	<i>-zho-</i>
<i>lu-ny-</i> Noun class 5	<i>-lo-</i>	<i>-zo-</i>
<i>ri-ma-</i> Noun class 6	<i>-ro-</i>	<i>-go-</i>
<i>ka-u-</i> Noun class 7	<i>ko</i>	<i>wo</i>
<i>ri-mi-</i> Noun class 8	<i>ro</i>	<i>yo</i>

I will give examples of relative clauses according to their tenses.

Past tense:

In a normal past tense relative clause, there is the head noun and the clause which modifies it. The clause modifying the head noun is made up of the verb, i.e., the verb stem plus all other categories attached to it. This verb is composed of the bound pronominal prefix, the tense marker, the relativizer, and the stem in a single word. In the example below, the verb is *a-ri-ye-ku-piga*. As you can see, *a-* is the bound subject pronominal prefix; *ri-* is the past tense marker; *ye-* is the relativizer; *ku-* is the 2nd person object marker; and *piga* is the verb root itself. Please note that when *-ri-* is combined with another tense like today's past tense or present tense, its function as a past tense particle ceases, it functions as a verb to be or an auxiliary verb supporting the relativizer. Example 77 is a good illustration for this function. Thus whenever it is used with another tense I will not gloss it as a past tense marker but an auxiliary or a copula.

71.) *Ye mu- hoho a- ri- ye- ku- piga a- dz-ire*
 pnt c1s child 3s TP rvr 2so beat 3s Tpt/come

‘The child who beat you has come’.

Plural:

72.) *O a- hoho ma- ri o- mu- piga ma- dz ire*
 Var c1pp child 3p TP rvr 2po beat 3p Tpt/come

‘The children who beat you have come’.

Sometimes we separate the relativizer from the verb by attaching a bound subject pronominal prefix to the verb. This prefix stands in between the relativizer and the verb hence separating the verb from the relativizer. However this type is a long form which people don’t normally use.

The normal form: This is the preferred one.

73.) *Wo mu- koba u- ri- wo- gul -wa u- dza- sha*
 var c2s bag c2sp TP rvr buy pass c2sp Tpt burn

‘The bag which was bought has got burnt’.

The relativizer of the long form relative clause is separate from the verb. This form has some redundancy on the subject, that is why many people will naturally use the normal one.

74.) *Wo mu- koba u- ri- wo wa- gul -wa u- dza- sha*
 var c2s bag c2sp TP rvr 3so buy pass c2sp Tpt burn

‘The bag which was bought has got burnt.’

Future Tense:

75.) *Yo nguo ni- ndi- yo- vala yi- ke ha- lamu*
 c3var cloth 1s Fut rvr wear it keep place wide.

‘The cloth which I will wear keep it at an open place.’

Plural:

76.) *Zo nguo ni- ndi- zo- vala zi- ke ha- lamu*
 c3var cloth 1s Fut rvr wear c3pp keep place wide

‘The clothes which I will wear keep them at an open place’.

Long form

77.) *Yo nguo ni- ri- yo- ni- nda- vala yi -ke ha-lamu*
 c3var cloth 1s cop rvr 1s Fut wear c3sp keep place wide.

‘The cloth which I will wear keep it at an open place.’

As you can see, the long form has redundancy. We have two 1s prefixes and two tense markers. The past tense marker *ri-* has been neutralized by the future tense marker *nda-* to perform auxiliary functions or act as a copula. In such a construction it does not mark any tense but supports the relativizer.

Present/continuous/habitual

In present tense, the relativizer comes after the stem. This is not the case with the other tenses, for their relativizers come before the stem.

78.) *I- ye mwanamuche a- dza -ye ni mu- changu.*
 c1sp pnt woman 3s come rvr be 3s wife-my

‘That woman who is coming is my wife’.

Plural:

79.) *O a- naache ma- dza -o ni a- changu.*
 pnt 3p women 3p come rvr be 3p wife-my

‘The women who are coming are my wives’.

Today’s Past:

80.) *mu- t’u ma- dzi- ye- kala na ye ni yu- yu*
 3s person 3p Tpt rvr be with 3s be clsp pnt

‘This is the person whom they have been with’

Plural:

81.) *a- t’u ma- dzi- o- kala na o ni a- a*
 3p person 3p Tpt rvr be with 3p be clpp pnt

‘These are the people whom they have been with’.

As can be seen from previous examples, all relative clauses that refer back to the past and future have their relativizers come before the verb. But all relative clauses that refer to the present, continuous or habitual have their relativizers following the stem except when we use the longer form.

So Kigiryama demonstratives as I have shown, are the ones used as relativizers in relative clauses. They are the ones that show definiteness, deixis as far as pointing is concern, and relation in relative clauses.

CHAPTER FOUR

4.0 OTHER FUNCTIONS OF DEMONSTRATIVES

4.1. Demonstratives and definiteness

In many languages a noun phrase may contain an element which seems to have as its sole or principle role to indicate the definiteness or indefiniteness of the noun phrase. This element may be a lexical item like the definite and indefinite articles of English (*the, a*), or an affix of some kind...(Lyons, 1999, 1)

A good number of languages have characteristics that make a noun phrase be definite or indefinite. These characteristics make people consider a noun phrase as definite or indefinite. Linguists have come up with many theories pertaining to familiarity, uniqueness, identifiability and inclusiveness. Among these four, identifiability and inclusiveness have been recurring. Lyons notes,

It is clear from the foregoing survey of accounts of definiteness from various theoretical perspectives that versions of the two basic criteria...identifiability and inclusiveness, keep recurring. These concepts have undergone considerable mutation ...have persisted, writers invariably choose one or the other of them and claim that this one gives the correct account. The reality, however, is that no one has shown conclusively that a version or mutation of either identifiability or inclusiveness accounts adequately for all definite uses. Some uses still seem to yield to only one or the other characterization (1999, 274).

In Kigiryama there seems to exist a strong relationship between definiteness and demonstratives. Kigiryama does not have special articles to mark definiteness or

indefiniteness like the English *the* and *a*. I can say indefiniteness is not marked by anything but definiteness is marked by demonstratives. This is not a strange phenomenon, because many languages in the world have similar characteristics.

Lyons asserts that,

Demonstratives are probably to be found in all languages, and they seem to be inherently definite - which is in part why definite articles almost always arise from them historically, presumably by some process of semantic weakening (1999, 107).

As already shown in chapter 1 and 2, each Kigiryama demonstrative has a variant. These variants function differently in many grammatical categories of the language. One of these functions is being indicators of definiteness in phrases. The following are a few examples of demonstratives standing as indicators of definiteness. The focus is on the cow which is on the farm.

82.) *I- ts'uts'e yo ng'ombe ho mu- nda- -ni.*
 c3sp drive c3var cow there c2s farm in
 'Drive the cow away from the farm'.

83.) *Rehe zho vi- tabu ho dzulu za meza*
 bring c4var c4pp book there up of table
 'Bring the books on the table'.

As we have seen above, identifiability and inclusiveness are among the concepts for definiteness. The two examples above, show that the hearer may not have had any prior knowledge of the items in question. However as the speaker instructs, the items are within reach and the hearer can identify them. The hearer is told to drive the cow out of the farm, and immediately identifies which cow the speaker is talking about. This because the speaker specifies it for the hearer by focusing on the location the cow is in. The hearer can identify the farm because it is

near and the only one around. The speaker also expects the hearer to immediately identify the items thus he uses a demonstrative. In using a demonstrative to someone who had no prior knowledge of the items in question, the speaker expects that the knowledge he has can immediately be shared with the hearer through the focus on the location. There might be a single table in the house. Or if there are many tables, this particular one must be the one on which books are kept. Sometimes the hearer has the same knowledge as the speaker. He knows that there is a cow in a particular farm, or the speaker has kept books on a particular table.

Definiteness is not only applied to visible things, it is also applied to invisible and even abstract things as well. When the item pointed at is invisible but identifiable and familiar to the speaker, s/he can refer to it according to how far or near he thinks (in his mind) the item is from him or from the hearer. This kind of pointing does not take into consideration the distance between the item and the speaker, but how far or near the speaker thinks the item is from him or from the hearer. The speaker can choose any demonstrative from any of the three distance categories according to how far or near he considers the item referred to is from him or from the hearer. The following is a good example.

84.) *Ki- ryahu ki hundu si- ki- themere bule.*
 c4sp pnt c4sp bush neg c4sp cut at-all

‘I did not cut down that bush’.

The speaker and the hearer can identify the bush being referred to. Maybe they had agreed that the speaker cut it down but he did not. The bush is invisible but in his mind the speaker assumes that it is far from both of them. But when he thinks otherwise, he will use an appropriate demonstrative. For instance if the speaker

thinks that the hearer is nearer to the item referred to than him, he can use *ki-cho* instead of *ki-ryahu*.

85.) *Ki- cho ki- hundu si- nda ki- thema*
 c4sp pnt c4sp bush neg Fut c4sp cut

‘I will not cut down that bush’.

When the speaker thinks that the item referred is nearer to him than the hearer, he can use *kiki* instead of *ki-ryahu* or *ki-cho*. Though the item is far from the hearer and the speaker, and both of them cannot see it, the speaker can figure out that the hearer is farther from the item than him.

86.) *Ki- ki ki- hundu ni changu.*
 c4sp pnt c4sp bush be of mine

‘This bush is mine’.

Though demonstratives are used in definiteness, sometimes they are used for indefiniteness. When someone talks about something he is not familiar with, or cannot identify, or cannot express with certainty he uses demonstratives to do so. This usage confines itself to the second distance demonstratives. For example, a person who has not been to America and wants to tell something about America, will say;

87.) *I- yo ts'i ya Amerika ni mbidzo*
 c3s pnt land of America be good

‘That land of America is good’.

The speaker knows very well that there is a country called America, and he has heard good things about it. If he uses any other demonstrative apart from those in the second distance category, it can imply that he has been to America. The following is another example:

88.) *Siku i- yo ya- Bwana I- nda kala mbidzo*
day c3s pnt of lord c3s Fut be good

‘That day of the Lord will be good’.

The speaker seems to be expressing what he thinks will happen but does not have certainty about the day itself. According to the facts he has at hand it will be a good day but he does not know when it will be. Both the speaker and the hearer are in the same distance, that of uncertainty or indefiniteness.

Though the demonstratives in the above examples have been used as definite articles, or even showing indefiniteness, they have not lost their deictic (pointing at) nature, and the spatial relationship between them and the speaker/hearer.

4.2 Demonstratives and Contrastiveness

4.2.1 Contrastive Topic

Contrastive topic is where the referents of the accented constituents are topics. Contrastive topics in Kigiryama are almost all the time signalled by a demonstrative that stands within the contrasting parts of a text. The first line in 89 below is in contrastive topic with the second line. The woman cooked food and served twice. The one for her co-wife’s child she kept at the hanging place, while the one for her child she kept inside the house. This contrastive topic between these lines is introduced by the demonstratives, *uno wo* which is a sort of comparison. In this contrast it is like there is a conjunction ‘but’, ‘while’ or ‘and’ between the two parts. I consider both lines to be example number

89.) *U- wo wa kwako be tha were dza- ku- ikira kuko ndani*
c7pp pnt of you even had Tpt to keep there in

‘The one of yours I had kept for you inside’

u- no wo a- hale ye mwandziyo”

c7sp this-one this he-takes the your-fellow, a!”

‘but this one was to be taken by your colleague, oh’!

The first two lines in example 83 are in one unit which is in contrast with the third line. This contrast is shown by the second demonstrative **wo** in the third line. All the three lines are example 90.

90.) *A- ki- hala wo wa mwana wa mu- kakaziwe*

3s seq take c7Var of child of c1p co-wife.

‘She took the one for her co-wife’s child’.

a- ki- u- lunga a- ki- wika ho nyambaroni,

3s seq it spice 3s seq keep there at-hanging-place,

‘she poisoned it and kept it at the hanging place’,

wo wa mw- ana- we wo a- ki- wika ko ndani.

c7Var of c1s child poss c7Var 3s seq keep there inside.

‘but the one for her child she kept inside.’

The first line in example 91 and the first part of the second line, are one part of the contrastive topic, and the last part of the second line is the second part signalled by the demonstrative **wo**. Both lines are example 91.

91.) *Kwavizho dza- rya u- pande u- mwenga u- pande*

Therefore Tpt eat c2s side c2s one c2s side

‘Therefore I have eaten one part of the food’

mungine seze wo wa mwandzangu.

Other remain c7Var of my-colleague.

‘and the remaining one is for my colleague.’

4.2.2 Contrastive Focus

Contrastive focus is the situation one does something in particular rather than doing another. When one goes to class instead of going to Karinde, some contrast will have occurred. Thus, contrastive focus is doing or focusing on one thing rather than the other. For example, Hariri and Kache in a conversation:

Hariri: Let's go to Mwamuleka

Kache: No, I won't go to Mwamuleka I am going to Kaloleni.

In Kigiryama this is shown by negation plus a contrastive or personal independent pronoun/demonstrative. Sometimes the demonstrative can be used alone.

The demonstratives used are those I have called variants. For example:

92.) Hariri: *Hi- nde Mwamuleka*

1p go Pn (place) Mwamuleka

'Let's go to Mwamuleka.'

Kache: *Si- nda- kwenda mino n- enda Kaloleni*

neg Fut go 1s 1s go Place.

'I won't go I am going to Kaloleni.'

Without negation:

Kache: *Mi- no n- enda Kaloleni*

1s pnt 1s go place

'I am going to Kaloleni'.

The above example shows contrastive focus. One person suggests to the other that they do one thing but the second person wants to do another. Both actions are about going somewhere. One girl wants to go to Mwamuleka, but the other says she won't go to Mwamuleka but will go to Kaloleni. Using the pronoun/demonstrative *mino* the person contrasts the other. In the second example, the person does not use

the negative particle to show that he is not going to Mwamuleka, but says *I am going to Kaloleni*. These means that she will not go to Mwamuleka but she will go to Kaloleni instead.

4.3. Demonstratives and interrogation

As I have already said in chapter one, every Kigiryama demonstrative has a variant with which it is used complementarily and in a few instances interchangeably. The Kigiryama demonstratives variants are used whenever questions are asked. When an interrogation requires a demonstrative, then that demonstrative will be a variant and not the demonstrative itself. For example, when you want to ask, “Whose chair is this”, you cannot use *kiki* but *kino* instead. One cannot say, *Kiki kihi ni cha h’ani?* This is a wrong sentence which no native speaker can utter. The correct one is

93.) *Kino kihi ni cha h’ani?*

Dem chair is of Q who?

‘Whose chair is this?’

The demonstrative to be used in answering this question will depend on how far the hearer is from the item, and will comply to the rules for the demonstratives as stated above. For example if he is far it will be,

94.) *Kicho kihi ni cha baba.*

var sg chair is of father

‘That chair belongs to my father.’

CHAPTER FIVE

5.0 CONCLUSION.

As we have seen demonstratives play a very big role in Kigiryama language. They permeate many areas of the communication system as it has been displayed. First we looked at demonstratives and noun classes. In that section we saw that demonstrative stems combine with a noun class number marker to form a demonstrative. We also saw that demonstratives work in pairs, and each member of a pair has different functions. We have called one of the members in a pair a variant. The demonstrative and the variant are at most times in complementary distribution.

We have also seen that the use of demonstratives is determined by the spatial distance between the speaker/hearer and the item pointed at. We have looked at three categories of distance. The first category distance is where the speaker is nearer to the item pointed at than the hearer. Here demonstratives belonging to that distance category are used. In the second distance category we have seen that when the hearer is nearer to the item than the speaker, special demonstratives appropriate for that spatial relationship are used. In the third distance category we saw that when the speaker and the hearer are far from the item pointed at, demonstratives unique to that category are used.

We have also discussed how demonstratives relate to other grammatical categories like: definiteness, relativization, pronominalization, interrogation, and contrastiveness in discourse. In all these functions there is something unique that the demonstratives do.

In definiteness, we have seen that Kigiryama has no special definite or indefinite articles similar to English *the* and *a*. However definiteness can be shown by the use of demonstratives, and their variants. The use of demonstratives show identifiability. In relativization, we have seen that all relativizers are demonstrative variants. Not every demonstrative variant can be a relativizer, it is only those that are assigned to that function.

We have also seen that personal independent pronouns and locatives work in the same way as demonstratives. In fact, I have dared to say that the Kigiryama independent pronouns are like a subset of demonstratives. This is because they are deictic in as far as pointing is concerned, and identify persons through spatial distance as demonstratives. The ones I have called pronouns of places are also in close relation with, and work in the same way as demonstratives.

So I can say that the topic of demonstratives in Kigiryama is a wide one. I intend to explore it as much as possible so that I can fully establish its horizons in the near future.

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APPENDIX

NARRATIVE TEXT (Writer's)

Mwanamuche anamwalaga Mwanawe

Woman she-is-killing her-child

'A woman kills her child.'

1. *Ninwi k'a- mu- manya*

2p neg c1 know

'You don't know'

2. *ela u- wo ni ut'u uriwokala jeri mudzini kwa Gona K'uha.*

but that is something that-happened truly at-home of Pn

'but that incidence truly occurred at Gona Kuha's home'.

3. *Mudzini hana arisa airi, wa ng'ombe na wa mbuzi.*

At-home there-are shepherd two, of cows and of goats.

'There were two shepherds at the home, one for cows and one for goats'.

4. *Mumwenga ni mwana wa muche muzhere,*

One is child of wife elder (first),

'One is a child to the first wife'.

5. *mumwenga ni mwana wa muche muhoho.*

one is child of wife young.

'one is a child to the young wife'.

6. *K'ona siku mwenga ye muche muhoho andapanga*

Don't-you-see day one she wife young will-plan

'So one day the young wife planned'

7. *kumutengeza mwana wa mukakaziwe we.*
 to-work-on child of her-fellow (wife) you.
 ‘to harm her co-wife’s child’.

8. *Wagit’a wari akiuhula k’ana mbiri.*
 She-cooked ugali she-served-it times two.
 ‘She cooked ugali and served it twice’.

9. *Akihala wo wa mwana wa mukakaziwe*
 She-took the of child of fellow (wife).
 ‘She took the food for her co-wife’s child’

10. *akiulunga akiwika ho nyambaroni,*
 she-spiced-it she-kept-it there at-hanging-place,
 ‘she poisoned it and kept it at the hanging place’.

11. *wo wa mwanawe wo akiwika ko ndani.*
 that-one of her-child that-one she-kept-it there inside.
 ‘While that one for her child she kept it inside’.

12. *Zho anambola anahirika wari mundani, mwanawe poo.*
 As she-was-going she-is-sending ugali at-shamba, her-child came.
 ‘As she was going out to take ugali to the farm, her child appeared.’

13. “*M’ama wo wari?*”
 “Mother the ugali?”
 ‘Mother, what about the ugali’.

14. “*A! mino be nenda mundani kwandza wo wari unachelewa.*”
 A! me then I am-going at-shamba first the ugali is-getting-late.”
 ‘Ah! I am going to the farm first because’.

15. *Ye muhoho akihala kare wo wa nyambaroni*
 The child he-took at-once that-one of at-hanging-place

‘The child took at once the one which was at the hanging place’.

16. *akiika ho ts'i akikwacha kurya.*
 he-kept there down he-started to-eat.

‘he kept it down and started to eat’.

17. *Akikwacha kurya mameye wayawaya malo tha mundani*
 He-started to-eat his-mother went (Idiophone) ran until at-shamba

‘He started eating while his mother went quickly to the farm’

18. *achendathinya wo wari.*
 she-went-and-put-down the ugali.

‘She went and put down the ugali’.

19. *At'u, "H'aya we wo wari?"*
 People, “Okay you the ugali?”

‘People, what about you the ugali’.

20. *"A! nichere kuuyira o arisa ko nyumbani."*
 A! I am-still going-back-for the shepherds at-home.”

‘Oh! I am still going back for the shepherd at home’.

21. *Ndeye hatha anadzafika,*
 It-is-her (she went) until she-is-coming,

‘She went on reaching,’

22. *yuya adzagonya kusindikira ng'ombe vikara mwana wa h'awe.*
 that-one he-has-finished to-lock-for cows now child of her-co-wife.

The child of her co-wife has finished locking in the cows.

23. *Anangira mo nyumbani,*

she-is-entering there-in in-house,

‘Entering the house’,

24. *yuno mwanawe hatha anamarigiza uwo wa nyambaroni.*

this-one her-child even he-is-finishing that-one of at-hanging-place.

‘Her child is finishing that of the hanging place’.

25. “*A! mwanangu udzahala hiwo wo wari?*”

A! child-mine you-have-taken which-one the ugali?”

‘Oh! My child which ugali have you taken?’

26. *Be samba mino dzaona wo wari ho nyambaroni m’ama nikahala.*

Then don’t-I-say me I-have-seen the ugali at hanging-place mother I-took.

‘But I have seen the ugali at the hanging place and I have taken’.

27. *Uwo wa kwako be tha were dzakuikira kuko ndani*

That-one of yours then even had I-kept-for-you there inside

‘The one for you I had kept inside’.

28. *uno wo ahale ye mwandziyo, a!”*

this-one this he-takes that your-fellow, a!”

‘and this one be taken by your colleague, a’!

29. *Yuyahu mwana akiamba,*

That-one child he-said,

‘The child said’,

30. *Kwanoni m’ama rero chakurya udzakigazha mwanemwane,*

For-what mother today food you-have-divided-it separately,

‘Why mother have you divided the food today?’

31. *na sino hukikala hudzire hunamanya wari hunarya mumwenga?*

and we when-we-are have-come we-know ugali we-eat one?

‘and when we come we know that we eat the same food’.

32. *Kwavizho dzarya upande umwenga upande*

Therefore I-have-eaten side one side

‘So I have eaten one side the other side’

33. *mungine seze wo wa mwanzangu.*

other-one remains that-one of my-colleague.

‘which is remaining is for my colleague’.

34. *Kwanoni mino uno wari were muna wa kwangu mungine?”*

For-what me this ugali was there of mine another?”

‘Why is it that there was another ugali for me’?

35. *A! hatha ndakolwa ni noni be mino,*

A! even I-will-be-saved by what then me,

‘Who will help me’.

36. *sidzakwalaga mwenye mwanangu!”*

not-I-have-killed-you myself my-child!”

‘I have killed you myself my child’!

37. *Udzanalagadze nawe udzahuikira wari hudze hurye?*

You-have-killed-me-how and-you you-have-kept-for-us ugali we-come and-eat?

‘How have you killed me yet you have kept food for us that we may come and eat’.

38. *Unasikira, k’afishire saa nyinji yuyahu*

You-hear, he-did-not-reach hour many that-one

‘You hear, the child did not stay for a long time’

39. *mwana akirikwa ni kitswa haho kwa haho.*

child he-was-burst by head there and there.

‘he had a severe headache there and then’.

40. *Yuno mungine anasirikiza,*

This-one other-one he-is-listening,

‘When the other one listened,’

41. *zho anenazho ye misomoye na ye mwanawe,*

what he-is-saying she his-step-mother and the her-child,

‘what the step mother and her child were saying,’

42. “*Be wo wari vidzaandzadze?*”

Then the ugali what-has-happened?”

‘What has happened with the ugali?’

43. *Akigwira yo ngira ya mundani kabila kurya wari.*

He-took the route of at-shamba before eating ugali.

‘He went to the farm without eating food’.

44. *Ndeye malo tha ko mundani.*

It-is-him running to-at-shamba.

‘He went running to the farm’.

45. “*Hindeneni haraka be kuryahu fulani anarira,*”

“Let-us-go fast then there somebody he-is-crying,”

‘Let’s go there fast so and so is crying’

46. *ela misomo anaamba,*

but step-mother she-is-saying,

‘but the step mother is saying.’

47. *Mwanangu be tha wo wari udzauhala wani ukaurya?*
 My-child then even the ugali you-have-taken-it why you-ate-it?
 ‘My child, why have you taken the food and eaten the food.’
48. *Na mino wo wari were dzamuikira ye mwandziyo,*
 And me the ugali had I-had-kept-it-for the your-mate,
 ‘And I had kept the ugali for your colleague’,
49. *wo wa ko ndani ndo wa kwako!*
 the of at inside is-the-one of yours!
 ‘and the one which is inside is the one which yours.’
50. *Endani mukamusirikize ye misomo*
 Go(pl) listen you-listen-to-her the step-mother
 ‘Go and listen to my step mother’,
51. *zho anenazho ko mudzini.*
 ‘what she-is-saying there at-home.’
 ‘what she is saying there at home’.
52. *At’u makiricha wo wari tha k’auriwirwe ko mundani,*
 People they-left the ugali even it-was-not-eaten there at-shamba,
 ‘Left the ugali uneaten there at the farm,’
53. *kwa Gona K’uha mudzini bai, malo tha mudzini.*
 at Pn home then, running upto at-home.
 ‘at Gona K’uha’s home, they ran until home’.
54. *Manendafika, be ye muhoho anarira zhomu*
 When-they-reached, then the child he-is-crying very-much
 ‘When they reached they found the child crying very much’

55. *kisha k'adima kamare.*

also he-is-unable completely.

‘And very sick’.

56. *Dugwa be ni mukongo, ‘Be vikara uno wari udzaungizani?’*

Then he is sick, ‘So now this ugali what-have-you-put?’

‘The child was sick, what have you put in the ugali?’

57. *K'asema. Kwendathuwiwa Changawa wa Ishirini*

She-does-not-report. To-go and-be-followed Pn

‘She does not speak. A diviner was brought by the name Changawa wa

Ishirini’

58. *kudzapigwa ngoma kugwirwa mukono.*

to-come-and-beat drums to-be-caught arm.

‘he beat drums and found out that she the culprit’.

59. *‘Be samba yuno mwana unamwalaga kwa were*

‘So not-I-say this child you-are-killing because you

‘But surely you are killing this child because you’

60. *unamala ulage mwana wa mwandziyo?’*

you-want you-kill child of colleague-your?’

‘wanted to kill your co-wife’s child’?

61. *Na ye muhoho k'athiyire hatha wafa jeri.*

And the child he-did-not-survive infact he-died truly.

‘And the child did not survive, he truly died’.

PROCEDURAL TEXT (BTL, 93)

Ngira ya Kwenda B.T.L.
'The way to get to B.T.L.'

by James R.K. Muramba

\t Mutsedzangu mukimala kufika
 \a Mutsedzangu mu- ki- mal -a ku- fik -a
 \m father-in-law you(pl) COND want V INF reach V

\f Father-in-law, if you want to reach

\t **kuryahu** kut'u kuifwako B.T.L. ko
 Nairobi
 \a **kuryahu** kut'u ku- if -w -a -ko B.T.L. ko
 Nairobi
 \m c17.that place c17.SC call PASS V c17.REL B.T.L. at
 Nairobi

\f that place called B.T.L. at Nairobi

\t kulaa haha Kilifi ni rahisi sana.
 \a kulaa haha Kilifi ni rahisi sana.
 \m from here Kilifi be easy much

\f from here at Kilifi is very easy.

\t Kwandza kamare
 \a Kwandza kamare
 \m first completely

\f First of all,

\t endani **iryahu** afisi ya mabasi ga Tana
 \a enda -ni **iryahu** afisi y- a mabasi g- a Tana
 \m go PLUR c9.that office c9 of buses c6 of Tana

\f Go to the Tana bus office

\t na mukatose tikiti ya kwenda
 Nairobi.
 \a na mu- ka- tos -e tikiti y- a kw- enda
 Nairobi.
 \m and you(pl) AWAY cut SBJV ticket c9 of INF go Nairobi

\f and buy a ticket to go to Nairobi.

\t Gari mbidzo ni ya madzacha ga saa mbiri na nusu.
 \a Gari mbidzo ni ya madzacha ga saa mbiri na nusu.
 \m vehicle good be of morning of hour two and half

\f The best vehicle is that of 8.30 in the morning.

\t Mukikwera gari *ii*
 \a Mu- ki- kwer -a gari *ii*
 \m you(pl) COND climb V vehicle c9.this

\f If you climb this vehicle

\t mundadima kufurahikia **cho** charo
 \a mu- nda- dim -a ku- furahiki -a **cho** charo
 \m you(pl) FUT be.able V INF enjoy c7.the journey

\f you will be able to enjoy the journey

\t mana mundadima kumanya sehemu
 nyingine
 \a mana mu- nda- dim -a ku- many -a sehemu ny-
 ingine
 \m because you(pl) FUT be.able V INF know V parts c10
 others

\f because you will be able to know other parts

\t ambazo hangine munahenda kuzisikira
 \a amba -zo hangine mu- na- hend -a ku- zi-
 sikir -a
 \m which c10.REL maybe you(pl) CONT do V INF c10.OC
 hear V

\f which maybe you just hear of

\t dza here Voi, Mutito wa Ndei, Sultani Hamudi na kungine
 kunji.
 \a dza here Voi, Mutito wa Ndei, Sultani Hamudi na kungine
 kunji.
 \m as like Voi, Mutito wa Ndei, Sultan Hamud and others
 many

\f like Voi, Mutito wa Ndei, Sultan Hamud, and many others.

\t Kidza **vizho** visithoshe
 \a Kidza **vizho** vi- si- thosh -e
 \m also c8.that c8.SC NEG be.enough SBJV

\f Also, that's not enough

\t munadima hatha kuona nyama a magulu
 mane
 \a mu- na- dim -a hatha ku- on -a nyama a ma-
 gulu ma- ne
 \m you(pl) CONT be.able V even INF see V animals of c6
 legs c6 four

\f you will even be able to see four-legged animals

\t dza here nyahi, ndzovu
 \a dza here nyahi, ndzovu
 \m as like buffalo elephant

\f like buffalo and elephant

\t na nyama a mahaha dza here nyaa
 \a na nyama a mahaha dza here nyaa
 \m and animals of wings as like ostrich

\f and birds like ostriches

\t kuko marindwako ni sirikali hehi
 na Nairobi.
 \a kuko ma- rind -w -a -ko ni sirikali hehi
 na Nairobi.
 \m c17.where they protect PASS V REL by govt. near with
 Nairobi

\f where they are protected by the government near to Nairobi.

\t Mukifika Nairobi
 \a Mu- ki- fik -a Nairobi
 \m you(pl) COND reach V Nairobi

\f When you reach Nairobi

\t musiuzeuze sana at'u
 \a mu- si- uz -e uz -e sana at'u
 \m you(pl) NEG ask SBJV ask SBJV much people

\f don't ask many people

\t ela thimani kahi za afisi ya Tana kaheri
 \a ela thima -ni kahi za afisi ya Tana kaheri
 \m but drop LOC in of office of Tana again

\f but drop in at the Tana office again

\t na muuze hat'u ha matatu gendago
 Madaraka
 \a na mu- uz -e hat'u ha matatu g- enda -go
 Madaraka
 \m and you(pl) ask SBJV place of matatus c6.SC go c6.REL
 Madaraka

\f and ask for the place where matatus go to Madaraka,

\t hedu Langata hedu Nairobi West.
 \a hedu Langata hedu Nairobi West.
 \m or Langata or Nairobi West

\f or Langata or Nairobi West.

\t **Gaga** ndo gendago kuko BTL.
 \a **Gaga** ndo g- enda -go kuko BTL.
 \m c6.these it.is c6.SC go c6.REL c17.there BTL

\f Those are the ones which go to BTL.

\t Mukikwera **gaga**
 \a Mu- ki- kwera -a **gaga**
 \m you(pl) COND climb V c6.these

\f If you get in these,

\t thimani `Nyayo National Stadium.'
 \a thima -ni `Nyayo National Stadium.'
 \m drop PL Nyayo National Stadium

\f alight at 'Nyayo National Stadium'.

\t Mukigonya kuthima haha
 \a Mu- ki- gony -a ku- thim -a haha
 \m you(pl) COND finish V INF drop V here

\f When you finish alighting here,

\t lolani ko mutserero wa dzuwa
 \a lola -ni ko mutserero wa dzuwa
 \m look PL at setting of sun

\f Look to the west

\t na mundaona hat'u
 \a na mu- nda- on -a hat'u
 \m and you(pl) FUT see V place

\f and you will see a place

\t harihoorwa, 'Bahai Centre.'
 \a ha- ri- ho- or -w -a, 'Bahai Centre.'
 \m c16.SC PAST c16.REL write PASS V Bahai Centre

\f which was written 'Bahai Centre'

\t Haha ni hehi sana na haho.
 \a Haha ni hehi sana na haho.
 \m here be near much with there

\f It is very near to the place.

\t Bai gwirani **yo** ngira **iyo**.
 \a Bai gwira -ni **yo** ngira **iyo**.
 \m hold PL the road c9.that

\f Take that road.

\t *Yikeni mukono wa kurya yo `Bahai Centre`*
 \a *Y- ik -e -ni mukono wa kurya yo `Bahai Centre`*
 \m it put IMP PL hand of eating the Bahai Centre

\f Put the Bahai Centre on your right

\t *na mwende mwendo wa dakika tsano*
 \a *na mw- end -e mwendo wa dakika tsano*
 \m and you(pl) go SBJV journey of minutes five

\f and go on a journey of five minutes

\t *na mundaona kare maneno*
 \a *na mu- nda- on -a kare maneno*
 \m and you(pl) FUT see V already words

\f and you will see already words

\t *garigoorwa kuamba,*
 \a *ga- ri- go- or -w -a ku- amb -a,*
 \m c6.SC PAST c6.RVR write PASS V INF say V

\f which were written to say:

\t *`East African Bible Translation Centre`*

\t *ho mukono wa kumots'o*
 \a *ho mukono w- a kumots'o*
 \m at hand c3 of left

\f on your left

\t *nanwi mundabisha ho muryangoni*
 \a *na -nwi mu- nda- bish -a ho muryango -ni*
 \m and you(pl) you(pl) FUT knock V at door LOC

\f You will knock at the gate

\t *na mundauzwauzwa maswali*
 ga *kuamba,*
 \a *na mu- nda- uz -w -a uz -w -a maswali*
 ga *ku- amba,*
 \m and you(pl) FUT ask PASS V ask PASS V questions of INF
 say

\f and you will be asked questions:

\t *"Unamumala hani"*
 \a *"U- na- mu- māl -a hani"*
 \m you CONT him want V who

\f "Who do you want?"

\t na mundamudzigidzya
 \a na mu- nda- mu- dzigidzy -a
 \m and you(pl) FUT him reply V

\f and you will answer

\t na mundasundulirwa
 \a na mu- nda- sundul -ir -w -a
 \m and you(pl) FUT open APPL PASS V

\f and you will be opened for

\t na mundangira haho.
 \a na mu- nda- ngir -a haho.
 \m and you(pl) FUT enter V there

\f and you will enter there.

\t Mukifika
 \a Mu- ki- fik -a
 \m you(pl) COND reach V

\f When you arrive

\t uzani mut'u aifwaye Luginu
 \a uza -ni mut'u a- if -w -a -ye Luginu
 \m ask PL person he call PASS V cl.RVR Luginu

\f ask for a person called Luginu

\t andamwaviza kumala ndazi
 \a a- nda- mw- aviz -a ku- mal -a ndazi
 \m he FUT you(pl) help V INF want V bedding

\f He will help you to get bedding

\t na ut'u wa kwangiza kanwani
 \a na ut'u wa kw- angiz -a kanwa -ni
 \m and thing of INF put V mouth LOC

\f and something to put in your mouth

\t muhaka mundihokudza.
 \a muhaka mu- ndi- ho- ku- dz -a.
 \m until you(pl) FUT WHEN INF come V

\f until when you come back.

\t Mukiuzwa mariho
 \a Mu- ki- uz -w -a mariho
 \m you(pl) COND ask PASS V payment

\f If you are asked for payment

\t ambani mutsedzangu andakudza rihae.
 \a amba -ni mutsedzangu a- nda- ku- dz -a rihae.
 \m say PL son-in-law he FUT INF come V pay

\f say that your son-in-law will come to pay.

HORTATORY TEXT (BTL, 93)

Kumala K'ura **'Wanting Votes'** *by Alfred Mtawali*

\t Sumilani! Sumilani!
 \a Sumila -ni! Sumila -ni!
 \m Come&hear PL Come&hear PL

\f Come & hear! Come & hear!

\t Bai nalazha muvera kwa Mulungu
 \a Bai na- lazh -a muvera kwa Mulungu
 \m CONT give V thanks to God

\f I am giving thanks to God

\t adzizhonadimira kufika haha.
 \a a- dzi- zho- n- adimir -a ku- fik -a haha.
 \m he TODAY HOW me make.happen V INF arrive V here

\f for how he has made it happen for me to arrive here.

\t Namanya were munathariza kwa hamu
 kunona,
 \a Na- many -a were mu- na- thariza kwa hamu
 ku- n- on -a,
 \m CONT know V past you(pl) CONT wait of expectation
 INF me see V

\f I know how you were waiting with expectation to see me

\t tha mimi here mubunge wenu
 \a tha mimi here mubunge wenu
 \m even I as M.P. yours

\f As your M.P.

\t nasikira kufahirwa pia.
 \a na- sikir -a ku- fah -ir -w -a pia.
 \m CONT feel V INF please APPL PASS V also

\f I feel pleased as well.

\t Bai nahendza nimuvoye rad'i
 \a Bai na- hendz -a ni- mu- voy -e rad'i
 \m CONT want V I you(pl) beg SBJV pardon

\f I want to beg your pardon

\t kwani be nalaga kapindi kukala ndakudza,
 \a kwani be n- a- lag -a kapindi kukala nda- ku- dz
 -a,
 \m for I PAST promise V long.ago that FUT INF come
 V

\f for I promised long ago that I would come.

\t ela sidimire
 \a ela si- dim -ire
 \m but NEG.I be.able PAST

\f but I wasn't able to

\t kwa ut'u wa maut'u manji,
 \a kwa ut'u wa maut'u ma- nji,
 \m for sake of things c6 many

\f because of many things.

\t vidze mudzanisamehe?
 \a vidze mu- dza- ni- samehe?
 \m QU you(pl) TODAY me forgive

\f Have you forgiven me?

\t Nina muvera zhomu kwa at'u osini
 \a Ni- na muvera zhomu kwa at'u osini
 \m I.be with thanks much for people all

\f I am thankful to all people

\t madziokudza haha
 \a ma- dzi- o- ku- dz -a haha
 \m they TODAY RVR INF come V here

\f who have come here

\t namanya mudzaricha maut'u genu
 \a na- many -a mu- dza- rich -a maut'u g- enu
 \m CONT know V you(pl) TODAY leave V things c6 yours(pl)

\f I know that you have left your things

\t kwa ut'u wa kudza nisirikiza.
 \a kwa ut'u wa ku- dz -a ni- sirikiz -a.
 \m for sake of INF come V me listen.to V

\f for the sake of coming to listen to me.

\t Bai here mumanyazho,
 \a Bai here mu- many -a -zho,
 \m as you(pl) know V HOW

\f As you know,

\t k'ura zidzafika hehi,
 \a k'ura zi- dza- fik -a hehi,
 \m votes they TP/PERF reach V near

\f voting has almost arrived.

\t na kila mut'u amalo kuika mikut'ano,
 \a na kila mut'u a- malo ku- ik -a mikut'ano,
 \m and every person he run INF hold V meetings

\f and every person who is running is holding meetings

\t bai namala nimwambe **vivi**,
 \a bai na- mal -a ni- mw- amb -e **vivi**,
 \m CONT want V I you(pl) say SBJV these

\f I want to say this to you:

\t musikengwe ni **aa** ahoho a
 dzuzi.
 \a mu- si- keng -w -e ni **aa** ahoho a
 dzuzi.
 \m you(pl) NEG cheat PASS SBJV by c2.these children c2.of
 2.days.ago

\f Don't be cheated by these children of yesterday!

\t Athumia maamba
 \a Athumia m- a- amb -a
 \m old.people they PAST say V

\f The old people said:

\t "Hariho na athumia k'ahagwa
 kimba,"
 \a "Ha- ri -ho na athumia k'a- ha- gw -a
 kimba,"
 \m it(place) be RVR with old.people NEG it fall V
 carcas

\f "In a place where there are old men a carcass never falls."

\t na kidza makiamba,
 \a na kidza ma- ki- amb -a,
 \m and also they CONSEC say V

\f and also they say

\t *kinda tha rikakala bomu,*
 \a *kinda tha ri- ka- kal -a bomu,*
 \m young.bird even it be V big

\f "A young bird, even when it is big

\t *k'ariricha kuhop'a milomo."*
 \a *k'a- ri- rich -a ku- hop' -a milomo."*
 \m NEG it leave V INF be.soft V beaks

\f doesn't stop having a soft beak."

\t *At'u ninwi musikengwe,*
 \a *At'u ninwi mu- si- keng -w -e,*
 \m people you(pl) you(pl) NEG cheat PASS SBJV

\f You people, don't be cheated

\t *mimi nidzakala mubunge wenu muda mure*
 \a *mimi ni- dza- kal -a mubunge wenu muda mure*
 \m I I TP/PERF be V M.P. yours time long

\f I have been your M.P. for a long time

\t *kwavizho sinitsuheni.*
 \a *kwavizho si- ni- tsuh -e -ni.*
 \m therefore NEG me throw SBJV PL

\f so don't throw me!

\t *Ahoho a siku zizi k'amana lau*
bule,
 \a *Ahoho a siku zizi k'a- ma- na lau*
bule,
 \m children c2.of days c10.these NEG they.be with manners
 at.all

\f The children of today have no manners at all,

\t **vino** be munaona **yuno** Kilingo
 \a **vino** be mu- na- on -a **yuno** Kilingo
 c8.those you(pl) CONT see V c1.that Kilingo

\f Do you think that this one Kilingo

\t *anadima kwenda nena kit'u bunge?*
 \a *a- na- dim -a kw- end -a nen -a kit'u bunge?*
 \m he CONT be.able INF go V speak V thing parliament

\f is able to go and say anything in Parliament?

\t *Lolani tha muche mwenye k'ana*
 \a *Lol -a -ni tha muche mwenye k'- a- na*
 \m look V PL even woman with NEG he with

\f Look! He doesn't even have a wife!

\t h'aya nambirani **ye** mud'aka
 \a h'aya n- ambir -a -ni **ye** mud'aka
 \m o.k. me tell V PL the bachelor

\f O.K. Tell me will a bachelor

\t nikuadha mut'u mwenye muche?
 \a ni- ku- adh -a mut'u mwenye muche?
 \m SC HAB advise V person with woman

\f advise a person with a wife?

\t Athumia osini murio haha nalaha **vivi:**
 \a Athumia osini mu- ri -o haha na- lah -a **vivi:**
 \m old.people all they be RVR here CONT bind V c8.these

\f All old people who are here, I bind myself to this:

\t **ii** barabara ya kwenda Degudegu ndaitengeza
 \a **ii** barabara ya kw- end -a Degudegu nda- i- tengez -
 a
 \m c9.this road of INF go V Degudegu FUT it repair
 V

\f The road which goes to Degudegu - I will repair it

\t nindihouya bunge.
 \a ni- ndi- ho- uy -a bunge.
 \m I FUT WHEN return V parliament

\f when I return to Parliament.

\t Ela manyani musihonuja bunge
 \a Ela many -a -ni mu- si- ho- n- uj -a bunge
 \m but know V PL you(pl) NEG WHEN me return V parliament

\f But know that if you don't return me to Parliament

\t be mundasirima dii.
 \a be mu- nda- sirim -a dii.
 \m you(pl) FUT suffer V long

\f you will suffer for long.

\t Be ni zhani musirime, na ngira thii?
 \a Be ni zhani mu- sirim -e, na ngira thii?
 \m be like.that you(pl) suffer SBJV and way is.here

\f Why suffer, and the way is here?

\t Mino gangu ni **gago**,
 \a Mino gangu ni **gago**,
 \m I mine be c6.those

\f These are my (words).

\t Agiryama maamba
 \a Agiryama m- a- amb -a
 \m Giryamas they PAST say V

\f The Giryamas said:

\t akwambiraye adzakona,
 \a a- kw- ambir -a -ye a- dza- k- on -a,
 \m he you tell V RVR he TP you see V

\f "He who tells you has seen you,

\t na mwana musikizi k'ambirwa dii.
 \a na mwana musikizi k'- a- mbir -w -a dii.
 \m and child obedient NEG he tell PASS V long.time

\f and an obedient child won't be told a long time"

EXPOSITORY TEXT (BTL, 93)

Baha Ao **'Better them' (Matthew 5)** *by Stephen T. Sirya*

\t Bwana alikwe,
 \a Bwana a- lik -w -e,
 \m Lord he praise PASS SBJV

\f Praise the Lord!

\t rero hundasumurira dzulu za ugoro wa baha **ao**;
 \a rero hu- nda- sumurir -a dzulu za ugoro wa baha **ao**;
 \m today we FUT converse V about of message of better
 them

\f Today we will talk about the message of 'Better them'

\t na ugoro **uu** unapatikana muryango wa
 tsano
 \a na ugoro **uu** u- na- pat -ik -an -a muryango
 wa tsano
 \m and message this you CONT get STATIVE RECIP V chapter
 of five

\f and this message can be found in chapter five

\t wa chuwo cha mweri Math'ayo.
 \a wa chuwo cha mweri Math'ayo.
 \m of book c7.of holy Matthew

\f of the book of St. Matthew

. \t Maoro ganaamba kukala haho
 \a Maoro ga- na- amb -a kukala haho
 \m scriptures c6.SC CONT say V that there

\f The scripture say that the place

\t arihonena **gaga** were ni hat'u hariho ni
 karimani,
 \a a- ri- ho- nen -a **gaga** were ni hat'u ha- ri -ho ni
 karima -ni,
 \m he PAST WHEN speak V these past be place it be RVR be
 hill LOC

\f when he spoke was a place which was a hill.

\t na arihoona **ro** kundi ra at'u
 \a na a- ri- ho- on -a **ro** kundi r- a at'u
 \m and he PAST WHEN see V the crowd c5 of people

\f and when he saw the crowd of people

\t akikwatya kuafundya **gaga**.
 \a a- ki- kwaty -a ku- a- fundy -a **gaga**.
 \m he CONSEC start V INF them teach V c6.these

\f he started to teach this:

\t Bai fundashoma kaheri
 \a Bai fu- nda- shom -a kaheri
 \m we FUT read V again

\f We will read again

\t **uryahu** musithari wa kumi na wa kumi na mwenga.
 \a **uryahu** musithari w- a kumi na w- a kumi na mwenga.
 \m c3.that lines c3 of ten and c3 of ten and one

\f those lines ten and eleven.

\t Bai ndaishoma here irizhondhikwa
 haha,
 \a Bai nda- i- shom -a here i- ri- zho- ndhik -w
 -a haha,
 \m FUT c4.OC read V as c4.SC PAST HOW write PASS V
 here

\f I will read as they were written here:

\t inaamba **vivi**,
 \a i- na- amb -a **vivi**,
 \m c4.SC CONT say V these

\f They say this:

\t "Mulungu ahasa **aryahu**
 \a "Mulungu a- has -a **aryahu**
 \m God he bless V those

\f "God blesses those

\t ambao makihendwa mai
 \a amba -o ma- ki- hend -w -a mai
 \m which RVR they COND do PASS V bad

\f who when they are done bad things to

. \t k'amarihiza,
 \a k'a- ma- rihiz -a,
 \m NEG they revenge V

\f they don't revenge

. \t bai at'u dza **vizho aa**
 \a bai at'u dza **vizho aa**
 \m people like c8.that c2.these

\f people like these

. \t ndo mandagerwa uthawali wa Mulungu."
 \a ndio ma- nda- ger -w -a uthawali wa Mulungu."
 \m it.is.them they FUT give PASS kingdom of God

\f are those who will be given the kingdom of God."

\t Vidze ahendzwi, ndugu na dada
 \a Vidze ahendzwi, ndugu na dada
 \m QU beloved.ones brothers and sisters

\f Beloved ones, brothers and sisters,

\t mukahendza mwangire **wo** uthawali
 wa mulunguni?
 \a mu- ka- hendz -a mw- angir -e **wo** uthawali
 wa mulunguni?
 \m you(pl) would want V you(pl) enter SBJV the kingdom
 of heaven

\f do you want to enter the kingdom of heaven?

\t Bai kala munahedza,
 \a Bai kala mu- na- hedz -a,
 \m if you(pl) CONT want V

\f If you want

\t be t'ambo ni **ii**
 \a be t'ambo ni **ii**
 \m secret be c9.this

\f the secret is this:

\t mut'u akikuhendera vii,
 \a mut'u a- ki- ku- hend -er -a vii,
 \m person he COND you do APPL V bad.things

\f when a person does bad things to you

\t simurihize.
 \a si- mu- rihiz -e.
 \m NEG him revenge SBJV

\f don't revenge him.

\t Hatha o Agiryama maamba
 \a Hatha o Agiryama m- a- amb -a
 \m even the Giryamas they PAST say V

\f Even the Giryamas said:

\t mui k'aigwa.
 \a mui k'- a- ig -w -a.
 \m bad.person NEG he imitate PASS V

\f a bad person is not imitated.

\t Jesu hat'u hangine waamba
 \a Jesu hat'u hangine w- a- amb -a
 \m Jesus place other he PAST say V

\f Jesus in another place said:

\t mut'u akikupiga mbalahi tsavu ra mukono uu,
 \a mut'u a- ki- ku- pig -a mbalahi tsavu r- a mukono uu,
 \m person he COND you beat V slap cheek c5 of hand
 c3.this

\f when a person slaps you on the cheek of this side

\t murichire tha o ringine
 \a mu- rich -ir -e tha o ri- ngine
 \m him leave APPL IMP even the c5 other

\f leave to him the other also.

\t naro aripige.
 \a na -ro a- ri- pig -e.
 \m and c5.it he c5.OC beat SBJV

\f so that he can beat it.

\t Vidze namala niuze
 \a Vidze na- mal -a ni- uz -e
 \m QU CONT want V me ask SBJV

\f I want to ask

\t ni maut'u gani udimago kuhenderwa
 \a ni maut'u gani u- dim -a -go ku- hend -er -w
 -a
 \m they.be things which you be.able V RVR INF do APPL
 PASS V

\f are there things which you can have done to you

\t kwakukala u muleluya?
 \a kwakukala u muleluya?
 \m because you.be Christian

\f because you are a Christian?

\t Haha namala fulole mane h'akiyakwe.
 \a Haha na- mal -a fu- lol -e mane h'akiyakwe.
 \m here CONT want V we look.at SBJV four only

\f Here I want us to look at only four.

\t Ra kwandza ni kuvudhwa,
 \a Ra kwandza ni ku- vudh -w -a,
 \m of first be INF despise PASS V

\f The first is being despised.

\t uwe hatha ukikala u muthumia here wa Kaya
 \a uwe hatha u- ki- kal -a u muthumia here wa Kaya
 \m you even you COND be V you.be old.person as of Kaya

\f Even if you are an old person like those of Kaya

\t kidza undavudhywa vizho
 \a kidza u- nda- vudh -w -a vizho
 \m yet you FUT despise PASS V also

\f you will be despised also

\t kwa ut'u wa uleluya.
 \a kwa ut'u wa uleluya.
 \m for sake of Christianity

\f for the sake of your Christianity.

\t Lola kidza tha kala washoma
 \a Lola kidza tha kala w- a- shom -a
 \m Look also even if you PAST read V

\f Look! also even if you read

\t hatha ukifika ulaya
 \a hatha u- ki- fik -a ulaya
 \m until you COND reach V abroad

\f until you reached abroad,

\t *kidza undavudhwa* *vizho.*
 \a *kidza u- nda- vudh -w -a vizho.*
 \m also you FUT despise PASS V c8.that

\f you will still be despised as well.

\t *Ra hiri ni kwamba:*
 \a *Ra hiri ni kw- amb -a:*
 \m of second be INF say V

\f The second is to say:

\t *Undarichirwa* *ni o asenao* *osi*
 \a *U- nda- rich -ir -w -a ni o asen -ao osi*
 \m you FUT leave APPL PASS V by the friends yours all

\f you will be left by all your friends

\t *murio* *were munapatana* *tha ni*
jeri,
 \a *mu- ri -o were mu- na- pat -an -a tha ni*
jeri,
 \m you(pl) be RVR past you(pl) CONT get RECIPIENT V even be
 true

\f even those which you got on very well with

\t *kwa ut'u wa ye Jesu o.*
 \a *kwa ut'u wa ye Jesu o.*
 \m for sake of the Jesus yours

\f for the sake of your Jesus.

\t *Ra hahu:*
 \a *Ra hahu:*
 \m of third

\f the third

\t *Undadzirirwa* *ni wakathi mukomu*
 \a *U- nda- dzi- rir -w -a ni wakathi mukomu*
 \m you FUT REFLX come PASS V by time hard

\f Hard times will come to you.

\t *kwakukala garyahu garigo* *ga nyirinyiri kwa angine*
 \a *kwakukala garyahu ga- ri -go ga nyirinyiri kwa angine*
 \m because those they be RVR of beauty for others

\f because those things which are beautiful to others

\t hasa ga d'unia **ii**,
 \a hasa ga d'unia **ii**,
 \m especially of world this

\f especially those of this world

\t kwako gandakala unagaona
 \a kwako ga- nda- kal -a u- na- ga- on -a
 \m for.you they FUT be V you CONT them see V

\f for you will see them

\t kukala k'agana mana.
 \a ku- kal -a k'a- ga- na mana.
 \m INF be V NEG c6.SC.be with meaning

\f to have no meaning.

\t Ra ne:
 \a Ra ne:
 \m of fourth

\f the fourth:

\t Undakala na kazi k'omu
 \a U- nda- kal -a na kazi k'omu
 \m you FUT be V with work hard

\f you will have a hard task

\t ya kuandza mitoere misha,
 \a ya ku- andz -a mitoere misha,
 \m of INF start V living new

\f to start a new living.

\t kwani undahendza kuricha uzindzi, wivi,
 urevi
 \a kwani u- nda- hendz -a ku- rich -a uzindzi, wivi,
 urevi
 \m for you FUT want V INF leave V adultery stealing
 drunkenness

\f for you will want to leave adultery, stealing, drunkenness,

\t na lola bewe kuricha maut'u **gaga** ni kazi
 k'omu.
 \a na lol -a be uwe ku- rich -a maut'u **gaga** ni kazi
 k'omu.
 \m and look V EMPH you INF leave V things these be work
 hard

\f and look you! to leave these things is hard work.

\t Bai ukiokoka
 \a Bai u- ki- okok -a
 \m you COND be.saved V

\f If you want to be saved,

\t usikengwe kukala undaishi na
 raha here Rahai
 \a u- si- keng -w -e kukala u- nda- ishi na
 raha here Rahai
 \m you NEG cheat PASS SBJV that you FUT live with joy
 as Rabai

\f don't be cheated that you will live with joy as in Rabai.

\t sozho, tha vindakala ni here
 \a sozho, tha vi- nda- kal -a ni here
 \m No! even it FUT be V be as

\f No! it will be like

\t mut'u avukaye muho udziofunga.
 \a mut'u a- vukay -e muho u- dzi- o- fung -a.
 \m person he cross SBJV river c3.SC REFX RVR close V

\f a person crossing a an overflowing river.

\t Bai musilale
 \a Bai mu- si- lal -e
 \m you(pl) NEG sleep V

\f Don't sleep

\t namar igiza,
 \a na- marigiz -a,
 \m CONT finish V

\f I am finishing

\t hedu jeza kuaza here uriye dauni,
 \a hedu jeza ku- aza here u- ri -ye dau -ni
 \m or try INF think as you be RVR boat LOC

\f Or try to think as if you are in a boat

\t ni hizho rahisi kugathuwiriza
 \a ni hizho rahisi ku- ga- thuwiriz -a
 \m it.be which easy INF c6.OC follow V

\f Is it easiest to follow

\t ko gendako go madzi
 \a ko g- end -a -ko go madzi
 \m where c6.SC go V where c6.the water

\f where the water is flowing

\t *hedu kumbuka ko galako?*
 \a *hedu ku- mbuka ko ga- la -ko?*
 \m or INF climb where c6.SC come.from where

\f or to go where the water is coming from?

\t *Bai ndo zha muleluya haha d'uniani,*
 \a *Bai ndo zha muleluya haha d'unia -ni,*
 \m that.is of Christian here world LOC

\f That is how it is with a Christian in the world

\t *ela nahungizwe moyo ni*
 \a *ela na- hu- ngiz -w -e moyo ni*
 \m but we put PASS SBJV heart by

\f But let us be encouraged by

\t *kifungu cha kumi na mbiri*
 \a *kifungu cha kumi na mbiri*
 \m verse c7. of ten and two

\f verse twelve

\t *chambacho hunatharizwa ni*
ndifwa bomu
 \a *ch- amb -a -cho hu- na- thariz -w -a ni*
ndifwa bomu
 \m c7.SC say V c7.RVR we CONT wait PASS V by reward
 great

\f which says we are being waited by a great reward

\t *hundogerwa ni Baba.*
 \a *hu- ndi- o- ger -w -a ni Baba.*
 \m we Fut rvr give pass V by Father

\f which we will be given by our Father.

\t *Bai nahukale at'u a nyimiri*
 \a *Bai na- hu- kal -e at'u a nyimiri*
 \m so we be SBJV people of endurance

\f So let us be people of endurance

\t *hatha fuyangize magandzani yo ndifwa.*
 \a *hatha fu- y- angiz -e magandza -ni yo ndifwa.*
 \m until we c9.OC put SBJV hands LOC c9.the reward

\f until we put our hands on the reward.

\t *Haya nahuvoye.*
 \a *Haya na- hu- voy -e.*
 \m o.k. we pray SBJV

\f O.K., let's pray.

Figure 1: Giriyama area on the Kenya map.

