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UTENGANO' is a novel that widely addresses social issues like divorce, plight of women in the society, male chauvinism, politics and forgiveness. Its uniqueness lies on how Said A. Mohamed uses language easily, simply and figuratively.

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interesting kudos to said.a
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"Umoja ni nguvu, utengano ni udhaifu"
- Swahili proverb "Unity is strength,
division is weakness" In rural villages
of Kilimanjaro Region, Tanzania,
where globalbike works and where the
average household income is \$42 per
month, women may have a dollar or

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two to save each month.

"Umoja ni nguvu, utengano ni udhaifu"

- Swahili proverb

Utengano wetu na Mungu ulihuzisha deni tusingeweza kulipa. Malipo pekee ya haki kwa makosa ya jinai dhidi ya Muumba wetu ni milele kutumikia ziwa

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la moto (Yohana 3:16-18, 36; Warumi 6:23; Mathayo 25:46). Jahannam ni mahali pa mwisho pa utengano bila tumaini wa kuwai patana na Mungu au wale tuanao wapenda.

Je! Utengano na nini? Je!

Inamaanisha nini kuwa tumetengwa ...

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Utengano. Tumetoa muhtasari wa riwaya hizi mbili, maudhui ya kisiasa, kielimu, kisheria, kiuchumi. malezi ya mtoto wa kike na pia mwanamke katika ndoa.

Uhakiki Wa Riwaya Za Ahmed
Mohamed Katika Misngi Ya ...

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Kurasa: 198 "UTENGANNO" ni riwaya inayoangazia masuala muhimu ya kijamii kama talaka, nafasi ya wanawake katika jamii, taasubi za kiume, siasa, na msamaha. Upekee wake mkubwa unatokana na jinsi

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mwandishi Said A Mohamed
anavyotumia lugha kwa urahisi, lakini
kwa jazanda kubwa.

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“Umoja ni nguvu, utengano ni udhaifu,” says a Swahili proverb that roughly translates to unity is strength, division is weakness. The Kenyan spirit has always ranked high even

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during the most divisive times when people could easily be compelled to turn against each other. A group of kind women ...

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Dag Heward-Mills ni mwandishi wa vitabu vingi, ikiwemo kitabu kinachouzwa sana "Uaminifu na

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Ukosefu wa Uaminifu". Yeye ni mwanzilishi wa dhehebu lenye makanisa zaidi ya elfu moja linaloitwa "The Lighthouse Chapel International". (Kanisa la Kimataifa la Lighthouse). Dag Heward-Mills, mwinjilisti wa kimataifa huhudumu katika Mkutano wa Injili wa Kimataifa na Yesu

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Mponyaji na mikutano duniani kote.
kwa taarifa zaidi, tembelea
www.daghewardmills.org.

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This massive authoritative Swahili dictionary, is the most definitive and comprehensive in existence. It has taken a team of lexicographers and academics fourteen years to prepare, with the support of the Institute of Kiswahili Research in Dar es Salaam. The last comparable edition was in

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1939, and was primarily intended to help the user to comprehend English texts. The dictionary records new words and meanings of words which the language has acquired since 1939; and provides lexicographical information needed by current dictionary users. There are more than

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50,000 entries, with an attempt to give every English word an equivalent in Swahili, or otherwise a phrase; and the vocabulary covers both general and specialized language. Guidance is provided on use and connotation, word formation and syntax, and derivatives and compounds of a headword are

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explicitly shown in each entry. The full information and arrangement given for each entry is: headword, homographs, wordclass, alternative spelling of a headword, cross-reference, gloss, definition, subject label, usage label, regional label, senses separated by numbers, illustrative examples,

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compounds, derivatives, and adjectival complementation.

Dag Heward-Mills ni mwandishi wa vitabu vingi, ikiwemo kitabu kinachouzwa sana "Uaminifu na Ukosefu wa Uaminifu". Yeye ni mwanzilishi wa dhehebu lenye

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makanisa zaidi ya elfu moja linaloitwa "The Lighthouse Chapel International". (Kanisa la Kimataifa la Lighthouse). Dag Heward-Mills, mwinjilisti wa kimataifa huhudumu katika Mkutano wa Injili wa Kimataifa na Yesu Mponyaji na mikutano duniani kote. kwa taarifa zaidi, tembelea

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www.daghewardmills.org.

On Swahili literature.

This book is a compilation of oral histories about the movement of Luo and some Bantu-speaking peoples. It includes histories of many clans or

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ethnic groups, and how drought, warfare, disease, and competition over pastoral resources in western Kenya forced them to look for a land that they could call their own. Highly entertaining, the stories cross over from pre-colonial to post-colonial eras, with tales of fooling the colonial

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officers, winning battles and producing miracles. Although warriors and chiefs play a critical part in the stories so too do unlikely actors such as women, prophets, and common farmers. As one of the elders put it, Without history you are like wild animals you need to know where you came from and who

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you are. People with kinship connections to the ethnic groups represented here will delight in the references to places, people, kin groups and events. Residents of western Kenya will be able to trace some of their genealogies to North Mara and vice versa. Historians and

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anthropologists will find in this book a rich primary source for their own research. Those interested in cultural change will find this a fascinating case of Luo assimilation: events chronicled in this book are still underway and observable in communities today. Producing the text in both Swahili and

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English ensures that local people will have access to these histories for their own learning and on-going discussions about the past.

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