

**SIMON & SCHUSTER'S**  
***PIMSLEUR***<sup>®</sup>

# *THE PIMSLEUR GUIDE*



*HOW THE PROGRAM WORKS*

*Travel the world with Pimsleur!*

## PIMSLEUR® LANGUAGE PROGRAMS

You have just purchased the most effective language program ever developed. As you probably know, learning a new language can be frustrating. Your first experience with a foreign language may have been in school. If the classes seemed difficult, or if your grades were poor, you probably believed you had no aptitude for languages. Even if you did well, you may have been surprised later to discover that what you learned was of little or no use when you tried to converse with native speakers.

Perhaps you waited until later in life and tried adult education classes, language schools, or home training programs. There too you may have found the information hard to retain, the lessons tedious, and your progress slow. Many language students give up early in these programs, convinced they lack the natural ability to understand and use what they read and hear.

The truth is that anyone can acquire a foreign language—with the right teaching system. With the Pimsleur® Method, you will benefit from the years of research and development that have helped create the world's most effective method for teaching foreign languages. The Pimsleur® Language Programs, developed by Dr. Paul Pimsleur, fill an urgent need for self-instructional materials in many languages.

## HOW TO USE THE PROGRAM

**T**o get the full benefit of each lesson, choose a quiet place where you can practice without interruption and a time of day when your mind is most alert and your body least fatigued.

The length of each lesson, just under 30 minutes, is that recommended by teaching specialists for a concentrated learning task. Once you've started the program, simply follow the tutor's instructions. The most important instruction is to respond aloud when the tutor tells you to do so. There will be a pause after this instruction, giving you time to reply. It is essential to your progress that you speak out in a normal conversational voice when asked to respond. Your active participation in thinking and speaking is required for your success in mastering this course.

The simple test for mastery is whether you are able to respond quickly and accurately when your tutor asks a question. If you are responding correctly about eighty percent of the time, then you're ready to proceed to the next lesson. It is important to keep moving forward, and also not to set unreasonable standards of perfection that will keep you from progressing, which is why we recommend using the eighty percent figure as a guide.

You will notice that each lesson contains both new and familiar material, and just when you may be worrying about forgetting something, you will conveniently be reminded of it. Another helpful feature of the Pimsleur® Language Program is its rate of "saturation." You will be responding many times in the half-hour. This saturation enables you to make substantial progress within a short period of time.

## GUIDELINES FOR SUCCESS

Complete the lesson units in strict consecutive order (don't skip around), doing no more than one lesson per day, although the lesson unit for the day may be repeated more than once. Daily contact with the language is critical to successful learning.

Listen carefully to each lesson unit. Always follow the directions of the instructor.

Speak out loud when directed by the tutor and answer questions within the pauses provided. It is not enough to just silently “think” of the answer to the question asked. You need to speak the answer out loud to set up a “circuit” of the language you are learning to speak so that it is heard and identified through your ears, to help to establish the “sounds” of the target language. Do this prior to hearing the confirmation, which is provided as reinforcement, as well as additional speech training.

Do all required activities according to the instructions, without reference to any outside persons, book, or course.

Do not have a paper and pen nearby during the lessons, and do not refer to dictionaries or other books. The Pimsleur® Method works with the language-learning portion of your brain, requiring language to be processed in its spoken form. Not only will you interrupt the learning process if you attempt to write the words that you hear, but you will also begin to speak the target language with an American accent. This is because the “sounds” represented by the American letters are different from the same-looking letters from the foreign language.

## DR. PAUL PIMSLEUR AND HIS UNIQUE METHOD

**D**r. Paul Pimsleur devoted his life to language teaching and testing and was one of the world's leading experts in applied linguistics. He was fluent in French, good in German, and had a working knowledge of Italian, Russian, Modern Greek, and Mandarin Chinese. After obtaining his Ph.D. in French and a Masters in Psychology from Columbia University, he taught French Phonetics and Linguistics at UCLA. He later became Professor of Romance Languages and Language Education, and Director of The Listening Center (a state-wide language lab) at Ohio State University; Professor of Education and Romance Languages at the State University of New York at Albany; and a Fulbright lecturer at the University of Heidelberg. He did research on the psychology of language learning and in 1969 was Section Head of Psychology of Second Language Learning at the International Congress of Applied Linguistics.

Dr. Pimsleur was a member of the American Association of Teachers of French (AATF), American Educational Research Association (AERA), Modern Language Association (MLA), and a founding member of the American Council on the Teaching of Foreign Languages (ACTFL).

His many books and articles revolutionized theories of language learning and teaching. After years of experience and research, Dr. Pimsleur developed a new method (The Pimsleur Method) that is based on two key principles: the "Principle of Anticipation" and a scientific principle of memory training that he called "Graduated Interval Recall." This Method has been applied to the many levels and languages of the Pimsleur Programs.

## GRADUATED INTERVAL RECALL

The term, “Graduated Interval Recall” is a complex name for a very simple theory about memory. No aspect of learning a foreign language is more important than memory, yet before Dr. Pimsleur, no one had explored more effective ways for building language memory.

In his research, Dr. Pimsleur discovered how long students remembered new information and at what intervals they needed to be reminded of it. If reminded too soon or too late, they failed to retain the information. This discovery enabled him to create a schedule of exactly when and how the information should be reintroduced.

Suppose you have learned a new word. You tell yourself to remember it. However, after five minutes you’re unable to recall it. If you’d been reminded of it after five seconds, you probably would have remembered it for maybe a minute, at which time you would have needed another reminder. Each time you are reminded, you remember the word longer than you did the time before. The intervals between reminders become longer and longer, until you eventually remember the word without being reminded at all.

This program is carefully designed to remind you of new information at the exact intervals where maximum retention takes place. Each time your memory begins to fade, you will be asked to recall the word.

## PRINCIPLE OF ANTICIPATION

The “Principle of Anticipation” requires you to *anticipate* a correct answer. Practically, what this means is that you must retrieve the answer from what you have learned earlier in the course. It works by posing a question, asking you to provide a new sentence, using information you’ve learned previously and putting it into a new combination. This provides novelty and excitement which accelerates learning.

A possible scenario:

**Speaker’s cue:** “Are you going to the movies today?”  
(PAUSE)

Drawing on information given previously, you respond  
(*in the target language*):

“No, I’m going tomorrow.”

**The instructor will then confirm your answer:**

“No, I’m going tomorrow.”

**The Narrator then may cue:**

“Is your sister going to Europe this year?” (PAUSE)

**Response:** “No, she went last year.”

Before Dr. Pimsleur created his teaching method, language courses were based on the principle of “mindless-repetition.” Teachers drummed words into the students’ minds over and over, as if there were grooves in the mind that could be worn deeper with repetition.

Neurophysiologists tell us however, that on the contrary, simple and unchallenging repetition has a hypnotic, even dulling effect on the learning process. Eventually, the words being repeated will lose their meaning. Dr. Pimsleur discovered that learning accelerates when there is an “input/output” system of interaction, in which students receive information and then are asked to retrieve and use it.

## CORE VOCABULARY

While “Graduated Interval Recall” and the “Principle of Anticipation” are the foundation of the Pimsleur® Method, there are other aspects that contribute to its uniqueness and effectiveness. One involves vocabulary. We have all been intimidated, when approaching a new language, by the sheer immensity of the number of new words we must learn. But extensive research has shown that we actually need a comparatively limited number of words to be able to communicate effectively in any language.

Language can be divided into two distinct categories: grammatical structures (function words) and concrete vocabulary (content words). By focusing on the former category and enabling the student to comprehend and employ the structure of the new language, Dr. Pimsleur found that language learners were able to more readily put new knowledge to use. There are few content words that must be known and used every day. The essential “core” of a language involves function words, which tend to relate to human activities.

This course is designed to teach you to understand and to speak the essential elements of your new language in a relatively short time. During each half-hour lesson, you will actually converse with two native speakers, using the level of language spoken by educated citizens in their everyday business and social life. The program’s unique method of presenting dialogue in-situation relieves you of the most common learning problem, the problem of meaning.



## ORGANIC LEARNING

The Pimsleur® Method centers on teaching functional mastery in understanding and speaking a language, in the most effective and efficient way possible. You will be working on your vocabulary, grammar, and pronunciation in an integrated manner, as you are learning specific phrases that have practical use in everyday activities.

There are several thousand languages in the world. Because fewer than five hundred of these languages have developed formal systems of writing, linguistic specialists accept that language is primarily speech. For this reason, it is also accepted that the human brain acquires language as speech. Therefore, when Dr. Pimsleur created his language programs, he began teaching with recorded materials, which enabled the learners to acquire the sounds, the rhythm, and the intonation of the target language. The learners did this more rapidly, more accurately, and with great enthusiasm because they found themselves capable of almost instant beginning communication skills.

Dr. Pimsleur called this “organic learning” because it involves learning on several fronts at the same time. His system enables the learner to acquire grammatical usage, vocabulary, and the “sounds” of the language in an integrated, exciting way. In short, the learner gains the language as a living, expressive form of human culture.

## COURSE CONTENT

When you have mastered a Pimsleur® Language Program, you will have a highly-practical, every-day vocabulary at your command. These basic words, phrases, and sentences have been carefully selected to be the most useful in everyday situations when you visit a foreign country. You will be able to handle social encounters graciously, converse with native speakers in travel situations, and use transportation systems with confidence. You'll be able to ask directions and to navigate your own way around the cities and countryside.

The language skills you learn will enable you to participate in casual conversations, express facts, give instructions, and describe current, past, and future activities. You will be able to deal with everyday survival topics and courtesy requirements. You will be intelligible to native speakers of the language—even to those who are not used to dealing with foreigners. What is equally important, you will know how to ask the kinds of questions that will further expand your knowledge of and facility with the language, because you will have been trained by the Pimsleur® open-ended questioning technique.

The Pimsleur® Method becomes a springboard for further learning and growth to take place—the ultimate purpose of any real educational system. This desire to learn will be apparent to the people with whom you speak. It will indicate sincere interest in and respect for their culture.

## A NOTE ON REGIONAL LANGUAGE DIFFERENCES

In any large country, and even in many smaller countries, regional differences in language are common. In the United States, for example, a person from Maine can sound very different than someone from Texas. Pronunciations (“accents”) vary, and there are also minor differences in vocabulary. For example, what is called a “drinking fountain” in New York or Arizona is known as a “bubbler” in Wisconsin, and a “soft drink” in one part of America will be called a “soda” elsewhere. The differences in English are even more distinct between North Americans and Britons, or between Britons and Australians. But all are native speakers of English; all can communicate with spoken English, read the same newspapers, and watch the same television programs, essentially without difficulty.

Native speakers of a language can often tell where someone is from by listening to him or her speak. In addition to regional differences, there are social differences. Pimsleur® Language Programs use a standard “educated” speech, which will generally carry you throughout the country without difficulty.

## **READING IN A PIMSLEUR PROGRAM**

A phonetic alphabet, such as the Latin alphabet and the Greek alphabet, is a list of symbols (letters) that are used to represent the sounds of the language in writing. And given that language is primarily speech, the spoken sounds of the language necessarily precede learning how to decode the written form, i.e., learning how to “read” – just as a child first learns to speak and then eventually to read. This is the natural progression Dr. Pimsleur followed in his courses.

After an initial introduction to the spoken language, reading is then integrated into the program and the new alphabet is systematically introduced, associating each letter with the sounds of the new language. Initially, you are sounding out words, mastering the different sounds associated with the new alphabet. You are not, at first, reading for meaning, but rather for sound/symbol correlation. Eventually, when the sound system is mastered, you will be able to look at known vocabulary and “read for meaning.” By the end of the first 30 lessons, you will be reading at the same level as you are speaking.

**Pimsleur covers the world of languages. You can choose from over 60 language programs, many with multiple levels, ranging from the most popular to the exotic. Become a Pimsleur learner and travel the world!**

**Programs available for these languages:**

- Albanian
- Arabic (Eastern)
- Arabic (Egyptian)
- Arabic (Modern Standard)
- Armenian (Eastern)
- Armenian (Western)
- Chinese (Cantonese)
- Chinese (Mandarin)
- Croatian
- Czech
- Danish
- Dari (Persian)
- Dutch
- Farsi (Persian)
- French
- German
- Greek (Modern)
- Haitian Creole
- Hebrew (Modern)
- Hindi
- Hungarian
- Indonesian
- Irish
- Italian
- Japanese
- Korean
- Lithuanian
- Norwegian
- Ojibwe
- Pashto
- Polish
- Portuguese (Brazilian)
- Portuguese (European)
- Punjabi
- Romanian
- Russian
- Spanish
- Swahili
- Swedish
- Swiss German
- Tagalog
- Thai
- Turkish
- Twi
- Ukrainian
- Urdu
- Vietnamese

**ESL (English as a Second Language):**

- Arabic
- Chinese (Cantonese)
- Chinese (Mandarin)
- French
- German
- Haitian
- Hindi
- Italian
- Korean
- Persian
- Portuguese
- Russian
- Spanish
- Vietnamese



Pimsleur® Language Programs are available  
in all of the commonly spoken languages.

Many other languages are also available.  
For more information, call 1-800-831-5497  
or visit us at [www.Pimsleur.com](http://www.Pimsleur.com)

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# SWAHILI



READING BOOKLET

.....  
: *Travelers should always check with their* :  
: *nation's State Department for current* :  
: *advisories on local conditions before* :  
: *traveling abroad.* :  
.....

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## SWAHILI

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# SWAHILI

## Introduction

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### About the Swahili Language

Swahili, or *Kiswahili*, is an African language of the Bantu group (which comprises more than five hundred indigenous tongues). It is spoken in several East African nations, including Burundi, the Central African Republic, Kenya, Madagascar, Mozambique, Somalia, South Africa, Tanzania, and Uganda. Of these, it is recognized as an official national language in both Kenya and Tanzania, although only in Tanzania is it both spoken and used in government as a language of correspondence. Additionally, citizens of Comoros speak Comoran (a mixture of Swahili and Arabic), and Kingwana (a dialect of Swahili) is spoken in the Democratic Republic of the Congo. Swahili is also used as a language of business in commercial centers in Rwanda. In this course, the language and examples used pertain particularly to Kenya; however, with the exceptions noted above, Swahili does not differ widely from country to country.

It is probable that Swahili was first exposed to non-African influence as early as the 2<sup>nd</sup> century

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## About the Swahili Language (continued)

B.C., when Greek explorers and merchants based in Alexandria ventured down the East African coast. Some documents surviving from that time seem to indicate that an early version of the language, perhaps a rough contemporary of Old English or classical Latin, was spoken by those native to the area.

Later, Arab and Persian merchants and traders had a demonstrable effect on the language. In fact, the numbers “six,” *sita*; “seven,” *saba*; “nine,” *tisa*; and the word *saa*, used with time, are all of Arabic origin. Words such as “tea,” *chai*, and “counsel,” *diwani*, were adapted from the Persians. The Swahili language was spread throughout the region first by these traders and later by Christian missionaries. Prior to European influences, Zanzibar (in modern day Tanzania) was both a cultural center and a commercial hub, so it was the Zanzibar dialect which was promoted as the regional standard.

Between the 16<sup>th</sup> and 18<sup>th</sup> centuries, the east coast of Africa was largely controlled by the

# SWAHILI

## About the Swahili Language (continued)

Portuguese, and their influence on the language can be seen in such words as “table,” *meza*; “prison,” *gereza*; and “money,” *pesa*. Since that time, the language has also changed to reflect the influence of later colonial powers, including Britain and Germany. Such words as “bicycle,” *baiskeli*; “pencil,” *penseli*; and “school,” *shule*, are a few examples. In some cases, there may exist two versions of a word: the original Swahili word and an adaptation of a foreign word. “Beer” is one example: you may hear either *pombe* or *bia* used in modern Swahili.

Today, Swahili is spoken throughout East Africa, although usually in conjunction with other languages. It is the most widely-spoken African language, with approximately 50 million speakers in East and Central Africa. It can be heard on such international radio programs as the BBC World News and the Voice of America, and both business and cultural exchange have begun to make it more prominent and useful to outsiders. Swahili is now used in settings ranging from everyday communication to government and commerce.

# SWAHILI

## Telling Time in Swahili

In order to ask and answer the question, “What time is it?” you must be familiar with how Swahili speakers reckon time. As we do, Swahili speakers divide a 24-hour day into two 12-hour cycles, but rather than going from midnight to noon, the Swahili cycle instead begins at sunrise — 6:00 AM. Therefore, “seven AM,” one hour after sunrise, is “one o’clock in the morning,” *saa moja asubuhi*, in Swahili. At sunset (6:00 PM English time), the cycle begins again. For ease in converting, you can either add six hours to the Swahili time or subtract six hours from the English time to arrive at the equivalent.

Swahili uses time descriptors to specify the time of day in much the same way AM and PM are used when telling time in English. In this course we taught four of these time descriptors, which align with the more secular American/European time period descriptions:

<i>asubuhi</i>	in the morning
<i>mchana</i>	in the afternoon
<i>jioni</i>	in the evening
<i>usiku</i>	at night

# SWAHILI

## Telling Time in Swahili (continued)

You may also hear additional time descriptors used which conform to Muslim Prayer times:

*alfajiri - the dawn prayer (dawn)*

early morning, the time before and until sunrise

---

*adhuhuri - the noon prayer (midday)*

early afternoon, 12-2 PM

---

*alasiri - the afternoon prayer (late afternoon)*

around 3 PM until before sunset

---

*magharibi - the sunset prayer (dusk)*

the time around sunset

In addition, you may hear the time descriptor *usiku wa manane*, which means “late night,” used for the hours between midnight and 2 AM.

A time table starts on the next page, showing English times and their Swahili equivalents for one complete day using the time descriptors taught in this course.

# SWAHILI

## Telling Time in Swahili (continued)

<u>English Time</u>	<u>Swahili Time</u>
7:00 AM “hour one in the morning” ( <i>saa moja asubuhi</i> )	1:00 <i>asubuhi</i>
8:00 AM “hour two in the morning” ( <i>saa mbili asubuhi</i> )	2:00 <i>asubuhi</i>
9:00 AM “hour three in the morning” ( <i>saa tatu asubuhi</i> )	3:00 <i>asubuhi</i>
10:00 AM “hour four in the morning” ( <i>saa nne asubuhi</i> )	4:00 <i>asubuhi</i>
11:00 AM “hour five in the morning” ( <i>saa tano asubuhi</i> )	5:00 <i>asubuhi</i>
12:00 PM (noon) “hour six in the afternoon” ( <i>saa sita mchana</i> )	6:00 <i>mchana</i>
1:00 PM “hour seven in the afternoon” ( <i>saa saba mchana</i> )	7:00 <i>mchana</i>
2:00 PM “hour eight in the afternoon” ( <i>saa nane mchana</i> )	8:00 <i>mchana</i>
3:00 PM “hour nine in the afternoon” ( <i>saa tisa mchana</i> )	9:00 <i>mchana</i>



# SWAHILI

## Telling Time in Swahili (continued)

<u>English Time</u>	<u>Swahili Time</u>
4:00 PM “hour ten in the afternoon” ( <i>saa kumi mchana</i> )	10:00 <i>mchana</i>
5:00 PM “hour eleven in the evening” ( <i>saa kumi na moja jioni</i> )	11:00 <i>jioni</i>
6:00 PM “hour twelve in the evening” ( <i>saa kumi na mbili jioni</i> )	12:00 <i>jioni</i>
7:00 PM “hour one in the evening” ( <i>saa moja jioni</i> )	1:00 <i>jioni</i>
8:00 PM “hour two at night” ( <i>saa mbili usiku</i> )	2:00 <i>usiku</i>
9:00 PM “hour three at night” ( <i>saa tatu usiku</i> )	3:00 <i>usiku</i>
10:00 PM “hour four at night” ( <i>saa nne usiku</i> )	4:00 <i>usiku</i>
11:00 PM “hour five at night” ( <i>saa tano usiku</i> )	5:00 <i>usiku</i>
12:00 AM (midnight) “hour six at night” ( <i>saa sita usiku</i> )	6:00 <i>usiku</i>

# SWAHILI

## Telling Time in Swahili (continued)

<u>English Time</u>	<u>Swahili Time</u>
1:00 AM “hour seven at night” ( <i>saa saba usiku</i> )	7:00 <i>usiku</i>
2:00 AM “hour eight at night” ( <i>saa nane usiku</i> )	8:00 <i>usiku</i>
3:00 AM “hour nine at night” ( <i>saa tisa usiku</i> )	9:00 <i>usiku</i>
4:00 AM “hour ten at night.” ( <i>saa kumi usiku</i> )	10:00 <i>usiku</i>
5:00 AM “hour eleven in the morning” ( <i>saa kumi na moja asubuhi</i> )	11:00 <i>asubuhi</i>
6:00 AM “hour twelve in the morning” ( <i>saa kumi na mbili asubuhi</i> )	12:00 <i>asubuhi</i>

The word *saa* is always included when telling time. Often, however, if the time of the day is not in question, the descriptive words can be dropped from the end, saying, for example, just “Now it’s nine o’clock,” *Sasa ni saa tisa*. (Of course, using

# SWAHILI

## **Telling Time in Swahili (continued)**

English time, this would be either “three o’clock in the afternoon” or “three in the morning.”)

Many parts of East Africa operate using both systems. When reading schedules or making appointments, always make sure you know whether the time is English or Swahili. Schedules sometimes list the times using both systems.

Social events usually run behind schedule, sometimes by two or more hours. It is usually expected that people will begin to show up well after the designated time. For business appointments, however, it is generally a good idea to arrive at the scheduled time.

# SWAHILI

## Swahili Script

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Swahili existed for centuries as an oral language. However, foreign influences had a significant effect on written Swahili. The earliest surviving written Swahili manuscript, dated 1728, is an epic poem written in the Arabic alphabet. Later during the 19th century, missionaries introduced the Latin alphabet as a way to distribute religious material in Swahili. These missionaries were also responsible for producing the first Swahili dictionary and for publishing the first Swahili newspaper, in 1895, using the Latin alphabet. In 1930 the Latin alphabet was adopted and standardized. Today the Swahili alphabet consists of 24 letters; the letters “c,” “q,” and “x” are not used and there is an additional letter, “ch.”

After an initial introduction to the spoken language, reading is integrated into the program starting with Unit Eleven. In these Reading Lessons you will learn to sound out the Swahili alphabet, starting with short words or combinations of letters, then progressing to words, word combinations, and short phrases, increasingly building in length until you will be reading complete sentences in context. The Swahili alphabet is systematically introduced

# SWAHILI

## Swahili Script (continued)

and you will learn to associate each letter with the sounds of the Swahili language. You will not, at first, be reading for meaning, but rather for sound/symbol correlation. Eventually, when the sound system is mastered, you will be able to look at known vocabulary and read for meaning. By the end of this course, you will be reading at the same level as you are speaking.

The reading items in the lessons have been selected especially to give you practice in the Swahili sounds and sound combinations. Your vocabulary acquisition will begin after you've learned the new, different sound system. You should read aloud, as directed. The process of saying the words out loud will reinforce and enhance your Swahili language acquisition and will help lodge the sounds of the Swahili language in your memory. In these Reading Lessons, you will learn to look at the Swahili alphabet with Swahili eyes.

There are twenty Swahili Reading Lessons which start at the end of Unit Eleven. These lessons are also combined and provided at the end of the

# SWAHILI

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## **Swahili Script (continued)**

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course. You may choose to do the Readings along with the units, or you may wait until you have completed the course and do them all together. Repeat the Reading Lessons as often as you wish. Instructions on how to proceed with the Readings are contained in the audio.

# SWAHILI

## Unit Eleven

1. baba
2. bibi
3. bado
4. basi
5. dada
6. dola
7. gani
8. kidogo
9. hapa
10. hapana
11. habari
12. Habari gani?
13. iko
14. huko
15. juma
16. jana
17. kiko
18. kitu
19. katika
20. kilomita

# SWAHILI

## Unit Twelve

1. la
2. lakini
3. lini
4. kulipa
5. Fatuma
6. fahamu
7. ninafahamu
8. juba
9. maji
10. moja
11. Marekani
12. mume
13. nane
14. ninataka
15. ninakupa
16. nitakulipa
17. pale
18. pesa
19. jioni
20. upesi



# SWAHILI

## Unit Thirteen

1. sasa
2. sana
3. sikiliza
4. za
5. tano
6. tisa
7. tayari
8. tunaweza
9. tuonane
10. vizuri
11. Si vizuri sana.
12. wako
13. wewe
14. wakubwa
15. yako
16. yetu
17. siyo
18. siwezi
19. zozote
20. zinatosha

# SWAHILI

## Unit Fourteen

1. aa
2. baada
3. chakaa
4. cheo
5. leo
6. chai
7. faida
8. Faida ya chai.
9. fedha
10. tafadhali
11. yangu
12. Fedha yangu.
13. mtu
14. mfano
15. Mfano wa mtu.
16. Mmarekani
17. Yeye ni Mmarekani.
18. nyanya
19. nyama
20. Nyanya ni Mmarekani.

# SWAHILI

## Unit Fifteen

1. au
2. dau
3. sauti
4. dhaifu
5. sauti dhaifu
6. kununua
7. mwaka
8. mwisho
9. mwisho wa mwaka
10. mwalimu / mfalme
11. mbele ya
12. Mbele ya mfalme.
13. choo
14. kiko
15. Choo kiko pale.
16. njoo
17. jogoo
18. njoo na jogoo.
19. Shikamoo.
20. Shikamoo mwalimu.

# SWAHILI

## Unit Sixteen

1. kuu
2. juu
3. Juu au kuu?
4. mjukuu
5. Mjukuu ni mwalimu.
6. ghali
7. bei
8. bei ya chai
9. Bei ya chai ni ghali.
10. ghafla
11. kwa
12. Bei ya chai ni ghali kwa ghafla.
13. mzazi
14. mzuri
15. nzuri
16. mzazi mzuri / chai nzuri
17. lugha
18. Kiingereza
19. Kiingereza ni lugha.
20. Kiingereza ni lugha nzuri.

# SWAHILI

## Unit Seventeen

1. kuna
2. ngazi
3. kuna ngazi
4. nguo
5. nguo nzuri
6. ng'ombe
7. ng'ambo
8. ngoma
9. ng'ombe / ngoma
10. Ng'ambo kuna ng'ombe?
11. hakuna
12. Ng'ambo hakuna ngoma.
13. nguo ghali
14. Mgeni wa ng'ambo.
15. unaongea
16. Ana nguo nzuri.
17. Mgeni wa ng'ambo ana nguo ghali.
18. arobaini
19. Hana ng'ombe.
20. Mgeni wa Marekani hana ng'ombe.

# SWAHILI

## Unit Eighteen

1. mti
2. ng'oa
3. chungwa
4. mchungwa
5. mngwana
6. Ng'oa mchungwa.
7. Mchungwa ni mti.
8. Mngwana ni mtu mzuri.
9. ugonjwa
10. Ugonjwa wa mti.
11. Mngwana ni mgonjwa.
12. maharagwe
13. yana
14. mchanga
15. Maharagwe yana mchanga.
16. bei ya maharagwe
17. Bei ya maharagwe ni ghali.
18. maji ya chupa
19. mtoto mchanga
20. Mtoto mchanga ni mgonjwa.

# SWAHILI

## Unit Nineteen

1. baba watoto
2. pamoja
3. huyu
4. mzee
5. Tunaishi hapa.
6. Mzee ana papa.
7. papai
8. anang'oa
9. Mzee anang'oa papai.
10. panda / banda
11. bandani
12. shamba
13. shambani
14. liko
15. Baba anapanda maharagwe.
16. Mzee anapanda juu ya banda.
17. Baba anapanda maharagwe bandani.
18. Baba yuko bandani.
19. Baba yuko bandani anapanda juu ya papai.
20. Baba na mzee wanapanda shambani.

# SWAHILI

## Unit Twenty

1. changa
2. janga
3. Mtoto ni mchanga.
4. jangwa
5. changwa
6. Jangwa la janga.
7. Mchanga wa jangwa.
8. Mtoto mchanga ana mchanga.
9. chanja
10. chanjwa
11. chanja / chanjwa
12. Mtoto mchanga alichanjwa.
13. Pesa zilichangwa.
14. toa
15. Toa doa.
16. Poa sana.
17. Baba anatoa doa kwa nguo.
18. thamini
19. dhamini
20. Baba alidhamini mzee.



# SWAHILI

## Unit Twenty-One

1. kuku
2. asubuhi
3. yuko
4. kikombe
5. Kuku yuko nyumbani.
6. Gugu liko shambani.
7. Kuna gugu na kuku shambani.
8. maneno
9. Kuku na gugu si maneno sawa.
10. kupata
11. haba / hapa
12. Hapa kuku ni haba.
13. adimu / hadimu
14. Kupata hadimu mzuri ni adimu.
15. uhaba
16. Hapa kuna uhaba wa hadimu.
17. ajali
18. hajali
19. Kuna ajali hapa.
20. Yeye hajali hata akipata ajali.

# SWAHILI

## Unit Twenty-Two

1. chache
2. tunachukua
3. Mchezo umechacha.
4. sisi
5. zizi
6. Sisi tuna zizi.
7. Ng'ombe wachache tu wako zizini.
8. Sisi tunachukua ng'ombe zizini.
9. fuka / vuka
10. fuma / vuma
11. Fuma wamevuma hapa.
12. Alimfuma nywele.
13. Jiko lilifuka moshi.
14. Mzee anafuga fuma zizini.
15. Tulipovuka mto tulifuka mvuke.
16. nafasi
17. mavazi
18. yanayofaa
19. Tukipata nafasi tutavaa mavazi yanayofaa.
20. Sisi tulivaa mavazi yaliyofaa.

# SWAHILI

## Unit Twenty-Three

1. pekee
2. Mzee alikuwa peke yake.
3. alinunua
4. nyeusi
5. Mwalimu alinunua nguo nyeusi.
6. mbuyu
7. mbuyu
8. Mbuyu anapanda mbuyu.
9. kimya
10. myahudi
11. Myahudi amekaa kimya.
12. raia
13. zuia
14. ghasia
15. Yeye ni raia wa Marekani.
16. Raia walizuia ghasia.
17. Raia walikaa kimya.
18. Sikiliza na urudie.
19. kulikuwa
20. Baada ya ghasia kulikuwa na kimya.

# SWAHILI

## Unit Twenty-Four

1. Mna watoto?
2. Ndiyo, tuna watoto watatu.
3. vijana
4. Vijana wawili na binti mmoja.
5. Watoto wangapi?
6. Tuna watoto watatu.
7. Kijana wa kwanza ni mkubwa tayari.
8. Kijana wa pili ni mkubwa sana.
9. Binti bado ni mdogo sana.
10. Mume wako yuko wapi?
11. Sijui, penye yuko.
12. Yeye hayuko hapa Kenya.
13. Yeye yuko Marekani.
14. Hatuishi Washington.
15. Hatuna watoto.
16. mwana wa kiume
17. Kijana yuko wapi?
18. Kijana anasafiri.
19. Anasafiri nchini Kenya.
20. Ameenda safari ndefu.

# SWAHILI

## Unit Twenty-Five

1. Una motokaa?
2. Ndiyo, mimi nina motokaa ndogo.
3. Nina motokaa kubwa ...
4. na familia kubwa.
5. Familia yako iko Kenya?
6. Hapana, mke wangu ...
7. na watoto wetu watatu ...
8. wote wako jijini New York.
9. Ninahitaji mafuta ya gari.
10. Tutahitaji mafuta ya gari.
11. Zaidi ya lita kumi.
12. Tuna motokaa mpya ...
13. na tunasafiri mpaka Naivasha.
14. Ni kilomita ngapi?
15. Mpaka Naivasha ni kilomita sabini tu.
16. Hapo si mbali sana.
17. Utakuja na mimi?
18. Unaweza kuja na mimi?
19. Ningependa sana ...
20. lakini leo haiwezekani.

# SWAHILI

## Unit Twenty-Six

1. Mke wangu yuko pale.
2. Mume wako yuko wapi?
3. Yuko hapa?
4. Mke wako hayuko hapa.
5. Mke wako angependa kunywa nini?
6. Yeye hajui.
7. Kuja hapa ndani!
8. Nimefurahi kukutana na wewe.
9. Unaishi mjini Nairobi pia?
10. Hapana, tunaishi mjini Mombasa.
11. Mume wangu hayuko hapa Kenya.
12. Amesafiri kwenda Afrika Kusini.
13. Anafanya kazi huko ...
14. na shirika lisilo la kiserikali.
15. Shirika hilo ni kubwa sana.
16. Na wewe? Unafanya nini?
17. Na shirika gani?
18. Unafanya kazi na shirika gani?
19. La Kimarekani.
20. Na shirika la Kimarekani?

# SWAHILI

## Unit Twenty-Seven

1. Barabara gani ...
2. inaenda mpaka Naivasha?
3. Ni barabara gani?
4. Nenda moja kwa moja.
5. Na kisha pinda kulia.
6. Hapana, pinda kwenda upande wa kushoto.
7. Chukua barabara ya mkono wako wa kulia.
8. Ninarudia tena.
9. Ni kilomita ngapi mpaka Nakuru?
10. Mimi sijui.
11. Ngoja kidogo!
12. Hiyo siyo barabara sawa.
13. Chukua ile barabara nyingine.
14. Na naenda moja kwa moja.
15. Hiyo inaenda moja kwa moja mpaka mjini Nakuru.
16. Mimi nina rafiki huko.
17. Nina marafiki wengi huko.
18. Ningependa kuwatembelea.
19. Wameishi mjini Nakuru kwa mda mrefu.
20. Karibu miaka kumi sasa.

# SWAHILI

## Unit Twenty-Eight

1. Leo siwezi kusafiri nawe ...
2. mpaka mjini Naivasha, ...
3. kwa sababu sina pesa, ...
4. kwa sababu sina nafasi, ...
5. kwa sababu sina motokaa mpya, ...
6. kwa sababu ningependa kufanya kazi, ...
7. kwa sababu siko peke yangu, ...
8. kwa sababu mkubwa wangu yuko hapa, ...
9. kwa sababu saa hizi ...
10. ningependa kula kitu, ...
11. kwa sababu leo jioni ...
12. bado ningependa kununua kitu, ...
13. kwa sababu sisikii vizuri, ...
14. kwa hivyo singependa kusafiri.
15. Lakini ... unasafiri lini?
16. Kama utasafiri kwenda ...
17. Naivasha kesho, ...
18. basi mimi ninaweza ...
19. kusafiri na wewe.
20. Nipigie simu baadaye!



# SWAHILI

## Unit Twenty-Nine

1. Ungependa kupiga simu?
2. Inawezekana?
3. Unaweza kunisaidia?
4. Kweli.
5. Mimi ninaweza kukusaidia.
6. Namba ya simu ni saba, sufuri, sita ...
7. mbili, tatu, tisa.
8. Nitarudia tena.
9. Mimi sina nafasi ...
10. ya kupiga simu.
11. Lazima ufanye kazi saa hizi?
12. Saa hizi siyo lazima.
13. Lakini...
14. kwa vyovyote ...
15. sina nafasi.
16. Pole!
17. Kutoka saa moja ya asubuhi ...
18. niko shuleni ...
19. kusoma, kusema, na kuandika.
20. Wewe unafanya kazi nyingi sana!

# SWAHILI

## Unit Thirty

1. Ningependa kununua kahawa ...
2. lakini leo siwezi.
3. Leo maduka yamefungwa.
4. Kwa nini yamefungwa?
5. Mimi sijui.
6. Lakini kesho ...
7. maduka yatafunguliwa.
8. Ugependa kununua nini?
9. Kahawa na vitabu.
10. Ningependa kununulia mke wangu na watoto wangu ...
11. zawadi pia.
12. Ninaweza kuchukua teksu ...
13. mpaka mjini Nairobi.
14. Kwa sababu saa hizi mjini, ...
15. maduka bado yamefunguliwa.
16. Lakini mji wa Nairobi uko mbali sana kutoka hapa.
17. Ni mwendo wa saa moja na teksu!
18. Ni kilomita nyingi!
19. Sawa basi, ...
20. nitangoja mpaka kesho!