
An Introduction to *Kidawida*: The Language of the Taita in south-east Kenya

Volume : Nouns, Adjectives and Numerals

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Abstract

This paper based on social anthropological research in the Taita Hills that explores the linguistical and cultural diversities among the Taita. The language of the Taita can be divided into three groups: *Kidawida*, Kisaghala and Kikasighau. The major one of them called *Kidawida* is spoken mainly in the Taita Hills. It has the common characters of the Bantu languages: noun classes, prefix concordance, etc. In this volume, I'll analyze grammatical features of *Kidawida* in nouns, adjectives and numerals. Nouns in *Kidawida* can be classified into eight classes. The structure of nouns and adjectives is similar to the Swahili language, although numerals in *Kidawida* are different from Swahili. In the following volume, I'll continue to analyze pronouns, verbs, adverbs and others. This is because linguistical analysis is good for understanding their culture.

要 約

グリーンバーク J.H.Greenberg は『アフリカの言語』 *The Language of Africa*, 1966 のなかでアフリカの言語分類に関する体系を示している。そこでは、ケニア南東部のタイタで話されている言語であるタイタ語は、ダヴィダ語、サガラ語、カシガウ語の三つに下位区分されるが、いずれもニジェール・コルドファン Niger-Kordofanian 語族のなかのニジェール・コンゴ Niger-Congo グループのなかのベヌエ・コンゴ Benue-Congo グループの下位分類であるコンゴ Congo サブグループに属す。これは、一般にバントゥ系言語とよばれる。タイタ語は、タイタ、カシガウ、サガラの3つの丘陵地帯、および、その山麓のヴォイを中心とするウッドランド・サバンナ帯で使用されている言語である。タイタ世界の言語に関しては、サガラ語に関する研究が1890年代にアルフレッド・レイ Alfred Wray により行われたが、タイタ社会のなかで最も多くの人々により使用されているダヴィダ語に関するまとまった研究はなかった。筆者は、これまで、タイタ社会に関する社会人類学的研究と並行してダヴィダ語の語彙の収集を行ってきたが、それをもとにレイのサガラ語に関する研究を参照しながらダヴィダ語の文法に関する研究を現地の調査協力者と共に進めてきた。これは、タイタ語の語彙集の作成と一体をなすものである。本稿 vol. では、名詞、形容詞、数詞を取り上げ、vol. 以下で代名詞、動詞、副詞などを取り上げる。

Key words

Taita / Kidawida / Swahili / Bantu language / East Africa

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1 . Introduction

The Taita is one of the Bantu speaking agriculturalist groups in Kenya. They inhabit the Taita Hills, Saghala Hills, Kasighau Hill and Voi town. Besides these hill masses and foothills, many Taita live in Mombasa, Nairobi and their vicinities.

The main indigenous languages in Taita are *Kidawida* and Kisaghala which are closely related but not mutually intelligible. Kikasighau is a dialect of *Kidawida*. It is generally said that most Wasaghala can understand *Kidawida* but that Wadawida have difficulties understanding Kisaghala. Linguistically, *Kidawida* is closely related to Kichagga, and Kisaghala is grouped with Kipare as a branch of North East Bantu coordinate with Sabaki which includes Miji Kenda and Swahili. The relatively close affinity between *Kidawida* and Kisaghala can be attributed to prolonged contact rather than a genetic relationship (MFP & IAS 1984:170).

The difference between *Kidawida* and Kisaghala are found in both vocabulary and sound systems. Kisaghala has words not found in *Kidawida*, for instance kuseta “slight bleeding” (*kurucha* in *Kidawida*). This example is explained by Kisaghala having borrowed this word from a Southern Cushitic language (Ibid.:27). Other dif-

ferences may be due to more recent language contacts between Wasaghala and Wagiriama.

The first person to try and put the language of the Taita in writing was Wray, J.A. who was sent to Kenya by the Church Missionary Society in London. In 1894 he published *An Elementary Introduction to the Taita Language*. This book was written on a grammar of Kisaghala, because his first mission was established in the Teri valley of the Saghala Hills. More than one century has passed since he wrote this small book on Kisaghala, although a grammar of *Kidawida* has not been studied yet. In this paper, I would like to make a grammatical analysis of *Kidawida* making reference to Wray’s work on Kisaghala.

(1) Pronunciation

There are 24 letters in the *Kidawida* alphabet. C without h, q and x do not exist. The vocal sounds in *Kidawida* may be divided into three groups:

- vowels; a, e, i, o, u
- consonants; b, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, y, z
- combinations; ch, gh, ng’, sh

These letters are pronounced as follows:

letter	approximate sound	English	<i>Kidawida</i>	English
a ¹	a	father	<i>apa</i> or <i>aba</i>	father
b ²	b	mob	<i>boro</i>	cattle fold
b	b	bore	<i>bagha</i>	blood
ch	ch	chisel	<i>chongo</i>	head
d ³	d	gold	<i>dilo</i>	sleep
d	d	dance	<i>kududugha</i>	to run
e	ea	swear	<i>kughema</i>	to swear
f	f	fire	<i>kifu</i>	belly
g	g	gold	<i>igome</i>	money
gh ⁴			<i>ighana</i>	a hundred
h	h	harp	<i>oho</i>	you
i	i	machine	<i>kuida</i>	to pass
j ⁵	j (Fr.)	jour (Fr.)	<i>idimeji</i>	today
k	k	kind	<i>kindo</i>	a thing
l	l	life	<i>kulegha</i>	to refuse
m	m	magic	<i>mali</i>	riches
n	n	name	<i>wandu</i>	people
ng ⁷	ng	sing	<i>ng’ombe</i>	a cow
o	o	off	<i>kuogha</i>	to wash
p	p	pin	<i>kupupula</i>	to empty

r	<i>r</i>	run	<i>kurasha</i>	to scold
s	<i>s</i>	sea	<i>kusela</i>	to walk
sh	<i>sh</i>	shin	<i>ikesho</i>	morning
t	<i>t</i>	tree	<i>ku-tungura</i>	to close
u	<i>oo</i>	fool	<i>wuloli</i>	truth
v	<i>v</i>	virgin	<i>vindo</i>	things
w ⁶			<i>wandu</i>	people
w	<i>w</i>	way	<i>mwana</i>	child
w			<i>wasi</i>	suffering
y	<i>y</i>	yes	<i>yedu</i>	ours
z	<i>z</i>	zebra	<i>zala</i>	rope

Table 1: Letters and pronunciation in *Kidawida*.

When two vowels come together one is often absorbed by the other: *u* before *o* becomes *wo*, *u* before *a* becomes *wa*, *u* before *i* becomes *wi*, *a* before *o* becomes *o*.

(2) Stress

In *Kidawida* the stress of a word almost always falls on the last syllable but one.

The ´ shows the stressed syllable in the following words:

momu (2 syllables), *iriso* (3 syllables), *irida* (4 syllables), *irughuda* (5 syllables)

(3) Word Order

Word order is very different from European languages due to the noun classes. In the following sentences the subjects are town, name, book and elephant.

Muzi mubaa. A big town.

(a town + big)

Irina japo ni Mwakio. My name is Mwakio.

(name + my + is + Mwakio)

Chuo chako ni chiao? Which is your book?

(book + your + is + which?)

Chovu yawasela msidunyi.

An elephant is walking in the forest.

(an elephant + he or she + is + walking + the forest + in)

2. Nouns

The nouns of *Kidawida* are divided into eight classes. There is no special form of the noun to express gender; but the adjectives *-ume*, male, *-ke*, female, are used in connection with the noun, if

necessary. There are two numbers, singular and plural. These are generally distinguished by their initial prefix, as *ki-du*, a mortar; *vi-du*, mortars. These initial forms govern all the prefixes of adjectives, pronouns, and verbs, as

kidu kibaa a large mortar

vidu vapo my mortars

Kidu chezama. The mortar is bad.

The possessive case is expressed by the use of the possessive pronoun or of the preposition *-a*, of, as *chuo chapo*, my book; *mavuda gha taa*, the oil of the lamp. The other cases are sometimes expressed by what is called the applied form of the verb and by the use of prepositions, as, *kumulimia mbuwa yake*, to cultivate his garden for him.

The number of those nouns which do not change to form their plural is distinguished by the prefix of the pronouns, adjectives, or verbs used in connection with them (Wray 1894: 9-10), as, *ng'ombe yapo*, my cattle. The *ya* here denotes that the word *ng'ombe* is singular.

(1) Classifications

The nouns are grouped into classes according to their initial concord or prefix, whether they denote animate beings or not, whether they take a prefix to form the plural or not.

Class 1 (*MU-WA* class)

The *MU-WA* class includes names of living things like people, animals, insects and etc. The concord-prefix for these nouns is *m-*, *mu-*, or *mw-* in the singular, and *wa-* in the plural, followed by the root of the noun.

Typical noun of the class is the word *mundu*, a person.

singular		plural	
<i>mundu</i>	a person	<i>wandu</i>	people

Commonly in use in this noun class are the following:

singular		plural	
<i>mughenyi</i>	a friend	<i>waghenyi</i>	friends
<i>mudawana</i>	a young man	<i>wadawana</i>	young men

Nouns which prefix *m-* in the singular retain the *m-* in the plural form.

singular		plural	
<i>mwai</i>	a young woman	<i>wai</i>	young women
<i>mwanake</i>	a child	<i>wanake</i>	children

Class 2 (*MU-MI* class)

Nouns beginning with *mu-*, *mo-* which do not denote animate beings. These make their plural by changing *mu-*, *mo-* into *mi-*, *me-*. Most trees and plants are found in this class, but there are many other nouns which do not appear to have any general classification.

singular		plural	
<i>mudi</i>	a tree	<i>mid</i>	trees
<i>mughunda</i>	a garden	<i>mighunda</i>	gardens
<i>murjwa</i>	a thorn	<i>minjwa</i>	thorns
<i>mori</i>	a month	<i>meri</i>	months
<i>momu</i>	a mouth	<i>memu</i>	mouths
<i>moda</i>	a river	<i>meda</i>	rivers

Class 3 (*KI-VI* class)

Those which take the prefixes *ki-*, *cha-*, *cho-*, *chu-* in the singular. They make their plural by changing the singular prefix into *vi-*, *va-*, *vo-* and *vu-*.

singular		plural	
<i>kidu</i>	a mortar	<i>vidu</i>	mortars
<i>kidasi</i>	a bag	<i>vidasi</i>	bags
<i>chala</i>	a finger	<i>vala</i>	fingers
<i>charo</i>	a caravan	<i>varo</i>	caravans
<i>chongo</i>	a head	<i>vongo</i>	heads
<i>choroni</i>	a toilet	<i>voroni</i>	toilets
<i>chuma</i>	an iron	<i>vuma</i>	irons
<i>chuo</i>	a book	<i>vuo</i>	books

Most languages are also placed in this class, and are given *ki-vi* agreements, but are not used in the plural.

<i>Kidawida</i>	Taita
<i>Kiswahili</i>	Swahili
<i>Kiingereza</i>	English

Nouns which take *ka-* in the singular, and make their plural by changing *ka-* into *vi-*. The follow-

ing have the concords *ka-* in the singular, *vi-* in the plural.

singular		plural	
<i>kanyumba</i>	a small house	<i>vinyumba</i>	small houses
<i>kanguku</i>	a small fowl	<i>vinguku</i>	small fowls
<i>kamwana</i>	a small child	<i>viwana</i>	small children

These prefixes are used to denote a diminutive form. Any noun may be brought into this class.

Class 4 (*LU-CHU* class)

All nouns in *lu-* may be placed in this class. These form their plurals by changing *lu-* into *chu-*. If a noun root begins with a vowel, the prefix *lu-* becomes *lwa-* in the singular, and *chu-* becomes *chwa-* in the plural.

singular		plural	
<i>lumbo</i>	a song	<i>chumbo</i>	songs
<i>lundi</i>	a pole	<i>chundi</i>	poles
<i>lumi</i>	a tongue	<i>chumi</i>	tongues
<i>lufu</i>	a sword	<i>chufu</i>	swords
<i>lwau</i>	foot	<i>chwau</i>	feet
<i>lwaka</i>	a voice	<i>chwaka</i>	voices
<i>lwakule</i>	a nail	<i>chwakule</i>	nails
<i>lwala</i>	a rock	<i>chwala</i>	rocks

Class 5 (*MA* class)

All nouns which make their plurals by prefixing the syllable *ma-* may be placed in this class. These are numerous. The noun in this class can be placed in different categories.

Nouns in *i-* make their plural by dropping the *i-* and prefixing the syllable *ma-*.

singular		plural	
<i>iwanu</i>	an arrow	<i>mawanu</i>	arrows
<i>irio</i>	a bundle	<i>mario</i>	bundles
<i>ifufu</i>	a hump	<i>mafufu</i>	humps
<i>ighegho</i>	a tooth	<i>maghegho</i>	teeth
<i>ighembe</i>	a hoe	<i>maghembe</i>	hoes
<i>ighi</i>	an egg	<i>maghi</i>	eggs
<i>ipaa</i>	a roof	<i>mapaa</i>	roofs
<i>itunda</i>	a fruit	<i>matunda</i>	fruits

Those which form their plural by prefixing

ma- to the singular.

singular		plural	
<i>wushu</i>	a face	<i>mawushu</i>	faces
<i>wasi</i>	a disorder	<i>mawasi</i>	disorders
<i>wula</i>	a gut	<i>mawula</i>	guts
<i>ifwa</i>	an inheritance	<i>maifwa</i>	inheritances
<i>daraja</i>	a bridge	<i>madaraja</i>	bridges
<i>ivu</i>	ash	<i>maivu</i>	ashes
<i>isabu</i>	a number	<i>maisabu</i>	numbers
<i>sanduku</i>	a box	<i>masanduku</i>	boxes

Nouns in *ku-*, *wu-* which make their plurals by changing *ku-*, *wu-* into *ma-*.

singular		plural	
<i>kudu</i>	an ear	<i>madu</i>	ears
<i>wukongo</i>	sickness	<i>makongo</i>	sicknesses
<i>wughanga</i>	medicine	<i>maghanga</i>	medicines
<i>wulalo</i>	a range	<i>malalo</i>	ranges

Those nouns which use *ma-* for both singular and plural.

<i>mariwa</i>	milk
<i>mavuda</i>	butter
<i>machi⁷</i>	water

Class 6 (*N* class)

Most of words in this class are taken from other languages, chiefly English, Arabic and Swahili. There is no change in concord for singular and plural. The singular or plural can be shown on the subject prefixes, etc. For most of Bantu original nouns, “*n-*” is placed in front of a root as a concord-prefix for singular and plural if there is a consonant in front of the noun root (Mangat 2001:39).

<i>barafu</i>	ice	<i>mburi</i>	goat
<i>chai</i>	tea	<i>nakesho</i>	morning
<i>chia</i>	path	<i>ndagha</i>	knife
<i>dimeghadi</i>	afternoon	<i>ndana</i>	bow
<i>farasi</i>	horse	<i>ng'ombe</i>	cow
<i>fuwa</i>	plate	<i>ng'ondi</i>	sheep
<i>iguo</i>	yesterday	<i>nguku</i>	fowl
<i>karatasi</i>	paper	<i>nguluma</i>	fish
<i>kikala</i>	ancestor	<i>nyalo</i>	meat
<i>kio</i>	night	<i>nyumba</i>	house

<i>kumbaku</i>	tobacco	<i>uzi</i>	thread
<i>mbeu</i>	seed	<i>wuki</i>	honey
<i>mbogha</i>	vegetable	<i>zahabu</i>	gold

Class 7 (*WU* class)

All nouns in this class have the prefix *wu-* in the singular.

Mainly abstract nouns made up from adjectives, nouns from other classes, or even from certain verbs. These do not exist in plural form.

<i>wuchafu</i>	filth	<i>wudimi</i>	ability
<i>wufia</i>	pus	<i>wurembo</i>	toilet
<i>wusungu</i>	poison	<i>wusafi</i>	cleaning
<i>wuduu</i>	nudity	<i>wulimi</i>	cultivation
<i>wudungi</i>	sewing	<i>wushapa</i>	width
<i>wughenyi</i>	association	<i>wundenyi</i>	depth
<i>wughosi</i>	old age	<i>wulacha</i>	length

Names of countries. Many countries and areas are given a *wu-* prefix.

<i>Wulaya</i>	Europe
<i>Wuingereza</i>	England
<i>Wujapani</i>	Japan

Class 8 (*KU* class)

The nouns in this class are derived from verb infinitives. They keep the syllable *ku-* as a prefix to all words. The plural is the same as the singular.

<i>kuva kwake</i>	his (or her) bearing
<i>kudeda kwako</i>	your talking
<i>kulwa kwawo</i>	their fighting
<i>kughenda kwako</i>	your going

(2) Location

All nouns may be put into what is called the locative case, by changing the final vowel *-a* into *e-* and adding *-nyi*, and those ending with *-o* just add *-nyi* to the word, as

<i>nyumba</i>	a house
<i>nyumbenyi</i>	in the house
<i>mbuwa</i>	a garden
<i>mbuwenyi</i>	in the garden
<i>boro</i>	a cattle-fold
<i>boronyi</i>	in the cattle-fold

Pronouns used in connection with the locative case take the prefix *kwa-*, as

<i>nyumbenyi kwapo</i>	in my house
<i>chieneni kwake</i>	in his way

chongonyi kodu in our heads

3. Adjectives

(1) Regular Adjectives

An adjective is a word used with a noun to describe the thing denoted by the noun (Perrott 1951: 82). Adjectives follow the noun they agree with.

The following is a table of prefixes required by adjectives when used in connection with the different classes and numbers of nouns.

	singular	plural
Class 1	<i>mu-</i> <i>u-</i>	<i>wa-</i> <i>wi-</i>
Class 2	<i>mu-</i> <i>ghu-</i>	<i>mi-</i> <i>i-</i>
Class 3	<i>ki-</i> <i>chi-</i> <i>ka-</i>	<i>vi-</i> <i>vi</i> <i>vi-</i>
Class 4	<i>lu-</i> <i>lu-</i>	<i>m-</i> <i>ri-</i>
Class 5	<i>i-</i> <i>ji-</i>	<i>ma-</i> <i>ghi-</i>
Class 6	<i>m-</i> <i>i-</i> <i>n-</i>	<i>ma-</i> <i>ri-</i> <i>n-</i>
Class 7	<i>mu-</i> <i>ghu-</i>	
Class 8	<i>ku-</i>	

Table 2: Prefixes required by adjectives.

The following table shows how the regular adjectives are used.

	singular		plural	
Class 1	<i>mundu mubaa</i> <i>mundu upoie</i>	a big man a good man	<i>wandu wabaa</i> <i>wandu wipoie</i>	big men good men
Class 2	<i>mudi mubaa</i> <i>mudi ghupoie</i>	a large tree a good tree	<i>midi mibaa</i> <i>midi ipoie</i>	large trees good trees
Class 3	<i>kidu kibaa</i> <i>kidu chipoie</i> <i>kanyumba katini</i>	a large mortar a good mortar a small house	<i>vidu vibaa</i> <i>vidu vipoie</i> <i>vinyumba vitini</i>	large mortars good mortars small houses
Class 4	<i>lwaka lubaa</i> <i>lumbo lupoie</i>	a big voice a good song	<i>chwaka mbaa</i> <i>chumbo ripoie</i>	big voices good songs
Class 5	<i>iwanu ibaa</i> <i>iwanu jipoie</i>	a big arrow a good arrow	<i>mawanu mabaa</i> <i>mawanu ghipoie</i>	big arrows good arrows
Class 6	<i>nyumba mbaa</i> <i>nyumba ipoie</i> <i>nyumba ndini</i>	a large house a good house a small house	<i>nyumba mabaa</i> <i>nyumba ripoie</i> <i>nyumba ndini</i>	large houses good houses small houses
Class 7	<i>wulimi mubaa</i> <i>wulimi ghupoie</i>	big cultivation good cultivation		
Class 8	<i>kubora kubaa</i> <i>kubora kupoie</i>	big singing good singing		

Table 3: Concord prefixes of regular adjectives.

The word *-ose*, all, or the whole, take the following prefix.

	singular		plural	
Class 1	<i>mundu wose (u+ose)</i> ⁸	the whole man	<i>wandu wose (wi+ose)</i>	all men
Class 2	<i>mudi ghose (ghu+ose)</i>	the whole tree	<i>midi yose (i+ose)</i>	all trees
Class 3	<i>kidu chose (chi+ose)</i> <i>kanyumba kose (ka+ose)</i>	the whole mortar the whole small house	<i>vidu vose (vi+ose)</i> <i>vinyumba vose (vi+ose)</i>	all mortars all small houses
Class 4	<i>lwaka lose (lu+ose)</i>	the whole voice	<i>chwaka rose (ri+ose)</i>	all voices
Class 5	<i>iwanu jose (ji+ose)</i>	the whole arrow	<i>mawanu ghose (ghi+ose)</i>	all arrows
Class 6	<i>nyumba yose (i+ose)</i>	the whole house	<i>nyumba rose (ri+ose)</i>	all houses
Class 7	<i>wulimi ghose (ghu+ose)</i>	the whole cultivation		
Class 8	<i>kubora kose (ku+ose)</i>	the whole singing		

Table 4: Concord prefixes and the word *-ose*.

The following table shows the forms taken by *-mweri*, one, and *-ingi*, many.

	singular		plural	
Class 1	<i>mundu umweri (u+mweri)</i>	one man	<i>wandu wengi (wa+ingi)</i>	many men
Class 2	<i>mudi ghumweri (ghu+mweri)</i>	one tree	<i>midi mingi (mi+ingi)</i>	many trees
Class 3	<i>kidu chimweri (chi+ mweri)</i> <i>kanyumba kamweri (ka+mweri)</i>	one mortar one small house	<i>vidu vingi (vi+ingi)</i> <i>vinyumba vingi (vi+ingi)</i>	many mortars many small houses
Class 4	<i>lwaka lumweri (lu+mweri)</i>	one voice	<i>chwaka nyingi (n+ingi)</i>	many voices
Class 5	<i>iwanu jimweri (ji+mweri)</i>	one arrow	<i>mawanu mengi (ma+ingi)</i>	many arrows
Class 6	<i>nyumba imweri (i+ mweri)</i>	one house	<i>nyumba nyingi (n+ingi)</i>	many houses
Class 7 ⁹				
Class 8	<i>kubora kumweri (ku+mweri)</i>	one singing		

Table 5: Concord prefixes and the word *-mweri* and *-ingi*.

The word other is expressed by the word *-zima*, preceded by the appropriate pronominal prefix.

	singular		plural	
Class 1	<i>mundu muzima</i>	another man	<i>wandu wazima</i>	other men
Class 2	<i>mudi muzima</i>	another tree	<i>midi mizima</i>	other trees
Class 3	<i>kidu kizima</i> <i>kanyumba kazima</i>	another mortar another small house	<i>vidu vizima</i> <i>vinyumba vizima</i>	other mortars other small houses
Class 4	<i>lwaka luzima</i>	another voice	<i>chwaka zima</i>	other voices
Class 5	<i>iwanu izima</i>	another arrow	<i>mawanu mazima</i>	other arrows
Class 6	<i>nyumba zima</i>	another house	<i>nyumba zima</i>	other houses
Class 7	<i>wulimi muzima</i>	another cultivation		
Class 8	<i>kubora kuzima</i>	another singing		

Table 6: Concord prefixes and the word *-zima*.

(2) Ways of Forming Adjectives

In *Kidawida*, the place of the adjective is supplied by the use of other words which can be used as adjectives.

By the verb in the subjunctive mood, as in:

msenge ghuthorokie the straight stick
msenge ghukomekie the bent stick

sangu ichuye (or *ichue*) the full water jar

By the verb in the past tense, as in:

mundu ufuye the dead man
nguwo ielile the clean cloth

By the noun connected with another noun, qualified by the preposition *-a*, of, as in:

mundu wa iriso a covetous man

mundu wa mudu a mad man
machi gha chumbi salty water
mundu wa loli a true man

By the use of the word *-oka*, as in:

Oka mkongo. He is a sick man.
Oka na ndighi. He is a strong man.

(3) Comparison of Adjectives

The comparison of adjectives is expressed as described below.

By a simple statement, as in:

Mundu uhu wapoie ela uja wazamie.

This man is good, but that (man) is bad.

By the use of the present tense of the verbs *kuida* and *kuchumba*, to surpass, as in:

Mundu uhu wapoie ela uja waida.

This man is good, but that (man) is better.

Mundu uhu ni mlacha ela uja wachumba.

This man is tall, but that (man) is taller.

By the words *ba* and *bora*, as in:

Ba uhu. This (man) is better.

Bora uja. That (man) is better.

By the word *ndighi*, as in:

Awa wabonya nicha ela waja wabonya nicha na ndighi.

These (men) do well, but those do better.

The superlative degree is expressed by *-ose*, as in:

na ndighi rose with all strength

Waidie wandu wose.

He surpasses all men.

(4) Arabic Adjectives

Many adjectives are derived from the Arabic language in *Kidawida*. They do not require any agreements with the nouns they qualify, since they are not of Bantu origin.

bora better
gali expensive
kamili complete, exact, just
laini soft
raisi easy, cheap

These adjectives are treated in the same way as all other adjectives. They follow the noun, except the word *kula*, every, which always precedes it.

kula ituku everyday
kula mundu everybody

kula kilambo everything
kula nakesho every morning
kula mwaka every year

Kula muzi ghoko na mbenge.

Every home has a gate.

The plural form of *kula* is *kila*, as in:

kila miaka every year

Kila wandu weko na mizango yawo.

Every people have their own traditions.

4 . Numerals

(1) Cardinal Numbers

Numbers in *Kidawida* are treated just like other adjectives. They come at the end of the adjectives, but before the demonstrative. Only the units 1, 2, 3, 4, 5 and 6 take agreements with the noun they describe, and the remainder take no agreements (Wilson 1970:91)¹⁰. The numbers are:

- 1 *imweri*
- 2 *ivi*
- 3 *idadu*
- 4 *inya*
- 5 *isanu*
- 6 *irandadu*
- 7 *mfungade*
- 8 *wunyanya*
- 9 *ikenda*
- 10 *ikumi*
- 11 *ikumi na imweri*
- 12 *ikumi na ivi*
- 13 *ikumi na idadu*
- 14 *ikumi na inya*
- 15 *ikumi na isanu*
- 16 *ikumi na irandadu*
- 17 *ikumi na mfungade*
- 18 *ikumi na wunyanya*
- 19 *ikumi na ikenda*
- 20 *mirongo iwi*
- 21 *mirongo iwi na imweri*
- 22 *mirongo iwi na ivi*
- 23 *mirongo iwi na idadu*
- 24 *mirongo iwi na inya*
- 25 *mirongo iwi na isanu*
- 26 *mirongo iwi na irandadu*
- 27 *mirongo iwi na mfungade*

28	<i>mirongo iwi na wunyanya</i>	130	<i>ighana na mirongo idadu</i>
29	<i>mirongo iwi na ikenda</i>	140	<i>ighana na mirongo ina</i>
30	<i>mirongo idadu</i>	150	<i>ighana na mirongo misanu</i>
31	<i>mirongo idadu na imweri</i>	200	<i>maghana awi</i>
32	<i>mirongo idadu na iwi</i>	250	<i>maghana awi na mirongo misanu</i>
33	<i>mirongo idadu na idadu</i>	555	<i>maghana masanu na mirongo misanu na isanu</i>
34	<i>mirongo idadu na inya</i>	1000	<i>maghana ikumi, elifu imweri</i>
35	<i>mirongo idadu na isanu</i>		
36	<i>mirongo idadu na irandadu</i>		
37	<i>mirongo idadu na mfungade</i>		
38	<i>mirongo idadu na wunyanya</i>		
39	<i>mirongo idadu na ikenda</i>		
40	<i>mirongo ina</i>		
50	<i>mirongo misanu</i>		
60	<i>mirongo irandadu</i>		
70	<i>mirongo mfungade</i>		
80	<i>mirongo wunyanya</i>		
90	<i>mirongo ikenda</i>		
100	<i>ighana</i>		
101	<i>ighana na imweri</i>		
110	<i>ighana na ikumi</i>		
120	<i>ighana na mirongo iwi</i>		

All numerals except *mfungade*, *wunyanya*, *ikenda* and *ikumi* may take the appropriate prefix agreeing with the noun with which they are used.

midi ikumi na misanu fifteen trees

The number always follows the noun with which it is connected.

mundu umweri one man

wandu wasanu five men

vidu wunyanya eight mortars

When a noun qualified by a number takes an adjective, the number comes last, as in:

vidu vipoie visanu five good mortars

wandu wabaa wunyanya eight big men

The following table shows how the numerals are used in each class:

	Class 1	Class 2	Class 3	Class 4	Class 5	Class 6	Class 7 ¹¹	Class 8
Singular								
One	<i>mundu umweri</i>	<i>mumbi ghumweri</i>	<i>kidu chimweri kanyumba kamweri</i>	<i>lumbo lumweri</i>	<i>iwanu jimweri</i>	<i>nyumba imweri</i>		<i>kubora kumweri</i>
Plural								
Two	<i>wandu wawi</i>	<i>midi iwi</i>	<i>vidu viwi vinyumba viwi</i>	<i>chumbo iwi</i>	<i>mawanu awi</i>	<i>nyumba iwi</i>		
Three	<i>wadadu</i>	<i>idadu</i>	<i>vidadu</i>	<i>idadu</i>	<i>adadu</i>	<i>idadu</i>		
Four	<i>bana</i> ¹²	<i>inya, ina</i>	<i>vina</i>	<i>inya</i>	<i>ana</i>	<i>inya</i>		
Five	<i>wasanu</i>	<i>misanu</i>	<i>visanu</i>	<i>isanu</i>	<i>masanu</i>	<i>isanu</i>		
Six	<i>warandadu</i>	<i>irandadu</i>	<i>virandadu</i>	<i>irandadu</i>	<i>arandadu</i>	<i>irandadu</i>		
Seven	<i>mfungade</i>	<i>mfungade</i>	<i>mfungade</i>	<i>mfungade</i>	<i>mfungade</i>	<i>mfungade</i>		
Eight	<i>wunyanya</i>	<i>wunyanya</i>	<i>wunyanya</i>	<i>wunyanya</i>	<i>wunyanya</i>	<i>wunyanya</i>		
Nine	<i>ikenda</i>	<i>ikenda</i>	<i>ikenda</i>	<i>ikenda</i>	<i>ikenda</i>	<i>ikenda</i>		
Ten	<i>ikumi</i>	<i>ikumi</i>	<i>ikumi</i>	<i>ikumi</i>	<i>ikumi</i>	<i>ikumi</i>		

Table 7: Concord prefixes of numbers in each class.

(2) Ordinal Numbers

The ordinal numbers are expressed by the use

of the variable particle *-wa* as follows:

mundu wa imbiri

the first man

mudi ghwa kasanu the fifth tree

The ordinal numbers are as follows:

-wa imbiru	first
-wa kawi	second
-wa kadadu	third
-wa kana	fourth
-wa kasanu	fifth
-wa karandadu	sixth
-wa mfungade	seventh
-wa wunyanya	eighth
-wa ikenda	ninth
-wa ikumi	tenth
-wa kutua	last

(3) Adverbial Numbers

Adverbial numbers are expressed by *indo* in singular, *mando* in plural. The following examples will show how they are formed:

<i>indo jimweri</i>	once
<i>mando kawi</i>	twice
<i>mando adadu</i>	three times
<i>mando ana</i>	four times
<i>mando masanu</i>	five times
<i>mando arandadu</i>	six times
<i>mando mfungade</i>	seven times
<i>mando wunyanya</i>	eight times
<i>mando ikenda</i>	nine times
<i>mando ikumi</i>	ten times
<i>Mando alinga?</i>	How many times?
<i>mando malazi</i>	often

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Notes

- 1 . The letter *g* is pronounced as *a* in father in English, and the approximate sound of *a* is the same as *apa* in *Kidawida* which means father in English.

- 2 . The letter *b* is pronounced in two ways: a soft *b* in *boro* and a hard *b* in *bogha*.
- 3 . The letter *d* is pronounced in two ways: a soft *d* in *dilo* and hard *d* in *kududugha*.
- 4 . The proper sound of *gh* is not generally encountered in English, and it is peculiar to the *Kidawida*.
- 5 . The letter *j* is pronounced as *j* in *jour* in french, and the approximate sound of *j* is the same as *idimeji* in *Kidawida* which means today in English.
- 6 . The letter *w* is pronounced in three ways: a soft *w*, an English equivalent *w* and a hard *w*. In the following sentence, *wa* is a soft *w*, *wa* is an English equivalent *w*, *wa* is a hard *w*: Wawa wa wawawa. (Grandfather has aching legs.)
- 7 . *Duchi*, the singular, means very little water.
- 8 . *Wose* is normally pronounced *ose* in singular, *wose* in prural.
- 9 . All nouns of class 7 are uncountable.
- 10 . In Swahili, 8 is *nane* which takes agreement, but in *Kidawida*, *wunyanya* takes no agreement with nouns.
- 11 . All nouns of class 7 are uncountable.
- 12 . A soft *b* is used instead of *w*.

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