

An Introduction to *Kidawida*: The Language of the Taita in Southeast Kenya

Volume : Pronouns

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Abstract

This paper aims to analyze *Kidawida* which is the main indigeneous language among the Taita. Almost all the major linguistic groups of Kenya are present in this district, but those spoken by significant numbers of people are Bantu, Nilotic and less importantly Eastern Cushitic. The language of the Taita belongs to Northeast Coastal Bantu group. 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 the grammar of Kisaghala, because his first mission was established in the Teri valley of the Saghala Hills. Kisaghala is one of dialects of the Taita language.

In volume , I analyzed nouns, adjectives and numerals of *Kidawida* which is spoken mainly in the Taita Hills, southeast Kenya. In this volume, I'll analyze grammatical features of *Kidawida* in pronouns making reference to the Wray's work on Kisaghala. I'll discuss six features of pronouns: personal pronouns, possessive pronouns, reflexive pronouns, demonstrative pronouns, relative pronouns, and interrogatives. Pronouns in *Kidawida* are similar to the Swahili language in their structure. In the following volume, I'll continue to analyze verbs, adverbs, and others.

要 約

ダヴィダ語は、南東ケニアの丘陵地帯に暮らす山地農耕民のタイタ人の言語である。総合政策研究紀要第6号(2003年9月)において、ダヴィダ語の名詞、形容詞、数詞について分析した。本稿は、それにつぐものとして代名詞を取り上げる。タイタ人は、タイタ、カシガウ、サガラの三つの丘陵地帯、および、その麓のヴォイを中心とするウッドランド・サバナ帯に暮らしているが、ダヴィダ語は、これらの地域の中で一番人口稠密なタイタ・ヒルズで使用されている言語である。ダヴィダ語は、ニジェル・コルドファン Niger-Kordofanian 語族のなかのバントウ Bantu 系に分類される。タイタ人の言語としては、ダヴィダ語のほかにカシガウ Kikasigau 語、サガラ Kisaghala 語がある。カシガウ語は、ダヴィダ語の一方言としてとらえられているが、サガラ語は、ミジケンダ Mijikenda・グループのなかでとくにギリアマ Giriama 語との関係が深いとされ、そこでは、語彙の借用にとどまらず、音調の類似性が多くみられる。そうした点から、サガラ語は、タンザニア北部のパレ Pare 語と同じグループに属し、ミジケンダ、スワヒリ Swahili を含むサバキ Sabaki グループを構成するものとして捉えられ、そこに、ダヴィダ語との相違点を見ることができる。その一方で、これらの言語は、接頭辞が発達していること、名詞がいくつかのクラスに分類されることなどの特徴を共有している。これは、代名詞の構成に直接影響を与え

るものであり、特に、前稿 Vol. で述べた名詞クラスの8つの分類法は、代名詞を考える前提となる。アルフレッド・レイ Alfred Wray は、ダヴィダ語の隣接言語であるサガラ語の名詞クラスを9つに分類しているが、本稿では、前稿で分析した8クラスを基本として議論を進める。一方、代名詞の種類に関しては、レイのサガラ語の分析を参照して、人称代名詞、所有代名詞、再帰代名詞、指示代名詞、関係代名詞、および、疑問詞を取り上げる。Vol. 以下では、動詞、副詞、その他を取り上げる。

Key words

Taita / Kidawida / Swahili / Bantu language / East Africa

Contents

Volume :

- 1 . Introduction
 - (1) Pronunciation
 - (2) Stress
 - (3) Word Order
- 2 . Nouns
 - (1) Classifications
 - (2) Location
- 3 . Adjectives
 - (1) Regular Adjectives
 - (2) Ways of Forming Adjectives
 - (3) Comparison of Adjectives
 - (4) Arabic Adjectives
- 4 . Numerals
 - (1) Cardinal Numbers
 - (2) Ordinal Numbers
 - (3) Adverbial Numbers
- Volume :
 - 5 . Pronouns
 - (1) Personal Pronouns
 - (2) Possessive Pronouns
 - (3) Reflexive Pronouns
 - (4) Demonstrative Pronouns
 - (5) Relative Pronouns
 - (6) Interrogatives and other pronouns

5 . Pronouns

Like adjectives, *Kidawida* pronouns are of various types. They are described below.

(1) Personal Pronouns

There are personal independent pronouns of which are six in all. Each refers to animate beings

(Mohammed, M.A. 2001: 108). The full forms of the personal pronoun are as follows:

<i>ini</i>	I	<i>isi</i>	we
<i>oho</i>	you	<i>inyo, inyu</i>	you
<i>uo</i>	he or she	<i>awo</i>	they

Personal independent pronouns can stand on their own. All the six pronouns can serve as “actors” or “agents¹³” of their sentences (ibid.:108). I or they, when referring to inanimate objects, are expressed by special prefixes. The objective case of the personal pronoun is the same as the subjective case.

The possessive case is expressed as described below.

By use of possessive pronouns, as in:

<i>iwanu japo</i>	my arrow
<i>ng'ombe rake</i>	his cattle
<i>kidu chawo</i>	their mortar

By the case of the preposition *-a*, of, as in:

<i>mburi ra wandu</i>	the people's goats
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The possessive pronoun is formed by prefixing the preposition *-a* to a special form of the personal pronoun, as in:

<i>-apo</i>	mine	<i>e-du</i>	ours
<i>-ako</i>	yours	<i>e-nyu</i>	yours
<i>-ke</i>	his, her, or its	<i>a-wo</i>	theirs

It often happens that one needs to say ‘with me’ or ‘and you’ etc. In Kiswahili the word required here for ‘and’ and ‘with’, is ‘na’, but instead of saying ‘na mimi’ (Wilson, P.M. 1985:50), they use ‘nami’. In *Kidawida*, they use similar contractions as in Kiswahili.

<i>naini</i>	and me, with me
<i>nesi</i>	and us, with us (pl.)
<i>naoho</i>	and you, with you
<i>nainyu, nainyo</i>	and you, with you (pl.)

nauo and him, with him
nawo and them, with them (pl.)

The prefixes used in conjugating the verb to mark the subjective case of the personal pronoun are as follows:

<i>na, ni, ne</i>	I	<i>di</i>	we
<i>kwa</i>	you	<i>mwa</i>	you
<i>wa</i>	he, she	<i>we, wi, wa</i>	they

These denote animate beings only.

The objective forms of the personal pronoun denoting animate beings are as follows:

<i>ni</i>	me	<i>di</i>	us
<i>ku</i>	you	<i>mu</i>	you
<i>m</i>	him, her	<i>wi</i>	them

The following prefixes are used in connection with words expressing inanimate things to denote the personal pronoun:

Table 8: Subjective and Objective Prefixes of Personal Pronouns.

	Subjective Case		Objective Case	
	Singular	Plural	Singular	Plural
Class 1	<i>na, ni, ne, kwa, wa</i>	<i>di, mwa, we, wi, wa</i>	<i>ni, ku, m</i>	<i>di, mu, wi</i>
Class 2	<i>ghwa</i>	<i>i</i>	<i>ghu</i>	<i>i</i>
Class 3	<i>chi, cha, cha</i>	<i>vi, va, ve</i>	<i>chi, ki</i>	<i>vi, vi</i>
Class 4	<i>lwa</i>	<i>ra</i>	<i>lu</i>	<i>ri</i>
Class 5	<i>ja</i>	<i>gha</i>	<i>ji</i>	<i>ghi</i>
Class 6	<i>i, ya, ye</i>	<i>re, ma</i>	<i>i</i>	<i>ri</i>
Class 7	<i>ghwa</i>		<i>ghu</i>	
Class 8	<i>ku</i>		<i>ku</i>	

The subjective and objective cases of Class 7 take the same form for their singular as those of Class 2 singular.

The following table shows the use of the objective prefixes:

Table 9: Concord of the Objective Prefixes.

Class 1	<i>Waniwonagha.</i> <i>Wanikunde / Wanikundagha.</i> <i>Wakuwonagha.</i> <i>Wakukunde / Wakukundagha.</i> <i>Wambonagha.</i> <i>Wamkunde / Wamkundagha.</i> <i>Wadiwonagha.</i> <i>Wadikunde.</i> <i>Wamuwonagha.</i> <i>Wamukunde.</i> <i>Wawawiwona / Wawiwonagha.</i> <i>Wawikunde.</i>	He sees me. He loves me. He sees you. He loves you. He sees him. He loves him. He sees us. He loves us. He sees you. He loves you. He sees them. He loves them.
Class 2	<i>Waghuwona.</i> <i>Waghukunde.</i> <i>Waiwonagha.</i> <i>Waikunde.</i>	He sees it. (<i>mghunda</i> , a garden) He loves it. He sees them. (<i>mighunda</i> , gardens) He loves them.
Class 3	<i>Wachiwonagha.</i> <i>Wachikunde / Champoiagha.</i> <i>Wawiwonagha.</i> <i>Wavikunde / Vamupoiagha.</i> <i>Wakiwonagha.</i> <i>Wakikunde / Kamupoiagha.</i>	He sees it. (<i>kidu</i> , a mortar) He loves it. He sees them. (<i>vidu</i> , mortars) He loves them. He sees it. (<i>kanyumba</i> , a little house) He loves it.
Class 4	<i>Waluwonagha.</i> <i>Walukunde / Walukundagha.</i> <i>Wariwonagha.</i> <i>Warikunde / Ramupoiagha.</i>	He sees it. (<i>lumbo</i> , a song) He loves it. He sees them. (<i>chumbo</i> , songs) He loves them.
Class 5	<i>Wajiwonagha.</i> <i>Wajikunde / Jampoiagha.</i> <i>Waghiwonagha.</i> <i>Waghikunde / Gampoiagha.</i>	He sees it. (<i>ighembe</i> , hoes) He loves it. He sees them. (<i>maghembe</i> , hoes) He loves them.
Class 6	<i>Waiwonagha.</i> <i>Waikunde / Yamupoiaga.</i> <i>Wariwonagha.</i> <i>Warikunde / Ramupoiagha.</i>	He sees it. (<i>nyumba</i> , a house) He loves it. He sees them. (<i>nyumba</i> , houses) He loves them.
Class 7	<i>Waghuwona.</i> <i>Waghukunde.</i>	He sees it. (<i>wulimi</i> , cultivation) He loves it.
Class 8	<i>Wakuwonagha.</i> <i>Wakukunde / Kwamupoiagha.</i>	He sees it. (<i>kubora</i> , a singing) He loves it.

In all cases the first syllable is the subject of the verb. The syllable representing the object always immediately precedes the verb, as:

Waniwonagha. [*Wa-*, he; *ni-*, me; *wonagha*, sees.]

He sees me.

Daghughuagha. [*Da-*, we; *ghu*, it; *ghua*, buy.]

We buy it. (*mughunda*, a garden)

When emphasis is required, the full form of the personal pronoun may be used together with the

proper subjective and objective prefixes, as follows:

Namuzera. I have told him.

Niachipoisa. I will repair it.

The objective prefix is used where in English the definite article is used, for example:

Nadema mudi. I have cut the tree.

Nirilisha ng'ombe. I will tend the cattle.

Naghidaya machi. I have drawn the water.

The indefinite article is denoted by the omission of the objective prefix, as follows:

- Nalasa nyamandu.* I have shot an animal.
- Dighua mburi.* We will buy a goat.
- Nawona mundu.* I have seen a man.

(2) Possessive Pronouns

The roots of possessive pronouns are similar to those of possessive adjectives. There is, however, a difference between these two categories of grammatical items. Possessive adjectives are accompanied by nouns while possessive pronouns stand alone (*op.cit.*:110).

The possessive pronoun always follows immediately after the thing possessed, it varies according to the number and class.

- mughenyi wapo* my friend
- kidu chenyu* your mortar

The unvarying parts of the possessive pronoun are as follows:

- | | | | |
|------------|------------------|-------------------|-------|
| <i>apo</i> | my | <i>edu, odu</i> | our |
| <i>ako</i> | your | <i>enyu, onyu</i> | your |
| <i>ake</i> | his, her, or its | <i>awo</i> | their |

The above forms may be used as enclitics with such words as:

- mwanwapo (mwana wapo)* my child
- wakedu / wanidu* our brothers / our sisters
- mkwako / mkako* your wife

The initial letters of the possessive pronoun proper to each class and number of nouns are as follows:

Table 10: Initial Letters of the Possessive Pronouns.

	Singular	Plural
Class 1	w-	w-
Class 2	ghw-	y-
Class 3	ch- k- t-	v- v- v-
Class 4	lw-	r-
Class 5	j-	gh-
Class 6	y-	r-
Class 7	ghw-	
Class 8	kw-	

When a noun is put into the locative case, its pronoun requires a special form, such as:
kidundunyi kwapo in my store
ngolonyi kwapo in my heart

chongonyi kwake in his head
 The following table shows how the various forms of the possessive pronouns are used:

Table 11: The Various Forms of the Possessive Pronouns.

Class 1	<i>mundu wandu</i>	<i>wapo, wako, wake, odu, onyu, wawo</i> <i>wapo, wako, wake, wedu, wenyu, wawo</i>
Class 2	<i>mudi midi</i>	<i>ghwapo, ghwako, ghwake, ghodu, ghonyu, ghawo</i> <i>yapo, yako, yake, yedu, yenyu, yawo</i>
Class 3	<i>kidu vidu kanyumba</i>	<i>chapo, chako, chake, chedu, chenyu, chawo</i> <i>vapo, vako, vake, vedu, venyu, vawo</i> <i>kapo, kako, kake, kedu, kenyu, kawo</i>
Class 4	<i>lumbo chumbo</i>	<i>lwapo, lwako, lwake, lodu, lonyu, lwawo</i> <i>rapo, rako, rake, redu, renyu, rawo</i>
Class 5	<i>iwanu mawanu</i>	<i>japo, jako, jake, jedu, jenyu, jawo</i> <i>ghapo, ghako, ghake, ghedu, ghenyu, ghawo</i>
Class 6	<i>nyumba nyumba</i>	<i>yapo, yako, yake, yedu, yenyu, yawo</i> <i>rapo, rako, rake, redu, renyu, rawo</i>
Class 7	<i>wulimi</i>	<i>ghwapo, ghwako, ghwake, ghodu, ghonyu, ghawo</i>
Class 8	<i>kubora</i>	<i>kwapo, kwako, kwake, kodu, konyu, kwawo</i>

When emphasis is required, the word *-eni, -oni*, self, or own, is used, as:

iwanu japo jeni my own arrow
mughunda ghwapo ghoni my own garden
nyumba rapo reni our own houses

The owner of a thing is denoted by use of the preposition *-a*, 'of', which takes the initial letter proper to the class and number of the nouns with which it is connected¹⁴.

ngome (nyumba) ya Mzungu the European's house
ighembe ja mkapo (muka wapo)

my wife's hoe
mnyaro ghwa Mumaasai (Mwiwawi)
 the Maasai's path
ng'ombe ra mzuri
 the chief's cattle

The personal pronoun is often used where in English the possessive pronoun is implied.

Wemchikanya maghu. They broke his legs.
Wekudumbua chala. They cut off your finger.
Dimfunga mikonu yake. We will tie his hands.

The initial prefix to the preposition *-a* is the same as that of the possessive pronoun, thus:

Table 12: Initial Prefix to the Preposition *-a*.

	Singular	Plural
Class 1	<i>wa</i>	<i>wa</i>
Class 2	<i>ghwa</i>	<i>ya</i>
Class 3	<i>cha</i> <i>ka</i> <i>ta</i>	<i>va</i> <i>va</i> <i>va</i>
Class 4	<i>lwa</i>	<i>ra</i>
Class 5	<i>ja</i>	<i>gha</i>
Class 6	<i>ya</i>	<i>ra</i>
Class 7	<i>ghwa</i>	
Class 8	<i>kwa</i>	

(3) Reflexive Pronouns

The reflexive pronoun is expressed by the use of the following forms:

By the use of the syllable *-ku-*. This syllable takes the place of the objective prefix, and immediately precedes the verb, as:

Wiakushinga mavuda. They oil themselves.

The words *moni*, self, and *weni*, selves, are often added after the verb to denote a more definite reflexive, as:

Nekutika ini moni. I hit myself.

Wadakudema moni. He cuts himself.

Wiakukalia weni.

They deceive themselves.

By the use of the word *chongo*, head, and *ngolo*, heart, for example:

chongo chapo myself

ngolo redu ourselves

Namanya ngolo yapo. I know myself.

By the use of the word *-eni* or *-oni*, self. This takes the following forms to agree with the several classes and numbers of nouns:

Table 13: The Use of the Word *-eni* or *-oni*.

Class 1	<i>mundu moni</i> <i>wandu weni</i>	the man himself the men themselves
Class 2	<i>mudi ghoni</i> <i>midi cheni</i>	the tree itself the trees themselves
Class 3	<i>kidu cheni</i> <i>vidu veni</i> <i>kanyumba keni</i>	the mortar itself the mortars themselves the little house itself
Class 4	<i>lumbo leni</i> <i>chumbo reni</i>	the song itself the songs themselves
Class 5	<i>iwanu jeni</i> <i>mawanu gheni</i>	the arrow itself the arrows themselves
Class 6	<i>nyumba cheni</i> <i>nyumba reni</i>	the house itself the houses themselves
Class 7	<i>wulimi ghoni</i>	the cultivation itself
Class 8	<i>kubora koni</i>	the singing itself

By myself, by yourself, etc., is expressed by *-ekeri* and *-eka*.

ini niekeri I by myself

oho kuekeri you by yourself

isi diekeri / isi dieka we by ourselves

inyo mwekeri / inyo mweka
you by yourselves

When used in connection with nouns, *-eka* takes the same prefix as the possessive pronouns, as:

mudi ghueka the tree by itself

midi yeka trees by themselves

kidu cheka the mortar by itself

vidu vieka mortars by themselves

In Kiswahili there is one reflexive object infix for everything, that is *-ji-*. It means “myself”, “yourself”, “him- / her- / it- self”, “ourselves”, “yourselves”, “themselves”, and “oneself” (Man-

gat, A.W. 2001:110). For example, *Ninajipenda.* (I love myself.), *Unajipenda.* (You love yourself.), *Anajipenda.* (He / she / loves him / herself.), *Mlango umejifunga.* (The door has closed itself.)

(4) Demonstrative Pronouns

Demonstrative pronouns point out objects of all kinds. Being pronouns, they stand alone and, therefore, are not followed by adjectives. Furthermore, the roots of these pronouns are similar to those of demonstrative adjectives (Mohammed, M.A., 2001:111).

There are three sets of demonstrative pronouns. The first refers to objects near at hand, as:

mundu uhu this man

mudi ughu this tree

The second set of demonstrative pronouns refers

to objects at a distance, as:

mundu uja that man
mudi ghuja that tree

The third set of demonstrative pronouns refers to objects previously mentioned, as:

mundu uo
that man, that man mentioned before
mudi ugho
that tree, that tree mentioned before

Distance is denoted by the stress laid on the penultimate, as:

-uja, hoja, hooja that (man)
nyerinyeri heeja! that star over there!

All the above demonstrative pronouns may be made to express there he, she, or it is, and there they are as:

hoja there is
hawaja there they are
hooja there it (tree) is
heja there they (trees) are

The following table will show how the demonstrative pronouns are used.

Table 14: The Use of the Demonstrative Pronouns.

		this	that	this before		these	those	those before
Class 1	<i>mundu</i> (man)	<i>uhu</i>	<i>uja</i>	<i>uo</i>	<i>wandu</i> (men)	<i>awa</i>	<i>waja</i>	<i>awo</i>
Class 2	<i>mudi</i> (a tree)	<i>ughu</i>	<i>ghuja</i>	<i>ugho</i>	<i>midi</i> (trees)	<i>ihi</i>	<i>ija</i>	<i>io</i>
Class 3	<i>kidu</i> (a mortar)	<i>ichi</i>	<i>chija</i>	<i>icho</i>	<i>vidu</i> (mortars)	<i>ivi</i>	<i>vija</i>	<i>ivo</i>
	<i>kanyumba</i> (a little house)	<i>aka</i>	<i>kaja</i>	<i>ako</i>	<i>vinyumba</i> (little houses)	<i>ivi</i>	<i>vija</i>	<i>ivo</i>
Class 4	<i>lumbo</i> (a song)	<i>ulu</i>	<i>luja</i>	<i>ulo</i>	<i>chumbo</i> (songs)	<i>iri</i>	<i>rija</i>	<i>iro</i>
Class 5	<i>iwanu</i> (an arrow)	<i>iji</i>	<i>jjija</i>	<i>ijo</i>	<i>mawanu</i> (arrows)	<i>agha</i>	<i>ghaja</i>	<i>agho</i>
Class 6	<i>nyumba</i> (a house)	<i>ihi</i>	<i>ija</i>	<i>io</i>	<i>nyumba</i> (houses)	<i>iri</i>	<i>rija</i>	<i>iro</i>
Class 7	<i>wulimi</i> (cultivation)	<i>ughu</i>	<i>ghuja</i>	<i>ugho</i>				
Class 8	<i>kubora</i> (singing)	<i>uku</i>	<i>kuja</i>	<i>uko</i>				

A negative is formed by prefixing *si-* and substituting *-ngi* for *-eni* or *-oni*, as:

<i>sini ungi</i>	it is not I	<i>siisi wangi</i>	it is not we
<i>sioho ungi</i>	it is not you	<i>sinyo wangi</i>	it is not you
<i>sioho ungi</i>	it is not he	<i>siawo wangi</i>	it is not they

The following examples are applied demonstrative pronouns.

Anyaha means in or at this place.

Ajaeni means in or at that place.

Anyaho means in or at that very place.

Ni huwo means that is it, or that is how it is.

(Kilambo) kisiku na kisiku means this thing or that thing.

Wusiku na wusiku means something or other.

(5) Relative Pronouns

Relatives are words like “who”, “whom”, “which”, “where”, “how”, and “when”, when referring to a subject which has already been mentioned (Mangat, A.W., 2001:144). The relative pronoun is expressed in many different ways:

By the first set of demonstrative pronouns, as:

ichi kibaa this which is great
ivi vipoie these which are good

By *ni-* prefixed to the third set of demonstrative pronouns and followed by the same pronoun in its simple form as:

Nijo ijo nikunde. That is it which I want.

By *ni-* prefixed to the third set of demonstrative pronouns and followed by *-eni*, with its appropriate prefix, as:

Nijo jeni. That is it which.

By *ni-* prefixed to the third set of demonstrative pronouns, as:

Nijo jilimagha. That is it which hoes.

Ni agho ghiwonagha. These are they which see.

By the word *niko*. This word may be used with all verbs and all tenses, as in:

Niko naghamba. That is what I say.

Aho niko nikoghe. That is where I was.

Aho niko naka. That is where I am.

Koni answers the same purpose, as:

Niko koni naghamba. That is exactly what I said.

By the parts of the verb to be prefixed the last syllable of the third set of demonstrative pronouns, as follows:

Nekoghe nacho. I was with it, I had it.

ichi nekoghe nacho that which I had

By the word *uko na*, have, as:

mundu uko na iriso (na lwafuo)

a man who has an eye

uhu uko na cheja (vindo)

he who has food

By the demonstrative pronouns of all classes. These may be used in connection with all verbs and in all tenses, as:

uhu uko na lukundo / ukundagha

he who loves

uhu wawakunda he who is loving

uhu okundeghe he who loved

uhu uchakunda he who will love

uhu nimwidie / nimusimie

he whom I beat

uhu uidilo / usimilo he who is beaten

ichi (kidu) kuchikunde

it (mortar) which you want

ichi (kidu) chikunde it (mortar) which wants

ichi (kidu) chikundo it (mortar) which is wanted

ughu (mudi) ghukundo

it (tree) which is wanted

ughu (mudi) ghukunde

it (tree) which wants

ughu (mudi) ghukundo

it (tree) which is wanted, etc.

The negative relative is formed by the use of

the usual negative prefix, *si* or *se*, as:

Sicho icho nikunde. That is not it which I want.

uhu usene he who does not have

uhu useghendie he who did not go

ichi chisene it which does not have

The word *niko* is used in connection with personal pronouns to express that is what, why, where, and when, as:

Niko naghamba. That is what I say.

Niko nakimbia. That is why I ran.

Niko nawaghenda. That is where I go.

Niko nichakunda. That is when I will love.

Niko may be used with all tenses of the verb.

(6) Interrogative and Other Pronouns

Interrogative pronouns are only used for asking questions. Unlike interrogative adjectives, interrogative pronouns are not accompanied by nouns (*opt.cit.:112*). There are four interrogatives which do not vary in form:

Ki? What?

Lii? When?

Kwaki? Why?

Indoki? What kind?

Indoki always follows the noun with which it is connected, for example:

Mundu wa indoki? What kind of a man?

Wandu wa indoki? What kind of men?

Kindo cha indoki? / Kindoki?

What kind of a thing?

What is it? is expressed by *niki?* The following will show how the interrogatives are used:

Ichi niki? What is this?

Kucha lii? When will you come?

Kwaki kwadeda huwo?

Why did you speak like that?

What? is often expressed by the syllable *-ki*, suffixed to the verb, as follows:

Kwakundekii¹⁵? What do you want?

Jeko ilaghoki? What is the matter?

Ni is often used with the appropriate prefix to express nothing and no:

Wawabonyaki? Wani.

What do they do? Nothing.

Kwakundekii¹⁶? Wani.

What (thing) do you want? Nothing.

Jalasa? Wani.

Has it (the arrow) hit? No.

Ki- suffixed to the particle *na-*, with or and, preceded by the verb to be, is used to express what is there, as:

Kwawonaki?

What is there with you?

= What is the matter with you?

Yawonaki?

What is there with it?

= What is the matter with it?

The same form following a negative verb may express why not? as in:

Kwaki nisekundagha?

Why shall I not love?

Kwaki usebonyagha (io)?

Why will he not do (it)?

Who? when? and whose? are expressed by *-ani*?

Ani is used alone when asking the question who? as:

Ko ani? Who are you? (sing.)

Mo ani? Who are you? (pl.)

Nani (uo)? Who is he?

Ani is often suffixed to *ku-*, which then becomes *kwani*, to express to, or from whom? as:

Kwafuma kwani? / *Kwafuma hao?*

From whom do you come?

Kwawacha kwani?

To whom do you come?

Ani is used with the appropriate prefix to express whose, as:

Mundu wani? Whose man?

Wandu wani? Whose men?

Mudi ghwani? Whose tree?

Iwanu jani? Whose arrow?

How? is expressed by *wada?* This may either be used alone, or suffixed to the verb, as:

Ni wada? How is it?

Malagho gheko wada?

How does the matter stand?

Kwaghamba wada?

How, or what do you say?

Where? is expressed by *hao?* It may be suffixed to verbs, thus:

Kwawaenda hao? Where are you going?

Koko hao? Where are you?

Cheko hao? Where is it?

The following will show how *hao?* is used with the verb to be:

Table 15: The Use of the Word *hao*.

Class 1	<i>Oko hao (mundu)?</i> <i>Weko hao (wandu)?</i>	Where is he (man)? Where are they (men)?
Class 2	<i>Ghoko hao (mudi)?</i> <i>Yeko hao (midi)?</i>	Where is it (tree)? Where are they (trees)?
Class 3	<i>Cheko hao (kidu)?</i> <i>Veko hao (vidu)?</i> <i>Keko hao (kanyumba)?</i> <i>Veko hao (vinyumba)?</i>	Where is it (mortar)? Where are they (mortars)? Where is it (little house)? Where are they (little houses)?
Class 4	<i>Loko hao (lumbo)?</i> <i>Reko hao (chumbo)?</i>	Where is it (song)? Where are they (songs)?
Class 5	<i>Jeko hao (iwanu)?</i> <i>Gheko hao (mawanu)?</i>	Where is it (arrow)? Where are they (arrows)?
Class 6	<i>Yeko hao (nyumba)?</i> <i>Reko hao (nyumba)?</i>	Where is it (house)? Where are they (houses)?
Class 7	<i>Ghoko hao (wulimi)?</i>	Where is it (cultivation)?
Class 8	<i>Koko hao (kubora)?</i>	Where is it (singing)?

The above are also used to express Which? in which case the two words are contracted into one, as:

Uao? Which (man)?

Wiao? Which (men)?

Ghuao? Which (tree)?

Iao? Which (trees)?

How many? is expressed by *-linga?* This takes

the appropriate prefix, as:

<i>Wandu walinga?</i>	How many men?
<i>Midi ilinga?</i>	How many trees?
<i>Vidu vilinga?</i>	How many mortars?
<i>Chumbo ilinga?</i>	How many songs?
<i>Mawanu alinga?</i>	How many songs?
<i>Nyumba ilinga?</i>	How many houses?

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Notes

- 13 . Traditional grammars refer to them as subjects (Mohammed, M.A. 2001:108).
- 14 . The possessive ‘of’ is translated into Swahili by a word whose stem has only one letter, ‘-A’. But this word must take agreements with the possessed, not the possessor. Yet you cannot say, for instance, ‘the child’s toys’ as we would in English. Such a phrase has to be turned round the other way to say ‘The toys of the child’, and the possessive have would have to agree with ‘toys’, and not the ‘child’ (Wilson, P.M. 1985:74).
- This is the same as in *Kidawida*.
- 15 . The *-kii*, suffixed to the verb, is a stress upon ‘what’.
- 16 . The same as note 15.

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