



Papers presented during the first conference on the

**HISTORICAL ROLE OF IRANIANS
(SHIRAZIS)
IN THE EAST AFRICAN COAST**

2nd - 3rd February 2001



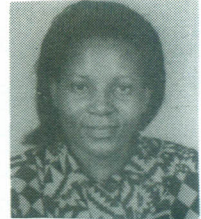
*Cultural Council of the Embassy of I.R.
Iran, Nairobi*

The Contribution of Persian Language to Kiswahili Phonology and Lexicon

*By Miriam K. Osore and Pamela M .Y. Ngugi
Department of Kiswahili and African Languages
Kenyatta University*



Miriam K. Osore



Pamela M .Y. Ngugi

INTRODUCTION

The favourable climatic and sociological conditions along the East African Coast made it possible for the inhabitants of non-African countries to open up relations with the indigenous peoples of the East African Coast. Such relations existed from the remotest times and that they have continued during the passage of centuries up to the present day.

Individuals and groups of people from Persia immigrated to the East African Coast almost 900 years ago. They settled temporarily as well as permanently. Owing to the trade along the coast, the necessity arose for oral understanding between the people of the coastal districts and the various immigrants. Because of these, Kiswahili language which was being spoken at the coast, both as a first language and a language of general communication has assimilated many lexical items from various languages that were spoken by different groups of sailors and visitors. This process of absorption came naturally as Swahili civilization acquired foreign concepts and influences without in any way affecting the Bantu base of the Kiswahili language.

It is in this understanding that this paper addresses the contribution of the Shirazi to the development of Kiswahili language. It demonstrates that borrowing is an active and creative process that has led to the enrichment of Kiswahili language and has not as many people would have us believe, turned it into a hybrid language. Borrowing is determined by linguistic and sociolinguistic factors.

The paper examines briefly the history of Waswahili and the Persian migration to the East African Coast with a view of showing how the two languages came into contact. It then goes on to show how this affected the way of life of the Waswahili as

well as Kiswahili language especially its phonology and lexicon.

A SHORT HISTORY OF THE WASWAHILI AND KISWAHILI LANGUAGE

The term 'Swahili' has brought various controversial interpretations by various researchers and writers. According to Ratcliffe (1932:1) the term "Swahili" is derived from the Arabic "Suahil" a plural word meaning, "Coast" or Coastal people. Prins (1961:2) says that the meaning of the term 'Swahili' depends entirely on the context; for example, aboard an Arab dhow or upcountry in Uganda, it refers to any man from the Coast who speaks Kiswahili and is a Muslim African from anywhere. He goes on to say that locally in Zanzibar, Lamu and elsewhere the term is a sociological pointer and is hardly used for self-identification. To Prins, the term refers indiscriminately to all the people who are of mixed descendants of Africans, Arabs and Persians, irrespective of the exact ethnic make up or proportion of these components provided they live on the East African Coast or the Islands adjacent to it.

The term is also loosely used to refer to all coastal Africans who speak Kiswahili either as their mother tongue or as the acquired speech of their daily-life. All the above views seem to point to the fact that Kiswahili language has no original speakers and that one becomes a Mswahili by speaking it.

Such are the views that have generated the debate as to whether Kiswahili is an African language or not. Some people believe that Kiswahili is a mixture of Arabic and African languages, Alladina (1972). But linguistic evidence has proved that Kiswahili language is a member of the Bantu family of African languages found in the region and to the south of the equator (Burt 1919). All languages of this family have certain remarkable features peculiar to this family alone; of which the most striking is that, all objects in the known universe are divided into classes which not only mark the nouns but also the adjectives, pronouns and verbs connected with them.

The Waswahili call their earliest form of their language Kingozi and their forefathers who spoke, "Wangozi" and they think of their oldest poems as having been composed not in any one of the various present dialects but in the early form of the language which is Kingozi, (Khalid 1977).

The home of the Swahili speaking groups is the coastal strip stretching all the way from the Coast of Somalia in the north, to the Tanzanian boarder in the South as well as the adjacent islands of Manda, Pate, Lamu, Mombasa and Wasini (Salim, 1978).

Kiswahili is also spoken as a first language on the Coast of Tanzania, further to the South, as well as the offshore Islands of Pemba, Zanzibar, Mafia, Kilwa and Comoro. Kiswahili language has spread to other areas of Eastern and Central Africa where it is used as a lingua franca. Like any other languages of the world, Kiswahili language has been enriched and diversified by other languages such as English, Arabic and Persian.

Kiswahili language has many dialects. The Interterritorial Language Committee did the standardization of the language whereby the Kiunguja dialect of Zanzibar was used as the basis. Among the many Bantu languages, Kiswahili holds a prominent; one might also say a unique position. Most African languages no matter whether they are Bantu or Hermitic are tribal languages. Kiswahili however is not only a tribal tongue but also an International tongue.

The area of extension of Kiswahili is so great, so much that Krumm (1940) quotes Cust (1883) who says that having regard to the area over which this language is spoken, Kiswahili can count as belonging to the twelve important languages in the world.

THE EAST AFRICAN COAST BEFORE THE ARRIVAL OF PORTUGUESE

The East African Coast was known as 'Azania' to the writers of *Periplus* and Ptolemy's *Geography* and as the land of the 'Zenj' to the Arabs. Its chief town was called Rhapta (Chittick 1969). Early visitors to Zenj and Pemba included Persians, Hindus, Jews, Arabs, Phoenicians and Assyrians (Ayany: 1970)

Long before Islam, traders came to the Coast from across the Indian Ocean between November and April. The Northeast Monsoon winds brought Arabian ships called dhows. When they had finished their trade, the dhows went back to Arabia using the Southwest monsoon winds that blow between the month of June and October. In the ancient trade, the Arabs brought to the Coast metal tools and weapons such as hatchets, daggers and spears which they exchanged with typical African products such as iron, rhinoceros horns, turtle shells, mangrove poles and many other items, (Salim 1978, Mbaabu 1985). The Africans did not put any resistance to these traders.

THE SHIRAZI IMMIGRATION TO EAST AFRICAN COAST

Long before the Arabs became a seafaring nation, the Persian Gulf was already a highway.

Persia was the most powerful empire of the orient (from about 600 BC until AD 600). It is not likely that the Persians who had subjugated Babylon, made Syria, Egypt and North India to be Persian provinces and fought the Greeks in Thrace would have ignored East Africa. It is recorded in the Bible in the book of Esther Chapter 1 that the Persian King Ahasverus (also called Xerxes) reigned over 127 provinces stretching from India to Cush (the upper Nile region), (Krumm 1940)

At that time there was no town throughout the orient where no Persians were to be found and they invariably formed the elite of the town, owing to their wealth, their trust worthiness and the purity of their lives, Krumm (1940:17-18)

There are several accounts as to why the Shirazi came to East African Coast. Henia (2000). It is believed that the leader of the Shirazi immigrants was Ali-bin al-Hasan who was a sultan in Shiraz. This was in the 10th century AD. He migrated with his seven sons, his wives, children and dependants. He sailed in two ships from Ormuz to East Africa to which he was attracted with stories of wealth and gold to be found there.

According to other accounts, Ali left Shiraz because he thought that he was insufficiently respected because he was the son of an Abyssinian slave girl, thus he could not get on well with his brothers who were sons of Persian princesses.

Another account found in the Arab chronicles of Kilwa states that the Sultan of Shiraz had a vision in which he saw a rat with an iron snout gnawing at the walls of his town. He therefore, decided to take measures to save himself and his relatives for he took the vision to be a warning that his homeland would soon be destroyed. He and his sons and relatives left the threatened country.

When they arrived in Mogadishu and Barawa, they found Arabs had already occupied these towns. They then moved southwards to Kenyan Coastal strip in places such as Pate, Manda, Lamu, Malindi and Mombasa. The Shirazi moved further south and settled in the islands of Mafia and Kilwa rapidly achieving a position of dominance. And by about 1200 they had established themselves as rulers. The Arabic chronicles of Kilwa states that other Shirazis settled in places such as Pemba and

Comoro islands. Kilwa emerged as the centre of Shiraz settlement in the East African Coast. The beginning of the Shiraz dynasty at Kilwa and Mafia is marked by the minting of coins inscribed in an angular style bearing the name Ali bin al Hassan and the construction of mosques built of stone. The establishment of the Shiraz at Kilwa is presented in the Kilwa chronicles as a peaceful event.

Mombasa is said to have also been under the Shirazi. In the Arab chronicles of the town, Shirazi Sheiks are described as the earliest rulers. Many buildings now lying in ruins are typical of Shiraz architecture.

The migration of Shirazis to East Africa is credited to have opened up trade especially gold trade with Sofala (in present day Mozambique). According to the history of Kilwa, Sofala is said to have been a dependant of Kilwa even from the beginning of the 12th century. It is by means of wealth from Sofala gold that Kilwa under the Shirazis succeeded in subjugating almost the whole of the coast, South of Malindi including the Islands of Pemba, Zanzibar, Mafia and the comoro Islands.

Persian immigrant's role in the creation of the glorious East African Muslim civilization was immense. Today, the Swahili (Wangunya) Comoro islanders and other coastal people owe their rich past to these immigrants. The coming of the European colonizers led to the decline of the once prosperous dynasties. Unlike the European colonizers, the Middle Eastern immigrants settled and intermarried with locals giving birth to a unique culture. The Shirazi continued to play a vital role in modern times and this culminated in the formation of the Afro- Shirazi party in Zanzibar. This party went on to win elections with Sheikh Abeid Karume being elected as the leader of Zanzibar in the early 1960's. The fact that even today descendants of Shirazi immigrants feel proud as far as their past is concerned says a lot on the influence the Shirazi had and still have in this part of the world.

THE INFLUENCE OF PERSIAN LANGUAGE ON KISWAHILI

Kiswahili, as we have noted is a Bantu language that has absorbed many foreign words especially from Arabic, Persian, English, Hindi, Gujarati, Turkish, Portuguese and from other Bantu languages. Indeed, any language grows to meet the linguistic demands put upon it, and all languages are equally capable of being developed to

meet their communication needs.

According to Burt (1919:20) some languages are mainly borrowing languages: for example English and Japanese, each of which has borrowed a good half of its vocabulary from elsewhere. Others such as Chinese, Icelandic languages are mainly calquing languages and draw on their own lexical resources. Other languages adopt both ways of borrowing.

Kiswahili is a borrowing language, which has enriched its vocabulary from world languages (Mbaabu 1985:33). Borrowing takes place whenever two or more languages are in contact. Kiswahili language for a long time has been in contact with Arabic and Persian languages. According to Krumm (1940) there are approximately 20% of words of foreign origin in spoken, 30% in written and 50% in old poetry of which Arabic and Persian have greatly contributed.

However, the borrowing from Arabic has been extensive such that three originally Arabic consonants are now definitely part of the Kiswahili phonetic system, being recognized in the standard orthography (These sounds are (th) (dh) and (gh). This trend is indicative of the historical reality of the contact between Swahili and Arabic.

Owing to the close contact between Arabs and Iranians and their close proximity to each other, the political influence and the business relations, a transition of words from one language to the other took place even before the Islamic period.

According to Krumm (1940), it is true that in the Pre-Islamic Persia, scarcely any Arabic word can be found, whereas in the Arabic language of the same period, there is considerable number of Persian words. He therefore takes it for granted that the Arabs coming to East Africa had a large number of Iranian words in their daily language, which they did not look upon as foreign words. Iranian words may therefore have been introduced by the Arabs; especially by Omani Arabs, whose population was strongly permeated with Persian element.

Since Persian is so deeply imbued with Arabic, and the two languages have in the course of time become intimately connected in the literature of the former, Arabic words have also become naturalized in Persian. However, there is some difference whereby Arabic plurals are frequently used as singulars in Persian (Steingass, 1892).

THE ABSORPTION OF FOREIGN SOUNDS AND WORDS INTO KISWAHILI

The oriental languages from which Kiswahili has acquired words differ in their

systems and in their sounds from Bantu. Here, we have to answer the question. What did Kiswahili do with the uncommon sounds?

A brief explanation as to what phonetical changes these words underwent, which penetrated from these oriental languages into Kiswahili needs a preliminary comparison between the respective sounds of Kiswahili and those of foreign languages, in particular Persian.

Krumm (1940) notes that the changes in sounds are not uniform. They differ gradually according to the degree to which foreign culture; either individuals or the entire communities in East Africa have absorbed religion and language.

The Phonetic difficulties the Kiswahili language encountered in absorbing oriental words can be classified into three groups.

- a) Sounds unknown to Kiswahili for example, the consonant sounds.
- b) Groups of consonants, uncommon in Bantu.
- c) Consonants as final sounds in many words which is unusual in Bantu Languages.

However, according to Krumm (1940), some Iranian words penetrated into Kiswahili without undergoing any change, for example, words like *buzi* and *bata*.

We shall briefly discuss the general tendencies undergoing the borrowing of all foreign words into Kiswahili. These tendencies are associated with the nature of Bantu languages. These are found in:

a) **Final vowels.** All Kiswahili words end in a vowel, consequently in borrowing words which in the original language end with a consonant, the Kiswahili tends to add an extra final vowel. If the foreign word ends in a vowel, the same vowel or its nearest equivalent is usually borrowed into Kiswahili. If the foreign word ends in a consonant, the vowel [-i] is usually added, unless the consonant is a labial one, in which case the vowel [-u] is added e.g. *Shaitan – shetani, sik – siki*.

Krumm (1940:63) suggests that in Persian, by means of an -i affixed to nouns, several important grammatical relations are indicated. There is an [-i] (in Persian grammar called 'ya') of the verbal noun which forms abstracts: for example *Ustadi*; also a 'ya' 'i' of relations or connection: for example *Farsi, Hindi*. The (i) is in Persian also affixed to words borrowed from Arabic: *Maskini, muradi*. The example

shows that in words of Arabian and Persian origin, the Swahili often heard [-i] as a final sound. Therefore the [-i] was naturally adopted as a sound because it was in accordance with the Kiswahili language and Persian words with a final -i scarcely needed any alteration to become Swahili words. For example “*nishani*”, “*nakshi*”, “*dohani*”, and “*dawati*”, (Tucker, 1969).

b) Inter Polated vowels – In Kiswahili language there are no consonant combinations apart from nasal compounds. All other consonant combinations in Kiswahili are foreign. Consonants [n] and [m] are an exception to the rule that two or more immediately following consonants must be separated by inserting a vowel. Combinations of {n} and {m} with other consonants are very frequent in Bantu. This is because these nasals are not real consonants but sonorous Phonemes. Therefore, the Waswahili adopted such groups of consonants in appropriated words, for example *bunduki*, *chendarua*, *ambari*, *dhambi*, *Pamba*, (Krumm 1940:59).

Consequently, the tendency is to insert a vowel between two elements of the combination in borrowed words. Its character is also determined by the same tendencies, which govern final vowels. This is because the Kiswahili Syllables must be open. The inserted vowel is chosen according to the rules of vowel assimilation. This means that by the same vowel that precedes or follows the consonant, the group of consonants is separated. If the preceding consonant is chosen, then we have progressive assimilation. For example: *kufi* > *kufuli* (lock), *baht* > *bahati* (luck). If the following vowel is chosen then we have retrogressive assimilation for example; *Kadr* > *Kadiri*, *akl* > *akili*.

Sometimes, the inserted vowel is chosen in relation to the place of articulation of the preceding consonants; especially bilabials and dentolabial which have necessitated the insertion of an [u] as in *qubr* > *kaburi*.

c) **Stress** – Kiswahili speech-rhythm demands vowel-length and stress on the Penultimate syllables of a word no matter what the rhythmic pattern of the origin was, (Tucker 1969:855). Where the stress in the foreign word falls on the Penultimate Syllable, or Syllable corresponding to the Penultimate in Kiswahili form, there is no great change in Pattern. But, where the stress in the foreign word is not on this syllable, the word is usually adopted to fit Kiswahili rhythm, for example *Samak* > *Samaki*.

The incorporation of oriental words into Kiswahili was favoured and facilitated by the fact that certain particles of those words coincided with Kiswahili Prefixes, which led to the Kiswahili erroneously taking them for prefixes and treating them as such. Kiswahili has amongst its prefixes morphemes, (mu, mi, ma) which are affixed to nouns. These formatives are also found in Persian. Only here they function in quite a different way for example *maraz* – *maradhi*.

Today many foreign words especially Persian and Arabic pass as Kiswahili without being recognized that they originated in these languages. This is because many of these words have been assimilated with very little change in form.

Finally, from the sociolinguistic point of view apart from enriching Kiswahili phonology and lexicon, Persian language has joined the linguistic profile in Kenya. Persian language is taught to various Kenyan students. The Cultural Council Islamic Republic of Iran in Nairobi has Persian language lessons. Students learning Persian can be used as interpreters or translators, thus bringing closer links between Persian communities and Kenyans. It is indeed a valuable step towards the expansion of cultural exchange and understanding between Kenya and Iran. Persian is therefore competing with other foreign languages such as German, French, and Italian, hence contributing to the creation of a multi lingual environment in Kenya.

APPENDIX A

| <u>KISWAHILI</u> | <u>PERSIAN</u> | <u>ENGLISH</u> |
|-------------------------|-----------------------|-----------------------|
| <u>A</u> | | |
| <i>Abedari</i> | <i>Abdar</i> | Pulley |
| <i>Abiri</i> | | To cross a river |
| <i>Abiria</i> | <i>abir</i> | Passenger |
| <i>Akili</i> | <i>aki/aqi</i> | Brain |
| <i>Alama</i> | <i>alama</i> | Mark |
| <i>Aibu</i> | <i>aib</i> | Disgrace |
| <i>Ajabu</i> | <i>ajab</i> | Wonder |
| <i>Almas i</i> | <i>Almas</i> | Diamond |

| | | |
|------------------|--------------------------------|--|
| <i>Amu</i> | <i>Amm</i> | Uncle |
| <i>Asali</i> | <i>Asal</i> | Honey |
| <i>ahali</i> | <i>Agari/acar</i> | |
| <u>B</u> | | |
| <i>Bafta</i> | <i>Baftah</i> | Cotton cloth |
| <i>Bahaluli</i> | <i>Bahalul</i> | Spill (original), name of the Persian Court. |
| <i>Bahati</i> | <i>Baht</i> | Goodluck |
| <i>Bahshish</i> | <i>Bahsis</i> | A gift/gratuity |
| <i>Balungi</i> | <i>baling</i> | A citron |
| <i>Bangi</i> | <i>(also in Hindi)</i> | Leaf of hemp |
| <i>Barabara</i> | <i>bar-a-bar</i> | Proper/ just |
| <i>Barafu</i> | <i>barf</i> | Ice |
| <i>Barawai</i> | <i>balwai</i> | A swallow |
| <i>Basi</i> | <i>bas</i> | Enough |
| <i>Bata</i> | <i>bata</i> | A duck |
| <i>Bandari</i> | <i>bendar</i> | harbour |
| <i>Bibi</i> | <i>bibi</i> | Originally term of respectful reference and address to women |
| <i>Bilingani</i> | <i>badnjani</i> | An egg plant |
| <i>Bilula</i> | <i>balul</i> | A tap, turncock |
| <i>Birinzi</i> | <i>birinzi</i> | A particular dish of rice |
| <i>Birika</i> | * | Large kettle |
| <i>Boma</i> | * | Homestead |
| <i>baki</i> | * | To remain |
| <i>Baruti</i> | <i>Barut (also in Turkish)</i> | Gun powder |
| <i>Bahari</i> | <i>*bahr</i> | Sea |
| <i>Bustani</i> | * | Garden |
| <i>Baraka</i> | <i>baraka (also in Hebrew)</i> | Blessing |
| <i>Bima</i> | <i>*(also in Sanskrit)</i> | Insurance |

The Contribution of Persian Language to Kiswahili Phonology and Lexicon

| | | |
|------------------|-------------------|---------------------|
| <i>Baada</i> | <i>ba'da</i> | After |
| <i>Baba</i> | * | father |
| <u>C</u> | | |
| <i>Chama</i> | <i>Chapa</i> | Club Stamp/mark |
| <i>Cherahani</i> | <i>Cerha</i> | machine |
| <u>E</u> | | |
| <i>Elimu</i> | <i>ilm</i> | Knowledge/education |
| <i>Embe</i> | * <i>anba</i> | Mango-fruit |
| <u>F</u> | | |
| <i>Femzi</i> | <i>Firuzah</i> | Turquoise |
| <i>Faida</i> | <i>fayida</i> | Make profit |
| <i>Fahamu</i> | <i>fahm</i> | Understanding |
| <u>G</u> | | |
| <i>Godi</i> | <i>Godi</i> | Dock |
| <i>Gum</i> | <i>Gunya</i> | A carpenter's rule |
| <i>Gurudumu</i> | <i>Gardun</i> | Wheel |
| <i>Gari</i> | * (also in Hindi) | Cart |
| <i>Gunia</i> | | Sack |
| <i>Ghala</i> | ? | Store |
| <u>H</u> | | |
| <i>Hamadi</i> | <i>Hamadi</i> | Possession |
| <i>Huzurungi</i> | ? | Many coloured |
| <i>Héwa</i> | * <i>hava</i> | Air/atmosphere |
| <i>Hall</i> | * <i>hal</i> | Condition/state |
| <i>Haribu</i> | * ? | Destroy |
| <i>Hasara</i> | * <i>hasar</i> | Loss/damage |
| <i>Habari</i> | * <i>habar</i> | News |

| | | |
|---------------|----------------|--------------|
| <i>Hesabu</i> | * <i>hisab</i> | Number/count |
| <i>Haya</i> | <i>n- haya</i> | Shame |
| <i>Hayati</i> | <i>hayat</i> | Life |

I

| | | |
|--------------|----------------------|-------------------------------|
| <i>Iliki</i> | <i>Ilaici (hiyl)</i> | Cardamon |
| <i>Insha</i> | <i>Insha</i> | Composing writing composition |

J

| | | |
|-----------------|-------------------|--------------------|
| <i>Jahazi</i> | * <i>gahaz</i> | Ship |
| <i>Jemedari</i> | <i>n gam 'dar</i> | Commanding officer |
| <i>Jamhur</i> | ? | Republic |
| <i>Jinsi</i> | * <i>ginsi</i> | Sort/Kind |
| <i>Jawabu</i> | * <i>gawab</i> | Answer |

K

| | | |
|-----------------|---------------------------------|------------------|
| <i>Kaka</i> | ? | An elder brother |
| <i>Kazi</i> | <i>kar</i> | Work |
| <i>Kengele</i> | <i>kingiri</i> | Bell |
| <i>Kodi</i> | <i>kod</i> | Tax |
| <i>Kombora</i> | ? | Bomb/shell |
| <i>Kosa</i> | ? | Fault |
| <i>Kufuli</i> | * <i>kufl</i> | Padlock |
| <i>Kaburi</i> | * <i>kabr</i> | Grave |
| <i>Kiberiti</i> | * <i>Kibrit</i> | A match |
| <i>Kubali</i> | * <i>Qabul</i> | To agree |
| <i>Kamili</i> | * <i>Kamil</i> | Complete |
| <i>Kilo</i> | ? | |
| <i>Kabā</i> | * | before |
| <i>Kitabu</i> | * <i>Kitab (Aramaic origin)</i> | Book |
| <i>Kalamu</i> | * <i>Qalam</i> | Pen |
| <i>Kamusi</i> | * <i>Qamus</i> | Dictionary |

The Contribution of Persian Language to Kiswahili Phonology and Lexicon

L

| | | |
|---------------|-----------------|-------|
| <i>Laka</i> | <i>Lac</i> | Gum |
| <i>Lulu</i> | * <i>lu 'lu</i> | Pearl |
| <i>Lakini</i> | * <i>lakin</i> | but |

M

| | | |
|------------------|------------------------------|-----------------|
| <i>Mani</i> | *? | Weight |
| <i>Melmer</i> | <i>Malmal</i> | Muslin |
| <i>Meza</i> | <i>Mez</i> | Table |
| <i>Muhuri</i> | <i>Muhr, muhur</i> | Seal |
| <i>Mashariki</i> | * ? | East |
| <i>Muda</i> | * <i>Mudda</i> | Duration/time |
| <i>Madini</i> | * <i>Ma 'din</i> | Mineral/mining |
| <i>Magharibi</i> | *? | West |
| <i>Maradhi</i> | * <i>Maraz</i> | Disease |
| <i>Mbuzi</i> | <i>Buzi</i> | Goat |
| <i>Mashuhuri</i> | * <i>Mashur</i> | Famous |
| <i>Mwalimu</i> | * <i>Mu 'allam/mu 'allim</i> | Teacher |
| <i>Mnara</i> | | Light House |
| <i>Mdarabi</i> | | Rose apple tree |

N

| | | |
|-----------------|-----------------|----------------|
| <i>Namna</i> | <i>Namunah</i> | Kind, specimen |
| <i>Nafasi</i> | <i>Nafis</i> | Space |
| <i>Nan as i</i> | * <i>ananas</i> | Pineapple |
| <i>Nanga</i> | ? | Anchor |
| <i>nazi</i> | ? | Coconut |

P

| | | |
|--------------|----------------|----------------------------|
| <i>Pamba</i> | <i>Pan bah</i> | Cotton |
| <i>Para</i> | ? | A kind of sweet meat |
| <i>Pilau</i> | <i>Pilau</i> | A dish of rice with mutton |

| | | |
|-------------------|-------------------------------|------------------------------|
| <i>Pilipili</i> | <i>filfil</i> | Pepper |
| <i>Posho</i> | ? | A trifle |
| <u>R</u> | | |
| <i>Randa</i> | ? | Plane |
| <i>Rangi</i> | ? | Paint/colour |
| <i>Rangirangi</i> | <i>rang-a-rang</i> | Of many hues |
| <i>Robo</i> | * <i>rub</i> | Quarter |
| <i>Roshani</i> | <i>rausan</i> | Projecting window balcony |
| <i>rais</i> | ? | President |
| <u>S</u> | | |
| <i>Shida</i> | * <i>sindda</i> | Difficulty/adversity |
| <i>Sadaka</i> | * <i>sadaq</i> | Alms |
| <i>Shujaa</i> | *? | Hero |
| <i>Sifuri</i> | *? | Zero |
| <i>Saa</i> | * <i>sa'a</i> | Clock/time |
| <i>Siri</i> | ? | Secret |
| <i>Sumu</i> | * <i>summ</i> | Poison |
| <i>Sultani</i> | * <i>(Sultan)(Aramaiform)</i> | Sultan |
| <i>Swali</i> | ? | Question |
| <i>Saratani</i> | ? | Cancer |
| <i>Safiri</i> | *? | Travel |
| <i>Salama</i> | * <i>Salama</i> | Safely |
| <i>Siasa</i> | *? | Politics |
| <i>Suruali</i> | * <i>Sirwal</i> | Trouser |
| <i>Sukari</i> | *? | Sugar |
| <i>Sura</i> | * <i>sura \sura</i> | Face/ chapter of a Koran |
| <i>Samani</i> | <i>Saman</i> | Tools |
| <i>Sambusa</i> | * <i>Sambusa</i> | A small kind of cake |
| <i>Sandali</i> | * <i>Sandal</i> | Sandalwood |
| <i>Saruji</i> | * <i>Sarug</i> | Cement/Plaster |

The Contribution of Persian Language to Kiswahili Phonology and Lexicon

| | | |
|-------------------|-------------------|---------------------|
| <i>Sata</i> | <i>*Sata</i> | Lees of coconut oil |
| <i>Sarantanji</i> | <i>*?</i> | Chess |
| <i>Suna</i> | <i>?</i> | Measles |
| <i>Senturi</i> | <i>santur</i> | Gramophone |
| <i>Serikali</i> | <i>?</i> | Government |
| <i>Seremala</i> | <i>Sar 'ammal</i> | Carpenter |
| <i>Shaha</i> | <i>Shah</i> | A chief |
| <i>Shehe</i> | <i>Shah</i> | A chief/King |
| <i>Shirazi</i> | <i>Shiraz</i> | Shiras in Persia |
| <i>Siki</i> | <i>Sarke</i> | Vinegar |
| <i>Sim</i> | <i>Sim</i> | Wire (telegraph) |
| <i>Sinia</i> | <i>Sini</i> | A tray |
| <i>Shetani</i> | <i>Shaitan</i> | Satan |
| <i>Staha</i> | | Respect |

T

| | | |
|------------------|------------------|------------------------------|
| <i>Tofauti</i> | <i>*Tafawut</i> | Different |
| <i>Toba</i> | <i>*?</i> | Repentance |
| <i>Takribani</i> | <i>*Takriban</i> | estimated |
| <i>Taratibu</i> | <i>Tartib</i> | Orderly |
| <i>Tanuru</i> | <i>*Tanur</i> | An oven |
| <i>Tari</i> | <i>*?</i> | Cyamba/string |
| <i>Taarabu</i> | <i>*?</i> | Dancing/singing/ gladness |

U

| | | |
|----------------|-----------------|---------------|
| <i>Udadisi</i> | <i>Dadistan</i> | investigation |
| <i>Ustadi</i> | <i>Ustadi</i> | A skill |

W

| | | |
|------------|------------|-------------------|
| <i>Wan</i> | <i>War</i> | Measure of length |
|------------|------------|-------------------|

Y

Yala Yala *? Go on

Z

Zari *?Zari Gold brocade

Zebaki *? Quick Silver

*means that the word is also in Arabic

? means that we could not find it's equivalent in the Roman characters.

SOURCES

1 Krumm, B. (1940)

1. Tucker, A. N (1969)

2. Public Relations Officer, Cultural Council I.R. of Iran (Nairobi)

Bibliography

1. Alidina, M. M. R (1972) "Towards Developing Technical Swahili" in LUGHA_vol.

2. No. 2 Kenya language Association of Nairobi, Kenya.

2. Allen, V. (1982) "The Shiraz Problem in East Africa Coastal History" in Kirkman A.J. (edit). *From Zing to Zanzibar: Studies in History, Trade and Society on the Eastern Coast of Africa*, Wiesbaden, and Franz Stainer verley.

3. Ayany, S. G. (1970) *A History of Zanzibar*. East African Literature Bureau. Nairobi

4. Burt, F. (1919) *Swahili Grammar and vocabulary* Society for Promoting Christian knowledge (SPCK) London.

5. Chiraghdin, S (1977) *Historia ya Kiswahili*, Oxford University Press, Dar es Salaam.

6. Chittick, N. (1979) "Manda and the immigration of the Shirazi." A Paper pre-

sented at the University of Nairobi, Institute of African Studies.

7. (1969) "The Coast before the Arrival of the Portuguese in Ogot B.A and Kieran J. A. (editors) **Zamani: A survey of East African History**, East Africa Publishing House, Nairobi
8. Halliday M. A. K (1973) "National Language and language planning in a multi-lingual society" in LUGHA_vol. No. 1 Kenya language Association of Nairobi
9. Henia, M. (2000) "An overview of Shiraz immigration to East Africa" in *The Guide* Vol. 11. No. 5.
10. Khalid, A. (1977) **The Liberation of Swahili from European appropriation**. East African Literature Bureau Nairobi.
11. Kimambo, I. N. and Temu A. J. (1969): **A History of Tanzania**, East African Publishing House, Nairobi.
12. Krumm, B. (1940), **Words of Oriental Origin in Swahili**. The Sheldon Press. London
13. Mbaabu, I. (1985) **New Horizons in Kiswahili**. Kenya Literature Bureau, Nairobi
14. Prins, A. H. J (1961) **The Swahili Speaking People's of Zanzibar and the East African Coast. (Arabs, Shirazi and Swahili)**, London International African Institute, London.
15. Ratcliffe (1932) , **Modern Swahili**. The Sheldon Press, London.
16. Salim, A. (1978) **People of the Coast**, Evans brothers Ltd. London.
17. Shariff N. I (1988) **Tungo zetu; Msingi wa Mashairi Na Tungo nyingenezo**. The Red Sea Press inc. Trenton.

18. Steere, E. (1884) *A Handbook of the Swahili language as spoken at Zanzibar*. Society for Promoting Christian Knowledge (SPCK) London.
19. Steingass, F. (1892) *A Comprehensive Persian – English Dictionary*, Routledge and Kegan Paul London.
20. Tucker, A. N. (1969). *Foreign Sounds in Swahili*. Reprinted from the *Bulletin of the School of Oriental and African Studies: Vol. x 1 Part 4* University of London.