

8. Ugonjwa wa Majonjwa ya
9. Kusoma kwa Kusoma kwa
10. Pahali pa Pahali pa

Zoezi la pili

Tunga sentensi hizi katika wingi

Zoezi la kwanza

Kamilisha sentensi hizi kwa kutumia "—a" unganifu

- | | |
|------------|--------------|
| 1. Mtoto | - mfalme |
| 2. Mizigo | - watalii |
| 3. Mwavuli | - msichana |
| 4. Ugali | - mtoto |
| 5. Sanduku | - Mwanafunzi |
| 6. Nyuzi | - mshonaji |
| 7. Kusoma | - mtoto |
| 8. Mahali | - hatari |
| 9. Viti | - wageni |
| 10. Wembe | - mzee |
| 12. Siko | - kondoo. |
| 14. Waya | - umeme. |

1. Mguu wa mvulana
2. Ubawa wa ndege.
3. Mahali pa amani.
4. Ukucha wa paka.
5. Nchi ya Wafrika
6. Chandagua cha mgonjwa
7. Kiatu cha askari
8. Uta wa mwindaji
9. Mtoto wa mwalimu
10. Jani la mti.
11. Jicho la ng'ombe
13. Jino - mamba

4.4 Mazungumzo: Garini

- Dereva: Ninyi ni nani? Ninyi ni wageni au ninyi ni wananchi?
Mnakwenda wapi?
- Abiria: Sisi ni abiria. Sote tunakwenda mjini Ishaka. Sisi ni wananchi lakini huyu hapa ni mgeni wetu.
- Dereva: Ingieni, nadhani bado mna nafasi garini.
- Abiria (1): Kutoka hapa mjini Mbarara hadi mjini Ishaka utatutoza pesa ngapi?

5.	Jibu lolote	Majibu yoyote
6.	Unga wowote	Unga wowote
7.	Uma wowote	Nyuma zozote
8.	Ugonjwa wowote	Magonjwa yoyote
9.	Kusoma kokote	Kusoma kokote
10.	Pahali popote	Pahali popote

4:3 Vivumishi Vyenye “—A” Unganifu “—a”)

Vivumishi vyenye **a** huashiria umilikisho. Angalia mifano hii.

	Umoja	Wingi
1.	Mtumishi wa	Watumishi wa
2.	Kisu cha	Visu vya
3.	Mwavuli wa	Miavuli ya
4.	Jina la	Majina ya
5.	Nyumba ya	Nyumba za
6.	Unga wa	Unga wa
7.	Uzi wa	Nyuzi za

- (e) Visu vyote
- (f) Mti wote
- (g) Miti yote
- (h) Taa yote
- (i) Taa zote
- (j) Jicho lote
- (k) Macho yote
- (l) Unga wote
- (m) Kusoma kwote
- (n) Mahali pote

(i) Lakini twasema

- (a) Sisi wote
- (b) Sisi sote
- (c) Ninyi nyote
- (d) Watu wote

- (ii) "Ote" haiwezi kutumika kwa umoja wa ngeli ya "A-Wa".
Badala yake "mzima" la tumika K. mtu mzima siyo "mtu yote".

(5) —o-ote humaanisha "chochote bila kuchagua/kubagua"

Soma mifano ifuatayo kwa makini.

Umoja	Wingi
1. Mtu ye yote	Watu wowote
2. Kisu chochote	Visu vyovyote
3. Mfuko wowote	Mifuko yoyote
4. Nyumba yoyote	Nyumba zozote

(2) —enyewe

“—enyewe” humaanisha “pekee”

- (a) Mimi mwenyewe
- (b) Wewe mwenyewe
- (c) Yeye mwenyewe
- (d) Sisi wenyewe
- (e) Ninyi wenyewe
- (f) Wao wenyewe
- (g) Kisu chenyewe
- (h) Visu vyenyewe
- (i) Mti wenyewe
- (j) Miti yenyewe
- (k) Nyumba yenyewe
- (l) Nyumba zenyewe
- (m) Wanafunzi wenyewe

(3) —ngine

“—ngine” humaanisha “mbali na”

- (a) Mtu mwingine
- (b) Watu wengine
- (c) Kitu kingine
- (d) Vitu vingine
- (e) Mti mwingine
- (f) Miti mingine
- (g) Nyumba nyingine
- (h) Numba nyingine
- (i) Swali lingine/ jingine
- (j) Maswali mengine

(4) —ote

“—ote” humaanisha “jumla bila kubaki

- (a) Wagonjwa wote
- (b) Wafungwa wote
- (c) Wanawake wote
- (d) Kisu chote

3. Katika hali ya kukanusha, **si** hutumika badala ya **ndi**.
Angalia mifano hii.

- (a) Mimi siye (si mimi) niliyeiba pesa zako.
- (b) Wewe siye (si wewe) uliyepiga simu.
- (c) Ninyi sio (si ninyi) mnaotembea sasa.
- (d) Hiki sicho kitabu ninachotaka.
- (e) Hii siyo nyumba tutakayoipewa.
- (f) Huu sio unga tunaotaka.
- (g) Huu sio tulionunua.
- (h) Hapa sipo tulipokutana mwaka jana.

4.2 Vivumishi vya pekee

Maneneo haya yanaweza kutumika kama vivumishi au nomino

- | | | |
|-----------|--------------|---------------|
| (i) —enye | (ii) —enyewe | (iii) —ingine |
| (iv) —ote | (v) —o ote. | |

(I) —enye

“—enye” hutumiwa kwa umilikisho wa kitu au kuwa na sifa fulani.

Angalia mifano ifuatayo kwa makini.

(a) Mwenye nyumba alituambia kungoja kidogo.

(b) Huyu ni msichana mwenye sura nzuri.

(c) Mwalimu mwenye hisani.

(d) Mtoto mwenye nguvu.

(e) Sungura mwenye werevu

KUSISITIZA

4.1 Hali ya kusesitiza -maneno yafuatayo hutumika katika hali ya kusesitiza

	Umoja	Wingi
1. A – Wa	ndimi ndiwe ndiye	ndisi ndinyi ndio
2. Ki – Vi	ndicho	ndivyo
3. U – I	ndio	ndiyo
4. I – Zi	ndiyo	
5. Ma –	ndilo	
6. U – U	ndio	
7. U – Zi	ndio	
8. U – Ya	ndio	
9. Ku – Ku	ndiko	
10. Pahali pa ku mu (Mahali)	ndipo ndiko ndimo	

1. Hali ya kusesitiza hutumia vionyeshi pamoja na virejeshi

- Huyu **ndiye** mwizi aliyetoroka.
- Hiki **ndicho** kitabu changu kilichopotea jana.
- Huu **ndio** unga wa mahindi nilionunua dukani leo.
- Ndimi** niliyekiandika kitabu hiki.
- Ndiwe** uliyonisaidia kwa kuchukua mzigo wangu.

2. Siku hizi hali ya kusesitiza inaweza pia kuwa kama ifuatavyo:

Nimi ndiye _____	au Ni mimi	Sisi ndio _____	au Ni sisi
Wewe ndiye _____	au Ni wewe	ni nyinyi ndio _____	au Ni ninyi
Yeye ndiye _____	au Ni yeye	Wao ndio _____	au Ni wao

Zoezi la tatu

Tafsiri habari ifuatayo kwa Kiswahili
I had always thought that my parents were understanding but for once I saw them in a different light. When I told them that James had proposed and I had accepted, my father burst out laughing and my mother told me to stop being stupid. The harder I tried to convince them that I was seriously the more they were convinced that I was suffering from delayed shock from the trauma of my encounter with the soldier. They actually suggested that I see a social worker.

They could not believe that I could abandon my studies to marry just because the man happened to have saved my life. I could see they were not going to believe that I was no longer the small girl they seemed to think I still was. I needed to convince them that I was a full grown woman whose moment to start her own family had come. Someone who, when she was grappling with death, had decided to fulfil her motherly duties if she had a chance to live.

They had never gone through the experience I had just gone through so there was no way I could explain to them the thoughts that had enveloped me in the that hospital bed. How I was going to die and leave no child behind me. I knew that if I was going to die and leave no child behind me. I knew that if I was going to have a child, then I was going to have it in wedlock. But my parents were not willing to let me have my way in this.

I looked like I would need some help to convince these well meaning people that they were turning my life into hell. I talked to Bonn who, as the brother I came after, always seemed to understand me better than many people. He talked the wazee into letting James come home and announce his intentions.

I should have known better than to imagine that, by allowing him to come home, they had accepted James as their prospective son-in-law. I will never forget those long days of haggling and bargaining over me as if I was a piece of merchandise. My parents were determined to make it impossible for me to leave their compound.

(From "Going Solo" by Hope Keshubi, p.5)

Zoezi la nne

Tafsiri habari ifuatayo kwa Kiswahili

I had just put Jemmy to bed for her afternoon nap and I was preparing for mine when I heard a knock on the front door. I walked down the stairs reluctantly, thinking of how to chase away whoever this intruder was that was threatening to interfere with my nap. I opened my mouth to deliver the impromptu speech but the words froze on my lips when I saw who was standing outside the door.

My father-in-law had never come to my house before and he had ceased getting in touch with me the moment he learnt about James' death. His presence here, therefore, meant that there was something sinister. I was definitely in for a surprise.

"I have come my daughter-in-law," he said when he had taken a seat, "to offer you my condolences and apologies."

Now, this was very strange. I could understand the bit about the condolences-although I must say they had come rather late in the day-but what was this about apologies? Was he in any way responsible for James' death? No. He couldn't such a horrid deed to his own son.

"I must say I have been very angry with you all this time," he said.

I was getting more and more confused. Who was supposed to have been angry at the other? When I found out about James' death, I got in touch with both my parents and my in-laws. My in-laws treated me like I was suffering from some highly infectious and deadly disease, and never came to console me in those moments of grief. They had never parented that they liked me anyway; they had always distanced themselves from me like I was suffering from the don't-come-near-me disease. but I had thought that the loss of someone we both loved, in our different ways, would somehow bring us together. I had only deceived myself.

(From "Going Solo" by Hope Keshubi. p. 13)