

THE USE OF NEW WORDS IN THE KISWAHILI OF BUKAVU

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ABSTRACT: This paper aims at making an inventory of some new words that are already introduced and being used in the Kiswahili of Bukavu. Some native speakers are likely to fail understanding the meaning of some of the new words that are introduced in the language if they were not in the milieu at the introduction or birth of a new word. Those words can be used with the same meaning as in the original language or change the meaning. The different political conflicts in the Democratic Republic of Congo brought new words in the Kiswahili of Bukavu. I do not say that this work is a dictionary of the Kiswahili of Bukavu but a way of showing how the Kiswahili has undergone changes in Bukavu. This is due to new words which are taken here and there by people in their every day speech.

KEYWORDS: Change, vocabulary, communication, language, Kiswahili, People of Bukavu.

RESUME: Le but de ce travail est de répertorier les différents mots qui sont déjà introduits et utilisés dans le Kiswahili de Bukavu. Certaines personnes peuvent être incapables de comprendre les significations de ces nouveaux mots si ces derniers ont été introduits dans la langue lors de leur absence dans le milieu linguistique. Nous avons des mots qui sont introduits dans le Kiswahili de Bukavu suite à la situation conflictuelle en République Démocratique du Congo. Les mots introduits dans la langue peuvent garder la même signification de la langue d'origine ou bien avoir une autre signification différente de la langue d'origine. Ce travail n'est pas un dictionnaire du Kiswahili de Bukavu mais un moyen de montrer comment le Kiswahili de Bukavu est entre de subir de changement suite aux nouveaux vocabulaires empruntés. Ces mots sont utilisés dans le langage des habitants de Bukavu.

MOTS-CLEFS: Le changement, vocabulaire, communication, langage, kiswahili, habitants de Bukavu.

1 INTRODUCTION

1.1 BACKGROUND

In the same manner as human beings, a language is born, grows up, and dies. When growing up, a human being undergoes some biological and environmental changes. A language, on the other hand, takes words from other languages when it is growing or people give new meanings to the existing words according to generations or events. By doing so, they do not go out of the main aim of a language which is communication.

These existing words can be used in a codified way or exactly in the same way as they are used in the original language where they were borrowed. Only the spelling and pronunciation may change.

The Kiswahili speakers of Bukavu have acquired some new vocabulary words that they are nowadays using in their every day speech. Some words take their origins in events such as the repeated wars and rebellions in the Democratic Republic of Congo and others may be borrowings from other languages with connection to contexts that people are living in. I have to mention here that Bukavu is a multilingual society where more than twenty languages are spoken according to the ethnic

groups that live in Bukavu. They use these words in their speech and I believe that if anyone who has been absent in Bukavu since the 1996's arrives, he may encounter difficulties to guess the meaning of some sentences whenever these new items are introduced in.

1.2 PROBLEM

The Kiswahili of Bukavu has become difficult to understand for people who know standard Kiswahili. New words from local languages are introduced in Kiswahili that the actual meanings of those new words are only understood by Bukavu citizens. A single word may confuse a listener until he/she misses the whole message. Some old people hardly understand the Kiswahili which is spoken by young people in Bukavu. Users do not use these new words with the objective of confusing the listener but facilitating themselves when speaking.

1.3 HYPOTHESIS

People who do not know the local languages of Bukavu are likely to fail guessing the meaning of some words when Bukavu people are using Kiswahili. Those new words may be hardly understood by old people when they are talking with young people. Young people are actually the ones who borrow the majority of words from other languages. The new words which are used in the Kiswahili of Bukavu would be the origin of some misunderstanding when people are communicating especially if it is a case of an outsider and a Bukavu native who lives in the multilingual community of Bukavu.

1.4 RESEARCH DESIGN

In this paper, I am going to present the different words which are nowadays used in the Kiswahili of Bukavu and attempt to give the meanings or contexts in which these words are used. The everyday life of Bukavu people usually influences the introduction of new words in their speech, i.e words are introduced according to life contexts. In order to gather the data for this paper, I have joined the different groups of Bukavu inhabitants especially pupils, students, soldiers, barmen and their clients...and people in overpopulated places of Bukavu such as Nyamugo, Buholo, Gyamba, Muhungu, markets and hospitals. I also got some words of my corpus from radio shows, debates and news from radio stations which have the departments of the so called "Easy Kiswahili". During the presentation of the data, I am going to give the literally meaning of the word from the original language and then after give the actual meaning that is considered by Bukavu people. Short sentences or expressions will be given to elicit every word.

Some words and expressions were gathered during talks or conversations among people and then I could add them on my corpus. During the analysis, words are written as they are pronounced in Kiswahili of Bukavu even if intonation marks and accents are not represented.

2 PRESENTATION OF THE DATA

The following are the words that make the corpus of this paper. After the presentation of the corpus I will start analyzing each word or expression. The corpus is not present by following the alphabetical order: misiyo, kope, kuigula, fendere, kudumba, kushana, depite, afande, kibonge, kadogo, manyata, chai, mushosi, lusakoshi, vodo, kukotola, chombo, monike, noko, lengema, nyumba kumi, mya, bileyi, mukaushi, kajoriti, kujiponda, kuboke, nganda, bitogondo, getre, kibiele, kobele, made, bisoka, kurwinja, muhya, mbuguma, mabombase, kumwanga, kujipepa, kuniga, kushota, kudoda, kusobeka, kizima, kumeza, kumira, murhimbo, kurhimba, kurapuka, seksi, bisodo, mete, kujichana, kuganga, kulema, kushongoza, kudemare, poposha, kapenge, kagozi, kabanga, kugotomera, kuguluza

3 ANALYSIS OF THE NEW VOCABULARY WORDS

1. **Misiyo:** The word takes its origin in both French and English, une mission or a mission. Bukavu speakers of Kiswahili do not consider the literal meaning of the word. For these last, **misiyo** means something which is useless, a sorcerer who must be killed and vanish.

This word is mostly used by people when they are running after a mad dog, a witch, a robber or anyone with an ill-bread behavior in the society of Bukavu. It is possible to hear people saying: -*"Tuta uwa ile misiyo leo."* This sentence means literally *"We are going to kill that mission."* Truly speaking a mission can neither die in French nor in English but the reality is that *"We are going to kill that bad person today."* The new item **misiyo** is used by all people who are connected to the everyday speech of Bukavu people in kiswahili. **Misiyo** means again an object. *"Nipatie ile misiyo yangu."* Means *"Give me*

my staff." The speaker does not want everybody to know about the object he is mentioning reason why he uses the vocabulary word **msiyo**.

2. **Kope:** This item means an object that is neglected. People in Bukavu use the word kope even for human beings simply to show that they neglect them. In the utterance "*Mu nioneye kwa iyi kope*" which literally means "*Look at this object.*" This may be said by a grown up girl who finds that a small boy is attempting to woo her or plans to beat her. The grown up girl says this to express her astonishment or to show how much she looks down on the small boy.
3. **Kuigula:** The word is a borrowing from Mashi, one of the local languages in Bukavu, which means "**to open**". The item is used in Kiswahili of Bukavu instead of the original word of standard Kiswahili "**kufungua**" in contexts of wedding ceremonies. According to Bukavu citizens, after the wedding ceremonies the family of the maiden should visit her the following day after the marriage.

In the sentence "*Leo njo tutaenda igula kwa papa Safari*" that literally means "*It is today that we are going to open at Safari's.*" Actually the sentence is not understood by an outsider but understandable by Kiswahili speakers of Bukavu as they know the new word is used in their every day speech.

4. **Fendere:** A person especially a strong and young man/woman who steals people properties by tricking them. Most of the time, tonight, he/she uses knives, guns or big sticks with long nails to harm people. He/she rarely gets in people's houses but waits for them along the path or roads in darkness. This word appeared in the speech of people during the great insecurity which was reported in Bukavu. "*Ule garso ni fendere.*" This sentence literally means "*that boy is a smuggler, robber or bandit*". The word **fendere** is used in Kiswahili of Bukavu to mean anyone who steals. People put aside the original word of standard Kiswahili "**mwizi**".
5. **Kudumba:** A verb phrase that takes its origin in Mashi. It is nowadays used in Kiswahili of Bukavu. In its original language, it means going here and there to find out people who are drinking beer so that they may help with a glass of beer. **Kudumba** in Kiswahili of Bukavu means to find out places where people are eating or drinking and you plead for a help. For example in the sentence "*Magujo anapendaka dumba saana*" the speaker says that *Magujo likes going everywhere to look for people who are eating or drinking so that they can give him*. They seem forgetting the Kiswahili phrase "*kuzunguluka ndani ya vilabu*" and they prefer **kudumba** to shorten things.
6. **Kuhemba:** this verb phrase comes from Mashi and it means in this local language to reward someone. Actually the verb is used in Bukavu in a context which seems to be related to the Mashi meaning, that of rewarding. Some days after giving birth to a new baby, the family of the women visits her by bringing a goat and other presents. When someone says in Bukavu "*Tutaenda hembra Nyota siku ya Mungu*" he/she means "*we are going to visit Nyota on Sunday as she has given birth to a new baby.*" The verb "**Kuhemba**" keeps the same meaning of rewarding but in a special case of rewarding a woman who has given birth in the Kiswahili of Bukavu.
7. **Kushana:** It literally means to pack. This verb phrase is a borrowing from Mashi. The verb phrase **Kushana** is used by Kiswahili speakers of Bukavu in the context of food during a ceremony or any reception. After being full, people of Bukavu pack the remaining food in their bags for the next usage at home. It is a good sign that proves that the ceremony organizer had much food. "*Tulikula hadi kushana*" literally means "*We ate until we packed food*". The speaker does not use the standard Kiswahili of "*Tulikula hadi tuka beba chakula nyumbani*" but the verb **kushana** to replace a whole phrase "*kube bachakula nyumbani baada ya kushiba*". It is easy to hear the utterance "*chakula ikomingi wakupenda kushana ashane*" during ceremonies in halls of Bukavu which literally means "*food is too much that anyone who wants may pack some for him/herself.*"
8. **Depite:** The noun phrase **depite** comes from both English and French where we have **deputé** and a **deputy**. This word is used in Kiswahili of Bukavu to mention somebody who walks without stopping just for useless talks, a vagabond. They see in the **depite** the behavior of deputy during the campaign rally, how they walk day and nights to convince people to vote for them. For example in the sentence "*Ule dada anakuwaka depite, hauwezi mukuta kwabo saa iyi.*"
Literally the sentence means "*That sister is a deputy. You can't see her at her house this time.*" The real meaning in Kiswahili of Bukavu is "*That girl is a vagabond that you cannot meet her at home now.*"
9. **Afande:** This noun phrase came in the Kiswahili of Bukavu with the arrival of latter president Desire Kabila and his allies. It was used for any high ranked soldier. Bukavu people kept the word with the same meaning but usually use it when they want to use flattery on any soldier. "*Afande urumia uyu mtu.*" This sentence means "*Officer, forgive this person.*" The word "*komanda/kamanda*" to mean a high ranked soldier in Bukavu is still used by people when talking to Congolese soldiers but when it is a case of a munyamulenge soldier, a rwando-congolese soldier, and citizens use the item "**afande**".

The banyamulenge soldiers are the ones who introduced this vocabulary word in the speech of people. Nobody taught people the meaning of this vocabulary word but they learnt it by observation and contextualization.

10. **Kibonge**: The word functions as a qualifying adjective. It means any fat man/woman. It is nowadays used by people to copy the banyamulenge who use it to call fat people. "*Nilisha kuwa kibonge*" which literally means "*I have become fat*" could be said before "*Nilisha nenepa*" that is standard got a new way of being expressed by the help of the adjectival phrase "**kibonge**". Many fat people in Bukavu consider this new way of calling them as an insult.
11. **Kadogo**: It is a noun phrase that comes from the adjective **kidogo** that literally means small. **Kadogo** is used to denote child soldier among banyamulenge troops. This word is nowadays used in the lingua franca of Bukavu to mention any child whose name is unknown. For instance in the sentence "*Kadogo, kuya apa*" which literally means "*Child, come here*" the word **mutoto** is replaced by **kadogo**.
12. **Manyata**: When I consider the context in which Bukavu people use the word **manyata**, it means a small house that is poorly built in herbs and a piece of sheeting where Congolese soldiers live. Kiswahili speakers of Bukavu use this vocabulary word to look down on someone's house. One can say "*Uli jengaka manyata. Iyi haiko nyumba.*" Actually this means "*You have built a small and poor house. This is not a house.*"
13. **Chai**: The noun phrase **chai** literally means "**tea**". When speaking in Bukavu the word **chai** is used in another context which means nothing or not good at. In the utterance "*Uko chai*" the speaker says that you are nothing. "*Mina kuwaka chai mu kutembea na migulu*". He means "*I am not good at walking on foot*". The verb phrase "**to know**" is replaced by the word **chai**. Bukavu people who only consider cassava bread as their main food consider tea as nothing.
14. **Mushosi**: This noun phrase comes from Mashi and it literally means **old man**. In Kiswahili of Bukavu this noun phrase is used with a meaning which is closely the same as in the language where it comes from. **Mushosi** in Kiswahili of Bukavu means any powerful, respectable or rich man. The actual meaning does not depend on the fact of being old.

For instance a student who is supposed to be late may ask his comrade in Kiswahili: "*Mushosi haya ingia?*" which literally means "*Is the old man inside yet?*" This student says this to show how much he considers the teacher that he is asking about. The teacher may be old or not. Many husbands are called by their wives **Mushosi** to show how much they respect them even if they are still young.

In the sentence "*Renio haita anza na mushosi haya kuya*" that means "*The meeting cannot start as the old man has not yet arrived.*" **Mushosi** in this context may be the richest person of the family. Though he may or not be the senior son as he is rich, people use flattery by calling him **mushosi**.
15. **Lusakoshi**: In **lusakoshi** there is the noun phrase **sakoshi** and the adding of **lu-** that function as a quantifier. **Sakoshi** comes from a French word, **sacoché** that means **bag**. **Lu-** plus a noun in Kiswahili expresses a negative meaning of being too big. For example "*luinchi*" refers to a very big and disordered country. Then **lusakoshi** literally means a **big bag**. **Lusakoshi** in the speech of Bukavu people means a masculine concubine. It is possible for a girl to have a young man that she truly loves but this one is poor. As the young man cannot be able to buy her everything she may be in need, the girl looks for a rich old man to sponsor all her needs. With the old man who is called **lusakoshi** there is no love. It is only an exchange of sex with money. In the sentence "*Lusakoshi lwake njo luna anzaka bakulisha*". The literal meaning is "*Her big bag is nowadays feeding all her family*". The exact meaning of this speech is "*Her concubine is nowadays feeding all her family.*"
16. **Vodo**: This word is used in Kiswahili of Bukavu. It means **buttock**. People use it instead of "**tako**" from standard Kiswahili that is known wherever Kiswahili is spoken. The vocabulary word **vodo** is easily used in the speech of Bukavu people while "**tako**" which is standard Kiswahili seems to be a taboo word. For example in the utterance "*Uyu fiye iko na vodo ya kabambi*" the speaker mentions "*This girl has big buttocks*"
17. **Kukotola**: A verb phrase which is a borrowing from a Lingala verb phrase "**kokota**" that literally means "**to get in**". The verb keeps the same meaning but in a strict way that I explain hereafter: Sometimes a woman/man can put on big or small underwear. After some movement or during the walk, the underwear can leave naked one buttock by getting in the so called line that separates two buttocks. The verb phrase **kukotola** is used in Kiswahili of Bukavu to mean the action of removing the part of the underwear from the line between two buttocks. It is possible to hear a girl saying to her friend "*Chunga kwanza nikotole njo tuendele*" this means "*Wait for a moment, I remove the part of the underwear from the line between my pair of buttocks.*"
18. **Chombo**: This word literally means an instrument. The meaning has been changed in Bukavu. It is nowadays used in a specific way to mean **a telephone**. **Chombo** came in Kiswahili of Bukavu from the language of soldiers who were calling

- their communication apparatus **chombo**. From these soldiers of later president Desire Kabila ways of calling their Motorola, people started using the word **chombo** to mean telephone. In the sentence "*Niletee ile chombo yangu ni ite mama yako.*" The speaker means "*Bring me my telephone that I call your mother.*" It is possible to guess the context and find that it is a father who is talking to one of his children.
19. **Monike**: It used as a qualifying adjective that refers to the color of someone's skin. It actually means somebody who is brown. The meaning came from the fact that the Monuc UN organization was full of white people who are commonly called bazungu. Instead of calling them bazungu, people started calling them **monike**. Nowadays in Bukavu **monike** means someone who is brown. The term is mostly used for people who change the color of their skins by using lotions which contain hydroquinone. You may hear a woman or girl saying "*Nilisha kuwa monike*" it means "*I have become a white woman/brown*". It is clear that the majority of women like having brown skins.
 20. **Noko**: This word comes from Lingala which is one of the national languages in the Democratic Republic of Congo. It literally means uncle. People in Bukavu use this word to mention a Rwandese especially one from the tutsi ethnic group. According to a legend all Rwandese are said to be uncles of Bashi. Instead of people using the word **mujomba**, they prefer **noko** to distinguish the true uncle from that one of the legend. The term **noko** also refers to somebody who is ill-hearted. For example in the sentence: "*Ba noko balingiya leo tena busiku*" the speaker says that "*Tutsi soldier have entered in the Democratic Republic of Congo once again tonight.*" Another one may say "*Uko na roho mubaya sawa noko.*" He means "*You are ill-hearted as a tutsi*".
 21. **Lengema**: this noun phrase comes from Mulenge which is a group of hills where the banyamulenge came from to make themselves known by using guns. People use the word **lengema** instead of munyamulenge to darken the meaning as they are always afraid of the banyamulenge. Everybody knows that all banyamulenge are soldiers. For instance in the sentence "*Mina ogopaka balengema sana.*" The speaker means that he is always afraid of banyamulenge.
 22. **Maibobo**: A word which is used in Kiswahili of Bukavu to mean a street child. The word arose in the speech of Bukavu people because of social and security situations in the 1997's as so many families were unable to send their children at school. Children who lost both parents because of the war or whose parents separated when the mother was raped by fighters remained helpless then decided to join the street of Bukavu. For example: "*Utakuwa maibobo kama hausome.*" It literally means "*You are going to become a street child if you do not study.*"
 23. **Nyumbakumi**: It is a noun phrase that literally means "**ten houses**". The word was brought in kiswahili of Bukavu by Kabila's system of ruling where should be a person who must be informed about the security situation of every ten houses and then report every morning to local authorities. People rapidly acquired the term **nyumbakumi**. It is nowadays used to mean **a vagabond**. They consider any person who goes here and there looking for useless pieces of news for the sake of doing so as **anyumbakumi**. People always use the term to mention those women/girls who like gossiping about others in a negative manner. "*Usizowe ule nyumba kumi*". The speaker says "*Do not befriend that vagabond.*"
 24. **Mya**: This noun phrase means **hunger**. Mostly used by young people and students. In the sentence "*Mya ita niuwiya mwa iyi nyumba.*" This sentence actually means "*Hunger will kill me in this house.*"
 25. **Bileyi**: A noun phrase that means **food**. People usually use this word instead of **chakula** which is normally standard Kiswahili. "*Hatuna tena bileyi mwa iyi nyumba*" the speaker means "*We have no food in this house*".
 26. **Mukaushi**: A noun phrase which takes its origin in kiswahili. It comes from the verb "**kuausha**" that literally means "**to dry something**". **Mukaushi** means **a young robber**. The fact of being a young robber has no relationship with drying something. He is named so because he does not have the possibility to steal but he only comes after pick pockets. When they steal something, they only give him a very small part so that he cannot report. For example: "*Bakaushi nabo ni bamwizi.*" The speaker means "*Children robbers are also robbers.*"
 27. **Kajoriti**: This noun phrase comes from the English word casualty which means damaged. Actually kajoriti means anybody with a handicap that does not allow him/her walking properly in Kiswahili of Bukavu. Citizens got this word from the banyamulenge soldiers who were calling people with handicaps as **kajoriti**. In the sentence "*Iyi vita ilifanya batu bamingi bakajoriti*". The utterance means "*This war has made many people invalid.*"
 28. **Kujiponda**: A verb phrase that is used in kiswahili of Bukavu. It means to stay calm/to shut up. People use it in Bukavu instead of the verb phrase **kunyamaza**. For example: "*Tujiponde apa tusikie byenye atasema*". The speaker means "*Let us stay calm here so that we listen to what he is going to say*".
 29. **Kuboke**: it is a verb phrase which means to drink in the Kiswahili of Bukavu. People use it in a specific way of drinking beer. When a Bukavu citizen hears somebody who uses the verb phrase **kuboke** he/she directly knows that it is drinking

beer. It is impossible for someone who drank Fanta, water or milk to use the verb **kuboke** because it is directly related to drinking beer. In the sentence "*Jana tuliboke bya hatari*" the speaker says "*Last time we drank much beer*".

30. **Nganda**: a noun phrase from Lingala that literally means a pub, small house in which beer is sold. **Kilabu** is rarely used in the everyday language in Bukavu while it is standard wherever Kiswahili is spoken. For instance: "*Tuliboke jana mwa ile nganda*". This sentence means "*We drank beer last time in this pub.*"

31. **Bitogondo**: A noun phrase that is used in Kiswahili of Bukavu to mean cooked intestine of a pig. This special kind of meat is cooked without oil but only salt and onion. People eat **bitogondo** when they are drinking beer in popular pubs of Bukavu. For example: "*Napendaka bitogondo na ndizi.*" It means "*I like the pig intestine with bananas.*"

32. **Getre**: Noun phrase. It means the meat of pig in the speech of Bukavu people when they are using Kiswahili. "*Jana tulikula getre*" means "*Last day we ate the meat of a pig*".

People liked eating this kind of meat because it was cheap. Nowadays, as it got many fans, **getre** is expensive as the meat of a cow.

33. **Kibiele**: Noun phrase. It means a small ceremony that takes place at home when a woman gives birth to a new baby. It mostly takes place the day when the baby arrives at home from the hospital. In the sentence "*Tuta enda kukibiele kwa Sarah*" the speaker says "*We are going at a small ceremony as Sarah has given birth.*" Men were not attending such a ceremony but nowadays some are trying to join themselves to women when feasting.

34. **Kobele**: This noun phrase comes from the trade mark of a popular milk powder named cowbell. According to Bukavu people and their Kiswahili, **kobele** means big breast. In the sentence "*Uyu fiye iko namakobele*" the speaker means "*This girl has big breasts.*" The fact of having big breasts for Bukavu women is negative. You may easily hear two women quarrelling and one says "*Nda kukokota bile bimakobele*" which means "*I am going to pull you those big breasts.*" The standard word of Kiswahili "**Maziba**" is put aside and "**kobele**" is used in the everyday speech.

35. **Lelelele**: Noun Phrase. It comes from a popular song which was sung by a famous musician, Mr. Ngyama Makanda Werrason. This musician selected dancers with big breasts to dance his song. When the word lelelele is sung, those dancers could dance by shaking their big breasts. Nowadays in the Kiswahili of Bukavu "lelelele" means "big breast" which sounds as a way of mocking at women or girls with big breasts. In this sentence "*Haiko ma lelelele!*" the speaker shows that he/she is astonished with big breasts.

36. **Made**: Noun phrase. It comes from the English utterance "Made in..." In Kiswahili of Bukavu, **made** means "**new fashion or best goods**". People use the word made in markets or shops to urge clients buying their goods. "*Iyi ni made ya kweli.*" The speaker means "*This is the best/new quality of...*"

The word is also used when people are praising the maiden during the wedding ceremony. "**Made jone**" to mean "the maiden is beautiful and brown."

37. **Bisoka**: Qualifying adjective. It comes from kirega and it literally means good. This borrowing has kept the same meaning as in kirega but people use it in different contexts. "*Iyi pombe iko bisoka sana*" means "*This beer is very good.*"

38. **Kurhwinja**: This verb phrase comes from Mashi. It means to become fat and shine. It is used when people are talking about a newly married woman who becomes fat or shines after leaving the bachelorhood. The same verb phrase is applied for a woman who has recently given birth. She is supposed to get fat after giving birth. The new baby was occupying a big place in the womb that mother was no longer eating properly. After giving birth she is able to eat because there is now a new place for food reason why she should get fat. In Bukavu, it is shameful for a husband if his wife keeps on being slim after giving birth. People prefer using the verb phrase Kurhwinja instead of **Kunenepa** or **kunona** from standard Kiswahili. *Ulisha rhwinja iyi masiku.* The sentence literally means "*You have become fat these days.*"

39. **Muhya**: This noun phrase comes from Mashi. It literally means "a newly married". This noun phrase kept its original meaning of Mashi in the Kiswahili of Bukavu. People use the vocabulary word "muhya" in their speech to mean "a newly married". In the sentence "*Muhya haya lamuka.*" The Kiswahili speaker of Bukavu means that "The newly married is not yet waked up."

40. **Mbuguma**: The noun phrase mbuguma is used in the Kiswahili of Bukavu to mean "a mature and responsible woman". It comes from Mashi where it has the exact meaning as the one that it has been given in the Kiswahili of Bukavu. In the sentence, "*Mama yako Alisha kuwa mbuguma*", the speaker means "*Your mother is already a mature and responsible woman.*"

It is easy to see that the noun phrase “mbuguma” stands for two adjectives in English, that of “mature” and “responsible” woman. When this vocabulary word is produced, the hearer does not refer to a mature and responsible man but directly to a mature and responsible woman.

41. **Mushamuka:** This word seems to be the masculine of the noun phrase “mbuguma” that I have mentioned above. In the speech of Bukavu people *mushamuka* means “a mature, respectful and responsible man”. People always consider a *mushamuka* a reference. You may easily here people when they are advising a young man who has misbehaved saying, “*Kuwa sawa mutoto wa mushamuka.*” They literally mean, “*Be as a child of a mature, respectful and responsible man.*” The noun phrase *mushamuka* from Mashi is used in the Kiswahili of Bukavu with the same meaning that it has from Mashi. It is easily understood by Kiswahili speakers of Bukavu.
42. **Kumwanga:** *Kumwanga* comes from standard Kiswahili and it means “to pour”. Bukavu people do not only use the standard meaning of *kumwanga* but also extend the meaning to other contexts. The verb phrase *kumwanga* also means “to ejaculate” in the Kiswahili of Bukavu. In the sentence “*Nilishindwa kumwanga*” the speaker means that he failed to ejaculate. People use the same verb phrase to mean the verb “to lie”. When a Kiswahili speaker of Bukavu says “*Una ni mwanga*”, he means “*You lie on me*”. He actually does not want to use “*kudanganya*” which is standard for every Kiswahili speaker. In Bukavu students and pupils use the verb **kumwanga** to express the concept of making mistakes in a language when speaking. “*Ule mwalimu ana mwangaka saana*”. In this way the speaker means that “*That teacher always makes language mistakes*”
43. **Kujipepa:** This is a verb phrase from Kiswahili and it literally means “to fan oneself”. Bukavu people consider somebody who fans him/herself a boastful one and who tells lies to praise him/herself. “*Ule bwana ana jipepaka sana*”. The speaker means “*That man always praises himself*”. **Kujipepa** actually means *to praise oneself, brag or blowing his own trumpet*.
44. **Kuniga:** It is a verb phrase from Mashi. *Kuniga* means “to strangle”. This Mashi verb phrase does not change its original meaning when it is used in Kiswahili of Bukavu. In the sentence “*Ali tafuta ni niga*”, the speaker means “*he wanted to strangle me.*” He puts aside the Kiswahili verb phrase and prefers the Mashi one. In some contexts people use the verb “*kuniga*” to mean to “astonish”. In the sentence “*Una ni niga*” the speaker means “*You astonish me*”
45. **Kushota:** A verb phrase of Kiswahili which means “to fetch”. In Kiswahili of Bukavu the meaning of this verb is extended to drinking especially drinking beer. People use the verb phrase “**kushota**” to express the concept of drinking much beer. For example, in “*Baba yako ana shotaka sana.*”
- The speaker means that “*Your father drinks much beer*”. A standard Kiswahili speaker may fail to get the message that the speaker conveys in his sentence.
46. **Kizima:** This noun phrase that is used in the Kiswahili of Bukavu comes from the adjectival phrase “*muzima*” which literally means “full or whole”. “*Kizima*” means a full bottle of beer. “*Nilimaliza kizima njo nika lala*”. This sentence literally means “*I finished a full bottle of beer then I went to sleep.*”
47. **kumeza/mira:** These two verb phrases literally mean “to swallow”. “**Kumeza**” comes from Kiswahili while “**Kumira**” comes from Mashi. In Kiswahili of Bukavu, people use the verb phrase *Kumeza* to mean “to swindle”. They consider that it is difficult to get back something which is already swallowed. The verb phrase is always used when people want to show that something which was taken or given will never be seen or given back. People actually do not consider the exact meaning of *kumeza* from standard Kiswahili. “*Ulisha nimeza makuta yangu*”.
- This sentence may be literally translated as “*You have swallowed my money*”. It is impossible for somebody to swallow money. The speaker wants to show that he has no hope to get back what has been taken from him or her.
48. **Murhimbo:** A noun phrase from Mashi. It comes from the verb *kurhimba*. In Mashi “*kurhimba*” is used by Bukavu sellers when they put goods at market but they miss even some people who can only ask them the price. When sellers say “*Murhimbo tu njo iko mu soko.*” They want to express the idea that they did not sell even a cent. Actually the expression is used for old girls who are not yet married. In the sentence “*Ule dada alishaka rhimba, hana ata wa yambo*” the speaker means “*that girl does not have even a boyfriend to greet him*”. The girl is considered as goods and the fiancé the buyer.
49. **Kurapuka:** This verb phrase has been introduced in Kiswahili of Bukavu due to Kiswahili rap music which is nowadays played in every corner of the town. When playing rap music, singers always sing as if they were speaking with a high speed. People always use the verb “*kurapuka*” when they want to say that someone is speaking with a high speed. In the sentence “*Iko na rapuka tu, misisikie kitu.*” Actually the speaker does not mean that he is singing rap music but he means that “*the person is only speaking rapidly that he doesn't understand anything.*”

50. **Seksi:** This adjective comes from English, “sexy” and it means sexually exciting or sexually attractive. For Bukavu people, this adjective does not mean to be sexually exciting or attractive. It actually expresses the concept of being “rare or invisible”. This adjective is mostly used by girls in their speech. “*Ulisha kuwa seksi*”, this girl tells her friend that she has become invisible or rare. Boys may use this adjective among themselves just to provoke one another.
51. **Ku demare:** it is a verb phrase which comes from French, demarer which means “to start a car or an engine”. The word is used in Kiswahili of Bukavu to mean the verb to “provoke”. Actually the users consider someone who is calm as a car or an engine which is not on. When it is started it makes noise. In the same way Bukavu people say “*Nda ku demare*” when they mean “*I am going to make you speak.*” Most of the time it is in a negative way.
52. **Poposha/Kapenge:** This noun phrase is used in the Kiswahili of Bukavu to mean someone who likes to know and talk about other people. It is mostly used by women when they are mentioning a given woman/girl who goes from house to house with a story about someone in a way of criticizing him or her.
53. **Kagozi/Kabanga:** this noun phrase comes from Mashi, the language of the main group of Bukavu citizens. “Kagozi” comes from “Muguzi” which means a “string”. It is the same case for “kabanga”. “Kabanga” also comes from “Mubanga” which means a “string”. These two synonyms are used to denote someone who kills persons by hanging them with a rope. After killing a person he sells the rope to a group of people who use it for magic issues. It is believed in Bukavu that the rope which has been used to hang someone is important in business making. According to some people, if one ties a piece of the rope that had been used to kill a person on his boat or taxi, he easily gets clients. In one word, the rope is question is the origin of fortune. In the sentence “*Uyu papa ni Kabanga*” the speaker means that “*This daddy uses ropes to kill people*”. These two synonyms came in the Kiswahili of Bukavu when this practice was reported in different places of the town. The practice, kabanga/kagozi, is no longer reported because of the municipality which reinforced security in all corners of the town. Children and women were the most victims.
54. **Kugotomera:** This verb phrase comes from a Mashi verb phrase “Kugorhomera” which means to swallow a given drink in rapid manner until you empty the container. “Kugotomera” keeps the same meaning as in Mashi when it is used in Kiswahili of Bukavu. “*Nili gotomera ile pombe yote.*” The speaker means that “*he/she has swallowed all the beer*”
55. **Kuguluza:** “Kuguluza” comes from Mashi. It is used in the Kiswahili of Bukavu when people are trading. It express the concept where the seller and the buyer agrees upon a given amount of money for goods but there comes in another buyer who excludes the first buyer by adding money to the seller to get the goods. In the sentence “*Ali niguluza zile mboga*” the speaker actually means that “*He/she paid much money than I did and bought those vegetables.*”

4 INTERPRETATION

Kiswahili in Bukavu has undergone some changes and I believe that the Kiswahili that is spoken in Bukavu may be considered as a dialect of standard Kiswahili. The corpus that I have presented shows how much the Kiswahili of Bukavu is not widely opened to somebody who does not live in the multilingual society of Bukavu. Sentence structures are respected though the use of those new words. People in Bukavu do not consider their Kiswahili as being lower because it is the one that is used by politicians and administrative authorities. They consider them references. This Kiswahili is used during radio programs and news. People always call their Kiswahili as “easy Kiswahili”. These words hardly appear in the speech during church service. Church services are done in standard Kiswahili that people hardly understand because of some difficult words. It is not easy to hear a given preacher saying “*Bamasta mina baambia kama Petro alikuaka kibonge*” which literally means “*Brother I tell you that peter was fat*”. In church services one may hear “*Wandugu wapenzi nawaambieni kwamba Petro alikua mtu munene*”. Somebody who does not live in Bukavu may easily fail to guess the meaning of some sentences in a speech whenever a single word of the Kiswahili of Bukavu is used.

Bukavu people always have problems when they speak their Kiswahili out of their town. Though they adapt themselves to a new milieu, they firstly face difficulties because of some words. The case which I may mention is that of Bukavu business men. When they travel in Kiswahili speaking countries such as Kenya and Tanzania; they are not easily understood especially when they use words which are not used in standard Kiswahili. I do not say that the Kiswahili of Bukavu should not be considered with its words which are not actually used in standard Kiswahili. It should be considered a dialect of standard Kiswahili as it serves as a medium of communication for a whole community that uses Kiswahili as their lingua franca. Some of the new vocabulary words that are introduced in the Kiswahili of Bukavu keep their original meaning even if people try to transform the pronunciation. The majority of words which are used are from local languages. Mashi which is one of the local language and with many speakers dominates over other languages if we consider the corpus and the origin of each word.

5 CONCLUSION

In this piece of work, I have attempted to make a list of noun phrases, verb phrases and some qualifying adjectives which have been recently introduced in Kiswahili of Bukavu. What I have found out from this study with the help of my informants is that Kiswahili of Bukavu has already got some new other words which are used by people in different contexts.

These words cannot be understood by someone who speaks standard Kiswahili if he does not live in Bukavu. The majority of these words come from local languages which are spoken in the multilingual society of Bukavu. Other words have only intruded the speech of people without knowing their origins. I believe that a single word may confuse a hearer during a speech. If he does not know the meaning, it may remain a code for him. Only people who know the meanings and contexts in which those new words are used may communicate among themselves. Bukavu people do not use these new vocabulary words to confuse their receivers but just for communication. The inventory of new words in Kiswahili of Bukavu that I have made is neither the first nor the last but people should go on making pieces of research and find out more changes that Kiswahili of Bukavu is undergoing.

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